

ΠΩΛΗΘΗΚΑΝ ΠΕΡΙΣΣΟΤΕΡΑ ΑΠΟ ΕΝΝΙΑ ΕΚΑΤΟΜΜΥΡΙΑ ΑΝΤΙΤΥΠΑ

ΕΠΙΣΤΗΜΗ ΚΑΙ ΥΓΕΙΑ

ΜΕ ΚΛΕΙΔΙ ΤΩΝ ΓΡΑΦΩΝ

MARY
BAKER
EDDY

ΜΕΤΑΦΡΑΣΤΗΚΕ ΣΤΑ ΕΛΛΗΝΙΚΑ
ΑΠΟ ΤΟ ΑΥΘΕΝΤΙΚΟ ΑΓΓΛΙΚΟ
ΚΕΙΜΕΝΟ

TRANSLATED INTO GREEK
FROM THE AUTHORIZED
ENGLISH TEXT

Το πανομοιότυπο της υπογραφής της Mary Baker Eddy και
η σφραγίδα με το Σταυρό και το Στέμμα είναι λογότυπα του
The Christian Science Board of Directors.

Greek edition © 1970, renewed 1998
The Christian Science Board of Directors

Δεν επιτρέπεται η ανατύπωση από καμιά έκδοση

Ἐπιστήμη καὶ ὑγεία μέ κλειδί τῶν Γραφῶν

τῆς

MARY BAKER EDDY

Προέδρου τοῦ μεταφυσικοῦ κολλεγίου τῆς Μασσαχουσέτις καὶ
ἐπίτιμον πάστορα Τῆς Πρώτης τοῦ Χριστοῦ Ἐκκλησίας, Ἐπιστήμονος
σὴ Βοστώνη τῆς Μασσαχουσέτις

Ἑλληνικῇ

Mary Baker Eddy

TM



Δημοσιεύεται ἀπὸ το Συμβούλιο των
Διευθυντῶν τῆς Χριστιανικῆς Ἐπιστήμης

The facsimile signature of Mary Baker Eddy and
the design of the Cross and Crown seal are trademarks
of the Christian Science Board of Directors.

Entered according to Act of Congress, in the year 1875, by
Mary Baker Glover

In the Office of the Librarian of Congress, at Washington

Copyright renewed, 1903, by Mary Baker G. Eddy
Copyright extended, 1917

Copyright, 1890, by Mary Baker G. Eddy
Copyright renewed, 1918

Copyright, 1894, by Mary Baker G. Eddy
Copyright renewed, 1922

Copyright, 1901, by Mary Baker G. Eddy
Copyright renewed, 1929

Copyright, 1906, by Mary Baker G. Eddy
Copyright renewed, 1934

Science and Health with Key to the Scriptures

by

MARY BAKER EDDY

*President of Massachusetts Metaphysical College
and Pastor Emeritus of The First Church of Christ, Scientist
Boston, Massachusetts*

Greek

Mary Baker Eddy
TM



Published by
The Christian Science Board of Directors
Boston, Massachusetts, United States of America

Θὰ γνωρίσετε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια θὰ σᾶς ἐλευθερώσῃ.

ΙΩΑΝΝΗΣ 8:32

Τίποτε δὲν εἶναι καλὸ ἢ κακόν, ἢ σκέψη ὅμως τὸ κάνει νὰ εἶναι.

ΣΑΙΞΠΗΡ

“ὦ! Εἰσάκουσες τὴν προσευχή μου·
καὶ εἶμαι εὐλογημένη!

Αὕτῃ εἶναι ἡ ὑπέροχη ὑπόσχεσή Σου:

Εἶσαι ἐδῶ, καὶ πανταχοῦ.

MARY BAKER G. EDDY

Ye shall know the truth, and the truth shall make you free.

JOHN viii. 32

There is nothing either good or bad, but thinking makes it so.

SHAKESPEARE

Oh! Thou hast heard my prayer;

And I am blest!

This is Thy high behest:—

Thou here, and *everywhere*.

MARY BAKER G. EDDY

Σημείωση

Σύμφωνα με τὸν κανόνα ποὺ καθιέρωσε ἡ Mary Baker Eddy, τὸ ἀγγλικὸ κείμενο δημοσιεύεται πάντοτε ἀπέναντι ἀπὸ τὴ μετάφραση τῶν ἔργων της.

Ὅπουδήποτε ἀπαντᾷ ὁ ὅρος «Christian Science» (πρόφερε: Χρίστιαν Σάιενς) στὸ ἀγγλικὸ κείμενο, στὸ ἐλληνικὸ μεταφράζεται κατὰ γράμμα: «Χριστιανικὴ Ἐπιστήμη». Στὶς περιπτώσεις ἐκεῖνες ποὺ ἡ Mrs. Eddy λέει ὅτι Christian Science εἶναι τὸ ὄνομα ποὺ ἔδωσε στὴν ἀνακάλυψή της, ὁ ἀγγλικὸς ὅρος δὲ μεταφράζεται.

Οἱ περικοπὲς ἀπὸ τὴν Παλαιὰ καὶ τὴ Νέα Διαθήκη ποὺ ἀπαντοῦν στὸ ἐλληνικὸ κείμενο εἶναι παρμένες ἀπὸ τὴν ἐλληνικὴ Ἀγία Γραφή τῆς Βιβλικῆς Ἑταιρείας. Στὶς περιπτώσεις ἐκεῖνες ποὺ ἡ Γραφή αὐτὴ διαφέρει ἀπὸ τὴ μετάφραση τοῦ Βασιλέως Ἰακώβου (ποὺ χρησιμοποιεῖ ἡ Mrs. Eddy), ἐκεῖ οἱ περικοπὲς μεταφράζονται ἀπὸ τὸ ἀγγλικὸ κείμενο.

Note

In accordance with the rule established by Mary Baker Eddy, the English text always appears opposite the translated pages of her writings.

Wherever the term "Christian Science" occurs in the English text, the literal translation "Χριστιανικὴ Ἐπιστήμη" is employed in the Greek text, except where Mrs. Eddy refers to Christian Science as the name given by her to her discovery. In those instances the English term is retained.

The citations from the Old and New Testaments which occur in the Greek text are taken from the Greek Holy Scripture of the Bible Society. Where this Bible differs from the King James Version (which Mrs. Eddy uses), there the citations are translated from the English text.

Contents

Preface	vii
I. Prayer	1
II. Atonement and Eucharist	18
III. Marriage	56
IV. Christian Science versus Spiritualism	70
V. Animal Magnetism Unmasked	100
VI. Science, Theology, Medicine	107
VII. Physiology	165
VIII. Footsteps of Truth	201
IX. Creation	255
X. Science of Being	268
XI. Some Objections Answered	341
XII. Christian Science Practice	362
XIII. Teaching Christian Science	443
XIV. Recapitulation	465

Key to the Scriptures

XV. Genesis	501
XVI. The Apocalypse	558
XVII. Glossary	579
XVIII. Fruitage (in Greek only)	600

Περιεχόμενα

Κεφάλαιο

	Πρόλογος	ζ'
Πρῶτο	Προσευχή	1
Δεύτερο	Ἐξιλέωση καὶ Εὐχαριστία	18
Τρίτο	Γάμος	56
Τέταρτο	Ἡ Χριστιανικὴ Ἐπιστήμη κατὰ τοῦ πνευματισμοῦ	70
Πέμπτο	Ἀφαίρεση τοῦ προσωπείου τοῦ ζωικοῦ μαγνητισμοῦ	100
Ἔκτο	Ἐπιστήμη, Θεολογία, Ἱατρικὴ	107
Ἑβδομο	Φυσιολογία	165
Ὀγδοο	Βήματα Ἀλήθειας	201
Ἐνατο	Δημιουργία	255
Δέκατο	Ἡ Ἐπιστήμη τοῦ εἶναι	268
Ἐνδέκατο	Ἀπάντηση σὲ μερικές ἀντιρρήσεις	341
Δωδέκατο	Ἐφαρμογὴ τῆς Χριστιανικῆς Ἐπιστήμης	362
Δέκατο τρίτο	Διδασκαλία τῆς Χριστιανικῆς Ἐπιστήμης	443
Δέκατο τέταρτο	Ἀνακεφαλαίωση	465

Κλειδί τῶν Γραφῶν

Δέκατο πέμπτο	Γένεση	501
Δέκατο ἕκτο	Ἀποκάλυψη	558
Δέκατο ἑβδομο	Γλωσσάριο	579
Δέκατο ὀγδοο	Καρποφορία	600

Preface

1 **T**O those leaning on the sustaining infinite, to-day is
big with blessings. The wakeful shepherd beholds
3 the first faint morning beams, ere cometh the full radiance
of a risen day. So shone the pale star to the prophet-
shepherds; yet it traversed the night, and came where, in
6 cradled obscurity, lay the Bethlehem babe, the human
herald of Christ, Truth, who would make plain to be-
nighted understanding the way of salvation through Christ
9 Jesus, till across a night of error should dawn the morn-
ing beams and shine the guiding star of being. The Wise-
men were led to behold and to follow this daystar of
12 divine Science, lighting the way to eternal harmony.

The time for thinkers has come. Truth, independent
of doctrines and time-honored systems, knocks at the
15 portal of humanity. Contentment with the past and
the cold conventionality of materialism are crumbling
away. Ignorance of God is no longer the stepping-
18 stone to faith. The only guarantee of obedience is a
right apprehension of Him whom to know aright is
Life eternal. Though empires fall, "the Lord shall
21 reign forever."

A book introduces new thoughts, but it cannot make
them speedily understood. It is the task of the sturdy
24 pioneer to hew the tall oak and to cut the rough
granite. Future ages must declare what the pioneer
has accomplished.

27 Since the author's discovery of the might of Truth in

Πρόλογος

ΓΙΑ κείνους που βασίζονται στην υποστήριξη του άπει- 1
ρου, ή σημερινή μέρα είναι γεμάτη εύλογίες. 'Ο άγρυ-
πνος ποιμένας βλέπει τις πρώτες άμυδρές πρωινές άκτίνες 3
πρίν από την πλήρη άκτινοβολία της μέρας. Έτσι έλαμψε
καί το ώχρο άστέρι στους προφήτες-ποιμένες· κι όμως δια-
πέρασε το σκοτάδι της νύχτας καί στάθηκε εκεί όπου βρι- 6
σκόταν, μέσα στη θαμπάδα της κούνιας, το βρέφος της
Βηθλέεμ, ο άνθρωπινος κήρυκας του Χριστού, της 'Αλήθειας,
που έπρόκειτο νά έξηγήση στη σκοτισμένη νόηση την όδο της 9
σωτηρίας διά του 'Ιησού Χριστού, μέχρις ότου μέσα από τη
νύχτα της πλάνης άνατείλουν οί πρωινές άκτίνες καί λάμψη
το όδηγητικό άστέρι του είναι. Οί Μάγοι όδηγήθηκαν νά 12
δούν καί νά άκολουθήσουν τον αύγερινό αυτό της θείας Έπι-
στήμης, που φωτίζει το δρόμο προς την αιώνια άρμονία.

"Εφτασε ή ώρα για όσους σκέπτονται βαθιά. 'Η 'Αλήθεια, 15
άνεξάρτητη από δογματικές διδασκαλίες καί συστήματα που
έκανε σεβαστά ο χρόνος, χτυπά στην πόρτα της άνθρωπότη-
τας. 'Η ίκανοποίηση μέ το παρελθόν καί ή ψυχρή συμβατι- 18
κότητα του ύλισμου καταρρέουν. 'Η άγνοια του Θεού δέν
είναι πιά το σκαλοπάτι που όδηγεί στην πίστη. 'Η μόνη
έγγύηση για ύπακοή είναι μιá όρθή αντίληψη 'Εκείνου, που 21
όταν Τόν γνωρίση κανείς σωστά είναι ή αιώνια Ζωή. "Αν
καί αυτοκρατορίες πέφτουν, «ό Κύριος θα βασιλεύη εις τον
αίωνα». 24

"Ενα βιβλίο παρουσιάζει νέες σκέψεις, αλλά δέν μπορεί νά
κάνη τον κόσμο νά τις καταλάβη γρήγορα. Είναι δουλειά
του γεροϋ σκαπανέα νά πελεκήση την ψηλή βαλανιδιά καί 27
νά κόψη το σκληρό γρανίτη. 'Απομένει στις μέλλουσες
γενεές νά διακηρύξουν τί κατόρθωσε ο σκαπανέας.

'Από τότε που ανακάλυψα τη δύναμη της 'Αλήθειας, στη 30
ζ'

- 1 the treatment of disease as well as of sin, her system has
been fully tested and has not been found wanting; but
3 to reach the heights of Christian Science, man must live
in obedience to its divine Principle. To develop the full
might of this Science, the discords of corporeal sense
6 must yield to the harmony of spiritual sense, even as the
science of music corrects false tones and gives sweet con-
cord to sound.
- 9 Theology and physics teach that both Spirit and
matter are real and good, whereas the fact is that
Spirit is good and real, and matter is Spirit's oppo-
12 site. The question, What is Truth, is answered by
demonstration, — by healing both disease and sin; and
this demonstration shows that Christian healing con-
15 fers the most health and makes the best men. On this
basis Christian Science will have a fair fight. Sickness
has been combated for centuries by doctors using ma-
18 terial remedies; but the question arises, Is there less
sickness because of these practitioners? A vigorous
“No” is the response deducible from two connate
21 facts, — the reputed longevity of the Antediluvians,
and the rapid multiplication and increased violence of
diseases since the flood.
- 24 In the author's work, RETROSPECTION AND INTROSPEC-
TION, may be found a biographical sketch, narrating
experiences which led her, in the year 1866, to the dis-
27 covery of the system that she denominated Christian
Science. As early as 1862 she began to write down and
give to friends the results of her Scriptural study, for
30 the Bible was her sole teacher; but these compositions
were crude, — the first steps of a child in the newly dis-
covered world of Spirit.

θεραπεία τόσο τῆς ἀρρώστιας ὅσο καὶ τῆς ἀμαρτίας, τὸ 1
 σύστημά μου ἔχει δοκιμαστῇ τελείως καὶ δὲ βρέθηκε λειψό·
 ἀλλὰ γιὰ νὰ φτάσῃ ὁ ἄνθρωπος στὰ ὕψη τῆς Χριστιανικῆς 3
 Ἐπιστήμης* πρέπει νὰ ζῇ σύμφωνα μὲ τὴ θεία τῆς Ἀρχῆς.
 Γιὰ νὰ ἀναπτυχθῇ ὅλη ἡ δύναμη αὐτῆς τῆς Ἐπιστήμης, οἱ
 δυσαρμονίες τῶν σωματικῶν αἰσθήσεων πρέπει νὰ ὑποκύψουν 6
 στὴν ἁρμονία τῆς πνευματικῆς αἰσθήσεως, ἀκριβῶς ὅπως ἡ
 ἐπιστήμη τῆς μουσικῆς διορθώνει τὶς παρατονίες καὶ δίνει
 στὸν ἦχο μιὰ γλυκιὰ ἁρμονία. 9

Ἡ θεολογία καὶ ἡ φυσικὴ διδάσκουν ὅτι τόσο τὸ Πνεῦμα
 ὅσο καὶ ἡ ὕλη εἶναι πραγματικὰ καὶ καλὰ, ἐνῶ τὸ γεγονὸς
 εἶναι ὅτι τὸ Πνεῦμα εἶναι καλὸ καὶ πραγματικὸ καὶ ἡ ὕλη 12
 εἶναι τὸ ἀντίθετο τοῦ Πνεύματος. Στὸ ἐρώτημα «τί εἶναι
 Ἀλήθεια» δίνεται ἡ ἀπάντηση μὲ ἀπόδειξη — μὲ τὴ θερα-
 πεία τόσο τῆς ἀρρώστιας ὅσο καὶ τῆς ἀμαρτίας· καὶ αὕτῃ ἡ 15
 ἀπόδειξη δείχνει ὅτι ἡ χριστιανικὴ θεραπεία δίνει τὴν περισ-
 σότερη ὑγεία καὶ κάνει τοὺς καλύτερους ἀνθρώπους. Πάνω
 σ' αὐτὴ τὴ βάση ἡ Χριστιανικὴ Ἐπιστήμη θὰ δώσῃ μιὰ τίμια 18
 μάχη. Ἡ ἀρρώστια καταπολεμιέται αἰῶνες τώρα ἀπὸ τοὺς
 γιατροὺς ποὺ χρησιμοποιοῦν ὑλικά φάρμακα· ἀλλὰ γεννᾶται
 τὸ ἐρώτημα: ὑπάρχει λιγότερη ἀρρώστια χάρις σ' αὐτοὺς 21
 τοὺς γιατροὺς; Ἐνα δυνατὸ «ὄχι» εἶναι ἡ ἀπάντηση ποὺ
 βγαίνει ἀπὸ δυὸ σχετικὰ γεγονότα — τὴ φημισμένη μακρο-
 βιότητα τῶν προκατακλυσμιαίων καὶ τὸν ταχὺ πολλαπλα- 24
 σιασμὸ καὶ τὴ βιαιότητα τῶν ἀσθενειῶν, ποὺ ἔχει αὐξήσει
 ἀπὸ τὴν ἐποχὴ τοῦ κατακλυσμοῦ.

Στὸ βιβλίό μου RETROSPECTION AND INTROSPECTION μπο- 27
 ρεῖ νὰ βρῇ κανεὶς μιὰ βιογραφικὴ σκιαγραφία ποὺ ἐξιστορεῖ
 τὰ περιστατικὰ ποὺ μὲ ὀδήγησαν νὰ ἀνακαλύψω, τὸ 1866,
 τὸ σύστημα ποὺ ὀνόμασα Christian Science*. Ἀπὸ τὸ 30
 1862 εἶχα ἀρχίσει νὰ κρατῶ σημειώσεις τῶν συμπερασμάτων
 ποὺ ἔβγαλα ἀπὸ τὴ μελέτη τῶν Γραφῶν καὶ νὰ τὶς δίνω σὲ
 φίλους μου, γιατί ἡ Βίβλος ἦταν ὁ μόνος δάσκαλός μου· ἀλλὰ 33
 οἱ ἐκθέσεις ἐκεῖνες ἦταν ἀνώριμες — τὰ πρῶτα βήματα ἐνὸς
 παιδιοῦ στὸν κόσμον τοῦ Πνεύματος ποὺ μόλις εἶχε ἀνα-
 καλυφθῇ. 36

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 She also began to jot down her thoughts on the
main subject, but these jottings were only infantile
3 lisplings of Truth. A child drinks in the outward world
through the eyes and rejoices in the draught. He is
as sure of the world's existence as he is of his own; yet
6 he cannot describe the world. He finds a few words,
and with these he stammeringly attempts to convey his
feeling. Later, the tongue voices the more definite
9 thought, though still imperfectly.

So was it with the author. As a certain poet says of
himself, she "lisped in numbers, for the numbers
12 came." Certain essays written at that early date are
still in circulation among her first pupils; but they are
feeble attempts to state the Principle and practice of
15 Christian healing, and are not complete nor satisfac-
tory expositions of Truth. To-day, though rejoicing
in some progress, she still finds herself a willing dis-
18 ciple at the heavenly gate, waiting for the Mind of
Christ.

Her first pamphlet on Christian Science was copy-
21 righted in 1870; but it did not appear in print until
1876, as she had learned that this Science must be
demonstrated by healing, before a work on the subject
24 could be profitably studied. From 1867 until 1875,
copies were, however, in friendly circulation.

Before writing this work, SCIENCE AND HEALTH, she
27 made copious notes of Scriptural exposition, which
have never been published. This was during the years
1867 and 1868. These efforts show her comparative
30 ignorance of the stupendous Life-problem up to that
time, and the degrees by which she came at length
to its solution; but she values them as a parent

*Αρχισα επίσης νὰ σημειώνω τὶς σκέψεις μου πάνω στὸ 1
κύριο θέμα, ἀλλὰ οἱ σημειώσεις ἐκεῖνες δὲν ἦταν παρὰ βρεφικὰ 3
ψελλίσματα τῆς Ἀλήθειας. Ἐνὰ παιδὶ ρουφᾷ τὸν ἐξωτερικὸ 3
κόσμο μὲ τὰ μάτια του καὶ αὐτὸ τοῦ δίνει χαρά. Εἶναι τόσο
βέβαιο γιὰ τὴν ὕπαρξιν τοῦ κόσμου ὅσο καὶ γιὰ τὴ δική 6
του· καὶ ὅμως δὲν μπορεῖ νὰ περιγράψῃ τὸν κόσμο. Βρίσκει 6
λίγες λέξεις καὶ μ' αὐτὲς προσπαθεῖ ψελλίζοντας νὰ μεταδώσῃ
τὰ αἰσθήματά του. Ἀργότερα ἡ γλώσσα ἐκφράζει τὴ σκέψη 9
του πιὸ καθορισμένα, ἂν καὶ ὄχι ἀκόμα τέλεια. 9

Τὸ ἴδιο συνέβηκε καὶ μὲ μένα. Καὶ ἐγὼ ἐπίσης «ἐψέλλιζα 1
στίχους, γιὰτὶ μοῦ ἔρχονταν οἱ στίχοι», ὅπως λέει ἓνας 1
ποιητὴς, μιλώντας γιὰ τὸν ἑαυτὸ του. Ὅρισμένα δοκίμια 12
ποῦ ἔγραψα τὴν ἐποχὴ ἐκείνη κυκλοφοροῦν ἀκόμα μεταξὺ τῶν
πρώτων μαθητῶν μου· ἀλλὰ παρ' ὅλες τὶς προσπάθειές μου 15
δὲν κατόρθωσα παρὰ νὰ ἐκθέσω σ' αὐτὰ ἀτελῶς τὴν Ἀρχή 15
καὶ τὴν ἐφαρμογὴ τῆς χριστιανικῆς θεραπευτικῆς, καὶ γι'
αὐτὸ δὲν εἶναι οὔτε ὀλοκληρωμένες οὔτε ἱκανοποιητικὲς ἐκ-
θέσεις τῆς Ἀλήθειας. Ἀκόμα καὶ τώρα ἐξακολουθῶ, ἂν καὶ 18
χαίρω γιὰτὶ προόδεψα κάπως, νὰ εἶμαι μιὰ πρόθυμη μα-
θήτρια ποῦ περιμένει μπρὸς στὴν οὐράνια πύλη τὸ Νοῦ 21
τοῦ Χριστοῦ. 21

Τὸ 1870 κατοχύρωσα τὰ συγγραφικά μου δικαιώματα 1
πάνω στὸ πρῶτο μου φυλλάδιο γιὰ τὴ Χριστιανικὴ Ἐπι-
στήμη· ἀλλὰ αὐτὸ δὲν τυπώθηκε πρὶν ἀπὸ τὸ 1876, ἐπειδὴ 24
εἶχα καταλάβει ὅτι ἡ Ἐπιστήμη αὐτὴ ἔπρεπε νὰ ἀποδειχτῇ
μὲ θεραπείες, προτοῦ μελετήσῃ κανεὶς ἓνα ἔργο πάνω σ' αὐτὸ
τὸ θέμα καὶ μπορέσῃ νὰ ὠφεληθῇ ἀπὸ αὐτό. Ἀπὸ τὸ 1867 27
ὅμως μέχρι τὸ 1875 κυκλοφοροῦσαν ἀντίγραφα αὐτοῦ τοῦ
ἔργου μεταξὺ φίλων.

Πρὶν γράψω τὸ βιβλίον αὐτό, ΕΠΙΣΤΗΜΗ ΚΑΙ ΥΓΕΙΑ, 30
ἔγραψα πολλὲς ἐρμηνευτικὲς σημειώσεις πάνω σὲ θέματα τῆς
Γραφῆς, ποῦ δὲ δημοσιεύτηκαν ποτέ. Αὐτὸ ἔγινε στὸ 1867
καὶ 1868. Οἱ προσπάθειες αὐτὲς δείχνουν τὴ σχετικὴ μέχρι 33
τότε ἄγνοιά μου ἀναφορικὰ μὲ τὸ τεράστιον πρόβλημα τῆς
Ζωῆς καὶ τὰ στάδια ποῦ πέρασα γιὰ νὰ πετύχω τελικὰ τὴ
λύση του· τὶς ἐκτιμῶ ὅμως, ὅπως ἓνας γονιὸς θεωρεῖ πολὺτιμα 36

1 may treasure the memorials of a child's growth, and she would not have them changed.

3 The first edition of SCIENCE AND HEALTH was published in 1875. Various books on mental healing have since been issued, most of them incorrect in theory
6 and filled with plagiarisms from SCIENCE AND HEALTH. They regard the human mind as a healing agent, whereas this mind is not a factor in the Principle of
9 Christian Science. A few books, however, which are based on this book, are useful.

The author has not compromised conscience to suit
12 the general drift of thought, but has bluntly and honestly given the text of Truth. She has made no effort to embellish, elaborate, or treat in full detail so in-
15 finite a theme. By thousands of well-authenticated cases of healing, she and her students have proved the worth of her teachings. These cases for the most part
18 have been abandoned as hopeless by regular medical attendants. Few invalids will turn to God till all physical supports have failed, because there is so little
21 faith in His disposition and power to heal disease.

The divine Principle of healing is proved in the personal experience of any sincere seeker of Truth. Its
24 purpose is good, and its practice is safer and more potent than that of any other sanitary method. The unbiased Christian thought is soonest touched by Truth,
27 and convinced of it. Only those quarrel with her method who do not understand her meaning, or discerning the truth, come not to the light lest their
30 works be reprov'd. No intellectual proficiency is requisite in the learner, but sound morals are most desirable.

τὰ πράγματα πού τοῦ θυμίζουν τὴν ἀνάπτυξη τοῦ παιδιοῦ 1
 του, καὶ δὲ θὰ ἤθελα νὰ τίς ἀλλάξω.

Ἡ πρώτη ἔκδοση τοῦ ΕΠΙΣΤΗΜΗ ΚΑΙ ΥΓΕΙΑ δημοσιεύτηκε 3
 τὸ 1875. Διάφορα βιβλία γιὰ τὴ νοερὴ θεραπευτικὴ ἔχουν
 ἐκδοθῇ ἀπὸ τότε, καὶ τὰ περισσότερα ἀπὸ αὐτὰ εἶναι ἀνα-
 κριβῇ στὴ θεωρία καὶ γεμάτα λογοκλοπές ἀπὸ τὸ ΕΠΙΣΤΗΜΗ 6
 ΚΑΙ ΥΓΕΙΑ. Δέχονται ὅτι ὁ ἀνθρώπινος νοῦς εἶναι θεραπευ-
 τικὸ μέσο, ἐνῶ ὁ νοῦς αὐτὸς δὲν ἀποτελεῖ παράγοντα γιὰ
 τὴν Ἀρχὴ τῆς Χριστιανικῆς Ἐπιστήμης. Μερικὰ ὅμως βιβλία 9
 πού ἔχουν ὡς βάση τὸ βιβλίο αὐτὸ εἶναι χρήσιμα.

Δὲν ἔκαμα συμβιβασμούς μὲ τὴ συνειδήσή μου γιὰ νὰ
 ἱκανοποιήσω τίς ἀντιλήψεις τοῦ πολὺ κόσμου, ἀλλὰ ἔδωσα 12
 τὸ κείμενο τῆς Ἀλήθειας ἀπερίφραστα καὶ τίμια. Δὲν προσ-
 πάθησα νὰ ὁμορφήνω, νὰ ἐπεξεργασθῶ ἢ νὰ διαπραγμα-
 τευθῶ λεπτομερῶς ἓνα τόσο ἀπειρο θέμα. Τόσο ἐγὼ ὅσο 15
 καὶ οἱ μαθητές μου ἔχουμε ἀποδείξει τὴν ἀξία τῶν διδασκα-
 λιῶν μου μὲ χιλιάδες, ἐντελῶς ἐξακριβωμένες, περιπτώσεις
 θεραπειῶν. Οἱ περισσότερες ἀπ' αὐτὲς τίς περιπτώσεις εἶχαν 18
 ἐγκαταλειφτῇ ὡς ἀθεράπευτες ἀπὸ τοὺς γιατροὺς πού τίς
 εἶχαν ἀναλάβει. Πολὺ λίγοι ἄρρωστοι καταφεύγουν στὸ
 Θεὸ προτοῦ ἀποτύχουν ὅλα τὰ ὑλικά μέσα βοήθειας, ἐπειδὴ 21
 ἐλάχιστα πιστεύουν ὅτι ὁ Θεὸς ἔχει τὴ διάθεση καὶ τὴ δύναμη
 νὰ θεραπεύῃ τὴν ἀρρώστια.

Ἡ θεία Ἀρχὴ τῆς θεραπευτικῆς ἀποδείχεται στὴν προσω- 24
 πικὴ πείρα κάθε ἀνθρώπου πού ζητᾷ εἰλικρινὰ τὴν Ἀλήθεια.
 Ὁ σκοπὸς της εἶναι καλός, καὶ ἡ εφαρμογὴ της ἀσφαλέστερη
 καὶ ἀποτελεσματικότερη ἀπὸ κάθε ἄλλη μέθοδο ὑγιεινῆς. Ἡ 27
 Ἀλήθεια ἐγγίζει στὴ στιγμή τὴν ἀπροκατάληπτη χριστιανικὴ
 σκέψη καὶ τὴν πείθει. Τὴ μέθοδό μου τὴν ἐπικρίνουν μόνο
 ἐκεῖνοι πού δὲν καταλαβαίνουν τὸ νόημά μου, ἢ ἐκεῖνοι πού 30
 διακρίνουν τὴν ἀλήθεια ἀλλὰ δὲν ἐκδηλώνονται, μήπως καὶ
 κατακριθοῦν τὰ ἔργα τους. Δὲ χρειάζεται διανοητικὴ ἐπί-
 δοση ἀπὸ τὸ μαθητὴ, ἢ ἠθικὴ του ὅμως πρέπει νὰ εἶναι 33
 ἀμεμπτη.

1 Many imagine that the phenomena of physical heal-
 3 ing in Christian Science present only a phase of the
 action of the human mind, which action in some unex-
 6 plained way results in the cure of disease. On the con-
 trary, Christian Science rationally explains that all
 other pathological methods are the fruits of human
 faith in matter, — faith in the workings, not of Spirit,
 but of the fleshly mind which must yield to Science.
 9 The physical healing of Christian Science results
 now, as in Jesus' time, from the operation of divine
 Principle, before which sin and disease lose their real-
 12 ity in human consciousness and disappear as naturally
 and as necessarily as darkness gives place to light and
 sin to reformation. Now, as then, these mighty works
 15 are not supernatural, but supremely natural. They are
 the sign of Immanuel, or "God with us," — a divine
 influence ever present in human consciousness and re-
 18 peating itself, coming now as was promised aforetime,

To preach deliverance to the captives [of sense],
 And recovering of sight to the blind,
 21 To set at liberty them that are bruised.

When God called the author to proclaim His Gospel
 to this age, there came also the charge to plant and
 24 water His vineyard.

The first school of Christian Science Mind-healing
 was started by the author with only one student in
 27 Lynn, Massachusetts, about the year 1867. In 1881,
 she opened the Massachusetts Metaphysical College in
 Boston, under the seal of the Commonwealth, a law
 30 relative to colleges having been passed, which enabled
 her to get this institution chartered for medical pur-

Πολλοὶ φαντάζονται ὅτι τὰ φαινόμενα τῆς σωματικῆς θε- 1
ραπείας στὴ Χριστιανικὴ Ἐπιστήμη δὲν εἶναι παρὰ μιὰ φάση 2
τῆς ἐνέργειας τοῦ ἀνθρώπινου νοῦ, μιᾶς ἐνέργειας ποὺ κατὰ 3
κάποιον ἀνεξήγητο τρόπο θεραπεύει τὴν ἀρρώστια. Του-
ναντίον, ἡ Χριστιανικὴ Ἐπιστήμη ἐξηγεῖ ὀρθολογικὰ ὅτι 4
ὅλα τὰ ἄλλα παθολογικὰ συστήματα εἶναι καρποὶ τῆς ἀν- 5
θρώπινης πίστεως στὴν ὕλη — πίστεως ὅχι στὶς ἐνέργειες τοῦ 6
Πνεύματος, ἀλλὰ τοῦ σαρκικοῦ νοῦ ποὺ πρέπει νὰ ὑποκύψῃ 7
στὴν Ἐπιστήμη. 9

Ἡ σωματικὴ θεραπεία μὲ τὴ Χριστιανικὴ Ἐπιστήμη προέρ-
χεται σήμερα, ὅπως καὶ στὸν καιρὸ τοῦ Ἰησοῦ, ἀπὸ τὴν
ἐνέργεια τῆς θείας Ἀρχῆς, μπροστὰ στὴν ὁποία ἡ ἁμαρτία 12
καὶ ἡ ἀρρώστια παύουν νὰ εἶναι πραγματικὲς γιὰ τὴν ἀν-
θρώπινη συνείδηση καὶ ἐξαφανίζονται τόσο φυσικὰ καὶ τόσο 13
ἀναπόφευκτα ὅπως τὸ σκοτάδι κάνει τόπο στὸ φῶς καὶ ἡ 14
ἁμαρτία στὴν ἀναμόρφωση. Σήμερα, ὅπως καὶ τότε, τὰ
δυνατὰ αὐτὰ ἔργα δὲν εἶναι ὑπερφυσικά, ἀλλὰ πάρα πολὺ 15
φυσικά. Εἶναι τὸ σημεῖο τοῦ Ἐμμανουήλ, ἡ «μεθ' ἡμῶν ὁ 16
Θεός» — μιὰ θεία ἐπιρροή ποὺ εἶναι πάντοτε παροῦσα στὴν
ἀνθρώπινη συνείδηση καὶ ἐπαναλαμβάνεται, καὶ ποὺ ἔρχεται 17
σήμερα νὰ ἐκπληρώσῃ τὴν παλιά ὑπόσχεση: 21

Νὰ κηρύξῃ πρὸς τοὺς αἰχμαλώτους (τῆς αἰσθησης) ἐλευθερίαν,
καὶ πρὸς τοὺς τυφλοὺς ἀνάβλεψιν,
νὰ ἀποστείλῃ τοὺς συντεθλασμένους ἐν ἐλευθερίᾳ. 24

Ὅταν ὁ Θεὸς μὲ κάλεσε νὰ κηρύξω τὸ Εὐαγγέλιό Του
σ' αὐτὴ τὴν ἐποχὴ, μοῦ ἀνάθεσε ἐπίσης νὰ φυτέψω καὶ νὰ 25
ποτίσω τὸν ἀμπελῶνα Του. 27

Ἄνοιξα τὸ πρῶτο σχολεῖο Νοοθεραπείας τῆς Χριστιανικῆς
Ἐπιστήμης μ' ἓνα μόνο μαθητὴ στὸ Λὺν τῆς Μασσαχουσέτ-
της, τὸ 1867. Τὸ 1881 ἄνοιξα τὸ Μεταφυσικὸ Κολλέγιο τῆς 30
Μασσαχουσέττης στὴ Βοστώνη, μὲ τὴν ἔγκριση τῆς Πολι-
τείας, μετὰ τὴν ψήφισή ἐνὸς νόμου ποὺ ἀφοροῦσε τὰ κολλέγια
καὶ ποὺ μοῦ ἐπέτρεψε νὰ πετύχω ἄδεια λειτουργίας αὐτοῦ 33
τοῦ ιδρύματος γιὰ θεραπευτικοὺς σκοποὺς. Μετὰ τὸ 1883

1 poses. No charters were granted to Christian Scien-
 2 tists for such institutions after 1883, and up to that
 3 date, hers was the only College of this character which
 4 had been established in the United States, where
 5 Christian Science was first introduced.

6 During seven years over four thousand students
 7 were taught by the author in this College. Meanwhile
 8 she was pastor of the first established Church of
 9 Christ, Scientist; President of the first Christian Sci-
 10 entist Association, convening monthly; publisher of
 11 her own works; and (for a portion of this time) sole
 12 editor and publisher of the Christian Science Journal,
 13 the first periodical issued by Christian Scientists. She
 14 closed her College, October 29, 1889, in the height of
 15 its prosperity with a deep-lying conviction that the
 16 next two years of her life should be given to the prep-
 17 aration of the revision of SCIENCE AND HEALTH, which
 18 was published in 1891. She retained her charter, and
 19 as its President, reopened the College in 1899 as auxil-
 20 iary to her church. Until June 10, 1907, she had never
 21 read this book throughout consecutively in order to elu-
 22 cidate her idealism.

In the spirit of Christ's charity, — as one who "hopeth
 24 all things, endureth all things," and is joyful to bear
 consolation to the sorrowing and healing to the sick, —
 she commits these pages to honest seekers for Truth.

MARY BAKER EDDY

καμιά άδεια για την ίδρυση τέτοιων ιδρυμάτων δε χορηγή- 1
 θηκε σε Χριστιανούς Έπιστήμονες, και έως εκείνη τη χρο-
 νολογία το μόνο Κολλέγιο αυτού του τύπου που είχε ιδρυθῆ 3
 στις Ήνωμένες Πολιτείες, όπου πρωτοεμφανίστηκε ἡ Χρι-
 στιανική Έπιστήμη, ήταν το δικό μου.

Μέσα σε ἑπτὰ χρόνια δίδαξα περισσότερους από τέσσερεις 6
 χιλιάδες σπουδαστές σ' αυτό το Κολλέγιο. Έν τῷ μεταξύ
 ἤμουν πάστορας τῆς πρώτης τοῦ Χριστοῦ Έκκλησίας, Έπι- 9
 στήμονος, που ιδρύθηκε ποτέ Πρόεδρος τῆς πρώτης Άδελ-
 φότητας Χριστιανῶν Έπιστημόνων, που συνεχόταν κάθε
 μήνα· ἐκδότρια τῶν ἔργων μου· και (ἐπὶ ἓνα διάστημα αὐτῆς
 τῆς περιόδου) ἡ μόνη συντάκτρια και ἐκδότρια τοῦ Christian 12
 Science Journal, που ἦταν το πρώτο περιοδικό που ἐκδόθηκε
 από Χριστιανούς Έπιστήμονες. Στις 29 Ὀκτωβρίου τοῦ
 1889 ἔκλεισα το Κολλέγιό μου, ὅταν βρισκόταν στο ὕψος 15
 τῆς ἀκμῆς του, με τῇ βαθιᾷ πεποίθηση ὅτι ἔπρεπε νὰ ἀφιε-
 ρώσω τὰ ἐπόμενα δυὸ χρόνια τῆς ζωῆς μου για νὰ προ-
 παρασκευάσω τὴν ἀναθεώρηση τοῦ ΕΠΙΣΤΗΜΗ ΚΑΙ ΥΓΕΙΑ, 18
 που ἐκδόθηκε τὸ 1891. Διατήρησα τὴν ιδρυτικὴ ἄδειά μου,
 καὶ με τὴν ιδιότητά μου ὡς Προέδρου ἀνοιξα πάλι τὸ Κολλέγιο
 τὸ 1899, ἐπειδὴ τὸ θεώρησα χρήσιμο για τὴν ἐκκλησία μου. 21
 Ἔως τὶς 10 Ἰουνίου τοῦ 1907 δὲν εἶχα διαβάσει ποτέ τὸ
 βιβλίο αὐτὸ συνέχεια, ἀπὸ τὴν ἀρχὴ ὡς τὸ τέλος, με τὴν
 πρόθεση νὰ διατυπώσω σαφέστερα τὸν ἰδεαλισμό μου. 24

Με τὸ πνεῦμα τῆς ἀγάπης τοῦ Χριστοῦ — σὰν ἓνας που
 «πάντα ἐλπίζει, πάντα ὑπομένει», καὶ χαίρει γιατί φέρνει
 παρηγοριά στοὺς θλιμμένους καὶ θεραπεία στοὺς ἀρρώστους 27
 — παραδίνω τὶς σελίδες αὐτὲς σ' ὅσους ζητοῦν εἰλικρινὰ τὴν
 Ἀλήθεια.

MARY BAKER EDDY

Science and Health

Chapter I PRAYER

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

Your Father knoweth what things ye have need of, before ye ask Him.
— CHRIST JESUS.

1 **T**HE prayer that reforms the sinner and heals the
sick is an absolute faith that all things are
3 possible to God, — a spiritual understanding of Him,
an unselfed love. Regardless of what another may say
or think on this subject, I speak from experience.
6 Prayer, watching, and working, combined with self-im-
molation, are God's gracious means for accomplishing
whatever has been successfully done for the Christian-
9 ization and health of mankind.

Thoughts unspoken are not unknown to the divine
Mind. Desire is prayer; and no loss can occur from
12 trusting God with our desires, that they may be
moulded and exalted before they take form in words
and in deeds.

Ἐπιστήμη καὶ ὑγεία

Κεφάλαιο Πρῶτο

ΠΡΟΣΕΥΧΗ

Διότι ἀληθῶς σᾶς λέγω ὅτι ὅστις εἶπῃ πρὸς τὸ ὄρος τοῦτο, σηκώθητι καὶ ρίθῃτι εἰς τὴν θάλασσαν, καὶ δὲν διστάσῃ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἐκεῖνα τὰ ὁποῖα λέγει γίνονται, θὰ γίνῃ εἰς αὐτὸν ὅ,τι ἐὰν εἶπῃ. Διὰ τοῦτο σᾶς λέγω, πάντα ὅσα προσευχόμενοι ζητεῖτε, πιστεύετε ὅτι λαμβάνετε, καὶ θὰ γίνῃ εἰς ἐσᾶς.

Ἐξεύρει ὁ Πατὴρ σας τίνων ἔχετε χρεῖαν, πρὶν σεῖς ζητήσητε παρ' Αὐτοῦ. ΧΡΙΣΤΟΣ ΙΗΣΟΥΣ

Η ΠΡΟΣΕΥΧΗ ποὺ ἀναμορφώνει τὸν ἁμαρτωλὸ καὶ θε- 1
ραπεύει τοὺς ἀσθενεῖς εἶναι μιὰ ἀπόλυτη πίστις ὅτι 3
ὅλα εἶναι δυνατὰ γιὰ τὸ Θεὸ — μιὰ πνευματικὴ κατανόηση 3
Αὐτοῦ, μιὰ ἀνιδιοτελὴς ἀγάπη. Ἀδιάφορο τί μπορεῖ νὰ λένε 3
ἢ νὰ σκέπτονται οἱ ἄλλοι πάνω σ' αὐτὸ τὸ θέμα, ἐγὼ μιλῶ 3
ἐκ πείρας. Ἡ προσευχή, ἡ ἐπαγρύπνηση καὶ ἡ ἐργασία, 6
συνδυασμένες μὲ αὐτοθυσίαν, εἶναι τὰ μέσα μὲ τὰ ὁποῖα ἡ 6
χάρη τοῦ Θεοῦ πραγματοποιεῖ καθετὶ ποὺ γίνεται μὲ ἐπιτυχία 6
γιὰ τὸν ἐκχριστιανισμό καὶ τὴν ὑγεία τῶν ἀνθρώπων. 9

Οἱ ἀνέκφραστες σκέψεις δὲν εἶναι ἄγνωστες στὸ θεῖο Νοῦ. 9
Ἡ ἐπιθυμία εἶναι προσευχή καὶ τίποτε δὲν ἔχουμε νὰ χά- 9
σουμε μὲ τὸ νὰ ἐμπιστευώμαστε στὸ Θεὸ τίς ἐπιθυμίες μας, 12
γιὰ νὰ μπορέσουν νὰ διαπλαστοῦν καὶ νὰ ἐξυψωθοῦν πρὶν 12
ἐκδηλωθοῦν μὲ λόγια καὶ πράξεις.

1 What are the motives for prayer? Do we pray to
 make ourselves better or to benefit those who hear us,
 3 Right motives to enlighten the infinite or to be heard of
 men? Are we benefited by praying? Yes,
 the desire which goes forth hungering after righteous-
 6 ness is blessed of our Father, and it does not return
 unto us void.

God is not moved by the breath of praise to do more
 9 than He has already done, nor can the infinite do less
Deity un-
changeable than bestow all good, since He is unchang-
 ing wisdom and Love. We can do more for
 12 ourselves by humble fervent petitions, but the All-lov-
 ing does not grant them simply on the ground of lip-
 service, for He already knows all.

15 Prayer cannot change the Science of being, but it
 tends to bring us into harmony with it. Goodness at-
 tains the demonstration of Truth. A request that
 18 God will save us is not all that is required. The mere
 habit of pleading with the divine Mind, as one pleads
 with a human being, perpetuates the belief in God as
 21 humanly circumscribed, — an error which impedes spirit-
 ual growth.

God is Love. Can we ask Him to be more? God is
 24 intelligence. Can we inform the infinite Mind of any-
 thing He does not already comprehend?
God's
standard Do we expect to change perfection? Shall
 27 we plead for more at the open fount, which is pour-
 ing forth more than we accept? The unspoken desire
 does bring us nearer the source of all existence and
 30 blessedness.

Asking God to *be* God is a vain repetition. God is
 “the same yesterday, and to-day, and forever;” and

Ποιὰ εἶναι τὰ ἐλατήρια τῆς προσευχῆς; Προσευχόμαστε 1
 γιὰ νὰ γίνουμε καλύτεροι ἢ γιὰ νὰ ὠφελήσουμε ἐκείνους πού 2
 μᾶς ἀκοῦν, γιὰ νὰ διαφωτίσουμε τὸ ἄπειρο ἢ γιὰ ^{Ὁρθὰ} 3
 νὰ μᾶς ἀκούσουν οἱ ἄνθρωποι; Ὁφελούμεθα ἀπὸ ^{ἐλατήρια}
 τὴν προσευχή; Βέβαια· ἡ ἐπιθυμία πού βγαίνει ἀπὸ μέσα 4
 μας διψασμένη γιὰ δικαιοσύνη εὐλογεῖται ἀπὸ τὸν Πατέρα 5
 μας, καὶ δὲν ξαναγυρίζει σὲ μᾶς ἀνεκπλήρωτη.

Ὁ Θεὸς δὲ συγκινεῖται ἀπὸ τὴν ἔκφραση αἰνῶν γιὰ νὰ 6
 κάνη περισσότερα ἀπὸ ὅσα ἔχει ἤδη κάνει, οὔτε μπορεῖ τὸ 7
 ἄπειρο νὰ κάνη τίποτε λιγότερο ἀπὸ τὸ νὰ πα- 8
 ρέχη ὅλο τὸ καλὸ, ἀφοῦ ὁ Θεὸς εἶναι ἀμετάβλητη ^{Ἡ Θεότητα}
 σοφία καὶ Ἀγάπη. Μποροῦμε νὰ πετύχουμε ^{εἶναι ἀμετά-βλητη} 9
 περισσότερα γιὰ τὸν ἑαυτό μας μὲ ταπεινὲς καὶ ἔνθερμες 10
 δεήσεις, ἀλλὰ Ἐκεῖνος πού εἶναι ὅλο Ἀγάπη δὲν τίς εἰσακούει 11
 ἀπλῶς καὶ μόνο διότι προσευχηθήκαμε μὲ τὰ χεῖλη, γιὰτὶ 12
 γνωρίζει ἤδη τὰ πάντα.

Ἡ προσευχή δὲν μπορεῖ νὰ μεταβάλη τὴν Ἐπιστήμη τοῦ 13
 εἶναι, ἀλλὰ ἀποσκοπεῖ νὰ μᾶς ἐναρμονίση μ' αὐτή. Ἡ κα- 14
 λοςύνη πετυχαίνει τὴν ἀπόδειξη τῆς Ἀλήθειας. Δὲ φτάνει 15
 νὰ παρακαλοῦμε τὸ Θεὸ νὰ μᾶς σώσῃ. Ἡ ἀπλή συνήθεια νὰ 16
 παρακαλοῦμε τὸ θεῖο Νοῦ, ὅπως παρακαλοῦμε ἕνα ἀνθρώπινο 17
 ὄν, διαιωνίζει τὴ δοξασία ὅτι ὁ Θεὸς εἶναι ὑποταγμένος στοὺς 18
 ἀνθρώπινους περιορισμούς καὶ εἶναι μιὰ πλάνη πού ἐμποδίζει 19
 τὴν πνευματικὴ αὐξηση. 20

Ὁ Θεὸς εἶναι Ἀγάπη. Μποροῦμε νὰ Τοῦ ζητήσουμε νὰ 21
 εἶναι περισσότερο ἀπὸ αὐτό; Ὁ Θεὸς εἶναι νοημοσύνη. 22
 Ὑπάρχει τίποτε πού ὁ ἄπειρος Νοῦς δὲν τὸ ἀντι- ^{τὸ πρότυπο} 23
 λαμβάνεται καὶ περιμένει νὰ Τὸν πληροφορήσου- ^{τοῦ Θεοῦ}
 με ἐμεῖς; Ἐλπίζουμε νὰ μεταβάλουμε τὴν τελειότητα; Θὰ 24
 παρακαλέσουμε νὰ μᾶς δώσῃ πιο πολὺ ἢ ἀνοικτὴ βρύση, πού 25
 χύνει παραπάνω ἀπὸ ὅ,τι δεχόμαστε; Ἡ ἐπιθυμία πού δὲν 26
 ἐκφράζεται μὲ λόγια μᾶς φέρνει κοντήτερα στὴν πηγὴ ὅλης 27
 τῆς ὕπαρξης καὶ τῆς μακαριότητος. 28

Εἶναι μάταιη περιττολογία νὰ ζητᾶμε ἀπὸ τὸ Θεὸ νὰ 29
 εἶναι Θεός. Ὁ Θεὸς εἶναι «ὁ αὐτὸς χθὲς καὶ σήμερον καὶ εἰς 30

1 He who is immutably right will do right without being
reminded of His province. The wisdom of man is not
3 sufficient to warrant him in advising God.

Who would stand before a blackboard, and pray the
principle of mathematics to solve the problem? The
6 The spiritual
mathematics rule is already established, and it is our
task to work out the solution. Shall we
ask the divine Principle of all goodness to do His own
9 work? His work is done, and we have only to avail
ourselves of God's rule in order to receive His bless-
ing, which enables us to work out our own salvation.

12 The Divine Being must be reflected by man, — else
man is not the image and likeness of the patient,
tender, and true, the One "altogether lovely;" but to
15 understand God is the work of eternity, and demands
absolute consecration of thought, energy, and desire.

How empty are our conceptions of Deity! We admit
18 theoretically that God is good, omnipotent, omni-
present, infinite, and then we try to give
11 Prayerful
ingratitude information to this infinite Mind. We plead
21 for unmerited pardon and for a liberal outpouring of
benefactions. Are we really grateful for the good
already received? Then we shall avail ourselves of the
24 blessings we have, and thus be fitted to receive more.
Gratitude is much more than a verbal expression of
thanks. Action expresses more gratitude than speech.

27 If we are ungrateful for Life, Truth, and Love, and
yet return thanks to God for all blessings, we are in-
sincere and incur the sharp censure our Master pro-
30 nounces on hypocrites. In such a case, the only
acceptable prayer is to put the finger on the lips and
remember our blessings. While the heart is far from

τούς αιώνας». Ἐκεῖνος δὲ ποὺ εἶναι ἀναλλοίωτα δίκαιος θὰ 1
 κάνη τὸ ὀρθὸ χωρὶς νὰ Τοῦ ὑπενθυμίσουμε τὸ καθήκον Του.
 Ἡ σοφία τοῦ ἀνθρώπου δὲν εἶναι ἀρκετὴ γιὰ νὰ τοῦ δίνη 3
 τὸ δικαίωμα νὰ συμβουλευῇ τὸ Θεό.

Ποιὸς θὰ σταθῇ μπροστὰ στὸν πίνακα γιὰ νὰ παρακαλέσῃ 6
 τὴν ἀρχὴ τῶν μαθηματικῶν νὰ λύσῃ τὸ πρόβλημα; Ὁ
 κανόννας ἔχει ἤδη καθοριστῇ, καὶ εἶναι δικό μας ^{τὰ πνευμα-}
 καθήκον νὰ βροῦμε τὴ λύση. Θὰ παρακαλέσουμε ^{τικά μαθη-}
 τὴ θεία Ἀρχὴ ὅλης τῆς καλοσύνης νὰ κάνη τὸ ^{ματικά} 9
 ἔργο Της; Τὸ ἔργο Της εἶναι τελειωμένο, καὶ δὲν ἔχουμε
 παρὰ νὰ κάνουμε χρῆση τοῦ κανόνα τοῦ Θεοῦ γιὰ νὰ πά-
 ρουμε τὴν εὐλογία Του, ποὺ μᾶς κάνει ἱκανοὺς νὰ ἐργαστοῦμε 12
 γιὰ τὴ δική μας σωτηρία.

Τὸ Θεῖο Ὅν πρέπει νὰ ἀντανakλᾶται ἀπὸ τὸν ἄνθρωπο —
 διαφορετικὰ ὁ ἄνθρωπος δὲν εἶναι ἡ εἰκόνα καὶ ὁμοίωση τοῦ 15
 μακρόθυμου, τρυφεροῦ καὶ ἀληθινοῦ, Ἐκείνου ποὺ εἶναι «ὁλος
 ἐπιθυμητός»· ἀλλὰ τὸ νὰ κατανοήσουμε τὸ Θεό εἶναι ἔργο
 τῆς αἰωνιότητος, καὶ ἀπαιτεῖ ἀπόλυτη ἀφιέρωση σκέψης, 18
 ἐνέργειας καὶ ἐπιθυμίας.

Πόσο ρηχὲς εἶναι οἱ ἀντιλήψεις μας γιὰ τὴ Θεότητα! Στὴ
 θεωρία παραδεχόμαστε ὅτι ὁ Θεὸς εἶναι καλός, παντοδύ- 21
 ναμος, πανταχοῦ παρών, ἄπειρος, καὶ ἔπειτα ^{Εὐλαβὴς}
 προσπαθοῦμε νὰ πληροφορήσουμε τὸν ἄπειρο ^{ἀχαριστία}
 αὐτὸ Νοῦ. Ζητοῦμε συγγνώμην ποὺ δὲν τὴν ἀξίζουμε καὶ 24
 μιὰ γενναιόδωρη παροχὴ εὐλογιῶν. Εἴμαστε πραγματικὰ
 εὐγνώμονες γιὰ τὸ καλὸ ποὺ ἔχουμε ἤδη λάβει; Τότε θὰ
 ἐπωφεληθοῦμε ἀπὸ τὶς εὐλογίες ποὺ πήραμε, καὶ θὰ γίνουμε 27
 ἔτσι ἄξιοι νὰ πάρουμε καὶ ἄλλες. Ἡ εὐγνωμοσύνη εἶναι κάτι
 πολὺ περισσότερο ἀπὸ μιὰ ἔκφραση εὐχαριστιῶν ποὺ γίνεται
 μὲ λόγια. Οἱ πράξεις ἐκφράζουν περισσότερη εὐγνωμοσύνη 30
 ἀπὸ τὰ λόγια.

Ἄν εἴμαστε ἀγνώμονες γιὰ τὴ Ζωή, τὴν Ἀλήθεια καὶ τὴν
 Ἀγάπη, καὶ παρ' ὅλα αὐτὰ εὐχαριστοῦμε τὸ Θεό γιὰ ὅλες 33
 τὶς εὐλογίες Του, δὲν εἴμαστε εἰλικρινεῖς καὶ ἐπισύρουμε τὴν
 αὐστηρὴ ἐπιτίμηση ποὺ ὁ Διδάσκαλός μας ἀπαγγέλλει κατὰ
 τῶν ὑποκριτῶν. Σὲ μιὰ τέτοια περίπτωσι, ἡ μόνη εὐπρόσ- 36
 δεκτὴ προσευχὴ εἶναι νὰ κλείσουμε τὸ στόμα μας καὶ νὰ θυ-
 μηθοῦμε τὶς εὐλογίες μας. Ὅσο ἡ καρδιά εἶναι μακριὰ ἀπὸ τὴ

1 divine Truth and Love, we cannot conceal the ingrati-
tude of barren lives.

3 What we most need is the prayer of fervent desire
for growth in grace, expressed in patience, meekness,
Efficacious love, and good deeds. To keep the com-
petitions mandments of our Master and follow his
6 example, is our proper debt to him and the only
worthy evidence of our gratitude for all that he has
9 done. Outward worship is not of itself sufficient to
express loyal and heartfelt gratitude, since he has
said: "If ye love me, keep my commandments."

12 The habitual struggle to be always good is unceas-
ing prayer. Its motives are made manifest in the
blessings they bring, — blessings which, even if not
15 acknowledged in audible words, attest our worthiness
to be partakers of Love.

Simply asking that we may love God will never
18 make us love Him; but the longing to be better
and holier, expressed in daily watchful-
Watchfulness ness and in striving to assimilate more of
requisite
21 the divine character, will mould and fashion us
anew, until we awake in His likeness. We reach the
Science of Christianity through demonstration of the
24 divine nature; but in this wicked world goodness
will "be evil spoken of," and patience must bring
experience.

27 Audible prayer can never do the works of spiritual
understanding, which regenerates; but silent prayer,
watchfulness, and devout obedience enable
Veritable
devotion
30 us to follow Jesus' example. Long prayers,
superstition, and creeds clip the strong pinions of love,
and clothe religion in human forms. Whatever mate-

θεία Ἀλήθεια καὶ Ἀγάπη, δὲν μποροῦμε νὰ κρύψουμε τὴν 1
ἀχαριστία τῆς στείρας ζωῆς μας.

Ἐκεῖνο ποὺ χρειάζομαστε περισσότερο ἀπὸ ὅλα εἶναι ἡ 3
προσευχή τῆς θερμῆς ἐπιθυμίας νὰ αὐξήσουμε σὲ χάρη, ποὺ
ἐκφράζεται σὲ ὑπομονή, πραότητα, ἀγάπη καὶ Ἀποτελεσμα-
καλὰ ἔργα. Τὸ ἀληθινὸ χρέος μας πρὸς τὸ Δι- τικὲς δεήσεις 6
δάσκαλό μας καὶ ἡ μόνη ἀξιόλογη ἀπόδειξη τῆς εὐγνωμο-
σύνης μας γιὰ ὅλα ὅσα ἔκανε εἶναι νὰ τηροῦμε τὶς ἐντολές
του καὶ νὰ ἀκολουθοῦμε τὸ παράδειγμά του. Ἡ ἐξωτερικὴ 9
λατρεία δὲν ἀρκεῖ μόνη τῆς νὰ ἐκφράση πιστὴ καὶ ἐγκάρδια
εὐγνωμοσύνη, ἀφοῦ ἐκεῖνος εἶπε: «Ἐὰν μὲ ἀγαπᾶτε, τὰς
ἐντολὰς μου φυλάξατε». 12

Ὁ συνεχὴς ἀγώνας νὰ εἴμαστε πάντοτε καλοὶ εἶναι ἀδιά-
λειπτη προσευχή. Τὰ κίνητρά του ἐκδηλώνονται στὶς εὐ-
λογίες ποὺ φέρνουν — εὐλογίες ποὺ κι ἂν ἀκόμη δὲν τὶς 15
ἀναγνωρίζουμε μὲ λόγια, μαρτυροῦν ὅτι εἴμαστε ἄξιοι νὰ
συμμετέχουμε στὴν Ἀγάπη.

Τὸ νὰ ζητᾶμε ἀπλῶς νὰ μπορέσουμε νὰ ἀγαπήσουμε τὸ 18
Θεὸ δὲ θὰ μᾶς κάνη ποτὲ νὰ Τὸν ἀγαπήσουμε· ἀλλ' ἡ ζωερὴ
ἐπιθυμία νὰ εἴμαστε καλῦτεροι καὶ ἀγιότεροι, ποὺ Ἀπαιτεῖται
ἐκδηλώνεται σὲ καθημερινὴ ἐπαγρύπνηση καὶ ἐπαγρύπνηση 21
στὴν προσπάθεια νὰ ἀφομοιώσουμε περισσότερο ἀπὸ τὸ
θεῖο χαρακτήρα, θὰ μᾶς διαπλάσῃ καὶ θὰ μᾶς διαμορφώσῃ
ἐκ νέου, μέχρις ὅτου ξυπνήσουμε καθ' ὁμοίωσίν Του. Φτά- 24
νουμε στὴν Ἐπιστήμη τοῦ χριστιανισμοῦ ἀποδείχνοντας τὴ
θεία φύση· ἀλλὰ σ' αὐτὸ τὸν κακὸ κόσμον ἡ καλοσύνη «θὰ
βλασφημῆται», καὶ ἡ ὑπομονὴ πρέπει νὰ φέρνῃ πείρα. 27

Ἡ ἀκουστὴ προσευχή δὲν μπορεῖ ποτὲ νὰ κάνῃ τὰ ἔργα
τῆς πνευματικῆς κατανόησης, ποὺ ἀναγεννᾷ· ἀλλὰ ἡ σιω-
πηλὴ προσευχή, ἡ ἐπαγρύπνηση καὶ ἡ εὐλαβικὴ Ἀληθινὴ 30
ὑπακοὴ μᾶς κάνουν ἱκανοὺς νὰ ἀκολουθήσουμε ἀφοσίωση
τὸ παράδειγμα τοῦ Ἰησοῦ. Οἱ ἀτελείωτες προσευχές, ἡ
δαισδιαιμονία καὶ τὰ δόγματα ψαλιδίζουν τὶς δυνατὲς φτεροῦ- 33
γες τῆς ἀγάπης καὶ ντύνουν τὴ θρησκεία μὲ ἀνθρώπινα σχή-
ματα. Ὅ,τιδήποτε κάνει ὑλικὴ τὴ λατρεία ἐμποδίζει τὴν

1 rializes worship hinders man's spiritual growth and keeps him from demonstrating his power over error.

3 Sorrow for wrong-doing is but one step towards reform and the very easiest step. The next and great step re-

Sorrow and
reformation

6 quired by wisdom is the test of our sincerity, — namely, reformation. To this end we are placed under the stress of circumstances. Temptation bids us repeat the offence, and woe comes in return for
9 what is done. So it will ever be, till we learn that there is no discount in the law of justice and that we must pay “the uttermost farthing.” The measure ye mete “shall
12 be measured to you again,” and it will be full “and running over.”

Saints and sinners get their full award, but not always
15 in this world. The followers of Christ drank his cup. Ingratitude and persecution filled it to the brim; but God pours the riches of His love into the understanding and
18 affections, giving us strength according to our day. Sinners flourish “like a green bay tree;” but, looking farther, the Psalmist could see their end, — the destruction of sin
21 through suffering.

Prayer is not to be used as a confessional to cancel sin.

Such an error would impede true religion. Sin is forgiven

24 <sup>Cancellation
of human sin</sup> only as it is destroyed by Christ, — Truth and Life. If prayer nourishes the belief that sin is cancelled, and that man is made better merely by praying,
27 prayer is an evil. He grows worse who continues in sin because he fancies himself forgiven.

An apostle says that the Son of God [Christ] came to

30 <sup>Diabolism
destroyed</sup> “destroy the *works* of the devil.” We should follow our divine Exemplar, and seek the destruction of all evil works, error and disease included.

πνευματική αύξηση τοῦ ἀνθρώπου καὶ δὲν τὸν ἀφήνει νὰ 1
ἀποδείξη τὴν ἐξουσία του πάνω στὴν πλάνη.

Ἡ λύπη γιὰ τὸ κακὸ ποὺ κάνουμε δὲν εἶναι παρὰ ἓνα 3
βῆμα πρὸς τὴν ἀναμόρφωση καὶ μάλιστα τὸ εὐκολώτερο.
Τὸ ἐπόμενο καὶ μεγάλο βῆμα ποὺ ἀπαιτεῖ ἡ σοφία ^{Λύπη καὶ ἀναμόρφωση} 6
εἶναι ἡ δοκιμὴ τῆς εἰλικρίνειάς μας — δηλαδή, ἡ ἀναμόρφωση.
Γι' αὐτὸ τὸ σκοπὸ δοκιμαζόμαστε ἀπὸ τὴν 9
πίεση τῶν περιστάσεων. Ὁ πειρασμὸς μᾶς παρακινεῖ νὰ
ἐπαναλάβουμε τὸ παράπτωμα καὶ τὸ ἀποτέλεσμα εἶναι 9
συμφορὰ. Ἔτσι θὰ γίνεταί πάντοτε, ἕως οὗτου μάθουμε ὅτι
δὲν ὑπάρχει ἔκπτωση στὸ νόμο τῆς δικαιοσύνης καὶ ὅτι 12
πρέπει νὰ πληρώσουμε «τὸ ἔσχατον λεπτόν». Μὲ τὸ μέτρο 12
ποὺ μετράτε «θὰ ἀντιμετρηθῇ εἰς ἐσᾶς», καὶ θὰ εἶναι πλήρες
καὶ «ὑπερεκχυνόμενον».

Οἱ ἅγιοι καὶ οἱ ἁμαρτωλοὶ λαμβάνουν τὴν πλήρη ἀμοιβή 15
τους, ἀλλ' ὄχι πάντοτε στὸν κόσμον αὐτό. Οἱ ὁπαδοὶ τοῦ
Χριστοῦ ἦπιαν τὸ ποτήρι του. Ἡ ἀχαριστία καὶ ὁ διωγμὸς
τὸ γέμισαν ὡς πάνω· ἀλλ' ὁ Θεὸς χύνει τὰ πλούτη τῆς 18
ἀγάπης Του στὴ νόηση καὶ στὰ αἰσθήματα καὶ μᾶς δίνει
δύναμη ἀνάλογα μὲ τὶς ἀνάγκες τῆς ἡμέρας. Οἱ ἁμαρτωλοὶ
θάλλουν «ὡς ἡ χλωρὰ δάφνη»· ἀλλ' ὁ Ψαλμωδός, ποὺ ἔβλεπε 21
μακρύτερα, μπόρεσε νὰ δῇ τὸ τέλος τους — τὴν καταστροφή
τῆς ἁμαρτίας μὲ τὴν ὁδὸν.

Ἡ προσευχή δὲν πρέπει νὰ χρησιμοποιῆται σὰν ἐξο- 24
μολόγησι γιὰ νὰ διαγραφῇ ἡ ἁμαρτία. Μιὰ τέτοια πλάνη
θὰ ἦταν ἐμπόδιο γιὰ τὴν ἀληθινὴ θρησκεία. Ἡ 27
ἁμαρτία συγχωρεῖται μόνο ὅταν ἐξαλείφεται ἀπὸ ^{Διαγραφὴ τῆς ἀνθρώπινης ἁμαρτίας}
τοῦ Χριστοῦ — τὴν Ἀλήθεια καὶ τὴ Ζωή. Ἄν ἡ
προσευχὴ ὑποθάλλῃ τὴ δοξασία ὅτι ἡ ἁμαρτία διαγράφεται,
καὶ ὅτι ὁ ἄνθρωπος γίνεται καλύτερος ἀπλῶς μὲ τὴν προσ- 30
ευχή, τότε ἡ προσευχή εἶναι κακὸ. Ἐκεῖνος ποὺ ἐξακο-
λουθεῖ νὰ ἁμαρτάνῃ γίνεται χειρότερος, γιὰτὶ φαντάζεται
ὅτι ἔχει συγχωρηθῇ. 33

Ἐνας ἀπόστολος λέει ὅτι ὁ Υἱὸς τοῦ Θεοῦ (ὁ Χριστὸς) 36
ἦρθε «διὰ νὰ καταστρέψῃ τὰ ἔργα τοῦ διαβό-
λου». Θὰ ἔπρεπε νὰ ἀκολουθοῦμε τὸ θεῖο μας ^{Καταστροφὴ τοῦ ἔργου τοῦ διαβόλου}
ὑπόδειγμα καὶ νὰ ἐπιδιώκουμε τὴν καταστροφὴ
ὅλων τῶν κακῶν ἔργων, μεταξὺ τῶν ὁποίων συμπεριλαμβά-

1 We cannot escape the penalty due for sin. The Scriptures say, that if we deny Christ, "he also will deny us."

3 Divine Love corrects and governs man. Men may pardon, but this divine Principle alone reforms the

6 Pardon and amendment sinner. God is not separate from the wisdom He bestows. The talents He gives we

must improve. Calling on Him to forgive our work badly done or left undone, implies the vain supposition

9 that we have nothing to do but to ask pardon, and that afterwards we shall be free to repeat the offence.

To cause suffering as the result of sin, is the means
12 of destroying sin. Every supposed pleasure in sin will furnish more than its equivalent of pain, until belief in material life and sin is destroyed. To reach
15 heaven, the harmony of being, we must understand the divine Principle of being.

"God is Love." More than this we cannot ask,
18 higher we cannot look, farther we cannot go. To

Mercy without partiality suppose that God forgives or punishes sin according as His mercy is sought or un-

21 sought, is to misunderstand Love and to make prayer the safety-valve for wrong-doing.

Jesus uncovered and rebuked sin before he cast it
24 out. Of a sick woman he said that Satan had bound

Divine severity her, and to Peter he said, "Thou art an offence unto me." He came teaching and

27 showing men how to destroy sin, sickness, and death. He said of the fruitless tree, "[It] is hewn down."

It is believed by many that a certain magistrate,
30 who lived in the time of Jesus, left this record: "His rebuke is fearful." The strong language of our Master confirms this description.

νονται ή πλάνη και ή άρρώστια. Δέν μπορούμε ν' άπο- 1
φύγουμε τήν ποινή που άρμόζει στην άμαρτία. Οί Γραφές
λένε ότι άν άρνηθούμε τόν Χριστό «και εκείνος θα άρνηθή ήμάς». 3

Ή θεία Άγάπη διορθώνει και κυβερνά τόν άνθρωπο. Οί
άνθρωποι μπορεί νά συγχωρούν, αλλά μόνο ή θεία αυτή 6
Άρχή αναμορφώνει τόν άμαρτωλό. Ή Θεός δέν ^{Συγχώρηση}
είναι χωρισμένος από τή σοφία που χορηγεί. ^{και διόρθωση}
Πρέπει νά κάνουμε καλή χρήση τών ταλάντων που μάς 9
δίνει. Τό νά Τόν παρακαλούμε νά συγχωρήσει τό έργο που
δέν κάναμε καλά ή δέν τό κάναμε καθόλου δείχνει ότι βαυκα-
λίζόμαστε μέ τήν ιδέα ότι δέν έχουμε νά κάνουμε τίποτε άλλο
παρά νά ζητήσουμε συγχώρηση, και ότι ύστερα θα είμαστε 12
ελεύθεροι νά επαναλάβουμε τό παράπτωμα.

Ή όδύνη που προκαλεί ή άμαρτία είναι τό μέσο μέ τό
όποιο εξαλείφεται ή άμαρτία. Κάθε ύποθετική εύχαρίστηση 15
στην άμαρτία θα προξενήσει ανάλογο, και μάλιστα περισσό-
τερο, πόνο, έως ότου εξαλειφτή ή δοξασία σέ ύλική ζωή και
σέ άμαρτία. Για νά φτάσουμε στόν ούρανό, τήν άρμονία του 18
είναι, πρέπει νά κατανοήσουμε τή θεία Άρχή του είναι.

«Ό Θεός είναι Άγάπη». Περισσότερο από αυτό δέν
μπορούμε νά ζητήσουμε, ψηλότερα δέν μπορούμε νά κοιτά- 21
ξουμε, μακρύτερα δέν μπορούμε νά πᾶμε. Όταν ^{Έλεος χωρίς}
ύποθέτουμε ότι ό Θεός συγχωρεί ή τιμωρεί τήν ^{μεροληψία}
άμαρτία ανάλογα μέ τό άν ζητάμε ή δέ ζητάμε τό έλεός Του, 24
παρανοούμε τήν Άγάπη και κάνουμε τήν προσευχή ασφαλι-
στική δικλίδα τών κακών πράξεων.

Ό Ίησους ξεσκέπαζε και καταδίκαιζε τήν άμαρτία πριν νά 27
τήν έκβάλει. Για μιάν άρρωστη γυναίκα είπε ότι ό Σατανᾶς
τήν είχε δέσει, και στόν Πέτρο είπε: «Σκάνδαλόν ^{Θεία}
μου είσαι». Ήρθε για νά διδάξει τούς ανθρώπους ^{αύστηρότητα} 30
και νά τούς δείξει πώς νά εξαλείφουν τήν άμαρτία, τήν
άρρώστια και τό θάνατο. Για τό δέντρο που δέν κάνει
καρπούς είπε: «έκκόπτεται». 33

Πολλοί πιστεύουν ότι κάποιος δικαστής, που έζησε στην
έποχή του Ίησού, είπε γι' αυτόν τά έξης: «Ή έπιτίμησή του
είναι φοβερή». Ή αύστηρή γλώσσα του Διδασκάλου μας 36
έπιβεβαιώνει αυτόν τό χαρακτηρισμό.

Prayer

1 The only civil sentence which he had for error was,
 “Get thee behind me, Satan.” Still stronger evidence
 3 that Jesus’ reproof was pointed and pungent is found
 in his own words, — showing the necessity for such
 forcible utterance, when he cast out devils and healed
 6 the sick and sinning. The relinquishment of error de-
 prives material sense of its false claims.

Audible prayer is impressive; it gives momentary
 9 solemnity and elevation to thought. But does it pro-
 duce any lasting benefit? Looking deeply
 Audible into these things, we find that “a zeal . . .
 praying
 12 not according to knowledge” gives occasion for reac-
 tion unfavorable to spiritual growth, sober resolve, and
 wholesome perception of God’s requirements. The mo-
 15 tives for verbal prayer may embrace too much love of
 applause to induce or encourage Christian sentiment.

Physical sensation, not Soul, produces material ec-
 18 stasy and emotion. If spiritual sense always guided
 men, there would grow out of ecstatic mo-
 Emotional ments a higher experience and a better life
 utterances
 21 with more devout self-abnegation and purity. A self-
 satisfied ventilation of fervent sentiments never makes
 a Christian. God is not influenced by man. The “di-
 24 vine ear” is not an auditory nerve. It is the all-hearing
 and all-knowing Mind, to whom each need of man is
 always known and by whom it will be supplied.

27 The danger from prayer is that it may lead us into temp-
 tation. By it we may become involuntary hypocrites, ut-
 tering desires which are not real and consoling
 ourselves in the midst of sin with the recollection
 30 Danger that we have prayed over it or mean to ask for-
 from audible givenness at some later day. Hypocrisy is fatal to religion.
 prayer

Τὰ μόνα εὐγενικά λόγια πού είχε γιὰ τὴν πλάνη ἦταν: 1
 «Ὑπαγε ὀπίσω μου, Σατανᾶ». Τὰ λόγια τοῦ Ἰησοῦ ὅταν 2
 ἔδιωχνε τὰ δαιμόνια καὶ θεράπευε τοὺς ἀρρώστους καὶ τοὺς 3
 ἁμαρτωλοὺς εἶναι μιὰ ἀκόμα ἰσχυρότερη ἐνδειξη ὅτι ἡ ἐπί-
 πληξή του ἦταν αὐστηρή καὶ καυστική, καὶ δείχνουν ὅτι 4
 τέτοιες δυνατὲς ἐκφράσεις εἶναι ἀναγκαῖες. Ἡ ἐγκατάλειψη 6
 τῆς πλάνης ἀποστερεῖ τὴν ὕλική αἴσθησι ἀπὸ τὶς ψεύτικες
 ἀξιώσεις της.

Ἡ ἀκουστή προσευχή εἶναι ἐντυπωσιακὴ· γιὰ μιὰ στιγμή 9
 φέρνει κατάνυξη καὶ ἐξυψώνει τὴ σκέψη. Φέρνει ὅμως καμιά 10
 μόνιμη ὠφέλεια; Ὅταν ἐμβαθύνουμε στὰ πράγ-
 ματα αὐτά, βρίσκουμε ὅτι ὁ «ζῆλος . . . οὐχὶ κατ' 12
 ἐπίγνωσιν» προξενεῖ δυσμενῇ ἀντίδραση στὴν πνευματικὴ
 αὐξησι, τὴν ἡρεμὴ ἀποφασιστικότητά καὶ τὴ φωτισμένη
 ἀντίληψη τῶν ἀπαιτήσεων τοῦ Θεοῦ. Τὰ ἐλατήρια τῆς 15
 προφορικῆς προσευχῆς μπορεῖ νὰ περιέχουν τόση ὑπερβολικὴ
 ἀγάπη γιὰ ἐπιδοκιμασία ὥστε νὰ μὴν παρακινοῦν ἢ νὰ
 ἐνθαρρύνουν τὸ χριστιανικὸ αἶσθημα. 18

Ἡ σωματικὴ αἴσθησι, ὅχι ἡ Ψυχὴ, παράγει ὕλική ἐκ-
 στασι καὶ συγκίνησι. Ἄν ἡ πνευματικὴ αἴσθησι ὁδηγοῦσε 19
 πάντοτε τοὺς ἀνθρώπους, οἱ στιγμὲς τῆς ἐκστασις 20
 θὰ ἔφερναν μιὰν ἀνώτερη πείρα καὶ μιὰ καλύτερη 21
 ζωὴ πού θὰ τὴ χαρακτήριζε πιὸ εὐλαβικὴ αὐτα-
 πάρνησι καὶ ἀγνότητι. Μιὰ ἐγωιστικὴ ἐκφρασι θερμῶν 24
 αἰσθημάτων δὲν κάνει ποτὲ ἓναν ἄνθρωπο χριστιανό. Ὁ 25
 Θεὸς δὲν ἐπηρεάζεται ἀπὸ τὸν ἄνθρωπο. Τὸ «θεῖον οὐς» δὲν 26
 εἶναι ἀκουστικὸ νεῦρο. Εἶναι ὁ Νοῦς πού τὰ ἀκούει ὅλα καὶ 27
 τὰ ξέρει ὅλα, πού πάντοτε γνωρίζει κάθε ἀνάγκη τοῦ ἀνθρώ-
 που καὶ πάντοτε θὰ τὴν ἱκανοποιῇ.

Ὁ κίνδυνος ἀπὸ τὴν προσευχή εἶναι ὅτι μπορεῖ νὰ μᾶς 30
 ὁδηγήσῃ σὲ πειρασμό. Μπορεῖ νὰ μᾶς κἀνὴ ὑποκριτὲς χωρὶς 31
 νὰ τὸ θέλουμε, νὰ ἐκφράζουμε ἐπιθυμίες πού δὲν 32
 εἶναι πραγματικές, καί, ἂν καὶ βουτηγμένοι στὴν 33
 ἁμαρτία, νὰ παρηγοριώμαστε μὲ τὴ σκέψη ὅτι 34
 ἔχουμε προσευχηθῇ ἢ ὅτι σκοπεύουμε νὰ ζητήσουμε συγ-
 γνώμη στὸ μέλλον. Ἡ ὑποκρισία εἶναι ὀλέθρια γιὰ τὴ θρη- 36
 σκεία.

Ἀκουστή
προσευχή

Συναισθη-
ματικές
ἐκφράσεις

Ὁ κίνδυνος
ἀπὸ τὴν ἀκου-
στή προσευχή

1 A wordy prayer may afford a quiet sense of self-justification, though it makes the sinner a hypocrite.
 3 We never need to despair of an honest heart; but there is little hope for those who come only spasmodically face to face with their wickedness and then seek to
 6 hide it. Their prayers are indexes which do not correspond with their character. They hold secret fellowship with sin, and such externals are spoken of by Jesus as "like
 9 unto whited sepulchres . . . full . . . of all uncleanness."

If a man, though apparently fervent and prayerful, is impure and therefore insincere, what must be the
 12 Aspiration and love comment upon him? If he reached the loftiness of his prayer, there would be no occasion for comment. If we feel the aspiration, hu-
 15 mility, gratitude, and love which our words express, — this God accepts; and it is wise not to try to deceive ourselves or others, for "there is nothing covered that
 18 shall not be revealed." Professions and audible prayers are like charity in one respect, — they "cover the multitude of sins." Praying for humility with what-
 21 ever fervency of expression does not always mean a desire for it. If we turn away from the poor, we are not ready to receive the reward of Him who blesses
 24 the poor. We confess to having a very wicked heart and ask that it may be laid bare before us, but do we not already know more of this heart than we are
 27 willing to have our neighbor see?

We should examine ourselves and learn what is the affection and purpose of the heart, for in this way
 30 Searching the heart only can we learn what we honestly are. If a friend informs us of a fault, do we listen patiently to the rebuke and credit what is said? Do we not

Μιά πολύλογη προσευχή μπορεί νὰ καθησυχάσῃ τὸν 1
 ἄνθρωπο καὶ νὰ τὸν κάνῃ νὰ δικαιώσῃ τὸν ἑαυτὸ του, ἂν
 καὶ κάνει τὸν ἁμαρτωλὸ ὑποκριτῇ. Δὲν ὑπάρχει ποτὲ λόγος 3
 νὰ ἀπελπιζώμαστε γιὰ μιὰ τίμια καρδιά· ὑπάρχει ὅμως πολὺ
 λίγη ἐλπίδα γιὰ ὅσους ἔρχονται μόνο σπασμωδικὰ πρόσωπο
 μὲ πρόσωπο μὲ τὴν κακία τους κι ἔπειτα ζητοῦν νὰ τὴν 6
 κρύψουν. Οἱ προσευχές τους δὲν ἀνταποκρίνονται καθόλου
 στὸ χαρακτήρα τους. Ἐξακολουθοῦν κρυφὰ νὰ ἁμαρταί-
 νουν, καὶ ὁ Ἰησοῦς εἶπε γιὰ τέτοιους ὑποκριτὲς ὅτι μοιάζουν 9
 «μὲ τάφους ἀσβεστωμένους . . . οἵτινες γέμουνσιν . . . πάσης
 ἀκαθαρσίας».

Πῶς πρέπει νὰ χαρακτηρίσουμε ἓναν ἄνθρωπο ποῦ, ἂν 12
 καὶ φαίνεται νὰ εἶναι ἔνθερμος καὶ εὐλαβής, εἶναι ἀνθήκος
 καὶ ἐπομένως ἀνειλικρινής; Ἄν ἔφτανε στὸ ὕψος ^{Ἐξάρση καὶ} 15
 τῆς προσευχῆς του δὲ θὰ ὑπῆρχε ἀφορμὴ γιὰ ^{ἀγάπη}
 σχόλια. Ἄν αἰσθανώμαστε τὴν ἔξαρση, τὴν ταπεινοφρο-
 σύνη, τὴν εὐγνωμοσύνη καὶ τὴν ἀγάπη ποῦ ἐκφράζουν τὰ
 λόγια μας, τότε ὁ Θεὸς δέχεται τὴν προσευχή μας· καὶ εἶναι 18
 φρόνιμο νὰ μὴν προσπαθοῦμε νὰ ἐξαπατήσουμε τὸν ἑαυτὸ
 μας ἢ τοὺς ἄλλους, γιὰτὶ «δὲν εἶναι οὐδὲν κεκαλυμμένον, τὸ
 ὁποῖον δὲν θὰ ἀποκαλυφθῇ». Ἀπὸ μιὰν ἄποψη οἱ ὁμολογίες 21
 καὶ οἱ ἀκουστὲς προσευχές εἶναι σὰν τὴν ἐλεημοσύνη — «κα-
 λύπτουν πλῆθος ἁμαρτιῶν». Μὲ ὅσο θερμὰ λόγια καὶ ἂν
 προσευχώμαστε γιὰ ταπεινοφροσύνη δὲ θὰ πῇ πάντοτε ὅτι 24
 καὶ τὴν ἐπιθυμοῦμε. Ἄν ἀποστρεφώμαστε τοὺς φτωχοὺς δὲν
 εἴμαστε ἔτοιμοι νὰ δεχτοῦμε τὴν ἀνταμοιβή ἀπὸ Ἐκεῖνον ποῦ
 εὐλογεῖ τοὺς φτωχοὺς. Ὁμολογοῦμε ὅτι ἔχουμε μιὰ πολὺ 27
 κακὴ καρδιά καὶ ζητᾶμε ἂν εἶναι δυνατὸ νὰ μᾶς ἀποκαλυφθῇ
 ἐντελῶς, ἀλλὰ μήπως δὲν ξέρουμε ἤδη γι' αὐτὴ τὴν καρδιά
 περισσότερα ἀπὸ ὅ,τι εἴμαστε πρόθυμοι νὰ ἐπιτρέψουμε 30
 στὸν πλησίον μας νὰ δῇ;

Θὰ ἔπρεπε νὰ ἐξετάσουμε τὸν ἑαυτὸ μας καὶ νὰ μάθουμε
 ποια εἶναι τὰ αἰσθήματα καὶ οἱ προθέσεις τῆς καρδιάς, γιὰτὶ 33
 μόνο μ' αὐτὸ τὸν τρόπο μπορούμε νὰ μάθουμε τί ^{Ἐξέταση}
 πραγματικὰ εἴμαστε. Ἄν ἓνας φίλος μᾶς ὑπο- ^{τῆς καρδιάς}
 δείξῃ ἓνα ἐλάττωμα, ἀκοῦμε μὲ ὑπομονὴ τὴν ἐπιτίμηση καὶ 36

Prayer

1 rather give thanks that we are "not as other men"?

During many years the author has been most grateful
3 for merited rebuke. The wrong lies in unmerited censure, — in the falsehood which does no one any good.

The test of all prayer lies in the answer to these
6 questions: Do we love our neighbor better because of
 Summit of this asking? Do we pursue the old selfish-
 aspiration ness, satisfied with having prayed for some-
 9 thing better, though we give no evidence of the sincerity of our requests by living consistently with our prayer? If selfishness has given place to kindness,
 12 we shall regard our neighbor unselfishly, and bless them that curse us; but we shall never meet this great duty simply by asking that it may be done. There is
 15 a cross to be taken up before we can enjoy the fruition of our hope and faith.

Dost thou "love the Lord thy God with all thy
18 heart, and with all thy soul, and with all thy mind"?

 Practical This command includes much, even the sur-
 religion render of all merely material sensation, affec-
 21 tion, and worship. This is the El Dorado of Christianity. It involves the Science of Life, and recognizes only the divine control of Spirit, in which Soul is our master,
 24 and material sense and human will have no place.

Are you willing to leave all for Christ, for Truth, and so be counted among sinners? No! Do you really desire
 27 The chalice to attain this point? No! Then why make long
 sacrificial prayers about it and ask to be Christians, since you do not care to tread in the footsteps of our
 30 dear Master? If unwilling to follow his example, why pray with the lips that you may be partakers of his nature? Consistent prayer is the desire to do right.

παραδεχόμαστε αυτά που λέει; Δέν ευχαριστούμε μάλλον 1
 τὸ Θεό γιατί δέν εἴμαστε «καθὼς οἱ λοιποὶ ἄνθρωποι»; Για 2
 πολλά χρόνια ἤμουν ἐξαιρετικὰ εὐγνώμων ὅταν μοῦ ἔκαναν 3
 δίκαιες παρατηρήσεις. Ἐκεῖνο που εἶναι κακό εἶναι ἡ ἀδίκη
 παρατήρηση — τὸ ψέμα που δέν ὠφελεῖ κανένα.

Τὸ κριτήριο κάθε προσευχῆς εἶναι ἡ ἀπάντηση στὰ ἐπόμενα 6
 ἐρωτήματα: Ἀγαπῶμε τὸν πλησίον μας περισσότερο ἐπειδὴ
 προσευχηθήκαμε γι' αὐτό; Συνεχίζουμε τὴν 7
 παλιά μας ἰδιοτέλεια, ἱκανοποιημένοι γιατί ἔχουμε 8
 προσευχηθῆ γιὰ κάτι καλύτερο, ἂν καὶ δὲ δίνουμε <sup>Τὸ ἀποκο-
 ρύφωμα τῆς
 ἐξαρσης</sup> 9
 κανένα δείγμα τῆς εἰλικρίνειας τῶν παρακλήσεών μας ζώντας
 σύμφωνα μὲ τὴν προσευχή μας; Ἄν ἡ ἰδιοτέλεια ἔχη δώσει 12
 θέση στὴν καλοσύνη, θὰ φερώμαστε πρὸς τὸν πλησίον μας
 μὲ ἀνιδιοτέλεια, καὶ θὰ εὐλογοῦμε ἐκείνους που μᾶς καταριοῦν-
 ται· ἀλλὰ δὲ θὰ ἐκπληρώσουμε ποτὲ τὸ μεγάλο αὐτὸ καθήκον 15
 ἀπλῶς μὲ τὸ νὰ ζητᾶμε νὰ ἐκπληρωθῇ. Πρέπει νὰ σηκώσουμε
 ἕνα σταυρὸ πρὶν μπορέσουμε νὰ ἀπολαύσουμε τοὺς καρποὺς
 τῆς ἐλπίδας καὶ τῆς πίστεως μας. 18

Ἀγαπᾶς «Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου 19
 καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου»; 20
 Ἡ ἐντολὴ αὐτὴ περιλαμβάνει πολλά, οὔτε λίγο <sup>Πρακτικὴ
 θρησκεία</sup> 21
 οὔτε πολὺ τὴν ἐγκατάλειψη κάθε αἰσθήματος, 22
 στοργῆς καὶ λατρείας που εἶναι ἀπλῶς ὑλικά. Αὐτὸ εἶναι
 τὸ Ἐλδοράδο τοῦ χριστιανισμοῦ. Περικλείει τὴν Ἐπιστήμη 24
 τῆς Ζωῆς, καὶ ἀναγνωρίζει μόνο τὴ θεία ἐξουσία τοῦ Πνεύ-
 ματος, ὅπου ἡ Ψυχὴ εἶναι ὁ κύριός μας, ἡ δὲ ὑλικὴ αἴσθησις
 καὶ ἡ ἀνθρώπινη θέλησις δέν ἔχουν θέση. 27

Εἶστε πρόθυμοι νὰ ἐγκαταλείψετε τὰ πάντα γιὰ τὸ 28
 Χριστό, τὴν Ἀλήθεια, καὶ νὰ συγκαταλεχθῇτε ἔτσι μεταξὺ
 τῶν ἁμαρτωλῶν; Ὁχι. Ἐπιθυμεῖτε πραγμα- 29
 τικὰ νὰ φτάσετε σ' αὐτὸ τὸ σημεῖο; Ὁχι. Τότε <sup>Τὸ ἅγιο
 ποτήρι τῆς
 θυσίας</sup> 30
 γιατί κάνετε ἀτέλειωτες προσευχὲς γι' αὐτὸ καὶ
 ζητᾶτε νὰ εἶστε χριστιανοί, ἀφοῦ δὲ θέλετε νὰ βαδίσετε 33
 στὰ ἴχνη τοῦ ἀγαπημένου μας Διδασκάλου; Ἄν δέν εἶστε
 πρόθυμοι νὰ ἀκολουθήσετε τὸ παράδειγμά του, γιατί προσ-
 εὔχεστε μὲ τὰ χεῖλη γιὰ νὰ γίνετε μέτοχοι τῆς φύσης του; 36
 Συνεπῆς προσευχή εἶναι ἡ ἐπιθυμία νὰ κάνουμε τὸ ὀρθό.

1 Prayer means that we desire to walk and will walk in
the light so far as we receive it, even though with bleed-
3 ing footsteps, and that waiting patiently on the Lord,
we will leave our real desires to be rewarded by Him.

The world must grow to the spiritual understanding
6 of prayer. If good enough to profit by Jesus' cup of
earthly sorrows, God will sustain us under these sor-
rows. Until we are thus divinely qualified and are
9 willing to drink his cup, millions of vain repetitions
will never pour into prayer the unction of Spirit in
demonstration of power and "with signs following."
12 Christian Science reveals a necessity for overcoming the
world, the flesh, and evil, and thus destroying all error.

Seeking is not sufficient. It is striving that enables
15 us to enter. Spiritual attainments open the door to a
higher understanding of the divine Life.

One of the forms of worship in Thibet is to carry a
18 praying-machine through the streets, and stop at the
doors to earn a penny by grinding out a
Perfunctory
prayers prayer. But the advance guard of progress has
21 paid for the privilege of prayer the price of persecution.

Experience teaches us that we do not always receive
the blessings we ask for in prayer. There is some mis-
24 apprehension of the source and means of
Asking
amiss all goodness and blessedness, or we should
certainly receive that for which we ask. The Scrip-
27 tures say: "Ye ask, and receive not, because ye ask
amiss, that ye may consume it upon your lusts." That
which we desire and for which we ask, it is not always
30 best for us to receive. In this case infinite Love will
not grant the request. Do you ask wisdom to be mer-
ciful and not to punish sin? Then "ye ask amiss."

Προσευχή θα πῇ ὅτι ἐπιθυμοῦμε νὰ βαδίσουμε καὶ θα βα- 1
δίσουμε στὸ φῶς κατὰ τὴν ἀναλογία ποὺ τὸ λαμβάνουμε, 2
ἔστω καὶ μὲ ματωμένα πόδια, καὶ ὅτι προσμένοντας μὲ ὑπο- 3
μονὴ τὸν Κύριο θὰ ἀφήσουμε τὶς πραγματικές μας ἐπιθυμίες 4
νὰ ἀνταμειφτοῦν ἀπ' Αὐτόν.

Ὁ κόσμος πρέπει νὰ φτάσῃ στὴν πνευματικὴ κατανόηση 6
τῆς προσευχῆς. Ἄν εἴμαστε ἄρκετὰ καλοὶ γιὰ νὰ ἐπωφελη- 7
θοῦμε ἀπὸ τὸ ποτήρι τῶν θλίψεων ποὺ ἤπιε ὁ Ἰησοῦς στὴ 8
γῆ, ὁ Θεὸς θὰ μᾶς στηρίξῃ ὅταν μᾶς βροῦν οἱ θλίψεις αὐτές. 9
Ὡσπου νὰ ἀποκτήσουμε ἔτσι θεῖα προσόντα καὶ νὰ γίνουμε 10
πρόθυμοι νὰ πιοῦμε τὸ ποτήρι του, ἑκατομμύρια βαττολο- 11
γιῶν δὲ θὰ χύσουν ποτὲ στὴν προσευχὴ τὸ χρίσμα τοῦ 12
Πνεύματος μὲ ἀπόδειξη δύναμης καὶ «ἐπακολουθοῦντα θαύ- 13
ματα». Ἡ Χριστιανικὴ Ἐπιστὴμὴ * ἀποκαλύπτει τὴν ἀνάγκη 14
νὰ κατανικήσουμε τὸν κόσμον, τὴ σάρκα καὶ τὸ κακόν, καὶ νὰ 15
ἐξαλείψουμε ἔτσι ὅλη τὴν πλάνη.

Δὲν ἀρκεῖ νὰ ζητᾶμε. Ὁ ἀγῶνας εἶναι ἐκεῖνο ποὺ μᾶς 16
κάνει ἱκανοὺς νὰ εἰσέλθουμε. Οἱ πνευματικὲς ἐπιτυχίες ἀνοί- 17
γουν τὴν πόρτα πρὸς μιὰν ἀνώτερη κατανόηση τῆς θείας 18
Ζωῆς.

Μιὰ μορφή λατρείας στὸ Θιβέτ εἶναι νὰ περιφέρουν στοὺς 21
δρόμους ἓνα μηχανήμα προσευχῶν καὶ νὰ σταματοῦν στὶς 22
πόρτες γιὰ νὰ κερδίσουν μιὰ δεκάρα παίζοντας Ἐπιπόλαιες 23
μιὰ προσευχή. Ἄλλ' ἢ ἐμπροσθοφυλακὴ τῆς προσευχῆς 24
προόδου πλήρωσε μὲ τὸ τίμημα τοῦ διωγμοῦ τὸ προνόμιο 25
τῆς προσευχῆς.

Ἡ πείρα μᾶς διδάσκει ὅτι δὲν παίρνουμε πάντοτε τὰ καλὰ 27
ποὺ ζητᾶμε στὴν προσευχή. Παρανοοῦμε κάπως τὰ μέσα 28
καὶ τὴν πηγὴ ὅλης τῆς καλοσύνης καὶ μακαριότη- Ζητᾶμε 29
τας, εἰδάλλως θὰ παίρναμε ἀσφαλῶς ὅ,τι ζητᾶμε. κακῶς 30
Οἱ Γραφεὶς λένε: «Ζητεῖτε καὶ δὲν λαμβάνετε, διότι κακῶς 31
ζητεῖτε, διὰ νὰ δαπανήσητε εἰς τὰς ἡδονὰς σας». Ἐκεῖνο 32
ποὺ ἐπιθυμοῦμε καὶ ζητᾶμε δὲν εἶναι πάντοτε καὶ ἐκεῖνο ποὺ 33
μᾶς συμφέρει νὰ πάρουμε. Σὲ μιὰ τέτοια περίπτωσις ἡ ἀπειρη 34
Ἀγάπη δὲ θὰ εἰσακούσῃ τὴν παράκλησίν μας. Ζητᾶτε ἀπὸ 35
τὴ σοφία νὰ εἶναι σπλαχνικὴ καὶ νὰ μὴν τιμωρῇ τὴν ἁμαρτίαν; 36
Τότε «κακῶς ζητεῖτε». Χωρὶς τιμωρίαν ἡ ἁμαρτία θὰ πολλα-

* Βλέπε τὴ «Σημείωσις» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 Without punishment, sin would multiply. Jesus' prayer,
 "Forgive us our debts," specified also the terms of
 3 forgiveness. When forgiving the adulterous woman he
 said, "Go, and sin no more."

A magistrate sometimes remits the penalty, but this
 6 may be no moral benefit to the criminal, and at best, it
 only saves the criminal from one form of
 Remission of penalty punishment. The moral law, which has the
 9 right to acquit or condemn, always demands restitu-
 tion before mortals can "go up higher." Broken law
 brings penalty in order to compel this progress.

12 Mere legal pardon (and there is no other, for divine
 Principle never pardons our sins or mistakes till they
 are corrected) leaves the offender free to re-
 15 peat the offence, if indeed, he has not already
 suffered sufficiently from vice to make him turn from it
 with loathing. Truth bestows no pardon upon error, but
 18 wipes it out in the most effectual manner. Jesus suffered
 for our sins, not to annul the divine sentence for an in-
 dividual's sin, but because sin brings inevitable suffering.

21 Petitions bring to mortals only the results of mor-
 tals' own faith. We know that a desire for holiness is

Desire for holiness requisite in order to gain holiness; but if we
 24 desire holiness above all else, we shall sac-
 rifice everything for it. We must be willing to do this,
 that we may walk securely in the only practical road
 27 to holiness. Prayer cannot change the unalterable
 Truth, nor can prayer alone give us an understanding
 of Truth; but prayer, coupled with a fervent habitual
 30 desire to know and do the will of God, will bring us
 into all Truth. Such a desire has little need of audible
 expression. It is best expressed in thought and in life.

πλασιαζόταν. Ἡ προσευχή τοῦ Ἰησοῦ, «Ἀφες ἡμῖν τὰ 1
ὀφειλήματα ἡμῶν», προσδιόρισε καὶ τοὺς ὅρους τῆς ἄφεσης.
Ὅταν συγχώρησε τὴ μοιχαλίδα εἶπε: «Ὑπαγε, καὶ εἰς τὸ 3
ἐξῆς μὴ ἀμάρτανε».

Ἕνας δικαστὴς χαρίζει κάποτε τὴν ποινὴν, ἀλλ' αὐτὸ μπορεῖ 6
νὰ μὴν ὠφελεῖ ἠθικὰ τὸν ἐγκληματία, καὶ τὸ πολὺ πολὺ
τὸν ἀπαλλάσσει ἀπὸ μιᾶ μόνο μορφῇ τιμωρίας. Ἄρση 6
Ἡ ἠθικὸς νόμος, ποὺ ἔχει τὸ δικαίωμα νὰ ἀθωώσῃ ποινῆς
ἢ νὰ καταδικάζῃ, ἀπαιτεῖ πάντοτε ἐπανόρθωση προτοῦ οἱ 9
θνητοὶ μπορέσουν νὰ «ἀναβῶσιν ἀνωτέρω». Ὁ νόμος ποὺ
παραβιάστηκε ἐπισύρει ποινὴ γιὰ νὰ μᾶς ἐξαναγκάσῃ νὰ
προοδεύσουμε. 12

Ἡ συγχώρηση ποὺ εἶναι ἀπλῶς νομικὴ (καὶ δὲν ὑπάρχει
ἄλλη, γιατί ἡ θεία Ἀρχὴ δὲ συγχωρεῖ ποτὲ τίς ἀμαρτίες
μας ἢ τὰ σφάλματά μας προτοῦ διορθωθοῦν) Ἡ Ἀλήθεια 15
ἀφήνει τὸν παραβάτη ἐλεύθερο νὰ ἐπαναλάβῃ τὸ
ἀδίκημα, ἂν βέβαια δὲν ἔχῃ ἤδη ὑποφέρει ἄρκετὰ
ἀπὸ τὴν κακία γιὰ νὰ τὸν κἀνῃ νὰ τὴν ἀποστραφῇ μὲ ἀηδία. 18
Ἡ Ἀλήθεια δὲ συγχωρεῖ τὴν πλάνη, ἀλλὰ τὴν ἐξαλείφει κατὰ
τὸν πιὸ ἀποτελεσματικὸ τρόπο. Ὁ Ἰησοῦς ὑπόφερε γιὰ
τίς ἀμαρτίες μας, ὅχι γιὰ νὰ ἀκυρώσῃ τὴ θεία ποινὴ γιὰ τίς 21
ἀμαρτίες τῶν ἀνθρώπων, ἀλλὰ γιατί ἡ ἀμαρτία ἐπιφέρει ἀν-
απόφευκτη ὀδύνη.

Οἱ παρακλήσεις φέρουν στοὺς θνητοὺς μόνο τὰ ἀπο- 24
τελέσματα τῆς πίστεως τους. Ξέρουμε ὅτι ἡ ἐπιθυμία γιὰ
ἀγιότητα εἶναι ἀπαραίτητη γιὰ νὰ κερδίσουμε Ἐπιθυμία
ἀγιότητα· ἀλλ' ἂν ἐπιθυμοῦμε τὴν ἀγιότητα γιὰ ἀγιότητα 27
περισσότερο ἀπὸ καθετὶ ἄλλο, θὰ θυσιάσουμε τὰ πάντα γιὰ
χάρη της. Πρέπει νὰ εἴμαστε πρόθυμοι νὰ τὸ κάνουμε αὐτὸ
γιὰ νὰ μπορέσουμε νὰ βαδίσουμε ἀσφαλῶς στὸ μόνο πρακτικὸ 30
δρόμο πρὸς τὴν ἀγιότητα. Ἡ προσευχή δὲν μπορεῖ νὰ
μεταβάλῃ τὴν ἀμετάβλητη Ἀλήθεια, οὔτε μπορεῖ ἡ προσευχή
μόνη νὰ μᾶς κἀνῃ νὰ ἐννοήσουμε τὴν Ἀλήθεια, ἀλλ' ἡ προσ- 33
ευχή, ὅταν συνοδεύεται ἀπὸ μιὰ θερμὴ καὶ φυσικὴ ἐπιθυμία
νὰ γνωρίσουμε καὶ νὰ κάνουμε τὸ θέλημα τοῦ Θεοῦ, θὰ μᾶς
ὁδηγήσῃ σ' ὅλη τὴν Ἀλήθεια. Μιὰ τέτοια ἐπιθυμία δὲν εἶναι 36
ἀνάγκη νὰ ἐκφράζεται ἀκουστά. Ἐκφράζεται πάρα πολὺ
καλὰ μὲ τὴ σκέψη καὶ τὴ ζωὴ μας.

1 "The prayer of faith shall save the sick," says the
 Scripture. What is this healing prayer? A mere re-
 3 Prayer for the sick quest that God will heal the sick has no
 power to gain more of the divine presence
 than is always at hand. The beneficial effect of
 6 such prayer for the sick is on the human mind, mak-
 ing it act more powerfully on the body through a blind
 faith in God. This, however, is one belief casting out
 9 another, — a belief in the unknown casting out a belief
 in sickness. It is neither Science nor Truth which
 acts through blind belief, nor is it the human under-
 12 standing of the divine healing Principle as manifested
 in Jesus, whose humble prayers were deep and con-
 scientious protests of Truth, — of man's likeness to
 15 God and of man's unity with Truth and Love.

Prayer to a corporeal God affects the sick like a
 drug, which has no efficacy of its own but borrows its
 18 power from human faith and belief. The drug does
 nothing, because it has no intelligence. It is a mortal
 belief, not divine Principle or Love, which causes a
 21 drug to be apparently either poisonous or sanative.

The common custom of praying for the recovery of the
 sick finds help in blind belief, whereas help should come
 24 from the enlightened understanding. Changes in belief
 may go on indefinitely, but they are the merchandise of
 human thought and not the outgrowth of divine Science.

27 Does Deity interpose in behalf of one worshipper,
 and not help another who offers the same measure of
 Love impartial
 and universal prayer? If the sick recover because they
 30 pray or are prayed for audibly, only peti-
 tioners (*per se* or by proxy) should get well. In divine
 Science, where prayers are mental, *all* may avail them-

«Ἡ μετὰ πίστεως εὐχή θὰ σώση τὸν πάσχοντα», λέει 1
 ἡ Γραφή. Τί εἶναι ἡ προσευχή αὐτὴ πού θεραπεύει; Μιὰ 2
 ἀπλή παράκληση νὰ θεραπεύσῃ ὁ Θεὸς τοὺς 3
 ἀσθενεῖς δὲν ἔχει τὴ δύναμη νὰ πετύχῃ περισσό- ^{Προσευχή γιὰ}
^{τοὺς ἀσθενεῖς}τερη θεία παρουσία ἀπ' ὅ,τι εἶναι πάντοτε προσιτή. Τὸ 4
 εὐεργετικὸ ἀποτέλεσμα μιᾶς τέτοιας προσευχῆς γιὰ τοὺς 5
 ἀσθενεῖς προέρχεται ἀπὸ τὸν ἀνθρώπινο νοῦ, γιατί τὸν κάνει 6
 νὰ ἐνεργήσῃ δραστικότερα στὸ σῶμα μέσο μιᾶς τυφλῆς πίστεως 7
 στὸ Θεό. Αὐτό, ὅμως, εἶναι μιὰ δοξασία πού διώχνει μιάν 8
 ἄλλη — μιὰ δοξασία στὸ ἄγνωστο πού διώχνει μιὰ δοξασία 9
 στὴν ἀρρώστια. Δὲν εἶναι οὔτε Ἐπιστήμη οὔτε Ἀλήθεια 10
 αὐτὸ πού ἐνεργεῖ μέσο μιᾶς τυφλῆς πίστεως, οὔτε εἶναι ἡ 11
 ἀνθρώπινη κατανόηση τῆς θείας θεραπευτικῆς Ἀρχῆς, ὅπως 12
 ἐκδηλώθηκε στὸν Ἰησοῦ, τοῦ ὁποῖου οἱ ταπεινὲς προσευχὲς 13
 ἦταν βαθιὲς καὶ συνειδητὲς βεβαιώσεις τῆς Ἀλήθειας — τῆς 14
 ὁμοίωσης τοῦ ἀνθρώπου μὲ τὸ Θεὸ καὶ τῆς ἐνότητος τοῦ 15
 ἀνθρώπου μὲ τὴν Ἀλήθεια καὶ τὴν Ἀγάπη.

Ἡ προσευχή σ' ἓνα σωματικὸ Θεὸ ἐνεργεῖ στοὺς ἀσθενεῖς 16
 σὰν ἓνα φάρμακο, πού δὲν ἔχει δική του δραστικότητα ἀλλὰ 17
 δανεῖζεται τὴ δύναμή του ἀπὸ τὴν ἀνθρώπινη πίστη καὶ 18
 δοξασία. Τὸ φάρμακο δὲν κάνει τίποτε, γιατί δὲν ἔχει 19
 νοημοσύνη. Ἡ θνητὴ δοξασία, ὅχι ἡ θεία Ἀρχὴ ἢ Ἀγάπη, 20
 εἶναι ἐκείνη πού κάνει τὸ φάρμακο νὰ εἶναι κατὰ τὰ φαινόμενα 21
 φαρμακερὸ ἢ θεραπευτικόν. 22

Ἡ προσευχή, ὅπως γενικὰ συνηθίζεται, γιὰ τὴ θεραπεία 23
 τῶν ἀσθενῶν, βρίσκει βοήθεια στὴν τυφλὴ δοξασία, ἐνῶ ἡ 24
 βοήθεια θὰ ἔπρεπε νὰ ἔρχεται ἀπὸ τὴ φωτισμένη κατανόηση. 25
 Οἱ μεταβολὲς στὴ δοξασία μπορεῖ νὰ συνεχίζωνται ἐπ' ἀόρι- 26
 στον, ἀλλ' αὐτὲς εἶναι τὰ προϊόντα τῆς ἀνθρώπινης σκέψης 27
 καὶ ὅχι τὸ ἀποτέλεσμα τῆς θείας Ἐπιστήμης. 28

Παίρνει μήπως ὁ Θεὸς τὸ μέρος ἐνὸς πιστοῦ, καὶ δὲ βοηθεῖ 29
 ἓναν ἄλλο πού προσφέρει τὸ ἴδιο μέτρο προσευχῆς; Ἄν 30
 οἱ ἀσθενεῖς γίνωνται καλὰ ἐπειδὴ προσεύχονται Ἡ Ἀγάπη 31
 οἱ ἴδιοι ἢ προσεύχονται ἄλλοι γι' αὐτοὺς ἀκουστά, ^{εἶναι ἀμερό-}
^{ληπτη καὶ}τότε μόνο ὅσοι προσεύχονται (αὐτοπροσώπως ^{παγκόσμια} 32
 ἢ μὲ ἀντιπρόσωπο) θὰ ἔπρεπε νὰ θεραπεύωνται. Στὴ 33
 θεία Ἐπιστήμη, ὅπου οἱ προσευχὲς εἶναι νοερές, *ὅλοι* μποροῦν 34

1 selves of God as "a very present help in trouble."
 Love is impartial and universal in its adaptation and
 3 bestowals. It is the open fount which cries, "Ho,
 every one that thirsteth, come ye to the waters."

In public prayer we often go beyond our convictions,
 6 beyond the honest standpoint of fervent desire. If we
 are not secretly yearning and openly striv-
Public ex- ing for the accomplishment of all we ask,
aggerations
 9 our prayers are "vain repetitions," such as the heathen
 use. If our petitions are sincere, we labor for what we
 ask; and our Father, who seeth in secret, will reward
 12 us openly. Can the mere public expression of our de-
 sires increase them? Do we gain the omnipotent ear
 sooner by words than by thoughts? Even if prayer is
 15 sincere, God knows our need before we tell Him or our
 fellow-beings about it. If we cherish the desire hon-
 estly and silently and humbly, God will bless it, and
 18 we shall incur less risk of overwhelming our real
 wishes with a torrent of words.

If we pray to God as a corporeal person, this will
 21 prevent us from relinquishing the human doubts and
 fears which attend such a belief, and so we
Corporeal cannot grasp the wonders wrought by infi-
ignorance
 24 nite, incorporeal Love, to whom all things are possible.
 Because of human ignorance of the divine Principle,
 Love, the Father of all is represented as a corporeal
 27 creator; hence men recognize themselves as merely
 physical, and are ignorant of man as God's image or re-
 flection and of man's eternal incorporeal existence. The
 30 world of error is ignorant of the world of Truth, — blind
 to the reality of man's existence, — for the world of sen-
 sation is not cognizant of life in Soul, not in body.

νά βοηθηθοῦν ἀπὸ τὸ Θεὸ ποὺ εἶναι «βοήθεια ἐτοιμοτάτη 1
ἐν ταῖς θλίψεσι». Ἡ Ἀγάπη εἶναι ἀμερόληπτη καὶ παγκό-
σμια στὴν προσαρμογὴ τῆς καὶ τὶς παροχές τῆς. Εἶναι ἡ 3
βρύση ποὺ τρέχει καὶ κρᾶζει: «ὦ πάντες οἱ διψῶντες, ἔλθετε
εἰς τὰ ὕδατα».

Στὴν προσευχὴ ποὺ γίνεται μπροστὰ στὸν κόσμον πολλές 6
φορὲς ξεπερνοῦμε τὶς πεποιθήσεις μας, ξεπερνοῦμε τὸ ὄριο
τῆς εἰλικρίνειας τῆς θερμῆς ἐπιθυμίας μας. Ἄν δὲ 9
λαχταροῦμε μέσα μας νὰ ἐκπληρωθοῦν ὅλα ὅσα ^{Ἑπερβολὴς} ^{μπροστὰ}
ζητᾶμε καὶ δὲν ἀγωνιζώμαστε στὰ φανερά γι' ^{στὸν κόσμον} 9
αὐτό, οἱ προσευχές μας εἶναι «βαπτολογίαι», σὰν ἐκεῖνες τῶν
ἐθνικῶν. Ἄν οἱ παρακλήσεις μας εἶναι εἰλικρινεῖς, μοχθοῦμε 12
γιὰ ὅ,τι ζητᾶμε καὶ ὁ Πατέρας μας, ποὺ βλέπει ἐν τῷ κρυπτῷ,
θὰ μᾶς ἀνταποδώσῃ ἐν τῷ φανερῷ. Μποροῦν νὰ ἐξυψωθοῦν
οἱ ἐπιθυμίες μας μὲ τὸ νὰ ἐκφράζονται ἀπλῶς μπροστὰ στὸν 15
κόσμο; Μᾶς ἀκούει ὁ Παντοδύναμος γρηγορώτερα μὲ λόγια
παρὰ μὲ σκέψεις; Ἀκόμα καὶ ἂν εἶναι εἰλικρινῆς ἡ προσευχή,
ὁ Θεὸς γνωρίζει τὶς ἀνάγκες μας προτοῦ τὶς ποῦμε σ' Αὐτὸν 18
ἢ στοὺς συνανθρώπους μας. Ἄν τρέφουμε μέσα μας τὴν
ἐπιθυμίαν τίμια καὶ ταπεινά, ὁ Θεὸς θὰ τὴν εὐλογῇ, καὶ
θὰ διατρέξουμε λιγότερο κίνδυνον νὰ κατακλύσουμε τὶς πραγ- 21
ματικές μας ἐπιθυμίες μὲ ἓνα χείμαρρον ἀπὸ λόγια.

Ἄν προσευχώμαστε στὸ Θεὸ ὅπως σ' ἓνα σωματικὸ 24
ἄνθρωπο, αὐτὸ θὰ μᾶς ἐμποδίσῃ νὰ ἐγκαταλείψουμε τοὺς ἄν-
θρώπινους δισταγμοὺς καὶ φόβους ποὺ παρακο- ^{Σωματικὴ}
λουθοῦν μιὰ τέτοια δοξασία, κι ἔτσι δὲ θὰ μπορέ- ^{ἄγνοια}
σουμε νὰ ἀντιληφτοῦμε τὰ θαύματα ποὺ κάνει ἡ ἄπειρη καὶ 27
ἄσώματη Ἀγάπη, γιὰ τὴν ὁποία ὅλα εἶναι δυνατά. Ἐπειδὴ
οἱ ἄνθρωποι ἀγνοοῦν τὴ θεία Ἀρχή, τὴν Ἀγάπην, ὁ Πατέρας
τῶν πάντων παριστάνεται σὰν ἓνας σωματικὸς δημιουργός· 30
γι' αὐτὸ οἱ ἄνθρωποι παραδέχονται ὅτι εἶναι ἀπλῶς σωμα-
τικοί, καὶ ἀγνοοῦν τὸν ἄνθρωπο ὡς εἰκόνα ἢ ἀντανάκλαση
τοῦ Θεοῦ καὶ τὴν αἰώνια, ἄσώματη, ὕπαρξιν τοῦ ἀνθρώπου. 33
Ὁ κόσμος τῆς πλάνης ἀγνοεῖ τὸν κόσμον τῆς Ἀλήθειας — δὲ
βλέπει τὴν πραγματικότητά σχετικὰ μὲ τὴν ὕπαρξιν τοῦ
ἀνθρώπου — γιατί ὁ κόσμος τῶν αἰσθήσεων δὲν ἔχει ἐπίγνωση 36
ὅτι ἡ ζωὴ εἶναι στὴν Ψυχὴ, ὅχι στὸ σῶμα.

- 1 If we are sensibly with the body and regard omnipotence as a corporeal, material person, whose ear we
 3 ^{Bodily} ^{presence} would gain, we are not "absent from the body" and "present with the Lord" in the demonstration of Spirit. We cannot "serve two masters." To be "present with the Lord" is to have, not mere emotional ecstasy or faith, but the actual demonstration and understanding of Life as revealed in
 9 Christian Science. To be "with the Lord" is to be in obedience to the law of God, to be absolutely governed by divine Love, — by Spirit, not by matter.
- 12 Become conscious for a single moment that Life and intelligence are purely spiritual, — neither in nor of
 15 ^{Spiritualized} ^{consciousness} matter, — and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well. Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love. Hence the hope of the
 18 promise Jesus bestows: "He that believeth on me, the works that I do shall he do also; . . . because I
 21 go unto my Father," — [because the Ego is absent from the body, and present with Truth and Love.] The Lord's Prayer is the prayer of Soul, not of material
 24 sense.

Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak
 30 "as one having authority."

"When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father

Ἄν αἰσθανώμαστε ὅτι εἴμαστε στὸ σῶμα καὶ θεωροῦμε τὴν 1
 παντοδυναμία σὰν ἓνα σωματικό, ὑλικό, πρόσωπο ποὺ θὰ 2
 θέλαμε νὰ μᾶς ἀκούσῃ, δὲν «ἀποδημοῦμεν ἀπὸ ^{Σωματική} 3
 τοῦ σώματος» καὶ δὲν «ἐνδημοῦμεν πρὸς τὸν Κύ- ^{παρουσία}
 ριον» στὴν ἀπόδειξη τοῦ Πνεύματος. Δὲν μποροῦμε «δύο 4
 κυρίου νὰ δουλεύωμεν». Νὰ «ἐνδημῶμεν πρὸς τὸν Κύριον» 5
 θὰ πῇ νὰ ἔχουμε ὅχι ἀπλῶς συναισθηματικὴ ἔκσταση ἢ
 πίστη, ἀλλὰ τὴν πραγματικὴ ἀπόδειξη καὶ κατανόηση τῆς 6
 Ζωῆς ὅπως ἀποκαλύπτεται στὴ Χριστιανικὴ Ἐπιστήμη. Νὰ 7
 εἴμαστε «μὲ τὸν Κύριον» θὰ πῇ νὰ ὑπακοῦμε στὸ νόμο τοῦ 8
 Θεοῦ, νὰ κυβερνώμαστε ἀπόλυτα ἀπὸ τὴ θεία Ἀγάπη — ἀπὸ 9
 τὸ Πνεῦμα, ὅχι ἀπὸ τὴν ὕλη. 12

Νοιῶσε, ἔστω καὶ γιὰ μιὰ στιγμή, ὅτι ἡ Ζωὴ καὶ ἡ νοη-
 μοσύνη εἶναι ἀπόλυτα πνευματικὲς — ὅτι δὲν εἶναι οὔτε στὴν
 ὕλη, οὔτε ἀπὸ ὕλη — καὶ τότε τὸ σῶμα δὲ θὰ ^{Ἐξασυλωμένη} 15
 ἐκφράζῃ κανένα παράπονο. Ἄν ὑποφέρῃς ἀπὸ ^{συνείδηση}
 μιὰ δοξασία ἀρρώστιας, θὰ γίνῃς ξαφνικὰ καλὰ. Ἡ λύπη
 μεταβάλλεται σὲ χαρὰ ὅταν τὸ σῶμα κυβερνᾶται ἀπὸ τὴν 18
 πνευματικὴ Ζωή, τὴν Ἀλήθεια καὶ τὴν Ἀγάπη. Γι' αὐτὸ
 μᾶς δίνει ἐλπίδα ἡ ὑπόσχεση αὐτῇ τοῦ Ἰησοῦ: «Ὅστις 19
 πιστεύει εἰς ἐμέ, τὰ ἔργα τὰ ὁποῖα κάμνω καὶ ἐκεῖνος θὰ κάμῃ, 20
 . . . διότι ἐγὼ ὑπάγω πρὸς τὸν Πατέρα μου» — (διότι τὸ
 Ἐγὼ ἀποδημεῖ ἀπὸ τὸ σῶμα, καὶ ἐνδημεῖ στὴν Ἀλήθεια καὶ
 τὴν Ἀγάπη). Ἡ Κυριακὴ Προσευχὴ εἶναι ἡ προσευχὴ τῆς 24
 Ψυχῆς, ὅχι τῆς ὑλικῆς αἴσθησης.

Ἐντελῶς χωριστὰ ἀπὸ τὴ δοξασία καὶ τὸ ὄνειρο τῆς
 ὑλικῆς ζωῆς εἶναι ἡ θεία Ζωή, ποὺ ἀποκαλύπτει πνευματικὴ 27
 κατανόηση καὶ τὴ συνείδηση τῆς ἐξουσίας τοῦ ἀνθρώπου
 πάνω σ' ὅλη τὴ γῆ. Ἡ κατανόηση αὐτὴ ἐκβάλλει τὴν πλά-
 νη καὶ θεραπεύει τοὺς ἀσθενεῖς, καὶ μ' αὐτὴ μπορεῖ νὰ μιλάῃ 30
 κανεὶς «ὥς ἔχων ἐξουσίαν».

«Ὅταν προσεύχησαι, εἰσελθε εἰς τὸ ταμεῖον σου, καὶ
 κλείσας τὴν θύραν σου προσευχήθητι εἰς τὸν Πατέρα σου 33

1 which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

3 So spake Jesus. The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but
 6 **Spiritual sanctuary** lets in Truth, Life, and Love. Closed to error, it is open to Truth, and *vice versa*.

The Father in secret is unseen to the physical senses, but He knows all things and rewards according to
 9 motives, not according to speech. To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent,
 12 that man may have audience with Spirit, the divine Principle, Love, which destroys all error.

In order to pray aright, we must enter into the
 15 closet and shut the door. We must close the lips and silence the material senses. In the quiet
 18 **Effectual invocation** sanctuary of earnest longings, we must

deny sin and plead God's allness. We must resolve to take up the cross, and go forth with honest hearts to work and watch for wisdom, Truth, and Love. We
 21 must "pray without ceasing." Such prayer is answered, in so far as we put our desires into practice.

The Master's injunction is, that we pray in secret and
 24 let our lives attest our sincerity.

Christians rejoice in secret beauty and bounty, hidden from the world, but known to God. Self-forgetfulness,
 27 **Trustworthy beneficence** purity, and affection are constant prayers. Practice not profession, understanding not belief, gain the ear and right hand of omnipotence and
 30 they assuredly call down infinite blessings. Trustworthiness is the foundation of enlightened faith. Without a fitness for holiness, we cannot receive holiness.

τὸν ἐν τῷ κρυπτῷ, καὶ ὁ Πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, 1
θὰ σοὶ ἀνταποδώσῃ ἐν τῷ φανερῷ».

Ἔτσι μίλησε ὁ Ἰησοῦς. Τὸ ταμεῖο συμβολίζει τὸ ἁγιαστήριο 3
τοῦ Πνεύματος, ἡ πόρτα τοῦ ὁποῖου κλείνει ἔξω τὴν ἁμαρτωλὴ
αἴσθησι, ἀλλ' ἀφήνει νὰ μπῇ ἡ Ἀλήθεια, ἡ Ζωὴ ^{Πνευματικὸ}
καὶ ἡ Ἀγάπη. Ὅταν εἶναι κλειστὴ στὴν πλάνη, ^{ἁγιαστήριο} 6
εἶναι ἀνοικτὴ στὴν Ἀλήθεια καὶ ἀντιστρόφως. Ὁ Πατήρ
ὁ ἐν τῷ κρυπτῷ εἶναι ἀόρατος στὶς σωματικὲς αἰσθήσεις,
ἀλλὰ γνωρίζει τὰ πάντα καὶ ἀνταμείβει σύμφωνα μὲ τὰ 9
ἐλατήρια, ὅχι σύμφωνα μὲ τὰ λόγια. Γιὰ νὰ μποῦμε στὴν
καρδιά τῆς προσευχῆς, ἡ πόρτα τῶν πλανημένων αἰσθήσεων
πρέπει νὰ κλείσῃ. Τὰ χεῖλη πρέπει νὰ βουβαθοῦν καὶ ὁ 12
ὕλισμός νὰ σιωπήσῃ, γιὰ νὰ μπορέσῃ ὁ ἄνθρωπος νὰ γίνῃ
δεκτὸς σὲ ἀκρόαση ἀπὸ τὸ Πνεῦμα, ἀπὸ τὴ θεία Ἀρχή,
τὴν Ἀγάπην, ποὺ ἐξαλείφει κάθε πλάνη. 15

Γιὰ νὰ προσευχηθοῦμε σωστά, πρέπει νὰ μποῦμε στὸ
ταμεῖο καὶ νὰ κλείσουμε τὴν πόρτα. Πρέπει νὰ κλείσουμε
τὰ χεῖλη καὶ νὰ κατασιγάσουμε τὶς ὑλικὲς αἰσθή- 18
σεις. Μέσα στὸ γαλήνιο ἁγιαστήριο τῶν εἰλι- <sup>Ἀποτελεσμα-
τικὴ</sup>
κρινῶν πόθων πρέπει νὰ ἄρνηθοῦμε τὴν ἁμαρτία ^{ἐπίκληση}
καὶ νὰ ἐπιμένουμε στὸ γεγονὸς ὅτι ὁ Θεὸς εἶναι τὸ πᾶν. 21
Πρέπει νὰ αποφασίσουμε νὰ σηκώσουμε τὸ σταυρὸ καὶ νὰ
προχωρήσουμε μὲ τίμια καρδιά γιὰ νὰ ἀποκτήσουμε — μὲ
ἐργασία καὶ ἐπαγρύπνηση — σοφία, Ἀλήθεια καὶ Ἀγάπην. 24
Πρέπει «νὰ προσευχώμεθα ἀδιαλείπτως». Μιὰ τέτοια προσ-
ευχὴ εἰσακούεται, κατὰ τὴν ἀναλογία ποὺ θέτουμε σὲ
ἐφαρμογὴ τὶς ἐπιθυμίες μας. Ἡ ἐντολὴ τοῦ Διδασκάλου 27
εἶναι νὰ προσευχώμαστε ἐν τῷ κρυπτῷ καὶ νὰ ἀφήνουμε τὴ
ζωὴ μας νὰ ἐπιβεβαιώσῃ τὴν εἰλικρίνειά μας.

Ἡ ἀόρατη ὁμορφιὰ καὶ ἀφθονία, ποὺ εἶναι κρυμμένες ἀπὸ 30
τὸν κόσμον, ἀλλὰ γνωστὲς στὸ Θεό, δίνουν χαρὰ στοὺς
χριστιανούς. Ἡ αὐταπάρνησις, ἡ ἀγνόησις καὶ ^{Ἀξιόπιστη}
ἡ στοργὴ εἶναι συνεχεῖς προσευχές. Ἡ ἐφαρμογὴ, ^{εὐεργεσία} 33
ὅχι ἡ ὁμολογία, ἡ κατανόησις, ὅχι ἡ δοξασία, εἰσακούονται
καὶ προστατεύονται ἀπὸ τὴν παντοδυναμία, καὶ ἐπιφέρουν
ἀσφαλῶς ἅπειρες εὐλογίες. Ἡ ἀξιοπιστία εἶναι τὸ θεμέλιο 36
τῆς φωτισμένης πίστεως. Ἄν δὲν εἴμαστε ἕτοιμοι γιὰ ἀγιότητα
δὲν μποροῦμε νὰ λάβουμε ἀγιότητα.

- 1 A great sacrifice of material things must precede this
 advanced spiritual understanding. The highest prayer
 3 ^{Loftiest} is not one of faith merely; it is demonstra-
^{adoration} tion. Such prayer heals sickness, and must
 6 that is sinless and the falsity of sinful sense.

Our Master taught his disciples one brief prayer,
 which we name after him the Lord's Prayer. Our Mas-
 9 ^{The prayer of} ter said, "After this manner therefore pray
^{Jesus Christ} ye," and then he gave that prayer which
 covers all human needs. There is indeed some doubt
 12 among Bible scholars, whether the last line is not an
 addition to the prayer by a later copyist; but this does
 not affect the meaning of the prayer itself.

- 15 In the phrase, "Deliver us from evil," the original
 properly reads, "Deliver us from the evil one." This
 reading strengthens our scientific apprehension of the peti-
 18 tion, for Christian Science teaches us that "the evil one," or
 one evil, is but another name for the first lie and all liars.

Only as we rise above all material sensuousness and
 21 sin, can we reach the heaven-born aspiration and spir-
 itual consciousness, which is indicated in the Lord's
 Prayer and which instantaneously heals the sick.

- 24 Here let me give what I understand to be the spir-
 itual sense of the Lord's Prayer:

Our Father which art in heaven,

- 27 *Our Father-Mother God, all-harmonious,*

Hallowed be Thy name.

Adorable One.

- 30 Thy kingdom come.

Thy kingdom is come; Thou art ever-present.

Για νὰ φτάσουμε σ' αὐτὴ τὴν προχωρημένη πνευματικὴ 1
κατανόηση πρέπει πρῶτα νὰ κάνουμε μιὰ μεγάλη θυσία
ὕλικῶν πραγμάτων. Ἡ καλύτερη προσευχὴ δὲν ^{ἡ ψιστὴ} 3
εἶναι ἡ προσευχὴ ποὺ στηρίζεται ἀπλῶς στὴν ^{λατρεία}
πίστη· εἶναι ἀπόδειξη. Μιὰ τέτοια προσευχὴ θεραπεύει τὴν
ἀρρώστια καὶ ἐξαλείφει ἀσφαλῶς τὴν ἁμαρτία καὶ τὸ θάνατο. 6
Κάνει διάκριση μεταξύ τῆς Ἀλήθειας ποὺ εἶναι ἀναμάρτητη
καὶ τῆς ψευτιᾶς τῆς ἁμαρτωλῆς αἰσθησης.

Ὁ Διδάσκαλός μας διδάξε στοὺς μαθητές του μιὰ σύντομη 9
προσευχὴ, ποὺ τὴν ὀνομάζουμε Κυριακὴ Προσευχὴ γιατί
αὐτὸς εἶναι ὁ Κύριός μας. Ὁ Διδάσκαλός μας
εἶπε: «Οὕτω λοιπὸν προσεύχεσθε σεῖς», καὶ ἔπειτα ^{ἡ προσευχὴ} 12
ἔδωσε τὴν προσευχὴ ἐκείνη ποὺ καλύπτει ὅλες ^{τοῦ Ἰησοῦ}
τὶς ἀνθρώπινες ἀνάγκες. Εἶναι ἀλήθεια ὅτι ὑπάρχει κάποια ^{Χριστοῦ}
ἀμφιβολία μεταξύ τῶν θεολόγων μήπως κάποιος μεταγενέ- 15
στερος ἀντιγραφέας πρόσθεσε τὴν τελευταία πρόταση· ἀλλ'
αὐτὸ δὲν ἐπηρεάζει τὸ νόημα τῆς ὅλης προσευχῆς.

Στὴ φράση «ρῦσαι ἡμᾶς ἀπὸ πονηροῦ» *, τὸ πρωτότυπο 18
ὀρθὰ λέει «ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ». Ἡ διατύπωση
αὕτὴ ἐνισχύει τὴν ἐπιστημονικὴ μας ἀντίληψη γιὰ τὴ δέηση
αὕτὴ, γιατί ἡ Χριστιανικὴ Ἐπιστήμη μᾶς διδάσκει ὅτι «ὁ 21
πονηρός», ἢ τὸ ἓνα καὶ μόνο κακό, δὲν εἶναι παρὰ ἓνα ἄλλο
ὄνομα γιὰ τὸ πρῶτο ψέμα καὶ ὅλους τοὺς ψεῦτες.

Μόνο ἐνόςω ὑψωνόμαστε πάνω ἀπὸ καθετὶ ποὺ ἔχει 24
σχέση μὲ τὴν ὕλικὴ αἴσθηση καὶ ἀπὸ τὴν ἁμαρτία μπορούμε
νὰ πετύχουμε τὴν οὐράνια ἐπιθυμία καὶ τὴν πνευματικὴ
συνείδηση ποὺ διαφαίνεται στὴν Κυριακὴ Προσευχὴ καὶ ποὺ 27
θεραπεύει στὴ στιγμὴ τοὺς ἀσθενεῖς.

Ἄς μοῦ ἐπιτραπῇ νὰ δώσω ἐδῶ αὐτὸ ποὺ κατὰ τὴν ἀντί-
ληψή μου εἶναι ἡ πνευματικὴ ἔννοια τῆς Κυριακῆς Προσευχῆς: 30

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,

Πατέρα-Μητέρα μας Θεέ, παναρμόνιε,

ἀγιασθήτω τὸ ὄνομά Σου.

33

Μόνε ἀξιολάτρευτε.

Ἐλθέτω ἡ βασιλεία Σου.

Ἡ βασιλεία Σου ἔχει ἔλθει· εἶσαι πάντοτε παρών.

36

* Κατὰ τὴν ἀγγλικὴ Βίβλο.

1 Thy will be done in earth, as it is in heaven.

Enable us to know, — as in heaven, so on earth, — God is

3 *omnipotent, supreme.*

Give us this day our daily bread;

Give us grace for to-day; feed the famished affections;

6 And forgive us our debts, as we forgive our debtors.

And Love is reflected in love;

And lead us not into temptation, but deliver us from

9 evil;

*And God leadeth us not into temptation, but delivereth
us from sin, disease, and death.*

12 For Thine is the kingdom, and the power, and the
glory, forever.

For God is infinite, all-power, all Life, Truth, Love, over

15 *all, and All.*

Γενηθήτω τὸ θέλημά Σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. 1

*Κάνε μας ἱκανοὺς νὰ γνωρίσουμε ὅτι — ὅπως στὸν οὐρανό,
ἔτσι καὶ στὴ γῇ — ὁ Θεὸς εἶναι παντοδύναμος, ὑπέρτατος. 3*

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

δῶσε μας χάρη γιὰ σήμερα· τρέφε τὰ πεινασμένα αἰσθήματα·

καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς 6
ὀφειλέταις ἡμῶν.

Καὶ ἡ Ἀγάπη ἀντανakλᾶται σὲ ἀγάπη·

καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ 9
τοῦ πονηροῦ·

*καὶ ὁ Θεὸς δὲ μᾶς βάζει σὲ πειρασμό, ἀλλὰ μᾶς λυτρώνει
ἀπὸ τὴν ἁμαρτία, τὴν ἀρρώστια καὶ τὸ θάνατο. 12*

Ὅτι Σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς
τοὺς αἰῶνας.

*Διότι ὁ Θεὸς εἶναι ἄπειρος, ὅλη ἡ δύναμη, ὅλη ἡ Ζωή, 15
Ἀλήθεια, Ἀγάπη, πάνω ἀπ' ὅλα καὶ τὸ Πᾶν.*

Chapter II

ATONEMENT AND EUCHARIST

And they that are Christ's have crucified the flesh with the affections and lusts. — PAUL.

For Christ sent me not to baptize, but to preach the gospel. — PAUL.

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. — JESUS.

1 **A**TONEMENT is the exemplification of man's unity
with God, whereby man reflects divine Truth, Life,
3 and Love. Jesus of Nazareth taught and demonstrated
man's oneness with the Father, and for this we owe him
Divine endless homage. His mission was both in-
6 oneness dividual and collective. He did life's work
aright not only in justice to himself, but in mercy to
mortals, — to show them how to do theirs, but not to do
9 it for them nor to relieve them of a single responsibility.
Jesus acted boldly, against the accredited evidence of the
senses, against Pharisaical creeds and practices, and he
12 refuted all opponents with his healing power.

The atonement of Christ reconciles man to God, not
God to man; for the divine Principle of Christ is God,
15 Human rec- and how can God propitiate Himself? Christ
onciliation is Truth, which reaches no higher than itself.

The fountain can rise no higher than its source. Christ,
18 Truth, could conciliate no nature above his own, derived

Κεφάλαιο Δεύτερο

ΕΞΙΛΕΩΣΗ ΚΑΙ ΕΥΧΑΡΙΣΤΙΑ

“Όσοι δὲ εἶναι τοῦ Χριστοῦ ἐσταύρωσαν τὴν σάρκα ὁμοῦ μὲ τὰ πάθη καὶ τὰς ἐπιθυμίας. ΠΑΥΛΟΣ

Διότι δὲν μὲ ἀπέστειλεν ὁ Χριστὸς διὰ νὰ βαπτίζω, ἀλλὰ διὰ νὰ κηρύττω τὸ εὐαγγέλιον. ΠΑΥΛΟΣ

Διότι σᾶς λέγω, ὅτι δὲν θὰ πίνω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως οὗ ἔλθῃ ἡ βασιλεία τοῦ Θεοῦ. ΙΗΣΟΥΣ

ΕΞΙΛΕΩΣΗ εἶναι ἡ ἀπόδειξη μὲ παραδείγματα τῆς ἐνότητος 1
τοῦ ἀνθρώπου μὲ τὸ Θεό, μὲ τὴν ὁποία ὁ ἄνθρωπος 2
ἀντανεκλᾷ τῇ θεῖα Ἀλήθεια, Ζωὴ καὶ Ἀγάπη. Ὁ Ἰησοῦς 3
ὁ Ναζωραῖος δίδασκε καὶ ἀπόδειξε ὅτι ὁ ἄνθρωπος εἶναι ἓνα 4
μὲ τὸν Πατέρα, καὶ γι’ αὐτὸ τοῦ ὀφείλουμε ἀπεριό- 5
ριστο σεβασμό. Ἡ ἀποστολή του ἀφοροῦσε καὶ ^{θεῖο} *ἓνα μὲ τὸ* 6
τὸν ἴδιο καὶ ὅλους τοὺς ἀνθρώπους. Ἐκαμε τὸ ἔργο τῆς 7
ζωῆς ὀρθὰ ὄχι μόνο γιὰ νὰ εἶναι συνεπὴς μὲ τὸν ἑαυτὸ του, 8
ἀλλὰ καὶ ἀπὸ εὐσπλαχνία γιὰ τοὺς θνητοὺς — γιὰ νὰ τοὺς 9
δείξῃ πῶς νὰ κάνουν τὸ δικό τους, ὄχι ὅμως νὰ τὸ κἀνῃ γιὰ 10
λογαριασμό τους, οὔτε γιὰ νὰ τοὺς ἀπαλλάξῃ ἔστω καὶ ἀπὸ 11
τὴν παραμικρὴ εὐθύνη. Ὁ Ἰησοῦς ἐνεργοῦσε μὲ θάρρος, ἐναν- 12
τίον τῆς μαρτυρίας τῶν αἰσθήσεων ποὺ παραδέχεται ὁ κό- 13
σμος, ἐναντίον τῶν φαρισαϊκῶν δογμάτων καὶ πράξεων καὶ 14
ἀντέκρουε ὅλους τοὺς ἀντιπάλους του μὲ τὴ θεραπευτικὴ του 15
δύναμη.

Ἡ ἐξιλέωση τοῦ Χριστοῦ συνδιαλλάσσει τὸν ἄνθρωπο 16
μὲ τὸ Θεό, ὄχι τὸ Θεό μὲ τὸν ἄνθρωπο· διότι ἡ θεῖα Ἀρχὴ 17
τοῦ Χριστοῦ εἶναι ὁ Θεός, καὶ πῶς εἶναι δυνατό ὁ ^{Ἀνθρώπινη} *Θεὸς νὰ ἐξευμενίσῃ τὸν ἑαυτὸ Του;* Ὁ Χριστὸς ^{συνδιαλλαγή} 18
εἶναι ἡ Ἀλήθεια, ποὺ δὲ φτάνει ψηλότερα ἀπὸ τὸν ἑαυτὸ της. 19
Ἡ βρῦση δὲν μπορεῖ νὰ ὑψωθῇ ψηλότερα ἀπὸ τὴν πηγὴ της. 20
Ὁ Χριστός, ἡ Ἀλήθεια, δὲ θὰ μποροῦσε νὰ συνδιαλλάξῃ μιὰ 21

1 from the eternal Love. It was therefore Christ's purpose
 to reconcile man to God, not God to man. Love and
 3 Truth are not at war with God's image and likeness.
 Man cannot exceed divine Love, and so atone for him-
 self. Even Christ cannot reconcile Truth to error, for
 6 Truth and error are irreconcilable. Jesus aided in recon-
 ciling man to God by giving man a truer sense of Love,
 the divine Principle of Jesus' teachings, and this truer
 9 sense of Love redeems man from the law of matter,
 sin, and death by the law of Spirit, — the law of divine
 Love.

12 The Master forbore not to speak the whole truth, de-
 claring precisely what would destroy sickness, sin, and
 death, although his teaching set households at variance,
 15 and brought to material beliefs not peace, but a
 sword.

Every pang of repentance and suffering, every effort
 18 for reform, every good thought and deed, will help us to
 understand Jesus' atonement for sin and aid
Efficacious its efficacy; but if the sinner continues to pray
repentance
 21 and repent, sin and be sorry, he has little part in the atone-
 ment, — in the *at-one-ment* with God, — for he lacks the
 practical repentance, which reforms the heart and enables
 24 man to do the will of wisdom. Those who cannot dem-
 onstrate, at least in part, the divine Principle of the teach-
 ings and practice of our Master have no part in God. If
 27 living in disobedience to Him, we ought to feel no secur-
 ity, although God is good.

Jesus urged the commandment, "Thou shalt have no
 30 **Jesus' sin-** other gods before me," which may be ren-
less career dered: Thou shalt have no belief of Life as
 mortal; thou shalt not know evil, for there is one Life, —

φύση ἀνώτερη ἀπὸ τὴ δική του, ποὺ προερχόταν ἀπὸ τὴν 1
αἰώνια Ἀγάπη. Ἐπομένως ὁ σκοπὸς τοῦ Χριστοῦ ἦταν νὰ 2
συνδιαλλάξῃ τὸν ἄνθρωπο μὲ τὸ Θεό, ὅχι τὸ Θεό μὲ τὸν 3
ἄνθρωπο. Ἡ Ἀγάπη καὶ ἡ Ἀλήθεια δὲ βρίσκονται σὲ πό-
λεμο μὲ τὴν εἰκόνα καὶ ὁμοίωση τοῦ Θεοῦ. Ὁ ἄνθρωπος δὲν 6
μπορεῖ νὰ ξεπεράσῃ τὴ θεία Ἀγάπη, καὶ ἔτσι νὰ ἐξιλέωσῃ ὁ 6
ἴδιος τὸν ἑαυτό του. Ἀκόμα καὶ ὁ Χριστὸς δὲν μπορεῖ νὰ
συνδιαλλάξῃ τὴν Ἀλήθεια μὲ τὴν πλάνη, ἐπειδὴ ἡ Ἀλήθεια
καὶ ἡ πλάνη εἶναι ἀδιάλλακτες. Ὁ Ἰησοῦς βοήθησε τὸν 9
ἄνθρωπο νὰ συνδιαλλαχθῇ μὲ τὸ Θεό δίνοντας στὸν ἄνθρωπο
μιὰ πιὸ ἀληθινὴ ἔννοια τῆς Ἀγάπης, τῆς θείας Ἀρχῆς τῶν
διδασκαλιῶν τοῦ Ἰησοῦ, καὶ ἡ πιὸ ἀληθινὴ αὐτὴ ἔννοια τῆς 12
Ἀγάπης λυτρώνει τὸν ἄνθρωπο ἀπὸ τὸ νόμο τῆς ὕλης, τῆς
ἁμαρτίας καὶ τοῦ θανάτου μὲ τὸ νόμο τοῦ Πνεύματος — τὸ
νόμο τῆς θείας Ἀγάπης. 15

Ὁ Διδάσκαλος δὲν ἀπόφευγε νὰ λήῃ ὅλη τὴν ἀλήθεια, ἀλλὰ
κήρυττε μὲ ἀκρίβεια ἐκεῖνο ποὺ θὰ ἐξάλειφε τὴν ἀσθένεια, τὴν
ἁμαρτία καὶ τὸ θάνατο, ἂν καὶ ἡ διδασκαλία του χώρισε 18
οἰκογένειες καὶ δὲν ἔφερε στὶς ὕλικές δοξασίες εἰρήνη, ἀλλὰ
μαχαίρι.

Κάθε ἀγωνία μετάνοιας καὶ ὁδύνης, κάθε προσπάθεια γιὰ 21
ἀναμόρφωση, κάθε καλὴ σκέψη καὶ πράξη, θὰ μᾶς βοηθήσουν
νὰ καταλάβουμε τὴν ἐξιλέωση τοῦ Ἰησοῦ γιὰ τὴν 24
ἁμαρτία καὶ θὰ συντελέσουν στὴν ἀποτελεσματι-
κότητά της· ἀλλ' ἂν ὁ ἁμαρτωλὸς ἐξακολουθῇ νὰ 24
προσεύχεται καὶ νὰ μετανοῇ, νὰ ἁμαρταίνῃ καὶ νὰ λυπᾶται,
πολὺ λίγο συμμετέχει στὴν ἐξιλέωση — στὸ νὰ εἶναι ἓνα μὲ 27
τὸ Θεό — γιὰτὶ τοῦ λείπει ἡ ἐμπρακτὴ μετάνοια, ποὺ ἀνα-
μορφώνει τὴν καρδιά καὶ κάνει τὸν ἄνθρωπο ἱκανὸ νὰ κάνῃ
τὸ θέλημα τῆς σοφίας. Ὅσοι δὲν μποροῦν νὰ ἀποδείξουν, 30
ἔστω καὶ ἐν μέρει, τὴ θεία Ἀρχὴ τῶν διδασκαλιῶν καὶ τῶν
ἔργων τοῦ Διδασκάλου μας, δὲν ἔχουν μέρος μετὰ τοῦ Θεοῦ.
Ἄν ζοῦμε χωρὶς νὰ Τὸν ὑπακοῦμε, θὰ ἔπρεπε νὰ μὴν αἰσθα- 33
νώμαστε ἀσφαλεῖς, ἂν καὶ ὁ Θεὸς εἶναι καλός.

Ὁ Ἰησοῦς ἐπέμενε στὴν ἐντολὴ «μὴ ἔχῃς ἄλ- 36
λους θεοὺς πλὴν ἐμοῦ», ποὺ μπορεῖ νὰ ἐρμηνευτῇ
ἔτσι: Δὲ θὰ πιστεύῃς ὅτι ἡ Ζωὴ εἶναι θνητὴ· δὲ
θὰ παραδέχεσαι κακὸ, γιὰτὶ ὑπάρχει μόνο μιὰ Ζωὴ — δη-

Ἡ ἀναμόρ-
τητη σταδιο-
δρομία τοῦ
Ἰησοῦ

1 even God, good. He rendered "unto Cæsar the things
which are Cæsar's; and unto God the things that are
3 God's." He at last paid no homage to forms of doctrine
or to theories of man, but acted and spake as he was moved,
not by spirits but by Spirit.

6 To the ritualistic priest and hypocritical Pharisee
Jesus said, "The publicans and the harlots go into the
kingdom of God before you." Jesus' history made a
9 new calendar, which we call the Christian era; but he
established no ritualistic worship. He knew that men
can be baptized, partake of the Eucharist, support the
12 clergy, observe the Sabbath, make long prayers, and yet
be sensual and sinful.

Jesus bore our infirmities; he knew the error of mortal
15 belief, and "with his stripes [the rejection of error] we are
healed." "Despised and rejected of men,"
Perfect example returning blessing for cursing, he taught mor-
18 tals the opposite of themselves, even the nature of God;
and when error felt the power of Truth, the scourge and
the cross awaited the great Teacher. Yet he swerved not,
21 well knowing that to obey the divine order and trust God,
saves retracing and traversing anew the path from sin to
holiness.

24 Material belief is slow to acknowledge what the
spiritual fact implies. The truth is the centre of all
religion. It commands sure entrance into
Behest of the cross the realm of Love. St. Paul wrote, "Let us
27 lay aside every weight, and the sin which doth so
easily beset us, and let us run with patience the race that
30 is set before us;" that is, let us put aside material self
and sense, and seek the divine Principle and Science of
all healing.

λαδὴ ὁ Θεός, τὸ καλὸ. Ἀπέδιδε «τὰ τοῦ Καίσαρος εἰς τὸν 1
Καίσαρα, καὶ τὰ τοῦ Θεοῦ εἰς τὸν Θεόν». Τέλος, δὲν ἀνα-
γνώριζε μορφές δογμάτων ἢ ἀνθρώπινες θεωρίες, ἀλλ' ἐνεργούσε καὶ μιλοῦσε ὅπως τὸν ὑποκινούσε τὸ Πνεῦμα καὶ ὄχι τὰ 3
πνεύματα.

Στὸν τυπολάτρη ἱερέα καὶ τὸν ὑποκριτὴ Φαρισαῖο ὁ Ἰησοῦς 6
εἶπε: «Οἱ τελῶναι καὶ αἱ πόρναι ὑπάγουσι πρότερον ὑμῶν
εἰς τὴν βασιλείαν τοῦ Θεοῦ». Ἡ ἱστορία τοῦ Ἰησοῦ δημιούρ-
γησε μιὰ νέα περίοδο, ποὺ τὴν καλοῦμε χριστιανικὴ ἐποχὴ· 9
ἀλλὰ δὲν ἴδρυσε καμιὰ λατρεία ποὺ νὰ στηρίζεται σὲ τύπους.
Ἦξερε ὅτι οἱ ἄνθρωποι μποροῦν νὰ βαφτίζωνται, νὰ μεταλα-
βαίνουν, νὰ ὑποστηρίζουν τὸν κλῆρο, νὰ τηροῦν τὸ Σάββατο, 12
νὰ κάνουν μακριές προσευχές, καὶ παρ' ὅλα αὐτὰ νὰ εἶναι
φιλήδονοι καὶ ἁμαρτωλοί.

Ὁ Ἰησοῦς βάσταξε τὰς ἀσθενείας ἡμῶν· ἤξερε τὴν πλάνη 15
τῆς θνητῆς δοξασίας, καὶ «διὰ τῶν πληγῶν αὐτοῦ (μὲ τὴν
ἀπόρριψη τῆς πλάνης) ἡμεῖς ἰάθημεν». «Κατα- Τέλειο
παράδειγμα
πεφρονημένος καὶ ἀπερριμμένος ὑπὸ τῶν ἀνθρώ- 18
πων», ἀνταποδίνοντας εὐλογία ἀντὶ κατάρας, δίδαξε τοὺς
θνητοὺς τὸ ἀντίθετο τοῦ ἑαυτοῦ τους, δηλαδὴ τὴ φύση τοῦ
Θεοῦ· καὶ ὅταν ἡ πλάνη ἐνοιῶσε τὴ δύναμη τῆς Ἀλήθειας, τὸ 21
μαστίγιο καὶ ὁ σταυρὸς περίμεναν τὸ μεγάλο Διδάσκαλο.
Ἐν τούτοις δὲ λύγισε, γιατί ἤξερε καλὰ ὅτι ἡ ὑπακοὴ στὴ
θεία ἐντολὴ καὶ ἡ ἐμπιστοσύνη στὸ Θεὸ μᾶς ἀπαλλάσσουν 24
ἀπὸ τοῦ νὰ γυρίσουμε πίσω καὶ νὰ διανύσουμε ἐκ νέου τὸ
δρόμο ἀπὸ τὴν ἁμαρτία στὴν ἀγιότητα.

Ἡ ὑλικὴ δοξασία ἀργεῖ νὰ παραδεχτῇ τί σημαίνει τὸ πνευ- 27
ματικὸ γεγονός. Ἡ ἀλήθεια εἶναι τὸ κέντρο ὅλης τῆς θρη-
σκείας. Ἐξασφαλίζει τὴν εἴσοδο στὸ βασίλειο
τῆς Ἀγάπης. Ὁ ἅγιος Παῦλος ἔγραψε: «Ἄς Τὸ παράγ-
γελμα τοῦ
σταυροῦ
ἀπορρίψωμεν πᾶν βάρος καὶ τὴν εὐκόλως ἐμπερι- 30
πλέκουσαν ἡμᾶς ἁμαρτίαν, καὶ ἄς τρέχωμεν μεθ' ὑπομονῆς
τὸν προκειμένον εἰς ἡμᾶς ἀγῶνα»· δηλαδή, ἄς ἀπορρίψουμε τὸ 33
ὕλικό ἐγώ καὶ τὴν ὑλικὴ αἴσθησι καὶ ἄς ζητήσουμε τὴ θεία
Ἀρχὴ καὶ Ἐπιστῆμη κάθε θεραπείας.

- 1 If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought a
- 3 **Moral** good fight . . . I have kept the faith," be-
victory cause you are a better man. This is having our part in the at-one-ment with Truth and Love.
- 6 Christians do not continue to labor and pray, expecting because of another's goodness, suffering, and triumph, that they shall reach his harmony and reward.
- 9 If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things
- 12 of Spirit. If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy.
- 15 If my friends are going to Europe, while I am *en route* for California, we are not journeying together.
- 18 **Inharmonious** We have separate time-tables to consult,
travellers different routes to pursue. Our paths have diverged at the very outset, and we have little opportunity to help each other. On the contrary, if my
- 21 friends pursue my course, we have the same railroad guides, and our mutual interests are identical; or, if I take up their line of travel, they help me on, and our
- 24 companionship may continue.

Being in sympathy with matter, the worldly man is at the beck and call of error, and will be attracted thither-

27 **Zigzag** ward. He is like a traveller going westward
course for a pleasure-trip. The company is alluring and the pleasures exciting. After following the sun for

30 six days, he turns east on the seventh, satisfied if he can only imagine himself drifting in the right direction. By-and-by, ashamed of his zigzag course, he would borrow

Ἄν ἡ Ἀλήθεια ὑπερνικᾷ τὴν πλάνη στὴν καθημερινή σου 1
συμπεριφορὰ καὶ συναναστροφή, μπορεῖς ἐν τέλει νὰ πῆς:
«Τὸν ἀγῶνα τὸν καλὸν ἡγωνίστην . . . τὴν πίστιν ^{ἡθικὴ} 3
διετήρησα», διότι εἶσαι καλύτερος ἄνθρωπος. ^{νίκη}
Αὐτὸ θὰ πῇ νὰ συμμετέχουμε στὴν ἐνότητα μὲ τὴν Ἀλήθεια
καὶ τὴν Ἀγάπη. Οἱ χριστιανοὶ δὲ μοχθοῦν καὶ δὲν προσεύ- 6
χονται πιά μὲ τὴν προσδοκία ὅτι χάρη στὴν καλοσύνη, τὴν
ὀδύνη καὶ τὸ θρίαμβο ἐνὸς ἄλλου θὰ πετύχουν τὴν ἁρμονία
καὶ τὴν ἀμοιβή πού κέρδισε ἐκεῖνος. 9

Ἄν ὁ μαθητὴς προοδεύῃ πνευματικά, ἀγωνίζεται νὰ εἰσέλθῃ.
Ἀποστρέφεται σταθερὰ τὴν ὕλική αἴσθηση καὶ κοιτάζει πρὸς
τὰ ἀφθαρτα πράγματα τοῦ Πνεύματος. Ἄν εἶναι εἰλικρινής, 12
θὰ πάρῃ τὸ πράγμα στὰ σοβαρὰ ἀπὸ τὴν ἀρχή καὶ θὰ
προχωρῇ κάθε μέρα λίγο στὴ σωστή κατεύθυνση, ὥσότου ἐν
τέλει τελειώσῃ τὸ δρόμο του μὲ χαρὰ. 15

Ἄν οἱ φίλοι μου πηγαίνουν στὴν Εὐρώπη, ἐνῶ ἐγὼ κα-
τευθύνομαι στὴν Καλιφορνία, δὲ συνταξιδεύουμε. Πρέπει νὰ
συμβουλευτοῦμε διαφορετικὰ δρομολόγια καὶ νὰ ^{Δυσαρμονικοὶ} 18
ἀκολουθήσουμε διαφορετικὲς πορεῖες. Οἱ δρόμοι ^{ταξιδιώτες}
μας χωρίζονται ἀπὸ τὴν ἀρχή, καὶ δὲ δίνεται καμιά εὐκαιρία
νὰ βοηθήσῃ ὁ ἓνας τὸν ἄλλον. Ἄν, ὅμως, οἱ φίλοι μου 21
ἀκολουθήσουν τὴν ἴδια μὲ μένα κατεύθυνση, ἔχουμε τοὺς
ἴδιους σιδηροδρομικοὺς ὁδηγοὺς καὶ ἐνδιαφερόμαστε γιὰ τὰ
ἴδια πράγματα· ἂν πάλι ἀκολουθήσω ἐγὼ τὸ δικό τους δρο- 24
μολόγιο, τότε θὰ μὲ βοηθήσουν αὐτοί, καὶ ἡ συντροφιά μας
μπορεῖ νὰ συνεχιστῇ.

Ἐπειδὴ συμπαθεῖ τὴν ὕλη, ὁ κοσμικὸς ἄνθρωπος ὑπακούει 27
σὲ κάθε νεῦμα τῆς πλάνης καὶ θὰ ἐλκύεται ἀπ' αὐτή. Μοιάζει
μὲ ταξιδιώτη πού πηγαίνει πρὸς δυσμὰς γιὰ ἀνα- ^{Ἐλικοειδὴς}
ψυχή. Ἡ συντροφιά εἶναι ἐλκυστικὴ καὶ οἱ ἀπο- ^{πορεία} 30
λαύσεις συναρπαστικές. Ἀφοῦ ἀκολουθήσῃ τὸν ἥλιο ἐπὶ ἑξὶ
μέρες, τὴν ἑβδομὴ γυρίζει πρὸς ἀνατολὰς, ἱκανοποιημένος καὶ
μὲ μόνη τὴ σκέψη ὅτι πηγαίνει πρὸς τὴν ὀρθή κατεύθυνση. 33
Ὑστερα ἀπὸ λίγο, ντροπιασμένος γιὰ τὴν ἐλικοειδῆ πορεία

1 the passport of some wiser pilgrim, thinking with the aid of this to find and follow the right road.

3 Vibrating like a pendulum between sin and the hope of forgiveness, — selfishness and sensuality causing constant retrogression, — our moral progress will

6 ^{Moral retrogression} be slow. Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and 9 through Christ's precious love these efforts are crowned with success.

“Work out your own salvation,” is the demand of 12 Life and Love, for to this end God worketh with you.

^{Wait for reward} “Occupy till I come!” Wait for your reward, and “be not weary in well doing.” If 15 your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race.

18 When the smoke of battle clears away, you will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from 21 temptation, for Love means that we shall be tried and purified.

Final deliverance from error, whereby we rejoice in 24 immortality, boundless freedom, and sinless sense, is not reached through paths of flowers nor by pinning ^{Deliverance not vicarious} one's faith without works to another's vicarious 27 effort. Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering, does not understand God.

30 Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves. Revenge is inadmissible. Wrath which is only appeased is not

του, γυρεύει νὰ δανειστῇ τὸ διαβατήριον κάποιου συνετώτε- 1
ρου ταξιδιώτη, νομίζοντας ὅτι μὲ τὴ βοήθεια αὐτοῦ θὰ βρῇ
καὶ θὰ ἀκολουθήσῃ τὸ σωστὸ δρόμο. 3

Ἄν ταλαντευώμαστε σὰν ἓνα ἐκκρεμές μεταξύ τῆς ἀμαρτίας
καὶ τῆς ἐλπίδας ὅτι μπορεῖ νὰ συγχωρηθοῦμε — ἐνῶ ἡ ἰδιοτέ-
λεια καὶ ἡ φιληδονία προκαλοῦν συνεχῇ ὀπισθο- Ἡθικὴ ὀπι- 6
δρόμηση — ἡ ἠθικὴ μας πρόοδος θὰ εἶναι βραδεῖα. σθοδρόμηση
Ὅταν οἱ ἀπαιτήσεις τοῦ Χριστοῦ ξυπνήσουν τοὺς θνητοὺς,
τοὺς κάνουν νὰ δοκιμάσουν ὁδύνη. Αὐτὸ τοὺς ἀναγκάζει νὰ 9
καταβάλλουν σθεναρὲς προσπάθειες γιὰ νὰ σωθοῦν, ὅπως
ἀκριβῶς ἐκεῖνοι ποὺ κινδυνεύουν νὰ πνιγοῦν· καὶ μὲ τὴν πο-
λύτιμη ἀγάπη τοῦ Χριστοῦ οἱ προσπάθειες αὐτὲς στέφονται 12
μὲ ἐπιτυχία.

«Ἐργάζεσθε τὴν ἑαυτῶν σωτηρίαν» εἶναι ἡ ἀπαίτηση τῆς
Ζωῆς καὶ τῆς Ἀγάπης, γιατί γιὰ τὸ σκοπὸ αὐτὸν ὁ Θεὸς 15
ἐργάζεται μαζί σας. «Πραγματεύεσθε ἕωσοῦ
ἔλθω». Περιμένετε τὴν ἀνταμοιβή σας, καὶ «μὴ Περιμένετε 18
ἀποκάμψετε πράττοντες τὸ καλόν». Ἄν οἱ προσ- τὴν ἀντα-
πάθειές σας συναντήσουν φοβερὰ ἐμπόδια, καὶ δὲν πάρετε μοιβή 18
ἀμέσως τὴν ἀνταμοιβή σας, μὴν ξαναγυρίζετε στὴν πλάνη
καὶ μὴ χαλαρώνετε τὴν προσπάθειά σας. 21

Ὅταν ὁ καπνὸς τῆς μάχης διαλυθῇ, θὰ διακρίνετε τὸ καλὸ
ποὺ κάνατε καὶ θὰ πάρετε ὅ,τι σᾶς ἀξίζει. Ἡ Ἀγάπη δὲ
βιάζεται νὰ μᾶς γλυτώσῃ ἀπὸ τὸν πειρασμό, γιατί ἡ Ἀγάπη 24
θέλει νὰ δοκιμαστοῦμε καὶ νὰ ἐξαγνιστοῦμε.

Τὴν τελικὴ λύτρωση ἀπὸ τὴν πλάνη, ποὺ μᾶς δίνει τὴ
χαρὰ τῆς ἀθανασίας, τῆς ἀπεριόριστης ἐλευθερίας καὶ τῆς 27
ἀναμάρτητης αἴσθησης, δὲν τὴν πετυχαίνουμε
μέσα ἀπὸ ἀνθόσπαρτα μονοπάτια οὔτε μὲ τὸ Δὲ λυτρωνό-
νὰ στηρίζουμε τὴ χωρὶς ἔργα πίστη μας στὶς μαστε μὲ τίς
προσπάθειες ποὺ κάνει κάποιος ἄλλος γιὰ μᾶς. ἐνὸς ἄλλου 30
Ὅποιος πιστεύει ὅτι ἡ ὀργὴ εἶναι δίκαιη, ἢ ὅτι ἡ θεότητα κατευνά-
ζεται ἀπὸ τὴν ἀνθρώπινη ὁδύνη, δὲν καταλαβαίνει τὸ Θεό. 33

Ἡ δικαιοσύνη ἀπαιτεῖ τὴν ἀναμόρφωση τοῦ ἀμαρτωλοῦ.
Τὸ ἔλεος διαγράφει τὸ χρέος μόνο ὅταν ἐγκρίνῃ ἡ δικαιοσύνη.
Ἡ ἐκδίκηση εἶναι ἀπαράδεκτη. Ἡ ὀργὴ ποὺ ἀπλῶς κατευ- 36

1 destroyed, but partially indulged. Wisdom and Love may require many sacrifices of self to save us from sin.

3 **Justice and substitution** One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That
6 God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology, but its scien-
9 tific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

12 Rabbinical lore said: "He that taketh one doctrine, firm in faith, has the Holy Ghost dwelling in him."

Doctrines and faith This preaching receives a strong rebuke in
15 the Scripture, "Faith without works is dead."

Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith,
18 advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God.

21 In Hebrew, Greek, Latin, and English, *faith* and the words corresponding thereto have these two defini-
tions, *trustfulness* and *trustworthiness*. One

Self-reliance and confidence kind of faith trusts one's welfare to others.
24

Another kind of faith understands divine Love and how to work out one's "own salvation, with fear and trem-
27 bling." "Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith; whereas the injunction, "Believe . . . and thou shalt be saved!"
30 demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God.

The Hebrew verb *to believe* means also *to be firm* or

νάζεται δὲν καταστρέφεται, ἀλλ' ἐν μέρει ὑποθάλλεται. Ἡ 1
 σοφία καὶ ἡ Ἀγάπη μπορεῖ νὰ ἀπαιτήσουν πολλές θυσίες τοῦ
 ἐγὼ γιὰ νὰ μᾶς σώσουν ἀπὸ τὴν ἁμαρτία. Μιὰ 3
 θυσία, ὅσο μεγάλη καὶ ἂν εἶναι, δὲν ἀρκεῖ γιὰ νὰ Δικαιοσύνη
καὶ ὑποκα-
τάσταση
 ἐξοφλήσῃ τὸ χρέος τῆς ἁμαρτίας. Ἡ ἐξιλέωση
 ἀπαιτεῖ συνεχῆ αὐτοθυσία ἐκ μέρους τοῦ ἁμαρτωλοῦ. Εἶναι 6
 θεϊκὰ ἀφύσικο τὸ ὅτι ἡ ὄργη τοῦ Θεοῦ ἔπρεπε νὰ ξεσπάσῃ
 κατὰ τοῦ ἀγαπημένου Του Υἱοῦ. Μιὰ τέτοια θεωρία εἶναι
 ἀνθρωποποίητη. Ἡ ἐξιλέωση εἶναι δύσκολο πρόβλημα στὴ 9
 θεολογία, ἀλλὰ ἡ ἐπιστημονικὴ τῆς ἐξήγησης εἶναι ὅτι ἡ
 ὁδὺν εἶναι μιὰ πλάνη τῆς ἁμαρτωλῆς αἰσθησης ποὺ ἡ Ἀλή-
 θεια ἐξαλείφει, καὶ ὅτι ἐν τέλει τόσο ἡ ἁμαρτία ὅσο καὶ ἡ 12
 ὁδὺν θὰ πέσουν στὰ πόδια τῆς αἰώνιας Ἀγάπης.

Ἡ ραβινικὴ διδασκαλία ἔλεγε: «Τὸ Ἅγιο Πνεῦμα κατοικεῖ
 σ' ἐκεῖνον ποὺ δέχεται μιὰ διδασκαλία καὶ εἶναι σταθερὸς 15
 στὴν πίστη». Ἡ Γραφὴ ἐπιτιμᾷ αὐστηρὰ τὸ Διδασκαλία
καὶ πίστη
 κήρυγμα αὐτὸ μὲ τὰ λόγια αὐτά: «ἡ πίστις χωρὶς
 τῶν ἔργων εἶναι νεκρά». Ἡ πίστη, ἂν εἶναι ἀπλή δοξασία, 18
 εἶναι σὰν ἓνα ἐκκρεμές ποὺ ταλαντεύεται μεταξὺ τοῦ τίποτε
 καὶ τοῦ κάτι, χωρὶς καμιὰ σταθερότητα. Ἡ πίστη, ὅταν
 φτάσῃ στὴν πνευματικὴ κατανόηση, εἶναι ἡ ἀπόδειξη ποὺ 21
 κατορθώνουμε μὲ τὸ Πνεῦμα, τὸ ὁποῖο ἐπιτιμᾷ κάθε εἶδους
 ἁμαρτία καὶ ἐπιβάλλει τὶς ἀξιώσεις τοῦ Θεοῦ.

Στὴν ἑβραϊκὴ, τὴν ἑλληνικὴ, τὴ λατινικὴ, καὶ τὴν ἀγγλική, 24
 ἡ λέξη *πίστη* καὶ οἱ ἀντίστοιχοι μ' αὐτὴ λέξεις ἔχουν τὶς ἐξῆς
 δυὸ ἑννοίες: *ἐμπιστοσύνη* καὶ *ἀξιοπιστία*. Ἐνα Αὐτοπεποι-
θησι καὶ
ἐμπιστοσύνη 27
 εἶδος πίστεως εἶναι νὰ ἐμπιστευεῖται κανεὶς τὴν εὐη-
 μερία του στοὺς ἄλλους. Ἐνα ἄλλο εἶδος πίστεως
 εἶναι ἡ κατανόηση τῆς θείας Ἀγάπης καὶ τὸ πῶς νὰ ἐργάζεται
 κανεὶς «μετὰ φόβου καὶ τρόμου τὴν ἑαυτοῦ σωτηρίαν». Τὸ 30
 «πιστεύω, Κύριε· βοήθει εἰς τὴν ἀπιστίαν μου!» ἐκφράζει τὴν
 ἀμηχανία μιᾶς τυφλῆς πίστεως· ἐνῶ ἡ ἐντολὴ «πίστευσον . . .
 καὶ θὰ σωθῇς!» ἀπαιτεῖ ἀξιοπιστία ποὺ στηρίζεται σὲ αὐτο- 33
 πεποίθηση, ἀξιοπιστία ποὺ περικλείει πνευματικὴ κατανόηση
 καὶ ἐμπιστευεῖται τὰ πάντα στὸ Θεό.

Τὸ ἑβραϊκὸ ρῆμα *πιστεύω* σημαίνει ἐπίσης *εἶμαι ἀκλόνητος* 36

1 *to be constant.* This certainly applies to Truth and Love
understood and practised. Firmness in error will never
3 save from sin, disease, and death.

Acquaintance with the original texts, and willingness
to give up human beliefs (established by hierarchies, and
6 **Life's healing currents** instigated sometimes by the worst passions of
men), open the way for Christian Science to be
understood, and make the Bible the chart of life, where
9 the buoys and healing currents of Truth are pointed
out.

He to whom "the arm of the Lord" is revealed will
12 believe our report, and rise into newness of life with re-
generation. This is having part in the atone-
13 **Radical changes** ment; this is the understanding, in which
15 Jesus suffered and triumphed. The time is not distant
when the ordinary theological views of atonement will
undergo a great change, — a change as radical as that
18 which has come over popular opinions in regard to pre-
destination and future punishment.

Does erudite theology regard the crucifixion of Jesus
21 chiefly as providing a ready pardon for all sinners who
Purpose of crucifixion ask for it and are willing to be forgiven?
Does spiritualism find Jesus' death necessary
24 only for the presentation, after death, of the material
Jesus, as a proof that spirits can return to earth? Then
we must differ from them both.

27 The efficacy of the crucifixion lay in the practical af-
fection and goodness it demonstrated for mankind. The
truth had been lived among men; but until they saw that
30 it enabled their Master to triumph over the grave, his own
disciples could not admit such an event to be possible.
After the resurrection, even the unbelieving Thomas was

ἢ εἶμαι σταθερός. Αὐτὸ ἰσχύει ἀσφαλῶς γιὰ τὴν κατανόηση 1
καὶ ἐφαρμογὴ τῆς Ἀλήθειας καὶ τῆς Ἀγάπης. Ἡ σταθερότητα
στὴν πλάνη ποτὲ δὲ θὰ μᾶς σώση ἀπὸ τὴν ἁμαρτία, τὴν 3
ἄρρώστια καὶ τὸ θάνατο.

Ἡ ἐξοικείωση μὲ τὰ ἀρχικὰ κείμενα καὶ ἡ προθυμία νὰ ἐγκα-
ταλείψουμε τὶς ἀνθρώπινες δοξασίες (ποὺ καθιερώθηκαν ἀπὸ 6
ἱεραρχίες, καὶ μερικές φορές ὑποκινήθηκαν ἀπὸ τὰ
χειρότερα πάθη τῶν ἀνθρώπων) ἀνοίγουν τὸ <sup>Τὰ θεραπευ-
τικά ρεύματα
τῆς Ζωῆς</sup> δρόμο γιὰ τὴν κατανόηση τῆς Χριστιανικῆς Ἐπι- 9
στήμης * καὶ κάνουν τὴ Βίβλο τὸ χάρτη πορείας τῆς ζωῆς,
ὅπου ἐπισημαίνονται οἱ σημαντῆρες καὶ τὰ θεραπευτικὰ ρεύ-
ματα τῆς Ἀλήθειας. 12

Ἐκεῖνος στὸν ὁποῖο «ὁ βραχίον τοῦ Κυρίου» ἀποκαλύπτε-
ται θὰ πιστεῦση στὸ κήρυγμά μας, θὰ ἀναγεννηθῇ καὶ θὰ
ζήσει μιὰ νέα ζωή. Αὐτὸ θὰ πῇ νὰ ἔχουμε μέρος ^{Ριζικὲς 15}
στὴν ἐξιλέωση· αὕτὴ εἶναι ἡ κατανόηση γιὰ τὴν ^{μεταβολές}
ὁποῖα ὁ Ἰησοῦς ὑπόφερε καὶ θριάμβευσε. Πλησιάζει ὁ καιρὸς
ποὺ οἱ κοινὲς θεολογικὲς ἀπόψεις ὅσον ἀφορᾷ τὴν ἐξιλέωση 18
θὰ ὑποστοῦν μιὰ μεγάλη μεταβολή — μιὰ μεταβολή τόσο
ριζικὴ ὅσο καὶ ἐκείνη ποὺ ἐγίνε στὶς λαϊκὲς ἀντιλήψεις σχετικὰ
μὲ τὸ δόγμα τοῦ προορισμοῦ καὶ τῆς μελλοντικῆς τιμωρίας. 21

Νομίζει ἡ πολυμαθὴς θεολογία ὅτι ἡ σταύρωση τοῦ Ἰησοῦ
παρέχει κυρίως μιὰ ἐτοιμὴ συγχώρηση γιὰ ὅλους τοὺς ἁμαρ-
τωλοὺς ποὺ τὴ ζητοῦν καὶ εἶναι πρόθυμοι νὰ συγ- ^{Σκοπὸς τῆς 24}
χωρηθοῦν; Πιστεῦει ὁ πνευματισμὸς ὅτι ὁ θάνατος ^{σταύρωσης}
τοῦ Ἰησοῦ ἦταν ἀναγκαῖος μόνο καὶ μόνο γιὰ νὰ ὑποστηρίξη
ὅτι ἡ μετὰ τὸ θάνατο ἐμφάνιση τοῦ ὑλικοῦ Ἰησοῦ εἶναι μιὰ 27
ἀπόδειξη ὅτι τὰ πνεύματα μποροῦν νὰ ἐπιστρέψουν στὴ γῆ;
Τότε εἴμαστε ὑποχρεωμένοι νὰ διαφωνήσουμε καὶ μὲ τοὺς δύο.

Ἡ σταύρωση ἦταν ἀποτελεσματικὴ γιατί ἀπόδειξε ἐμπρά- 30
κτως ἀγάπη καὶ καλοσύνη γιὰ τοὺς ἀνθρώπους. Οἱ ἄν-
θρωποι εἶδαν τὴν ἀλήθεια νὰ γίνεται βίωμα· ἀλλ' ὥσπου
εἶδαν ὅτι αὕτὴ ἔκανε τὸ Διδάσκαλό τους ἱκανὸ νὰ θριαμβεύσῃ 33
ἐπὶ τοῦ θανάτου, οὔτε καὶ οἱ ἴδιοι οἱ μαθητὲς του δὲν μποροῦ-
σαν νὰ παραδεχτοῦν ὅτι ἦταν δυνατό νὰ γίνη ἓνα τέτοιο
πράγμα. Μετὰ τὴν ἀνάσταση ἀκόμα καὶ ὁ ἄπιστος Θωμᾶς 36

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 forced to acknowledge how complete was the great proof of Truth and Love.

3 The spiritual essence of blood is sacrifice. The efficacy of Jesus' spiritual offering is infinitely greater than

6 ^{True flesh and blood} can be expressed by our sense of human blood. The material blood of Jesus was no

more efficacious to cleanse from sin when it was shed upon "the accursed tree," than when it was flowing in

9 his veins as he went daily about his Father's business.

His true flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that divine

12 Life.

Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals

15 ^{Effective triumph} the sick, casts out error, and triumphs over death. Jesus presented the ideal of God better

than could any man whose origin was less spiritual. By

18 his obedience to God, he demonstrated more spiritually than all others the Principle of being. Hence the

force of his admonition, "If ye love me, keep my com-

21 mandments."

Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving

24 the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle. Implicit faith

27 in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We

must go and do likewise, else we are not improving the

30 great blessings which our Master worked and suffered to bestow upon us. The divinity of the Christ was made

manifest in the humanity of Jesus.

ἀναγκάστηκε νὰ ἀναγνωρίσῃ πόσο τέλεια ἦταν ἡ μεγάλη 1
ἀπόδειξη τῆς Ἀλήθειας καὶ τῆς Ἀγάπης.

Ἡ πνευματικὴ οὐσία τοῦ αἵματος εἶναι θυσία. Ἡ ἀποτε- 3
λεσματικότητά τῆς πνευματικῆς προσφορᾶς τοῦ Ἰησοῦ εἶναι
ἀπείρως μεγαλύτερη ἀπὸ ὅ,τι μπορεῖ νὰ ἐκφράσῃ
ἡ δική μας ἀντίληψη γιὰ τὸ ἀνθρώπινο αἷμα. Τὸ ^{Ἡ ἀληθινὴ}
ὕλικό αἷμα τοῦ Ἰησοῦ δὲν εἶχε περισσότερη δύ- ^{σάρκα καὶ τὸ}
ναμη γιὰ νὰ καθαρίσῃ ἀπὸ τὴν ἁμαρτία ὅταν χύθηκε πάνω ^{ἀληθινὸ αἷμα} 6
στὸ «καταραμένο ξύλο», ἀπὸ ὅ,τι εἶχε ὅταν ἔτρεχε μέσα στὶς 9
φλέβες του, ἐνῶ ἦταν καθημερινῶς εἰς τὰ τοῦ Πατρὸς του.
Ἡ ἀληθινὴ του σάρκα καὶ τὸ ἀληθινὸ του αἷμα ἦταν ἡ Ζωή
του· καὶ μόνο ὅσοι μετέχουν στὴ θεία αὐτὴ Ζωὴ τρῶνε πράγ- 12
ματι τὴ σάρκα του καὶ πίνουν τὸ αἷμα του.

Ὁ Ἰησοῦς διδάξε τὴν ὁδὸ τῆς Ζωῆς μὲ ἀπόδειξη, γιὰ νὰ
μπορέσουμε νὰ καταλάβουμε πῶς ἡ θεία αὐτὴ Ἀρχὴ θερα- 15
πύει τοὺς ἀρρώστους, διώχνει τὴν πλάνη καὶ κα-
τανικῶς τὸ θάνατο. Ὁ Ἰησοῦς παρουσίασε τὸ ^{Ἀποτελε-}
ἰδεῶδες τοῦ Θεοῦ καλύτερα ἀπὸ ὅ,τι θὰ μπορούσε ^{σματικὸς}
κάθε ἄλλος ἄνθρωπος μὲ λιγότερη πνευματικὴ καταγωγή. ^{θρίαμβος} 18
Μὲ τὴν ὑπακοή του στὸ Θεὸ ἀπόδειξε πνευματικότερα ἀπὸ
κάθε ἄλλον τὴν Ἀρχὴ τοῦ εἶναι. Γι' αὐτὸ ἔχει κύρος ἡ παραί- 21
νεσή του: «Ἐὰν μὲ ἀγαπᾶτε, τὰς ἐντολάς μου φυλάξατε».

Μολονότι ἀπόδειξε τὴν ἐξουσία του πάνω στὴν ἁμαρτία
καὶ τὴν ἀσθένεια, ὁ μέγας Διδάσκαλος δὲν ἀπάλλαξε καθό- 24
λου τοὺς ἄλλους ἀπὸ τοῦ νὰ δώσουν τίς ἀπαιτούμενες ἀπο-
δείξεις τῆς δικῆς τους εὐσέβειας. Ἐργάστηκε γιὰ νὰ τοὺς
καθοδηγήσῃ, γιὰ νὰ μπορέσουν νὰ ἀποδείξουν, ὅπως ἐκεῖνος, 27
τὴ δύναμη αὐτὴ καὶ νὰ καταλάβουν τὴ θεία τῆς Ἀρχῆς. Ἡ
ἀντιπύλακτη πίστις στὸ Διδάσκαλο καὶ ὅλη ἡ συναισθημα-
τικὴ ἀγάπη ποὺ μπορούμε νὰ αἰσθανώμαστε γι' αὐτὸν δὲ 30
θὰ μᾶς κάνουν ποτὲ μιμητές του. Πρέπει νὰ ἀποφασίσουμε
νὰ κάνουμε καὶ μεῖς τὰ ἴδια, εἰδάλλως δὲ χρησιμοποιοῦμε
ἐπωφελῶς τίς μεγάλες εὐλογίες ποὺ μᾶς ἐξασφάλισε ὁ Διδά- 33
σκαλός μας μὲ ἐργασία καὶ ὁδύνη. Ἡ θεία φύσις τοῦ Χριστοῦ
ἐκδηλώθηκε στὴν ἀνθρώπινη φύσις τοῦ Ἰησοῦ.

1 While we adore Jesus, and the heart overflows with
 gratitude for what he did for mortals, — treading alone
 3 Individual his loving pathway up to the throne of
 experience glory, in speechless agony exploring the way
 for us, — yet Jesus spares us not one individual expe-
 6 rience, if we follow his commands faithfully; and all
 have the cup of sorrowful effort to drink in proportion
 to their demonstration of his love, till all are redeemed
 9 through divine Love.

The Christ was the Spirit which Jesus implied in his
 own statements: "I am the way, the truth, and the life;"
 12 Christ's dem- "I and my Father are one." This Christ,
 onstration or divinity of the man Jesus, was his divine
 nature, the godliness which animated him. Divine Truth,
 15 Life, and Love gave Jesus authority over sin, sickness,
 and death. His mission was to reveal the Science of
 celestial being, to prove what God is and what He does
 18 for man.

A musician demonstrates the beauty of the music he
 teaches in order to show the learner the way by prac-
 21 Proof in tice as well as precept. Jesus' teaching and
 practice practice of Truth involved such a sacrifice
 as makes us admit its Principle to be Love. This was
 24 the precious import of our Master's sinless career and
 of his demonstration of power over death. He proved
 by his deeds that Christian Science destroys sickness, sin,
 27 and death.

Our Master taught no mere theory, doctrine, or belief.
 It was the divine Principle of all real being which he
 30 taught and practised. His proof of Christianity was no
 form or system of religion and worship, but Christian
 Science, working out the harmony of Life and Love.

Μολονότι λατρεύουμε τὸν Ἰησοῦ καὶ ἡ καρδιά μας ξεχει- 1
 λίζει ἀπὸ εὐγνωμοσύνη γιὰ ὅ,τι ἔκαμε γιὰ τοὺς θνητούς —
 βαδίζοντας μόνος του τὸ δρόμο τῆς ἀγάπης μέχρι ^{Ἀτομικὴ} 3
 τοῦ θρόνου τῆς δόξας, μὲ σιωπηλὴ ἀγωνία ἐξε- ^{πείρα}
 ρευνώντας τὸ δρόμο γιὰ μᾶς — παρ' ὅλα αὐτὰ ὁ Ἰησοῦς δὲ
 μᾶς ἀπαλλάσσει οὔτε καὶ ἀπὸ τὴν παραμικρὴ προσωπικὴ 6
 πείρα, ἂν ἀκολουθοῦμε πιστὰ τὶς ἐντολές του· καὶ ὅλοι πρέπει
 νὰ πιοῦν τὸ ποτήρι τῆς σκληρῆς προσπάθειας κατὰ τὴν ἀνα-
 λογία ποὺ ἀποδειχνουν τὴν ἀγάπη του, μέχρις ὅτου ὅλοι 9
 λυτρωθοῦν μὲ τὴ θεία Ἀγάπη.

Ὁ Χριστὸς ἦταν τὸ Πνεῦμα ποὺ ὑπονοοῦσε ὁ Ἰησοῦς ὅταν
 ἔλεγε: «Ἐγὼ εἶμαι ἡ ὁδός, καὶ ἡ ἀλήθεια, καὶ ἡ ζωή». «Ἐγὼ 12
 καὶ ὁ Πατὴρ ἓν εἴμεθα». Ὁ Χριστὸς αὐτός, ἡ ἡ ^{Ἡ ἀπόδειξη}
 θεία ιδιότητα τοῦ ἀνθρώπου Ἰησοῦ, ἦταν ἡ θεία ^{τοῦ Χριστοῦ}
 του φύση, ἡ θεοσέβεια ποὺ τὸν ἐμφύχωνε. Ἡ θεία Ἀλήθεια, 15
 Ζωὴ καὶ Ἀγάπη ἔδωσαν στὸν Ἰησοῦ ἐξουσία πάνω στὴν
 ἁμαρτία, τὴν ἀσθένεια καὶ τὸ θάνατο. Ἡ ἀποστολὴ του
 ἦταν νὰ ἀποκαλύψῃ τὴν Ἐπιστὴμὴ τοῦ οὐράνιου εἶναι, νὰ 18
 ἀποδείξῃ τί εἶναι ὁ Θεὸς καὶ τί κάνει γιὰ τὸν ἄνθρωπο.

Ὁ μουσικὸς ἀποδειχνεὶ τὴν ὠραιότητα τῆς μουσικῆς ποὺ
 διδάσκει γιὰ νὰ δείξῃ στὸ μαθητὴ τὸν τρόπο καὶ ἐμπράκτως 21
 καὶ θεωρητικῶς. Ἡ διδασκαλία καὶ ἐφαρμογὴ ^{Ἀπόδειξη μὲ}
 τῆς Ἀλήθειας ἀπὸ τὸν Ἰησοῦ περιεῖχε μιὰ τέτοια ^{τὴν ἐφαρμογὴ}
 θυσία ὥστε μᾶς κάνει νὰ παραδεχτοῦμε ὅτι ἡ Ἀρχὴ τῆς εἶναι 24
 ἡ Ἀγάπη. Αὐτὴ ἦταν ἡ ἀνεκτίμητὴ σημασία τῆς ἀναμάρτη-
 τῆς σταδιοδρομίας τοῦ Διδασκάλου μας καὶ τῆς ἀπόδειξης
 τῆς ἐξουσίας του πάνω στὸ θάνατο. Ἀπόδειξε μὲ τὰ ἔργα 27
 του ὅτι ἡ Χριστιανικὴ Ἐπιστὴμὴ ἐξαλείφει τὴν ἀσθένεια, τὴν
 ἁμαρτία καὶ τὸ θάνατο.

Ὁ Διδάσκαλός μας δὲ δίδαξε ἀπλὴ θεωρία, δόγμα ἢ δο- 30
 ξασία. Ἐκεῖνο ποὺ δίδαξε καὶ ἐφάρμοσε ἦταν ἡ θεία Ἀρχὴ
 ὅλου τοῦ πραγματικοῦ εἶναι. Ἡ ἀπόδειξη τοῦ χριστιανι-
 σμοῦ ποὺ ἔδωσε δὲν ἦταν μορφή ἢ σύστημα θρησκείας καὶ 33
 λατρείας, ἀλλὰ Χριστιανικὴ Ἐπιστὴμὴ ποὺ πετυχαίνει τὴν

1 Jesus sent a message to John the Baptist, which was intended to prove beyond a question that the Christ had
 3 come: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised,
 6 to the poor the gospel is preached." In other words: Tell John what the demonstration of divine power is, and he will at once perceive that God is the power in
 9 the Messianic work.

That Life is God, Jesus proved by his reappearance after the crucifixion in strict accordance with his scientific statement: "Destroy this temple [body],
 12 **Living temple** and in three days I [Spirit] will raise it up." It is as if he had said: The I — the Life, substance,
 15 and intelligence of the universe — is not in matter to be destroyed.

Jesus' parables explain Life as never mingling with
 18 sin and death. He laid the axe of Science at the root of material knowledge, that it might be ready to cut down the false doctrine of pantheism, — that God, or
 21 Life, is in or of matter.

Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits
 24 **Recreant disciples** him with two or three hundred other disciples who have left no name. "Many are called, but few are chosen." They fell away from grace because
 27 they never truly understood their Master's instruction.

Why do those who profess to follow Christ reject the essential religion he came to establish? Jesus' persecu-
 30 tors made their strongest attack upon this very point. They endeavored to hold him at the mercy of matter and to kill him according to certain assumed material laws.

ἀρμονία τῆς Ζωῆς καὶ τῆς Ἀγάπης. Ὁ Ἰησοῦς ἔστειλε ἓνα 1
 μήνυμα στὸν Ἰωάννη τὸ Βαπτιστή, μὲ σκοπὸ νὰ ἐπιβεβαιώσῃ 2
 χωρὶς καμιά ἀμφιβολία ὅτι ὁ Χριστὸς εἶχε ἔρθῃ: «Ὑπάγετε 3
 καὶ ἀπαγγεῖλατε πρὸς τὸν Ἰωάννην ὅσα εἶδετε καὶ ἠκούσατε· 4
 ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρί- 5
 ζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγε- 6
 λίζονται». Μὲ ἄλλα λόγια: Πέστε στὸν Ἰωάννη ποιὰ εἶναι 7
 ἡ ἀπόδειξη τῆς θείας δύνάμεως καὶ ἀμέσως θὰ ἀντιληφτῇ ὅτι 8
 ὁ Θεὸς εἶναι ἡ δύναμη στὸ μεσσιανικὸ ἔργο. 9

Τὸ ὅτι ἡ Ζωὴ εἶναι Θεὸς ὁ Ἰησοῦς τὸ ἀπόδειξε μὲ τὴν ἐκ 10
 νέου ἐμφάνισή του μετὰ τὴ σταύρωση, ἐντελῶς σύμφωνα μὲ 11
 τὴν ἐπιστημονικὴ του δήλωση: «Χαλάσατε τὸν ^{Ζωντανὸς} 12
 ναὸν (τὸ σῶμα) τοῦτον, καὶ διὰ τριῶν ἡμερῶν ^{ναός}
 Ἐγὼ (τὸ Πνεῦμα) θὰ ἐγείρω αὐτόν». Εἶναι σὰ νὰ εἶχε πῇ: 13
 Τὸ Ἐγὼ — ἡ Ζωή, οὐσία καὶ νοημοσύνη τοῦ σύμπαντος — 14
 δὲν εἶναι στὴν ὕλη γιὰ νὰ καταστραφῇ. 15

Οἱ παραβολές τοῦ Ἰησοῦ ἐξηγοῦν ὅτι ἡ Ζωὴ δὲν ἀναμιγνύ- 16
 εται ποτὲ μὲ τὴν ἀμαρτία καὶ τὸ θάνατο. Ἔθεσε τὸ τσεκούρι 17
 τῆς Ἐπιστήμης στὴ ρίζα τῆς ὑλικῆς γνώσης, γιὰ νὰ εἶναι 18
 ἕτοιμο νὰ καταρρίψῃ τὴν ψεύτικη θεωρία τοῦ πανθεϊσμοῦ — 19
 ὅτι ὁ Θεός, ἡ ἡ Ζωή, εἶναι στὴν ὕλη ἢ ἀπὸ ὕλη. 20 21

Κάποτε ὁ Ἰησοῦς ἀπέστειλε ἑβδομήντα μαθητές, ἀλλὰ μόνο 22
 ἔντεκα ἀναφέρονται ἀπὸ τὴν ἱστορία γιὰ ἀξιόλογη δράση. 23
 Ἡ παράδοση λέει ὅτι εἶχε διακόσιους ἢ τριακό- ^{Μικροψυχοὶ} 24
 σιους ἀκόμα μαθητές, ποὺ δὲν ἄφησαν κανένα ^{μαθητές}
 ἵχνος. «Πολλοὶ εἶναι οἱ κεκλημένοι, ὀλίγοι δὲ οἱ ἐκλεκτοί». 25
 Ἔπεσαν ἀπὸ τὴ χάρη ἐπειδὴ ποτὲ πράγματι δὲν κατάλαβαν 26
 τὴ διδαχὴ τοῦ Διδασκάλου τους. 27

Γιατί αὐτοὶ ποὺ ἐπαγγέλλονται ὅτι ἀκολουθοῦν τὸ Χριστὸ 28
 ἀπορρίπτουν τὴν οὐσίαν τῆς θρησκείας ποὺ ἦρθε νὰ ἰδρύσῃ; 29
 Οἱ διώκτες τοῦ Ἰησοῦ ἔκαναν τὴν ἰσχυρότερη ἐπίθεσή τους 30
 πάνω ἀκριβῶς σ' αὐτὸ τὸ σημεῖο. Προσπάθησαν νὰ τὸν 31
 κρατήσουν στὸ ἔλεος τῆς ὕλης καὶ νὰ τὸν θανατώσουν σύμ- 32
 φωνα μὲ ὀρισμένους ὑποθετικούς ὑλικούς νόμους. 33

1 The Pharisees claimed to know and to teach the di-
vine will, but they only hindered the success of Jesus'
3 ^{Help and} mission. Even many of his students stood
^{hindrance} in his way. If the Master had not taken a
student and taught the unseen verities of God, he would
6 not have been crucified. The determination to hold Spirit
in the grasp of matter is the persecutor of Truth and
Love.

9 While respecting all that is good in the Church or out
of it, one's consecration to Christ is more on the ground
of demonstration than of profession. In conscience, we
12 cannot hold to beliefs outgrown; and by understanding
more of the divine Principle of the deathless Christ, we
are enabled to heal the sick and to triumph over sin.

15 Neither the origin, the character, nor the work of
Jesus was generally understood. Not a single compo-
nent part of his nature did the material
18 ^{Misleading} world measure aright. Even his righteous-
^{conceptions} ness and purity did not hinder men from saying: He
is a glutton and a friend of the impure, and Beelzebub is
21 his patron.

Remember, thou Christian martyr, it is enough if
thou art found worthy to unloose the sandals of thy
Master's feet! To suppose that persecution
24 ^{Persecution} for righteousness' sake belongs to the past,
^{prolonged} and that Christianity to-day is at peace with the world
because it is honored by sects and societies, is to mis-
27 take the very nature of religion. Error repeats itself.
The trials encountered by prophet, disciple, and apostle,
30 "of whom the world was not worthy," await, in some
form, every pioneer of truth.

There is too much animal courage in society and not

Οἱ Φαρισαῖοι ἰσχυρίζονταν ὅτι ἤξεραν καὶ δίδασκαν τὸ 1
θεῖο θέλημα, ἀλλὰ δὲν ἔκαναν τίποτε ἄλλο παρὰ νὰ ἐμποδι-
ζουν τὴν ἐπιτυχία τῆς ἀποστολῆς τοῦ Ἰησοῦ. Βοήθεια καὶ 3
Ἐμπόδια
Ἄκόμα καὶ πολλοὶ ἀπὸ τοὺς μαθητὲς του στάθη-
καν πρόσκομμα στὸ δρόμο του. Ἄν ὁ Διδάσκαλος δὲν εἶχε
δεχτῇ κανένα μαθητὴ καὶ δὲν εἶχε διδάξει τίς ἀόρατες ἀλήθειες 6
τοῦ Θεοῦ, δὲ θὰ εἶχε σταυρωθῇ. Ἡ ἀπόφαση νὰ κρατοῦμε
τὸ Πνεῦμα στὴν ἐξουσία τῆς ὕλης καταδιώκει τὴν Ἀλήθεια
καὶ τὴν Ἀγάπη. 9

Ἄν καὶ σεβόμαστε καθετὶ ποὺ εἶναι καλὸ στὴν Ἐκκλησίᾳ
ἢ ἔξω ἀπ' αὐτή, ἐν τούτοις ἡ ἀφοσίωσή μας στὸ Χριστὸ
πρέπει νὰ στηρίζεται σὲ ἀποδείξεις μᾶλλον παρὰ σὲ ὁμολο- 12
γίες πίστεως. Ἀσφαλῶς δὲν μποροῦμε νὰ προσκολληθοῦμε
σὲ ξεπερασμένες δοξασίες· καὶ ὅταν καταλάβουμε περισσότερο
τὴ θεία Ἀρχὴ τοῦ ἀθάνατου Χριστοῦ, γινόμαστε ἱκανοὶ νὰ 15
θεραπεύουμε τοὺς ἀσθενεῖς καὶ νὰ κατανικᾶμε τὴν ἁμαρτία.

Γενικὰ ὁ κόσμος δὲν κατάλαβε οὔτε τὴν καταγωγὴ, οὔτε
τὸ χαρακτήρα, οὔτε τὸ ἔργο τοῦ Ἰησοῦ. Ὁ ὕλικός κόσμος 18
δὲν ἐκτίμησε σωστὰ οὔτε ἓνα στοιχεῖο τῆς φύσης
του. Ἄκόμα καὶ ἡ δικαιοσύνη καὶ ἡ ἀγνότητά Παραπλανητι- 21
του δὲν ἐμπόδισαν τοὺς ἀνθρώπους ἀπὸ τοῦ νὰ κὲς ἀντιλή-
ψεις
ποῦν: Εἶναι φάγος καὶ φίλος τῶν βδελυρῶν, καὶ ὁ Βεελζεβούλ
εἶναι ὁ προστάτης του.

Μὴν ξεχνᾶς, χριστιανὲ μάρτυρα, ὅτι εἶναι ἄρκετὸ γιὰ σένα 24
νὰ βρεθῇς ἄξιος νὰ λύσης τὸ λουρὶ τῶν ὑποδημάτων τοῦ
Κυρίου σου! Ἄν νομίζουμε ὅτι ὁ διωγμὸς ἐξαι- Ὁ διωγμὸς 27
τίας τῆς δικαιοσύνης ἀνήκει στὸ παρελθόν καὶ ὅτι ἐξακολουθεῖ
ὁ χριστιανισμὸς σήμερα ἔχει εἰρήνη μὲ τὸν κόσμον, ἐπειδὴ τὸν
σέβονται οἱ αἱρέσεις καὶ οἱ ὀργανώσεις, παρανοοῦμε τὴν
πραγματικὴ φύση τῆς θρησκείας. Ἡ πλάνη ἐπαναλαμβάνε- 30
ται. Οἱ δοκιμασίαι ποὺ ἀντιμετώπισαν οἱ προφῆτες, οἱ
μαθητὲς καὶ οἱ ἀπόστολοι, «τῶν ὁποίων δὲν ἦτο ἄξιος ὁ
κόσμος», περιμένουν, μὲ κάποια μορφή, κάθε πρωτοπόρο τῆς 33
ἀλήθειας.

Ὑπάρχει πάρα πολὺ ζωικὸ θάρρος στὴν κοινωνία, ὅχι

1 sufficient moral courage. Christians must take up arms
 against error at home and abroad. They must grapple
 3 **Christian warfare** with sin in themselves and in others, and
 continue this warfare until they have finished
 their course. If they keep the faith, they will have the
 6 crown of rejoicing.

Christian experience teaches faith in the right and dis-
 belief in the wrong. It bids us work the more earnestly
 9 in times of persecution, because then our labor is more
 needed. Great is the reward of self-sacrifice, though we
 may never receive it in this world.

12 There is a tradition that Publius Lentulus wrote to
 the authorities at Rome: "The disciples of Jesus be-
 lieve him the Son of God." Those instructed
 15 **The Father-
hood of God** in Christian Science have reached the glori-
 ous perception that God is the only author of man.
 The Virgin-mother conceived this idea of God, and
 18 gave to her ideal the name of Jesus — that is, Joshua,
 or Saviour.

The illumination of Mary's spiritual sense put to
 21 silence material law and its order of generation, and
Spiritual brought forth her child by the revelation of
conception Truth, demonstrating God as the Father of
 24 men. The Holy Ghost, or divine Spirit, overshadowed
 the pure sense of the Virgin-mother with the full recog-
 nition that being is Spirit. The Christ dwelt forever
 27 an idea in the bosom of God, the divine Principle of the
 man Jesus, and woman perceived this spiritual idea,
 though at first faintly developed.

30 Man as the offspring of God, as the idea of Spirit,
 is the immortal evidence that Spirit is harmonious and
 man eternal. Jesus was the offspring of Mary's self-

ὁμως ἄρκετὸ ἠθικὸ θάρρος. Οἱ χριστιανοὶ πρέπει νὰ σηκώ- 1
σουν ὅπλα ἐναντίον τῆς πλάνης ἐν οἴκῳ καὶ ἐν δήμῳ. Πρέπει
νὰ συμπλακοῦν καὶ μὲ τὶς δικές τους ἁμαρτίες καὶ ^{Χριστιανικός} 3
μὲ τὶς ἁμαρτίες τῶν ἄλλων, καὶ νὰ ἐξακολουθήσουν ^{πόλεμος}
τὸν πόλεμο αὐτὸν ὡσότου τελειώσουν τὸ δρόμο τους. Ἄν
τηρήσουν τὴν πίστη θὰ λάβουν τὸ στέφανο τῆς ἀγαλλίας. 6

Ἡ πείρα ποὺ ἀποκτοῦμε ἀπὸ τὸ χριστιανισμὸ μᾶς διδάσκει
νὰ πιστεύουμε στὸ δίκαιο καὶ νὰ δυσπιστοῦμε στὸ ἄδικο.
Μᾶς καλεῖ νὰ ἐργαζώμαστε μὲ περισσότερο ζῆλο σὲ καιροὺς 9
διωγμοῦ, διότι τότε χρειάζεται περισσότερο ἢ ἐργασία μας.
Μεγάλη εἶναι ἡ ἀνταμοιβὴ τῆς αὐτοθυσίας, ἂν καὶ μπορεῖ
νὰ μὴν τὴν πάρουμε ποτὲ στὸν κόσμον αὐτόν. 12

Κατὰ μιὰ παράδοση, ὁ Πόπλιος Λέντουλος ἔγραψε στίς
ἀρχές τῆς Ρώμης: «Οἱ μαθητὲς τοῦ Ἰησοῦ πιστεύουν ὅτι ὁ
Διδάσκαλός τους εἶναι Υἱὸς τοῦ Θεοῦ». Ὅσοι ^{Ἡ Πατρότητα} 15
διδάχτηκαν τὴ Χριστιανικὴ Ἐπιστήμη ἔχουν ^{τοῦ Θεοῦ}
ἀποκτήσει τὴν ὑπέροχη γνώση ὅτι ὁ Θεὸς εἶναι ὁ μόνος
δημιουργὸς τοῦ ἀνθρώπου. Ἡ Παρθένα μητέρα συνέλαβε τὴν 18
ιδέα αὐτὴ τοῦ Θεοῦ καὶ ὀνόμασε τὸ ἰδανικὸ της Ἰησοῦ —
δηλαδὴ Ἰωσιέ, ἡ Σωτὴρα.

Ἡ φώτιση τῆς πνευματικῆς αἴσθησης τῆς Μαρίας κατα- 21
σίγασε τὸν ὑλικὸ νόμον καὶ τὸ δικό του τρόπο ἀναπαραγωγῆς,
καὶ γέννησε τὸ τέκνον της μὲ τὴν ἀποκάλυψη τῆς ^{Πνευματικὴ}
Ἀλήθειας, ἀποδεικνύοντας ἔτσι ὅτι ὁ Θεὸς εἶναι ὁ ^{σύλληψη} 24
Πατέρας τῶν ἀνθρώπων. Τὸ Ἅγιο Πνεῦμα, ἡ θεῖο Πνεῦμα,
κάλυψε προστατευτικὰ τὴν ἀγνὴ αἴσθησι τῆς Παρθένας μη-
τέρας μὲ τὴν πλήρη ἀναγνώριση ὅτι ἡ ὑπαρξὴ εἶναι Πνεῦμα. 27
Ὁ Χριστὸς ἦταν πάντοτε μιὰ ιδέα στὸν κόλπον τοῦ Θεοῦ,
τῆς θείας Ἀρχῆς τοῦ ἀνθρώπου Ἰησοῦ, καὶ ἡ γυναίκα διέκρινε
τὴν πνευματικὴ αὐτὴ ιδέα, ἂν καὶ στὴν ἀρχὴ ἀμυδρὰ σχημα- 30
τισμένη.

Ὁ ἄνθρωπος σὰ γένος τοῦ Θεοῦ, σὰν ιδέα τοῦ Πνεύματος,
εἶναι ἡ ἀθάνατη ἔνδειξις ὅτι τὸ Πνεῦμα εἶναι ἀρμονικὸ καὶ ὁ 33
ἴδιος αἰώνιος. Ὁ Ἰησοῦς ἦταν ὁ καρπὸς τῆς συνειδητῆς

1 conscious communion with God. Hence he could give
 a more spiritual idea of life than other men, and could
 3 demonstrate the Science of Love — his Father or divine
 Principle.

Born of a woman, Jesus' advent in the flesh partook
 6 partly of Mary's earthly condition, although he was en-
 dowed with the Christ, the divine Spirit, with-
 10 ^{Jesus the}
^{way-shower} out measure. This accounts for his struggles
 9 in Gethsemane and on Calvary, and this enabled him to
 be the mediator, or *way-shower*, between God and men.
 Had his origin and birth been wholly apart from mortal
 12 usage, Jesus would not have been appreciable to mortal
 mind as "the way."

Rabbi and priest taught the Mosaic law, which said:
 15 "An eye for an eye," and "Whoso sheddeth man's blood,
 by man shall his blood be shed." Not so did Jesus, the
 new executor for God, present the divine law of Love,
 18 which blesses even those that curse it.

As the individual ideal of Truth, Christ Jesus came to
 rebuke rabbinical error and all sin, sickness, and death, —
 21 ^{Rebukes}
^{helpful} to point out the way of Truth and Life. This
 ideal was demonstrated throughout the whole
 earthly career of Jesus, showing the difference between
 24 the offspring of Soul and of material sense, of Truth and
 of error.

If we have triumphed sufficiently over the errors of
 27 material sense to allow Soul to hold the control, we
 shall loathe sin and rebuke it under every mask. Only
 in this way can we bless our enemies, though they
 30 may not so construe our words. We cannot choose for
 ourselves, but must work out our salvation in the way
 Jesus taught. In meekness and might, he was found

κοινωνίας τῆς Μαρίας μετὸ Θεό. Γι' αὐτὸ μπορούσε νὰ 1
δώσῃ μιὰ περισσότερο πνευματικὴ ἰδέα τῆς ζωῆς ἀπὸ τοὺς
ἄλλους ἀνθρώπους καὶ νὰ ἀποδείξῃ τὴν ᾽Επιστήμη τῆς 3
᾽Αγάπης — τὸν Πατέρα του ἢ τὴ θεία ᾽Αρχή.

Ἐπειδὴ γεννήθηκε ἀπὸ γυναίκα, ὁ ἐρχομὸς τοῦ ᾽Ιησοῦ στὴ
σάρκα παρουσίαζε ἐν μέρει τὴ γήινη κατάστασι τῆς Μαρίας, 6
μολονότι ἦταν προικισμένος σὲ ἀπεριόριστο βαθμὸ ^{᾽Ιησοῦς ὁ}
μετὸ Χριστό, τὸ θεῖο Πνεῦμα. Αὐτὸ ἐξηγεῖ τὴν ^{ὁδηγέτης}
πάλη του στὴ Γεθσημανὴ καὶ τὸ Γολγοθᾶ, καὶ αὐτὸ τὸν ἔκανε 9
ἱκανὸ νὰ γίνῃ μεσίτης, ἢ ^{ὁδηγέτης}, μεταξὺ τοῦ Θεοῦ καὶ
τῶν ἀνθρώπων. Ἄν ἡ καταγωγὴ καὶ ἡ γέννησί του ἦταν
ἐντελῶς διαφορετικὲς ἀπὸ τὸ συνηθισμένον τρόπο τῶν θνητῶν, 12
ὁ θνητὸς νοῦς δὲ θὰ εἶχε ἀντιληφτῇ ὅτι ὁ ᾽Ιησοῦς ἦταν «ἡ
ὁδός».

Οἱ ραβίνοι καὶ οἱ ἱερεῖς δίδασκαν τὸ μωσαϊκὸ νόμο, ποὺ 15
ἔλεγε: «ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ» καὶ «ὅστις χύσῃ αἷμα ἀν-
θρώπου, ὑπὸ ἀνθρώπου θὰ χυθῇ τὸ αἷμα αὐτοῦ». Ὁ ᾽Ιησοῦς,
ὁ νέος ἐκτελεστὴς τῆς διαθήκης τοῦ Θεοῦ, δὲν παρουσίασε 18
ἔτσι τὸ θεῖο νόμο τῆς ᾽Αγάπης, ποὺ εὐλογεῖ ἀκόμα καὶ ὅσους
τὸν καταριοῦνται.

Ὁ Χριστὸς ᾽Ιησοῦς, ποὺ ἦταν τὸ ἐξατομικευμένον ἰδεῶδες 21
τῆς Ἀλήθειας, ἦρθε γιὰ νὰ ἐπιτιμῆσῃ τὴ ραβινικὴ πλάνη
καὶ κάθε ἁμαρτία, ἀσθένεια καὶ τὸ θάνατο — γιὰ
νὰ δείξῃ τὴν ὁδὸ τῆς Ἀλήθειας καὶ τῆς Ζωῆς. Τὸ <sup>Οἱ ἐπιτιμή-
σεις εἶναι
ὠφέλιμες</sup> 24
ἰδεῶδες αὐτὸ ἀποδείχτηκε σ' ὅλη τὴν ἐπίγειαν στα-
διοδρομίαν τοῦ ᾽Ιησοῦ, δείχνοντας τὴ διαφορὰ μεταξὺ τοῦ
βλαστοῦ τῆς Ψυχῆς καὶ τῆς ὑλικῆς αἰσθησης, τῆς Ἀλήθειας 27
καὶ τῆς πλάνης.

Ἄν ἔχουμε νικήσῃ σὲ ἄρκετὸ βαθμὸ τίς πλάνες τῆς ὑλικῆς
αἰσθησης ὥστε ν' ἀφήσουμε τὴν Ψυχὴ νὰ ἐξουσιάσῃ, θὰ ἀηδιά- 30
ζουμε τὴν ἁμαρτία καὶ θὰ τὴν καταδικάζουμε ὅποια μάσκα κι
ἂν φοράῃ. Μόνο ἔτσι μπορούμε νὰ εὐλογοῦμε τοὺς ἐχθροὺς
μας, ἂν καὶ αὐτοὶ ἐνδέχεται νὰ παρερμηνεύσουν τὰ λόγια 33
μας. Δὲν μπορούμε νὰ κάνουμε κι ἄλλιωὺς παρὰ νὰ ἐργαστοῦμε
γιὰ τὴ σωτηρίαν μας ὅπως μᾶς δίδαξε ὁ ᾽Ιησοῦς. Ἐκεῖνος

1 preaching the gospel to the poor. Pride and fear are unfit
to bear the standard of Truth, and God will never place
3 it in such hands.

Jesus acknowledged no ties of the flesh. He said: "Call
no man your father upon the earth: for one is your Father,
6 **Fleshly ties** which is in heaven." Again he asked: "Who
temporal is my mother, and who are my brethren," im-
plying that it is they who do the will of his Father. We
9 have no record of his calling any man by the name of
father. He recognized Spirit, God, as the only creator, and
therefore as the Father of all.

12 First in the list of Christian duties, he taught his fol-
lowers the healing power of Truth and Love. He attached
Healing no importance to dead ceremonies. It is the
primary living Christ, the practical Truth, which makes
15 Jesus "the resurrection and the life" to all who follow him
in deed. Obeying his precious precepts, — following his
18 demonstration so far as we apprehend it, — we drink of
his cup, partake of his bread, are baptized with his pu-
rity; and at last we shall rest, sit down with him, in a full
21 understanding of the divine Principle which triumphs
over death. For what says Paul? "As often as ye eat
this bread, and drink this cup, ye do show the Lord's
24 death till he come."

Referring to the materiality of the age, Jesus said:
"The hour cometh, and now is, when the true wor-
27 **Painful** shippers shall worship the Father in spirit
prospect and in truth." Again, foreseeing the perse-
cution which would attend the Science of Spirit, Jesus
30 said: "They shall put you out of the synagogues, yea,
the time cometh, that whosoever killeth you will think
that he doeth God service; and these things will they

κήρυττε τὸ εὐαγγέλιο στοὺς φτωχοὺς, μὲ πραότητα καὶ δύ- 1
ναμη. Ἡ περηφάνεια καὶ ὁ φόβος εἶναι ἀκατάλληλα νὰ κρα-
τοῦν τὸ λάβαρο τῆς Ἀλήθειας, καὶ ὁ Θεὸς δὲ θὰ τὸ ἐμπιστευτῇ 3
ποτὲ σὲ τέτοια χέρια.

Ὁ Ἰησοῦς δὲν παραδεχόταν σαρκικοὺς δεσμούς. Εἶπε:
«Πατέρα σας μὴ ὀνομάσητε ἐπὶ τῆς γῆς· διότι εἷς εἶναι ὁ 6
Πατήρ σας, ὁ ἐν τοῖς οὐρανοῖς». Ἐπίσης ρώτησε:
«Τίς εἶναι ἡ μήτηρ μου, καὶ τίνες εἶναι οἱ ἀδελφοί ^{Οἱ σαρκικοὶ}
μου;» ὑπονοώντας ὅτι εἶναι ἐκεῖνοι ποὺ κάνουν ^{δεσμοὶ εἶναι}
τὸ θέλημα τοῦ Πατρὸς του. Πουθενὰ δὲν ἀναφέρεται ὅτι εἶπε 9
ἐνανθρωπο *πατέρα*. Παραδεχόταν ὅτι τὸ Πνεῦμα, ὁ Θεός,
εἶναι ὁ μόνος δημιουργός, καὶ ἐπομένως ὁ Πατέρας τῶν 12
πάντων.

Τὸ πρῶτο χριστιανικὸ καθῆκον ποὺ δίδαξε τοὺς ὁπαδούς
του ἦταν ἡ θεραπευτικὴ δύναμη τῆς Ἀλήθειας καὶ Ἀγάπης. 15
Δὲν ἀπέδιδε καμιὰ σημασίαν σὲ νεκροὺς τύπους.
Ὁ ζωντανὸς Χριστός, ἡ ἔμπρακτὴ Ἀλήθεια, εἶναι ^{Ἡ θεραπεία}
ἐκεῖνο ποὺ κάνει τὸν Ἰησοῦ νὰ εἶναι «ἡ ἀνάστασις <sup>ἔχει πρωταρ-
χικὴ σημασίαν</sup> 18
καὶ ἡ ζωὴ» γι' ὅλους ὅσους τὸν ἀκολουθοῦν στὴν πράξη.
Ὑπακούοντας τὰ πολύτιμα διδάγματά του — ἀκολουθώντας
τὴν ἀπόδειξή του ὅσο τὴν καταλαβαίνουμε — πίνουμε ἀπὸ 21
τὸ ποτήρι του, τρώμε τὸν ἄρτο του, βαφτιζόμαστε μὲ τὴν
ἀγνότητά του· καὶ τέλος θὰ ἀναπαυτοῦμε, θὰ καθίσουμε μαζί
του, γιατί θὰ καταλάβουμε τέλεια τὴ θεία Ἀρχὴ ποὺ κα- 24
τανικῶς τὸ θάνατο. Διότι τί λέει ὁ Παῦλος; «Ὅσάκις ἂν
τρώγητε τὸν ἄρτον τοῦτον, καὶ πίνητε τὸ ποτήριον τοῦτο,
τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, μέχρι τῆς ἐλεύσεως 27
αὐτοῦ».

Μιλώντας γιὰ τὴν ὑλικότητα τῆς ἐποχῆς του, ὁ Ἰησοῦς
εἶπε: «Ἔρχεται ὥρα, καὶ ἤδη εἶναι, ὅτε οἱ ἀληθινοὶ προσκυνη- 30
ταὶ θὰ προσκυνήσωσι τὸν Πατέρα ἐν πνεύματι ^{Δυσάρεστες}
καὶ ἀληθείᾳ». Ἐπίσης, προβλέποντας τὸ διωγμὸ ^{προβλέψεις}
ποὺ θὰ συνόδευε τὴν Ἐπιστήμη τοῦ Πνεύματος, ὁ Ἰησοῦς 33
εἶπε: «Θὰ σᾶς κάμωσιν ἀποσυναγώγους· μάλιστα ἔρχεται
ὥρα, καθ' ἣν πᾶς ὅστις σᾶς θανατώσῃ θὰ νομίσῃ ὅτι προσφέ-

1 do unto you, because they have not known the Father
nor me."

3 In ancient Rome a soldier was required to swear
allegiance to his general. The Latin word for this oath

6 ^{Sacred}
^{sacrament} was *sacramentum*, and our English word
sacrament is derived from it. Among the

Jews it was an ancient custom for the master of a
feast to pass each guest a cup of wine. But the

9 Eucharist does not commemorate a Roman soldier's
oath, nor was the wine, used on convivial occasions and

in Jewish rites, the cup of our Lord. The cup shows
12 forth his bitter experience, — the cup which he prayed

might pass from him, though he bowed in holy submis-
sion to the divine decree.

15 "As they were eating, Jesus took bread, and blessed
it and brake it, and gave it to the disciples, and said,

Take, eat; this is my body. And he took the cup, and
18 gave thanks, and gave it to them saying, Drink ye all

of it."

The true sense is spiritually lost, if the sacrament is
21 confined to the use of bread and wine. The disciples

^{Spiritual}
^{refreshment} had eaten, yet Jesus prayed and gave them
bread. This would have been foolish in a

24 literal sense; but in its spiritual signification, it was nat-
ural and beautiful. Jesus prayed; he withdrew from the

material senses to refresh his heart with brighter, with
27 spiritual views.

The Passover, which Jesus ate with his disciples in
the month Nisan on the night before his crucifixion,

30 ^{Jesus' sad}
^{repast} was a mournful occasion, a sad supper taken
at the close of day, in the twilight of a

glorious career with shadows fast falling around; and

ρει λατρεῖαν εἰς τὸν Θεόν. Καὶ ταῦτα θὰ σᾶς κάμωσι, διότι 1
δὲν ἐγνώρισαν τὸν Πατέρα οὐδὲ ἐμέ».

Στὴν ἀρχαία Ρώμη οἱ στρατιῶτες ἦταν ὑποχρεωμένοι νὰ 3
δώσουν ὄρκο ὑποταγῆς στὸ στρατηγὸ τους. Ἡ λατινικὴ
λέξη γι' αὐτὸ τὸν ὄρκο ἦταν sacramentum, καὶ ἡ 4
ἀγγλικὴ λέξη sacrament παράγεται ἀπ' αὐτή. ^{Ἀγία}μετάληψη 6
Σύμφωνα μ' ἓνα ἀρχαῖο ἔθιμο τῶν Ἰουδαίων ὁ συμποσιάρχης
πρόσφερε σὲ κάθε καλεσμένο ἓνα ποτήρι κρασί. Ἄλλ' ἡ Εὐ-
χαριστία δὲν εἶναι γιὰ νὰ μᾶς θυμίζῃ τὸν ὄρκο ἐνὸς Ρωμαίου 9
στρατιώτη, οὔτε τὸ κρασί, ποὺ χρησιμοποιοῦσαν στὰ συμ-
πόσια καὶ στίς Ἰουδαϊκὲς τελετουργίες, ἦταν τὸ ποτήρι τοῦ
Κυρίου μας. Τὸ ποτήρι συμβολίζει τὴν πικρὴ του δοκιμασία 12
— τὸ ποτήρι ποὺ προσευχήθηκε νὰ παρέλθῃ ἀπ' αὐτόν, ἂν
κι ἔσκυψε τὸ κεφάλι μὲ ἅγια ὑποταγὴ στὴ θεία ἀπόφαση.

«Ἐνῶ ἔτρωγον, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογή- 15
σας, ἔκοψε, καὶ ἔδιδεν εἰς τοὺς μαθητάς, καὶ εἶπε, Λάβετε,
φάγετε· τοῦτο εἶναι τὸ σῶμα μου. Καὶ λαβὼν τὸ ποτήριον,
καὶ εὐχαριστήσας, ἔδωκεν εἰς αὐτούς, λέγων, Πίετε ἐξ αὐτοῦ 18
πάντες».

Ἡ ἀληθινὴ σημασία χάνεται πνευματικά, ἂν ἡ μετάληψη
περιορίζεται στὴ χρῆση ἄρτου καὶ οἴνου. Οἱ μαθητὲς εἶχαν 21
φάει, καὶ ὅμως ὁ Ἰησοῦς προσευχήθηκε καὶ τοὺς
ἔδωκε ἄρτο. Αὐτὸ θὰ ἦταν ἀνόητο ἂν τὸ ἔρμη- ^{Πνευματικὴ}
νεύαμε κατὰ γράμμα· ἀλλὰ στὴν πνευματικὴ του ^{ἀναζωο-}
σημασία ἦταν φυσικὸ καὶ ὠραῖο. Ὁ Ἰησοῦς προσευχήθηκε· ^{γόνηση} 24
ἀπομακρύνθηκε ἀπὸ τίς ὑλικὲς αἰσθήσεις γιὰ νὰ δροσίσῃ τὴν
καρδιά του μὲ φωτεινότερες, μὲ πνευματικὲς, ἀπόψεις. 27

Τὸ Πάσχα ποὺ ἔφαγε ὁ Ἰησοῦς μὲ τοὺς μαθητὲς τοῦ τὸ
μήνα Νισάν, τὴ νύχτα πρὶν ἀπὸ τὴ σταύρωσή 28
του, ἦταν ἓνα θλιβερὸ περιστατικόν, ἓνα πένθιμο ^{Τὸ πένθιμο}
δεῖπνο, στὸ τέλος τῆς μέρας, κατὰ τὴ δύση μιᾶς ^{γεῦμα τοῦ}
ἐνδοξῆς σταδιοδρομίας, ἐνῶ τὸ σκοτάδι ἔπεφτε γύρω γρή- ^{Ἰησοῦ} 30

1 this supper closed forever Jesus' ritualism or concessions to matter.

3 His followers, sorrowful and silent, anticipating the hour of their Master's betrayal, partook of the heavenly manna,

6 ^{Heavenly supplies} which of old had fed in the wilderness the persecuted followers of Truth. Their bread

indeed came down from heaven. It was the great truth of spiritual being, healing the sick and casting out error.

9 Their Master had explained it all before, and now this bread was feeding and sustaining them. They had borne this bread from house to house, *breaking* (explaining) it to 12 others, and now it comforted themselves.

For this truth of spiritual being, their Master was about to suffer violence and drain to the dregs his cup of sorrow.

15 He must leave them. With the great glory of an everlasting victory overshadowing him, he gave thanks and said, "Drink ye all of it."

18 When the human element in him struggled with the divine, our great Teacher said: "Not my will, but

21 ^{The holy struggle} Thine, be done!" — that is, Let not the flesh, but the Spirit, be represented in me. This

is the new understanding of spiritual Love. It gives all for Christ, or Truth. It blesses its enemies, heals the 24 sick, casts out error, raises the dead from trespasses and sins, and preaches the gospel to the poor, the meek in heart.

27 Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the persecutions

30 ^{Incisive questions} which attend a new and higher understanding of God? If not, can you then say that

you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory of Jesus willing

γορα· καὶ μ' αὐτὸν τὸ δεῖπνο ὃ Ἰησοῦς ἔθεσε γιὰ πάντα τέρμα 1
 στὴν τήρηση τῶν τύπων ἢ στὶς παραχωρήσεις ποὺ ἔκανε
 στὴν ὕλη. 3

Οἱ ὁπαδοί του, περίλυποι καὶ σιωπηλοί, προσμένοντας τὴν
 ὥρα τῆς προδοσίας τοῦ Διδασκάλου τους, μετάλαβαν ἀπὸ
 τὸ οὐράνιο μάννα, ποὺ τὸν παλιὸ καιρὸ εἶχε θρέ- οὐράνιες 6
 ψει στὴν ἔρημο τοὺς κατατρεγμένους ὁπαδοὺς τῆς χορηγίες
 Ἀλήθειας. Ὁ ἄρτος τους πράγματι κατέβηκε ἀπὸ τὸν οὐ-
 ρανό. Ἦταν ἡ μεγάλη ἀλήθεια τοῦ πνευματικοῦ εἶναι, ποὺ 9
 θεραπεύει τοὺς ἀσθενεῖς καὶ ἐκβάλλει τὴν πλάνη. Ὁ Διδά-
 σκαλὸς τους τὰ εἶχε ἐξηγήσει ὅλα αὐτὰ προηγουμένως, καὶ
 τώρα ὁ ἄρτος αὐτὸς τοὺς ἔτρεφε καὶ τοὺς στήριζε. Εἶχαν 12
 μεταφέρει αὐτὸ τὸν ἄρτο ἀπὸ σπίτι σὲ σπίτι, κόπτοντες (ἐξη-
 γώντας) αὐτὸν στοὺς ἄλλους, καὶ τώρα παρηγοροῦσε αὐτοὺς
 τοὺς ἴδιους. 15

Γιὰ τὴν ἀλήθεια αὐτὴ τοῦ πνευματικοῦ εἶναι, ὁ Διδάσκαλός
 τους ἐπρόκειτο σὲ λίγο νὰ κακοποιηθῇ καὶ νὰ πιῇ ὡς τὴν
 τελευταία σταγόνα τὸ ποτήρι τῆς θλίψης. Ἐπρεπε νὰ τοὺς 18
 ἀφήσῃ. Μὲ τὴ μεγάλη δόξα μιᾶς αἰώνιας νίκης ποὺ τὸν περι-
 ἔβαλλε, εὐχαρίστησε καὶ εἶπε: «Πίετε ἐξ αὐτοῦ πάντες».

Ὅταν τὸ ἀνθρώπινο στοιχεῖο ποὺ ἦταν μέσα του πάλευε 21
 μὲ τὸ θεῖο, ὁ μέγας Διδάσκαλός μας εἶπε: «Οὐχὶ τὸ θέλημά
 μου, ἀλλὰ τὸ Σὸν ἄς γίνῃ!» — δηλαδή, ἄς μὴν Ἀγία
 ἐκπροσωπῶ τὴ σάρκα, ἀλλὰ τὸ Πνεῦμα. Αὐτὴ πάλι 24
 εἶναι ἡ νέα ἀντίληψη τῆς πνευματικῆς Ἀγάπης. Δίνει τὰ
 πάντα γιὰ τὸ Χριστό, ἢ τὴν Ἀλήθεια. Εὐλογεῖ τοὺς ἐχθρούς
 της, θεραπεύει τοὺς ἀσθενεῖς, ἐκβάλλει τὴν πλάνη, ἐγείρει 27
 τοὺς νεκροὺς ἀπὸ τίς παραβάσεις καὶ τίς ἁμαρτίες, καὶ κη-
 ρύττει τὸ εὐαγγέλιο στοὺς φτωχοὺς, σ' ὅσους ἔχουν μαλακὴ
 καρδιά. 30

Χριστιανοί, πίνετε τὸ ποτήρι του; Ἐχετε συμμεριστῇ τὸ
 αἷμα τῆς Καινῆς Διαθήκης, τοὺς διωγμοὺς ποὺ
 συνοδεύουν μιὰ νέα καὶ ἀνώτερη κατανόηση τοῦ Συγκλονι- 33
 Θεοῦ; Ἄν ὄχι, μπορεῖτε τότε νὰ λέτε ὅτι ἔχετε στικά ἐρωτή-
 μνημονεύσει τὸν Ἰησοῦ πίνοντας τὸ ποτήρι του; Εἶναι ὅλοι ματα
 ὅσοι τρῶνε τὸν ἄρτο καὶ πίνουν τὸν οἶνο γιὰ ἀνάμνηση τοῦ 36

1 truly to drink his cup, take his cross, and leave all for
 the Christ-principle? Then why ascribe this inspira-
 3 tion to a dead rite, instead of showing, by casting out
 error and making the body "holy, acceptable unto God,"
 that Truth has come to the understanding? If Christ,
 6 Truth, has come to us in demonstration, no other com-
 memoration is requisite, for demonstration is Immanuel,
 or *God with us*; and if a friend be with us, why need we
 9 memorials of that friend?

If all who ever partook of the sacrament had really
 commemorated the sufferings of Jesus and drunk of
 12 Millennial his cup, they would have revolutionized the
glory world. If all who seek his commemoration
 through material symbols will take up the cross, heal
 15 the sick, cast out evils, and preach Christ, or Truth,
 to the poor, — the receptive thought, — they will bring
 in the millennium.

18 Through all the disciples experienced, they became more
 spiritual and understood better what the Master had
 taught. His resurrection was also their resur-
 21 Fellowship rection. It helped them to raise themselves and
with Christ others from spiritual dulness and blind belief in God into
 the perception of infinite possibilities. They needed this
 24 quickening, for soon their dear Master would rise again
 in the spiritual realm of reality, and ascend far above
 their apprehension. As the reward for his faithfulness,
 27 he would disappear to material sense in that change which
 has since been called the ascension.

What a contrast between our Lord's last supper and
 30 The last his last spiritual breakfast with his disciples
breakfast in the bright morning hours at the joyful
 meeting on the shore of the Galilean Sea! His gloom

Ἰησοῦ πραγματικὰ πρόθυμοι νὰ πιοῦν τὸ ποτήρι του, νὰ 1
σηκώσουν τὸ σταυρὸ του καὶ νὰ ἀφήσουν τὰ πάντα γιὰ τὴν
ἀρχὴ τοῦ Χριστοῦ; Τότε γιατί ἀποδίδετε τὴν ἔμπνευση 3
αὐτὴ σὲ μιὰ νεκρὴ ἱεροτελεστία, ἀντὶ νὰ ἀποδείχνετε, ἐκβάλ-
λοντας τὴν πλάνη καὶ κάνοντας τὸ σῶμα «ἅγιον, εὐάρεστον
εἰς τὸν Θεόν», ὅτι ἔχετε καταλάβει τὴν Ἀλήθεια; Ἄν ὁ Χρι- 6
στός, ἡ Ἀλήθεια, ἔχη ἔρθει σὲ μᾶς μὲ ἀπόδειξη, κανένα ἄλλο
ἀναμνηστικὸ δὲ χρειάζεται, διότι ἡ ἀπόδειξη εἶναι Ἑμμανουήλ,
ἡ ὁ Θεὸς μεθ' ἡμῶν· καὶ ἂν ἓνας φίλος εἶναι μαζί μας, τί 9
τὰ χρειαζόμαστε τὰ ἐνθύμια αὐτοῦ τοῦ φίλου;

Ἄν ὅλοι ὅσοι μετάλαβαν ποτὲ εἶχαν πράγματι μνημονεύσει
τὰ πάθη τοῦ Ἰησοῦ καὶ εἶχαν πιῇ τὸ ποτήρι του, θὰ εἶχαν 12
ἐπαναστατήσῃ τὸν κόσμον. Ἄν ὅλοι ὅσοι ζη- Χιλιόχρονη
δόξα
τοῦν νὰ τιμήσουν τὴ μνήμη του μὲ ὑλικά σύμβολα
εἶναι πρόθυμοι νὰ σηκώσουν τὸ σταυρὸ, νὰ θεραπεύουν τοὺς 15
ἀσθενεῖς, νὰ ἐκβάλλουν τὸ κακὸ καὶ νὰ κηρύττουν τὸ Χριστό,
ἡ τὴν Ἀλήθεια, στοὺς φτωχοὺς — τὴν ἐπιδεκτικὴ σκέψη —
θὰ φέρουν τὴ χιλιόχρονη βασιλεία τοῦ Χριστοῦ. 18

Ὑστερα ἀπ' ὅλα ὅσα δοκίμασαν, οἱ μαθητὲς ἔγιναν πνευμα-
τικότεροι καὶ κατάλαβαν καλύτερα τὰ ὅσα εἶχε διδάξει ὁ Δι-
δάσκαλος. Ἡ ἀνάστασή του ἦταν καὶ δική τους Κοινωνία μὲ
τὸ Χριστό 21
ἀνάσταση. Τοὺς βοήθησε νὰ βγάλουν τὸν ἑαυτὸ
τοὺς κι ἄλλους ἀπὸ τὴν πνευματικὴ νωθρότητα καὶ τὴν τυφλὴ
πίστη στὸ Θεὸ καὶ νὰ καταλάβουν τίς ἀπειρες δυνατότητες. 24
Εἶχαν ἀνάγκη ἀπ' αὐτὴ τὴν ἐμψύχωση, ἐπειδὴ σὲ λίγο ὁ
ἀγαπημένος τους Διδάσκαλος θὰ ὑψωνόταν πάλι στὸ πνευμα-
τικὸ βασίλειο τῆς πραγματικότητος καὶ θὰ ἀνέβαινε πολὺ 27
πιο πάνω ἀπὸ τὴν ἀντίληψή τους. Γι' ἀνταμοιβὴ τῆς πιστό-
τητάς του, θὰ ἐξαφανιζόταν ἀπὸ τὴν ὑλικὴ αἴσθησι μὲ τὴν
ἀλλαγὴ ἐκείνη πού ἀπὸ τότε καλεῖται ἀνάληψη. 30

Τί ἀντίθεση μεταξὺ τοῦ τελευταίου δείπνου τοῦ Κυρίου
μας καὶ τοῦ τελευταίου πνευματικοῦ προγεύματός Τὸ τελευταῖο
πρόγευμα 33
του μὲ τοὺς μαθητὲς του, τὸ ὥραϊο ἐκεῖνο πρῶτ
κατὰ τὴ χαρμόσυνη συνάντησι στὴν ἀκτὴ τῆς θάλασσης τῆς

1 had passed into glory, and his disciples' grief into repentance, — hearts chastened and pride rebuked. Convinced
 3 of the fruitlessness of their toil in the dark and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right
 6 side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into new-
 9 ness of life as Spirit.

This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists
 12 commemorate. They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love. They celebrate their
 15 Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh,
 18 when he rose out of material sight.

Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can
 21 **Spiritual** unite with this church only as we are new-
 Eucharist born of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth
 24 the fruits of Love, — casting out error and healing the sick. Our Eucharist is spiritual communion with the one God. Our bread, "which cometh down from heaven,"
 27 is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers.

30 The design of Love is to reform the sinner. If the sinner's punishment here has been insufficient to reform him, the good man's heaven would be a hell to

Γαλιλαίας! Ἡ κατήφειά του εἶχε μεταβληθῇ σὲ δόξα, καὶ ἡ 1
 θλίψη τῶν μαθητῶν του σὲ μετάνοια — οἱ καρδιές εἶχαν ἐξα- 2
 γνιστῇ καὶ ἡ ἀλαζονεία ἐπιτιμηθῇ. Ἀφοῦ πείστηκαν ὅτι ὁ 3
 μόχθος τους στὸ σκοτάδι ἦταν ἄκαρπος καὶ ξύπνησαν ἀπὸ 4
 τῇ φωνῇ τοῦ Διδασκάλου τους, ἄλλαξαν τακτική, ἄφησαν τὰ 5
 ὑλικά καὶ ἔριξαν τὸ δίκτυ τους στὰ δεξιά. Διακρίνοντας καὶ 6
 πάλι τὸ Χριστό, τὴν Ἀλήθεια, στὴν ἀκτὴ τοῦ χρόνου, μπό- 7
 ρεσαν νὰ ἐξυψωθοῦν κάπως ἀπὸ τὴ θνητὴ αἴσθηση ἢ τὴν 8
 ταφή τοῦ νοῦ στὴν ὕλη καὶ νὰ νοιώσουν νέα ζωὴ στὸ Πνεῦμα. 9
 Ἡ πνευματικὴ αὐτὴ συνάντηση μὲ τὸν Κύριό μας κατὰ τὴν 10
 ἀνατολὴ ἑνὸς νέου φωτὸς εἶναι τὸ πρωινὸ γεῦμα ποὺ μνημο- 11
 νεύουν οἱ Χριστιανοὶ Ἐπιστῆμονες. Ὑποκλίνονται μπροστὰ 12
 στὸ Χριστό, τὴν Ἀλήθεια, γιὰ νὰ φωτιστοῦν περισσότερο 13
 ἀπὸ τὴν ἐκ νέου ἐμφάνισή του καὶ νὰ ἐπικοινωνήσουν σιωπηλὰ 14
 μὲ τὴ θεία Ἀρχή, τὴν Ἀγάπη. Ἐορτάζουν τὴ νίκη τοῦ Κυ- 15
 ρίου τους κατὰ τοῦ θανάτου, τὴ δοκιμαστικὴ περίοδο ποὺ 16
 πέρασε στὴ σὰρκα μετὰ τὸ θάνατο, τὴν ἐμπρακτὴ ἀπόδειξη 17
 τῆς δοκιμασίας ποὺ θὰ περάσῃ ὁ ἄνθρωπος καὶ τὴν πνευμα- 18
 τικὴ καὶ τελικὴ ἀνάληψή του πάνω ἀπὸ τὴν ὕλη ἢ τὴ σὰρκα, 19
 ὅταν ἐξαφανίστηκε ἀπὸ τὴν ὑλικὴ ὄραση.

Τὸ βάπτισμά μας εἶναι ἐξάγνιση ἀπὸ κάθε πλάνη. Ἡ ἐκ- 21
 κλησία μας εἶναι χτισμένη πάνω στὴ θεία Ἀρχή, τὴν Ἀγάπη.
 Μποροῦμε νὰ γίνουμε μέλη τῆς ἐκκλησίας αὐτῆς ^{Πνευματικὴ}
 μόνο ἐνόσω εἴμαστε νεογέννητα τοῦ Πνεύματος, ^{Εὐχαριστία} 24
 ἐνόσω παράγουμε τοὺς καρποὺς τῆς Ἀγάπης — ἐκβάλλουμε
 δηλαδὴ τὴν πλάνη καὶ θεραπεύουμε τοὺς ἀσθενεῖς — καὶ
 φτάνουμε ἔτσι στὴ Ζωὴ ποὺ εἶναι Ἀλήθεια καὶ στὴν Ἀλήθεια 27
 ποὺ εἶναι Ζωή. Ἡ Εὐχαριστία μας εἶναι πνευματικὴ κοινωνία
 μὲ τὸν ἕνα Θεό. Ὁ ἄρτος μας, «ὁ καταβαίνων ἐκ τοῦ οὐ-
 ρανοῦ», εἶναι ἡ Ἀλήθεια. Τὸ ποτήρι μας εἶναι ὁ σταυρός. 30
 Ὁ οἶνος μας εἶναι ἡ ἐμπνευση τῆς Ἀγάπης, τὸ ποτὸ ποὺ
 ἤπιε ὁ Διδάσκαλός μας καὶ ποὺ συνέστησε καὶ στοὺς ὁπαδοὺς
 του. 33

Ὁ σκοπὸς τῆς Ἀγάπης εἶναι νὰ ἀναμορφώσῃ τὸν ἁμαρ-
 τωλό. Ἄν ἡ τιμωρία τοῦ ἁμαρτωλοῦ σ' αὐτὴ τὴ ζωὴ δὲν
 εἶναι ἀρκετὴ γιὰ νὰ τὸν ἀναμορφώσῃ, ὁ οὐρανὸς τοῦ καλοῦ 36

1 the sinner. They, who know not purity and affection by
 experience, can never find bliss in the blessed company of
 3 **Final** Truth and Love simply through translation
purpose into another sphere. Divine Science reveals
 the necessity of sufficient suffering, either before or after
 6 death, to quench the love of sin. To remit the penalty
 due for sin, would be for Truth to pardon error. Escape
 from punishment is not in accordance with God's govern-
 9 ment, since justice is the handmaid of mercy.

Jesus endured the shame, that he might pour his
 dear-bought bounty into barren lives. What was his
 12 earthly reward? He was forsaken by all save John,
 the beloved disciple, and a few women who bowed in
 silent woe beneath the shadow of his cross. The earthly
 15 price of spirituality in a material age and the great moral
 distance between Christianity and sensualism preclude
 Christian Science from finding favor with the worldly-
 18 minded.

A selfish and limited mind may be unjust, but the un-
 limited and divine Mind is the immortal law of justice as
 21 **Righteous** well as of mercy. It is quite as impossible for
retribution sinners to receive their full punishment this
 side of the grave as for this world to bestow on the right-
 24 eous their full reward. It is useless to suppose that the
 wicked can gloat over their offences to the last moment
 and then be suddenly pardoned and pushed into heaven,
 27 or that the hand of Love is satisfied with giving us only
 toil, sacrifice, cross-bearing, multiplied trials, and mock-
 ery of our motives in return for our efforts at well doing.
 30 **Vicarious** Religious history repeats itself in the suf-
suffering fering of the just for the unjust. Can God
 therefore overlook the law of righteousness which de-

ἀνθρώπου θὰ εἶναι κόλαση γιὰ τὸν ἀμαρτωλό. "Οσοὶ δὲν 1
 ξέρουν τί θὰ πῇ ἀγνότητα καὶ στοργή ἀπὸ τὴν προσωπική 3
 τους πείρα, δὲν μποροῦν νὰ εἶναι ποτὲ εὐτυχισμέ- Τελικὸς σκοπός
 νοὶ μὲ τὴν εὐλογημένη συντροφιά τῆς Ἀλήθειας καὶ τῆς Ἀγάπης ἀπλῶς μὲ τὴ μετάσταση σ' ἄλλη σφαίρα. Ἡ 6
 θεία Ἐπιστήμη ἀποκαλύπτει ὅτι εἶναι ἀνάγκη νὰ ὑποφέρη 6
 κανεὶς ἀρκετά, εἴτε πρὶν εἴτε μετὰ τὸ θάνατο, γιὰ νὰ σβήσῃ 9
 ἡ ἀγάπη του γιὰ τὴν ἀμαρτία. Ἄν ἡ Ἀλήθεια χάριζε τὴν 9
 ποινὴ πού ταιριάζει στὴν ἀμαρτία, θὰ ἦταν σὰ νὰ συγχω-
 ροῦσε τὴν πλάνη. Τὸ νὰ ξεφύγῃ κανεὶς τὴν τιμωρία δὲ συμβι-
 βάζεται μὲ τὴ διακυβέρνηση τοῦ Θεοῦ, ἀφοῦ ἡ δικαιοσύνη 12
 εἶναι ὑπερέτρια τοῦ ἐλέους. 12

Ὁ Ἰησοῦς ὑπόφερε τὴν αἰσχύνη, γιὰ νὰ μπορέσῃ νὰ χύσῃ 12
 τὰ ἀκριβοαγορασμένα δῶρα του σὲ στεῖρες ὑπάρξεις. Ποιὰ 15
 ἦταν ἡ ἀνταμοιβή του στὴ γῆ; Ἐγκαταλείφτηκε ἀπ' ὅλους 15
 ἐκτὸς ἀπὸ τὸν Ἰωάννη, τὸν ἀγαπημένο μαθητή, καὶ λίγες
 γυναῖκες πού ἔσκυψαν μὲ σιωπηλὸ πόνο κάτω ἀπὸ τὴ σκιὰ 18
 τοῦ σταυροῦ του. Τὸ ἐπίγειο τίμημα τῆς πνευματικότητας 18
 σὲ μιὰ ὑλικὴ ἐποχὴ καὶ ἡ μεγάλη ἠθικὴ ἀπόσταση μεταξὺ
 τοῦ χριστιανισμοῦ καὶ τῆς φιληδονίας ἀποκλείουν τὴ Χρι-
 στιανικὴ Ἐπιστήμη ἀπὸ τὴν εὐνοια ἐκείνων πού ἀγαποῦν 21
 τὰ ἐγκόσμια. 21

Ἕνας ἰδιοτελὴς καὶ περιορισμένος νοῦς μπορεῖ νὰ εἶναι 24
 ἄδικος, ἀλλ' ὁ ἀπεριόριστος καὶ θεῖος Νοῦς εἶναι ὁ ἀθάνατος 24
 νόμος τῆς δικαιοσύνης καθὼς καὶ τοῦ ἐλέους. Εἶναι Δίκαιη κρίση
 ἀδύνατο νὰ τιμωρηθοῦν οἱ ἀμαρτωλοὶ ὅσο πρέ-
 πει πρὶν ἀπὸ τὸ θάνατο, ὅπως εἶναι ἀδύνατο καὶ γι' αὐτὸ 27
 τὸν κόσμον νὰ ἀπονεύμῃ στοὺς δικαίους τὴν πλήρη ἀνταμοιβή 27
 τους. Εἶναι ἀνώφελο νὰ ὑποθέτουμε ὅτι οἱ κακοὶ μποροῦν
 νὰ χαίρωνται μὲ τὶς παραβάσεις τους ὡς τὴν τελευταία στιγμή 30
 καὶ ὕστερα νὰ συγχωρηθοῦν ξαφνικὰ καὶ νὰ προωθηθοῦν
 στὸν οὐρανό, ἢ ὅτι ἡ Ἀγάπη ἱκανοποιεῖται μόνο ὅταν μο-
 χθοῦμε, θυσιαζώμαστε, σηκώνουμε τὸ σταυρό, ἔχουμε πάρα 33
 πολλές δοκιμασίες καὶ ὁ κόσμος ἐμπαίζει τὰ κίνητρά μας, εἰς
 ἀντάλλαγμα τῶν προσπαθειῶν μας νὰ κάνουμε τὸ καλό.

Ἡ θρησκευτικὴ ἱστορία ἐπαναλαμβάνεται στὶς ὁδὺν δὲ 36
 ὁδύνες τῶν δικαίων ὑπὲρ τῶν ἀδίκων. Μπορεῖ ἀντιπροσώπου
 λοιπὸν ὁ Θεὸς νὰ παραβλέψῃ τὸ νόμον τῆς δικαιοσύνης πού

1 stroys the belief called sin? Does not Science show that
 sin brings suffering as much to-day as yesterday? They
 3 who sin must suffer. "With what measure ye mete, it
 shall be measured to you again."

History is full of records of suffering. "The blood of
 6 the martyrs is the seed of the Church." Mortals try in

Martyrs
 inevitable

vain to slay Truth with the steel or the stake,
 but error falls only before the sword of Spirit.

9 Martyrs are the human links which connect one stage with
 another in the history of religion. They are earth's lumi-
 naries, which serve to cleanse and rarefy the atmosphere of
 12 material sense and to permeate humanity with purer ideals.
 Consciousness of right-doing brings its own reward; but
 not amid the smoke of battle is merit seen and appreciated
 15 by lookers-on.

When will Jesus' professed followers learn to emulate
 him in *all* his ways and to imitate his mighty works?

18 Complete
 emulation

Those who procured the martyrdom of that
 righteous man would gladly have turned his
 sacred career into a mutilated doctrinal platform. May
 21 the Christians of to-day take up the more practical im-
 port of that career! It is possible, — yea, it is the duty
 and privilege of every child, man, and woman, — to follow
 24 in some degree the example of the Master by the demon-
 stration of Truth and Life, of health and holiness. Chris-
 tians claim to be his followers, but do they follow him in
 27 the way that he commanded? Hear these imperative com-
 mands: "Be ye therefore perfect, even as your Father
 which is in heaven is perfect!" "Go ye into all the world,
 30 and preach the gospel to every creature!" "*Heal the
 sick!*"

Why has this Christian demand so little inspiration

ἐξαλείφει τὴ δοξασία πού καλεῖται ἁμαρτία; Δὲ δείχνει ἡ 1
 Ἐπιστήμη ὅτι ἡ ἁμαρτία προκαλεῖ ὀδύνη καὶ σήμερα ὅπως 3
 καὶ στὸ παρελθόν; Αὐτοὶ πού ἁμαρταίνουν πρέπει νὰ ὑπο- 3
 φέρουν. «Μὲ ὅποῖον μέτρον μετρεῖτε, θὰ ἀντιμετρηθῇ εἰς 3
 ἐσᾶς».

Ἡ ἱστορία εἶναι γεμάτη ἀπὸ ἀφηγήσεις βασάνων. «Τὸ 6
 αἷμα τῶν μαρτύρων εἶναι ὁ σπόρος τῆς Ἐκκλησίας». Οἱ 6
 θνητοὶ προσπαθοῦν μάταια νὰ σκοτώσουν τὴν 6
 Ἀλήθεια μὲ τὸ μαχαίρι ἢ τὸ σταυρό, ἀλλὰ ἡ 9
 πλάνη πέφτει μόνο μπροστὰ στὴ ρομφαία τοῦ 9
 Πνεύματος. Οἱ μάρτυρες εἶναι οἱ ἀνθρώπινι κρίκοι πού 9
 συνδέουν τὰ διάφορα στάδια τῆς ἱστορίας τῆς θρησκείας. 12
 Εἶναι οἱ φωστῆρες τῆς γῆς, πού χρησιμεύουν γιὰ νὰ καθα- 12
 ρίσουν καὶ νὰ κάνουν διαυγέστερη τὴν ἀτμόσφαιρα τῆς 12
 ὑλικῆς αἴσθησης καὶ νὰ διαποτίσουν τὴν ἀνθρωπότητα 15
 μὲ ἀγνότερα ἰδεώδη. Ἡ συναίσθηση ὅτι κάνει κανεὶς τὸ σω- 15
 στὸ ἀνταμείβεται μόνη της· ἀλλὰ μέσα στὸν καπνὸ τῆς μάχης, 15
 οἱ ἄλλοι δὲ βλέπουν καὶ δὲν ἐκτιμοῦν τὴν ἀξία. 18

Πότε αὐτοὶ πού λένε ὅτι εἶναι ὁπαδοὶ τοῦ Ἰησοῦ θὰ μάθουν 18
 νὰ τὸν ἀμιλλῶνται σὲ ὅλα καὶ νὰ μιμοῦνται τὰ θαυμαστά 18
 ἔργα του; Ἐκεῖνοι πού προκάλεσαν τὸ μαρτύ- 21
 ριο τοῦ δίκαιου αὐτοῦ ἀνθρώπου εὐχαρίστως 21
 θὰ μετάρρεπαν τὴν ἱερὴ του σταδιοδρομία σ' ἓνα ἀκρωτη- 24
 ριασμένο δογματικὸ πρόγραμμα. Εἴθε οἱ σημερινοὶ χριστιανοὶ 24
 νὰ ἀντιληφτοῦν τὴν πρακτικότερη σημασία τῆς σταδιοδρο- 24
 μίας ἐκείνης! Εἶναι δυνατό — καὶ μάλιστα εἶναι τὸ καθήκον 27
 καὶ τὸ προνόμιο κάθε παιδιοῦ, ἀντρὸς καὶ γυναίκας — νὰ 27
 ἀκολουθήσῃ σὲ κάποιο βαθμὸ τὸ παράδειγμα τοῦ Διδασκάλου 27
 ἀποδείχνοντας τὴν Ἀλήθεια καὶ τὴ Ζωή, τὴν ὑγεία καὶ τὴν 30
 ἀγιότητα. Οἱ χριστιανοὶ ἰσχυρίζονται ὅτι εἶναι ὁπαδοὶ του, 30
 ἀλλὰ τὸν ἀκολουθοῦν κατὰ τὸν τρόπο πού παράγγειλε ἐκεῖ- 33
 νος; Ἀκοῦστε τίς ἐπιτακτικὰς αὐτὲς ἐντολές: «Ἐστὲ λοιπὸν 33
 σεῖς τέλειοι, καθὼς ὁ Πατὴρ σας ὁ ἐν τοῖς οὐρανοῖς εἶναι τέ- 33
 λειος!» «Ὑπάγετε εἰς ὅλον τὸν κόσμον, καὶ κηρύξατε τὸ 36
 εὐαγγέλιον εἰς ὅλην τὴν κτίσιν!» «Ἀσθενοῦντας θεραπεύ- 36
 ετε!»

Γιατί αὕτῃ ἡ χριστιανικὴ ἐντολὴ δὲν ἐμπνέει ἀρκετὰ γιὰ

1 to stir mankind to Christian effort? Because men are
 assured that this command was intended only for a par-
 3 Jesus' teach- ticular period and for a select number of fol-
 ing belittled lowers. This teaching is even more pernicious
 than the old doctrine of foreordination, — the election of a
 6 few to be saved, while the rest are damned; and so it will
 be considered, when the lethargy of mortals, produced
 by man-made doctrines, is broken by the demands of
 9 divine Science.

Jesus said: "These signs shall follow them that be-
 lieve; . . . they shall lay hands on the sick, and they
 12 shall recover." Who believes him? He was addressing
 his disciples, yet he did not say, "These signs shall follow
you," but *them* — "them that believe" in all time to come.
 15 Here the word *hands* is used metaphorically, as in the text,
 "The right hand of the Lord is exalted." It expresses
 spiritual power; otherwise the healing could not have
 18 been done spiritually. At another time Jesus prayed, not
 for the twelve only, but for as many as should believe
 "through their word."

21 Jesus experienced few of the pleasures of the physical
 senses, but his sufferings were the fruits of other peo-
 ple's sins, not of his own. The eternal Christ,
 24 **Material pleasures** his spiritual selfhood, never suffered. Jesus
 mapped out the path for others. He unveiled the Christ,
 the spiritual idea of divine Love. To those buried in the
 27 belief of sin and self, living only for pleasure or the grati-
 fication of the senses, he said in substance: Having eyes
 ye see not, and having ears ye hear not; lest ye should un-
 30 derstand and be converted, and I might heal you. He
 taught that the material senses shut out Truth and its
 healing power.

νὰ ὑποκινήσῃ τοὺς ἀνθρώπους σὲ χριστιανικὰ ἔργα; Ἐπειδὴ 1
οἱ ἄνθρωποι εἶναι βέβαιοι ὅτι ἡ ἐντολὴ αὐτὴ ἀφοροῦσε μόνο
μιὰ ὀρισμένη περίοδο καὶ ἓναν ἐκλεκτὸ ἀριθμὸ ἡ διδασκα- 3
ὀπαδῶν. Ἡ διδασκαλία αὕτη εἶναι ἀκόμα πιὸ λία τοῦ
ὀλέθρια καὶ ἀπὸ τὸ παλαιὸ δόγμα τοῦ προορισμοῦ μειώνεται Ἰησοῦ
— δηλαδὴ τῆς σωτηρίας τῶν ὀλίγων καὶ τῆς καταδίκης τῶν 6
λοιπῶν· καὶ ἔτσι θὰ τῇ θεωρῇ ὁ κόσμος, ὅταν οἱ ἀπαιτήσεις
τῆς θείας Ἐπιστήμης ξυπνήσουν τοὺς θνητοὺς ἀπὸ τὸ λή-
θαργο ποὺ προκάλεσαν οἱ ἀνθρωποποίητες θεωρίες. 9

Ὁ Ἰησοῦς εἶπε: «Σημεῖα δὲ εἰς τοὺς πιστεύσαντας θὰ πα-
ρακολουθήσωσι ταῦτα· . . ἐπὶ ἀρρώστους θὰ ἐπιθέσωσι τὰς
χεῖρας, καὶ θὰ ἰατρευθῶσι». Ποιὸς τὸν πιστεύει; Ἀπευθυ- 12
νόταν στοὺς μαθητὲς του, καὶ ὁμως δὲν εἶπε «ταῦτα δὲ τὰ
σημεῖα θὰ παρακολουθήσωσι *σᾶς*», ἀλλὰ *τούς* — «τοὺς πιστεύ-
σαντας», δηλαδὴ, καὶ ἐκείνους ποὺ θὰ πίστευαν εἰς τὸ μέλλον. 15
Ἡ λέξη *χεῖρες* χρησιμοποιεῖται ἐδῶ μεταφορικῶς, ὅπως καὶ
στο ἐδάφιο «ἡ δεξιὰ τοῦ Κυρίου ὑψώθη». Ἐκφράζει πνευ-
ματικὴ δύναμη· διαφορετικὰ ἡ θεραπεία δὲ θὰ μπορούσε νὰ 18
γίνῃ πνευματικὰ. Μιὰν ἄλλη φορὰ ὁ Ἰησοῦς προσευχήθηκε
ὄχι μόνο γιὰ τοὺς δώδεκα, ἀλλὰ καὶ γιὰ ὅσους θὰ πίστευαν
«διὰ τοῦ λόγου αὐτῶν». 21

Ὁ Ἰησοῦς δοκίμασε πολὺ λίγες ἀπὸ τὶς εὐχαριστήσεις τῶν
ὕλικῶν αἰσθήσεων, ἀλλὰ τὰ ὅσα ὑπόφερε ἦταν οἱ καρποὶ
τῶν ἁμαρτιῶν τῶν ἄλλων, ὄχι τῶν δικῶν του. Ὑλικὲς εὐ- 24
Ὁ αἰώνιος Χριστὸς, ὁ πνευματικὸς του ἑαυτός, *χαριστήσεις*
ποτὲ δὲν ὑπόφερε. Ὁ Ἰησοῦς χάραξε τὴν ὁδὸ γιὰ τοὺς ἄλλους.
Ἀποκάλυψε τὸ Χριστό, τὴν πνευματικὴν ἰδέα τῆς θείας Ἀγά- 27
πης. Σ' ἐκείνους ποὺ ἦταν βυθισμένοι στὴ δοξασία τῆς ἁμαρ-
τίας καὶ τοῦ ἐγώ, καὶ ζοῦσαν μόνο γιὰ νὰ ἀπολαμβάνουν
τὴ ζωὴ ἢ νὰ ἱκανοποιοῦν τὶς αἰσθήσεις, εἶπε κατ' οὐσίαν: 30
Ὁφθαλμοὺς ἔχοντες δὲν βλέπετε, καὶ ὦτα ἔχοντες δὲν ἀκούετε·
μήποτε νοήσητε καὶ ἐπιστρέψητε, καὶ ἰατρεύσω ὑμᾶς. Δίδαξε
ὅτι οἱ ὕλικές αἰσθήσεις ἀποκλείουν τὴν Ἀλήθεια καὶ τὴ θε- 33
ραπευτικὴ τῆς δύναμη.

1 Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his fol-
 3 **Mockery** lowers will endure until Christianity's last
 of truth triumph. He won eternal honors. He over-
 6 came the world, the flesh, and all error, thus proving
 their nothingness. He wrought a full salvation from sin,
 sickness, and death. We need "Christ, and him cruci-
 fied." We must have trials and self-denials, as well as
 9 joys and victories, until all error is destroyed.

The educated belief that Soul is in the body causes
 mortals to regard death as a friend, as a stepping-stone
 12 **A belief** out of mortality into immortality and bliss.
 suicidal The Bible calls death an enemy, and Jesus
 overcame death and the grave instead of yielding to them.
 15 He was "the way." To him, therefore, death was not
 the threshold over which he must pass into living
 glory.

18 "Now," cried the apostle, "is the accepted time; be-
 hold, *now* is the day of salvation," — meaning, not that
 now men must prepare for a future-world salva-
 21 **Present** tion, or safety, but that now is the time in which
 salvation to experience that salvation in spirit and in life. Now is
 the time for so-called material pains and material pleas-
 24 ures to pass away, for both are unreal, because impossible
 in Science. To break this earthly spell, mortals must get
 the true idea and divine Principle of all that really exists
 27 and governs the universe harmoniously. This thought is
 apprehended slowly, and the interval before its attain-
 ment is attended with doubts and defeats as well as
 30 triumphs.

Who will stop the practice of sin so long as he believes
 in the pleasures of sin? When mortals once admit that

Ὁ Διδάσκαλός μας ἀντιμετώπισε μὲ ταπεινοφροσύνη τὸ 1
 χλευασμὸ τοῦ παραγνωρισμένου μεγαλείου του. Ταπεινώ-
 σεις, σὰν καὶ ἐκεῖνες ποὺ ὑπέστη ἐκεῖνος, θὰ ὑπο- Χλευασμὸς 3
 στοῦν καὶ οἱ ὁπαδοὶ του ὡσὸτου τελικὰ θριαμ- τῆς ἀλήθειας
 βεύση ὁ χριστιανισμός. Κέρδισε αἰώνιες τιμές. Νίκησε τὸν
 κόσμον, τὴ σάρκα καὶ ὅλη τὴν πλάνη, καὶ ἔτσι ἀπόδειξε τὸ 6
 μηδέν τους. Πέτυχε πλήρη σωτηρία ἀπὸ τὴν ἁμαρτία, τὴν
 ἀσθένεια καὶ τὸ θάνατο. Χρειαζόμαστε «τὸν Χριστόν, καὶ
 τοῦτον ἑσταυρωμένον». Πρέπει νὰ ὑποστοῦμε δοκιμασίες καὶ 9
 αὐτοθυσίες καὶ νὰ δοκιμάσουμε ἐπίσης χαρὲς καὶ νίκες, ὡσὸτου
 ἐξαλειφτῇ ὅλη ἡ πλάνη.

Ἡ δοξασία ὅτι ἡ Ψυχὴ εἶναι στὸ σῶμα — μιὰ δοξασία 12
 ποὺ διαμορφώθηκε ἀπὸ τὴν ἀγωγή — κάνει τοὺς θνητοὺς
 νὰ θεωροῦν τὸ θάνατο φίλο, σὰν ἓνα σκαλοπάτι
 γιὰ νὰ περάσουν ἀπὸ τὴ θνητότητα στὴν ἀθανά- Δοξασία ποὺ 15
 σία καὶ τὴ μακαριότητα. Ἡ Βίβλος λέει ὅτι ὁ εἶναι καθαρὴ 15
 θάνατος εἶναι ἐχθρὸς, ὁ δὲ Ἰησοῦς δὲν ὑπόκυψε στὸ θάνατο
 καὶ τὸν τάφο, ἀλλὰ τοὺς νίκησε. Ὁ Ἰησοῦς ἦταν «ἡ ὁδός». 18
 Ἐπομένως γιὰ κείνον ὁ θάνατος δὲν ἦταν τὸ κατώφλι ποὺ
 ἔπρεπε νὰ περάσῃ γιὰ νὰ μπῇ στὴν ἀθάνατη δόξα.

«*Τώρα*», φώναξε ὁ ἀπόστολος, «καιρὸς εὐπρόσδεκτος, ἰδοὺ 21
τώρα ἡμέρα σωτηρίας» — ὑπονοώντας ὅτι τώρα εἶναι ὁ και-
 ρὸς νὰ δοκιμάσουν οἱ ἄνθρωποι αὐτὴ τὴ σωτηρία Τωρινὴ 24
 πνευματικὰ καὶ στὴ ζωὴ, καὶ ὅχι ὅτι τώρα πρέπει σωτηρία
 νὰ προετοιμαστοῦν γιὰ μιὰ σωτηρία ἢ ἀσφάλεια σ' ἓνα
 μέλλοντα κόσμον. Τώρα εἶναι ὁ καιρὸς νὰ περάσουν οἱ λεγό-
 μενοι ὑλικοὶ πόνοι καὶ ὑλικὲς ἡδονές, διότι καὶ τὰ δυὸ εἶναι 27
 ἀπατηλά, ἐπειδὴ δὲν μποροῦν νὰ ὑπάρξουν στὴν Ἐπιστήμη.
 Γιὰ νὰ λύσουν τὴ γήινη αὐτὴ γοητεία, οἱ θνητοὶ πρέπει νὰ
 ἀποκτήσουν τὴν ἀληθινὴν ἰδέα καὶ τὴ θεία Ἀρχὴ παντὸς 30
 ὅ,τι πράγματι ὑπάρχει καὶ κυβερνᾷ τὸ σύμπαν ἀρμονικά.
 Τὴ σκέψη αὐτὴ ἀργοῦμε νὰ τὴν καταλάβουμε, καὶ τὸ διάστημα
 ποὺ μεσολαβεῖ ὡσὸτου τὸ πετύχουμε συνοδεύεται ἀπὸ ἀμφι- 33
 βολίες καὶ ἀποτυχίες καθὼς ἐπίσης καὶ ἀπὸ θριάμβους.

Ποιὸς θὰ παύσῃ νὰ ἁμαρταίνῃ ἐνὸσω πιστεύει στὶς ἀπο-
 λαύσεις τῆς ἁμαρτίας; Ὅταν οἱ θνητοὶ παραδεχτοῦν ὅτι τὸ 36

1 evil confers no pleasure, they turn from it. Remove error
 from thought, and it will not appear in effect. The ad-
 3 **Sin and** vanced thinker and devout Christian, perceiv-
 penalty ing the scope and tendency of Christian healing
 and its Science, will support them. Another will say:
 6 "Go thy way for this time; when I have a convenient
 season I will call for thee."

Divine Science adjusts the balance as Jesus adjusted
 9 it. Science removes the penalty only by first removing
 the sin which incurs the penalty. This is my sense of
 divine pardon, which I understand to mean God's method
 12 of destroying sin. If the saying is true, "While there's
 life there's hope," its opposite is also true, While there's
 sin there's doom. Another's suffering cannot lessen our
 15 own liability. Did the martyrdom of Savonarola make
 the crimes of his implacable enemies less criminal?

Was it just for Jesus to suffer? No; but it was
 18 inevitable, for not otherwise could he show us the way
 Suffering and the power of Truth. If a career so great
 inevitable and good as that of Jesus could not avert a
 21 felon's fate, lesser apostles of Truth may endure human
 brutality without murmuring, rejoicing to enter into
 fellowship with him through the triumphal arch of
 24 Truth and Love.

Our heavenly Father, divine Love, demands that all
 men should follow the example of our Master and his
 27 **Service and** apostles and not merely worship his personal-
 worship ity. It is sad that the phrase *divine service*
 has come so generally to mean public worship instead of
 30 daily deeds.

The nature of Christianity is peaceful and blessed,
 but in order to enter into the kingdom, the anchor of

κακὸ δὲν τοὺς προξενεῖ εὐχαρίστηση, τὸ ἀποστρέφονται. 1
 Βγάλε τὴν πλάνη ἀπὸ τὸ νοῦ σου καὶ θὰ δῇς ὅτι δὲ θὰ ἐκ-
 δηλωθῇ. Ὁ προοδευτικὸς διανοούμενος καὶ ὁ Ἄμαρτία καὶ 3
 θεοσεβὴς χριστιανός, ποὺ διακρίνουν τὴν ἔκταση ^{τιμωρία}
 καὶ τὸ σκοπὸ ποὺ ἐπιδιώκει ἡ χριστιανικὴ θεραπευτικὴ καὶ ἡ
 Ἐπιστήμη της, θὰ τίς ὑποστηρίξουν. Ἄλλοι πάλι θὰ ποῦν: 6
 «Κατὰ τὸ παρὸν ὕπαγε, καὶ ὅταν λάβω καιρὸν, θὰ σὲ με-
 τακαλέσω».

Ἡ θεία Ἐπιστήμη ρυθμίζει τὴν πλάστιγγα ὅπως τῇ 9
 ρυθμίζει καὶ ὁ Ἰησοῦς. Ἡ Ἐπιστήμη ἐξαλείφει τὴν ποινὴ
 μόνο ἀφοῦ ἐξαλείψῃ πρῶτα τὴν ἁμαρτία ποὺ ἐπισύρει τὴν
 ποινὴ. Αὐτὴ εἶναι ἡ ἀντίληψή μου γιὰ τὴ θεία συγγνώμη, 12
 ὅτι δηλαδὴ εἶναι ἡ μέθοδος μὲ τὴν ὁποία ὁ Θεὸς ἐξαλείφει τὴν
 ἁμαρτία. Ἄν εἶναι ἀληθινὸ τὸ ρητὸ «ἐνόςω ὑπάρχει ζωὴ,
 ὑπάρχει ἐλπίς», καὶ τὸ ἀντίθετό του ἐπίσης εἶναι ἀληθινό: 15
 ἐνόςω ὑπάρχει ἁμαρτία, ὑπάρχει καταδίκη. Ἡ ὁδὺν ἐνὸς
 ἄλλου δὲν μπορεῖ νὰ ἐλαττώσῃ τὴ δική μας εὐθύνη. Μήπως
 τὸ μαρτύριο τοῦ Σαβοναρόλα ἔκανε λιγότερο ἐγκληματικὰ τὰ 18
 κακουργήματα τῶν ἀμειλικτῶν ἐχθρῶν του;

Ἦταν δίκαιο νὰ ὑποφέρῃ ὁ Ἰησοῦς; Ὅχι· ἀλλ' ἦταν ἀνα-
 πόφευκτο, γιατί ἄλλιῶς δὲ θὰ μπορούσε νὰ μᾶς δεῖξῃ τὴν 21
 ὁδὸ καὶ τὴ δύναμη τῆς Ἀλήθειας. Ἄν μιὰ τόσο
 μεγάλῃ καὶ καλῇ σταδιοδρομία σὰν τοῦ Ἰησοῦ <sup>Ἡ ὁδὺν
εἶναι ἀνα-
πόφευκτη</sup> 24
 δὲν μπόρεσε νὰ τὸν ἀπαλλάξῃ ἀπὸ τὴ μοίρα ἐνὸς
 κακούργου, μικρότεροι ἀπόστολοι τῆς Ἀλήθειας μποροῦν νὰ
 ὑποστοῦν τὴν ἀνθρώπινη βαρβαρότητα ἀγόγγυστα καὶ νὰ
 χαίρωνται διότι γίνονται συγκοινωνοὶ του μέσο τῆς θριαμ- 27
 βευτικῆς ἀψίδας τῆς Ἀλήθειας καὶ τῆς Ἀγάπης.

Ὁ οὐράνιος Πατέρας μας, ἡ θεία Ἀγάπη, ἀπαιτεῖ ἀπ' 30
 ὅλους τοὺς ἀνθρώπους νὰ ἀκολουθήσουν τὸ παράδειγμα τοῦ
 Διδασκάλου μας καὶ τῶν ἀποστόλων του καὶ ὅχι <sup>Λειτουργία
καὶ λατρεία</sup>
 νὰ λατρεύουν ἀπλῶς τὸ πρόσωπό του. Εἶναι
 λυπηρὸ τὸ ὅτι ἡ φράση *θεία λειτουργία* κατὰλῃξε νὰ σημαίνει 33
 γενικὰ δημόσια λατρεία ἀντὶ καθημερινὰ ἔργα.

Ἡ φύση τοῦ χριστιανισμοῦ εἶναι εἰρηνικὴ καὶ εὐλογημένη,
 ἀλλὰ γιὰ νὰ μποῦμε στὴ βασιλεία πρέπει νὰ ρίξουμε τὴν 36

- 1 hope must be cast beyond the veil of matter into the
 Shekinah into which Jesus has passed before us; and
 3 **Within** this advance beyond matter must come
 the veil through the joys and triumphs of the right-
 eous as well as through their sorrows and afflictions.
 6 Like our Master, we must depart from material sense
 into the spiritual sense of being.

The God-inspired walk calmly on though it be with
 9 bleeding footprints, and in the hereafter they will reap
 The thorns what they now sow. The pampered hypo-
 and flowers crite may have a flowery pathway here, but
 12 he cannot forever break the Golden Rule and escape the
 penalty due.

The proofs of Truth, Life, and Love, which Jesus gave
 15 by casting out error and healing the sick, completed his
 Healing earthly mission; but in the Christian Church
 early lost this demonstration of healing was early lost,
 18 about three centuries after the crucifixion. No ancient
 school of philosophy, *materia medica*, or scholastic theol-
 ogy ever taught or demonstrated the divine healing of
 21 absolute Science.

Jesus foresaw the reception Christian Science would have
 before it was understood, but this foreknowledge hindered
 24 **Immortal** him not. He fulfilled his God-mission, and
 achieval then sat down at the right hand of the Father.

Persecuted from city to city, his apostles still went about
 27 doing good deeds, for which they were maligned and
 stoned. The truth taught by Jesus, the elders scoffed at.
 Why? Because it demanded more than they were willing
 30 to practise. It was enough for them to believe in a national
 Deity; but that belief, from their time to ours, has never
 made a disciple who could cast out evils and heal the sick.

ἄγκυρα τῆς ἐλπίδας πέρα ἀπὸ τὸ παραπέτασμα τῆς ὕλης, 1
στὸ Σεκίνα, ὅπου ὁ Ἰησοῦς μπῆκε πρὶν ἀπὸ μᾶς· καὶ ἡ πρόοδος
αὕτη πέρα ἀπὸ τὴν ὕλη πρέπει νὰ συντελεσθῇ **Μέσα στὸ** 3
τόσο μὲ τίς χαρὲς καὶ τοὺς θριάμβους τῶν δικαίων **παραπέτασμα**
ὅσο καὶ μὲ τίς θλίψεις καὶ τὰ βάσανά τους. Ὅπως ὁ Διδά-
σκαλός μας, πρέπει νὰ φύγουμε ἀπὸ τὴν ὕλική αἴσθηση καὶ 6
νὰ μποῦμε στὴν πνευματικὴ αἴσθηση τοῦ εἶναι.

Οἱ θεόπνευστοι προχωροῦν ἀτάραχοι ἔστω καὶ μὲ ματωμένα 9
πόδια, καὶ μετὰ τὸ θάνατο θὰ θερίσουν ὅ,τι σπέρνουν τώρα.
Ὁ δρόμος τοῦ καλοζωισμένου ὑποκριτῆ μπορεῖ **Ἀγκάθια καὶ**
νὰ εἶναι ἀνθόσπαρτος σ' αὐτὸ τὸν κόσμο, ὁ ὑπο- **λουλούδια**
κριτὴς ὅμως δὲν μπορεῖ νὰ παραβαίνει πάντοτε τὸ Χρυσὸ 12
Κανόνα καὶ νὰ ξεφεύγῃ τὴν ποινὴ ποὺ τοῦ πρέπει.

Οἱ ἀποδείξεις τῆς Ἀλήθειας, τῆς Ζωῆς καὶ τῆς Ἀγάπης,
ποὺ ἔδωσε ὁ Ἰησοῦς ἐκβάλλοντας τὴν πλάνη καὶ θεραπεύοντας 15
τοὺς ἀρρώστους, συμπλήρωσαν τὴν ἐπίγεια ἀπο-
στολή του· ἀλλὰ στὴ χριστιανικὴ Ἐκκλησία ἡ **Ἡ θεραπευ-**
ἀπόδειξις αὕτη τῆς θεραπείας χάθηκε νωρίς, τρεῖς **τική χάθηκε**
περίπου αἰῶνες μετὰ τὴ σταύρωση. Καμιὰ ἀρχαία σχολὴ **νωρίς** 18
φιλοσοφίας, ἱατρικῆς, ἢ δογματικῆς θεολογίας δὲ δίδαξε ποτὲ
οὔτε ἀπόδειξε τὴ θεία θεραπευτικὴ τῆς ἀπόλυτης Ἐπιστήμης. 21

Ὁ Ἰησοῦς πρόβλεψε τὴν ὑποδοχὴ ποὺ θὰ εἶχε ἡ Χριστια-
νικὴ Ἐπιστήμη πρὶν κατανοηθῇ, ἀλλὰ ἡ πρόγνωση αὕτη
δὲν τὸν ἐμπόδισε. Ἐκπλήρωσε τὴ θεία ἀποστολή **Ἀθάνατο** 24
του καὶ ὕστερα κάθισε ἐκ δεξιῶν τοῦ Πατρός. Οἱ **κατόρθωμα**
ἀπόστολοί του ἐξακολούθησαν, ἂν καὶ τοὺς καταδίωκαν ἀπὸ
πόλη σὲ πόλη, νὰ κάνουν καλὰ ἔργα, γιὰ τὰ ὁποῖα συκο- 27
φαντήθηκαν καὶ λιθοβολήθηκαν. Οἱ πρεσβύτεροι ἐχλεύασαν
τὴν ἀλήθεια ποὺ δίδαξε ὁ Ἰησοῦς. Γιατί; Ἐπειδὴ ἀπαιτοῦσε
περισσότερα ἀπὸ ὅ,τι ἦταν πρόθυμοι νὰ ἐφαρμόσουν. Γι' 30
αὐτοὺς ἦταν ἀρκετὸ νὰ πιστεύουν σ' ἓνα ἐθνικὸ Θεό· ἀλλὰ
ἡ δοξασία αὕτη δὲν ἀνάδειξε ποτέ, ἀπὸ τότε ὡς σήμερα, ἓνα
μαθητὴ ἱκανὸ νὰ ἐκβάλλῃ τὰ κακὰ καὶ νὰ θεραπεύῃ τοὺς 33
ἀσθενεῖς.

1 Jesus' life proved, divinely and scientifically, that God
 is Love, whereas priest and rabbi affirmed God to be a
 3 mighty potentate, who loves and hates. The Jewish the-
 ology gave no hint of the unchanging love of God.

The universal belief in death is of no advantage. It

6 A belief
in death cannot make Life or Truth apparent. Death
 will be found at length to be a mortal dream,
 which comes in darkness and disappears with the light.

9 The "man of sorrows" was in no peril from salary or
 popularity. Though entitled to the homage of the world
 and endorsed pre-eminently by the approval
 12 Cruel
desertion of God, his brief triumphal entry into Jerusa-
 lem was followed by the desertion of all save a few friends,
 who sadly followed him to the foot of the cross.

15 The resurrection of the great demonstrator of God's
 power was the proof of his final triumph over body
 and matter, and gave full evidence of divine
 18 Death
outdone Science, — evidence so important to mortals.

The belief that man has existence or mind separate from
 God is a dying error. This error Jesus met with divine
 21 Science and proved its nothingness. Because of the won-
 drous glory which God bestowed on His anointed, temp-
 tation, sin, sickness, and death had no terror for Jesus.
 24 Let men think they had killed the body! Afterwards he
 would show it to them unchanged. This demonstrates
 that in Christian Science the true man is governed by
 27 God — by good, not evil — and is therefore not a mortal
 but an immortal. Jesus had taught his disciples the
 Science of this proof. He was here to enable them to
 30 test his still uncomprehended saying, "He that believ-
 eth on me, the works that I do shall he do also." They
 must understand more fully his Life-principle by casting

Ἡ ζωὴ τοῦ Ἰησοῦ ἀπόδειξε, κατὰ τρόπο θεῖο καὶ ἐπιστη- 1
μονικό, ὅτι ὁ Θεὸς εἶναι Ἀγάπη, ἐνῶ οἱ ἱερεῖς καὶ οἱ ραββίνοι 3
ὑποστήριζαν ὅτι ὁ Θεὸς εἶναι ἕνας κραταιὸς δυνάστης, ποὺ 3
ἀγαπᾷ καὶ μισεῖ. Ἡ Ἰουδαϊκὴ θεολογία οὐτε καν ἔκανε νύξη
για τὴν ἀμετάβλητην ἀγάπη τοῦ Θεοῦ.

Ἡ παγκόσμια δοξασία στὸ θάνατο δὲν ὠφελεῖ σὲ τίποτα. 6
Δὲν μπορεῖ νὰ μᾶς κάνη νὰ δοῦμε τὴ Ζωὴ ἢ τὴν ^{Ἡ δοξασία}
Ἀλήθεια. Τελικὰ θὰ δοῦμε ὅτι ὁ θάνατος εἶναι ἕνα ^{στὸ θάνατο}
θνητὸ ὄνειρο, ποὺ τὸ φέρνει τὸ σκοτάδι καὶ τὸ ἐξαφανίζει 9
τὸ φῶς.

Ὁ «ἄνθρωπος τῶν θλίψεων» δὲ διέτρεχε κανέναν κίνδυνο 12
ἀπὸ τὴν ἀμοιβὴ ἢ τὴ δημοτικότητα. Ἄν καὶ τοῦ ἄξιζε ὁ 12
σεβασμὸς τοῦ κόσμου καὶ εἶχε τὴν ἀπεριόριστη ^{Σκληρὴ}
ἐπιδοκimasία τοῦ Θεοῦ, ἐν τούτοις ὕστερα ἀπὸ ^{ἐγκατάλειψη}
τὴ σύντομη καὶ θριαμβευτικὴ του εἴσοδο στὴν Ἱερουσαλήμ 15
ἐγκαταλείφθηκε ἀπ' ὅλους ἐκτὸς ἀπὸ λίγους φίλους, ποὺ τὸν
ἀκολούθησαν περίλυποι μέχρι τοῦ σταυροῦ.

Ἡ ἀνάσταση ἐκείνου ποὺ ἀπόδειξε μὲ τρόπο ὑπέροχο τὴ 18
δύναμη τοῦ Θεοῦ ἦταν ἡ ἐπιβεβαίωση τοῦ τελικοῦ του
θριάμβου κατὰ τοῦ σώματος καὶ τῆς ὕλης, καὶ ^{Κατανίκηση}
ἔδωσε μιὰ τέλεια ἀπόδειξη τῆς θείας Ἐπιστήμης ^{τοῦ θανάτου} 21
— ἀπόδειξη ποὺ εἶναι πολὺ σημαντικὴ γιὰ τοὺς θνητούς. Ἡ
δοξασία ὅτι ὁ ἄνθρωπος ἔχει ὑπαρξὴ ἢ νοῦ χωριστὰ ἀπὸ τὸ
Θεὸ εἶναι μιὰ πλάνη ποὺ ἐξαφανίζεται. Ὁ Ἰησοῦς ἀντιμετώ- 24
πισε αὐτὴ τὴν πλάνη μὲ τὴ θεία Ἐπιστήμη καὶ ἀπόδειξε ὅτι
εἶναι μηδέν. Χάρη στὴ θαυμαστὴ δόξα ποὺ ἔδωσε ὁ Θεὸς στὸ
χρισμένο Του, ὁ πειρασμὸς, ἡ ἁμαρτία, ἡ ἀσθένεια καὶ ὁ θάνα- 27
τος δὲν τρόμαζαν τὸν Ἰησοῦ. Ἄς νόμιζαν οἱ ἄνθρωποι πῶς
εἶχαν θανατώσει τὸ σῶμα! Ὑστερα θὰ τοὺς ἔδειχνε ὅτι δὲν
εἶχε μεταβληθῇ. Αὐτὸ ἀποδείχνει ὅτι στὴ Χριστιανικὴ Ἐπι- 30
στήμη ὁ ἀληθινὸς ἄνθρωπος κυβερνᾶται ἀπὸ τὸ Θεὸ — ἀπὸ τὸ
καλὸ, ὅχι τὸ κακὸ — καὶ γι' αὐτὸ δὲν εἶναι θνητός, ἀλλ' ἀθά-
νατος. Ὁ Ἰησοῦς εἶχε διδάξει στοὺς μαθητές του τὴν Ἐπι- 33
στήμη τῆς ἀπόδειξης αὐτῆς. Ἦρθε γιὰ νὰ τοὺς κάνη ἱκανοὺς
νὰ δοῦν τὸ βασίμιο τῶν λόγων του αὐτῶν, ποὺ δὲν τοὺς
εἶχαν καταλάβει ἀκόμα: «Ὅστις πιστεύει εἰς ἐμέ, τὰ ἔργα τὰ 36
ὁποῖα κάμνω, καὶ ἐκεῖνος θὰ κάμῃ». Ἐπρεπε νὰ κατανοήσουν
καλύτερα τὴ δική του ἀρχὴ τῆς Ζωῆς ἐκβάλλοντας τὴν

1 out error, healing the sick, and raising the dead, even as they did understand it after his bodily departure.

3 The magnitude of Jesus' work, his material disappearance before their eyes and his reappearance, all enabled

the disciples to understand what Jesus had
 6 **Pentecost repeated** said. Heretofore they had only believed;

now they understood. The advent of this understanding is what is meant by the descent of the Holy Ghost, — that
 9 influx of divine Science which so illuminated the Pentecostal Day and is now repeating its ancient history.

Jesus' last proof was the highest, the most convincing,
 12 the most profitable to his students. The malignity of

Convincing evidence brutal persecutors, the treason and suicide of his betrayer, were overruled by divine Love to

15 the glorification of the man and of the true idea of God, which Jesus' persecutors had mocked and tried to slay.

The final demonstration of the truth which Jesus taught,
 18 and for which he was crucified, opened a new era for the world. Those who slew him to stay his influence perpetuated and extended it.

21 Jesus rose higher in demonstration because of the cup of bitterness he drank. Human law had condemned

him, but he was demonstrating divine Science.
 24 **Divine victory** Out of reach of the barbarity of his enemies,

he was acting under spiritual law in defiance of matter and mortality, and that spiritual law sustained him.

27 The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence,
 30 and the multitudinous errors growing from such beliefs.

Love must triumph over hate. Truth and Life must

πλάνη, θεραπεύοντας τοὺς ἀσθενεῖς καὶ ἐγείροντας τοὺς νε- 1
κρούς, ὅπως καὶ τὴν κατάλαβαν μετὰ τῇ σωματικῇ του
ἀναχώρησιν. 3

Τὸ μέγεθος τοῦ ἔργου τοῦ Ἰησοῦ, ἡ ὑλική του ἐξαφάνισιν 4
μπροστὰ στὰ μάτια τους καὶ ἡ ἐκ νέου ἐμφάνισί του, ὅλα
αὐτὰ ἔκαναν ἱκανοὺς τοὺς μαθητὲς νὰ καταλάβουν 6
αὐτὰ ποὺ τοὺς εἶχε πῇ ὁ Ἰησοῦς. Μέχρι τότε
εἶχαν πιστέψει μόνο· τώρα κατάλαβαν. Ὁ ἐρχο-
μὸς αὐτῆς τῆς κατανόησης εἶναι αὐτὸ ποὺ ἐννοοῦμε μετὰ τὴν 9
κάθοδο τοῦ Ἀγίου Πνεύματος — τὴν εἰσορὴ ἐκείνη τῆς θείας
Ἐπιστήμης ποὺ τόσο φώτισε τὴν ἡμέρα τῆς Πεντηκοστῆς
καὶ ἐπαναλαμβάνει τώρα τὴν παλιά της ἱστορία. 12

Ἡ τελευταία ἀπόδειξις τοῦ Ἰησοῦ ἦταν ἡ πιὸ μεγάλη, ἡ
πιὸ πειστική, ἡ πιὸ ὠφέλιμη γιὰ τοὺς μαθητὲς του. Ἡ
κακοήθεια τῶν βάρβαρων διωκτῶν, ἡ προδοσία 15
καὶ ἡ αὐτοκτονία τοῦ προδότη του, νικῆθηκαν
ἀπὸ τὴ θεία Ἀγάπη πρὸς δόξαν τοῦ ἀνθρώπου καὶ τῆς
ἀληθινῆς ιδέας τοῦ Θεοῦ, ποὺ οἱ διώκτες τοῦ Ἰησοῦ εἶχαν 18
χλευάσει καὶ προσπαθήσει νὰ θανατώσουν. Ἡ τελικὴ ἀπό-
δειξις τῆς ἀλήθειας ποὺ δίδασκε ὁ Ἰησοῦς, καὶ γιὰ τὴν ὁποία
σταυρώθηκε, ἐγκαινίασε μιὰ νέα ἐποχὴ γιὰ τὸν κόσμον. Ἐκεῖ- 21
νοι ποὺ τὸν θανάτωσαν γιὰ νὰ σταματήσουν τὴν ἐπιρροή
του τῇ διαιώνισαν καὶ τῇ διέδωσαν.

Ὁ Ἰησοῦς ἀνέβηκε ψηλότερα στὴ σφαῖρα τῆς ἀπόδειξης 24
ἐξαιτίας τοῦ πικροῦ ποτηριοῦ ποὺ ἤπιε. Ὁ ἀνθρώπινος
νόμος τὸν εἶχε καταδικάσει, ἀλλ' ἐκεῖνος ἀπόδειχεν 26
τὴ θεία Ἐπιστήμη. Ἀπρόσβλητος ἀπὸ τὴ βαρ-
βαρότητα τῶν ἐχθρῶν του, ἐνεργοῦσε σύμφωνα μετὰ τὸν πνευ-
ματικὸ νόμον, ἀψηφώντας τὴν ὕλη καὶ τὴ θνητότητα, καὶ ὁ
πνευματικὸς αὐτὸς νόμος τὸν ὑποστήριζε. Τὸ θεῖο πρέπει 30
νὰ νικήσῃ τὸ ἀνθρώπινο σὲ κάθε σημεῖο. Ἡ Ἐπιστήμη ποὺ
ὁ Ἰησοῦς δίδασκε καὶ ἔζησε πρέπει νὰ νικήσῃ ὅλες τὶς ὑλικὰς
δοξασίες σχετικὰ μετὰ τὴ ζωὴ, τὴν οὐσίαν καὶ τὴ νοημοσύνη, 33
καὶ τὶς πολυάριθμες πλάνες ποὺ ἀναπτύσσονται ἀπὸ τέτοιες
δοξασίες.

Ἡ Ἀγάπη πρέπει νὰ κατανικήσῃ τὸ μῖσος. Ἡ Ἀλήθεια 36
καὶ ἡ Ζωὴ πρέπει νὰ ἐπισφραγίσουν τὴ νίκη κατὰ τῆς

- 1 seal the victory over error and death, before the thorns
 can be laid aside for a crown, the benediction follow,
 3 "Well done, good and faithful servant," and the suprem-
 acy of Spirit be demonstrated.

The lonely precincts of the tomb gave Jesus a refuge
 6 from his foes, a place in which to solve the great
 Jesus in the tomb problem of being. His three days' work in
 the sepulchre set the seal of eternity on time.
 9 He proved Life to be deathless and Love to be the mas-
 ter of hate. He met and mastered on the basis of Chris-
 tian Science, the power of Mind over matter, all the claims
 12 of medicine, surgery, and hygiene.

He took no drugs to allay inflammation. He did not
 depend upon food or pure air to resuscitate wasted
 15 energies. He did not require the skill of a surgeon to
 heal the torn palms and bind up the wounded side and
 lacerated feet, that he might use those hands to remove
 18 the napkin and winding-sheet, and that he might employ
 his feet as before.

Could it be called supernatural for the God of nature
 21 to sustain Jesus in his proof of man's truly derived power?

The deific naturalism It was a method of surgery beyond material
 art, but it was not a supernatural act. On
 24 the contrary, it was a divinely natural act, whereby divinity
 brought to humanity the understanding of the Christ-
 healing and revealed a method infinitely above that of
 27 human invention.

His disciples believed Jesus to be dead while he was
 hidden in the sepulchre, whereas he was alive, demon-
 30 Obstacles overcome strating within the narrow tomb the power
 of Spirit to overrule mortal, material sense.
 There were rock-ribbed walls in the way, and a great

πλάνης καὶ τοῦ θανάτου, προτοῦ μπορέση τὸ στέμμα νὰ ἀντι- 1
καταστήσῃ τὰ ἀγκάθια, ἀκολουθήσῃ ἡ εὐλογία «εὗγε, δοῦλε 3
ἀγαθὲ καὶ πιστὲ» καὶ ἀποδειχτῇ ἡ ὑπέρτατη ἐξουσία τοῦ
Πνεύματος.

Στὴ μοναξιά τοῦ μνήματος ὁ Ἰησοῦς βρῆκε καταφύγιο ἀπὸ 6
τοὺς ἐχθροὺς του, ἕναν τόπο γιὰ νὰ λύσῃ τὸ μεγάλο πρό-
βλημα τοῦ εἶναι. Ἡ τριήμερη ἐργασία του στὸ ὁ Ἰησοῦς
μνημεῖο ἔβαλε τὴ σφραγίδα τῆς αἰωνιότητος στὸ ^{στὸ μνῆμα}
χρόνο. Ἀπόδειξε ὅτι ἡ Ζωὴ εἶναι ἀθάνατη καὶ ἡ Ἀγάπη 9
κυρίαρχη τοῦ μίσους. Ἀντιμέτωπισε καὶ καθυπόταξε ὅλες
τὶς ἀξιώσεις τῆς ἱατρικῆς, τῆς χειρουργικῆς καὶ τῆς ὑγιεινῆς,
μέ βάση τὴ Χριστιανικὴ Ἐπιστήμη, τὴ δύναμη τοῦ Νοῦ πάνω 12
στὴν ὕλη.

Δὲ μεταχειρίστηκε φάρμακα γιὰ νὰ καταπραῦνῃ τὴ φλεγ-
μονή. Δὲ βασίστηκε στὴν τροφή ἢ τὸν καθαρὸ ἀέρα γιὰ νὰ 15
ἀναζωογονήσῃ τὶς ἐξαντλημένες δυνάμεις του. Δὲν τοῦ
χρειάστηκε ἡ ἐπιδειξιότητα ἐνὸς χειρουργοῦ γιὰ νὰ θεραπεύσῃ
τὶς πληγωμένες παλάμες του, νὰ δέσῃ τὸ τραυματισμένο 18
πλευρὸ καὶ τὰ καταξεσχισμένα πόδια του, καὶ νὰ μπορέσῃ
ἔτσι νὰ μεταχειριστῇ τὰ χέρια του γιὰ νὰ βγάλῃ τὸ σουδάριο
καὶ τὰ σάβανα καὶ νὰ χρησιμοποιήσῃ τὰ πόδια του ὅπως 21
πρῶτα.

Θὰ μπορούσε νὰ πῇ κανεὶς ὅτι ἦταν ὑπερφυσικὸ τὸ ὅτι ὁ 24
Θεὸς τῆς φύσης ὑποστήριξε τὸν Ἰησοῦ γιὰ νὰ ἀποδείξῃ τὴ
δύναμη ποὺ ὁ ἄνθρωπος ἀντλεῖ στὴν πραγματι- Ὁ θεὸς φυ-
κότητα ἀπὸ τὴν πηγὴ του; Ἦταν μιὰ μέθοδος ^{σιοκρατία}
χειρουργικῆς ποὺ ξεπερνοῦσε τὴν ὑλικὴ ἐπιδειξιότητα, ὅχι 27
ὅμως μιὰ ὑπερφυσικὴ ἐνέργεια. Ἀπεναντίας, ἦταν μιὰ ἐνέρ-
γεια θεϊκὰ φυσικὴ, μὲ τὴν ὁποία τὸ θεῖο ἔφερε στὴν ἀνθρω-
πότητα τὴν κατανόησιν τῆς Χριστοθεραπείας καὶ ἀποκάλυψε 30
μιὰ μέθοδο ποὺ εἶναι ἀπείρως ἀνώτερη ἀπὸ τὴν ἀνθρώπινη
ἐπινόησιν.

Οἱ μαθητὲς του νόμιζαν ὅτι ὁ Ἰησοῦς ἦταν νεκρὸς κατὰ 33
τὸ διάστημα ποὺ ἦταν κρυμμένος στὸ μνημεῖο, ἐνῶ ἐκεῖνος
ἦταν ζωντανὸς καὶ ἀπόδειχνε μέσα στὸ στενὸ Ἐμπόδια ποὺ
μνῆμα ὅτι ἡ δύναμη τοῦ Πνεύματος ἀνατρέπει τὴ ^{καὶ}
μαρτυρία τῆς θνητῆς καὶ ὑλικῆς αἰσθήσεως. Τοῖ- 36
χοι βράχινοι ἔκλειναν τὸ δρόμο, καὶ μιὰ μεγάλῃ πέτρα ἔπρεπε

1 stone must be rolled from the cave's mouth; but Jesus
 vanquished every material obstacle, overcame every law
 3 of matter, and stepped forth from his gloomy resting-place,
 crowned with the glory of a sublime success, an everlasting
 victory.

6 Our Master fully and finally demonstrated divine Sci-
 ence in his victory over death and the grave. Jesus'
 deed was for the enlightenment of men and
 9 ^{Victory over the grave} for the salvation of the whole world from sin,
 sickness, and death. Paul writes: "For if, when we were
 enemies, we were reconciled to God by the [seeming] death
 12 of His Son, much more, being reconciled, we shall be saved
 by his life." Three days after his bodily burial he talked
 with his disciples. The persecutors had failed to hide im-
 15 mortal Truth and Love in a sepulchre.

Glory be to God, and peace to the struggling hearts!
 Christ hath rolled away the stone from the door of hu-
 18 ^{The stone rolled away} man hope and faith, and through the reve-
 lation and demonstration of life in God, hath
 elevated them to possible at-one-ment with the spiritual
 21 idea of man and his divine Principle, Love.

They who earliest saw Jesus after the resurrection
 and beheld the final proof of all that he had taught,
 24 ^{After the resurrection} misconstrued that event. Even his disciples
 at first called him a spirit, ghost, or spectre,
 for they believed his body to be dead. His reply was:
 27 "Spirit hath not flesh and bones, as ye see me have."
 The reappearing of Jesus was not the return of a spirit.
 He presented the same body that he had before his cru-
 30 cifixion, and so glorified the supremacy of Mind over
 matter.

Jesus' students, not sufficiently advanced fully to un-

νὰ ἀποκυλιστῇ ἀπὸ τὸ ἀνοιγμα τοῦ σπηλαίου· ἀλλ' ὁ Ἰησοῦς 1
νίκησε κάθε ὑλικὸ ἐμπόδιο, ἐξουδετέρωσε κάθε νόμο τῆς ὕλης
καὶ πρόβαλε μέσα ἀπὸ τὸ σκοτεινὸ του ἀναπαντήριο στε- 3
φανωμένος μὲ τὴ δόξα μιᾶς ὑπέροχης ἐπιτυχίας, μιᾶς αἰώνιας
νίκης.

Ὁ Διδάσκαλός μας ἀπόδειξε ἀπόλυτα καὶ ὀριστικά τὴ θεία 6
Ἐπιστήμη μὲ τὴ νίκη του κατὰ τοῦ θανάτου καὶ τοῦ τάφου.
Ἡ πράξη αὐτὴ τοῦ Ἰησοῦ χρησίμεψε γιὰ νὰ δια- ^{Νίκη κατὰ}
φωτίση τοὺς ἀνθρώπους καὶ νὰ σώσῃ ὅλο τὸν ^{τοῦ τάφου} 9
κόσμο ἀπὸ τὴν ἁμαρτία, τὴν ἀσθένεια καὶ τὸ θάνατο. Ὁ
Παῦλος γράφει: «Διότι, ἐὰν ἐχθροὶ ὄντες ἐφιλιώθημεν μὲ τὸν
Θεὸν διὰ τοῦ (φαινομενικοῦ) θανάτου τοῦ Υἱοῦ Αὐτοῦ, πολλῶ 12
μᾶλλον φιλιωθέντες θὰ σωθῶμεν διὰ τῆς ζωῆς αὐτοῦ». Τρεῖς
μέρες μετὰ τὴ σωματικὴ του ταφὴ μιλοῦσε μὲ τοὺς μαθητὲς
του. Οἱ διώκτες δὲν μπόρεσαν νὰ κρύβουν τὴν ἀθάνατη 15
Ἀλήθεια καὶ Ἀγάπη μέσα σ' ἓνα μνημεῖο.

Δόξα στὸ Θεὸ καὶ εἰρήνη στὶς καρδιὲς ποὺ ἀγωνίζονται!
Ὁ Χριστὸς ἔχει ἀποκυλίσει τὴν πέτρα ἀπὸ τὴν πόρτα τῆς 18
ἀνθρώπινης ἐλπίδας καὶ πίστεως καί, μὲ τὴν ἀπο- ^{Ἡ πέτρα}
κάλυψη καὶ ἀπόδειξη τῆς ζωῆς ποὺ εἶναι στὸ Θεό, ^{ἀποκυλίστηκε}
τίς ἔχει ἐξυψώσει σὲ σημεῖο ποὺ νὰ εἶναι δυνατὸ νὰ ἐνωθοῦν 21
μὲ τὴν πνευματικὴ ἰδέα τοῦ ἀνθρώπου καὶ τὴ θεία του Ἀρχή,
τὴν Ἀγάπη.

Ἐκεῖνοι ποὺ εἶδαν πρῶτοι τὸν Ἰησοῦ μετὰ τὴν ἀνάσταση 24
καὶ εἶδαν τὴν τελικὴ ἀπόδειξη τῶν ὅσων εἶχε διδάξει παρε-
ξήγησαν τὸ γεγονὸς ἐκεῖνο. Ἀκόμα καὶ οἱ μαθη- ^{Μετὰ τὴν}
τές του στὴν ἀρχὴ τὸν εἶπαν πνεῦμα, φάντασμα, ^{ἀνάσταση} 27
ἢ στοιχειό, γιατί πίστευαν ὅτι τὸ σῶμα του ἦταν νεκρό.
Ἡ ἀπάντησή του ἦταν: «Πνεῦμα σὰρκα καὶ ὀστέα δὲν ἔχει
καθὼς ἐμὲ θεωρεῖτε ἔχοντα». Ἡ ἐκ νέου ἐμφάνιση τοῦ Ἰησοῦ 30
δὲν ἦταν ἡ ἐπιστροφὴ ἐνὸς πνεύματος. Παρουσίασε τὸ ἴδιο
σῶμα ποὺ εἶχε καὶ πρὶν ἀπὸ τὴ σταύρωσή του, καὶ ἔτσι
δόξασε τὴν ὑπεροχὴ τοῦ Νοῦ ἀπέναντι τῆς ὕλης. 33

Οἱ μαθητὲς τοῦ Ἰησοῦ, ἐπειδὴ δὲν εἶχαν προοδεύσει ἀρκετὰ

1 derstand their Master's triumph, did not perform many
wonderful works, until they saw him after his crucifixion
3 and learned that he had not died. This convinced them
of the truthfulness of all that he had taught.

In the walk to Emmaus, Jesus was known to his friends
6 by the words, which made their hearts burn within them,
**Spiritual in-
terpretation** and by the breaking of bread. The divine
Spirit, which identified Jesus thus centuries
9 ago, has spoken through the inspired Word and will speak
through it in every age and clime. It is revealed to the
receptive heart, and is again seen casting out evil and
12 healing the sick.

The Master said plainly that physique was not Spirit,
and after his resurrection he proved to the physical senses
15 **Corporeality
and Spirit** that his body was not changed until he himself
ascended, — or, in other words, rose even
higher in the understanding of Spirit, God. To convince
18 Thomas of this, Jesus caused him to examine the nail-
prints and the spear-wound.

Jesus' unchanged physical condition after what seemed
21 to be death was followed by his exaltation above all ma-
**Spiritual
ascension** terial conditions; and this exaltation explained
his ascension, and revealed unmistakably a
24 probationary and progressive state beyond the grave.
Jesus was "the way;" that is, he marked the way for
all men. In his final demonstration, called the ascen-
27 sion, which closed the earthly record of Jesus, he rose
above the physical knowledge of his disciples, and the
material senses saw him no more.

30 His students then received the Holy Ghost. By this is
meant, that by all they had witnessed and suffered, they
were roused to an enlarged understanding of divine Sci-

για νὰ καταλάβουν ἐντελῶς τὸ θρίαμβο τοῦ Διδασκάλου 1
τους, δὲν ἔκαναν πολλὰ θαυμαστά ἔργα, μέχρις ὅτου τὸν εἶδαν
μετὰ τῇ σταύρωσίν του καὶ διαπίστωσαν ὅτι δὲν εἶχε πεθάνει. 3
Αὐτὸ τοὺς ἔπεισε ὅτι ὅλα ὅσα τοὺς εἶχε διδάξει ἦταν ἀληθινά.

Καθὼς πῆγαιναν στοὺς Ἑμμαούς, ὁ Ἰησοῦς ἔγινε ἀντιλη-
πτὸς στοὺς φίλους του ἀπὸ τὰ λόγια του, ποὺ ἔκαναν τὶς 6
καρδιές τους νὰ καΐνε, καὶ ἀπὸ τὸ κόψιμο τοῦ ^{Πνευματικὴ}
ἄρτου. Τὸ θεῖο Πνεῦμα, ποὺ πιστοποίησε μ' αὐτὸ ^{ἐρμηνεία}
τὸν τρόπο τὴν ταυτότητα τοῦ Ἰησοῦ πρὶν ἀπὸ πολλοὺς 9
αἰῶνες, μίλησε μέσο τοῦ ἐμπνευσμένου Λόγου καὶ θὰ μιλή
μέσο αὐτοῦ σὲ κάθε ἐποχὴ καὶ τόπο. Ἀποκαλύπτεται στὴν
ἐπιδεκτικὴ καρδιά, καὶ τὸ βλέπουμε πάλι νὰ ἐκβάλλῃ τὸ κακὸ 12
καὶ νὰ θεραπεύῃ τοὺς ἀσθενεῖς.

Ὁ Διδάσκαλος εἶπε καθαρὰ ὅτι ὁ σωματικὸς ὀργανισμὸς
δὲν εἶναι Πνεῦμα, καὶ μετὰ τὴν ἀνάστασή του ἀπόδειξε στίς 15
σωματικὲς αἰσθήσεις ὅτι τὸ σῶμα του δὲν εἶχε
ἀλλάξει ὡς τῇ στιγμῇ ποὺ ἀναλήφθηκε ὁ ἴδιος — ^{Σωματικό-}
ἦ, μ' ἄλλα λόγια, κατὰλαβε ἀκόμα περισσότερο ^{τητα καὶ}
τὸ Πνεῦμα, τὸ Θεό. ^{Πνεῦμα} 18
Γιὰ νὰ πείσῃ τὸ Θωμᾶ γι' αὐτό, ὁ Ἰησοῦς
τοῦ ζήτησε νὰ ἐξετάσῃ τοὺς τύπους τῶν ἡλων καὶ τὴν
πληγὴ τῆς λόγχης. 21

Τὴν ἀμετάβλητη σωματικὴ κατάστασι τοῦ Ἰησοῦ ὕστερα
ἀπὸ ἐκεῖνο ποὺ φάνηκε ὅτι ἦταν θάνατος ἀκολούθησε ἡ
ἐξύψωσή του πάνω ἀπ' ὅλες τὶς ὑλικὲς καταστά- ^{Πνευματικὴ}
σεις· καὶ ἡ ἐξύψωσις αὐτὴ ἐξήγησε τὴν ἀνάληψή ^{ἀνάληψη} 24
του καὶ ἀποκάλυψε χωρὶς καμιὰ ἀμφιβολία ὅτι πέρα ἀπὸ τὸ
τάφο μᾶς περιμένει μιὰ κατάστασι δοκιμασίας καὶ προόδου. 27
Ὁ Ἰησοῦς ἦταν «ἡ ὁδός»· δηλαδὴ, χάραξε τὴν ὁδὸ γιὰ ὅλους
τοὺς ἀνθρώπους. Στὴν τελικὴ του ἀπόδειξι, ποὺ λέγεται
ἀνάληψι καὶ μὲ τὴν ὁποία τελείωσε τὴν ἐπίγειαν ἱστορίαν του, ὁ 30
Ἰησοῦς ὑψώθηκε πάνω ἀπὸ τὴν ὑλικὴ ἀντίληψιν τῶν μαθητῶν
του, καὶ οἱ ὑλικὲς αἰσθήσεις δὲν τὸν εἶδαν πιὰ.

Τότε οἱ μαθητές του ἔλαβαν τὸ Ἅγιο Πνεῦμα. Αὐτὸ ση- 33
μαίνει ὅτι, ὕστερα ἀπ' ὅλα ὅσα εἶχαν δεῖ καὶ πάθει, ἀνοιξαν
τὰ μάτια τους καὶ κατὰλαβαν περισσότερο τὴν θεία Ἐπιστήμη,

1 ence, even to the spiritual interpretation and discernment
 of Jesus' teachings and demonstrations, which gave them
 3 **Pentecostal** a faint conception of the Life which is God.
power They no longer measured man by material
 sense. After gaining the true idea of their glorified Master,
 6 they became better healers, leaning no longer on matter,
 but on the divine Principle of their work. The influx of
 light was sudden. It was sometimes an overwhelming
 9 power as on the Day of Pentecost.

Judas conspired against Jesus. The world's ingratitude
 and hatred towards that just man effected his betrayal.
 12 **The traitor's** The traitor's price was thirty pieces of silver
conspiracy and the smiles of the Pharisees. He chose his
 time, when the people were in doubt concerning Jesus'
 15 teachings.

A period was approaching which would reveal the in-
 finite distance between Judas and his Master. Judas
 18 Iscariot knew this. He knew that the great goodness of
 that Master placed a gulf between Jesus and his betrayer,
 and this spiritual distance inflamed Judas' envy. The
 21 greed for gold strengthened his ingratitude, and for a time
 quieted his remorse. He knew that the world generally
 loves a lie better than Truth; and so he plotted the be-
 24 trayal of Jesus in order to raise himself in popular esti-
 mation. His dark plot fell to the ground, and the
 traitor fell with it.

27 The disciples' desertion of their Master in his last
 earthly struggle was punished; each one came to a vio-
 lent death except St. John, of whose death we have no
 30 record.

During his night of gloom and glory in the garden,
 Jesus realized the utter error of a belief in any possi-

δηλαδή ἐρμήνευσαν καὶ διέκριναν πνευματικὰ τὶς διδασκαλίες 1
καὶ ἀποδείξεις τοῦ Ἰησοῦ, πράγμα πού τοὺς ἔδωσε μιὰν
ἀμυδρὴ ἰδέα τῆς Ζωῆς πού εἶναι Θεός. Δὲ με- ^{Ἡ δύναμη τῆς} 3
τροῦσαν πιά τὸν ἄνθρωπο μὲ τὴν ὕλική αἴσθηση. ^{Πεντηκοστῆς}

Ὅταν σχημάτισαν τὴ σωστὴ ἰδέα γιὰ τὸ δοξασμένο τους
Διδάσκαλο, ἔγιναν καλύτεροι θεραπευτὲς καὶ δὲ στηρίζονταν 6
πιά στὴν ὕλη, ἀλλὰ στὴ θεία Ἀρχὴ τοῦ ἔργου τους. Ἡ
εἰσροὴ τοῦ φωτὸς ἦταν ξαφνική. Μερικὲς φορές ἦταν μιὰ
ἀκατάσχετη δύναμη, ὅπως τὴν ἡμέρα τῆς Πεντηκοστῆς. 9

Ὁ Ἰούδας συνωμότησε κατὰ τοῦ Ἰησοῦ. Ἡ ἀχαριστία
καὶ τὸ μίσος τοῦ κόσμου κατὰ τοῦ δίκαιου ἐκείνου ἀνθρώπου
προκάλεσαν τὴν προδοσίαν του. Ἡ ἀμοιβὴ τοῦ 12
προδότη ἦταν τριάντα ἀργύρια καὶ τὰ χαμόγελα ^{Ἡ συνωμο-}
τῶν Φαρισαίων. Βρῆκε τὴν εὐκαιρίαν τὴ στιγμὴ ^{σία τοῦ}
πού ὁ κόσμος ἀμφέβαλλε γιὰ τὶς διδασκαλίες τοῦ Ἰησοῦ. 15
^{προδότη}

Πλησίαζε ὁ καιρὸς πού θὰ ἀποκάλυπτε τὴν ἀπειρὴ ἀπό-
σταση μεταξύ τοῦ Ἰούδα καὶ τοῦ Διδασκάλου του. Ὁ Ἰού-
δας ὁ Ἰσκαριώτης τὸ ἤξερε αὐτό. Ἦξερε ὅτι ἡ μεγάλη 18
καλοσύνη τοῦ Διδασκάλου ἐκείνου ἄνοιγε ἕνα χάσμα ἀνάμεσα
στὸν Ἰησοῦ καὶ τὸν προδότη του, καὶ ἡ πνευματικὴ αὐτὴ
ἀπόσταση ἄναψε τὸ φθόνον τοῦ Ἰούδα. Ἡ δίψα του γιὰ τὸ 21
χρυσὸ δυνάμωσε τὴν ἀχαριστίαν του καὶ κατασίγασε προσω-
ρινὰ τὶς τύψεις του. Ἦξερε ὅτι ὁ κόσμος γενικὰ ἀγαπᾷ τὸ
ψέμα περισσότερο ἀπὸ τὴν Ἀλήθειαν· κι ἔτσι σχεδίασε τὴν 24
προδοσίαν τοῦ Ἰησοῦ γιὰ νὰ ἐξυψώσῃ τὸν ἑαυτό του στὴν
ἐκτίμηση τοῦ λαοῦ. Ἡ σκοτεινὴ του συνωμοσίαν κατάρρευσε,
καὶ παράσυρε στὴν καταστροφὴ καὶ τὸν προδότη. 27

Οἱ μαθητὲς τιμωρήθηκαν γιὰτὶ ἐγκατάλειψαν τὸ Διδάσκαλόν
τους στὴν τελευταία του πάλῃ πάνω στὴ γῆ· ὅλοι τους εἶχαν
βίαιον θάνατον ἐκτὸς ἀπὸ τὸν Ἅγιον Ἰωάννην, γιὰ τὸ θάνατον 30
τοῦ ὁποίου δὲν ξέρουμε τίποτε.

Τὴ νύχτα τῆς θλίψης καὶ τῆς δόξας του στὸν κῆπο, ὁ
Ἰησοῦς κατάλαβε ὅτι ἡ δοξασία ὅτι εἶναι δυνατὸ νὰ ὑπάρξῃ 33

1 ble material intelligence. The pangs of neglect and the
 staves of bigoted ignorance smote him sorely. His stu-
 3 ^{Gethsemane} dents slept. He said unto them: "Could ye
^{glorified} not watch with me one hour?" Could they
 not watch with him who, waiting and struggling in voice-
 6 less agony, held uncomplaining guard over a world?
 There was no response to that human yearning, and so
 Jesus turned forever away from earth to heaven, from
 9 sense to Soul.

Remembering the sweat of agony which fell in holy
 benediction on the grass of Gethsemane, shall the hum-
 12 blest or mightiest disciple murmur when he drinks from the
 same cup, and think, or even wish, to escape the exalt-
 ing ordeal of sin's revenge on its destroyer? Truth and
 15 Love bestow few palms until the consummation of a
 life-work.

Judas had the world's weapons. Jesus had not one
 18 of them, and chose not the world's means of defence.
^{Defensive} "He opened not his mouth." The great dem-
^{weapons} onstrator of Truth and Love was silent before
 21 envy and hate. Peter would have smitten the enemies of
 his Master, but Jesus forbade him, thus rebuking re-
 sentment or animal courage. He said: "Put up thy
 24 sword."

Pale in the presence of his own momentous question,
 "What is Truth," Pilate was drawn into acquiescence
 27 ^{Pilate's} with the demands of Jesus' enemies. Pilate
^{question} was ignorant of the consequences of his awful
 decision against human rights and divine Love, knowing
 30 not that he was hastening the final demonstration of what
 life is and of what the true knowledge of God can do for
 man.

οἰαδήποτε ὕλική νοημοσύνη ἦταν ἀπόλυτα ἐσφαλμένη. Ὁ 1
 πόνος τῆς ἐγκατάλειψης καὶ τὰ ξύλα τῆς φανατικῆς ἀγνοίας
 τὸν κτύπησαν σκληρά. Οἱ μαθητές του κοιμόν- Ἡ Γεθσημανῆ 3
 ταν. Τούς εἶπε: «Δέν ἡδυνήθητε μίαν ὥραν νὰ ^{δοξάστηκε}
 ἀγρυπνήσετε μετ' ἐμοῦ;» Δέν μποροῦσαν νὰ ἀγρυπνήσουν
 μ' ἐκεῖνον πού, περιμένοντας καὶ παλεύοντας μὲ ἄφωνη ἀγω- 6
 νία, φρουροῦσε ἀγόγγυστα ὁλόκληρο τὸν κόσμο; Ἡ ἀνθρώ-
 πινη αὐτὴ λαχτάρα δέν ἱκανοποιήθηκε, κι ἔτσι ὁ Ἰησοῦς
 στράφηκε γιὰ πάντα ἀπὸ τὴ γῆ στὸν οὐρανό, ἀπὸ τὴν 9
 αἴσθησι τὴν Ψυχὴ.

Ποιὸς μαθητὴς — ἀπὸ τὸν πιὸ ἄσημο ὡς τὸν πιὸ σπου-
 δαῖο — μπορεῖ, ὅταν ἀναλογιστῇ τὸν ἰδρώτα τῆς ἀγωνίας 12
 ποῦ ἔπεσε σὰν ἅγια εὐλογία πάνω στὸ χορτάρι τῆς Γεθση-
 μανῆ, νὰ μουρμουρίζῃ ὅταν πίνη ἀπὸ τὸ ἴδιο ποτήρι καὶ νὰ
 σκεφτῇ, ἡ ἔστω καὶ νὰ ἐπιθυμήσῃ, νὰ ξεφύγῃ τὴν ἐξυψωτικὴ 15
 δοκιμασίᾳ μὲ τὴν ὁποία ἡ ἁμαρτία ἐκδικεῖται τὸν καταστροφέα
 της; Ἡ Ἀλήθεια καὶ ἡ Ἀγάπη παρέχουν ἐλάχιστες δάφνες
 προτοῦ ὁλοκληρώσῃ κανεὶς τὸ ἔργο τῆς ζωῆς του. 18

Ὁ Ἰούδας εἶχε τὰ ὄπλα τοῦ κόσμου. Ὁ Ἰησοῦς δέν εἶχε
 κανένα ἀπ' αὐτά, καὶ δὲ διάλεξε τὰ ἀμυντικὰ μέσα τοῦ κό-
 σμου. «Δέν ἤνοιξε τὸ στόμα αὐτοῦ». Ὁ μέγας Ἀμυντικὰ 21
 ἐρμηνευτὴς τῆς Ἀλήθειας καὶ τῆς Ἀγάπης ἔμεινε ^{ὄπλα}
 σιωπηλὸς μπροστὰ στὸ φθόνο καὶ τὸ μίσος. Ὁ Πέτρος θὰ
 ἤθελε νὰ χτυπήσῃ τοὺς ἐχθροὺς τοῦ Διδασκάλου του, ἀλλὰ ὁ 24
 Ἰησοῦς τοῦ τὸ ἀπαγόρευσε καὶ ἐπιτίμησε ἔτσι τὴ μνησικακία
 ἡ τὸ ζωικὸ θάρρος. Εἶπε: «Βάλε τὴν μάχαιράν σου εἰς τὴν
 θήκην». 27

Ὁ Πιλάτος, ποὺ χλώμιασε ἐξαιτίας τῆς βαρυσήμαντης
 ἐρώτησής του, «τί εἶναι Ἀλήθεια;», ὑποχώρησε στὶς ἀξιώ-
 σεις τῶν ἐχθρῶν τοῦ Ἰησοῦ. Ὁ Πιλάτος ἀγνοοῦσε Ἡ ἐρώτηση 30
 τίς συνέπειες τῆς τρομερῆς ἀπόφασής του κατὰ ^{τοῦ Πιλάτου}
 τῶν ἀνθρώπων δικαιομάτων καὶ τῆς θείας Ἀγάπης, δέν
 ἐγνώριζε ὅτι ἐπιτάχυνε τὴν τελικὴ ἀπόδειξη τοῦ τί εἶναι ἡ 33
 ζωὴ καὶ τοῦ τί ἡ ἀληθινὴ γνώσι τοῦ Θεοῦ μπορεῖ νὰ κάνῃ
 γιὰ τὸν ἄνθρωπο.

1 The women at the cross could have answered Pilate's
 question. They knew what had inspired their devotion,
 3 winged their faith, opened the eyes of their understand-
 ing, healed the sick, cast out evil, and caused the disciples
 to say to their Master: "Even the devils are subject
 6 unto us through thy name."

Where were the seventy whom Jesus sent forth? Were
 all conspirators save eleven? Had they forgotten the
 9 Students' ingratitude great exponent of God? Had they so soon lost
 sight of his mighty works, his toils, privations,
 sacrifices, his divine patience, sublime courage, and unre-
 12 quited affection? O, why did they not gratify his last
 human yearning with one sign of fidelity?

The meek demonstrator of good, the highest instruc-
 15 tor and friend of man, met his earthly fate alone with
Heaven's sentinel God. No human eye was there to pity, no
 arm to save. Forsaken by all whom he had
 18 blessed, this faithful sentinel of God at the highest
 post of power, charged with the grandest trust of
 heaven, was ready to be transformed by the renewing
 21 of the infinite Spirit. He was to prove that the Christ
 is not subject to material conditions, but is above the
 reach of human wrath, and is able, through Truth,
 24 Life, and Love, to triumph over sin, sickness, death, and
 the grave.

The priests and rabbis, before whom he had meekly
 27 walked, and those to whom he had given the highest
Cruel contumely proofs of divine power, mocked him on the
 cross, saying derisively, "He saved others;
 30 himself he cannot save." These scoffers, who turned
 "aside the right of a man before the face of the Most
 High," esteemed Jesus as "stricken, smitten of God."

Οἱ γυναῖκες ποὺ στάθηκαν μπροστὰ στὸ σταυρὸ θὰ μπο- 1
ροῦσαν νὰ ἀπαντήσουν στὸ ἐρώτημα τοῦ Πιλάτου. Ἦξεραν 1
τί ἦταν ἐκεῖνο ποὺ ἐνέπνευσε τὴν ἀφοσίωσή τους, ἔδωσε φτερά 3
στὴν πίστη τους, ἀνοίξε τὰ μάτια τῆς νόησής τους, θερά-
πεισε τοὺς ἀσθενεῖς, ἐξέβαλε τὸ κακὸ καὶ ἔκαμε τοὺς μαθητὲς 6
νὰ ποῦν στὸ Διδάσκαλό τους: «Καὶ τὰ δαιμόνια ὑποτάσσονται 6
εἰς ἡμᾶς ἐν τῷ ὀνόματί σου».

Ποῦ ἦταν οἱ ἐβδομήντα ποὺ ἀπόστειλε ὁ Ἰησοῦς; Ἦταν 9
ὅλοι συνωμότες ἐκτὸς ἀπὸ τοὺς ἑντεκα; Εἶχαν ξεχάσει τὸ 9
μεγάλο ἐρμηνευτὴ τοῦ Θεοῦ; Εἶχαν λησμονήσει Ἡ ἀχαριστία
τόσο γρήγορα τὰ θαυμαστά του ἔργα, τοὺς μό- τῶν μαθητῶν
χθους του, τὶς στερήσεις του, τὶς θυσίες του, τὴ θεία ὑπομονή 12
του, τὸ ὑπέροχο θάρρος του καὶ τὴν ἀγάπη του, ποὺ δέ
βρῆκε ἀνταπόκριση; Ἀχ, γιατί νὰ μὴν ἱκανοποιήσουν τὴν
τελευταία ἀνθρώπινη ἐπιθυμία του ἔστω καὶ μ' ἓνα δείγμα 15
πιστότητας;

Ἐκεῖνος ποὺ ἀπόδειξε μὲ πραότητα τὸ καλὸ, ὁ καλῦτερος 8
καθοδηγητὴς καὶ φίλος τοῦ ἀνθρώπου, ἀντιμετώπισε τὴν 18
ἐπίγεια μοῖρα του μόνος μὲ τὸ Θεό. Κανένα ἀν- Φρουρὸς τοῦ
θρώπινο μάτι δὲν ἦταν ἐκεῖ γιὰ νὰ τὸν σπلاχνι- οὐρανοῦ
στῇ, κανένα χέρι γιὰ νὰ τὸν σώσει. Ἐγκαταλειμμένος ἀπ' 21
ὅλους ὅσους εἶχε εὐεργετήσει, ὁ πιστὸς αὐτὸς φρουρός, ποὺ
ὁ Θεὸς εἶχε τοποθετήσῃ στὸ ἀνώτερο ὑπουργεῖο τῆς δύναμης
καὶ ἐπιφορτίσει μὲ τὴν πιὸ μεγαλειώδη οὐράνια παρακατα- 24
θήκη, ἦταν ἑτοιμος νὰ μεταμορφωθῇ μὲ τὴν ἀνακαινιστικὴ
δύναμη τοῦ ἁπείρου Πνεύματος. Ἐπρόκειτο νὰ ἀποδείξῃ ὅτι 27
ὁ Χριστὸς δὲν ὑπόκειται σὲ ὑλικὲς καταστάσεις, ἀλλ' ὅτι εἶναι 27
ἀπρόσβλητος ἀπὸ τὴν ἀνθρώπινη ὀργὴ καὶ ἱκανός, μὲ τὴν
Ἀλήθεια, τὴ Ζωὴ καὶ τὴν Ἀγάπη, νὰ κατανικήσῃ τὴν ἀμαρ- 30
τία, τὴν ἀρρώστια, τὸ θάνατο καὶ τὸ τάφο.

Οἱ ἱερεῖς καὶ οἱ ραβῖνοι, ἐνώπιον τῶν ὁποίων εἶχε βαδίσει 8
μὲ ταπεινοφροσύνη, καὶ ἐκεῖνοι στοὺς ὁποίους εἶχε δώσει 8
τὶς μεγαλύτερες ἀποδείξεις τῆς θείας δύναμης τὸν Σκληρὸς 33
περιγελοῦσαν ὅταν ἦταν πάνω στὸ σταυρὸ, λέ- ἐμπαιγμός
γοντας κοροϊδευτικά: «Ἄλλους ἔσωσεν, ἑαυτὸν δὲν δύναται 36
νὰ σώσῃ». Οἱ σαρκαστὲς αὐτοί, ποὺ «διέστρεφον κρίσιν 36
ἀνθρώπου κατέναντι τοῦ προσώπου τοῦ Ὑψίστου», νόμιζαν
ὅτι ὁ Ἰησοῦς ἦταν «τετραυματισμένος, πεπληγμένος ὑπὸ

- 1 "He is brought as a lamb to the slaughter, and as a sheep
before her shearers is dumb, so he openeth not his mouth."
3 "Who shall declare his generation?" Who shall decide
what truth and love are?

The last supreme moment of mockery, desertion, tor-
6 ture, added to an overwhelming sense of the magnitude
of his work, wrung from Jesus' lips the awful
A cry of despair cry, "My God, why hast Thou forsaken me?"
9 This despairing appeal, if made to a human parent, would
impugn the justice and love of a father who could with-
hold a clear token of his presence to sustain and bless so
12 faithful a son. The appeal of Jesus was made both to
his divine Principle, the God who is Love, and to himself,
Love's pure idea. Had Life, Truth, and Love forsaken
15 him in his highest demonstration? This was a startling
question. No! They must abide in him and he in them,
or that hour would be shorn of its mighty blessing for the
18 human race.

If his full recognition of eternal Life had for a mo-
ment given way before the evidence of the bodily senses,
21 what would his accusers have said? Even
Divine Sci- what they did say, — that Jesus' teachings
ence misun- were false, and that all evidence of their cor-
derstood rectness was destroyed by his death. But this saying
24 could not make it so.

The burden of that hour was terrible beyond human
27 conception. The distrust of mortal minds, disbelieving
the purpose of his mission, was a million
The real pillory times sharper than the thorns which pierced
30 his flesh. The real cross, which Jesus bore up the hill
of grief, was the world's hatred of Truth and Love. Not
the spear nor the material cross wrung from his faithful

Θεοῦ». «Ἐφέρθη ὡς ἀρνίον ἐπὶ σφαγὴν, καὶ ὡς πρόβατον 1
ἔμπροσθεν τοῦ κείροντος αὐτὸ ἄφωνον, οὕτω δὲν ἤνοιξε τὸ
στόμα αὐτοῦ». «Τὴν γενεὰν αὐτοῦ τίς θὰ διηγηθῇ;» Ποιὸς 3
θὰ κρίνῃ τί εἶναι ἀλήθεια καὶ ἀγάπη;

Ἡ ἀποκορύφωσι τοῦ ἐμπαιγμοῦ, τῆς ἐγκατάλειψης, τοῦ 6
μαρτυρίου, μαζί με τὴν ἀκαταμάχητη συναισθήσει τοῦ με-
γαλείου τοῦ ἔργου του, ἀπόσπασαν ἀπὸ τὰ χεῖλη- ^{Κραυγὴ}
τοῦ Ἰησοῦ τὴ φοβερὴ κραυγὴ: «Θεέ μου, διατί με ^{ἀπελπίσας}
ἐγκατέλειπες;» Ἄν ἡ ἀπελπιστικὴ αὕτὴ ἐπὶ κλήσι ἀπευθυ- 9
νόταν σ' ἓναν ἀνθρώπινο πατέρα, θὰ μᾶς ἔκανε νὰ ἀμφιβάλ-
λουμε γιὰ τὴ δικαιοσύνη καὶ τὴν ἀγάπην τοῦ πατέρα ἐκείνου
ποῦ δὲ θὰ ἤθελε νὰ δώσῃ σαφεῖς ἐνδείξεις τῆς παρουσίας του 12
γιὰ νὰ ὑποστηρίξῃ καὶ νὰ εὐλογήσῃ ἓναν τόσο πιστὸ γυιό.
Ἡ ἐπὶ κλήσι τοῦ Ἰησοῦ ἀπευθυνόταν τόσο στὴ θεία του
Ἀρχή, τὸ Θεὸ ποῦ εἶναι Ἀγάπη, ὅσο καὶ στὸν ἴδιο τὸν 15
ἑαυτὸ του, τὴν ἀγνὴ ἰδέα τῆς Ἀγάπης. Τὸν εἶχαν ἐγκατα-
λείψει ἡ Ζωή, ἡ Ἀλήθεια καὶ ἡ Ἀγάπη στὴν πιὸ μεγάλῃ
του ἀπόδειξι; Μιὰ τέτοια ἐρώτησις ἦταν καταπληκτικὴ. 18
Ὁχι! Ἐπρεπε νὰ μείνουν μ' αὐτὸν κι αὐτὸς μ' αὐτές, εἰδάλλως
ἡ ὥρα ἐκείνη δὲ θὰ εἶχε εὐεργετήσῃ τόσο πολὺ τὸ ἀνθρώπινο
γένος. 21

Ἄν ἡ τέλεια ἐκ μέρους τοῦ ἀναγνώρισι τῆς αἰώνιας Ζωῆς
εἶχε ὑποχωρήσει ἔστω καὶ γιὰ μιὰ στιγμὴ στὴ μαρτυρία τῶν
σωματικῶν αἰσθήσεων, τί θὰ ἔλεγαν οἱ κατήγοροί ^{Παρανόση} 24
του; Αὐτὸ ἀκριβῶς ποῦ εἶπαν — ὅτι δηλαδὴ ^{τῆς θείας}
οἱ διδασκαλίαι τοῦ Ἰησοῦ δὲν ἦταν σωστὲς καὶ ^{Ἐπιστήμης}
ὅτι κάθε ἐνδειξη ὅτι ἦταν σωστὲς εἶχε ἐξαλειφθῇ μετὰ τὸ θάνατό 27
του. Ἀλλὰ τὰ λόγια αὐτὰ δὲν μπορούσαν νὰ ἀλλάξουν τὴν
πραγματικότητα.

Τὸ φορτίο τῆς ὥρας ἐκείνης ἦταν τρομερώτερο ἀπ' ὅ,τι 30
μπορεῖ νὰ συλλάβῃ ὁ νοῦς τοῦ ἀνθρώπου. Ἡ δυσπιστία
τῶν θνητῶν νοῶν, ποῦ δὲν πίστευαν στὸ σκοπὸ ^{Ὁ πραγματι-} 33
τῆς ἀποστολῆς του, ἦταν χίλιες φορές πιὸ ὀδυ- ^{κὸς δημόσιος}
νηρὴ ἀπὸ τὰ ἀγκάθια ποῦ τρυποῦσαν τὴ σάρκα ^{ἐξευτελισμός}
του. Ὁ πραγματικὸς σταυρὸς, ποῦ σήκωσε ὁ Ἰησοῦς ἀνε-
βαίνοντας τὸ λόφο τῆς θλίψεως, ἦταν τὸ μίσος τοῦ κόσμου 36
ἐναντίον τῆς Ἀλήθειας καὶ τῆς Ἀγάπης. Οὔτε ἡ λόγχη
οὔτε ὁ ὑλικὸς σταυρὸς ἀπόσπασαν ἀπὸ τὰ πιστὰ του χεῖλη

1 lips the plaintive cry, "*Eloi, Eloi, lama sabachthani?*" It was the possible loss of something more important than
 3 human life which moved him, — the possible misapprehension of the sublimest influence of his career. This dread added the drop of gall to his cup.

6 Jesus could have withdrawn himself from his enemies. He had power to lay down a human sense of life for his
 9 ^{Life-power} ^{indestructible} spiritual identity in the likeness of the divine; but he allowed men to attempt the destruction of the mortal body in order that he might furnish
 12 the proof of immortal life. Nothing could kill this Life of man. Jesus could give his temporal life into his
 15 enemies' hands; but when his earth-mission was accomplished, his spiritual life, indestructible and eternal, was found forever the same. He knew that matter had
 18 no life and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished.

His consummate example was for the salvation of us all, but only through doing the works which he did and
 21 ^{Example for} ^{our salvation} taught others to do. His purpose in healing was not alone to restore health, but to demonstrate his divine Principle. He was inspired by God, by
 24 Truth and Love, in all that he said and did. The motives of his persecutors were pride, envy, cruelty, and vengeance, inflicted on the physical Jesus, but aimed at the divine Principle, Love, which rebuked their sensuality.

Jesus was unselfish. His spirituality separated him from sensuousness, and caused the selfish materialist
 30 to hate him; but it was this spirituality which enabled Jesus to heal the sick, cast out evil, and raise the dead.

τῇ γοερῇ κραυγῇ: «Ἐλωί, Ἐλωί, λαμᾶ σαβαχθανί;» Ἡ 1
πιθανότητα ὅτι μποροῦσε νὰ χαθῇ κάτι σημαντικότερο ἀπὸ 2
τὴν ἀνθρώπινη ζωὴ ἦταν ἐκεῖνο ποὺ τὸν συγκλόνισε — ἡ 3
πιθανότητα νὰ παρανοηθῇ ἡ ὑπέροχη ἐπιρροὴ τῆς σταδιο-
δρομίας του. Ὁ φόβος αὐτὸς πρόσθεσε τὴ σταγὸνα τῆς 4
χολῆς στὸ ποτήρι του. 5

Ὁ Ἰησοῦς μποροῦσε νὰ γλυτώσῃ ἀπὸ τοὺς ἐχθροὺς του. 6
Εἶχε τὴν ἐξουσία νὰ θυσιάσῃ μιὰν ἀνθρώπινη αἴσθησι ζωῆς 7
γιά χάρι τῆς πνευματικῆς του ἀτομικότητος ποὺ 8
ἦταν ὅμοια μὲ τὸ θεῖο· ἀλλὰ ἐπέτρεψε στοὺς ἀν- 9
θρώπους νὰ ἀποπειραθοῦν νὰ καταστρέψουν τὸ 10
θνητὸ σῶμα γιὰ νὰ ἀποδείξῃ τὴν ἀθάνατη ζωὴ. Τίποτε δὲν 12
μποροῦσε νὰ θανατώσῃ αὐτὴ τὴ Ζωὴ τοῦ ἀνθρώπου. Ὁ 13
Ἰησοῦς μποροῦσε νὰ παραδώσῃ τὴν πρόσκαιρη ζωὴ του 14
στὰ χέρια τῶν ἐχθρῶν του· ἀλλ' ὅταν ἡ ἀποστολὴ του στὴ 15
γῆ ἐκπληρώθηκε, ἡ πνευματικὴ του ζωὴ, ἀκατάστροπτη καὶ 16
αἰώνια, ἀποδείχτηκε ὅτι ἦταν γιὰ πάντα ἡ ἴδια. Ἦξερε ὅτι 17
ἡ ὕλη δὲν εἶχε ζωὴ καὶ ὅτι ἡ πραγματικὴ Ζωὴ εἶναι ὁ Θεός· 18
ἐπομένως δὲν ἦταν δυνατὸ νὰ χωριστῇ ἀπὸ τὴν πνευματικὴ 19
του Ζωὴ, ὅπως ἀκριβῶς δὲν ἦταν δυνατὸ νὰ ἐξαλειφτῇ καὶ 20
ὁ Θεός. 21

Τὸ τέλειο παράδειγμά του ἦταν γιὰ τὴ σωτηρίαν ὅλων 22
μας, ἀλλὰ μόνο ἂν κάνουμε τὰ ἔργα ποὺ ἔκαμε ἐκεῖνος καὶ 23
δίδαξε καὶ τοὺς ἄλλους νὰ κάνουν. Ὁ σκοπὸς του 24
ὅταν θεράπευε δὲν ἦταν μόνο νὰ ἀποκαταστήσῃ 25
τὴν υἰεῖα, ἀλλὰ καὶ νὰ ἀποδείξῃ τὴ θεῖα του 26
Ἀρχή. Ἐμπνεόταν ἀπὸ τὸ Θεό, ἀπὸ τὴν Ἀλήθεια καὶ τὴν 27
Ἀγάπην, σὲ καθετὶ ποὺ ἔλεγε κι ἔκανε. Τὰ κίνητρα τῶν 28
διωκτῶν του ἦταν ἀλαζονεία, φθόνος, σκληρότητα καὶ ἐκ- 29
δίκησι, ποὺ ἐπλητταν μὲν τὸ σωματικὸ Ἰησοῦ, ἀλλ' εἶχαν 30
γιὰ στόχο τοὺς τὴ θεῖα Ἀρχή, τὴν Ἀγάπην, ποὺ ἐπιτιμοῦσε 31
τὴ σαρκικότητά τους. 32

Ὁ Ἰησοῦς ἦταν ἀνιδιοτελής. Ἡ πνευματικότητά του τὸν 33
χώριζε ἀπὸ καθετὶ ποὺ εἶχε σχέσι μὲ τὴν αἴσθησιν καὶ ἔκανε 34
τὸν ἰδιοτελῆ ὑλιστὴ νὰ τὸν μισῇ· ἀλλ' ἡ πνευματικότης 35
αὐτῇ ἦταν ἐκεῖνο ποὺ ἔκανε τὸν Ἰησοῦ ἱκανὸ νὰ θεραπεύῃ 36
τοὺς ἀσθενεῖς, νὰ ἐκβάλλῃ τὸ κακὸ καὶ νὰ ἀνασταίνῃ τοὺς 37
νεκρούς. 38

Ἡ δύναμις τῆς
Ζωῆς εἶναι
ἀκατάστροπτη

Παράδειγμα
γιὰ τὴ σωτη-
ρίαν μας

- 1 From early boyhood he was about his "Father's business." His pursuits lay far apart from theirs. His master was Spirit; their master was matter. He served God; they served mammon. His affections were pure; theirs were carnal. His senses drank in the spiritual evidence of health, holiness, and life; their senses testified oppositely, and absorbed the material evidence of sin, sickness, and death.
- 9 Their imperfections and impurity felt the ever-present rebuke of his perfection and purity. Hence the world's hatred of the just and perfect Jesus, and the prophet's foresight of the reception error would give him. "Despised and rejected of men," was Isaiah's graphic word concerning the coming Prince of Peace.
- 12 Purity's rebuke Herod and Pilate laid aside old feuds in order to unite in putting to shame and death the best man that ever trod the globe. To-day, as of old, error and evil again make common cause against the exponents of truth.

- The "man of sorrows" best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love. The highest earthly representative of God, speaking of human ability to reflect divine power, prophetically said to his disciples, speaking not for their day only but for all time:
- 21 Saviour's prediction "He that believeth on me, the works that I do shall he do also;" and "These signs shall follow them that believe."

- The accusations of the Pharisees were as self-contradictory as their religion. The bigot, the debauchee, the hypocrite, called Jesus a glutton and a wine-bibber. They said: "He casteth out devils
- 30 Defamatory accusations

Ἀπὸ μικρὸ παιδί καταγινόταν μὲ «τὰ τοῦ Πατρὸς του». 1
 Οἱ ἐπιδιώξεις του ἦταν πολὺ διαφορετικὲς ἀπὸ τὶς δικές τους.
 Ὁ κύριός του ἦταν τὸ Πνεῦμα· ὁ δικός τους κύριος 3
 ἦταν ἡ ὕλη. Αὐτὸς ὑπηρετοῦσε τὸ Θεό· ἐκεῖνοι ^{Ἡ ἀσχολία τοῦ Διδα- σκάλου}
 ὑπηρετοῦσαν τὸ μαμμωνᾶ. Τὰ αἰσθήματά του 6
 ἦταν ἀγνὰ· τὰ δικά τους ἦταν σαρκικά. Οἱ αἰσθήσεις του
 ἔπιναν τὸ πνευματικὸ τεκμήριο τῆς υγείας, τῆς ἀγιότητος
 καὶ τῆς ζωῆς· οἱ δικές τους αἰσθήσεις βεβαίωναν τὸ ἀντίθετο
 καὶ ἀπορροφοῦσαν τὸ ὑλικὸ τεκμήριο τῆς ἁμαρτίας, τῆς 9
 ἀσθένειας καὶ τοῦ θανάτου.

Ἐπειδὴ ἦταν ἀτελεῖς καὶ διαφθαρμένοι ἐνοιωθάν ὅτι πάντοτε
 τοὺς ἐπιτιμοῦσε ἡ δική του τελειότητα καὶ ἀγνότητα. Γι' 12
 αὐτὸ ὁ κόσμος μίσησε τὸ δίκαιο καὶ τέλειο Ἰησοῦ
 καὶ ὁ προφήτης πρόβλεψε τὴν ὑποδοχὴ πού θὰ ^{Ἡ ἐπιτίμηση τῆς ἀγνότη- τας}
 τοῦ ἔκανε ἡ πλάνη. «Καταπεφρονημένος καὶ ἀπερ- 15
 ριμμένος ὑπὸ τῶν ἀνθρώπων» ἦταν τὰ λόγια μὲ τὰ ὁποῖα ὁ
 Ἡσαΐας ἔχει περιγράψει τὸν ἐρχομὸ τοῦ Ἀρχοντα τῆς εἰρήνης.
 Ὁ Ἡρώδης καὶ ὁ Πιλάτος παραμέρισαν τὶς παλιές τους διχό- 18
 νοιες γιὰ νὰ ἐξευτελίσουν καὶ θανατώσουν μαζί τὸν καλύτερο
 ἄνθρωπο πού περπάτησε ποτὲ στὴ γῆ. Σήμερα, ὅπως καὶ
 τὸν παλιὸ καιρὸ, ἡ πλάνη καὶ τὸ κακὸ συνεργάζονται καὶ 21
 πάλι ἐναντίον τῶν ἐρμηνευτῶν τῆς ἀλήθειας.

Ὁ «ἄνθρωπος τῶν θλίψεων» καταλάβαινε πάρα πολὺ καλὰ
 τὴν ἀνυπαρξία τῆς ὑλικῆς ζωῆς καὶ νοημοσύνης καὶ τὴν 24
 ἐπιβλητικὴ πραγματικότητά τοῦ Θεοῦ, τοῦ κα- ^{Ἡ προφητεία τοῦ Σωτήρα}
 λοῦ, πού περικλείει τὰ πάντα. Αὐτὰ ἦταν τὰ δυὸ ^{Ἡ προφητεία τοῦ Σωτήρα}
 κύρια σημεῖα τῆς Νοοθεραπευτικῆς, ἢ τῆς Χριστιανικῆς Ἐπι- 27
 στήμης, πού τὸν ὅπλισαν μὲ Ἀγάπη. Ὁ ὕψιστος ἀντι-
 πρόσωπος τοῦ Θεοῦ πάνω στὴ γῆ εἶπε προφητικὰ στοὺς
 μαθητές του, μιλώντας γιὰ τὴν ἰκανότητα πού ἔχει ὁ ἄνθρω- 30
 πος νὰ ἀντανakλᾷ τὴ θεία δύναμη καὶ ἔχοντας ὑπόψη του
 ὅχι μόνον τὴν ἐποχὴ τους ἀλλὰ ὅλες τὶς ἐποχές: «Ὅστις πι-
 στεύει εἰς ἐμέ, τὰ ἔργα τὰ ὁποῖα κάμνω καὶ ἐκεῖνος θὰ κάμῃ» 33
 καὶ «σημεῖα εἰς τοὺς πιστεύσαντας θὰ παρακολουθήσωσι
 ταῦτα».

Οἱ κατηγορίες τῶν Φαρισαίων ἦταν τόσο ^{Συκοφαντικὲς 36}
 ἀντιφατικὲς ὅσο καὶ ἡ θρησκεία τους. Οἱ φανατι- ^{κατηγορίες}
 κοί, οἱ ἀκόλαστοι, οἱ ὑποκριτές, ὀνόμαζαν τὸν Ἰησοῦ φαγὰ

1 through Beelzebub," and is the "friend of publicans and
 sinners." The latter accusation was true, but not in their
 3 meaning. Jesus was no ascetic. He did not fast as did
 the Baptist's disciples; yet there never lived a man so far
 removed from appetites and passions as the Nazarene.
 6 He rebuked sinners pointedly and unflinchingly, because
 he was their friend; hence the cup he drank.

The reputation of Jesus was the very opposite of his
 9 character. Why? Because the divine Principle and
 Reputation and character practice of Jesus were misunderstood. He
 was at work in divine Science. His words
 12 and works were unknown to the world because above
 and contrary to the world's religious sense. Mortals be-
 lieved in God as humanly mighty, rather than as divine,
 15 infinite Love.

The world could not interpret aright the discomfort
 which Jesus inspired and the spiritual blessings which
 18 Inspiring might flow from such discomfort. Science
 discontent shows the cause of the shock so often pro-
 duced by the truth, — namely, that this shock arises from
 21 the great distance between the individual and Truth.
 Like Peter, we should weep over the warning, instead of
 denying the truth or mocking the lifelong sacrifice which
 24 goodness makes for the destruction of evil.

Jesus bore our sins in his body. He knew the
 mortal errors which constitute the material body, and
 27 Bearing could destroy those errors; but at the time
 our sins when Jesus felt our infirmities, he had not
 conquered all the beliefs of the flesh or his sense of ma-
 30 terial life, nor had he risen to his final demonstration of
 spiritual power.

Had he shared the sinful beliefs of others, he would

καὶ οἰνοπότη. Ἔλεγαν: «Διὰ τοῦ Βεελζεβούλ . . . ἐκβάλλει 1
τὰ δαιμόνια» καὶ εἶναι «φίλος τελωνῶν καὶ ἀμαρτωλῶν». Ἡ 2
τελευταία αὐτῇ κατηγορία ἦταν ἀληθινή, ἀλλ' ὅχι μὲ τῇ 3
σημασία πού τῆς ἀπέδιδαν ἐκεῖνοι. Ὁ Ἰησοῦς δὲν ἦταν 4
ἀσκητής. Δὲ νήστευε ὅπως οἱ μαθητὲς τοῦ Ἰωάννου τοῦ Βα- 5
πτιστοῦ· καὶ ὁμως δὲν ἔζησε ποτὲ ἄνθρωπος τόσο μακριὰ 6
ἀπὸ τὶς ὁρέξεις καὶ τὰ πάθη ὅσο ὁ Ναζωραῖος. Ἐπιτιμοῦσε 7
τοὺς ἀμαρτωλοὺς αὐστηρὰ καὶ ἀμείλικτα ἐπειδὴ ἦταν φίλος 8
τους· γι' αὐτὸ καὶ ἦπιε τὸ ποτήρι. 9

Ἡ φήμη τοῦ Ἰησοῦ ἦταν ἀκριβῶς τὸ ἀντίθετο τοῦ χα-
ρακτήρα του. Γιατί; Ἐπειδὴ παραξηγήθηκαν ἡ θεία Ἀρχὴ 10
καὶ τὰ ἔργα τοῦ Ἰησοῦ. Ἐργαζόταν στὴ θεία ^{Φήμη καὶ} 11
Ἐπιστήμη. Τὰ λόγια καὶ τὰ ἔργα του ἦταν ^{χαρακτήρας} 12
ἄγνωστα στὸν κόσμος, γιατί ξεπερνοῦσαν τὴ θρησκευτικὴ ἀντί-
ληψη αὐτοῦ καὶ ἦταν ἀντίθετα μ' αὐτή. Οἱ θνητοὶ πίστευαν 15
ὅτι ὁ Θεὸς ἦταν δυνατὸς σύμφωνα μὲ τὰ ἀνθρώπινα κριτήρια,
ὅχι ὅτι ἦταν θεία καὶ ἄπειρη Ἀγάπη.

Ὁ κόσμος δὲν μποροῦσε νὰ ἐξηγήσῃ σωστὰ τὴ στενοχώρια 18
πού προκαλοῦσε ὁ Ἰησοῦς καὶ τὸ πνευματικὸ καλὸ πού 19
μποροῦσε νὰ προκύψῃ ἀπὸ μιὰ τέτοια στενοχώ-
ρια. Ἡ Ἐπιστήμη μᾶς δείχνει τὴν αἰτία τῆς τα- ^{Δυσἀρέσκεια} 20
ραχῆς πού τόσο συχνὰ προξενεῖ ἡ ἀλήθεια — δηλαδή, ὅτι ^{πού ἐμπνέει} 21
ἡ ταραχὴ αὐτῇ προέρχεται ἀπὸ τὴ μεγάλη ἀπόσταση πού
ὑπάρχει ἀνάμεσα στὸ ἄτομο καὶ τὴν Ἀλήθεια. Ἡ προειδο- 24
ποίηση θὰ ἔπρεπε νὰ μᾶς κάνῃ νὰ κλάψουμε, ὅπως ἔκλαψε
καὶ ὁ Πέτρος, ἀντὶ νὰ ἀρνηθοῦμε τὴν ἀλήθεια ἢ νὰ κοροϊ-
δεύουμε τὴν ισόβια θυσία πού κάνει ἡ καλοσύνη γιὰ νὰ 27
ἐξαλείψῃ τὸ κακόν.

Ὁ Ἰησοῦς βάσταξε τὶς ἀμαρτίες μας στὸ σῶμα του.
Ἦξερε τὶς θνητὲς πλάνες πού ἀποτελοῦν τὸ ὑλικὸ σῶμα καὶ 30
μποροῦσε νὰ καταστρέψῃ τὶς πλάνες αὐτές· ἀλλὰ ^{Βάσταξε τὶς} 31
τὸν καιρὸ πού ὁ Ἰησοῦς ἔνοιωσε τὶς ἀδυναμίες μας ^{ἀμαρτίες μας} 32
δὲν εἶχε ὑπερνικήσει ὅλες τὶς δοξασίες τῆς σάρκας ἢ τὴν ἀν- 33
τίληψή του γιὰ τὴν ὑλικὴ ζωὴ, οὔτε εἶχε ὑψωθῇ στὴν τελικὴ
του ἀπόδειξη τῆς πνευματικῆς δύναμης.

Ἄν εἶχε συμμεριστῇ τὶς ἀμαρτωλὲς δοξασίες τῶν ἄλλων, 36

1 have been less sensitive to those beliefs. Through the
 magnitude of his human life, he demonstrated the divine
 3 Life. Out of the amplitude of his pure affection, he defined Love. With the affluence of Truth, he vanquished error. The world acknowledged not his righteousness,
 6 seeing it not; but earth received the harmony his glorified example introduced.

Who is ready to follow his teaching and example? All
 9 must sooner or later plant themselves in Christ, the true
 idea of God. That he might liberally pour
 Inspiration of sacrifice his dear-bought treasures into empty or sin-
 12 filled human storehouses, was the inspiration of Jesus' intense human sacrifice. In witness of his divine commission, he presented the proof that Life, Truth, and
 15 Love heal the sick and the sinning, and triumph over death through Mind, not matter. This was the highest proof he could have offered of divine Love. His hearers
 18 understood neither his words nor his works. They would not accept his meek interpretation of life nor follow his example.

21 His earthly cup of bitterness was drained to the dregs. There adhered to him only a few unpretentious
 friends, whose religion was something more
 Spiritual friendship than a name. It was so vital, that it enabled them to understand the Nazarene and to share
 24 the glory of eternal life. He said that those who followed him should drink of his cup, and history has confirmed the prediction.

If that Godlike and glorified man were physically on
 earth to-day, would not some, who now profess to love him, reject him? Would they
 30 Injustice to the Saviour not deny him even the rights of humanity, if he enter-

θὰ ἦταν λιγότερο εὐαίσθητος σ' αὐτὲς τὶς δοξασίες. Μὲ τὸ 1
 μεγαλεῖο τῆς ἀνθρώπινης ζωῆς του ἀπόδειξε τῇ θεῖα Ζωῇ.
 Μὲ τὸν πλοῦτο τῆς ἀγνῆς στοργῆς του ἔδωσε τὸν ὀρισμὸ τῆς 3
 Ἀγάπης. Μὲ τὴν ἀφθονία τῆς Ἀλήθειας νίκησε τὴν πλάνη.
 Ὁ κόσμος δὲν ἀναγνώρισε τὴ δικαιοσύνη του, γιατί δὲν τὴν
 ἔβλεπε· ἀλλὰ ἡ γῆ δέχτηκε τὴν ἀρμονία ποὺ ἐγκαινίασε τὸ 6
 λαμπρὸ παράδειγμά του.

Ποιὸς εἶναι ἔτοιμος νὰ ἀκολουθήσῃ τῇ διδασκαλίᾳ καὶ τὸ
 παράδειγμά του; Ἀργὰ ἡ γρήγορα, ὅλοι πρέπει νὰ ρι- 9
 ζωθοῦν στὸ Χριστό, τὴν ἀληθινὴ ἰδέα τοῦ Θεοῦ. Ἡ ἐμπνευση
 Ἐκεῖνο ποὺ ἐνέπνευσε τὴν ὑπέρτατη ἀνθρώπινη τῆς θυσίας
 θυσία τοῦ Ἰησοῦ ἦταν ἡ ἐπιθυμία του νὰ χύσῃ ἄφθονα τοὺς 12
 ἀκριβοαγορασμένους θησαυροὺς του μέσα σὲ ἄδειες, ἡ γε-
 μάτες ἀπὸ ἁμαρτίες, ἀνθρώπινες ἀποθῆκες. Γιὰ νὰ βεβαιώσῃ
 τῇ θεῖα του ἀποστολή, παρουσίασε τὴν ἀπόδειξη ὅτι ἡ Ζωή, 15
 ἡ Ἀλήθεια καὶ ἡ Ἀγάπη θεραπεύουν τοὺς ἀρρώστους καὶ
 τοὺς ἀμαρτωλοὺς καὶ νικοῦν τὸ θάνατο μὲ τὸ Νοῦ, ὅχι μὲ τὴν
 ὕλη. Αὐτὴ ἦταν ἡ πιὸ μεγάλη ἀπόδειξη τῆς θεῖας Ἀγάπης 18
 ποὺμποροῦσε νὰ προσφέρῃ. Οἱ ἀκροατές του οὔτε τὰ λόγια
 του κατάλαβαν οὔτε τὰ ἔργα του. Δὲν ἤθελαν νὰ δεχτοῦν
 τὴ γλυκιὰ ἐρμηνεία ποὺ μᾶς ἔδωσε γιὰ τὴ ζωὴ, οὔτε νὰ 21
 ἀκολουθήσουν τὸ παράδειγμά του.

Ἦπτε καὶ τὴν τελευταία σταγόνα τοῦ ἐπίγειου πικροῦ
 ποτηριοῦ του. Μόνο μερικοὶ μετριόφρονες φίλοι, γιὰ τοὺς 24
 ὁποίους ἡ θρησκεία ἦταν κάτι περισσότερο ἀπὸ Πνευματικὴ
 ἓνα ἀπλὸ ὄνομα, ἔμειναν πιστοὶ σ' αὐτόν. Γι' φιλία
 αὐτοὺς ἡ θρησκεία ἦταν τόσο ζωτικὴ, ὥστε τοὺς ἔκαμε ἱκα- 27
 νους νὰ καταλάβουν τὸ Ναζωραῖο καὶ νὰ συμμεριστοῦν τὴ
 δόξα τῆς αἰώνιας ζωῆς. Εἶπε ὅτι ὅσοι θὰ τὸν ἀκολουθοῦσαν
 θὰ ἔπιναν τὸ ποτήρι του, καὶ ἡ ἱστορία ἔχει ἐπιβεβαιώσῃ 30
 τὴν προφητεία αὐτή.

Ἄν ὁ θεὸς καὶ ἑνδοξος ἐκεῖνος ἄνθρωπος ἦταν σήμερα
 σωματικὰ στὴ γῆ, δὲ θὰ τὸν ἀποδοκίμαζαν μερικοὶ Ἀδίκη στὸ 33
 ἀπ' αὐτοὺς ποὺ τῶρα ἰσχυρίζονται ὅτι τὸν ἀγα- Σωτήρα
 ποῦν; Δὲ θὰ τοῦ ἀρνιόνταν ἀκόμα καὶ τὰ στοιχειώδη δικαιώ-

1 tained any other sense of being and religion than theirs?
The advancing century, from a deadened sense of the
3 invisible God, to-day subjects to unchristian comment and
usage the idea of Christian healing enjoined by Jesus; but
this does not affect the invincible facts.

6 Perhaps the early Christian era did Jesus no more
injustice than the later centuries have bestowed upon
the healing Christ and spiritual idea of being. Now
9 that the gospel of healing is again preached by the
wayside, does not the pulpit sometimes scorn it? But
that curative mission, which presents the Saviour in a
12 clearer light than mere words can possibly do, cannot be
left out of Christianity, although it is again ruled out of
the synagogue.

15 Truth's immortal idea is sweeping down the centuries,
gathering beneath its wings the sick and sinning. My
weary hope tries to realize that happy day, when man shall
18 recognize the Science of Christ and love his neighbor as
himself, — when he shall realize God's omnipotence and
the healing power of the divine Love in what it has done
21 and is doing for mankind. The promises will be ful-
filled. The time for the reappearing of the divine healing
is throughout all time; and whosoever layeth his earthly
24 all on the altar of divine Science, drinketh of Christ's
cup now, and is endued with the spirit and power of
Christian healing.

27 In the words of St. John: "He shall give you another
Comforter, that he may abide with you *forever*." This
Comforter I understand to be Divine Science.

ματα τοῦ ἀνθρώπου, ἂν εἶχε μιὰ ὁποιαδήποτε ἄλλη ἀντίληψη 1
 γιὰ τὸ εἶναι καὶ τῇ θρησκείᾳ διαφορετικὴ ἀπὸ τὴ δική τους; 3
 Ἐπειδὴ στὸν αἰῶνα ποὺ ζοῦμε ὁ κόσμος ἔχει μιὰν ἀπονεκρω-
 μένη ἀντίληψη γιὰ τὸν ἀόρατο Θεό, μεταχειρίζεται καὶ κρίνει 6
 σήμερα ἀντιχριστιανικὰ τὴν ιδέα τῆς χριστιανικῆς θεραπευ-
 τικῆς ποὺ ἐπέβαλε ὁ Ἰησοῦς· ἀλλ' αὐτὸ δὲν ἐπηρεάζει τὰ ἀκαταμάχητα γεγονότα.

Ἴσως ἡ πρώτη χριστιανικὴ ἐποχὴ νὰ μὴν ἀδίκησε περισσό- 9
 τερο τὸν Ἰησοῦ ἀπὸ ὅ,τι ἀδίκησαν οἱ κατοπινοὶ αἰῶνες τὸ 9
 Χριστὸ ποὺ θεραπεύει καὶ τὴν πνευματικὴν ιδέα τοῦ εἶναι.
 Τώρα ποὺ τὸ εὐαγγέλιο τῆς θεραπείας κηρύττεται πάλι στὴν 12
 ἄκρῃ τοῦ δρόμου, μήπως δὲν τὸ εἰρωνεύεται καμιά φορὰ ὁ 12
 ἄμβωνας; Ἀλλὰ ἡ θεραπευτικὴ αὐτὴ ἀποστολή, ποὺ πα-
 ρουσιάζει τὸ Σωτήρα καθαρότερα ἀπὸ ὅ,τι μποροῦν νὰ 15
 κάμουν μόνο τὰ λόγια, δὲν μπορεῖ νὰ μείνῃ ἔξω ἀπὸ τὸ χρι- 15
 στιανισμό, ἂν καὶ κλείνεται πάλι ἔξω ἀπὸ τὴ συναγωγὴ.

Ἡ ἀθάνατη ιδέα τῆς Ἀλήθειας διασχίζει ὀρμητικὰ τοὺς 18
 αἰῶνες, συνάζοντας κάτω ἀπὸ τίς φτεροῦγες τῆς τοὺς ἀσθενεῖς 18
 καὶ τοὺς ἁμαρτωλοὺς. Ἡ κουρασμένη μου ἐλπίδα προσπαθεῖ
 νὰ δῇ τὴν πραγματοποίησιν τῆς εὐτυχισμένης ἐκείνης μέρας 21
 ποὺ ὁ ἄνθρωπος θὰ ἀναγνωρίσῃ τὴν Ἐπιστὴμην τοῦ Χριστοῦ 21
 καὶ θὰ ἀγαπᾷ τὸν πλησίον του σὰν τὸν ἑαυτό του — τὴν
 ἡμέρα ποὺ θὰ κατανοήσῃ τὴν παντοδυναμίαν τοῦ Θεοῦ καὶ 24
 τὴν θεραπευτικὴν δύναμιν τῆς θείας Ἀγάπης σ' ὅ,τι ἔχει κάνει 24
 καὶ ἐξακολουθεῖ νὰ κάνῃ γιὰ τὴν ἀνθρωπότητα. Οἱ ὑποσχέ-
 σεις θὰ ἐκπληρωθοῦν. Ὁ καιρὸς γιὰ τὴν ἐκ νέου ἐμφάνισιν τῆς 27
 θείας θεραπευτικῆς παρουσιάζεται σὲ κάθε ἐποχῇ· καὶ ὅποιος 27
 καταθέτει ὅλα τὰ ἐγκόσμια στὸ βωμὸ τῆς θείας Ἐπιστῆμης
 πίνει ἀπὸ τὸ ποτήρι τοῦ Χριστοῦ τώρα καὶ προικίζεται μὲ 30
 τὸ πνεῦμα καὶ τὴν δύναμιν τῆς χριστιανικῆς θεραπευτικῆς. 30

Ὅπως λέει καὶ ὁ Ἅγιος Ἰωάννης: «Θὰ σᾶς δώσω ἄλλον 33
 Παράκλητον, διὰ νὰ μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα». Ξέρω 33
 ὅτι ὁ Παράκλητος αὐτὸς εἶναι ἡ Θεία Ἐπιστὴμη.

Chapter III

MARRIAGE

*What therefore God hath joined together, let not man put asunder.
In the resurrection they neither marry, nor are given in marriage, but
are as the angels of God in heaven. — JESUS.*

1 **W**HEN our great Teacher came to him for baptism,
John was astounded. Reading his thoughts, Jesus
3 added: "Suffer it to be so now: for thus it becometh us
to fulfil all righteousness." Jesus' concessions (in certain
cases) to material methods were for the advancement of
6 spiritual good.

Marriage is the legal and moral provision for genera-
tion among human kind. Until the spiritual creation
9 **Marriage** is discerned intact, is apprehended and under-
temporal stood, and His kingdom is come as in the vision
of the Apocalypse, — where the corporeal sense of crea-
12 tion was cast out, and its spiritual sense was revealed from
heaven, — marriage will continue, subject to such moral
regulations as will secure increasing virtue.

15 Infidelity to the marriage covenant is the social scourge
of all races, "the pestilence that walketh in darkness,
... the destruction that wasteth at noonday."

Fidelity
18 **required** The commandment, "Thou shalt not com-
mit adultery," is no less imperative than the one, "Thou
shalt not kill."

Κεφάλαιο Τρίτο

ΓΑΜΟΣ

*Ἐκεῖνο λοιπὸν τὸ ὁποῖον ὁ Θεὸς συνέζευξεν, ἄνθρωπος ἅς μὴ χωρίζῃ.
Ἐν τῇ ἀναστάσει οὔτε νυμφεύονται, οὔτε νυμφεύουσιν, ἀλλ' εἶναι ὡς
ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ. ΙΗΣΟΥΣ*

ΟΙΩΑΝΝΗΣ ἔμεινε κατάπληκτος ὅταν ὁ μέγας Διδά- 1
σκαλός μας πῆγε σ' αὐτὸν γιὰ νὰ βαπτιστῇ. Διαβά-
ζοντας τίς σκέψεις του, ὁ Ἰησοῦς εἶπε: «Ἄφες τώρα· διότι 3
οὕτως εἶναι πρέπον εἰς ἡμᾶς νὰ ἐκπληρώσωμεν πᾶσαν δι-
καιοσύνην». Οἱ παραχωρήσεις πού ἔκανε ὁ Ἰησοῦς (σὲ με-
ρικές περιπτώσεις) στὶς ὑλικές μεθόδους ἦταν γιὰ τὴν πρόοδο 6
τοῦ πνευματικοῦ καλοῦ.

Ὁ γάμος εἶναι ὁ νόμιμος καὶ ἠθικός θεσμός γιὰ τὴν ἀνα-
παραγωγή τοῦ ἀνθρώπινου γένους. Μέχρις ὅτου διακρίνουμε 9
ὅτι ἡ πνευματικὴ δημιουργία εἶναι ἄθικτη, μέχρις ὅτου τὴν ἀντιληφτοῦμε καὶ τὴν καταλάβουμε καὶ ^{Ὁ γάμος εἶναι πρόσκαιρος}
ἡ βασιλεία Του ἔλθῃ ὅπως στὸ ὄραμα τῆς Ἀποκάλυψης — 12
ὅπου ἡ σωματικὴ αἴσθησις τῆς δημιουργίας ἀποβλήθηκε καὶ
ἡ πνευματικὴ τῆς αἴσθησις ἀποκαλύφθηκε ἀπὸ τὸν οὐρανὸ
— ὁ γάμος θὰ ἐξακολουθῇ, καὶ θὰ ὑπόκειται σὲ ἠθικούς κα- 15
νονισμούς πού θὰ ἐξασφαλίζουν ὅλο καὶ περισσότερη ἀρετή.

Ἡ ἀπιστία στὸ συμβόλαιο τοῦ γάμου εἶναι ἡ κοινωνικὴ
μάστιγα ὅλων τῶν φυλῶν, «τὸ θανατικόν, τὸ ^{Ἀπαιτεῖται 18}
ὁποῖον περιπατεῖ ἐν σκότει· ὁ ὀλεθρος, ὅστις ἐρη-
μώνει ἐν μεσημβρίᾳ». Ἡ ἐντολὴ «μὴ μοιχεύσης», δὲν εἶναι λι-
γότερο ἐπιτακτικὴ ἀπὸ τὸ «μὴ φονεύσης».

21

1 Chastity is the cement of civilization and progress.
 Without it there is no stability in society, and without it
 3 one cannot attain the Science of Life.

Union of the masculine and feminine qualities consti-
 tutes completeness. The masculine mind reaches a
 6 **Mental** higher tone through certain elements of the
elements feminine, while the feminine mind gains cour-
 age and strength through masculine qualities. These
 9 different elements conjoin naturally with each other, and
 their true harmony is in spiritual oneness. Both sexes
 should be loving, pure, tender, and strong. The attrac-
 12 tion between native qualities will be perpetual only as it
 is pure and true, bringing sweet seasons of renewal like
 the returning spring.

15 Beauty, wealth, or fame is incompetent to meet the
 demands of the affections, and should never weigh
Affection's against the better claims of intellect, good-
demands ness, and virtue. Happiness is spiritual,
 18 born of Truth and Love. It is unselfish; therefore
 it cannot exist alone, but requires all mankind to
 21 share it.

Human affection is not poured forth vainly, even
 though it meet no return. Love enriches the nature, en-
 24 **Help and** larging, purifying, and elevating it. The wintry
discipline blasts of earth may uproot the flowers of affec-
 tion, and scatter them to the winds; but this severance
 27 of fleshly ties serves to unite thought more closely to
 God, for Love supports the struggling heart until it ceases
 to sigh over the world and begins to unfold its wings for
 30 heaven.

Marriage is unblest or blest, according to the disap-
 pointments it involves or the hopes it fulfils. To happify

Ἡ ἀγνότητα εἶναι τὸ συνδυατικὸ στοιχεῖο τοῦ πολιτισμοῦ 1
καὶ τῆς προόδου. Χωρὶς αὐτὴ δὲν ὑπάρχει σταθερότητα στὴν 3
κοινωνία, καὶ χωρὶς αὐτὴ δὲν μπορεῖ κανεὶς νὰ ἀποκτήσῃ 3
τὴν Ἐπιστὴμὴ τῆς Ζωῆς.

Ἡ ἔνωση τῶν ἀρσενικῶν καὶ θηλυκῶν ἰδιοτήτων ἀποτελεῖ 6
πληρότητα. Ὁ ἀνδρικός νοῦς φτάνει σ' ἓναν ἀνώτερο βαθμὸ 6
χάρη σὲ ὁρισμένα στοιχεῖα τοῦ γυναικείου νοῦ, ^{Νοερὰ}
ἐνῶ ὁ γυναικεῖος νοῦς κερδίζει θάρρος καὶ δύναμη ^{στοιχεῖα}
χάρη στίς ἰδιότητες τοῦ ἀνδρικοῦ νοῦ. Τὰ διαφορετικὰ αὐτὰ 9
στοιχεῖα ἐνώνονται φυσικὰ τὸ ἓνα μὲ τὸ ἄλλο, καὶ ἡ ἀληθινὴ 9
τους ἁρμονία βρίσκεται στὴν πνευματικὴ ἐνότητα. Καὶ τὰ
δυσὸ φύλα πρέπει νὰ εἶναι στοργικά, ἀγνά, τρυφερά καὶ δυ- 12
νατά. Ἡ ἔλξη μεταξὺ τῶν φυσικῶν ἰδιοτήτων θὰ εἶναι παντο-
τινὴ μόνον ἐνόσω εἶναι ἀγνή καὶ ἀληθινή, καὶ θὰ ἀνανεῶνῃ τὶς 12
γλυκιὰς ἐποχὰς σὰν τὴν ἀνοιξὴ ποὺ ξαναγυρίζει. 15

Ἡ ὠραιότητα, ὁ πλοῦτος ἢ ἡ φήμη εἶναι ἀνίκανα νὰ ἱκανο-
ποιήσουν τὶς ἀπαιτήσεις τῶν αἰσθημάτων καὶ δὲν πρέπει ποτὲ
νὰ ἐπηρεάζουν δυσμενῶς τὶς ἀνώτερες ἀπαιτήσεις ^{Οἱ ἀπαιτήσεις} 18
τῆς διάνοιας, τῆς καλοσύνης καὶ τῆς ἀρετῆς. ^{τῆς ἀγάπης}
Ἡ εὐτυχία εἶναι πνευματικὴ καὶ πηγάζει ἀπὸ τὴν Ἀλήθεια καὶ
τὴν Ἀγάπην. Εἶναι ἀνιδιοτελής· δὲν μπορεῖ, ἐπομένως, νὰ 21
ὑπάρχῃ μόνη, ἀλλ' ἀπαιτεῖ νὰ τὴ συμμερίζεται ὅλη ἡ ἀν-
θρωπότητα.

Ἡ ἀνθρώπινη ἀγάπη δὲν ἐκδηλώνεται μάταια, ἔστω κι ἂν 24
δὲν ἀνταποδίδεται. Ἡ ἀγάπη πλουτίζει τὴ φύση, τὴν εὐ-
ρύνει, τὴν ἐξαγνίζει καὶ τὴν ἐξυψώνει. Οἱ χειμῶ- ^{Βοήθεια καὶ}
νιάτικες καταιγίδες τῆς γῆς μπορεῖ νὰ ξεριζώσουν ^{πειθαρχία} 27
τὰ ἄνθη τῆς ἀγάπης καὶ νὰ τὰ σκορπίσουν στὸν ἀέρα· ἀλλὰ
τὸ σπᾶσιμο αὐτὸ τῶν σαρκικῶν δεσμῶν χρησιμεύει γιὰ νὰ
ἐνώσῃ τὴ σκέψη στενωτέρα μὲ τὸ Θεό, γιατί ἡ Ἀγάπη ὑπο- 30
στηρίζει τὴν καρδιὰ ποὺ ἀγωνίζεται ὡσότου αὐτὴ παύσῃ
νὰ στενάζῃ γιὰ τὸν κόσμον καὶ ἀρχίσῃ νὰ ἀνοίγῃ τὰ φτερά
τῆς γιὰ νὰ πετάξῃ στὸν οὐρανό. 33

Ὁ γάμος εἶναι ἀποτυχισμένος ἢ εὐτυχισμένος ἀνάλογα μὲ
τὶς ἀπογοητεύσεις ποὺ φέρνει ἢ τὶς ἐλπίδες ποὺ ἐκπληρώνει.
Ἡ κοινωνία πρέπει νὰ προσπαθῇ νὰ κάνῃ τὴ ζωὴ εὐτυχισμένη 36

1 existence by constant intercourse with those adapted to
 2 elevate it, should be the motive of society. Unity of
 3 spirit gives new pinions to joy, or else joy's drooping
 wings trail in dust.

Ill-arranged notes produce discord. Tones of the
 6 human mind may be different, but they should be con-
 chordant in order to blend properly. Unselfish
 Chord and
 discord ambition, noble life-motives, and purity, —
 9 these constituents of thought, mingling, constitute in-
 dividually and collectively true happiness, strength, and
 permanence.

12 There is moral freedom in Soul. Never contract the
 horizon of a worthy outlook by the selfish exaction of
 all another's time and thoughts. With ad-
 Mutual
 freedom ditional joys, benevolence should grow more
 15 diffusive. The narrowness and jealousy, which would
 confine a wife or a husband forever within four walls, will
 18 not promote the sweet interchange of confidence and love;
 but on the other hand, a wandering desire for incessant
 amusement outside the home circle is a poor augury for
 21 the happiness of wedlock. Home is the dearest spot on
 earth, and it should be the centre, though not the bound-
 ary, of the affections.

24 Said the peasant bride to her lover: "Two eat no more
 together than they eat separately." This is a hint that
 a wife ought not to court vulgar extravagance
 A useful
 suggestion or stupid ease, because another supplies her
 27 wants. Wealth may obviate the necessity for toil or the
 chance for ill-nature in the marriage relation, but noth-
 30 ing can abolish the cares of marriage.

"She that is married careth . . . how she may please
 her husband," says the Bible; and this is the pleasantest

μέ τὸ νὰ φέρνῃ σὲ διαρκῆ ἐπαφὴ ἐκείνους ποὺ εἶναι κατάλληλοι 1
νὰ τὴν ἐξυψώσουν. Ἡ πνευματικὴ ἐνότητα δίνει καινούργια
φτερά στὴ χαρὰ, εἶδεμὴ τὰ πεσμένα φτερά τῆς χαρᾶς σέρνον- 3
ται στὸ χῶμα.

Οἱ κακοβαλμένες νότες κάνουν παραφωνία. Οἱ τόνοι τοῦ 6
ἀνθρώπινου νοῦ μπορεῖ νὰ διαφέρουν, ἀλλὰ πρέπει νὰ εἶναι
ἀρμονικοὶ γιὰ νὰ συντονίζονται σωστά. Ἡ ἀνι- *Ἀρμονία καὶ*
διοτελής φιλοδοξία, τὰ εὐγενικὰ κίνητρα τῆς ζωῆς *παραφωνία*
καὶ ἡ ἀγνότητα εἶναι τὰ συστατικὰ ἐκείνα τῆς σκέψης πού, 9
ὅταν ἀναμιχθοῦν, ἀποτελοῦν γιὰ τὸ ἄτομο καὶ τὴν κοινωνία
τὴν πραγματικὴ εὐτυχία, δύναμη καὶ διάρκεια.

Ὑπάρχει ἡθικὴ ἐλευθερία στὴν Ψυχὴ. Μὴν περιορίζεις 12
ποτὲ τὸν ὀρίζοντα μιᾶς ἀξιόλογης προοπτικῆς ἀπαιτώντας
ἐγωιστικὰ ὅλον τὸ χρόνο καὶ ὅλες τὶς σκέψεις τοῦ *Ἀμοιβαία*
ἄλλου. Μὲ πρόσθετες χαρές, ἡ φιlanθρωπία θὰ *ἐλευθερία* 15
ἔπρεπε νὰ ἐκδηλώνεται ὅλο καὶ περισσότερο. Ὁ περιορισμὸς
καὶ ἡ ζήλεια, ποὺ θὰ περιορίζαν γιὰ πάντα τὴ σύζυγο ἢ τὸ
σύζυγο μέσα σὲ τέσσερις τοίχους, δὲ συμβάλλουν στὴ δη- 18
μιουργία μιᾶς γλυκιᾶς ἀτμόσφαιρας ἀμοιβαίας ἐμπιστοσύνης
καὶ ἀγάπης· ἐξᾴλου ὅμως μιὰ παράλογη ἐπιθυμία γιὰ ἀκα-
τάπαυστη διασκέδαση ἔξω ἀπὸ τὸν οἰκογενειακὸ κύκλο εἶναι 21
κακὸς οἶωνὸς γιὰ τὴν εὐτυχία τοῦ γάμου. Τὸ σπίτι εἶναι τὸ
πιὸ ἀγαπημένο μέρος στὴ γῆ καὶ πρέπει νὰ εἶναι τὸ κέντρο,
ὄχι ὅμως καὶ τὸ ὄριο, τῶν αἰσθημάτων. 24

Μιὰ μελλοντοφωχὴ χωρικὴ εἶπε στὸν ἀρραβωνιαστικὸ της:
«Δυὸ ἄτομα δὲν τρῶνε περισσότερο ὅταν τρῶνε μαζὶ ἀπὸ
ὅ,τι ὅταν τρῶνε χωριστά». Ὁ ὑπαινιγμὸς αὐτὸς *Μιὰ χρήσιμη*
σημαίνει ὅτι μιὰ σύζυγος δὲν πρέπει νὰ σπαταλᾷ *ὕποδειξη* 27
παράλογα, ἢ νὰ ἐπιδιώκῃ ἀνόητες πολυτέλειες, ἐπειδὴ κά-
ποιος ἄλλος φροντίζει γιὰ τὶς ἀνάγκες της. Ὁ πλοῦτος μπο- 30
ρεῖ νὰ μᾶς γλυτώσῃ ἀπὸ τὴν ἀνάγκη τῆς σκληρῆς ἐργασίας
ἢ ἀπὸ τὶς πιθανὲς γκρίνιες τῆς ἑγγαμῆς ζωῆς, ἀλλὰ τίποτα
δὲν μπορεῖ νὰ μᾶς ἀπαλλάξῃ ἀπὸ τὶς φροντίδες τοῦ γάμου. 33

«Ἡ νενυμφευμένη μεριμνᾷ . . . πῶς νὰ ἀρέσῃ εἰς τὸν ἄνδρα»,
λέει ἡ Βίβλος· καὶ αὐτὸ εἶναι τὸ πιὸ εὐχάριστο πράγμα ποὺ

1 thing to do. Matrimony should never be entered into
 without a full recognition of its enduring obligations on
 3 Differing both sides. There should be the most tender
 duties solicitude for each other's happiness, and mu-
 tual attention and approbation should wait on all the years
 6 of married life.

Mutual compromises will often maintain a compact
 which might otherwise become unbearable. Man should
 9 not be required to participate in all the annoyances and
 cares of domestic economy, nor should woman be ex-
 pected to understand political economy. Fulfilling the
 12 different demands of their united spheres, their sympa-
 thies should blend in sweet confidence and cheer, each
 partner sustaining the other, — thus hallowing the union
 15 of interests and affections, in which the heart finds peace
 and home.

Tender words and unselfish care in what promotes the
 18 welfare and happiness of your wife will prove more salutary
 in prolonging her health and smiles than stolid
 Trysting indifference or jealousy. Husbands, hear this
 renewed
 21 and remember how slight a word or deed may renew the
 old trysting-times.

After marriage, it is too late to grumble over incompati-
 24 bility of disposition. A mutual understanding should
 exist before this union and continue ever after, for decep-
 tion is fatal to happiness.

27 The nuptial vow should never be annulled, so long as
 its moral obligations are kept intact; but the frequency
 of divorce shows that the sacredness of this re-
 Permanent lationship is losing its influence, and that fatal
 obligation mistakes are undermining its foundations. Separation
 30 never should take place, and it never would, if both

μπορεί νά κάνει. Δέν πρέπει νά παίρνη κανείς ποτέ τήν ἀπό- 1
 φαση νά παντρευτῇ χωρίς νά ἔχη πλήρη ἐπίγνωση τῶν 3
 διαρκῶν ὑποχρεώσεων πού δημιουργεῖ ὁ γάμος *Διαφορετικά καθήκοντα*
 καί γιά τούς δύο. Πρέπει μέ πολλή τρυφερότητα νά φροντίζη ὁ ἕνας γιά τήν εὐτυχία τοῦ ἄλλου καί νά ὑπάρχη 6
 ἀμοιβαῖο ἐνδιαφέρον καί συμφωνία σ' ὅλο τὸ διάστημα τοῦ
 ἔγγαμου βίου.

Οἱ ἀμοιβαῖες ὑποχωρήσεις συχνά διατηροῦν ἓνα συμβόλαιο 9
 πού ἀλλιῶς θά γινόταν ἀνυπόφορο. Δέν πρέπει νά ζητᾶμε
 ἀπὸ τὸν ἄντρα νά συμμετέχη σ' ὅλες τίς ἐνοχλήσεις καί φρον-
 τίδες τῆς οἰκιακῆς οἰκονομίας, οὔτε πρέπει νά περιμένουμε ἀπὸ 12
 τῇ γυναικί νά καταλαβαίνει πολιτικὴ οἰκονομία. Μὲ τήν
 ἐκπλήρωση τῶν διαφορετικῶν ἀπαιτήσεων τῶν ἐνωμένων
 σφαιρῶν τῆς δράσης τους, τὰ αἰσθήματά τους πρέπει νά 15
 συγχωνεύονται σὲ γλυκιὰ ἐμπιστοσύνη καί χαρὰ καί ὁ ἕνας
 σύντροφος νά ὑποστηρίξη τὸν ἄλλο — καθαγιαζοντας ἔτσι
 τήν ἔνωση τῶν συμφερόντων καί τῶν αἰσθημάτων, στήν 18
 ὁποία ἡ καρδιά βρίσκει εἰρήνη καί καταφύγιο.

Τὰ τρυφερά λόγια καί ἡ ἀνιδιοτελὴς φροντίδα γιά ὅ,τι συν- 18
 τελεῖ στήν εὐημερία καί εὐτυχία τῆς συζύγου σου θά ἀπο-
 δειχτῇ ὅτι παρατείνουν περισσότερο τήν ὑγεία 21
 καί τὰ χαμόγελά της παρὰ ἡ ψυχρὴ ἀδιαφορία ἢ *Ἀνανέωση μυστικῶν συνεντεύξεων*
 ἡ ζήλεια. Σύζυγοι, ἔχετε τὸ ὑπόψη σας αὐτὸ καί
 μὴν ξεχνᾶτε ὅτι ἡ παραμικρότερη λέξη ἢ πράξη μπορεῖ νά 24
 ξαναφέρῃ τίς παλιές μέρες τῶν μυστικῶν συνεντεύξεων.

Μετὰ τὸ γάμο εἶναι πολὺ ἀργὰ νά γκρινιάζη κανεὶς γιά 27
 τὸ ἀσυμβίβαστο τῶν χαρακτήρων. Πρέπει νά ὑπάρχη ἀμοι-
 βαία κατανόηση πρὶν ἀπὸ τὴν ἔνωση αὐτὴ καί νά ἐξακολουθῇ
 γιά πάντα, γιατί ἡ ἐξαπάτηση εἶναι ὀλέθρια γιά τήν εὐτυχία.

Ὁ γαμήλιος ὄρκος δέν πρέπει νά ἀθετῇται ποτέ ἐφόσον 30
 τηροῦνται ἀπαραβίαστες οἱ ἠθικὲς τοῦ ὑποχρεώσεις· ἀλλὰ ἡ
 συχνότητα τῶν διαζυγίων δείχνει ὅτι ἡ ἱερότητα 33
 αὐτῆς τῆς σχέσης χάνει τήν ἐπιρροή της καί ὅτι *Διαρκὴς ὑποχρέωση*
 ὀλέθρια σφάλματα ὑπονομεύουν τὰ θεμέλιά της. Ποτέ δέν
 πρέπει νά ὑπάρχη χωρισμός, καί δὲ θά ὑπάρξη ποτέ, ἂν καί

1 husband and wife were genuine Christian Scientists.
 Science inevitably lifts one's being higher in the scale of
 3 harmony and happiness.

Kindred tastes, motives, and aspirations are necessary
 to the formation of a happy and permanent companion-
 6 Permanent affection ship. The beautiful in character is also the
 good, welding indissolubly the links of affec-
 tion. A mother's affection cannot be weaned from her
 9 child, because the mother-love includes purity and con-
 stancy, both of which are immortal. Therefore maternal
 affection lives on under whatever difficulties.

12 From the logic of events we learn that selfishness
 and impurity alone are fleeting, and that wisdom will
 ultimately put asunder what she hath not joined
 15 together.

Marriage should improve the human species, becoming
 a barrier against vice, a protection to woman, strength to
 18 Centre for affections man, and a centre for the affections. This,
 however, in a majority of cases, is not its
 present tendency, and why? Because the education of
 21 the higher nature is neglected, and other considerations,
 — passion, frivolous amusements, personal adornment,
 display, and pride, — occupy thought.

24 An ill-attuned ear calls discord harmony, not appreciat-
 ing concord. So physical sense, not discerning the true
 happiness of being, places it on a false basis.
 27 Spiritual concord Science will correct the discord, and teach us
 life's sweeter harmonies.

Soul has infinite resources with which to bless mankind,
 30 and happiness would be more readily attained and would
 be more secure in our keeping, if sought in Soul. Higher
 enjoyments alone can satisfy the cravings of immortal

οί δυο σύζυγοι είναι γνήσιοι Χριστιανοί 'Επιστήμονες. 'Η 1
'Επιστήμη αναπόφευκτα ανεβάζει τὸ εἶναι μας ψηλότερα στὴν 3
κλίμακα τῆς ἁρμονίας καὶ εὐτυχίας.

Συγγενῇ γοῦστα, ἐλατήρια καὶ φιλοδοξίες εἶναι ἀναγκαῖα 4
γιὰ νὰ δημιουργηθῇ μιὰ εὐχάριστη καὶ διαρκὲς συντροφιά.
"Ὅ,τι εἶναι ὠραῖο στὸ χαρακτήρα εἶναι ἐπίσης καὶ 6
καλὸ καὶ ἐνώνει ἀδιόλυτα τοὺς δεσμοὺς τῆς ἀγά- ^{Διαρκὲς}
της. Μιὰ μητέρα δὲν μπορεῖ νὰ πάψῃ νὰ αἰσθάνεται στοργή ^{ἀγάπη}
γιὰ τὸ παιδί της, γιατί ἡ μητρικὴ ἀγάπη περικλείει ἀγνότητα 9
καὶ σταθερότητα, πού καὶ τὰ δυο εἶναι ἀθάνατα. Γι' αὐτὸ ἡ
μητρικὴ ἀγάπη ἀντέχει σὲ κάθε δοκιμασία.

'Η λογικὴ τῶν γεγονότων μᾶς μαθαίνει ὅτι μόνο ἡ ἰδιοτέ- 12
λεια καὶ ἡ διαφθορά εἶναι ἐφήμερες καὶ ὅτι ἡ σοφία τελικὰ θὰ
χωρίσῃ ὅ,τι δὲν ἔχει ἐνώσει.

'Ὁ γάμος πρέπει νὰ καλυτερεύῃ τὸ ἀνθρώπινο γένος καὶ 15
νὰ εἶναι φραγμὸς κατὰ τῆς ἀνηθικότητος, προστασία γιὰ τὴ
γυναίκα, δύναμη γιὰ τὸν ἄντρα, καὶ τὸ κέντρο τῶν ^{Κέντρο τῶν}
αἰσθημάτων. Στὶς περισσότερες ὅμως περιπτώ- ^{αἰσθημάτων} 18
σεις δὲν εἶναι αὐτὴ ἡ τωρινὴ του τάση· γιατί; 'Επειδὴ
παραμελεῖται ἡ ἀνάπτυξη τῆς ἀνώτερης φύσης, κι ἄλλες ἐπι-
διώξεις — πάθη, ἐπιπόλαιες διασκεδάσεις, καλλωπισμός, ἐπί- 21
δειξη καὶ περηφάνια — ἀπασχολοῦν τὴ σκέψη.

Τὸ αὐτὶ πού δὲν εἶναι μουσικὸ ὀνομάζει τὴν παραφωνία
ἁρμονία, ἐπειδὴ δὲν μπορεῖ νὰ ἐκτιμήσῃ τὴν ἁρμονία. "Ετσι 24
καὶ ἡ ὑλικὴ αἴσθησις, ἐπειδὴ δὲ διακρίνει τὴν ἄλλη- ^{Πνευματικὴ}
θινὴ εὐτυχία τοῦ εἶναι, τὴν τοποθετεῖ πάνω σὲ ^{ἁρμονία}
μιὰ ψεύτικη βάση. 'Η 'Επιστήμη θὰ διορθώσῃ τὴ δυσαρ- 27
μονία καὶ θὰ μᾶς διδάξῃ τίς πιὸ γλυκιές ἁρμονίες τῆς ζωῆς.

Τὰ μέσα πού διαθέτει ἡ Ψυχὴ γιὰ νὰ χορηγῇ ὅλα τὰ καλὰ
στὴν ἀνθρωπότητα εἶναι ἄπειρα, καὶ θὰ ἀποκτούσαμε εὐκο- 30
λώτερα τὴν εὐτυχία, καὶ θὰ τὴ διατηρούσαμε πιὸ σίγουρα, ἂν
τὴν ἀναζητούσαμε στὴν Ψυχὴ. Μόνο ἀνώτερες ἀπολαύσεις
μποροῦν νὰ ἱκανοποιήσουν τοὺς πόθους τοῦ ἀθάνατου ἀν- 33

1 man. We cannot circumscribe happiness within the
 limits of personal sense. The senses confer no real
 3 enjoyment.

The good in human affections must have ascendancy
 over the evil and the spiritual over the animal, or happi-
 6 ^{Ascendancy} ^{of good} ness will never be won. The attainment of
 this celestial condition would improve our
 progeny, diminish crime, and give higher aims to ambi-
 9 tion. Every valley of sin must be exalted, and every
 mountain of selfishness be brought low, that the highway
 of our God may be prepared in Science. The offspring
 12 of heavenly-minded parents inherit more intellect, better
 balanced minds, and sounder constitutions.

If some fortuitous circumstance places promising chil-
 15 dren in the arms of gross parents, often these beautiful
^{Propensities} ^{inherited} children early droop and die, like tropical
 flowers born amid Alpine snows. If perchance
 18 they live to become parents in their turn, they may re-
 produce in their own helpless little ones the grosser traits
 of their ancestors. What hope of happiness, what noble
 21 ambition, can inspire the child who inherits propensities
 that must either be overcome or reduce him to a loath-
 some wreck?

24 Is not the propagation of the human species a greater
 responsibility, a more solemn charge, than the culture of
 your garden or the raising of stock to increase your flocks
 27 and herds? Nothing unworthy of perpetuity should be
 transmitted to children.

The formation of mortals must greatly improve to
 30 advance mankind. The scientific *morale* of marriage is
 spiritual unity. If the propagation of a higher human
 species is requisite to reach this goal, then its material con-

θρώπου. Δεν μπορούμε να περιορίσουμε την εὐτυχία μέσα 1
 στα ὅρια τῆς προσωπικῆς αἰσθήσεως. Οἱ αἰσθήσεις δὲ δίνουν 3
 πραγματικὴ ἀπόλαυση.

Στὰ ἀνθρώπινα αἰσθήματα τὸ καλὸ πρέπει νὰ εἶναι ὑπέρ-
 τερο τοῦ κακοῦ καὶ τὸ πνευματικὸ τοῦ ζωικοῦ, ἄλλιῶς δὲ θὰ 6
 ἀποκτήσουμε ποτὲ τὴν εὐτυχία. Ἡ ἐπίτευξη τῆς ὕπεροχῆ 6
 οὐράνιας αὐτῆς κατάστασης θὰ ἔκανε καλύτερους 6
 τοὺς ἀπογόνους μας, θὰ λιγόστευε τὸ ἔγκλημα καὶ θὰ ἔδινε 9
 ἕναν ἀνώτερο σκοπὸ στὶς φιλοδοξίες. Κάθε φαράγγι ἁμαρτίας 9
 πρέπει νὰ ὑψωθῇ καὶ κάθε βουνὸ ἰδιοτέλειαν νὰ ταπεινωθῇ, 9
 γιὰ νὰ μπορέσῃ νὰ ἐτοιμαστῇ ἡ ὁδὸς τοῦ Θεοῦ μας στὴν 12
 Ἐπιστήμη. Τὰ παιδιὰ ποὺ ἔχουν εὐσεβεῖς γονεῖς κληρονο- 12
 μοῦν περισσότερη νοημοσύνη, πιὸ ἰσορροπημένο νοῦ καὶ 12
 ὑγιέστερη κρίση.

Ἄν κατὰ τύχην παιδιὰ ποὺ ὑπόσχονται πολλὰ πέσουν στὰ 15
 χέρια βάνουσων γονέων, τὰ θαυμάσια αὐτὰ παιδιὰ συχνὰ 15
 μαραίνονται γρήγορα καὶ πεθαίνουν, σὰν τὰ τρο- 18
 πικὰ λουλούδια ποὺ φυτρώνουν μέσα στὰ χιόνια 18
 τῶν Ἀλπεων. Ἄν τύχη καὶ ζήσουν καὶ γίνουν 18
 μὲ τὴ σειρά τους γονεῖς, ἐνδέχεται νὰ μεταδώσουν στὰ δικά 21
 τους ἀνυπεράσπιστα μικρὰ τὶς βάνουσες ροπὲς τῶν προγόνων 21
 τους. Τί ἐλπίδα εὐτυχίας, τί εὐγενικὰ φιλοδοξία, μπορεῖ νὰ 24
 ἐμπνεύσῃ τὸ παιδί ποὺ κληρονομεῖ ροπὲς ποὺ πρέπει εἴτε 24
 αὐτὸ νὰ τὶς νικήσῃ εἴτε αὐτὲς νὰ τὸ κάνουν ἕνα σιχαμερὸ 24
 ναυάγιο;

Δὲν εἶναι μήπως ὁ πολλαπλασιασμὸς τοῦ ἀνθρώπινου γέ-
 νους μιὰ μεγαλύτερη εὐθύνη, ἕνα σοβαρότερο καθῆκον, ἀπὸ 27
 τὴν καλλιέργεια τοῦ κήπου σου ἢ τὴν κτηνοτροφία ποὺ ἐπι-
 διώκει νὰ αὐξήσῃ τὰ ποίμνια καὶ τὶς ἀγέλες σου; Πᾶν ὅ,τι 30
 δὲν ἀξίζει νὰ διαιωνιστῇ δὲν πρέπει νὰ μεταδίδεται στὰ παιδιὰ. 30

Ἡ διάπλαση τῶν θνητῶν πρέπει νὰ βελτιωθῇ πολὺ γιὰ νὰ
 προοδεύσῃ ἡ ἀνθρωπότητα. Τὸ ἐπιστημονικὸ ἠθικὸ πνεῦμα
 τοῦ γάμου εἶναι πνευματικὴ ἐνότητα. Ἄν εἶναι ἀπαραίτητος 33
 ὁ πολλαπλασιασμὸς ἑνὸς ἀνώτερου εἶδους ἀνθρώπων γιὰ νὰ
 πραγματοποιηθῇ αὐτὸς ὁ σκοπός, τότε οἱ ὑλικὲς συνθήκες

1 ditions can only be permitted for the purpose of gener-
 ating. The fœtus must be kept mentally pure and the
 3 period of gestation have the sanctity of virginity.

The entire education of children should be such as to
 form habits of obedience to the moral and spiritual law,
 6 with which the child can meet and master the belief in so-
 called physical laws, a belief which breeds disease.

If parents create in their babes a desire for incessant
 9 amusement, to be always fed, rocked, tossed, or talked
 to, those parents should not, in after years,
 Inheritance
 heeded complain of their children's fretfulness or fri-
 12 volity, which the parents themselves have occasioned.
 Taking less "thought for your life, what ye shall eat, or
 what ye shall drink"; less thought "for your body what
 15 ye shall put on," will do much more for the health of the
 rising generation than you dream. Children should be
 allowed to remain children in knowledge, and should
 18 become men and women only through growth in the
 understanding of man's higher nature.

We must not attribute more and more intelligence
 21 to matter, but less and less, if we would be wise and
 healthy. The divine Mind, which forms the
 The Mind
 creative bud and blossom, will care for the human
 24 body, even as it clothes the lily; but let no mortal inter-
 fere with God's government by thrusting in the laws of
 erring, human concepts.

27 The higher nature of man is not governed by the lower;
 if it were, the order of wisdom would be reversed.
 Our false views of life hide eternal harmony,
 Superior law
 of Soul and produce the ills of which we complain.
 30 Because mortals believe in material laws and reject the
 Science of Mind, this does not make materiality first and

τοῦ πολλαπλασιασμοῦ μποροῦν νὰ ἐπιτραποῦν μόνο γιὰ τὸ σκοπὸ τῆς ἀναπαραγωγῆς. Τὸ ἔμβρυο πρέπει νὰ φυλάγεται νοερὰ ἀγνὸ καὶ ἡ περίοδος τῆς ἐγκυμοσύνης πρέπει νὰ ἔχη τὴν ἱερότητα τῆς παρθενίας.

“Ὁλη ἡ ἀγωγή τῶν παιδιῶν πρέπει νὰ εἶναι τέτοια ποὺ νὰ σχηματίζει συνήθειες ὑπακοῆς στὸν ἠθικὸ καὶ πνευματικὸ νόμο, μὲ τὸν ὁποῖο τὸ παιδί μπορεῖ νὰ ἀντιμετωπίσῃ καὶ νικήσῃ τὴ δοξασία στοὺς λεγόμενους ὑλικοὺς νόμους, μιὰ δοξασία ποὺ προξενεῖ τὴν ἀρρώστια.

“Ἄν οἱ γονεῖς συνηθίσουν τὰ μωρά τους νὰ διασκεδάζουν ἀδιάκοπα, νὰ τρῶνε συνεχῶς, νὰ κουνιοῦνται, νὰ πετιοῦνται στὸν ἀέρα, ἢ νὰ μιλάτῃ σ’ αὐτὰ κάποιος, οἱ γονεῖς αὐτοὶ δὲν πρέπει ἀργότερα νὰ παραπονιοῦνται γιὰ τὸ γκρινιάρικο ἢ ἐπιπόλαιο χαρακτῆρα τῶν παιδιῶν τους, ποὺ αὐτοὶ οἱ ἴδιοι δημιούργησαν. Μὲ λιγότερη μέριμνα «περὶ τῆς ζωῆς σας, τί νὰ φάγητε καὶ τί νὰ πίνητε»· μὲ λιγότερη φροντίδα «περὶ τοῦ σώματός σας, τί νὰ ἐνδυθῆτε», θὰ βελτιώσετε πολὺ περισσότερο τὴν ὑγεία τῆς νέας γενεᾶς ἀπὸ ὅ,τι φαντάζεστε. Πρέπει νὰ ἀφήνουμε τὰ παιδιὰ νὰ μένουν παιδιὰ ὅσον ἀφορᾷ τὴ γνώση, καὶ νὰ γίνονται ἄντρες καὶ γυναῖκες μόνο καθὼς ἀποκτοῦν μεγαλύτερη κατανόηση τῆς ἀνώτερης φύσης τοῦ ἀνθρώπου.

Δὲν πρέπει νὰ ἀποδίδουμε ὅλο καὶ περισσότερη νοημοσύνη στὴν ὕλη, ἀλλὰ ὅλο καὶ λιγότερη, ἂν θέλουμε νὰ εἴμαστε λογικοὶ καὶ ὑγιεῖς. Ὁ θεῖος Νοῦς, ποὺ σχηματίζει τὸ μπουμπουκὶ καὶ τὸ λουλούδι, θὰ φροντίσῃ γιὰ τὸ ἀνθρώπινο σῶμα, ἀκριβῶς ὅπως ντύνει καὶ τὰ κρίνα· ἀλλὰ κανένας θνητὸς δὲν πρέπει νὰ ἐπεμβαίνει στὴ διακυβέρνηση τοῦ Θεοῦ παρεμβάλλοντας τοὺς νόμους τῶν ἐσφαλμένων, ἀνθρώπινων, ἀντιλήψεων.

Ἡ ἀνώτερη φύση τοῦ ἀνθρώπου δὲν κυβερνᾶται ἀπὸ τὴν κατώτερη· ἂν συνέβαινε ἓνα τέτοιο πράγμα, ἡ τάξη τῆς σοφίας θὰ ἀνατρεπόταν. Οἱ ἐσφαλμένες ἀπόψεις μας γιὰ τὴ ζωὴ κρίβουν τὴν αἰώνια ἁρμονία καὶ παράγουν τὰ δεινὰ γιὰ τὰ ὁποῖα παραπονιόμαστε.

Τὸ γεγονὸς ὅτι οἱ θνητοὶ πιστεύουν στοὺς ὑλικοὺς νόμους καὶ ἀπορρίπτουν τὴν Ἐπιστὴμὴ τοῦ Νοῦ δὲν κάνει τὴν ὑλικότητα

Προσοχὴ
στὴν κληρο-
νομικότητα

Ὁ δημιουργι-
κὸς Νοῦς

Ὁ ἀνώτερος
νόμος τῆς
Ψυχῆς

1 the superior law of Soul last. You would never think
 2 that flannel was better for warding off pulmonary disease
 3 than the controlling Mind, if you understood the Science
 of being.

In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is
 6 Spiritual
origin not, like that of mortals, in brute instinct, nor
 does he pass through material conditions prior
 9 to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being.

12 Civil law establishes very unfair differences between the rights of the two sexes. Christian Science furnishes no
 13 The rights
of woman precedent for such injustice, and civilization
 15 mitigates it in some measure. Still, it is a marvel why usage should accord woman less rights than does either Christian Science or civilization.

18 Our laws are not impartial, to say the least, in their discrimination as to the person, property, and parental
 19 Unfair discrimination claims of the two sexes. If the elective franchise for women will remedy the evil without encouraging difficulties of greater magnitude, let us
 21 hope it will be granted. A feasible as well as rational
 24 means of improvement at present is the elevation of society in general and the achievement of a nobler race for legislation, — a race having higher aims and
 27 motives.

If a dissolute husband deserts his wife, certainly the wronged, and perchance impoverished, woman should be
 30 allowed to collect her own wages, enter into business agreements, hold real estate, deposit funds, and own her children free from interference.

πρώτη καὶ τὸν ἀνώτερο νόμο τῆς Ψυχῆς τελευταῖο. Ἄν κατα- 1
λάβαινες τὴν Ἐπιστήμη τοῦ εἶναι, ποτὲ δὲ θὰ σκεπτόσουν
ὅτι ἡ φανέλλα μπορεῖ νὰ σὲ προφυλάξῃ καλύτερα ἀπὸ μιὰ 3
πνευμονικὴ ἀρρώστια ἀπὸ ὅ,τι μπορεῖ ἡ δύναμη τοῦ Νοῦ
ποὺ κυβερνᾷ.

Στὴν Ἐπιστήμη ὁ ἄνθρωπος εἶναι βλαστὸς τοῦ Πνεύματος. 6
Τὸ ὠραῖο, τὸ καλὸ καὶ τὸ ἀγνὸ εἶναι οἱ πρόγονοί του. Ἡ
καταγωγὴ του δὲν ὀφείλεται σὲ κτηνῶδες ἔνστι- Πνευματικὴ
κτο, ὅπως συμβαίνει μὲ τοὺς θνητούς, οὔτε περνᾷ καταγωγὴ 9
ἀπὸ ὕλικές καταστάσεις προτοῦ φτάσῃ στὴ νοημοσύνη. Τὸ
Πνεῦμα εἶναι ἡ ἀρχικὴ καὶ τελικὴ πηγὴ τῆς ὑπαρξῆς του· ὁ
Θεὸς εἶναι ὁ Πατέρας του καὶ ἡ Ζωὴ εἶναι ὁ νόμος τοῦ εἶναι 12
του.

Τὸ ἀστικὸ δίκαιο καθιερώνει πολὺ ἄδικες διακρίσεις μεταξὺ 15
τῶν δικαιωμάτων τῶν δύο φύλων. Ἡ Χριστιανικὴ Ἐπι-
στήμη * δὲ δημιουργεῖ κανένα προηγούμενο γιὰ Τὰ δικαιώ-
μιὰ τέτοια ἀδικία, καὶ ὁ πολιτισμὸς τὴ μετριάξει ματα τῆς
κάπως. Παρ' ὅλα αὐτά, ἀπορεῖ κανεὶς γιατί ἐπι- γυναικας 18
κράτησε νὰ παραχωροῦνται στὴ γυναῖκα λιγότερα δικαιώ-
ματα ἀπὸ ὅσα τῆς παραχωρεῖ τόσο ἡ Χριστιανικὴ Ἐπιστήμη
ὅσο καὶ ὁ πολιτισμὸς. 21

Τὸ λιγότερο ποὺ μποροῦμε νὰ ποῦμε εἶναι ὅτι οἱ νόμοι μας 24
δὲν εἶναι ἀμερόληπτοι σχετικὰ μὲ τὴ διάκριση ποὺ κάνουν
μεταξὺ τῶν δύο φύλων ὡς πρὸς τὸ πρόσωπο, τὴν ἰδιοκτησίαν καὶ τὰ δικαιώματα τῶν γονέων. Ἄν 24
ἡ παραχώρηση τοῦ δικαιώματος ψήφου στὶς γυναῖκες πρό-
κειται νὰ διορθώσῃ τὸ κακὸ χωρὶς νὰ προκαλέσῃ ἀκόμα μεγα- 27
λύτερες δυσκολίες, ἅς ἐλπίσουμε ὅτι θὰ γίνῃ. Πρὸς τὸ παρὸν
ἓνα πρακτικὸ καὶ λογικὸ μέσο γιὰ νὰ διορθωθῇ ἡ κατάσταση
εἶναι νὰ ἐξυψωθῇ γενικὰ ἡ κοινωνία καὶ νὰ διαπλαστῇ μιὰ 30
γενεὰ τῆς ὁποίας ἡ νομοθεσία θὰ εἶναι εὐγενέστερη — μιὰ
γενεὰ μὲ ἀνώτερους σκοποὺς καὶ κίνητρα.

Ἄν ἓνας ἀνῆθικος σύζυγος ἐγκαταλείψῃ τὴ γυναῖκα του, ἡ 33
ἀδίκημένη, καὶ ἴσως καὶ φτωχιά, γυναῖκα πρέπει νὰ ἔχῃ τὸ
δικαίωμα νὰ εἰσπράττῃ τοὺς μισθοὺς της, νὰ κἀνῃ ἐμπορικὲς
συμφωνίες, νὰ ἔχῃ ἀκίνητη περιουσία, λογαριασμὸ καταθέ- 36
σεων καὶ νὰ ἐξουσιάζῃ τὰ παιδιὰ της χωρὶς τὴν ἐπέμβαση
τρίτων.

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 Want of uniform justice is a crying evil caused by the
 selfishness and inhumanity of man. Our forefathers
 3 exercised their faith in the direction taught by the Apostle
 James, when he said: "Pure religion and undefiled before
 God and the Father, is this, To visit the fatherless and
 6 widows in their affliction, and to keep himself unspotted
 from the world."

Pride, envy, or jealousy seems on most occasions to
 9 be the master of ceremonies, ruling out primitive Chris-
 tianity. When a man lends a helping hand
 Benevolence hindered
 to some noble woman, struggling alone with
 12 adversity, his wife should not say, "It is never well to
 interfere with your neighbor's business." A wife is
 sometimes debarred by a covetous domestic tyrant from
 15 giving the ready aid her sympathy and charity would
 afford.

Marriage should signify a union of hearts. Further-
 18 more, the time cometh of which Jesus spake, when he
 declared that in the resurrection there should
 Progressive development
 be no more marrying nor giving in marriage,
 21 but man would be as the angels. Then shall Soul re-
 joice in its own, in which passion has no part. Then
 white-robed purity will unite in one person masculine wis-
 24 dom and feminine love, spiritual understanding and per-
 petual peace.

Until it is learned that God is the Father of all, mar-
 27 riage will continue. Let not mortals permit a disregard
 of law which might lead to a worse state of society than
 now exists. Honesty and virtue ensure the stability of
 30 the marriage covenant. Spirit will ultimately claim its
 own, — all that really is, — and the voices of physical
 sense will be forever hushed.

Ἡ ἔλλειψη ὁμοιόμορφης δικαιοσύνης εἶναι ἓνα τρομερὸ κακὸ 1
 ποὺ τὸ δημιούργησε ὁ ἐγωισμὸς καὶ ἡ σκληρότητα τοῦ ἀν-
 τρός. Οἱ προπάτορές μας ἐφάρμοζαν τὴν πίστη τους ὅπως 3
 δίδαξε ὁ Ἀπόστολος Ἰάκωβος, ποὺ εἶπε: «Θρησκεία καθαρὰ
 καὶ ἀμίαντος ἐνώπιον τοῦ Θεοῦ καὶ Πατρὸς εἶναι αὕτη, νὰ
 ἐπισκέπτηται τοὺς ὀρφανούς καὶ τὰς χήρας ἐν τῇ θλίψει αὐ- 6
 τῶν, καὶ νὰ φυλάττη ἑαυτὸν ἀμόλυντον ἀπὸ τοῦ κόσμου».

Ἡ περηφάνια, ὁ φθόνος, ἡ ἡ ζηλοτυπία, φαίνεται στὶς πε-
 ρισσότερες περιπτώσεις πὼς εἶναι ὁ τελετάρχης, ποὺ ἀποκλείει 9
 τὸν ἀρχικὸ χριστιανισμό. Ὅταν ἓνας ἄντρας
 βοηθῇ μιὰ εὐγενικὴ γυναῖκα, ποὺ παλεύει μόνη ^{Ἐμπόδισμα}
 τῆς μὲ τίς κακοτυχίες, ἡ γυναῖκα του δὲν πρέπει <sup>τῆς φιλαν-
θρωπίας</sup> 12
 νὰ λέη: «Δὲν εἶναι ποτὲ σωστὸ νὰ ἀνακατώνεσαι στὶς δου-
 λειές τῶν ἄλλων». Μιὰ σύζυγος πολλές φορές ἐμποδίζεται
 ἀπὸ ἓνα ζηλότυπο τύραννο τοῦ σπιτιοῦ νὰ δώσῃ τὴ βοήθεια 15
 ποὺ ἡ συμπόνια καὶ ἡ φιλανθρωπία τῆς θὰ τὴν ἔκαναν νὰ
 προσφέρῃ μὲ προθυμία.

Ὁ γάμος πρέπει νὰ σημαίνει ἔνωση καρδιῶν. Ἐξάλλου, 18
 φτάνει ὁ καιρὸς γιὰ τὸν ὁποῖο μίλησε ὁ Ἰησοῦς, ὅταν εἶπε
 ὅτι στὴν ἀνάσταση οὔτε θὰ νυμφεύωνται πλέον ^{Βαθμιαία}
 οὔτε θὰ νυμφεύουν, ἀλλὰ οἱ ἄνθρωποι θὰ εἶναι σὰν ^{ἐξέλιξη} 21
 τοὺς ἀγγέλους. Τότε ἡ Ψυχὴ θὰ χαίρεται μ' αὐτὸ ποὺ ἔχει,
 ὅπου τὸ πάθος δὲν ἔχει θέση. Τότε ἡ ἀσπροντυμένη ἀγνότητα
 θὰ ἐνώσῃ σ' ἓνα πρόσωπο τὴ σοφία τοῦ ἀντρός καὶ τὴν 24
 ἀγάπη τῆς γυναίκας, τὴν πνευματικὴ κατανόηση καὶ τὴν
 αἰώνια εἰρήνη.

Ὡστόσο μάθουμε ὅτι ὁ Θεὸς εἶναι ὁ Πατέρας τῶν πάντων, 27
 ὁ γάμος θὰ ἐξακολουθήσῃ. Οἱ θνητοὶ δὲν πρέπει νὰ ἐπιτρέ-
 ψουν τὴν παράβαση τοῦ νόμου γιὰτὶ αὐτὸ μπορεῖ νὰ ὀδη-
 γήσῃ σὲ μιὰ κοινωνικὴ κατάσταση χειρότερη ἀπ' αὐτὴ ποὺ 30
 ὑπάρχει τώρα. Ἡ τιμιότητα καὶ ἡ ἀρετὴ ἐξασφαλίζουν τὴ
 σταθερότητα τοῦ γάμου. Τὸ Πνεῦμα τελικὰ θὰ ἀξιῶσῃ ὅ,τι
 τοῦ ἀνήκει — καθετὶ ποὺ πράγματι ὑπάρχει — καὶ οἱ φωνές 33
 τῆς ὑλικῆς αἰσθησης θὰ σωπάσουν γιὰ πάντα.

- 1 Experience should be the school of virtue, and human
 happiness should proceed from man's highest nature.
 3 **Blessing** May Christ, Truth, be present at every bridal
 of Christ altar to turn the water into wine and to give to
 human life an inspiration by which man's spiritual and
 6 eternal existence may be discerned.

If the foundations of human affection are consistent
 with progress, they will be strong and enduring. Divorces
 9 **Righteous** should warn the age of some fundamental error
 foundations in the marriage state. The union of the sexes
 suffers fearful discord. To gain Christian Science and its
 12 harmony, life should be more metaphysically regarded.

The broadcast powers of evil so conspicuous to-day
 show themselves in the materialism and sensualism of
 15 **Powerless** the age, struggling against the advancing
 promises spiritual era. Beholding the world's lack of
 Christianity and the powerlessness of vows to make home
 18 happy, the human mind will at length demand a higher
 affection.

There will ensue a fermentation over this as over many
 21 other reforms, until we get at last the clear straining of
 truth, and impurity and error are left among
 24 **Transition** the lees. The fermentation even of fluids is
 and reform not pleasant. An unsettled, transitional stage is never
 desirable on its own account. Matrimony, which was once
 a fixed fact among us, must lose its present slippery foot-
 27 ing, and man must find permanence and peace in a more
 spiritual adherence.

The mental chemicalization, which has brought con-
 30 jugal infidelity to the surface, will assuredly throw off
 this evil, and marriage will become purer when the scum
 is gone.

Ἡ πείρα πρέπει νὰ εἶναι τὸ σχολεῖο τῆς ἀρετῆς, καὶ ἡ 1
 ἀνθρώπινη εὐτυχία πρέπει νὰ προέρχεται ἀπὸ τὴν ἀνώτερη
 φύση τοῦ ἀνθρώπου. Εἴθε ὁ Χριστός, ἡ Ἀλήθεια, ἡ ^{Ἡ εὐλογία} 3
 νὰ εἶναι παρὼν σὲ κάθε γαμήλιο τελετὴ γιὰ νὰ τοῦ Χριστοῦ
 μεταβάλλῃ τὸ νερὸ σὲ κρασί καὶ νὰ δίνη στὴν ἀνθρώπινη
 ζωὴ τὴν ἔμπνευση μὲ τὴν ὁποία μπορεῖ νὰ διακριθῇ ἡ πνευμα- 6
 τικὴ καὶ αἰώνια ὕπαρξη τοῦ ἀνθρώπου.

Ἄν τὰ θεμέλια τῆς ἀνθρώπινης στοργῆς εἶναι σύμφωνα μὲ
 τὴν πρόοδο, θὰ εἶναι στερεὰ καὶ διαρκῆ. Τὰ διαζύγια θὰ 9
 ἔπρεπε νὰ προειδοποιοῦν τὴν ἐποχὴ μας ὅτι κά- ^{Σωστὰ}
 ποια θεμελιώδης πλάνη ὑπάρχει στὸ καθεστῶς ^{θεμέλια}
 τοῦ γάμου. Ἡ ἔνωση τῶν φύλων μαστίζεται ἀπὸ φοβερὲς 12
 δυσαρμονίες. Γιὰ νὰ πετύχουμε τὴ Χριστιανικὴ Ἐπιστήμη
 καὶ τὴν ἁρμονία της, πρέπει νὰ ἀτενίζουμε τὴ ζωὴ πρὸ μετα-
 φυσικά. 15

Οἱ δυνάμεις τοῦ κακοῦ ποὺ εἶναι τόσο πολὺ διαδομένες
 καὶ φανερὲς σήμερα, ἐκδηλώνονται στὸν ὕλισμο καὶ τὴ φιλη-
 δονία τῆς ἐποχῆς καὶ πολεμοῦν ἐναντίον τῆς πνευ- ^{Ἀνίσχυρες} 18
 ματικῆς ἐποχῆς, ποὺ προχωρεῖ. Ὁ ἀνθρώπινος ^{ὑποσχέσεις}
 νοῦς, ποὺ βλέπει τὴν ἔλλειψη χριστιανισμοῦ στὸν κόσμον καὶ
 τὴν ἀδυναμία τῶν ὀρκων νὰ κάνουν εὐτυχισμένη τὴν οἰκο- 21
 γένεια, θὰ ἀπαιτήσῃ ἐν τέλει ἓνα ἀνώτερο αἶσθημα ἀγάπης.

Ἀπ' αὐτὴ τὴν ἀναμόρφωση, ὅπως καὶ ἀπὸ πολλὰς ἄλλες,
 θὰ προκύψῃ μιὰ ζύμωση μέχρις ὅτου πετύχουμε τελικὰ τὸ 24
 ξεκαθάρισμα τῆς ἀλήθειας καὶ ἡ ἀκαθαρσία καὶ ἡ ^{Μεταβατικὴ}
 πλάνη μείνουν στὰ κατακάθια. Ἀκόμα καὶ ἡ ^{κατάσταση}
 ζύμωση τῶν ὑγρῶν δὲν εἶναι εὐχάριστη. Μιὰ ^{καὶ ἀναμόρ-}
 ζύμωση τῶν ὑγρῶν δὲν εἶναι εὐχάριστη. Μιὰ ^{φωση} 27
 ἀβέβαιη, μεταβατικὴ, κατάσταση ποτὲ δὲν εἶναι εὐχάριστη
 αὕτη καθ' ἑαυτήν. Ὁ γάμος, ποὺ ἦταν ἄλλοτε στὴν κοινω-
 νία ἓνα σταθερὸ γεγονός, πρέπει νὰ ἀποβάλλῃ τὴν τωρινὴ 30
 ἀσταθὴ κατάστασή του καὶ ὁ ἄνθρωπος πρέπει νὰ βρῇ
 σταθερότητα καὶ εἰρήνη σὲ μιὰ περισσότερο πνευματικὴ
 ἀφοσίωση. 33

Ὁ νοερὸς χημισμός, ποὺ ἔφερε στὴν ἐπιφάνεια τὴ συζυ-
 γικὴ ἀπιστία, ἀσφαλῶς θὰ διώξῃ τὸ κακὸ αὐτὸ καὶ ὁ γάμος
 θὰ γίνῃ ἀγνότερος ὅταν φύγουν οἱ βρώμικοι ἀφροί. 36

1 Thou art right, immortal Shakespeare, great poet of
humanity:

3 Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

6 Trials teach mortals not to lean on a material staff, —
a broken reed, which pierces the heart. We do not
half remember this in the sunshine of joy
9 Salutary
sorrow and prosperity. Sorrow is salutary. Through
great tribulation we enter the kingdom. Trials are
proofs of God's care. Spiritual development germi-
12 nates not from seed sown in the soil of material hopes,
but when these decay, Love propagates anew the higher
joys of Spirit, which have no taint of earth. Each suc-
15 cessive stage of experience unfolds new views of divine
goodness and love.

Amidst gratitude for conjugal felicity, it is well to re-
18 member how fleeting are human joys. Amidst conjugal
infelicity, it is well to hope, pray, and wait patiently on
divine wisdom to point out the path.

21 Husbands and wives should never separate if there
is no Christian demand for it. It is better to await the
logic of events than for a wife precipitately
24 Patience
is wisdom to leave her husband or for a husband to
leave his wife. If one is better than the other, as must
always be the case, the other pre-eminently needs good
27 company. Socrates considered patience salutary under
such circumstances, making his Xantippe a discipline for
his philosophy.

30 The gold
and dross Sorrow has its reward. It never leaves us
where it found us. The furnace separates
the gold from the dross that the precious metal may

*Εχεις δίκιο, ἀθάνατε Σαίξπηρ, μεγάλε ποιητὴ τῆς ἀνθρωπότητας:

Γλυκὰ εἶναι τὰ καλὰ τῆς ἀτυχίας, 3
 πού, ἄσχημη καὶ φαρμακερὴ σὰν τὸ φρύνο,
 φορεῖ παρ' ὅλα αὐτὰ ἓνα πολύτιμο 6
 πετράδι στοῦ κεφάλι.

Οἱ δοκιμασίες μαθαίνουν τοὺς θνητοὺς νὰ μὴ στηρίζονται σ' ἓνα ὑλικὸ ραβδί — σ' ἓνα σπασμένο καλάμι, πού τρυπᾷ τὴν καρδιά. Σπάνια τὸ θυμόμαστε αὐτὸ μέσα στὴ ^{Εὐεργετικὴ} 9
 χαρὰ καὶ τὴν εὐτυχία. Ἡ λύπη εἶναι εὐεργετικὴ. ^{λύπη}
 "Ὑστερα ἀπὸ μεγάλες θλίψεις μπαίνουμε στὴ βασιλεία. Οἱ δοκιμασίες εἶναι ἀποδείξεις τῆς φροντίδας τοῦ Θεοῦ. Ἡ πνευματικὴ ἀνάπτυξη δὲ βλαστάνει ἀπὸ σπόρο πού σπέρνεται 12
 στοῦ ἔδαφος τῶν ὑλικῶν ἐλπίδων, ἀλλὰ ὅταν οἱ ἐλπίδες αὐτὲς χαθοῦν ἢ Ἀγάπη παράγει ξανὰ τὶς ἀνώτερες χαρὲς τοῦ Πνεύματος, 15
 πού δὲν ἔχουν καμιά γήινη κηλίδα. Κάθε στάδιο τῆς ζωῆς μας ἀποκαλύπτει νέες ἀπόψεις θείας καλοσύνης καὶ ἀγάπης. 18

"Ὅταν αἰσθανώμαστε εὐγνωμοσύνη γιὰ τὴ συζυγικὴ εὐτυχία, εἶναι καλὸ νὰ θυμώσουμε πόσο ἐφήμερες εἶναι οἱ ἀνθρώπινες χαρὲς. Σὲ καιρὸ συζυγικῆς δυστυχίας, εἶναι καλὸ 21
 νὰ ἐλπίζουμε, νὰ προσευχώμαστε καὶ νὰ περιμένουμε μὲ ὑπομονὴ νὰ μᾶς δεῖξη ἡ θεία σοφία τὸ δρόμο.

Οἱ σύζυγοι δὲν πρέπει νὰ χωρίζουν ποτέ, ἂν δὲν ὑπάρχουν 24
 χριστιανικοὶ λόγοι πού ἐπιβάλλουν τὸ διαζύγιο. Ἀντὶ νὰ βιασθῇ ἡ γυναίκα νὰ ἐγκαταλείψῃ τὸν ἄντρα της, ^{Ἡ ὑπομονὴ} 27
 ἢ ὁ ἄντρας νὰ ἐγκαταλείψῃ τὴ γυναίκα του, εἶναι ^{εἶναι σοφία}
 προτιμότερο νὰ περιμένη τὴ λογικὴ τῶν γεγονότων. Ἄν ὁ ἓνας εἶναι καλύτερος ἀπὸ τὸν ἄλλο, ὅπως συμβαίνει πάντοτε, τότε ὁ ἄλλος ἔχει μεγάλη ἀνάγκη καλῆς συντροφιάς. 30
 Ὁ Σωκράτης πίστευε ὅτι ἡ ὑπομονὴ σὲ τέτοιες περιπτώσεις ἦταν εὐεργετικὴ καὶ χρησιμοποιοῦσε τὴν Ξανθίππη του γιὰ νὰ πειθαρχήσῃ τὴ φιλοσοφία του. 33

Ἡ λύπη ἔχει τὴν ἀνταμοιβή της. Ποτὲ δὲ μᾶς ^{Χρυσὸς καὶ}
 ἀφήνει ἐκεῖ πού μᾶς βρίσκει. Τὸ καμίνι χωρίζει ^{σκουριά}
 τὸ χρυσὸ ἀπὸ τὴ σκουριά γιὰ νὰ μπορέσῃ νὰ χαραχθῇ ἡ 36

1 be graven with the image of God. The cup our Father
 hath given, shall we not drink it and learn the lessons
 3 He teaches?

When the ocean is stirred by a storm, then the clouds
 lower, the wind shrieks through the tightened shrouds,
 6 **Weathering** and the waves lift themselves into mountains.
 the storm We ask the helmsman: "Do you know your
 course? Can you steer safely amid the storm?" He
 9 answers bravely, but even the dauntless seaman is not
 sure of his safety; nautical science is not equal to the
 Science of Mind. Yet, acting up to his highest under-
 12 standing, firm at the post of duty, the mariner works on
 and awaits the issue. Thus should we deport ourselves
 on the seething ocean of sorrow. Hoping and work-
 15 ing, one should stick to the wreck, until an irresistible
 propulsion precipitates his doom or sunshine gladdens
 the troubled sea.

18 The notion that animal natures can possibly give force
 to character is too absurd for consideration, when we
 21 **Spiritual** remember that through spiritual ascendancy
 power our Lord and Master healed the sick, raised
 the dead, and commanded even the winds and waves to
 obey him. Grace and Truth are potent beyond all other
 24 means and methods.

The lack of spiritual power in the limited demonstration
 of popular Christianity does not put to silence the labor
 27 of centuries. Spiritual, not corporeal, consciousness is
 needed. Man delivered from sin, disease, and death
 presents the true likeness or spiritual ideal.

30 Systems of religion and medicine treat of physical pains
 and pleasures, but Jesus rebuked the suffering from any
 such cause or effect. The epoch approaches when the

εικόνα τοῦ Θεοῦ πάνω στο πολυτίμο μέταλλο. Δέν πρέπει 1
 νά πιοῦμε τὸ ποτήρι πού μᾶς ἔδωσε ὁ Πατέρας μας καί νά 3
 μάθουμε τὰ μαθήματα πού μᾶς διδάσκει;

“Ὅταν ὁ ὠκεανὸς ἀναταράζεται ἀπὸ τὴ θύελλα, τότε τὰ 6
 σύννεφα μαζεύονται ἀπειλητικά, ὁ ἄνεμος οὐρλιάζει ἀνάμεσα 6
 ἀπὸ τὰ ξάρτια τοῦ πλοίου καί τὰ κύματα σηκών- ^{Ἀντίσταση}
 νονται σὰ βουνά. Ρωτᾶμε τὸν τιμονιέρη: «Ξέρεις ^{στὴ θύελλα}
 τὴν πορεία σου; Μπορεῖς νά ὀδηγήσης ἀσφαλῶς μέσα 9
 στὴ θύελλα;» Ἐκεῖνος ἀπαντᾷ θαρραλέα, ἀλλὰ ἀκόμα καί 9
 ὁ ἀτρόμητος ναυτικός δέν εἶναι βέβαιος γιὰ τὴν ἀσφάλειά 12
 του· ἡ ναυτικὴ ἐπιστὴμὴ δὲ φτάνει τὴν Ἐπιστὴμὴ τοῦ Νοῦ.
 Καί ὅμως ὁ ναυτικός, ἐφαρμόζοντας ὅ,τι καλύτερο ξέρει, ἀκλό- 12
 νητος στὴ θέση τοῦ καθήκοντος, ἐξακολουθεῖ νά ἐργάζεται
 καί νά περιμένη τὸ ἀποτέλεσμα. Ἔτσι πρέπει νά κάνουμε κι 15
 ἐμεῖς ὅταν βράζῃ ὁ ὠκεανὸς τῆς λύπης. Ἐλπίζοντας καί δυν- 15
 λεύοντας, πρέπει κανεὶς νά προσκολλᾶται στὸ ναυάγιο, μέ-
 χρις ὅτου μιὰ ἀκαταμάχητη ὥθηση ἐπιταχύνῃ τὴν καταδίκη 18
 του ἢ ὁ ἥλιος γεμίσῃ μὲ χαρὰ τὴν ταραγμένη θάλασσα.

Ἡ γνώμη ὅτι οἱ ζωῶδεις φύσεις μποροῦν νά δώσουν δύ-
 ναμὴ στὸ χαρακτήρα εἶναι ἐντελῶς ἀνάξια προσοχῆς, ὅταν 21
 ἀναλογιστοῦμε ὅτι μὲ τὴν πνευματικὴ ὑπεροχὴ ὁ ^{Πνευματικὴ}
 Κύριος καί Διδάσκαλός μας θεράπευε τοὺς ἀσθε- ^{δύναμη}
 νεῖς, ἀνάστανε τοὺς νεκροὺς καί πρόσταζε ἀκόμα καί τοὺς 24
 ἀνέμους καί τὰ κύματα νά τὸν ὑπακοῦν. Ἡ χάρις καί ἡ 24
 Ἀλήθεια εἶναι πολὺ πιὸ δυνατὲς ἀπὸ οἰαδήποτε ἄλλα μέσα
 καί μεθόδους.

Ἡ ἔλλειψη πνευματικῆς δυνάμεως στὴν περιορισμένη ἀπό- 27
 δεῖξη τοῦ συνηθισμένου χριστιανισμοῦ δέν μπορεῖ νά κατα-
 σιγάσῃ τὸ μόχθο τῶν αἰώνων. Χρειάζεται πνευματικὴ, ὄχι 30
 σωματικὴ, συνείδηση. Ὁ ἄνθρωπος πού εἶναι ἀπαλλαγ-
 μένος ἀπὸ τὴν ἁμαρτία, τὴν ἁρρώστια καί τὸ θάνατο πα-
 ρουσιάζει τὴν ἀληθινὴ ὁμοίωση ἢ τὸ πνευματικὸ ἰδεῶδες.

Τὰ συστήματα τῆς θρησκείας καί τῆς ἱατρικῆς ἀσχολοῦνται 33
 μὲ τοὺς πόνους καί τίς ἡδονές τοῦ σώματος, ἀλλὰ ὁ Ἰησοῦς
 ἐπέκρινε τὴν ὁδὴν πού προέρχεται ἀπὸ μιὰ τέτοια αἰτία ἢ 36
 ἀποτέλεσμα. Πλησιάζει ἡ ἐποχὴ πού ἡ κατανόηση τῆς ἀλή-

1 understanding of the truth of being will be the basis of
 true religion. At present mortals progress slowly for
 3 Basis of true fear of being thought ridiculous. They are
 religion slaves to fashion, pride, and sense. Some-
 time we shall learn how Spirit, the great architect, has
 6 created men and women in Science. We ought to weary
 of the fleeting and false and to cherish nothing which
 hinders our highest selfhood.
 9 Jealousy is the grave of affection. The presence of
 mistrust, where confidence is due, withers the flowers
 of Eden and scatters love's petals to decay. Be not
 12 in haste to take the vow "until death do us part."
 Consider its obligations, its responsibilities, its rela-
 tions to your growth and to your influence on other
 15 lives.

I never knew more than one individual who believed
 in agamogenesis; she was unmarried, a lovely charac-
 18 Insanity and ter, was suffering from incipient insanity, and
 agamogenesis a Christian Scientist cured her. I have named
 her case to individuals, when casting my bread upon
 21 the waters, and it may have caused the good to ponder
 and the evil to hatch their silly innuendoes and lies, since
 salutary causes sometimes incur these effects. The per-
 24 petuation of the floral species by bud or cell-division is
 evident, but I discredit the belief that agamogenesis
 applies to the human species.

27 Christian Science presents unfoldment, not accretion;
 it manifests no material growth from molecule to mind,
 but an impartation of the divine Mind to man
 30 God's crea-
 tion intact and the universe. Proportionately as human
 generation ceases, the unbroken links of eternal, har-
 monious being will be spiritually discerned; and man,

θειας τοῦ εἶναι θὰ εἶναι ἡ βάση τῆς ἀληθινῆς θρησκείας. Πρὸς 1
 τὸ παρὸν οἱ θνητοὶ προσδεύουν σιγὰ ἀπὸ φόβο μήπως θεω- 3
 ρηθοῦν γελοῖοι. Εἶναι δοῦλοι τῆς μόδας, τῆς ἀλα-
 ζονείας καὶ τῶν αἰσθήσεων. Κάποια μέρα θὰ μά-
 θουμε πῶς τὸ Πνεῦμα, ὁ μέγας ἀρχιτέκτονας, ^{Ἡ βάση τῆς ἀληθινῆς θρησκείας}
 δημιούργησε στὴν Ἐπιστήμη τοὺς ἄντρες καὶ τίς γυναῖκες. 6
 Θὰ ἔπρεπε νὰ βαρεθοῦμε τὸ φευγαλέο καὶ τὸ ψεύτικο καὶ νὰ
 ἀποφεύγουμε καθετὶ ποὺ μᾶς ἐμποδίζει νὰ ἐκφράσουμε τὸν 9
 ἄνωτερο ἑαυτὸ μας.

Ἡ ζηλοτυπία εἶναι ὁ τάφος τῆς ἀγάπης. Ἡ ἀδικαιολόγητη 1
 δυσπιστία μαραίνει τὰ λουλούδια τῆς Ἑδέμ, σκορπίζει τὰ 12
 πέταλα τῆς ἀγάπης καὶ τὰ ἀφανίζει. Μὴ βιαστῆς νὰ δώσης
 τὸν ὄρκο «μέχρις ὅτου μᾶς χωρίσῃ ὁ θάνατος». Λογάριασε
 τίς ὑποχρεώσεις του, τίς εὐθύνες του, τὴν ἐπίδραση ποὺ θὰ 15
 ἔχῃ στὴν πρόδοό σου καὶ τὴν ἐπιρροή ποὺ θὰ ἀσκήσῃ στὴ 15
 ζωὴ τῶν ἄλλων.

Δὲ γνώρισα παρὰ μόνο ἓνα ἄτομο ποὺ πίστευε στὴν ἀγα- 18
 μογένεση· ἦταν μιὰ ἄγαμη γυναῖκα μὲ ἀξιαγάπητο χαρά-
 κτήρα, ὑπόφερε ἀπὸ τίς πρῶτες ἐκδηλώσεις παρα-
 φροσύνης, καὶ θεραπεύτηκε ἀπὸ ἓνα Χριστιανὸ ^{Παραφροσύνη καὶ ἀγαμο-γένεση}
 Ἐπιστήμονα. Ἀνάφερα τὴν περίπτωσή της σὲ 21
 μερικούς, ἐνῶ ἔριχνα «τὸν ἄρτον μου ἐπὶ πρόσωπον τῶν ὑδά-
 των», καὶ ἴσως αὐτὸ νὰ ἔκανε τοὺς καλοὺς νὰ συλλογιστοῦν 24
 καὶ τοὺς κακοὺς νὰ μηχανευτοῦν τοὺς ἀνόητους ὑπαινιγμούς
 τοὺς καὶ τίς ψευτιές τους, ἀφοῦ τὰ εὐεργετικὰ θέματα προκα-
 λοῦν καμιά φορὰ τέτοια ἀποτελέσματα. Εἶναι φανερό ὅτι ἡ
 διαιώνιση τῶν λουλουδιῶν γίνεται μὲ τὴν παραγωγή φύτρων 27
 ἢ τὴ διαίρεση τοῦ κυττάρου, ἀλλὰ δὲν παραδέχομαι ὅτι ἡ
 ἀγαμογένεση εἶναι δυνατὴ καὶ γιὰ τὸν ἄνθρωπο.

Ἡ Χριστιανικὴ Ἐπιστήμη παρουσιάζει ἀποκάλυψη, ὅχι ὁρ- 30
 γανικὴ αὐξηση· δείχνει ὅτι δὲν ὑπάρχει ὑλικὴ αὐξηση ἀπὸ
 τὸ μόριο πρὸς τὸ νοῦ, ἀλλὰ μετάδοση τοῦ θεοῦ
 Νοῦ στὸν ἄνθρωπο καὶ στὸ σύμπαν. Κατὰ τὴν ^{Ἡ δημιουρ-γία τοῦ Θεοῦ εἶναι ἄθικτη} 33
 ἀναλογία ποὺ παύει ἡ ἀνθρώπινη ἀναπαραγωγή,
 οἱ ἀδιάσπαστοι δεσμοὶ τοῦ αἰώνιου καὶ ἁρμονικοῦ εἶναι θὰ δια- 36
 κριθοῦν πνευματικά· καὶ ὁ ἄνθρωπος, ὅχι ὁ ἐκ τῆς γῆς, ὁ χοϊκός,

1 not of the earth earthly but coexistent with God, will
appear. The scientific fact that man and the universe
3 are evolved from Spirit, and so are spiritual, is as fixed in
divine Science as is the proof that mortals gain the sense
of health only as they lose the sense of sin and disease.
6 Mortals can never understand God's creation while believ-
ing that man is a creator. God's children already created
will be cognized only as man finds the truth of being.
9 Thus it is that the real, ideal man appears in proportion
as the false and material disappears. No longer to marry
or to be "given in marriage" neither closes man's con-
12 tinuity nor his sense of increasing number in God's in-
finite plan. Spiritually to understand that there is but
one creator, God, unfolds all creation, confirms the Scrip-
15 tures, brings the sweet assurance of no parting, no pain,
and of man deathless and perfect and eternal.

If Christian Scientists educate their own offspring
18 spiritually, they can educate others spiritually and not
conflict with the scientific sense of God's creation. Some
day the child will ask his parent: "Do you keep the First
21 Commandment? Do you have one God and creator, or
is man a creator?" If the father replies, "God creates
man through man," the child may ask, "Do you teach
24 that Spirit creates materially, or do you declare that
Spirit is infinite, therefore matter is out of the ques-
tion?" Jesus said, "The children of this world marry,
27 and are given in marriage: But they which shall be ac-
counted worthy to obtain that world, and the resur-
rection from the dead, neither marry, nor are given in
30 marriage."

ἀλλ' αὐτὸς ποὺ συνυπάρχει μὲ τὸ Θεό, θὰ φανερωθῇ. Τὸ 1
 ἐπιστημονικὸ γεγονός ὅτι ὁ ἄνθρωπος καὶ τὸ σύμπαν προέρ-
 χονται ἀπὸ τὸ Πνεῦμα, καὶ ἐπομένως εἶναι πνευματικά, εἶναι 3
 τόσο σταθερὸ στὴ θεία Ἐπιστήμη ὅσο εἶναι καὶ ἡ ἀπόδειξη
 ὅτι οἱ θνητοὶ ἀποκτοῦν τὸ αἶσθημα τῆς ὑγείας μόνο ὅταν
 χάσουν τὸ αἶσθημα τῆς ἁμαρτίας καὶ τῆς ἀρρώστιας. Οἱ 6
 θνητοὶ δὲν μποροῦν ποτὲ νὰ καταλάβουν τὴ δημιουργία τοῦ
 Θεοῦ ἐφόσον πιστεύουν ὅτι ὁ ἄνθρωπος εἶναι δημιουργός.
 Τὰ παιδιὰ τοῦ Θεοῦ, ποὺ εἶναι ἤδη δημιουργημένα, θὰ γί- 9
 νουν ἀντιληπτὰ μόνο ὅταν ὁ ἄνθρωπος βρῇ τὴν ἀλήθεια τοῦ
 εἶναι. Νὰ γιατί ὁ πραγματικὸς καὶ ἰδεώδης ἄνθρωπος ἐμφα-
 νίζεται κατὰ τὴν ἀναλογία ποὺ ὁ ψεύτικος καὶ ὑλικὸς ἐξα- 12
 φανίζεται. Μὲ τὸ νὰ μὴ «νυμφεύονται» πλέον οἱ ἄνθρωποι ἢ
 νὰ μὴ «νυμφεύουσι» δὲ σημαίνει ὅτι τερματίζεται ἡ συνέχισή
 τους ἢ ὅτι χάνουν τὸ αἶσθημα ὅτι αὐξάνουν ἀριθμητικῶς 15
 μέσα στὸ ἄπειρο σχέδιο τοῦ Θεοῦ. Ἡ πνευματικὴ νόηση
 ὅτι δὲν ὑπάρχει παρὰ ἓνας δημιουργός, ὁ Θεός, ἀποκαλύπτει
 ὅλη τὴ δημιουργία, ἐπιβεβαιώνει τὶς Γραφές, φέρνει τὴ γλυ- 18
 κιά βεβαιότητα ὅτι δὲν ὑπάρχει χωρισμός, οὔτε πόνος, καὶ
 ὅτι ὁ ἄνθρωπος εἶναι ἀθάνατος καὶ τέλειος καὶ αἰώνιος.

"Ἄν οἱ Χριστιανοὶ Ἐπιστήμονες ἐκπαιδεύουν τὰ δικά τους 21
 παιδιὰ πνευματικά, μποροῦν νὰ ἐκπαιδεύσουν καὶ ἄλλους
 πνευματικά καὶ νὰ μὴν ἔρχονται σὲ σύγκρουση μὲ τὴν ἐπι-
 στημονικὴ ἀντίληψη τῆς δημιουργίας τοῦ Θεοῦ. Κάποια 24
 μέρα τὸ παιδί θὰ ρωτήσῃ τὸ γονιό του: «Τηρεῖς τὴν Πρώτη
 Ἐντολή; Ἐχεις ἓνα Θεὸ καὶ δημιουργό, ἢ μήπως εἶναι ὁ
 ἄνθρωπος δημιουργός;» Ἄν ὁ πατέρας ἀπαντήσῃ: «Ὁ Θεὸς 27
 δημιουργεῖ τὸν ἄνθρωπο μέσο τοῦ ἀνθρώπου», τὸ παιδί μπο-
 ρεῖ νὰ ρωτήσῃ: «Διδάσκεις ὅτι τὸ Πνεῦμα δημιουργεῖ ὑλικά,
 ἢ λές ὅτι τὸ Πνεῦμα εἶναι ἄπειρο καὶ ἐπομένως ἡ ὕλη εἶναι 30
 ἐκτὸς πάσης συζητήσεως;» Ὁ Ἰησοῦς εἶπε: «Οἱ υἱοὶ τοῦ
 αἰῶνος τούτου νυμφεύουσι καὶ νυμφεύονται· οἱ δὲ καταξιο-
 θέντες νὰ ἀπολαύσωσιν ἐκεῖνον τὸν αἰῶνα καὶ τὴν ἐκ νεκρῶν 33
 ἀνάστασιν, οὔτε νυμφεύουσιν, οὔτε νυμφεύονται».

Chapter IV

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

*And when they shall say unto you,
Seek unto them that have familiar spirits,
And unto wizards that peep and that mutter;
Should not a people seek unto their God? — ISAIAH.*

*Verily, verily, I say unto you, If a man keep my saying, he shall never
see death. Then said the Jews unto him, Now we know that thou hast a
devil. — JOHN.*

- 1 **M**ORTAL existence is an enigma. Every day is a
 3 mystery. The testimony of the corporeal senses
 cannot inform us what is real and what is delusive, but
 the revelations of Christian Science unlock the treasures
 of Truth. Whatever is false or sinful can
 6 The infinite
one Spirit never enter the atmosphere of Spirit. There
 is but one Spirit. Man is never God, but spiritual man,
 made in God's likeness, reflects God. In this scientific
 9 reflection the Ego and the Father are inseparable. The
 supposition that corporeal beings are spirits, or that there
 are good and evil spirits, is a mistake.
- 12 The divine Mind maintains all identities, from a blade
Real and un-
real identity of grass to a star, as distinct and eternal. The
 questions are: What are God's identities?
 15 What is Soul? Does life or soul exist in the thing
 formed?

Κεφάλαιο Τέταρτο

Η ΧΡΙΣΤΙΑΝΙΚΗ ΕΠΙΣΤΗΜΗ ΚΑΤΑ ΤΟΥ ΠΝΕΥΜΑΤΙΣΜΟΥ

Καὶ ὅταν σᾶς εἰπωσιν, Ἐρωτήσατε τοὺς ἔχοντας πνεῦμα μαντείας, καὶ τοὺς νεκρομάντεις, τοὺς μορμυρίζοντας καὶ ψιθυρίζοντας, ἀποκρίθητε, Ὁ λαὸς δὲν θὰ ἐρωτήσῃ τὸν Θεὸν αὐτοῦ; ΗΣΑΙΑΣ

Ἀληθῶς, ἀληθῶς σᾶς λέγω, ἐάν τις φυλάξῃ τὸν λόγον μου, θάνατον δὲν θὰ ἰδῇ εἰς τὸν αἰῶνα. Εἶπον λοιπὸν πρὸς αὐτὸν οἱ Ἰουδαῖοι, Τώρα κατελάβομεν ὅτι δαιμόνιον ἔχεις. ΙΩΑΝΝΗΣ

Η ΘΗΝΗΤΗ ὕπαρξη εἶναι ἓνα αἶνιγμα. Ἡ κάθε μέρα 1
εἶναι ἓνα μυστήριον. Ἡ μαρτυρία τῶν σωματικῶν
αἰσθήσεων δὲν μπορεῖ νὰ μᾶς πληροφορήσῃ τί εἶναι πραγ- 3
ματικό καὶ τί εἶναι ἀπατηλό, ἀλλὰ οἱ ἀποκαλύψεις τῆς Χρι-
στιανικῆς Ἐπιστήμης * ξεκλειδώνουν τοὺς θησαυ- τὸ ἓνα ἀπειρο
ροὺς τῆς Ἀλήθειας. Πᾶν ὅ,τι εἶναι ψεύτικο ἢ Πνεῦμα 6
ἀμαρτωλὸ δὲν μπορεῖ ποτὲ νὰ μπῇ στὴν ἀτμόσφαιρα τοῦ
Πνεύματος. Δὲν ὑπάρχει παρὰ ἓνα Πνεῦμα. Ὁ ἄνθρωπος
δὲν εἶναι ποτὲ Θεός, ἀλλὰ ὁ πνευματικὸς ἄνθρωπος, ποὺ δη- 9
μιουργήθηκε κατὰ τὴν ὁμοίωση τοῦ Θεοῦ, ἀντανάκλα τὸ
Θεό. Στὴν ἐπιστημονικὴ αὐτὴ ἀντανάκλαση τὸ Ἐγὼ καὶ ὁ
Πατέρας εἶναι ἀχώριστα. Ἡ ὑπόθεση ὅτι τὰ σωματικὰ ὄντα 12
εἶναι πνεύματα, ἢ ὅτι ὑπάρχουν καλὰ καὶ κακὰ πνεύματα,
εἶναι λανθασμένη.

Ὁ θεὸς Νοὺς διατηρεῖ ὅλες τὶς ταυτότητες, ἀπὸ 15
τὸ φύλλο τοῦ χόρτου ὡς τὸ ἀστέρι, ξεχωριστὲς
καὶ αἰώνιες. Τὰ ἐρωτήματα εἶναι: Τί εἶναι οἱ ταυ- καὶ μὴ πραγ-
τότητες τοῦ Θεοῦ; Τί εἶναι Ψυχὴ; Ὑπάρχει ζωὴ ἢ ψυχὴ 18
στὸ σχηματισμένο πρᾶγμα;

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

71 *Christian Science versus Spiritualism*

1 Nothing is real and eternal, — nothing is Spirit, — but
 God and His idea. Evil has no reality. It is neither
 3 person, place, nor thing, but is simply a belief, an illusion
 of material sense.

The identity, or idea, of all reality continues forever;
 6 but Spirit, or the divine Principle of all, is not *in* Spirit's
 formations. Soul is synonymous with Spirit, God, the
 creative, governing, infinite Principle outside of finite form,
 9 which forms only reflect.

Close your eyes, and you may dream that you see a
 flower, — that you touch and smell it. Thus you learn
 12 **Dream-** that the flower is a product of the so-called
 lessons mind, a formation of thought rather than of
 matter. Close your eyes again, and you may see land-
 15 scapes, men, and women. Thus you learn that these
 also are images, which mortal mind holds and evolves
 and which simulate mind, life, and intelligence. From
 18 dreams also you learn that neither mortal mind nor
 matter is the image or likeness of God, and that im-
 mortal Mind is not in matter.

21 When the Science of Mind is understood, spiritualism
 will be found mainly erroneous, having no scientific basis
 nor origin, no proof nor power outside of
 24 **Found** human testimony. It is the offspring of the
 wanting physical senses. There is no sensuality in Spirit. I never
 could believe in spiritualism.

27 The basis and structure of spiritualism are alike ma-
 terial and physical. Its spirits are so many corporealities,
 limited and finite in character and quality. Spiritualism
 30 therefore presupposes Spirit, which is ever infinite, to be
 a corporeal being, a finite form, — a theory contrary to
 Christian Science.

Τίποτε δὲν εἶναι πραγματικὸ καὶ αἰώνιο — τίποτε δὲν εἶναι 1
Πνεῦμα — ἐκτὸς ἀπὸ τὸ Θεὸ καὶ τὴν ἰδέα Του. Τὸ κακὸ δὲν 3
εἶναι πραγματικόν. Δὲν εἶναι οὔτε πρόσωπο, οὔτε τόπος, 3
οὔτε πράγμα, ἀλλὰ ἀπλῶς μιὰ δοξασία, μιὰ αὐταπάτη τῆς
ὕλικῃς αἰσθήσης.

Ἡ ταυτότητα, ἡ ἰδέα, κάθε πραγματικότητος συνεχίζεται 6
γιὰ πάντα· ἀλλὰ τὸ Πνεῦμα, ἡ ἡθεῖα Ἀρχὴ τοῦ παντός, 6
δὲν εἶναι μέσα στοὺς σχηματισμοὺς τοῦ Πνεύματος. Ἡ Ψυχὴ 9
εἶναι συνώνυμη μὲ τὸ Πνεῦμα, τὸ Θεό, τὴ δημιουργικὴ, κυ- 9
ρίαρχη, ἄπειρη Ἀρχή, πού εἶναι ἔξω ἀπὸ κάθε πεπερασμένη
μορφή, καὶ πού οἱ μορφές ἀντανακλοῦν μόνο.

Κλείσε τὰ μάτια σου καὶ θὰ δῆς ὅτι μπορεῖ νὰ ὀνειρευτῇς 12
ὅτι βλέπεις ἓνα λουλούδι — ὅτι τὸ ἐγγίζεις καὶ τὸ μυρίζεσαι.
Ἔτσι μαθαίνεις ὅτι τὸ λουλούδι εἶναι προῖόν τοῦ 15
λεγόμενου νοῦ, κάτι πού τὸ σχημάτισε ἡ σκέψη
μᾶλλον παρὰ ἡ ὕλη. Κλείσε πάλι τὰ μάτια σου 15
καὶ θὰ δῆς ὅτι μπορεῖ νὰ ὀνειρευτῇς τοπία, ἄντρες καὶ γυ-
ναῖκες. Ἔτσι μαθαίνεις ὅτι καὶ αὐτὰ ἐπίσης εἶναι εἰκόνες, πού 18
συλλαμβάνει καὶ ἀναπτύσσει ὁ θνητὸς νοῦς καὶ πού ἀπομι-
μοῦνται νοῦ, ζωὴ καὶ νοημοσύνη. Ἀπὸ τὰ ὄνειρα ἐπίσης
μαθαίνεις ὅτι οὔτε ὁ θνητὸς νοῦς οὔτε ἡ ὕλη εἶναι ἡ εἰκόνα ἡ 21
ὁμοίωση τοῦ Θεοῦ καὶ ὅτι ὁ ἀθάνατος Νοῦς δὲν εἶναι στὴν
ὕλη.

Ὅταν καταλάβουμε τὴν Ἐπιστήμη τοῦ Νοῦ, θὰ δοῦμε ὅτι 24
ὁ πνευματισμὸς εἶναι κατὰ τὸ μεγαλύτερο μέρος του σφαλερός,
χωρὶς ἐπιστημονικὴ βάση ἢ προέλευση καὶ χωρὶς
ἄλλη ἀπόδειξη ἢ δύναμη ἐκτὸς ἀπὸ τὴν ἀνθρώ- 27
πινη μαρτυρία. Εἶναι τὸ γέννημα τῶν σωματικῶν
αἰσθήσεων. Δὲν ὑπάρχει τίποτε τὸ αἰσθησιακὸ στὸ Πνεῦμα.
Δὲν μπόρεσα ποτὲ νὰ πιστέψω στὸν πνευματισμό. 30

Ἡ βάση καὶ τὸ οἰκοδόμημα τοῦ πνευματισμοῦ εἶναι ἐξίσου 30
ὕλικά καὶ σωματικά. Ὅλα τὰ πνεύματά του εἶναι σωματι-
κότητες, περιορισμένες καὶ πεπερασμένες ὡς πρὸς τὸ χαρα- 33
κτήρα καὶ τὶς ιδιότητες. Ὁ πνευματισμὸς ἐπομένως προὔπο-
θετεῖ ὅτι τὸ Πνεῦμα, πού εἶναι πάντοτε ἄπειρο, εἶναι ἓνα
σωματικὸ ὄν, μιὰ πεπερασμένη μορφή — παραδέχεται δηλαδὴ 36
μιὰ θεωρία πού εἶναι ἀντίθετη πρὸς τὴ Χριστιανικὴ Ἐπιστήμη.

72 *Christian Science versus Spiritualism*

1 There is but one spiritual existence, — the Life of
 which corporeal sense can take no cognizance. The
 3 divine Principle of man speaks through immortal sense.
 If a material body — in other words, mortal, material
 sense — were permeated by Spirit, that body would
 6 disappear to mortal sense, would be deathless. A con-
 dition precedent to communion with Spirit is the gain of
 spiritual life.

9 So-called *spirits* are but corporeal communicators. As
 light destroys darkness and in the place of darkness all
 is light, so (in absolute Science) Soul, or God,
 12 ^{Spirits} ~~obsolete~~ is the only truth-giver to man. Truth de-
 destroys mortality, and brings to light immortality. Mortal
 belief (the material sense of life) and immortal Truth
 15 (the spiritual sense) are the tares and the wheat, which
 are not united by progress, but separated.

Perfection is not expressed through imperfection.
 18 Spirit is not made manifest through matter, the anti-
 pod of Spirit. Error is not a convenient sieve through
 which truth can be strained.

21 God, good, being ever present, it follows in divine
 logic that evil, the suppositional opposite of good, is never
 present. In Science, individual good derived
 24 ^{Scientific} ~~phenomena~~ from God, the infinite All-in-all, may flow
 from the departed to mortals; but evil is neither com-
 municable nor scientific. A sinning, earthly mortal is
 27 not the reality of Life nor the medium through which
 truth passes to earth. The joy of intercourse becomes
 the jest of sin, when evil and suffering are communicable.
 30 Not personal intercommunion but divine law is the com-
 municator of truth, health, and harmony to earth and
 humanity. As readily can you mingle fire and frost as

Δὲν ὑπάρχει παρὰ μιὰ πνευματικὴ ὕπαρξη — τῇ Ζωῇ τῆς 1
ὁποίας ἡ σωματικὴ αἴσθησις δὲν μπορεῖ νὰ λάβῃ γνώση. Ἡ 2
θεία Ἀρχὴ τοῦ ἀνθρώπου μιλεῖ μέσο τῆς ἀθάνατης αἴσθησις. 3
Ἄν τὸ Πνεῦμα διαπότιζε ἓνα ὑλικὸ σῶμα — μὲ ἄλλα λόγια,
μιὰ θνητὴ, ὑλική, αἴσθησις — τὸ σῶμα ἐκεῖνο θὰ ἐξαφανιζόταν 4
γὰρ τῇ θνητῇ αἴσθησι, θὰ ἦταν ἀθάνατο. Ἡ κατάστασις 5
ποὺ προηγεῖται τῆς κοινωνίας μὲ τὸ Πνεῦμα εἶναι ἡ ἀπόκτησις 6
πνευματικῆς ζωῆς.

Τὰ λεγόμενα πνεύματα δὲν εἶναι παρὰ σωματικοὶ μεταδότες. 9
Ὅπως τὸ φῶς διαλύει τὸ σκοτάδι καὶ στὴ θέσι τοῦ σκοταδιοῦ 10
τὸ πᾶν εἶναι φῶς, ἔτσι καὶ (στὴν ἀπόλυτη Ἐπι- 11
στήμη) μόνο ἡ Ψυχὴ, δηλαδὴ ὁ Θεός, χορηγεῖ Τὰ πνεύματα 12
ἀλήθεια στὸν ἄνθρωπο. Ἡ Ἀλήθεια ἐξαφανίζει εἶναι 13
τὴ θνητότητα καὶ φέρνει τὴν ἀθανασία στὸ φῶς. Ἡ θνητὴ 14
δοξασία (ἡ ὑλικὴ αἴσθησις τῆς ζωῆς) καὶ ἡ ἀθάνατη Ἀλήθεια 15
(ἡ πνευματικὴ αἴσθησις) εἶναι τὰ ζιζάνια καὶ ὁ σίτος ποὺ ἡ 16
πρόοδος δὲν τὰ ἐνώνει, ἀλλὰ τὰ χωρίζει.

Ἡ τελειότητα δὲν ἐκφράζεται μὲ τὴν ἀτέλεια. Τὸ Πνεῦμα 18
δὲν ἐκδηλώνεται μὲ τὴν ὕλη, ποὺ εἶναι ὁλωσδιόλου διαφορε- 19
τικὴ ἀπὸ τὸ Πνεῦμα. Ἡ πλάνη δὲν εἶναι ἓνα κατάλληλο 20
κόσκινο μὲ τὸ ὁποῖο μπορεῖ νὰ κοσκινιστῇ ἡ ἀλήθεια. 21

Ἀφοῦ ὁ Θεός, τὸ καλὸ, εἶναι πάντοτε παρὼν, ἔπεται ὅτι 22
σύμφωνα μὲ τὴ θεία λογικὴ τὸ κακὸ, τὸ ὑποθετικὸ ἀντίθετο 23
τοῦ καλοῦ, δὲν εἶναι ποτὲ παρόν. Στὴν Ἐπι- 24
στήμη, ἀτομικὸ καλὸ ποὺ προέρχεται ἀπὸ τὸ Ἐπιστημο- 25
Θεό, τὸ ἄπειρο Πᾶν-ἐν-παντί, μπορεῖ νὰ μεταδοθῇ νικὰ φαι- 26
ἀπὸ ἐκείνους ποὺ ἔφυγαν στοὺς θνητούς· τὸ κακὸ ὅμως οὔτε 27
νὰ μεταδοθῇ μπορεῖ οὔτε εἶναι ἐπιστημονικόν. Ἐνας ἁμαρτω- 28
λὸς καὶ γήινος θνητὸς δὲν εἶναι ἡ πραγματικότητα τῆς Ζωῆς, 29
οὔτε τὸ μέσο μὲ τὸ ὁποῖο ἡ ἀλήθεια ἔρχεται στὴ γῆ. Ἡ 30
χαρὰ τῆς ἐπικοινωνίας γίνεται παιγνίδι τῆς ἁμαρτίας, ὅταν 31
τὸ κακὸ καὶ ἡ ὁδύνη εἶναι μεταδοτικά. Ὅχι ἡ προσωπικὴ 32
ἐπικοινωνία, ἀλλὰ ὁ θεὸς νόμος εἶναι ἐκεῖνος ποὺ μεταδίδει 33
ἀλήθεια, ὑγεία καὶ ἁρμονία στὴ γῆ καὶ στοὺς ἀνθρώπους.
Ὅσο μπορεῖς νὰ ἀνακατέψῃς τὴ φωτιά μὲ τὸν πάγο, ἄλλο

73 *Christian Science versus Spiritualism*

1 Spirit and matter. In either case, one does not support the other.

3 Spiritualism calls one person, living in this world, *material*, but another, who has died to-day a sinner and supposedly will return to earth to-morrow, it terms a *spirit*.

6 The fact is that neither the one nor the other is infinite Spirit, for Spirit is God, and man is His likeness.

The belief that one man, as spirit, can control another man, as matter, upsets both the individuality and the Science of man, for man is image. God controls man, and God is the only Spirit. Any other control or attraction of so-called spirit is a mortal belief, which ought to be known by its fruit, — the repetition of evil.

15 If Spirit, or God, communed with mortals or controlled them through electricity or any other form of matter, the divine order and the Science of omnipotent, omnipresent Spirit would be destroyed.

The belief that material bodies return to dust, hereafter to rise up as spiritual bodies with material sensations and desires, is incorrect. Equally incorrect is the belief that spirit is confined in a finite, material body, from which it is freed by death, and that, when it is freed from the material body, spirit retains the sensations belonging to that body.

It is a grave mistake to suppose that matter is any part of the reality of intelligent existence, or that Spirit and matter, intelligence and non-intelligence, can commune together. This error Science will destroy. The sensual cannot be made the mouthpiece of the spiritual, nor can the finite become the channel of the infinite. There is no communication between so-

τόσο μπορεῖς νὰ ἀνακατέψῃς καὶ τὸ Πνεῦμα μὲ τὴν ὕλη. Τὸ 1
 ἓνα δὲν ὑποστηρίζει τὸ ἄλλο, οὔτε στὴν πρώτη περίπτωσι
 οὔτε στὴ δεύτερη. 3

Ὁ πνευματισμὸς χαρακτηρίζει ἓνα πρόσωπο, ποὺ ζῇ σ' αὐ-
 τὸ τὸν κόσμον, *ὕλικό*, ἀλλὰ ἓνα ἄλλο, ποὺ πέθανε σήμερα
 ἀμαρτωλὸ καὶ ὑποτίθεται ὅτι θὰ ἐπιστρέψῃ στὴ γῆ ἀργότερα, 6
 τὸ χαρακτηρίζει *πνεῦμα*. Τὸ γεγονὸς εἶναι ὅτι οὔτε τὸ ἓνα
 οὔτε τὸ ἄλλο εἶναι ἄπειρο Πνεῦμα, γιατί τὸ Πνεῦμα εἶναι
 Θεός, καὶ ὁ ἄνθρωπος εἶναι ἡ ὁμοίωσή Του. 9

Ἡ δοξασία ὅτι ἓνας ἄνθρωπος μπορεῖ, ὡς πνεῦμα, νὰ ἐξου-
 σιάζῃ ἓναν ἄλλο ἄνθρωπο, ὡς ὕλη, ἀνατρέπει καὶ τὴν ἀτομι-
 κότητα καὶ τὴν Ἐπιστήμη τοῦ ἀνθρώπου, ἐπειδὴ *Μιὰ μόνο* 12
 ὁ ἄνθρωπος εἶναι εἰκόνα. Ὁ Θεὸς ἐξουσιάζει τὸν *κυβέρνηση*
 ἄνθρωπο, καὶ ὁ Θεὸς εἶναι τὸ μόνο Πνεῦμα. Κάθε ἄλλη
 ἐξουσία ἢ ἔλξη τοῦ λεγόμενου πνεύματος εἶναι μιὰ θνητὴ 15
 δοξασία, ποὺ θὰ ἔπρεπε νὰ γνωρίζεται ἀπὸ τοὺς καρπούς
 τῆς — τὴν ἐπανάληψη τοῦ κακοῦ.

Ἄν τὸ Πνεῦμα, ἢ ὁ Θεός, ἐπικοινωνοῦσε μὲ τοὺς θνητούς ἢ 18
 τοὺς ἐξουσίαζε μὲ τὸν ἡλεκτρισμὸ ἢ μὲ κάποια ἄλλη μορφή
 ὕλης, ἢ θεία τάξη καὶ ἡ Ἐπιστήμη τοῦ παντοδύναμου καὶ
 πανταχοῦ παρόντος Πνεύματος θὰ καταστρεφόταν. 21

Ἡ δοξασία ὅτι τὰ ὑλικά σώματα ξαναγυρίζουν στὴ γῆ,
 γιὰ νὰ ἀναστηθοῦν κατόπι ὡς πνευματικά σώματα μὲ ὑλικές
 αἰσθήσεις καὶ ἐπιθυμίες, εἶναι ἀνακριβής. Ἐξίσου *Ἀνακριβεῖς* 24
 ἀνακριβής εἶναι καὶ ἡ δοξασία ὅτι τὸ πνεῦμα περι- *θεωρεῖς*
 ορίζεται μέσα σ' ἓνα πεπερασμένο καὶ ὑλικὸ σῶμα, ἀπὸ τὸ
 ὁποῖο ἐλευθερώνεται μὲ τὸ θάνατο, καὶ ὅτι, ὅταν ἐλευθερωθῇ 27
 ἀπὸ τὸ ὑλικὸ σῶμα, τὸ πνεῦμα διατηρεῖ τὶς αἰσθήσεις ποὺ
 ἀνῆκαν σ' ἐκεῖνο τὸ σῶμα.

Εἶναι σοβαρὸ λάθος νὰ ὑποθέτουμε ὅτι ἡ ὕλη εἶναι μέρος 30
 τῆς πραγματικότητος τῆς νοητικῆς ὕπαρξης, ἢ ὅτι τὸ Πνεῦμα
 καὶ ἡ ὕλη, ἡ νοημοσύνη καὶ ἡ μὴ νοημοσύνη, μπο-
 ροῦν νὰ ἐπικοινωνοῦν μεταξύ τους. Ἡ Ἐπιστήμη *Δὲν ὑπάρχει* 33
 θὰ ἐξαλείψῃ αὐτὴ τὴν πλάνη. Τὸ σαρκικὸ δὲν μπορεῖ νὰ
 γίνῃ ὁ ἐκπρόσωπος τοῦ πνευματικοῦ, οὔτε τὸ πεπερασμένο
 νὰ γίνῃ τὸ κανάλι τοῦ ἀπείρου. Δὲν ὑπάρχει ἐπικοινωνία 36

1 called material existence and spiritual life which is not subject to death.

3 To be on communicable terms with Spirit, persons must be free from organic bodies; and their return to a material condition, after having once left it, would

Opposing conditions

6 be as impossible as would be the restoration to its original condition of the acorn, already absorbed into a sprout which has risen above the soil. The seed
9 which has germinated has a new form and state of existence. When here or hereafter the belief of life in matter is extinct, the error which has held the belief dissolves
12 with the belief, and never returns to the old condition.

No correspondence nor communion can exist between persons in such opposite dreams as the belief of having
15 died and left a material body and the belief of still living in an organic, material body.

The caterpillar, transformed into a beautiful insect,
18 is no longer a worm, nor does the insect return to

Bridgeless division

fraternize with or control the worm. Such
a backward transformation is impossible in
21 Science. Darkness and light, infancy and manhood, sickness and health, are opposites, — different beliefs, which never blend. Who will say that infancy can utter
24 the ideas of manhood, that darkness can represent light, that we are in Europe when we are in the opposite hemisphere? There is no bridge across the gulf which divides
27 two such opposite conditions as the spiritual, or incorporeal, and the physical, or corporeal.

In Christian Science there is never a retrograde step,
30 never a return to positions outgrown. The so-called dead and living cannot commune together, for they are in separate states of existence, or consciousness.

μεταξὺ τῆς λεγόμενης ὑλικῆς ὕπαρξης καὶ τῆς πνευματικῆς 1
ζωῆς, ποὺ δὲν ὑπόκειται σὲ θάνατο.

Γιὰ νὰ μπορέσουν νὰ ἐπικοινωνήσουν μὲ τὸ Πνεῦμα, τὰ 3
πρόσωπα πρέπει νὰ ἐλευθερωθοῦν ἀπὸ τὰ ὀργανικὰ σώματα·
καὶ ἡ ἐπιστροφή τους σὲ μιὰ ὑλικὴ κατάσταση, Ἀντίθετες 6
μιὰ κι ἔφυγαν ἀπ' αὐτή, θὰ ἦταν τόσο ἀδύνατη καταστάσεις
ὅσο θὰ ἦταν καὶ ἡ ἐπιστροφή ἐνὸς βαλανιδιοῦ, ποὺ μεταβλή-
θηκε πιά σὲ βλαστό καὶ βγῆκε πάνω ἀπὸ τὸ χῶμα, στὴν
ἀρχικὴ του κατάσταση. Ὁ σπόρος ποὺ βλάστησε ἔχει μιὰ 9
νέα μορφή καὶ κατάσταση ὕπαρξης. Ὅταν σ' αὐτὴ ἡ στῆ
μέλλουσα ζωὴ ἐξαλειφτῇ ἡ δοξασία ὅτι ἡ ζωὴ εἶναι στὴν
ῦλη, ἡ πλάνη ποὺ παραδέχτηκε τῇ δοξασίᾳ διαλύεται μαζί 12
μὲ τῇ δοξασίᾳ καὶ δὲν ξαναγυρίζει ποτὲ στὴν παλιὰ κατά-
σταση. Πρόσωπα ποὺ βρίσκονται σὲ τέτοια ἀντίθετα ὄνειρα,
ὅπως εἶναι ἡ δοξασία ὅτι ἔχουν πεθάνει καὶ ἐγκαταλείπει ἕνα 15
ὕλικὸ σῶμα καὶ ἡ δοξασία ὅτι ζοῦν ἀκόμα σ' ἕνα ὀργανικὸ
καὶ ὑλικὸ σῶμα, δὲν μποροῦν νὰ ἔχουν καμιὰ ἀνταπόκριση
ἢ ἐπικοινωνία μεταξὺ τους. 18

Ὅταν ἡ κάμπια μεταμορφωθῇ σ' ἕνα ὄμορφο ἔντομο, δὲν
εἶναι πιά σκουλήκι, οὔτε τὸ ἔντομο ξαναγυρίζει γιὰ νὰ συνα-
δελφωθῇ μὲ τὸ σκουλήκι ἢ νὰ τὸ ἐξουσιάσῃ. Μιὰ Ἀγεφύρωτο 21
τέτοια ὀπισθοδρομικὴ μεταμόρφωση εἶναι ἀδύ- χάσμα
νατη στὴν Ἐπιστήμη. Τὸ σκοτάδι καὶ τὸ φῶς, ἡ νηπιακὴ
καὶ ἡ ἀνδρική ηλικία, ἡ ἀρρώστια καὶ ἡ υἱεία, εἶναι ἀντίθετα 24
— διαφορετικὲς δοξασίες, ποὺ δὲν ἀνακατώνονται ποτέ. Ποιὸς
μπορεῖ νὰ πῇ ὅτι ἕνα νήπιο μπορεῖ νὰ ἐκφράζῃ τὶς ἰδέες ἐνὸς
ἄντρα, ὅτι τὸ σκοτάδι μπορεῖ νὰ ἀντιπροσωπεύῃ τὸ φῶς, 27
ὅτι βρισκόμαστε στὴν Εὐρώπη ἐνῶ εἴμαστε στὸ ἀντίθετο
ἡμισφαίριο; Δὲν ὑπάρχει γέφυρα πάνω ἀπὸ τὸ χάσμα ποὺ
χωρίζει δυὸ τόσο ἀντίθετες καταστάσεις ὅπως εἶναι ἡ πνευμα- 30
τικὴ, ἡ ἀσώματη, καὶ ἡ ὑλική, ἡ σωματικὴ.

Στὴ Χριστιανικὴ Ἐπιστήμη δὲν ὑπάρχει ποτὲ ὀπισθοδρο-
μηση, ποτὲ ἐπιστροφή σὲ ξεπερασμένες καταστάσεις. Οἱ λεγό- 33
μενοι νεκροὶ καὶ ζωντανοὶ δὲν μποροῦν νὰ ἐπικοινωνοῦν
μεταξὺ τους, γιὰτὶ βρίσκονται σὲ διαφορετικὲς καταστάσεις
ὕπαρξης ἢ συνείδησης. 36

75 *Christian Science versus Spiritualism*

1 This simple truth lays bare the mistaken assumption
 that man dies as matter but comes to life as spirit. The
 3 **Unscientific** so-called dead, in order to reappear to those
 investiture still in the existence cognized by the physical
 senses, would need to be tangible and material, — to have
 6 a material investiture, — or the material senses could take
 no cognizance of the so-called dead.

Spiritualism would transfer men from the spiritual sense
 9 of existence back into its material sense. This gross mate-
 rialism is scientifically impossible, since to infinite Spirit
 there can be no matter.

12 Jesus said of Lazarus: "Our friend Lazarus sleepeth;
 but I go, that I may awake him out of sleep." Jesus
 Raising restored Lazarus by the understanding that
 the dead
 15 Lazarus had never died, not by an admis-
 sion that his body had died and then lived again. Had
 Jesus believed that Lazarus had lived or died in his
 18 body, the Master would have stood on the same plane of
 belief as those who buried the body, and he could not have
 resuscitated it.

21 When you can waken yourself or others out of the belief
 that all must die, you can then exercise Jesus' spiritual
 power to reproduce the presence of those who have thought
 24 they died, — but not otherwise.

There is one possible moment, when those living on the
 earth and those called dead, can commune together, and
 27 **Vision of** that is the moment previous to the transition,
 the dying — the moment when the link between their op-
 posite beliefs is being sundered. In the vestibule through
 30 which we pass from one dream to another dream, or
 when we awake from earth's sleep to the grand verities
 of Life, the departing may hear the glad welcome of those

Ἡ ἀπλή αὐτὴ ἀλήθεια φανερώνει ὅτι ἡ ὑπόθεση ὅτι ὁ 1
 ἄνθρωπος πεθαίνει ὡς ὕλη ἀλλὰ ἔρχεται στὴ ζωὴ ὡς πνεῦμα
 εἶναι ἐσφαλμένη. Γιὰ νὰ ξαναεμφανιστοῦν οἱ λεγό- 3
 μενοι νεκροὶ σ' ἐκείνους ποὺ εἶναι ἀκόμα στὴν
 ὕπαρξη ποὺ ἀντιλαμβάνονται οἱ ὕλικές αἰσθήσεις, <sup>Ἀντεπιστη-
 μονικό
 περίβλημα</sup>
 πρέπει νὰ εἶναι χειροπιαστοὶ καὶ ὕλικοι — νὰ ἔχουν ἓνα ὕλικό 6
 περίβλημα — εἰδεμὴ οἱ ὕλικές αἰσθήσεις δὲν μποροῦν νὰ λάβουν
 γνώση τῶν λεγόμενων νεκρῶν.

Ὁ πνευματισμὸς ἐπιχειρεῖ νὰ ξαναφέρῃ τοὺς ἀνθρώπους 9
 ἀπὸ τὴν πνευματικὴ αἴσθηση τῆς ὕπαρξης πίσω στὴν ὕλική
 αἴσθηση. Ὁ χονδροειδὴς αὐτὸς ὕλισμὸς εἶναι ἐπιστημονικά
 ἀδύνατος, ἀφοῦ γιὰ τὸ ἄπειρο Πνεῦμα δὲν μπορεῖ νὰ ὑπάρχῃ 12
 ὕλη.

Ὁ Ἰησοῦς εἶπε γιὰ τὸ Λάζαρο: «Λάζαρος ὁ φίλος ἡμῶν 15
 ἐκοιμήθη· ἀλλὰ ὑπάγω διὰ νὰ ἐξυπνήσω αὐτόν». Ὁ Ἰησοῦς
 ἀνάστησε τὸ Λάζαρο μὲ τὴ νόηση ὅτι ὁ Λάζαρος <sup>Ἀνάστασι
 τῶν νεκρῶν</sup>
 δὲν εἶχε πεθάνει ποτέ, ὅχι μὲ τὴν παραδοχὴ ὅτι
 τὸ σῶμα του εἶχε πεθάνει καὶ ὕστερα ξανάζησε. Ἄν ὁ Ἰησοῦς 18
 εἶχε πιστέψῃ ὅτι ὁ Λάζαρος εἶχε ζήσει ἢ πεθάνει σωματικά, ὁ
 Διδάσκαλος θὰ ἦταν στὸ ἴδιο ἐπίπεδο δοξασίας μ' ἐκείνους
 ποὺ ἔθαψαν τὸ σῶμα καὶ δὲ θὰ μπορούσε νὰ τὸ ἀναστήσῃ. 21

Ὅταν μπορέσης νὰ ξυπνήσῃς τὸν ἑαυτό σου ἢ τοὺς ἄλλους
 ἀπὸ τὴ δοξασία ὅτι ὅλα πρέπει νὰ πεθάνουν, θὰ μπορέσης
 τότε νὰ ἀσκήσῃς τὴν πνευματικὴ δύναμη τοῦ Ἰησοῦ γιὰ νὰ 24
 ἀποκαταστήσῃς τὴν παρουσία ἐκείνων ποὺ νόμισαν ὅτι πέ-
 θαναν — ὅχι ὅμως μ' ἄλλον τρόπο.

Ὑπάρχει μιὰ στιγμή ποὺ εἶναι δυνατὸ αὐτοὶ ποὺ ζοῦνε 27
 στὴ γῆ καὶ αὐτοὶ ποὺ λέγονται νεκροὶ νὰ ἐπικοινωνήσουν
 μεταξύ τους, καὶ ἡ στιγμή αὕτὴ εἶναι πρὶν ἀπὸ
 τὴ μετάστασι — ἡ στιγμή κατὰ τὴν ὁποία ὁ κρί- <sup>Ὅραμα
 ἐκείνων ποὺ
 πεθαίνουν</sup> 30
 κος ποὺ ἐνώνει τὶς ἀντίθετες δοξασίες τοὺς σπάνει.

Στὸν προθάλαμο ἀπὸ τὸν ὁποῖο περνᾶμε γιὰ νὰ πᾶμε ἀπὸ
 τὸ ἓνα ὄνειρο στὸ ἄλλο, ἢ ὅταν ξυπνᾶμε ἀπὸ τὸν ἐπίγειο 33
 ὕπνο καὶ βλέπουμε τὶς μεγαλόπρεπες ἀλήθειες τῆς Ζωῆς,
 ἐκεῖνοι ποὺ φεύγουν μπορεῖ νὰ ἀκούσουν τὸ χαρούμενο καλω-

- 1 who have gone before. The ones departing may whisper
 this vision, name the face that smiles on them and the
 3 hand which beckons them, as one at Niagara, with eyes
 open only to that wonder, forgets all else and breathes
 aloud his rapture.
- 6 When being is understood, Life will be recognized as
 neither material nor finite, but as infinite, — as God,
 9 ^{Real Life} is God universal good; and the belief that life, or
 mind, was ever in a finite form, or good in
 evil, will be destroyed. Then it will be understood that
 Spirit never entered matter and was therefore never
 12 raised from matter. When advanced to spiritual being
 and the understanding of God, man can no longer com-
 mune with matter; neither can he return to it, any more
 15 than a tree can return to its seed. Neither will man seem
 to be corporeal, but he will be an individual conscious-
 ness, characterized by the divine Spirit as idea, not matter.
- 18 Suffering, sinning, dying beliefs are unreal. When
 divine Science is universally understood, they will have
 no power over man, for man is immortal and lives by
 21 divine authority.

The sinless joy, — the perfect harmony and immortality
 of Life, possessing unlimited divine beauty and goodness
 24 ^{Immaterial} ^{pleasure} without a single bodily pleasure or pain, —
 constitutes the only veritable, indestructible
 man, whose being is spiritual. This state of existence
 27 is scientific and intact, — a perfection discernible only
 by those who have the final understanding of Christ in
 divine Science. Death can never hasten this state of
 30 existence, for death must be overcome, not submitted to,
 before immortality appears.

The recognition of Spirit and of infinity comes not

σόρισμα ἐκείνων πού ἔφυγαν πρὶν. Μπορεῖ νὰ ἐκφράσουν 1
 ψιθυριστὰ τὰ συναισθήματα πού τοὺς προσξενεῖ τὸ ὄραμα 2
 αὐτό, νὰ ποῦν τὸ ὄνομα τοῦ προσώπου πού τοὺς χαμογελά 3
 καὶ πού τοὺς γνέφει μὲ τὸ χέρι του, ὅπως ὁ ἄνθρωπος πού 4
 εἶναι μπροστὰ στὸ Νιαγάρα ξεχνᾷ ὅλα τὰ ἄλλα, προσηλώνει 5
 τὰ μάτια του μόνο στὸ θαῦμα ἐκεῖνο καὶ ἐκδηλώνει μὲ ἐπιφωνή- 6
 ματα τὸ θαυμασμό του.

“Ὅταν κατανοηθῇ τὸ εἶναι, θὰ ἀναγνωρίσουμε ὅτι ἡ Ζωὴ 7
 δὲν εἶναι οὔτε ὑλικὴ οὔτε πεπερασμένη, ἀλλὰ ἀπειρῇ — ὅτι εἶναι 8
 Θεός, τὸ παγκόσμιον καλόν· καὶ θὰ ἐξαλειφτῇ ἡ δο- 9
 ξασία ὅτι ἡ ζωὴ, ἥ ὁ νοῦς, ἦταν ποτὲ σ’ ἓνα πε- <sup>Ἡ πραγμα-
 τικὴ Ζωὴ
 εἶναι Θεός</sup>περασμένο σχῆμα, ἥ τὸ καλὸ στὸ κακόν. Τότε θὰ 12
 κατανοηθῇ ὅτι τὸ Πνεῦμα δὲν μπῆκε ποτὲ στὴν ὕλη καὶ γι’ 11
 αὐτὸ δὲν ἀναστήθηκε ποτὲ ἀπὸ τὴν ὕλη. “Ὅταν ὁ ἄνθρωπος 12
 ὑψωθῇ στὸ πνευματικόν εἶναι καὶ στὴν κατανόηση τοῦ Θεοῦ 13
 δὲν μπορεῖ πιά νὰ ἐπικοινωνῇ μὲ τὴν ὕλη· οὔτε μπορεῖ νὰ 14
 ἐπιστρέψῃ σ’ αὐτή, ὅπως ἀκριβῶς δὲν μπορεῖ καὶ τὸ δέντρο 15
 νὰ ἐπιστρέψῃ στὸ σπóρο του. Οὔτε θὰ φαίνεται ὁ ἄνθρωπος 16
 ὅτι εἶναι σωματικός, ἀλλὰ θὰ εἶναι μιὰ ἀτομικὴ συνείδηση, 17
 πού θὰ χαρακτηρίζεται ἀπὸ τὸ θεῖο Πνεῦμα ὡς ἰδέα, ὄχι 18
 ὡς ὕλη. 21

Οἱ δοξασιές πού πάσχουν, ἀμαρταίνουν καὶ πεθαίνουν δὲν 19
 εἶναι πραγματικές. “Ὅταν ἡ θεία Ἐπιστήμη κατανοηθῇ ἀπ’ 20
 ὅλο τὸν κόσμον, δὲ θὰ ἐξουσιάζουν τὸν ἄνθρωπον, ἐπειδὴ ὁ 21
 ἄνθρωπος εἶναι ἀθάνατος καὶ ἀντλεῖ ἀπὸ τὸ Θεὸ τὴν ἐξουσία 22
 νὰ ζῇ.

Ἡ ἀναμάρτητη χαρὰ — ἡ τέλεια ἁρμονία καὶ ἀθανασία τῆς 23
 Ζωῆς, πού ἔχει ἀπεριόριστη θεία ὠραιότητα καὶ καλοσύνη 24
 χωρὶς καμιά σωματικὴ ἡδονὴ ἢ πόνον — ἀποτελεῖ ^{Ἄγνη}τὸ μόνο ἀληθινόν, 25
 ἀφθαρτὸ ἄνθρωπον, τὸ εἶναι τοῦ ^{ἀπόλαυση}ἀπολαύσεως 26
 ὁποίου εἶναι πνευματικόν. Ἡ κατάστασις αὐτὴ τῆς ὕπαρξης 27
 εἶναι ἐπιστημονικὴ καὶ ἠθικὴ — μιὰ τελειότητα πού μποροῦν 28
 νὰ τὴ διακρίνουν μόνο ὅσοι ἔχουν τὴν τελικὴ κατανόηση τοῦ 29
 Χριστοῦ στὴ θεία Ἐπιστήμη. Ὁ θάνατος δὲν μπορεῖ ποτὲ 30
 νὰ ἐπιταχύνῃ τὴν κατάστασις αὐτὴ τῆς ὕπαρξης, γιατί τὸ 31
 θάνατο πρέπει νὰ τὸν ὑπερνικήσουμε, ὄχι νὰ τοῦ ὑποτα- 32
 χτοῦμε, πρὶν φανερωθῇ ἡ ἀθανασία. 33

Ἡ ἀναγνώρισις τοῦ Πνεύματος καὶ τῆς ἀπειρίας δὲν ἔρχεται

77 *Christian Science versus Spiritualism*

1 suddenly here or hereafter. The pious Polycarp said:
 “I cannot turn at once from good to evil.” Neither do
 3 other mortals accomplish the change from error to truth
 at a single bound.

Existence continues to be a belief of corporeal sense
 6 until the Science of being is reached. Error brings its
 own self-destruction both here and hereafter,
 Second death for mortal mind creates its own physical con-
 9 ditions. Death will occur on the next plane of existence
 as on this, until the spiritual understanding of Life is
 reached. Then, and not until then, will it be demon-
 12 strated that “the second death hath no power.”

The period required for this dream of material life,
 embracing its so-called pleasures and pains, to vanish
 15 A dream from consciousness, “knoweth no man . . .
 vanishing neither the Son, but the Father.” This period
 will be of longer or shorter duration according to the
 18 tenacity of error. Of what advantage, then, would it be
 to us, or the departed, to prolong the material state and
 so prolong the illusion either of a soul inert or of a sinning,
 21 suffering sense, — a so-called mind fettered to matter.

Even if communications from spirits to mortal con-
 sciousness were possible, such communications would
 24 Progress and grow beautifully less with every advanced stage
 purgatory of existence. The departed would gradually
 rise above ignorance and materiality, and Spiritualists
 27 would outgrow their beliefs in material spiritualism.
 Spiritism consigns the so-called dead to a state resembling
 that of blighted buds, — to a wretched purgatory, where
 30 the chances of the departed for improvement narrow
 into nothing and they return to their old standpoints of
 matter.

μονομιᾶς σ' αὐτὴ τῇ ζωῇ ἢ στὴ μέλλουσα. Ὁ ὁσιος Πολύ- 1
καρπος εἶπε: «Δὲν μπορῶ νὰ ἀλλάξω μὲ μιᾶς ἀπὸ τὸ καλὸ 3
στὸ κακόν». Οὐτε καὶ οἱ ἄλλοι θνητοὶ μποροῦν μ' ἓνα μόνο 3
πήδημα νὰ πᾶνε ἀπὸ τὴν πλάνη στὴν ἀλήθεια.

Ἡ ὕπαρξη θὰ ἐξακολουθῇ νὰ εἶναι μιὰ δοξασία τῆς σω-
ματικῆς αἴσθησης μέχρις ὅτου καταλάβουμε τὴν Ἐπιστήμη 6
τοῦ εἶναι. Ἡ πλάνη προξενεῖ τὴ δική της κατα- Ὁ δεύτερος
στροφή τόσο σ' αὐτὴ τῇ ζωῇ ὅσο καὶ στὴ μέλ- θάνατος
λουσα, ἐπεὶδὴ ὁ θνητὸς νοῦς δημιουργεῖ μόνος του τὶς ὑλικές 9
καταστάσεις του. Ὁ θάνατος θὰ συμβαίνει καὶ στὸ ἐπόμενο
στάδιο ὕπαρξης ὅπως καὶ στὸ παρόν, ὥσπου καταλάβουμε
πνευματικὰ τὴ Ζωή. Τότε, καὶ μόνον τότε, θὰ ἀποδειχτῇ ὅτι 12
«ὁ θάνατος ὁ δεύτερος δὲν ἔχει ἐξουσίαν».

Πόσος καιρὸς θὰ χρειαστῇ γιὰ νὰ ἐξαφανιστῇ ἀπὸ τὴ συν-
είδηση τὸ ὄνειρο αὐτὸ τῆς ὑλικῆς ζωῆς, μαζί μὲ τὶς λεγό- 15
μενες ἡδονές καὶ τοὺς λεγόμενους πόνους του «οὐ- Ὁνειρο ποὺ
δεῖς γινώσκει . . . οὐδὲ ὁ Υἱός, εἰμὴ ὁ Πατήρ». Ἡ ἐξαφανίζεται
περίοδος αὐτὴ μπορεῖ νὰ εἶναι μεγάλη ἢ μικρή, ἀνάλογα μὲ 18
τὴν ἐπιμονή τῆς πλάνης. Σὲ τί θὰ ὠφελοῦσε λοιπόν, ἐμᾶς
ἢ τοὺς μεταστάντας, ἂν παρατείναμε τὴν ὑλικὴ κατάσταση
καὶ παρατείναμε ἔτσι τὴν ψευδαίσθηση εἴτε μιᾶς ψυχῆς ποὺ 21
ἀδρανεῖ ἢ μιᾶς ἁμαρτωλῆς αἴσθησης ποὺ πάσχει — ἐνὸς λε-
γόμενου νοῦ ποὺ εἶναι δέσμιος τῆς ὕλης;

Κι ἂν ἀκόμα ἦταν δυνατὲς οἱ ἐπικοινωνίες τῶν πνευμάτων 24
μὲ τὴ θνητὴ συνείδηση, οἱ ἐπικοινωνίες αὐτὲς θὰ λιγότευαν
ὅλο καὶ περισσότερο σὲ κάθε προχωρημένο στά- Πρόοδος καὶ
διο τῆς ὕπαρξης. Οἱ μεταστάντες θὰ ὑπερνικοῦ- καθαρτήριο 27
σαν σιγὰ σιγὰ τὴν ἄγνοια καὶ τὴν ὑλικότητα, καὶ οἱ Πνευμα-
τιστὲς θὰ ἐγκατάλειπαν τὶς δοξασίες τους στὸν ὑλικὸ πνευ-
ματισμό. Ὁ πνευματισμὸς ὑποβιβάζει τοὺς λεγόμενους 30
νεκροὺς σὲ μιὰ κατάσταση σὰν ἐκείνη τῶν καμένων μπουμπου-
κιῶν — τοὺς ἐξαποστέλλει σ' ἓνα ἐλεεινὸ καθαρτήριο, ὅπου οἱ
μεταστάντες δὲν ἔχουν καμιὰ εὐκαιρία νὰ καλυτερεύσουν καὶ 33
ξαναγυρίζουν στὶς παλιές τους ὑλικές ἀπόψεις.

- 1 The decaying flower, the blighted bud, the gnarled oak,
the ferocious beast, — like the discords of disease, sin,
3 Unnatural and death, — are unnatural. They are the fal-
deflections sities of sense, the changing deflections of mortal
mind; they are not the eternal realities of Mind.
- 6 How unreasonable is the belief that we are wearing
out life and hastening to death, and that at the same
time we are communing with immortality!
- 9 Absurd If the departed are in rapport with mortal-
oracles ity, or matter, they are not spiritual, but must still
be mortal, sinning, suffering, and dying. Then why
12 look to them — even were communication possible — for
proofs of immortality, and accept them as oracles? Com-
munications gathered from ignorance are pernicious in
15 tendency.

Spiritualism with its material accompaniments would
destroy the supremacy of Spirit. If Spirit pervades all
18 space, it needs no material method for the transmission
of messages. Spirit needs no wires nor electricity in order
to be omnipresent.

- 21 Spirit is not materially tangible. How then can it
communicate with man through electric, material effects?
- 24 Spirit How can the majesty and omnipotence of
intangible Spirit be lost? God is not in the medley
where matter cares for matter, where spiritism makes
many gods, and hypnotism and electricity are claimed
27 to be the agents of God's government.

Spirit blesses man, but man cannot "tell whence
it cometh." By it the sick are healed, the sorrowing are
30 comforted, and the sinning are reformed. These are the
effects of one universal God, the invisible good dwelling
in eternal Science.

Τὸ λουλούδι ποὺ μαραίνεται, τὸ καμένο μπουμπούκι, ἡ 1
 ροζιάρικη βαλανιδιά, τὸ ἄγριο θηρίο, εἶναι — ὅπως καὶ οἱ 3
 δυσαρμονίες τῆς ἀρρώστιας, τῆς ἀμαρτίας καὶ τοῦ
 θανάτου — ἀφύσικα. Εἶναι οἱ ψευτιές τῆς αἴσθη- ^{Ἀφύσικες}
 σης, οἱ εὐμετάβλητες παραμορφώσεις τοῦ θνη- ^{παραμορφώ-}
 τοῦ νοῦ· δὲν εἶναι οἱ αἰώνιες πραγματικότητες τοῦ Νοῦ. 6

Πόσο παράλογη εἶναι ἡ δοξασία ὅτι φθείρουμε τὴ ζωὴ 9
 μας καὶ σπεύδουμε πρὸς τὸ θάνατο καὶ ὅτι συγχρόνως ἐπι-
 κοινωνοῦμε μὲ τὴν ἀθανασία! Ἄν οἱ μεταστάντες ^{Παράλογοι}
 βρίσκωνται σὲ ἐπικοινωνία μὲ τὴ θνητότητα, ἡ ^{χρησιμοί}
 τὴν ὕλη, δὲν εἶναι πνευματικοί, ἀλλὰ ἐξακολουθοῦν κατ' ἀνάγ-
 κην νὰ εἶναι θνητοί, νὰ ἀμαρταίνουν, νὰ πάσχουν καὶ νὰ 12
 πεθαίνουν. Τότε γιατί περιμένουμε ἀπ' αὐτοὺς — ἀκόμα καὶ
 ἂν ἡ ἐπικοινωνία ἦταν δυνατὴ — ἀποδείξεις ἀθανασίας, καὶ τίς
 παραδεχόμαστε ὡς χρησμούς; Οἱ ἐπικοινωνίες ποὺ προέρχον- 15
 ται ἀπὸ ἄγνοια ἔχουν ὀλέθρια ἐπίδραση.

Ὁ πνευματισμὸς καὶ τὰ ὑλικά του παρακολουθήματα θέ-
 λουν νὰ καταλύσουν τὴν κυριαρχία τοῦ Πνεύματος. Ἄν τὸ 18
 Πνεῦμα εἰσχωρῇ παντοῦ, δὲ χρειάζεται ὑλικὴ μέθοδος γιὰ νὰ
 μεταδίδῃ μηνύματα. Τὸ Πνεῦμα δὲ χρειάζεται οὔτε σύρματα
 οὔτε ἡλεκτρισμὸ γιὰ νὰ εἶναι πανταχοῦ παρόν. 21

Τὸ Πνεῦμα δὲν εἶναι ὑλικά ψηλαφητό. Πῶς λοιπὸν μπορεί 24
 νὰ ἐπικοινωνῇ μὲ τὸν ἄνθρωπο μέσο ἡλεκτρικῶν, ὑλικῶν, ἐπι-
 δράσεων; Πῶς μπορεί νὰ χαθῇ τὸ μεγαλεῖο καὶ
 ἡ παντοδυναμία τοῦ Πνεύματος; Ὁ Θεὸς δὲ βρί- ^{Τὸ Πνεῦμα}
 σκεται μέσα στὸν κυκεῶνα ὅπου ἡ ὕλη φροντίζει ^{δὲν εἶναι}
 γιὰ τὴν ὕλη, ὅπου ὁ πνευματισμὸς κάνει θεοὺς πολλοὺς καὶ 27
 ὁ ὑπνωτισμὸς καὶ ὁ ἡλεκτρισμὸς θεωροῦνται ὅτι εἶναι τὰ
 ὄργανα τῆς κυβέρνησης τοῦ Θεοῦ.

Τὸ Πνεῦμα εὐλογεῖ τὸν ἄνθρωπο, ἀλλὰ ὁ ἄνθρωπος δὲν 30
 μπορεί νὰ «ἐξεύρῃ πόθεν ἔρχεται». Μ' αὐτὸ θεραπεύονται οἱ
 ἀσθενεῖς, παρηγοροῦνται οἱ θλιμμένοι καὶ ἀναμορφώνονται
 οἱ ἀμαρτωλοί. Αὐτὰ εἶναι τὰ ἀποτελέσματα ἑνὸς παγκό- 33
 σμιου Θεοῦ, τοῦ ἀόρατου καλοῦ, ποὺ διαμένει στὴν αἰώνια
 Ἐπιστήμη.

1 The act of describing disease — its symptoms, locality,
and fatality — is not scientific. Warning people against
3 ^{Thought re-} death is an error that tends to frighten into
^{garding death} death those who are ignorant of Life as God.
Thousands of instances could be cited of health restored
6 by changing the patient's thoughts regarding death.

A scientific mental method is more sanitary than the
use of drugs, and such a mental method produces perma-
9 ^{Fallacious} nent health. Science must go over the whole
^{hypotheses} ground, and dig up every seed of error's sow-
ing. Spiritualism relies upon human beliefs and hy-
12 potheses. Christian Science removes these beliefs and
hypotheses through the higher understanding of God, for
Christian Science, resting on divine Principle, not on ma-
15 terial personalities, in its revelation of immortality, intro-
duces the harmony of being.

Jesus cast out evil spirits, or false beliefs. The Apostle
18 Paul bade men have the Mind that was in the Christ.
Jesus did his own work by the one Spirit. He said: "My
Father worketh hitherto, and I work." He never de-
21 scribed disease, so far as can be learned from the Gospels,
but he healed disease.

The unscientific practitioner says: "You are ill. Your
24 brain is overtaxed, and you must rest. Your body is
^{Mistaken} weak, and it must be strengthened. You have
^{methods} nervous prostration, and must be treated for it."
27 Science objects to all this, contending for the rights of in-
telligence and asserting that Mind controls body and brain.

Mind-science teaches that mortals need "not be weary
30 ^{Divine} in well doing." It dissipates fatigue in doing
^{strength} good. Giving does not impoverish us in the
service of our Maker, neither does withholding enrich us.

Ἡ περιγραφή τῆς ἀρρώστιας — τῶν συμπτωμάτων της, 1
 τοῦ ἐντοπισμοῦ της, καὶ τοῦ θανατηφόρου χαρακτήρα της —
 δὲν εἶναι πράξη ἐπιστημονικὴ. Τὸ νὰ προειδο- 3
 ποιῇ κανεὶς τὸν κόσμον γιὰ τὸ θάνατον εἶναι μιὰ ^{Ἡ σκέψη}
 πλάνη ποὺ τείνει νὰ κατατρομάξῃ ἐκείνους ποὺ ^{σχετικὰ μὲ}
 ἀγνοοῦν ὅτι ἡ Ζωὴ εἶναι Θεός. Θὰ μπορούσε νὰ ἀναφέρῃ 6
 κανεὶς χιλιάδες περιπτώσεις ἀσθενῶν ποὺ ἀποκαταστάθηκε
 ἡ ὑγεία τους μὲ τὴν ἀλλαγὴ τῶν σκέψεων τους σχετικὰ μὲ
 τὸ θάνατον. 9

Μιὰ ἐπιστημονικὴ νοερὴ μέθοδος εἶναι πιὸ ὑγιεινὴ ἀπὸ τὴ
 χρῆση τῶν φαρμάκων, καὶ μιὰ τέτοια νοερὴ μέθοδος φέρνει
 σταθερὴ ὑγεία. Ἡ Ἐπιστήμη πρέπει νὰ ἀνα- 12
 σκάσῃ ὅλο τὸ ἔδαφος καὶ νὰ ξεριζώσῃ κάθε σπόρο ^{Ἀπατηλές}
 ποὺ ἔσπειρε ἡ πλάνη. Ὁ πνευματισμὸς βασίζεται σὲ ἀν- ^{ὑποθέσεις}
 θρώπινες δοξασίες καὶ ὑποθέσεις. Ἡ Χριστιανικὴ Ἐπιστήμη 15
 ἐξαλείφει αὐτὲς τίς δοξασίες καὶ ὑποθέσεις μὲ τὴν ἀνώτερη
 κατανόηση τοῦ Θεοῦ, γιὰ τὴν ἡ Χριστιανικὴ Ἐπιστήμη, ποὺ
 στηρίζεται στὴ θεία Ἀρχὴ καὶ ὄχι σὲ ὑλικά πρόσωπα γιὰ νὰ 18
 ἀποκαλύψῃ τὴν ἀθανασία, εἰσάγει τὴν ἁρμονία τοῦ εἶναι.

Ὁ Ἰησοῦς ἐξέβαλλε δαιμόνια, ἢ ψεύτικες δοξασίες. Ὁ
 Ἀπόστολος Παῦλος παράγγειλε στοὺς ἀνθρώπους νὰ ἔχουν 21
 τὸν ἴδιο Νοῦ ποὺ εἶχε καὶ ὁ Χριστός. Ὁ Ἰησοῦς ἔκανε τὸ
 δικό του ἔργο μὲ τὸ ἓνα καὶ μόνο Πνεῦμα. Εἶπε: «Ὁ Πατήρ
 μου ἐργάζεται ἕως τώρα, καὶ ἐγὼ ἐργάζομαι». Δὲν καθό- 24
 ρισε ποτὲ τὴν ἀρρώστια, ἀπὸ ὅ,τι διαβάζουμε στὰ Εὐαγγέ-
 λια, ἀλλὰ τὴν θεράπευε.

Ὁ ἀντεπιστημονικὸς γιατρὸς λέει: «Εἶσαι ἀσθενής. Τὸ 27
 μυαλό σου ἔχει παρακουραστῇ καὶ πρέπει νὰ ἀναπαυτῇς.
 Τὸ σῶμα σου εἶναι ἀδύνατον καὶ πρέπει νὰ δυ- ^{Ἐσφαλμένες}
 ναμώσῃ. Ἐχεις νευρικὴ κατὰπτωση καὶ πρέπει ^{μέθοδοι} 30
 νὰ ὑποβληθῇς σὲ θεραπείαν». Ἡ Ἐπιστήμη ἐναντιώνεται
 σ' ὅλα αὐτά, διεκδικεῖ τὰ δικαιώματα τῆς νοημοσύνης καὶ
 ὑποστηρίζει ὅτι ὁ Νοῦς ἐξουσιάζει τὸ σῶμα καὶ τὸ μυαλό. 33

Ἡ Νοοεπιστήμη διδάσκει ὅτι δὲν ὑπάρχει λόγος οἱ θνητοὶ
 «νὰ ἀποκάμνωσι πράττοντες τὸ καλόν». Διαλύ- ^{Θεία}
 ται ἡ κούραση ὅταν κάνουμε τὸ καλό. Τὸ νὰ δί- ^{δύναμη} 36
 νουμε δὲ μᾶς κάνει φτωχοὺς ὅταν εἴμαστε στὴν ὑπηρεσία τοῦ
 Δημιουργοῦ μας, οὔτε τὸ νὰ μὴ δίνουμε μᾶς πλουτίζει.

1 We have strength in proportion to our apprehension of
the truth, and our strength is not lessened by giving
3 utterance to truth. A cup of coffee or tea is not the equal
of truth, whether for the inspiration of a sermon or for
the support of bodily endurance.

6 A communication purporting to come from the late
Theodore Parker reads as follows: "There never was,
and there never will be, an immortal spirit."
9 A denial of
immortality Yet the very periodical containing this sen-
tence repeats weekly the assertion that spirit-communica-
tions are our only proofs of immortality.

12 I entertain no doubt of the humanity and philanthropy
of many Spiritualists, but I cannot coincide with their
15 Mysticism
unscientific views. It is mysticism which gives spiritual-
ism its force. Science dispels mystery and
explains extraordinary phenomena; but Science never
removes phenomena from the domain of reason into the
18 realm of mysticism.

It should not seem mysterious that mind, without the
aid of hands, can move a table, when we already know
21 Physical
falsities that it is mind-power which moves both table
and hand. Even planchette — the French toy
which years ago pleased so many people — attested the con-
24 trol of mortal mind over its substratum, called matter.

It is mortal mind which convulses its substratum, matter.
These movements arise from the volition of human belief,
27 but they are neither scientific nor rational. Mortal mind
produces table-tipping as certainly as table-setting, and
believes that this wonder emanates from spirits and elec-
30 tricity. This belief rests on the common conviction that
mind and matter cooperate both visibly and invisibly,
hence that matter is intelligent.

Ἡ δύναμή μας εἶναι ἀνάλογη μὲ τὴν κατανόηση τῆς ἀλήθειας, 1
καὶ ἡ δύναμη αὐτὴ δὲ λιγοστεύει ὅταν ἐκφράζουμε τὴν ἀλή-
θεια. Ἐνα φλιτζάνι καφὲ ἢ τσάι δὲν ἔχει τὴ δύναμη ποὺ 3
ἔχει ἡ ἀλήθεια, οὔτε γιὰ νὰ ἐμπνεύσῃ ἓνα κήρυγμα οὔτε γιὰ
νὰ διατηρήσῃ τὴ σωματικὴ ἀντοχή.

Μιὰ ἀνακοίνωση ποὺ τὴν ἀποδίδουν στὸ μακαρίτη Θεό- 6
δωρο Πάρκερ (Parker) λέει τὰ ἑξῆς: «Δὲν ὑπῆρξε ποτέ, οὔτε
καὶ θὰ ὑπάρξῃ ποτέ, ἀθάνατο πνεῦμα». Καὶ ὅμως Ἄρνηση τῆς
τὸ ἴδιο περιοδικὸ ποὺ περιέχει αὐτὰ τὰ λόγια ἀθανασίας 9
ἐπαναλαμβάνει κάθε ἐβδομάδα τὸν ἰσχυρισμὸ ὅτι οἱ ἐπικοινων-
νίες μὲ τὰ πνεύματα εἶναι οἱ μόνες ἀποδείξεις ἀθανασίας ποὺ
ἔχουμε. 12

Δὲν ἀμφιβάλλω γιὰ τὸν ἀνθρωπισμὸ καὶ τὴ φιlanθρωπία
πολλῶν Πνευματιστῶν, ἀλλὰ δὲν μπορῶ νὰ συμφωνήσω μὲ
τὶς ἀπόψεις τους. Ἐκεῖνο ποὺ δίνει δύναμη στὸν 15
πνευματισμὸ εἶναι ὁ μυστικισμός. Ἡ Ἐπιστήμη
διαλύει τὰ μυστήρια καὶ ἐξηγεῖ τὰ παράδοξα φαι-
νόμενα· ἀλλὰ ἡ Ἐπιστήμη ποτέ δὲ μεταθέτει τὰ φαινόμενα 18
ἀπὸ τὸ πεδίο τῆς λογικῆς στὸ βασίλειο τοῦ μυστικισμοῦ.

Δὲ θὰ ἔπρεπε νὰ θεωρῆται μυστήριον τὸ ὅτι ὁ νοῦς, χωρὶς
τὴ βοήθεια τῶν χεριῶν, μπορεῖ νὰ κινήσῃ ἓνα τραπεζάκι, 21
ἀφοῦ ξέρουμε ὅτι ἡ νοοδύναμη εἶναι αὐτὸ ποὺ κινεῖ
καὶ τὸ τραπεζάκι καὶ τὸ χέρι. Ἀκόμα καὶ τὸ Ὑλικές
πλακάκι — τὸ γαλλικὸ παιγνίδι ποὺ πρὶν ἀπὸ μερικὰ χρόνια 24
διασκέδαζε τόσο κόσμον — ἐπιβεβαίωνε τὴν ἐξουσία τοῦ θνη-
τοῦ νοῦ πάνω στὸ ὑπόστρωμά του, ποὺ καλεῖται ὕλη.

Ὁ θνητὸς νοῦς εἶναι αὐτὸ ποὺ προκαλεῖ τὶς σπασμωδικές 27
κινήσεις στὸ ὑπόστρωμά του, τὴν ὕλη. Οἱ κινήσεις αὐτὲς
ὀφείλονται στὴν ἄσκηση τῆς θέλησης τῆς ἀνθρώπινης δο-
ξασίας, ἀλλὰ δὲν εἶναι οὔτε ἐπιστημονικὲς οὔτε λογικὲς. Εἰ- 30
ναι τόσο βέβαιο ὅτι ὁ θνητὸς νοῦς παράγει τὰ κτυπήματα
τοῦ τραπεζιοῦ ὅσο εἶναι βέβαιο καὶ τὸ ὅτι στρώνει τὸ τρα-
πέζι, ἀλλὰ νομίζει ὅτι τὸ θαῦμα αὐτὸ ὀφείλεται στὰ πνεύματα 33
καὶ τὸν ἠλεκτρισμὸ. Ἡ δοξασία αὐτὴ στηρίζεται στὴ γε-
νικὴ πεποίθηση ὅτι ὁ νοῦς καὶ ἡ ὕλη συνεργάζονται καὶ ὁρατὰ
καὶ ἀόρατα, καὶ συνεπῶς ὅτι ἡ ὕλη ἔχει νοημοσύνη. 36

81 *Christian Science versus Spiritualism*

- 1 There is not so much evidence to prove intercommuni-
 cation between the so-called dead and the living, as there
 3 is to show the sick that matter suffers and has
 Poor post-
 mortem
 evidence sensation; yet this latter evidence is destroyed by
 Mind-science. If Spiritualists understood the
 6 Science of being, their belief in mediumship would vanish.

At the very best and on its own theories, spiritualism
 can only prove that certain individuals have a continued
 9 existence after death and maintain their affili-
 No proof of
 immortality ation with mortal flesh; but this fact affords
 no certainty of everlasting life. A man's assertion that
 12 he is immortal no more proves him to be so, than the op-
 posite assertion, that he is mortal, would prove immor-
 tality a lie. Nor is the case improved when alleged spirits
 15 teach immortality. Life, Love, Truth, is the only proof
 of immortality.

Man in the likeness of God as revealed in Science can-
 18 not help being immortal. Though the grass seemeth to
 wither and the flower to fade, they reappear.
 Mind's mani-
 festations
 immortal Erase the figures which express number, silence
 21 the tones of music, give to the worms the body
 called man, and yet the producing, governing, divine
 Principle lives on, — in the case of man as truly as in
 24 the case of numbers and of music, — despite the so-called
 laws of matter, which define man as mortal. Though
 the inharmony resulting from material sense hides the
 27 harmony of Science, inharmony cannot destroy the divine
 Principle of Science. In Science, man's immortality de-
 pends upon that of God, good, and follows as a necessary
 30 consequence of the immortality of good.

That somebody, somewhere, must have known the
 deceased person, supposed to be the communicator, is

Δὲν ὑπάρχουν καὶ τόσες πολλές ἐνδείξεις γιὰ νὰ ἀποδεί- 1
ξουν ὅτι ὑπάρχει ἐπικοινωνία μεταξύ τῶν λεγόμενων νεκρῶν
καὶ ζώντων ὅσο ὑπάρχουν γιὰ νὰ δείξουν στοὺς 3
ἀσθενεῖς ὅτι ἡ ὕλη πάσχει καὶ αἰσθάνεται· ἀλλὰ
ἀκόμα καὶ οἱ τελευταῖες αὐτὲς ἐνδείξεις καταστρέ-
φονται ἀπὸ τὴ Νοοεπιστήμη. Ἄν οἱ Πνευματιστὲς καταλά- 6
βαιναν τὴν Ἐπιστήμη τοῦ εἶναι, ἡ δοξασία τοὺς στὴν
πνευματιστικὴ ἐπικοινωνία θὰ ἐξαφανιζόταν.

Τὸ πολὺ πολὺ μπορεῖ νὰ ἀποδείξῃ ὁ πνευματισμός, 9
καὶ αὐτὸ βέβαια σύμφωνα μὲ τίς θεωρίες του, εἶναι ὅτι μερικά
ἄτομα συνεχίζουν τὴν ὕπαρξή τους μετὰ τὸ θά-
νατο καὶ διατηροῦν τὸ δεσμό τους μὲ τὴ θνητὴ 12
σάρκα· ἀλλὰ τὸ γεγονὸς αὐτὸ δὲ μᾶς βεβαιώνει
καθόλου ὅτι ὑπάρχει αἰώνια ζωὴ. Ὁ ἰσχυρισμός ἐνὸς ἀν-
θρώπου ὅτι εἶναι ἀθάνατος δὲν ἀποδείχνει ὅτι εἶναι ἀθάνατος, 15
ἀκριβῶς ὅπως καὶ ὁ ἀντίθετος ἰσχυρισμός, ὅτι εἶναι θνητός,
δὲ θὰ ἀπόδειχνε ὅτι ἡ ἀθανασία εἶναι ψέμα. Οὔτε ἀλλάζει ἡ
κατάσταση ὅταν τὰ δῆθεν πνεύματα διδάσκουν ὅτι ὑπάρχει 18
ἀθανασία. Ἡ Ζωή, ἡ Ἀγάπη, ἡ Ἀλήθεια, εἶναι ἡ μόνη
ἀπόδειξη ἀθανασίας.

Ὁ ἄνθρωπος ποὺ εἶναι κατὰ τὴν ὁμοίωση τοῦ Θεοῦ, ὅπως 21
ἀποκαλύπτεται στὴν Ἐπιστήμη, δὲν μπορεῖ παρὰ νὰ εἶναι
ἀθάνατος. Ἄν καὶ φαίνεται ὅτι τὸ χόρτο ξεραί-
νεται καὶ τὸ λουλούδι μαραίνεται, ὅμως αὐτὰ ξανα- 24
εμφανίζονται. Σβῆσε τὰ ψηφία ποὺ ἐκφράζουν
ἀριθμούς, κατὰπνιξε τοὺς τόνους τῆς μουσικῆς, δῶσε στὰ
σκουλήκια τὸ σῶμα ποὺ λέγεται ἄνθρωπος, καὶ ἐν τούτοις 27
ἡ θεία Ἀρχὴ ποὺ παράγει καὶ κυβερνᾷ ἐξακολουθεῖ νὰ ζῇ —
ὄχι μόνο στὴν περίπτωση τῶν ἀριθμῶν καὶ τῆς μουσικῆς,
ἀλλὰ καὶ στὴν περίπτωση τοῦ ἀνθρώπου — εἰς πείσμα τῶν 30
λεγόμενων νόμων τῆς ὕλης, ποὺ ὀρίζουν ὅτι ὁ ἄνθρωπος εἶναι
θνητός. Ἄν καὶ ἡ δυσαρμονία ποὺ προέρχεται ἀπὸ τὴν
ὕλική αἴσθηση κρύβει τὴν ἁρμονία τῆς Ἐπιστήμης, ἐν τούτοις 33
ἡ δυσαρμονία δὲν μπορεῖ νὰ καταστρέψῃ τὴ θεία Ἀρχὴ τῆς
Ἐπιστήμης. Στὴν Ἐπιστήμη, ἡ ἀθανασία τοῦ ἀνθρώπου
ἐξαρτᾶται ἀπὸ τὴν ἀθανασία τοῦ Θεοῦ, τοῦ καλοῦ, καὶ εἶναι 36
ἀναγκαῖα συνέπεια τῆς ἀθανασίας τοῦ καλοῦ.

Εἶναι φανερό ὅτι κάποιος, κάπου, πρέπει νὰ εἶχε γνωρίσει
τὸν πεθαμένο, ποὺ ὑποτίθεται πῶς κάνει τὴν ἀνακοίνωση, 39

Ἀνεπαρκὴς
μετὰ τὸ θά-
νατο ἐνδείξη

Καμιά
ἀπόδειξη
ἀθανασίας

Οἱ ἐκδηλώ-
σεις τοῦ Νοῦ
εἶναι ἀθά-
νατες

82 *Christian Science versus Spiritualism*

- 1 evident, and it is as easy to read distant thoughts as near.
 We think of an absent friend as easily as we do of one
 3 present. It is no more difficult to read the
 3 Reading absent mind than it is to read the present.
 3 thoughts
- Chaucer wrote centuries ago, yet we still read his thought
 6 in his verse. What is classic study, but discernment of
 the minds of Homer and Virgil, of whose personal existence
 we may be in doubt?
- 9 If spiritual life has been won by the departed, they
 cannot return to material existence, because different
 states of consciousness are involved, and one
 12 Impossible person cannot exist in two different states of
 12 intercom- consciousness at the same time. In sleep we
 12 munion do not communicate with the dreamer by our side despite
 15 his physical proximity, because both of us are either unconscious
 or are wandering in our dreams through different mazes of consciousness.
- 18 In like manner it would follow, even if our departed
 friends were near us and were in as conscious a state of
 existence as before the change we call death, that their
 21 state of consciousness must be different from ours. We
 are not in their state, nor are they in the mental realm
 in which we dwell. Communion between them and
 24 ourselves would be prevented by this difference. The
 mental states are so unlike, that intercommunion is as
 impossible as it would be between a mole and a human
 27 being. Different dreams and different awakenings be-
 token a differing consciousness. When wandering in
 Australia, do we look for help to the Esquimaux in their
 30 snow huts?

In a world of sin and sensuality hastening to a
 greater development of power, it is wise earnestly to

καὶ εἶναι τόσο εὐκολο νὰ διαβάσῃ κανεὶς τὶς μακρινὲς σκέψεις 1
ὅσο εἶναι καὶ τὸ νὰ διαβάσῃ τὶς κοντινές. Σκεπτόμαστε ἕναν
ἀπόντα φίλο μὲ τὴν ἴδια εὐκολία ποὺ σκεπτόμαστε ^{Διάβασμα} 3
καὶ ἕναν παρόντα. Δὲν εἶναι δυσκολώτερο νὰ ^{τῶν σκέψεων}
διαβάσουμε τὸν ἀπόντα νοῦ ἀπὸ ὅ,τι εἶναι νὰ διαβάσουμε 6
τὸν παρόντα. Ἐχουν περάσει αἰῶνες ἀπὸ τότε ποὺ ἔγραψε
ὁ Τσῶσερ (Chaucer), καὶ ὅμως ἐξακολουθοῦμε νὰ διαβάζου- 9
με τὴ σκέψη του στοὺς στίχους του. Γιὰ τί ἄλλο μελετοῦμε
τοὺς κλασικοὺς συγγραφεῖς παρὰ γιὰ νὰ διακρίνουμε τὶς σκέ-
ψεις τοῦ Ὅμηρου καὶ τοῦ Βιργιλίου, γιὰ τὴν προσωπικὴ 9
ὑπαρξὴ τῶν ὁποίων μπορεῖ νὰ ἀμφιβάλλουμε;

Ἄν οἱ μεταστάντες ἀπόκτησαν τὴν πνευματικὴ ζωὴ δὲν 12
μποροῦν νὰ ξαναγυρίσουν στὴν ὑλικὴ ὑπαρξή, γιατί οἱ κατα-
στάσεις τῆς συνειδήσεως εἶναι διαφορετικὲς καὶ
τὸ ἴδιο πρόσωπο δὲν μπορεῖ νὰ ὑπάρχῃ συγ- ^{Ἡ ἐπικοινωνία εἶναι} 15
χρόνως σὲ δυὸ διαφορετικὲς καταστάσεις συνει- ^{ἀδύνατη}
δήσεως. Στὸν ὕπνο μας δὲν ἐπικοινωνοῦμε μ' ἐκεῖνον ποὺ ὄνει-
ρεύεται στὸ πλάνη μας, μολονότι βρίσκεται σωματικὰ κοντὰ 18
μας, ἐπειδὴ καὶ οἱ δυὸ μας βρισκόμαστε σὲ κατάστασι ἀσυν-
αισθησίας, ἢ περιπλανιόμαστε, στὰ ὄνειρά μας, μέσα σὲ
διαφορετικοὺς λαβύρινθους συνειδήσεως. 21

Κατὰ τὸν ἴδιο τρόπο, καὶ ἡ κατάστασι τῆς συνειδήσεως
τῶν μεταστάντων φίλων μας, ἔστω κι ἂν αὐτοὶ ἦταν κοντὰ
μας καὶ βρίσκονταν σὲ μιὰ κατάστασι ὑπαρξὸς τόσο συνει- 24
δητὴ ὅσο καὶ πρὶν ἀπὸ τὴ μεταβολὴ ποὺ καλοῦμε θάνατο,
εἶναι ἀναγκαστικὰ διαφορετικὴ ἀπὸ τὴ δική μας. Δὲ βρισκό-
μαστε στὴ δική τους κατάστασι, οὔτε καὶ αὐτοὶ βρίσκονται 27
στὸ νοερὸ βασίλειο ποὺ εἴμαστε ἐμεῖς. Ἡ ἐπικοινωνία μας μ' αὐ-
τοὺς θὰ παρεμποδίζοταν ἐξαιτίας αὐτῆς τῆς διαφορᾶς. Οἱ
νοερὲς καταστάσεις εἶναι τόσο ἀνόμοιες, ὥστε ἡ ἐπικοινωνία 30
μεταξὺ τους εἶναι τόσο ἀδύνατη ὅσο καὶ ἡ ἐπικοινωνία μεταξὺ
τοῦ τυφλοπόντικα καὶ τοῦ ἀνθρώπου. Διαφορετικὰ ὄνειρα
καὶ διαφορετικὰ ξυπνήματα φανερώνουν διαφορετικὲς συνει- 33
δήσεις. Ὅταν περιπλανιόμαστε στὴν Αὐστραλία, μήπως
ζητᾶμε βοήθεια ἀπὸ τοὺς Ἑσκιμῶους ποὺ ζοῦν μέσα στὶς
χιονένιες καλύβες τους; 36

Στὸν κόσμον αὐτὸ τῆς ἁμαρτίας καὶ τῆς φιληδονίας ποὺ
βιάζεται νὰ ἀναπτύξῃ μεγαλύτερη δύναμη, καλὰ θὰ κάναμε

- 1 consider whether it is the human mind or the divine
 Mind which is influencing one. What the prophets of
 3 Jehovah did, the worshippers of Baal failed to do; yet
 artifice and delusion claimed that they could equal the
 work of wisdom.
- 6 Science only can explain the incredible good and evil
 elements now coming to the surface. Mortals must find
 refuge in Truth in order to escape the error of these latter
 9 days. Nothing is more antagonistic to Christian Science
 than a blind belief without understanding, for such a
 belief hides Truth and builds on error.
- 12 Miracles are impossible in Science, and here Science
 takes issue with popular religions. The scientific mani-
 festation of power is from the divine nature
 15 **Natural wonders** and is not supernatural, since Science is an
 explication of nature. The belief that the universe, in-
 cluding man, is governed in general by material laws, but
 18 that occasionally Spirit sets aside these laws, — this be-
 lief belittles omnipotent wisdom, and gives to matter the
 precedence over Spirit.
- 21 It is contrary to Christian Science to suppose that life
 is either material or organically spiritual. Between
 24 **Conflicting standpoints** Christian Science and all forms of superstition
 a great gulf is fixed, as impassable as that be-
 tween Dives and Lazarus. There is mortal mind-reading
 and immortal Mind-reading. The latter is a revelation
 27 of divine purpose through spiritual understanding, by
 which man gains the divine Principle and explanation of
 all things. Mortal mind-reading and immortal Mind-
 30 reading are distinctly opposite standpoints, from which
 cause and effect are interpreted. The act of reading
 mortal mind investigates and touches only human beliefs.

νὰ ἐξετάζαμε μὲ προσοχὴ ἂν ἐκεῖνο ποὺ μᾶς ἐπηρεάζει εἶναι 1
ὁ ἀνθρώπινος νοῦς ἢ ὁ θεὸς Νοῦς. "Ὅ,τι ἔκαναν οἱ προφῆτες
τοῦ Ἰεχωβὰ δὲν κατάφεραν νὰ τὸ κάνουν οἱ λάτρεις τοῦ Βάαλ. 3
Καὶ ὅμως ἡ πανουργία καὶ ἡ ἀπάτη ἰσχυρίζονταν ὅτι μπο-
ροῦσαν νὰ συναγωνιστοῦν τὸ ἔργο τῆς σοφίας.

Μόνο ἡ Ἐπιστήμη μπορεῖ νὰ ἐξηγήσῃ τὰ ἀπίστευτα καλὰ 6
καὶ κακὰ στοιχεῖα ποὺ ἔρχονται τώρα στὴν ἐπιφάνεια. Οἱ
θηνητοὶ πρέπει νὰ βροῦν καταφύγιο στὴν Ἀλήθεια γιὰ νὰ
σωθοῦν ἀπὸ τὴν πλάνη τῶν τελευταίων αὐτῶν ἡμερῶν. Τί- 9
ποτε δὲν ἀνταγωνίζεται περισσότερο τὴ Χριστιανικὴ Ἐπι-
στήμη ὅσο μιὰ τυφλὴ δοξασία χωρὶς κατανόηση, ἐπειδὴ μιὰ
τέτοια δοξασία κρύβει τὴν Ἀλήθεια καὶ χτίζει πάνω στὴν 12
πλάνη.

Τὰ θαύματα εἶναι ἄδύνατα στὴν Ἐπιστήμη, καὶ στὸ ση- 15
μεῖο αὐτὸ ἡ Ἐπιστήμη διαφωνεῖ μὲ τὶς συνηθισμένες θρη-
σκεῖες. Ἡ ἐπιστημονικὴ ἐκδήλωση δύναμης προέρ-
χεται ἀπὸ τὴ θεία φύση καὶ δὲν εἶναι ὑπερφυσικὴ, ^{Τὰ θαύματα}
^{εἶναι φυσικά} ἀφοῦ ἡ Ἐπιστήμη εἶναι μιὰ ἐξήγηση τῆς φύσης. Ἡ δοξασία 18
ὅτι τὸ σύμπαν, ποὺ συμπεριλαμβάνει καὶ τὸν ἄνθρωπο,
κυβερνᾶται γενικὰ ἀπὸ ὑλικοὺς νόμους ἀλλὰ τὸ Πνεῦμα παρα-
μερίζει πότε πότε αὐτοὺς τοὺς νόμους, ἡ δοξασία, ἐπα- 21
ναλαμβάνουμε, αὕτὴ ὑποβιβάζει τὴν παντοδύναμη σοφία καὶ
κάνει τὴν ὕλη ὑπέρτερη τοῦ Πνεύματος.

Εἶναι ἀντίθετο πρὸς τὴ Χριστιανικὴ Ἐπιστήμη νὰ ὑποθέ- 24
τουμε ὅτι ἡ ζωὴ εἶναι εἴτε ὑλικὴ εἴτε ὀργανικὰ πνευματικὴ.
Μεταξὺ τῆς Χριστιανικῆς Ἐπιστήμης καὶ ὅλων ^{Ἀπόψεις ποὺ}
^{συγκρούονται} τῶν μορφῶν δεισιδαιμονίας ὑπάρχει ἓνα μεγάλο 27
χάσμα, τόσο ἀδιάβατο ὅσο ἦταν καὶ τὸ χάσμα μεταξὺ τοῦ
πλουσίου καὶ τοῦ Λαζάρου. Ὑπάρχει θνητὴ νοοανάγνωση
καὶ ἀθάνατη Νοοανάγνωση. Ἡ δεῦτερη ἀποκαλύπτει τὸ 30
θεῖο σκοπὸ μέσο τῆς πνευματικῆς κατανόησης, μὲ τὴν ὁποία ὁ
ἄνθρωπος καταλαβαίνει τὴ θεία Ἀρχὴ καὶ μπορεῖ νὰ ἐξηγήσῃ
ὅλα τὰ πράγματα. Ἡ θνητὴ νοοανάγνωση καὶ ἡ ἀθάνατη 33
Νοοανάγνωση εἶναι δυὸ τελείως διαφορετικὲς ἀφετηρίες γιὰ
τὴν ἐρμηνεία τῆς αἰτίας καὶ τοῦ ἀποτελέσματος. Μὲ τὸ
διάβασμα τοῦ θνητοῦ νοῦ ἐρευνοῦμε καὶ ἐγγίζουμε μόνο ἄν- 36

- 1 Science is immortal and coordinate neither with the
 premises nor with the conclusions of mortal beliefs.
- 3 The ancient prophets gained their foresight from a
 spiritual, incorporeal standpoint, not by foreshadowing
 evil and mistaking fact for fiction, — predict-
 6 Scientific
foreseeing ing the future from a groundwork of corpo-
 reality and human belief. When sufficiently advanced
 in Science to be in harmony with the truth of being, men
 9 become seers and prophets involuntarily, controlled not
 by demons, spirits, or demigods, but by the one Spirit.
 It is the prerogative of the ever-present, divine Mind, and
 12 of thought which is in rapport with this Mind, to know
 the past, the present, and the future.

Acquaintance with the Science of being enables us to
 15 commune more largely with the divine Mind, to foresee
 and foretell events which concern the universal welfare,
 to be divinely inspired, — yea, to reach the range of fetter-
 18 less Mind.

- To understand that Mind is infinite, not bounded by
 corporeality, not dependent upon the ear and eye for
 sound or sight nor upon muscles and bones
 21 The Mind
unbounded for locomotion, is a step towards the Mind-
 science by which we discern man's nature and existence.
- 24 This true conception of being destroys the belief of spirit-
 ualism at its very inception, for without the concession of
 material personalities called spirits, spiritualism has no
 27 basis upon which to build.

- All we correctly know of Spirit comes from God, divine
 Principle, and is learned through Christ and Christian
 Science. If this Science has been thoroughly
 30 Scientific
foreknowing learned and properly digested, we can know
 the truth more accurately than the astronomer can read

θρώπινες δοξασίες. Ἡ Ἐπιστήμη εἶναι ἀθάνατη καὶ δὲν 1
ἐναρμονίζεται οὔτε μὲ τις προτάσεις τοῦ συλλογισμοῦ οὔτε 3
μὲ τὰ συμπεράσματα τῶν θνητῶν δοξασιῶν.

Οἱ ἀρχαῖοι προφῆτες κατόρθωναν νὰ προβλέπουν ξεκι-
νώντας ἀπὸ μιὰ πνευματική, ἀσώματη ἀφετηρία, ὅχι μὲ τὸ 6
νὰ προμαντεύουν τὸ κακὸ καὶ νὰ περνοῦν τὸ γε-
γονὸς γιὰ μῦθο — νὰ προλέγουν δηλαδὴ τὸ μέλλον Ἐπιστημο-
νικὴ πρό-
βλεψη
μὲ βάση τὴ σωματικότητα καὶ τὴν ἀνθρώπινη 6
δοξασία. Ὅταν οἱ ἄνθρωποι προσδεύσουν ἀρκετὰ στὴν 9
Ἐπιστήμη ὥστε νὰ ἐναρμονιστοῦν μὲ τὴν ἀλήθεια τοῦ εἶναι,
θὰ μποροῦν νὰ προβλέπουν καὶ νὰ προφητεύουν αὐθόρμητα,
χωρὶς νὰ ἐξουσιάζωνται ἀπὸ δαίμονες, πνεύματα, ἢ ἡμιθέους, 12
ἀλλὰ ἀπὸ τὸ ἓνα Πνεῦμα. Εἶναι προνόμιο τοῦ θεοῦ Νοῦ,
ποῦ εἶναι πάντοτε παρῶν, καὶ τῆς σκέψης ποῦ εἶναι σὲ ἐπι-
κοινωνία μ' αὐτὸν τὸ Νοῦ, νὰ γνωρίζῃ τὸ παρελθόν, τὸ πα- 15
ρὸν καὶ τὸ μέλλον.

Ἡ ἐξοικείωση μὲ τὴν Ἐπιστήμη τοῦ εἶναι μᾶς κάνει ἱκανοὺς
νὰ ἐπικοινωνοῦμε εὐρύτερα μὲ τὸ θεῖο Νοῦ, νὰ προβλέπουμε 18
καὶ νὰ προλέγουμε γεγονότα ποῦ ἀφοροῦν τὴν παγκόσμια
εὐημερία, νὰ εἴμαστε θεόπνευστοι — μάλιστα, νὰ φτάσουμε
στὴν περιοχὴ τοῦ ἀδέσμευτου Νοῦ. 21

Ἡ κατανόηση ὅτι ὁ Νοῦς εἶναι ἄπειρος, ὅτι δὲν περιορί-
ζεται ἀπὸ τὴ σωματικότητα, οὔτε ἐξαρτᾶται ἀπὸ τὸ αὐτὶ 24
γιὰ νὰ ἀκούῃ καὶ τὸ μάτι γιὰ νὰ βλέπῃ ἢ ἀπὸ
τοὺς μυῶνες καὶ τὰ κόκαλα γιὰ νὰ κινῆται, εἶναι Ὁ ἀπερί-
ριστος Νοῦς
ἓνα βῆμα πρὸς τὴ Νοοεπιστήμη μὲ τὴν ὁποία διακρίνουμε τὴ
φύση καὶ τὴν ὑπαρξὴ τοῦ ἀνθρώπου. Ἡ ἀληθινὴ αὐτὴ ἀντί- 27
ληψὴ τοῦ εἶναι καταστρέφει τὴ δοξασία τοῦ πνευματισμοῦ
στὴ ρίζα της, γιατί χωρὶς τὴν παραδοχὴ τῶν ὑλικῶν προσ-
ωπικοτήτων ποῦ καλοῦνται πνεύματα, ὁ πνευματισμὸς δὲν 30
ἔχει βάση γιὰ νὰ στηριχθῇ.

Καθετὶ ποῦ γνωρίζουμε σωστὰ γιὰ τὸ Πνεῦμα ἔρχεται
ἀπὸ τὸ Θεό, τὴ θεία Ἀρχή, καὶ τὸ μαθαίνουμε μέσο τοῦ 33
Χριστοῦ καὶ τῆς Χριστιανικῆς Ἐπιστήμης. Ἄν
μάθουμε κατὰ βάθος τὴν Ἐπιστήμη αὐτὴ καὶ Ἐπιστημο-
νικὴ πρό-
γνωση
τὴν ἀφομοιώσουμε ὅπως πρέπει, θὰ μποροῦμε 36
νὰ ξέρουμε ἀκριβέστερα τὴν ἀλήθεια ἀπὸ ὅ,τι μπορεῖ νὰ

85 *Christian Science versus Spiritualism*

1 the stars or calculate an eclipse. This Mind-reading
 is the opposite of clairvoyance. It is the illumination of
 3 the spiritual understanding which demonstrates the capacity of Soul, not of material sense. This Soul-sense comes to the human mind when the latter yields to the
 6 divine Mind.

Such intuitions reveal whatever constitutes and perpetuates harmony, enabling one to do good, but not
 9 ^{Value of intuition} evil. You will reach the perfect Science of healing when you are able to read the human mind after this manner and discern the error you would
 12 destroy. The Samaritan woman said: "Come, see a man, which told me all things that ever I did: is not this the Christ?"

15 It is recorded that Jesus, as he once journeyed with his students, "knew their thoughts," — read them scientifically. In like manner he discerned disease and healed
 18 the sick. After the same method, events of great moment were foretold by the Hebrew prophets. Our Master rebuked the lack of this power when he said:
 21 "O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?"

Both Jew and Gentile may have had acute corporeal
 24 senses, but mortals need spiritual sense. Jesus knew the
 27 ^{Hypocrisy condemned} generation to be wicked and adulterous, seeking the material more than the spiritual. His thrusts at materialism were sharp, but needed. He never spared hypocrisy the sternest condemnation. He said:
 "These ought ye to have done, and not to leave the other
 30 undone." The great Teacher knew both cause and effect, knew that truth communicates itself but never imparts error.

διαβάσῃ ὁ ἀστρονόμος τὰ ἄστρα ἢ νὰ ὑπολογίσῃ μιὰ ἔκλειψη. 1
 Ἡ Νοοανάγνωσις αὐτὴ εἶναι τὸ ἀντίθετο τῆς μαντικῆς ἱκανό-
 τητος. Εἶναι ἡ φώτισις τῆς πνευματικῆς νόησης ποὺ ἀπο- 3
 δείχνει τὴν ἱκανότητα τῆς Ψυχῆς, καὶ ὄχι τῆς ὑλικῆς αἰσθησης.
 Ἡ Ψυχοαἰσθησις αὐτὴ ἔρχεται στὸν ἀνθρώπινον νοῦ ὅταν
 αὐτὸς ὑποκύβῃ στὸ θεῖο Νοῦ. 6

Τέτοιες διαισθήσεις ἀποκαλύπτουν πᾶν ὅ,τι ἀπαρτίζει καὶ
 διαιωνίζει τὴν ἁρμονίαν καὶ μᾶς κάνουν ἱκανοὺς νὰ κάνουμε
 στοὺς ἄλλους καλὸ, ὄχι νὰ τοὺς βλάπτουμε. Θὰ ἦ ἀξία τῆς 9
 μάθησις τέλεια τὴν Ἐπιστήμην τῆς θεραπευτικῆς διαισθήσεως
 ὅταν θὰ μπορῇς νὰ διαβάζῃς τὸν ἀνθρώπινον νοῦ μ' αὐτὸ
 τὸν τρόπο καὶ νὰ διακρίνῃς τὴν πλάνην ποὺ θὰ ἤθελες νὰ ἐξα- 12
 λείψῃς. Ἡ Σαμαρείτισσα εἶπε: «Ἐλθετε νὰ ἴδῃτε ἄνθρωπον,
 ὅστις μοὶ εἶπε πάντα ὅσα ἔπραξα· μήπως οὗτος εἶναι ὁ 15
 Χριστός;»

Ἀναφέρεται ὅτι κάποτε ὁ Ἰησοῦς, καθὼς περπατοῦσε μὲ
 τοὺς μαθητὲς του, «ἐνόησε τοὺς διαλογισμοὺς αὐτῶν» — τοὺς
 διάβασε ἐπιστημονικά. Κατὰ τὸν ἴδιον τρόπο διέκρινε τὴν 18
 ἀρρώστια καὶ θεράπευε τοὺς ἀσθενεῖς. Μὲ τὴν ἴδια μέθοδον
 οἱ Ἑβραῖοι προφῆτες προεῖπαν γεγονότα μεγάλης σημασίας.
 Ὁ Διδάσκαλός μας ἐπιτίμησε τὴν ἑλλειψὶν αὐτῆς τῆς δύνάμεως 21
 ὅταν εἶπε: «Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ ἐξεύ-
 ρετε νὰ διακρίνητε, τὰ δὲ σημεῖα τῶν καιρῶν δὲν δύνασθε;»

Τόσο οἱ Ἰουδαῖοι ὅσο καὶ οἱ Ἑθνικοὶ μπορεῖ νὰ εἶχαν 24
 ὁξεῖες σωματικὰς αἰσθήσεις, ἀλλὰ οἱ θνητοὶ χρειάζονται πνευ-
 ματικὴ αἰσθησις. Ὁ Ἰησοῦς ἤξερε ὅτι ἡ γενεὰ 27
 ἦταν πονηρὴ καὶ μοιχαλίδαν καὶ ζητοῦσε τὰ ὑλικά ^{Ἡ ὑποκρισία καταδικάζεται}
 μᾶλλον παρὰ τὰ πνευματικά. Τὰ κτυπήματά του κατὰ τοῦ
 ὑλισμοῦ ἦταν δυνατά, ἀλλὰ ἀναγκαῖα. Δὲν ἀπόφυγε ποτὲ
 νὰ καταδικάσῃ τὴν ὑποκρισίαν μὲ μεγάλη αὐστηρότητα. 30
 Εἶπε: «Ταῦτα ἔπρεπε νὰ πράττῃτε, καὶ ἐκεῖνα νὰ μὴ ἀφίνητε». 33
 Ὁ μέγας Διδάσκαλος ἤξερε καὶ τὴν αἰτία καὶ τὸ ἀποτέ-
 λεσμα, ἤξερε ὅτι ἡ ἀλήθεια γνωστοποιεῖ τὸν ἑαυτὸ της
 ἀλλὰ δὲ μεταδίδει ποτὲ πλάνην.

1 Jesus once asked, "Who touched me?" Supposing
 this inquiry to be occasioned by physical contact alone,
 3 **Mental** his disciples answered, "The multitude throng
contact thee." Jesus knew, as others did not, that
 it was not matter, but mortal mind, whose touch called
 6 for aid. Repeating his inquiry, he was answered by the
 faith of a sick woman. His quick apprehension of this
 mental call illustrated his spirituality. The disciples'
 9 misconception of it uncovered their materiality. Jesus
 possessed more spiritual susceptibility than the disciples.
 Opposites come from contrary directions, and produce
 12 unlike results.

Mortals evolve images of thought. These may appear
 to the ignorant to be apparitions; but they are myste-
 15 **Images of** rious only because it is unusual to see
thought thoughts, though we can always feel their
 influence. Haunted houses, ghostly voices, unusual
 18 noises, and apparitions brought out in dark seances
 either involve feats by tricksters, or they are images and
 sounds evolved involuntarily by mortal mind. Seeing
 21 is no less a quality of physical sense than feeling. Then
 why is it more difficult to see a thought than to feel one?
 Education alone determines the difference. In reality
 24 there is none.

Portraits, landscape-paintings, fac-similes of penman-
 ship, peculiarities of expression, recollected sentences,
 27 **Phenomena** can all be taken from pictorial thought and
explained memory as readily as from objects cognizable
 by the senses. Mortal mind sees what it believes as
 30 certainly as it believes what it sees. It feels, hears, and
 sees its own thoughts. Pictures are mentally formed
 before the artist can convey them to canvas. So is it

Κάποτε ὁ Ἰησοῦς ρώτησε: «Τίς μοῦ ἤγγισε;» Οἱ μαθητές 1
του, πού ὑπόθεσαν ὅτι ἐκεῖνο πού ἔδωσε ἀφορμὴ στοῦ ἐρώτημα
αὐτοῦ ἦταν ἀπλῶς ἡ σωματικὴ ἐπαφή, ἀπάντησαν: ^{Νοερή} 3
«Οἱ ὄχλοι σέ συμπιέζουν». Ἀντίθετα πρὸς τοὺς ^{ἐπαφή}
ἄλλους, ὁ Ἰησοῦς ἤξερε ὅτι δὲν ἦταν ἡ ὕλη, ἀλλὰ ὁ θνητὸς 6
νοῦς, αὐτὸς πού ζητοῦσε βοήθεια μὲ τὸ ἀγγιγμά του. Ὅταν
ἐπανάλαβε τὴν ἐρώτησή του, πῆρε τὴν ἀπάντησιν ἀπὸ τὴν
πίστιν μιᾶς ἄρρωστης γυναίκας. Τὸ γεγονὸς ὅτι ἀντιλήφθηκε 9
γρήγορα τὴ νοερὴ αὐτῇ ἐπικλήσιν ἀπόδειξε τὴν πνευματι-
κότητά του. Ἡ παρανόησις τῶν μαθητῶν του ἀποκάλυψε 12
τὴν ὑλικότητά τους. Ὁ Ἰησοῦς εἶχε περισσότερη πνευματικὴ
εὐαισθησία ἀπὸ τοὺς μαθητές του. Τὰ ἀντίθετα ἔρχονται 12
ἀπὸ ἀντίθετες κατευθύνσεις καὶ παράγουν ἀνόμοια ἀποτε-
λέσματα.

Οἱ θνητοὶ σχηματίζουν εἰκόνες σκέψης. Οἱ εἰκόνες αὐτές 15
μπορεῖ νὰ φαίνωνται στοὺς ἀμαθεῖς ὅτι εἶναι ὀπτασίαι· ἀλλὰ
εἶναι μυστηριώδεις μόνο καὶ μόνο ἐπειδὴ δὲν εἶναι ^{Εἰκόνες}
συνηθισμένο νὰ βλέπουμε σκέψεις, ἂν καὶ μπο- ^{σκέψης} 18
ροῦμε πάντοτε νὰ αἰσθανώμαστε τὴν ἐπίδρασίν τους. Στοι-
χειωμένα σπίτια, φωνές φαντασμάτων, ἄσυνήθιστοι θόρυβοι
καὶ ὀπτασίαι πού παρουσιάζονται σὲ σκοτεινὲς πνευματιστι- 21
κὲς συναθροίσεις ἢ εἶναι τεχνάσματα ἀπατεώνων, ἢ εἰκόνες
καὶ ἤχοι πού παράγονται ἀκούσια ἀπὸ τὸ θνητὸ νοῦ. Ἡ
ὄρασις εἶναι ἐξίσου μιὰ ιδιότητα τῶν ὑλικῶν αἰσθήσεων ὅπως 24
καὶ ἡ ἀφή. Τότε γιατί εἶναι δυσκολώτερο νὰ δοῦμε μιὰ
σκέψιν παρὰ νὰ τὴν αἰσθανθοῦμε; Ἡ ἀγωγή μόνο καθορίζει
τὴ διαφορὰ. Στὴν πραγματικότητα δὲν ὑπάρχει διαφορὰ. 27

Προσωπογραφίες, πίνακες τοπίων, πανομοιότυπα γραφῆς,
ἰδιορρυθμίαι στὴν ἔκφρασι, φράσεις πού ξανάρχονται στὴ
μνήμη, ὅλα αὐτὰ μποροῦν νὰ παρθοῦν ἀπὸ τὴν ^{Ἐξήγησι} 30
εἰκονογραφημένη σκέψιν καὶ μνήμη τόσο εὐκολὰ ^{φαινομένων}
ὅσο καὶ ἀπὸ ἀντικείμενα πού γίνονται ἀντιληπτὰ μὲ τὴν
αἰσθήσεις. Ὁ θνητὸς νοῦς βλέπει ὅ,τι πιστεύει, ὅπως ἀκριβῶς 33
πιστεύει καὶ ὅ,τι βλέπει. Αἰσθάνεται, ἀκούει καὶ βλέπει τὴν
δικὴν του σκέψιν. Οἱ εἰκόνες σχηματίζονται νοερὰ προτοῦ
ὁ καλλιτέχνης τὴν μεταφέρῃ στὸν πίνακα πού ζωγραφίζει. Τὸ 36

87 *Christian Science versus Spiritualism*

1 with all material conceptions. Mind-readers perceive
 these pictures of thought. They copy or reproduce
 3 them, even when they are lost to the memory of the mind
 in which they are discoverable.

It is needless for the thought or for the person hold-
 6 ing the transferred picture to be individually and con-
 sciously present. Though individuals have
 9 **Mental en-
 vironment** passed away, their mental environment re-
 mains to be discerned, described, and transmitted. Though
 bodies are leagues apart and their associations forgotten,
 their associations float in the general atmosphere of human
 12 mind.

The Scotch call such vision "second sight," when
 really it is first sight instead of second, for it presents
 15 **Second
 sight** primal facts to mortal mind. Science enables
 one to read the human mind, but not as a
 clairvoyant. It enables one to heal through Mind, but
 18 not as a mesmerist.

The mine knows naught of the emeralds within its
 rocks; the sea is ignorant of the gems within its caverns,
 21 **Buried
 secrets** of the corals, of its sharp reefs, of the tall ships
 that float on its bosom, or of the bodies which
 lie buried in its sands: yet these are all there. Do not
 24 suppose that any mental concept is gone because you do
 not think of it. The true concept is never lost. The
 strong impressions produced on mortal mind by friend-
 27 ship or by any intense feeling are lasting, and mind-
 readers can perceive and reproduce these impressions.

Memory may reproduce voices long ago silent. We
 30 **Recollected
 friends** have but to close the eyes, and forms rise
 before us, which are thousands of miles away
 or altogether gone from physical sight and sense, and

ἴδιο συμβαίνει καὶ μ' ὅλα ὅσα ἀντιλαμβάνεται ὁ νοῦς ὑλικά. 1
Οἱ νοοαναγνώστες διακρίνουν τὶς εἰκόνες αὐτὲς τῆς σκέψης. Τὶς 3
ἀντιγράφουν ἢ τὶς ἀναπαράγουν, ἀκόμα καὶ ὅταν ὁ νοῦς στὸν 3
ὁποῖο μπορεῖ νὰ τὶς ἀνακαλύψῃ κανεὶς τὶς ἔχει ξεχάσει.

Δὲν εἶναι ἀπαραίτητο ἡ σκέψις ἢ τὸ πρόσωπο ποὺ κρατεῖ 6
τὴν εἰκόνα ποὺ μεταβιβάζεται νὰ εἶναι κοντὰ καὶ νὰ ἔχῃ 6
συνείδηση τοῦ τί γίνεται. Ἄν καὶ τὰ ἄτομα ἔχουν ^{Νοερό}πεθάινει, τὸ νοερό τους περιβάλλον παραμένει καὶ ^{περιβάλλον}μπορεῖ νὰ διακριθῇ, νὰ περιγραφῇ καὶ νὰ μεταδοθῇ. Ἄν 9
καὶ τὰ σώματα ἀπέχουν πολλὰ μίλια τὸ ἓνα ἀπὸ τὸ ἄλλο 9
καὶ οἱ σχέσεις ποὺ εἶχαν μεταξύ τους ἔχουν ξεχαστῇ, ἐν τού-
τοις οἱ σχέσεις αὐτὲς ἐπιπλέουν μέσα στὴ γενικὴ ἀτμόσφαιρα 12
τοῦ ἀνθρώπινου νοῦ.

Οἱ Σκωτσέζοι ὀνομάζουν τὴ διορατικότητα αὐτὴ «δεύτερη 15
ὄραση», ἂν καὶ στὴν πραγματικότητα εἶναι πρώτη ὄραση 15
καὶ ὄχι δεύτερη, γιατί παρουσιάζει στὸ θνητὸ ^{Δεύτερη}νοῦ πρωταρχικὰ γεγονότα. Ἡ Ἐπιστήμη κάνει ^{ὄραση}τὸν 18
ἄνθρωπο ἱκανὸ νὰ διαβάξῃ τὸν ἀνθρώπινον νοῦ, ἀλλὰ 18
ὄχι ὅπως ὁ μάντης. Τὸν κάνει ἱκανὸ νὰ θεραπεύῃ μὲ τὸ Νοῦ,
ἀλλὰ ὄχι ὅπως ὁ ὑπνωτιστής.

Τὸ μεταλλεῖο δὲν ξέρεי τίποτε γιὰ τὰ σμαράγδια ποὺ ἔχει 21
μέσα στὰ βράχια του· ἡ θάλασσα δὲν ἔχει ἰδέα γιὰ τοὺς 21
πολύτιμους λίθους ποὺ βρίσκονται μέσα στὶς σπη- ^{Θαμμένα}λιές της, γιὰ τὰ κοράλλια, γιὰ τὶς ἀπότομες ξέρες, ^{μυστικά} 24
τὰ μεγάλα πλοῖα ποὺ πλέουν στὸν κόρφο της, ἢ τὰ πτώματα 24
ποὺ βρίσκονται θαμμένα στὴν ἄμμο της· καὶ ὅμως ὅλα αὐτὰ
βρίσκονται ἐκεῖ. Μὴ νομίσης ὅτι ἡ νοερὴ εἰκόνα χάθηκε 27
ἐπειδὴ ἐσὺ δὲν τὴ σκέπτεσαι. Ἡ ἀληθινὴ εἰκόνα δὲ χάνεται 27
ποτέ. Οἱ βαθιὲς ἐντυπώσεις ποὺ σχηματίζονται στὸ θνητὸ
νοῦ ἀπὸ τὴ φιλία ἢ ἀπὸ ὁποιοδήποτε ἄλλο δυνατὸ αἶσθημα 30
εἶναι διαρκεῖς, καὶ οἱ νοοαναγνώστες μποροῦν νὰ διακρίνουν 30
καὶ νὰ ἀναπαράγουν τὶς ἐντυπώσεις αὐτές.

Ἡ μνήμη μπορεῖ νὰ ἀναπαράγῃ φωνὲς ποὺ ἔχουν πρὸ 33
πολλοῦ σωπάσει. Δὲν ἔχουμε παρὰ νὰ κλείσουμε ^{Ἀναπόληση}τὰ 36
μάτια μας, καὶ μορφὲς ποὺ εἶναι χιλιάδες μίλια ^{φίλων}μακριά, 36
ἢ ἔχουν χαθῇ ἐντελῶς ἀπὸ τὴν ὑλικὴ ὄραση καὶ 36
αἶσθησι, ξαναπηδοῦν μπροστὰ μας, καὶ ὅλα αὐτὰ ὄχι στὸν

1 this not in dreamy sleep. In our day-dreams we can
 recall that for which the poet Tennyson expressed the
 3 heart's desire, —

the touch of a vanished hand,
 And the sound of a voice that is still.

6 The mind may even be cognizant of a present flavor and
 odor, when no viand touches the palate and no scent
 salutes the nostrils.

9 How are veritable ideas to be distinguished from il-
 lusions? By learning the origin of each. Ideas are
 emanations from the divine Mind. Thoughts,
 12 Illusions
not ideas proceeding from the brain or from matter, are
 offshoots of mortal mind; they are mortal material be-
 liefs. Ideas are spiritual, harmonious, and eternal. Beliefs
 15 proceed from the so-called material senses, which at one
 time are supposed to be substance-matter and at another
 are called spirits.

18 To love one's neighbor as one's self, is a divine idea;
 but this idea can never be seen, felt, nor understood
 through the physical senses. Excite the organ of ven-
 21 eration or religious faith, and the individual manifests
 profound adoration. Excite the opposite development,
 and he blasphemes. These effects, however, do not pro-
 24 ceed from Christianity, nor are they spiritual phenomena,
 for both arise from mortal belief.

Eloquence re-echoes the strains of Truth and Love.
 27 It is due to inspiration rather than to erudition. It shows
 the possibilities derived from divine Mind,
 30 Trance
speaking
illusion though it is said to be a gift whose endowment
 is obtained from books or received from the
 impulsion of departed spirits. When eloquence proceeds
 from the belief that a departed spirit is speaking, who

ὕπνο μας. Στὰ ὀνειροπολήματά μας μπορούμε νὰ ξαναφέ- 1
 ρουμε στὴ μνήμη μας αὐτὸ ποὺ λαχταρᾷ ἡ καρδιά μας,
 ὅπως τὸ ἐξέφρασε τόσο καλὰ ὁ ποιητὴς Τέννyson: 3

Τὸ ἄγγιγμα ἐνὸς χεριοῦ ποὺ χάθηκε,
 καὶ τὸν ἦχο μιᾶς φωνῆς ποὺ ἔχει σβῆσει.

Ὁ νοῦς μπορεῖ νὰ αἰσθανθῇ ἀκόμα καὶ γεύση καὶ μυρωδιά, 6
 ἔστω καὶ ἂν καμιὰ τροφή δὲν ἀγγίζει τὸν οὐρανίσκο μας
 καὶ κανένα ἄρωμα δὲ φτάνει στὴ μύτη μας.

Πῶς μπορούμε νὰ ξεχωρίσουμε τίς ἀληθινές ἰδέες ἀπὸ τίς 9
 πλάνες; Μαθαίνοντας τὴν προέλευση τῆς καθεμιᾶς. Οἱ ἰδέες
 πηγάζουν ἀπὸ τὸ θεῖο Νοῦ. Οἱ σκέψεις ποὺ
 προέρχονται ἀπὸ τὸν ἐγκέφαλο ἢ τὴν ὕλη εἶναι 12
 γέννημα τοῦ θνητοῦ νοῦ· εἶναι θνητὲς καὶ ὕλικές
 δοξασίες. Οἱ ἰδέες εἶναι πνευματικές, ἁρμονικὲς καὶ αἰώνιες.
 Οἱ δοξασίες προέρχονται ἀπὸ τίς λεγόμενες ὕλικές αἰσθήσεις, 15
 ποὺ πότε ὑποτίθεται ὅτι εἶναι οὐσία-ὕλη καὶ πότε καλοῦνται
 πνεύματα.

Τὸ νὰ ἀγαπᾷ κανεὶς τὸν πλησίον του σὰν τὸν ἑαυτό του 18
 εἶναι μιὰ θεία ἰδέα· ἀλλὰ δὲν μπορούμε ποτὲ νὰ δοῦμε, νὰ
 αἰσθανθοῦμε ἢ νὰ ἀντιληφτοῦμε τὴν ἰδέα αὐτὴ μὲ τίς ὕλικές
 αἰσθήσεις. Προκάλεσε τὸ αἶσθημα τῆς εὐλάβειας ἢ τῆς θρη- 21
 σκευτικῆς πίστεως, καὶ θὰ δῆς ὅτι τὸ ἄτομο ἐκδηλώνει βαθιὰ
 λατρεία. Προκάλεσε τὸ ἀντίθετο αἶσθημα, καὶ θὰ δῆς ὅτι
 θὰ ἐξυβρίση τὰ θεῖα. Τὰ ἀποτελέσματα ὅμως αὐτὰ δὲν 24
 προέρχονται ἀπὸ τὸ χριστιανισμό, οὔτε εἶναι πνευματικὰ φαι-
 νόμενα, γιὰτὶ καὶ τὰ δυὸ προέρχονται ἀπὸ τὴ θνητὴ δοξασία.

Ἡ εὐγλωττία ἀπηχεῖ τίς ἁρμονίες τῆς Ἀλήθειας καὶ τῆς 27
 Ἀγάπης. Ὁφείλεται περισσότερο σὲ ἔμπνευση παρὰ σὲ πο-
 λυμάθεια. Φανερώνει τίς δυνατότητες ποὺ πηγάζουν ἀπὸ τὸ θεῖο Νοῦ, ἂν καὶ λέγεται ὅτι εἶναι ἓνα
 χάρισμα ποὺ ἀποκτᾶται ἀπὸ τὰ βιβλία ἢ ὀφεί- 30
 λεται στὴν ἐπίδραση τῶν μεταστάντων πνευμάτων. Ὅταν
 ἡ εὐγλωττία προέρχεται ἀπὸ τὴ δοξασία ὅτι μιᾶ ἓνα τέτοιο 33

Οἱ πλάνες
 δὲν εἶναι
 ἰδέες

Ἡ ὁμιλία
 κατὰ τὴν
 ὑπνωσὴν εἶναι
 ψευδαίσθησις

1 can tell what the unaided medium is incapable of know-
 ing or uttering? This phenomenon only shows that the
 3 beliefs of mortal mind are loosed. Forgetting her igno-
 rance in the belief that another mind is speaking through
 her, the devotee may become unwontedly eloquent. Hav-
 6 ing more faith in others than in herself, and believing
 that somebody else possesses her tongue and mind, she
 talks freely.

9 Destroy her belief in outside aid, and her eloquence
 disappears. The former limits of her belief return. She
 says, "I am incapable of words that glow, for I am un-
 12 educated." This familiar instance reaffirms the Scrip-
 tural word concerning a man, "As he thinketh in his heart,
 so is he." If one believes that he cannot be an orator with-
 15 out study or a superinduced condition, the body responds
 to this belief, and the tongue grows mute which before
 was eloquent.

18 Mind is not necessarily dependent upon educational
 processes. It possesses of itself all beauty and poetry,
 and the power of expressing them. Spirit,
 21 ^{Scientific im-} God, is heard when the senses are silent. We
^{provisation} are all capable of more than we do. The influence or
 action of Soul confers a freedom, which explains the phe-
 24 nomena of improvisation and the fervor of untutored lips.

Matter is neither intelligent nor creative. The tree is
 not the author of itself. Sound is not the originator of
 27 ^{Divine} music, and man is not the father of man. Cain
^{origination} very naturally concluded that if life was in the
 body, and man gave it, man had the right to take it away.
 30 This incident shows that the belief of life in matter was
 "a murderer from the beginning."

If seed is necessary to produce wheat, and wheat to

πνεῦμα, ποιὸς μπορεῖ νὰ πῇ τί δὲν εἶναι ἱκανὸ νὰ ξέρη ἢ νὰ 1
 λήῃ τὸ μέντιουμ χωρὶς βοήθεια; Τὸ φαινόμενο αὐτὸ δείχνει
 μόνο ὅτι οἱ δοξασίεις τοῦ θνητοῦ νοῦ ἔχουν ἀφεθῇ ἐλεύθερες. 3
 Ἐπειδὴ πιστεύει ὅτι κάποιος ἄλλος νοῦς μιᾷ μέσο αὐτοῦ, τὸ
 μέντιουμ ξεχνάει τὴν ἀμάθειά του καὶ γίνεται ἐξαιρετικὰ εὐ-
 γλωττο. Ἐχοντας περισσότερη πίστη στοὺς ἄλλους παρὰ 6
 στὸν ἑαυτό του καὶ πιστεύοντας ὅτι κάποιος ἄλλος ἐξουσιάζει
 τὴ γλώσσα καὶ τὸ νοῦ του, μιᾷ ἐλεύθερα.

Ἐξάλειψε τὴ δοξασία του ὅτι βοηθεῖται ἀπ' ἔξω καὶ θὰ 9
 δῆς ὅτι ἡ εὐγλωττία του ἐξαφανίζεται. Οἱ προηγούμενοι
 περιορισμοὶ τῆς δοξασίας του ἐπανέρχονται. Λέει: «Εἶμαι
 ἀνίκανη νὰ μιῶ μὲ εὐφράδεια, γιατί εἶμαι ἀμόρφωτη». Ἡ 12
 γνωστὴ αὐτὴ περίπτωσις ἐπιβεβαιώνει τὰ λόγια τῆς Γραφῆς
 ἀναφορικὰ μὲ τὸν ἄνθρωπο: «Καθὼς φρονεῖ ἐν τῇ ψυχῇ αὐτοῦ,
 τοιοῦτος εἶναι». Ἄν πιστεῦν κανεὶς ὅτι δὲν μπορεῖ νὰ εἶναι 15
 ρήτορας χωρὶς νὰ ἔχη σπουδάσει ἢ χωρὶς ξένη ἐπίδρασις,
 τότε τὸ σῶμα ἀνταποκρίνεται σ' αὐτὴ τὴ δοξασία καὶ ἡ
 γλώσσα πού πρὶν ἦταν εὐγλωττὴ γίνεται μουγγή. 18

Ὁ Νοῦς δὲν εἶναι ὑποχρεωμένος νὰ ὑποβληθῇ σὲ ἐκπαι-
 δευτικὰ διαδικασίες. Κατέχει ὁ ἴδιος ὅλη τὴν ὁμορφιὰ καὶ
 τὴν ποίησις, καὶ τὴ δύναμις νὰ τίς ἐκφράζη. Τὸ 21
 Πνεῦμα, ὁ Θεός, ἀκούεται ὅταν οἱ αἰσθήσεις σω-
 παίνουν. Ὅλοι μας εἴμαστε ἱκανοὶ νὰ κάνουμε
 περισσότερα ἀπὸ ὅ,τι κάνουμε. Ἡ ἐπιρροή ἢ ἡ ἐνέργεια τῆς 24
 Ψυχῆς δίνει ἐλευθερίαν, πού ἐξηγεῖ τὰ φαινόμενα τοῦ αὐτο-
 σχεδιασμοῦ καὶ τὴ θέρη τῶν ἀδιδάκτων χειλιῶν.

Ἡ ὕλη δὲν κατέχει οὔτε νοημοσύνη οὔτε δημιουργικὴ δύ- 27
 ναμὴ. Τὸ δέντρο δὲ δημιουργεῖ τὸν ἑαυτό του. Ὁ ἦχος
 δὲ δημιουργεῖ τὴ μουσική, οὔτε ὁ ἄνθρωπος εἶναι 28
 πατέρας τοῦ ἀνθρώπου. Ὁ Κάϊν πολὺ φυσικὰ προέλευσις
 συμπέρανε ὅτι ἂν ἡ ζωὴ ἦταν στὸ σῶμα καὶ τὴν ἔδωκε ὁ 30
 ἄνθρωπος, τότε ὁ ἄνθρωπος εἶχε τὸ δικαίωμα καὶ νὰ τὴν
 ἀφαιρέσῃ. Τὸ περιστατικὸ αὐτὸ δείχνει ὅτι ἡ δοξασία ὅτι 33
 ἡ ζωὴ εἶναι στὴν ὕλη ἦταν «ἀπ' ἀρχῆς ἀνθρωποκτόνος».

Ἄν ὁ σπόρος εἶναι ἀναγκαῖος γιὰ τὴν παραγωγὴ σιταριοῦ
 καὶ τὸ σιτάρι εἶναι ἀπαραίτητο γιὰ νὰ γίνῃ τὸ ἀλεύρι, ἢ ἂν 36

- 1 produce flour, or if one animal can originate another,
 how then can we account for their primal origin? How
 3 were the loaves and fishes multiplied on the shores of
 Galilee, — and that, too, without meal or monad from
 which loaf or fish could come?
- 6 The earth's orbit and the imaginary line called the
 equator are not substance. The earth's motion and
 position are sustained by Mind alone. Divest
 9 Mind is substance yourself of the thought that there can be sub-
 stance in matter, and the movements and transitions now
 possible for mortal mind will be found to be equally
 12 possible for the body. Then being will be recognized
 as spiritual, and death will be obsolete, though now
 some insist that death is the necessary prelude to
 15 immortality.

In dreams we fly to Europe and meet a far-off friend.
 The looker-on sees the body in bed, but the supposed
 18 Mortal delusions inhabitant of that body carries it through
 the air and over the ocean. This shows the
 possibilities of thought. Opium and hashish eaters men-
 21 tally travel far and work wonders, yet their bodies stay
 in one place. This shows what mortal mentality and
 knowledge are.

- 24 The admission to one's self that man is God's own like-
 ness sets man free to master the infinite idea. This con-
 27 Scientific finalities viction shuts the door on death, and opens it
 wide towards immortality. The understanding
 and recognition of Spirit must finally come, and we may
 as well improve our time in solving the mysteries of being
 30 through an apprehension of divine Principle. At present
 we know not what man is, but we certainly shall know
 this when man reflects God.

ένα ζῶο μπορῇ νὰ γεννήσῃ ἓνα ἄλλο, τότε πῶς μποροῦμε νὰ 1
ἐξηγήσουμε τὴν ἀρχικὴ τους προέλευση; Πῶς πολλαπλα-
σιάστηκαν οἱ ἄρτοι καὶ τὰ ψάρια στὶς ὄχθες τῆς Γαλιλαίας — 3
καὶ μάλιστα χωρὶς ἀλεύρι ἢ ὀργανικὴ μονάδα ἀπὸ τὰ ὁποῖα
θὰ μποροῦσε νὰ προέλθῃ ψωμί ἢ ψάρι;

Ἡ τροχιά τῆς γῆς καὶ ἡ φανταστικὴ γραμμὴ ποὺ καλεῖται 6
ἡμερινὸς δὲν εἶναι οὐσία. Ἡ κίνησις καὶ ἡ θέσις τῆς γῆς
ὑποστηρίζονται μόνο ἀπὸ τὸ Νοῦ. Ἀπόρριψε ὁ Νοῦς 9
τὴν ἰδέα ὅτι μπορεῖ νὰ ὑπάρχῃ οὐσία στὴν ὕλη ^{εἶναι οὐσία}
καὶ θὰ δῆς ὅτι τίς κινήσεις καὶ τίς μεταθέσεις ποὺ μπορεῖ νὰ
κάνῃ τώρα ὁ θνητὸς νοῦς θὰ μπορῇ νὰ τίς κάνῃ μὲ τὴν ἴδια
εὐκολίαν καὶ τὸ σῶμα. Τότε θὰ καταλάβουμε ὅτι ἡ ὕπαρξις 12
εἶναι πνευματικὴ καὶ ὁ θάνατος ἀχρηστος, ἂν καὶ τώρα μερικοὶ
ἐπιμένουν ὅτι ὁ θάνατος εἶναι τὸ ἀναγκαῖο προοίμιον τῆς
ἀθανασίας. 15

Στὰ ὄνειρά μας πετοῦμε στὴν Εὐρώπῃ καὶ συναντοῦμε
φίλους ποὺ βρίσκονται μακριά. Ὁ θεατὴς βλέπει ὅτι τὸ
σῶμα εἶναι στὸ κρεβάτι, ἀλλὰ ὁ ὑποθετικὸς κά- ^{θνητὲς} 18
τοικὸς αὐτοῦ τοῦ σώματος τὸ μεταφέρει στὸν ἀέρα ^{αὐταπάτες}
καὶ πάνω ἀπὸ τοὺς ὠκεανούς. Αὐτὸ φανερώνει τίς δυνατό-
τητες τῆς σκέψης. Οἱ ὀπιομανεῖς καὶ οἱ χασισοπότες ταξι- 21
δεύουν νοερὰ μακριὰ καὶ κάνουν θαύματα, τὰ σώματά τους
ὅμως παραμένουν στὴν ἴδια θέσι. Αὐτὸ φανερώνει τί εἶναι
ἡ θνητὴ νοοτροπία καὶ γνῶσις. 24

Ὅταν ὁ ἄνθρωπος παραδεχτῇ ὅτι εἶναι ἡ ὁμοίωσις τοῦ
Θεοῦ γίνεται ἱκανὸς νὰ καταλάβῃ κατὰ βάθος τὴν ἀπειρὴ
ἰδέαν. Ἡ πεποίθησις αὕτη κλείνει τὴν πόρταν στὸ ^{Ἐπιστημο- 27}
θάνατον καὶ τὴν ἀνοίγει διάπλατα στὴν ἀθανασία. <sup>νικὴ κατὰ-
ληξιν</sup>
Τελικὰ πρέπει νὰ κατανοήσουμε καὶ νὰ ἀναγνωρί-
σουμε τὸ Πνεῦμα, καὶ καλὰ θὰ κάναμε νὰ χρησιμοποιούσαμε 30
τὸ χρόνο μας γιὰ νὰ λύσουμε τὰ μυστήρια τοῦ εἶναι μὲ τὴ
νόησιν τῆς θείας Ἀρχῆς. Πρὸς τὸ παρὸν δὲν ξέρουμε τί εἶναι
ὁ ἄνθρωπος, ἀλλ' ἀσφαλῶς θὰ τὸ μάθουμε ὅταν ὁ ἄνθρωπος 33
ἀντανაკλᾷ τὸ Θεό.

91 *Christian Science versus Spiritualism*

1 The Revelator tells us of "a new heaven and a
new earth." Have you ever pictured this heaven and
3 earth, inhabited by beings under the control of supreme
wisdom?

Let us rid ourselves of the belief that man is separated
6 from God, and obey only the divine Principle, Life and
Love. Here is the great point of departure for all true
spiritual growth.

9 It is difficult for the sinner to accept divine Science,
because Science exposes his nothingness; but the sooner
error is reduced to its native nothingness, the
12 **Man's genu-
ine being** sooner man's great reality will appear and his
genuine being will be understood. The destruction of
error is by no means the destruction of Truth or Life, but
15 is the acknowledgment of them.

Absorbed in material selfhood we discern and reflect
but faintly the substance of Life or Mind. The denial of
18 material selfhood aids the discernment of man's spirit-
ual and eternal individuality, and destroys the erroneous
knowledge gained from matter or through what are termed
21 the material senses.

Certain erroneous postulates should be here considered
in order that the spiritual facts may be better
24 **Erroneous
postulates** apprehended.

The first erroneous postulate of belief is, that substance,
life, and intelligence are something apart from God.

27 The second erroneous postulate is, that man is both
mental and material.

The third erroneous postulate is, that mind is both evil
30 and good; whereas the real Mind cannot be evil nor the
medium of evil, for Mind is God.

The fourth erroneous postulate is, that matter is in-

Ὁ συγγραφέας τῆς Ἀποκάλυψης μᾶς μιᾷ γιὰ «οὐρανὸν 1
νέον καὶ γῆν νέαν». Ἐχεις ἀπεικονίσει ποτὲ μὲ τὴ φαντασία
σου τὸν οὐρανὸ αὐτὸ καὶ τὴ γῆ, ποὺ κατοικοῦνται ἀπὸ ὄντα 3
ποὺ τὰ κυβερνᾷ ἡ ὑπέρτατη σοφία;

Πρέπει νὰ ἀπαλλαχτοῦμε ἀπὸ τὴ δοξασία ὅτι ὁ ἄνθρωπος 6
εἶναι χωρισμένος ἀπὸ τὸ Θεό, καὶ πρέπει νὰ ὑπακοῦμε μόνο
στὴ θεία Ἀρχή, στὴ Ζωὴ καὶ στὴν Ἀγάπη. Αὕτῃ εἶναι ἡ
μεγάλῃ ἀφετηρία γιὰ κάθε ἀληθινὴ πνευματικὴ αὐξηση.

Εἶναι δύσκολο γιὰ τὸν ἁμαρτωλὸ νὰ δεχτῇ τὴ θεία Ἐπι- 9
στήμη, ἐπειδὴ ἡ Ἐπιστήμη ἀποκαλύπτει ὅτι εἶναι μηδέν· ἀλλὰ
ὅσο πιὸ γρήγορα ἡ πλάνη ὑποβιβαστῇ στὸ ἀρ-
χικὸ τῆς μηδέν, τόσο πιὸ γρήγορα θὰ φανερωθῇ ^{Ἡ γνήσια 12}
ἡ μεγάλῃ πραγματικότητά τοῦ ἀνθρώπου καὶ θὰ
κατανοηθῇ ἡ γνήσια τοῦ ὀντότητα. Ἡ ἐξάλειψη τῆς πλάνης
δὲ συνεπάγεται καθόλου τὴν ἐξάλειψη τῆς Ἀλήθειας ἢ τῆς 15
Ζωῆς, ἀλλὰ τὴν ἀναγνώρισή τους.

Ἐπειδὴ εἴμαστε βυθισμένοι στὸ ὑλικὸ ἐγὼ δὲ διακρίνουμε
καὶ δὲν ἀντανakloῦμε παρὰ ἀμυδρὰ τὴν οὐσία τῆς Ζωῆς ἢ 18
τοῦ Νοῦ. Ἡ ἄρνηση τοῦ ὑλικοῦ ἐγὼ μᾶς βοηθεῖ νὰ διακρί-
νουμε τὴν πνευματικὴ καὶ αἰώνια ἀτομικότητα τοῦ ἀνθρώπου
καὶ ἐξαλείφει τὴν ἐσφαλμένη γνώση ποὺ πηγάζει ἀπὸ τὴν 21
ὕλη ἢ ἀπὸ τίς λεγόμενες ὑλικὲς αἰσθήσεις.

Στὸ σημεῖο αὐτὸ πρέπει νὰ ἐξετάσουμε μερικὰ ἐσφαλμένα
ἀξιώματα γιὰ νὰ καταλάβουμε καλύτερα τὰ πνευ- ^{Ἐσφαλμένα 24}
ματικά γεγονότα.
ἀξιώματα

Τὸ πρῶτο ἐσφαλμένο ἀξίωμα τῆς δοξασίας εἶναι ὅτι ἡ οὐ-
σία, ἡ ζωὴ καὶ ἡ νοημοσύνη εἶναι κάτι χωριστὰ ἀπὸ τὸ Θεό. 27

Τὸ δεύτερο ἐσφαλμένο ἀξίωμα εἶναι ὅτι ὁ ἄνθρωπος εἶναι
καὶ τὰ δύο, νοερὸς καὶ ὑλικός.

Τὸ τρίτο ἐσφαλμένο ἀξίωμα εἶναι ὅτι ὁ νοῦς εἶναι καὶ τὰ 30
δύο, κακὸς καὶ καλός· ἐνῶ ὁ πραγματικὸς Νοῦς δὲν μπορεῖ
νὰ εἶναι κακὸς οὔτε τὸ ὄργανο τοῦ κακοῦ, διότι ὁ Νοῦς
εἶναι Θεός.

Τὸ τέταρτο ἐσφαλμένο ἀξίωμα εἶναι ὅτι ἡ ὕλη εἶναι νοήμων 33

1 telligent, and that man has a material body which is part of himself.

3 The fifth erroneous postulate is, that matter holds in itself the issues of life and death, — that matter is not only capable of experiencing pleasure and pain, but also
6 capable of imparting these sensations. From the illusion implied in this last postulate arises the decomposition of mortal bodies in what is termed death.

9 Mind is not an entity within the cranium with the power of sinning now and forever.

In old Scriptural pictures we see a serpent coiled around
12 the tree of knowledge and speaking to Adam and Eve.

Knowledge of good and evil This represents the serpent in the act of commending to our first parents the knowl-
15 edge of good and evil, a knowledge gained from matter, or evil, instead of from Spirit. The portrayal is still graphically accurate, for the common conception of mortal man — a burlesque of God's man — is an outgrowth of human knowledge or sensuality, a mere offshoot of material sense.

21 Uncover error, and it turns the lie upon you. Until the fact concerning error — namely, its nothingness —

Opposing power appears, the moral demand will not be met,
24 and the ability to make nothing of error will be wanting. We should blush to call that real which is only a mistake. The foundation of evil is laid on a belief
27 in something besides God. This belief tends to support two opposite powers, instead of urging the claims of Truth alone. The mistake of thinking that error can be real,
30 when it is merely the absence of truth, leads to belief in the superiority of error.

Do you say the time has not yet come in which to

καὶ ὅτι ὁ ἄνθρωπος ἔχει ἓνα ὑλικὸ σῶμα ποὺ εἶναι μέρος 1
τοῦ ἑαυτοῦ του.

Τὸ πέμπτο ἐσφαλμένο ἀξίωμα εἶναι ὅτι ἡ ὕλη καθορίζει τίς 3
ἐκβάσεις τῆς ζωῆς καὶ τοῦ θανάτου — ὅτι ἡ ὕλη ὄχι μόνο εἶναι
ἱκανὴ νὰ αἰσθανθῇ ἡδονὴ καὶ πόνο, ἀλλ' ὅτι εἶναι ἐπίσης 6
ἱκανὴ καὶ νὰ μεταδώσῃ τὰ συναισθήματα αὐτά. Ἀπὸ τὴν
πλάνη ποὺ ὑποδηλώνει τὸ τελευταῖο αὐτὸ ἀξίωμα προέρχεται
ἡ ἀποσύνθεση τῶν θνητῶν σωμάτων μ' αὐτὸ ποὺ καλεῖται 9
θάνατος.

Ὁ Νοῦς δὲν εἶναι μιὰ ὄντοτητα μέσα στὸ κρανίον ποὺ ἔχει
τὴ δύναμη νὰ ἀμαρτανῇ τώρα καὶ γιὰ πάντα.

Σὲ παλιές εἰκόνες τῆς Γραφῆς βλέπουμε ἓνα φίδι ποὺ εἶναι 12
τυλιγμένο γύρω ἀπὸ τὸ δέντρο τῆς γνώσης καὶ μιᾶ στὸν
Ἀδὰμ καὶ τὴν Εὐά. Αὐτὸ παριστάνει τὸ φίδι τὴν ^{Γνώση τοῦ}
ῥα ποὺ συνιστᾷ στοὺς πρῶτους μας γονεῖς τὴν ^{καλοῦ καὶ τοῦ}
γνώση τοῦ καλοῦ καὶ τοῦ κακοῦ, γνώση ποὺ πη- ^{κακοῦ}
γάξει ἀπὸ τὴν ὕλη, ἢ τὸ κακό, καὶ ὄχι ἀπὸ τὸ Πνεῦμα.
Ἡ ἀναπαράσταση ἐξακολουθεῖ νὰ εἶναι, ὡς εἰκόνα, ἀκριβής, 18
διότι ἡ γενικὴ ἀντίληψη γιὰ τὸ θνητὸ ἄνθρωπο — ποὺ εἶναι
μιὰ παρωδία τοῦ ἀνθρώπου τοῦ Θεοῦ — εἶναι προϊὼν τῆς ἀν-
θρώπινης γνώσης ἢ σαρκικότητος, ἀπλῶς μιὰ παραφυάδα 21
τῆς ὑλικῆς αἰσθησης.

Ξεσκέπασε τὴν πλάνη καὶ θὰ δῆς ὅτι θὰ στρέψῃ τὸ ψέμα
ἐναντίον σου. Μέχρις ὅτου φανερωθῇ τὸ γεγονὸς σχετικὰ 24
μὲ τὴν πλάνη — δηλαδή, ὅτι εἶναι μὴδὲν — δὲ θὰ ^{Ἀντίθετη}
ἐκπληρώνουμε τίς ἠθικὰς ἀπαιτήσεις καὶ δὲ θὰ ^{δύναμη}
μποροῦμε νὰ καταλάβουμε ὅτι ἡ πλάνη δὲν εἶναι τίποτα. 27
Εἶναι ντροπὴ νὰ λέμε πραγματικὸ ἐκεῖνο ποὺ δὲν εἶναι παρὰ
λάθος. Τὸ θεμέλιο τοῦ κακοῦ στηρίζεται στὴ δοξασία ὅτι
ὑπάρχει καὶ κάτι ἄλλο ἐκτὸς ἀπὸ τὸ Θεό. Ἡ δοξασία αὕτη 30
τείνει νὰ ὑποστηρίξῃ δυὸ ἀντίθετες δυνάμεις, ἀντὶ νὰ προβάλῃ
μόνο τίς ἀξιώσεις τῆς Ἀλήθειας. Τὸ σφάλμα νὰ πιστεύουμε
ὅτι ἡ πλάνη μπορεῖ νὰ εἶναι πραγματικὴ, ἐνῶ εἶναι ἀπλῶς 33
ἡ ἀπουσία τῆς ἀλήθειας, ὁδηγεῖ στὴ δοξασία ὅτι ἡ πλάνη
εἶναι ὑπέρτερη.

Λές ὅτι δὲν ἔφτασε ἀκόμα ὁ καιρὸς νὰ ἀναγνωρίσουμε ὅτι ἡ 36

93 *Christian Science versus Spiritualism*

1 recognize Soul as substantial and able to control the
 body? Remember Jesus, who nearly nineteen centuries
 3 The age's
privilege ago demonstrated the power of Spirit and said,
 "He that believeth on me, the works that I
 do shall he do also," and who also said, "But the hour
 6 cometh, and *now is*, when the true worshippers shall
 worship the Father in spirit and in truth." "Behold,
now is the accepted time; behold, *now* is the day of sal-
 9 vation," said Paul.

Divine logic and revelation coincide. If we believe
 12 Logic and
revelation otherwise, we may be sure that either our
 logic is at fault or that we have misinterpreted
 revelation. Good never causes evil, nor creates aught
 that can cause evil.

15 Good does not create a mind susceptible of causing
 evil, for evil is the opposing error and not the truth of
 creation. Destructive electricity is not the offspring of in-
 18 finite good. Whatever contradicts the real nature of the
 divine *Esse*, though human faith may clothe it with angelic
 vestments, is without foundation.

21 The belief that Spirit is finite as well as infinite has
 darkened all history. In Christian Science, Spirit, as a

Derivatives
of spirit proper noun, is the name of the Supreme Being.
 24 It means quantity and quality, and applies ex-
 clusively to God. The modifying derivatives of the word
spirit refer only to quality, not to God. Man is spiritual.

27 He is not God, Spirit. If man were Spirit, then men
 would be spirits, gods. Finite spirit would be mortal,
 and this is the error embodied in the belief that the infi-
 30 nite can be contained in the finite. This belief tends to
 becloud our apprehension of the kingdom of heaven and
 of the reign of harmony in the Science of being.

Ψυχὴ εἶναι οὐσία καὶ εἶναι ἱκανὴ νὰ ἐξουσιάσῃ τὸ σῶμα; Θυ- 1
μήσου τὸν Ἰησοῦ, ποὺ πρὶν ἀπὸ δεκαευνιά περίπου αἰῶνες
ἀπόδειξε τὴ δύναμη τοῦ Πνεύματος καὶ εἶπε: *Τὸ προνόμιο* 3
«Ὅστις πιστεύει εἰς ἐμέ, τὰ ἔργα τὰ ὁποῖα κάμνω *τῆς ἐποχῆς*
καὶ ἐκεῖνος θὰ κάμῃ», καὶ ποὺ εἶπε ἐπίσης: «Πλὴν ἔρχεται ὥρα,
καὶ *ἤδη εἶναι*, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ θὰ προσκυνήσωσι 6
τὸν Πατέρα ἐν πνεύματι καὶ ἀληθείᾳ». «Ἴδου *τώρα* καιρὸς
εὐπρόσδεκτος, ἴδου *τώρα* ἡμέρα σωτηρίας» εἶπε ὁ Παῦλος.

Ἡ θεία λογικὴ καὶ ἡ ἀποκάλυψη συμπίπτουν. Ἄν πι- 9
στεύουμε διαφορετικὰ, πρέπει νὰ εἴμαστε βέβαιοι *Λογικὴ καὶ*
ὅτι ἡ ἡ λογικὴ μας φταίει ἡ ἔχουμε παρερμηνεύσει *ἀποκάλυψη*
τὴν ἀποκάλυψη. Τὸ καλὸ δὲν προξενεῖ ποτὲ κακὸ, οὔτε 12
δημιουργεῖ τίποτε ποὺ μπορεῖ νὰ προξενήσῃ κακὸ.

Τὸ καλὸ δὲ δημιουργεῖ ἓνα νοῦ ποὺ εἶναι ἐπιρρεπὲς στὸ
νὰ προξενῇ κακὸ, γιὰ τὸ κακὸ εἶναι ἡ πλάνη ποὺ ἐναντιώ- 15
νεται στὴν ἀλήθεια, ὅχι ἡ ἀλήθεια τῆς δημιουργίας. Ὁ κατα-
στρεπτικὸς ἡλεκτρισμὸς δὲν εἶναι τὸ προϊόν τοῦ ἀπειρου
καλοῦ. Καθετὶ ποὺ ἀρνεῖται τὴν πραγματικὴ φύση τοῦ 18
θεοῦ *Εἶναι* δὲν ἔχει θεμέλια, ἂν καὶ ἡ ἀνθρώπινη πίστη
μπορεῖ νὰ τὸ ντύνῃ μὲ ἀγγελικὰ ρούχα.

Ἡ δοξασία ὅτι τὸ Πνεῦμα εἶναι πεπερασμένο ὡς ἐπίσης 21
καὶ ἀπειρο ἔχει συσκοτίσει ὅλη τὴν ἱστορίαν. Στὴ Χριστιανικὴ
Ἐπιστήμῃ τὸ Πνεῦμα, ὡς κύριο ὄνομα, εἶναι τὸ
ὄνομα τοῦ Ὑπερτάτου ὄντος. Σημαίνει ποσό- *Παράγωγα* 24
τητα καὶ ποιότητα, καὶ ἀναφέρεται ἀποκλειστικὰ *τοῦ πνεύ-
ματος*
στὸ Θεό. Τὰ τροποποιητικὰ παράγωγα τῆς λέξης *πνεῦμα*
ἀναφέρονται μόνο στὴν ποιότητα, ὅχι στὸ Θεό. Ὁ ἄνθρωπος 27
εἶναι πνευματικός. Δὲν εἶναι Θεός, Πνεῦμα. Ἄν ὁ ἄνθρωπος
ἦταν Πνεῦμα, τότε οἱ ἄνθρωποι θὰ ἦταν πνεύματα, θεοί.
Τὸ πεπερασμένο πνεῦμα θὰ ἦταν θνητό, κι αὐτὴ ἀκριβῶς 30
εἶναι ἡ πλάνη ποὺ περιλαμβάνεται στὴ δοξασία ὅτι τὸ ἀπειρο
μπορεῖ νὰ περικλείεται στὸ πεπερασμένο. Ἡ δοξασία αὕτη
τείνει νὰ συσκοτίσῃ τὴν ἀντίληψή μας γιὰ τὸ βασίλειο τῶν 33
οὐρανῶν καὶ τὴ βασιλείαν τῆς ἁρμονίας στὴν Ἐπιστήμῃ
τοῦ εἶναι.

94 *Christian Science versus Spiritualism*

- 1 Jesus taught but one God, one Spirit, who makes man
 in the image and likeness of Himself, — of Spirit, not of
 3 Scientific matter. Man reflects infinite Truth, Life, and
man Love. The nature of man, thus understood,
 includes all that is implied by the terms “image” and
 6 “likeness” as used in Scripture. The truly Christian
 and scientific statement of personality and of the relation
 of man to God, with the demonstration which accompa-
 9 nied it, incensed the rabbis, and they said: “Crucify him,
 crucify him . . . by our law he ought to die, because he
 made himself the Son of God.”
- 12 The eastern empires and nations owe their false gov-
 ernment to the misconceptions of Deity there prevalent.
 Tyranny, intolerance, and bloodshed, wherever found,
 15 arise from the belief that the infinite is formed after the
 pattern of mortal personality, passion, and impulse.
- The progress of truth confirms its claims, and our
 18 Master confirmed his words by his works. His healing-
Ingratitude power evoked denial, ingratitude, and be-
and denial trayal, arising from sensuality. Of the ten
 21 lepers whom Jesus healed, but one returned to give God
 thanks, — that is, to acknowledge the divine Principle
 which had healed him.
- 24 Our Master easily read the thoughts of mankind, and
 this insight better enabled him to direct those thoughts
 aright; but what would be said at this period of an in-
 27 fidel blasphemer who should hint that Jesus used his in-
 cisive power injuriously? Our Master read mortal mind
 on a scientific basis, that of the omnipresence of Mind.
- 30 An approximation of this discernment indicates spiritual
 growth and union with the infinite capacities of the one
 Mind. Jesus could injure no one by his Mind-reading.

Ὁ Ἰησοῦς δίδασκε ὅτι ὑπάρχει μόνο ἓνας Θεός, ἓνα Πνεῦμα, 1
 ποὺ κάνει τὸν ἄνθρωπο κατ' εἰκόνα καὶ ὁμοίωσιν τοῦ Ἐαυτοῦ 2
 Του — τοῦ Πνεύματος, ὄχι τῆς ὕλης. Ὁ ἄνθρωπος 3
 ἀντανακλᾷ τὴν ἄπειρη Ἀλήθεια, Ζωὴ καὶ Ἀγάπη. Ὁ ἐπιστη-
 ῖν ἄνθρωπος
 Ἡ φύση τοῦ ἀνθρώπου, ὅταν τὴν καταλαβαί- 4
 νουμε ἔτσι, περικλείει πᾶν ὅ,τι ὑπονοοῦν οἱ ὅροι «εἰκόν» καὶ 5
 «ὁμοίωσις» ὅπως τοὺς χρησιμοποιοῖ ἡ Γραφή. Ἡ ἀληθινὰ 6
 χριστιανικὴ καὶ ἐπιστημονικὴ διατύπωση τῆς προσωπικό- 7
 τητος καὶ τῆς σχέσης τοῦ ἀνθρώπου μὲ τὸ Θεό, καὶ ἡ ἀπόδειξη 8
 ποὺ τὴ συνόδευε, ἐξόργισε τοὺς ραββίνους, ποὺ εἶπαν: «Σταύ- 9
 ρωσον, σταύρωσον αὐτόν . . . κατὰ τὸν νόμον ἡμῶν πρέπει 10
 νὰ ἀποθάνῃ, διότι ἔκαμεν ἑαυτὸν Υἱὸν τοῦ Θεοῦ». 11

Οἱ αὐτοκρατορίες καὶ τὰ ἔθνη τῆς Ἀνατολῆς ὀφείλουν τὴν 12
 κακὴ διακυβέρνησή τους στὶς ἐσφαλμένες ἀντιλήψεις γιὰ τὴ 13
 Θεότητα ποὺ ἐπικρατοῦν ἐκεῖ. Ἡ τυραννία, ἡ μισαλλοδοξία 14
 καὶ ἡ αἱματοχυσία, ὅπουδὴποτε κι ἂν εἶναι, προέρχονται ἀπὸ 15
 τὴ δοξασία ὅτι τὸ ἄπειρο σχηματίζεται κατὰ τὸ πρότυπο 16
 τῆς θνητῆς προσωπικότητος, τοῦ πάθους καὶ τοῦ ὀρμεμφύτου. 17

Ἡ πρόοδος τῆς ἀλήθειας βεβαιώνει τὶς ἀξιώσεις της, καὶ 18
 ὁ Διδάσκαλός μας βεβαιώνει τοὺς λόγους του μὲ τὰ ἔργα του. 19
 Ἡ θεραπευτικὴ του δύναμη προκάλεσε ἄρνηση, 20
 ἀχαριστία καὶ προδοσία, ποὺ προέρχονταν ἀπὸ 21
 τὴ σαρκικότητα. Ἀπὸ τοὺς δέκα λεπρούς ποὺ θεράπευσε ὁ 22
 Ἰησοῦς, μόνο ἓνας ἐπέστρεψε γιὰ νὰ εὐχαριστήσῃ τὸ Θεό — 23
 δηλαδή, νὰ ἀναγνωρίσῃ τὴ θεία Ἀρχὴ ποὺ τὸν εἶχε θερα- 24
 πεύσει.

Ὁ Διδάσκαλός μας διάβαζε εὐκολὰ τὶς σκέψεις τῶν ἀνθρώ- 25
 πων, καὶ ἡ διάγνωση αὐτῇ τὸν ἔκανε ἱκανότερο στὸ νὰ κα- 26
 τευθύνῃ σωστὰ τὶς σκέψεις τους· ἀλλὰ τί θὰ ἔλεγε κανεὶς 27
 σήμερα γιὰ ἓναν ἄπιστο βλάσφημο, ποὺ θὰ ἄφηνε νὰ ὑπο- 28
 νοηθῇ ὅτι ὁ Ἰησοῦς χρησιμοποιοῦσε τὴ διορατικὴ του δύναμη 29
 γιὰ νὰ βλάβῃ; Ὁ Διδάσκαλός μας διάβαζε τὸ θνητὸ νοῦ 30
 μ' ἐπιστημονικὸ τρόπο, μὲ βάση τὴν πανταχοῦ παρουσία 31
 τοῦ Νοῦ. Ἡ ἀπόκτηση, ἀκόμα καὶ σὲ μικρὸ βαθμό, τῆς 32
 ὀξυδέρκειας αὐτῆς δείχνει πνευματικὴ αὐξηση καὶ ἔνωση μὲ 33
 τὶς ἄπειρες ἱκανότητες τοῦ ἐνὸς Νοῦ. Ὁ Ἰησοῦς δὲν μπο- 34
 ροῦσε νὰ βλάβῃ κανένα μὲ τὴ Νοοανάγνωσή του. Τὸ ἀπο- 35
 36

95 *Christian Science versus Spiritualism*

- 1 The effect of his Mind was always to heal and to save,
 and this is the only genuine Science of reading mortal
 3 **Spiritual** mind. His holy motives and aims were tra-
insight duced by the sinners of that period, as they
 would be to-day if Jesus were personally present. Paul
 6 said, "To be spiritually minded is life." We approach
 God, or Life, in proportion to our spirituality, our fidel-
 ity to Truth and Love; and in that ratio we know all
 9 human need and are able to discern the thought of the
 sick and the sinning for the purpose of healing them.
 Error of any kind cannot hide from the law of God.
- 12 Whoever reaches this point of moral culture and good-
 ness cannot injure others, and must do them good. The
 greater or lesser ability of a Christian Scientist to discern
 15 thought scientifically, depends upon his genuine spirit-
 uality. This kind of mind-reading is not clairvoyance,
 but it is important to success in healing, and is one of the
 18 special characteristics thereof.

We welcome the increase of knowledge and the end
 of error, because even human invention must have its
 21 **Christ's re-** day, and we want that day to be succeeded
appearance by Christian Science, by divine reality. Mid-
 night foretells the dawn. Led by a solitary star amid
 24 the darkness, the Magi of old foretold the Messiahship
 of Truth. Is the wise man of to-day believed, when he
 beholds the light which heralds Christ's eternal dawn
 27 and describes its effulgence?

Lulled by stupefying illusions, the world is asleep
 in the cradle of infancy, dreaming away the hours.

30 **Spiritual** Material sense does not unfold the facts of
awakening existence; but spiritual sense lifts human
 consciousness into eternal Truth. Humanity advances

τέλεσμα τοῦ Νοῦ του ἦταν πάντοτε νὰ θεραπεύη καὶ νὰ σώζη, 1
καὶ αὐτὴ εἶναι ἡ μόνη γνήσια Ἐπιστήμη τῆς ἀνάγνωσης τοῦ 3
θνητοῦ νοῦ. Οἱ ἁμαρτωλοὶ τῆς ἐποχῆς ἐκείνης Πνευματικὴ 3
συκοφάντησαν τὰ ἅγια ἐλατήρια καὶ τοὺς ἁγίους διάγνωση
σκοπούς του, ὅπως θὰ ἔκαναν καὶ σήμερα ἂν ὁ Ἰησοῦς ἦταν
προσωπικῶς παρὼν. Ὁ Παῦλος εἶπε: «Τὸ φρόνημα τοῦ 6
Πνεύματος εἶναι ζωὴ». Πλησιάζουμε τὸ Θεό, ἢ τὴ Ζωή, ἀνά-
λογα μὲ τὴν πνευματικότητά μας, τὴν πιστότητά μας στὴν 9
Ἀλήθεια καὶ τὴν Ἀγάπη· καὶ κατὰ τὴν ἀναλογία αὐτὴ ξέ-
ρουμε κάθε ἀνθρώπινη ἀνάγκη καὶ εἴμαστε ἱκανοὶ νὰ δια-
κρίνουμε τὴ σκέψη τῶν ἀσθενῶν καὶ τῶν ἁμαρτωλῶν μὲ σκοπὸ 12
νὰ τοὺς θεραπεύσουμε. Κανένα εἶδος πλάνης δὲν μπορεῖ νὰ
κρυφτῇ ἀπὸ τὸ νόμο τοῦ Θεοῦ.

Ὅποιος φτάσῃ στὸ σημεῖο αὐτὸ τῆς ἠθικῆς ἀνάπτυξης καὶ
καλοσύνης δὲν μπορεῖ νὰ βλάβῃ τοὺς ἄλλους, ἀλλὰ πρέπει 15
νὰ τοὺς κἀνῃ καλὸ. Ὁ βαθμὸς τῆς ἱκανότητος ἐνὸς Χρι-
στιανοῦ Ἐπιστήμονα νὰ διακρίνῃ τὴ σκέψη ἐπιστημονικὰ
ἐξαρτᾶται ἀπὸ τὴ γνήσια πνευματικότητά του. Αὐτὸ τὸ 18
εἶδος τῆς νοοἀνάγνωσης δὲν εἶναι μαντικὴ ἱκανότητα, ἀλλὰ
εἶναι σημαντικὸ γιὰ τὴν ἐπιτυχίαν τῆς θεραπείας καὶ εἶναι ἓνα
ἀπὸ τὰ ἰδιαίτερα χαρακτηριστικὰ της. 21

Μᾶς προξενεῖ χαρὰ ἡ αὔξησις τῆς γνώσης καὶ τὸ τέλος τῆς
πλάνης, γιατί ἀκόμα καὶ ἡ ἀνθρώπινη ἐφευρετικότης πρέπει 24
νὰ ἔχῃ πέρασι ὡς μιὰ ὀρισμένη περίοδο, καὶ ἐπι-
θυμοῦμε τὴν περίοδο αὐτὴ νὰ τὴ διαδεχτῇ ἡ Χρι-
στιανικὴ Ἐπιστήμη, ἡ θεία πραγματικότητα. Τὰ Ἡ ἐπανεμφά- 24
μεσάνυχτα προαναγγέλλουν τὴν αὐγή. Οἱ Μάγοι τοῦ πα-
λιοῦ καιροῦ, ποὺ ὁδηγήθηκαν ἀπὸ ἓνα μοναχικὸ ἀστέρι μέσα
στὸ σκοτάδι, προεῖπαν τὴ μεσσιανικὴ ιδιότητα τῆς Ἀλήθειας.
Γίνεται πιστευτὸς ὁ σημερινὸς σοφός, ὅταν βλέπῃ τὸ φῶς ποὺ 30
προαγγέλλει τὴν αἰώνια αὐγή τοῦ Χριστοῦ καὶ περιγράφει
τὴν ἀκτινοβολία της;

Νανουρισμένος ἀπὸ τὶς ναρκωτικὰς ψευδαισθήσεις, ὁ κόσμος 33
κοιμᾶται στὸ λίκνο τῆς νηπιότητος καὶ περνᾷ τὸν καιρὸ του
ὄνειροπολῶντας. Ἡ ὕλική αἴσθησις δὲν ἀποκαλύ-
πτει τὰ γεγονότα τῆς ὕπαρξης· ἀλλὰ ἡ πνευ- Πνευματικὸ 36
ματικὴ αἴσθησις ὑψώνει τὴν ἀνθρώπινη συνείδησις στὴν
αἰώνια Ἀλήθεια. Ἡ ἀνθρωπότητα προχωρεῖ ἄργα ἀπὸ

1 slowly out of sinning sense into spiritual understanding;
 unwillingness to learn all things rightly, binds Christen-
 3 dom with chains.

Love will finally mark the hour of harmony, and spir-
 itualization will follow, for Love is Spirit. Before error
 6 The darkest is wholly destroyed, there will be interrup-
 hours of all tions of the general material routine. Earth
 will become dreary and desolate, but summer and winter,
 9 seedtime and harvest (though in changed forms), will
 continue unto the end, — until the final spiritualization of
 all things. "The darkest hour precedes the dawn."

12 This material world is even now becoming the arena
 for conflicting forces. On one side there will be discord
 Arena of and dismay; on the other side there will be
 15 contest Science and peace. The breaking up of mate-
 rial beliefs may seem to be famine and pestilence, want
 and woe, sin, sickness, and death, which assume new
 18 phases until their nothingness appears. These disturb-
 ances will continue until the end of error, when all
 discord will be swallowed up in spiritual Truth.

21 Mortal error will vanish in a moral chemicalization.
 This mental fermentation has begun, and will continue
 until all errors of belief yield to understanding. Belief is
 24 changeable, but spiritual understanding is changeless.

As this consummation draws nearer, he who has
 shaped his course in accordance with divine Science
 27 Millennial will endure to the end. As material knowl-
 glory edge diminishes and spiritual understanding
 increases, real objects will be apprehended mentally
 30 instead of materially.

During this final conflict, wicked minds will endeavor
 to find means by which to accomplish more evil; but

τὴν ἁμαρτωλὴ αἴσθησις πρὸς τὴν πνευματικὴ κατανόησι· ἡ 1
ἀπροθυμία νὰ μάθουμε ὅλα τὰ πράγματα σωστὰ δένει τὸ
χριστιανισμὸ μὲ ἄλυσίδες. 3

Ἡ Ἀγάπη θὰ σημάνῃ τελικὰ τὴν ὥρα τῆς ἁρμονίας καὶ
θὰ ἀκολουθήσῃ ἡ ἐξαϋλωση, γιατί ἡ Ἀγάπη εἶναι Πνεῦμα.
Προτοῦ καταστραφῇ ἐντελῶς ἡ πλάνη θὰ γίνουσι οἱ πλεονεξίαι 6
διακοπὲς στὴ γενικὴ ὑλικὴ ρουτίνα. Ἡ γῆ θὰ τεινέσῃ ὥρες
γίνῃ ζοφερὴ καὶ ἔρημη, ἀλλὰ τὸ θέρος καὶ ὁ χειμῶνας, ἡ 9
σπορὰ καὶ ὁ θερισμός (μὲ διαφορετικὰς ὁμῶς μορφάς), θὰ ἐξακο-
λουθήσονται μέχρι τέλους — μέχρι τῆς τελικῆς ἐξαϋλωσης τῶν
πάντων. «Ἡ σκοτεινότερη ὥρα προηγεῖται τῆς αὐγῆς».

Ὁ ὑλικὸς αὐτὸς κόσμος εἶναι ἀπὸ τώρα κι ὅλας στίβος ἀν- 12
ταγωνιζομένων δυνάμεων. Ἀπὸ τὸ ἓνα μέρος θὰ εἶναι δυσαρ-
μονία καὶ τρόμος· ἀπὸ τὸ ἄλλο θὰ εἶναι Ἐπιστήμη Στίβος 15
καὶ εἰρήνη. Ἡ διάλυσις τῶν ὑλικῶν δοξασιῶν ἀγῶνων
μπορεῖ νὰ ἐκδηλωθῇ ὡς πείνα καὶ λοιμός, στέρησις καὶ συμ-
φορὰ, ἁμαρτία, ἀσθένεια καὶ θάνατος, πού θὰ προσλάβουν
νέες φάσεις μέχρις ὅτου φανερωθῇ τὸ μηδέν τους. Οἱ ἀνα- 18
ταραχὲς αὐτὲς θὰ ἐξακολουθήσουν μέχρι τοῦ τέλους τῆς
πλάνης, ὅποτε ἡ πνευματικὴ Ἀλήθεια θὰ καταπιῇ ὅλη τὴ
δυσαρμονία. 21

Ἡ θνητὴ πλάνη θὰ ἐξαφανιστῇ σ' ἓναν ἠθικὸ χημισμὸ. Ἡ
νοερὴ αὐτὴ ζύμωσις ἔχει ἀρχίσει, καὶ θὰ συνεχιστῇ μέχρις
ὅτου ὅλες οἱ πλάνες τῆς δοξασίας ὑποκύψουν στὴν κατανόησι. 24
Ἡ δοξασία εἶναι μεταβλητὴ, ἀλλὰ ἡ πνευματικὴ κατανόησι
εἶναι ἀμετάβλητη.

Ὅσο πλησιάζει ἡ συντέλεια αὐτῇ, ἐκεῖνος πού θὰ χαράξῃ 27
τὴν πορείαν τοῦ σύμφωνα μὲ τὴ θεία Ἐπιστήμη Χιλιόχρονη
θὰ ὑπομείνῃ μέχρι τέλους. Ὅσο λιγοστεύει ἡ δόξα
ὑλικὴ γνῶσις καὶ αὐξάνει ἡ πνευματικὴ κατανόησι, τὰ πραγ- 30
ματικὰ ἀντικείμενα θὰ διακρίνονται νοερὰ, ὅχι ὑλικά.

Κατὰ τὴ διάρκειαν τῆς τελικῆς αὐτῆς σύγκρουσις τὰ δια-
στρεμμένα πνεύματα θὰ προσπαθήσουν νὰ βροῦν μέσα γιὰ 33
νὰ κάνουν περισσότερον κακόν· ἀλλὰ ὅσοι διακρίνουν τὴ

1 those who discern Christian Science will hold crime in
 check. They will aid in the ejection of error. They
 3 will maintain law and order, and cheerfully await the
 certainty of ultimate perfection.

In reality, the more closely error simulates truth and
 6 so-called matter resembles its essence, mortal mind, the
 more impotent error becomes as a belief. Ac-
 Dangerous resemblances
 9 cording to human belief, the lightning is fierce
 and the electric current swift, yet in Christian Science
 the flight of one and the blow of the other will become
 harmless. The more destructive matter becomes, the
 12 more its nothingness will appear, until matter reaches
 its mortal zenith in illusion and forever disappears. The
 nearer a false belief approaches truth without passing
 15 the boundary where, having been destroyed by divine
 Love, it ceases to be even an illusion, the riper it becomes
 for destruction. The more material the belief, the more
 18 obvious its error, until divine Spirit, supreme in its do-
 main, dominates all matter, and man is found in the like-
 ness of Spirit, his original being.

21 The broadest facts array the most falsities against
 themselves, for they bring error from under cover. It
 requires courage to utter truth; for the higher Truth
 24 lifts her voice, the louder will error scream, until its in-
 articulate sound is forever silenced in oblivion.

“He uttered His voice, the earth melted.” This Scrip-
 27 ture indicates that all matter will disappear before the
 supremacy of Spirit.

Christianity is again demonstrating the Life that is
 30 Christianity still rejected Truth, and the Truth that is Life, by the apos-
 tolic work of casting out error and healing the
 sick. Earth has no repayment for the persecutions which

Χριστιανικὴ Ἐπιστήμη θὰ ἀναχαιτίζει τὸ ἔγκλημα. Θὰ 1
βοηθήσουν στὸ διώξιμο τῆς πλάνης. Θὰ τηροῦν τὸ νόμο καὶ
τὴν τάξη, καὶ μὲ χαρὰ καὶ πεποίθηση θὰ περιμένουν τὴν 3
ὀριστικὴ τελειότητα.

Στὴν πραγματικότητα, ὅσο πιὸ πιστὰ ἡ πλάνη μιμεῖται
τὴν ἀλήθεια καὶ ἡ λεγόμενη ὕλη μοιάζει μὲ τὴν οὐσία της, 6
τὸ θνητὸ νοῦ, τόσο πιὸ ἀνίσχυρη γίνεται ἡ πλάνη. Ἐπικίνδυνες
ὡς δοξασία. Σύμφωνα μὲ τὴν ἀνθρώπινη δοξασία ὁμοιότητες
ὁ κεραυνὸς εἶναι βίαιος καὶ τὸ ἡλεκτρικὸ ρεῦμα γρήγορο, ἀλλὰ 9
στὴ Χριστιανικὴ Ἐπιστήμη ἡ ἐκτόξευση τοῦ ἐνὸς καὶ τὸ
πλῆγμα τοῦ ἄλλου δὲ θὰ βλάπτουν. "Ὅσο πιὸ καταστρε-
πτικὴ γίνεται ἡ ὕλη τόσο πιὸ φανερό θὰ γίνεται τὸ μηδέν 12
της, μέχρις ὅτου ἡ ὕλη φτάσῃ στὸ θνητὸ ζενιθ τῆς ψευδαίσθη-
σῆς της καὶ ἐξαφανιστῇ γιὰ πάντα. "Ὅσο πιὸ πολὺ μιὰ
ψεύτικη δοξασία πλησιάζει τὴν ἀλήθεια χωρὶς νὰ ὑπερβῇ τὰ 15
ὅρια ὅπου, ἀφοῦ καταστραφῇ ἀπὸ τὴ θεία Ἀγάπη, παύει νὰ
ὑπάρχῃ ἀκόμα καὶ ὡς ψευδαίσθηση, τόσο ὠριμότερη γίνεται
γιὰ καταστροφή. "Ὅσο πιὸ ὑλικὴ εἶναι ἡ δοξασία τόσο πιὸ 18
καταφανὴς εἶναι ἡ πλάνη της, μέχρις ὅτου τὸ θεῖο Πνεῦμα,
ποὺ κυριαρχεῖ ἀπόλυτα στὴν ἐπικράτειά του, ὑποτάξῃ ὅλη
τὴν ὕλη καὶ ὁ ἄνθρωπος βρεθῇ καθ' ὁμοίωσιν τοῦ Πνεύματος, 21
τοῦ ἀρχικοῦ του εἶναι.

Τὰ πιὸ ἀπλὰ γεγονότα ἐπισύρουν ἐναντίον τους τίς
περισσότερες ψευδολογίες, γιὰ τὴν ζετρυπώνουν τὴν πλάνη. 24
Χρειάζεται θάρρος γιὰ νὰ πῇ κανεὶς τὴν ἀλήθεια· γιὰ τὸ
περισσότερο ὑψώνει ἡ Ἀλήθεια τὴ φωνή της τόσο πιὸ δυνατὰ
θὰ οὐρλιάξῃ ἡ πλάνη, μέχρις ὅτου οἱ ἀναρθρες φωνές της 27
κατασιγαστοῦν γιὰ πάντα καὶ ξεχαστοῦν.

«Ἐδῶκε φωνὴν Αὐτοῦ· ἡ γῆ ἀνελύθη». Τὸ ἐδάφιο αὐτὸ
τῆς Γραφῆς δείχνει ὅτι ὅλη ἡ ὕλη θὰ ἐξαφανιστῇ μπρὸς στὴν 30
ὑπεροχὴ τοῦ Πνεύματος.

Ὁ χριστιανισμὸς ἀποδείχνει καὶ πάλι τὴ Ζωὴ ποὺ εἶναι
Ἀλήθεια καὶ τὴν Ἀλήθεια ποὺ εἶναι Ζωή, μὲ τὸ 33
ἀποστολικὸ ἔργο τῆς ἐκβολῆς τῆς πλάνης καὶ τῆς
θεραπείας τῶν ἀσθενῶν. Ἡ γῆ δὲν μπορεῖ νὰ ἀπορρίπτεται
ἀνταμείψῃ τὸν ἄνθρωπο γιὰ τοὺς διωγμοὺς ποὺ συνοδεύουν 36

1 attend a new step in Christianity; but the spiritual recom-
 2 pense of the persecuted is assured in the elevation of ex-
 3 istence above mortal discord and in the gift of divine Love.

The prophet of to-day beholds in the mental horizon
 the signs of these times, the reappearance of the Chris-
 6 ^{Spiritual fore-} tianity which heals the sick and destroys error,
 7 ^{shadowings} and no other sign shall be given. Body can-
 8 not be saved except through Mind. The Science of Chris-
 9 tianity is misinterpreted by a material age, for it is the
 healing influence of Spirit (not *spirits*) which the material
 senses cannot comprehend, — which can only be spiritu-
 12 ally discerned. Creeds, doctrines, and human hypotheses
 do not express Christian Science; much less can they
 demonstrate it.

15 Beyond the frail premises of human beliefs, above the
 loosening grasp of creeds, the demonstration of Christian
 16 ^{Revelation} Mind-healing stands a revealed and practical
 17 ^{of Science} Science. It is imperious throughout all ages
 as Christ's revelation of Truth, of Life, and of Love, which
 remains inviolate for every man to understand and to
 21 practise.

For centuries — yea, always — natural science has not
 been considered a part of any religion, Christianity not
 24 ^{Science as} excepted. Even now multitudes consider that
 25 ^{foreign to} which they call *science* has no proper con-
 26 ^{all religion} nection with faith and piety. Mystery does
 27 not enshroud Christ's teachings, and they are not theo-
 retical and fragmentary, but practical and complete; and
 being practical and complete, they are not deprived of
 30 their essential vitality.

The way through which immortality and life are learned
 is not ecclesiastical but Christian, not human but divine,

ἓνα νέο βῆμα στοὺς χριστιανισμός· ἀλλὰ ἡ πνευματικὴ ἀνταμοιβὴ 1
τῶν κατατρεγμένων ἐξασφαλίζεται μὲ τὴν ἀνύψωση τῆς
ὑπαρξης πάνω ἀπὸ τὴ θνητὴ δυσαρμονία καὶ μὲ τὸ χάρισμα 3
τῆς θείας Ἀγάπης.

Ὁ σημερινὸς προφήτης διακρίνει στοὺς νοεροὺς ὀρίζοντα τὰ 6
σημεῖα τῶν καιρῶν αὐτῶν, τὴν ἐπανεμφάνιση τοῦ χριστιανι-
σμοῦ ποὺ θεραπεύει τοὺς ἀσθενεῖς καὶ ἐξαλείφει ^{Πνευματικὰ}
τὴν πλάνη, καὶ κανένα ἄλλο σημεῖο δὲ θὰ δοθῇ. ^{προμαντήματα}
Μόνο ὁ Νοῦς μπορεῖ νὰ σώσῃ τὸ σῶμα. Ἡ Ἐπιστήμη τοῦ 9
χριστιανισμοῦ παρερμηνεύεται ἀπὸ τὴν ὕλικὴ ἐποχὴ, γιατί
εἶναι ἡ θεραπευτικὴ ἐπιρροή τοῦ Πνεύματος (ὄχι τῶν ^{πνευ-}
^{μάτων}), ποὺ οἱ ὕλικες αἰσθήσεις δὲν μποροῦν νὰ ἀντιληφτοῦν 12
καὶ ποὺ μόνο πνευματικὰ μπορεῖ νὰ διακριθῇ. Τὰ σύμβολα
πίστης, τὰ δόγματα καὶ οἱ ἀνθρώπινες εἰκασίες δὲν ἐκφράζουν
τὴ Χριστιανικὴ Ἐπιστήμη· κατὰ μείζονα λόγον δὲν μποροῦν 15
νὰ τὴν ἀποδείξουν.

Πέρα ἀπὸ τοὺς σαθεροὺς συλλογισμοὺς τῶν ἀνθρώπων 18
δοξασιῶν, πάνω ἀπὸ τὸ χαλαρωμένο κλοιὸ τῶν συμβόλων
πίστης, ἡ ἀπόδειξη τῆς χριστιανικῆς Νοοθερα-
πευτικῆς προβάλλει σὰ μιὰ πρακτικὴ καὶ ἐξ ἀπο- ^{Ἀποκάλυψη}
καλύψεως Ἐπιστήμη. Κυριαρχεῖ διὰ μέσου ὅλων ^{τῆς Ἐπιστή-}
τῶν αἰώνων ὡς ἀποκάλυψη τῆς Ἀλήθειας, τῆς Ζωῆς καὶ τῆς ^{μῆς} 21
Ἀγάπης ἀπὸ τὸ Χριστό, μιὰ ἀποκάλυψη ποὺ παραμένει
ἀπαραβίαστη γιὰ νὰ τὴν καταλάβῃ καὶ νὰ τὴν ἐφαρμόσῃ 24
κάθε ἄνθρωπος.

Γιὰ πολλοὺς αἰῶνες — ἢ μᾶλλον, πάντοτε — ἡ φυσικὴ ἐπι-
στήμη δὲν ἀποτελέσε μέρος καμιᾶς θρησκείας, οὔτε καὶ τοῦ 27
χριστιανισμοῦ. Ἀκόμα καὶ τώρα ὁ περισσότερος
κόσμος ἔχει τὴ γνώμη ὅτι αὐτὸ ποὺ ὀνομάζει ^{Ἡ ἐπιστήμη}
^{θεωρεῖται ἔξ-}
^{νη πρὸς κάθε}
^{θρησκεία} *ἐπιστήμη* δὲν ἔχει καμιὰ πραγματικὴ σχέση μὲ τὴν 30
πίστη καὶ τὴν εὐσέβεια. Οἱ διδασκαλίαι τοῦ Χριστοῦ δὲν κα-
λύπτονται ἀπὸ μυστήριον, καὶ δὲν εἶναι θεωρητικὲς καὶ ἀτελεῖς
ἀλλὰ πρακτικὲς καὶ πλήρεις· καὶ ἐπειδὴ εἶναι πρακτικὲς καὶ 33
πλήρεις, ἔχουν διατηρήσει ὅλη τὴν ἀπαραίτητη ζωτικότητά
τους.

Ὁ τρόπος μὲ τὸν ὁποῖο μαθαίνονται ἡ ἀθανασία καὶ ἡ 36
ζωὴ δὲν εἶναι ἐκκλησιαστικὸς ἀλλὰ χριστιανικὸς, δὲν εἶναι

- 1 not physical but metaphysical, not material but scientifically spiritual. Human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals can escape from sin; yet to escape from sin, is what the Bible demands. "Work out your own salvation with fear and trembling," says the apostle, and he straightway adds: "for it is God which worketh in you both to will and to do of His good pleasure" (Philippians ii. 12, 13). Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding.
- 3 **Key to the kingdom**
- 6 None may pick the lock nor enter by some other door. The ordinary teachings are material and not spiritual. Christian Science teaches only that which is spiritual and divine, and not human. Christian Science is unerring and Divine; the human sense of things errs because it is human.
- 12 Those individuals, who adopt theosophy, spiritualism, or hypnotism, may possess natures above some others who eschew their false beliefs. Therefore my contest is not with the individual, but with the false system. I love mankind, and shall continue to labor and to endure.
- 18 The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man.

ἀνθρώπινος ἀλλὰ θεῖος, δὲν εἶναι φυσικὸς ἀλλὰ μεταφυσικός, 1
 δὲν εἶναι ὑλικὸς ἀλλὰ ἐπιστημονικὰ πνευματικὸς. Ἡ ἀνθρώ-
 πινη φιλοσοφία, ἡ ἡθικὴ καὶ ἡ δεισιδαιμονία δὲν ^{τὸ κλειδί τῆς} 3
 παρουσιάζουν καμιά θεία Ἀρχὴ πού νὰ μπορῇ νὰ ^{βασιλείας}
 ἀποδειχτῇ καὶ νὰ βοηθήσῃ τοὺς θνητοὺς νὰ διαφύγουν τὴν 6
 ἁμαρτία· ἐκεῖνο ὅμως πού ἀπαιτεῖ ἡ Βίβλος εἶναι νὰ διαφύ-
 γουμε τὴν ἁμαρτία. «Μετὰ φόβου καὶ τρόμου ἐργάζεσθε τὴν 6
 ἑαυτῶν σωτηρίαν» λέει ὁ ἀπόστολος, καὶ προσθέτει ἀμέσως:
 «διότι ὁ Θεὸς εἶναι ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ 9
 ἐνεργεῖν, κατὰ τὴν εὐδοκίαν Αὐτοῦ» (πρὸς Φιλιππησίους
 2:12,13). Ἡ Ἀλήθεια ἔχει προσφέρει τὸ κλειδί τῆς βασι-
 λείας, καὶ μὲ τὸ κλειδί αὐτὸ ἡ Χριστιανικὴ Ἐπιστήμη ἔχει 12
 ἀνοίξει τὴν πόρτα τῆς ἀνθρώπινης νόησης. Κανεὶς δὲν μπορεῖ
 νὰ παραβιάσῃ τὴν κλειδαριὰ οὔτε νὰ μπῇ ἀπὸ ἄλλοῦ. Οἱ
 συνηθισμένες διδασκαλίες εἶναι ὑλικές, ὅχι πνευματικές. Ἡ 15
 Χριστιανικὴ Ἐπιστήμη διδάσκει μόνο αὐτὸ πού εἶναι πνευ-
 ματικὸ καὶ θεῖο, ὅχι αὐτὸ πού εἶναι ἀνθρώπινο. Ἡ Χριστι-
 ανικὴ Ἐπιστήμη εἶναι ἀλάνθαστη καὶ Θεία· ἡ ἀνθρώπινη 18
 ἀντίληψη τῶν πραγμάτων σφάλλει ἐπεὶδὴ εἶναι ἀνθρώπινη.

Τὰ ἄτομα ἐκεῖνα πού δέχονται τὴ θεοσοφία, τὸν πνευμα-
 τισμό, ἢ τὸν ὑπνωτισμό, μπορεῖ νὰ ἔχουν ἀνώτερο χαρα- 21
 κτήρα ἀπὸ μερικὰ ἄλλα πού ἀποφεύγουν τὶς ψεύτικες αὐτὲς
 δοξασίες. Ἐπομένως ὁ ἀγώνας μου δὲ στρέφεται ἐναντίον τῶν
 ἀτόμων, ἀλλὰ ἐναντίον τοῦ ψεύτικου συστήματος. Ἀγαπῶ 24
 τὴν ἀνθρωπότητα καὶ θὰ ἐξακολουθήσω νὰ μοχθῶ καὶ νὰ
 ὑπομένω.

Τὰ γαλήνια καὶ ἰσχυρὰ ρεύματα τῆς ἀληθινῆς πνευματι- 27
 κότητος, οἱ ἐκδηλώσεις τῆς ὁποίας εἶναι ὑγεία, ἀγνότητα καὶ
 αὐτοθυσία, πρέπει νὰ βαθύνουν τὴν ἀνθρώπινη ἐμπειρία μας,
 ὥσότου δοῦμε ὅτι οἱ δοξασίες τῆς ὑλικῆς ὑπαρξης εἶναι καθαρὴ 30
 ἀπάτη, καὶ ἡ ἁμαρτία, ἡ ἁρρώστια καὶ ὁ θάνατος ὑποχωρή-
 σουν γιὰ πάντα στὴν ἐπιστημονικὴ ἀπόδειξη τοῦ θεοῦ Πνεύ-
 ματος καὶ στὸν πνευματικὸ, τὸν τέλειο, ἄνθρωπο τοῦ Θεοῦ. 33

Chapter V

ANIMAL MAGNETISM UNMASKED

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man. — JESUS.

1 **M**ESMERISM or animal magnetism was first brought
into notice by Mesmer in Germany in 1775. Ac-
3 cording to the American Cyclopædia, he regarded this
Earliest in-
vestigations so-called force, which he said could be ex-
erted by one living organism over another, as
6 a means of alleviating disease. His propositions were
as follows:

“There exists a mutual influence between the celestial
9 bodies, the earth, and animated things. Animal bodies
are susceptible to the influence of this agent, disseminat-
ing itself through the substance of the nerves.”

12 In 1784, the French government ordered the medical
faculty of Paris to investigate Mesmer’s theory and to
report upon it. Under this order a commission was
15 appointed, and Benjamin Franklin was one of the com-
missioners. This commission reported to the govern-
ment as follows:

18 “In regard to the existence and utility of animal mag-
netism, we have come to the unanimous conclusions that
there is no proof of the existence of the animal magnetic

Κεφάλαιο Πέμπτο

ΑΦΑΙΡΕΣΗ ΤΟΥ ΠΡΟΣΩΠΕΙΟΥ ΤΟΥ ΖΩΙΚΟΥ ΜΑΓΝΗΤΙΣΜΟΥ

Διότι ἐκ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. Ταῦτα εἶναι τὰ μολύνοντα τὸν ἄνθρωπον. ΙΗΣΟΥΣ

ΠΡΩΤΟΣ ὁ Μέσμερ ἐπέσυρε τὴν προσοχὴ τοῦ κόσμου 1
στὸ μεσμερισμὸ ἢ ζωικὸ μαγνητισμὸ τὸ 1775 στὴ 2
Γερμανία. Κατὰ τὴν Ἀμερικανικὴ Ἑγκυκλοπαίδεια, ὁ Μέ- 3
σμερ θεωροῦσε τὴ λεγόμενη αὐτὴ δύναμη, ποὺ 4
ὅπως ἔλεγε μποροῦσε νὰ ἐκπέμπεται ἀπὸ ἓνα ζων- ^{Πρῶτες}
τανὸ ὄργανισμὸ σ' ἓναν ἄλλο, σὰν ἓνα μέσο ἀνακούφισ- ^{ἐρευνες}
τῆς ἀρρώστιας. Ἡ θεωρία του ἦταν ἡ ἐξῆς: 6

«Υπάρχει μιὰ ἀμοιβαία ἐπίδραση μεταξὺ τῶν οὐράνιων 7
σωμάτων, τῆς γῆς καὶ τῶν ἔμψυχων ὄντων. Τὰ ζωικὰ σώ- 8
ματα εἶναι εὐαίσθητα στὴν ἐπίδραση τοῦ παράγοντα αὐτοῦ, 9
ποὺ διαχύνεται διὰ τῆς οὐσίας τῶν νεύρων».

Τὸ 1784 ἡ Γαλλικὴ κυβέρνησις ἔδωσε ἐντολὴ στὴν Ἱατρι- 12
κὴ Σχολὴ τῶν Παρισίων νὰ ἐξετάσῃ τὴ θεωρία τοῦ Μέσμερ
καὶ νὰ ἀναφέρῃ τὰ πορίσματά της. Σύμφωνα μὲ τὴν ἐντολὴ
αὐτὴ σχηματίστηκε μιὰ ἐπιτροπὴ, στὴν ὁποία ἔλαβε μέρος 15
καὶ ὁ Βενιαμὴν Φραγκλῖνος. Ἡ ἐπιτροπὴ αὐτὴ ἀνέφερε στὴν
κυβέρνησις τὰ ἐξῆς:

«Ἀναφορικὰ μὲ τὴν ὕπαρξιν καὶ τὴ χρησιμότητα τοῦ ζωι- 18
κοῦ μαγνητισμοῦ, καταλήξαμε στὸ ὁμόφωνο συμπέρασμα ὅτι
δὲν ὑπάρχει τίποτε ποὺ νὰ ἀποδείχῃ τὴν ὕπαρξιν τοῦ ζωικοῦ

1 fluid; that the violent effects, which are observed in
the public practice of magnetism, are due to manipula-
3 tions, or to the excitement of the imagination and the
impressions made upon the senses; and that there is one
more fact to be recorded in the history of the errors of
6 the human mind, and an important experiment upon
the power of the imagination."

In 1837, a committee of nine persons was appointed,
9 **Clairvoyance, magnetism** among whom were Roux, Bouillaud, and Clo-
quet, which tested during several sessions the
phenomena exhibited by a reputed clairvoyant. Their
12 report stated the results as follows:

"The facts which had been promised by Monsieur
Berna [the magnetizer] as conclusive, and as adapted to
15 throw light on physiological and therapeutical questions,
are certainly not conclusive in favor of the doctrine of
animal magnetism, and have nothing in common with
18 either physiology or therapeutics."

This report was adopted by the Royal Academy of
Medicine in Paris.

21 The author's own observations of the workings of
Personal conclusions animal magnetism convince her that it is not
a remedial agent, and that its effects upon
24 those who practise it, and upon their subjects who do
not resist it, lead to moral and to physical death.

If animal magnetism seems to alleviate or to cure dis-
27 ease, this appearance is deceptive, since error cannot
remove the effects of error. Discomfort under error is
preferable to comfort. In no instance is the effect of
30 animal magnetism, recently called hypnotism, other
than the effect of illusion. Any seeming benefit derived
from it is proportional to one's faith in esoteric magic.

μαγνητικοῦ ρευστοῦ· ὅτι τὰ βίαια ἀποτελέσματα πού 1
 παρατηροῦνται κατὰ τὴ δημόσια ἀσκηση τοῦ μαγνητισμοῦ
 ὀφείλονται σὲ τεχνάσματα ἢ στὴν ὑπερδιέγερση τῆς φαντα- 3
 σίας καὶ στὶς ἐντυπώσεις πού παράγονται στὶς αἰσθήσεις· καὶ
 ὅτι ὑπάρχει ἓνα ἀκόμη γεγονός γιὰ νὰ ἀναγραφῇ στὴν ἱστορία
 τῶν πλανῶν τοῦ ἀνθρώπινου νοῦ καὶ ἓνα σπουδαῖο πείραμα 6
 σχετικὰ μὲ τὴ δύναμη τῆς φαντασίας».

Τὸ 1837 σχηματίστηκε μιὰ ἐπιτροπὴ ἀπὸ ἐννέα πρόσωπα,
 μεταξὺ τῶν ὁποίων ἦταν ὁ Ροῦ (Roux), ὁ Μπου- Μεσμερισμός, 9
 γιώ (Bouillaud) καὶ ὁ Κλοκέ (Cloquet), πού συν- μαγνητισμός
 ἦλθε πολλές φορές γιὰ νὰ ἐξετάσῃ τὰ φαινόμενα πού ἐπέδειξε
 ἓνας διάσημος μεσμεριστής. Νά τί εἶπαν στὴν ἔκθεσή τους: 12

«Τὰ γεγονότα πού ὁ κ. Μπερνὰ (ὁ ὑπνωτιστής) εἶχε
 ὑποσχεθῇ ὅτι θὰ ἦταν πειστικὰ καὶ ἱκανὰ νὰ ρίξουν φῶς στὰ
 φυσιολογικὰ καὶ θεραπευτικὰ ζητήματα κάθε ἄλλο παρὰ εὐνο- 15
 οῦν τὴ θεωρία τοῦ ζωικοῦ μαγνητισμοῦ, καὶ δὲν ἔχουν καμιά
 σχέση οὔτε μὲ τὴ φυσιολογία οὔτε μὲ τὴ θεραπευτική».

Ἡ ἔκθεσι αὐτὴ ἐγίνε ἀποδεκτὴ ἀπὸ τὴ βασιλικὴ Ἱατρικὴ 18
 Ἀκαδημία τῶν Παρισίων.

Οἱ προσωπικὲς παρατηρήσεις μου σχετικὰ μὲ τὶς ἐνέργειες
 τοῦ ζωικοῦ μαγνητισμοῦ μὲ πείθουν ὅτι αὐτὸς δὲν 21
 εἶναι θεραπευτικὸς παράγοντας καὶ ὅτι τὰ ἀποτε- Προσωπικὰ 21
 λέσματα του σὲ ὅσους τὸν ἀσκοῦν, καθὼς καὶ σὲ συμπερά-
σματα
 ὅσους ὑποτάσσονται σ' αὐτὸν χωρὶς ἀντίσταση, ὁδηγοῦν σὲ 24
 ἠθικὸ καὶ σωματικὸ θάνατο.

Ἄν ὁ ζωικὸς μαγνητισμὸς φαίνεται ὅτι ἀνακουφίζει ἢ θερα-
 πεύει τὴν ἀρρώστια, τὸ φαινόμενο αὐτὸ εἶναι ἀπατηλό, ἀφοῦ 27
 ἢ πλάνη δὲν μπορεῖ νὰ ἐξαλείψῃ τὰ ἀποτελέσματα τῆς
 πλάνης. Ὅταν σφάλῃ κανεὶς εἶναι προτιμότερο νὰ ἔχῃ
 ἐνοχλήσεις παρὰ νὰ αἰσθάνεται καλά. Τὸ ἀποτέλεσμα τοῦ 30
 ζωικοῦ μαγνητισμοῦ, πού τώρα τελευταῖα καλεῖται ὑπνω-
 τισμός, ὀφείλεται πάντοτε σὲ ψευδαίσθησι. Κάθε φαινομε-
 νικὴ ὠφέλεια πού προέρχεται ἀπ' αὐτὸν εἶναι ἀνάλογη μὲ 33
 τὴν πίστι πού ἔχει κανεὶς στὴν ἀπόκρυφη μαγεία.

- 1 Animal magnetism has no scientific foundation, for
 God governs all that is real, harmonious, and eternal, and
 3 **Mere** His power is neither animal nor human. Its
negation basis being a belief and this belief animal, in
 Science animal magnetism, mesmerism, or hypnotism is
 6 a mere negation, possessing neither intelligence, power,
 nor reality, and in sense it is an unreal concept of the so-
 called mortal mind.
- 9 There is but one real attraction, that of Spirit. The
 pointing of the needle to the pole symbolizes this all-
 embracing power or the attraction of God, divine Mind.
- 12 The planets have no more power over man than over
 his Maker, since God governs the universe; but man,
 reflecting God's power, has dominion over all the earth
 15 and its hosts.

The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front.

18 **Hidden** The looms of crime, hidden in the dark re-
agents cesses of mortal thought, are every hour weav-
 ing webs more complicated and subtle. So secret are the
 21 present methods of animal magnetism that they ensnare
 the age into indolence, and produce the very apathy on
 the subject which the criminal desires. The following
 24 is an extract from the Boston Herald:

"Mesmerism is a problem not lending itself to an easy
 explanation and development. It implies the exercise
 27 of despotic control, and is much more likely to be abused
 by its possessor, than otherwise employed, for the in-
 dividual or society."

- 30 Mankind must learn that evil is not power. Its so-
 called despotism is but a phase of nothingness. Christian
 Science despoils the kingdom of evil, and pre-eminently

Ὁ ζωικός μαγνητισμός δὲν ἔχει ἐπιστημονικὸ θεμέλιο, γιατί 1
ὁ Θεὸς κυβερνᾷ πᾶν ὅ,τι εἶναι πραγματικό, ἁρμονικὸ καὶ
αἰώνιο, καὶ ἡ δύναμή Του δὲν εἶναι οὔτε ζωικὴ οὔτε 3
ἀνθρώπινη. Ἐπειδὴ ἡ βάση του εἶναι μιὰ δο- ^{Ἀπλὴ}
ξασία καὶ ἡ δοξασία αὐτὴ εἶναι ζωικὴ, γι' αὐτὸ στήν Ἐπι-
στήμη ὁ ζωικός μαγνητισμός, μεσμερισμός ἢ ὑπνωτισμός 6
εἶναι μιὰ ἀπλὴ ἄρνηση, ποὺ δὲν ἔχει οὔτε νοημοσύνη, οὔτε
δύναμη, οὔτε πραγματικότητα, καὶ στήν αἴσθησις εἶναι μιὰ
φανταστικὴ ἀντίληψη τοῦ λεγόμενου θνητοῦ νοῦ. 9

Δὲν ὑπάρχει παρὰ μιὰ πραγματικὴ ἔλξη, ἡ ἔλξη τοῦ Πνεύ-
ματος. Ἡ κατεύθυνση τῆς μαγνητικῆς βελόνης πρὸς τὸν πόλο
συμβολίζει αὐτὴ τὴ δύναμη ἡ ἔλξη τοῦ Θεοῦ, τοῦ θεοῦ Νοῦ, 12
ποὺ περικλείει τὰ πάντα.

Οἱ πλανῆτες δὲν ἐξουσιάζουν καθόλου τὸν ἄνθρωπο ὅπως
δὲν ἐξουσιάζουν καὶ τὸ Δημιουργό του, ἀφοῦ ὁ Θεὸς κυβερνᾷ 15
τὸ σύμπαν· ἀλλὰ ἐπειδὴ ὁ ἄνθρωπος ἀντανεκλᾷ τὴ δύναμη
τοῦ Θεοῦ, ἐξουσιάζει ὅλη τὴ γῆ καὶ τίς δυνάμεις αὐτῆς.

Οἱ ἥπιες μορφές τοῦ ζωικοῦ μαγνητισμοῦ ἐξαφανίζονται 18
καὶ τὰ ἐπιθετικά του χαρακτηριστικά προβάλλουν. Οἱ ἄρ-
γαλειοὶ τοῦ ἐγκλήματος, κρυμμένοι στοὺς σκοτει- ^{Κρυμμένοι}
νοὺς μυχοὺς τῆς θνητῆς σκέψης, ὑφαίνουν κάθε ^{παράγοντες} 21
στιγμὴ ἱστούς πιὸ περίπλοκους καὶ ὑπουλοὺς. Τόσο κρυφές
εἶναι οἱ μέθοδοι τοῦ ζωικοῦ μαγνητισμοῦ τώρα ὥστε κάνουν
τὴν ἐποχὴ μας νὰ πέσῃ στήν παγίδα τῆς νωθρότητας καὶ 24
προκαλοῦν γιὰ τὸ ζήτημα αὐτὸ τὴν ἀπάθεια ἀκριβῶς ἐκείνη
ποὺ ἐπιθυμεῖ ὁ ἐγκληματίας. Νὰ ἔνα ἀπόσπασμα ἀπὸ τὸν
Μπόστον Χέρολδ: 27

«Ὁ μεσμερισμός εἶναι ἓνα πρόβλημα ποὺ δὲν ἐξηγεῖται οὔτε
διευκρινίζεται εὐκολα. Προϋποθέτει τὴν ἄσκηση αὐθαίρετης
ἐξουσίας, καὶ εἶναι πολὺ πιθανότερο νὰ κἀνὴ κατάχρηση 30
αὐτῆς ὁ κάτοχός της παρὰ νὰ τὴ χρησιμοποιήσῃ γιὰ καλὸ,
εἴτε τῶν ἀτόμων εἴτε τῆς κοινωνίας».

Οἱ ἄνθρωποι πρέπει νὰ μάθουν ὅτι τὸ κακὸ δὲν εἶναι δύ- 33
ναμη. Ἡ λεγόμενη τυραννία του δὲν εἶναι παρὰ μιὰ φάση
ἀνυπαρξίας. Ἡ Χριστιανικὴ Ἐπιστήμη * λεηλατεῖ τὸ βα-

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

- 1 promotes affection and virtue in families and therefore
in the community. The Apostle Paul refers to the
- 3 **Mental** personification of evil as "the god of this
despotism world," and further defines it as dishonesty
and craftiness. Sin was the Assyrian moon-god.
- 6 The destruction of the claims of mortal mind through
Liberation Science, by which man can escape from sin
of mental and mortality, blesses the whole human fam-
powers ily. As in the beginning, however, this libera-
tion does not scientifically show itself in a knowledge of
both good and evil, for the latter is unreal.
- 12 On the other hand, Mind-science is wholly separate
from any half-way impertinent knowledge because Mind-
science is of God and demonstrates the divine Principle,
15 working out the purposes of good only. The maximum
of good is the infinite God and His idea, the All-in-all.
Evil is a suppositional lie.
- 18 As named in Christian Science, animal magnetism or
hypnotism is the specific term for error, or mortal mind.
- 21 **The genus** It is the false belief that mind is in matter, and
of error is both evil and good; that evil is as real as
good and more powerful. This belief has not one qual-
ity of Truth. It is either ignorant or malicious. The
24 malicious form of hypnotism ultimates in moral idiocy.
The truths of immortal Mind sustain man, and they anni-
hilate the fables of mortal mind, whose flimsy and gaudy
27 pretensions, like silly moths, singe their own wings and
fall into dust.

In reality there is no *mortal* mind, and conse-
30 **Thought-** quently no transference of mortal thought
transference and will-power. Life and being are of
God. In Christian Science, man can do no harm, for

σίλειο τοῦ κακοῦ καὶ προάγει ἔξοχα τὴν ἀγάπη καὶ τὴν 1
ἀρετὴ στὶς οἰκογένειες, καὶ συνεπῶς καὶ στὴν κοινωνία. Ὁ
Ἀπόστολος Παῦλος χαρακτηρίζει τὴν προσωπο- ^{Νοερή} 3
ποίησιν τοῦ κακοῦ ὡς «τὸν θεὸν τοῦ κόσμου τού- ^{τυραννία}
του», καὶ ἐπιπλέον λέει ὅτι εἶναι αἰσχύνη καὶ πανουργία. Ὁ
Σιν * ἦταν ὁ ἄσσυριακὸς θεὸς τῆς σελήνης. 6

Ἡ ἐξάλειψις τῶν ἀξιώσεων τοῦ θνητοῦ νοῦ μετὰ τὴν Ἐπι-
στήμη, μετὰ τὴν ὁποία ὁ ἄνθρωπος μπορεῖ νὰ γλυτώσῃ ἀπὸ
τὴν ἁμαρτία καὶ τὴν θνητότητα, εὐεργετεῖ ὁλό- ^{Ἀπελευθέ- 9}
κληρο τὸ ἀνθρώπινο γένος. Ἡ ἀπελευθέρωσις ^{ρωση τῶν}
ὁμῶς αὐτὴ δὲ φανερώνεται ἐπιστημονικὰ, ὅπως ^{νοερῶν}
καὶ «ἐν ἀρχῇ», μετὰ μιὰ γνώση καὶ τῶν δυό, τοῦ καλοῦ καὶ τοῦ 12
κακοῦ, γιατί τὸ τελευταῖο δὲν εἶναι πραγματικόν.

Ἐξάλλου, ἡ Νοοεπιστήμη εἶναι ἐντελῶς χωριστὰ ἀπὸ
κάθε ἐπιπόλαιη ἡμιμάθεια, γιατί ἡ Νοοεπιστήμη εἶναι ἀπὸ 15
τὸ Θεὸ καὶ ἀποδείχνει τὴ θεία Ἀρχή, ἐκτελώντας μόνο τοὺς
σκοποὺς τοῦ καλοῦ. Τὸ ἀνώτατο ὄριο τοῦ καλοῦ εἶναι ὁ
ἄπειρος Θεὸς καὶ ἡ ἰδέα Του, τὸ Πᾶν-ἐν-παντί. Τὸ κακὸ εἶναι 18
ἐνὰ ὑποθετικὸ ψέμα.

Ὅπως ὀνομάζεται στὴ Χριστιανικὴ Ἐπιστήμη, ὁ ζωικὸς
μαγνητισμὸς ἢ ὑπνωτισμὸς εἶναι ὁ εἰδικὸς ὁρος γιὰ τὴν πλάνη, 21
ἢ τὸ θνητὸ νοῦ. Εἶναι ἡ ψεύτικη δοξασία ὅτι ὁ ^{Τὸ γένος}
νοῦς εἶναι στὴν ὕλη καὶ ὅτι εἶναι καὶ καλὸς καὶ ^{τῆς πλάνης}
κακός· ὅτι τὸ κακὸ εἶναι τόσο πραγματικὸ ὅσο καὶ τὸ καλόν, 24
καὶ πιὸ δυνατό. Ἡ δοξασία αὕτη δὲν ἔχει οὔτε μιὰ ιδιότητα
τῆς Ἀλήθειας. Ὁφείλεται εἴτε σὲ ἄγνοια εἴτε σὲ κακεντρέχεια.
Ἡ κακεντρεχὴς μορφή τοῦ ὑπνωτισμοῦ καταλήγει σὲ ἡθικὴ 27
ἡλιθιότητα. Οἱ ἀλήθειες τοῦ ἀθάνατου Νοῦ ὑποστηρίζουν
τὸν ἄνθρωπο καὶ ἐκμηδενίζουν τοὺς μύθους τοῦ θνητοῦ νοῦ,
τοῦ ὁποῖου οἱ σαθρὲς καὶ ἐπιδεικτικὲς ἀξιώσεις καφαλίζουν, 30
σὰν τίς ἀνόητες νυχτόβιες πεταλοῦδες, τὰ φτερά τους καὶ
γίνονται σκόνη.

Στὴν πραγματικότητα δὲν ὑπάρχει θνητὸς νοῦς, καὶ ἐπο- 33
μένως δὲν ὑπάρχει καὶ μεταβίβασις τῆς θνητῆς ^{Μεταβίβασις}
σκέψης καὶ τῆς δυνάμεως τῆς θέλησης. Ἡ ζωὴ καὶ ^{σκέψεων}
τὸ εἶναι πηγάζουν ἀπὸ τὸ Θεόν. Στὴ Χριστιανικὴ Ἐπιστήμη 36
ὁ ἄνθρωπος δὲν μπορεῖ νὰ βλάπτῃ, διότι οἱ ἐπιστημονικὲς

* Στὰ ἀγγλικά ἡ λέξις sin σημαίνει ἁμαρτία.

1 scientific thoughts are true thoughts, passing from God to man.

3 When Christian Science and animal magnetism are both comprehended, as they will be at no distant date, it will be seen why the author of this book has been
6 so unjustly persecuted and belied by wolves in sheep's clothing.

Agassiz, the celebrated naturalist and author, has
9 wisely said: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly,
12 they say they have always believed it."

Christian Science goes to the bottom of mental action, and reveals the theodicy which indicates the rightness of
15 all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action, — evil, occultism,
18 necromancy, mesmerism, animal magnetism, hypnotism.

The medicine of Science is divine Mind; and dishonesty, sensuality, falsehood, revenge, malice, are animal pro-
21 pensities and by no means the mental qualities which heal the sick. The hypnotizer employs one error to destroy another. If he heals sick-
24 ness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground,
27 leaving the case worse than before it was grasped by the stronger error.

Our courts recognize evidence to prove the motive as
30 well as the commission of a crime. Is it not clear that the human mind must move the body to a wicked act? Is not mortal mind the mur-

σκέψεις εἶναι σκέψεις ἀληθινές καί μεταβιβάζονται ἀπὸ τὸ Θεὸ 1
στὸν ἄνθρωπο.

Ὅταν ὁ κόσμος κατανοήσῃ καὶ τὴ Χριστιανικὴ Ἐπιστήμη 3
καὶ τὸ ζωικὸ μαγνητισμὸ, πράγμα πού δὲ θὰ ἀργήσῃ νὰ
γίνη, τότε θὰ δῇ γιατί καταδιώχτηκα καὶ συκοφαντήθηκα
τόσο ἄδिका ἀπὸ λύκους μὲ ἐνδύματα προβάτων. 6

Ὁ Ἀγασσίς, ὁ διάσημος φυσιοδίφης καὶ συγγραφέας, εἶπε
πολὺ σωστά: «Κάθε μεγάλη ἐπιστημονικὴ ἀλήθεια περνᾷ ἀπὸ
τρία στάδια. Πρῶτα οἱ ἄνθρωποι λένε ὅτι συγκρούεται μὲ 9
τὴ Βίβλο. Ὑστερα λένε ὅτι ἔχει ἤδη ἀνακαλυφτῇ. Καὶ τέλος,
ὅτι πάντοτε τὴν πίστευαν».

Ἡ Χριστιανικὴ Ἐπιστήμη πηγαίνει στὸν πυθμένα τῆς 12
νοερῆς ἐνέργειας καὶ ἀποκαλύπτει τὴ θεοδικία πού δείχνει
τὴν ὀρθότητα ὅλης τῆς θείας ἐνέργειας, ἐπειδὴ
εἶναι ἀπόρροια τοῦ θείου Νοῦ, καὶ συνεπῶς τῇ ^{Ἡ τελειότητα 15}
σφαλερότητα τῆς ἀντίθετης δῆθεν ἐνέργειας — τοῦ <sup>τῆς θείας δια-
κυβέρνησης</sup>
κακοῦ, τοῦ ἀποκρυφισμοῦ, τῆς νεκρομαντείας, τοῦ μεσμερι-
σμοῦ, τοῦ ζωικοῦ μαγνητισμοῦ, τοῦ ὑπνωτισμοῦ. 18

Τὸ φάρμακο τῆς Ἐπιστήμης εἶναι ὁ θεῖος Νοῦς· καὶ ἡ ἀτιμία,
ἡ φιληδονία, τὸ ψέμα, ἡ ἐκδίκηση, ἡ κακία, εἶναι κτηνώδεις
ροπές — κάθε ἄλλο παρὰ οἱ νοερὲς ιδιότητες πού ^{Νοθεία τῆς 21}
θεραπεύουν τοὺς ἀσθενεῖς. Ὁ ὑπνωτιστὴς χρη- ^{Ἀλήθειας}
σιμοποιεῖ μιὰ πλάνη γιὰ νὰ ἐξαλείψῃ μιὰν ἄλλη. Ἄν θερα-
πεύῃ τὴν ἀρρώστια μὲ μιὰ δοξασία, καὶ μιὰ δοξασία προκά- 24
λεσῇ ἀρχικὰ τὴν ἀρρώστια, τότε ἔχουμε μιὰ περίπτωσι ὅπου
ἡ μεγαλύτερη πλάνη ὑπερνικᾷ τὴ μικρότερη. Ὑστερα ἐπι-
κρατεῖ ἡ μεγαλύτερη αὐτὴ πλάνη καὶ ἀφήνει τὴν περίπτωσι 27
χειρότερη ἀπὸ ὅ,τι ἦταν πρὶν ὑποταχτῇ στὴν ἰσχυρότερη
πλάνη.

Τὰ δικαστήριά μας βασίζονται σὲ ἀποδείξεις γιὰ νὰ ἐξα- 30
κριβώσουν τόσο τὰ κίνητρα ὅσο καὶ τὴ διάπραξι
ἐνὸς ἐγκλήματος. Δὲν εἶναι φανερό ὅτι ὁ ἀνθρώ- ^{Τὰ κίνητρα 33}
πος νοῦς πρέπει νὰ ὠθήσῃ τὸ σῶμα γιὰ νὰ <sup>λαμβάνονται
ὑπόψη</sup>
κάνῃ μιὰ κακοήθη πράξι; Δὲν εἶναι ὁ θνητὸς νοῦς ὁ φονιάς;

1 derer? The hands, without mortal mind to direct them,
could not commit a murder.

3 Courts and juries judge and sentence mortals in order
to restrain crime, to prevent deeds of violence or to punish
them. To say that these tribunals have no

6 **Mental crimes** jurisdiction over the carnal or mortal mind,

would be to contradict precedent and to admit that the
power of human law is restricted to matter, while mortal
9 mind, evil, which is the real outlaw, defies justice and is
recommended to mercy. Can matter commit a crime?

Can matter be punished? Can you separate the men-
12 tality from the body over which courts hold jurisdiction?

Mortal mind, not matter, is the criminal in every case;
and human law rightly estimates crime, and courts rea-
15 sonably pass sentence, according to the motive.

When our laws eventually take cognizance of mental
crime and no longer apply legal rulings wholly to physical
18 **Important decision** offences, these words of Judge Parmenter of
Boston will become historic: "I see no reason
why metaphysics is not as important to medicine as to
21 mechanics or mathematics."

Whoever uses his developed mental powers like an es-
caped felon to commit fresh atrocities as opportunity

24 **Evil let loose** occurs is never safe. God will arrest him.
Divine justice will manacle him. His sins will

be millstones about his neck, weighing him down to the
27 depths of ignominy and death. The aggravation of er-
ror foretells its doom, and confirms the ancient axiom:
"Whom the gods would destroy, they first make mad."

30 **The misuse of mental power** The distance from ordinary medical prac-
tice to Christian Science is full many a league
in the line of light; but to go in healing from the use of

Τὰ χέρια, χωρὶς τὸ θνητὸ νοῦ ποὺ τὰ κατευθύνει, δὲ θὰ μπο- 1
ροῦσαν νὰ κάνουν φόνο.

Τὰ δικαστήρια καὶ οἱ ἔνορκοι κρίνουν καὶ καταδικάζουν 3
τοὺς θνητοὺς γιὰ νὰ ἀναχαιτίσουν τὸ ἔγκλημα, νὰ προλάβουν
πράξεις βίας ἢ νὰ τίς τιμωρήσουν. Ὁ ἰσχυρισμὸς ^{Noerā} ^{ἐγκλήματα} 6
ὅτι τὰ δικαστήρια αὐτὰ δὲν ἔχουν δικαιοδοσία
ἐπὶ τοῦ σαρκικοῦ ἢ θνητοῦ νοῦ, ἰσοδυναμεῖ μὲ ἄρνηση τῆς
νομολογίας καὶ παραδοχὴ ὅτι ἡ δύναμη τοῦ ἀνθρώπινου νόμου
περιορίζεται στὴν ὕλη, ἐνῶ γιὰ τὸ θνητὸ νοῦ, τὸ κακό, ποὺ 9
εἶναι ὁ πραγματικὸς ἔνοχος καὶ περιφρονεῖ τὴ δικαιοσύνη,
γίνεται σύσταση νὰ ἀπαλλαχθῇ. Μπορεῖ ἡ ὕλη νὰ διαπράξη
ἔγκλημα; Μπορεῖ ἡ ὕλη νὰ τιμωρηθῇ; Μπορεῖς νὰ χωρίσης 12
τὴ διάνοια ἀπὸ τὸ σῶμα ἐπὶ τοῦ ὁποίου τὰ δικαστήρια ἔχουν
δικαιοδοσία; Ὁ θνητὸς νοῦς, ὅχι ἡ ὕλη, εἶναι ὁ ἐγκληματίας
σὲ κάθε περίπτωσι· καὶ ὁ ἀνθρώπινος νόμος σωστὰ κρίνει τὸ 15
ἔγκλημα, καὶ τὰ δικαστήρια ἐκδίδουν λογικὲς ἀποφάσεις, ὅταν
λαμβάνουν ὑπόψη τὰ κίνητρα.

Ὅταν οἱ νόμοι μας ἀναγνωρίσουν τελικὰ τὸ νοερὸ ἔγ- 18
κλημα καὶ παύσουν νὰ ἐφαρμόζουν νομικὲς διατάξεις μόνο στὰ
σωματικὰ ἀδικήματα, τότε ἡ ἱστορία θὰ μνημο- ^{Σπουδαία} ^{ἀπόφαση} 21
νεύσῃ τὰ λόγια αὐτὰ τοῦ δικαστῆ Πάρμεντερ τῆς
Βοστώνης: «Δὲ βλέπω τὸ λόγο γιατί ἡ μεταφυσικὴ νὰ μὴν
εἶναι τόσο ἀπαραίτητη γιὰ τὴν ἱατρικὴ ὅσο εἶναι γιὰ τὴ
μηχανικὴ ἢ τὰ μαθηματικά». 24

Ὅποιος χρησιμοποιεῖ τίς ἀναπτυγμένες νοερές του δυνά-
μεις σὰν ἕνας δραπέτης κακοῦργος, γιὰ νὰ διαπράξῃ νέες
φρικαλεότητες ὅταν παρουσιαστῇ ἡ εὐκαιρία, δὲν 27
εἶναι ποτὲ ἀσφαλής. Ὁ Θεὸς θὰ τὸν συλάβῃ. Ἡ ^{Τὸ κακὸ ποὺ} ^{ἀφήνεται} ^{ἐλεύθερο}
θεία δικαιοσύνη θὰ τὸν δέσῃ μὲ χειροπέδες. Οἱ
ἁμαρτίες του θὰ εἶναι σὰ μυλόπετρες γύρω ἀπὸ τὸ λαιμὸ του 30
καὶ θὰ τὸν συμπαρασύρουν στὰ βάθη τῆς αἰσχύνης καὶ τοῦ
θανάτου. Ἡ ἐπιδείνωση τῆς πλάνης προλέγει τὴν καταδίκη
της καὶ ἐπιβεβαιώνει τὸ ἀρχαῖο ρητό: «Μωραίνουν οἱ θεοὶ 33
ὃν βούλονται ἀπωλέσαι».

Στὴ γραμμὴ τοῦ φωτὸς ἡ συνηθισμένη ἄσκηση ^{Ἡ κατάχρηση} ^{τῆς νοερῆς} ^{δύναμης} 36
τῆς ἱατρικῆς ἀπέχει πολλὰ παρασάγγες ἀπὸ τὴ
Χριστιανικὴ Ἐπιστήμη· ἀλλὰ στὴ θεραπευτικὴ
ὅταν ἀφήνῃ κανεὶς τὴ χρῆση τῶν ἄψυχων φαρμάκων καὶ κα-

1 inanimate drugs to the criminal misuse of human will-
 power, is to drop from the platform of common manhood
 3 into the very mire of iniquity, to work against the free
 course of honesty and justice, and to push vainly against
 the current running heavenward.

6 Like our nation, Christian Science has its Declaration
 of Independence. God has endowed man with inalien-
 able rights, among which are self-government,
 9 ^{Proper self-}government reason, and conscience. Man is properly self-
 governed only when he is guided rightly and governed by
 his Maker, divine Truth and Love.

12 Man's rights are invaded when the divine order is in-
 terfered with, and the mental trespasser incurs the divine
 penalty due this crime.

15 Let this age, which sits in judgment on Christian
 Science, sanction only such methods as are demonstrable
 in Truth and known by their fruit, and classify
 18 ^{Right}methods all others as did St. Paul in his great epistle
 to the Galatians, when he wrote as follows:

“Now the works of the flesh are manifest, which are
 21 these; Adultery, fornication, uncleanness, lasciviousness,
 idolatry, *witchcraft*, hatred, variance, emulations, wrath,
 strife, seditions, heresies, envyings, murders, drunkenness,
 24 revellings and such like: of the which I tell you before,
 as I have also told you in time past, that they which do
 such things shall not inherit the kingdom of God. But
 27 the fruit of the Spirit is love, joy, peace, longsuffering,
 gentleness, goodness, faith, meekness, temperance: against
 such there is no law.”

ταφεύγη στήν ἐγκληματική κατάχρηση τῆς ἐπιβολῆς τῆς 1
 ἀνθρώπινης θέλησης, πέφτει ἀπὸ τὸ ἐπίπεδο τοῦ μέσου ἄν-
 θρώπου μέσα στὸ βόρβορο τῆς ἀνομίας, ἐναντιώνεται στήν 3
 ἐλεύθερη πορεία τῆς τιμιότητος καὶ τῆς δικαιοσύνης καὶ ἀγ-
 νίζεται μάταια ἐναντίον τοῦ ρεύματος ποὺ κατευθύνεται πρὸς
 τὸν οὐρανό. 6

Ὅπως τὸ ἔθνος μας, ἔτσι καὶ ἡ Χριστιανικὴ Ἐπιστήμη 6
 ἔχει Διακήρυξη Ἀνεξαρτησίας. Ὁ Θεὸς προίκισε τὸν ἄν-
 θρωπο μὲ ἀναπαλλοτρίωτα δικαιώματα, μεταξὺ ἡ σωστὴ αὐ- 9
 τῶν ὁποίων εἶναι ἡ αὐτεξουσιότητα, τὸ λογικὸ ^{τεξουσιότητα}
 καὶ ἡ συνείδηση. Ὁ ἄνθρωπος κυβερνᾷ τὸν ἑαυτό του ὅπως
 πρέπει μόνο ὅταν καθοδηγῇται ὀρθὰ καὶ κυβερνᾶται ἀπὸ τὸ 12
 Δημιουργό του, τῇ θεῖᾳ Ἀλήθειᾳ καὶ Ἀγάπῃ.

Τὰ δικαιώματα τοῦ ἀνθρώπου παραβιάζονται ὅταν ἐπεμ-
 βαίνει κανεὶς στὴ θεῖα τάξη, καὶ ὁ νοερὸς παραβάτης ἐπισύρει 15
 τῇ θεῖᾳ τιμωρίᾳ ποὺ ἀρμόζει σ' ἓνα τέτοιο ἐγκλημα.

Ἡ ἐποχὴ αὕτῃ, ποὺ κρίνει τῇ Χριστιανικῇ Ἐπιστήμῃ,
 πρέπει νὰ ἐγκρίνῃ μόνο τίς μεθόδους ἐκεῖνες ποὺ ἀποδείχνονται 18
 στήν Ἀλήθειᾳ καὶ γνωρίζονται ἀπὸ τοὺς καρπούς ^{Ὁρθές}
 τους, καὶ νὰ ταξινομήσῃ ὅλες τίς ἄλλες ὅπως ὁ ^{μέθοδοι}
 Ἅγιος Παῦλος στὴ θαυμασία ἐπιστολὴ του πρὸς τοὺς Γαλά- 21
 τας, ὅταν ἔγραψε τὰ ἑξῆς:

«Φανερά δὲ εἶναι τὰ ἔργα τῆς σαρκός, τὰ ὁποῖα εἶναι
 μοιχεῖα, πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδωλολατρεία, *φαρ-* 24
μακεία, ἔχθραι, ἔριδες, ζηλοτυπία, θυμοί, μάχαι, διχοστασίαι,
 αἰρέσεις, φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτων·
 περὶ τῶν ὁποίων σᾶς προλέγω, καθὼς καὶ προεῖπον, ὅτι οἱ 27
 τὰ τοιαῦτα πράττοντες βασιλείαν Θεοῦ δὲν θὰ κληρονομήσω-
 σιν. Ὁ δὲ καρπὸς τοῦ Πνεύματος εἶναι ἀγάπη, χαρὰ, εἰρήνη,
 μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἐγ- 30
 κράτεια· κατὰ τῶν τοιούτων δὲν ὑπάρχει νόμος».

Chapter VI

SCIENCE, THEOLOGY, MEDICINE

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. — PAUL.

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. — JESUS.

1 **I**N the year 1866, I discovered the Christ Science or
divine laws of Life, Truth, and Love, and named my
3 discovery Christian Science. God had been
Christian
Science
discovered graciously preparing me during many years for
the reception of this final revelation of the
6 absolute divine Principle of scientific mental healing.

This apodictical Principle points to the revelation of
Immanuel, "God with us," — the sovereign ever-pres-
ence, delivering the children of men from
9 every ill "that flesh is heir to." Through
Mission of
Christian
Science Christian Science, religion and medicine are
12 inspired with a diviner nature and essence; fresh pinions
are given to faith and understanding, and thoughts ac-
quaint themselves intelligently with God.

15 Feeling so perpetually the false consciousness that life
Discontent
with life inheres in the body, yet remembering that in
reality God is our Life, we may well tremble
18 in the prospect of those days in which we must say, "I
have no pleasure in them."

Κεφάλαιο "Εκτο

ΕΠΙΣΤΗΜΗ, ΘΕΟΛΟΓΙΑ, ΙΑΤΡΙΚΗ

Ἀλλὰ σᾶς γνωστοποιῶ, ἀδελφοί, ὅτι τὸ εὐαγγέλιον τὸ κηρυχθὲν ὑπ' ἐμοῦ δὲν εἶναι ἀνθρώπινον· διότι οὐδ' ἐγὼ παρέλαβον αὐτὸ παρὰ ἀνθρώπου, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. ΠΑΥΛΟΣ

Ὅμοία εἶναι ἡ βασιλεία τῶν οὐρανῶν μετὰ τοῦτον, τὸ ὅποιον λαβοῦσα γυνὴ ἐνέκρυπεν εἰς τρία μέτρα ἀλεύρου, ἑωσοῦ ἔγινεν ὅλον ἐνζυμον. ΙΗΣΟΥΣ

Το ἔτος 1866 ἀνακάλυψα τὴν Ἐπιστήμη τοῦ Χριστοῦ, 1
δηλαδή τοὺς θείους νόμους τῆς Ζωῆς, τῆς Ἀληθείας 2
καὶ τῆς Ἀγάπης καὶ ὀνόμασα τὴν ἀνακάλυψή 3
μου Christian Science *. Ὁ Θεὸς με εἶχε προετοι- 4
μάσει σπλαχνικὰ ἐπὶ πολλὰ χρόνια γιὰ νὰ δεχτῶ 5
τὴν τελικὴ αὐτὴ ἀποκάλυψη τῆς ἀπόλυτης θείας Ἀρχῆς τῆς 6
ἐπιστημονικῆς νοερῆς θεραπευτικῆς.

Ἡ ἀποδεικτικὴ αὐτὴ Ἀρχὴ δείχνει πρὸς τὴν ἀποκάλυψη 7
τοῦ Ἑμμανουήλ, «μεθ' ἡμῶν ὁ Θεός» — τῆς ὑπέρτατης παντα- 8
χοῦ παρουσίας, πού λυτρώνει τὰ παιδιὰ τῶν ἀν- 9
θρώπων ἀπὸ κάθε κακὸ «τοῦ ὁποίου ἡ σὰρξ εἶναι 10
κληρονόμος». Ἡ Χριστιανικὴ Ἐπιστήμη * ἐμπνέει 11
στὴν θρησκεία καὶ τὴν ἰατρικὴ μιὰ πιὸ θεϊκὴ φύση καὶ οὐσία· 12
δίνει νέα φτερὰ στὴν πίστη καὶ τὴ νόηση, καὶ ἐξοικειώνει τὶς 13
σκέψεις λογικὰ μετὰ τὸ Θεό. 14

Ὅταν ἔχουμε συνεχῶς τὸ ψεύτικο συναίσθημα ὅτι ἡ ζωὴ 15
ὑπάρχει μέσα στὸ σῶμα, θυμώμαστε ὅμως ὅτι 16
στὴν πραγματικότητα ὁ Θεὸς εἶναι ἡ Ζωὴ μας, 17
μποροῦμε κάλλιστα νὰ τρέμουμε προβλέποντας τὶς ἡμέρες 18
ἐκεῖνες κατὰ τὶς ὁποῖες θὰ ποῦμε: «Δὲν ἔχω εὐχαρίστησιν 19
εἰς αὐτάς». 20

* Βλέπε τὴ «Σημείωση» πού εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 Whence came to me this heavenly conviction, — a con-
 viction antagonistic to the testimony of the physical senses?
 3 According to St. Paul, it was “the gift of the grace of
 God given unto me by the effectual working of His power.”

It was the divine law of Life and Love, unfolding to me
 6 the demonstrable fact that matter possesses neither sen-
 sation nor life; that human experiences show the falsity
 of all material things; and that immortal cravings, “the
 9 price of learning love,” establish the truism that the
 only sufferer is mortal mind, for the divine Mind cannot
 suffer.

12 My conclusions were reached by allowing the evidence
 of this revelation to multiply with mathematical certainty
 and the lesser demonstration to prove the
 15 **Demonstrable evidence** greater, as the product of three multiplied by
 three, equalling nine, proves conclusively that three times
 three duodecillions must be nine duodecillions, — not
 18 a fraction more, not a unit less.

When apparently near the confines of mortal existence,
 standing already within the shadow of the death-valley,
 21 **Light shining in darkness** I learned these truths in divine Science: that
 all real being is in God, the divine Mind, and
 that Life, Truth, and Love are all-powerful and ever-
 24 present; that the opposite of Truth, — called error, sin,
 sickness, disease, death, — is the false testimony of false
 material sense, of mind in matter; that this false sense
 27 evolves, in belief, a subjective state of mortal mind which
 this same so-called mind names *matter*, thereby shutting
 out the true sense of Spirit.

30 **New lines of thought** My discovery, that erring, mortal, misnamed
mind produces all the organism and action of
 the mortal body, set my thoughts to work in new channels,

Ἀπὸ ποῦ μοῦ ἦρθε ἡ οὐράνια αὐτὴ πεποίθηση — μιὰ πε- 1
 ποίθηση ποὺ ἀνταγωνίζεται τὴ μαρτυρία τῶν ὑλικῶν αἰσθή- 2
 σεων; Ὅπως λέει καὶ ὁ Ἅγιος Παῦλος, ἦταν «ἡ δωρεὰ τῆς 3
 χάριτος τοῦ Θεοῦ, ἡ δοθεῖσα εἰς ἐμὲ κατὰ τὴν ἐνέργειαν 4
 τῆς δυνάμεως Αὐτοῦ». Ἦταν ὁ θεῖος νόμος τῆς Ζωῆς καὶ τῆς 5
 Ἀγάπης, ποὺ μοῦ φανέρωσε τὸ γεγονὸς — ἓνα γεγονὸς ποὺ 6
 μπορεῖ νὰ ἀποδειχτῇ — ὅτι ἡ ὕλη δὲν ἔχει οὔτε αἴσθηση οὔτε 7
 ζωὴ· ὅτι αὐτὰ ποὺ δοκιμάζει ὁ ἄνθρωπος στὴ ζωὴ του δεί- 8
 χνουν ὅτι ὅλα τὰ ὑλικά πράγματα εἶναι ψεύτικα· καὶ ὅτι οἱ 9
 ἀθάνατες ἐπιθυμίες, «τὸ τίμημα μὲ τὸ ὁποῖο μαθαίνει κανεὶς 10
 τὴν ἀγάπη», ἀποδείχνουν τὴν ἀναμφισβήτητη ἀλήθεια ὅτι ὁ 11
 μόνος ποὺ πάσχει εἶναι ὁ θνητὸς νοῦς, γιατί ὁ θεῖος Νοῦς 12
 δὲν μπορεῖ νὰ πάσχη.

Κατάληξα στὰ συμπεράσματά μου ἀφήνοντας τὴ μαρτυρία 13
 τῆς ἀποκάλυψης αὐτῆς νὰ πολλαπλασιαστῇ μὲ μαθηματικὴ 14
 ἀκρίβεια καὶ τὴ μικρότερη ἀπόδειξη νὰ ἀποδείξῃ τὴ 15
 μεγαλύτερη, ὅπως τὸ γινόμενο τοῦ τρία ἐπὶ τρία ἐπὶ 16
 τρία ἴσον ἐννέα ἀποδείχνει ἀπόλυτα ὅτι τρία ἐπὶ 17
 τρία δωδεκάκις ἑκατομμύρια πρέπει νὰ κάνουν ἐννέα δωδεκάκις 18
 ἑκατομμύρια — οὔτε ἓνα κλάσμα περισσότερο, οὔτε μιὰ μονάδα 19
 λιγότερο. 20

Ὅταν κατὰ τὰ φαινόμενα βρισκόμουν στὸ τέλος τῆς θνητῆς 21
 ὑπαρξης καὶ στεκόμουν ἤδη στὴν κοιλάδα τῆς σκιδᾶς τοῦ θα- 22
 νάτου, ἔμαθα τίς ἀκόλουθες ἀλήθειες τῆς θείας 23
 Ἐπιστήμης: ὅτι κάθε πραγματικὴ ὑπαρξη εἶναι 24
 στὸ Θεό, στὸ θεῖο Νοῦ, καὶ ὅτι ἡ Ζωή, ἡ Ἀλήθεια 25
 καὶ ἡ Ἀγάπη εἶναι παντοδύναμες καὶ πανταχοῦ παρούσαι· 26
 ὅτι τὸ ἀντίθετο τῆς Ἀλήθειας — ποὺ καλεῖται πλάνη, ἁμαρ- 27
 τία, ἀσθένεια, νόσος, θάνατος — εἶναι ἡ ψεύτικη μαρτυρία τῆς 28
 ψεύτικης ὑλικῆς αἴσθησης, τοῦ νοῦ στὴν ὕλη· ὅτι ἡ ψεύτικη 29
 αὐτὴ αἴσθηση ἀναπτύσσει, κατὰ τὴ δοξασία, μιὰ ὑποκειμε- 30
 νικὴ κατάσταση τοῦ θνητοῦ νοῦ, ποὺ ὁ ἴδιος αὐτὸς δῆθεν 31
 νοῦς ὀνομάζει ὕλη, καὶ ἀποκλείει ἔτσι τὴν ἀληθινὴ αἴσθηση 32
 τοῦ Πνεύματος. 33

Ἡ ἀνακάλυψή μου, ὅτι ὁ σφαλερός, θνητός, 34
 κακῶς λεγόμενος νοῦς παράγει ὅλον τὸν ὄργανι- 35
 σμὸ καὶ τὴ λειτουργία τοῦ θνητοῦ σώματος, ἔστρεψε τίς σκέ- 36

Μαρτυρία
 ποὺ μπορεῖ νὰ
 ἀποδειχτῇ

Φῶς ποὺ
 λάμπει στὸ
 σκοτάδι

Νέα γραμμὴ
 σκέψης

1 and led up to my demonstration of the proposition that
 Mind is All and matter is naught as the leading factor in
 3 Mind-science.

Christian Science reveals incontrovertibly that Mind
 is All-in-all, that the only realities are the divine Mind
 6 **Scientific** and idea. This great fact is not, however, seen
evidence to be supported by sensible evidence, until its
 divine Principle is demonstrated by healing the sick and
 9 thus proved absolute and divine. This proof once seen,
 no other conclusion can be reached.

For three years after my discovery, I sought the solu-
 12 tion of this problem of Mind-healing, searched the Scrip-
 tures and read little else, kept aloof from so-
 10 **Solitary** ciety, and devoted time and energies to dis-
research covering a positive rule. The search was sweet, calm, and
 15 buoyant with hope, not selfish nor depressing. I knew
 the Principle of all harmonious Mind-action to be God,
 18 and that cures were produced in primitive Christian
 healing by holy, uplifting faith; but I must know the
 Science of this healing, and I won my way to absolute
 21 conclusions through divine revelation, reason, and dem-
 onstration. The revelation of Truth in the understand-
 ing came to me gradually and apparently through divine
 24 power. When a new spiritual idea is borne to earth, the
 prophetic Scripture of Isaiah is renewedly fulfilled:
 "Unto us a child is born, . . . and his name shall be
 27 called Wonderful."

Jesus once said of his lessons: "My doctrine is not
 mine, but His that sent me. If any man will do His will,
 30 he shall know of the doctrine, whether it be of God, or
 whether I speak of myself." (John vii. 16, 17.)

The three great verities of Spirit, omnipotence, omni-

ψεις μου πρὸς νέες κατευθύνσεις καὶ μὲ ὁδήγησε νὰ ἀποδείξω 1
τὴν ὀρθότητα τοῦ συλλογισμοῦ ὅτι ὁ κύριος παράγοντας
στὴ Νοοεπιστήμη εἶναι ὅτι ὁ Νοῦς εἶναι τὸ Πᾶν καὶ ἡ ὕλη 3
δὲν εἶναι τίποτε.

Ἡ Χριστιανικὴ Ἐπιστήμη ἀποκαλύπτει ἀναμφισβήτητα 6
ὅτι ὁ Νοῦς εἶναι τὸ Πᾶν-ἐν-παντί, ὅτι οἱ μόνες πραγματικό-
τητες εἶναι ὁ θεῖος Νοῦς καὶ ἡ θεία ἰδέα. Τὸ με- <sup>Ἐπιστημο-
νική μαρτυρία</sup>
γάλο, ὅμως, αὐτὸ γεγονὸς δὲ φαίνεται νὰ ὑπο-
στηρίζεται ἀπὸ τὴ μαρτυρία τῶν αἰσθήσεων, ὡσὸτου ἡ θεία 9
του Ἀρχὴ ἀποδειχτὴ μὲ τὴ θεραπεία τῶν ἀσθενῶν καὶ ἔτσι
βεβαιωθῇ ὅτι εἶναι ἀπόλυτη καὶ θεία. Μιὰ καὶ δὴ κανεὶς
τὴν ἀπόδειξη αὐτῇ, δὲν μπορεῖ νὰ καταλήξῃ σὲ κανένα ἄλλο 12
συμπεράσμα.

Ἐπὶ τρία χρόνια μετὰ τὴν ἀνακάλυψή μου ἀναζήτησα τὴ 15
λύση τοῦ προβλήματος αὐτοῦ τῆς Νοοθεραπείας, ἐρεῦνησα
τὶς Γραφεὶς καὶ δὲ διάβασα σχεδὸν τίποτε ἄλλο, <sup>Ἐρεύνησα
ὁλομόναχη</sup>
ἀποσύρθηκα ἀπὸ τὴν κοινωνία καὶ ἀφιέρωσα τὸν
καιρὸ μου καὶ ὅλη μου τὴ δραστηριότητα στὴν ἀνακάλυψη 18
ἐνὸς θετικοῦ κανόνα. Ἡ ἐρευνα ἦταν γλυκιὰ, ἡρεμὴ καὶ γε-
μάτη ἐλπίδες, ὅχι ἰδιοτελής, οὔτε καταθλιπτική. Ἦξερα ὅτι
ἡ Ἀρχὴ ὅλης τῆς ἀρμονικῆς Νοοενέργειας εἶναι ὁ Θεὸς καὶ 21
ὅτι ἡ ἀρχικὴ χριστιανικὴ θεραπευτικὴ κατάφερνε νὰ θεραπεύῃ
μὲ ἅγια, ἐμπνευσμένη, πίστη· ἀλλὰ ἔπρεπε νὰ ἐξακριβώσω
τὴν Ἐπιστήμη τῆς θεραπευτικῆς αὐτῆς καὶ κατάληξα σὲ ἀπό- 24
λυτα συμπεράσματα μὲ τὴ θεία ἀποκάλυψη, τὸ λογικὸ καὶ
τὴν ἀπόδειξη. Ἡ Ἀλήθεια ἀποκαλύφθηκε στὴ διάνοιά μου
σιγὰ σιγὰ καὶ προφανῶς μὲ τὴ θεία δύναμη. Ὅταν μιὰ νέα 27
πνευματικὴ ἰδέα ἔρχεται στὴ γῆ, ἐκπληρώνονται πάλι τὰ
προφητικά λόγια τοῦ Ἡσαίου: «Παιδίον ἐγεννήθη εἰς ἡμᾶς,
... καὶ τὸ ὄνομα αὐτοῦ θὰ καλεσθῇ Θαυμαστός». 30

Ὁ Ἰησοῦς εἶπε κάποτε γιὰ τὶς διδασκαλίες του: «Ἡ ἰδική 33
μου διδασχὴ δὲν εἶναι ἐμοῦ, ἀλλὰ τοῦ πέμψαντός με. Ἐάν
τις θέλῃ νὰ κάμῃ τὸ θέλημα Αὐτοῦ, θὰ γνωρίσῃ περὶ τῆς
διδασχῆς, ἂν ᾖ ἐκ τοῦ Θεοῦ, ἢ ἂν ἐγὼ λαλῶ ἀπ' ἐμαυτοῦ»
(Ἰωάννης 7:16,17).

Οἱ τρεῖς μεγάλες ἀλήθειες τοῦ Πνεύματος, παντοδυναμία, 36

1 presence, omniscience, — Spirit possessing all power,
 filling all space, constituting all Science, — contradict
 3 forever the belief that matter can be actual.
 God's
 allness
 learned
 These eternal verities reveal primeval exist-
 6 in which all that He has made is pronounced by His wis-
 dom good.

Thus it was that I beheld, as never before, the awful
 9 unreality called evil. The equipollence of God brought
 to light another glorious proposition, — man's perfecti-
 bility and the establishment of the kingdom of heaven on
 12 earth.

In following these leadings of scientific revelation,
 the Bible was my only textbook. The Scriptures were
 15 Scriptural
 foundations
 illumined; reason and revelation were recon-
 ciled, and afterwards the truth of Christian
 Science was demonstrated. No human pen nor tongue
 18 taught me the Science contained in this book, SCIENCE
 AND HEALTH; and neither tongue nor pen can over-
 throw it. This book may be distorted by shallow criti-
 21 cism or by careless or malicious students, and its ideas
 may be temporarily abused and misrepresented; but the
 Science and truth therein will forever remain to be dis-
 24 cerned and demonstrated.

Jesus demonstrated the power of Christian Science to
 heal mortal minds and bodies. But this power was lost
 27 sight of, and must again be spiritually dis-
 The demon-
 stration lost
 and found
 27 cerned, taught, and demonstrated according
 to Christ's command, with "signs following."
 30 Its Science must be apprehended by as many as believe
 on Christ and spiritually understand Truth.

No analogy exists between the vague hypotheses of

πανταχοῦ παρουσία, πανσοφία — Πνεῦμα πού ἔχει ὅλη τή 1
 δύναμη, γεμίζει ὅλον τὸ χῶρο, ἀποτελεῖ ὅλη τὴν Ἐπιστήμη 3
 — διαψεύδουν γιὰ πάντα τὴ δοξασία ὅτι ἡ ὕλη ἡ γνώση ὅτι 3
 μπορεῖ νὰ εἶναι πραγματική. Οἱ αἰώνιες αὐτὲς ὁ Θεὸς εἶναι 3
 ἀλήθειες ἀποκαλύπτουν ὅτι ἡ ἀρχικὴ ὑπαρξὴ εἶναι 3
 ἡ ἀκτινοβόλα πραγματικότητα τῆς δημιουργίας τοῦ Θεοῦ, 6
 στὴν ὁποία πάντα ὅσα ἔκαμε Ἐκεῖνος κηρύττονται καλὰ 6
 ἀπὸ τῆ σοφία Του.

Νὰ γιατί εἶδα, ὅπως ποτὲ πρὶν, τὴν τρομερὴ μὴ πραγ- 9
 ματικότητα πού λέγεται κακό. Τὸ γεγονὸς ὅτι ἡ δύναμη 9
 τοῦ Θεοῦ εἶναι ἀμετάβλητη ἔφερε στὸ φῶς καὶ μιὰν ἄλλη 9
 ὑπέροχη ἀλήθεια — ὅτι ὁ ἄνθρωπος μπορεῖ νὰ τελειοποιηθῇ 12
 καὶ ἡ βασιλεία τοῦ οὐρανοῦ νὰ ἐγκαθιδρυθῇ στὴ γῆ.

Ἀκολούθησα τὶς ὁδηγίες αὐτὲς τῆς ἐπιστημονικῆς ἀποκά- 15
 λυψης ἔχοντας ὡς μοναδικὸ ἐγχειρίδιο τὴ Βίβλο. Οἱ Γραφεῖς 15
 φωτίστηκαν· τὸ λογικὸ καὶ ἡ ἀποκάλυψη συμβι- Βιβλικὰ 15
 βάστηκαν, καὶ ὕστερα ἀποδείχτηκε ἡ ἀλήθεια τῆς θεμέλια 15
 Χριστιανικῆς Ἐπιστήμης. Οὔτε πένα οὔτε γλῶσσα ἀνθρώ- 18
 που μοῦ δίδαξαν τὴν Ἐπιστήμη πού περιέχει τὸ βιβλίον 18
 αὐτό, τὸ ΕΠΙΣΤΗΜΗ ΚΑΙ ΥΓΕΙΑ· καὶ οὔτε γλῶσσα οὔτε πένα 21
 μποροῦν νὰ τὴν καταλύσουν. Τὸ βιβλίον αὐτὸ μπορεῖ νὰ 21
 διστραφῇ ἀπὸ ἐπιπόλαιη κριτικὴ ἢ ἀπὸ ἀπερίσκεπτους ἢ 21
 κακόβουλους σπουδαστές, καὶ εἶναι δυνατό οἱ ἰδέες του νὰ 21
 κακολογηθοῦν καὶ νὰ διαστρεβλωθοῦν προσωρινά· ἀλλὰ ἡ 24
 Ἐπιστήμη καὶ ἡ ἀλήθεια πού περιέχει αὐτὸ θὰ παραμείνουν 24
 γιὰ πάντα γιὰ νὰ τίς καταλάβῃ καὶ νὰ τίς ἀποδείχῃ ὁ 27
 κόσμος.

Ὁ Ἰησοῦς ἀπόδειξε ὅτι ἡ δύναμη τῆς Χριστιανικῆς Ἐπι- 27
 στήμης θεραπεύει τὸ θνητὸ νοῦ καὶ τὰ θνητὰ σώματα. Ἀλλὰ 27
 ἡ δύναμη αὐτὴ χάθηκε, καὶ πρέπει πάλι νὰ τὴ 27
 διακρίνουμε πνευματικά, νὰ τὴ διδαχτοῦμε καὶ 27
 νὰ τὴν ἀποδείξουμε σύμφωνα μὲ τὴν ἐντολὴ τοῦ 27
 Χριστοῦ, «διὰ τῶν ἐπακολουθούντων θαυμάτων». Ὅσοι πι- 33
 στεύουν στὸ Χριστὸ καὶ ἀντιλαμβάνονται πνευματικά τὴν 33
 Ἀλήθεια πρέπει νὰ κατανοήσουν τὴν Ἐπιστήμη τῆς. 36

Δὲν ὑπάρχει καμιὰ ἀναλογία μεταξύ τῶν ἀσαφῶν ὑποθέ- 36

1 agnosticism, pantheism, theosophy, spiritualism, or
 millenarianism and the demonstrable truths of Chris-
 3 **Mystical** tian Science; and I find the will, or sensuous
antagonists reason of the human mind, to be opposed to
 the divine Mind as expressed through divine Science.
 6 Christian Science is natural, but not physical. The
 Science of God and man is no more supernatural than
 is the science of numbers, though departing
 9 **Optical illus-** from the realm of the physical, as the Science
tration of of God, Spirit, must, some may deny its right to
Science the name of Science. The Principle of divine metaphysics
 12 is God; the practice of divine metaphysics is the utiliza-
 tion of the power of Truth over error; its rules demon-
 strate its Science. Divine metaphysics reverses perverted
 15 and physical hypotheses as to Deity, even as the ex-
 planation of optics rejects the incidental or inverted
 image and shows what this inverted image is meant to
 18 represent.

A prize of one hundred pounds, offered in Oxford Uni-
 versity, England, for the best essay on Natural Science,
 21 **Pertinent** — an essay calculated to offset the tendency of
proposal the age to attribute physical effects to physical
 causes rather than to a final spiritual cause, — is one of
 24 many incidents which show that Christian Science meets
 a yearning of the human race for spirituality.

After a lengthy examination of my discovery and its
 27 demonstration in healing the sick, this fact became evi-
 dent to me, — that Mind governs the body,
 30 **Confirma-** not partially but wholly. I submitted my
tory tests metaphysical system of treating disease to the broad-
 est practical tests. Since then this system has gradually
 gained ground, and has proved itself, whenever scien-

σεων τοῦ ἀγνωστικισμοῦ, τοῦ πανθεϊσμοῦ, τῆς θεοσοφίας, τοῦ πνευματισμοῦ, ἢ τοῦ χιλιασμοῦ, καὶ τῶν ἀληθειῶν τῆς Χριστιανικῆς Ἐπιστήμης, πὺν μποροῦν νὰ ἀπο-
 δειχτοῦν· καὶ βλέπω ὅτι ἡ θέληση, ἡ αἰσθησιακὴ
 λογικὴ τοῦ ἀνθρώπινου νοῦ, ἐναντιώνεται στὸ θεῖο Νοῦ ὅπως
 τὸν ἐκφράζει ἡ θεία Ἐπιστήμη.

Ἡ Χριστιανικὴ Ἐπιστήμη εἶναι φυσικὴ, ἀλλὰ ὄχι ὑλική.
 Ἡ Ἐπιστήμη τοῦ Θεοῦ καὶ τοῦ ἀνθρώπου δὲν εἶναι περισσό-
 τερο ὑπερφυσικὴ ἀπὸ ὅ,τι εἶναι ἡ ἐπιστήμη τῶν
 ἀριθμῶν, ἂν καί, ἐπειδὴ ἀπομακρύνεται ἀπὸ τῆς
 σφαῖρα τῆς ὕλης, ὅπως καὶ πρέπει νὰ ἀπομακρύνεται ἡ
 Ἐπιστήμη τοῦ Θεοῦ, τοῦ Πνεύματος, μπορεῖ μερικοὶ
 νὰ ἀρνοῦνται σ' αὐτὴ τὸ δικαίωμα νὰ ὀνομάζεται Ἐπιστήμη.
 Ἡ Ἀρχὴ τῆς θείας μεταφυσικῆς εἶναι ὁ Θεός· ἡ ἐφαρμογὴ
 τῆς θείας μεταφυσικῆς εἶναι ἡ χρησιμοποίησις τῆς δύνάμεως
 τῆς Ἀληθείας πάνω στὴν πλάνη· οἱ κανόνες τῆς ἀποδεί-
 χνουν τὴν Ἐπιστήμη τῆς. Ἡ θεία μεταφυσικὴ ἀντιστρέφει τὶς
 διαστρεμμένους καὶ ὑλικὰς ὑποθέσεις σχετικὰ μὲ τὴ Θεότητα,
 ἀκριβῶς ὅπως καὶ ἡ ἐξήγησις τῆς ὀπτικῆς ἀπορρίπτει τὴν
 τυχαία ἢ ἀναποδογυρισμένη εἰκόνα καὶ δείχνει τί πράγματι
 παριστάνει ἡ ἀναποδογυρισμένη αὐτὴ εἰκόνα.

Ἐνα βραβεῖο ἐκὰτὸ λίρῶν ποὺ προσφέρθηκε ἀπὸ τὸ Παν-
 επιστήμιο τῆς Ὁξφόρδης τῆς Ἀγγλίας, γιὰ τὴν καλύτερη
 διατριβὴ ἐπὶ θέματος τῆς Φυσικῆς Ἐπιστήμης —
 διατριβὴ ποὺ ἀπόβλεπε νὰ ἀντισταθμίσει τὴν
 τάση τῆς ἐποχῆς νὰ ἀποδίδῃ τὰ ὑλικά ἀποτελέσματα σὲ
 ὑλικὰς αἰτίες μᾶλλον παρὰ σὲ μιὰ τελικὴ πνευματικὴ αἰτία —
 εἶναι ἓνα ἀπὸ τὰ πολλὰ περιστατικὰ ποὺ δείχνουν ὅτι ἡ
 Χριστιανικὴ Ἐπιστήμη ἱκανοποιεῖ τὸν πόθο τοῦ ἀνθρώπινου
 γένους γιὰ πνευματικότητα.

Μετὰ ἀπὸ μιὰ διεξοδικὴ ἐξέτασις τῆς ἀνακάλυψής μου καὶ
 τὴν ἀπόδειξί της στὴ θεραπεία τῶν ἀσθενῶν, εἶδα ὀλοφάνερα
 τὸ γεγονός αὐτό: ὅτι ὁ Νοῦς κυβερνᾷ τὸ σῶμα,
 ὄχι ἐν μέρει ἀλλὰ ἐξ ὀλοκλήρου. Ὑπόβαλα τὸ
 μεταφυσικὸ μου σύστημα τῆς θεραπείας τῆς ἀρρώστιας σὲ
 πιὸ ἐκτεταμένους πρακτικὰς δοκιμὰς. Ἐκτοτε τὸ σύστημα αὐτὸ
 κερδίζει σιγὰ σιγὰ ἔδαφος, καὶ ἔχει ἀποδειχθῇ ὅτι εἶναι,

1 tifically employed, to be the most effective curative agent
in medical practice.

3 Is there more than one school of Christian Science?
Christian Science is demonstrable. There can, there-
fore, be but one method in its teaching. Those who de-

6 One school
of Truth part from this method forfeit their claims to
belong to its school, and they become adher-
ents of the Socratic, the Platonic, the Spencerian, or some
9 other school. By this is meant that they adopt and ad-
here to some particular system of human opinions. Al-
though these opinions may have occasional gleams of
12 divinity, borrowed from that truly divine Science which
eschews man-made systems, they nevertheless remain
wholly human in their origin and tendency and are not
15 scientifically Christian.

From the infinite One in Christian Science comes one
Principle and its infinite idea, and with this infinitude
18 Unchanging
Principle come spiritual rules, laws, and their demon-
stration, which, like the great Giver, are "the
same yesterday, and to-day, and forever;" for thus are
21 the divine Principle of healing and the Christ-idea charac-
terized in the epistle to the Hebrews.

Any theory of Christian Science, which departs from
24 what has already been stated and proved to be true, af-
On sandy
foundations fords no foundation upon which to establish
a genuine school of this Science. Also, if any
27 so-called new school claims to be Christian Science, and
yet uses another author's discoveries without giving that
author proper credit, such a school is erroneous, for it
30 inculcates a breach of that divine commandment in the
Hebrew Decalogue, "Thou shalt not steal."

God is the Principle of divine metaphysics. As there

ὁποτεδήποτε ἐφαρμόστηκε ἐπιστημονικά, ὁ πρὸ ἀποτελεσμα- 1
 τικὸς θεραπευτικὸς παράγοντας στὴν ἄσκηση τῆς ἱατρικῆς.

Ὑπάρχουν πολλές σχολὲς Χριστιανικῆς Ἐπιστήμης; Ἡ 3
 Χριστιανικὴ Ἐπιστήμη μπορεῖ νὰ ἀποδεχτῇ. Γι' αὐτὸ δὲν
 μπορεῖ νὰ διδαχτῇ παρὰ μόνο μὲ μιὰ μέθοδο.

Ὅσοι παρεκκλίνουν ἀπ' αὐτὴ τὴ μέθοδο δὲν ἔχουν ^{Μιὰ μόνο 6}
 τὸ δικαίωμα νὰ ἀνῇκουν στὴ σχολὴ της, καὶ γί-
 νονται ὁπαδοὶ τῆς σχολῆς τοῦ Σωκράτη, τοῦ Πλάτωνα, τοῦ
 Σπένσερ, ἢ κάποιας ἄλλης σχολῆς. Αὐτὸ σημαίνει ὅτι ἀσπά- 9
 ζονται ἓνα ἰδιαίτερο σύστημα ἀνθρώπινων γνωμῶν καὶ ἀφο-
 σιώνονται σ' αὐτό. Ἄν καὶ οἱ γνώμες αὐτὲς μπορεῖ νὰ
 περιέχουν κάπου κάπου θεῖες ἀναλαμπές, ποὺ τίς δανεῖζονται 12
 ἀπὸ τὴν πραγματικὰ θεία αὐτὴ Ἐπιστήμη ποὺ ἀποφεύγει
 τὰ ἀνθρωποποίητα συστήματα, ἐν τούτοις ἐξακολουθοῦν νὰ
 εἶναι ἐντελῶς ἀνθρώπινες ὡς πρὸς τὴν προέλευση καὶ τὴν 15
 τάση τους, καὶ δὲν εἶναι ἐπιστημονικὰ χριστιανικές.

Στὴ Χριστιανικὴ Ἐπιστήμη ἀπὸ τὸ ἄπειρο Ἕνα ἀπορρέει
 μιὰ Ἀρχὴ καὶ ἡ ἄπειρη ἰδέα της, καὶ ἀπὸ τὴν ἀπειρία αὕτῃ 18
 ἀπορρέουν πνευματικοὶ κανόνες, νόμοι καὶ ἡ ἀπό-
 δειξή τους, πού, ὅπως ὁ μέγας Δοτῆρ, εἶναι «τὰ ^{Ἀμετάβλητη 21}
 Ἀρχή
 αὐτὰ χθὲς καὶ σήμερον, καὶ εἰς τοὺς αἰῶνας»· γιὰτι ἔτσι χα-
 ρακτηρίζονται στὴν πρὸς Ἑβραίους ἐπιστολὴ ἡ θεία Ἀρχὴ
 τῆς θεραπευτικῆς καὶ ἡ Χριστοῖδέα.

Ὅποια θεωρία περὶ Χριστιανικῆς Ἐπιστήμης ἀπομακρύ- 24
 νεται ἀπὸ ὅ,τι ἔχει ἤδη ἐκτεθῇ, καὶ ἀποδειχτῇ ὅτι εἶναι ἀλη-
 θινὸ, δὲν προσφέρει θεμέλιο γιὰ νὰ ἰδρῦση κανεῖς
 πάνω σ' αὐτὸ μιὰ γνήσια σχολὴ αὐτῆς τῆς Ἐπι- ^{Θεμέλια πάνω 27}
 στῆς. Ἐπίσης, ἂν μιὰ ὁποιαδήποτε λεγόμενη νέα σχολὴ
 ἰσχυρίζεται ὅτι εἶναι Χριστιανικὴ Ἐπιστήμη καὶ ὁμως χρη-
 σιμοποιεῖ τίς ἀνακαλύψεις ἐνὸς ἄλλου συγγραφέα, χωρὶς νὰ 30
 ὁμολογῇ ὅτι εἶναι ἐκείνου καὶ ὄχι δικῆς της, μιὰ τέτοια σχολὴ
 εἶναι ἐσφαλμένη, γιὰτι ἐντυπώνει ζωηρὰ στὸ νοῦ τὴν παρά-
 βαση τῆς θείας ἐκείνης ἐντολῆς τοῦ Ἑβραϊκοῦ Δεκαλόγου ποὺ 33
 λέει: «Μὴ κλέψης».

Ὁ Θεὸς εἶναι ἡ Ἀρχὴ τῆς θείας μεταφυσικῆς. Ἐπειδὴ δὲν

1 is but one God, there can be but one divine Principle of
all Science; and there must be fixed rules for the demon-
3 **Principle and** stration of this divine Principle. The letter
practice of Science plentifully reaches humanity to-day,
but its spirit comes only in small degrees. The vital part,
6 the heart and soul of Christian Science, is Love. With-
out this, the letter is but the dead body of Science, —
pulseless, cold, inanimate.

9 The fundamental propositions of divine metaphysics
are summarized in the four following, to me, *self-evident*
12 **Reversible** propositions. Even if reversed, these proposi-
propositions tions will be found to agree in statement and
proof, showing mathematically their exact relation to
Truth. De Quincey says mathematics has not a foot to
15 stand upon which is not purely metaphysical.

1. God is All-in-all.
2. God is good. Good is Mind.
- 18 3. God, Spirit, being all, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin,
disease. — Disease, sin, evil, death, deny good, omnipo-
21 tent God, Life.

Which of the denials in proposition four is true? Both
are not, cannot be, true. According to the Scripture,
24 I find that God is true, "but every [mortal] man a
liar."

The divine metaphysics of Christian Science, like the
27 method in mathematics, proves the rule by inversion.
Metaphysical For example: There is no pain in Truth, and
inversions no truth in pain; no nerve in Mind, and no
30 mind in nerve; no matter in Mind, and no mind in mat-
ter; no matter in Life, and no life in matter; no matter
in good, and no good in matter.

ὕπάρχει παρὰ μόνο ἓνας Θεός, δὲν μπορεῖ νὰ ὑπάρχη παρὰ 1
 μόνο μιὰ θεία Ἀρχὴ γιὰ ὅλη τὴν Ἐπιστήμη· καὶ πρέπει νὰ
 ὑπάρχουν σταθεροὶ κανόνες γιὰ τὴν ἀπόδειξη Ἀρχὴ καὶ 3
 τῆς θείας αὐτῆς Ἀρχῆς. Τὸ γράμμα τῆς Ἐπιστή-
 μης φτάνει σήμερα ἀφθονα στὴν ἀνθρωπότητα, ἀλλὰ τὸ
 πνεῦμα τῆς ἔρχεται μόνο σὲ περιορισμένο βαθμό. Τὸ ζωτικὸ 6
 μέρος, ἡ καρδιὰ καὶ ἡ ψυχὴ τῆς Χριστιανικῆς Ἐπιστήμης,
 εἶναι ἡ Ἀγάπη. Χωρὶς αὐτή, τὸ γράμμα δὲν εἶναι παρὰ τὸ
 νεκρὸ σῶμα τῆς Ἐπιστήμης — χωρὶς παλμό, κρῦο, ἄψυχο. 9

Οἱ θεμελιώδεις συλλογισμοὶ τῆς θείας μεταφυσικῆς συνο-
 ψίζονται στὶς παρακάτω τέσσερις αὐταπόδεικτες, γιὰ μένα,
 προτάσεις. Ἀκόμα καὶ ἂν ἀντιστραφοῦν, βλέ- Προτάσεις 12
 πουμε ὅτι οἱ προτάσεις αὐτὲς συμφωνοῦν ὡς πρὸς πού μποροῦν
 νὰ ἀντιστρα-
 φοῦν
 τὴ διατύπωση καὶ τὴν ἀπόδειξη, καὶ δείχνουν μὲ
 μαθηματικὸ τρόπο τὴν ἀκριβὴ τους σχέση μὲ τὴν Ἀλήθεια. 15
 Ὁ Δὲ Κουίνσν λέει ὅτι τὰ μαθηματικὰ δὲν ἔχουν οὔτε μιὰ
 βάση πού νὰ μὴν εἶναι καθαρὰ μεταφυσική.

1. Ὁ Θεὸς εἶναι τὰ Πάντα-ἐν-πᾶσι. 18

2. Ὁ Θεὸς εἶναι καλὸ. Τὸ καλὸ εἶναι Νοῦς.

3. Ἐπεὶδὴ ὁ Θεός, τὸ Πνεῦμα, εἶναι τὸ πᾶν, ἡ ὕλη δὲν 21
 εἶναι τίποτε. 21

4. Ἡ Ζωή, ὁ Θεός, τὸ παντοδύναμο καλὸ, ἀρνοῦνται τὸ
 θάνατο, τὸ κακὸ, τὴν ἁμαρτία, τὴν ἀρρώστια. Ἡ ἀρρώστια,
 ἡ ἁμαρτία, τὸ κακὸ, ὁ θάνατος, ἀρνοῦνται τὸ καλὸ, τὸν παν- 24
 τοδύναμο Θεό, τὴ Ζωή.

Ποιὰ ἀπὸ τίς ἀρνήσεις στὴν τέταρτη πρόταση εἶναι ἀλη-
 θινή; Καὶ οἱ δυὸ δὲν εἶναι ἀληθινές, δὲν εἶναι δυνατὸ νὰ εἶναι 27
 ἀληθινές. Σύμφωνα μὲ τὴ Γραφή, βρίσκω ὅτι ὁ Θεός εἶναι
 ἀληθινός, «ἀλλὰ πᾶς (θνητός) ἄνθρωπος ψεύστης».

Ἡ θεία μεταφυσικὴ τῆς Χριστιανικῆς Ἐπιστήμης ἀποδεί- 30
 χνει, ὅπως καὶ ἡ μέθοδος τῶν μαθηματικῶν, τὸν κανόνα μὲ
 τὴν ἀντιστροφή. Παραδείγματος χάριν: Δὲν ὑπάρχει πόνος στὴν Ἀλήθεια, οὔτε ἀλήθεια στὸν 33
 πόνον· δὲν ὑπάρχει νεῦρο στὸ Νοῦ, οὔτε νοῦς στὸ νεῦρον· δὲν
 ὑπάρχει ὕλη στὸ Νοῦ, οὔτε νοῦς στὴν ὕλη· δὲν ὑπάρχει ὕλη 36
 στὴ Ζωή, οὔτε ζωὴ στὴν ὕλη· δὲν ὑπάρχει ὕλη στὸ καλὸ,
 οὔτε καλὸ στὴν ὕλη.

1 Usage classes both evil and good together as *mind*;
 therefore, to be understood, the author calls sick and sin-
 3 ^{Definition of} ful humanity *mortal mind*, — meaning by this
 mortal mind term the flesh opposed to Spirit, the human
 mind and evil in contradistinction to the divine Mind, or
 6 Truth and good. The spiritually unscientific definition
 of mind is based on the evidence of the physical senses,
 which makes minds many and calls *mind* both human and
 9 divine.

In Science, Mind is *one*, including noumenon and phe-
 nomena, God and His thoughts.

12 Mortal mind is a solecism in language, and involves an
 improper use of the word *mind*. As Mind is immortal,
 the phrase *mortal mind* implies something un-
 15 ^{Imperfect} true and therefore unreal; and as the phrase
 terminology is used in teaching Christian Science, it is meant to
 designate that which has no real existence. Indeed, if
 18 a better word or phrase could be suggested, it would
 be used; but in expressing the new tongue we must
 sometimes recur to the old and imperfect, and the new
 21 wine of the Spirit has to be poured into the old bottles of
 the letter.

Christian Science explains all cause and effect as men-
 24 tal, not physical. It lifts the veil of mystery from Soul and
 body. It shows the scientific relation of man to
 27 ^{Causation} God, disentangles the interlaced ambiguities
 mental of being, and sets free the imprisoned thought. In divine
 Science, the universe, including man, is spiritual, harmoni-
 ous, and eternal. Science shows that what is termed *mat-*
 30 *ter* is but the subjective state of what is termed by the
 author *mortal mind*.

Apart from the usual opposition to everything new,

Ἡ συνήθεια κατατάσσει καὶ τὸ κακὸ καὶ τὸ καλὸ μαζί ὡς 1
 νοῦ· γι' αὐτό, γιὰ νὰ γίνω ἀντιληπτὴ, ὀνομάζω τὴν ἄρρωστη 2
 καὶ ἁμαρτωλὴ ἀνθρωπότητα *θνητὸ νοῦ* — καὶ μὲ ^{Ὁρισμὸς τοῦ} 3
 τὸν ὅρο αὐτὸ ἐννοῶ τὴ σάρκα ποὺ ἐναντιώνεται ^{θνητοῦ νοῦ}
 στὸ Πνεῦμα, τὸν ἀνθρώπινο νοῦ καὶ τὸ κακὸ ἐν ἀντιθέσει 4
 πρὸς τὸ θεῖο Νοῦ, ἢ τὴν Ἀλήθεια καὶ τὸ καλὸ. Ὁ πνευματικὰ 5
 ἀντεπιστημονικὸς ὀρισμὸς τοῦ νοῦ βασιζέται στὴ μαρτυρία 6
 τῶν σωματικῶν αἰσθήσεων, ποὺ κάνει πολλοὺς νόες καὶ ὀνο-
 μάζει τὸ νοῦ καὶ ἀνθρώπινο καὶ θεῖο. 9

Στὴν Ἐπιστήμη ὁ Νοῦς εἶναι *ένας*, καὶ περιλαμβάνει νοοῦ-
 μενον καὶ φαινόμενα, τὸ Θεὸ καὶ τὶς σκέψεις Του.

Ὁ ὅρος θνητὸς νοῦς ἀποτελεῖ γλωσσικὴ ἀνακριβολογία, 12
 καὶ ἔχει ὡς συνέπεια νὰ χρησιμοποιοῦμε τὴ λέξη *νοῦς* ἐσφαλ-
 μένα. Ἐπειδὴ ὁ Νοῦς εἶναι ἀθάνατος, ἡ φράση ^{Ἀτελὴς}
θνητὸς νοῦς ὑπονοεῖ κάτι ποὺ δὲν εἶναι ἀληθινὸ καὶ ^{ὀρολογία} 15
 συνεπῶς ἀνύπαρκτο· καὶ ὅπως χρησιμοποιεῖται ἡ φράση αὐτὴ
 στὴ διδασκαλία τῆς Χριστιανικῆς Ἐπιστήμης, ἔχει σκοπὸ νὰ
 προσδιορίσῃ αὐτὸ ποὺ δὲν ἔχει πραγματικὴ ὑπαρξη. Πράγ- 18
 ματι ἂν μποροῦσε νὰ βρεθῇ μιὰ καλύτερη λέξη ἢ φράση, θὰ
 χρησιμοποιόταν· ἀλλὰ γιὰ νὰ ἐκφράσουμε τὴ νέα γλώσσα
 πρέπει καμιά φορὰ νὰ καταφύγουμε στὸ παλιὸ καὶ τὸ ἀτελές, 21
 καὶ ὁ νέος οἶνος τοῦ Πνεύματος πρέπει νὰ μπῇ στοὺς παλιούς
 ἀσκούς τοῦ γράμματος.

Ἡ Χριστιανικὴ Ἐπιστήμη ἐξηγεῖ ὅτι κάθε αἰτία καὶ ἀποτέ- 24
 λεσμα εἶναι νοερά, ὄχι ὑλικά. Ἀφαιρεῖ τὸ κάλυμμα τοῦ
 μυστηρίου ἀπὸ τὴν Ψυχὴ καὶ τὸ σῶμα. Δείχνει ^{Ἡ αἰτία}
 τὴν ἐπιστημονικὴ σχέση τοῦ ἀνθρώπου μὲ τὸ ^{εἶναι νοερή} 27
 Θεό, ξεδιαλύνει τὶς περίπλοκες ἀσάφειες τοῦ εἶναι καὶ ἐλευ-
 θερώνει τὴ φυλακισμένη σκέψη. Στὴ θεία Ἐπιστήμη τὸ σύμ-
 παν, ποὺ συμπεριλαμβάνει καὶ τὸν ἀνθρώπο, εἶναι πνευματικόν, 30
 ἀρμονικὸ καὶ αἰώνιο. Ἡ Ἐπιστήμη δείχνει ὅτι αὐτὸ ποὺ
 ὀνομάζεται *ῥλη* δὲν εἶναι παρὰ ἡ ὑποκειμενικὴ κατάσταση
 αὐτοῦ ποὺ ἐγὼ ὀνομάζω *θνητὸ νοῦ*. 33

Ἐκτὸς ἀπὸ τὴ συνηθισμένη ἐναντίωση σὲ καθετὶ ποὺ εἶναι

1 the one great obstacle to the reception of that spiritual-
 ity, through which the understanding of Mind-science
 3 **Philological** comes, is the inadequacy of material terms for
 inadequacy metaphysical statements, and the consequent
 difficulty of so expressing metaphysical ideas as to make
 6 them comprehensible to any reader, who has not person-
 ally demonstrated Christian Science as brought forth in
 my discovery. Job says: "The ear trieth words, as the
 9 mouth tasteth meat." The great difficulty is to give the
 right impression, when translating material terms back
 into the original spiritual tongue.

12 SCIENTIFIC TRANSLATION OF IMMORTAL MIND

	Divine synonyms	GOD: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind.
15	Divine image	MAN: God's spiritual idea, individual, per- fect, eternal.
18	Divine reflection	IDEA: An image in Mind; the immediate object of understanding. — <i>Webster</i> .

SCIENTIFIC TRANSLATION OF MORTAL MIND

First Degree: Depravity.

21 **PHYSICAL.** Evil beliefs, passions and appetites, fear,
 Unreality depraved will, self-justification, pride, envy, de-
 ceit, hatred, revenge, sin, sickness, disease,
 24 death.

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, com-
 27 **Transitional
qualities** passion, hope, faith, meekness, temperance.

καινούργιο, τὸ πιὸ μεγάλο ἐμπόδιο γιὰ τὴν παραδοχὴ τῆς 1
 πνευματικότητος ἐκείνης μὲ τὴν ὁποία κατανοεῖ κανεὶς τὴ
 Νοοεπιστήμη εἶναι ἡ ἀνεπάρκεια τῶν ὑλικῶν ὄρων Φιλολογικὴ 3
 γιὰ μεταφυσικούς ὀρισμούς, καὶ συνεπῶς ἡ δυσ- ἀνεπάρκεια
 κολία ποὺ συναντᾷ κανεὶς στὴ διατύπωση μεταφυσικῶν ἰδε- 6
 ῶν μὲ τέτοιον τρόπο ποὺ νὰ τίς καταλαβαίνει καὶ ὁ ἀναγνώ-
 στης ἐκεῖνος ποὺ δὲν ἔχει ἀποδείξει προσωπικὰ τὴ Χριστιανικὴ
 Ἐπιστήμη ὅπως ἐκτίθεται στὴν ἀνακάλυψή μου. Ὁ Ἰωβ 9
 λέει: «Τὸ ὦτίον δοκιμάζει τοὺς λόγους, ὁ δὲ οὐρανίσκος γεύεται
 τὸ φαγητόν». Ἡ μεγάλη δυσκολία εἶναι νὰ δώσουμε τὴν
 ὀρθὴ ἐντύπωση, ὅταν μεταφράζουμε ὑλικούς ὅρους στὴν
 ἀρχικὴ πνευματικὴ γλῶσσα. 12

ΕΠΙΣΤΗΜΟΝΙΚΗ ΜΕΤΑΦΡΑΣΗ ΤΟΥ ΑΘΑΝΑΤΟΥ ΝΟΥ

ΘΕΟΣ: Θεία Ἀρχή, Ζωή, Ἀλήθεια, Ἀγάπη, Θεία 15
 Ψυχὴ, Πνεῦμα, Νοῦς. συνώνυμα
 ΑΝΘΡΩΠΟΣ: Ἡ πνευματικὴ ιδέα τοῦ Θεοῦ, ἀτο- Θεία 18
 μική, τέλεια, αἰώνια. εἰκόνα
 ΙΔΕΑ: Μιὰ εἰκόνα στὸ Νοῦ· τὸ ἄμεσο ἀντικεί- Θεία 18
 μένο τῆς νόησης (Webster). ἀντανάκλαση

ΕΠΙΣΤΗΜΟΝΙΚΗ ΜΕΤΑΦΡΑΣΗ ΤΟΥ ΘΝΗΤΟΥ ΝΟΥ

Πρῶτος Βαθμὸς: Διαφθορά. 21

ΥΛΙΚΟ. Κακὲς δοξασίες, πάθη καὶ ὀρέξεις, φόβος, δια-
 φθαρμένη θέληση, αὐτοδικαίωση, ἀλαζονεία, φθό- Μὴ πραγμα- 24
 νος, ἀπάτη, μίσος, ἐκδίκηση, ἁμαρτία, ἀσθένεια, τικότητα
 ἀρρώστια, θάνατος.

Δεύτερος Βαθμὸς: Κακὲς δοξασίες ποὺ ἐξαφανίζονται.

ΘΗΙΚΟ. Φιλανθρωπία, τιμιότητα, στοργή, εὐ- Μεταβατικὲς 27
 σπλαχνία, ἐλπίδα, πίστη, πραότητα, ἐγκράτεια. ιδιότητες

1 *Third Degree : Understanding.*

3 **Reality** SPIRITUAL. Wisdom, purity, spiritual understanding,
spiritual power, love, health, holiness.

In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence
6 **Spiritual universe** before the corporeal human senses, as to make
this Scriptural testimony true in our hearts,
"The last shall be first, and the first last," so that God
9 and His idea may be to us what divinity really is and
must of necessity be, — all-inclusive.

A correct view of Christian Science and of its adapta-
12 tion to healing includes vastly more than is at first seen.
Aim of Science Works on metaphysics leave the grand point
untouched. They never crown the power of
15 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
18 that God is all, therefore that matter is nothing beyond an
image in mortal mind.

Christian Science strongly emphasizes the thought that
21 **Divine personality** God is not *corporeal*, but *incorporeal*, — that is,
bodiless. Mortals are corporeal, but God is
incorporeal.

24 As the words *person* and *personal* are commonly and
ignorantly employed, they often lead, when applied to
Deity, to confused and erroneous conceptions of divinity
27 and its distinction from humanity. If the term personality,
as applied to God, means infinite personality, then God *is*
infinite *Person*, — in the sense of infinite personality, but
30 not in the lower sense. An infinite Mind in a finite form
is an absolute impossibility.

Τρίτος Βαθμός: Νόηση.

1

ΠΝΕΥΜΑΤΙΚΟ. Σοφία, ἀγνότητα, πνευματική Πραγματικό-
νόηση, πνευματική δύναμη, ἀγάπη, υγεία, ἀγιό- τητα 3
τητα.

Στὸν τρίτο βαθμὸ ὁ θνητὸς νοῦς ἐξαφανίζεται καὶ ὁ ἀνθρώ-
πος ὡς εἰκόνα τοῦ Θεοῦ ἐμφανίζεται. Ἡ Ἐπιστήμη τόσο 6
ἀντιστρέφει τὴ μαρτυρία τῶν σωματικῶν ἀνθρώ- Πνευματικὸ
πων αἰσθήσεων, ὥστε μᾶς κάνει νὰ νοιώσουμε σύμπαν
ὅτι εἶναι ἀληθινὴ ἡ μαρτυρία αὐτὴ τῆς Γραφῆς «θὰ εἶναι οἱ 9
ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι», γιὰ νὰ εἶναι γιὰ
μᾶς ὁ Θεὸς καὶ ἡ ἰδέα Του αὐτὸ πού ἡ θεότητα πράγματι
εἶναι καὶ πρέπει κατ' ἀνάγκην νὰ εἶναι — τὸ "Ὀν πού περι- 12
κλείει τὸ πᾶν.

Μιὰ ὀρθὴ ἀντίληψη τῆς Χριστιανικῆς Ἐπιστήμης καὶ τῆς
ἐφαρμογῆς της στὴ θεραπεία περικλείει ἀπείρως περισσότερα 15
ἀπὸ ὅ,τι φαίνεται ἐκ πρώτης ὄψεως. Τὰ συγ- Σκοπὸς τῆς
γράμματα περὶ μεταφυσικῆς ἀφήνουν ἄθικτο τὸ Ἐπιστήμης
μεγάλο αὐτὸ σημεῖο. Ποτὲ δὲν τιμοῦν τὴ δύναμη τοῦ Νοῦ 18
ὡς Μεσσία, οὔτε ὑπερνικοῦν τοὺς ὑλικοὺς ἐχθροὺς — καὶ μά-
λιστα στὸ σημεῖο πού νὰ ἐξοντώσουν κάθε δοξασία στὴν ὕλη,
στὸ κακὸ, τὴν ἀρρώστια καὶ τὸ θάνατο — οὔτε ἐπιμένουν στὸ 21
γεγονὸς ὅτι ὁ Θεὸς εἶναι τὸ πᾶν καὶ ἐπομένως ἡ ὕλη δὲν εἶναι
παρὰ μιὰ εἰκόνα στὸ θνητὸ νοῦ καὶ τίποτε ἄλλο.

Ἡ Χριστιανικὴ Ἐπιστήμη τονίζει πάρα πολὺ τὴν ἰδέα 24
ὅτι ὁ Θεὸς δὲν εἶναι σωματικός, ἀλλὰ ἀσώματος — Ἡ θεία προσ-
δηλαδή, χωρὶς σῶμα. Οἱ θνητοὶ εἶναι σωματικοί, ωπικότητα
ἀλλὰ ὁ Θεὸς εἶναι ἀσώματος. 27

"Ὅπως κοινῶς καὶ ἀπὸ ἄγνοια χρησιμοποιοῦνται οἱ λέξεις
πρόσωπο καὶ προσωπικός, συχνὰ ὀδηγοῦν, ὅταν ἀναφέ-
ρωνται στὴ Θεότητα, σὲ συγκεχυμένες καὶ ἐσφαλμένες ἀντιλή- 30
ψεις γιὰ τὴ θεία φύση καὶ τὴ διάκρισή της ἀπὸ τὴν ἀνθρώπινη.
Ἄν ὁ ὅρος προσωπικότητα, ὅπως χρησιμοποιεῖται γιὰ τὸ
Θεό, σημαίνει ἀπειρη προσωπικότητα, τότε ὁ Θεὸς εἶναι 33
ἄπειρο Πρόσωπο — μὲ τὴν ἔννοια τῆς ἀπειρης προσωπικό-
τητας, ἀλλὰ ὅχι μὲ μιὰ κατώτερη ἔννοια. Ἐνας ἄπειρος Νοῦς
μέσα σ' ἓνα περιορισμένο σχῆμα εἶναι κάτι τὸ ἐντελῶς ἀδύ- 36
νατο.

1 The term *individuality* is also open to objections, be-
 cause an individual may be one of a series, one of many,
 3 as an individual man, an individual horse; whereas God
 is *One*, — not one of a series, but one alone and without
 an equal.

6 God is Spirit; therefore the language of Spirit must
 be, and is, spiritual. Christian Science attaches no physi-
 cal nature and significance to the Supreme
 9 ^{Spiritual} language Being or His manifestation; mortals alone do
 this. God's essential language is spoken of in the last
 chapter of Mark's Gospel as the new tongue, the spir-
 12 itual meaning of which is attained through "signs
 following."

Ear hath not heard, nor hath lip spoken, the pure lan-
 15 guage of Spirit. Our Master taught spirituality by simili-
 tudes and parables. As a divine student he
 18 ^{The miracles} unfolded God to man, illustrating and demon-
 strating Life and Truth in himself and by his power over
 the sick and sinning. Human theories are inadequate to
 interpret the divine Principle involved in the miracles
 21 (marvels) wrought by Jesus and especially in his mighty,
 crowning, unparalleled, and triumphant exit from the
 flesh.

24 Evidence drawn from the five physical senses relates
 solely to human reason; and because of opaci-
 ty to the true light, human reason dimly re-
 27 flects and feebly transmits Jesus' works and words. Truth
 is a revelation.

Jesus bade his disciples beware of the leaven of the
 30 ^{Opacity of} Pharisees and of the Sadducees, which he de-
^{the senses} fined as human doctrines. His parable of the
 "leaven, which a woman took, and hid in three measures

Ὁ ὅρος *ἀτομικότητα* μπορεῖ ἐπίσης νὰ προκαλέσῃ ἀντιρρήσεις, ἐπεὶδὴ ἓνα ἄτομο μπορεῖ νὰ εἶναι ἓνα ἀπὸ μιὰ τάξιν, ἓνα ἀπὸ τὰ πολλὰ, ὅπως ἓνας ἄνθρωπος, ἓνα ἄλογο· ἐνῶ ὁ Θεὸς εἶναι ἓνας, — ὅχι ἓνας ἀπὸ μιὰ σειρά ὁμοίων, ἀλλὰ μόνο ἓνας καὶ χωρὶς τὸν ὁμοίό Του.

Ὁ Θεὸς εἶναι Πνεῦμα· ἐπομένως ἡ γλῶσσα τοῦ Πνεύματος πρέπει νὰ εἶναι, καὶ εἶναι, πνευματική. Ἡ Χριστιανικὴ Ἐπιστήμη δὲν παραδέχεται ὅτι τὸ Ὑπέρτατο Ὄν ἢ ἡ ἐκδήλωσή Του ἔχει ὕλική φύση καὶ ἔννοια· οἱ ^{Πνευματικὴ γλῶσσα} θνητοὶ μόνο τὸ κάνουν αὐτό. Ἡ καθαυτὸ γλῶσσα τοῦ Θεοῦ εἶναι ἐκείνη ποὺ ἀναφέρεται στὸ τελευταῖο κεφάλαιο τοῦ Εὐαγγελίου τοῦ Μάρκου ὡς ἡ νέα γλῶσσα, τὴν πνευματικὴ ἔννοια τῆς ὁποίας καταλαβαίνει κανεὶς «διὰ τῶν ἐπακολουθούντων θαυμάτων».

Αὐτὶ δὲν ἄκουσε, οὔτε στόμα μίλησε ποτὲ τὴν καθαρὴ γλῶσσα τοῦ Πνεύματος. Ὁ Διδάσκαλός μας δίδαξε τὴν πνευματικότητα μὲ παρομοιώσεις καὶ παραβολές. Σὰ ^{Τὰ θαύματα τοῦ Ἰησοῦ} θεῖος σπουδαστὴς ποὺ ἦταν φανέρωσε τὸ Θεὸ στὸν ἄνθρωπο, ἐξηγώντας καὶ ἀποδείχνοντας τὴ Ζωὴ καὶ τὴν Ἀλήθεια στὸν ἑαυτό του καὶ χρησιμοποιώντας τὴ δύναμή του στοὺς ἀσθενεῖς καὶ τοὺς ἁμαρτωλοὺς. Οἱ ἀνθρώπινες θεωρίες εἶναι ἀνίκανες νὰ ἐρμηνεύσουν τὴ θεία Ἀρχὴ ποὺ εἶναι ^{Τὰ θαύματα} ^{τοῦ Ἰησοῦ} ¹⁸ ²¹ ²⁴ ²⁷ ³⁰ ³³ ³⁶ ³⁹ ⁴² ⁴⁵ ⁴⁸ ⁵¹ ⁵⁴ ⁵⁷ ⁶⁰ ⁶³ ⁶⁶ ⁶⁹ ⁷² ⁷⁵ ⁷⁸ ⁸¹ ⁸⁴ ⁸⁷ ⁹⁰ ⁹³ ⁹⁶ ⁹⁹ ¹⁰² ¹⁰⁵ ¹⁰⁸ ¹¹¹ ¹¹⁴ ¹¹⁷ ¹²⁰ ¹²³ ¹²⁶ ¹²⁹ ¹³² ¹³⁵ ¹³⁸ ¹⁴¹ ¹⁴⁴ ¹⁴⁷ ¹⁵⁰ ¹⁵³ ¹⁵⁶ ¹⁵⁹ ¹⁶² ¹⁶⁵ ¹⁶⁸ ¹⁷¹ ¹⁷⁴ ¹⁷⁷ ¹⁸⁰ ¹⁸³ ¹⁸⁶ ¹⁸⁹ ¹⁹² ¹⁹⁵ ¹⁹⁸ ²⁰¹ ²⁰⁴ ²⁰⁷ ²¹⁰ ²¹³ ²¹⁶ ²¹⁹ ²²² ²²⁵ ²²⁸ ²³¹ ²³⁴ ²³⁷ ²⁴⁰ ²⁴³ ²⁴⁶ ²⁴⁹ ²⁵² ²⁵⁵ ²⁵⁸ ²⁶¹ ²⁶⁴ ²⁶⁷ ²⁷⁰ ²⁷³ ²⁷⁶ ²⁷⁹ ²⁸² ²⁸⁵ ²⁸⁸ ²⁹¹ ²⁹⁴ ²⁹⁷ ³⁰⁰ ³⁰³ ³⁰⁶ ³⁰⁹ ³¹² ³¹⁵ ³¹⁸ ³²¹ ³²⁴ ³²⁷ ³³⁰ ³³³ ³³⁶ ³³⁹ ³⁴² ³⁴⁵ ³⁴⁸ ³⁵¹ ³⁵⁴ ³⁵⁷ ³⁶⁰ ³⁶³ ³⁶⁶ ³⁶⁹ ³⁷² ³⁷⁵ ³⁷⁸ ³⁸¹ ³⁸⁴ ³⁸⁷ ³⁹⁰ ³⁹³ ³⁹⁶ ³⁹⁹ ⁴⁰² ⁴⁰⁵ ⁴⁰⁸ ⁴¹¹ ⁴¹⁴ ⁴¹⁷ ⁴²⁰ ⁴²³ ⁴²⁶ ⁴²⁹ ⁴³² ⁴³⁵ ⁴³⁸ ⁴⁴¹ ⁴⁴⁴ ⁴⁴⁷ ⁴⁵⁰ ⁴⁵³ ⁴⁵⁶ ⁴⁵⁹ ⁴⁶² ⁴⁶⁵ ⁴⁶⁸ ⁴⁷¹ ⁴⁷⁴ ⁴⁷⁷ ⁴⁸⁰ ⁴⁸³ ⁴⁸⁶ ⁴⁸⁹ ⁴⁹² ⁴⁹⁵ ⁴⁹⁸ ⁵⁰¹ ⁵⁰⁴ ⁵⁰⁷ ⁵¹⁰ ⁵¹³ ⁵¹⁶ ⁵¹⁹ ⁵²² ⁵²⁵ ⁵²⁸ ⁵³¹ ⁵³⁴ ⁵³⁷ ⁵⁴⁰ ⁵⁴³ ⁵⁴⁶ ⁵⁴⁹ ⁵⁵² ⁵⁵⁵ ⁵⁵⁸ ⁵⁶¹ ⁵⁶⁴ ⁵⁶⁷ ⁵⁷⁰ ⁵⁷³ ⁵⁷⁶ ⁵⁷⁹ ⁵⁸² ⁵⁸⁵ ⁵⁸⁸ ⁵⁹¹ ⁵⁹⁴ ⁵⁹⁷ ⁶⁰⁰ ⁶⁰³ ⁶⁰⁶ ⁶⁰⁹ ⁶¹² ⁶¹⁵ ⁶¹⁸ ⁶²¹ ⁶²⁴ ⁶²⁷ ⁶³⁰ ⁶³³ ⁶³⁶ ⁶³⁹ ⁶⁴² ⁶⁴⁵ ⁶⁴⁸ ⁶⁵¹ ⁶⁵⁴ ⁶⁵⁷ ⁶⁶⁰ ⁶⁶³ ⁶⁶⁶ ⁶⁶⁹ ⁶⁷² ⁶⁷⁵ ⁶⁷⁸ ⁶⁸¹ ⁶⁸⁴ ⁶⁸⁷ ⁶⁹⁰ ⁶⁹³ ⁶⁹⁶ ⁶⁹⁹ ⁷⁰² ⁷⁰⁵ ⁷⁰⁸ ⁷¹¹ ⁷¹⁴ ⁷¹⁷ ⁷²⁰ ⁷²³ ⁷²⁶ ⁷²⁹ ⁷³² ⁷³⁵ ⁷³⁸ ⁷⁴¹ ⁷⁴⁴ ⁷⁴⁷ ⁷⁵⁰ ⁷⁵³ ⁷⁵⁶ ⁷⁵⁹ ⁷⁶² ⁷⁶⁵ ⁷⁶⁸ ⁷⁷¹ ⁷⁷⁴ ⁷⁷⁷ ⁷⁸⁰ ⁷⁸³ ⁷⁸⁶ ⁷⁸⁹ ⁷⁹² ⁷⁹⁵ ⁷⁹⁸ ⁸⁰¹ ⁸⁰⁴ ⁸⁰⁷ ⁸¹⁰ ⁸¹³ ⁸¹⁶ ⁸¹⁹ ⁸²² ⁸²⁵ ⁸²⁸ ⁸³¹ ⁸³⁴ ⁸³⁷ ⁸⁴⁰ ⁸⁴³ ⁸⁴⁶ ⁸⁴⁹ ⁸⁵² ⁸⁵⁵ ⁸⁵⁸ ⁸⁶¹ ⁸⁶⁴ ⁸⁶⁷ ⁸⁷⁰ ⁸⁷³ ⁸⁷⁶ ⁸⁷⁹ ⁸⁸² ⁸⁸⁵ ⁸⁸⁸ ⁸⁹¹ ⁸⁹⁴ ⁸⁹⁷ ⁹⁰⁰ ⁹⁰³ ⁹⁰⁶ ⁹⁰⁹ ⁹¹² ⁹¹⁵ ⁹¹⁸ ⁹²¹ ⁹²⁴ ⁹²⁷ ⁹³⁰ ⁹³³ ⁹³⁶ ⁹³⁹ ⁹⁴² ⁹⁴⁵ ⁹⁴⁸ ⁹⁵¹ ⁹⁵⁴ ⁹⁵⁷ ⁹⁶⁰ ⁹⁶³ ⁹⁶⁶ ⁹⁶⁹ ⁹⁷² ⁹⁷⁵ ⁹⁷⁸ ⁹⁸¹ ⁹⁸⁴ ⁹⁸⁷ ⁹⁹⁰ ⁹⁹³ ⁹⁹⁶ ⁹⁹⁹ ¹⁰⁰² ¹⁰⁰⁵ ¹⁰⁰⁸ ¹⁰¹¹ ¹⁰¹⁴ ¹⁰¹⁷ ¹⁰²⁰ ¹⁰²³ ¹⁰²⁶ ¹⁰²⁹ ¹⁰³² ¹⁰³⁵ ¹⁰³⁸ ¹⁰⁴¹ ¹⁰⁴⁴ ¹⁰⁴⁷ ¹⁰⁵⁰ ¹⁰⁵³ ¹⁰⁵⁶ ¹⁰⁵⁹ ¹⁰⁶² ¹⁰⁶⁵ ¹⁰⁶⁸ ¹⁰⁷¹ ¹⁰⁷⁴ ¹⁰⁷⁷ ¹⁰⁸⁰ ¹⁰⁸³ ¹⁰⁸⁶ ¹⁰⁸⁹ ¹⁰⁹² ¹⁰⁹⁵ ¹⁰⁹⁸ ¹¹⁰¹ ¹¹⁰⁴ ¹¹⁰⁷ ¹¹¹⁰ ¹¹¹³ ¹¹¹⁶ ¹¹¹⁹ ¹¹²² ¹¹²⁵ ¹¹²⁸ ¹¹³¹ ¹¹³⁴ ¹¹³⁷ ¹¹⁴⁰ ¹¹⁴³ ¹¹⁴⁶ ¹¹⁴⁹ ¹¹⁵² ¹¹⁵⁵ ¹¹⁵⁸ ¹¹⁶¹ ¹¹⁶⁴ ¹¹⁶⁷ ¹¹⁷⁰ ¹¹⁷³ ¹¹⁷⁶ ¹¹⁷⁹ ¹¹⁸² ¹¹⁸⁵ ¹¹⁸⁸ ¹¹⁹¹ ¹¹⁹⁴ ¹¹⁹⁷ ¹²⁰⁰ ¹²⁰³ ¹²⁰⁶ ¹²⁰⁹ ¹²¹² ¹²¹⁵ ¹²¹⁸ ¹²²¹ ¹²²⁴ ¹²²⁷ ¹²³⁰ ¹²³³ ¹²³⁶ ¹²³⁹ ¹²⁴² ¹²⁴⁵ ¹²⁴⁸ ¹²⁵¹ ¹²⁵⁴ ¹²⁵⁷ ¹²⁶⁰ ¹²⁶³ ¹²⁶⁶ ¹²⁶⁹ ¹²⁷² ¹²⁷⁵ ¹²⁷⁸ ¹²⁸¹ ¹²⁸⁴ ¹²⁸⁷ ¹²⁹⁰ ¹²⁹³ ¹²⁹⁶ ¹²⁹⁹ ¹³⁰² ¹³⁰⁵ ¹³⁰⁸ ¹³¹¹ ¹³¹⁴ ¹³¹⁷ ¹³²⁰ ¹³²³ ¹³²⁶ ¹³²⁹ ¹³³² ¹³³⁵ ¹³³⁸ ¹³⁴¹ ¹³⁴⁴ ¹³⁴⁷ ¹³⁵⁰ ¹³⁵³ ¹³⁵⁶ ¹³⁵⁹ ¹³⁶² ¹³⁶⁵ ¹³⁶⁸ ¹³⁷¹ ¹³⁷⁴ ¹³⁷⁷ ¹³⁸⁰ ¹³⁸³ ¹³⁸⁶ ¹³⁸⁹ ¹³⁹² ¹³⁹⁵ ¹³⁹⁸ ¹⁴⁰¹ ¹⁴⁰⁴ ¹⁴⁰⁷ ¹⁴¹⁰ ¹⁴¹³ ¹⁴¹⁶ ¹⁴¹⁹ ¹⁴²² ¹⁴²⁵ ¹⁴²⁸ ¹⁴³¹ ¹⁴³⁴ ¹⁴³⁷ ¹⁴⁴⁰ ¹⁴⁴³ ¹⁴⁴⁶ ¹⁴⁴⁹ ¹⁴⁵² ¹⁴⁵⁵ ¹⁴⁵⁸ ¹⁴⁶¹ ¹⁴⁶⁴ ¹⁴⁶⁷ ¹⁴⁷⁰ ¹⁴⁷³ ¹⁴⁷⁶ ¹⁴⁷⁹ ¹⁴⁸² ¹⁴⁸⁵ ¹⁴⁸⁸ ¹⁴⁹¹ ¹⁴⁹⁴ ¹⁴⁹⁷ ¹⁵⁰⁰ ¹⁵⁰³ ¹⁵⁰⁶ ¹⁵⁰⁹ ¹⁵¹² ¹⁵¹⁵ ¹⁵¹⁸ ¹⁵²¹ ¹⁵²⁴ ¹⁵²⁷ ¹⁵³⁰ ¹⁵³³ ¹⁵³⁶ ¹⁵³⁹ ¹⁵⁴² ¹⁵⁴⁵ ¹⁵⁴⁸ ¹⁵⁵¹ ¹⁵⁵⁴ ¹⁵⁵⁷ ¹⁵⁶⁰ ¹⁵⁶³ ¹⁵⁶⁶ ¹⁵⁶⁹ ¹⁵⁷² ¹⁵⁷⁵ ¹⁵⁷⁸ ¹⁵⁸¹ ¹⁵⁸⁴ ¹⁵⁸⁷ ¹⁵⁹⁰ ¹⁵⁹³ ¹⁵⁹⁶ ¹⁵⁹⁹ ¹⁶⁰² ¹⁶⁰⁵ ¹⁶⁰⁸ ¹⁶¹¹ ¹⁶¹⁴ ¹⁶¹⁷ ¹⁶²⁰ ¹⁶²³ ¹⁶²⁶ ¹⁶²⁹ ¹⁶³² ¹⁶³⁵ ¹⁶³⁸ ¹⁶⁴¹ ¹⁶⁴⁴ ¹⁶⁴⁷ ¹⁶⁵⁰ ¹⁶⁵³ ¹⁶⁵⁶ ¹⁶⁵⁹ ¹⁶⁶² ¹⁶⁶⁵ ¹⁶⁶⁸ ¹⁶⁷¹ ¹⁶⁷⁴ ¹⁶⁷⁷ ¹⁶⁸⁰ ¹⁶⁸³ ¹⁶⁸⁶ ¹⁶⁸⁹ ¹⁶⁹² ¹⁶⁹⁵ ¹⁶⁹⁸ ¹⁷⁰¹ ¹⁷⁰⁴ ¹⁷⁰⁷ ¹⁷¹⁰ ¹⁷¹³ ¹⁷¹⁶ ¹⁷¹⁹ ¹⁷²² ¹⁷²⁵ ¹⁷²⁸ ¹⁷³¹ ¹⁷³⁴ ¹⁷³⁷ ¹⁷⁴⁰ ¹⁷⁴³ ¹⁷⁴⁶ ¹⁷⁴⁹ ¹⁷⁵² ¹⁷⁵⁵ ¹⁷⁵⁸ ¹⁷⁶¹ ¹⁷⁶⁴ ¹⁷⁶⁷ ¹⁷⁷⁰ ¹⁷⁷³ ¹⁷⁷⁶ ¹⁷⁷⁹ ¹⁷⁸² ¹⁷⁸⁵ ¹⁷⁸⁸ ¹⁷⁹¹ ¹⁷⁹⁴ ¹⁷⁹⁷ ¹⁸⁰⁰ ¹⁸⁰³ ¹⁸⁰⁶ ¹⁸⁰⁹ ¹⁸¹² ¹⁸¹⁵ ¹⁸¹⁸ ¹⁸²¹ ¹⁸²⁴ ¹⁸²⁷ ¹⁸³⁰ ¹⁸³³ ¹⁸³⁶ ¹⁸³⁹ ¹⁸⁴² ¹⁸⁴⁵ ¹⁸⁴⁸ ¹⁸⁵¹ ¹⁸⁵⁴ ¹⁸⁵⁷ ¹⁸⁶⁰ ¹⁸⁶³ ¹⁸⁶⁶ ¹⁸⁶⁹ ¹⁸⁷² ¹⁸⁷⁵ ¹⁸⁷⁸ ¹⁸⁸¹ ¹⁸⁸⁴ ¹⁸⁸⁷ ¹⁸⁹⁰ ¹⁸⁹³ ¹⁸⁹⁶ ¹⁸⁹⁹ ¹⁹⁰² ¹⁹⁰⁵ ¹⁹⁰⁸ ¹⁹¹¹ ¹⁹¹⁴ ¹⁹¹⁷ ¹⁹²⁰ ¹⁹²³ ¹⁹²⁶ ¹⁹²⁹ ¹⁹³² ¹⁹³⁵ ¹⁹³⁸ ¹⁹⁴¹ ¹⁹⁴⁴ ¹⁹⁴⁷ ¹⁹⁵⁰ ¹⁹⁵³ ¹⁹⁵⁶ ¹⁹⁵⁹ ¹⁹⁶² ¹⁹⁶⁵ ¹⁹⁶⁸ ¹⁹⁷¹ ¹⁹⁷⁴ ¹⁹⁷⁷ ¹⁹⁸⁰ ¹⁹⁸³ ¹⁹⁸⁶ ¹⁹⁸⁹ ¹⁹⁹² ¹⁹⁹⁵ ¹⁹⁹⁸ ²⁰⁰¹ ²⁰⁰⁴ ²⁰⁰⁷ ²⁰¹⁰ ²⁰¹³ ²⁰¹⁶ ²⁰¹⁹ ²⁰²² ²⁰²⁵ ²⁰²⁸ ²⁰³¹ ²⁰³⁴ ²⁰³⁷ ²⁰⁴⁰ ²⁰⁴³ ²⁰⁴⁶ ²⁰⁴⁹ ²⁰⁵² ²⁰⁵⁵ ²⁰⁵⁸ ²⁰⁶¹ ²⁰⁶⁴ ²⁰⁶⁷ ²⁰⁷⁰ ²⁰⁷³ ²⁰⁷⁶ ²⁰⁷⁹ ²⁰⁸² ²⁰⁸⁵ ²⁰⁸⁸ ²⁰⁹¹ ²⁰⁹⁴ ²⁰⁹⁷ ²¹⁰⁰ ²¹⁰³ ²¹⁰⁶ ²¹⁰⁹ ²¹¹² ²¹¹⁵ ²¹¹⁸ ²¹²¹ ²¹²⁴ ²¹²⁷ ²¹³⁰ ²¹³³ ²¹³⁶ ²¹³⁹ ²¹⁴² ²¹⁴⁵ ²¹⁴⁸ ²¹⁵¹ ²¹⁵⁴ ²¹⁵⁷ ²¹⁶⁰ ²¹⁶³ ²¹⁶⁶ ²¹⁶⁹ ²¹⁷² ²¹⁷⁵ ²¹⁷⁸ ²¹⁸¹ ²¹⁸⁴ ²¹⁸⁷ ²¹⁹⁰ ²¹⁹³ ²¹⁹⁶ ²¹⁹⁹ ²²⁰² ²²⁰⁵ ²²⁰⁸ ²²¹¹ ²²¹⁴ ²²¹⁷ ²²²⁰ ²²²³ ²²²⁶ ²²²⁹ ²²³² ²²³⁵ ²²³⁸ ²²⁴¹ ²²⁴⁴ ²²⁴⁷ ²²⁵⁰ ²²⁵³ ²²⁵⁶ ²²⁵⁹ ²²⁶² ²²⁶⁵ ²²⁶⁸ ²²⁷¹ ²²⁷⁴ ²²⁷⁷ ²²⁸⁰ ²²⁸³ ²²⁸⁶ ²²⁸⁹ ²²⁹² ²²⁹⁵ ²²⁹⁸ ²³⁰¹ ²³⁰⁴ ²³⁰⁷ ²³¹⁰ ²³¹³ ²³¹⁶ ²³¹⁹ ²³²² ²³²⁵ ²³²⁸ ²³³¹ ²³³⁴ ²³³⁷ ²³⁴⁰ ²³⁴³ ²³⁴⁶ ²³⁴⁹ ²³⁵² ²³⁵⁵ ²³⁵⁸ ²³⁶¹ ²³⁶⁴ ²³⁶⁷ ²³⁷⁰ ²³⁷³ ²³⁷⁶ ²³⁷⁹ ²³⁸² ²³⁸⁵ ²³⁸⁸ ²³⁹¹ ²³⁹⁴ ²³⁹⁷ ²⁴⁰⁰ ²⁴⁰³ ²⁴⁰⁶ ²⁴⁰⁹ ²⁴¹² ²⁴¹⁵ ²⁴¹⁸ ²⁴²¹ ²⁴²⁴ ²⁴²⁷ ²⁴³⁰ ²⁴³³ ²⁴³⁶ ²⁴³⁹ ²⁴⁴² ²⁴⁴⁵ ²⁴⁴⁸ ²⁴⁵¹ ²⁴⁵⁴ ²⁴⁵⁷ ²⁴⁶⁰ ²⁴⁶³ ²⁴⁶⁶ ²⁴⁶⁹ ²⁴⁷² ²⁴⁷⁵ ²⁴⁷⁸ ²⁴⁸¹ ²⁴⁸⁴ ²⁴⁸⁷ ²⁴⁹⁰ ²⁴⁹³ ²⁴⁹⁶ ²⁴⁹⁹ ²⁵⁰² ²⁵⁰⁵ ²⁵⁰⁸ ²⁵¹¹ ²⁵¹⁴ ²⁵¹⁷ ²⁵²⁰ ²⁵²³ ²⁵²⁶ ²⁵²⁹ ²⁵³² ²⁵³⁵ ²⁵³⁸ ²⁵⁴¹ ²⁵⁴⁴ ²⁵⁴⁷ ²⁵⁵⁰ ²⁵⁵³ ²⁵⁵⁶ ²⁵⁵⁹ ²⁵⁶² ²⁵⁶⁵ ²⁵⁶⁸ ²⁵⁷¹ ²⁵⁷⁴ ²⁵⁷⁷ ²⁵⁸⁰ ²⁵⁸³ ²⁵⁸⁶ ²⁵⁸⁹ ²⁵⁹² ²⁵⁹⁵ ²⁵⁹⁸ ²⁶⁰¹ ²⁶⁰⁴ ²⁶⁰⁷ ²⁶¹⁰ ²⁶¹³ ²⁶¹⁶ ²⁶¹⁹ ²⁶²² ²⁶²⁵ ²⁶²⁸ ²⁶³¹ ²⁶³⁴ ²⁶³⁷ ²⁶⁴⁰ ²⁶⁴³ ²⁶⁴⁶ ²⁶⁴⁹ ²⁶⁵² ²⁶⁵⁵ ²⁶⁵⁸ ²⁶⁶¹ ²⁶⁶⁴ ²⁶⁶⁷ ²⁶⁷⁰ ²⁶⁷³ ²⁶⁷⁶ ²⁶⁷⁹ ²⁶⁸² ²⁶⁸⁵ ²⁶⁸⁸ ²⁶⁹¹ ²⁶⁹⁴ ²⁶⁹⁷ ²⁷⁰⁰ ²⁷⁰³ ²⁷⁰⁶ ²⁷⁰⁹ ²⁷¹² ²⁷¹⁵ ²⁷¹⁸ ²⁷²¹ ²⁷²⁴ ²⁷²⁷ ²⁷³⁰ ²⁷³³ ²⁷³⁶ ²⁷³⁹ ²⁷⁴² ²⁷⁴⁵ ²⁷⁴⁸ ²⁷⁵¹ ²⁷⁵⁴ ²⁷⁵⁷ ²⁷⁶⁰ ²⁷⁶³ ²⁷⁶⁶ ²⁷⁶⁹ ²⁷⁷² ²⁷⁷⁵ ²⁷⁷⁸ ²⁷⁸¹ ²⁷⁸⁴ ²⁷⁸⁷ ²⁷⁹⁰ ²⁷⁹³ ²⁷⁹⁶ ²⁷⁹⁹ ²⁸⁰² ²⁸⁰⁵ ²⁸⁰⁸ ²⁸¹¹ ²⁸¹⁴ ²⁸¹⁷ ²⁸²⁰ ²⁸²³ ²⁸²⁶ ²⁸²⁹ ²⁸³² ²⁸³⁵ ²⁸³⁸ ²⁸⁴¹ ²⁸⁴⁴ ²⁸⁴⁷ ²⁸⁵⁰ ²⁸⁵³ ²⁸⁵⁶ ²⁸⁵⁹ ²⁸⁶² ²⁸⁶⁵ ²⁸⁶⁸ ²⁸⁷¹ ²⁸⁷⁴ ²⁸⁷⁷ ²⁸⁸⁰ ²⁸⁸³ ²⁸⁸⁶ ²⁸⁸⁹ ²⁸⁹² ²⁸⁹⁵ ²⁸⁹⁸ ²⁹⁰¹ ²⁹⁰⁴ ²⁹⁰⁷ ²⁹¹⁰ ²⁹¹³ ²⁹¹⁶ ²⁹¹⁹ ²⁹²² ²⁹²⁵ ²⁹²⁸ ²⁹³¹ ²⁹³⁴ ²⁹³⁷ ²⁹⁴⁰ ²⁹⁴³ ²⁹⁴⁶ ²⁹⁴⁹ ²⁹⁵² ²⁹⁵⁵ ²⁹⁵⁸ ²⁹⁶¹ ²⁹⁶⁴ ²⁹⁶⁷ ²⁹⁷⁰ ²⁹⁷³ ²⁹⁷⁶ ²⁹⁷⁹ ²⁹⁸² ²⁹⁸⁵ ²⁹⁸⁸ ²⁹⁹¹ ²⁹⁹⁴ ²⁹⁹⁷ ³⁰⁰⁰ ³⁰⁰³ ³⁰⁰⁶ ³⁰⁰⁹ ³⁰¹² ³⁰¹⁵ ³⁰¹⁸ ³⁰²¹ ³⁰²⁴ ³⁰²⁷ ³⁰³⁰ ³⁰³³ ³⁰³⁶ ³⁰³⁹ ³⁰⁴² ³⁰⁴⁵ ³⁰⁴⁸ ³⁰⁵¹ ³⁰⁵⁴ ³⁰⁵⁷ ³⁰⁶⁰ ³⁰⁶³ ³⁰⁶⁶ ³⁰⁶⁹ ³⁰⁷² ³⁰⁷⁵ ³⁰⁷⁸ ³⁰⁸¹ ³⁰⁸⁴ ³⁰⁸⁷ ³⁰⁹⁰ ³⁰⁹³ ³⁰⁹⁶ ³⁰⁹⁹ ³¹⁰² ³¹⁰⁵ ³¹⁰⁸ ³¹¹¹ ³¹¹⁴ ³¹¹⁷ ³¹²⁰ ³¹²³ ³¹²⁶ ³¹²⁹ ³¹³² ³¹³⁵ ³¹³⁸ ³¹⁴¹ ³¹⁴⁴ ³¹⁴⁷ ³¹⁵⁰ ³¹⁵³ ³¹⁵⁶ ³¹⁵⁹ ³¹⁶² ³¹⁶⁵ ³¹⁶⁸ ³¹⁷¹ ³¹⁷⁴ ³¹⁷⁷ ³¹⁸⁰ ³¹⁸³ ³¹⁸⁶ ³¹⁸⁹ ³¹⁹² ³¹⁹⁵ ³¹⁹⁸ ³²⁰¹ ³²⁰⁴ ³²⁰⁷ ³²¹⁰ ³²¹³ ³²¹⁶ ³²¹⁹ ³²²² ³²²⁵ ³²²⁸ ³²³¹ ³²³⁴ ³²³⁷ ³²⁴⁰ ³²⁴³ ³²⁴⁶ ³²⁴⁹ ³²⁵² ³²⁵⁵ ³²⁵⁸ ³²⁶¹ ³²⁶⁴ ³²⁶⁷ ³²⁷⁰ ³²⁷³ ³²⁷⁶ ³²⁷⁹ ³²⁸² ³²⁸⁵ ³²⁸⁸ ³²⁹¹ ³²⁹⁴ ³²⁹⁷ ³³⁰⁰ ³³⁰³ ³³⁰⁶ ³³⁰⁹ ³³¹² ³³¹⁵ ³³¹⁸ ³³²¹ ³³²⁴ ³³²⁷ ³³³⁰ ³³³³ ³³³⁶ ³³³⁹ ³³⁴² ³³⁴⁵ ³³⁴⁸ ³³⁵¹ ³³⁵⁴ ³³⁵⁷ ³³⁶⁰ ³³⁶³ ³³⁶⁶ ³³⁶⁹ ³³⁷² ³³⁷⁵ ³³⁷⁸ ³³⁸¹ ³³⁸⁴ ³³⁸⁷ ³³⁹⁰ ³³⁹³ ³³⁹⁶ ³³⁹⁹ ³⁴⁰² ³⁴⁰⁵ ³⁴⁰⁸ ³⁴¹¹ ³⁴¹⁴ ³⁴¹⁷ ³⁴²⁰ ³⁴²³ ³⁴²⁶ ³⁴²⁹ ³⁴³² ³⁴³⁵ ³⁴³⁸ ³⁴⁴¹ ³⁴⁴⁴ ³⁴⁴⁷ ³⁴⁵⁰ ³⁴⁵³ ³⁴⁵⁶ ³⁴⁵⁹ ³⁴⁶² ³⁴⁶⁵ ³⁴⁶⁸ ³⁴⁷¹ ³⁴⁷⁴ ³⁴⁷⁷ ³⁴⁸⁰ ³⁴⁸³ ³⁴⁸⁶ ³⁴⁸⁹ ³⁴⁹² ³⁴⁹⁵ ³⁴⁹⁸ ³⁵⁰¹ ³⁵⁰⁴ ³⁵⁰⁷ ³⁵¹⁰ ³⁵¹³ ³⁵¹⁶ ³⁵¹⁹

1 of meal, till the whole was leavened," impels the inference that the spiritual leaven signifies the Science of Christ
 3 and its spiritual interpretation, — an inference far above the merely ecclesiastical and formal applications of the illustration.

6 Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?

Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally
 12 glorified in man's spiritual freedom.

In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual
 15 The divine and human contrasted laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by
 18 a perverse material sense of law, are metaphysically presented as three measures of meal, — that is, three modes of mortal thought. In all mortal forms of thought, dust
 21 is dignified as the natural status of men and things, and modes of material motion are honored with the name of *laws*. This continues until the leaven of Spirit changes
 24 the whole of mortal thought, as yeast changes the chemical properties of meal.

The definitions of material law, as given by natural
 27 science, represent a kingdom necessarily divided against itself, because these definitions portray law as
Certain contradictions physical, not spiritual. Therefore they con-
 30 tradict the divine decrees and violate the law of Love, in which nature and God are one and the natural order of heaven comes down to earth.

ἐνέκρυσεν εἰς τρία μέτρα ἀλεύρου, ἕωσοῦ ἔγινεν ὅλον ἐνζυμον», 1
 μᾶς κάνει νὰ συμπεράνουμε ὅτι ἡ πνευματικὴ ζύμη σημαίνει
 τὴν Ἐπιστήμη τοῦ Χριστοῦ καὶ τὴν πνευματικὴ τῆς ἔρμη- 3
 νεΐα — ἓνα συμπεράσμα πολὺ ἀνώτερο ἀπὸ τὴν ἀπλὴ ἐκκλη-
 σιαστικὴ καὶ τυπικὴ ἐφαρμογὴ τῆς παραβολῆς.

Δὲν περιεῖχε μήπως ἡ παραβολὴ αὐτὴ ἓνα ἠθικὸ δίδαγμα 6
 καὶ μιὰ προφητεία, ποὺ προανέγγελλε τὴ δευτέρῃ ἐμφάνισή
 στὴ σάρκα τοῦ Χριστοῦ, τῆς Ἀλήθειας, ποὺ εἶναι κρυμμένος
 ἀπὸ τὸν ὁρατὸ κόσμον μέσα σὲ ἱερὴ μυστικότητα; 9

Οἱ αἰῶνες περνοῦν, ἀλλὰ ἡ ζύμη αὐτὴ τῆς Ἀλήθειας πάν-
 ποτε ἐργάζεται. Πρέπει νὰ καταστρέψῃ ὅλη τὴ μάζα τῆς
 πλάνης καὶ νὰ δοξαστῇ ἔτσι αἰῶνια στὴν πνευματικὴ ἐλευ- 12
 θερία τοῦ ἀνθρώπου.

Στὴν πνευματικὴ τους σημασία, ἡ Ἐπιστήμη, ἡ Θεολογία
 καὶ ἡ Ἱατρικὴ εἶναι μέσα θείας σκέψης, καὶ περικλείουν πνευμα- 15
 τικοὺς νόμους ποὺ πηγάζουν ἀπὸ τὴν ἀόρατη
 καὶ ἄπειρη δύναμη καὶ χάρη. Ἡ παραβολὴ μπο- <sup>Ἀντιπαρα-
βολὴ τοῦ
θεοῦ μὲ τὸ
ἀνθρώπινο</sup>
 ρεῖ νὰ σημαίῃ ὅτι οἱ πνευματικοὶ αὐτοὶ νόμοι, ποὺ 18
 ἔχουν διαστραφῇ ἀπὸ μιὰ διαστρεμμένη ὑλικὴ ἔννοια νόμου,
 παριστάνονται μεταφυσικὰ ὡς τρία μέτρα ἀλεύρου — δηλαδὴ
 τρεῖς τρόποι θνητῆς σκέψης. Ὅλες οἱ θνητὲς μορφὲς σκέψης 21
 παραδέχονται ὅτι τὸ χῶμα εἶναι ἡ φυσικὴ κατάσταση τῶν
 ἀνθρώπων καὶ τῶν πραγμάτων καὶ ὀνομάζουν τοὺς τρόπους
 τῆς ὑλικῆς κίνησης τιμητικὰ *νόμους*. Αὐτὸ ἐξακολουθεῖ ὡσό- 24
 του ἡ ζύμη τοῦ Πνεύματος μεταβάλλῃ ὅλη τὴ θνητὴ σκέψη,
 ὅπως τὸ προζύμι μεταβάλλει τίς χημικὲς ιδιότητες τοῦ ἀλευ-
 ροῦ. 27

Οἱ ὅρισμοι τοῦ ὑλικοῦ νόμου, ὅπως τοὺς δίνει ἡ φυσικὴ
 ἐπιστήμη, παρουσιάζουν ἓνα βασιλικοὺ ποὺ εἶναι κατ' ἀνάγκην
 διαιρεμένο ἐναντίον τοῦ ἑαυτοῦ του, γιατί οἱ ὅρι- <sup>Μερικὲς
ἀντιφάσεις</sup>
 σμοὶ αὐτοὶ παρουσιάζουν τὸ νόμο ὡς ὑλικό, ὅχι 30
 πνευματικό. Γι' αὐτὸ ἀποκρούουν τίς θεῖες προσταγὰς καὶ
 παραβιάζουν τὸ νόμο τῆς Ἀγάπης, ὅπου ἡ φύση καὶ ὁ Θεὸς 33
 εἶναι ἓνα καὶ ἡ φυσικὴ τάξη τοῦ οὐρανοῦ ἔρχεται κάτω στὴ γῆ.

1 When we endow matter with vague spiritual power, —
 that is, when we do so in our theories, for of course we
 3 **Unescapable** cannot really endow matter with what it does
 dilemma not and cannot possess, — we disown the Al-
 mighty, for such theories lead to one of two things. They
 6 either presuppose the self-evolution and self-government
 of matter, or else they assume that matter is the product
 of Spirit. To seize the first horn of this dilemma and con-
 9 sider matter as a power in and of itself, is to leave the cre-
 ator out of His own universe; while to grasp the other
 horn of the dilemma and regard God as the creator of
 12 matter, is not only to make Him responsible for all disas-
 ters, physical and moral, but to announce Him as their
 source, thereby making Him guilty of maintaining perpet-
 15 ual misrule in the form and under the name of natural
 law.

In one sense God is identical with nature, but this na-
 18 ture is spiritual and is not expressed in matter. The law-
 God and giver, whose lightning palsies or prostrates in
 nature death the child at prayer, is not the divine ideal
 21 of omnipresent Love. God is natural good, and is repre-
 sented only by the idea of goodness; while evil should be
 regarded as unnatural, because it is opposed to the nature
 24 of Spirit, God.

In viewing the sunrise, one finds that it contradicts
 the evidence before the senses to believe that the earth
 27 **The sun** is in motion and the sun at rest. As astron-
 and Soul omy reverses the human perception of the
 movement of the solar system, so Christian Science re-
 30 verses the seeming relation of Soul and body and makes
 body tributary to Mind. Thus it is with man, who
 is but the humble servant of the restful Mind, though it

Ὅταν προικίζουμε τὴν ὕλη μὲ ἀκαθόριστη πνευματικὴ δύ- 1
 ναμη — δηλαδή, ὅταν τὸ κάνουμε αὐτὸ στὶς θεωρίες μας, γιατί
 βέβαια δὲν μπορούμε πραγματικὰ νὰ προικίσουμε ^{Ἀναπόφευ-} 3
 τὴν ὕλη μὲ ὅ,τι δὲν ἔχει καὶ δὲν μπορεῖ νὰ ἔχη — ^{κτο διλημμα}
 ἀρνούμεθα τὸν Παντοδύναμο, γιατί τέτοιες θεωρίες ὁδηγοῦν
 σ' ἓνα ἀπὸ τὰ δυό: ἢ προϋποθέτουν ὅτι ἡ ὕλη ἐξελίσσεται 6
 καὶ κυβερνᾶται μόνη τῆς ἢ δέχονται ὅτι ἡ ὕλη εἶναι τὸ προῖον
 τοῦ Πνεύματος. Ἄν παραδεχτοῦμε τὸ πρῶτο μέρος τοῦ συλ-
 λογισμοῦ αὐτοῦ καὶ ποῦμε ὅτι ἡ ὕλη ἔχει δύναμη καὶ ὅτι ἡ 9
 δύναμη αὐτὴ προέρχεται ἀπ' αὐτὴ τὴν ἴδια, ἀφήνουμε τὸ
 δημιουργὸ ἔξω ἀπὸ τὸ ἴδιο Του τὸ σύμπαν· ἂν πάλι δεχτοῦμε
 τὸ δεύτερο μέρος τοῦ συλλογισμοῦ καὶ θεωρήσουμε τὸ Θεὸ 12
 ὡς τὸ δημιουργὸ τῆς ὕλης, ὅχι μόνο Τὸν καθιστοῦμε ὑπεύθυνο
 γιὰ ὅλες τὶς συμφορές, ὑλικές καὶ ἠθικές, ἀλλὰ καὶ διακηρύτ-
 τουμε ὅτι Αὐτὸς εἶναι ἡ πηγὴ τους, κι ἔτσι Τὸν θεωροῦμε 15
 ἔνοχο γιὰ τὴ διαρκῆ κακοδιοίκηση ποὺ ἐπικρατεῖ μὲ τὴ μορφὴ
 καὶ τὸ ὄνομα τοῦ φυσικοῦ νόμου.

Ἀπὸ μιὰν ἄποψη ὁ Θεὸς ταυτίζεται μὲ τὴ φύση, ἀλλὰ ἡ 18
 φύση αὐτὴ εἶναι πνευματικὴ καὶ δὲν ἐκδηλώνεται στὴν ὕλη.
 Ὁ νομοθέτης, τοῦ ὁποῖου ὁ κεραυνὸς παραλύνει ἢ ^{Ὁ Θεὸς καὶ}
 θανατώνει τὸ παιδί ποὺ προσεύχεται, δὲν εἶναι ^{ἡ φύση} 21
 τὸ θεῖο ἰδεῶδες τῆς πανταχοῦ παρούσης Ἀγάπης. Ὁ Θεὸς
 εἶναι φυσικὸ καλὸ, καὶ ἀντιπροσωπεύεται μόνο ἀπὸ τὴν ἰδέα
 τῆς καλοσύνης· ἐνῶ τὸ κακὸ θὰ ἔπρεπε νὰ θεωρῆται ἀφύσικο, 24
 γιατί ἐναντιώνεται στὴ φύση τοῦ Πνεύματος, τοῦ Θεοῦ.

Ὅταν παρατηρῇ κανεὶς τὴν ἀνατολὴ τοῦ ἡλίου, βλέπει
 ὅτι δὲ συμβιβάζεται μὲ τὴ μαρτυρία τῶν αἰσθήσεων τὸ νὰ 27
 πιστεῦν ὅτι ἡ γῆ κινεῖται καὶ ὁ ἥλιος εἶναι ἀκίνη- ^{Ὁ ἥλιος καὶ}
 τος. Ὅπως ἡ ἀστρονομία ἀντιστρέφει τὴν ἀντί- ^{ἡ Ψυχὴ}
 ληψη τῶν ἀνθρώπων γιὰ τὴν κίνηση τοῦ ἡλιακοῦ συστή- 30
 ματος, ἔτσι καὶ ἡ Χριστιανικὴ Ἐπιστήμη ἀντιστρέφει τὴ φαι-
 νομενικὴ σχέση τῆς Ψυχῆς καὶ τοῦ σώματος καὶ ὑποτάσσει
 τὸ σῶμα στὸ Νοῦ. Τὸ ἴδιο συμβαίνει καὶ μὲ τὸν ἄνθρωπο, 33
 ποὺ δὲν εἶναι παρὰ ὁ ταπεινὸς ὑπηρέτης τοῦ ἡρεμου Νοῦ, ἂν

1 seems otherwise to finite sense. But we shall never under-
 stand this while we admit that soul is in body or mind in
 3 matter, and that man is included in non-intelligence.
 Soul, or Spirit, is God, unchangeable and eternal; and
 man coexists with and reflects Soul, God, for man is God's
 6 image.

Science reverses the false testimony of the physical
 senses, and by this reversal mortals arrive at the funda-
 9 **Reversal of** mental facts of being. Then the question in-
testimony evitably arises: Is a man sick if the material
 senses indicate that he is in good health? No! for matter
 12 can make no conditions for man. And is he well if the
 senses say he is sick? Yes, he is well in Science in which
 health is normal and disease is abnormal.

15 Health is not a condition of matter, but of Mind; nor
 can the material senses bear reliable testimony on the sub-
 18 **Health and** **the senses** ject of health. The Science of Mind-healing
 shows it to be impossible for aught but Mind
 to testify truly or to exhibit the real status of man. There-
 fore the divine Principle of Science, reversing the testi-
 21 mony of the physical senses, reveals man as harmoniously
 existent in Truth, which is the only basis of health; and
 thus Science denies all disease, heals the sick, overthrows
 24 false evidence, and refutes materialistic logic.

Any conclusion *pro* or *con*, deduced from supposed sen-
 sation in matter or from matter's supposed consciousness
 27 of health or disease, instead of reversing the testimony of
 the physical senses, confirms that testimony as legitimate
 and so leads to disease.

30 **Historic** When Columbus gave freer breath to the
illustrations globe, ignorance and superstition chained the
 limbs of the brave old navigator, and disgrace and star-

καὶ φαίνεται ἀλλιῶς στὴν περιορισμένη αἴσθηση. Ἄλλα δὲ 1
 θὰ τὸ καταλάβουμε αὐτὸ ποτὲ ἐνόσω παραδεχόμεστε ὅτι ἡ 3
 ψυχὴ εἶναι στὸ σῶμα ἢ ὁ νοῦς στὴν ὕλη καὶ ὅτι ὁ ἄνθρωπος 3
 περικλείεται στὴ μὴ νοημοσύνη. Ἡ Ψυχὴ, ἢ τὸ Πνεῦμα,
 εἶναι Θεός, ἀμετάβλητη καὶ αἰώνια· καὶ ὁ ἄνθρωπος συν-
 ὑπάρχει μὲ τὴν Ψυχὴ, τὸ Θεό, καὶ τὴν ἀντανεκλᾷ, γιὰτὶ ὁ 6
 ἄνθρωπος εἶναι ἡ εἰκόνα τοῦ Θεοῦ.

Ἡ Ἐπιστήμη ἀντιστρέφει τὴν ψεύτικη μαρτυρία τῶν ὑλι-
 κῶν αἰσθήσεων, καὶ μὲ τὴν ἀντιστροφή αὐτὴ οἱ θνητοὶ κατα- 9
 λήγουν στὰ βασικὰ γεγονότα τοῦ εἶναι. Τότε
 προβάλλει ἀναπόφευκτα τὸ ἐρώτημα: Εἶναι ὁ ἄν- ^{Ἀντιστροφή}
 ἄνθρωπος ἄρρωστος ἂν οἱ ὑλικὲς αἰσθήσεις δείχνουν <sup>τῆς μαρτυ-
 ρίας</sup> 12
 ὅτι εἶναι καλὰ στὴν ὑγεία του; Ὁχι! γιὰτὶ ἡ ὕλη δὲν μπορεῖ
 νὰ δημιουργήσῃ καταστάσεις γιὰ τὸν ἄνθρωπο. Καὶ εἶναι
 καλὰ ἂν οἱ αἰσθήσεις λένε ὅτι εἶναι ἄρρωστος; Naί, εἶναι καλὰ 15
 στὴν Ἐπιστήμη, ὅπου ἡ ὑγεία εἶναι φυσικὴ καὶ ἡ ἄρρώστια
 εἶναι ἀφύσικη.

Ἡ ὑγεία δὲν εἶναι κατάσταση ὕλης, ἀλλὰ Νοῦ· οὔτε μπο- 18
 ροῦν οἱ ὑλικὲς αἰσθήσεις νὰ δώσουν ἀξιόπιστη μαρτυρία στὸ
 ζήτημα τῆς ὑγείας. Ἡ Ἐπιστήμη τῆς Νοοθε- ^{Ὑγεία καὶ}
 ραπείας δείχνει ὅτι τίποτε ἄλλο δὲν μπορεῖ νὰ ^{αἰσθήσεις} 21
 μαρτυρήσῃ ἀληθινὰ ἢ νὰ παρουσιάσῃ τὴν πραγματικὴ κατά-
 σταση τοῦ ἀνθρώπου ἐκτὸς ἀπὸ τὸ Νοῦ. Συνεπῶς ἡ θεία
 Ἀρχὴ τῆς Ἐπιστήμης ἀποκαλύπτει, ἀντιστρέφοντας τὴ μαρ- 24
 τυρία τῶν ὑλικῶν αἰσθήσεων, ὅτι ὁ ἄνθρωπος ὑπάρχει
 ἀρμονικὰ στὴν Ἀλήθεια, ποὺ εἶναι ἡ μόνη βάση τῆς ὑγείας·
 καὶ ἔτσι ἡ Ἐπιστήμη ἀρνεῖται κάθε ἄρρώστια, θεραπεύει τοὺς 27
 ἀσθενεῖς, ἀνατρέπει τὴν ψεύτικη μαρτυρία καὶ ἀνασκευάζει
 τὴν ὑλιστικὴ λογικὴ.

Κάθε συμπέρασμα, ὑπὲρ ἢ κατὰ, ποὺ συνάγεται ἀπὸ τὴν 30
 ὑποθετικὴ αἴσθηση στὴν ὕλη, ἢ ἀπὸ τὴν ὑποθετικὴ ὑλικὴ
 συνείδηση ὑγείας ἢ ἄρρώστιας, ἀντὶ νὰ ἀντιστρέφῃ τὴ μαρτυ-
 ρία τῶν ὑλικῶν αἰσθήσεων τὴν ἐπιβεβαιώνει ὡς νόμιμη, καὶ 33
 ἔτσι ὁδηγεῖ στὴν ἄρρώστια.

Ὅταν ὁ Κολόμβος πλάτυνε τοὺς ὀρίζοντες τοῦ ^{Ἱστορικά}
 κόσμου, ἡ ἄγνοια καὶ ἡ δεισιδαιμονία ἔδεσαν μὲ ^{παραδείγματα} 36
 ἀλυσίδες τὸ γενναῖο γέρο θαλασσοπόρο καὶ ἡ δυσμένεια καὶ ἡ

1 vation stared him in the face; but sterner still would have
 been his fate, if his discovery had undermined the favor-
 3 ite inclinations of a sensuous philosophy.

Copernicus mapped out the stellar system, and before
 he spake, astrology was chaotic, and the heavenly fields
 6 were incorrectly explored.

The Chaldean Wisemen read in the stars the fate of
 empires and the fortunes of men. Though no higher
 9 **Perennial** revelation than the horoscope was to them dis-
 beauty played upon the empyrean, earth and heaven
 were bright, and bird and blossom were glad in God's
 12 perennial and happy sunshine, golden with Truth. So
 we have goodness and beauty to gladden the heart; but
 man, left to the hypotheses of material sense unexplained
 15 by Science, is as the wandering comet or the desolate
 star — "a weary searcher for a viewless home."

The earth's diurnal rotation is invisible to the physical
 18 eye, and the sun seems to move from east to west, instead
 of the earth from west to east. Until rebuked
 19 **Astronomic** by clearer views of the everlasting facts, this
 unfoldings
 21 false testimony of the eye deluded the judgment and in-
 duced false conclusions. Science shows appearances often
 to be erroneous, and corrects these errors by the simple
 24 rule that the greater controls the lesser. The sun is the
 central stillness, so far as our solar system is concerned,
 and the earth revolves about the sun once a year, besides
 27 turning daily on its own axis.

As thus indicated, astronomical order imitates the
 action of divine Principle; and the universe, the reflec-
 30 tion of God, is thus brought nearer the spiritual fact, and
 is allied to divine Science as displayed in the everlasting
 government of the universe.

πείνα τὸν ἀτένισαν κατὰματα· ἀλλὰ ἡ μοίρα του θὰ ἦταν 1
ἀκόμα σκληρότερη ἂν ἡ ἀνακάλυψή του εἶχε ὑπονομεύσει 3
τις προσφιλεῖς τάσεις μιᾶς αἰσθησιακῆς φιλοσοφίας.

Ὁ Κοπέρνικος ἐσχεδίασε τὸ χάρτη τοῦ ἄστρινου στερεώ- 6
ματος, καὶ πρὶν μιλήσῃ αὐτὸς ἡ ἀστρογραφία ἦταν χαώδης 9
καὶ οἱ οὐράνιες περιοχὲς εἶχαν ἐξερευνηθῇ ἀνακριβῶς.

Οἱ Χαλδαῖοι Μάγοι διάβαζαν στὰ ἄστρα τὴ μοίρα τῶν 9
αὐτοκρατοριῶν καὶ τὶς τύχες τῶν ἀνθρώπων. Μολονότι δὲν 12
εἶχαν στὴ διάθεσή τους καμιὰ ἄλλη ἀνώτερη ἀπο- ^{Αἰώνια}
κάλυψη ἐκτὸς ἀπὸ τὸ ὠροσκόπιο γιὰ τὴ μελέτη ^{ὠραιότητα}
τοῦ στερεώματος, ἐν τούτοις ἡ γῆ καὶ ὁ οὐρανὸς ἔλαμπαν 15
καὶ τὰ πουλιὰ καὶ τὰ λουλούδια χαίρονταν στοῦ Θεοῦ τὸ 18
αἰώνιο καὶ χαρωπὸ ἡλιόφως, τὸ χρυσωμένο μὲ Ἀλήθεια.
Ἔτσι κι ἐμεῖς ἔχουμε καλοσύνη καὶ ὠραιότητα γιὰ νὰ εὐ-
φραίνεται ἡ καρδιά μας· ὁ ἄνθρωπος ὅμως, ὅταν ἐγκαταλειφτῇ 15
στὶς ὑποθέσεις τῆς ὕλικῆς αἰσθησης χωρὶς τὴν ἐξήγηση τῆς
Ἐπιστήμης, εἶναι σὰν τὸν περιπλανώμενο κομήτη ἡ τὸ μο-
ναχικὸ ἀστέρι — «ἑνας κουρασμένος ὁδοιπὸρος ποὺ ψάχνει 18
νὰ βρῇ μιὰν ἀθέατη κατοικία».

Τὸ ὕλικό μάτι δὲ βλέπει τὴν καθημερινὴ περιστροφή τῆς 21
γῆς, καὶ ὁ ἥλιος φαίνεται ὅτι κινεῖται ἀπὸ τὴν ἀνατολὴ πρὸς 24
τὴ δύση καὶ ὄχι ἡ γῆ ἀπὸ τὴ δύση πρὸς τὴν ἀνα- ^{Ἀστρονομικὲς}
τολή. Ἡ ψεύτικη αὐτὴ μαρτυρία τῶν ματιῶν ^{ἀποκαλύψεις}
παραπλάνησε τὴν κρίση καὶ ὁδήγησε σὲ ἐσφαλμένα συμπερά- 27
σματα, ὡσότου ἐπιτιμήθηκε ἀπὸ πρὶν σωστὲς ἀντιλήψεις τῶν
αἰώνιων γεγονότων. Ἡ Ἐπιστήμη δείχνει ὅτι τὰ φαινόμενα 30
εἶναι πολλὰς φορὲς ἀπατηλά, καὶ διορθώνει τὶς πλάνες αὐτὲς
μὲ τὸν ἀπλὸ κανόνα ὅτι τὸ μεγαλύτερο ἐξουσιάζει τὸ μικρό-
τερο. Ὁ ἥλιος εἶναι τὸ σταθερὸ κέντρο, ὅσον ἀφορᾷ τὸ δικό
μας ἡλιακὸ σύστημα, καὶ ἡ γῆ περιστρέφεται γύρω ἀπὸ τὸν 33
ἥλιο μιὰ φορὰ τὸ χρόνο, ἐκτὸς ἀπὸ τὴν καθημερινὴ περι-
στροφή της γύρω ἀπὸ τὸν ἄξονά της.

Ἔτσι βλέπουμε ὅτι ἡ ἀστρονομικὴ τάξη μιμεῖται τὴν ἐνέρ- 33
γεια τῆς θείας Ἀρχῆς· καὶ τὸ σύμπαν, ἡ ἀντανάκλαση τοῦ
Θεοῦ, προσεγγίζει ἔτσι περισσότερο τὸ πνευματικὸ γεγονὸς
καὶ συνδέεται μὲ τὴ θεία Ἐπιστήμη ὅπως αὐτὴ ἐκδηλώνεται 36
στὴν αἰώνια διακυβέρνηση τοῦ σύμπαντος.

- 1 The evidence of the physical senses often reverses the
real Science of being, and so creates a reign of discord, —
- 3 **Opposing** assigning seeming power to sin, sickness, and
testimony death; but the great facts of Life, rightly un-
derstood, defeat this triad of errors, contradict their false
6 witnesses, and reveal the kingdom of heaven, — the actual
reign of harmony on earth. The material senses' re-
versal of the Science of Soul was practically exposed nine-
9 teen hundred years ago by the demonstrations of Jesus;
yet these so-called senses still make mortal mind tributary
to mortal body, and ordain certain sections of matter, such
12 as brain and nerves, as the seats of pain and pleasure,
from which matter reports to this so-called mind its status
of happiness or misery.
- 15 The optical focus is another proof of the illusion of
material sense. On the eye's retina, sky and tree-tops
Testimony of apparently join hands, clouds and ocean meet
the senses and mingle. The barometer, — that little
18 prophet of storm and sunshine, denying the testimony of
the senses, — points to fair weather in the midst of murky
21 clouds and drenching rain. Experience is full of instances
of similar illusions, which every thinker can recall for
himself.
- 24 To material sense, the severance of the jugular vein
Spiritual takes away life; but to spiritual sense and
sense of life in Science, Life goes on unchanged and
27 being is eternal. Temporal life is a false sense of
existence.

Our theories make the same mistake regarding Soul
30 and body that Ptolemy made regarding the solar system.
They insist that soul is in body and mind therefore tribu-
tary to matter. Astronomical science has destroyed the

Ἡ μαρτυρία τῶν σωματικῶν αἰσθήσεων συχνὰ ἀντιστρέφει 1
 τὴν πραγματικὴ Ἐπιστήμη τοῦ εἶναι καὶ ἔτσι δημιουργεῖ 3
 ἓνα βασιλῆιο δυσαρμονίας — ἀναγνωρίζοντας φαι- *Ἀντίθετη*
 νομενικὴ δύναμη στὴν ἁμαρτία, τὴν ἀσθένεια καὶ *μαρτυρία*
 τὸ θάνατο· ἀλλὰ τὰ μεγάλα γεγονότα τῆς Ζωῆς, ὅταν τὰ 6
 καταλάβῃ κανεὶς σωστά, κατανικοῦν τὴν τριάδα αὐτὴ τῶν
 πλανῶν, διαψεύδουν τὴν ψεύτικη μαρτυρία τῆς καὶ ἀποκαλύ-
 πτουν τὸ βασιλῆιο τῶν οὐρανῶν — τὴν πραγματικὴ βασιλεία
 τῆς ἁρμονίας στὴ γῆ. Οἱ ἀποδείξεις τοῦ Ἰησοῦ ἀποκάλυψαν 9
 ἐμπράκτως πρὶν ἀπὸ χίλια ἐννιακόσια χρόνια ὅτι οἱ ὑλικές
 αἰσθήσεις ἀντιστρέφουν τὴν Ἐπιστήμη τῆς Ψυχῆς· ἐν τούτοις
 οἱ λεγόμενες αὐτές αἰσθήσεις ἐξακολουθοῦν νὰ κάνουν τὸ θνητὸ 12
 νοῦ ὑποτελῆ τοῦ θνητοῦ σώματος καὶ καθορίζουν ὀρισμένα
 τμήματα τῆς ὕλης, ὅπως εἶναι ὁ ἐγκέφαλος καὶ τὰ νεῦρα, ὡς
 τὶς ἑδρες τοῦ πόνου καὶ τῆς ἡδονῆς, ἀπὸ ὅπου ἡ ὕλη ἀναφέρει 15
 σ' αὐτὸν τὸ λεγόμενο νοῦ κατὰ πόσον εἶναι εὐτυχισμένη ἢ
 δυστυχισμένη.

Ἡ ὁπτικὴ ἐστία εἶναι μιὰ ἀκόμα ἀπόδειξη ὅτι ἡ ὑλικὴ 18
 αἴσθησις αὐταπατάται. Πάνω στὸν ἀμφιβληστροειδῆ χιτῶνα
 τοῦ ματιοῦ ὁ οὐρανὸς καὶ οἱ κορυφές τῶν δέντρων
 φαίνονται ὅτι ἐφάπτονται καὶ τὰ σύννεφα καὶ ἡ *Ἡ μαρτυρία*
 θάλασσα ὅτι συναντιοῦνται καὶ ἀνακατώνονται. *τῶν* 21
αἰσθήσεων
 Τὸ βαρόμετρο — ὁ μικρὸς αὐτὸς προφήτης τῆς καταιγίδας καὶ
 τῆς λιακάδας, ποὺ διαψεύδει τὴ μαρτυρία τῶν αἰσθήσεων — 24
 δείχνει καλοκαιρία ἀκόμα καὶ μέσα ἀπὸ τὰ σκοτεινὰ σύννεφα
 καὶ τὴ ραγδαία βροχή. Ὑπάρχουν παρὰ πολλὰ παραδείγ-
 ματα παρόμοιων ψευδαισθήσεων, ποὺ ὁ κάθε παρατηρητικὸς 27
 ἄνθρωπος μπορεῖ νὰ θυμηθῇ μόνος του.

Γιὰ τὴν ὑλικὴ αἴσθησις τὸ κόσμιον τῆς τραχηλικῆς φλέβας
 ἀφαιρεῖ τὴ ζωὴ· ἀλλὰ γιὰ τὴν πνευματικὴ αἰ- *Ἡ πνευμα-* 30
 σθησις ἡ Ζωὴ ἐξακολουθεῖ νὰ εἶναι, στὴν Ἐπι- *τική αἴσθησις*
 στήμη, ἀμετάβλητη καὶ ἡ ὕπαρξις εἶναι αἰώνια. *τῆς ζωῆς*
 Ἡ πρόσκαιρη ζωὴ εἶναι μιὰ ψεύτικη αἴσθησις ὕπαρξης. 33

Οἱ θεωρίες μας κάνουν τὸ ἴδιο λάθος σχετικὰ μὲ τὴν Ψυχὴ
 καὶ τὸ σῶμα ποὺ ἔκανε καὶ ὁ Πτολεμαῖος σχετικὰ μὲ τὸ ἡλιακὸ
 σύστημα. Ἐπιμένουν ὅτι ἡ ψυχὴ εἶναι στὸ σῶμα καὶ ὅτι 36
 ἐπομένως ὁ νοῦς εἶναι ὑποτελὴς στὴν ὕλη. Ἡ ἀστρονομικὴ

1 false theory as to the relations of the celestial bodies, and
 Christian Science will surely destroy the greater error as
 3 to our terrestrial bodies. The true idea and
 Ptolemaic and psychi- Principle of man will then appear. The Ptole-
 cal error maic blunder could not affect the harmony of
 6 being as does the error relating to soul and body, which
 reverses the order of Science and assigns to matter the
 power and prerogative of Spirit, so that man becomes
 9 the most absolutely weak and inharmonious creature in
 the universe.

The verity of Mind shows conclusively how it is that
 12 matter seems to be, but is not. Divine Science,
 Seeming and being rising above physical theories, excludes matter,
 resolves *things* into *thoughts*, and replaces the objects of
 15 material sense with spiritual ideas.

The term CHRISTIAN SCIENCE was introduced by
 the author to designate the scientific system of divine
 18 healing.

The revelation consists of two parts:

1. The discovery of this divine Science of Mind-
 21 healing, through a spiritual sense of the Scriptures and
 through the teachings of the Comforter, as promised by
 the Master.

2. The proof, by present demonstration, that the so-
 called miracles of Jesus did not specially belong to a
 dispensation now ended, but that they illustrated an
 27 ever-operative divine Principle. The operation of this
 Principle indicates the eternity of the scientific order
 and continuity of being.

30 Scientific basis Christian Science differs from material sci-
 ence, but not on that account is it less scien-
 tific. On the contrary, Christian Science is pre-emi-

ἐπιστήμη ἔχει ἀνατρέψει τὴν ψεύτικη θεωρία σχετικὰ μὲ τὶς 1
σχέσεις τῶν οὐράνιων σωμάτων, καὶ ἡ Χριστιανικὴ Ἐπιστήμη 3
θὰ ἀνατρέψῃ ἀσφαλῶς τὴν πλάνη σχετικὰ μὲ τὰ Ἡ πλάνη τοῦ
γῆινα σώματά μας, ποὺ εἶναι ἀκόμα πιὸ μεγάλη. ^{Πτολεμαίου}
Τότε ἡ ἀληθινὴ ἰδέα καὶ ἡ Ἀρχὴ τοῦ ἀνθρώπου ^{καὶ ἡ πλάνη}
θὰ φανερωθοῦν. Τὸ χοντρὸ λάθος τοῦ Πτολεμαίου δὲν μπο- 6
ροῦσε νὰ ἐπηρέαστῃ τὴν ἁρμονία τοῦ εἶναι ὅπως ἐπηρεάζει ἡ
πλάνη γιὰ τὴν ψυχὴ καὶ τὸ σῶμα, ποὺ ἀντιστρέφει τὴν
τάξιν τῆς Ἐπιστήμης καὶ ἀποδίδει στὴν ὕλη τὴ δύναμη καὶ 9
τὸ προνόμιο τοῦ Πνεύματος, οὕτως ὥστε ὁ ἄνθρωπος γίνεται
κυριολεκτικὰ τὸ πιὸ ἀδύνατο καὶ δυσαρμονικὸ πλάσμα τοῦ
σύμπαντος. 12

Ἡ ἀλήθεια τοῦ Νοῦ δείχνει ἀναμφισβήτητα πῶς εἶναι δυ-
νατὸ νὰ φαίνεται ὅτι ἡ ὕλη ὑπάρχει, ἐνῶ δὲν ^{Φαινόμενο}
ὑπάρχει. Ἡ θεία Ἐπιστήμη, ποὺ ὑψώνεται ^{καὶ ὑπερῇ} 15
πάνω ἀπὸ τὶς θεωρίες τῆς φυσικῆς, ἀποκλείει τὴν ὕλη, ἀναλύει
τὰ πράγματα σὲ σκέψεις καὶ ἀντικαθιστᾷ τὰ ἀντικείμενα τῆς
ὕλικῆς αἰσθησης μὲ πνευματικὲς ἰδέες. 18

Χρησιμοποίησα τὸν ὅρο CHRISTIAN SCIENCE * γιὰ νὰ
προσδιορίσω τὸ ἐπιστημονικὸ σύστημα τῆς θείας θερα-
πειτικῆς. 21

Ἡ ἀποκάλυψη ἀποτελεῖται ἀπὸ δυὸ μέρη:

1. Τὴν ἀνακάλυψη τῆς θείας αὐτῆς Ἐπιστήμης τῆς Νοοθε-
ραπείας, μὲ τὴν πνευματικὴ ἔννοια τῶν Γραφῶν καὶ τῶν δι- 24
δασκαλιῶν τοῦ Παρακλήτου, σύμφωνα μὲ τὴν ὑπόσχεση τοῦ
Διδασκάλου.

2. Τὴν ἐπαλήθευση, μὲ σημερινὲς ἀποδείξεις, ὅτι τὰ λεγό- 27
μενα θαύματα τοῦ Ἰησοῦ δὲν ἀνῆκαν εἰδικὰ σὲ μιὰ θεία οἰκονο-
μία ποὺ τώρα ἔχει λήξει, ἀλλὰ ὅτι ἐξηγοῦσαν μιὰ θεία Ἀρχὴ
ποὺ ἐνεργεῖ πάντοτε. Ἡ ἐνέργεια τῆς Ἀρχῆς αὐτῆς δείχνει 30
τὴν αἰωνιότητα τῆς ἐπιστημονικῆς τάξης καὶ τῆς συνέχειας
τοῦ εἶναι.

Ἡ Χριστιανικὴ Ἐπιστήμη διαφέρει ἀπὸ τὴν Ἐπιστημο- 33
ὕλικὴ ἐπιστήμη, ἀλλὰ δὲν εἶναι γι' αὐτὸ λιγότερο ^{νικὴ βάση}
ἐπιστημονικὴ. Ἀπεναντίας, ἡ Χριστιανικὴ Ἐπιστήμη εἶναι

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 nently scientific, being based on Truth, the Principle of
all science.

3 Physical science (so-called) is human knowledge,— a
law of mortal mind, a blind belief, a Samson shorn of his
strength. When this human belief lacks organ-

6 Physical
science a
blind belief izations to support it, its foundations are gone.

Having neither moral might, spiritual basis,
nor holy Principle of its own, this belief mistakes effect
9 for cause and seeks to find life and intelligence in matter,
thus limiting Life and holding fast to discord and death.
In a word, human belief is a blind conclusion from material
12 reasoning. This is a mortal, finite sense of things, which
immortal Spirit silences forever.

The universe, like man, is to be interpreted by Science
15 from its divine Principle, God, and then it can be under-
Right inter-
pretation stood; but when explained on the basis of
physical sense and represented as subject to
18 growth, maturity, and decay, the universe, like man, is,
and must continue to be, an enigma.

Adhesion, cohesion, and attraction are properties of
21 Mind. They belong to divine Principle, and support
All force
mental the equipoise of that thought-force, which
launched the earth in its orbit and said to the
24 proud wave, "Thus far and no farther."

Spirit is the life, substance, and continuity of all
things. We tread on forces. Withdraw them, and
27 creation must collapse. Human knowledge calls them
forces of matter; but divine Science declares that they
belong wholly to divine Mind, are inherent in this
30 Mind, and so restores them to their rightful home and
classification.

The elements and functions of the physical body and

ἐξαιρετικά ἐπιστημονική, ἐπειδὴ βασίζεται στὴν Ἀλήθεια, 1
τὴν Ἀρχὴ ὅλης τῆς ἐπιστήμης.

Ἡ (λεγόμενη) φυσικὴ ἐπιστήμη εἶναι ἀνθρώπινη γνώση — 3
ἓνας νόμος τοῦ θνητοῦ νοῦ, μιὰ τυφλὴ δοξασία, ἓνας Σαμφὼν
ποῦ τοῦ κόυρεψαν τὴ δύναμη. Ὅταν δὲν ὑπάρ- ^{Ἡ φυσικὴ}
χουν ὀργανώσεις γιὰ νὰ ὑποστηρίξουν τὴ δοξα- ^{ἐπιστήμη εἶ-}
σία αὐτή, τὰ θεμέλιά της γκρεμίζονται. Μὴ ^{ναι μιὰ τυ-}
ἔχοντας οὔτε ἡθικὴ δύναμη, οὔτε πνευματικὴ βάση, οὔτε δική ^{φλὴ δοξασία}
τῆς Ἀρχῆς, ἡ δοξασία αὐτὴ παίρνει τὸ ἀποτέλεσμα γιὰ αἰτία 9
καὶ ζητᾷ νὰ βρῇ ζωὴ καὶ νοημοσύνη στὴν ὕλη, καὶ ἔτσι
περιορίζει τὴ Ζωὴ καὶ ἐμμένει σταθερὰ στὴ δυσαρμονία καὶ
τὸ θάνατο. Μὲ δυὸ λόγια, ἡ ἀνθρώπινη δοξασία εἶναι ἓνα 12
τυφλὸ συμπέρασμα ὑλικοῦ συλλογισμοῦ. Αὐτὸ εἶναι μιὰ
θνητὴ, περιορισμένη, ἀντίληψη τῶν πραγμάτων, ποῦ τὸ
ἀθάνατο Πνεῦμα κατασιγάζει γιὰ πάντα. 15

Τὸ σύμπαν, ὅπως καὶ ὁ ἄνθρωπος, πρέπει νὰ ἐξηγηθῇ ἀπὸ
τὴν Ἐπιστήμη σύμφωνα μὲ τὴ θεία του Ἀρχῆς, τὸ Θεό, καὶ
τότε μπορεῖ νὰ γίνῃ κατανοητό· ἀλλὰ ὅταν ἐξη- ^{Ὁρθὴ}
γῇται μὲ βάση τίς σωματικὲς αἰσθήσεις καὶ παρι- ^{ἐξήγηση}
στάνεται ὅτι ὑπόκειται σὲ αὔξηση, ὠριμότητα καὶ παρακμὴ,
τότε τὸ σύμπαν, ὅπως καὶ ὁ ἄνθρωπος, εἶναι, καὶ πρέπει νὰ 21
ἐξακολουθῇ νὰ εἶναι, αἰνιγμα.

Ἡ προσκόλλησις, ἡ συνοχή καὶ ἡ ἔλξη εἶναι ιδιότητες τοῦ
Νοῦ. Ἀνήκουν στὴ θεία Ἀρχὴ καὶ ὑποστηρίζουν ^{Ὅλη ἡ δύ-}
τὴν ἰσορροπία τῆς νοερῆς ἐκείνης δυνάμεως ποῦ ^{ναμὴ εἶναι}
ἐκσφενδόνισε τὴ γῆ στὴν τροχιά της καὶ εἶπε στοῦ ^{νοερῆ}
περήφανο κύμα: «Ἐως αὐτοῦ θὰ ἔρχεσαι καὶ δὲν θὰ ὑπερβῇς». 27

Τὸ Πνεῦμα εἶναι ἡ ζωὴ, ἡ οὐσία καὶ ἡ συνέχεια ὅλων τῶν
πραγμάτων. Πατοῦμε πάνω σὲ δυνάμεις. Ἄν τις ἀποσύρῃς,
ἡ δημιουργία θὰ καταρρεύσῃ δίχως ἄλλο. Ἡ ἀνθρώπινη 30
γνώσις τίς ὀνομάζει δυνάμεις τῆς ὕλης· ἀλλὰ ἡ θεία Ἐπιστήμη
διακηρύττει ὅτι ἀνήκουν ὁλότελα στοῦ θεοῦ Νοῦ, ὅτι εἶναι
ἐμφυτεῖς σ' αὐτὸν τὸ Νοῦ, καὶ ἔτσι τίς ταξινομεῖ ὀρθὰ καὶ τίς 33
ἀποκαθιστᾷ στὴ σωστὴ τους θέσι.

Τὰ στοιχεῖα καὶ οἱ λειτουργίαι τοῦ ὑλικοῦ σώματος καὶ

- 1 of the physical world will change as mortal mind changes
 its beliefs. What is now considered the best condition
 3 **Corporeal** for organic and functional health in the human
changes body may no longer be found indispensable
 to health. Moral conditions will be found always har-
 6 monious and health-giving. Neither organic inaction
 nor overaction is beyond God's control; and man will
 be found normal and natural to changed mortal thought,
 9 and therefore more harmonious in his manifestations than
 he was in the prior states which human belief created and
 sanctioned.
- 12 As human thought changes from one stage to an-
 other of conscious pain and painlessness, sorrow and
 joy, — from fear to hope and from faith to understand-
 15 ing, — the visible manifestation will at last be man gov-
 erned by Soul, not by material sense. Reflecting God's
 government, man is self-governed. When subordinate
 18 to the divine Spirit, man cannot be controlled by sin or
 death, thus proving our material theories about laws of
 health to be valueless.
- 21 The seasons will come and go with changes of time and
 tide, cold and heat, latitude and longitude. The agri-
 24 **The time** culturist will find that these changes cannot
and tide affect his crops. "As a vesture shalt Thou
 change them and they shall be changed." The mariner
 will have dominion over the atmosphere and the great
 27 deep, over the fish of the sea and the fowls of the air.
 The astronomer will no longer look up to the stars, —
 he will look out from them upon the universe; and the
 30 florist will find his flower before its seed.

Thus matter will finally be proved nothing more
 than a mortal belief, wholly inadequate to affect a man

τοῦ ὑλικοῦ κόσμου θὰ ἀλλάζουν καθὼς ὁ θνητὸς νοῦς ἀλλάζει 1
 τὶς δοξασίες του. Ὅ,τι τώρα θεωρεῖται ἄριστη κατάσταση
 γιὰ τὴν ὑγεία τῶν ὀργάνων καὶ τὴν ὁμαλὴ λει- Σωματικές
 τουργία τοῦ ἀνθρώπινου σώματος μπορεῖ νὰ μὴ μεταβολές 3
 θεωρηθῇ πιά ἀπαραίτητη γιὰ τὴν ὑγεία. Οἱ ἡθικὲς καταστά-
 σεις θὰ θεωροῦνται ὅτι εἶναι πάντοτε ἀρμονικὲς καὶ ὑγιεινές. 6
 Οὔτε ἡ ἀδράνεια οὔτε ἡ ὑπερβολικὴ δράση τῶν ὀργάνων
 εἶναι ἀνώτερη ἀπὸ τὴ δύναμη τοῦ Θεοῦ· καὶ ἡ ἀλλαγμένη
 θνητὴ σκέψη θὰ δῇ ὅτι ὁ ἄνθρωπος εἶναι κανονικὸς καὶ φυ- 9
 σιολογικός, καὶ ἐπομένως πιὸ ἀρμονικὸς στὶς ἐκδηλώσεις του
 ἀπὸ ὅ,τι ἦταν στὶς προηγούμενες καταστάσεις ποὺ εἶχε δη-
 μιουργήσει καὶ καθιερώσει ἡ ἀνθρώπινη δοξασία. 12

Καθὼς ἡ ἀνθρώπινη σκέψη περνᾷ ἀπὸ διάφορες φάσεις
 συνειδητοῦ πόνου καὶ ἀναλγησίας, λύπης καὶ χαρᾶς — ἀπὸ
 τὸ φόβο στὴν ἐλπίδα καὶ ἀπὸ τὴν πίστη στὴν κατανόηση — 15
 τελικὰ θὰ φανερωθῇ ὅτι ὁ ἄνθρωπος κυβερνᾶται ἀπὸ τὴν
 Ψυχὴ, ὄχι ἀπὸ τὴν ὑλικὴ αἴσθηση. Ἀντανακλώντας τὴ
 διακυβέρνηση τοῦ Θεοῦ, ὁ ἄνθρωπος διακυβερνᾶται μόνος 18
 του. Ὅταν ὁ ἄνθρωπος εἶναι ὑποταγμένος στὸ θεῖο Πνεῦμα,
 δὲν μπορεῖ νὰ ἐξουσιάζεται ἀπὸ τὴν ἁμαρτία ἢ τὸ θάνατο,
 καὶ ἔτσι ἀποδείχνει ὅτι οἱ ὑλικὲς θεωρίες μας γιὰ τοὺς νόμους 21
 τῆς ὑγείας δὲν ἔχουν καμιά ἀξία.

Οἱ ἐποχὲς θὰ ἔρχονται καὶ θὰ φεύγουν μὲ μεταβολὲς καιροῦ
 καὶ περιόδων, κρύου καὶ ζέστης, γεωγραφικοῦ πλάτους καὶ 24
 μήκους. Ὁ γεωργὸς θὰ δῇ ὅτι οἱ μεταβολὲς αὐτὲς Καιρὸς καὶ
 δὲν μποροῦν νὰ ἐπηρεάσουν τὰ σπαρτὰ του. περίοδοι
 «Ὡς περιένδυμα θὰ τυλίξης αὐτούς, καὶ θὰ ἀλλαχθῶσιν». Ὁ 27
 ναυτικὸς θὰ ἐξουσιάζῃ τὴν ἀτμόσφαιρα καὶ τὰ βάθη τοῦ
 ὠκεανοῦ, τὰ ψάρια τῆς θάλασσας καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.
 Ὁ ἀστρονόμος δὲ θὰ κοιτάζῃ πιά ψηλὰ στὰ ἄστρα — θὰ κοι- 30
 τάξῃ ἀπὸ αὐτὰ πρὸς τὸ σύμπαν· καὶ ὁ ἀνθοκόμος θὰ βρῖσκη
 τὰ ἄνθη του προτοῦ τὰ σπείρῃ.

*Ἐτσι τελικὰ θὰ ἀποδειχτῇ ὅτι ἡ ὕλη δὲν εἶναι τίποτε πε- 33
 ρισσότερο ἀπὸ μιὰ θνητὴ δοξασία, ἐντελῶς ἀνίκανη νὰ ἐπη-

1 through its supposed organic action or supposed exist-
 2 ence. Error will be no longer used in stating truth. The
 3 Mortal noth-
ingness problem of nothingness, or "dust to dust," will
 be solved, and mortal mind will be without
 form and void, for mortality will cease when man beholds
 6 himself God's reflection, even as man sees his reflection
 in a glass.

All Science is divine. Human thought never pro-
 9 jected the least portion of true being. Human belief
 10 A lack of
originality has sought and interpreted in its own way
 the echo of Spirit, and so seems to have
 12 reversed it and repeated it materially; but the human
 mind never produced a real tone nor sent forth a positive
 sound.

15 The point at issue between Christian Science on the
 one hand and popular theology on the other is this: Shall
 16 Antagonistic
questions Science explain cause and effect as being
 18 both natural and spiritual? Or shall all that
 is beyond the cognizance of the material senses be called
 supernatural, and be left to the mercy of speculative
 21 hypotheses?

I have set forth Christian Science and its application
 to the treatment of disease just as I have discovered them.
 24 Biblical
basis I have demonstrated through Mind the effects
 of Truth on the health, longevity, and morals
 of men; and I have found nothing in ancient or in modern
 27 systems on which to found my own, except the teachings
 and demonstrations of our great Master and the lives of
 prophets and apostles. The Bible has been my only au-
 30 thority. I have had no other guide in "the straight and
 narrow way" of Truth.

If Christendom resists the author's application of the

ρεάζει τὸν ἄνθρωπο μὲ τὴν ὑποθετικὴ ὀργανικὴ ἐνέργειά της 1
 ἢ τὴν ὑποθετικὴ ὑπαρξή της. Ἡ πλάνη δὲ θὰ χρησιμοποιο-
 ῇται πιά γιὰ νὰ ἐκθέτῃ τὴν ἀλήθεια. Τὸ πρό- Τὸ θνητὸ
μηδέν 3
 βλημα τοῦ μηδενός, ἢ «γῆ εἰς γῆν», θὰ λυθῇ καὶ ὁ
 θνητὸς νοῦς θὰ εἶναι ἄμορφος καὶ ἔρημος, ἐπειδὴ ἡ θνητότητα
 θὰ σταματήσῃ ὅταν ὁ ἄνθρωπος δῇ τὸν ἑαυτοῦ του ὡς τὴν 6
 ἀντανάκλαση τοῦ Θεοῦ, ἀκριβῶς ὅπως βλέπει τὴν ἀντα-
 νάκλασή του στὸν καθρέπτη.

Ὅλη ἡ Ἐπιστήμη εἶναι θεία. Ἡ ἀνθρώπινη σκέψη δὲν 9
 πρόβαλε ποτὲ τὸ παραμικρὸ μέρος τοῦ ἀληθινοῦ εἶναι. Ἡ
 ἀνθρώπινη δοξασία ἔχει ἐπιζητήσει καὶ ἐρμηνεύ- Ἑλλειψη
πρωτοτυπίας 12
 σει τὸν ἀντίλαλο τοῦ Πνεύματος σύμφωνα μὲ τὸ
 δικό της τρόπο, καὶ ἔτσι φαίνεται ὅτι τὸν ἔχει ἀντιστρέψει
 καὶ ἐπαναλάβει ὑλικά· ἀλλὰ ὁ ἀνθρώπινος νοῦς δὲ δημιούργησε
 ποτὲ ἓνα πραγματικὸ νόνο οὔτε ἔβγαλε ἓνα θετικὸ ἥχο. 15

Τὸ ἐπίμαχο ζήτημα μεταξὺ τῆς Χριστιανικῆς Ἐπιστήμης
 ἀπὸ τὸ ἓνα μέρος καὶ τῆς λαϊκῆς θεολογίας ἀπὸ τὸ ἄλλο εἶναι
 τὸ ἐξῆς: Θὰ ἐπιτραπῇ στὴν Ἐπιστήμη νὰ ἐξηγήσῃ 18
 ὅτι ἡ αἰτία καὶ τὸ ἀποτέλεσμα εἶναι καὶ τὰ δυό, Ἀνταγωνι-
στικὰ ἐρωτή-
ματα
 φυσικὰ καὶ πνευματικά; Ἡ καθετὶ πού δὲν μπο-
 роῦν νὰ ἀντιληφτοῦν οἱ ὑλικὲς αἰσθήσεις θὰ ὀνομαστῇ ὑπερ- 21
 φυσικὸ καὶ θὰ ἀφεθῇ στὸ ἔλεος τῶν θεωρητικῶν ὑποθέσεων;

Ἐξέθεσα τὴ Χριστιανικὴ Ἐπιστήμη καὶ τὴν ἐφαρμογὴ της
 στὴ θεραπεία τῆς ἀρρώστιας ἀκριβῶς ὅπως τις ἀνακάλυψα. 24
 Ἀπόδειξα μὲ τὸ Νοῦ τὰ ἀποτελέσματα τῆς Ἀλή- Βιβλικὴ
βάση
 θειας στὴν ὑγεία, τὴ μακροβιότητα καὶ τὴν ἠθικὴ 27
 τῶν ἀνθρώπων· καὶ δὲ βρῆκα τίποτε στὰ ἀρχαῖα ἢ στὰ σύγ-
 χρονα συστήματα πού θὰ μπορούσε νὰ χρησιμεύσῃ ὡς βάση
 τοῦ δικοῦ μου συστήματος, ἐκτὸς ἀπὸ τίς διδασκαλίες καὶ τίς
 ἀποδείξεις τοῦ μεγάλου μας Διδασκάλου καὶ τοὺς βίους τῶν 30
 προφητῶν καὶ τῶν ἀποστόλων. Ἡ Βίβλος ἦταν ἡ μόνη μου
 αὐθεντία. Δὲν εἶχα κανέναν ἄλλο ὁδηγὸ στὴν ὁδὸ τῆς Ἀλή-
 θειας, πού εἶναι «στενὴ καὶ τεθλιμμένη». 33

Ἄν ἡ χριστιανοσύνη δὲ θέλῃ νὰ χρησιμοποιῶ τὴ λέξη

1 word Science to Christianity, or questions her use of the
 word Science, she will not therefore lose faith in Chris-
 3 **Science and** tianity, nor will Christianity lose its hold upon
Christianity her. If God, the All-in-all, be the creator of
 the spiritual universe, including man, then everything
 6 entitled to a classification as truth, or Science, must be
 comprised in a knowledge or understanding of God, for
 there can be nothing beyond illimitable divinity.

9 The terms Divine Science, Spiritual Science, Christ
 Science or Christian Science, or Science alone, she em-
 12 **Scientific** ploys interchangeably, according to the re-
terms quirements of the context. These synony-
 mous terms stand for everything relating to God, the in-
 finite, supreme, eternal Mind. It may be said, however,
 15 that the term Christian Science relates especially to
 Science as applied to humanity. Christian Science re-
 veals God, not as the author of sin, sickness, and death,
 18 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,
 21 and so forth, have — as matter — no intelligence, life, nor
 sensation.

There is no physical science, inasmuch as all truth
 24 proceeds from the divine Mind. Therefore truth is not
 human, and is not a law of matter, for matter
 27 **No physical** is not a lawgiver. Science is an emanation of
science divine Mind, and is alone able to interpret God aright.
 It has a spiritual, and not a material origin. It is a divine
 utterance, — the Comforter which leadeth into all truth.

30 Christian Science eschews what is called natural science,
 in so far as this is built on the false hypotheses that matter
 is its own lawgiver, that law is founded on material con-

Ἐπιστήμη γιὰ τὸ χριστιανισμό, ἡ ἀμφισβητῇ τὸν τρόπο μὲ 1
τὸν ὁποῖο χρησιμοποιοῦ τῇ λέξει Ἐπιστήμη, δὲ θὰ παύσω 3
ἐξαιτίας αὐτοῦ νὰ πιστεύω στὸ χριστιανισμό, Ἐπιστήμη
οὔτε ὁ χριστιανισμὸς θὰ παύσῃ νὰ μὲ ἐπηρεάζῃ. καὶ χριστι-
Ἄν ὁ Θεός, τὸ Πᾶν-ἐν-παντί, εἶναι ὁ δημιουργὸς ανισμός
τοῦ πνευματικοῦ σύμπαντος, ποὺ συμπεριλαμβάνει καὶ τὸν 6
ἄνθρωπο, τότε καθετὶ ποὺ δικαιούται νὰ ταξινομηθῇ ὡς ἀλή-
θεια, ἡ Ἐπιστήμη, πρέπει νὰ εἶναι ἀπόρροια τῆς γνώσης ἡ
τῆς κατανόησης τοῦ Θεοῦ, γιὰτὶ δὲν μπορεῖ νὰ ὑπάρχῃ τίποτε 9
πέρα ἀπὸ τὴν ἀπεριόριστη θεότητα.

Τοὺς ὅρους Θεία Ἐπιστήμη, Πνευματικὴ Ἐπιστήμη, Ἐπι-
στήμη τοῦ Χριστοῦ ἢ Χριστιανικὴ Ἐπιστήμη, ἡ Ἐπιστήμη 12
μόνο, τοὺς χρησιμοποιοῦ ἐκ περιτροπῆς, ἀνάλογα Ἐπιστημονι-
μὲ τίς ἀπαιτήσεις τοῦ κειμένου. Οἱ συνώνυμοι κοὶ ὅροι
αὐτοὶ ὅροι σημαίνουν καθετὶ ποὺ ἔχει σχέση μὲ τὸ Θεό, τὸν 15
ἄπειρο, ὑπέρτατο, αἰώνιο Νοῦ. Μπορεῖ ὅμως νὰ πῇ κανεὶς
ὅτι ὁ ὅρος Χριστιανικὴ Ἐπιστήμη ἀναφέρεται εἰδικὰ στὴν
Ἐπιστήμη ὅπως ἐφαρμόζεται αὐτὴ στὴν ἀνθρωπότητα. Ἡ 18
Χριστιανικὴ Ἐπιστήμη ἀποκαλύπτει ὅτι ὁ Θεὸς δὲν εἶναι
ὁ δημιουργὸς τῆς ἀμαρτίας, τῆς ἀρρώστιας καὶ τοῦ θανάτου,
ἀλλὰ εἶναι θεία Ἀρχή, Ὑπέρτατο Ὀν, Νοῦς, ἀπαλλαγμένος 21
ἀπὸ κάθε κακό. Διδάσκει ὅτι ἡ ὕλη παρουσιάζει τὰ γεγονότα
τῆς ὑπαρξης ἀπατηλά, ὄχι ἀληθινά· ὅτι τὰ νεῦρα, ὁ ἐγκέφα-
λος, τὸ στομάχι, οἱ πνεύμονες, καὶ οὕτω καθεξῆς, δὲν ἔχουν — 24
ὡς ὕλη — νοημοσύνη, ζωὴ, οὔτε αἴσθηση.

Δὲν ὑπάρχει φυσικὴ ἐπιστήμη, ἀφοῦ ὅλη ἡ ἀλήθεια προέρ-
χεται ἀπὸ τὸ θεῖο Νοῦ. Ἐπομένως ἡ ἀλήθεια δὲν εἶναι ἀν- 27
θρώπινη, οὔτε εἶναι νόμος τῆς ὕλης, διότι ἡ ὕλη
δὲν εἶναι νομοθέτης. Ἡ Ἐπιστήμη εἶναι ἀπόρ- Δὲν ὑπάρχει
ροια τοῦ θείου Νοῦ, καὶ μόνη αὐτὴ εἶναι ἱκανὴ νὰ φυσικὴ
ἐρμηνεύῃ τὸ Θεὸ σωστά. Ἡ προέλευσὴ τῆς εἶναι ἐπιστήμη 30
ὄχι ὑλική. Εἶναι μιὰ θεία ἔκφραση — ὁ Παράκλητος ποὺ
ὁδηγεῖ σ' ὅλη τὴν ἀλήθεια. 33

Ἡ Χριστιανικὴ Ἐπιστήμη ἀποφεύγει αὐτὸ ποὺ ὀνομάζεται
φυσικὴ ἐπιστήμη, κατὰ τὸ μέτρο ποὺ αὐτὴ στηρίζεται πάνω
στὶς ψεύτικες ὑποθέσεις ὅτι ἡ ὕλη εἶναι ὁ νομοθέτης τοῦ ἑαυτοῦ 36

ditions, and that these are final and overrule the might of divine Mind. Good is natural and primitive. It is not miraculous to itself.

The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity. The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity.

An odor becomes beneficent and agreeable only in proportion to its escape into the surrounding atmosphere. So it is with our knowledge of Truth. If one would not quarrel with his fellow-man for waking him from a cataleptic nightmare, he should not resist Truth, which banishes — yea, forever destroys with the higher testimony of Spirit — the so-called evidence of matter.

Science relates to Mind, not matter. It rests on fixed Principle and not upon the judgment of false sensation.

The addition of two sums in mathematics must always bring the same result. So is it with logic. If both the major and the minor propositions of a syllogism are correct, the conclusion, if properly

6 Practical
Science

30 Mathematics
and scientific
logic

της, ὅτι ὁ νόμος βασιζέται σέ ὕλικές συνθήκες καί ὅτι οἱ 1
 συνθήκες αὐτές εἶναι ὀριστικές καί παραμερίζουν τή δύναμη
 τοῦ θεοῦ Νοῦ. Τό καλὸ εἶναι φυσικὸ καί ἀρχικό. Δὲν εἶναι 3
 θαῦμα γιὰ τὸν ἑαυτό του.

Ὁ ὅρος Ἐπιστήμη, ὅταν κατανοηθῇ σωστά, ἀναφέρεται 6
 μόνο στοὺς νόμους τοῦ Θεοῦ καί στή διακυβέρνηση τοῦ σύμ-
 παντος, ποὺ συμπεριλαμβάνει καί τὸν ἄνθρωπο, ἀπὸ τὸ Θεό. ^{Πρακτικὴ}
 Γιὰ τὸ λόγο αὐτὸν οἱ ἐπιχειρηματίες ^{Ἐπιστήμη}
 καί ἡ ἀνώτερη τάξη τῶν διανοουμένων βρῆκαν ὅτι ἡ Χρι- 9
 στιανικὴ Ἐπιστήμη αὐξάνει τὴν ἀντοχή καί τὶς διανοητικές
 δυνάμεις τους, τοὺς κάνει νὰ καταλαβαίνουν τὸν ἀνθρώπινο
 χαρακτήρα καλύτερα, τοὺς προικίζει μὲ ὀξύνοια καί μεγάλη 12
 ἀντίληψη καί τοὺς κάνει ἱκανοὺς νὰ ξεπερνοῦν τὶς συνηθισμένες
 τοὺς ἱκανότητες. Ὅταν ὁ ἀνθρώπινος νοῦς ἐμποτιστῇ μὲ
 τὴν πνευματικὴ αὐτὴ κατανόηση γίνεται πιὸ ἐλαστικός, 15
 ἀποκτᾷ μεγαλύτερη ἀντοχή, ξεφεύγει κάπως ἀπὸ τὸν ἑαυτό
 του καί χρειάζεται λιγότερη ἀνάπαυση. Ἡ γνώση τῆς Ἐπι-
 στήμης τοῦ εἶναι ἀναπτύσσει τὶς ἀφανεῖς ἱκανότητες καί 18
 δυνατότητες τοῦ ἀνθρώπου. Ἐπεκτείνει τὸν ὀρίζοντα τῆς
 σκέψης καί κάνει τοὺς θνητοὺς ἱκανοὺς νὰ φτάσουν σὲ εὐρύ-
 τερα καί ἀνώτερα πεδία δράσης. Ὑψώνει τὸ διανοούμενο στή 21
 φυσικὴ του ἀτμόσφαιρα ὀξυδέρκειας καί διορατικότητας.

Ἐνα ἄρωμα εἶναι ὠφέλιμο καί εὐχάριστο μόνο κατὰ τὸ
 βαθμὸ ποὺ διαχύνεται στὸν ἀέρα ποὺ εἶναι γύρω μας. Τὸ 24
 ἴδιο συμβαίνει καί μὲ τὴ γνώση τῆς Ἀλήθειας. Ὅπως δὲ
 θὰ φιλονικοῦσε κανεὶς μὲ τὸ συνάνθρωπό του γιὰ τὸν
 ζύπνησε ἀπὸ ἕναν καταληπτικὸ ἐφιάλτη, ἔτσι δὲ θὰ ἔπρεπε νὰ 27
 ἐναντιώνεται καί στὴν Ἀλήθεια, ποὺ δίδωχει — καί μάλιστα
 ἐξαλείφει γιὰ πάντα μὲ τὴν ἀνώτερη μαρτυρία τοῦ Πνεύματος
 — τὸ λεγόμενο τεκμήριο τῆς ὕλης. 30

Ἡ Ἐπιστήμη ἀναφέρεται στὸ Νοῦ, ὄχι στὴν ὕλη. Βασι-
 ζεται σὲ μιὰ σταθερὴ Ἀρχὴ καί ὄχι στὴν κρίση μιᾶς ψεύτικης
 αἰσθησης. Τὸ ἄθροισμα δυὸ ποσῶν στὰ μαθη- ^{Τὰ μαθημα-}
 ματικά πρέπει νὰ εἶναι πάντοτε τὸ ἴδιο. Τὸ ἴδιο ^{τικά καὶ ἡ ἐπι-}
 συμβαίνει καί μὲ τὴ λογικὴ. ^{στημονικὴ}
 Ἄν τόσο ἡ μεγαλύ- ^{λογικὴ}
 τερη ὅσο καί ἡ μικρότερη πρόταση ἑνὸς συλλογισμοῦ εἶναι 36
 σωστή, τὸ συμπέρασμα, ἂν τὸ βγάλουμε ὅπως πρέπει, δὲν

1 drawn, cannot be false. So in Christian Science there
 are no discords nor contradictions, because its logic is as
 3 harmonious as the reasoning of an accurately stated syl-
 logism or of a properly computed sum in arithmetic.
 Truth is ever truthful, and can tolerate no error in
 6 premise or conclusion.

If you wish to know the spiritual fact, you can dis-
 cover it by reversing the material fable, be the
 9 **Truth by inversion** fable *pro* or *con*, — be it in accord with your
 preconceptions or utterly contrary to them.

Pantheism may be defined as a belief in the intelli-
 12 gence of matter, — a belief which Science overthrows.

Antagonistic theories In those days there will be "great tribulation
 such as was not since the beginning of the
 15 world;" and earth will echo the cry, "Art thou [Truth]
 come hither to torment us before the time?" Animal
 magnetism, hypnotism, spiritualism, theosophy, agnos-
 18 ticism, pantheism, and infidelity are antagonistic to true
 being and fatal to its demonstration; and so are some
 other systems.

21 We must abandon pharmaceuticals, and take up ontol-
 ogy, — "the science of real being." We must look deep
 into realism instead of accepting only the out-
 24 **Ontology needed** ward sense of things. Can we gather peaches
 from a pine-tree, or learn from discord the concord of
 being? Yet quite as rational are some of the leading
 27 illusions along the path which Science must tread in its
 reformatory mission among mortals. The very name,
illusion, points to nothingness.

30 The generous liver may object to the author's small
 estimate of the pleasures of the table. The sinner sees,
 in the system taught in this book, that the demands of

μπορεῖ νὰ εἶναι λανθασμένο. Ἔτσι καὶ στὴ Χριστιανικὴ Ἐπιστήμη δὲν ὑπάρχουν οὔτε δυσαρμονίες οὔτε ἀντιφάσεις, ἐπειδὴ ἡ λογικὴ τῆς εἶναι τόσο ἀρμονικὴ ὅσο καὶ τὸ συμπέρασμα ἑνὸς συλλογισμοῦ ποὺ διατυπώθηκε μὲ ἀκρίβεια ἢ τὸ ποσὸ ποὺ ὑπολογίστηκε σύμφωνα μὲ τοὺς κανόνες τῆς ἀριθμητικῆς. Ἡ Ἀλήθεια εἶναι πάντοτε ἀληθινὴ καὶ δὲν μπορεῖ νὰ ἀνεχτῇ πλάνη οὔτε στὴν πρόταση τοῦ συλλογισμοῦ οὔτε στὸ συμπέρασμα.

Ἄν θέλῃς νὰ μάθῃς ποιὸ εἶναι τὸ πνευματικὸ γεγονός, 9
μπορεῖς νὰ τὸ βρῇς ἀντιστρέφοντας τὸν ὕλικό
μῦθο, εἴτε ὁ μῦθος εἶναι *ὕπερ* εἴτε *κατὰ* — εἴτε
εἶναι σύμφωνος μὲ τὶς προκαταλήψεις σου εἴτε 12
ἐντελῶς ἀντίθετος μ' αὐτές.

Ἡ ἀνακάλυψη τῆς ἀλήθειας μὲ τὴν ἀντιστροφή

Μποροῦμε νὰ ποῦμε ὅτι ὁ πανθεισμός εἶναι ἡ δοξασία ὅτι ἡ ὕλη ἔχει νοημοσύνη — μιὰ δοξασία ποὺ ἡ Ἐπιστήμη ἀνα- 15
τρέπει. Τὶς μέρες ἐκεῖνες «θὰ εἶναι θλίψις μεγάλη, ὅποια δὲν ἔγινεν ἀπ' ἀρχῆς κόσμου» καὶ ἡ γῆ θὰ ἀντιλαλήσῃ τὴν κραυγὴ αὐτή: «Ἦλθες (Ἀλήθεια) ἐδῶ πρὸ 18
καιροῦ νὰ μᾶς βρασανίσῃς;» Ὁ ζωικὸς μαγνητισμός, ὁ ὑπνωτισμός, ὁ πνευματισμός, ἡ θεοσοφία, ὁ ἀγνωστικισμός, ὁ παν-
θεισμός καὶ ἡ ἀπιστία ἀντιμάχονται τὸ ἀληθινὸ εἶναι καὶ εἶναι 21
ὀλέθρια γιὰ τὴν ἀπόδειξί του· καὶ τὸ ἴδιο εἶναι καὶ μερικὰ ἄλλα συστήματα.

Πρέπει νὰ ἐγκαταλείψουμε τὴν φαρμακευτικὴ καὶ νὰ ἀσχολη- 24
θοῦμε μὲ τὴν ὄντολογία — «τὴν ἐπιστήμη τοῦ πραγματικοῦ εἶναι». Πρέπει νὰ ἐμβαθύνουμε στὸ ρεαλισμὸ
ἀντὶ νὰ δεχώμαστε μόνο τὴν ἐπιφανειακὴ ἔννοια 27
τῶν πραγμάτων. Μποροῦμε νὰ μαζέψουμε ρο-
δάκινα ἀπὸ ἓνα πεῦκο, ἢ νὰ μάθουμε τὴν ἀρμονία τοῦ εἶναι
ἀπὸ τὴν δυσαρμονία; Καὶ ὅμως μερικὲς ἀπὸ τὶς κυριότερες 30
πλάνες ποὺ ἀντιμετωπίζει ἡ Ἐπιστήμη, στὸ δρόμο ποὺ πρέ-
πει νὰ διανύσῃ κατὰ τὴν ἀναμορφωτικὴ τῆς ἀποστολῆ μεταξὺ
τῶν θνητῶν, δὲν εἶναι περισσότερο λογικές. Ἀκόμα καὶ τὸ 33
ὄνομα *πλάνη* ὑποδηλώνει ἀνυπαρξία.

Οἱ καλοζωισμένοι μπορεῖ νὰ μὴ συμφωνοῦν μαζί μου γιατί
δὲ δίνω καμιὰ σημασίαν στὶς ἀπολαύσεις τοῦ τραπεζιοῦ. Ὁ 36
ἁμαρτωλὸς βλέπει, στὸ σύστημα ποὺ διδάσκει τὸ βιβλίο
αὐτό, ὅτι πρέπει νὰ συμμορφωθῇ μὲ τὶς ἀπαιτήσεις τοῦ

Ἡ ὄντολογία
εἶναι ἀναγκαι-
αία

1 God must be met. The petty intellect is alarmed by constant appeals to Mind. The licentious disposition is discouraged over its slight spiritual prospects.
 3 **Reluctant** When all men are bidden to the feast, the ex-
 guests cuses come. One has a farm, another has merchandise,
 6 and therefore they cannot accept.

It is vain to speak dishonestly of divine Science, which
 9 **Excuses for** destroys all discord, when you can demonstrate
 ignorance the actuality of Science. It is unwise to doubt
 if reality is in perfect harmony with God, divine Principle,
 — if Science, when understood and demonstrated, will
 12 destroy all discord, — since you admit that God is om-
 nipotent; for from this premise it follows that good and
 its sweet concords have all-power.

15 Christian Science, properly understood, would dis-
 abuse the human mind of material beliefs which war
 against spiritual facts; and these material
 18 **Children** beliefs must be denied and cast out to make
 and adults place for truth. You cannot add to the contents of a
 vessel already full. Laboring long to shake the adult's
 21 faith in matter and to inculcate a grain of faith in God, —
 an inkling of the ability of Spirit to make the body har-
 monious, — the author has often remembered our Master's
 24 love for little children, and understood how truly such as
 they belong to the heavenly kingdom.

If thought is startled at the strong claim of Science
 27 for the supremacy of God, or Truth, and doubts the su-
 All evil premacy of good, ought we not, contrari-
 unnatural wise, to be astounded at the vigorous claims
 30 of evil and doubt them, and no longer think it natural to
 love sin and unnatural to forsake it, — no longer imagine
 evil to be ever-present and good absent? Truth should

Θεοῦ. Ἡ διάνοια πού ἀσχολεῖται μὲ μικροπράγματα ἀνα- 1
στατώνεται ἀπὸ τὶς συνεχεῖς ἐπικλήσεις πρὸς τὸ Νοῦ. Ὁ 3
ἀκόλαστος χαρακτήρας ἀποθαρρύνεται βλέπον- 3
τας τὶς ἀσήμαντες πνευματικὲς προσδοκίες του. Ἀπρόθυμοι
προκαλε-
σμένοι
Ὅλοι οἱ ἄνθρωποι προβάλλουν δικαιολογίες ὅταν 6
καλεστοῦν σὲ συμπόσιο. Ὁ ἕνας λέει ὅτι πρέπει νὰ κοιτάξῃ 6
τὸ χωράφι του, ὁ ἄλλος τὸ ἐμπόριό του, καὶ γι' αὐτὸ δὲν
μποροῦν νὰ δεχτοῦν.

Εἶναι ἀνώφελο νὰ κακολογῇς τὴ θεία Ἐπιστήμη, πού ἐξα- 9
λείφει κάθε δυσαρμονία, ἀφοῦ μπορεῖς νὰ ἀποδείξῃς ὅτι ἡ 9
Ἐπιστήμη εἶναι ἀληθινή. Δὲν εἶναι φρόνιμο νὰ 12
ἀμφιβάλλῃς ἂν ἡ πραγματικότητα εἶναι σὲ τέλεια Δικαιολογίες
γιὰ τὴν
ἀγνοία
ἄρμονία μὲ τὸ Θεό, τὴ θεία Ἀρχή — ἂν ἡ Ἐπι- 12
στήμη θὰ ἐξαλείψῃ κάθε δυσαρμονία, ὅταν τὴν καταλάβῃς 15
καὶ τὴν ἀποδείξῃς — ἀφοῦ παραδέχεσαι ὅτι ὁ Θεὸς εἶναι παν- 15
τοδύναμος· γιατί ἀπὸ τὸ δεδομένο αὐτὸ προκύπτει ὅτι τὸ
καλὸ καὶ οἱ γλυκιές του ἁρμονίες εἶναι παντοδύναμα.

Ἡ Χριστιανικὴ Ἐπιστήμη ἀπαλλάσσει, ὅταν τὴν καταλάβῃ 18
κανεῖς σωστά, τὸν ἀνθρώπινο νοῦ ἀπὸ τὶς ὑλικὲς δοξασίες
πού πολεμοῦν τὰ πνευματικὰ γεγονότα· καὶ πρέ- 21
πει νὰ ἀπαρνηθοῦμε τὶς ὑλικὲς αὐτὲς δοξασίες καὶ Παιδιά καὶ
ἐνήλικοι
νὰ τὶς ἀποβάλουμε γιὰ νὰ κάμουμε τόπο στὴν ἀλήθεια. Δὲν 24
μπορεῖς νὰ προσθέσῃς τίποτε μέσα σ' ἓνα δοχεῖο πού εἶναι
ἤδη γεμάτο. Ὅταν ἀγωνιζόμουν γιὰ πολὺν καιρὸ νὰ κλο- 24
νίσω τὴν πίστη τῶν μεγάλων στὴν ὕλη καὶ νὰ τοὺς μετα-
δώσω ἓναν κόκκο πίστεως στὸ Θεό — μιὰ ἐλάχιστη ἰδέα τῆς
ἱκανότητος πού ἔχει τὸ Πνεῦμα νὰ κἀνὴ τὸ σῶμα ἁρμονικὸ — 27
συχνὰ θυμήθηκα τὴν ἀγάπη τοῦ Διδασκάλου μας γιὰ τὰ
μικρὰ παιδιά καὶ κατάλαβα πόσο ἀληθινὸ εἶναι ὅτι μόνο ἐκεῖνοι
πού εἶναι σὰν αὐτὰ ἀνέκουν στὴ βασιλεία τῶν οὐρανῶν. 30

Ἄν ἡ σκέψῃ ξαφνιάζεται ἀπὸ τὴν ἰσχυρὴ ἀξίωση τῆς Ἐπι-
στήμης ὅτι ὁ Θεός, ἡ ἢ Ἀλήθεια, ὑπερέχει, καὶ ἀμφιβάλλῃ γιὰ
τὴν ὑπεροχὴ τοῦ καλοῦ, δὲ θὰ ἔπρεπε, ἀντιθέτως, 33
νὰ μᾶς καταπλήξουν οἱ σθεναρὲς ἀξιώσεις τοῦ κα-
κοῦ καὶ νὰ τὶς ἀμφισβητήσουμε, καὶ νὰ μὴ νομίζουμε πιὰ ὅτι
εἶναι φυσικὸ νὰ ἀγαποῦμε τὴν ἁμαρτία καὶ ἀφύσικο νὰ τὴν 36
ἐγκαταλείψουμε — νὰ μὴ φανταζώμαστε πιὰ ὅτι τὸ κακὸ εἶναι
πανταχοῦ παρὸν καὶ τὸ καλὸ ἀπόν· Ἡ ἀλήθεια δὲ θὰ

1 not seem so surprising and unnatural as error, and error
 should not seem so real as truth. Sickness should not seem
 3 so real as health. There is no error in Science, and our
 lives must be governed by reality in order to be in har-
 mony with God, the divine Principle of all being.

6 When once destroyed by divine Science, the false evi-
 dence before the corporeal senses disappears. Hence the
 opposition of sensuous man to the Science of
 9 The error of carnality Soul and the significance of the Scripture, "The
 carnal mind is enmity against God." The central fact of
 the Bible is the superiority of spiritual over physical power.

12

THEOLOGY

Must Christian Science come through the Christian
 churches as some persons insist? This Science has come
 15 Churchly neglect already, after the manner of God's appoint-
 ing, but the churches seem not ready to re-
 ceive it, according to the Scriptural saying, "He came
 18 unto his own, and his own received him not." Jesus once
 said: "I thank Thee, O Father, Lord of heaven and
 earth, that Thou hast hid these things from the wise
 21 and prudent, and hast revealed them unto babes: even
 so, Father, for so it seemed good in Thy sight." As afore-
 time, the spirit of the Christ, which taketh away the cere-
 24 monies and doctrines of men, is not accepted until the
 hearts of men are made ready for it.

The mission of Jesus confirmed prophecy, and ex-
 27 plained the so-called miracles of olden time as natural
 demonstrations of the divine power, demonstra-
 tions which were not understood. Jesus' works
 30 John the Baptist, and the Messiah established his claim to the Messiahship. In
 reply to John's inquiry, "Art thou he that should come,"

ἔπρεπε νὰ φαίνεται τόσο ἐκπληκτικὴ καὶ ἀφύσικη ὅσο ἡ 1
πλάνη, καὶ ἡ πλάνη δὲ θὰ ἔπρεπε νὰ φαίνεται τόσο πραγ- 3
ματικὴ ὅσο ἡ ἀλήθεια. Ἡ ἀρρώστια δὲ θὰ ἔπρεπε νὰ φαί-
νεται τόσο πραγματικὴ ὅσο ἡ υἰγεία. Δὲν ὑπάρχει πλάνη 6
στὴν Ἐπιστήμη, καὶ ἡ ζωὴ μας πρέπει νὰ κυβερνᾶται ἀπὸ
τὴν πραγματικότητα γιὰ νὰ εἶναι ἐναρμονισμένη μὲ τὸ Θεό, 6
τὴ θεία Ἀρχὴ παντὸς ὄντος.

Μιὰ καὶ ἐξαλειφτῇ ἀπὸ τὴ θεία Ἐπιστήμη, ἡ ψεύτικη 9
μαρτυρία ποὺ παρουσιάζουν οἱ σωματικὲς αἰσθήσεις ἐξαφα-
νίζεται. Αὐτὸς εἶναι ὁ λόγος γιὰ τὸν ὁποῖο ὁ ἥ πλάνη τῆς 9
αἰσθησιακὸς ἄνθρωπος ἐναντιώνεται στὴν Ἐπι- σαρκικότητος
στήμη τῆς Ψυχῆς καὶ ἔχει μεγάλη σημασία ἡ περικοπὴ αὐτὴ 12
τῆς Γραφῆς: «Τὸ φρόνημα τῆς σαρκὸς εἶναι ἔχθρα εἰς τὸν
Θεόν». Τὸ σημαντικότερο γεγονὸς τῆς Βίβλου εἶναι ὅτι ἡ 15
πνευματικὴ δύναμη εἶναι ὑπέρτερη ἀπὸ τὴν ὕλική.

ΘΕΟΛΟΓΙΑ

Πρέπει ἡ Χριστιανικὴ Ἐπιστήμη νὰ ἔλθῃ μέσο τῶν χριστι-
ανικῶν ἐκκλησιῶν, ὅπως διατείνονται μερικοί; Ἡ Ἐπιστήμη 18
αὐτὴ ἔχει ἤδη ἔλθει, μὲ τὸν τρόπο ποὺ ὄρισε ὁ Ἐκκλησια-
Θεός, ἀλλὰ φαίνεται ὅτι οἱ ἐκκλησίες δὲν εἶναι στικὴ ἀμέλεια
ἔτοιμες νὰ τὴ δεχτοῦν, ὅπως λέει καὶ ἡ Γραφή: «Εἰς τὰ ἴδια 21
ἦλθε, καὶ οἱ ἴδιοι δὲν ἐδέχθησαν αὐτόν». Ὁ Ἰησοῦς εἶπε κά-
ποτε: «Εὐχαριστῶ Σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς 24
γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπε-
κάλυψας αὐτὰ εἰς νῆπια· ναί, ὦ Πάτερ, διότι οὕτως ἐγένεν
ἀρεστόν ἐμπροσθέν Σου». Ὅπως καὶ ἄλλοτε, τὸ πνεῦμα τοῦ 27
Χριστοῦ, ποὺ ἀναιρεῖ τίς τελετουργίες καὶ τίς διδασκαλίες τῶν
ἀνθρώπων, δὲ γίνεται δεκτὸ πρὶν οἱ καρδιές τῶν ἀνθρώπων
ἐτοιμαστοῦν γι' αὐτό.

Ἡ ἀποστολὴ τοῦ Ἰησοῦ ἐπιβεβαίωσε τὴν προφητεία καὶ 30
ἔδειξε ὅτι τὰ λεγόμενα θαύματα τοῦ παλίου καιροῦ εἶναι φυ-
σικὲς ἀποδείξεις τῆς θείας δυνάμεως, ἀποδείξεις ποὺ
δὲν κατάλαβε ὁ κόσμος. Τὰ ἔργα τοῦ Ἰησοῦ ἐπι- 33
κύρωσαν τὴν ἀξιωσὴν του ὅτι ἦταν ὁ Μεσσίας. Ὁ Ἰωάννης ὁ
Βαπτιστὴς καὶ
ὁ Μεσσίας
Στὸ ἐρώτημα τοῦ Ἰωάννου «σὺ εἶσαι ὁ ἐρχόμενος;» ὁ Ἰησοῦς

1 Jesus returned an affirmative reply, recounting his works instead of referring to his doctrine, confident that this
 3 exhibition of the divine power to heal would fully answer the question. Hence his reply: "Go and show John again those things which ye do hear and see: the
 6 blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And
 9 blessed is he, whosoever shall not be offended in me." In other words, he gave his benediction to any one who should not deny that such effects, coming from divine
 12 Mind, prove the unity of God, — the divine Principle which brings out all harmony.

The Pharisees of old thrust the spiritual idea and the
 15 man who lived it out of their synagogues, and retained their materialistic beliefs about God. Jesus'
 Christ rejected system of healing received no aid nor approval
 18 from other sanitary or religious systems, from doctrines of physics or of divinity; and it has not yet been generally accepted. To-day, as of yore, unconscious of the
 21 reappearing of the spiritual idea, blind belief shuts the door upon it, and condemns the cure of the sick and sinning if it is wrought on any but a material and a doctrinal
 24 theory. Anticipating this rejection of idealism, of the true idea of God, — this salvation from all error, physical and mental, — Jesus asked, "When the Son of man
 27 cometh, shall he find faith on the earth?"

Did the doctrines of John the Baptist confer healing power upon him, or endow him with the truest concep-
 30 John's mis- tion of the Christ? This righteous preacher givings once pointed his disciples to Jesus as "the Lamb of God;" yet afterwards he seriously questioned

ἀπάντησε καταφατικά, ἐξιστορώντας τὰ ἔργα του καὶ παρα- 1
λείποντας τὴ διδασκαλία του, γιατί ἦταν βέβαιος ὅτι ἡ
ἐκδήλωση αὐτῇ τῆς θείας θεραπευτικῆς δυνάμεως θὰ ἔδινε μιὰ 3
πλήρη ἀπάντηση στὸ ἐρώτημα. Γι' αὐτὸ καὶ ἀποκρίθηκε:
«Ὑπάγετε καὶ ἀπαγγείλατε πρὸς τὸν Ἰωάννην ὅσα ἀκούετε
καὶ βλέπετε· τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· 6
λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ἐγείρονται,
καὶ πτωχοὶ εὐαγγελίζονται· καὶ μακάριος εἶναι ὅστις δὲν σκαν-
δαλισθῇ ἐν ἐμοί». Μὲ ἄλλα λόγια, ἔδωσε τὴν εὐλογία του 9
σ' ὅποιον δὲ θὰ ἀρνιόταν ὅτι τὰ ἀποτελέσματα αὐτά, πού
προέρχονται ἀπὸ τὸ θεῖο Νοῦ, ἀποδείχνουν τὴν ἐνότητα τοῦ
Θεοῦ — τῇ θείᾳ Ἀρχῇ πού ἀποκαλύπτει ὅλη τὴν ἁρμονία. 12

Οἱ Φαρισαῖοι τοῦ παλίου καιροῦ ἔδιωξαν ἀπὸ τὶς συναγω-
γὰς τοὺς τὴν πνευματικὴν ἰδέαν καὶ τὸν ἄνθρωπο πού τὴ ζοῦσε,
καὶ διατήρησαν τὶς ὑλιστικὰς τοὺς δοξασίας γιὰ ^{Ὁ Χριστὸς} 15
τὸ Θεό. Τὸ θεραπευτικὸ σύστημα τοῦ Ἰησοῦ δὲν ^{ἀπορρίπτεται}
ὑποστηρίχθηκε οὔτε ἐπιδοκιμάστηκε ἀπὸ ἄλλα συστήματα
ὑγιεινῆς ἢ θρησκείας, ἀπὸ θεωρίες τῆς φυσικῆς ἢ τῆς θεολο- 18
γίας· καὶ δὲν τὸ ἔχει ἀκόμα παραδεχτὴ γενικὰ ὁ κόσμος. Σή-
μερα, ὅπως καὶ ἄλλοτε, ἡ τυφλὴ δοξασία κλείνει τὴ θύρα στὴν
πνευματικὴ ἰδέαν, γιατί δὲν ἀντιλαμβάνεται τὴν ἐπανεμφάνισή 21
της, καὶ καταδικάζει τὴ θεραπεία τῶν ἀσθενῶν καὶ τῶν ἁμαρ-
τωλῶν ἂν γίνῃ μὲ κάποιον ἄλλον τρόπο καὶ ὄχι μὲ μιὰ ὑλικὴ
ἢ δογματικὴ θεωρία. Ἐπειδὴ πρόβλεψε αὐτὴ τὴν ἀπόρριψη 24
τοῦ ἰδεαλισμοῦ, τῆς ἀληθινῆς ἰδέας τοῦ Θεοῦ — τῇ σωτηρίᾳ
αὐτῇ ἀπὸ κάθε πλάνη, ὑλικὴ καὶ νοερή — ὁ Ἰησοῦς ρώτησε:
«Ὁ Υἱὸς τοῦ ἀνθρώπου ὅταν ἔλθῃ, ἄρα γε θὰ εὐρῇ τὴν πίστιν 27
ἐπὶ τῆς γῆς;»

Μήπως οἱ διδασκαλίες τοῦ Ἰωάννου τοῦ Βαπτιστοῦ ἔδω-
σαν σ' αὐτὸν θεραπευτικὴ δύναμη ἢ τὸν προίκισαν μὲ τὴν 30
πιὸ ἀληθινὴ κατανόηση τοῦ Χριστοῦ; Ὁ δι- ^{Οἱ δισταγμοὶ}
καιος αὐτὸς κήρυκας ἔδειξε κάποτε τὸν Ἰησοῦ ^{τοῦ Ἰωάννου}
στοὺς μαθητὲς του ὡς «τὸν Ἀμνὸν τοῦ Θεοῦ»· ἔπειτα ὁμως 33

1 the signs of the Messianic appearing, and sent the inquiry to Jesus, "Art thou he that should come?"

3 Was John's faith greater than that of the Samaritan woman, who said, "Is not this the Christ?"

Faith accord-
ing to works

6 There was also a certain centurion of whose faith Jesus himself declared, "I have not found so great faith, no, not in Israel."

In Egypt, it was Mind which saved the Israelites from
9 belief in the plagues. In the wilderness, streams flowed from the rock, and manna fell from the sky. The Israelites looked upon the brazen serpent, and straightway believed
12 that they were healed of the poisonous stings of vipers. In national prosperity, miracles attended the successes of the Hebrews; but when they departed from the true
15 idea, their demoralization began. Even in captivity among foreign nations, the divine Principle wrought wonders for the people of God in the fiery furnace and
18 in kings' palaces.

Judaism was the antithesis of Christianity, because Judaism engendered the limited form of a national or
21 **Judaism** tribal religion. It was a finite and material **antipathetic** system, carried out in special theories concerning God, man, sanitary methods, and a religious cultus.
24 That he made "himself equal with God," was one of the Jewish accusations against him who planted Christianity on the foundation of Spirit, who taught as he was in-
27 spired by the Father and would recognize no life, intelligence, nor substance outside of God.

The Jewish conception of God, as Yawah, Jehovah,
30 **Priestly** or only a mighty hero and king, has not quite **learning** given place to the true knowledge of God. Creeds and rituals have not cleansed their hands of

ἀμφισβήτησε σοβαρά τὰ σημεῖα τῆς ἐμφάνισης τοῦ Μεσσία 1
καὶ ἔστειλε τοὺς μαθητὲς του νὰ ρωτήσουν τὸν Ἰησοῦ: «Σὺ 3
εἶσαι ὁ ἐρχόμενος;»

Ἦταν ἡ πίστη τοῦ Ἰωάννου μεγαλύτερη ἀπὸ τὴν πίστη 4
τῆς Σαμαρείτιδας, ποὺ εἶπε: «Μήπως οὗτος εἶναι ὁ 5
Χριστός»; Ὑπῆρχε ἐπίσης κάποιος ἐκατόνταρχος 6
γιά τὴν πίστη τοῦ ὁποῖου ὁ ἴδιος ὁ Ἰησοῦς εἶπε:
«Οὐδὲ ἐν τῷ Ἰσραὴλ εὔρον τοσαύτην πίστιν».

Στὴν Αἴγυπτο ὁ Νοῦς ἦταν ἐκεῖνος ποὺ ἔσωσε τοὺς Ἰσραη- 9
λίτες ἀπὸ τὴ δοξασία στὶς πληγές. Στὴν ἔρημο νερὸ ξεπή-
δησε ἀπὸ τὴν πέτρα καὶ μάννα ἔπεσε ἀπὸ τὸν οὐρανό. Οἱ 12
Ἰσραηλίτες κοίταζαν «τὸν ὄφιν τὸν χαλκοῦν» καὶ ἀμέσως πί-
στευαν ὅτι θεραπεύονταν ἀπὸ τὰ φαρμακερὰ δαγκώματα τῶν 15
ἐχιδνῶν. Σ' ἐποχὴ ἐθνικῆς εὐημερίας θαύματα συνόδευαν τὶς
ἐπιτυχίες τῶν Ἑβραίων· ἀλλὰ ὅταν ἀπομακρύνθηκαν ἀπὸ τὴν 18
ἀληθινὴ ἰδέα ἄρχισαν νὰ διαφθείρωνται. Ἀκόμα καὶ ὅταν
ἦταν αἰχμάλωτοι σὲ ξένα ἔθνη ἢ θεῖα Ἀρχὴ ἔκανε θαύματα
γιά τὸ λαὸ τοῦ Θεοῦ στὴν κάμινο τοῦ πυρὸς καὶ στὰ βασιλικά 18
παλάτια.

Ὁ Ἰουδαϊσμός ἦταν ἡ ἀντίθεση τοῦ χριστιανισμοῦ, ἐπειδὴ 1
ὁ Ἰουδαϊσμός δημιούργησε τὴν περιορισμένη μορφή μιᾶς 21
ἐθνικῆς ἢ φυλετικῆς θρησκείας. Ἦταν ἓνα περιο-
ρισμένο καὶ ὑλικὸ σύστημα, ποὺ ἐφαρμοζόταν μὲ 24
εἰδικές θεωρίες ἀναφορικὰ μὲ τὸ Θεό, τὸν ἄνθρωπο,
τὶς μεθόδους ὑγιεινῆς, καὶ μιὰ θρησκευτικὴ λατρεία. Τὸ ὅτι
ἔκανε «ἐαυτὸν ἴσον μὲ τὸν Θεόν» ἦταν μιὰ ἀπὸ τὶς κατηγορίες
τῶν Ἰουδαίων ἐναντίον ἐκείνου ποὺ στήριξε τὸ χριστιανισμό 27
πάνω στὸ θεμέλιο τοῦ Πνεύματος, ποὺ δίδασκε ὅπως ἐμπνεό-
ταν ἀπὸ τὸν Πατέρα καὶ δὲν παραδεχόταν ὅτι ὑπῆρχε ζωὴ,
νοημοσύνη ἢ οὐσία ἔξω ἀπὸ τὸ Θεό. 30

Ἡ ἰουδαϊκὴ ἀντίληψη ὅτι ὁ Θεὸς ἦταν Ἰαβέ, Ἰεχωβά, ἢ 3
ἀπλῶς ἓνας ἰσχυρὸς ἥρωας καὶ βασιλιάς, δὲν 33
ὑποχώρησε ἐντελῶς στὴν ἀληθινὴ γνώση τοῦ
Θεοῦ. Τὰ δόγματα καὶ οἱ ἱεροτελεστίες δὲν ἔχουν καθαρῶς τὰ

Πίστη σύμ-
φωνα μὲ τὰ
ἔργα

Ὁ Ἰουδαϊ-
σμός εἶναι
ἀντιπαθητι-
κός

Ἱερατικὴ
γνώση

1 rabbinical lore. To-day the cry of bygone ages is repeated, "Crucify him!" At every advancing step, truth
 3 is still opposed with sword and spear.

The word *martyr*, from the Greek, means *witness*; but those who testified for Truth were so often persecuted
 6 **Testimony of martyrs** unto death, that at length the word *martyr* was narrowed in its significance and so has come always to mean one who suffers for his convictions.
 9 The new faith in the Christ, Truth, so roused the hatred of the opponents of Christianity, that the followers of Christ were burned, crucified, and otherwise persecuted;
 12 and so it came about that human rights were hallowed by the gallows and the cross.

Man-made doctrines are waning. They have not waxed
 15 strong in times of trouble. Devoid of the Christ-power, **Absence of Christ-power** how can they illustrate the doctrines of Christ or the miracles of grace? Denial of the possi-
 18 bility of Christian healing robs Christianity of the very element, which gave it divine force and its astonishing and unequalled success in the first century.

21 The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord, — not because this Science is supernatural or pre-
 24 **Basis of miracles** ternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good. Jesus said: "I knew that Thou hearest me al-
 27 ways;" and he raised Lazarus from the dead, stilled the tempest, healed the sick, walked on the water. There is divine authority for believing in the superiority of
 30 spiritual power over material resistance.

A miracle fulfils God's law, but does not violate that law. This fact at present seems more mysterious than

χέρια τους ἀπὸ τὶς ραβινικὲς παραδόσεις. Σήμερα ἐπαναλαμβάνεται ἡ κραυγὴ τῶν παρελθόντων αἰώνων: «Σταύρωσον αὐτόν!» Σὲ κάθε βῆμα προόδου οἱ ἄνθρωποι ἐναντιώνονται ἀκόμα στὴν ἀλήθεια μὲ τὸ ξίφος καὶ τὴ λόγχη.

Ἡ λέξη *μάρτυρας* σημαίνει ἐκεῖνον ποὺ βεβαιώνει κάτι ποὺ ξέρει· ἀλλὰ ὅσοι μαρτύρησαν γιὰ τὴν Ἀλήθεια καταδιώκονταν τόσο συχνὰ μέχρι θανάτου, ὥστε τελικὰ ἡ ση- *Ὁμολογία* *μαρτύρων* *μασία* τῆς λέξης *μάρτυρας* περιορίστηκε καὶ κατὰ ληξε νὰ σημαίνει πάντοτε ἐκεῖνον ποὺ ὑποφέρει ἐξαιτίας τῶν πεποιθήσεών του. Ἡ νέα πίστη στὸ Χριστό, τὴν Ἀλήθεια, τόσο διέγειρε τὸ μίσος τῶν ἀντιπάλων τοῦ χριστιανισμοῦ, ὥστε οἱ ὁπαδοὶ τοῦ Χριστοῦ καίονταν, σταυρώνονταν καὶ καταδιώκονταν κατὰ πολλοὺς τρόπους· κι ἔτσι συνέβη νὰ καθαγιαστοῦν τὰ ἀνθρώπινα δικαιώματα μὲ τὴν ἀγχόνη καὶ τὸ σταυρό.

Οἱ θεωρίες τῶν ἀνθρώπων παρακμάζουν. Ἐχουν ἀποδειχτῇ ἀνίσχυρες στὶς δύσκολες στιγμές. Ἀφοῦ δὲν ἔχουν τὴ δύναμη τοῦ Χριστοῦ, πῶς μποροῦν νὰ ἐξηγήσουν στὴν πράξη τὶς διδασκαλίες τοῦ Χριστοῦ ἢ τὰ θαύματα τῆς χάρης; Ἡ ἄρνηση τῆς δυνατότητας τῆς χριστιανικῆς θεραπείας ἀρπάζει ἀπὸ τὸ χριστιανισμό ἐκεῖνο ἀκριβῶς τὸ στοιχεῖο ποὺ τοῦ ἔδωσε θεῖα δύναμη καὶ τοῦ ἐξασφάλισε καταπληκτικὴ καὶ ἀπαράμιλλη ἐπιτυχία κατὰ τὸν πρῶτο αἰώνα.

Ὁ ἀληθινὸς Λόγος εἶναι, ὅπως μπορεῖ νὰ ἀποδειχτῇ εὐκολα, ἡ Χριστιανικὴ Ἐπιστήμη, ὁ φυσικὸς νόμος τῆς ἁρμονίας ποὺ νικᾷ τὴ δυσαρμονία — ὄχι γιατί ἡ Ἐπιστήμη αὐτὴ εἶναι ὑπερφυσικὴ ἢ ἀφύσικη, οὔτε γιατί παραβαίνει τὸ θεῖο νόμο, ἀλλὰ γιατί εἶναι ὁ ἀμετάβλητος νόμος τοῦ Θεοῦ, τοῦ καλοῦ. Ὁ Ἰησοῦς εἶπε: «Ἐγνώριζον ὅτι πάντοτε μοῦ ἀκούεις» καὶ ἀνάστησε τὸ Λάζαρο ἐκ νεκρῶν, κατασίγασε τὴν τρικυμία, θεράπευσε τοὺς ἀσθενεῖς, περπάτησε πάνω στὰ ὕδατα. Ἐχομε θεῖα ἐξουσία νὰ πιστεύουμε ὅτι ἡ πνευματικὴ δύναμη εἶναι ἀνώτερη ἀπὸ τὴν ὑλικὴ ἀντίσταση.

Τὸ θαῦμα ἐκπληρώνει τὸ νόμο τοῦ Θεοῦ, δὲν τὸν παραβιάζει. Πρὸς τὸ παρὸν τὸ γεγονὸς αὐτὸ φαίνεται πιὸ ἀνεξήγητο

1 the miracle itself. The Psalmist sang: "What ailed thee, O thou sea, that thou fleddest? Thou Jordan, 3 **Lawful wonders** that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the 6 Lord, at the presence of the God of Jacob." The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law. 9 Spiritual evolution alone is worthy of the exercise of divine power.

The same power which heals sin heals also sickness. 12 This is "the beauty of holiness," that when Truth heals the sick, it casts out evils, and when Truth casts out the evil called disease, it heals the 15 **Fear and sickness identical** sick. When Christ cast out the devil of dumbness, "it came to pass, when the devil was gone out, the dumb spake." There is to-day danger of repeating 18 the offence of the Jews by limiting the Holy One of Israel and asking: "Can God furnish a table in the wilderness?" What cannot God do?

21 It has been said, and truly, that Christianity must be Science, and Science must be Christianity, else one or the other is false and useless; but neither is unim- 24 **The unity of Science and Christianity** portant or untrue, and they are alike in demonstration. This proves the one to be identical with the other. Christianity as Jesus taught it was not 27 a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, 30 not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light.

καὶ ἀπ' αὐτὸ τὸ θαῦμα. Ὁ Ψαλμωδὸς ἔφαλε: «Τί σοὶ συν- 1
 έβη, θάλασσα, ὅτι ἔφυγες; Καὶ σύ, Ἰορδάνη, ὅτι ἔστράφης
 εἰς τὰ ὀπίσω; Τὰ ὄρη, ὅτι ἔσκιρτήσατε ὡς κριοί, ^{τὰ θαύματα 3}
 καὶ οἱ λόφοι ὡς ἄρνια; Τρέμε, γῆ, ἀπὸ προσώ-
 που τοῦ Κυρίου, ἀπὸ προσώπου τοῦ Θεοῦ τοῦ <sup>εἶναι σύμ-
 φωνα μὲ τὸ νόμο</sup>
 Ἰακώβ». Τὸ θαῦμα δὲ φέρνει ἀταξία, ἀλλὰ ἀποκαλύπτει τὴν 6
 πρωταρχικὴ τάξη καὶ ἐγκαθιδρύει τὴν Ἐπιστήμη τοῦ ἀμετά-
 βλητου νόμου τοῦ Θεοῦ. Ἡ πνευματικὴ ἐξέλιξη μόνο εἶναι
 ἄξια νὰ ἀσκῇ τὴ θεία δύναμη. 9

Ἡ ἴδια δύναμη ποὺ θεραπεύει τὴν ἁμαρτία θεραπεύει ἐπίσης
 καὶ τὴν ἀρρώστια. Αὕτὴ εἶναι «ἡ ὠραιότης τῆς ἀγιότητος»,
 δηλαδή, ὅταν ἡ Ἀλήθεια θεραπεύη τοὺς ἀσθενεῖς ^{Ἡ ὀφθαλμοὶ καὶ 12}
 διώχνει τὰ κακά, καὶ ὅταν ἡ Ἀλήθεια διώχνῃ τὸ ^{ἢ ἀρρώστια}
 κακὸ ποὺ λέγεται ἀρρώστια, θεραπεύει τοὺς ἀσθε-
 νεῖς. Ὅταν ὁ Χριστὸς ἔβγαλε τὸ δαιμόνιο τῆς κουφαμάρας 15
 «ἐγένετο τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός».
 Ὑπάρχει κίνδυνος νὰ ἐπαναλάβουμε σήμερα τὸ ἁμάρτημα
 τῶν Ἰουδαίων περιορίζοντας τὸν Ἅγιο τοῦ Ἰσραὴλ καὶ ἐρω- 18
 τώντας: «Μήπως δύναται ὁ Θεὸς νὰ ἐτοιμάσῃ τράπεζαν ἐν
 τῇ ἐρήμῳ;» Τί δὲν μπορεῖ νὰ κάνῃ ὁ Θεός;

Λέγεται, καὶ πολὺ σωστά, ὅτι ὁ χριστιανισμὸς πρέπει νὰ 21
 εἶναι Ἐπιστήμη καὶ ἡ Ἐπιστήμη πρέπει νὰ εἶναι χριστιανι-
 σμός, ἀλλιῶς ἓνα ἀπὸ τὰ δυὸ εἶναι ψεύτικο καὶ ^{Ἡ ἐνότητα 24}
 ἀνώφελο· ἀλλὰ οὔτε τὸ ἓνα οὔτε τὸ ἄλλο εἶναι <sup>τῆς Ἐπιστή-
 μης καὶ τοῦ</sup>
 ἀσήμαντο ἢ ψεύτικο, καὶ δὲ διαφέρουν στὴν ἀπό-
 δειξη. Αὐτὸ ἀποδείχνει ὅτι τὸ ἓνα εἶναι ἀπαράλ-
 λαχτο μὲ τὸ ἄλλο. Ὁ χριστιανισμὸς ὅπως τὸν δίδαξε ὁ Ἰη- 27
 σοὺς δὲν ἦταν δόγμα, οὔτε σύστημα ἱεροτελεστιῶν, οὔτε ἓνα
 εἰδικὸ χάρισμα ἐνὸς Ἰεχωβὰ ποὺ εὐχαριστιέται μὲ τοὺς τύ-
 πους· ἀλλὰ ἦταν ἡ ἀπόδειξη τῆς θείας Ἀγάπης ποὺ διώχνει 30
 τὴν πλάνη καὶ θεραπεύει τοὺς ἀσθενεῖς, ὅχι ἀπλῶς ἐν ὀνόματι
 τοῦ Χριστοῦ ἢ τῆς Ἀλήθειας, ἀλλὰ γιὰ νὰ ἀποδείξῃ τὴν
 Ἀλήθεια, ὅπως πρέπει νὰ συμβαίνει στοὺς κύκλους τοῦ θείου 33
 φωτός.

- 1 Jesus established his church and maintained his mission
on a spiritual foundation of Christ-healing. He taught
3 The Christ-
mission his followers that his religion had a divine
Principle, which would cast out error and heal
both the sick and the sinning. He claimed no intelli-
6 gence, action, nor life separate from God. Despite the
persecution this brought upon him, he used his divine
power to save men both bodily and spiritually.
- 9 The question then as now was, How did Jesus heal the
sick? His answer to this question the world rejected.
12 Ancient
spiritualism He appealed to his students: "Whom do
men say that I, the Son of man, am?" That
is: Who or what is it that is thus identified with casting
out evils and healing the sick? They replied, "Some
15 say that thou art John the Baptist; some, Elias; and
others, Jeremias, or one of the prophets." These prophets
were considered dead, and this reply may indicate that
18 some of the people believed that Jesus was a medium,
controlled by the spirit of John or of Elias.

This ghostly fancy was repeated by Herod himself.
21 That a wicked king and debauched husband should have
no high appreciation of divine Science and the great work
of the Master, was not surprising; for how could such
24 a sinner comprehend what the disciples did not fully
understand? But even Herod doubted if Jesus was con-
trolled by the sainted preacher. Hence Herod's asser-
27 tion: "John have I beheaded: but who is this?" No
wonder Herod desired to see the new Teacher.

The disciples apprehended their Master better than
30 Doubting
disciples did others; but they did not comprehend all
that he said and did, or they would not have
questioned him so often. Jesus patiently persisted in

Ὁ Ἰησοῦς ἵδρυσεν τὴν ἐκκλησίαν του καὶ διατήρησε τὴν ἀποστολή του πάνω στὸ πνευματικὸ θεμέλιο τῆς Χριστοθεραπείας. Δίδαξε τοὺς ὁπαδοὺς του ὅτι ἡ θρησκεία ^{ἡ ἀποστολή τοῦ Χριστοῦ} του εἶχε θεῖα Ἀρχή, πού θά ἐδιώχεν τὴν πλάνη καὶ θά θεράπευε καὶ τοὺς ἀσθενεῖς καὶ τοὺς ἁμαρτωλοὺς. Δὲν ἰσχυρίστηκε ὅτι εἶχε νοημοσύνη, ὅτι ἐνεργοῦσε, ἢ ὅτι εἶχε ζωή, χωριστὰ ἀπὸ τὸ Θεό. Παρὰ τὸ διωγμὸ πού τοῦ προκάλεσε αὐτό, χρησιμοποίησε τὴ θεῖα δύναμή του γιὰ νὰ σώσῃ τοὺς ἀνθρώπους καὶ σωματικὰ καὶ πνευματικὰ.

Τὸ ἐρώτημα πού πρόβαλε τότε, ὅπως καὶ σήμερα, ἦταν: Πῶς θεράπευε ὁ Ἰησοῦς τοὺς ἀσθενεῖς; Ὁ κόσμος ἀπόρριψε τὴν ἀπάντησή του στὸ ἐρώτημα αὐτό. Ρώτησε ^{Ἀρχαῖος πνευματισμός} τοὺς μαθητές του: «Τίνα μὲ λέγουσιν οἱ ἄνθρωποι ὅτι εἶμαι ἐγὼ ὁ Υἱὸς τοῦ ἀνθρώπου;» Δηλαδή: Ποιὸς ἢ τί εἶναι ἐκεῖνο πού κατορθώνει νὰ διώχνῃ τὰ κακὰ καὶ νὰ θεραπεύῃ τοὺς ἀσθενεῖς; Ἐκεῖνοι ἀπάντησαν: «Ἄλλοι μὲν Ἰωάννην τὸν Βαπτιστὴν· ἄλλοι δὲ Ἡλίαν· καὶ ἄλλοι Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν». Τοὺς προφήτες αὐτοὺς τοὺς θεωροῦσαν νεκροὺς, καὶ γι' αὐτὸ μπορεῖ νὰ συμπεράνῃ κανεὶς ἀπὸ τὴν ἀπάντησιν αὐτὴ ὅτι μερικοὶ πίστευαν ὅτι ὁ Ἰησοῦς ἦταν ἓνα μέντιουμ πού τὸ ἐξουσίαζε τὸ πνεῦμα τοῦ Ἰωάννου ἢ τοῦ Ἡλίου.

Τὴν ιδέα αὐτὴ γιὰ τὰ πνεύματα τὴν ἐπανάλαβε καὶ ὁ ἴδιος ὁ Ἡρώδης. Τὸ ὅτι ἓνας ἀχρεῖος βασιλιάς καὶ διαφθαρμένος σύζυγος δὲν εἶχε μεγάλῃ ἐκτίμησιν γιὰ τὴ θεῖα Ἐπιστήμη καὶ τὸ μεγάλο ἔργο τοῦ Διδασκάλου δὲν ἦταν ἐκπληκτικόν· διότι πῶς ἦταν δυνατὸ ἓνας τέτοιος ἁμαρτωλὸς νὰ καταλάβῃ ἐκεῖνο πού ἀκόμη καὶ οἱ μαθητές του δὲν εἶχαν καταλάβει ἐντελῶς; Ἀλλὰ ἀκόμα καὶ ὁ Ἡρώδης ἀμφέβαλλε ὅτι ὁ Ἰησοῦς ἐξουσιαζόταν ἀπὸ τὸν ἁγιασμένο κήρυκα. Γι' αὐτὸ καὶ εἶπε μὲ θετικότητά: «Τὸν Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ εἶναι οὗτος;» Δὲν εἶναι καθόλου περίεργον τὸ ὅτι ὁ Ἡρώδης ἐπιθυμοῦσε νὰ δῇ τὸ νέο Διδάσκαλον.

Οἱ μαθητές καταλαμβάναν τὸ Διδάσκαλό τους καλύτερα ἀπὸ τοὺς ἄλλους· ἀλλὰ δὲν καταλαμβάναν ὅλα ὅσα ἔλεγε καὶ ἔκανε, ἀλλιῶς δὲ θά τὸν ρωτοῦσαν ^{Μαθητὲς πού ἀμφιβάλλουν} τόσο συχνά. Ὁ Ἰησοῦς δὲν ἔπαυεν νὰ διδάσκῃ καὶ νὰ ἀπο-

1 teaching and demonstrating the truth of being. His students saw this power of Truth heal the sick, cast out evil,
 3 raise the dead; but the ultimate of this wonderful work was not spiritually discerned, even by them, until after the crucifixion, when their immaculate Teacher stood before
 6 them, the victor over sickness, sin, disease, death, and the grave.

Yearning to be understood, the Master repeated,
 9 "But whom say *ye* that I am?" This renewed inquiry meant: Who or what is it that is able to do the work, so mysterious to the popular mind? In his rejection of the
 12 answer already given and his renewal of the question, it is plain that Jesus completely eschewed the narrow opinion implied in their citation of the common report
 15 about him.

With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: "Thou
 18 **A divine response** art the Christ, the Son of the living God!" That is: The Messiah is what thou hast declared, — Christ, the spirit of God, of Truth, Life, and
 21 Love, which heals mentally. This assertion elicited from Jesus the benediction, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee,
 24 but my Father which is in heaven;" that is, Love hath shown thee the way of Life!

Before this the impetuous disciple had been called
 27 only by his common names, Simon Bar-jona, or son of
The true and living rock Jona; but now the Master gave him a spiritual name in these words: "And I say also
 30 unto thee, That thou art Peter; and upon this rock [the meaning of the Greek word *petros*, or *stone*] I will build my church; and the gates of hell [*hades*, the *under-*

δείχνη ὑπομονητικὰ τὴν ἀλήθεια τοῦ εἶναι. Οἱ μαθητές του 1
εἶδαν τὴ δύναμη αὐτῆ τῆς Ἀλήθειας νὰ θεραπεύη τοὺς ἀσθε-
νεῖς, νὰ διώχνη τὸ κακὸ, νὰ ἀνασταίνῃ τοὺς νεκρούς· ἀλλ’ 3
οὔτε κι αὐτοὶ ἀκόμα δὲ διέκριναν πνευματικὰ τὸν τελικὸ σκοπὸ
τοῦ θαυμαστοῦ αὐτοῦ ἔργου παρὰ μετὰ τὴ σταύρωση, ὅταν
ὁ ἄσπιλος Διδάσκαλός τους στάθηκε μπροστὰ τους, νικητῆς 6
τῆς ἀσθενείας, τῆς ἀμαρτίας, τῆς ἀρρώστιας, τοῦ θανάτου καὶ
τοῦ τάφου.

Ἐπειδὴ ποθοῦσε νὰ τὸν καταλάβουν, ὁ Διδάσκαλος ἐπανά- 9
λαβε: «Ἀλλὰ σεῖς τίνα μὲ λέγετε ὅτι εἶμαι;» Ἡ ἐπανάληψη
τῆς ἐρώτησης αὐτῆς σήμαινε: Ποιὸς ἦ τί εἶναι ἐκεῖνο ποὺ μπο-
ρεῖ νὰ κάνῃ τὸ ἔργο, τὸ τόσο ἀνεξήγητο γιὰ τοὺς πολλούς; 12
Τὸ γεγονὸς ὅτι ὁ Ἰησοῦς ἀπόρριψε τὴν προηγούμενη ἀπάν-
τηση καὶ ἐπανάλαβε τὸ ἐρώτημά του δείχνει καθαρὰ ὅτι δὲ
συμφωνοῦσε καθόλου μὲ τὴ στενὴ ἀντίληψη ποὺ εἶχε ὁ κόσμος 15
γιν’ αὐτόν, ὅπως ἔδειχναν τὰ λόγια τῶν μαθητῶν του.

Μὲ τὴ συνηθισμένη του ὀρμητικότητα, ὁ Σίμων ἀπάντησε
γιὰ τοὺς ἀδελφούς του, καὶ ἡ ἀπάντησή του ἐξέθεσε ἓνα με- 18
γάλο γεγονὸς: «Σὺ εἶσαι ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ ^{Θεῖα ἀπάντηση} τοῦ ζῶντος!» Δηλαδή: Ἐκεῖνο ποὺ διακρί-
ρυξες εἶναι ὁ Μεσσίας — ὁ Χριστός, τὸ πνεῦμα τοῦ Θεοῦ, τῆς 21
Ἀλήθειας, τῆς Ζωῆς καὶ τῆς Ἀγάπης, ποὺ θεραπεύει νοερά.
Ἡ βεβαίωση αὐτὴ ἀπόσπασε ἀπὸ τὸν Ἰησοῦ τὴν εὐλογία:
«Μακάριος εἶσαι, Σίμων, υἱὲ τοῦ Ἰωνᾶ, διότι σὰρξ καὶ αἷμα 24
δὲν σοὶ ἀπεκάλυψε τοῦτο, ἀλλ’ ὁ Πατὴρ μου ὁ ἐν τοῖς οὐρα-
νοῖς» δηλαδή, ἡ Ἀγάπη σοῦ ἔδειξε τὴν ὁδὸ τῆς Ζωῆς!

Πρὶν ἀπὸ αὐτὸ ὁ ὀρμητικὸς μαθητὴς ἐκαλεῖτο μόνο μὲ τὰ 27
συνηθισμένα του ὀνόματα, Σίμων Βαριωνᾶς, ἢ γιὸς τοῦ Ἰωνᾶ·
ἀλλὰ τώρα ὁ Διδάσκαλος τοῦ ἔδωσε ἓνα πνευμα-
τικὸ ὄνομα μὲ τὰ λόγια αὐτά: «Καὶ ἐγὼ δὲ σοὶ ^{Ἡ ἀληθινὴ καὶ ζωντανὴ πέτρα} 30
λέγω, ὅτι σὺ εἶσαι Πέτρος, καὶ ἐπὶ ταύτης τῆς
πέτρας θὰ οἰκοδομήσω τὴν ἐκκλησίαν μου· καὶ πύλαι ᾧδου

1 *world*, or the *grave*] shall not prevail against it." In other words, Jesus purposed founding his society, not
 3 on the personal Peter as a mortal, but on the God-power which lay behind Peter's confession of the true Messiah.

6 It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the
 Sublime
 9 summary sick and a rock, a firm foundation in the realm of harmony. On this spiritually scientific basis Jesus explained his cures, which appeared miraculous to outsiders. He showed that diseases were cast out neither
 12 by corporeality, by *materia medica*, nor by hygiene, but by the divine Spirit, casting out the errors of mortal mind. The supremacy of Spirit was the foundation on which
 15 Jesus built. His sublime summary points to the religion of Love.

Jesus established in the Christian era the precedent for
 18 all Christianity, theology, and healing. Christians are under as direct orders now, as they were then, to be Christlike, to possess the Christ-spirit, to
 New era
 in Jesus follow the Christ-example, and to heal the sick as well as the sinning. It is easier for Christianity to cast out sick-
 21 ness than sin, for the sick are more willing to part with pain than are sinners to give up the sinful, so-called pleas-
 24 ure of the senses. The Christian can prove this to-day as readily as it was proved centuries ago.

27 Our Master said to every follower: "Go ye into all the world, and preach the gospel to every creature! . . .
 Heal the sick! . . . Love thy neighbor as
 Healthful
 30 theology thyself!" It was this theology of Jesus which healed the sick and the sinning. It is his theology in this book and the spiritual meaning of this theology, which

(ὁ κάτω κόσμος ἢ ὁ τάφος) δὲν θὰ ἰσχύσωσι κατ' αὐτῆς». Μὲ 1
 ἄλλα λόγια, ὁ Ἰησοῦς εἶχε σκοπὸ νὰ ἰδρύσῃ τὴν κοινωνία 3
 τοῦ πάνω στὴ δύναμη τοῦ Θεοῦ ποὺ βρισκόταν πίσω ἀπὸ 3
 τὴν ὁμολογία τοῦ Πέτρου περὶ τοῦ ἀληθινοῦ Μεσσία, ὅχι 3
 πάνω στὸ πρόσωπο τοῦ Πέτρου ὡς θνητοῦ.

Ὁ Πέτρος ἔβλεπε τώρα καθαρὰ ὅτι ἡ θεία Ζωή, Ἀλήθεια 6
 καὶ Ἀγάπη, καὶ ὅχι μιὰ ἀνθρώπινη προσωπικότητα, ἦταν ὁ 6
 θεραπευτὴς τῶν ἀσθενῶν καὶ ἓνας βράχος, ἓνα *λίγα καὶ ὑπέρ-*
 στερεὸ θεμέλιο στὸ βασιλεῖο τῆς ἁρμονίας. Πάνω *οὐα λόγια* 9
 σ' αὐτὴ τὴν πνευματικὰ ἐπιστημονικὴ βάση ὁ Ἰησοῦς ἐξήγησε 9
 τὶς θεραπείες του, ποὺ φαίνονταν ὑπερφυσικὲς στὸν πολὺν κό- 9
 σμο. Ἐδειξε ὅτι οὔτε ἡ σωματικότητα, οὔτε ἡ ὑλικὴ ἱατρικὴ, 12
 οὔτε ἡ ὑγιεινὴ ἔδιωχναν τὶς ἀρρώστειες, ἀλλὰ τὸ θεῖο Πνεῦμα, 12
 ποὺ διώχνει τὶς πλάνες τοῦ θνητοῦ νοῦ. Ἡ ὑπέρτατη ἐξου- 15
 σία τοῦ Πνεύματος ἦταν τὸ θεμέλιο πάνω στὸ ὁποῖο ἔκτισε ὁ 15
 Ἰησοῦς. Τὰ λίγα καὶ ὑπέροχα λόγια του δείχνουν τὴ θρη- 15
 σκεία τῆς Ἀγάπης.

Ὁ Ἰησοῦς δημιούργησε στὴ χριστιανικὴ ἐποχὴ προηγού- 18
 μενο γιὰ ὅλο τὸ χριστιανισμό, τὴ θεολογία καὶ τὴ θεραπευ- 18
 τικὴ. Οἱ χριστιανοὶ ἔχουν τόσο κατηγορηματικὴ *Νέα ἐποχὴ μὲ*
 ἐντολὴ σήμερα, ὅσο καὶ τότε, νὰ εἶναι ὅμοιοι μὲ *τὸν Ἰησοῦ* 21
 τὸ Χριστό, νὰ ἔχουν τὸ πνεῦμα τοῦ Χριστοῦ, νὰ ἀκολουθοῦν 21
 τὸ παράδειγμα τοῦ Χριστοῦ καὶ νὰ θεραπεύουν τοὺς ἀσθελεῖς 24
 καθὼς καὶ τοὺς ἀμαρτωλοὺς. Εἶναι πιὸ εὐκόλο γιὰ τὸ χρι- 24
 στιανισμό νὰ διώχνῃ τὴν ἀρρώστια παρὰ τὴν ἀμαρτία, γιὰτὶ 24
 οἱ ἀρρωστοὶ εἶναι πιὸ πρόθυμοι νὰ ἀπαλλαχθοῦν ἀπὸ τὸν 27
 πόνο ἀπὸ ὅ,τι εἶναι οἱ ἀμαρτωλοὶ νὰ ἐγκαταλείψουν τὶς δῆθεν 27
 ἡδονὲς τῶν αἰσθήσεων ποὺ εἶναι ἀμαρτωλές. Οἱ χριστιανοὶ 27
 μποροῦν νὰ τὸ ἀποδείξουν αὐτὸ σήμερα μὲ τὴν ἴδια εὐκολία 30
 ποὺ εἶχε ἀποδείχτῃ καὶ πρὶν ἀπὸ πολλοὺς αἰῶνες. 30

Ὁ Διδάσκαλός μας εἶπε σ' ὅλους τοὺς ὁπαδούς του: 33
 «Ὑπάγετε εἰς ὅλον τὸν κόσμον, καὶ κηρύξατε τὸ εὐαγγέλιον 33
 εἰς ὅλην τὴν κτίσιν! . . . Ἀσθενοῦντας θεραπεύετε! *Ἰγὴις* 33
 . . . Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν!» *θεολογία*
 Αὐτὴ ἡ θεολογία τοῦ Ἰησοῦ ἦταν ἐκείνη ποὺ θεράπτευσεν τοὺς 36
 ἀσθελεῖς καὶ τοὺς ἀμαρτωλοὺς. Ἡ θεολογία του ποὺ περιέχει 36
 τὸ βιβλίον αὐτὸ καὶ ἡ πνευματικὴ σημασία τῆς θεολογίας αὐτῆς

1 heals the sick and causes the wicked to "forsake his way,
and the unrighteous man his thoughts." It was our Mas-
3 ter's theology which the impious sought to destroy.

From beginning to end, the Scriptures are full of
accounts of the triumph of Spirit, Mind, over matter.

6 **Marvels and reformatations** Moses proved the power of Mind by what men
called miracles; so did Joshua, Elijah, and

Elisha. The Christian era was ushered in with signs and

9 wonders. Reforms have commonly been attended with
bloodshed and persecution, even when the end has been
brightness and peace; but the present new, yet old, re-
12 form in religious faith will teach men patiently and wisely
to stem the tide of sectarian bitterness, whenever it flows
inward.

15 The decisions by vote of Church Councils as to what
should and should not be considered Holy Writ; the man-

Science ifest mistakes in the ancient versions; the

18 **obscured** thirty thousand different readings in the Old

Testament, and the three hundred thousand in the New,
— these facts show how a mortal and material sense stole

21 into the divine record, with its own hue darkening to some
extent the inspired pages. But mistakes could neither

wholly obscure the divine Science of the Scriptures seen

24 from Genesis to Revelation, mar the demonstration of
Jesus, nor annul the healing by the prophets, who foresaw

that "the stone which the builders rejected" would be-

27 come "the head of the corner."

Atheism, pantheism, theosophy, and agnosticism are
opposed to Christian Science, as they are to ordinary re-

30 **Opponents benefited** ligion; but it does not follow that the profane
or atheistic invalid cannot be healed by Chris-

tian Science. The moral condition of such a man de-

εἶναι ἐκείνη πού θεραπεύει τοὺς ἀσθενεῖς καὶ κάνει τὸν ἀσεβῆ 1
 νὰ «ἐγκαταλίπη τὴν ὁδὸν αὐτοῦ, καὶ τὸν ἄδικον τὰς βουλὰς 3
 αὐτοῦ». Ἡ θεολογία τοῦ Διδασκάλου μας ἦταν αὐτὸ πού οἱ 3
 ἀσεβεῖς ζητοῦσαν νὰ καταστρέψουν.

Ἀπὸ τὴν ἀρχὴ ὡς τὸ τέλος, οἱ Γραφές εἶναι γεμάτες ἀπὸ 6
 ἀφηγήσεις θριάμβων τοῦ Πνεύματος, τοῦ Νοῦ, κατὰ τῆς ὕλης. 6
 Ὁ Μωυσῆς ἀπόδειξε τὴ δύναμη τοῦ Νοῦ μὲ ὅ,τι οἱ <sup>θαύματα καὶ μεταρρυθμί-
 σεις</sup> ἄνθρωποι ὀνόμαζαν θαύματα· τὸ ἴδιο ἔκανε καὶ ὁ 9
 Ἰησοῦς τοῦ Ναυί, ὁ Ἡλίας καὶ ὁ Ἐλισσαῖος. Ἡ 9
 χριστιανικὴ ἐποχὴ ἐγκαινιάστηκε μὲ σημεῖα καὶ θαύματα. Αἰ-
 ματοχυσίες καὶ διωγμοὶ παρακολούθησαν γενικὰ τίς μεταρ-
 ρυθμίσεις, ἀκόμα καὶ ὅταν τὸ τέλος ἦταν λαμπρὸ καὶ εἰρηνικόν· 12
 ἀλλὰ ἡ τωρινὴ νέα, πράγματι ὅμως παλιά, μεταρρύθμιση στὴ 12
 θρησκευτικὴ πίστη θὰ διδάξη τοὺς ἀνθρώπους νὰ ἀναχαιτί-
 ζουν τὸ ρεῦμα τῆς μισαλλοδοξίας μὲ ὑπομονὴ καὶ σύνεση, 15
 κάθε φορὰ πού ὀγκώνεται.

Οἱ ἀποφάσεις πού παίρνουν τὰ Ἐκκλησιαστικὰ Συμβούλια 18
 σχετικὰ μὲ τὸ τί πρέπει καὶ τί δὲν πρέπει νὰ θεωρῆται Ἁγία 18
 Γραφή· τὰ ὀλοφάνερα λάθη στὶς ἀρχαῖες μετα-
 φράσεις· οἱ τριάντα χιλιάδες παραλλαγές στὴν <sup>Συσκότιση
 τῆς Ἐπι-
 στήμης</sup> Παλαιὰ Διαθήκη καὶ οἱ τριακόσιες χιλιάδες στὴν 21
 Καινὴ — τὰ γεγονότα αὐτὰ δείχνουν πῶς μιὰ θνητὴ καὶ ὕλική 21
 ἔννοια μπῆκε λαθραῖα μέσα στὴ θεία διήγηση καὶ ἀμαύρωσε,
 ὡς ἓνα βαθμό, μὲ τὴ δική της χροιά τίς ἐμπνευσμένες σελίδες. 24
 Ἀλλὰ τὰ λάθη δὲν μπόρεσαν οὔτε νὰ συσκοτίσουν ἐντελῶς
 τὴ θεία Ἐπιστήμη τῶν Γραφῶν, πού διακρίνεται ἀπὸ τὴ Γέ-
 νεση ὡς τὴν Ἀποκάλυψη, οὔτε νὰ ἀφανίσουν τὴν ἀπόδειξη 27
 τοῦ Ἰησοῦ, οὔτε νὰ ἐκμηδενίσουν τίς θεραπείες τῶν προφη-
 τῶν, πού πρόβλεψαν ὅτι «ὁ λίθος, τὸν ὁποῖον ἀπεδοκίμασαν 30
 οἱ οἰκοδομοῦντες» θὰ γινόταν «κεφαλὴ γωνίας».

Ὁ ἀθεϊσμός, ὁ πανθεϊσμός, ἡ θεοσοφία καὶ ὁ ἀγνωστικισμός 33
 ἐναντιώνονται στὴ Χριστιανικὴ Ἐπιστήμη, ὅπως ἐναντιώνον-
 ται καὶ στὴ συνηθισμένη θρησκεία· αὐτὸ ὅμως δὲ <sup>Οἱ ἀντίπαλοι
 ὠφελοῦνται</sup> σημαίνει ὅτι ὁ ἀσεβὴς ἢ ὁ ἄθεος ἀσθενὴς δὲν μπορεῖ 33
 νὰ θεραπευτῇ μὲ τὴ Χριστιανικὴ Ἐπιστήμη. Ἡ ἠθικὴ κατὰ-

1 mands the remedy of Truth more than it is needed in most cases; and Science is more than usually effectual in the
3 treatment of moral ailments.

That God is a corporeal being, nobody can truly affirm.

The Bible represents Him as saying: "Thou canst not
6 God invisible to the senses see My face; for there shall no man see Me, and live." Not materially but spiritually we know Him as divine Mind, as Life, Truth, and Love. We
9 shall obey and adore in proportion as we apprehend the divine nature and love Him understandingly, warring no more over the corporeality, but rejoicing in the affluence
12 of our God. Religion will then be of the heart and not of the head. Mankind will no longer be tyrannical and proscriptive from lack of love, — straining out gnats and
15 swallowing camels.

We worship spiritually, only as we cease to worship materially. Spiritual devoutness is the soul of Chris-
18 The true worship tianity. Worshipping through the medium of matter is paganism. Judaic and other rituals are but types and shadows of true worship. "The true
21 worshippers shall worship the Father in spirit and in truth."

The Jewish tribal Jehovah was a man-projected God,
24 liable to wrath, repentance, and human changeableness.

Anthropomorphism The Christian Science God is universal, eternal, divine Love, which changeth not and caus-
27 eth no evil, disease, nor death. It is indeed mournfully true that the older Scripture is reversed. In the beginning God created man in His, God's, image; but mortals would procreate man, and make God in their own
30 human image. What is the god of a mortal, but a mortal magnified?

σταση ἑνὸς τέτοιου ἀνθρώπου ἀπαιτεῖ τὸ φάρμακο τῆς 1
 Ἀλήθειας περισσότερο ἀπὸ ὅ,τι τὸ χρειάζονται πολλές ἄλλες
 περιπτώσεις· καὶ ἡ Ἐπιστήμη εἶναι ἀποτελεσματικὴ καὶ μὲ 3
 τὸ παραπάνω στὴ θεραπεία τῶν ἠθικῶν νοσημάτων.

Κανεῖς δὲν μπορεῖ νὰ βεβαιώσῃ πράγματι ὅτι ὁ Θεὸς εἶναι 6
 ἓνα σωματικὸ ὄν. Ἡ Βίβλος Τὸν παριστάνει νὰ λέῃ: «Δὲν
 δύνασαι νὰ ἴδῃς τὸ πρόσωπόν Μου· διότι ἀνθρω-
 πος δὲν θὰ μὲ ἴδῃ, καὶ ζήσῃ». Ὅχι ὑλικά ἀλλὰ ^{Ὁ Θεὸς εἶναι}
 πνευματικά γνωρίζουμε ὅτι εἶναι θεῖος Νοῦς, ὅτι ^{ἀόρατος στίς}
 εἶναι Ζωή, Ἀλήθεια καὶ Ἀγάπη. Θὰ ὑπακοῦμε καὶ θὰ λα- ^{αἰσθήσεις} 9
 τρεύουμε κατὰ τὸ βαθμὸ πού καταλαβαίνουμε τὴ θεία φύση
 καὶ Τὸν ἀγαποῦμε μὲ κατανόηση, καὶ δὲ θὰ μαλλώνουμε πιὰ 12
 γιὰ τὴ σωματικότητα ἀλλὰ θὰ χαιρώμαστε γιὰ τὴν ἀφθονία
 τοῦ Θεοῦ μας. Ἡ θρησκεία θὰ βγαίνει τότε ἀπὸ τὴν καρδιά
 καὶ ὄχι ἀπὸ τὸ κεφάλι. Οἱ ἄνθρωποι δὲ θὰ εἶναι πιὰ τυραν- 15
 νικοὶ οὔτε θὰ καταδιώκουν ἀπὸ ἔλλειψη ἀγάπης — θὰ παύ-
 σουν νὰ διυλίζουν τὰ κουνούπια καὶ νὰ καταπίνουν τὶς
 καμήλες. 18

Λατρεύουμε πνευματικά μόνο ἐνὸς παύουμε νὰ λατρεύουμε
 ὑλικά. Ἡ πνευματικὴ εὐσέβεια εἶναι ἡ ψυχὴ τοῦ χριστιαν-
 ισμοῦ. Ἡ λατρεία πού μεταχειρίζεται γιὰ μέσο ^{Ἡ ἀληθινὴ} 21
 τὴν ὕλη εἶναι εἰδωλολατρεία. Οἱ Ἰουδαϊκὲς καὶ οἱ ^{λατρεία}
 ἄλλες τελετουργίες δὲν εἶναι παρὰ τύποι καὶ σκιὲς τῆς ἀληθινῆς
 λατρείας. «Οἱ ἀληθινοὶ προσκηνυταὶ θὰ προσκηνύσωσι τὸν 24
 Πατέρα ἐν πνεύματι καὶ ἀληθείᾳ».

Ὁ Ἰουδαϊκὸς φυλετικὸς Ἰεχωβὰ ἦταν ἓνας ἀνθρωποπρόβλη-
 τος Θεός, πού εἶχε τὴν τάση νὰ θυμῶνῃ, νὰ μετανοῇ καὶ νὰ 27
 εἶναι ἀσταθὴς ὅπως καὶ ὁ ἄνθρωπος. Ὁ Θεὸς τῆς Ἀνθρωπο-
 Χριστιανικῆς Ἐπιστήμης εἶναι παγκόσμια, αἰώ- ^{μορφισμός}
 νια, θεία Ἀγάπη, πού δὲν ἀλλάζει καὶ δὲν προξενεῖ κακὸ, 30
 ἄρρώστια, οὔτε θάνατο. Εἶναι πράγματι ἀξιοθρήνητο πού ἡ
 παλιότερη περικοπὴ τῆς Γραφῆς ἔχει ἀντιστραφῇ. Ἐν ἀρχῇ
 ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον κατ' εἰκόνα Ἐαυτοῦ, τοῦ 33
 Θεοῦ· ἀλλὰ οἱ θνητοὶ θέλουν νὰ δημιουργήσουν αὐτοὶ τὸν
 ἄνθρωπο καὶ νὰ κάμουν τὸ Θεὸ κατὰ τὴ δική τους ἀνθρώπινη
 εἰκόνα. Τί ἄλλο εἶναι ὁ Θεὸς ἐνὸς θνητοῦ παρὰ ἓνας θνητὸς 36
 μεγεθυσμένος;

1 This indicates the distance between the theological and
 ritualistic religion of the ages and the truth preached by
 3 Jesus. More than profession is requisite for
 Christian demonstration. Few understand or
 6 healing. Why? Because his precepts require the disci-
 ple to cut off the right hand and pluck out the right eye,
 — that is, to set aside even the most cherished beliefs
 9 and practices, to leave all for Christ.

All revelation (such is the popular thought!) must come
 from the schools and along the line of scholarly and eccle-
 12 siastical descent, as kings are crowned from a
 royal dynasty. In healing the sick and sinning,
 Jesus elaborated the fact that the healing effect
 15 followed the understanding of the divine Principle and
 of the Christ-spirit which governed the corporeal Jesus.
 For this Principle there is no dynasty, no ecclesiastical
 18 monopoly. Its only crowned head is immortal sover-
 eignty. Its only priest is the spiritualized man. The
 Bible declares that all believers are made “kings and
 21 priests unto God.” The outsiders did not then, and
 do not now, understand this ruling of the Christ; there-
 fore they cannot demonstrate God’s healing power.
 24 Neither can this manifestation of Christ be com-
 prehended, until its divine Principle is scientifically
 understood.

27 The adoption of scientific religion and of divine heal-
 ing will ameliorate sin, sickness, and death. Let our
 pulpits do justice to Christian Science. Let
 30 **A change demanded** it have fair representation by the press. Give
 to it the place in our institutions of learning now occu-
 pied by scholastic theology and physiology, and it will

Αὐτὸ δείχνει τὴ διαφορὰ μεταξὺ τῆς θεολογικῆς καὶ τυπο- 1
 λατρικῆς θρησκείας τῶν αἰώνων καὶ τῆς ἀλήθειας ποὺ κήρυξε 3
 ὁ Ἰησοῦς. Ἡ χριστιανικὴ ἀποδείξει ἀπαιτεῖ κατὶ ^{Δὲν ἀρκεῖ}
 περισσότερο ἀπὸ ὁμολογία. Ἐλάχιστοι καταλα- ^{ὁμολογία}
 βαίνουν ἢ ἀκολουθοῦν τὶς θεῖες ἐντολές τοῦ Ἰησοῦ σχετικὰ μὲ
 τὴ ζωὴ καὶ τὴ θεραπευτικὴ. Γιατί; Ἐπειδὴ οἱ ἐντολές του 6
 ἀπαιτοῦν ἀπὸ τὸ μαθητὴ νὰ κόψῃ τὸ δεξί του χέρι καὶ νὰ
 βγάλῃ τὸ δεξί του μάτι — δηλαδή, νὰ βάλῃ κατὰ μέρος καὶ
 τὶς πιὸ ἀγαπημένες του δοξασίες καὶ συνήθειες, νὰ ἀφήσῃ τὰ 9
 πάντα γιὰ τὸ Χριστό.

Κάθε ἀποκάλυψη πρέπει νὰ προέρχεται (ὅπως πιστεύει ὁ 12
 κόσμος!) ἀπὸ τὶς σχολές καὶ νὰ ἀκολουθῇ τὴ γραμμὴ τῆς
 λόγιας καὶ ἐκκλησιαστικῆς καταγωγῆς, ὅπως κι ^{Δὲν ὑπάρχει}
 αὐτοὶ ποὺ στέφονται βασιλεῖς προέρχονται ἀπὸ ^{ἐκκλησια-}
 βασιλικὴ δυναστεία. Μὲ τὴ θεραπεία τῶν ἀσθε- ^{στικό μονο-}
 νῶν καὶ τῶν ἀμαρτωλῶν, ὁ Ἰησοῦς διευκρίνισε τὸ γεγονὸς 15
 ὅτι τὸ θεραπευτικὸ ἀποτέλεσμα ἦταν ἐπακόλουθο τῆς κατα-
 νόησης τῆς θείας Ἀρχῆς καὶ τοῦ πνεύματος τοῦ Χριστοῦ ποὺ 18
 κυβερνοῦσε τὸ σωματικὸ Ἰησοῦ. Γιὰ τὴν Ἀρχὴ αὐτὴ δὲν
 ὑπάρχει δυναστεία, οὔτε ἐκκλησιαστικὸ μονοπώλιο. Ἡ μόνη 21
 ἐστεμμένη κεφαλὴ τῆς εἶναι ἡ ἀθάνατη κυριαρχία. Ὁ μόνος
 τῆς ἱερέας εἶναι ὁ ἐξαῦλωμένος ἄνθρωπος. Ἡ Βίβλος διακη-
 ρύττει ὅτι ὅλοι οἱ πιστοὶ γίνονται «βασιλεῖς καὶ ἱερεῖς εἰς τὸν 24
 Θεόν». Οἱ ἀμύητοι δὲν καταλάβαιναν τότε, καὶ δὲν καταλα-
 βαίνουν καὶ τώρα, τὸ θέσπισμα αὐτὸ τοῦ Χριστοῦ· γι' αὐτὸ
 δὲν μποροῦν νὰ ἀποδείξουν τὴ θεραπευτικὴ δύναμη τοῦ Θεοῦ.
 Οὔτε μπορεῖ νὰ ἀντιληφτῇ κανεὶς τὴν ἐκδήλωσιν αὐτὴ τοῦ 27
 Χριστοῦ προτοῦ κατανοήσῃ ἐπιστημονικὰ τὴ θεία Ἀρχὴ τῆς.

Ἡ παραδοχὴ τῆς ἐπιστημονικῆς θρησκείας καὶ τῆς θείας 30
 θεραπευτικῆς θὰ λιγοστέψῃ τὴν ἀμαρτία, τὴν ἀσθένεια καὶ
 τὸ θάνατο. Οἱ ἄμβωνές μας πρέπει νὰ κρίνουν ^{Ἀπαιτεῖται}
 ἀμερόληπτα τὴ Χριστιανικὴ Ἐπιστήμη. Ὁ τύ- ^{ἀλλαγὴ}
 πος πρέπει νὰ τὴν παρουσιάζῃ σωστά. Δῶσε τῆς τὴ θέσιν 33
 ποὺ κατέχουν τώρα ἡ σχολαστικὴ θεολογία καὶ ἡ φυσιολογία
 στὰ ἐκπαιδευτικὰ μας ἰδρύματα καὶ θὰ δῆς ὅτι θὰ ἐξαλείψῃ
 τὴν ἀσθένεια καὶ τὴν ἀμαρτία σὲ λιγότερο χρόνο ἀπὸ ὅ,τι 36

1 eradicate sickness and sin in less time than the old systems,
 devised for subduing them, have required for self-estab-
 3 lishment and propagation.

Anciently the followers of Christ, or Truth, measured
 Christianity by its power over sickness, sin, and death;
 6 Two claims
omitted but modern religions generally omit all but one
 of these powers, — the power over sin. We
 must seek the undivided garment, the whole Christ, as our
 9 first proof of Christianity, for Christ, Truth, alone can
 furnish us with absolute evidence.

If the soft palm, upturned to a lordly salary, and archi-
 12 tectural skill, making dome and spire tremulous with
 beauty, turn the poor and the stranger from the
 15 Selfishness
and loss gate, they at the same time shut the door on
 progress. In vain do the manger and the cross tell their
 story to pride and fustian. Sensuality palsies the right
 hand, and causes the left to let go its grasp on the divine.
 18 As in Jesus' time, so to-day, tyranny and pride need to
 be whipped out of the temple, and humility and divine Sci-
 ence to be welcomed in. The strong cords of
 21 Temple
cleansed scientific demonstration, as twisted and wielded
 by Jesus, are still needed to purge the temples of their
 vain traffic in worldly worship and to make them meet
 24 dwelling-places for the Most High.

MEDICINE

Which was first, Mind or medicine? If Mind was
 27 first and self-existent, then Mind, not matter, must have
 been the first medicine. God being All-in-
 30 Question of
precedence Mind. It could not have been matter, which departs
 from the nature and character of Mind, God. Truth

χρειάστηκαν γιὰ νὰ ἐγκαθιδρυθοῦν καὶ διαδοθοῦν τὰ παλιὰ 1
 συστήματα, τὰ ὁποῖα ἐπινόησαν οἱ ἄνθρωποι γιὰ νὰ τὶς 3
 ὑποτάξουν.

Τὸν παλιὸ καιρὸ οἱ ὁπαδοὶ τοῦ Χριστοῦ, ἡ τῆς Ἀλήθειας, 6
 μετροῦσαν τὸ χριστιανισμὸ ἀνάλογα μὲ τὸ βαθμὸ πού ἐξου-
 σίαζε τὴν ἀσθένεια, τὴν ἁμαρτία καὶ τὸ θάνατο· 6
 ἀλλὰ γενικὰ οἱ σύγχρονες θρησκείες δὲν ἀναγνωρί- Δυὸ ἀξιώσεις
 ζουν τὴν ἐξουσία του παρὰ σὲ μιὰ μόνο περι- πού παρα-
 πτωση — τὴν περίπτωση τῆς ἁμαρτίας. Πρέπει νὰ ζητοῦμε 9
 τὸ ἀδιαίρετο ἱμάτιο, ὁλόκληρο τὸ Χριστό, ὡς τὴν πρώτη
 μας ἀπόδειξη τοῦ χριστιανισμοῦ, γιατί μόνο ὁ Χριστός, ἡ 12
 Ἀλήθεια, μπορεῖ νὰ μᾶς δώσῃ ἀπόλυτη ἀπόδειξη. 12

Ἄν τὸ ἀπαλὸ χέρι, πού ἀπλώνεται γιὰ ἕναν ἡγεμονικὸ 15
 μισθό, καὶ ἡ ἀρχιτεκτονικὴ ἐπιδεξιότητά, πού κάνει τὸ θόλο
 καὶ τὸ κωδωνοστάσιο νὰ πάλλουν ἀπὸ ὠραιό- Ἰδιοτέλεια 15
 τητά, διώχνουν ἀπὸ τὴν πύλη τὸ φτωχὸ καὶ τὸν καὶ ἀπώλεια
 ξένο, κλείνουν συγχρόνως τὴ θύρα καὶ στὴν πρόοδο. Μάταια
 διηγοῦνται ἡ φάτιχη καὶ ὁ σταυρὸς τὴν ἱστορία τους στὴν 18
 περηφάνεια καὶ τὸν κομπασμό. Ἡ σαρκικότητα παραλύει τὸ
 δεξιὸ χέρι καὶ κάνει τὸ ἄριστερό νὰ ἀφήσῃ τὸ κράτημά του 21
 ἀπὸ τὸ θεῖο. 21

Σήμερα, ὅπως καὶ στὸν καιρὸ τοῦ Ἰησοῦ, ἡ τυραννία καὶ 24
 ἡ ἀλαζονεία πρέπει νὰ διωχτοῦν μὲ τὸ μαστίγιό ἀπὸ τὸ ναὸ
 καὶ νὰ γίνουν δεκτὲς σ' αὐτὸν μὲ φιλοφροσύνη ἡ Κάθαρση 24
 ταπεινοφροσύνη καὶ ἡ θεία Ἐπιστήμη. Τὰ γερά τοῦ ναοῦ
 σχοινιά τῆς ἐπιστημονικῆς ἀπόδειξης, ὅπως τὰ ἔστριψε καὶ
 τὰ χειρίστηκε ὁ Ἰησοῦς, χρειάζονται ἀκόμα γιὰ νὰ καθαρίσουν 27
 τοὺς ναοὺς ἀπὸ τὸ ἄχρηστο ἐμπόριο τῆς κοσμικῆς λατρείας
 καὶ νὰ τοὺς κάνουν κατοικητήρια κατάλληλα γιὰ τὸν Ὑψιστο. 30

ΙΑΤΡΙΚΗ

30

Ποιοὶ ἦταν πρῶτο, ὁ Νοῦς ἢ τὸ γιατρικό; Ἄν ὁ Νοῦς ἦταν 33
 πρῶτος καὶ αὐθύπαρκτος, τότε ὁ Νοῦς, ὅχι ἡ ὕλη, πρέπει
 νὰ ἦταν τὸ πρῶτο γιατρικό. Ἀφοῦ ὁ Θεὸς εἶναι Ζήτημα προ- 33
 τὸ Πᾶν-ἐν-παντί, Αὐτὸς ἔκανε τὸ γιατρικό· ἀλλὰ τεραιότητας
 τὸ γιατρικὸ ἐκεῖνο ἦταν Νοῦς. Δὲν μπορεῖ νὰ ἦταν ὕλη, γιατί
 ἡ ὕλη παρεκκλίνει ἀπὸ τὴ φύση καὶ τὸ χαρακτῆρα τοῦ Νοῦ, 36
 τοῦ Θεοῦ. Ἡ Ἀλήθεια εἶναι τὸ φάρμακο τοῦ Θεοῦ γιὰ κάθε

1 is God's remedy for error of every kind, and Truth de-
 2 stroys only what is untrue. Hence the fact that, to-day,
 3 as yesterday, Christ casts out evils and heals the
 4 sick.

It is plain that God does not employ drugs or hygiene,
 6 nor provide them for human use; else Jesus would have
 7 recommended and employed them in his heal-
 8 ing. The sick are more deplorably lost than
 9 the sinning, if the sick cannot rely on God for help and
 10 the sinning can. The divine Mind never called matter
 11 *medicine*, and matter required a material and human be-
 12 lief before it could be considered as medicine.

Sometimes the human mind uses one error to medi-
 13 cine another. Driven to choose between two difficulties,
 14 the human mind takes the lesser to relieve the
 15 greater. On this basis it saves from starva-
 16 tion by theft, and quiets pain with anodynes. You
 17 admit that mind influences the body somewhat, but
 18 you conclude that the stomach, blood, nerves, bones,
 19 etc., hold the preponderance of power. Controlled by
 20 this belief, you continue in the old routine. You lean on
 21 the inert and unintelligent, never discerning how this de-
 22 prives you of the available superiority of divine Mind.
 23 The body is not controlled scientifically by a negative
 24 mind.

Mind is the grand creator, and there can be no power
 25 except that which is derived from Mind. If Mind was
 26 first chronologically, is first potentially, and
 27 impossible coalescence must be first eternally, then give to Mind the
 28 glory, honor, dominion, and power everlastingly due its
 29 holy name. Inferior and unspiritual methods of healing
 30 may try to make Mind and drugs coalesce, but the two will

εἶδους πλάνη, καὶ ἡ Ἀλήθεια ἐξαφανίζει μόνο ὅ,τι δὲν εἶναι 1
ἀληθινό. Αὐτὸς εἶναι ὁ λόγος γιὰ τὸν ὁποῖο ὁ Χριστὸς ἐκβάλ-
λει σήμερα, ὅπως καὶ στὸ παρελθόν, τὰ κακὰ καὶ θεραπεύει 3
τοὺς ἀσθενεῖς.

Εἶναι φανερό ὅτι ὁ Θεὸς δὲ χρησιμοποιοῖ φάρμακα ἢ ὑγιεινὴ, 6
οὔτε τὰ χορηγεῖ στοὺς ἀνθρώπους γιὰ νὰ τὰ μεταχειριστοῦν·
ἀλλιῶς ὁ Ἰησοῦς θὰ τὰ εἶχε συστήσει καὶ χρησι-
μοποιήσει στὴ θεραπευτικὴ του. Ἄν οἱ ἀσθε- ^{Μέθοδοι ποὺ}
νεῖς δὲν μποροῦν νὰ στηρίζωνται στὸ Θεὸ γιὰ ^{ἀπορρίψτη-}
βοήθεια ἐνῶ οἱ ἁμαρτωλοὶ μποροῦν, τότε οἱ ἀσθενεῖς εἶναι 9
πιὸ ἀξιοθρήνητοι καὶ χαμένοι ἀπὸ τοὺς ἁμαρτωλοὺς. Ὁ
θεῖος Νοῦς δὲν ὀνόμασε ποτὲ τὴν ὕλη *φάρμακο*, καὶ ἡ ὕλη 12
χρειάστηκε μιὰ ὑλικὴ καὶ ἀνθρώπινη δοξασία πρὶν μπορέσει
νὰ γίνῃ παραδεκτὴ ὡς φάρμακο.

Πολλές φορές ὁ ἀνθρώπινος νοῦς χρησιμοποιοῖ μιὰ πλάνη 15
γιὰ νὰ θεραπεύσῃ μιὰν ἄλλη. Ὅταν ὁ ἀνθρώπινος νοῦς
ἀναγκάζεται νὰ διαλέξῃ μεταξὺ δυὸ δυσχερειῶν ^{Ἡ πλάνη δὲ}
χρησιμοποιοῖ τὴ μικρότερη γιὰ νὰ ἀνακουφίσῃ τὴ ^{θεραπεύει} 18
μεγαλύτερη. Μ' αὐτὸ τὸν τρόπο καταφεύγει στὴν κλοπὴ
γιὰ νὰ γλυτώσῃ ἀπὸ τὴν πείνα καὶ καταπραΰνει τὸν πόνο
μὲ ἀνῶδυνα. Παραδέχσαι ὅτι ὁ νοῦς ἐπηρεάζει κάπως τὸ 21
σῶμα, ἀλλὰ συμπεραίνεις ὅτι τὸ στομάχι, τὸ αἷμα, τὰ νεῦρα,
τὰ κόκαλα, κλπ., ὑπερτεροῦν σὲ δύναμη. Ἐπειδὴ σὲ κατέχει
ἡ δοξασία αὐτὴ συνεχίζεις τὴν παλιὰ ρουτίνα. Στηρίζεσαι 24
σ' αὐτὸ ποὺ εἶναι ἀδρανὲς καὶ δὲν ἔχει νοημοσύνη, καὶ δὲν
καταλαβαίνεις ποτὲ ὅτι αὐτὸ σὲ ἀποστερεῖ ἀπὸ τὴν ὑπερ-
οχὴ τοῦ θείου Νοῦ, ποὺ εἶναι πάντοτε προσιτὴ. Τὸ σῶμα 27
δὲν κυβερνᾶται ἐπιστημονικὰ ἀπὸ ἓναν ἀρνητικὸ νοῦ.

Ὁ Νοῦς εἶναι ὁ μέγας δημιουργός, καὶ δὲν μπορεῖ νὰ ὑπάρχῃ 30
ἄλλη δύναμη ἐκτὸς ἀπὸ ἐκείνη ποὺ προέρχεται ἀπὸ τὸ Νοῦ.
Ἄν ὁ Νοῦς ἦταν πρῶτος χρονολογικῶς, εἶναι ^{Ἀδύνατος}
πρῶτος σὲ δύναμη, καὶ πρέπει νὰ εἶναι πρῶτος ^{συνασπισμός}
αἰώνια, τότε δῶσε στὸ Νοῦ τὴ δόξα, τὴν τιμὴ, τὸ κράτος καὶ 33
τὴν ἐξουσία ποὺ ὀφείλονται αἰώνια στὸ ἅγιο ὄνομά του. Οἱ
κατώτερες καὶ μὴ πνευματικὲς μέθοδοι θεραπείας μπορεῖ νὰ
προσπαθήσουν νὰ κάνουν τὸ Νοῦ καὶ τὰ φάρμακα νὰ συνα- 36
σπιστοῦν, ἀλλὰ αὐτὰ τὰ δυὸ ποτὲ δὲ θὰ ἀναμειχτοῦν ἐπιστη-

- 1 not mingle scientifically. Why should we wish to make them do so, since no good can come of it?
- 3 If Mind is foremost and superior, let us rely upon Mind, which needs no cooperation from lower powers, even if these so-called powers are real.
- 6 Naught is the squire, when the king is nigh;
Withdraws the star, when dawns the sun's brave light.

The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter, and afford faint gleams of God, or Truth. **Soul and sense** The more material a belief, the more obstinately tenacious its error; the stronger are the manifestations of the corporeal senses, the weaker the indications of Soul.

Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. **Will-power detrimental** Willing the sick to recover is not the metaphysical practice of Christian Science, but is sheer animal magnetism. Human will-power may infringe the rights of man. It produces evil continually, and is not a factor in the realism of being. Truth, and not corporeal will, is the divine power which says to disease, "Peace, be still."

Because divine Science wars with so-called physical science, even as Truth wars with error, the old schools still oppose it. **Conservative antagonism** Ignorance, pride, or prejudice closes the door to whatever is not stereotyped. When the Science of being is universally understood, every man will be his own physician, and Truth will be the universal panacea.

It is a question to-day, whether the ancient inspired healers understood the Science of Christian healing, or

μονικά. Γιὰ ποιὸν λόγο νὰ ἐπιθυμοῦμε μιὰ τέτοια ἀνάμειξη, 1
ἀφοῦ κανένα καλὸ δὲν μπορεῖ νὰ προέλθῃ ἀπ' αὐτή;

Ἄν ὁ Νοῦς εἶναι πρῶτος καὶ ἀνώτερος, ἄς στηριχτοῦμε στὸ 3
Νοῦ, ποὺ δὲ χρειάζεται τὴ συνεργασία κατώτερων δυνάμεων,
ἔστω καὶ ἂν οἱ λεγόμενες αὐτὲς δυνάμεις εἶναι πραγματικές.

Δὲν εἶναι τίποτα ὁ ἱππότης, σὰν ὁ βασιλιάς εἶναι κοντά· 6
τ' ἀστέρι σβήνει, σὰν ἀνατείλῃ τοῦ ἡλίου τὸ λαμπρὸ φῶς.

Οἱ διάφορες θνητὲς δοξασίαι ποὺ διατυπώνονται στὴν ἀν-
θρώπινη φιλοσοφία, φυσιολογία καὶ ὑγιεινὴ ὑποστηρίζονται 9
κυρίως ἀπὸ τὴν ὕλη καὶ παρέχουν ἀμυδρὲς ἐκ- ^{Ψυχὴ καὶ}
λάμψεις τοῦ Θεοῦ, ἢ τῆς Ἀλήθειας. Ὅσο περισ- ^{αἴσθησις}
σότερο ὕλικὴ εἶναι μιὰ δοξασία, τόσο πιο ἐπίμονη κ' ἐπείσμα- 12
τάρα εἶναι ἡ πλάνη τῆς· ὅσο δυνατότερες εἶναι οἱ ἐκδηλώσεις
τῶν σωματικῶν αἰσθήσεων, τόσο πιο ἀδύνατες εἶναι οἱ ἐν-
δείξεις τῆς Ψυχῆς. 15

Ἡ δύναμη τῆς ἀνθρώπινης θέλησης δὲν εἶναι Ἐπιστήμη.
Ἡ ἀνθρώπινη θέληση ἀνήκει στὶς λεγόμενες ὕλικες αἰσθήσεις,
καὶ ἡ χρησιμοποίησή τῆς πρέπει νὰ καταδικάζε- 18
ται. Ἡ ἀσκηση θέλησης γιὰ τὴ θεραπεία τῶν ^{Ἡ δύναμη τῆς}
ἀσθενῶν δὲν ἀποτελεῖ μεταφυσικὴ ἐφαρμογὴ τῆς ^{θέλησης εἶναι}
Χριστιανικῆς Ἐπιστήμης, ἀλλὰ εἶναι καθαρὸς ζωικὸς μαγνη- ^{βλαβερή}
τισμός. Ἡ δύναμη τῆς ἀνθρώπινης θέλησης μπορεῖ νὰ κατα- 21
πατήσῃ τὰ δικαιώματα τοῦ ἀνθρώπου. Κάνει συνεχῶς κακό,
καὶ δὲν ἀποτελεῖ παράγοντα στὸ ρεαλισμὸ τοῦ εἶναι. Ἡ 24
Ἀλήθεια, ὅχι ἡ σωματικὴ θέληση, εἶναι ἡ θεία δύναμη ποὺ
λέει στὴν ἀρρώστια: «Σιώπα, ἡσύχασον».

Ἐπειδὴ ἡ θεία Ἐπιστήμη πολεμᾷ τὴ λεγόμενη φυσικὴ ἐπι- 27
στήμη, ἀκριβῶς ὅπως ἡ Ἀλήθεια πολεμᾷ τὴν πλάνη, οἱ
παλιὲς σχολὲς ἐξακολουθοῦν νὰ ἐναντιώνονται ^{Συντηρητικὸς}
σ' αὐτή. Ἡ ἀγνοία, ἡ ἀλαζονεία ἢ ἡ προκατά- ^{ἀνταγωνισμός}
ληψη κλείνουν τὴν πόρτα σὲ καθετὶ ποὺ δὲν εἶναι στερεότυπο. 30
Ὅταν ὁλος ὁ κόσμος καταλάβῃ τὴν Ἐπιστήμη τοῦ εἶναι,
κάθε ἄνθρωπος θὰ γιαιτρεύεται μόνος του, καὶ ἡ Ἀλήθεια θὰ 33
εἶναι ἡ παγκόσμια πανάκεια.

Δὲν ξέρουμε σήμερα ἂν οἱ ἀρχαῖοι ἐμπνευσμένοι θεραπευτὲς
κατάλαβαν τὴν Ἐπιστήμη τῆς χριστιανικῆς θεραπευτικῆς ἢ 36

1 whether they caught its sweet tones, as the natural
 musician catches the tones of harmony, without being
 3 **Ancient** able to explain them. So divinely imbued
 healers were they with the spirit of Science, that the
 lack of the letter could not hinder their work; and that
 6 letter, without the spirit, would have made void their
 practice.

The struggle for the recovery of invalids goes on, not
 9 between material methods, but between mortal minds
 The struggle and immortal Mind. The victory will be on
 and victory the patient's side only as immortal Mind
 12 through Christ, Truth, subdues the human belief in
 disease. It matters not what material method one may
 adopt, whether faith in drugs, trust in hygiene, or reliance
 15 on some other minor curative.

Scientific healing has this advantage over other meth-
 ods, — that in it Truth controls error. From this fact
 18 **Mystery of** arise its ethical as well as its physical ef-
 godliness fects. Indeed, its ethical and physical effects
 are indissolubly connected. If there is any mystery
 21 in Christian healing, it is the mystery which godliness
 always presents to the ungodly, — the mystery always
 arising from ignorance of the laws of eternal and unerr-
 24 ing Mind.

Other methods undertake to oppose error with error,
 and thus they increase the antagonism of one form of
 27 **Matter ver-** matter towards other forms of matter or error,
 sus matter and the warfare between Spirit and the flesh
 goes on. By this antagonism mortal mind must con-
 30 tinually weaken its own assumed power.

The theology of Christian Science includes healing
 the sick. Our Master's first article of faith propounded

ἂν ἐνοιωθάν τούς γλυκοὺς τῆς τόνους, ὅπως ὁ ἐκ φύσεως 1
μουσικὸς νοιώθει τούς τόνους τῆς ἁρμονίας χωρίς νὰ εἶναι
ἱκανὸς νὰ τοὺς ἐξηγήσῃ. Τόσο θεϊκὰ ἐμποτισμέ- ^{Ἀρχαῖοι} 3
νοι ἦταν μὲ τὸ πνεῦμα τῆς Ἐπιστήμης, ὥστε ἡ ^{θεραπευτές}
ἐλλειψη τοῦ γράμματος δὲν μποροῦσε νὰ ἐμποδίσῃ τὸ ἔργο
τούς· καὶ μὲ τὸ γράμμα ἐκείνο, χωρίς ὅμως τὸ πνεῦμα, δὲ θὰ 6
μποροῦσαν νὰ κάμουν τίποτα.

Ὁ ἀγώνας γιὰ τὴ θεραπεία τῶν ἀσθενῶν ἐξακολουθεῖ, ὄχι
μεταξὺ τῶν ὑλικῶν μεθόδων, ἀλλὰ μεταξὺ τοῦ νοῦ τῶν θνητῶν 9
καὶ τοῦ ἀθάνατου Νοῦ. Ἡ νίκη θὰ εἶναι μὲ τὸ ^{Ὁ ἀγώνας}
μέρος τοῦ ἀσθενοῦς μόνο ἐνόσω ὁ ἀθάνατος Νοὺς ^{καὶ ἡ νίκη}
ὑποτάσσῃ τὴν ἀνθρώπινη δοξασία στὴν ἀρρώστια μὲ τὸ 12
Χριστό, τὴν Ἀλήθεια. Δὲν ἔχει σημασία ἂν ἡ ὑλικὴ μέθοδος
ποὺ νιοθετεῖ κανεὶς εἶναι πίστη στὰ φάρμακα, ἐμπιστοσύνη
στὴν ὑγιεινὴ, ἢ πεποίθησις σὲ κάποιο ἄλλο κατώτερο θερα- 15
πευτικὸ μέσο.

Ἡ ἐπιστημονικὴ θεραπευτικὴ ἔχει αὐτὸ τὸ πλεονέκτημα
ἀπέναντι τῶν ἄλλων μεθόδων — ὅτι σ' αὐτὴ ἡ Ἀλήθεια ἐξου- 18
σιάζει τὴν πλάνη. Στὸ γεγονὸς αὐτὸ ὀφείλονται ^{Τὸ μυστήριον}
τόσο τὰ ἠθικὰ ὅσο καὶ τὰ σωματικὰ ἀποτελέ- ^{τῆς εὐσέβειας}
σματά της. Πράγματι τὰ ἠθικὰ καὶ σωματικὰ ἀποτελέσματα 21
τῆς εἶναι ἀδιάρρηκτα συνδεμένα. Ἄν ὑπάρχῃ κάποιο μυσ-
τήριον στὴ χριστιανικὴ θεραπευτικὴ, αὐτὸ εἶναι τὸ μυστήριον
ποὺ ἡ εὐσέβεια πάντοτε παρουσιάζει στοὺς ἀσεβεῖς — τὸ 24
μυστήριον ποὺ προκύπτει πάντοτε ἀπὸ τὴν ἀγνοία τῶν νόμων
τοῦ αἰώνιου καὶ ἀλάνθαστου Νοῦ.

Ἄλλα συστήματα ἐπιχειροῦν νὰ ἀντικρούσουν τὴν πλάνη 27
μὲ τὴν πλάνη καὶ ἔτσι αὐξάνουν τὸν ἀνταγωνισμό μᾶς
μορφῆς ὕλης μὲ ἄλλες μορφές ὕλης ἢ πλάνης, καὶ ὁ ^{Ἡ ὕλη κατὰ}
πόλεμος μεταξὺ τοῦ Πνεύματος καὶ τῆς σάρκας ^{τῆς ὕλης} 30
ἐξακολουθεῖ. Ἀπὸ τὸν ἀνταγωνισμό αὐτὸν ὁ θνητὸς νοῦς δὲν
μπορεῖ παρὰ νὰ ἐξασθενίξῃ συνεχῶς τὴ δική του δύναμη, ποὺ
εἶναι ψεύτικη. 33

Ἡ θεολογία τῆς Χριστιανικῆς Ἐπιστήμης περιλαμβάνει τὴ
θεραπεία τῶν ἀσθενῶν. Τὸ πρῶτο ἄρθρο πίστης ποὺ ὁ Διδά-

1 to his students was healing, and he proved his faith by
 his works. The ancient Christians were healers. Why
 3 How healing has this element of Christianity been lost?
was lost Because our systems of religion are governed
 more or less by our systems of medicine. The first idol-
 6 atry was faith in matter. The schools have rendered
 faith in drugs the fashion, rather than faith in Deity. By
 trusting matter to destroy its own discord, health and
 9 harmony have been sacrificed. Such systems are barren
 of the vitality of spiritual power, by which material sense
 is made the servant of Science and religion becomes
 12 Christlike.

Material medicine substitutes drugs for the power of
 God — even the might of Mind — to heal the body.
 15 Drugs and Scholasticism clings for salvation to the per-
divinity son, instead of to the divine Principle, of the
 man Jesus; and his Science, the curative agent of God,
 18 is silenced. Why? Because truth divests material drugs
 of their imaginary power, and clothes Spirit with suprem-
 acy. Science is the “stranger that is within thy gates,”
 21 remembered not, even when its elevating effects prac-
 tically prove its divine origin and efficacy.

Divine Science derives its sanction from the Bible,
 24 and the divine origin of Science is demonstrated through
 the holy influence of Truth in healing sick-
Christian ness and sin. This healing power of Truth
Science as must have been far anterior to the period in
old as God which Jesus lived. It is as ancient as “the Ancient of
 27 days.” It lives through all Life, and extends throughout
 30 all space.

Divine metaphysics is now reduced to a system, to a
 form comprehensible by and adapted to the thought of

σκαλός μας παρουσίασε στους μαθητές του ήταν ἡ θεραπεία, 1
καὶ ἀπόδειξε τὴν πίστη του μὲ τὰ ἔργα του. Οἱ ἀρχαῖοι 3
χριστιανοὶ ἦταν θεραπευτές. Γιατί χάθηκε τὸ 3
στοιχείο αὐτοῦ τοῦ χριστιανισμοῦ; Ἐπειδὴ τὰ <sup>Πῶς χάθηκε
τὸ θεραπευ-
τικὸ στοιχείο</sup>
θηρσκευτικά μας συστήματα διέπονται λίγο πολὺ 6
ἀπὸ τὰ ἱατρικά μας συστήματα. Ἡ πρώτη εἰδωλολατρεία 6
ἦταν πίστη στὴν ὕλη. Οἱ σχολές ἔχουν κάνει μόδα τὴν πίστη 9
στὰ φάρμακα μᾶλλον παρὰ τὴν πίστη στὴ Θεότητα. Ἐπειδὴ 9
ἔχουν τὴν πεποίθηση ὅτι ἡ ὕλη μπορεῖ νὰ καταστρέψῃ τὴ 9
δυσαρμονία ποὺ προκαλεῖ ἡ ἴδια, ἔχουν θυσιάσει τὴν υἰεῖα 12
καὶ τὴν ἁρμονία. Ἀπὸ τέτοια συστήματα λείπει ἡ ζωτικό- 12
τητα τῆς πνευματικῆς δύναμης, μὲ τὴν ὁποία ἡ ὕλική αἰ-
σθησις γίνεται δούλη τῆς Ἐπιστήμης καὶ ἡ θρησκεία γίνεται 12
χριστιανική.

Ἡ ὕλική ἱατρική ἀντικαθιστᾷ μὲ φάρμακα τὴ δύναμη τοῦ 15
Θεοῦ — οὔτε λίγο οὔτε πολὺ τὴν ἰσχὺ τοῦ Νοῦ — γιὰ νὰ θε-
ραπεύσῃ τὸ σῶμα. Ὁ σχολαστικισμὸς προσκολ- <sup>Φάρμακα καὶ
θεότητα</sup> 18
λᾶται στὸ πρόσωπο τοῦ ἀνθρώπου Ἰησοῦ, ἀντὶ
στὴ θεία Ἀρχή, γιὰ τὴ σωτηρία του· καὶ ἡ Ἐπιστήμη του, 18
ὁ θεραπευτικὸς παράγοντας τοῦ Θεοῦ, κατασιγάζεται. Γιατί;
Ἐπειδὴ ἡ ἀλήθεια γδύνει τὰ ὕλικά φάρμακα ἀπὸ τὴ φαντα- 21
στική τους δύναμη καὶ περιβάλλει τὸ Πνεῦμα μὲ ὑπέρτατη
ἐξουσία. Ἡ Ἐπιστήμη εἶναι ὁ «ξένος, ὁ ἐντὸς τῶν πυλῶν 24
σου», ποὺ λησμονιέται, ἀκόμα καὶ ὅταν τὰ ἐξευγενιστικά
ἀποτελέσματά της ἀποδείχνουν ἐμπράκτως τὴ θεία τῆς προέ-
λευση καὶ δραστικότητα.

Ἡ θεία Ἐπιστήμη ἀντλεῖ τὸ κύρος της ἀπὸ τὴ Βίβλο, καὶ 27
ἡ θεία προέλευση τῆς Ἐπιστήμης φαίνεται ἀπὸ τὴν ἁγία
ἐπιρροή τῆς Ἀλήθειας στὴ θεραπεία τῆς ἀρρώ-
στιας καὶ τῆς ἁμαρτίας. Ἡ θεραπευτικὴ αὕτη <sup>Ἡ Χριστια-
νική Ἐπιστή-
μη εἶναι τόσο
παλιά ὅσο
καὶ ὁ Θεός</sup> 30
δύναμη τῆς Ἀλήθειας πρέπει νὰ ἦταν πολὺ προ-
γενέστερη ἀπὸ τὴν ἐποχὴ ποὺ ἔζησε ὁ Ἰησοῦς.
Εἶναι τόσο παλιά ὅσο καὶ ὁ «Παλαιὸς τῶν ἡμερῶν». Ὑπῆρξε 33
ἀπὸ τότε ποὺ ὑπάρχει καὶ ἡ Ζωὴ καὶ ἐκτείνεται σ' ὅλο τὸ
διάστημα.

Ἡ θεία μεταφυσικὴ ἔχει διατυπωθῇ τῶρα σὲ σύστημα, σὲ 36
μιὰ μορφή ποὺ τὴν καταλαβαίνει ἡ σκέψη τῆς ἐποχῆς στὴν

1 the age in which we live. This system enables the
 2 learner to demonstrate the divine Principle,
 3 ^{Reduction to system} upon which Jesus' healing was based, and
 the sacred rules for its present application to the cure of
 disease.

6 Late in the nineteenth century I demonstrated the divine
 rules of Christian Science. They were submitted to the
 9 broadest practical test, and everywhere, when honestly ap-
 plied under circumstances where demonstration was hu-
 manly possible, this Science showed that Truth had lost
 none of its divine and healing efficacy, even though cen-
 12 turies had passed away since Jesus practised these rules
 on the hills of Judæa and in the valleys of Galilee.

Although this volume contains the complete Science of
 15 Mind-healing, never believe that you can absorb the whole
 16 ^{Perusal and practice} meaning of the Science by a simple *perusal*
 of this book. The book needs to be *studied*,
 18 and the demonstration of the rules of scientific healing
 will plant you firmly on the spiritual groundwork of
 Christian Science. This proof lifts you high above the
 21 perishing fossils of theories already antiquated, and en-
 ables you to grasp the spiritual facts of being hitherto
 unattained and seemingly dim.

24 Our Master healed the sick, practised Christian heal-
 ing, and taught the generalities of its divine Principle to
 his students; but he left no definite rule for
 27 ^{A definite rule discovered} demonstrating this Principle of healing and
 preventing disease. This rule remained to be discovered
 in Christian Science. A pure affection takes form in good-
 30 ness, but Science alone reveals the divine Principle of
 goodness and demonstrates its rules.

Jesus never spoke of disease as dangerous or as difficult

ὅποια ζοῦμε καὶ πού προσαρμόζεται σ' αὐτή. Τὸ σύστημα 1
αὐτὸ κάνει τὸ σπουδαστὴ ἱκανὸ νὰ ἀποδείξῃ τῇ θεῖα Ἀρχή, 3
πάνω στὴν ὅποια βασιζόταν ἡ θεραπευτικὴ τοῦ Ἰησοῦ, καὶ τοὺς ἱεροὺς κανόνες μὲ τοὺς ὁποίους ἡ ^{Ἀναγωγή σὲ} ^{σύστημα} 6
θεῖα αὐτὴ Ἀρχὴ μπορεῖ νὰ ἐφαρμοστῇ σήμερα στὴ θεραπεία 6
τῆς ἀρρώστιας.

Κατὰ τὰ τέλη τοῦ δέκατου ἑνατοῦ αἰῶνα ἀπόδειξα τοὺς 9
θεῖους κανόνες τῆς Χριστιανικῆς Ἐπιστήμης. Ὑποβλήθηκαν 9
σ' ὅσο τὸ δυνατό μεγαλύτερη δοκιμὴ, καὶ παντοῦ ὅπου 9
ἐφαρμόστηκαν τίμια σὲ περιπτώσεις πού ἡ ἀπόδειξη ἦταν 9
ἀνθρωπίνως δυνατὴ, ἡ Ἐπιστήμη αὐτὴ ἔδειξε ὅτι ἡ Ἀλήθεια 12
δὲν εἶχε χάσει τίποτε ἀπὸ τὴ θεῖα καὶ θεραπευτικὴ τῆς ἀπο- 12
τελεσματικότητά, ἔστω καὶ ἂν εἶχαν περάσει αἰῶνες ἀφότου 12
ὁ Ἰησοῦς ἐφάρμοσε τοὺς κανόνες αὐτοὺς στοὺς λόφους τῆς 15
Ἰουδαίας καὶ στὶς κοιλάδες τῆς Γαλιλαίας. 15

Ἄν καὶ τὸ βιβλίον αὐτὸ περιέχει ὅλη τὴν Ἐπιστήμη τῆς 15
Νοοθεραπείας, μὴ νομίσης ποτὲ ὅτι μπορεῖς νὰ καταλάβῃς 18
ὅλο τὸ νόημα τῆς Ἐπιστήμης μὲ μιὰν ἀπλή ^{Ἀνάγνωση} 18
ἀνάγνωση αὐτοῦ τοῦ βιβλίου. Τὸ βιβλίον πρέπει ^{καὶ ἐφαρμογὴ} 18
ἀπαραίτητα νὰ *μελετηθῇ*, καὶ ἡ ἀπόδειξη τῶν κανόνων τῆς 21
ἐπιστημονικῆς θεραπευτικῆς θὰ σὲ στήσῃ γερὰ πάνω στὸ 21
πνευματικὸ θεμέλιον τῆς Χριστιανικῆς Ἐπιστήμης. Ἡ ἀπό- 24
δειξη αὐτὴ σὲ ἀνεβάζει πολὺ πάνω ἀπὸ τὰ φθαρτὰ ἀπολιθώ- 24
ματα θεωριῶν πού εἶναι ἤδη ἀπαρχαιωμένες καὶ σὲ κάνει 24
ἱκανὸ νὰ ἀντιληφτῇ τὰ πνευματικὰ γεγονότα τοῦ εἶναι, πού 27
ὡς τώρα ἦταν ἀπραγματοποιήτα καὶ φαινομενικὰ δυσδιά- 27
κριτα.

Ὁ Διδάσκαλός μας θεράπευσε τοὺς ἀσθενεῖς, ἄσκησε τὴ χρι- 27
στιανικὴ θεραπευτικὴ καὶ δίδαξε τίς γενικότητες τῆς θείας 30
Ἀρχῆς τῆς στοὺς μαθητές του· ἀλλὰ δὲν ἄφησε ^{Ἀνακάλυψη} 30
κανένα συγκεκριμένον κανόνα γιὰ τὴν ἀπόδειξη τῆς ^{ἐνὸς συγκε-} 30
Ἀρχῆς αὐτῆς πού θεραπεύει καὶ προλαβαίνει τὴν ^{κριμένου κα-} 30
ἀρρώστια. Τὸν κανόνα αὐτὸν ἐπρόκειτο νὰ τὸν ἀνακαλύψῃ 33
ἡ Χριστιανικὴ Ἐπιστήμη. Ἕνα ἀγνὸ αἶσθημα ἐκδηλώνεται 33
μὲ τὴ μορφὴ τῆς καλοσύνης, ἀλλὰ μόνο ἡ Ἐπιστήμη ἀπο- 36
καλύπτει τὴ θεῖα Ἀρχὴ τῆς καλοσύνης καὶ ἀποδείχνει τοὺς 36
κανόνες τῆς.

Ὁ Ἰησοῦς δὲν εἶπε ποτὲ ὅτι ἡ ἀρρώστια ἦταν ἐπικίνδυνη

1 to heal. When his students brought to him a case they
 had failed to heal, he said to them, "O faithless gen-
 3 Jesus' own eration," implying that the requisite power
 practice to heal was in Mind. He prescribed no drugs,
 urged no obedience to material laws, but acted in direct
 6 disobedience to them.

Neither anatomy nor theology has ever described man
 as created by Spirit, — as God's man. The former ex-
 9 The man of explains the men of *men*, or the "children of
 anatomy and of theology men," as created corporeally instead of spir-
 12 itually and as emerging from the lowest, in-
 stead of from the highest, conception of being. Both
 anatomy and theology define man as both physical and
 mental, and place mind at the mercy of matter for every
 15 function, formation, and manifestation. Anatomy takes
 up man at all points materially. It loses Spirit, drops the
 true tone, and accepts the discord. Anatomy and the-
 18 ology reject the divine Principle which produces harmo-
 nious man, and deal — the one wholly, the other primarily
 — with matter, calling that *man* which is not the counter-
 21 part, but the counterfeit, of God's man. Then theology
 tries to explain how to make this man a Christian, — how
 from this basis of division and discord to produce the con-
 24 cord and unity of Spirit and His likeness.

Physiology exalts matter, dethrones Mind, and claims
 to rule man by material law, instead of spiritual. When
 27 Physiology deficient physiology fails to give health or life by this
 process, it ignores the divine Spirit as unable
 or unwilling to render help in time of physical need.
 30 When mortals sin, this ruling of the schools leaves them
 to the guidance of a theology which admits God to be
 the healer of sin but not of sickness, although our great

ἡ δυσκολογιάτρευτη. Ὅταν οἱ μαθητές του τοῦ ἔφεραν ἕναν 1
 ἄρρωστο πού δὲν κατόρθωσαν νὰ θεραπεύσουν οἱ ἴδιοι, τοὺς 3
 εἶπε «ὦ γενεὰ ἄπιστος», ἀφήνοντας νὰ ἐννοηθῇ ὅτι 3
 ἡ δύναμη πού χρειάζοταν γιὰ τὴ θεραπεία ἦταν ^{Πῶς ἀσκοῦσε}
 στὸ Νοῦ. Δὲ διάταξε φάρμακα, οὔτε σύστησε ^{ὁ Ἰησοῦς τὴ}
^{θεραπευτικὴ} 6
 ὑπακοή στοὺς ὑλικούς νόμους, ἀλλὰ ἐνέργησε ἐντελῶς ἀντί- 6
 θετα πρὸς αὐτούς.

Οὔτε ἡ ἀνατομία οὔτε ἡ θεολογία ἔχει ἐμφανίσει ποτὲ τὸν 9
 ἄνθρωπο ὡς δημιουργημα τοῦ Πνεύματος — ὡς τὸν ἄνθρωπο 9
 τοῦ Θεοῦ. Ἡ πρώτη ἐξηγεῖ τοὺς ἀνθρώπους τῶν ^{Ὁ ἄνθρωπος}
 ἀνθρώπων, ἡ τοὺς «υἱοὺς τῶν ἀνθρώπων», καὶ ^{τῆς ἀνατομίας}
 λέει ὅτι δημιουργήθηκαν σωματικά, ὄχι πνευμα- ^{καὶ τῆς}
 τικά, καὶ ὅτι ξεπροβάλλουν ἀπὸ τὴν κατώτατη, ὄχι τὴν ἀνώ- ^{θεολογίας} 12
 τατη, ἀντίληψη τοῦ εἶναι. Τόσο ἡ ἀνατομία ὅσο καὶ ἡ θεολο- 12
 γία ὀρίζουν ὅτι ὁ ἄνθρωπος εἶναι καὶ τὰ δυό, ὑλικὸς καὶ 15
 νοερός, καὶ θέτουν τὸ νοῦ στὸ ἔλεος τῆς ὕλης γιὰ κάθε λει-
 τουργία, σχηματισμό, καὶ ἐκδήλωση. Ἡ ἀνατομία ἐξετάζει 18
 τὸν ἄνθρωπο ὀλωσδιόλου ὑλικά. Χάνει τὸ Πνεῦμα, ἐγκατα- 18
 λείπει τὸν ἀληθινὸ τόνο καὶ δέχεται τὴ δυσαρμονία. Ἡ
 ἀνατομία καὶ ἡ θεολογία ἀπορρίπτουν τὴ θεία Ἀρχὴ πού 21
 παράγει τὸν ἁρμονικὸ ἄνθρωπο καὶ ἀσχολοῦνται — ἡ μιὰ ἐν- 21
 τελῶς καὶ ἡ ἄλλη κυρίως — μὲ τὴν ὕλη, καὶ ὀνομάζουν *ἄνθρωπο*
 αὐτὸ πού δὲν εἶναι ἡ πιστὴ ὁμοίωση, ἀλλὰ ἡ παραποίηση, 24
 τοῦ ἀνθρώπου τοῦ Θεοῦ. Ἐπειτα ἡ θεολογία προσπαθεῖ νὰ 24
 ἐξηγήσῃ πῶς μπορεῖ νὰ κάνῃ τὸν ἄνθρωπο αὐτὸ χριστιανὸ —
 πῶς μὲ βάση τὴ διαίρεση καὶ τὴ δυσαρμονία αὐτὴ μπορεῖ νὰ 27
 δημιουργήσῃ τὴν ἁρμονία καὶ τὴν ἐνότητα τοῦ Πνεύματος 27
 καὶ τῆς ὁμοιώσῃς Του.

Ἡ φυσιολογία ἐξυψώνει τὴν ὕλη, ἐκθρονίζει τὸ Νοῦ, καὶ 30
 ἀξιώνει νὰ κυβερνᾷ τὸν ἄνθρωπο μὲ τὸν ὑλικὸ νόμο, ἀντὶ μὲ 30
 τὸν πνευματικόν. Ὅταν ἡ φυσιολογία δὲν κατα-
 φέρῃ νὰ δώσῃ ὑγεία ἢ ζωὴ μ' αὐτὸν τὸν τρόπο, ^{Ἡ φυσιολο-}
 ἀγνοεῖ τὸ θεῖο Πνεῦμα γιατί τὸ θεωρεῖ ἀνίκανο ἢ ^{γία εἶναι}
 ἀπρόθυμο νὰ δώσῃ βοήθεια σὲ καιρὸ σωματικῆς χρειᾶς. ^{ἀνεπαρκὲς} 33
 Ὅταν οἱ θνητοὶ ἁμαρταίνουν, ὁ κανόνας αὐτὸς τῶν σχολῶν
 τοὺς ἀφήνει στὴν καθοδήγηση μιᾶς θεολογίας πού παραδέ- 36
 χεται ὅτι ὁ Θεὸς εἶναι ὁ θεραπευτὴς τῆς ἁμαρτίας ὄχι ὁμως

- 1 Master demonstrated that Truth could save from sickness as well as from sin.
- 3 Mind as far outweighs drugs in the cure of disease as in the cure of sin. The more excellent way is divine
- 6 **Blunders and blunderers** Science in every case. Is *materia medica* a science or a bundle of speculative human theories? The prescription which succeeds in one instance fails in another, and this is owing to the different
- 9 mental states of the patient. These states are not comprehended, and they are left without explanation except in Christian Science. The rule and its perfection of opera-
- 12 tion never vary in Science. If you fail to succeed in any case, it is because you have not demonstrated the life of Christ, Truth, more in your own life, — because you have
- 15 not obeyed the rule and proved the Principle of divine Science.

A physician of the old school remarked with great

18 gravity: "We know that mind affects the body somewhat, and advise our patients to be hopeful and cheerful and to take as little medicine as

21 possible; but mind can never cure organic difficulties." The logic is lame, and facts contradict it. The author has cured what is termed organic disease as readily as she

24 has cured purely functional disease, and with no power but the divine Mind.

Since God, divine Mind, governs all, not partially but

27 supremely, predicting disease does not dignify therapeutics. Whatever guides thought spiritually benefits

Tests in our day mind and body. We need to understand the

30 affirmations of divine Science, dismiss superstition, and demonstrate truth according to Christ. To-day there is hardly a city, village, or hamlet, in which are not to

καὶ τῆς ἀρρώστιας, ἂν καὶ ὁ μέγας Διδάσκαλός μας ἀποδείξει 1
ὅτι ἡ Ἀλήθεια μπορεῖ νὰ σώζη τόσο ἀπὸ τὴν ἀρρώστια ὅσο 3
καὶ ἀπὸ τὴν ἁμαρτία.

Ὁ Νοῦς τόσο ὑπερέχει ἀπὸ τὰ φάρμακα στὴ θεραπεία τῆς 4
ἀρρώστιας ὅσο καὶ στὴ θεραπεία τῆς ἁμαρτίας. Ἡ θεία 6
Ἐπιστήμη εἶναι ὁ καλύτερος τρόπος σὲ κάθε περί- Σφάλματα
καὶ σφάλ-
λυντες
πτωση. Εἶναι ἡ ὑλικὴ ἱατρικὴ ἐπιστήμη ἢ ἓνας
μπόγος ἀσαφῶν ἀνθρώπινων θεωριῶν; Ἡ συν- 9
ταγὴ ποὺ πετυχαίνει σὲ μιὰ περίπτωσι ἀποτυχαίνει σὲ μιὰν
ἄλλη, καὶ αὐτὸ ὀφείλεται στὶς διαφορετικὰ νοερὰ καταστάσεις
τοῦ ἀσθενοῦς. Τὶς καταστάσεις αὐτὲς δὲν τὶς ἀντιλαμβάνεται 12
ὁ κόσμος, καὶ δὲν ἐξηγοῦνται παρὰ μόνο ἀπὸ τὴ Χριστιανικὴ
Ἐπιστήμη. Ὁ κανόνας καὶ ἡ τελειότητα τῆς λειτουργίας
τοῦ δὲν ἀλλάζουν ποτὲ στὴν Ἐπιστήμη. Ἄν δὲν πετύχῃς 15
σὲ μιὰ περίπτωσι αὐτὸ σημαίνει ὅτι δὲν ἔχεις ἀποδείξει τὴ
ζωὴ τοῦ Χριστοῦ, τῆς Ἀλήθειας, περισσότερο στὴ δικὴ σου
ζωὴ — γιὰτὶ δὲν ἔχεις ὑπακούσει τὸν κανόνα καὶ ἀποδείξει τὴν 18
Ἀρχὴ τῆς θείας Ἐπιστήμης.

Ἐνας γιατρὸς τῆς παλιᾶς σχολῆς εἶπε μὲ μεγάλη σοβαρό-
τητα: «Ξέρουμε ὅτι ὁ νοῦς ἐπηρεάζει κάπως τὸ σῶμα καὶ 21
συμβουλευοῦμε τοὺς ἀσθενεῖς μας νὰ ἐλπίζουν, νὰ
εἶναι χαρούμενοι καὶ νὰ παίρνουν ὅσο τὸ δυνατὸ Γιατρός τῆς
παλιᾶς
σχολῆς
λιγότερα φάρμακα· ἀλλὰ ὁ νοῦς δὲν μπορεῖ ποτὲ
νὰ θεραπεύσῃ ὀργανικὲς διαταραχάς». Ἡ λογικὴ αὐτὴ εἶναι 24
σαθρὴ, καὶ τὰ γεγονότα τὴ διαψεύδουν. Ἐχῶ θεραπεύσει
αὐτὸ ποὺ λέγεται ὀργανικὴ ἀρρώστια τόσο εὐκόλα ὅσο καὶ
τὴν καθαυτὸ λειτουργικὴ ἀρρώστια, καὶ χωρὶς καμιά ἄλλη 27
δύναμη πλὴν τοῦ θείου Νοῦ.

Ἀφοῦ ὁ Θεός, ὁ θεῖος Νοῦς, κυβερνᾷ τὸ πᾶν, ὅχι ἐν μέρει
ἀλλὰ ἀπολύτως, τὸ νὰ προλέγουμε τὴν ἀρρώστια δὲν τιμᾷ 30
τὴ θεραπευτικὴ. Πᾶν ὅ,τι καθοδηγεῖ τὴ σκέψι
πνευματικὰ ὠφελεῖ καὶ τὸ νοῦ καὶ τὸ σῶμα. Πρέ- Ἐπαληθεύ-
σεις στὴν
ἐποχὴ μας
πει νὰ καταλάβουμε τὶς ἐπιβεραιώσεις τῆς θείας 33
Ἐπιστήμης, νὰ ἀποβάλουμε τὴ δεισιδαιμονία καὶ νὰ ἀποδεί-
ξουμε τὴν ἀλήθεια σύμφωνα μὲ τὸ Χριστό. Σήμερα δὲν
ὑπάρχει σχεδὸν πόλη, κωμόπολη, ἢ χωριουδάκι, ὅπου νὰ 36

1 be found living witnesses and monuments to the virtue
 and power of Truth, as applied through this Christian
 3 system of healing disease.

To-day the healing power of Truth is widely demon-
 strated as an immanent, eternal Science, instead of a
 6 The main purpose phenomenal exhibition. Its appearing is the
 coming anew of the gospel of "on earth peace,
 good-will toward men." This coming, as was promised
 9 by the Master, is for its establishment as a permanent
 dispensation among men; but the mission of Christian
 Science now, as in the time of its earlier demonstration,
 12 is not primarily one of physical healing. Now, as then,
 signs and wonders are wrought in the metaphysical heal-
 ing of physical disease; but these signs are only to demon-
 15 strate its divine origin, — to attest the reality of the higher
 mission of the Christ-power to take away the sins of the
 world.

18 The science (so-called) of physics would have one be-
 lieve that both matter and mind are subject to disease,
 and that, too, in spite of the individual's pro-
 21 Exploded doctrine test and contrary to the law of divine Mind.
 This human view infringes man's free moral agency; and
 it is as evidently erroneous to the author, and will be to
 24 all others at some future day, as the practically rejected
 doctrine of the predestination of souls to damnation or
 salvation. The doctrine that man's harmony is gov-
 27 erned by physical conditions all his earthly days, and that
 he is then thrust out of his own body by the operation of
 matter, — even the doctrine of the superiority of matter
 30 over Mind, — is fading out.

The hosts of Æsculapius are flooding the world with
 diseases, because they are ignorant that the human mind

μὴν ὑπάρχουν ζωντανοὶ μάρτυρες καὶ μνημεῖα γιὰ τὴν ἀποτε- 1
 λεσματικότητα καὶ δύναμη τῆς Ἀλήθειας, ὅπως ἐφαρμόζεται 3
 μ' αὐτὸ τὸ χριστιανικὸ σύστημα θεραπείας τῆς ἀρρώστιας.

Σήμερα ἡ θεραπευτικὴ δύναμη τῆς Ἀλήθειας ἀποδείχνεται 4
 σὲ μεγάλη κλίμακα σὰ μιὰ ἀκλόνητη, αἰώνια Ἐπιστήμη, καὶ 5
 ὄχι σὰ μιὰ ἐπίδειξη καταπληκτικῶν φαινομένων. Ὁ κύριος 6
 ἡ ἐμφάνισή της εἶναι ὁ ἐκ νέου ἐρχομὸς τοῦ εὐαγ- 7
 γελίου τοῦ «ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία». Μὲ τὸν 8
 ἐρχομὸ αὐτὸ ἀποβλέπει νὰ ἐγκαθιδρυθῇ, ὅπως ὑποσχέθηκε ὁ 9
 Διδάσκαλος, σὰ μιὰ διαρκὲς θεία οἰκονομία μεταξὺ τῶν ἀν- 10
 θρώπων· ἀλλὰ ἡ ἀποστολὴ τῆς Χριστιανικῆς Ἐπιστήμης 11
 σήμερα δὲν εἶναι, ὅπως καὶ στὸν καιρὸ ποὺ ἀποδείχθηκε γιὰ 12
 πρώτη φορά, κυρίως ἡ σωματικὴ θεραπεία. Σήμερα γίνον- 13
 ται, ὅπως καὶ τότε, σημεῖα καὶ τέρατα στὴ μεταφυσικὴ θερα- 14
 πεία τῶν σωματικῶν ἀσθενειῶν· ἀλλὰ τὰ σημεῖα αὐτὰ ἀπο- 15
 βλέπουν εἰς τὸ νὰ ἀποδείξουν ἀπλῶς τὴ θεία της προέλευση 16
 — εἰς τὸ νὰ ἐπιβεβαιώσουν τὴν ἀλήθεια ὅτι ἡ ἀνώτερη ἀπο- 17
 στολὴ τῆς δυνάμεως τοῦ Χριστοῦ εἶναι ἡ ἄρση τῶν ἀμαρτιῶν 18
 τοῦ κόσμου.

Ἡ (λεγόμενη) φυσικὴ ἐπιστήμη θὰ ἤθελε νὰ μᾶς κάνη νὰ 19
 πιστέψουμε ὅτι τόσο ἡ ὕλη ὅσο καὶ ὁ νοῦς μποροῦν νὰ ἀρ- 20
 ρωσταίνουν, καὶ μάλιστα εἰς πείσμα τῶν διαμαρ- 21
 τυριῶν τοῦ ἀτόμου καὶ ἀντίθετα πρὸς τὸ νόμο τοῦ 22
 θείου Νοῦ. Ἡ ἀνθρώπινη αὐτὴ ἀποψη παραβιάζει τὴν ἐλεύ- 23
 θερὴ ἠθικὴ δράση τοῦ ἀνθρώπου· καὶ γιὰ μένα εἶναι τόσο 24
 ὀλοφάνερα ἐσφαλμένη — καὶ θὰ εἶναι κάποια μέρα καὶ γιὰ 25
 ὅλους τοὺς ἄλλους — ὅσο εἶναι καὶ ἡ θεωρία τοῦ προορισμοῦ 26
 τῶν ψυχῶν γιὰ καταδίκη ἢ σωτηρία, ποὺ ἔχει οὐσιαστικὰ 27
 ἀπορριφτῇ. Ἡ θεωρία ὅτι ἡ ἀρμονία τοῦ ἀνθρώπου διέπεται 28
 ἀπὸ ὕλικές συνθήκες σ' ὅλη του τὴ γήινη ζωὴ καὶ ὅτι ὕστερα 29
 ἡ ἐνέργεια τῆς ὕλης ἐκδιώκει τὸν ἄνθρωπο ἀπὸ τὸ ἴδιό του τὸ 30
 σῶμα — δηλαδὴ, ἡ θεωρία τῆς ὑπεροχῆς τῆς ὕλης ἀπέναντι 31
 τοῦ Νοῦ — ἐγκαταλείπεται σιγὰ σιγὰ. 32

Οἱ στρατιῆς τοῦ Ἀσκληπιοῦ κατακλύζουν τὸν κόσμον μὲ 33
 ἀρρώστιας, γιὰτὶ ἀγνοοῦν ὅτι ὁ ἀνθρώπινος νοῦς καὶ τὸ ἀν-

1 and body are myths. To be sure, they sometimes treat
 the sick as if there was but one factor in the case; but
 3 **Disease** this one factor they represent to be body, not
 mental mind. Infinite Mind could not possibly create
 a remedy outside of itself, but erring, finite, human mind
 6 has an absolute need of something beyond itself for its
 redemption and healing.

Great respect is due the motives and philanthropy of
 9 the higher class of physicians. We know that if they un-
 Intentions derstood the Science of Mind-healing, and were
 respected in possession of the enlarged power it confers
 12 to benefit the race physically and spiritually, they would
 rejoice with us. Even this one reform in medicine would
 ultimately deliver mankind from the awful and oppres-
 15 sive bondage now enforced by false theories, from which
 multitudes would gladly escape.

Mortal belief says that death has been occasioned by
 18 fright. Fear never stopped being and its action. The
 Man gov- blood, heart, lungs, brain, etc., have nothing
 erned by Mind to do with Life, God. Every function of the
 21 real man is governed by the divine Mind. The human
 mind has no power to kill or to cure, and it has no con-
 trol over God's man. The divine Mind that made man
 24 maintains His own image and likeness. The human
 mind is opposed to God and must be put off, as St. Paul
 declares. All that really exists is the divine Mind and
 27 its idea, and in this Mind the entire being is found har-
 monious and eternal. The straight and narrow way is to
 see and acknowledge this fact, yield to this power, and
 30 follow the leadings of truth.

That mortal mind claims to govern every organ of the
 mortal body, we have overwhelming proof. But this so-

θρώπινο σῶμα εἶναι παραμύθια. Βέβαια, νοσηλεύουν καμιά 1
φορὰ τοὺς ἀσθενεῖς σὰ νὰ εἶχαν νὰ κάνουν μόνο μ' ἓναν παρὰ-
γοντα· ἀλλὰ δέχονται ὅτι ὁ μοναδικὸς αὐτὸς πα- 3
ράγοντας εἶναι τὸ σῶμα, ὅχι ὁ νοῦς. Ὁ ἄπειρος ^{Ἡ ἀρρώστια εἶναι νοσή}
Νοῦς δὲ θὰ μπορούσε νὰ δημιουργήσῃ ἓνα φάρμακο ἔξω ἀπὸ
τὸν ἑαυτό του, ἀλλὰ ὁ λανθασμένος, πεπερασμένος, ἀνθρώ- 6
πινος νοῦς ἔχει ἀπόλυτη ἀνάγκη ἀπὸ κάτι ποὺ εἶναι ἔξω ἀπὸ
τὸν ἑαυτό του γιὰ νὰ λυτρωθῇ καὶ νὰ θεραπευθῇ.

Πρέπει νὰ σεβώμαστε τὰ κίνητρα καὶ τὴ φιλανθρωπία τῆς 9
ἀνώτερης τάξης τῶν γιατρῶν. Ξέρουμε ὅτι ἂν καταλάβαιναν
τὴν Ἐπιστήμη τῆς Νοοθεραπείας καὶ κάτεχαν τὴ ^{Οἱ προθέσεις εἶναι σεβαστές}
μεγάλῃ δύναμῃ ποὺ δίνει αὐτὴ γιὰ νὰ εὐεργε- 12
τήσῃ τὸ ἀνθρώπινο γένος σωματικὰ καὶ πνευμα-
τικά, θὰ συμμερίζονταν τὴ χαρὰ μας. Αὐτὴ καὶ μόνη ἡ
μεταρρύθμιση στὴν ἱατρικὴ θὰ λύτρωνε τελικὰ τὸν κόσμο 15
ἀπὸ τὴ φοβερὴ καὶ καταθλιπτικὴ δουλεία ποὺ ἐπιβάλλουν
τώρα οἱ ψεύτικες θεωρίες καὶ ἀπὸ τὴν ὁποία πλήθῃ ἀνθρώπων
θὰ ἤθελαν εὐχαρίστως νὰ ξεφύγουν. 18

Ἡ θνητὴ δοξασία λέει ὅτι ὁ θάνατος προκλήθηκε ἀπὸ τὸν
τρόμο. Ὁ φόβος δὲ σταμάτησε ποτὲ τὸ εἶναι καὶ τὴν ἐνέρ-
γειά του. Τὸ αἷμα, ἡ καρδιά, οἱ πνεύμονες, ὁ ^{Ὁ ἄνθρωπος κυβερνᾶται ἀπὸ τὸ Νοῦ}
ἐγκέφαλος, κλπ., δὲν ἔχουν καμιά σχέσι με τὴ 21
Ζωή, τὸ Θεό. Κάθε λειτουργία τοῦ πραγματικοῦ
ἀνθρώπου κυβερνᾶται ἀπὸ τὸ θεῖο Νοῦ. Ὁ ἀνθρώπινος νοῦς 24
δὲν ἔχει τὴ δύναμῃ νὰ θανατώνῃ ἢ νὰ θεραπεύῃ, καὶ δὲν ἔχει
ἐξουσία πάνω στὸν ἄνθρωπο τοῦ Θεοῦ. Ὁ θεῖος Νοῦς ποὺ
δημιούργησε τὸν ἄνθρωπο διατηρεῖ τὴν ἴδια Του εἰκόνα καὶ 27
ὁμοίωση. Ὁ ἀνθρώπινος νοῦς ἐναντιώνεται στὸ Θεό καὶ
πρέπει νὰ ἀποβληθῇ, ὅπως λέει ὁ Ἅγιος Παῦλος. Πᾶν ὅ,τι
πράγματι ὑπάρχει εἶναι ὁ θεῖος Νοῦς καὶ ἡ ἰδέα του, καὶ σ' αὐ- 30
τὸν τὸ Νοῦ ὁλόκληρη ἡ ὕπαρξιν εἶναι ἀρμονικὴ καὶ αἰώνια.
Ἡ στενὴ καὶ τεθλιμμένη ὁδὸς εἶναι νὰ δοῦμε καὶ νὰ ἀναγνωρί-
σουμε τὸ γεγονός αὐτό, νὰ ὑποκύψουμε στὴ δύναμιν αὐτὴ 33
καὶ νὰ ἀκολουθήσουμε τίς ὁδηγίες τῆς ἀλήθειας.

*Ἐχουμε συντριπτικὴ ἀπόδειξη ὅτι ὁ θνητὸς νοῦς ἀξιώνει
νὰ κυβερνᾷ κάθε ὄργανο τοῦ θνητοῦ σώματος. Ἀλλὰ ὁ λε- 36

1 called mind is a myth, and must by its own consent yield
 to Truth. It would wield the sceptre of a monarch, but
 3 Mortal mind it is powerless. The immortal divine Mind
 dethroned takes away all its supposed sovereignty, and
 saves mortal mind from itself. The author has endeavored
 6 to make this book the Æsculapius of mind as well as of
 body, that it may give hope to the sick and heal them,
 although they know not how the work is done. Truth
 9 has a healing effect, even when not fully understood.

Anatomy describes muscular action as produced by
 mind in one instance and not in another. Such errors
 12 All activity beset every material theory, in which one
 from thought statement contradicts another over and over
 again. It is related that Sir Humphry Davy once ap-
 15 parently cured a case of paralysis simply by introducing
 a thermometer into the patient's mouth. This he did
 merely to ascertain the temperature of the patient's body;
 18 but the sick man supposed this ceremony was intended
 to heal him, and he recovered accordingly. Such a fact
 illustrates our theories.

21 The author's medical researches and experiments had
 prepared her thought for the metaphysics of Christian
 Science. Every material dependence had
 24 The author's failed her in her search for truth; and she can
 experiments now understand why, and can see the means
 in medicine by which mortals are divinely driven to a spiritual source
 27 for health and happiness.

Her experiments in homœopathy had made her skept-
 ical as to material curative methods. Jahr, from
 30 Homœopathic *Aconitum* to *Zincum oxydatum*, enumerates
 attenuations the general symptoms, the characteristic
 signs, which demand different remedies; but the drug

γόμενος αὐτὸς νοῦς εἶναι μύθος, καὶ πρέπει νὰ ὑποκύψῃ στὴν 1
 Ἀλήθεια ἐκούσια. Θὰ ἤθελε νὰ χειριστῇ τὸ σκῆπτρο ἑνὸς
 μονάρχῃ, ἀλλὰ δὲν ἔχει δύναμη. Ὁ ἀθάνατος καὶ 3
 θεῖος Νοῦς ἀφαιρεῖ ὅλη τὴν ὑποθετικὴ κυριαρχία
 του καὶ λυτρώνει τὸ θνητὸ νοῦ ἀπὸ τὸν ἑαυτό του.

Ὁ θνητὸς
 νοῦς ἐκθρο-
 νίζεται

Προσπάθησα νὰ κάνω τὸ βιβλίον αὐτὸ θεραπευτὴ τοῦ νοῦ 6
 καὶ τοῦ σώματος, γιὰ νὰ μπορῇ νὰ δίνη ἐλπίδα στοὺς ἀσθε-
 νεῖς καὶ νὰ τοὺς θεραπεύῃ, ἂν καὶ αὐτοὶ δὲν καταλαβαίνουν
 πῶς γίνεται τὸ ἔργο αὐτό. Ἡ Ἀλήθεια ἔχει θεραπευτικὰ 9
 ἀποτελέσματα, ἀκόμα καὶ ὅταν δὲν κατανοῆται ἐντελῶς.

Κατὰ τὴν ἀνατομία ἡ μυϊκὴ ἐνέργεια ἄλλοτε παράγεται
 ἀπὸ τὸ νοῦ καὶ ἄλλοτε ὄχι. Τέτοιες πλάνες χαρακτηρίζουν 12
 κάθε ὑλικὴ θεωρία, ὅπου ἐπανειλημμένως ὁ ἓνας
 ὀρισμὸς διαψεύδει τὸν ἄλλο. Ἀναφέρεται ὅτι
 κάποτε ὁ Σέρ Χάμφρυ Ντέιβι (Davy) θεράπευσε 15
 κατὰ τὰ φαινόμενα ἓναν παραλυτικὸ ἀπλῶς μὲ τὸ νὰ βάλῃ
 τὸ θερμόμετρο στὸ στόμα τοῦ ἀσθενοῦς. Αὐτὸ τὸ ἔκανε μόνο
 καὶ μόνο γιὰ νὰ ἐξακριβώσῃ τὸν πυρετὸ τοῦ ἄρρώστου· 18
 ἐκεῖνος ὅμως ὑπόθεσε ὅτι ἤθελε μ' αὐτὸ νὰ τὸν θεραπεύσῃ,
 καὶ τὸ ἀποτέλεσμα ἦταν ὅτι θεραπεύτηκε. Ἐνα τέτοιο γε-
 γονὸς ἐπεξηγεῖ τίς θεωρίες μας. 21

Οἱ ἱατρικὲς ἔρευνες καὶ τὰ πειράματα ποὺ ἔκανα εἶχαν
 προετοιμάσει τὴ σκέψιν μου γιὰ τὴ μεταφυσικὴ τῆς Χριστι-
 ἀνικῆς Ἐπιστήμης. Τίποτε τὸ ὑλικὸ δὲν μπόρεσε 24
 νὰ μὲ βοηθήσῃ στὴν ἔρευνά μου γιὰ τὴν ἀλήθειαν·
 τώρα μπορῶ νὰ ἐξηγήσω τὸ λόγο τῆς ἀποτυχίας
 μου καὶ νὰ δῶ τὸν τρόπο μὲ τὸν ὁποῖο οἱ θνητοὶ ὁδηγοῦνται 27
 θεϊκὰ πρὸς τὴν πνευματικὴ πηγὴ τῆς υἱείας καὶ τῆς εὐτυχίας.

Τὰ πειράματά μου στὴν ὁμοιοπαθητικὴ μ' ἔκαναν νὰ δυσ-
 πιστήσω στὶς ὑλικὲς θεραπευτικὲς μεθόδους. Ὁ Γιὰρ (Jahr) 30
 ἀπαριθμεῖ ἀπὸ τὸ ἀκόνιτο μέχρι τοῦ ὀξειδίου τοῦ
 ψευδαργύρου τὰ γενικὰ συμπτώματα — τὰ χα-
 ρακτηριστικὰ σημεῖα — ποὺ ἀπαιτοῦν διαφορε-
 τικὰ φάρμακα· ἀλλὰ τὸ φάρμακο συχνὰ ἀραιώνεται σὲ τέτοιο 33

Κάθε ἐνέρ-
 γεια προέρχε-
 ται ἀπὸ τὴ
 σκέψιν

Τὰ ἱατρικὰ
 μου πειρά-
 ματα

Ὁμοιοπαθη-
 τικὲς ἀραιώ-
 σεις

1 is frequently attenuated to such a degree that not a ves-
 2 tige of it remains. Thus we learn that it is not the drug
 3 which expels the disease or changes one of the symptoms
 of disease.

The author has attenuated *Natrum muriaticum* (com-
 6 mon table-salt) until there was not a single saline property
 7 left. The salt had "lost his savour;" and yet,
 8 with one drop of that attenuation in a goblet of
 9 water, and a teaspoonful of the water administered at in-
 tervals of three hours, she has cured a patient sinking in
 the last stage of typhoid fever. The highest attenuation
 12 of homœopathy and the most potent rises above matter into
 mind. This discovery leads to more light. From it may
 be learned that either human faith or the divine Mind is
 15 the healer and that there is no efficacy in a drug.

You say a boil is painful; but that is impossible, for
 matter without mind is not painful. The boil simply
 18 Origin of pain manifests, through inflammation and swell-
 ing, a belief in pain, and this belief is called a
 boil. Now administer mentally to your patient a high
 21 attenuation of truth, and it will soon cure the boil. The
 fact that pain cannot exist where there is no mortal mind
 to feel it is a proof that this so-called mind makes its
 24 own pain — that is, its own *belief* in pain.

We weep because others weep, we yawn because they
 yawn, and we have smallpox because others have it; but
 27 Source of contagion mortal mind, not matter, contains and carries
 the infection. When this mental contagion is
 understood, we shall be more careful of our mental con-
 30 ditions, and we shall avoid loquacious tattling about
 disease, as we would avoid advocating crime. Neither
 sympathy nor society should ever tempt us to cherish

βαθμὸ πού δὲν ἀπομένει οὔτε ἵχνος αὐτοῦ. Ἔτσι βλέπουμε 1
ὅτι δὲν εἶναι τὸ φάρμακο ἐκεῖνο πού διώχνει τὴν ἀρρώστια ἢ 3
μεταβάλλει ἔστω κι ἓνα ἀπὸ τὰ συμπτώματά της.

Ἀραίωσα χλωριοῦχο νάτριο (κοινὸ ἐπιτραπέζιο ἀλάτι) 6
ὥσπου δὲν εἶχε ἀπομείνει καμιὰ ιδιότητα ἀλατιοῦ. Τὸ ἀλάτι
«εἶχε μωρανθῇ» καὶ ἐν τούτοις, μὲ μιὰ σταγόνα ^{Μόνο ἀλάτι} 6
τῆς διάλυσης ἐκείνης μέσα σ' ἓνα κύπελλο νερὸ ^{καὶ νερό}
καὶ μ' ἓνα κουταλάκι ἀπὸ τὸ νερὸ ἐκεῖνο πού τὸ ἔδινε κάθε 9
τρεῖς ὥρες, θεράπευσε ἓναν ἄρρωστο πού βρισκόταν στὸ τε-
λευταῖο στάδιο τυφοειδοῦς πυρετοῦ. Ἡ μεγαλύτερη ἀραίωση
τῆς ὁμοιοπαθητικῆς, πού εἶναι καὶ ἡ πιὸ δυνατὴ, ὑψώνεται 12
πάνω ἀπὸ τὴν ὕλη, πρὸς τὸ νοῦ. Ἡ ἀνακάλυψη αὐτὴ
ὁδηγεῖ σὲ περισσότερο φῶς. Ἀπ' αὐτὴ μποροῦμε νὰ μά-
θουμε ὅτι ἡ ἀνθρώπινη πίστη ἢ ὁ θεὸς Νοῦς εἶναι ὁ θερα-
πευτὴς καὶ ὅτι τὸ φάρμακο δὲν εἶναι διόλου δραστικό. 15

Λές ὅτι ὁ καλόγερος προξενεῖ πόνο· ἀλλὰ αὐτὸ εἶναι ἀδύ-
νατο, γιατί ἡ ὕλη χωρὶς τὸ νοῦ δὲν μπορεῖ νὰ πονᾷ. Ὁ 18
καλόγερος ἀπλῶς ἐκδηλώνει, μὲ τὴ φλόγωση καὶ ^{Ἡ προέλευση} 18
τὸ πρήξιμο, μιὰ δοξασία στὸν πόνο, καὶ ἡ δοξα- ^{τοῦ πόνου}
σία αὐτὴ ὀνομάζεται καλόγερος. Δῶσε τώρα νοερὰ στὸν
ἄρρωστό σου μιὰ μεγάλη ἀραίωση ἀλήθειας καὶ θὰ δῆς ὅτι 21
αὐτὴ θὰ θεραπεύσῃ τὸν καλόγερο γρήγορα. Τὸ γεγονὸς
ὅτι δὲν μπορεῖ νὰ ὑπάρχῃ πόνος ἐκεῖ ὅπου δὲν ὑπάρχει
θνητὸς νοῦς γιὰ νὰ τὸν νοιώσῃ ἀποδείχνει ὅτι ὁ λεγόμενος 24
αὐτὸς νοῦς δημιουργεῖ μόνος του τὸν πόνο — δηλαδή, τὴ
δοξασία σὲ πόνο.

Κλαῖμε γιατί κι ἄλλοι κλαῖνε, χασμουριόμαστε γιατί κι 27
ἄλλοι χασμοιοῦνται καὶ πάσχουμε ἀπὸ εὐλογία γιατί κι
ἄλλοι πάσχουν· ἀλλὰ ὁ θνητὸς νοῦς, ὅχι ἡ ὕλη, ^{Ἡ πηγὴ τῆς} 30
περιέχει καὶ μεταφέρει τὴ μόλυνση. ^{μόλυνσης}
Ὅταν κατα-
λάβουμε τὴ νοερὴ αὐτὴ μόλυνση, θὰ δίνουμε περισσότερη
προσοχὴ στὶς νοερές μας καταστάσεις καὶ θὰ ἀποφεύγουμε
τὶς ἀκατάσχετες φλυαρίες γιὰ ἀρρώστιες, ὅπως θὰ ἀποφεύ- 33
γαμε νὰ ὑπερασπίσουμε καὶ ἓνα ἔγκλημα. Οὔτε τὸ αἶσθημα
τοῦ οἰκτιρμοῦ οὔτε ἡ κοινωνία δὲν πρέπει νὰ μᾶς βάλλουν

1 error in any form, and certainly we should not be error's advocate.

3 Disease arises, like other mental conditions, from association. Since it is a law of mortal mind that certain diseases should be regarded as contagious, this law ob-
6 tains credit through association, — calling up the fear that creates the image of disease and its consequent manifestation in the body.

9 This fact in metaphysics is illustrated by the following incident: A man was made to believe that he occupied a
12 Imaginary cholera bed where a cholera patient had died. Immediately the symptoms of this disease appeared, and the man died. The fact was, that he had not caught the cholera by material contact, because no cholera patient
15 had been in that bed.

If a child is exposed to contagion or infection, the mother is frightened and says, "My child will be sick."
18 Children's ailments The law of mortal mind and her own fears govern her child more than the child's mind governs itself, and they produce the very results which might
21 have been prevented through the opposite understanding. Then it is believed that exposure to the contagion wrought the mischief.

24 That mother is not a Christian Scientist, and her affections need better guidance, who says to her child: "You look sick," "You look tired," "You need rest," or "You
27 need medicine."

Such a mother runs to her little one, who thinks she has hurt her face by falling on the carpet, and says, moaning
30 more childishly than her child, "Mamma knows you are hurt." The better and more successful method for any mother to adopt is to say: "Oh, never mind! You're not

ποτέ στὸν πειρασμὸ νὰ φιλοξενοῦμε πλάνη με κανένα τρόπο, 1
καὶ βέβαια δὲν πρέπει νὰ εἴμαστε συνήγοροι τῆς πλάνης.

Ἡ ἀρρώστια προκαλεῖται, ὅπως καὶ ἄλλες νοερές κατα- 3
στάσεις, ἀπὸ τὸ συνειρμό. Ἀφοῦ εἶναι νόμος τοῦ θνητοῦ
νοῦ ὅτι ὀρισμένες ἀρρώστιες πρέπει νὰ θεωροῦνται μεταδο-
τικές, οἱ προϋποθέσεις τοῦ νόμου αὐτοῦ ἐκπληρώνονται διὰ 6
τοῦ συνειρμοῦ, ποὺ προκαλεῖ τὸ φόβο ποὺ δημιουργεῖ ἡ
εἰκόνα τῆς ἀρρώστιας καὶ συνεπῶς τὴν ἐκδήλωσή της στὸ
σῶμα. 9

Τὸ γεγονὸς αὐτὸ στὴ μεταφυσικὴ διευκρινίζεται με τὸ
ἀκόλουθο περιστατικό: Ἐκαμαν ἓναν ἄνθρωπο νὰ πιστέψῃ
ὅτι πλάγιαζε σ' ἓνα κρεβάτι ὅπου εἶχε πεθάνει 12
ἓνας χολερικός. Ἀμέσως ἐκδηλώθηκαν τὰ συμ- Φανταστικὴ
χολέρα
πτώματα αὐτῆς τῆς ἀρρώστιας καὶ ὁ ἄνθρωπος πέθανε. Τὸ
γεγονὸς ἦταν ὅτι δὲν εἶχε προσβληθῇ ἀπὸ χολέρα ἐξαιτίας 15
μιᾶς ὑλικῆς ἐπαφῆς, γιατί κανένας χολερικός δὲν εἶχε πλαγιάσει
σ' ἐκεῖνο τὸ κρεβάτι.

Ἄν ἓνα παιδί ἐκτεθῇ σὲ μεταδοτικὴ ἢ μολυσματικὴ ἀρρώ- 18
στια, ἡ μητέρα του τρομοκρατεῖται καὶ λέει: «Τὸ παιδί μου
θὰ ἀρρωστήσῃ». Ὁ νόμος τοῦ θνητοῦ νοῦ καὶ οἱ Παιδικές
ἀρρώστιες
δικοί της φόβοι κυβερνοῦν τὸ παιδί της περισσό- 21
τερο ἀπὸ ὅ,τι ὁ νοῦς τοῦ παιδιοῦ κυβερνᾷ τὸν ἑαυτό του καὶ
παράγουν τὰ ἀποτελέσματα ἀκριβῶς ἐκεῖνα ποὺ θὰ μπο-
ροῦσαν νὰ προληφτοῦν με τὴν ἀντίθετη ἀντίληψη. Ὑστερα 24
τὸ κακὸ ἀποδίδεται στὸ ὅτι τὸ παιδί εἶχε ἐκτεθῇ στὴ μετα-
δοτικὴ ἀρρώστια.

Ἡ μητέρα ἐκείνη ποὺ λέει στὸ παιδί της «φαίνεσαι ἄρ- 27
ρωστο», «φαίνεσαι κουρασμένο», «χρειάζεσαι ἀνάπαυση», ἡ
«πρέπει νὰ πάρῃς φάρμακο», δὲν εἶναι Χριστιανὴ Ἐπιστήμο-
νας καὶ τὰ αἰσθήματά της χρειάζονται καλύτερη καθοδήγηση. 30

Μιὰ τέτοια μητέρα τρέχει στὴν κορούλα της, ποὺ νομίζει
ὅτι κτύπησε τὸ πρόσωπό της ἐπειδὴ ἔπεσε πάνω στὸ χαλί,
καὶ λέει κλαψουρίζοντας πιὸ παιδιαρίστικα καὶ ἀπὸ τὸ παιδί 33
της: «Ἡ μαμά σου ξέρεῖ ὅτι χτύπησες». Ἡ καλύτερη καὶ
ἀποτελεσματικότερη μέθοδος ποὺ πρέπει νὰ ἐφαρμόσῃ μιὰ
μητέρα εἶναι νὰ πῇ: «Ἐλα τώρα, δὲν πειράζει. Δὲν πρέπει νὰ 36

- 1 hurt, so don't think you are." Presently the child forgets
all about the accident, and is at play.
- 3 When the sick recover by the use of drugs, it is the law
of a general belief, culminating in individual faith, which
heals; and according to this faith will the effect
6 **Drug-power**
mental be. Even when you take away the individual
confidence in the drug, you have not yet divorced the drug
from the general faith. The chemist, the botanist, the
9 druggist, the doctor, and the nurse equip the medicine
with their faith, and the beliefs which are in the majority
rule. When the general belief endorses the inanimate
12 drug as doing this or that, individual dissent or faith, un-
less it rests on Science, is but a belief held by a minority,
and such a belief is governed by the majority.
- 15 The universal belief in physics weighs against the high
and mighty truths of Christian metaphysics. This errone-
ous general belief, which sustains medicine and
18 **Belief in**
physics produces all medical results, works against
Christian Science; and the percentage of power on the
side of this Science must mightily outweigh the power of
21 popular belief in order to heal a single case of disease. The
human mind acts more powerfully to offset the discords
of matter and the ills of flesh, in proportion as it puts less
24 weight into the material or fleshly scale and more weight
into the spiritual scale. Homœopathy diminishes the
drug, but the potency of the medicine increases as the
27 drug disappears.
- Vegetarianism, homœopathy, and hydropathy have
diminished drugging; but if drugs are an antidote to
30 **Nature of**
drugs disease, why lessen the antidote? If drugs
are good things, is it safe to say that the
less in quantity you have of them the better? If drugs

νομίζης πὼς χτύπησες, γιατί δὲ χτύπησες». Ἀμέσως τὸ 1
παιδί ξεχνάει ἐντελῶς τὸ ἀτύχημα καὶ ἀρχίζει νὰ παίξει.

Ὅταν οἱ ἄρρωστοι θεραπεύονται μὲ τὰ φάρμακα, ἐκείνο 3
ποὺ θεραπεύει εἶναι ὁ νόμος μιᾶς γενικῆς δοξασίας ποὺ ἀπο-
κορυφώνεται στὴν ἀτομικὴ πίστη· καὶ τὸ ἀπο- Ἡ δύναμη
τέλεσμα θὰ εἶναι ἀνάλογο μὲ τὴν πίστη αὐτῇ. τῶν φαρμά- 6
Ἐκείνο ποὺ εἶναι ἀνάλογο μὲ τὴν πίστη αὐτῇ. ἡ δύναμη
Ἀκόμα καὶ ὅταν κλονίσῃς τὴν ἀτομικὴ ἐμπιστο-
σύνη στὸ φάρμακο δὲ σημαίνει ὅτι τὸ χωρίσῃς ἀπὸ τὴ γενικὴ
πίστη. Ὁ χημικός, ὁ βοτανολόγος, ὁ φαρμακοποιός, ὁ για- 9
τρός καὶ ἡ νοσοκόμα ὀπλίζουν τὸ φάρμακο μὲ τὴν πίστη τους,
καὶ οἱ δοξασίες τῆς πλειονότητος ἐπικρατοῦν. Ὅταν ἡ γε-
νικὴ πίστη ὑποστηρίξῃ ὅτι τὸ ἄψυχο φάρμακο κατορθώνει 12
τὸ ἄλφα ἢ βῆτα ἀποτέλεσμα, ἡ διαφωνία ἢ ἡ πίστη ἑνὸς
ἀτόμου, ἂν δὲ στηρίζεται στὴν Ἐπιστήμη, δὲν εἶναι παρὰ
μιὰ δοξασία ποὺ ὑποστηρίζεται ἀπὸ τὴ μειονότητα, καὶ μιὰ 15
τέτοια δοξασία ὑποτάσσεται στὴν πλειονότητα.

Ἡ παγκόσμια δοξασία στὴ φυσικὴ ἀντιστρατεύεται κατὰ 18
τῶν ὑψηλῶν καὶ δυνατῶν ἀληθειῶν τῆς χριστιανικῆς μεταφυ-
σικῆς. Ἡ ἐσφαλμένη αὐτῇ γενικὴ δοξασία, ποὺ Δοξασία στὴ
ὑποστηρίζει τὴν ἱατρικὴ καὶ παράγει ὅλα τὰ φυσικὴ
ἱατρικὰ ἀποτελέσματα, ἐργάζεται ἐναντίον τῆς Χριστιανικῆς 21
Ἐπιστήμης· καὶ τὸ ποσοστὸ τῆς δυνάμεως ποὺ εἶναι μὲ τὸ
μέρος τῆς Ἐπιστήμης αὐτῆς πρέπει νὰ εἶναι κατὰ πολὺ
ἀνώτερο ἀπὸ τὴ δύναμη τῆς λαϊκῆς πίστεως, γιὰ νὰ θερα- 24
πεύσῃ ἔστω καὶ μιὰν ἀρρώστια. Ὁ ἀνθρώπινος νοῦς ἐνεργεῖ
μὲ περισσότερὴ δύναμη γιὰ νὰ ἐξουδετερώσῃ τὴς δυσαρμονίες
τῆς ὕλης καὶ τὴς ἀρρώστιες τῆς σάρκας, κατὰ τὸ μέτρο ποὺ 27
βάζῃ λιγότερο βάρος στὸν ὕλικὸ ἢ σαρκικὸ δίσκο τῆς ζυγα-
ριᾶς καὶ περισσότερο βάρος στὸν πνευματικὸ δίσκο. Ἡ
ὁμοιοπαθητικὴ λιγοστεύει τὸ φάρμακο, ἀλλὰ ἡ δύναμη τοῦ 30
γιατρικοῦ αὐξάνει ὅσο τὸ φάρμακο ἐξαφανίζεται.

Ἡ χορτοφαγία, ἡ ὁμοιοπαθητικὴ καὶ ἡ ὑδροθεραπεία ἔχουν
λιγοστεύει τὴν χρῆσιν τῶν φαρμάκων· ἀλλὰ ἂν τὰ φάρμακα 33
ἀποτελοῦν ἀντίδοτο κατὰ τῆς ἀρρώστιας, γιατί Ἡ φύσις τῶν
νὰ λιγοστεύουμε τὸ ἀντίδοτο; Ἄν τὰ φάρμακα φαρμάκων
εἶναι καλὰ, εἶναι λογικὸ νὰ λέμε ὅτι ὅσο λιγότερο τὰ παίρ- 36
νουμε τόσο τὸ καλύτερο; Ἄν τὰ φάρμακα εἶναι προικισμένα

1 possess intrinsic virtues or intelligent curative qualities,
 these qualities must be mental. Who named drugs, and
 3 what made them good or bad for mortals, beneficial or
 injurious?

A case of dropsy, given up by the faculty, fell into
 6 my hands. It was a terrible case. Tapping had been
 Dropsy cured
 without drugs employed, and yet, as she lay in her bed, the
 patient looked like a barrel. I prescribed
 9 the fourth attenuation of *Argentum nitratum* with occa-
 sional doses of a high attenuation of *Sulphuris*. She im-
 proved perceptibly. Believing then somewhat in the
 12 ordinary theories of medical practice, and learning that
 her former physician had prescribed these remedies, I
 began to fear an aggravation of symptoms from their
 15 prolonged use, and told the patient so; but she was
 unwilling to give up the medicine while she was re-
 covering. It then occurred to me to give her un-
 18 medicated pellets and watch the result. I did so, and
 she continued to gain. Finally she said that she would
 give up her medicine for one day, and risk the
 21 effects. After trying this, she informed me that she
 could get along two days without globules; but on
 the third day she again suffered, and was relieved by
 24 taking them. She went on in this way, taking the
 unmedicated pellets, — and receiving occasional visits
 from me, — but employing no other means, and she was
 27 cured.

Metaphysics, as taught in Christian Science, is the
 next stately step beyond homœopathy. In metaphysics,
 30 A stately
 advance matter disappears from the remedy entirely,
 and Mind takes its rightful and supreme
 place. Homœopathy takes mental symptoms largely

ἀπὸ τῇ φύσῃ μὲ προσόντα ἢ ἔχουν νοητικές θεραπευτικές 1
 ιδιότητες, οἱ ιδιότητες αὐτὲς πρέπει νὰ εἶναι νοερές. Ποιὸς
 ἔδωκε ὀνόματα στὰ φάρμακα καὶ τί εἶναι ἐκεῖνο ποὺ τὰ ἔκανε 3
 καλὰ ἢ κακὰ, ὠφέλιμα ἢ βλαβερά, γιὰ τοὺς θνητοὺς;

Ἀνάλαβα μιὰ περίπτωση ὑδρωπικίας, ποὺ εἶχε ἐγκατα-
 λειπτῇ ἀπὸ τοὺς γιατροὺς. Ἦταν μιὰ τρομερὴ περίπτωση. 6
 Εἶχαν κάνει παρακέντηση στὴν ἄρρωστη, καὶ
 ὁμως φαινόταν σὰ βαρέλι καθὼς ἦταν ξαπλωμένη ^{ὑδρωπικία 7}
 στὸ κρεβάτι της. Διάταξα νὰ παίρνη διάλυση ^{ποὺ θεραπεύ- 8}
^{τηκε χωρὶς 9}
 νιτρικοῦ ἀργύρου τετάρτου βαθμοῦ καί, κατὰ διαστήματα,
 δόσεις θείου σὲ μεγάλη διάλυση. Καλυτέρευε αἰσθητά.
 Ἐπειδὴ πίστευα τότε κάπως στὶς συνηθισμένες θεωρίες τῆς 12
 ἱατρικῆς καὶ ἔμαθα ὅτι ὁ προηγούμενος γιατρός της εἶχε
 διατάξει τὰ φάρμακα αὐτά, ἄρχισα νὰ φοβοῦμαι μήπως ἐπι-
 δεινωθοῦν τὰ συμπτώματα ἐπειδὴ παρατεινόταν ἡ χρῆση 15
 τους, καὶ τὸ εἶπα στὴν ἄρρωστη· ἀλλὰ ἐκείνη δὲν ἤθελε νὰ
 ἐγκαταλείψῃ τὰ φάρμακα ἐνόσω καλυτέρευε. Μοῦ ἦρθε τότε
 ἡ ἰδέα νὰ τῆς δώσω χάπια ποὺ δὲν περιεῖχαν φάρμακο καὶ 18
 νὰ παρακολουθῆσω τὰ ἀποτελέσματα. Τὸ ἔκανα, καὶ εἶδα
 ὅτι ἐξακολουθοῦσε νὰ καλυτερεύῃ. Στὸ τέλος εἶπε ὅτι δὲ θὰ
 ἔπαιρνε τὸ φάρμακό της γιὰ μιὰ μέρα καὶ θὰ διακινδύνευε τίς 21
 συνέπειες. Ἀφοῦ τὸ δοκίμασε αὐτό, μοῦ εἶπε ὅτι θὰ μπο-
 ροῦσε νὰ περάσῃ δυὸ μέρες χωρὶς χάπια· ἀλλὰ τὴν τρίτη
 μέρα ὑπόφερε πάλι, καὶ ἀνακουφίστηκε μόλις τὰ πῆρε. Ἐξα- 24
 κολούθησε, λοιπόν, νὰ παίρνη χάπια ποὺ δὲν περιεῖχαν
 φάρμακο — κι ἐγὼ πῆγαινα καὶ τὴν ἔβλεπα κάπου κάπου —
 καὶ θεραπεύτηκε, δίχως νὰ μεταχειριστῇ ἄλλα μέσα. 27

Ἡ μεταφυσικὴ, ὅπως τὴ διδάσκει ἡ Χριστιανικὴ Ἐπιστήμη,
 εἶναι τὸ ἐπόμενο ἐπιβλητικὸ βῆμα πέρα ἀπὸ τὴν ὁμοιοπαθη-
 τική. Στὴ μεταφυσικὴ ἡ ὕλη ἐξαφανίζεται ἐντελῶς ^{Ἐπιβλητικὴ 30}
 ἀπὸ τὸ φάρμακο, καὶ ὁ Νοῦς παίρνει τὴ σωστή ^{πρόδοσ}
 καὶ ὕψιστη θέση του. Ἡ ὁμοιοπαθητικὴ λαμβάνει ὑπόψη της

1 into consideration in its diagnosis of disease. Christian
 Science deals wholly with the mental cause in judging and
 3 destroying disease. It succeeds where homœopathy fails,
 solely because its one recognized Principle of healing is
 Mind, and the whole force of the mental element is em-
 6 ployed through the Science of Mind, which never shares
 its rights with inanimate matter.

Christian Science exterminates the drug, and rests on
 9 Mind alone as the curative Principle, acknowledging that
 the divine Mind has all power. Homœopathy
 mentalizes a drug with such repetition of
 12 thought-attenuations, that the drug becomes
 more like the human mind than the substratum of this so-
 called mind, which we call matter; and the drug's power
 15 of action is proportionately increased.

If drugs are part of God's creation, which (according
 to the narrative in Genesis) He pronounced *good*, then
 18 The modus
of homœo-
opathy drugs cannot be poisonous. If He could cre-
 ate drugs intrinsically bad, then they should
 never be used. If He creates drugs at all and designs
 21 them for medical use, why did Jesus not employ them
 and recommend them for the treatment of disease?
 Matter is not self-creative, for it is unintelligent. Erring
 24 mortal mind confers the power which the drug seems to
 possess.

Narcotics quiet mortal mind, and so relieve the body;
 27 but they leave both mind and body worse for this sub-
 mission. Christian Science impresses the entire corpore-
 ality, — namely, mind and body, — and brings out the
 30 proof that Life is continuous and harmonious. Science
 both neutralizes error and destroys it. Mankind is the
 better for this spiritual and profound pathology.

σὲ μεγάλο βαθμὸ τὰ νοερὰ συμπτώματα γιὰ τὴ διάγνωση τῆς 1
 ἁρρώστιας. Ἡ Χριστιανικὴ Ἐπιστήμη ἀσχολεῖται ἐντελῶς 2
 μὲ τὴ νοερὴ αἰτία γιὰ νὰ κρίνῃ καὶ ἐξαλείψῃ τὴν ἁρρώστια. 3
 Πετυχαίνει ἐκεῖ ὅπου ἡ ὁμοιοπαθητικὴ ἀποτυχαίνει, μόνο καὶ 4
 μόνο γιατί ἡ μόνη Ἀρχὴ θεραπευτικῆς ποὺ παραδέχεται 5
 εἶναι ὁ Νοῦς, καὶ ὅλη ἡ δύναμη τοῦ νοεροῦ στοιχείου χρησι- 6
 μοποιεῖται διὰ τῆς Ἐπιστήμης τοῦ Νοῦ, ποὺ δὲ μοιράζεται 7
 ποτὲ τὰ δικαιώματά του μὲ τὴν ἄψυχη ὕλη.

Ἡ Χριστιανικὴ Ἐπιστήμη καταργεῖ ἐντελῶς τὰ φάρμακα 9
 καὶ δέχεται μόνο τὸ Νοῦ ὡς θεραπευτικὴ Ἀρχή, γιατί ἀνα- 10
 γνωρίζει ὅτι ὁ θεὸς Νοῦς ἔχει ὅλη τὴ δύναμη. Ἡ 11
 ὁμοιοπαθητικὴ νοεροποιεῖ τὸ φάρμακο διαλύοντάς ^{Ὁ τρόπος τῆς 12}
 το σὲ τέτοιο βαθμὸ μὲ τὴ σκέψη ὥστε τὸ φάρμακο ^{ὁμοιοπαθη- 12}
 καταντᾶ νὰ μοιάζῃ περισσότερο μὲ τὸν ἀνθρώπινο νοῦ παρὰ 13
 μὲ τὸ ὑπόστρωμα τοῦ δῆθεν αὐτοῦ νοῦ, ποὺ ὀνομάζουμε 14
 ὕλη· καὶ ἡ δραστικότητα τοῦ φαρμάκου αὐξάνει ἀνάλογα. 15

Ἄν τὰ φάρμακα εἶναι μέρος τῆς δημιουργίας τοῦ Θεοῦ, 16
 ποὺ Αὐτὸς διακήρυξε (κατὰ τὴν ἀφήγηση τῆς Γένεσης) ὅτι 17
 ἦταν καλὴ, τότε τὰ φάρμακα δὲν μποροῦν νὰ εἶναι 18
 δηλητηριώδη. Ἄν ὁ Θεὸς μποροῦσε νὰ δημιουρ- ^{Ἡ χρῆση τῶν 19}
 γήσῃ φάρμακα ποὺ εἶναι οὐσιαστικὰ βλαβερά, ^{φαρμάκων εἶ- 20}
 τότε δὲν πρέπει νὰ χρησιμοποιοῦνται ποτέ. Ἄν δημιουργῇ ^{ναὶ ἀντιχρι- 21}
 καθόλου φάρμακα καὶ τὰ προορίζῃ γιὰ ἱατρικὴ χρῆση, τότε 22
 γιατί δὲν τὰ χρησιμοποίησε ὁ Ἰησοῦς καὶ δὲν τὰ συνέστησε 23
 γιὰ τὴ θεραπεία τῆς ἁρρώστιας; Ἡ ὕλη δὲν ἔχει τὴ δύναμη 24
 νὰ δημιουργῇ, γιατί δὲν ἔχει νοημοσύνη. Ὁ ἐσφαλμένος 25
 θνητὸς νοῦς εἶναι ἐκεῖνος ποὺ δίνει στὰ φάρμακα τὴ φαινο- 26
 μενικὴ τους δύναμη. 27

Τὰ ναρκωτικὰ καθησυχάζουν τὸ θνητὸ νοῦ καὶ ἀνακου- 28
 φίζουν ἔτσι τὸ σῶμα· ἀλλὰ ἀφήνουν καὶ τὸ νοῦ καὶ τὸ σῶμα 29
 σὲ χειρότερη κατάσταση ἐξαιτίας αὐτῆς τῆς ὑποταγῆς. Ἡ 30
 Χριστιανικὴ Ἐπιστήμη ἐπηρεάζει ὁλόκληρη τὴ σωματικό- 31
 τητα — δηλαδή, τὸ νοῦ καὶ τὸ σῶμα — καὶ ἀποδείχνει ὅτι ἡ 32
 Ζωὴ εἶναι συνεχῆς καὶ ἁρμονικὴ. Ἡ Ἐπιστήμη καὶ ἐξουδε- 33
 τερώνει τὴν πλάνη καὶ τὴν ἐξαλείφει. Ἡ ἀνθρωπότητα ἔχει 34
 βελτιωθῇ ἐξαιτίας τῆς πνευματικῆς καὶ βαθιᾶς αὐτῆς παθο- 35
 λογίας. 36

1 It is recorded that the profession of medicine originated
 in idolatry with pagan priests, who besought the gods to
 3 Mythology
and materia
medica heal the sick and designated Apollo as "the god
 of medicine." He was supposed to have dic-
 6 "History of Four Thousand Years of Medicine." It is
 here noticeable that Apollo was also regarded as the sender
 of disease, "the god of pestilence." Hippocrates turned
 9 from image-gods to vegetable and mineral drugs for heal-
 ing. This was deemed progress in medicine; but
 what we need is the truth which heals both mind and
 12 body. The future history of material medicine may
 correspond with that of its material god, Apollo, who was
 banished from heaven and endured great sufferings
 15 upon earth.

Drugs, cataplasms, and whiskey are stupid substitutes
 for the dignity and potency of divine Mind and its effi-
 18 Footsteps to
intemperance cacy to heal. It is pitiful to lead men into
 temptation through the byways of this wil-
 derness world, — to victimize the race with intoxicating
 21 prescriptions for the sick, until mortal mind acquires an
 educated appetite for strong drink, and men and women
 become loathsome sots.

24 Evidences of progress and of spiritualization greet us
 on every hand. Drug-systems are quitting their hold on
 matter and so letting in matter's higher strata-
 27 Advancing
degrees tum, mortal mind. Homœopathy, a step in
 advance of allopathy, is doing this. Matter is going out
 of medicine; and mortal mind, of a higher attenuation
 30 than the drug, is governing the pellet.

A woman in the city of Lynn, Massachusetts, was
 etherized and died in consequence, although her physi-

Ἀναφέρεται ὅτι τὸ ἱατρικὸ ἐπάγγελμα ἄρχισε στὴν εἰδω- 1
 λολατρικὴ ἐποχὴ μὲ τοὺς εἰδωλολάτρες ἱερεῖς, ποὺ ἰκέτευαν
 τοὺς θεοὺς νὰ θεραπεύσουν τοὺς ἀσθενεῖς καὶ ὄρι- 3
 σαν τὸν Ἀπόλλωνα ὡς «τὸ θεὸ τῆς ἱατρικῆς». Μυθολογία
καὶ ὑλικὴ
ἱατρικὴ
 Σ' αὐτὸν ἀποδίδεται ἡ πρώτη συνταγὴ, σύμφωνα
 μὲ τὴν «Ἱστορία τεσσάρων χιλιάδων ἐτῶν τῆς ἱατρικῆς». 6
 Πρέπει νὰ σημειώσουμε ἐδῶ ὅτι πίστευαν ὅτι ὁ Ἀπόλλων
 ἦταν ἐπίσης ἐκεῖνος ποὺ ἔστειλε καὶ τὴν ἀρρώστια, ὅτι ἦταν
 «ὁ θεὸς τοῦ λοιμοῦ». Ὁ Ἱπποκράτης ἐγκατάλειψε τὰ εἰδωλα 9
 καὶ χρησιμοποίησε φυτικὰ καὶ μεταλλικὰ φάρμακα γιὰ θε-
 ραπεία. Αὐτὸ θεωρήθηκε ὅτι ἦταν πρόοδος στὴν ἱατρικὴ·
 ἀλλ' αὐτὸ ποὺ χρειαζόμαστε εἶναι ἡ ἀλήθεια ποὺ θεραπεύει 12
 καὶ τὸ νοῦ καὶ τὸ σῶμα. Ἡ μελλοντικὴ ἱστορία τῆς ὑλικῆς
 ἱατρικῆς μπορεῖ νὰ εἶναι ὅμοια μὲ τὴν ἱστορία τοῦ ὑλικοῦ
 θεοῦ της, τοῦ Ἀπόλλωνος, ποὺ διώχτηκε ἀπὸ τὸν οὐρανὸ 15
 καὶ ἔπαθε μεγάλες συμφορὲς στὴ γῆ.

Τὰ φάρμακα, τὰ καταπλάσματα καὶ τὸ οὐίσκι εἶναι ἀνόητα
 ὑποκατάστατα τῆς ἀξιοπρέπειας καὶ τῆς δύναμης τοῦ θεοῦ 18
 Νοῦ καὶ τῆς θεραπευτικῆς του ἀποτελεσματι-
 κότητος. Εἶναι λυπηρὸ νὰ ὀδηγοῦνται οἱ ἄνθρω- Βήματα πρὸς
τὸν ἀλκοολι-
σμό
 ποι στὸν πειρασμὸ μέσα ἀπὸ τὶς παρόδους τοῦ 21
 ἔρημου αὐτοῦ κόσμου — νὰ ἐξαπατᾶται ὁ κόσμος μὲ συνταγὲς
 ποὺ περιέχουν ἀλκοόλ, ὥσπου ὁ θνητὸς νοῦς συνηθίσῃ στὰ
 δυνατὰ ποτά, καὶ οἱ ἄντρες καὶ οἱ γυναῖκες καταντήσουν 24
 σιχαμεροὶ μέθυσοι.

Παντοῦ βλέπουμε ἐνδείξεις προόδου καὶ ἐξαύλωσης. Τὰ
 φαρμακευτικὰ συστήματα ἐγκαταλείπουν τὴν ὕλη καὶ ἔτσι 27
 δέχονται τὸ ἀνώτερο στρώμα τῆς ὕλης, τὸ θνητὸ Βαθμοὶ
προόδου
 νοῦ. Αὐτὸ κάνει ἡ ὁμοιοπαθητικὴ, ποὺ προηγεῖ-
 ται κατὰ ἓνα βῆμα ἀπὸ τὴν ἀλλοπαθητικὴ. Ἡ ὕλη ἀποβάλ- 30
 λεται ἀπὸ τὸ γιαιτρικόν· καὶ ὁ θνητὸς νοῦς, ποὺ εἶναι πολὺ
 ἀραιότερος ἀπὸ τὸ φάρμακο, κυβερνᾷ τὸ χάπι.

Ἐνάρκωσαν μὲ αἰθέρα μιὰ γυναῖκα στὸ Λὺν τῆς Μασσα- 33
 χουσέττης καὶ τὸ ἀποτέλεσμα ἦταν ὅτι πέθανε ἐξαιτίας αὐτοῦ,

1 cians insisted that it would be unsafe to perform a needed
 surgical operation without the ether. After the autopsy,
 3 **Effects** her sister testified that the deceased protested
of fear against inhaling the ether and said it would kill
 her, but that she was compelled by her physicians to take
 6 it. Her hands were held, and she was forced into sub-
 mission. The case was brought to trial. The evidence
 was found to be conclusive, and a verdict was returned that
 9 death was occasioned, not by the ether, but by fear of
 inhaling it.

Is it skilful or scientific surgery to take no heed of men-
 12 tal conditions and to treat the patient as if she were so
 much mindless matter, and as if matter were
Mental con- the only factor to be consulted? Had these
ditions to
be heeded
 15 unscientific surgeons understood metaphysics,
 they would have considered the woman's state of mind,
 and not have risked such treatment. They would either
 18 have allayed her fear or would have performed the opera-
 tion without ether.

The sequel proved that this Lynn woman died from
 21 effects produced by mortal mind, and not from the disease
 or the operation.

The medical schools would learn the state of man
 24 from matter instead of from Mind. They examine the
 lungs, tongue, and pulse to ascertain how
False source
of knowledge much harmony, or health, matter is permit-
 27 ting to matter, — how much pain or pleasure, action or
 stagnation, one form of matter is allowing another form
 of matter.

30 Ignorant of the fact that a man's belief produces dis-
 ease and all its symptoms, the ordinary physician is
 liable to increase disease with his own mind, when he

ἂν καὶ οἱ γιατροὶ τῆς ἐπέμεναν ὅτι θὰ ἦταν ἐπικίνδυνον νὰ 1
 κάνουν τὴ χειρουργικὴ ἐπέμβαση, ποὺ ἦταν ἀναγκαία, χωρὶς
 τὸν αἰθέρα. Μετὰ τὴν αὐτοψία, ἡ ἀδελφὴ τῆς 3
 βεβαίωσε ὅτι ἡ πεθαμένη ἀρνιόταν νὰ εἰσπνεύσῃ
 τὸν αἰθέρα καὶ ἔλεγε ὅτι αὐτὸ θὰ τὴ σκότωνε, ^{Ἀποτελέ-}
 ἀλλ' ὅτι ἐξαναγκάστηκε ἀπὸ τοὺς γιατροὺς τῆς νὰ τὸν 6
 εἰσπνεύσῃ. Τῆς κράτησαν τὰ χέρια τῆς καὶ τὴν ἀνάγκασαν
 νὰ ὑποκύψῃ. Ἡ ὑπόθεση πῆγε στὰ δικαστήρια. Τὰ τεκμή-
 ρια θεωρήθηκαν ὅτι ἦταν πειστικά καὶ οἱ ἔνορκοι εἶπαν ὅτι ὁ 9
 θάνατος δὲν προῆλθε ἀπὸ τὸν αἰθέρα, ἀλλὰ ἀπὸ τὸ φόβο
 τῆς ἄρρωστης.

Εἶναι ἐπιδέξια ἡ ἐπιστημονικὴ ἢ χειρουργικὴ ποὺ δὲ δίνει 12
 προσοχὴ στὶς νοερὲς καταστάσεις καὶ μεταχειρίζεται τὴν ἄρ-
 ρωστη σὰ νὰ ἦταν μιὰ ὀρισμένη ποσότητα ὕλης ^{Πρέπει νὰ}
 χωρὶς νοημοσύνη, καὶ σὰ νὰ ἦταν ἡ ὕλη ὁ μόνος ^{ἔχουμε} 15
 παράγοντας ποὺ πρέπει νὰ συμβουλευέται κα-
 νείς; Ἄν οἱ ἀντεπιστημονικοὶ αὐτοὶ χειροῦργοι ^{ὕποψή μας}
 εἶχαν ἰδέα ἀπὸ μεταφυσικὴ, θὰ εἶχαν λάβει ὑπόψιν τοὺς τῆ 18
 νοερὴ κατάσταση τῆς γυναίκας ἐκείνης καὶ δὲ θὰ διακινδύ-
 νευαν μιὰ τέτοια ἐνέργεια. Ἡ θὰ εἶχαν καθησυχάσει τὸ φόβο
 τῆς ἢ θὰ εἶχαν κάνει τὴν ἐγχείρηση χωρὶς αἰθέρα. 21

Τὸ ἀποτέλεσμα ἀπόδειξε ὅτι ἡ γυναίκα αὐτὴ τοῦ Λὺν πέ-
 θανε ἀπὸ τὶς συνέπειες ποὺ προκάλεσε ὁ θνητὸς νοῦς καὶ ὄχι
 ἀπὸ τὴν ἄρρώστια ἢ τὴν ἐγχείρηση. 24

Οἱ ἱατρικὲς σχολὲς προσπαθοῦν νὰ μάθουν τὴν κατάσταση
 τοῦ ἀνθρώπου ἀπὸ τὴν ὕλη ἀντὶ ἀπὸ τὸ Νοῦ. Ἐξετάζουν
 τοὺς πνεύμονες, τὴ γλώσσα καὶ τὸ σφυγμὸ γιὰ ^{Ψεύτικη} 27
 νὰ ἐξακριβώσουν πόση ἁρμονία, ἢ ὑγεία, ἐπιτρέ-
 πει ἡ ὕλη στὴν ὕλη — πόσο πόνο ἢ εὐχαρίστηση, ^{πηγὴ}
 δράση ἢ ἀδράνεια, ἐπιτρέπει μιὰ μορφή ὕλης σὲ μιὰν ἄλλη 30
 μορφή ὕλης.

Ὁ κοινὸς γιατρός, μὴ ξέροντας ὅτι ἡ δοξασία τοῦ ἀνθρώ-
 που προκαλεῖ τὴν ἄρρώστια καὶ ὅλα τὰ συμπτώματά της, 33
 μπορεῖ νὰ ἐπιδεινώσῃ τὴν ἄρρώστια μὲ τὶς δικές του σκέψεις,

1 should address himself to the work of destroying it through the power of the divine Mind.

3 The systems of physics act against metaphysics, and *vice versa*. When mortals forsake the material for the spiritual basis of action, drugs lose their healing force, 6 for they have no innate power. Unsupported by the faith reposed in it, the inanimate drug becomes powerless.

9 The motion of the arm is no more dependent upon the direction of mortal mind, than are the organic action and secretion of the viscera. When this so-called 12 Obedient muscles mind quits the body, the heart becomes as torpid as the hand.

Anatomy finds a necessity for nerves to convey the man- 15 date of mind to muscle and so cause action; but what does Anatomy and mind anatomy say when the cords contract and become immovable? Has mortal mind ceased 18 speaking to them, or has it bidden them to be impotent? Can muscles, bones, blood, and nerves rebel against mind in one instance and not in another, and become cramped 21 despite the mental protest?

Unless muscles are self-acting at all times, they are never so, — never capable of acting contrary to mental 24 direction. If muscles can cease to act and become rigid of their own preference, — be deformed or symmetrical, as they please or as disease directs, — they must be self- 27 directing. Why then consult anatomy to learn how mortal mind governs muscle, if we are only to learn from anatomy that muscle is not so governed?

30 Mind over matter Is man a material fungus without Mind to help him? Is a stiff joint or a contracted muscle as much a result of law as the supple and

ἐνῶ θὰ ἔπρεπε νὰ βαλθῇ νὰ τὴν ἐξαλείψῃ μὲ τὴ δύναμη 1
τοῦ θείου Νοῦ.

Τὰ συστήματα τῆς φυσικῆς ἐνεργοῦν ἐναντίον τῆς μεταφυ- 3
σικῆς καὶ ἀντιστρόφως. Ὅταν οἱ θνητοὶ ἐγκαταλείψουν τὴν
ὕλική βάση ἐνέργειας καὶ δεχτοῦν τὴν πνευματικὴ, τὰ φάρ-
μακα χάνουν τὴ θεραπευτικὴ τους δύναμη, γιὰτὶ δὲν ἔχουν 6
ἔμφυτη δύναμη. Ὅταν τὸ ἄψυχο φάρμακο δὲν ὑποστηρί-
ζεται ἀπὸ τὴν πίστη ποὺ οἱ ἄνθρωποι δίνουν σ' αὐτό, χάνει
τὴ δύναμή του. 9

Ἡ λειτουργία τῶν ὀργάνων καὶ ἡ ἔκκριση τῶν σπλάχνων
ρυθμίζονται ἀπὸ τὶς ὁδηγίες τοῦ θνητοῦ νοῦ στὸν ἴδιο
ἀκριβῶς βαθμὸ ποὺ ρυθμίζεται καὶ ἡ κίνηση τοῦ Ὑπάκουου 12
βραχίονα. Ὅταν ὁ λεγόμενος αὐτὸς νοῦς ἐγκατα-
λείψῃ τὸ σῶμα, ἡ καρδιὰ γίνεται τόσο ἀδρανὴς ὅσο καὶ
τὸ χέρι. 15

Ἡ ἀνατομία πιστεῦει ὅτι εἶναι ἀπαραίτητο νὰ μεταβιβά-
σουν τὰ νεῦρα τὴν ἐντολὴ τοῦ νοῦ στὸ μυῶνα καὶ νὰ προ-
καλέσουν ἔτσι ἐνέργεια· ἀλλὰ τί λέει ἡ ἀνατομία Ἀνατομία 18
ὅταν οἱ τένοντες συστέλλονται καὶ μένουν ἀκίνη-
τοι; Ἐπαυσε νὰ τοὺς μιλάῃ ὁ θνητὸς νοῦς, ἢ τοὺς διάταξε
νὰ γίνουν ἀνίσχυροι; Μποροῦν οἱ μυῶνες, τὰ κόκαλα, τὸ 21
αἷμα καὶ τὰ νεῦρα ἄλλοτε νὰ ἐπαναστατοῦν κατὰ τοῦ νοῦ
καὶ ἄλλοτε ὄχι, καὶ νὰ συστέλλονται παρὰ τὴ νοερὴ δια-
μαρτυρία; 24

Ἄν οἱ μυῶνες δὲν αὐτενεργοῦν πάντοτε, τότε δὲν αὐτε-
νεργοῦν ποτέ — δὲν εἶναι ποτέ ἱκανοὶ νὰ ἐνεργοῦν ἀντίθετα
ἀπὸ τὴ νοερὴ καθοδήγηση. Ἄν οἱ μυῶνες μποροῦν ἀπὸ 27
δική τους πρωτοβουλία νὰ παύσουν νὰ ἐνεργοῦν καὶ νὰ γί-
νουν ἄκαμπτοι — νὰ εἶναι παραμορφωμένοι ἢ συμμετρικοί,
ἀνάλογα μὲ τὸ κέφι τους ἢ τὶς ὑπαγορεύσεις τῆς ἁρρώστιας 30
— τότε πρέπει νὰ αὐτοδιευθύνωνται. Τότε γιὰτὶ νὰ συμβου-
λευώμαστε τὴν ἀνατομία γιὰ νὰ μάθουμε πῶς ὁ θνητὸς νοῦς
κυβερνᾷ τὸ μυῶνα, ἂν πρόκειται νὰ μάθουμε ἀπλῶς ἀπὸ τὴν 33
ἀνατομία ὅτι ὁ μυῶνας δὲν κυβερνᾶται ἀπ' αὐτόν;

Εἶναι ὁ ἄνθρωπος ἓνας ὕλικὸς μύκητας ποὺ
δὲν ἔχει Νοῦ γιὰ νὰ τὸν βοηθῇ; Εἶναι μιὰ Ὁ Νοῦς εἶναι 36
δύσκαμπτη ἄρθρωση ἢ ἓνας διασταλμένος μυῶ-
νας ἐξίσου ἀποτέλεσμα νόμου ὅπως ἡ εὐλύγιστη καὶ εὐ-

1 elastic condition of the healthy limb, and is God the lawgiver?

3 You say, "*I have burned my finger.*" This is an exact statement, more exact than you suppose; for mortal mind, and not matter, burns it. Holy inspiration
6 has created states of mind which have been able to nullify the action of the flames, as in the Bible case of the three young Hebrew captives, cast into the Babylonian furnace;
9 while an opposite mental state might produce spontaneous combustion.

In 1880, Massachusetts put her foot on a proposed
12 tyrannical law, restricting the practice of medicine. If
Restrictive her sister States follow this example in har-
regulations mony with our Constitution and Bill of Rights,
15 they will do less violence to that immortal sentiment of the Declaration, "Man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the
18 pursuit of happiness."

The oppressive state statutes touching medicine remind one of the words of the famous Madame Roland,
21 as she knelt before a statue of Liberty, erected near the guillotine: "Liberty, what crimes are committed in thy name!"

24 The ordinary practitioner, examining bodily symptoms, telling the patient that he is sick, and treating the case according to his physical diagnosis, would naturally induce the very disease he is trying to cure,
27 Metaphysics even if it were not already determined by mortal mind. Such unconscious mistakes would not occur, if
challenges physics
30 this old class of philanthropists looked as deeply for cause and effect into mind as into matter. The physician agrees with his "adversary quickly," but upon different terms

καμπτη κατάσταση τοῦ ὑγιοῦς μέλους, καὶ εἶναι ὁ Θεὸς ὁ νομοθέτης;

Λές: «Ἐκαψα τὸ δάχτυλό μου». Αὐτὸ εἶναι σωστό, περισσότερο σωστό ἀπ' ὅ,τι νομίζεις γιατί ὁ θνητὸς νοῦς, καὶ ὄχι ἡ ὕλη, τὸ καίει. Ἡ ἄγια ἔμπνευση ἔχει δημιουργήσει καταστάσεις σκέψης ποὺ μπόρεσαν νὰ ἐξουδετερώσουν τὴν ἐνέργεια τῶν φλογῶν, ὅπως στὴν περίπτωση τῶν τριῶν νεαρῶν Ἑβραίων αἰχμαλώτων ποὺ ἀναφέρει ἡ Βίβλος, ποὺ εἶχαν ριχτῇ στὸ καμίνι τῆς Βαβυλῶνος· ἐνῶ μιὰ ἀντίθετη νοερὴ κατάσταση θὰ μπορούσε νὰ προκαλέσῃ αὐτόματη καύση.

Τὸ 1880 ἡ Μασσαχουσέττη ἀντιτάχτηκε κατηγορηματικὰ στὴν ψήφιση ἐνὸς τυραννικοῦ νόμου, ποὺ περιορίζε τὴν ἄσκηση τῆς ἱατρικῆς. Ἄν οἱ ἀδελφές τῆς Πολιτείας ἀκολουθήσουν τὸ παράδειγμα αὐτὸ σύμφωνα με τὸ Σύνταγμά μας καὶ τὴ Διακήρυξη τῶν δικαιωμάτων, θὰ παραβιάσουν λιγότερο τὴν ἀθάνατη αὐτὴ ἰδέα τῆς Διακήρυξης: «Ὁ ἄνθρωπος ἔχει προικιστῇ ἀπὸ τὸ Δημιουργό του με ὀρισμένα ἀναπαλλοτρίωτα δικαιώματα, μεταξύ τῶν ὁποίων εἶναι ἡ ζωὴ, ἡ ἐλευθερία καὶ ἡ ἐπιδίωξη τῆς εὐτυχίας».

Οἱ καταπιεστικοὶ νόμοι τῶν πολιτειῶν ἀναφορικὰ με τὴν ἱατρικὴ θυμίζουν τὰ λόγια ποὺ εἶπε ἡ περίφημη Μαντὰμ Ρολάν (Roland) ὅταν γονάτισε μπροστὰ σ' ἓνα ἄγαλμα τῆς Ἐλευθερίας, ποὺ εἶχε στηθῇ κοντὰ στὴ λαιμητόμο: «Ἐλευθερία, πόσα ἐγκλήματα διαπράττονται ἐν ὀνόματί σου!»

Ὁ κοινὸς γιατρός, ποὺ ἐξετάζει τὰ σωματικὰ συμπτώματα, λέει στὸν πελάτη του ὅτι εἶναι ἄρρωστος καὶ θεραπεύει τὴν ἄρρώστια σύμφωνα με τὴν ὑλικὴ διάγνωσή του, τείνει φυσικὰ νὰ προκαλέσῃ τὴν ἴδια ἀκριβῶς ἄρρώστια ποὺ προσπαθεῖ νὰ θεραπεύσῃ, ἔστω κι ἂν δὲν τὴν ἔχη ἤδη σχηματίσει ὁ θνητὸς νοῦς. Τέτοια ἀκούσια σφάλματα δὲ θὰ συνέβαιναν, ἂν ἡ παλιὰ αὐτὴ τάξη τῶν φιλανθρωπῶν ἀναζητοῦσε τόσο βαθιὰ τὴν αἰτία καὶ τὸ ἀποτέλεσμα στὸ νοῦ ὅσο τὰ ἀναζητεῖ στὴν ὕλη. Ὁ γιατρός συμφωνεῖ με «τὸν ἀντίδικόν» του «ταχέως», ἀλλὰ ὑπὸ ὄρους

Περιοριστικοὶ κανονισμοί

Ἡ μεταφυσικὴ ἀντιτίθεται στὴ φυσικὴ

1 than does the metaphysician; for the matter-physician
 agrees with the disease, while the metaphysician agrees
 3 only with health and challenges disease.

Christian Science brings to the body the sunlight of
 Truth, which invigorates and purifies. Christian Science

6 Truth an acts as an alterative, neutralizing error with
 alterative Truth. It changes the secretions, expels hu-
 mors, dissolves tumors, relaxes rigid muscles, restores
 9 carious bones to soundness. The effect of this Science is
 to stir the human mind to a change of base, on which it
 may yield to the harmony of the divine Mind.

12 Experiments have favored the fact that Mind governs
 the body, not in one instance, but in every instance. The
 indestructible faculties of Spirit exist without
 15 Practical the conditions of matter and also without the
 success the false beliefs of a so-called material existence. Working
 out the rules of Science in practice, the author has re-
 18 stored health in cases of both acute and chronic disease in
 their severest forms. Secretions have been changed, the
 structure has been renewed, shortened limbs have been
 21 elongated, ankylosed joints have been made supple, and
 carious bones have been restored to healthy conditions. I
 have restored what is called the lost substance of lungs, and
 24 healthy organizations have been established where disease
 was organic. Christian Science heals organic disease as
 surely as it heals what is called functional, for it requires
 27 only a fuller understanding of the divine Principle of
 Christian Science to demonstrate the higher rule.

With due respect for the faculty, I kindly
 30 Testimony quote from Dr. Benjamin Rush, the famous
 of medical Philadelphia teacher of medical practice. He
 teachers declared that "it is impossible to calculate the mischief

διαφορετικούς ἀπὸ ἐκείνους τοῦ μεταφυσικοῦ· γιατί ὁ γιατρός 1
τῆς ὕλης συμφωνεῖ μὲ τὴν ἀρρώστια, ἐνῶ ὁ μεταφυσικός
συμφωνεῖ μόνο μὲ τὴν ὑγεία καὶ ἀντιτίθεται στὴν ἀρρώστια. 3

Ἡ Χριστιανικὴ Ἐπιστήμη φέρνει στὸ σῶμα τὴν ἱακὰδα 4
τῆς Ἀλήθειας, ποὺ δυναμώνει καὶ ἐξαγνίζει. Ἡ Χριστιανικὴ
Ἐπιστήμη ἐνεργεῖ σὰν ἓνα ἀλλοιωτικό, ἐξουδετε- 6
ρώνοντας τὴν πλάνη μὲ τὴν Ἀλήθεια. Μετα- Ἡ Ἀλήθεια
εἶναι ἀλλοιω-
τικό
βάλλει τὶς ἐκκρίσεις, ἀποβάλλει τὰ ὑγρά, διαλύει
τοὺς ὄγκους, χαλαρώνει τοὺς ἀκαμπτους μυῶνες, θεραπεύει 9
τὰ σάπια κόκαλα. Τὸ ἀποτέλεσμα τῆς Ἐπιστήμης αὐτῆς
εἶναι νὰ ἀναταράξη τὸν ἀνθρώπινο νοῦ γιὰ νὰ τὸν κἀνὴ νὰ
ἀλλάξη βάση, καὶ νὰ μπορέσῃ ἔτσι νὰ ὑποκύψῃ στὴν ἀρμονία 12
τοῦ θείου Νοῦ.

Τὰ πειράματα ἐπιβεβαιώνουν τὸ γεγονός ὅτι ὁ Νοῦς κυ-
βερνᾷ τὸ σῶμα, ὄχι ἐνίστε ἀλλὰ πάντοτε. Οἱ ἄφθαρτες 15
λειτουργίες τοῦ Πνεύματος ὑπάρχουν χωρὶς τὶς Ἐπιτυχία
στὴν πράξη
ὕλικές συνθήκες καὶ ἐπίσης χωρὶς τὶς ψευτικές δο-
ξασίες μιᾶς λεγόμενης ὑλικῆς ὕπαρξης. Δοκιμάζοντας τοὺς 18
κανόνες τῆς Ἐπιστήμης στὴν πράξη, ἀποκατάστησα τὴν
ὑγεία σὲ περιπτώσεις καὶ ὀξείας καὶ χρόνιας ἀσθένειας στὴ
βαρύτερη μορφή τους. Οἱ ἐκκρίσεις μεταβλήθηκαν, ὁ ὄργα- 21
νισμὸς ἀνανεώθηκε, τὰ κοντὰ μέλη ἔγιναν μακρύτερα, οἱ
ἀγκυλωμένες ἀρθρώσεις ἔγιναν εὐκαμπτες καὶ τὰ σάπια κόκαλα
γιατρεύτηκαν. Ἀποκατάστησα αὐτὸ ποὺ ἔλεγε χαμένη οὐσία 24
τῶν πνευμόνων, καὶ ὑγιεῖς ὀργανισμοὶ δημιουργήθηκαν σὲ
περιπτώσεις ἐκείνες ποὺ ἡ ἀρρώστια ἦταν ὀργανική. Ἡ
Χριστιανικὴ Ἐπιστήμη θεραπεύει τὰ ὀργανικὰ νοσήματα 27
τόσο ἀσφαλῶς ὅσο θεραπεύει καὶ τὰ καλούμενα λειτουργικὰ
νοσήματα, γιατί δὲν ἀπαιτεῖται παρὰ μιὰ μεγαλύτερη κατα-
νόηση τῆς θείας Ἀρχῆς τῆς Χριστιανικῆς Ἐπιστήμης γιὰ νὰ 30
ἀποδειχτῇ ὁ ἀνώτερος κανόνας.

Μ' ὅλο τὸν ὀφειλόμενο σεβασμὸ πρὸς τὸν ἱα-
τρικὸ κόσμον, παραθέτω ἐντελῶς φιλικὰ τὰ λόγια 33
τοῦ Δόκτορα Βενιαμὶν Ράς (Rush), τοῦ διάσημου
καθηγητοῦ τῆς ἱατρικῆς στὴ Φιλαδέλφεια, ποὺ εἶπε: «Εἶναι Μαρτυρία
καθηγητῶν
τῆς ἱατρικῆς

1 which Hippocrates has done, by first marking Nature
with his name, and afterward letting her loose upon sick
3 people."

Dr. Benjamin Waterhouse, Professor in Harvard University, declared himself "sick of learned quackery."

6 Dr. James Johnson, Surgeon to William IV, King of England, said:

"I declare my conscientious opinion, founded on long
9 observation and reflection, that if there were not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be
12 less sickness and less mortality."

Dr. Mason Good, a learned Professor in London, said:

15 "The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and
18 famine, all combined."

Dr. Chapman, Professor of the Institutes and Practice of Physic in the University of Pennsylvania, in a published
21 essay said:

"Consulting the records of our science, we cannot help being disgusted with the multitude of hypotheses
24 obtruded upon us at different times. Nowhere is the imagination displayed to a greater extent; and perhaps so ample an exhibition of human invention might gratify
27 our vanity, if it were not more than compensated by the humiliating view of so much absurdity, contradiction, and falsehood. To harmonize the contrarieties of medical doctrines is indeed a task as impracticable as to
30 arrange the fleeting vapors around us, or to reconcile the fixed and repulsive antipathies of nature. Dark and

ἀδύνατο νὰ ὑπολογίσουμε τὸ κακὸ ποὺ ἔχει κάνει ὁ Ἱπποκρά- 1
της, ἐπισημαίνοντας πρῶτα τὴ Φύση μὲ τὸ ὄνομά του καὶ
ὕστερα ἐξαπολύοντάς την κατὰ τῶν ἀσθενῶν ἀνθρώπων». 3

Ὁ Δόκτορας Βενιαμὶν Γῶτερχαους (Waterhouse), Καθηγη-
τὴς στὸ Πανεπιστήμιο τοῦ Χάρβαρντ, ἐδήλωσε ὅτι εἶχε 6
«ἀηδιάσει ἀπὸ τὴ μορφωμένη ἀγυρτεία».

Ὁ Δόκτορας Ἰάκωβος Τζόνσον (Johnson), χειρουργὸς τοῦ
Βασιλέως τῆς Ἀγγλίας Γουλιέλμου Δ', εἶπε:

«Ἡ τίμια γνώμη μου, ποὺ βασίζεται σὲ μακροχρόνια 9
παρατήρηση καὶ σκέψη, εἶναι ὅτι ἂν δὲν ὑπῆρχε οὔτε ἓνας
γιατρός, χειρουργός, φαρμακοποιός, μαιευτήρας, χημικός,
φαρμακέμπορος, καὶ οὔτε ἓνα φάρμακο πάνω στὴ γῆ, θὰ 12
ὑπῆρχε λιγότερη ἀρρώστια καὶ λιγότερη θνησιμότητα».

Ὁ Δόκτορας Μείσον Γκούντ (Good), ἓνας σοφὸς Καθηγητὴς
στὸ Λονδίνο, εἶπε: 15

«Τὰ ἀποτελέσματα ποὺ προκαλοῦν τὰ φάρμακα στὸν ἀν-
θρώπινο ὄργανισμό εἶναι ἐντελῶς ἀβέβαια· ἐκεῖνο ποὺ ξέρουμε
εἶναι ὅτι ἔχουν ἤδη σκοτώσει περισσότερους ἀνθρώπους ἀπὸ 18
ὅ,τι σκότωσαν συνολικὰ ὁ πόλεμος, ἡ πανώλη καὶ ὁ λιμός».

Ὁ Δόκτορας Τσάπμαν (Chapman), Καθηγητὴς τῶν Ἰνστι-
τούτων καὶ τῆς Ἐφαρμογῆς τῆς Ἱατρικῆς στὸ Πανεπιστήμιο 21
τῆς Πενσυλβανίας, λέει σὲ μιὰ ἐντυπὴ διατριβή του:

«Ὅταν συμβουλευώμαστε τὰ ἀρχεῖα τῆς ἐπιστήμης μας,
δὲν μποροῦμε νὰ μὴν ἀηδιάσουμε ἀπὸ τὸ πλῆθος τῶν ὑποθέ- 24
σεων ποὺ μᾶς ἐπιβλήθηκαν μὲ τὸ ζόρι σὲ διάφορες ἐποχές.
Ποθενὰ ἄλλοῦ δὲν εἶναι ἔκδηλη ἡ φαντασία σὲ μεγαλύτερο
βαθμό· καὶ ἴσως μιὰ ἐπίδειξη τόσο ἀφθονῆς ἀνθρώπινης ἐπι- 27
νοητικότητας νὰ ἱκανοποιούσε τὴ ματαιοδοξία μας, ἂν δὲν
ἀντισταθμιζόταν, καὶ μὲ τὸ παραπάνω, ἀπὸ τὴν ἐξευτελιστικὴ
θέα τόσοου παραλογισμοῦ, ἀντίφασης καὶ ψευτιᾶς. Τὸ νὰ 30
ἐναρμονίσῃ κανεὶς τὶς ἀντιφάσεις τῶν ἱατρικῶν θεωριῶν εἶναι
πραγματικὰ ἓνα ἔργο τόσο ἀκατόρθωτο ὅσο καὶ τὸ νὰ τακτο-
ποιήσῃ τοὺς φευγαλέους ἀτμοὺς ποὺ εἶναι στὸν ἀέρα, ἢ τὸ 33
νὰ συμβιβάσῃ τὶς σταθερὲς καὶ ἀποκρουστικὲς ἀντιθέσεις τῆς

1 perplexed, our devious career resembles the groping of
Homer's Cyclops around his cave."

3 Sir John Forbes, M.D., F.R.S., Fellow of the Royal
College of Physicians, London, said:

"No systematic or theoretical classification of diseases
6 or of therapeutic agents, ever yet promulgated, is true, or
anything like the truth, and none can be adopted as a safe
guidance in practice."

9 It is just to say that generally the cultured class of medi-
cal practitioners are grand men and women, therefore
they are more scientific than are false claimants to Chris-
12 tian Science. But all human systems based on material
premises are minus the unction of divine Science. Much
yet remains to be said and done before all mankind is
15 saved and all the mental microbes of sin and all diseased
thought-germs are exterminated.

If you or I should appear to die, we should not be
18 dead. The seeming decease, caused by a majority of
human beliefs that man must die, or produced by mental
assassins, does not in the least disprove Christian Science;
21 rather does it evidence the truth of its basic proposition
that mortal thoughts in belief rule the materiality mis-
called life in the body or in matter. But the forever fact
24 remains paramount that Life, Truth, and Love save from
sin, disease, and death. "When this corruptible shall have
put on incorruption, and this mortal shall have put on
27 immortality [divine Science], then shall be brought to pass
the saying that is written, Death is swallowed up in
victory" (St. Paul).

φύσης. Ὁ ἀσταθὴς κλάδος μας, σκοτεινὸς καὶ περίπλοκος, 1
μοιάζει μὲ τὸν Κύκλωπα τοῦ Ὀμήρου ποὺ ψηλαφοῦσε ἀπὸ 3
δῶ καὶ ἀπὸ κεῖ στὴ σπηλιά του».

Ὁ Σερ Ἰωάννης Φόρμπς (Forbes), Διδάκτορας τῆς Ἱατρικῆς, 6
μέλος τῆς Βασιλικῆς Ἑταιρείας καὶ τοῦ Βασιλικοῦ Κολλεγίου 6
τῶν ἱατρῶν τοῦ Λονδίνου, εἶπε:

«Καμιὰ συστηματικὴ ἢ θεωρητικὴ ταξινόμηση τῶν ἀσθε-
νειῶν ἢ τῶν θεραπευτικῶν μέσων ποὺ ξέρουμε ὡς τώρα δὲν 9
εἶναι ἀληθινὴ, οὔτε πλησιάζει τὴν ἀλήθεια, καὶ καμιὰ δὲν 9
μπορεῖ νὰ υἱοθετηθῇ σὰν ἓνας ἀσφαλὴς ὁδηγὸς στὴν πράξη».

Πρέπει νὰ παραδεχτοῦμε ὅτι γενικὰ ἡ μορφωμένη τάξη τῶν 12
γιατρῶν εἶναι μεγάλοι ἄντρες καὶ γυναῖκες, καὶ γι' αὐτὸ εἶναι 12
περισσότερο ἐπιστημονικοὶ ἀπὸ κάτι ἄλλους ποὺ εἶναι ψευ-
τοχριστιανοὶ Ἐπιστήμονες. Ἀλλὰ ἀπὸ ὅλα τὰ ἀνθρώπινα 15
συστήματα ποὺ βασίζονται σὲ ὑλικούς συλλογισμούς λείπει 15
τὸ χρίσμα τῆς θείας Ἐπιστήμης. Πολλὰ ἀκόμα πρόκειται νὰ
εἰπωθοῦν καὶ νὰ γίνουν ὥσπου νὰ σωθῇ ὅλη ἡ ἀνθρωπότητα 18
καὶ νὰ ἐξοντωθοῦν ὅλα τὰ νοερὰ μικρόβια τῆς ἁμαρτίας καὶ 18
ὅλα τὰ νοσηρὰ σπέρματα τῆς σκέψης.

Ἄν κατὰ τὰ φαινόμενα πεθάνῃ κάποιος ἀπὸ μᾶς, δὲν 21
ἐπεταὶ ὅτι θὰ εἶναι νεκρός. Ὁ φαινομενικὸς θάνατος, ποὺ 21
τὸν προκάλεσε ἡ πλειονότητα τῶν ἀνθρώπινων δοξασιῶν 24
ὅτι ὁ ἄνθρωπος δὲν μπορεῖ παρὰ νὰ πεθάνῃ, ἢ ποὺ τὸν προ-
ξένησαν νοεροὶ δολοφόνοι, δὲν ἀναιρεῖ καθόλου τὴ Χριστι- 24
ανικὴ Ἐπιστήμη· μᾶλλον ἀποδείχνει τὴν ἀλήθεια τῆς βασικῆς
τῆς πρότασης, ὅτι οἱ θνητὲς σκέψεις κυβερνοῦν κατὰ τὴ δο-
ξασία τὴν ὑλικότητα ποὺ ὀνομάζεται, ἐσφαλμένα, ζωὴ στὸ 27
σῶμα ἢ στὴν ὕλη. Ἀλλὰ τὸ αἰώνιο γεγονὸς ὅτι ἡ Ζωή, 30
ἢ Ἀλήθεια καὶ ἡ Ἀγάπη λυτρώνουν ἀπὸ τὴν ἁμαρτία, τὴν
ἄρρώστια καὶ τὸ θάνατο ἐξακολουθεῖ νὰ εἶναι ὑπέρτατο. 30
«Ὅταν τὸ φθαρτὸν τοῦτο ἐνδυθῇ ἀφθαρσίαν καὶ τὸ θνητὸν
τοῦτο ἐνδυθῇ ἀθανασία (θεῖαν Ἐπιστήμην), τότε θὰ γίνῃ 33
ὁ λόγος ὁ γεγραμμένος: “Κατεπόθη ὁ θάνατος ἐν νίκῃ,”» 33
(Ἁγίος Παῦλος).

Chapter VII

PHYSIOLOGY

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? — JESUS.

He sent His word, and healed them, and delivered them from their destructions. — PSALMS.

- 1 **P**HYSCIOLOGY is one of the apples from “the tree
of knowledge.” Evil declared that eating this fruit
3 would open man’s eyes and make him as a god. Instead
of so doing, it closed the eyes of mortals to man’s God-
given dominion over the earth.
- 6 To measure intellectual capacity by the size of the
brain and strength by the exercise of muscle, is to
subjugate intelligence, to make mind mortal,
9 **Man not structural** tal, and to place this so-called mind at the
mercy of material organization and non-intelligent
matter.
- 12 Obedience to the so-called physical laws of health has
not checked sickness. Diseases have multiplied, since
man-made material theories took the place of spiritual
15 truth.
- You say that indigestion, fatigue, sleeplessness, cause
distressed stomachs and aching heads. Then
18 **Causes of sickness** you consult your brain in order to remember
what has hurt you, when your remedy lies in forgetting

Κεφάλαιο “Εβδομο

ΦΥΣΙΟΛΟΓΙΑ

Διὰ τοῦτο σᾶς λέγω, Μὴ μεριμνᾶτε περὶ τῆς ζωῆς σας, τί νὰ φάγητε καὶ τί νὰ πίνητε· μὴδὲ περὶ τοῦ σώματός σας, τί νὰ ἐνδυθῆτε. Δὲν εἶναι ἡ ζωὴ τιμιώτερον τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; ΙΗΣΟΥΣ

Ἐποστέλλει τὸν λόγον Αὐτοῦ καὶ ἰατρεῦει αὐτοὺς καὶ ἐλευθερώνει ἀπὸ τῆς φθορᾶς αὐτῶν. ΨΑΛΜΟΙ

Η ΦΥΣΙΟΛΟΓΙΑ εἶναι ἓνα ἀπὸ τὰ μῆλα τοῦ «δένδρου 1
τῆς γνώσεως». Τὸ κακὸ διακήρυξε ὅτι τὸ φάγωμα 3
τοῦ καρποῦ αὐτοῦ θὰ ἀνοίγε τὰ μάτια τοῦ ἀνθρώπου καὶ 3
θὰ τὸν ἔκανε σὰ θεό. Ἐντὶ νὰ κάνῃ αὐτό, ἔκλεισε τὰ μάτια 6
τῶν θνητῶν ὥστε νὰ μὴ βλέπουν τὴ θεόδοτη κυριαρχία τοῦ 6
ἀνθρώπου ἐπὶ τῆς γῆς.

“Ὅταν μετράμε τὴ διανοητικὴ ἰκανότητα μὲ τὸ μέγεθος 9
τοῦ ἐγκεφάλου καὶ τὴ δύναμη μὲ τὴν ἐκγύμναση 9
τῶν μυῶνων, ὑποδουλώνουμε τὴ νοημοσύνη, ^{Ὁ ἄνθρωπος 9}
κάνουμε τὸ νοῦ θνητὸ καὶ ἀφήνουμε τὸ λεγόμενο ^{δὲν εἶναι 9}
αὐτὸν νοῦ στὸ ἔλεος τοῦ ὑλικοῦ ὀργανισμοῦ καὶ τῆς ὕλης, ^{ὀργανικός}
ποῦ δὲν ἔχει νοημοσύνη. 12

Ἡ ὑπακοὴ στοὺς λεγόμενους ὑλικοὺς νόμους τῆς υἱείας 15
δὲν ἀναχαίτισε τὴν ἀρρώστια. Οἱ ἀρρώστιες ἔχουν πολλα-
πλασιαστὴ ἀφότου οἱ ἀνθρωποποιήτες ὑλικὲς θεωρίες πῆραν 15
τὴ θέση τῆς πνευματικῆς ἀλήθειας.

Λὲς ὅτι ἡ δυσπεψία, ἡ κούραση καὶ ἡ ἀϋπνία προκα-
λοῦν στομαχικὲς διαταραχὲς καὶ κεφαλόπονους. ^{Οἱ αἰτίαι τῆς 18}
Ἔστερα συμβουλευέσαι τὸ μυαλό σου γιὰ νὰ ^{ἀσθενείας}
θυμηθῇς τί σ’ ἔβλαψε, ἐνῶ τὸ φάρμακό σου εἶναι νὰ ξεχάσης

1 the whole thing; for matter has no sensation of its own,
and the human mind is all that can produce pain.

3 As a man thinketh, so is he. Mind is all that feels,
acts, or impedes action. Ignorant of this, or shrinking
from its implied responsibility, the healing effort is made
6 on the wrong side, and thus the conscious control over the
body is lost.

The Mohammedan believes in a pilgrimage to Mecca
9 for the salvation of his soul. The popular doctor believes

in his prescription, and the pharmacist believes
in the power of his drugs to save a man's
12 life. The Mohammedan's belief is a religious
delusion; the doctor's and pharmacist's is a medical
mistake.

15 The erring human mind is inharmonious in itself.
From it arises the inharmonious body. To ignore
God as of little use in sickness is a mistake.

18 **Health from
reliance on
spirituality** Instead of thrusting Him aside in times of
bodily trouble, and waiting for the hour of
strength in which to acknowledge Him, we should learn
21 that He can do all things for us in sickness as in
health.

Failing to recover health through adherence to physi-
24 ology and hygiene, the despairing invalid often drops
them, and in his extremity and only as a last resort, turns
to God. The invalid's faith in the divine Mind is less
27 than in drugs, air, and exercise, or he would have resorted
to Mind first. The balance of power is conceded to be
with matter by most of the medical systems; but when
30 Mind at last asserts its mastery over sin, disease, and
death, then is man found to be harmonious and
immortal.

τὴν ὅλη ὑπόθεσιν· γιατί ἡ ὕλη δὲν ἔχει δική της αἴσθησιν, καὶ ὁ ἀνθρώπινος νοῦς εἶναι τὸ μόνο ποῦ μπορεῖ νὰ προξενήσῃ πόνο. 1 3

Ὅπως σκέπτεται ὁ ἄνθρωπος, τέτοιος εἶναι. Μόνο ὁ νοῦς αἰσθάνεται, ἐνεργεῖ ἢ ἐμποδίζει τὴ δράσιν. Ἄν τὸ ἄγνοῇ κανεὶς αὐτό, ἢ ὀπισθοχωρῇ μπροστὰ στὴν εὐθύνη ποῦ 6 6
συνεπάγεται, τότε ἡ θεραπευτικὴ προσπάθεια γίνεται πρὸς τὴν ἐσφαλμένη κατεύθυνσιν, καὶ ἔτσι χάνεται ὁ συνειδητὸς ἐλεγχος ἐπὶ τοῦ σώματος. 9

Ὁ Μωαμεθανὸς πιστεύει ὅτι ἓνα προσκύνημα στὴ Μέκκα θὰ σώσῃ τὴν ψυχὴ του. Ὁ κοινὸς γιατρὸς πιστεύει στὴ συνταγὴ του, καὶ ὁ φαρμακοποιὸς πιστεύει ὅτι τὰ 12 12
φάρμακά του ἔχουν τὴ δύναμιν νὰ σώσουν τὴ ζωὴ τοῦ ἀνθρώπου. Ἡ δοξασία τοῦ Μωαμεθανοῦ Εἰδωλωλα-τρικὲς καὶ 12 12
τοῦ ἀνθρώπου. Ἡ δοξασία τοῦ Μωαμεθανοῦ ἱατρικὲς αὐταπάτες
εἶναι μιὰ θρησκευτικὴ αὐταπάτη· τοῦ γιατροῦ καὶ τοῦ 15 15
φαρμακοποιοῦ ἓνα ἱατρικὸ σφάλμα.

Ὁ ἐσφαλμένος ἀνθρώπινος νοῦς εἶναι δυσαρμονικὸς ὁ ἴδιος. Ἄπ' αὐτὸν προέρχεται τὸ δυσαρμονικὸ σῶμα. Τὸ νὰ 18 18
ἀγνοοῦμε τὸ Θεό, νομίζοντας ὅτι εἶναι ἐλάχιστα ἄχρηστοι στὴν ἀρρώστια, εἶναι σφάλμα. Ἀντὶ νὰ Τὸν παραμερίζουμε ὅταν ἔχουμε σωματικὰς 21 21
ἐνοχλήσεις καὶ νὰ περιμένουμε νὰ γίνουμε καλὰ ὕγεια ἀπὸ τὴν ἐμπιστοσύνη στὴν πνευματικότητά
γιὰ νὰ Τὸν γνωρίσουμε, πρέπει νὰ μάθουμε ὅτι Αὐτὸς μπορεῖ 24 24
νὰ κάνῃ τὰ πάντα γιὰ μᾶς, τόσο στὸν καιρὸ τῆς ἀρρώστιας ὅσο καὶ τῆς ὑγείας.

Ὅταν ἀποτύχῃ νὰ ἀνακτήσῃ τὴν ὑγεία του μὲ τὴν προσκόλλησιν στὴ φυσιολογίαν καὶ τὴν ὑγιεινὴν, ὁ ἀπελπισμένος 27 27
ἀσθενὴς συχνὰ τὶς ἐγκαταλείπει καὶ πάνω στὴν ἀπόγνωσίν του στρέφεται στὸ Θεό, ποῦ Τὸν χρησιμοποιεῖ μόνο σὰν τελευταῖο καταφύγιόν του. Ὁ ἀσθενὴς πιστεύει περισσότερο 30 30
στὰ φάρμακα, στὸν ἀέρα καὶ στὴ γυμναστικὴ παρὰ στὸ θεῖο Νοῦ, ἀλλοῶς θὰ εἶχε καταφύγει πρῶτα στὸ Νοῦ. Τὰ περισσότερα ἱατρικὰ συστήματα παραδέχονται ὅτι ὑπάρχει 33 33
περισσότερη δύναμιν στὴν ὕλιν· ἀλλ' ὅταν τελικὰ ὁ Νοῦς ἐπιβάλλῃ τὴν κυριαρχίαν του στὴν ἁμαρτίαν, τὴν ἀσθένειαν καὶ τὸ θάνατον, τότε ἀποκαλύπτεται ὅτι ὁ ἄνθρωπος εἶναι ἄρμο- 36 36
νικὸς καὶ ἀθάνατος.

1 Should we implore a corporeal God to heal the sick
 out of His personal volition, or should we understand the
 3 infinite divine Principle which heals? If we rise no higher
 than blind faith, the Science of healing is not attained, and
 Soul-existence, in the place of sense-existence, is not com-
 6 prehended. We apprehend Life in divine Science only
 as we live above corporeal sense and correct it. Our pro-
 portionate admission of the claims of good or of evil de-
 9 termines the harmony of our existence, — our health, our
 longevity, and our Christianity.

We cannot serve two masters nor perceive divine Sci-
 12 ence with the material senses. Drugs and hygiene cannot
 successfully usurp the place and power of the
 15 **The two masters** divine source of all health and perfection. If
 God made man both good and evil, man must remain
 thus. What can improve God's work? Again, an error
 in the premise must appear in the conclusion. To have
 18 one God and avail yourself of the power of Spirit, you
 must love God supremely.

The "flesh lusteth against the Spirit." The flesh and
 21 Spirit can no more unite in action, than good can coin-
 cide with evil. It is not wise to take a halt-
 24 **Half-way success** ing and half-way position or to expect to work
 equally with Spirit and matter, Truth and error. There
 is but one way — namely, God and His idea — which
 leads to spiritual being. The scientific government of the
 27 body must be attained through the divine Mind. It is im-
 possible to gain control over the body in any other way.
 On this fundamental point, timid conservatism is abso-
 30 lutely inadmissible. Only through radical reliance on
 Truth can scientific healing power be realized.

Substituting good words for a good life, fair seeming

Ποιό από τὰ δυὸ πρέπει νὰ κάνουμε: νὰ ἱκετεύουμε ἓνα 1
σωματικὸ Θεὸ νὰ θεραπεύῃ τοὺς ἀσθενεῖς κατὰ τὴν προσ-
ωπικὴ Του θέληση, ἢ νὰ κατανοήσουμε τὴν ἄπειρη θεία 3
Ἀρχὴ ποὺ θεραπεύει; Ἄν δὲν ὑψωθοῦμε πάνω ἀπὸ τὴν
τυφλὴ πίστη, δὲν πετυχαίνουμε τὴν Ἐπιστήμη τῆς θερα- 6
πευτικῆς οὔτε ἀντιλαμβανόμαστε ὅτι ἡ ὑπαρξὴ εἶναι στὴν
Ψυχὴ, ὄχι στὴν αἴσθησι. Κατανοοῦμε τὴ Ζωὴ στὴ θεία
Ἐπιστήμη μόνο ἐνὸς ζοῦμε πάνω ἀπὸ τὴ σωματικὴ αἴσθησι 9
καὶ τὴ διορθώνουμε. Κατὰ τὸ βαθμὸ ποὺ παραδεχόμαστε
τὶς ἀξιώσεις τοῦ καλοῦ ἢ τοῦ κακοῦ καθορίζουμε τὴν ἁρμονία
τῆς ὑπαρξῆς μας — τὴν υἰεΐα μας, τὴ μακροβιότητά μας καὶ 12
τὴ χριστιανοσύνη μας.

Δὲν μποροῦμε νὰ δουλεύουμε σὲ δυὸ κυρίους οὔτε νὰ ἀντι-
ληφτοῦμε τὴ θεία Ἐπιστήμη μὲ τὶς ὑλικὲς αἰσθήσεις. Τὰ 15
φάρμακα καὶ ἡ υἰγεινὴ δὲν μποροῦν νὰ σφετερι- οἱ δυὸ κύριοι
στοῦν μὲ ἐπιτυχία τὴ θέση καὶ τὴ δύναμη τῆς
θείας πηγῆς ὅλης τῆς υἰεΐας καὶ τῆς τελειότητος. Ἄν ὁ 18
Θεὸς ἔκανε τὸν ἄνθρωπο καὶ καλὸ καὶ κακό, τότε ὁ ἄνθρωπος
πρέπει νὰ μείνῃ σ' αὐτὴ τὴν κατάστασι. Τί μπορεῖ νὰ 21
καλυτερέψῃ τὸ ἔργο τοῦ Θεοῦ; Ἄλλωστε, ἡ πλάνη ποὺ
ὑπάρχει στὴν πρότασι ἐνὸς συλλογισμοῦ δὲν μπορεῖ παρὰ 24
νὰ ἐκδηλωθῇ καὶ στὸ συμπέρασμα. Γιὰ νὰ ἔχῃς ἓνα Θεὸ καὶ
νὰ ἐπωφεληθῇς ἀπὸ τὴ δύναμη τοῦ Πνεύματος, πρέπει νὰ
ἀγαπᾷς τὸ Θεὸ στὸν ὑπέρτατο βαθμὸ.

«Ἡ σὰρξ ἐπιθυμεῖ ἐναντία τοῦ Πνεύματος». Ὅσο μπορεῖ 27
τὸ καλὸ νὰ συμβιβαστῇ μὲ τὸ κακὸ ἄλλο τόσο μπορεῖ καὶ
ἡ σὰρκα νὰ συνεργαστῇ μὲ τὸ Πνεῦμα. Δὲν εἶναι Μερικὴ ἐπιτυχία
φρόνιμο νὰ κρατᾷμε μιὰν ἀμφίρροπὴ καὶ διστα-
κτικὴ στάσι ἢ νὰ περιμένουμε νὰ ἐργαστοῦμε ἐξίσου μὲ τὸ 30
Πνεῦμα καὶ τὴν ὕλη, τὴν Ἀλήθεια καὶ τὴν πλάνη. Δὲν
ὑπάρχει παρὰ μιὰ μόνον ὁδὸς — δηλαδὴ, ὁ Θεὸς καὶ ἡ ἰδέα 33
Του — ποὺ ὁδηγεῖ στὸ πνευματικὸ εἶναι. Πρέπει νὰ πετύ-
χουμε τὴν ἐπιστημονικὴ διακυβέρνησι τοῦ σώματος μὲ τὸ
θεῖο Νοῦ. Δὲν εἶναι δυνατὸ νὰ ἐξουσιᾶσουμε τὸ σῶμα μ' ἄλλον 36
τρόπο. Στὸ βασικὸ αὐτὸ σημείο ἡ δειλὴ συντηρητικότητα
εἶναι τελείως ἀπαράδεκτη. Μόνον μὲ ριζικὴ ἐμπιστοσύνη
στὴν Ἀλήθεια μπορεῖ νὰ πραγματοποιηθῇ ἡ ἐπιστημονικὴ 39
θεραπευτικὴ δύναμη.

Ἡ ἀντικατάστασι μιᾶς καλῆς ζωῆς μὲ καλὰ λόγια, ἐνὸς 39

1 for straightforward character, is a poor shift for the weak
 and worldly, who think the standard of Christian Science
 3 too high for them.

If the scales are evenly adjusted, the removal of a single
 weight from either scale gives preponderance to the oppo-
 6 **Belief on the** site. Whatever influence you cast on the side
wrong side of matter, you take away from Mind, which
 would otherwise outweigh all else. Your belief militates
 9 against your health, when it ought to be enlisted on the
 side of health. When sick (according to belief) you rush
 after drugs, search out the material so-called laws of
 12 health, and depend upon them to heal you, though you
 have already brought yourself into the slough of disease
 through just this false belief.

15 Because man-made systems insist that man becomes
 sick and useless, suffers and dies, all in consonance with
 the laws of God, are we to believe it? Are
 18 **The divine** we to believe an authority which denies God's
authority spiritual command relating to perfection, — an authority
 which Jesus proved to be false? He did the will of the
 21 Father. He healed sickness in defiance of what is called
 material law, but in accordance with God's law, the law
 of Mind.

24 I have discerned disease in the human mind, and rec-
 ognized the patient's fear of it, months before the so-called
 disease made its appearance in the body. Dis-
 27 **Disease** ease being a belief, a latent illusion of mortal
foreseen mind, the sensation would not appear if the error of belief
 was met and destroyed by truth.

30 **Changed** Here let a word be noticed which will be
mentality better understood hereafter, — *chemicalization*.
 By chemicalization I mean the process which mortal

ἴσιου χαρακτήρα μὲ μιὰ ὠραία ἐμφάνιση, εἶναι μιὰ εὐτελὴς 1
 ὑπεκφυγὴ γιὰ τοὺς ἀδύνατους καὶ τοὺς ὑλιστές, ποὺ νομίζουν 2
 ὅτι τὸ πρότυπο τῆς Χριστιανικῆς Ἐπιστήμης * εἶναι πάρα 3
 πολὺ ὑψηλὸ γι' αὐτοὺς.

Ἄν οἱ δίσκοι μιᾶς ζυγαριᾶς ἰσοσταθμίζουν, ἡ ἀφαίρεση καὶ 4
 τοῦ παραμικροῦ βάρους ἀπὸ τὸν ἓνα δίσκο κάνει τὸν ἄλλο 5
 νὰ γέρνη. Κάθε βάρος ποὺ ρίχνεις στὴν πλευρὰ 6
 τῆς ὕλης τὸ ἀφαιρεῖς ἀπὸ τὸ Νοῦ, ποὺ ἀλλιῶς θὰ ^{Δοξασία στὴν}
 ὑπερτεροῦσε ὅλα τὰ ἄλλα. Ἡ δοξασία σου ^{ἐσφαλμένη}
 ἀντιμάχεται τὴν ὑγεία σου, ἐνῶ θὰ ἔπρεπε νὰ ταχτῇ μὲ τὸ 9
 μέρος τῆς ὑγείας. Ὅταν εἶσαι ἄρρωστος (κατὰ τὴ δοξασία)
 σπεύδεις νὰ προμηθευτῇς φάρμακα, ἀναζητᾷς τοὺς ὑλικούς 12
 λεγόμενους νόμους τῆς ὑγείας καὶ στηρίζεσαι σ' αὐτοὺς γιὰ
 τὴ θεραπεία σου, ἂν καὶ ἐξαιτίας ἀκριβῶς τῆς ψεύτικης αὐτῆς
 δοξασίας ἔχεις ἤδη βυθίσει τὸν ἑαυτό σου στὸ τέλμα τῆς 15
 ἀρρώστιας.

Ἐπειδὴ τὰ ἀνθρωποποίητα συστήματα ἐπιμένουν ὅτι ὁ 16
 ἄνθρωπος ἀρρωσταίνει καὶ ἀχρηστεύεται, ὑποφέρει καὶ πε- 17
 θαίνει, καὶ ὅλα αὐτὰ σύμφωνα μὲ τοὺς νόμους τοῦ ^{Ἡ θεία}
 Θεοῦ, πρέπει νὰ τὸ πιστέψουμε; Πρέπει νὰ πι- ^{ἐξουσία}
 στέψουμε σὲ μιὰ ἐξουσία ποὺ ἀρνεῖται τὴν πνευματικὴ ἐντολὴ 21
 τοῦ Θεοῦ σχετικὰ μὲ τὴν τελειότητα — μιὰ ἐξουσία ποὺ ὁ
 Ἰησοῦς ἀπόδειξε ὅτι εἶναι ψεύτικη; Ἐκεῖνος ἔκανε τὸ θέλημα
 τοῦ Πατέρα. Θεράπευε τὴν ἀρρώστια εἰς πείσμα αὐτοῦ ποὺ 24
 καλεῖται ὑλικὸς νόμος, ἀλλὰ σύμφωνα μὲ τὸ νόμο τοῦ Θεοῦ,
 τὸ νόμο τοῦ Νοῦ.

Ἐχω διακρίνει τὴν ἀρρώστια στὸν ἀνθρώπινο νοῦ, καὶ 27
 ἀντιληφτῇ τὸ φόβο ποὺ προκαλοῦσε αὐτὴ στὸν ἄρρωστο,
 πολλοὺς μῆνες προτοῦ ἢ λεγόμενη ἀρρώστια ^{Πρόβλεψη}
 ἐκδηλωθῇ στὸ σῶμα. Ἐπειδὴ ἡ ἀρρώστια εἶναι ^{ἀρρώστιας} 30
 μιὰ δοξασία, μιὰ ἀφανὴς ψευδαἰσθήση τοῦ θνητοῦ νοῦ, τὸ
 αἶσθημα τῆς ἀρρώστιας δὲ θὰ ἐκδηλωνόταν ἂν ἡ πλάνη τῆς
 δοξασίας ἀντιμετωπιζόταν καὶ ἐκμηδενιζόταν μὲ τὴν ἀλήθεια. 33

Στὸ σημεῖο αὐτὸ πρέπει νὰ προσέξουμε μιὰ λέξη, ^{Μεταβολὴ}
 ποὺ θὰ τὴν καταλάβουμε καλύτερα πιὸ ὕστερα — ^{νοοτροπίας}
 τὴ λέξη *χημισμός*. Ὅταν λέω χημισμός ἐννοῶ τὴ ζύμωση ποὺ 36

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 mind and body undergo in the change of belief from a material to a spiritual basis.

3 Whenever an aggravation of symptoms has occurred through mental chemicalization, I have seen the mental
 6 Scientific foresight signs, assuring me that danger was over, before the patient felt the change; and I have said to the patient, "You are healed," — sometimes to his discomfiture, when he was incredulous. But it always came
 9 about as I had foretold.

I name these facts to show that disease has a mental, mortal origin, — that faith in rules of health or in drugs
 12 begets and fosters disease by attracting the mind to the subject of sickness, by exciting fear of disease, and by dosing the body in order to avoid it. The faith reposed in
 15 these things should find stronger supports and a higher home. If we understood the control of Mind over body, we should put no faith in material means.

18 Science not only reveals the origin of all disease as mental, but it also declares that all disease is cured by
 21 Mind the only healer divine Mind. There can be no healing except by this Mind, however much we trust a drug or any other means towards which human faith or endeavor is directed. It is mortal mind, not mat-
 24 ter, which brings to the sick whatever good they may seem to receive from materiality. But the sick are never really healed except by means of the divine power.
 27 Only the action of Truth, Life, and Love can give harmony.

Whatever teaches man to have other laws and to
 30 Modes of matter acknowledge other powers than the divine Mind, is anti-Christian. The good that a poisonous drug seems to do is evil, for it robs man of

γίνεται στο θνητό νοῦ καὶ τὸ θνητὸ σῶμα ὅταν μεταβάλλεται 1
ἢ βάσει τῆς δοξασίας ἀπὸ ὑλικῆ σὲ πνευματικῇ.

Κάθε φορὰ ποὺ χειροτέρευαν τὰ συμπτώματα ἐξαιτίας τοῦ 3
νοεροῦ χημισμού, ἔβλεπα τὰ νοερά σημεία, ποὺ μὲ βεβαίωναν
ὅτι ὁ κίνδυνος εἶχε περάσει, προτοῦ ὁ ἄρρωστος
νοιῶση τὴ μεταβολή· καὶ ἔλεγα στὸν ἄρρωστο: 6
«ἔχεις θεραπευτῇ»· αὐτὸ τὸν ἔκανε καμιὰ φορὰ νὰ
τὰ χάσει, ἂν συνέβαινε νὰ ἦταν δύσπιστος. Ὑποθέτω ὅτι πάντοτε
ἀποδείχτηκε ὅτι εἶχα δίκαιο. 9

Ἀναφέρω τὰ γεγονότα αὐτὰ γιὰ νὰ δείξω ὅτι ἡ προέλευση
τῆς ἀρρώστιας εἶναι νοερή, θνητή· ὅτι ἡ πίστη στοὺς κανόνες
τῆς ὑγιεινῆς ἢ στὰ φάρμακα δημιουργεῖ καὶ ὑποθάλλει τὴν 12
ἀρρώστια μὲ τὸ νὰ ἐλκύη τὴ σκέψη στὸ θέμα τῆς ἀρρώστιας,
νὰ προκαλῇ τὸ φόβο τῆς ἀρρώστιας καὶ νὰ δίνη φάρμακα
στὸ σῶμα γιὰ νὰ τὴν ἀποφύγῃ. Ὑποθέτω ὅτι ἡ πίστη ποὺ στηρίζεται 15
σ' αὐτὰ τὰ πράγματα πρέπει νὰ βρῇ πιὸ στερεὰ στηρίγματα
καὶ μιὰν ἀνώτερη ἐστία. Ὑποθέτω ὅτι ἂν κατανοοῦσαμε τὴν ἐξουσία τοῦ
Νοῦ ἐπὶ τοῦ σώματος δὲ θὰ δίναμε πίστη στὰ ὑλικά μέσα. 18

Ὑποθέτω ὅτι ἡ ἐπιστήμη ὅχι μόνο ἀποκαλύπτει ὅτι ἡ αἰτία κάθε
ἀρρώστιας εἶναι νοερή, ἀλλὰ διακηρύττει ἐπίσης ὅτι ὁ θεὸς
Νοῦς θεραπεύει κάθε ἀρρώστια. Δὲν μπορεῖ νὰ 21
γίνῃ θεραπεία παρὰ μὲ τὸ Νοῦ αὐτόν, ὅση ἐμπι-
στοσύνη κι ἂν ἔχουμε στὰ φάρμακα ἢ στὰ ἄλλα
μέσα ποὺ κατευθύνεται ἡ ἀνθρώπινη πίστη ἢ προσπάθεια. 24
Ὁ θνητὸς νοῦς, ὅχι ἡ ὕλη, εἶναι ἐκεῖνο ποὺ προξενεῖ στοὺς
ἀσθενεῖς κάθε καλὸ ποὺ ἀποκομίζουν φαινομενικὰ ἀπὸ τὴν
ὕλικότητα. Ὑποθέτω ὅτι οἱ ἀσθενεῖς δὲ θεραπεύονται ποτὲ πραγμα- 27
τικὰ παρὰ μόνο μὲ τὴ θεία δύναμη. Μόνο ἡ ἐνέργεια τῆς
Ἀλήθειας, τῆς Ζωῆς καὶ τῆς Ἀγάπης μπορεῖ νὰ φέρῃ ἁρμονία.

Καθετὶ ποὺ διδάσκει τὸν ἄνθρωπο νὰ ἔχῃ ἄλλους νόμους 30
καὶ νὰ ἀναγνωρίζῃ ἄλλες δυνάμεις, ἐκτὸς ἀπὸ τὸ
θεῖο Νοῦ, εἶναι ἀντιχριστιανικό. Τὸ καλὸ ποὺ 33
φαίνεται ὅτι κάνει ἓνα δηλητηριῶδες φάρμακο εἶναι κακό,

Ἐπιστημο-
νικὴ πρό-
βλεψη

Ὁ Νοῦς εἶναι
ὁ μόνος
θεραπευτής

Οἱ τρόποι
τῆς ὕλης

1 reliance on God, omnipotent Mind, and according to be-
 lief, poisons the human system. Truth is not the basis of
 3 theogony. Modes of matter form neither a moral nor a
 spiritual system. The discord which calls for material
 methods is the result of the exercise of faith in material
 6 modes, — faith in matter instead of in Spirit.

Did Jesus understand the economy of man less than
 Graham or Cutter? Christian ideas certainly present
 9 ^{Physiology}_{unscientific} what human theories exclude — the Principle
 of man's harmony. The text, "Whosoever
 liveth and believeth in me shall never die," not only con-
 12 tradicts human systems, but points to the self-sustaining
 and eternal Truth.

The demands of Truth are spiritual, and reach the
 15 body through Mind. The best interpreter of man's needs
 said: "Take no thought for your life, what ye shall eat,
 or what ye shall drink."

18 If there are material laws which prevent disease, what
 then causes it? Not divine law, for Jesus healed the
 sick and cast out error, always in opposition, never in
 21 obedience, to physics.

Spiritual causation is the one question to be considered,
 for more than all others spiritual causation relates to
 24 ^{Causation}_{considered} human progress. The age seems ready to
 approach this subject, to ponder somewhat
 the supremacy of Spirit, and at least to touch the hem
 27 of Truth's garment.

The description of man as purely physical, or as both
 material and spiritual, — but in either case dependent
 30 upon his physical organization, — is the Pandora box,
 from which all ills have gone forth, especially despair.
 Matter, which takes divine power into its own hands and

γιατί ἀφαιρεῖ ἀπὸ τὸν ἄνθρωπο τὴν ἐμπιστοσύνη του στὸ 1
 Θεό, στὸν παντοδύναμο Νοῦ, καὶ δηλητηριάζει, κατὰ τὴ δο- 3
 ξασία, τὸν ἀνθρώπινο ὀργανισμό. Ἡ Ἀλήθεια δὲ εἶναι ἡ
 βάση τῆς θεογονίας. Οἱ τρόποι τῆς ὕλης δὲ σχηματίζουν 3
 κανένα ἠθικὸ ἢ πνευματικὸ σύστημα. Ἡ δυσαρμονία ποὺ
 χρειάζεται ὑλικὲς μεθόδους εἶναι τὸ ἀποτέλεσμα πίστεως ποὺ 6
 χρησιμοποίησε ὑλικούς τρόπους — πίστεως στὴν ὕλη ἀντὶ
 τοῦ Πνεύματος.

Μήπως ὁ Ἰησοῦς καταλάβαινε λιγότερο ἀπὸ τὸν Γκράχαμ 9
 (Graham) ἢ τὸν Κάττερ (Cutter) τὸν τρόπο τῆς λειτουργίας
 τοῦ ὀργανισμοῦ τοῦ ἀνθρώπου; Οἱ χριστιανικὲς ἡ φυσιολο- 12
 ἰδέες παρουσιάζουν δίχως ἀμφιβολία ἐκεῖνο ποὺ γία εἶναι
 οἱ ἀνθρώπινες θεωρίες ἀποκλείουν — τὴν Ἀρχὴ ἀντεπιστη-
 τῆς ἀρμονίας τοῦ ἀνθρώπου. Τὸ ἐδάφιο τῆς Γραφῆς «πᾶς 12
 ὅστις ζῇ καὶ πιστεύει εἰς ἐμέ, δὲν θὰ ἀποθάνῃ εἰς τὸν αἰῶνα» 15
 ὅχι μόνον διαφεύδει τὰ ἀνθρώπινα συστήματα, ἀλλὰ δείχνει
 πρὸς τὴν αὐθύπαρκτη καὶ αἰῶνια Ἀλήθεια.

Οἱ ἀπαιτήσεις τῆς Ἀλήθειας εἶναι πνευματικὲς καὶ ἐνεργοῦν 18
 στὸ σῶμα μέσο τοῦ Νοῦ. Ἐκεῖνος ποὺ καταλάβαινε καλύτερα
 ἀπὸ κάθε ἄλλον τὶς ἀνάγκες τοῦ ἀνθρώπου εἶπε: «Μὴ με- 21
 ριμνᾶτε περὶ τῆς ζωῆς σας, τί νὰ φάγητε καὶ τί νὰ πῖντε».

Ἄν ὑπάρχουν ὑλικοὶ νόμοι ποὺ προλαμβάνουν τὴν ἀρρώ-
 στια, τότε τί εἶναι ἐκεῖνο ποὺ τὴν προκαλεῖ; Ὅχι ὁ θεὸς 24
 νόμος, γιατί ὁ Ἰησοῦς θεράπευε τοὺς ἀσθενεῖς καὶ ἐδιώχνε
 τὴν πλάνη πάντοτε ἀντίθετα μὲ τὴ φυσικὴ, ποτὲ σύμφωνα
 μ' αὐτή.

Τὸ πνευματικὸ αἶτιο εἶναι τὸ μόνον ζήτημα ποὺ πρέπει νὰ 27
 λάβουμε ὑπόψη, γιατί περισσότερο ἀπὸ καθετὶ ἄλλο τὸ
 πνευματικὸ αἶτιο σχετίζεται μὲ τὴν ἀνθρώπινη τὸ αἶτιο 30
 πρόοδο. Ἡ ἐποχὴ αὕτῃ φαίνεται ὅτι εἶναι ἔτοιμη λαμβάνεται
 νὰ καταπιασθῇ μ' αὐτὸ τὸ θέμα, νὰ σταθμίσῃ ὑπόψη
 κάπως τὴν ὑπεροχὴ τοῦ Πνεύματος καὶ νὰ ἐγγίσῃ τουλά-
 χιστο τὸ κράσπεδο τοῦ ἱματίου τῆς Ἀλήθειας. 33

Ἡ ἀντίληψη ὅτι ὁ ἄνθρωπος εἶναι ἐντελὴς σωματικός, ἢ
 ὅτι εἶναι καὶ ὑλικὸς καὶ πνευματικός — ἀλλ' ὅτι πάντως ἐξαρτᾶ-
 ται ἀπὸ τὸ σωματικὸ του ὀργανισμό — εἶναι τὸ κοινὸ τῆς 36
 Πανδώρας, ἀπ' ὅπου ξεπήδησαν ὅλα τὰ κακὰ καὶ ἰδιαιτέρως
 ἡ ἀπελπισία. Ἡ ὕλη, ποὺ οἰκαιοποιεῖται τὴ θεία δύναμη καὶ

1 claims to be a creator, is a fiction, in which paganism and
 lust are so sanctioned by society that mankind has caught
 3 their moral contagion.

Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will

6 **Paradise regained** reopen with the key of divine Science the gates
 of Paradise which human beliefs have closed,
 and will find himself unfallen, upright, pure, and free,
 9 not needing to consult almanacs for the probabilities either
 of his life or of the weather, not needing to study brain-
 ology to learn how much of a man he is.

12 Mind's control over the universe, including man, is
 no longer an open question, but is demonstrable Science.

A closed question Jesus illustrated the divine Principle and the
 15 power of immortal Mind by healing sickness
 and sin and destroying the foundations of death.

Mistaking his origin and nature, man believes himself to
 18 be combined matter and Spirit. He believes that Spirit

Matter versus Spirit is sifted through matter, carried on a nerve, ex-
 posed to ejection by the operation of matter.
 21 The intellectual, the moral, the spiritual, — yea, the image
 of infinite Mind, — subject to non-intelligence!

No more sympathy exists between the flesh and Spirit
 24 than between Belial and Christ.

The so-called laws of matter are nothing but false be-
 liefs that intelligence and life are present where Mind
 27 is not. These false beliefs are the procuring cause of all
 sin and disease. The opposite truth, that intelligence and
 life are spiritual, never material, destroys sin, sickness,
 30 and death.

The fundamental error lies in the supposition that man
 is a material outgrowth and that the cognizance of good

Ισχυρίζεται ότι είναι δημιουργός, είναι ένας μύθος, στὸν 1
ὁποῖο ἡ εἰδωλολατρεία καὶ ἡ λαγνεία ἐπιδοκιμάζονται τόσο 3
ἀπὸ τὴν κοινωνία, ὥστε ἡ ἀνθρωπότητα ἔχει προσβληθῇ 3
ἀπὸ τὸ ἠθικὸ τους μiasμα.

Ὅταν ὁ ἄνθρωπος διακρίνῃ τὸ πνευματικὸ ἀντίθετο τῆς 6
ὕλικότητος, δηλαδὴ τὴν ὁδὸ τοῦ Χριστοῦ, τῆς Ἀλήθειας, 6
θὰ ξανανοίξῃ μὲ τὸ κλειδί τῆς θείας Ἐπιστήμης
τὶς πύλεις τοῦ Παραδείσου, ποὺ οἱ ἀνθρώπινες δο- ^{Ἀνάκτηση}
ξασίες ἔχουν κλείσει, καὶ θὰ δῇ ὅτι δὲν ἔχει πέσει, <sup>τοῦ Παρα-
δείσου</sup> 9
ἀλλ' ὅτι εἶναι εὐθύς, ἀγνός καὶ ἐλεύθερος, ὅτι δὲν ἔχει ἀνάγκη
νὰ συμβουλευεταὶ ἡμερολόγια γιὰ νὰ ὑπολογίσῃ τὶς πιθα-
νότητες τῆς ζωῆς του ἢ τοῦ καιροῦ, οὔτε νὰ σπουδάσῃ 12
φρενολογία γιὰ νὰ μάθῃ ὡς ποῖο βαθμὸ εἶναι ἄνθρωπος.

Ἡ ἐξουσία τοῦ Νοῦ ἐπὶ τοῦ σύμπαντος, ποὺ περικλείει 15
καὶ τὸν ἄνθρωπο, δὲ συζητεῖται πιά, ἀλλὰ εἶναι μιὰ Ἐπι- 15
στήμη ποὺ μπορεῖ νὰ ἀποδειχτῇ. Ὁ Ἰησοῦς ^{Λυμένο}
διευκρίνισε τὴ θεία Ἀρχὴ καὶ τὴ δύναμη τοῦ ἀθά- ^{ζήτημα}
νατου Νοῦ θεραπεύοντας τὴν ἀρρώστια καὶ τὴν ἀμαρτία 18
καὶ καταλύοντας τὰ θεμέλια τοῦ θανάτου.

Παρανοώντας τὴν καταγωγή καὶ τὴ φύση του, ὁ ἄν- 21
θρωπος πιστεύει ὅτι εἶναι ἓνας συνδυασμὸς ὕλης καὶ Πνεύ- 21
ματος. Πιστεύει ὅτι τὸ Πνεῦμα κοσκινίζεται ἀπὸ ^{Ὑλὴ κατὰ}
τὴν ὕλη, μεταφέρεται ἀπὸ τὰ νεῦρα καὶ ἀποβάλλ- ^{Πνεύματος}
λεται μὲ τὴν ἐνέργεια τῆς ὕλης. Τὸ διανοητικὸ, τὸ ἠθικὸ, τὸ 24
πνευματικὸ — μάλιστα, ἡ εἰκόνα τοῦ ἀπειρου Νοῦ — ὑπο-
τελές στὴ μὴ νοημοσύνη!

Ὅση συμπάθεια ὑπάρχει μεταξὺ τοῦ Βελιάλ καὶ τοῦ Χρι- 27
στοῦ ἄλλη τόση ὑπάρχει καὶ μεταξὺ τῆς σάρκας καὶ τοῦ
Πνεύματος.

Οἱ λεγόμενοι νόμοι τῆς ὕλης δὲν εἶναι τίποτε ἄλλο παρὰ 30
ψεύτικες δοξασίες ποὺ ἰσχυρίζονται ὅτι ὑπάρχει νοημοσύνη
καὶ ζωὴ ἐκεῖ ὅπου δὲν ὑπάρχει Νοῦς. Οἱ ψεύτικες αὐτὲς
δοξασίες εἶναι ἡ αἰτία ποὺ προξενεῖ ὅλη τὴν ἀμαρτία καὶ τὴν 33
ἀρρώστια. Ἡ ἀντίθετη ἀλήθεια, ὅτι ἡ νοημοσύνη καὶ ἡ
ζωὴ εἶναι πνευματικές, οὐδέποτε ὕλικές, ἐξαλείφει τὴν ἀμαρτία, 36
τὴν ἀρρώστια καὶ τὸ θάνατο.

Ἡ βασικὴ πλάνη ἔγκειται στὴν ὑπόθεση ὅτι ὁ ἄνθρωπος
εἶναι μιὰ ὕλικὴ παραφυάδα καὶ ὅτι ἡ γνώση τοῦ καλοῦ ἢ

1 or evil, which he has through the bodily senses, constitutes his happiness or misery.

3 Theorizing about man's development from mushrooms
 Godless evolution to monkeys and from monkeys into men
 amounts to nothing in the right direction and
 6 very much in the wrong.

Materialism grades the human species as rising from matter upward. How then is the material species maintained, if man passes through what we call death and death is the Rubicon of spirituality? Spirit can form no real link in this supposed chain of material being.
 12 But divine Science reveals the eternal chain of existence as uninterrupted and wholly spiritual; yet this can be realized only as the false sense of being disappears.

15 If man was first a material being, he must have passed through all the forms of matter in order to become man.

Degrees of development If the material body is man, he is a portion of
 18 matter, or dust. On the contrary, man is the image and likeness of Spirit; and the belief that there is Soul in sense or Life in matter obtains in mortals, *alias*
 21 mortal mind, to which the apostle refers when he says that we must "put off the old man."

What is man? Brain, heart, blood, bones, etc., the
 24 material structure? If the real man is in the material body, you take away a portion of the man when
 Identity not lost you amputate a limb; the surgeon destroys
 27 manhood, and worms annihilate it. But the loss of a limb or injury to a tissue is sometimes the quickener of manliness; and the unfortunate cripple may present more nobility than the statuesque athlete, — teaching us by his
 30 very deprivations, that "a man's a man, for a' that."

When we admit that matter (heart, blood, brain, acting

τοῦ κακοῦ, πού ἀποκτᾷ μέσο τῶν σωματικῶν αἰσθήσεων, 1
ἀπαρτίζει τήν εὐτυχία ἢ τή δυστυχία του.

Ἡ θεωρία ὅτι ὁ μύκητας ἐξελίχτηκε σέ πίθηκο καί ὁ 3
πίθηκος σέ ἄνθρωπο δέν κατορθώνει νά κάνη τί- ^{Ἄθεη}
ποτε στήν ὀρθή κατεύθυνση καί πάρα πολύ στήν ^{ἐξέλιξη}
ἐσφαλμένη. 6

Ὁ ὕλισμος παρουσιάζει τὸ ἀνθρώπινο γένος νά ἀνεβαίνει
βαθμιαίως ἀπὸ τὴν ὕλη πρὸς τὰ ἄνω. Πῶς λοιπὸν διατη-
ρεῖται τὸ ὑλικὸ εἶδος, ἂν ὁ ἄνθρωπος περνᾷ ἀπὸ αὐτὸ πού 9
καλοῦμε θάνατο καί ὁ θάνατος εἶναι ὁ Ρουβίκων τῆς πνευ-
ματικότητος; Τὸ Πνεῦμα δέν μπορεῖ νά σχηματίζει κανένα
πραγματικὸ κρίκο στήν ὑποθετικὴ αὐτὴ ἀλυσίδα τοῦ ὑλικοῦ 12
εἶναι. Ἀλλὰ ἡ θεία Ἐπιστήμη ἀποκαλύπτει ὅτι ἡ αἰώνια
ἀλυσίδα τῆς ὕπαρξης εἶναι ἀδιάσπαστη καί ἐντελῶς πνευ-
ματικὴ· αὐτὸ ὅμως μποροῦμε νά τὸ καταλάβουμε μόνο καθὼς 15
ἐξαφανίζεται ἡ ψεύτικη αἴσθησις τοῦ εἶναι.

Ἄν ὁ ἄνθρωπος ἦταν ἀρχικὰ ἓνα ὑλικὸ ὄν, τότε πρέπει
νὰ πέρασε μέσα ἀπὸ ὅλες τὶς μορφές τῆς ὕλης γιὰ νά γίνη 18
ἄνθρωπος. Ἄν τὸ ὑλικὸ σῶμα εἶναι ἄνθρωπος, ^{Βαθμοὶ}
τότε ὁ ἄνθρωπος εἶναι μέρος τῆς ὕλης ἢ τοῦ χώ- ^{ἀνάπτυξης}
ματος. Ἀντιθέτως, ὁ ἄνθρωπος εἶναι ἡ εἰκόνα καί ὁμοίωσις 21
τοῦ Πνεύματος· καὶ ἡ δοξασία ὅτι ὑπάρχει Ψυχὴ στήν αἴσθησις
ἢ Ζωὴ στήν ὕλη ἐπικρατεῖ στοὺς θνητοὺς, ἄλλως τὸ θνητὸ
νοῦ, στὸν ὁποῖο ἀναφέρεται ὁ ἀπόστολος ὅταν λέη ὅτι 24
πρέπει «νὰ ἀπεκδυθῶμεν τὸν παλαιὸν ἄνθρωπον».

Τί εἶναι ὁ ἄνθρωπος; Ἐγκέφαλος, καρδιά, αἷμα, κόκαλα
κλπ., δηλαδὴ ὁ ὑλικὸς ὀργανισμός; Ἄν ὁ πραγματικὸς 27
ἄνθρωπος εἶναι στὸ ὑλικὸ σῶμα, τότε ἀφαιρεῖς ^{Ἡ ταυτότητα}
ἓνα μέρος τοῦ ἀνθρώπου ὅταν κόβης ἓνα μέλος ^{δὲ χάνεται}
τοῦ σώματος· ὁ χειρουργὸς ἐξολοθρεύει τὴν ὄντοτητα τοῦ 30
ἀνθρώπου καὶ τὰ σκουλήκια τὴν ἐκμηδενίζουν. Ἀλλὰ ἡ
ἀπώλεια ἑνὸς μέλους τοῦ σώματος, ἢ ἡ βλάβη ἑνὸς ἱστοῦ,
ἀναζωογονεῖ ἐνίοτε τὸν ἀνδρισμό· καὶ ὁ δυστυχὴς ἀνάπηρος 33
μπορεῖ νὰ ἐκδηλώνη περισσότερὴ ἀρχοντιά ἀπὸ τὸν ἀγαλα-
τένιο ἀθλητὴ — διδάσκοντάς μας, ἀκριβῶς μὲ τὴν ἀναπηρία
του, ὅτι «ὁ ἄνθρωπος εἶναι ἄνθρωπος, παρ' ὅλα αὐτά». 36

Ὅταν παραδεχώμαστε ὅτι ἡ ὕλη (ἢ καρδιά, τὸ αἷμα, ὁ

1 through the five physical senses) constitutes man, we fail
 3 ^{When man is man} to see how anatomy can distinguish between
 humanity and the brute, or determine when
 man is really *man* and has progressed farther than his
 animal progenitors.

6 When the supposition, that Spirit is within what it
 9 ^{Individualization} creates and the potter is subject to the clay,
 is individualized, Truth is reduced to the level
 of error, and the sensible is required to be made manifest
 through the insensible.

What is termed matter manifests nothing but a material
 12 mentality. Neither the substance nor the manifestation
 of Spirit is obtainable through matter. Spirit is positive.
 Matter is Spirit's contrary, the absence of Spirit. For
 15 positive Spirit to pass through a negative condition
 would be Spirit's destruction.

Anatomy declares man to be structural. Physiology
 18 ^{Man not structural} continues this explanation, measuring human
 strength by bones and sinews, and human life
 by material law. Man is spiritual, individual, and eter-
 21 nal; material structure is mortal.

Phrenology makes man knavish or honest according to
 the development of the cranium; but anatomy, physiology,
 24 phrenology, do not define the image of God, the real im-
 mortal man.

Human reason and religion come slowly to the recogni-
 27 tion of spiritual facts, and so continue to call upon
 matter to remove the error which the human mind alone
 has created.

30 The idols of civilization are far more fatal to health
 and longevity than are the idols of barbarism. The idols
 of civilization call into action less faith than Buddhism

ἐγκέφαλος, πού ἐνεργοῦν μέσο τῶν πέντε σωματικῶν αἰσθή- 1
σεων) ἀποτελεῖ τὸν ἄνθρωπο, δὲν καταλαβαίνουμε ^{Πότε ὁ}
πῶς ἡ ἀνατομία μπορεῖ νὰ ξεχωρίσῃ τὸν ἄν- ^{ἄνθρωπος}
θρωπο ἀπὸ τὸ κτῆνος, ἢ νὰ προσδιορίσῃ πότε ὁ ^{εἶναι}
ἄνθρωπος εἶναι πραγματικά *ἄνθρωπος* καὶ ἔχει ξεπεράσει τοὺς 3
ζωικοὺς προγόνους του. 6

Ὅταν ἡ ὑπόθεση ὅτι τὸ Πνεῦμα εἶναι μέσα σὲ ὅ,τι δη-
μιουργεῖ καὶ ὁ κεραμοποιὸς εἶναι ὑποτελής στὸν ^{Ἐξατομί-}
πηλὸ ἑξατομικεύεται, τότε ἡ Ἀλήθεια ὑποβιβά- ^{κευση} 9
ζεται στὸ ἐπίπεδο τῆς πλάνης, καὶ ἀπαυτεῖται ἀπὸ ἐκεῖνο πού
ἔχει λογικὸ νὰ ἐκδηλωθῇ μέσο ἐκείνου πού δὲν ἔχει λογικό.

Αὐτὸ πού λέγεται ὕλη δὲν ἐκδηλώνει παρὰ μιὰ ὕλική 12
νοοτροπία. Οὔτε ἡ οὐσία οὔτε ἡ ἐκδήλωση τοῦ Πνεύματος
εἶναι ἐφικτὰ μέσο τῆς ὕλης. Τὸ Πνεῦμα εἶναι θετικό. Ἡ ὕλη
εἶναι τὸ ἀντίθετο τοῦ Πνεύματος, ἡ ἀπουσία τοῦ Πνεύματος. 15
Ἄν τὸ θετικὸ Πνεῦμα περνοῦσε μέσα ἀπὸ μιὰν ἀρνητικὴ
κατάσταση θὰ καταστρεφόταν.

Ἡ ἀνατομία ἀποφαίνεται ὅτι ὁ ἄνθρωπος εἶναι ὀργανικός. 18
Ἡ φυσιολογία συνεχίζει τὴν ἐξήγηση αὐτή, ὑπο-
λογίζοντας τὴν ἀνθρώπινη ρώμη ἀπὸ τὰ κόκαλα ^{Ὁ ἄνθρωπος}
καὶ τοὺς τένοντας καὶ τὴν ἀνθρώπινη ζωὴ ἀπὸ ^{δὲν εἶναι}
τὸν ὕλικὸ νόμο. Ὁ ἄνθρωπος εἶναι πνευματικός, ἀτομικός ^{ὀργανικός} 21
καὶ αἰώνιος· ὁ ὕλικὸς ὀργανισμὸς εἶναι θνητός.

Ἡ φρενολογία κάνει τὸν ἄνθρωπο δόλιο ἢ τίμιο ἀνάλογα 24
μὲ τὴν ἀνάπτυξη τοῦ κρανίου· ἀλλὰ ἡ ἀνατομία, ἡ φυσιολογία
καὶ ἡ φρενολογία δὲν καθορίζουν τὴν εἰκόνα τοῦ Θεοῦ, τὸν
πραγματικὸ ἀθάνατο ἄνθρωπο. 27

Ἡ ἀνθρώπινη λογικὴ καὶ ἡ θρησκεία ἀργοῦν νὰ ἀναγνω-
ρίσουν τὰ πνευματικὰ γεγονότα, καὶ ἔτσι ἐξακολουθοῦν νὰ
ἐπικαλοῦνται τὴν ὕλη γιὰ νὰ ἐξαλείψῃ τὴν πλάνη πού ἔχει 30
δημιουργήσει ὁ ἴδιος ὁ ἀνθρώπινος νοῦς.

Τὰ εἰδῶλα τοῦ πολιτισμοῦ εἶναι πολὺ περισσότερο ὀλέθρια
γιὰ τὴν ὑγεία καὶ τὴ μακροβιότητα ἀπὸ ὅ,τι εἶναι τὰ εἰδῶλα 33
τῶν βαρβάρων. Τὰ εἰδῶλα τοῦ πολιτισμοῦ διεγείρουν λιγό-
τερη πίστη ἀπὸ τὸ Βουδισμό σὲ μιὰ ὑπέρτατη νοημοσύνη

1 in a supreme governing intelligence. The Esquimaux
 restore health by incantations as consciously as do civi-
 3 lized practitioners by their more studied methods.

Is civilization only a higher form of idolatry, that
 man should bow down to a flesh-brush, to flannels, to
 6 baths, diet, exercise, and air? Nothing save divine
 power is capable of doing so much for man as he can
 do for himself.

9 The footsteps of thought, rising above material stand-
 points, are slow, and portend a long night to the traveller;
 but the angels of His presence — the spiritual
 12 ^{Rise of} ^{thought} intuitions that tell us when “the night is far
 spent, the day is at hand” — are our guardians in the
 gloom. Whoever opens the way in Christian Science is
 15 a pilgrim and stranger, marking out the path for gen-
 erations yet unborn.

The thunder of Sinai and the Sermon on the Mount
 18 are pursuing and will overtake the ages, rebuking in
 their course all error and proclaiming the kingdom of
 heaven on earth. Truth is revealed. It needs only to
 21 be practised.

Mortal belief is all that enables a drug to cure mortal
 ailments. Anatomy admits that mind is somewhere in
 24 ^{Medical} ^{errors} man, though out of sight. Then, if an indi-
 vidual is sick, why treat the body alone and
 administer a dose of despair to the mind? Why declare
 27 that the body is diseased, and picture this disease to the
 mind, rolling it under the tongue as a sweet morsel and
 holding it before the thought of both physician and pa-
 30 tient? We should understand that the cause of disease
 obtains in the mortal human mind, and its cure comes
 from the immortal divine Mind. We should prevent the

πού κυβερνᾷ τὸν κόσμον. Οἱ Ἑσκιμῶοι θεραπεύουν μὲ μαγ- 1
γανείες τόσο συνειδητὰ ὅσο καὶ οἱ πολιτισμένοι γιατροὶ μὲ 3
τὶς πιὸ μελετημένες μεθόδους τους.

Εἶναι ἄραγε ὁ πολιτισμὸς ἀπλῶς μιὰ ἀνώτερη μορφή εἰδω-
λολατρείας, ὥστε ὁ ἄνθρωπος νὰ εἶναι ὑποχρεωμένος νὰ 6
προσκυνᾷ τὴ βούρτσα τῶν ἐντρίβων, τὶς φανέλλες, τὰ λου-
τρά, τὴ δίαιτα, τὴ γυμναστική καὶ τὸν ἀέρα; Τίποτε ἄλλο 6
ἐκτὸς ἀπὸ τὴ θεία δύναμη δὲν εἶναι ἱκανὸ νὰ κάνη γιὰ τὸν
ἄνθρωπο περισσότερα ἀπὸ ὅ,τι μπορεῖ ὁ ἴδιος νὰ κάνη γιὰ 9
τὸν ἑαυτό του.

Τὰ βήματα τῆς σκέψης, πού ὑψώνονται πάνω ἀπὸ τὶς
ὕλικές ἀπόψεις, εἶναι σιγανὰ καὶ προμηνύουν μιὰ μακριὰ νύχτα 12
γιὰ τὸν ταξιδιώτη· ἀλλὰ οἱ ἄγγελοι τῆς παρου- ^{Ἐψωση τῆς}
σίας Του — οἱ πνευματικές διαισθήσεις πού μᾶς ^{σκέψης}
λένε ὅτι «ἡ νύξ προεχώρησεν, ἡ δὲ ἡμέρα ἐπλησίασεν» — 15
εἶναι οἱ φρουροὶ μας στὸ σκοτάδι. Ὅποιος ἀνοίγει τὸ δρόμο
πρὸς τὴ Χριστιανικὴ Ἐπιστήμη εἶναι ἓνας πεζοπόρος καὶ
ξένος, πού χαράζει τὸ δρόμο γιὰ γενεές πού δὲ γεννήθηκαν 18
ἀκόμα.

Ἡ βροντὴ τοῦ Σινᾶ καὶ ἡ ἐπὶ τοῦ Ὄρους Ὁμιλία κυνηγοῦν
τοὺς αἰῶνες καὶ θὰ τοὺς φτάσουν, ἐπιτιμώντας στὸ δρόμο 21
τοὺς κάθε πλάνη καὶ διακηρύττοντας τὴ βασιλεία τῶν οὐ-
ρανῶν στὴ γῆ. Ἡ Ἀλήθεια ἔχει ἀποκαλυφτῆ. Τὸ μόνο
πού χρειάζεται εἶναι νὰ τὴν ἐφαρμόσουμε. 24

Ἡ θνητὴ δοξασία εἶναι τὸ μόνο πράγμα πού κάνει ἓνα
φάρμακο ἱκανὸ νὰ θεραπεύῃ τὰ θνητὰ νοσήματα. Ἡ ἀνα-
τομία παραδέχεται ὅτι ὁ νοῦς εἶναι κάπου μέσα ^{Ἰατρικὲς} 27
στὸν ἄνθρωπο, ἂν καὶ εἶναι ἀόρατος. Τότε λοι- ^{πλάνες}
πόν, ἂν ἓνα ἄτομο εἶναι ἄρρωστο, γιατί νὰ νοσηλεύουμε μόνο
τὸ σῶμα καὶ νὰ χορηγοῦμε μιὰ δόση ἀπελπισίας στὸ νοῦ; 30
Γιατί λέμε ὅτι τὸ σῶμα εἶναι ἄρρωστο καὶ δημιουργοῦμε τὴν
εἰκόνα τῆς ἀρρώστιας στὸ νοῦ, πιπιλίζοντάς τὴν στὸ στόμα
σὰν καραμέλα καὶ κρατώντας τὴν στὴ σκέψη τόσο τοῦ 33
γιατροῦ ὅσο καὶ τοῦ ἀρρώστου; Πρέπει νὰ καταλάβουμε
ὅτι ἡ αἰτία τῆς ἀρρώστιας σχηματίζεται στὸ θνητὸ ἀνθρώ-
πινο νοῦ καὶ ὅτι ἡ θεραπεία τῆς πετυχαίνεται μὲ τὸν ἀθάνατο 36
θεῖο Νοῦ. Δὲν πρέπει νὰ ἀφήνουμε νὰ σχηματίζονται εἰ-

1 images of disease from taking form in thought, and we
 2 should efface the outlines of disease already formulated in
 3 the minds of mortals.

When there are fewer prescriptions, and less thought is
 4 given to sanitary subjects, there will be better
 5 constitutions and less disease. In old times
 6 who ever heard of dyspepsia, cerebro-spinal meningitis,
 7 hay-fever, and rose-cold?
 8 What an abuse of natural beauty to say that a rose,
 9 the smile of God, can produce suffering! The joy of its
 10 presence, its beauty and fragrance, should uplift the
 11 thought, and dissuade any sense of fear or fever. It is
 12 profane to fancy that the perfume of clover and the breath
 13 of new-mown hay can cause glandular inflammation,
 14 sneezing, and nasal pangs.

If a random thought, calling itself dyspepsia, had
 15 tried to tyrannize over our forefathers, it would have
 16 been routed by their independence and in-
 17 dustry. Then people had less time for self-
 18 ishness, coddling, and sickly after-dinner talk. The ex-
 19 act amount of food the stomach could digest was not
 20 discussed according to Cutter nor referred to sanitary
 21 laws. A man's belief in those days was not so severe
 22 upon the gastric juices. Beaumont's "Medical Experi-
 23 ments" did not govern the digestion.

Damp atmosphere and freezing snow empurpled the
 24 plump cheeks of our ancestors, but they never indulged
 25 in the refinement of inflamed bronchial tubes.
 26 They were as innocent as Adam, before he ate
 27 the fruit of false knowledge, of the existence of tubercles
 28 and troches, lungs and lozenges.

"Where ignorance is bliss, 'tis folly to be wise," says

κόνες άρρώστιας στὴ σκέψη, καὶ πρέπει νὰ ἐξαλείψουμε τὴν 1
εἰκόνα τῆς άρρώστιας ποὺ ἔχει ἤδη σχηματιστῇ στὸ νοῦ 3
τῶν θνητῶν.

“Ὅταν θὰ ἔχουμε λιγότερες συνταγές καὶ θὰ σκεπτόμαστε 6
λιγότερο τὰ ζητήματα τῆς ὑγιεινῆς, θὰ ἔχουμε καλύτερες κρά-
σεις καὶ λιγότερες άρρώστιες. Τὸν παλιὸ καιρὸ Νέες 6
ποιοὺς ἄκουσε ποτὲ νὰ γίνεται λόγος γιὰ δυσπε-
ψία, ἐγκεφαλονωτιαία μηνιγγίτιδα, πυρετὸ ποὺ προκαλεῖται 9
ἀπὸ φρεσκοκομμένο χορτάρι καὶ συνάχι ἀπὸ τριαντάφυλλα;

Τί προσβολὴ γιὰ τὴ φυσικὴ ὁμορφίαν νὰ λέμε ὅτι τὸ τριαν- 12
τάφυλλο, τὸ χαμόγελο τοῦ Θεοῦ, μπορεῖ νὰ προκαλέσῃ
πόνον! Ἡ χαρὰ ποὺ μᾶς δίνει ὅταν τὸ βλέπουμε, ἡ ὁμορφία 12
του καὶ τὸ ἄρωμά του, θὰ ἔπρεπε νὰ ἐξυψώσουν τὴ σκέψη
καὶ νὰ ἀποτρέψουν κάθε αἶσθημα φόβου ἢ πυρετοῦ. Εἶναι 15
βλαστήμια νὰ φανταζώμαστε ὅτι τὸ ἄρωμα τοῦ τριφυλλιοῦ
καὶ ἡ εἰσπνοὴ τῆς μυρωδιάς τοῦ φρεσκοκομμένου χορταριοῦ
μποροῦν νὰ προκαλέσουν φλόγωση τῶν ἀδένων, φτέρνισμα 18
καὶ ρινίτιδα.

Ἄν μιὰ τυχαία σκέψη, ποὺ ὀνομάζει τὸν ἑαυτὸ της δυσ- 21
πεψία, προσπαθοῦσε νὰ τυραννήσῃ τοὺς προπάτορές μας,
κατατροπωνόταν ἀπὸ τὴν ἀνεξαρτησία καὶ τὴν ἔργατικότητά τους. Τότε οἱ ἄνθρωποι εἶχαν λι- 21
γότερο καιρὸ γιὰ ἰδιοτέλεια, γιὰ χάδια καὶ νοση-
ρὲς ὁμιλίες μετὰ τὸ φαγητό. Δὲ συζητοῦσαν γιὰ τὴ σωστὴ 24
ποσότητα τῆς τροφῆς ποὺ κατὰ τὸν Κάττερ (Cutter) μπο-
ροῦσε νὰ χωνέψῃ τὸ στομάχι, οὔτε καὶ ἀνάφεραν τοὺς νόμους
τῆς ὑγιεινῆς. Τὴν ἐποχὴ ἐκείνη ἡ δοξασία τοῦ ἀνθρώπου 27
δὲν ἐπηρέαζε σὲ βαθμὸ ἐπικίνδυνο τὰ γαστρικὰ ὑγρά. Τὰ
«Ἱατρικὰ Πειράματα» τοῦ Μπομόν (Beaumont) δὲν κανόνιζαν
τὴν πέψη. 30

Ἡ ὑγρὴ ἀτμόσφαιρα καὶ τὸ παγερὸ χιόνι κοκκίνιζαν τὰ 33
παχουλὰ μάγουλα τῶν προγόνων μας, οἱ ὅποιοι ὁμως δὲν
ἐπέτρεπαν ποτὲ στὸν ἑαυτὸ τους τὴν πολυτέ-
λεια τῆς βρογχίτιδας. Ἦταν τόσο ἀθῶοι ὅσο Ἐσφαλμένες 33
ἦταν καὶ ὁ Ἀδάμ, προτοῦ φάγῃ τὸν καρπὸ τῆς
ψεύτικης γνώσης, καὶ δὲν εἶχαν ἰδέα ἀπὸ φυμάτια, χάπια, 36
πνεύμονες καὶ πασιτίλιες.

«Ὅταν ἡ ἄγνοια εἶναι εὐδαιμονία, εἶναι ἀνοησία νὰ εἶναι

1 the English poet, and there is truth in his sentiment. The
 action of mortal mind on the body was not so injurious
 3 Our mod-
ern Eves before inquisitive modern Eves took up the
 study of medical works and unmanly Adams
 attributed their own downfall and the fate of their off-
 6 spring to the weakness of their wives.

The primitive custom of taking no thought about
 food left the stomach and bowels free to act in obedi-
 9 ence to nature, and gave the gospel a chance to be seen
 in its glorious effects upon the body. A ghastly array of
 diseases was not paraded before the imagination. There
 12 were fewer books on digestion and more "sermons in
 stones, and good in everything." When the mechanism
 of the human mind gives place to the divine Mind, self-
 15 ishness and sin, disease and death, will lose their
 foothold.

Human fear of miasma would load with disease the
 18 air of Eden, and weigh down mankind with superimposed
 and conjectural evils. Mortal mind is the worst foe of
 the body, while divine Mind is its best friend.

21 Should all cases of organic disease be treated by a
 regular practitioner, and the Christian Scientist try
 truth only in cases of hysteria, hypochon-
 24 Diseases
not to be
classified dria, and hallucination? One disease is no
 more real than another. All disease is the
 result of education, and disease can carry its ill-effects
 27 no farther than mortal mind maps out the way. The
 human mind, not matter, is supposed to feel, suffer, en-
 joy. Hence decided types of acute disease are quite as
 30 ready to yield to Truth as the less distinct type and chronic
 form of disease. Truth handles the most malignant con-
 tagion with perfect assurance.

κανείς σοφός», λέει ένας Ἀγγλος ποιητής, καὶ δὲν ἔχει ἄδικο. 1
 Ἡ ἐνέργεια τοῦ θνητοῦ νοῦ στοῦ σώμα δὲν ἦταν τόσο βλαβερή
 προτοῦ οἱ σύγχρονες περίεργες Εὐες ριχτοῦν οἱ σύγχρονες Εὐες μας 3
 στὴ μελέτη ἱατρικῶν συγγραμμάτων καὶ οἱ ἄνθρωποι
 δροὶ Ἀδὰμ ἀποδώσουν τὴ δική τους κατὰπτωση καὶ τὴν
 τύχη τῶν παιδιῶν τους στὴν ἀδυναμία τῶν συζύγων τους. 6
 Ἡ συνήθεια τῶν παλαιῶν νὰ μὴ μεριμνοῦν γιὰ τὴν τροφή
 τους ἄφηνε τὸ στομάχι καὶ τὰ ἔντερα ἐλεύθερα νὰ λειτουργή-
 σουν σύμφωνα μὲ τὴ φύση καὶ ἔδινε στοῦ εὐαγγέλιο τὴν 9
 εὐκαιρία νὰ δείξῃ τὰ θαυμαστά του ἀποτελέσματα στοῦ
 σώμα. Δὲν ἄφηναν νὰ παρελάσῃ μπροστὰ ἀπὸ τὴ φαντασία
 τους μιὰ φρικτὴ παράταξη ἀσθενειῶν. Ὑπῆρχαν λιγότερα 12
 βιβλία γιὰ τὴν πέψη καὶ περισσότερα «κρηρύγματα στὶς πέ-
 τρες καὶ καλὸ στοῦ καθετί». Ὅταν ὁ μηχανισμὸς τοῦ ἀνθρώ-
 πινου νοῦ δώσῃ θέσιν στοῦ θεῖο Νοῦ, τότε ἡ ἰδιοτέλεια, ἡ 15
 ἀμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος θὰ χάσουν τὸ στήριγμά
 τους.

Ὁ ἀνθρώπινος φόβος τοῦ μιάσματος τείνει νὰ γεμίσῃ μὲ 18
 ἀρρώστια τὸν ἀέρα τῆς Ἐδὲμ καὶ νὰ παραφορτώσῃ τὴν
 ἀνθρωπότητα μὲ πρόσθετα καὶ φανταστικὰ κακά. Ὁ θνητὸς
 νοῦς εἶναι ὁ χειρότερος ἐχθρὸς τοῦ σώματος, ἐνῶ ὁ θεῖος Νοῦς 21
 εἶναι ὁ καλύτερος φίλος του.

Πρέπει ὅλες οἱ περιπτώσεις ὀργανικῆς ἀρρώστιας νὰ κου-
 ράρωνται ἀπὸ τὸ συνηθισμένο γιὰ τὸν ἰατρό, καὶ ὁ Χριστιανὸς 24
 Ἐπιστήμονας νὰ δοκιμάζῃ τὴν ἀλήθεια μόνον σὲ οἱ ἀρρώστιες δὲν πρέπει νὰ ταξινομοῦνται
 περιπτώσεις ὑστερίας, ὑποχονδρίας καὶ παραί-
 σθησης; Ἡ μιὰ ἀρρώστια δὲν εἶναι περισσότερο 27
 πραγματικὴ ἀπὸ τὴν ἄλλη. Ὅλες οἱ ἀρρώστιες εἶναι ἀποτέ-
 λεσμα ἀγωγῆς, καὶ μιὰ ἀρρώστια δὲν μπορεῖ νὰ κάμῃ περισσό-
 τερο κακὸ ἀπὸ ὅ,τι ὀρίζει ὁ θνητὸς νοῦς. Ὁ ἀνθρώπινος 30
 νοῦς, ὅχι ἡ ὕλη, ὑποτίθεται ὅτι αἰσθάνεται, πᾶσχει, ἀπο-
 λαμβάνει. Γι' αὐτὸ οἱ καθορισμένοι τύποι ὀξείας ἀρρώστιας
 ὑποχωροῦν ἐξίσου εὐκολὰ στὴν Ἀλήθεια ὅσο καὶ οἱ λιγότερο 33
 εὐδιάκριτοι τύποι καὶ ἡ χρόνια μορφή τῆς ἀρρώστιας. Ἡ
 Ἀλήθεια χειρίζεται ἀκόμη καὶ τὴν πιὸ κακοήθη μόλυνση μὲ
 ἀπόλυτη βεβαιότητα.

1 Human mind produces what is termed organic disease as certainly as it produces hysteria, and it must re-
 3 One basis for all sickness linquish all its errors, sicknesses, and sins. I have demonstrated this beyond all cavil.
 The evidence of divine Mind's healing power and abso-
 6 lute control is to me as certain as the evidence of my own existence.

Mortal mind and body are one. Neither exists without
 9 the other, and both must be destroyed by immortal Mind.

Mental and physical oneness Matter, or body, is but a false concept of mortal mind. This so-called mind builds its own
 12 superstructure, of which the material body is the grosser portion; but from first to last, the body is a sensuous, human concept.

15 In the Scriptural allegory of the material creation, Adam or error, which represents the erroneous theory
 of life and intelligence in matter, had the
 18 The effect of names naming of all that was material. These names indicated matter's properties, qualities, and forms. But a lie, the opposite of Truth, cannot name the qualities and
 21 effects of what is termed matter, and create the so-called laws of the flesh, nor can a lie hold the preponderance of power in any direction against God, Spirit and
 24 Truth.

If a dose of poison is swallowed through mistake, and
 the patient dies even though physician and
 27 Poison defined mentally patient are expecting favorable results, does human belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally
 30 taken.

In such cases a few persons believe the potion swallowed by the patient to be harmless, but the vast ma-

Ὁ ἀνθρώπινος νοῦς προκαλεῖ αὐτὸ ποὺ λέγεται ὀργανικὴ 1
 ἄρρωστια τόσο βέβαια ὅσο καὶ τὴν ὑστερία, καὶ πρέπει
 νὰ ἐγκαταλείψῃ ὅλες τὶς πλάνες του, τὶς ἄρρωστιες 3
 του καὶ τὶς ἀμαρτίες του. Αὐτὸ τὸ ἔχω ἀπο-
 δείξει κατὰ τρόπο ἀναμφισβήτητο. Ἡ ἀπόδειξη
 τῆς θεραπευτικῆς δύναμης καὶ τῆς ἀπόλυτης ἐξουσίας τοῦ 6
 θεοῦ Νοῦ εἶναι γιὰ μένα τόσο βέβαιη ὅσο καὶ ἡ ἀπόδειξη
 τῆς ἴδιας μου τῆς ὑπαρξης.

Ὁ θνητὸς νοῦς καὶ τὸ σῶμα εἶναι ἓνα. Κανένα ἀπὸ τὰ 9
 δυὸ δὲν μπορεῖ νὰ ὑπάρξῃ χωρὶς τὸ ἄλλο, καὶ πρέπει νὰ
 καταστραφοῦν καὶ τὰ δυὸ ἀπὸ τὸν ἀθάνατο Νοῦ.
 Ἡ ὕλη, ἡ τὸ σῶμα, δὲν εἶναι παρὰ μιὰ ψεύτικη 12
 ἀντίληψη τοῦ θνητοῦ νοῦ. Ὁ λεγόμενος αὐτὸς
 νοῦς κατασκευάζει τὸ ἴδιο του ἐποικοδόμημα, τοῦ ὁποῖου τὸ
 πιὸ χοντροκαμωμένο μέρος εἶναι τὸ ὑλικὸ σῶμα· ἀλλὰ ἀπὸ 15
 τὴν ἀρχὴ ὡς τὸ τέλος, τὸ σῶμα εἶναι μιὰ αἰσθησιακὴ καὶ
 ἀνθρώπινη ἀντίληψη.

Στὴν ἀλληγορίᾳ τῆς ὑλικῆς δημιουργίας ποὺ ἀναφέρει ἡ 18
 Βίβλος, ὁ Ἀδὰμ ἡ ἡ πλάνη, ποὺ παριστάνει τὴν ἐσφαλμένη
 θεωρίᾳ ὅτι ἡ ζωὴ καὶ ἡ νοημοσύνη εἶναι στὴν
 ὕλη, ἀνάλαβε νὰ δώσῃ ὀνόματα σ' ὅλα τὰ ὑλικά 21
 πράγματα. Τὰ ὀνόματα αὐτὰ ἔδειχναν τὰ ἰδιαί-
 τερα χαρακτηριστικά, τὶς ιδιότητες καὶ τὶς μορφές τῆς ὕλης.
 Ἀλλὰ τὸ ψέμα, τὸ ἀντίθετο τῆς Ἀλήθειας, δὲν μπορεῖ νὰ 24
 δίνει ὀνόματα σὶς ιδιότητες καὶ τὰ ἀποτελέσματα αὐτοῦ ποὺ
 λέγεται ὕλη καὶ νὰ δημιουργῇ τοὺς λεγόμενους νόμους τῆς
 σάρκας, οὔτε μπορεῖ τὸ ψέμα νὰ ξεπεράσῃ σὲ κάποιο σημεῖο 27
 τῆς δύναμης τοῦ Θεοῦ, τοῦ Πνεύματος καὶ τῆς Ἀλήθειας.

Ἄν καταπιῇ κανεὶς κατὰ λάθος μιὰ δόση δηλητηρίου καὶ
 πεθάνῃ, μολονότι καὶ ὁ γιατρὸς καὶ ὁ ἄρρωστος 30
 περιμέναν εὐνοϊκὰ ἀποτελέσματα, εἶναι ἡ ἀνθρώ-
 πινη δοξασία, θὰ μοῦ πῆς, ἡ αἰτία τοῦ θανάτου
 στὴν περίπτωση αὐτή; Μάλιστα, εἶναι· καὶ τόσο ἄμεσα 33
 ὅσο κι ἂν εἶχε πάρει τὸ δηλητήριό ἐπίτηδες.

Σὲ τέτοιες περιπτώσεις ἐλάχιστοι εἶναι ἐκεῖνοι ποὺ πι-
 στεύουν ὅτι τὸ δηλητήριό ποὺ ἤπιε ὁ ἄρρωστος δὲν εἶναι 36

Ἡ βάση γιὰ
 ὅλες τὶς ἄρ-
 ρωστιες
 εἶναι μιὰ

Νοερὴ καὶ
 σωματικὴ
 ἐνότητα

Τὰ ἀποτελέ-
 σματα τῶν
 ὀνομάτων

Τὸ δηλητήριό
 καθορίζεται
 νοερὰ

1 jority of mankind, though they know nothing of this par-
 2 ticular case and this special person, believe the arsenic,
 3 the strychnine, or whatever the drug used, to be poi-
 4 sonous, for it is set down as a poison by mortal mind.
 5 Consequently, the result is controlled by the majority of
 6 opinions, not by the infinitesimal minority of opinions in
 the sick-chamber.

Heredity is not a law. The remote cause or belief
 9 of disease is not dangerous because of its priority and
 the connection of past mortal thoughts with present.
 The predisposing cause and the exciting cause are
 12 mental.

Perhaps an adult has a deformity produced prior to his
 birth by the fright of his mother. When wrested from
 15 human belief and based on Science or the divine Mind, to
 which all things are possible, that chronic case is not
 difficult to cure.

18 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,
 21 Animal magnetism destroyed and must finally yield to the eternal Truth, or
 the divine Mind, expressed in Science. In pro-
 22 portion to our understanding of Christian Science, we are
 24 freed from the belief of heredity, of mind in matter or ani-
 mal magnetism; and we disarm sin of its imaginary power
 in proportion to our spiritual understanding of the status
 27 of immortal being.

Ignorant of the methods and the basis of metaphysical
 healing, you may attempt to unite with it hypnotism,
 30 spiritualism, electricity; but none of these methods can
 be mingled with metaphysical healing.

Whoever reaches the understanding of Christian Science

βλαβερό, ὁ περισσότερος ὅμως κόσμος, ἂν καὶ δὲν ξέρει τί- 1
ποτε γι' αὐτὴ τὴν εἰδικὴ περίπτωσιν καὶ γι' αὐτὸ τὸ συγ- 2
κεκριμένο πρόσωπο, πιστεύει ὅτι τὸ ἄρσενικό, ἢ στρυχνίνη, 3
ἢ ὁποιοδήποτε ἄλλο φάρμακο χρησιμοποιήθηκε, εἶναι δη-
λητήριο, γιατί ἔτσι τὸ ἔχει ταξινομήσει ὁ θνητὸς νοῦς. Συν- 4
επῶς, τὸ ἀποτέλεσμα προσδιορίζεται ἀπὸ τὴν γνώμην τῆς 5
πλειονότητος, ὅχι ἀπὸ τὴν ἀσήμεντη μειονότητα πού ἀπο- 6
τελοῦν οἱ γνώμες πού εἶναι στὸ δωμάτιο τοῦ ἄρρώστου.

Ἡ κληρονομικότητα δὲν εἶναι νόμος. Ἡ ἀπώτερη αἰτία 9
ἢ δοξασία τῆς ἀρρώστιας δὲν εἶναι ἐπικίνδυνη ἀπλῶς καὶ
μόνο γιατί προηγήθηκε καὶ συνδέει τὴν περασμένην θνητὴν 10
σκέψιν μὲ τὴν τωρινήν. Τόσο ἡ αἰτία πού προδιαθέτει γιὰ 11
τὴν ἀσθένεια ὅσο καὶ ἐκείνη πού τὴν προκαλεῖ εἶναι νοερή. 12

Ἐνδέχεται ἓνας ἐνήλικος νὰ ἔχῃ μιὰ δυσμορφία πού σχημα- 13
τίστηκε προτοῦ γεννηθῇ ἐξαιτίας κάποιου τρόμου πού δοκί- 14
μασε ἡ μητέρα του. Ὅταν ἀποσπασθῇ ἀπὸ τὴν ἀνθρώπινη 15
δοξασία καὶ βασιστῇ στὴν Ἐπιστήμην ἢ στὸ θεῖο Νοῦ, γιὰ
τὸν ὅποιο τὰ πάντα εἶναι δυνατά, ἡ χρόνια αὐτὴ πάθησις 18
δὲν εἶναι δύσκολο νὰ θεραπευθῇ.

Ὁ θνητὸς νοῦς, πού ἐνεργεῖ μὲ βάση τὴν αἴσθησιν στὴν 19
ῥῆσιν, εἶναι ζωικὸς μαγνητισμός· ἀλλὰ ὁ λεγόμενος αὐτὸς νοῦς, 21
ἀπ' ὅπου προέρχεται ὅλο τὸ κακό, διαψεύδει τὸν
ἑαυτὸ του καὶ πρέπει τελικὰ νὰ ὑποχωρήσῃ ^{Καταστροφή}
μπρὸς τὴν αἰώνια Ἀλήθειαν ἢ τὸ θεῖο Νοῦ, πού ^{τοῦ ζωικοῦ}
ἐκφράζεται στὴν Ἐπιστήμην. Κατὰ τὸ βαθμὸ πού κατανοοῦμε ^{μαγνητισμοῦ} 24
τὴ Χριστιανικὴ Ἐπιστήμην ἀπελευθερωνόμεσθα ἀπὸ τὴ δο-
ξασία τῆς κληρονομικότητος, τοῦ νοῦ σὲ ῥῆσιν ἢ ζωικοῦ 27
μαγνητισμοῦ· καὶ ἀφοπλίζουμε τὴν ἁμαρτίαν ἀπὸ τὴ φαντα-
στικὴ τῆς δύναμιν ἀνάλογα μὲ τὸ βαθμὸ πού κατανοοῦμε
πνευματικὰ τὸ ἀθάνατον εἶναι. 30

Μὴ ξέροντας τὴν μεθόδον καὶ τὴν βάση τῆς μεταφυσικῆς 31
θεραπευτικῆς, μπορεῖ νὰ προσπαθῇ νὰ τὴ συνδυάσῃ μὲ
τὸν ὑπνωτισμόν, τὸν πνευματισμόν καὶ τὸν ἡλεκτρισμόν· ἀλλὰ 33
καμιά ἀπ' αὐτὰς τὴν μεθόδον δὲν μπορεῖ νὰ ἀνακατωθῇ μὲ
τὴν μεταφυσικὴν θεραπευτικὴν.

Ὅποιος κατανοήσῃ τὴ Χριστιανικὴ Ἐπιστήμην σωστὰ θὰ 36

1 in its proper signification will perform the sudden cures
 of which it is capable; but this can be done only by
 3 taking up the cross and following Christ in the daily
 life.

Science can heal the sick, who are absent from their
 6 healers, as well as those present, since space is no ob-
 Absent patients stacle to Mind. Immortal Mind heals what eye
 hath not seen; but the spiritual capacity to ap-
 9 prehend thought and to heal by the Truth-power, is won
 only as man is found, not in self-righteousness, but re-
 flecting the divine nature.

12 Every medical method has its advocates. The prefer-
 ence of mortal mind for a certain method creates a demand
 for that method, and the body then seems to re-
 15 Horses quire such treatment. You can even educate a
 mistaught healthy horse so far in physiology that he will take cold
 without his blanket, whereas the wild animal, left to his
 18 instincts, sniffs the wind with delight. The epizoötic is
 a humanly evolved ailment, which a wild horse might
 never have.

21 Treatises on anatomy, physiology, and health, sustained
 Medical works by what is termed material law, are the pro-
 objectionable moters of sickness and disease. It should not
 24 be proverbial, that so long as you read medical works you
 will be sick.

The sedulous matron — studying her Jahr with homœ-
 27 opathic pellet and powder in hand, ready to put you
 into a sweat, to move the bowels, or to produce sleep —
 is unwittingly sowing the seeds of reliance on matter,
 30 and her household may ere long reap the effect of this
 mistake.

Descriptions of disease given by physicians and adver-

ἐκτελῇ τις ἄμεσες θεραπείες γιὰ τὶς ὁποῖες αὐτὴ εἶναι ἱκανή· 1
 ἄλλ' αὐτὸ μπορεῖ νὰ γίνη μόνο ὅταν σηκώσῃ κανεὶς τὸ σταυρὸ
 καὶ ἀκολουθήσῃ τὸ Χριστὸ στὴν καθημερινή του ζωή. 3

Ἡ Ἐπιστήμη μπορεῖ νὰ θεραπεύσῃ τοὺς ἀσθενεῖς ποὺ εἶναι
 μακριὰ ἀπὸ τοὺς θεραπευτὲς τους, ὅπως κι ἐκείνους ποὺ
 εἶναι κοντὰ τους, ἀφοῦ ἡ ἀπόσταση δὲν ἀποτελεῖ 6
 ἐμπόδιο γιὰ τὸ Νοῦ. Ὁ ἀθάνατος Νοῦς θερα- Ἀσθενεῖς ποὺ
εἶναι μακριὰ
 πεύει ὅ,τι ὀφθαλμὸς δὲν εἶδε· ἀλλὰ ὁ ἄνθρωπος ἀποκτᾷ τὴν
 πνευματικὴ ἱκανότητα νὰ ἀντιλαμβάνεται τὴ σκέψη καὶ νὰ 9
 θεραπεύῃ μὲ τὴ δύναμη τῆς Ἀλήθειας μόνο ὅταν ἀντανakλᾷ
 τὴ θεία φύση καὶ δὲ δικαιώνει ὁ ἴδιος τὸν ἑαυτό του.

Κάθε ἱατρικὴ μέθοδος ἔχει τοὺς ὑποστηρικτές της. Ἡ προ- 12
 τίμηση τοῦ θνητοῦ νοῦ γιὰ μιὰ ὀρισμένη μέθοδο δημιουργεῖ
 ζήτηση γι' αὐτὴ τὴ μέθοδο, καὶ τότε τὸ σῶμα
 χρειάζεται κατὰ τὰ φαινόμενα μιὰ τέτοια θεραπεία. Ἄλογα ποὺ
τὰ κακομα-
θαίνουμε 15
 Μπορεῖς νὰ κάνῃς ἀκόμα καὶ ἓνα γερὸ ἄλογο νὰ
 συνηθίσῃ στὴ φυσιολογία σὲ τέτοιο βαθμὸ ὥστε νὰ κρυολογῇ
 ἂν δὲν ἔχῃ τὸ σκέπασμά του, ἐνῶ τὸ ἄγριο ζῶο, ποὺ ὁδη- 18
 γεῖται ἀπὸ τὰ ἐνστικτὰ του, ἀναπνέει τὸν ἀέρα μὲ μεγάλη
 εὐχαρίστηση. Ἡ ἐπιζωοτία εἶναι μιὰ ἀρρώστια ποὺ δη-
 μιούργησε ὁ ἄνθρωπος, καὶ ποὺ ἓνα ἄγριο ἄλογο ἴσως νὰ 21
 μὴν ἔχῃ ποτέ.

Πραγματεῖες σχετικὰ μὲ τὴν ἀνατομία, τὴ φυσιολογία καὶ
 τὴν ὑγεία, ποὺ ὑποστηρίζονται ἀπ' αὐτὸ ποὺ Τὰ ἱατρικὰ
συγγράμματα
εἶναι ἀπαρά-
δεκτα 24
 ὀνομάζεται ὑλικὸς νόμος, προκαλοῦν τὴν ἀρρώ-
 στια καὶ τὴν ἀσθένεια. Δὲ θὰ ἔπρεπε νὰ γίνη
 παροιμιώδης ὅτι, ὅσο διαβάζεις ἱατρικὰ συγγράμματα θὰ 27
 ἀρρωσταίνῃς.

Ἡ φιλόπονη οἰκοδέσποινα — ποὺ μελετᾷ τὸν Γιὰρ (Jahr)
 μὲ τὰ ὁμοιοπαθητικὰ χάπια καὶ τὰ σκονάκια στὸ χέρι, 30
 ἔτοιμη νὰ σοῦ προκαλέσῃ ἐφίδρωση, κένωση ἢ ὕπνο — ἄθελά
 της σπέρνει σπόρους ἐμπιστοσύνης στὴν ὕλη, καὶ ἡ οἰκο-
 γένειά της ἐνδέχεται νὰ θερίσῃ σύντομα τὶς συνέπειες αὐτοῦ 33
 τοῦ λάθους.

Οἱ περιγραφὲς τῶν ἀσθενειῶν ἀπὸ τοὺς γιατροὺς καὶ οἱ

1 tisements of quackery are both prolific sources of sickness.
 As mortal mind is the husbandman of error, it should be
 3 taught to do the body no harm and to uproot its false
 sowing.

The patient sufferer tries to be satisfied when he sees
 6 his would-be healers busy, and his faith in their efforts is
 somewhat helpful to them and to himself; but
 The invalid's outlook in Science one must understand the resusci-
 9 tating law of Life. This is the seed within itself bearing
 fruit after its kind, spoken of in Genesis.

Physicians should not deport themselves as if Mind
 12 were non-existent, nor take the ground that all causation
 is matter, instead of Mind. Ignorant that the human
 mind governs the body, its phenomenon, the invalid may
 15 unwittingly add more fear to the mental reservoir already
 overflowing with that emotion.

Doctors should not implant disease in the thoughts of
 18 their patients, as they so frequently do, by declaring dis-
 ease to be a fixed fact, even before they go to
 Wrong and right way work to eradicate the disease through the ma-
 21 terial faith which they inspire. Instead of furnishing
 thought with fear, they should try to correct this turbulent
 element of mortal mind by the influence of divine Love
 24 which casteth out fear.

When man is governed by God, the ever-present
 Mind who understands all things, man knows that with
 27 God all things are possible. The only way to this
 living Truth, which heals the sick, is found in the Science
 of divine Mind as taught and demonstrated by Christ
 30 Jesus.

To reduce inflammation, dissolve a tumor, or cure or-
 ganic disease, I have found divine Truth more potent than

διαφημίσεις τῶν ἀγυρτῶν εἶναι γόνιμες πηγὲς ἀρρώστιας. 1
 Ἀφοῦ ὁ θνητὸς νοῦς εἶναι ὁ καλλιεργητὴς τῆς πλάνης, πρέπει 2
 νὰ μάθῃ νὰ μὴ βλάπτῃ τὸ σῶμα καὶ νὰ ξεριζώνῃ τὴν ψεύ- 3
 τικὴ σπορά του.

Ὁ ὑπομονητικὸς ἀσθενὴς προσπαθεῖ νὰ μείνῃ ἱκανοποιη- 4
 μένος ὅταν βλέπῃ τοὺς καλοπροαίρετους θεραπευτὲς του νὰ 6
 ἀσχολοῦνται μ' αὐτόν, καὶ ἡ πίστις του στὶς ^{Ἡ ἀποψη τοῦ} 7
 προσπάθειές τους βοηθᾷ κάπως κι ἐκείνους καὶ ^{ἀρρώστου} 8
 τὸν ἑαυτό του· ἀλλὰ στὴν Ἐπιστήμη πρέπει νὰ ξέρῃ κανεὶς 9
 τὸ νόμο τῆς Ζωῆς ποὺ ἀναζωογονεῖ. Αὐτὸς εἶναι ὁ σπόρος 10
 ποὺ ἔχει τὸ σπέρμα μέσα του καὶ κάνει καρπὸ κατὰ τὸ εἶδος 11
 του, ὅπως λέει ἡ Γένεση. 12

Οἱ γιατροὶ δὲν πρέπει νὰ συμπεριφέρονται σὰ νὰ μὴν 13
 ὑπῆρχε Νοῦς, οὔτε νὰ παίρνουν ὡς βάση ὅτι ἡ ὕλη εἶναι ἡ 14
 αἰτία τῶν πάντων, ὅχι ὁ Νοῦς. Μὴ ξέροντας ὅτι ὁ ἀν- 15
 θρώπινος νοῦς κυβερνᾷ τὸ σῶμα, ποὺ εἶναι ἡ ἐκδήλωση 16
 αὐτοῦ τοῦ νοῦ, ὁ ἀρρωστος μπορεῖ ἀθελά του νὰ προσθέσῃ 17
 ἀκόμα πιὸ πολὺ φόβο στὴ νοερή του δεξαμενὴ, ποὺ ἤδη 18
 ξεχειλίζει ἀπὸ τὸ αἶσθημα αὐτό.

Οἱ γιατροὶ δὲν πρέπει νὰ μπήγουν τὴν ἀρρώστια στὸ μυαλὸ 19
 τῶν ἀσθενῶν τους, πράγμα ποὺ κάνουν τόσο συχνά, λέγοντας 21
 ὅτι ἡ ἀρρώστια εἶναι γεγονὸς τετελεσμένο, καὶ ^{Ὁ ἐσφαλμέ-} 22
 μάλιστα προτοῦ ἀρχίσουν νὰ τὴν ἐξαλείφουν μὲ ^{νος καὶ ὁ} 23
 τὴν ὕλική πίστις ποὺ ἐμπνέουν. Ἀντὶ νὰ βάζουν ^{ἀρθὸς τρόπος} 24
 μέσα τους τὸ φόβο, πρέπει νὰ προσπαθοῦν νὰ διορθώσουν 25
 τὸ ταραγμένο αὐτὸ στοιχεῖο τοῦ θνητοῦ νοῦ μὲ τὴν ἐπιρροή 26
 τῆς θείας Ἀγάπης, ποὺ ἐκδιώκει τὸ φόβο. 27

Ὅταν ὁ ἄνθρωπος κυβερνᾶται ἀπὸ τὸ Θεό, τὸν πάντοτε 28
 παρόντα Νοῦ ποὺ ἐννοεῖ τὰ πάντα, ξέρεῖ ὅτι μὲ τὸ Θεὸ τὰ 29
 πάντα εἶναι δυνατά. Ἡ μόνη ὁδὸς ποὺ ὁδηγεῖ στὴ ζωντανή 30
 αὐτὴ Ἀλήθεια, ποὺ θεραπεύει τοὺς ἀσθενεῖς, βρίσκεται στὴν 31
 Ἐπιστήμη τοῦ θείου Νοῦ ὅπως τὴ δίδασκε καὶ τὴν ἀπόδειξε 32
 ὁ Χριστὸς Ἰησοῦς. 33

Γιὰ τὴ μείωση τῆς φλεγμονῆς, τὴ διάλυση ἑνὸς ὄγκου, 34
 ἢ τὴ θεραπεία μιᾶς ὀργανικῆς ἀσθένειας, διαπίστωσα ὅτι ἡ 35
 θεία Ἀλήθεια εἶναι δραστηκότερη ἀπ' ὅλα τὰ κατώτερα φάρ- 36

- 1 all lower remedies. And why not, since Mind, God, is
 the source and condition of all existence? Before decid-
 3 ing that the body, matter, is disordered, one
 The im-
 portant
 decision
 should ask, "Who art thou that repliest to
 Spirit? Can matter speak for itself, or does
 6 it hold the issues of life?" Matter, which can neither
 suffer nor enjoy, has no partnership with pain and pleas-
 ure, but mortal belief has such a partnership.
 9 When you manipulate patients, you trust in electricity
 Manipulation
 unscientific
 and magnetism more than in Truth; and for
 that reason, you employ matter rather than
 12 Mind. You weaken or destroy your power when you re-
 sort to any except spiritual means.

It is foolish to declare that you manipulate patients but
 15 that you lay no stress on manipulation. If this be so, why
 manipulate? In reality you manipulate because you are
 ignorant of the baneful effects of magnetism, or are not
 18 sufficiently spiritual to depend on Spirit. In either case
 you must improve your mental condition till you finally
 attain the understanding of Christian Science.

- 21 If you are too material to love the Science of Mind and
 are satisfied with good words instead of effects, if you
 Not words
 but deeds
 24 adhere to error and are afraid to trust Truth,
 the question then recurs, "Adam, where art
 thou?" It is unnecessary to resort to aught besides
 Mind in order to satisfy the sick that you are doing some-
 27 thing for them, for if they are cured, they generally know
 it and are satisfied.

- "Where your treasure is, there will your heart be also."
 30 If you have more faith in drugs than in Truth, this faith
 will incline you to the side of matter and error. Any
 hypnotic power you may exercise will diminish your

μακα. Καί γιατί ὄχι, ἀφοῦ ὁ Νοῦς, ὁ Θεός, εἶναι ἡ πηγὴ καὶ 1
 ἡ προϋπόθεσις ὅλης τῆς ὑπαρξεως; Προτοῦ παραδεχτῇ κα- 3
 νεῖς ὅτι τὸ σῶμα, ἡ ὕλη, εἶναι διαταραγμένο, Ἡ σπουδαία
 πρέπει νὰ ρωτήσῃ: «Ποιὸς εἶσαι ἐσὺ πού ἀντιλέ- ἀπόφασιν
 γεις στὸ Πνεῦμα; Μπορεῖ ἡ ὕλη νὰ μιᾷ γιὰ τὸν ἑαυτὸ της, 6
 ἢ νὰ κρατᾷ στὰ χέρια της τίς ἐκβάσεις τῆς ζωῆς;» Ἡ ὕλη,
 πού δὲν μπορεῖ οὔτε νὰ ὑποφέρῃ οὔτε νὰ εὐχαριστιέται, δὲν
 ἔχει κανένα σύνδεσμο μὲ τὸν πόνο καὶ τὴν ἡδονή, ἡ θνητὴ 9
 ὁμως δοξασία ἔχει.

Ὅταν μαλάζεις τοὺς ἀσθενεῖς, ἔχεις περισσότερην ἐμπιστο-
 σύνη στὸν ἡλεκτρισμὸ καὶ τὸ μαγνητισμὸ παρὰ 12
 στὴν Ἀλήθεια· καὶ γιὰ τὸ λόγο αὐτό, χρησιμο- Ἡ μάλαξη
 ποιεῖς μᾶλλον τὴν ὕλη παρὰ τὸ Νοῦ. Ἐξασθενίζεις εἶναι ἀντεπι-
 ἡ καταστρέφεις τὴ δύναμή σου ὅταν καταφεύγῃς σ' ἄλλα 15
 μέσα ἐκτὸς ἀπὸ τὰ πνευματικά.

Εἶναι ἀνόητο νὰ λὲς ὅτι μαλάζεις τοὺς ἀσθενεῖς ἀλλ' ὅτι
 δὲν ἀποδίδεις σημασίαν στὴ μάλαξη. Ἄν εἶναι ἔτσι, γιατί 18
 μαλάζεις; Στὴν πραγματικότητά μαλάζεις γιατί δὲν ξέρεις
 τὰ ὁλέθρια ἀποτελέσματα τοῦ μαγνητισμοῦ, ἢ γιατί δὲν
 εἶσαι ἀρκετὰ πνευματικὸς γιὰ νὰ βασιστῇς στὸ Πνεῦμα.
 Καὶ στὴ μιὰ καὶ στὴν ἄλλη περίπτωσι, πρέπει νὰ βελτιώσῃς 21
 τὴ νοερή σου κατάστασι ὥσπου τελικὰ ἀποκτήσῃς τὴν
 κατανόησι τῆς Χριστιανικῆς Ἐπιστήμης.

Ἄν εἶσαι τόσο ὑλικὸς ὥστε δὲν μπορεῖς νὰ ἀγαπήσῃς τὴν 24
 Ἐπιστήμη τοῦ Νοῦ καὶ σὲ ἱκανοποιοῦν τὰ καλὰ λόγια παρὰ
 τὰ ἀποτελέσματα, ἂν προσκολλᾷσαι στὴν πλάνη καὶ φοβᾷσαι νὰ ἐμπιστευτῇς στὴν Ἀλήθεια, τότε 27
 ἐπαναλαμβάνεται ἡ ἐρώτησι: «Ἀδὰμ, ποῦ εἶσαι;» Δὲν εἶναι
 ἀνάγκη νὰ καταφεύγῃς καὶ σὲ κάτι ἄλλο, ἐκτὸς ἀπὸ τὸ Νοῦ,
 γιὰ νὰ ἱκανοποιήσῃς τοὺς ἀσθενεῖς καὶ νὰ τοὺς δείξῃς ὅτι κάτι 30
 κάνεις γι' αὐτοὺς, γιατί ἂν θεραπευτοῦν, κατὰ κανόνα τὸ
 ξέρουν καὶ εἶναι ἱκανοποιημένοι.

«Ὅπου εἶναι ὁ θησαυρὸς σας, ἐκεῖ θὰ εἶναι καὶ ἡ καρδιά 33
 σας». Ἄν ἔχῃς περισσότερην πίστιν στὰ φάρμακα παρὰ στὴν
 Ἀλήθεια, ἡ πίστις αὐτὴ θὰ σὲ κἀν νὰ κλίνῃς πρὸς τὸ μέρος
 τῆς ὕλης καὶ τῆς πλάνης. Κάθε ὑπνωτιστικὴ δύναμις πού 36
 ἐνδέχεται νὰ ἀσκῇ θὰ λιγοστέψῃ τὴν ἱκανότητά σου νὰ

1 ability to become a Scientist, and *vice versa*. The act
 of healing the sick through divine Mind alone, of casting
 3 out error with Truth, shows your position as a Christian
 Scientist.

The demands of God appeal to thought only; but the
 6 claims of mortality, and what are termed laws of nature,
 Physiology appertain to matter. Which, then, are we to
 or Spirit accept as legitimate and capable of producing
 9 the highest human good? We cannot obey both physi-
 ology and Spirit, for one absolutely destroys the other,
 and one or the other must be supreme in the affections.
 12 It is impossible to work from two standpoints. If we
 attempt it, we shall presently "hold to the one, and
 despise the other."

15 The hypotheses of mortals are antagonistic to Science
 and cannot mix with it. This is clear to those who heal
 the sick on the basis of Science.

18 Mind's government of the body must supersede the so-
 called laws of matter. Obedience to material law pre-
 vents full obedience to spiritual law, — the law
 21 No mate- which overcomes material conditions and puts
 rial law matter under the feet of Mind. Mortals entreat the di-
 vine Mind to heal the sick, and forthwith shut out the aid
 24 of Mind by using material means, thus working against
 themselves and their prayers and denying man's God-
 given ability to demonstrate Mind's sacred power. Pleas
 27 for drugs and laws of health come from some sad incident,
 or else from ignorance of Christian Science and its tran-
 scendent power.

30 To admit that sickness is a condition over which God
 has no control, is to presuppose that omnipotent power
 is powerless on some occasions. The law of Christ, or

γίνης Ἐπιστήμονας καὶ ἀντιστρόφως. Ἡ θεραπεία τῶν 1
 ἀσθενῶν μὲ τὸ θεῖο Νοῦ μόνον, ἢ ἐκβολὴ τῆς πλάνης μὲ τὴν
 Ἀλήθεια, δείχνει τὴ θέσιν ποὺ ἔχεις πάρει ὡς Χριστιανὸς 3
 Ἐπιστήμονας.

Οἱ ἀπαιτήσεις τοῦ Θεοῦ ἀπευθύνονται μόνο στὴ σκέψη·
 ἀλλὰ οἱ ἀξιώσεις τῆς θνητότητας καὶ αὐτὰ ποὺ καλοῦμε νό- 6
 μους τῆς φύσης ἀνήκουν στὴν ὕλη. Ποιὸ ἀπὸ τὰ ^{Φυσιολογία}
 δυό, λοιπόν, πρέπει νὰ δεχτοῦμε ὅτι εἶναι νόμιμο ^{ἢ Πνεῦμα}
 καὶ ἱκανὸ νὰ κάνῃ τὸ μεγαλύτερο ἀνθρώπινο καλὸ; Δὲν 9
 μπορούμε νὰ ὑπακοῦμε καὶ στὴ φυσιολογία καὶ στὸ Πνεῦμα,
 γιατί τὸ ἓνα καταστρέφει ἐντελῶς τὸ ἄλλο, καὶ ἢ τὸ ἓνα ἢ
 τὸ ἄλλο πρέπει νὰ κυριαρχῇ ἀπολύτως στὰ αἰσθήματά μας. 12
 Εἶναι ἀδύνατο νὰ ἐργαστοῦμε ξεκινώντας ἀπὸ δυὸ διαφορετι-
 κές ἀπόψεις. Ἄν προσπαθήσουμε νὰ τὸ κάνουμε, γρήγορα
 «εἰς τὴν μίαν θὰ προσκολληθῶμεν, καὶ τὴν ἄλλην θὰ κατα- 15
 φρονήσωμεν».

Οἱ ὑποθέσεις τῶν θνητῶν ἀνταγωνίζονται τὴν Ἐπιστήμη
 καὶ δὲν μπορούν νὰ ἀνακατωθοῦν μ' αὐτή. Αὐτὸ τὸ ξέρουν 18
 πολὺ καλὰ ὅσοι θεραπεύουν τοὺς ἀσθενεῖς μὲ τὴν Ἐπιστήμη.

Ἡ ἐξουσία τοῦ Νοῦ ἐπὶ τοῦ σώματος πρέπει νὰ ἀντικατα-
 στήσῃ τοὺς λεγόμενους νόμους τῆς ὕλης. Ἡ ὑπακοὴ στὸν 21
 ὕλικὸ νόμο ἐμποδίζει τὴν ἀπόλυτὴ ὑπακοὴ στὸν ^{Δὲν ὑπάρχει}
 πνευματικὸ νόμο — τὸ νόμο ποὺ ὑπερνικᾷ ^{ὕλικός νόμος} τὶς
 ὕλικές καταστάσεις καὶ βάζει τὴν ὕλη κάτω ἀπὸ τὰ πόδια 24
 τοῦ Νοῦ. Οἱ θνητοὶ ἱκετεύουν τὸ θεῖο Νοῦ νὰ θεραπεύσῃ
 τοὺς ἀσθενεῖς καὶ ἀμέσως ἀποκλείουν τὴ βοήθεια τοῦ Νοῦ
 χρησιμοποιώντας ὕλικά μέσα, καὶ ἔτσι ἐργάζονται ἐναντίον 27
 τοῦ ἑαυτοῦ τους καὶ τῶν προσευχῶν τους καὶ ἀρνοῦνται τὴν
 ἱκανότητα ποὺ ἔδωσε ὁ Θεὸς στὸν ἄνθρωπο νὰ ἀποδείχῃ
 τὴν ἱερὴ δύναμη τοῦ Νοῦ. Οἱ συνηγορίες γιὰ τὰ φάρμακα 30
 καὶ τοὺς νόμους τῆς υἰείας ὀφείλονται ἢ σὲ κάποιον δυσά-
 ρεστο συμβάν ἢ σὲ ἄγνοια τῆς Χριστιανικῆς Ἐπιστήμης καὶ
 τῆς ὑπέροχης δυνάμεώς της. 33

Ὅταν παραδεχώμαστε ὅτι ἡ ἀσθένεια εἶναι μιὰ κατάστασις
 τὴν ὁποία ὁ Θεὸς δὲν μπορεῖ νὰ ἐξουσιάσῃ, προϋποθέτουμε
 ὅτι ἡ παντοδύναμη ἰσχὺς εἶναι ἀνίσχυρη σὲ μερικές περιπτώ- 36
 σεις. Ὁ νόμος τοῦ Χριστοῦ, ἢ τῆς Ἀλήθειας, κάνει τὰ

1 Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and
 3 demand obedience to materialistic codes, thus departing from the basis of one God, one lawmaker. To suppose that God constitutes laws of inharmony is a mistake; dis-
 6 cords have no support from nature or divine law, however much is said to the contrary.

Can the agriculturist, according to belief, produce a
 9 crop without sowing the seed and awaiting its germination according to the laws of nature? The answer is no, and yet the Scriptures inform us that sin, or error, first
 12 caused the condemnation of man to till the ground, and indicate that obedience to God will remove this necessity. Truth never made error necessary, nor devised a law to
 15 perpetuate error.

The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible
 18 **Laws of na- action of Truth is the production of harmony.**
 ture spiritual Laws of nature are laws of Spirit; but mortals commonly recognize as law that which hides the power of
 21 Spirit. Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man
 24 power and strength. Submission to error superinduces loss of power.

Truth casts out all evils and materialistic methods
 27 with the actual spiritual law, — the law which gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame. If Christian
 Belief and under- standing
 30 Science dishonors human belief, it honors spiritual understanding; and the one Mind only is entitled to honor.

πάντα δυνατὰ γιὰ τὸ Πνεῦμα· ἀλλὰ οἱ λεγόμενοι νόμοι τῆς 1
 ὕλης θὰ ἤθελαν νὰ κάνουν τὸ Πνεῦμα ἄχρηστο καὶ νὰ ἀπαιτή-
 σουν ὑπακοή σὲ ὑλιστικούς κώδικες, ἐγκαταλείποντας ἔτσι 3
 τὴ βασικὴ ἀρχὴ ὅτι ὑπάρχει ἓνας Θεός, ἓνας νομοθέτης.
 Κάνουμε λάθος ἂν νομίζουμε ὅτι ὁ Θεὸς θεσπίζει νόμους δυσ-
 αρμονίας· οἱ δυσαρμονίες δὲν ὑποστηρίζονται ἀπὸ τὴ φύση 6
 ἢ τὸ θεῖο νόμο, ἀδιάφορο τί λένε οἱ ἄλλοι.

Μπορεῖ ὁ γεωργὸς νὰ ἔχη σοδιά, κατὰ τὴ δοξασία, χωρὶς 9
 νὰ σπείρη σπόρο καὶ νὰ περιμένη νὰ βλαστήσῃ σύμφωνα
 μὲ τοὺς νόμους τῆς φύσης; Ἡ ἀπάντηση εἶναι ὄχι, καὶ ὅμως
 οἱ Γραφεῖς μᾶς λένε ὅτι ἡ ἁμαρτία, ἡ ἢ πλάνη, πρώτη κατα-
 δίκασε τὸν ἄνθρωπο νὰ καλλιεργῇ τὴ γῆ καὶ δείχνουν ὅτι ἡ 12
 ὑπακοὴ στὸ Θεὸ θὰ ἐξαλείψῃ αὐτὴ τὴν ἀνάγκη. Ἡ Ἀλήθεια
 δὲν ἔκανε ποτὲ τὴν πλάνη ἀναγκαία, οὔτε ἐπινόησε κανένα
 νόμο γιὰ νὰ δικαιωνίσῃ τὴν πλάνη. 15

Οἱ ὑποθετικοὶ νόμοι ποὺ προκαλοῦν κούραση καὶ ἀρρώστια 18
 δὲν εἶναι δικοὶ Του νόμοι, γιὰτὶ ἡ νόμιμη καὶ μόνη δυνατὴ
 ἐνέργεια τῆς Ἀλήθειας εἶναι ἡ παραγωγὴ ἁρμο-
 νίας. Οἱ νόμοι τῆς φύσης εἶναι νόμοι τοῦ Πνεύμα-
 τος· ἀλλὰ οἱ θνητοὶ ἀναγνωρίζουν γενικὰ ὡς νόμο 18
 ἐκεῖνο ποὺ κρύβει τὴ δύναμη τοῦ Πνεύματος. Ὁ θεῖος Νοῦς 21
 δικαίως ἀπαιτεῖ ἀπὸ τὸν ἄνθρωπο ὅλη του τὴν ὑπακοή, τὴ
 στοργὴ καὶ τὸ σθένος. Καμιὰ ἐπιφύλαξη δὲ χωρεῖ γιὰ λιγό-
 τερη ἀφοσίωση. Ἡ ὑπακοὴ στὴν Ἀλήθεια δίνει στὸν ἄν- 24
 θρωπο δύναμη καὶ σθένος. Ἡ ὑποταγὴ στὴν πλάνη ἐπιφέρει
 ἀπώλεια δύναμης.

Ἡ Ἀλήθεια διώχνει ὅλα τὰ κακὰ καὶ τίς ὑλιστικὲς μεθόδους 27
 μὲ τὸν πραγματικὸ πνευματικὸ νόμο — τὸ νόμο ποὺ δίνει
 ὄραση στοὺς τυφλοὺς, ἀκοὴ στοὺς κουφοὺς, φωνὴ 28
 στοὺς ἀλάλους, πόδια στοὺς χωλοὺς. Ἄν ἡ Χρι-
 στιανικὴ Ἐπιστὴμὴ ἐξευτελίξῃ τὴν ἀνθρώπινη δοξασία, τιμᾷ 30
 ὅμως τὴν πνευματικὴ κατανόηση· καὶ ὁ ἓνας Νοῦς μόνο ἔχει
 τὸ δικαίωμα νὰ τιμᾶται. 33

Οἱ νόμοι τῆς
 φύσης εἶναι
 πνευματικοί

Δοξασία καὶ
 κατανόηση

- 1 The so-called laws of health are simply laws of mortal
 belief. The premises being erroneous, the conclusions
 3 are wrong. Truth makes no laws to regulate sickness,
 sin, and death, for these are unknown to Truth and should
 not be recognized as reality.
- 6 Belief produces the results of belief, and the penal-
 ties it affixes last so long as the belief and are insepara-
 ble from it. The remedy consists in probing the trouble
 9 to the bottom, in finding and casting out by denial the
 error of belief which produces a mortal disorder, never
 honoring erroneous belief with the title of law nor yield-
 12 ing obedience to it. Truth, Life, and Love are the only
 legitimate and eternal demands on man, and they are
 spiritual lawgivers, enforcing obedience through divine
 15 statutes.

Controlled by the divine intelligence, man is harmoni-
 ous and eternal. Whatever is governed by a false belief
 18 Laws of human belief is discordant and mortal. We say man suffers
 from the effects of cold, heat, fatigue. This
 is human belief, not the truth of being, for matter cannot
 21 suffer. Mortal mind alone suffers, — not because a law
 of matter has been transgressed, but because a law of this
 so-called mind has been disobeyed. I have demonstrated
 24 this as a rule of divine Science by destroying the delusion
 of suffering from what is termed a fatally broken physical
 law.

27 A woman, whom I cured of consumption, always
 breathed with great difficulty when the wind was from
 the east. I sat silently by her side a few moments. Her
 30 breath came gently. The inspirations were deep and nat-
 ural. I then requested her to look at the weather-vane.
 She looked and saw that it pointed due east. The wind

Οἱ λεγόμενοι νόμοι τῆς ὑγείας δὲν εἶναι παρὰ νόμοι τῆς 1
 θνητῆς δοξασίας. Ἐπειδὴ οἱ προτάσεις τοῦ συλλογισμοῦ
 εἶναι ἐσφαλμένες, τὰ συμπεράσματα δὲν εἶναι ὀρθά. Ἡ Ἀλή- 3
 θεια δὲν κάνει νόμους γιὰ νὰ ρυθμίξῃ τὴν ἀρρώστια, τὴν
 ἁμαρτία καὶ τὸ θάνατο, γιατί αὐτὰ εἶναι ἀγνωστα στὴν
 Ἀλήθεια καὶ δὲν πρέπει νὰ παραδεχτοῦμε ὅτι εἶναι πραγ- 6
 ματικά.

Ἡ δοξασία παράγει τὰ ἀποτελέσματα τῆς δοξασίας, καὶ
 οἱ ποινὲς ποὺ ἐπιβάλλει διαρκοῦν ὅσο καὶ ἡ δοξασία καὶ 9
 εἶναι ἀναπόσπαστες ἀπ' αὐτή. Τὸ φάρμακο συνίσταται εἰς
 τὸ νὰ ἐξετάσουμε κατὰ βάθος τὴν ἐνόχληση, νὰ ἀνακαλύψουμε
 τὴν πλάνη τῆς δοξασίας ποὺ παράγει τὴ θνητὴ διαταραχὴ 12
 καὶ νὰ τὴ διώξουμε μὲ τὴν ἀρνησὶ μας, καὶ νὰ μὴν τιμᾶμε ποτὲ
 τὴν ἐσφαλμένη δοξασία μὲ τὸν τίτλο τοῦ νόμου, οὔτε καὶ νὰ
 ὑπακοῦμε σ' αὐτή. Οἱ μόνες νόμιμες καὶ αἰώνιες ἀπαιτήσεις 15
 ποὺ μποροῦν νὰ προβληθοῦν στὸν ἄνθρωπο εἶναι ἡ Ἀλήθεια,
 ἡ Ζωὴ καὶ ἡ Ἀγάπη, ποὺ εἶναι πνευματικοὶ νομοθέτες καὶ
 ἐπιβάλλουν ὑπακοὴ μὲ θεῖα θεσπίσματα. 18

Ἐπειδὴ ὁ ἄνθρωπος κυβερνᾶται ἀπὸ τὴ θεῖα νοημοσύνη
 εἶναι ἀρμονικὸς καὶ αἰώνιος. Καθετὶ ποὺ κυβερνᾶται ἀπὸ μιὰ
 ψεύτικη δοξασία εἶναι δυσαρμονικὸ καὶ θνητό. 21
 Λέμε ὅτι ὁ ἄνθρωπος ὑποφέρει ἀπὸ τὸ κρῦο, τὴ
 ζέστη, τὴν κούραση. Αὐτὸ εἶναι ἀνθρώπινη δο-
 ξασία, ὅχι ἡ ἀλήθεια τοῦ εἶναι, γιατί ἡ ὕλη δὲν μπορεῖ νὰ 24
 ὑποφέρει. Μόνο ὁ θνητὸς νοῦς ὑποφέρει — ὅχι γιατί παρα-
 βιάσαμε κάποιο νόμο τῆς ὕλης, ἀλλὰ γιατί δὲν ὑπακούσαμε
 σὲ κάποιο νόμο τοῦ λεγόμενου αὐτοῦ νοῦ. Ἐχῶ ἀποδείξει 27
 ὅτι αὐτὸ ἀποτελεῖ κανόνα τῆς θείας Ἐπιστήμης μὲ τὸ νὰ
 καταστρέψω τὴν αὐταπάτη τῆς ὁδύνης ποὺ προκαλεῖ μιὰ
 θανάσιμη παράβαση τοῦ ὕλικου νόμου. 30

Μιὰ γυναίκα, ποὺ τὴ θεράπευσα ἀπὸ φυμάτιωση, ἀνά-
 πνεε πάντοτε μὲ μεγάλη δυσκολία ὅταν φυσοῦσε ἀνατολικὸς
 ἄνεμος. Κάθησα σιωπηλὰ κοντά της γιὰ λίγες στιγμές. Ἄρ- 33
 χισε νὰ ἀναπνέῃ ἀπαλά. Ἡ ἀναπνοὴ της ἦταν βαθιὰ καὶ
 φυσικὴ. Τότε τῆς εἶπα νὰ κοιτάξῃ τὸν ἀνεμοδείκτη. Κοίταξε
 καὶ εἶδε ὅτι ἔδειχνε ἀκριβῶς τὴν ἀνατολή. Ὁ ἄνεμος δὲν εἶχε 36

Νόμοι τῆς
 ἀνθρώπινης
 δοξασίας

1 had not changed, but her thought of it had and so her difficulty in breathing had gone. The wind had not produced
 3 the difficulty. My metaphysical treatment changed the action of her belief on the lungs, and she never suffered again from east winds, but was restored to health.

6 No system of hygiene but Christian Science is purely mental. Before this book was published, other books
 9 A so-called mind-cure were in circulation, which discussed "mental medicine" and "mind-cure," operating through the power of the earth's magnetic currents to regulate life and health. Such theories and such systems of so-called
 12 mind-cure, which have sprung up, are as material as the prevailing systems of medicine. They have their birth in mortal mind, which puts forth a human conception
 15 in the name of Science to match the divine Science of immortal Mind, even as the necromancers of Egypt strove to emulate the wonders wrought by Moses. Such theories
 18 have no relationship to Christian Science, which rests on the conception of God as the only Life, substance, and intelligence, and excludes the human mind as a spiritual
 21 factor in the healing work.

Jesus cast out evil and healed the sick, not only without drugs, but without hypnotism, which is
 24 Jesus and hypnotism the reverse of ethical and pathological Truth-power.

Erroneous mental practice may seem for a time to benefit the sick, but the recovery is not permanent. This is because erroneous methods act on and through the material stratum of the human mind, called brain, which is
 30 but a mortal consolidation of material mentality and its suppositional activities.

A patient under the influence of mortal mind is healed

ἀλλάξει, ἀλλὰ ἡ σκέψη τῆς σχετικᾶς μ' αὐτὸν εἶχε ἀλλάξει καὶ 1
 ἔτσι ἡ ἀναπνευστικὴ τῆς δυσκολία εἶχε περάσει. Δὲν ἦταν 2
 ὁ ἄνεμος ποὺ εἶχε προξενήσει τὴ δυσκολία. Ἡ μεταφυσικὴ 3
 μου θεραπεία ἀλλάξε τὴν ἐπίδραση ποὺ ἀσκοῦσε ἡ δοξασία
 τῆς στοὺς πνεύμονές τῆς καὶ ἀπὸ τότε δὲν ὑπόφερε πιά ἀπὸ 4
 ἀνατολικούς ἀνέμους, ἀλλὰ ἔγινε καλὰ. 5

Κανένα ἄλλο σύστημα ὑγιεινῆς ἐκτὸς ἀπὸ τὴ Χριστιανικὴ 6
 Ἐπιστὴμη δὲν εἶναι ἐντελῶς νοερό. Πρὶν ἐκδοθῇ τὸ βιβλίο 7
 αὐτὸ κυκλοφοροῦσαν ἄλλα βιβλία μὲ θέμα τὴ 8
 «νοερὴ ἱατρικὴ» καὶ τὴ «νοοθεραπεία», ποὺ χρη- Μιὰ λεγό-
μενη νοοθε-
ραπεία 9
 σιμοποιοῦν τὴ δύναμη τῶν μαγνητικῶν ρευμάτων
 τῆς γῆς γιὰ νὰ ρυθμίσουν τὴ ζωὴ καὶ τὴν ὑγεία. Τέτοιες 12
 θεωρίες καὶ τέτοια συστήματα τῆς λεγόμενης νοοθεραπείας,
 ποὺ παρουσιάστηκαν ξαφνικά, εἶναι τόσο ὑλικά ὅσο καὶ τὰ
 ἀναγνωρισμένα συστήματα τῆς ἱατρικῆς. Γεννιοῦνται στὸ 15
 θνητὸ νοῦ, ποὺ προβάλλει μιὰν ἀνθρώπινη ἀντίληψη ἐν
 ὀνόματι τῆς Ἐπιστῆμης γιὰ νὰ συναγωνιστῇ τὴ θεία Ἐπι-
 στήμη τοῦ ἀθάνατου Νοῦ, ἀκριβῶς ὅπως καὶ οἱ νεκρομάντεις 18
 τῆς Αἰγύπτου ἀγωνίζονταν νὰ μιμηθοῦν τὰ θαύματα ποὺ
 ἔκανε ὁ Μωυσῆς. Τέτοιες θεωρίες δὲν ἔχουν καμιὰ σχέση μὲ
 τὴ Χριστιανικὴ Ἐπιστὴμη, ποὺ στηρίζεται στὴν ἀντίληψη 21
 ὅτι ὁ Θεὸς εἶναι ἡ μόνη Ζωή, οὐσία καὶ νοημοσύνη καὶ ποὺ
 δὲ δέχεται ὅτι ὁ ἀνθρώπινος νοῦς ἀποτελεῖ πνευματικὸ παρὰ-
 γοντα στὸ θεραπευτικὸ ἔργο. 24

Ὁ Ἰησοῦς ἔδωχε τὸ κακὸ καὶ θεράπευε τοὺς ἀσθενεῖς,
 ὅχι μόνο χωρὶς φάρμακα ἀλλὰ καὶ χωρὶς ὑπνω-
 τισμό, ποὺ εἶναι τὸ ἀντίθετο τῆς ἠθικῆς καὶ πα- Ὁ Ἰησοῦς
καὶ ὁ ὑπνω-
τισμός 27
 θολογικῆς δυνάμεως τῆς Ἀλήθειας.

Ἡ ἐσφαλμένη νοερὴ ἐφαρμογὴ μπορεῖ νὰ φαίνεται ὅτι ὠφε-
 λεῖ προσωρινὰ τοὺς ἀσθενεῖς, ἀλλὰ ἡ θεραπεία δὲν εἶναι 30
 διαρκής. Αὐτὸ συμβαίνει γιὰτὶ οἱ ἐσφαλμένες μέθοδοι ἐνε-
 ργοῦν ἐπὶ τοῦ ὑλικοῦ, καὶ μέσο τοῦ ὑλικοῦ, στρώματος τοῦ
 ἀνθρώπινου νοῦ, ποὺ καλεῖται ἐγκέφαλος καὶ ποὺ δὲν εἶναι 33
 παρὰ μιὰ θνητὴ συμπύκνωση τῆς ὑλικῆς νοοτροπίας καὶ τῶν
 ὑποθετικῶν ἐνεργειῶν τῆς.

Ὁ ἄρρωστος ποὺ εἶναι ἐπηρεασμένος ἀπὸ τὸ θνητὸ νοῦ 36
 θεραπεύεται μόνο ὅταν ἐξουδετερωθῇ ἡ ἐπιρροὴ ποὺ ἀσκεῖ ὁ

- 1 only by removing the influence on him of this mind, by
 2 emptying his thought of the false stimulus
 3 False stimulus and reaction of will-power and filling it with
 the divine energies of Truth.

Christian Science destroys material beliefs through the
 6 understanding of Spirit, and the thoroughness of this work
 determines health. Erring human mind-forces can work
 only evil under whatever name or pretence they are em-
 9 ployed; for Spirit and matter, good and evil, light and
 darkness, cannot mingle.

- Evil is a negation, because it is the absence of truth.
 12 It is nothing, because it is the absence of something. It
 is unreal, because it presupposes the absence
 13 Evil negative and self-destructive of God, the omnipotent and omnipresent.
 15 Every mortal must learn that there is neither
 power nor reality in evil.

- Evil is self-assertive. It says: "I am a real entity, over-
 18 mastering good." This falsehood should strip evil of all
 pretensions. The only power of evil is to destroy itself. It
 can never destroy one iota of good. Every attempt of evil
 21 to destroy good is a failure, and only aids in peremptorily
 punishing the evil-doer. If we concede the same reality to
 discord as to harmony, discord has as lasting a claim upon
 24 us as has harmony. If evil is as real as good, evil is also as
 immortal. If death is as real as Life, immortality is a myth.
 If pain is as real as the absence of pain, both must be im-
 27 mortal; and if so, harmony cannot be the law of being.

- Mortal mind is ignorant of self, or it could never be
 self-deceived. If mortal mind knew how to be better, it
 30 Ignorant idolatry would be better. Since it must believe in some-
 thing besides itself, it enthrones matter as deity.
 The human mind has been an idolater from the beginning,

νοῦς αὐτὸς πάνω του, ὅταν ἀδειάσῃ ἡ σκέψις του ἀπὸ τὸ 1
 ψεύτικο διεγερτικὸ καὶ τὴν ἀντίδραση τῆς δύνα- Ψεύτικο
 μης τῆς θέλησης καὶ γεμίσῃ μὲ τὶς θεῖες ἐνέργειες διεγερτικό 3
 τῆς Ἀλήθειας.

Ἡ Χριστιανικὴ Ἐπιστήμη καταστρέφει τὶς ὑλικὲς δοξασίες 6
 μὲ τὴν κατανόηση τοῦ Πνεύματος, καὶ ἡ ἐντέλεια μὲ τὴν ὁποία
 γίνεται ἡ ἐργασία αὐτὴ καθορίζει τὴν ὑγεία. Οἱ ἐσφαλμένους
 νοερὲς ἀνθρώπινες δυνάμεις μόνο κακὸ μποροῦν νὰ κάνουν, μ' ὁ- 9
 ποιοδήποτε ὄνομα ἢ πρόσχημα κι ἂν χρησιμοποιοῦνται·
 γιατί τὸ Πνεῦμα καὶ ἡ ὕλη, τὸ καλὸ καὶ τὸ κακὸ, τὸ φῶς καὶ
 τὸ σκοτάδι, δὲν μποροῦν νὰ ἀνακατωθῶν.

Τὸ κακὸ εἶναι ἀρνηση, γιατί εἶναι ἡ ἀπουσία τῆς ἀλήθειας. 12
 Δὲν εἶναι τίποτε, γιατί εἶναι ἡ ἀπουσία τοῦ κάτι. Τὸ κακὸ εἶναι
 Δὲν εἶναι πραγματικὸ, γιατί προϋποθέτει τὴν ἀρνητικὸ καὶ
 ἀπουσία τοῦ Θεοῦ, πού εἶναι παντοδύναμος καὶ αὐτοκατα-
 πανταχοῦ παρών. στρέφεται 15
 "Οἱ οἱ θνητοὶ πρέπει νὰ μάθουν ὅτι τὸ
 κακὸ οὔτε δύναμη ἔχει οὔτε εἶναι πραγματικὸ.

Τὸ κακὸ καυχίεται. Λέει: «Εἶμαι μιὰ πραγματικὴ ὄντοτητα, 18
 πού ἐξουσιάζει τὸ καλὸ». Τὸ ψέμα αὐτὸ θὰ ἔπρεπε νὰ καταρ-
 ρίψῃ ὅλες τὶς ἀξιώσεις τοῦ κακοῦ. Ἡ μόνη δύναμη πού ἔχει
 τὸ κακὸ εἶναι νὰ καταστρέφῃ τὸν ἑαυτό του. Δὲν μπορεῖ ποτέ 21
 νὰ καταστρέψῃ οὔτε μιὰ κεραία τοῦ καλοῦ. Κάθε ἀπόπειρα
 τοῦ κακοῦ νὰ καταστρέψῃ τὸ καλὸ ἀποτυχαίνει καὶ συντελεῖ
 μόνο στὴν ἀμετάκλητη τιμωρία τοῦ κακοποιοῦ. "Αν παραδε- 24
 χτοῦμε ὅτι ἡ δυσαρμονία εἶναι τόσο πραγματικὴ ὅσο καὶ ἡ ἁρ-
 μονία, τότε ἡ ἐπιρροή τῆς δυσαρμονίας πάνω μας θὰ εἶναι τό-
 σο μόνιμη ὅσο καὶ ἡ ἐπιρροή τῆς ἁρμονίας. "Αν τὸ κακὸ εἶναι 27
 τόσο πραγματικὸ ὅσο καὶ τὸ καλὸ, τότε τὸ κακὸ εἶναι ἐξίσου
 ἀθάνατο ὅσο καὶ τὸ καλὸ. "Αν ὁ θάνατος εἶναι τόσο πραγ-
 ματικὸς ὅσο καὶ ἡ Ζωή, τότε ἡ ἀθανασία εἶναι παραμύθι. 30
 "Αν ὁ πόνος εἶναι τόσο πραγματικὸς ὅσο καὶ ἡ ἀπουσία τοῦ
 πόνου, τότε πρέπει καὶ τὰ δυὸ νὰ εἶναι ἀθάνατα· κι ἂν εἶναι
 ἔτσι, τότε ἡ ἁρμονία δὲν μπορεῖ νὰ εἶναι ὁ νόμος τοῦ εἶναι. 33

Ὁ θνητὸς νοῦς ἀγνοεῖ τὸν ἑαυτό του, ἀλλιῶς δὲ θὰ ἦταν
 ποτέ δυνατό νὰ αὐταπατάται. "Αν ὁ θνητὸς νοῦς ἤξερε
 πῶς νὰ εἶναι καλύτερος, θὰ ἦταν καλύτερος. Εἰδωλολα-
 Μιὰ καὶ πρέπει νὰ πιστεῦθῃ σὲ κάτι ἄλλο ἐκτὸς τρεῖς ἀπὸ 36
 ἀπὸ τὸν ἑαυτό του, ἐνθρονίζει τὴν ὕλη ὡς θεό-
 τητα. ἀμάθεια
 Ὁ ἀνθρώπινος νοῦς ἦταν ἀπαρχῆς εἰδωλολάτρης, 39

- 1 having other gods and believing in more than the one Mind.
- 3 As mortals do not comprehend even mortal existence, how ignorant must they be of the all-knowing Mind and of His creations.
- 6 Here you may see how so-called material sense creates its own forms of thought, gives them material names, and then worships and fears them. With pagan blindness,
- 9 it attributes to some material god or medicine an ability beyond itself. The beliefs of the human mind rob and enslave it, and then impute this result to another illusive
- 12 personification, named Satan.

The valves of the heart, opening and closing for the passage of the blood, obey the mandate of mortal mind as directly as does the hand, admittedly moved by the will. Anatomy allows the mental cause of the latter action, but not of the former.

- 15 Action of mortal mind We say, "My hand hath done it." What is this *my* but mortal mind, the cause of all materialistic action? All voluntary, as well as miscalled *involuntary*, action of the
- 21 mortal body is governed by this so-called mind, not by matter. There is no involuntary action. The divine Mind includes all action and volition, and man in Science is gov-
- 24 erned by this Mind. The human mind tries to classify action as voluntary and involuntary, and suffers from the attempt.

- 27 If you take away this erring mind, the mortal material body loses all appearance of life or action, and this so-
- 30 Death and the body called mind then calls itself dead; but the human mind still holds in belief a body, through which it acts and which appears to the human mind to live, — a body like the one it had before death. This body

γιατί ἔχει ἄλλους θεοὺς καὶ δὲν πιστεύει στὸν ἕνα Νοῦ ἀλλὰ 1
σὲ πολλοὺς.

Ἄφοῦ οἱ θνητοὶ δὲν καταλαβαίνουν οὔτε καὶ τὴ θνητὴ 3
ὑπαρξή, δὲν εἶναι δυνατὸ παρὰ νὰ ἀγνοοῦν ἀκόμα περισσό-
τερο τὸν παντογνώστη Νοῦ καὶ τὶς δημιουργίες Του.

Αὐτὸ δείχνει πῶς ἡ λεγόμενη ὑλικὴ αἴσθησι δημιουργεῖ 6
τὶς δικές της μορφές σκέψης, δίνει σ' αὐτὲς ὑλικά ὀνόματα καὶ
ὑστερα τὶς λατρεῖ καὶ τὶς φοβᾶται. Μὲ εἰδωλολατρικὴ
τυφλότητα, ἀποδίδει σὲ κάποιον ὑλικὸ θεὸ ἢ φάρμακο μιὰ 9
ἱκανότητα ποὺ δὲν τὴν ἔχει. Οἱ δοξασίες τοῦ ἀνθρώπινου
νοῦ τὸν ληστεύουν καὶ τὸν ὑποδουλώνουν, καὶ ὑστερα ἀπο-
δίδουν τὸ ἀποτέλεσμα αὐτὸ σὲ μιὰν ἄλλη φανταστικὴ προσ- 12
ωποποίηση, ποὺ καλεῖται Σατανᾶς.

Οἱ βαλβίδες τῆς καρδιάς, ποὺ ἀνοικοκλείνουν γιὰ νὰ πε- 15
ράσῃ τὸ αἷμα, ὑπακοῦνε στὴν ἐντολὴ τοῦ θνητοῦ νοῦ τόσο
ἄμεσα ὅσο καὶ τὸ χέρι, ποὺ ὅλοι παραδεχόμεστε Ἑνέργεια τοῦ
ὅτι κινεῖται μὲ τὴ θέλησή μας. Ἡ ἀνατομία παρα- θνητοῦ νοῦ
δέχεται ὅτι ἡ αἰτία εἶναι νοερὴ στὴν περίπτωσι τοῦ χεριοῦ, 18
ὅχι ὅμως καὶ στὴν περίπτωσι τῆς καρδιάς.

Λέμε: «Τὸ χέρι μου τὸ ἔκανε». Τί ἄλλο εἶναι αὐτὸ τὸ μου 21
παρὰ θνητὸς νοῦς, ἡ αἰτία κάθε ὑλιστικῆς ἐνέργειας; Κάθε
ἐκούσια, ὅπως κι αὐτὴ ποὺ κακῶς ὀνομάζεται ἀκούσια,
ἐνέργεια τοῦ θνητοῦ σώματος κυβερνᾶται ἀπὸ τὸ λεγόμενο
αὐτὸ νοῦ, ὅχι ἀπὸ τὴν ὕλη. Δὲν ὑπάρχει ἀκούσια ἐνέργεια. 24
Ὁ θεὸς Νοῦς περικλείει κάθε ἐνέργεια καὶ βούλησι, καὶ ὁ
ἄνθρωπος στὴν Ἐπιστήμη κυβερνᾶται ἀπ' αὐτὸν τὸ Νοῦ.
Ὁ ἀνθρώπινος νοῦς προσπαθεῖ νὰ ταξινομήσῃ τὴν ἐνέργεια 27
ὡς ἐκούσια καὶ ἀκούσια, καὶ ὑφίσταται τὶς συνέπειες τῆς
ἀπόπειρας αὐτῆς.

Ἄν ἀφαιρέσῃς τὸν ἐσφαλμένο αὐτὸ νοῦ, τὸ θνητὸ ὑλικὸ 30
σῶμα δὲ θὰ παρουσιάζῃ πῶς κανένα σημεῖο ζωῆς ἢ ἐνέργειας,
καὶ τότε ὁ λεγόμενος αὐτὸς νοῦς θὰ ὀνομάσῃ τὸν Ὁ θάνατος
ἑαυτοῦ τοῦ νεκροῦ ἀλλὰ ὁ ἀνθρώπινος νοῦς ἔξακο- καὶ τὸ σῶμα 33
λουθεῖ νὰ ἔχῃ κατὰ τὴ δοξασία ἕνα σῶμα, μὲ τὸ ὁποῖο ἐνεργεῖ
καὶ τὸ ὁποῖο φαίνεται στὸν ἀνθρώπινον νοῦ ὅτι ζῇ — ἕνα
σῶμα ὅμοιο μ' ἐκεῖνο ποὺ εἶχε πρὶν πεθάνῃ. Τὸ σῶμα αὐτὸ 36

1 is put off only as the mortal, erring mind yields to God,
immortal Mind, and man is found in His image.

3 What is termed disease does not exist. It is neither
mind nor matter. The belief of sin, which has grown
terrible in strength and influence, is an uncon-
6 ^{Embryonic} ^{sinful} ^{thoughts} ^{conscious} error in the beginning, — an embryonic
thought without motive; but afterwards it
governs the so-called man. Passion, depraved appetites,
9 dishonesty, envy, hatred, revenge ripen into action, only to
pass from shame and woe to their final punishment.

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

18 The smile of the sleeper indicates the sensation pro-
duced physically by the pleasure of a dream. In the
same way pain and pleasure, sickness and care, are
21 traced upon mortals by unmistakable signs.

Sickness is a growth of error, springing from mortal
ignorance or fear. Error rehearses error. What causes
24 disease cannot cure it. The soil of disease is mortal
mind, and you have an abundant or scanty crop of disease,
according to the seedlings of fear. Sin and the fear of
27 disease must be uprooted and cast out.

When darkness comes over the earth, the physical
senses have no immediate evidence of a sun.
30 ^{Sense yields} ^{to under-} ^{standing} The human eye knows not where the orb of
day is, nor if it exists. Astronomy gives the
desired information regarding the sun. The human or

ἀποβάλλεται μόνο όταν ὁ θνητὸς καὶ ἐσφαλμένος νοῦς ὑπο- 1
ταχτῇ στοῦ Θεοῦ, τὸν ἀθάνατο Νοῦ, καὶ ὁ ἄνθρωπος ἀποκα- 3
λυφτῇ ὅτι εἶναι κατ' εἰκόνα Αὐτοῦ.

Αὐτὸ ποὺ ὀνομάζεται ἀρρώστια δὲν ὑπάρχει. Δὲν εἶναι 3
οὔτε νοῦς οὔτε ὕλη. Ἡ δοξασία τῆς ἀμαρτίας, ποὺ ἔχει 6
ἀποκτήσει τρομερὴ δύναμη καὶ ἐπιρροή, εἶναι μιὰ
ἀσυναίσθητη πλάνη στὴν ἀρχή — μιὰ ἐμβρυακὴ <sup>Ἑμβρυακὴς
ἀμαρτωλὸς
σκέψις</sup> 6
σκέψη χωρὶς κίνητρο· ὕστερα ὁμως κυβερνᾷ τὸ 9
λεγόμενον ἄνθρωπο. Τὰ πάθη, οἱ διαφθαρμένους ὀρέξεις, ἡ 9
ἀτιμία, ὁ φθόνος, τὸ μίσος, ἡ ἐκδίκηση, ὁλοκληρώνονται μὲ
τὴ δράση, μόνο καὶ μόνο γιὰ νὰ περάσουν ἀπὸ τὴν ντροπὴ 12
καὶ τὴ συμφορὰ στὴν τελικὴ τους τιμωρία.

Ἡ θνητὴ ὑπαρξὴ εἶναι ἓνα ὄνειρο πόνου καὶ ἡδονῆς στὴν 12
ὕλη, ἓνα ὄνειρο ἀμαρτίας, ἀρρώστιας καὶ θανάτου· καὶ μοιάζει 15
μὲ τὸ ὄνειρο ποὺ βλέπουμε στὸν ὕπνο, στοῦ ὁποῖο
ὅλοι μας παραδεχόμαστε ὅτι ἡ κατάστασή μας <sup>Ἡ ἀρρώστια
εἶναι ἓνα
ὄνειρο</sup> 15
εἶναι ὁλότελα νοερή. Ἐκεῖνος ποὺ ὀνειρεύεται
νομίζει, τόσο στοῦ ὄνειρου ποὺ βλέπει στὸν ξύπνου του ὅσο καὶ 18
στοῦ ὄνειρου ποὺ βλέπει στὸν ὕπνου του, ὅτι τὸ σῶμα του
εἶναι ὑλικὸ καὶ ὅτι ἡ ὁδὺνὴ εἶναι στοῦ σῶμα αὐτοῦ.

Τὸ χαμόγελο τοῦ κοιμισμένου δείχνει τὸ συναίσθημα ποὺ 21
παράγεται στοῦ σῶμα του ἀπὸ ἓνα εὐχάριστο ὄνειρο. Κατὰ
τὸν ἴδιο τρόπο, ὁ πόνος, ἡ ἡδονή, ἡ ἀσθένεια καὶ ἡ φροντίδα 24
ἀποτυπώνονται στοὺς θνητοὺς μὲ καταφανῆ σημεῖα.

Ἡ ἀσθένεια εἶναι ἓνα προϊόν τῆς πλάνης, ποὺ ὀφείλεται 24
σὲ θνητὴ ἀγνοία ἢ φόβο. Ἡ πλάνη ἐπαναλαμβάνει τὴν 27
πλάνη. Ἐκεῖνο ποὺ προξενεῖ τὴν ἀρρώστια δὲν μπορεῖ καὶ
νὰ τὴ θεραπεύσῃ. Τὸ ἔδαφος ὅπου καλλιιεργεῖται ἡ ἀρρώ-
στια εἶναι ὁ θνητὸς νοῦς, καὶ ἔχεις ἄφθονη ἢ λιγοστὴ συγ-
κομιδὴ ἀρρώστιας ἀνάλογα μὲ τὰ φυτῶρια τοῦ φόβου. Ἡ 30
ἀμαρτία καὶ ὁ φόβος τῆς ἀρρώστιας πρέπει νὰ ξεριζωθοῦν
καὶ νὰ πεταχτοῦν.

Ὅταν τὸ σκοτάδι σκεπάζῃ τὴ γῆ, οἱ ὑλικὲς αἰσθήσεις δὲν 33
ἔχουν καμιά ἄμεση ἀπόδειξη ὅτι ὑπάρχει ἥλιος. Ἡ αἰσθησις
Τὸ ἀνθρώπινο μάτι δὲν ξέρεי ποῦ βρίσκεται τὸ <sup>Ἡ αἰσθησις
ὑποχωρεῖ
μπαρὸς στὴν
κατανόηση</sup> 36
ἄστρο τῆς μέρας, οὔτε ἀκόμα κι ἂν ὑπάρχῃ. Ἡ
ἀστρονομία δίνει τὴν πληροφορία ποὺ θέλουμε σχετικὰ μὲ τὸν

1 material senses yield to the authority of this science, and
 they are willing to leave with astronomy the explanation of
 3 the sun's influence over the earth. If the eyes see no sun
 for a week, we still believe that there is solar light and
 heat. Science (in this instance named natural) raises
 6 the human thought above the cruder theories of the
 human mind, and casts out a fear.

In like manner mortals should no more deny the power
 9 of Christian Science to establish harmony and to explain
 the effect of mortal mind on the body, though the cause
 be unseen, than they should deny the existence of the sun-
 12 light when the orb of day disappears, or doubt that the sun
 will reappear. The sins of others should not make good
 men suffer.

15 We call the body material; but it is as truly mortal
 mind, according to its degree, as is the material brain
 which is supposed to furnish the evidence
 18 **Ascending the scale** of all mortal thought or things. The human
 mortal mind, by an inevitable perversion, makes all
 things start from the lowest instead of from the highest
 21 mortal thought. The reverse is the case with all the
 formations of the immortal divine Mind. They proceed
 from the divine source; and so, in tracing them, we con-
 24 stantly ascend in infinite being.

From mortal mind comes the reproduction of the
 species, — first the belief of inanimate, and then of ani-
 27 **Human re-** mate matter. According to mortal thought,
production the development of embryonic mortal mind
 commences in the lower, basal portion of the brain, and
 30 goes on in an ascending scale by evolution, keeping always
 in the direct line of matter, for matter is the subjective
 condition of mortal mind.

ἥλιο. Οἱ ἀνθρώπινες ἢ ὑλικές αἰσθήσεις ὑποχωροῦν μπρὸς 1
 στὸ κύρος αὐτῆς τῆς ἐπιστήμης, καὶ εἶναι πρόθυμες νὰ ἀφή- 3
 σουν τὴν ἀστρονομία νὰ ἐξηγήσῃ τὴν ἐπίδραση τοῦ ἡλίου
 ἐπὶ τῆς γῆς. Κι ὅταν ἀκόμα τὰ μάτια μας δὲ βλέπουν τὸν
 ἥλιο ἐπὶ μιὰ ἐβδομάδα, ἐξακολουθοῦμε νὰ πιστεύουμε ὅτι 6
 ὑπάρχει ἡλιακὸ φῶς καὶ ἡλιακὴ θερμότητα. Ἡ ἐπιστήμη
 (ποὺ στὴν περίπτωσιν αὕτῃ καλεῖται φυσικὴ) ὑψώνει τὴν
 ἀνθρώπινη σκέψιν πάνω ἀπὸ τίς πιὸ ἀξεστες θεωρίες τοῦ
 ἀνθρώπινου νοῦ καὶ διώχνει τὸ φόβο. 9

Ἔτσι καὶ οἱ θνητοὶ δὲν πρέπει νὰ ἀρνοῦνται ὅτι ἡ Χρι-
 στιανικὴ Ἐπιστήμη ἔχει τὴ δύναμιν νὰ δημιουργῇ ἁρμονία
 καὶ νὰ ἐξηγῇ τὴν ἐπίδρασιν τοῦ θνητοῦ νοῦ ἐπὶ τοῦ σώματος, 12
 ἔστω κι ἂν ἡ αἰτία εἶναι ὁράατη, ὅπως ἀκριβῶς δὲν πρέπει
 νὰ ἀρνοῦνται τὴν ὑπαρξιν τοῦ ἡλιακοῦ φωτὸς ὅταν τὸ ἄστρο
 τῆς μέρας ἐξαφανίζεται, ἢ νὰ ἀμφιβάλλουν ὅτι ὁ ἥλιος θὰ 15
 ξαναφανῇ. Οἱ ἀμαρτίες τῶν ἄλλων δὲν πρέπει νὰ κάνουν
 τοὺς καλοὺς ἀνθρώπους νὰ ὑποφέρουν.

Ὅνομάζουμε τὸ σῶμα ὑλικό· πράγματι ὅμως εἶναι τόσο 18
 θνητὸς νοῦς, ἀνάλογα μὲ τὸ βαθμὸν του, ὅσο εἶναι καὶ ὁ
 ὑλικὸς ἐγκέφαλος ποὺ ὑποτίθεται ὅτι παρέχει τὴν ^{τὸ ἀνέβασμα}
 ἀπόδειξιν ὅλων τῶν θνητῶν σκέψεων ἢ πραγμά- ^{τῆς κλίμακας} 21
 των. Ὁ ἀνθρώπινος θνητὸς νοῦς, ἀπὸ μιὰν ἀναπόφευκτὴ
 διαστροφή, κάνει ὅλα τὰ πράγματα νὰ ἀρχίζουν ἀπὸ τὴν
 κατώτατην ἀντὶ ἀπὸ τὴν ἀνώτατην θνητὴν σκέψιν. Τὸ ἀντίθετο 24
 συμβαίνει μὲ ὅλους τοὺς σχηματισμοὺς τοῦ ἀθάνατου θείου
 Νοῦ. Προέρχονται ἀπὸ τὴ θεία πηγὴ· καὶ ἔτσι, ἀκολου-
 θώντας τὰ ἴχνη τους, ἀνεβαίνουμε διαρκῶς στὸ ἄπειρον εἶναι. 27

Ἀπὸ τὸ θνητὸ νοῦ προέρχεται ἡ ἀναπαραγωγὴ τῶν εἰδῶν
 — πρῶτα ἡ δοξασία τῆς ἀψυχῆς ὕλης καὶ ὕστερα τῆς ἐμψυχῆς.
 Σύμφωνα μὲ τὴν θνητὴν σκέψιν, ἡ ἀνάπτυξιν τοῦ ^{Ἀνθρώπινῃ}
 ἐμβρυακοῦ θνητοῦ νοῦ ἀρχίζει στὸ κατώτερο ^{ἀναπαραγωγὴ} 30
 τμήμα ἢ τὴν βάση τοῦ ἐγκεφάλου καὶ ἐξακολουθεῖ μὲ τὴν ἐξέ-
 λιξιν νὰ ἀνεβαίνει τὴν κλίμακα, μένοντας πάντοτε μέσα στὰ 33
 ὅρια τῆς ὕλης, γιὰτὶ ἡ ὕλη εἶναι ἡ ὑποκειμενικὴ κατάστασις
 τοῦ θνητοῦ νοῦ.

1 Next we have the formation of so-called embryonic
 mortal mind, afterwards mortal men or mortals, — all this
 3 while matter is a belief, ignorant of itself, ignorant of what
 it is supposed to produce. The mortal says that an inani-
 mate unconscious seedling is producing mortals, both body
 6 and mind; and yet neither a mortal mind nor the immortal
 Mind is found in brain or elsewhere in matter or in mortals.

This embryonic and materialistic human belief called
 9 **Human** mortal man in turn fills itself with thoughts
stature of pain and pleasure, of life and death, and
 arranges itself into five so-called senses, which presently
 12 measure mind by the size of a brain and the bulk of a
 body, called man.

Human birth, growth, maturity, and decay are as the
 15 grass springing from the soil with beautiful green blades,
Human afterwards to wither and return to its native
frailty nothingness. This mortal seeming is temporal;
 18 it never merges into immortal being, but finally disap-
 pears, and immortal man, spiritual and eternal, is found
 to be the real man.

21 The Hebrew bard, swayed by mortal thoughts, thus
 swept his lyre with saddening strains on human existence:

As for man, his days are as grass:
 24 As a flower of the field, so he flourisheth.
 For the wind passeth over it, and it is gone;
 And the place thereof shall know it no more.

27 When hope rose higher in the human heart, he sang:

As for me, I will behold Thy face in righteousness:
 I shall be satisfied, when I awake, with Thy likeness.

 30 For with Thee is the fountain of life;
 In Thy light shall we see light.

*Επειτα έχουμε τὸ σχηματισμὸ τοῦ λεγόμενου ἐμβρυακοῦ 1
 θνητοῦ νοῦ, καὶ ὕστερα τῶν θνητῶν ἀνθρώπων ἢ τῶν θνητῶν 3
 — καὶ ὅλα αὐτὰ ἐνῶ ἡ ὕλη εἶναι μιὰ δοξασία, ποὺ ἀγνοεῖ τὸν 3
 ἑαυτὸ της καὶ ἐκεῖνο ποὺ ὑποτίθεται ὅτι παράγει. Οἱ θνητοὶ 6
 λένε ὅτι ἓνα ἄψυχο καὶ ἀσυνείδητο σπέρμα παράγει θνητούς, 6
 ὅτι παράγει καὶ τὸ σῶμα καὶ τὸ νοῦ· καὶ ὁμως οὔτε ἓνας 6
 θνητὸς νοῦς οὔτε ὁ ἀθάνατος Νοῦς βρίσκεται στὸν ἐγκέφαλο 6
 ἢ σὲ κάποιο ἄλλο μέρος τῆς ὕλης ἢ τῶν θνητῶν.

Ἡ ἐμβρυακὴ καὶ ὑλιστικὴ αὐτὴ ἀνθρώπινη δοξασία, ποὺ 9
 καλεῖται θνητὸς ἄνθρωπος, γεμίζει ὕστερα μὲ σκέ- 9
 ψεις πόνου καὶ ἡδονῆς, ζωῆς καὶ θανάτου καὶ ^{Τὸ ἀνάστημα}
 ὑποδιαίρει τὸν ἑαυτὸ της σὲ πέντε λεγόμενες <sup>τοῦ ἀνθρώ-
 που</sup> 12
 αἰσθήσεις, ποὺ ἀμέσως μετροῦν τὸ νοῦ μὲ τὸ μέγεθος τοῦ ἐγκε- 12
 φάλου καὶ τὸν ὄγκο τοῦ σώματος, ποὺ καλεῖται ἄνθρωπος.

Ἡ ἀνθρώπινη γέννηση, αὔξησις, ὠρίμανσις καὶ παρακμὴ 15
 μοιάζουν μὲ τὸ χόρτο ποὺ φυτρώνει ἀπὸ τὸ χῶμα μὲ ὠραῖα 15
 πράσινα φύλλα, γιὰ νὰ μαραθῇ ὕστερα καὶ νὰ ^{Ὁ ἄνθρωπος}
 ξαναγυρίσῃ στὸ μηδέν, ποὺ εἶναι ἡ φυσικὴ του ^{εἶναι φθαρτός} 18
 κατάσταση. Τὸ θνητὸ αὐτὸ φαινόμενο εἶναι πρόσκαιρο· ποτὲ 18
 δὲ συγχωνεύεται μὲ τὸ ἀθάνατο εἶναι, ἀλλὰ τελικὰ ἐξαφανί- 18
 ζεται καὶ ὁ ἀθάνατος ἄνθρωπος, ποὺ εἶναι πνευματικὸς καὶ 21
 αἰώνιος, ἀποκαλύπτεται ὅτι εἶναι ὁ πραγματικὸς ἄνθρωπος. 21

Ὁ Ἑβραῖος βάρδος, ἐπηρεασμένος ἀπὸ θνητὲς σκέψεις, 24
 ἔπαλε τίς χορδὲς τῆς λύρας τοῦ μὲ τοὺς λυπητεροὺς αὐτοὺς 24
 σκοποὺς γιὰ τὴν ἀνθρώπινη ὑπαρξιν:

Τοῦ ἀνθρώπου αἱ ἡμέραι εἶναι ὡς χόρτος·
 ὡς τὸ ἄνθος τοῦ ἀγροῦ, οὕτως ἀνθεῖ· 27
 διότι διέρχεται ὁ ἄνεμος ἐπ' αὐτοῦ, καὶ δὲν ὑπάρχει πλέον·
 καὶ ὁ τόπος αὐτοῦ δὲν γνωρίζει αὐτὸ πλέον.

Ὅταν ἡ ἐλπίδα ἀναπτέρωσε τὴν ἀνθρώπινη καρδιά, ἔψαλε: 30

Ἐγὼ δὲ ἐν δικαιοσύνῃ θὰ ἴδω τὸ πρόσωπόν Σου·
 θὰ χορτασθῶ ἀπὸ τῆς θεωρίας Σου, ὅταν ἐξεγερθῶ.

Διότι μετὰ Σοῦ εἶναι ἡ πηγὴ τῆς ζωῆς· 33
 ἐν τῷ φωτί Σου θὰ ἴδωμεν φῶς.

1 The brain can give no idea of God's man. It can take
 no cognizance of Mind. Matter is not the organ of infi-
 3 nite Mind.

As mortals give up the delusion that there is more than
 one Mind, more than one God, man in God's likeness will
 6 appear, and this eternal man will include in that likeness
 no material element.

As a material, theoretical life-basis is found to be a
 9 misapprehension of existence, the spiritual and divine
 Principle of man dawns upon human thought,
 The immor- and leads it to "where the young child was,"
 tal birth
 12 — even to the birth of a new-old idea, to the spiritual
 sense of being and of what Life includes. Thus the whole
 earth will be transformed by Truth on its pinions of light,
 15 chasing away the darkness of error.

The human thought must free itself from self-imposed
 materiality and bondage. It should no longer
 Spiritual ask of the head, heart, or lungs: What are
 freedom
 18 man's prospects for life? Mind is not helpless. Intelli-
 gence is not mute before non-intelligence.

21 By its own volition, not a blade of grass springs up, not
 a spray buds within the vale, not a leaf unfolds its fair
 outlines, not a flower starts from its cloistered cell.

24 The Science of being reveals man and immortality as
 based on Spirit. Physical sense defines mortal man as
 based on matter, and from this premise infers the mor-
 27 tality of the body.

The illusive senses may fancy affinities with their op-
 posites; but in Christian Science, Truth never mingles
 with error. Mind has no affinity with matter,
 30 No physical and therefore Truth is able to cast out the ills
 affinity of the flesh. Mind, God, sends forth the aroma of Spirit,

‘Ο ἐγκέφαλος δὲν μπορεῖ νὰ δώσῃ καμιά ιδέα τοῦ τί εἶναι 1
ὁ ἄνθρωπος τοῦ Θεοῦ. Δὲν μπορεῖ νὰ λάβῃ γνώσῃ τοῦ Νοῦ. 3
‘Η ὕλη δὲν εἶναι τὸ ὄργανο τοῦ ἀπειρου Νοῦ.

Καθὼς οἱ θνητοὶ ἐγκαταλείπουν τὴν αὐταπάτῃ ὅτι ὑπάρ-
χουν περισσότεροι ἀπὸ ἓνα Νοῦ, πιστοῦτεροι ἀπὸ ἓνα Θεό,
ὁ ἄνθρωπος ποῦ εἶναι ὁμοίωσις τοῦ Θεοῦ θὰ φανερωθῇ, καὶ 6
ὁ αἰώνιος αὐτὸς ἄνθρωπος δὲ θὰ περικλείῃ στὴν ὁμοίωσις
αὐτῇ κανένα ὑλικὸ στοιχεῖο.

Καθὼς ἀνακαλύπτουμε ὅτι ἡ ὑλική, θεωρητική, βάση τῆς 9
ζωῆς ἀποτελεῖ παρανόησις τῆς ὑπαρξῆς, ἡ πνευματικὴ καὶ
θεία Ἀρχὴ τοῦ ἀνθρώπου ἀνατέλλει στὴν ἀν- ^{‘Η ἀθάνατη}
θρώπινη σκέψις καὶ τὴν ὁδηγεῖ ἐκεῖ «ὅπου ἦτο τὸ ^{γέννησις} 12
παιδίον» — δηλαδή, στὴ γέννησις μιᾶς ιδέας ποῦ εἶναι καὶ
νέα καὶ ἀρχαία, στὴν πνευματικὴ αἴσθησις τοῦ εἶναι καὶ στὸ
τί περιέχει ἡ Ζωή. Ἔτσι ἡ Ἀλήθεια θὰ μεταμορφώσῃ ὁλό- 15
κληρῇ τὴ γῆ πάνω στὶς φωτεινὲς τῆς φτεροῦγες, διώχοντες
τὸ σκοτάδι τῆς πλάνης.

‘Η ἀνθρώπινη σκέψις πρέπει νὰ ἐλευθερωθῇ ἀπὸ τὴν 18
ὕλικότητα καὶ τὴ δουλεία ποῦ ἐπέβαλε στὸν ἑαυτὸ τῆς. Δὲν
πρέπει νὰ ἐρωτᾷ πᾶς τὸ κεφάλι, τὴν καρδιά ἢ τοὺς ^{Πνευματικὴ}
πνεύμονες: Ποιὰ εἶναι ἡ προοπτικὴ τοῦ ἀνθρώπου ^{ἐλευθερία} 21
γιά τὴ ζωή; ‘Ο Νοῦς δὲν εἶναι ἀνίσχυρος. ‘Η νοημοσύνη
δὲν εἶναι ἄφωνη μπροστὰ στὴ μὴ νοημοσύνη.

Μὲ τὴ δική του θέλησις οὔτε ἓνα φυλλαράκι χόρτου δὲ 24
φυτρώνει, οὔτε ἓνα κλωναράκι δὲ βλασταίνει στὴν κοιλάδα,
οὔτε ἓνα φύλλο δὲν ἀπλώνει τίς ὥραϊες του γραμμές, οὔτε
ἓνα λουλούδι δὲν ξεπετιέται ἀπὸ τὸ κλειστὸ μπουμπούκι του. 27

‘Η Ἐπιστήμη τοῦ εἶναι ἀποκαλύπτει ὅτι ὁ ἄνθρωπος καὶ
ἡ ἀθανασία ἔχουν ὡς βάση τὸ Πνεῦμα. ‘Η σωματικὴ αἴσθησις
ὀρίζει ὅτι ὁ θνητὸς ἄνθρωπος ἔχει ὡς βάση τὴν ὕλη, καὶ ἀπ’ 30
αὐτὸν τὸ συλλογισμὸ συμπεραίνει ὅτι τὸ σῶμα εἶναι θνητό.

Οἱ ἀπατηλὲς αἰσθήσεις μπορεῖ νὰ φαντάζονται ὅτι ἔχουν
συγγένεια μὲ τὰ ἀντίθετά τους· ἀλλὰ στὴ Χριστιανικὴ Ἐπι- 33
στήμη ἡ Ἀλήθεια δὲν ἀνακατεύεται ποτὲ μὲ τὴν ^{Καμιὰ ὑλικὴ}
πλάνη. ‘Ο Νοῦς δὲν ἔχει καμιά συγγένεια μὲ τὴν ^{συγγένεια}
ὕλη καὶ γιὰ τὸ λόγο αὐτὸν ἡ Ἀλήθεια μπορεῖ νὰ διώξῃ τὰ 36
δεχνὰ τῆς σάρκας. ‘Ο Νοῦς, ὁ Θεός, ἀναδίδει τὸ ἄρωμα τοῦ

1 the atmosphere of intelligence. The belief that a pulpy
 substance under the skull is mind is a mockery of intelli-
 3 gence, a mimicry of Mind.

We are Christian Scientists, only as we quit our reliance
 upon that which is false and grasp the true. We are not
 6 Christian Scientists until we leave all for Christ. Human
 opinions are not spiritual. They come from the hearing
 of the ear, from corporeality instead of from Principle,
 9 and from the mortal instead of from the immortal. Spirit
 is not separate from God. Spirit *is* God.

Erring power is a material belief, a blind miscalled force,
 12 the offspring of will and not of wisdom, of the mortal mind
 and not of the immortal. It is the headlong
 Human power
 a blind force cataract, the devouring flame, the tempest's
 15 breath. It is lightning and hurricane, all that is selfish,
 wicked, dishonest, and impure.

Moral and spiritual might belong to Spirit, who holds
 18 the "wind in His fists;" and this teaching accords with
 Science and harmony. In Science, you can
 The one
 real power have no power opposed to God, and the physi-
 21 cal senses must give up their false testimony. Your in-
 fluence for good depends upon the weight you throw into
 the right scale. The good you do and embody gives you
 24 the only power obtainable. Evil is not power. It is a
 mockery of strength, which ere long betrays its weakness
 and falls, never to rise.

27 We walk in the footsteps of Truth and Love by follow-
 ing the example of our Master in the understanding of
 divine metaphysics. Christianity is the basis of true heal-
 30 ing. Whatever holds human thought in line with unselfed
 love, receives directly the divine power.

I was called to visit Mr. Clark in Lynn, who had been

Πνεύματος, τὴν ἀτμόσφαιρα τῆς νοημοσύνης. Ἡ δοξασία ὅτι 1
 μιὰ πολτώδης οὐσία κάτω ἀπὸ τὸ κρανίον εἶναι νοῦς ἀποτελεῖ
 ἔμπαιγμὸς τῆς νοημοσύνης, μίμησις τοῦ Νοῦ. 3

Εἴμαστε Χριστιανοὶ Ἐπιστήμονες μόνο ἐφόσον παύουμε νὰ 4
 ἔχουμε ἐμπιστοσύνη σὲ ὅ,τι εἶναι ψεύτικο καὶ ἀντιλαμβανό-
 μαστε τὸ ἀληθινό. Δὲν εἴμαστε Χριστιανοὶ Ἐπιστήμονες 6
 μέχρις ὅτου ἐγκαταλείψουμε τὰ πάντα γιὰ τὸ Χριστό. Οἱ
 ἀνθρώπινες γνώμες δὲν εἶναι πνευματικές. Προέρχονται ἀπ’
 αὐτὸ πού ἀκοῦν τὰ αὐτιά, ἀπὸ τὴ σωματικότητα καὶ ὄχι 9
 ἀπὸ τὴν Ἀρχή, ἀπ’ αὐτὸ πού εἶναι θνητὸ καὶ ὄχι ἀπ’ αὐτὸ
 πού εἶναι ἀθάνατο. Τὸ Πνεῦμα δὲν εἶναι χωριστὰ ἀπὸ τὸ
 Θεό. Τὸ Πνεῦμα εἶναι Θεός. 12

Ἡ ἐσφαλμένη δύναμη εἶναι μιὰ ὕλική δοξασία, μιὰ τυφλὴ 13
 δῆθεν ρώμη, ὁ βλαστὸς τῆς θέλησης καὶ ὄχι τῆς σοφίας,
 τοῦ θνητοῦ νοῦ καὶ ὄχι τοῦ ἀθάνατου. Εἶναι 15
 ὁ ἀκάθεκτος καταρράκτης, ἡ ἀχόρταγη φλόγα, ^{Ἡ ἀνθρώπινη}
 ἡ πνοὴ τῆς καταιγίδας. Εἶναι ὁ κεραυνὸς καὶ ὁ ^{δύναμις εἶναι}
^{μιὰ τυφλὴ}
^{ρώμη}
 κυκλώνας, καθετὶ πού εἶναι ἐγωιστικὸ, ἀχρεῖο, ἄτιμο καὶ 18
 ρυπαρό.

Ἡ ἠθικὴ καὶ πνευματικὴ δύναμις ἀνήκουν στὸ Πνεῦμα, πού 19
 κρατεῖ τὸν «ἄνεμον ἐν ταῖς χερσίν Αὐτοῦ» καὶ ἡ διδασκαλία 21
 αὐτὴ συμφωνεῖ μὲ τὴν Ἐπιστήμη καὶ τὴν ἁρμο-
 νία. Στὴν Ἐπιστήμη δὲν εἶναι δυνατό νὰ ὑπάρχη ^{Ἡ μόνη}
 δύναμις πού νὰ ἐναντιώνεται στὸ Θεό, καὶ οἱ ^{πραγματικὴ}
^{δύναμις} 24
 σωματικὲς αἰσθήσεις πρέπει νὰ ἐγκαταλείψουν τὴν ψεύτικη
 μαρτυρία τους. Ἡ ἐπιρροή σου γιὰ καλὸ ἐξαρτᾶται ἀπὸ τὸ
 βάρος πού ρίχνεις στὸ σωστὸ δίσκο τῆς πλάστιγγας. Τὸ 27
 καλὸ πού κάνεις καὶ ἐνσαρκώνεις σοῦ δίνει τὴ μόνη δύναμις
 πού μπορεῖς νὰ ἀποκτήσης. Τὸ κακὸ δὲν εἶναι δύναμις.
 Εἶναι μιὰ παρωδία δύναμης πού γρήγορα προδίδει τὴν 30
 ἀδυναμία της καὶ πέφτει, γιὰ νὰ μὴ σηκωθῇ ποτέ.

Βαδίζουμε στὰ ἴχνη τῆς Ἀλήθειας καὶ τῆς Ἀγάπης ὅταν 31
 ἀκολουθοῦμε τὸ παράδειγμα τοῦ Διδασκάλου μας στὴν 33
 κατανόηση τῆς θείας μεταφυσικῆς. Ὁ χριστιανισμὸς εἶναι ἡ
 βάση τῆς ἀληθινῆς θεραπευτικῆς. Καθετὶ πού ἐναρμονίζει
 τὴν ἀνθρώπινη σκέψη μὲ τὴν ἀνιδιοτελεῖ ἀγάπη δέχεται κα- 36
 τευθεῖαν τὴ θεία δύναμη.

Μ’ ἐκάλεσαν στὸ Λὺν γιὰ νὰ ἐπισκεφτῶ τὸν κ. Κλάρκ, πού

1 confined to his bed six months with hip-disease, caused by
 a fall upon a wooden spike when quite a boy. On enter-
 3 Mind cures ing the house I met his physician, who said that
hip-disease the patient was dying. The physician had just
 probed the ulcer on the hip, and said the bone was carious
 6 for several inches. He even showed me the probe, which
 had on it the evidence of this condition of the bone. The
 doctor went out. Mr. Clark lay with his eyes fixed and
 9 sightless. The dew of death was on his brow. I went to
 his bedside. In a few moments his face changed; its
 death-pallor gave place to a natural hue. The eyelids
 12 closed gently and the breathing became natural; he was
 asleep. In about ten minutes he opened his eyes and
 said: "I feel like a new man. My suffering is all gone."
 15 It was between three and four o'clock in the afternoon
 when this took place.

I told him to rise, dress himself, and take supper with
 18 his family. He did so. The next day I saw him in the
 yard. Since then I have not seen him, but am informed
 that he went to work in two weeks. The discharge from
 21 the sore stopped, and the sore was healed. The diseased
 condition had continued there ever since the injury was
 received in boyhood.

24 Since his recovery I have been informed that his physi-
 cian claims to have cured him, and that his mother has
 been threatened with incarceration in an insane asylum
 27 for saying: "It was none other than God and that woman
 who healed him." I cannot attest the truth of that
 report, but what I saw and did for that man, and what
 30 his physician said of the case, occurred just as I have
 narrated.

It has been demonstrated to me that Life is God

ἦταν ἕξι μῆνες στὸ κρεβάτι ἀπὸ ἰσχυαλγία πού εἶχε προ- 1
 ξηνηθῇ ἀπὸ πέσιμο πάνω σὲ μιὰ ξύλινη σφήνα, ὅταν ἦταν 3
 ἀκόμα πολὺ μικρός. Μόλις μπῆκα στὸ σπῆτι συν-
 ἄντησα τὸ γιατρό του, πού μοῦ εἶπε πῶς ὁ ἄρρω-
 στος πέθαινε. Ὁ γιατρός μόλις εἶχε ἐξετάσει μὲ
 καθετήρα τὸ ἔλκος τοῦ ἰσχίου καὶ εἶπε ὅτι ἓνα ἀρκετὰ μεγάλο 6
 μέρος τοῦ κοκάλου εἶχε σαπίσει. Μοῦ ἔδειξε μάλιστα καὶ τὸν
 καθετήρα, πού μαρτυροῦσε τὴν κατάσταση στὴν ὁποία βρι-
 σκόταν τὸ κόκαλο. Ὁ γιατρός ἔφυγε. Ὁ κ. Κλάρκ ἦταν 9
 ξαπλωμένος μὲ τὰ μάτια ἀκίνητα καὶ σβησμένα. Ὁ ἰδρώτας
 τοῦ θανάτου ἦταν στὸ μέτωπό του. Πλησίασα στὸ κρεβάτι
 του. Σὲ λίγες στιγμὲς τὸ πρόσωπό του ἄλλαξε· ἓνα φυσικὸ 12
 χρῶμα διαδέχτηκε τὴν ὠχρότητα τοῦ θανάτου. Τὰ βλέ-
 φαρά του ἐκλείσαν ἀπαλὰ καὶ ἡ ἀναπνοή του ἔγινε φυσικὴ·
 κοιμόταν. Ὑστερα ἀπὸ δέκα περίπου λεπτά ἄνοιξε τὰ μάτια 15
 του καὶ εἶπε: «Αἰσθάνομαι ἄλλος ἄνθρωπος. Δὲ νοιώθω κα-
 νένα πόνο». Αὐτὸ ἔγινε μετὰξὺ τρεῖς καὶ τέσσερεις τὸ ἀπό-
 γεμα. 18

Τοῦ εἶπα νὰ σηκωθῇ, νὰ ντυθῇ καὶ νὰ δειπνήσῃ μὲ τὴν
 οἰκογένειά του. Ἔκαμε αὐτὸ πού τοῦ εἶπα. Τὴν ἄλλη μέρα
 τὸν εἶδα στὴν αὐλή. Ἀπὸ τότε δὲν τὸν ξαναεἶδα, ἀλλὰ 21
 ἔμαθα ὅτι ἔπιασε δουλειὰ ὕστερα ἀπὸ δυὸ βδομάδες. Τὸ πύο
 σταμάτησε καὶ ἡ πληγὴ θεραπεύτηκε. Ἡ πάθηση αὐτὴ
 ἄρχισε ἀπὸ τότε πού εἶχε πληγωθῇ, ὅταν ἦταν ἀκόμα μικρός, 24
 καὶ συνεχίστηκε ὡς τότε.

Ὑστερα ἀπὸ τὴν θεραπεία του ἔμαθα ὅτι ὁ γιατρός του
 ἰσχυριζόταν ὅτι ἐκεῖνος τὸν εἶχε θεραπεύσει, καὶ ὅτι ἀπειλοῦσε 27
 τὴ μητέρα του ὅτι θὰ ἐνεργοῦσε νὰ κλειστῇ σὲ φρενοκομεῖο
 ἐπειδὴ ἔλεγε: «Κανένας ἄλλος δὲν τὸν θεράπευσε ἐκτὸς ἀπὸ
 τὸ Θεὸ καὶ τὴ γυναῖκα ἐκείνη». Δὲν μπορῶ νὰ ἐπιβεβαιώσω 30
 τὴν ἀλήθεια τῆς φήμης αὐτῆς, ἀλλὰ ὅ,τι εἶδα καὶ ἔκανα γιὰ
 τὸν ἄνθρωπο αὐτό, καὶ ὅ,τι εἶπε ὁ γιατρός του γιὰ τὴν
 πάθησή του, ἔγιναν ἀκριβῶς ὅπως τὰ ἀφηγήθηκα. 33

Ἔχω πειστῇ ὅτι ἡ Ζωὴ εἶναι Θεὸς καὶ ὅτι ἡ ἰσχύς τοῦ

1 and that the might of omnipotent Spirit shares not its
 strength with matter or with human will. Review-
 3 ing this brief experience, I cannot fail to discern the
 coincidence of the spiritual idea of man with the divine
 Mind.

6 A change in human belief changes all the physical symp-
 toms, and determines a case for better or for
 Change of worse. When one's false belief is corrected,
 belief
 9 Truth sends a report of health over the body.

Destruction of the auditory nerve and paralysis of the
 optic nerve are not necessary to ensure deafness and blind-
 12 ness; for if mortal mind says, "I am deaf and blind," it
 will be so without an injured nerve. Every theory op-
 posed to this fact (as I learned in metaphysics) would
 15 presuppose man, who is immortal in spiritual under-
 standing, a mortal in material belief.

The authentic history of Kaspar Hauser is a useful hint
 18 as to the frailty and inadequacy of mortal mind. It
 proves beyond a doubt that education consti-
 tutes this so-called mind, and that, in turn,
 Power of
 habit
 21 mortal mind manifests itself in the body by the false
 sense it imparts. Incarcerated in a dungeon, where
 neither sight nor sound could reach him, at the age of
 24 seventeen Kaspar was still a mental infant, crying and
 chattering with no more intelligence than a babe, and
 realizing Tennyson's description:

27 An infant crying in the night,
 An infant crying for the light,
 And with no language but a cry.

30 His case proves material sense to be but a belief formed
 by education alone. The light which affords us joy gave

παντοδύναμου Πνεύματος δὲ μοιράζεται τὴ δύναμή της μὲ 1
τὴν ὕλη ἢ μὲ τὴν ἀνθρώπινη θέληση. Ὅταν ἀναπολῶ τὸ
σύντομο αὐτὸ περιστατικό, μοῦ εἶναι ἀδύνατο νὰ μὴ δια- 3
κρίνω ὅτι ἡ πνευματικὴ ἰδέα τοῦ ἀνθρώπου εἶναι ἐναρμονι-
σμένη μὲ τὸ θεῖο Νοῦ.

Μιὰ ἀλλαγὴ στὴν ἀνθρώπινη δοξασία μεταβάλλει ὅλα 6
τὰ σωματικὰ συμπτώματα καὶ καθορίζει ἂν μιὰ ^{Ἀλλαγὴ}
ἄρρωστια θὰ πάη καλύτερα ἢ χειρότερα. Ὅταν ^{δοξασίας}
διορθώση κανεὶς τὴν ψεύτικη δοξασία του ἢ Ἀλήθεια στέλνει 9
ἓνα μήνυμα ὑγείας σ' ὅλο τὸ σῶμα του.

Δὲν εἶναι ἀπαραίτητο νὰ καταστραφῇ τὸ ἀκουστικὸ νεῦρο
καὶ νὰ παραλύσῃ τὸ ὀπτικὸ γιὰ νὰ κουφαθῇ καὶ νὰ τυφλωθῇ 12
ὁ ἄνθρωπος· γιὰτὶ ἂν ὁ θνητὸς νοῦς πῇ «εἶμαι κουφὸς καὶ
τυφλὸς» θὰ εἶναι κουφὸς καὶ τυφλὸς καὶ χωρὶς νὰ βλαφτῇ
κανένα νεῦρο. Κάθε θεωρία ποὺ εἶναι ἀντίθετη μ' αὐτὸ τὸ 15
γεγονὸς προϋποθέτει (ὅπως ἔμαθα στὴ μεταφυσικὴ) ὅτι ὁ
ἄνθρωπος, ποὺ εἶναι ἀθάνατος γιὰ τὴ πνευματικὴ κατα-
νόηση, εἶναι θνητὸς γιὰ τὴν ὕλική δοξασία. 18

Ἡ αὐθεντικὴ ἱστορία τοῦ Κάσπαρ Χάουζερ (Hauser) ἀπο-
τελεῖ χαρακτηριστικὸ παράδειγμα τῆς εὐπάθειας καὶ τῆς
ἀνεπάρκειας τοῦ θνητοῦ νοῦ. Ἀποδείχνει δίχως ^{Ἡ δύναμη} 21
καμιὰ ἀμφιβολία ὅτι ἡ ἀγωγή σχηματίζει αὐτὸν ^{τῆς συνήθειας}
τὸ λεγόμενον νοῦ καὶ ὅτι ὁ θνητὸς νοῦς ἐκδηλώνεται, μὲ τὴ σειρὰ
του, στὸ σῶμα μὲ τὴν ψεύτικη αἴσθηση ποὺ μεταδίδει. Φυ- 24
λακισμένος σ' ἓνα μπουντρούμι, ὅπου οὔτε φῶς ἔβλεπε οὔτε
μποροῦσε νὰ ἀκούσῃ τίποτε, ὁ Κάσπαρ, στὰ δεκαεφτά του
χρόνια, ἦταν ἀκόμα διανοητικὰ ἓνα νήπιο, ποὺ ἐκλαίει καὶ 27
ψέλλιζε μὲ τὴν ἴδια νοημοσύνη ποὺ ἔχει κι ἓνα μωρό, ἐπαλη-
θεύοντας ἔτσι τὴν περιγραφὴ τοῦ Τέννυσον:

Ἐνα μωρὸ ποὺ κλαίει στὸ σκοτάδι, 30
ἓνα μωρὸ ποὺ κλαίει γιὰ φῶς,
καὶ μὲ μόνη γλώσσα τὸ κλάμα.

Ἡ περίπτωσή του ἀποδείχνει ὅτι ἡ ὕλικη αἴσθηση δὲν 33
εἶναι παρὰ μιὰ δοξασία ποὺ σχηματίζεται μόνο ἀπὸ τὴν
ἀγωγή. Τὸ φῶς ποὺ σὲ μᾶς δίνει χαρὰ σ' ἐκείνον προκαλοῦ-

1 him a belief of intense pain. His eyes were inflamed by
 the light. After the babbling boy had been taught to
 3 speak a few words, he asked to be taken back to his dun-
 geon, and said that he should never be happy elsewhere.
 Outside of dismal darkness and cold silence he found no
 6 peace. Every sound convulsed him with anguish. All
 that he ate, except his black crust, produced violent
 retchings. All that gives pleasure to our educated senses
 9 gave him pain through those very senses, trained in an
 opposite direction.

The point for each one to decide is, whether it is mortal
 12 ^{Useful} mind or immortal Mind that is causative. We
^{knowledge} should forsake the basis of matter for meta-
 physical Science and its divine Principle.

15 Whatever furnishes the semblance of an idea governed
 by its Principle, furnishes food for thought. Through as-
 tronomy, natural history, chemistry, music, mathematics,
 18 thought passes naturally from effect back to cause.

Academics of the right sort are requisite. Observa-
 tion, invention, study, and original thought are expansive
 21 and should promote the growth of mortal mind out of it-
 self, out of all that is mortal.

It is the tangled barbarisms of learning which we
 24 deplore, — the mere dogma, the speculative theory, the
 nauseous fiction. Novels, remarkable only for their
 exaggerated pictures, impossible ideals, and specimens
 27 of depravity, fill our young readers with wrong tastes
 and sentiments. Literary commercialism is lowering the
 intellectual standard to accommodate the purse and to
 30 meet a frivolous demand for amusement instead of for
 improvement. Incorrect views lower the standard of
 truth.

σε μιὰ δοξασία ἔντονου πόνου. Τὸ φῶς ἐρέθιζε τὰ μάτια του. 1
 "Ὅταν τὸ ἀνόητο παιδί ἔμαθε νὰ λήη λίγες λέξεις, ζήτησε νὰ 3
 τὸ ξαναπᾶνε στὸ μπουντρούμι του καὶ εἶπε ὅτι δὲ θὰ ἦταν
 ποτὲ εὐτυχισμένο ἄλλοῦ. Δὲν ἔβρισκε εἰρήνη ἔξω ἀπὸ τὸ 6
 ζοφερὸ σκοτάδι καὶ τὴν κρύα σιγή. Κάθε ἡχος τὸν ἔκανε
 νὰ τρέμη ἀπὸ ἀγωνία. Καθετὶ ποὺ ἔτρωγε, ἐκτὸς ἀπὸ τὴν 9
 κόρα τοῦ μαύρου ψωμιοῦ του, τοῦ ἔφερνε μεγάλη ἀναγούλα.
 Καθετὶ μὲ τὸ ὁποῖο συνήθισαν νὰ εὐχαριστιοῦνται οἱ δικές 9
 μας αἰσθήσεις σ' ἐκείνον προκαλοῦσε πόνου, μέσο ἀκριβῶς
 τῶν ἰδίων αἰσθήσεων, ποὺ ὁμως εἶχαν ἐξασκηθῇ νὰ αἰσθάνων-
 ται τὸ ἀντίθετο.

Ἐκεῖνο ποὺ πρέπει νὰ ἐξακριβώσουμε ὅλοι μας εἶναι 12
 ποιὸ ἀπὸ τὰ δυὸ ἐνεργεῖ ὡς αἰτία, ὁ θνητὸς νοῦς ^{Χρήσιμη}
 ἢ ὁ ἀθάνατος Νοῦς. Πρέπει νὰ ἐγκαταλείψουμε ^{γνώση}
 τὴν ὑλικὴ βάση γιὰ χάρη τῆς μεταφυσικῆς Ἐπιστήμης καὶ 15
 τῆς θείας της Ἀρχῆς.

Ὅ,τιδήποτε παρέχει τὴν ὁμοίωση μιᾶς ἰδέας ποὺ κυ-
 βερνᾶται ἀπὸ τὴν Ἀρχή της παρέχει τροφή γιὰ τὴ σκέψη. 18
 Μὲ τὴν ἀστρονομία, τὴ φυσικὴ ἱστορία, τὴ χημεία, τὴ μου-
 σικὴ, τὰ μαθηματικά, ἡ σκέψη ἀνατρέχει φυσικὰ ἀπὸ τὸ
 ἀποτέλεσμα πρὸς τὴν αἰτία. 21

Οἱ σωστὲς ἀκαδημαϊκὲς σπουδὲς εἶναι ἀπαραίτητες. Ἡ
 παρατήρηση, ἡ ἐφεύρεση, ἡ μελέτη καὶ ἡ πρωτότυπη σκέψη
 πλαταίνουν τὸ νοῦ καὶ πρέπει νὰ προωθήσουν τὴν ἀνά- 24
 πτυξη τοῦ θνητοῦ νοῦ γιὰ νὰ βγῇ ἀπὸ τὸν ἑαυτό του,
 ἀπὸ καθετὶ ποὺ εἶναι θνητό.

Ἐκεῖνο ποὺ εἶναι ἀξιοθρήνητο εἶναι οἱ περίπλοκοι βαρβα- 27
 ρισμοὶ τῆς γνώσης — τὸ ἀκαμπτο δόγμα, ἡ ἀβάσιμη θεωρία,
 τὸ ἀηδιαστικὸ μυθιστόρημα. Μυθιστορήματα ποὺ διακρί-
 νονται μόνο γιὰ τὶς ὑπερβολικὲς περιγραφὰς τους, τὰ ἀπα- 30
 ράδεκτα ἰδανικά τους καὶ τοὺς ἐξαχρειωμένους τύπους τους,
 δημιουργοῦν στοὺς νεαροὺς ἀναγνώστες μας κακὰ γοῦστα
 καὶ αἰσθήματα. Τὸ κερδοσκοπικὸ πνεῦμα ποὺ κυριαρχεῖ στὴ 33
 φιλολογία ὑποβιβάζει τὸ διανοητικὸ ἐπίπεδο γιὰ νὰ ἐξυ-
 πηρετήσῃ τὸ βάλαντιο καὶ νὰ ἱκανοποιήσῃ μιὰ ἐπιπόλαιη
 ἐπιθυμία γιὰ διασκέδαση καὶ ὄχι βελτίωση. Οἱ ἐσφαλμένες 36
 ἀπόψεις ὑποβιβάζουν τὸν ὑπογραμμὸ τῆς ἀλήθειας.

1 If materialistic knowledge is power, it is not wisdom.
 It is but a blind force. Man has "sought out many inven-
 3 tions," but he has not yet found it true that knowledge can
 save him from the dire effects of knowledge. The power
 of mortal mind over its own body is little understood.

6 Better the suffering which awakens mortal mind from
 its fleshly dream, than the false pleasures
 which tend to perpetuate this dream. Sin
 9 alone brings death, for sin is the only element
 of destruction.

"Fear him which is able to destroy both soul and body
 12 in hell," said Jesus. A careful study of this text shows
 that here the word *soul* means a false sense or material
 consciousness. The command was a warning to beware,
 15 not of Rome, Satan, nor of God, but of sin. Sickness,
 sin, and death are not concomitants of Life or Truth.
 No law supports them. They have no relation to God
 18 wherewith to establish their power. Sin makes its own
 hell, and goodness its own heaven.

Such books as will rule disease out of mortal mind, —
 21 and so efface the images and thoughts of dis-
 ease, instead of impressing them with forcible
 descriptions and medical details, — will help
 24 to abate sickness and to destroy it.

Many a hopeless case of disease is induced by a single
post mortem examination, — not from infection nor from
 27 contact with material virus, but from the fear of the
 disease and from the image brought before the mind; it
 is a mental state, which is afterwards outlined on the
 30 body.

The press unwittingly sends forth many sorrows and
 diseases among the human family. It does this by giv-

Κι ἂν ἀκόμα ἡ ὑλιστικὴ γνώση εἶναι δύναμη, δὲν εἶναι 1
ὁμως σοφία. Δὲν εἶναι παρὰ μιὰ τυφλὴ δύναμη. Ὁ ἄνθρω- 2
πος «ἐπέζητήσε λογισμούς πολλούς», ἀλλὰ δὲν ἔχει κατα- 3
λάβει ἀκόμα ὅτι ἡ γνώση μπορεῖ νὰ τὸν σώσῃ ἀπὸ τὰ
ὀλέθρια ἀποτελέσματα τῆς γνώσης. Ὁ κόσμος ἐλάχιστα
ἐννοεῖ τὴ δύναμη τοῦ θνητοῦ νοῦ πάνω στὸ ἴδιο του τὸ 6
σῶμα.

Προτιμότερη εἶναι ἡ ὁδὺνὴ ποὺ ἀφυπνίζει τὸ θνητὸ
νοῦ ἀπὸ τὸ σαρκικό του ὄνειρο, παρὰ οἱ ψεύ- 9
τικες ἡδονὲς ποὺ τείνουν νὰ διαιωνίσουν τὸ ὄνειρο
αὐτό. Μόνο ἡ ἁμαρτία προκαλεῖ τὸ θάνατο, <sup>Ἡ ἁμαρτία καταστρέφε-
ται μετὰ τὴν ὁδύνῃ</sup> 12
γιατὶ ἡ ἁμαρτία εἶναι τὸ μόνο καταστρεπτικὸ στοιχείο. 12

«Φοβήθητε τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα νὰ ἀπολέσῃ
ἐν τῇ γεέννῃ», εἶπε ὁ Ἰησοῦς. Ἡ προσεχτικὴ μελέτῃ τοῦ
ἐδαφίου αὐτοῦ δείχνει ὅτι ἐδῶ ἡ λέξις *ψυχὴ* σημαίνει ψεύτικη 15
αἴσθησις ἢ ὑλικὴ συνείδησις. Ἡ ἐντολὴ αὐτὴ μᾶς προειδο-
ποιεῖ νὰ προφυλαχτοῦμε ὅχι ἀπὸ τὴ Ρώμῃ, τὸ Σατανᾶ,
οὔτε ἀπὸ τὸ Θεό, ἀλλὰ ἀπὸ τὴν ἁμαρτία. Ἡ ἀσθένεια, ἡ 18
ἁμαρτία καὶ ὁ θάνατος δὲν εἶναι συνακόλουθα τῆς Ζωῆς ἢ
τῆς Ἀλήθειας. Κανένας νόμος δὲν τὰ ὑποστηρίζει. Δὲν ἔχουν
καμιὰ σχέση μετὰ τὸ Θεὸ γιὰ νὰ ἐδραιώσουν τὴ δύναμή τους. 21
Ἡ ἁμαρτία δημιουργεῖ μόνῃ της τὴν κόλασίν της καὶ ἡ
καλοσύνη μόνῃ της τὸν οὐρανόν της.

Τὰ βιβλία ποὺ ἀφήνουν τὴν ἀρρώστια ἔξω ἀπὸ τὸ θνητὸ 24
νοῦ — κι ἔτσι δὲν ἐντυπώνουν στὴ μνήμη μας με-
πειστικὲς περιγραφὰς καὶ ἱατρικὲς λεπτομέρειες τίς <sup>Ἀποφυγὴ ἐπικίνδυνων
ὕψων</sup> 27
εἰκόνες καὶ τίς σκέψεις τῆς ἀρρώστιας, ἀλλὰ τίς
σβήνουν — θὰ συντελέσουν στὴν ἐλάττωσι καὶ τὴν ἐξάλειψιν
τῆς ἀρρώστιας.

Πολλὲς ἀπελπιστικὲς περιπτώσεις ἀρρώστιας προκαλοῦν- 30
ται ἀπὸ μιὰν ἀπλὴ νεκροψία — ὅχι ἀπὸ μόλυνση οὔτε ἀπὸ
ἐπαφὴ μετὰ ὑλικὸ ἰόν, ἀλλὰ ἀπὸ τὸ φόβον τῆς ἀρρώστιας καὶ
ἀπὸ τὴν εἰκόνα ποὺ προβάλλεται στὸ νοῦ· εἶναι μιὰ νοερὴ 33
κατάστασις ποὺ διαγράφεται ὕστερα στὸ σῶμα.

Ὁ τύπος ἀκούσια διασπείρει πολλὰ βάσανα καὶ ἀρρώ-
στιες στὸν κόσμον. Αὐτὸ τὸ κάνει δίνοντας ὀνόματα στίς 36

ing names to diseases and by printing long descriptions which mirror images of disease distinctly in thought. A new name for an ailment affects people like a Parisian name for a novel garment. Every one hastens to get it. A minutely described disease costs many a man his earthly days of comfort. What a price for human knowledge! But the price does not exceed the original cost. God said of the tree of knowledge, which bears the fruit of sin, disease, and death, "In the day that thou eatest thereof thou shalt surely die."

The less that is said of physical structure and laws, and the more that is thought and said about moral and spiritual law, the higher will be the standard of living and the farther mortals will be removed from imbecility or disease.

We should master fear, instead of cultivating it. It was the ignorance of our forefathers in the departments of knowledge now broadcast in the earth, that made them hardier than our trained physiologists, more honest than our sleek politicians.

We are told that the simple food our forefathers ate helped to make them healthy, but that is a mistake.

Their diet would not cure dyspepsia at this period. With rules of health in the head and the most digestible food in the stomach, there would still be dyspeptics. Many of the effeminate constitutions of our time will never grow robust until individual opinions improve and mortal belief loses some portion of its error.

The doctor's mind reaches that of his patient. The doctor should suppress his fear of disease, else his belief in its reality and fatality will harm his patients even more

ἄρρώστιες καὶ δημοσιεύοντας μακριᾶς περιγραφές, ποὺ ἐντυ- 1
πώνουν καθαρὰ τὶς εἰκόνες τῆς ἄρρώστιας στὴ σκέψη. "Ἐνα 2
καινούργιο ὄνομα μιᾶς ἄρρώστιας ἐπηρεάζει τοὺς 3
ἀνθρώπους ὅπως ἕνα καινούργιο παριζιάνικο ^{Ἀγωνίες ποὺ προκαλοῦνται ἀπὸ τὸν τύπο} φόρεμα. "Ολοὶ βιάζονται νὰ τὸ πάρουν. Ἡ λε- 4
πτομερειακὴ περιγραφὴ μιᾶς ἄρρώστιας κοστίζει σὲ πολλοὺς 5
ἀνθρώπους τὴν εὐεξία τοὺς σ' ὅλη τὴν ἐπίγεια ζωὴ τους. 6
Πόσο μεγάλο εἶναι τὸ τίμημα τῆς ἀνθρώπινης γνώσης! 7
Ἄλλὰ τὸ τίμημα δὲν ὑπερβαίνει τὸ ἀρχικὸ κόστος. Ὁ Θεὸς 8
εἶπε γιὰ τὸ δέντρο τῆς γνώσης ποὺ φέρνει τοὺς καρποὺς 9
τῆς ἁμαρτίας, τῆς ἄρρώστιας καὶ τοῦ θανάτου: «Καθ' ἣν 10
ἡμέραν φάγῃς ἀπ' αὐτοῦ, ἐξάπαντος θά ἀποθάνῃς». 11

"Ὅσο περισσότερο ἀποφεύγουν οἱ θνητοὶ νὰ μιλάνε γιὰ 12
τὸν ὑλικὸ ὀργανισμὸ καὶ τοὺς ὑλικοὺς νόμους, ^{Ἀνώτερος ὑπογραμμὸς γιὰ τοὺς θνητοὺς} 13
καὶ σκέπτονται καὶ μιλάνε πιὸ πολὺ γιὰ τὸν ἠθικὸ 14
καὶ πνευματικὸ νόμο, τόσο ἀνώτερος θὰ εἶναι ὁ 15
ὑπογραμμὸς τῆς ζωῆς τοὺς καὶ τόσο περισσότερο θὰ ἀπέ- 16
χουν ἀπὸ τὴν ἡλιθιότητα ἢ τὴν ἄρρώστια. 17

Πρέπει νὰ ὑπερνικᾶμε τὸ φόβο καὶ ὄχι νὰ τὸν καλλιερ- 18
γοῦμε. Ἡ ἀγνοία τῶν προπατόρων μας στὰ πεδία τῆς 19
γνώσης ποὺ ἔχει διαδοθῇ τώρα στὴ γῆ ἦταν ἐκείνη ποὺ 20
τοὺς ἔκανε πιὸ σκληραγωγημένους ἀπὸ τοὺς ἐξασκημένους 21
φυσιολόγους μας καὶ πιὸ τίμιους ἀπὸ τοὺς τετραπέρατους 22
πολιτικούς μας. 23

Μᾶς λένε ὅτι ἡ ἀπλὴ τροφὴ ποὺ ἔτρωγαν οἱ προπάτορές 24
μας τοὺς ὠφελοῦσε στὴν ὑγεία, ἀλλὰ αὐτὸ εἶναι λάθος. Ἡ 25
δίαιτά τοὺς δὲ θὰ θεράπευε σήμερα τὴ δυσπεψία. ^{Δίαιτα καὶ 26}
Μὲ κανόνες ὑγιεινῆς στὸ μυαλό, δὲ θὰ ἔπαυαν νὰ ^{δυσπεψία} 27
ὑπάρχουν δυσπεπτικοὶ ὅσο εὐπεπτὴ κι ἂν εἶναι ἡ τροφὴ 28
ποὺ τρῶει κανεὶς. Πολλοὶ ἀπὸ τοὺς μαλθακοὺς ὀργανισμοὺς 29
τῆς ἐποχῆς μας δὲ θὰ γίνουν ποτε εὐρωστοὶ προτοῦ τὰ ἄτομα 30
σχηματίσουν καλύστερες γυνῶμες καὶ ἡ θνητὴ δοξασία χάσῃ 31
ἕνα μέρος τῆς πλάνης της. 32

Ἡ σκέψη τοῦ γιατροῦ ἐπηρεάζει τὸ νοῦ τοῦ ἄρρώστου. 33
Ὁ γιατρὸς πρέπει νὰ δαμάσῃ τὸ φόβο ποὺ προκαλεῖ στὸν 34
ἴδιο ἢ ἄρρώστια, ἀλλιῶς ἡ δοξασία του ὅτι ἡ ἄρρώστια εἶναι 35
πραγματικὴ καὶ θανατηφόρα θὰ βλάβῃ τοὺς ἄρρώστους του 36

1 than his calomel and morphine, for the higher stratum of
 mortal mind has in belief more power to harm man than
 3 ^{Harm done by} the substratum, matter. A patient hears the
^{physicians} doctor's verdict as a criminal hears his death-
 sentence. The patient may seem calm under it, but he is
 6 not. His fortitude may sustain him, but his fear, which
 has already developed the disease that is gaining the
 mastery, is increased by the physician's words.

9 The materialistic doctor, though humane, is an art-
 ist who outlines his thought relative to disease, and then
 12 ^{Disease} fills in his delineations with sketches from text-
^{depicted} books. It is better to prevent disease from
 forming in mortal mind afterwards to appear on the
 body; but to do this requires attention. The thought of
 15 disease is formed before one sees a doctor and before
 the doctor undertakes to dispel it by a counter-irritant,
 — perhaps by a blister, by the application of caustic or
 18 croton oil, or by a surgical operation. Again, giving an-
 other direction to faith, the physician prescribes drugs,
 until the elasticity of mortal thought haply causes a
 21 vigorous reaction upon itself, and reproduces a picture
 of healthy and harmonious formations.

A patient's belief is more or less moulded and formed
 24 by his doctor's belief in the case, even though the doctor
 says nothing to support his theory. His thoughts and his
 patient's commingle, and the stronger thoughts rule the
 27 weaker. Hence the importance that doctors be Christian
 Scientists.

Because the muscles of the blacksmith's arm are
 30 ^{Mind over} strongly developed, it does not follow that
^{matter} exercise has produced this result or that a
 less used arm must be weak. If matter were the cause

πιό πολύ καὶ ἀπὸ τὸ καλομέλανο καὶ τὴ μορφὴν του, ἐπειδὴ 1
κατὰ τὴ δοξασία τὸ ἀνώτερο στρώμα τοῦ θνητοῦ νοῦ 3
μπορεῖ νὰ βλάψῃ περισσότερο τὸν ἄνθρωπο ἀπὸ
ὅ,τι τὸ ὑπόστρωμα, ἡ ὕλη. Ὁ ἄρρωστος ἀκούει ^{Τὸ κακὸ ποὺ} 3
τὴν ἐτυμηγορίαν τοῦ γιатροῦ ὅπως ὁ ἐγκληματίας ^{κάνουν οἱ}
ἀκούει τὴν καταδίκη του σὲ θάνατο. Ὁ ἄρρωστος μπορεῖ 6
νὰ φαίνεται ἡρεμος ὅταν τὴν ἀκοῦν, πράγματι ὅμως δὲν
εἶναι. Τὸ κουράγιο του μπορεῖ νὰ τὸν στηρίξῃ, ἀλλὰ ὁ 9
φόβος του, ὁ ὁποῖος προξένησε ἤδη τὴν ἀρρώστια ποὺ πάει
νὰ τὸν ἐξουσιάσῃ, αὐξάνει μὲ τὰ λόγια τοῦ γιатροῦ.

Ὁ γιатρὸς ποὺ ἔχει ὑλιστικὲς ἀντιλήψεις εἶναι, παρ' ὅλη 12
τὴ φιλανθρωπίαν του, ἓνας καλλιτέχνης ποὺ σκιαγραφεῖ τὴν
ἀρρώστια στὴ σκέψῃ του καὶ ὕστερα συμπληρώ-
νει τὸ σχεδιάσμα του μὲ σκίτσα ἀπὸ ἱατρικὰ βι- ^{Ἡ ἀπεικό-}
βλία. Εἶναι προτιμότερο νὰ ἐμποδίσουμε τὴν ^{νιστὴ τῆς} 15
ἀρρώστια ἀπὸ τοῦ νὰ σχηματιστῇ στὸ θνητὸ νοῦ καὶ νὰ ἐκ-
δηλωθῇ ὕστερα στὸ σῶμα· ἀλλὰ γιὰ νὰ τὸ κάνουμε αὐτὸ
χρειάζεται προσοχή. Ἡ σκέψῃ τῆς ἀρρώστιας σχηματίζεται 18
προτοῦ δὴ κανεὶς τὸ γιатρὸ καὶ προτοῦ ὁ γιатρὸς ἀναλάβῃ
νὰ τὴν ἐξαφανίσῃ μ' ἓνα ἀντιερεθιστικὸ — ἴσως μ' ἓνα ἐμπλα-
στρο, μ' ἓνα καυστικὸ φάρμακο, ἓνα καθαρκτικὸ, ἢ μὲ χει- 21
ρουργικὴ ἐπέμβαση. Ἡ, κατευθύνοντας τὴν πίστη ἄλλου, ὁ
γιатρὸς μπορεῖ νὰ ὀρίσῃ φάρμακα, ὥσότου ἡ ἐλαστικότητα
τῆς θνητῆς σκέψῃς προκαλέσῃ τυχαῖα μιὰ ἰσχυρὴ ἀντίδραση 24
στὸν ἴδιο τὸν ἑαυτὸ της καὶ ξανασχηματίσῃ μιὰ εἰκόνα
ύγιαιας καὶ ἀρμονίας.

Ἡ δοξασία τοῦ ἀρρώστου διαμορφώνεται καὶ σχηματί- 27
ζεται λίγο πολὺ ἀπὸ τὴ γνώμῃ ποὺ ἔχει ὁ γιатρὸς του γιὰ
τὴν ἀρρώστια του, ἔστω καὶ ἂν ὁ γιатρὸς δὲ λείπῃ τίποτε
γιὰ νὰ ὑποστηρίξῃ τὴ θεωρίαν του. Οἱ σκέψεις του καὶ οἱ 30
σκέψεις τοῦ ἀρρώστου τὸ ἀνακατεύονται, καὶ οἱ δυνατότερες
σκέψεις ἐξουσιάζουν τὶς ἀσθενέστερες. Νὰ γιатρὶ εἶναι ἀνάγκη
οἱ γιатροὶ νὰ εἶναι Χριστιανοὶ Ἐπιστήμονες. 33

Ἐπειδὴ οἱ μυῶνες τοῦ βραχίονα τοῦ σιδηρουργοῦ εἶναι
πολὺ ἀναπτυγμένοι, δὲν ἐπεταὶ ὅτι αὐτὸ ὀφεί-
λεται στὴν ἀσκήσιν ἢ ὅτι ἓνας βραχίονας λιγό- ^{Ὁ νοῦς εἶναι} 36
τερο ἐξασκημένος πρέπει νὰ εἶναι ἀδύνατος. ^{πάνω ἀπὸ τὴν}
ὕλη

Ἄν ἡ ὕλη ἦταν ἡ αἰτία τῆς ἐνέργειας καὶ ἂν οἱ μυῶνες μπο-

1 of action, and if muscles, without volition of mortal
 mind, could lift the hammer and strike the anvil, it
 3 might be thought true that hammering would enlarge
 the muscles. The trip-hammer is not increased in size
 by exercise. Why not, since muscles are as material as
 6 wood and iron? Because nobody believes that mind is
 producing such a result on the hammer.

Muscles are not self-acting. If mind does not move
 9 them, they are motionless. Hence the great fact that
 Mind alone enlarges and empowers man through its
 mandate, — by reason of its demand for and supply of
 12 power. Not because of muscular exercise, but by rea-
 son of the blacksmith's faith in exercise, his arm becomes
 stronger.

15 Mortals develop their own bodies or make them sick,
 according as they influence them through mortal mind.

18 Latent fear subdued To know whether this development is produced
 consciously or unconsciously, is of less impor-
 tance than a knowledge of the fact. The feats of the gym-
 nast prove that latent mental fears are subdued by him.
 21 The devotion of thought to an honest achievement makes
 the achievement possible. Exceptions only confirm this
 rule, proving that failure is occasioned by a too feeble
 24 faith.

Had Blondin believed it impossible to walk the rope
 over Niagara's abyss of waters, he could never have
 27 done it. His belief that he could do it gave his thought-
 forces, called muscles, their flexibility and power which
 the unscientific might attribute to a lubricating oil. His
 30 fear must have disappeared before his power of putting
 resolve into action could appear.

When Homer sang of the Grecian gods, Olympus was

ροῦσαν νὰ σηκώσουν, χωρὶς τὴ θέληση τοῦ θνητοῦ νοῦ, τὸ 1
 σφυρὶ καὶ νὰ χτυπήσουν τὸ ἄμόνι, θὰ ἦταν δυνατὸ νὰ πι-
 στέψουμε ὅτι τὸ σφυροκόπημα μεγαλώνει τοὺς μυῶνες. Τὸ 3
 μηχανικὸ σφυρὶ δὲ μεγαλώνει μὲ τὴν ἄσκηση. Γιατί δὲ με-
 γαλώνει, ἀφοῦ οἱ μυῶνες εἶναι τόσο ὑλικοὶ ὅσο τὸ ξύλο καὶ
 τὸ σίδηρο; Ἐπειδὴ κανεὶς δὲν πιστεύει ὅτι ὁ νοῦς μπορεῖ 6
 νὰ κἀνὴ τὸ σφυρὶ νὰ μεγαλώσῃ.

Οἱ μυῶνες δὲν ἐνεργοῦν μόνοι τους. Ἄν ὁ νοῦς δὲν τοὺς 7
 κινήσῃ, μένουν ἀκίνητοι. Ἀπ' αὐτὸ ἀπορρέει τὸ μεγάλο 9
 γεγονὸς ὅτι μόνο ὁ Νοῦς μεγαλώνει καὶ δυναμώνει τὸν
 ἄνθρωπο μὲ τὴν ἐντολὴ του — γιὰ αὐτὸς δημιουργεῖ τὴ 10
 ζήτηση καὶ τὴν προσφορὰ τῆς δυνάμεως. Αὐτὸ ποὺ κάνει 12
 τὸ βραχίονα τοῦ σιδηρουργοῦ δυνατὸ δὲν εἶναι ἡ ἄσκηση
 τῶν μυῶνων του, ἀλλὰ ἡ πίστη του στὴν ἄσκηση.

Οἱ θνητοὶ ἀναπτύσσουν τὰ σώματά τους ἢ τὰ ἀρρωσταί- 15
 νουν ἀνάλογα μὲ τὸν τρόπο ποὺ τὰ ἐπηρεάζουν μέσο τοῦ θνη-
 τοῦ νοῦ. Κατὰ πόσο ἡ ἀνάπτυξη αὐτὴ γίνεται 16
 συνειδητὰ ἢ ἀσυνειδητὰ δὲν ἔχει καὶ τόση μεγάλη 17
 σημασία ὅσο ἔχει ἡ γνώση τοῦ γεγονότος αὐτοῦ. <sup>Ἐποταγή
κρυφοῦ
φόβου</sup> 18
 Τὰ κατορθώματα τοῦ γυμναστοῦ ἀποδείχνουν ὅτι ἔχει νικήσει
 τοὺς νοεροὺς κρυφοὺς φόβους του. Ἡ ἀφοσίωση τῆς σκέψης 21
 σ' ἓνα νίμιον σκοπὸ ἐξασφαλίζει τὴν ἐπιτυχίαν τοῦ σκοποῦ
 αὐτοῦ. Οἱ ἐξαιρέσεις ἀπλῶς ἐπιβεβαιώνουν τὸν κανόνα
 αὐτό, γιὰ αὐτὸ ἀποδείχνουν ὅτι ἡ ἀποτυχία προκαλεῖται ἀπὸ 24
 μιὰ πολὺ ἀδύνατη πίστη.

Ἄν ὁ Μπλοντὲν (Blondin) πίστευε ὅτι ἦταν ἀδύνατο 25
 νὰ βαδίσῃ πάνω στὸ σχοινὶ ποὺ τοποθετήθηκε πάνω στὴν 27
 ἄβυσσο τῶν ὑδάτων τοῦ Νιαγάρα, δὲ θὰ μπορούσε ποτὲ νὰ
 τὸ κἀνῃ. Ἡ πίστη του ὅτι μπορούσε νὰ τὸ κατορθώσῃ 28
 ἔδωσε στὶς νοερὲς του δυνάμεις, ποὺ καλοῦνται μυῶνες, τὴν 30
 ἀπαραίτητη εὐκαμψία καὶ δύναμη, ποὺ ὁ μὴ ἐπιστήμονας
 ἴσως θὰ ἀπέδιδε σὲ κάποια λιπαντικὴ οὐσία. Δὲν ὑπάρχει 31
 ἀμφιβολία ὅτι εἶχε ὑπερνικήσῃ τὸ φόβο του προτοῦ μπορέσῃ 33
 νὰ δείξῃ ὅτι εἶχε τὴ δύναμη νὰ βάλῃ τὴν ἀπόφασίν του σ' ἐν-
 ἔργεια.

Ὅταν ὁ Ὅμηρος ἐξυμνοῦσε τοὺς ἑλληνικοὺς θεοὺς ὁ Ὀλυμ- 36

1 dark, but through his verse the gods became alive in a
 nation's belief. Pagan worship began with muscularity,
 3 Homer and but the law of Sinai lifted thought into the
 Moses song of David. Moses advanced a nation to
 the worship of God in Spirit instead of matter, and il-
 6 lustrated the grand human capacities of being bestowed
 by immortal Mind.

Whoever is incompetent to explain Soul would be wise
 9 not to undertake the explanation of body. Life is, always
 A mortal has been, and ever will be independent of
 not man matter; for Life is God, and man is the idea
 12 of God, not formed materially but spiritually, and not
 subject to decay and dust. The Psalmist said: "Thou
 madest him to have dominion over the works of Thy
 15 hands. Thou hast put all things under his feet."

The great truth in the Science of being, that the real
 man was, is, and ever shall be perfect, is incontrovertible;
 18 for if man is the image, reflection, of God, he is neither
 inverted nor subverted, but upright and Godlike.

The suppositional antipode of divine infinite Spirit
 21 is the so-called human soul or spirit, in other words
 the five senses, — the flesh that warreth against Spirit.
 These so-called material senses must yield to the infinite
 24 Spirit, named God.

St. Paul said: "For I determined not to know any-
 thing among you, save Jesus Christ, and him crucified."
 27 (I Cor. ii. 2.) Christian Science says: I am determined
 not to know anything among you, save Jesus Christ, and
 him glorified.

πος ἦταν σκοτεινός, ἀλλὰ μὲ τοὺς στίχους του οἱ θεοὶ ζωντάνεψαν στὴν πίστη ἑνὸς ἔθνους. Ἡ εἰδωλολατρικὴ θρησκεία ἄρχισε μὲ τὴ λατρεία τῆς ρωμαλεότητας, ἀλλὰ ὁ νόμος τοῦ Σινᾶ ἀνέβασε τὴ σκέψη στὸ ὕψος τῶν ψαλμῶν τοῦ Δαυίδ. Ὁ Μωυσῆς διδάξε ἕνα ἔθνος νὰ λατρεύῃ τὸ Θεὸ ὡς Πνεῦμα καὶ ὄχι ὡς ὕλη, καὶ ἔδειξε τὶς μεγαλειώδεις ἀνθρώπινες ἱκανότητες τοῦ εἶναι πού παραχωρήθηκαν ἀπὸ τὸν ἀθάνατο Νοῦ.

Ὅποιοι δὲν εἶναι ἱκανοὶ νὰ ἐξηγήσῃ τὴν Ψυχὴ εἶναι προτιμότερο νὰ μὴν ἀναλάβῃ νὰ ἐξηγήσῃ τὸ σῶμα. Ἡ Ζωὴ εἶναι, πάντοτε ἦταν καὶ πάντοτε θὰ εἶναι ἀνεξάρτητη ἀπὸ τὴν ὕλη· διότι ἡ Ζωὴ εἶναι Θεὸς καὶ ὁ ἄνθρωπος εἶναι ἡ ἰδέα τοῦ Θεοῦ, πού δὲν πλάστηκε ὑλικά ἀλλὰ πνευματικά καὶ δὲν παρακμάζει οὔτε μεταβάλλεται σὲ χῶμα. Ὁ Ψαλμωδὸς εἶπε: «Κατέστησας αὐτὸν κύριον ἐπὶ τὰ ἔργα τῶν χειρῶν Σου· πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ».

Ἡ μεγάλη ἀλήθεια στὴν Ἐπιστήμῃ τοῦ εἶναι, ὅτι ὁ πραγματικὸς ἄνθρωπος ἦταν, εἶναι καὶ πάντοτε θὰ εἶναι τέλειος, εἶναι ἀδιαφιλονίκητη· διότι ἂν ὁ ἄνθρωπος εἶναι ἡ εἰκόνα, ἡ ἀντανάκλαση, τοῦ Θεοῦ, τότε οὔτε ἀντιστραμμένος εἶναι οὔτε ἀναποδογυρισμένος, ἀλλὰ εὐθύς καὶ ὅμοιος μὲ τὸ Θεό.

Ὁ ὑποθετικὸς ἀντίποδας τοῦ θείου ἁπειρου Πνεύματος εἶναι ἡ λεγόμενη ἀνθρώπινη ψυχὴ ἢ πνεῦμα, μ' ἄλλα λόγια οἱ πέντε αἰσθήσεις — ἡ σὰρκα πού πολεμᾷ τὸ Πνεῦμα. Οἱ λεγόμενες αὐτὲς ὑλικὲς αἰσθήσεις πρέπει νὰ ὑποταχτοῦν στὸ ἅπειρο Πνεῦμα, πού καλεῖται Θεός.

Ὁ Ἅγιος Παῦλος εἶπε: «Διότι ἀπεφάσισα νὰ μὴ ἐξεύρω μεταξὺ σας ἄλλο τι, εἰμὴ Ἰησοῦν Χριστόν, καὶ τοῦτον ἐσταυρωμένον» (Α' πρὸς Κορινθ. 2:2). Ἡ Χριστιανικὴ Ἐπιστήμῃ λέει: Εἶμαι ἀποφασισμένη νὰ μὴν ξέρω τίποτε ἄλλο μεταξὺ σας παρὰ τὸν Ἰησοῦ Χριστό, κι αὐτὸν δοξασμένο.

Chapter VIII

FOOTSTEPS OF TRUTH

Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty people: wherewith Thine enemies have reproached, O Lord: wherewith they have reproached the footsteps of Thine anointed. — PSALMS.

1 **T**HE best sermon ever preached is Truth practised
and demonstrated by the destruction of sin, sickness,
3 **Practical** and death. Knowing this and knowing too
preaching that one affection would be supreme in us and
take the lead in our lives, Jesus said, "No man can serve
6 two masters."

We cannot build safely on false foundations. Truth
makes a new creature, in whom old things pass away
9 and "all things are become new." Passions, selfishness,
false appetites, hatred, fear, all sensuality, yield to spirit-
uality, and the superabundance of being is on the side
12 of God, good.

We cannot fill vessels already full. They must first be
emptied. Let us disrobe error. Then, when
15 **The uses** the winds of God blow, we shall not hug our
of truth tatters close about us.

The way to extract error from mortal mind is to pour
18 in truth through flood-tides of Love. Christian perfec-
tion is won on no other basis.

Grafting holiness upon unholiness, supposing that sin

Κεφάλαιο "Ογδοο

ΒΗΜΑΤΑ ΑΛΗΘΕΙΑΣ

Μνήσθητι, Κύριε, τοῦ ὀνειδισμοῦ τῶν δούλων Σου, τὸν ὁποῖον φέρω ἐν τῷ κόλπῳ μου ὑπὸ τοσοῦτων πολυαρίθμων λαῶν· μετὸν ὁποῖον ὠνείδισαν οἱ ἐχθροί Σου, Κύριε· μετὸν ὁποῖον ὠνείδισαν τὰ ἴχνη τοῦ Χριστοῦ Σου. ΨΑΛΜΟΙ

Το καλύτερο κήρυγμα ποὺ κηρύχτηκε ποτὲ εἶναι ἡ 1
Ἀλήθεια ποὺ ἐφαρμόζεται καὶ ἀποδείχεται μετὴν 2
ἐξάλειψη τῆς ἁμαρτίας, τῆς ἀρρώστιας καὶ τοῦ ^{Πρακτικὸ} 3
θανάτου. Ἐπειδὴ ὁ Ἰησοῦς τὸ ἤξερε αὐτό, καὶ ^{κήρυγμα}
ἤξερε ἐπίσης ὅτι ἓνα αἶσθημα θὰ κυριαρχοῦσε μέσα μας καὶ 4
θὰ κατεύθυνε τὴ ζωὴ μας, εἶπε: «Οὐδεὶς δύναται δύο κυρίους 5
νὰ δουλεύῃ». 6

Δὲν μπορούμε νὰ κτίσουμε στὰ σίγουρα πάνω σὲ σαθρὰ 7
θεμέλια. Ἡ Ἀλήθεια κάνει ἓνα νέο κτίσμα, ὅπου τὰ ἀρχαῖα 8
παρέρχονται καὶ «τὰ πάντα γίνονται νέα». Τὰ πάθη, ἡ 9
ἰδιοτέλεια, οἱ ψεύτικες ὁρέξεις, τὸ μίσος, ὁ φόβος, καθετὶ ποὺ 10
εἶναι αἰσθησιακό, ὑποχωροῦν στὴν πνευματικότητα, καὶ ἡ 11
ὑπαρξὴ εἶναι συντριπτικά μετὸ μέρος τοῦ Θεοῦ, τοῦ καλοῦ. 12

Δὲν μπορούμε νὰ γεμίσουμε ἀγγεία ποὺ εἶναι ἤδη γεμάτα. 13
Πρέπει πρῶτα νὰ ἀδαιαστοῦν. Ἄς ἀπογυμνώ- 14
σουμε τὴν πλάνη. Τότε, ὅταν πνεύσουν οἱ ἄνεμοι ^{Ἡ χρησιμότη- 15}
τοῦ Θεοῦ, δὲ θὰ σφίγγουμε τὰ κουρέλια μας δυ- ^{τητα τῆς 16}
νατὰ πάνω μας. 17

Ὁ τρόπος γιὰ νὰ διώξουμε τὴν πλάνη ἀπὸ τὸ θνητὸ νοῦ 18
εἶναι νὰ χύσουμε μέσα του τὴν ἀλήθεια μετὰ πλημμύρες Ἀγάπης. 19
Μόνο ἔτσι κερδίζουμε τὴ χριστιανικὴ τελειότητα. 20

Τὸ μπόλιασμα τῆς ἀνοσιότητος μετὰ ἀγιότητα, ἡ ὑπόθεση

- 1 can be forgiven when it is not forsaken, is as foolish as straining out gnats and swallowing camels.
- 3 The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.
- 6 If men would bring to bear upon the study of the Science of Mind half the faith they bestow upon the so-called pains and pleasures of material sense,
 9 ^{Divine study} they would not go on from bad to worse, until disciplined by the prison and the scaffold; but the whole human family would be redeemed through
 12 the merits of Christ, — through the perception and acceptance of Truth. For this glorious result Christian Science lights the torch of spiritual understanding.
- 15 Outside of this Science all is mutable; but immortal man, in accord with the divine Principle of his being, God, neither sins, suffers, nor dies. The days
 18 ^{Harmonious life-work} of our pilgrimage will multiply instead of diminish, when God's kingdom comes on earth; for the true way leads to Life instead of to death, and earthly
 21 experience discloses the finity of error and the infinite capacities of Truth, in which God gives man dominion over all the earth.
- 24 Our beliefs about a Supreme Being contradict the practice growing out of them. Error abounds where
 27 ^{Belief and practice} Truth should "much more abound." We admit that God has almighty power, is "a very present help in trouble;" and yet we rely on a drug or hypnotism to heal disease, as if senseless matter or err-
 30 ing mortal mind had more power than omnipotent Spirit.
- Common opinion admits that a man may take cold in the act of doing good, and that this cold may produce

ὅτι ἡ ἁμαρτία μπορεῖ νὰ συγχωρηθῇ χωρὶς νὰ ἐγκαταλειφτῇ, 1
εἶναι τόσο ἀνόητο ὅσο καὶ τὸ νὰ διυλίσῃ κανεὶς τὰ κουνούπια 3
καὶ νὰ καταπίνῃ τὶς καμῆλες.

Ἡ ἐπιστημονικὴ ἐνότητα ποὺ ὑπάρχει μεταξύ Θεοῦ καὶ 4
ἀνθρώπου πρέπει νὰ ἀποδειχτῇ στὴν καθημερινή μας ζωὴ 6
καὶ ὁλος ὁ κόσμος πρέπει νὰ κάνῃ τὸ θέλημα τοῦ Θεοῦ.

Ἄν οἱ ἄνθρωποι καταγίνονταν στὴ μελέτῃ τῆς Ἐπιστήμης 8
τοῦ Νοῦ μὲ τὴ μιστὴ πίστη ποὺ δίνουν στοὺς λεγόμενους 9
πόνους καὶ τὶς λεγόμενες ἡδονὲς τῆς ὑλικῆς αἴσθη- ^{Θεία}
σης, δὲ θὰ πήγαιναν ἀπὸ τὸ κακὸ στὸ χειρότερο, ^{μελέτῃ}
μέχρις ὅτου σωφρονιστοῦν μὲ τὴ φυλακὴ καὶ τὴν ἀγχόνη· 12
ἀλλὰ ὁλόκληρο τὸ ἀνθρώπινο γένος θὰ λυτρωνόταν μὲ τὶς 12
ἀρετὲς τοῦ Χριστοῦ — μὲ τὴν κατανόηση καὶ τὴν παραδοχὴ 13
τῆς Ἀλήθειας. Γιὰ τὴν ἐπίτευξη τοῦ λαμπροῦ αὐτοῦ ἀποτε-
λέσματος ἡ Χριστιανικὴ Ἐπιστήμη * ἀνάβει τὴ δάδα τῆς 15
πνευματικῆς νόησης.

Ἐξω ἀπὸ τὴν Ἐπιστήμη αὐτὴ ὅλα εἶναι μεταβλητά· ἀλλὰ 16
ὁ ἀθάνατος ἄνθρωπος, σύμφωνα μὲ τὴ θεία Ἀρχὴ τοῦ εἶναι 18
του, τὸ Θεό, οὔτε ἁμαρταίνει, οὔτε ὑποφέρει, οὔτε ^{Ἀρμονικὸ}
πεθαίνει. Οἱ μέρες τῆς παρεπιδημίας μας δὲ θὰ ^{ἔργο ζωῆς}
λιγοστέψουν ἀλλὰ θὰ πολλαπλασιαστοῦν, ὅταν ἡ βασιλεία 21
τοῦ Θεοῦ ἔρθῃ ἐπὶ τῆς γῆς· ἐπειδὴ ἡ ἀληθινὴ ὁδὸς ὁδηγεῖ
στὴ Ζωὴ καὶ ὄχι στὸ θάνατο, καὶ ἡ γήινη πείρα μας ἀποκα-
λύπτει τὸ πεπερασμένο τῆς πλάνης καὶ τὶς ἀπείρες ἱκανότητες 24
τῆς Ἀλήθειας, ὅπου ὁ Θεὸς δίνει στὸν ἄνθρωπο ἐξουσία
ἐπὶ πάσης τῆς γῆς.

Οἱ δοξασίαι μας γιὰ τὸ Ὑπέρτατο Ὄν συγκρούονται μὲ 27
τὴν πρακτικὴ ἐφαρμογὴ ποὺ ἀπορρέει ἀπ' αὐτές. Ἡ πλάνη
περισεύει ἐκεῖ ὅπου ἡ Ἀλήθεια θὰ ἔπρεπε «νὰ ^{Δοξασία καὶ}
ὑπερπερισεύῃ». Παραδεχόμαστε ὅτι ὁ Θεὸς ^{ἐφαρμογὴ} 30
ἔχει παντοδύναμη ἰσχύ, ὅτι εἶναι «βοήθεια ἐτοιμοτάτη ἐν
ταῖς θλίψεσι»· καὶ ὅμως βασιζόμαστε σ' ἓνα φάρμακο ἢ στὸν
ὑπνωτισμὸ γιὰ νὰ θεραπεύσουμε τὴν ἀρρώστια, σὰ νὰ εἶχε 33
ἡ ἀναίσθητη ὕλη ἢ ὁ πλανεμένος θνητὸς νοῦς περισσότερη
δύναμη ἀπὸ τὸ παντοδύναμο Πνεῦμα.

Ὁ κόσμος πιστεύει ὅτι ὁ ἄνθρωπος μπορεῖ νὰ κρυολογήσῃ 36
ἐνῶ κάνει μιὰ καλὴ πράξη, καὶ ὅτι ἓνα τέτοιο κρυολόγημα

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 fatal pulmonary disease; as though evil could overbear
 the law of Love, and check the reward for do-
 3 **Sure reward** ing good. In the Science of Christianity, Mind
 of right-
 eousness
 — omnipotence — has all-power, assigns sure
 rewards to righteousness, and shows that matter can
 6 neither heal nor make sick, create nor destroy.

If God were understood instead of being merely be-
 lieved, this understanding would establish health. The
 9 **Our belief** accusation of the rabbis, "He made himself
 and under-
 standing
 the Son of God," was really the justification
 of Jesus, for to the Christian the only true
 12 spirit is Godlike. This thought incites to a more exalted
 worship and self-abnegation. Spiritual perception brings
 out the possibilities of being, destroys reliance on aught
 15 but God, and so makes man the image of his Maker in
 deed and in truth.

We are prone to believe either in more than one Su-
 18 preme Ruler or in some power less than God. We im-
 agine that Mind can be imprisoned in a sensuous body.
 When the material body has gone to ruin, when evil has
 21 overtaxed the belief of life in matter and destroyed it,
 then mortals believe that the deathless Principle, or
 Soul, escapes from matter and lives on; but this is not
 24 true. Death is not a stepping-stone to Life, immortality,
 and bliss. The so-called sinner is a suicide.
 27 **Suicide** Sin kills the sinner and will continue to kill
 and sin
 him so long as he sins. The foam and fury of illegiti-
 mate living and of fearful and doleful dying should
 disappear on the shore of time; then the waves of sin,
 30 sorrow, and death beat in vain.

God, divine good, does not kill a man in order to give
 him eternal Life, for God alone is man's life. God is at

μπορεῖ νὰ προξενήσῃ θανατηφόρα πνευμονία· σὰ νὰ μπο- 1
 ροῦσε τὸ κακὸ νὰ ἀνατρέψῃ τὸ νόμο τῆς Ἀγάπης καὶ νὰ
 ἐμποδίσῃ τὴν ἀνταμοιβή γιὰ τὴν καλὴ πράξιν. Ὁ μισθὸς τῆς 3
 Στὴν Ἐπιστὴμὴ τοῦ χριστιανισμοῦ, ὁ Νοῦς — ἡ δικαιοσύνης
 παντοδυναμία — ἔχει ὅλη τὴ δύναμη, ἀνταμείβει εἶναι σί-
 γιγούρα τῇ δικαιοσύνῃ καὶ δείχνει ὅτι ἡ ὕλη δὲν μπορεῖ οὔτε 6
 νὰ θεραπεύῃ οὔτε νὰ προκαλῇ ἀρρώστια, οὔτε νὰ δημιουργῇ
 οὔτε νὰ καταστρέφῃ.

Ἄν καταλαβαίναμε τὸ Θεό, ἀντὶ νὰ Τὸν πιστεύουμε ἀπλῶς, 9
 ἡ κατανόησις αὐτὴ θὰ στερῶνε τὴν ὑγεία μας. Ἡ κατηγορία
 τῶν ραβίνων, «ἔκαμεν ἑαυτὸν Υἱὸν τοῦ Θεοῦ», Ἡ δοξασία 12
 ἦταν πραγματικὰ ἡ δικαίωσις τοῦ Ἰησοῦ, γιατί μας καὶ ἡ
 γιὰ τὸ χριστιανὸ τὸ μόνο ἀληθινὸ πνεῦμα εἶναι κατανόησὶς
 θεῖο. Ἡ σκέψις αὐτὴ ὁδηγεῖ σὲ μιὰν ἀνώτερη λατρεία καὶ
 αὐταπάρνησις. Ἡ πνευματικὴ ἀντίληψις φανερώνει τίς δυ- 15
 νατότητες τοῦ εἶναι, ἐξαλείφει τὴν ἐμπιστοσύνη σ' ὅλα τὰ
 ἄλλα ἐκτὸς ἀπὸ τὸ Θεό, καὶ κάνει ἔτσι τὸν ἄνθρωπο εἰκόνα
 τοῦ Δημιουργοῦ του μὲ ἔργα καὶ ἀληθινά. 18

Ἐχομε τὴν τάσιν νὰ πιστεύουμε εἴτε σὲ πολλοὺς Ὑπέρτα-
 τους Ἀρχόντες εἴτε σὲ κάποια δύναμη κατώτερη ἀπὸ τὸ Θεό.
 Φανταζόμεστε ὅτι ὁ Νοῦς μπορεῖ νὰ φυλακιστῇ σ' ἓνα αἰ- 21
 σθησιακὸ σῶμα. Ὄταν τὸ ὑλικὸ σῶμα καταρρεύσῃ, ὅταν
 τὸ κακὸ καταπονήσῃ τὴ δοξασία τῆς ζωῆς στὴν ὕλη καὶ
 τὴν καταστρέψῃ, τότε οἱ θνητοὶ πιστεύουν ὅτι ἡ ἀθάνατη 24
 Ἀρχή, ἡ Ψυχὴ, ξεφεύγει ἀπὸ τὴν ὕλη καὶ ἐξακολουθεῖ νὰ
 ζῇ· ἀλλ' αὐτὸ δὲν εἶναι ἀληθινόν. Ὁ θάνατος δὲν εἶναι τὸ
 σκαλοπάτι τῆς Ζωῆς, τῆς ἀθανασίας καὶ τῆς μα- 27
 καριότητος. Ὁ λεγόμενος ἀμαρτωλὸς σκοτώνει Αὐτοκτονία
 τὸν ἑαυτό του. Ἡ ἀμαρτία θανατώνει τὸν ἀμαρτωλό, καὶ
 θὰ ἐξακολουθῇ νὰ τὸν θανατῶνῃ ἐνὸςσω ἀμαρταίνει. Ὁ ἀφρὸς 30
 καὶ ἡ λύσσα τῆς παράνομης ζωῆς καὶ τοῦ τρομεροῦ καὶ
 ὀδυνηροῦ θανάτου πρέπει νὰ ἐξαφανιστοῦν στὴν ἀκτὴ τοῦ
 χρόνου· τότε τὰ κύματα τῆς ἀμαρτίας, τῆς λύπης καὶ τοῦ 33
 θανάτου θὰ κτυποῦν μάταια.

Ὁ Θεός, τὸ θεῖο καλόν, δὲ θανατῶνει τὸν ἄνθρωπο γιὰ νὰ
 τοῦ δώσῃ αἰώνια Ζωή, ἐπειδὴ μόνο ὁ Θεὸς εἶναι ἡ ζωὴ τοῦ 36
 ἀνθρώπου. Ὁ Θεὸς εἶναι ταυτόχρονα τὸ κέντρο καὶ ἡ περι-

- 1 once the centre and circumference of being. It is evil that dies; good dies not.
- 3 All forms of error support the false conclusions that there is more than one Life; that material history is as real and living as spiritual history; that mortal
- 6 Spirit the only intelligence and substance error is as conclusively mental as immortal Truth; and that there are two separate, antagonistic entities and beings, two powers, — namely,
- 9 Spirit and matter, — resulting in a third person (mortal man) who carries out the delusions of sin, sickness, and death.
- 12 The first power is admitted to be good, an intelligence or Mind called God. The so-called second power, evil, is the unlikeness of good. It cannot therefore be mind, though
- 15 so called. The third power, mortal man, is a supposed mixture of the first and second antagonistic powers, intelligence and non-intelligence, of Spirit and matter.
- 18 Such theories are evidently erroneous. They can never stand the test of Science. Judging them by their fruits, they are corrupt. When will the ages under-
- 21 Unscientific theories stand the Ego, and realize only one God, one Mind or intelligence?
- False and self-assertive theories have given sinners the
- 24 notion that they can create what God cannot, — namely, sinful mortals in God's image, thus usurping the name without the nature of the image or reflection of divine
- 27 Mind; but in Science it can never be said that man has a mind of his own, distinct from God, the *all* Mind.
- 30 The belief that God lives in matter is pantheistic. The error, which says that Soul is in body, Mind is in matter, and good is in evil, must unsay it and cease from such

φέρεται τοῦ εἶναι. Τὸ κακὸ εἶναι ἐκεῖνο ποὺ πεθαίνει· τὸ καλὸ 1
δὲν πεθαίνει.

Ὅλες οἱ μορφὲς τῆς πλάνης ὑποστηρίζουν τὰ ἐσφαλμένα 3
συμπεράσματα ὅτι ὑπάρχουν περισσότερες ἀπὸ μιὰ Ζωή·
ὅτι ἡ ὕλική ἱστορία εἶναι τόσο πραγματική καὶ ^{τὸ Πνεῦμα}
ζωντανή ὅσο καὶ ἡ πνευματική ἱστορία· ὅτι ἡ ^{εἶναι ἡ μόνη}
θνητὴ πλάνη εἶναι τόσο ἀναμφισβήτητα νοερὴ ^{νοημοσύνη} 6
ὅσο καὶ ἡ ἀθάνατη Ἀλήθεια· καὶ ὅτι ὑπάρχουν δυὸ χωριστὲς
καὶ ἀνταγωνιστικὲς ὀντότητες καὶ ὑπάρξεις, δυὸ δυνάμεις — 9
δηλαδή, τὸ Πνεῦμα καὶ ἡ ὕλη — ποὺ καταλήγουν σ' ἓνα τρίτο
πρόσωπο (τὸ θνητὸ ἄνθρωπο) ποὺ διεξάγει τίς αὐταπάτες
τῆς ἀμαρτίας, τῆς ἀρρώστιας καὶ τοῦ θανάτου. 12

Ἡ πρώτη δύναμη θεωρεῖται ὅτι εἶναι καλή, μιὰ νοημοσύνη ἢ 1
ἓνας Νοῦς ποὺ ὀνομάζεται Θεός. Ἡ λεγόμενη δεύτερη δύναμη,
τὸ κακὸ, εἶναι ἀνόμοια μὲ τὸ καλόν. Ἐπομένως δὲν μπορεῖ 15
νὰ εἶναι νοῦς, ἀν καὶ ὀνομάζεται ἔτσι. Ἡ τρίτη δύναμη, ὁ
θνητὸς ἄνθρωπος, εἶναι ἓνα ὑποθετικὸ κράμα τῆς πρώτης
καὶ τῆς δεύτερης ἀνταγωνιστικῆς δυνάμεως, τῆς νοημοσύνης 18
καὶ τῆς μὴ νοημοσύνης, τοῦ Πνεύματος καὶ τῆς ὕλης.

Τέτοιες θεωρίες εἶναι προφανῶς ἐσφαλμένες. Δὲν μποροῦν 1
ποτὲ νὰ ἀνθέξουν στὸν ἔλεγχο τῆς Ἐπιστήμης. 21
Ὅταν τίς κρίνουμε ἀπὸ τοὺς καρπούς τους, βλέ-
πουμε ὅτι εἶναι σαπρὲς. Πότε θὰ καταλάβουν οἱ
γενεές τὸ Ἐγὼ καὶ θὰ δοῦν καθαρά ὅτι ὑπάρχει μόνο ἓνας 24
Θεός, ἓνας Νοῦς ἢ μιὰ νοημοσύνη;

Οἱ ἐσφαλμένες καὶ ἀλαζονικὲς θεωρίες ἔκαμαν τοὺς ἀμαρτω-
λοὺς νὰ νομίσουν ὅτι μποροῦν νὰ δημιουργήσουν ὅ,τι δὲν 27
μπορεῖ νὰ δημιουργήσῃ ὁ Θεός — δηλαδή, ἀμαρτωλοὺς θνη-
τοὺς κατ' εἰκόνα Θεοῦ, καὶ ἔτσι σφετερίζονται τὸ ὄνομα χωρὶς
τὴ φύση τῆς εἰκόνας ἢ ἀντανάκλασης τοῦ θείου Νοῦ· ἀλλὰ 30
στὴν Ἐπιστήμη δὲν μποροῦμε ποτὲ νὰ ποῦμε ὅτι ὁ ἄνθρωπος
ἔχει ἓνα νοῦ δικό του, διαφορετικὸ ἀπὸ τὸ Θεό, τὸ Νοῦ ποὺ
εἶναι τὸ πᾶν. 33

Ἡ δοξασία ὅτι ὁ Θεὸς ζῇ στὴν ὕλη εἶναι πανθεϊστική. Ἡ 1
πλάνη, ποὺ λέει ὅτι ἡ Ψυχὴ εἶναι στὸ σῶμα, ὁ Νοῦς στὴν ὕλη
καὶ τὸ καλὸ στὸ κακόν, πρέπει νὰ πάρῃ πίσω τὰ λόγια της καὶ 36

Ἀντεπιστη-
μονικὲς
θεωρίες

1 utterances; else God will continue to be hidden from hu-
 2 manity, and mortals will sin without knowing that they
 3 are sinning, will lean on matter instead of Spirit, stumble
 with lameness, drop with drunkenness, consume with dis-
 ease, — all because of their blindness, their false sense
 6 concerning God and man.

When will the error of believing that there is life in
 matter, and that sin, sickness, and death are creations of
 9 **Creation** God, be unmasked? When will it be under-
 perfect stood that matter has neither intelligence, life,
 nor sensation, and that the opposite belief is the prolific
 12 source of all suffering? God created all through Mind,
 and made all perfect and eternal. Where then is the
 necessity for recreation or procreation?

15 Befogged in error (the error of believing that matter
 can be intelligent for good or evil), we can catch clear
 glimpses of God only as the mists disperse,
 18 **Perceiving** or as they melt into such thinness that we per-
 the divineceive the divine image in some word or deed
 image which indicates the true idea, — the supremacy and real-
 21 ity of good, the nothingness and unreality of evil.

When we realize that there is one Mind, the divine law
 of loving our neighbor as ourselves is unfolded;
 24 **Redemption** whereas a belief in many ruling minds hinders
 from selfish-man's normal drift towards the one Mind, one
 ness God, and leads human thought into opposite channels
 27 where selfishness reigns.

Selfishness tips the beam of human existence towards
 the side of error, not towards Truth. Denial of the one-
 30 ness of Mind throws our weight into the scale, not of
 Spirit, God, good, but of matter.

When we fully understand our relation to the Divine,

νὰ παύση νὰ λήη τέτοια πράγματα· ἀλλιῶς ὁ Θεὸς θὰ ἐξακο- 1
λουθῇ νὰ εἶναι κρυμμένος ἀπὸ τοὺς ἀνθρώπους, καὶ οἱ θνητοὶ
θὰ ἀμαρτάνουν χωρὶς νὰ ξέρουν ὅτι ἀμαρτάνουν, θὰ στη- 3
ρίζονται στὴν ὕλη ἀντὶ τοῦ Πνεύματος, θὰ σκοντάφτουν ἐξαι-
τίας τῆς χωλότητάς τους, θὰ πέφτουν ἀπὸ τὸ μεθύσι, θὰ
λυώνουν ἀπὸ τὴν ἀρρώστια — κι ὅλα αὐτὰ ἐπειδὴ εἶναι 6
τυφλοί, ἐπειδὴ ἔχουν ἐσφαλμένη γνώμη γιὰ τὸ Θεὸ καὶ τὸν
ἄνθρωπο.

Πότε θὰ ξεσκεπαστῇ ἡ πλάνη τῆς δοξασίας ὅτι ὑπάρχει 9
ζωὴ στὴν ὕλη, καὶ ὅτι ἡ ἀμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος
εἶναι δημιουργίες τοῦ Θεοῦ; Πότε θὰ κατανοηθῇ ἡ δημιουργία
ὅτι ἡ ὕλη δὲν ἔχει οὔτε νοημοσύνη, οὔτε ζωή, εἶναι τέλεια 12
οὔτε αἴσθησις, καὶ ὅτι ἡ ἀντίθετη δοξασία εἶναι ἡ γόνιμη
πηγὴ κάθε ὁδύνης; Ὁ Θεὸς δημιούργησε τὰ πάντα διὰ τοῦ
Νοῦ, καὶ ἔκανε τὰ πάντα τέλεια καὶ αἰώνια. Γιατί λοιπὸν 15
εἶναι ἀναγκαῖα ἡ ἀναδημιουργία ἢ ἡ τεκνοποίηση;

Ἐπειδὴ εἴμαστε βυθισμένοι στὴν ὁμίχλη τῆς πλάνης (τῆς
πλάνης ὅτι ἡ ὕλη μπορεῖ νὰ ἔχη τὴ νοημοσύνη νὰ κάνη καλὸ 18
ἢ κακὸ), δὲν μποροῦμε νὰ δοῦμε καθαρὰ τὸ Θεὸ
παρὰ μόνο ὅταν διαλυθῇ ἡ ὁμίχλη, ἢ ἀραιωθῇ ἡ διάκρισις
τόσο πού νὰ διακρίνουμε τὴ θεία εἰκόνα σὲ κάποιον 21
λόγο ἢ πράξη πού δείχνει τὴν ἀληθινὴν ἰδέαν — τὴν ὑπεροχὴν
καὶ πραγματικότητα τοῦ καλοῦ, τὸ μηδὲν καὶ τὴν ἀνυπαρξίαν
τοῦ κακοῦ. 24

Ὅταν καταλάβουμε ὅτι ὑπάρχει ἓνας Νοῦς, ὁ θεὸς νόμος
τοῦ νὰ ἀγαποῦμε τὸν πλησίον μας σὰν τὸν ἑαυτό μας ἀπο-
καλύπτεται· ἐνῶ ἡ δοξασία ὅτι ὑπάρχουν πολλοὶ 27
κυρίαρχοι νόες ἐμποδίζει τὴ φυσικὴ ροπὴ τοῦ ἄν-
θρώπου πρὸς τὸν ἓνα Νοῦ, τὸν ἓνα Θεό, καὶ ὁδη-
γεῖ τὴν ἀνθρώπινη σκέψη σὲ ἀντίθετες κατευθύνσεις ὅπου βα- 30
σιλεύει ἡ ἰδιοτέλεια.

Ἡ ἰδιοτέλεια κάνει τὴν πλάστιγγα τῆς ἀνθρώπινης ὑπαρξης
νὰ γέρνῃ πρὸς τὸ μέρος τῆς πλάνης, ὅχι πρὸς τὸ μέρος τῆς 33
Ἀλήθειας. Ἡ ἄρνησις ὅτι ὑπάρχει ἓνας Νοῦς ρίχνει τὸ βάρος
μας στὸ δίσκο τῆς ὕλης, ὅχι τοῦ Πνεύματος, τοῦ Θεοῦ, τοῦ
καλοῦ. 36

Ὅταν καταλάβουμε ἐντελῶς τὴ σχέση μας μὲ τὸ Θεῖο,

1 we can have no other Mind but His, — no other Love,
wisdom, or Truth, no other sense of Life, and no con-
3 sciousness of the existence of matter or error.

The power of the human will should be exercised only
in subordination to Truth; else it will misguide the judg-
6 Will-power ment and free the lower propensities. It is the
unrighteous province of spiritual sense to govern man.
Material, erring, human thought acts injuriously both
9 upon the body and through it.

Will-power is capable of all evil. It can never heal
the sick, for it is the prayer of the unrighteous; while
12 the exercise of the sentiments — hope, faith, love — is the
prayer of the righteous. This prayer, governed by Science
instead of the senses, heals the sick.

15 In the scientific relation of God to man, we find that
whatever blesses one blesses all, as Jesus showed with
the loaves and the fishes, — Spirit, not matter, being the
18 source of supply.

Does God send sickness, giving the mother her child
for the brief space of a few years and then taking it away
21 Birth and by death? Is God creating anew what He
death unreal has already created? The Scriptures are defi-
nite on this point, declaring that His work was *finished*,
24 nothing is new to God, and that it was *good*.

Can there be any birth or death for man, the spiritual
image and likeness of God? Instead of God sending
27 sickness and death, He destroys them, and brings to light
immortality. Omnipotent and infinite Mind made all
and includes all. This Mind does not make mistakes
30 and subsequently correct them. God does not cause man
to sin, to be sick, or to die.

There are evil beliefs, often called evil spirits; but

δέν μπορούμε νά ἔχουμε κανέναν ἄλλο Νοῦ ἐκτός ἀπὸ τὸ δικό 1
 Του — καμιὰ ἄλλη Ἀγάπη, σοφία ἢ Ἀλήθεια, καμιὰ ἄλλη 3
 αἴσθηση Ζωῆς, καὶ οὔτε θὰ νοιώθουμε ὅτι ὑπάρχει ὕλη ἢ 3
 πλάνη.

Ἡ δύναμη τῆς ἀνθρώπινης θέλησης πρέπει νὰ ἀσκῆται 6
 μόνο γιὰ νὰ ὑποταχτῇ στὴν Ἀλήθεια· ἀλλιῶς θὰ παραπλανᾷ 6
 τὴν κρίση καὶ θὰ ἀφήνῃ ἐλεύθερες τὶς κατώτερες ἡ δύναμη 7
 ροπές. Ἡ διακυβέρνηση τοῦ ἀνθρώπου ἀνήκει τῆς θέλησης 8
 στὴ δικαιοδοσία τῆς πνευματικῆς αἴσθησης. Ἡ εἶναι ἀδικη 9
 ὕλική, πλανεμένη, ἀνθρώπινη σκέψη ἐνεργεῖ βλαβερὰ καὶ 9
 στὸ σῶμα καὶ μέσο τοῦ σώματος.

Ἡ δύναμη τῆς θέλησης εἶναι ἱκανὴ γιὰ κάθε κακὸ. Δέν 12
 μπορεῖ ποτὲ νὰ θεραπεύσῃ τοὺς ἀσθενεῖς, γιὰτὶ εἶναι ἡ προσ- 12
 ευχή τοῦ ἀδίκου· ἐνῶ ἡ ἀσκηση τῶν αἰσθημάτων — τῆς 15
 ἐλπίδας, τῆς πίστεως, τῆς ἀγάπης — εἶναι ἡ προσευχή τοῦ 15
 δικαίου. Ἡ προσευχή αὐτή, ποὺ ρυθμίζεται ἀπὸ τὴν Ἐπι- 15
 στήμη καὶ ὄχι ἀπὸ τὶς αἰσθήσεις, θεραπεύει τοὺς ἀσθενεῖς.

Στὴν ἐπιστημονικὴ σχέση τοῦ Θεοῦ μὲ τὸν ἄνθρωπο βλέ- 18
 πουμε ὅτι ὁ,τιδήποτε εὐεργετῇ ἓνα ἄνθρωπο εὐεργετῇ ὅλους 18
 τοὺς ἀνθρώπους, ὅπως ἀπόδειξε ὁ Ἰησοῦς μὲ «τοὺς ἄρτους 18
 καὶ τὰ ὀψάρια» — ἐπειδὴ τὸ Πνεῦμα, ὄχι ἡ ὕλη, εἶναι ἡ πηγὴ 21
 ὅλων τῶν ἀγαθῶν.

Στέλνει μήπως ὁ Θεὸς τὴν ἀρρώστια, δίνοντας στὴ μητέρα 24
 τὸ παιδί της γιὰ λίγα μόνο χρόνια καὶ παίρνοντάς το 24
 ὕστερα μὲ τὸ θάνατο; Δημιουργεῖ μήπως ὁ Θεὸς ἡ γέννηση 24
 πάλι ὅ,τι ἔχει ἤδη δημιουργήσει; Οἱ Γραφές καὶ ὁ θάνατος 24
 εἶναι κατηγορηματικὲς σ' αὐτὸ τὸ σημεῖο, γιὰτὶ εἶναι 27
 διακηρύττουν ὅτι τὸ ἔργο Του ἦταν τελειωμένο, ὅτι τίποτε 27
 δέν εἶναι νέο γιὰ τὸ Θεό, καὶ ὅτι ἦταν καλὸ.

Μπορεῖ νὰ ὑπάρξῃ γέννηση ἢ θάνατος γιὰ τὸν ἄνθρωπο, 30
 τὴν πνευματικὴ εἰκόνα καὶ ὁμοίωση τοῦ Θεοῦ; Ὁ Θεὸς 30
 δὲ στέλνει τὴν ἀρρώστια καὶ τὸ θάνατο, ἀλλὰ τὰ ἐξαφανίζει 30
 καὶ ἀποκαλύπτει τὴν ἀθανασία. Ὁ παντοδύναμος καὶ ἀπει- 33
 ρος Νοῦς δημιούργησε τὸ πᾶν καὶ περιλαμβάνει τὸ πᾶν. Ὁ 33
 Νοῦς αὐτὸς δέν κάνει λάθη καὶ ὕστερα τὰ διορθώνει. 36
 Ὁ Θεὸς δέν κάνει τὸν ἄνθρωπο νὰ ἀμαρτανῇ, νὰ ἀρρω- 36
 σταίνῃ, ἢ νὰ πεθαινῇ.

Ὑπάρχουν κακές δοξασίες, ποὺ συχνὰ καλοῦνται κακὰ

1 these evils are not Spirit, for there is no evil in Spirit.
 Because God is Spirit, evil becomes more apparent and
 3 **No evil** obnoxious proportionately as we advance spir-
 in Spirit itually, until it disappears from our lives.
 This fact proves our position, for every scientific state-
 6 ment in Christianity has its proof. Error of statement
 leads to error in action.

God is not the creator of an evil mind. Indeed, evil
 9 is not Mind. We must learn that evil is the awful decep-
 Subordina- tion and unreality of existence. Evil is not
 tion of evil supreme; good is not helpless; nor are the
 12 so-called laws of matter primary, and the law of Spirit
 secondary. Without this lesson, we lose sight of the per-
 fect Father, or the divine Principle of man.

15 Body is not first and Soul last, nor is evil mightier than
 Evident im- good. The Science of being repudiates self-
 possibilities evident impossibilities, such as the amalgama-
 18 tion of Truth and error in cause or effect. Science sepa-
 rates the tares and wheat in time of harvest.

There is but one primal cause. Therefore there can
 21 be no effect from any other cause, and there can be no
 One primal reality in aught which does not proceed from
 cause this great and only cause. Sin, sickness, dis-
 24 ease, and death belong not to the Science of being. They
 are the errors, which presuppose the absence of Truth,
 Life, or Love.

27 The spiritual reality is the scientific fact in all things.
 The spiritual fact, repeated in the action of man and the
 whole universe, is harmonious and is the ideal of Truth.
 30 Spiritual facts are not inverted; the opposite discord,
 which bears no resemblance to spirituality, is not real.
 The only evidence of this inversion is obtained from

πνεύματα· ἀλλὰ τὰ κακὰ αὐτὰ δὲν εἶναι Πνεῦμα, γιατί δὲν 1
 ὑπάρχει κακὸ στὸ Πνεῦμα. Ἐπειδὴ ὁ Θεὸς εἶναι Πνεῦμα, τὸ 3
 κακὸ γίνεται ὅλο καὶ πιὸ ἐκδηλο καὶ ἀποκρουστικὸ Δὲν ὑπάρχει
κακὸ στὸ
Πνεῦμα
 ὅσο προοδεύουμε πνευματικά, ὥσπου ἐξαφανιστῇ 3
 ἀπὸ τὴ ζωὴ μας. Τὸ γεγονὸς αὐτὸ ἀποδείχνει
 τὴν ἀποψή μας, γιατί κάθε ἐπιστημονικὸς συλλογισμὸς στὸ 6
 χριστιανισμὸ ἔχει τὴν ἀπόδειξή του. Ὁ ἐσφαλμένος συλ-
 λογισμὸς ὁδηγεῖ σὲ ἐσφαλμένη ἐνέργεια.

Ὁ Θεὸς δὲν εἶναι ὁ δημιουργὸς ἐνὸς κακοῦ νοῦ. Πράγματι, 9
 τὸ κακὸ δὲν εἶναι Νοῦς. Πρέπει νὰ μάθουμε ὅτι τὸ κακὸ
 εἶναι ἡ τρομερὴ ἀπάτη καὶ μὴ πραγματικότητα Ὑποταγή
τοῦ κακοῦ
 τῆς ὑπαρξης. Τὸ κακὸ δὲν εἶναι ὑπέρτερο· τὸ 12
 καλὸ δὲν εἶναι ἀνίσχυρο· οὔτε εἶναι οἱ λεγόμενοι νόμοι τῆς
 ὕλης πρῶτοι καὶ ὁ νόμος τοῦ Πνεύματος δεύτερος. Χωρὶς τὸ
 μάθημα αὐτό, χάνουμε ἀπὸ τὰ μάτια μας τὸν τέλειο Πατέρα, 15
 ἢ τὴ θεία Ἀρχὴ τοῦ ἀνθρώπου.

Τὸ σῶμα δὲν εἶναι πρῶτο καὶ ἡ Ψυχὴ τελευταία, οὔτε τὸ 18
 κακὸ εἶναι ἰσχυρότερο ἀπὸ τὸ καλὸ. Ἡ Ἐπι- Πράγματα
προφανῶς
ἀδύνατα
 στήμη τοῦ εἶναι ἀπορρίπτει ὅ,τι εἶναι ὀλοφάνερα
 ἀδύνατο, ὅπως εἶναι ἡ ἀνάμιξη τῆς Ἀλήθειας καὶ
 τῆς πλάνης στὴν αἰτία ἢ τὸ ἀποτέλεσμα. Ἡ Ἐπιστήμη 21
 χωρίζει τὰ ζιζάνια ἀπὸ τὸ σιτάρι στὸν καιρὸ τοῦ θερισμοῦ.

Δὲν ὑπάρχει παρὰ μιὰ ἀρχικὴ αἰτία. Ἐπομένως δὲν
 μπορεῖ νὰ ὑπάρξη ἀποτέλεσμα ἀπὸ καμιὰ ἄλλη αἰτία, καὶ 24
 τίποτε δὲν μπορεῖ νὰ εἶναι πραγματικὸ ποὺ δὲν Μιὰ μόνο
ἀρχικὴ αἰτία
 προέρχεται ἀπ' αὐτὴ τὴ μεγάλη καὶ μόνη αἰτία.
 Ἡ ἀμαρτία, ἡ ἀσθένεια, ἡ ἀρρώστια καὶ ὁ θάνατος δὲν 27
 ἀνήκουν στὴν Ἐπιστήμη τοῦ εἶναι. Εἶναι οἱ πλάνες ποὺ
 προϋποθέτουν τὴν ἀπουσία τῆς Ἀλήθειας, τῆς Ζωῆς, ἢ 30
 τῆς Ἀγάπης.

Ἡ πνευματικὴ πραγματικότητα εἶναι τὸ ἐπιστημονικὸ γε-
 γονὸς σ' ὅλα τὰ πράγματα. Τὸ πνευματικὸ γεγονὸς, ποὺ
 ἐπαναλαμβάνεται στὴ δράση τοῦ ἀνθρώπου καὶ ὀλόκληρου 33
 τοῦ σύμπαντος, εἶναι ἀρμονικὸ καὶ εἶναι τὸ ἰδεῶδες τῆς Ἀλή-
 θειας. Τὰ πνευματικὰ γεγονότα δὲν εἶναι ἀναστραμμένα· ἡ
 ἀντίθετη δυσαρμονία, ποὺ δὲ μοιάζει καθόλου μὲ τὴν πνευμα- 36
 τικότητα, δὲν εἶναι πραγματικὴ. Ἡ μόνη ἔνδειξη τῆς ἀνα-
 στροφῆς αὐτῆς προέρχεται ἀπὸ τὴν ὑποθετικὴ πλάνη, ποὺ

1 suppositional error, which affords no proof of God,
 Spirit, or of the spiritual creation. Material sense de-
 3 fines all things materially, and has a finite sense of the
 infinite.

The Scriptures say, "In Him we live, and move, and
 6 have our being." What then is this seeming power, in-
 dependent of God, which causes disease and
 cures it? What is it but an error of belief, —
 9 Seemingly independent authority a law of mortal mind, wrong in every sense,
 embracing sin, sickness, and death? It is the very anti-
 pode of immortal Mind, of Truth, and of spiritual law.
 12 It is not in accordance with the goodness of God's char-
 acter that He should make man sick, then leave man to
 heal himself; it is absurd to suppose that matter can both
 15 cause and cure disease, or that Spirit, God, produces
 disease and leaves the remedy to matter.

John Young of Edinburgh writes: "God is the father
 18 of mind, and of nothing else." Such an utterance is
 "the voice of one crying in the wilderness" of human
 beliefs and preparing the way of Science. Let us learn
 21 of the real and eternal, and prepare for the reign of
 Spirit, the kingdom of heaven, — the reign and rule of
 universal harmony, which cannot be lost nor remain
 24 forever unseen.

Mind, not matter, is causation. A material body
 only expresses a material and mortal mind. A mortal
 27 Sickness as only thought man possesses this body, and he makes it
 harmonious or discordant according to the
 images of thought impressed upon it. You embrace
 30 your body in your thought, and you should delineate
 upon it thoughts of health, not of sickness. You should
 banish all thoughts of disease and sin and of other beliefs

δὲν παρέχει καμιά ἀπόδειξη περὶ τοῦ Θεοῦ, τοῦ Πνεύματος, 1
ἢ τῆς πνευματικῆς δημιουργίας. Ἡ ὑλική αἴσθησις κα-
θορίζει ὅλα τὰ πράγματα ὑλικά καὶ ἔχει μιὰ πεπερασμένη 3
ἀντίληψη γιὰ τὸ ἀπειρο.

Οἱ Γραφεὶς λένε: «Ἐν Αὐτῷ ζῶμεν καὶ κινούμεθα καὶ ὑπάρχο-
μεν». Τί εἶναι λοιπὸν ἡ φαινομενικὴ αὐτὴ δύναμη, ποὺ εἶναι 6
ἀνεξάρτητη ἀπὸ τὸ Θεὸ καὶ ποὺ προξενεῖ τὴν
ἀρρώστια καὶ τὴν θεραπείει; Τί ἄλλο εἶναι παρὰ ^{Φαινομενικὰ}
μιὰ πλάνη τῆς δοξασίας, ἕνας νόμος τοῦ θνητοῦ ^{ἀνεξάρτητη}
νοῦ, ἐσφαλμένος ἀπὸ κάθε ἄποψη, ποὺ περιλαμβάνει τὴν ^{ἐξουσία} 9
ἀμαρτία, τὴν ἀρρώστια καὶ τὸ θάνατο; Εἶναι ἀκριβῶς ὁ
ἀντίποδας τοῦ ἀθάνατου Νοῦ, τῆς Ἀλήθειας καὶ τοῦ πνευ- 12
ματικοῦ νόμου. Ὁ Θεὸς δὲν μπορεῖ νὰ ἀρρωσταίνῃ τὸν ἄνθρω-
πο καὶ ὕστερα νὰ τὸν ἀφήνῃ νὰ θεραπευτῇ μόνος του, γιατί
αὐτὸ εἶναι ἀσυμβίβαστο μὲ τὴν καλοσύνη τοῦ χαρακτήρα 15
Του· εἶναι παράλογο νὰ ὑποθέτουμε ὅτι ἡ ὕλη μπορεῖ καὶ νὰ
προκαλῇ καὶ νὰ θεραπεύῃ τὴν ἀρρώστια, ἢ ὅτι τὸ Πνεῦμα,
ὁ Θεός, προξενεῖ τὴν ἀρρώστια καὶ ἀφήνει τὴν ὕλη νὰ τὴ 18
θεραπεύσῃ.

Ὁ Ἰωάννης Γιάγκ (Young) ἀπὸ τὸ Ἐδιμβούργο γράφει:
«Ὁ Θεὸς εἶναι ὁ πατέρας τοῦ νοῦ καὶ κανενὸς ἄλλου πράγμα- 21
τος». Μιὰ τέτοια διακήρυξη εἶναι «φωνὴ βοῶντος ἐν τῇ
ἐρήμῳ» τῶν ἀνθρώπων δοξασιῶν καὶ ἐτοιμάζει τὴν ὁδὸ
τῆς Ἐπιστήμης. Ἄς μάθουμε τί εἶναι πραγματικὸ καὶ αἰώνιο 24
καὶ ἃς προετοιμαστοῦμε γιὰ τὸ βασίλειο τοῦ Πνεύματος, τὴ
βασιλεία τῶν οὐρανῶν — τὸ βασίλειο καὶ τὴν κυβέρνησις τῆς
παγκόσμιος ἁρμονίας, ποὺ δὲν μπορεῖ νὰ χαθῇ οὔτε νὰ 27
μένῃ γιὰ πάντα ἀόρατη.

Ὁ Νοῦς, ὅχι ἡ ὕλη, εἶναι αἰτία. Τὸ ὑλικὸ σῶμα ἐκφράζει
μόνο ἕνα ὑλικὸ καὶ θνητὸ νοῦ. Ὁ θνητὸς ἄνθρωπος εἶναι 30
κάτοχος τοῦ σώματος αὐτοῦ, καὶ τὸ κάνει ἁρμο-
νικὸ ἢ δυσαρμονικὸ ἀνάλογα μὲ τὶς εἰκόνες τῆς
σκέψης ποὺ ἀποτυπώνονται πάνω σ' αὐτό. Περι- ^{Ἡ ἀρρώστια}
κλείεις τὸ σῶμα σου στὴ σκέψη σου, καὶ πρέπει νὰ ἀπει- ^{εἶναι μόνον}
κονίζεις πάνω σ' αὐτὸ σκέψεις ὑγείας, ὅχι ἀρρώστιας. Πρέπει ^{σκέψη} 33
νὰ διώξης ὅλες τὶς σκέψεις σχετικὰ μὲ τὴν ἀρρώστια καὶ τὴν
ἀμαρτία καὶ τὶς ἄλλες δοξασιὰς ποὺ περιλαμβάνονται στὴν 36

1 included in matter. Man, being immortal, has a perfect
 indestructible life. It is the mortal belief which makes
 3 the body discordant and diseased in proportion as ignorance, *fear*, or human will governs mortals.

Mind, supreme over all its formations and governing
 6 them all, is the central sun of its own systems of ideas,
 the life and light of all its own vast creation;
 Allness of Truth and man is tributary to divine Mind. The
 9 material and mortal body or mind is not the man.

The world would collapse without Mind, without the intelligence which holds the winds in its grasp. Neither
 12 philosophy nor skepticism can hinder the march of the Science which reveals the supremacy of Mind. The immanent sense of Mind-power enhances the glory of Mind.
 15 Nearness, not distance, lends enchantment to this view.

The compounded minerals or aggregated substances composing the earth, the relations which constituent
 18 masses hold to each other, the magnitudes, distances, and revolutions of the celestial
 Spiritual translation bodies, are of no real importance, when we remember
 21 that they all must give place to the spiritual fact by the translation of man and the universe back into Spirit. In proportion as this is done, man and the universe will be
 24 found harmonious and eternal.

Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law
 27 or life and intelligence resident in matter, will ultimately vanish, swallowed up in the infinite calculus of
 30 Spirit.

Spiritual sense is a conscious, constant capacity to understand God. It shows the superiority of faith by works

ὕλη. Ὁ ἄνθρωπος ἔχει, ἐπειδὴ εἶναι ἀθάνατος, μιὰ τέλεια 1
καὶ ἀκατάλυτη ζωὴ. Ἡ θνητὴ δοξασία εἶναι ἐκείνη ποὺ κά-
νει τὸ σῶμα δυσαρμονικὸ καὶ ἄρρωστο κατὰ τὸ βαθμὸ ποὺ 3
ἡ ἄγνοια, ὁ φόβος, ἡ ἡ ἀνθρώπινη θέληση κυβερνᾷ τοὺς
θνητοὺς.

Ὁ Νοῦς, ποὺ εἶναι στὸν ὑψιστο βαθμὸ ὑπέρτερος ἀπ' 6
ὅλους τοὺς σχηματισμοὺς του καὶ ποὺ τοὺς κυβερνᾷ ὅλους,
εἶναι ὁ κεντρικὸς ἥλιος τῶν ἰδικῶν του συστη- Ἡ Ἀλήθεια
μάτων ἰδεῶν, ἡ ζωὴ καὶ τὸ φῶς ὅλης τῆς ἀπέ- εἶναι τὸ πᾶν 9
ραντης δημιουργίας του· καὶ ὁ ἄνθρωπος εἶναι ὑποτελὴς στὸ
θεῖο Νοῦ. Τὸ ὕλικὸ καὶ θνητὸ σῶμα, δηλαδή ὁ ὕλικὸς καὶ
θνητὸς νοῦς, δὲν εἶναι ἄνθρωπος. 12

Ὁ κόσμος θὰ κατέρρεε χωρὶς τὸ Νοῦ, χωρὶς τὴ νοημοσύνη
ποὺ κρατεῖ τοὺς ἀνέμους κάτω ἀπὸ τὸν ἔλεγχό της. Οὔτε
ἡ φιλοσοφία οὔτε ὁ σκεπτικισμὸς μποροῦν νὰ ἐμποδίσουν 15
τὴν πορεία τῆς Ἐπιστήμης ποὺ ἀποκαλύπτει τὴν ὑπέρτατη
ἐξουσία τοῦ Νοῦ. Ἡ ἔμφυτη αἴσθηση τῆς δύνάμεως τοῦ Νοῦ
μεγαλώνει τὴ δόξα τοῦ Νοῦ. Ἡ ἐγγύτητα, ὅχι ἡ ἀπόσταση, 18
προσδίδει γοητεία στὴν ἀποψη αὐτή.

Τὰ σύνθετα ὀρυκτὰ ἢ οἱ στερεές οὐσίες ποὺ ἀποτελοῦν τὴ
γῆ, οἱ σχέσεις ποὺ ἔχουν μεταξὺ τους οἱ συστατικὲς μάζες, 21
τὰ μεγέθη, οἱ ἀποστάσεις καὶ οἱ περιστροφές τῶν Πνευματικῇ
οὐράνιων σωμάτων, δὲν ἔχουν πραγματικὴ σημα- μετάρθεση
σία, ὅταν λάβουμε ὑπόψη μας ὅτι ὅλα αὐτὰ πρέπει νὰ 24
δώσουν τόπο στὸ πνευματικὸ γεγονὸς μὲ τὴ μετάθεση τοῦ
ἀνθρώπου καὶ τοῦ σύμπαντος πίσω στὸ Πνεῦμα. Κατὰ τὴν
ἀναλογία ποὺ γίνεται αὐτό, θὰ δοῦμε ὅτι ὁ ἄνθρωπος καὶ 27
τὸ σύμπαν εἶναι ἁρμονικὰ καὶ αἰώνια.

Οἱ ὕλικές οὐσίες ἢ οἱ γήινοι σχηματισμοί, οἱ ἀστρονομικοὶ
ὑπολογισμοί, καὶ ὅλη ἡ συνοδεία τῶν εἰκαστικῶν θεωριῶν, 30
ποὺ βασιζοῦνται στὴν ὑπόθεση ὅτι ὑπάρχει ὕλικὸς νόμος ἢ
ὅτι ἡ ζωὴ καὶ ἡ νοημοσύνη ἐδρεύουν στὴν ὕλη, τελικὰ θὰ
ἐξαφανιστοῦν, θὰ ἀπορροφηθοῦν ἀπὸ τὸν ἄπειρο λογισμὸ 33
τοῦ Πνεύματος.

Ἡ πνευματικὴ αἴσθηση εἶναι μιὰ συνειδητὴ, σταθερὴ ἱκα-
νότητα νὰ κατανοῇ κανεὶς τὸ Θεό. Δείχνει ὅτι ἡ πίστη ποὺ 36

1 over faith in words. Its ideas are expressed only in "new
tongues;" and these are interpreted by the translation of
3 the spiritual original into the language which human
thought can comprehend.

The Principle and proof of Christianity are discerned
6 by spiritual sense. They are set forth in Jesus' demon-
strations, which show — by his healing the
Jesus' disregard of matter sick, casting out evils, and destroying death,
9 "the last enemy that shall be destroyed," —
his disregard of matter and its so-called laws.

Knowing that Soul and its attributes were forever
12 manifested through man, the Master healed the sick,
gave sight to the blind, hearing to the deaf, feet to the
lame, thus bringing to light the scientific action of the
15 divine Mind on human minds and bodies and giving
a better understanding of Soul and salvation. Jesus
healed sickness and sin by one and the same metaphysical
18 process.

The expression *mortal mind* is really a solecism, for
Mind is immortal, and Truth pierces the error of mortality
21 Mind not mortal as a sunbeam penetrates the cloud. Because,
in obedience to the immutable law of Spirit,
this so-called mind is self-destructive, I name it mortal.
24 Error soweth the wind and reapeth the whirlwind.

What is termed matter, being unintelligent, cannot say,
"I suffer, I die, I am sick, or I am well." It is the so-
27 Matter mindless called mortal mind which voices this and ap-
pears to itself to make good its claim. To
mortal sense, sin and suffering are real, but immortal
30 sense includes no evil nor pestilence. Because immortal
sense has no error of sense, it has no sense of error; there-
fore it is without a destructive element.

συνοδεύεται ἀπὸ ἔργα ὑπερέχει ἀπὸ τὴν πίστη ποὺ περιορίζεται στὰ λόγια. Οἱ ἰδέες της ἐκφράζονται μόνο μὲ «νέας γλώσσας» καὶ ἐρμηνεύονται μὲ τὴ μετάφραση τοῦ πνευματικοῦ πρωτότυπου σὲ μιὰ γλώσσα ποὺ ἡ ἀνθρώπινη σκέψη μπορεῖ νὰ ἀντιληφτῇ.

Ἡ Ἀρχὴ καὶ ἡ ἀπόδειξη τοῦ χριστιανισμοῦ διακρίνονται ἀπὸ τὴν πνευματικὴ αἴσθηση. Ἀναπτύσσονται στὶς ἀποδείξεις τοῦ Ἰησοῦ, ποὺ δείχνουν — μὲ τὴ θεραπεία τῶν ἀσθενῶν, τὴν ἐκβολὴ τῶν κακῶν καὶ τὴν ἐξάλειψη τοῦ θανάτου, «τοῦ ἐσχάτου ἐχθροῦ ὁ ὁποῖος θὰ καταργηθῇ» — ὅτι περιφρονοῦσε τὴν ὕλη καὶ τοὺς λεγόμενους νόμους της.

Ἐπειδὴ ἤξερε ὅτι ἡ Ψυχὴ καὶ οἱ ἰδιότητές της ἐκδηλώνονται γιὰ πάντα μέσο τοῦ ἀνθρώπου, ὁ Διδάσκαλος θεράπευε τοὺς ἀσθενεῖς, ἔδινε ὄραση στοὺς τυφλοὺς, ἀκοή στοὺς κουφούς, πόδια στοὺς χωλοὺς, κι ἔτσι ἀποκάλυπτε τὴν ἐπιστημονικὴ ἐνέργεια τοῦ θείου Νοῦ στὸν ἀνθρώπινο νοῦ καὶ στὰ ἀνθρώπινα σώματα καὶ βοηθοῦσε τοὺς ἀνθρώπους νὰ κατανοήσουν καλύτερα τὴν Ψυχὴ καὶ τὴ σωτηρία. Ὁ Ἰησοῦς θεράπευε τὴν ἀρρώστια καὶ τὴν ἀμαρτία μὲ τὴν ἴδια μεταφυσικὴ μέθοδο.

Ἡ ἐκφραση *θνητὸς νοῦς* εἶναι πραγματικὰ ἓνας σολοικισμός, γιατί ὁ Νοῦς εἶναι ἀθάνατος, καὶ ἡ Ἀλήθεια διαπερνᾷ τὴν πλάνη τῆς θνητότητας ὅπως μιὰ ἡλιακὴ ἀκτίνα διαπερνᾷ τὸ σκοτάδι. Ἐπειδὴ ὁ λεγόμενος αὐτὸς νοῦς αὐτοκαταστρέφεται, σύμφωνα μὲ τὸν ἀμετάβλητο νόμο τοῦ Πνεύματος, τὸν ὀνομάζω θνητό. Ἡ πλάνη σπέρνει ἄνεμο καὶ θερίζει ἀνεμοστρόβιλο.

Ἐπειδὴ ὁ, τι ὀρίζεται ὕλη δὲν ἔχει νοημοσύνη, δὲν μπορεῖ νὰ λή: «Πάσχω, πεθαίνω, εἶμαι ἀρρωστη, ἢ εἶμαι καλὰ». Ὁ λεγόμενος θνητὸς νοῦς εἶναι ἐκεῖνος ποὺ τὰ λέει αὐτὰ καὶ δίνει στὸν ἑαυτό του τὴν ἐντύπωση ὅτι ἐπαληθεύει τὸν ἰσχυρισμό του. Γιὰ τὴ θνητὴ αἴσθηση ἡ ἀμαρτία καὶ ἡ ὀδύνη εἶναι πραγματικές, ἀλλὰ ἡ ἀθάνατη αἴσθηση δὲν περιέχει οὔτε κακὸ οὔτε θανατικό. Ἐπειδὴ ἡ ἀθάνατη αἴσθηση δὲν περιέχει πλάνη στὴ συναίσθησή της γι' αὐτὸ δὲν ἔχει καὶ συναίσθηση πλάνης· ἐπομένως δὲν ἔχει κανένα καταστρεπτικὸ στοιχεῖο.

1 If brain, nerves, stomach, are intelligent, — if they talk
 to us, tell us their condition, and report how they feel, —
 3 then Spirit and matter, Truth and error, commingle
 and produce sickness and health, good and evil, life and
 death; and who shall say whether Truth or error is the
 6 greater?

The sensations of the body must either be the sensa-
 tions of a so-called mortal mind or of matter. Nerves
 9 **Matter sen- are not mind. Is it not provable that Mind is**
 sationless not *mortal* and that matter has no sensation?
 Is it not equally true that matter does not appear in the
 12 spiritual understanding of being?

The sensation of sickness and the impulse to sin seem
 to obtain in mortal mind. When a tear starts, does not
 15 this so-called mind produce the effect seen in the lachry-
 mal gland? Without mortal mind, the tear could not
 appear; and this action shows the nature of all so-called
 18 material cause and effect.

It should no longer be said in Israel that “the fathers
 have eaten sour grapes, and the children’s teeth are set
 21 on edge.” Sympathy with error should disappear. The
 transfer of the thoughts of one erring mind to another,
 Science renders impossible.

24 If it is true that nerves have sensation, that matter has
 intelligence, that the material organism causes the eyes to
 see and the ears to hear, then, when the body
 27 **Nerves is dematerialized, these faculties must be lost,**
 painless for their immortality is not in Spirit; whereas the fact
 is that only through dematerialization and spiritualiza-
 30 tion of thought can these faculties be conceived of as
 immortal.

Nerves are not the source of pain or pleasure. We

Ἄν ὁ ἐγκέφαλος, τὰ νεῦρα καὶ τὸ στομάχι ἔχουν νοημο- 1
 σύνη — ἂν μᾶς μιλοῦν, μᾶς λένε τὴν κατάστασή τους, καὶ
 ἀναφέρουν πῶς αἰσθάνονται — τότε τὸ Πνεῦμα καὶ ἡ ὕλη, ἡ 3
 Ἀλήθεια καὶ ἡ πλάνη, ἀνακατώνονται καὶ παράγουν ἄρρώ-
 στια καὶ ὑγεία, καλὸ καὶ κακό, ζωὴ καὶ θάνατο· καὶ ποῖος
 μπορεῖ νὰ πῇ ποιά εἶναι μεγαλύτερη, ἡ Ἀλήθεια ἢ ἡ πλάνη; 6

Οἱ αἰσθήσεις τοῦ σώματος πρέπει νὰ εἶναι εἴτε αἰσθήσεις 9
 ἑνὸς λεγόμενου θνητοῦ νοῦ εἴτε αἰσθήσεις τῆς ὕλης. Τὰ
 νεῦρα δὲν εἶναι νοῦς. Δὲν ἀποδείχνεται εὐκολὰ ^{Ἡ ὕλη εἶναι 9}
 τὸ ὅτι ὁ Νοῦς δὲν εἶναι ^{ἀναίσθητη} θνητὸς καὶ ὅτι ἡ ὕλη δὲν
 ἔχει αἴσθηση; Δὲν εἶναι ἐξίσου ἀληθινὸ τὸ ὅτι ἡ ὕλη δὲν
 παρουσιάζεται στὴν πνευματικὴ κατανόηση τοῦ εἶναι; 12

Ἡ αἴσθηση τῆς ἄρρώστιας καὶ ἡ ὁρμέμφυτη τάση πρὸς
 τὴν ἁμαρτία φαίνεται πῶς ἔχουν τὴν ἀρχὴ τους στὸ θνητὸ
 νοῦ. Ὅταν ἀρχίζη νὰ τρέχη ἓνα δάκρυ, δὲν εἶναι ὁ λεγόμε- 15
 νος αὐτὸς νοῦς ποὺ παράγει τὸ ἀποτέλεσμα ποὺ βλέπουμε
 στὸ δακρυγόνον ἄδένα; Χωρὶς τὸ θνητὸ νοῦ, τὸ δάκρυ δὲ
 θὰ μπορούσε νὰ ἐμφανιστῇ· καὶ ἡ ἐνέργεια αὕτὴ δείχνει τὴ 18
 φύση κάθε λεγόμενης ὑλικῆς αἰτίας καὶ ἀποτελέσματος.

Δὲν πρέπει πιά νὰ λέγεται στὴ χώρα τοῦ Ἰσραὴλ ὅτι
 «οἱ πατέρες ἔφαγον ὄμφακα, καὶ οἱ ὀδόντες τῶν τέκνων ἤμω- 21
 δίασαν». Ἡ συμπάθεια μὲ τὴν πλάνη πρέπει νὰ ἐξαφα-
 νιστῇ. Ἡ Ἐπιστήμη κάνει ἀδύνατη τὴ μεταβίβαση τῶν
 σκέψεων ἀπὸ ἓναν πλανεμένο νοῦ σ' ἓναν ἄλλο. 24

Ἄν εἶναι ἀληθινὸ ὅτι τὰ νεῦρα ἔχουν αἴσθηση, ὅτι ἡ ὕλη
 ἔχει νοημοσύνη, ὅτι ὁ ὑλικὸς ὁργανισμὸς κάνει τὰ μάτια νὰ
 βλέπουν καὶ τὰ αὐτιά νὰ ἀκοῦν, τότε, ὅταν τὸ ^{Τὰ νεῦρα 27}
 σῶμα ἀποβάλῃ τὴν ὑλικότητά του, οἱ ἱκανότητες ^{δὲν πονοῦν}
 αὐτὲς πρέπει νὰ χαθοῦν, γιατί ἡ ἀθανασία τους δὲν πηγάζει
 ἀπὸ τὸ Πνεῦμα· ἐνῶ τὸ γεγονὸς εἶναι ὅτι μόνο μὲ τὴν ἀπο- 30
 βολὴ τῆς ὑλικότητος καὶ τὴν ἐξαύλωση τῆς σκέψης μπορούμε
 νὰ ἀντιληφτοῦμε ὅτι οἱ ἱκανότητες αὐτὲς εἶναι ἀθάνατες.

Τὰ νεῦρα δὲν εἶναι ἡ πηγὴ τοῦ πόνου ἢ τῆς ἡδονῆς. Ὑπο- 33

1 suffer or enjoy in our dreams, but this pain or pleasure
 is not communicated through a nerve. A tooth which has
 3 been extracted sometimes aches again in belief, and the
 pain seems to be in its old place. A limb which has been
 amputated has continued in belief to pain the owner. If
 6 the sensation of pain in the limb can return, can be pro-
 longed, why cannot the limb reappear?

Why need pain, rather than pleasure, come to this mor-
 9 tal sense? Because the memory of pain is more vivid
 than the memory of pleasure. I have seen an unwitting
 attempt to scratch the end of a finger which had been cut
 12 off for months. When the nerve is gone, which we say
 was the occasion of pain, and the pain still remains, it
 proves sensation to be in the mortal mind, not in matter.
 15 Reverse the process; take away this so-called mind instead
 of a piece of the flesh, and the nerves have no sensation.

Mortals have a modus of their own, undirected and un-
 18 sustained by God. They produce a rose through seed and
 soil, and bring the rose into contact with the
 21 Human
falsities olfactory nerves that they may smell it. In
 legerdemain and credulous frenzy, mortals believe that
 unseen spirits produce the flowers. God alone makes
 and clothes the lilies of the field, and this He does by
 24 means of Mind, not matter.

Because all the methods of Mind are not understood,
 we say the lips or hands must move in order to convey
 27 No miracles
in Mind-
methods thought, that the undulations of the air convey
 sound, and possibly that other methods involve
 so-called miracles. The realities of being, its
 30 normal action, and the origin of all things are unseen to
 mortal sense; whereas the unreal and imitative move-
 ments of mortal belief, which would reverse the immortal

φέρουμε ἢ νοιώθουμε ἀπόλαυση στὰ ὄνειρά μας, ἀλλὰ ὁ 1
 πόνος αὐτὸς ἢ ἡ εὐχαρίστηση αὐτὴ δὲ μεταδίδεται μέσο τῶν 3
 νεύρων. Καμιά φορὰ ἓνα βγαλμένο δόντι πονεῖ πάλι κατὰ 3
 τὴ δοξασία, καὶ ὁ πόνος φαίνεται νὰ εἶναι στὴν παλιά του 3
 θέση. "Ἐνα κομμένο μέλος τοῦ σώματος ἐξακολουθεῖ κατὰ τὴ 6
 δοξασία νὰ προξενῇ πόνο σ' ἐκεῖνον ποὺ τὸ ἔχασε. "Ἄν ἡ 6
 αἴσθηση τοῦ πόνου στὸ μέλος τοῦ σώματος μπορεῖ νὰ ξανα- 6
 γυρίσει, μπορεῖ νὰ παραταθῇ, τότε γιατί νὰ μὴν μπορῇ νὰ 9
 ξαναβγῇ καὶ τὸ μέλος; 9

Γιατί πρέπει ὁ πόνος, καὶ ὄχι ἡ εὐχαρίστηση, νὰ ἔρχεται 1
 στὴ θνητὴ αὐτὴ αἴσθηση; Διότι ἡ ἀνάμνηση τοῦ πόνου 1
 εἶναι πιὸ ζωερὴ ἀπὸ τὴν ἀνάμνηση τῆς εὐχαρίστησης. "Ἐχω 12
 δεῖ κάποιον ποὺ προσπαθοῦσε νὰ ξύσει τὴν ἄκρη τοῦ δά- 12
 χτυλοῦ του, ποὺ τοῦ τὸ εἶχαν κόψει πρὶν ἀπὸ μῆνες. "Ὅταν 15
 δὲν ὑπάρχει πιὰ τὸ νεῦρο, ποὺ λέμε ὅτι ἦταν ἡ αἰτία τοῦ 15
 πόνου, καὶ ὁ πόνος ἐξακολουθεῖ νὰ παραμένει, αὐτὸ ἀπο- 15
 δείχνει ὅτι ἡ αἴσθηση βρίσκεται στὸ θνητὸ νοῦ, ὄχι στὴν 18
 ὕλη. Κάνει τὸ ἀντίθετο· ἀφαίρεσε τὸ λεγόμενο αὐτὸ νοῦ 18
 ἀντὶ νὰ ἀφαιρέσης ἓνα κομμάτι σάρκα, καὶ θὰ δῆς ὅτι τὰ 18
 νεῦρα δὲ θὰ ἔχουν αἴσθηση.

Οἱ θνητοὶ ἔχουν τὸ δικό τους τρόπο ἐνέργειας, ποὺ δὲν 21
 κατευθύνεται καὶ δὲν ὑποστηρίζεται ἀπὸ τὸ Θεό. Παράγουν 21
 ἓνα τριαντάφυλλο μὲ σπόρο καὶ χῶμα, καὶ φέρνουν Ἀνθρώπινες 24
 τὸ τριαντάφυλλο σ' ἐπαφὴ μὲ τὰ ὁσφραντικὰ ψευτιές 24
 νεῦρα γιὰ νὰ μπορέσουν νὰ τὸ μυρίσουν. "Ἡ ἀγυρτεία κάνει 24
 τοὺς μωρόπιστους θνητοὺς νὰ πιστεύουν ὅτι ἀόρατα πνεύ- 27
 ματα παράγουν τὰ λουλούδια. Μόνο ὁ Θεὸς δημιουργεῖ καὶ 27
 ντύνει τὰ κρίνα τοῦ ἀγροῦ, καὶ αὐτὸ τὸ κάνει μέσο τοῦ 27
 Νοῦ, ὅχι μέσο τῆς ὕλης.

"Ἐπειδὴ δὲν καταλαβαίνουμε ὅλες τὶς μεθόδους τοῦ Νοῦ, 30
 λέμε ὅτι τὰ χεῖλη ἢ τὰ χέρια πρέπει νὰ κινηθοῦν γιὰ νὰ 30
 μεταδώσουν τὴ σκέψη, ὅτι οἱ κυματισμοὶ τοῦ Δὲν ὑπάρχουν 33
 ἀέρα μεταδίδουν τὸν ἦχο, καὶ ὅτι ἴσως μ' ἄλλες θαύματα στὶς 33
 μεθόδους νὰ γίνονται τὰ λεγόμενα θαύματα. Οἱ μεθόδους τοῦ 33
 πραγματικότητες τοῦ εἶναι, ἡ κανονικὴ του ἐνέργεια καὶ ἡ 36
 προέλευση ὅλων τῶν πραγμάτων εἶναι ἀόρατα στὴ θνητὴ 36
 αἴσθηση· ἐνῶ οἱ μὴ πραγματικὲς καὶ μιμητικὲς κινήσεις τῆς 36
 θνητῆς δοξασίας, ποὺ θὰ ἤθελαν νὰ ἀντιστρέψουν τὸν ἀθάνατο

1 modus and action, are styled the real. Whoever con-
 3 tradicts this mortal mind supposition of reality is called
 a deceiver, or is said to be deceived. Of a man it has
 been said, "As he thinketh in his heart, so is he;" hence
 as a man spiritually *understandeth*, so is he in truth.

6 Mortal mind conceives of something as either liquid
 or solid, and then classifies it materially. Immortal and
 spiritual facts exist apart from this mortal and
 9 ^{Good} ^{indefinable} material conception. God, good, is self-exist-
 ent and self-expressed, though indefinable as a whole.
 Every step towards goodness is a departure from materi-
 12 ality, and is a tendency towards God, Spirit. Material
 theories partially paralyze this attraction towards infinite
 and eternal good by an opposite attraction towards the
 15 finite, temporary, and discordant.

Sound is a mental impression made on mortal belief.
 The ear does not really hear. Divine Science reveals
 18 sound as communicated through the senses of Soul —
 through spiritual understanding.

Mozart experienced more than he expressed. The
 21 rapture of his grandest symphonies was never heard. He
 was a musician beyond what the world knew.
 24 ^{Music,} ^{rhythm of} ^{head and} ^{heart} This was even more strikingly true of Beet-
 hoven, who was so long hopelessly deaf. Men-
 tal melodies and strains of sweetest music supersede con-
 scious sound. Music is the rhythm of head and heart.

27 Mortal mind is the harp of many strings, discoursing
 either discord or harmony according as the hand, which
 sweeps over it, is human or divine.

30 Before human knowledge dipped to its depths into a
 false sense of things, — into belief in material origins
 which discard the one Mind and true source of being, —

τρόπο καὶ τὴν ἀθάνατη ἐνέργεια, θεωροῦνται πραγματικές. 1
 Ὅποιος διαψεύδει τὴν ὑπόθεσιν αὐτὴ τοῦ θνητοῦ νοῦ σχετικὰ 2
 μὲ τὴν πραγματικότητα καλεῖται ἀπατεώνας, ἢ λένε ὅτι 3
 ἀπατᾶται. Γιὰ τὸν ἄνθρωπο ἔχει εἰπωθῇ: «Καθὼς φρονεῖ
 ἐν τῇ ψυχῇ αὐτοῦ, τοιοῦτος εἶναι»· γι' αὐτὸ ὅπως ἕνας 4
 ἄνθρωπος *κατανοεῖ* πνευματικὰ, τέτοιος εἶναι πράγματι. 6

Ὁ θνητὸς νοῦς ἀντιλαμβάνεται κάτι εἴτε ὡς ὑγρὸ εἴτε ὡς 5
 στερεό, καὶ ὕστερα τὸ ταξινομεῖ ὑλικά. Τὰ ἀθάνατα καὶ 6
 πνευματικὰ γεγονότα ὑπάρχουν ἀνεξάρτητα ἀπ' 7
 αὐτὴ τὴ θνητὴ καὶ ὑλικὴ ἀντίληψη. Ὁ Θεός, *Τὸ καλὸ 8*
 τὸ καλὸ, εἶναι αὐθύπαρκτος καὶ αὐτοέκφραστος, *εἶναι ἀπροσ- 9*
 ἄν καὶ ὡς σύνολο εἶναι ἀπροσδιόριστος. Κάθε βῆμα πρὸς 10
 τὴν καλοσύνη μᾶς ἀπομακρύνει ἀπὸ τὴν ὑλικότητα καὶ μᾶς 11
 πᾶει πιὸ κοντὰ στὸ Θεό, στὸ Πνεῦμα. Οἱ ὑλικές θεωρίες παρα- 12
 λύουν ἐν μέρει τὴν ἔλξη αὐτὴ πρὸς τὸ ἄπειρο καὶ αἰώνιο 13
 καλὸ μὲ μιὰν ἀντίθετη ἔλξη πρὸς τὸ πεπερασμένο, τὸ προσω- 14
 ρινὸ καὶ τὸ δυσαρμονικό. 15

Ὁ ἥχος εἶναι μιὰ νοερὴ ἐντύπωση ποὺ δημιουργεῖται στὴ 16
 θνητὴ δοξασία. Στὴν πραγματικότητα τὸ αὐτὶ δὲν ἀκούει. 17
 Ἡ θεία Ἐπιστήμη ἀποκαλύπτει ὅτι ὁ ἥχος μεταδίδεται μέσο 18
 τῶν αἰσθήσεων τῆς Ψυχῆς — μέσο τῆς πνευματικῆς νόησης. 21

Ὁ Μότσαρτ αἰσθανόταν περισσότερα ἀπὸ ὅ,τι ἐξέφραζε. 22
 Ἡ γοητεία τῶν πιὸ λαμπρῶν συμφωνιῶν του δὲν ἀκού- 23
 στηκε ποτέ. Ἡ μουσικὴ του μεγαλοφυΐα ἦταν 24
 πολὺ μεγαλύτερη ἀπ' αὐτὴ ποὺ γνώρισε ὁ κό- *Ἡ μουσικὴ 25*
 σμος. Αὐτὸ ἀληθεύει ἀκόμα πιὸ πολὺ στὴν *εἶναι ὁ ρυθμὸς 26*
 περίπτωση τοῦ Μπετόβεν, ποὺ ἐπὶ πολλὰ χρό- *τῆς κεφαλῆς 27*
 νια ἦταν τελείως κουφός. Οἱ νοερές μελωδίες καὶ ἁρμονίες *καὶ τῆς 28*
 μιᾶς πολὺ γλυκιᾶς μουσικῆς ξεπερνοῦν τὸ συνειδητὸ ἥχο. *καρδιάς 29*
 Ἡ μουσικὴ εἶναι ὁ ρυθμὸς τῆς κεφαλῆς καὶ τῆς καρδιάς. 30
 Ὁ θνητὸς νοῦς εἶναι ἡ πολὺχορδη ἄρπα ποὺ παράγει ἡ παρα- 31
 φωνία, ἂν τὸ χερί ποὺ τὴν παίζει εἶναι ἀνθρώπινο, ἢ ἁρ- 32
 μονία, ἂν εἶναι θεῖο. 33

Πρὶν ἢ ἀνθρώπινη γνώση βυθιστῇ πολὺ βαθιὰ σὲ μιὰ 34
 ψεύτικη ἐννοια τῶν πραγμάτων — στὴ δοξασία σὲ ὑλικά αἵτια 35
 ποὺ ἀπορρίπτουν τὸν ἕνα Νοῦ καὶ τὴν ἀληθινὴ πηγὴ τοῦ 36
 εἶναι — εἶναι δυνατὸ οἱ ἐντυπώσεις ποὺ προέρχονται ἀπὸ τὴν

1 it is possible that the impressions from Truth were as
 distinct as sound, and that they came as sound to the
 3 primitive prophets. If the medium of hearing is wholly
 spiritual, it is normal and indestructible.

If Enoch's perception had been confined to the evidence
 6 before his material senses, he could never have "walked
 with God," nor been guided into the demonstration of
 life eternal.

9 Adam, represented in the Scriptures as formed from
 dust, is an object-lesson for the human mind. The mate-
 rial senses, like Adam, originate in matter and
 12 Adam and the senses return to dust, — are proved non-intelligent.
 They go out as they came in, for they are still the error,
 not the truth of being. When it is learned that the spirit-
 15 ual sense, and not the material, conveys the impressions
 of Mind to man, then being will be understood and found
 to be harmonious.

18 We bow down to matter, and entertain finite thoughts
 of God like the pagan idolater. Mortals are inclined to
 fear and to obey what they consider a material
 21 Idolatrous illusions body more than they do a spiritual God. All
 material knowledge, like the original "tree of knowledge,"
 multiplies their pains, for mortal illusions would rob God,
 24 slay man, and meanwhile would spread their table with
 cannibal tidbits and give thanks.

How transient a sense is mortal sight, when a wound on
 27 the retina may end the power of light and lens! But the
 real sight or sense is not lost. Neither age nor
 28 The senses of Soul accident can interfere with the senses of Soul,
 30 and there are no other real senses. It is evident that the
 body as matter has no sensation of its own, and there is no
 oblivion for Soul and its faculties. Spirit's senses are with-

Ἀλήθεια νὰ ἦταν τόσο εὐδιάκριτες ὅσο ὁ ἥχος, καὶ νὰ ἔγιναν 1
ἀντιληπτές σὰν ἥχος ἀπὸ τοὺς ἀρχαίους προφῆτες. Ἄν τὸ
ὄργανο τῆς ἀκοῆς εἶναι ἐντελῶς πνευματικό, εἶναι κανονικό 3
καὶ δὲν καταστρέφεται ποτέ.

Ἄν ἡ ἀντίληψη τοῦ Ἐνώχ εἶχε περιοριστῇ στὸ τεκμήριο 6
ποὺ παρουσιάζουν οἱ ὑλικές αἰσθήσεις, δὲ θὰ μπορούσε ποτέ
«νὰ περιπατήσῃ μετὰ τοῦ Θεοῦ», οὔτε νὰ ὀδηγηθῇ στὴν
ἀπόδειξη τῆς αἰώνιας ζωῆς.

Ὁ Ἀδάμ, ποὺ παρουσιάζεται στὶς Γραφές ὅτι πλάστηκε 9
ἀπὸ χῶμα, μπορεῖ νὰ χρησιμέψῃ ὡς παράδειγμα γιὰ τὸν
ἀνθρώπινο νοῦ. Οἱ ὑλικές αἰσθήσεις, ὅπως ὁ Ὁ Ἀδάμ καὶ 12
Ἀδάμ, προέρχονται ἀπὸ τὴν ὕλη καὶ ἐπιστρέ- οἱ αἰσθήσεις
φουν στὸ χῶμα — ἀποδείχνουν ὅτι δὲν ἔχουν νοημοσύνη.
Φεύγουν ὅπως ἦρθαν, γιὰτὶ ἐξακολουθοῦν νὰ εἶναι ἡ πλάνη,
ὄχι ἡ ἀλήθεια τοῦ εἶναι. Ὅταν μάθουμε ὅτι ἡ πνευματικὴ 15
αἴσθησις, καὶ ὄχι ἡ ὑλική, μεταδίδει τὶς ἐντυπώσεις τοῦ Νοῦ
στὸν ἄνθρωπο, τότε θὰ καταλάβουμε τὸ εἶναι καὶ θὰ διαπι-
στώσουμε ὅτι εἶναι ἀρμονικό. 18

Ὑποτασσόμαστε στὴν ὕλη καὶ παραδεχόμαστε πεπερα-
σμένες σκέψεις γιὰ τὸ Θεὸ σὰν τὸν ἐθνικὸ εἰδωλολάτρη. Οἱ 21
θνητοὶ ἔχουν τὴν τάση νὰ φοβοῦνται καὶ νὰ ὑπα-
κοῦνε αὐτὸ ποὺ θεωροῦν ὅτι εἶναι ὑλικὸ σῶμα Εἰδωλολα-
περισσότερο ἀπὸ ὅ,τι φοβοῦνται καὶ ὑπακοῦνε τρικές ψευ-
δαἰσθήσεις
ἕναν πνευματικὸ Θεό. Ὅλη ἡ ὑλικὴ γνώση πολλαπλασιάζει, 24
ὅπως τὸ ἀρχικὸ «ξύλον τῆς γνώσεως», τοὺς πόνους τους,
γιὰτὶ οἱ θνητὲς ψευδαἰσθήσεις θὰ ἤθελαν νὰ ληστέψουν τὸ
Θεό, νὰ σκοτώσουν τὸν ἄνθρωπο, καὶ στὸ μετὰξὺ νὰ γε- 27
μίσουν τὸ τραπέζι τους μὲ καννιβαλικούς μεζέδες καὶ νὰ
ἐκφράσουν τὶς εὐχαριστίες τους.

Πόσο ἐφήμερη αἴσθησις εἶναι ἡ θνητὴ ὄραση, ἀφοῦ ἕνα 30
τραῦμα στὸν ἀμφιβληστροειδῆ χιτῶνα μπορεῖ νὰ τερματίσῃ
τὴ δύναμη τοῦ φωτὸς καὶ τῶν φακῶν! Ἀλλὰ ἡ 33
πραγματικὴ ὄραση ἢ αἴσθησις δὲ χάνεται. Οὔτε οἱ αἰσθήσεις
ἡ ἡλικία οὔτε τὰ δυστυχήματα μποροῦν νὰ παρενοχλήσουν
τὶς αἰσθήσεις τῆς Ψυχῆς, καὶ δὲν ὑπάρχουν ἄλλες πραγμα-
τικές αἰσθήσεις. Εἶναι φανερό ὅτι τὸ σῶμα ὡς ὕλη δὲν 36
αἰσθάνεται μόνο του, καὶ δὲν ὑπάρχει λήθη γιὰ τὴν Ψυχὴ
καὶ τὶς λειτουργίες της. Οἱ αἰσθήσεις τοῦ Πνεύματος δὲ

1 out pain, and they are forever at peace. Nothing can hide
from them the harmony of all things and the might and
3 permanence of Truth.

If Spirit, Soul, could sin or be lost, then being and im-
mortality would be lost, together with all the faculties of
6 **Real being** Mind; but being cannot be lost while God ex-
never lost ists. Soul and matter are at variance from the
very necessity of their opposite natures. Mortals are
9 unacquainted with the reality of existence, because matter
and mortality do not reflect the facts of Spirit.

Spiritual vision is not subordinate to geometric alti-
12 tudes. Whatever is governed by God, is never for an
instant deprived of the light and might of intelligence
and Life.

15 We are sometimes led to believe that darkness is as real
as light; but Science affirms darkness to be only a mortal
sense of the absence of light, at the coming of
18 **Light and** which darkness loses the appearance of reality.
darkness
So sin and sorrow, disease and death, are the suppositional
absence of Life, God, and flee as phantoms of error before
21 truth and love.

With its divine proof, Science reverses the evidence of
material sense. Every quality and condition of mortality
24 is lost, swallowed up in immortality. Mortal man is the
antipode of immortal man in origin, in existence, and in his
relation to God.

27 Because he understood the superiority and immor-
tality of good, Socrates feared not the hemlock poison.
Even the faith of his philosophy spurned phys-
30 **Faith of** ical timidity. Having sought man's spiritual
Socrates state, he recognized the immortality of man. The igno-
rance and malice of the age would have killed the vener-

νοιώθουν πόνο, καὶ εἶναι πάντοτε ἀδιατάρακτες. Τίποτε δὲν 1
μπορεῖ νὰ ἀποκρύψῃ ἀπ' αὐτὲς τὴν ἁρμονία ὅλων τῶν πραγ- 3
μάτων καὶ τὴν ἰσχὺ καὶ διάρκειά τῆς Ἀλήθειας.

Ἄν τὸ Πνεῦμα, ἡ Ψυχὴ,μποροῦσε νὰ ἁμαρτήσῃ ἢ νὰ χαθῇ, 6
τότε τὸ εἶναι καὶ ἡ ἀθανασία θὰ χάνονταν, μαζί μὲ ὅλες τὶς
λειτουργίες τοῦ Νοῦ· ἀλλὰ τὸ εἶναι δὲν μπορεῖ
νὰ χαθῇ ἐνόσω ὑπάρχει ὁ Θεός. Ἡ Ψυχὴ καὶ ἡ ^{Τὸ πραγμα-} 6
ὕλη εἶναι ἀναγκαστικά σὲ διάσταση γιατί οἱ ^{τικὸ εἶναι δὲ}
φύσεις τους εἶναι ἀντίθετες. Οἱ θνητοὶ δὲ γνωρίζουν τὴν 9
πραγματικότητα τοῦ εἶναι, ἐπειδὴ ἡ ὕλη καὶ ἡ θνητότητα
δὲν ἀντανεκτοῦν τὰ γεγονότα τοῦ Πνεύματος.

Ἡ πνευματικὴ ὄραση δὲν ἐξαρτᾶται ἀπὸ γεωμετρικὰ ὕψη. 12
Ὅ,τιδήποτε κυβερνᾶται ἀπὸ τὸ Θεό, δὲ χάνει ποτὲ οὔτε γιὰ
μιὰ στιγμή τὸ φῶς καὶ τὴ δύναμη τῆς νοημοσύνης καὶ τῆς 15
Ζωῆς.

Καμιὰ φορὰ κάνουμε τὸ λάθος νὰ πιστέψουμε ὅτι τὸ σκοτάδι 18
εἶναι τόσο πραγματικὸ ὅσο καὶ τὸ φῶς· ἀλλὰ ἡ Ἐπιστήμη
βεβαιώνει ὅτι τὸ σκοτάδι εἶναι μόνο μιὰ θνητὴ ^{Τὸ φῶς καὶ} 18
αἴσθησις τῆς ἀπουσίας τοῦ φωτός, μὲ τὸν ἐρχομὸ ^{τὸ σκοτάδι}
τοῦ ὁποίου τὸ σκοτάδι παύει νὰ φαίνεται ὅτι εἶναι πραγ-
ματικὸ. Τὸ ἴδιο συμβαίνει καὶ μὲ τὴν ἁμαρτία, τὴ λύπη, τὴν 21
ἄρρωστία καὶ τὸ θάνατο, πού εἶναι ἡ ὑποθετικὴ ἀπουσία
τῆς Ζωῆς, τοῦ Θεοῦ, καὶ φεύγουν σὰ φαντάσματα πλάνης
μπροστὰ στὴν ἀλήθεια καὶ τὴν ἀγάπη. 24

Μὲ τὴ θεία τῆς ἀπόδειξις, ἡ Ἐπιστήμη ἀνατρέπει τὸ τεκ-
μήριο τῆς ὕλικῆς αἰσθήσεως. Κάθε ιδιότητα καὶ κατάσταση
τῆς θνητότητας χάνεται, καταποντίζεται μέσα στὴν ἀθανα- 27
σία. Ὁ θνητὸς ἄνθρωπος εἶναι ὁ ἀντίποδας τοῦ ἀθάνατου
ἀνθρώπου ὡς πρὸς τὴν καταγωγὴ, τὴν ὕπαρξη καὶ τὴ
σχέση του μὲ τὸ Θεό. 30

Ἐπειδὴ ὁ Σωκράτης καταλάβαινε τὴν ὑπεροχὴ καὶ τὴν
ἀθανασία τοῦ καλοῦ, δὲ φοβήθηκε τὸ κῶνειο. Ἀκόμη καὶ
ἡ πίστις πού τοῦ ἐνέπνεε ἡ φιλοσοφία του τὸν ^{Ἡ πίστις τοῦ} 33
ἔκανε νὰ περιφρονῇ τὴ σωματικὴ δειλία. Ἐπειδὴ ^{Σωκράτης}
ἀναζήτησε τὴν πνευματικὴν κατάστασι τοῦ ἀνθρώπου, ἀνα-
γνώρισε ὅτι ὁ ἄνθρωπος εἶναι ἀθάνατος. Ἡ ἀγνοία καὶ 36
ἡ κακία τῆς ἐποχῆς ἐκείνης ἤθελαν νὰ θανατώσουν τὸ σε-

1 able philosopher because of his faith in Soul and his indifference to the body.

3 Who shall say that man is alive to-day, but may be dead to-morrow? What has touched Life, God, to such strange issues? Here theories cease, and Science

6 ^{The serpent of error} unveils the mystery and solves the problem of man. Error bites the heel of truth, but cannot kill truth. Truth bruises the head of error — destroys error.

9 Spirituality lays open siege to materialism. On which side are we fighting?

The understanding that the Ego is Mind, and that
12 there is but one Mind or intelligence, begins at once to
^{Servants and masters} destroy the errors of mortal sense and to supply the truth of immortal sense. This understand-

15 ing makes the body harmonious; it makes the nerves, bones, brain, etc., servants, instead of masters. If man is governed by the law of divine Mind, his body is in sub-
18 mission to everlasting Life and Truth and Love. The great mistake of mortals is to suppose that man, God's image and likeness, is both matter and Spirit, both good
21 and evil.

If the decision were left to the corporeal senses, evil would appear to be the master of good, and sickness to
24 be the rule of existence, while health would seem the exception, death the inevitable, and life a paradox. Paul asked: "What concord hath Christ with Belial?" (2 Cor-
27 inthians vi. 15.)

When you say, "Man's body is material," I say with Paul: Be "willing rather to be absent from the body,
30 ^{Personal identity} 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

βάσμιον φιλόσοφο ἐπειδὴ πίστευε στὴν Ψυχὴ καὶ ἀδιαφο- 1
ροῦσε γιὰ τὸ σῶμα.

Ποιὸς εἶναι ἐκεῖνος ποὺ θὰ πῇ ὅτι ὁ ἄνθρωπος εἶναι ζωντα- 3
νὸς σήμερα, ἀλλὰ μπορεῖ νὰ εἶναι νεκρὸς αὐριο; Τί συνέδεσε
τὴ Ζωή, τὸ Θεό, μὲ τέτοια παράδοξα ἀποτελέ- ^{τὸ φίδι τῆς}
σματα; Ἐδῶ οἱ θεωρίες παύουν καὶ ἡ Ἐπιστήμη ^{πλάνης} 6
ἀποκαλύπτει τὸ μυστήριον καὶ λύνει τὸ πρόβλημα τοῦ ἄν-
θρώπου. Ἡ πλάνη δαγκάνει τὴ φτέρνα τῆς ἀλήθειας, ἀλλὰ
δὲν μπορεῖ νὰ σκοτώσῃ τὴν ἀλήθεια. Ἡ Ἀλήθεια συντρίβει 9
τὸ κεφάλι τῆς πλάνης — ἐξαλείφει τὴν πλάνη. Ἡ πνευματι-
κότητα πολιορκεῖ φανερά τὴν ὑλικότητα. Σὲ ποιανοῦ πλευρὸ
πολεμᾶμε; 12

Ἡ κατανόηση ὅτι τὸ Ἐγὼ εἶναι Νοῦς, καὶ ὅτι δὲν ὑπάρχει
παρὰ μόνο ἓνας Νοῦς ἢ μιὰ νοημοσύνη, ἀρχίζει ἀμέσως νὰ
ἐξαλείφῃ τὶς πλάνες τῆς θνητῆς αἰσθησης καὶ νὰ ^{ὑπηρέτες} 15
χορηγῇ τὴν ἀλήθεια τῆς ἀθάνατης αἰσθησης. Ἡ ^{καὶ κύριοι}
κατανόηση αὐτὴ κάνει τὸ σῶμα ἁρμονικόν· κάνει τὰ νεῦρα, τὰ
κόκαλα, τὸν ἐγκέφαλον κλπ. ὑπηρέτες καὶ ὄχι κυρίους. Ἄν 18
ὁ ἄνθρωπος κυβερνᾶται ἀπὸ τὸ νόμον τοῦ θεοῦ Νοῦ, τὸ σῶμα
τοῦ ὑποτάσσεται στὴν αἰώνια Ζωή, στὴν Ἀλήθεια καὶ στὴν
Ἀγάπη. Τὸ μεγάλο σφάλμα τῶν θνητῶν εἶναι ὅτι ὑποθέτουν 21
ὅτι ὁ ἄνθρωπος, ἡ εἰκόνα καὶ ὁμοίωση τοῦ Θεοῦ, εἶναι καὶ
ὕλη καὶ Πνεῦμα, καὶ καλὸ καὶ κακόν.

Ἄν ἀφήναμε τὶς σωματικές αἰσθήσεις νὰ ἀποφασίσουν, τὸ 24
κακὸ θὰ φαινόταν ὅτι εἶναι ὁ κύριος τοῦ καλοῦ καὶ ἡ ἀρρώστια
ὁ κανὼνας τῆς ὑπαρξῆς, ἐνῶ ἡ ὑγεία θὰ φαινόταν ὅτι εἶναι
ἐξαίρεση, ὁ θάνατος ἀναπόφευκτος, καὶ ἡ ζωὴ ἓνα παράδοξο 27
φαινόμενο. Ὁ Παῦλος ρώτησε: «Τίνα συμφωνίαν ἔχει ὁ Χρι-
στὸς μὲ τὸν Βελιάλ;» (Β' πρὸς Κορινθίους 6:15).

Ἄν ἐσύ λές «τὸ σῶμα τοῦ ἀνθρώπου εἶναι ὑλικόν», ἐγὼ 30
συμφωνῶ μὲ τὸν Παῦλον, ποὺ λέει: «Ἐπιθυμεῖτε μᾶλλον νὰ
ἀποδημήσητε ἀπὸ τοῦ σώματος, καὶ νὰ ἐνδημή- ^{Προσωπικὴ}
σητε πρὸς τὸν Κύριον». Ἐγκατάλειψε τὴν ὑλική ^{ταυτότητα} 33
σου δοξασία ὅτι ὁ νοῦς εἶναι στὴν ὕλη καὶ ἔχε μόνο ἓνα Νοῦ,
καὶ μάλιστα τὸ Θεό· γιατί ὁ Νοῦς αὐτὸς σχηματίζει τὴ δική

- own likeness. The loss of man's identity through the understanding which Science confers is impossible; and the notion of such a possibility is more absurd than to conclude that individual musical tones are lost in the origin of harmony.
- Medical schools may inform us that the healing work of Christian Science and Paul's peculiar Christian conversion and experience, — which prove Mind to be scientifically distinct from matter, — are indications of unnatural mental and bodily conditions, even of catalepsy and hysteria; yet if we turn to the Scriptures, what do we read? Why, this: "If a man keep my saying, he shall never see death!" and "Henceforth know we no man after the flesh!"
- That scientific methods are superior to others, is seen by their effects. When you have once conquered a diseased condition of the body through Mind, that condition never recurs, and you have won a point in Science. When mentality gives rest to the body, the next toil will fatigue you less, for you are working out the problem of being in divine metaphysics; and in proportion as you understand the control which Mind has over so-called matter, you will be able to demonstrate this control. The scientific and permanent remedy for fatigue is to learn the power of Mind over the body or any illusion of physical weariness, and so destroy this illusion, for matter cannot be weary and heavy-laden.

You say, "Toil fatigues me." But what is this *me*? Is it muscle or mind? Which is tired and so speaks? Without mind, could the muscles be tired? Do the muscles talk, or do you talk for them? Matter is non-

του ὁμοίωση. Μὲ τὴν κατανόηση ποὺ δίνει ἡ Ἐπιστήμη 1
εἶναι ἀδύνατο ὁ ἄνθρωπος νὰ χάσῃ τὴν ταυτότητά του· καὶ
ἡ γνώμη ὅτι μπορεῖ νὰ γίνῃ ἓνα τέτοιο πράγμα εἶναι πιὸ 3
παράλογη ἀπὸ τὸ συμπέρασμα ὅτι οἱ ἀτομικοὶ μουσικοὶ τόνοι
χάνονται στὴν πηγὴ τῆς ἁρμονίας.

Οἱ ἱατρικὲς σχολὲς μπορεῖ νὰ μᾶς πληροφοροῦν ὅτι τὸ 6
θεραπευτικὸ ἔργο τῆς Χριστιανικῆς Ἐπιστήμης καὶ ὁ ἀσυνή-
θιστος τρόπος μὲ τὸν ὁποῖο μεταστράφηκε ὁ ^{Ἡ πείρα τοῦ} Παῦλος 9
στὸ χριστιανισμό καθὼς καὶ ἡ πείρα του — ^{Παύλου}
ποὺ ἀποδείχνουν ὅτι ὁ Νοῦς εἶναι ἐπιστημονικὰ διάφορος
ἀπὸ τὴν ὕλη — εἶναι ἐνδείξεις ἀφύσικων νοερῶν καὶ σωμα-
τικῶν καταστάσεων, καὶ συγκεκριμένα καταληψίας καὶ ὕστε- 12
ρίας· καὶ ὅμως ἂν ἀνοίξουμε τὴ Γραφή, νὰ τί διαβάζουμε:
«Ἐάν τις φυλάξῃ τὸν λόγον μου, θάνατον δὲν θὰ ἰδῇ εἰς τὸν
αἰῶνα!» καὶ «ἀπὸ τοῦ νῦν δὲν γνωρίζομεν οὐδέν· κατὰ 15
σάρκα!»

Τὸ ὅτι οἱ ἐπιστημονικὲς μέθοδοι εἶναι ἀνώτερες ἀπὸ ἄλλες,
φαίνεται ἀπὸ τὰ ἀποτελέσματά τους. Ὄταν νικᾷς μιὰ 18
νοσηρὴ κατάσταση τοῦ σώματος μὲ τὸ Νοῦ, ἡ ^{Ἡ κόπωση} κατάσταση αὐτὴ δὲν ὑποτροπιάζει ποτέ, καὶ ^{εἶναι νοερή}
προχωρεῖς ἓνα βῆμα στὴν Ἐπιστήμη. Ὄταν ἡ διάνοια δίνη 21
ἀνάπαυση στὸ σῶμα, ὁ ἐπόμενος μόχθος θὰ σὲ κουράζῃ λι-
γότερο, ἐπειδὴ ἐπεξεργάζεσαι τὴ λύση τοῦ προβλήματος τοῦ
εἶναι σύμφωνα μὲ τὴ θεία μεταφυσική· καὶ κατὰ τὸ βαθμὸ 24
ποὺ καταλαβαίνεις τὴν ἐξουσία ποὺ ἀσκεῖ ὁ Νοῦς στὴ λε-
γόμενη ὕλη, θὰ εἶσαι ἱκανὸς νὰ ἀποδείξῃς τὴν ἐξουσία αὐτῇ.
Τὸ ἐπιστημονικὸ καὶ διαρκὲς φάρμακο ἐναντίον τῆς κόπωσης 27
εἶναι νὰ μάθουμε τὴ δύναμη ποὺ ἔχει ὁ Νοῦς πάνω στὸ σῶμα
ἢ ὅποιαδήποτε ἄλλη ψευδαίσθηση σωματικῆς κόπωσης, καὶ
ἔτσι νὰ ἐξαλείψουμε τὴν ψευδαίσθηση αὐτή, γιατί ἡ ὕλη 30
δὲν μπορεῖ οὔτε νὰ κουράζεται οὔτε νὰ παραφορτώνεται.

Λές: «Ἡ σκληρὴ δουλειὰ μὲ κουράζει». Ἀλλὰ τί εἶναι αὐτὸ
τὸ μέ; Εἶναι μυῶνας ἢ νοῦς; Τί εἶναι αὐτὸ ποὺ κουράζεται 33
καὶ μιᾶ ἔτσι; Χωρὶς νοῦ, θὰ μπορούσαν οἱ μυῶνες νὰ κου-
ράζωνται; Μιλοῦν οἱ μυῶνες ἢ μήπως μιᾶς ἐσὺ γιὰ λογα-
ριασμό τους; Ἡ ὕλη δὲν ἔχει νοημοσύνη. Ὁ θνητὸς νοῦς 36

- 1 intelligent. Mortal mind does the false talking, and that which affirms weariness, made that weariness.
- 3 You do not say a wheel is fatigued; and yet the body is as material as the wheel. If it were not for what the
- 6 Mind never weary human mind says of the body, the body, like the inanimate wheel, would never be weary. The consciousness of Truth rests us more than hours of repose in unconsciousness.
- 9 The body is supposed to say, "I am ill." The reports of sickness may form a coalition with the reports of sin, and say, "I am malice, lust, appetite, envy, hate." What renders both sin and sickness
- 12 Coalition of sin and sickness difficult of cure is, that the human mind is the sinner, disinclined to self-correction, and believing that
- 15 the body can be sick independently of mortal mind and that the divine Mind has no jurisdiction over the body.
- Why pray for the recovery of the sick, if you are with-
- 18 out faith in God's willingness and ability to heal them?
- 19 Sickness akin to sin If you do believe in God, why do you substitute drugs for the Almighty's power, and
- 21 employ means which lead only into material ways of obtaining help, instead of turning in time of need to God, divine Love, who is an ever-present help?
- 24 Treat a belief in sickness as you would sin, with sudden dismissal. Resist the temptation to believe in matter as intelligent, as having sensation or power.
- 27 The Scriptures say, "They that wait upon the Lord . . . shall run, and not be weary; and they shall walk, and not faint." The meaning of that passage is not
- 30 perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results. When we wake to the truth of being, all disease,

εἶναι ἐκεῖνος πού κάνει τὴν ψεύτικη ὁμιλία, καὶ αὐτὸ πού 1
βεβαιώνει τὴν κούραση αὐτὸ καὶ τὴν δημιουργήσει.

Δὲ λές ὅτι ὁ τροχὸς κουράζεται· καὶ ὁμως τὸ σῶμα εἶναι 3
τόσο ὑλικὸ ὅσο καὶ ὁ τροχός. Ἄν ὁ ἀνθρώπινος νοῦς δὲν
ἔλεγε τὰ ὅσα λέει γιὰ τὸ σῶμα, τότε τὸ σῶμα, 6
ὅπως καὶ ὁ ἄψυχος τροχός, δὲ θὰ κουραζόταν
ποτέ. Ἡ συναίσθηση τῆς Ἀλήθειας μᾶς ξεκου-
ράζει πρὶ πολλὴν παρὰ πολλὰς ὥρες ἀνάπαυσης σὲ κατὰ-
στασι ἀναισθησίας. 9

Τὸ σῶμα ὑποτίθεται ὅτι λέει: «Εἰμαι ἄρρωστο». Οἱ
ἀναφορὲς τῆς ἀρρώστιας μπορεῖ νὰ κάνουν συνασπισμὸ μὲ
τὶς ἀναφορὲς τῆς ἁμαρτίας καὶ νὰ ποῦνε: «Εἰμαι 12
κακία, λαγνεῖα, ἐπιθυμία, φθόνος, μίσος». Ἐκεῖνο
πού κάνει δύσκολη τὴν θεραπεία τόσο τῆς ἁμαρ-
τίας ὅσο καὶ τῆς ἀρρώστιας εἶναι ὅτι ὁ ἀνθρώπινος νοῦς 15
εἶναι ὁ ἁμαρτωλός, πού εἶναι ἀπρόθυμος νὰ διορθώσῃ τὸν
ἑαυτὸ του καὶ πού πιστεύει ὅτι τὸ σῶμα μπορεῖ νὰ ἄρρω-
στήσῃ ἀνεξάρτητα ἀπὸ τὸ θνητὸ νοῦ, καὶ ὅτι τὸ σῶμα δὲν 18
ὑπάγεται στὴ δικαιοδοσίᾳ τοῦ θεοῦ Νοῦ.

Γιατί προσεύχεσαι νὰ γίνουν καλὰ οἱ ἄρρωστοι, ἂν δὲν
πιστεύῃς ὅτι ὁ Θεὸς εἶναι πρόθυμος καὶ ἱκανὸς νὰ τοὺς θε- 21
ραπεύσῃ; Ἄν πράγματι πιστεύῃς στὸ Θεό,
γιατί ἀντικαθιστᾷς μὲ φάρμακα τὴ δύναμη τοῦ 24
Παντοδυνάμου καὶ χρησιμοποιοεῖς μέσα πού ὁδη-
γοῦν μόνο σὲ ὑλικούς τρόπους γιὰ τὴν ἐξασφάλιση βοήθειας,
ἀντὶ νὰ στραφῇς σὲ καιρὸ ἀνάγκης στὸ Θεό, τὴ θεία Ἀγάπη,
πού εἶναι βοήθεια ἐτοιμοτάτη; 27

Μεταχειρίσου μιὰ δοξασία ἀρρώστιας ὅπως θὰ μεταχει-
ριζόσουν καὶ τὴν ἁμαρτία, δηλαδὴ διώξε τὴν ἀμέσως. Ἀντι-
στάσου στὸν πειρασμὸ νὰ πιστεύῃς ὅτι ἡ ὕλη ἔχει νοημοσύνη, 30
ὅτι ἔχει αἴσθησις ἢ δύναμη.

Οἱ Γραφεὶς λένε: «Οἱ προσμένοντες τὸν Κύριον . . . θὰ τρέ-
ξωσι, καὶ δὲν θὰ ἀποκάμωσι· θὰ περιπατήσωσι, καὶ δὲν θὰ 33
ἀτονίσωσιν». Ἡ ἔννοια τῆς περικοπῆς αὐτῆς δὲ διαστρέ-
φεται ἂν τὴν ἐφαρμόσῃ κανεὶς κατὰ γράμμα σὲ στιγμὲς κό-
πωσης, γιατί τὸ ἡθικὸ καὶ τὸ σωματικὸ εἶναι ὅμοια στὰ 36
ἀποτελέσματά τους. Ὅταν ξυπνήσουμε στὴν ἀλήθεια τοῦ

Ἄν ὁ Νοῦς δὲν
κουράζεται
ποτέ

Συνασπισμὸς
ἁμαρτίας καὶ
ἀρρώστιας

Ἡ ἀρρώστια
μοιάζει μὲ
τὴν ἁμαρτία

1 pain, weakness, weariness, sorrow, sin, death, will be
 unknown, and the mortal dream will forever cease. My
 3 method of treating fatigue applies to all bodily ailments,
 since Mind should be, and is, supreme, absolute, and
 final.

6 In mathematics, we do not multiply when we should
 subtract, and then say the product is correct. No more
 Affirmation can we say in Science that muscles give strength,
 9 and result that nerves give pain or pleasure, or that matter
 governs, and then expect that the result will be harmony.
 Not muscles, nerves, nor bones, but mortal mind makes
 12 the whole body "sick, and the whole heart faint;" whereas
 divine Mind heals.

When this is understood, we shall never affirm concern-
 15 ing the body what we do not wish to have manifested. We
 shall not call the body weak, if we would have it strong;
 for the belief in feebleness must obtain in the human
 18 mind before it can be made manifest on the body, and
 the destruction of the belief will be the removal of its
 effects. Science includes no rule of discord, but governs
 21 harmoniously. "The wish," says the poet, "is ever father
 to the thought."

We may hear a sweet melody, and yet misunderstand
 24 the science that governs it. Those who are healed
 Scientific through metaphysical Science, not compre-
 beginning hending the Principle of the cure, may misun-
 27 derstand it, and impute their recovery to change of air or
 diet, not rendering to God the honor due to Him alone.
 Entire immunity from the belief in sin, suffering, and
 30 death may not be reached at this period, but we may look
 for an abatement of these evils; and this scientific begin-
 ning is in the right direction.

εἶναι, κάθε ἀρρώστια, πόνος, ἀδυναμία, κόπωση, λύπη, 1
 ἁμαρτία καὶ θάνατος θὰ εἶναι ἄγνωστα, καὶ τὸ θνητὸ ὄνειρο 2
 θὰ πάψη γιὰ πάντα. Ἡ μέθοδός μου γιὰ τὴ θεραπεία τῆς 3
 κόπωσης ἐφαρμόζεται καὶ σ' ὅλα τὰ σωματικὰ νοσήματα, 4
 ἀφοῦ ὁ Νοῦς πρέπει νὰ εἶναι, καὶ εἶναι, ὑπέρτατος, ἀπόλυτος 5
 καὶ τελικός. 6

Στὰ μαθηματικά δὲν πολλαπλασιάζουμε ὅταν πρέπει νὰ 7
 ἀφαιρέσουμε, καὶ ὕστερα λέμε ὅτι τὸ γινόμενο εἶναι σωστό. 8
 Ἄλλο τόσο δὲν μπορούμε νὰ ποῦμε καὶ στὴν *Βεβαίωση καὶ* 9
 Ἐπιστήμη ὅτι οἱ μυῶνες δίνουν δύναμη, ὅτι τὰ *ἀποτέλεσμα* 10
 νεῦρα προξενοῦν πόνο ἢ εὐχαρίστηση, ἢ ὅτι ἡ ὕλη κυβερνᾷ, 11
 καὶ ὕστερα νὰ περιμένουμε τὸ ἀποτέλεσμα νὰ εἶναι ἁρμονία. 12
 Οὔτε οἱ μυῶνες, οὔτε τὰ νεῦρα, οὔτε τὰ κόκαλα, ἀλλὰ ὁ 13
 θνητὸς νοῦς κάνει ὅλο τὸ σῶμα «ἄρρωστον, καὶ ὅλην τὴν 14
 καρδίαν κεχανωμένην»· ἐνῶ ὁ θεὸς Νοῦς θεραπεύει. 15

Ὅταν τὸ καταλάβουμε αὐτό, δὲ θὰ παραδεχώμαστε ποτὲ 16
 γιὰ τὸ σῶμα ὅ,τι δὲν ἐπιθυμοῦμε νὰ ἐκδηλωθῇ σ' αὐτό. Δὲ 17
 θὰ λέμε ὅτι τὸ σῶμα εἶναι ἀδύνατο, ἂν θέλουμε νὰ εἶναι δυ- 18
 νατό· γιατί ἡ δοξασία στὴν ἀδυναμία πρέπει νὰ σχηματιστῇ 19
 στὸν ἀνθρώπινο νοῦ πρὶν μπορέσει νὰ ἐκδηλωθῇ στὸ σῶμα, 20
 καὶ μὲ τὴν ἐξαφάνιση τῆς δοξασίας θὰ ἐξαλειφτοῦν καὶ οἱ 21
 συνέπειές της. Ἡ Ἐπιστήμη δὲν περιέχει κανένα κανόνα 22
 δυσαρμονίας, ἀλλὰ κυβερνᾷ ἁρμονικά. «Ἡ ἐπιθυμία», λέει 23
 ὁ ποιητής, «εἶναι πάντοτε ὁ πατέρας τῆς σκέψης». 24

Μπορεῖ νὰ ἀκοῦμε μιὰ γλυκιὰ μελωδία καὶ ὅμως νὰ παρα- 25
 νοοῦμε τὴν ἐπιστήμη πού τὴ διέπει. Ὅσοι θεραπεύονται 26
 μὲ τὴ μεταφυσικὴ Ἐπιστήμη μπορεῖ νὰ παρανοή- *Ἐπιστημο-* 27
 σουν τὴν Ἀρχὴ τῆς θεραπείας, γιατί δὲν τὴν *νικῇ ἀρχή* 28
 καταλαβαίνουν, καὶ νὰ νομίσουν ὅτι ἡ θεραπεία τους ὀφείλε- 29
 ται στὴν ἀλλαγὴ τοῦ ἀέρα ἢ τῆς δίαιτας, καὶ νὰ μὴν ἀποδώ- 30
 σουν στὸ Θεὸ τὴν τιμὴ πού ἀνήκει μόνο σ' Αὐτόν. Μπορεῖ 31
 νὰ μὴν πετύχουμε πλήρη ἀπαλλαγὴ ἀπὸ τὴ δοξασία στὴν 32
 ἁμαρτία, τὴν ὁδύνη καὶ τὸ θάνατο στὴν ἐποχὴ αὐτῇ, ἀλλὰ 33
 μπορούμε νὰ ἐλπίζουμε ὅτι τὰ κακὰ αὐτὰ θὰ λιγοστεύουν· 34
 καὶ ἡ ἐπιστημονικὴ αὐτὴ ἀρχὴ μᾶς ὁδηγεῖ στὴν ὀρθὴ κα- 35
 τεύθυνση. 36

1 We hear it said: "I exercise daily in the open air. I
 take cold baths, in order to overcome a predisposition to
 3 **Hygiene** take cold; and yet I have continual colds,
ineffectual catarrh, and cough." Such admissions ought
 to open people's eyes to the inefficacy of material hygiene,
 6 and induce sufferers to look in other directions for cause
 and cure.

Instinct is better than misguided reason, as even na-
 9 ture declares. The violet lifts her blue eye to greet the
 early spring. The leaves clap their hands as nature's
 untired worshippers. The snowbird sings and soars
 12 amid the blasts; he has no catarrh from wet feet, and
 procures a summer residence with more ease than a na-
 bob. The atmosphere of the earth, kinder than the at-
 15 mosphere of mortal mind, leaves catarrh to the latter.
 Colds, coughs, and contagion are engendered solely by
 human theories.

18 Mortal mind produces its own phenomena, and then
 charges them to something else, — like a kitten
 19 **The reflex** glancing into the mirror at itself and thinking
phenomena
 21 it sees another kitten.

A clergyman once adopted a diet of bread and water
 to increase his spirituality. Finding his health failing,
 24 he gave up his abstinence, and advised others never to
 try dietetics for growth in grace.

The belief that either fasting or feasting makes men
 27 better morally or physically is one of the fruits of "the
Volition far- tree of the knowledge of good and evil," con-
reaching cerning which God said, "Thou shalt not eat
 30 of it." Mortal mind forms all conditions of the mortal
 body, and controls the stomach, bones, lungs, heart, blood,
 etc., as directly as the volition or will moves the hand.

Ἀκοῦμε νὰ λένε: «Γυμνάζομαι κάθε μέρα στὸ ὕπαιθρο. 1
Κάνω κρύα λουτρά, γιὰ νὰ νικήσω τὴν προδιάθεσή μου στὰ
κρυολογήματα· καὶ ὅμως ἔχω συνεχῶς κρυολογή- 3
ματα, συνάχι καὶ βήχα». Μιὰ τέτοια ὁμολογία
πρέπει νὰ ἀνοίξη τὰ μάτια τῶν ἀνθρώπων καὶ νὰ
τοὺς κάνη νὰ δοῦν τὴν ἀνεπάρκεια τῆς ὑλικῆς ὑγιεινῆς, καὶ 6
νὰ παρακινήση αὐτοὺς ποὺ ὑποφέρουν νὰ ἀναζητήσουν ἄλ-
λοῦ τὴν αἰτία καὶ τὴ θεραπεία.

Τὸ ἐνστικτο εἶναι καλύτερο ἀπὸ τὴν παραπλανημένη λο- 9
γική, ὅπως βεβαιώνει καὶ αὐτὴ ἀκόμη ἡ φύση. Ὁ μενεξὲς
σηκώνει τὰ γαλανὰ του μάτια γιὰ νὰ χαιρετήσῃ τὸν ἐρχομὸ
τῆς ἀνοιξης. Τὰ φύλλα χειροκροτοῦν σὰν ἀκούραστοι λάτρες 12
τῆς φύσης. Ἡ χιονάδα κελαδεῖ καὶ πετᾷ μέσα στὶς κα-
ταιγίδες· δὲ συναχώνεται ὅταν βρέχωνται τὰ πόδια της, καὶ
βρίσκει θερινὴ κατοικία πρὸ εὐκόλα ἀπὸ ἓναν ἰνδὸ μεγιστάνα. 15
Ἡ ἀτμόσφαιρα τῆς γῆς, ποὺ εἶναι πρὸ καλὴ ἀπὸ τὴν ἀτμό-
σφαιρα τοῦ θνητοῦ νοῦ, ἀφήνει τὸ συνάχι γι' αὐτόν. Τὰ
κρυολογήματα, ὁ βήχας καὶ ἡ μόλυνση προκαλοῦνται μόνο 18
ἀπὸ τὶς ἀνθρώπινες θεωρίες.

Ὁ θνητὸς νοῦς παράγει μόνος του τὰ φαινόμενά του 21
καὶ ὕστερα τὰ ἀποδίδει σὲ κάτι ἄλλο — ὅπως
ἓνα γατάκι ποὺ βλέπει τὸν ἑαυτό του στὸν κα-
θρέπτη καὶ νομίζει ὅτι βλέπει ἓνα ἄλλο γατάκι. Ἀντανακλα-
στικά φαινό-
μενα

Ἐνας κληρικὸς ἀποφάσισε κάποτε νὰ τρώγῃ μόνο ψωμί καὶ 24
νερὸ γιὰ νὰ αὐξήσῃ τὴν πνευματικότητά του. Ὅταν εἶδε
ὅτι ἡ ὑγεία του χειροτέρευε, ἐγκατάλειψε τὴ νηστεία του
καὶ συμβούλευε τοὺς ἄλλους νὰ μὴ δοκιμάσουν ποτὲ νὰ 27
αὐξήσουν σὲ χάρη μὲ τὴ δίαιτα.

Ἡ δοξασία ὅτι ἡ νηστεία ἢ τὸ φαγοπότι κάνει τοὺς 30
ἀνθρώπους καλύτερους ἠθικῶς ἢ σωματικῶς εἶναι ἓνας ἀπὸ
τοὺς καρποὺς «τοῦ ξύλου τῆς γνώσεως τοῦ καλοῦ
καὶ τοῦ κακοῦ», γιὰ τὸ ὁποῖο ὁ Θεὸς εἶπε: «Δὲν 33
θὰ φάγῃς ἀπ' αὐτοῦ». Ὁ θνητὸς νοῦς σχηματί-
ζει ὅλες τὶς καταστάσεις τοῦ θνητοῦ σώματος καὶ κυβερνᾷ
τὸ στομάχι, τὰ κόκαλα, τοὺς πνεύμονες, τὴν καρδιά, τὸ
αἷμα κλπ. τόσο ἄμεσα ὅσο καὶ ἡ βούληση ἢ ἡ θέληση κινεῖ 36
τὸ χέρι.

Ἡ ἐνέργεια
τῆς βούλησης
φτάνει μα-
κριά

1 I knew a person who when quite a child adopted the
 Graham system to cure dyspepsia. For many years, he
 3 **Starvation** ate only bread and vegetables, and drank noth-
 and dys- ing but water. His dyspepsia increasing, he
 and dys- decided that his diet should be more rigid, and
 pepsia
 6 thereafter he partook of but one meal in twenty-four
 hours, this meal consisting of only a thin slice of bread
 without water. His physician also recommended that
 9 he should not wet his parched throat until three hours
 after eating. He passed many weary years in hunger
 and weakness, almost in starvation, and finally made up
 12 his mind to die, having exhausted the skill of the doctors,
 who kindly informed him that death was indeed his only
 alternative. At this point Christian Science saved him,
 15 and he is now in perfect health without a vestige of the
 old complaint.

He learned that suffering and disease were the self-
 18 imposed beliefs of mortals, and not the facts of being;
 that God never decreed disease, — never ordained a law
 that fasting should be a means of health. Hence semi-
 21 starvation is not acceptable to wisdom, and it is equally
 far from Science, in which being is sustained by God, Mind.
 These truths, opening his eyes, relieved his stomach, and
 24 he ate without suffering, “giving God thanks;” but he
 never enjoyed his food as he had imagined he would
 when, still the slave of matter, he thought of the flesh-
 27 pots of Egypt, feeling childhood’s hunger and undisci-
 plined by self-denial and divine Science.

This new-born understanding, that neither food nor
 30 **Mind and** the stomach, without the consent of mortal
 stomach mind, can make one suffer, brings with it an-
 other lesson, — that gluttony is a sensual illusion, and

Γνώρισα κάποιον πού ἀπὸ πολὺ μικρὸς ἀκολούθησε τὸ 1
 σύστημα τοῦ Γκράχαμ γιὰ νὰ θεραπευτῇ ἀπὸ δυσπεψία.
 Γιὰ πολλὰ χρόνια ἔτρωγε μόνο ψωμί καὶ χορτά- Λιμοκτονία 3
 ρικά, καὶ δὲν ἔπινε τίποτε ἄλλο ἐκτὸς ἀπὸ νερό. καὶ δυσπεψία
 Ἐπειδὴ ἡ δυσπεψία του χειροτέρευε, ἀποφάσισε νὰ κάνη
 αὐστηρότερη δίαιτα καὶ νὰ μὴν τρώγῃ παρὰ μόνο μιὰ φορὰ 6
 κάθε εἰκοσιτετράωρο, καὶ μάλιστα μόνο μιὰ φιλή φέτα ψωμί
 χωρὶς νερό. Ὁ γιατρός του τοῦ σύστησε ἐπίσης νὰ μὴ
 βρέχῃ τὸ στεγνὸ λαρύγγι του παρὰ τρεῖς ὥρες μετὰ τὸ 9
 φαγητό. Βασανίστηκε ἔτσι πολλὰ χρόνια ἀπὸ τὴν πείνα
 καὶ τὴν ἀδυναμία, σχεδὸν λιμοκτονώντας, καὶ τελικὰ ἀποφά-
 σισε νὰ πεθάνῃ, ἀφοῦ ἐξάντλησε ὅλη τὴν ἐπιδεξιότητα τῶν 12
 γιατρῶν του, οἱ ὅποιοι τὸν πληροφόρησαν εὐγενικὰ ὅτι ὁ
 θάνατος ἦταν πράγματι ἡ μόνη του διέξοδος. Στὸ σημεῖο
 αὐτὸ τὸν ἔσωσε ἡ Χριστιανικὴ Ἐπιστήμη, καὶ τώρα εἶναι 15
 τελείως καλὰ καὶ δὲν παρουσιάζει κανένα ἵχνος τῆς παλιᾶς
 του ἀρρώστιας.

Ἔμαθε ὅτι ἡ ὀδύνη καὶ ἡ ἀρρώστια εἶναι δοξασίες πού 18
 τὶς ἐπέβαλαν στὸν ἑαυτὸ τους οἱ ἴδιοι οἱ θνητοί, καὶ ὄχι
 τὰ γεγονότα τοῦ εἶναι· ὅτι ὁ Θεὸς δὲν ἐπέβαλε ποτὲ τὴν
 ἀρρώστια — δὲν ὅρισε ποτὲ ἓνα νόμο πού νὰ λήῃ ὅτι ἡ 21
 νηστεία πρέπει νὰ εἶναι ἓνα μέσο γιὰ τὴν ἀποκατάσταση τῆς
 ὑγείας. Ἐπομένως ὁ ὑποσιτισμὸς δὲν εἶναι παραδεκτὸς ἀπὸ
 τὴ σοφία, καὶ εἶναι ἐξίσου ἀσύμφωνος μὲ τὴν Ἐπιστήμη, 24
 ὅπου τὸ εἶναι συντηρεῖται ἀπὸ τὸ Θεό, τὸ Νοῦ. Οἱ ἀλήθειες
 αὐτές, πού τοῦ ἀνοιξαν τὰ μάτια, ἀνακούφισαν τὸ στομάχι
 του καὶ ἔτρωγε χωρὶς νὰ ὑποφέρῃ, «εὐχαριστῶν τὸν Θεόν»· 27
 ἀλλὰ ποτὲ δὲ βρῆκε στὴν τροφὴ του τὴν εὐχαρίστηση πού
 φανταζόταν ὅτι θὰ ἔβρισκε ὅταν, ὄντας ἀκόμη δοῦλος τῆς
 ὕλης, σκεφτόταν τοὺς λέβητες τοῦ κρέατος στὴν Αἴγυπτο, 30
 ἔνοιωθε τὴν πείνα τῆς παιδικῆς του ἡλικίας καὶ δὲν εἶχε πει-
 θαρχηθῇ ἀπὸ τὴν αὐταπάρνηση καὶ τὴ θεία Ἐπιστήμη.

Ἡ νέα αὐτὴ κατανόηση, ὅτι οὔτε ἡ τροφὴ οὔτε τὸ στο- 33
 μάχι μποροῦν, χωρὶς τὴ συγκατάθεση τοῦ θνη- Ὁ νοῦς καὶ
τὸ στομάχι
 τοῦ νοῦ, νὰ κάνουν τὸν ἄνθρωπο νὰ ὑποφέρῃ, συν-
 οδεύεται καὶ ἀπὸ ἓνα ἄλλο μάθημα — ὅτι ἡ λαιμαργία εἶναι 36

1 that this phantasm of mortal mind disappears as we better
 apprehend our spiritual existence and ascend the ladder
 3 of life.

This person learned that food affects the body only
 as mortal mind has its material methods of working, one
 6 of which is to believe that proper food supplies nutriment
 and strength to the human system. He learned also that
 mortal mind makes a mortal body, whereas Truth re-
 9 generates this fleshly mind and feeds thought with the
 bread of Life.

Food had less power to help or to hurt him after he
 12 had availed himself of the fact that Mind governs man,
 and he also had less faith in the so-called pleasures and
 pains of matter. Taking less thought about what he
 15 should eat or drink, consulting the stomach less about
 the economy of living and God more, he recovered
 strength and flesh rapidly. For many years he had
 18 been kept alive, as was believed, only by the strictest ad-
 herence to hygiene and drugs, and yet he continued ill
 all the while. Now he dropped drugs and material
 21 hygiene, and was well.

He learned that a dyspeptic was very far from being
 the image and likeness of God, — far from having “do-
 24 minion over the fish of the sea, and over the fowl of the
 air, and over the cattle,” if eating a bit of animal flesh
 could overpower him. He finally concluded that God
 27 never made a dyspeptic, while fear, hygiene, physiology,
 and physics had made him one, contrary to His commands.

In seeking a cure for dyspepsia consult matter not at
 30 Life only
in Spirit all, and eat what is set before you, “asking
 no question for conscience sake.” We must
 destroy the false belief that life and intelligence are in

μιὰ φιλήδονη ψευδαίσθηση καὶ ὅτι ἡ ἀπάτη αὐτῇ τοῦ θνητοῦ 1
νοῦ ἐξαφανίζεται ὅσο καταλαβαίνουμε καλύτερα τὴν πνευ-
ματική μας ὕπαρξη καὶ ἀνεβαίνουμε τὴν κλίμακα τῆς ζωῆς. 3

Ὁ ἄνθρωπος αὐτὸς ἔμαθε ὅτι ἡ τροφή ἐπηρεάζει τὸ σῶμα 4
μόνο ἐνὸσω ὁ θνητὸς νοῦς ἐνεργεῖ μὲ τις δικές του ὑλικές
μεθόδους, μιὰ ἀπὸ τις ὁποῖες εἶναι καὶ ἡ πίστις ὅτι ἡ κατάλ- 6
ληλη τροφή τρέφει καὶ δυναμώνει τὸν ἀνθρώπινο ὀργανισμό.
Ἔμαθε ἐπίσης ὅτι ὁ θνητὸς νοῦς δημιουργεῖ ἓνα θνητὸ σῶμα,
ἐνῶ ἡ Ἀλήθεια ἀναγεννᾷ αὐτὸν τὸ σαρκικὸ νοῦ καὶ τρέφει 9
τὴ σκέψη μὲ τὸν ἄρτο τῆς Ζωῆς.

Ἡ τροφή εἶχε λιγότερη δύναμη νὰ τὸν ὠφελήσῃ ἢ νὰ τὸν 10
βλάψῃ ἀπὸ τότε ποὺ ἐπωφελήθηκε ἀπὸ τὸ γεγονὸς ὅτι ὁ 12
Νοῦς κυβερνᾷ τὸν ἄνθρωπο, καὶ πίστευε ἐπίσης λιγότερο
στὶς λεγόμενες ἡδονές καὶ στοὺς πόνους τῆς ὕλης. Μὲ τὸ νὰ 15
μεριμνᾷ λιγότερο γιὰ τὸ τί ἔπρεπε νὰ φάῃ ἢ νὰ πιῇ καὶ νὰ 15
συμβουλευέται λιγότερο τὸ στομάχι καὶ περισσότερο τὸ Θεὸ
γιὰ τὴν οἰκονομία τῆς ζωῆς, ἀνάκτησε τις δυνάμεις του γρή-
γορα καὶ πάχυνε. Τὸ ὅτι διατηρήθηκε στὴ ζωὴ γιὰ πολλὰ 18
χρόνια ἀποδόθηκε στὸ γεγονὸς ὅτι συμμορφώθηκε μὲ τις
ἀπαιτήσεις τις πρὸς αὐστηρῆς ὑγιεινῆς καὶ ἔπαιρνε φάρμακα,
καὶ ἃς ἦταν ἄρρωστος ὅλο αὐτὸ τὸ διάστημα. Τώρα ἐγκα- 21
τάλειψε τὰ φάρμακα καὶ τὴν ὑλικὴ ὑγιεινὴ καὶ εἶναι καλὰ.

Ἔμαθε ὅτι ἓνας δυσπεπτικὸς ἀπέχει πολὺ ἀπὸ τοῦ νὰ εἶναι 22
ἡ εἰκόνα καὶ ὁμοίωση τοῦ Θεοῦ — ἀπέχει πολὺ ἀπὸ τοῦ νὰ 24
«ἐξουσιάζῃ ἐπὶ τῶν ἰχθύων τῆς θαλάσσης, καὶ ἐπὶ τῶν πε-
τεινῶν τοῦ οὐρανοῦ, καὶ ἐπὶ τῶν κτηνῶν», ἂν τὸ φάγωμα
ἐνὸς κομματιοῦ κρέατος μπορούσε νὰ τὸν καταβάλῃ. Τελικῶς 27
κατάλαβε ὅτι ὁ Θεὸς δὲν ἔκανε ποτὲ ἓναν ἄνθρωπο ποὺ νὰ
πάσχη ἀπὸ δυσπεψία, ἐνῶ ὁ φόβος, ἡ ὑγιεινὴ, ἡ φυσιολογία
καὶ ἡ φυσικὴ τὸν εἶχαν κάνει δυσπεπτικὸ, ἀντίθετα πρὸς 30
τις ἐντολές Του.

Ὅταν προσπαθῆς νὰ θεραπευτῇς ἀπὸ δυσπεψία, μὴ 31
συμβουλευέσαι καθόλου τὴν ὕλη καὶ τρῶε ὅ,τι 33
σοῦ σερβίρουν, «μηδὲν ἐξετάζων διὰ τὴν συνείδη-
σιν». Πρέπει νὰ ἐξαλείψουμε τὴν ψεύτικη δο-
ξασία ὅτι ἡ ζωὴ καὶ ἡ νοημοσύνη εἶναι στὴν ὕλη καὶ νὰ 36

Ἡ ζωὴ εἶναι
μόνο στὸ
Πνεῦμα

1 matter, and plant ourselves upon what is pure and perfect. Paul said, "Walk in the Spirit, and ye shall not
 3 fulfil the lust of the flesh." Sooner or later we shall learn that the fetters of man's finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter
 6 instead of in Spirit.

Matter does not express Spirit. God is infinite omnipresent Spirit. If Spirit is *all* and is everywhere, what
 9 Soul greater than body and where is matter? Remember that truth is greater than error, and we cannot put the greater into the less. Soul is Spirit, and Spirit is greater
 12 than body. If Spirit were once within the body, Spirit would be finite, and therefore could not be Spirit.

The question, "What is Truth," convulses the world.
 15 Many are ready to meet this inquiry with the assurance which comes of understanding; but more are
The question of the ages blinded by their old illusions, and try to "give
 18 it pause." "If the blind lead the blind, both shall fall into the ditch."

The efforts of error to answer this question by some
 21 *ology* are vain. Spiritual rationality and free thought accompany approaching Science, and cannot be put down. They will emancipate humanity, and supplant unscientific
 24 means and so-called laws.

Peals that should startle the slumbering thought from its erroneous dream are partially unheeded; but the last
 27 Heralds of Science trumpet has not sounded, or this would not be so. Marvels, calamities, and sin will much more abound as truth urges upon mortals its resisted
 30 claims; but the awful daring of sin destroys sin, and foreshadows the triumph of truth. God will overturn, until "He come whose right it is." Longevity

θεμελιωθούμε στερεά πάνω σέ ὅ,τι εἶναι ἀγνὸ καὶ τέλειο. Ὁ 1
 Παῦλος εἶπε: «Περιπατεῖτε κατὰ τὸ Πνεῦμα, καὶ δὲν θὰ 2
 ἐκπληρώσετε τὴν ἐπιθυμίαν τῆς σαρκός». Ἀργὰ ἢ γρήγορα 3
 θὰ μάθουμε ὅτι τὰ δεσμὰ τῆς περιορισμένης ἱκανότητος τοῦ 4
 ἀνθρώπου χαλκεύονται ἀπὸ τὴν ψευδαίσθηση ὅτι ζῇ στὸ 5
 σῶμα καὶ ὄχι στὴν Ψυχὴ, στὴν ὕλη καὶ ὄχι στὸ Πνεῦμα. 6

Ἡ ὕλη δὲν ἐκφράζει Πνεῦμα. Ὁ Θεὸς εἶναι ἄπειρο καὶ 7
 πανταχοῦ παρὸν Πνεῦμα. Ἄν τὸ Πνεῦμα εἶναι τὸ πᾶν καὶ 8
 εἶναι πανταχοῦ, τί καὶ ποῦ εἶναι ἡ ὕλη; Ἐχε ^{Ἡ Ψυχὴ} 9
 ὑπόψην σου ὅτι ἡ ἀλήθεια εἶναι μεγαλύτερη ἀπὸ <sup>εἶναι μεγα-
 λύτερη ἀπὸ
 τὸ σῶμα</sup> τὴν πλάνην, καὶ δὲν μπορούμε βέβαια νὰ βάλουμε 10
 τὸ μεγαλύτερο στὸ μικρότερο. Ἡ Ψυχὴ εἶναι Πνεῦμα, καὶ τὸ 11
 Πνεῦμα εἶναι μεγαλύτερο ἀπὸ τὸ σῶμα. Ἄν τὸ Πνεῦμα ἦταν 12
 ποτὲ μέσα στὸ σῶμα, τότε τὸ Πνεῦμα θὰ ἦταν περιορι- 13
 σμένο καὶ ἐπομένως δὲ θὰ μπορούσε νὰ ἦταν Πνεῦμα. 14

Τὸ ἐρώτημα «τί εἶναι Ἀλήθεια;» συνταράζει τὸν κόσμον. 15
 Πολλοὶ εἶναι ἔτοιμοι νὰ ἀπαντήσουν στὸ ἐρώτημα αὐτὸ μὲ 16
 τὴ βεβαιότητα πού πηγάζει ἀπὸ τὴν κατανόηση. ^{Τὸ ἐρώτημα} 17
 ἀλλὰ οἱ περισσότεροι εἶναι τυφλωμένοι ἀπὸ τὶς ^{τῶν αἰώνων} 18
 παλιές τους ψευδαισθήσεις καὶ προσπαθοῦν «νὰ ἀναβάλουν 19
 τὴν ἀπάντησιν». «Τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι 20
 εἰς βόθρον θὰ πέσωσι». 21

Οἱ προσπάθειες τῆς πλάνης νὰ ἀπαντήσῃ στὸ ἐρώτημα 22
 αὐτὸ μὲ κάποια *ολογία* εἶναι μάταιες. Ὁ πνευματικὸς ὀρθο- 23
 λογισμὸς καὶ ἡ ἐλεύθερη σκέψη συνοδεύουν τὴν Ἐπιστήμην 24
 πού προσεγγίζει, καὶ δὲν μπορούν νὰ ἀναχαιτιστοῦν. Θὰ 25
 χειραφετήσουν τὴν ἀνθρωπότητα καὶ θὰ ὑποσκελίσουν τὰ 26
 ἀντεπιστημονικὰ μέσα καὶ τοὺς λεγόμενους νόμους. 27

Κρότοι πού θὰ ἔπρεπε νὰ ξαφνιασούν τὴν κοιμισμένη σκέψην 28
 ἀπὸ τὸ ἀπατηλὸ τῆς ὄνειρο παρέρχονται ἐν μέρει ἀπαρ- 29
 τήρητοι· ἀλλὰ ἡ ἔσχατη σάλπιγγα δὲν ἔχει ^{Κήρυκες τῆς} 30
 σαλπίζει, ἀλλιῶς δὲ θὰ συνέβαινε αὐτό. Τὰ θαύ- ^{Ἐπιστήμης} 31
 ματα, οἱ συμφορὲς καὶ ἡ ἁμαρτία θὰ γίνωνται ὅλο καὶ περισ- 32
 σότερα ὅσο ἡ ἀλήθεια προβάλλει στοὺς θνητοὺς τὶς ἀποκρου- 33
 σμένες τῆς ἀξιώσεις· ἀλλὰ ἡ τρομερὴ θρασύτητα τῆς ἁμαρτίας 34
 ἐξοντώνει τὴν ἁμαρτία καὶ προμηνύει τὸ θρίαμβο τῆς ἀλή- 35
 θειας. Ὁ Θεὸς θὰ ἀνατρέπη, «έωσοῦ ἔλθῃ ἐκεῖνος εἰς ὃν 36
 ἀνήκει». Ἡ μακροβιότητα αὐξάνει καὶ ἡ δύναμη τῆς

1 is increasing and the power of sin diminishing, for the
world feels the alterative effect of truth through every
3 pore.

As the crude footprints of the past disappear from the
dissolving paths of the present, we shall better understand
6 the Science which governs these changes, and shall plant
our feet on firmer ground. Every sensuous pleasure or
pain is self-destroyed through suffering. There should
9 be painless progress, attended by life and peace instead
of discord and death.

In the record of nineteen centuries, there are sects
12 many but not enough Christianity. Centuries ago re-
ligionists were ready to hail an anthropomor-
phic God, and array His vicegerent with pomp
and splendor; but this was not the manner
15 of truth's appearing. Of old the cross was truth's cen-
tral sign, and it is to-day. The modern lash is less
18 material than the Roman scourge, but it is equally as
cutting. Cold disdain, stubborn resistance, opposition
from church, state laws, and the press, are still the har-
21 bingers of truth's full-orbed appearing.

A higher and more practical Christianity, demonstrat-
ing justice and meeting the needs of mortals in sickness
24 and in health, stands at the door of this age, knocking
for admission. Will you open or close the door upon this
angel visitant, who cometh in the quiet of meekness, as he
27 came of old to the patriarch at noonday?

Truth brings the elements of liberty. On its banner
is the Soul-inspired motto, "Slavery is abolished." The
30 power of God brings deliverance to the cap-
tive. No power can withstand divine Love.
What is this supposed power, which opposes itself to God?

Sectarianism
and oppo-
sition

Mentaleman-
cipation

ἀμαρτίας λιγοστεύει, διότι ὁ κόσμος αἰσθάνεται τὴν ἀλ- 1
λοιωτική ἐπίδραση τῆς ἀλήθειας μέσα ἀπ' ὅλους τοὺς πό- 3
ρους του.

“Ὅσο οἱ χοντρές πατημασιές τοῦ παρελθόντος σβήνουν ἀπὸ 4
τὰ μονοπάτια τοῦ παρόντος ποὺ χάνονται, θὰ καταλάβουμε 5
καλύτερα τὴν Ἐπιστήμη ποὺ διέπει τὶς μεταβολές αὐτές καὶ 6
θὰ στηρίξουμε τὰ πόδια μας πάνω σὲ στερεώτερο ἔδαφος. 7
Κάθε αἰσθησιακὴ εὐχαρίστηση ἢ πόνος αὐτοκαταστρέφεται 8
μὲ τὴν ὁδύνη. Θὰ ἔπρεπε νὰ ὑπάρχη ἀνώδυνη πρόοδος, 9
πρόοδος ποὺ νὰ συνοδεύεται ἀπὸ ζωὴ καὶ εἰρήνη ἀντὶ ἀπὸ 10
δυσαρμονία καὶ θάνατο.

Στὰ χρονικὰ δεκαεννέα αἰώνων ὑπάρχουν πολλὲς αἱρέσεις 12
ἀλλὰ ὅχι ἀρκετὸς χριστιανισμός. Πρὶν ἀπὸ πολλοὺς αἰῶνες 13
οἱ φιλόθρησκοι ἦταν ἔτοιμοι νὰ ἐπευφημήσουν ἕναν ἀνθρωπόμορφο Θεὸ καὶ νὰ περιβάλλουν τὸν 14
ἀντιπρόσωπό Του μὲ λαμπρότητα καὶ μεγαλο- **Αἰρετικὸ πνεῦμα καὶ ἐναντίωση** 15
πρέπεια· ἀλλὰ αὐτὸς δὲν ἦταν ὁ τρόπος ποὺ ἐμφανίστηκε ἡ 16
ἀλήθεια. Τὸν παλιὸ καιρὸ ὁ σταυρὸς ἦταν τὸ κεντρικὸ 17
σύμβολο τῆς ἀλήθειας, καὶ ἐξακολουθεῖ νὰ εἶναι καὶ σήμερα. 18
Τὸ σύγχρονο μαστίγιο εἶναι λιγότερο ὑλικὸ ἀπὸ τὸ ρωμαϊκὸ 19
φραγγέλιο, ἀλλὰ εἶναι ἐξίσου κοφτερό. Ἡ ψυχρὴ περι- 20
φρόνηση, ἡ ἄκαμπτη ἀντίσταση, ἡ ἐναντίωση τῆς ἐκκλησίας, 21
τῶν νόμων τῆς πολιτείας, καὶ τοῦ τύπου, ἐξακολουθοῦν νὰ 22
εἶναι οἱ προάγγελοι τῆς ὁλοκληρωτικῆς ἐμφάνισης τῆς ἀλή- 23
θειας. 24

“Ἐνας ἀνώτερος καὶ πιὸ πρακτικὸς χριστιανισμός, ποὺ 25
ἀποδείχνει δικαιοσύνη καὶ ἱκανοποιεῖ τὶς ἀνάγκες τῶν θνητῶν 26
τόσο στὴν ἀρρώστια τους ὅσο καὶ ὅταν εἶναι καλὰ, στέκεται 27
στὴν πόρτα τῆς ἐποχῆς αὐτῆς καὶ χτυπᾷ νὰ τοῦ ἀνοίξουν. 28
Θὰ ἀνοίξης ἢ θὰ κλείσης τὴν πόρτα στὸν ἀγγελικὸ αὐτὸ 29
ἐπισκέπτη, ποὺ ἔρχεται μὲ τὴ γαλήνη τῆς πραότητας, ὅπως 30
ἦρθε τὸν παλιὸ καιρὸ στὸν πατριάρχη ἕνα μεσημέρι;

Ἡ Ἀλήθεια φέρνει τὰ στοιχεῖα τῆς ἐλευθερίας. Στὸ λά- 31
βαρὸ της εἶναι τὸ ἐμπνευσμένο ἀπὸ τὴν Ψυχὴ ἔμβλημα: «Ἡ 32
δουλεία καταργήθηκε». Ἡ δύναμη τοῦ Θεοῦ **Νοερὴ** 33
ἐλευθερώνει τὸν αἰχμάλωτο. Καμιὰ δύναμη δὲν **χειραφέτηση** 34
μπορεῖ νὰ ἀντισταθῇ στὴ θεία Ἀγάπη. Ποιὰ εἶναι ἡ ὑποθε- 35
τική αὐτὴ δύναμη ποὺ ἐναντιώνεται στὸ Θεό; Ἀπὸ ποῦ 36

1 Whence cometh it? What is it that binds man with iron
shackles to sin, sickness, and death? Whatever enslaves
3 man is opposed to the divine government. Truth makes
man free.

You may know when first Truth leads by the few-
6 ness and faithfulness of its followers. Thus it is that
the march of time bears onward freedom's
Truth's
ordeal banner. The powers of this world will fight,
9 and will command their sentinels not to let truth pass
the guard until it subscribes to their systems; but Science,
heeding not the pointed bayonet, marches on. There is
12 always some tumult, but there is a rallying to truth's
standard.

The history of our country, like all history, illustrates
15 the might of Mind, and shows human power to be propor-
tionate to its embodiment of right thinking. A
Immortal
sentences few immortal sentences, breathing the omnipo-
18 tence of divine justice, have been potent to break despotic
fetters and abolish the whipping-post and slave market;
but oppression neither went down in blood, nor did the
21 breath of freedom come from the cannon's mouth. Love
is the liberator.

Legally to abolish unpaid servitude in the United
24 States was hard; but the abolition of mental slavery is
a more difficult task. The despotic tenden-
Slavery
abolished cies, inherent in mortal mind and always ger-
27 minating in new forms of tyranny, must be rooted out
through the action of the divine Mind.

Men and women of all climes and races are still in
30 bondage to material sense, ignorant how to obtain their
freedom. The rights of man were vindicated in a single
section and on the lowest plane of human life, when Afri-

έρχεται; Τί εἶναι αὐτό πού δένει τὸν ἄνθρωπο μὲ σιδερένια 1
δεσμὰ στὴν ἁμαρτία, τὴν ἀρρώστια καὶ τὸ θάνατο; Ὅ,τιδὴ-
ποτε ὑποδουλώνει τὸν ἄνθρωπο ἐναντιώνεται στὴ θεία διακυ- 3
βέρνηση. Ἡ Ἀλήθεια κάνει τὸν ἄνθρωπο ἐλεύθερο.

Μπορεῖς νὰ ξέρης πότε ἀρχίζει νὰ ὀδηγῇ ἡ Ἀλήθεια
ἀπὸ τὸ μικρὸ ἀριθμὸ καὶ τὴν πιστότητα τῶν ὁπαδῶν της. 6
Ἔτσι ἡ πορεία τοῦ χρόνου φέρνει τὸ λάβαρο τῆς Ἡ δοκιμασία
ἐλευθερίας πρὸς τὰ ἐμπρός. Οἱ δυνάμεις τοῦ κό- τῆς ἀλήθειας
σμου αὐτοῦ θὰ πολεμήσουν καὶ θὰ διατάξουν τοὺς φρουροὺς 9
τοὺς νὰ μὴν ἐπιτρέψουν στὴν ἀλήθεια νὰ διαβῇ τις γραμμές
τοὺς μέχρις ὅτου ἀποδεχτῇ τὰ συστήματά τους· ἀλλὰ ἡ
Ἐπιστήμη, ἀψηφώντας τὴ σουβλερὴ λόγχη, προχωρεῖ. Γί- 12
νεται πάντοτε κάποια ἀναταραχὴ, ἀλλὰ ὑπάρχουν καὶ ἄν-
θρωποι πού συσπειρώνονται γύρω ἀπὸ τὸ λάβαρο τῆς
ἀλήθειας. 15

Ἡ ἱστορία τῆς πατρίδας μας ἀποδείχνει, ὅπως καὶ ὅλη ἡ
ἱστορία, τὴ δύναμη τοῦ Νοῦ καὶ δείχνει ὅτι ἡ ἀνθρώπινη
δύναμη εἶναι ἀνάλογη μὲ τις ὁρθές σκέψεις πού Ἀθάνατες 18
ἐνσωματώνει. Λίγες ἀθάνατες φράσεις, πού ἀπό- φράσεις
πνεαν τὴν παντοδυναμία τῆς θείας δικαιοσύνης, εἶχαν τὴ δύ-
ναμη νὰ σπάσουν τὰ δεσμὰ τοῦ δεσποτισμοῦ καὶ νὰ καταργή- 21
σουν τὸ μαστιγωτήριον καὶ τὴ δουλαγορά· ἀλλὰ οὔτε ἡ
τυραννία καταργήθηκε μὲ τὸ αἷμα, οὔτε ἡ πνοὴ τῆς ἐλευ-
θερίας βγῆκε ἀπὸ τὴν μπούκα τοῦ κανονιοῦ. Ἡ Ἀγάπη 24
εἶναι ὁ ἐλευθερωτής.

Ἦταν δύσκολο νὰ καταργηθῇ διὰ νόμου ἡ ἄμισθη δουλεία
στὶς Ἠνωμένες Πολιτεῖς· ἀλλὰ ἡ κατάργηση τῆς νοερῆς 27
δουλείας εἶναι ἓνα ἔργο ἀκόμη πιὸ δύσκολο. Οἱ Κατάργηση
αὐταρχικὲς τάσεις, πού εἶναι ἔμφυτες στὸ θνητὸ τῆς δουλείας
νοῦ καὶ ἐκδηλώνονται πάντοτε μὲ νέες μορφές τυραννίας, 30
πρέπει νὰ ξεριζωθοῦν μὲ τὴν ἐνέργεια τοῦ θείου Νοῦ.

Ἄντρες καὶ γυναῖκες ὅλων τῶν μερῶν καὶ τῶν φυλῶν
τοῦ κόσμου εἶναι ἀκόμη δοῦλοι τῆς ὑλικῆς αἰσθησης, μὴ ξέ- 33
ροντας πῶς νὰ ἀποκτήσουν τὴν ἐλευθερίαν τους. Τὰ δι-
καιώματα τοῦ ἀνθρώπου διεκδικήθηκαν μόνο σ' ἓναν τομέα,
καὶ στὸ πιὸ χαμηλὸ ἐπίπεδο τῆς ἀνθρώπινης ζωῆς, ὅταν κα- 36

1 can slavery was abolished in our land. That was only
 prophetic of further steps towards the banishment of a
 3 world-wide slavery, found on higher planes of existence
 and under more subtle and depraving forms.

The voice of God in behalf of the African slave was
 6 still echoing in our land, when the voice of the herald of
 Liberty's crusade this new crusade sounded the keynote of uni-
 versal freedom, asking a fuller acknowledg-
 9 ment of the rights of man as a Son of God, demanding
 that the fetters of sin, sickness, and death be stricken
 from the human mind and that its freedom be won, not
 12 through human warfare, not with bayonet and blood, but
 through Christ's divine Science.

God has built a higher platform of human rights, and
 15 He has built it on diviner claims. These claims are not
 Cramping systems made through code or creed, but in demonstra-
 tion of "on earth peace, good-will toward men."
 18 Human codes, scholastic theology, material medicine and
 hygiene, fetter faith and spiritual understanding. Divine
 Science rends asunder these fetters, and man's birthright
 21 of sole allegiance to his Maker asserts itself.

I saw before me the sick, wearing out years of servi-
 tude to an unreal master in the belief that the body gov-
 24 erned them, rather than Mind.

The lame, the deaf, the dumb, the blind, the sick, the
 sensual, the sinner, I wished to save from the slavery of
 27 House of their own beliefs and from the educational
 bondage systems of the Pharaohs, who to-day, as of
 yore, hold the children of Israel in bondage. I saw be-
 30 fore me the awful conflict, the Red Sea and the wilder-
 ness; but I pressed on through faith in God, trusting
 Truth, the strong deliverer, to guide me into the land

ταργήθηκε στη χώρα μας ἡ ἀφρικανικὴ δουλεία. Αὐτὸ προ- 1
φήτεψε ἀπλῶς τὶς ἐπόμενες ἐνέργειες γιὰ τὴν κατάργηση μιᾶς 3
παγκόσμιας δουλείας, ποὺ βρίσκεται σὲ ψηλότερα ἐπίπεδα 3
τῆς ὑπαρξης καὶ κάτω ἀπὸ πιὸ ὑπουλές καὶ ἐξαχρειωτικὲς 3
μορφές.

Ἡ φωνὴ τοῦ Θεοῦ ὑπὲρ τοῦ Ἀφρικανοῦ δούλου ἀντηχοῦσε 6
ἀκόμη στὴ χώρα μας, ὅταν ἡ φωνὴ τοῦ κήρυκα τῆς νέας 6
αὐτῆς σταυροφορίας σάλπισε τὸ κλειδὶ τῆς παγκό- 6
σμιας ἐλευθερίας, ζητώντας μιὰ πληρέστερη ἀνα- 6
γνώριση τῶν δικαιωμάτων τοῦ ἀνθρώπου ὡς 9
Υἱοῦ τοῦ Θεοῦ, ἀπαιτώντας τὸ κόσμιο τῶν δεσμῶν τῆς 9
ἀμαρτίας, τῆς ἀρρώστιας καὶ τοῦ θανάτου ἀπὸ τὸν ἀνθρώ- 12
πινο νοῦ καὶ τὴν ἐπίτευξη τῆς ἐλευθερίας του ὅχι μὲ ἀνθρώ- 12
πινο πόλεμο, οὔτε μὲ τὴ λόγχη καὶ τὸ αἷμα, ἀλλὰ μὲ τὴ 12
θεία Ἐπιστήμη τοῦ Χριστοῦ. 15

Ὁ Θεὸς ἔχει προβλέψει ἕνα ἀνώτερο σχέδιο γιὰ τὰ ἀν- 1
θρώπινα δικαιώματα καὶ τὸ ἔχει στηρίξει πάνω σὲ πιὸ 1
θεϊκὲς ἀξιώσεις. Τὶς ἀξιώσεις αὐτὲς δὲν τὶς προ- 18
βάλλουν οἱ κώδικες ἢ τὰ σύμβολα πίστεως, ἀλλὰ 18
ἡ ἀπόδειξη τοῦ «ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία». 18
Οἱ ἀνθρώπινοι κώδικες, ἡ σχολαστικὴ θεολογία, ἡ ὑλικὴ 21
ἱατρικὴ καὶ ὑγιεινὴ, δεσμεύουν τὴν πίστη καὶ τὴν πνευματικὴ 21
κατανόηση. Ἡ θεία Ἐπιστήμη σπάζει τὰ δεσμὰ αὐτά, καὶ 21
τὸ ἀναφαίρετο δικαίωμα ποὺ ἔχει ὁ ἀνθρώπος νὰ ὑπακούη 24
μόνο στὸ Δημιουργό του ἐπιβάλλει τὴν ἀναγνώρισή του. 24

Εἶδα μπροστά μου τοὺς ἀσθενεῖς νὰ καταταρρανοῦνται 1
χρόνια ἀπὸ τὴ δουλεία σ' ἕναν ἀνύπαρκτο κύριο, γιὰτὶ 27
νόμιζαν ὅτι τοὺς κυβερνοῦσε τὸ σῶμα καὶ ὅχι ὁ Νοῦς. 27

Τοὺς χωλοὺς, τοὺς κουφοὺς, τοὺς ἀλάλους, τοὺς τυφλοὺς, 1
τοὺς ἀσθενεῖς, τοὺς φιληδόνους καὶ τοὺς ἀμαρτωλοὺς θέλησα 30
νὰ σώσω ἀπὸ τὴ δουλεία τῶν δοξασιῶν τοὺς 30
καὶ ἀπὸ τὰ ἐκπαιδευτικὰ συστήματα τῶν Φαραῶ, 33
ποὺ σήμερα, ὅπως καὶ τὸν παλιὸ καιρό, κρατοῦν σὲ δουλεία 33
τὰ τέκνα τοῦ Ἰσραὴλ. Εἶδα μπροστά μου τὴν τρομερὴ 33
σύρραξη, τὴν Ἐρυθρὰ Θάλασσα καὶ τὴν ἔρημο· ἀλλὰ προ- 36
χώρησα μὲ πίστη στὸ Θεό, ἀφήνοντας μ' ἐμπιστοσύνη τὴν 36
Ἀλήθεια, τὴν ἰσχυρὴ ἀπελευθερώτρια, νὰ μὲ ὁδηγήσῃ στὴ 36

1 of Christian Science, where fetters fall and the rights of man are fully known and acknowledged.

3 I saw that the law of mortal belief included all error, and that, even as oppressive laws are disputed and mor-
 6 ^{Higher law}
 ends bondage tals are taught their right to freedom, so the claims of the enslaving senses must be denied and superseded. The law of the divine Mind must
 9 end human bondage, or mortals will continue unaware of man's inalienable rights and in subjection to hope-
 12 less slavery, because some public teachers permit an ignorance of divine power,—an ignorance that is the foundation of continued bondage and of human suffering.

Discerning the rights of man, we cannot fail to fore-
 15 see the doom of all oppression. Slavery is not the legiti-
 mate state of man. God made man free.
 18 ^{Native}
 freedom Paul said, "I was free born." All men should be free. "Where the Spirit of the Lord is, there is lib-
 21 erty." Love and Truth make free, but evil and error lead into captivity.

Christian Science raises the standard of liberty and
 21 cries: "Follow me! Escape from the bondage of sick-
 ness, sin, and death!" Jesus marked out the
 24 ^{Standard}
 of liberty way. Citizens of the world, accept the "glori-
 ous liberty of the children of God," and be free! This
 27 is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs,
 crippled your capacities, enfeebled your body, and de-
 faced the tablet of your being.

30 If God had instituted material laws to govern man, disobedience to which would have made man ill, Jesus would not have disregarded those laws by healing in

χώρα τῆς Χριστιανικῆς Ἐπιστήμης, ὅπου τὰ δεσμὰ πέφτουν 1
καὶ τὰ δικαιώματα τοῦ ἀνθρώπου κατανοοῦνται καὶ ἀναγνω- 3
ρίζονται πλήρως.

Εἶδα ὅτι ὁ νόμος τῆς θνητῆς δοξασίας περιεῖχε ὅλη τὴν 6
πλάνη καὶ ὅτι ὅπως ἀκριβῶς ἀμφισβητοῦνται οἱ καταπιε-
στικοὶ νόμοι καὶ οἱ θνητοὶ μαθαίνουν ὅτι ἔχουν ὁ ἀνώτερος 6
τὸ δικαίωμα νὰ εἶναι ἐλεύθεροι, ἔτσι πρέπει νὰ νόμος τερμα-
ἀποκρουστοῦν καὶ νὰ καταργηθοῦν καὶ οἱ ἀξιώ- τίζει τὴ 6
σεις τῶν αἰσθήσεων ποὺ ὑποδουλώνουν. Ὁ νόμος τοῦ θεοῦ 9
Νοῦ πρέπει νὰ τερματίσῃ τὴν ἀνθρώπινη δουλεία, ἀλλιῶς
οἱ θνητοὶ θὰ ἐξακολουθήσουν νὰ ἀγνοοῦν τὰ ἀναπαλλο-
τρίωτα δικαιώματα τοῦ ἀνθρώπου καὶ νὰ εἶναι ὑποταγμένοι 12
σὲ ἀπελπιστικὴ δουλεία, ἐπειδὴ μερικοὶ δημόσιοι διδάσκαλοι
ἐπιτρέπουν ἄγνοια τῆς θείας δύναμης — ἄγνοια ποὺ εἶναι τὸ
θεμέλιο τῆς συνεχοῦς δουλείας καὶ τῆς ἀνθρώπινης ὀδύνης. 15

Ἐπειδὴ διακρίνουμε τὰ δικαιώματα τοῦ ἀνθρώπου, δὲν 18
μποροῦμε νὰ μὴν προβλέψουμε τὴν καταδίκη ὅλης τῆς τυ-
ραννίας. Ἡ δουλεία δὲν εἶναι ἡ νόμιμη κατάστασις Ἐμφυτὴ 18
τοῦ ἀνθρώπου. Ὁ Θεὸς ἔκανε τὸν ἄνθρωπο ἐλεύ- ἐλευθερία
θερο. Ὁ Παῦλος εἶπε: «Ἐγὼ ἐγεννήθην ἐλεύθερος» *. Ὅλοι
οἱ ἄνθρωποι θὰ ἔπρεπε νὰ εἶναι ἐλεύθεροι. «Ὅπου εἶναι τὸ 21
Πνεῦμα τοῦ Κυρίου, ἐκεῖ ἐλευθερία». Ἡ Ἀγάπη καὶ ἡ
Ἀλήθεια ἐλευθερώνουν, ἀλλὰ τὸ κακὸ καὶ ἡ πλάνη ὁδηγοῦν
στὴν αἰχμαλωσίαν. 24

Ἡ Χριστιανικὴ Ἐπιστήμη ὑψώνει τὸ λάβαρο τῆς ἐλευθε-
ρίας καὶ κράζει: «Ἀκολουθήστε με! Ξεφύγετε ἀπὸ τὴ δουλεία
τῆς ἀρρώστιας, τῆς ἁμαρτίας καὶ τοῦ θανάτου!» 27
Ὁ Ἰησοῦς χάραξε τὴν ὁδὸ. Πολίτες τοῦ κόσμου, τὸ λάβαρο
δεχθῆτε τὴν «ἐλευθερίαν τῆς δόξης τῶν τέκνων τῆς ἐλευθε-
τοῦ Θεοῦ» καὶ ἐλευθερωθῆτε! Αὐτὸ εἶναι τὸ θεῖο σας δι- 30
καίωμα. Ἡ ψευδαίσθησις τῆς ὑλικῆς αἰσθήσεως, ὅχι ὁ θεῖος
νόμος, εἶναι αὐτὸ ποὺ σᾶς δένει, περιορίζει τὰ ἐλεύθερα μέλη
σας, παραλύει τὶς ἱκανότητές σας, ἐξασθενίζει τὸ σῶμα σας 33
καὶ παραμορφώνει τὴν πινακίδα τοῦ εἶναι σας.

Ἄν ὁ Θεὸς εἶχε θεσπίσει ὑλικούς νόμους γιὰ νὰ κυβερνοῦν
τὸν ἄνθρωπο, ἡ ἀνυπακοή στοὺς ὁποίους θὰ ἔκανε τὸν 36
ἄνθρωπο ἄρρωστο, ὁ Ἰησοῦς δὲ θὰ εἶχε περιφρονήσει τοὺς

1 direct opposition to them and in defiance of all material conditions.

3 The transmission of disease or of certain idiosyncrasies of mortal mind would be impossible if this great fact
 6 ^{No fleshly heredity} of being were learned, — namely, that nothing inharmonious can enter being, for Life *is* God.

Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the
 9 right, we shall have no dangerous inheritances, and fleshly ills will disappear.

The enslavement of man is not legitimate. It will
 12 cease when man enters into his heritage of freedom, his

^{God-given dominion} God-given dominion over the material senses. Mortals will some day assert their freedom in
 15 the name of Almighty God. Then they will control their own bodies through the understanding of divine Science. Dropping their present beliefs, they will recognize har-
 18 mony as the spiritual reality and discord as the material unreality.

If we follow the command of our Master, "Take no
 21 thought for your life," we shall never depend on bodily conditions, structure, or economy, but we shall be masters of the body, dictate its terms, and form and control it with
 24 Truth.

There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dis-
 27 ^{Priestly pride humbled} honor God. The humble Nazarene overthrew the supposition that sin, sickness, and death have power. He proved them powerless. It should have
 30 humbled the pride of the priests, when they saw the demonstration of Christianity excel the influence of their dead faith and ceremonies.

νόμους αὐτοὺς θεραπεύοντας ἐντελῶς ἀντίθετα πρὸς αὐτοὺς 1
καὶ ἀψηφώντας ὅλες τὶς ὑλικές καταστάσεις.

Ἡ μετάδοση τῆς ἀρρώστιας ἢ ὀρισμένων ροπῶν τοῦ 3
θνητοῦ νοῦ θὰ ἦταν ἀδύνατη ἂν γινόταν ἀντιληπτό τὸ
μεγάλο αὐτὸ γεγονός τοῦ εἶναι — δηλαδή, ὅτι ^{Δὲν ὑπάρχει}
τίποτε τὸ δυσαρμονικὸ δὲν μπορεῖ νὰ διεισδύσῃ ^{σαρκικὴ}
στὸ εἶναι, ἐπειδὴ ἡ Ζωὴ *εἶναι* Θεός. Ἡ κληρο- ^{κληρονομι-}
νομικότητα προσφέρει στὴ θνητὴ δοξασία ἓνα γόνιμο θέμα ^{κότητα} 6
γιὰ νὰ στηρίξῃ θεωρίες πάνω σ' αὐτό· ἀλλ' ἂν μάθουμε ὅτι 9
τίποτε ἄλλο δὲν εἶναι πραγματικὸ ἐκτὸς ἀπὸ τὸ ὀρθό, δὲ
θὰ ἔχουμε ἐπικίνδυνες κληρονομίες καὶ τὰ σαρκικά δεινὰ θὰ
ἐξαφανιστοῦν. 12

Ἡ ὑποδούλωση τοῦ ἀνθρώπου δὲν εἶναι νόμιμη. Θὰ
παύσῃ ὅταν ὁ ἄνθρωπος ἀποδεχτῇ τὴν ἐλευθερίαν ποὺ κλη-
ρονόμησε, τὴ θεόδοτη κυριαρχία τοῦ ἐπὶ τῶν ^{Θεόδοτη}
ὕλικῶν αἰσθήσεων. Οἱ θνητοὶ θὰ διεκδικήσουν ^{κυριαρχία} 15
κάποια μέρα τὴν ἐλευθερίαν τους ἐν ὀνόματι τοῦ Παντοδυνάμου
Θεοῦ. Τότε θὰ ἐξουσιάζουν τὰ σώματά τους μὲ τὴν κατα- 18
νόηση τῆς θείας Ἐπιστήμης. Ἀπορρίπτοντας τὶς τωρινὲς
δοξασίες τους, θὰ ἀναγνωρίσουν ὅτι ἡ ἀρμονία εἶναι ἡ πνευ-
ματικὴ πραγματικότητα καὶ ἡ δυσαρμονία ἡ ὑλικὴ μὴ 21
πραγματικότητα.

Ἄν ἀκολουθήσουμε τὴν ἐντολὴ τοῦ Διδασκάλου μας «μὴ
μεριμνᾶτε περὶ τῆς ζωῆς σας», δὲ θὰ ἐξαρτώμαστε ποτὲ ἀπὸ 24
τὶς σωματικὲς καταστάσεις, τὸν ὀργανισμό, ἢ τὴ λειτουργία
τοῦ σώματος, ἀλλὰ θὰ εἴμαστε κύριοι αὐτοῦ, θὰ τοῦ ὑπαγο-
ρεύουμε τοὺς ὅρους μας, καὶ θὰ τὸ σχηματίζουμε καὶ θὰ τὸ 27
κυβερνοῦμε μὲ τὴν Ἀλήθεια.

Δὲν ὑπάρχει δύναμη χωριστὰ ἀπὸ τὸ Θεό. Ἡ παντο-
δυναμία ἔχει ὅλη τὴ δύναμη, καὶ ἡ ἀναγνώριση ὁποιασδήποτε 30
ποτε ἄλλης δύναμης ἀποτελεῖ ἀτίμωση τοῦ Θεοῦ.
Ὁ ταπεινὸς Ναζωραῖος ἀνάτρεψε τὴν ὑπόθεσιν ^{Ἡ ταπείνωση}
ὅτι ἡ ἁμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος ἔχουν ^{τῆς ἱερατικῆς}
δύναμη. Ἀπόδειξε ὅτι εἶναι ἀνίσχυρα. Ἡ περηφάνεια τῶν ^{περηφάνειας} 33
ἱερέων θὰ ἔπρεπε νὰ εἶχε ταπεινωθῇ ὅταν εἶδαν τὴν ἀπόδειξιν
τοῦ χριστιανισμοῦ νὰ ξεπερνᾷ τὴν ἐπιρροή τῆς νεκρῆς πίστεως 36
τους καὶ τῶν τύπων τους.

1 If Mind is not the master of sin, sickness, and death,
they are immortal, for it is already proved that mat-
3 ter has not destroyed them, but is their basis and
support.

We should hesitate to say that Jehovah sins or suffers;
6 but if sin and suffering are realities of being, whence did
they emanate? God made all that was made,
No union of opposites and Mind signifies God, — infinity, not finity.
9 Not far removed from infidelity is the belief which
unites such opposites as sickness and health, holiness
and unholiness, calls both the offspring of spirit, and
12 at the same time admits that Spirit is God, — vir-
tually declaring Him good in one instance and evil in
another.

15 By universal consent, mortal belief has constituted
itself a law to bind mortals to sickness, sin, and death.
Self-consti- tuted law This customary belief is misnamed material
18 law, and the individual who upholds it is mis-
taken in theory and in practice. The so-called law of
mortal mind, conjectural and speculative, is made void
21 by the law of immortal Mind, and false law should be
trampled under foot.

If God causes man to be sick, sickness must be good,
24 and its opposite, health, must be evil, for all that He
makes is good and will stand forever. If the
Sickness from mortal mind transgression of God's law produces sickness, it
27 is right to be sick; and we cannot if we would, and should
not if we could, annul the decrees of wisdom. It is the
transgression of a belief of mortal mind, not of a law of
30 matter nor of divine Mind, which causes the belief of sick-
ness. The remedy is Truth, not matter, — the truth that
disease is *unreal*.

Ἄν ὁ Νοῦς δὲν εἶναι κύριος τῆς ἁμαρτίας, τῆς ἀρρώστιας 1
καὶ τοῦ θανάτου, τότε αὐτὰ εἶναι ἀθάνατα, γιατί ἔχει ἤδη
ἀποδειχτῇ ὅτι ἡ ὕλη δὲν τὰ ἔχει ἐξαλείψει, ἀλλὰ εἶναι ἡ 3
βάση καὶ τὸ στήριγμά τους.

Θὰ ἔπρεπε νὰ διστάζουμε νὰ λέμε ὅτι ὁ Ἰεχωβά ἁμαρταίνει 6
ἢ πάσχει· ἀλλ' ἂν ἡ ἁμαρτία καὶ ἡ ὁδὴν εἶναι πραγματικό-
τητες τοῦ εἶναι ἀπὸ ποῦ προῆρθαν; Ὁ Θεὸς
ἔκανε πάντα ὅσα ἔγιναν, καὶ Νοῦς σημαίνει Θεὸς — ^{Τὰ ἀντίθετα}
ἀπειρία, ὅχι πεπερασμένο. Δὲν ἀπέχει πολὺ ἀπὸ <sup>δὲν ἐνώνον-
ται</sup> 9
τὴν ἀπιστία ἢ δοξασία πού ἐνώνει ἀντίθετα, ὅπως εἶναι ἡ
ἀσθένεια καὶ ἡ ὑγεία, ἡ ἀγιότητα καὶ ἡ ἀνοσιότητα, λέει ὅτι
καὶ τὰ δυὸ εἶναι βλαστοὶ τοῦ πνεύματος, καὶ συγχρόνως 12
παραδέχεται ὅτι τὸ Πνεῦμα εἶναι Θεὸς — οὐσιαστικὰ διακηρύτ-
τοντας ὅτι εἶναι καλὸς στὴ μιὰ περίπτωση καὶ κακὸς στὴν
ἄλλη. 15

Μὲ τὴ συναίνεση ὅλου τοῦ κόσμου, ἡ θνητὴ δοξασία ἐπέ-
βαλε ἡ ἴδια τὸν ἑαυτὸ της ὡς νόμο γιὰ νὰ δέσῃ τοὺς θνητοὺς
στὴν ἀρρώστια, τὴν ἁμαρτία καὶ τὸ θάνατο. Ἡ 18
δοξασία αὐτή, πού διαμορφώθηκε ἀπὸ τὴ συνή- <sup>Νόμος πού
ἐπεβλήθηκε
μόνος του</sup>
θεια, ὀνομάζεται ἐσφαλμένα ὕλικός νόμος, καὶ ἐκεῖ-
νος πού τὴν ὑποστηρίζει σφάλλει καὶ στὴ θεωρία καὶ στὴν 21
πράξη. Ὁ λεγόμενος νόμος τοῦ θνητοῦ νοῦ, εἰκαστικός καὶ
θεωρητικός, ἀκυρώνεται ἀπὸ τὸ νόμο τοῦ ἀθάνατου Νοῦ, καὶ
ὁ ψεύτικος νόμος θὰ ἔπρεπε νὰ καταπατιέται. 24

Ἄν ὁ Θεὸς ἀρρωσταίνει τὸν ἄνθρωπο, τότε ἡ ἀρρώστια
πρέπει νὰ εἶναι καλὸ πράγμα, καὶ τὸ ἀντίθετό της, ἡ ὑγεία,
πρέπει νὰ εἶναι κακό, γιατί πᾶν ὅ,τι κάνει Ἐκεῖνος 27
εἶναι καλὸ καὶ θὰ μείνῃ γιὰ πάντα. Ἄν ἡ παρά- <sup>Ἡ ἀρρώστια
προέρχεται
ἀπὸ τὸ θνητὸ
νοῦ</sup>
βαση τοῦ νόμου τοῦ Θεοῦ προκαλῇ ἀρρώστια, νοῦ
τότε εἶναι σωστὸ νὰ ἀρρωσταίνῃ κανεὶς· καὶ δὲν μπορούμε 30
ἔστω κι ἂν θέλαμε, καὶ δὲ θὰ ἔπρεπε ἔστω κι ἂν μπορούσαμε,
νὰ ἀκυρώσουμε τὰ θεσπίσματα τῆς σοφίας. Ἡ παράβαση
μιᾶς δοξασίας τοῦ θνητοῦ νοῦ, ὅχι ἐνὸς νόμου τῆς ὕλης ἢ 33
τοῦ θείου Νοῦ, εἶναι ἐκεῖνο πού προκαλεῖ τὴ δοξασία τῆς
ἀρρώστιας. Τὸ φάρμακο εἶναι ἡ Ἀλήθεια, ὅχι ἡ ὕλη — ἡ
ἀλήθεια ὅτι ἡ ἀρρώστια δὲν εἶναι πραγματικῇ. 36

1 If sickness is real, it belongs to immortality; if true,
 it is a part of Truth. Would you attempt with drugs,
 3 or without, to destroy a quality or condition of Truth?
 But if sickness and sin are illusions, the awakening from
 this mortal dream, or illusion, will bring us into health,
 6 holiness, and immortality. This awakening is the for-
 ever coming of Christ, the advanced appearing of Truth,
 which casts out error and heals the sick. This is the sal-
 9 vation which comes through God, the divine Principle,
 Love, as demonstrated by Jesus.

It would be contrary to our highest ideas of God to
 12 suppose Him capable of first arranging law and causation
 God never so as to bring about certain evil results, and
 inconsistent then punishing the helpless victims of His vo-
 15 lition for doing what they could not avoid doing. Good
 is not, cannot be, the author of experimental sins. God,
 good, can no more produce sickness than goodness can
 18 cause evil and health occasion disease.

Does wisdom make blunders which must afterwards
 be rectified by man? Does a law of God produce sick-
 21 **Mental** ness, and can man put that law under his feet
narcotics by healing sickness? According to Holy Writ,
 the sick are never really healed by drugs, hygiene, or any
 24 material method. These merely evade the question.
 They are soothing syrups to put children to sleep, satisfy
 mortal belief, and quiet fear.

27 We think that we are healed when a disease disap-
 pears, though it is liable to reappear; but we are never
 thoroughly healed until the liability to be
 30 **The true** ill is removed. So-called mortal mind or the
healing mind of mortals being the remote, predisposing, and
 the exciting cause of all suffering, the cause of disease

Ἄν ἡ ἀρρώστια εἶναι πραγματική, τότε ἀνήκει στὴν ἀθανασία· ἂν εἶναι ὀληθινή, τότε εἶναι μέρος τῆς Ἀλήθειας. Θὰ δοκίμαζες μὲ φάρμακα, ἢ χωρὶς φάρμακα, νὰ καταστρέψης μιὰ ιδιότητα ἢ κατάσταση τῆς Ἀλήθειας; Ἄλλ' ἂν ἡ ἀρρώστια καὶ ἡ ἀμαρτία εἶναι ψευδαισθήσεις, ἡ ἀφύπνιση ἀπὸ τὸ θνητὸ αὐτὸ ὄνειρο, ἡ ψευδαίσθηση, θὰ μᾶς ὀδηγήσῃ στὴν ὑγεία, τὴν ἀγιότητα καὶ τὴν ἀθανασία. Ἡ ἀφύπνιση αὕτη εἶναι ἡ αἰώνια ἔλευση τοῦ Χριστοῦ, ἡ προφυλακὴ τῆς Ἀλήθειας, ποὺ διώχνει τὴν πλάνη καὶ θεραπεύει τοὺς ἀσθενεῖς. Αὕτη εἶναι ἡ σωτηρία ποὺ ἔρχεται μέσο τοῦ Θεοῦ, τῆς θείας Ἀρχῆς, τῆς Ἀγάπης, ὅπως τὴν ἀπόδειξε ὁ Ἰησοῦς.

Θὰ ἦταν ἀντίθετο πρὸς τὴν ὕψιστη ἰδέα ποὺ ἔχουμε γιὰ τὸ Θεὸ νὰ ὑποθέτουμε ὅτι εἶναι ἰκανὸς νὰ ρυθμίξῃ πρῶτα τὸ νόμο καὶ τὴν αἰτία κατὰ ἓναν τρόπο ποὺ ἐπιφέρει ὀρισμένα κακὰ ἀποτελέσματα, κι ἔπειτα νὰ τιμωρῇ τὰ ἀνίσχυρα θύματα τῆς βούλησός Του γιὰτι ἔκαναν ἐκεῖνο ποὺ δὲν μπορούσαν νὰ μὴν κάνουν. Τὸ καλὸ δὲ δημιουργεῖ, δὲν μπορεῖ νὰ δημιουργῇ, ἀμαρτίες γιὰ πειραματισμό. Ὁ Θεός, τὸ καλὸ, δὲν μπορεῖ νὰ προξενῇ ἀρρώστια, ὅπως ἀκριβῶς καὶ ἡ καλοσύνη δὲν μπορεῖ νὰ προξενῇ κακὸ καὶ ἡ ὑγεία νὰ ἐπιφέρῃ ἀρρώστια.

Κάνει μήπως ἡ σοφία χοντρά σφάλματα ποὺ πρέπει ὕστερα νὰ τὰ διορθώσῃ ὁ ἄνθρωπος; Προξενεῖ μήπως ὁ νόμος τοῦ Θεοῦ τὴν ἀρρώστια, καὶ μπορεῖ ὁ ἄνθρωπος νὰ ποδοπατήσῃ τὸ νόμο αὐτὸ θεραπεύοντας τὴν ἀρρώστια; Σύμφωνα μὲ τὴν Ἀγία Γραφή, οἱ ἄρρωστοι δὲ θεραπεύονται πράγματι ποτὲ μὲ τὰ φάρμακα, τὴν ὑγιεινὴν, ἢ μὲ καμιὰ ἄλλη ὕλική μέθοδο. Αὐτὰ ἀπλῶς παρακάμπτουν τὸ ζήτημα. Εἶναι καταπραϋντικὰ σιρόπια γιὰ νὰ ἀποκοιμίζουν τὰ παιδιά, νὰ ἱκανοποιοῦν τὴ θνητὴ δοξασία καὶ νὰ καθυ-
συχάζουν τὸ φόβο.

Νομίζουμε ὅτι θεραπευόμαστε ὅταν μιὰ ἀρρώστια ἐξαφανίζεται, ἂν καὶ εἶναι ἐνδεχόμενο νὰ ἐμφανιστῇ καὶ πάλι· ἀλλὰ δὲ θεραπευόμαστε ποτὲ ἐντελῶς μέχρις ὅτου ἐξαλειφτῇ ἡ προδιάθεση στὴν ἀρρώστια. Ἐπειδὴ ὁ λεγόμενος θνητὸς νοῦς ἢ ὁ νοῦς τῶν θνητῶν εἶναι ἡ ἀπώτερη αἰτία ποὺ προδιαθέτει καὶ προξενεῖ κάθε ὀδύνη, ἢ αἰτία τῆς

Ὁ Θεὸς δὲν
εἶναι ποτὲ
ἀσυνεπής

Noera
ναρκωτικά

Ἡ ὀληθινὴ
θεραπεία

1 must be obliterated through Christ in divine Science, or the so-called physical senses will get the victory.

3 Unless an ill is rightly met and fairly overcome by Truth, the ill is never conquered. If God destroys not

Destruction of all evil sin, sickness, and death, they are not destroyed in the mind of mortals, but seem to this so-called mind to be immortal. What God cannot do, man need not attempt. If God heals not the sick, they are not healed, for no lesser power equals the infinite All-power; but God, Truth, Life, Love, does heal the sick through the prayer of the righteous.

12 If God makes sin, if good produces evil, if truth results in error, then Science and Christianity are helpless; but there are no antagonistic powers nor laws, spiritual or material, creating and governing man through perpetual warfare. God is not the author of mortal discords. Therefore we accept the conclusion that discords have only a fabulous existence, are mortal beliefs which divine Truth and Love destroy.

To hold yourself superior to sin, because God made you superior to it and governs man, is true wisdom. To fear sin is to misunderstand the power of Love and the divine Science of being in man's relation to God, — to doubt His government and distrust His omnipotent care. To hold yourself superior to sickness and death is equally wise, and is in accordance with divine Science. To fear them is impossible, when you fully apprehend God and know that they are no part of His creation.

30 Man, governed by his Maker, having no other Mind, — planted on the Evangelist's statement that "all things were made by Him [the Word of God]; and without

ἄρρώστιας πρέπει νὰ ἐξαλειφτῇ διὰ τοῦ Χριστοῦ στή θεία 1
Ἐπιστήμη, ἀλλιῶς οἱ λεγόμενες σωματικές αἰσθήσεις θὰ κερ- 3
δίσουν τὴ νίκη.

Ἄν ἓνα κακὸ δὲν ἀντιμετωπιστῇ ὅπως πρέπει καὶ δὲν 6
ὑπερνικηθῇ τελείως ἀπὸ τὴν Ἀλήθεια, τὸ κακὸ δὲ νικιέται 6
ποτέ. Ἄν ὁ Θεὸς δὲν καταστρέψῃ τὴν ἁμαρτία, ^{Καταστροφή}
τὴν ἄρρώστια καὶ τὸ θάνατο, τότε αὐτὰ δὲν κατα- ^{ὅλου τοῦ}
στρέφονται στὸ νοῦ τῶν θνητῶν, ἀλλὰ φαίνονται ^{κακοῦ}
ἀθάνατα σ' αὐτὸν τὸ λεγόμενο νοῦ. Ὅ,τι δὲν μπορεῖ νὰ κάνῃ 9
ὁ Θεός, δὲν εἶναι ἀνάγκη νὰ τὸ ἀποπειραθῇ ὁ ἄνθρωπος. Ἄν 9
ὁ Θεὸς δὲ θεραπεύῃ τοὺς ἀσθενεῖς, τότε αὐτοὶ δὲ θεραπεύονται,
γιατὶ καμιὰ κατώτερη δύναμη δὲν μπορεῖ νὰ ἐξισωθῇ μὲ τὴν 12
ἄπειρη Παντοδυναμία· ἀλλὰ ὁ Θεός — ἡ Ἀλήθεια, ἡ Ζωή, ἡ
Ἀγάπη — θεραπεύει τοὺς ἀσθενεῖς διὰ τῆς προσευχῆς τῶν 15
δικαίων. 15

Ἄν ὁ Θεὸς δημιουργῇ ἁμαρτία, ἂν τὸ καλὸ παράγῃ κακὸ, 18
ἂν ἡ ἀλήθεια καταλήγῃ σὲ πλάνη, τότε ἡ Ἐπιστήμη καὶ ὁ 18
χριστιανισμὸς εἶναι ἀνίσχυρα· ἀλλὰ δὲν ὑπάρχουν ἀντιμαχό- 18
μενες δυνάμεις οὔτε νόμοι, πνευματικοὶ ἢ ὑλικοί, ποὺ δημιουρ-
γοῦν καὶ κυβερνοῦν τὸν ἄνθρωπο μὲ ἀδιάκοπο ἀγώνα. Ὁ 21
Θεὸς δὲν εἶναι ὁ δημιουργὸς θνητῶν δυσαρμονιῶν. Ἐπο- 21
μένως παραδεχόμεστε τὸ συμπέρασμα ὅτι οἱ δυσαρμονίες
ἔχουν μόνον μυθώδη ὕπαρξη, ὅτι εἶναι θνητὲς δοξασίες ποὺ 24
καταστρέφονται ἀπὸ τὴ θεία Ἀλήθεια καὶ Ἀγάπη. 24

Τὸ νὰ εἶσαι ὑπέρτερος τῆς ἁμαρτίας, ἐπειδὴ ὁ Θεὸς σ' ἔκανε 27
ὑπέρτερό της καὶ ἐπειδὴ Αὐτὸς κυβερνᾷ τὸν ἄνθρωπο, εἶναι 27
ἀληθινὴ σοφία. Ἄν φοβᾷσαι τὴν ἁμαρτία ση- ^{Ὑπέρτερος}
μαίνει ὅτι παρανοεῖς τὴ δύναμη τῆς Ἀγάπης καὶ ^{ἀπὸ τὴν}
τὴ θεία Ἐπιστήμη τοῦ εἶναι ποὺ διέπει τὴ σχέση ^{ἄρρώστια καὶ}
τοῦ ἀνθρώπου μὲ τὸ Θεὸ — ὅτι ἀμφιβάλλεις γιὰ τὴ διακυ- ^{τὴν ἁμαρτία}
βέρνησὲ Του καὶ δυσπιστεῖς στὴν παντοδύναμη φροντίδα 30
Του. Τὸ νὰ κρατᾷς τὸν ἑαυτὸ σου ὑπέρτερο τῆς ἄρρώστιας
καὶ τοῦ θανάτου εἶναι ἐξίσου σοφὸ, καὶ εἶναι σύμφωνον μὲ τὴ 33
θεία Ἐπιστήμη. Εἶναι ἀδύνατο νὰ τὰ φοβᾷσαι, ὅταν κατα-
λαβαίνης ἐντελῶς τὸ Θεὸ καὶ γνωρίζῃς ὅτι αὐτὰ δὲν ἀπο- 36
τελοῦν μέρος τῆς δημιουργίας Του. 36

Ὁ ἄνθρωπος, ὅταν κυβερνᾷται ἀπὸ τὸ Δημιουργό του, 36
ὅταν δὲν ἔχῃ ἄλλο Νοῦ.— ὅταν εἶναι ριζωμένος στὰ λόγια

- 1 Him was not anything made that was made," — can triumph over sin, sickness, and death.
- 3 Many theories relative to God and man neither make man harmonious nor God lovable. The beliefs we com-
- 6 <sup>Denials of di-
vine power</sup> monly entertain about happiness and life afford no scatheless and permanent evidence of either. Security for the claims of harmonious and eternal being is found only in divine Science.
- 9 Scripture informs us that "with God all things are possible," — all good is possible to Spirit; but our prevalent theories practically deny this, and make healing
- 12 possible only through matter. These theories must be untrue, for the Scripture is true. Christianity is not false, but religions which contradict its Principle are
- 15 false.

In our age Christianity is again demonstrating the power of divine Principle, as it did over nineteen hundred years ago, by healing the sick and triumphing over death. Jesus never taught that drugs, food, air, and exercise could make a man healthy, or that they could destroy human life; nor did he illustrate these errors by his practice. He referred man's harmony to Mind, not to matter, and never tried to make of none effect the sentence of God, which sealed God's condemnation of sin, sickness, and death.

In the sacred sanctuary of Truth are voices of solemn import, but we heed them not. It is only when the

27 <sup>Signs
following</sup> so-called pleasures and pains of sense pass away in our lives, that we find unquestion-

30 able signs of the burial of error and the resurrection to spiritual life.

There is neither place nor opportunity in Science for error

τοῦ Εὐαγγελιστοῦ «πάντα δι' Αὐτοῦ (τοῦ Λόγου τοῦ Θεοῦ) 1
 ἔγιναν· καὶ χωρὶς Αὐτοῦ δὲν ἔγινεν οὐδὲ ἓν τὸ ὁποῖον ἔγινεν»
 — μπορεῖ νὰ κατανικήσῃ τὴν ἁμαρτία, τὴν ἀρρώστια καὶ τὸ 3
 θάνατο.

Πολλές θεωρίες σχετικὰ μὲ τὸ Θεὸ καὶ τὸν ἄνθρωπο δὲν 6
 κάνουν οὔτε τὸν ἄνθρωπο ἁρμονικὸ οὔτε τὸ Θεὸ ἀξιαγάπητο.
 Οἱ δοξασίες πού ἔχουμε γενικὰ γιὰ τὴν εὐτυχία ^{Ἀρνηση τῆς}
 καὶ τῇ ζωῇ δὲν παρέχουν καμιά ἀπρόσβλητη καὶ ^{θείας δυνάμεως}
 μόνιμη ἀπόδειξη οὔτε γιὰ τὴ μιὰ οὔτε γιὰ τὴν ἄλλη. Μόνο 9
 ἡ θεία Ἐπιστήμη ὑποστηρίζει τὶς ἀξιώσεις τοῦ ἁρμονικοῦ
 καὶ αἰώνιου εἶναι.

Ἡ Γραφή μᾶς πληροφορεῖ ὅτι «τὰ πάντα εἶναι δυνατὰ 12
 παρὰ τῷ Θεῷ» — ὅλο τὸ καλὸ εἶναι δυνατό γιὰ τὸ Πνεῦμα·
 ἀλλὰ οἱ θεωρίες πού ἐπικρατοῦν σήμερα οὐσιαστικὰ τὸ
 ἀρνοῦνται αὐτὸ καὶ καθιστοῦν τὴ θεραπεία δυνατὴ μόνο 15
 μέσο τῆς ὕλης. Οἱ θεωρίες αὐτὲς δὲν μπορεῖ παρὰ νὰ εἶναι
 ψεύτικες, γιατί ἡ Γραφή εἶναι ἀληθινή. Ὁ χριστιανισμὸς
 δὲν εἶναι ἐσφαλμένος, ἀλλὰ οἱ θρησκείες πού ἀμφισβητοῦν τὴν 18
 Ἀρχή του εἶναι ἐσφαλμένες.

Στὴν ἐποχὴ μας ὁ χριστιανισμὸς ἀποδείχνει πάλι τὴ δύ-
 ναμη τῆς θείας Ἀρχῆς, ὅπως ἔκανε καὶ πάνω ἀπὸ δεκαεννέα 21
 αἰῶνες πρὶν, θεραπεύοντας τοὺς ἀσθενεῖς καὶ θριαμβεύοντας
 ἐπὶ τοῦ θανάτου. Ὁ Ἰησοῦς ποτὲ δὲ δίδαξε ὅτι τὰ φάρμακα,
 ἡ τροφή, ὁ ἀέρας καὶ ἡ ἄσκηση θὰ μπορούσαν νὰ κάνουν 24
 τὸν ἄνθρωπο ὑγιῆ, ἢ ὅτι θὰ μπορούσαν νὰ καταστρέψουν
 τὴν ἀνθρώπινη ζωὴ· οὔτε καὶ ἀπόδειξε τὶς πλάνες αὐτὲς μὲ
 τὸ θεραπευτικὸ του ἔργο. Παράπεμπε στὸ Νοῦ, ὅχι στὴν 27
 ὕλη, γιὰ τὴν ἁρμονία τοῦ ἀνθρώπου, καὶ ποτὲ δὲ ζήτησε
 νὰ ματαιώσῃ τὴν ἀπόφαση τοῦ Θεοῦ, ἡ ὁποία ἐπισφράγισε
 τὴν καταδίκη τῆς ἁμαρτίας, τῆς ἀρρώστιας καὶ τοῦ θανάτου 30
 ἀπὸ τὸ Θεό.

Στὸ ἱερὸ ἁγιαστήριο τῆς Ἀλήθειας ὑπάρχουν φωνές με-
 γάλους σημασίας, ἀλλὰ δὲν τὶς προσέχουμε. Μόνο 33
 ὅταν οἱ λεγόμενες ἡδονὲς καὶ ὀδύνες τῆς αἵσθησης
 ἐξαφανιστοῦν ἀπὸ τὴ ζωὴ μας βρίσκουμε ἀναμφι- ^{Τὰ σημεῖα}
 σβήτητα σημεῖα τῆς ταφῆς τῆς πλάνης καὶ τῆς ἀνάστασης σὲ 36
 πνευματικὴ ζωή.

Στὴν Ἐπιστήμη δὲν ὑπάρχει οὔτε θέση οὔτε εὐκαιρία γιὰ

1 of any sort. Every day makes its demands upon us for
higher proofs rather than professions of Christian power.

3 **Profession** These proofs consist solely in the destruction
and proof of sin, sickness, and death by the power of
Spirit, as Jesus destroyed them. This is an element of
6 progress, and progress is the law of God, whose law de-
mands of us only what we can certainly fulfil.

In the midst of imperfection, perfection is seen and
9 acknowledged only by degrees. The ages must slowly
work up to perfection. How long it must be
12 **Perfection** before we arrive at the demonstration of scien-
gained slowly tific being, no man knoweth, — not even “the
Son but the Father;” but the false claim of error con-
tinues its delusions until the goal of goodness is assidu-
15 ously earned and won.

Already the shadow of His right hand rests upon the
hour. Ye who can discern the face of the sky, — the
18 **Christ's** sign material, — how much more should ye
mission discern the sign mental, and compass the de-
struction of sin and sickness by overcoming the thoughts
21 which produce them, and by understanding the spiritual
idea which corrects and destroys them. To reveal this
truth was our Master's mission to all mankind, including
24 the hearts which rejected him.

When numbers have been divided according to a fixed
rule, the quotient is not more unquestionable than the
27 **Efficacy** scientific tests I have made of the effects of
of truth truth upon the sick. The counter fact rela-
tive to any disease is required to cure it. The utterance
30 of truth is designed to rebuke and destroy error. Why
should truth not be efficient in sickness, which is solely
the result of inharmony?

κανένα είδος πλάνης. Κάθε μέρα απαιτεί από μᾶς μεγαλύ- 1
 τερες αποδείξεις μάλλον παρά όμολογίες χριστιανικής δύ-
 ναμης. Οί αποδείξεις αυτές συνίστανται αποκλει- 3
 στικά στην έξάλειψη τῆς ἁμαρτίας, τῆς ἁρρώστιας <sup>Ὁμολογία
καὶ ἀπό-
δειξη</sup>
 καὶ τοῦ θανάτου με τῇ δύναμη τοῦ Πνεύματος,
 ὅπως τὰ έξάλειψε ὁ Ἰησοῦς. Αυτό είναι στοιχεῖο προόδου, 6
 καὶ ἡ πρόοδος είναι νόμος τοῦ Θεοῦ, ἕνας νόμος πού απαιτεῖ
 ἀπό μᾶς μόνο ὅ,τι μπορούμε νὰ ἐκπληρώσουμε ἀσφαλῶς.

Μέσα στην ἀτέλεια, ἡ τελειότητα διακρίνεται καὶ ἀναγνω- 9
 ρίζεται μόνο βαθμιαῖα. Οί γενεές πρέπει νὰ φτάσουν σιγὰ
 σιγὰ στην τελειότητα. Πόσος καιρὸς θὰ ἀπαι-
 τηθῇ προτοῦ πετύχουμε τὴν ἀπόδειξη τοῦ ἐπι- <sup>Ὁ τελειότητα
κερδίζεται
σιγὰ σιγὰ</sup> 12
 στημονικοῦ εἶναι, κανεὶς δὲν ξέρει — οὔτε ἀκόμη
 καὶ «ὁ Υἱός, εἰμὴ ὁ Πατήρ»· ἀλλὰ ἡ ψεύτικη ἀξίωση τῆς
 πλάνης συνεχίζει τίς αὐταπάτες της ὡσότου με τὴν ἐπιμονή 15
 μας κερδίσουμε καὶ πετύχουμε τὸ σκοπὸ τῆς καλοσύνης.

Ἦδη ἡ σκιὰ τῆς δεξιᾶς Του ἀκουμπᾷ πάνω σ' αὐτὴ τὴν 18
 ὥρα. Σεῖς πού μπορείτε νὰ διακρίνετε τὸ πρόσωπο τοῦ οὐ-
 ρανοῦ — τὸ ὕλικό σημεῖο — θὰ ἔπρεπε πολὺ περισ- <sup>Ὁ ἀποστολὴ
τοῦ Χριστοῦ</sup>
 σότερο νὰ διακρίνετε τὸ νοερὸ σημεῖο, καὶ νὰ πετύ-
 χετε τὴν έξάλειψη τῆς ἁμαρτίας καὶ τῆς ἁρρώστιας νικώντας 21
 τίς σκέψεις πού τίς προκαλοῦν καὶ κατανοώντας τὴν πνευ-
 ματικὴ ἰδέα πού τίς διορθώνει καὶ τίς έξαλείφει. Ἡ ἀποστολὴ
 τοῦ Διδασκάλου μας ἦταν νὰ ἀποκαλύψῃ τὴν ἀλήθεια αὐτὴ 24
 σ' ὅλο τὸν κόσμο, ἀκόμα καὶ σὲ κείνους πού τὸν ἀπόρριψαν.

Τὸ συμπέρασμα τῶν ἐπιστημονικῶν δοκιμῶν πού ἔκαμα
 σχετικὰ με τὰ ἀποτελέσματα τῆς ἀλήθειας στοὺς ἀσθενεῖς 27
 εἶναι τόσο ἀναμφισβήτητο ὅσο καὶ τὸ πηλίκον
 ἀριθμῶν πού διαιρέθηκαν σύμφωνα μ' ἕναν ὀρι- <sup>Ὁ ἀποτελε-
σματικότητα
τῆς ἀλήθειας</sup> 30
 σμένο κανόνα. Αυτό πού απαιτεῖται γιὰ τὴ θερα-
 πεία κάθε ἁρρώστιας εἶναι τὸ ἀντίθετο ἀπ' αὐτὴ γεγονός.
 Ἡ ἐκφραση τῆς ἀλήθειας ἔχει σκοπὸ νὰ ἐπιτιμήσῃ καὶ έξα-
 λείψῃ τὴν πλάνη. Γιατί τάχα νὰ μὴν εἶναι ἀποτελεσματικὴ 33
 ἡ ἀλήθεια στὴν περίπτωση τῆς ἁρρώστιας, πού εἶναι ὁλωσ-
 διόλου τὸ ἀποτέλεσμα δυσαρμονίας;

1 Spiritual draughts heal, while material lotions interfere
 with truth, even as ritualism and creed hamper spirit-
 3 uality. If we trust matter, we distrust Spirit.

Whatever inspires with wisdom, Truth, or Love — be
 it song, sermon, or Science — blesses the human family
 6 Crumbs of
comfort with crumbs of comfort from Christ's table,
 feeding the hungry and giving living waters to
 the thirsty.

9 We should become more familiar with good than with
 evil, and guard against false beliefs as watchfully as we
 bar our doors against the approach of thieves
 12 Hospitality
to health
and good and murderers. We should love our enemies
 and help them on the basis of the Golden
 Rule; but avoid casting pearls before those who trample
 15 them under foot, thereby robbing both themselves and
 others.

If mortals would keep proper ward over mortal mind,
 18 the brood of evils which infest it would be cleared out.

Cleansing
the mind We must begin with this so-called mind and
 empty it of sin and sickness, or sin and sick-
 21 ness will never cease. The present codes of human
 systems disappoint the weary searcher after a divine
 theology, adequate to the right education of human
 24 thought.

Sin and disease must be thought before they can be
 manifested. You must control evil thoughts in the first
 27 instance, or they will control you in the second. Jesus
 declared that to look with desire on forbidden objects was
 to break a moral precept. He laid great stress on the
 30 action of the human mind, unseen to the senses.

Evil thoughts and aims reach no farther and do no more
 harm than one's belief permits. Evil thoughts, lusts, and

Τὰ πνευματικὰ φάρμακα θεραπεύουν, ἐνῶ οἱ ὑλικές θερα- 1
 πευτικές συσκευασίες ἐμποδίζουν τὴν ἀλήθεια, ἀκριβῶς ὅπως 3
 ἡ τυπολατρεία καὶ τὰ σύμβολα πίστεως παρακωλύουν τὴν 3
 πνευματικότητα. Ἄν ἐμπιστευώμαστε στὴν ὕλη, δυσπι-
 στοῦμε στὸ Πνεῦμα.

Ὁ,τιδήποτε ἐμπνέει μὲ σοφία, Ἀλήθεια, ἡ Ἀγάπη — εἴτε 6
 τραγοῦδι εἶναι αὐτό, εἴτε κήρυγμα, εἴτε Ἐπιστήμη — εὐ-
 λογεῖ τὴν ἀνθρώπινη φυλὴ μὲ ψίχουλα παρη- ^{Ψίχουλα}
 γοριᾶς ἀπὸ τὸ τραπέζι τοῦ Χριστοῦ, τρέφοντας ^{παρηγοριᾶς} 9
 τοὺς πεινασμένους καὶ δίνοντας ζωντανὰ νερὰ στοὺς διψα-
 σμένους.

Πρέπει νὰ ἐξοικειωθοῦμε περισσότερο μὲ τὸ καλὸ παρὰ μὲ 12
 τὸ κακὸ καὶ νὰ προφυλαγώμαστε ἀπὸ τὶς ψεύτικες δοξασίες
 τόσο προσεχτικὰ ὅπως ἀμπαρῶνουμε καὶ τὶς ^{Φιλοξενία}
 πόρτες μας γιὰ νὰ μὴν μποῦν μέσα κλέφτες καὶ ^{στὴν ὑγεία} 15
 φονιάδες. Πρέπει νὰ ἀγαποῦμε τοὺς ἐχθροὺς μας ^{καὶ τὸ καλὸ}
 καὶ νὰ τοὺς βοηθοῦμε σύμφωνα μὲ τὸ Χρυσὸ Κανόνα· ἀλλὰ
 μὴ ρίχνης μαργαριτάρια μπροστὰ σ' ἐκείνους ποὺ τὰ κατα- 18
 πατοῦν, ληστεύοντας ἔτσι καὶ τὸν ἑαυτὸ τους καὶ τοὺς ἄλλους.

Ἄν οἱ θνητοὶ φρουροῦσαν ὅπως ἔπρεπε τὸ θνητὸ νοῦ,
 ἡ γενιὰ τῶν κακῶν ποὺ τὸν λυμαίνεται θὰ ἐξοντωνόταν. 21
 Πρέπει νὰ ἀρχίσουμε μ' αὐτὸν τὸ λεγόμενο νοῦ ^{Καθαρισμός}
 καὶ νὰ τὸν ἀδειάσουμε ἀπὸ τὴν ἁμαρτία καὶ τὴν ^{τοῦ νοῦ}
 ἄρρώστια, ἀλλιῶς ἡ ἁμαρτία καὶ ἄρρώστια δὲ θὰ παύσουν 24
 ποτέ. Οἱ σημερινοὶ κώδικες τῶν ἀνθρώπινων συστημάτων
 ἀπογοητεύουν τὸν κουρασμένο ἐρευνητὴ, ποὺ ψάχνει νὰ βρῇ
 μιὰ θεία θεολογία ποὺ νὰ μπορῇ νὰ διαπαιδαγωγήσῃ τὴν 27
 ἀνθρώπινη σκέψη σωστά.

Γιὰ νὰ μπορέσουν νὰ ἐκδηλωθοῦν ἡ ἁμαρτία καὶ ἡ ἄρρώ-
 στια πρέπει πρῶτα νὰ τὶς σκεφτῇ κανεὶς. Πρέπει νὰ ὑπο- 30
 τάξῃ τις κακὲς σκέψεις στὸ πρῶτο τους στάδιο, ἀλλιῶς θὰ σὲ
 ὑποτάξουν αὐτὲς στὸ δεύτερο. Ὁ Ἰησοῦς διακήρυξε ὅτι ὅποι-
 ος κοιτάζει μὲ ἐπιθυμία ἀπαγορευμένα πράγματα παραβαίνει 33
 μιὰ ἠθικὴ ἐντολή. Ἐδινε μεγάλῃ σημασίᾳ στὴν ἐνέργεια
 τοῦ ἀνθρώπινου νοῦ, ποὺ εἶναι ἀόρατη στὶς αἰσθήσεις.

Οἱ κακὲς σκέψεις καὶ οἱ κακοὶ σκοποὶ δὲ φτάνουν πιὸ μακριὰ 36
 καὶ δὲν κάνουν περισσότερο κακὸ ἀπὸ ὅ,τι ἐπιτρέπῃ ἡ δοξασία
 τοῦ ἀνθρώπου. Οἱ κακὲς σκέψεις, οἱ σαρκικὲς ἐπιθυμίες καὶ οἱ

1 malicious purposes cannot go forth, like wandering pollen,
 from one human mind to another, finding unsuspected
 3 lodgment, if virtue and truth build a strong defence.
 Better suffer a doctor infected with smallpox to attend
 you than to be treated mentally by one who does not obey
 6 the requirements of divine Science.

The teachers of schools and the readers in churches
 should be selected with as direct reference to their
 9 **Teachers'** morals as to their learning or their correct
 functions reading. Nurseries of character should be
 strongly garrisoned with virtue. School-examinations are
 12 one-sided; it is not so much academic education, as a
 moral and spiritual culture, which lifts one higher. The
 pure and uplifting thoughts of the teacher, constantly
 15 imparted to pupils, will reach higher than the heavens of
 astronomy; while the debased and unscrupulous mind,
 though adorned with gems of scholarly attainment, will
 18 degrade the characters it should inform and elevate.

Physicians, whom the sick employ in their helplessness,
 should be models of virtue. They should be wise spir-
 21 **Physicians'** itual guides to health and hope. To the trem-
 privilege blers on the brink of death, who understand
 not the divine Truth which is Life and perpetuates being,
 24 physicians should be able to teach it. Then when the soul
 is willing and the flesh weak, the patient's feet may be
 planted on the rock Christ Jesus, the true idea of spiritual
 27 power.

Clergymen, occupying the watchtowers of the world,
 should uplift the standard of Truth. They should so raise
 30 **Clergymen's** their hearers spiritually, that their listeners
 duty will love to grapple with a new, right idea
 and broaden their concepts. Love of Christianity, rather

κακεντρεχεῖς σκοποὶ δὲν μποροῦν νὰ πηγαίνουν, σὰν τὴ γύρη 1
 ποὺ περιπλανιέται, ἀπὸ τὸν ἕναν ἀνθρώπινο νοῦ στὸν ἄλλο 3
 καὶ νὰ βρίσκουν ἀνύποπτο κατάλυμα, ἂν ἡ ἀρετὴ καὶ ἡ ἀλή-
 θεια κτίσουν ἕνα ἰσχυρὸ ὀχύρωμα. Εἶναι προτιμότερο νὰ 3
 ἀφήσης νὰ σὲ νοσηλεύσῃ ἕνας γιατρὸς ποὺ ἔχει προσβληθῇ
 ἀπὸ εὐλογία παρὰ νὰ νοσηλεύεσαι νοερά ἀπὸ ἕνα ἄτομο ποὺ 6
 δὲ συμμορφώνεται μὲ τὶς ἀπαιτήσεις τῆς θείας Ἐπιστήμης.

Οἱ δάσκαλοι τῶν σχολείων καὶ οἱ ἀναγνώστες τῶν ἐκκλη- 9
 σιῶν πρέπει νὰ διαλέγωνται μὲ βάση τόσο τὸν ἠθικὸ τους
 χαρακτήρα ὅσο καὶ τὶς γνώσεις τους ἢ τὴν ἱκανό-
 τητά τους νὰ διαβάζουν σωστά. Τὰ φυτώρια ὅπου Τὸ λειτούρ-
γημα τῶν
δασκάλων 12
 καλλιεργοῦνται χαρακτῆρες πρέπει νὰ φρουροῦν-
 ται καλὰ μὲ ἀρετὴ. Οἱ σχολικὲς ἐξετάσεις εἶναι μονόπλευρες· δὲν
 εἶναι τόσο ἡ ἀκαδημαϊκὴ ἐκπαίδευση, ὅσο ἡ ἠθικὴ καὶ πνευ-
 ματικὴ καλλιέργεια, ἐκεῖνο ποὺ ἐξυψώνει περισσότερο τὸν 15
 ἄνθρωπο. Οἱ ἄγνες καὶ ἐξυψωτικὲς σκέψεις τοῦ δασκάλου,
 ποὺ μεταδίδονται ἀδιάκοπα στοὺς μαθητές, θὰ φτάσουν πρὸ
 ψηλὰ κι ἀπὸ τὸν οὐρανὸ τῆς ἀστρονομίας· ἐνῶ ὁ ποταπὸς 18
 καὶ ἀσυνείδητος νοῦς, ἔστω καὶ ἂν εἶναι πλουτισμένος μὲ με-
 γάλῃ μόρφωση, θὰ ἐξαχρειώσῃ τοὺς χαρακτῆρες ποὺ ἔχει
 ὑποχρέωση νὰ μορφώσῃ καὶ νὰ ἐξυψώσῃ. 21

Οἱ γιατροί, ποὺ χρησιμοποιοῦν οἱ ἄρρωστοι στὴν ἀνημ-
 ποριά τους, πρέπει νὰ εἶναι πρότυπα ἀρετῆς. Πρέπει νὰ
 εἶναι συνετοὶ καὶ πνευματικοὶ ὁδηγοὶ γιὰ νὰ δεί- Τὸ προνόμιο
τῶν γιατρῶν 24
 ξουν τὸ δρόμο πρὸς τὴν υἰεῖα καὶ τὴν ἐλπίδα.
 Σ' ὅσους βρίσκονται στὸ χεῖλος τοῦ θανάτου καὶ τρέμουν
 ἀπὸ τὸ φόβο τους, γιατί δὲν καταλαβαίνουν τὴ θεία Ἀλήθεια 27
 ποὺ εἶναι Ζωὴ καὶ δικαιώνει τὸ εἶναι, οἱ γιατροὶ πρέπει νὰ
 εἶναι ἱκανοὶ νὰ τὴ διδάξουν. Τότε ὅταν ἡ ψυχὴ εἶναι πρόθυμη
 καὶ ἡ σὰρκα ἀσθενής, τὰ πόδια τοῦ ἄρρώστου θὰ μπορέσουν 30
 νὰ στερεωθοῦν πάνω στὸ βράχο Χριστὸ Ἰησοῦ, τὴν ἀληθινὴ
 ἰδέα τῆς πνευματικῆς δύναμης.

Οἱ κληρικοί, ποὺ κατέχουν τὶς σκοπιὲς τοῦ κόσμου, πρέπει 33
 νὰ ἀνυψώνουν τὸ λάβαρο τῆς Ἀλήθειας. Πρέπει νὰ ἐξυψώ-
 νουν τοὺς ἀκροατὲς τους πνευματικὰ σὲ τέτοιο
 βαθμὸ ὥστε νὰ τοὺς κάμουν νὰ καταπιαστοῦν εὐ- Τὸ καθῆκον
τῶν κληρι-
κῶν 36
 χαρίστως μὲ μιὰ νέα, ὀρθή, ἰδέα καὶ νὰ εὐρύνουν
 τὶς ἀντιλήψεις τους. Ἡ ἀγάπη γιὰ τὸ χριστιανισμὸ μᾶλλον

1 than love of popularity, should stimulate clerical labor
and progress. Truth should emanate from the pulpit,
3 but never be strangled there. A special privilege is vested
in the ministry. How shall it be used? Sacredly, in the
interests of humanity, not of sect.

6 Is it not professional reputation and emolument rather
than the dignity of God's laws, which many leaders seek?
Do not inferior motives induce the infuriated attacks on
9 individuals, who reiterate Christ's teachings in support
of his proof by example that the divine Mind heals sick-
ness as well as sin?

12 A mother is the strongest educator, either for or
against crime. Her thoughts form the embryo of an-
other mortal mind, and unconsciously mould
15 ^{A mother's responsibility} it, either after a model odious to herself or
through divine influence, "according to the pattern
showed to thee in the mount." Hence the importance
18 of Christian Science, from which we learn of the one
Mind and of the availability of good as the remedy for
every woe.

21 Children should obey their parents; insubordination
is an evil, blighting the buddings of self-government.
Parents should teach their children at the
24 ^{Children's tractability} earliest possible period the truths of health
and holiness. Children are more tractable than adults,
and learn more readily to love the simple verities that will
27 make them happy and good.

Jesus loved little children because of their freedom
from wrong and their receptiveness of right. While
30 age is halting between two opinions or battling with
false beliefs, youth makes easy and rapid strides towards
Truth.

παρὰ ἡ ἀγάπη γιὰ τὴ δημοτικότητα πρέπει νὰ παρακινή 1
τὸν κλῆρο σὲ ἐργασία καὶ πρόοδο. Ἡ ἀλήθεια πρέπει νὰ 3
ἐκπορεύεται ἀπὸ τὸν ἄμβωνα, ἀλλὰ νὰ μὴ στραγγαλίζεται 3
ποτέ ἐκεῖ. Στὸν κλῆρο ἔχει ἀνατεθῇ ἓνα εἰδικὸ προνόμιο.
Πῶς πρέπει νὰ χρησιμοποιηθῇ; Ἰερά, γιὰ τὸ συμφέρο τῆς 6
ἀνθρωπότητας, ὄχι τῆς αἵρεσης. 6

Δὲν εἶναι τάχα ἡ ἐπαγγελματικὴ φήμη καὶ ἡ ἀμοιβὴ μᾶλλον 9
παρὰ ἡ ὑποστήριξη τοῦ κύρους τῶν νόμων τοῦ Θεοῦ αὐτὸ 9
πού ἐπιζητοῦν πολλοὶ ἡγέτες; Μήπως δὲν ὀφείλονται σὲ 9
κατώτερα ἐλατήρια οἱ βίαιες ἐπιθέσεις ἐναντίον ἐκείνων πού 9
ἐπαναλαμβάνουν τὶς διδασκαλίες τοῦ Χριστοῦ γιὰ νὰ ὑπο-
στηρίξουν αὐτὸ πού ἀπόδειξε ἐκεῖνος μὲ παραδείγματα, ὅτι 12
ὁ θεὸς Νοῦς θεραπεύει τόσο τὴν ἀρρώστια ὅσο καὶ τὴν 12
ἀμαρτία;

Ἡ μητέρα ἀσκεῖ τὴ μεγαλύτερη ἐπιρροή στὴ διάπλαση 15
τοῦ χαρακτήρα τοῦ παιδιοῦ της, καὶ εἴτε τὸ σπρώχνει στὸ 15
ἐγκλημα εἴτε τὸ ἀποτρέπει ἀπ' αὐτό. Οἱ σκέψεις Ἡ εὐθύνη 18
τῆς σχηματίζουν τὸ ἔμβρυο ἐνὸς ἄλλου θνητοῦ τῆς μητέρας 18
νοῦ, καὶ ἀσυναίσθητα τὸ διαπλάττουν, εἴτε κατὰ ἓνα πρότυπο
πού εἶναι ἀποκρουστικὸ σ' αὐτὴ εἴτε μὲ τὴ θεία ἐπιρροή,
«κατὰ τὸν τύπον τὸν δειχθέντα εἰς σὲ ἐν τῷ ὄρει». Νά γιατί 21
ἔχει μεγάλη σημασία ἡ Χριστιανικὴ Ἐπιστήμη, γιὰτὶ μᾶς 21
μαθαίνει ὅτι ὑπάρχει ἓνας Νοῦς καὶ ὅτι τὸ καλὸ, πού εἶναι
τὸ φάρμακο γιὰ κάθε συμφορά, εἶναι προσιτό. 24

Τὰ παιδιὰ πρέπει νὰ ὑπακοῦνε τοὺς γονεῖς τους· ἡ ἀπει-
θαρχία εἶναι κακὸ, πού ξεραίνει τὰ μπουμπούκια τῆς αὐτοκυ-
βέρνησης. Οἱ γονεῖς πρέπει νὰ διδάσκουν στὰ 27
παιδιὰ τους ὅσο τὸ δυνατό νωρίτερα τὴν ἀλήθεια 27
γιὰ τὴν υἰεία καὶ τὴν ἀγιότητα. Τὰ παιδιὰ εἶναι πιὸ
εὐάγωγα ἀπὸ τοὺς μεγάλους καὶ μαθαίνουν πιὸ εὐκολα νὰ 30
ἀγαποῦν τὶς ἀπλὲς ἀλήθειες πού θὰ τὰ κάνουν εὐτυχισμένα
καὶ καλὰ.

Ὁ Ἰησοῦς ἀγαποῦσε τὰ μικρὰ παιδιὰ ἐπειδὴ εἶναι ἀπαλ- 33
λαγμένα ἀπὸ τὸ κακὸ καὶ ἐπιδεκτικὰ στὸ ὀρθό. Ἐνῶ οἱ 33
μεγάλοι ταλαντεύονται ἀνάμεσα σὲ δυὸ γινῶμες, ἢ παλεύουν
μὲ ψεύτικες δοξασίες, οἱ νέοι κάνουν εὐκολα καὶ γρήγορα 36
διασκελίσματα πρὸς τὴν Ἀλήθεια. 36

1 A little girl, who had occasionally listened to my ex-
 2 planations, badly wounded her finger. She seemed not
 3 to notice it. On being questioned about it she answered
 4 ingenuously, "There is no sensation in matter." Bound-
 5 ing off with laughing eyes, she presently added, "Mamma,
 6 my finger is not a bit sore."

It might have been months or years before her parents
 would have laid aside their drugs, or reached the mental
 9 **Soil and seed** height their little daughter so naturally at-
 10 tained. The more stubborn beliefs and theo-
 11 ries of parents often choke the good seed in the minds of
 12 themselves and their offspring. Superstition, like "the
 13 fowls of the air," snatches away the good seed before it
 14 has sprouted.

15 Children should be taught the Truth-cure, Christian
 16 Science, among their first lessons, and kept from discuss-
 17 **Teaching children** ing or entertaining theories or thoughts about
 18 sickness. To prevent the experience of error
 19 and its sufferings, keep out of the minds of your children
 20 either sinful or diseased thoughts. The latter should
 21 be excluded on the same principle as the former. This
 22 makes Christian Science early available.

Some invalids are unwilling to know the facts or to
 24 hear about the fallacy of matter and its supposed laws.

Deluded invalids They devote themselves a little longer to their
 25 material gods, cling to a belief in the life and
 26 intelligence of matter, and expect this error to do more
 27 for them than they are willing to admit the only living and
 28 true God can do. Impatient at your explanation, unwill-
 29 ing to investigate the Science of Mind which would rid
 30 them of their complaints, they hug false beliefs and suffer
 the delusive consequences.

Ἔνα κοριτσάκι, πού μ' ἄκουε κάπου κάπου νά ἐξηγῶ τήν 1
 Ἀλήθεια, πλῆγωσε ἄσχημα τὸ δάχτυλό του. Φαινόταν σὰ 3
 νά μὴν ἔδινε σημασία στὸ γεγονός. Ὅταν τὸ ρώτησαν γι' 3
 αὐτὸ ἀπάντησε μὲ ἀφέλεια: «Δὲν ὑπάρχει αἴσθηση στὴν ὕλη». 6
 Καθὼς ἔφευγε χοροπηδώντας μὲ χαρωπὰ μάτια, πρόσθεσε 6
 ἀμέσως: «Μαμά, τὸ δάχτυλό μου δὲ μὲ πονεῖ καθόλου».

Θὰ χρειάζονταν ἴσως μῆνες, ἢ καὶ χρόνια, πρὶν οἱ γονεῖς 6
 του ἐγκαταλείψουν τὰ φάρμακά τους, ἢ φτάσουν στὸ νοερὸ 9
 ὕψος στὸ ὁποῖο τὸ μικρὸ κοριτσάκι τοὺς ἔφτασε ^{τὸ ἔδαφος} 9
 τόσο φυσικά. Οἱ πιὸ ἐπίμονες δοξασίες καὶ θεω- ^{καὶ ὁ σπóρος}
 ρίες τῶν γονέων συχνὰ καταπνίγουν τὸν καλὸ σπóρο καὶ 12
 στὸ δικό τους νοῦ καὶ στὸ νοῦ τῶν παιδιῶν τους. Ἡ δεισι- 12
 δαιμονία ἀρπάζει, σὰν «τὰ πετεινὰ τοῦ οὐρανοῦ», τὸν καλὸ 12
 σπóρο προτοῦ βλαστήσῃ.

Ἔνα ἀπὸ τὰ πρῶτα μαθήματα πού πρέπει νά διδάσκωνται 15
 τὰ παιδιά εἶναι ἡ θεραπεία μὲ τὴν Ἀλήθεια, μὲ τὴ Χριστιανικὴ 15
 Ἐπιστήμη, καὶ νά μὴν τὰ ἀφήνουν νά συζητοῦν ^{Ἡ διδασκα-}
 οὔτε νά φιλοξενοῦν θεωρίες ἢ σκέψεις ἀρρώστιας. ^{λία τῶν} 18
 Γιὰ νά προστατέψῃς τὰ παιδιά σου ἀπὸ τὴν ^{παιδιῶν}
 πλάνη καὶ τὰ βάσανά της, μὴν ἀφήνης νάμποῦν στὸ νοῦ 21
 τοὺς ἀμαρτωλές ἢ νοσηρές σκέψεις. Οἱ νοσηρές σκέψεις πρέπει 21
 νά ἀποκλείωνται βάσει τῆς ἴδιας ἀρχῆς πού ἀποκλείονται 21
 καὶ οἱ ἀμαρτωλές. Αὐτὸ κάνει τὴ Χριστιανικὴ Ἐπιστήμη 24
 προσιτὴ ἀπὸ τὴν παιδικὴ ἡλικία. 24

Μερικοὶ ἄρρωστοι δὲ θέλουν νά γνωρίσουν τὰ γεγονότα 27
 ἢ νά μάθουν ὅτι ἡ ὕλη καὶ οἱ ὑποθετικοὶ νόμοι τῆς εἶναι 27
 ἀπάτη. Ἀφοσιώνονται γιὰ λίγο καιρὸ ἀκόμη ^{Ἐξαπατημέ-}
 στοὺς ὑλικούς τοὺς θεούς, προσκολλιοῦνται στὴ ^{νοι ἄρρωστοι}
 δοξασία ὅτι ἡ ζωὴ καὶ ἡ νοημοσύνη εἶναι στὴν ὕλη, καὶ 30
 περιμένουν ἡ πλάνη αὐτὴ νά κάνῃ περισσότερα γι' αὐτοὺς 30
 ἀπὸ ὅ,τι εἶναι πρόθυμοι νά παραδεχτοῦν ὅτι μπορεῖ νά κάνῃ 33
 ὁ μόνος ζωντανὸς καὶ ἀληθινὸς Θεός. Δυσφορώντας μὲ τὴν 33
 ἐξηγησή σου, ἀπρόθυμοι νά ἐξετάσουν τὴν Ἐπιστήμη τοῦ 33
 Νοῦ, πού θὰ τοὺς γλύτωνε ἀπὸ τὶς παθήσεις τοὺς, ἀγκα- 36
 λιάζουν ψεύτικες δοξασίες καὶ ὑφίστανται τὶς ἀπατηλές συν- 36
 ἔπειες.

1 Motives and acts are not rightly valued before they are understood. It is well to wait till those whom you would
 3 Patient benefit are ready for the blessing, for Science
 waiting is working changes in personal character as well as in the material universe.

6 To obey the Scriptural command, "Come out from among them, and be ye separate," is to incur society's frown; but this frown, more than flatteries, enables one
 9 to be Christian. Losing her crucifix, the Roman Catholic girl said, "I have nothing left but Christ." "If God be for us, who can be against us?"

12 To fall away from Truth in times of persecution, shows that we never understood Truth. From out the bridal
 Unimproved chamber of wisdom there will come the warn-
 15 opportunities ing, "I know you not." Unimproved opportunities will rebuke us when we attempt to claim the benefits of an experience we have not made our own, try
 18 to reap the harvest we have not sown, and wish to enter unlawfully into the labors of others. Truth often remains unsought, until we seek this remedy for human woe be-
 21 cause we suffer severely from error.

Attempts to conciliate society and so gain dominion over mankind, arise from worldly weakness. He who leaves
 24 all for Christ forsakes popularity and gains Christianity.

Society is a foolish juror, listening only to one side of the case. Justice often comes too late to secure a verdict.
 27 Society and People with mental work before them have
 intolerance no time for gossip about false law or testimony.

To reconstruct timid justice and place the fact above the
 30 falsehood, is the work of time.

The cross is the central emblem of history. It is the lodestar in the demonstration of Christian healing, — the

Τὰ ἐλατήρια καὶ οἱ πράξεις δὲν μποροῦν νὰ ἐκτιμηθοῦν 1
σωστά προτοῦ κατανοηθοῦν. Εἶναι καλὸ νὰ περιμένης μέ- 2
χρις ὅτου ἐκεῖνοι ποὺ θὰ ἤθελες νὰ εὐεργετήσης Ὑπομονητικὴ 3
εἶναι ἔτοιμοι γιὰ τὴν εὐλογία, γιατί ἡ Ἐπιστὴμη ἀναμονή
μεταβάλλει τόσο τὸ χαρακτῆρα τοῦ ἀτόμου ὅσο καὶ τὸ ὕλικό 4
σύμπαν. 5

Ἡ ὑπακοὴ στὴν ἐντολὴ τῶν Γραφῶν «ἐξέλθετε ἐκ μέσου 6
αὐτῶν καὶ ἀποχωρίσθητε» ἐπισύρει τὴν ἀποδοκιμασίαν τῆς 7
κοινωνίας· ἀλλὰ ἡ ἀποδοκιμασία αὕτῃ κάνει τὸν ἄνθρωπο, 8
καὶ ὅχι οἱ κολακεῖες, ἱκανὸ νὰ γίνῃ χριστιανός. "Ὅταν μιὰ 9
ρωμαιοκαθολικὴ κοπέλλα ἔχασε τὸν ἐσταυρωμένο της εἶπε: 10
«Τώρα δὲ μοῦ μένει τίποτε ἄλλο παρὰ ὁ Χριστός». «Ἐὰν ὁ 11
Θεὸς εἶναι ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;» 12

Τὸ νὰ ἀποστατοῦμε ἀπὸ τὴν Ἀλήθεια σὲ καιρὸ διωγμοῦ 13
δείχνει ὅτι ποτὲ δὲν κατανοήσαμε τὴν Ἀλήθεια. Ἀπὸ τὸ 14
νυφικὸ θάλαμο τῆς σοφίας θὰ ἀκουστῇ ἡ προειδο- 15
ποίησις: «Δὲν σὰς γνωρίζω». Οἱ ἀνεκμετάλλευτες 16
εὐκαιρίες θὰ μᾶς ἐπιτιμήσουν ὅταν ἐπιχειρήσουμε 17
νὰ ἀξιώσουμε τὰ καλὰ μιᾶς ἐμπειρίας ποὺ δὲν εἶναι δική μας, 18
προσπαθήσουμε νὰ θερίσουμε ὅ,τι δὲ σπείραμε καὶ ἐπιθυμή- 19
σουμε νὰ ὠφεληθοῦμε παρὰ νόμον ἀπὸ τοὺς μόχθους τῶν 20
ἄλλων. Πολλὲς φορές ἡ Ἀλήθεια παραμένει ἀζήτητη, ὥσ- 21
του ζητήσουμε τὸ φάρμακο αὐτὸ γιὰ τὰ ἀνθρώπινα βάσανα 22
ἐπειδὴ ὑποφέρουμε σκληρὰ ἀπὸ τὴν πλάνη. 23

Οἱ ἀπόπειρες νὰ συμβιβαστῇ κανεὶς μὲ τὴν κοινωνίαν καὶ 24
νὰ ἐξουσιάσῃ ἔτσι τοὺς ἀνθρώπους, ὀφείλονται σὲ ἀδυναμία 25
γιὰ τὰ ἐγκόσμια. Ἐκεῖνος ποὺ ἐγκαταλείπει τὰ πάντα γιὰ 26
τὸ Χριστὸ ἀπαρνιέται τὴ δημοτικότητά καὶ κερδίζει χρι- 27
στιανισμό. 28

Ἡ κοινωνία εἶναι ἕνας ἀνόητος κριτής, ποὺ ἀκούει μόνο 29
τὴ μιὰ πλευρὰ τῆς ὑπόθεσης. Πολλὲς φορές ἡ δικαιοσύνη 30
ἀργεῖ τόσο πολὺ ποὺ δὲν μπορεῖ νὰ ἐξασφαλίσῃ Κοινωνία καὶ 31
μιὰ ὀρθὴ ἐτυμηγορία. "Ὅσοι ἀσχολοῦνται μὲ 32
νοερὰ ἔργασις δὲν ἔχουν καιρὸ νὰ φλυαροῦν γιὰ ψεύτικο 33
νόμον ἢ ψεύτικη μαρτυρία. Ἡ ἀνάπλαση τῆς δειλῆς δι- 34
καιοσύνης καὶ ἡ τοποθέτηση τῆς ἀλήθειας πάνω ἀπὸ τὸ 35
ψέμα εἶναι δουλειὰ τοῦ χρόνου. 36

Ὁ σταυρὸς εἶναι τὸ κεντρικὸ ἔμβλημα τῆς ἱστορίας. Εἰ-

1 demonstration by which sin and sickness are destroyed.
 The sects, which endured the lash of their predecessors,
 3 in their turn lay it upon those who are in advance of
 creeds.

Take away wealth, fame, and social organizations,
 6 which weigh not one jot in the balance of God, and we
 get clearer views of Principle. Break up
 Right views of humanity cliques, level wealth with honesty, let worth
 9 be judged according to wisdom, and we get better views
 of humanity.

The wicked man is not the ruler of his upright
 12 neighbor. Let it be understood that success in error is
 defeat in Truth. The watchword of Christian Science
 is Scriptural: "Let the wicked forsake his way, and the
 15 unrighteous man his thoughts."

To ascertain our progress, we must learn where our
 affections are placed and whom we acknowledge and
 18 Standpoint obey as God. If divine Love is becoming
 revealed nearer, dearer, and more real to us, matter is
 then submitting to Spirit. The objects we pursue and
 21 the spirit we manifest reveal our standpoint, and show
 what we are winning.

Mortal mind is the acknowledged seat of human mo-
 24 tives. It forms material concepts and produces every
 discordant action of the body. If action pro-
 Antagonistic sources ceeds from the divine Mind, action is harmo-
 27 nious. If it comes from erring mortal mind, it is discord-
 ant and ends in sin, sickness, death. Those two opposite
 sources never mingle in fount or stream. The perfect
 30 Mind sends forth perfection, for God is Mind. Imper-
 fect mortal mind sends forth its own resemblances, of
 which the wise man said, "All is vanity."

1 ναι ὁ πολικὸς ἀστέρας στὴν ἀπόδειξη τῆς χριστιανικῆς θερα-
 2 πευτικῆς — τὴν ἀπόδειξη μὲ τὴν ὁποία ἐξαφανίζονται ἡ ἀμαρ-
 3 τία καὶ ἡ ἀρρώστια. Οἱ αἱρέσεις, ποὺ μαστιγώθηκαν ἀπὸ
 4 τὶς προκάτοχες τους, μαστιγώνουν τώρα μὲ τὴ σειρά τους
 5 ἐκείνους ποὺ προχώρησαν πέρα ἀπὸ τὰ δόγματα.

6 Ἀφαιρώντας τὸν πλοῦτο, τὴ φήμη καὶ τὶς κοινωνικὲς
 7 ὀργανώσεις, ποὺ δὲ βαραίνουν καθόλου στὴν πλάστιγγα
 8 τοῦ Θεοῦ, ἀποκτοῦμε πιὸ ξεκάθαρες ἀπόψεις γιὰ
 9 τὴν Ἀρχή. Διαλύοντας τὶς φατρίες, μετρώντας
 10 τὸν πλοῦτο μὲ τὴν τιμιότητα, κρίνοντας τὴν ἀξία
 11 ἀνάλογα μὲ τὴ σύνεση, ἀποκτοῦμε καλύτερες ἀπόψεις γιὰ
 12 τὴν ἀνθρωπότητα.

13 Ὁ κακὸς ἄνθρωπος δὲν ἐξουσιάζει τὸν τίμιον πλησίον του.
 14 Πρέπει νὰ καταλάβουμε ὅτι ὁποῖος πετυχαίνει στὴν πλάνη
 15 ἀποτυχαίνει στὴν Ἀλήθεια. Τὸ σύνθημα τῆς Χριστιανικῆς
 16 Ἐπιστῆμης εἶναι ἀπὸ τὴ Γραφή: «Ἄς ἐγκαταλείπῃ ὁ ἄσεβῆς
 17 τὴν ὁδὸν αὐτοῦ, καὶ ὁ ἄδικος τὰς βουλὰς αὐτοῦ».

18 Γιὰ νὰ ἐξακριβώσουμε τὴν πρόοδό μας, πρέπει νὰ μάθουμε
 19 ποῦ βρίσκονται τὰ αἰσθήματά μας καὶ ποιὸν ἀναγνωρίζου-
 20 με καὶ ὑπακούμε ὡς Θεό. Ἄν πλησιάζουμε πε-
 21 ρισσότερο στὴ θεία Ἀγάπη, τὴν ἀγαπᾶμε περισ-
 22 σότερο καὶ τὴ θεωροῦμε πιὸ πραγματική, τότε ἡ ὕλη ὑπο-
 23 τάσσεται στὸ Πνεῦμα. Οἱ σκοποὶ ποὺ ἐπιδιώκουμε καὶ τὸ
 24 πνεῦμα ποὺ ἐκδηλώνουμε ἀποκαλύπτουν τὶς ἀπόψεις μας
 25 καὶ δείχνουν τί πετυχαίνουμε.

26 Ὁ θνητὸς νοῦς εἶναι ἡ ἀναγνωρισμένη ἔδρα τῶν ἀνθρώ-
 27 πινων ἐλατηρίων. Σχηματίζει ὕλικές ἀντιλήψεις καὶ παράγει
 28 κάθε δυσαρμονικὴ ἐνέργεια τοῦ σώματος. Ἄν ἡ
 29 ἐνέργεια προέρχεται ἀπὸ τὸ θεῖο Νοῦ, τότε εἶναι
 30 ἁρμονική. Ἄν προέρχεται ἀπὸ τὸν πλανημένο θνητὸ νοῦ,
 31 εἶναι δυσαρμονικὴ καὶ καταλήγει σὲ ἀμαρτία, ἀρρώστια καὶ
 32 θάνατο. Οἱ δυὸ αὐτὲς ἀντίθετες πηγὲς ποτὲ δὲν ἀνακατεύν-
 33 ται οὔτε στὴν ἀφετηρία τους οὔτε κατὰ τὴν πορεία τους. Ὁ
 34 τέλειος Νοῦς ἐκπέμπει τελειότητα, γιατί ὁ Θεὸς εἶναι Νοῦς.
 35 Ὁ ἀτέλής θνητὸς νοῦς ἐκπέμπει τὶς δικές του ὁμοιώσεις, γιὰ
 36 τὶς ὁποῖες ὁ σοφὸς εἶπε: «Τὰ πάντα ματαιότης».

Ὁρθὲς ἀπό-
 ψεις γιὰ τὴν
 ἀνθρωπότητα

Ἀποκάλυψη
 ἀπόψεων

Ἀνταγωνι-
 στικὲς πηγὲς

1 Nature voices natural, spiritual law and divine Love,
 but human belief misinterprets nature. Arctic regions,
 3 Some lessons from nature sunny tropics, giant hills, winged winds,
 mighty billows, verdant vales, festive flowers,
 and glorious heavens, — all point to Mind, the spiritual
 6 intelligence they reflect. The floral apostles are hiero-
 glyphs of Deity. Suns and planets teach grand lessons.
 The stars make night beautiful, and the leaflet turns nat-
 9 urally towards the light.

In the order of Science, in which the Principle is above
 what it reflects, all is one grand concord. Change this
 12 Perpetual motion statement, suppose Mind to be governed by
 matter or Soul in body, and you lose the key-
 note of being, and there is continual discord. Mind is
 15 perpetual motion. Its symbol is the sphere. The rota-
 tions and revolutions of the universe of Mind go on
 eternally.

18 Mortals move onward towards good or evil as time
 glides on. If mortals are not progressive, past failures
 21 Progress demanded will be repeated until all wrong work is ef-
 faced or rectified. If at present satisfied with
 wrong-doing, we must learn to loathe it. If at present
 content with idleness, we must become dissatisfied with
 24 it. Remember that mankind must sooner or later, either
 by suffering or by Science, be convinced of the error that
 is to be overcome.

27 In trying to undo the errors of sense one must pay fully
 and fairly the utmost farthing, until all error is finally
 brought into subjection to Truth. The divine method
 30 of paying sin's wages involves unwinding one's snarls,
 and learning from experience how to divide between sense
 and Soul.

¹ Ἡ φύση ἐκφράζει φυσικό, πνευματικό, νόμο καὶ θεία Ἀγά- 1
πη, ἀλλὰ ἡ ἀνθρώπινη δοξασία παρερμηνεύει τὴ φύση. Οἱ
ἀρκτικές περιοχές, οἱ ἡλιόλουστοι τροπικοί, οἱ ^{Μερικά μα-}
γιγαντιαῖοι λόφοι, οἱ φτερωτοὶ ἄνεμοι, τὰ δυνατὰ ^{θήματα ἀπὸ}
κύματα, οἱ χλοερές κοιλάδες, τὰ χαρμόσυνα λου- ^{τῇ φύσῃ}
λούδια καὶ οἱ λαμπροὶ οὐρανοὶ δείχνουν, ὅλα, πρὸς τὸ Νοῦ, 6
τὴν πνευματικὴ νοημοσύνη ποῦ ἀντανακλοῦν. Οἱ λουλου-
δένιοι ἀπόστολοι εἶναι ἱερογλυφικά τῆς Θεότητος. Οἱ ἥλιοι
καὶ οἱ πλανῆτες διδάσκουν ὑπέροχα μαθήματα. Τὰ ἄστρα 9
ὁμορφαίνουν τὴ νύχτα, καὶ τὸ φυλλαράκι στρέφει φυσικά
πρὸς τὸ φῶς.

Στὴν τάξη τῆς Ἐπιστήμης, ὅπου ἡ Ἀρχὴ εἶναι πάνω 12
ἀπὸ ὅ,τι ἀντανακλᾷ, ὅλα εἶναι μιὰ ὑπέροχη ἁρμονία. Ἄλ-
λαξε τὸ πόρισμα αὐτό, πὲς πῶς ὁ Νοῦς κυβερνᾶται ^{Ἀκατάπαυ-}
ἀπὸ τὴν ὕλη ἢ ὅτι ἡ Ψυχὴ εἶναι στὸ σῶμα, καὶ θὰ ^{στη κίνηση} 15
δῆς ὅτι θὰ χάσης τὸ βασικὸ προσανατολισμὸ τοῦ εἶναι καὶ
θὰ ὑπάρχει διαρκὴς παραφωνία. Ὁ Νοῦς εἶναι ἀκατάπαυστη
κίνηση. Τὸ σύμβολό του εἶναι ἡ σφαῖρα. Οἱ περιφορές καὶ 18
περιστροφές τοῦ σύμπαντος τοῦ Νοῦ συνεχίζονται αἰώνια.

Μὲ τὴν πάροδο τοῦ χρόνου οἱ θνητοὶ προχωροῦν πρὸς
τὸ καλὸ ἢ τὸ κακόν. Ἄν οἱ θνητοὶ δὲν προοδεύουν, οἱ ἀπο- 21
τυχίες τοῦ παρελθόντος θὰ ἐπαναλαμβάνωνται ^{Ἀπαιτεῖται}
μέχρις ὅτου ὅλο τὸ κακὸ ἔργο ἐξαλειφτῇ ἢ διορ- ^{πρόοδος}
θωθῇ. Ἄν τώρα ἱκανοποιούμαστε κάνοντας τὸ κακόν, πρέπει 24
νὰ μάθουμε νὰ τὸ ἀηδιάζουμε. Ἄν τώρα μᾶς εὐχαριστῇ ἡ
ὀκνηρία, πρέπει νὰ μὴ μᾶς ἱκανοποιῇ πιὰ. Πρέπει νὰ ἔχης
ὕπόψην σου ὅτι ἀργὰ ἢ γρήγορα οἱ ἄνθρωποι πρέπει νὰ πει- 27
στοῦν, εἴτε ἀπὸ τὴν ὀδύνη εἴτε ἀπὸ τὴν Ἐπιστήμη, γιὰ
τὴν πλάνην ποῦ πρέπει νὰ ὑπερνικήσουν.

Προσπαθώντας νὰ ἐξαλείψουμε τὶς πλάνες τῆς αἰσθησης 30
πρέπει νὰ πληρώσουμε ἐντελῶς καὶ τίμια καὶ τὸ τελευταῖο
λεφτό, ὥσπου ὅλη ἡ πλάνη ὑποταχτῇ τελικὰ στὴν Ἀλήθεια.
Ἡ θεία μέθοδος γιὰ τὴν πληρωμὴ τῶν μισθῶν τῆς ἁμαρτίας 33
ἐπιβάλλει νὰ λύσουμε τὶς περιπλοκές μας καὶ νὰ μάθουμε ἀπὸ
τὴν πείρα μας πῶς νὰ διακρίνουμε μεταξὺ τῆς αἰσθησης καὶ
τῆς Ψυχῆς.

1 "Whom the Lord loveth He chasteneth." He, who
 knows God's will or the demands of divine Science and
 3 obeys them, incurs the hostility of envy; and he who
 refuses obedience to God, is chastened by Love.

Sensual treasures are laid up "where moth and rust
 6 doth corrupt." Mortality is their doom. Sin breaks in
 upon them, and carries off their fleeting joys.
 The doom of sin The sensualist's affections are as imaginary,
 9 whimsical, and unreal as his pleasures. Falsehood, envy,
 hypocrisy, malice, hate, revenge; and so forth, steal away
 the treasures of Truth. Stripped of its coverings, what
 12 a mocking spectacle is sin!

The Bible teaches transformation of the body by the
 renewal of Spirit. Take away the spiritual signification
 15 of Scripture, and that compilation can do no
 Spirit transforms more for mortals than can moonbeams to melt
 a river of ice. The error of the ages is preaching without
 18 practice.

The substance of all devotion is the reflection and
 demonstration of divine Love, healing sickness and
 21 destroying sin. Our Master said, "If ye love me, keep
 my commandments."

One's aim, a point beyond faith, should be to find the
 24 footsteps of Truth, the way to health and holiness. We
 should strive to reach the Horeb height where God is re-
 vealed; and the corner-stone of all spiritual building is
 27 purity. The baptism of Spirit, washing the body of all
 the impurities of flesh, signifies that the pure in heart
 see God and are approaching spiritual Life and its
 30 demonstration.

It is "easier for a camel to go through the eye of a
 needle," than for sinful beliefs to enter the kingdom of

«Ὅντινα ἀγαπᾷ Κύριος, παιδεύει». Ἐκεῖνος ποὺ ξέρει τὸ 1
θέλημα τοῦ Θεοῦ ἢ τίς ἀπαιτήσεις τῆς θείας Ἐπιστήμης καὶ
ὑπακούει σ' αὐτὲς ἐπισύρει τὴν ἐχθρότητα τοῦ φθόνου· καὶ 3
ἐκεῖνος ποὺ ἀρνεῖται ὑπακοή στοῦ Θεοῦ παιδεύεται ἀπὸ τὴν
Ἀγάπην.

Οἱ σαρκικοὶ θησαυροὶ συσσωρεύονται «ὅπου σκώληξ καὶ 6
σκωρία ἀφανίζει». Ἡ θνητότητα εἶναι ἡ καταδίκη τους.
Ἡ ἁμαρτία μπαίνει μέσα μὲ τὴ βία καὶ διαρπάζει Ἡ καταδίκη 9
τὶς φευγαλέες τους χαρές. Τὰ αἰσθήματα τοῦ τῆς ἁμαρτίας
φιληδόνου εἶναι τόσο φανταστικά, παράξενα καὶ μὴ πραγ-
ματικά ὅσο καὶ οἱ ἀπολαύσεις του. Τὸ ψέμα, ὁ φθόνος, ἡ
ὑποκρισία, ἡ κακία, τὸ μίσος, ἡ ἐκδίκηση, κοκ., κλέβουν τοὺς 12
θησαυροὺς τῆς Ἀλήθειας. Τί ἀξιοθρήνητο θέαμα ποὺ πα-
ρουσιάζει ἡ ἁμαρτία, ὅταν ξεσκεπαστῇ!

Ἡ Βίβλος μᾶς διδάσκει τὴ μεταμόρφωση τοῦ σώματος 15
μὲ τὴν ἀνακαίνιση ποὺ φέρνει τὸ Πνεῦμα. Ἀφαίρεσε τὴν
πνευματικὴ σημασία τῆς Γραφῆς καὶ θὰ δῆς ὅτι τὸ
ἀπάνθισμα αὐτὸ δὲν ἔχει περισσότερη δύναμη γιὰ τὸ Πνεῦμα 18
νὰ ὠφελήσῃ τοὺς θνητοὺς ἀπὸ ὅ,τι ἔχουν οἱ ἀ-
κτίνες τῆς σελήνης γιὰ νὰ λυώσουν ἓνα παγωμένο ποτάμι. Ἡ
πλάνη τῶν αἰώνων εἶναι κήρυγμα χωρὶς ἐφαρμογή. 21

Ἡ οὐσία ὅλης τῆς ἀφοσίωσης εἶναι ἡ ἀντανάκλαση καὶ
ἀπόδειξη τῆς θείας Ἀγάπης, ποὺ θεραπεύει τὴν ἀρρώστια
καὶ ἐξαλείφει τὴν ἁμαρτία. Ὁ Διδάσκαλός μας εἶπε: «Ἐὰν 24
μὲ ἀγαπᾶτε, τὰς ἐντολὰς μου φυλάξατε».

Ὁ σκοπὸς τοῦ ἀνθρώπου, ἓνα σημεῖο πρὸ πέρα ἀπὸ τὴν
πίστη, πρέπει νὰ εἶναι ἡ εὕρεση τῶν βημάτων τῆς Ἀλήθειας, 27
τῆς ὁδοῦ ποὺ ὁδηγεῖ στὴν ὑγεία καὶ τὴν ἀγιότητα. Πρέπει
νὰ ἀγωνιζώμαστε νὰ φτάσουμε στὴν κορυφὴ τοῦ Χωρὴβ
ὅπου ὁ Θεὸς ἀποκαλύπτεται· καὶ ὁ ἀκρογωνιαίος λίθος ὅλου 30
τοῦ πνευματικοῦ οἰκοδομήματος εἶναι ἡ ἀγνότητα. Τὸ βᾶ-
πτισμα τοῦ Πνεύματος, ποὺ καθαρίζει τὸ σῶμα ἀπὸ ὅλους
τοὺς ρύπους τῆς σάρκας, σημαίνει ὅτι ὅσοι ἔχουν καθαρὴ 33
καρδιά βλέπουν τὸ Θεὸ καὶ πλησιάζουν τὴν πνευματικὴ Ζωὴ
καὶ τὴν ἀπόδειξί της.

«Εὐκολώτερον εἶναι νὰ περάσῃ κάμηλος διὰ τρυπήματος 36
βελόνης» παρὰ οἱ ἁμαρτωλὲς δοξασίες νὰ μποῦν στὴ βασιλεία

- 1 heaven, eternal harmony. Through repentance, spiritual baptism, and regeneration, mortals put off their material
- 3 ^{Spiritual baptism} beliefs and false individuality. It is only a question of time when "they shall all know Me [God], from the least of them unto the greatest."
- 6 Denial of the claims of matter is a great step towards the joys of Spirit, towards human freedom and the final triumph over the body.
- 9 There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no
- 12 ^{The one only way} other reality — to have no other consciousness of life — than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses.
- 15 Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant
- 18 of error, — self-will, self-justification, and self-love, — which wars against spirituality and is the law of sin and death.
- 21 The vesture of Life is Truth. According to the Bible, the facts of being are commonly misconstrued, for it is
- 24 ^{Divided vestments} written: "They parted my raiment among them, and for my vesture they did cast lots."
- 27 The divine Science of man is woven into one web of consistency without seam or rent. Mere speculation or superstition appropriates no part of the divine vesture, while inspiration restores every part of the Christly garment of righteousness.
- 30 The finger-posts of divine Science show the way our Master trod, and require of Christians the proof which he gave, instead of mere profession. We may hide

τῶν οὐρανῶν, τὴν αἰώνια ἁρμονία. Μὲ μετάνοια, πνευματικὸ 1
 βάπτισμα καὶ ἀναγέννηση, οἱ θνητοὶ ἀποβάλλουν τὶς ὕλικές 1
 τους δοξασίες καὶ τὴν ψεύτικη ἀτομικότητα. Εἰ- Πνευματικὸ 3
 ναι μόνο ζήτημα χρόνου πότε «πάντες οὗτοι θὰ βάπτισμα
 γνωρίσωσιν Ἐμὲ (τὸν Θεόν), ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου
 αὐτῶν». Ἡ ἄρνηση τῶν ἀξιώσεων τῆς ὕλης εἶναι ἓνα μεγάλο 6
 βῆμα πρὸς τὶς χαρὲς τοῦ Πνεύματος, πρὸς τὴν ἐλευθερία
 τοῦ ἀνθρώπου καὶ τὸν τελικὸ θρίαμβο ἐπὶ τοῦ σώματος.

Δὲν ὑπάρχει παρὰ μόνο μιὰ ὁδὸς ποὺ ὁδηγεῖ στὸν οὐρανό, 9
 τὴν ἁρμονία, καὶ ὁ Χριστὸς στή θεία Ἐπιστήμη μᾶς δείχνει
 τὴν ὁδὸ αὐτή. Ἡ ὁδὸς αὐτὴ εἶναι νὰ μὴ γνω- Μιὰ καὶ 12
 ρίζουμε ἄλλη πραγματικότητα — νὰ μὴν ἔχουμε μόνη ὁδὸς
 ἄλλη συνείδηση ζωῆς — ἐκτὸς ἀπὸ τὸ καλὸ, τὸ Θεὸ καὶ τὴν
 ἀντανάκλασή Του, καὶ νὰ ὑψωθοῦμε πάνω ἀπὸ τὸ λεγόμενο
 πόνος καὶ τὴν ἡδονὴ τῶν αἰσθήσεων. 15

Ἡ φιλαυτία εἶναι περισσότερο ἀδιαφανὴς ἀπὸ ἓνα στερεὸ
 σῶμα. Μὲ ὑπομονητικὴ ὑπακοή σ' ἓναν ὑπομονητικὸ Θεό,
 ὅς ἀγωνιστοῦμε νὰ διαλύσουμε μὲ τὸ παγκόσμιο διαλυτικὸ 18
 τῆς Ἀγάπης τὴ σκληρότητα τῆς πλάνης — τὴν ἰσχυρογνω-
 μοσύνη, τὴ δικαίωση τοῦ ἑαυτοῦ μας καὶ τὴ φιλαυτία — ποὺ
 ἀντιστρατεύεται πρὸς τὴν πνευματικότητα καὶ εἶναι ὁ νόμος 21
 τῆς ἁμαρτίας καὶ τοῦ θανάτου.

Τὸ ἔνδυμα τῆς Ζωῆς εἶναι ἡ Ἀλήθεια. Σύμφωνα μὲ τὴ
 Βίβλο, τὰ γεγονότα τοῦ εἶναι γενικῶς παρερμηνεύονται, γιατί 24
 λέει: «Διμερίσθησαν τὰ ἱμάτιά μου εἰς ἑαυτούς, Διαμοιρα-
 καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον». Ἡ σμένα ἱμάτια
 θεία Ἐπιστήμη τοῦ ἀνθρώπου εἶναι ὑφασμένη σ' ἓναν ἀκομ- 27
 μάτιαστο ἱστό, χωρὶς ραφὴ ἢ σχισμάδα. Ἡ ἀπλή θεωρία ἢ
 δεισδιαιμονία δὲν μπορεῖ νὰ οἰκειοποιηθῇ κανένα κομμάτι
 τοῦ θείου ἐνδύματος, ἐνῶ ἡ ἔμπνευση ἀποκαθιστᾷ κάθε 30
 κομμάτι τοῦ ἐνδύματος τῆς δικαιοσύνης τοῦ Χριστοῦ.

Οἱ πινακίδες τῆς θείας Ἐπιστήμης δείχνουν τὸ δρόμο ποὺ
 ἀκολούθησε ὁ Διδάσκαλός μας κι ἀπαιτοῦν ἀπὸ τοὺς χρι- 33
 στιανούς νὰ ἀποδείξουν τὴν πίστη τους μὲ ἔργα, ὅπως ἐκεῖ-
 νος, καὶ νὰ μὴν περιορίζονται σὲ ὁμολογίες. Μποροῦμε νὰ

1 spiritual ignorance from the world, but we can never
 succeed in the Science and demonstration of spiritual
 3 good through ignorance or hypocrisy.

The divine Love, which made harmless the poisonous
 viper, which delivered men from the boiling oil, from
 6 the fiery furnace, from the jaws of the lion,
 can heal the sick in every age and triumph
 over sin and death. It crowned the demon-
 9 strations of Jesus with unsurpassed power and love. But
 the same "Mind . . . which was also in Christ Jesus"
 must always accompany the letter of Science in order to
 12 confirm and repeat the ancient demonstrations of prophets
 and apostles. That those wonders are not more com-
 monly repeated to-day, arises not so much from lack of
 15 desire as from lack of spiritual growth.

The clay cannot reply to the potter. The head, heart,
 lungs, and limbs do not inform us that they are dizzy,
 18 diseased, consumptive, or lame. If this in-
 formation is conveyed, mortal mind conveys
 it. Neither immortal and unerring Mind nor matter,
 21 the inanimate substratum of mortal mind, can carry
 on such telegraphy; for God is "of purer eyes than
 to behold evil," and matter has neither intelligence nor
 24 sensation.

Truth has no consciousness of error. Love has no
 sense of hatred. Life has no partnership
 27 with death. Truth, Life, and Love are a law
 of annihilation to everything unlike themselves, because
 they declare nothing except God.

30 Sickness, sin, and death are not the fruits of Life.
 They are inharmonies which Truth destroys. Perfection
 does not animate imperfection. Inasmuch as God is

κρύψουμε ἀπὸ τὸν κόσμον τὴν πνευματικὴ μας ἄγνοια, ἀλλὰ 1
δὲ θὰ μπορέσουμε ποτὲ νὰ πετύχουμε στὴν Ἐπιστήμη καὶ
νὰ ἀποδείξουμε τὸ πνευματικὸ καλὸ μὲ τὴν ἄγνοια ἢ τὴν 3
ὑποκρισία.

Ἡ θεία Ἀγάπη, ποὺ ἔκανε ἀκίνδυνη τὴ φαρμακερὴ ἔχιδνα, 6
ποὺ λύτρωσε τοὺς ἀνθρώπους ἀπὸ τὸ ζεματιστὸ λάδι, ἀπὸ
τὴν κάμινο τοῦ πυρός, ἀπὸ τὰ σαγόνια τῶν λιον-
ταριῶν, μπορεῖ νὰ θεραπεύη τοὺς ἄρρώστους σὲ
κάθε ἐποχὴ καὶ νὰ κατανικᾷ τὴν ἁμαρτία καὶ τὸ
θάνατο. Αὐτὴ ἔσπευε τίς ἀποδείξεις τοῦ Ἰησοῦ μὲ ἀνυπέρ-
βλητη δύναμη καὶ ἀγάπη. Ἀλλὰ «ὁ αὐτὸς Νοῦς . . . ὁ 9
ὁποῖος ἦτο καὶ ἐν τῷ Χριστῷ Ἰησοῦ» * πρέπει πάντοτε νὰ 12
συνοδεύη τὸ γράμμα τῆς Ἐπιστήμης γιὰ νὰ ἐπιβεβαιώσῃ καὶ
ἐπαναλαμβάνῃ τίς παλιὲς ἀποδείξεις τῶν προφητῶν καὶ τῶν
ἀποστόλων. Τὸ γεγονὸς ὅτι τὰ θαύματα ἐκεῖνα δὲν ἐπανα- 15
λαμβάνονται γενικώτερα σήμερα δὲν ὀφείλεται τόσο σὲ ἔλ-
λειψη ἐπιθυμίας ὅσο σὲ ἔλλειψη πνευματικῆς αὐξησης.

Ὁ πηλὸς δὲν μπορεῖ νὰ ἀντιμιλήσῃ στὸν κεραμέα. Τὸ 18
κεφάλι δὲ μᾶς πληροφορεῖ ὅτι ἔχει ζάλη, ἡ καρδιὰ ὅτι εἶναι
ἄρρωστη, οἱ πνεύμονες ὅτι ἔχουν φυματίωση καὶ
τὰ ἄκρα ὅτι εἶναι ἀνάπηρα. Ἄν μεταδίδεται μιὰ ^{Νοερή} τηλεγραφία 21
τέτοια πληροφορία, ὁ θνητὸς νοῦς εἶναι ἐκεῖνος ποὺ τὴ μετα-
δίδει. Οὔτε ὁ ἀθάνατος καὶ ἀλάνθαστος Νοῦς οὔτε ἡ ὕλη,
τὸ ἄψυχο ὑπόστρωμα τοῦ θνητοῦ νοῦ, μπορεῖ νὰ στέλνῃ 24
τέτοια τηλεγραφήματα· γιὰτὶ ὁ Θεὸς ἔχει «ὀφθαλμοὺς κα-
θαρωτέρους παρὰ ὥστε νὰ βλέπῃ τὰ πονηρά», καὶ ἡ ὕλη
δὲν ἔχει οὔτε νοημοσύνη οὔτε αἴσθησις. 27

Ἡ Ἀλήθεια δὲν ἔχει συναίσθησις πλάνης. Ἡ Ἀγάπη 30
δὲν ἔχει αἴσθησις μίσους. Ἡ Ζωὴ δὲν εἶναι συνέ-
ταιρος μὲ τὸ θάνατο. Ἡ Ἀλήθεια, ἡ Ζωὴ καὶ
ἡ Ἀγάπη εἶναι ἓνας νόμος ποὺ ἐκμηδενίζει καθετὶ
ποὺ εἶναι ἀνόμοιο μ' αὐτές, γιὰτὶ δὲ διακηρύττουν τίποτε
ἄλλο ἐκτὸς ἀπὸ τὸ Θεό. 33

Ἡ ἄρρώστια, ἡ ἁμαρτία καὶ ὁ θάνατος δὲν εἶναι οἱ καρποὶ
τῆς Ζωῆς. Εἶναι δυσαρμονίες ποὺ τίς ἐξαφανίζει ἡ Ἀλήθεια.
Ἡ τελειότητα δὲ δίνει ζωὴ στὴν ἀτέλεια. Ἐπειδὴ ὁ Θεὸς 36

1 good and the fount of all being, He does not produce
 moral or physical deformity; therefore such deformity is
 3 not real, but is illusion, the mirage of error.
 Deformity and per- Divine Science reveals these grand facts. On
 fection their basis Jesus demonstrated Life, never
 6 fearing nor obeying error in any form.

If we were to derive all our conceptions of man from
 what is seen between the cradle and the grave, happi-
 9 ness and goodness would have no abiding-place in man,
 and the worms would rob him of the flesh; but Paul
 writes: "The law of the Spirit of life in Christ Jesus hath
 12 made me free from the law of sin and death."

Man undergoing birth, maturity, and decay is like the
 beasts and vegetables, — subject to laws of decay. If
 15 man were dust in his earliest stage of exist-
 ence, we might admit the hypothesis that he
 Man never less than man returns eventually to his primitive condition;
 18 but man was never more nor less than man.

If man flickers out in death or springs from matter into
 being, there must be an instant when God is without His
 21 entire manifestation, — when there is no full reflection
 of the infinite Mind.

Man in Science is neither young nor old. He has
 24 neither birth nor death. He is not a beast, a vegetable,
 nor a migratory mind. He does not pass from
 Man not evolved matter to Mind, from the mortal to the im-
 27 mortal, from evil to good, or from good to evil. Such
 admissions cast us headlong into darkness and dogma.
 Even Shakespeare's poetry pictures age as infancy, as
 30 helplessness and decadence, instead of assigning to man
 the everlasting grandeur and immortality of development,
 power, and prestige.

εἶναι καλὸς καὶ ἡ πηγὴ ὅλου τοῦ εἶναι, δὲν παράγει ἡθικὴ 1
 ἢ σωματικὴ δυσμορφία· ἐπομένως μιὰ τέτοια δυσμορφία δὲν
 εἶναι πραγματικὴ, ἀλλὰ εἶναι ψευδαίσθηση, ὁ 3
 ἀντικατοπτρισμὸς τῆς πλάνης. Ἡ θεία Ἐπι- ^{Δυσμορφία}
 στήμη ἀποκαλύπτει τὰ ὑπέροχα αὐτὰ γεγονότα. <sup>καὶ τελειό-
 τητα</sup>
 Βάσει αὐτῶν ὁ Ἰησοῦς ἀπόδειξε τὴ Ζωή, χωρὶς νὰ φοβᾶται 6
 ἢ νὰ ὑπακούη κανενὸς εἶδους πλάνης.

Ἄν ἐπρόκειτο νὰ βασίσουμε ὅλες τὶς ἀντιλήψεις μας γιὰ
 τὸν ἄνθρωπο σὲ ὅ,τι βλέπουμε μεταξὺ τοῦ λίκνου καὶ τοῦ 9
 τάφου, ἡ εὐτυχία καὶ ἡ καλοσύνη δὲ θὰ ἔβρισκαν μόνιμη
 θέση στὸν ἄνθρωπο, καὶ τὰ σκουλήκια θὰ τὸν ἀπογύμνωναν
 ἀπὸ τὴ σάρκα· ἀλλὰ ὁ Παῦλος γράφει: «Ὁ νόμος τοῦ Πνεύ- 12
 ματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ μὲ ἠλευθέρωσεν ἀπὸ τοῦ
 νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου».

Ὁ ἄνθρωπος ποὺ περνᾷ ἀπὸ τὰ στάδια τῆς γέννησης, 15
 τῆς ὠριμότητος καὶ τῆς φθορᾶς εἶναι σὰν τὰ ζῶα καὶ τὰ
 φυτὰ — ὑποτελὴς στοὺς νόμους τῆς φθορᾶς. Ἄν ^{Ὁ ἄνθρωπος}
 ὁ ἄνθρωπος ἦταν χῶμα στὸ πρῶτο στάδιο τῆς ^{δὲν ἦταν ποτὲ}
 ὕπαρξής του, θὰ μπορούσαμε νὰ παραδεχτοῦμε ^{λιγότερο ἀπὸ}
 τὴν ὑπόθεση ὅτι τελικὰ ἐπιστρέφει στὴν ἀρχικὴ του κατὰ- 18
 σταση· ἀλλὰ ὁ ἄνθρωπος δὲν ἦταν ποτὲ οὔτε περισσότερο 21
 οὔτε λιγότερο ἀπὸ ἄνθρωπος.

Ἄν ὁ ἄνθρωπος σβῆνῃ μὲ τὸ θάνατο ἢ ξεπηδᾷ ἀπὸ τὴν
 ὕλη στὴν ὕπαρξη, τότε πρέπει νὰ ὑπάρχῃ μιὰ στιγμή πού 24
 ὁ Θεὸς εἶναι χωρὶς ὁλόκληρη τὴν ἐκδήλωσή Του — δηλαδὴ
 μιὰ στιγμή πού δὲν ὑπάρχει πλήρης ἀντανάκλαση τοῦ
 ἄπειρου Νοῦ. 27

Ὁ ἄνθρωπος στὴν Ἐπιστήμη δὲν εἶναι οὔτε νέος οὔτε
 γέρος. Οὔτε γεννιέται οὔτε πεθαίνει. Δὲν εἶναι ζῶο, οὔτε
 φυτό, οὔτε καὶ ἀποδημητικὸς νοῦς. Δὲν περνᾷ 30
 ἀπὸ τὴν ὕλη στὸ Νοῦ, ἀπὸ τὸ θνητὸ στὸ ἀθάνατο, ^{Ὁ ἄνθρωπος}
 ἀπὸ τὸ κακὸ στὸ καλὸ, ἢ ἀπὸ τὸ καλὸ στὸ κακὸ. <sup>δὲν ἐξελίσσε-
 ται</sup>
 Τέτοιες παραδοχὲς μᾶς ρίχνουν κατακέφαλα στὸ σκοτάδι καὶ 33
 στὸ δόγμα. Ἀκόμα καὶ ἡ ποίηση τοῦ Σαίκσπηρ παρου-
 σιάζει τὴ γερωντικὴ ἡλικία ὡς νηπιότητα, ὡς ἀνημποριά
 καὶ παρακμή, ἀντὶ νὰ ἀπονέμῃ στὸν ἄνθρωπο τὸ αἰώνιο 36
 μεγαλεῖο καὶ τὴν ἀθανασία τῆς ἀνάπτυξης, τῆς δύναμης καὶ
 τοῦ γοήτρου.

1 The error of thinking that we are growing old, and the
 benefits of destroying that illusion, are illustrated in a
 3 sketch from the history of an English woman, published
 in the London medical magazine called *The Lancet*.

Disappointed in love in her early years, she became
 6 insane and lost all account of time. Believing that she
 was still living in the same hour which parted
 Perpetual youth her from her lover, taking no note of years,
 9 she stood daily before the window watching for her
 lover's coming. In this mental state she remained young.
 Having no consciousness of time, she literally grew no
 12 older. Some American travellers saw her when she was
 seventy-four, and supposed her to be a young woman.
 She had no care-lined face, no wrinkles nor gray hair, but
 15 youth sat gently on cheek and brow. Asked to guess her
 age, those unacquainted with her history conjectured that
 she must be under twenty.

18 This instance of youth preserved furnishes a useful
 hint, upon which a Franklin might work with more cer-
 tainty than when he coaxed the enamoured lightning
 21 from the clouds. Years had not made her old, because
 she had taken no cognizance of passing time nor thought
 of herself as growing old. The bodily results of her belief
 24 that she was young manifested the influence of such a be-
 lief. She could not age while believing herself young, for
 the mental state governed the physical.

27 Impossibilities never occur. One instance like the
 foregoing proves it possible to be young at seventy-four;
 and the primary of that illustration makes it plain that
 30 decrepitude is not according to law, nor is it a necessity of
 nature, but an illusion.

The infinite never began nor will it ever end. Mind

Ἡ πλάνη τοῦ νὰ πιστεύουμε ὅτι γερνοῦμε, καὶ ἡ ὠφέλεια 1
 ποὺ θὰ εἶχαμε ἂν ξεκάνουμε αὐτὴ τὴν ψευδαίσθηση, ἐξηγοῦνται 3
 σὲ μιὰ σύντομη ἀφήγηση ἑνὸς περιστατικοῦ ἀπὸ τὴ ζωὴ 3
 μιᾶς Ἀγγλίδας, ποὺ δημοσιεύτηκε στὸ «Λάνσσετ» (The Lan-
 cet), ἓνα ἱατρικὸ περιοδικὸ τοῦ Λονδίνου.

Ἐπειδὴ ἡ γυναῖκα αὐτὴ εἶχε μιὰ ἐρωτικὴ ἀπογοήτευση 6
 ὅταν ἦταν ἀκόμα νέα, παραφρόνησε καὶ ἔπαυσε νὰ λογα-
 ριάζῃ τὸ χρόνο. Μὲ τὴν ἰδέα ὅτι ζοῦσε ἀκόμη ^{Παντοτινὰ} 9
 στὴν ἴδια ὥρα ποὺ χωρίστηκε ἀπὸ τὸν ἀγαπη- ^{νιάτα} 9
 μένο της, στεκόταν κάθε μέρα, μὴ ὑπολογίζοντας τὰ χρόνια
 ποὺ περνοῦσαν, μπροστὰ στὸ παράθυρο καὶ περίμενε τὸν 12
 ἐρχομὸ τοῦ ἀγαπημένου της. Ζώντας στὴ νοερὴ αὐτὴ κατὰ- 12
 σταση, ἔμεινε νέα. Ἐπειδὴ δὲν εἶχε συναίσθηση τοῦ χρό-
 νου, κυριολεκτικὰ δὲ γέρασε. Μερικοὶ Ἀμερικανοὶ ταξιδιώτες
 τὴν εἶδαν ὅταν ἦταν ἐβδομήντα τεσσάρων ἐτῶν καὶ τὴν 15
 πέρασαν γιὰ νέα γυναῖκα. Δὲν εἶχε κανένα σημάδι μέριμνας,
 καμιὰ ρυτίδα, οὔτε καὶ ἄσπρα μαλλιά, ἀλλὰ στὰ μάγουλα
 καὶ στὸ μέτωπό της ἔβλεπε κανεὶς καθαρὰ τὴ φρεσκάδα τῆς 18
 νεότητας. Ὅσοι δὲν ἤξεραν τὴν ἱστορίαν της συμπεράναν,
 ὅταν τοὺς ρωτοῦσαν νὰ μαντέψουν τὴν ἡλικίαν της, ὅτι θὰ 21
 ἔπρεπε νὰ ἦταν κάτω ἀπὸ τὰ εἴκοσι.

Ἡ περίπτωση αὐτὴ τῆς ἀμετάβλητης νεότητας μᾶς δίνει
 ἓνα χρήσιμο στοιχεῖο, ποὺ θὰ μπορούσε νὰ ὀδηγήσῃ ἓνα
 Φραγκλῖνο νὰ ἐργαστῇ μὲ περισσότερη βεβαιότητα ἀπὸ 24
 ὅ,τι εἶχε ὅταν κατέβαζε μὲ καλοπιάσματα ἀπὸ τὰ σύννεφα
 τὸ γοητευμένο κεραυνό. Τὰ χρόνια δὲν τὴν εἶχαν γεράσει,
 γιατί δὲν εἶχε συναίσθηση τοῦ χρόνου ποὺ περνοῦσε, οὔτε 27
 σκεπτόταν ὅτι γερνοῦσε. Τὰ σωματικὰ ἀποτελέσματα ποὺ
 προκαλοῦσε ἡ δοξασία τῆς ὅτι ἦταν νέα φανέρωναν τὴν
 ἐπίδραση μιᾶς τέτοιας δοξασίας. Δὲν μπορούσε νὰ γεράσῃ 30
 ἐνὸςω πίστευε ὅτι ἦταν νέα, γιατί ἡ νοερὴ κατὰσταση
 κυβερνοῦσε τὴ σωματικὴ.

Ἀδύνατα ποτὲ δὲ συμβαίνουν. Μιὰ περίπτωση σὰν αὐτὴ 33
 ποὺ ἀναφέραμε ἀποδείχνει ὅτι μπορεῖ νὰ εἶναι κανεὶς νέος
 στὰ ἐβδομήντα τέσσερα· καὶ τὸ κυριότερο συμπέρασμα ποὺ
 προκύπτει ἀπὸ τὸ παράδειγμα αὐτὸ δείχνει καθαρὰ ὅτι ὁ 36
 γεροντικὸς μαρασμὸς δὲν εἶναι ἀπόρροια κανενὸς νόμου, οὔτε
 εἶναι καμιὰ φυσικὴ ἀνάγκη, ἀλλὰ μιὰ ψευδαίσθηση.

Τὸ ἄπειρο δὲν ἄρχισε ποτὲ καὶ οὔτε θὰ τελειώσῃ ποτέ. 39

1 and its formations can never be annihilated. Man is not
 a pendulum, swinging between evil and good, joy and
 3 Man re-
 flects God sorrow, sickness and health, life and death.
 Life and its faculties are not measured by
 calendars. The perfect and immortal are the eternal
 6 likeness of their Maker. Man is by no means a material
 germ rising from the imperfect and endeavoring to reach
 Spirit above his origin. The stream rises no higher than
 9 its source.

The measurement of life by solar years robs youth and
 gives ugliness to age. The radiant sun of virtue and truth
 12 coexists with being. Manhood is its eternal noon, un-
 dimmed by a declining sun. As the physical and mate-
 rial, the transient sense of beauty fades, the radiance of
 15 Spirit should dawn upon the enraptured sense with bright
 and imperishable glories.

Never record ages. Chronological data are no part
 18 of the vast forever. Time-tables of birth and death are
Undesirable
 records so many conspiracies against manhood and
 womanhood. Except for the error of meas-
 21 uring and limiting all that is good and beautiful, man
 would enjoy more than threescore years and ten and
 still maintain his vigor, freshness, and promise. Man,
 24 governed by immortal Mind, is always beautiful and
 grand. Each succeeding year unfolds wisdom, beauty,
 and holiness.

27 Life is eternal. We should find this out, and begin the
 demonstration thereof. Life and goodness are immortal.
True life
 eternal Let us then shape our views of existence into
 30 loveliness, freshness, and continuity, rather
 than into age and blight.

Acute and chronic beliefs reproduce their own types.

Ἄνθρωπος 1
 Ὁ Νοῦς καὶ οἱ σχηματισμοὶ του δὲν μποροῦν ποτὲ νὰ ἐκμη-
 δειστοῦν. Ὁ ἄνθρωπος δὲν εἶναι ἓνα ἐκκρεμὲς ποῦ αἰωρεῖται
 μεταξὺ κακοῦ καὶ καλοῦ, χαρᾶς καὶ λύπης, ἄρρώ- 3
 στίας καὶ υἰείας, ζωῆς καὶ θανάτου. Ἡ Ζωὴ καὶ
 οἱ λειτουργίαι της δὲ μετριοῦνται μὲ ἡμερολόγια. Ὁ ἄνθρωπος
 ἀντανάκᾳ τὸ Θεό

Τὸ τέλειο καὶ τὸ ἀθάνατο εἶναι ἡ αἰώνια ὁμοίωση τοῦ Δη- 6
 μιουργοῦ τους. Ὁ ἄνθρωπος δὲν εἶναι καθόλου ἓνα ὑλικὸ
 σπέρμα ποῦ ἀνεβαίνει πάνω ἀπὸ τὴν ἀτέλεια καὶ προσπαθεῖ
 νὰ φτάσῃ στὸ Πνεῦμα, ποῦ εἶναι πάνω ἀπὸ τὴν καταγωγή 9
 του. Ὁ ποταμὸς δὲν ἀνεβαίνει ψηλότερα ἀπὸ τὴν πηγὴ του.

Τὸ μέτρημα τῆς ζωῆς μὲ ἡλιακὰ ἔτη ληστεύει τὴ νεότητα
 καὶ ἀσχημίζει τὰ γεράματα. Ὁ ἀκτινοβόλος ἥλιος τῆς ἀρετῆς 12
 καὶ τῆς ἀλήθειας συνυπάρχει μὲ τὴν ὑπαρξή. Ὁ τέλειος
 ἄνθρωπος ἀποτελεῖ τὸ αἰώνιο μεσουράνημά της, ποῦ δὲν
 ἀμαυρώνεται ἀπὸ ἓναν ἥλιο ποῦ δύνει. Ὅσο ἡ σωματικὴ 15
 καὶ ὑλική, ἡ παροδικὴ αἴσθησις τῆς ὁμορφίᾳς, σβήνει, ἡ
 ἀκτινοβολία τοῦ Πνεύματος πρέπει νὰ ἀνατέλλῃ πάνω στὴν
 καταμαγεμένη αἴσθησις μὲ λαμπρὴ καὶ ἄφθαρτη μεγαλο- 18
 πρέπεια.

Ποτὲ μὴν καταγράφῃς ἡλικίαις. Οἱ χρονολογικὲς πλη-
 ροφορίαι δὲν ἀποτελοῦν μέρος τῆς ἀπέραντης αἰωνιότητος. 21
 Κάθε ληξιαρχικὴ πράξις γέννησις καὶ θανάτου
 εἶναι καὶ μιὰ συνωμοσία ἐναντίον τοῦ ἀνδρικοῦ 22
 καὶ τοῦ γυναικείου φύλου. Ἄν δὲν ἔκανε τὸ λάθος νὰ μετρᾷ 24
 καὶ νὰ περιορίζῃ καθετὶ ποῦ εἶναι καλὸ καὶ ὠραῖο, ὁ ἄνθρωπος
 θὰ χαιρόταν πάνω ἀπὸ ἑβδομήντα χρόνια ζωῆς καὶ θὰ δια-
 τηροῦσε ἀκόμα τὸ σφρίγος καὶ τὴ δροσερότητά του, καὶ τὸ 27
 μέλλον του θὰ ἦταν λαμπρό. Ὁ ἄνθρωπος, ποῦ κυβερνᾶται
 ἀπὸ τὸν ἀθάνατο Νοῦ, εἶναι πάντοτε ὠραῖος καὶ ἑξοχος.
 Κάθε χρόνος ποῦ περνᾷ ἀποκαλύπτει σοφία, ὠραιότητα καὶ 30
 ἀγιότητα.

Ἡ Ζωὴ εἶναι αἰώνια. Πρέπει νὰ τὸ καταλάβουμε αὐτὸ
 καὶ νὰ ἀρχίσουμε νὰ τὸ ἀποδείχνουμε. Ἡ Ζωὴ 33
 καὶ ἡ καλὸσύνη εἶναι ἀθάνατες. Ἄς διαμορφώ-
 σουμε λοιπὸν τὶς ἀπόψεις μας γιὰ τὴν ὑπαρξή μὲ
 βάση τὴν ὠραιότητα, τὴ φρεσκάδα καὶ τὴ διάρκεια, καὶ ὅχι 36
 τὰ γηρατειὰ καὶ τὸ μαρασμό.

Οἱ ὀξείαι καὶ χρόνιαι δοξασίαι ἀναπαράγουν τοὺς δικούς

1 The acute belief of physical life comes on at a remote period, and is not so disastrous as the chronic belief.

3 I have seen age regain two of the elements it had lost, sight and teeth. A woman of eighty-five, whom I knew,

6 Eyes and
teeth re-
newed had a return of sight. Another woman at ninety had new teeth, incisors, cuspids, bi-

cuspids, and one molar. One man at sixty had retained his full set of upper and lower teeth without
9 a decaying cavity.

Beauty, as well as truth, is eternal; but the beauty of material things passes away, fading and fleeting as
12 Eternal
beauty mortal belief. Custom, education, and fashion form the transient standards of mortals. Im-
mortality, exempt from age or decay, has a glory of its
15 own, — the radiance of Soul. Immortal men and women are models of spiritual sense, drawn by perfect Mind and reflecting those higher conceptions of loveliness
18 which transcend all material sense.

Comeliness and grace are independent of matter. Being possesses its qualities before they are perceived hu-
manly. Beauty is a thing of life, which
21 The divine
loveliness dwells forever in the eternal Mind and re-
flects the charms of His goodness in expression, form,
24 outline, and color. It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with
27 starry gems, and covers earth with loveliness.

The embellishments of the person are poor substitutes for the charms of being, shining resplendent and eternal
30 over age and decay.

The recipe for beauty is to have less illusion and more Soul, to retreat from the belief of pain or pleasure

τους τύπους. Ἡ ὀξεία δοξασία τῆς σωματικῆς ζωῆς ἐμφανί- 1
ζεται σὲ μιὰν ἀπώτερη περίοδο, καὶ δὲν εἶναι τόσο ὀλέθρια 3
ὅσο ἡ χρόνια δοξασία.

Εἶδα τὰ γηρατειὰ νὰ ἀνακτοῦν δυὸ ἀπὸ τὰ στοιχεῖα ποὺ 6
εἶχαν χάσει, τὴν ὄραση καὶ τὰ δόντια. Μιὰ γυναίκα ὀγδόντα
πέντε ἐτῶν, ποὺ τὴν ἤξερα, ξαναβρῆκε τὸ φῶς της. Νέα δόντια
καὶ ἀνάκτηση
ὄρασης 6
Μιὰ ἄλλη γυναίκα ἔβγαλε στὰ ἐνενήντα της καὶ-
νούρια δόντια, κοπτήρες, κυνόδοντες, μυλόδοντες
καὶ ἓναν τραπεζίτη. Ἐνας ἄντρας στὰ ἐξήντα του διατήρησε 9
ὅλα τὰ πάνω καὶ τὰ κάτω δόντια του, καὶ δὲν εἶχε οὔτε ἓνα
χαλασμένο.

Ἡ ὠραιότητα, ὅπως ἐπίσης καὶ ἡ ἀλήθεια, εἶναι αἰώνια· 12
ἀλλὰ ἡ ὠραιότητα τῶν ὑλικῶν πραγμάτων παρέρχεται, ξε-
θωριάζει καὶ χάνεται ὅπως ἡ θνητὴ δοξασία. Ἡ Αἰώνια
ὠραιότητα 15
συνήθεια, ἡ ἀγωγή καὶ ἡ μόδα σχηματίζουν τὰ
παροδικὰ πρότυπα τῶν θνητῶν. Ἡ ἀθανασία, ποὺ δὲ γερά-
ζει οὔτε μαραίνεται, ἔχει μιὰ δική της λαμπρότητα — τὴν
ἀκτινοβολία τῆς Ψυχῆς. Οἱ ἀθάνατοι ἄντρες καὶ γυναῖκες 18
εἶναι πρότυπα πνευματικῆς αἴσθησης, ποὺ τὰ σχεδίασε ὁ τέ-
λειος Νοῦς καὶ ποὺ ἀντανακλοῦν τίς ἀνώτερες ἐκεῖνες ἀντιλή-
ψεις γιὰ τὴν ἐρασμιότητα ποὺ ξεπερνοῦν κάθε ὑλικὴ αἴσθηση. 21

Ἡ κομψότητα καὶ ἡ χάρις εἶναι ἀνεξάρτητες ἀπὸ τὴν ὕλη. 24
Τὸ εἶναι ἔχει τίς ιδιότητές του πρὶν αὐτὲς γίνουν ἀντιληπτές
κατὰ τὸν ἀνθρώπινο τρόπο. Ἡ ὠραιότητα εἶναι Ἡ θεία
ἐρασμιότητα 24
στοιχεῖο τῆς ζωῆς ποὺ διαμένει γιὰ πάντα στὸν
αἰώνιο Νοῦ καὶ ἀντανεκλᾷ τὰ θέλητρά τῆς καλοσύνης Του
σὲ ἔκφραση, μορφή, περίγραμμα καὶ χρῶμα. Ἡ Ἀγάπη εἶναι 27
ἐκείνη ποὺ ζωγραφίζει τὸ πέταλο τοῦ λουλουδιοῦ μὲ μυριάδες
ἀποχρώσεις, λαμπυρίζει στὴ θερμὴ ἡλιακὴ ἀκτίνα, ἀψιδώνει
τὰ σύννεφα μὲ τὸ τόξο τῆς ὠραιότητος, στολίζει τὴ νύχτα μὲ 30
ἄστρινα κοσμήματα καὶ σκεπάζει τὴ γῆ μὲ ἐρασμιότητα.

Ὁ καλλωπισμὸς τοῦ προσώπου εἶναι ἓνα πενιχρὸ ὑπο- 33
κατάστατο τῶν θελήτρων τοῦ εἶναι, ποὺ λάμπουν μεγαλο-
πρεπῶς καὶ αἰωνίως πάνω ἀπὸ τὰ γηρατειὰ καὶ τὸ μαρασμό.

Ἡ συνταγὴ τῆς ὁμορφίᾳς εἶναι νὰ ἔχουμε λιγότερη ψευδαί-
σθηση καὶ περισσότερη Ψυχὴ, νὰ ἐγκαταλείψουμε τὴ δοξασία 36

- 1 in the body into the unchanging calm and glorious freedom of spiritual harmony.
- 3 Love never loses sight of loveliness. Its halo rests upon its object. One marvels that a friend can ever seem less
- 6 Love's endowment than beautiful. Men and women of riper years and larger lessons ought to ripen into health and immortality, instead of lapsing into darkness or gloom. Immortal Mind feeds the body with supernal
- 9 freshness and fairness, supplying it with beautiful images of thought and destroying the woes of sense which each day brings to a nearer tomb.
- 12 The sculptor turns from the marble to his model in order to perfect his conception. We are all sculptors,
- 15 Mental sculpture working at various forms, moulding and chiselling thought. What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have you accepted the mortal model? Are you reproducing it? Then you are haunted in your work by vicious
- 18 sculptors and hideous forms. Do you not hear from all mankind of the imperfect model? The world is holding
- 21 it before your gaze continually. The result is that you are liable to follow those lower patterns, limit your life-work, and adopt into your experience the angular outline
- 24 and deformity of matter models.

To remedy this, we must first turn our gaze in the right direction, and then walk that way. We must form perfect

27 Perfect models models in thought and look at them continually, or we shall never carve them out in grand and noble lives. Let unselfishness, goodness, mercy, justice,

30 health, holiness, love — the kingdom of heaven — reign within us, and sin, disease, and death will diminish until they finally disappear.

ὅτι ὑπάρχει πόνος ἢ ἡδονή στὸ σῶμα καὶ νὰ καταφύγουμε 1
στὴν ἀμετάβλητη γαλήνη καὶ τὴν ὑπέροχη ἐλευθερία τῆς
πνευματικῆς ἁρμονίας. 3

Ἡ Ἀγάπη δὲ χάνει ποτὲ ἀπὸ τὴν ὄψη τῆς τὴν ἐρασμιό-
τητα. Περιβάλλει τὸ ἀντικείμενό της μὲ φωτοστέφανο.
Ἀπορεῖ κανεὶς πῶς εἶναι δυνατὸ ἓνας φίλος νὰ ^{τὸ χάρισμα}
φαίνεται λιγότερο ἀπὸ ὥραϊος. Οἱ ἄντρες καὶ οἱ ^{τῆς Ἀγάπης}
γυναῖκες πιο προχωρημένης ἡλικίας καὶ μεγαλύτερης πείρας
θὰ ἔπρεπε νὰ δοκιμάζουν περισσότερη ὑγεία καὶ ἀθανασία, 9
ἀντὶ νὰ πέφτουν στὸ σκοτάδι καὶ στὴ θλίψη. Ὁ ἀθάνατος
Νοῦς τρέφει τὸ σῶμα μὲ ὑπέροχη φρεσκάδα καὶ ὁμορφιά,
ἐφοδιάζοντας αὐτὸ μὲ ὥραϊες εἰκόνες σκέψης καὶ ἐξαλείφοντας 12
τὰ βάσανα τῆς αἰσθήσης, ποὺ ἡ κάθε μέρα φέρνει πιο κοντὰ
στὸ τάφο.

Ὁ γλύπτης στρέφει ἀπὸ τὸ μάρμαρο στὸ πρότυπό του 15
γιὰ νὰ τελειοποιήσῃ τὴν εἰκόνα του. Ὅλοι εἴμαστε γλύπτες
γιατὶ ἐπεξεργαζόμαστε διάφορες μορφές, πλὰ- ^{Νοερή}
θοντας καὶ σμιλεύοντας τὴ σκέψη. Τί πρότυπο ^{γλυπτικὴ} 18
ἔχει μπροστά του ὁ θνητὸς νοῦς; Ἀτέλεια, χαρά, λύπη,
ἁμαρτία, ὁδύνη; Ἐχεις παραδεχτῇ τὸ θνητὸ πρότυπο; Τὸ
ἀναπαράγεις; Τότε σὲ βασανίζουν στὴ δουλειά σου φαῦλοι 21
γλύπτες καὶ φριχτὲς μορφές. Δὲ σοῦ μιᾶ ὅλος ὁ κόσμος γιὰ
τὸ ἀτελὲς πρότυπο; Ὁ κόσμος τὸ κρατεῖ διαρκῶς μπροστά
στὰ μάτια σου. Τὸ ἀποτέλεσμα εἶναι ὅτι κινδυνεύεις νὰ 24
ἀκολουθήσῃς τὰ κατώτερα αὐτὰ ὑποδείγματα, νὰ περιορίσῃς
τὸ ἔργο τῆς ζωῆς σου καὶ νὰ παραδεχτῇς στὴ ζωὴ σου τὸ
γωνιακὸ περίγραμμα καὶ τὴν ἀσχήμια τῶν ὑλικῶν προτύπων. 27

Γιὰ νὰ τὸ διορθώσουμε αὐτό, πρέπει πρῶτα νὰ στρέψουμε
τὸ βλέμμα μας πρὸς τὴν ὀρθὴ κατεύθυνση καὶ ὕστερα νὰ
ἀκολουθήσουμε αὐτὸν τὸ δρόμο. Πρέπει νὰ σχη- ^{Τέλεια}
ματίσουμε τέλεια πρότυπα στὸ νοῦ μας καὶ νὰ ^{πρότυπα} 30
ἀτενίζουμε σ' αὐτὰ συνεχῶς, ἀλλιῶς δὲ θὰ σμιλεύσουμε ποτὲ
τοὺς βίους μας ἔτσι ποὺ νὰ γίνουν ὑπέροχοι καὶ εὐγενεῖς. 33
Ἡ ἀνιδιοτέλεια, ἡ καλοσύνη, ἡ εὐσπλαχνία, ἡ δικαιοσύνη, ἡ
ὑγεία, ἡ ἀγιότητα, ἡ ἀγάπη — ἡ βασιλεία τῶν οὐρανῶν — ἃς
βασιλεύουν μέσα μας, καὶ ἡ ἁμαρτία, ἡ ἀρρώστια καὶ ὁ 36
θάνατος θὰ ἐλαττωθοῦν, ὥσπου τελικὰ ἐξαφανιστοῦν.

- 1 Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive
3 ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence.

Let the "male and female" of God's creating appear.

- 6 Let us feel the divine energy of Spirit, bringing us into
Renewed newness of life and recognizing no mortal nor
selfhood material power as able to destroy. Let us re-
9 joice that we are subject to the divine "powers that be."
Such is the true Science of being. Any other theory of
Life, or God, is delusive and mythological.

- 12 Mind is not the author of matter, and the creator of ideas is not the creator of illusions. Either there is no omnipotence, or omnipotence is the only power. God is
15 the infinite, and infinity never began, will never end, and includes nothing unlike God. Whence then is soulless matter?

- 18 Life is, like Christ, "the same yesterday, and to-day, and forever." Organization and time have nothing to do
Illusive with Life. You say, "I dreamed last night."
dreams
21 What a mistake is that! The I is Spirit. God never slumbers, and His likeness never dreams. Mortals are the Adam dreamers.

- 24 Sleep and apathy are phases of the dream that life, substance, and intelligence are material. The mortal night-dream is sometimes nearer the fact of being than are the
27 thoughts of mortals when awake. The night-dream has less matter as its accompaniment. It throws off some material fetters. It falls short of the skies, but makes its
30 mundane flights quite ethereal.

Man is the reflection of Soul. He is the direct opposite of material sensation, and there is but one Ego. We

Ἄς δεχτοῦμε τὴν Ἐπιστήμη, ἃς ἀπορρίψουμε ὅλες τίς 1
θεωρίες πού βασίζονται στὴ μαρτυρία τῶν αἰσθήσεων, ἃς 3
ἐγκαταλείψουμε τὰ ἀτελῆ πρότυπα καὶ τὰ ἀπατηλὰ ἰδεώδη·
καὶ ἃς ἔχουμε ἔτσι ἓνα Θεό, ἓνα Νοῦ, καὶ αὐτὸν τέλειο, ἓνα
Θεὸ πού παράγει τὰ δικά Του ὑπέροχα πρότυπα.

Ἄς φανερωθῇ τὸ «ἄρσεν καὶ θῆλυ» τῆς δημιουργίας τοῦ 6
Θεοῦ. Ἄς αἰσθανθοῦμε τὴ θεία ἐνέργεια τοῦ Πνεύματος,
πού ἀνανεώνει τὴ ζωὴ μας καὶ δὲν παραδέχεται 9
ὅτι ὑπάρχει καμιὰ θνητὴ ἢ ὕλική δύναμη ἱκανὴ
νὰ καταστρέφῃ. Ἄς χαραῖμε γιατί μαῶς κυβερνοῦν «αἱ οὐσαι
ἐξουσίαι», πού εἶναι θεῖες. Αὕτὴ εἶναι ἡ ἀληθινὴ Ἐπιστήμη
τοῦ εἶναι. Κάθε ἄλλη θεωρία γιὰ τὴ Ζωή, ἡ τὸ Θεό, εἶναι 12
ἀπατηλὴ καὶ μυθολογικὴ.

Ὁ Νοῦς δὲν εἶναι ὁ πλάστης τῆς ὕλης, καὶ ὁ δημιουργὸς
τῶν ἰδεῶν δὲν εἶναι δημιουργὸς τῶν ψευδαισθήσεων. Ἡ 15
δὲν ὑπάρχει παντοδυναμία ἢ ἡ παντοδυναμία εἶναι ἡ μόνη
δύναμη. Ὁ Θεὸς εἶναι τὸ ἄπειρο, καὶ ἡ ἀπειρία δὲν ἄρχισε
ποτέ, δὲ θὰ τελειώσῃ ποτέ, καὶ δὲν περιέχει τίποτε ἀνόμοιο 18
πρὸς τὸ Θεό. Ἀπὸ ποῦ λοιπὸν προέρχεται ἡ ἄψυχη ὕλη;

Ἡ Ζωὴ εἶναι, ὅπως ὁ Χριστός, «ἡ αὕτὴ χθὲς καὶ σήμερον,
καὶ εἰς τοὺς αἰῶνας». Ὁ ὁργανισμὸς καὶ ὁ χρόνος δὲν 21
ἔχουν νὰ κάνουν τίποτε μὲ τὴ Ζωή. Λές: «Ὁνει-
ρεύτηκα χθὲς τὴ νύχτα». Πόσο σφάλλεις! Τὸ 24
Ἐγὼ εἶναι Πνεῦμα. Ὁ Θεὸς δὲ νυστάζει ποτέ, καὶ ἡ ὁμοίωσή
Του δὲν ὀνειρεύεται ποτέ. Οἱ θνητοὶ εἶναι ἐκεῖνοι πού ὀνει-
ρεύονται, σὰν τὸν Ἀδάμ.

Ὁ ὕπνος καὶ ἡ ἀπάθεια εἶναι φάσεις τοῦ ὀνείρου ὅτι ἡ 27
ζωή, ἡ οὐσία καὶ ἡ νοημοσύνη εἶναι ὕλικές. Τὸ θνητὸ νυ-
χτερινὸ ὄνειρο εἶναι καμιὰ φορὰ πιὸ κοντὰ στὴν πραγματι-
κότητα τοῦ εἶναι ἀπὸ ὅ,τι εἶναι οἱ σκέψεις τῶν θνητῶν ὅταν 30
εἶναι ξύπνιοι. Τὸ νυχτερινὸ ὄνειρο συνοδεύεται ἀπὸ λιγότερη
ὕλη. Ἀποβάλλει μερικὰ ὕλικά δεσμά. Δὲ φτάνει στὸν οὐ-
ρανό, ἀλλὰ οἱ γήινες πτήσεις του εἶναι ἄρκετὰ αὐλές. 33

Ὁ ἄνθρωπος εἶναι ἡ ἀντανάκλαση τῆς Ψυχῆς. Εἶναι
ἀκριβῶς τὸ ἀντίθετο τῆς ὕλικῆς αἴσθησης, καὶ δὲν ὑπάρχει
παρὰ ἓνα μόνο Ἐγὼ. Πλανιόμαστε ὅταν διαιροῦμε τὴν 36
Ψυχὴ σὲ ψυχές, πολλαπλασιάζουμε τὸ Νοῦ σὲ νόες καὶ ὑπο-

- 1 run into error when we divide Soul into souls, multiply
 Mind into minds and suppose error to be mind, then mind
 3 Philosophical blunders to be in matter and matter to be a lawgiver,
 unintelligence to act like intelligence, and mortal-
 ity to be the matrix of immortality.
- 6 Mortal existence is a dream; mortal existence has no
 real entity, but saith "It is I." Spirit is the Ego which
Spirit the one Ego never dreams, but understands all things;
 9 which never errs, and is ever conscious; which
 never believes, but knows; which is never born and
 never dies. Spiritual man is the likeness of this Ego.
- 12 Man is not God, but like a ray of light which comes from
 the sun, man, the outcome of God, reflects God.

- Mortal body and mind are one, and that one is called
 15 man; but a mortal is not man, for man is immortal. A
Mortal existence a dream mortal may be weary or pained, enjoy or suffer,
 according to the dream he entertains in sleep.
- 18 When that dream vanishes, the mortal finds himself
 experiencing none of these dream-sensations. To the
 observer, the body lies listless, undisturbed, and sensa-
 21 tionless, and the mind seems to be absent.

- Now I ask, Is there any more reality in the waking
 dream of mortal existence than in the sleeping dream?
- 24 There cannot be, since whatever appears to be a mortal
 man is a mortal dream. Take away the mortal mind,
 and matter has no more sense as a man than it has as
 27 a tree. But the spiritual, real man is immortal.

- Upon this stage of existence goes on the dance of mortal
 mind. Mortal thoughts chase one another like snowflakes,
 30 and drift to the ground. Science reveals Life as not being
 at the mercy of death, nor will Science admit that happi-
 ness is ever the sport of circumstance.

θέτουμε ὅτι ἡ πλάνη εἶναι νοῦς, καὶ κατόπι ὅτι ὁ νοῦς εἶναι 1
 στὴν ὕλη καὶ ὅτι ἡ ὕλη εἶναι νομοθέτης, ὅτι ἡ μὴ
 νοημοσύνη ἐνεργεῖ σὰ νοημοσύνη, καὶ ὅτι ἡ θνητό- Χοντρά
φιλοσοφικά
σφάλματα 3
 τητα εἶναι ἡ μήτρα τῆς ἀθανασίας.

Ἡ θνητὴ ὑπαρξὴ εἶναι ἓνα ὄνειρο· ἡ θνητὴ ὑπαρξὴ δὲν 6
 ἔχει πραγματικὴ ὄντοτητα, ἀλλὰ λέει: «Ἐγὼ εἶμαι». Τὸ
 Πνεῦμα εἶναι τὸ Ἐγὼ ποὺ ποτὲ δὲν ὀνειρεύεται,
 ἀλλὰ καταλαμβάνει τὰ πάντα· ποὺ ποτὲ δὲν πλα- Τὸ Πνεῦμα
εἶναι τὸ
μόνο Ἐγὼ 9
 νιέται καὶ εἶναι πάντοτε συνειδητό· ποὺ ποτὲ δὲ
 νομίζει, ἀλλὰ ξέρει· ποὺ ποτὲ δὲ γεννιέται καὶ ποτὲ δὲν
 πεθαίνει. Ὁ πνευματικὸς ἄνθρωπος εἶναι ἡ ὁμοίωση αὐτοῦ
 τοῦ Ἐγὼ. Ὁ ἄνθρωπος δὲν εἶναι Θεός, ἀλλὰ ὅπως μιὰ 12
 ἀκτίνα φωτὸς ποὺ πηγάζει ἀπὸ τὸν ἥλιο, ὁ ἄνθρωπος, τὸ
 ἀπαύγασμα τοῦ Θεοῦ, ἀντανεκλᾷ τὸ Θεό.

Τὸ θνητὸ σῶμα καὶ ὁ θνητὸς νοῦς εἶναι ἓνα, καὶ τὸ ἓνα 15
 αὐτὸ ὀνομάζεται ἄνθρωπος· ἀλλὰ ὁ θνητὸς δὲν εἶναι ἄνθρω-
 πος, γιατί ὁ ἄνθρωπος εἶναι ἀθάνατος. Ὁ θνητὸς
 μπορεῖ νὰ κουράζεται ἢ νὰ πονῇ, νὰ νοιώθῃ ἀπό- Ἡ θνητὴ
ὑπαρξὴ εἶ-
ναι ὄνειρο 18
 λανση ἢ νὰ ὑποφέρει, ἀνάλογα μὲ τὸ ὄνειρο ποὺ
 βλέπει στὸν ὕπνο του. Ὅταν τὸ ὄνειρο αὐτὸ ἐξαφανιστῇ, ὁ
 θνητὸς διαπιστώνει ὅτι δὲ δοκιμάζει κανένα ἀπ' αὐτὰ τὰ 21
 ὀνειρικὰ αἰσθήματα. Ὅποιος παρατηρεῖ τὸ σῶμα, βλέπει
 ὅτι εἶναι ἀκίνητο, ἀτάραχο καὶ ἀναίσθητο καὶ ὅτι ὁ νοῦς
 εἶναι ἀπών. 24

Ἐρωτῶ τώρα: Ὑπάρχει περισσότερὴ πραγματικότητα
 στὸ ὄνειρο ποὺ βλέπουμε ὅταν εἴμαστε ξύπνιοι ἀπὸ ὅ,τι
 ὑπάρχει στὸ ὄνειρο ποὺ βλέπουμε ὅταν κοιμώμαστε; Δὲν 27
 μπορεῖ νὰ ὑπάρχῃ, ἀφοῦ αὐτὸ ποὺ φαίνεται ὅτι εἶναι θνητὸς
 ἄνθρωπος εἶναι ἓνα θνητὸ ὄνειρο. Βγάλε τὸ θνητὸ νοῦ καὶ
 θὰ δῆς ὅτι ἡ ὕλη δὲν ἔχει περισσότερὴ αἴσθησι ὡς ἄνθρωπος 30
 ἀπὸ ὅ,τι ἔχει ὡς δέντρο. Ἀλλὰ ὁ πνευματικὸς, πραγματικὸς,
 ἄνθρωπος εἶναι ἀθάνατος.

Πάνω στὴ σκηνὴ αὐτὴ τῆς ὑπαρξὸς συνεχίζεται ὁ χορὸς 33
 τοῦ θνητοῦ νοῦ. Οἱ θνητὲς σκέψεις καταδιώκουν ἢ μιὰ τὴν
 ἄλλη σὰ χιονονιφάδες καὶ συσσωρεύονται στὸ ἔδαφος. Ἡ
 Ἐπιστήμη ἀποκαλύπτει ὅτι ἡ Ζωὴ δὲν εἶναι στὸ ἔλεος τοῦ 36
 θανάτου, καὶ ἐπιπλέον δὲν παραδέχεται ὅτι ἡ εὐτυχία μπορεῖ
 νὰ εἶναι ποτὲ τὸ παιγνίδι τῶν περιστάσεων.

1 Error is not real, hence it is not more imperative
 as it hastens towards self-destruction. The so-called
 3 **Error self-** belief of mortal mind apparent as an abscess
 destroyed should not grow more painful before it suppu-
 rates, neither should a fever become more severe before
 6 it ends.

Fright is so great at certain stages of mortal belief
 as to drive belief into new paths. In the illusion of
 9 **Illusion** death, mortals wake to the knowledge of two
 of death facts: (1) that they are not dead; (2) that
 they have but passed the portals of a new belief. Truth
 12 works out the nothingness of error in just these ways.
 Sickness, as well as sin, is an error that Christ, Truth,
 alone can destroy.

15 We must learn how mankind govern the body, —
 whether through faith in hygiene, in drugs, or in will-
 power. We should learn whether they govern
 18 **Mortal** the body through a belief in the necessity of
 mind's dis- sickness and death, sin and pardon, or govern
 appearance it from the higher understanding that the divine Mind
 21 makes perfect, acts upon the so-called human mind
 through truth, leads the human mind to relinquish all
 error, to find the divine Mind to be the only Mind,
 24 and the healer of sin, disease, death. This process of
 higher spiritual understanding improves mankind until
 error disappears, and nothing is left which deserves to
 27 perish or to be punished.

Ignorance, like intentional wrong, is not Science.
 Ignorance must be seen and corrected before we can at-
 30 **Spiritual** tain harmony. Inharmonious beliefs, which
 ignorance rob Mind, calling it matter, and deify their
 own notions, imprison themselves in what they create.

Ἡ πλάνη δὲν εἶναι πραγματική, γι' αὐτὸ δὲ γίνεται 1
 περισσότερο ἐπιτακτική καθὼς σπεύδει πρὸς τὴν
 αὐτοκαταστροφή της. Ἡ λεγόμενη δοξασία τοῦ Ἡ πλάνη 3
 θνητοῦ νοῦ ποὺ ἐκδηλώνεται ὡς ἀπόστημα δὲν
 πρέπει νὰ πονῇ περισσότερο προτοῦ σχηματίσῃ πύο, οὔτε ὁ
 πυρετὸς πρέπει νὰ ἀνεβῇ προτοῦ πέσῃ. 6

Σὲ ὁρισμένες φάσεις τῆς θνητῆς δοξασίας ὁ τρόμος εἶναι
 τόσο μεγάλος ὥστε ὠθεῖ τὴ δοξασία σὲ νέες κατευθύνσεις.
 Κατὰ τὴν ψευδαίσθηση τοῦ θανάτου οἱ θνητοὶ Ἡ ψευδαί- 9
 ξυπνοῦν καὶ μαθαίνουν δυὸ γεγονότα: (1) ὅτι δὲν
 εἶναι νεκροί· (2) ὅτι ἔχουν ἀπλῶς διαβῇ τοὺς
 πυλῶνες μιᾶς νέας δοξασίας. Ἡ Ἀλήθεια ἀποδείχνει τὸ 12
 μηδὲν τῆς πλάνης μ' αὐτὸν ἀκριβῶς τὸν τρόπο. Ἡ ἀρρώστια,
 ὅπως ἐπίσης καὶ ἡ ἁμαρτία, εἶναι μιὰ πλάνη ποὺ μόνο ὁ
 Χριστός, ἡ Ἀλήθεια, μπορεῖ νὰ ἐξαφανίσῃ. 15

Ὅφείλουμε νὰ μάθουμε πῶς κυβερνοῦν οἱ ἄνθρωποι τὸ
 σῶμα — μὲ πίστη στὴν ὑγιεινή, στὰ φάρμακα, ἢ μὲ τὴ δύναμη
 τῆς θέλησης; Πρέπει νὰ μάθουμε ἂν κυβερνοῦν 18
 τὸ σῶμα μὲ τὴ δοξασία ὅτι ἡ ἀρρώστια καὶ ὁ
 θάνατος, ἡ ἁμαρτία καὶ ἡ συγγνώμη, εἶναι ἀναγ-
 καῖα ἢ ἂν τὸ κυβερνοῦν μὲ τὴν ἀνώτερη κατανόηση ὅτι ὁ 21
 θεῖος Νοῦς τελειοποιεῖ, ἐπιδραῖ στὸν ἀνθρώπινο λεγόμενο νοῦ
 μέσο τῆς ἀλήθειας, ὁδηγεῖ τὸν ἀνθρώπινο νοῦ νὰ ἐγκατα-
 λείψῃ ὅλη τὴν πλάνη, νὰ βρῇ ὅτι ὁ θεῖος Νοῦς εἶναι ὁ μόνος 24
 Νοῦς καὶ ὁ θεραπευτὴς τῆς ἁμαρτίας, τῆς ἀρρώστιας καὶ τοῦ
 θανάτου. Ὁ τρόπος αὐτὸς τῆς ἀνώτερης πνευματικῆς κατα-
 νόησης βελτιώνει τοὺς ἀνθρώπους, μέχρις ὅτου ἐξαφανιστῇ 27
 ἡ πλάνη καὶ δὲν ἀπομείνῃ τίποτε ποὺ νὰ ἀξίξῃ νὰ καταστραφῇ
 ἢ νὰ τιμωρηθῇ.

Ἡ ἄγνοια, ὅπως καὶ τὸ προμελετημένο κακό, δὲν εἶναι 30
 Ἐπιστήμη. Προτοῦ μπορέσουμε νὰ ἐξασφαλίσουμε τὴν ἁρμο-
 νία πρέπει νὰ παραδεχτοῦμε τὴν ἄγνοιά μας καὶ
 νὰ τὴ διορθώσουμε. Οἱ δυσαρμονικὲς δοξασίες, Ἡ ἄγνοια πνευ- 33
 ποὺ ληστεύουν τὸ Νοῦ, ὀνομάζοντας αὐτὸν ὕλη,
 καὶ θεοποιοῦν τίς δικές τους γνῶμες, φυλακίζονται μόνες τους
 μέσα σ' αὐτὸ ποὺ δημιουργοῦν. Βρίσκονται σὲ πόλεμο μὲ 36

1 They are at war with Science, and as our Master said,
 “If a kingdom be divided against itself, that kingdom
 3 cannot stand.”

Human ignorance of Mind and of the recuperative
 energies of Truth occasions the only skepticism regard-
 6 ing the pathology and theology of Christian Science.

When false human beliefs learn even a little of their
 own falsity, they begin to disappear. A knowledge of
 9 ^{Eternal man} error and of its operations must precede that
^{recognized} understanding of Truth which destroys error,
 until the entire mortal, material error finally disappears,
 12 and the eternal verity, man created by and of Spirit,
 is understood and recognized as the true likeness of his
 Maker.

15 The false evidence of material sense contrasts strikingly
 with the testimony of Spirit. Material sense lifts its voice
 with the arrogance of reality and says:

18 I am wholly dishonest, and no man knoweth it. I can
 cheat, lie, commit adultery, rob, murder, and I elude
 21 ^{Testimony} detection by smooth-tongued villainy. Ani-
^{of sense} mal in propensity, deceitful in sentiment,
 fraudulent in purpose, I mean to make my short span
 of life one gala day. What a nice thing is sin! How
 24 sin succeeds, where the good purpose waits! The world
 is my kingdom. I am enthroned in the gorgeousness
 of matter. But a touch, an accident, the law of God,
 27 may at any moment annihilate my peace, for all my
 fancied joys are fatal. Like bursting lava, I expand but
 to my own despair, and shine with the resplendency of
 30 consuming fire.

Spirit, bearing opposite testimony, saith:

I am Spirit. Man, whose senses are spiritual, is my

τὴν Ἐπιστήμη καί, ὅπως εἶπε καὶ ὁ Διδάσκαλός μας, «ἐὰν βασιλεία διαιρεθῇ καθ' ἑαυτῆς, ἡ βασιλεία ἐκείνη δὲν δύναται νὰ σταθῇ». 1 3

Μόνο ἡ ἐκ μέρους τοῦ ἀνθρώπου ἄγνοια τοῦ Νοῦ καὶ τῶν θεραπευτικῶν ἱκανοτήτων τῆς Ἀλήθειας προκαλεῖ τὴ δυσπιστία σχετικὰ μὲ τὴν παθολογία καὶ τὴ θεολογία τῆς Χριστιανικῆς Ἐπιστήμης. 6

Ὅταν οἱ ψεύτικες ἀνθρώπινες δοξασιές ἀντιληφτοῦν ἔστω καὶ λίγο τὴν ἀπατηλότητά τους, ἀρχίζουν νὰ ἐξαφανίζονται. 9 Ἡ γνώση τῆς πλάνης καὶ τοῦ τρόπου μὲ τὸν ὁποῖο αὐτὴ ἐνεργεῖ πρέπει νὰ ἔρθῃ πρὶν ἀπὸ τὴν κατανόηση ἐκείνη τῆς Ἀλήθειας ποὺ ἐξαλείφει τὴν πλάνη, ὡσότου ὁλόκληρη ἡ θνητὴ καὶ ὕλική πλάνη ἐξαφανιστῇ τελικῶς καὶ ἡ αἰώνια ἀλήθεια, ὁ ἄνθρωπος ποὺ δημιουργήθηκε ἀπὸ τὸ Πνεῦμα καὶ ἀπὸ Πνεῦμα, κατανοηθῇ 12 15 καὶ ἀναγνωριστῇ ὅτι εἶναι ἡ ἀληθινὴ ὁμοίωση τοῦ Δημιουργοῦ του.

Τὸ ψεύτικο τεκμήριο τῆς ὕλικῆς αἴσθησης ἔρχεται σὲ χτυπητὴ ἀντίθεση μὲ τὴ μαρτυρία τοῦ Πνεύματος. Ἡ ὕλικὴ αἴσθηση ὑψώνει τὴ φωνή της μὲ αὐθάδεια, σὰ νὰ ἦταν πραγματικότητα, καὶ λέει: 18 21

Εἶμαι ὁλωσδιόλου ἀχρεία καὶ κανέναν δὲν τὸ ξέρει. Μπορῶ νὰ ἐξαπατῶ, νὰ λέω ψέματα, νὰ μοιχεύω, νὰ κλέβω, νὰ σκοτώνω, καὶ νὰ ξεφεύγω τὴν ἀνακάλυψη μὲ με- λιστάλαχτη φαυλότητα. Κτηνώδης στίς ροπές μου, ἀπατηλὴ στὰ αἰσθήματά μου, δόλια στίς προθέσεις μου, σκοπεύω νὰ κάνω τὸ σύντομο διάστημα τῆς ζωῆς μου ἓνα 24 27 πανηγύρι. Τί ὠραῖο πράγμα ποὺ εἶναι ἡ ἁμαρτία! Πῶς ἡ ἁμαρτία πετυχαίνει ἐκεῖ ὅπου ὁ καλὸς σκοπὸς περιμένει! Ὁ κόσμος εἶναι τὸ βασίλειό μου. Εἶμαι θρονιασμένη στὴ μεγα- λοπρέπεια τῆς ὕλης. Ἀλλὰ ἓνα ἄγγιγμα, ἓνα ἀτύχημα, ὁ νόμος τοῦ Θεοῦ, μποροῦν ὅποιαδήποτε στιγμή νὰ ἐξουθενώ- σουν τὴν εἰρήνη μου, γιατί ὅλες οἱ φανταστικὲς χαρὲς μου εἶ- ναι μοιραῖες. Ὅπως ἡ λάβα ποὺ ξεχύνεται, ἔτσι καὶ τὸ ἄπλω- μά μου δὲν ὁδηγεῖ παρὰ στὴ δική μου ἀπελπισία, καὶ λάμπω μὲ τὴν ἀνταύγεια τῆς φωτιᾶς ποὺ καταστρέφει τὰ πάντα. 30 33 36

Τὸ Πνεῦμα, ποὺ μαρτυρεῖ τὰ ἀντίθετα, λέει:

Εἶμαι Πνεῦμα. Ὁ ἄνθρωπος, ὁ ὁποῖος ἔχει πνευματικὲς

- 1 likeness. He reflects the infinite understanding, for I am
 Infinity. The beauty of holiness, the perfection of being,
 3 **Testimony** imperishable glory, — all are Mine, for I am
 of Soul God. I give immortality to man, for I am
 Truth. I include and impart all bliss, for I am Love.
 6 I give life, without beginning and without end, for I am
 Life. I am supreme and give all, for I am Mind. I am
 the substance of all, because I AM THAT I AM.
 9 I hope, dear reader, I am leading you into the under-
 standing of your divine rights, your heaven-bestowed har-
 12 **Heaven-**mony, — that, as you read, you see there is no
 bestowed cause (outside of erring, mortal, material sense
 prerogative which is not power) able to make you sick or
 sinful; and I hope that you are conquering this false sense.
 15 Knowing the falsity of so-called material sense, you can
 assert your prerogative to overcome the belief in sin, dis-
 ease, or death.
 18 If you believe in and practise wrong knowingly, you
 can at once change your course and do right. Matter can
 make no opposition to right endeavors against
 21 **Right** sin or sickness, for matter is inert, mindless.
 endeavor Also, if you believe yourself diseased, you can
 possible alter this wrong belief and action without hindrance from
 24 the body.

Do not believe in any supposed necessity for sin, dis-
 ease, or death, knowing (as you ought to know) that God
 27 never requires obedience to a so-called material law, for
 no such law exists. The belief in sin and death is de-
 stroyed by the law of God, which is the law of Life in-
 30 stead of death, of harmony instead of discord, of Spirit
 instead of the flesh.

The divine demand, "Be ye therefore perfect," is sci-

αἰσθήσεις, εἶναι ἡ ὁμοίωσή μου. Ἀντανακλᾷ τὴν ἄπειρη 1
 νόηση, γιατί εἶμαι Ἀπειρία. Τὸ κάλλος τῆς ἀγιότητος, ἡ 2
 τελειότητα τοῦ εἶναι, ἡ ἄφθαρτη δόξα — τὰ πάντα ^{Ἡ μαρτυρία} 3
 — εἶναι δικά Μου, γιατί εἶμαι Θεός. Δίνω ἀθανά- ^{τῆς Ψυχῆς}
 σία στὸν ἄνθρωπο, γιατί εἶμαι Ἀλήθεια. Περιέχω καὶ μετα-
 δίδω ὅλη τὴν εὐδαιμονία, γιατί εἶμαι Ἀγάπη. Δίνω ζωή, 6
 πού δὲν ἔχει οὔτε ἀρχὴ οὔτε τέλος, γιατί εἶμαι Ζωή. Εἶμαι
 ὑπέρτατο καὶ δίνω τὸ πᾶν, γιατί εἶμαι Νοῦς. Εἶμαι ἡ οὐσία
 τοῦ παντός, γιατί εἶμαι ὁ ὦν. 9

Ἐλπίζω, ἀγαπητὲ ἀναγνώστη, ὅτι σὲ ὁδηγῶ στὴν κατα-
 νόηση τῶν θείων δικαιωμάτων σου, τῆς οὐρανόδοτης ἁρ- 12
 μονίας σου, ὥστε, καθὼς διαβάζεις, νὰ δῆς ὅτι δὲν ^{Οὐρανόδοτο}
 ὑπάρχει αἰτία (ἐκτὸς ἀπὸ τὴν ἐσφαλμένη, θνητὴ, ^{προνόμιο}
 ὑλικὴ αἴσθηση, πού δὲν εἶναι δύναμη) ἱκανὴ νὰ σὲ κάνη 15
 ἄρρωστο ἢ ἀμαρτωλό· καὶ ἐλπίζω ὅτι ὑπερνικᾷς τὴν ψεύτικη
 αὐτὴ αἴσθηση. Ξέροντας τὸ ψέμα τῆς λεγόμενης ὑλικῆς 15
 αἴσθησης, μπορεῖς νὰ διεκδικήσης τὸ προνόμιό σου γιὰ νὰ
 ὑπερνικήσης τὴ δοξασία στὴν ἀμαρτία, τὴν ἀρρώστια, ἢ 18
 τὸ θάνατο. 18

Ἄν πιστεύης στὸ κακὸ καὶ τὸ κάνης ἐν γνώσει σου, μπορεῖς
 ἀμέσως νὰ ἀλλάξης τὴν πορεία σου καὶ νὰ κάνης τὸ σωστό. 21
 Ἡ ὕλη δὲν μπορεῖ νὰ ἀντιταχτῇ σὲ ὁρθὲς προσ- ^{Ἡ ὁρθὴ προσ-}
 πάθειες κατὰ τῆς ἀμαρτίας ἢ τῆς ἀρρώστιας, ^{πάθεια εἶ-}
 γιατί ἡ ὕλη εἶναι ἀδρανής, δὲν ἔχει νοῦ. Ἐπίσης, ^{ναι δυνατὴ} 24
 ἂν πιστεύης ὅτι εἶσαι ἄρρωστος, μπορεῖς νὰ ἀλλάξης τὴν
 ἐσφαλμένη αὐτὴ δοξασία καὶ ἐνέργεια χωρὶς νὰ ἐμποδιστῇς
 ἀπὸ τὸ σῶμα. 27

Μὴν πιστεύης ὅτι ἡ ἀμαρτία, ἡ ἀρρώστια, ἢ ὁ θάνατος
 εἶναι δῆθεν ἀναγκαῖα, γιατί ξέρεις (ὅπως ἄλλωστε καὶ ὀφεί-
 λεις) ὅτι ὁ Θεὸς ποτὲ δὲν ἀπαιτεῖ ὑπακοή σ' ἓνα λεγόμενο 30
 ὑλικὸ νόμο, γιατί δὲν ὑπάρχει κανένας τέτοιος νόμος. Ὁ νό-
 μος τοῦ Θεοῦ, πού εἶναι ὁ νόμος τῆς Ζωῆς καὶ ὄχι τοῦ θανάτου,
 τῆς ἁρμονίας καὶ ὄχι τῆς δυσαρμονίας, τοῦ Πνεύματος καὶ 33
 ὄχι τῆς σάρκας, ἐξαλείφει τὴ δοξασία στὴν ἀμαρτία καὶ
 στὸ θάνατο.

Ἡ θεία ἀπαίτηση «ἐστὲ λοιπὸν σεῖς τέλειοι» εἶναι ἐπιστη- 36

1 entific, and the human footsteps leading to perfection are
 indispensable. Individuals are consistent who, watching
 3 **Patience** and praying, can "run, and not be weary; . . .
and final walk, and not faint," who gain good rapidly
perfection and hold their position, or attain slowly and
 6 yield not to discouragement. God requires perfection,
 but not until the battle between Spirit and flesh is fought
 and the victory won. To stop eating, drinking, or being
 9 clothed materially before the spiritual facts of existence
 are gained step by step, is not legitimate. When we wait
 patiently on God and seek Truth righteously, He directs
 12 our path. Imperfect mortals grasp the ultimate of spir-
 itual perfection slowly; but to *begin* aright and to con-
 tinue the strife of demonstrating the great problem of
 15 being, is doing much.

During the sensual ages, absolute Christian Science
 may not be achieved prior to the change called death,
 18 for we have not the power to demonstrate what we do
 not understand. But the human self must be evangel-
 ized. This task God demands us to accept lovingly
 21 to-day, and to abandon so fast as practical the material,
 and to work out the spiritual which determines the out-
 ward and actual.

24 If you venture upon the quiet surface of error and are
 in sympathy with error, what is there to disturb the waters?
 What is there to strip off error's disguise?

27 If you launch your bark upon the ever-agitated but
 healthful waters of truth, you will encounter storms.
 Your good will be evil spoken of. This is the
 30 **The cross** cross. Take it up and bear it, for through it
and crown you win and wear the crown. Pilgrim on earth, thy home
 is heaven; stranger, thou art the guest of God.

μονική, καὶ τὰ ἀνθρώπινα βήματα πού ὁδηγοῦν στὴν τελειό- 1
τητα εἶναι ἀπαραίτητα. Συνεπῆ ἄτομα εἶναι ἐκεῖνα πού, 3
μὲ ἀγρυπνία καὶ προσευχή, μποροῦν νὰ «τρέχουν, ^{Ὑπομονή καὶ}
καὶ νὰ μὴ ἀποκάμουν . . . νὰ περιπατοῦν, καὶ νὰ ^{ὀριστική}
μὴ ἀτονοῦν», πού κερδίζουν τὸ καλὸ γρήγορα ^{τελειότητα}
καὶ μένουν σταθερὰ σ' αὐτό, ἢ τὸ πετυχαίνουν σιγὰ καὶ δὲν 6
ὑποκύπτουν στὴν ἀποθάρρυνση. Ὁ Θεὸς ἀπαιτεῖ τελειό- 9
τητα, ἀλλ' ὄχι προτοῦ δώσουμε τὴ μάχη μεταξύ Πνεύματος
καὶ σάρκας καὶ κερδίσουμε τὴ νίκη. Δὲν εἶναι σωστὸ νὰ παύ-
σουμε νὰ τρῶμε, νὰ πίνουμε ἢ νὰ ντυνώμαστε ὑλικά προτοῦ
καταλάβουμε βῆμα πρὸς βῆμα τὰ πνευματικὰ γεγονότα τῆς
ὑπαρξης. Ὅταν προσμένουμε μὲ ὑπομονὴ τὸ Θεὸ καὶ ἀναζη- 12
τοῦμε τὴν Ἀλήθεια εἰλικρινά, Ἐκεῖνος κατευθύνει τὴν ὁδὸ
μας. Οἱ ἀτελεῖς θνητοὶ ἀργοῦν νὰ κατανοήσουν τὸ ἄκρο
ἄωτο τῆς πνευματικῆς τελειότητος· ἀλλὰ τὸ νὰ ἀρχίσῃ κα- 15
νεῖς σωστὰ καὶ νὰ συνεχίσῃ τὸν ἀγῶνα γιὰ τὴν ἀπόδειξη
τοῦ μεγάλου προβλήματος τοῦ εἶναι ἀποτελεῖ κατόρθωμα.

Ὅσο διαρκοῦν οἱ αἰσθησιακοὶ αἰῶνες, μπορεῖ νὰ μὴ φτά- 18
σουμε στὴν ἀπόλυτη Χριστιανικὴ Ἐπιστήμη πρὶν ἀπὸ τὴ
μεταβολὴ πού καλεῖται θάνατος, γιατί δὲν ἔχουμε τὴ δύναμη
νὰ ἀποδείξουμε ὅ,τι δὲν καταλαβαίνουμε. Ἀλλὰ τὸ εὐαγ- 21
γέλιο πρέπει νὰ κηρυχτῇ στὸ ἀνθρώπινο ἐγώ. Ὁ Θεὸς
ἀπαιτεῖ νὰ δεχτοῦμε τὸ καθῆκον αὐτὸ μὲ ἀγάπη σήμερα καὶ
νὰ ἐγκαταλείψουμε ὅσο τὸ δυνατὸ γρηγορώτερα τὸ ὑλικὸ 24
καὶ νὰ ἀσχοληθοῦμε μὲ τὸ πνευματικόν, πού προσδιορίζει τὸ
ἐξωτερικὸ καὶ τὸ πραγματικόν.

Ἄν ριψοκινδυνεύς πάνω στὴν ἡρεμὴ ἐπιφάνεια τῆς πλάνης 27
καὶ τὰ ἔχης καλὰ μὲ τὴν πλάνη, ὑπάρχει τίποτε πού νὰ
ταράξῃ τὰ νερά; Ὑπάρχει τίποτε πού θὰ μποροῦσε νὰ
ἀφαίρεσῃ τὸ προσωπεῖο τῆς πλάνης; 30

Ἄν ρίξης τὸ σκάφος σου πάνω στὰ νερά τῆς ἀλήθειας πού
εἶναι πάντοτε ταραγμένα, ἀλλὰ ὑγιεινά, θὰ ἀντιμετωπίσης
θύελλες. Τὸ καλὸ πού κάνεις θὰ κακολογηθῇ. Αὐ- 33
τὸς εἶναι ὁ σταυρὸς. Σήκωσέ τον καὶ κουβάλησέ ^{Ὁ σταυρὸς}
τον, γιατί μ' αὐτόν θὰ κερδίσῃς καὶ θὰ φορέσῃς ^{καὶ τὸ}
τὸ στέμμα. ^{στέμμα}
Ταξιδιώτῃ στὴ γῆ, τὸ σπίτι σου εἶναι ὁ οὐ- 36
ρανός· ξένε, εἶσαι ὁ φιλοξενούμενος τοῦ Θεοῦ.

Chapter IX

CREATION

Thy throne is established of old:

Thou art from everlasting. — PSALMS.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. — PAUL.

1 **E**TERNAL Truth is changing the universe. As mor-
tals drop off their mental swaddling-clothes, thought
3 expands into expression. “Let there be light,”
is the perpetual demand of Truth and Love,
changing chaos into order and discord into the
6 music of the spheres. The mythical human theories of
creation, anciently classified as the higher criticism, sprang
from cultured scholars in Rome and in Greece, but they
9 afforded no foundation for accurate views of creation by
the divine Mind.

12 **Finite views of Deity** Mortal man has made a covenant with his eyes to be-
little Deity with human conceptions. In league
with material sense, mortals take limited views
of all things. That God is corporeal or material, no man
15 should affirm.

The human form, or physical finiteness, cannot be
made the basis of any true idea of the infinite Godhead.
18 Eye hath not seen Spirit, nor hath ear heard His voice.

Κεφάλαιο "Ενατο

ΔΗΜΙΟΥΡΓΙΑ

*Ἀπ' ἀρχῆς εἶναι ἐστερευόμενος ὁ Θρόνος Σου·
ἀπὸ τοῦ αἰῶνος Σὺ εἶσαι. ΨΑΛΜΟΙ*

Ἐπειδὴ ἐξεύρομεν ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συναγωνιᾷ ἕως τοῦ νῦν. Καὶ οὐχὶ μόνον αὐτῇ, ἀλλὰ καὶ αὐτοὶ οἵτινες ἔχομεν τὴν ἀπαρχὴν τοῦ Πνεύματος, καὶ ἡμεῖς αὐτοὶ στενάζομεν ἐν ἑαυτοῖς, περιμένοντες τὴν υἰοθεσίαν, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. ΠΑΥΛΟΣ

Η ΑΙΩΝΙΑ Ἀλήθεια μεταβάλλει τὸ σύμπαν. Καθὼς 1
οἱ θνητοὶ ἀποβάλλουν τὰ νοερά τους σπάργανα, ἡ 2
σκέψη εὐρύνεται σὲ ἔκφραση. «Γενηθήτω φῶς» 3
εἶναι ἡ ἀένανη ἀπαίτηση τῆς Ἀλήθειας καὶ τῆς 4
Ἀγάπης, πού μεταβάλλει τὸ χάος σὲ τάξη καὶ 5
τὴν παραφωνία σὲ ἁρμονία τῶν κόσμων. Οἱ μυθικὲς ἀνθρώ- 6
πινες θεωρίες γιὰ τὴ δημιουργία, πού ταξινομήθηκαν στὴν 7
ἀρχαιότητα ὡς ἡ πιὸ ἔγκυρη ἐξήγηση, διατυπώθηκαν ἀπὸ 8
τοὺς σοφοὺς τῆς Ρώμης καὶ τῆς Ἑλλάδος, ἀλλὰ δὲν μπορούσε 9
κανεὶς νὰ στηρίξη πάνω σ' αὐτὲς ἀκριβεῖς ἀπόψεις ὅτι ὁ 10
κόσμος δημιουργήθηκε ἀπὸ τὸ θεῖο Νοῦ.

Ὁ θνητὸς ἄνθρωπος ἔκαμε συμφωνία μὲ τὰ μάτια του νὰ 12
μειώσῃ τὴ Θεότητα μὲ ἀνθρώπινες ἀντιλήψεις. Συμμαχώντας μὲ τὴν ὕλική αἴσθηση, οἱ θνητοὶ 13
ἔχουν περιορισμένες ἀπόψεις γιὰ ὅλα τὰ πράγ- 14
ματα. Κανένας ἄνθρωπος δὲν πρέπει νὰ ἰσχυρίζεται ὅτι ὁ 15
Θεὸς εἶναι σωματικὸς ἢ ὑλικός.

Τὸ ἀνθρώπινο σχῆμα, ἡ ἢ πεπερασμένη σωματικότητα, 18
δὲν μπορεῖ νὰ γίνη ἡ βάση καμιᾶς ἀληθινῆς ιδέας τῆς ἁπείρου 19
Θεότητας. Μάτι δὲν ἔχει δεῖ τὸ Πνεῦμα, οὔτε αὐτὶ ἔχει 20
ἀκούσει τὴ φωνὴ Του. 21

1 Progress takes off human shackles. The finite must
 yield to the infinite. Advancing to a higher plane of ac-
 3 No material creation tion, thought rises from the material sense to
 the spiritual, from the scholastic to the in-
 spirational, and from the mortal to the immortal. All
 6 things are created spiritually. Mind, not matter, is the
 creator. Love, the divine Principle, is the Father and
 Mother of the universe, including man.

9 The theory of three persons in one God (that is, a per-
 sonal Trinity or Tri-unity) suggests polythe-
Tritheism impossible ism, rather than the one ever-present I AM.

12 "Hear, O Israel: the Lord our God is one Lord."

The everlasting I AM is not bounded nor compressed
 within the narrow limits of physical humanity, nor can
 15 No divine corporeality He be understood aright through mortal con-
 cepts. The precise form of God must be of
 small importance in comparison with the sublime ques-
 18 tion, What is infinite Mind or divine Love?

Who is it that demands our obedience? He who, in
 the language of Scripture, "doeth according to His will
 21 in the army of heaven, and among the inhabitants of the
 earth; and none can stay His hand, or say unto Him,
 What doest Thou?"

24 No form nor physical combination is adequate to rep-
 resent infinite Love. A finite and material sense of God
 leads to formalism and narrowness; it chills the spirit of
 27 Christianity.

A limitless Mind cannot proceed from physical limita-
 tions. Finiteness cannot present the idea or the vast-
 30 Limitless Mind ness of infinity. A mind originating from a
 finite or material source must be limited and
 finite. Infinite Mind is the creator, and creation is the

Ἡ πρόοδος ἀφαιρεῖ τὰ ἀνθρώπινα δεσμά. Τὸ πεπερασμένο 1
 πρέπει νὰ ὑποταχτῇ στὸ ἄπειρο. Ὅταν ἡ σκέψη προχωρῇ
 σὲ ἀνώτερο πεδίο δράσης, ὑψώνεται ἀπὸ τὴν 3
 ὕλική αἴσθηση στὴν πνευματική, ἀπὸ τὸ σχολασ- Δὲν ὑπάρχει
ὕλική δημι-
ουργία
 στικό στὸ ἐμπνευσμένο καὶ ἀπὸ τὸ θνητὸ στὸ
 ἀθάνατο. Ὅλα τὰ πράγματα δημιουργήθηκαν πνευματικά. 6
 Ὁ Νοῦς, ὅχι ἡ ὕλη, εἶναι ὁ δημιουργός. Ἡ Ἀγάπη, ἡ θεία
 Ἀρχή, εἶναι ὁ Πατέρας καὶ ἡ Μητέρα τοῦ σύμπαντος, πού
 περικλείει καὶ τὸν ἄνθρωπο. 9

Ἡ θεωρία ὅτι ὑπάρχουν τρία πρόσωπα σ' ἓνα Θεὸ (δη-
 λαδῇ, ἡ θεωρία μιᾶς προσωπικῆς Τριάδας ἢ Τρια-
 δικῆς ἐνότητος) ὑποδηλώνει πολυθεϊσμό, καὶ Ὁ τριθεϊ-
σμός εἶναι
ἀδύνατος 12
 ὅχι ἐκείνον πού εἶναι πάντοτε παρὼν καὶ ὁ μόνος
 ὦν. «Ἄκουε, Ἰσραὴλ· Κύριος ὁ Θεὸς ἡμῶν εἶναι εἷς Κύριος».

Ὁ αἰώνιος ὦν δὲν περιορίζεται οὔτε συμπίεζεται μέσα 15
 στὰ στενὰ ὅρια τῆς ὕλικῆς ἀνθρώπινης φύσης,
 οὔτε μπορεῖ νὰ κατανοηθῇ σωστὰ μὲ τὶς θνητὲς Δὲν ὑπάρχει
θεία σωμα-
τικότητα 18
 ἀντιλήψεις. Ἡ συγκεκριμένη μορφή τοῦ Θεοῦ εἶ-
 ναι ζήτημα δευτερεῦον ἐν συγκρίσει μὲ τὸ ὑπέρτατο ἐρώτημα:
 Τί εἶναι ὁ ἄπειρος Νοῦς ἢ ἡ θεία Ἀγάπη;

Ποιὸς ἀπαιτεῖ τὴν ὑπακοή μας; Ἐκεῖνος πού, σύμφωνα 21
 μὲ τὴ γλώσσα τῆς Γραφῆς, «κατὰ τὴν θέλησιν Αὐτοῦ πράττει
 εἰς τὸ στράτευμα τοῦ οὐρανοῦ, καὶ εἰς τοὺς κατοίκους τῆς
 γῆς· καὶ δὲν ὑπάρχει ὁ ἐμποδίζων τὴν χεῖρα Αὐτοῦ, ἢ ὁ 24
 λέγων πρὸς Αὐτόν, Τί ἔκαμες;»

Κανένα σχῆμα καὶ κανένας ὕλικός συνδυασμός δὲν εἶναι
 κατάλληλος γιὰ νὰ παραστήσῃ τὴν ἄπειρη Ἀγάπη. Μιὰ 27
 πεπερασμένη καὶ ὕλική ἀντίληψη γιὰ τὸ Θεὸ ὁδηγεῖ σὲ τυπο-
 λατρεία καὶ στενοκεφαλιά· νεκρώνει τὸ πνεῦμα τοῦ χριστιαν-
 ισμοῦ. 30

Ἕνας ἀπεριόριστος Νοῦς δὲν μπορεῖ νὰ προέρχεται ἀπὸ
 ὕλικους περιορισμούς. Τὸ πεπερασμένο δὲν μπορεῖ νὰ πα-
 ρουσιάζῃ τὴν ἰδέα ἢ τὴν ἀπεραντοσύνη τῆς ἀπει- Ἀπεριόριστος
Νοῦς 33
 ρίας. Ἕνας νοῦς πού πηγάζει ἀπὸ μιὰ πεπερα-
 σμένη ἢ ὕλική πηγὴ δὲν μπορεῖ παρὰ νὰ εἶναι περιορισμένος
 καὶ πεπερασμένος. Ὁ ἄπειρος Νοῦς εἶναι ὁ δημιουργός, καὶ ἢ 36

- 1 infinite image or idea emanating from this Mind. If
 Mind is within and without all things, then all is Mind;
 3 and this definition is scientific.

- If matter, so-called, is substance, then Spirit, matter's
 unlikeness, must be shadow; and shadow cannot produce
 6 **Matter is not substance** substance. The theory that Spirit is not the
 only substance and creator is pantheistic het-
 erodoxy, which ultimates in sickness, sin, and death; it is
 9 the belief in a bodily soul and a material mind, a soul
 governed by the body and a mind in matter. This be-
 lief is shallow pantheism.
- 12 Mind creates His own likeness in ideas, and the sub-
 stance of an idea is very far from being the supposed sub-
 stance of non-intelligent matter. Hence the Father Mind
 15 is not the father of matter. The material senses and
 human conceptions would translate spiritual ideas into
 material beliefs, and would say that an anthropomorphic
 18 God, instead of infinite Principle, — in other words, divine
 Love, — is the father of the rain, "who hath begotten the
 drops of dew," who bringeth "forth Mazzaroth in his sea-
 21 son," and guideth "Arcturus with his sons."

- Finite mind manifests all sorts of errors, and thus
 proves the material theory of mind in matter to be the
 24 **Inexhaustible divine Love** antipode of Mind. Who hath found finite life
 or love sufficient to meet the demands of human
 want and woe, — to still the desires, to satisfy the aspira-
 27 tions? Infinite Mind cannot be limited to a finite form,
 or Mind would lose its infinite character as inexhaustible
 Love, eternal Life, omnipotent Truth.
- 30 It would require an infinite form to contain infinite
 Mind. Indeed, the phrase *infinite form* involves a con-
 tradiction of terms. Finite man cannot be the image and

δημιουργία είναι ή άπειρη εικόνα ή ιδέα που έκπορεύεται απ' 1
αυτόν τὸ Νοῦ. "Αν ὁ Νοῦς εἶναι μέσα σ' ὅλα καὶ ἔξω απ' 2
ὅλα τὰ πράγματα, τότε τὸ πᾶν εἶναι Νοῦς· καὶ ὁ ὀρισμὸς 3
αὐτὸς εἶναι ἐπιστημονικὸς.

"Αν ἡ λεγόμενη ὕλη εἶναι οὐσία, τότε τὸ Πνεῦμα, πού εἶναι 4
ἀνόμοιο ἀπὸ τὴν ὕλη, πρέπει νὰ εἶναι σκιά· καὶ ἡ σκιά δὲν 5
μπορεῖ νὰ παράγῃ οὐσία. Ἡ θεωρία ὅτι τὸ Ἡ ὕλη δὲν 6
Πνεῦμα δὲν εἶναι ἡ μόνη οὐσία καὶ ὁ μόνος δη- εἶναι οὐσία
μιουργὸς εἶναι πανθεϊστικὴ ἑτεροδοξία, πού καταλήγει στὴν 7
ἄρρώστια, τὴν ἁμαρτία καὶ τὸ θάνατο· εἶναι ἡ δοξασία σὲ 8
μιὰ ψυχὴ πού ἔχει σῶμα καὶ σ' ἓναν ὑλικὸ νοῦ, μιὰ ψυχὴ 9
πού κυβερνᾶται ἀπὸ τὸ σῶμα καὶ ἓνα νοῦ πού εἶναι στὴν 10
ὕλη. Ἡ δοξασία αὕτὴ εἶναι ἓνας ρηχὸς πανθεϊσμός. 12

Ὁ Νοῦς δημιουργεῖ τὴν ἴδια Του ὁμοίωση σὲ ιδέες, καὶ ἡ 13
οὐσία μιᾶς ιδέας ἀπέχει πολὺ ἀπὸ τοῦ νὰ εἶναι ἡ ὑποθετικὴ 14
οὐσία τῆς μὴ νοήμονος ὕλης. Ἐπομένως ὁ Πατέρας Νοῦς 15
δὲν εἶναι ὁ πατέρας τῆς ὕλης. Οἱ ὑλικὲς αἰσθήσεις καὶ οἱ 16
ἀνθρώπινες ἀντιλήψεις θὰ ἤθελαν νὰ μεταφράσουν τίς πνευ- 17
ματικὲς ιδέες σὲ ὑλικὲς δοξασίες καὶ νὰ ποῦν ὅτι ἓνας ἀνθρωπό- 18
μορφος Θεός, καὶ ὄχι ἡ ἄπειρη Ἀρχὴ — μὲ ἄλλα λόγια, ἡ 19
θεία Ἀγάπη — εἶναι ὁ πατέρας τῆς βροχῆς, ὁ ὁποῖος «ἐγέννησε 20
τὰς σταγόνας τῆς δρόσου», «ἐκβάλλει τὰ Ζώδια εἰς τὸν καιρὸν 21
αὐτῶν» καὶ ὁδηγεῖ «τὸν Ἀρκτοῦρον μετὰ τῶν υἱῶν αὐτοῦ».

Ὁ πεπερασμένος νοῦς ἐκδηλώνει ὅλων τῶν εἰδῶν τίς πλάνες, 22
καὶ ἔτσι ἀποδείχνει ὅτι ἡ ὑλικὴ θεωρία πού ὑποστηρίζει ὅτι 23
ὁ νοῦς εἶναι στὴν ὕλη εἶναι ὁ ἀντίποδας τοῦ Νοῦ.

Ποιὸς μπορεῖ νὰ πῇ ὅτι ἡ πεπερασμένη ζωὴ ἡ Ἡ θεία 24
ἀγάπη εἶναι ἀρκετὴ γιὰ νὰ ἀντιμετωπίσῃ τίς ἀνεξάντλητη 25
ἀπαιτήσεις τῆς ἀνθρώπινης ἀνάγκης καὶ δυστυχίας — νὰ 26
κατασιγάσῃ τίς ἐπιθυμίες, νὰ ικανοποιήσῃ τίς φιλοδοξίες; 27
Ὁ ἄπειρος Νοῦς δὲν μπορεῖ νὰ περιοριστῇ σ' ἓνα πεπερασμένο 28
σχῆμα, ἀλλιῶς ὁ Νοῦς θὰ ἔχανε τὸν ἄπειρο χαρακτήρα του 29
ὡς ἀνεξάντλητη Ἀγάπη, αἰώνια Ζωή, παντοδύναμη Ἀλή- 30
θεια. 33

Θὰ χρειαζόταν ἓνα ἄπειρο σχῆμα γιὰ νὰ χωρέσῃ τὸν 31
ἄπειρο Νοῦ. Πράγματι, ἡ φράση ἄπειρο σχῆμα περιέχει 32
ἀντιφατικὲς ἔννοιες. Ὁ πεπερασμένος ἀνθρώπος δὲν μπορεῖ νὰ 33

1 likeness of the infinite God. A mortal, corporeal, or
 finite conception of God cannot embrace the glories of
 3 limitless, incorporeal Life and Love. Hence
 Infinite the unsatisfied human craving for something
 6 material belief in a physical God and man. The insuffi-
 ciency of this belief to supply the true idea proves the
 falsity of material belief.

9 Man is more than a material form with a mind inside,
 Infinity's which must escape from its environments in
 reflection order to be immortal. Man reflects infinity,
 12 and this reflection is the true idea of God.

God expresses in man the infinite idea forever develop-
 ing itself, broadening and rising higher and higher from
 15 a boundless basis. Mind manifests all that exists in
 the infinitude of Truth. We know no more of man as
 the true divine image and likeness, than we know of
 18 God.

The infinite Principle is reflected by the infinite idea
 and spiritual individuality, but the material so-called senses
 21 have no cognizance of either Principle or its idea. The
 human capacities are enlarged and perfected in propor-
 tion as humanity gains the true conception of man and
 24 God.

Mortals have a very imperfect sense of the spiritual
 man and of the infinite range of his thought. To him
 27 belongs eternal Life. Never born and
 Individual never dying, it were impossible for man, under
 permanency the government of God in eternal Science, to fall from his
 30 high estate.

Through spiritual sense you can discern the heart of
 divinity, and thus begin to comprehend in Science the

είναι ή εικόνα και όμοίωση του άπειρου Θεού. Μιά θνητή, 1
 σωματική, ή πεπερασμένη αντίληψη για τὸ Θεό δὲν μπορεί 3
 νά περιλάβη τὸ μεγαλειό τῆς άπεριόριστης, άσώ-
 ματης, Ζωῆς καί 'Αγάπης. Στὸ γεγονός αὐτό
 ὀφείλεται ή άνικανοποίητη λαχτάρα του άνθρώ-
 που για κάτι καλύτερο, άνώτερο, άγιότερο, άπό 6
 ὅ,τι παρέχει ή ύλική δοξασία σ' ένα σωματικό Θεό καί άν-
 θρωπο. 'Η άνικανότητα τῆς δοξασίας αὐτῆς νά δώση τήν
 άληθινή ιδέα άποδειχνει ὅτι ή ύλική δοξασία είναι άνακριβής. 9
 'Ο άνθρωπος είναι περισσότερο άπό ένα ύλικό σχῆμα πού
 ἔχει μέσα του ένα νοῦ, ὁ ὅποιος πρέπει νά ξεφυγή
 άπό τὸ περιβάλλον του για νά γίνη άθάνατος. 12
 'Ο άνθρωπος άντανακλᾷ άπειρία, καί ή άντα-
 νάκλαση αὐτή είναι ή άληθινή ιδέα του Θεού.

'Ο Θεός έκφράζει στὸν άνθρωπο τήν άπειρη ιδέα, πού 15
 διαρκῶς άναπτύσσεται, εύρύνεται καί άνεβαίνει ὅλο καί ψηλό-
 τερα άπό μιάν άπεριόριστη βάση. 'Ο Νοῦς έκδηλώνει πᾶν
 ὅ,τι ὑπάρχει στὴν άπειρία τῆς 'Αλήθειας. Δέν ξέρουμε πε- 18
 ρισσότερα για τὸν άνθρωπο πού είναι ή άληθινή θεία εικόνα
 καί όμοίωση άπό ὅ,τι ξέρουμε για τὸ Θεό.

'Η άπειρη 'Αρχή άντανακλᾷται άπό τήν άπειρη ιδέα καί 21
 τήν πνευματική άτομικότητα, αλλά οί ύλικές λεγόμενες αἰ-
 σθήσεις δέν άντιλαμβάνονται οὔτε τήν 'Αρχή οὔτε τήν ιδέα
 της. Οί άνθρώπινες ίκανότητες άναπτύσσονται καί τελειο- 24
 ποιοῦνται κατὰ τὸ βαθμό πού ή άνθρωπότητα σχηματίζει
 τήν άληθινή αντίληψη για τὸν άνθρωπο καί τὸ Θεό.

'Η ιδέα πού ἔχουν οί θνητοί για τὸν πνευματικό άνθρωπο 27
 καί τήν άπειρη έκταση τῆς σκέψης του είναι πολὺ
 άτελής. Σ' αὐτὸν άνήκει ή αἰώνια Ζωή. 'Επειδὴ
 ὁ άνθρωπος δέ γεννιέται ποτέ καί δέν πεθαίνει 30
 ποτέ, καί κυβερνᾶται άπό τὸ Θεό στὴν αἰώνια 'Επιστήμη, θά
 ἦταν άδύνατο νά πέση άπό τήν ὑψηλή θέση του.

Μὲ τήν πνευματική αἴσθηση μπορείς νά διακρίνης τήν 33
 καρδιά τῆς θεότητας, καί ἔτσι νά άρχίσης νά καταλαβαίνης

Ένας άπειρος
 σωματικός
 οργανισμός
 είναι κάτι τὸ
 άδύνατο

Έ άντανά-
 κλαση τῆς
 άπειρίας

Έ άτομικό-
 τητα διαρκεί
 για πάντα

1 generic term *man*. Man is not absorbed in Deity, and
 2 God's man man cannot lose his individuality, for he re-
 3 discerned flects eternal Life; nor is he an isolated, soli-
 tary idea, for he represents infinite Mind, the sum of all
 substance.

6 In divine Science, man is the true image of God. The
 divine nature was best expressed in Christ Jesus, who
 threw upon mortals the truer reflection of God and lifted
 9 their lives higher than their poor thought-models would
 allow, — thoughts which presented man as fallen, sick,
 sinning, and dying. The Christlike understanding of
 12 scientific being and divine healing includes a perfect Prin-
 ciple and idea, — perfect God and perfect man, — as the
 basis of thought and demonstration.

15 If man was once perfect but has now lost his perfection,
 then mortals have never beheld in man the reflex image
 of God. The *lost* image is no image. The
 18 The divine true likeness cannot be lost in divine reflection.
 18 image not Understanding this, Jesus said: "Be ye there-
 fore perfect, even as your Father which is in heaven is
 21 perfect."

Mortal thought transmits its own images, and forms
 its offspring after human illusions. God, Spirit, works
 24 Immortal spiritually, not materially. Brain or matter
 24 models never formed a human concept. Vibration is
 not intelligence; hence it is not a creator. Immortal
 27 ideas, pure, perfect, and enduring, are transmitted by
 the divine Mind through divine Science, which corrects
 error with truth and demands spiritual thoughts, divine
 30 concepts, to the end that they may produce harmonious
 results.

Deducing one's conclusions as to man from imperfec-

τί σημαίνει στήν Ἐπιστήμη ὁ γενικός ὅρος *ἄνθρωπος*. Ὁ 1
 ἄνθρωπος δὲν ἀπορροφᾶται ἀπὸ τὸ Θεῖο, οὔτε
 μπορεῖ ὁ ἄνθρωπος νὰ χάσῃ τὴν ἀτομικότητά 3
 του, γιατί ἀντανεκλᾷ τὴν αἰώνια Ζωή· οὔτε καὶ
 εἶναι καμιά ἀπομονωμένη, μοναχικὴ ἰδέα, γιατί παριστάνει 6
 τὸν ἄπειρο Νοῦ, τὸ σύνολο τῆς οὐσίας.

Στὴ θεία Ἐπιστήμη, ὁ ἄνθρωπος εἶναι ἡ ἀληθινὴ εἰκόνα 9
 τοῦ Θεοῦ. Ἡ θεία φύση ἐκδηλώθηκε κατὰ τὸν καλύτερο
 τρόπο στὸ Χριστὸ Ἰησοῦ, ποὺ πρόβαλε στοὺς θνητοὺς τὴν 9
 πιὸ ἀληθινὴ ἀντανάκλαση τοῦ Θεοῦ καὶ ἐξύψωσε τὴ ζωὴ
 τους πιὸ πάνω ἀπὸ ὅ,τι θὰ ἐπέτρεπαν τὰ φτωχὰ πρότυπα 12
 τῶν δικῶν τους σκέψεων — σκέψεων ποὺ παρουσίαζαν τὸν
 ἄνθρωπο πεσμένο, ἄρρωστο, ἁμαρτωλὸ καὶ ἐτοιμοθάνατο.
 Ἡ κατὰ Χριστὸν κατανόηση τοῦ ἐπιστημονικοῦ εἶναι καὶ 15
 τῆς θείας θεραπευτικῆς βασίζει τὴ σκέψη καὶ τὴν ἀπόδειξη
 πάνω σὲ μιὰ τέλεια Ἀρχὴ καὶ ἰδέα — τέλειο Θεὸ καὶ τέλειο 15
 ἄνθρωπο.

Ἄν ὁ ἄνθρωπος ἦταν κάποτε τέλειος ἀλλὰ τώρα ἔχει χάσει 18
 τὴν τελειότητά του, τότε οἱ θνητοὶ δὲν εἶδαν ποτὲ στὸν
 ἄνθρωπο νὰ ἀντανεκλᾶται ἡ εἰκόνα τοῦ Θεοῦ. Ἡ 18
 εἰκόνα ποὺ *χάθηκε* δὲν εἶναι εἰκόνα. Ἡ ἀληθινὴ 21
 ὁμοίωση δὲν μπορεῖ νὰ χαθῇ μέσα στὴ θεία ἀντανάκλαση.
 Ἐπειδὴ τὸ ἤξερε αὐτό, ὁ Ἰησοῦς εἶπε: «Ἐστὲ λοιπὸν σεῖς τέ- 24
 λειοι, καθὼς ὁ Πατὴρ σας ὁ ἐν τοῖς οὐρανοῖς εἶναι τέλειος».

Ἡ θνητὴ σκέψη μεταδίδει τὶς δικές της εἰκόνες καὶ σχη-
 ματίζει τὰ δημιουργήματά της σύμφωνα μὲ τὶς ἀνθρώπινες 27
 ψευδαισθήσεις. Ὁ Θεός, τὸ Πνεῦμα, ἐνεργεῖ πνευ-
 ματικά, ὄχι ὕλικά. Ὁ ἐγκέφαλος ἢ ἡ ὕλη δὲ 30
 σχημάτισε ποτὲ μιὰν ἀνθρώπινη ἀντίληψη. Ὁ παλμὸς δὲν
 εἶναι νοημοσύνη· ἐπομένως δὲν εἶναι δημιουργός. Ἀθάνατες 30
 ἰδέες, ἄγνές, τέλειες καὶ διαρκεῖς, μεταδίδονται ἀπὸ τὸ θεῖο
 Νοῦ διὰ τῆς θείας Ἐπιστήμης, ποὺ διορθώνει τὴν πλάνη μὲ
 τὴν ἀλήθεια καὶ ἀπαιτεῖ πνευματικὲς σκέψεις, θεῖες ἀντιλήψεις, 33
 γιὰ νὰ μπορέσουν νὰ προκαλέσουν ἁρμονικὰ ἀποτελέσματα.

Ὅταν βασίζῃ κανεὶς τὰ συμπεράσματά του γιὰ τὸν

1 tion instead of perfection, one can no more arrive at the
 true conception or understanding of man, and make him-
 3 self like it, than the sculptor can perfect his outlines from
 an imperfect model, or the painter can depict the form
 and face of Jesus, while holding in thought the character
 6 of Judas.

The conceptions of mortal, erring thought must give
 way to the ideal of all that is perfect and eternal. Through
 9 **Spiritual** many generations human beliefs will be attain-
discovery ing diviner conceptions, and the immortal and
 perfect model of God's creation will finally be seen as
 12 the only true conception of being.

Science reveals the possibility of achieving all good,
 and sets mortals at work to discover what God has already
 15 done; but distrust of one's ability to gain the goodness
 desired and to bring out better and higher results, often
 hampers the trial of one's wings and ensures failure at the
 18 outset.

Mortals must change their ideals in order to improve
 their models. A sick body is evolved from
 21 **Requisite** sick thoughts. Sickness, disease, and death
change of proceed from fear. Sensualism evolves bad
our ideals physical and moral conditions.

24 Selfishness and sensualism are educated in mortal
 mind by the thoughts ever recurring to one's self, by
 conversation about the body, and by the expectation of
 27 perpetual pleasure or pain from it; and this education
 is at the expense of spiritual growth. If we array
 thought in mortal vestures, it must lose its immortal
 30 nature.

If we look to the body for pleasure, we find pain; for
 Life, we find death; for Truth, we find error; for Spirit,

ἄνθρωπο στὴν ἀτέλεια καὶ ὄχι στὴν τελειότητα, δὲν μπορεῖ 1
 νὰ καταλήξῃ στὴ σωστὴ ἀντίληψη ἢ κατανόηση τοῦ ἀνθρώ-
 που καὶ νὰ γίνῃ ὁμοιος μ' αὐτή, ὅπως ἀκριβῶς δὲν μπορεῖ 3
 καὶ ὁ γλύπτης νὰ τελειοποιήσῃ τὸ σχέδιό του ἔχοντας ἓνα
 ἀτελὲς πρότυπο, ἢ ὁ ζωγράφος νὰ ἀπεικονίσῃ τὴ μορφή καὶ
 τὸ πρόσωπο τοῦ Ἰησοῦ κρατώντας στὴ σκέψη του τὸ 6
 χαρακτήρα τοῦ Ἰούδα.

Οἱ ἀντιλήψεις τῆς θνητῆς, σφαλερῆς, σκέψης πρέπει νὰ
 ἐνδῶσουν στὸ ἰδεῶδες παντὸς ὅ,τι εἶναι τέλειο καὶ αἰώνιο. 9
 Γιὰ πολὺν καιρὸ οἱ ἀνθρώπινες δοξασίες θὰ υἱοθε- Πνευματικὴ
 τοῦν, ἀπὸ γενεὰ σὲ γενεὰ, πρὶν θεῖες ἀντιλήψεις, ἀνακάλυψη
 καὶ τελικὰ θὰ φανερωθῇ ὅτι τὸ ἀθάνατο καὶ τέλειο πρότυπο 12
 τῆς δημιουργίας τοῦ Θεοῦ εἶναι ἡ μόνη ἀληθινὴ ἀντίληψη
 τοῦ εἶναι.

Ἡ Ἐπιστήμη ἀποκαλύπτει ὅτι μπορεῖ κανεὶς νὰ πετύχῃ 15
 ὅλο τὸ καλὸ, καὶ βάζει τοὺς θνητοὺς νὰ ἐργαστοῦν γιὰ νὰ
 ἀνακαλύψουν ὅ,τι ἔχει ἤδη κάνει ὁ Θεός· ἀλλ' ἂν ἀμφιβάλ-
 λουμε ὅτι ἔχουμε τὴν ἱκανότητα νὰ ἀποκτήσουμε τὴν κα- 18
 λὸσύνῃ πού ἐπιθυμοῦμε καὶ νὰ πετύχουμε καλύτερα καὶ
 ἀνώτερα ἀποτελέσματα, δὲν μπορούμε πολλὰς φορές νὰ δο-
 κιμάσουμε τὰ φτερά μας καὶ ἔτσι ἡ ἀποτυχία μας εἶναι βέβαιη 21
 ἀπὸ τὴν ἀρχή.

Οἱ θνητοὶ πρέπει νὰ ἀλλάξουν τὰ ἰδεῶδη τους γιὰ νὰ
 βελτιώσουν τὰ πρότυπά τους. Τὸ ἄρρωστο Ἀπαιτεῖται
 σῶμα εἶναι τὸ ἐπακόλουθο νοσηρῶν σκέψεων. Ἡ ἀλλαγὴ τῶν
 νόσος, ἡ ἀρρώστια καὶ ὁ θάνατος προέρχονται ἰδεῶδων μας
 ἀπὸ φόβο. Ἡ φιληδονία ἀναπτύσσει κακὰς σωματικὰς καὶ 27
 ἠθικὰς καταστάσεις.

Ἡ ἰδιότης καὶ ἡ φιληδονία καλλιεργοῦνται στὸ θνητὸ
 νοῦ ἀπὸ σκέψεις πού στριφογυρίζουν πάντοτε στὸ μυαλὸ τοῦ 30
 ἀνθρώπου, ἀπὸ συζητήσεις γιὰ τὸ σῶμα καὶ ἀπὸ τὴν προσ-
 δοκία νὰ βροῦμε σ' αὐτὸ ἀδιάκοπη εὐχαρίστηση ἢ πόνον· καὶ
 ἡ καλλιέργεια αὐτὴ γίνεται εἰς βάρος τῆς πνευματικῆς ἀνά- 33
 πτυξης. Ἄν ντύσουμε τὴ σκέψη μας μὲ θνητὰ ἐνδύματα,
 δὲν μπορεῖ παρὰ νὰ χάσῃ τὴν ἀθάνατη φύση της.

Ἄν ζητοῦμε εὐχαρίστηση στὸ σῶμα, θὰ βροῦμε πόνον· ἂν 36
 ζητοῦμε Ζωή, θὰ βροῦμε θάνατο· ἂν ζητοῦμε Ἀλήθεια, θὰ

1 we find its opposite, matter. Now reverse this action.
 Thoughts
 3 are things Look away from the body into Truth and Love,
 the Principle of all happiness, harmony, and
 immortality. Hold thought steadfastly to the endur-
 ing, the good, and the true, and you will bring these
 6 into your experience proportionably to their occupancy
 of your thoughts.

The effect of mortal mind on health and happiness is
 9 seen in this: If one turns away from the body with such
 Unreality
 of pain absorbed interest as to forget it, the body
 experiences no pain. Under the strong im-
 12 pulse of a desire to perform his part, a noted actor was
 accustomed night after night to go upon the stage and
 sustain his appointed task, walking about as actively
 15 as the youngest member of the company. This old man
 was so lame that he hobbled every day to the theatre, and
 sat aching in his chair till his cue was spoken, — a signal
 18 which made him as oblivious of physical infirmity as if
 he had inhaled chloroform, though he was in the full pos-
 session of his so-called senses.

21 Detach sense from the body, or matter, which is only
 a form of human belief, and you may learn the meaning
 of God, or good, and the nature of the immu-
 24 Immutable
 identity
 of man table and immortal. Breaking away from the
 mutations of time and sense, you will neither
 lose the solid objects and ends of life nor your own iden-
 27 tity. Fixing your gaze on the realities supernal, you will
 rise to the spiritual consciousness of being, even as the bird
 which has burst from the egg and preens its wings for a
 30 skyward flight.

We should forget our bodies in remembering good and
 the human race. Good demands of man every hour, in

βροῦμε πλάνη· ἂν ζητοῦμε Πνεῦμα, θὰ βροῦμε τὸ ἀντίθετό 1
 του, ὕλη. Κάνε τώρα τὸ ἀντίθετο. Γύρισε τὸ
 βλέμμα σου ἀπὸ τὸ σῶμα καὶ κοίταξε πρὸς τὴν ^{Οἱ σκέψεις} 3
 Ἀλήθεια καὶ τὴν Ἀγάπη, τὴν Ἀρχὴ ὅλης τῆς εἶναι
 εὐτυχίας, τῆς ἁρμονίας καὶ τῆς ἀθανασίας. Προσῆλωσε τῇ ^{πράγματα}
 σκέψῃ σου σταθερὰ στὸ διαρκές, τὸ καλὸ καὶ τὸ ἀληθινό, 6
 καὶ θὰ τὰ δῆς νὰ ἐκδηλώνωνται στὴ ζωὴ σου κατὰ τὸ μέτρο
 ποὺ ἀπασχολοῦν τὶς σκέψεις σου.

Ἡ ἐπίδραση τοῦ θνητοῦ νοῦ στὴν ὑγεία καὶ τὴν εὐτυχία 9
 φαίνεται ἀπ' αὐτό: Ἄν ἐλκύσῃ κάτι τὸ ἐνδιαφέρον τοῦ ἀνθρώ-
 που σὲ τέτοιο σημεῖο ποὺ νὰ τὸν κάνῃ νὰ ξεχάσῃ
 τὸ σῶμα του, τότε αὐτὸ δὲν αἰσθάνεται κανέναν ^{Ὁ πόνος δὲν}
 πόνο. Ἐπειδὴ ἓνας διάσημος ἡθοποιὸς εἶχε τὴν ^{εἶναι πραγμα-} 12
 ἀκατανίκητη ἐπιθυμία νὰ παίρνῃ μέρος στὴν παράσταση, ^{τικός}
 εἶχε τὴ συνήθεια νὰ ἀνεβαίνῃ κάθε βράδυ στὴ σκηνὴ καὶ νὰ 15
 παίζῃ τὸ ρόλο του, περπατώντας μὲ τόση εὐκινησία ὥστε καὶ
 τὸ νεώτερο μέλος τοῦ θιάσου. Ὁ γέρος αὐτὸς ἦταν τόσο
 κουτσός, ὥστε πῆγαινε κάθε μέρα στὸ θέατρο μὲ μεγάλη 18
 δυσκολία καὶ πονοῦσε ὅλη τὴν ὥρα ποὺ καθόταν στὸ κά-
 θισμά του, μέχρις ὅτου τοῦ ἔκαναν σινιάλο ὅτι ἤρθε ἡ σειρὰ
 του καὶ τότε λησμονοῦσε τὴ σωματικὴ του ἀναπηρία, σὰ νὰ 21
 εἶχε εἰσπνεύσει χλωροφόρμιο, ἂν καὶ δὲν ἔχανε καθόλου τὶς
 λεγόμενες αἰσθήσεις του.

Ἀπόσπασε τὴν αἴσθησι ἀπὸ τὸ σῶμα, ἢ τὴν ὕλη, ποὺ 24
 δὲν εἶναι παρὰ μιὰ μορφή ἀνθρώπινης δοξασίας, καὶ τότε
 θὰ μπορέσῃς νὰ μάθῃς τί σημαίνει Θεός, ἢ καλὸ, ^{Ἡ ἀμετά-}
 καὶ τὴ φύση παντὸς ὅ,τι εἶναι ἀμετάβλητο καὶ ^{βλητὴ ἀτομι-} 27
 ἀθάνατο. Ὅταν ἀποσπαστῇ ἀπὸ τὶς μεταβολές ^{κόττητα τοῦ}
 τοῦ χρόνου καὶ τῶν αἰσθήσεων, δὲν πρόκειται νὰ χάσῃ οὔτε
 τὰ στερεὰ ἀντικείμενα καὶ τοὺς σκοποὺς τῆς ζωῆς οὔτε καὶ 30
 τὴν ἀτομικότητά σου. Προσηλώνοντας τὸ βλέμμα σου στὶς
 οὐράνιες πραγματικότητες, θὰ ὑψωθῇς πρὸς τὴν πνευματικὴ
 συνειδηση τοῦ εἶναι, ὅπως ἀκριβῶς καὶ τὸ πουλάκι ποὺ 33
 βγαίνει ἀπὸ τὸ αὐγὸ του καὶ σιάζει τὰ φτερά του γιὰ νὰ
 πετάξῃ στὸν οὐρανό.

Πρέπει νὰ ξεχνοῦμε τὰ σώματά μας καὶ νὰ σκεφτώμαστε 36
 τὸ καλὸ καὶ τὸ ἀνθρώπινο γένος. Τὸ καλὸ ἀπαιτεῖ ἀπὸ τὸν
 ἄνθρωπο νὰ ἀφιερῶσθ σ' αὐτὸ ὅλον του τὸ χρόνο, γιὰ νὰ

- 1 which to work out the problem of being. Consecration
to good does not lessen man's dependence on God, but
3 <sup>Forgetful-
ness of self</sup> heightens it. Neither does consecration di-
minish man's obligations to God, but shows
the paramount necessity of meeting them. Christian
6 Science takes naught from the perfection of God, but it
ascribes to Him the entire glory. By putting "off the old
man with his deeds," mortals "put on immortality."
9 We cannot fathom the nature and quality of God's
creation by diving into the shallows of mortal belief. We
must reverse our feeble flutterings — our efforts to find
12 life and truth in matter — and rise above the testimony
of the material senses, above the mortal to the immortal
idea of God. These clearer, higher views inspire the God-
15 like man to reach the absolute centre and circumference
of his being.

- Job said: "I have heard of Thee by the hearing of the
18 ear: but now mine eye seeth Thee." Mortals will echo
Job's thought, when the supposed pain and
19 <sup>The true
sense</sup> pleasure of matter cease to predominate. They
21 will then drop the false estimate of life and happiness, of
joy and sorrow, and attain the bliss of loving unselfishly,
working patiently, and conquering all that is unlike God.
24 Starting from a higher standpoint, one rises spontane-
ously, even as light emits light without effort; for "where
your treasure is, there will your heart be also."
27 The foundation of mortal discord is a false sense of
man's origin. To begin rightly is to end rightly. Every
28 <sup>Mind the
only cause</sup> concept which seems to begin with the brain
30 begins falsely. Divine Mind is the only cause
or Principle of existence. Cause does not exist in matter,
in mortal mind, or in physical forms.

λύση τὸ πρόβλημα τοῦ εἶναι. Ἡ ἀφοσίωση στὸ καλὸ δὲ 1
 λιγοστεύει τὴν ἐξάρτηση τοῦ ἀνθρώπου ἀπὸ τὸ Θεό, ἀλλὰ
 τὴ μεγαλώνει. Οὔτε ἐλαττώνει ἡ ἀφοσίωση τὶς ^{ἑξέασμα τοῦ} 3
 ὑποχρεώσεις τοῦ ἀνθρώπου πρὸς τὸ Θεό, ἀλλὰ ^{ἐγώ}
 δείχνει ὅτι εἶναι ὑπέρτατη ἀνάγκη νὰ τὶς ἐκπληρώσῃ. Ἡ
 Χριστιανικὴ Ἐπιστήμη * δὲν ἀφαιρεῖ τίποτε ἀπὸ τὴν τε- 6
 λειότητα τοῦ Θεοῦ, ἀλλ' ἀποδίδει σ' Αὐτὸν ὅλη τὴ δόξα.
 "Ὅταν ἀπεκδυθοῦν «τὸν παλαιὸν ἄνθρωπον μετὰ τῶν πρά-
 ξων αὐτοῦ», οἱ θνητοὶ «ἐνδύονται ἀθανασίαν». 9

Δὲν μποροῦμε νὰ βυθομετρήσουμε τὴ φύση καὶ τὴν ποιό-
 τητα τῆς δημιουργίας τοῦ Θεοῦ βουτώντας στὰ ρηχὰ νερά
 τῆς θνητῆς δοξασίας. Εἶναι ἀνάγκη νὰ ἀντιστρέψουμε τὰ 12
 ἀδύνατα φτερουγίσματά μας — τὶς προσπάθειές μας νὰ βροῦμε
 ζωὴ καὶ ἀλήθεια στὴν ὕλη — καὶ νὰ ὑψωθοῦμε πάνω ἀπὸ τὴ
 μαρτυρία τῶν ὑλικῶν αἰσθήσεων, νὰ ἀφήσουμε τὴ θνητὴ καὶ 15
 νὰ ὑψωθοῦμε στὴν ἀθάνατη ἰδέα τοῦ Θεοῦ. Οἱ φωτεινότερες
 καὶ ἀνώτερες αὐτὲς ἀπόψεις ἐμπνέουν τὸν ἄνθρωπο ποὺ εἶναι
 ὁμοιος μὲ τὸ Θεὸ νὰ πλησιάσῃ τὸ ἀπόλυτο κέντρο καὶ τὴν 18
 περιφέρεια τοῦ εἶναι του.

Ἡ Ἰώβ εἶπε: «Ἦκουον περὶ Σοῦ μὲ τὴν ἀκοὴν τοῦ ὠτίου,
 ἀλλὰ τῶρα ὁ ὀφθαλμὸς μου Σὲ βλέπει». Οἱ θνητοὶ θὰ ἀπηχή- 21
 σουν τὴ σκέψη τοῦ Ἰώβ, ὅταν ὁ πόνος καὶ ἡ ^{Ἡ ἀληθινὴ}
 ἡδονὴ τῆς ὕλης, ποὺ εἶναι ὑποθετικά, παύσουν νὰ ^{αἰσθησι}
 ἐπικρατοῦν. Τότε θὰ ἐγκαταλείψουν τὴν ψεύτικη ἀντίληψη 24
 γιὰ τὴ ζωὴ καὶ τὴν εὐτυχία, τὴ χαρὰ καὶ τὴ λύπη, καὶ θὰ
 πετύχουν τὴ μακαριότητα τοῦ νὰ ἀγαποῦν μὲ ἀνιδιοτέλεια,
 νὰ ἐργάζωνται μὲ ὑπομονὴ καὶ νὰ ὑπερνικοῦν καθετὶ ποὺ εἶναι 27
 ἀνόμοιο μὲ τὸ Θεό. "Ὅταν ξεκινᾷ κανεὶς ἀπὸ μιὰν ἀνώτερη
 ἀποψη ὑψώνεται αὐθόρμητα, ὅπως ἀκριβῶς τὸ φῶς ἐκπέμπει
 φῶς χωρὶς προσπάθεια· ἐπειδὴ «ὅπου εἶναι ὁ θησαυρὸς σας, 30
 ἐκεῖ θὰ εἶναι καὶ ἡ καρδίᾳ σας».

Τὸ θεμέλιο τῆς θνητῆς δυσαρμονίας εἶναι ἡ ψεύτικη ἀντί-
 ληψη γιὰ τὴν καταγωγὴ τοῦ ἀνθρώπου. "Ὅταν ἀρχίζῃ 33
 κανεὶς σωστὰ τελειώνει καὶ σωστά. Κάθε ἰδέα ^{Ὁ Νοὺς εἶναι}
 ποὺ φαίνεται ὅτι ἀρχίζει στὸν ἐγκέφαλο ἀρχίζει ^{ἡ μόνη αἰτία}
 ἐσφαλμένα. Ὁ θεῖος Νοὺς εἶναι ἡ μόνη αἰτία ἡ Ἀρχὴ τῆς 36
 ὑπαρξης. Αἰτία δὲν ὑπάρχει στὴν ὕλη, στὸ θνητὸ νοῦ, ἢ
 στὶς σωματικὲς μορφές.

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity
 3 Human egotism would not or could not create. The creations of mortal mind are material. Immortal spiritual man
 6 alone represents the truth of creation.

When mortal man blends his thoughts of existence with the spiritual and works only as God works,
 9 Mortal man a mis-creator he will no longer grope in the dark and cling to earth because he has not tasted heaven. Carnal beliefs defraud us. They make man an involuntary hypocrite, — producing evil when he would create
 12 good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He
 15 becomes a general mis-creator, who believes he is a semi-god. His “touch turns hope to dust, the dust we all have trod.” He might say in Bible language: “The
 18 good that I would, I do not: but the evil which I would not, *that I do.*”

There can be but one creator, who has created all.
 21 Whatever seems to be a new creation, is but the discovery of some distant idea of Truth; else it is a
No new creation new multiplication or self-division of mortal thought, as when some finite sense peers from its
 24 cloister with amazement and attempts to pattern the infinite.

27 The multiplication of a human and mortal sense of persons and things is not creation. A sensual thought, like an atom of dust thrown into the face of spiritual immensity, is dense blindness instead of a scientific eternal
 30 consciousness of creation.

The fading forms of matter, the mortal body and ma-

Οί θνητοί είναι ἐγωπαθείς. Πιστεύουν ὅτι εἶναι ἀνεξάρ- 1
τητοι ἐργάτες, προσωπικοὶ δημιουργοί, καὶ ἀκόμη καὶ προνο-
μοῦχοι πρωτουργοὶ κάποιου πράγματος ποῦ Ἀνθρώπινη 3
ἡ Θεότητα δὲν ἤθελε ἢ δὲν μπορούσε νὰ δημιουρ-
γήσῃ. Οἱ δημιουργίες τοῦ θνητοῦ νοῦ εἶναι ὑλικές. Μόνο
ὁ ἀθάνατος καὶ πνευματικὸς ἄνθρωπος ἀντιπροσωπεύει τὴν 6
ἀλήθεια τῆς δημιουργίας.

Ὅταν ὁ θνητὸς ἄνθρωπος ἐναρμονίζῃ τὶς ἀντιλήψεις του
γὰρ τὴν ὑπαρξὴ μὲ τὸ πνευματικὸ καὶ ἐργάζεται μόνο ὅπως 9
ἐργάζεται ὁ Θεός, θὰ παύσῃ πιά νὰ ψηλαφίῃ στὸ
σκοτάδι καὶ νὰ προσκολλᾶται στὴ γῆ, κι ἂς μὴν
ἔχῃ δοκιμάσῃ τὸν οὐρανό. Οἱ σαρκικὲς δοξασιές 12
μᾶς ἐξαπατοῦν. Κάνουν τὸν ἄνθρωπο ὑποκριτὴ χωρὶς νὰ τὸ
θέλῃ — νὰ προξενῇ κακὸ ἐνῶ θὰ ἤθελε νὰ κάνῃ καλὸ, νὰ σχη-
ματίζῃ ἀσχήμια ἐνῶ θὰ ἤθελε νὰ σχεδιάσῃ χάρι καὶ ὁμορφιά 15
καὶ νὰ βλάπτῃ ἐκείνους ποῦ θὰ ἤθελε νὰ εὐεργετήσῃ. Γενικὰ
γίνεται ἓνας κακὸς δημιουργός, ποῦ πιστεύει ὅτι εἶναι ἡμί-
θεος. «Τὸ ἁγγιγμά» του «μετατρέπῃ τὴν ἐλπίδα σὲ σκόνη, 18
τὴ σκόνη ποῦ ὅλοι μας ποδοπατᾶμε». Θὰ μπορούσε νὰ πῇ,
μιμούμενος τὴ γλώσσα τῆς Γραφῆς: «Δὲν πράττω τὸ ἀγαθόν,
τὸ ὁποῖον θέλω· ἀλλὰ τὸ κακὸν τὸ ὁποῖον δὲν θέλω, τοῦτο 21
πράττω».

Δὲν μπορεῖ νὰ ὑπάρχῃ παρὰ ἓνας δημιουργός, ποῦ ἔχει
δημιουργήσῃ τὸ πᾶν. Πᾶν ὅ,τι φαίνεται ὅτι εἶναι μιὰ νέα 24
δημιουργία, δὲν εἶναι παρὰ ἡ ἀνακάλυψη κάποιας
μακρινῆς ιδέας τῆς Ἀλήθειας· ἀλλιῶς εἶναι ἓνας
νέος πολλαπλασιασμός ἢ αὐτοδιαίρεση τῆς θνη- 27
τῆς σκέψης, ὅπως συμβαίνει ὅταν κάποια πεπερασμένη αἰ-
σθησὴ προβάλλῃ ἀπὸ τὸ κελί τῆς ἐκπληκτικῆ καὶ προσπαθεῖ
νὰ μιμηθῇ τὸ ἄπειρο. 30

Ὁ πολλαπλασιασμός μιᾶς ἀνθρώπινης καὶ θνητῆς αἰ-
σθησῆς προσώπων καὶ πραγμάτων δὲν εἶναι δημιουργία.
Μιὰ σαρκικὴ σκέψῃ εἶναι, σὰν ἓνα μόριο σκόνης ποῦ ρίχνεται 33
στὸ πρόσωπο τῆς πνευματικῆς ἀπεραντοσύνης, βαθιὰ τύ-
φλωση καὶ ὄχι μιὰ ἐπιστημονικὴ καὶ αἰώνια συνειδησὴ δη-
μιουργίας. 36

Οἱ μορφὲς τῆς ὕλης ποῦ χάνονται, τὸ θνητὸ σῶμα καὶ ἡ

1 terial earth, are the fleeting concepts of the human mind.
 They have their day before the permanent facts and their
 3 **Mind's true** perfection in Spirit appear. The crude crea-
 camera tions of mortal thought must finally give place
 to the glorious forms which we sometimes behold in the
 6 camera of divine Mind, when the mental picture is spir-
 itual and eternal. Mortals must look beyond fading,
 finite forms, if they would gain the true sense of things.
 9 Where shall the gaze rest but in the unsearchable realm
 of Mind? We must look where we would walk, and we
 must act as possessing all power from Him in whom we
 12 have our being.

As mortals gain more correct views of God and man,
 multitudinous objects of creation, which before were
 15 **Self-com-** invisible, will become visible. When we
 pleteness realize that Life is Spirit, never in nor of
 matter, this understanding will expand into self-com-
 18 pleteness, finding all in God, good, and needing no other
 consciousness.

Spirit and its formations are the only realities of being.
 21 Matter disappears under the microscope of Spirit. Sin
 is unsustained by Truth, and sickness and
 death were overcome by Jesus, who proved
 24 **Spiritual** them to be forms of error. Spiritual living
 proofs of and blessedness are the only evidences, by which we can
 existence recognize true existence and feel the unspeakable peace
 27 which comes from an all-absorbing spiritual love.

When we learn the way in Christian Science and recog-
 nize man's spiritual being, we shall behold and under-
 30 stand God's creation, — all the glories of earth and heaven
 and man.

The universe of Spirit is peopled with spiritual beings,

ὕλική γῆ, εἶναι οἱ φυγαλέες ἀντιλήψεις τοῦ ἀνθρώπινου νοῦ. 1
 Ἐπικρατοῦν μέχρις ὅτου φανερωθοῦν οἱ αἰώνιες πραγματι- 3
 κότητες καὶ ἡ τελειότητά τους στὸ Πνεῦμα. Οἱ ^{Ὁ ἀληθινὸς} 3
 χοντροκομμένες δημιουργίες τῆς θνητῆς σκέψης ^{σκοτεινὸς}
 πρέπει τελικὰ νὰ ὑποχωρήσουν στὶς ὑπέροχες ^{θάλαμος}
 μορφές ποὺ βλέπουμε καμιά φορά στὸ σκοτεινὸ θάλαμο τοῦ 6
 θείου Νοῦ, ὅταν ἡ νοερὴ εἰκόνα εἶναι πνευματικὴ καὶ αἰώνια.
 Οἱ θνητοὶ πρέπει νὰ κοιτάζουν πέρα ἀπὸ τὶς πεπερασμένες 9
 καὶ φθαρτὲς μορφές, ἂν θέλουν νὰ ἀποκτήσουν τὴν ἀληθινὴν 9
 ἀντίληψη τῶν πραγμάτων. Ποῦ ἄλλοῦ πρέπει νὰ προσηλω-
 νεται τὸ βλέμμα παρὰ στὸ ἀνεξερεύνητο βασίλειο τοῦ Νοῦ;
 Πρέπει νὰ κοιτάζουμε ἐκεῖ ποὺ θὰ θέλαμε νὰ βαδίσουμε, καὶ 12
 πρέπει νὰ ἐνεργοῦμε μὲ τὴν πεποίθηση ὅτι Ἐκεῖνος στὸν
 ὁποῖο ὑπάρχουμε μᾶς δίνει ὅλη τὴ δύναμη.

Καθὼς οἱ θνητοὶ ἀποκτοῦν σωστότερες ἀπόψεις γιὰ τὸ Θεὸ 15
 καὶ τὸν ἄνθρωπο, ἀναρίθμητα ἀντικείμενα τῆς δημιουργίας,
 ποὺ πρὶν ἦταν ἄορατα, θὰ γίνουν ὁρατά. Ὅταν ^{Τελειότητα} 18
 ἀντιληφτοῦμε ὅτι ἡ Ζωὴ εἶναι Πνεῦμα, ὅτι δὲν 18
 εἶναι ποτὲ στὴν ὕλη ἢ ἀπὸ ὕλη, ἡ κατανόηση αὐτὴ θὰ ἐξε-
 λιχτῇ σὲ τελειότητα, ποὺ θὰ βρίσκη τὰ πάντα στὸ Θεό, τὸ
 καλὸ, καὶ δὲ θὰ χρειάζεται ἄλλη συνειδηση. 21

Τὸ Πνεῦμα καὶ οἱ σχηματισμοὶ του εἶναι οἱ μόνες πραγμα-
 τικότητες τοῦ εἶναι. Ἡ ὕλη ἐξαφανίζεται κάτω ἀπὸ τὸ
 μικροσκόπιο τοῦ Πνεύματος. Ἡ ἁμαρτία δὲν ^{Πνευματικὲς} 24
 ὑποστηρίζεται ἀπὸ τὴν Ἀλήθεια, καὶ ἡ ἀσθένεια ^{ἀποδείξεις}
 καὶ ὁ θάνατος κατανικήθηκαν ἀπὸ τὸν Ἰησοῦ, ποὺ
 ἀπόδειξε ὅτι εἶναι μορφὲς πλάνης. Ἡ πνευματικὴ ζωὴ καὶ 27
 εὐδαιμονία εἶναι τὰ μόνὰ τεκμήρια μὲ τὰ ὁποῖα μποροῦμε νὰ
 ἀναγνωρίσουμε τὴν ἀληθινὴν ὕπαρξη καὶ νὰ νοιώσουμε τὴν
 ἀνείπωτη εἰρήνη ποὺ προέρχεται ἀπὸ μιὰ πνευματικὴ ἀγάπη 30
 ποὺ γεμίζει ὅλο τὸ εἶναι μας.

Ὅταν μάθουμε τὴν ὁδὸ στὴ Χριστιανικὴ Ἐπιστὴμὴ καὶ
 ἀναγνωρίσουμε τὴν πνευματικὴ ὕπαρξη τοῦ ἀνθρώπου, θὰ 33
 δοῦμε καὶ θὰ καταλάβουμε τὴ δημιουργία τοῦ Θεοῦ — ὅλα τὰ
 μεγαλεῖα τῆς γῆς καὶ τοῦ οὐρανοῦ καὶ τοῦ ἀνθρώπου.

Τὸ σύμπαν τοῦ Πνεύματος κατοικεῖται ἀπὸ πνευματικὰ 36

1 and its government is divine Science. Man is the off-
 spring, not of the lowest, but of the highest qualities of
 3 **Godward** Mind. Man understands spiritual existence
gravitation in proportion as his treasures of Truth and
 Love are enlarged. Mortals must gravitate Godward,
 6 their affections and aims grow spiritual, — they must near
 the broader interpretations of being, and gain some proper
 sense of the infinite, — in order that sin and mortality
 9 may be put off.

This scientific sense of being, forsaking matter for
 Spirit, by no means suggests man's absorption into Deity
 12 and the loss of his identity, but confers upon man en-
 larged individuality, a wider sphere of thought and action,
 a more expansive love, a higher and more permanent
 15 peace.

The senses represent birth as untimely and death as
 irresistible, as if man were a weed growing apace or a
 18 **Mortal birth** flower withered by the sun and nipped by
and death untimely frosts; but this is true only of a
 mortal, not of a man in God's image and likeness. The
 21 truth of being is perennial, and the error is unreal and
 obsolete.

Who that has felt the loss of human peace has not gained
 24 stronger desires for spiritual joy? The aspiration after
Blessings heavenly good comes even before we discover
from pain what belongs to wisdom and Love. The loss
 27 of earthly hopes and pleasures brightens the ascending
 path of many a heart. The pains of sense quickly inform
 us that the pleasures of sense are mortal and that joy is
 30 spiritual.

The pains of sense are salutary, if they wrench away
 false pleasurable beliefs and transplant the affections

δντα καὶ κυβερνᾶται ἀπὸ τῆ θεῖα Ἐπιστήμη. Ὁ ἄνθρωπος 1
 εἶναι ὁ βλαστὸς τῶν ἀνώτερων ἰδιοτήτων τοῦ Νοῦ, ὅχι τῶν
 κατώτερων. Ὁ ἄνθρωπος κατανοεῖ τὴν πνευμα- 3
 τικὴ ὑπαρξὴ κατὰ τὸ μέτρο ποῦ θησαυρίζει Ἀλή- <sup>Ἐλξὴ πρὸς
τὸ Θεό</sup>
 θεῖα καὶ Ἀγάπη. Οἱ θνητοὶ πρέπει νὰ ἔλκωνται πρὸς τὸ
 Θεό, τὰ αἰσθήματα καὶ οἱ σκοποὶ τους νὰ γίνωνται πνευ- 6
 ματικά — πρέπει νὰ ἐρμηνεύσουν τὸ εἶναι πιὸ πλατιά καὶ νὰ
 ἀποκτήσουν μιὰ κάπως σωστὴ ἀντίληψη τοῦ ἀπείρου — γιὰ
 νὰ μπορέσουν νὰ ἀποβάλουν τὴν ἁμαρτία καὶ τὴ θνητότητα. 9

Ἡ ἐπιστημονικὴ αὐτὴ ἀντίληψη τοῦ εἶναι, ποῦ ἐγκατα-
 λείπει τὴν ὕλη γιὰ χάρι τοῦ Πνεύματος, δὲ σημαίνει καθόλου
 τὴν ἀπορρόφησιν τοῦ ἀνθρώπου ἀπὸ τὴ Θεότητα καὶ τὴν 12
 ἀπώλεια τῆς ταυτότητάς του, ἀλλὰ δίνει στὸν ἄνθρωπο
 μεγαλύτερη ἀτομικότητα, εὐρύτερη σφαῖρα σκέψης καὶ δρά-
 σης, πλατύτερη ἀγάπη, ἀνώτερη καὶ διαρκέστερη εἰρήνη. 15

Οἱ αἰσθήσεις παρουσιάζουν τὴ γέννησιν ὡς πρόωρη καὶ
 τὸ θάνατο ὡς ἀναπόφευκτο, σὰ νὰ ἦταν ὁ ἄνθρωπος ἓνα
 ἀγριόχορτο ποῦ μεγαλώνει γρήγορα ἢ ἓνα λου- 18
 λούδι ποῦ μαραίνεται ἀπὸ τὸν ἥλιο καὶ καίεται <sup>Ἡ γέννησις
καὶ ὁ θάνατος
τῶν θνητῶν</sup>
 ἀπὸ πρόωρους παγετούς· ἀλλ' αὐτὸ ἀληθεύει μόνο
 γιὰ τὸ θνητὸ ἄνθρωπο, ὅχι γιὰ τὸν ἄνθρωπο ποῦ εἶναι εἰκόνα 21
 καὶ ὁμοίωσις τοῦ Θεοῦ. Ἡ ἀλήθεια τοῦ εἶναι εἶναι ἀέναη
 καὶ ἡ πλάνη εἶναι φανταστικὴ καὶ ἀπαρχαιωμένη.

Ποιὸς εἶναι ἐκεῖνος ποῦ ἔχει δοκιμάσει τὴν ἀπώλεια τῆς 24
 ἀνθρώπινης εἰρήνης καὶ δὲν ἔχει ἐπιθυμήσει ἀκόμα περισσό-
 τερο τὴν πνευματικὴν χαρὰ; Ὁ πόθος γιὰ οὐ- <sup>Τὰ καλὰ τῆς
δδύνης</sup>
 ράνιο καλὸ ἔρχεται καὶ πρὶν ἀκόμη ἀνακαλύψουμε 27
 τί ἀνήκει στὴ σοφία καὶ τὴν Ἀγάπη. Ἡ ἀπώλεια τῶν ἐπί-
 γειων ἐλπίδων καὶ ἡδονῶν λαμπρύνει τὸν ἀνηφορικὸ δρόμο
 πολλῶν καρδιῶν. Οἱ πόνοι τῆς αἰσθησης γρήγορα μᾶς 30
 πληροφοροῦν ὅτι οἱ ἡδονές τῆς αἰσθησης εἶναι θνητές καὶ
 ὅτι ἡ χαρὰ εἶναι πνευματικὴ.

Οἱ πόνοι τῆς αἰσθησης εἶναι σωτήριοι, ἂν ξεριζώνουν τίς 33
 ψεύτικες εὐχάριστες δοξασίες καὶ μεταφυτεύουν τὰ αἰσθήματα

- 1 from sense to Soul, where the creations of God are good,
 3 <sup>Decapitation
of error</sup> “rejoicing the heart.” Such is the sword of
 Science, with which Truth decapitates error,
 materiality giving place to man’s higher individuality and
 destiny.
- 6 Would existence without personal friends be to you
 a blank? Then the time will come when you will be
 9 <sup>Uses of
adversity</sup> solitary, left without sympathy; but this
 seeming vacuum is already filled with divine
 Love. When this hour of development comes, even if
 you cling to a sense of personal joys, spiritual Love will
 12 force you to accept what best promotes your growth.
 Friends will betray and enemies will slander, until the
 lesson is sufficient to exalt you; for “man’s extremity
 15 is God’s opportunity.” The author has experienced the
 foregoing prophecy and its blessings. Thus He teaches
 mortals to lay down their fleshliness and gain spirituality.
 18 This is done through self-abnegation. Universal Love
 is the divine way in Christian Science.

The sinner makes his own hell by doing evil, and the
 21 saint his own heaven by doing right. The opposite per-
 secutions of material sense, aiding evil with evil, would
 deceive the very elect.

- 24 Mortals must follow Jesus’ sayings and his demonstra-
 tions, which dominate the flesh. Perfect and infinite
 27 <sup>Beatific
presence</sup> Mind enthroned is heaven. The evil beliefs
 which originate in mortals are hell. Man is the
 idea of Spirit; he reflects the beatific presence, illuming
 the universe with light. Man is deathless, spiritual. He
 30 is above sin or frailty. He does not cross the barriers
 of time into the vast forever of Life, but he coexists with
 God and the universe.

ἀπὸ τὴν αἴσθησις στὴν Ψυχὴ, ὅπου οἱ δημιουργίαι τοῦ 1
 Θεοῦ εἶναι καλές, «εὐφραίνουσιν καρδίαν». Τέ-
 τοια εἶναι ἡ ρομφαία τῆς Ἐπιστήμης μὲ τὴν ὁποία 2
 ἡ Ἀλήθεια ἀποκεφαλίζει τὴν πλάνη, καθὼς ἡ 3
 ὑλικότης δίνει θέσιν στὴν ἀνώτερη ἀτομικότητα καὶ τὸν ἀνώ- 6
 τερο προσορισμὸ τοῦ ἀνθρώπου.

Θὰ ἦταν ἡ ζωὴ σου ἄδεια χωρὶς προσωπικοὺς φίλους;
 Τότε θὰ ἔρθῃ στιγμή πού θὰ μείνης μόνος, στιγμή πού δὲ
 θὰ σὲ συμπονᾷ κανεὶς· ἀλλὰ τὸ φαινομενικὸ αὐτὸ 7
 κενὸ εἶναι ἤδη γεμάτο μὲ θεία Ἀγάπη. Ὅταν 9
 ἔρθῃ ἡ ὥρα αὐτὴ τῆς ἀνάπτυξης, ἀκόμη καὶ ἂν μένης προσ-
 κολλημένος στὶς προσωπικὰς χαρὰς, ἡ πνευματικὴ Ἀγάπη 12
 θὰ σὲ ἀναγκάσῃ νὰ δεχτῇς ὅ,τι συντελεῖ καλύτερα στὴν
 πρόοδό σου. Οἱ φίλοι θὰ προδώσουν καὶ οἱ ἐχθροὶ θὰ συκο-
 φαντήσουν, ὥσπου τὸ μάθημα εἶναι ἄρκετό γιὰ νὰ σὲ 15
 ἐξυψώσῃ· γιατί «τὰ ἔσχατα τοῦ ἀνθρώπου εἶναι εὐκαιρία γιὰ
 τὸ Θεό». Ἐχὼ κάνει βίωμα τὴν παραπάνω προφητεία καὶ
 γευτῇ τις εὐλογίαις τῆς. Ἔτσι ὁ Θεὸς διδάσκει τοὺς θνητοὺς 18
 νὰ ἐγκαταλείψουν τὶς σαρκικὰς ἐπιθυμίας τους καὶ νὰ ἀποκτή-
 σουν πνευματικότητα. Αὐτὸ μποροῦμε νὰ τὸ πετύχουμε μὲ
 τὴν αὐταπάρνηση. Ἡ παγκόσμια Ἀγάπη εἶναι ἡ θεία ὁδὸς 21
 στὴ Χριστιανικὴ Ἐπιστήμη.

Ὁ ἁμαρτωλὸς δημιουργεῖ τὴ δική του κόλαση κάνοντας
 τὸ κακὸ, καὶ ὁ ἅγιος τὸ δικό του οὐρανὸ κάνοντας τὸ σωστό. 24
 Ἀπεναντίας οἱ κατατρεγμοὶ τῆς ὑλικῆς αἴσθησις, πού βοή-
 θοῦν τὸ κακὸ μὲ τὸ κακὸ, θὰ ἤθελαν νὰ ἐξαπατήσουν ἀκόμη
 καὶ τοὺς ἐκλεκτοὺς. 27

Οἱ θνητοὶ πρέπει νὰ ἀκολουθήσουν τὰ λόγια τοῦ Ἰησοῦ
 καὶ τὶς ἀποδείξεις του, πού ἐξουσιάζουν τὴ σάρκα. Ὁ ἐν-
 θρονισμένος τέλειος καὶ ἄπειρος Νοῦς εἶναι οὐρα- 30
 νός. Οἱ κακὰς δοξασίαις πού δημιουργοῦν οἱ θνητοὶ
 εἶναι κόλασις. Ὁ ἄνθρωπος εἶναι ἡ ἰδέα τοῦ Πνεύματος· ἀν-
 τανακλᾷ τὴν εὐλογημένη παρουσία, πού καταυγάζει τὸ σύμ- 33
 παν μὲ φῶς. Ὁ ἄνθρωπος εἶναι ἀθάνατος, πνευματικός.
 Εἶναι πάνω ἀπὸ τὴν ἁμαρτία ἢ τὴν ἀδυναμία. Δὲ διασχίζει
 τοὺς φραγμοὺς τοῦ χρόνου γιὰ νὰ μπῇ στὴν ἀπέραντη 36
 αἰωνιότητα τῆς Ζωῆς, ἀλλὰ συνυπάρχει μὲ τὸ Θεὸ καὶ τὸ
 σύμπαν.

1 Every object in material thought will be destroyed, but the spiritual idea, whose substance is in Mind, is eternal.

3 **The infinitude of God** The offspring of God start not from matter or ephemeral dust. They are in and of Spirit, divine Mind, and so forever continue. God is one. The
6 allness of Deity is His oneness. Generically man is one, and specifically man means all men.

It is generally conceded that God is Father, eternal, self-
9 created, infinite. If this is so, the forever Father must have had children prior to Adam. The great I AM made all "that was made." Hence man and the spiritual uni-
12 verse coexist with God.

Christian Scientists understand that, in a religious sense, they have the same authority for the appellative
15 mother, as for that of brother and sister. Jesus said: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and
18 mother."

When examined in the light of divine Science, mortals present more than is detected upon the surface, since
21 **Waymarks to eternal Truth** inverted thoughts and erroneous beliefs must be counterfeits of Truth. Thought is borrowed from a higher source than matter, and
24 by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth. The robes of Spirit are "white and glistening," like the raiment
27 of Christ. Even in this world, therefore, "let thy garments be always white." "Blessed is the man that endureth [overcometh] temptation: for when he is tried,
30 [proved faithful], he shall receive the crown of life, which the Lord hath promised to them that love him."
(James i. 12.)

Κάθε ἀντικείμενο πού εἶναι στήν ὕλική σκέψη θά κατα- 1
 στραφῇ, ἀλλά ἡ πνευματική ἰδέα, ἡ οὐσία τῆς ὁποίας εἶναι
 στοῦ Νοῦ, εἶναι αἰώνια. Τό γένος τοῦ Θεοῦ δέν ^{ἡ ἀπειρία} 3
 ἀρχίζει ἀπό τήν ὕλη ἢ ἀπό τό ἐφήμερο χῶμα. ^{τοῦ Θεοῦ}
 Εἶναι στοῦ Πνεῦμα καί ἀπό τό Πνεῦμα, τό θεῖο Νοῦ, καί ἐξακο-
 λουθεῖ νά εἶναι ἔτσι γιά πάντα. Ὁ Θεός εἶναι ἕνας. Ἐπειδὴ 6
 ἡ Θεότητα εἶναι τό πᾶν γι' αὐτό καί εἶναι μία. Ὅσον ἀφορᾷ
 τό γένος ὁ ἄνθρωπος εἶναι ἕνας, καί ὅσον ἀφορᾷ τό εἶδος
 ἄνθρωπος σημαίνει ὅλους τοὺς ἀνθρώπους. 9

Ὅλοι γενικά παραδέχονται ὅτι ὁ Θεός εἶναι Πατέρας,
 αἰώνιος, αὐτοδημιούργητος, ἀπειρος. Ἄν εἶναι ἔτσι, τότε
 ὁ αἰώνιος Πατέρας πρέπει νά εἶχε παιδιὰ πρὶν ἀπὸ τὸν Ἀδάμ. 12
 Ὁ μεγάλος Ἦν ἔκαμε πᾶν «τὸ ὁποῖον ἔγινεν». Γι' αὐτό ὁ
 ἄνθρωπος καί τό πνευματικὸ σύμπαν συνυπάρχουν μὲ τὸ Θεό.

Οἱ Χριστιανοὶ Ἐπιστήμονες καταλαβαίνουν ὅτι, ἀπὸ θρη- 15
 σκευτικῆς ἀπόψεως, ἔχουν τὸ ἴδιο δικαίωμα νά μεταχειρίζων-
 ται τὴν προσηγορία μητέρα ὅπως καί τὴν προσηγορία
 ἀδελφός καί ἀδελφή. Ὁ Ἰησοῦς εἶπε: «Διότι ὅστις κάμῃ τὸ 18
 θέλημα τοῦ Πατρός μου τοῦ ἐν τοῖς οὐρανοῖς, αὐτὸς μοῦ εἶναι
 ἀδελφός καί ἀδελφή καί μήτηρ».

Ὅταν ἐξεταστοῦν στοῦ φῶς τῆς θείας Ἐπιστήμης, οἱ θνητοὶ 21
 παρουσιάζουν περισσότερα ἀπὸ ὅ,τι ἀνακαλύπτει κανεὶς στήν
 ἐπιφάνεια, ἀφοῦ οἱ ἀντιστραμμένες σκέψεις καί οἱ ^{Ὁδόσημα}
 ἐσφαλμένες δοξασίες δέν μπορεῖ παρὰ νά εἶναι ^{πρὸς τὴν} 24
 παραπονήσεις τῆς Ἀλήθειας. Ἡ σκέψη ἀντλεῖται ^{αἰώνια Ἀλή-}
 ἀπὸ μιὰ πηγὴ ἀνώτερη ἀπὸ τὴν ὕλη, καί οἱ πλάνες χρησι- ^{θεια}
 μένουν, ὅταν ἀντιστρέφονται, γιὰ ὁδόσημα πρὸς τὸν ἕνα 27
 Νοῦ, ὅπου ὅλη ἡ πλάνη ἐξαφανίζεται στήν οὐράνια Ἀλήθεια.
 Τὰ ἐνδύματα τοῦ Πνεύματος εἶναι «λευκὰ ἐξαστράπτοντα»,
 σὰν τὸ ἱμάτιο τοῦ Χριστοῦ. Ἀκόμη καί σ' αὐτὸ τὸν κόσμον, 30
 λοιπόν, «ἐν παντὶ καιρῷ ἃς εἶναι λευκὰ τὰ ἱμάτιά σου». «Μα-
 κάριος ὁ ἄνθρωπος ὅστις ὑπομένει (ὑπερνικᾷ) πειρασμόν· διότι
 ἀφοῦ δοκιμασθῇ (ἀποδειχτῇ πιστός), θά λάβῃ τὸν στέφανον 33
 τῆς ζωῆς, τὸν ὁποῖον ὑπεσχέθη ὁ Κύριος εἰς τοὺς ἀγαπῶντας
 αὐτόν». (Ἰάκωβος 1:12).

Chapter X

SCIENCE OF BEING

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life, . . . That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.
— JOHN, First Epistle.

Here I stand. I can do no otherwise; so help me God! Amen! —
MARTIN LUTHER.

1 **I**N the material world, thought has brought to light
with great rapidity many useful wonders. With
3 like activity have thought's swift pinions been rising
towards the realm of the real, to the spiritual
Materialistic cause of those lower things which give im-
challenge pulse to inquiry. Belief in a material basis, from
6 which may be deduced all rationality, is slowly yielding
to the idea of a metaphysical basis, looking away from
9 matter to Mind as the cause of every effect. Material-
istic hypotheses challenge metaphysics to meet in final
combat. In this revolutionary period, like the shep-
12 herd-boy with his sling, woman goes forth to battle with
Goliath.

In this final struggle for supremacy, semi-metaphysi-
15 cal systems afford no substantial aid to scientific meta-
physics, for their arguments are based on
Confusion the false testimony of the material senses as
confounded 18 well as on the facts of Mind. These semi-metaphysical

Κεφάλαιο Δέκατο

Η ΕΠΙΣΤΗΜΗ ΤΟΥ ΕΙΝΑΙ

Ἐκεῖνο τὸ ὁποῖον ἦτο ἀπ' ἀρχῆς, τὸ ὁποῖον ἠκούσαμεν, τὸ ὁποῖον εἶδομεν μὲ τοὺς ὀφθαλμοὺς ἡμῶν, τὸ ὁποῖον ἔθεωρήσαμεν, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ Λόγου τῆς ζωῆς . . . ἐκεῖνο τὸ ὁποῖον εἶδομεν καὶ ἠκούσαμεν, ἀπαγγέλλομεν πρὸς ἐσᾶς, διὰ νὰ ἔχητε καὶ σεῖς κοινωνίαν μεθ' ἡμῶν καὶ ἡ κοινωνία δὲ ἡμῶν εἶναι μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ Υἱοῦ Αὐτοῦ Ἰησοῦ Χριστοῦ. ἸΩΑΝΝΗΣ, Α' Ἐπιστολή.

Ἐδῶ εἶμαι. Δὲν μπορῶ νὰ κάνω ἀλλιῶς· εἶθε νὰ μὲ βοηθήσῃ ὁ Θεός! Ἀμήν! ΜΑΡΙΝΟΣ ΛΟΥΘΗΡΟΣ

Σ ΤΟΝ ὑλικὸ κόσμον, ἡ σκέψη ἔφερε στὸ φῶς μὲ μεγάλη τα- 1
χύτητα πολλὰ θαυμάσια καὶ χρήσιμα πράγματα. Μὲ 2
τὴν ἴδια δραστηριότητα οἱ γρήγορες φτεροῦγες ὕλιστικῇ 3
τῆς σκέψης ἀνεβαίνουν στὸ βασίλειο τῆς πραγμα- ^{πρόκληση}
τικότητος, στὴν πνευματικὴ αἰτία τῶν κατώτερων ἐκείνων 4
πραγμάτων ποὺ παρακινοῦν σὲ ἔρευνα. Ἡ δοξασία σὲ μιὰ 5
ὕλική βάση, πάνω στὴν ὁποία θὰ μπορούσε νὰ στηρίξη κα- 6
νεῖς κάθε λογικὴ κρίση, ὑποχωρεῖ σιγὰ σιγὰ στὴν ἰδέα μιᾶς
μεταφυσικῆς βάσης, ποὺ ἐγκαταλείπει τὴν ὕλη καὶ ἀναζητεῖ 7
στὸ Νοῦ τὴν αἰτία κάθε ἀποτελέσματος. Οἱ ὑλιστικὲς ὑποθέ- 8
σεις προκαλοῦν τὴ μεταφυσικὴ σὲ μιὰ τελικὴ μάχη. Στὴν 9
ἐπαναστατικὴ αὐτὴ περίοδο, ἡ γυναῖκα προχωρεῖ, σὰν τὸ 10
τσοπανόπουλο μὲ τὴ σφενδόνα του, γιὰ νὰ πολεμήσῃ μὲ 11
τὸ Γολιάθ. 12

Στὸν τελικὸ αὐτὸν ἀγῶνα ὑπεροχῆς, τὰ ἡμιμεταφυσικὰ συ- 13
στήματα δὲν παρέχουν καμιὰ οὐσιαστικὴ βοήθεια στὴν ἐπι- 14
στημονικὴ μεταφυσικὴ, γιατί τὰ ἐπιχειρήματά ^{Ἀπελπιστικὴ}
τοὺς βασίζονται τόσο στὴν ψεύτικη μαρτυρία τῶν ^{σύγχυση} 15
ὕλικῶν αἰσθήσεων ὅσο καὶ στὰ γεγονότα τοῦ Νοῦ. Τὰ ἡμι- 16

1 systems are one and all pantheistic, and savor of Pandemonium, a house divided against itself.

3 From first to last the supposed coexistence of Mind and matter and the mingling of good and evil have resulted from the philosophy of the serpent. Jesus' demon-
6 strations sift the chaff from the wheat, and unfold the unity and the reality of good, the unreality, the nothingness, of evil.

9 Human philosophy has made God manlike. Christian Science makes man Godlike. The first is error; the latter
12 **Divine metaphysics** is truth. Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves
15 things into thoughts, and exchanges the objects of sense for the ideas of Soul.

These ideas are perfectly real and tangible to spiritual
18 consciousness, and they have this advantage over the objects and thoughts of material sense, — they are good and eternal.

21 The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly
24 **Biblical foundations** on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none. All other systems — systems based wholly or partly on
27 knowledge gained through the material senses — are reeds shaken by the wind, not houses built on the rock.

The theories I combat are these: (1) that all is matter;
30 **Rejected theories** (2) that matter originates in Mind, and is as real as Mind, possessing intelligence and life.

The first theory, that matter is everything, is quite as

μεταφυσικά αὐτὰ συστήματα εἶναι, ὅλα ἀνεξεραίτως, παν- 1
θεϊστικά καὶ μυρίζουν Πανδαιμόνιο, οἰκίαν διαιρεθεῖσαν καθ’ 3
ἑαυτῆς.

Ἀπὸ τὴν ἀρχὴ ὡς τὸ τέλος ἡ ὑποθετικὴ συνύπαρξη τοῦ 1
Νοῦ καὶ τῆς ὕλης καὶ ἡ ἀνάμιξη τοῦ καλοῦ καὶ τοῦ κακοῦ εἶναι 3
ἀποτέλεσμα τῆς φιλοσοφίας τοῦ φιδιοῦ. Οἱ ἀποδείξεις τοῦ 6
Ἰησοῦ κοσκινίζουν τὸ ἄχυρο ἀπὸ τὸ σιτάρι καὶ ἀποκαλύπτουν 8
τὴν ἐνότητα καὶ τὴν πραγματικότητα τοῦ καλοῦ, ὡς καὶ τὴ 9
μὴ πραγματικότητα, τὸ τίποτα, τοῦ κακοῦ.

Ἡ ἀνθρώπινη φιλοσοφία ἔκανε τὸ Θεὸ ὅμοιο μὲ τὸν ἄν- 1
θρωπο. Ἡ Χριστιανικὴ Ἐπιστήμη * κάνει τὸν ἄνθρωπο 3
ὅμοιο μὲ τὸ Θεό. Τὸ πρῶτο εἶναι πλάνη· τὸ δεύ- 6
τερο εἶναι ἀλήθεια. Ἡ μεταφυσικὴ εἶναι ἀνώτερη 9
ἀπὸ τὴ φυσικὴ, καὶ ἡ ὕλη δὲν μπαίνει οὔτε στοὺς μεταφυσι- 12
κοὺς συλλογισμοὺς οὔτε στὰ μεταφυσικά συμπεράσματα. Οἱ 15
κατηγορίες τῆς μεταφυσικῆς στηρίζονται πάνω σὲ μιὰ βάση, 17
στὸ θεῖο Νοῦ. Ἡ μεταφυσικὴ ἀναλύει τὰ πράγματα σὲ 18
σκέψεις καὶ ἀνταλλάσσει τὰ ἀντικείμενα τῆς αἴσθησης μὲ τίς 18
ἰδέες τῆς Ψυχῆς.

Οἱ ἰδέες αὐτὲς εἶναι ἐντελῶς πραγματικὲς καὶ ἀπτὲς γιὰ τὴν 1
πνευματικὴ συνείδηση, καὶ εἶναι κατὰ τοῦτο ἀνώτερες ἀπὸ τὰ 21
ἀντικείμενα καὶ τίς σκέψεις τῆς ὕλικῆς αἴθησης· εἶναι καλὲς 23
καὶ αἰώνιες.

Ἡ μαρτυρία τῶν ὕλικῶν αἰσθήσεων δὲν εἶναι οὔτε ἀπόλυτη 24
οὔτε θεία. Συνεπῶς στηρίζομαι ἀνεπιφύλακτα στὶς διδασκα- 26
λίες τοῦ Ἰησοῦ, τῶν ἀποστόλων του, τῶν προ- 27
φητῶν καὶ στὴ μαρτυρία τῆς Ἐπιστήμης τοῦ Νοῦ. 29
* Ἀλλὰ θεμέλια δὲν ὑπάρχουν. Ὅλα τὰ ἄλλα συστήματα — 31
συστήματα ποὺ βασιζονται ἐντελῶς ἢ ἐν μέρει σὲ γνώσεις ποὺ 33
ἀποκτᾷ κανεὶς ἀπὸ τίς ὕλικές αἰσθήσεις — εἶναι καλᾶμια ποὺ 35
τὰ σαλεύει ὁ ἄνεμος, ὅχι οἰκίες θεμελιωμένες στὴν πέτρα.

Οἱ θεωρίες ποὺ καταπολεμῶ εἶναι οἱ ἑξῆς: (1) ὅτι τὸ πᾶν 37
εἶναι ὕλη· (2) ὅτι ἡ ὕλη προέρχεται ἀπὸ τὸ Νοῦ 39
καὶ εἶναι τόσο πραγματικὴ ὅσο καὶ ὁ Νοῦς, ὅτι 41
ἔχει νοημοσύνη καὶ ζωὴ. Ἡ πρώτη θεωρία, 43
ὅτι δηλαδή ἡ ὕλη εἶναι τὸ πᾶν, δὲν εἶναι περισσότερο λο- 45
36

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 reasonable as the second, that Mind and matter coexist
and cooperate. One only of the following statements can
3 be true: (1) that everything is matter; (2) that every-
thing is Mind. Which one is it?

Matter and Mind are opposites. One is contrary to
6 the other in its very nature and essence; hence both can-
not be real. If one is real, the other must be unreal. Only
by understanding that there is but one power, — not two
9 powers, matter and Mind, — are scientific and logical
conclusions reached. Few deny the hypothesis that in-
telligence, apart from man and matter, governs the uni-
12 verse; and it is generally admitted that this intelligence
is the eternal Mind or divine Principle, Love.

The prophets of old looked for something higher than
15 Prophetic
ignorance the systems of their times; hence their fore-
sight of the new dispensation of Truth. But
they knew not what would be the precise nature of the
18 teaching and demonstration of God, divine Mind, in His
more infinite meanings, — the demonstration which was
to destroy sin, sickness, and death, establish the definition
21 of omnipotence, and maintain the Science of Spirit.

The pride of priesthood is the prince of this world. It
has nothing in Christ. Meekness and charity have divine
24 authority. Mortals think wickedly; consequently they
are wicked. They think sickly thoughts, and so become
sick. If sin makes sinners, Truth and Love alone can
27 unmake them. If a sense of disease produces suffering
and a sense of ease antidotes suffering, disease is mental,
not material. Hence the fact that the human mind alone
30 suffers, is sick, and that the divine Mind alone heals.

The life of Christ Jesus was not miraculous, but it was
indigenous to his spirituality, — the good soil wherein the

γική ἀπὸ τῆ δεύτερη, ὅτι ὁ Νοῦς καὶ ἡ ὕλη συνυπάρχουν καὶ 1
 συνεργάζονται. Μιὰ μόνο ἀπὸ τὶς ἀκόλουθες προτάσεις
 μπορεῖ νὰ εἶναι ἀληθινή: (1) ὅτι τὸ πᾶν εἶναι ὕλη· (2) ὅτι 3
 τὸ πᾶν εἶναι Νοῦς. Ποιὰ ἀπὸ τὶς δυὸ εἶναι ἀληθινή;

Ἡ ὕλη καὶ ὁ Νοῦς εἶναι ἐνάντια. Τὸ ἓνα εἶναι ἀντίθετο ἀπὸ 2
 τὸ ἄλλο ἀπὸ τὴν ἴδια του τῆ φύση καὶ οὐσία· γι' αὐτὸ δὲν 6
 εἶναι δυνατὸ νὰ εἶναι καὶ τὰ δυὸ πραγματικά. Ἄν τὸ ἓνα
 εἶναι πραγματικό, τὸ ἄλλο πρέπει κατ' ἀνάγκην νὰ εἶναι ἀνύ- 9
 παρκτο. Μόνο ὅταν καταλάβουμε ὅτι δὲν ὑπάρχει παρὰ μιὰ
 μόνο δύναμη — ὅχι δυὸ δυνάμεις, ὕλη καὶ Νοῦς — καταλή-
 γουμε σὲ ἐπιστημονικά καὶ λογικά συμπεράσματα. Ἐλάχι-
 στοι εἶναι ἐκεῖνοι πού δὲν παραδέχονται ὅτι μιὰ νοημοσύνη, 12
 πού εἶναι χωριστὰ ἀπὸ τὸν ἄνθρωπο καὶ τὴν ὕλη, κυβερνᾷ τὸ
 σύμπαν· καὶ εἶναι γενικὰ παραδεγμένο ὅτι ἡ νοημοσύνη αὐτὴ
 εἶναι ὁ αἰώνιος Νοῦς ἢ ἡ θεία Ἀρχή, Ἀγάπη. 15

Οἱ προφῆτες τοῦ παλίου καιροῦ ἀναζητοῦσαν κάτι ἀνώ-
 τερο ἀπὸ τὰ συστήματα τῆς ἐποχῆς τους· γι' αὐτὸ καὶ προ-
 εἶδαν τὴ νέα οἰκονομία τῆς Ἀλήθειας. Ἀλλὰ δὲν 18
 ἤξεραν ποιὰ θὰ ἦταν ἀκριβῶς ἡ φύση τῆς διδασκα-
 λίας καὶ τῆς ἀπόδειξης τοῦ Θεοῦ, τοῦ θείου Νοῦ, <sup>Ἡ ἄγνοια
τῶν προφη-
τῶν</sup>
 στὴν πιὸ ἀπειρὴ σημασία Του — τῆς ἀπόδειξης πού ἐπρόκειτο 21
 νὰ ἐξαλείψῃ τὴν ἁμαρτία, τὴν ἀρρώστια καὶ τὸ θάνατο, νὰ
 δώσῃ τὸν ὅρισμό τῆς παντοδυναμίας, καὶ νὰ ὑποστηρίξῃ τὴν
 Ἐπιστήμη τοῦ Πνεύματος. 24

Ἡ ἀλαζονεία τοῦ κλήρου εἶναι ὁ ἄρχοντας τοῦ κόσμου αὐ-
 τοῦ. Δὲν ἔχει τίποτα τὸ κοινὸ μὲ τὸ Χριστό. Ἡ πραότητα
 καὶ ἡ ἀγάπη ἔχουν θεία ἐξουσία. Οἱ θνητοὶ ἔχουν κακὲς σκέ- 27
 ψεις· συνεπῶς εἶναι κακοί. Ἐχουν σκέψεις νοσηρές, καὶ γι' αὐ-
 τὸ ἀρρωσταίνουν. Ἄν ἡ ἁμαρτία κἀνὴ ἁμαρτωλούς, μόνο
 ἡ Ἀλήθεια καὶ ἡ Ἀγάπη μποροῦν νὰ τοὺς ἀναμορφώσουν. 30
 Ἄν τὸ συναίσθημα τῆς ἀδιαθεσίας προκαλῇ πόνο καὶ τὸ συν-
 αίσθημα τῆς ἀνακούφισης εἶναι τὸ ἀντίδοτο τοῦ πόνου, τότε
 ἡ ἀρρώστια εἶναι νοερή, ὅχι ὕλική. Νὰ γιατί εἶναι ἀλήθεια 33
 ὅτι μόνο ὁ ἀνθρώπινος νοῦς ὑποφέρει καὶ ἀρρωσταίνει καὶ
 ὅτι μόνο ὁ θεὸς Νοῦς θεραπεύει.

Ἡ ζωὴ τοῦ Χριστοῦ Ἰησοῦ δὲν ἦταν ὑπερφυσική, ἀλλὰ 36
 ἦταν συνυφασμένη μὲ τὴν πνευματικότητά του — ἡ καλὴ

1 seed of Truth springs up and bears much fruit. Christ's
 Christianity is the chain of scientific being reappearing
 3 in all ages, maintaining its obvious correspondence with
 the Scriptures and uniting all periods in the design of
 God. Neither emasculation, illusion, nor insubordination
 6 exists in divine Science.

Jesus instructed his disciples whereby to heal the sick
 through Mind instead of matter. He knew that the phi-
 9 losophy, Science, and proof of Christianity were in Truth,
 casting out all inharmony.

In Latin the word rendered *disciple* signifies student;
 12 and the word indicates that the power of healing was not
 a supernatural gift to those learners, but the
 15 result of their cultivated spiritual understand-
 ing of the divine Science, which their Master demonstrated
 by healing the sick and sinning. Hence the universal ap-
 plication of his saying: "Neither pray I for these alone,
 18 but for them also which shall believe on me [understand
 me] through their word."

Our Master said, "But the Comforter . . . shall
 21 teach you all things." When the Science of Christianity
 appears, it will lead you into all truth. The
 24 Sermon on the Mount is the essence of this
 Science, and the eternal life, not the death of Jesus, is
 its outcome.

Those, who are willing to leave their nets or to cast
 27 them on the right side for Truth, have the opportunity
 now, as aforetime, to learn and to practise
 30 The spiritual import of the Word imparts this power.
 But, as Paul says, "How shall they hear without a
 preacher? and how shall they preach, except they be

Studious
disciples

New Testa-
ment basis

Modern
evangel

γῆ ὅπου ὁ σπόρος τῆς Ἀλήθειας φυτρώνει καὶ φέρνει πολὺν 1
καρπὸ. Ὁ χριστιανισμὸς τοῦ Χριστοῦ εἶναι ἡ ἀλυσίδα τοῦ
ἐπιστημονικοῦ εἶναι ποὺ ξαναεμφανίζεται σ’ ὅλες τὶς ἐποχές, 3
διατηρεῖ τὴν ἀναμφισβήτητη σχέση της μὲ τὶς Γραφές καὶ ἐνώ-
νει ὅλες τὶς περιόδους στὸ σχέδιο τοῦ Θεοῦ. Οὔτε ἐξασθένη-
ση, οὔτε ψευδαίσθηση, οὔτε ἀνυπακοή ὑπάρχει στὴ θεία 6
Ἐπιστήμη.

Ὁ Ἰησοῦς δίδαξε τοὺς μαθητές του πῶς νὰ θεραπεύουν 9
τοὺς ἀρρώστους μὲ τὸ Νοῦ καὶ ὄχι μὲ τὴν ὕλη. Ἦξερε ὅτι ἡ
φιλοσοφία, ἡ Ἐπιστήμη καὶ ἡ ἀπόδειξη τοῦ χριστιανισμοῦ,
ποὺ διώχνουν κάθε δυσαρμονία, βρίσκονταν στὴν Ἀλήθεια.

Ἡ λέξη *disciple* ποὺ προέρχεται ἀπὸ τὰ λατινικὰ σημαίνει 12
μαθητής· καὶ δείχνει ὅτι ἡ δύναμη τῆς θεραπείας δὲν ἦταν ἓνα
ὑπερφυσικὸ χάρισμα τῶν μαθητῶν ἐκείνων, ἀλλὰ Ἐπιμελεῖς 15
τὸ ἀποτέλεσμα τῆς καλλιεργημένης πνευματικῆς μαθητές
τους νόησης χάρις στὴν ὁποία καταλαμβάναν τὴ θεία Ἐπι-
στήμη, ποὺ ὁ Διδάσκαλός τους ἀπόδειξε μὲ τὴν θεραπεία τῶν
ἀσθενῶν καὶ τῶν ἀμαρτωλῶν. Γι’ αὐτὸ καὶ τὰ λόγια του 18
αὐτὰ ἰσχύουν γιὰ ὅλον τὸν κόσμος: «Καὶ δὲν παρακαλῶ μό-
νον περὶ τούτων, ἀλλὰ καὶ περὶ τῶν πιστευσόντων εἰς ἐμέ
(ἐκείνων ποὺ θὰ μὲ καταλάβουν) διὰ τοῦ λόγου αὐτῶν». 21

Ὁ Διδάσκαλός μας εἶπε: «Ὁ δὲ Παράκλητος . . . θὰ σᾶς 24
διδάξῃ πάντα». Ὅταν ἡ Ἐπιστήμη τοῦ χριστιανισμοῦ
φανερωθῇ, θὰ σᾶς ὁδηγήσῃ σ’ ὅλη τὴν ἀλήθεια. Βάση ἡ Καινὴ 24
Ἐπιστήμη
Διαθήκη
Ἡ ἐπὶ τοῦ Ὁρους Ὁμιλία εἶναι ἡ οὐσία τῆς Ἐπι-
στήμης αὐτῆς, καὶ ἡ αἰώνια ζωὴ, ὄχι ὁ θάνατος τοῦ Ἰησοῦ,
εἶναι τὸ ἀποτέλεσμά της. 27

Ὅσοι εἶναι πρόθυμοι νὰ ἀφήσουν τὰ δίχτυα τους ἢ νὰ τὰ 30
ρίξουν δεξιὰ γιὰ χάρις τῆς Ἀλήθειας, ἔχουν τὴν εὐκαιρία
τώρα, ὅπως καὶ τὸν παλιὸ καιρὸ, νὰ μάθουν καὶ τὸ σύγχρονο 30
νὰ ἐφαρμόσουν τὴ χριστιανικὴ θεραπευτικὴ. Οἱ εὐαγγέλιο
Γραφές τὴν περιέχουν. Ἡ πνευματικὴ σημασία τοῦ Λόγου
μεταδίδει τὴ δύναμη αὐτή. Ἀλλά, ὅπως λέει ὁ Παῦλος, 33
«πῶς θὰ ἀκούσωσι χωρὶς νὰ ὑπάρχῃ ὁ κηρύττων; Καὶ πῶς
θὰ κηρύξωσιν, ἐὰν δὲν ἀποσταλῶσιν;» Ἄν ἀποσταλοῦν,

1 sent?" If sent, how shall they preach, convert, and heal
multitudes, except the people hear?

3 The spiritual sense of truth must be gained before
Truth can be understood. This sense is assimilated only

Spirituality as we are honest, unselfish, loving, and meek.

of Scripture

6 In the soil of an "honest and good heart" the
seed must be sown; else it beareth not much fruit, for the
swinish element in human nature uproots it. Jesus said:

9 "Ye do err, not knowing the Scriptures." The spiritual
sense of the Scriptures brings out the scientific sense, and
is the new tongue referred to in the last chapter of Mark's

12 Gospel.

Jesus' parable of "the sower" shows the care our
Master took not to impart to dull ears and gross hearts
15 the spiritual teachings which dulness and grossness could
not accept. Reading the thoughts of the people, he said:
"Give not that which is holy unto the dogs, neither cast
18 ye your pearls before swine."

It is the spiritualization of thought and Christianization
of daily life, in contrast with the results of the ghastly farce

21 **Unspiritual** of material existence; it is chastity and purity,

contrasts

in contrast with the downward tendencies
and earthward gravitation of sensualism and impurity,

24 which really attest the divine origin and operation of Chris-
tian Science. The triumphs of Christian Science are re-
corded in the destruction of error and evil, from which are
27 propagated the dismal beliefs of sin, sickness, and death.

The divine Principle of the universe must interpret the
universe. God is the divine Principle of all that repre-

30 **God the Prin-** sents Him and of all that really exists. Chris-

ciple of all

tian Science, as demonstrated by Jesus, alone
reveals the natural, divine Principle of Science.

πῶς μποροῦν νὰ κηρύξουν, νὰ προσηλυτίσουν καὶ νὰ θερα- 1
πεύσουν τὰ πλήθη, ἂν οἱ ἄνθρωποι δὲν ἀκούσουν;

Πρέπει νὰ ἐμβαθύνουμε στὴν πνευματικὴ ἔννοια τῆς ἀλή- 3
θειας προτοῦ μπορέσουμε νὰ καταλάβουμε τὴν Ἀλήθεια. Ἡ
ἐννοια αὐτὴ ἀφομοιώνεται μόνο ἐνὸσω εἴμαστε τί-
μοι, ἀνιδιοτελεῖς, στοργικοὶ καὶ πράοι. Ὁ σπό- <sup>‘Η πνευματι-
κότητα τῆς
Γραφῆς</sup> 6
ρος πρέπει νὰ σπαρθῇ στὸ ἔδαφος μιᾶς «καλῆς καὶ
ἀγαθῆς καρδίας»· ἀλλιῶς δὲ φέρνει πολὺν καρπὸ, γιὰ τὸ
γουρουνίσιο στοιχεῖο τῆς ἀνθρώπινης φύσης τὸν ξεριζώνει. 9
Ὁ Ἰησοῦς εἶπε: «Πλανᾶσθε, μὴ γνωρίζοντες τὰς Γραφάς». Ἡ
πνευματικὴ ἔννοια τῶν Γραφῶν ἀποκαλύπτει τὴν ἐπιστημο-
νικὴ ἔννοια, καὶ εἶναι ἡ νέα γλῶσσα ποὺ ἀναφέρεται στὸ 12
τελευταῖο κεφάλαιο τοῦ Εὐαγγελίου τοῦ Μάρκου.

Ἡ παραβολὴ τοῦ Ἰησοῦ περὶ «τοῦ σπορέως» δείχνει πῶς ὁ 15
Διδάσκαλός μας φρόντιζε νὰ μὴ μεταδίδῃ σὲ βαρύνκοα αὐτιά
καὶ πωρωμένες καρδιές τὶς πνευματικὲς διδασκαλίες ποὺ ἡ νω-
θρότητα καὶ ἡ πώρωση δὲνμποροῦσαν νὰ δεχτοῦν. Διαβά-
ζοντας τὶς σκέψεις τῶν ἀνθρώπων, εἶπε: «Μὴ δώσητε τὸ ἅγιον 18
εἰς τοὺς κύνας· μηδὲ ρίψητε τοὺς μαργαρίτας σας ἔμπροσθεν
τῶν χοίρων».

Ἡ ἐξαὔλωση τῆς σκέψης καὶ ἡ ἐφαρμογὴ τῶν χριστιανικῶν 21
διδασκαλιῶν στὴν καθημερινή μας ζωὴ, ἀντίθετα πρὸς τὰ
ἀποτελέσματα τῆς φριχτῆς φάρσας τῆς ὕλικῆς
ὑπαρξῆς· ἡ καθαρότητα καὶ ἡ ἀγνότητα, ἀντί- <sup>Ἀντιθέσεις
ποὺ δὲν εἶναι
πνευματικὲς</sup> 24
θετα πρὸς τὶς κατώτερες ροπὲς καὶ τὴ γήινη ἔλξη
τῆς φιληδονίας καὶ τῆς ρυπαρότητας, εἶναι ἐκεῖνα ποὺ πράγ-
ματι ἐπιβεβαιώνουν τὴ θεία καταγωγὴ καὶ δράση τῆς Χρι- 27
στιανικῆς Ἐπιστήμης. Ἡ ἐξάλειψη τῆς πλάνης καὶ τοῦ κα-
κοῦ, ἀπὸ τὰ ὁποῖα ἀναπαράγονται οἱ θλιβερὲς δοξασίες τῆς
ἀμαρτίας, τῆς ἀρρώστιας καὶ τοῦ θανάτου, μαρτυροῦν τοὺς 30
θριαμβοὺς τῆς Χριστιανικῆς Ἐπιστήμης.

Ἡ θεία Ἀρχὴ τοῦ σύμπαντος πρέπει νὰ ἐξηγῇ τὸ σύμπαν.
Ὁ Θεὸς εἶναι ἡ θεία Ἀρχὴ παντὸς ὅ,τι τὸν ἀντι- <sup>Ὁ Θεὸς εἶναι
ἡ Ἀρχὴ τοῦ
παντός</sup> 33
προσωπεύει καὶ παντὸς ὅ,τι ὑπάρχει πραγματι-
κά. Μόνο ἡ Χριστιανικὴ Ἐπιστήμη, ὅπως ἀπο-
δείχτηκε ἀπὸ τὸν Ἰησοῦ, ἀποκαλύπτει τὴ φυσικὴ, θεία, Ἀρχὴ 36
τῆς Ἐπιστήμης.

1 Matter and its claims of sin, sickness, and death are
 contrary to God, and cannot emanate from Him. There
 3 is no *material* truth. The physical senses can take no
 cognizance of God and spiritual Truth. Human belief
 has sought out many inventions, but not one of them
 6 can solve the problem of being without the divine Prin-
 ciple of divine Science. Deductions from material hy-
 potheses are not scientific. They differ from real Science
 9 because they are not based on the divine law.

Divine Science reverses the false testimony of the ma-
 terial senses, and thus tears away the foun-
 12 **Science** terial senses, and thus tears away the foun-
 versus dations of error. Hence the enmity between
 sense Science and the senses, and the impossibility
 of attaining perfect understanding till the errors of sense
 15 are eliminated.

The so-called laws of matter and of medical science have
 never made mortals whole, harmonious, and immortal.
 18 Man is harmonious when governed by Soul. Hence the
 importance of understanding the truth of being, which
 reveals the laws of spiritual existence.

21 God never ordained a material law to annul the spiritual
 law. If there were such a material law, it would oppose
 the supremacy of Spirit, God, and impugn the
 24 **Spiritual law** wisdom of the creator. Jesus walked on the
 the only law waves, fed the multitude, healed the sick, and raised the
 dead in direct opposition to material laws. His acts were
 27 the demonstration of Science, overcoming the false claims
 of material sense or law.

Science shows that material, conflicting mortal opin-
 30 ions and beliefs emit the effects of error at all times, but
 this atmosphere of mortal mind cannot be destructive to
 morals and health when it is opposed promptly and per-

‘Η ὕλη καὶ οἱ ἰσχυρισμοὶ τῆς σχετικὰ μὲ τὴν ἀμαρτία, τὴν 1
 ἀρρώστια καὶ τὸ θάνατο εἶναι ἀντίθετα πρὸς τὸ Θεό, καὶ δὲν
 μποροῦν νὰ προέρχωνται ἀπὸ Αὐτόν. Δὲν ὑπάρχει *ὕλική* 3
 ἀλήθεια. Οἱ σωματικὲς αἰσθήσεις δὲν μποροῦν νὰ ἀντιληφτοῦν
 τὸ Θεό καὶ τὴν πνευματικὴ Ἀλήθεια. ‘Η ἀνθρώπινη δοξασία
 ἐπεζήτησε λογισμοὺς πολλοὺς, ἀλλὰ κανέναν ἀπὸ αὐτοὺς δὲν 6
 μπορεῖ νὰ λύσῃ τὸ πρόβλημα τοῦ εἶναι χωρὶς τὴ θεία Ἀρχή
 τῆς θείας Ἐπιστήμης. Συμπεράσματα ποὺ βγαίνουν ἀπὸ
 ὕλικές ὑποθέσεις δὲν εἶναι ἐπιστημονικά. Διαφέρουν ἀπὸ τὴν 9
 πραγματικὴ Ἐπιστήμη γιατί δὲ βασίζονται στὸ θεῖο νόμο.

‘Η θεία Ἐπιστήμη ἀντιστρέφει τὴν ψεύτικη μαρτυρία τῶν
 ὕλικῶν αἰσθήσεων, καὶ ἔτσι γκρεμίζει τὰ θεμέλια 12
 τῆς πλάνης. Σ’ αὐτὸ ὀφείλεται ἡ ἔχθρα ἀνάμεσα
 στὴν Ἐπιστήμη καὶ τὶς αἰσθήσεις καὶ τὸ γεγονὸς
 ὅτι δὲν μποροῦμε νὰ ἀποκτήσουμε τέλεια νόηση μέχρις ὅτου 15
 ἐξαλειφτοῦν οἱ πλάνες τῆς αἰσθησης.

Οἱ λεγόμενοι νόμοι τῆς ὕλης καὶ τῆς ἱατρικῆς ἐπιστήμης
 δὲν ἔκαναν ποτὲ τοὺς θνητοὺς ὑγιεῖς, ἀρμονικοὺς καὶ ἀθάνα- 18
 τούς. ‘Ο ἄνθρωπος εἶναι ἀρμονικὸς ὅταν κυβερνᾶται ἀπὸ
 τὴν Ψυχὴ. Γι’ αὐτὸ εἶναι ἀπαραίτητο νὰ καταλάβουμε τὴν
 ἀλήθεια τοῦ εἶναι, ποὺ ἀποκαλύπτει τοὺς νόμους τῆς πνευ- 21
 ματικῆς ὕπαρξης.

‘Ο Θεὸς δὲ θέσπισε ποτὲ ἓναν ὕλικὸ νόμο γιὰ νὰ ἀκυρώσῃ
 τὸν πνευματικὸ νόμο. Ἄν ὑπῆρχε ἓνας τέτοιος ὕλικὸς νόμος, 24
 θὰ ἐναντιωνόταν στὴν ὑπεροχὴ τοῦ Πνεύματος,
 τοῦ Θεοῦ, καὶ θὰ ἀμφισβητοῦσε τὴ σοφία τοῦ
 δημιουργοῦ. ‘Ο Ἰησοῦς περπάτησε πάνω στὰ *‘Ο πνευματι-
 κὸς νόμος εἶ-
 ναι ὁ μόνος
 νόμος* 27
 κύματα, ἔθρεψε τὰ πλήθη, θεράπευσε τοὺς ἀρρώστους καὶ ἀνά-
 στησε τοὺς νεκροὺς τελείως ἐνάντια πρὸς τοὺς ὕλικους νόμους.
 Τὰ ἔργα του ἦταν ἡ ἀπόδειξις τῆς Ἐπιστήμης, ποὺ ὑπερνικᾷ 30
 τὶς ψεύτικες ἀξιώσεις τῆς ὕλικῆς αἰσθησης ἢ τοῦ ὕλικου νόμου.

‘Η Ἐπιστήμη δείχνει ὅτι οἱ ὕλικές, θνητές, γινώμες καὶ δο-
 ξασίες, ποὺ συγκρούονται μεταξύ τους, ἐκπέμπουν τὰ ἀπο- 33
 τελέσματα τῆς πλάνης πάντοτε, ἡ ἀτμόσφαιρα ὅμως αὐτὴ τοῦ
 θνητοῦ νοῦ δὲν μπορεῖ νὰ εἶναι ἐπιβλαβὴς γιὰ τὴν ἠθικὴ καὶ
 τὴν ὑγεία, ὅταν ἀντικρούεται γρήγορα καὶ ἐπίμονα ἀπὸ 36

- 1 sistently by Christian Science. Truth and Love antidote
 this mental miasma, and thus invigorate and sustain ex-
 3 istence. Unnecessary knowledge gained from
Material knowledge
illusive the five senses is only temporal, — the concep-
 tion of mortal mind, the offspring of sense, not
 6 of Soul, Spirit, — and symbolizes all that is evil and
 perishable. *Natural science*, as it is commonly called, is
 not really natural nor scientific, because it is deduced from
 9 the evidence of the material senses. Ideas, on the con-
 trary, are born of Spirit, and are not mere inferences
 drawn from material premises.
- 12 The senses of Spirit abide in Love, and they demon-
 strate Truth and Life. Hence Christianity and the Sci-
 ence which expounds it are based on spiritual
 15 **Five senses**
deceptive understanding, and they supersede the so-
 called laws of matter. Jesus demonstrated this great
 verity. When what we erroneously term the five physical
 18 senses are misdirected, they are simply the manifested
 beliefs of mortal mind, which affirm that life, substance,
 and intelligence are material, instead of spiritual. These
 21 false beliefs and their products constitute the flesh, and
 the flesh wars against Spirit.

Divine Science is absolute, and permits no half-way
 24 position in learning its Principle and rule — establishing
 it by demonstration. The conventional firm,
Impossible
partnership called matter and mind, God never formed.

27 Science and understanding, governed by the unerring and
 eternal Mind, destroy the imaginary copartnership, matter
 and mind, formed only to be destroyed in a manner and
 30 at a period as yet unknown. This suppositional partner-
 ship is already obsolete, for matter, examined in the light
 of divine metaphysics, disappears.

τῇ Χριστιανικῇ Ἐπιστήμῃ. Ἡ Ἀλήθεια καὶ ἡ Ἀγάπη χρησι- 1
 μέουν ὡς ἀντίδοτο κατὰ τοῦ νοεροῦ αὐτοῦ μιάσματος, καὶ
 ἔτσι δυναμώνουν καὶ στηρίζουν τὴν ὕπαρξιν. Οἱ 3
 ἄχρηστες γνώσεις ποὺ ἀποκτᾶ κανεὶς ἀπὸ τὶς Οἱ ὑλικές
 γνώσεις εἶ-
 ναι ἀπατηλές
 πέντε αἰσθήσεις δὲν εἶναι παρὰ πρόσκαιρες — ἡ
 ἀντίληψη τοῦ θνητοῦ νοῦ, ὁ βλαστὸς τῆς αἴσθησης, ὅχι τῆς 6
 Ψυχῆς, τοῦ Πνεύματος — καὶ συμβολίζουν πᾶν ὅ,τι εἶναι κακὸ
 καὶ φθαρτό. Ἡ *φυσικὴ ἐπιστήμη*, ὅπως κοινῶς λέγεται, δὲν
 εἶναι πράγματι οὔτε φυσικὴ οὔτε ἐπιστημονικὴ, γιατί συν- 9
 ἄγεται ἀπὸ τὴ μαρτυρία τῶν ὑλικῶν αἰσθήσεων. Οἱ ἰδέες,
 ἀπεναντίας, γεννιοῦνται ἀπὸ τὸ Πνεῦμα καὶ δὲν εἶναι ἀπλὰ
 συμπεράσματα ποὺ συνάγονται ἀπὸ ὑλικούς συλλογισμούς. 12

Οἱ αἰσθήσεις τοῦ Πνεύματος κατοικοῦν στὴν Ἀγάπη καὶ
 ἀποδείχνουν Ἀλήθεια καὶ Ζωή. Γι’ αὐτὸ ὁ χριστιανισμὸς καὶ
 ἡ Ἐπιστήμη ποὺ τὸν ἐρμηνεύει βασιζονται στὴν 15
 πνευματικὴ κατανόηση καὶ ὑποσκελίζουν τοὺς λε-
 γόμενους νόμους τῆς ὕλης. Ὁ Ἰησοῦς ἀπόδειξε τὴ
 μεγάλη αὐτὴ ἀλήθεια. Ὅταν οἱ πέντε σωματικὲς αἰσθήσεις, 18
 ὅπως τὶς ὀνομάζουμε ἐσφαλμένα, κατευθύνονται κακῶς, εἶναι
 ἀπλῶς οἱ ἐκδηλωμένες δοξασίες τοῦ θνητοῦ νοῦ, ποὺ βεβαιώ-
 νουν ὅτι ἡ ζωὴ, ἡ οὐσία καὶ ἡ νοημοσύνη εἶναι ὑλικές, ὅχι 21
 πνευματικές. Οἱ ψεύτικες αὐτὲς δοξασίες καὶ τὰ προϊόντα
 τους ἀποτελοῦν τὴ σάρκα, καὶ ἡ σάρκα πολεμᾷ τὸ Πνεῦμα.

Ἡ θεία Ἐπιστήμη εἶναι ἀπόλυτη, καὶ δὲν ἀνέχεται συμβι- 24
 βασμούς ὅσον ἀφορᾷ τὴν ἐκμάθηση τῆς Ἀρχῆς καὶ τοῦ κανόνα
 τῆς — ποὺ τὸν ἐπιβεβαιώνει μὲ ἀπόδειξιν. Ὁ Θεὸς
 δὲ σύστησε ποτὲ τὴ συμβατικὴ φίρμα ποὺ λέγε- 27
 ται ὕλη καὶ νοῦς. Ἡ Ἐπιστήμη καὶ ἡ νόηση, ποὺ
 διέπονται ἀπὸ τὸν ἀλάνθαστο καὶ αἰώνιο Νοῦ, καταστρέφουν
 τὸ φανταστικὸ αὐτὸν συνεταρισμό, ὕλης καὶ νοῦ, ποὺ συστή- 30
 θηκε μόνο καὶ μόνο γιὰ νὰ καταστραφῇ κατὰ ἕναν τρόπο καὶ
 σὲ μιὰ ἐποχὴ ποὺ ἀκόμα εἶναι ἄγνωστα. Ὁ ὑποθετικὸς αὐτὸς
 συνεταρισμὸς εἶναι ἤδη ἀπαρχαιωμένος, γιατί ἡ ὕλη, ὅταν 33
 ἐξετάζεται κάτω ἀπὸ τὸ φῶς τῆς θείας μεταφυσικῆς, ἐξαφα-
 νίζεται.

1 Matter has no life to lose, and Spirit never dies. A
 partnership of mind with matter would ignore omnipres-
 3 **Spirit the** ent and omnipotent Mind. This shows that
starting-point matter did not originate in God, Spirit, and is
 not eternal. Therefore matter is neither substantial, living,
 6 nor intelligent. The starting-point of divine Science is
 that God, Spirit, is All-in-all, and that there is no other
 might nor Mind, — that God is Love, and therefore He
 9 is divine Principle.

To grasp the reality and order of being in its Science,
 you must begin by reckoning God as the divine Principle
 12 **Divine** of all that really is. Spirit, Life, Truth, Love,
synonyms combine as one, — and are the Scriptural names
 for God. All substance, intelligence, wisdom, being, im-
 15 mortality, cause, and effect belong to God. These are
 His attributes, the eternal manifestations of the infinite
 divine Principle, Love. No wisdom is wise but His
 18 wisdom; no truth is true, no love is lovely, no life is Life
 but the divine; no good is, but the good God bestows.

Divine metaphysics, as revealed to spiritual understand-
 21 ing, shows clearly that all is Mind, and that Mind is
 God, omnipotence, omnipresence, omniscience,
 24 **The divine** — that is, all power, all presence, all Science.
completeness

Hence all is in reality the manifestation of Mind.
 Our material human theories are destitute of Science.
 The true understanding of God is spiritual. It robs the
 27 grave of victory. It destroys the false evidence that mis-
 leads thought and points to other gods, or other so-called
 powers, such as matter, disease, sin, and death, superior
 30 or contrary to the one Spirit.

Truth, spiritually discerned, is scientifically understood.
 It casts out error and heals the sick.

Ἡ ὕλη δὲν ἔχει ζωὴ γιὰ νὰ τῇ χάση, καὶ τὸ Πνεῦμα δὲν 1
 πεθαίνει ποτέ. Ἐνας τυχὸν συνεταιρισμὸς νοῦ καὶ ὕλης θὰ
 ἀγνοοῦσε τὸν πανταχοῦ παρόντα καὶ παντοδύ- 3
 ναμο Νοῦ. Αὐτὸ δείχνει ὅτι ἡ ὕλη δὲν προῆρθε Τὸ Πνεῦμα
εἶναι ἡ
ἀφετηρία
 ἀπὸ τὸ Θεό, τὸ Πνεῦμα, καὶ δὲν εἶναι αἰώνια. Συν-
 επῶς ἡ ὕλη δὲν ἔχει οὔτε οὐσία, οὔτε ζωή, οὔτε νοημοσύνη. 6
 Ἡ ἀφετηρία τῆς θείας 'Επιστήμης εἶναι ὅτι ὁ Θεός, τὸ Πνεῦμα,
 εἶναι τὰ Πάντα-ἐν-πᾶσι καὶ ὅτι δὲν ὑπάρχει ἄλλη δύναμη οὔτε
 ἄλλος Νοῦς — ὅτι ὁ Θεὸς εἶναι Ἀγάπη, καὶ ἐπομένως εἶναι 9
 θεία Ἀρχή.

Γιὰ νὰ καταλάβης τὴν πραγματικότητα καὶ τάξη τοῦ εἶναι
 στὴν 'Επιστήμη του, πρέπει νὰ ἀρχίσῃς νὰ θεωρῇς τὸ Θεὸ ὡς 12
 τῇ θεία Ἀρχῇ παντὸς ὅ,τι πράγματι ὑπάρχει. Τὸ θεϊκὰ
συνώνυμα
 Πνεῦμα, ἡ Ζωή, ἡ Ἀλήθεια καὶ ἡ Ἀγάπη ἀποτε-
 λοῦν ἓνα — καὶ εἶναι τὰ βιβλικά ὀνόματα τοῦ Θεοῦ. Ὅλη ἡ 15
 οὐσία, νοημοσύνη, σοφία, ὑπαρξη, ἀθανασία, κάθε αἰτία καὶ
 ἀποτέλεσμα, ἀνήκουν στὸ Θεό. Εἶναι οἱ ιδιότητές Του, οἱ
 αἰώνιες ἐκδηλώσεις τῆς ἀπειρης θείας Ἀρχῆς, Ἀγάπης. Καμιὰ 18
 σοφία δὲν εἶναι σοφὴ ἐκτὸς ἀπὸ τὴ σοφία Του· καμιὰ ἀλήθεια
 δὲν εἶναι ἀληθινή, καμιὰ ἀγάπη δὲν εἶναι ὀξιαγάπητη, καμιὰ
 ζωὴ δὲν εἶναι Ζωὴ ἐκτὸς ἀπὸ τὴ θεία Ζωή· δὲν ὑπάρχει καλὸ, 21
 ἐκτὸς ἀπὸ τὸ καλὸ ποὺ δίνει ὁ Θεός.

Ἡ θεία μεταφυσική, ὅπως ἀποκαλύφθηκε στὴν πνευματικὴ
 νόηση, δείχνει καθαρὰ ὅτι τὸ πᾶν εἶναι Νοῦς καὶ ὅτι ὁ Νοῦς 24
 εἶναι Θεός, παντοδυναμία, πανταχοῦ παρουσία, Ἡ θεία τε-
λειότητα
 πανσοφία — δηλαδή, ὅλη ἡ δύναμη, ὅλη ἡ πα-
 ρουσία, ὅλη ἡ 'Επιστήμη. Γι' αὐτὸ στὴν πραγματικότητα 27
 τὸ πᾶν εἶναι ἡ ἐκδήλωση τοῦ Νοῦ.

Οἱ ὑλικὲς ἀνθρώπινες θεωρίες μας στεροῦνται 'Επιστήμη.
 Ἡ ἀληθινὴ κατανόηση τοῦ Θεοῦ εἶναι πνευματικὴ. Ἀρπάζει 30
 τὴ νίκη ἀπὸ τὸν τάφο. Ἐξαλείφει τὴν ψεύτικη μαρτυρία ποὺ
 παραπλανᾷ τὴ σκέψη καὶ τὴ στρέφει πρὸς ἄλλους θεοὺς, ἢ
 ἄλλες λεγόμενες δυνάμεις, ἀνώτερες ἀπὸ τὸ ἓνα καὶ μόνο 33
 Πνεῦμα ἢ ἀντίθετες πρὸς αὐτό, ὅπως εἶναι ἡ ὕλη, ἡ ἀρρώστια,
 ἡ ἁμαρτία καὶ ὁ θάνατος.

Ἡ Ἀλήθεια, ὅταν διακρίνεται πνευματικά, κατανοεῖται 36
 ἐπιστημονικά. Διώχνει τὴν πλάνη καὶ θεραπεύει τοὺς ἀσθε-
 νεῖς.

- 1 Having one God, one Mind, unfolds the power that
 heals the sick, and fulfils these sayings of Scripture, "I
 3 ^{Universal} am the Lord that healeth thee," and "I have
^{brotherhood} found a ransom." When the divine precepts
 are understood, they unfold the foundation of fellowship,
 6 in which one mind is not at war with another, but all have
 one Spirit, God, one intelligent source, in accordance with
 the Scriptural command: "Let this Mind be in you,
 9 which was also in Christ Jesus." Man and his Maker
 are correlated in divine Science, and real consciousness
 is cognizant only of the things of God.
- 12 The realization that all inharmony is unreal brings
 objects and thoughts into human view in their true light,
 and presents them as beautiful and immortal. Harmony
 15 in man is as real and immortal as in music. Discord is
 unreal and mortal.

- If God is admitted to be the only Mind and Life,
 18 there ceases to be any opportunity for sin and death.
- 19 ^{Perfection} When we learn in Science how to be perfect
^{requisite} even as our Father in heaven is perfect,
 21 thought is turned into new and healthy channels, —
 towards the contemplation of things immortal and away
 from materiality to the Principle of the universe, includ-
 24 ing harmonious man.

- Material beliefs and spiritual understanding never
 mingle. The latter destroys the former. Discord is the
 27 *nothingness* named error. Harmony is the *somethingness*
 named Truth.

- Nature and revelation inform us that like produces
 30 ^{Like evol-} like. Divine Science does not gather grapes
^{ing like} from thorns nor figs from thistles. Intelli-
 gence never produces non-intelligence; but matter is

Ἡ παραδοχή ἑνὸς Θεοῦ, ἑνὸς Νοῦ, ἀναπτύσσει τὴ δύναμη 1
ποῦ θεραπεύει τοὺς ἀσθενεῖς καὶ ἐκπληρώνει τὰ λόγια αὐτὰ
τῆς Γραφῆς: «Ἐγὼ εἶμαι ὁ Κύριος, ὁ θεραπεύων ^{Παγκόσμια 3}
σε», καὶ «ἐγὼ εὗρηκα ἐξίλασμόν». Ὅταν κατα-
νοηθοῦν, τὰ θεῖα παραγγέλματα ἀποκαλύπτουν τὸ θεμέλιο
τῆς συναδελφουσύνης, ὅπου ὁ ἕνας νοῦς δὲν πολεμᾷ τὸν ἄλλο, 6
ἀλλὰ ὅλοι ἔχουν ἓνα Πνεῦμα, ἓνα Θεό, μιὰ νοήμονα πηγή,
σύμφωνα μὲ τὴν ἐντολὴ τῆς Γραφῆς: «Ὁ αὐτὸς Νοῦς ἔστω ἐν
ὕμῖν ὁ ὁποῖος ἦτο καὶ ἐν τῷ Χριστῷ Ἰησοῦ» *. Ὁ ἄνθρωπος 9
καὶ ὁ Δημιουργὸς του συνδέονται στὴ θεία Ἐπιστήμη, καὶ ἡ
πραγματικὴ συνείδηση γνωρίζει μόνο τὰ πράγματα τοῦ Θεοῦ.

Ἡ κατανόηση ὅτι καμιὰ δυσαρμονία δὲν εἶναι πραγματικὴ 12
ἀποκαλύπτει στοὺς ἀνθρώπους τὰ ἀντικείμενα καὶ τὶς σκέψεις
στὸ ἀληθινὸ τους φῶς καὶ δείχνει ὅτι εἶναι ὠραῖα καὶ ἀθάνατα.
Ἡ ἁρμονία στὸν ἄνθρωπο εἶναι τόσο πραγματικὴ καὶ ἀθάνατη 15
ὅσο καὶ στὴ μουσικὴ. Ἡ δυσαρμονία εἶναι ἀνύπαρκτη καὶ
θνητή.

Ἄν παραδεχτοῦμε ὅτι ὁ Θεὸς εἶναι ὁ μόνος Νοῦς καὶ ἡ 18
μόνη Ζωή, τότε παύει νὰ ὑπάρχει οἰαδήποτε εὐκαιρία γιὰ
ἁμαρτία καὶ θάνατο. Ὅταν μάθουμε στὴν Ἐπι-
στήμη πῶς νὰ εἴμαστε τέλειοι ὅπως καὶ ὁ Πατέρας ^{Ἡ τελειότητα 21}
μας στοὺς οὐρανοὺς εἶναι τέλειος, ἡ σκέψη στρέ-
φεται πρὸς καινούργιες καὶ σωστὲς κατευθύνσεις — στὴ μελέτη
πραγμάτων ποῦ εἶναι ἀθάνατα καὶ μακριὰ ἀπὸ τὴν ὑλικότητα, 24
πρὸς τὴν Ἀρχὴ τοῦ σύμπαντος, ποῦ περικλείει καὶ τὸν ἁρμο-
νικὸ ἄνθρωπο.

Οἱ ὑλικὲς δοξασίες καὶ ἡ πνευματικὴ νόηση δὲν ἀναμιγνύον- 27
ται ποτέ. Ἡ πνευματικὴ νόηση ἐξαλείφει τὶς ὑλικὲς δοξασίες.
Ἡ δυσαρμονία εἶναι τὸ τίποτα ποῦ ὀνομάζεται πλάνη. Ἡ
ἁρμονία εἶναι τὸ κάτι ποῦ ὀνομάζεται Ἀλήθεια. 30

Ἡ φύση καὶ ἡ ἀποκάλυψη μᾶς μαθαίνουν ὅτι τὸ ὅμοιο 33
παράγει ὅμοιο. Ἡ θεία Ἐπιστήμη δὲ μαζεύει στα-
φύλια ἀπὸ τὰ ἀγκάθια οὔτε σύκα ἀπὸ τὰ τριβό-
λια. Ἡ νοημοσύνη δὲν παράγει ποτέ αὐτὸ ποῦ ^{Ἀπὸ τὸ ὅμοιο 33}
δὲν εἶναι νοημοσύνη· ἀλλὰ ἡ ὕλη δὲν ἔχει ποτέ νοημοσύνη

1 ever non-intelligent and therefore cannot spring from
 intelligence. To all that is unlike unerring and eternal
 3 Mind, this Mind saith, "Thou shalt surely die"; and else-
 where the Scripture says that dust returns to dust. The
 non-intelligent relapses into its own unreality. Matter
 6 never produces mind. The immortal never produces the
 mortal. Good cannot result in evil. As God Himself is
 good and is Spirit, goodness and spirituality must be im-
 9 mortal. Their opposites, evil and matter, are mortal
 error, and error has no creator. If goodness and spirit-
 uality are real, evil and materiality are unreal and can-
 12 not be the outcome of an infinite God, good.

Natural history presents vegetables and animals as
 preserving their original species, — like reproducing like.
 15 A mineral is not produced by a vegetable nor the man
 by the brute. In reproduction, the order of genus and
 species is preserved throughout the entire round of nature.
 18 This points to the spiritual truth and Science of being.
 Error relies upon a reversal of this order, asserts that
 Spirit produces matter and matter produces all the ills
 21 of flesh, and therefore that good is the origin of evil.
 These suppositions contradict even the order of material
 so-called science.

24 The realm of the real is Spirit. The unlikeness of Spirit
 is matter, and the opposite of the real is not divine, — it is
Material a human concept. Matter is an error of state-
error
 27 ment. This error in the premise leads to errors
 in the conclusion in every statement into which it enters.
 Nothing we can say or believe regarding matter is immor-
 30 tal, for matter is temporal and is therefore a mortal phe-
 nomenon, a human concept, sometimes beautiful, always
 erroneous.

καὶ ἐπομένως δὲν μπορεῖ νὰ προέρχεται ἀπὸ τὴ νοημοσύνη. 1
 Σὲ καθετὶ ποῦ εἶναι ἀνόμοιο μὲ τὸν ἀλάνθαστο καὶ αἰώνιο
 Νοῦ, ὁ Νοῦς αὐτὸς λέει: «Ἐξάπαντος θὰ ἀποθάνης»· καὶ ἀλ- 3
 λοῦ ἡ Γραφή λέει ὅτι τὸ χῶμα ἐπιστρέφει στὸ χῶμα. “Ο,τι
 δὲν ἔχει νοημοσύνη ξαναπέφτει στὴν ἴδια του τὴν ἀνυπαρξία.
 ‘Η ὕλη δὲν παράγει ποτὲ νοῦ. Τὸ ἀθάνατο δὲν παράγει ποτὲ 6
 τὸ θνητό. Τὸ καλὸ δὲν μπορεῖ νὰ καταλήξῃ στὸ κακό.
 Ἐπειδὴ ὁ Θεὸς εἶναι ὁ ἴδιος καλὸς καὶ εἶναι Πνεῦμα, ἡ καλο-
 σύνη καὶ ἡ πνευματικότητα πρέπει κατ’ ἀνάγκην νὰ εἶναι ἀθά- 9
 νατα. Τὰ ἀντίθετά τους, τὸ κακὸ καὶ ἡ ὕλη, εἶναι θνητὴ
 πλάνη, καὶ ἡ πλάνη δὲν ἔχει δημιουργό. Ἄν ἡ καλοσύνη καὶ
 ἡ πνευματικότητα εἶναι πραγματικά, τὸ κακὸ καὶ ἡ ὕλικότητα 12
 δὲν εἶναι πραγματικά καὶ δὲν μπορεῖ νὰ προέρχωνται ἀπὸ
 ἓναν ἄπειρο Θεό, τὸ καλὸ.

‘Η φυσικὴ ἱστορία δείχνει ὅτι τὰ φυτὰ καὶ τὰ ζῶα διατη- 15
 ροῦν τὸ ἀρχικὸ τους εἶδος — ὅτι τὸ ὅμοιο ἀναπαράγει ὅμοιο.
 Τὰ ὀρυκτὰ δὲν παράγονται ἀπὸ τὰ φυτὰ οὔτε ὁ ἄνθρωπος
 ἀπὸ τὸ κτῆνος. Στὴν ἀναπαραγωγή, ἡ τάξη τοῦ γένους 18
 καὶ τοῦ εἶδους διατηρεῖται σ’ ὁλόκληρῃ τῇ φύσει. Αὐτὸ δεί-
 χνει πρὸς τὴν πνευματικὴ ἀλήθεια καὶ τὴν Ἐπιστήμην τοῦ εἶναι.
 ‘Η πλάνη βασίζεται στὴν ἀντιστροφή τῆς τάξης αὐτῆς, ἰσχυ- 21
 ρίζεται ὅτι τὸ Πνεῦμα παράγει ὕλη καὶ ἡ ὕλη παράγει ὅλα τὰ
 δεινὰ τῆς σάρκας, καὶ ὅτι ἐπομένως τὸ καλὸ εἶναι ἡ πηγὴ τοῦ
 κακοῦ. Οἱ ὑποθέσεις αὐτὲς συγκρούονται ἀκόμη καὶ μὲ τὴν 24
 τάξιν τῆς ὕλικῆς λεγόμενης ἐπιστήμης.

Τὸ βασίλειο τοῦ πραγματικοῦ εἶναι τὸ Πνεῦμα. Τὸ ἀνόμοιο
 τοῦ Πνεύματος εἶναι ὕλη, καὶ τὸ ἀντίθετο τοῦ πραγματικοῦ 27
 δὲν εἶναι θεῖο — εἶναι μιὰ ἀνθρώπινη ἀντίληψη. ‘Η ὕλη ^{ὕλη} εἶναι μιὰ πλάνη τῆς κρίσης. ‘Η πλάνη αὕτη ^{πλάνη}
 στὴν κύρια πρότασι τοῦ συλλογισμοῦ ὁδηγεῖ κάθε συλλο- 30
 γισμό, ποῦ βασίζεται σ’ αὐτή, σὲ πλανερὰ συμπεράσματα.
 Τίποτε ἀπ’ ὅσα μπορούμε νὰ ποῦμε ἢ νὰ πιστέψουμε σχετικὰ
 μὲ τὴν ὕλη δὲν εἶναι ἀθάνατο, γιατί ἡ ὕλη εἶναι πρόσκαιρη καὶ 33
 συνεπῶς εἶναι ἓνα θνητὸ φαινόμενο, μιὰ ἀνθρώπινη ἀντίληψη,
 κάποτε ὥραία, πάντοτε ἀπατηλή.

- 1 Is Spirit the source or creator of matter? Science reveals nothing in Spirit out of which to create matter.
- 3 Substance
versus sup-
position Divine metaphysics explains away matter. Spirit is the only substance and consciousness recognized by divine Science. The material
- 6 senses oppose this, but there are no material senses, for matter has no mind. In Spirit there is no matter, even as in Truth there is no error, and in good no evil. It is
- 9 a false supposition, the notion that there is real substance-matter, the opposite of Spirit. Spirit, God, is infinite, all. Spirit can have no opposite.
- 12 That matter is substantial or has life and sensation, is one of the false beliefs of mortals, and exists only in a
- 15 One cause
supreme supposititious mortal consciousness. Hence, as we approach Spirit and Truth, we lose the consciousness of matter. The admission that there can be material substance requires another admission, —
- 18 namely, that Spirit is not infinite and that matter is self-creative, self-existent, and eternal. From this it would follow that there are two eternal causes, warring forever
- 21 with each other; and yet we say that Spirit is supreme and all-presence.

The belief of the eternity of matter contradicts the demonstration of life as Spirit, and leads to the conclusion that if man is material, he originated in matter and must return to dust, — logic which would prove his annihilation.

- All that we term sin, sickness, and death is a mortal belief. We define matter as error, because it is the opposite of life, substance, and intelligence. Mat-
- 30 Substance
is Spirit ter, with its mortality, cannot be substantial if Spirit is substantial and eternal. Which ought to

Εἶναι τὸ Πνεῦμα ἡ πηγὴ ἣ ὁ δημιουργὸς τῆς ὕλης; ‘Η 1
 Ἐπιστήμη ἀποκαλύπτει ὅτι δὲν ὑπάρχει τίποτε στὸ Πνεῦμα
 ἀπὸ τὸ ὁποῖο θὰ μπορούσε νὰ δημιουργηθῇ ὕλη. Οὐσία κατὰ 3
 ‘Η θεία μεταφυσικὴ διαλύει τὴν ὕλη μὲ τὶς ἐξηγή- ὑπόθεσης
 σεις της. Τὸ Πνεῦμα εἶναι ἡ μόνη οὐσία καὶ συνείδηση ποὺ
 ἀναγνωρίζει ἡ θεία Ἐπιστήμη. Οἱ ὑλικὲς αἰσθήσεις ἐναντιώ- 6
 νονται σ’ αὐτό, ἀλλὰ δὲν ὑπάρχουν ὑλικὲς αἰσθήσεις, γιατί ἡ
 ὕλη δὲν ἔχει νοῦ. Στὸ Πνεῦμα δὲν ὑπάρχει ὕλη, ὅπως δὲν
 ὑπάρχει καὶ στὴν Ἀλήθεια πλάνη καὶ στὸ καλὸ κακό. ‘Η 9
 γνώμη ὅτι ὑπάρχει πραγματικὴ οὐσία-ὕλη, τὸ ἀντίθετο τοῦ
 Πνεύματος, εἶναι μιὰ ψεύτικη ὑπόθεση. Τὸ Πνεῦμα, ὁ Θεός,
 εἶναι ἄπειρο, τὸ πᾶν. Τὸ Πνεῦμα δὲν μπορεῖ νὰ ἔχῃ ἀντίθετο. 12
 Τὸ ὅτι ἡ ὕλη εἶναι οὐσία ἣ ἔχει ζωὴ καὶ αἴσθηση εἶναι μιὰ
 ἀπὸ τὶς ψεύτικες δοξασίες τῶν θνητῶν, καὶ ὑπάρχει μόνο σὲ
 μιὰ ὑποβολιμαία θνητὴ συνείδηση. Γι’ αὐτό, ὅσο 15
 πλησιάζουμε τὸ Πνεῦμα καὶ τὴν Ἀλήθεια χάνουμε Μιὰ μόνο 15
 τὴ συναίσθηση τῆς ὕλης. ‘Η παραδοχὴ ὅτι μπο- ὑπέρτατη 15
 ρεῖ νὰ ὑπάρχῃ ὑλικὴ οὐσία ἀπαιτεῖ μιὰν ἄλλη παραδοχὴ — 18
 δηλαδή, ὅτι τὸ Πνεῦμα δὲν εἶναι ἄπειρο καὶ ὅτι ἡ ὕλη εἶναι
 αὐτοδημιουργητὴ, αὐθύπαρκτη καὶ αἰώνια. Ἔτσι θὰ εἴχαμε
 δυὸ αἰώνιες αἰτίες ποὺ ἀντιμάχονται ἀκατάπαυστα ἡ μιὰ τὴν 21
 ἄλλη· καὶ ὅμως λέμε ὅτι τὸ Πνεῦμα εἶναι ὑπέρτατο καὶ ἡ
 μόνη παρουσία.

‘Η δοξασία ὅτι ἡ ὕλη εἶναι αἰώνια ἀντικρούει τὴν ἀπόδειξη 24
 ὅτι ἡ ζωὴ εἶναι Πνεῦμα καὶ ὁδηγεῖ στὸ συμπέρασμα ὅτι ἂν ὁ
 ἄνθρωπος εἶναι ὑλικός, προῆρθε ἀπὸ τὴν ὕλη καὶ πρέπει νὰ
 ἐπιστρέψῃ στὸ χῶμα — λογικὴ δηλαδή ποὺ θὰ κατάληγε 27
 στὴν ἐκμηδένισή του.

Καθετὶ ποὺ ὀνομάζουμε ἁμαρτία, ἁρρώστια καὶ θάνατο εἶναι
 μιὰ θνητὴ δοξασία. Λέμε ὅτι ἡ ὕλη εἶναι πλάνη, ἐπειδὴ εἶναι 30
 τὸ ἀντίθετο τῆς ζωῆς, τῆς οὐσίας καὶ τῆς νοημο-
 σύνης. ‘Η ὕλη, μὲ τὴ θνητότητά της, δὲν μπορεῖ ‘Η οὐσία εἶ- 30
 νὰ εἶναι οὐσία, ἂν τὸ Πνεῦμα εἶναι οὐσία καὶ εἶναι αἰώνιο. Τί 33
ναι Πνεῦμα

1 be substance to us, — the erring, changing, and dying,
 the mutable and mortal, or the unerring, immutable,
 3 and immortal? A New Testament writer plainly describes faith, a quality of mind, as “the *substance* of things hoped for.”

6 The doom of matter establishes the conclusion that
Material matter, slime, or protoplasm never originated
mortality in the immortal Mind, and is therefore not
 9 eternal. Matter is neither created by Mind nor for the
 manifestation and support of Mind.

Ideas are tangible and real to immortal consciousness,
 and they have the advantage of being eternal.
 12 **Spiritual** Spirit and matter can neither coexist nor co-
tangibility operate, and one can no more create the other than
 15 Truth can create error, or *vice versa*.

In proportion as the belief disappears that life and intelligence are in or of matter, the immortal facts of
 18 being are seen, and their only idea or intelligence is in God. Spirit is reached only through the understanding and demonstration of eternal Life and Truth and
 21 Love.

Every system of human philosophy, doctrine, and medicine is more or less infected with the pantheistic
 24 **Pantheistic** belief that there is mind in matter; but this
tendencies belief contradicts alike revelation and right reasoning. A logical and scientific conclusion is reached
 27 only through the knowledge that there are not two bases of being, matter and mind, but one alone, — Mind.

30 Pantheism, starting from a material sense of God, seeks cause in effect, Principle in its idea, and life and intelligence in matter.

θα ἔπρεπε νὰ εἶναι γιὰ μᾶς οὐσία — ἐκεῖνο πού πλανᾶται, μετα- 1
βάλλεται καὶ πεθαίνει, τὸ ἀλλοιωτὸ καὶ θνητό, ἢ τὸ ἀλάθητο, 2
ἀμετάβλητο καὶ ἀθάνατο; Ἐνας συγγραφέας τῆς Καινῆς 3
Διαθήκης λέει σαφῶς ὅτι ἡ πίστη, πού εἶναι μιὰ ἰδιότητα τοῦ
νοῦ, εἶναι «ἐλπιζομένων οὐσία» *.

Ἡ καταδίκη τῆς ὕλης ἐπικυρώνει τὸ συμπέρασμα ὅτι ἡ ὕλη, 6
ὁ πηλός, ἢ τὸ πρωτόπλασμα δὲν πήγασε ποτὲ ἀπὸ τὸν ἀθάνατο Νοῦ, καὶ συνεπῶς δὲν εἶναι αἰώ- ^{Ὑλική}
νια. Ἡ ὕλη οὔτε δημιουργήμα τοῦ Νοῦ εἶναι οὔτε δημιου- ^{θνητότητα}
ργήθηκε γιὰ νὰ ἐκδηλώνη καὶ ὑποστηρίξῃ τὸ Νοῦ. 9

Οἱ ἰδέες εἶναι ἀπτές καὶ πραγματικές γιὰ τὴν ἀθάνατη συν-
είδηση, καὶ ἔχουν τὸ πλεονέκτημα νὰ εἶναι αἰώνιες. Τὸ 12
Πνεῦμα καὶ ἡ ὕλη δὲν μποροῦν οὔτε νὰ συνυπάρ- ^{Τὸ Πνεῦμα}
χουν οὔτε νὰ συνεργάζωνται καὶ τὸ ἓνα δὲν μπορεῖ ^{εἶναι ἀπτό}
νὰ δημιουργήσῃ τὸ ἄλλο, ὅπως ἀκριβῶς καὶ ἡ Ἀλήθεια δὲν 15
μπορεῖ νὰ δημιουργήσῃ πλάνη ἢ ἡ πλάνη Ἀλήθεια.

Κατὰ τὸ βαθμὸ πού ἐξαφανίζεται ἡ δοξασία ὅτι ἡ ζωὴ καὶ
ἡ νοημοσύνη εἶναι στὴν ὕλη ἢ ἀπὸ ὕλη, τὰ ἀθάνατα γεγο- 18
νότα τοῦ εἶναι γίνονται ὁρατά, καὶ ἡ μόνη τους ἰδέα ἢ νοημο-
σύνη εἶναι στὸ Θεό. Φτάνουμε στὸ Πνεῦμα μόνο μὲ τὴν κατα-
νόηση καὶ τὴν ἀπόδειξη τῆς αἰώνιας Ζωῆς καὶ Ἀλήθειας καὶ 21
Ἀγάπης.

Κάθε σύστημα ἀνθρώπινης φιλοσοφίας, θεωρίας καὶ ἱατρικῆς
εἶναι λίγο πολὺ μολυσμένο ἀπὸ τὴν πανθεϊστικὴ δοξασία ὅτι 24
ὑπάρχει νοῦς στὴν ὕλη· ἀλλὰ ἡ δοξασία αὐτὴ ^{Πανθεϊστικὲς}
ἐναντιώνεται τόσο στὴν ἀποκάλυψη ὅσο καὶ στὸν ^{τάσεις}
ὀρθὸ λόγο. Καταλήγουμε σὲ λογικὰ καὶ ἐπιστημονικὰ συμπε- 27
ράσματα μόνο ὅταν ξέρουμε ὅτι τὸ εἶναι δὲν ἔχει δυὸ βάσεις,
ὕλη καὶ νοῦ, ἀλλὰ μόνο μιὰ — τὸ Νοῦ.

Ὁ πανθεϊσμός, ξεκινώντας ἀπὸ μιὰ ὕλική ἀντίληψη γιὰ τὸ 30
Θεό, ζητᾷ νὰ βρῇ τὴν αἰτία στὸ ἀποτέλεσμα, τὴν Ἀρχὴ στὴν
ιδέα της, καὶ τὴ ζωὴ καὶ τὴ νοημοσύνη στὴν ὕλη.

* Κατὰ τὴν ἀγγλικὴ Βίβλο.

- 1 In the infinitude of Mind, matter must be unknown.
 Symbols and elements of discord and decay are not prod-
 3 ucts of the infinite, perfect, and eternal *All*.
 The things of God are beautiful From Love and from the light and harmony
 which are the abode of Spirit, only reflections
 6 of good can come. All things beautiful and harmless are
 ideas of Mind. Mind creates and multiplies them, and
 the product must be mental.
 9 Finite belief can never do justice to Truth in any direc-
 tion. Finite belief limits all things, and would compress
 Mind, which is infinite, beneath a skull bone. Such be-
 12 lief can neither apprehend nor worship the infinite; and
 to accommodate its finite sense of the divisibility of Soul
 and substance, it seeks to divide the one Spirit into per-
 15 sons and souls.

Through this error, human belief comes to have "gods
 many and lords many." Moses declared as Jehovah's
 18 first command of the Ten: "Thou shalt have
 Belief in many gods no other gods before me!" But behold the
 zeal of belief to establish the opposite error of many
 21 minds. The argument of the serpent in the allegory, "Ye
 shall be as gods," urges through every avenue the belief
 that Soul is in body, and that infinite Spirit, and Life, is
 24 in finite forms.

Rightly understood, instead of possessing a sentient
 material form, man has a sensationless body; and God,
 27 the Soul of man and of all existence, being
 Sensationless body perpetual in His own individuality, harmony,
 and immortality, imparts and perpetuates these qualities
 30 in man, — through Mind, not matter. The only excuse
 for entertaining human opinions and rejecting the Science
 of being is our mortal ignorance of Spirit, — ignorance

Στὴν ἀπειρία τοῦ Νοῦ, ἡ ὕλη δὲν μπορεῖ παρὰ νὰ εἶναι 1
 ἄγνωστη. Τὸ ἄπειρο, τέλειο καὶ αἰώνιο Πᾶν δὲν παράγει 2
 σύμβολα καὶ στοιχεῖα δυσαρμονίας καὶ παρακμῆς. 3
 Ἀπὸ τὴν Ἀγάπη καὶ ἀπὸ τὸ φῶς καὶ τὴν ἄρμ- Τὰ πράγματα
τοῦ Θεοῦ εἶ-
ναι ὠραῖα
 νία, ποὺ εἶναι τὸ κατοικητήριο τοῦ Πνεύματος, 4
 μόνο ἀντανακλάσεις καλοῦ μποροῦν νὰ ἔρχωνται. 5
 Ὅλα τὰ 6
 ὠραῖα καὶ ἀκίνδυνα πράγματα εἶναι ἰδέες τοῦ Νοῦ. Ὁ Νοῦς
 τὰ δημιουργεῖ καὶ τὰ πολλαπλασιάζει, καὶ τὸ γινόμενο πρέ-
 πει νὰ εἶναι νοερό. 9

Ἡ πεπερασμένη δοξασία δὲν μπορεῖ ποτὲ νὰ δικαιώση 10
 ὅπως πρέπει τὴν Ἀλήθεια σὲ κανένα σημεῖο. Ἡ πεπερα-
 σμένη δοξασία περιορίζει ὅλα τὰ πράγματα, καὶ θὰ ἤθελε νὰ 12
 συμπίεση τὸ Νοῦ, ποὺ εἶναι ἄπειρος, κάτω ἀπὸ ἓνα κρανιακὸ
 κόκαλο. Μιὰ τέτοια δοξασία δὲν μπορεῖ οὔτε νὰ καταλάβῃ
 οὔτε νὰ λατρεύσῃ τὸ ἄπειρο· καὶ γιὰ νὰ συμβιβάσῃ τὴν πε- 15
 περασμένη ἀντίληψή της γιὰ τὴν Ψυχὴ καὶ τὴν οὐσία, ποὺ
 πιστεύει ὅτι μποροῦν νὰ διαιρεθοῦν, ἐπιδιώκει νὰ διαιρέσῃ τὸ
 ἓνα καὶ μόνο Πνεῦμα σὲ πρόσωπα καὶ ψυχές. 18

Ἐξαιτίας τῆς πλάνης αὐτῆς, ἡ ἀνθρώπινη δοξασία καταλή-
 γει νὰ ἔχῃ «θεοὺς πολλοὺς, καὶ κυρίους πολλοὺς». Ὁ Μωυσῆς
 διακήρυξε ὅτι ἡ πρώτη ἀπὸ τίς Δέκα Ἐντολές τοῦ 21
 Ἰεχωβά εἶναι: «Μὴ ἔχῃς ἄλλους θεοὺς πλὴν ἐμοῦ!». Δοξασία σὲ
πολλοὺς
θεοὺς
 Ἀλλὰ κοίταξε μὲ τί ζήλο ἡ δοξασία προσπαθεῖ νὰ
 ἐγκαθιδρύσῃ τὸ ἀντίθετο, τὴν πλάνη ὅτι ὑπάρχουν πολλοὶ 24
 νόες. Στὴν ἀλληγορικὴ ἀφήγηση, τὸ ἐπιχείρημα τοῦ φιδιοῦ
 «θὰ εἴσθε ὡς θεοί» προωθεῖ μὲ κάθε τρόπο τὴ δοξασία ὅτι ἡ
 Ψυχὴ εἶναι στὸ σῶμα καὶ ὅτι τὸ ἄπειρο Πνεῦμα, καὶ ἡ Ζωή, 27
 εἶναι στὶς πεπερασμένες μορφές.

Ἡ σωστὴ ἀντίληψη γιὰ τὸν ἄνθρωπο ἀποκαλύπτει ὅτι,
 ἀντὶ νὰ ἔχῃ μιὰ ὕλική μορφή μὲ αἰσθήσεις, ἔχει ἓνα ἀναίσθητο 30
 σῶμα· καὶ ἐπειδὴ ὁ Θεός, ἡ Ψυχὴ τοῦ ἀνθρώπου Ἀναίσθητο
σῶμα
 καὶ ὅλης τῆς ὑπαρξης, εἶναι ἀέναντος ὅσον ἀφορᾷ τὴ
 δική Του ἀτομικότητα, ἄρμονία καὶ ἀθανασία, μεταδίδει καὶ 33
 δικαιώνει τίς ιδιότητες αὐτὲς στὸν ἄνθρωπο — μέσο τοῦ Νοῦ,
 ὅχι τῆς ὕλης. Ἡ μόνη δικαιολογία γιὰ νὰ φιλοξενοῦμε ἀν-
 θρώπινες γυνῶμες, καὶ νὰ ἀπορρίπτουμε τὴν Ἐπιστήμη τοῦ εἶ- 36

1 which yields only to the understanding of divine Science,
 the understanding by which we enter into the kingdom
 3 of Truth on earth and learn that Spirit is infinite and
 supreme. Spirit and matter no more commingle than
 light and darkness. When one appears, the other dis-
 6 appears.

Error presupposes man to be both mind and matter.
 Divine Science contradicts the corporeal senses, rebukes
 9 God and His image mortal belief, and asks: What is the Ego,
 whence its origin and what its destiny? The
 Ego-man is the reflection of the Ego-God; the Ego-man
 12 is the image and likeness of perfect Mind, Spirit, divine
 Principle.

The one Ego, the one Mind or Spirit called God, is
 15 infinite individuality, which supplies all form and come-
 liness and which reflects reality and divinity in individual
 spiritual man and things.

18 The mind supposed to exist in matter or beneath a
 skull bone is a myth, a misconceived sense and false
 conception as to man and Mind. When we put off the
 21 false sense for the true, and see that sin and mortality
 have neither Principle nor permanency, we shall learn
 that sin and mortality are without actual origin or right-
 24 ful existence. They are native nothingness, out of which
 error would simulate creation through a man formed from
 dust.

27 Divine Science does not put new wine into old bottles,
 Soul into matter, nor the infinite into the finite. Our
 false views of matter perish as we grasp
 30 The true new idea the facts of Spirit. The old belief must be
 cast out or the new idea will be spilled, and the in-
 spiration, which is to change our standpoint, will be

ναι, εἶναι ἡ θνητὴ ἄγνοιά μας ὅσον ἀφορᾷ τὸ Πνεῦμα — ἄγνοια 1
 πὺν ὑποχωρεῖ μόνο στὴν κατανόηση τῆς θείας Ἐπιστήμης,
 τὴν κατανόηση μὲ τὴν ὁποία μπαίνουμε στὴ βασιλεία τῆς 3
 Ἀλήθειας ἐπὶ τῆς γῆς καὶ μαθαίνουμε ὅτι τὸ Πνεῦμα εἶναι
 ἄπειρο καὶ ὑπέρτατο. “Ὅσο ἀνακατεύονται τὸ φῶς καὶ τὸ
 σκοτάδι ἄλλο τόσο ἀνακατεύονται καὶ τὸ Πνεῦμα καὶ ἡ ὕλη. 6
 “Ὅταν ἐμφανίζεται τὸ ἓνα, τὸ ἄλλο ἐξαφανίζεται.

Ἡ πλάνη προϋποθέτει ὅτι ὁ ἄνθρωπος εἶναι καὶ νοῦς καὶ
 ὕλη. Ἡ θεία Ἐπιστήμη ἀντικρούει τὶς σωματικές αἰσθήσεις, 9
 ἐπιτιμᾷ τὴ θνητὴ δοξασία, καὶ ἐρωτᾷ: Τί εἶναι ὁ Θεὸς καὶ
 τὸ Ἐγώ, ἀπὸ ποῦ ἔρχεται καὶ ποιὸ εἶναι τὸ πε- *ἡ εἰκόνα Του*
 πρωμένο του; Τὸ Ἐγώ-ἄνθρωπος εἶναι ἡ ἀντανάκλαση τοῦ 12
 Ἐγώ-Θεός· τὸ Ἐγώ-ἄνθρωπος εἶναι ἡ εἰκόνα καὶ ὁμοίωση τοῦ
 τέλειου Νοῦ, τοῦ Πνεύματος, τῆς θείας Ἀρχῆς.

Τὸ ἓνα Ἐγώ, ὁ ἓνας Νοῦς ἢ Πνεῦμα πὺν καλεῖται Θεός, 15
 εἶναι ἄπειρη ἀτομικότητα, πὺν χορηγεῖ κάθε μορφή καὶ κομψό-
 τητα καὶ πὺν ἀντανάκλᾳ πραγματικότητας καὶ θεία φύση στὸν
 ἀτομικὸ πνευματικὸ ἄνθρωπο καὶ σ’ ὅλα τὰ πνευματικὰ πράγ- 18
 ματα.

Ὁ νοῦς πὺν ὑποτίθεται ὅτι ὑπάρχει στὴν ὕλη ἢ κάτω ἀπὸ
 ἓνα κρανίον, εἶναι ἓνας μῦθος, μιὰ ἐσφαλμένη αἴσθηση καὶ ψεύ- 21
 τικὴ ἀντίληψη ὅσον ἀφορᾷ τὸν ἄνθρωπο καὶ τὸ Νοῦ. “Ὅταν
 ἀποβάλλουμε τὴν ψεύτικὴ αἴσθηση γιὰ νὰ δεχτοῦμε τὴν ἀλη-
 θινὴ καὶ δοῦμε ὅτι ἡ ἁμαρτία καὶ ἡ θνητότητα δὲν ἔχουν οὔτε 24
 Ἀρχὴ οὔτε διάρκεια, θὰ μάθουμε ὅτι ἡ ἁμαρτία καὶ ἡ θνητό-
 τητα δὲν προέρχονται πράγματι ἀπὸ πουθενά οὔτε ἔχουν νό-
 μιμὴ ὕπαρξη. Εἶναι φύσει μηδέν, ἀπὸ τὸ ὁποῖο ἡ πλάνη θὰ 27
 ἤθελε νὰ μιμηθῇ τὴ δημιουργία μέσο ἑνὸς ἀνθρώπου πὺν
 σχηματίστηκε ἀπὸ χῶμα.

Ἡ θεία Ἐπιστήμη δὲ βάζει νέον κρασὶ σὲ παλαιούς ἀσκούς, 30
 τὴν Ψυχὴ στὴν ὕλη, οὔτε τὸ ἄπειρο στὸ πεπερασμένο. Οἱ
 ἐσφαλμένες ἀπόψεις πὺν ἔχουμε γιὰ τὴν ὕλη χά- *Ἡ ἀληθινὴ
 νέα ιδέα*
 νονται καθὼς ἀντιλαμβάνομαστε τὰ γεγονότα τοῦ 33
 Πνεύματος. Ἡ παλιὰ δοξασία πρέπει νὰ ἀποβληθῇ, ἀλλιῶς
 ἡ νέα ιδέα θὰ πάη χαμένη καὶ ἡ ἔμπνευση, πὺν πρέπει νὰ

1 lost. Now, as of old, Truth casts out evils and heals
the sick.

3 The real Life, or Mind, and its opposite, the so-called
material life and mind, are figured by two geometrical
 6 Figures of being symbols, a circle or sphere and a straight
 line. The circle represents the infinite with-
 out beginning or end; the straight line represents the
 finite, which has both beginning and end. The sphere
 9 represents good, the self-existent and eternal individuality
 or Mind; the straight line represents evil, a belief in
 a self-made and temporary material existence. Eternal
 12 Mind and temporary material existence never unite in
 figure or in fact.

A straight line finds no abiding-place in a curve, and a
 15 curve finds no adjustment to a straight line. Similarly,
Opposite symbols matter has no place in Spirit, and Spirit has
 no place in matter. Truth has no home in
 18 error, and error has no foothold in Truth. Mind cannot
 pass into non-intelligence and matter, nor can non-intel-
 ligence become Soul. At no point can these opposites
 21 mingle or unite. Even though they seem to touch, one
 is still a curve and the other a straight line.

There is no inherent power in matter; for all that is
 24 material is a material, human, mortal thought, always
 governing itself erroneously.

Truth is the intelligence of immortal Mind. Error is
 27 the so-called intelligence of mortal mind.

Whatever indicates the fall of man or the opposite of
 God or God's absence, is the Adam-dream, which is neither
 30 Truth is not inverted Mind nor man, for it is not begotten of the
 Father. The rule of inversion infers from
 error its opposite, Truth; but Truth is the light which

μεταβάλη τὴν ἀποψή μας, θὰ χαθῇ. Τώρα, ὅπως καὶ τὸν παλιό καιρό, ἡ Ἀλήθεια διώχνει τὰ κακὰ καὶ θεραπεύει τοὺς ἀσθενεῖς. 1 3

Ἡ πραγματικὴ Ζωή, ἡ Νοῦς, καὶ τὸ ἀντίθετό της, ἡ λεγόμενὴ ὑλικὴ ζωὴ καὶ ὁ ὑλικὸς νοῦς, παριστάνονται μὲ δυὸ γεωμετρικὰ σύμβολα, μ’ ἓναν κύκλο ἢ μιὰ σφαῖρα καὶ 6
 μὲ μιὰ εὐθεία γραμμή. Ὁ κύκλος παριστάνει τὸ Ἀπεικονίσεις τοῦ εἶναι
 ἄπειρο, ποὺ δὲν ἔχει οὔτε ἀρχὴ οὔτε τέλος· ἡ εὐθεία παριστάνει τὸ πεπερασμένο, ποὺ ἔχει καὶ ἀρχὴ καὶ τέλος. Ἡ σφαῖρα 9
 παριστάνει τὸ καλὸ, τὴν αὐθύπαρκτη καὶ αἰώνια ἀτομικότητα ἢ Νοῦ· ἡ εὐθεία παριστάνει τὸ κακὸ, μιὰ δοξασία σὲ μιὰν αὐτοδημιούργητη καὶ προσωρινὴ ὑλικὴ ὕπαρξη. Ὁ αἰώνιος 12
 Νοῦς καὶ ἡ προσωρινὴ ὑλικὴ ὕπαρξη δὲν ἐνώνονται ποτὲ οὔτε συμβολικὰ οὔτε στὴν πραγματικότητα.

Ἡ εὐθεία γραμμὴ δὲν μπορεῖ νὰ βρῇ μιὰ σταθερὴ θέση πάνω 15
 στὴν καμπύλη, καὶ ἡ καμπύλη δὲν μπορεῖ νὰ προσαρμοστῇ πάνω στὴν εὐθεία. Ἔτσι καὶ ἡ ὕλη δὲν ἔχει καμιὰ Ἀντίθετα
 θέση στὸ Πνεῦμα, καὶ τὸ Πνεῦμα δὲν ἔχει καμιὰ σύμβολα 18
 θέση στὴν ὕλη. Ἡ Ἀλήθεια δὲν ἔχει κατοικία στὴν πλάνη, καὶ ἡ πλάνη δὲ βρίσκει στήριγμα στὴν Ἀλήθεια. Ὁ Νοῦς δὲν μπορεῖ νὰ περάσῃ στὴ μὴ νοημοσύνη καὶ στὴν ὕλη, οὔτε ἡ 21
 μὴ νοημοσύνη μπορεῖ νὰ γίνῃ Ψυχὴ. Σὲ κανένα σημεῖο δὲν μποροῦν τὰ ἀντίθετα αὐτὰ νὰ ἀναμιχθοῦν ἢ νὰ ἐνωθοῦν. Καὶ ἂν ἀκόμη φαίνωνται ὅτι ἐφάπτονται, τὸ ἓνα ἐξακολουθεῖ νὰ 24
 εἶναι καμπύλη καὶ τὸ ἄλλο εὐθεία.

Δὲν ὑπάρχει ἔμφυτη δύναμη στὴν ὕλη· γιατί καθετὶ ποὺ εἶναι ὑλικὸ εἶναι μιὰ ὑλική, ἀνθρώπινη, θνητὴ σκέψη, ποὺ 27
 πάντοτε κυβερνᾷ τὸν ἑαυτὸ της ἐσφαλμένα.

Ἡ Ἀλήθεια εἶναι ἡ νοημοσύνη τοῦ ἀθάνατου Νοῦ. Ἡ πλάνη εἶναι ἡ λεγόμενη νοημοσύνη τοῦ θνητοῦ νοῦ. 30

Ὅ,τιδὴποτε δείχνει τὴν πτώση τοῦ ἀνθρώπου ἢ τὸ ἀντίθετο τοῦ Θεοῦ, ἢ τὴν ἀπουσία τοῦ Θεοῦ, εἶναι τὸ ὄνειρο τοῦ Ἀδάμ, ποὺ δὲν εἶναι οὔτε Νοῦς οὔτε ἀνθρώπος, γιατί δὲ γεννήθηκε ἀπὸ τὸν Πατέρα. Ὁ κα- 33
 νόνας τῆς ἀντιστροφῆς συμπεραίνει ἀπὸ τὴν Ἡ Ἀλήθεια δὲν ἀντιστρέφεται
 πλάνη τὸ ἀντίθετό της, τὴν Ἀλήθεια· ἀλλὰ ἡ Ἀλήθεια εἶναι τὸ 36

1 dispels error. As mortals begin to understand Spirit,
 they give up the belief that there is any true existence
 3 apart from God.

Mind is the source of all movement, and there is no
 inertia to retard or check its perpetual and harmonious
 6 action. Mind is the same Life, Love, and wis-
Source of dom "yesterday, and to-day, and forever."
all life and
action Matter and its effects — sin, sickness, and
 9 death — are states of mortal mind which act, react, and
 then come to a stop. They are not facts of Mind. They
 are not ideas, but illusions. Principle is absolute. It
 12 admits of no error, but rests upon understanding.

But what say prevalent theories? They insist that
 Life, or God, is one and the same with material life so-
 15 called. They speak of both Truth and error as *mind*,
 and of good and evil as *spirit*. They claim that to be
 life which is but the objective state of material sense, —
 18 such as the structural life of the tree and of material
 man, — and deem this the manifestation of the one Life,
 God.

21 This false belief as to what really constitutes life so
 detracts from God's character and nature, that the true
 sense of His power is lost to all who cling to
 24 **Spiritual** this falsity. The divine Principle, or Life, can-
structure not be practically demonstrated in length of days, as it
 was by the patriarchs, unless its Science be accurately
 27 stated. We must receive the divine Principle in the under-
 standing, and live it in daily life; and unless we so do, we
 can no more demonstrate Science, than we can teach and
 30 illustrate geometry by calling a curve a straight line or a
 straight line a sphere.

Are mentality, immortality, consciousness, resident in

φῶς πού διαλύει τὴν πλάνη. Καθὼς οἱ θνητοὶ ἀρχίζουν νὰ 1
καταλαβαίνουν τὸ Πνεῦμα, ἐγκαταλείπουν τὴ δοξασία ὅτι 3
ὑπάρχει ἀληθινὴ ὑπαρξὴ χωριστὰ ἀπὸ τὸ Θεό.

‘Ο Νοῦς εἶναι ἡ πηγὴ ὅλης τῆς κίνησης, καὶ δὲν ὑπάρχει 6
ἀδράνεια γιὰ νὰ ἐπιβραδύνῃ ἢ νὰ παρεμποδίσῃ τὴν ἀέναν 6
καὶ ἀρμονικὴ του ἐνέργεια. ‘Ο Νοῦς εἶναι ἡ ἴδια 6
Ζωή, Ἀγάπη καὶ σοφία «χθὲς καὶ σήμερον, καὶ εἰς ^{‘Ἡ πηγὴ ὅλης τῆς ζωῆς καὶ ἐνέργειας} 6
τοὺς αἰῶνας». ‘Ἡ ὕλη καὶ τὰ ἀποτελέσματα τῆς 6
— ἀμαρτία, ἀρρώστια καὶ θάνατος — εἶναι καταστάσεις τοῦ 9
θνητοῦ νοῦ πού ἐνεργοῦν, ἀντενεργοῦν καὶ ὕστερα σταμα- 9
τοῦν. Δὲν εἶναι πραγματικότητες τοῦ Νοῦ. Δὲν εἶναι ἰδέες, 9
ἀλλὰ ψευδαισθήσεις. ‘Ἡ Ἀρχὴ εἶναι ἀπόλυτη. Δὲ σηκώνει 12
πλάνη, ἀλλὰ στηρίζεται στὴν κατανόηση. 12

Τί λένε ὅμως οἱ θεωρίες πού ἐπικρατοῦν σήμερα; Ἐπιμέ-
νουν ὅτι ἡ Ζωή, ἡ ὁ Θεός, εἶναι τὸ ἴδιο μὲ τὴ λεγόμενη ὑλικὴ 15
ζωή. Ἀποφαίνονται ὅτι τόσο ἡ Ἀλήθεια ὅσο καὶ ἡ πλάνη 15
εἶναι νοῦς καὶ ὅτι τὸ καλὸ καὶ τὸ κακὸ εἶναι πνεῦμα. Ἰσχυρί-
ζονται ὅτι εἶναι ζωὴ ἐκεῖνο πού δὲν εἶναι παρὰ ἡ ἐξωτερικευ- 18
μένη κατάστασις τῆς ὑλικῆς αἴσθησις — ὅπως εἶναι ἡ ὀρ- 18
γανικὴ ζωὴ τοῦ δέντρου καὶ τοῦ ὑλικοῦ ἀνθρώπου — καὶ 18
νομίζουν ὅτι αὐτὸ εἶναι ἡ ἐκδήλωση τῆς μιᾶς καὶ μόνης Ζωῆς, 21
τοῦ Θεοῦ. 21

‘Ἡ ἐσφαλμένη αὐτὴ δοξασία σχετικὰ μὲ τὸ τί πράγματι ἀ-
παρτίζει τὴ ζωὴ μειώνει σὲ τέτοιο βαθμὸ τὸ χαρακτῆρα καὶ τὴ 24
φύση τοῦ Θεοῦ, ὥστε ὅλοι ὅσοι ἐπιμένουν σ’ αὐ- ^{Πνευματικὴ οἰκοδομὴ} 24
τὸ τὸ ψέμα χάνουν τὴν ἀληθινὴ ἀντίληψη τῆς 24
δύναμης Του. ‘Ἡ θεία Ἀρχή, ἡ Ζωή, δὲν μπορεῖ νὰ ἀποδειχτῇ 27
στὴν πράξιν μὲ μακροβιότητα, ὅπως ἀποδείχτηκε ἀπὸ τοὺς 27
πατριάρχες, ἐκτὸς ἂν ἡ Ἐπιστήμη τῆς ἐκτεθῇ μὲ ἀκρίβεια. 27
Πρέπει νὰ κατανοήσουμε τὴ θεία Ἀρχὴ καὶ νὰ τὴ ζοῦμε στὴν 30
καθημερινή μας ζωὴ· καὶ ἂν δὲν τὸ κάνουμε αὐτὸ δὲν μπορούμε 30
νὰ ἀποδείξουμε τὴν Ἐπιστήμη, ὅπως ἀκριβῶς δὲν μπορούμε 33
νὰ διδάξουμε καὶ νὰ ἐξηγήσουμε καὶ τὴ γεωμετρία ὅταν ὀνο- 33
μάζουμε τὴν καμπύλη εὐθεία ἢ τὴν εὐθεία σφαῖρα.

Μήπως ἡ διανόηση, ἡ ἀθανασία, ἡ συνείδησις ἐδρεύουν

1 matter? It is not rational to say that Mind is infinite,
but dwells in finiteness, — in matter, — or that matter is
3 infinite and the medium of Mind.

If God were limited to man or matter, or if the infinite
could be circumscribed within the finite, God would be
6 Mind never
limited corporeal, and unlimited Mind would seem
to spring from a limited body; but this is an
impossibility. Infinite Mind can have no starting-point,
9 and can return to no limit. It can never be in bonds,
nor be fully manifested through corporeality.

Is God's image or likeness matter, or a mortal, sin,
12 sickness, and death? Can matter recognize Mind?
Can infinite Mind recognize matter? Can the
15 Material
recognition
impossible infinite dwell in the finite or know aught un-
like the infinite? Can Deity be known through
the material senses? Can the material senses, which re-
ceive no direct evidence of Spirit, give correct testimony
18 as to spiritual life, truth, and love?

The answer to all these questions must forever be in
the negative.

21 The physical senses can obtain no proof of God. They
can neither see Spirit through the eye nor hear it through
the ear, nor can they feel, taste, or smell Spirit.
24 Our physical
insensibility
to Spirit Even the more subtle and misnamed ma-
terial elements are beyond the cognizance
of these senses, and are known only by the effects com-
27 monly attributed to them.

According to Christian Science, the only real senses
of man are spiritual, emanating from divine Mind.
30 Thought passes from God to man, but neither sensation
nor report goes from material body to Mind. The in-
tercommunication is always from God to His idea, man.

στήν ὕλη; Δὲν εἶναι λογικὸ νὰ λέμε ὅτι ὁ Νοῦς εἶναι ἄπειρος 1
 ἀλλὰ διαμένει στὸ πεπερασμένο — στήν ὕλη — ἢ ὅτι ἡ ὕλη 3
 εἶναι ἄπειρη καὶ τὸ ὄργανο τοῦ Νοῦ.

Ἄν ὁ Θεὸς περιοριζόταν στὸν ἄνθρωπο ἢ στήν ὕλη, ἢ ἂν τὸ 6
 ἄπειρο μποροῦσε νὰ περιοριστῇ μέσα στὸ πεπερασμένο, ὁ 6
 Θεὸς θὰ ἦταν σωματικός, καὶ ὁ ἀπεριόριστος Νοῦς 6
 θὰ πῆγαζε κατὰ τὰ φαινόμενα ἀπὸ ἓνα περιορι- *Ὁ Νοῦς δὲν 6*
 σμένο σῶμα· ἀλλὰ αὐτὸ εἶναι ἀδύνατο. Ὁ ἄπειρος *περιορίζεται 6*
 Νοῦς δὲν μπορεῖ νὰ ἔχη ἀφετηρία, καὶ δὲν μπορεῖ νὰ ἐπιστρέψῃ 9
 σὲ κανένα τέρμα. Δὲν μπορεῖ νὰ δεσμευτῇ ποτέ, οὔτε νὰ 9
 ἐκδηλωθῇ ἐντελῶς μὲ τὴ σωματικότητα.

Εἶναι ἡ εἰκόνα ἡ ὁμοίωση τοῦ Θεοῦ ὕλη ἢ ἓνας θνητός, 12
 δηλαδὴ ἁμαρτία, ἁρρώστια καὶ θάνατος; Μπορεῖ ἡ ὕλη νὰ 12
 ἀναγνωρίσῃ τὸ Νοῦ; Μπορεῖ ὁ ἄπειρος Νοῦς νὰ 12
 ἀναγνωρίσῃ τὴν ὕλη; Μπορεῖ τὸ ἄπειρο νὰ δια- *Ἡ ὕλικὴ ἀνα- 15*
 μένῃ στὸ πεπερασμένο ἢ νὰ γνωρίζῃ κάτι ἀνόμοιο *γνώριση δὲν 15*
 πρὸς τὸ ἄπειρο; Μπορεῖ ἡ Θεότητα νὰ γνωριστῇ μέσο τῶν *εἶναι δυνατὴ 15*
 ὕλικῶν αἰσθήσεων; Μποροῦν οἱ ὕλικές αἰσθήσεις, ποὺ δὲν 18
 ἔχουν καμιὰ ἄμεση γνώση τοῦ Πνεύματος, νὰ ἐκθέσουν σω- 18
 στὰ τὴν πνευματικὴ ζωή, ἀλήθεια καὶ ἀγάπη;

Ἡ ἀπάντηση σ' ὅλες αὐτὲς τίς ἐρωτήσεις πρέπει νὰ εἶναι 21
 αἰωνίως ἀρνητικὴ.

Οἱ σωματικὲς αἰσθήσεις δὲν μποροῦν νὰ ἔχουν καμιὰ ἀπό- 24
 δεῖξη ἀναφορικὰ μὲ τὴν ὕπαρξη τοῦ Θεοῦ. Οὔτε μποροῦν νὰ 24
 δοῦν τὸ Πνεῦμα μὲ τὰ μάτια οὔτε νὰ τὸ ἀκούσουν *Οἱ σωματικὲς 27*
 μὲ τὰ αὐτιά, ἀλλ' οὔτε καὶ μποροῦν νὰ ψηλαφί- *αἰσθήσεις μας 27*
 σουν, νὰ γευτοῦν, ἢ νὰ μυρίσουν τὸ Πνεῦμα. Ἀκό- *δὲν αἰσθάνον- 27*
 μα καὶ τὰ πιὸ λεπτὰ καὶ κακῶς λεγόμενα ὕλικά στοιχεῖα δὲν *ται τὸ Πνεῦμα 27*
 γίνονται ἀντιληπτὰ ἀπὸ τίς αἰσθήσεις αὐτές, καὶ γνωρίζονται 30
 μόνο ἀπὸ τὰ ἀποτελέσματα ποὺ κοινῶς ἀποδίδονται σ' αὐτά. 30

Σύμφωνα μὲ τὴ Χριστιανικὴ Ἐπιστήμη, οἱ μόνες πραγμα- 33
 τικὲς αἰσθήσεις τοῦ ἀνθρώπου εἶναι πνευματικὲς, καὶ ἀπορ- 33
 ρέουν ἀπὸ τὸ θεῖο Νοῦ. Ἡ σκέψη περνᾷ ἀπὸ τὸ Θεὸ στὸν 33
 ἄνθρωπο, ἀλλὰ τὸ ὕλικὸ σῶμα δὲ μεταβιβάζει οὔτε συναισθή- 33
 ματα οὔτε εἰδήσεις στὸ Νοῦ. Ἡ ἐπικοινωνία γίνεται πάντοτε

1 Matter is not sentient and cannot be cognizant of good
 or of evil, of pleasure or of pain. Man's individu-
 3 ality is not material. This Science of being obtains not
 alone hereafter in what men call Paradise, but here
 and now; it is the great fact of being for time and
 6 eternity.

What, then, is the material personality which suffers,
 sins, and dies? It is not man, the image and likeness
 9 The human
counterfeit of God, but man's counterfeit, the inverted
 likeness, the *unlikeness* called sin, sickness,
 and death. The unreality of the claim that a mortal is
 12 the true image of God is illustrated by the opposite na-
 tures of Spirit and matter, Mind and body, for one is
 intelligence while the other is non-intelligence.

15 Is God a physical personality? Spirit is not physical.
 The belief that a material body is man is a false con-
 ception of man. The time has come for a
 18 Material
miscon-
ceptions finite conception of the infinite and of a ma-
 terial body as the seat of Mind to give place
 to a diviner sense of intelligence and its manifestations, —
 21 to the better understanding that Science gives of the
 Supreme Being, or divine Principle, and idea.

By interpreting God as a corporeal Saviour but not as
 24 the saving Principle, or divine Love, we shall continue
 to seek salvation through pardon and not
 27 Salvation
is through
reform through reform, and resort to matter instead
 of Spirit for the cure of the sick. As mortals
 reach, through knowledge of Christian Science, a higher
 sense, they will seek to learn, not from matter, but from
 30 the divine Principle, God, how to demonstrate the Christ,
 Truth, as the healing and saving power.

It is essential to understand, instead of believe, what

ἀπὸ τὸ Θεὸ πρὸς τὴν ἰδέα Του, τὸν ἄνθρωπο. ‘Η ὕλη δὲν 1
 ἔχει αἴσθησι καὶ δὲν μπορεῖ νὰ δοκιμάσῃ καλὸ ἢ κακὸ, ἡδονὴ
 ἢ πόνον. ‘Η ἀτομικότης τοῦ ἀνθρώπου δὲν εἶναι ὕλική. ‘Η 3
 Ἐπιστήμη αὐτὴ τοῦ εἶναι δὲν ἰσχύει μόνο στὴ μέλλουσα ζωὴ,
 σ’ αὐτὸ πού οἱ ἄνθρωποι ὀνομάζουν Παράδεισο, ἀλλὰ ἐδῶ 6
 καὶ τώρα εἶναι τὸ μεγάλο γεγονός τοῦ εἶναι γιὰ τὸ χρόνο
 καὶ τὴν αἰωνιότητα.

Τί εἶναι, λοιπόν, ἡ ὕλική προσωπικότητα πού ὑποφέρει,
 ἁμαρτάνει καὶ πεθαίνει; Δὲν εἶναι ἄνθρωπος, ἡ εἰκόνα καὶ 9
 ὁμοίωση τοῦ Θεοῦ, ἀλλὰ ἡ παραποίηση τοῦ ἀν- *‘Η ἀνθρώπινη
 παραποίηση*
 θρώπου, ἡ ἀναστραμμένη ὁμοίωση, ἡ *ἀνομοιότητα*
 πού ὀνομάζεται ἁμαρτία, ἄρρώστια καὶ θάνατος. ‘Ο ἰσχυρι- 12
 σμός ὅτι ἓνας θνητὸς εἶναι ἡ ἀληθινὴ εἰκόνα τοῦ Θεοῦ εἶναι
 ἀνακριβής, καὶ αὐτὸ ἀποδείχνεται ἀπὸ τίς ἀντίθετες φύσεις
 τοῦ Πνεύματος καὶ τῆς ὕλης, τοῦ Νοῦ καὶ τοῦ σώματος, γιὰτί 15
 τὸ ἓνα εἶναι νοημοσύνη ἐνῶ τὸ ἄλλο δὲν εἶναι νοημοσύνη.

Εἶναι ὁ Θεὸς μιὰ σωματικὴ προσωπικότητα; Τὸ Πνεῦμα
 δὲν ἔχει σῶμα. ‘Η δοξασία ὅτι ἓνα ὕλικό σῶμα εἶναι ἄνθρωπος 18
 εἶναι μιὰ ψεύτικη ἀντίληψη γιὰ τὸν ἄνθρωπο. *‘Υλικές
 παρανοήσεις*
 Ἦρθε ὁ καιρὸς κατὰ τὸν ὅποιο μιὰ πεπερασμένη
 ἀντίληψη σχετικὰ μὲ τὸ ἄπειρο καὶ μὲ τὸ ὕλικό σῶμα, ὅτι 21
 δηλαδὴ αὐτὸ εἶναι ἡ ἔδρα τοῦ Νοῦ, νὰ δώσῃ θέση σὲ μιὰ πιὸ
 θεϊκὰ ἔννοια τῆς νοημοσύνης καὶ τῶν ἐκδηλώσεών της — στὴν
 καλὴτερη κατανόηση πού δίνει ἡ Ἐπιστήμη γιὰ τὸ Ὑπέρτατο 24
 ὄν, ἢ τὴ θεία Ἀρχή, καὶ τὴν ἰδέα.

Ὅσο νομίζουμε ὅτι ὁ Θεὸς εἶναι ἓνας σωματικὸς Σωτήρας
 καὶ ὄχι ἡ σωτήρια Ἀρχή, ἡ θεία Ἀγάπη, θὰ ἐξακολουθοῦμε 27
 νὰ ζητοῦμε τὴ σωτηρίαν μας μὲ τὴ συγχώρηση καὶ *‘Η σωτηρία
 πετυχαίνεται
 μὲ τὴν ἀνα-
 μόρφωση*
 ὄχι μὲ τὴν ἀναμόρφωση, καὶ νὰ καταφεύγουμε
 στὴν ὕλη ἀντὶ τοῦ Πνεύματος γιὰ τὴ θεραπεία τῶν 30
 ἀσθενῶν. Καθὼς οἱ θνητοὶ ἀποκτοῦν, μὲ τὴ γνώση τῆς Χρι-
 στιανικῆς Ἐπιστήμης, μιὰν ἀνώτερη ἀντίληψη, θὰ ζητοῦν νὰ
 μάθουν, ὄχι ἀπὸ τὴν ὕλη, ἀλλὰ ἀπὸ τὴ θεία Ἀρχή, τὸ Θεό, 33
 πῶς νὰ ἀποδείχνουν ὅτι ὁ Χριστός, ἡ Ἀλήθεια, εἶναι ἡ
 δύναμη πού θεραπεύει καὶ σώζει.

Εἶναι ἀπαραίτητο νὰ καταλαβαίνουμε, ἀντὶ νὰ πιστεύουμε, 36

1 relates most nearly to the happiness of being. To seek
 Truth through belief in a human doctrine is not to un-
 3 derstand the infinite. We must not seek the immutable
 and immortal through the finite, mutable, and mortal,
 and so depend upon belief instead of demonstration, for
 6 this is fatal to a knowledge of Science. The understand-
 ing of Truth gives full faith in Truth, and spiritual un-
 derstanding is better than all burnt offerings.

9 The Master said, "No man cometh unto the Father
 [the divine Principle of being] but by me," Christ,
 Life, Truth, Love; for Christ says, "I am the way."

12 Physical causation was put aside from first to
 last by this original man, Jesus. He knew that the
 divine Principle, Love, creates and governs all that
 15 is real.

In the Saxon and twenty other tongues *good* is the term
 for God. The Scriptures declare all that He
 18 Goodness
a portion
of God made to be good, like Himself, — good in
 Principle and in idea. Therefore the spiritual
 universe is good, and reflects God as He is.

21 God's thoughts are perfect and eternal, are substance
 and Life. Material and temporal thoughts are human,

Spiritual
thoughts involving error, and since God, Spirit, is the
 24 only cause, they lack a divine cause. The
 temporal and material are not then creations of Spirit.
 They are but counterfeits of the spiritual and eternal.

27 Transitory thoughts are the antipodes of everlasting
 Truth, though (by the supposition of opposite qualities)
 error must also say, "I am true." But by this saying
 30 error, the lie, destroys itself.

Sin, sickness, and death are comprised in human ma-
 terial belief, and belong not to the divine Mind. They

ὅ,τι σχετίζεται στενώτατα μὲ τὴν εὐτυχία τοῦ εἶναι. Ὅταν 1
ζητοῦμε τὴν Ἀλήθεια μέσο τῆς πίστεως σὲ μιὰν ἀνθρώπινη δι-
δασκαλία δὲν καταλαβαίνουμε τὸ ἄπειρο. Δὲν πρέπει νὰ ζη- 3
τοῦμε τὸ ἀμετάβλητο καὶ ἀθάνατο μέσο τοῦ πεπερασμένου,
μεταβλητοῦ καὶ θνητοῦ, καὶ ἔτσι νὰ ἐξαρτώμαστε ἀπὸ τὴ δο-
ξασία καὶ ὄχι ἀπὸ τὴν ἀπόδειξη, γιατί αὐτὸ εἶναι ὀλέθριο γιὰ 6
τὴ γνώση τῆς Ἐπιστήμης. Ἡ κατανόηση τῆς Ἀλήθειας δίνει
ἀπόλυτη πίστη στὴν Ἀλήθεια, καὶ ἡ πνευματικὴ κατανόηση
εἶναι καλύτερη ἀπ' ὅλα τὰ ὀλοκαυτώματα. 9

Ὁ Διδάσκαλος εἶπε: «Οὐδεὶς ἔρχεται πρὸς τὸν Πατέρα (τὴ
θεία Ἀρχὴ τοῦ εἶναι), εἰμὴ δι' ἐμοῦ», τοῦ Χριστοῦ, τῆς Ζωῆς,
τῆς Ἀλήθειας, τῆς Ἀγάπης· γιατί ὁ Χριστὸς λέει: «Ἐγὼ εἰμαι 12
ἡ ὁδός». Ὁ πρωτότυπος ἐκεῖνος ἄνθρωπος, ὁ Ἰησοῦς, παρα-
μέρισε τὴ φυσικὴ αἰτία ἀπὸ τὴν ἀρχὴ ὡς τὸ τέλος. Ἦξερε ὅτι
ἡ θεία Ἀρχή, Ἀγάπη, δημιουργεῖ καὶ κυβερνᾷ καθετὶ ποῦ 15
εἶναι πραγματικό.

Στὴ σαξονικὴ καὶ σὲ εἴκοσι ἄλλες γλώσσες τὸ καλὸ εἶναι ὁ 18
ὅρος ποῦ χρησιμοποιεῖται γιὰ τὸ Θεό. Οἱ Γραφεὶς
λένε ὅτι πᾶν ὅ,τι ἔκαμε ὁ Θεὸς εἶναι καλό, σὰν τὸν Ἡ καλοσύνη
εἶναι μέρος
τοῦ Θεοῦ
Ἐαυτοῦ Του — καλὸ ὡς Ἀρχὴ καὶ ὡς ἰδέα. Ἐπο-
μένως τὸ πνευματικὸ σύμπαν εἶναι καλό, καὶ ἀντανακλᾷ τὸ 21
Θεὸ ὅπως εἶναι.

Οἱ σκέψεις τοῦ Θεοῦ εἶναι τέλειες καὶ αἰώνιες, εἶναι οὐσία καὶ
Ζωή. Οἱ ὑλικὲς καὶ πρόσκαιρες σκέψεις εἶναι ἀνθρώπινες, ὁδη- 24
γοῦν στὴν πλάνη, καὶ ἀφοῦ ὁ Θεός, τὸ Πνεῦμα, εἶ-
ναι ἡ μόνη αἰτία, δὲν ἔχουν θεία αἰτία. Τὸ πρόσ- Πνευματικὲς
σκέψεις
καιρο καὶ ὑλικὸ δὲν εἶναι λοιπὸν δημιουργίες τοῦ Πνεύματος. 27
Δὲν εἶναι παρὰ παραποιήσεις τοῦ πνευματικοῦ καὶ αἰώνιου.
Οἱ ἐφήμερες σκέψεις εἶναι οἱ ἀντίποδες τῆς αἰώνιας Ἀλήθειας,
ἂν καὶ (σύμφωνα μὲ τὴν ὑπόθεση τῶν ἀντιθέτων ἰδιοτήτων) 30
καὶ ἡ πλάνη ἐπίσης μπορεῖ νὰ λήθῃ: «Εἶμαι ἀληθινή». Ἀλλὰ
μὲ τὸ νὰ τὸ λήθῃ αὐτὸ ἡ πλάνη, τὸ ψέμα, αὐτοκαταστρέφεται.

Ἡ ἁμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος περιλαμβάνονται 33
στὴν ἀνθρώπινη ὑλικὴ δοξασία, καὶ δὲν ἀνήκουν στὸ θεῖο Νοῦ.

1 are without a real origin or existence. They have neither
 Principle nor permanence, but belong, with all that is
 3 material and temporal, to the nothingness of error, which
 simulates the creations of Truth. All creations of Spirit
 are eternal; but creations of matter must return to dust.
 6 Error supposes man to be both mental and material.
 Divine Science contradicts this postulate and maintains
 man's spiritual identity.

9 We call the absence of Truth, *error*. Truth and error
 are unlike. In Science, Truth is divine, and the *infinite*
 God can have no unlikeness. Did God, Truth,
 12 ^{Divine} ^{allness} create error? No! "Doth a fountain send
 forth at the same place sweet water and bitter?" God
 being everywhere and all-inclusive, how can He be absent
 15 or suggest the absence of omnipresence and omnipotence?
 How can there be more than *all*?

Neither understanding nor truth accompanies error,
 18 nor is error the offshoot of Mind. Evil calls itself some-
 thing, when it is nothing. It saith, "I am man, but I am
 not the image and likeness of God;" whereas the Scrip-
 21 tures declare that man was made in God's likeness.

Error is false, mortal belief; it is illusion, without spir-
 itual identity or foundation, and it has no real existence.

24 ^{Error} ^{unveiled} The supposition that life, substance, and in-
 telligence are *in* matter, or *of* it, is an error.

Matter is neither a thing nor a person, but merely the
 27 objective supposition of Spirit's opposite. The five mate-
 rial senses testify to truth and error as united in a mind
 both good and evil. Their false evidence will finally
 30 yield to Truth, — to the recognition of Spirit and of the
 spiritual creation.

Truth cannot be contaminated by error. The state-

Δέν ἔχουν πραγματική προέλευση ἡ ὕπαρξη. Οὔτε ἔχουν 1
 Ἄρχη οὔτε εἶναι διαρκῆ, ἀλλ' ἀνήκουν, ὅπως καί ὅλα τὰ ὕλικά 2
 καί πρόσκαιρα, σὸ μηδέν τῆς πλάνης, ποὺ μιμεῖται τὶς δη- 3
 μιουργίες τῆς Ἀλήθειας. Ὅλες οἱ δημιουργίες τοῦ Πνεύματος 4
 εἶναι αἰώνιες· ἀλλὰ οἱ δημιουργίες τῆς ὕλης πρέπει ἀπαραιτή- 5
 τως νὰ ἐπιστρέψουν στὴ γῆ. Ἡ πλάνη ὑποθέτει ὅτι ὁ ἄνθρω- 6
 πος εἶναι καὶ νοερὸς καὶ ὕλικός. Ἡ θεία Ἐπιστήμη ἀντικρούει 7
 τὸ ἀξίωμα αὐτὸ καὶ ὑποστηρίζει τὴν πνευματικὴ ταυτότητα 8
 τοῦ ἀνθρώπου. 9

Τὴν ἀπουσία τῆς Ἀλήθειας τὴν ὀνομάζουμε *πλάνη*. Ἡ 10
 Ἀλήθεια καὶ ἡ πλάνη εἶναι ἀνόμοιες. Στὴν Ἐπιστήμη, ἡ 11
 Ἀλήθεια εἶναι θεία, καὶ ὁ *ἄπειρος* Θεὸς δὲν μπορεῖ ^{Ἡ θεία} 12
 νὰ ἔχη τίποτε τὸ ἀνόμοιο. Δημιούργησε ὁ Θεός, ^{ὁλότητα}
 ἡ Ἀλήθεια, τὴν πλάνη; Ὁχι! «Μήπως ἡ πηγὴ ἀπὸ τῆς 13
 αὐτῆς τρύπης ἀναβρῦει τὸ γλυκὺ καὶ τὸ πικρὸν;» Ἀφοῦ ὁ 14
 Θεὸς εἶναι πανταχοῦ καὶ περικλείει τὸ πᾶν, πῶς μπορεῖ νὰ εἶ- 15
 ναι ἀπὼν ἢ νὰ μᾶς κάνη νὰ νομίζουμε ὅτι δὲν εἶναι πανταχοῦ 16
 παρῶν καὶ παντοδύναμος; Πῶς εἶναι δυνατὸ νὰ ὑπάρχη 17
 κάτι περισσότερο ἀπὸ τὸ *πᾶν*; 18

Οὔτε κατανόηση οὔτε ἀλήθεια συνοδεύει τὴν πλάνη, οὔτε 19
 εἶναι ἡ πλάνη ὁ βλαστὸς τοῦ Νοῦ. Τὸ κακὸ λέει ὅτι εἶναι κάτι, 20
 ἐνῶ δὲν εἶναι τίποτε. Λέει: «Εἶμαι ἄνθρωπος, ἀλλὰ δὲν εἶμαι ἡ 21
 εἰκόνα καὶ ὁμοίωση τοῦ Θεοῦ»· ἐνῶ οἱ Γραφεὶς διακηρύττουν 22
 ὅτι ὁ Θεὸς δημιούργησε τὸν ἄνθρωπο κατὰ τὴν ὁμοίωσίν Του. 23

Ἡ πλάνη εἶναι μιὰ ψεύτικη καὶ θνητὴ δοξασία· εἶναι μιὰ 24
 ψευδαίσθηση, χωρὶς πνευματικὴ ταυτότητα ἢ θεμέλιο, καὶ δὲν 25
 ἔχει πραγματικὴ ὕπαρξη. Ἡ ὑπόθεση ὅτι ἡ ζωὴ, ^{Ἡ πλάνη} 26
 ἡ οὐσία καὶ ἡ νοημοσύνη εἶναι *στὴν ὕλη*, ἢ *ἀπὸ* ^{ἐσσεπάζεται}
 ὕλη, εἶναι πλάνη. Ἡ ὕλη δὲν εἶναι οὔτε πράγμα οὔτε πρόσω- 27
 πο, ἀλλ' ἀπλῶς ἡ ὑλοποιημένη ὑπόθεση ὅτι ὑπάρχει κάτι 28
 ἀντίθετο ἀπὸ τὸ Πνεῦμα. Οἱ πέντε ὕλικές αἰσθήσεις μαρτυ- 29
 ροῦν ὅτι ἡ ἀλήθεια καὶ ἡ πλάνη εἶναι ἐνωμένες σ' ἓνα νοῦ ποῦ 30
 εἶναι καὶ καλὸς καὶ κακός. Ἡ ψεύτικη μαρτυρία τοὺς θὰ 31
 ὑποχωρήσῃ τελικὰ μπροστὰ στὴν Ἀλήθεια — στὴν ἀναγνώ- 32
 ριση τοῦ Πνεύματος καὶ τῆς πνευματικῆς δημιουργίας. 33

Ἡ Ἀλήθεια δὲν μπορεῖ νὰ μολυνθῇ ἀπὸ τὴν πλάνη. Ἡ 36

1 ment that *Truth is real* necessarily includes the correlated
statement, that *error, Truth's unlikeness, is unreal.*

3 The suppositional warfare between truth and error is
only the mental conflict between the evidence of the spir-

The great
conflict

6 itual senses and the testimony of the material
senses, and this warfare between the Spirit and
flesh will settle all questions through faith in and the un-
derstanding of divine Love.

9 Superstition and understanding can never combine.

When the final physical and moral effects of Christian
Science are fully apprehended, the conflict between truth
12 and error, understanding and belief, Science and material
sense, foreshadowed by the prophets and inaugurated
by Jesus, will cease, and spiritual harmony reign. The
15 lightnings and thunderbolts of error may burst and flash
till the cloud is cleared and the tumult dies away in the
distance. Then the raindrops of divinity refresh the
18 earth. As St. Paul says: "There remaineth therefore
a rest to the people of God" (of Spirit).

The chief stones in the temple of Christian Science are
21 to be found in the following postulates: that Life is God,
good, and not evil; that Soul is sinless, not
The chief
stones in
the temple
24 to be found in the body; that Spirit is not, and
cannot be, materialized; that Life is not subject
to death; that the spiritual real man has no birth, no ma-
terial life, and no death.

27 Science reveals the glorious possibilities of immortal
man, forever unlimited by the mortal senses.

The Christ-
element

The Christ-element in the Messiah made him
30 the Way-shower, Truth and Life.

The eternal Truth destroys what mortals seem to have
learned from error, and man's real existence as a child

πρόταση ὅτι ἡ Ἀλήθεια εἶναι πραγματική περικλείει ἀναγκα- 1
στικά τὴν ἀντίστοιχη πρόταση, ὅτι ἡ πλάνη, τὸ ἀνόμοιο τῆς
Ἀλήθειας, δὲν εἶναι πραγματική. 3

Ὁ ὑποθετικός πόλεμος μεταξύ τῆς ἀλήθειας καὶ τῆς πλάνης 4
δὲν εἶναι παρὰ ἡ νοερὴ σύγκρουση μεταξύ τοῦ τεκμηρίου τῶν
πνευματικῶν αἰσθήσεων καὶ τῆς μαρτυρίας τῶν ἡ μεγάλη 6
ὕλικῶν αἰσθήσεων, καὶ ὁ πόλεμος αὐτὸς μεταξύ σύγκρουση
τοῦ Πνεύματος καὶ τῆς σάρκας θὰ διευθετήσῃ ὅλα τὰ ζητήματα
μὲ τὴν πίστιν στὴ θεία Ἀγάπη καὶ τὴν κατανόησιν αὐτῆς. 9

Ἡ δεισιδαιμονία καὶ ἡ νόηση δὲν μποροῦν ποτὲ νὰ συνται-
ριάζουν. Ὅταν τὰ τελικὰ σωματικὰ καὶ ἠθικὰ ἀποτελέσματα
τῆς Χριστιανικῆς Ἐπιστήμης κατανοηθοῦν ἀπόλυτα, ἡ σύγ- 12
κρουση μεταξύ τῆς ἀλήθειας καὶ τῆς πλάνης, τῆς νόησης καὶ
τῆς δοξασίας, τῆς Ἐπιστήμης καὶ τῆς ὑλικῆς αἰσθήσεως, πού
προανάγγειλαν οἱ προφῆτες καὶ ἐγκαινίασε ὁ Ἰησοῦς, θὰ 15
παύσῃ καὶ ἡ πνευματικὴ ἁρμονία θὰ βασιλεύσῃ. Οἱ ἀστραπὲς
καὶ οἱ κεραυνοὶ τῆς πλάνης μπορεῖ νὰ ξεσποῦν καὶ νὰ ἀστρά-
φτουν ὥσπου τὸ σύννεφο διαλυθῇ καὶ ἡ ἀντάρρα σβῆσῃ μακριὰ 18
στὸ διάστημα. Τότε οἱ σταλαγματιεὶς τῆς θεϊότητος δροσί-
ζουν τὴ γῆ. Ὅπως λέει καὶ ὁ Ἅγιος Παῦλος, «Ἄρα μένει
κατάπαυσις εἰς τὸν λαὸν τοῦ Θεοῦ» (τοῦ Πνεύματος). 21

Οἱ ἀκρογωνιαῖοι λίθοι στὸ ναὸ τῆς Χριστιανικῆς Ἐπιστή-
μης βρίσκονται στὰ ἀκόλουθα ἀξιώματα: ὅτι ἡ Ζωὴ εἶναι 24
Θεός, καλὸ, καὶ ὄχι κακό· ὅτι ἡ Ψυχὴ εἶναι ἀνα-
μάρτητη, καὶ δὲ βρίσκεται στὸ σῶμα· ὅτι τὸ Πνεῦ-
μα δὲν ὑλοποιεῖται, καὶ δὲν μπορεῖ νὰ ὑλοποιηθῇ·
ὅτι ἡ Ζωὴ δὲν εἶναι ὑποτελὴς στὸ θάνατο· ὅτι ὁ πνευματικὸς 27
πραγματικὸς ἄνθρωπος δὲ γνωρίζει γέννηση, οὔτε ὑλικὴ
ζωή, οὔτε θάνατο.

Ἡ Ἐπιστήμη ἀποκαλύπτει τὶς ὑπέροχες δυνατότητες τοῦ 30
ἀθάνατου ἀνθρώπου, πού δὲν περιορίζεται ποτὲ
ἀπὸ τὶς θνητὲς αἰσθήσεις. Τὸ στοιχεῖο τοῦ Χρι-
στοῦ πού ἦταν στὸ Μεσσία τὸν ἔκανε νὰ εἶναι ὁ Ὁδηγέτης, 33
ἡ Ἀλήθεια καὶ ἡ Ζωή.

Ἡ αἰώνια Ἀλήθεια ἐξαλείφει αὐτὸ πού φαίνεται ὅτι ἔχουν
μάθει οἱ θνητοὶ ἀπὸ τὴν πλάνη, καὶ ἡ πραγματικὴ ὑπαρξὴ 36

Οἱ ἀκρογ-
ωνιαῖοι λίθοι
στὸ ναὸ

Τὸ στοιχεῖο
τοῦ Χριστοῦ

1 of God comes to light. Truth demonstrated is eternal
 life. Mortal man can never rise from the temporal *débris*
 3 of error, belief in sin, sickness, and death, until he learns
 that God is the only Life. The belief that life and sensa-
 tion are in the body should be overcome by the under-
 6 standing of what constitutes man as the image of God.
 Then Spirit will have overcome the flesh.

A wicked mortal is not the idea of God. He is little
 9 else than the expression of error. To suppose that sin,
 lust, hatred, envy, hypocrisy, revenge, have life
Wickedness abiding in them, is a terrible mistake. Life
is not man
 12 and Life's idea, Truth and Truth's idea, never make men
 sick, sinful, or mortal.

The fact that the Christ, or Truth, overcame and still
 15 overcomes death proves the "king of terrors" to be but
 a mortal belief, or error, which Truth destroys
Death but with the spiritual evidences of Life; and this
an illusion
 18 shows that what appears to the senses to be death is but a
 mortal illusion, for to the real man and the real universe
 there is no death-process.

21 The belief that matter has life results, by the universal
 law of mortal mind, in a belief in death. So man, tree,
 and flower are supposed to die; but the fact remains,
 24 that God's universe is spiritual and immortal.

The spiritual fact and the material belief of things are
 contradictions; but the spiritual is true, and therefore the
 material must be untrue. Life is not in matter.
 27 **Spiritual** Therefore it cannot be said to pass out of mat-
offspring ter. Matter and death are mortal illusions. Spirit and
 30 all things spiritual are the real and eternal.

Man is not the offspring of flesh, but of Spirit, — of
 Life, not of matter. Because Life is God, Life must be

τοῦ ἀνθρώπου ὡς παιδιοῦ τοῦ Θεοῦ ἔρχεται στοῦ φῶς. Ἡ 1
 Ἀλήθεια ποὺ ἀποδείχεται εἶναι αἰώνια ζωὴ. Ὁ θνητὸς ἀν-
 θρωπος δὲν μπορεῖ ποτὲ νὰ σηκωθῇ πάνω ἀπὸ τὰ πρόσκαιρα 3
 ἐρείπια τῆς πλάνης, τῇ δοξασίᾳ στὴν ἁμαρτία, τὴν ἀρρώστια
 καὶ τὸ θάνατο, ὡσότου μάθῃ ὅτι ὁ Θεὸς εἶναι ἡ μόνη Ζωή. Ἡ
 δοξασία ὅτι τὸ σῶμα ἔχει ζωὴ καὶ αἴσθησις πρέπει νὰ ὑπερνι- 6
 κηθῇ ἀπὸ τὴν κατανόησις τοῦ τί ἀπαρτίζει τὸν ἀνθρώπο ποὺ
 εἶναι εἰκόνα τοῦ Θεοῦ. Τότε τὸ Πνεῦμα θὰ ὑπερνικήσῃ τὴ
 σάρκα. 9

Ἕνας κακὸς θνητὸς δὲν εἶναι ἰδέα τοῦ Θεοῦ. Δὲν εἶναι τί-
 ποτε περισσότερο ἀπὸ τὴν ἔκφρασις τῆς πλάνης. Τὸ νὰ ὑπο-
 θέτουμε ὅτι ἡ ἁμαρτία, ἡ λαγνεία, τὸ μίσος, ὁ φό- 12
 νος, ἡ ὑποκρισία, ἡ ἐκδίκησις, ἔχουν μόνιμη ζωὴ
 εἶναι τρομερὸ σφάλμα. Ἡ Ζωὴ καὶ ἡ ἰδέα τῆς
 Ζωῆς, ἡ Ἀλήθεια καὶ ἡ ἰδέα τῆς Ἀλήθειας, δὲν κάνουν ποτὲ 15
 τοὺς ἀνθρώπους ἀσθενεῖς, ἀμαρτωλοὺς ἢ θνητοὺς.

Τὸ γεγονὸς ὅτι ὁ Χριστός, ἢ ἡ Ἀλήθεια, ἐνίκησε καὶ ἐξακο-
 λουθεῖ νὰ νικᾷ τὸ θάνατο ἀποδείχνει ὅτι ὁ «βασιλεὺς τῶν 18
 τρόμων» δὲν εἶναι παρὰ μιὰ θνητὴ δοξασία, ἢ
 πλάνη, ποὺ ἡ Ἀλήθεια ἐξαλείφει μὲ τὰ πνευματικά 20
 τεκμήρια τῆς Ζωῆς· καὶ αὐτὸ δείχνει ὅτι ἐκεῖνο ποὺ
 φαίνεται στίς αἰσθήσεις ὅτι εἶναι θάνατος δὲν εἶναι παρὰ μιὰ
 θνητὴ ψευδαίσθησις, γιὰτὶ γιὰ τὸν πραγματικὸν ἀνθρώπο καὶ
 τὸ πραγματικὸν σύμπαν δὲν ὑπάρχει διαδικασία θανάτου. 24

Ἡ δοξασία ὅτι ἡ ὕλη ἔχει ζωὴ καταλήγει, σύμφωνα μὲ τὸν
 παγκόσμιον νόμον τοῦ θνητοῦ νοῦ, σὲ μιὰ δοξασία στοῦ θάνατο.
 Ἔτσι ὁ ἀνθρώπος, τὸ δέντρο καὶ τὸ ἄνθος ὑποτίθεται ὅτι πε- 27
 θαίνουν· ἀλλὰ τὸ γεγονὸς ὅτι τὸ σύμπαν τοῦ Θεοῦ εἶναι
 πνευματικὸ καὶ ἀθάνατο δὲν ἀλλάζει.

Τὸ πνευματικὸν γεγονὸς καὶ ἡ ὕλική δοξασία γιὰ τὰ πράγ- 30
 ματα εἶναι ἀντιφάσεις· ἀλλὰ τὸ πνευματικὸν εἶναι ἀληθινόν, καὶ
 ἐπομένως τὸ ὕλικόν δὲν μπορεῖ παρὰ νὰ εἶναι ψεύ- 32
 τικό. Ἡ Ζωὴ δὲν εἶναι στὴν ὕλη. Ἐπομένως δὲν
 μποροῦμε νὰ ποῦμε ὅτι ἐξέρχεται ἀπὸ τὴν ὕλη. Ἡ ὕλη καὶ ὁ
 θάνατος εἶναι θνητὲς ψευδαισθήσεις. Τὸ Πνεῦμα καὶ ὅλα τὰ
 πνευματικά πράγματα εἶναι ἀληθινὰ καὶ αἰώνια. 36

Ὁ ἀνθρώπος δὲν εἶναι τὸ γένος τῆς σάρκας, ἀλλὰ τοῦ Πνεύ-
 ματος — τῆς Ζωῆς, ὅχι τῆς ὕλης. Ἐπειδὴ ἡ Ζωὴ εἶναι Θεός,

1 eternal, self-existent. Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.
 3 If the Principle, rule, and demonstration of man's being are not in the least understood before what is termed death
 6 Death no advantage overtakes mortals, they will rise no higher spiritually in the scale of existence on account of that single experience, but will remain as material as before the transition, still seeking happiness through a material, instead of through a spiritual sense of life, and from selfish and inferior motives. That Life or Mind is finite and physical or is manifested through brain and nerves,
 12 is false. Hence Truth comes to destroy this error and its effects, — sickness, sin, and death. To the spiritual class, relates the Scripture: "On such the second death
 15 hath no power."

If the change called *death* destroyed the belief in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent;
 18 Future purification but this is not so. Perfection is gained only by perfection. They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin.

The sin and error which possess us at the instant of death do not cease at that moment, but endure until the death of these errors. To be wholly spiritual,
 24 Sin is punished man must be sinless, and he becomes thus only when he reaches perfection. The murderer, though slain in the act, does not thereby forsake sin. He is no more spiritual for believing that his body died and learning that
 30 his cruel mind died not. His thoughts are no purer until evil is disarmed by good. His body is as material as his mind, and *vice versa*.

ἡ Ζωὴ πρέπει νὰ εἶναι αἰώνια, αὐθύπαρκτη. ‘Η Ζωὴ εἶναι 1
ὁ αἰώνιος Ὦν, τὸ Ὦν ποὺ ἦταν καὶ εἶναι καὶ θὰ εἶναι καὶ
ποὺ τίποτε δὲν μπορεῖ νὰ ἐξαλείψῃ. 3

Ἄν ἡ Ἀρχή, ὁ κανόνας καὶ ἡ ἀπόδειξη τοῦ εἶναι τοῦ ἀν-
θρώπου δὲν ἐννοηθοῦν καθόλου πρὶν αὐτὸ ποὺ ὀνομάζεται 6
θάνατος πλήξῃ τοὺς θνητούς, τότε αὐτοὶ δὲ θὰ
ἀνεβοῦν ψηλότερα πνευματικὰ στὴν κλίμακα τῆς
ὑπαρξης ἐξαιτίας αὐτῆς καὶ μόνης τῆς ἐμπειρίας,
ἀλλὰ θὰ παραμένουν τόσο ὑλικοὶ ὅσο καὶ πρὶν ἀπὸ τὴ μετά- 9
σταση, ἐξακολουθώντας νὰ ζητοῦν εὐτυχία μέσο μιᾶς ὑλι-
κῆς, ἀντὶ μιᾶς πνευματικῆς, αἰσθησης τῆς ζωῆς, καὶ ἀπὸ ἰδιο-
τελῆ καὶ κατώτερα ἐλατήρια. Τὸ ὅτι ἡ Ζωὴ — ὁ Νοῦς — εἶναι 12
πεπερασμένη καὶ σωματικὴ, ἥ ὅτι ἐκδηλώνεται μέσο τοῦ
ἐγκεφάλου καὶ τῶν νεύρων, εἶναι ψέμα. Γι’ αὐτὸ ἡ Ἀλήθεια
ἐρχεται γιὰ νὰ ἐξαλείψῃ τὴν πλάνη αὐτὴ καὶ τὰ ἀποτελέσματά 15
τῆς — ἄρρώστια, ἁμαρτία καὶ θάνατο. Στὴν πνευματικὴ τά-
ξη τῶν ἀνθρώπων ἀναφέρεται αὐτὸ ποὺ λέει ἡ Γραφή: «Ἐπὶ
τούτων ὁ θάνατος ὁ δεύτερος δὲν ἔχει ἐξουσίαν». 18

Ἄν ἡ μεταβολὴ ποὺ ὀνομάζεται *θάνατος* κατάστρεφε τὴ
δοξασίαν στὴν ἁμαρτία, τὴν ἄρρώστια καὶ τὸ θάνατο, ἡ εὐ-
τυχία θὰ ἐξασφαλιζόταν τὴ στιγμὴ τῆς ἀποσύν- 21
θεσης καὶ θὰ διακοῦσε γιὰ πάντα· ἀλλὰ δὲ συμ-
βαίνει αὐτό. Ἡ τελειότητα ἀποκτᾶται μόνο μὲ τὴν τελειό-
τητα. Ὅσοι εἶναι ἄδικοι θὰ ἐξακολουθοῦν νὰ εἶναι ἄδικοι, 24
ὥσότου στὴ θεία Ἐπιστήμη ὁ Χριστός, ἡ Ἀλήθεια, ἐξαλείψῃ
ὅλη τὴν ἄγνοια καὶ τὴν ἁμαρτία.

Ἡ ἁμαρτία καὶ ἡ πλάνη ποὺ μᾶς κατέχουν τὴ στιγμὴ τοῦ 27
θανάτου δὲν παύουν ἐκείνη τὴ στιγμὴ, ἀλλὰ διακοῦν μέχρι
τοῦ θανάτου τῶν πλανῶν αὐτῶν. Γιὰ νὰ εἶναι ὁ 30
ἄνθρωπος ἐντελῶς πνευματικὸς πρέπει νὰ εἶναι
ἀναμάρτητος, καὶ γίνεται ἀναμάρτητος μόνο ὅταν φτάσῃ στὴν
τελειότητα. Ὁ φονιᾶς δὲν ἐγκαταλείπει τὴν ἁμαρτία, ἔστω 33
καὶ ἂν σκοτωθῇ τὴν ὥρα ποὺ διαπράττει τὸ ἐγκλημα. Μὲ τὸ
νὰ πιστεύῃ ὅτι τὸ σῶμα του πέθανε καὶ νὰ δῇ ὅτι ὁ ἀπάνθρω-
πος νοῦς του δὲν πέθανε, δὲ γίνεται περισσότερο πνευματικὸς.
Οἱ σκέψεις του δὲ γίνονται ἀγνότερες παρὰ μόνο ὅταν τὸ κακὸ 36
ἀφοπλιστῇ ἀπὸ τὸ καλὸ. Τὸ σῶμα του εἶναι ἐξίσου ὑλικὸ
ὅσο καὶ ὁ νοῦς του, καὶ ἀντιστρόφως.

1 The suppositions that sin is pardoned while unfor-
 2 saken, that happiness can be genuine in the midst of
 3 sin, that the so-called death of the body frees from sin,
 4 and that God's pardon is aught but the destruction of
 5 sin, — these are grave mistakes. We know that all will
 6 be changed "in the twinkling of an eye," when the last
 7 trump shall sound; but this last call of wisdom cannot
 8 come till mortals have already yielded to each lesser call
 9 in the growth of Christian character. Mortals need not
 10 fancy that belief in the experience of death will awaken
 11 them to glorified being.

12 Universal salvation rests on progression and probation,
 13 and is unattainable without them. Heaven is not a local-
 14 ity, but a divine state of Mind in which all the
 15 **Salvation** manifestations of Mind are harmonious and
 16 **and pro-** immortal, because sin is not there and man is
 17 **bation** found having no righteousness of his own, but in posses-
 18 sion of "the mind of the Lord," as the Scripture says.

"In the place where the tree falleth, there it shall
 19 be." So we read in Ecclesiastes. This text has been
 20 transformed into the popular proverb, "As the tree
 21 falls, so it must lie." As man falleth asleep, so shall he
 22 awake. As death findeth mortal man, so shall he be
 23 after death, until probation and growth shall effect the
 24 needed change. Mind never becomes dust. No resur-
 25 rection from the grave awaits Mind or Life, for the grave
 26 has no power over either.

No final judgment awaits mortals, for the judgment-
 27 day of wisdom comes hourly and continually,
 28 **Day of** even the judgment by which mortal man is di-
 29 **judgment** vested of all material error. As for spiritual error there
 30 is none.

Τὸ νὰ ὑποθέτουμε ὅτι ἡ ἁμαρτία συγχωρεῖται ἔστω καὶ ἂν 1
δὲν ἐγκαταλείπεται, ὅτι ἡ εὐτυχία μπορεῖ νὰ εἶναι πραγμα-
τική κι ἂς εἴμαστε βουτηγμένοι στὴν ἁμαρτία, ὅτι ὁ λεγόμενος 3
θάνατος τοῦ σώματος λυτρώνει ἀπὸ τὴν ἁμαρτία καὶ ὅτι ἡ
συγχώρηση τοῦ Θεοῦ εἶναι κάτι ἄλλο καὶ ὄχι ἡ ἐξάλειψη τῆς
ἁμαρτίας, εἶναι σοβαρὸ λάθος. Ξέρουμε ὅτι ὅλα θὰ μεταβλη- 6
θοῦν «ἐν ριπῇ ὀφθαλμοῦ», ὅταν σαλπίσῃ ἡ ἔσχατη σάλπιγγα·
ἀλλὰ ἡ ἔσχατη αὐτὴ κλήση τῆς σοφίας δὲν μπορεῖ νὰ ἔρθῃ
πρὶν οἱ θνητοὶ ὑπακούσουν σ’ ὅλες τὶς μικρότερες κλήσεις πού 9
ἀποβλέπουν στὴν ἀνάπτυξη τοῦ χριστιανικοῦ χαρακτήρα.
Οἱ θνητοὶ δὲν πρέπει νὰ φαντάζονται ὅτι ἡ δοξασία στὴν
ἐμπειρία τοῦ θανάτου θὰ τοὺς ξυπνήσῃ σὲ μιὰ εὐτυχισμένη 12
ὑπαρξη.

Ἡ παγκόσμια σωτηρία στηρίζεται στὴν πρόοδο καὶ στὴ
δοκιμασία, καὶ δὲν μπορεῖ νὰ πραγματοποιηθῇ χωρὶς αὐτές. 15
‘Ο οὐρανὸς δὲν εἶναι ἓνας τόπος, ἀλλὰ μιὰ θεία Σωτηρία καὶ
δοκιμασία
κατάσταση τοῦ Νοῦ ὅπου ὅλες οἱ ἐκδηλώσεις τοῦ
Νοῦ εἶναι ἀρμονικὲς καὶ ἀθάνατες, γιατί δὲν ὑπάρχει ἁμαρτία 18
ἐκεῖ καὶ ὁ ἄνθρωπος δὲν ἔχει δική του δικαιοσύνη, ἀλλὰ ἔχει
«τὸν νοῦν τοῦ Κυρίου», ὅπως λέει ἡ Γραφή.

«Ἐν τῷ τόπῳ ὅπου πέσῃ τὸ δένδρον, ἐκεῖ θὰ μείνῃ». Αὐτὸ 21
διαβάζουμε στὸν Ἑκκλησιαστή. Ἀπὸ τὸ ἐδάφιο αὐτὸ ἔχει
γίνει ἡ λαϊκὴ παροιμία: «Ὅπως πέσῃ τὸ δέντρο ἔτσι καὶ θὰ
μείνῃ». Ὅπως κοιμηθῇ ὁ ἄνθρωπος ἔτσι καὶ θὰ ξυπνήσῃ. 24
Ὅπως βρῇ ὁ θάνατος τὸ θνητὸ ἄνθρωπο ἔτσι θὰ εἶναι καὶ μετὰ
τὸ θάνατο, μέχρις ὅτου ἡ δοκιμασία καὶ ἡ ἀνάπτυξη ἐπιφέ-
ρουν τὴν ἀναγκαίᾳ μεταβολή. ‘Ο Νοῦς δὲ γίνεται ποτὲ χῶμα. 27
Καμιὰ ἀνάσταση ἀπὸ τὸν τάφο δὲν περιμένει τὸ Νοῦ ἢ τὴ
Ζωή, γιατί ὁ τάφος δὲν ἔχει καμιὰ δύναμη πάνω σ’ αὐτά.

Καμιὰ τελικὴ κρίση δὲν περιμένει τοὺς θνητούς, γιατί ἡ μέρα 30
τῆς κρίσης τῆς σοφίας ἔρχεται κάθε ὥρα καὶ συν- Ἡ μέρα τῆς
κρίσης
εχῶς, ἡ κρίση δηλαδὴ μὲ τὴν ὁποία ὁ θνητὸς
ἄνθρωπος ἀποβάλλει κάθε ὑλικὴ πλάνη. Ὅσο γιὰ πνευμα- 33
τικὴ πλάνη, δὲν ὑπάρχει.

1 When the last mortal fault is destroyed, then the final
 trump will sound which will end the battle of Truth with
 3 error and mortality; "but of that day and hour, knoweth
 no man." Here prophecy pauses. Divine Science alone
 can compass the heights and depths of being and reveal
 6 the infinite.

Truth will be to us "the resurrection and the life" only
 as it destroys all error and the belief that Mind, the only
 9 Primitive immortality of man, can be fettered by the
error body, and Life be controlled by death. A sin-
 ful, sick, and dying mortal is not the likeness of God, the
 12 perfect and eternal.

Matter is the primitive belief of mortal mind, because
 this so-called mind has no cognizance of Spirit. To
 15 mortal mind, matter is substantial, and evil is
 real. The so-called senses of mortals are material.
 Hence the so-called life of mortals is dependent on
 18 matter.

Explaining the origin of material man and mortal mind,
 Jesus said: "Why do ye not understand my speech?
 21 Even because ye cannot hear my word. Ye are of your
 father, the devil [evil], and the lusts of your father ye will
 do. He was a murderer from the beginning, and abode
 24 not in the truth, because there is no truth in him. When
 he speaketh a lie, he speaketh of his own: for he is a liar,
 and the father of it."

27 This carnal material mentality, misnamed *mind*, is
 mortal. Therefore man would be annihilated, were it
Immortal not for the spiritual real man's indissoluble
 30 man connection with his God, which Jesus brought
 to light. In his resurrection and ascension, Jesus showed
 that a mortal man is not the real essence of manhood, and

“Όταν ἐξαλειφτῇ καί τὸ τελευταῖο θνητὸ σφάλμα, τότε θὰ 1
σαλπίσῃ ἡ ἔσχατη σάλπιγγα ποὺ θὰ τερματίσῃ τὴ μάχη τῆς
‘Αλήθειας μὲ τὴν πλάνη καὶ τὴ θνητότητα· «περὶ δὲ τῆς 3
ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς γινώσκει». ‘Εδῶ σταματᾷ
ἡ προφητεία. Μόνο ἡ θεία ‘Επιστήμη μπορεῖ νὰ μετρήσῃ τὰ
ὑψη καὶ τὰ βάθη τοῦ εἶναι καὶ νὰ ἀποκαλύψῃ τὸ ἄπειρο. 6

‘Η ‘Αλήθεια θὰ εἶναι γιὰ μᾶς «ἡ ἀνάστασις καὶ ἡ ζωὴ» μόνο
ἐνὸσω ἐξαλείφῃ κάθε πλάνη καὶ τὴ δοξασία ὅτι ὁ Νοῦς, ἡ
μόνη ἀθανασία τοῦ ἀνθρώπου, μπορεῖ νὰ δεσμεύε- 9
ται ἀπὸ τὸ σῶμα καὶ ἡ Ζωὴ νὰ ἐξουσιάζεται ἀπὸ ^{‘Αρχέγονη} πλάνη
τὸ θάνατο. “Ενας θνητὸς ποὺ ἀμαρτάνει, ἀρρωσταίνει καὶ
πεθαίνει δὲν εἶναι ἡ ὁμοίωση τοῦ Θεοῦ, ποὺ εἶναι τέλειος καὶ 12
αἰώνιος.

‘Η ὕλη εἶναι ἡ ἀρχέγονη δοξασία τοῦ θνητοῦ νοῦ, ἐπειδὴ ὁ
λεγόμενος αὐτὸς νοῦς δὲν ἀντιλαμβάνεται τὸ Πνεῦμα. Γιὰ τὸ 15
θνητὸ νοῦ, ἡ ὕλη εἶναι οὐσία καὶ τὸ κακὸ εἶναι πραγματικόν.
Οἱ λεγόμενες αἰσθήσεις τῶν θνητῶν εἶναι ὑλικές. Γι’ αὐτὸ ἡ
λεγόμενη ζωὴ τῶν θνητῶν ἐξαρτᾶται ἀπὸ τὴν ὕλη. 18

‘Εξηγώντας τὴν καταγωγὴ τοῦ ὑλικοῦ ἀνθρώπου καὶ τοῦ
θνητοῦ νοῦ, ὁ ‘Ιησοῦς εἶπε: «Διατί δὲν γνωρίζετε τὴν λαλιάν
μου; Διότι δὲν δύνασθε νὰ ἀκούητε τὸν λόγον μου. Σεῖς εἴσθε 21
ἐκ πατρὸς τοῦ διαβόλου (τοῦ κακοῦ), καὶ τὰς ἐπιθυμίας τοῦ
πατρὸς σας θέλετε νὰ πράττητε. ‘Εκεῖνος ἦτο ἀπ’ ἀρχῆς
ἀνθρωποκτόνος, καὶ δὲν μένει ἐν τῇ ἀληθείᾳ· διότι ἀλήθεια δὲν 24
ὑπάρχει ἐν αὐτῷ. “Όταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ·
διότι εἶναι ψεύστης, καὶ ὁ πατὴρ αὐτοῦ τοῦ ψεύδους».

‘Η σαρκικὴ καὶ ὑλικὴ αὐτὴ νοοτροπία, ποὺ κακῶς ὀνομά- 27
ζεται νοῦς, εἶναι θνητὴ. Συνεπῶς ὁ ἀνθρωπος θὰ ἐκμηδενιζό-
ταν, ἂν δὲν ὑπῆρχε ὁ ἀδιάλυτος σύνδεσμος τοῦ ^{‘Ο ἀθάνατος}
πνευματικοῦ καὶ πραγματικοῦ ἀνθρώπου μὲ τὸ ^{ἄνθρωπος} 30
Θεό του, ποὺ ἀποκάλυψε ὁ ‘Ιησοῦς. Μὲ τὴν ἀνάστασι καὶ
τὴν ἀνάληψή του ὁ ‘Ιησοῦς ἔδειξε ὅτι ὁ θνητὸς ἀνθρωπος δὲν
εἶναι ἡ πραγματικὴ οὐσία τῆς ἀνθρώπινης φύσης, καὶ ὅτι ἡ 33

1 that this unreal material mortality disappears in presence
of the reality.

3 Electricity is not a vital fluid, but the least material
form of illusive consciousness, — the material mindless-
ness, which forms no link between matter and
6 ^{Elementary} electricity Mind, and which destroys itself. Matter and
mortal mind are but different strata of human belief. The
grosser substratum is named matter or body; the more
9 ethereal is called mind. This so-called mind and body
is the illusion called a mortal, a mind in matter. In reality
and in Science, both strata, mortal mind and mortal body,
12 are false representatives of man.

The material so-called gases and forces are counter-
feits of the spiritual forces of divine Mind, whose potency
15 is Truth, whose attraction is Love, whose adhesion and
cohesion are Life, perpetuating the eternal facts of being.
Electricity is the sharp surplus of materiality which coun-
18 terfeits the true essence of spirituality or truth, — the
great difference being that electricity is not intelligent,
while spiritual truth is Mind.

21 There is no vapid fury of mortal mind — expressed in
earthquake, wind, wave, lightning, fire, bestial ferocity
— and this so-called mind is self-destroyed.

24 <sup>The counter-
feit forces</sup> The manifestations of evil, which counterfeit
divine justice, are called in the Scriptures, "The anger
of the Lord." In reality, they show the self-destruction
27 of error or matter and point to matter's opposite, the
strength and permanency of Spirit. Christian Science
brings to light Truth and its supremacy, universal har-
mony, the entireness of God, good, and the nothingness
30 of evil.

The five physical senses are the avenues and instru-

ύλική αὐτὴ θνητότητα, ποὺ δὲν εἶναι πραγματική, ἐξαφανί- 1
ζεται μπροστὰ στὴν πραγματικότητα.

Ὁ ἠλεκτρισμὸς δὲν εἶναι ζωτικὸ ρευστό, ἀλλὰ ἡ ἐλάχιστη 3
ύλική μορφή ἀπατηλῆς συνείδησης — ἡ ύλικὴ ἄνοια, ποὺ δὲ
σχηματίζει κανένα σύνδεσμο μεταξύ τῆς ὕλης καὶ ^{Στοιχειώδης} 6
τοῦ Νοῦ, καὶ ποὺ καταστρέφεται μόνη της. Ἡ ^{ἠλεκτρισμός}
ὕλη καὶ ὁ θνητὸς νοῦς δὲν εἶναι παρὰ διαφοροετικὰ στρώματα
ἀνθρώπινης δοξασίας. Τὸ πιὸ χοντρὸ ὑπόστρωμα ὀνομά-
ζεται ὕλη ἢ σῶμα· τὸ πιὸ ἀραιὸ ὀνομάζεται νοῦς. Ὁ λεγό- 9
μενος αὐτὸς νοῦς καὶ τὸ λεγόμενο αὐτὸ σῶμα εἶναι ἡ ψευ-
δαίσθηση ποὺ ὀνομάζεται θνητὸς ἄνθρωπος, νοῦς στὴν ὕλη.
Στὴν πραγματικότητα καὶ στὴν Ἐπιστήμη, καὶ τὰ δυὸ στρώ- 12
ματα, ὁ θνητὸς νοῦς καὶ τὸ θνητὸ σῶμα, εἶναι οἱ ψεύτικοι
ἀντιπρόσωποι τοῦ ἀνθρώπου.

Τὰ ύλικά λεγόμενα ἀέρια καὶ οἱ ύλικές λεγόμενες δυνάμεις εἶ- 15
ναι παραποιώσεις τῶν πνευματικῶν δυνάμεων τοῦ θεοῦ Νοῦ,
τοῦ ὁποῖου ἡ ἰσχὺς εἶναι ἡ Ἀλήθεια, τοῦ ὁποῖου ἡ ἔλξη εἶναι ἡ
Ἀγάπη, τοῦ ὁποῖου ἡ συνεκτικότητα καὶ ἡ συνάφεια εἶναι 18
ἡ Ζωή, ποὺ διαιωνίζει τὰ αἰώνια γεγονότα τοῦ εἶναι. Ὁ
ἠλεκτρισμὸς εἶναι τὸ βίαιο πλεόνασμα τῆς ύλικότητος, ποὺ
παραποιεῖ τὴν ἀληθινὴ οὐσίαν τῆς πνευματικότητος ἢ τῆς ἀλή- 21
θειας — μέ τῇ μεγάλῃ διαφορᾷ ὅτι ὁ ἠλεκτρισμὸς δὲν ἔχει νοη-
μοσύνη, ἐνῶ ἡ πνευματικὴ ἀλήθεια εἶναι Νοῦς.

Δὲν ὑπάρχει ἀνόητη μανία τοῦ θνητοῦ νοῦ — μανία ποὺ 24
ἐκδηλώνεται σὲ σεισμό, ἄνεμο, κύμα, κεραυνό, φωτιά, κτη-
νώδη θηριωδία — καὶ ὁ λεγόμενος αὐτὸς νοῦς κατα-
στρέφεται μόνος του. Οἱ ἐκδηλώσεις τοῦ κακοῦ, ^{Οἱ παραποιοι- 27}
ποὺ παραποιοῦν τὴ θεία δικαιοσύνη, ὀνομάζονται <sup>μένες δυ-
νάμεις</sup>
στὴ Γραφή «ἡ ὄργη τοῦ Κυρίου». Στὴν πραγματικότητα
δεῖχνουν τὴν αὐτοκαταστροφὴ τῆς πλάνης ἢ ὕλης καὶ μαρτυ- 30
ροῦν τὸ ἀντίθετο τῆς ὕλης, τὴν ἰσχύ καὶ τὴ διάρκεια τοῦ
Πνεύματος. Ἡ Χριστιανικὴ Ἐπιστήμη φέρνει στὸ φῶς τὴν
Ἀλήθεια καὶ τὴν ὑπεροχὴ της, τὴν παγκόσμια ἁρμονία, τὴν 33
ἀκεραιότητα τοῦ Θεοῦ, τοῦ καλοῦ, καὶ τὸ μηδὲν τοῦ κακοῦ.

Οἱ πέντε σωματικές αἰσθήσεις εἶναι οἱ λεωφόροι καὶ τὰ ὄρ-

- 1 ments of human error, and they correspond with error.
 These senses indicate the common human belief, that life,
 3 ^{Instruments} substance, and intelligence are a unison of
^{of error} matter with Spirit. This is pantheism, and
 carries within itself the seeds of all error.
- 6 If man is both mind and matter, the loss of one finger
 would take away some quality and quantity of the man,
 for matter and man would be one.
- 9 The belief that matter thinks, sees, or feels is not more
 real than the belief that matter enjoys and suffers. This
 mortal belief, misnamed *man*, is error, saying:
 12 ^{Mortal} "Matter has intelligence and sensation. Nerves
^{verdict} feel. Brain thinks and sins. The stomach can make a
 man cross. Injury can cripple and matter can kill man."
- 15 This verdict of the so-called material senses victimizes
 mortals, taught, as they are by physiology and pathology,
 to revere false testimony, even the errors that are destroyed
 18 by Truth through spiritual sense and Science.

The lines of demarcation between immortal man, repre-
 senting Spirit, and mortal man, representing the error that
 21 ^{Mythical} life and intelligence are in matter, show the
^{pleasure} pleasures and pains of matter to be myths, and
 human belief in them to be the father of mythology, in
 24 which matter is represented as divided into intelligent gods.
 Man's genuine selfhood is recognizable only in what is
 good and true. Man is neither self-made nor made by
 27 mortals. God created man.

The inebriate believes that there is pleasure in intoxica-
 tion. The thief believes that he gains something by steal-
 30 ing, and the hypocrite that he is hiding himself. The
 Science of Mind corrects such mistakes, for Truth demon-
 strates the falsity of error.

γανα τῆς ἀνθρώπινης πλάνης, καὶ συμφωνοῦν μὲ τὴν πλάνη. 1
Οἱ αἰσθήσεις αὐτὲς φανερώνουν τὴν κοινὴ ἀνθρώπινη δοξα- 3
σία, ὅτι ἡ ζωὴ, ἡ οὐσία καὶ ἡ νοημοσύνη εἶναι ὄργανα τῆς 3
ἑνός συντονισμὸς ὕλης καὶ Πνεύματος. Αὐτὸ εἶναι πλάνης
πανθεῖσμὸς καὶ ἔχει μέσα του τὰ σπέρματα ὅλης τῆς πλάνης.
Ἄν ὁ ἄνθρωπος εἶναι καὶ νοῦς καὶ ὕλη, ἡ ἀπώλεια ἑνός 6
δάχτυλου θὰ ἀφαιροῦσε ἀπὸ τὸν ἄνθρωπο κάποια ιδιότητα
καὶ ποσότητα, ἐπεὶδὴ ἡ ὕλη καὶ ὁ ἄνθρωπος θὰ ἦταν ἓνα καὶ 9

Ἡ δοξασία ὅτι ἡ ὕλη σκέπτεται, βλέπει, ἢ αἰσθάνεται εἶναι 9
ἐξίσου μὴ πραγματικὴ ὅσο καὶ ἡ δοξασία ὅτι ἡ ὕλη εὐχα-
ριστιέται καὶ ὑποφέρει. Ἡ θνητὴ αὐτὴ δοξασία, ὅθνητὴ 12
ποῦ κακῶς ὀνομάζεται ἄνθρωπος, εἶναι μιὰ πλάνη ἐτυμηγορία
ποῦ λέει: «Ἡ ὕλη ἔχει νοημοσύνη καὶ αἴσθησι. Τὰ νεῦρα 15
αἰσθάνονται. Ὁ ἐγκέφαλος σκέπτεται καὶ ἀμαρταίνει. Τὸ
στομάχι μπορεῖ νὰ κάνῃ τὸν ἄνθρωπο δύστροπο. Τὰ τραύ-
ματα μποροῦν νὰ κάνουν τὸν ἄνθρωπο ἀνάπηρο καὶ ἡ ὕλη 18
μπορεῖ νὰ τὸν σκοτώσῃ». Ἡ ἐτυμηγορία αὐτὴ τῶν λεγό-
μενων ὑλικῶν αἰσθήσεων βασανίζει τοὺς θνητούς, ποῦ διδά- 18
χτηκαν, ἀπὸ τὴ φυσιολογία καὶ τὴν παθολογία, νὰ σέβωνται
τὴν ψεύτικη μαρτυρία, τὶς πλάνες δηλαδὴ ποῦ ἐξαλείφει ἡ 21
Ἀλήθεια μὲ τὴν πνευματικὴ αἴσθησι καὶ τὴν Ἐπιστήμη.

Ἡ ὁροθετικὴ γραμμὴ μεταξὺ τοῦ ἀθάνατου ἀνθρώπου, ποῦ 24
ἀντιπροσωπεύει τὸ Πνεῦμα, καὶ τοῦ θνητοῦ ἀνθρώπου, ποῦ
ἀντιπροσωπεύει τὴν πλάνη ὅτι ἡ ζωὴ καὶ ἡ νοη- 24
μοσύνη εἶναι στὴν ὕλη, δείχνει ὅτι οἱ ἡδονὲς καὶ οἱ
πόννοι τῆς ὕλης εἶναι μῦθοι καὶ ὅτι ἡ ἀνθρώπινη 27
δοξασία σ' αὐτὰ εἶναι ὁ πατέρας τῆς μυθολογίας, στὴν ὁποία
ἡ ὕλη παρουσιάζεται ὅτι εἶναι διαιρεμένη σὲ θεοὺς ποῦ ἔχουν
νοημοσύνη. Τὸ πραγματικὸ ἐγὼ τοῦ ἀνθρώπου μπορεῖ νὰ 30
τὸ ἀναγνωρίσῃ κανεὶς μόνο σὲ ὅ,τι εἶναι καλὸ καὶ ἀληθινό. Ὁ
ἄνθρωπος οὔτε αὐτοδημιούργητος εἶναι οὔτε δημιουργήθηκε
ἀπὸ τοὺς θνητούς. Ὁ Θεὸς δημιούργησε τὸν ἄνθρωπο. 33

Ὁ μέθυσος πιστεῦει ὅτι ὑπάρχει ἀπόλαυσι στὴ μέθη. Ὁ 36
κλέφτης πιστεῦει ὅτι κερδίζει κάτι μὲ τὸ νὰ κλέβῃ, καὶ ὁ ὑπο-
κριτὴς ὅτι κρύβεται. Ἡ Ἐπιστήμη τοῦ Νοῦ διορθώνει τέτοια
λάθη, γιατί ἡ Ἀλήθεια ἀποδείχνει τὸ ψέμα τῆς πλάνης.

1 The belief that a severed limb is aching in the old loca-
 tion, the sensation seeming to be in nerves which
 3 **Severed members** are no longer there, is an added proof of the un-
 reliability of physical testimony.

God creates and governs the universe, including man.
 6 The universe is filled with spiritual ideas, which He
 evolves, and they are obedient to the Mind
 9 **Mortals unlike immortals** that makes them. Mortal mind would trans-
 form the spiritual into the material, and then
 recover man's original self in order to escape from the
 mortality of this error. Mortals are not like immortals,
 12 created in God's own image; but infinite Spirit being all,
 mortal consciousness will at last yield to the scientific fact
 and disappear, and the real sense of being, perfect and
 15 forever intact, will appear.

The manifestation of God through mortals is as light
 passing through the window-pane. The light and the
 18 **Goodness transparent** glass never mingle, but as matter, the glass
 is less opaque than the walls. The mortal
 mind through which Truth appears most vividly is that
 21 one which has lost much materiality — much error — in
 order to become a better transparency for Truth. Then,
 like a cloud melting into thin vapor, it no longer hides
 24 the sun.

All that is called mortal thought is made up of error.
 The theoretical mind is matter, named *brain*, or *mate-*
 27 **Brainology a myth** *rial consciousness*, the exact opposite of real
 Mind, or Spirit. Brainology teaches that
 mortals are created to suffer and die. It further
 30 teaches that when man is dead, his immortal soul is
 resurrected from death and mortality. Thus error the-
 orizes that spirit is born of matter and returns to mat-

‘Η δοξασία ὅτι ἓνα ἀκρωτηριασμένο μέλος πονεῖ στοῦ ἴδιο 1
ἀκριβῶς μέρος ὅπου πονοῦσε καὶ πρὶν — ὅτι ἡ αἰσθησις φαίνεται ὅτι εἶναι σὲ νεῦρα ποῦ δὲν εἶναι 3
πιὰ ἐκεῖ — εἶναι μιὰ ἀκόμα ἀπόδειξις τῆς ἀναξιοπιστίας τῆς
σωματικῆς μαρτυρίας.

‘Ο Θεὸς δημιουργεῖ καὶ κυβερνᾷ τὸ σύμπαν, ποῦ συμπερι- 6
λαμβάνει καὶ τὸν ἄνθρωπο. Τὸ σύμπαν εἶναι γεμάτο πνευ-
ματικές ἰδέες, ποῦ ἀναπτύσσει Αὐτὸς καὶ ποῦ 9
ὑπακοῦνε στοῦ Νοῦ ποῦ τὶς δημιουργεῖ. ‘Ο θνητὸς Οἱ θνητοὶ εἶ-
ναι διαφορε-
τικοὶ ἀπὸ
τοῦς ἀθανά-
τους
νοῦς θὰ ἤθελε νὰ μετατρέψῃ τὸ πνευματικὸ σὲ
ὕλικὸ καὶ ὕστερα νὰ ξαναβρῇ τὸ ἀρχικὸ ἐγὼ τοῦ
ἀνθρώπου γιὰ νὰ ξεφύγῃ ἀπὸ τὴ θνητότητα τῆς πλάνης αὐ- 12
τῆς. Οἱ θνητοὶ δὲν εἶναι σὰν τοὺς ἀθανάτους, ποῦ δημιουρ-
γήθηκαν κατ’ εἰκόνα Θεοῦ· ἀλλὰ ἐπειδὴ τὸ ἄπειρο Πνεῦμα
εἶναι τὸ πᾶν, ἡ θνητὴ συνείδησις θὰ ὑποκύψῃ τελικὰ στοῦ ἐπι- 15
στημονικοῦ γεγονότος καὶ θὰ ἐξαφανιστῇ, καὶ ἡ πραγματικὴ
αἰσθησις τοῦ εἶναι, ποῦ εἶναι τέλεια καὶ αἰωνίως ἄθικτη,
θὰ φανερωθῇ. 18

‘Η ἐκδήλωσις τοῦ Θεοῦ μέσο τῶν θνητῶν εἶναι σὰν τὸ φῶς
ποῦ περνᾷ μέσα ἀπὸ τὸ τζάμι. Τὸ φῶς καὶ τὸ γυαλὶ ποτὲ
δὲν ἀνακατώνονται, ἀλλὰ ὡς ὕλη τὸ γυαλὶ εἶναι 21
πιὸ διάφανο ἀπὸ τοὺς τοίχους. ‘Ο θνητὸς νοῦς ‘Η καλοσύνη
εἶναι διάφανη
μέσο τοῦ ὁποίου ἡ Ἀλήθεια φανερώνεται ἐντονώτερα εἶναι
ἐκεῖνος ποῦ ἔχει χάσει πολλὴ ὑλικότητα — πολλὴ πλάνη — γιὰ 24
νὰ γίνῃ μιὰ καλύπτερη διαφάνεια γιὰ τὴν Ἀλήθεια. Τότε,
ὅπως ἓνα σύννεφο ποῦ διαλύεται σὲ λεπτοὺς ἀτμούς, δὲν κρύ-
βει πιὰ τὸν ἥλιο. 27

Πᾶν ὅ,τι ὀνομάζεται θνητὴ σκέψις ἀποτελεῖται ἀπὸ πλάνη.
‘Ο ὑποθετικὸς νοῦς εἶναι ὕλη, ποῦ ὀνομάζεται *ἐγκέφαλος* ἢ
ὕλικὴ συνείδησις, τὸ ἀντίθετο ἀκριβῶς τοῦ πραγμα- 30
τικοῦ Νοῦ ἢ Πνεύματος. Οἱ θεωρίες σχετικὰ μὲ τὸν Οἱ θεωρίες
περὶ τοῦ
ἐγκεφάλου
εἶναι μῦθοι
ἐγκέφαλο διδάσκουν ὅτι οἱ θνητοὶ ἔχουν δημιουρ-
γηθῇ γιὰ νὰ ὑποφέρουν καὶ νὰ πεθάνουν. Ἐπιπλέον διδά- 33
σκουν ὅτι, ὅταν ὁ ἄνθρωπος εἶναι νεκρὸς ἢ ἀθάνατη ψυχὴ του
ἀνασταίνεται ἀπὸ τὸ θάνατο καὶ τὴ θνητότητα. Ἔτσι ἡ
πλάνη δημιουργεῖ τὴ θεωρίαν ὅτι τὸ πνεῦμα γεννιέται ἀπὸ τὴν 36

1 ter, and that man has a resurrection from dust; whereas
 Science unfolds the eternal verity, that man is the spiritual,
 3 eternal reflection of God.

Progress is born of experience. It is the ripening of
 mortal man, through which the mortal is dropped for
 6 Scientific the immortal. Either here or hereafter, suf-
 purgation ferer or Science must destroy all illusions
 regarding life and mind, and regenerate material sense
 9 and self. The old man with his deeds must be put off.
 Nothing sensual or sinful is immortal. The death of a
 false material sense and of sin, not the death of organic
 12 matter, is what reveals man and Life, harmonious, real,
 and eternal.

The so-called pleasures and pains of matter perish,
 15 and they must go out under the blaze of Truth, spiritual
 sense, and the actuality of being. Mortal belief must lose
 all satisfaction in error and sin in order to part with
 18 them.

Whether mortals will learn this sooner or later, and
 how long they will suffer the pangs of destruction, de-
 21 pends upon the tenacity of error.

The knowledge obtained from the corporeal senses
 leads to sin and death. When the evidence of Spirit
 24 Mixed and matter, Truth and error, seems to com-
 testimony mingle, it rests upon foundations which time
 is wearing away. Mortal mind judges by the testimony
 27 of the material senses, until Science obliterates this false
 testimony. An improved belief is one step out of error,
 and aids in taking the next step and in understanding
 30 the situation in Christian Science.

Mortal belief is a liar from the beginning, not deserving
 power. It says to mortals, "You are wretched!" and they

ὕλη καὶ ξαναγυρίζει στὴν ὕλη, καὶ ὅτι ὁ ἄνθρωπος ἀνασταί- 1
νεται ἀπὸ τὸ χῶμα· ἐνῶ ἡ Ἐπιστήμη φανερώνει τὴν αἰώνια
ἀλήθεια, δηλαδή, ὅτι ὁ ἄνθρωπος εἶναι ἡ πνευματικὴ καὶ 3
αἰώνια ἀντανάκλαση τοῦ Θεοῦ.

Ἡ πρόοδος γεννιέται ἀπὸ τὴν πείρα. Εἶναι ἡ ὠρίμανση
τοῦ θνητοῦ ἀνθρώπου, χάρις στὴν ὁποία τὸ θνητὸ ἀπορρί- 6
πτεται γιὰ τὸ ἀθάνατο. Εἴτε σ' αὐτὴ εἴτε στὴν
ἄλλῃ ζωῇ, ἡ ὁδὺνὴ ἢ ἡ Ἐπιστήμη πρέπει νὰ ἐξα-
λείψῃ ὅλες τὶς ψευδαισθήσεις σχετικὰ μὲ τὴ ζωὴ Ἐπιστημο-
νικὴ κά- 9
καὶ τὸ νοῦ καὶ νὰ ἀναγεννήσῃ τὴν ὑλικὴ αἴσθηση καὶ τὸ ὑλικὸ
ἐγώ. Πρέπει νὰ ἀποβάλουμε τὸν παλιὸ ἄνθρωπο καὶ τὶς πρᾶ-
ξεις του. Τίποτε τὸ αἰσθησιακὸ ἢ ἁμαρτωλὸ δὲν εἶναι ἀθά- 12
νατο. Ὁ θάνατος τῆς ψεύτικης ὑλικῆς αἴσθησης καὶ τῆς ἁμαρ-
τίας, ὅχι ὁ θάνατος τῆς ἐνόργανης ὕλης, εἶναι ἐκεῖνο ποῦ
ἀποκαλύπτει ὅτι ὁ ἄνθρωπος καὶ ἡ Ζωὴ εἶναι ἀρμονικοί, 15
πραγματικοί καὶ αἰώνιοι.

Οἱ δῆθεν ἡδονές καὶ πόνοι τῆς ὕλης χάνονται, καὶ πρέπει νὰ
ἐκλείψουν μπρὸς στὴ λάμψη τῆς Ἀλήθειας, τῆς πνευματικῆς 18
αἴσθησης καὶ τῆς πραγματικότητος τοῦ εἶναι. Ἡ θνητὴ δο-
ξασία πρέπει νὰ μὴ βρίσκῃ καμιὰ ἱκανοποίηση στὴν πλάνη
καὶ τὴν ἁμαρτία γιὰ νὰ τὶς ἐγκαταλείψῃ. 21

Κατὰ πόσον θὰ τὸ μάθουν αὐτὸ οἱ θνητοὶ ἀργὰ ἢ γρήγορα
καὶ πόσον καιρὸ θὰ ὑποφέρουν τὶς ἀγωνίες τῆς καταστροφῆς,
ἐξαρτᾶται ἀπὸ τὴν ἐπιμονὴ τῆς πλάνης. 24

Ἡ γνώση ποῦ ἀποκτᾶται ἀπὸ τὶς σωματικὲς αἰσθήσεις ὁδη-
γεῖ στὴν ἁμαρτία καὶ τὸ θάνατο. Ὅταν φαίνεται ὅτι τὸ τεκ-
μήριο τοῦ Πνεύματος καὶ τῆς ὕλης, τῆς Ἀλήθειας 27
καὶ τῆς πλάνης, ἀνακατεύεται, τότε στηρίζεται
πάνω σὲ θεμέλια ποῦ τὰ φθείρει ὁ χρόνος. Ὁ θνητὸς νοῦς
κρίνει σύμφωνα μὲ τὴ μαρτυρία τῶν ὑλικῶν αἰσθήσεων, ὡσό- 30
του ἡ Ἐπιστήμη ἐξαλείψῃ τὴν ψεύτικη αὐτὴ μαρτυρία. Μιὰ
βελτιωμένη δοξασία εἶναι ἓνα βῆμα μακριὰ ἀπὸ τὴν πλάνη,
καὶ μᾶς βοηθεῖ νὰ κάνουμε τὸ ἐπόμενο βῆμα καὶ νὰ καταλά- 33
βουμε τὴν κατάστασι σύμφωνα μὲ τὴ Χριστιανικὴ Ἐπιστήμη.

Ἡ θνητὴ δοξασία ἦταν ψεύτρα ἀπὸ τὴν ἀρχή, καὶ δὲν τῆς
ἄξιζει νὰ ἔχῃ καμιὰ δύναμη. Λέει στοὺς θνητούς: «Εἴσαστε 36

- 1 think they are so; and nothing can change this state, until
the belief changes. Mortal belief says, "You are happy!"
- 3 **Belief an** and mortals are so; and no circumstance can
autocrat alter the situation, until the belief on this sub-
ject changes. Human belief says to mortals, "You are
6 sick!" and this testimony manifests itself on the body as
sickness. It is as necessary for a health-illusion, as for
an illusion of sickness, to be instructed out of itself into
9 the understanding of what constitutes health; for a change
in either a health-belief or a belief in sickness affects the
physical condition.
- 12 Erroneous belief is destroyed by truth. Change the
evidence, and that disappears which before seemed real
- 15 **Self-im-** to this false belief, and the human conscious-
provement ness rises higher. Thus the reality of being
is attained and man found to be immortal. The only
fact concerning any material concept is, that it is neither
18 scientific nor eternal, but subject to change and dis-
solution.

Faith is higher and more spiritual than belief. It is
21 a chrysalis state of human thought, in which spiritual
Faith higher evidence, contradicting the testimony of mate-
than belief rial sense, begins to appear, and Truth, the
24 ever-present, is becoming understood. Human thoughts
have their degrees of comparison. Some thoughts are
better than others. A belief in Truth is better than a
27 belief in error, but no mortal testimony is founded on the
divine rock. Mortal testimony can be shaken. Until
belief becomes faith, and faith becomes spiritual under-
30 standing, human thought has little relation to the actual
or divine.

A mortal belief fulfils its own conditions. Sickness,

δυστυχισμένοι!» καὶ αὐτοὶ τὸ πιστεύουν· καὶ τίποτα δὲν 1
μπορεῖ νὰ ἀλλάξῃ τὴν κατάσταση αὐτῇ, ὡσότου ἀλλάξῃ ἡ 3
δοξασία. Ἡ θνητὴ δοξασία λέει: «Εἴσαστε εὐτυ- Ἡ δοξασία
χισμένοι!» καὶ οἱ θνητοὶ εἶναι εὐτυχισμένοι· καὶ κα- εἶναι ἀπό-
νένα περιστάτικὸ δὲν μπορεῖ νὰ ἀλλάξῃ τὴν κατὰ- λυτὸς μο-
σταση, ὡσότου ἀλλάξῃ ἡ δοξασία σχετικὰ μ’ αὐτῇ. Ἡ ἀν- νάρχης 6
θρώπινη δοξασία λέει στοὺς θνητοὺς: «Εἴσαστε ἄρρωστοι!»
καὶ ἡ βεβαίωσις αὐτῇ ἐκδηλώνεται στὸ σῶμα ὡς ἄρρώστια.
Εἶναι τόσο ἀπαραίτητο γιὰ τὴν ψευδαίσθησις τῆς ὑγείας ὅσο 9
εἶναι καὶ γιὰ τὴν ψευδαίσθησις τῆς ἄρρώστιας νὰ μάθῃ νὰ ἐγ-
καταλείψῃ τὸν ἑαυτό της καὶ νὰ κατανοήσῃ τί εἶναι ὑγεία·
γιατὶ μιὰ μεταβολὴ εἴτε στὴ δοξασία τῆς ὑγείας εἴτε στὴ δο- 12
ξασία τῆς ἄρρώστιας ἐπηρεάζει τὴ σωματικὴν κατάσταση.

Ἡ ἀλήθεια ἐξαλείφει τὴν ἐσφαλμένη δοξασία. Ἄλλαξε τὸ 15
τεκμήριο, καὶ ἐκεῖνο ποὺ φαινόταν πρὶν πραγματικὸ σ’ αὐτῇ
τὴν ψεύτικη δοξασία ἐξαφανίζεται καὶ ἡ ἀνθρώ- Αὐτοβελ-
πινη συνειδησις ἀνεβαίνει ψηλότερα. Ἔτσι πετυ- τίσωσις
χαίνουμε τὴν πραγματικότητα τοῦ εἶναι καὶ βλέπουμε ὅτι ὁ 18
ἄνθρωπος εἶναι ἀθάνατος. Τὸ μόνον ποὺ εἶναι ἀληθινὸ σχετικὰ
μὲ ὁποιαδήποτε ὑλικὴ ἀντίληψις εἶναι ὅτι δὲν εἶναι οὔτε ἐπι-
στημονικὴ οὔτε αἰώνια, ἀλλὰ ὑπόκειται σὲ μεταβολὴ καὶ 21
διάλυση.

Ἡ πίστις εἶναι ἀνώτερη καὶ πιὸ πνευματικὴ ἀπὸ τὴ δοξα-
σία. Εἶναι μιὰ μεταβατικὴν κατάστασις — ὅπως τῆς χρυσαλλί- 24
δας — τῆς ἀνθρώπινης σκέψεως, ὅπου τὸ πνευμα- Ἡ πίστις εἶ-
τικὸν τεκμήριον, διαψεύδοντας τὴ μαρτυρίαν τῆς ὑλι- ναι ἀνώτερη
κῆς αἰσθήσεως, ἀρχίζει νὰ ἐμφανίζεται καὶ ἡ Ἀλή- ἀπὸ τῆς δο-
θεια, ποὺ εἶναι πάντοτε παρούσα, γίνεται κατανοητῇ. Οἱ 27
ἄνθρωποι σκέψεις εἶναι διαφόρων βαθμῶν. Μερικὲς σκέψεις
εἶναι καλύτερες ἀπὸ ἄλλες. Μιὰ δοξασία στὴν Ἀλήθεια εἶναι 30
καλύτερη ἀπὸ μιὰ δοξασία στὴν πλάνη, ἀλλὰ καμιὰ θνητὴ
μαρτυρία δὲν εἶναι θεμελιωμένη πάνω στὸ θεῖο βράχο. Ἡ
θνητὴ μαρτυρία μπορεῖ νὰ κλονιστῇ. Μέχρις οὗτου ἡ δοξασία 33
γίνῃ πίστις καὶ ἡ πίστις πνευματικὴν κατανόησις, ἡ ἀνθρώπινη
σκέψις ἔχει πολὺ λίγη σχέσις μὲ τὸ πραγματικὸν ἢ θεῖον.

Ἡ θνητὴ δοξασία ἐκπληρώνει τοὺς δικoὺς της ὅρους. Ἡ 36

1 sin, and death are the vague realities of human conclu-
 2 sions. Life, Truth, and Love are the realities of divine
 3 Science. They dawn in faith and glow full-orbed in
 spiritual understanding. As a cloud hides the sun it
 cannot extinguish, so false belief silences for a while the
 6 voice of immutable harmony, but false belief cannot de-
 7 stroy Science armed with faith, hope, and fruition.

What is termed material sense can report only a mor-
 9 tal temporary sense of things, whereas spiritual sense can
 bear witness only to Truth. To material sense,
 11 the unreal is the real until this sense is corrected
 12 by Christian Science.

Spiritual sense, contradicting the material senses, in-
 volves intuition, hope, faith, understanding, fruition, real-
 15 ity. Material sense expresses the belief that mind is in
 matter. This human belief, alternating between a sense
 of pleasure and pain, hope and fear, life and death, never
 18 reaches beyond the boundary of the mortal or the unreal.
 When the real is attained, which is announced by Science,
 joy is no longer a trembler, nor is hope a cheat. Spirit-
 21 ual ideas, like numbers and notes, start from Principle,
 and admit no materialistic beliefs. Spiritual ideas lead
 up to their divine origin, God, and to the spiritual sense
 24 of being.

Angels are not etherealized human beings, evolving
 animal qualities in their wings; but they are celestial
 27 **Thought-angels** visitants, flying on spiritual, not material,
 pinions. Angels are pure thoughts from God,
 winged with Truth and Love, no matter what their indi-
 30 vidualism may be. Human conjecture confers upon angels
 its own forms of thought, marked with superstitious out-
 lines, making them human creatures with suggestive

ἄρρώστια, ἡ ἁμαρτία καὶ ὁ θάνατος εἶναι οἱ ἀόριστοι πραγ- 1
ματικότητες τῶν ἀνθρώπων συμπερασμάτων. ‘Η Ζωή, ἡ 2
‘Αλήθεια καὶ ἡ ‘Αγάπη εἶναι οἱ πραγματικότητες τῆς θείας 3
‘Επιστήμης. Ἀνατέλλουν στήν πίστη καὶ λάμπουν ὁλόλαμ-
πρες στήν πνευματική κατανόηση. Ὅπως ἓνα σύννεφο κρύβει 6
τὸν ἥλιο ποὺ δὲν μπορεῖ νὰ σβήσει, ἔτσι καὶ ἡ ψεύτικη δοξασία
κατασιγάζει γιὰ λίγο τὴ φωνὴ τῆς ἀναλλοίωτης ἁρμονίας,
ἀλλὰ ἡ ψεύτικη δοξασία δὲν μπορεῖ νὰ ἐξαλείψῃ τὴν ‘Επι-
στήμη ποὺ εἶναι ὀπλισμένη μὲ πίστη, ἐλπίδα καὶ καρποφορία. 9

“Ὅ,τι ὀνομάζεται ὑλικὴ αἴσθηση μπορεῖ νὰ ἐκθέσῃ μόνο μιὰ
θνητὴ, προσωρινή, αἴσθηση τῶν πραγμάτων, ἐνῶ 12
ἡ πνευματικὴ αἴσθηση μπορεῖ νὰ μαρτυρήσῃ μόνο
γιὰ τὴν ‘Αλήθεια. Γιὰ τὴν ὑλικὴ αἴσθηση, τὸ
ἀνύπαρκτο εἶναι πραγματικὸ μέχρις ὅτου ἡ Χριστιανικὴ
‘Επιστήμη διορθώσῃ τὴν αἴσθηση αὐτή. 15

‘Η πνευματικὴ αἴσθηση, ποὺ ἀντικρούει τὶς ὑλικὲς αἰσθή-
σεις, περικλείει διαίσθηση, ἐλπίδα, πίστη, νόηση, καρποφορία,
πραγματικότητα. ‘Η ὑλικὴ αἴσθηση ἐκφράζει τὴ δοξασία ὅτι 18
ὁ νοῦς εἶναι στήν ὕλη. ‘Η ἀνθρώπινη αὐτὴ δοξασία, ποὺ
ἐναλλάσσεται μεταξὺ μιᾶς αἴσθησης ἡδονῆς καὶ πόνου, ἐλπίδας
καὶ φόβου, ζωῆς καὶ θανάτου, ποτὲ δὲ φτάνει πέρα ἀπὸ τὰ 21
ὅρια τοῦ θνητοῦ ἢ τοῦ μὴ πραγματικοῦ. Ὅταν πετύχουμε τὸ
πραγματικόν, ποὺ ἐξαγγέλλει ἡ ‘Επιστήμη, ἡ χαρὰ δὲ θὰ τρέμη
πιά, οὔτε ἡ ἐλπίδα θὰ ἐξαπατᾷ. Οἱ πνευματικὲς ιδέες ξεκινοῦν, 24
ὅπως οἱ ἀριθμοὶ καὶ οἱ νότες, ἀπὸ τὴν Ἀρχή, καὶ δὲν παραδέ-
χονται ὑλιστικὲς δοξασίες. Οἱ πνευματικὲς ιδέες ὁδηγοῦν ψη-
λὰ στὴ θεία τους πηγὴ, τὸ Θεόν, καὶ στήν πνευματικὴ αἴσθηση 27
τοῦ εἶναι.

Οἱ ἄγγελοι δὲν εἶναι ἐξιδανικευμένα ἀνθρώπινα ὄντα, ποὺ
ἀναπτύσσουν ζωικὲς ιδιότητες στὰ φτερά τους· ἀλλὰ εἶναι 30
οὐράνιοι ἐπισκέπτες, ποὺ πετοῦν μὲ πνευματικά, Σκέψεις-
ἄγγελοι
ὄχι ὑλικά, φτερά. Οἱ ἄγγελοι εἶναι ἄγνες σκέψεις
ἀπὸ τὸ Θεόν, μὲ φτερά ‘Αλήθειας καὶ ‘Αγάπης, ἀδιάφορο ποιά 33
μπορεῖ νὰ εἶναι ἡ ἀτομικότητά τους. ‘Η ἀνθρώπινη εἰκασία
ἀποδίδει στοὺς ἀγγέλους τὶς δικές της μορφές σκέψης, στὰ
περιγράμματα τῶν ὁποίων εἶναι ἔκδηλη ἡ δεισιδαιμονία, καὶ 36

1 feathers; but this is only fancy. It has behind it no more
 reality than has the sculptor's thought when he carves
 3 his "Statue of Liberty," which embodies his concep-
 tion of an unseen quality or condition, but which has
 no physical antecedent reality save in the artist's own ob-
 6 servation and "chambers of imagery."

My angels are exalted thoughts, appearing at the door
 of some sepulchre, in which human belief has buried
 9 Our angelic
messengers its fondest earthly hopes. With white fin-
 gers they point upward to a new and glo-
 rified trust, to higher ideals of life and its joys. Angels
 12 are God's representatives. These upward-soaring beings
 never lead towards self, sin, or materiality, but guide to
 the divine Principle of all good, whither every real indi-
 15 viduality, image, or likeness of God, gathers. By giving
 earnest heed to these spiritual guides they tarry with us,
 and we entertain "angels unawares."

18 Knowledge gained from material sense is figuratively
 represented in Scripture as a tree, bearing the fruits of
 sin, sickness, and death. Ought we not then
 21 Knowledge
and Truth to judge the knowledge thus obtained to be
 untrue and dangerous, since "the tree is known by his
 fruit"?

24 Truth never destroys God's idea. Truth is spiritual,
 eternal substance, which cannot destroy the right reflec-
 tion. Corporeal sense, or error, may seem to hide Truth,
 27 health, harmony, and Science, as the mist obscures the
 sun or the mountain; but Science, the sunshine of Truth,
 will melt away the shadow and reveal the celestial
 30 peaks.

If man were solely a creature of the material senses,
 he would have no eternal Principle and would be mutable

τοὺς κάνει ἀνθρώπινα πλάσματα με ὑποβλητικά φτερά· ἀλλὰ 1
αὐτὸ δὲν εἶναι παρὰ φαντασία. Δὲ βασίζεται στὴν πραγματι-
κότητα, ἀλλὰ εἶναι σὰν τὴ σκέψη τοῦ γλύπτη ὅταν σμιλεύη 3
τὸ «Ἄγαλμα τῆς Ἐλευθερίας», ποὺ ἐκφράζει τὴ δική του
ἀντίληψη μιᾶς ἀόρατης ιδιότητος ἢ κατάστασης καὶ ποὺ δὲν
ἔχει ὑλικὸ ἀντίστοιχο στὴν πραγματικότητα, ἀλλὰ στὴν 6
παρατήρηση τοῦ καλλιτέχνη καὶ «ἐν τῷ κρυπτῷ οἰκῆματι
τῶν εἰκόνων αὐτοῦ».

Οἱ ἄγγελοί μου εἶναι ἐξυψωμένες σκέψεις, ποὺ ἐμφανίζονται 9
στὴ θύρα κάποιου μνημείου, στὸ ὁποῖο ἡ ἀνθρώπινη δοξασία
ἔχει θάψει τὶς πιὸ ἀγαπημένες τῆς γήινες ἐλπίδες.
Μὲ λευκὰ δάχτυλα δείχνουν ψηλὰ πρὸς μιὰ νέα Οἱ ἀγγελικοί
μας ἀγγε-
λιοφόροι 12
καὶ μακάρια πίστη, πρὸς ἀνώτερα ἰδεώδη τῆς
ζωῆς καὶ πρὸς τὶς χαρὲς τῆς. Οἱ ἄγγελοι εἶναι ἀντιπρόσωποι
τοῦ Θεοῦ. Τὰ ὄντα αὐτὰ ποὺ πετοῦν ψηλὰ δὲν ὀδηγοῦν ποτὲ 15
στὸ ἐγώ, τὴν ἁμαρτία, ἢ τὴν ὑλικότητα, ἀλλὰ ὀδηγοῦν στὴ
θεία Ἀρχὴ παντὸς καλοῦ, ὅπου κάθε πραγματικὴ ἀτομικό-
τητα, εἰκόνα, ἢ ὁμοίωση τοῦ Θεοῦ, συγκεντρώνεται. Ὅταν 18
δίνουμε εἰλικρινὰ προσοχὴ στοὺς πνευματικούς αὐτοὺς ὀδη-
γούς, μένουν μαζί μας καὶ φιλοξενοῦμε «ἀγγέλους μὴ γνωρί-
ζοντες». 21

Ἡ γνώση ποὺ ἀποκτοῦμε ἀπὸ τὴν ὑλικὴ αἴσθηση παρι-
στάνεται συμβολικὰ στὴ Γραφὴ σὰν ἓνα δέντρο, ποὺ παράγει 24
τοὺς καρπούς τῆς ἁμαρτίας, τῆς ἀρρώστιας καὶ Γνώση καὶ
Ἀλήθεια
τοῦ θανάτου. Δὲ θὰ ἔπρεπε λοιπὸν νὰ θεωροῦμε
τὴ γνώση ποὺ ἀποκτοῦμε μ' αὐτὸ τὸν τρόπο ψεύτικη καὶ
ἐπικίνδυνη, ἀφοῦ «ἐκ τοῦ καρποῦ γνωρίζεται τὸ δένδρον»; 27

Ἡ Ἀλήθεια δὲν καταστρέφει ποτὲ τὴν ἰδέα τοῦ Θεοῦ. Ἡ
Ἀλήθεια εἶναι πνευματικὴ, αἰώνια οὐσία, ποὺ δὲν μπορεῖ νὰ
καταστρέψῃ τὴ σωστὴ ἀντανάκλαση. Ἡ σωματικὴ αἴσθηση, 30
ἢ πλάνη, μπορεῖ νὰ φαίνεται ὅτι κρύβει τὴν Ἀλήθεια, τὴν
υἰεία, τὴν ἁρμονία καὶ τὴν Ἐπιστήμη, ὅπως ἡ ὁμίχλη κρύβει
τὸν ἥλιο ἢ τὸ βουνό· ἀλλὰ ἡ Ἐπιστήμη, τὸ φῶς τῆς Ἀλήθειας, 33
θὰ διαλύσῃ τὴ σκιά καὶ θὰ ἀποκαλύψῃ τὶς οὐράνιες κορυφές.

Ἄν ὁ ἄνθρωπος ἦταν μόνο ἓνα δημιούργημα τῶν ὑλικῶν
αἰσθήσεων, δὲ θὰ εἶχε αἰώνια Ἀρχὴ καὶ θὰ ἦταν μεταβλητὸς 36

1 and mortal. Human logic is awry when it attempts
to draw correct spiritual conclusions regarding life from
3 Old and matter. Finite sense has no true apprecia-
4 new man tion of infinite Principle, God, or of His infi-
nite image or reflection, man. The mirage, which makes
6 trees and cities seem to be where they are not, illustrates
the illusion of material man, who cannot be the image
of God.

9 So far as the scientific statement as to man is under-
stood, it can be proved and will bring to light the true
reflection of God — the real man, or the *new* man (as
12 St. Paul has it).

The temporal and unreal never touch the eternal and
real. The mutable and imperfect never touch the im-
15 The tares mutable and perfect. The inharmonious and
16 and wheat self-destructive never touch the harmonious
and self-existent. These opposite qualities are the tares
18 and wheat, which never really mingle, though (to mortal
sight) they grow side by side until the harvest; then, Sci-
ence separates the wheat from the tares, through the real-
21 ization of God as ever present and of man as reflecting
the divine likeness.

Spirit is God, Soul; therefore Soul is not in matter. If
24 Spirit were in matter, God would have no representative,
and matter would be identical with God.
25 The divine The theory that soul, spirit, intelligence, in-
26 reflection habits matter is taught by the schools. This theory is
unscientific. The universe reflects and expresses the di-
vine substance or Mind; therefore God is seen only in the
27 spiritual universe and spiritual man, as the sun is seen in
the ray of light which goes out from it. God is re-
30 vealed only in that which reflects Life, Truth, Love, —

καὶ θνητός. ‘Η ἀνθρώπινη λογικὴ εἶναι παράλογη ὅταν ἐπι- 1
χειρῇ νὰ βγάλῃ σωστὰ πνευματικὰ συμπεράσματα γιὰ τὴ 3
ζωὴ ἀπὸ τὴν ὕλη. ‘Η πεπερασμένη αἴσθηση δὲν
μπορεῖ νὰ ἐκτιμήσῃ πραγματικὰ τὴν ἄπειρη <sup>Παλαιὸς
καὶ νέος
ἄνθρωπος</sup>
‘Αρχή, τὸ Θεό, ἢ τὴν ἄπειρη Αὐτοῦ εἰκόνα ἢ ἀν- 6
τανάκλαση, τὸν ἄνθρωπο. ‘Ο ἀντικατοπτρισμός, ποὺ κάνει
νὰ φαίνωνται δέντρα καὶ πόλεις ἐκεῖ ποὺ δὲν εἶναι, εἰκονίζει
τὴν ψευδαίσθηση τοῦ ὕλικου ἀνθρώπου, ποὺ δὲν μπορεῖ νὰ 9
εἶναι ἡ εἰκόνα τοῦ Θεοῦ.

Κατὰ τὸ βαθμὸ ποὺ καταλαβαίνουμε τὴν ἐπιστημονικὴ ἐκ-
θεση σχετικὰ μὲ τὸν ἄνθρωπο, μπορούμε νὰ ἀποδείξουμε καὶ
νὰ φέρουμε σὲ φῶς τὴν ἀληθινὴ ἀντανάκλαση τοῦ Θεοῦ — τὸν 12
πραγματικὸ ἄνθρωπο, ἢ τὸ νέο ἄνθρωπο (ὅπως λέει ὁ
‘Αγιος Παῦλος).

Τὸ πρόσκαιρο καὶ τὸ μὴ πραγματικὸ δὲν ἐγγίζουσιν ποτὲ τὸ 15
αἰώνιο καὶ τὸ πραγματικόν. Τὸ μεταβλητὸ καὶ τὸ ἀτελὲς δὲν
ἐγγίζουσιν ποτὲ τὸ ἀμετάβλητο καὶ τὸ τέλει. Τὸ <sup>Τὰ ζιζάνια
καὶ τὸ σιτάρι</sup> 18
δυσαρμονικὸ καὶ αὐτὸ ποὺ καταστρέφεται μόνο
του δὲν ἐγγίζουσιν ποτὲ τὸ ἀρμονικὸ καὶ τὸ αὐθύπαρκτο. Οἱ
ἀντίθετες αὐτὲς ιδιότητες εἶναι τὰ ζιζάνια καὶ τὸ σιτάρι, ποὺ
ποτὲ δὲν ἀνακατώνονται πραγματικὰ, ἂν καὶ (γιὰ τὴ θνητὴ 21
ὄραση) μεγαλώνουν τὸ ἓνα κοντὰ στὸ ἄλλο ὡς τὸ θερισμό·
τότε ἡ ‘Επιστήμη χωρίζει τὸ σιτάρι ἀπὸ τὰ ζιζάνια, μὲ τὴν
κατανόηση ὅτι ὁ Θεὸς εἶναι πάντοτε παρὼν καὶ ὅτι ὁ ἄν- 24
θρώπος ἀντανεκλᾷ τὴ θεία ὁμοίωση.

Τὸ Πνεῦμα εἶναι Θεός, Ψυχὴ· συνεπῶς ἡ Ψυχὴ δὲν εἶναι στὴν
ὕλη. “Αν τὸ Πνεῦμα ἦταν στὴν ὕλη, ὁ Θεὸς δὲ θὰ εἶχε ἀντι- 27
πρόσωπο καὶ ἡ ὕλη θὰ ἦταν ταυτόσημη μὲ τὸ
Θεό. ‘Η θεωρία ὅτι ἡ ψυχὴ, τὸ πνεῦμα, ἡ νοη- <sup>‘Η θεία
ἀντανάκλαση</sup>
μοσύνη, κατοικεῖ στὴν ὕλη διδάσκεται ἀπὸ τὶς σχολές. ‘Η 30
θεωρία αὕτῃ εἶναι ἀντεπιστημονικὴ. Τὸ σύμπαν ἀντανεκλᾷ
καὶ ἐκφράζει τὴ θεία οὐσία ἢ Νοῦ· ἐπομένως βλέπουμε τὸ Θεὸ
μόνο στὸ πνευματικὸ σύμπαν καὶ στὸν πνευματικὸ ἄνθρωπο, 33
ὅπως βλέπουμε τὸν ἥλιο στὴν ἀκτίνα τοῦ φωτὸς ποὺ ἐκ-
πορεύεται ἀπ’ αὐτόν. ‘Ο Θεὸς ἀποκαλύπτεται μόνο σ’ αὐτὸ
ποὺ ἀντανεκλᾷ Ζωή, ‘Αλήθεια, ‘Αγάπη — μάλιστα, σ’ αὐτὸ 36

1 yea, which manifests God's attributes and power, even
 as the human likeness thrown upon the mirror, repeats
 3 the color, form, and action of the person in front of the
 mirror.

Few persons comprehend what Christian Science
 6 means by the word *reflection*. To himself, mortal and
 material man seems to be substance, but his sense of
 substance involves error and therefore is material,
 9 temporal.

On the other hand, the immortal, spiritual man is really
 substantial, and reflects the eternal substance, or Spirit,
 12 which mortals hope for. He reflects the divine, which
 constitutes the only real and eternal entity. This reflection
 seems to mortal sense transcendental, because the spiritual
 15 man's substantiality transcends mortal vision and is re-
 vealed only through divine Science.

As God is substance and man is the divine image and
 18 likeness, man should wish for, and in reality has, only
 the substance of good, the substance of Spirit,
 not matter. The belief that man has any other
 21 substance, or mind, is not spiritual and breaks
 the First Commandment, Thou shalt have one God, one
 Mind. Mortal man seems to himself to be material sub-
 24 stance, while man is "image" (idea). Delusion, sin, dis-
 ease, and death arise from the false testimony of material
 sense, which, from a supposed standpoint outside the
 27 focal distance of infinite Spirit, presents an inverted image
 of Mind and substance with everything turned upside
 down.

30 This falsity presupposes soul to be an unsubstantial
 dweller in material forms, and man to be material instead
 of spiritual. Immortality is not bounded by mortality.

Inverted
 images
 and ideas

πού ἐκδηλώνει τὶς ιδιότητες καὶ τὴ δύναμη τοῦ Θεοῦ, ἀκριβῶς 1
ὅπως τὸ ἀνθρώπινο ὁμοίωμα πού βλέπουμε στὸν καθρέπτη 3
ἐπαναλαμβάνει τὸ χρῶμα, τὸ σχῆμα καὶ τὴν κίνηση τοῦ 3
προσώπου πού εἶναι μπροστὰ στὸν καθρέπτη.

Πολὺ λίγοι ἄνθρωποι καταλαβαίνουν τί ἐννοεῖ ἡ Χρι- 6
στιανικὴ Ἐπιστήμη μὲ τὴ λέξη *ἀντανάκλαση*. Ὁ θνητὸς καὶ 6
ὕλικὸς ἄνθρωπος πιστεύει ὅτι εἶναι οὐσία, ἀλλὰ ἡ ἀντίληψή 9
του γιὰ τὴν οὐσία συνεπάγεται πλάνη καὶ συνεπῶς εἶναι 9
ὕλική, πρόσκαιρη.

Ἐξάλλου, ὁ ἀθάνατος, ὁ πνευματικὸς, ἄνθρωπος ἔχει πράγ-
ματι οὐσία καὶ ἀντανακλᾷ τὴν αἰώνια οὐσία, ἡ Πνεῦμα, πού 12
οἱ θνητοὶ προσδοκοῦν. Ἀντανακλᾷ τὸ θεῖο, πού ἀποτελεῖ τὴ 12
μόνη πραγματικὴ καὶ αἰώνια ὄντοτητα. Ἡ ἀντανάκλαση
αὕτη φαίνεται στὴ θνητὴ αἴσθηση ὑπερφυσικὴ, ἐπειδὴ ἡ ὑπό-
σταση τοῦ πνευματικοῦ ἀνθρώπου ξεπερνᾷ τὴ θνητὴ ὄραση 15
καὶ ἀποκαλύπτεται μόνο μὲ τὴ θεία Ἐπιστήμη.

Ἐπειδὴ ὁ Θεὸς εἶναι οὐσία καὶ ὁ ἄνθρωπος εἶναι ἡ θεία 18
εἰκόνα καὶ ὁμοίωση, ὁ ἄνθρωπος πρέπει νὰ ἐπιθυμῇ, καὶ στὴν 18
πραγματικότητα ἔχει, μόνο τὴν οὐσία τοῦ καλοῦ,
τὴν οὐσία τοῦ Πνεύματος, ὅχι τῆς ὕλης. Ἡ δο- <sup>Ἀναστραμ-
μένες εἰκόνες
καὶ ιδέες</sup> 21
ξασία ὅτι ὁ ἄνθρωπος ἔχει κάποια ἄλλη οὐσία, ἡ 21
νοῦ, δὲν εἶναι πνευματικὴ καὶ παραβαίνει τὴν Πρώτη Ἐντολή:
θὰ ἔχῃς ἓνα Θεό, ἓνα Νοῦ. Ὁ θνητὸς ἄνθρωπος πιστεύει ὅτι
ἀποτελεῖται ἀπὸ ὕλική οὐσία, ἐνῶ ὁ ἄνθρωπος εἶναι «εἰκὼν» 24
(ιδέα). Ἡ αὐταπάτη, ἡ ἁμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος
προέρχονται ἀπὸ τὴν ψεύτικη μαρτυρία τῆς ὕλικῆς αἴσθησης,
ἡ ὁποία, ἀπὸ κάποιο ὑποθετικὸ σημεῖο πού εἶναι ἔξω ἀπὸ τὴν 27
ἐστιακὴ ἀπόσταση τοῦ ἀπειρου Πνεύματος, παρουσιάζει μιὰν
ἀναστραμμένη εἰκόνα τοῦ Νοῦ καὶ τῆς οὐσίας μὲ τὸ καθετὶ
ἀναποδογυρισμένο. 30

Τὸ ψέμα αὐτὸ προϋποθέτει ὅτι ἡ ψυχὴ εἶναι ἓνας φαντα-
στικὸς κάτοικος ὕλικῶν μορφῶν, καὶ ὅτι ὁ ἄνθρωπος εἶναι
ὕλικὸς καὶ ὄχι πνευματικὸς. Ἡ ἀθανασία δὲν περιορίζεται 33

1 Soul is not compassed by finiteness. Principle is not to
be found in fragmentary ideas.

3 The material body and mind are temporal, but the
real man is spiritual and eternal. The identity of the
6 ^{Identity} real man is not lost, but found through this
_{not lost} explanation; for the conscious infinitude of
existence and of all identity is thereby discerned and re-
mains unchanged. It is impossible that man should lose
9 aught that is real, when God is all and eternally his. The
notion that mind is in matter, and that the so-called pleas-
ures and pains, the birth, sin, sickness, and death of
12 matter, are real, is a mortal belief; and this belief is all
that will ever be lost.

Continuing our definition of *man*, let us remember that
15 harmonious and immortal man has existed forever, and
^{Definition} is always beyond and above the mortal illu-
_{of man} sion of any life, substance, and intelligence
18 as existent in matter. This statement is based on fact,
not fable. The Science of being reveals man as perfect,
even as the Father is perfect, because the Soul, or Mind,
21 of the spiritual man is God, the divine Principle of all
being, and because this real man is governed by Soul
instead of sense, by the law of Spirit, not by the so-called
24 laws of matter.

God is Love. He is therefore the divine, infinite Prin-
ciple, called Person or God. Man's true consciousness
27 is in the mental, not in any bodily or personal likeness
to Spirit. Indeed, the body presents no proper likeness
of divinity, though mortal sense would fain have us so
30 believe.

Even in Christian Science, reproduction by Spirit's
individual ideas is but the reflection of the creative power

ἀπὸ τῆ θνητότητα. Ἡ Ψυχὴ δὲν περιβάλλεται ἀπὸ τὸ 1
πεπερασμένο. Ἡ Ἀρχὴ δὲ βρίσκεται σὲ ἰδέες ποὺ δὲν εἶναι
ὁλοκληρωμένες. 3

Τὸ ὕλικό σῶμα καὶ ὁ ὕλικὸς νοῦς εἶναι πρόσκαιρα, ἀλλὰ
ὁ πραγματικὸς ἄνθρωπος εἶναι πνευματικὸς καὶ αἰώνιος. Ἡ
ταυτότητα τοῦ πραγματικοῦ ἀνθρώπου δὲ χά- Ἡ ταυτότητα 6
νεται, ἀλλὰ βρίσκεται μὲ τὴν ἐξήγηση αὐτῆ· ^{δὲ χάνεται} γιατί
ἔτσι ἡ συνειδητὴ ἀπειρία τῆς ὕπαρξης καὶ κάθε ταυτότητας
διακρίνεται καὶ παραμένει ἀμετάβλητη. Εἶναι ἀδύνατο νὰ 9
χάσῃ ὁ ἄνθρωπος κάτι ποὺ εἶναι πραγματικό, ἀφοῦ ὁ Θεὸς
εἶναι τὸ πᾶν καὶ εἶναι αἰωνίως δικός του. Ἡ γνώμη ὅτι ὁ νοῦς
εἶναι στὴν ὕλη καὶ ὅτι οἱ λεγόμενες ἡδονές καὶ οἱ λεγόμενοι 12
πόννοι, ἡ γέννηση, ἡ ἁμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος τῆς
ὕλης εἶναι πραγματικά, εἶναι μιὰ θνητὴ δοξασία· καὶ ἡ δο-
ξασία αὐτὴ εἶναι τὸ μόνο ποὺ θὰ χαθῇ ποτέ. 15

Συνεχίζοντας τὸν ὀρισμὸ τοῦ ἀνθρώπου, πρέπει νὰ ἔχουμε
ὕποψη μας ὅτι ὁ ἁρμονικὸς καὶ ἀθάνατος ἄνθρωπος ὑπῆρξε
αἰώνια, καὶ εἶναι πάντοτε, πέρα καὶ πάνω ἀπὸ τὴν Ὁρισμὸς τοῦ 18
θνητῆ ψευδαίσθησης ὅτι ὑπάρχει ζωὴ, οὐσία καὶ ^{ἀνθρώπου}
νοημοσύνη στὴν ὕλη. Ὁ ἰσχυρισμὸς αὐτὸς βασιζέται σὲ γε-
γονότα, ὅχι σὲ μύθους. Ἡ Ἐπιστήμη τοῦ εἶναι ἀποκαλύπτει 21
ὅτι ὁ ἄνθρωπος εἶναι τέλειος, ὅπως ἀκριβῶς καὶ ὁ Πατέρας εἶ-
ναι τέλειος, διότι ἡ Ψυχὴ, ἡ ὁ Νοῦς, τοῦ πνευματικοῦ ἀνθρώ-
που εἶναι ὁ Θεός, ἡ θεία Ἀρχὴ ὅλου τοῦ εἶναι, καὶ διότι ὁ 24
πραγματικὸς αὐτὸς ἄνθρωπος κυβερνᾶται ἀπὸ τὴν Ψυχὴ καὶ
ὄχι ἀπὸ τὴν αἴσθηση, ἀπὸ τὸ νόμο τοῦ Πνεύματος, ὄχι ἀπὸ
τοὺς λεγόμενους νόμους τῆς ὕλης. 27

Ὁ Θεὸς εἶναι Ἀγάπη. Ἐπομένως εἶναι ἡ θεία, ἀπειρη,
Ἀρχή, ποὺ καλεῖται Πρόσωπο ἢ Θεός. Ἡ ἀληθινὴ συνειδηση
τοῦ ἀνθρώπου δὲ βρίσκεται σὲ καμιὰ σωματικὴ ἢ προσωπικὴ 30
ὁμοίωση τοῦ Πνεύματος, ἀλλὰ στὴ νοερὴ ὁμοίωση αὐτοῦ.
Πράγματι, τὸ σῶμα δὲν παρουσιάζει καμιὰ ἀληθινὴ ὁμοίωση
τῆς θεϊότητος, ἂν καὶ ἡ θνητὴ αἴσθηση θὰ ἤθελε πολὺ νὰ μᾶς 33
κάνῃ νὰ πιστέψουμε ὅτι παρουσιάζει.

Ἀκόμα καὶ στὴ Χριστιανικὴ Ἐπιστήμη ἡ ἀναπαραγωγή
διὰ τῶν ἀτομικῶν ἰδεῶν τοῦ Πνεύματος δὲν εἶναι παρὰ ἡ 36

1 of the divine Principle of those ideas. The reflection,
 through mental manifestation, of the multitudinous
 3 **Mental** forms of Mind which people the realm of
propagation the real is controlled by Mind, the Principle
 governing the reflection. Multiplication of God's chil-
 6 dren comes from no power of propagation in matter, it
 is the reflection of Spirit.

The minutiae of lesser individualities reflect the one di-
 9 vine individuality and are comprehended in and formed
 by Spirit, not by material sensation. Whatever reflects
 Mind, Life, Truth, and Love, is spiritually conceived and
 12 brought forth; but the statement that man is conceived
 and evolved both spiritually and materially, or by both
 God and man, contradicts this eternal truth. All the
 15 vanity of the ages can never make both these contraries
 true. Divine Science lays the axe at the root of the illu-
 sion that life, or mind, is formed by or is in the material
 18 body, and Science will eventually destroy this illusion
 through the self-destruction of all error and the beatified
 understanding of the Science of Life.

21 The belief that pain and pleasure, life and death, holi-
Error ness and unholiness, mingle in man, — that
defined mortal, material man is the likeness of God
 24 and is himself a creator, — is a fatal error.

God, without the image and likeness of Himself, would
 be a nonentity, or Mind unexpressed. He would be
 27 without a witness or proof of His own na-
Man's ture. Spiritual man is the image or idea of
entity God, an idea which cannot be lost nor sep-
spiritual arated from its divine Principle. When the evidence
 30 before the material senses yielded to spiritual sense, the
 apostle declared that nothing could alienate him from

ἀντανάκλαση τῆς δημιουργικῆς δύναμης τῆς θείας Ἀρχῆς τῶν 1
 ἰδεῶν αὐτῶν. Ἡ ἀντανάκλαση, μέσο τῆς νοερῆς ἐκδήλωσης,
 τῶν ἀναρίθμητων μορφῶν τοῦ Νοῦ ποὺ κατοί- Νοερὴ ἀνα- 3
 κοῦν στο βασίλειο τοῦ πραγματικοῦ ἐλέγχεται παραγωγή
 ἀπὸ τὸ Νοῦ, τὴν Ἀρχὴν ποὺ διέπει τὴν ἀντανάκλαση. Ὁ
 πολλαπλασιασμός τῶν παιδιῶν τοῦ Θεοῦ δὲ γίνεται μὲ καμιά 6
 ἀναπαραγωγικὴ δύναμη τῆς ὕλης, ἀλλὰ εἶναι ἡ ἀντανάκλαση
 τοῦ Πνεύματος.

Καὶ οἱ πιὸ μικρὲς λεπτομέρειες ποὺ ἔχουν οἱ κατώτερες 9
 ἀτομικότητες ἀντανάκλουν τὴ μοναδικὴ θεία ἀτομικότητα,
 περιλαμβάνονται δὲ στο Πνεῦμα καὶ σχηματίζονται ἀπ’ αὐτό,
 ὅχι ἀπὸ τὴν ὕλική αἴσθηση. Καθετὶ ποὺ ἀντανάκλᾷ τὸ Νοῦ, 12
 τὴ Ζωή, τὴν Ἀλήθεια καὶ τὴν Ἀγάπη, συλλαμβάνεται καὶ
 γεννιέται πνευματικά· ἀλλ’ ὁ ἰσχυρισμός ὅτι ὁ ἄνθρωπος συλ-
 λαμβάνεται καὶ ἐξελίσσεται καὶ πνευματικά καὶ ὕλικά, ἢ καὶ 15
 ἀπὸ τὸ Θεὸ καὶ ἀπὸ τὸν ἄνθρωπο, ἀντικρούει τὴν αἰώνια
 αὐτὴ ἀλήθεια. Ὅλη ἡ ματαιοδοξία τῶν αἰώνων δὲν μπορεῖ
 νὰ κάνῃ ποτὲ τὰ δυὸ αὐτὰ ἀντίθετα ἀληθινά. Ἡ θεία Ἐπι- 18
 στήμη βάζει τὸ τσεκούρι στὴ ρίζα τῆς ψευδαίσθησης, ποὺ
 λέει ὅτι ἡ ζωὴ, ἢ ὁ νοῦς, σχηματίζεται ἀπὸ τὸ ὕλικὸ σῶμα ἢ
 εἶναι μέσα σ’ αὐτό, καὶ ἡ Ἐπιστήμη θὰ ἐξαλείψῃ τελικά τὴν 21
 ψευδαίσθηση αὐτὴ μὲ τὴν αὐτοκαταστροφὴ ὅλης τῆς πλάνης
 καὶ μὲ τὴν εὐλογημένη κατανόηση τῆς Ἐπιστήμης τῆς Ζωῆς.

Ἡ δοξασία ὅτι ὁ πόνος καὶ ἡ ἡδονή, ἡ ζωὴ καὶ ὁ θάνατος, 24
 ἡ ἀγιότητα καὶ ἡ ἀνοσιότητα, ἀναμιγνύονται Καθορισμός 5
 στὸν ἄνθρωπο — ὅτι ὁ θνητὸς καὶ ὕλικὸς ἄνθρωπος τῆς πλάνης
 εἶναι ἡ ὁμοίωση τοῦ Θεοῦ καὶ ὅτι εἶναι καὶ ὁ ἴδιος δημιουργὸς 27
 — εἶναι μιὰ φοβερὴ πλάνη.

Χωρὶς τὴν εἰκόνα καὶ ὁμοίωση τοῦ ἑαυτοῦ Του ὁ Θεὸς θὰ 30
 ἦταν ἀνύπαρκτος, ἢ Νοῦς ἀνέκφρατος. Δὲ θὰ εἶχε μάρτυρα
 ἢ ἀπόδειξη τῆς φύσης Του. Ὁ πνευματικὸς ἄν- Ἡ ὄντοτητα 33
 ἄνθρωπος εἶναι ἡ εἰκόνα ἢ ἰδέα τοῦ Θεοῦ, μιὰ ἰδέα τοῦ ἀνθρώπου 33
 ποὺ δὲν μπορεῖ νὰ χαθῇ οὔτε νὰ χωριστῇ ἀπὸ εἶναι πνευ- 33
 ματικὴ ματικὴ
 τὴ θεία τῆς Ἀρχῆς. Ὅταν ἡ μαρτυρία τῶν ὕλικῶν αἰσθήσεων
 ὑποτάχθηκε στὴν πνευματικὴ αἴσθηση, ὁ ἀπόστολος διακή-

1 God, from the sweet sense and presence of Life and Truth.

3 It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness. Understanding this, Paul said: "Nei-

6 Man inseparable from Love ther death, nor life, . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from
9 the love of God." This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into
12 sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death. The perfect man — governed
15 by God, his perfect Principle — is sinless and eternal.

Harmony is produced by its Principle, is controlled by it and abides with it. Divine Principle is the Life
18 Harmony natural of man. Man's happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful
21 as in music, and discord is unnatural, unreal.

The science of music governs tones. If mortals caught harmony through material sense, they would lose har-
24 mony, if time or accident robbed them of material sense. To be master of chords and discords, the science of music must be understood. Left to the decisions
27 of material sense, music is liable to be misapprehended and lost in confusion. Controlled by belief, instead of understanding, music is, must be, imper-
30 fectly expressed. So man, not understanding the Science of being, — thrusting aside his divine Principle as incomprehensible, — is abandoned to conjectures, left in

ρῦξε ὅτι τίποτε δὲν μποροῦσε νὰ τὸν χωρίσῃ ἀπὸ τὸ Θεό, ἀπὸ 1
τῇ γλυκιά αἴσθησι καὶ παρουσία τῆς Ζωῆς καὶ τῆς Ἀλήθειας.

Αὐτὸ πὺν κρύβει τὴν πνευματικὴ ὁμορφιὰ καὶ καλοσύνη εἶ- 3
ναι ἡ ἄγνοια καὶ ἡ ἐσφαλμένη δοξασία, πὺν βασιζόνται σὲ μιὰ
ὕλικὴ αἴσθησι τῶν πραγμάτων. Ἐπειδὴ τὸ ἤξερε ὁ ἄνθρωπος
αὐτὸ ὁ Παῦλος, εἶπε: «Οὔτε θάνατος, οὔτε ζωή, . . . εἶναι ἀχώρι- 6
οὔτε παρόντα, οὔτε μέλλοντα, οὔτε ὕψωμα οὔτε Ἀγάπη
βάθος, οὔτε ἄλλῃ τις κτίσις, θὰ δυνηθῇ νὰ χωρίσῃ ἡμᾶς ἀπὸ
τῆς ἀγάπης τοῦ Θεοῦ». Νὰ τί διδάσκει ἡ Χριστιανικὴ Ἐπι- 9
στήμη: ὅτι ἀπὸ τῇ θεία Ἀγάπῃ δὲν μπορεῖ νὰ ἀφαιρεθῇ ἡ
ἐκδήλωσή της, ἡ τὸ ἀντικείμενό της· ὅτι ἡ χαρὰ δὲν μπορεῖ νὰ
μεταβληθῇ σὲ λύπη, γιὰτὶ ἡ λύπη δὲν ἐξουσιάζει τὴ χαρὰ· ὅτι 12
τὸ καλὸ δὲν μπορεῖ ποτὲ νὰ δημιουργήσῃ κακόν· ὅτι ἡ ὕλη
δὲν μπορεῖ ποτὲ νὰ φτιάξῃ νοῦ, οὔτε ἡ ζωὴ νὰ καταλήξῃ σὲ
θάνατο. Ὁ τέλειος ἄνθρωπος — πὺν κυβερνᾶται ἀπὸ τὸ Θεό, 15
τὴν τέλεια του Ἀρχὴ — εἶναι ἀναμάρτητος καὶ αἰώνιος.

Ἡ ἁρμονία παράγεται ἀπὸ τὴν Ἀρχὴ της, διέπεται ἀπ’
αὐτὴ καὶ διαμένει μ’ αὐτή. Ἡ θεία Ἀρχὴ εἶναι ἡ Ζωὴ τοῦ 18
ἀνθρώπου. Ἐπομένως ἡ εὐτυχία τοῦ ἀνθρώπου ἡ ἁρμονία
δὲν εἶναι στὴ διάθεσι τῶν σωματικῶν αἰσθήσεων. εἶναι φυσικὴ
Ἡ Ἀλήθεια δὲ μολύνεται ἀπὸ τὴν πλάνη. Ἡ ἁρμονία στὸν 21
ἄνθρωπο εἶναι τόσο ὠραία ὅσο καὶ στὴ μουσικὴ, καὶ ἡ παρα-
φωνία εἶναι ἀφύσικη, ἀνύπαρκτη.

Ἡ ἐπιστήμη τῆς μουσικῆς διέπει τοὺς ἤχους. Ἄν οἱ θνητοὶ 24
αἰσθάνονταν τὴν ἁρμονία μὲ τὴν ὕλικὴ αἴσθησι θὰ ἔχαναν
τὴν ἁρμονία, ἂν ὁ χρόνος ἢ κάποιον δυστύχημα τοὺς ἀφαι-
ροῦσε τὴν ὕλικὴ αἴσθησι. Γιὰ νὰ γίνῃ κανεὶς κύριος τῶν 27
συγχορδιῶν καὶ τῶν παραφωνιῶν πρέπει νὰ καταλάβῃ τὴν
ἐπιστήμη τῆς μουσικῆς. Ἄν ἡ μουσικὴ ἀφεθῇ στὴν κρίσι τῆς
ὕλικῆς αἰσθήσεως, κινδυνεύει νὰ παρανοηθῇ καὶ νὰ χαθῇ μέσα 30
στὴ σύγχυσι. Ὅταν διέπεται ἀπὸ τὴ δοξασία καὶ ὄχι ἀπὸ
τὴν κατανόησι, ἡ μουσικὴ ἐκφράζεται, καὶ δὲν μπορεῖ παρὰ
νὰ ἐκφράζεται, μὲ ἀτέλεια. Ἔτσι καὶ ὁ ἄνθρωπος, ἐπειδὴ δὲν 33
κατανοεῖ τὴν Ἐπιστήμη τοῦ εἶναι — ἐπειδὴ ἀπορρίπτει τὴ
θεία του Ἀρχὴ ὡς ἀκατάληπτη — ἐγκαταλείπεται σὲ εἰ-

1 the hands of ignorance, placed at the disposal of illusions,
 subjected to material sense which is discord. A discon-
 3 tented, discordant mortal is no more a *man* than discord
 is music.

A picture in the camera or a face reflected in the mirror
 6 is not the original, though resembling it. Man, in the
 likeness of his Maker, reflects the central light
 of being, the invisible God. As there is no cor-
 9 poreality in the mirrored form, which is but a reflection,
 so man, like all things real, reflects God, his divine Prin-
 ciple, not in a mortal body.

Human
reflection

12 Gender also is a quality, not of God, but a character-
 istic of mortal mind. The verity that God's image is not
 a creator, though he reflects the creation of Mind, God,
 15 constitutes the underlying reality of reflection. "Then
 answered Jesus and said unto them: Verily, verily I say
 unto you, the Son can do nothing of himself, but what he
 18 seeth the Father do: for what things soever He doeth,
 these also doeth the Son likewise."

The inverted images presented by the senses, the de-
 21 flections of matter as opposed to the Science of spirit-
 ual reflection, are all unlike Spirit, God. In
 the illusion of life that is here to-day and
 24 gone to-morrow, man would be wholly mortal, were
 it not that Love, the divine Principle that obtains in
 divine Science, destroys all error and brings immor-
 27 tality to light. Because man is the reflection of his
 Maker, he is not subject to birth, growth, maturity, de-
 cay. These mortal dreams are of human origin, not
 30 divine.

The Sadducees reasoned falsely about the resurrec-
 tion, but not so blindly as the Pharisees, who believed

Inverted
images

κασίες, ἀφήνει τὸν ἑαυτό του στὰ χέρια τῆς ἄγνοιας, παρα- 1
δίνεται στὴ διάθεση τῶν ψευδαισθήσεων καὶ ὑποτάσσεται
στὴν ὑλικὴ αἴσθηση, ποὺ εἶναι δυσαρμονία. Ἕνας δυσ- 3
ρεστημένος καὶ δυσαρμονικὸς θνητὸς δὲν εἶναι *ἄνθρωπος*, ὅπως
ἀκριβῶς καὶ ἡ παραφωνία δὲν εἶναι μουσική.

Ἡ εἰκόνα ποὺ εἶναι στὴ φωτογραφικὴ μηχανή, ἡ τὸ πρό- 6
σωπο ποὺ σχηματίζει ἡ ἀντανάκλαση στὸν καθρέφτη, δὲν
εἶναι τὸ πρωτότυπο, ἂν καὶ μοιάζει μ' αὐτό. Ὁ *Ἀνθρώπινος*
ἄνθρωπος, ποὺ εἶναι ἡ ὁμοίωση τοῦ Δημιουργοῦ *ἄντανάκλαση* 9
του, ἀντανεκλᾷ τὸ κεντρικὸ φῶς τοῦ εἶναι, τὸν ἀόρατο Θεό.
Ὅπως ἡ μορφή ποὺ φαίνεται στὸν καθρέφτη, ποὺ δὲν εἶναι
παρὰ μιὰ ἀντανάκλαση, δὲν ἔχει σῶμα ἔτσι καὶ ὁ ἄνθρωπος, 12
ὅπως καὶ ὅλα τὰ ἀληθινὰ πράγματα, δὲν ἀντανεκλᾷ τὸ Θεό,
τὴ θεία Ἀρχή του, μέσα σ' ἓνα θνητὸ σῶμα.

Τὸ γένος ἐπίσης δὲν εἶναι μιὰ ιδιότητα τοῦ Θεοῦ, ἀλλὰ ἓνα 15
χαρακτηριστικὸ τοῦ θνητοῦ νοῦ. Ἡ ἀλήθεια ὅτι ἡ εἰκόνα τοῦ
Θεοῦ δὲν εἶναι δημιουργός, ἂν καὶ ἀντανεκλᾷ τὴ δημιουργία
τοῦ Νοῦ, τοῦ Θεοῦ, ἀποτελεῖ τὴ βασικὴ πραγματικότητα τῆς 18
ἀντανάκλασης. «Ἀπεκρίθη λοιπὸν ὁ Ἰησοῦς καὶ εἶπε πρὸς
αὐτούς, Ἀληθῶς, ἀληθῶς σᾶς λέγω, δὲν δύναται ὁ Υἱὸς νὰ
πράττει οὐδὲν ἄφ' ἑαυτοῦ, ἐὰν δὲν βλέπη τὸν Πατέρα πρᾶτ- 21
τοντα τοῦτο· ἐπεὶδὴ ὅσα ἐκεῖνος πράττει, ταῦτα καὶ ὁ Υἱὸς
πράττει ὁμοίως».

Οἱ ἀναστραμμένες εἰκόνες ποὺ παρουσιάζουν οἱ αἰσθήσεις, 24
οἱ ἐκτροπές τῆς ὕλης ποὺ εἶναι ἀντίθετες μὲ τὴν Ἐπιστήμη τῆς
πνευματικῆς ἀντανάκλασης, εἶναι ὅλες ἀνόμοιες μὲ *Ἀναστραμ-*
τὸ Πνεῦμα, τὸ Θεό. Στὴν ψευδαίσθηση τῆς ζωῆς *μένες εἰκόνες* 27
ποὺ σήμερα ὑπάρχει καὶ αὔριο χάνεται, ὁ ἄνθρωπος θὰ ἦταν
ἐντελῶς θνητός, ἂν ἡ Ἀγάπη, ἡ θεία Ἀρχή ποὺ ἐπικρατεῖ
στὴ θεία Ἐπιστήμη, δὲν κατὰστρεφε ὅλη τὴν πλάνη καὶ δὲν 30
ἔφερνε τὴν ἀθανασία στὸ φῶς. Ἐπεὶδὴ ὁ ἄνθρωπος εἶναι ἡ
ἀντανάκλαση τοῦ Δημιουργοῦ του, δὲν ὑποβάλλεται σὲ γέν-
νηση, αὔξηση, ὠρίμασμα, παρακμή. Ἡ προέλευση τῶν θνη- 33
τῶν αὐτῶν ὀνείρων εἶναι ἀνθρώπινη, ὄχι θεία.

Οἱ ἀντιλήψεις τῶν Σαδδουκαίων γιὰ τὴν ἀνάσταση ἦταν
ἐσφαλμένες, ὄχι ὅμως τόσο στραβές ὅσο τῶν Φαρισαίων, ποὺ 36

1 error to be as immortal as Truth. The Pharisees thought
 that they could raise the spiritual from the material. They
 3 ^{Jewish} would first make life result in death, and then
^{traditions} resort to death to reproduce spiritual life.
 Jesus taught them how death was to be overcome by
 6 spiritual Life, and demonstrated this beyond cavil.

Life demonstrates Life. The immortality of Soul makes
 man immortal. If God, who is Life, were parted for a
 9 ^{Divinity not} moment from His reflection, man, during that
^{childless} moment there would be no divinity reflected.
 The Ego would be unexpressed, and the Father would be
 12 childless, — no Father.

If Life or Soul and its representative, man, unite for
 a period and then are separated as by a law of divorce to
 15 be brought together again at some uncertain future time
 and in a manner unknown, — and this is the general
 religious opinion of mankind, — we are left without a
 18 rational proof of immortality. But man cannot be sep-
 arated for an instant from God, if man reflects God.
 Thus Science proves man's existence to be intact.

21 The myriad forms of mortal thought, made manifest
 as matter, are not more distinct nor real to the mate-
 24 ^{Thought-} rial senses than are the Soul-created forms
^{forms} to spiritual sense, which cognizes Life as per-
 manent. Undisturbed amid the jarring testimony of the
 material senses, Science, still enthroned, is unfolding
 27 to mortals the immutable, harmonious, divine Principle,
 — is unfolding Life and the universe, ever present and
 eternal.

30 God's man, spiritually created, is not material and
 mortal.

The parent of all human discord was the Adam-dream,

πίστευαν ὅτι ἡ πλάνη εἶναι τόσο ἀθάνατη ὅσο καὶ ἡ Ἀλήθεια. 1
Οἱ Φαρισαῖοι νόμιζαν ὅτιμποροῦσαν νὰ ἀναστήσουν τὸ πνευ-
ματικὸ ἀπὸ τὸ ὑλικό. Ἦθελαν πρῶτα νὰ κάνουν ^{Ἰουδαϊκὲς} 3
τὴ ζωὴ νὰ καταλήξῃ στὸ θάνατο καὶ ὕστερα νὰ ^{παραδόσεις}
καταφύγουν στὸ θάνατο γιὰ νὰ ξαναδημιουργήσουν πνευ-
ματικὴ ζωὴ. Ὁ Ἰησοῦς τοὺς δίδαξε πῶς ἔπρεπε νὰ κατανι- 6
κηθῇ ὁ θάνατος μὲ τὴν πνευματικὴ Ζωή, καὶ τὸ ἀπόδειξε
αὐτὸ μ’ ἓναν τρόπο πού δὲ σηκώνει ἀντιρρήσεις.

Ἡ Ζωὴ ἀποδεῖχνει τὴ Ζωή. Ἡ ἀθανασία τῆς Ψυχῆς κάνει 9
τὸν ἄνθρωπο ἀθάνατο. Ἄν ὁ Θεός, πού εἶναι Ζωή, χωρι-
ζόταν γιὰ μιὰ στιγμή ἀπὸ τὴν ἀντανάκλασὶ ^{Ἡ Θεότητα}
Του, τὸν ἄνθρωπο, τὴ στιγμή ἐκείνη δὲ θὰ ὑπῆρ- ^{δὲν εἶναι} 12
χε ἀντανάκλαση τῆς θείας φύσης. Τὸ Ἐγὼ θὰ ^{ἄτεκνη}
ἦταν ἀνέκφραστο, καὶ ὁ Πατέρας θὰ ἦταν ἄτεκνος — δὲ θὰ
ἦταν Πατέρας. 15

Ἄν ἡ Ζωὴ ἢ Ψυχὴ καὶ ὁ ἀντιπρόσωπός της, ὁ ἄνθρωπος,
ἐνώνωνται γιὰ ἓνα χρονικὸ διάστημα καὶ ὕστερα χωρίζουν,
σὰ νὰ λέμε σύμφωνα μὲ κάποιο νόμο διαζυγίου, γιὰ νὰ ἐνω- 18
θοῦν πάλι κάποτε στὸ μέλλον καὶ κατὰ ἓναν ἄγνωστο τρόπο
— καὶ αὐτὴ εἶναι γενικὰ ἡ θρησκευτικὴ γνώμη τῶν ἀνθρώπων
— τότε δὲν ἔχουμε μιὰ λογικὴ ἀπόδειξη ἀθανασίας. Ἄλλ’ ὁ 21
ἄνθρωπος δὲν μπορεῖ νὰ χωριστῇ οὔτε γιὰ μιὰ στιγμή ἀπὸ
τὸ Θεό, ἂν ὁ ἄνθρωπος ἀντανაკλᾷ τὸ Θεό. Ἔτσι ἡ Ἐπι-
στήμη ἀποδεῖχνει ὅτι ἡ ὕπαρξη τοῦ ἀνθρώπου εἶναι ἄθικτη. 24

Οἱ μυριάδες μορφὲς τῆς θνητῆς σκέψης, πού ἐκδηλώνονται
ὡς ὕλη, δὲν εἶναι πιὸ εὐδιάκριτες οὔτε πιὸ πραγματικὲς γιὰ τίς
ὕλικές αἰσθήσεις ἀπὸ ὅ,τι εἶναι οἱ Ψυχοδημιούρ- ^{Νοερεῖς} 27
γητες μορφὲς γιὰ τὴν πνευματικὴ αἴσθηση, πού ^{μορφές}
ἀντιλαμβάνεται ὅτι ἡ Ζωὴ εἶναι διαρκής. Ἀτάραχη μέσα
στὴ θορυβώδη μαρτυρία τῶν ὑλικῶν αἰσθήσεων, ἡ Ἐπι- 30
στήμη, πού εἶναι πάντοτε ἐνθρονισμένη, φανερώνει στοὺς θνη-
τοὺς τὴν ἀμετάβλητη, ἀρμονικὴ, θεία Ἀρχή — φανερώνει τὴ
Ζωὴ καὶ τὸ σύμπαν, πού εἶναι πάντοτε παρόντα καὶ αἰώνια. 33

Ὁ ἄνθρωπος τοῦ Θεοῦ, πού δημιουργήθηκε πνευματικά,
δὲν εἶναι ὑλικὸς καὶ θνητός.

Ἡ πηγὴ ὅλης τῆς ἀνθρώπινης δυσαρμονίας ἦταν τὸ ὄνειρο 36
τοῦ Ἀδάμ, ὁ βαθὺς ὕπνος, ὅπου γεννήθηκε ἡ αὐταπάτη ὅτι

1 the deep sleep, in which originated the delusion that life
 and intelligence proceeded from and passed into matter.
 3 The serpent's
 whisper This pantheistic error, or so-called *serpent*, in-
 sists still upon the opposite of Truth, saying,
 “Ye shall be as gods;” that is, I will make error as real
 6 and eternal as Truth.

Evil still affirms itself to be mind, and declares that
 there is more than one intelligence or God. It says:
 9 “There shall be lords and gods many. I declare that God
 makes evil minds and evil spirits, and that I aid Him.
 Truth shall change sides and be unlike Spirit. I will
 12 put spirit into what I call matter, and matter shall seem
 to have life as much as God, Spirit, who *is* the only Life.”

This error has proved itself to be error. Its life is found
 15 to be not Life, but only a transient, false sense of an ex-
Bad results
 from error istence which ends in death. Error charges
 its lie to Truth and says: “The Lord knows
 18 it. He has made man mortal and material, out of mat-
 ter instead of Spirit.” Thus error partakes of its own
 nature and utters its own falsities. If we regard matter
 21 as intelligent, and Mind as both good and evil, every sin
 or supposed material pain and pleasure seems normal,
 a part of God’s creation, and so weighs against our course
 24 Spiritward.

Truth has no beginning. The divine Mind is the Soul
 of man, and gives man dominion over all things. Man
 27 Higher
 statutes was not created from a material basis, nor
 bidden to obey material laws which Spirit never
 made; his province is in spiritual statutes, in the higher
 30 law of Mind.

Above error’s awful din, blackness, and chaos, the voice
 of Truth still calls: “Adam, where art thou? Conscious-

ἡ ζωὴ καὶ ἡ νοημοσύνη προῆρθαν ἀπὸ τὴν ὕλη καὶ μπῆκαν 1
 στὴν ὕλη. Ἡ πανθεϊστικὴ αὐτὴ πλάνη, ἡ τὸ λεγόμενο *φίδι*, 3
 ἐξακολουθεῖ νὰ ἐπιμένῃ σ' αὐτὸ ποὺ εἶναι τὸ *Τὸ ψιθύρισμα*
 ἀντίθετο τῆς Ἀλήθειας καὶ νὰ λέῃ: «Θὰ εἴσθε *τοῦ φιδιοῦ* 3
 ὡς θεοί»· δηλαδή, θὰ κάνω τὴν πλάνη τόσο πραγματικὴ 6
 καὶ αἰώνια ὅσο εἶναι καὶ ἡ Ἀλήθεια. 6

Τὸ κακὸ ἐξακολουθεῖ νὰ ἰσχυρίζεται ὅτι εἶναι νοῦς, καὶ δια-
 κηρύττει ὅτι ὑπάρχουν περισσότερες ἀπὸ μιὰ νοημοσύνη ἢ 9
 ἀπὸ ἓνα Θεό. Λέει: «Θὰ εἶναι κύριοι πολλοὶ καὶ θεοὶ πολλοί. 9
 Διακηρύττω ὅτι ὁ Θεὸς δημιουργεῖ κακοὺς νόες καὶ κακὰ πνεύ-
 ματα, καὶ ὅτι ἐγὼ Τὸν βοηθῶ. Ἡ Ἀλήθεια θὰ ἀλλάξῃ παρά-
 ταξη καὶ θὰ εἶναι διαφορετικὴ ἀπὸ τὸ Πνεῦμα. Θὰ βάλω 12
 πνεῦμα μέσα σ' αὐτὸ ποὺ ὀνομάζω ὕλη, καὶ ἡ ὕλη θὰ φαίνεται 12
 νὰ ἔχῃ τόση ζωὴ ὅση καὶ ὁ Θεός, τὸ Πνεῦμα, ποὺ *εἶναι* ἡ 15
 μόνη Ζωή». 15

Ἡ πλάνη αὐτὴ ἀπόδειξε μόνη τῆς ὅτι εἶναι πλάνη. Βλέ-
 πουμε ὅτι ἡ ζωὴ τῆς δὲν εἶναι Ζωή, ἀλλὰ μόνο μιὰ παροδι-
 κὴ καὶ ψεύτικη αἴσθησις μιᾶς ὑπαρξης ποὺ κατα- 18
 λήγει σὲ θάνατο. Ἡ πλάνη καταλογίζει στὴν *Κακὰ ἀποτε-
 λέσματα ἀπὸ
 τὴν πλάνη*
 Ἀλήθεια τὸ ψέμα τῆς καὶ λέει: «Ὁ Κύριος τὸ ξέρει.
 Αὐτὸς ἔκανε τὸν ἄνθρωπο θνητὸ καὶ ὑλικό, ἀπὸ ὕλη καὶ ὄχι 21
 ἀπὸ Πνεῦμα». Ἔτσι ἡ πλάνη γίνεται μέτοχος τῆς δικῆς τῆς φύ-
 σης καὶ ξεστομίζει τίς ψευτιές ποὺ ἐπινοεῖ μόνη τῆς. Ἄν πι-
 στεύουμε ὅτι ἡ ὕλη ἔχει νοημοσύνη καὶ ὅτι ὁ Νοῦς εἶναι καὶ 24
 καλὸς καὶ κακός, κάθε ἁμαρτία, κάθε ὑποθετικὸς ὑλικὸς πόνος
 καὶ ἡδονή, φαίνεται ὅτι εἶναι φυσικὴ, ὅτι εἶναι μέρος τῆς
 δημιουργίας τοῦ Θεοῦ, καὶ ἔτσι ἐμποδίζει τὴν πορεία μας 27
 πρὸς τὸ Πνεῦμα. 27

Ἡ Ἀλήθεια δὲν ἔχει ἀρχή. Ὁ θεὸς Νοῦς εἶναι ἡ Ψυχὴ
 τοῦ ἀνθρώπου, καὶ δίνει σ' αὐτὸν ἐξουσία πάνω σ' ὅλα τὰ 30
 πράγματα. Ὁ ἄνθρωπος δὲ δημιουργήθηκε ἀπὸ *Ἀνώτερα νο-
 μοθετήματα*
 μιὰ ὑλικὴ βάση, οὔτε διατάχτηκε νὰ ὑπακούῃ σὲ 33
 ὑλικοὺς νόμους, ποὺ τὸ Πνεῦμα οὐδέποτε θέσπισε· ὑπάγεται 33
 στὴ δικαιοδοσίαν τῶν πνευματικῶν νομοθετημάτων, τοῦ ἀνώ-
 τερου νόμου τοῦ Θεοῦ.

Πάνω ἀπὸ τὸν τρομερὸ θόρυβο τῆς πλάνης, τὸ ζόφο καὶ τὸ 36
 χάος, ἡ φωνὴ τῆς Ἀλήθειας ἐξακολουθεῖ νὰ φωνάζῃ: «Ἀδάμ,

1 ness, where art thou? Art thou dwelling in the belief
 that mind is in matter, and that evil is mind, or art thou
 3 **The great question** in the living faith that there is and can be but
 one God, and keeping His commandment?"

Until the lesson is learned that God is the only Mind gov-
 6 erning man, mortal belief will be afraid as it was in the
 beginning, and will hide from the demand, "Where art
 thou?" This awful demand, "Adam, where art thou?"
 9 is met by the admission from the head, heart, stomach,
 blood, nerves, etc.: "Lo, here I am, looking for happiness
 and life in the body, but finding only an illusion, a blend-
 12 ing of false claims, false pleasure, pain, sin, sickness, and
 death."

The Soul-inspired patriarchs heard the voice of Truth,
 15 and talked with God as consciously as man talks with man.

Jacob was *alone*, wrestling with error, — struggling
 with a mortal sense of life, substance, and intelligence
 18 **Wrestling of Jacob** as existent in matter with its false pleasures
 and pains, — when an angel, a message from
 Truth and Love, appeared to him and smote the sinew,
 21 or strength, of his error, till he saw its unreality; and
 Truth, being thereby understood, gave him spiritual
 strength in this Peniel of divine Science. Then said
 24 the spiritual evangel: "Let me go, for the day breaketh;"
 that is, the light of Truth and Love dawns upon thee.
 But the patriarch, perceiving his error and his need
 27 of help, did not loosen his hold upon this glorious light
 until his nature was transformed. When Jacob was
 asked, "What is thy name?" he straightway answered;
 30 and then his name was changed to Israel, for "as a prince"
 had he prevailed and had "power with God and with
 men." Then Jacob questioned his deliverer, "Tell me,

ποῦ εἶσαι; Συνείδηση, ποῦ εἶσαι; Διαμένεις στή δοξασία 1
 ὅτι ὁ νοῦς εἶναι στήν ὕλη καί ὅτι τὸ κακὸ εἶναι νοῦς, ἢ βρί-
 σκεσαι στή ζώντανή πίστη ὅτι δὲν ὑπάρχει, καί ^{τὸ μεγάλο} 3
 δὲν μπορεῖ νὰ ὑπάρχη, παρὰ ἓνας Θεὸς καὶ τηρεῖς ^{ἐρώτημα}
 τίς ἐντολές Του;» Μέχρις οὗτου μάθουμε τὸ μάθημα ὅτι ὁ
 Θεὸς εἶναι ὁ μόνος Νοῦς ποὺ κυβερνᾷ τὸν ἄνθρωπο, ἢ θνητὴ 6
 δοξασία θὰ φοβᾶται ὅπως καὶ στήν ἀρχή, καὶ θὰ κρύβεται
 ἀπὸ τὴν κλήση: «ποῦ εἶσαι;» Στὴν τρομερὴ αὐτὴ κλήση —
 «Ἀδὰμ, ποῦ εἶσαι;» — ἀπαντοῦν τὸ κεφάλι, ἢ καρδιά, τὸ στο- 9
 μάχι, τὸ αἷμα, τὰ νεῦρα κτλ. μὲ τὴν παραδοχὴ αὐτῇ: «Νά,
 ἐδῶ εἶμαι· ἀναζητῶ εὐτυχία καὶ ζωὴ στὸ σῶμα, ἀλλὰ δὲ
 βρίσκω παρὰ μιὰ ψευδαίσθηση, ἓνα κράμα ἀπὸ ψεύτικες ἀξιώ- 12
 σεις, ψεύτικη ἡδονή, πόννο, ἁμαρτία, ἀρρώστια καὶ θάνατο».

Οἱ πατριάρχαι, ποὺ ἦταν ἐμπνευσμένοι ἀπὸ τὴν Ψυχὴ,
 ἄκουαν τὴ φωνὴ τῆς Ἀλήθειας καὶ μιλοῦσαν μὲ τὸ Θεὸ τόσο 15
 συνειδητὰ ὅσο καὶ ἓνας ἄνθρωπος μιᾶ μ’ ἓναν ἄλλο ἄνθρωπο.

‘Ο Ἰακώβ ἦταν *μόνος* καὶ πάλευε μὲ τὴν πλάνη — ἀγωνι-
 ζόταν μὲ μιὰ θνητὴ αἴσθηση ὅτι ἡ ζωὴ, ἡ οὐσία καὶ ἡ νοη- 18
 μοσύνη ὑπάρχουν στήν ὕλη, μὲ τίς ψεύτικες ἡδο- ^{Ἡ πάλῃ τοῦ}
 νές της καὶ τοὺς ψεύτικους πόνους της — ὅταν ἓνας ^{Ἰακώβ}
 ἄγγελος, ἓνα μήνυμα ἀπὸ τὴν Ἀλήθεια καὶ τὴν Ἀγάπη, φα- 21
 νερώθηκε σ’ αὐτὸν καὶ χτύπησε τὸν τένοντα, ἢ τὴ δύναμη,
 τῆς πλάνης του, μέχρις οὗτου εἶδε ὅτι δὲν ἦταν πραγματικὴ·
 καὶ ἡ Ἀλήθεια, ποὺ ἐγίνε ἔτσι ἀντιληπτὴ, τοῦ ἔδωσε πνευ- 24
 ματικὴ δύναμη στὸ Φανουήλ αὐτὸ τῆς θείας Ἐπιστήμης. Τότε
 ὁ πνευματικὸς ἀγγελιοφόρος εἶπε: «Ἀφες με νὰ ἀπέλθω, διότι
 ἐχάραξεν ἡ αὐγή»· δηλαδή, τὸ φῶς τῆς Ἀλήθειας καὶ τῆς 27
 Ἀγάπης ἀνατέλλει πάνω σου. Ἀλλ’ ὁ πατριάρχης, ποὺ
 ἤξερε ὅτι πλανιόταν καὶ χρειαζόταν βοήθεια, δὲ χαλάρωσε τὸ
 κράτημά του ἀπὸ τὸ λαμπρὸ ἐκεῖνο φῶς ὡσότου ἡ φύση του 30
 μεταμορφώθηκε. Ὅταν ὁ ἄγγελος ρώτησε τὸν Ἰακώβ «τί
 εἶναι τὸ ὄνομά σου;» ἐκεῖνος ἀπάντησε ἀμέσως· καὶ τότε τὸ
 ὄνομά του ἄλλαξε σὲ Ἰσραήλ, γιατί ὡς «πρίγκηψ» ὑπερί- 33
 σχυσε μὲ τὴ δύναμη τοῦ Θεοῦ καὶ ἦταν «μετὰ τῶν ἀνθρώπων
 δυνατός». Τότε ὁ Ἰακώβ ρώτησε τὸν ἐλευθερωτὴ του: «Φα-

1 I pray thee, *thy* name;" but this appellation was withheld,
 for the messenger was not a corporeal being, but a name-
 3 less, incorporeal impartation of divine Love to man, which,
 to use the word of the Psalmist, *restored* his Soul, — gave
 him the spiritual sense of being and rebuked his material
 6 sense.

The result of Jacob's struggle thus appeared. He had
 conquered material error with the understanding of Spirit
 and of spiritual power. This changed the man.
 9 **Israel the new name** He was no longer called Jacob, but Israel, —
 a prince of God, or a soldier of God, who had fought
 12 a good fight. He was to become the father of those, who
 through earnest striving followed his demonstration of the
 power of Spirit over the material senses; and the children
 15 of earth who followed his example were to be called the
 children of Israel, until the Messiah should rename them.
 If these children should go astray, and forget that Life
 18 is God, good, and that good is not in elements which are
 not spiritual, — thus losing the divine power which heals
 the sick and sinning, — they were to be brought back
 21 through great tribulation, to be renamed in Christian
 Science and led to deny material sense or mind in matter,
 even as the gospel teaches.

24 The Science of being shows it to be impossible for in-
 finite Spirit or Soul to be in a finite body or for man to
 have an intelligence separate from his Maker.

Life never structural
 27 It is a self-evident error to suppose that there
 can be such a reality as organic animal or vegetable life,
 when such so-called life always ends in death. Life is
 30 never for a moment extinct. Therefore it is never struc-
 tural nor organic, and is never absorbed nor limited by its
 own formations.

νέρωσόν μοι, παρακαλῶ, τὸ ὄνομά σου»· τὸ ὄνομα ὅμως αὐτὸ 1
δὲν ἀποκαλύφτηκε, γιατί ὁ ἀγγελιοφόρος δὲν ἦταν ἓνα σω-
ματικὸ ὄν, ἀλλὰ μιὰ ἀνώνυμη, ἀσώματη, μετάδοση τῆς θείας 3
Ἀγάπης στὸν ἄνθρωπο, ἡ ὁποία, γιὰ νὰ μεταχειριστοῦμε τὴν
λέξη τοῦ Ψαλμωδοῦ, *ἠνώρθωσε* τὴν Ψυχὴν του — τοῦ ἔδωσε
τὴν πνευματικὴ αἴσθηση τοῦ εἶναι καὶ ἐπιτίμησε τὴν ὑλική 6
του αἴσθηση.

Ἔτσι φανερώθηκε τὸ ἀποτέλεσμα τῆς πάλης τοῦ Ἰακώβ.
Εἶχε νικήσει τὴν ὑλικὴ πλάνη μὲ τὴν κατανόηση τοῦ Πνεύμα- 9
τος καὶ τῆς πνευματικῆς δυνάμεως. Αὐτὸ ἄλλαξε Ἰσραὴλ τὸ
τὸν ἄνθρωπο. Δὲν ὀνομαζόταν πιά Ἰακώβ, ἀλλὰ *Ἰσραὴλ τὸ*
νέο ὄνομα
Ἰσραὴλ — ἓνας πρίγκηπας τοῦ Θεοῦ, ἡ ἓνας στρατιώτης τοῦ 12
Θεοῦ, ποὺ εἶχε ἀγωνιστῇ ἓναν καλὸν ἀγώνα. Ἐμελλε νὰ γίνη
ὁ πατέρας ἐκείνων ποῦ, ὕστερα ἀπὸ ἐπίμονον ἀγώνα, θὰ ἀπό-
δειχναν ὅπως αὐτὸς τὴ δύναμη ποὺ ἔχει τὸ Πνεῦμα πάνω στὶς 15
ὕλικές αἰσθήσεις· καὶ τὰ τέκνα τῆς γῆς ποὺ μιμήθηκαν τὸ παρά-
δειγμά του ἔμελλαν νὰ ὀνομαστοῦν τέκνα τοῦ Ἰσραὴλ, ὡσότου
ὁ Μεσσίας θὰ τοὺς ἔδινε ἓνα νέο ὄνομα. Ἄν τυχὸν τὰ τέκνα 18
αὐτὰ παραστρατοῦσαν καὶ ξεχνοῦσαν ὅτι ἡ Ζωὴ εἶναι Θεός,
καλὸ, καὶ ὅτι τὸ καλὸ δὲ βρίσκεται σὲ στοιχεῖα ποὺ δὲν εἶναι
πνευματικά — καὶ ἔτσι ἔχαναν τὴ θεία δύναμη ποὺ θεραπεύει 21
τοὺς ἀρρώστους καὶ τοὺς ἁμαρτωλοὺς — θὰ ἀναγκάζονταν νὰ
γυρίσουν πίσω, ὕστερα ἀπὸ μεγάλες δοκιμασίες, γιὰ νὰ πά-
ρουν τὸ νέο ὄνομα στὴ Χριστιανικὴ Ἐπιστήμη καὶ νὰ μάθουν 24
νὰ ἀπαρνηθοῦν τὴν ὑλικὴ αἴσθηση, ἡ τὸ νοῦ στὴν ὕλη, ὅπως
διδάσκει τὸ εὐαγγέλιο.

Ἡ Ἐπιστήμη τοῦ εἶναι δείχνει ὅτι εἶναι ἀδύνατο τὸ ἄπειρο 27
Πνεῦμα ἢ ἡ Ψυχὴ νὰ εἶναι μέσα σ' ἓνα πεπερασμένο σῶμα,
ἢ ὁ ἄνθρωπος νὰ ἔχη νοημοσύνη χωριστὰ ἀπὸ Ἡ Ζωὴ δὲν
τὸν Ποιητὴ του. Τὸ νὰ ὑποθέτουμε ὅτι ἡ ἐνὸρ- *εἶναι ποτὲ*
ὕλικά συγ- 30
κροτημένη
γανη ζωικὴ ἢ φυτικὴ ζωὴ μπορεῖ νὰ εἶναι πραγ-
ματικότητα εἶναι αὐταπόδεικτη πλάνη, ἀφοῦ μιὰ τέτοια λε-
γόμενῃ ζωὴ καταλήγει πάντοτε σὲ θάνατο. Ἡ Ζωὴ δὲ χά- 33
νεται ποτὲ οὔτε καὶ γιὰ μιὰ στιγμή. Ἐπομένως δὲν εἶναι ποτὲ
ὕλικά συγκροτημένη οὔτε ἐνὸργανη, καὶ δὲν ἀπορροφᾶται
ποτὲ οὔτε περιορίζεται ἀπὸ τοὺς σχηματισμούς της. 36

1 The artist is not in his painting. The picture is the
 artist's thought objectified. The human belief fancies
 3 ^{Thought seen} that it delineates thought on matter, but what
^{as substance} is matter? Did it exist prior to thought?
 Matter is made up of supposititious mortal mind-force;
 6 but all might is divine Mind. Thought will finally be
 understood and seen in all form, substance, and color, but
 without material accompaniments. The potter is not in
 9 the clay; else the clay would have power over the potter.
 God is His own infinite Mind, and expresses all.

Day may decline and shadows fall, but darkness flees
 12 when the earth has again turned upon its axis. The sun
^{The central} is not affected by the revolution of the earth.
^{intelligence} So Science reveals Soul as God, untouched
 15 by sin and death, — as the central Life and intelligence
 around which circle harmoniously all things in the sys-
 tems of Mind.

18 Soul changeth not. We are commonly taught that there
 is a human soul which sins and is spiritually lost, — that
^{Soul im-} soul may be lost, and yet be immortal. If
^{perishable} Soul could sin, Spirit, Soul, would be flesh in-
 21 stead of Spirit. It is the belief of the flesh and of mate-
 rial sense which sins. If Soul sinned, Soul would die.
 24 Sin is the element of self-destruction, and spiritual death
 is oblivion. If there was sin in Soul, the annihilation of
 Spirit would be inevitable. The only Life is Spirit, and
 27 if Spirit should lose Life as God, good, then Spirit, which
 has no other existence, would be annihilated.

Mind is God, and God is not seen by material sense,
 30 because Mind is Spirit, which material sense cannot dis-
 cern. There is neither growth, maturity, nor decay in
 Soul. These changes are the mutations of material sense,

‘Ο καλλιτέχνης δὲν εἶναι μέσα στὸν πίνακά του. ‘Η εἰκόνα 1
εἶναι ἡ ἐξωτερικευμένη σκέψη τοῦ καλλιτέχνη. ‘Η ἀνθρώπινη
δοξασία φαντάζεται ὅτι ἀπεικονίζει τὴ σκέψη στὴν 3
ὕλη, ἀλλὰ τί εἶναι ὕλη; Ὑπῆρχε πρὶν ἀπὸ τὴ <sup>‘Η σκέψη
ἀποκαλύπτε-
ται ὅτι εἶναι
οὐσία</sup>
σκέψη; ‘Η ὕλη ἀποτελεῖται ἀπὸ ψεύτικη θνητὴ
νοοδύναμη· ἀλλὰ ἡ μόνη δύναμη εἶναι ὁ θεὸς Νοῦς. Τελικά 6
θὰ καταλάβουμε καὶ θὰ δοῦμε ὅλες τὶς μορφές τῆς σκέψης, τὴν
οὐσία καὶ χρῶμα τῆς, ἀλλὰ χωρὶς ὑλικά παρακολουθήματα.
‘Ο ἀγγειοπλάστης δὲν εἶναι στὸν πηλό· ἀλλιῶς ὁ πηλὸς θὰ 9
εἶχε ἐξουσία πάνω στὸν ἀγγειοπλάστη. ‘Ο Θεὸς εἶναι ὁ
ἀπειρος Νοῦς τοῦ Ἐαυτοῦ του, καὶ ἐκφράζει τὸ πᾶν.

Μπορεῖ νὰ βραδιάξῃ καὶ νὰ σκοτεινιάξῃ, ἀλλὰ τὸ σκοτάδι 12
φεύγει ὅταν ἡ γῆ στραφῇ ξανά γύρω ἀπὸ τὸν ἄξονά της. ‘Ο
ἥλιος δὲν ἐπηρεάζεται ἀπὸ τὴν περιστροφή τῆς <sup>‘Η κεντρικὴ
νοημοσύνη</sup>
γῆς. Ἔτσι καὶ ἡ Ἐπιστήμη ἀποκαλύπτει ὅτι ἡ 15
Ψυχὴ εἶναι Θεός, ἀθικτος ἀπὸ τὴν ἁμαρτία καὶ τὸ θάνατο —
ὅτι εἶναι ἡ κεντρικὴ Ζωὴ καὶ νοημοσύνη γύρω ἀπὸ τὶς ὁποῖες
περιστρέφονται ἀρμονικὰ ὅλα τὰ πράγματα στὰ συστήματα 18
τοῦ Νοῦ.

‘Η Ψυχὴ δὲ μεταβάλλεται. Γενικὰ διδασκόμαστε ὅτι ὑπάρ-
χει μιὰ ἀνθρώπινη ψυχὴ ποὺ ἁμαρτάνει καὶ χάνεται πνευ- 21
ματικά — ὅτι ἡ ψυχὴ μπορεῖ νὰ χαθῇ καὶ ὅμως νὰ <sup>‘Η Ψυχὴ εἶ-
ναι ἀφθαρτὴ</sup>
εἶναι ἀθάνατη. Ἄν ἡ Ψυχὴ μπορούσε νὰ ἁμαρ-
ταίνῃ, τὸ Πνεῦμα, ἡ Ψυχὴ, θὰ ἦταν σὰρκα καὶ ὄχι Πνεῦμα. 24
Ἐκεῖνο ποὺ ἁμαρτάνει εἶναι ἡ δοξασία τῆς σάρκας καὶ τῆς
ὕλικῆς αἴσθησης. Ἄν ἡ Ψυχὴ ἁμάρτανε, θὰ πέθαινε. ‘Η
ἁμαρτία εἶναι τὸ στοιχεῖο τῆς αὐτοκαταστροφῆς, καὶ ὁ πνευ- 27
ματικὸς θάνατος εἶναι λήθη. Ἄν ὑπῆρχε ἁμαρτία στὴν Ψυχὴ,
ἡ ἐκμηδένιση τοῦ Πνεύματος θὰ ἦταν ἀναπόφευκτη. ‘Η μόνη
Ζωὴ ποὺ ὑπάρχει εἶναι Πνεῦμα, καὶ ἂν τυχὸν τὸ Πνεῦμα ἔχανε 30
τὴ Ζωὴ ποὺ εἶναι Θεός, καλὸ, τότε τὸ Πνεῦμα, ποὺ δὲν ἔχει
ἄλλη ὕπαρξη, θὰ ἐκμηδενιζόταν.

‘Ο Νοῦς εἶναι Θεός, καὶ ἡ ὑλικὴ αἴσθησις δὲ βλέπει τὸ Θεὸ 33
γιατὶ ὁ Νοῦς εἶναι Πνεῦμα, ποὺ ἡ ὑλικὴ αἴσθησις δὲν μπορεῖ
νὰ διακρίνῃ. Δὲν ὑπάρχει οὔτε ἀνάπτυξη, οὔτε ὠριμότητα,
οὔτε παρακμὴ στὴν Ψυχὴ. Οἱ μεταβολές αὐτὲς εἶναι μεταλ- 36

1 the varying clouds of mortal belief, which hide the truth of being.

3 What we term mortal mind or carnal mind, dependent on matter for manifestation, is not Mind. God is Mind: all that Mind, God, is, or hath made, is good, and He
6 made all. Hence evil is not made and is not real.

Soul is immortal because it is Spirit, which has no element of self-destruction. Is man lost spiritually? No,
9 Sin only of the flesh he can only lose a sense material. All sin is of the flesh. It cannot be spiritual. Sin exists here or hereafter only so long as the illusion of mind in
12 matter remains. It is a sense of sin, and not a sinful soul, which is lost. Evil is destroyed by the sense of good.

Through false estimates of soul as dwelling in sense
15 and of mind as dwelling in matter, belief strays into a sense of temporary loss or absence of soul, spir-
17 Soul im-peccable itual truth. This state of error is the mortal
18 dream of life and substance as existent in matter, and is directly opposite to the immortal reality of being. So long as we believe that soul can sin or that immortal Soul is in
21 mortal body, we can never understand the Science of being. When humanity does understand this Science, it will become the law of Life to man, — even the higher law
24 of Soul, which prevails over material sense through harmony and immortality.

The objects cognized by the physical senses have not
27 the reality of substance. They are only what mortal belief calls them. Matter, sin, and mortality lose all supposed consciousness or claim to life or existence, as
30 mortals lay off a false sense of life, substance, and intelligence. But the spiritual, eternal man is not touched by these phases of mortality.

λαγές τῆς ὕλικῆς αἴσθησης, τὰ εὐμετάβλητα σύννεφα τῆς 1
θνητῆς δοξασίας, ποὺ κρύβουν τὴν ἀλήθεια τοῦ εἶναι.

Αὐτὸ ποὺ ὀνομάζουμε θνητὸ νοῦ ἢ σαρκικὸ νοῦ καὶ ποὺ 3
ἐξαρτᾶται ἀπὸ τὴν ὕλη γιὰ νὰ ἐκδηλωθῇ, δὲν εἶναι Νοῦς. Ὁ
Θεὸς εἶναι Νοῦς· πᾶν ὅ,τι ὁ Νοῦς — ὁ Θεὸς — εἶναι, ἢ ἔκανε,
εἶναι καλὸ, καὶ Αὐτὸς ἔκανε τὰ πάντα. Ἐπομένως τὸ κακὸ 6
δὲ δημιουργήθηκε καὶ δὲν εἶναι πραγματικόν.

Ἡ Ψυχὴ εἶναι ἀθάνατη ἐπειδὴ εἶναι Πνεῦμα, ποὺ δὲν ἔχει κα- 9
νένα στοιχεῖο αὐτοκαταστροφῆς. Χάνεται ὁ ἄνθρωπος πνευ-
ματικά; Ὁχι, μόνο μιὰ ὕλική αἴσθηση μπορεῖ νὰ 9
χάσῃ. Ὁλη ἡ ἁμαρτία προέρχεται ἀπὸ τὴ σάρ-
κα. Δὲν μπορεῖ νὰ εἶναι πνευματικὴ. Ἡ ἁμαρτία 12
ὑπάρχει σ' αὐτὴ ἢ στὴ μέλλουσα ζωὴ μόνο ἐνόσω ἐξακολουθεῖ
ἢ ψευδαίσθηση ὅτι ὁ νοῦς εἶναι στὴν ὕλη. Ἐκεῖνο ποὺ
χάνεται εἶναι μιὰ αἴσθηση ἁμαρτίας, καὶ ὅχι μιὰ ἁμαρτωλὴ 15
ψυχὴ. Τὸ κακὸ καταστρέφεται ἀπὸ τὴν αἴσθηση τοῦ καλοῦ.

Ἐξαιτίας τῶν ἐσφαλμένων ὑπολογισμῶν ὅτι ἡ ψυχὴ κα-
τοικεῖ στὴν αἴσθηση καὶ ὁ νοῦς κατοικεῖ στὴν ὕλη, ἡ δοξασία 18
παρασύρεται σὲ μιὰν αἴσθηση προσωρινῆς ἀπώ-
λειας ἢ ἀπουσίας τῆς ψυχῆς, τῆς πνευματικῆς 19
ἀλήθειας. Ἡ κατάσταση αὐτὴ τῆς πλάνης εἶναι τὸ θνητὸ 21
ὄνειρο ὅτι ἡ ζωὴ καὶ ἡ οὐσία ὑπάρχουν στὴν ὕλη, καὶ
εἶναι τελείως ἀντίθετη μὲ τὴν ἀθάνατη πραγματικότητα τοῦ
εἶναι. Ἐνόσω πιστεύουμε ὅτι ἡ ψυχὴ μπορεῖ νὰ ἁμαρταίνει 24
ἢ ὅτι ἡ ἀθάνατη Ψυχὴ εἶναι στὸ θνητὸ σῶμα, δὲ θὰ μπορέσουμε
νὰ καταλάβουμε ποτὲ τὴν Ἐπιστήμη τοῦ εἶναι. Ὅταν ἡ ἀν-
θρωπότητα καταλάβῃ τὴν Ἐπιστήμη αὐτή, τότε αὐτὴ θὰ 27
γίνῃ ὁ νόμος τῆς Ζωῆς γιὰ τὸν ἄνθρωπο — μάλιστα ὁ ἀνώ-
τερος νόμος τῆς Ψυχῆς, ποὺ νικᾷ τὴν ὕλική αἴσθηση μὲ τὴν
ἀρμονία καὶ τὴν ἀθανασία. 30

Τὰ ἀντικείμενα ποὺ γίνονται ἀντιληπτὰ μὲ τίς ὕλικές αἰ-
σθήσεις δὲν ἔχουν τὴν πραγματικότητα τῆς οὐσίας. Εἶναι
ἀπλῶς αὐτὸ ποὺ λείει ἡ θνητὴ δοξασία ὅτι εἶναι. Ἡ ὕλη, ἡ 33
ἁμαρτία καὶ ἡ θνητότητα χάνουν κάθε ὑποθετικὴ συνείδηση
ἢ ἀξίωση ὅτι ἔχουν ζωὴ ἢ ὑπαρξῆ, καθὼς οἱ θνητοὶ ἀποβάλ-
λουν τὴν ψεύτικη ἀντίληψη γιὰ τὴ ζωὴ, τὴν οὐσία καὶ τὴ 36
νοημοσύνη. Ἀλλὰ ὁ πνευματικὸς, ὁ αἰώνιος, ἄνθρωπος δὲ
θίγεται ἀπὸ τίς φάσεις αὐτὲς τῆς θνητότητας.

1 How true it is that whatever is learned through material
 sense must be lost because such so-called knowledge is
 3 Sense- reversed by the spiritual facts of being in
dreams Science. That which material sense calls
 intangible, is found to be substance. What to material
 6 sense seems substance, becomes nothingness, as the sense-
 dream vanishes and reality appears.

The senses regard a corpse, not as man, but simply as
 9 matter. People say, "Man is dead;" but this death is
 the departure of a mortal's mind, not of matter. The
 matter is still there. The belief of that mortal that he
 12 must die occasioned his departure; yet you say that
 matter has caused his death.

People go into ecstasies over the sense of a corporeal
 15 Jehovah, though with scarcely a spark of love in their
Vain hearts; yet God *is* Love, and without Love,
ecstasies God, immortality cannot appear. Mortals try
 18 to believe without understanding Truth; yet God *is*
 Truth. Mortals claim that death is inevitable; but man's
 eternal Principle is ever-present Life. Mortals believe in
 21 a finite personal God; while God is infinite Love, which
 must be unlimited.

Our theories are based on finite premises, which can-
 24 not penetrate beyond matter. A personal sense of God
 and of man's capabilities necessarily limits
Man-made faith and hinders spiritual understanding. It
theories
 27 divides faith and understanding between matter and Spirit,
 the finite and the infinite, and so turns away from the
 intelligent and divine healing Principle to the inanimate
 30 drug.

Jesus' spiritual origin and his demonstration of divine
 Principle richly endowed him and entitled him to sonship

Εἶναι γεγονὸς ἀναμφισβήτητο ὅτι καθετὶ ποὺ μαθαίνεται 1
 μὲ τὴν ὕλική αἴσθηση πρέπει νὰ χαθῇ, γιατί τὰ πνευματικὰ
 γεγονότα τοῦ εἶναι στὴν Ἐπιστήμη ἀνατρέπουν ^{ὄνειρα τῶν} 3
 μιὰ τέτοια λεγόμενη γνώση. Αὐτὸ ποὺ ἡ ὕλική ^{αἰσθήσεων}
 αἴσθηση λέει ὅτι εἶναι ἀσύλληπτο διαπιστώνεται ὅτι εἶναι
 οὐσία. Ὅ,τι στὴν ὕλική αἴσθηση φαίνεται νὰ εἶναι οὐσία γί- 6
 νεται μὴδέν, καθὼς τὸ ὄνειρο τῶν αἰσθήσεων ἐξαφανίζεται καὶ
 φανερώνεται ἡ πραγματικότητα.

Οἱ αἰσθήσεις δὲ θεωροῦν τὸ πτώμα ἄνθρωπο, ἀλλὰ ἀπλῶς 9
 ὕλη. Ὁ κόσμος λέει: «Ὁ ἄνθρωπος εἶναι πεθαμένος»· ἀλλὰ ὁ
 θάνατος αὐτὸς εἶναι ἡ ἀπομάκρυνση τοῦ νοῦ ἐνὸς θνητοῦ ἄν-
 θρώπου, ὅχι ἡ ἀπομάκρυνση τῆς ὕλης. Ἡ ὕλη εἶναι ἀκόμα 12
 ἐκεῖ. Ἡ δοξασία τοῦ θνητοῦ ἐκείνου ἀνθρώπου ὅτι θὰ πέθαινε
 ἐξάπαντος προκάλεσε τὴν ἀπομάκρυνσή του· καὶ ὁμως λές
 ὅτι ἡ ὕλη προξένησε τὸ θάνατό του. 15

Οἱ ἄνθρωποι μένουν ἐκστατικοὶ μπροστὰ στὴν ἰδέα ἐνὸς
 σωματικοῦ Ἰεχωβά, μολονότι εἶναι ζήτημα ἂν ἔχουν ἔστω καὶ
 μιὰ σπιθα ἀγάπης στὴν καρδιά τους· καὶ ὁμως ὁ 18
 Θεὸς εἶναι Ἀγάπη, καὶ χωρὶς τὴν Ἀγάπη, τὸ Θεό, ^{Μάταιες}
 ἡ ἀθανασία δὲν μπορεῖ νὰ φανερωθῇ. Οἱ θνητοὶ προσπαθοῦν
 νὰ πιστέψουν χωρὶς νὰ καταλαβαίνουν τὴν Ἀλήθεια· καὶ ὁμως 21
 ὁ Θεὸς εἶναι Ἀλήθεια. Οἱ θνητοὶ ἰσχυρίζονται ὅτι ὁ θάνατος
 εἶναι ἀναπόφευκτος· ἀλλὰ ἡ αἰώνια Ἀρχὴ τοῦ ἀνθρώπου εἶ-
 ναι Ζωὴ ποὺ εἶναι πάντοτε παρούσα. Οἱ θνητοὶ πιστεύουν 24
 σ' ἓναν πεπερασμένο προσωπικὸ Θεό· ἐνῶ ὁ Θεὸς εἶναι
 ἀπειρη Ἀγάπη, ποὺ δὲν μπορεῖ παρὰ νὰ εἶναι ἀπεριόριστη.

Οἱ θεωρίες μας βασίζονται σὲ πεπερασμένους συλλογισμούς, 27
 ποὺ δὲν μποροῦν νὰ εἰσχωρήσουν πέρα ἀπὸ τὴν ὕλη. Μιὰ
 προσωπικὴ ἀντίληψη γιὰ τὸ Θεὸ καὶ γιὰ τὶς ἱκα-
 νότητες τοῦ ἀνθρώπου ἀναγκαστικὰ περιορίζει ^{Ἀνθρωπο- 30}
 τὴν πίστη καὶ ἐμποδίζει τὴν πνευματικὴ κατα-
 νόηση. Διαιρεῖ τὴν πίστη καὶ τὴν κατανόηση μεταξὺ τῆς
 ὕλης καὶ τοῦ Πνεύματος, τοῦ πεπερασμένου καὶ τοῦ ἀπείρου, 33
 καὶ ἔτσι ἀφήνει τὴ νοητικὴ καὶ θεία θεραπευτικὴ Ἀρχὴ καὶ
 στρέφεται πρὸς τὸ ἄψυχο φάρμακο.

Ἡ πνευματικὴ καταγωγή τοῦ Ἰησοῦ καὶ ἡ ἐκ μέρους του 36
 ἀπόδειξη τῆς θείας Ἀρχῆς τὸν προίκισαν ἀφθονα καὶ τοῦ ἔδω-

1 in Science. He was the son of a virgin. The term
 Christ Jesus, or Jesus the Christ (to give the full and
 3 ^{The one} proper translation of the Greek), may be ren-
^{anointed} dered "Jesus the anointed," Jesus the God-
 crowned or the divinely royal man, as it is said of him in
 6 the first chapter of Hebrews: —

Therefore God, even thy God, hath anointed thee
 With the oil of gladness above thy fellows.

9 With this agrees another passage in the same chapter,
 which refers to the Son as "the brightness of His [God's]
 glory, and the express [expressed] image of His person
 12 [infinite Mind]." It is noteworthy that the phrase "ex-
 press image" in the Common Version is, in the Greek
 Testament, *character*. Using this word in its higher mean-
 15 ing, we may assume that the author of this remarkable
 epistle regarded Christ as the Son of God, the royal
 reflection of the infinite; and the cause given for the ex-
 18 altation of Jesus, Mary's son, was that he "loved right-
 eousness and hated iniquity." The passage is made
 even clearer in the translation of the late George R.
 21 Noyes, D.D.: "Who, being a brightness from His glory,
 and an image of His being."

Jesus of Nazareth was the most scientific man that
 24 ever trod the globe. He plunged beneath the material
^{Jesus the} surface of things, and found the spiritual
^{Scientist} cause. To accommodate himself to imma-
 27 ture ideas of spiritual power, — for spirituality was pos-
 sessed only in a limited degree even by his disciples, —
 Jesus called the body, which by spiritual power he
 30 raised from the grave, "flesh and bones." To show
 that the substance of himself was Spirit and the body

σαν τὸν τίτλο τοῦ υἱοῦ στήν Ἐπιστήμη. Ἦταν ὁ υἱὸς μιᾶς 1
 παρθένου. Ὁ ὅρος Χριστὸς Ἰησοῦς, ἢ Ἰησοῦς ὁ Χριστὸς (γιά 1
 νὰ δώσουμε τὴν πλήρη καὶ ὀρθή μετάφραση τοῦ ὁ μόνος 3
 ἑλληνικοῦ ὅρου), μπορεῖ νὰ ἀποδοθῇ μέ τὸ «Ἰη- ^{κεχρισμένος}
 σοῦς ὁ κεχρισμένος», Ἰησοῦς ὁ στεφανωμένος ἀπὸ τὸ Θεὸ ἢ 6
 ὁ θεϊκὰ βασιλικὸς ἄνθρωπος, ὅπως λέει γι' αὐτὸν τὸ πρῶτο
 κεφάλαιο τῆς ἐπιστολῆς πρὸς Ἑβραίους:

Διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου,
 ἔλαιον ἀγαλλιάσεως ὑπὲρ τοὺς μετόχους σου.

9

Μ' αὐτὸ συμφωνεῖ καὶ μιὰ ἄλλη περικοπὴ στὸ ἴδιο κεφά-
 λαιο, πού ἀναφέρει ὅτι ὁ Υἱὸς εἶναι «ἀπαύγασμα τῆς δόξης 12
 (τοῦ Θεοῦ) καὶ πιστὴ (ἐκδηλωμένη) εἰκὼν τοῦ προσώπου
 Αὐτοῦ * (τοῦ ἁπείρου Νοῦ)». Εἶναι ἀξιοσημείωτο ὅτι μέ τῇ
 φράση «express image» ἀποδίδεται, στήν ἀγγλικὴ μετάφραση
 τῆς Βίβλου, ἡ λέξη *χαρακτήρ* τῆς ἐλληνικῆς Καινῆς Διαθήκης. 15
 Χρησιμοποιώντας τὴ λέξη αὐτὴ στήν ἀνώτερη σημασίᾳ της,
 μπορούμε νὰ παραδεχτοῦμε ὅτι ὁ συγγραφέας τῆς θαυμαστῆς
 αὐτῆς ἐπιστολῆς θεωροῦσε τὸ Χριστὸ ὡς τὸν Υἱὸ τοῦ Θεοῦ, 18
 ὡς τὴν ἡγεμονικὴ ἀντανάκλαση τοῦ ἀπείρου· καὶ ὁ λόγος γιὰ
 τὸν ὁποῖο ἐξυψώνεται ἔτσι ὁ Ἰησοῦς, ὁ υἱὸς τῆς Μαρίας, εἶναι
 ὅτι «ἡγάπησε δικαιοσύνην, καὶ ἐμίσησεν ἀνομίαν». Ἡ περι- 21
 κοπὴ αὐτὴ διασαφηνίζεται ἀκόμα περισσότερο στὴ μετά-
 φραση τοῦ μακαρίτη Τζώρτζ Ρ. Νόιζ (Noyes), διδάκτορα
 τῆς θεολογίας: «Ὁ ὁποῖος εἶναι ἀπαύγασμα τῆς δόξας Αὐτοῦ 24
 καὶ εἰκόνα τοῦ εἶναι Του».

Ἰησοῦς ὁ Ναζωραῖος ἦταν ὁ πιὸ ἐπιστημονικὸς ἄνθρωπος
 πού βράδισε ποτέ πάνω στὴ γῆ. Βυθίστηκε κάτω ἀπὸ τὴν ὑλικὴ 27
 ἐπιφάνεια τῶν πραγμάτων καὶ βρῆκε τὴν πνευματι-
 κὴ αἰτία. Γιὰ νὰ προσαρμοστῇ μέ τίς ἀνώριμες ιδέες ὁ Ἰησοῦς ὁ 28
 Ἐπιστήμονας
 σχετικὰ μέ τὴν πνευματικὴ δύναμη — γιατί ἡ πνευματικότης 30
 ἀκόμα καὶ τῶν μαθητῶν του ἦταν πολὺ περιορισμένη — ὁ
 Ἰησοῦς ὀνόμασε τὸ σῶμα, πού ἀνέστησε ἀπὸ τὸν τάφο μέ
 πνευματικὴ δύναμη, «σάρκα καὶ ὀστέα». Γιὰ νὰ δείξῃ ὅτι ἡ 33
 οὐσία τοῦ ἑαυτοῦ του ἦταν Πνεῦμα καὶ ὅτι τὸ σῶμα δὲν ἦταν

* Κατὰ τὴν ἀγγλικὴ Βίβλο.

1 no more perfect because of death and no less material
 until the ascension (his further spiritual exaltation),
 3 Jesus waited until the mortal or fleshly sense had re-
 linquished the belief of substance-matter, and spiritual
 sense had quenched all earthly yearnings. Thus he found
 6 the eternal Ego, and proved that he and the Father were
 inseparable as God and His reflection or spiritual man.
 Our Master gained the solution of being, demonstrating
 9 the existence of but one Mind without a second or equal.

The Jews, who sought to kill this man of God, showed
 plainly that their material views were the parents of their
 12 The bodily resurrection wicked deeds. When Jesus spoke of repro-
 ducing his body, — knowing, as he did, that
 Mind was the builder, — and said, “Destroy this temple,
 15 and in three days I will raise it up,” they thought that he
 meant their material temple instead of his body. To such
 materialists, the real man seemed a spectre, unseen and
 18 unfamiliar, and the body, which they laid in a sepulchre,
 seemed to be substance. This materialism lost sight of
 the true Jesus; but the faithful Mary saw him, and he
 21 presented to her, more than ever before, the true idea of
 Life and substance.

Because of mortals’ material and sinful belief, the
 24 spiritual Jesus was imperceptible to them. The higher
 his demonstration of divine Science carried
 27 Opposition of materialists the problem of being, and the more dis-
 tinctly he uttered the demands of its divine Principle,
 Truth and Love, the more odious he became to sinners
 and to those who, depending on doctrines and material
 30 laws to save them from sin and sickness, were submis-
 sive to death as being in supposed accord with the
 inevitable law of life. Jesus proved them wrong by

τελειότερο ἔξαιτίας τοῦ θανάτου καὶ οὔτε λιγότερο ὑλικὸ μέ- 1
 χρις ὅτου ἀναλήφτηκε (ὑψώθηκε ἀκόμα περισσότερο πνευ-
 ματικά), ὁ Ἰησοῦς περίμενε μέχρις ὅτου ἡ θνητὴ ἢ σαρκική 3
 αἴσθησις ἐγκατάλειψε τὴ δοξασία ὅτι ἡ ὕλη εἶναι οὐσία καὶ ἡ
 πνευματικὴ αἴσθησις ἔσβησε ὅλους τοὺς ἐπίγειους πόθους.
 “Εἶσι βρῆκε τὸ αἰώνιο Ἐγώ, καὶ ἀπόδειξε ὅτι αὐτὸς καὶ ὁ 6
 Πατέρας ἦταν ἀχώριστοι ὡς Θεὸς καὶ ἡ ἀντανάκλασή Του ἡ
 ὁ πνευματικὸς ἄνθρωπος. Ὁ Διδάσκαλός μας πέτυχε τὴ λύση
 τοῦ προβλήματος τοῦ εἶναι, ἀποδείχνοντας τὴν ὑπαρξὴ ἐνὸς 9
 μόνο Νοῦ, χωρὶς δεῦτερο ἢ ἴσο.

Οἱ Ἰουδαῖοι, ποὺ ζητοῦσαν νὰ θανατώσουν τὸν ἄνθρωπο
 αὐτὸ τοῦ Θεοῦ, ἔδειξαν καθαρὰ ὅτι οἱ ὑλικές τους ἀπόψεις 12
 ἦταν ἡ αἰτία τῶν κακῶν τους πράξεων. “Ὅταν ὁ Ἰησοῦς
 ἔμισησε γιὰ τὴν ἀποκατάστασι τοῦ σώ- ^{‘Η’ σωματικὴ ἀνάστασις}
 ματός του — γιατί ἤξερε πολὺ καλὰ ὅτι ὁ Νοῦς ἦταν ὁ χτίστης 15
 — καὶ εἶπε «χαλάσατε τὸν ναὸν τοῦτον, καὶ διὰ τριῶν ἡμερῶν
 θὰ ἐγείρω αὐτόν», ἐκεῖνοι νόμισαν ὅτι ἐννοοῦσε τὸν ὑλικὸν
 ναὸ καὶ ὄχι τὸ σῶμα του. Γιὰ τέτοιους ὑλιστές, ὁ πραγμα- 18
 τικὸς ἄνθρωπος ἦταν ἓνα φάσμα, ἀόρατο καὶ παράδοξο, καὶ
 τὸ σῶμα, ποὺ εἶχαν βάλει στὸ μνημεῖο, ἦταν οὐσία. Ὁ ὑλι-
 σμὸς αὐτὸς ἔχασε ἀπὸ τὰ μάτια του τὸν ἀληθινὸ Ἰησοῦ· ἀλλὰ 21
 ἡ πιστὴ Μαρία τὸν εἶδε, καὶ ἐκεῖνος τῆς παρουσίασε, περισ-
 σότερο ἀπὸ κάθε ἄλλη φορά, τὴν ἀληθινὴν ιδέα τῆς Ζωῆς
 καὶ τῆς οὐσίας. 24

Οἱ θνητοὶ δὲν μποροῦσαν νὰ ἀντιληφτοῦν τὸν πνευματικὸν
 Ἰησοῦ, ἔξαιτίας τῆς ὑλικῆς καὶ ἁμαρτωλῆς δοξασίας τους. Ὅσο
 ψηλότερο ἦταν τὸ ἐπίπεδο στὸ ὁποῖο ὕψωνε, μὲ τὴν ^{‘Η’ ἐναντίωσι τῶν ὑλιστῶν}
 ἀπόδειξη τῆς θείας Ἐπιστήμης, τὸ πρόβλημα τοῦ 27
 εἶναι καὶ ὅσο εὐκρινέστερα διατύπωνε τὶς ἀπαιτήσεις τῆς θείας
 αὐτοῦ Ἀρχῆς, τῆς Ἀλήθειας καὶ τῆς Ἀγάπης, τόσο πιο μι- 30
 σητὸς γινόταν στοὺς ἁμαρτωλοὺς καὶ σ’ ἐκείνους ποὺ, μὲ τὸ
 νὰ ἐξαρτῶνται ἀπὸ δόγματα καὶ ὑλικοὺς νόμους γιὰ τὴ σω-
 τηρία τους ἀπὸ τὴν ἁμαρτία καὶ τὴν ἀρρώστια, ὑποτάσσον- 33
 ταν στὸ θάνατο μὲ τὴν ιδέα ὅτι αὐτὸς ἐναρμονιζόταν μὲ τὸν
 ἀναπόφευκτο νόμο τῆς ζωῆς. Ὁ Ἰησοῦς ἀπόδειξε μὲ τὴν

1 his resurrection, and said: "Whosoever liveth and believeth in me shall never die."

3 That saying of our Master, "I and my Father are one," separated him from the scholastic theology of the rabbis.

His better understanding of God was a rebuke
 6 <sup>Hebrew
theology</sup> to them. He knew of but one Mind and laid no claim to any other. He knew that the Ego was Mind instead of body and that matter, sin, and evil were not
 9 Mind; and his understanding of this divine Science brought upon him the anathemas of the age.

The opposite and false views of the people hid from
 12 their sense Christ's sonship with God. They could not discern his spiritual existence. Their carnal
 15 <sup>The true
sonship</sup> minds were at enmity with it. Their thoughts were filled with mortal error, instead of with God's spiritual idea as presented by Christ Jesus. The likeness of God we lose sight of through sin, which beclouds the spir-
 18 itual sense of Truth; and we realize this likeness only when we subdue sin and prove man's heritage, the liberty of the sons of God.

21 Jesus' spiritual origin and understanding enabled him to demonstrate the facts of being, — to prove irrefutably how spiritual Truth destroys material error,
 24 <sup>Immaculate
conception</sup> heals sickness, and overcomes death. The divine conception of Jesus pointed to this truth and presented an illustration of creation. The history of Jesus
 27 shows him to have been more spiritual than all other earthly personalities.

Wearing in part a human form (that is, as it seemed
 30 to mortal view), being conceived by a human mother, Jesus was the mediator between Spirit and the flesh, between Truth and error. Explaining and demonstrat-

ἀνάστασή του ὅτι ἔκαναν λάθος, καὶ εἶπε: «Πᾶς ὅστις ζῇ καὶ 1
πιστεύει εἰς ἐμέ, δὲν θά ἀποθάνῃ εἰς τὸν αἰῶνα».

Τὰ λόγια αὐτὰ τοῦ Διδασκάλου μας, «ἐγὼ καὶ ὁ Πατὴρ ἐν 3
εἴμεθα», τὸν χώρισαν ἀπὸ τῆ σχολαστικῆς θεολογίας τῶν ρα-
ββίνων. Καταλάβαινε τὸ Θεὸ καλύτερα, καὶ αὐτὸ <sup>Ἑβραϊκὴ
θεολογία</sup> 6
τοὺς ἐπιτιμοῦσε. Ἀναγνώριζε ἓνα μόνο Νοῦ καὶ
δὲν παραδεχόταν ὅτι ὑπῆρχε καὶ ἄλλος. Ἦξερε ὅτι τὸ Ἐγὼ
ἦταν Νοῦς καὶ ὄχι σῶμα, καὶ ὅτι ἡ ὕλη, ἡ ἁμαρτία καὶ τὸ
κακὸ δὲν ἦταν Νοῦς· καὶ ἐπειδὴ καταλάβαινε τὴ θεία αὐτῇ 9
Ἐπιστήμη ἐπέσυρε ἐναντίον του τὸ ἀνάθεμα τῆς ἐποχῆς.

Οἱ ἀντίθετες καὶ ψεύτικες ἀπόψεις τῶν ἀνθρώπων δὲν τοὺς
ἄφηναν νὰ ἀντιληφτοῦν ὅτι ὁ Χριστὸς ἦταν υἱὸς τοῦ Θεοῦ. 12
Δὲν μποροῦσαν νὰ διακρίνουν τὴν πνευματικὴ του <sup>Ἡ ἀληθινὴ
υἱικὴ σχέση</sup>
ὑπαρξή. Οἱ σαρκικὲς διάνοιές τους τὴν ἐχθρεύον-
ταν. Οἱ σκέψεις τους ἦταν γεμάτες ἀπὸ θνητὴ πλάνη, καὶ 15
ὄχι ἀπὸ τὴν πνευματικὴ ἰδέα τοῦ Θεοῦ ὅπως τὴν παρουσίασε
ὁ Χριστὸς Ἰησοῦς. Χάνουμε ἀπὸ τὰ μάτια μας τὴν ὁμοίωση
τοῦ Θεοῦ ὅταν ἁμαρταίνουμε, γιὰτὶ ἡ ἁμαρτία ἀμαυρῶνει τὴν 18
πνευματικὴ αἴσθησι τῆς Ἀλήθειας· καὶ ἀντιλαμβανόμαστε
τὴν ὁμοίωση αὐτῇ μόνο ὅταν ὑποτάσσουμε τὴν ἁμαρτία καὶ
ἀποδείχνουμε τὴν κληρονομία τοῦ ἀνθρώπου, τὴν ἐλευθερία 21
τῶν τέκνων τοῦ Θεοῦ.

Ἡ πνευματικὴ καταγωγὴ καὶ νόησι τοῦ Ἰησοῦ τὸν ἔκαναν
ἱκανὸ νὰ φανερώσῃ τὰ γεγονότα τοῦ εἶναι — νὰ ἀποδείξῃ 24
ἀναντίρρητα πῶς ἡ πνευματικὴ Ἀλήθεια ἐξαλεί- <sup>Ἀσπλην
σύλληψις</sup>
φει τὴν ὑλικὴ πλάνη, θεραπεύει τὴν ἁρρώστια καὶ
νικᾷ τὸ θάνατο. Ἡ θεία σύλληψις τοῦ Ἰησοῦ ἔδειξε πρὸς αὐτῇ 27
τὴν ἀλήθεια καὶ ἐπεξηγήσῃ τὴ δημιουργία. Ἡ ἱστορία τοῦ
Ἰησοῦ δείχνει ὅτι ἦταν πιὸ πνευματικὸς ἀπὸ ὅλους τοὺς
ἄλλους γήινους ἀνθρώπους. 30

Ἐπειδὴ εἶχε ἐν μέρει ἀνθρώπινη μορφή (δηλαδή, ὅπως φαι-
νόταν στὴ θνητὴ ὄραση) καὶ τὸν εἶχε συλλάβει μιὰ ἀνθρώ-
πινη μητέρα, ὁ Ἰησοῦς ἦταν ὁ μεσίτης μεταξὺ τοῦ Πνεύματος 33
καὶ τῆς σάρκα, μεταξὺ τῆς Ἀλήθειας καὶ τῆς πλάνης. Ἐξη-
γώντας καὶ ἀποδείχνοντας τὴν ὁδὸ τῆς θείας Ἐπιστήμης,
ἐγίνε ἡ ὁδὸς τῆς σωτηρίας γιὰ ὅλους ἐκείνους ποὺ δέχτηκαν 36

- 1 ing the way of divine Science, he became the way of
salvation to all who accepted his word. From him mor-
- 3 Jesus as tals may learn how to escape from evil. The
mediator real man being linked by Science to his Maker,
mortals need only turn from sin and lose sight of mortal
- 6 selfhood to find Christ, the real man and his relation to
God, and to recognize the divine sonship. Christ, Truth,
was demonstrated through Jesus to prove the power of
- 9 Spirit over the flesh, — to show that Truth is made
manifest by its effects upon the human mind and body,
healing sickness and destroying sin.
- 12 Jesus represented Christ, the true idea of God. Hence
the warfare between this spiritual idea and perfunctory
- 15 Spiritual religion, between spiritual clear-sightedness
government and the blindness of popular belief, which led
to the conclusion that the spiritual idea could be killed
by crucifying the flesh. The Christ-idea, or the Christ-
- 18 man, rose higher to human view because of the crucifixion,
and thus proved that Truth was the master of death.
Christ presents the indestructible man, whom Spirit cre-
- 21 ates, constitutes, and governs. Christ illustrates that
blending with God, his divine Principle, which gives man
dominion over all the earth.
- 24 The spiritual idea of God, as presented by Jesus, was
scourged in person, and its Principle was rejected. That
- 27 Deadness man was accounted a criminal who could
in sin prove God's divine power by healing the
sick, casting out evils, spiritualizing materialistic beliefs,
and raising the dead, — those dead in trespasses and
- 30 sins, satisfied with the flesh, resting on the basis of mat-
ter, blind to the possibilities of Spirit and its correla-
tive truth.

τὸ λόγο του. ‘Απ’ αὐτὸν μποροῦν οἱ θνητοὶ νὰ μάθουν πῶς 1
νὰ σωθοῦν ἀπὸ τὸ κακό. ‘Επειδὴ ὁ πραγματικὸς ἄνθρωπος
εἶναι συνδεμένος ἀπὸ τὴν ‘Επιστήμη μὲ τὸν Ποι- ^{Ὁ Ἰησοῦς}
ητὴ του, οἱ θνητοὶ δὲν ἔχουν παρὰ νὰ ἀποστρα- ^{ὡς μεσίτης}
φοῦν τὴν ἁμαρτία καὶ νὰ χάσουν ἀπὸ τὰ μάτια τους τὸ θνητὸ
ἐγὼ γιὰ νὰ βροῦν τὸ Χριστό, τὸν πραγματικὸ ἄνθρωπο καὶ 6
τὴ σχέση του μὲ τὸ Θεό, καὶ νὰ ἀναγνωρίσουν τὴ θεία υἱική
σχέση. ‘Ο Ἰησοῦς ἀπόδειξε τὸ Χριστό, τὴν Ἀλήθεια, γιὰ νὰ
ἐπαληθεύσῃ τὴ δύναμη ποὺ ἔχει τὸ Πνεῦμα πάνω στὴ σάρκα 9
— νὰ δείξῃ ὅτι ἡ Ἀλήθεια φανερώνεται ἀπὸ τὰ ἀποτελέσματα
ποὺ προκαλεῖ στὸ νοῦ καὶ στὸ σῶμα τῶν ἀνθρώπων, θερα-
πεύοντας τὴν ἀρρώστια καὶ ἐξαλείφοντας τὴν ἁμαρτία. 12

‘Ο Ἰησοῦς ἀντιπροσώπευε τὸ Χριστό, τὴν ἀληθινὴν ἰδέα
τοῦ Θεοῦ. ‘Απὸ αὐτὸ προῆρθε ὁ πόλεμος μεταξὺ τῆς πνευ-
ματικῆς αὐτῆς ἰδέας καὶ τῆς ἐπιπόλαιης θρησκείας, ^{Πνευματικὴ} 15
μεταξὺ τῆς πνευματικῆς ὀξυδέρκειας καὶ τῆς τυ- ^{διακυβέρνηση}
φλόγης τῆς λαϊκῆς δοξασίας, ποὺ ὁδήγησε στὸ συμπέρασμα
ὅτι ἡ πνευματικὴ ἰδέα μποροῦσε νὰ θανατωθῇ μὲ τὴ σταύρωση 18
τῆς σάρκας. ‘Η ἰδέα ποὺ ἐξέφραζε τὸ Χριστό, ἡ ὁ ἄνθρωπος
ποὺ ἐξέφραζε τὸ Χριστό, ὑψώθηκε περισσότερο στὰ μάτια
τοῦ κόσμου ἐξαιτίας τῆς σταύρωσης, καὶ ἔτσι ἀπόδειξε ὅτι ἡ 21
‘Αλήθεια ἦταν κυρίαρχη τοῦ θανάτου. ‘Ο Χριστὸς παρου-
σιάζει τὸν ἀκατάστρεπτο ἄνθρωπο, τὸν ὁποῖο δημιουργεῖ,
συγκροτεῖ καὶ κυβερνᾷ τὸ Πνεῦμα. ‘Ο Χριστὸς διευκρινίζει 24
τὴν ἔνωση ἐκείνη μὲ τὸ Θεό, τὴ θεία του Ἀρχή, ποὺ δίνει
στὸν ἄνθρωπο ἐξουσία ἐπὶ πάσης τῆς γῆς.

Στὸ πρόσωπο τοῦ Ἰησοῦ μαστιγώθηκε ἡ πνευματικὴ ἰδέα 27
τοῦ Θεοῦ, ὅπως τὴν παρουσίασε αὐτός, καὶ ἡ Ἀρχὴ τῆς ἀπορ-
ρίφτης. Θεωρήθηκε ἐγκληματίας ὁ ἄνθρωπος
ἐκεῖνος ποὺ μποροῦσε νὰ ἀποδείξῃ τὴ θεία δύναμη ^{Ἀπονέκρωση} 30
τοῦ Θεοῦ μὲ τὸ νὰ θεραπεύῃ τοὺς ἀρρώστους, νὰ ^{ἐξοιτίας τῆς}
βγάξῃ τὰ δαιμόνια, νὰ ἐξαυλῶνῃ τὶς ὑλιστικὲς δοξασίες καὶ
νὰ ἀνασταίνῃ τοὺς νεκροὺς — ἐκείνους ποὺ ἦταν νεκροὶ ἐξαι- 33
τίας τῶν παραβάσεων καὶ τῶν ἁμαρτιῶν, ποὺ ἦταν ἱκανο-
ποιημένοι μὲ τὴ σάρκα, στηρίζονταν σὲ ὑλικὴ βάση, καὶ δὲν
ἔβλεπαν τὶς δυνατότητες τοῦ Πνεύματος καὶ τὴν ἀλήθεια ποὺ 36
σχετίζεται μ’ αὐτό.

1 Jesus uttered things which had been "secret from the
 foundation of the world," — since material knowledge
 3 usurped the throne of the creative divine Principle, insisted
 on the might of matter, the force of falsity, the insignifi-
 cance of spirit, and proclaimed an anthropomorphic God.
 6 Whosoever lives most the life of Jesus in this age
 and declares best the power of Christian Science, will
 8 ^{The cup} drink of his Master's cup. Resistance to
 9 ^{of Jesus} Truth will haunt his steps, and he will in-
 cur the hatred of sinners, till "wisdom is justified of
 her children." These blessed benedictions rest upon
 12 Jesus' followers: "If the world hate you, ye know that
 it hated me before it hated you;" "Lo, I am with you
 always," — that is, not only in all time, but in *all ways*
 15 and conditions.

The individuality of man is no less tangible because
 it is spiritual and because his life is not at the mercy of
 18 matter. The understanding of his spiritual individuality
 makes man more real, more formidable in truth, and en-
 ables him to conquer sin, disease, and death. Our Lord
 21 and Master presented himself to his disciples after his
 resurrection from the grave, as the self-same Jesus whom
 they had loved before the tragedy on Calvary.

24 To the materialistic Thomas, looking for the ideal
 Saviour in matter instead of in Spirit and to the testi-
 mony of the material senses and the body,
 27 ^{Material} ^{skepticism} more than to Soul, for an earnest of immor-
 tality, — to him Jesus furnished the proof that he was
 unchanged by the crucifixion. To this dull and doubt-
 30 ing disciple Jesus remained a fleshly reality, so long as
 the Master remained an inhabitant of the earth. Noth-
 ing but a display of matter could make existence real

‘Ο Ἰησοῦς εἶπε πράγματα ποῦ ἦταν «κεκρυμμένα ἀπὸ κατα- 1
βολῆς κόσμους» — ἀπὸ τότε ποῦ ἡ ὑλικὴ γνώση σφετερίστηκε 3
τὸ θρόνο τῆς δημιουργικῆς θείας Ἀρχῆς, ἐπέμεινε ὅτι ἡ ὕλη
ἔχει δύναμη, τὸ ψέμα ἰσχύ, ὅτι τὸ πνεῦμα εἶναι ἀσήμαντο, καὶ
ἀνακήρυξε ἕναν ἀνθρωπόμορφο Θεό.

‘Οποῖος ζῇ περισσότερο τὴ ζωὴ τοῦ Ἰησοῦ στήν ἐποχὴ 6
αὐτὴ καὶ διακηρύττει καλύτερα τὴ δύναμη τῆς Χριστιανικῆς
Ἐπιστήμης, θὰ πιῇ ἀπὸ τὸ ποτήρι τοῦ Κυρίου ^{τὸ ποτήρι} 9
του. Σὲ κάθε του βῆμα θὰ τὸν καταδιώκη ἡ ἀντί- ^{τοῦ Ἰησοῦ}
σταση στήν Ἀλήθεια, καὶ θὰ ἐπισύρῃ τὸ μίσος τῶν ἀμαρτω-
λῶν, ὡσότου «ἡ σοφία δικαιοθῇ ἀπὸ τῶν τέκνων αὐτῆς». Οἱ
ἅγιες αὐτὲς εὐλογίες προορίζονται γιὰ τοὺς ὁπαδοὺς τοῦ 12
Ἰησοῦ: «Ἐὰν ὁ κόσμος σᾶς μισῇ, ἐξεύρετε ὅτι ἐμὲ πρότερον
ὑμῶν ἐμίσησεν». «Ἴδού, ἐγὼ εἶμαι μεθ’ ὑμῶν πάντοτε *» —
δηλαδή, ὄχι μόνο αἰωνίως, ἀλλὰ καὶ *σὲ ὅλες τὶς καταστάσεις* 15
καὶ περιστάσεις.

Ἡ ἀτομικότητα τοῦ ἀνθρώπου δὲν εἶναι λιγότερο ψηλα-
φητὴ ἀπλῶς καὶ μόνο γιατί εἶναι πνευματικὴ καὶ ἡ ζωὴ του 18
δὲν εἶναι στὸ ἔλεος τῆς ὕλης. Ἡ κατανόηση τῆς πνευματικῆς
του ἀτομικότητος κάνει τὸν ἄνθρωπο πιὸ πραγματικό, πιὸ
δεινὸ στήν ἀλήθεια καὶ ἱκανὸ νὰ νικᾷ τὴν ἀμαρτίαν, τὴν ἀρρώ- 21
στια καὶ τὸ θάνατο. Ὁ Κύριος καὶ Διδάσκαλός μας παρου-
σίασε στοὺς μαθητὲς του, μετὰ τὴν ἀνάστασή του ἀπὸ τὸν
τάφο, τὸν ἴδιο ἐκείνον Ἰησοῦ ποῦ εἶχαν ἀγαπήσει πρὶν ἀπὸ 24
τὴν τραγωδίαν τοῦ Γολγοθᾶ.

Στὸν ὑλιστὴ Θωμᾶ, ποῦ γύρευε τὸν ἰδεώδη Σωτῆρα στήν
ὕλη ἀντὶ τοῦ Πνεῦμα καὶ τὸ τεκμήριο τῆς ἀθανασίας στὴ 27
μαρτυρία τῶν ὑλικῶν αἰσθήσεων καὶ στὸ σῶμα, ^{Ὑλικὸς}
μᾶλλον, παρὰ στήν Ψυχὴ, ὁ Ἰησοῦς παρουσίασε ^{σκεπτικισμός}
τὴν ἀπόδειξη ὅτι ἡ σταύρωση δὲν τὸν εἶχε μεταβάλλει. Γιὰ 30
τὸ μαθητὴ αὐτόν, ποῦ εἶχε νωθρὴ ἀντίληψη καὶ ἀμφέβαλλε,
ὁ Ἰησοῦς δὲν ἦταν παρὰ μιὰ σάρκινη πραγματικότητα, ὅσο ὁ
Διδάσκαλος βρισκόταν στὴ γῆ. Γιὰ τὸ Θωμᾶ μόνο μιὰ ἐπί- 33
δειξη ὕλης μποροῦσε νὰ κάνῃ τὴν ὑπαρξὴ πραγματικὴ. Γιὰ

1 to Thomas. For him to believe in matter was no task,
but for him to conceive of the substantiality of Spirit —
3 to know that nothing can efface Mind and immortality, in
which Spirit reigns — was more difficult.

Corporeal senses define diseases as realities; but the
6 Scriptures declare that God made all, even while the cor-
poreal senses are saying that matter causes
What the
senses origi-
nate
9 disease and the divine Mind cannot or will
not heal it. The material senses originate and
support all that is material, untrue, selfish, or debased.
They would put soul into soil, life into limbo, and doom
12 all things to decay. We must silence this lie of material
sense with the truth of spiritual sense. We must cause
the error to cease that brought the belief of sin and death
15 and would efface the pure sense of omnipotence.

Is the sick man sinful above all others? No! but
so far as he is discordant, he is not the image of God.
18 Sickness
as discord Weary of their material beliefs, from which
comes so much suffering, invalids grow more
spiritual, as the error — or belief that life is in matter —
21 yields to the reality of spiritual Life.

The Science of Mind denies the error of sensation in
matter, and heals with Truth. Medical science treats
24 disease as though disease were real, therefore right, and
attempts to heal it with matter. If disease is right it is
wrong to heal it. Material methods are temporary, and
27 are not adapted to elevate mankind.

The governor is not subjected to the governed. In
Science man is governed by God, divine Principle, as
30 numbers are controlled and proved by His laws. Intelli-
gence does not originate in numbers, but is manifested
through them. The body does not include soul, but man-

κεῖνον τὸ νὰ πιστεύῃ στὴν ὕλη ἦταν εὐκολο, ἀλλὰ νὰ ἀντιλη- 1
φτῇ ὅτι τὸ Πνεῦμα εἶναι οὐσία — νὰ ξέρῃ ὅτι τίποτε δὲν μπο-
ρεῖ νὰ ἐξαλείψῃ τὸ Νοῦ καὶ τὴν ἀθανασία, ὅπου βασιλεύει τὸ 3
Πνεῦμα — ἦταν πιὸ δύσκολο.

Οἱ σωματικές αἰσθήσεις ὀρίζουν ὅτι οἱ ἄρρώστιες εἶναι 6
πραγματικότητες· ἀλλὰ οἱ Γραφές διακηρύττουν ὅτι ὁ Θεὸς
ἔκανε τὸ πᾶν, ἀκόμα καὶ ὅταν οἱ σωματικές αἰσθή- Τι παράγουν
οἱ αἰσθήσεις
σεις λένε ὅτι ἡ ὕλη προξενεῖ τὴν ἄρρώστια καὶ ὅτι
ὁ θεὸς Νοῦς δὲν μπορεῖ ἢ δὲ θέλει νὰ τὴν θεραπεύσῃ. Οἱ ὑλικές 9
αἰσθήσεις παράγουν καὶ ὑποστηρίζουν καθετὶ ποῦ εἶναι ὑλικό,
ψεύτικο, ἐγωιστικό, ἢ πρόστυχο. Θὰ ἤθελαν νὰ βάλουν τὴν
ψυχὴ στὸ χῶμα, τὴ ζωὴ στὴν κόλαση, καὶ νὰ καταδικάσουν 12
τὰ πάντα σὲ φθορά. Πρέπει νὰ κατασιγᾶσουμε τὸ ψέμα αὐτὸ
τῆς ὑλικῆς αἰσθησης μὲ τὴν ἀλήθεια τῆς πνευματικῆς αἰσθησης.
Πρέπει νὰ σταματήσουμε τὴν πλάνη ποῦ προξένησε τὴ δο- 15
ξασία τῆς ἁμαρτίας καὶ τοῦ θανάτου καὶ ποῦ θὰ ἤθελε νὰ
σβῆσῃ τὴν ἀγνὴ αἴσθηση τῆς παντοδυναμίας.

Εἶναι ὁ ἄρρωστος ἄνθρωπος πιὸ ἁμαρτωλὸς ἀπ’ ὅλους τοὺς 18
ἄλλους; “Ὁχι! ἀλλ’ ἐνόσω εἶναι δυσαρμονικὸς δὲν εἶναι ἡ
εἰκόνα τοῦ Θεοῦ. Ἀποκαωμένοι ἀπὸ τίς ὑλικές
τους δοξασίες, ποῦ προκαλοῦν τόση πολλὴ ὀδύνη, ‘Η ἄρρώστια
ὡς δυσαρμο-
νία 21
οἱ ἄρρωστοι γίνονται πιὸ πνευματικοί, καθὼς ἡ
πλάνη — ἡ ἡ δοξασία ὅτι ἡ ζωὴ εἶναι στὴν ὕλη — ὑποχωρεῖ
στὴν πραγματικότητα τῆς πνευματικῆς Ζωῆς. 24

‘Η ‘Επιστήμη τοῦ Νοῦ ἀρνεῖται τὴν πλάνη ὅτι ὑπάρχει
αἴσθηση στὴν ὕλη, καὶ θεραπεύει μὲ τὴν Ἀλήθεια. ‘Η ἱατρικὴ
ἐπιστήμη νοσηλεύει τὴν ἄρρώστια σὰ νὰ ἦταν πραγματικὴ, 27
καὶ ἐπομένως κανονικὴ, καὶ ἐπιχειρεῖ νὰ τὴν θεραπεύσῃ μὲ τὴν
ὕλη. “Αν ἡ ἄρρώστια εἶναι κανονικὴ, τότε δὲν εἶναι σωστὸ
νὰ τὴν θεραπεύουμε. Τὰ ὑλικά συστήματα εἶναι προσωρινά, 30
καὶ δὲν εἶναι κατάλληλα γιὰ τὴν ἐξύψωση τῆς ἀνθρωπότητας.

‘Ο κυβερνήτης δὲν ὑποτάσσεται σ’ ἐκείνους ποῦ κυβερνᾷ.
Στὴν ‘Επιστήμη ὁ ἄνθρωπος κυβερνᾶται ἀπὸ τὸ Θεό, τὴ θεία 33
Ἀρχή, ὅπως οἱ ἀριθμοὶ διέπονται καὶ ἀποδεῖχνονται ἀπὸ
τοὺς νόμους Του. ‘Η νοημοσύνη δὲν πηγάζει ἀπὸ τοὺς ἀριθ-
μούς, ἀλλὰ ἐκδηλώνεται μέσο αὐτῶν. Τὸ σῶμα δὲν περι- 36

1 ifests mortality, a false sense of soul. The delusion that
 there is life in matter has no kinship with the Life supernal.
 3 Science depicts disease as error, as matter *versus*
 Mind, and error reversed as subserving the facts of
 health. To calculate one's life-prospects
 6 ^{Unscientific}
^{introspection} from a material basis, would infringe upon
 spiritual law and misguide human hope. Having faith
 in the divine Principle of health and spiritually under-
 9 standing God, sustains man under all circumstances;
 whereas the lower appeal to the general faith in material
 means (commonly called nature) must yield to the all-
 12 might of infinite Spirit.

Throughout the infinite cycles of eternal existence,
 Spirit and matter neither concur in man nor in the universe.
 15 The varied doctrines and theories which presuppose
 life and intelligence to exist in matter are so many ancient
 and modern mythologies. Mystery, miracle,
 18 ^{God the}
^{only Mind} sin, and death will disappear when it becomes
 fairly understood that the divine Mind controls man and
 man has no Mind but God.

21 The divine Science taught in the original language
 of the Bible came through inspiration, and needs inspi-
 ration to be understood. Hence the misappre-
 24 ^{Scriptures}
^{misinter-}
^{preted} hension of the spiritual meaning of the Bible,
 and the misinterpretation of the Word in
 some instances by uninspired writers, who only wrote
 27 down what an inspired teacher had said. A misplaced
 word changes the sense and misstates the Science of
 the Scriptures, as, for instance, to name Love as merely
 30 an attribute of God; but we can by special and proper
 capitalization speak of the love of Love, meaning by that
 what the beloved disciple meant in one of his epistles,

κλείει ψυχή, ἀλλὰ ἐκδηλώνει θνητότητα, μιὰ ψεύτικη αἴσθηση 1
 ψυχῆς. Ἡ αὐταπάτη ὅτι ὑπάρχει ζωὴ στὴν ὕλη δὲν ἔχει 3
 καμιά συγγένεια μὲ τὴν ἐπουράνια Ζωή.

Ἡ Ἐπιστήμη ἀπεικονίζει τὴν ἀρρώστια ὡς πλάνη, ὡς ὕλη 4
 κατὰ Νοῦ, καὶ δείχνει ὅτι ἡ πλάνη ποὺ ἀντιστρέφεται ἐξυπη- 5
 ρετεῖ τὰ γεγονότα τῆς υἱείας. Ὁ ὑπολογισμὸς 6
 τῆς προοπτικῆς τῆς ζωῆς ἀπὸ μιὰ ὕλική βάση <sup>Ἀντεπιστη-
 μονική ἐνδο-
 σκόπηση</sup> παραβιάζει τὸν πνευματικὸ νόμο καὶ παραπλανᾷ 7
 τὴν ἀνθρώπινη ἐλπίδα. Ἡ πίστη στὴ θεία Ἀρχὴ τῆς υἱείας 9
 καὶ ἡ πνευματικὴ κατανόηση τοῦ Θεοῦ ὑποστηρίζουν τὸν ἄν- 10
 θρωπο σ' ὅλες τὶς περιστάσεις· ἐνῶ ἡ κατώτερη προσφυγὴ 11
 στὴν πίστη ποὺ ἔχει ὁ κόσμος στὰ ὕλικά μέσα (ποὺ κοινῶς 12
 καλοῦνται φύση) πρέπει νὰ ὑποχωρήσῃ στὴν παντοδυναμία 13
 τοῦ ἀπειρου Πνεύματος.

Στοὺς ἀπειρους κύκλους τῆς αἰώνιας ὑπαρξῆς τὸ Πνεῦμα 15
 καὶ ἡ ὕλη δὲν συμπίπτουν πουθενά, οὔτε στὸν ἄνθρωπο οὔτε 16
 στὸ σύμπαν.

Οἱ διάφορες διδασκαλίες καὶ θεωρίες ποὺ προϋποθέτουν ὅτι 18
 ἡ ζωὴ καὶ ἡ νοημοσύνη ὑπάρχουν στὴν ὕλη εἶναι, ὅλες ἀνεξα- 19
 ρέτως, ἀρχαῖες ἢ σύγχρονες μυθολογίες. Τὸ μυ- <sup>Ὁ Θεὸς εἶναι
 ὁ μόνος Νοῦς</sup> 21
 στήριο, τὸ θαῦμα, ἡ ἁμαρτία καὶ ὁ θάνατος θὰ 22
 ἐξαφανιστοῦν ὅταν καταλάβουμε καλὰ ὅτι ὁ θεῖος Νοῦς ἐξου- 23
 σιάζει τὸν ἄνθρωπο καὶ ὅτι ὁ ἄνθρωπος δὲν ἔχει ἄλλο Νοῦ 24
 ἐκτὸς ἀπὸ τὸ Θεό.

Ἡ θεία Ἐπιστήμη ποὺ διδάχτηκε στὴν ἀρχικὴ γλώσσα 25
 τῆς Βίβλου ἦταν συνέπεια ἐμπνευσης, καὶ χρειάζεται ἐμπνευση 26
 γιὰ νὰ τὴν καταλάβῃ κανεὶς. Σ' αὐτὸ ὀφείλεται ἡ <sup>Οἱ Γραφεῖς
 παρερμηνεύ-
 τηκαν</sup> 27
 παρανόηση τῆς πνευματικῆς σημασίας τῆς Βίβλου 28
 καί, σὲ μερικὲς περιπτώσεις, ἡ παρερμηνεία τοῦ 29
 Λόγου ἀπὸ μὴ ἐμπνευσμένους γραφεῖς, ποὺ ἀπλῶς ἔγραψαν 30
 ὅ,τι εἶπαν οἱ ἐμπνευσμένοι δάσκαλοι. Ὅταν μιὰ λέξη δὲν 31
 τοποθετηθῇ ἐκεῖ ποὺ πρέπει ἀλλάζει τὴν ἐννοια καὶ ἐκθέτει 32
 κακῶς τὴν Ἐπιστήμη τῶν Γραφῶν, ὅπως, λ.χ., ὅταν λέμε 33
 ὅτι ἡ Ἀγάπη εἶναι ἀπλῶς μιὰ ιδιότητα τοῦ Θεοῦ· ἀλλὰ 34
 μποροῦμε μὲ εἰδικὴ καὶ κατάλληλη χρῆση τῶν κεφαλαίων νὰ 35
 λέμε ἡ ἀγάπη τῆς Ἀγάπης, ἐννοώντας μ' αὐτὸ ἐκεῖνο ποὺ 36

1 when he said, "God is love." Likewise we can speak of
 the truth of Truth and of the life of Life, for Christ plainly
 3 declared, "I am the way, the truth, and the life."

Metaphors abound in the Bible, and names are often
 expressive of spiritual ideas. The most distinguished
 6 theologians in Europe and America agree that
 the Scriptures have both a spiritual and lit-
 eral meaning. In Smith's Bible Dictionary it is said:
 9 "The spiritual interpretation of Scripture must rest
 upon both the literal and moral;" and in the learned
 article on Noah in the same work, the familiar text,
 12 Genesis vi. 3, "And the Lord said, My spirit shall not
 always strive with man, for that he also is flesh," is quoted
 as follows, from the original Hebrew: "And Jehovah
 15 said, My spirit shall not forever rule [or be humbled] in
 men, seeing that they are [or, in their error they are]
 but flesh." Here the original text declares plainly the
 18 spiritual fact of being, even man's eternal and harmo-
 nious existence as image, idea, instead of matter (how-
 ever transcendental such a thought appears), and avers
 21 that this fact is not forever to be humbled by the belief
 that man is flesh and matter, for according to that error
 man is mortal.

24 The one important interpretation of Scripture is the
 spiritual. For example, the text, "In my flesh shall I
 see God," gives a profound idea of the di-
 27 vine power to heal the ills of the flesh, and
 encourages mortals to hope in Him who healeth all our
 diseases; whereas this passage is continually quoted
 30 as if Job intended to declare that even if disease and
 worms destroyed his body, yet in the latter days he should
 stand in celestial perfection before Elohim, still clad

Job, on the
 resurrection

ἐννοοῦσε καὶ ὁ ἀγαπημένος μαθητὴς σὲ μίαν ἀπὸ τὶς ἐπιστολές 1
του, ὅταν εἶπε: «Ὁ Θεὸς εἶναι ἀγάπη». Κατὰ τὸν ἴδιο τρόπο 2
μποροῦμε νὰ λέμε ἡ ἀλήθεια τῆς Ἀλήθειας καὶ ἡ ζωὴ τῆς 3
Ζωῆς, γιατί ὁ Χριστὸς εἶπε καθαρά: «Εγὼ εἶμαι ἡ ὁδός, καὶ 4
ἡ ἀλήθεια, καὶ ἡ ζωή».

Ἡ Βίβλος εἶναι γεμάτη ἀπὸ μεταφορικές ἔννοιες, καὶ συχνὰ 6
τὰ ὀνόματα ἐκφράζουν πνευματικές ιδέες. Οἱ πιὸ διαπρεπεῖς 7
θεολόγοι τῆς Εὐρώπης καὶ τῆς Ἀμερικῆς παραδέ- ^{Ἡ βαθύτερη}
χονται ὅτι οἱ Γραφεῖς ἔχουν δυὸ ἔννοιες, μιὰ πνευ- ^{ἔννοια} 9
ματική καὶ μιὰ κατὰ γράμμα. Στὸ λεξικὸ τῆς Βίβλου τοῦ 10
Σμιθ ἀναφέρεται: «Ἡ πνευματικὴ ἐρμηνεία τῆς Γραφῆς πρέπει 11
νὰ στηρίζεται καὶ στὸ γράμμα καὶ στὸ ἠθικὸ δίδαγμα αὐτῆς» 12
καὶ στὸ βαθυστόχαστο ἄρθρο γιὰ τὸ Νῶε, στὸ ἴδιο ἔργο, τὸ 13
γνωστὸ ἐδάφιο τῆς Γένεσης (6:3) «Καὶ εἶπε Κύριος, Δὲν θὰ 14
καταμείνῃ πάντοτε τὸ πνεῦμα μου μετὰ τοῦ ἀνθρώπου, διότι 15
εἶναι σὰρξ», ἀναφέρεται ὡς ἐξῆς ἀπὸ τὸ ἐβραϊκὸ πρωτότυπο: 16
«Καὶ ὁ Ἰεχωβά εἶπε, Τὸ πνεῦμα μου δὲν θὰ βασιλεύῃ (ἡ δὲν 17
θὰ ταπεινώνεται) εἰς τοὺς ἀνθρώπους αἰωνίως, διότι δὲν εἶναι 18
(ἡ νομίζουν λόγῳ πλάνης ὅτι δὲν εἶναι) παρὰ σὰρξ». Ἐδῶ 19
τὸ πρωτότυπο κείμενο διακηρύττει καθαρὰ τὸ πνευματικὸ 20
γεγονὸς τοῦ εἶναι, δηλαδὴ ὅτι ἡ ὑπαρξὴ τοῦ ἀνθρώπου ποὺ 21
εἶναι εἰκόνα, ιδέα καὶ ὄχι ὕλη, εἶναι αἰώνια καὶ ἁρμονικὴ (ὅσο 22
ὑπερφυσικὴ κι ἂν φαίνεται μιὰ τέτοια σκέψη), καὶ βεβαιώνει 23
ὅτι τὸ γεγονὸς αὐτὸ δὲν πρόκειται νὰ ταπεινώνεται αἰωνίως 24
ἀπὸ τῇ δοξασίᾳ ὅτι ὁ ἄνθρωπος εἶναι σὰρκα καὶ ὕλη, γιατί 25
σύμφωνα μ’ αὐτὴ τὴν πλάνη ὁ ἄνθρωπος εἶναι θνητός.

Ἡ μόνη ἀξιόλογη ἐρμηνεία τῆς Γραφῆς εἶναι ἡ πνευματικὴ. 27
Παραδείγματός χάριν, τὸ ἐδάφιο «Μὲ τὴν σὰρκα μου θὰ ἰδῶ 28
τὸν Θεόν» δίνει μιὰ βαθιὰ ιδέα γιὰ τὴ θεία δύναμη ^{Ὁ Ἰῶβ γιὰ}
ποὺ θεραπεύει τὶς ἀσθένειες τῆς σάρκας καὶ ἐνθαρ- ^{τὴν ἀνάστασιν} 30
ρῦνει τοὺς θνητοὺς νὰ ἐλπίζουν σ’ Αὐτὸν ποὺ γιαιτρεύει ὅλες 31
τὶς ἀρρώστιες μας· ἐνῶ τὸ ἐδάφιο αὐτὸ συνεχῶς ἀναφέρεται 32
σὰ νὰ ἤθελε ὁ Ἰῶβ νὰ πῇ ὅτι ἀκόμα κι ἂν ἡ ἀρρώστια καὶ τὰ 33
σκουλήκια κατὰστρεφαν τὸ σῶμα του, παρ’ ὅλα αὐτὰ στὶς 34
ἐσχατὲς μέρες θὰ παρουσιαζόταν στὸν Ἐλωὶμ μὲ οὐράνια τε-

1 in material flesh, — an interpretation which is just the op-
 2 posite of the true, as may be seen by studying the book
 3 of Job. As Paul says, in his first epistle to the Corin-
 thians, “Flesh and blood cannot inherit the kingdom of
 God.”

6 The Hebrew Lawgiver, slow of speech, despaired of
 making the people understand what should be revealed
 to him. When, led by wisdom to cast down his
 9 **Fear of the
serpent
overcome** rod, he saw it become a serpent, Moses fled be-
 fore it; but wisdom bade him come back and
 handle the serpent, and then Moses’ fear departed. In
 12 this incident was seen the actuality of Science. Matter
 was shown to be a belief only. The serpent, evil, under
 wisdom’s bidding, was destroyed through understanding
 15 divine Science, and this proof was a staff upon which to
 lean. The illusion of Moses lost its power to alarm him,
 when he discovered that what he apparently saw was really
 18 but a phase of mortal belief.

It was scientifically demonstrated that leprosy was a
 creation of mortal mind and not a condition of matter,
 21 **Leprosy
healed** when Moses first put his hand into his bosom
 and drew it forth white as snow with the dread
 disease, and presently restored his hand to its natural con-
 24 dition by the same simple process. God had lessened
 Moses’ fear by this proof in divine Science, and the in-
 ward voice became to him the voice of God, which said:
 27 “It shall come to pass, if they will not believe thee, neither
 hearken to the voice of the first sign, that they will believe
 the voice of the latter sign.” And so it was in the coming
 30 centuries, when the Science of being was demonstrated
 by Jesus, who showed his students the power of Mind by
 changing water into wine, and taught them how to handle

λειότητα, φορώντας ἀκόμα τὴν ὑλικὴ σάρκα — μιὰ ἐρμηνεία 1
 πού εἶναι ἀκριβῶς τὸ ἀντίθετο τῆς ἀληθινῆς, ὅπως μπορεῖ νὰ 2
 δῇ κανεὶς μελετώντας τὸ βιβλίον τοῦ Ἰωβ. Ὅπως λέει καὶ ὁ 3
 Παῦλος, στὴν πρώτη ἐπιστολὴ του πρὸς τοὺς Κορινθίους,
 «σὰρξ καὶ αἷμα βασιλείαν Θεοῦ δὲν δύνανται νὰ κληρονομή- 4
 σωσιν».

Ὁ Ἑβραῖος Νομοθέτης, πού ἦταν βραδύστομος, δὲν ἔλπιζε 5
 καθόλου ὅτι θὰ μπορούσε νὰ κάνῃ τὸ λαὸ νὰ καταλάβῃ αὐτὸ
 πού ἐπρόκειτο νὰ τοῦ ἀποκαλυφθῇ. Ὅταν ἡ 6
 σοφία τὸν ὁδήγησε νὰ ρίξῃ κάτω τὴ ράβδο του ^{Ὁ φόβος τοῦ 9}
 καὶ τὴν εἶδε νὰ γίνεται φίδι, ὁ Μωυσῆς ἔφυγε τρο- ^{φιδίου ὑπερ- 9}
 μαγμένος· ἀλλὰ ἡ σοφία τὸν διάταξε νὰ γυρίσῃ πίσω καὶ νὰ 12
 πιᾶσῃ τὸ φίδι, καὶ τότε ὁ φόβος τοῦ Μωυσῆ ἔξαφανίστηκε.
 Τὸ περιστατικὸ αὐτὸ ἔδειξε τὴν πραγματικότητα τῆς Ἐπι-
 στήμης. Ἡ ὕλη ἀποδείχτηκε ὅτι ἦταν μόνο μιὰ δοξασία. Τὸ 15
 φίδι, τὸ κακὸ, καταστράφηκε κατὰ διαταγὴν τῆς σοφίας, μὲ
 τὴν κατανόησιν τῆς θείας Ἐπιστήμης, καὶ ἡ ἀπόδειξις αὐτὴ
 ἦταν μιὰ ράβδος γιὰ νὰ στηριχθῇ πάνω της. Ἡ ψευδαίσθησις 18
 τοῦ Μωυσῆ δὲν εἶχε πιά τὴ δύναμιν νὰ τὸν τρομάξῃ, ὅταν
 ἀνακάλυψε ὅτι ἐκεῖνο πού φαινομενικὰ ἔβλεπε στὴν πραγ-
 ματικότητα δὲν ἦταν παρὰ μιὰ μορφή θνητῆς δοξασίας. 21

Ἀποδείχτηκε ἐπιστημονικὰ ὅτι ἡ λέπρα ἦταν ἓνα δημιούρ-
 γημα τοῦ θνητοῦ νοῦ καὶ ὄχι μιὰ ὑλικὴ κατάστασις, ὅταν 22
 ὁ Μωυσῆς πρῶτα ἔβαλε τὸ χέρι του στὸν κόρφο ^{Ἡ λέπρα 24}
 του καὶ τὸ ἔβγαλε ἄσπρο σὰν τὸ χιόνι ἀπὸ τὴν ^{θεραπεύτηκε}
 τρομερὴ ἀρρώστια, καὶ ὕστερα τὸ ἐπανέφερε ἀμέσως στὴ
 φυσικὴ του κατάστασις μὲ τὴν ἴδια ἀπλὴ διαδικασίαν. Ὁ 27
 Θεὸς εἶχε λιγοστέψει τὸ φόβον τοῦ Μωυσῆ μὲ τὴν ἀπόδειξιν
 αὐτὴ τῆς θείας Ἐπιστήμης, καὶ ἡ ἐνδόμυχη φωνὴ ἔγινε γι' αὐ-
 τὸν ἡ φωνὴ τοῦ Θεοῦ, πού τοῦ εἶπε: «Ἐὰν δὲν πιστεῦσωσιν 30
 εἰς σέ, μηδὲ εἰσακούσωσιν εἰς τὴν φωνὴν τοῦ σημείου τοῦ
 πρώτου, θὰ πιστεῦσωσιν εἰς τὴν φωνὴν τοῦ σημείου τοῦ
 δευτέρου». Καὶ αὐτὸ ἔγινε καὶ στοὺς κατοπινούς αἰῶνες, ὅταν 33
 ἡ Ἐπιστήμη τοῦ εἶναι ἀποδείχτηκε ἀπὸ τὸν Ἰησοῦ, πού
 ἔδειξε στοὺς μαθητὲς του τὴ δύναμιν τοῦ Νοῦ μὲ τὴ μεταβολὴ
 τοῦ νεροῦ σὲ κρασί καὶ τοὺς δίδαξε πῶς νὰ πιάνουν φίδια 36
 χωρὶς νὰ παθαίνουν τίποτε, νὰ θεραπεύουν τοὺς ἀρρώστους

1 serpents unharmed, to heal the sick and cast out evils in
proof of the supremacy of Mind.

3 When understanding changes the standpoints of life and
intelligence from a material to a spiritual basis, we shall
gain the reality of Life, the control of Soul over
6 ^{Standpoints} ^{changed} sense, and we shall perceive Christianity, or
Truth, in its divine Principle. This must be the climax
before harmonious and immortal man is obtained and his
9 capabilities revealed. It is highly important — in view
of the immense work to be accomplished before this recog-
nition of divine Science can come — to turn our thoughts
12 towards divine Principle, that finite belief may be pre-
pared to relinquish its error.

Man's wisdom finds no satisfaction in sin, since God
15 has sentenced sin to suffer. The necromancy of yester-
day foreshadowed the mesmerism and hypno-
16 ^{Saving the} ^{inebriate} tism of to-day. The drunkard thinks he enjoys
18 drunkenness, and you cannot make the inebriate leave
his besottedness, until his physical sense of pleasure yields
to a higher sense. Then he turns from his cups, as
21 the startled dreamer who awakens from an incubus in-
curred through the pains of distorted sense. A man who
likes to do wrong — finding pleasure in it and refraining
24 from it only through fear of consequences — is neither
a temperate man nor a reliable religionist.

The sharp experiences of belief in the supposititious life
27 of matter, as well as our disappointments and ceaseless
woes, turn us like tired children to the arms
17 ^{Uses of} ^{suffering} of divine Love. Then we begin to learn Life
30 in divine Science. Without this process of weaning,
"Canst thou by searching find out God?" It is easier
to desire Truth than to rid one's self of error. Mortals

καὶ νὰ ἐκβάλλουν τὰ κακὰ, καὶ νὰ ἀποδείξουν ἔτσι τὴν 1
ὑπεροχὴ τοῦ Νοῦ.

Ὅταν ἡ κατανόηση ἀπορρίψη τὴν ὕλική βάση τῶν ἀπό- 3
ψεων σχετικὰ μὲ τὴ ζωὴ καὶ τὴ νοημοσύνη καὶ δεχτὴ τὴν
πνευματική, θὰ ἀποκτήσουμε τὴν πραγματικὴ- ^{Μεταβολὴ}
τητα τῆς Ζωῆς, τὴν ἐξουσία τῆς Ψυχῆς πάνω στὴν ^{ἀπόψεων} 6
αἴσθηση, καὶ θὰ ἀντιληφτοῦμε τὸ χριστιανισμό, ἢ τὴν Ἀλή-
θεια, στὴ θεία του Ἀρχή. Αὐτὸ πρέπει νὰ εἶναι τὸ ἀνώτατο
σημεῖο προτοῦ πετύχουμε τὸν ἁρμονικὸ καὶ ἀθάνατο ἄνθρωπο 9
καὶ ἀνακαλύψουμε τὶς ἰκανότητές του. Εἶναι ἀπόλυτα ἀπα-
ραίτητο — ὅταν λάβουμε ὑπόψη μας τὸ τεράστιο ἔργο ποὺ
πρέπει νὰ συντελεστῇ προτοῦ μπορέσουμε νὰ ἀποκτήσουμε 12
τὴν ἀντίληψη αὐτῇ τῆς θείας Ἐπιστήμης — νὰ στρέψουμε τὶς
σκέψεις μας πρὸς τὴ θεία Ἀρχή, γιὰ νὰ προετοιμαστῇ ἡ πε-
περασμένη δοξασία νὰ ἐγκαταλείψῃ τὴν πλάνη της. 15

Ἡ σοφία τοῦ ἀνθρώπου δὲ βρίσκει ἱκανοποίηση στὴν
ἀμαρτία, ἀφοῦ ὁ Θεὸς καταδίκασε τὴν ἀμαρτία νὰ ὑποφέρῃ.
Ἡ νεκρομαντεία τοῦ παλίου καιροῦ προανάγγειλε ^{Ἡ σωτηρία} 18
τὸ μεσμερισμὸ καὶ τὸν ὑπνωτισμὸ τῆς ἐποχῆς μας. ^{τοῦ μέθυσου}
Ὁ μέθυσος νομίζει ὅτι βρίσκει ἀπόλαυση στὸ μεθύσι, καὶ δὲν
μπορεῖ νὰ κάνῃς τὸν ἀλκοολικὸ νὰ ἐγκαταλείψῃ τὴν ἀποκτή- 21
νωσή του, προτοῦ τὸ ὕλικο του αἶσθημα τῆς ἀπόλαυσης ὑπο-
χωρήσῃ σ' ἓνα ἀνώτερο αἶσθημα. Τότε ἀφήνει τὸ πιστό, σὰν
τὸν ἄνθρωπο ποὺ ξυπνάει τρομαγμένος ἀπὸ ἓνα ἐφιαλτικὸ 24
ὄνειρο ποὺ τοῦ προξένησαν οἱ πόνοι τῆς διαστρεβλωμένης αἰ-
σθησης. Ὁ ἄνθρωπος ποὺ τοῦ ἀρέσει νὰ κάνῃ τὸ κακὸ — γιὰ-
τί βρίσκει εὐχαρίστηση σ' αὐτὸ καὶ τὸ ἀποφεύγει μόνο καὶ μό- 27
νο γιὰτὶ φοβᾶται τὶς συνέπειες — δὲν εἶναι οὔτε ἐγκρατὴς οὔτε
ἓνας θρησκός στὸν ὁποῖο μπορεῖ νὰ ἔχη κανεὶς ἐμπιστοσύνη.

Οἱ σκληρὲς δοκιμασίες στὶς ὁποῖες μᾶς ὑποβάλλει ἡ δοξασία 30
στὴν ὑποβολιμαία ζωὴ τῆς ὕλης, καθὼς καὶ οἱ ἀπογοητεύ-
σεις μας καὶ τὰ ἀκατάπαυστα βάσανά μας, μᾶς ρί- ^{Τὰ καλὰ τῆς}
χνουν σὰν κουρασμένα παιδιὰ στὴν ἀγκαλιὰ τῆς ^{ὀδύνης} 33
θείας Ἀγάπης. Τότε ἀρχίζουμε νὰ μαθαίνουμε τὴ Ζωὴ στὴ
θεία Ἐπιστήμη. Χωρὶς τὴ διαδικασία αὐτῇ τοῦ ἀπογαλα-
κτισμοῦ, «δύνασαι νὰ ἐξιχνιάσῃς τὰ βάθη τοῦ Θεοῦ;» Εἶναι 36
εὐκολώτερο νὰ ἐπιθυμῇ κανεὶς τὴν Ἀλήθεια παρὰ νὰ ἀπαλ-
λαχτῇ ἀπὸ τὴν πλάνη. Οἱ θνητοὶ μπορεῖ νὰ ἐπιδιώκουν τὴν

1 may seek the understanding of Christian Science, but they
will not be able to glean from Christian Science the facts
3 of being without striving for them. This strife consists
in the endeavor to forsake error of every kind and to pos-
sess no other consciousness but good.

6 Through the wholesome chastisements of Love, we
are helped onward in the march towards righteousness,
A bright peace, and purity, which are the landmarks
9 outlook of Science. Beholding the infinite tasks of
truth, we pause, — wait on God. Then we push onward,
until boundless thought walks enraptured, and concep-
12 tion unconfined is winged to reach the divine glory.

In order to apprehend more, we must put into prac-
tice what we already know. We must recollect that
15 Need and Truth is demonstrable when understood, and
supply that good is not understood until demonstrated.

If "faithful over a few things," we shall be made rulers
18 over many; but the one unused talent decays and is lost.
When the sick or the sinning awake to realize their need
of what they have not, they will be receptive of divine
21 Science, which gravitates towards Soul and away from
material sense, removes thought from the body, and ele-
vates even mortal mind to the contemplation of some-
24 thing better than disease or sin. The true idea of God
gives the true understanding of Life and Love, robs the
grave of victory, takes away all sin and the delusion that
27 there are other minds, and destroys mortality.

The effects of Christian Science are not so much seen
as felt. It is the "still, small voice" of Truth
Childlike 30 receptivity uttering itself. We are either turning away
from this utterance, or we are listening to it and going
up higher. Willingness to become as a little child and

κατανόηση τῆς Χριστιανικῆς Ἐπιστήμης, ἀλλὰ δὲ θὰ μπορέ- 1
σουν νὰ σταχυολογήσουν ἀπὸ τὴ Χριστιανικὴ Ἐπιστήμη τὰ
γεγονότα τοῦ εἶναι χωρὶς νὰ ἀγωνιστοῦν γι' αὐτά. Ὁ ἀγώ- 3
νας αὐτὸς εἶναι ἡ προσπάθεια νὰ ἐγκαταλείψουμε κάθε εἶδους
πλάνη καὶ νὰ μὴν ἔχουμε ἄλλη συνείδηση ἐκτὸς ἀπὸ τὸ καλὸ.

Οἱ σωτήριες τιμωρίες τῆς Ἀγάπης μᾶς βοηθοῦν στὴν πο- 6
ρεία μας πρὸς τὴ δικαιοσύνη, τὴν εἰρήνη καὶ τὴν ἀγνότητα,
ποὺ εἶναι τὰ ὁρόσημα τῆς Ἐπιστήμης. Βλέποντας ^{Μιὰ λαμπρὴ}
τὰ ἄπειρα καθήκοντα ποὺ ἐπιβάλλει ἡ ἀλήθεια, ^{προσδοκία} 9
σταματοῦμε γιὰ λίγο διστακτικὰ — περιμένουμε τὸ Θεό.
Ὑστερα προχωροῦμε, μέχρις ὅτου ἡ ἀδέσμευτη σκέψη βαδίσῃ
ἐκστατική, καὶ ἡ ἀπεριόριστη ἀντίληψη πετάξῃ γιὰ νὰ φτάσῃ 12
τὴ θεία δόξα.

Γιὰ νὰ καταλάβουμε περισσότερα πρέπει νὰ ἐφαρμόσουμε
αὐτὰ ποὺ ἤδη ξέρουμε. Πρέπει νὰ ἔχουμε ὑπόψη μας ὅτι ἡ 15
Ἀλήθεια μπορεῖ νὰ ἀποδειχτῇ ὅταν κατανοηθῇ
καὶ ὅτι τὸ καλὸ δὲν κατανοεῖται ὡσότου ἀποδει- ^{Ἀνάγκη καὶ}
χτῇ. Ἄν «εἰς τὰ ὀλίγα σταθῶμεν πιστοί», θὰ διευ- ^{ἀντιμετώ- 18}
πνύουμε περισσότερα· ἀλλὰ τὸ τάλαντο ποὺ δὲ χρησιμο-
ποιεῖται φθείρεται καὶ χάνεται. Ὅταν οἱ ἄρρωστοι ἢ οἱ
ἁμαρτωλοὶ ἀνοίξουν τὰ μάτια τους καὶ ἀντιληφτοῦν τί τοὺς 21
λείπει καὶ πόσο τὸ χρειάζονται, θὰ εἶναι ἐπιδεκτικοὶ στὴ θεία
Ἐπιστήμη, ποὺ κινεῖται πρὸς τὴν Ψυχὴ καὶ μακριὰ ἀπὸ τὴν
ὕλικὴ αἴσθηση, ἀπομακρύνει τὴ σκέψη ἀπὸ τὸ σῶμα καὶ ἐξυ- 24
ψώνει ἀκόμα καὶ τὸ θνητὸ νοῦ γιὰ νὰ σκεφτῇ κάτι καλύτερο
ἀπὸ τὴν ἁρρώστια ἢ τὴν ἁμαρτία. Ἡ ἀληθινὴ ἰδέα γιὰ τὸ
Θεὸ κάνει τὸν ἄνθρωπο νὰ κατανοήσῃ σωστὰ τὴ Ζωὴ καὶ 27
τὴν Ἀγάπην, ἀρπάζει τὴ νίκη ἀπὸ τὸν ἄδην, ἀφαιρεῖ κάθε
ἁμαρτία καὶ τὴν αὐταπάτη ὅτι ὑπάρχουν ἄλλοι νόες, καὶ
ἐξαλείφει τὴ θνητότητα. 30

Τὰ ἀποτελέσματα τῆς Χριστιανικῆς Ἐπιστήμης δὲν εἶναι
τόσο πολὺ ὁρατὰ ὅσο εἶναι αἰσθητά. Εἶναι ὁ ^{Παιδικὴ ἐπι- 33}
«ἤχος λεπτοῦ ἀέρος» τῆς Ἀλήθειας, ποὺ ἐκφράζει ^{δεκτικότητα}
τὸν ἑαυτὸ της. Ἡ ἀποφεύγουμε τὴ φωνὴ αὐτῇ, ἢ τὴν προσέ-
χουμε καὶ ἀνεβαίνουμε πιὸ ψηλά. Ἡ προθυμία νὰ γίνουμε

1 to leave the old for the new, renders thought receptive of
 the advanced idea. Gladness to leave the false landmarks
 3 and joy to see them disappear, — this disposition helps
 to precipitate the ultimate harmony. The purification
 of sense and self is a proof of progress. “Blessed are the
 6 pure in heart: for they shall see God.”

Unless the harmony and immortality of man are be-
 coming more apparent, we are not gaining the true idea
 9 **Narrow** of God; and the body will reflect what gov-
 pathway erns it, whether it be Truth or error,
 understanding or belief, Spirit or matter. Therefore
 12 “acquaint now thyself with Him, and be at peace.”
 Be watchful, sober, and vigilant. The way is straight
 and narrow, which leads to the understanding that God
 15 is the only Life. It is a warfare with the flesh, in which
 we must conquer sin, sickness, and death, either here
 or hereafter, — certainly before we can reach the goal
 18 of Spirit, or life in God.

Paul was not at first a disciple of Jesus but a perse-
 cutor of Jesus’ followers. When the truth first appeared
 21 **Paul’s en-** to him in Science, Paul was made blind,
 lightenment and his blindness was felt; but spiritual
 light soon enabled him to follow the example and teach-
 24 ings of Jesus, healing the sick and preaching Christian-
 ity throughout Asia Minor, Greece, and even in imperial
 Rome.

27 Paul writes, “If Christ [Truth] be not risen, then is
 our preaching vain.” That is, if the idea of the suprem-
 acy of Spirit, which is the true conception of being,
 30 come not to your thought, you cannot be benefited by
 what I say.

Jesus said substantially, “He that believeth in me

σάν ἓνα μικρὸ παιδί καὶ νὰ ἐγκαταλείψουμε τὰ παλιὰ γιὰ 1
τὰ νέα, κάνει τὴ σκέψη μας ἐπιδεκτικὴ στὴν προχωρημένη
ἰδέα. Ἡ εὐχαρίστηση ποὺ νοιώθουμε ἐγκαταλείποντας τὰ 3
ψεύτικα ὁρόσημα καὶ ἡ χαρὰ ποὺ μᾶς προκαλεῖ ἡ ἐξαφάνισή
των ἐπισπεύδουν τὴν τελικὴ ἁρμονία. Ὁ ἐξαγνισμὸς τῆς
αἴσθησης καὶ τοῦ ἐγῶ εἶναι ἀπόδειξη προόδου. «Μακάριοι 6
οἱ καθαροὶ τὴν καρδίαν· διότι αὐτοὶ θὰ ἴδωσι τὸν Θεόν».

Ἄν ἡ ἁρμονία καὶ ἀθανασία τοῦ ἀνθρώπου δὲ φανερωθοῦν
περισσότερο, δὲν ἀποκοῦμε τὴν ἀληθινὴ ἰδέα γιὰ τὸ Θεό. 9
καὶ τὸ σῶμα θὰ ἀντανakλᾷ ὅ,τι τὸ κυβερνᾷ, εἴτε ^{Στενὸ}
Ἀλήθεια εἶναι αὐτὸ εἴτε πλάνη, εἴτε νόηση εἴτε δο- ^{μονοπάτι}
ξασία, εἴτε Πνεῦμα εἴτε ὕλη. «Οἰκειώθητι λοιπὸν μετ’ Αὐτοῦ, 12
καὶ ἔσο ἐν εἰρήνῃ». Νὰ εἶσαι προσεκτικὸς, ἐγκρατὴς καὶ ἄγρυ-
πνος. Εἶναι στενὴ καὶ τεθλιμμένη ἡ ὁδὸς ποὺ ὁδηγεῖ στὴν
κατανόηση ὅτι ὁ Θεὸς εἶναι ἡ μόνη Ζωή. Εἶναι ἓνας πόλεμος 15
μὲ τὴ σάρκα, στὸν ὁποῖο πρέπει νὰ νικήσουμε τὴν ἁμαρτία,
τὴν ἁρρώστια καὶ τὸ θάνατο, εἴτε σ’ αὐτὴ εἴτε στὴν ἄλλη
ζωή — πάντως πρὶν μπορέσουμε νὰ φτάσουμε στὸ σκοπὸ τοῦ 18
Πνεύματος, στὴ ζωὴ ποὺ εἶναι στὸ Θεό.

Ὁ Παῦλος δὲν ἦταν στὴν ἀρχὴ μαθητὴς τοῦ Ἰησοῦ, ἀλλὰ
διώκτης τῶν ὁπαδῶν τοῦ Ἰησοῦ. Ὅταν τοῦ φανερώθηκε γιὰ 21
πρῶτη φορὰ ἡ ἀλήθεια στὴν Ἐπιστήμη, ὁ Παῦλος ^{Ἡ φώτιση}
τυφλώθηκε, καὶ ἡ τύφλωσή του ἔγινε αἰσθητή· ^{τοῦ Παύλου}
ἀλλὰ τὸ πνευματικὸ φῶς τὸν ἔκανε γρήγορα ἱκανὸ νὰ ἀκο- 24
λουθήσῃ τὸ παράδειγμα καὶ τὶς διδασκαλίες τοῦ Ἰησοῦ, θε-
ραπεύοντας τοὺς ἁρρώστους καὶ κηρύττοντας τὸ χριστιανισμὸ
σ’ ὅλη τὴ Μικρὰ Ἀσίαν, τὴν Ἑλλάδα καὶ ἀκόμα καὶ στὴν 27
αὐτοκρατορικὴ Ρώμη.

Ὁ Παῦλος γράφει: «Ἄν ὁ Χριστὸς (ἡ Ἀλήθεια) δὲν ἀνέστη,
μάταιον ἄρα εἶναι τὸ κήρυγμα ἡμῶν». Δηλαδή, ἂν δὲν παρα- 30
δεχτῆτε τὴν ἰδέαν τῆς ὑπεροχῆς τοῦ Πνεύματος, ποὺ εἶναι ἡ
ἀληθινὴ ἀντίληψη τοῦ εἶναι, δὲν μπορεῖτε νὰ ὠφεληθῆτε
ἀπ’ αὐτὰ ποὺ λέω.

33

Ὁ Ἰησοῦς εἶπε κατ’ οὐσίαν: «Ὅστις πιστεύει εἰς ἐμέ, δὲν θὰ

1 shall not see death." That is, he who perceives the true idea of Life loses his belief in death. He who has
 3 **Abiding** the true idea of good loses all sense of evil,
 in Life and by reason of this is being ushered into the undying realities of Spirit. Such a one abideth in Life, —
 6 life obtained not of the body incapable of supporting life, but of Truth, unfolding its own immortal idea. Jesus gave the true idea of being, which results in infinite blessings to mortals.

In Colossians (iii. 4) Paul writes: "When Christ, who is our life, shall appear [be manifested], then shall ye also
 12 **Indestruct-** appear [be manifested] with him in glory."
 ible being When spiritual being is understood in all its perfection, continuity, and might, then shall man be found
 15 in God's image. The absolute meaning of the apostolic words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, "hid with
 18 Christ in God," — with Truth in divine Love, where human sense hath not seen man.

Paul had a clear sense of the demands of Truth upon
 21 mortals physically and spiritually, when he said: "Pre-
 Consecration sent your bodies a living sacrifice, holy, ac-
 required ceptable unto God, which is your reasonable
 24 service." But he, who is begotten of the beliefs of the flesh and serves them, can never reach in this world the divine heights of our Lord. The time cometh when
 27 the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated.

30 When first spoken in any age, Truth, like the light, "shineth in darkness, and the darkness comprehended it not." A false sense of life, substance, and mind

ιδῆ θάνατον». Δηλαδή, ἐκεῖνος πού ἀντιλαμβάνεται τήν ἀλη- 1
θινή ιδέα τῆς Ζωῆς ἀποβάλλει τή δοξασία του στοῦ θάνατο.
Ἐκεῖνος πού ἔχει τήν ἀληθινή ιδέα τοῦ καλοῦ ἀπο- 3
βάλλει κάθε αἴσθηση τοῦ κακοῦ, καί γι' αὐτό εἰσά- Διαμονή στή Ζωή
γεται στίς ἀθάνατες πραγματικότητες τοῦ Πνεύματος. Ἐνα 6
τέτοιο ἄτομο μένει στή Ζωή — ζωή πού δέν πηγάζει ἀπό τὸ
σῶμα, πού εἶναι ἀνίκανο νά ὑποστηρίξει τή ζωή, ἀλλὰ ἀπό
τὴν Ἀλήθεια, πού ἀναπτύσσει τή δική της ἀθάνατη ιδέα. Ὁ 9
Ἰησοῦς ἔδωσε τήν ἀληθινή ιδέα γιὰ τὸ εἶναι, πού ἀποφέρει
ἅπειρες εὐλογίες στοὺς θνητοὺς.

Στὴν Ἐπιστολὴ του πρὸς τοὺς Κολοσσαεῖς (3:4) ὁ Παῦλος 12
γράφει: «Ὅταν ὁ Χριστός, ἡ ζωὴ ἡμῶν, φανερωθῇ (ἐκ-
δηλωθῇ), τότε καὶ σεῖς μετ' αὐτοῦ θὰ φανερωθῆτε Ἀφθαρτο εἶναι
(ἐκδηλωθῆτε) ἐν δόξῃ». Ὅταν ἐννοήσουμε τὸ
πνευματικὸ εἶναι σ' ὅλη του τὴν τελειότητα, συνέχεια καὶ δύ- 15
ναμη, τότε θὰ δοῦμε ὅτι ὁ ἄνθρωπος εἶναι κατ' εἰκόνα τοῦ
Θεοῦ. Τὸ ἀπόλυτο νόημα τῶν ἀποστολικῶν λόγων εἶναι τὸ
ἐξῆς: Τότε θὰ δοῦμε ὅτι ὁ ἄνθρωπος εἶναι καθ' ὁμοίωσίν Του, 18
τέλειος ὅπως καὶ ὁ Πατέρας, ἄφθαρτος στή Ζωή, «κεκρυμμένος
μετὰ τοῦ Χριστοῦ ἐν τῷ Θεῷ» — κρυμμένος μὲ τὴν Ἀλήθεια
στή θεία Ἀγάπη, ὅπου ἡ ἀνθρώπινη αἴσθηση δέν ἔχει δεῖ 21
ἄνθρωπο.

Ὁ Παῦλος ἐγνώριζε σαφῶς τί ἀπαιτεῖ ἡ Ἀλήθεια ἀπὸ τοὺς 24
θνητοὺς, τόσο στοῦ σωματικὸ ὅσο καὶ στοῦ πνευματικὸ τομέα,
ὅταν ἔλεγε: «Παραστήσατε τὰ σώματά σας θυσίαν Ἀπαιτεῖται ἀφοσίωση
ζῶσαν, ἁγίαν, εὐάρεστον εἰς τὸν Θεόν, ἥτις εἶναι ἡ
λογικὴ σας λατρεία». Ἀλλ' ὅποιος γεννιέται ἀπὸ τίς δοξα- 27
σίες τῆς σάρκας καὶ τίς ὑπηρετεῖ, δέν μπορεῖ ποτὲ νά φτάσῃ
σ' αὐτὸ τὸν κόσμον τὰ θεῖα ὕψη τοῦ Κυρίου μας. Πλησιάζει
ὁ καιρὸς πού ἡ πνευματικὴ καταγωγὴ τοῦ ἀνθρώπου, ἡ θεία 30
Ἐπιστήμη πού παρουσίασε τὸν Ἰησοῦ στοὺς ἀνθρώπους, θὰ
κατανοηθῇ καὶ θὰ ἀποδειχθῇ.

Ὅταν κηρυχθῇ γιὰ πρώτη φορὰ σὲ μιὰ ἐποχὴ — ὁποιαδὴ- 33
ποτε — ἡ Ἀλήθεια, ὅπως καὶ τὸ φῶς, «ἐν τῇ σκοτίᾳ φέγγει,
καὶ ἡ σκοτία δέν κατέλαβεν αὐτό». Μιὰ ψεύτικη ἀντίληψη

1 hides the divine possibilities, and conceals scientific demonstration.

3 If we wish to follow Christ, Truth, it must be in the way of God's appointing. Jesus said, "He that believeth on me, the works that I do shall he do also."

6 ^{Loving God supremely} He, who would reach the source and find the divine remedy for every ill, must not try to climb the hill of Science by some other road. All nature teaches God's love to man, but man cannot love God supremely and set his whole affections on spiritual things, while loving the material or trusting in it more than in the spiritual.

12 We must forsake the foundation of material systems, however time-honored, if we would gain the Christ as our only Saviour. Not partially, but fully, the great healer of mortal mind is the healer of the body.

The purpose and motive to live aright can be gained now. This point won, you have started as you should. 18 You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives, 21 your Father will open the way. "Who did hinder you, that ye should not obey the truth?"

Saul of Tarsus beheld the way — the Christ, or Truth 24 — only when his uncertain sense of right yielded to a spiritual sense, which is always right. Then ^{Conversion of Saul} the man was changed. Thought assumed a nobler outlook, and his life became more spiritual. He learned the wrong that he had done in persecuting Christians, whose religion he had not understood, and in humanity he took the new name of Paul. He beheld for the first time the true idea of Love, and learned a lesson in divine Science.

γιά τή ζωή, τήν οὐσία καί τὸ νοῦ κρύβει τίς θεῖες δυνατότητες, 1
καί συγκαλύπτει τήν ἐπιστημονική ἀπόδειξη.

Ἄν ἐπιθυμοῦμε νὰ ἀκολουθήσουμε τὸ Χριστό, τήν Ἀλή- 3
θεια, πρέπει νὰ τὸ κάνουμε κατὰ τὸν τρόπο ποὺ ὀρίζει ὁ
Θεός. Ὁ Ἰησοῦς εἶπε: «Ὅστις πιστεύει εἰς ἐμέ, Ἀπόλυτη 6
τὰ ἔργα τὰ ὁποῖα κάμνω, καὶ ἐκεῖνος θὰ κάμῃ». ἀγάπη γιὰ
τὸ Θεό
Ὅποιος θέλει νὰ φτάσῃ στὴν πηγὴ καὶ νὰ βρῇ τὸ
θεῖο φάρμακο γιὰ κάθε κακό, δὲν πρέπει νὰ προσπαθῇ νὰ
ἀνέβῃ τὸ ὄρος τῆς Ἐπιστήμης ἀπὸ κάποιον ἄλλο δρόμο. 9
Ὅλη ἡ φύση διδάσκει τὴν ἀγάπῃ τοῦ Θεοῦ γιὰ τὸν ἄνθρωπο,
ἀλλὰ ὁ ἄνθρωπος δὲν μπορεῖ νὰ ἀγαπήσῃ τὸ Θεὸ ἀπόλυτα
καὶ νὰ ἀφιερωθῇ μ' ὅλη του τὴν καρδιά στὰ πνευματικά, 12
ἐνὸςω ἀγαπᾷ τὸ ὑλικὸ ἢ ἔχει περισσότερη ἐμπιστοσύνη
σ' αὐτὸ παρά στὸ πνευματικόν.

Πρέπει νὰ ἐγκαταλείψουμε τὸ θεμέλιο τῶν ὑλικῶν συστη- 15
μάτων, ὅσοδήποτε σεβαστὸ κι ἂν τὸ ἔχη κάνει ὁ χρόνος, ἂν
θέλουμε νὰ εἶναι ὁ Χριστὸς ὁ μόνος μας Σωτὴρας. Ὅχι ἐν
μέρει ἀλλ' ἐντελῶς, ὁ μέγας θεραπευτὴς τοῦ θνητοῦ νοῦ 18
εἶναι καὶ ὁ θεραπευτὴς τοῦ σώματος.

Μπορεῖς ἀπὸ τώρα νὰ υἱοθετήσῃς ὀρθοὺς σκοποὺς καὶ κί-
νητρα στὴ ζωή σου. Ὅταν τὸ πετύχῃς αὐτό, ἀρχίζεις ὅπως 21
πρέπει. Ἀρχίζεις μὲ τὴν προπαίδεια τῆς Χριστιανικῆς Ἐπι-
στήμης, καὶ τίποτε δὲν μπορεῖ νὰ ἐμποδίσῃ τὴν πρόοδό σου
ἐκτὸς ἀπὸ τὴν κακὴ πρόθεση. Ὅταν ἐργάζεσαι καὶ προσεύ- 24
χεσαι μὲ ἀληθινὰ κίνητρα, ὁ Πατέρας σου θὰ σοῦ ἀνοίξῃ τὸ
δρόμο. «Τίς σᾶς ἐμπόδισεν ὥστε νὰ μὴ πείθῃσθε εἰς τὴν
ἀλήθειαν;» 27

Ὁ Σαῦλος ὁ Ταρσεὺς εἶδε τὴν ὁδὸ — τὸ Χριστό, ἢ τὴν Ἀλή-
θεια — μόνο ὅταν ἡ ἀντίληψί του γιὰ τὸ σωστό, ποὺ ἦταν
ἀκαθόριστη, ὑποχώρησε στὴν πνευματικὴ ἀντί- Μεταστροφή 30
ληψη, ποὺ εἶναι πάντοτε ὀρθή. Τότε ὁ ἄνθρωπος τοῦ Σαῦλου
ἄλλαξε. Οἱ ἀπόψεις του ἔγιναν πιὸ εὐγενικὲς καὶ ἡ ζωή του
πιὸ πνευματικὴ. Εἶδε τὸ κακὸ ποὺ εἶχε κάνει μὲ τὸ νὰ κατα- 33
διώκῃ τοὺς χριστιανούς, τὴ θρησκεία τῶν ὁποίων δὲν εἶχε
καταλάβῃ, καὶ μὲ ταπεινοφροσύνη πῆρε τὸ νέο ὄνομα, Παῦ-
λος. Εἶδε γιὰ πρώτη φορὰ τὴν ἀληθινὴν ἰδέα τῆς Ἀγάπης 36
καὶ ἔμαθε ἓνα μάθημα στὴ θεία Ἐπιστήμη.

1 Reform comes by understanding that there is no abid-
 2 ing pleasure in evil, and also by gaining an affection for
 3 good according to Science, which reveals the immortal
 4 fact that neither pleasure nor pain, appetite nor passion,
 5 can exist in or of matter, while divine Mind can and does
 6 destroy the false beliefs of pleasure, pain, or fear and all
 7 the sinful appetites of the human mind.

8 What a pitiful sight is malice, finding pleasure in re-
 9 venge! Evil is sometimes a man's highest conception
 10 of right, until his grasp on good grows stronger.
 11 **Image of
the beast** Then he loses pleasure in wickedness, and it
 12 becomes his torment. The way to escape the misery of
 13 sin is to cease sinning. There is no other way. Sin is
 14 the image of the beast to be effaced by the sweat of agony.
 15 It is a moral madness which rushes forth to clamor with
 16 midnight and tempest.

17 To the physical senses, the strict demands of Christian
 18 **Peremptory
demands** Science seem peremptory; but mortals are has-
 19 tening to learn that Life is God, good, and that
 20 evil has in reality neither place nor power in the human or
 21 the divine economy.

22 Fear of punishment never made man truly honest.
 23 Moral courage is requisite to meet the wrong and to
 24 **Moral
courage** proclaim the right. But how shall we re-
 25 form the man who has more animal than
 26 moral courage, and who has not the true idea of good?
 27 Through human consciousness, convince the mortal of
 28 his mistake in seeking material means for gaining hap-
 29 piness. Reason is the most active human faculty. Let
 30 that inform the sentiments and awaken the man's dor-
 31 mant sense of moral obligation, and by degrees he will
 32 learn the nothingness of the pleasures of human sense

‘Ο ἄνθρωπος ἀναμορφώνεται ὅταν κατανοήσῃ ὅτι δὲν 1
 ὑπάρχει διαρκὲς εὐχαρίστηση στὸ κακὸ, καὶ ἐπίσης ὅταν ἀγα- 2
 πήσῃ τὸ καλὸ σύμφωνα μὲ τὴν ‘Επιστήμη, ποὺ ἀποκαλύπτει 3
 τὸ ἀθάνατο γεγονός ὅτι οὔτε ἡδονὴ οὔτε πόνος, οὔτε ὄρεξη 4
 οὔτε πάθος, μποροῦν νὰ ὑπάρχουν στὴν ὕλη ἢ νὰ προέρχων- 5
 ται ἀπὸ τὴν ὕλη, ἐνῶ ὁ θεῖος Νοῦς μπορεῖ νὰ ἐξαλείψῃ, καὶ 6
 ἐξαλείφει, τίς ψεύτικες δοξασίες τῆς ἡδονῆς, τοῦ πόνου, ἢ τοῦ 7
 φόβου καὶ ὅλες τίς ἀμαρτωλὲς ὀρέξεις τοῦ ἀνθρώπινου νοῦ.

Τί ἀξιοθρήνητο θέαμα εἶναι ἡ κακία, ποὺ βρίσκει εὐχαρί- 8
 στηση στὴν ἐκδίκηση! Τὸ κακὸ εἶναι καμιὰ φορὰ ἡ ὕψιστη 9
 ἀντίληψη ποὺ ἔχει ὁ ἄνθρωπος γιὰ τὸ σωστό, ‘*Ἡ εἰκόνα*
 ὡσότου ἡ ἀντίληψή του γιὰ τὸ καλὸ γίνῃ δυνα- *τοῦ κτήνους* 12
 τότερη. Τότε ἡ κακία δὲν τοῦ προξενεῖ καμιὰ εὐχαρίστηση καὶ
 τοῦ γίνεται μαρτύριο. ‘Ο τρόπος νὰ ἀπαλλαχτοῦμε ἀπὸ τὴν 13
 ἀθλιότητα τῆς ἀμαρτίας εἶναι νὰ πάψουμε νὰ ἀμαρταίνουμε. 14
 Δὲν ὑπάρχει ἄλλος τρόπος. ‘Ἡ ἀμαρτία εἶναι ἡ εἰκόνα τοῦ 15
 κτήνους, ἡ ὁποία πρέπει νὰ ἐξαλειφτῇ μὲ τὸν ἰδρώτα τῆς 16
 ἀγωνίας. Εἶναι μιὰ ἠθικὴ τρέλλα ποὺ ὁρμάει ἐμπρὸς γιὰ νὰ 17
 οὐρλιάξῃ μὲ τὸ σκοτάδι καὶ τὴ θύελλα. 18

Στὶς σωματικὲς αἰσθήσεις, οἱ αὐστηρὲς ἀπαιτήσεις τῆς Χρι-
 στιανικῆς ‘Επιστήμης φαίνονται ὅτι εἶναι αὐταρ- *Αὐταρχικὲς* 21
 χικὲς· ἀλλὰ οἱ θνητοὶ βιάζονται νὰ μάθουν ὅτι ἡ *ἀπαιτήσεις*
 Ζωὴ εἶναι Θεός, καλὸ, καὶ ὅτι τὸ κακὸ δὲν ἔχει στὴν πραγμα-
 τικότητα οὔτε θέση οὔτε δύναμη στὴν ἀνθρώπινη ἢ στὴ θεία 24
 τάξῃ τῶν πραγμάτων.

‘Ο φόβος τῆς τιμωρίας δὲν ἔκανε ποτὲ τὸν ἄνθρωπο πραγ-
 ματικὰ τίμιο. Χρειάζεται ἠθικὸ θάρρος γιὰ νὰ ἀντιμετωπίσῃ 27
 κανεὶς τὸ ἀδικο καὶ νὰ διακηρύξῃ τὸ δίκαιο. ‘Αλλὰ *‘Ἡθικὸ*
 πῶς θὰ ἀναμορφώσουμε τὸν ἄνθρωπο ποὺ ἔχει *θάρρος*
 περισσότερο ζωικὸ παρὰ ἠθικὸ θάρρος καὶ ποὺ δὲν ἔχει τὴ 30
 σωστὴ ἰδέα τοῦ καλοῦ; Μὲ τὴν ἀνθρώπινη συνείδηση, πείσε
 τὸ θνητὸ ἄνθρωπο ὅτι κάνει λάθος νὰ γυρεύῃ εὐτυχία μὲ
 ὕλικά μέσα. Τὸ λογικὸ εἶναι ἡ πιὸ δραστήρια ἀνθρώπινη 33
 λειτουργία. “Ας καθοδηγήσῃ αὐτὸ τὰ αἰσθήματα καὶ ἄς ξυ-
 πνήσῃ τὴν κοιμισμένη αἴσθηση τοῦ ἀνθρώπου σχετικὰ μὲ τίς
 ἠθικὲς του ὑποχρεώσεις, καὶ τότε θὰ μάθῃ σιγὰ σιγὰ τὴ μηδα- 36
 μινότητα τῶν ἡδονῶν τῆς ἀνθρώπινης αἴσθησης καὶ τὸ με-

1 and the grandeur and bliss of a spiritual sense, which
 silences the material or corporeal. Then he not only will
 3 be saved, but *is* saved.

Mortals suppose that they can live without goodness,
 when God is good and the only real Life. What is the
 6 Final destruc-
tion of error result? Understanding little about the divine
 Principle which saves and heals, mortals get
 rid of sin, sickness, and death only in belief. These errors
 9 are not thus really destroyed, and must therefore cling
 to mortals until, here or hereafter, they gain the true un-
 derstanding of God in the Science which destroys human
 12 delusions about Him and reveals the grand realities of
 His allness.

This understanding of man's power, when he is
 15 equipped by God, has sadly disappeared from Christian
 history. For centuries it has been dormant, a
 18 Promise
perpetual lost element of Christianity. Our missionaries
 carry the Bible to India, but can it be said that they
 explain it practically, as Jesus did, when hundreds of
 persons die there annually from serpent-bites? Under-
 21 standing spiritual law and knowing that there is no mate-
 rial law, Jesus said: "These signs shall follow them that
 believe, . . . they shall take up serpents, and if they
 24 drink any deadly thing, it shall not hurt them. They
 shall lay hands on the sick, and they shall recover." It
 were well had Christendom believed and obeyed this
 27 sacred saying.

Jesus' promise is perpetual. Had it been given only
 to his immediate disciples, the Scriptural passage would
 30 read *you*, not *they*. The purpose of his great life-work
 extends through time and includes universal humanity.
 Its Principle is infinite, reaching beyond the pale of a

γαλεῖο καὶ τὴν εὐδαιμονία τῆς πνευματικῆς αἴσθησης, ποὺ 1
κατασιγάζει τὸ ὑλικὸ ἢ σωματικόν. Τότε ὄχι μόνο θὰ σωθῇ,
ἀλλὰ *θὰ εἶναι* ἤδη σωσμένος. 3

Οἱ θνητοὶ ὑποθέτουν ὅτι μποροῦν νὰ ζοῦν χωρὶς καλοσύνη,
ἂν καὶ ὁ Θεὸς εἶναι καλὸς καὶ ἡ μόνη πραγματικὴ Ζωή. Ποιὸ
εἶναι τὸ ἀποτέλεσμα; Ἐπειδὴ ἐλάχιστα καταλα- 6
βαίνουν τὴ θεία Ἀρχὴ ποὺ σώζει καὶ θεραπεύει, <sup>Ὁριστικὴ
ἐξάλειψη
τῆς πλάνης</sup>
οἱ θνητοὶ γλυτώνουν ἀπὸ τὴν ἁμαρτία, τὴν ἁρρώ-
στια καὶ τὸ θάνατο μόνο κατὰ φαντασίαν. Οἱ πλάνες αὐτὲς 9
δὲν ἐξαλείφονται ἔτσι πραγματικά, καὶ συνεπῶς μένουν προσ-
κολλημένες στοὺς θνητοὺς ὡσότου αὐτοὶ καταλάβουν ἀλη-
θινὰ — σ’ αὐτὴ ἢ στὴν ἄλλη ζωὴ — τὸ Θεὸ στὴν Ἐπιστήμη, 12
ποὺ ἐξαλείφει τὶς αὐταπάτες ποὺ ἔχουν οἱ ἄνθρωποι γι’ Αὐτὸν
καὶ ἀποκαλύπτει τὶς ὑπέροχες πραγματικότητες ποὺ ἀπορ-
ρεῖουν ἀπὸ τὸ γεγονὸς ὅτι Αὐτὸς εἶναι τὸ πᾶν. 15

Ἡ κατανόηση αὐτὴ τῆς δύνამης ποὺ ἔχει ὁ ἄνθρωπος, ὅταν
εἶναι ὀπλισμένος ἀπὸ τὸ Θεό, ἔχει δυστυχῶς ἐξαφανιστῇ ἀπὸ
τὴ χριστιανικὴ ἱστορία. Ἐπὶ αἰῶνες ἔπεσε σὲ <sup>Παντοτινὴ
ὑπόσχεση</sup> 18
μαρασμό, κατάντησε νὰ εἶναι ἓνα χαμένο στοιχεῖο
τοῦ χριστιανισμοῦ. Οἱ ἱεραπόστολοί μας πηγαίνουν τὴ Βίβλο
στὴν Ἰνδία, ἀλλὰ μποροῦμε νὰ ποῦμε ὅτι τὴν ἐξηγοῦν πρα- 21
κτικά, ὅπως ἔκανε ὁ Ἰησοῦς, ὅταν ἑκατοντάδες ἄνθρωποι πε-
θαίνουν ἐκεῖ κάθε χρόνο ἀπὸ τὰ δαγκώματα τῶν φιδιῶν;
Ἐπειδὴ καταλάβαινε τὸν πνευματικὸ νόμο καὶ ἤξερε ὅτι δὲν 24
ὑπάρχει ὑλικὸς νόμος, ὁ Ἰησοῦς εἶπε: «Σημεῖα . . . εἰς τοὺς πι-
στεύσαντας θὰ παρακολουθήσωσι ταῦτα, . . . ὅφεις θὰ πιά-
νωσι· καὶ ἐὰν θανάσιμόν τι πῶσι, δὲν θὰ βλάβῃ αὐτούς· ἐπὶ 27
ἁρρώστους θὰ ἐπιθέτωσι τὰς χεῖρας, καὶ θὰ ἰατρεύωνται».
Μακάρι νὰ εἶχαν πιστέψει καὶ ὑπακούσει οἱ χριστιανοὶ τὰ
ἁγία αὐτὰ λόγια. 30

Ἡ ὑπόσχεση τοῦ Ἰησοῦ εἶναι παντοτινὴ. Ἄν εἶχε δοθῇ
μόνο στοὺς δικούς του μαθητές, ἡ περικοπὴ τῆς Γραφῆς θὰ
ἔλεγε *σᾶς*, ὄχι *τούς*. Ὁ σκοπὸς τοῦ μεγάλου ἔργου τῆς ζωῆς 33
του δὲν ἔχει χρονικὰ ὅρια καὶ περιλαμβάνει ὅλον τὸν κόσμον.
Ἡ Ἀρχὴ του εἶναι ἄπειρη, γιατί ἐκτείνεται πέρα ἀπὸ τὰ
ὅρια μιᾶς μόνο ἐποχῆς ἢ ἐνὸς περιορισμένου ἀριθμοῦ ὁπαδῶν. 36

1 single period or of a limited following. As time moves
 on, the healing elements of pure Christianity will be fairly
 3 dealt with; they will be sought and taught, and will glow
 in all the grandeur of universal goodness.

A little leaven leavens the whole lump. A little under-
 6 standing of Christian Science proves the truth of all that
 Imitation of Jesus I say of it. Because you cannot walk on the
 water and raise the dead, you have no right to
 9 question the great might of divine Science in these direc-
 tions. Be thankful that Jesus, who was the true demon-
 strator of Science, did these things, and left his example for
 12 us. In Science we can use only what we understand. We
 must prove our faith by demonstration.

One should not tarry in the storm if the body is freez-
 15 ing, nor should he remain in the devouring flames. Un-
 til one is able to prevent bad results, he should avoid their
 occasion. To be discouraged, is to resemble a pupil in
 18 addition, who attempts to solve a problem of Euclid, and
 denies the rule of the problem because he fails in his first
 effort.

21 There is no hypocrisy in Science. Principle is impera-
 tive. You cannot mock it by human will. Science is a
 divine demand, not a human. Always right,
 24 Error de- destroyed, not its divine Principle never repents, but main-
 pardoned tains the claim of Truth by quenching error.

The pardon of divine mercy is the destruction of error. If
 27 men understood their real spiritual source to be all bless-
 edness, they would struggle for recourse to the spiritual
 and be at peace; but the deeper the error into which mor-
 30 tal mind is plunged, the more intense the opposition to
 spirituality, till error yields to Truth.

Human resistance to divine Science weakens in pro-

Μὲ τὸν καιρό, τὰ θεραπευτικὰ στοιχεῖα τοῦ ἀγνοῦ χριστιανισμοῦ θὰ κρίνωνται ἀμερόληπτα· ὁ κόσμος θὰ τὰ ἐπιζητῇ καὶ θὰ τὰ διδάσκη, καὶ θὰ λάμπουν μ' ὅλο τὸ μεγαλεῖο τῆς παγκόσμιας καλοσύνης. 1 3

Λίγο προζύμι κάνει ὅλο τὸ φύραμα ἔνζυμο. Λίγη κατανόηση τῆς Χριστιανικῆς Ἐπιστήμης ἀποδείχνει ὅτι ὅλα ὅσα λέω γι' αὐτὴ εἶναι ἀληθινά. Ἐπειδὴ ἐσὺ δὲν μπο- ρεῖς νὰ περπατήσης πάνω στὸ νερὸ καὶ νὰ ἀνα- στήσης νεκρούς, δὲν ἔχεις τὸ δικαίωμα νὰ ἀμφισβητῇς τὴ μεγάλη δύναμη ποὺ ἔχει ἡ θεία Ἐπιστήμη στὸν τομέα αὐτό. Νὰ εἶσαι εὐγνώμων γιατί ὁ Ἰησοῦς, ποὺ ἀπόδειξε πραγματικά τὴν Ἐπιστήμη, ἔκανε τὰ πράγματα αὐτὰ καὶ μᾶς ἄφησε τὸ παράδειγμά του. Στὴν Ἐπιστήμη μπορούμε νὰ χρησιμοποιήσουμε μόνον αὐτὸ ποὺ καταλαβαίνουμε. Πρέπει νὰ ἀποδείχνουμε τὴν πίστη μας μὲ ἔργα. 6 9 12 15

Δὲν πρέπει νὰ μένη κανεῖς στὴ θύελλα ἂν τὸ σῶμα του παγώνη, οὔτε πρέπει νὰ παραμένῃ μέσα στὶς καταστρεπτικὲς φλόγες. Ὡστόσο μπορέσουμε νὰ προλάβουμε τὰ κακὰ ἀποτελέσματα, πρέπει νὰ τὰ ἀποφεύγουμε. Ὅποιος χάνει τὸ θάρρος του μοιάζει μὲ μαθητὴ ποὺ βρίσκεται ἀκόμα στὴν πρόσ- θεση, ἀλλὰ ἐπιχειρεῖ νὰ λύσῃ ἓνα πρόβλημα τοῦ Εὐκλείδη καὶ δὲν παραδέχεται τὸν κανόνα τοῦ προβλήματος γιατί ἀποτυχαίνει στὴν πρώτη του προσπάθεια. 18 21

Δὲ χωρεῖ ὑποκρισία στὴν Ἐπιστήμη. Ἡ Ἀρχὴ εἶναι ἐπι- τακτική. Δὲν μπορεῖς νὰ τὴν ἐμπαιζῇς μὲ τὴν ἀνθρώπινη θέληση. Ἡ Ἐπιστήμη εἶναι μιὰ θεία, ὄχι ἀνθρώ- πινη, ἀπαίτηση. Ἡ θεία Ἀρχὴ τῆς, ποὺ εἶναι πάντοτε ὀρθή, δὲν ἀλλάζει ποτὲ γνώμη, ἀλλὰ ἐπι- μένει στὴν ἀξίωση τῆς Ἀλήθειας ἐξαλείφοντας τὴν πλάνη. Ἡ συγχώρηση ποὺ παρέχει τὸ θεῖο ἔλεος εἶναι ἡ ἐξάλειψη τῆς πλάνης. Ἄν οἱ ἄνθρωποι ἤξεραν ὅτι ἡ πραγματικὴ πνευματικὴ πηγὴ τους εἶναι ὅλο εὐδαιμονία, θὰ ἀγωνίζονταν νὰ καταφύγουν στὸ πνευματικὸ καὶ θὰ εὕρισκαν εἰρήνη· ἀλλὰ ὅσο πιὸ βαθιὰ εἶναι ἡ πλάνη στὴν ὁποία βυθίζεται ὁ θνητὸς νοῦς, τόσο πιὸ ἔντονη εἶναι ἡ ἐναντίωση πρὸς τὴν πνευματικότητα, ὥστόσο ἡ πλάνη ὑποταχτῇ στὴν Ἀλήθεια. 24 27 30 33 36

Ἡ ἀνθρώπινη ἀντίσταση στὴ θεία Ἐπιστήμη ἐξασθενίζει

1 portion as mortals give up error for Truth and the un-
 understanding of being supersedes mere belief. Until the
 3 The hopeful
outlook author of this book learned the vastness of
 Christian Science, the fixedness of mortal illu-
 sions, and the human hatred of Truth, she cherished
 6 sanguine hopes that Christian Science would meet with
 immediate and universal acceptance.

When the following platform is understood and the
 9 letter and the spirit bear witness, the infallibility of divine
 metaphysics will be demonstrated.

I. God is infinite, the only Life, substance, Spirit, or
 12 Soul, the only intelligence of the universe, including man.
The deific
supremacy Eye hath neither seen God nor His image and
 likeness. Neither God nor the perfect man
 15 can be discerned by the material senses. The individ-
 uality of Spirit, or the infinite, is unknown, and thus a
 knowledge of it is left either to human conjecture or to the
 18 revelation of divine Science.

II. God is what the Scriptures declare Him to be, —
 Life, Truth, Love. Spirit is divine Principle, and divine
 21 The deific
definitions Principle is Love, and Love is Mind, and
 Mind is not both good and bad, for God is
 Mind; therefore there is in reality one Mind only, be-
 24 cause there is one God.

III. The notion that both evil and good are real is a
 delusion of material sense, which Science annihilates.
 27 Evil
obsolete Evil is nothing, no thing, mind, nor power.
 As manifested by mankind it stands for a lie,
 nothing claiming to be something, — for lust, dishonesty,
 30 selfishness, envy, hypocrisy, slander, hate, theft, adultery,
 murder, dementia, insanity, inanity, devil, hell, with all
 the etceteras that word includes.

κατὰ τὸ βαθμὸν ποὺ οἱ θνητοὶ ἐγκαταλείπουν τὴν πλάνην γιὰ 1
τὴν Ἀλήθεια καὶ ἡ κατανόηση τοῦ εἶναι ἀντικαθιστᾷ τὴν
ἀπλή δοξασία. Προτοῦ μάθω τὴν ἀπειρία τῆς ^{Αἰσιόδοξη} 3
Χριστιανικῆς Ἐπιστήμης, τὴν ἐμμονὴ τῶν θνητῶν ^{προοπτικὴ}
ψευδαισθήσεων καὶ τὸ ἀνθρώπινο μίσος γιὰ τὴν Ἀλήθεια,
ἐλπίζω εἰλικρινὰ ὅτι ὁλος ὁ κόσμος θὰ παραδεχόταν ἀμέσως 6
τὴ Χριστιανικὴ Ἐπιστήμη.

“Ὅταν κατανοηθοῦν τὰ παρακάτω βασικὰ σημεῖα καὶ ἐπι-
βεβαιωθοῦν ἀπὸ τὸ γράμμα καὶ τὸ πνεῦμα, θὰ ἀποδειχτῇ 9
ὅτι ἡ θεία μεταφυσικὴ εἶναι ἀλάνθαστη.

1. Ὁ Θεὸς εἶναι ἀπειρος, ἡ μόνη Ζωή, οὐσία, Πνεῦμα, ἡ
Ψυχὴ, ἡ μόνη νοημοσύνη τοῦ σύμπαντος, συμπεριλαμβανο- 12
μένου καὶ τοῦ ἀνθρώπου. Ὁφθαλμὸς δὲν εἶδε οὔτε ^{‘Υπεροχὴ}
τὸ Θεὸ οὔτε τὴν εἰκόνα καὶ ὁμοίωσή Του. Οἱ ὕλι- ^{τοῦ Θεοῦ}
κὲς αἰσθήσεις δὲν μποροῦν νὰ διακρίνουν οὔτε τὸ Θεὸ οὔτε τὸν 15
τέλειο ἄνθρωπο. Ἡ ἀτομικότητα τοῦ Πνεύματος, ἡ τοῦ ἀπεί-
ρου, εἶναι ἄγνωστη, καὶ ἔτσι ἡ γνώση αὐτῆς στηρίζεται εἴτε
στὴν ἀνθρώπινη εἰκασία εἴτε στὴν ἀποκάλυψη τῆς θείας 18
Ἐπιστήμης.

2. Ὁ Θεὸς εἶναι αὐτὸ ποὺ λένε οἱ Γραφεῖς — Ζωή, Ἀλήθεια,
Ἀγάπη. Τὸ Πνεῦμα εἶναι θεία Ἀρχή, καὶ ἡ θεία Ἀρχὴ εἶναι 21
Ἀγάπη, καὶ ἡ Ἀγάπη εἶναι Νοῦς, καὶ ὁ Νοῦς δὲν ^{‘Ὁρισμοὶ}
εἶναι καὶ τὰ δυνά, καλὸς καὶ κακός, γιατί ὁ Θεὸς εἶναι ^{τοῦ Θεοῦ}
Νοῦς· ἐπομένως στὴν πραγματικότητα ὑπάρχει μόνο ἓνας 24
Νοῦς, ἐπειδὴ ὑπάρχει ἓνας Θεός.

3. Ἡ γνώμη ὅτι τόσο τὸ κακὸ ὅσο καὶ τὸ καλὸ εἶναι πραγ-
ματικὸ εἶναι μιὰ αὐταπάτη τῆς ὕλικῆς αἰσθησης, ποὺ ἐκμη- 27
δενίζεται ἀπὸ τὴν Ἐπιστήμη. Τὸ κακὸ δὲν εἶναι
τίποτε, οὔτε πράγμα, οὔτε νοῦς, οὔτε δύναμη. ^{Τὸ κακὸ εἶ-}
“Ὅπως ἐκδηλώνεται ἀπὸ τοὺς ἀνθρώπους παρι- ^{ναι ἀπαρ-}
στάνει τὸ ψέμα, τὸ τίποτε ποὺ ἀξιώνει ὅτι εἶναι κάτι — λα- ^{χαιωμένο} 30
γνεῖα, ἀτιμία, ἰδιοτέλεια, φθόνος, ὑποκρισία, συκοφαντία, μί-
σος, κλοπὴ, μοιχεῖα, φόνο, τρέλλα, παραφροσύνη, κουφότητα, 33
διάβολο, κόλαση, καὶ ὅλα τὰ ἄλλα ποὺ ἡ λέξη αὐτὴ περι-
λαμβάνει.

1 IV. God is divine Life, and Life is no more confined
 to the forms which reflect it than substance is in its
 3 **Life the** shadow. If life were in mortal man or mate-
creator rial things, it would be subject to their limi-
 tations and would end in death. Life is Mind, the creator
 6 reflected in His creations. If He dwelt within what He
 creates, God would not be reflected but absorbed, and the
 Science of being would be forever lost through a mortal
 9 sense, which falsely testifies to a beginning and an
 end.

V. The Scriptures imply that God is All-in-all. From
 12 this it follows that nothing possesses reality nor existence
 except the divine Mind and His ideas. The
Allness of Scriptures also declare that God is Spirit.
Spirit
 15 Therefore in Spirit all is harmony, and there can be no
 discord; all is Life, and there is no death. Everything
 in God's universe expresses Him.

18 VI. God is individual, incorporeal. He is divine Prin-
 ciple, Love, the universal cause, the only creator, and
 there is no other self-existence. He is all-
The univer-
 21 **sal cause** inclusive, and is reflected by all that is real
 and eternal and by nothing else. He fills all space, and
 it is impossible to conceive of such omnipresence and in-
 24 dividuality except as infinite Spirit or Mind. Hence all
 is Spirit and spiritual.

VII. Life, Truth, and Love constitute the triune Person
 27 called God, — that is, the triply divine Principle, Love.
 They represent a trinity in unity, three in
Divine
trinity one, — the same in essence, though multi-
 30 form in office: God the Father-Mother; Christ the spirit-
 ual idea of sonship; divine Science or the Holy Comforter.
 These three express in divine Science the threefold, essen-

4. Ὁ Θεὸς εἶναι θεία Ζωή, καὶ ἡ Ζωὴ δὲν περιορίζεται στὶς 1
μορφές ποὺ τὴν ἀντανakλoῦν ὅπως καὶ ἡ οὐσία δὲν εἶναι στὴ 3
σκιά της. Ἄν ἡ ζωὴ ἦταν μέσα στὸ θνητὸ ἄν- *Ἡ Ζωὴ εἶναι*
θρωπο ἢ στὰ ὑλικά πράγματα, θὰ ὑποτασσόταν *ὁ δημιουργός*
στοὺς περιορισμούς τους καὶ θὰ κατάληγε σὲ θάνατο. Ἡ 6
Ζωὴ εἶναι Νοῦς, ὁ δημιουργὸς ποὺ ἀντανakλᾶται στὶς δη-
μιουργίες Του. Ἄν ὁ Θεὸς κατοικοῦσε μέσα σ’ ἐκεῖνο ποὺ 9
δημιουργεῖ, τότε αὐτὸ δὲ θὰ Τὸν ἀντανakλoῦσε ἀλλὰ θὰ Τὸν
ἀπορροφοῦσε, καὶ ἡ Ἐπιστήμη τοῦ εἶναι θὰ χανόταν γιὰ
πάντα ἐξαιτίας μιᾶς θνητῆς αἰσθησης, ποὺ βεβαιώνει ψεύτικα
ὅτι ὑπάρχει ἀρχὴ καὶ τέλος.

5. Ἀπὸ τίς Γραφές συνάγεται ὅτι ὁ Θεὸς εἶναι τὰ Πάντα- 12
ἐν-πᾶσιν. Ἀπ’ αὐτὸ προκύπτει ὅτι τίποτε δὲν εἶναι πραγ-
ματικό ἢ ὑπαρκτὸ ἐκτὸς ἀπὸ τὸ θεῖο Νοῦ καὶ τίς *Τὸ Πνεῦμα*
ιδέες Του. Οἱ Γραφές διακηρύττουν ἐπίσης ὅτι ὁ *εἶναι τὸ πᾶν* 15
Θεὸς εἶναι Πνεῦμα. Ἐπομένως στὸ Πνεῦμα τὸ πᾶν εἶναι ἀρ-
μονία, καὶ δὲν μπορεῖ νὰ ὑπάρχη δυσαρμονία· τὸ πᾶν εἶναι
Ζωή, καὶ δὲν ὑπάρχει θάνατος. Στὸ σύμπαν τοῦ Θεοῦ τὰ 18
πάντα ἐκφράζουν Αὐτόν.

6. Ὁ Θεὸς εἶναι ἀτομικός, ἀσώματος. Εἶναι θεία Ἀρχή,
Ἀγάπη, ἡ παγκόσμια αἰτία, ὁ μόνος δημιουργός, καὶ δὲν 21
ὑπάρχει ἄλλη αὐθυπαρξία. Περικλείει τὸ πᾶν καὶ *Ἡ παγκό-*
ἀντανakλᾶται ἀπὸ πᾶν ὅ,τι εἶναι πραγματικό καὶ *σμια αἰτία*
αἰώνιο καὶ ἀπὸ τίποτε ἄλλο. Γεμίζει ὅλον τὸ χῶρο, καὶ εἶναι 24
ἀδύνατο νὰ φανταστοῦμε μιὰ τέτοια πανταχοῦ παρουσία καὶ
ἀτομικότητα ἀλλιώως παρὰ ὡς ἄπειρο Πνεῦμα ἢ Νοῦ. Γι’ αὐτὸ
τὸ πᾶν εἶναι Πνεῦμα καὶ πνευματικό. 27

7. Ἡ Ζωή, ἡ Ἀλήθεια καὶ ἡ Ἀγάπη ἀποτελοῦν τὸ τρια-
δικὸ Πρόσωπο ποὺ καλεῖται Θεός — δηλαδή, τὴν τριπλὴ θεία
Ἀρχή, Ἀγάπη. Παριστάνουν μιὰ τριάδα σὲ ἐνό- *Ἡ θεία* 30
τητα, τρία σ’ ἓνα — ποὺ εἶναι ἴδια στὴν οὐσία, ἂν *τριάδα*
καὶ πολύμορφη στὸ λειτούργημα: τὸ Θεό, τὸν Πατέρα-
Μητέρα· τὸ Χριστό, τὴν πνευματικὴν ἰδέαν τῆς νίκης σχέσης· 33
τῇ θείᾳ Ἐπιστήμῃ ἢ τὸν Ἅγιο Παράκλητο. Τὰ τρία αὐτὰ
ἐκφράζουν στὴ θεία Ἐπιστήμῃ τὴν τριπλὴ, βασικὴ φύση

1 tial nature of the infinite. They also indicate the divine
 Principle of scientific being, the intelligent relation of God
 3 to man and the universe.

VIII. Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation.

6 Father- As the apostle expressed it in words which he
 Mother quoted with approbation from a classic poet:
 "For we are also His offspring."

9 IX. Jesus was born of Mary. Christ is the true idea
 voicing good, the divine message from God to men speak-
 ing to the human consciousness. The Christ
 12 The Son of God is incorporeal, spiritual, — yea, the divine
 image and likeness, dispelling the illusions of the senses;
 the Way, the Truth, and the Life, healing the sick and
 15 casting out evils, destroying sin, disease, and death. As
 Paul says: "There is one God, and one mediator between
 God and men, the man Christ Jesus." The corporeal
 18 man Jesus was human.

X. Jesus demonstrated Christ; he proved that Christ
 is the divine idea of God — the Holy Ghost,
 21 Holy Ghost or Comforter or Comforter, revealing the divine Principle,
 Love, and leading into all truth.

XI. Jesus was the son of a virgin. He was appointed
 24 to speak God's word and to appear to mortals in such
 a form of humanity as they could understand
 Christ Jesus as well as perceive. Mary's conception of
 27 him was spiritual, for only purity could reflect Truth
 and Love, which were plainly incarnate in the good and
 pure Christ Jesus. He expressed the highest type of
 30 divinity, which a fleshly form could express in that age.
 Into the real and ideal man the fleshly element cannot
 enter. Thus it is that Christ illustrates the coincidence,

τοῦ ἀπείρου. Δείχνουν ἐπίσης τὴ θεία Ἀρχὴ τοῦ ἐπιστη- 1
μονικοῦ εἶναι, τὴ νοητικὴ σχέση τοῦ Θεοῦ μὲ τὸν ἄνθρωπο 3
καὶ τὸ σύμπαν.

8. Πατέρας-Μητέρα εἶναι τὸ ὄνομα τοῦ Θεοῦ, ποὺ δείχνει 4
τὴν τρυφερὴ συγγένειά Του μὲ τὴν πνευματικὴ Πατέρας- 5
Του δημιουργία. Ὅπως τὸ ἐξέφρασε καὶ ὁ ἀπό- Μητέρα 6
στολος μὲ τὰ λόγια ἐνὸς κλασσικοῦ ποιητῆ, τὰ ὁποῖα ἐπίδο-
κίμασε: «Διότι καὶ γένος εἴμεθα τούτου».

9. Ὁ Ἰησοῦς γεννήθηκε ἀπὸ τὴ Μαρία. Ὁ Χριστὸς εἶναι 9
ἡ ἀληθινὴ ἰδέα ποὺ ἐκφράζει τὸ καλὸ, τὸ θεῖο μήνυμα ἀπὸ
τὸ Θεὸ πρὸς τοὺς ἀνθρώπους ποὺ μιᾶς στήν ἀν- Ὁ υἱὸς 12
θρώπινη συνείδηση. Ὁ Χριστὸς εἶναι ἀσώματος, τοῦ Θεοῦ
πνευματικὸς — ἡ θεία εἰκόνα καὶ ὁμοίωση, ποὺ διαλύει τὶς αὐ-
ταπάτες τῶν αἰσθήσεων· ἡ Ὁδός, ἡ Ἀλήθεια καὶ ἡ Ζωή, ποὺ
θεραπεύει τοὺς ἀσθενεῖς, ἐκβάλλει τὰ κακὰ καὶ ἐξαλείφει τὴν 15
ἀμαρτία, τὴν ἄρρώστια καὶ τὸ θάνατο. Ὅπως λέει καὶ ὁ
Παῦλος: «Εἶναι εἰς Θεός, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων,
ἄνθρωπος Χριστὸς Ἰησοῦς». Ὁ σωματικὸς Ἰησοῦς ἦταν 18
ἄνθρωπινος.

10. Ὁ Ἰησοῦς ἀπόδειξε τὸ Χριστό· ἀπόδειξε ὅτι ὁ Χρι-
στὸς εἶναι ἡ θεία ἰδέα τοῦ Θεοῦ — τὸ Ἅγιο Πνεῦμα, 21
ἡ ὁ Παράκλητος, ποὺ ἀποκαλύπτει τὴ θεία Ἀρχή, Τὸ Ἅγιο
Ἀγάπη, καὶ ὁδηγεῖ σ' ὅλη τὴν ἀλήθεια. Πνεῦμα ἡ ὁ 21
Παράκλητος

11. Ὁ Ἰησοῦς ἦταν υἱὸς μιᾶς παρθένου. Εἶχε ὀριστῇ νὰ 24
κηρύξη τὸ λόγο τοῦ Θεοῦ καὶ νὰ φανερωθῇ στοὺς θνητοὺς
μὲ μιὰν ἀνθρώπινη μορφή ποὺ θὰ μπορούσαν νὰ ἐννοήσουν καὶ νὰ ἀντιληφτοῦν. Ἡ Μαρία τὸν Χριστὸς 27
συνέλαβε πνευματικά, γιατί μόνο ἡ ἀγνότητα μπορούσε νὰ
ἀντανакλᾷ τὴν Ἀλήθεια καὶ τὴν Ἀγάπη, ποὺ ἦταν ὁλοφά-
νερα ἐνσαρκωμένες στὸν καλὸ καὶ ἀγνὸ Χριστὸ Ἰησοῦ. Ἐξέ- 30
φραζε τὸν ὑψιστο τύπο τῆς θείας φύσης, ποὺ μιὰ σάρκινη
μορφή θὰ μπορούσε νὰ ἐκφράσῃ ἐκείνη τὴν ἐποχὴ. Στὸν
πραγματικὸ καὶ ἰδανικὸ ἄνθρωπο τὸ σάρκιο στοιχεῖο δὲν 33
μπορεῖ νὰ εἰσέλθῃ. Νὰ γιατί ὁ Χριστὸς διευκρινίζει τὴ σύμ-

1 or spiritual agreement, between God and man in His image.

3 XII. The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human
 6 Messiah
or Christ name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader. On the other hand, Christ is not a name so much as the divine
 9 title of Jesus. Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and
 12 demonstrated in the life of which Christ Jesus was the embodiment. The proper name of our Master in the Greek was Jesus the Christ; but Christ Jesus better sig-
 15 nifies the Godlike.

XIII. The advent of Jesus of Nazareth marked the first century of the Christian era, but the Christ is
 18 The divine
Principle
and idea without beginning of years or end of days. Throughout all generations both before and after the Christian era, the Christ, as the spirit-
 21 ual idea, — the reflection of God, — has come with some measure of power and grace to all prepared to receive Christ, Truth. Abraham, Jacob, Moses, and the prophets
 24 caught glorious glimpses of the Messiah, or Christ, which baptized these seers in the divine nature, the essence of Love. The divine image, idea, or Christ was, is, and
 27 ever will be inseparable from the divine Principle, God. Jesus referred to this unity of his spiritual identity thus: "Before Abraham was, I am;" "I and my Father are
 30 one;" "My Father is greater than I." The one Spirit includes all identities.

XIV. By these sayings Jesus meant, not that the hu-

πτωση, ἡ τὴν πνευματικὴ συμφωνία, μεταξύ τοῦ Θεοῦ καὶ 1
τοῦ ἀνθρώπου ποὺ εἶναι εἰκόνα Αὐτοῦ.

12. Ἡ λέξη *Χριστός* δὲν εἶναι κυρίως ἓνα συνώνυμο τοῦ 3
Ἰησοῦ, ἀν καὶ γενικὰ ἔτσι χρησιμοποιεῖται. Ἰησοῦς ἦταν
ἓνα ἀνθρώπινο ὄνομα, ποὺ τὸ εἶχαν καὶ ἄλλοι ^{Μεσσίας ἢ}
Ἑβραῖοι — ἀγόρια καὶ ἄντρες — γιατί εἶναι ἴδιο μὲ ^{Χριστός} 6
τὸ ὄνομα τοῦ Ἰησοῦ τοῦ Ναυῆ, τοῦ διάσημου Ἑβραίου
ἡγέτη. Ἐξάλλου, ἡ λέξη Χριστός δὲν εἶναι τόσο ἓνα ὄνομα
ὅσο εἶναι ὁ θεῖος τίτλος τοῦ Ἰησοῦ. Ὁ Χριστός ἐκφράζει τὴν 9
πνευματικὴ, αἰώνια, φύση τοῦ Θεοῦ. Τὸ ὄνομα αὐτὸ εἶναι
συνώνυμο μὲ τὸ Μεσσία καὶ ὑπονοεῖ τὴν πνευματικότητα ποὺ
διδάχτηκε, ἐπεξηγήθηκε καὶ ἀποδείχτηκε στὴ ζωὴ τῆς ὁποίας 12
ὁ Χριστός Ἰησοῦς ἦταν ἡ ἐνσάρκωση. Τὸ ἀκριβὲς ὄνομα
τοῦ Κυρίου μας στὰ ἑλληνικὰ ἦταν Ἰησοῦς ὁ Χριστός· ἀλλὰ
Χριστός Ἰησοῦς ἐκφράζει καλύτερα τὸν ἀνθρωπο ποὺ εἶναι 15
θεϊκός.

13. Μὲ τὴν ἔλευση τοῦ Ἰησοῦ τοῦ Ναζωραίου ἄρχισε ὁ
πρῶτος αἰώνας τῆς χριστιανικῆς ἐποχῆς, ἀλλὰ ὁ Χριστός εἶναι 18
χωρὶς ἀρχὴ ἑτῶν ἢ τέλος ἡμερῶν. Σ' ὅλες τὶς γε-
νεές, τόσο πρὶν ἀπὸ τὴ χριστιανικὴ ἐποχὴ ὅσο καὶ ^{Ἡ θεία Ἀρχὴ}
^{καὶ ἰδέα}
κατόπι, ὁ Χριστός ἔχει ἔρθει, ὡς πνευματικὴ ἰδέα — ἀντανά- 21
κλαση τοῦ Θεοῦ — μὲ κάποιο μέτρο δύναμης καὶ χάρης σ' ὅλους
ἐκείνους ποὺ ἦταν ἔτοιμοι νὰ δεχτοῦν τὸ Χριστό, τὴν Ἀλή-
θεια. Ὁ Ἀβραάμ, ὁ Ἰακώβ, ὁ Μωυσῆς καὶ οἱ προφῆτες συν- 24
έλαβαν λαμπρὲς ἐκλάμψεις τοῦ Μεσσία ἢ Χριστοῦ, ποὺ βά-
φτισαν τὰ βιβλικὰ ἐκεῖνα πρόσωπα στὴ θεία φύση, τὴν οὐσία
τῆς Ἀγάπης. Ἡ θεία εἰκόνα, ἰδέα, ἡ Χριστός, ἦταν, εἶναι καὶ 27
θα εἶναι πάντοτε ἀχώριστη ἀπὸ τὴ θεία Ἀρχή, τὸ Θεό. Νά
τί εἶπε ὁ Ἰησοῦς γιὰ τὴν ἐνότητα αὐτῇ τῆς πνευματικῆς του
ταυτότητας: «Πρὶν γίνῃ ὁ Ἀβραάμ ἐγὼ εἶμαι». «Ἐγὼ καὶ 30
ὁ Πατήρ ἐν εἵμεθα». «Ὁ Πατήρ μου εἶναι μεγαλύτερός μου».
Τὸ ἓνα Πνεῦμα περικλείει ὅλες τὶς ταυτότητες.

14. Μὲ τὰ λόγια αὐτὰ ὁ Ἰησοῦς δὲν ἤθελε νὰ πῇ ὅτι ὁ 33

1 man Jesus was or is eternal, but that the divine idea or
 Christ was and is so and therefore antedated Abraham;
 3 **Spiritual** not that the corporeal Jesus was one with the
 oneness Father, but that the spiritual idea, Christ,
 dwells forever in the bosom of the Father, God, from
 6 which it illumines heaven and earth; not that the Father
 is greater than Spirit, which is God, but greater, infinitely
 greater, than the fleshly Jesus, whose earthly career was
 9 brief.

XV. The invisible Christ was imperceptible to the
 so-called personal senses, whereas Jesus appeared as a
 12 **The Son's** bodily existence. This dual personality of the
 duality unseen and the seen, the spiritual and mate-
 rial, the eternal Christ and the corporeal Jesus manifest
 15 in flesh, continued until the Master's ascension, when
 the human, material concept, or Jesus, disappeared,
 while the spiritual self, or Christ, continues to exist in
 18 the eternal order of divine Science, taking away the sins
 of the world, as the Christ has always done, even before
 the human Jesus was incarnate to mortal eyes.

21 XVI. This was "the Lamb slain from the foundation
 of the world," — slain, that is, according to the testi-
 Eternity of mony of the corporeal senses, but undying in
 the Christ the deific Mind. The Revelator represents the
 24 Son of man as saying (Revelation i. 17, 18): "I am the
 first and the last: I am he that liveth, and was dead
 27 [not understood]; and, behold, I am alive for evermore,
 [Science has explained me]." This is a mystical state-
 ment of the eternity of the Christ, and is also a reference
 30 to the human sense of Jesus crucified.

XVII. Spirit being God, there is but one Spirit, for
 there can be but one infinite and therefore one God.

ἀνθρώπινος Ἰησοῦς ἦταν ἢ εἶναι αἰώνιος, ἀλλ’ ὅτι ἡ θεία ἰδέα, 1
 ἢ ὁ Χριστός, ἦταν καὶ εἶναι αἰώνια καὶ ἐπομένως ὑπῆρχε πρὶν
 ἀπὸ τὸν Ἀβραάμ· δὲν ἤθελε νὰ πῇ ὅτι ὁ σωματικὸς Πνευματικὴ 3
 Ἰησοῦς ἦταν ἓνα μὲ τὸν Πατέρα, ἀλλ’ ὅτι ἡ πνευ-
 ματικὴ ἰδέα, ὁ Χριστός, διαμένει παντοτινὰ στὸν κόλπο τοῦ
 Πατέρα, τοῦ Θεοῦ, ἀπ’ ὅπου φωτίζει τὸν οὐρανὸ καὶ τὴ γῆ· 6
 δὲν ἤθελε νὰ πῇ ὅτι ὁ Πατέρας εἶναι μεγαλύτερος ἀπὸ τὸ
 Πνεῦμα, ποὺ εἶναι Θεός, ἀλλὰ μεγαλύτερος, ἀπείρως μεγαλύ-
 τερος, ἀπὸ τὸ σάρκίνο Ἰησοῦ, τοῦ ὁποῖου ἡ ἐπίγεια στα- 9
 διοδρομία ἦταν σύντομη.

15. Οἱ λεγόμενες προσωπικὲς αἰσθήσεις δὲνμποροῦσαν νὰ
 δοῦν τὸν ἀόρατο Χριστό, ἐνῶ ὁ Ἰησοῦς φανερώθηκε ὡς μιὰ 12
 σωματικὴ ὕπαρξη. Ἡ δυαδικὴ αὐτὴ προσωπι-
 κότητα τοῦ ἀόρατου καὶ τοῦ ὁρατοῦ, τοῦ πνευμα- Ἡ δυαδικὴ
 τικοῦ καὶ τοῦ ὑλικοῦ, τοῦ αἰώνιου Χριστοῦ καὶ τοῦ προσωπικό-
 τητα τοῦ
 Υἱοῦ 15
 σωματικοῦ Ἰησοῦ, ποὺ ἐκδηλώθηκε στὴ σάρκα, ἐξακολούθησε
 ὡς τὴν ἀνάληψη τοῦ Διδασκάλου, ὅποτε ἡ ἀνθρώπινη καὶ
 ὑλικὴ ἀντίληψη, δηλαδὴ ὁ Ἰησοῦς, ἐξαφανίστηκε, ἐνῶ τὸ 18
 πνευματικὸ ἐγώ, ἢ ὁ Χριστός, ἐξακολουθεῖ νὰ ὑπάρχει στὴν
 αἰώνια τάξη τῆς θείας Ἐπιστήμης, ἀφαιρώντας τὶς ἁμαρτίες
 τοῦ κόσμου, ὅπως ἔκανε πάντοτε ὁ Χριστός, καὶ πρὶν ἀκόμη 21
 ἐμφανιστῇ μὲ τὴν ἐνσάρκωσή του ὁ ἀνθρώπινος Ἰησοῦς στὰ
 μάτια τοῦ κόσμου.

16. Αὐτὸ ἦταν «τὸ Ἀρνίον τὸ ἐσφαγμένον ἀπὸ καταβολῆς 24
 κόσμου» — σφαγμένο, δηλαδὴ, σύμφωνα μὲ τὴ μαρτυρία τῶν
 σωματικῶν αἰσθήσεων, ἀλλὰ ἀθάνατο στὸ θεῖο
 Νοῦ. Ὁ Συγγραφέας τῆς Ἀποκάλυψης παρου- Ἡ αἰωνιό-
 σιάζει τὸν Υἱὸ τοῦ ἀνθρώπου νὰ λήη (Ἀποκάλυψις 27
 1:17, 18): «Ἐγὼ εἶμαι ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ ὁ ζῶν,
 καὶ ἔγινα νεκρὸς (δὲν κατανοήθηκα)· καὶ ἰδοῦ, εἶμαι ζῶν εἰς 30
 τοὺς αἰῶνας τῶν αἰώνων (ἢ Ἐπιστήμη μὲ ἐξήγησε)». Ἡ
 περικοπὴ αὐτὴ δείχνει ἀλληγορικὰ τὴν αἰωνιότητα τοῦ Χρι-
 στοῦ καὶ ὑποδηλώνει ἐπίσης καὶ τὴν ἀνθρώπινη ἀντίληψη 33
 γιὰ τὸ σταυρωμένο Ἰησοῦ.

17. Ἐπειδὴ τὸ Πνεῦμα εἶναι Θεός, δὲν ὑπάρχει παρὰ ἓνα
 Πνεῦμα, γιὰτὶ δὲν μπορεῖ νὰ ὑπάρχει παρὰ ἓνα ἄπειρο καὶ 36

1 There are neither spirits many nor gods many. There
 is no evil in Spirit, because God is Spirit. The theory,
 3 ^{Infinite} Spirit that Spirit is distinct from matter but must
 pass through it, or into it, to be individualized,
 would reduce God to dependency on matter, and establish
 6 a basis for pantheism.

XVIII. Spirit, God, has created all in and of Him-
 self. Spirit never created matter. There is nothing in
 9 ^{The only} Spirit out of which matter could be made,
 substance for, as the Bible declares, without the Logos,
 the Æon or Word of God, "was not anything made
 12 that was made." Spirit is the only substance, the in-
 visible and indivisible infinite God. Things spiritual and
 eternal are substantial. Things material and temporal
 15 are insubstantial.

XIX. Soul and Spirit being one, God and Soul are
 one, and this one never included in a limited mind or a
 18 ^{Soul and} limited body. Spirit is eternal, divine. Noth-
 Spirit one ing but Spirit, Soul, can evolve Life, for Spirit
 is more than all else. Because Soul is immortal, it does
 21 not exist in mortality. Soul must be incorporeal to be
 Spirit, for Spirit is not finite. Only by losing the false
 sense of Soul can we gain the eternal unfolding of Life as
 24 immortality brought to light.

XX. Mind is the divine Principle, Love, and can pro-
 duce nothing unlike the eternal Father-Mother, God.
 27 ^{The one} Reality is spiritual, harmonious, immutable,
 divine Mind immortal, divine, eternal. Nothing unspirit-
 ual can be real, harmonious, or eternal. Sin, sickness,
 30 and mortality are the suppositional antipodes of Spirit,
 and must be contradictions of reality.

XXI. The Ego is deathless and limitless, for limits

ἐπομένως ἓνας Θεός. Δὲν ὑπάρχουν οὔτε πολλὰ πνεύματα 1
οὔτε πολλοὶ θεοί. Δὲν ὑπάρχει κακὸ στὸ Πνεῦμα, γιατί ὁ Θεός
εἶναι Πνεῦμα. Ἡ θεωρία ὅτι τὸ Πνεῦμα εἶναι ^{Ἄπειρο} 3
ξεχωριστὸ ἀπὸ τὴν ὕλη ἀλλὰ πρέπει νὰ περάσῃ ^{Πνεῦμα}
ἀπ’ αὐτή, ἢ νὰ μπῇ σ’ αὐτή, γιὰ νὰ ἐξατομικευτῇ, θὰ ἔκανε
τὸ Θεὸ νὰ ἐξαρτᾶται ἀπὸ τὴν ὕλη καὶ θὰ δημιουργοῦσε μιὰ 6
βάση γιὰ τὸν πανθεϊσμό.

18. Τὸ Πνεῦμα, ὁ Θεός, δημιουργήσῃ τὰ πάντα μέσα στὸν
ἑαυτὸ Του καὶ ἀπὸ τὸν ἑαυτὸ Του. Τὸ Πνεῦμα δὲ δημιουργήσῃ 9
ποτὲ ὕλη. Δὲν ὑπάρχει τίποτε στὸ Πνεῦμα ἀπὸ τὸ ^{Ἡ μόνη}
ὁποῖο θὰ μπορούσε νὰ δημιουργηθῇ ὕλη, ἐπειδὴ, ^{οὐσία}
ὅπως λέει ἡ Βίβλος, χωρὶς τὸ Λόγο τοῦ Θεοῦ, τὸν Αἰώνιο, 12
«δὲν ἔγινεν οὐδὲ ἓν τὸ ὁποῖον ἔγινε». Τὸ Πνεῦμα εἶναι ἡ μόνη
οὐσία, ὁ ἀόρατος καὶ ἀδιαίρετος ἄπειρος Θεός. Τὰ πνευ-
ματικά καὶ αἰώνια πράγματα εἶναι οὐσία. Τὰ ὑλικά καὶ 15
πρόσκαιρα πράγματα δὲν εἶναι οὐσία.

19. Ἐπειδὴ ἡ Ψυχὴ καὶ τὸ Πνεῦμα εἶναι ἓνα, ὁ Θεός καὶ ἡ
Ψυχὴ εἶναι ἓνα, καὶ τὸ ἓνα αὐτὸ δὲν περικλείεται ποτὲ σ’ ἓναν 18
περιορισμένο νοῦ, ἢ ἓνα περιορισμένο σῶμα. Τὸ
Πνεῦμα εἶναι αἰώνιο, θεῖο. Τίποτε ἄλλο ἐκτὸς ἀπὸ ^{Ἡ Ψυχὴ καὶ}
τὸ Πνεῦμα, τὴν Ψυχὴ, δὲν μπορεῖ νὰ ἀναπτύξῃ ^{τὸ Πνεῦμα}
Ζωή, γιατί τὸ Πνεῦμα εἶναι μεγαλύτερο ἀπὸ καθετὶ ἄλλο. ^{εἶναι ἓνα} 21
Ἐπειδὴ ἡ Ψυχὴ εἶναι ἀθάνατη, δὲν ὑπάρχει στὴ θνητότητα.
Ἡ Ψυχὴ πρέπει νὰ εἶναι ἀσώματα γιὰ νὰ εἶναι Πνεῦμα, γιατί 24
τὸ Πνεῦμα δὲν εἶναι πεπερασμένο. Μόνο ὅταν ἀποβάλουμε
τὴν ψεύτικη ἀντίληψη γιὰ τὴν Ψυχὴ μπορούμε νὰ κερδίσουμε
τὴν αἰώνια ἀποκάλυψη τῆς Ζωῆς σὰν ἀθανασία ποὺ ἔρχεται 27
στὸ φῶς.

20. Ὁ Νοῦς εἶναι ἡ θεία Ἀρχή, Ἀγάπη, καὶ δὲν μπορεῖ
νὰ δημιουργήσῃ τίποτε ἀνόμοιο πρὸς τὸν αἰώνιο Πατέρα- 30
Μητέρα, τὸ Θεό. Ἡ πραγματικότητα εἶναι πνευ-
ματική, ἀρμονική, ἀναλλοίωτη, ἀθάνατη, θεία, αἰ-
ώνια. Τίποτε τὸ μὴ πνευματικὸ δὲν μπορεῖ νὰ εἶναι ^{Ὁ ἓνας καὶ}
πραγματικό, ἀρμονικό, ἢ αἰώνιο. Ἡ ἁμαρτία, ἡ ἀρρώστια ^{μόνος θεὸς}
καὶ ἡ θνητότητα εἶναι οἱ ὑποθετικοὶ ἀντίποδες τοῦ Πνεύματος, ^{Νοῦς} 33
καὶ εἶναι κατ’ ἀνάγκην ἀντιφάσεις τῆς πραγματικότητος. 36

21. Τὸ Ἐγὼ εἶναι ἀθάνατο καὶ ἀπεριόριστο, γιατί τὰ ὅρια

1 would imply and impose ignorance. Mind is the I AM,
 or infinity. Mind never enters the finite. Intelligence
 3 ^{The divine} never passes into non-intelligence, or matter.
 ^{Ego} Good never enters into evil, the unlimited into
 the limited, the eternal into the temporal, nor the im-
 6 mortal into mortality. The divine Ego, or individuality,
 is reflected in all spiritual individuality from the infinitesimal to the infinite.

9 XXII. Immortal man was and is God's image or idea,
 even the infinite expression of infinite Mind, and immortal
 12 ^{The real} tal man is coexistent and coeternal with that
 ^{manhood} Mind. He has been forever in the eternal
 Mind, God; but infinite Mind can never be in man, but
 is reflected by man. The spiritual man's consciousness
 15 and individuality are reflections of God. They are the
 emanations of Him who is Life, Truth, and Love. Immortal man is not and never was material, but always
 18 spiritual and eternal.

XXIII. God is indivisible. A portion of God could
 not enter man; neither could God's fulness be reflected
 21 ^{Indivisibility} by a single man, else God would be manifestly
 ^{of the infinite} finite, lose the deific character, and become
 less than God. Allness is the measure of the infinite, and
 24 nothing less can express God.

XXIV. God, the divine Principle of man, and man in
 God's likeness are inseparable, harmonious, and eternal.
 27 ^{God the} The Science of being furnishes the rule of per-
 ^{parent Mind} fection, and brings immortality to light. God
 and man are not the same, but in the order of divine Sci-
 30 ence, God and man coexist and are eternal. God is the
 parent Mind, and man is God's spiritual offspring.

XXV. God is individual and personal in a scientific

θὰ προϋπόθεταν ἄγνοια καὶ θὰ ἐπέβαλλαν ἄγνοια. Ὁ Νοῦς 1
εἶναι ὁ ὦν, ἡ ἀπειρία. Ὁ Νοῦς δὲν μπαίνει ποτὲ στοῦ πεπε-
ρασμένου. Ἡ νοημοσύνη δὲν εἰσέρχεται ποτὲ ^{τὸ θεῖο} 3
στὴ μὴ νοημοσύνη, ἡ στήν ὕλη. Τὸ καλὸ δὲν ^{ἔγω}
μπαίνει ποτὲ στοῦ κακοῦ, τὸ ἀπεριόριστο στοῦ περιορισμένο, τὸ
αἰώνιο στοῦ πρόσκαιρο, ἡ τὸ ἀθάνατο στὴ θνητότητα. Τὸ 6
θεῖο ἔγω, ἡ ἡθεῖα ἀτομικότητα, ἀντανακλᾶται σὲ κάθε πνευ-
ματικὴ ἀτομικότητα, ἀπὸ τὴν ἀπείρως μικρὴ ἕως τὴν ἀπειρη.

22. Ὁ ἀθάνατος ἄνθρωπος ἦταν καὶ εἶναι ἡ εἰκόνα ἡ ἰδέα 9
τοῦ Θεοῦ, ἡ ἀπειρη ἀκριβῶς ἔκφραση τοῦ ἀπειρου Νοῦ, καὶ
ὁ ἀθάνατος ἄνθρωπος συνυπάρχει μ’ αὐτὸν τὸ
Νοῦ καὶ εἶναι ἐξίσου αἰώνιος. Ἦταν πάντοτε ^{Ἡ πραγμα- 12}
μέσα στὸν αἰώνιο Νοῦ, τὸ Θεό· ἀλλὰ ὁ ἀπειρος <sup>τικὴ ἀνθρώ-
πινὴ φύση</sup>
Νοῦς δὲ μπορεῖ ποτὲ νὰ εἶναι μέσα στὸν ἄνθρωπο, ἀλλὰ ἀν-
τανακλᾶται ἀπὸ τὸν ἄνθρωπο. Ἡ συνείδηση καὶ ἡ ἀτομι- 15
κότητα τοῦ πνευματικοῦ ἀνθρώπου εἶναι ἀντανακλάσεις τοῦ
Θεοῦ. Ἐκπορεύονται ἀπὸ Ἐκεῖνον ποὺ εἶναι Ζωή, Ἀλήθεια
καὶ Ἀγάπη. Ὁ ἀθάνατος ἄνθρωπος δὲν εἶναι, οὔτε ἦταν 18
ποτέ, ὕλικός, ἀλλὰ εἶναι πάντοτε πνευματικός καὶ αἰώνιος.

23. Ὁ Θεὸς εἶναι ἀδιαίρετος. Ἐνὰ μέρος τοῦ Θεοῦ δὲ θὰ
μποροῦσε νὰ μῇ στὸν ἄνθρωπο· οὔτε θὰ μποροῦσε νὰ ἀν- 21
τανακλᾶται ὅλος ὁ Θεὸς ἀπὸ ἓνα μόνο ἄνθρωπο, <sup>τὸ ἀπειρο εἶ-
ναι ἀδιαίρετο</sup>
ἀλλιῶς ὁ Θεὸς θὰ ἦταν προφανῶς πεπερασμένος, ^{ναὶ}
θὰ ἔχανε τὸ θεϊκὸ χαρακτῆρα καὶ θὰ γινόταν κάτι λιγότερο 24
ἀπὸ Θεός. Τὸ ὀλάκερο εἶναι τὸ μέτρο τοῦ ἀπείρου, καὶ τίποτε
λιγότερο δὲν μπορεῖ νὰ ἐκφράσῃ τὸ Θεό.

24. Ὁ Θεός, ἡ θεῖα Ἀρχὴ τοῦ ἀνθρώπου, καὶ ὁ ἄνθρωπος 27
ποὺ εἶναι ὁμοίωση τοῦ Θεοῦ εἶναι ἀχώριστοι, ἁρμονικοὶ καὶ
αἰώνιοι. Ἡ Ἐπιστήμη τοῦ εἶναι μᾶς δίνει τὸν ^{Ὁ Θεὸς εἶναι 30}
κανόνα τῆς τελειότητος καὶ φέρνει στοῦ φῶς τὴν ^{ὁ γονέας Νοῦς}
ἀθανασία. Ὁ Θεὸς καὶ ὁ ἄνθρωπος δὲν εἶναι τὸ ἴδιο, ἀλλὰ
στὴν τάξιν τῆς θείας Ἐπιστήμης ὁ Θεὸς καὶ ὁ ἄνθρωπος συν-
υπάρχουν καὶ εἶναι αἰώνιοι. Ὁ Θεὸς εἶναι ὁ γονέας Νοῦς, 33
καὶ ὁ ἄνθρωπος εἶναι ὁ πνευματικὸς βλαστὸς τοῦ Θεοῦ.

25. Ὁ Θεὸς εἶναι ἀτομικός καὶ προσωπικός μὲ τὴν ἐπιστη-

1 sense, but not in any anthropomorphic sense. Therefore
 man, reflecting God, cannot lose his individuality; but as
 3 **Man reflects** material sensation, or a soul in the body, blind
 the perfect mortals do lose sight of spiritual individuality.
 God Material personality is not realism; it is not
 6 the reflection or likeness of Spirit, the perfect God. Sen-
 sualism is not bliss, but bondage. For true happiness,
 man must harmonize with his Principle, divine Love; the
 9 Son must be in accord with the Father, in conformity with
 Christ. According to divine Science, man is in a degree
 as perfect as the Mind that forms him. The truth of be-
 12 ing makes man harmonious and immortal, while error is
 mortal and discordant.

XXVI. Christian Science demonstrates that none but
 15 **Purity the** the pure in heart can see God, as the gospel
 path to per- teaches. In proportion to his purity is man
 fection perfect; and perfection is the order of celestial
 18 being which demonstrates Life in Christ, Life's spiritual
 ideal.

XXVII. The true idea of man, as the reflection of the
 21 invisible God, is as incomprehensible to the limited senses
 True idea as is man's infinite Principle. The visible uni-
 of man verse and material man are the poor counter-
 24 feits of the invisible universe and spiritual man. Eternal
 things (verities) are God's thoughts as they exist in the
 spiritual realm of the real. Temporal things are the
 27 thoughts of mortals and are the unreal, being the oppo-
 site of the real or the spiritual and eternal.

XXVIII. Subject sickness, sin, and death to the rule
 30 **Truth dem-** of health and holiness in Christian Science,
 onstrated and you ascertain that this Science is demon-
 strably true, for it heals the sick and sinning as no

μονική σημασία τῶν λέξεων αὐτῶν, ὄχι ὅμως μὲ τὴ σημασία 1
 ποὺ δίνουν στὶς λέξεις αὐτὲς οἱ ἄνθρωποι. Ἐπομένως ὁ 1
 ἄνθρωπος, ποὺ ἀντανάκλᾳ τὸ Θεό, δὲν μπορεῖ νὰ 3
 χάσῃ τὴν ἀτομικότητά του· ἀλλὰ ὡς ὑλικὴ αἶ- ^{Ὁ ἄνθρωπος ἀντανάκλᾳ τὸν τέλειο Θεό}
 σθησι, ἡ ψυχὴ στὸ σῶμα, οἱ τυφλοὶ θνητοὶ χά-
 νουν ἀπὸ τὴν ὄψη τους τὴν πνευματικὴ ἀτομικότητα. ‘Η 6
 ὑλικὴ προσωπικότητα δὲν εἶναι ρεαλισμός· δὲν εἶναι ἡ ἀντα-
 νάκλαση ἡ ὁμοίωση τοῦ Πνεύματος, τοῦ τέλειου Θεοῦ. ‘Η
 φιληδονία δὲν εἶναι εὐδαιμονία, ἀλλὰ δουλεία. Γιὰ νὰ εἶναι 9
 πραγματικὰ εὐτυχισμένος, ὁ ἄνθρωπος πρέπει νὰ ἐναρμονι-
 στῇ μὲ τὴν Ἀρχὴ του, τὴ θεία Ἀγάπη· ὁ Υἱὸς πρέπει νὰ
 συντονιστῇ μὲ τὸν Πατέρα, νὰ συμφωνῇ μὲ τὸ Χριστό. Σύμ- 12
 φωνα μὲ τὴ θεία Ἐπιστήμη, ὁ ἄνθρωπος βρίσκεται σὲ μιὰ
 κατάσταση ποὺ εἶναι τόσο τέλεια ὅσο καὶ ὁ Νοῦς ποὺ τὸν
 σχηματίζει. ‘Η ἀλήθεια τοῦ εἶναι κάνει τὸν ἄνθρωπο ἁρμο- 15
 νικὸ καὶ ἀθάνατο, ἐνῶ ἡ πλάνη εἶναι θνητὴ καὶ δυσαρμονικὴ.

26. ‘Η Χριστιανικὴ Ἐπιστήμη ἀποδείχνει ὅτι μόνο ἐκεῖνοι
 ποὺ ἔχουν καθαρὴ καρδιὰ μποροῦν νὰ δοῦν τὸ 18
 Θεό, ὅπως μᾶς διδάσκει τὸ εὐαγγέλιο. Ἀνάλογα
 μὲ τὴν ἀγνότητά του ὁ ἄνθρωπος εἶναι τέλειος· ^{Ἡ ἀγνότητα εἶναι ἡ δόξ ποὺ ὀδηγεῖ στὴν τελειότητα}
 καὶ ἡ τελειότητα εἶναι ἡ τάξη τοῦ οὐράνιου εἶναι 21
 ποὺ ἀποδείχνει ὅτι ἡ Ζωὴ εἶναι στὸ Χριστό, στὸ πνευματικὸ
 ἰδεῶδες τῆς Ζωῆς.

27. ‘Η ἀληθινὴ ιδέα τοῦ ἀνθρώπου, τῆς ἀντανάκλασης τοῦ 24
 ἀόρατου Θεοῦ, εἶναι τόσο ἀκατάληπτη στὶς περιορισμένες
 αἰσθήσεις ὅσο εἶναι καὶ ἡ ἄπειρη Ἀρχὴ τοῦ ἀν-
 θρώπου. Τὸ ὁρατὸ σύμπαν καὶ ὁ ὑλικὸς ἄνθρωπος ^{Ἡ ἀληθινὴ ιδέα τοῦ ἀνθρώπου} 27
 εἶναι οἱ κακὲς παραποιήσεις τοῦ ἀόρατου σύμπαν-
 τος καὶ τοῦ πνευματικοῦ ἀνθρώπου. Τὰ αἰώνια πράγματα (οἱ
 ἀλήθειες) εἶναι σκέψεις τοῦ Θεοῦ, ὅπως ὑπάρχουν στὸ πνευμα- 30
 τικὸ βασίλειο τοῦ πραγματικοῦ. Τὰ πρόσκαιρα πράγματα
 εἶναι οἱ σκέψεις τῶν θνητῶν καὶ εἶναι ἀνύπαρκτα, γιατί εἶναι
 τὰ ἀντίθετα τῶν πραγματικῶν ἢ πνευματικῶν καὶ αἰωνίων. 33

28. Ὑπόταξε τὴν ἀρρώστια, τὴν ἁμαρτία καὶ τὸ θάνατο
 στὸν κανόνα τῆς ὑγείας καὶ τῆς ἀγιότητος ποὺ ^{Ἡ Ἀλήθεια ἀποδείχεται} 36
 ὀρίζει ἡ Χριστιανικὴ Ἐπιστήμη καὶ θὰ διαπιστώ-
 σης ὅτι ἡ ἀλήθεια τῆς Ἐπιστήμης αὐτῆς μπορεῖ νὰ ἀποδειχθῇ,

1 other system can. Christian Science, rightly under-
 stood, leads to eternal harmony. It brings to light the
 3 only living and true God and man as made in His like-
 ness; whereas the opposite belief — that man originates
 in matter and has beginning and end, that he is both
 6 soul and body, both good and evil, both spiritual and
 material — terminates in discord and mortality, in the
 error which must be destroyed by Truth. The mortality
 9 of material man proves that error has been ingrafted
 into the premises and conclusions of material and mortal
 humanity.

12 XXIX. The word *Adam* is from the Hebrew *adamah*,
 signifying the *red color of the ground, dust, nothingness*.
 Divide the name Adam into two syllables,
 15 Adam not
ideal man and it reads, *a dam*, or obstruction. This
 suggests the thought of something fluid, of mortal mind
 in solution. It further suggests the thought of that
 18 “darkness . . . upon the face of the deep,” when mat-
 ter or dust was deemed the agent of Deity in creating
 man, — when matter, as that which is accursed, stood
 21 opposed to Spirit. Here *a dam* is not a mere play upon
 words; it stands for obstruction, error, even the sup-
 posed separation of man from God, and the obstacle
 24 which the serpent, sin, would impose between man and
 his creator. The dissection and definition of words,
 aside from their metaphysical derivation, is not scien-
 27 tific. Jehovah declared the ground was accursed; and
 from this ground, or matter, sprang Adam, notwith-
 standing God had blessed the earth “for man’s sake.”
 30 From this it follows that Adam was not the ideal man
 for whom the earth was blessed. The ideal man was
 revealed in due time, and was known as Christ Jesus.

γιατί θεραπεύει τοὺς ἀρρώστους καὶ τοὺς ἀμαρτωλοὺς ὅσοι
 κανένα ἄλλο σύστημα. ‘Η Χριστιανικὴ’ Επιστήμη, ὅταν κατα-
 νοηθῇ σωστά, ὁδηγεῖ στὴν αἰώνια ἁρμονία. Ἀποκαλύπτει
 τὸν ἕνα καὶ μόνο ζωντανὸ καὶ ἀληθινὸ Θεὸ καὶ δείχνει ὅτι
 ὁ ἄνθρωπος δημιουργήθηκε καθ’ ὁμοίωσιν Αὐτοῦ· ἐνῶ ἡ
 ἀντίθετη δοξασία — ὅτι ὁ ἄνθρωπος προέρχεται ἀπὸ τὴν ὕλη
 καὶ ἔχει ἀρχὴ καὶ τέλος, ὅτι εἶναι καὶ ψυχὴ καὶ σῶμα, καὶ καλὸς
 καὶ κακός, καὶ πνευματικὸς καὶ ὑλικὸς — καταλήγει σὲ δυσαρ-
 μονία καὶ θνητότητα, στὴν πλάνη πού πρέπει νὰ ἐξαλειφθῇ
 μὲ τὴν Ἀλήθεια. ‘Η θνητότητα τοῦ ὑλικοῦ ἀνθρώπου ἀπο-
 δείχνει ὅτι ἡ πλάνη ἔχει διεισδύσει στίς προτάσεις συλλογι-
 σμοῦ καὶ στὰ συμπεράσματα τῆς ὑλικῆς καὶ θνητῆς ἀνθρωπό-
 τητας.

29. ‘Η λέξη *Adam* (Ἀδὰμ) προέρχεται ἀπὸ τὴν ἑβραϊκὴ
 λέξη *adamah*, πού σημαίνει *κόκκινο χρῶμα τοῦ ἐδάφους*,
χῶμα, μηδέν. Χώρισε τὸ ὄνομα *Adam* σὲ δυὸ
 συλλαβές καὶ θὰ δῆς ὅτι γίνεται *a dam*, πού ση-
 μαίνει φράγμα ἢ ἀπόφραξη. Αὐτὸ ὑποδηλώνει
 κάτι ρευστό, θνητὸ νοῦ διαλυμένο. Ὑποδηλώνει ἐπίσης
 ἐκεῖνο τὸ «σκότος ἐπὶ τοῦ προσώπου τῆς ἀβύσσου» πού
 ἀναφέρει ἡ Γραφή, ὅταν ἡ ὕλη ἢ τὸ χῶμα θεωρήθηκε ὅτι ἦταν
 τὸ ὄργανο πού μεταχειρίστηκε ὁ Θεὸς γιὰ τὴ δημιουργία
 τοῦ ἀνθρώπου — ὅταν ἡ ὕλη, αὐτὸ πού εἶναι καταραμένο,
 ἐναντιώθηκε στὸ Πνεῦμα. Ἐδῶ *a dam* δὲν εἶναι ἀπλῶς ἕνα
 λογοπαίγνιο· σημαίνει ἀπόφραξη, πλάνη, καὶ συγκεκριμένα
 τὸν ὑποθετικὸ χωρισμὸ τοῦ ἀνθρώπου ἀπὸ τὸ Θεὸ καὶ τὸ
 ἐμπόδιο πού τὸ φίδι, ἡ ἀμαρτία, θὰ ἤθελε νὰ βάλῃ ἀνάμεσα
 στὸν ἄνθρωπο καὶ τὸ δημιουργό του. ‘Η ἀνάλυση καὶ ὁ
 ὀρισμὸς τῶν λέξεων, ὅταν δὲ στηρίζονται στὴ μεταφυσικὴ
 τους ἐτυμολογία, δὲ γίνεται ἐπιστημονικά. ‘Ο Ἰεχωβά δια-
 κήρυξε ὅτι ἡ γῆ ἦταν καταραμένη· καὶ ἀπ’ αὐτὴ τὴ γῆ, ἡ
 ὕλη, ξηπῆδησε ὁ Ἀδὰμ, μολονότι ὁ Θεὸς εἶχε εὐλογῆσει τὴ γῆ
 «ἐξ αἰτίας τοῦ ἀνθρώπου». Ἀπ’ αὐτὸ προκύπτει ὅτι ὁ Ἀδὰμ
 δὲν ἦταν ὁ ἰδανικὸς ἄνθρωπος γιὰ τὸν ὅποιο εἶχε εὐλογηθῇ ἡ
 γῆ. Ὁ ἰδανικὸς ἄνθρωπος ἀποκαλύφθηκε στὸν κατάλληλο
 χρόνο, καὶ ἐγινε γνωστὸς ὡς Χριστὸς Ἰησοῦς.

‘Ο Ἀδὰμ δὲν
 εἶναι ὁ ἰδανι-
 κὸς ἄνθρωπος

1 XXX. The destruction of sin is the divine method of
 pardon. Divine Life destroys death, Truth destroys
 3 Divine error, and Love destroys hate. Being de-
 pardon stroyed, sin needs no other form of forgiveness.
 Does not God's pardon, destroying any one sin, prophesy
 6 and involve the final destruction of all sin?

XXXI. Since God is All, there is no room for His
 unlikeness. God, Spirit, alone created all, and called it
 9 Evil not good. Therefore evil, being contrary to good,
 produced by God is unreal, and cannot be the product of God.

A sinner can receive no encouragement from the fact that
 12 Science demonstrates the unreality of evil, for the sinner
 would make a reality of sin, — would make that real
 which is unreal, and thus heap up "wrath against the
 15 day of wrath." He is joining in a conspiracy against
 himself, — against his own awakening to the awful un-
 reality by which he has been deceived. Only those, who
 18 repent of sin and forsake the unreal, can fully understand
 the unreality of evil.

XXXII. As the mythology of pagan Rome has yielded
 21 to a more spiritual idea of Deity, so will our material
 theories yield to spiritual ideas, until the finite
 24 Basis of gives place to the infinite, sickness to health,
 health and sin to holiness, and God's kingdom comes "in
 immortality earth, as it is in heaven." The basis of all health, sin-
 lessness, and immortality is the great fact that God is
 27 the only Mind; and this Mind must be not merely be-
 lieved, but it must be understood. To get rid of sin
 through Science, is to divest sin of any supposed mind
 30 or reality, and never to admit that sin can have intelli-
 gence or power, pain or pleasure. You conquer error by
 denying its verity. Our various theories will never lose

30. Ἡ ἐξάλειψη τῆς ἀμαρτίας εἶναι ἡ μέθοδος μὲ τὴν ὁποία 1
ὁ Θεὸς συγχωρεῖ τὴν ἀμαρτία. Ἡ θεία Ζωὴ ἐξαλείφει τὸ
θάνατο, ἡ Ἀλήθεια ἐξαλείφει τὴν πλάνη καὶ ἡ ^{Θεία} 3
Ἀγάπη ἐξαλείφει τὸ μίσος. Ὅταν ἐξαλειφτῇ, ἡ ^{συγχώρηση}
ἀμαρτία δὲ χρειάζεται καμιά ἄλλη συγχώρηση. Μήπως ἡ
συγχώρηση ποὺ δίνει ὁ Θεός, ἡ ὁποία ἐξαλείφει κάθε ἀμαρτία, 6
δὲν προφητεύει καὶ δὲν περικλείει τὴν τελικὴ ἐξάλειψη ὅλης
τῆς ἀμαρτίας;

31. Ἀφοῦ ὁ Θεὸς εἶναι τὸ Πᾶν, δὲν ὑπάρχει χώρος γιὰ τὴν 9
ἀνομοιότητά Του. Μόνο ὁ Θεός, τὸ Πνεῦμα, δημιούργησε τὸ
πᾶν, καὶ τὸ ὀνόμασε καλὸ. Ἐπομένως τὸ κακὸ δὲν
εἶναι πραγματικὸ ἐπειδὴ εἶναι τὸ ἀντίθετο τοῦ κα- ^{Τὸ κακὸ δὲν 12}
λοῦ, καὶ δὲν μπορεῖ νὰ εἶναι τὸ προϊόν τοῦ Θεοῦ.
Ὁ ἀμαρτωλὸς δὲν πρέπει νὰ πάρη θάρρος ἀπὸ τὸ γεγονὸς
ὅτι ἡ Ἐπιστήμη ἀποδείχνει ὅτι τὸ κακὸ δὲν εἶναι πραγματι- 15
κό, γιατί θὰ ἔκανε πραγματικότητα τὴν ἀμαρτία — θὰ ἔκα-
νε πραγματικὸ αὐτὸ ποὺ δὲν εἶναι πραγματικὸ, καὶ ἔτσι θὰ
συσσώρευε «ὀργὴν ἐν τῇ ἡμέρᾳ τῆς ὀργῆς». Ὁ ἀμαρτωλὸς 18
προσχωρεῖ σὲ μιὰ συνωμοσία ποὺ στρέφεται ἐναντίον του —
ἐναντίον τοῦ ξυπνήματός του ἀπὸ τὴν τρομερὴ μὴ πραγματι-
κότητα ποὺ τὸν ἔχει ἐξαπατήσει. Μόνο ὅσοι μετανοοῦν γιὰ 21
τὴν ἀμαρτία καὶ ἐγκαταλείπουν τὸ μὴ πραγματικὸ μποροῦν
νὰ καταλάβουν ἐντελῶς τὴ μὴ πραγματικότητα τοῦ κακοῦ.

32. Ὅπως ἡ μυθολογία τῆς εἰδωλολατρικῆς Ρώμης ὑπό- 24
κυψε σὲ μιὰ πιὸ πνευματικὴ ἀντίληψη τοῦ Θεοῦ, ἔτσι καὶ οἱ
ὕλικές μας θεωρίες θὰ ὑποκύψουν στὶς πνευματικὲς
ιδέες, ὥσπου τὸ πεπερασμένο κἄνῃ τόπο στὸ ^{Ἡ βάση τῆς 27}
ἄπειρο, ἡ ἀρρώστια στὴν ὑγεία, ἡ ἀμαρτία στὴν
ἀγιότητα, καὶ ἡ βασιλεία τοῦ Θεοῦ ἔρθῃ «ὡς ἐν οὐρανῷ, καὶ
ἐπὶ τῆς γῆς». Ἡ βάση τῆς ὑγείας, τῆς ἀγνότητας καὶ τῆς 30
ἀθανασίας εἶναι τὸ μεγάλο γεγονὸς ὅτι ὁ Θεὸς εἶναι ὁ μόνος
Νοῦς· καὶ αὐτὸν τὸ Νοῦ δὲν πρέπει ἀπλῶς νὰ τὸν πιστεύουμε,
ἀλλὰ πρέπει νὰ τὸν καταλαβαίνουμε. Γιὰ νὰ ἀπαλλαχθῇ κα- 33
νεὶς ἀπὸ τὴν ἀμαρτία μὲ τὴν Ἐπιστήμη, πρέπει νὰ ἀπογυ-
μνώσῃ τὴν ἀμαρτία ἀπὸ κάθε ὑποθετικὸ νοῦ ἢ πραγματικό-
τητα καὶ νὰ μὴν παραδεχτῇ ποτὲ ὅτι ἡ ἀμαρτία μπορεῖ νὰ 36
ἔχῃ νοημοσύνη ἢ δύναμη, ἢ ὅτι μπορεῖ νὰ προξενήσῃ πόνον ἢ
εὐχαρίστηση. Νικᾷς τὴν πλάνη ὅταν δὲν παραδέχεσαι ὅτι
εἶναι ἀληθινή. Οἱ διάφορες θεωρίες μας δὲ θὰ χάσουν ποτὲ τὴ 39

1 their imaginary power for good or evil, until we lose our
 faith in them and make life its own proof of harmony
 3 and God.

This text in the book of Ecclesiastes conveys the
 Christian Science thought, especially when the word
 6 *duty*, which is not in the original, is omitted: "Let
 us hear the conclusion of the whole matter: Fear God,
 and keep His commandments: for this is the whole
 9 duty of man." In other words: Let us hear the con-
 clusion of the whole matter: love God and keep His
 commandments: for this is the whole of man in His
 12 image and likeness. Divine Love is infinite. Therefore
 all that really exists is in and of God, and manifests His
 love.

15 "Thou shalt have no other gods before me." (Exodus
 xx. 3.) The First Commandment is my favorite text.
 It demonstrates Christian Science. It inculcates the tri-
 18 unity of God, Spirit, Mind; it signifies that man shall
 have no other spirit or mind but God, eternal good, and
 that all men shall have one Mind. The divine Principle
 21 of the First Commandment bases the Science of being, by
 which man demonstrates health, holiness, and life eternal.
 One infinite God, good, unifies men and nations; con-
 24 stitutes the brotherhood of man; ends wars; fulfils the
 Scripture, "Love thy neighbor as thyself;" annihilates
 pagan and Christian idolatry, — whatever is wrong in
 27 social, civil, criminal, political, and religious codes;
 equalizes the sexes; annuls the curse on man, and leaves
 nothing that can sin, suffer, be punished or destroyed.

φανταστική τους δύναμη για καλὸ ἢ κακὸ, ὥσπου χάσουμε 1
 ἐμεῖς τὴν πίστη μας σ' αὐτὲς καὶ κάνουμε τὴν ἴδια τὴ ζωὴ 3
 ἀπόδειξη τῆς ἁρμονίας καὶ τοῦ Θεοῦ.

Τὸ ἐδάφιο αὐτὸ ἀπὸ τὸ βιβλίο τοῦ Ἐκκλησιαστοῦ ἐκφράζει 1
 τὴ σκέψη τῆς Χριστιανικῆς Ἐπιστήμης, καὶ μάλιστα ὅταν 6
 παραλείψουμε τὴ λέξη *καθῆκον*, ποὺ δὲν ὑπάρχει στὸ πρω-
 τότυπο: «Ἄς ἀκούσωμεν τὸ τέλος τῆς ὅλης ὑποθέσεως. Φο-
 βοῦ τὸν Θεόν, καὶ φύλαττε τὰς ἐντολὰς Αὐτοῦ, ἐπειδὴ τοῦτο 9
 εἶναι ἅπαν τὸ καθῆκον τοῦ ἀνθρώπου» *. Μὲ ἄλλα λόγια: 9
 Ἄς ἀκούσωμεν τὸ τέλος τῆς ὅλης ὑποθέσεως· ἀγάπα τὸν Θεόν,
 καὶ φύλαττε τὰς ἐντολὰς Αὐτοῦ, ἐπειδὴ τοῦτο εἶναι ἅπας ὁ 12
 κατ' εἰκόνα καὶ ὁμοίωσίν Του ἀνθρώπος. Ἡ θεία Ἀγάπη 12
 εἶναι ἀπειρη. Ἐπομένως πᾶν ὅ,τι πράγματι ὑπάρχει εἶναι
 στὸ Θεὸ καὶ ἀπὸ τὸ Θεό, καὶ ἐκδηλώνει τὴν ἀγάπη Του.

«Μὴ ἔχῃς ἄλλους θεοὺς πλην ἐμοῦ» (Ἐξοδος 20:3). Ἡ 15
 Πρώτη Ἐντολὴ εἶναι τὸ ἀγαπημένο μου ἐδάφιο. Ἀποδείχνει
 τὴ Χριστιανικὴ Ἐπιστήμη. Ἐντυπώνει στὸ νοῦ τὴν τριαδι-
 κότητα τοῦ Θεοῦ, τοῦ Πνεύματος, τοῦ Νοῦ· σημαίνει ὅτι ὁ 18
 ἀνθρώπος δὲν πρέπει νὰ ἔχῃ ἄλλο πνεῦμα ἢ νοῦ ἐκτὸς ἀπὸ τὸ
 Θεό, τὸ αἰώνιο καλὸ, καὶ ὅτι ὅλοι οἱ ἄνθρωποι πρέπει νὰ 21
 ἔχουν ἓνα Νοῦ. Ἡ θεία Ἀρχὴ τῆς Πρώτης Ἐντολῆς εἶναι ἡ
 βάση τῆς Ἐπιστήμης τοῦ εἶναι, μὲ τὴν ὁποία ὁ ἀνθρώπος
 ἀποδείχνει ὑγεία, ἀγιότητα καὶ ζωὴ αἰώνια. Ἕνας ἀπειρος 24
 Θεός, τὸ καλὸ, ἐνώνει ἀνθρώπους καὶ ἔθνη· ἐγκαθιδρύει τὴν
 ἀδελφосύνη μεταξύ τῶν ἀνθρώπων· τερματίζει τοὺς πολέμους·
 ἐκπληρώνει τὰ λόγια τῆς Γραφῆς: «Θὰ ἀγαπᾷς τὸν πλησίον 27
 σου ὡς σεαυτόν»· ἐκμηδενίζει τὴν ἐθνικὴ καὶ χριστιανικὴ εἰ-
 δωλολατρεία — καθετὶ ποὺ εἶναι ἐσφαλμένο στοὺς κοινωνι-
 κούς, ἀστικούς, ποινικούς, πολιτικούς καὶ θρησκευτικούς κώ-
 δικοις· ἐξισώνει τὰ φύλα· ἀκυρώνει τὴν κατάρρα ποὺ βαραίνει 30
 τὸν ἀνθρώπο, καὶ δὲν ἀφήνει τίποτε ποὺ νὰ μπορῇ νὰ ἀμαρ-
 ταίνη, νὰ ὑποφέρῃ, νὰ τιμωρῇται ἢ νὰ καταστρέφεται.

* Κατὰ τὴν ἀγγλικὴ Βίβλο.

Chapter XI

SOME OBJECTIONS ANSWERED

And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? — JESUS.

But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. — PAUL.

1 **T**HE strictures on this volume would condemn to
3 oblivion the truth, which is raising up thousands
from helplessness to strength and elevating them from
a theoretical to a practical Christianity. These criticisms
are generally based on detached sentences or clauses sep-
6 arated from their context. Even the Scriptures, which
grow in beauty and consistency from one grand root, ap-
pear contradictory when subjected to such usage. Jesus
9 said, "Blessed are the pure in heart: for they shall see
God" [Truth].

In Christian Science mere opinion is valueless. Proof
12 is essential to a due estimate of this subject. Sneers at
the application of the word *Science* to Chris-
15 tianity cannot prevent that from being scien-
tific which is based on divine Principle, demonstrated ac-
cording to a divine given rule, and subjected to proof.
The facts are so absolute and numerous in support of
18 Christian Science, that misrepresentation and denuncia-

Supported
by facts

ΑΠΑΝΤΗΣΗ ΣΕ ΜΕΡΙΚΕΣ ΑΝΤΙΡΡΗΣΕΙΣ

Ἐγὼ δὲ διότι λέγω τὴν ἀλήθειαν, δὲν μὲ πιστεύετε. Τίς ἀπὸ σᾶς μὲ ἐλέγχει περὶ ἁμαρτίας; ἐὰν δὲ ἀλήθειαν λέγω, διὰ τί σεῖς δὲν μὲ πιστεύετε;
ΙΗΣΟΥΣ

Ἐὰν δὲ κατοικῇ ἐν ὑμῖν τὸ πνεῦμα τοῦ ἀναστήσαντος τὸν Ἰησοῦν ἐκ νεκρῶν, ὁ ἀναστήσας τὸν Χριστὸν ἐκ νεκρῶν θὰ ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τοῦ πνεύματος Αὐτοῦ τοῦ κατοικοῦντος ἐν ὑμῖν.
ΠΑΥΛΟΣ

Οἱ ἐπικρίσεις ἐναντίον τοῦ βιβλίου αὐτοῦ θὰ ἤθελαν νὰ καταδικάσουν σὲ λήθη τὴν ἀλήθεια, πού σηκώνει χιλιάδες ἀνθρώπους ἀπὸ τὴν ἀδυναμία στὸ σθένος καὶ τοὺς ὑψώνει ἀπὸ ἓνα θεωρητικὸ σ' ἓναν πρακτικὸ χριστιανισμό. Οἱ κριτικὲς αὐτὲς βασιζοῦνται γενικὰ σὲ ξεκόλλητες προτάσεις ἢ φράσεις χωρισμένες ἀπὸ τὰ συμφραζόμενά τους. Ἀκόμα καὶ οἱ Γραφεῖς, πού ἀναβλύζουν ἀπὸ μιὰ μεγαλειώδη πηγὴ καὶ ἡ ὠραιότητα καὶ ἡ συνοχὴ τοὺς γίνονται ὅλο καὶ πιὸ ἔντονος, φαίνονται ἀντιφατικὲς ὅταν τὶς μεταχειρίζεται κανεὶς ἔτσι. Ὁ Ἰησοῦς εἶπε: «Μακάριοι οἱ καθαροὶ τὴν καρδίαν· διότι αὐτοὶ θὰ ἴδωσι τὸν Θεόν» (τὴν Ἀλήθεια).

Στὴ Χριστιανικὴ Ἐπιστήμη * ἡ ἀπλὴ γνώμη δὲν ἔχει ἀξία. Ἡ ἀπόδειξη εἶναι ἀπαραίτητη γιὰ τὴν ὀρθὴ ἐκτίμηση τοῦ ζητήματος αὐτοῦ. Οἱ εἰρωνεῖες πού προκαλεῖ ἡ χρησιμοποίησις τῆς λέξης *Ἐπιστήμη* στὸ χριστιανισμό δὲν μποροῦν νὰ ἐμποδίσουν ἀπὸ τοῦ νὰ εἰ-
ναι ἐπιστημονικὸ ἐκεῖνο πού βασίζεται στὴ θεία Ἀρχή, πού ἀποδείχνεται σύμφωνα μ' ἓναν ὀρισμένο θεῖο κανόνα καὶ
μπορεῖ νὰ ἐπιβεβαιωθῇ. Τὰ γεγονότα πού ὑποστηρίζουν τὴ Χριστιανικὴ Ἐπιστήμη εἶναι τόσο ἀπόλυτα καὶ πολυάριθμα,

* Βλέπε τὴ «Σημείωσις» πού εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 tion cannot overthrow it. Paul alludes to "doubtful dis-
 3 putations." The hour has struck when proof and demon-
 stration, instead of opinion and dogma, are summoned to
 the support of Christianity, "making wise the simple."

In the result of some unqualified condemnations of
 6 scientific Mind-healing, one may see with sorrow the sad
 effects on the sick of denying Truth. He that
 10 Commands of Jesus decries this Science does it presumptuously,
 in the face of Bible history and in defiance of the direct
 command of Jesus, "Go ye into all the world, and preach
 the gospel," to which command was added the promise
 12 that his students should cast out evils and heal the sick.
 He bade the seventy disciples, as well as the twelve,
 heal the sick in any town where they should be hospitably
 15 received.

If Christianity is not scientific, and Science is not of
 God, then there is no invariable law, and truth becomes
 18 Christianity scientific an accident. Shall it be denied that a system
 which works according to the Scriptures has
 Scriptural authority?

21 Christian Science awakens the sinner, reclaims the
 infidel, and raises from the couch of pain the helpless
 invalid. It speaks to the dumb the words of
 24 Argument of good works Truth, and they answer with rejoicing. It
 causes the deaf to hear, the lame to walk, and the blind
 to see. Who would be the first to disown the Christli-
 27 ness of good works, when our Master says, "By their
 fruits ye shall know them"?

If Christian Scientists were teaching or practising
 30 pharmacy or obstetrics according to the common theo-
 ries, no denunciations would follow them, even if their
 treatment resulted in the death of a patient. The people

ὥστε καμιά διαστροφή καὶ κατάκριση δὲν μποροῦν νὰ τὴν 1
ἀνατρέψουν. Ὁ Παῦλος κάνει νύξη γιὰ «φιλονικεῖας διαλογι-
σμῶν». Σήμανε ἡ ὥρα ποὺ ἡ δοκιμὴ καὶ ἡ ἀπόδειξη, ἀντὶ τῆς 3
γνώμης καὶ τοῦ δόγματος, καλοῦνται νὰ ὑποστηρίξουν τὸ
χριστιανισμό, «σοφίζουσαι τὸν ἀπλοῦν».

Τὰ θλιβερά ἀποτελέσματα ποὺ φέρνει ἡ ἄρνηση τῆς Ἀλή- 6
θειας, ἐξαιτίας μερικῶν ἀδικαιολόγητων κατηγοριῶν ἐναντίον
τῆς ἐπιστημονικῆς Νοοθεραπείας, μπορεῖ κανεὶς νὰ 7
τὰ δῇ μὲ λύπη του στοὺς ἀρρώστους. Ἐκεῖνος 9
ποὺ κατακρίνει τὴν Ἐπιστήμη αὐτὴ τὸ κάνει ἀπὸ ἀλαζονεία,
παραβλέποντας τὴν ἱστορία τῆς Βίβλου καὶ περιφρονώντας
τὴ ρητὴ ἐντολὴ τοῦ Ἰησοῦ, ποὺ εἶπε «ὑπάγετε εἰς ὅλον τὸν 12
κόσμον, καὶ κηρύξατε τὸ εὐαγγέλιον» καὶ ποὺ ἐπιπλέον ὑπο-
σχέθηκε ὅτι οἱ μαθητές του θὰ ἔδιωχναν τὰ κακὰ καὶ θὰ θερά-
πευαν τοὺς ἀρρώστους. Διάταξε τοὺς ἑβδομήντα μαθητές, 15
ὅπως ἐπίσης καὶ τοὺς δώδεκα, νὰ θεραπεύουν τοὺς ἀρρώστους
σὲ ὅποια πόλη θὰ τοὺς δέχονταν φιλόξενα.

Ἄν ὁ χριστιανισμὸς δὲν εἶναι ἐπιστημονικὸς καὶ ἡ Ἐπιστήμη 18
δὲν εἶναι ἀπὸ τὸ Θεὸ τότε δὲν ὑπάρχει ἀμετάβλη-
τος νόμος, καὶ ἡ ἀλήθεια εἶναι κάτι τὸ τυχαῖο. 19
Μπορεῖ κανεὶς νὰ ἀρνηθῇ ὅτι ἓνα σύστημα ποὺ 20
λειτουργεῖ σύμφωνα μὲ τὶς Γραφές δὲν ἀντλεῖ τὸ κύρος του
ἀπὸ τὶς Γραφές;

Ἡ Χριστιανικὴ Ἐπιστήμη ἀφυπνίζει τὸν ἀμαρτωλό, ἐπα- 24
ναφέρει τὸν ἄπιστο στὸν ἴσιο δρόμο καὶ σηκώνει ἀπὸ τὸ κρε-
βάτι τοῦ πόνου τὸν ἀνήμερο. Λέει στοὺς βου-
βούς τὰ λόγια τῆς Ἀλήθειας, καὶ αὐτοὶ ἀπαντοῦν 25
μὲ ἀγαλλίαση. Κάνει τοὺς κουφούς νὰ ἀκοῦν, τοὺς 26
χωλοὺς νὰ περπατοῦν καὶ τοὺς τυφλοὺς νὰ βλέπουν. Ποιὸς
μπορεῖ νὰ ἀρνηθῇ τὴ χριστιανικότητα τῶν καλῶν ἔργων, 27
ὅταν ὁ Διδάσκαλός μας λέη «ἀπὸ τῶν καρπῶν αὐτῶν θὰ
γνωρίσετε αὐτούς»;

Ἄν οἱ Χριστιανοὶ Ἐπιστήμονες δίδασκαν ἢ ἐξασκοῦσαν τὴ 33
φαρμακευτικὴ ἢ τὴ μαϊευτικὴ σύμφωνα μὲ τὶς κοινὲς θεωρίες,
κανένας δὲ θὰ τοὺς κατάκρινε, ἔστω καὶ ἂν ἡ θεραπεία ποὺ θὰ
ἐφάρμοζαν κατάληγε στὸ θάνατο τοῦ ἀρρώστου. Οἱ ἄνθρω- 36

Ἐντολὲς
τοῦ Ἰησοῦ

Ὁ χριστιανισμὸς εἶναι
ἐπιστημονικὸς

Τὸ ἐπιχειρήμα
τῶν καλῶν
ἔργων

1 are taught in such cases to say, Amen. Shall I then be
 smitten for healing and for teaching Truth as the Prin-
 3 ciple of healing, and for proving my word by my deed?
 James said: "Show me thy faith without thy works, and
 I will show thee my faith by my works."

6 Is not finite mind ignorant of God's method? This
 makes it doubly unfair to impugn and misrepresent the
 facts, although, without this cross-bearing,
 9 ^{Personal} ^{experience} one might not be able to say with the apostle,
 "None of these things move me." The sick, the halt,
 and the blind look up to Christian Science with blessings,
 12 and Truth will not be forever hidden by unjust parody
 from the quickened sense of the people.

Jesus strips all disguise from error, when his teachings
 15 are fully understood. By parable and argument he ex-
 plains the impossibility of good producing evil;
 18 ^{Proof from} ^{miracles} and he also scientifically demonstrates this great
 fact, proving by what are wrongly called miracles, that
 sin, sickness, and death are beliefs — illusive errors —
 which he could and did destroy.

21 It would sometimes seem as if truth were rejected be-
 cause meekness and spirituality are the conditions of its
 acceptance, while Christendom generally demands so
 24 much less.

Anciently those apostles who were Jesus' students,
 as well as Paul who was not one of his students, healed
 27 ^{Example of} ^{the disciples} the sick and reformed the sinner by their
 religion. Hence the mistake which allows
 words, rather than works, to follow such examples!
 30 Whoever is the first meekly and conscientiously to press
 along the line of gospel-healing, is often accounted a
 heretic.

ποι μαθαίνουν σὲ τέτοιες περιπτώσεις νὰ λένε: Ἀμήν. Εἶναι 1
σωστό, λοιπόν, νὰ ραπιστῶ ἐγὼ γιατί θεραπεύω καὶ διδάσκω
ὅτι ἡ Ἀλήθεια εἶναι ἡ Ἀρχὴ τῆς θεραπευτικῆς, καὶ γιατί ἀπο- 3
δείχνω τὰ λόγια μου μὲ τὰ ἔργα μου; Ὁ Ἰάκωβος εἶπε:
«Δεῖξόν μοι τὴν πίστιν σου ἄνευ τῶν ἔργων σου, καὶ ἐγὼ
θὰ σοὶ δείξω ἐκ τῶν ἔργων μου τὴν πίστιν μου»*.

Μήπως δὲν ἀγνοεῖ τὴ μέθοδο τοῦ Θεοῦ ὁ πεπερασμένος 6
νοῦς; Αὐτὸ κάνει ἀκόμα πρὸ ἁδικῆς τὴν ἀμφισβήτηση καὶ τὴ
διαστροφή τῶν γεγονότων, μολονότι, ἂν δὲ σή- 9
κωνε κανεὶς αὐτὸν τὸ σταυρό, δὲ θὰ μπορούσε νὰ ^{Προσωπικὴ} ^{πέιρα}
πῇ αὐτὸ πού εἶπε ὁ ἀπόστολος: «Δὲν φροντίζω περὶ οὐδενὸς
τούτων». Οἱ ἄρρωστοι, οἱ χωλοὶ καὶ οἱ τυφλοὶ ὑψώνουν τὸ 12
βλέμμα τους πρὸς τὴ Χριστιανικὴ Ἐπιστήμη καὶ τὴν εὐλο-
γοῦν, καὶ ἡ ἁδικὴ παρωδία δὲ θὰ κρύβῃ γιὰ πάντα τὴν
Ἀλήθεια ἀπὸ τὴν ἀναζωογονημένη ἀντίληψη τοῦ κόσμου. 15

Ὁ Ἰησοῦς βγάζει ἀπὸ τὴν πλάνη ὅλα τὰ προσωπεῖα της, 16
ὅταν οἱ διδασκαλίες του κατανοηθοῦν ἐντελῶς. Μὲ παραβολὰς
καὶ ἐπιχειρήματα ἐξηγεῖ ὅτι εἶναι ἀδύνατο τὸ καλὸ ^{Ἐπιβεβαίωση} 18
νὰ παράγῃ κακόν· καὶ ἀποδείχνει ἐπίσης ἐπιστη- ^{μέ τὰ θαύματα}
μονικὰ τὸ μεγάλο αὐτὸ γεγονός, ἐπιβεβαιώνοντας μὲ αὐτὰ
πού κακῶς λέγονται θαύματα, ὅτι ἡ ἁμαρτία, ἡ ἄρρώστια καὶ 21
ὁ θάνατος εἶναι δοξασίες — ἀπατηλὲς πλάνες — πού μπορούσε
νὰ καταστρέψῃ, καὶ τίς κατὰστρεφε.

Μπορεῖ νὰ πῇ κανεὶς ὅτι καμιά φορὰ ἡ ἀλήθεια ἀπορρί- 24
πτεται ἐπειδὴ γιὰ νὰ γίνῃ δεκτὴ ἀπαιτεῖται πραότητα καὶ
ταπεινοφροσύνη, ἐνῶ ἡ χριστιανοσύνη γενικὰ ἀπαιτεῖ πολὺ
λιγότερα πράγματα. 27

Τὸν παλιὸ καιρὸ οἱ ἀπόστολοι ἐκείνοι πού ἦταν μαθητὲς 28
τοῦ Ἰησοῦ, καθὼς ἐπίσης καὶ ὁ Παῦλος πού δὲν ἦταν μαθητὴς
του, θεράπευαν τοὺς ἄρρώστους καὶ ἀναμόρφω-
ναν τοὺς ἁμαρτωλοὺς μὲ τὴ θρησκεία τους. ^{Τὸ παρά-} 30
^{δειγμα τῶν}
^{μαθητῶν}
γιὰτί εἶναι σφάλμα νὰ μιμῆται κανεὶς μὲ λόγια, καὶ
ὄχι μὲ ἔργα, τέτοια παραδείγματα! Ὅποιος πρῶτος ἐπιμένει 33
ταπεινὰ καὶ εὐσυνείδητα στὴν εὐαγγελικὴ θεραπεία, συχνὰ
θεωρεῖται αἰρετικός.

1 It is objected to Christian Science that it claims God
 as the only absolute Life and Soul, and man to be His
 3 **Strong** idea, — that is, His image. It should be
 position added that this is claimed to represent the
 normal, healthful, and sinless condition of man in divine
 6 Science, and that this claim is made because the Scrip-
 tures say that God has created man in His own image
 and after His likeness. Is it sacrilegious to assume that
 9 God's likeness is not found in matter, sin, sickness, and
 death?

Were it more fully understood that Truth heals and
 12 that error causes disease, the opponents of a demonstrable
 Efficacy may Science would perhaps mercifully withhold
 be attested their misrepresentations, which harm the sick;
 15 and until the enemies of Christian Science test its efficacy
 according to the rules which disclose its merits or de-
 merits, it would be just to observe the Scriptural precept,
 18 "Judge not."

There are various methods of treating disease, which
 are not included in the commonly accepted systems; but
 21 **The one di-** there is only one which should be presented
 vine method to the whole world, and that is the Christian
 Science which Jesus preached and practised and left to us
 24 as his rich legacy.

Why should one refuse to investigate this method
 of treating disease? Why support the popular systems
 27 of medicine, when the physician may perchance be an
 infidel and may lose ninety-and-nine patients, while
 Christian Science cures its hundred? Is it because
 30 allopathy and homœopathy are more fashionable and
 less spiritual?

In the Bible the word *Spirit* is so commonly applied

Οἱ ἀντίπαλοι τῆς Χριστιανικῆς Ἐπιστήμης ἐναντιώνονται 1
 σ' αὐτὴ γιατί ἰσχυρίζεται ὅτι ὁ Θεὸς εἶναι ἡ μόνη ἀπόλυτη 2
 Ζωὴ καὶ Ψυχὴ καὶ ὁ ἄνθρωπος εἶναι ἰδέα Του — ^{Σθεναρὴ} 3
 δηλαδή, εἰκόνα Του. Πρέπει νὰ προστεθῇ ὅτι μὲ ^{στάση}
 τὸν ἰσχυρισμὸ αὐτὸ ἀποβλέπει νὰ παραστήσῃ τὴν κανονικὴ, 4
 γερὴ καὶ ἀναμάρτητη κατὰστασιν τοῦ ἀνθρώπου στὴ θεία 5
 Ἐπιστήμη, καὶ ὅτι αὐτὸ τὸ βεβαιώνει ἐπειδὴ οἱ Γραφεὶς λένε 6
 ὅτι ὁ Θεὸς δημιούργησε τὸν ἄνθρωπο κατ' εἰκόνα καὶ ὁμοίω- 7
 σίν Του. Εἶναι ἀνοσιούργημα τὸ νὰ παραδεχτῇ κανεὶς ὅτι 8
 ἡ ὁμοίωσις τοῦ Θεοῦ δὲ βρίσκεται στὴν ὕλη, τὴν ἁμαρτία, 9
 τὴν ἀρρώστια καὶ τὸ θάνατο;

Ἄν ὁ κόσμος καταλάβαινε σὲ μεγαλύτερο βαθμὸ ὅτι ἡ Ἀλή- 12
 θεία θεραπεύει καὶ ὅτι ἡ πλάνη προξενεῖ ἀρρώστια, ἴσως οἱ 13
 ἀντίπαλοι μιᾶς Ἐπιστήμης πού μπορεῖ νὰ ἀπο- ^{Ἡ ἀποτελε-}
 δειχτῇ νὰ ἀπόφευγαν ἀπὸ εὐσπλαχνία τὶς δια- ^{σματικὸτητα} 14
 στροφές τους, πού βλάπτουν τοὺς ἀρρώστους καὶ ^{μπορεῖ νὰ} 15
 ὥσότου οἱ ἐχθροὶ τῆς Χριστιανικῆς Ἐπιστήμης ἐλέγξουν τὴν ^{πιστοποιηθῇ}
 ἀποτελεσματικότητά της σύμφωνα μὲ τοὺς κανόνες πού ἀπο- 16
 καλύπτουν τὰ πλεονεκτήματα ἢ τὰ μειονεκτήματά της, θὰ 17
 ἦταν σωστὸ νὰ τηροῦν τὴν ἐντολὴ τῆς Γραφῆς: «Μὴ κρί- 18
 νετε». 19

Ὑπάρχουν διάφοροι μέθοδοι θεραπείας τῆς ἀρρώστιας, πού 20
 δὲν περιλαμβάνονται στὰ συστήματα πού παραδέχεται γε- 21
 νικὰ ὁ κόσμος· ἀλλὰ ὑπάρχει μόνο μιὰ πού θὰ ^{Ἡ μόνη θεία} 22
 ἔπρεπε νὰ παρουσιαστῇ σ' ὅλο τὸν κόσμο, καὶ ἡ ^{μέθοδος} 23
 μέθοδος αὕτὴ εἶναι ἡ Χριστιανικὴ Ἐπιστήμη πού κήρυξε καὶ 24
 ἐφάρμοσε ὁ Ἰησοῦς καὶ εἶναι ἡ πλούσια κληρονομία πού μᾶς 25
 ἄφησε. 26

Γιὰ ποιὸ λόγο νὰ ἀρνιώμαστε νὰ ἐξετάσουμε τὴν θεραπευ- 27
 τικὴ αὕτὴ μέθοδο; Γιὰ ποιὸ λόγο νὰ ὑποστηρίζουμε τὰ 28
 κοινὰ συστήματα τῆς ἱατρικῆς, ὅταν ὁ γιατρὸς μπορεῖ νὰ εἶ- 29
 ναι ἄθρησκος καὶ νὰ χάνῃ ἀπὸ τοὺς ἑκατὸ ἀσθενεῖς τοὺς ἐνε- 30
 νήντα ἐννέα, ἐνῶ ἡ Χριστιανικὴ Ἐπιστήμη θεραπεύει καὶ τοὺς 31
 ἑκατὸ; Μήπως ἄραγε διότι ἡ ἀλλοπαθητικὴ καὶ ἡ ὁμοιοπα- 32
 θητικὴ εἶναι περισσότερο τῆς μόδας καὶ λιγότερο πνευματικές; 33

Στὴ Βίβλο ἡ λέξις *Πνεῦμα* χρησιμοποιοεῖται τόσο πολὺ γιὰ 36

1 to Deity, that Spirit and God are often regarded as syn-
 onymous terms; and it is thus they are uniformly used
 3 **Omnipotence** and understood in Christian Science. As it
 set forth is evident that the likeness of Spirit cannot be
 material, does it not follow that God cannot be in His
 6 unlikeness and work through drugs to heal the sick?
 When the omnipotence of God is preached and His ab-
 soluteness is set forth, Christian sermons will heal the
 9 sick.

It is sometimes said, in criticising Christian Science,
 that the mind which contradicts itself neither knows
 12 **Contradic-** itself nor what it is saying. It is indeed no
 tions not found small matter to know one's self; but in this
 volume of mine there are no contradictory
 15 statements, — at least none which are apparent to those
 who understand its propositions well enough to pass
 judgment upon them. One who understands Christian
 18 Science can heal the sick on the divine Principle of Chris-
 tian Science, and this practical proof is the only feasible
 evidence that one does understand this Science.

21 Anybody, who is able to perceive the incongruity be-
 tween God's idea and poor humanity, ought to be able
 to discern the distinction (made by Christian Science)
 24 between God's man, made in His image, and the sinning
 race of Adam.

The apostle says: "For if a man think himself to be
 27 something, when he is nothing, he deceiveth himself."

This thought of human, material nothingness, which
 Science inculcates, enrages the carnal mind and is the
 30 main cause of the carnal mind's antagonism.

It is not the purpose of Christian Science to "educate
 the idea of God, or treat it for disease," as is alleged

νὰ δηλώσῃ τὸ Θεό, ὥστε τὸ Πνεῦμα καὶ ὁ Θεὸς συχνὰ θεω- 1
 ροῦνται ὅτι εἶναι συνώνυμοι ὅροι· καὶ μὲ τὴν ἔννοια αὕτῃ
 χρησιμοποιοῦνται σταθερὰ στὴ Χριστιανικὴ Ἐπι- 3
 στήμη. Ἀφοῦ εἶναι φανερό ὅτι ἡ ὁμοίωση τοῦ ^{Ἐκθεσι τῆς παντοδυναμίας}
 Πνεύματος δὲν μπορεῖ νὰ εἶναι ὑλική, ἐπεταὶ ὅτι ὁ
 Θεὸς δὲν μπορεῖ νὰ εἶναι στὴν ἀνομοιότητά Του καὶ νὰ ἐνεργῇ 6
 μέσο τῶν φαρμάκων γιὰ νὰ θεραπεύῃ τοὺς ἀσθενεῖς, δὲν εἶναι
 ἔτσι; Ὅταν κηρύττουμε τὴν παντοδυναμία τοῦ Θεοῦ καὶ
 ἐκθέτουμε τὴν ἀπόλυτη ἐξουσία Του, τὰ χριστιανικὰ κηρύγ- 9
 ματα θὰ θεραπεύουν τοὺς ἀσθενεῖς.

Λένε πολλὲς φορές, γιὰ νὰ ἐπικρίνουν τὴ Χριστιανικὴ Ἐπι-
 στήμη, ὅτι ὁ νοῦς ποὺ φάσκει καὶ ἀντιφάσκει δὲ γνωρίζει οὔτε 12
 ποιὸς εἶναι οὔτε τί λέει. Δὲν εἶναι βέβαια μικρὸ ^{Δὲν ὑπάρχουν ἀντιφάσεις}
 πράγμα νὰ γνωρίζῃ κανεὶς τὸν ἑαυτό του· ἀλλὰ
 στὸ βιβλίο μου δὲν ὑπάρχουν ἀντιφατικὲς προτάσεις — του- 15
 λάχιστον ὄχι γιὰ κείνους ποὺ καταλαβαίνουν τίς προτάσεις
 του ἀρκετὰ καλὰ γιὰ νὰ ἐκφέρουν γνώμη. Ὅποιος καταλα-
 βαίνει τὴ Χριστιανικὴ Ἐπιστήμη μπορεῖ νὰ θεραπεύῃ τοὺς 18
 ἀρρώστους μὲ βάση τὴ θεία Ἀρχὴ τῆς Χριστιανικῆς Ἐπιστή-
 μης, καὶ ἡ ἔμπρακτὴ αὕτῃ ἀπόδειξη εἶναι ἡ μόνη δυνατὴ
 ἐπιβεβαίωση ὅτι καταλαβαίνει τὴν Ἐπιστήμη αὕτῃ. 21

Ὅποιος εἶναι ἱκανὸς νὰ διακρίνῃ τὴν ἀσυμφωνία ποὺ
 ὑπάρχει μεταξὺ τῆς ιδέας τοῦ Θεοῦ καὶ τῆς κακόμοιρης ἀν-
 θρωπότητας, πρέπει νὰ εἶναι ἱκανὸς νὰ διακρίνῃ τὴν ἀντιδια- 24
 στολὴ (ποὺ κάνει ἡ Χριστιανικὴ Ἐπιστήμη) μεταξὺ τοῦ
 ἀνθρώπου τοῦ Θεοῦ, ποὺ δημιουργήθηκε κατ' εἰκόνα Του, καὶ
 τοῦ ἁμαρτωλοῦ γένους τοῦ Ἀδάμ. 27

Ὁ ἀπόστολος λέει: «Διότι ἕαν τις νομίζῃ ὅτι εἶναι τι, ἐνῶ
 εἶναι μηδέν, ἑαυτὸν ἐξαπατᾷ». Ἡ ιδέα αὕτῃ, ποὺ τονίζει ἡ
 Ἐπιστήμη, ὅτι τὸ ἀνθρώπινο καὶ ὑλικὸ εἶναι μηδέν, ἐξοργίζει 30
 τὸ σαρκικὸ νοῦ καὶ εἶναι ἡ κυριότερη αἰτία τοῦ ἀνταγωνι-
 σμοῦ του.

Ὁ σκοπὸς τῆς Χριστιανικῆς Ἐπιστήμης δὲν εἶναι νὰ «ἐκπαι- 33
 δεύσῃ τὴν ιδέα τοῦ Θεοῦ ἢ νὰ τὴ νοσηλέψῃ», ὅπως διατεί-

1 by one critic. I regret that such criticism confounds *man*
 with Adam. When man is spoken of as made in God's
 3 God's idea image, it is not sinful and sickly mortal man
 the ideal man who is referred to, but the ideal man, reflecting
 God's likeness.

6 It is sometimes said that Christian Science teaches the
 nothingness of sin, sickness, and death, and then teaches
 9 Nothingness how this nothingness is to be saved and healed.
 of error The nothingness of nothing is plain; but we
 need to understand that error *is* nothing, and that its
 nothingness is not saved, but must be demonstrated in
 12 order to prove the somethingness — yea, the allness —
 of Truth. It is self-evident that we are harmonious only
 as we cease to manifest evil or the belief that we suffer
 15 from the sins of others. Disbelief in error destroys error,
 and leads to the discernment of Truth. There are no
 vacuums. How then can this demonstration be "fraught
 18 with falsities painful to behold"?

We treat error through the understanding of Truth,
 because Truth is error's antidote. If a dream ceases, it
 21 Truth anti- is self-destroyed, and the terror is over. When
 dotes error a sufferer is convinced that there is no reality
 in his belief of pain, — because matter has no sensation,
 24 hence pain in matter is a false belief, — how can he suffer
 longer? Do you feel the pain of tooth-pulling, when you
 believe that nitrous-oxide gas has made you unconscious?
 27 Yet, in your concept, the tooth, the operation, and the
 forces are unchanged.

Material beliefs must be expelled to make room for
 30 Serving spiritual understanding. We cannot serve both
 two masters God and mammon at the same time; but is
 not this what frail mortals are trying to do? Paul says:

νεται ἓνας ἐπικριτής. Λυποῦμαι γιατί μιὰ τέτοια κριτική 1
 συγχύζει τὸν *ἄνθρωπο* μὲ τὸν Ἀδάμ. Ὅταν λέμε Ἡ ἰδέα τοῦ 1
 ὅτι ὁ ἄνθρωπος δημιουργήθηκε κατ' εἰκόνα Θεοῦ Θεοῦ εἶναι ὁ 3
 δὲν ἐννοοῦμε τὸν ἁμαρτωλὸ καὶ ἀσθενικὸ θνητὸ ἰδανικὸς 3
 ἄνθρωπο, ἀλλὰ τὸν ἰδανικὸ ἄνθρωπο, ποὺ ἀντανακλᾷ τὴν 6
 ὁμοίωση τοῦ Θεοῦ. 6

Μερικὲς φορές λένε ὅτι ἡ Χριστιανικὴ Ἐπιστὴμη διδάσκει 9
 ὅτι ἡ ἁμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος εἶναι μὴδὲν καὶ 9
 ὕστερα διδάσκει πῶς νὰ σωθῇ καὶ νὰ θεραπευτῇ τὸ μὴδὲν τῆς 9
 τὸ μὴδὲν αὐτό. Τὸ ὅτι τὸ μὴδὲν δὲν εἶναι τίποτα πλάνης 9
 εἶναι ὀλοφάνερο· ἀλλὰ εἶναι ἀνάγκη νὰ καταλάβουμε ὅτι ἡ 12
 πλάνη *εἶναι* μὴδὲν καὶ ὅτι τὸ μὴδὲν τῆς δὲ σώζεται, ἀλλὰ 12
 πρέπει νὰ ἀποδειχτῇ γιὰ νὰ ἐπιβεβαιωθῇ ὅτι ἡ Ἀλήθεια εἶ- 12
 ναι κάτι — ἢ μᾶλλον, τὸ πᾶν. Εἶναι αὐταπόδεικτο ὅτι εἴμαστε 15
 ἁρμονικοὶ μόνο ὅταν παύουμε νὰ ἐκδηλώνουμε κακὸ ἢ τῇ 15
 δοξασία ὅτι ὑποφέρουμε ἀπὸ τὶς ἁμαρτίες τῶν ἄλλων. Ἡ 15
 δυσπιστία στὴν πλάνη ἐξαλείφει τὴν πλάνη καὶ ὁδηγεῖ στὴ 18
 διάκριση τῆς Ἀλήθειας. Δὲν ὑπάρχουν κενά. Πῶς λοιπὸν 18
 εἶναι δυνατό ἡ ἀπόδειξη αὐτὴ νὰ εἶναι «γεμάτη ψευτιὲς ποὺ 18
 εἶναι θλιβερό νὰ τὶς βλέπης»;

Θεραπεύουμε τὴν πλάνη μὲ τὴν κατανόηση τῆς Ἀλήθειας, 21
 γιατί ἡ Ἀλήθεια εἶναι τὸ ἀντίδοτο τῆς πλάνης. Ἄν ἓνα 21
 ὄνειρο σταματήσῃ, αὐτοκαταστρέφεται καὶ ὁ τρό- Ἡ Ἀλήθεια 24
 μος ἐξαφανίζεται. Ὅταν ἐκεῖνος ποὺ ὑποφέρει εἶναι τὸ ἀντί- 24
 πειστῇ ὅτι ἡ δοξασία του στὸν πόνον εἶναι ἀβά- πλάνης 24
 σιμη — γιατί ἡ ὕλη δὲν ἔχει αἴσθηση, καὶ ἐπομένως ὁ πόνος 27
 στὴν ὕλη εἶναι μιὰ ψεύτικη δοξασία — πῶς εἶναι δυνατό νὰ 27
 ἐξακολουθῇ νὰ ὑποφέρῃ; Μήπως αἰσθάνεσαι τὸν πόνον ποὺ 30
 προκαλεῖ ἡ ἐξαγωγή τοῦ δοντιοῦ, ὅταν πιστεύῃς ὅτι τὸ πρω- 30
 τοξίδιο τοῦ ἀζώτου σὲ ἔχει ἀναισθητήσῃ; Καὶ ὅμως, κατὰ 30
 τὴν ἀντίληψή σου, τὸ δόντι, ἡ διαδικασία τῆς ἐξαγωγῆς καὶ 33
 ἡ λαβίδα δὲν ἔχουν ἀλλάξει. 33

Οἱ ὑλικὲς δοξασίες πρέπει νὰ ἀποβληθοῦν γιὰ νὰ κάνουν 33
 τόπο στὴν πνευματικὴ κατανόηση. Δὲν μπο- Ὅχι δοῦ 36
 роῦμε νὰ δουλεύουμε τὸ Θεὸ καὶ τὸ μαμμωνᾶ συγ- κύριοι 36
 χρόνως· ἀλλὰ δὲν εἶναι αὐτὸ ποὺ προσπαθοῦν νὰ κάμουν οἱ 36
 ἀδύνατοι θνητοί; Ὁ Παῦλος λέει: «Ἡ σὰρξ ἐπιθυμεῖ ἐναντία 36

- 1 "The flesh lusteth against the Spirit, and the Spirit against the flesh." Who is ready to admit this?
- 3 It is said by one critic, that to verify this wonderful philosophy Christian Science declares that whatever is mortal or discordant has no origin, existence, nor real-
- 6 ness. Nothing really has Life but God, who is infinite Life; hence all is Life, and death has no dominion. This writer infers that if anything needs to be doctored, it
- 9 must be the one God, or Mind. Had he stated his syllogism correctly, the conclusion would be that there is nothing left to be doctored.
- 12 Critics should consider that the so-called mortal man is not the reality of man. Then they would behold the signs of Christ's coming. Christ, as the spir-
- 15 **Essential
element of
Christianity** itual or true idea of God, comes now as of old, preaching the gospel to the poor, healing the sick, and casting out evils. Is it error which
- 18 is restoring an essential element of Christianity, — namely, apostolic, divine healing? No; it is the Science of Christianity which is restoring it, and is the light
- 21 shining in darkness, which the darkness comprehends not.

If Christian Science takes away the popular gods, —

24 sin, sickness, and death, — it is Christ, Truth, who destroys these evils, and so proves their nothingness.

The dream that matter and error are something

27 must yield to reason and revelation. Then mortals will behold the nothingness of sickness and sin, and sin and sickness will disappear from consciousness.

30 The harmonious will appear real, and the inharmounious unreal. These critics will then see that error is indeed the nothingness, which they chide us for

τοῦ Πνεύματος, τὸ δὲ Πνεῦμα ἐναντία τῆς σαρκός». Ποιὸς 1
εἶναι ἔτοιμος νὰ τὸ παραδεχτῇ αὐτό;

Ἕνας κριτικὸς εἶπε ὅτι, γιὰ νὰ ἐπιβεβαιώσῃ τὴ θαυμάσια 3
αὐτὴ φιλοσοφία, ἡ Χριστιανικὴ Ἐπιστήμη διακηρύττει ὅτι
πᾶν ὅ,τι εἶναι θνητὸ ἢ δυσαρμονικὸ δὲν προέρχεται ἀπὸ που-
θενά, δὲν ὑπάρχει, οὔτε εἶναι πραγματικό. Τίποτε ἄλλο 6
πράγματι δὲν ἔχει Ζωὴ ἐκτὸς ἀπὸ τὸ Θεό, ποὺ εἶναι ἄπειρη
Ζωή· συνεπῶς τὸ πᾶν εἶναι Ζωή, καὶ ὁ θάνατος δὲν ἔχει ἐξου-
σία. Ὁ κριτικὸς αὐτὸς συμπεραίνει ὅτι ἂν ὑπάρχῃ κάτι ποὺ 9
πρέπει νὰ νοσηλευτῇ, αὐτὸ δὲν μπορεῖ νὰ εἶναι τίποτε ἄλλο
παρὰ ὁ ἓνας Θεός, ἡ Νοῦς. Ἄν εἶχε ἐκθέσει σωστὰ τὸ συλλο-
γισμό του, τὸ συμπέρασμα θὰ ἦταν ὅτι δὲ μένει τίποτε γιὰ 12
νὰ θεραπευτῇ.

Οἱ κριτικοὶ πρέπει νὰ ἔχουν ὑπόψιν τοὺς ὅτι ὁ λεγόμενος
θνητὸς ἄνθρωπος δὲν εἶναι ὁ πραγματικὸς ἄνθρωπος. Τότε 15
θὰ ἔβλεπαν τὰ σημεῖα τοῦ ἐρχομοῦ τοῦ Χριστοῦ.
Ὁ Χριστός, ἡ πνευματικὴ ἢ ἀληθινὴ ἰδέα τοῦ <sup>Τὸ βασικὸ
στοιχεῖο τοῦ
χριστιανισμοῦ</sup> Θεοῦ, ἔρχεται τώρα ὅπως καὶ τὸν παλιὸ καιρὸ, 18
κηρύττοντας τὸ εὐαγγέλιο στοὺς φτωχοὺς, θεραπεύοντας τοὺς
ἀρρώστους καὶ διώχνοντας τὰ κακά. Εἶναι πλάνη αὐτὸ ποὺ
ἀποκαθιστᾷ ἓνα βασικὸ στοιχεῖο τοῦ χριστιανισμοῦ — δη- 21
λαδὴ, τὴν ἀποστολική, θεία, θεραπευτικὴ; Ὁχι· ἡ Ἐπιστήμη
τοῦ χριστιανισμοῦ εἶναι ἐκείνη ποὺ τὸ ἀποκαθιστᾷ, καὶ εἶναι
τὸ φῶς ποὺ φέγγει στὸ σκοτάδι καὶ ποὺ τὸ σκοτάδι δὲν τὸ 24
καταλαβαίνει.

Ἄν ἡ Χριστιανικὴ Ἐπιστήμη ἀφαιρῇ τοὺς θεοὺς ποὺ παρα-
δέχεται γενικὰ ὁ κόσμος — τὴν ἁμαρτία, τὴν ἀρρώστια καὶ τὸ 27
θάνατο — ὁ Χριστός, ἡ Ἀλήθεια, εἶναι ἐκεῖνο ποὺ ἐξαφανίζει
τὰ κακά αὐτὰ καὶ ἀποδείχνει ἔτσι ὅτι εἶναι μηδέν.

Τὸ ὄνειρο ὅτι ἡ ὕλη καὶ ἡ πλάνη εἶναι κάτι πρέπει νὰ 30
ὑποκύψῃ στὸ λογικὸ καὶ τὴν ἀποκάλυψη. Τότε οἱ θνητοὶ θὰ
δοῦν τὸ μηδέν τῆς ἀρρώστιας καὶ τῆς ἁμαρτίας, καὶ ἡ ἁμαρτία
καὶ ἡ ἀρρώστια θὰ ἐξαφανιστοῦν ἀπὸ τὴ συνείδηση. Τὸ 33
ἁρμονικὸ θὰ φαίνεται πραγματικὸ καὶ τὸ δυσαρμονικὸ μὴ
πραγματικό. Οἱ κριτικοὶ αὐτοὶ θὰ δοῦν τότε ὅτι ἡ πλάνη
εἶναι πράγματι ἡ μὴ πραγματικότητα ποὺ δὲν ἐπιθυμοῦμε 36

1 naming nothing and which we desire neither to honor
nor to fear.

3 Medical theories virtually admit the nothingness of
hallucinations, even while treating them as disease; and
who objects to this? Ought we not, then, to approve
6 any cure, which is effected by making the disease appear
to be — what it really is — an illusion?

Here is the difficulty: it is not generally understood how
9 one disease can be just as much a delusion as another. It
is a pity that the medical faculty and clergy
11 All disease
a delusion have not learned this, for Jesus established
12 this foundational fact, when devils, delusions, were cast
out and the dumb spake.

Are we irreverent towards sin, or imputing too much
15 power to God, when we ascribe to Him almighty Life
and Love? I deny His cooperation with evil,
17 Elimination
of sickness because I desire to have no faith in evil or in
18 any power but God, good. Is it not well to eliminate from
so-called mortal mind that which, so long as it remains in
mortal mind, will show itself in forms of sin, sickness, and
21 death? Instead of tenaciously defending the supposed
rights of disease, while complaining of the suffering dis-
ease brings, would it not be well to abandon the defence,
24 especially when by so doing our own condition can be im-
proved and that of other persons as well?

I have never supposed the world would immediately
27 witness the full fruitage of Christian Science, or that sin,
disease, and death would not be believed for
30 Full fruitage
yet to come an indefinite time; but this I do aver, that,
as a result of teaching Christian Science, ethics and
temperance have received an impulse, health has been
restored, and longevity increased. If such are the pres-

οὔτε νὰ τιμᾶμε οὔτε νὰ φοβώμαστε καὶ ποὺ ὀνομάζουμε μηδέν, 1
 ἂν καὶ μᾶς ἐπιπλήττουν γι' αὐτό.

Οἱ ἱατρικὲς θεωρίες οὐσιαστικὰ παραδέχονται τὴν ἀνυ- 3
 παρξία τῶν παραισθήσεων, ἔστω καὶ ἂν τὶς νοσηλεύουν σὰν
 ἄρρώστιες· καὶ ποιοὺς ἔχει ἀντίρρηση σ' αὐτό; Δὲ θὰ ἔπρεπε,
 λοιπόν, νὰ ἐγκρίνουμε κάθε θεραπεία ποὺ πραγματοποιεῖται 6
 ὅταν ἐμφανίζη κανεὶς τὴν ἄρρώστια σὰν ψευδαίσθηση — ὅπως
 καὶ πράγματι εἶναι;

Ἐδῶ ἔγκειται ἡ δυσκολία: ὅτι δὲν ἔχει γενικὰ κατανοηθῇ 9
 πῶς εἶναι δυνατό μὴ ἄρρώστια νὰ εἶναι ἐξίσου αὐταπάτη
 ὅσο καὶ μὴ ἄλλη. Εἶναι κρίμα ποὺ οἱ γιατροὶ καὶ
 ὁ κλῆρος δὲν τὸ ἔχουν μάθει αὐτό, γιὰτὶ ὁ Ἰησοῦς
 ἀπόδειξε τὸ βασικὸ αὐτὸ γεγονός, ὅταν ἔδιωχνε 12
 δαιμόνια, αὐταπάτες, καὶ ἔκανε τοὺς κωφάλαλους νὰ μιλοῦν.

Ἀσεβοῦμε μήπως πρὸς τὴν ἁμαρτία, ἡ ἀναγνωρίζουμε 15
 ὑπερβολικὴ δύναμη στὸ Θεό, ὅταν ἀποδίδουμε σ' Αὐτὸν παν-
 τοδύναμη Ζωὴ καὶ Ἀγάπη; Δὲν παραδέχομαι
 ὅτι ὁ Θεὸς συνεργάζεται μὲ τὸ κακὸ, γιὰτὶ δὲ θέλω
 νὰ πιστεύω καθόλου στὸ κακὸ ἢ σὲ καμιά ἄλλη 18
 δύναμη ἐκτὸς ἀπὸ τὸ Θεό, τὸ καλὸ. Δὲν εἶναι τάχα σωστὸ
 νὰ ἐξαλείψουμε ἀπὸ τὸ λεγόμενο θνητὸ νοῦ ἐκεῖνο ποῦ, ἐνόςω 21
 παραμένει στὸ θνητὸ νοῦ, θὰ ἐκδηλωθῇ ὡς ἁμαρτία, ἄρρώστια
 καὶ θάνατος; Ἀντὶ νὰ ὑπερασπίζουμε μὲ ἐπιμονὴ τὰ ὑπο-
 θετικὰ δικαιώματα τῆς ἄρρώστιας, ἐνῶ παραπονιόμαστε γιὰ 24
 τὴν ὀδύνη ποὺ προκαλεῖ ἡ ἄρρώστια, δὲ θὰ ἦταν καλύτερα
 νὰ ἐγκαταλείψουμε τὴν ὑπεράσπιση, καὶ μάλιστα ὅταν μὲ
 τὸν τρόπο αὐτὸ μπορεῖ νὰ καλυτερέψῃ τόσο ἡ δική μας 27
 κατάσταση ὅσο καὶ ἡ κατάσταση τῶν ἄλλων;

Ποτὲ δὲν ὑπόθεσα ὅτι ὁ κόσμος θὰ ἔβλεπε ἀμέσως τὴν πλήρη
 καρποφορία τῆς Χριστιανικῆς Ἐπιστήμης, ἡ ὅτι δὲ θὰ ἐξακο- 30
 λουθοῦσε νὰ πιστεῦῃ ἐπ' ἄοριστον στὴν ἁμαρτία,
 τὴν ἄρρώστια καὶ τὸ θάνατο· ἰσχυρίζομαι ὅμως
 ὅτι ἐξαιτίας τῆς διδασκαλίας τῆς Χριστιανικῆς 33
 Ἐπιστήμης ἡ ἠθικὴ καὶ ἡ ἐγκράτεια ἔχουν προωθηθῇ, ἡ
 υἡγεία ἔχει ἀποκατασταθῇ καὶ ἡ μακροβιότητα ἔχει αὐξήσει.

Κάθε ἀρρώ-
 στία εἶναι
 αὐταπάτη

12

Ἐξάλειψη
 τῆς ἀρρώ-
 στίας

18

Ἡ πλήρης
 καρποφορία
 δὲν ἐκδηλώ-
 θηκε ἀκόμα

33

1 ent fruits, what will the harvest be, when this Science is more generally understood?

3 As Paul asked of the unfaithful in ancient days, so the rabbis of the present day ask concerning our heal-

6 ^{Law and gospel} ing and teaching, "Through breaking the law, dishonorest thou God?" We have the gospel,

however, and our Master annulled material law by heal-

9 ing contrary to it. We propose to follow the Master's example. We should subordinate material law to spirit-

12 ual law. Two essential points of Christian Science are, that neither Life nor man dies, and that God is not the

The chief difficulty in conveying the teachings of divine Science accurately to human thought lies in this, that like

15 ^{Language inadequate} all other languages, English is inadequate to the expression of spiritual conceptions and

propositions, because one is obliged to use material terms

18 in dealing with spiritual ideas. The elucidation of Christian Science lies in its spiritual sense, and this sense must

be gained by its disciples in order to grasp the meaning of

21 this Science. Out of this condition grew the prophecy concerning the Christian apostles, "They shall speak with

new tongues."

24 Speaking of the things of Spirit while dwelling on a material plane, material terms must be generally em-

27 ployed. Mortal thought does not at once catch the higher meaning, and can do so only as thought is edu-

30 cated up to spiritual apprehension. To a certain extent this is equally true of all learning, even that which is wholly material.

In Christian Science, substance is understood to be Spirit, while the opponents of Christian Science believe

Ἄν αὐτοὶ εἶναι οἱ σημερινοὶ καρποί, τί θὰ εἶναι ἡ συγκομιδὴ 1
ὅταν ἡ Ἐπιστήμη αὐτὴ κατανοηθῇ γενικότερα;

Ὅπως τὸν παλιὸ καιρὸ ρώτησε ὁ Παῦλος τοὺς ἀπίστους, 3
ἔτσι ρωτοῦν καὶ οἱ σημερινοὶ ραβίνοι ἀναφορικὰ μὲ τὴ θερα-
πευτικὴ καὶ τὴ διδασκαλίᾳ μας: «Ἀτιμάζεις τὸν ^{Νόμος καὶ} 6
Θεὸν διὰ τῆς παραβάσεως τοῦ νόμου»; Ἐχουμε, ^{εὐαγγέλιο}
ὁμως, τὸ εὐαγγέλιο καὶ τὸ παράδειγμα τοῦ Διδασκάλου μας,
ποὺ ἀκύρωσε τὸν ὑλικὸ νόμο θεραπεύοντας ἀντίθετα πρὸς 9
αὐτόν. Σκοπεύουμε νὰ ἀκολουθήσουμε τὸ παράδειγμα τοῦ
Διδασκάλου μας. Ὅφείλουμε νὰ ὑποτάξουμε τὸν ὑλικὸ νόμο 9
στὸν πνευματικόν. Τὰ δυὸ αὐτὰ σημεῖα τῆς Χριστιανικῆς
Ἐπιστήμης εἶναι βασικά: ὅτι οὔτε ἡ Ζωὴ οὔτε ὁ ἄνθρωπος 12
πεθαίνει, καὶ ὅτι ὁ Θεὸς δὲν εἶναι ὁ δημιουργὸς τῆς ἀρρώστιας.

Ἡ κυριότερη δυσκολία γιὰ τὴ σωστὴ μετάδοση τῶν δι-
δασκαλιῶν τῆς θείας Ἐπιστήμης στὴν ἀνθρώπινη σκέψη ἐγ- 15
κεῖται σ' αὐτό: ὅτι ἡ ἀγγλική, ὅπως καὶ ὅλες οἱ
ἄλλες γλώσσες, εἶναι ἀνεπαρκὲς νὰ ἐκφράσῃ πνευ- ^{Ἡ γλώσσα}
ματικὲς ἔννοιες καὶ διανοήματα, γιὰτὶ εἶναι κανεὶς ^{εἶναι ἀνε-} 18
ὑποχρεωμένος νὰ χρησιμοποιοῦ ὑλικούς ὅρους γιὰ νὰ διαπραγ-
ματευτῇ πνευματικὲς ἰδέες. Ἡ ἐξήγηση τῆς Χριστιανικῆς
Ἐπιστήμης ἐπιτελεῖται μὲ τὴν πνευματικὴ τῆς ἔννοια, καὶ οἱ 21
ὁπαδοὶ τῆς πρέπει νὰ ἀφομοιώσουν τὴν ἔννοια αὐτὴ γιὰ νὰ
καταλάβουν τὸ νόημα τῆς Ἐπιστήμης αὐτῆς. Ἀπ' αὐτὸ
προῆρθε ἡ προφητεία αὐτὴ γιὰ τοὺς χριστιανούς ἀποστό- 24
λους: «Θὰ λαλῶσι νέας γλώσσας».

Ὅταν μιλάμε γιὰ τὰ πράγματα τοῦ Πνεύματος ἐνῶ βρι-
σκόμαστε σ' ἓνα ὑλικὸ ἐπίπεδο, πρέπει γενικὰ νὰ χρησιμο- 27
ποιοῦμε ὑλικούς ὅρους. Ἡ θνητὴ σκέψη δὲν καταλαβαίνει
ἀμέσως τὴν ἀνώτερη ἔννοια, καὶ μόνο ὅταν ἡ σκέψη ἀσκηθῇ
στὴν πνευματικὴ κατανόηση μπορεῖ νὰ τὸ κατορθώσῃ αὐτό. 30
Ὡς ἓνα σημεῖο αὐτὸ εἶναι ἐξίσου ἀληθινὸ γιὰ κάθε μάθηση,
ἀκόμη καὶ γιὰ ἐκείνη ποὺ εἶναι τελείως ὑλική.

Ἡ Χριστιανικὴ Ἐπιστήμη ὑποστηρίζει ὅτι ἡ οὐσία εἶναι 33
Πνεῦμα, ἐνῶ οἱ ἀντίπαλοι τῆς Χριστιανικῆς Ἐπιστήμης πι-

- 1 substance to be matter. They think of matter as something and almost the only thing, and of the things which
- 3 **Substance** pertain to Spirit as next to nothing, or as very
 spiritual far removed from daily experience. Christian Science takes exactly the opposite view.
- 6 To understand all our Master's sayings as recorded in the New Testament, sayings infinitely important,
- 9 **Both words** his followers must grow into that stature of
 and works manhood in Christ Jesus which enables them to interpret his spiritual meaning. Then they know how Truth casts out error and heals the sick. His
- 12 words were the offspring of his deeds, both of which must be understood. Unless the works are comprehended which his words explained, the words are
- 15 blind.

The Master often refused to explain his words, because it was difficult in a material age to apprehend spiritual

18 Truth. He said: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their

21 eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

- 24 "The Word was made flesh." Divine Truth must be known by its effects on the body as well as on the mind,
- 27 **The divine** before the Science of being can be demon-
 life-link strated. Hence its embodiment in the incarnate Jesus, — that life-link forming the connection through which the real reaches the unreal, Soul rebukes sense, and
- 30 Truth destroys error.

In Jewish worship the Word was materially explained, and the spiritual sense was scarcely perceived. The

στεύουν ὅτι ἡ οὐσία εἶναι ὕλη. Φαντάζονται ὅτι ἡ ὕλη 1
εἶναι κάτι καὶ σχεδὸν τὸ μόνο πράγμα καὶ ὅτι τὰ πράγματα
ποὺ ἀφοροῦν τὸ Πνεῦμα εἶναι σχεδὸν τίποτε, ἢ 3
δὲν παίζουν κανένα ρόλο στὴν καθημερινὴ ζωὴ ^{ἡ οὐσία εἶναι πνευματικὴ}
μας. Ἡ Χριστιανικὴ Ἐπιστήμη δέχεται ἀκριβῶς τὴν ἀντί- 6
θετὴ ἀποψη.

Γιὰ νὰ καταλάβουν ὅλα τὰ λόγια τοῦ Διδασκάλου μας 6
ὅπως ἀναφέρονται στὴν Καινὴ Διαθήκη, λόγια ποὺ εἶναι
ἀπείρως σημαντικά, οἱ ὁπαδοί του πρέπει νὰ με- 9
γαλώσουν καὶ νὰ φτάσουν τὴν ἡλικία ἐκείνη τοῦ ^{καὶ τὰ λόγια καὶ τὰ ἔργα}
κατὰ Χριστὸν Ἰησοῦν ἀνθρώπου ποὺ τοὺς κάνει ἱκανοὺς νὰ
ἐρμηνεύουν τὴν πνευματικὴ του σημασία. Τότε γνωρίζουν 12
πῶς ἡ Ἀλήθεια διώχνει τὴν πλάνη καὶ θεραπεύει τοὺς ἀρ-
ρώστους. Τὰ λόγια του ἦταν ὁ καρπὸς τῶν ἔργων του, καὶ
πρέπει νὰ κατανοηθοῦν καὶ τὰ δύο. Ἄν δὲν κατανοηθοῦν 15
τὰ ἔργα ποὺ ἐξηγοῦσε μὲ τὰ λόγια του, τότε τὰ λόγια του
εἶναι ἀκατάληπτα.

Ὁ Διδάσκαλος συχνὰ ἀρνιόταν νὰ ἐξηγήσῃ τὰ λόγια του, 18
γιατὶ ἦταν δύσκολο σὲ μιὰ ὕλική ἐποχὴ νὰ γίνῃ ἀντιληπτὴ
ἡ πνευματικὴ Ἀλήθεια. Εἶπε: «Ἐπαχύνθη ἡ καρδιά τοῦ
λαοῦ τούτου, καὶ μὲ τὰ ὦτα βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλ- 21
μοὺς αὐτῶν ἔκλεισαν, μήποτε ἴδωσι μὲ τοὺς ὀφθαλμοὺς, καὶ
ἀκούσωσι μὲ τὰ ὦτα, καὶ νοήσωσι μὲ τὴν καρδίαν, καὶ
ἐπιστρέψωσι, καὶ ἰατρεύσω αὐτοὺς». 24

«Ὁ Λόγος ἐγίνε σὰρξ». Πρέπει νὰ γνωρίσουμε τὴ θεία 27
Ἀλήθεια ἀπὸ τὰ ἀποτελέσματα ποὺ προκαλεῖ τόσο στὸ σῶμα
ὅσο καὶ στὸ νοῦ, πρὶν μπορέσουμε νὰ ἀποδείξουμε ^{ὁ θεὸς χρί- κος τῆς ζωῆς}
τὴν Ἐπιστήμη τοῦ εἶναι. Γι' αὐτὸ καὶ ἐνσαρκώ-
θηκε στὸ σωματικὸ Ἰησοῦ — τὸν κρίκο ἐκεῖνο τῆς ζωῆς ποὺ
σχηματίζει τὸ σύνδεσμο μὲ τὸν ὁποῖο τὸ πραγματικὸ φτάνει 30
τὸ μὴ πραγματικὸ, ἡ Ψυχὴ ἐπιτιμᾷ τὴν αἴσθησι καὶ ἡ Ἀλή-
θεια ἐξαλείφει τὴν πλάνη.

Στὴν ἰουδαϊκὴ λατρεία ὁ Λόγος ἐρμηνευόταν ὕλικα καὶ ἡ 33
πνευματικὴ ἔννοια σπανίως γινόταν ἀντιληπτὴ. Ἡ θρη-

1 religion which sprang from half-hidden Israelitish history
 was pedantic and void of healing power. When we lose
 3 **Truth a** faith in God's power to heal, we distrust the
 present help divine Principle which demonstrates Christian
 Science, and then we cannot heal the sick. Neither can
 6 we heal through the help of Spirit, if we plant ourselves
 on a material basis.

The author became a member of the orthodox Con-
 9 gregational Church in early years. Later she learned
 that her own prayers failed to heal her as did the prayers
 of her devout parents and the church; but when the
 12 spiritual sense of the creed was discerned in the Science
 of Christianity, this spiritual sense was a *present help*. It
 was the living, palpitating presence of Christ, Truth, which
 15 healed the sick.

We cannot bring out the practical proof of Christianity,
 which Jesus required, while error seems as potent and
 18 **Fatal** real to us as Truth, and while we make a per-
 premises sonal devil and an anthropomorphic God our
 starting-points, — especially if we consider Satan as a
 21 being coequal in power with Deity, if not superior to Him.
 Because such starting-points are neither spiritual nor
 scientific, they cannot work out the Spirit-rule of Christian
 24 healing, which proves the nothingness of error, discord,
 by demonstrating the all-inclusiveness of harmonious
 Truth.

27 The Israelites centred their thoughts on the material
 in their attempted worship of the spiritual. To them
 Fruitless matter was substance, and Spirit was shadow.
 worship They thought to worship Spirit from a ma-
 30 terial standpoint, but this was impossible. They might
 appeal to Jehovah, but their prayer brought down no

σκεία πού πήγασε ἀπὸ τὴ συγκεχυμένη ἰσραηλιτικὴ ἱστορία 1
 ἦταν σχολαστικὴ καὶ τῆς ἔλειπε ἡ θεραπευτικὴ δύναμη. Ὅταν
 παύουμε νὰ πιστεύουμε στὴ θεραπευτικὴ δύναμη 3
 τοῦ Θεοῦ, δὲν ἔχουμε ἐμπιστοσύνη στὴ θεία Ἀρχή
 ποὺ ἀποδείχνει τὴ Χριστιανικὴ Ἐπιστὴμὴ καὶ
 τότε δὲν μπορούμε νὰ θεραπεύουμε τοὺς ἀρρώστους. Οὔτε 6
 μπορούμε νὰ θεραπεύουμε μὲ τὴ βοήθεια τοῦ Πνεύματος, ἂν
 στηριζώμαστε σὲ μιὰ ὑλικὴ βάση.

Στὴν παιδική μου ἡλικία ἔγινα μέλος τῆς ἐπίσημης Κο- 9
 γκεργγασιοναλιστικῆς Ἐκκλησίας. Ἀργότερα ἔμαθα ὅτι οἱ
 προσευχές μου, ὅπως ἐπίσης καὶ οἱ προσευχές τῶν θεοσεβῶν
 γονέων μου καὶ τῆς ἐκκλησίας, δὲν κατόρθωσαν νὰ μὲ θερα- 12
 πεύσουν· ἀλλ' ὅταν διέκρινα τὴν πνευματικὴ ἔννοια τοῦ θρη-
 σκεύματος στὴν Ἐπιστὴμὴ τοῦ χριστιανισμοῦ, ἡ πνευματικὴ
 αὐτὴ ἔννοια ἦταν *βοήθεια ἑτοιμοτάτη*. Ἦταν ἡ ζωντανή, 15
 σφριγηλή, παρουσία τοῦ Χριστοῦ, τῆς Ἀλήθειας, ποὺ θερά-
 πεινε τοὺς ἀρρώστους.

Δὲν μπορούμε νὰ παρουσιάσουμε τὴν ἔμπρακτὴ ἀπόδειξη 18
 τοῦ χριστιανισμοῦ, ποὺ ἀπαιτοῦσε ὁ Ἰησοῦς, ἐνόσω ἡ πλάνη
 μᾶς φαίνεται ὅτι εἶναι τόσο δυνατὴ καὶ πραγμα-
 τικὴ ὅσο καὶ ἡ Ἀλήθεια καὶ ἐνόσω κάνουμε ἀφετη- 21
 ρία μας ἕναν προσωπικὸ διάβολο καὶ ἕναν ἀνθρωπόμορφο
 Θεό — προπαντὸς ἂν πιστεύουμε ὅτι ὁ Σατανᾶς εἶναι ἕνα ὄν
 ἰσοδύναμο μὲ τὸ Θεό, ἂν ὄχι ὑπέρτερό Του. Ἐπειδὴ τέτοι- 24
 ες ἀφετηρίες δὲν εἶναι οὔτε πνευματικὲς οὔτε ἐπιστημονικὲς,
 δὲν μπορούν νὰ θέσουν σὲ ἐνέργεια τὸν πνευματικὸ κανόνα τῆς
 χριστιανικῆς θεραπευτικῆς, ποὺ ἐπαληθεύει τὴν ἀνυπαρξία 27
 τῆς πλάνης, τῆς δυσαρμονίας, καὶ ἀποδείχνει ὅτι ἡ Ἀλήθεια
 περικλείει τὸ πᾶν.

Οἱ Ἰσραηλίτες συγκέντρωναν τὶς σκέψεις τους στὸ ὑλικό 30
 ἐνῶ προσπαθοῦσαν νὰ λατρεύσουν τὸ πνευματικό. Γι' αὐ-
 τοὺς ἡ ὕλη ἦταν οὐσία καὶ τὸ Πνεῦμα ἦταν σκιά. Ἦταν
 νόμιζαν ὅτι μπορούσαν νὰ λατρεύουν τὸ Πνεῦμα 33
 ἀπὸ μιὰ ὑλικὴ ἀφετηρία, ἀλλὰ αὐτὸ ἦταν ἀδύνατο. Μπορεῖ
 νὰ ἰκέτευαν τὸν Ἰεχωβά, ἀλλὰ δὲν εἶχαν καμιὰ ἀπόδειξη ὅτι

Ἡ Ἀλήθεια
 εἶναι βοήθεια
 ἑτοιμοτάτη

Ολέθριοι
 συλλογισμοί

Ἀκαρπὴ
 λατρεία

1 proof that it was heard, because they did not sufficiently
understand God to be able to demonstrate His power
3 to heal, — to make harmony the reality and discord the
unreality.

Our Master declared that his material body was not
6 spirit, evidently considering it a mortal and material be-
Spirit the
tangible
 lief of flesh and bones, whereas the Jews took
a diametrically opposite view. To Jesus, not
9 materiality, but spirituality, was the reality of man's ex-
istence, while to the rabbis the spiritual was the intangi-
ble and uncertain, if not the unreal.

12 Would a mother say to her child, who is frightened at
imaginary ghosts and sick in consequence of the fear:
Ghosts
not realities
 "I know that ghosts are real. They exist,
15 and are to be feared; but you must not be
afraid of them"?

Children, like adults, *ought* to fear a reality which
18 can harm them and which they do not understand, for
at any moment they may become its helpless victims;
but instead of increasing children's fears by declaring
21 ghosts to be real, merciless, and powerful, thus water-
ing the very roots of childish timidity, children should
be assured that their fears are groundless, that ghosts
24 are not realities, but traditional beliefs, erroneous and
man-made.

In short, children should be told not to believe in ghosts,
27 because there are no such things. If belief in their reality
is destroyed, terror of ghosts will depart and health be re-
stored. The objects of alarm will then vanish into noth-
30 ingness, no longer seeming worthy of fear or honor. To
accomplish a good result, it is certainly not irrational to
tell the truth about ghosts.

ἡ προσευχή τους εἶχε εἰσακουσθῇ, γιατί δὲν καταλάβαιναν 1
 ἀρκετὰ ὅτι ὁ Θεὸς ἦταν ἱκανὸς νὰ ἀποδείξῃ τὴ θεραπευτικὴ
 Του δύναμη — νὰ κάνῃ τὴν ἁρμονία πραγματικότητα καὶ τὴ 3
 δυσαρμονία μὴ πραγματικότητα.

Ὁ Διδάσκαλός μας εἶπε ὅτι τὸ ὑλικό του σώμα δὲν ἦταν 6
 πνεῦμα, πού δείχνει ὅτι πίστευε ὅτι ἦταν μιὰ θνητὴ καὶ
 ὑλικὴ δοξασία ἀπὸ σάρκα καὶ κόκαλα, ἐνῶ οἱ
 Ἰουδαῖοι παραδέχονταν μιὰ ἐντελῶς ἀντίθετη ^{Τὸ πνεῦμα}
 ἄποψη. ^{εἶναι χειρο-}
 Για τὸν Ἰησοῦ ἡ πραγματικότητα τῆς ^{πιαστό}
 ὑπαρξης τοῦ ἀνθρώπου ἦταν ἡ πνευματικότητα, ὅχι ἡ ὑλι- 9
 κότητα, ἐνῶ γιὰ τοὺς ραβίνους τὸ πνευματικὸ ἦταν ἀσύλ-
 ληπτο καὶ ἀβέβαιο, ἂν ὅχι ἀνύπαρκτο. 12

Θὰ ἔλεγε ποτὲ μιὰ μητέρα στὸ παιδί της, πού φοβᾶται τὰ
 φαντάσματα — πού εἶναι ἀνύπαρκτα — καὶ εἶναι ^{Τὰ φαντά-}
 ἄρρωστο ἀπὸ τὸ φόβο του: «ξέρω ὅτι τὰ φαντά- ^{σματα δὲν}
 σματα εἶναι πραγματικά. Ὑπάρχουν, καὶ πρέπει ^{εἶναι πραγμα-} 15
 νὰ τὰ φοβᾶται κανεὶς· ἀλλὰ ἐσύ δὲν πρέπει νὰ τὰ φοβᾶσαι»;

Τὰ παιδιά, ὅπως καὶ οἱ μεγάλοι, *οφείλουν* νὰ φοβοῦνται 18
 μιὰ πραγματικότητα πού μπορεῖ νὰ τοὺς βλάψῃ καὶ πού δὲν
 τὴν καταλαβαίνουν, γιατί κάθε στιγμή μπορεῖ νὰ γίνουν τὰ
 ἀνυπεράσπιστα θύματά της· ἀλλὰ ἀντὶ νὰ μεγαλώνουμε τοὺς 21
 φόβους τῶν παιδιῶν λέγοντας ὅτι τὰ φαντάσματα εἶναι πραγ-
 ματικά, σκληρὰ καὶ ἰσχυρά, ποτίζοντας ἔτσι τὶς ρίζες ἀκριβῶς
 τῆς παιδικῆς δειλίας, πρέπει νὰ βεβαιώνουμε τὰ παιδιά ὅτι 24
 οἱ φόβοι τους εἶναι ἀβάσιμοι, ὅτι τὰ φαντάσματα δὲν εἶναι
 πραγματικότητες ἀλλὰ πατροπαράδοτες δοξασίες, ἐσφαλ-
 μένες καὶ ἀνθρωποποιήτες. 27

Μὲ λίγα λόγια, πρέπει νὰ λέμε στὰ παιδιά νὰ μὴν πι-
 στεύουν στὰ φαντάσματα, γιατί δὲν ὑπάρχουν τέτοια πράγ-
 ματα. Ἄν ἡ δοξασία ὅτι εἶναι πραγματικά ἐξαλειφθῇ, ὁ 30
 τρόμος τῶν φαντασμάτων θὰ ἐξαφανισθῇ καὶ ἡ ὑγεία θὰ ἀπο-
 κατασταθῇ. Τότε τὰ ἀντικείμενα πού προκαλοῦν φόβο θὰ
 ἐξαφανιστοῦν καὶ δὲ θὰ νομίζουμε πιά ὅτι ἀξίζουν νὰ τὰ φοβώ- 33
 μαςτε ἢ νὰ τὰ τιμοῦμε. Γιὰ νὰ πετύχουμε ἓνα καλὸ ἀποτέ-
 λεσμα, δὲν εἶναι βέβαια παράλογο νὰ λέμε τὴν ἀλήθεια
 σχετικὰ μὲ τὰ φαντάσματα. 36

1 The Christianly scientific real is the sensuous unreal.
 Sin, disease, whatever seems real to material sense, is un-
 3 ^{The real and} real in divine Science. The physical senses
^{the unreal} and Science have ever been antagonistic, and
 they will so continue, till the testimony of the physical
 6 senses yields entirely to Christian Science.

How can a Christian, having the stronger evidence of
 Truth which contradicts the evidence of error, think of
 9 the latter as real or true, either in the form of sickness or
 of sin? All must admit that Christ is "the way, the
 truth, and the life," and that omnipotent Truth certainly
 12 does destroy error.

The age has not wholly outlived the sense of ghostly
 beliefs. It still holds them more or less. Time has not
 15 ^{Superstition} yet reached eternity, immortality, complete
^{obsolete} reality. All the real is eternal. Perfection
 underlies reality. Without perfection, nothing is wholly
 18 real. All things will continue to disappear, until per-
 fection appears and reality is reached. We must give up
 the spectral at all points. We must not continue to admit
 21 the somethingness of superstition, but we must yield up
 all belief in it and be wise. When we learn that error
 is not real, we shall be ready for progress, "forgetting
 24 those things which are behind."

The grave does not banish the ghost of materiality.
 So long as there are supposed limits to Mind, and those
 27 limits are human, so long will ghosts seem to continue.
 Mind is limitless. It never was material. The true idea
 of being is spiritual and immortal, and from this it follows
 30 that whatever is laid off is the ghost, some unreal belief.
 Mortal beliefs can neither demonstrate Christianity nor
 apprehend the reality of Life.

Αὐτὸ ποὺ εἶναι ἐπιστημονικὰ πραγματικό, σύμφωνα μὲ τὰ 1
 χριστιανικά κριτήρια, κατὰ τὶς αἰσθήσεις δὲν εἶναι πραγμα-
 τικό. Ἡ ἀμαρτία, ἡ ἀρρώστια, πᾶν ὅ,τι φαίνεται 3
 πραγματικό στὴν ὕλική αἴσθηση, δὲν εἶναι πραγ- Τὸ πραγμα-
 τικὸ καὶ τὸ μὴ
 πραγματικό
 ματικό στὴ θεία Ἐπιστήμη. Οἱ σωματικές αἰσθή-
 σεις καὶ ἡ Ἐπιστήμη ἦταν πάντοτε ἀντίπαλοι, καὶ θὰ ἐξακο- 6
 λουθοῦν νὰ εἶναι, ὥσπου ἡ μαρτυρία τῶν σωματικῶν αἰσθή-
 σεων ὑποκύψῃ ἐντελῶς στὴ Χριστιανικὴ Ἐπιστήμη.

Πῶς εἶναι δυνατό ἓνας χριστιανός, ὁ ὁποῖος ἔχει τὴ μαρτυρία 9
 τῆς Ἀλήθειας ποὺ εἶναι ἰσχυρότερη ἀπὸ τὴ μαρτυρία τῆς
 πλάνης καὶ τὴ διαφεύδει, νὰ νομίζῃ ὅτι ἡ μαρτυρία τῆς πλά-
 νης εἶναι πραγματικὴ ἢ ἀληθινὴ, εἴτε μὲ τὴ μορφή τῆς 12
 ἀρρώστιας εἴτε τῆς ἀμαρτίας; Ὅλοι πρέπει νὰ παραδεχτοῦν
 ὅτι ὁ Χριστὸς εἶναι «ἡ ὁδός, καὶ ἡ ἀλήθεια, καὶ ἡ ζωή», καὶ ὅτι
 ἡ παντοδύναμη Ἀλήθεια ἐξαλείφει στὰ σίγουρα τὴν πλάνη. 15

Ἡ ἐποχὴ μας δὲν ἔχει ἀπαλλαχτῇ ἐντελῶς ἀπὸ τὶς φασμα-
 τικὲς δοξασίες. Ἐξακολουθεῖ νὰ τὶς πιστεύῃ λίγο πολὺ. Ὁ 18
 χρόνος δὲν ἔχει φτάσει ἀκόμη στὴν αἰωνιότητα, ἡ δεισιδαι-
 μονία εἶναι ἀπαρχαι-
 ωμένη
 τὴν ἀθανασία, τὴν τέλεια πραγματικότητα. Πᾶν
 ὅ,τι εἶναι πραγματικό εἶναι αἰώνιο. Ἡ τελειότητα
 εἶναι ἡ βάση τῆς πραγματικότητας. Χωρὶς τελειότητα τίποτε 21
 δὲν εἶναι ἐντελῶς πραγματικό. Ὅλα τὰ πράγματα θὰ ἐξακο-
 λουθοῦν νὰ ἐξαφανίζονται, ὥσπου δοῦμε τὴν τελειότητα καὶ
 φτάσουμε στὴν πραγματικότητα. Πρέπει νὰ ἐγκαταλείψουμε 24
 ἐντελῶς καθετὶ ποὺ εἶναι φασματικό. Δὲν πρέπει νὰ ἐξακολου-
 θοῦμε νὰ παραδεχώμαστε ὅτι ἡ δεισιδαιμονία εἶναι κάτι, ἀλλὰ
 πρέπει νὰ ἐγκαταλείψουμε κάθε δοξασία σ' αὐτὴ καὶ νὰ εἴμαστε 27
 συνετοί. Ὅταν μάθουμε ὅτι ἡ πλάνη δὲν εἶναι πραγματικὴ,
 θὰ εἴμαστε ἔτοιμοι γιὰ πρόοδο, «τὰ ὀπίσω λησμονοῦντες».

Ὁ τάφος δὲ διώχνει τὸ φάντασμα τῆς ὕλικότητας. Ἐνόςω 30
 ὑπάρχουν ὑποθετικά ὅρια στὸ Νοῦ, καὶ τὰ ὅρια αὐτὰ εἶναι
 ἀνθρώπινα, τὰ φαντάσματα θὰ ἐξακολουθοῦν νὰ φαίνονται
 ὅτι ὑπάρχουν. Ὁ Νοῦς εἶναι ἀπεριόριστος. Δὲν ἦταν ποτὲ 33
 ὕλικός. Ἡ ἀληθινὴ ιδέα τῆς ὕπαρξης εἶναι πνευματικὴ καὶ
 ἀθάνατη, καὶ ἀπὸ αὐτὸ προκύπτει ὅτι ἐκεῖνο ποὺ ἀποβάλλ-
 λεται εἶναι τὸ φάντασμα, κάποια ἀπατηλὴ δοξασία. Οἱ θνη- 36
 τὲς δοξασίες δὲν μποροῦν οὔτε τὸ χριστιανισμό νὰ ἀποδείξουν
 οὔτε τὴν πραγματικότητα τῆς Ζωῆς νὰ ἐννοήσουν.

- 1 Are the protests of Christian Science against the notion
that there can be material life, substance, or mind "utter
3 **Christian** falsities and absurdities," as some aver? Why
warfare then do Christians try to obey the Scriptures
and war against "the world, the flesh, and the devil"?
6 Why do they invoke the divine aid to enable them to leave
all for Christ, Truth? Why do they use this phraseology,
and yet deny Christian Science, when it teaches precisely
9 this thought? The words of divine Science find their
immortality in deeds, for their Principle heals the sick
and spiritualizes humanity.
- 12 On the other hand, the Christian opponents of Chris-
tian Science neither give nor offer any proofs that their
Healing Master's religion can heal the sick. Surely
omitted 15 it is not enough to cleave to barren and desul-
tatory dogmas, derived from the traditions of the elders who
thereunto have set their seals.
- 18 Consistency is seen in example more than in precept.
Inconsistency is shown by words without deeds, which
Scientific are like clouds without rain. If our words
consistency 21 fail to express our deeds, God will redeem that
weakness, and out of the mouth of babes He will perfect
praise. The night of materiality is far spent, and with
24 the dawn Truth will waken men spiritually to hear and
to speak the new tongue.
- Sin should become unreal to every one. It is in itself
27 inconsistent, a divided kingdom. Its supposed realism
has no divine authority, and I rejoice in the apprehension
of this grand verity.
- 30 **Spiritual** The opponents of divine Science must be
meaning charitable, if they would be Christian. If the
letter of Christian Science appears inconsistent, they should

Εἶναι οἱ διαμαρτυρίες τῆς Χριστιανικῆς Ἐπιστήμης ἐναντίον 1
τῆς γνώμης ὅτι μπορεῖ νὰ ὑπάρχη ὕλική ζωή, οὐσία, ἡ νοῦς
«ψευτιὲς καὶ παραλογισμοὶ τοῦ χειρίστου εἰδους», Χριστιανικὸς 3
ὅπως ἰσχυρίζονται μερικοί; Τότε γιατί προσπα- πόλεμος
θοῦν οἱ χριστιανοὶ νὰ ὑπακοῦνε τὶς Γραφές καὶ πολέμου
ἐναντίον «τοῦ κόσμου, τῆς σαρκὸς καὶ τοῦ διαβόλου»; Γιατί 6
ἐπικαλοῦνται τὴ θεία βοήθεια γιὰ νὰ μπορέσουν νὰ ἀφήσουν
τὰ πάντα γιὰ τὸ Χριστό, τὴν Ἀλήθεια; Γιατί μεταχειρίζον-
ται τὰ λόγια αὐτὰ καὶ ὅμως ἀρνοῦνται τὴ Χριστιανικὴ Ἐπι- 9
στήμη, μολονότι διδάσκει αὐτὴ ἀκριβῶς τὴν ἰδέα; Τὰ λόγια
τῆς θείας Ἐπιστήμης γίνονται ἀθάνατα μὲ τὰ ἔργα, γιατί ἡ
Ἀρχὴ τοὺς θεραπεύει τοὺς ἀρρώστους καὶ ἐξαϋλώνει τὴν 12
ἀνθρωπότητα.

Οἱ χριστιανοὶ πάλι ἀντίπαλοι τῆς Χριστιανικῆς Ἐπιστήμης
οὔτε δίνουν οὔτε παρουσιάζουν ἀποδείξεις ὅτι ἡ θρησκεία 15
τοῦ Κυρίου τοὺς μπορεῖ νὰ θεραπεύη τοὺς ἀρρώ- Ἡ θεραπεία
στους. Δὲν ἀρκεῖ βέβαια νὰ προσκολληίται κανεὶς παραλείπεται
σὲ στεῖρα καὶ ἀσυνάρτητα δόγματα ποὺ προέρχονται ἀπὸ 18
τὶς παραδόσεις τῶν παλαιότερων, οἱ ὁποῖοι ἔχουν βάλει τὴ
σφραγίδα τοὺς πάνω σ' αὐτά.

Ἡ συνέπεια φαίνεται στὸ παράδειγμα μᾶλλον παρὰ στὴ 21
διδασκαλία. Ἡ ἀσυνέπεια φαίνεται στὰ λόγια ποὺ δὲ συν-
οδεύονται ἀπὸ ἔργα καὶ ποὺ γι' αὐτὸν τὸ λόγο Ἐπιστημο-
μοιάζουν μὲ σύννεφα χωρὶς βροχή. Ἄν τὰ λόγια νικὴ συνέπεια 24
μας δὲν μποροῦν νὰ ἐκφράσουν τὰ ἔργα μας, ὁ Θεὸς θὰ ἀντι-
σταθμίση τὴν ἀδυναμία αὐτὴ καὶ ἐκ στόματος νηπίων θὰ
ἐτοιμάσῃ αἶνο. Ἡ νύχτα τοῦ ὕλισμου προχώρησε, καὶ μὲ τὸν 27
ἐρχομὸ τῆς αὐγῆς ἡ Ἀλήθεια θὰ ξυπνήσῃ τοὺς ἀνθρώπους
πνευματικὰ γιὰ νὰ ἀκούσουν καὶ νὰ μιλήσουν τὴ νέα γλώσσα.

Ὅλοι πρέπει νὰ καταλάβουν ὅτι ἡ ἁμαρτία δὲν εἶναι πραγ- 30
ματικὴ. Ἀπὸ τὴν ἴδια τῆς τῆ φύσε εἶναι ἀσυνεπής, ἓνα διαι-
ρεμένο βασίλειο. Ὁ ὑποθετικὸς ρεαλισμὸς τῆς δὲ στηρίζεται
σὲ θεία ἐξουσιοδότηση, καὶ χαίρω ποὺ κατάλαβα τὴ μεγάλη 33
αὐτὴ ἀλήθεια.

Οἱ ἀντίπαλοι τῆς θείας Ἐπιστήμης πρέπει νὰ εἰ- Πνευματικὴ
ναι σπλαχνικοί, ἂν θέλουν νὰ εἶναι χριστιανοί. σημασία 36
Ἄν τὸ γράμμα τῆς Χριστιανικῆς Ἐπιστήμης φαίνεται ὅτι εἶναι

1 gain the spiritual meaning of Christian Science, and then the ambiguity will vanish.

3 The charge of inconsistency in Christianly scientific methods of dealing with sin and disease is met by some-

6 **Practical arguments** thing practical, — namely, the proof of the utility of these methods; and proofs are better than mere verbal arguments or prayers which evince no spiritual power to heal.

9 As for sin and disease, Christian Science says, in the language of the Master, "Follow me; and let the dead bury their dead." Let discord of every name and nature
12 be heard no more, and let the harmonious and true sense of Life and being take possession of human consciousness.

What is the relative value of the two conflicting the-
15 ories regarding Christian healing? One, according to the commands of our Master, heals the sick. The other, popular religion, declines to admit that Christ's religion
18 has exercised any systematic healing power since the first century.

The statement that the teachings of Christian Sci-
21 ence in this work are "absolutely false, and the most
Conditions of criticism egregious fallacies ever offered for acceptance," is an opinion wholly due to a misap-
24 prehension both of the divine Principle and practice of Christian Science and to a consequent inability to demon-
strate this Science. Without this understanding, no one
27 is capable of impartial or correct criticism, because demon-
stration and spiritual understanding are God's immortal
keynotes, proved to be such by our Master and evidenced
30 by the sick who are cured and by the sinners who are reformed.

Strangely enough, we ask for material theories in sup-

ἀσυνεπές, πρέπει νὰ καταλάβουν τὸ πνευματικὸ νόημα τῆς 1
Χριστιανικῆς Ἐπιστήμης καὶ τότε ἡ ἀσάφεια θὰ ἐξαφανιστῇ.

Ἡ κατηγορία ὅτι οἱ χριστιανικὰ ἐπιστημονικὲς μέθοδοι θε- 3
ραπείας τῆς ἀμαρτίας καὶ τῆς ἀρρώστιας εἶναι ἀσυνεπεῖς,
ἀντικρούεται μὲ κάτι πρακτικὸ — δηλαδή, τὴν ἀπό-
δειξη τῆς χρησιμότητος τῶν μεθόδων αὐτῶν· καὶ 6
οἱ ἀποδείξεις εἶναι καλύτερες ἀπὸ τὰ ἀπλὰ ἐπι-
χειρήματα, ποὺ περιορίζονται σὲ λόγια, ἢ τὶς προσευχὲς ποὺ
δὲν ἐκδηλώνουν καμιὰ πνευματικὴ θεραπευτικὴ δύναμη. 9

Ὅσο γιὰ τὴν ἀμαρτία καὶ τὴν ἀρρώστια, ἡ Χριστιανικὴ 9
Ἐπιστήμη λέει, γιὰ νὰ μεταχειριστοῦμε τὰ λόγια τοῦ Κυρίου:
«Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς νὰ θάψωσι τοὺς ἑαυτῶν 12
νεκρούς». Ἄς μὴν ἀκουστῇ πιὰ κανένα ἀπολύτως εἶδος δυσ-
αρμονίας, καὶ ἡ ἀρμονικὴ καὶ ἀληθινὴ αἴσθησις τῆς Ζωῆς καὶ
τοῦ εἶναι ἄς κυριαρχήσῃ στὴν ἀνθρώπινη συνείδηση. 15

Ποιὰ εἶναι ἡ σχετικὴ ἀξία τῶν δυὸ ἀντίθετων θεωριῶν ἀνα-
φορικὰ μὲ τὴ χριστιανικὴ θεραπευτικὴ; Ἡ μιὰ θεραπεύει τοὺς
ἀρρώστους, σύμφωνα μὲ τὶς ἐντολὰς τοῦ Διδασκάλου μας. Ἡ 18
ἄλλη, ἡ κοινὴ θρησκεία, δὲν παραδέχεται ὅτι ἡ θρησκεία τοῦ
Χριστοῦ παρουσίασε καμιὰ συστηματικὴ θεραπευτικὴ δύναμη
μετὰ ἀπὸ τὸν πρῶτο αἰῶνα. 21

Ὁ ἰσχυρισμὸς ὅτι οἱ διδασκαλίαι τῆς Χριστιανικῆς Ἐπιστή-
μης ποὺ περιέχονται στὸ ἔργο αὐτὸ εἶναι «ἀπόλυτα ψεύτικες 24
καὶ ὅτι εἶναι οἱ μεγαλύτερες πλάνες ποὺ ξεφούρνισε
ποτὲ κανεῖς», εἶναι μιὰ γνώμη ποὺ ὀφείλεται ὁλό-
τελα στὴν παρανόηση τόσο τῆς θείας Ἀρχῆς τῆς 27
Χριστιανικῆς Ἐπιστήμης ὅσο καὶ τῆς ἐφαρμογῆς αὐτῆς, καὶ
στὴν ἀνικανότητα νὰ ἀποδείξῃ κανεῖς τὴν Ἐπιστήμη αὐτὴ,
ἀνικανότητα ποὺ εἶναι φυσικὴ συνέπεια μιᾶς τέτοιας παρα-
νόησης. Χωρὶς τὴν κατανόηση αὐτὴ, κανεῖς δὲν εἶναι σὲ θέσις 30
νὰ κρίνῃ ἀμερόληπτα ἢ σωστά, γιὰτὶ ἡ ἀπόδειξις καὶ ἡ πνευ-
ματικὴ κατανόηση εἶναι οἱ ἀθάνατοι γνώμονες τοῦ Θεοῦ,
ὅπως ἀπόδειξε ὁ Διδάσκαλός μας καὶ μαρτυροῦν οἱ ἄρρωστοι 33
ποὺ θεραπεύονται καὶ οἱ ἀμαρτωλοὶ ποὺ ἀναμορφώνονται.

Τὸ περίεργο εἶναι ὅτι ἐπικαλούμαστε ὑλικὲς θεωρίαις γιὰ νὰ

- 1 port of spiritual and eternal truths, when the two are so antagonistic that the material thought must become spiritualized before the spiritual fact is attained.
- 3 **Weakness of material theories** So-called material existence affords no evidence of spiritual existence and immortality. Sin, sickness, and death do not prove man's entity or immortality. Discord can never establish the facts of harmony. Matter is not the vestibule of Spirit.
- 9 Jesus reasoned on this subject practically, and controlled sickness, sin, and death on the basis of his spirituality. Understanding the nothingness of
- 12 **Irreconcilable differences** material things, he spoke of flesh and Spirit as the two opposites, — as error and Truth, not contributing in any way to each other's happiness and existence.
- 15 Jesus knew, "It is the spirit that quickeneth; the flesh profiteth nothing."

There is neither a present nor an eternal copartner-ship between error and Truth, between flesh and Spirit.

18 **Copartnership impossible** God is as incapable of producing sin, sickness, and death as He is of experiencing these errors. How then is it possible for Him to create man subject to this triad of errors, — man who is made in the divine likeness?

24 Does God create a material man out of Himself, Spirit? Does evil proceed from good? Does divine Love commit a fraud on humanity by making man inclined to sin, and then punishing him for it? Would any one call it

27 wise and good to create the primitive, and then punish its derivative?

30 Does subsequent follow its antecedent? It does. Was there original self-creative sin? Then there must have been more than one creator, more than one God.

ὑποστηρίζουμε πνευματικές καὶ αἰώνιες ἀλήθειες, ἐνῶ αὐτὲς 1
οἱ δυὸ εἶναι τόσο ἀντίθετες ὥστε ἡ ὑλικὴ σκέψη πρέπει νὰ
ἐξαϋλωθῇ προτοῦ ἀντιληφτῇ κανεὶς τὰ πνευμα- 3
τικά γεγονότα. Ἡ λεγόμενη ὑλικὴ ὕπαρξη δὲν <sup>Ἡ ἀδυναμία
τῶν ὑλικῶν
θεωριῶν</sup>
παρέχει κανένα τεκμήριο πνευματικῆς ὕπαρξης καὶ
ἀθανασίας. Ἡ ἀμαρτία, ἡ ἀσθένεια καὶ ὁ θάνατος δὲν ἀπο- 6
δεύουν τὴν ὄντοτητα ἢ τὴν ἀθανασία τοῦ ἀνθρώπου. Ἡ
δυσαρμονία δὲν μπορεῖ ποτὲ νὰ ἐδραιώσῃ τὰ γεγονότα τῆς
ἀρμονίας. Ἡ ὕλη δὲν εἶναι ὁ προθάλαμος τοῦ Πνεύματος. 9

Ὁ Ἰησοῦς σκεπτόταν πρακτικὰ πάνω σ' αὐτὸ τὸ θέμα καὶ
ἐξουσίαζε τὴν ἀρρώστια, τὴν ἀμαρτία καὶ τὸ θάνατο μὲ βάση
τὴν πνευματικότητά του. Ἐπειδὴ ἤξερε ὅτι τὰ <sup>Ἀσυμβίβα- 12
στες διαφορές</sup>
ὕλικά πράγματα ἦταν ἀνύπαρκτα, παρουσίαζε
τὴ σάρκα καὶ τὸ Πνεῦμα σὰ δυὸ ἀντίθετα — σὰν πλάνη καὶ
Ἀλήθεια, πού δὲ συμβάλλει καθόλου ἡ μιὰ στὴν εὐτυχία καὶ 15
τὴν ὕπαρξη τῆς ἄλλης. Ὁ Ἰησοῦς ἤξερε ὅτι «τὸ πνεῦμα εἶναι
ἐκεῖνο τὸ ὁποῖον ζωοποιεῖ, ἡ σὰρξ δὲν ὠφελεῖ οὐδέν».

Δὲν ὑπάρχει οὔτε τωρινὸς οὔτε αἰώνιος συνεταιρισμὸς με- 18
ταξὺ τῆς πλάνης καὶ τῆς Ἀλήθειας, μεταξὺ τῆς σάρκας καὶ
τοῦ Πνεύματος. Ὁ Θεὸς εἶναι ἐξίσου ἀνίκανος νὰ
προξενήσῃ ἀμαρτία, ἀρρώστια καὶ θάνατο ὅσο <sup>Ὁ συνεταιρι- 21
σμὸς εἶναι
ἀδύνατος</sup>
καὶ νὰ δοκιμάσῃ τίς πλάνες αὐτές. Πῶς μπορεῖ
λοιπὸν νὰ ὑποτάσῃ τὸν ἄνθρωπο στὴν τριάδα αὐτὴ τῶν
πλανῶν — τὸν ἄνθρωπο πού πλάστηκε σύμφωνα μὲ τὴ θεία 24
ὁμοίωση;

Δημιουργεῖ ὁ Θεὸς ἕναν ὑλικὸ ἄνθρωπο ἀπὸ τὸν Ἐαυτὸ
Του, ἀπὸ τὸ Πνεῦμα; Προέρχεται τὸ κακὸ ἀπὸ τὸ καλὸ; 27
Ἐξαπατᾷ ἡ θεία Ἀγάπη τὴν ἀνθρωπότητα, κάμνοντας τὸν
ἄνθρωπο ἐπιρρεπῆ στὴν ἀμαρτία καὶ τιμωρώντας τον ὕστερα
γ' αὐτό; Ποιὸς μπορεῖ νὰ πῇ ὅτι εἶναι σοφὸ καὶ καλὸ νὰ 30
δημιουργῇ κανεὶς τὸ πρωτότυπο καὶ νὰ τιμωρῇ ὕστερα τὸ
παράγωγό του;

Ἀκολουθεῖ τὸ ἐπόμενο τὸ προηγούμενό του; Τὸ ἀκολου- 33
θεῖ. Ὑπῆρξε ἀρχικὴ ἀμαρτία μὲ δική της δημιουργικὴ δύναμη;
Τότε πρέπει νὰ ὑπῆρξαν περισσότεροι ἀπὸ ἕνα δημιουργοί,
περισσότεροι ἀπὸ ἕνα Θεοί. Ἡ στοιχειώδης δικαιοσύνη ἀπαι- 36
τεῖ νὰ παραδεχτοῦμε ὅτι ὁ Θεὸς δὲ θὰ τιμωρήσῃ τὸν ἄνθρωπο

1 In common justice, we must admit that God will not
 3 **Two infinite** punish man for doing what He created man
 3 **creators** capable of doing, and knew from the outset
 3 **absurd** that man would do. God is "of purer eyes
 6 than to behold evil." We sustain Truth, not by accept-
 6 ing, but by rejecting a lie.

Jesus said of personified evil, that it was "a liar, and
 the father of it." Truth creates neither a lie, a capacity
 9 to lie, nor a liar. If mankind would relinquish the belief
 that God makes sickness, sin, and death, or makes man
 capable of suffering on account of this malevolent triad,
 12 the foundations of error would be sapped and error's de-
 struction ensured; but if we theoretically endow mortals
 with the creativeness and authority of Deity, how dare we
 15 attempt to destroy what He hath made, or even to deny
 that God made man evil and made evil good?

History teaches that the popular and false notions
 18 about the Divine Being and character have originated
 in the human mind. As there is in reality but
 18 **Anthropo-** one God, one Mind, wrong notions about God
 18 **morphism** must have originated in a false supposition, not in im-
 mortal Truth, and they are fading out. They are false
 claims, which will eventually disappear, according to the
 24 vision of St. John in the Apocalypse.

If what opposes God is real, there must be two
 powers, and God is not supreme and infinite. Can
 27 **One su-** Deity be almighty, if another mighty and
 27 **premacy** self-creative cause exists and sways man-
 kind? Has the Father "Life in Himself," as the Scrip-
 30 tures say, and, if so, can Life, or God, dwell in evil and
 create it? Can matter drive Life, Spirit, hence, and so
 defeat omnipotence?

ἐπειδὴ κάνει ἐκεῖνο ποὺ ὁ ἴδιος τὸν ἔκανε ἱκανὸ νὰ κάνῃ, καὶ 1
 ποὺ ἤξερε ἀπὸ τὴν ἀρχὴ ὅτι θὰ τὸ ἔκανε ὁ ἄνθρω-
 πος. Ὁ Θεὸς ἔχει «ὀφθαλμοὺς καθαρωτέρους πα- 3
 ρὰ ὥστε νὰ βλέπῃ τὰ πονηρά». Ὑποστηρίζουμε
 τὴν Ἀλήθεια ὅταν ἀπορρίπτουμε τὸ ψέμα, ὅχι ὅταν τὸ 6
 παραδεχώμαστε.

Ὁ Ἰησοῦς εἶπε ὅτι τὸ προσωποποιημένο κακὸ ἦταν «ψεύ-
 στης, καὶ ὁ πατήρ αὐτοῦ τοῦ ψεύδους». Ἡ Ἀλήθεια δὲ δημι-
 ουργεῖ οὔτε ψέμα, οὔτε τὴν ἱκανότητα γιὰ ψέμα, οὔτε ψεύ- 9
 τες. Ἄν οἱ ἄνθρωποι ἐγκατάλειπαν τὴ δοξασία ὅτι ὁ Θεὸς
 δημιουργεῖ τὴν ἀρρώστια, τὴν ἁμαρτία καὶ τὸ θάνατο, ἢ ὅτι 12
 κάνει τὸν ἄνθρωπο ἱκανὸ νὰ ὑποφέρῃ ἐξαιτίας τῆς κακόβουλης
 αὐτῆς τριάδας, τὰ θεμέλια τῆς πλάνης θὰ ὑπονομεύονταν καὶ
 ἡ καταστροφή της θὰ ἦταν σίγουρη· ἀλλὰ ἂν θεωρητικὰ 15
 προικίζουμε τοὺς θνητοὺς μὲ τὴ δημιουργικὴ ἱκανότητα καὶ
 ἐξουσία τοῦ Θεοῦ, πῶς τολμοῦμε νὰ ἐπιχειρήσουμε τὴν κατα-
 στροφή αὐτοῦ ποὺ δημιούργησε Ἐκεῖνος, ἢ ἔστω καὶ νὰ ἀρνη-
 θοῦμε ὅτι ὁ Θεὸς δημιούργησε τὸν ἄνθρωπο κακὸ καὶ ἔκαμε 18
 τὸ κακὸ καλὸ;

Ἡ ἱστορία διδάσκει ὅτι οἱ κοινὲς καὶ ψεύτικες γνῶμες σχε-
 τικὰ μὲ τὸ Θεῖο Ὅν καὶ τὸ χαρακτήρα Του πῆγασαν ἀπὸ 21
 τὸν ἀνθρώπινο νοῦ. Ἀφοῦ στὴν πραγματικότητα
 δὲν ὑπάρχει παρὰ ἓνας Θεός, ἓνας Νοῦς, οἱ ἐσφαλ- 24
 μένες γνῶμες σχετικὰ μὲ τὸ Θεὸ πῆγασαν δίχως ἄλλο ἀπὸ
 μιὰ ψεύτικη ὑπόθεση, ὅχι ἀπὸ τὴν ἀθάνατη Ἀλήθεια, καὶ οἱ
 γνῶμες αὐτὲς ἐξασθενίζουν. Εἶναι ψεύτικες ἀξιώσεις, ποὺ
 τελικὰ θὰ ἐξαφανιστοῦν, σύμφωνα μὲ τὸ ὄραμα τοῦ Ἀγίου 27
 Ἰωάννου στὴν Ἀποκάλυψη.

Ἄν αὐτὸ ποὺ ἐναντιώνεται στὸ Θεὸ εἶναι πραγματικό,
 πρέπει νὰ ὑπάρχουν δυὸ δυνάμεις, καὶ τότε ὁ Θεὸς δὲν εἶναι 30
 ὑπέρτατος καὶ ἄπειρος. Μπορεῖ ὁ Θεὸς νὰ εἶναι
 παντοδύναμος, ἂν ὑπάρχῃ μιὰ ἄλλη ἰσχυρὴ αἰτία 33
 ποὺ ἔχει δική της δημιουργικὴ δύναμη καὶ ἐξου-
 σιάζει τὴν ἀνθρωπότητα; Ἐχει ὁ Πατέρας «Ζωὴν ἐν ἑαυτῷ»,
 ὅπως λένε οἱ Γραφεῖς, καί, ἂν ἔχη, μπορεῖ ἡ Ζωή, ἢ ὁ Θεός,
 νὰ διαμένῃ στὸ κακὸ καὶ νὰ τὸ δημιουργῇ; Μπορεῖ ἡ ὕλη 36
 νὰ ἐκδιώξῃ τὴ Ζωή, τὸ Πνεῦμα, καὶ ἔτσι νὰ νικήσῃ τὴν
 παντοδυναμία;

Ἡ ὑπαρξη δυὸ
 ἀπειρων δη-
 μιουργῶν εἶ-
 ναι παράλογη

Ἀνθρωπο-
 μορφισμός

Μιὰ καὶ μόνη
 ὑπέρτατη
 ἐξουσία

- 1 Is the woodman's axe, which destroys a tree's so-called
 life, superior to omnipotence? Can a leaden bullet de-
 3 **Matter** prive a man of Life, — that is, of God, who is
 impotent man's Life? If God is at the mercy of matter,
 then matter is omnipotent. Such doctrines are "confu-
 6 sion worse confounded." If two statements directly con-
 tradict each other and one is true, the other must be false.
 Is Science thus contradictory?
- 9 Christian Science, understood, coincides with the
 Scriptures, and sustains logically and demonstratively
 every point it presents. Otherwise it would
 12 **Scientific and** not be Science, and could not present its
 Biblical facts proofs. Christian Science is neither made up of contra-
 dictory aphorisms nor of the inventions of those who scoff
 15 at God. It presents the calm and clear verdict of Truth
 against error, uttered and illustrated by the prophets,
 by Jesus, by his apostles, as is recorded throughout the
 18 Scriptures.

Why are the words of Jesus more frequently cited
 for our instruction than are his remarkable works? Is
 21 it not because there are few who have gained a true
 knowledge of the great import to Christianity of those
 works?

- 24 Sometimes it is said: "Rest assured that whatever
 effect Christian Scientists may have on the sick, comes
 through rousing within the sick a belief
 27 **Personal** that in the removal of disease these healers
 confidence have wonderful power, derived from the Holy Ghost."
 Is it likely that church-members have more faith in
 30 some Christian Scientist, whom they have perhaps
 never seen and against whom they have been warned,
 than they have in their own accredited and orthodox

Εἶναι τὸ τσεκούρι τοῦ ξυλοκόπου, ποὺ καταστρέφει τὴ λε- 1
γόμενη ζωὴ ἐνὸς δέντρου, ἀνώτερο ἀπὸ τὴν παντοδυναμία; 1
Μπορεῖ μιὰ μολυβένια σφαῖρα νὰ στερήσῃ ἕναν ἄνθρωπο ἀπὸ τὴ 3
Ζωὴ — δηλαδή, τὸ Θεό, ποὺ εἶ- ^{Ἡ ὕλη εἶναι ἀνίσχυρη}
ναι ἡ Ζωὴ τοῦ ἀνθρώπου; Ἄν ὁ Θεὸς εἶναι στὸ ἔλεος τῆς 3
ὕλης, τότε ἡ ὕλη εἶναι παντοδύναμη. Τέτοιες θεωρίες ἀπο- 6
τελοῦν τὸ «ἀποκορύφωμα τῆς σύγχυσης». Ἄν δυὸ προτά-
σεις εἶναι τελείως ἀντιφατικές καὶ ἡ μιὰ τους εἶναι σωστή, 6
ἡ ἄλλη δὲν μπορεῖ παρὰ νὰ εἶναι ἐσφαλμένη. Εἶναι ἡ Ἐπι- 9
στήμη ἔτσι ἀντιφατική;

Ἡ Χριστιανικὴ Ἐπιστήμη συμφωνεῖ, ὅταν κατανοηθῇ, μὲ 1
τὶς Γραφές καὶ ὑποστηρίζει λογικὰ καὶ μὲ ἀποδείξεις κάθε ση- 12
μεῖο ποὺ διακηρύττει. Ἀλλιῶς δὲ θὰ ἦταν Ἐπι- ^{Ἐπιστημο- νικά καὶ βιβλικά}
στήμη καὶ δὲ θὰ μπορούσε νὰ παρουσιάσῃ τὶς ^{γεγονότα}
ἀποδείξεις της. Ἡ Χριστιανικὴ Ἐπιστήμη δὲν 15
ἀποτελεῖται οὔτε ἀπὸ ἀντιφατικὰ ἀποφθέγματα οὔτε ἀπὸ τὶς
ἐπινοήσεις ἐκείνων ποὺ χλευάζουν τὸ Θεό. Παρουσιάζει τὴν
ἡρεμὴ καὶ σαφῇ ἐτυμηγορίᾳ τῆς Ἀλήθειας κατὰ τῆς πλάνης, 18
ποὺ ἀπάγγειλαν καὶ ἐξήγησαν οἱ προφῆτες, ὁ Ἰησοῦς καὶ οἱ
ἀπόστολοί του, ὅπως ἀναφέρεται ἀπὸ τὴν ἀρχὴ ὡς τὸ τέλος
τῶν Γραφῶν. 21

Γιατί αὐτοὶ ποὺ θέλουν νὰ μᾶς διδάξουν ἀναφέρουν συχνό-
τερα τὰ λόγια τοῦ Ἰησοῦ παρὰ τὰ ἀξιοθαύμαστα ἔργα του; 24
Μήπως ἐπειδὴ ἐλάχιστοι εἶναι ἐκεῖνοι ποὺ κατάλαβαν πραγ-
ματικὰ τὴ μεγάλη σημασίᾳ ποὺ ἔχουν τὰ ἔργα αὐτὰ γιὰ τὸ
χριστιανισμό;

Καμιά φορὰ λένε: «Πρέπει νὰ ξέρης ὅτι οἱ ἐπιτυχίες ποὺ 27
μπορεῖ νὰ ἔχουν μὲ τοὺς ἀσθενεῖς οἱ Χριστιανοὶ Ἐπιστήμονες
ὀφείλονται στὸ ὅ,τι κάνουν τοὺς ἀσθενεῖς νὰ πιστέ- ^{Ἐμπιστοσύνη}
ψουν ὅτι οἱ θεραπευτὲς αὐτοὶ ἔχουν μιὰ θαυμαστὴ ^{σὲ πρόσωπα}
δύναμη, ποὺ τὴν ἀντλοῦν ἀπὸ τὸ Ἅγιο Πνεῦμα καὶ τοὺς κάνει 30
ἱκανοὺς νὰ θεραπεύουν τὴν ἀρρώστια». Εἶναι δυνατό μέλη
ἄλλων ἐκκλησιῶν νὰ ἔχουν περισσότερη πίστιν σ' ἓνα Χρι- 33
στιανὸ Ἐπιστήμονα, τὸν ὁποῖο ἴσως νὰ μὴν ἔχουν δεῖ ποτὲ
καὶ ἀπὸ τὸν ὁποῖο τοὺς εἶπαν νὰ φυλάγωνται, ἀπὸ ὅ,τι ἔχουν
στοὺς δικούς τους ἀναγνωρισμένους καὶ ἐπίσημους πάστορες, 36

1 pastors, whom they have seen and have been taught
to love and to trust?

3 Let any clergyman try to cure his friends by their
faith in him. Will that faith heal them? Yet Scien-
tists will take the same cases, and cures will follow.

6 Is this because the patients have more faith in the Scien-
tist than in their pastor? I have healed infidels whose
only objection to this method was, that I as a Chris-
9 tian Scientist believed in the Holy Spirit, while they, the
patients, did not.

Even though you aver that the material senses are
12 indispensable to man's existence or entity, you must
change the human concept of life, and must at length
know yourself spiritually and scientifically. The evi-
15 dence of the existence of Spirit, Soul, is palpable only to
spiritual sense, and is not apparent to the material senses,
which cognize only that which is the opposite of Spirit.

18 True Christianity is to be honored wherever found,
but when shall we arrive at the goal which that word
implies? From Puritan parents, the discov-
21 **Author's** **parentage** erer of Christian Science early received her
religious education. In childhood, she often listened
with joy to these words, falling from the lips of her
24 saintly mother, "God is able to raise you up from sick-
ness;" and she pondered the meaning of that Scripture
she so often quotes: "And these signs shall follow them
27 that believe; . . . they shall lay hands on the sick,
and they shall recover."

A Christian Scientist and an opponent are like two
30 **Two differ-** **ent artists** artists. One says: "I have spiritual ideals,
indestructible and glorious. When others see
them as I do, in their true light and loveliness, — and

τοὺς ὁποίους ξέρουν καὶ ἔχουν μάθει νὰ ἀγαποῦν καὶ νὰ ἐμπιστεύονται;

Ἄς δοκιμάσῃ ὅποιοσδήποτε κληρικός νὰ θεραπεύσῃ τοὺς φίλους του μὲ τὴν πίστη ποὺ ἔχουν σ' αὐτόν. Θὰ τοὺς θεραπεύσῃ ἡ πίστη αὐτή; Καὶ ὅμως οἱ Ἐπιστήμονες ἀναλαμβάνουν τὶς ἴδιες παθήσεις καὶ ἐπακολουθοῦν θεραπείες. Μήπως αὐτὸ ὀφείλεται στὸ ὅ,τι οἱ ἄρρωστοι ἔχουν περισσότερη πίστη στὸν Ἐπιστήμονα παρὰ στὸν πάστορά τους; Ἐχῶ θεραπεύσει ἀπίστους ποὺ ἡ μόνη ἀντίρρηση ποὺ εἶχαν γιὰ τὴ μέθοδο αὐτὴ ἦταν ὅτι ἐγώ, σὰ Χριστιανὴ Ἐπιστήμονας ποὺ εἶμαι, πιστεύω στὸ Ἅγιο Πνεῦμα, ἐνῶ ἐκεῖνοι — οἱ ἄρρωστοι — δὲν πίστευαν.

Καὶ ἂν ἀκόμα ἰσχυρίζεσαι ὅτι οἱ ὑλικὲς αἰσθήσεις εἶναι ἀπαράιτητες γιὰ τὴν ὑπαρξὴ ἢ τὴν ὄντοτητα τοῦ ἀνθρώπου, πρέπει νὰ ἀλλάξῃς τὴν ἀνθρώπινη ἀντίληψη γιὰ τὴ ζωὴ καὶ τελικὰ πρέπει νὰ γνωρίσῃς τὸν ἑαυτὸ σου πνευματικὰ καὶ ἐπιστημονικὰ. Τὸ τεκμήριο ὅτι ὑπάρχει Πνεῦμα, Ψυχὴ, εἶναι ἔκδηλο μόνο στὴν πνευματικὴ αἴσθηση καὶ δὲν εἶναι φανερό στὶς ὑλικὲς αἰσθήσεις, ποὺ ἀντιλαμβάνονται μόνο ὅ,τι εἶναι ἀντίθετο πρὸς τὸ Πνεῦμα.

Τὸν ἀληθινὸ χριστιανισμὸ πρέπει νὰ τὸν τιμοῦμε ὅπουδὴποτε καὶ ἂν τὸν βρίσκουμε, ἀλλὰ πότε θὰ πετύχουμε τὸ σκοπὸ ποὺ ὑπονοεῖ ἡ λέξη αὐτή; Ἡ ἀνακαλύπτρια τῆς Χριστιανικῆς Ἐπιστήμης διδάχτηκε ἀπὸ μικρὴ θρησκευτικὰ ἀπὸ τοὺς πουριτανοὺς γονεῖς της. Ὅταν ἦταν παιδί, ἄκουε συχνὰ μὲ χαρὰ τὰ λόγια αὐτὰ ποὺ ἔβγαιναν ἀπὸ τὰ χεῖλη τῆς ἁγίας μητέρας της: «Ὁ Θεὸς μπορεῖ νὰ σὲ σηκώσῃ ἀπὸ τὴν ἀρρώστια»· καὶ σκεπτόταν τὸ νόημα τῆς περικοπῆς αὐτῆς τῆς Γραφῆς, ποὺ τόσο συχνὰ ἀναφέρει: «Σημεῖα δὲ εἰς τοὺς πιστεύσαντας θὰ παρακολουθήσωσι ταῦτα· . . ἐπὶ ἀρρώστους θὰ ἐπιθέσωσι τὰς χεῖρας, καὶ θὰ ἰατρεύονται».

Ὁ Χριστιανὸς Ἐπιστήμονας καὶ ὁ ἀντίπαλός του μποροῦν νὰ παρομοιαστοῦν μὲ δυὸ καλλιτέχνες. Ὁ ἓνας λέει: «Ἐχῶ πνευματικὰ ἰδανικά, ποὺ εἶναι ἀφθαρτα καὶ ὑπέροχα. Ὅταν τὰ δοῦν καὶ οἱ ἄλλοι ὅπως τὰ βλέπω ἐγώ, στὸ ἀληθινὸ τους φῶς καὶ στὴν ἀληθινὴ

Οἱ γονεῖς
μου
Δυὸ διαφορε-
τικοὶ καλλι-
τέχνες

1 know that these ideals are real and eternal because drawn
 from Truth, — they will find that nothing is lost, and all
 3 is won, by a right estimate of what is real.”

The other artist replies: “You wrong my experience.

I have no mind-ideals except those which are both mental
 6 and material. It is true that materiality renders these
 ideals imperfect and destructible; yet I would not ex-
 change mine for thine, for mine give me such personal
 9 pleasure, and they are not so shockingly transcendental.
 They require less self-abnegation, and keep Soul well out
 of sight. Moreover, I have no notion of losing my old
 12 doctrines or human opinions.”

Dear reader, which mind-picture or externalized thought
 shall be real to you, — the material or the spiritual?
 15 Choose ye to-day Both you cannot have. You are bringing out
 your own ideal. This ideal is either temporal
 or eternal. Either Spirit or matter is your model. If you
 18 try to have two models, then you practically have none.
 Like a pendulum in a clock, you will be thrown back and
 forth, striking the ribs of matter and swinging between the
 21 real and the unreal.

Hear the wisdom of Job, as given in the excellent trans-
 lation of the late Rev. George R. Noyes, D.D.: —

24 Shall mortal man be more just than God?
 Shall man be more pure than his Maker?
 Behold, He putteth no trust in His ministering spirits,
 27 And His angels He chargeth with frailty.

Of old, the Jews put to death the Galilean Prophet,
 the best Christian on earth, for the truth he spoke and
 30 demonstrated, while to-day, Jew and Christian can unite
 in doctrine and denomination on the very basis of Jesus’
 words and works. The Jew believes that the Messiah or

τους ὠραιότητα — καὶ μάθουν ὅτι τὰ ἰδανικὰ αὐτὰ εἶναι 1
πραγματικά καὶ αἰώνια γιατί πηγάζουν ἀπὸ τὴν Ἀλήθεια —
θὰ διαπιστώσουν ὅτι τίποτε δὲ χάνουν, ἀλλὰ κερδίζουν τὸ 3
πᾶν, μὲ μιὰ σωστή ἐκτίμηση τοῦ τί εἶναι πραγματικό».

Ὁ ἄλλος καλλιτέχνης ἀπαντᾷ: «Περιφρονεῖς τὴν πείρα μου.
Δὲν ἔχω ἄλλα νοο-ιδεώδη ἐκτὸς ἀπὸ ἐκεῖνα ποὺ εἶναι καὶ νοερὰ 6
καὶ ὕλικά. Εἶναι ἀλήθεια ὅτι ἡ ὑλικότητα κάνει τὰ ἰδανικὰ
αὐτὰ ἀτελῆ καὶ φθαρτά· κι ὅμως δὲ θὰ ἀντάλλαζα τὰ δικά
μου μὲ τὰ δικά σου, γιατί τὰ δικά μου μοῦ προκαλοῦν μεγάλη 9
προσωπικὴ εὐχαρίστηση καὶ δὲν εἶναι τόσο τρομερὰ ἀόριστα.
Ἀπαιτοῦν λιγότερη αὐταπάρνηση καὶ δὲν ἀφήνουν τὴν Ψυχὴ
νὰ φανῇ. Ἀλλωστε δὲ σκέπτομαι νὰ ἐγκαταλείψω τὶς παλιές 12
μου θεωρίες ἢ ἀνθρώπινες γνῶμες».

Ἀγαπητὲ ἀναγνώστη, ποῖα νοο-εικόνα ἢ ἐξωτερικευμένη
σκέψη δέχεσαι ὡς πραγματικὴ — τὴν ὕλική ἢ τὴν πνευμα- 15
τική; Δὲν μπορεῖς νὰ ἔχῃς καὶ τὶς δυό. Ἐκδη- ^{Διάλεξε}
λώνεις τὸ δικό σου ἰδανικό. Τὸ ἰδανικὸ αὐτὸ ἢ ^{σήμερα}
εἶναι πρόσκαιρο ἢ αἰώνιο. Ἡ τὸ Πνεῦμα ἢ ἡ ὕλη εἶναι τὸ 18
πρότυπό σου. Ἄν προσπαθῇς νὰ ἔχῃς δυὸ πρότυπα, τότε
οὐσιαστικὰ δὲν ἔχεις κανένα. Σὰν τὸ ἐκκρεμές τοῦ ρολογιοῦ,
θὰ ρίχνεσαι μιὰ μπρὸς καὶ μιὰ πίσω, θὰ χτυπᾷς στὰ πλευρὰ 21
τῆς ὕλης καὶ θὰ ταλαντεύεσαι μεταξὺ τοῦ πραγματικοῦ καὶ
τοῦ μὴ πραγματικοῦ.

Ἀκουσε τὴ σοφία τοῦ Ἰώβ, ὅπως τὴν ἀποδίδει στὴν ἔξοχη 24
μετάφρασή του ὁ μακαρίτης Αἰδουσιμώτατος Γεώργιος Ρ. Νόιζ
(Noyes), Διδάκτορας τῆς Θεολογίας:

Ὁ θνητὸς ἄνθρωπος θὰ εἶναι δικαιότερος τοῦ Θεοῦ; 27
Θὰ εἶναι ὁ ἄνθρωπος καθαρώτερος τοῦ Ποιητοῦ αὐτοῦ;
Ἰδοῦ, Αὐτὸς δὲν ἐμπιστεύεται εἰς τὰ διακονοῦντα Αὐτὸν πνεύματα,
καὶ ἐν τοῖς ἀγγέλοις Αὐτοῦ βλέπει ἐλάττωμα. 30

Τὸν παλιὸν καιρὸ οἱ Ἰουδαῖοι θανάτωσαν τὸ Γαλιλαῖο Προ-
φήτη, τὸν καλύτερο χριστιανὸ ποὺ γνώρισε ἡ γῆ, ἐπειδὴ
μίλησε καὶ ἀπόδειξε τὴν ἀλήθεια, ἐνῶ σήμερα ὁ Ἰουδαῖος καὶ 33
ὁ χριστιανὸς μποροῦν νὰ συμφωνήσουν στὸ δόγμα καὶ στὸ
θρησκευμα ἔχοντας ὡς βάση ἀκριβῶς τὰ λόγια καὶ τὰ ἔργα
τοῦ Ἰησοῦ. Ὁ Ἰουδαῖος πιστεύει ὅτι ὁ Μεσσίας, ἢ Χρι- 36

- 1 Christ has not yet come; the Christian believes that
 Christ is God. Here Christian Science intervenes, ex-
 3 plains these doctrinal points, cancels the disagreement,
 and settles the question. Christ, as the true spiritual idea,
 is the ideal of God now and forever, here and everywhere.
- 6 The Jew who believes in the First Commandment is a
 monotheist; he has one omnipresent God. Thus the Jew
 unites with the Christian's doctrine that God is come and
 9 is present now and forever. The Christian who believes
 in the First Commandment is a monotheist. Thus he
 virtually unites with the Jew's belief in one God, and
 12 recognizes that Jesus Christ is not God, as Jesus himself
 declared, but is the Son of God. This declaration of
 Jesus, understood, conflicts not at all with another of his
 15 sayings: "I and my Father are one," — that is, one in
 quality, not in quantity. As a drop of water is one with
 the ocean, a ray of light one with the sun, even so God
 18 and man, Father and son, are one in being. The Scrip-
 ture reads: "For in Him we live, and move, and have
 our being."
- 21 I have revised SCIENCE AND HEALTH only to give a
 clearer and fuller expression of its original meaning. Spir-
 itual ideas unfold as we advance. A human perception of
 24 divine Science, however limited, must be correct in order
 to be Science and subject to demonstration. A germ of in-
 finite Truth, though least in the kingdom of heaven, is the
 27 higher hope on earth, but it will be rejected and reviled
 until God prepares the soil for the seed. That which
 when sown bears immortal fruit, enriches mankind only
 30 when it is understood, — hence the many readings given
 the Scriptures, and the requisite revisions of SCIENCE AND
 HEALTH WITH KEY TO THE SCRIPTURES.

στός, δὲν ἦρθε ἀκόμη· ὁ χριστιανὸς πιστεύει ὅτι ὁ Χριστὸς 1
 εἶναι Θεός. Ἐδῶ ἐπεμβαίνει ἡ Χριστιανικὴ Ἐπιστήμη, ἐξηγεῖ
 τὰ δογματικὰ αὐτὰ σημεῖα, διαλύει τὴ διαφωνία καὶ διευθετεῖ 3
 τὸ ζήτημα. Ὁ Χριστὸς, ποὺ εἶναι ἡ ἀληθινὴ πνευματικὴ
 ἰδέα, εἶναι τὸ ἰδεῶδες τοῦ Θεοῦ τώρα καὶ γιὰ πάντα, ἐδῶ καὶ
 παντοῦ. Ὁ Ἰουδαῖος ποὺ πιστεύει στὴν Πρῶτὴ Ἐντολὴ εἶ- 6
 ναι μονοθεϊστής· δέχεται ἕναν πανταχοῦ παρόντα Θεό. Ἔτσι
 ὁ Ἰουδαῖος συμφωνεῖ μὲ τὴ διδασκαλία τοῦ χριστιανοῦ, ὅτι
 ὁ Θεὸς ἔχει ἔρθει καὶ εἶναι παρὼν τώρα καὶ γιὰ πάντα. Ὁ 9
 χριστιανὸς ποὺ πιστεύει στὴν Πρῶτὴ Ἐντολὴ εἶναι μονοθεϊ-
 στής. Ἔτσι συμφωνεῖ οὐσιαστικὰ μὲ τὴν πίστη τοῦ Ἰουδαίου
 σ' ἕνα Θεὸ καὶ παραδέχεται ὅτι ὁ Ἰησοῦς Χριστὸς δὲν εἶναι 12
 Θεός, ὅπως διακήρυξε καὶ ὁ ἴδιος ὁ Ἰησοῦς, ἀλλὰ εἶναι ὁ Υἱὸς
 τοῦ Θεοῦ. Ἡ διακήρυξη αὐτὴ τοῦ Ἰησοῦ, ὅταν ἐννοηθῇ, δὲ
 συγκρούεται καθόλου μὲ μιὰν ἄλλη ρῆση του: «Ἐγὼ καὶ ὁ 15
 Πατὴρ ἓν εἴμεθα» — δηλαδή, ἕνα ποιοτικά, ὄχι ποσοτικά.
 Ὅπως μιὰ σταγόνα νεροῦ εἶναι ἕνα μὲ τὸν ὠκεανό, μιὰ ἀκτίνα
 φωτὸς ἕνα μὲ τὸν ἥλιο, ἔτσι ἀκριβῶς καὶ ὁ Θεὸς καὶ ὁ ἄν- 18
 θρωπος, ὁ Πατέρας καὶ ὁ υἱός, εἶναι ἕνα σὲ ὕπαρξη. Ἡ Γραφὴ
 λέει: «Διότι ἐν Αὐτῷ ζῶμεν, καὶ κινούμεθα, καὶ ὑπάρχομεν».

Ἀναθεώρησα τὸ ΕΠΙΣΤΗΜΗ ΚΑΙ ΥΓΕΙΑ μόνο καὶ μόνο γιὰ 21
 νὰ διευκρινίσω καὶ διατυπώσω καλύτερα τὴν ἀρχικὴ του
 ἔννοια. Οἱ πνευματικὲς ιδέες ἀναπτύσσονται ὅσο προχω-
 роῦμε. Μιὰ ἀνθρώπινη ἀντίληψη τῆς θείας Ἐπιστήμης, ὅσο 24
 καὶ ἂν εἶναι περιορισμένη, πρέπει νὰ εἶναι ὀρθὴ γιὰ νὰ εἶναι
 Ἐπιστήμη καὶ νὰ μπορῇ νὰ ἀποδειχθῇ. Ἕνας σπóρος τῆς
 ἀπειρης Ἀλήθειας, ἂν καὶ εἶναι τὸ μικρότερο πρᾶγμα στὴ βα- 27
 σιλεία τῶν οὐρανῶν, εἶναι ἡ μεγαλύτερη ἐλπίδα πάνω στὴ
 γῆ, ἀλλὰ ὁ κόσμος θὰ τὸν ἀπορρίπτει καὶ θὰ τὸν ὑβρίζει ὡσό-
 του ὁ Θεὸς προετοιμάσει τὸ ἔδαφος γι' αὐτόν. Ἐκεῖνο ποὺ 30
 ὅταν σπαρθῇ φέρνει ἀθάνατους καρπούς, πλουτίζει τὴν ἀν-
 θρωπότητα μόνο ὅταν κατανοηθῇ· σ' αὐτὸ ὀφείλονται οἱ πολ-
 λές ἐρμηνεῖες τῶν Γραφῶν καὶ οἱ ἀπαραίτητες ἀναθεωρήσεις 33
 τοῦ ΕΠΙΣΤΗΜΗ ΚΑΙ ΥΓΕΙΑ ΜΕ ΚΛΕΙΔΙ ΤΩΝ ΓΡΑΦΩΝ.

Chapter XII

CHRISTIAN SCIENCE PRACTICE

*Why art thou cast down, O my soul [sense]?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise Him,
Who is the health of my countenance and my God. — PSALMS.*

And these signs shall follow them that believe: In my name shall they cast out devils: they shall speak with new tongues: they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. — JESUS.

1 **I**T is related in the seventh chapter of Luke's Gospel
that Jesus was once the honored guest of a certain
3 Pharisee, by name Simon, though he was quite unlike
Simon the disciple. While they were at meat, an unusual
incident occurred, as if to interrupt the scene
6 **A gospel narrative** of Oriental festivity. A "strange woman"
came in. Heedless of the fact that she was debarred from
such a place and such society, especially under the stern
9 rules of rabbinical law, as positively as if she were a Hin-
doo pariah intruding upon the household of a high-caste
Brahman, this woman (Mary Magdalene, as she has
12 since been called) approached Jesus. According to the
custom of those days, he reclined on a couch with his
head towards the table and his bare feet away from it.
15 It was therefore easy for the Magdalen to come behind

Κεφάλαιο Δωδέκατο

ΕΦΑΡΜΟΓΗ ΤΗΣ ΧΡΙΣΤΙΑΝΙΚΗΣ ΕΠΙΣΤΗΜΗΣ

Διὰ τί εἶσαι περίλυπος, ψυχὴ μου (αἴσθησι) ;

Καὶ διὰ τί ταραττεσαι ἐντός μου ;

Ἐλπισον ἐπὶ τὸν Θεόν· ἐπειδὴ ἔτι θὰ ὑμῶς Αὐτόν·

Αὐτὸς εἶναι ἡ σωτηρία τοῦ προσώπου μου, καὶ ὁ Θεός μου.

ΨΑΛΜΟΙ

Σημεῖα δὲ εἰς τοὺς πιστεύσαντας θὰ παρακολουθῶσι ταῦτα, Ἐν τῷ ὀνόματί μου θὰ ἐκβάλλωσι δαιμόνια· θὰ λαλῶσι νέας γλώσσας· ὄφεις θὰ πιάνωσι· καὶ ἐὰν θανάσιμόν τι πῶσι, δὲν θὰ βλάβῃ αὐτούς· ἐπὶ ἀρρώστοις θὰ ἐπιθέσῃ τὰς χεῖρας, καὶ θὰ ἰατρεύωνται. ΙΗΣΟΥΣ

ΣΤΟ ἑβδομο κεφάλαιο τοῦ κατὰ Λουκᾶν Εὐαγγελίου ἀναφέ- 1
ρεται ὅτι ὁ Ἰησοῦς ἦταν κάποτε ὁ ἐπίσημος καλεσμένος 1
ἐνὸς Φαρισαίου, πού λεγόταν Σίμων καὶ πού δὲν εἶχε τίποτε 3
τὸ κοινὸ μὲ τὸ Σίμωνα τὸ μαθητὴ. Ἐνῶ ἔτρωγαν, συνέβηκε 3
ένα ἀσυνήθιστο περιστατικὸ πού διάκοψε σὰ νὰ 3
λέμε τὴν ἀνατολίτικη εὐτυχία. Μιὰ «ἀλλοτρία 6
γυνή» μπῆκε μέσα. Μὴ δίνοντας σημασίαν στὸ 6
γεγονὸς ὅτι τῆς ἀπαγορευόταν νὰ μπῇ σ' ἓνα τέτοιο μέρος 6
καὶ σὲ μιὰ τέτοια κοινωνία, ἰδιαίτερώς μάλιστα ἀπὸ τοὺς αὐ- 9
στηροὺς κανόνες τοῦ ραβινικοῦ νόμου, τόσο κατηγορηματικά 9
σὰ νὰ ἦταν ἓνας Ἰνδὸς παρίας πού ἔμπαινε ἀπρόσκλητος στὸ 9
σπίτι ἐνὸς Βραχμάνου ὑψηλῆς κοινωνικῆς τάξης, ἡ γυναίκα 12
αὕτη (Μαρία ἡ Μαγδαληνὴ, ὅπως τὴ λένε ἀπὸ τότε) πλη- 12
σίασε τὸν Ἰησοῦ. Σύμφωνα μὲ τὰ ἔθιμα τῆς ἐποχῆς ἐκείνης, 12
ὁ Ἰησοῦς ἦταν ξαπλωμένος πάνω σ' ἓνα ἀνάκλιτρο μὲ τὸ 15
κεφάλι του πρὸς τὸ τραπέζι καὶ τὰ γυμνά του πόδια μακριὰ 15
ἀπ' αὐτό. Συνεπῶς ἦταν εὐκόλο γιὰ τὴ Μαγδαληνὴ νὰ 15

1 the couch and reach his feet. She bore an alabaster jar
 containing costly and fragrant oil, — sandal oil perhaps,
 3 which is in such common use in the East. Breaking
 the sealed jar, she perfumed Jesus' feet with the oil,
 wiping them with her long hair, which hung loosely
 6 about her shoulders, as was customary with women of her
 grade.

Did Jesus spurn the woman? Did he repel her adora-
 9 tion? No! He regarded her compassionately. Nor was
 this all. Knowing what those around him
 12 — that they were wondering why, being a prophet, the
 exalted guest did not at once detect the woman's immoral
 status and bid her depart, — knowing this, Jesus rebuked
 15 them with a short story or parable. He described two
 debtors, one for a large sum and one for a smaller, who
 were released from their obligations by their common
 18 creditor. "Which of them will love him most?" was the
 Master's question to Simon the Pharisee; and Simon re-
 plied, "He to whom he forgave most." Jesus approved
 21 the answer, and so brought home the lesson to all, follow-
 ing it with that remarkable declaration to the woman,
 "Thy sins are forgiven."

24 Why did he thus summarize her debt to divine Love?
 Had she repented and reformed, and did his insight
 detect this unspoken moral uprising? She
 27 bathed his feet with her tears before she
 anointed them with the oil. In the absence of other
 proofs, was her grief sufficient evidence to warrant the
 30 expectation of her repentance, reformation, and growth
 in wisdom? Certainly there was encouragement in the
 mere fact that she was showing her affection for a man

Parable of
the creditor

Divine
insight

ἔρθη πίσω ἀπὸ τὸ ἀνάκλιντρο καὶ νὰ φτάσῃ τὰ πόδια του. 1
Κρατοῦσε ἓνα ἀλαβάστρινο δοχεῖο ποὺ περιεῖχε πολὺτιμο καὶ
ἀρωματικὸ ἔλαιο — σανταλέλαιο ἴσως, ποὺ εἶναι σὲ τόσο 3
κοινὴ χρῆση στὴν Ἀνατολή. Ἀφοῦ ἔσπασε τὸ σφραγι-
σμένο δοχεῖο, μύρωσε μὲ τὸ ἔλαιο τὰ πόδια τοῦ Ἰησοῦ καὶ τὰ
σκοῦπισε μὲ τὰ μακριὰ μαλλιά της, ποὺ ἔπεφταν λυτὰ πάνω 6
στοὺς ὤμους της, ὅπως ἦταν ἡ συνήθεια τῶν γυναικῶν τῆς
τάξης της.

Μήπως ὁ Ἰησοῦς περιφρόνησε τὴ γυναῖκα; Ἀπόκρουσε 9
τὴ λατρεία της; Ὁχι! Τὴν κοίταξε μὲ εὐσπλαχνία. Καὶ
δὲν ἀρκέστηκε σ' αὐτό. Ξέροντας τί σκέπτονταν
μέσα τους οἱ γύρω του, καὶ ἰδίως ὁ οἰκοδεσπότης 12
του — ὅτι δηλαδὴ ἀποροῦσαν πῶς ὁ ὑψηλὸς ξένος,
ἀφοῦ ἦταν προφήτης, δὲ διέκρινε ἀμέσως τὸ ἀνῆθικο ποιοὺν τῆς
γυναίκας καὶ δὲν τὴν διάταξε νὰ φύγῃ — ἐπειδὴ λοιπὸν τὸ 15
ἤξερε αὐτὸ ὁ Ἰησοῦς, τοὺς ἐπιτίμησε μὲ μιὰ σύντομη ἱστορία
ἢ παραβολή. Ἀνάφερε δυὸ χρεοφειλέτες, τὸν ἓνα γιὰ ἓνα
μεγάλον ποσὸ καὶ τὸν ἄλλο γιὰ ἓνα μικρότερον, τοὺς ὁποίους ὁ 18
κοινὸς δανειστὴς τοὺς ἀπάλλαξε ἀπὸ τὶς ὑποχρεώσεις τους.
«Τίς ἐξ αὐτῶν θὰ ἀγαπήσῃ αὐτὸν περισσότερο;» ρώτησε
ὁ Διδάσκαλος τὸ Σίμωνα τὸ Φαρισαῖο· καὶ ὁ Σίμων ἀπάντησε: 21
«Ἐκεῖνος εἰς τὸν ὅποιον ἐχάρισε τὸ περισσότερο». Ὁ Ἰησοῦς
ἐπιδοκίμασε τὴν ἀπάντησιν, καὶ ἔτσι δίδασκε σ' ὅλους ἓνα καλὸ
μᾶθημα, συνοδεύοντάς το μὲ τὴ θαυμάσια ἐκείνη διακήρυξιν 24
πρὸς τὴ γυναῖκα: «συγκεχωρημέναι εἶναι αἱ ἁμαρτίαι σου».

Γιατί συνόφισε ἔτσι τὸ χρέος της πρὸς τὴ θεία Ἀγάπην;
Εἶχε μετανοήσῃ καὶ ἀναμορφωθῇ, καὶ ἐκεῖνος μὲ τὴ διορατικό- 27
τητά του διέκρινε τὴν ἀνείπωτον αὐτὴ ἠθικὴ <sup>Θεῖα διορα-
τικότης</sup> ἄνοδος; Ἔλουσε τὰ πόδια του μὲ τὰ δάκρυά της
προτοῦ τὰ ἀλείψῃ μὲ τὸ μύρο. Ἦταν ἡ λύπη της, χωρὶς 30
ἄλλες ἀποδείξεις, ἀρκετὴ ἔνδειξις γιὰ νὰ δικαιολογήσῃ τὴν
προσδοκίαν τῆς μετάνοιας, τῆς ἀναμόρφωσης καὶ τῆς αὐ-
ξησῆς της σὲ φρόνησιν; Βέβαια ἦταν ἐνθαρρυντικὸ τὸ γεγο- 33
νὸς καὶ μόνο ὅτι ἔδειχνε τὴν ἀγάπην της σ' ἓναν ἄνθρωπον

1 of undoubted goodness and purity, who has since been
rightfully regarded as the best man that ever trod this
3 planet. Her reverence was unfeigned, and it was mani-
fested towards one who was soon, though they knew it
not, to lay down his mortal existence in behalf of all
6 sinners, that through his word and works they might be
redeemed from sensuality and sin.

Which was the higher tribute to such ineffable affec-
9 tion, the hospitality of the Pharisee or the contrition of
the Magdalen? This query Jesus answered
12 the absolution of the penitent. He even said that this
poor woman had done what his rich entertainer had neg-
lected to do, — wash and anoint his guest's feet, a special
15 sign of Oriental courtesy.

Here is suggested a solemn question, a question indi-
cated by one of the needs of this age. Do Christian
18 Scientists seek Truth as Simon sought the Saviour, through
material conservatism and for personal homage? Jesus
told Simon that such seekers as he gave small reward
21 in return for the spiritual purgation which came through
the Messiah. If Christian Scientists are like Simon,
then it must be said of them also that they *love*
24 little.

On the other hand, do they show their regard for
Truth, or Christ, by their genuine repentance, by their
27 Genuine
repentance broken hearts, expressed by meekness and
human affection, as did this woman? If
so, then it may be said of them, as Jesus said of the
30 unwelcome visitor, that they indeed love much, because
much is forgiven them.

Did the careless doctor, the nurse, the cook, and the

ἀναμφισβήτητης καλοσύνης καὶ ἀγνότητος, ποὺ ἀπὸ τότε 1
θεωρεῖται, καὶ πολὺ σωστά, ὡς ὁ καλύτερος ἄνθρωπος ποὺ
βάδισε ποτὲ πάνω σ' αὐτὸ τὸν πλανήτη. Ὁ σεβασμὸς τῆς 3
ἦταν ἀνυπόκριτος καὶ τὸν ἐκδήλωνε σ' ἓναν ἄνθρωπο ποὺ
ἐπρόκειτο σὲ λίγο νὰ θυσιάσῃ, ἂν καὶ δὲν τὸ ᾔξεραν, τὴ θνητὴ
τοῦ ὑπαρξῆς γιὰ χάρις ὅλων τῶν ἁμαρτωλῶν, γιὰ νὰ μπο- 6
ρέσουν μὲ τὸ λόγο τοῦ καὶ τὰ ἔργα τοῦ νὰ λυτρωθοῦν ἀπὸ
τῆ φιληδονία καὶ τὴν ἁμαρτία.

Ποιὸς ἦταν ὁ μεγαλύτερος φόρος τιμῆς σὲ μιὰ τέτοια ἀπερί- 9
γραπτη ἀγάπη, ἡ φιλοξενία τοῦ Φαρισαίου ἡ ἡ συντριβὴ
τῆς Μαгдаληνῆς; Ὁ Ἰησοῦς ἀπάντησε στὸ ἐρώ- *Μετάνοια ἢ*
τημα αὐτὸ ἐπιτιμῶντας τὴν τάση τοῦ ἀνθρώπου *φιλοξενία* 12
νὰ δικαιῶνῃ τὸν ἑαυτό τοῦ καὶ διακηρύττοντας τὴν ἄφεση
τῶν ἁμαρτιῶν τῆς γυναίκας ποὺ μετάνοιωσε. Εἶπε ἀκόμη ὅτι
ἡ φτωχὴ αὐτὴ γυναίκα εἶχε κάνει αὐτὸ ποὺ ὁ πλούσιος οἰκο- 15
δεσπότης τοῦ παράλειψε νὰ κάνῃ — νὰ πλύνῃ καὶ νὰ μυρώσῃ
τὰ πόδια τοῦ ξένου τοῦ, ἓνα εἰδικὸ δείγμα ἀνατολίτικης
εὐγένειας. 18

Ἐδῶ προβάλλεται ἓνα σοβαρὸ ἐρώτημα, ἓνα ἐρώτημα ποὺ
τὸ ὑπαγορεύει μιὰ ἀπὸ τίς ἀνάγκες τῆς ἐποχῆς μας. Ἀναζη-
τοῦν ἄραγε οἱ Χριστιανοὶ Ἐπιστήμονες τὴν Ἀλήθεια ὅπως 21
ἀναζήτησε ὁ Σίμων τὸ Σωτήρα, μὲ ὕλικὸ συντηρητισμὸ καὶ
γιὰ τὸ προσωπικὸ τους γόητρο; Ὁ Ἰησοῦς εἶπε στὸ Σίμωνα
ὅτι ζητητές σὰν κι ἐκεῖνον πρόσφεραν πολὺ λίγα εἰς ἀντάλ- 24
λαγμα τοῦ πνευματικοῦ ἐξαγνισμοῦ ποὺ ἐνεργεῖ ὁ Μεσσίας.
Ἄν οἱ Χριστιανοὶ Ἐπιστήμονες εἶναι σὰν τὸ Σίμωνα, τότε
πρέπει νὰ ποῦμε καὶ γι' αὐτοὺς ὅτι πολὺ λίγο ἀγαποῦν. 27

Ἐξάλλου, δείχνουν τὸ σεβασμὸ τους γιὰ τὴν Ἀλήθεια, ἡ
τὸ Χριστό, μὲ τὴν ἀνυπόκριτη μετάνοια τους, μὲ τίς συντριμ-
μένες καρδιές τους, ἐκδηλώνοντας πραότητα καὶ *Εἰλικρινῆς* 30
ἀνθρώπινη στοργή, ὅπως ἔκανε ἡ γυναίκα αὐτή; *μετάνοια*
Ἄν εἶναι ἔτσι, τότε μπορεῖ νὰ λεχθῇ καὶ γι' αὐτοὺς αὐτὸ ποὺ
εἶπε ὁ Ἰησοῦς γιὰ τὴν ἀνεπιθύμητη ἐπισκέπτρια, ὅτι δηλαδὴ 33
ἀγαποῦν πράγματι πολὺ, γιὰτὶ πολλὰ τοὺς ἔχουν συγ-
χωρηθῇ.

Ἄν ὁ ἀπρόσεκτος γιατρός, ἡ νοσοκόμα, ὁ μάγειρας καὶ ὁ 36

- 1 brusque business visitor sympathetically know the thorns
 they plant in the pillow of the sick and the heavenly
- 3 Compassion homesick looking away from earth, — Oh, did
 requisite they know! — this knowledge would do much
 more towards healing the sick and preparing their helpers
- 6 for the “midnight call,” than all cries of “Lord, Lord!”
 The benign thought of Jesus, finding utterance in such
 words as “Take no thought for your life,” would heal
- 9 the sick, and so enable them to rise above the supposed
 necessity for physical thought-taking and doctoring;
 but if the unselfish affections be lacking, and common
- 12 sense and common humanity are disregarded, what men-
 tal quality remains, with which to evoke healing from
 the outstretched arm of righteousness?
- 15 If the Scientist reaches his patient through divine
 Love, the healing work will be accomplished at one
 visit, and the disease will vanish into its native
- 18 Speedy nothingness like dew before the morning sun-
 healing shine. If the Scientist has enough Christly affection to
 win his own pardon, and such commendation as the Mag-
 dalen gained from Jesus, then he is Christian enough to
- 21 practise scientifically and deal with his patients compas-
 sionately; and the result will correspond with the spiritual
- 24 intent.

If hypocrisy, stolidity, inhumanity, or vice finds its
 way into the chambers of disease through the would-be

27 Truth healer, it would, if it were possible, convert
 desecrated into a den of thieves the temple of the Holy
 Ghost, — the patient’s spiritual power to resuscitate him-
 30 self. The unchristian practitioner is not giving to mind
 or body the joy and strength of Truth. The poor suf-
 fering heart needs its rightful nutriment, such as peace,

ἀπότομος ἄνθρωπος, ποὺ κάνει ἐπίσκεψη γιὰ λόγους ἐμπορι- 1
 κούς, ἐνοιωθὰν ἄρκετὴ συμπόνια καὶ ἤξεραν τί ἀγκάθια φυ- 2
 τεύουν στὸ προσκέφαλο τῶν ἀσθενῶν καὶ ἐκείνων 3
 ποὺ νοσταλγοῦν τὸν οὐρανὸ καὶ στρέφουν τὸ ^{Ἡ εὐσπλα-}
 βλέμμα τους μακριὰ ἀπὸ τὴ γῆ — ὦ, ἂν τὸ ἤξεραν! ^{χνία εἶναι}
 — ἡ γνώση αὐτὴ θὰ συντελοῦσε πολὺ περισσότερο στὴ θερα- ^{ἀπαραίτητη} 4
 πεία τῶν ἀσθενῶν καὶ στὴν προετοιμασία ἐκείνων ποὺ τοὺς 5
 βοηθοῦν γιὰ «τὴν μεσονύκτιον κλήσιν» παρὰ ὅλες οἱ ἐπικλή- 6
 σεις «Κύριε, Κύριε!» Ἡ γλυκιὰ σκέψη τοῦ Ἰησοῦ, ποὺ ἐκ- 7
 φραζόταν μὲ τέτοια λόγια ὅπως τὸ «μὴ μεριμνᾶτε περὶ τῆς 8
 ζωῆς σας», θὰ θεράπευε τοὺς ἀσθενεῖς καὶ θὰ τοὺς ἔκανε ἔτσι 9
 ἱκανοὺς νὰ ὑψωθοῦν πάνω ἀπὸ τὴν ὑποθετικὴ ἀνάγκη γιὰ 10
 σωματικὴ μέριμνα καὶ περίθαλψη· ἀλλὰ ἂν λείπουν τὰ ἀν- 11
 ιδιοτελῆ αἰσθήματα καὶ περιφρονοῦνται ὁ κοινὸς νοῦς καὶ ἡ 12
 στοιχειώδης φιλανθρωπία, ποιά νοερὰ ιδιότητα μένει πιά γιὰ 13
 νὰ ἐπικαλεστῇ κανεὶς τὸ ἀπλωμένο χέρι τῆς δικαιοσύνης νὰ 14
 κἀνῃ τὴ θεραπεία;

Ἄν ὁ Ἐπιστήμονας πλησιάζῃ τὸν ἄρρωστό του μέσο τῆς 15
 θείας Ἀγάπης, τὸ θεραπευτικὸ ἔργο θὰ συντελεστῇ σὲ μιὰ 16
 μόνο ἐπίσκεψη καὶ ἡ ἄρρώστια θὰ ἐξαφανιστῇ στὴ ^{Γρηγόρη}
 φυσικὴ τῆς ἀνυπαρξία, ὅπως ἡ πάχνη μπροστὰ ^{θεραπεία} 17
 στὸν πρωινὸ ἥλιο. Ἄν ὁ Ἐπιστήμονας ἔχῃ ἄρκετὴ χρι- 18
 στιανικὴ στοργὴ γιὰ νὰ πετύχῃ τὴ δική του συγγνώμη καὶ 19
 μιὰ ἐπιδοκιμασία σὰν ἐκείνη ποὺ ἐπέσυρε ἡ Μαγδαληνὴ ἀπὸ 20
 τὸν Ἰησοῦ, τότε εἶναι ἄρκετὰ χριστιανὸς γιὰ νὰ ἀσκῇ ἐπιστη- 21
 μονικὰ τὴ θεραπευτικὴ καὶ νὰ συμπεριφέρεται στοὺς ἀσθενεῖς 22
 του μὲ συμπόνια· καὶ τὸ ἀποτέλεσμα θὰ εἶναι ἀνάλογο μὲ 23
 τὴν πνευματικὴ πρόθεση.

Ἄν ἡ ὑποκρισία, ἡ ἀπάθεια, ἡ ἀπανθρωπία, ἡ ἡ διαφθορά, 24
 εἰσχωρήσῃ στὸ δωμάτιο τοῦ ἄρρώστου μέσο τοῦ δῆθεν θερα- 25
 πευτῆ, θὰ προσπαθῇ νὰ μετατρέψῃ, ἂν εἶναι ^{Βεβήλωση}
 δυνατό, σὲ σπήλαιο ληστῶν τὸ ναὸ τοῦ Ἀγίου ^{τῆς ἀλήθειας} 26
 Πνεύματος — τὴν πνευματικὴ δύναμη ποὺ ἔχει ὁ ἄρρωστος νὰ 27
 ἀναζωογονήσῃ τὸν ἑαυτό του. Ὁ πρακτίσιονερ ποὺ δὲν εἶναι 28
 χριστιανὸς δὲ δίνει στὸ νοῦ ἢ στὸ σῶμα τὴ χαρὰ καὶ τὴ δύ- 29
 ναμη τῆς Ἀλήθειας. Ἡ καρδιὰ ποὺ ὑποφέρει χρειάζεται ἡ 30
 καμένη τὴν κατάλληλη τροφὴ τῆς, ὅπως εἶναι ἡ εἰρήνη, 31
 32
 33
 34
 35
 36

- 1 patience in tribulation, and a priceless sense of the dear
 Father's loving-kindness.
- 3 In order to cure his patient, the metaphysician
 must first cast moral evils out of himself and thus
 attain the spiritual freedom which will en-
 6 Moral evils to be cast out able him to cast physical evils out of his
 patient; but heal he cannot, while his own spiritual
 barrenness debars him from giving drink to the thirsty
 9 and hinders him from reaching his patient's thought, —
 yea, while mental penury chills his faith and under-
 standing.
- 12 The physician who lacks sympathy for his fellow-
 being is deficient in human affection, and we have the
 apostolic warrant for asking: "He that loveth
 15 The true physician not his brother whom he hath seen, how can
 he love God whom he hath not seen?" Not having this
 spiritual affection, the physician lacks faith in the divine
 18 Mind and has not that recognition of infinite Love which
 alone confers the healing power. Such so-called Scien-
 tists will strain out gnats, while they swallow the camels
 21 of bigoted pedantry.
- The physician must also watch, lest he be over-
 whelmed by a sense of the odiousness of sin and by the
 unveiling of sin in his own thoughts. The
 24 Source of calmness sick are terrified by their sick beliefs, and
 sinners should be affrighted by their sinful beliefs; but
 27 the Christian Scientist will be calm in the presence of
 both sin and disease, knowing, as he does, that Life is
 God and God is All.
- 30 If we would open their prison doors for the sick, we
 must first learn to bind up the broken-hearted. If we
 would heal by the Spirit, we must not hide the talent

ἡ ὑπομονὴ στὶς δοκιμασίες καὶ μιὰ ἀνεκτίμητη αἴσθηση τῆς 1
καλοσύνης τοῦ ἀγαπητοῦ Πατέρα.

Γιὰ νὰ θεραπεύσῃ τὸν ἄρρωστό του, ὁ μεταφυσικὸς γιατρός 3
πρέπει πρῶτα νὰ ἀποβάλῃ ἀπὸ τὸν ἑαυτό του τὰ ἡθικὰ κακὰ
καὶ ἔτσι νὰ ἀποκτήσῃ τὴν πνευματικὴ ἐκείνη ἐλευ- Πρέπει νὰ
ἀποβληθοῦν
τὰ ἡθικὰ
κακὰ
θερία ποὺ θὰ τὸν κάνῃ ἱκανὸ νὰ ἐκβάλῃ τὰ σωμα- 6
τικὰ κακὰ ἀπὸ τὸν ἄρρωστό του· δὲν μπορεῖ ὁμως
νὰ θεραπεύῃ, ἐνόσω ἡ δική του πνευματικὴ στειρότητα δὲν
τὸν ἀφήνῃ νὰ ποτίσῃ ἐκείνους ποὺ διψοῦν καὶ τὸν ἐμποδίζει 9
νὰ ἐγγίξῃ τὴ σκέψῃ τοῦ ἀρρώστου του — μάλιστα, ἐνόσω ἡ
νοερὴ φτώχεια παγώνει τὴν πίστη καὶ τὴ νόησή του.

Ὁ γιατρός ποὺ δὲν αἰσθάνεται συμπάθεια γιὰ τὸ συνάν- 12
θρωπὸ του δὲν ἔχει ἀνθρώπινη στοργή, καὶ ὁ Ἀπόστολος
μας δίνει τὸ δικαίωμα νὰ ρωτήσουμε: «Ὅστις δὲν Ὁ ἀληθινὸς
γιατρός
ἀγαπᾷ τὸν ἀδελφὸν αὐτοῦ τὸν ὁποῖον εἶδε, τὸν 15
Θεόν, τὸν ὁποῖον δὲν εἶδε, πῶς δύναται νὰ ἀγαπᾷ;» Ἄν ὁ
γιατρός δὲν ἔχῃ τὴν πνευματικὴ αὐτὴ στοργή, τοῦ λείπει ἡ
πίστη στὸ θεῖο Νοῦ καὶ δὲν ἀναγνωρίζει τὴν ἄπειρὴ Ἀγάπη, 18
ἀπὸ τὴν ὁποία καὶ μόνο πηγάζει ἡ θεραπευτικὴ δύναμη. Τέ-
τοιοι δῆθεν Ἐπιστήμονες διυλίζουν τὰ κουνούπια, ἐνῶ κατα-
πίνουν τίς καμῆλες τῆς φανατικῆς σχολαστικότητος. 21

Ὁ γιατρός πρέπει ἐπίσης νὰ προσέχῃ, γιὰ νὰ μὴν κατα-
βληθῇ ἀπὸ τὸ αἶσθημα τῆς ἀπέχθειας γιὰ τὴν ἁμαρτία καὶ
ἀπὸ τὴν ἀποκάλυψη τῆς ἁμαρτίας στὶς δικές του Πηγὴ
ἡρεμίας
σκέψεις. Οἱ ἄρρωστοι τρομοκρατοῦνται ἀπὸ τίς 24
νοσηρὲς τους δοξασίες, καὶ οἱ ἁμαρτωλοὶ θὰ ἔπρεπε νὰ τρομά-
ζουν ἀπὸ τίς ἁμαρτωλές τους δοξασίες· ἀλλὰ ὁ Χριστιανὸς 27
Ἐπιστήμονας εἶναι ἡρεμὸς τόσο μπροστὰ στὴν ἁμαρτία ὅσο
καὶ στὴν ἄρρώστια, ἐπεὶδὴ ξέρεי καλὰ ὅτι ἡ Ζωὴ εἶναι Θεὸς
καὶ ὁ Θεὸς εἶναι τὸ Πᾶν. 30

Ἄν θέλουμε νὰ ἀνοίξουμε τίς πόρτες τῆς φυλακῆς τῶν ἁρ-
ρώστων, πρέπει πρῶτα νὰ μάθουμε νὰ γιαιτρεύουμε ἐκείνους
τῶν ὁποίων ἡ καρδιά εἶναι συντριμμένη. Ἄν θέλουμε νὰ θερα- 33
πεύουμε μὲ τὸ Πνεῦμα, δὲν πρέπει νὰ κρύβουμε τὸ τάλαντο τῆς

1 of spiritual healing under the napkin of its form, nor
 bury the *morale* of Christian Science in the grave-clothes
 3 of its letter. The tender word and Christian
 3 **Genuine** encouragement of an invalid, pitiful patience
 healing with his fears and the removal of them, are better than
 6 hecatombs of gushing theories, stereotyped borrowed
 speeches, and the doling of arguments, which are but so
 many parodies on legitimate Christian Science, aflame
 9 with divine Love.

This is what is meant by seeking Truth, Christ, not
 “for the loaves and fishes,” nor, like the Pharisee, with
 12 the arrogance of rank and display of scholar-
 12 **Gratitude** ship, but like Mary Magdalene, from the sum-
 and humility mit of devout consecration, with the oil of gladness and
 15 the perfume of *gratitude*, with tears of repentance and
 with those hairs all numbered by the Father.

A Christian Scientist occupies the place at this period
 18 of which Jesus spoke to his disciples, when he said: “Ye
 are the salt of the earth.” “Ye are the light
 18 **The salt of** of the world. A city that is set on an hill can-
 the earth not be hid.” Let us watch, work, and pray that this salt
 21 lose not its saltness, and that this light be not hid, but
 radiate and glow into noontide glory.

24 The infinite Truth of the Christ-cure has come to this
 age through a “still, small voice,” through silent utter-
 ances and divine anointing which quicken and increase
 27 the beneficial effects of Christianity. I long to see the
 consummation of my hope, namely, the student’s higher
 attainments in this line of light.

30 Because Truth is infinite, error should be known as
 nothing. Because Truth is omnipotent in goodness,
 error, Truth’s opposite, has no might. Evil is but the

πνευματικῆς θεραπευτικῆς κάτω ἀπὸ τὸ σουδάρι τῆς μορφῆς 1
 τῆς, οὔτε νὰ θάβουμε τὴν ἡθικὴ τῆς Χριστιανικῆς Ἐπιστήμης
 μέσα στὰ σάβανα τοῦ γράμματός της. Τὰ τρυ- Γνήσια θε- 3
 φερὰ λόγια ποὺ λέει κανεὶς στὸν ἄρρωστο καὶ τὸ ραπευτικὴ
 χριστιανικὸ θάρρος ποὺ τοῦ ἐμπνέει, ἡ σπλαχνικὴ ὑπομονὴ
 μὲ τοὺς φόβους του καὶ ἡ διάλυσή τους, ἀξίζουν περισσότερο 6
 ἀπὸ ἑκατόμβες πομπωδῶν θεωριῶν, ἀπὸ στερεότυπες καὶ δα-
 νεικὲς ὁμιλίες καὶ ἀπὸ τὴν παράταξη ἐπιχειρημάτων, ποὺ δὲν
 εἶναι παρὰ παρωδιὲς τῆς νόμιμης Χριστιανικῆς Ἐπιστήμης *, 9
 ποὺ τὴ φλογίζει ἡ θεία Ἀγάπη.

Αὐτὸ θὰ πῇ νὰ ζητοῦμε τὴν Ἀλήθεια, τὸ Χριστό, ὅχι «διὰ 12
 τοὺς ἄρτους καὶ τὰ ὀψάρια», οὔτε ἀπὸ ἀλαζονεία γιὰ τὴν
 κοινωνικὴ μας τάξη καὶ γιὰ νὰ ἐπιδειξοῦμε πολυ- Εὐγνωμοσύνη
 μάθεια, σὰν τὸ Φαρισαῖο, ἀλλὰ ὅπως ἡ Μαρία ἡ καὶ ταπει-
 Μαγδαληνὴ, ἀπὸ τὸ ἀποκορύφωμα τῆς εὐλαβικῆς νοφροσύνης 15
 ἀφοσίωσης, μὲ τὸ ἔλαιο τῆς ἀγαλλίασης καὶ τὸ ἄρωμα τῆς
εὐγνωμοσύνης, μὲ δάκρυα μετάνοιας καὶ μὲ τὶς τρίχες ἐκεῖνες
 τῆς κεφαλῆς ποὺ εἶναι ὅλες μετρημένες ἀπὸ τὸν Πατέρα. 18

Ὁ Χριστιανὸς Ἐπιστήμονας κατέχει στὴν ἐποχὴ αὐτὴ τὴ 19
 θέση γιὰ τὴν ὁποία μίλησε ὁ Ἰησοῦς στοὺς μαθητές του, ὅταν
 εἶπε: «Σεῖς εἰσθε τὸ ἅλας τῆς γῆς». «Σεῖς εἰσθε τὸ τὸ ἀλάτι 21
 φῶς τοῦ κόσμου· πόλις κειμένη ἐπάνω ὁρους δὲν τῆς γῆς
 δύναται νὰ κρυφθῇ». Ἄς ἀγρυπνοῦμε, ἄς ἐργαζώμαστε καὶ
 ἄς προσευχώμαστε ὥστε τὸ ἀλάτι αὐτὸ νὰ μὴ χάσῃ τὴν 24
 ἀρμυράδα του καὶ τὸ φῶς αὐτὸ νὰ μὴν κρυφτῇ, ἀλλὰ νὰ ἀκτι-
 νοβολῇ μὲ τὸν ὕψιστο βαθμὸ τῆς λαμπρότητάς του.

Ἡ ἄπειρη Ἀλήθεια τῆς Χριστοθεραπείας ἦρθε σ' αὐτὴ τὴν 27
 ἐποχὴ μὲ τὸν «ἤχον λεπτοῦ ἀέρος», μὲ σιωπηλὲς ἐκδηλώσεις
 καὶ θεῖο χρίσμα ποὺ ἐπισπεύδουν καὶ αὐξάνουν τὰ εὐεργετικὰ
 ἀποτελέσματα τοῦ χριστιανισμοῦ. Λαχταρῶ νὰ δῶ τὸ ἐπι- 30
 στέγασμα τῆς ἐλπίδας μου, δηλαδή, τὶς ἀνώτερες ἐπιτυχίες
 τῶν σπουδαστῶν στὴ γραμμὴ αὐτὴ τοῦ φωτός.

Ἐπειδὴ ἡ Ἀλήθεια εἶναι ἄπειρη, τὴν πλάνη πρέπει νὰ 33
 τὴ θεωροῦμε μηδέν. Ἐπειδὴ ἡ Ἀλήθεια εἶναι παντοδύναμη
 σὲ καλοσύνη, ἡ πλάνη, τὸ ἀντίθετο τῆς Ἀλήθειας, δὲν ἔχει
 δύναμη. Τὸ κακὸ δὲν εἶναι παρὰ τὸ ἀντίρροπο τοῦ τίποτε. 36

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 counterpoise of nothingness. The greatest wrong is
 but a supposititious opposite of the highest right. The
 3 **Real and** confidence inspired by Science lies in the fact
counterfeit that Truth is real and error is unreal. Error
 is a coward before Truth. Divine Science insists that
 6 time will prove all this. Both truth and error have come
 nearer than ever before to the apprehension of mortals,
 and truth will become still clearer as error is self-
 9 destroyed.

Against the fatal beliefs that error is as real as Truth,
 that evil is equal in power to good if not superior, and that
 12 **Results of** discord is as normal as harmony, even the hope
faith in Truth of freedom from the bondage of sickness and
 sin has little inspiration to nerve endeavor. When we
 15 come to have more faith in the truth of being than we have
 in error, more faith in Spirit than in matter, more faith
 in living than in dying, more faith in God than in man,
 18 then no material suppositions can prevent us from healing
 the sick and destroying error.

That Life is not contingent on bodily conditions is
 21 proved, when we learn that life and man survive this
Life independ- body. Neither evil, disease, nor death can be
ent of matter spiritual, and the material belief in them dis-
 24 appears in the ratio of one's spiritual growth. Because
 matter has no consciousness or Ego, it cannot act; its
 conditions are illusions, and these false conditions are the
 27 source of all seeming sickness. Admit the existence of
 matter, and you admit that mortality (and therefore dis-
 ease) has a foundation in fact. Deny the existence of
 30 matter, and you can destroy the belief in material con-
 ditions. When fear disappears, the foundation of disease
 is gone. Once let the mental physician believe in the

Τὸ μεγαλύτερο κακὸ δὲν εἶναι παρὰ τὸ ψεύτικο ἀντίθετο τοῦ ὕψιστου καλοῦ. Ἡ ἐμπιστοσύνη ποὺ ἐμπνέει ἡ Ἐπιστήμη ἔγκειται στὸ γεγονὸς ὅτι ἡ Ἀλήθεια εἶναι πραγματική καὶ ἡ πλάνη εἶναι ἀπατηλή. Ἡ πλάνη δειλιάζει μπροστὰ στὴν Ἀλήθεια. Ἡ θεία Ἐπιστήμη ἐπιμένει ὅτι ὁ χρόνος θὰ τὰ ἀποδείξῃ ὅλα αὐτά. Τόσο ἡ ἀλήθεια ὅσο καὶ ἡ πλάνη ἔχουν κατανοηθῇ περισσότερο ἀπὸ κάθε ἄλλη φορὰ ἀπὸ τοὺς θνητούς, καὶ ἡ ἀλήθεια θὰ γίνῃ ἀκόμα πιὸ καθαρὴ ὅσο ἡ πλάνη καταστρέφει τὸν ἑαυτὸ της.

Τὸ πραγμα-
τικό καὶ τὸ
πλαστό

Ἀκόμα καὶ ἡ ἐλπίδα νὰ λυτρωθοῦμε ἀπὸ τὴ δουλεία τῆς ἀρρώστιας καὶ τῆς ἁμαρτίας ἐλάχιστα μᾶς ἐνισχύει στὸν ἀγῶνα μας κατὰ τῶν καταστρεπτικῶν δοξασιῶν ὅτι ἡ πλάνη εἶναι τόσο πραγματική ὅσο καὶ ἡ Ἀλήθεια, ὅτι τὸ κακὸ εἶναι ἰσοδύναμο μὲ τὸ καλὸ, ἂν ὄχι ἀνώτερο, καὶ ὅτι ἡ δυσαρμονία εἶναι τόσο φυσικὴ ὅσο καὶ ἡ ἀρμονία. Ὅταν καταλήξουμε νὰ ἔχουμε περισσότερη πίστη στὴν ἀλήθεια τοῦ εἶναι παρὰ στὴν πλάνη, περισσότερη πίστη στὸ Πνεῦμα παρὰ στὴν ὕλη, περισσότερη πίστη στὴ ζωὴ παρὰ στὸ θάνατο, περισσότερη πίστη στὸ Θεὸ παρὰ στὸν ἄνθρωπο, τότε καμιά ὑλικὴ ὑπόθεση δὲν μπορεῖ νὰ μᾶς ἐμποδίσῃ νὰ θεραπεύουμε τοὺς ἀσθενεῖς καὶ νὰ ἐξαφανίζουμε τὴν πλάνη.

Τὰ αποτελέ-
σματα τῆς
πίστης στὴν
Ἀλήθεια

Τὸ ὅτι ἡ Ζωὴ δὲν ἐξαρτᾶται ἀπὸ σωματικὲς καταστάσεις ἀποδείχνεται ὅταν μάθουμε ὅτι ἡ ζωὴ καὶ ὁ ἄνθρωπος ἐξακολουθοῦν νὰ ζοῦν καὶ μετὰ τὸ θάνατο τοῦ σώματος αὐτοῦ. Οὔτε τὸ κακὸ οὔτε ἡ ἀρρώστια οὔτε ὁ θάνατος εἶναι δυνατὸ νὰ εἶναι πνευματικά, καὶ ἡ ὑλικὴ δοξασία σ' αὐτὰ θὰ ἐξαφανίζεται ἀνάλογα μὲ τὴν πνευματικὴ μας πρόοδο. Ἐπειδὴ ἡ ὕλη δὲν ἔχει συνείδηση ἡ Ἐγὼ, δὲν μπορεῖ νὰ ἐνεργῇ· οἱ καταστάσεις της εἶναι ψευδαισθήσεις, καὶ οἱ ψεύτικες αὐτὲς καταστάσεις εἶναι ἡ πηγὴ κάθε φαινομενικῆς ἀρρώστιας. Ἄν παραδεχτῇς τὴν ὕπαρξη τῆς ὕλης, τότε παραδέχεσαι ὅτι ἡ θνητότητα (καὶ ἐπομένως ἡ ἀρρώστια) εἶναι θεμελιωμένη στὴν πραγματικότητα. Ἀρνήσου τὴν ὕπαρξη τῆς ὕλης καὶ θὰ δῇς ὅτι μπορεῖς νὰ καταστρέψῃς τὴ δοξασία σὲ ὑλικὲς καταστάσεις. Ὅταν ἐξαφανιστῇ ὁ φόβος, τὸ θεμέλιο τῆς ἀρρώστιας καταρρέει. Μιὰ καὶ ὁ νοερὸς γιαιτρὸς πιστέψῃ στὴν πραγματικότητά τῆς ὕλης, κινδυνεύει

Ἡ Ζωὴ εἶναι
ἀνεξάρτητη
ἀπὸ τὴν ὕλη

1 reality of matter, and he is liable to admit also the reality
 of all discordant conditions, and this hinders his de-
 3 stroying them. Thus he is unfitted for the successful
 treatment of disease.

In proportion as matter loses to human sense all en-
 6 tity as man, in that proportion does man become its
 Man's master. He enters into a diviner sense of the
 entity facts, and comprehends the theology of Jesus
 9 as demonstrated in healing the sick, raising the dead,
 and walking over the wave. All these deeds manifested
 Jesus' control over the belief that matter is substance,
 12 that it can be the arbiter of life or the constructor of any
 form of existence.

We never read that Luke or Paul made a reality of
 15 disease in order to discover some means of healing it.
 The Christ Jesus never asked if disease were acute or
 treatment chronic, and he never recommended atten-
 18 tion to laws of health, never gave drugs, never prayed
 to know if God were willing that a man should live. He
 understood man, whose Life is God, to be immortal, and
 21 knew that man has not two lives, one to be destroyed and
 the other to be made indestructible.

The prophylactic and therapeutic (that is, the prevent-
 24 ive and curative) arts belong emphatically to Christian
 Matter not Science, as would be readily seen, if psychology,
 medicine or the Science of Spirit, God, was understood.
 27 Unscientific methods are finding their dead level. Lim-
 ited to matter by their own law, what have they of the
 advantages of Mind and immortality?

30 No man is physically healed in wilful error or by it,
 any more than he is morally saved in or by sin. It is
 error even to murmur or to be angry over sin. To be

νὰ παραδεχτῇ ἐπίσης τὴν πραγματικότητα ὅλων τῶν δυσ- 1
 αρμονικῶν καταστάσεων, καὶ αὐτὸ τὸν ἐμποδίζει νὰ τὶς 2
 καταστρέψῃ. Καὶ ἔτσι εἶναι ἀκατάλληλος γιὰ τὴν ἀποτελε- 3
 σματικὴν θεραπεία τῆς ἀρρώστιας.

Κατὰ τὴν ἀναλογία πού ἡ ὕλη χάνει γιὰ τὴν ἀνθρώπινη 4
 αἴσθησι καθε ὄντοτητα ὡς ἄνθρωπος, κατὰ τὴν ἴδια ἀναλογία 5
 ὁ ἄνθρωπος γίνεται κύριός της. Ἀποκτᾷ μιὰ πὶδὲ ^{Ἡ ὄντοτητα} 6
 θεϊκὴ ἀντίληψη τῶν γεγονότων καὶ καταλαμβάνει ^{τοῦ ἀνθρώπου} 7
 τὴ θεολογία τοῦ Ἰησοῦ ὅπως ἀποδείχτηκε μὲ τὴν θεραπεία τῶν 8
 ἀσθενῶν, τὴν ἀνάστασι τῶν νεκρῶν καὶ τὸ βάδισμα πάντω 9
 στὰ κύματα. Ὅλα αὐτὰ τὰ ἔργα φανέρωναν τὴν κυριαρχία 10
 πού εἶχε ὁ Ἰησοῦς ἐπὶ τῆς δοξασίας ὅτι ἡ ὕλη εἶναι οὐσία, ὅτι 12
 μπορεῖ νὰ εἶναι ὁ διαιτητὴς τῆς ζωῆς ἢ ὁ δημιουργὸς κάποιας 11
 μορφῆς ὑπαρξης.

Ποθενὰ δὲν ἀναφέρεται ὅτι ὁ Λουκᾶς ἢ ὁ Παῦλος παρα- 15
 δέχτηκαν ὅτι ἡ ἀρρώστια εἶναι πραγματικὴ γιὰ νὰ βροῦν 14
 κάποιο μέσο καὶ νὰ τὴν θεραπεύσουν. Ὁ Ἰησοῦς ^{Ἡ κατὰ Χρι-} 16
 δὲ ρώτησε ποτὲ ἂν ἡ ἀρρώστια ἦταν ὀξεία ἢ χρό- ^{στὸν θεραπείᾳ} 17
 νια, δὲ συνέστησε ποτὲ προσοχή στοὺς νόμους τῆς ὑγιεινῆς, 18
 δὲν ἔδωσε ποτὲ φάρμακα, δὲν προσευχήθηκε ποτὲ γιὰ νὰ μάθῃ 19
 ἂν ἦταν θέλημα Θεοῦ νὰ ζήσῃ ὁ ἄνθρωπος. Καταλάβαινε 20
 ὅτι ὁ ἄνθρωπος, τοῦ ὁποίου ἡ Ζωὴ εἶναι ὁ Θεός, εἶναι ἀθά- 21
 νατος, καὶ ἤξερε ὅτι ὁ ἄνθρωπος δὲν ἔχει δυὸ εἶδη ζωῆς, μιὰ 22
 πού προορίζεται νὰ καταστραφῇ καὶ μιὰν ἄλλη πού πρέπει 23
 νὰ γίνῃ ἀκατάστρεπτη. 24

Ἡ προφυλακτικὴ καὶ ἡ θεραπευτικὴ τέχνη (δηλαδή, ἡ 25
 τέχνη μὲ τὴν ὁποία προλαβαίνει κανεὶς τὴν ἀρρώστια καὶ 26
 ἐκείνη μὲ τὴν ὁποία τὴν θεραπεύει) ἀνήκουν δίχως ^{Ἡ ὕλη δὲν εἶ-} 27
 ἀμφιβολία στὴ Χριστιανικὴ Ἐπιστήμη, πράγμα ^{ναι φάρμακο} 28
 πού θὰ ἦταν φανερό ἂν κατανοοῦσαμε τὴν ψυχολογία, ἢ τὴν 29
 Ἐπιστήμη τοῦ Πνεύματος, τοῦ Θεοῦ. Οἱ ἀντεπιστημονικὲς 30
 μέθοδοι βρίσκουν τὸ νεκρὸ τοὺς σημεῖο. Ἀφοῦ περιορίζονται 31
 στὴν ὕλη ἀπὸ τὸ δικό τους νόμο, πῶς μποροῦν νὰ ἔχουν τὰ 32
 πλεονεκτήματα τοῦ Νοῦ καὶ τῆς ἀθανασίας; 33

Κανένας ἄνθρωπος δὲ θεραπεύεται σωματικὰ μέσο τῆς θελη- 34
 ματικῆς πλάνης ἢ ἐνόσω βρίσκειται θεληματικὰ μέσα στὴν 35
 πλάνη, ὅπως ἀκριβῶς δὲ σώζεται ἠθικὰ μέσο τῆς ἀμαρτίας ἢ 36
 ἐνόσω εἶναι μέσα στὴν ἀμαρτία. Εἶναι πλάνη ἀκόμη καὶ νὰ 37
 μεμψιμοιροῦμε ἢ νὰ ὀργιζώμαστε ἐξαιτίας τῆς ἀμαρτίας. Γιὰ 38
 39

1 every whit whole, man must be better spiritually as well
 as physically. To be immortal, we must forsake the
 3 No healing in sin mortal sense of things, turn from the lie of false
 belief to Truth, and gather the facts of being
 from the divine Mind. The body improves under the
 6 same regimen which spiritualizes the thought; and if
 health is not made manifest under this regimen, this
 proves that fear is governing the body. This is the law
 9 of cause and effect, or like producing like.

Homœopathy furnishes the evidence to the senses, that
 symptoms, which might be produced by a certain drug,
 12 Like curing like are removed by using the same drug which
 might cause the symptoms. This confirms
 my theory that faith in the drug is the sole factor in the
 15 cure. The effect, which mortal mind produces through
 one belief, it removes through an opposite belief, but it
 uses the same medicine in both cases.

18 The moral and spiritual facts of health, whispered
 into thought, produce very direct and marked effects on
 the body. A physical diagnosis of disease — since mor-
 21 tal mind must be the cause of disease — tends to induce
 disease.

According to both medical testimony and individual
 24 experience, a drug may eventually lose its supposed power
 and do no more for the patient. Hygienic
 27 Transient potency of drugs treatment also loses its efficacy. Quackery
 likewise fails at length to inspire the credulity
 of the sick, and then they cease to improve. These les-
 sons are useful. They should naturally and genuinely
 30 change our basis from sensation to Christian Science,
 from error to Truth, from matter to Spirit.

Physicians examine the pulse, tongue, lungs, to dis-

νὰ εἶναι ὁλόκληρος ὑγίης, ὁ ἄνθρωπος πρέπει νὰ εἶναι καλύ- 1
 τερος πνευματικά καὶ σωματικά. Γιὰ νὰ εἴμαστε ἀθάνατοι 2
 πρέπει νὰ ἐγκαταλείψουμε τὴ θνητὴ ἀντίληψη τῶν 3
 πραγμάτων, νὰ ἀφήσουμε τὸ ψέμα τῆς ἀπα-
 τηλῆς δοξασίας, νὰ στραφοῦμε στὴν Ἀλήθεια, Καμιὰ θερα-
 πεία ἐνὸσω εἶ-
 ναι κανεὶς
 στὴν ἁμαρτία 4
 καὶ νὰ ἀντλοῦμε τὰ γεγονότα τοῦ εἶναι ἀπὸ τὸ θεῖο Νοῦ. Τὸ 6
 σῶμα καλυτερεύει μὲ τὸν ἴδιο τρόπο πού ἐξαυλώνεται καὶ ἡ
 σκέψη· καὶ ἂν μ' αὐτὸ τὸν τρόπο δὲν ἐκδηλώνεται ὑγεία, αὐτὸ 7
 ἀποδείχνει ὅτι ὁ φόβος κυβερνᾷ τὸ σῶμα. Αὐτὸς εἶναι ὁ νόμος 8
 τῆς αἰτίας καὶ τοῦ ἀποτελέσματος, ἢ τοῦ ὁμοίου πού παράγει 9
 ὁμοιο.

Ἡ ὁμοιοπαθητικὴ ἀποδείχνει στὶς αἰσθήσεις ὅτι τὰ συμ- 12
 πτώματα πού θὰ μπορούσαν νὰ προκληθοῦν ἀπὸ ἓνα ὀρι-
 σμένο φάρμακο ἐξαλείφονται μὲ τὴ χρῆση τοῦ ἴδιου 13
 φαρμάκου πού θὰ μπορούσε νὰ προξενήσῃ Ὁμοιο πού
 θεραπεύει
 ὁμοιο 15
 τὰ συμπτώματα αὐτά. Αὐτὸ ἐπιβεβαιώνει τὴ
 θεωρία μου ὅτι ἡ πίστις στὸ φάρμακο εἶναι ὁ μόνος παράγον-
 τας πού προκαλεῖ τὴ θεραπεία. Τὸ ἀποτέλεσμα πού ὁ θνητὸς 18
 νοῦς παράγει μέσο μιᾶς δοξασίας τὸ ἐξαλείφει μέσο μιᾶς ἀντί-
 θετης δοξασίας, ἀλλὰ χρησιμοποιοῖ τὸ ἴδιο φάρμακο καὶ στὶς 20
 δυὸ περιπτώσεις. 21

Τὰ ἠθικά καὶ πνευματικά γεγονότα τῆς ὑγείας, ὅταν ψιθυ-
 ριστοῦν στὴ σκέψη, παράγουν πολὺν ἄμεσα καὶ ἐκδηλὰ ἀπο-
 τελέσματα στὸ σῶμα. Ἡ ὕλικὴ διάγνωση τῆς ἀρρώστιας 24
 τείνει — ἀφοῦ ἡ αἰτία τῆς ἀρρώστιας δὲν μπορεῖ νὰ εἶναι παρὰ
 ὁ θνητὸς νοῦς — νὰ προξενήσῃ τὴν ἀρρώστια.

Σύμφωνα καὶ μὲ τὴν ἱατρικὴ μαρτυρία καὶ μὲ τὴν ἀτομι- 27
 κὴ πείρα, τὸ φάρμακο μπορεῖ νὰ χάσῃ τελικὰ τὴν ὑποθετικὴν
 του δύναμη καὶ νὰ μὴν κάνῃ πιά καλὸ στὸν Παροδικὴ ἡ
 δύναμη τῶν
 φαρμάκων 30
 ἄρρωστο. Ἐπίσης καὶ ἡ θεραπεία μὲ τὴν ὑγιεινὴν
 χάνει τὴν ἀποτελεσματικότητά της. Τὸ ἴδιο συμ-
 βαίνει καὶ μὲ τὴν ἀγυρτεία, πού ἀποτυχαίνει τελικὰ νὰ δι-
 εγείρῃ τὴν εὐπιστία τῶν ἀσθενῶν, καὶ τότε αὐτοὶ παύουν νὰ 33
 καλυτερεύουν. Τὰ μαθήματα αὐτά εἶναι χρήσιμα. Θὰ ἔπρεπε
 νὰ μᾶς κάνουν νὰ ἀλλάζουμε, φυσικὰ καὶ εἰλικρινά, βάση καὶ
 νὰ στηριζώμαστε στὴ Χριστιανικὴ Ἐπιστήμη καὶ ὄχι στὴν 36
 αἴσθηση, στὴν Ἀλήθεια καὶ ὄχι στὴν πλάνη, στὸ Πνεῦμα
 καὶ ὄχι στὴν ὕλη.

Οἱ γιατροὶ ἐξετάζουν τὸ σφυγμό, τὴ γλῶσσα καὶ τοὺς 39

- 1 cover the condition of matter, when in fact all is
 Mind. The body is the substratum of mortal mind,
 3 **Diagnosis** and this so-called mind must finally yield
 of matter to the mandate of immortal Mind.

Disquisitions on disease have a mental effect similar
 6 to that produced on children by telling ghost-stories in
 the dark. By those uninstructed in Christian
 9 **Ghost-stories** Science, nothing is really understood of material
 inducing fear existence. Mortals are believed to be here without their
 consent and to be removed as involuntarily, not knowing
 why nor when. As frightened children look everywhere
 12 for the imaginary ghost, so sick humanity sees danger in
 every direction, and looks for relief in all ways except the
 right one. Darkness induces fear. The adult, in bond-
 15 age to his beliefs, no more comprehends his real being
 than does the child; and the adult must be taken out of
 his darkness, before he can get rid of the illusive suffer-
 18 ings which throng the gloaming. The way in divine
 Science is the only way out of this condition.

I would not transform the infant at once into a
 21 man, nor would I keep the suckling a lifelong babe.
 No impossible thing do I ask when urging
 24 **Mind imparts** the claims of Christian Science; but because
 purity, health, and beauty this teaching is in advance of the age, we
 should not deny our need of its spiritual unfoldment.
 Mankind will improve through Science and Christi-
 27 anity. The necessity for uplifting the race is father to
 the fact that Mind can do it; for Mind can impart
 purity instead of impurity, strength instead of weak-
 30 ness, and health instead of disease. Truth is an altera-
 tive in the entire system, and can make it "every whit
 whole."

πνεύμονες γιὰ νὰ ἀνακαλύψουν τὴν κατάσταση τῆς ὕλης, 1
 ἐνῶ στὴν πραγματικότητα τὸ πᾶν εἶναι Νοῦς. Τὸ σῶμα
 εἶναι τὸ ὑπόστρωμα τοῦ θνητοῦ νοῦ, καὶ ὁ λεγόμενος αὐτὸς νοῦς πρέπει τελικὰ νὰ ὑποκύψῃ στὴν 3
 ἐντολὴ τοῦ ἀθάνατου Νοῦ.

Διάγνωση
τῆς ὕλης

Οἱ πραγματεῖες γιὰ τὴν ἄρρώστια προκαλοῦν ἓνα νοερὸ 6
 ἀποτέλεσμα ὅμοιο μ' ἐκεῖνο ποὺ προκαλεῖται στὰ παιδιὰ ὅταν
 λένε σ' αὐτὰ ἱστορίες γιὰ φαντάσματα στὸ σκο- 9
 τάδι. Ἐκεῖνοι ποὺ δὲν ἔχουν διδαχτῇ τῇ Χριστιανικῇ Ἐπιστήμῃ δὲν καταλαβαίνουν πραγματικά
 καθόλου τὴν ὕλική ὑπαρξη. Οἱ θνητοὶ πιστεύουν ὅτι ἦρθαν
 σ' αὐτὸ τὸν κόσμον χωρὶς τὴ συγκατάθεσή τους καὶ ὅτι φεύγουν 12
 ἐπίσης ἀκούσια, μὴ ξέροντας οὔτε τὸ λόγο οὔτε πότε. Ὅπως
 τὰ τρομαγμένα παιδιὰ κοιτάζουν παντοῦ νὰ δοῦν τὸ ἀνύ-
 παρκτο φάντασμα, ἔτσι καὶ ἡ ἄρρωστη ἀνθρωπότητα βλέπει 15
 κίνδυνο παντοῦ καὶ ζητᾷ ἀνακούφιση μὲ κάθε τρόπο ἐκτὸς
 ἀπὸ τὸ σωστό. Τὸ σκοτάδι προκαλεῖ φόβο. Ὁ ἐνήλικος,
 ποὺ εἶναι ὑποδουλωμένος στὶς δοξασίες του, ἀγνοεῖ ἐξίσου τὸ 18
 πραγματικὸ του εἶναι ὅσο καὶ τὸ παιδί· καὶ ὁ ἐνήλικος πρέπει
 νὰ βγῇ ἀπὸ τὸ σκοτάδι του, πρὶν μπορέσῃ νὰ ἀπαλλαχτῇ
 ἀπὸ τὶς ἀπατηλὲς ὁδύνες ποὺ συνωστίζονται στὸ σούρουπο. 21
 Ἡ ὁδὸς τῆς θείας Ἐπιστήμης εἶναι ἡ μόνη διέξοδος ἀπὸ
 αὐτὴ τὴν κατάσταση.

Δὲ ζητῶ νὰ μεταβάλλω τὸ νήπιο ἀμέσως σὲ ἄντρα, οὔτε θὰ 24
 ἤθελα τὸ μωρὸ ποὺ θηλάζει νὰ μείνῃ νήπιο σ' ὅλη του τὴ
 ζωὴ. Δὲ ζητῶ τίποτε τὸ ἀδύνατο ὅταν συνιστῶ
 ἐπιμόνως τὴν ἀποδοχὴ τῶν ἀξιώσεων τῆς Χρι- 27
 στιανικῆς Ἐπιστήμης· ἐπειδὴ ὅμως ἡ διδασκαλία
 αὐτὴ προηγεῖται τῆς ἐποχῆς μας, δὲν πρέπει νὰ ἀρνηθοῦμε
 ὅτι εἶναι ἀνάγκη γιὰ μᾶς νὰ ἀναπτυχτῇ πνευματικά. Ὁ κό- 30
 σμος θὰ βελτιωθῇ μὲ τὴν Ἐπιστὴμὴ καὶ τὸ χριστιανισμό. Ἡ
 ἀνάγκη γιὰ τὴν ἐξύψωση τοῦ γένους ὁδηγεῖ στὸ γεγονὸς
 ὅτι ὁ Νοῦς μπορεῖ νὰ τὸ κάνῃ αὐτό· γιὰτὶ ὁ Νοῦς μπορεῖ νὰ 33
 μεταδῶσῃ ἀγνότητα ἀντὶ ρυπαρότητα, δύναμη ἀντὶ ἀδυναμία
 καὶ ὑγεία ἀντὶ ἄρρώστια. Ἡ Ἀλήθεια εἶναι ἓνα ἀλλοιωτικὸ
 ποὺ μεταβάλλει ὅλον τὸν ὄργανισμό καὶ μπορεῖ νὰ τὸν κάνῃ 36
 «ὁλόκληρον ὑγιῆ».

Οἱ ἱστορίες
τῶν φαντα-
σμάτων προ-
ξενοῦν φόβο

Ὁ Νοῦς μετα-
δίδει ἀγνότη-
τα, ὑγεία καὶ
ὠραιότητα

- 1 Remember, brain is not mind. Matter cannot be sick,
and Mind is immortal. The mortal body is only an erro-
3 **Brain not** neous mortal belief of mind in matter. What
intelligent you call matter was originally error in solu-
tion, elementary mortal mind, — likened by Milton to
6 “chaos and old night.” One theory about this mortal
mind is, that its sensations can reproduce man, can form
blood, flesh, and bones. The Science of being, in which
9 all is divine Mind, or God and His idea, would be clearer
in this age, but for the belief that matter is the medium
of man, or that man can enter his own embodied thought,
12 bind himself with his own beliefs, and then call his bonds
material and name them divine law.

When man demonstrates Christian Science absolutely,
15 he will be perfect. He can neither sin, suffer, be subject
Veritable to matter, nor disobey the law of God. There-
success fore he will be as the angels in heaven. Chris-
18 tian Science and Christianity are one. How, then, in
Christianity any more than in Christian Science, can we
believe in the reality and power of both Truth and error,
21 Spirit and matter, and hope to succeed with contraries?
Matter is not self-sustaining. Its false supports fail one
after another. Matter succeeds for a period only by
24 falsely parading in the vestments of law.

“Whosoever shall deny me before men, him will I also
deny before my Father which is in heaven.” In Chris-
27 **Recognition** tian Science, a denial of Truth is fatal, while
of benefits a just acknowledgment of Truth and of what
it has done for us is an effectual help. If pride, super-
30 stition, or any error prevents the honest recognition of
benefits received, this will be a hindrance to the recovery
of the sick and the success of the student.

Ἔχε ὑπόψη σου ὅτι ὁ ἐγκέφαλος δὲν εἶναι νοῦς. Ἡ ὕλη δὲν 1
μπορεῖ νὰ εἶναι ἄρρωστη, καὶ ὁ Νοῦς εἶναι ἀθάνατος. Τὸ θνη-
τὸ σῶμα δὲν εἶναι παρὰ μιὰ ἐσφαλμένη θνητὴ δο- 3
ξασία ὅτι ὑπάρχει νοῦς στὴν ὕλη. Αὐτὸ ποὺ ἐστὶν <sup>Ὁ ἐγκέφαλος
δὲν ἔχει
νοημοσύνη</sup>
ὀνομάζεις ὕλη ἦταν ἀρχικὰ διαλυμένη πλάνη, στοι- 6
χειώδης θνητὸς νοῦς, ποὺ ὁ Μίλτων τὸν παρομοίωσε μὲ τὸ «χά-
ος καὶ τὴν ἀρχαία νύχτα». Μιὰ ἀπὸ τίς θεωρίες γι' αὐτὸν τὸ
θνητὸ νοῦ παραδέχεται ὅτι οἱ αἰσθήσεις του μποροῦν νὰ ἀνα- 9
παράγουν ἄνθρωπο, μποροῦν νὰ σχηματίσουν αἷμα, σάρκα
καὶ κόκαλα. Ἡ Ἐπιστήμη τοῦ εἶναι, στὴν ὁποία τὸ πᾶν εἶναι ὁ
θεῖος Νοῦς, ἡ ὁ Θεὸς καὶ ἡ ἰδέα Του, θὰ ἦταν πιὸ εὐκρινὴς στὴν
ἐποχὴ αὐτὴ ἂν δὲν ὑπῆρχε ἡ δοξασία ὅτι ἡ ὕλη εἶναι τὸ μέσο 12
μὲ τὸ ὁποῖο ἐκφράζεται ὁ ἄνθρωπος, ἡ ὅτι ὁ ἄνθρωπος μπορεῖ
νὰ μπῇ στὴ σκέψη ποὺ ἐνσωματώνει ὁ ἴδιος, νὰ δέσῃ τὸν
ἑαυτό του μὲ τίς δικές του δοξασίες καὶ ὕστερα νὰ λήῃ ὅτι τὰ 15
δεσμὰ του εἶναι ὑλικά καὶ νὰ τὰ ὀνομάζῃ θεῖο νόμο.

Ὅταν ὁ ἄνθρωπος ἀποδείξῃ ἀπόλυτα τὴ Χριστιανικὴ
Ἐπιστήμη θὰ εἶναι τέλειος. Δὲ θὰ μπορῇ πιά νὰ ἁμαρτανῇ, 18
νὰ ὑποφέρῃ, νὰ ὑποτάσσεται στὴν ὕλη, οὔτε νὰ <sup>Ἀληθινὴ
ἐπιτυχία</sup>
παρακούῃ τὸ νόμο τοῦ Θεοῦ. Ἐπομένως θὰ εἶναι
ὅπως οἱ ἄγγελοι ποὺ εἶναι στὸν οὐρανό. Ἡ Χριστιανικὴ 21
Ἐπιστήμη καὶ ὁ χριστιανισμὸς εἶναι ἓνα καὶ τὸ αὐτό. Πῶς
μποροῦμε, λοιπόν, στὸ χριστιανισμὸ νὰ πιστεύουμε στὴν
πραγματικότητα καὶ τὴ δύναμη καὶ τῶν δυό, τῆς Ἀλήθειας 24
καὶ τῆς πλάνης, τοῦ Πνεύματος καὶ τῆς ὕλης, καὶ νὰ ἐλπίζουμε
ὅτι θὰ πετύχουμε μ' αὐτὰ τὰ ἀντίθετα, ἀφοῦ στὴ Χριστιανι-
κῇ Ἐπιστήμῃ δὲν μποροῦμε; Ἡ ὕλη δὲ στηρίζεται πάνω σὲ δι- 27
κὴ τῆς δύναμης. Τὰ ψεύτικα στηρίγματα τῆς πέφτουν τὸ ἓνα
μετὰ τὸ ἄλλο. Ἡ ὕλη πετυχαίνει γιὰ ἓνα ὀρισμένο διάστημα
μόνο καὶ μόνο γιατί ἐμφανίζεται μὲ τὸ προσωπεῖο τοῦ νόμου. 30

«Ὅστις μὲ ἄρνηθῇ ἐμπροσθεν τῶν ἀνθρώπων, θὰ ἀρνηθῶ
αὐτὸν καὶ ἐγὼ ἐμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν τοῖς οὐρα-
νοῖς». Στὴ Χριστιανικὴ Ἐπιστήμῃ ἡ ἄρνηση τῆς <sup>Ἀναγνώριση
εὐεργεσιῶν</sup>
Ἀλήθειας εἶναι ὀλέθρια, ἐνῶ μιὰ δίκαιη ἀναγνώ- 33
ριση τῆς Ἀλήθειας καὶ τοῦ τί ἔχει κάνει γιὰ μᾶς εἶναι μιὰ
ἀποτελεσματικὴ βοήθεια. Ἡ ἀνάρρωση τοῦ ἀρρώστου καὶ 36
ἡ ἐπιτυχία τοῦ σπουδαστῆ θὰ ἐμποδίζονται, ἂν ἡ περηφά-
νεια, ἡ δεισιδαιμονία, ἡ κάποια ἄλλη πλάνη, δὲν τοὺς ἀφήνουν
νὰ ἀναγνωρίσουν εἰλικρινὰ τίς εὐεργεσίες ποὺ ἔχουν λάβει. 39

- 1 If we are Christians on all moral questions, but are in
 darkness as to the physical exemption which Christian-
 3 ity includes, then we must have more faith
Disease far more docile than iniquity in God on this subject and be more alive to
 His promises. It is easier to cure the most
 6 malignant disease than it is to cure sin. The author has
 raised up the dying, partly because they were willing to
 be restored, while she has struggled long, and perhaps in
 9 vain, to lift a student out of a chronic sin. Under all
 modes of pathological treatment, the sick recover more
 rapidly from disease than does the sinner from his sin.
 12 Healing is easier than teaching, if the teaching is faithfully
 done.

- The fear of disease and the love of sin are the sources
 15 Love frees from fear of man's enslavement. "The fear of the Lord
 is the beginning of wisdom," but the Scriptures
 also declare, through the exalted thought of John, that
 18 "perfect Love casteth out fear."

- The fear occasioned by ignorance can be cured; but
 to remove the effects of fear produced by sin, you must
 21 rise above both fear and sin. Disease is expressed not
 so much by the lips as in the functions of the body. Es-
 tablish the scientific sense of health, and you relieve the
 24 oppressed organ. The inflammation, decomposition, or
 deposit will abate, and the disabled organ will resume its
 healthy functions.

- 27 When the blood rushes madly through the veins or
 languidly creeps along its frozen channels, we call these
 conditions disease. This is a misconception.
 30 Mind circulates blood Mortal mind is producing the propulsion or the
 languor, and we prove this to be so when by mental means
 the circulation is changed, and returns to that standard

Ἄν εἴμαστε χριστιανοὶ σ' ὅλα τὰ ἠθικὰ ζητήματα ἀλλὰ 1
 ἀγνοοῦμε τὴν ἐλευθερίαν μας ἀπὸ τὶς σωματικὲς παθήσεις, πού 2
 περικλείεται κι αὐτὴ στὸ χριστιανισμό, τότε πρέ- 3
 πει νὰ ἔχουμε περισσότερη πίστη στὸ Θεὸ στὸ ^{Ἡ ἄρρώστια} 4
 ζήτημα αὐτὸ καὶ νὰ συναισθανώμαστε πιὸ ἔντονα ^{χαλιναγωγεί-} 5
 τὶς ὑποσχέσεις Του. Εἶναι εὐκολώτερο νὰ θερα- ^{ται πολὺ πιὸ} 6
 πεύσουμε καὶ τὴν πιὸ κακοήθη ἄρρώστια παρὰ τὴν ἁμαρτία. ^{εὐκόλα ἀπὸ} 7
 Ἐχῶ ξαναφέρει στὴ ζωὴ ἐτοιμοθάνατους, ἐν μέρει γιὰ τὴν 8
 πρόθυμον νὰ θεραπευτοῦν, ἐνῶ ἀγωνίστηκα γιὰ πολὺν καιρὸ, 9
 καὶ ἴσως μάταια, γιὰ νὰ ἀπαλλάξω ἕνα σπουδαστὴ ἀπὸ μιὰ 10
 χρόνια ἁμαρτία. Ὅλες οἱ μορφὲς τῆς παθολογικῆς θεραπευ- 11
 τικῆς δείχνουν ὅτι οἱ ἄρρωστοι θεραπεύονται πιὸ γρήγορα 12
 ἀπὸ τὴν ἄρρώστια παρὰ οἱ ἁμαρτωλοὶ ἀπὸ τὴν ἁμαρτία 13
 τους. Ἡ θεραπεία εἶναι εὐκολώτερη ἀπὸ τὴ διδασκαλία, ἂν 14
 ἡ διδασκαλία γίνετα σωστά. 15

Ὁ φόβος τῆς ἄρρώστιας καὶ ἡ ἀγάπη τῆς ἁμαρτίας εἶναι 16
 οἱ αἰτίες τῆς σκλαβιάς τοῦ ἀνθρώπου. «Ἀρχὴ ^{Ἡ Ἀγάπη} 17
 σοφίας φόβος Κυρίου» λένε οἱ Γραφεῖς, οἱ ὁποῖες ^{ἐλευθερώνει} 18
 ὁμως κηρύττουν ἐπίσης, μέσο τῆς ἐξυψωμένης σκέ- ^{ἀπὸ τὸ φόβο} 19
 ψης τοῦ Ἰωάννου, ὅτι «ἡ τελεία Ἀγάπη ἔξω διώκει τὸν 20
 φόβον». 21

Ὁ φόβος πού προκαλεῖται ἀπὸ τὴν ἄγνοια μπορεῖ νὰ θερα- 22
 πευτῇ· ἀλλὰ γιὰ νὰ ἐξαλείψῃς τὰ ἀποτελέσματα τοῦ φόβου 23
 πού προξενοῦνται ἀπὸ τὴν ἁμαρτία πρέπει νὰ ὑψωθῇς πάνω 24
 καὶ ἀπὸ τὰ δύο, καὶ τὸ φόβο καὶ τὴν ἁμαρτία. Ἡ ἄρρώστια 25
 δὲν ἐκδηλώνετα τόσο πολὺ μὲ τὰ χεῖλια ὅσο στὶς λειτουργίες 26
 τοῦ σώματος. Κατάλαβε καλὰ τί εἶναι ἡ υἱεία ἐπιστημονικὰ 27
 καὶ θὰ δῇς ὅτι ἀνακουφίζεις τὸ ὄργανο τοῦ σώματος πού 28
 πάσχει. Ἡ φλόγωση, ἡ ἀποσύνθεση, ἡ τὸ ἀπόστημα θὰ 29
 ἐλαττωθοῦν καὶ τὸ βλαμμένο ὄργανο θὰ ἀνακτήσῃ τὴν 30
 κανονικὴ του λειτουργία.

Ὅταν τὸ αἷμα ὀρμᾷ παράφορα μέσα στὶς φλέβες ἢ κυλᾷ 31
 νωθρὰ μέσα στοὺς παγωμένους ἀγωγούς του, ὀνομάζουμε τὶς 32
 καταστάσεις αὐτὲς ἄρρώστια. Ἡ ἀντίληψη αὐτὴ ^{Ἡ νοῦς κάνει} 33
 εἶναι ἐσφαλμένη. Αὐτὸ πού προκαλεῖ τὴν ἐπιτί- ^{τὸ αἷμα νὰ} 34
 χυνση ἢ τὴ νωθρότητα εἶναι ὁ θνητὸς νοῦς, καὶ ^{κυκλοφορῇ} 35
 αὐτὸ τὸ ἀποδείχνουμε ὅταν ἡ κυκλοφορία μεταβάλλετα μὲ 36
 νοερὰ μέσα καὶ ξανάρχετα στὴν κανονικὴ ἐκείνη κατάστασι

1 which mortal mind has decided upon as essential for
 health. Anodynes, counter-irritants, and depletion never
 3 reduce inflammation scientifically, but the truth of being,
 whispered into the ear of mortal mind, will bring relief.

Hatred and its effects on the body are removed by
 6 Love. Because mortal mind seems to be conscious, the
 Mind can de- sick say: "How can my mind cause a disease
 destroy all ills I never thought of and knew nothing about,
 9 until it appeared on my body?" The author has an-
 swered this question in her explanation of disease as origi-
 nating in human belief before it is consciously apparent
 12 on the body, which is in fact the objective state of mortal
 mind, though it is called matter. This mortal blindness
 and its sharp consequences show our need of divine meta-
 15 physics. Through immortal Mind, or Truth, we can
 destroy all ills which proceed from mortal mind.

Ignorance of the cause or approach of disease is no
 18 argument against the mental origin of disease. You con-
 fess to ignorance of the future and incapacity to preserve
 your own existence, and this belief helps rather than
 21 hinders disease. Such a state of mind induces sickness.
 It is like walking in darkness on the edge of a precipice.
 You cannot forget the belief of danger, and your steps
 24 are less firm because of your fear, and ignorance of mental
 cause and effect.

Heat and cold are products of mortal mind. The body,
 27 when bereft of mortal mind, at first cools, and after-
 wards it is resolved into its primitive mortal
 Temperature is mental elements. Nothing that lives ever dies, and
 30 *vice versa*. Mortal mind produces animal heat, and then
 expels it through the abandonment of a belief, or in-
 creases it to the point of self-destruction. Hence it is

πού ὁ θνητὸς νοῦς ἔχει ὀρίσει ὅτι εἶναι ἀπαραίτητη γιὰ τὴν 1
 ὑγεία. Τὰ παυσίπονα, τὰ καταπραϋντικά καὶ τὰ καθαρκτικά
 δὲν ἐλαττώνουν ποτὲ τὴ φλόγωση ἐπιστημονικά, ἀλλὰ ἡ 3
 ἀλήθεια τοῦ εἶναι, ὅταν ψιθυρίζεται στὸ αὐτὶ τοῦ θνητοῦ
 νοῦ, φέρνει ἀνακούφιση.

Τὸ μίσος καὶ τὰ ἀποτελέσματα πού προκαλεῖ αὐτὸ στὸ 6
 σῶμα ἐξαλείφονται ἀπὸ τὴν Ἀγάπη. Ἐπειδὴ ὁ θνητὸς νοῦς
 φαίνεται ὅτι αἰσθάνεται, οἱ ἄρρωστοι λένε: «Πῶς ὁ Νοῦς
 μπορεῖ ὁ νοῦς μου νὰ προκαλῇ μιὰν ἄρρώστια πού 9
 ποτὲ δὲν τὴ σκέφτηκα καὶ γιὰ τὴν ὁποία δὲν ἤξερα
 τίποτα προτοῦ ἐκδηλωθῇ στὸ σῶμα μου;» Ἀπάντησα στὸ
 ἐρώτημα αὐτὸ ἐξηγώντας ὅτι ἡ ἄρρώστια γεννᾶται στὴν ἀν- 12
 θρώπινη δοξασία προτοῦ ἐκδηλωθῇ συνειδητὰ στὸ σῶμα,
 πού εἶναι στὴν πραγματικότητα ἡ ἐξωτερικευμένη κατάσταση
 τοῦ θνητοῦ νοῦ, κι ἂς λέγεται ὕλη. Ἡ θνητὴ αὐτὴ ἀμάθεια 15
 καὶ οἱ ὀδυνηρὲς τῆς συνέπειες δείχνουν ὅτι χρειαζόμαστε τὴ
 θεία μεταφυσική. Μὲ τὸν ἀθάνατο Νοῦ, ἡ τὴν Ἀλήθεια, μπο-
 роῦμε νὰ ἐξαφανίσουμε ὅλα τὰ κακὰ πού προέρχονται ἀπὸ 18
 τὸ θνητὸ νοῦ.

Ἡ ἀγνοία τῆς αἰτίας τῆς ἄρρώστιας ἢ ἡ προσέγγισή της
 δὲ σημαίνει ὅτι ἡ προέλευση τῆς ἄρρώστιας δὲν εἶναι νοερή. 21
 Ὁμολογεῖς ὅτι ἀγνοεῖς τὸ μέλλον καὶ ὅτι εἶσαι ἀνίκανος νὰ
 προφυλάξης τὴν ἴδια σου τὴν ὕπαρξη, καὶ ἡ δοξασία αὐτὴ
 βοηθεῖ μᾶλλον παρὰ ἐμποδίζει τὴν ἄρρώστια. Μιὰ τέτοια 24
 νοερὴ κατάσταση προκαλεῖ τὴν ἄρρώστια. Εἶναι σὰ νὰ περ-
 πατᾷς στὸ σκοτάδι στὸ χεῖλος ἑνὸς γκρεμοῦ. Δὲν μπορεῖς
 νὰ ξεχάσης τὴ δοξασία τοῦ κινδύνου, καὶ τὰ βήματά σου δὲν 27
 εἶναι σταθερὰ ἐξαιτίας τοῦ φόβου σου καὶ τῆς ἀγνοίας ὅτι
 ἡ αἰτία καὶ τὸ ἀποτέλεσμα εἶναι νοερὰ.

Ἡ θερμότητα καὶ τὸ κρύο εἶναι προϊόντα τοῦ θνητοῦ νοῦ. 30
 Τὸ σῶμα, ὅταν χάσῃ τὸ θνητὸ νοῦ, στὴν ἀρχὴ κρυώνει καὶ
 ὕστερα διαλύεται στὰ ἀρχικά θνητὰ στοιχεῖα του. Ποτὲ δὲν πεθαίνει 33
 κάτι πού ζῇ, καὶ οὔτε καὶ ζῇ κάτι
 πού πεθαίνει. Ὁ θνητὸς νοῦς παράγει ζωικὴ θερ-
 μότητα, καὶ ὕστερα τὴν ἐκβάλλει ἐγκαταλείποντας μιὰ δοξα-
 σία, ἡ τὴν αὐξάνει σὲ σημεῖο πού καταστρέφεται μόνος του. 36

Ἡ θερμοκρα-
 σία εἶναι
 νοερή

- 1 mortal mind, not matter, which says, "I die." Heat
 would pass from the body as painlessly as gas dissipates
 3 into the air when it evaporates but for the belief that in-
 flammation and pain must accompany the separation of
 heat from the body.
- 6 Chills and heat are often the form in which fever mani-
 fests itself. Change the mental state, and the chills and
 fever disappear. The old-school physician
 9 **Science** proves this when his patient says, "I am better,"
versus
hypnotism but the patient believes that matter, not mind,
 has helped him. The Christian Scientist demonstrates
 12 that divine Mind heals, while the hypnotist dispossesses
 the patient of his individuality in order to control him.
 No person is benefited by yielding his mentality to any
 15 mental despotism or malpractice. All unscientific mental
 practice is erroneous and powerless, and should be under-
 stood and so rendered fruitless. The genuine Christian
 18 Scientist is adding to his patient's mental and moral power,
 and is increasing his patient's spirituality while restoring
 him physically through divine Love.
- 21 Palsy is a belief that matter governs mortals, and can
 paralyze the body, making certain portions of
Cure for it motionless. Destroy the belief, show mortal
palsy
- 24 mind that muscles have no power to be lost, for Mind is
 supreme, and you cure the palsy.

Consumptive patients always show great hopeful-
 27 ness and courage, even when they are supposed to be in
 hopeless danger. This state of mind seems
 30 **Latent fear** anomalous except to the expert in Christian
diagnosed Science. This mental state is not understood, simply
 because it is a stage of fear so excessive that it amounts
 to fortitude. The belief in consumption presents to mor-

Γι' αὐτό, ὁ θνητὸς νοῦς καὶ ὄχι ἡ ὕλη εἶναι αὐτὸ ποὺ λέει: 1
 «Πεθαίνω». Ἡ θερμότητα θὰ περνοῦσε ἀπὸ τὸ σῶμα τόσο 2
 ἀνώδυνα ὅσο καὶ τὸ ἀέριο ποὺ διασκορπίζεται στὸν ἀέρα 3
 ὅταν ἐξατμίζεται, ἂν δὲν ὑπῆρχε ἡ δοξασία ὅτι ἡ φλόγωση 4
 καὶ ὁ πόνος πρέπει νὰ συνοδεύουν τὸν ἀποχωρισμὸ τῆς 5
 θερμότητας ἀπὸ τὸ σῶμα. 6

Τὰ ρίγη καὶ ἡ θερμότητα εἶναι συχνὰ ἡ μορφή μὲ τὴν ὁποία 7
 ἐκδηλώνεται ὁ πυρετός. Ἀλλάξε τὴ νοερὴ κατάσταση καὶ 8
 θὰ δῆς ὅτι τὰ ρίγη καὶ ὁ πυρετὸς θὰ ἐξαφανιστοῦν. 9
 Ὁ γιατρὸς τῆς παλιᾶς σχολῆς τὸ ἐπαληθεύει αὐτὸ 10
 ὅταν ὁ ἀσθενὴς του λήη «εἶμαι καλύτερα», ὁ ἀσθε- 11
 νὴς ὅμως πιστεύει ὅτι ἡ ὕλη, ὄχι ὁ νοῦς, τὸν βοήθησε. Ὁ 12
 Χριστιανὸς Ἐπιστήμονας ἀποδείχνει ὅτι ὁ θεὸς Νοῦς θερα- 13
 πεύει, ἐνῶ ὁ ὑπνωτιστὴς ἀφαιρεῖ ἀπὸ τὸν ἀσθενῆ τὴν ἀτο- 14
 μικότητά του γιὰ νὰ τὸν ἐξουσιάζει. Κανένας δὲν ὠφελεῖται 15
 μὲ τὸ νὰ παραδίδῃ τὴ διάνοιά του στὴ νοερὴ τυραννία ἢ τὴν 16
 κακοποιὸ ἐνέργεια, ὅποιαδήποτε μορφή κι ἂν ἔχουν αὐτές. 17
 Κάθε ἀντεπισημονικὴ νοερὴ ἐφαρμογὴ εἶναι ἐσφαλμένη καὶ 18
 ἀνίσχυρη, καὶ πρέπει νὰ τὴν καταλάβουμε καὶ ἔτσι νὰ μα- 19
 ταιώσουμε τὰ ἀποτελέσματά της. Ὁ γνήσιος Χριστιανὸς 20
 Ἐπιστήμονας μεγαλώνει τὴ νοερὴ καὶ ἡθικὴ δύναμη τοῦ 21
 ἀσθενοῦς του καὶ ἐνισχύει τὴν πνευματικότητά του, ἐνῶ τὸν 22
 ἀποκαθιστᾷ σωματικὰ μὲ τὴ θεία Ἀγάπη. 23

Ἡ παράλυση εἶναι μιὰ δοξασία ὅτι ἡ ὕλη κυβερνᾷ τοὺς 24
 θνητοὺς καὶ μπορεῖ νὰ παραλύσῃ τὸ σῶμα, κάνον- 25
 τας ὁρισμένα μέρη του ἀκίνητα. Ἐξάλειψε τὴ δο- 26
 ξασία, δείξε στὸ θνητὸ νοῦ ὅτι οἱ μυῶνες δὲν ἔχουν 27
 δύναμη καὶ γι' αὐτὸ δὲν μποροῦν νὰ τὴ χάσουν, ἐπειδὴ ὁ Νοῦς 28
 εἶναι ὑπέρτατος, καὶ ἔτσι θεραπεύεις τὴν παράλυση. 29

Οἱ φυματικοὶ δείχνουν πάντοτε ὅτι ἔχουν μεγάλη ἐλπίδα 30
 καὶ θάρρος, ἀκόμη καὶ ὅταν ὑποτίθεται ὅτι βρίσκονται σὲ 31
 ἀπελπιστικὴ κατάσταση. Ἡ κατάσταση αὐτὴ 32
 τοῦ νοῦ φαίνεται ἀνώμαλη στοὺς ἄλλους, ὄχι ὅμως 33
 στὸν ἔμπειρο Χριστιανὸ Ἐπιστήμονα. Ἡ νοερὴ 34
 αὐτὴ κατάσταση δὲν κατανοεῖται, γιὰτὶ ἀπλούστατα εἶναι 35
 μιὰ φάση φόβου ποὺ εἶναι τόσο ὑπερβολικὸς ὥστε ἰσοδυναμεῖ 36
 μὲ σθένος. Ἡ δοξασία στὴ φυματίωση παρουσιάζει στὴ

Ἐπιστήμη
κατὰ ὑπνω-
τισμοῦἩ θεραπεία
τῆς παρά-
λυσηςΔιάγνωση
κρυφοῦ
φόβου

1 tal thought a hopeless state, an image more terrifying than
 that of most other diseases. The patient turns involun-
 3 tarily from the contemplation of it, but though unacknowl-
 edged, the latent fear and the despair of recovery remain
 in thought.

6 Just so is it with the greatest sin. It is the most subtle,
 and does its work almost self-deceived. The diseases
 deemed dangerous sometimes come from the
 9 **Insidious** most hidden, undefined, and insidious beliefs.
concepts
 The pallid invalid, whom you declare to be wasting away
 with consumption of the blood, should be told that blood
 12 never gave life and can never take it away, — that Life is
 Spirit, and that there is more life and immortality in one
 good motive and act, than in all the blood which ever
 15 flowed through mortal veins and simulated a corporeal
 sense of life.

If the body is material, it cannot, for that very reason,
 18 suffer with a fever. Because the so-called material body
 is a mental concept and governed by mortal
 21 **Remedy** mind, it manifests only what that so-called
for fever mind expresses. Therefore the efficient remedy is to
 destroy the patient's false belief by both silently and au-
 dibly arguing the true facts in regard to harmonious
 24 being, — representing man as healthy instead of diseased,
 and showing that it is impossible for matter to suffer, to
 feel pain or heat, to be thirsty or sick. Destroy fear,
 27 and you end fever. Some people, mistaught as to Mind-
 science, inquire when it will be safe to check a fever.
 Know that in Science you cannot check a fever after ad-
 30 mitting that it must have its course. To fear and admit
 the power of disease, is to paralyze mental and scientific
 demonstration.

θνητὴ σκέψη μιὰν ἀπελπιστικὴν κατάστασιν, μιὰ εἰκόνα πρὸ 1
τρομακτικὴ ἀπὸ ἐκείνη πού παρουσιάζουν οἱ περισσότερες 3
ἄρρωστιες. Ὁ ἄρρωστος ἀποφεύγει ἄθελά του νὰ τὴ σκέπτε- 3
ται, ἀλλὰ ὁ κρυφὸς φόβος του καὶ ἡ ἔλλειψη ἐλπίδας γιὰ τὴν 6
ἀνάρρωσή του παραμένουν, ἂν καὶ δὲν τὸ παραδέχεται, στὴ 6
σκέψη του.

Τὸ ἴδιο ἀκριβῶς συμβαίνει καὶ μὲ τὴ μεγαλύτερη ἁμαρτία. 6
Εἶναι ἡ πρὸ ὕπουλη, καὶ κάνει τὴ δουλειὰ τῆς σχεδὸν ἐξαπα- 9
τώντας τὸν ἑαυτὸ τῆς. Οἱ ἄρρωστιες πού θεω- ^{Ὑποуλες} 9
ροῦνται ἐπικίνδυνες προέρχονται καμιά φορὰ ἀπὸ ^{σκέψεις}
τις πρὸ κρυφές, ἀκαθόριστες καὶ ὕπουλες δοξασίες. Στὸ χλωμὸ 9
ἄρρωστο, γιὰ τὸν ὁποῖο λές ὅτι λυώνει ἀπὸ φθίση τοῦ αἵ- 12
ματος, πρέπει νὰ πῆς ὅτι τὸ αἷμα ποτὲ δὲν ἔδωσε ζωὴ καὶ 12
ποτὲ δὲν μπορεῖ νὰ τὴν ἀφαιρέσῃ — ὅτι ἡ Ζωὴ εἶναι Πνεῦμα, 15
καὶ ὅτι ὑπάρχει περισσότερὴ ζωὴ καὶ ἀθανασία σ' ἓνα καλὸ 15
κίνητρο καὶ μιὰ καλὴ πράξι παρὰ σ' ὅλο τὸ αἷμα πού κύλισε 18
ποτὲ στὶς φλέβες τῶν θνητῶν καὶ ἔλαβε τὴ μορφὴ μιᾶς σωμα- 18
τικῆς αἰσθησῆς ζωῆς.

Ἄν τὸ σῶμα εἶναι ὑλικό, δὲν μπορεῖ, γι' αὐτὸν ἀκριβῶς 18
τὸ λόγο, νὰ ὑποφέρῃ ἀπὸ πυρετό. Ἐπειδὴ τὸ λεγόμενον 21
ὕλικό σῶμα εἶναι ἓνα νοερὸ κατασκευάσμα καὶ κυ- ^{Τὸ φάρμακο} 21
βερνᾶται ἀπὸ τὸ θνητὸ νοῦ, ἐκδηλώνει μόνον ὅ,τι ^{γιὰ τὸν}
ἐκφράζει ὁ λεγόμενος αὐτὸς νοῦς. Ἐπομένως τὸ ^{πυρετό}
ἀποτελεσματικὸ φάρμακο εἶναι νὰ ἐξαλείψουμε τὴν ψεύτικη 24
δοξασία τοῦ ἀσθενοῦς ὑποστηρίζοντας, καὶ σιωπηλὰ καὶ 24
ἀκουστά, τὰ ἀληθινὰ γεγονότα σχετικὰ μὲ τὴν ἁρμονικὴ 27
ὑπαρξιν — παρουσιάζοντας τὸν ἄνθρωπο ὑγιῆ καὶ ὄχι ἄρρω- 27
στο, καὶ δείχνοντας ὅτι εἶναι ἀδύνατο ἡ ὕλη νὰ ὑποφέρῃ, νὰ 30
αἰσθάνεται πόνο ἢ θερμότητα, νὰ διψᾷ ἢ νὰ εἶναι ἄρρωστη. Ἐξά- 30
λειψε τὸ φόβο καὶ θὰ δῆς ὅτι σταματᾷς τὸν πυρετό. Μερικοὶ 33
ἄνθρωποι, πού δὲν ἔχουν διδαχτῇ σωστά τὴν Ἐπιστὴμὴ τοῦ 36
Νοῦ, ρωτοῦν πότε μποροῦν νὰ σταματήσουν τὸν πυρετὸ 33
χωρὶς νὰ διατρέξουν κίνδυνον. Πρέπει νὰ ξέρης ὅτι στὴν 33
Ἐπιστὴμὴ δὲν μπορεῖς νὰ σταματήσης τὸν πυρετὸ μιὰ καὶ 36
παραδεχτῆς ὅτι ὁ πυρετὸς πρέπει νὰ περάσῃ ἀπὸ ὀρισμένα 36
στάδια. Ὅταν φοβώμαστε καὶ παραδεχώμαστε ὅτι ἡ ἄρ- 36
ρώστια ἔχει δύναμη, παραλύουμε τὴ νοερὴ καὶ ἐπιστημονικὴ 36
ἀπόδειξη.

- 1 If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought
 3 governs this liability. If grief causes suffering, convince the sufferer that affliction is often the source of joy, and that he should rejoice always in ever-present Love.
- 6 Invalids flee to tropical climates in order to save their lives, but they come back no better than when they went
 9 away. Then is the time to cure them through
 Climate harmless Christian Science, and prove that they can be healthy in all climates, when their fear of climate is exterminated.
- 12 Through different states of mind, the body becomes suddenly weak or abnormally strong, showing mortal
 15 Mind governs body mind to be the producer of strength or weakness. A sudden joy or grief has caused what is termed instantaneous death. Because a belief originates unseen, the mental state should be continually
 18 watched that it may not produce blindly its bad effects. The author never knew a patient who did not recover when the belief of the disease had gone. Remove the
 21 leading error or governing fear of this lower so-called mind, and you remove the cause of all disease as well as the morbid or excited action of any organ. You also remove in
 24 this way what are termed organic diseases as readily as functional difficulties.

The cause of all so-called disease is mental, a mortal
 27 fear, a mistaken belief or conviction of the necessity and power of ill-health; also a fear that Mind is helpless to defend the life of man and incompetent to control it. With-
 30 out this ignorant human belief, any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sick-

Ἄν ὁ ἀσθενὴς σου πιστεῦν ὅτι μπορεῖ νὰ κρυολογήσῃ, 1
 πείσῃ τον νοερά ὅτι ἡ ὕλη δὲν μπορεῖ νὰ κρυολογήῃ, καὶ ὅτι ἡ 2
 σκέψῃ διέπει τὴν προδιάθεσιν αὐτή. Ἄν ἡ λύπη προξενῇ 3
 ὁδύνην, πείσῃ τὸν πονεμένο ἄνθρωπο ὅτι ἡ λύπη εἶναι συχνὰ 4
 ἡ πηγὴ τῆς χαρᾶς καὶ ὅτι πρέπει νὰ χαίρεται πάντοτε διότι 5
 ἡ Ἀγάπη εἶναι πάντοτε παροῦσα. 6

Οἱ ἄρρωστοι καταφεύγουν σὲ τροπικὰ κλίματα γιὰ νὰ 7
 σώσουν τὴ ζωὴ τους, ἀλλὰ δὲν ἐπιστρέφουν καλύτερα ἀπὸ 8
 ὅ,τι ἦταν ὅταν ἔφευγαν. Αὐτὸς εἶναι ὁ κατάλλη- ^{τὸ κλίμα} 9
 λος χρόνος νὰ τοὺς θεραπεύσῃς μετὰ τὴ Χριστιανικὴ ^{δὲ βλάπτει}
 Ἐπιστήμη καὶ νὰ ἀποδείξῃς ὅτι μποροῦν νὰ εἶναι ὑγιεῖς σ' ὅλα 10
 τὰ κλίματα, ὅταν ὑπερنيκηθῇ ὁ φόβος ποὺ ἔχουν γιὰ τὸ κλίμα. 12

Ἀνάλογα μετὰ τὴν κατάστασιν στὴν ὁποία βρίσκεται ὁ νοῦς, 13
 τὸ σῶμα γίνεται ξαφνικὰ ἀδύνατον ἢ ὑπερβολικὰ δυνατόν, 14
 πράγμα ποὺ δείχνει ὅτι ὁ θνητὸς νοῦς εἶναι ἐκεῖ- ^{Ὁ νοῦς κυ-} 15
 νος ποὺ παράγει δύναμιν ἢ ἀδυναμίαν. Μιὰ ξα- ^{βερνᾷ τὸ}
 φνικὴ χαρὰ ἢ λύπη ἔχει προξενήσει αὐτὸ ποὺ κα- ^{σῶμα}
 λεῖται αἰφνίδιος θάνατος. Ἐπειδὴ ἡ δοξασία σχηματίζεται 18
 ἀπαρτήρητα, πρέπει νὰ προσέχουμε ἀδιάκοπα τὴ νοερὴ 19
 μας κατάστασιν γιὰ νὰ μὴ δημιουργήσῃ στὰ τυφλὰ τὰ κακὰ 20
 τῆς ἀποτελέσματα. Δὲ γνώρισαν κανέναν ἄρρωστο ποὺ νὰ 21
 μὴν ἔγινε καλὰ ὅταν ἡ δοξασία τῆς ἀρρώστιας εἶχε ἐκλείψει. 22
 Ἐξάλειψε τὴ βασικὴ πλάνην ἢ τὸ φόβον ποὺ διέπει τὸν κατώ- 23
 τερον αὐτὸ λεγόμενο νοῦ, καὶ θὰ δῆς ὅτι ἐξαλείφεις τὴν αἰτία 24
 κάθε ἀρρώστιας καθὼς ἐπίσης καὶ τὴ νοσηρὴ ἢ ἀνώμαλη λει- 25
 τουργία οἰοῦδηποτε ὀργάνου. Μ' αὐτὸ τὸν τρόπο ἐξαλεί- 26
 φεις ἐπίσης καὶ αὐτὸ ποὺ λέμε ὀργανικὲς παθήσεις τόσο 27
 εὐκόλα ὅσο καὶ τὶς λειτουργικὲς διαταραχές.

Ἡ αἰτία κάθε λεγόμενης ἀρρώστιας εἶναι νοερή, ἕνας θνητὸς 28
 φόβος, μιὰ ἐσφαλμένη δοξασία ἢ πεποίθησις ὅτι ἡ κακὴ ὑγεία 29
 εἶναι ἀναπόφευκτὴ καὶ ἔχει δύναμιν· ἐπίσης ὁ φόβος ὅτι ὁ 30
 Νοῦς δὲν ἔχει τὴ δύναμιν νὰ ὑπερασπίσῃ τὴ ζωὴ τοῦ ἀνθρώ- 31
 που οὔτε τὴν ἱκανότητα νὰ τὴν ἐλέγχῃ. Χωρὶς τὴν ἀνθρώ- 32
 πινὴ αὐτὴ δοξασία ποὺ ὀφείλεται σὲ ἀγνοίαν, καμιά περίστασις 33
 δὲν εἶναι ἱκανὴ μόνον τῆς νὰ προξενήσῃ ὁδύνην. Ἡ ἀφανὴς 34
 δοξασία στὴν ἀρρώστια, καθὼς ἐπίσης καὶ ὁ φόβος τῆς ἀρ- 35
 ρώστιας, εἶναι ἐκεῖνα ποὺ συσχετίζονται τὴν ἀρρώστια μετὰ ὀρι- 36

ness with certain circumstances and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance with truth. Disease is less than mind, and Mind can control it.

Without the so-called human mind, there can be no inflammatory nor torpid action of the system. Remove the error, and you destroy its effects. By looking a tiger fearlessly in the eye, Sir Charles Napier sent it cowering back into the jungle. An animal may infuriate another by looking it in the eye, and both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes the beast to retreat in terror. This latter occurrence represents the power of Truth over error, — the might of intelligence exercised over mortal beliefs to destroy them; whereas hypnotism and hygienic drilling and drugging, adopted to cure matter, is represented by two material erroneous bases.

Disease is not an intelligence to dispute the empire of Mind or to dethrone Mind and take the government into its own hands. Sickness is not a God-given, nor a self-constituted material power, which copes astutely with Mind and finally conquers it. God never endowed matter with power to disable Life or to chill harmony with a long and cold night of discord. Such a power, without the divine permission, is inconceivable; and if such a power could be divinely directed, it would manifest less wisdom than we usually find displayed in human governments.

σμένες συνθήκες καὶ κάνουν αὐτὰ τὰ δυὸ νὰ ἐκδηλώνωνται 1
μαζὶ, ἀκριβῶς ὅπως ἡ μνήμη τοῦ ἀνθρώπου ξαναφέρειν στὴ 2
σκέψη του ἓνα ποίημα μαζὶ μὲ τὴ μουσικὴ του. Ἡ ἀρρώστια 3
δὲν ἔχει νοημοσύνη. Χωρὶς νὰ τὸ θέλῃς καταδικάζεις τὸν 4
ἑαυτὸ σου νὰ ὑποφέρῃ. Ὅταν τὸ καταλάβῃς αὐτὸ θὰ μπο- 5
ρέσης νὰ μετατρέψῃς τὴν αὐτοκαταδίκη αὐτὴ καὶ νὰ ἀντιμε- 6
τωπίσης κάθε περίσταση μὲ τὴν ἀλήθεια. Ἡ ἀρρώστια εἶναι 7
κατώτερη ἀπὸ τὸ νοῦ, καὶ ὁ Νοῦς μπορεῖ νὰ τὴν ἐλέγχῃ.

Χωρὶς τὸν ἀνθρώπινο λεγόμενο νοῦ δὲν μπορεῖ νὰ ὑπάρχῃ 9
οὔτε φλεγμονὴ οὔτε νωθρὴ λειτουργία τοῦ ὀργανισμοῦ. 10
Ἐξάλειψε τὴν πλάνη καὶ θὰ δῇς ὅτι ἐξαφανίζεις ^{Κρυφὴ} 11
τὰ ἀποτελέσματα της. Ὁ σὲρ Κάρολος Ναίπιερ ^{δύναμη} 12
(Napier) ἔκανε μιὰ τίγρη νὰ πάῃ πίσω στὴ ζούγκλα τρέμον- 13
τας μὲ τὸ νὰ τὴν κοιτάξῃ ἀφοβα μέσα στὰ μάτια. Ἐνα ζῶο 14
μπορεῖ νὰ ἐξαγριώσῃ ἓνα ἄλλο κοιτάζοντάς το στὰ μάτια, 15
μὲ ἀποτέλεσμα νὰ ἀλληλοφαγωθοῦν χωρὶς λόγο. Ὅταν τὸ 16
βλέμμα τοῦ ἀνθρώπου προσηλωθῇ ἀφοβα πάνω σ' ἓνα θη- 17
ρίο τὸ ἀναγκάζει συχνὰ νὰ ὑποχωρήσῃ τρομαγμένο. Μιὰ 18
τέτοια περίπτωσις δείχνει τὴ δύναμη ποὺ ἔχει ἡ Ἀλήθεια 19
πάνω στὴν πλάνη — τὴν ἰσχὺ τῆς νοημοσύνης ποὺ χρησιμο- 20
ποιεῖται γιὰ νὰ ἐξαλείψῃ τὶς θνητὲς δοξασίαι· ἐνῶ αὐτὰ ποὺ 21
δέχεται ὁ κόσμος γιὰ νὰ θεραπεύσῃ τὴν ὕλη — ὁ ὑπνωτισμός, 22
οἱ γυμναστικὲς ἀσκήσεις ποὺ ὀρίζει ἡ ὑγιεινὴ καὶ ἡ χρῆσις 23
τῶν φαρμάκων — παρουσιάζουν δυὸ ἐσφαλμένες ὑλικὲς βάσεις. 24

Ἡ ἀρρώστια δὲν εἶναι νοημοσύνη γιὰ νὰ διαμφισβητήσῃ 25
τὸ κράτος τοῦ Νοῦ ἢ νὰ ἐκθρονίσῃ τὸ Νοῦ καὶ νὰ πάρῃ τὰ 26
ἡνία στὰ δικά της χέρια. Ἡ ἀσθένεια δὲν εἶναι μιὰ 27
θεόδοτος, οὔτε καμιὰ αὐτοσχηματιστὴ ὑλικὴ δύ- ^{Ἡ ἀρρώστια}
ναμη, ποὺ ἀνταγωνίζεται μὲ πανουργία τὸ Νοῦ ^{εἶναι}
καὶ τελικὰ τὸν νικᾷ. Ὁ Θεὸς δὲν προίκισε ποτὲ τὴν ὕλη μὲ 28
δύναμη γιὰ νὰ ἀκρωτηριάσῃ τὴ Ζωὴ ἢ νὰ κατασιγάσῃ τὴν 29
ἁρμονία μὲ μιὰ μακριὰ καὶ κρύα νύχτα δυσαρμονίας. Μιὰ 30
τέτοια δύναμη, χωρὶς τὴν ἄδεια τοῦ Θεοῦ, εἶναι ἀκατανόητη· 31
καὶ ἂν ἦταν δυνατό μιὰ τέτοια δύναμη νὰ κατευθύνεται ἀπὸ 32
τὸ Θεό, θὰ ἐκδήλωνε λιγότερη σοφία ἀπὸ ἐκείνη ποὺ βλέπουμε 33
συνήθως νὰ ἐκδηλώνεται στὶς ἀνθρώπινες κυβερνήσεις. 36

- 1 If disease can attack and control the body without
the consent of mortals, sin can do the same, for both
- 3 Jurisdiction are errors, announced as partners in the be-
of Mind ginning. The Christian Scientist finds only
effects, where the ordinary physician looks for causes.
- 6 The real jurisdiction of the world is in Mind, controlling
every effect and recognizing all causation as vested in
divine Mind.
- 9 A felon, on whom certain English students experi-
mented, fancied himself bleeding to death, and died be-
cause of that belief, when only a stream of
- 12 Power of imagination warm water was trickling over his arm. Had
he known his sense of bleeding was an illusion, he would
have risen above the false belief. Let the despairing in-
valid, inspecting the hue of her blood on a cambric hand-
kerchief, think of the experiment of those Oxford boys,
who caused the death of a man, when not a drop of his
blood was shed. Then let her learn the opposite state-
ment of Life as taught in Christian Science, and she will
understand that she is not dying on account of the state of
her blood, but is suffering from her belief that blood is
destroying her life. The so-called vital current does not
affect the invalid's health, but her belief produces the
very results she dreads.

- Fevers are errors of various types. The quickened
pulse, coated tongue, febrile heat, dry skin, pain in the
- 27 Fevers the head and limbs, are pictures drawn on the
effect of fear body by a mortal mind. The images, held in
this disturbed mind, frighten conscious thought. Unless
the fever-picture, drawn by millions of mortals and im-
aged on the body through the belief that mind is in matter
and discord is as real as harmony, is destroyed through

Ἄν ἡ ἄρρώστια μπορῇ νὰ προσβάλλῃ καὶ νὰ ἐξουσιάζῃ 1
 τὸ σῶμα χωρὶς τὴ συναίνεση τῶν θνητῶν, τὸ ἴδιο μπορεῖ νὰ 3
 κἀνῃ καὶ ἡ ἁμαρτία, γιατί καὶ οἱ δυὸ εἶναι πλάνες, Ἡ δικαιοδο-
 πού παρουσιάστηκαν ἐξαρχῆς ὡς συνέταιροι. Ὁ σία τοῦ Νοῦ
 Χριστιανὸς Ἐπιστήμονας βρῖσκει μόνο ἀποτελέσματα ἐκεῖ 6
 ὅπου ὁ κοινὸς γιατρὸς ψάχνει νὰ βρῇ αἰτίες. Ὁ κόσμος
 ὑπάγεται πραγματικὰ στὴ δικαιοδοσία τοῦ Νοῦ, πού ἐλέγχει
 κάθε ἀποτέλεσμα καὶ ἀναγνωρίζει ὅτι κάθε αἰτία ἀνήκει στο 9
 θεῖο Νοῦ.

Ἕνας κακοῦργος, τὸν ὁποῖο μερικοὶ Ἀγγλοὶ φοιτητὲς μετα-
 χειρίστηκαν γιὰ νὰ κάνουν ἓνα πείραμα, φαντάστηκε ὅτι 12
 αἱμορραγοῦσε θανάσιμα καὶ πέθανε ἐξαιτίας τῆς Ἡ δύναμις τῆς
 δοξασίας αὐτῆς, ἂν καὶ μόνο μιὰ μικρὴ ποσότητα φαντασίας
 χλιαροῦ νεροῦ κυλοῦσε πάνω στο χέρι του. Ἄν ἤξερε ὅτι
 αὐτὸ πού νόμιζε ὅτι ἦταν αἱμορραγία ἦταν αὐταπάτη, θὰ 15
 εἶχε ὑψωθῇ πάνω ἀπὸ τὴν ψεύτικη δοξασία. Ἄς ἔχῃ ὑπόψη
 τῆς ἡ ἀπελπισμένη ἄρρωστη, ὅταν ἐξετάζῃ τὸ χρῶμα τοῦ
 αἱματός της πάνω σ' ἓνα λινὸ μαντήλι, τὸ πείραμα τῶν νέων 18
 ἐκείνων τῆς Ὁξφόρδης, πού προκάλεσαν τὸ θάνατο ἑνὸς ἀν-
 θρώπου, ἂν καὶ δὲν ἔχυσαν οὔτε μιὰ σταγόνα ἀπὸ τὸ αἷμα
 του. Κατόπι ἂς μάθῃ τὸν ἀντίθετο ὀρισμὸ τῆς Ζωῆς, ὅπως 21
 τὸν διδάσκει ἡ Χριστιανικὴ Ἐπιστήμη, καὶ θὰ καταλάβῃ ὅτι
 δὲν κινδυνεύει νὰ πεθάνῃ ἐξαιτίας τῆς κατάστασης τοῦ αἱματός
 της, ἀλλὰ ὅτι ὑποφέρει ἀπὸ τὴ δοξασία πού ἔχει ὅτι τὸ αἷμα 24
 καταστρέφει τὴ ζωὴ της. Τὸ λεγόμενο ζωτικὸ ὑγρὸ δὲν
 ἐπηρεάζει τὴν ὑγεία τῆς ἄρρωστης, ἀλλὰ ἡ δοξασία της παρά-
 γει τὰ ἀποτελέσματα ἀκριβῶς ἐκεῖνα πού τὴν κατατρομάζουν. 27

Οἱ πυρετοὶ εἶναι πλάνες διαφόρων εἰδῶν. Ὁ γρήγορος
 σφυγμός, ἡ ἐπίχριστη γλώσσα, ὁ πυρετός, τὸ στεγνὸ δέρμα,
 ὁ πόνος στὸ κεφάλι καὶ στὰ μέλη τοῦ σώματος, 30
 εἶναι εἰκόνες πού σχεδιάζονται στὸ σῶμα ἀπὸ τὸ Οἱ πυρετοὶ
 θνητὸ νοῦ. Οἱ εἰκόνες, πού διατηροῦνται στὸν εἶναι ἀποτέ-
 λεσμα φόβου
 παραγμένο αὐτὸ νοῦ, τρομοκρατοῦν τὴ συνειδητὴ σκέψη. 33
 Ἄν ἡ εἰκόνα τοῦ πυρετοῦ, πού σχεδιάζεται ἀπὸ ἑκατομμύρια
 θνητοὺς καὶ προβάλλεται πάνω στὸ σῶμα ἀπὸ τὴ δοξασία
 ὅτι ὁ νοῦς εἶναι στὴν ὕλη καὶ ἡ δυσαρμονία εἶναι τόσο πραγ- 36
 ματικὴ ὅσο καὶ ἡ ἁρμονία, δὲν καταστραφῇ μὲ τὴν Ἐπι-

1 Science, it may rest at length on some receptive thought,
 and become a fever case, which ends in a belief called
 3 death, which belief must be finally conquered by eternal
 Life. Truth is always the victor. Sickness and sin fall
 by their own weight. Truth is the rock of ages, the head-
 6 stone of the corner, "but on whomsoever it shall fall, it
 will grind him to powder."

Contending for the evidence or indulging the demands
 9 of sin, disease, or death, we virtually contend against
 the control of Mind over body, and deny the
 12 **Misdirected contention** power of Mind to heal. This false method
 is as though the defendant should argue for the plaintiff
 in favor of a decision which the defendant knows will
 be turned against himself.

15 The physical effects of fear illustrate its illusion. Gaz-
 ing at a chained lion, crouched for a spring, should not
 terrify a man. The body is affected only with
 18 **Benefits of metaphysics** the belief of disease produced by a so-called
 mind ignorant of the truth which chains disease. Noth-
 ing but the power of Truth can prevent the fear of
 21 error, and prove man's dominion over error.

Many years ago the author made a spiritual discov-
 ery, the scientific evidence of which has accumulated to
 24 **A higher discovery** prove that the divine Mind produces in man
 health, harmony, and immortality. Gradu-
 ally this evidence will gather momentum and clearness,
 27 until it reaches its culmination of scientific statement and
 proof. Nothing is more disheartening than to believe
 that there is a power opposite to God, or good, and that
 30 God endows this opposing power with strength to be used
 against Himself, against Life, health, harmony.

Every law of matter or the body, supposed to govern

στήμη, τότε μπορεῖ τελικὰ νὰ βρῇ καταφύγιο σὲ μιὰ ἐπιδεκτικὴ 1
σκέψη καὶ νὰ ἐκδηλωθῇ ὡς πυρετός, ποὺ καταλήγει σὲ μιὰ 3
δοξασία ποὺ λέγεται θάνατος, μιὰ δοξασία ποὺ πρέπει ὀρι- 3
στικὰ νὰ νικηθῇ ἀπὸ τὴν αἰώνια Ζωή. Ἡ Ἀλήθεια εἶναι 3
πάντοτε νικητὴς. Ἡ ἀρρώστια καὶ ἡ ἀμαρτία πέφτουν 3
ἐξαιτίας τοῦ βάρους τους. Ἡ Ἀλήθεια εἶναι ὁ βράχος τῶν 6
αἰώνων, ἡ κεφαλὴ γωνίας, ἀλλὰ «εἰς ὄντινα ἐπιπέσῃ, θὰ 6
κατασυντρίψῃ αὐτόν».

Ὅταν ἀγωνιζώμαστε γιὰ τὴ μαρτυρίαν τῆς ἀμαρτίας, τῆς 9
ἀρρώστιας ἢ τοῦ θανάτου, ἢ ὑποκύπτουμε στὶς ἀπαιτήσεις 9
τους, οὐσιαστικὰ ἀγωνιζόμαστε ἐναντίον τῆς Ἀστοχίας 9
ἐξουσίας τοῦ Νοῦ ἐπὶ τοῦ σώματος καὶ ἀρνιόμα- 12
στε ὅτι ὁ Νοὺς ἔχει τὴ δύναμη νὰ θεραπεύῃ. Ἡ ἐσφαλμένη 12
αὐτὴ μέθοδος εἶναι σὰ νὰ ὑπερασπίζεται ὁ κατηγορούμενος 12
τὸ μηνυτὴ του γιὰ νὰ βγῇ μιὰ ἀπόφαση ποὺ ξέρεῖ ὅτι θὰ 15
στραφῇ ἐναντίον τοῦ ἑαυτοῦ του. 15

Τὰ σωματικὰ ἀποτελέσματα τοῦ φόβου ἀποδείχνουν ὅτι 18
ὁ φόβος εἶναι αὐταπάτη. Ὅταν ἓνας ἄνθρωπος ἀτενίζει ἓνα 18
άλυσοδεμένο λιοντάρι, ποὺ σκύβει γιὰ νὰ πηδήσῃ, 18
δὲν πρέπει νὰ τρομάζῃ. Τὸ σῶμα ἐπηρεάζεται 18
μόνο ἀπὸ τὴ δοξασίαν τῆς ἀρρώστιας ποὺ παρά- 21
γεται ἀπὸ ἓνα λεγόμενο νοῦ ὁ ὁποῖος ἀγνοεῖ τὴν ἀλήθειαν ποὺ 21
άλυσοδένει τὴν ἀρρώστια. Τίποτε ἄλλο ἐκτὸς ἀπὸ τὴ δύναμη 21
τῆς Ἀλήθειας δὲν μπορεῖ νὰ ἀποτρέψῃ τὸ φόβο τῆς πλάνης 24
καὶ νὰ ἀποδείξῃ τὴν κυριαρχίαν τοῦ ἀνθρώπου ἐπὶ τῆς πλάνης. 24

Πρὶν ἀπὸ πολλὰ χρόνια ἕκαμα μιὰ πνευματικὴ ἀνακάλυψη, 27
τὰ ἐπιστημονικὰ τεκμήρια τῆς ὁποίας ἔχουν συσσωρευτῇ γιὰ 27
νὰ ἀποδείξουν ὅτι ὁ θεὸς Νοὺς παράγει στὸν ἄν- 27
θρωπο ὑγείαν, ἁρμονίαν καὶ ἀθανασία. Σιγὰ σιγὰ 27
τὰ τεκμήρια αὐτὰ θὰ γίνουν πιὸ ἰσχυρὰ καὶ σαφεῖ, 30
ὥσπου φτάσουν στὸ ζενιθὶ τῆς ἐπιστημονικῆς διατύπωσης καὶ ἀπό- 30
δείξης. Τίποτε δὲν εἶναι πιὸ ἀποκαρδιωτικὸ ἀπὸ τὸ νὰ πι- 33
στεύῃ κανεὶς ὅτι ὑπάρχει μιὰ δύναμη ποὺ εἶναι ἀντίθετη πρὸς 33
τὸ Θεό, ἢ τὸ καλὸ, καὶ ὅτι ὁ Θεὸς προικίζει τὴν ἀντίθετη αὐτῇ 33
δύναμιν μὲ ἰσχύ γιὰ νὰ χρησιμοποιηθῇ ἐναντίον τοῦ ἑαυτοῦ 36
Του, ἐναντίον τῆς Ζωῆς, τῆς ὑγείας καὶ τῆς ἁρμονίας. 36

Κάθε νόμος τῆς ὕλης ἢ τοῦ σώματος, ποὺ ὑποτίθεται ὅτι

1 man, is rendered null and void by the law of Life, God.
 Ignorant of our God-given rights, we submit to unjust
 3 ^{Ignorance}_{of our rights} decrees, and the bias of education enforces
 this slavery. Be no more willing to suffer the
 illusion that you are sick or that some disease is develop-
 6 ing in the system, than you are to yield to a sinful temp-
 tation on the ground that sin has its necessities.

When infringing some supposed law, you say that
 9 there is danger. This fear is the danger and induces the
 physical effects. We cannot in reality suffer
 10 ^{No laws}_{of matter} from breaking anything except a moral or
 12 spiritual law. The so-called laws of mortal belief are
 destroyed by the understanding that Soul is immortal,
 and that mortal mind cannot legislate the times, periods,
 15 and types of disease, with which mortals die. God is the
 lawmaker, but He is not the author of barbarous codes.
 In infinite Life and Love there is no sickness, sin, nor
 18 death, and the Scriptures declare that we live, move, and
 have our being in the infinite God.

Think less of the enactments of mortal mind, and you
 21 will sooner grasp man's God-given dominion. You must
 understand your way out of human theories
 22 ^{God-given}_{dominion} relating to health, or you will never believe
 24 that you are quite free from some ailment. The har-
 mony and immortality of man will never be reached
 without the understanding that Mind is not in matter.
 27 Let us banish sickness as an outlaw, and abide by the
 rule of perpetual harmony, — God's law. It is man's
 moral right to annul an unjust sentence, a sentence never
 30 inflicted by divine authority.

Christ Jesus overruled the error which would impose
 penalties for transgressions of the physical laws of

κυβερνᾷ τὸν ἄνθρωπο, ἀκυρώνεται καὶ ἐκμηδενίζεται ἀπὸ τὸ 1
νόμο τῆς Ζωῆς, τοῦ Θεοῦ. Ἐπειδὴ ἀγνοοῦμε τὰ θεόδοτα 3
δικαιώματά μας, ὑποτασόμεσθε σὲ ἄδικες ἀπο-
φάσεις, καὶ ἡ ἐπίδραση τῆς ἀνατροφῆς ἐπιβάλλει ^{Ἐγνοία τῶν δικαιομάτων μας} τὴ δουλεία αὐτή. Ὅπως δὲν πρέπει νὰ εἶσαι πρό- 6
θυμος νὰ ὑποκύψης σ' ἓναν ἁμαρτωλὸ πειρασμό, ποὺ λέει ὅτι 6
ἡ ἁμαρτία εἶναι ἀναγκαία, ἔτσι δὲν πρέπει νὰ εἶσαι πρόθυμος 6
νὰ ἀνεχτῆς καὶ τὴν ψευδαίσθηση ὅτι εἶσαι ἄρρωστος ἢ ὅτι 9
κάποια ἄρρώστια ἀναπτύσσεται στὸν ὀργανισμό σου. 9

Ὅταν παραβαίνης κάποιον ὑποθετικὸ νόμο, λές ὅτι ὑπάρχει 12
κίνδυνος. Ὁ φόβος αὐτὸς εἶναι ὁ κίνδυνος, καὶ αὐτὸς προκαλεῖ 12
τὰ σωματικὰ ἀποτελέσματα. Στὴν πραγματικό-
τητα δὲν μπορούμε νὰ ὑποφέρουμε γιὰ κανέναν ^{Δὲν ὑπάρχουν νόμοι τῆς ὕλης} ἄλλο λόγο ἐκτὸς ἀπὸ τὴν παράβαση τοῦ ἡθικοῦ 12
ἢ πνευματικοῦ νόμου. Οἱ λεγόμενοι νόμοι τῆς θνητῆς δοξα- 15
σίας ἐξαλείφονται ἀπὸ τὴν κατανόηση ὅτι ἡ Ψυχὴ εἶναι ἀθά- 15
νατη, καὶ ὅτι ὁ θνητὸς νοῦς δὲν μπορεῖ νὰ ὀρίξη τοὺς καιροὺς, 15
τὶς περιόδους καὶ τοὺς τύπους τῆς ἄρρώστιας ἀπὸ τὴν ὁποία 18
πεθαίνουν οἱ θνητοί. Ὁ Θεὸς εἶναι ὁ νομοθέτης, ἀλλὰ δὲν 18
εἶναι ὁ δημιουργὸς βάρβαρων κωδικῶν. Στὴν ἄπειρη Ζωὴ 21
καὶ Ἀγάπη δὲν ὑπάρχει οὔτε ἄρρώστια, οὔτε ἁμαρτία, οὔτε 21
θάνατος, καὶ οἱ Γραφεῖς λένε ὅτι ζοῦμε, κινούμεσθε καὶ ὑπάρ- 21
χουμε στὸν ἄπειρο Θεό.

Σκέψου λιγότερο τὰ θεσπίσματα τοῦ θνητοῦ νοῦ καὶ θὰ δῆς 24
ὅτι θὰ ἀντιληφτῆς πιὸ γρήγορα τὴ θεόδοτη ἐξουσία τοῦ ἄν- 24
θρώπου. Πρέπει νὰ καταλάβης τὸν τρόπο μὲ τὸν ^{Θεόδοτη ἐξουσία} ὁποῖο 27
μπορεῖς νὰ ἀπαλλαχτῆς ἀπὸ τὶς ἀνθρώπινες 27
θεωρίες σχετικὰ μὲ τὴν ὑγεία, εἰδάλλως ποτὲ δὲ θὰ πιστέψης 27
ὅτι εἶσαι ἐντελῶς ἐλεύθερος ἀπὸ κάποιο εἶδος ἄρρώστιας. 27
Ποτὲ δὲ θὰ δοκιμάσουμε τὴν ἁρμονία καὶ τὴν ἀθανασία τοῦ 30
ἀνθρώπου χωρὶς τὴν κατανόηση ὅτι ὁ Νοῦς δὲν εἶναι στὴν 30
ὕλη. Ἄς κηρύξουμε τὴν ἄρρώστια ἐκτὸς νόμου, καὶ ἄς τη- 33
ροῦμε τὸν κανόνα τῆς διαρκοῦς ἁρμονίας — τὸ νόμο τοῦ Θεοῦ. 33
Ὁ ἄνθρωπος ἔχει τὸ ἡθικὸ δικαίωμα νὰ ἀκυρώνῃ μιὰν ἄδικη 33
καταδίκη, μιὰ καταδίκη ποὺ δὲν τὴν ἐπέβαλε ποτὲ ἡ θεία 36
ἐξουσία. 36

Ὁ Χριστὸς Ἰησοῦς ἀνάτρεψε τὴν πλάνη ποὺ θὰ ἤθελε νὰ 36
ἐπιβάλλῃ ποινὲς γιὰ τὶς παραβάσεις τῶν ὑλικῶν νόμων τῆς

1 health; he annulled supposed laws of matter, opposed
 2 to the harmonies of Spirit, lacking divine au-
 3 ^{Begin} ^{rightly} thority and having only human approval for
 their sanction.

If half the attention given to hygiene were given to the
 6 study of Christian Science and to the spiritualization of
 7 ^{Hygiene} ^{excessive} thought, this alone would usher in the millen-
 8 nium. Constant bathing and rubbing to alter
 9 the secretions or to remove unhealthy exhalations from
 the cuticle receive a useful rebuke from Jesus' precept,
 "Take no thought . . . for the body." We must beware
 12 of making clean merely the outside of the platter.

He, who is ignorant of what is termed hygienic law, is
 more receptive of spiritual power and of faith in one
 15 ^{Blissful} ^{ignorance} God, than is the devotee of supposed hygienic
 law, who comes to teach the so-called igno-
 rant one. Must we not then consider the so-called law
 18 of matter a canon "more honored in the breach than
 the observance"? A patient thoroughly booked in medi-
 cal theories is more difficult to heal through Mind than
 21 one who is not. This verifies the saying of our Master:
 "Whosoever shall not receive the kingdom of God as a
 little child, shall in no wise enter therein."

24 One whom I rescued from seeming spiritual oblivion,
 in which the senses had engulfed him, wrote to me: "I
 should have died, but for the glorious Principle you teach,
 27 — supporting the power of Mind over the body and show-
 ing me the nothingness of the so-called pleasures and pains
 of sense. The treatises I had read and the medicines I
 30 had taken only abandoned me to more hopeless suffering
 and despair. Adherence to hygiene was useless. Mortal
 mind needed to be set right. The ailment was not bodily,

υγείας· ἀκύρωσε τοὺς ὑποθετικούς νόμους τῆς ὕλης, ποὺ 1
ἐναντιώνονται στὶς ἀρμονίες τοῦ Πνεύματος, δὲν ἔχουν θεία ἐξουσία καὶ ἐγκρίνονται μόνο ἀπὸ τοὺς 3
ἀνθρώπους. Ἀρχισε
σωστά

Ἄν δίναμε στὴ μελέτῃ τῆς Χριστιανικῆς Ἐπιστήμης καὶ 6
στὴν ἐξαϋλωση τῆς σκέψης τὴ μιστὴ προσοχὴ ποὺ δίνουμε 6
στὴν ὑγιεινὴ, αὐτὸ καὶ μόνο θὰ ἀρκοῦσε γιὰ νὰ
βασιλεύσῃ ὁ Χριστὸς χίλια χρόνια. Ἡ ἐντολὴ Ἡ ὑγιεινὴ
εἶναι
ὑπερβολικὴ 9
τοῦ Ἰησοῦ «μὴ μεριμνᾶτε . . . διὰ τὸ σῶμα» κατα-
δικάζει, γιὰ τὸ καλὸ μας, τὰ συνεχῆ λουτρά καὶ τὶς ἐντριβές
ποὺ ἐπιδιώκουν νὰ ἀλλάξουν τὶς ἐκκρίσεις ἢ νὰ ἐξαλείψουν
τὶς ἀνθυγιεινὲς κακοσμίες τῆς ἐπιδερμίδας. Πρέπει νὰ προσ- 12
ἔξουμε νὰ μὴν καθαρίσουμε μόνο τὸ ἐξωτερικὸ τοῦ πινακίου.

Ἐκεῖνος ποὺ δὲν ξέρεי αὐτὸ ποὺ ὁ κόσμος ὀνομάζει νόμους
ὑγιεινῆς μπορεῖ νὰ δεχτῇ πιὸ εὐκόλα τὴν πνευματικὴ δύναμη 15
καὶ νὰ πιστέψῃ στὸν ἕνα Θεὸ ἀπὸ τὸν ὁπαδὸ τῶν
ὑποθετικῶν νόμων τῆς ὑγιεινῆς, ποὺ ἐπιχειρεῖ νὰ Εὐλογημένη
ἄγνοια
διδάξῃ τὸ λεγόμενο ἀμαθῆ. Δὲν πρέπει νὰ δεχτοῦμε λοιπὸν 18
ὅτι ὁ λεγόμενος νόμος τῆς ὕλης εἶναι ἕνας κανόνας «ποὺ τὸν τι-
μᾷ κανεῖς περισσότερο ὅταν τὸν παραβαίνῃ παρὰ ὅταν τὸν
τηρῇ»; Ἕνας ἄρρωστος ποὺ εἶναι τελείως βουτηγμένος στὶς 21
ἰατρικὲς θεωρίες εἶναι δυσκολώτερο νὰ θεραπευτῇ μὲ τὸ Νοῦ
παρὰ ἕνας ποὺ δὲν εἶναι. Αὐτὸ ἐπιβεβαιώνει τὰ λόγια
τοῦ Διδασκάλου μας: «Ὅστις δὲν δεχθῇ τὴν βασιλείαν τοῦ 24
Θεοῦ ὡς παιδίον, δὲν θὰ εἰσέλθῃ εἰς αὐτήν».

Κάποιος τὸν ὁποῖο ἔσωσα ἀπὸ φαινομενικὴ πνευματικὴ
λήθη, στὴν ὁποία τὸν εἶχαν βυθίσῃ οἱ αἰσθήσεις, μοῦ ἔγραψε: 27
«Θὰ εἶχα πεθάνει χωρὶς τὴν ὑπέροχῃ Ἀρχὴν ποὺ διδάσκεις — ἢ
ὁποία ὑποστηρίζει τὴ δύναμη ποὺ ἀσκεῖ ὁ Νοῦς πάνω στὸ
σῶμα καὶ μοῦ δείχνει τὴν ἀνυπαρξία τῶν δῆθεν ἡδονῶν καὶ 30
πόνων τῶν αἰσθήσεων. Οἱπραγματεῖες ποὺ εἶχα διαβάσει
καὶ τὰ φάρμακα ποὺ εἶχα πάρει χειροτέρεψαν ἀπλῶς τὴν
κατάστασή μου καὶ μὲ ἔκαναν νὰ ἀπελπιστῶ ἀκόμα περισ- 33
σότερο. Ἡ προσκόλλησή μου στὴν ὑγιεινὴ ἦταν ἀνώφελη.
Ὁ θνητὸς νοῦς ἔπρεπε νὰ διορθωθῇ. Τὸ νόσημα δὲν ἦταν

1 but mental, and I was cured when I learned my way in
Christian Science."

3 We need a clean body and a clean mind, — a body
rendered pure by Mind as well as washed by water.

A clean mind One says: "I take good care of my body."
and body

6 To do this, the pure and exalting influence of
the divine Mind on the body is requisite, and the Christian
Scientist takes the best care of his body when he leaves
9 it most out of his thought, and, like the Apostle Paul, is
"willing rather to be absent from the body, and to be pres-
ent with the Lord."

12 A hint may be taken from the emigrant, whose filth
does not affect his happiness, because mind and body
rest on the same basis. To the mind equally gross, dirt
15 gives no uneasiness. It is the native element of such a
mind, which is symbolized, and not chafed, by its sur-
roundings; but impurity and uncleanness, which do
18 not trouble the gross, could not be borne by the refined.
This shows that the mind must be clean to keep the body
in proper condition.

21 The tobacco-user, eating or smoking poison for half a
century, sometimes tells you that the weed preserves
his health, but does this make it so? Does his
Beliefs
illusie
24 assertion prove the use of tobacco to be a salu-
brious habit, and man to be the better for it? Such in-
stances only prove the illusive physical effect of a false
27 belief, confirming the Scriptural conclusion concerning a
man, "As he thinketh in his heart, so is he."

The movement-cure — pinching and pounding the poor
30 body, to make it sensibly well when it ought to be in-
sensibly so — is another medical mistake, resulting from
the common notion that health depends on inert matter

σωματικό, ἀλλὰ νοερό, καὶ θεραπεύτηκα ὅταν βρῆκα τὸ δρόμο μου στὴ Χριστιανικὴ Ἐπιστήμη».

Χρειαζόμαστε ἓνα καθαρὸ σῶμα καὶ ἓναν καθαρὸ νοῦ — ἓνα σῶμα ποὺ τὸ ἐξάγνισε ὁ Νοῦς καὶ τὸ καθάρισε ἐπίσης καὶ τὸ νερό. Ἀκοῦμε νὰ λένε: «Φροντίζω πολὺ γιὰ τὸ σῶμα μου». Γιὰ νὰ τὸ κάνη αὐτὸ κανεῖς, χρειάζεται τὴν ἀγνὴ καὶ ἐξυψωτικὴ ἐπιρροή τοῦ θείου Νοῦ πάνω στὸ σῶμα, καὶ ὁ Χριστιανὸς Ἐπιστήμονας φροντίζει κατὰ τὸν καλῦτερο δυνατὸ τρόπο γιὰ τὸ σῶμα του ὅταν τὸ σκέπτεται ὅσο τὸ δυνατὸ λιγότερο καί, ὅπως ὁ Ἀπόστολος Παῦλος, «ἐπιθυμεῖ μᾶλλον νὰ ἀποδημήσῃ ἀπὸ τοῦ σώματος, καὶ νὰ ἐνδημήσῃ πρὸς τὸν Κύριον».

Ἄν παρατηρήσουμε τὸ μετανάστη θὰ δοῦμε ὅτι ἡ βρωμιὰ του δὲν ἐπηρεάζει τὴν εὐτυχία του, γιὰτὶ ὁ νοῦς καὶ τὸ σῶμα του βρίσκονται στὸ ἴδιο ἐπίπεδο. Στὸ νοῦ ἐκείνον ποὺ εἶναι ἐξίσου ἄξεστος, ἡ ἀκαθαρσία δὲν προξενεῖ καμιὰ στενοχώρια. Εἶναι τὸ φυσικὸ στοιχεῖο ἐνὸς τέτοιου νοῦ, ὁ ὁποῖος συμβολίζεται, δὲν ἐρεθίζεται, ἀπὸ τὸ περιβάλλον του· ἀλλὰ ἡ ρυπαρότητα καὶ ἡ ἀκαθαρσία, ποὺ δὲν ἐνοχλοῦν τοὺς ἄξεστους, δὲν μποροῦν νὰ εἶναι ἀνεκτὲς ἀπὸ τοὺς ἐξευγενισμένους. Αὐτὸ δείχνει ὅτι ὁ νοῦς πρέπει νὰ εἶναι καθαρὸς γιὰ νὰ διατηρῇ τὸ σῶμα σὲ καλὴ κατάσταση.

Αὐτοὶ ποὺ εἶναι κυριευμένοι ἀπὸ τὸ πάθος τοῦ καπνοῦ καὶ μασᾶνε ἢ καπνίζουν τὸ δηλητήριο αὐτὸ γιὰ μισὸ αἰῶνα, σοὺ λένε καμιὰ φορὰ ὅτι ὁ καπνὸς διατηρεῖ τὴν ὑγεία τους, εἶναι ὁμως ἔτσι; Ἀποδείχνει ὁ ἰσχυρισμὸς τοὺς ὅτι ἡ χρῆση τοῦ καπνοῦ εἶναι μιὰ ὑγιεινὴ συνήθεια καὶ ὅτι ὠφελεῖ τὸν ἄνθρωπο; Τέτοιες περιπτώσεις ἀπλῶς ἀποδείχνουν τὸ ἀπατηλὸ σωματικὸ ἀποτέλεσμα ποὺ παράγει ἡ ψεύτικη δοξασία καὶ ἐπιβεβαιώνουν τὸ συμπέρασμα τῶν Γραφῶν σχετικὰ μὲ τὸν ἄνθρωπο: «καθὼς φρονεῖ ἐν τῇ ψυχῇ αὐτοῦ, τοιοῦτος εἶναι».

Ἡ κινησιθεραπεία — σύμφωνα μὲ τὴν ὁποία τὸ καὶμένο τὸ σῶμα πρέπει νὰ τσιμπηθῇ καὶ νὰ κτυπηθῇ γιὰ νὰ γίνῃ συνειδητὰ καλὰ, ἐνῶ θὰ ἔπρεπε νὰ ἦταν ἀσυναίσθητα ἔτσι — εἶναι ἓνα ἀπὸ τὰ πολλὰ λάθη τῆς ἱατρικῆς, ποὺ ὀφείλεται στὴ γενικὴ ἀντίληψη ὅτι ἡ ὑγεία ἐξαρτᾶται ἀπὸ τὴν ἀδρανῆ ὕλη

Καθαρὸς νοῦς
καὶ καθαρὸ
σῶμα

Οἱ δοξασίες
εἶναι ἀπα-
τηλές

1 instead of on Mind. Can matter, or what is termed
matter, either feel or act without mind?

3 We should relieve our minds from the depressing thought
that we have transgressed a material law and must of
necessity pay the penalty. Let us reassure

6 ^{Corporeal}
^{penalties} ourselves with the law of Love. God never
punishes man for doing right, for honest labor, or for
deeds of kindness, though they expose him to fatigue,
9 cold, heat, contagion. If man seems to incur the penalty
through matter, this is but a belief of mortal mind, not
an enactment of wisdom, and man has only to enter his
12 protest against this belief in order to annul it. Through
this action of thought and its results upon the body, the
student will prove to himself, by small beginnings, the
15 grand verities of Christian Science.

If exposure to a draught of air while in a state of
perspiration is followed by chills, dry cough, influenza,
18 ^{Not matter,}
^{but Mind} congestive symptoms in the lungs, or hints of
inflammatory rheumatism, your Mind-remedy
is safe and sure. If you are a Christian Scientist, such
21 symptoms are not apt to follow exposure; but if you
believe in laws of matter and their fatal effects when
transgressed, you are not fit to conduct your own case or
24 to destroy the bad effects of your belief. When the fear
subsides and the conviction abides that you have broken
no law, neither rheumatism, consumption, nor any other
27 disease will ever result from exposure to the weather. In
Science this is an established fact which all the evidence
before the senses can never overrule.

30 Sickness, sin, and death must at length quail before
the divine rights of intelligence, and then the power
of Mind over the entire functions and organs of the

καὶ ὄχι ἀπὸ τὸ Νοῦ. Μπορεῖ ἡ ὕλη, ἢ αὐτὸ ποῦ ὀνομάζεται 1
ὕλη, νὰ αἰσθάνεται ἢ νὰ ἐνεργῇ χωρὶς νοῦ;

Πρέπει νὰ ἀπαλλάξουμε τὸ νοῦ μας ἀπὸ τὴν καταθλιπτικὴν 3
σκέψη ὅτι ἔχουμε παραβῇ κάποιον ὑλικὸ νόμο καὶ ὅτι πρέπει
ἀναγκαστικὰ νὰ ὑποστοῦμε τὴν ποινή. "Ἄς κα- ^{σωματικές} ^{ποινές} 6
θησυχάσουμε τὸν ἑαυτό μας μὲ τὸ νόμο τῆς 'Αγά-
πης. Ὁ Θεὸς ποτὲ δὲν τιμωρεῖ τὸν ἄνθρωπο ὅταν κἀνῃ τὸ
σωστό, κοπιάζῃ τίμια, ἢ κἀνῃ καλὰ πράξεις, ἔστω καὶ ἂν 9
τὸν κουράζουν αὐτὰ ἢ τὸν ἐκθέτουν στὸ κρύο, στὴ ζέστη καὶ
στὶς μολυσματικὰς ἀρρώστιες. "Ἄν ὁ ἄνθρωπος ἐπισύρῃ κατὰ
τὰ φαινόμενα τὴν τιμωρίαν μέσο τῆς ὕλης, αὐτὸ δὲν εἶναι παρὰ 12
μια δοξασία τοῦ θνητοῦ νοῦ, ὄχι θέσπισμα τῆς σοφίας, καὶ
ὁ ἄνθρωπος δὲν ἔχει παρὰ νὰ διαμαρτυρηθῇ κατὰ τῆς δοξα-
σίας αὐτῆς γιὰ νὰ τὴν ἀκυρώσῃ. Ὅταν ὁ σπουδαστὴς 15
σκέπτεται μ' αὐτὸ τὸν τρόπο καὶ δῇ τὰ ἀποτελέσματα τῆς
σκέψης του στὸ σῶμα του, θὰ ἀποδείξῃ στὸν ἴδιον τὸν ἑαυτό
του, σιγὰ σιγὰ, τὶς ὑπέροχες ἀλήθειες τῆς Χριστιανικῆς 18
'Επιστήμης.

"Ἄν ἐκτεθῇς, ἐνῶ εἶσαι ἰδρωμένος, στὸ ρεῦμα καὶ ἀρχίσῃς νὰ 18
νοιώθῃς ρίγη, νὰ ἔχῃς ξηρὸ βήχα, γρίππη, συμπτώματα
πνευμονίας, ἢ ἐνδείξεις ὀξέων ρευματισμῶν, ἢ θερα- ^{"Οχι ἡ ὕλη,} ^{ἀλλὰ ὁ Νοῦς} 21
πεία σου μὲ τὸ Νοῦ εἶναι ἀσφαλὴς καὶ σίγουρη.
"Ἄν εἶσαι Χριστιανὸς 'Επιστήμονας, δὲν εἶναι πιθανὸ νὰ ἐκ-
δηλωθοῦν τέτοια συμπτώματα· ἀλλὰ ἂν πιστεύῃς στοὺς νό- 24
μους τῆς ὕλης καὶ στὶς ὀλέθριες συνέπειες ποῦ ἐπιφέρει ἡ
παράβασή τους, εἶσαι ἀνίκανος νὰ χειριστῇς τὴν περίπτωσή
σου ἢ νὰ ἐξαλείψῃς τὶς κακὰς συνέπειες τῆς δοξασίας σου. 27
Ὅταν ὑποχωρήσῃ ὁ φόβος καὶ πειστῇς ὀριστικὰ ὅτι δὲν ἔχεις
παραβῇ κανένα νόμο, δὲ θὰ πάθῃς ποτὲ οὔτε ρευματισμὸν,
οὔτε φυματίωση, οὔτε καμιά ἄλλη ἀρρώστια ἐξαιτίας τῶν 30
κακῶν καιρικῶν συνθηκῶν. Στὴν 'Επιστὴμὴ αὐτὸ εἶναι γεγο-
νὸς ἀναμφισβήτητο, ποῦ κανένα τεκμήριο τῶν ὑλικῶν αἰσθη-
σεων δὲν μπορεῖ ποτὲ νὰ ἀνατρέψῃ. 33

Ἡ ἀσθένεια, ἡ ἁμαρτία καὶ ὁ θάνατος πρέπει τελικὰ νὰ
ζαρῶσουν ἀπὸ τὸ φόβο τοὺς μπρὸς στὰ θεῖα δικαιώματα τῆς
νοημοσύνης, καὶ τότε θὰ ἀναγνωριστῇ ὅτι ὁ Νοῦς ἐξουσιάζει 36
ὅλες τὶς λειτουργίες καὶ τὰ ὄργανα τοῦ ἀνθρώπινου ὄργα-

1 human system will be acknowledged. It is proverbial
 that Florence Nightingale and other philanthropists en-
 3 **Benefit of** gaged in humane labors have been able to
philanthropy undergo without sinking fatigues and expo-
 6 planation lies in the support which they derived from
 the divine law, rising above the human. The spiritual
 demand, quelling the material, supplies energy and en-
 9 durance surpassing all other aids, and forestalls the
 penalty which our beliefs would attach to our best
 deeds. Let us remember that the eternal law of right,
 12 though it can never annul the law which makes sin its
 own executioner, exempts man from all penalties but
 those due for wrong-doing.

15 Constant toil, deprivations, exposures, and all untow-
 ard conditions, *if without sin*, can be experienced with-
 out suffering. Whatever it is your duty to do,
 18 **Honest toil** you can do without harm to yourself. If you
has no sprain the muscles or wound the flesh, your
penalty remedy is at hand. Mind decides whether or not the
 21 flesh shall be discolored, painful, swollen, and inflamed.

You say that you have not slept well or have overeaten.
 You are a law unto yourself. Saying this and believing
 24 **Our sleep** it, you will suffer in proportion to your belief
and food and fear. Your sufferings are not the penalty
 for having broken a law of matter, for it is a law of mortal
 27 mind which you have disobeyed. You say or think, be-
 cause you have partaken of salt fish, that you must be
 thirsty, and you are thirsty accordingly, while the oppo-
 30 site belief would produce the opposite result.

Any supposed information, coming from the body or
 from inert matter as if either were intelligent, is an illu-

νισμοῦ. Εἶναι πασίγνωστο ὅτι ἡ Φλόρενς Νάϊτινγκελ καὶ 1
 ἄλλοι φιλόανθρωποι, ποὺ καταγίνονται μὲ ἀνθρωπιστικὰ 3
 ἔργα, μπόρεσαν νὰ ὑποφέρουν, χωρὶς νὰ λυγί-
 σουν, κοπώσεις καὶ κακουχίες στὶς ὁποῖες οἱ κοινοὶ ^{Τὰ καλὰ τῆς}
 ἄνθρωποι δὲ θὰ μπορούσαν νὰ ἀνθέξουν. Ὁ λό- <sup>φιλοανθρω-
 πίας</sup>
 γος γιὰ τὸν ὁποῖο μπορούσαν νὰ τὸ κάνουν αὐτὸ εἶναι ὅτι 6
 ὑποστηρίζονταν ἀπὸ τὸ θεῖο νόμο, ποὺ ὑψώνεται πάνω ἀπὸ
 τὸν ἀνθρώπινο. Ἡ πνευματικὴ ἀπαίτηση, ποὺ κατασιγάζει 9
 τὴν ὕλική, παρέχει μιὰ ἐνεργητικότητα καὶ ἀντοχή ποὺ ὑπερ-
 βαίνουν κάθε ἄλλη βοήθεια καὶ προλαβαίνει τὴν ποινὴ ποὺ 9
 οἱ δοξασίες μας θὰ ἐπέβαλλαν καὶ στὶς καλύτερες πράξεις μας.
 Πρέπει νὰ ἔχουμε ὑπόψη μας ὅτι ὁ αἰώνιος νόμος τοῦ ὀρθοῦ, 12
 ἂν καὶ δὲν μπορεῖ ποτὲ νὰ ἀκυρώσῃ τὸ νόμο ποὺ κάνει τὴν
 ἁμαρτία δῆμιό τοῦ ἑαυτοῦ της, ἀπαλλάσσει τὸν ἄνθρωπο
 ἀπὸ ὅλες τὶς ποινὲς ἐκτὸς ἀπὸ ἐκεῖνες ποὺ ὀφείλονται σὲ κακὲς 15
 πράξεις.

Μποροῦμε νὰ ὑποβληθοῦμε ἀνώδυνα σὲ ἀδιάκοπο μόχθο, 18
 στερήσεις, κακουχίες καὶ ὅλες τὶς ἀντίξοες καταστάσεις, ἂν
 δὲν ἁμαρταίνουμε. Ὅ,τι καὶ ἂν σοῦ ἐπιβάλῃ τὸ ^{Ὁ τίμιος}
 καθῆκον σου νὰ κάνῃς, μπορεῖς νὰ τὸ κάνῃς χωρὶς ^{μόχθος δὲν}
 νὰ πάθῃς τίποτε. Ἄν στραμπουλίξῃς τοὺς μυῶ- ^{ἐπισύρει}
 νες σου ἢ πληγώσῃς τὴ σάρκα, τὸ φάρμακό σου εἶναι πρό- ^{ποινὴ} 21
 χειρο. Ὁ νοῦς ἀποφασίζει ἂν θὰ μαυρίσῃ ἢ ὄχι ἡ σάρκα,
 ἂν θὰ πονέσῃ, θὰ πρηστῇ, ἢ θὰ ἐρεθιστῇ. 24

Λές ὅτι δὲν κοιμήθηκες καλὰ, ἢ ὅτι ἔφαγες περισσότερο ἀπὸ 24
 ὅ,τι ἔπρεπε. Μόνος σου κάνεις νόμο γιὰ τὸν ἑαυτὸ σου. Ἄν
 λές ἓνα τέτοιο πράγμα καὶ τὸ πιστεύῃς, θὰ ὑπο- ^{Ὁ ὕπνος καὶ} 27
 φέρῃς ἀνάλογα μὲ τὴ δοξασία καὶ τὸ φόβο σου. ^{ἡ τροφὴ μας}
 Τὰ βάσανά σου δὲν εἶναι ἡ ποινὴ γιὰ τὴν παράβαση ἐνὸς
 νόμου τῆς ὕλης, γιατί αὐτὸ ποὺ ἔχεις παρακούσει εἶναι ἓνας 30
 νόμος τοῦ θνητοῦ νοῦ. Λές, ἢ σκέπτεσαι, ὅτι ἐπειδὴ ἔφαγες
 ἄρμυρὸ ψάρι θὰ διψάσῃς ἐξάπαντος, καὶ γι' αὐτὸν τὸ λόγο
 διψᾷς, ἐνῶ ἡ ἀντίθετη δοξασία θὰ προκαλοῦσε τὸ ἀντίθετο 33
 ἀποτέλεσμα.

Καθε ὑποθετικὴ πληροφορία ποὺ προέρχεται ἀπὸ τὸ σῶμα 36
 ἢ ἀπὸ τὴν ἀδρανῆ ὕλη, μολονότι οὔτε τὸ ἓνα οὔτε τὸ ἄλλο ἔχει

1 sion of mortal mind, — one of its dreams. Realize that
 3 Doubtful evidence the evidence of the senses is not to be accepted
 in the case of sickness, any more than it is in
 the case of sin.

Expose the body to certain temperatures, and belief
 6 says that you may catch cold and have catarrh; but no
 9 Climate and belief such result occurs without mind to demand
 it and produce it. So long as mortals declare
 9 that certain states of the atmosphere produce catarrh,
 fever, rheumatism, or consumption, those effects will
 follow, — not because of the climate, but on account of
 12 the belief. The author has in too many instances healed
 disease through the action of Truth on the minds of mor-
 tals, and the corresponding effects of Truth on the body,
 15 not to know that this is so.

A blundering despatch, mistakenly announcing the
 death of a friend, occasions the same grief that the friend's
 18 Erroneous despatch real death would bring. You think that your
 anguish is occasioned by your loss. Another
 despatch, correcting the mistake, heals your grief, and
 21 you learn that your suffering was merely the result of
 your belief. Thus it is with all sorrow, sickness, and
 death. You will learn at length that there is no cause
 24 for grief, and divine wisdom will then be understood.
 Error, not Truth, produces all the suffering on earth.

If a Christian Scientist had said, while you were labor-
 27 ing under the influence of the belief of grief, "Your sor-
 30 Mourning causeless row is without cause," you would not have
 understood him, although the correctness of
 the assertion might afterwards be proved to you. So,
 when our friends pass from our sight and we lament,
 that lamentation is needless and causeless. We shall

νοημοσύνη, εἶναι μιὰ ψευδαίσθηση τοῦ θνητοῦ νοῦ — ἓνα ἀπὸ 1
τὰ ὄνειρά του. Κατάλαβέ το καλὰ ὅτι δὲν πρέπει Ἀμφισβητή-
νὰ παραδεχτῆς τὴ μαρτυρία τῶν αἰσθήσεων στὴν 3
περίπτωσή τῆς ἀρρώστιας, ὅπως ἀκριβῶς δὲν πρέπει νὰ τὴν
παραδεχτῆς καὶ στὴν περίπτωσή τῆς ἀμαρτίας.

Ἄν ἐκθέσης τὸ σῶμα σὲ ὀρισμένες θερμοκρασίες, ἡ δοξασία 6
θὰ πῇ ὅτι μπορεῖ νὰ κρυολογήσης καὶ νὰ συναχῶθῃς· ἀλλὰ
κανένα τέτοιο ἀποτέλεσμα δὲν προκαλεῖται ἂν Κλίμα καὶ
δὲν τὸ ἀπαιτήσῃ καὶ τὸ δημιουργήσῃ ὁ νοῦς. 9
Ὅσο οἱ θνητοὶ λένε ὅτι ὀρισμένες καιρικὲς καταστάσεις προ-
καλοῦν συνάχι, πυρετό, ρευματισμοὺς ἢ φυματίωση, τὰ ἀπο-
τελέσματα αὐτὰ θὰ ἐπακολουθήσουν, ὅχι ἐξαιτίας τοῦ κλί- 12
ματος, ἀλλὰ ἐξαιτίας τῆς δοξασίας αὐτῆς. Εἶναι τόσες πολλὲς
οἱ περιπτώσεις πού ἔχω θεραπεύσει τὴν ἀρρώστια μὲ τὴν
ἐνέργεια τῆς Ἀλήθειας στὸ νοῦ τῶν θνητῶν καὶ τὰ ἀντίστοιχα 15
ἀποτελέσματα πού προκαλεῖ ἡ Ἀλήθεια στὸ σῶμα, ὥστε
δὲν ἔχω καμιὰ ἀμφιβολία ὅτι ἔτσι εἶναι.

Μιὰ ἀσύστατη εἰδηση πού ἀναγγέλλει κατὰ λάθος τὸ θά- 18
νατο ἐνὸς φίλου σου, προκαλεῖ τὴν ἴδια λύπη πού θὰ προ-
καλοῦσε καὶ ὁ πραγματικὸς θάνατος τοῦ φίλου Ἀνακριβῆς
σου. Νομίζεις ὅτι ἡ ἀγωνία σου ὀφείλεται στὴν 21
εἰδηση
ἀπώλεια τοῦ φίλου σου. Μιὰ ἄλλη εἰδηση, πού διορθώνει
τὸ λάθος, θεραπεύει τὴ λύπη σου, καὶ τότε μαθαίνεις ὅτι ὁ
πόνος σου ἦταν ἀπλῶς τὸ ἀποτέλεσμα τῆς δοξασίας σου. 24
Τὸ ἴδιο συμβαίνει καὶ μὲ κάθε λύπη, ἀρρώστια καὶ τὸ θάνατο.
Θὰ μάθης τελικὰ ὅτι δὲν ὑπάρχει λόγος νὰ λυπᾶσαι, καὶ τότε
θὰ κατανοήσης τὴ θεία σοφία. Ἡ πλάνη, ὅχι ἡ Ἀλήθεια, 27
προξενεῖ ὅλη τὴν ὀδύνη πάνω στὴ γῆ.

Ἄν ἓνας Χριστιανὸς Ἐπιστήμονας σοῦ ἔλεγε, τὴν ὥρα
πού ὑπόφερες ἀπὸ τὴ δοξασία τῆς λύπης, «δὲν ὑπάρχει 30
λόγος νὰ λυπᾶσαι», δὲ θὰ τὸν εἶχες καταλάβει, ἂν
καὶ ἡ ἀκρίβεια τοῦ ἰσχυρισμοῦ του θὰ μπορούσε Δὲν ὑπάρχει
ἴσως νὰ ἀποδειχτῇ ἀργότερα. Ὅταν, λοιπόν, 33
πενθούμε
οἱ φίλοι μας χάνονται ἀπὸ τὰ μάτια μας καὶ θρηνοῦμε, ὁ
θρῆνος αὐτὸς εἶναι περιττὸς καὶ ἀδικαιολόγητος. Θὰ τὸ

1 perceive this to be true when we grow into the understanding of Life, and know that there is no death.

3 Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that actual

Mind heals
brain-disease

6 Mind can be overworked? When we reach our limits of mental endurance, we conclude that intellectual labor has been carried sufficiently far; but when we realize that immortal Mind is ever active, 9 and that spiritual energies can neither wear out nor can so-called material law trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by 12 the assurances of immortality, opposed to mortality.

Our thinkers do not die early because they faithfully perform the natural functions of being. If printers and

15 Right never
punishable

authors have the shortest span of earthly existence, it is not because they occupy the most important posts and perform the most vital functions in 18 society. That man does not pay the severest penalty who does the most good. By adhering to the realities of eternal existence, — instead of reading disquisitions on 21 the inconsistent supposition that death comes in obedience to the law of life, and that God punishes man for doing good, — one cannot suffer as the result of any labor of 24 love, but grows stronger because of it. It is a law of so-called mortal mind, misnamed matter, which causes all things discordant.

27 The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed

Christian
history

30 on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering.

καταλάβουμε αὐτὸ ὅταν προοδεύσουμε στὴν κατανόηση τῆς 1
Ζωῆς καὶ μάθουμε ὅτι δὲν ὑπάρχει θάνατος.

Ἐπειδὴ ὁ θνητὸς νοῦς ἐργάζεται ἀδιάκοπα, πρέπει νὰ 3
τιμωρηθῇ μὲ μαλάκυνση τοῦ ἐγκεφάλου; Ποιὸς τολμᾷ νὰ πῇ
ὅτι ὁ πραγματικὸς Νοῦς μπορεῖ νὰ πάθῃ ὑπερκό- Ὁ Νοῦς θερα-
πωση; Ὅταν φτάνουμε στὰ ὅρια τῆς νοερῆς ἀν- πεύει τὴν
τοχῆς μας, συμπεραίνουμε ὅτι ἀρκετὰ δουλέψαμε ἐγκεφαλικὴ 6
διανοητικά· ἀλλ' ὅταν καταλάβουμε καλὰ ὅτι ὁ ἀθάνατος
Νοῦς εὐρίσκεται πάντοτε σὲ δράση καὶ ὅτι οὔτε οἱ πνευματικὲς 9
ἱκανότητες μποροῦν νὰ φθαροῦν οὔτε ὁ λεγόμενος ὑλικὸς νόμος
μπορεῖ νὰ καταπατᾷ τὶς δυνάμεις καὶ τὰ μέσα ποὺ μᾶς ἔδωσε
ὁ Θεός, εἴμαστε ἱκανοὶ νὰ ἐμπιστευτοῦμε στὴν Ἀλήθεια ἀνα- 12
ζωογονημένοι ἀπὸ τὶς διαβεβαιώσεις τῆς ἀθανασίας, ποὺ
ἐναντιώνεται στὴ θνητότητα.

Οἱ διανοούμενοί μας δὲν πεθαίνουν πρόωρα γιὰτί ἐκτελοῦν 15
πιστὰ τὶς φυσικὲς λειτουργίες τοῦ εἶναι. Ἄν οἱ τυπογρά-
φοι καὶ οἱ συγγραφεῖς ζοῦν λιγότερο ἀπ' ὅλους Τὸ σωστὸ δὲν
σ' αὐτὴ τῇ γῇ, αὐτὸ δὲν ὀφείλεται στὸ ὅτι κατέ- εἶναι ποτέ 18
χουν τὶς σπουδαιότερες θέσεις καὶ ἐκτελοῦν τὰ πιὸ
ζωτικὰ λειτουργήματα στὴν κοινωνία. Ὁ ἄνθρωπος ποὺ
κάνει τὸ περισσότερο καλὸ δὲν ὑποβάλλεται στὴν αὐστηρό- 21
τερη ποινή. Ὅταν ἐπιμένη κανεῖς στὶς πραγματικότητες τῆς
αἰώνιας ὑπαρξης — ἀντὶ νὰ διαβάξῃ πραγματεῖες σχετικὰ μὲ
τὴν παράλογη ὑπόθεση ὅτι ὁ θάνατος ἐπέρχεται σύμφωνα 24
μὲ τὸ νόμο τῆς ζωῆς, καὶ ὅτι ὁ Θεὸς τιμωρεῖ τὸν ἄνθρωπο
γιὰτί κάνει τὸ καλὸ — δὲν μπορεῖ νὰ ὑποφέρῃ γιὰ τὰ καλὰ
ἔργα του, ἀλλὰ γίνεται πιὸ δυνατὸς ἐξαιτίας αὐτῶν. Ἐκεῖνο 27
ποὺ κάνει ὅλα τὰ πράγματα δυσαρμονικὰ εἶναι ἓνας νόμος τοῦ
λεγόμενου θνητοῦ νοῦ, ποὺ κακῶς ὀνομάζεται ὕλη.

Ἡ ἱστορία τοῦ χριστιανισμοῦ παρέχει ὑπέροχες ἀποδείξεις 30
τῆς ἐνισχυτικῆς ἐπιρροῆς καὶ προστατευτικῆς δυνάμεις ποὺ
χορηγεῖ στὸν ἄνθρωπο ὁ οὐράνιος Πατέρας του, ὁ Χριστιανικὴ
παντοδύναμος Νοῦς, ὁ ὁποῖος δίνει στὸν ἄνθρωπο ἱστορία 33
πίστη καὶ κατανόηση γιὰ νὰ ὑπερασπίσῃ τὸν ἑαυτό του,
ὄχι μόνο ἀπὸ τὸν πειρασμὸ ἀλλὰ καὶ ἀπὸ τοὺς σωματικὸς
πόνους. 36

1 The Christian martyrs were prophets of Christian
 Science. Through the uplifting and consecrating power
 3 of divine Truth, they obtained a victory over the corpo-
 real senses, a victory which Science alone can explain.
 Stolidity, which is a resisting state of mortal mind, suffers
 6 less, only because it knows less of material law.

The Apostle John testified to the divine basis of Chris-
 tian Science, when dire inflictions failed to destroy his
 9 body. Idolaters, believing in more than one mind, had
 "gods many," and thought that they could kill the body
 with matter, independently of mind.

12 Admit the common hypothesis that food is the nutri-
 ment of life, and there follows the necessity for another
 admission in the opposite direction, — that
 15 ^{Sustenance}
^{spiritual} food has power to destroy Life, God, through
 a deficiency or an excess, a quality or a quantity. This
 is a specimen of the ambiguous nature of all material
 18 health-theories. They are self-contradictory and self-de-
 structive, constituting a "kingdom divided against itself,"
 which is "brought to desolation." If food was prepared
 21 by Jesus for his disciples, it cannot destroy life.

The fact is, food does not affect the absolute Life of
 man, and this becomes self-evident, when we learn that
 24 ^{God sus-}
^{tains man} God is our Life. Because sin and sickness are
 not qualities of Soul, or Life, we have hope in
 immortality; but it would be foolish to venture beyond
 27 our present understanding, foolish to stop eating until
 we gain perfection and a clear comprehension of the living
 Spirit. In that perfect day of understanding, we shall
 30 neither eat to live nor live to eat.

If mortals think that food disturbs the harmonious
 functions of mind and body, either the food or this thought

Οἱ χριστιανοὶ μάρτυρες ἦταν προφῆτες τῆς Χριστιανικῆς Ἐπιστήμης. Μὲ τὴ δύναμη τῆς θείας Ἀλήθειας ποὺ ἐξυψώνει καὶ καθαγιαίνει, πέτυχαν τὴ νίκη κατὰ τῶν σωματικῶν αἰσθησεων, μιὰ νίκη ποὺ μόνο ἡ Ἐπιστήμη μπορεῖ νὰ ἐξηγήσῃ. Ἡ ἀναισθησία, ποὺ εἶναι μιὰ ἀντιδραστικὴ κατάσταση τοῦ θνητοῦ νοῦ, ὑποφέρει λιγότερο, μόνο καὶ μόνο γιατί ξέρει λιγότερα γιὰ τὸν ὑλικὸ νόμο.

Ὁ Ἀπόστολος Ἰωάννης ἀπόδειξε ὅτι ἡ βάση τῆς Χριστιανικῆς Ἐπιστήμης ἦταν θεία, ὅταν σκληρὰ βασανιστήρια δὲν κατόρθωσαν νὰ καταστρέψουν τὸ σῶμα του. Οἱ εἰδωλολάτρες, ποὺ πίστευαν σὲ πολλοὺς νόες, εἶχαν «θεοὺς πολλοὺς» καὶ νόμιζαν ὅτι θὰ μπορούσαν νὰ θανατώσουν τὸ σῶμα μὲ ὕλη, ἀνεξάρτητα ἀπὸ τὸ νοῦ.

Ἄν παραδεχτῆς τὴν κοινὴ ὑπόθεση ὅτι ἡ τροφή συντηρεῖ τὴ ζωὴ, θὰ παραδεχτῆς ἀναγκαστικὰ καὶ τὸ ἀντίθετο-ὅτι ἡ τροφή ἔχει τὴ δύναμη νὰ καταστρέψῃ τὴ Ζωή, τὸ Θεό, εἴτε γιατί εἶναι λίγη εἴτε γιατί εἶναι πολλή, εἴτε ἐξαιτίας τῆς ποιότητος εἴτε ἐξαιτίας τῆς ποσότητός της. Αὐτὸ ἀποτελεῖ δεῖγμα τῆς ἀκαθόριστης φύσης ὅλων τῶν ὑλικῶν θεωριῶν ὑγιεινῆς. Εἶναι ἀντιφατικές, καταστρέφονται μόνες τους, καὶ εἶναι μιὰ «βασίλειά διαιρεθεῖσα καθ' ἑαυτῆς», ποὺ «ἐρημοῦται». Ἄν ὁ Ἰησοῦς ἐτοίμασε τροφή γιὰ τοὺς μαθητὲς του, τότε ἡ τροφή δὲν μπορεῖ νὰ καταστρέψῃ τὴ ζωή.

Τὸ γεγονὸς εἶναι ὅτι ἡ τροφή δὲν ἐπηρεάζει τὴν ἀπόλυτη Ζωὴ τοῦ ἀνθρώπου, καὶ αὐτὸ εἶναι ὀλοφάνερο ὅταν μάθουμε ὅτι ὁ Θεὸς εἶναι ἡ Ζωὴ μας. Ἐπειδὴ ἡ ἁμαρτία καὶ ἡ ἁρρώστια δὲν εἶναι ιδιότητες τῆς Ψυχῆς, ἡ τῆς Ζωῆς, ἐλπίζουμε στὴν ἀθανασία· ἀλλὰ θὰ ἦταν ἀνόητο νὰ τολμήσουμε νὰ κάνουμε κάτι ποὺ ξεπερνᾷ τὴν τωρινὴ μας κατανόηση, θὰ ἦταν ἀνόητο νὰ πᾶψουμε νὰ τρῶμε προτοῦ γίνουμε τέλειοι καὶ ἀντιληφτοῦμε καθαρὰ τὸ ζωντανὸ Πνεῦμα. Τὴν ἡμέρα ἐκείνη τῆς τέλειας κατανόησης οὔτε θὰ τρῶμε γιὰ νὰ ζοῦμε οὔτε θὰ ζοῦμε γιὰ νὰ τρῶμε.

Ἄν οἱ θνητοὶ νομίζουν ὅτι ἡ τροφή διαταράσσει τὶς ἀρμονικὲς λειτουργίες τοῦ νοῦ καὶ τοῦ σώματος, τότε πρέπει ἢ νὰ σταματήσουν νὰ τρῶνε ἢ νὰ ἀπορρίψουν τὴ σκέψη αὐτή,

1 must be dispensed with, for the penalty is coupled with
 the belief. Which shall it be? If this decision be left
 3 **Diet and** to Christian Science, it will be given in behalf
 digestion of the control of Mind over this belief and every
 erroneous belief, or material condition. The less we
 6 know or think about hygiene, the less we are predisposed
 to sickness. Recollect that it is not the nerves, not mat-
 ter, but mortal mind, which reports food as undigested.
 9 Matter does not inform you of bodily derangements; it
 is supposed to do so. This pseudo-mental testimony can
 be destroyed only by the better results of Mind's oppo-
 12 site evidence.

Our dietetic theories first admit that food sustains the
 life of man, and then discuss the certainty that food can
 15 **Scripture** kill man. This false reasoning is rebuked in
 rebukes Scripture by the metaphors about the fount
 and stream, the tree and its fruit, and the kingdom di-
 18 vided against itself. If God has, as prevalent theories
 maintain, instituted laws that food shall support human
 life, He cannot annul these regulations by an opposite
 21 law that food shall be inimical to existence.

Materialists contradict their own statements. Their
 belief in material laws and in penalties for their infrac-
 24 **Ancient** tion is the ancient error that there is fraternity
 confusion between pain and pleasure, good and evil, God
 and Satan. This belief totters to its falling before the
 27 battle-axe of Science.

A case of convulsions, produced by indigestion, came
 under my observation. In her belief the woman had
 30 chronic liver-complaint, and was then suffering from a
 complication of symptoms connected with this belief. I
 cured her in a few minutes. One instant she spoke de-

γιατὶ ἡ ποινὴ εἶναι ἀχώριστη ἀπὸ τῆ δοξασίας. Ποιὸ ἀπὸ 1
τὰ δυὸ πρέπει νὰ κάμουν; Ἄν ἀφήσουμε τὴ Χριστιανικὴ
Ἐπιστήμην νὰ κρίνῃ, ἡ ἀπόφασί της θὰ εὐνόησῃ 3
τὸ Νοῦ, ποὺ ἀσκεῖ ἐξουσία τόσο πάνω στὴ δοξα- ^{Δίαιτα καὶ}
σία αὐτὴ ὅσο καὶ πάνω σὲ κάθε ἐσφαλμένη δοξασία, ἢ ὑλικὴ ^{πέψη}
κατάστασι. Ὅσο πιὸ λίγα γνωρίζουμε ἢ σκεπτόμαστε σχε- 6
τικὰ μὲ τὴν ὑγιεινὴν τόσο λιγότερη προδιάθεσι ἔχουμε στὴν
ἀρρώστια. Ἔχε ὑπόψην σου ὅτι δὲν εἶναι τὰ νεῦρα, οὔτε ἡ
ῤλη, ἀλλὰ ὁ θνητὸς νοῦς ἐκεῖνος ποὺ ἀναφέρει ὅτι ἡ τροφὴ 9
δὲ χωνεύτηκε. Ἡ ῤλη δὲ σὲ πληροφορεῖ ὅτι ἔχεις σωματικὲς
διαταραχάς· ὑποτίθεται ὅτι τὸ κάνει. Ἡ ψευτονοερὴ αὐτὴ
μαρτυρία μπορεῖ νὰ ἐξαλειφτῇ μόνο ἀπὸ τὰ ἀποτελέσματα 12
ποὺ δίνει ἡ ἀντίθετη ἀπόδειξι τοῦ Νοῦ, ποὺ εἶναι καλύτερα.

Οἱ διαιτητικὲς θεωρίες μας πρῶτα παραδέχονται ὅτι ἡ
τροφὴ συντηρεῖ τὴ ζωὴ τοῦ ἀνθρώπου, καὶ ἔπειτα ἀποφαί- 15
νονται ὅτι ἡ τροφὴ μπορεῖ νὰ ἐξοντώσῃ ἀσφαλῶς ^{Ἐπιτίμηση}
τὸν ἄνθρωπον. Ὁ ἐσφαλμένος αὐτὸς συλλογισμὸς ^{ἀπὸ τὴ Γραφὴ}
ἐπιτιμᾶται στὴ Γραφὴ μὲ τὶς ἀλληγορίες τῆς πηγῆς καὶ τοῦ 18
νεροῦ, τοῦ δέντρον καὶ τοῦ καρποῦ του, καὶ τῆς βασιλείας
ποὺ εἶναι διαιρεμένη ἐναντίον τοῦ ἑαυτοῦ της. Ἄν ὁ Θεὸς
θέσπισε νόμους ὅτι ἡ τροφὴ θὰ συντηρῇ τὴ ζωὴ τοῦ ἀνθρώ- 21
που, ὅπως ἰσχυρίζονται οἱ παραδεγμένες θεωρίες, τότε δὲν
μπορεῖ νὰ ἀκυρώνη τοὺς κανονισμοὺς αὐτοὺς μ' ἓναν ἀντίθετο
νόμο — ὅτι ἡ τροφὴ εἶναι ἐπιβλαβὴς στὴν ὑπαρξιν. 24

Οἱ ὑλιστὲς ἀναιροῦν αὐτὰ ποὺ λένε οἱ ἴδιοι. Ἡ δοξασία
ποὺ ἔχουν σχετικὰ μὲ τοὺς ὑλικοὺς νόμους, καὶ τὶς ποινὲς ποὺ
ἀκολουθοῦν τὴν παράβασή τους, εἶναι ἡ ἀρχαία ^{Ἀρχαία} 27
πλάνη ὅτι ὑπάρχει στενὸς δεσμὸς μεταξὺ τοῦ πό- ^{σύγχυσι}
νου καὶ τῆς ἡδονῆς, τοῦ καλοῦ καὶ τοῦ κακοῦ, τοῦ Θεοῦ καὶ
τοῦ Σατανᾶ. Ἡ δοξασία αὐτὴ τρικλίζει καὶ πᾶει νὰ πέσῃ 30
μπροστὰ στὸ πολεμικὸ τσεκούρι τῆς Ἐπιστήμης.

Παρακολούθησα μιὰ περίπτωσι σπασμῶν, ποὺ προκλή-
θηκαν ἀπὸ δυσπεψία. Σύμφωνα μὲ τὴ δοξασία της, ἡ γυναίκα 33
ὑπόφερε ἀπὸ μιὰ χρόνια πάθησι τοῦ συκωτιοῦ της, καὶ εἶχε
πάθει τότε μιὰ ἐπιπλοκὴ συμπτωμάτων ποὺ προκλήθηκαν
ἀπὸ τὴ δοξασία αὐτὴ. Τὴ θεράπευσα μέσα σὲ λίγα λεπτὰ. 36

1 spairingly of herself. The next minute she said, "My
 food is all digested, and I should like something more
 3 to eat."

We cannot deny that Life is self-sustained, and we
 should never deny the everlasting harmony of Soul, sim-
 6 **Ultimate** ply because, to the mortal senses, there is seem-
 harmony ing discord. It is our ignorance of God, the
 divine Principle, which produces apparent discord, and
 9 the right understanding of Him restores harmony. Truth
 will at length compel us all to exchange the pleasures and
 pains of sense for the joys of Soul.

12 When the first symptoms of disease appear, dispute the
 testimony of the material senses with divine Science. Let
 your higher sense of justice destroy the false
 15 **Unnecessary** process of mortal opinions which you name
 prostration law, and then you will not be confined to a sick-room nor
 laid upon a bed of suffering in payment of the last far-
 18 thing, the last penalty demanded by error. "Agree with
 thine adversary quickly, whiles thou art in the way with
 him." Suffer no claim of sin or of sickness to grow upon
 21 the thought. Dismiss it with an abiding conviction that
 it is illegitimate, because you know that God is no more
 the author of sickness than He is of sin. You have no
 24 law of His to support the necessity either of sin or sick-
 ness, but you have divine authority for denying that neces-
 sity and healing the sick.

27 "Agree to disagree" with approaching symptoms of
 chronic or acute disease, whether it is cancer, consump-
 tion, or smallpox. Meet the incipient stages
 30 **Treatment** of disease of disease with as powerful mental opposi-
 of disease tion as a legislator would employ to defeat the passage of
 an inhuman law. Rise in the conscious strength of the

Λίγο πρὶν πρὶν μιλοῦσε μὲ ἀπελπισία γιὰ τὸν ἑαυτό της. 1
 Ὑστερα ἀπὸ λίγα λεπτὰ εἶπε: «Χώνεψα ὅλη τὴν τροφή μου, 3
 καὶ θὰ ἤθελα νὰ φάω κι ἄλλο».

Δὲν μποροῦμε νὰ ἀρνηθοῦμε ὅτι ἡ Ζωὴ εἶναι αὐτοσυντη- 4
 ρητὴ, καὶ δὲν πρέπει νὰ ἀρνηθοῦμε ποτὲ τὴν αἰώνια ἀρμονία 5
 τῆς Ψυχῆς μόνο καὶ μόνο διότι ὑπάρχει, γιὰ τὶς ^{Τελικὴ} 6
 θνητὲς αἰσθήσεις, φαινομενικὴ δυσαρμονία. Ἡ ^{ἀρμονία}
 δική μας ἀγνοία ἀναφορικὰ μὲ τὸ Θεό, τὴ θεία Ἀρχή, εἶναι 7
 αὐτὸ πού παράγει τὴ φαινομενικὴ δυσαρμονία, καὶ ἡ ὀρθὴ 8
 κατανόηση Αὐτοῦ ἀποκαθιστᾷ τὴν ἀρμονία. Ἡ Ἀλήθεια θὰ 9
 μᾶς ἀναγκάσῃ τελικὰ ὅλους νὰ ἀνταλλάξουμε τὶς ἡδονὲς καὶ 10
 τοὺς πόνους τῶν αἰσθήσεων μὲ τὶς χαρὲς τῆς Ψυχῆς. 12

Ὅταν ἐμφανιστοῦν τὰ πρῶτα συμπτώματα μιᾶς ἀρρώ- 13
 στίας, ἀμφισβήτησε τὴ μαρτυρία τῶν ὑλικῶν αἰσθήσεων μὲ 14
 τὴ θεία Ἐπιστήμη. Ἡ ἀνώτερη ἰδέα πού ἔχεις ^{Περὶ τοῦ} 15
 γιὰ τὴ δικαιοσύνη ἃς ἐξαλείψῃ τὴν ἀπατηλὴ ^{τσακισμα}
 διαδικασία τῶν θνητῶν γνωμῶν πού τὴν ὀνομάζεις νόμο, 16
 καὶ τότε δὲ θὰ περιοριστῇς σ' ἓνα δωμάτιο ἀσθενῶν, οὔτε 18
 θὰ ξαπλώσῃς πάνω σ' ἓνα κρεβάτι πόνου γιὰ νὰ ἐξοφλή-
 σῃς καὶ «τὸ ἔσχατον λεπτόν», τὴν ἔσχατη ποινὴ πού ἀξιῶ- 19
 νει ἡ πλάνη. «Εἰρήνευσον μὲ τὸν ἀντίδικόν σου ταχέως, 21
 ἐνὸς ὧ εἰσαι καθ' ὁδὸν μετ' αὐτοῦ». Μὴν ἀνέχεσαι καμιά ἀξι-
 ὡση ἀμαρτίας ἢ ἀρρώστιας νὰ ἀναπτυχθῇ στὴ σκέψη σου. 22
 Διῶξε τὴν μὲ τὴν ἀκλόνητη πεποίθησι ὅτι εἶναι παράνομη, 24
 γιὰτὶ ξέρεις ὅτι ὁ Θεὸς δὲν εἶναι ὁ δημιουργὸς τῆς ἀρρώστιας,
 ὅπως ἀκριβῶς δὲν εἶναι καὶ τῆς ἀμαρτίας. Δὲν ὑπάρχει κα- 25
 νένας νόμος τοῦ Θεοῦ πού νὰ ὑποστηρίξῃ ὅτι ἡ ἀμαρτία ἢ ἡ 27
 ἀρρώστια εἶναι ἀναγκαῖα· ἀντίθετα, ἔχεις θεία ἐξουσία νὰ
 ἀρνηθῇς ὅτι αὐτὲς εἶναι ἀναγκαῖες καὶ νὰ θεραπεύῃς τοὺς 28
 ἀσθενεῖς. 30

«Συμφώνησε νὰ διαφωνήσῃς» μὲ τὰ συμπτώματα πού δει- 31
 χνουν χρόνια ἢ ὀξεία ἀρρώστια, εἴτε εἶναι αὐτὴ καρκίνος εἴτε 32
 φυματίωση εἴτε εὐλογιά. Ἀντιμετώπισε τὰ ἀρ- ^{Θεραπεία τῆς} 33
 χικὰ στάδια τῆς ἀρρώστιας μὲ μιὰ τόσο σθεναρὴ ^{ἀρρώστιας}
 νοερὴ ἐναντίωση ὥστε θὰ χρησιμοποιοῦσε καὶ ἓνας νομοθέτης 34
 γιὰ νὰ ματαιώσῃ τὴν ψήφισι ἐνὸς ἀπάνθρωπου νόμου. 36
 Σήκω νὰ καταρρίψῃς μὲ τὴ συνειδητὴ δύναμη τοῦ πνεύματος
 τῆς Ἀλήθειας τὰ ἐπιχειρήματα τοῦ θνητοῦ νοῦ, δηλαδὴ τῆς

- 1 spirit of Truth to overthrow the plea of mortal mind,
alias matter, arrayed against the supremacy of Spirit.
 3 Blot out the images of mortal thought and its beliefs in
 sickness and sin. Then, when thou art delivered to the
 judgment of Truth, Christ, the judge will say, "Thou
 6 art whole!"

Instead of blind and calm submission to the incipient
 or advanced stages of disease, rise in rebellion against
 9 **Righteous** them. Banish the belief that you can possi-
 rebellion bly entertain a single intruding pain which can-
 not be ruled out by the might of Mind, and in this way
 12 you can prevent the development of pain in the body.
 No law of God hinders this result. It is error to suffer
 for aught but your own sins. Christ, or Truth, will de-
 15 stroy all other supposed suffering, and real suffering for
 your own sins will cease in proportion as the sin ceases.

Justice is the moral signification of law. Injustice de-
 18 clares the absence of law. When the body is supposed
 Contradict to say, "I am sick," never plead guilty. Since
 error matter cannot talk, it must be mortal mind
 21 which speaks; therefore meet the intimation with a pro-
 test. If you say, "I am sick," you plead guilty. Then
 your adversary will deliver you to the judge (mortal
 24 mind), and the judge will sentence you. Disease has
 no intelligence to declare itself something and announce
 its name. Mortal mind alone sentences itself. Therefore
 27 make your own terms with sickness, and be just to yourself
 and to others.

Mentally contradict every complaint from the body,
 30 **Sin to be** and rise to the true consciousness of Life as
 overcome Love, — as all that is pure, and bearing the
 fruits of Spirit. Fear is the fountain of sickness,

ὑλης, ποὺ παρατάσσονται ἐναντίον τῆς ὑπεροχῆς τοῦ Πνεύ- 1
ματος. Σβῆσε τίς εἰκόνες τῆς θνητῆς σκέψης καὶ τίς δοξασίες 3
τῆς ἀρρώστιας καὶ τῆς ἁμαρτίας ποὺ πηγάζουν ἀπ’ αὐτή. 3
Τότε, ὅταν παραδοθῇ στὴν κρίση τῆς Ἀλήθειας, τοῦ Χρι-
στοῦ, ὁ κριτὴς θὰ πῇ: «Ἐγίνες ὑγιής».

Ἀντὶ νὰ ὑποτάσσεσαι τυφλὰ καὶ ἡρεμα στὰ ἀρχικὰ ἢ τὰ 6
προχωρημένα στάδια τῆς ἀρρώστιας, ἐπαναστάτησε ἐναντίον 6
τους. Διῶξε τὴ δοξασία ὅτι εἶναι δυνατὸ νὰ αἰ- Δίκαιη
σθάνεσαι ἔστω καὶ ἓναν παρείσακτο πόνου ποὺ νὰ ἐπανάσταση 9
μὴν μπορῇ νὰ ἀποκλειστῇ ἀπὸ τὴ δύναμη τοῦ Νοῦ, καὶ μ’ αὐ-
τὸ τὸν τρόπο μπορεῖς νὰ ἐμποδίσῃς τὴν ἀνάπτυξη τοῦ 12
πόνου στὸ σῶμα. Κανένας νόμος τοῦ Θεοῦ δὲν ἐμποδίζει τὸ 12
ἀποτέλεσμα αὐτό. Εἶναι πλάνη νὰ ὑποφέρῃς γιὰ κάτι ἄλλο
ἐκτὸς ἀπὸ τίς δικές σου ἁμαρτίες. Ὁ Χριστός, ἡ Ἀλήθεια, θὰ 15
ἐξαλείψῃ κάθε ἄλλη ὑποθετικὴ ὁδύνη, καὶ ἡ πραγματικὴ 15
ὁδύνη γιὰ τίς δικές σου ἁμαρτίες θὰ πάψῃ κατὰ τὸ μέτρο
ποὺ παύει ἡ ἁμαρτία.

Ἡ δικαιοσύνη εἶναι ἡ ἠθικὴ ἔννοια τοῦ νόμου. Ἡ ἀδικία 18
φανερώνει τὴν ἀπουσία τοῦ νόμου. Ὅταν τὸ σῶμα ὑποτί-
θεται ὅτι λέει «εἶμαι ἄρρωστο», μὴν παραδεχτῇς Ἀπόκρουσε
ποτέ ὅτι εἶσαι ἔνοχος. Ἀφοῦ ἡ ὕλη δὲν μπορεῖ νὰ τὴν πλάνη 21
μιλῇ, αὐτὸ ποὺ μιλεῖ εἶναι κατ’ ἀνάγκην ὁ θνητὸς νοῦς·
γι’ αὐτὸ ἀντιμετώπισε τὴν ὑποβολή με διαμαρτυρία. Ἄν πῇς
«εἶμαι ἄρρωστος», παραδέχεσαι ὅτι εἶσαι ἔνοχος. Τότε ὁ 24
ἀντίδικός σου θὰ σέ παραδώσῃ στὸν κριτὴ (τὸ θνητὸ νοῦ),
καὶ ὁ κριτὴς θὰ σέ καταδικάσῃ. Ἡ ἀρρώστια δὲν ἔχει νοη-
μοσύνη γιὰ νὰ λέῃ ὅτι εἶναι κάτι καὶ νὰ ἀναγγέλλῃ τὸ ὄνομά 27
της. Ὁ θνητὸς νοῦς μόνο καταδικάζει τὸν ἑαυτό του. Γι’ αὐτὸ
κοίταξε νὰ ἐπιβάλῃς τοὺς δικούς σου ὅρους στὴν ἀρρώστια
καὶ νὰ εἶσαι δίκαιος με τὸν ἑαυτό σου καὶ τοὺς ἄλλους. 30

Ἀπόκρουσε νοερὰ κάθε παράπονο τοῦ σώματος καὶ ὑψώ-
σου στὴν ἀληθινὴ συνείδηση τῆς Ζωῆς ποὺ εἶναι
Ἀγάπη — ποὺ εἶναι πᾶν ὅ,τι εἶναι ἀγνὸ καὶ παρὰ- Ἡ ἁμαρτία
γει τοὺς καρπούς τοῦ Πνεύματος. Ὁ φόβος εἶναι πρέπει νὰ 33
ἢ πηγὴ τῆς ἀρρώστιας, καὶ μπορεῖς νὰ δαμάσῃς τὸ φόβο
καὶ τὴν ἁμαρτία με τὸ θεῖο Νοῦ· ἐπομένως ὁ θεῖος Νοῦς εἶναι 36

1 and you master fear and sin through divine Mind; hence
 it is through divine Mind that you overcome disease.
 3 Only while fear or sin remains can it bring forth death.
 To cure a bodily ailment, every broken moral law should
 be taken into account and the error be rebuked. Fear,
 6 which is an element of all disease, must be cast out to
 readjust the balance for God. Casting out evil and fear
 enables truth to outweigh error. The only course is to
 9 take antagonistic grounds against all that is opposed to
 the health, holiness, and harmony of man, God's image.

The physical affirmation of disease should always be
 12 met with the mental negation. Whatever benefit is pro-
 duced on the body, must be expressed men-
 14 Illusions about nerves tally, and thought should be held fast to this
 ideal. If you believe in inflamed and weak nerves, you
 are liable to an attack from that source. You will call it
 neuralgia, but we call it a belief. If you think that con-
 18 sumption is hereditary in your family, you are liable to
 the development of that thought in the form of what is
 termed pulmonary disease, unless Science shows you
 21 otherwise. If you decide that climate or atmosphere is
 unhealthy, it will be so to you. Your decisions will mas-
 ter you, whichever direction they take.

24 Reverse the case. Stand porter at the door of thought.
 Admitting only such conclusions as you wish realized in
 26 Guarding the door bodily results, you will control yourself har-
 moniously. When the condition is present
 which you say induces disease, whether it be air, exercise,
 heredity, contagion, or accident, then perform your office
 30 as porter and shut out these unhealthy thoughts and fears.
 Exclude from mortal mind the offending errors; then the
 body cannot suffer from them. The issues of pain or

αὐτὸ ποὺ σὲ κάνει ἱκανὸ νὰ νικᾷς τὴν ἀρρώστια. Μόνο 1
 ἐνὸςω παραμένει ὁ φόβος ἢ ἡ ἁμαρτία μπορεῖ νὰ προκληθῇ
 θάνατος. Γιά νὰ θεραπευτῇ ἓνα σωματικὸ νόσημα, πρέπει 3
 νὰ λάβουμε ὑπόψη κάθε παράβαση τοῦ ἠθικοῦ νόμου καὶ νὰ
 ἐπιτιμήσουμε τὴν πλάνη. Ὁ φόβος, ποὺ εἶναι ἓνα στοιχεῖο
 κάθε ἀρρώστιας, πρέπει νὰ ἀποβληθῇ γιὰ νὰ ρυθμιστῇ ἐκ 6
 νέου ἢ πλάστιγγα εὐνοϊκὰ γιὰ τὸ Θεό. Ἡ ἀποβολὴ τοῦ
 κακοῦ καὶ τοῦ φόβου κάνει τὴν ἀλήθεια ἱκανὴ νὰ εἶναι πιὸ
 βαριὰ ἀπὸ τὴν πλάνη. Ἡ μόνη πορεία ποὺ πρέπει νὰ ἀκο- 9
 λουθῇσουμε εἶναι νὰ πάρουμε ἀνταγωνιστικὴ στάση ἐναντίον
 παντὸς ὅ,τι ἐναντιώνεται στὴν ὑγεία, τὴν ἀγιότητα καὶ τὴν
 ἁρμονία τοῦ ἀνθρώπου, τῆς εἰκόνας τοῦ Θεοῦ. 12

Ἡ σωματικὴ ἐπιβεβαίωση τῆς ἀρρώστιας πρέπει πάντοτε
 νὰ ἀντιμετωπίζεται μὲ νοερὴ ἄρνηση. Κάθε καλυτέρευση ποὺ
 ἐκδηλώνεται στὸ σῶμα πρέπει νὰ ἐκφραστῇ νοερά, 15
 καὶ ἡ σκέψη πρέπει νὰ κρατηθῇ σταθερὰ στὸ
 ἰδεῶδες αὐτό. Ψευδαισθή-
σεις σχετικά
μὲ τὰ νεῦρα
 Ἄν πιστεύης ὅτι ὑπάρχουν ἐρεθι- 18
 σμένα καὶ ἀσθενικὰ νεῦρα, ὑπάρχει κίνδυνος νὰ προσβληθῇς
 ἀπὸ μιὰ τέτοια ἀρρώστια. Ἐσὺ θὰ τὴν ὀνομάσης νευραλγία,
 ἐγὼ ὅμως τὴν ὀνομάζω δοξασία. Ἄν νομίζης ὅτι ἡ φυμα- 21
 τίωση εἶναι κληρονομικὴ στὴν οἰκογένειά σου, ὑπάρχει κίν-
 δυνος ἢ σκέψη αὐτὴ νὰ ἀναπτυχθῇ καὶ νὰ πάρῃ τὴ μορφὴ
 αὐτοῦ ποὺ ὀνομάζεται ἀσθένεια τῶν πνευμόνων, ἐκτὸς ἂν μὲ τὴ 24
 βοήθεια τῆς Ἐπιστήμης ἀποτρέψῃς ἓνα τέτοιο ἀποτέλεσμα.
 Ἄν ἔχῃς τὴ γνώμη ὅτι τὸ κλίμα ἢ οἱ καιρικὲς συνθῆκες εἶναι ἀν-
 θυγιινά, θὰ εἶναι ἀνθυγιινά γιὰ σένα. Οἱ ἀποφάσεις σου θὰ 27
 σὲ ἐξουσιάζουν, ἀνάλογα μὲ τὴν κατεύθυνση ποὺ θὰ πάρουν.

Ἄλλαξε τελειῶς τὴν τακτικὴ σου. Φύλαξε σὰ θυρωρὸς τὴν 30
 πόρτα τῆς σκέψης σου. Ἄν παραδέχεσαι μόνο τὰ συμπερά-
 σματα ἐκεῖνα ποὺ θὰ ἤθελες νὰ ἐκδηλωθοῦν στὸ
 σῶμα σου, θὰ κυβερνᾷς τὸν ἑαυτὸ σου ἁρμονικά. Φρουρὸς
στὴν πόρτα
 Ὅταν βρεθῇς σὲ μιὰ κατάσταση ποὺ λές ὅτι προκαλεῖ ἀρ- 33
 ρώστια, εἶτε εἶναι ἀέρας εἶτε γυμναστικὴ εἶτε κληρονομικότητα
 εἶτε ἐπιδημία εἶτε ἀτύχημα, τότε κάνε τὸ καθήκον σου ὡς θυ-
 ρωρὸς καὶ μὴν ἀφήνης νὰμποῦν μέσα οἱ σκέψεις καὶ οἱ φόβοι
 αὐτοὶ ποὺ εἶναι ἀνθυγιεινοί. Ἀπόκλεισε τὶς βλαβερὲς πλάνες 36
 ἀπὸ τὸ θνητὸ νοῦ· τότε τὸ σῶμα δὲν μπορεῖ νὰ ὑποφέρει
 ἀπ' αὐτές. Οἱ ἐκβάσεις τοῦ πόνου ἢ τῆς ἡδονῆς δὲν μποροῦν

1 pleasure must come through mind, and like a watchman
 forsaking his post, we admit the intruding belief, forget-
 3 ting that through divine help we can forbid this entrance.

The body seems to be self-acting, only because mortal
 mind is ignorant of itself, of its own actions, and of their
 6 The strength
of Spirit results, — ignorant that the predisposing, re-
 mote, and exciting cause of all bad effects is a
 law of so-called mortal mind, not of matter. Mind is the
 9 master of the corporeal senses, and can conquer sickness,
 sin, and death. Exercise this God-given authority. Take
 possession of your body, and govern its feeling and action.
 12 Rise in the strength of Spirit to resist all that is unlike
 good. God has made man capable of this, and nothing
 can vitiate the ability and power divinely bestowed on
 15 man.

Be firm in your understanding that the divine Mind
 governs, and that in Science man reflects God's govern-
 18 No pain
in matter ment. Have no fear that matter can ache,
 swell, and be inflamed as the result of a law
 of any kind, when it is self-evident that matter can have
 21 no pain nor inflammation. Your body would suffer no
 more from tension or wounds than the trunk of a tree
 which you gash or the electric wire which you stretch,
 24 were it not for mortal mind.

When Jesus declares that "the light of the body is the
 eye," he certainly means that light depends upon Mind,
 27 not upon the complex humors, lenses, muscles, the iris
 and pupil, constituting the visual organism.

Man is never sick, for Mind is not sick and matter
 cannot be. A false belief is both the tempter
 30 No real
disease and the tempted, the sin and the sinner, the
 disease and its cause. It is well to be calm in sickness;

παρὰ νὰ προέρχωνται ἀπὸ τὸ νοῦ, καὶ ὅπως ἓνας φρουρὸς ποὺ 1
ἐγκαταλείπει τὴ θέση του ἔτσι καὶ μεῖς παραδεχόμεστε τὴν
παρείσακτη δοξασία, λησμονώντας ὅτι μὲ τὴ θεία βοήθεια 3
μποροῦμε νὰ τῆς ἀπαγορεύσουμε τὴν εἴσοδο.

Τὸ σῶμα φαίνεται νὰ αὐτενεργῇ, μόνο καὶ μόνο διότι ὁ 6
θνητὸς νοῦς ἀγνοεῖ τὸν ἑαυτό του, τὶς ἐνέργειές του καὶ τὰ
ἀποτελέσματά τους — ἀγνοεῖ ὅτι ἡ ἀπώτερη αἰτία ^{Ἡ ἰσχύς τοῦ}
ποὺ προδιαθέτει καὶ προκαλεῖ ὅλα τὰ κακὰ ἀπο- ^{Πνεύματος}
τελέσματα εἶναι ἓνας νόμος τοῦ λεγόμενου θνητοῦ νοῦ, ὅχι τῆς 9
ὑλῆς. Ὁ Νοῦς εἶναι ὁ κύριος τῶν σωματικῶν αἰσθήσεων, καὶ
μπορεῖ νὰ νικήσῃ τὴν ἀρρώστια, τὴν ἁμαρτία καὶ τὸ θάνατο.
Ἄσκησε τὴ θεόδοτη αὐτὴ ἐξουσία. Ἐξουσίασε τὸ σῶμα σου 12
καὶ κυβέρνησε τὰ συναισθήματα καὶ τὶς λειτουργίες του.
Σήκω μὲ τὴ δύναμη τοῦ Πνεύματος γιὰ νὰ ἀντισταθῇς σὲ
καθετὶ ποὺ εἶναι ἀνόμοιο μὲ τὸ καλὸ. Ὁ Θεὸς ἔκανε τὸν ἄν- 15
θρωπο ἱκανὸ γι' αὐτό, καὶ τίποτε δὲν μπορεῖ νὰ φθίρῃ τὴν
ἱκανότητα καὶ τὴ δύναμη ποὺ παραχώρησε ὁ Θεὸς στὸν
ἄνθρωπο. 18

Πρέπει νὰ ξέρης σταθερὰ ὅτι ὁ θεῖος Νοῦς κυβερνᾷ καὶ ὅτι 18
στὴν Ἐπιστήμῃ ὁ ἄνθρωπος ἀντανακλᾷ τὴ διακυβέρνηση τοῦ
Θεοῦ. Μὴ φοβᾶσαι ὅτι ἡ ὕλη μπορεῖ νὰ πονῇ, νὰ ^{Δὲν ὑπάρχει}
πρήζεται καὶ νὰ ἐρεθίζεται ἐξαιτίας κάποιου νό- ^{πόνος στὴν}
μου, ἀφοῦ εἶναι ὀλοφάνερο ὅτι ἡ ὕλη δὲν μπορεῖ ^{ὕλη}
οὔτε νὰ πονῇ οὔτε νὰ ἐρεθίζεται. Τὸ σῶμα σου δὲ θὰ ὑπόφερε 24
ἀπὸ ἔνταση ἢ τραύματα, ὅπως ἀκριβῶς δὲν ὑποφέρει καὶ ὁ
κορμὸς τοῦ δέντρου ποὺ κόβεις ἢ τὸ ἡλεκτρικὸ σύρμα ποὺ
τεντώνεις, ἂν δὲν ὑπῆρχε ὁ θνητὸς νοῦς. 27

Ὅταν ὁ Ἰησοῦς λέῃ ὅτι «ὁ λύχνος τοῦ σώματος εἶναι ὁ 27
ὀφθαλμός», ἀσφαλῶς ἐννοεῖ ὅτι τὸ φῶς ἐξαρτᾶται ἀπὸ τὸ Νοῦ,
ὅχι ἀπὸ τὰ πολυσύνθετα ὕγρά, τοὺς φακούς, τοὺς μυῶνες, τὴν 30
ἴριδα καὶ τὴν κόρη, ποὺ ἀποτελοῦν τὸ ὀπτικὸ ὄργανο.

Ὁ ἄνθρωπος δὲν ἀρρωσταίνει ποτέ, γιατί ὁ Νοῦς δὲν ἀρ- 33
ρωσταίνει καὶ ἡ ὕλη δὲν μπορεῖ νὰ ἀρρωστήσῃ.
Μιὰ ψεύτικη δοξασία εἶναι καὶ ὁ πειράζων καὶ ὁ ^{Δὲν ὑπάρχει}
πειραζόμενος, καὶ ἡ ἁμαρτία καὶ ὁ ἁμαρτωλός, καὶ ^{πραγματικὴ}
ἡ ἀρρώστια καὶ ἡ αἰτία τῆς. Εἶναι καλὸ νὰ εἶναι κανεὶς ἢρε- 36

1 to be hopeful is still better; but to understand that sick-
 2 ness is not real and that Truth can destroy its seeming
 3 reality, is best of all, for this understanding is the uni-
 4 versal and perfect remedy.

By conceding power to discord, a large majority of
 5 doctors depress mental energy, which is the only real
 6 ^{Recuperation} recuperative power. Knowledge that we
 7 ^{mental} can accomplish the good we hope for, stimu-
 8 lates the system to act in the direction which Mind points
 9 out. The admission that any bodily condition is beyond
 10 the control of Mind disarms man, prevents him from
 11 helping himself, and enthrones matter through error. To
 12 those struggling with sickness, such admissions are dis-
 13 couraging, — as much so as would be the advice to a man
 14 who is down in the world, that he should not try to rise
 15 above his difficulties.

Experience has proved to the author the fallacy of
 16 material systems in general, — that their theories are
 17 sometimes pernicious, and that their denials are better
 18 than their affirmations. Will you bid a man let evils
 19 overcome him, assuring him that all misfortunes are from
 20 God, against whom mortals should not contend? Will
 21 you tell the sick that their condition is hopeless, unless it
 22 can be aided by a drug or climate? Are material means
 23 the only refuge from fatal chances? Is there no divine
 24 permission to conquer discord of every kind with harmony,
 25 with Truth and Love?

We should remember that Life is God, and that God
 26 is omnipotent. Not understanding Christian
 27 ^{Arguing} Science, the sick usually have little faith in
 28 ^{wrongly} it till they feel its beneficent influence. This shows
 29 that faith is not the healer in such cases. The sick

μος στὴν ἀρρώστια· νὰ ἐλπίζει εἶναι ἀκόμη καλύτερο· ἀλλὰ νὰ 1
καταλαβαίνει ὅτι ἡ ἀρρώστια δὲν εἶναι πραγματικὴ καὶ ὅτι ἡ 1
Ἀλήθεια μπορεῖ νὰ ἐξαλείψῃ τὴ φαινομενικὴ τῆς πραγματι- 3
κότητα, εἶναι τὸ καλύτερο ἀπ' ὅλα, γιατί ἡ κατανόηση αὐτὴ
εἶναι τὸ παγκόσμιο καὶ τέλειο φάρμακο.

Μὲ τὸ νὰ παραδέχωνται ὅτι ἡ δυσαρμονία ἔχει δύναμη, 6
οἱ περισσότεροι γιατροὶ παραλύουν τὴ νοερὴ ἐνέργεια, ποὺ
εἶναι ἡ μόνη πραγματικὴ ἀναρρωτικὴ δύναμη. Ἡ ἡ ἀνάρρωση
γνώση ὅτι μπορούμε νὰ πραγματοποιήσουμε τὸ εἶναι νοερὴ 9
καλὸ ποὺ προσδοκοῦμε τονώνει τὸν ὀργανισμό καὶ τὸν κάνει
νὰ ἐνεργήσῃ πρὸς τὴν κατεύθυνση ποὺ δείχνει ὁ Νοῦς. Ἡ
παραδοχὴ ὅτι ὁ Νοῦς δὲν μπορεῖ νὰ ἐξουσιάσῃ καμιά σωμα- 12
τικὴ κατάσταση ἀφοπλίζει τὸν ἄνθρωπο, δὲν τὸν ἀφήνει νὰ
βοηθήσῃ τὸν ἑαυτό του, καὶ ἐνθρονίζει τὴν ὕλη μέσο τῆς
πλάνης. Ἐκεῖνοι ποὺ παλεύουν μὲ τὴν ἀρρώστια ἀποθαρρύν- 15
ονται ἀπὸ τίς παραδοχὰς αὐτές, ὅπως θὰ ἀποθαρρυνόταν
καὶ ἓνας ἄνθρωπος ποὺ ἀντιμετωπίζει μεγάλα προβλήματα
ἂν τὸν συμβούλευαν νὰ μὴν προσπαθῇ νὰ ὑπερνικήσῃ τίς 18
δυσκολίες του.

Ἡ πείρα μοῦ ἔχει ἀποδείξει ὅτι γενικὰ τὰ ὕλικά συστήματα
εἶναι ἐσφαλμένα — ὅτι οἱ θεωρίες τους εἶναι ἐνίοτε ὀλέθριες, καὶ 21
ὅτι αὐτὰ ποὺ δὲν παραδέχονται εἶναι καλύτερα ἀπὸ αὐτὰ ποὺ
ὑποστηρίζουν. Θὰ ἔλεγες ποτὲ σ' ἓνα ἄνθρωπο νὰ ἀφήσῃ
τὰ δεινὰ νὰ τὸν καταβάλουν, βεβαιώνοντάς τον ὅτι ὅλες οἱ 24
κακοτυχίες προέρχονται ἀπὸ τὸ Θεό, ἐναντίον τοῦ ὁποῖου
οἱ θνητοὶ δὲν πρέπει νὰ ἀγωνίζονται; Θὰ ἔλεγες στοὺς
ἀσθενεῖς ὅτι ἡ κατάστασή τους εἶναι ἀπελπιστικὴ, ἐκτὸς ἂν 27
πάρουν φάρμακα ἢ ἀλλάξουν κλίμα; Εἶναι τὰ ὕλικά μέσα τὸ
μόνο καταφύγιο ἀπὸ τὰ ὀλέθρια συμβάντα; Δὲν ἔχουμε θεία
ἐξουσία νὰ κατανικᾶμε κάθε δυσαρμονία μὲ τὴν ἁρμονία, τὴν 30
Ἀλήθεια καὶ τὴν Ἀγάπη;

Δὲν πρέπει νὰ ξεχνᾶμε ὅτι ἡ Ζωὴ εἶναι Θεὸς καὶ ὅτι ὁ Θεὸς
εἶναι παντοδύναμος. Ἐπειδὴ οἱ ἄρρωστοι δὲν Ἐσφαλμένη 33
καταλαβαίνουν τὴ Χριστιανικὴ Ἐπιστήμη, συνή- συνηγορία
θως ἐλάχιστα πιστεύουν σ' αὐτὴ ὥσπου αἰσθανθοῦν τὴν
εὐεργετικὴ τῆς ἐπιρροή. Αὐτὸ δείχνει ὅτι ἡ πίστη δὲν εἶναι 36
ἐκεῖνο ποὺ θεραπεύει σὲ τέτοιες περιπτώσεις. Οἱ ἄρρωστοι

- 1 unconsciously argue for suffering, instead of against it. They admit its reality, whereas they should deny it.
- 3 They should plead in opposition to the testimony of the deceitful senses, and maintain man's immortality and eternal likeness to God.
- 6 Like the great Exemplar, the healer should speak to disease as one having authority over it, leaving Soul to
- 9 **Divine authority** master the false evidences of the corporeal senses and to assert its claims over mortality and disease. The same Principle cures both sin and sickness. When divine Science overcomes faith in a carnal mind, and faith in God destroys all faith in sin and in material methods of healing, then sin, disease, and death will disappear.
- 12
- 15 Prayers, in which God is not asked to heal but is besought to take the patient to Himself, do not benefit the sick. An ill-tempered, complaining, or deceitful person should not be a nurse. The nurse should be cheerful, orderly, punctual, patient, full of faith, — receptive to Truth and Love.
- 18 **Aids in sickness**
- 21 It is mental quackery to make disease a reality — to hold it as something seen and felt — and then to attempt its cure through Mind. It is no less erroneous
- 24 **Mental quackery** to believe in the real existence of a tumor, a cancer, or decayed lungs, while you argue against their reality, than it is for your patient to feel these ills in physical belief. Mental practice, which holds disease as a reality, fastens disease on the patient, and it may appear in a more alarming form.
- 27
- 30 The knowledge that brain-lobes cannot kill a man nor affect the functions of mind would prevent the brain from becoming diseased, though a moral offence is indeed the

συνηγοροῦν χωρὶς νὰ τὸ καταλαβαίνουν ὑπὲρ τῆς ὁδύνης, 1
 ἀντὶ νὰ καταφέρωνται ἐναντίον αὐτῆς. Παραδέχονται τὴν 3
 πραγματικότητά της, ἐνῶ θὰ ἔπρεπε νὰ τὴν ἀρνοῦνται. Θὰ 3
 ἔπρεπε νὰ ἀπορρίπτουν τὴ μαρτυρίαν τῶν ἀπατηλῶν αἰσθή-
 σεων καὶ νὰ ὑποστηρίζουν ὅτι ὁ ἄνθρωπος εἶναι ἀθάνατος 6
 καὶ αἰωνίως ὁμοιος μὲ τὸ Θεό. 6

Ὅπως τὸ μεγάλο Ὑπόδειγμα, ὁ θεραπευτὴς πρέπει νὰ 8
 μιλᾷ στὴν ἀρρώστια σὰν ἓνας ἄνθρωπος ποὺ ἔχει ἐξουσία 9
 πάνω της, ἀφήνοντας τὴν Ψυχὴ νὰ ὑποτάξῃ τὰ ^{Θεῖα} 9
 ψεύτικα τεκμήρια τῶν σωματικῶν αἰσθήσεων καὶ ^{ἐξουσία}
 νὰ ἐπιβάλλῃ τίς ἀξιώσεις της στὴ θνητότητα καὶ τὴν ἀρρώ- 12
 στια. Ἡ ἴδια Ἀρχὴ θεραπεύει καὶ τὴν ἁμαρτίαν καὶ τὴν ἀρ- 12
 ρώστια. Ὅταν ἡ θεία Ἐπιστήμη ὑπερνικήσῃ τὴν πίστη 15
 σ' ἓνα σαρκικὸ νοῦ, καὶ ἡ πίστη στὸ Θεὸ ἐξαλείψῃ ὅλη τὴν 15
 πίστη στὴν ἁμαρτίαν καὶ τίς ὑλικὰς μεθόδους θεραπείας, τότε 15
 ἡ ἁμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος θὰ ἐξαφανιστοῦν.

Οἱ προσευχὲς ἐκέεινες στὶς ὁποῖες δὲ ζητᾶμε ἀπὸ τὸ Θεὸ νὰ 18
 θεραπεύσῃ τὸν ἄρρωστο, ἀλλὰ τὸν ἱκετεύουμε νὰ τὸν πάρῃ 18
 κοντά Του, δὲν ὠφελοῦν τὸν ἄρρωστο. Ἐνα δύσ-
 τροπο, μεμψίμοιρο ἢ δόλιο ἄτομο δὲν πρέπει νὰ ^{Τί βοηθεῖ}
 εἶναι νοσοκόμα. Ἡ νοσοκόμα πρέπει νὰ εἶναι ^{στὴν ἀρρώ-}
 χαρωπὴ, νὰ τῆς ἀρέσῃ ἡ τάξη, νὰ εἶναι ἀκριβὴς, ὑπομονη- 21
 τικὴ, νὰ ἔχῃ μεγάλη πίστη — νὰ εἶναι ἐπιδεκτικὴ στὴν Ἀλή-
 θεια καὶ τὴν Ἀγάπην. 24

Εἶναι νοερὴ ἀγυρτεία νὰ κάνῃς τὴν ἀρρώστια πραγματικό-
 τητα — νὰ ὑποστηρίξῃς ὅτι εἶναι κάτι ποὺ βλέπει κανεὶς καὶ 27
 αἰσθάνεται — καὶ ἔπειτα νὰ ἐπιχειρῇς νὰ τὴν θερα- ^{Νοερὴ}
 πεύσῃς μὲ τὸ Νοῦ. Εἶναι ἐξίσου ἐσφαλμένο νὰ ^{ἀγυρτεία}
 πιστεύῃς στὴν πραγματικὴ ὕπαρξιν ἐνὸς ὄγκου, ἐνὸς καρκίνου 30
 ἢ σὲ καταστραμμένους πνεύμονες, ἐνῶ καταπολεμᾷς τὴν πραγ-
 ματικότητά τους, ὅσο εἶναι καὶ γιὰ τὸν ἄρρωστό σου νὰ 30
 αἰσθάνεται τὰ νοσήματα αὐτὰ σὰ σωματικὴ δοξασία. Ἡ
 νοερὴ ἐφαρμογὴ ποὺ θεωρεῖ τὴν ἀρρώστια σὰ μιὰ πραγμα- 33
 τικότητα κολλάει τὴν ἀρρώστια πάνω στὸν ἄρρωστο, καὶ
 ἔτσι μπορεῖ νὰ ἐκδηλωθῇ αὐτὴ μὲ μιὰ μορφή πιο ἀνησυχητικὴ.

Ἡ γνώση ὅτι οἱ λοβοὶ τοῦ ἐγκεφάλου δὲν μποροῦν νὰ 36
 σκοτώσουν τὸν ἄνθρωπο οὔτε νὰ ἐπηρεάσουν τίς λειτουργίες
 τοῦ νοῦ θὰ διατηροῦσε τὸν ἐγκέφαλο ὑγιῆ, ἂν καὶ μιὰ ἠθικὴ

1 worst of diseases. One should never hold in mind
 the thought of disease, but should efface from
 3 Effacing
images of
disease thought all forms and types of disease, both for
 one's own sake and for that of the patient.

Avoid talking illness to the patient. Make no unne-
 6 cessary inquiries relative to feelings or disease. Never
 9 Avoid talk-
ing disease startle with a discouraging remark about re-
 covery, nor draw attention to certain symp-
 toms as unfavorable, avoid speaking aloud the name of
 the disease. Never say beforehand how much you have
 to contend with in a case, nor encourage in the patient's
 12 thought the expectation of growing worse before a crisis
 is passed.

The refutation of the testimony of material sense is
 15 not a difficult task in view of the conceded falsity of this
 18 False testi-
mony refuted testimony. The refutation becomes arduous,
 not because the testimony of sin or disease is
 true, but solely on account of the tenacity of belief in its
 truth, due to the force of education and the overwhelm-
 ing weight of opinions on the wrong side, — all teaching
 21 that the body suffers, as if matter could have sensation.

At the right time explain to the sick the power which
 their beliefs exercise over their bodies. Give them divine
 24 Healthful
explanation and wholesome understanding, with which to
 combat their erroneous sense, and so efface the
 images of sickness from mortal mind. Keep distinctly in
 27 thought that man is the offspring of God, not of man;
 that man is spiritual, not material; that Soul is Spirit,
 outside of matter, never in it, never giving the body life
 30 and sensation. It breaks the dream of disease to under-
 stand that sickness is formed by the human mind, not by
 matter nor by the divine Mind.

παράβαση εἶναι πράγματι ἡ χειρότερη ἄρρώστια. Δὲν 1
πρέπει νὰ κρατᾷ κανεὶς ποτὲ στὸ νοῦ του τὴν εἰ-
κόνα τῆς ἄρρώστιας, ἀλλὰ πρέπει νὰ ἐξαλείψῃ 3
ἀπὸ τὴ σκέψη του κάθε μορφή καὶ τύπο τῆς ἄρρώ-
στιας, τόσο γιὰ τὸ δικό του τὸ καλὸ ὅσο καὶ γιὰ τὸ καλὸ
τοῦ ἄρρώστου. 6

Μὴ μιλᾷς γιὰ τὴ νόσο στὸν ἄρρωστο. Μὴ ρωτᾷς χωρὶς
λόγο πῶς αἰσθάνεται, ἢ πῶς πάει ἡ ἄρρώστια. Μὴν τὸν
κάμης νὰ ταραχτῇ ποτὲ μὲ μιὰν ἀποθαρρυντικὴ 9
παρατήρηση σχετικὰ μὲ τὴν ἀνάρρωση, μὴν ἐπι-
σύρης τὴν προσοχή του σὲ ὁρισμένα ἀνησυχητικὰ
συμπτώματα, καὶ ἀπόφευγε νὰ ἀναφέρῃς φωναχτὰ τὸ ὄνομα 12
τῆς ἄρρώστιας. Μὴ λές ποτὲ ἀπὸ πρὶν πόσο πρέπει νὰ ἀγω-
νιστῇς ἐναντίον τῆς ἄρρώστιας, καὶ μὴν ἀφήνῃς τὸν ἀσθενῇ
νὰ σχηματίσῃ τὴν ἰδέα ὅτι θὰ χειροτερέψῃ πρὶν περάσῃ ἡ 15
ἄρρώστια τὴν κρίσιμη φάση της.

Ἡ ἀναίρεση τῆς μαρτυρίας τῶν ὑλικῶν αἰσθήσεων δὲν εἶναι
καμιὰ δύσκολη δουλειὰ ἀφοῦ εἶναι γεγονὸς ὅτι ἡ μαρτυρία 18
αὕτη εἶναι ψεύτικη. Ἡ ἀναίρεση γίνεται δύσκολη
ὄχι γιατί ἡ μαρτυρία τῆς ἁμαρτίας ἢ τῆς ἄρρώ-
στιας εἶναι ἀληθινή, ἀλλὰ ἀπλῶς γιατί ἡ δοξασία 21
ἐπιμένει ὅτι εἶναι ἀληθινή, καὶ ἡ ἐπιμονὴ αὕτη ὀφείλεται στὴ
δύναμη τῆς ἀγωγῆς καὶ στὸ συντριπτικὸ βάρος τῶν γνωμῶν
ποὺ παρατάσσονται μὲ τὴν ἐσφαλμένη ἄποψη καὶ διδά- 24
σκουν, ὅλες ἀνεξαιρέτως, ὅτι τὸ σῶμα πάσχει, σὰ νὰ εἶναι
δυνατὸ ἡ ὕλη νὰ ἔχῃ αἴσθησι.

Τὴν κατάλληλη στιγμή ἐξήγησε στοὺς ἄρρώστους τὴ δύ- 27
ναμη ποὺ οἱ δοξασίες τους ἀσκοῦν πάνω στὰ σώματά τους.
Δῶσε τους θεία καὶ ὑγιῆ νόση γιὰ νὰ καταπολε-
μήσουν τὴν ἐσφαλμένη αἴσθησή τους καὶ ἔτσι νὰ 30
ἐξαλείψουν τὶς εἰκόνες τῆς ἄρρώστιας ἀπὸ τὸ θνητὸ
νοῦ. Κράτα καθαρὰ στὴ σκέψη σου ὅτι ὁ ἄνθρωπος εἶναι ὁ
βλαστὸς τοῦ Θεοῦ, ὄχι τοῦ ἀνθρώπου· ὅτι ὁ ἄνθρωπος εἶναι 33
πνευματικός, ὄχι ὑλικός· ὅτι ἡ Ψυχὴ εἶναι Πνεῦμα, ἔξω ἀπὸ
τὴν ὕλη, ποτὲ μέσα σ' αὐτή, καὶ ὅτι δὲ δίνει ποτὲ στὸ σῶμα
ζωὴ καὶ αἴσθησι. Ἡ κατανόηση ὅτι ἡ ἄρρώστια σχηματί- 36
ζεται ἀπὸ τὸν ἀνθρώπινο νοῦ, ὄχι ἀπὸ τὴν ὕλη οὔτε ἀπὸ τὸ
θεῖο Νοῦ, διαλύει τὸ ὄνειρο τῆς ἄρρώστιας.

Ἐξαλείψῃ
τῶν εἰκόνων
τῆς ἄρρώ-
στιας

Μὴ μιλᾷς
γιὰ τὴν
ἄρρώστια

Ἀναίρεση τῆς
ψεύτικης
μαρτυρίας

Ἐξήγησις
ποὺ εἶναι
ὠφέλιμη
στὴν ὑγεία

1 By not perceiving vital metaphysical points, not seeing
 how mortal mind affects the body, — acting beneficially
 3 **Misleading** or injuriously on the health, as well as on the
 methods morals and the happiness of mortals, — we are
 misled in our conclusions and methods. We throw the
 6 mental influence on the wrong side, thereby actually in-
 juring those whom we mean to bless.

Suffering is no less a mental condition than is enjoy-
 9 ment. You cause bodily sufferings and increase them
 Remedy for by admitting their reality and continuance,
 accidents as directly as you enhance your joys by be-
 12 lieving them to be real and continuous. When an ac-
 cident happens, you think or exclaim, "I am hurt!"
 Your thought is more powerful than your words, more
 15 powerful than the accident itself, to make the injury
 real.

Now reverse the process. Declare that you are not hurt
 18 and understand the reason why, and you will find the
 ensuing good effects to be in exact proportion to your
 disbelief in physics, and your fidelity to divine meta-
 21 physics, confidence in God as All, which the Scriptures
 declare Him to be.

To heal the sick, one must be familiar with the great
 24 verities of being. Mortals are no more material in their
 Independent waking hours than when they act, walk, see,
 mentality hear, enjoy, or suffer in dreams. We can
 27 never treat mortal mind and matter separately, because
 they combine as one. Give up the belief that mind
 is, even temporarily, compressed within the skull, and
 30 you will quickly become more manly or womanly. You
 will understand yourself and your Maker better than
 before.

Μὲ τὸ νὰ μὴ καταλαβαίνουμε ζωτικὰ μεταφυσικὰ σημεῖα, 1
 νὰ μὴ βλέπουμε πῶς ὁ θνητὸς νοῦς ἐπηρεάζει τὸ σῶμα — ἐπη-
 ρεάζοντας εὐεργετικὰ ἢ βλαβερὰ τὴν ὑγεία, ^{Μέθοδοι ποὺ} 3
 καθὼς ἐπίσης καὶ τὴν ἡθικὴ καὶ τὴν εὐτυχία τῶν ^{παραπλανοῦν}
 θνητῶν — πέφτουμε ἔξω στὰ συμπεράσματα καὶ τὶς μεθό-
 δους μας. Ρίχνουμε τὸ βάρος τῆς νοερῆς ἐπιρροῆς στὴν 6
 ἐσφαλμένη πλευρά, καὶ ἔτσι στὴν πραγματικότητα βλά-
 πουμε ἐκείνους ποὺ θὰ θέλαμε νὰ εὐεργετήσουμε.

Ἡ ὁδὺνὴ εἶναι ἐξίσου μιὰ νοερὴ κατάσταση ὅσο καὶ ἡ 9
 ἀπόλαυση. Προξενεῖς σωματικὲς ὁδύνες καὶ τὶς αὐξάνεις μὲ
 τὸ νὰ παραδέχεσαι ὅτι εἶναι πραγματικὲς καὶ ^{Τὸ φάρμακο}
 συνεχεῖς, ἀκριβῶς ὅπως μεγαλώνεις τὶς χαρὲς σου ^{γιά τὰ} 12
 πιστεύοντας ὅτι εἶναι πραγματικὲς καὶ διαρκεῖς. ^{ἀτύχηματα}
 Ὅταν συμβῇ ἓνα ἀτύχημα, σκέπτεσαι ἢ φωνάζεις: «Χτύ-
 πησα!». Ἡ σκέψη σου εἶναι πιὸ δυνατὴ ἀπὸ τὰ λόγια σου, 15
 πιὸ δυνατὴ κι ἀπ' αὐτὸ τὸ ἀτύχημα, καὶ γι' αὐτὸ κάνει τὸ
 χτύπημα πραγματικό.

Κάνε τώρα τὸ ἀντίθετο. Πές ὅτι δὲ χτύπησες καὶ κατάλαβε 18
 γιὰ ποιὸ λόγο, καὶ θὰ δῆς ὅτι τὰ καλὰ ἀποτελέσματα ποὺ
 ἀκολουθοῦν εἶναι ἀκριβῶς ἀνάλογα μὲ τὴ δυσπιστία σου στὴ
 φυσικὴ καὶ τὴν πιστότητά σου στὴ θεία μεταφυσικὴ, μὲ τὴν 21
 πεποίθησή σου ὅτι ὁ Θεὸς εἶναι τὸ Πᾶν — ὅπως διακηρύττουν
 οἱ Γραφές.

Γιὰ νὰ θεραπεύσῃ κανεὶς τοὺς ἀσθενεῖς πρέπει νὰ γνωρίζῃ 24
 τὶς μεγάλες ἀλήθειες τοῦ εἶναι. Οἱ θνητοὶ δὲν εἶναι πιὸ
 ὕλικοι στὸν ξύπνιο τους ἀπὸ ὅ,τι εἶναι ὅταν δροῦν, ^{Ἀνεξάρτητη}
 περπατοῦν, βλέπουν, ἀκοῦν, αἰσθάνονται ἀπό- ^{διανοητικὴ} 27
 λαυση, ἢ πάσχουν, στὸν ὕπνο τους. Δὲν μπο- ^{ικανότητα}
 роῦμε ποτὲ νὰ θεραπεύσουμε τὸ θνητὸ νοῦ καὶ τὴν ὕλη χω-
 ριστά, ἐπειδὴ αὐτὰ τὰ δυὸ εἶναι ἓνα καὶ τὸ αὐτό. Ἐγκατά- 30
 λειψε τὴ δοξασία ὅτι ὁ νοῦς εἶναι, ἔστω καὶ προσωρινά,
 συμπιεσμένος μέσα στὸ κρανίον καὶ θὰ δῆς ὅτι θὰ γίνῃς γρή-
 γορα καλύτερος ἄντρας, ἢ καλύτερη γυναίκα. Θὰ καταλάβῃς 33
 καλύτερα ἀπὸ πρὶν καὶ τὸν ἑαυτό σου καὶ τὸ Δημιουργό σου.

1 Sometimes Jesus called a disease by name, as when he
 said to the epileptic boy, "Thou dumb and deaf spirit, I
 3 **Naming** charge thee, come out of him, and enter no
maladies more into him." It is added that "the spirit
 [error] cried, and rent him sore and came out of him, and
 6 he was as one dead," — clear evidence that the malady
 was not material. These instances show the concessions
 which Jesus was willing to make to the popular ignorance
 9 of spiritual Life-laws. Often he gave no name to the
 distemper he cured. To the synagogue ruler's daughter,
 whom they called dead but of whom he said, "she is not
 12 dead, but sleepeth," he simply said, "Damsel, I say unto
 thee, arise!" To the sufferer with the withered hand
 he said, "Stretch forth thine hand," and it "was restored
 15 whole, like as the other."

Homœopathic remedies, sometimes not containing a
 particle of medicine, are known to relieve the symptoms
 of disease. What produces the change? It is
 18 **The action** the faith of the doctor and the patient, which
of faith reduces self-inflicted sufferings and produces a new effect
 21 upon the body. In like manner destroy the illusion of
 pleasure in intoxication, and the desire for strong drink
 is gone. Appetite and disease reside in mortal mind, not
 24 in matter.

So also faith, cooperating with a belief in the healing
 effects of time and medication, will soothe fear and change
 27 the belief of disease to a belief of health. Even a blind
 faith removes bodily ailments for a season, but hypnotism
 changes such ills into new and more difficult forms of dis-
 30 ease. The Science of Mind must come to the rescue,
 to work a radical cure. Then we understand the process.
 The great fact remains that evil is not mind. Evil has

Καμιά φορά ὁ Ἰησοῦς ἀπευθυνόταν στὴν ἀρρώστια ὀνο- 1
μαστικά, ὅπως ὅταν εἶπε στὸ ἐπιληπτικὸ παιδί: «Τὸ πνεῦμα 2
τὸ ἄλαλον καὶ κωφόν, ἐγὼ σὲ προστάζω· ἐξελθε ^{Ὀνομασία} 3
ἀπ' αὐτοῦ, καὶ μὴ εἰσέλθῃς πλέον εἰς αὐτόν». ^{ἀσθενειῶν}
Ὑστερα ἀναφέρεται ὅτι «τὸ πνεῦμα (ἡ πλάνη) κράξαν, καὶ 4
πολλὰ σπαράξαν αὐτόν, ἐξῆλθε· καὶ ἔγινεν ὡς νεκρός» — πού 5
δείχνει καθαρά ὅτι ἡ ἀρρώστια δὲν ἦταν ὑλική. Οἱ περιπτώ- 6
σεις αὐτὲς δείχνουν τὶς παραχωρήσεις πού ἦταν πρόθυμος νὰ 7
κάνῃ ὁ Ἰησοῦς στὸν πολὺν λαό, πού ἀγνοοῦσε τοὺς πνευμα- 8
τικούς νόμους τῆς Ζωῆς. Πολλὲς φορές δὲν ἔδινε ὄνομα στὴν 9
ἀρρώστια πού θεράπευε. Στὴ θυγατέρα τοῦ ἀρχισυνάγω-
γου, πού τὴ νόμιζαν νεκρή ἀλλὰ γιὰ τὴν ὁποία εἶπε «δὲν 10
ἀπέθανεν, ἀλλὰ κοιμᾶται», εἶπε ἀπλῶς: «Κοράσιον, σοὶ λέγω, 11
σηκώθητι!» Στὸν ἄνθρωπο πού εἶχε τὸ ξερὸ χέρι εἶπε: 12
«Ἐκτεινον τὴν χεῖρα σου», καὶ «ἀποκατεστάθῃ ὑγιὴς ὡς 13
ἡ ἄλλη». 14

Τὰ ὁμοιοπαθητικὰ φάρμακα, πού καμιά φορά δὲν περιέχουν 15
οὔτε ἵχνος γιαιτρικοῦ, μετριάζουν, ὅπως ξέρουμε, τὰ συμπτώ- 16
ματα τῆς ἀρρώστιας. Τί εἶναι αὐτὸ πού προ- ^{Ἡ ἐνέργεια}
καλεῖ τὴ μεταβολή; Εἶναι ἡ πίστις τοῦ γαιτροῦ ^{τῆς πίστεως}
καὶ τοῦ ἀσθενοῦς, πού λιγοστεύει τὶς ὁδύνες — πού ἐπιβάλ- 17
λει κανεὶς μόνος του στὸν ἑαυτὸ του — καὶ προκαλεῖ μιὰ και-
νούργια ἐπίδραση στὸ σῶμα. Τὸ ἴδιο συμβαίνει καὶ μὲ τὴ 18
μέθη: ἐξάλειψε τὴν ψευδαίσθηση ὅτι τὸ πιотὸ προξενεῖ ἀπό- 19
λαυση, καὶ θὰ δῆς ὅτι θὰ ἐξαφανιστῇ ἡ ἐπιθυμία γιὰ ἀλ-
κοολικὰ ποτά. Οἱ ὀρέξεις καὶ οἱ ἀρρώστιες ἐδρεύουν στὸ 20
θνητὸ νοῦ, ὅχι στὴν ὕλη. 21

Ἔτσι καὶ ἡ πίστις, ὅταν συνεργαστῇ μὲ τὴ δοξασία ὅτι ὁ 22
χρόνος καὶ τὰ φάρμακα ἐπιφέρουν θεραπευτικὰ ἀποτελέ-
σματα, καταπραΰνει τὸ φόβο καὶ μεταβάλλει τὴ δοξασία τῆς 23
ἀρρώστιας σὲ μιὰ δοξασία ὑγείας. Ἀκόμη καὶ ἡ τυφλὴ πίστις
θεραπεύει προσωρινὰ τὰ σωματικὰ νοσήματα, ὁ ὑπνωτισμὸς 24
ὁμως μεταβάλλει τὶς παθήσεις αὐτὲς σὲ καινούργιες καὶ πιὸ 25
δύσκολες μορφὲς ἀρρώστιας. Γιὰ νὰ γίνῃ μιὰ ριζικὴ θεραπεία,
πρέπει νὰ σώσῃ τὸν ἄρρωστο ἡ Ἐπιστήμη τοῦ Νοῦ. Τότε 26
καταλαβαίνουμε τὴ μέθοδο. Τὸ μέγα γεγονός ὅτι τὸ κακὸ 27
δὲν εἶναι νοῦς εἶναι ἀναμφισβήτητο. Τὸ κακὸ δὲν ἔχει δύναμη,

1 no power, no intelligence, for God is good, and therefore good is infinite, is All.

3 You say that certain material combinations produce disease; but if the material body causes disease, can

6 **Corporeal combinations** matter cure what matter has caused? Mortal mind prescribes the drug, and administers it.

Mortal mind plans the exercise, and puts the body through certain motions. No gastric gas accumulates, not a secretion nor combination can operate, apart from the action of mortal thought, *alias* mortal mind.

So-called mortal mind sends its despatches over its body, but this so-called mind is both the service and

12 **Automatic mechanism** message of this telegraphy. Nerves are unable to talk, and matter can return no an-

15 swer to immortal Mind. If Mind is the only actor, how can mechanism be automatic? Mortal mind perpetuates

its own thought. It constructs a machine, manages it, and then calls it material. A mill at work or the action

18 of a water-wheel is but a derivative from, and continuation of, the primitive mortal mind. Without this force

21 the body is devoid of action, and this deadness shows that so-called mortal life is mortal mind, not matter.

Scientifically speaking, there is no mortal mind out of which to make material beliefs, springing from illusion.

24 **Mental strength** This misnamed mind is not an entity. It is only a false sense of matter, since matter is not

27 sensible. The one Mind, God, contains no mortal opinions. All that is real is included in this immortal Mind.

Our Master asked: "How can one enter into a strong man's house and spoil his goods, except he first

30 **Confirmation in a parable** bind the strong man?" In other words: How can I heal the body, without beginning with so-called

οὔτε νοημοσύνη, γιατί ὁ Θεὸς εἶναι καλὸς καὶ ἐπομένως τὸ 1
καλὸ εἶναι ἄπειρο, εἶναι τὸ Πᾶν.

Λὲς ὅτι ὁρισμένες ὑλικές ἐνώσεις προκαλοῦν ἀρρώστια· 3
ἀλλ' ἂν τὸ ὑλικὸ σῶμα προξενῇ τὴν ἀρρώστια, μπορεῖ ἡ ὕλη
νὰ θεραπεύσῃ ἐκεῖνο ποὺ ἔχει προξενήσει ἡ ἴδια; Ἐνώσεις στὸ 6
ἴδιον ποὺ ὁρίζει, καὶ χορηγεῖ, τὸ φάρμακο. Ὁ σῶμα
θνητὸς νοῦς ἐπινόει τὴ γυμναστική καὶ ὑποβάλλει τὸ σῶμα
σὲ ὁρισμένες κινήσεις. Οὔτε γαστρικὰ ἀέρια μποροῦν νὰ συσ-
σωρευτοῦν, οὔτε ἐκκρίσεις ἢ ἐνώσεις μποροῦν νὰ σχηματι- 9
στοῦν χωρὶς τὴν ἐνέργεια τῆς θνητῆς σκέψης, μ' ἄλλα λόγια
τοῦ θνητοῦ νοῦ.

Ὁ λεγόμενος θνητὸς νοῦς στέλνει τὰ μηνύματά του σ' ὅλο 12
τὸ σῶμα, ἀλλὰ ὁ λεγόμενος αὐτὸς νοῦς εἶναι καὶ ὁ φορέας καὶ
τὸ μήνυμα τῆς τηλεγραφίας αὐτῆς. Τὰ νεῦρα εἶναι Ἀυτόματος 15
ἀνίκανα νὰ ὁμιλοῦν, καὶ ἡ ὕλη δὲν μπορεῖ νὰ ἀπαν-
τήσῃ στὸν ἀθάνατο Νοῦ. Ἄν ὁ Νοῦς εἶναι ὁ μόνος ποὺ
ἐνεργεῖ, πῶς μπορεῖ ὁ μηχανισμὸς νὰ εἶναι αὐτόματος; Ὁ
θνητὸς νοῦς διαιωνίζει τὴν ἴδια του τὴ σκέψη. Κατασκευάζει 18
μιὰ μηχανή, τὴ διευθύνει, καὶ κατόπιν τὴν ὀνομάζει ὑλική. Ὁ
μύλος ποὺ δουλεύει, ἢ ἡ ἐνέργεια ἐνὸς ὑδροκίνητου τροχοῦ,
δὲν εἶναι παρὰ παράγωγο καὶ συνέχεια τοῦ ἀρχικοῦ θνητοῦ 21
νοῦ. Χωρὶς τὴ δύναμη αὐτὴ τὸ σῶμα δὲν ἐνεργεῖ, καὶ ἡ
ἀδράνεια αὐτὴ δείχνει ὅτι ἡ λεγόμενη θνητὴ ζωὴ εἶναι θνητὸς
νοῦς, ὅχι ὕλη. 24

Γιὰ νὰ μιλήσουμε ἐπιστημονικά, δὲν ὑπάρχει θνητὸς νοῦς
ἀπὸ τὸν ὁποῖο θὰ μπορούσαν νὰ σχηματιστοῦν ὑλικές δο-
ξασίες, ποὺ πηγάζουν ἀπὸ τὴν ψευδαίσθηση. Ὁ Νοερὴ 27
νοῦς αὐτός, ποὺ κακῶς ὀνομάζεται ἔτσι, δὲν εἶναι
καμιά ὄντοτητα. Δὲν εἶναι παρὰ μιὰ ψεύτικη αἴσθηση ὕλης,
ἀφοῦ ἡ ὕλη δὲν εἶναι αἰσθητή. Ὁ ἓνας Νοῦς, ὁ Θεός, δὲν 30
περιέχει θνητὲς γνῶμες. Πᾶν ὅ,τι εἶναι πραγματικὸ περι-
κλείεται στὸν ἀθάνατο αὐτὸ Νοῦ.

Ὁ Διδάσκαλός μας ρώτησε: «Πῶς δύναται τις νὰ εἰσέλθῃ 33
εἰς τὴν οἰκίαν τοῦ δυνατοῦ, καὶ νὰ διαρπάσῃ τὰ
σκεύη αὐτοῦ, ἐὰν πρῶτον δὲν δέσῃ τὸν δυνα-
τόν;» Μ' ἄλλα λόγια: πῶς μπορῶ νὰ θεραπεύσω 36
τὸ σῶμα, ἂν δὲν ἀρχίσω μὲ τὸ λεγόμενο θνητὸ νοῦ, ποὺ

Ἐπιβεβαίωση
σὲ μιὰ παρα-
βολή

1 mortal mind, which directly controls the body? When
 disease is once destroyed in this so-called mind, the fear
 3 of disease is gone, and therefore the disease is thor-
 oughly cured. Mortal mind is "the strong man," which
 must be held in subjection before its influence upon health
 6 and morals can be removed. This error conquered, we
 can despoil "the strong man" of his goods, — namely, of
 sin and disease.

9 Mortals obtain the harmony of health, only as they
 forsake discord, acknowledge the supremacy of divine
 Mind, and abandon their material beliefs.
 12 Eradicate
error from
thought Eradicate the image of disease from the per-
 turbed thought before it has taken tangible
 shape in conscious thought, *alias* the body, and you pre-
 15 vent the development of disease. This task becomes easy,
 if you understand that every disease is an error, and has
 no character nor type, except what mortal mind assigns to
 18 it. By lifting thought above error, or disease, and con-
 tending persistently for truth, you destroy error.

When we remove disease by addressing the disturbed
 21 mind, giving no heed to the body, we prove that thought
Mortal mind
controlled alone creates the suffering. Mortal mind
 rules all that is mortal. We see in the body
 24 the images of this mind, even as in optics we see painted
 on the retina the image which becomes visible to the
 senses. The action of so-called mortal mind must be
 27 destroyed by the divine Mind to bring out the harmony
 of being. Without divine control there is discord, mani-
 fest as sin, sickness, and death.

30 The Scriptures plainly declare the baneful influence of
 sinful thought on the body. Even our Master felt this.
 It is recorded that in certain localities he did not many

ἐλέγχει ἅμεσα τὸ σῶμα; Μιὰ καὶ ἐξαλειφτῇ ἡ ἀρρώστια 1
 σ' αὐτὸν τὸ λεγόμενο νοῦ, ὁ φόβος τῆς ἀρρώστιας διαλύεται
 καὶ συνεπῶς ἡ ἀρρώστια θεραπεύεται ἐντελῶς. Ὁ θνητὸς νοῦς 3
 εἶναι ὁ «δυνατός», ποὺ πρέπει νὰ ὑποταχτῇ προτοῦ μπορέσῃ
 νὰ ἐξαλειφτῇ ἡ ἐπιρροή του πάνω στὴν ὑγεία καὶ τὴν ἠθική.
 Ὅταν ἡ πλάνη αὐτὴ ὑπερνικηθῇ, μποροῦμε νὰ διαρπάξουμε 6
 τὰ σκεύη «τοῦ δυνατοῦ» — δηλαδή, τὴν ἁμαρτία καὶ τὴν
 ἀρρώστια.

Οἱ θνητοὶ ἀποκοτοῦν τὴν ἁρμονία τῆς ὑγείας μόνο ἐνόςω 9
 ἐγκαταλείπουν τὴ δυσαρμονία, ἀναγνωρίζουν τὴν ὑπεροχὴ
 τοῦ θείου Νοῦ καὶ ἀπαρνοῦνται τὶς ὑλικές τους δο-
 ξασίες. Ξερίζωσε τὴν εἰκόνα τῆς ἀρρώστιας ἀπὸ 12
 τὴν ταραγμένη σκέψη προτοῦ ἐκδηλωθῇ χειρο-
 πιαστὰ στὴν ἐνσυνείδητη σκέψη, μ' ἄλλα λόγια στὸ σῶμα,
 καὶ θὰ δῆς ὅτι προλαβαίνεις τὴν ἀνάπτυξη τῆς ἀρρώστιας. 15
 Ἡ δουλειὰ αὐτὴ εἶναι εὐκόλη, ἂν ξέρης ὅτι κάθε ἀρρώστια
 εἶναι πλάνη καὶ δὲν ἔχει ἄλλα χαρακτηριστικὰ ἢ ἄλλο τύπο
 ἐκτὸς ἀπὸ ἐκεῖνα ποὺ τῆς ὀρίζει ὁ θνητὸς νοῦς. Ὅταν ὑψώνης 18
 τὴ σκέψη πάνω ἀπὸ τὴν πλάνη, ἢ τὴν ἀρρώστια, καὶ ἀγω-
 νίζεσαι ἐπίμονα γιὰ τὴν ἀλήθεια, ἐξαλείφεις τὴν πλάνη.

Ὅταν ἀπευθυνώμαστε στὸν ταραγμένο νοῦ, χωρὶς νὰ δί- 21
 νουμε προσοχὴ στὸ σῶμα, καὶ ἐξαλείφουμε τὴν ἀρρώστια,
 ἀποδείχνουμε ὅτι μόνο ἡ σκέψη δημιουργεῖ τὴν 24
 ὁδύνη. Ὁ θνητὸς νοῦς κυβερνᾷ καθετὶ ποὺ εἶναι
 θνητό. Βλέπουμε στὸ σῶμα τὶς εἰκόνες τοῦ νοῦ αὐτοῦ, ἀκρι-
 βῶς ὅπως στὴν ὀπτική βλέπουμε νὰ ἀπεικονίζεται στὸν ἀμφι-
 βληστροειδῆ χιτῶνα ἡ εἰκόνα ποὺ γίνεται ὁρατὴ στὶς αἰ- 27
 σθήσεις. Ὁ θεῖος Νοῦς πρέπει νὰ ἐξουδετερώσῃ τὴν ἐνέργεια
 τοῦ λεγόμενου θνητοῦ νοῦ γιὰ νὰ ἀποκαλύψῃ τὴν ἁρμονία
 τοῦ εἶναι. Χωρὶς θεῖο ἔλεγχο ὑπάρχει δυσαρμονία, ποὺ 30
 ἐκδηλώνεται ὡς ἁμαρτία, ἀρρώστια καὶ θάνατος.

Οἱ Γραφεὶς διακηρύττουν καθαρὰ τὴν ὀλέθρια ἐπιρροή ποὺ
 ἀσκεῖ ἡ ἁμαρτωλὴ σκέψη πάνω στὸ σῶμα. Ἀκόμη καὶ ὁ 33
 Διδάσκαλός μας τὸ αἰσθάνθηκε αὐτό. Ἀναφέρεται ὅτι σὲ ὀρι-

Ξερίζωσε τὴν
 πλάνη ἀπὸ
 τὴ σκέψη

Ὑποταγὴ τοῦ
 θνητοῦ νοῦ

- 1 mighty works "because of their unbelief" in Truth. Any human error is its own enemy, and works against itself;
 3 **Mortal mind** it does nothing in the right direction and much
 not a healer in the wrong. If so-called mind is cherishing evil passions and malicious purposes, it is not a healer,
 6 but it engenders disease and death.

- If faith in the truth of being, which you impart mentally while destroying error, causes chemicalization (as
 9 **Effect of** when an alkali is destroying an acid), it is be-
 opposites cause the truth of being must transform the error to the end of producing a higher manifestation.
 12 This fermentation should not aggravate the disease, but should be as painless to man as to a fluid, since matter has no sensation and mortal mind only feels and sees
 15 materially.

- What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal be-
 18 lief. Mental chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid.

- 21 The only effect produced by medicine is dependent upon mental action. If the mind were parted from the body,
 Medicine could you produce any effect upon the brain
 24 **and brain** or body by applying the drug to either? Would the drug remove paralysis, affect organization, or restore will and action to cerebrum and cerebellum?

- 27 Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones
 Skilful and dislocations to the fingers of a surgeon,
 30 **surgery** while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation.

σμένα μέρη δὲν ἔκανε πολλὰ θαύματα «διὰ τὴν ἀπιστίαν αὐτῶν» στὴν Ἀλήθεια. Κάθε ἀνθρώπινη πλάνη εἶναι ἐχθρὸς τοῦ ἑαυτοῦ της καὶ ἐργάζεται ἐναντίον τοῦ ἑαυτοῦ ^{Ὁ θνητὸς νοῦς δὲν εἶ- ναι θεραπευ- τῆς} 3
 τῆς· δὲν κάνει τίποτε στὴν ὀρθὴ κατεύθυνση καὶ πέρα πολλὰ στὴν ἐσφαλμένη. Ἄν ὁ λεγόμενος 6
 νοῦς τρέφῃ κακὰ πάθη καὶ μοχθηροὺς σκοποὺς δὲν εἶναι 6
 θεραπευτής, ἀλλὰ προκαλεῖ τὴν ἀρρώστια καὶ τὸ θάνατο.

Ἄν ἡ πίστις στὴν ἀλήθεια τοῦ εἶναι, τὴν ὁποία μεταδίδεις νοερὰ ἐνῶ ἐξαλείφεις τὴν πλάνη, προκαλέσῃ χημισμό (ὅπως 9
 βλέπουμε νὰ γίνεται ὅταν ἓνα ἀλκάλι καταστρέφῃ ἓνα ὀξύ), αὐτὸ συμβαίνει ἐπειδὴ ἡ ἀλήθεια τοῦ εἶ- ^{Ἀποτέλεσμα τῶν ἀντι- θέτων} 12
 ναι πρέπει νὰ μεταβάλλῃ τὴν πλάνη γιὰ νὰ προ- 12
 καλέσῃ μιὰν ἀνώτερη ἐκδήλωση. Ἡ ζύμωση αὐτὴ δὲν πρέπει νὰ χειροτερεύῃ τὴν ἀρρώστια, ἀλλὰ πρέπει νὰ εἶναι τόσο 15
 ἀνώδυνη γιὰ τὸν ἄνθρωπο ὅσο καὶ γιὰ ἓνα ὑγρὸ, ἀφοῦ ἡ 15
 ὕλη δὲν ἔχει αἴσθησις καὶ μόνο ὁ θνητὸς νοῦς αἰσθάνεται καὶ βλέπει ὕλικά.

Αὐτὸ ποὺ ὀνομάζω *χημισμό* εἶναι ἡ ἀναταραχὴ ποὺ προ- 18
 καλεῖται ὅταν ἡ ἀθάνατη Ἀλήθεια καταστρέφῃ τὴν ἐσφαλ- 18
 μένη θνητὴ δοξασία. Ὁ νοερὸς χημισμὸς φέρνει στὴν ἐπιφά- 21
 νεια τὴν ἀμαρτία καὶ τὴν ἀρρώστια καὶ ἀναγκάζει τὶς βρωμιές 21
 νὰ ἐξαφανιστοῦν, ὅπως συμβαίνει καὶ μὲ τὴ ζύμωση ἐνὸς ὑγροῦ.

Τὸ ἀποτέλεσμα ποὺ προκαλεῖ ἓνα φάρμακο ὀφείλεται μόνο 24
 στὴ νοερὴ ἐνέργεια. Ἄν ὁ νοῦς χωριζόταν ἀπὸ τὸ σῶμα, θὰ 24
 μπορούσες νὰ προκαλέσῃς κανένα ἀποτέλεσμα ^{Τὰ φάρμακα καὶ ὁ ἐγκέ- φαλος} 27
 στὸν ἐγκέφαλο ἢ στὸ σῶμα χρησιμοποιώντας 27
 φάρμακα σ' αὐτά; Θὰ μπορούσε τὸ φάρμακο νὰ 27
 ἐξαλείψῃ τὴν παράλυση, νὰ ἐπηρεάσῃ τὸν ὀργανισμό, ἢ 30
 νὰ ἀποκαταστήσῃ τὴ θέληση καὶ τὴν ἐνέργεια στὸν ἐγκέφαλο 30
 καὶ τὴν παρεγκεφαλίδά;

Μέχρις ὅτου ὁ κόσμος παραδεχτῇ, μὲ τὴν πάροδο τοῦ χρό- 33
 νου, τὴν ἀποτελεσματικότητα καὶ τὴν ὑπεροχὴ τοῦ Νοῦ, εἶναι 33
 προτιμότερο οἱ Χριστιανοὶ Ἐπιστήμονες νὰ ἀφή- ^{Ἐπιδέξια χειρουργικὴ} 36
 σουν τὴ χειρουργικὴ καὶ τὴ συναρμογὴ τῶν σπα- 36
 σμένων ὀστέων καὶ ἐξαρθρώσεων στὰ χέρια ἐνὸς χειρουργοῦ, 36
 καὶ ὁ νοερὸς θεραπευτὴς νὰ περιοριστῇ κυρίως στὴ νοερὴ ἀνα-

1 Christian Science is always the most skilful surgeon, but
 surgery is the branch of its healing which will be last
 3 acknowledged. However, it is but just to say that the
 author has already in her possession well-authenticated
 records of the cure, by herself and her students through
 6 mental surgery alone, of broken bones, dislocated joints,
 and spinal vertebræ.

The time approaches when mortal mind will forsake
 9 its corporeal, structural, and material basis, when im-
 mortal Mind and its formations will be appre-
 12 Indestructible
life of man hended in Science, and material beliefs will
 not interfere with spiritual facts. Man is indestructible
 and eternal. Sometime it will be learned that mortal
 mind constructs the mortal body with this mind's own
 15 mortal materials. In Science, no breakage nor dislocation
 can really occur. You say that accidents, injuries, and
 disease kill man, but this is not true. The life of man is
 18 Mind. The material body manifests only what mortal
 mind believes, whether it be a broken bone, disease, or sin.

We say that one human mind can influence another and
 21 in this way affect the body, but we rarely remember that
 we govern our own bodies. The error, mes-
 24 The evil of
mesmerism merism — or hypnotism, to use the recent term
 — illustrates the fact just stated. The operator would
 make his subjects believe that they cannot act voluntarily
 and handle themselves as they should do. If they yield
 27 to this influence, it is because their belief is not better
 instructed by spiritual understanding. Hence the proof
 that hypnotism is not scientific; Science cannot produce
 30 both disorder and order. The involuntary pleasure or
 pain of the person under hypnotic control is proved to be
 a belief without a real cause.

συγκρότηση καὶ τὴν πρόληψη φλεγμονῆς. Ἡ Χριστιανικὴ Ἐπιστήμη εἶναι πάντοτε ὁ πιὸ ἐπιδέξιος χειρουργός, ἀλλὰ ἡ χειρουργικὴ εἶναι ὁ κλάδος τῆς θεραπευτικῆς τῆς ποῦ θὰ ἀναγνωριστῇ τελευταῖος. Γιά χάρη ὅμως τῆς ἀλήθειας, πρέπει νὰ προσθέσω ὅτι ἔχω ἤδη στὰ ἄρχεῖα μου τελείως ἐξακριβωμένες θεραπείες — ποῦ ἔγιναν ἀπὸ μένα τὴν ἴδια καὶ τοὺς μαθητὲς μου — καταγμάτων, ἐξαρθρώσεων καὶ σπονδύλων τῆς ράχης, ἀποκλειστικὰ μὲ τὴ νοερὴ χειρουργικὴ.

Πλησιάζει ὁ καιρὸς ποῦ ὁ θνητὸς νοῦς θὰ ἐγκαταλείψῃ τὴ σωματικὴ, ὀργανικὴ καὶ ὑλικὴ βάση του, ὁ ἀθάνατος Νοῦς καὶ οἱ σχηματισμοὶ του θὰ κατανοηθοῦν στὴν Ἐπιστήμη, καὶ οἱ ὑλικὲς δοξασιεὶς δὲ θὰ παρεμποδίζουν τὰ πνευματικὰ γεγονότα. Ὁ ἄνθρωπος εἶναι ἀκατάστρεπτος καὶ αἰώνιος. Ἀργὰ ἢ γρήγορα θὰ μάθουμε ὅτι ὁ θνητὸς νοῦς κατασκευάζει τὸ θνητὸ σῶμα μὲ τὰ ἴδια του θνητὰ ὑλικά. Στὴν Ἐπιστήμη, οὔτε κατάγμα οὔτε ἐξάρθρωση μποροῦν νὰ συμβοῦν πράγματι. Λές ὅτι τὰ δυστυχήματα, τὰ τραύματα καὶ ἡ ἀρρώστια σκοτώνουν τὸν ἄνθρωπο, ἀλλ' αὐτὸ δὲν εἶναι ἀληθινό. Ἡ ζωὴ τοῦ ἀνθρώπου εἶναι Νοῦς. Τὸ ὑλικὸ σῶμα ἐκδηλώνει μόνο ὅ,τι πιστεύει ὁ θνητὸς νοῦς, εἴτε κατάγμα εἶναι αὐτό, εἴτε ἀρρώστια, εἴτε ἀμαρτία.

Λέμε ὅτι ἕνας ἀνθρώπινος νοῦς μπορεῖ νὰ ἐπηρεάξῃ ἕναν ἄλλο καὶ μὲ τὸν τρόπο αὐτὸ νὰ βλάψῃ τὸ σῶμα, ἀλλὰ σπάνια 24 θυμόμαστε ὅτι κυβερνοῦμε τὰ σώματά μας. Ἡ πλάνη, ὁ μεσμερισμός — ἢ ὑπνωτισμός, γιὰ νὰ μεταχειριστοῦμε τὸν πρόσφατο ὄρο — ἀποδείχνει τὸ παραπάνω γεγονός. Ὁ ὑπνωτιστὴς θὰ ἤθελε νὰ κἀν ἐκείνους ποῦ ὑποτάσσονται σ' αὐτὸν νὰ πιστέψουν ὅτι δὲν μποροῦν νὰ ἐνεργοῦν μὲ τὴ δική τους βούληση καὶ νὰ κυβερνοῦν τὸν ἑαυτὸ τους ὅπως πρέπει. Ἄν ὑποκύπτουν στὴν ἐπιρροὴ αὐτὴ εἶναι γιὰτὶ ἡ πνευματικὴ νόηση δὲν ἔχει διδάξει τὴ δοξασία τοὺς κάτι καλύτερο. Αὐτὸ ἀποδείχνει ὅτι ὁ ὑπνωτισμός δὲν εἶναι ἐπιστημονικὸς· ἡ Ἐπιστήμη δὲν μπορεῖ νὰ δημιουργῇ καὶ ἀταξία καὶ τάξη. Ἡ εὐχαρίστηση ἢ ὁ πόνος ποῦ νοιώθῃ ἀκούσια τὸ πρόσωπο ποῦ βρίσκεται κάτω ἀπὸ ὑπνωτιστικὴ ἐπιρροὴ ἀποκαλύπτεται ὅτι εἶναι μιὰ δοξασία χωρὶς καμιὰ πραγματικὴ αἰτία.

Ἡ ἀκατά-
στρεπτὴ ζωὴ
τοῦ ἀνθρώπου

Ὁ μεσμερι-
σμός εἶναι
κακό

1 So the sick through their beliefs have induced their own
 2 diseased conditions. The great difference between vol-
 3 **Wrong-doer** untary and involuntary mesmerism is that vol-
 4 **should suffer** untary mesmerism is induced consciously and
 5 should and does cause the perpetrator to suffer, while self-
 6 mesmerism is induced unconsciously and by his mistake
 7 a man is often instructed. In the first instance it is under-
 8 stood that the difficulty is a mental illusion, while in the
 9 second it is believed that the misfortune is a material effect.
 10 The human mind is employed to remove the illusion in
 11 one case, but matter is appealed to in the other. In real-
 12 ity, both have their origin in the human mind, and can be
 13 healed only by the divine Mind.

14 You command the situation if you understand that
 15 mortal existence is a state of self-deception and not the
 16 **Error's power** truth of being. Mortal mind is constantly
 17 **imaginary** producing on mortal body the results of false
 18 opinions; and it will continue to do so, until mortal
 19 error is deprived of its imaginary powers by Truth,
 20 which sweeps away the gossamer web of mortal illusion.
 21 The most Christian state is one of rectitude and spir-
 22 itual understanding, and this is best adapted for heal-
 23 ing the sick. Never conjure up some new discovery from
 24 dark forebodings regarding disease and then acquaint
 25 your patient with it.

26 The mortal so-called mind produces all that is unlike
 27 the immortal Mind. The human mind determines the
 28 **Disease-** nature of a case, and the practitioner improves
 29 **production** or injures the case in proportion to the truth
 30 or error which influences his conclusions. The mental
 31 conception and development of disease are not under-
 32 stood by the patient, but the physician should be familiar

Ἔτσι καὶ οἱ ἄρρωστοι προκαλοῦν τὶς νοσηρές τοὺς κατα- 1
στάσεις μὲ τὶς δοξασίες τοὺς. Ἡ μεγάλη διαφορά ἀνάμεσα 2
στὸν ἐκούσιο καὶ τὸν ἀκούσιο μεσμερισμὸ εἶναι ὅτι 3
ὁ ἐκούσιος μεσμερισμὸς προκαλεῖται συνειδητὰ καὶ ὁ κακοποιὸς 3
πρέπει νὰ κάνη — καὶ κάνει πράγματι — ἐκείνον ὑποφέρει
ποὺ τὸν ἀσκεῖ νὰ ὑποφέρει, ἐνῶ ὁ αὐτομεσμερισμὸς προκαλεῖ- 6
ται ἀσυναίσθητα καὶ πολλές φορές ὁ ἄνθρωπος διδάσκεται 7
ἀπὸ τὰ λάθη του. Στὴν πρώτη περίπτωση δεχόμαστε ὅτι ἡ 8
δυσκολία εἶναι μιὰ νοερὴ ψευδαίσθηση, ἐνῶ στὴ δεύτερη 9
πιστεύουμε ὅτι τὸ κακὸ εἶναι ἓνα ὕλικό ἀποτέλεσμα. Στὴ μιὰ 10
περίπτωση χρησιμοποιοῦμε τὸν ἀνθρώπινο νοῦ γιὰ νὰ ἐξα- 11
λείψουμε τὴν ψευδαίσθηση, ἐνῶ στὴν ἄλλη ζητοῦμε βοήθεια 12
ἀπὸ τὴν ὕλη. Στὴν πραγματικότητα καὶ οἱ δυὸ περιπτώσεις 13
προέρχονται ἀπὸ τὸν ἀνθρώπινο νοῦ, καὶ μποροῦν νὰ 14
θεραπευτοῦν μόνο ἀπὸ τὸ θεῖο Νοῦ. 15

Γίνεσαι κύριος τῆς κατάστασης ἂν καταλάβῃς ὅτι ἡ θνητὴ 16
ὑπαρξὴ εἶναι μιὰ κατάσταση αὐταπάτης καὶ ὄχι ἡ ἀλήθεια 17
τοῦ εἶναι. Ὁ θνητὸς νοῦς παράγει συνεχῶς στὸ 18
θνητὸ σῶμα τὰ ἀποτελέσματα ἐσφαλμένων ἀπό- 19
ψεων· καὶ θὰ ἐξακολουθήσῃ νὰ τὸ κάνη αὐτό, 20
ὥσπου ἡ Ἀλήθεια, ποὺ σαρώνει τὶς ἀραχνιές τῆς θνητῆς 21
ψευδαίσθησης, ἀφαιρέσῃ ἀπὸ τὴ θνητὴ πλάνη τὶς φανταστι- 22
κὲς δυνάμεις τῆς. Ἡ εὐθύτητα καὶ ἡ πνευματικὴ κατανόηση εἶ- 23
ναι ὁ πιὸ χριστιανικὸς παράγοντας, καὶ ἡ κατάσταση αὐτὴ 24
εἶναι ἡ πιὸ κατάλληλη γιὰ τὴ θεραπεία τῶν ἀσθενῶν. Δὲν 25
πρέπει νὰ πλάθῃς ποτέ, ἀπὸ κακὰ προαισθήματα σχετικὰ 26
μὲ τὴν ἄρρώστια, μιὰ καινούργια ἀνακάλυψη καὶ δὲν πρέ- 27
πει ποτέ νὰ γνωστοποιῇς μιὰ τέτοια ἀνακάλυψη στὸν ἄρρω- 28
στό σου. 29

Ὁ θνητὸς λεγόμενος νοῦς παράγει καθετὶ ποὺ εἶναι ἀνόμοιο 30
μὲ τὸν ὀθάνατο Νοῦ. Ὁ ἀνθρώπινος νοῦς προσδιορίζει τὴ 31
φύση τῆς ἄρρώστιας, καὶ ὁ πρακτίσιο νερ τὴ βελ- 32
τιώνει ἢ τὴ χειροτερεύει ἀνάλογα μὲ τὴν ἀλήθεια 33
ἢ τὴν πλάνη ποὺ ἐπηρεάζει τὰ συμπεράσματά του. Ὁ 34
ἄρρωστος δὲν καταλαβαίνει ὅτι ἡ ἄρρώστια σχηματίζεται καὶ 35
ἀναπτύσσεται νοερά, ἀλλὰ ὁ γιατρός πρέπει νὰ γνωρίζῃ τὴ 36

Ὁ κακοποιὸς
πρέπει νὰ
υποφέρει

Ἡ δυνάμη τῆς
πλάνης εἶναι
φανταστική

Παραγωγὴ
τῆς ἄρρώστιας

1 with mental action and its effect in order to judge the case according to Christian Science.

3 If a man is an inebriate, a slave to tobacco, or the special servant of any one of the myriad forms of sin, meet and
 6 ^{Appetites to be abandoned} destroy these errors with the truth of being, — by exhibiting to the wrong-doer the suffering which his submission to such habits brings, and by convincing him that there is no real pleasure in false appe-
 9 tites. A corrupt mind is manifested in a corrupt body. Lust, malice, and all sorts of evil are diseased beliefs, and you can destroy them only by destroying the wicked
 12 motives which produce them. If the evil is over in the repentant mortal mind, while its effects still remain on the individual, you can remove this disorder as God's law is
 15 fulfilled and reformation cancels the crime. The healthy sinner is the hardened sinner.

The temperance reform, felt all over our land, results
 18 from metaphysical healing, which cuts down every tree that brings not forth good fruit. This con-
 21 ^{Temperance reform} viction, that there is no real pleasure in sin, is one of the most important points in the theology of Christian Science. Arouse the sinner to this new and true view of sin, show him that sin confers no pleasure,
 24 and this knowledge strengthens his moral courage and increases his ability to master evil and to love good.

Healing the sick and reforming the sinner are one and
 27 the same thing in Christian Science. Both cures require the same method and are inseparable in Truth.
 30 ^{Sin or fear the root of sickness} Hatred, envy, dishonesty, fear, and so forth, make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless it makes him better mentally, and so delivers him

νοερὴ ἐνέργεια καὶ τὰ ἀποτελέσματά της γιὰ νὰ χειριστῇ τὴν 1
ἄρρωστια σύμφωνα μὲ τὴ Χριστιανικὴ Ἐπιστήμη.

Ἄν ἓνας ἄνθρωπος εἶναι μέθυσος, σκλάβος τοῦ καπνοῦ, ἢ 3
δοῦλος μιᾶς εἰδικῆς μορφῆς ἁμαρτίας — ἀπὸ τὶς μυριάδες ποὺ
ὑπάρχουν — ἀντιμετώπισε καὶ ἐξάλειψε τὶς πλάνες Οἱ ὁρέξεις 6
αὐτὲς μὲ τὴν ἀλήθεια τοῦ εἶναι, ἐκθέτοντας στὸν πρέπει νὰ ὑπερνικηθοῦν
παραβάτη τὴν ὁδὺν ποὺ προκαλεῖ ἡ ὑποδου-
λωσὴ του σὲ τέτοιες συνήθειες καὶ πείθοντάς τον ὅτι οἱ ψευ-
τικες ὁρέξεις δὲν προξενοῦν καμιὰ πραγματικὴ εὐχαρίστηση. 9
Ἕνας διαφθαρμένος νοῦς ἐκδηλώνεται σ' ἓνα διαφθαρμένο
σῶμα. Ἡ φιληδονία, ἡ κακία καὶ ὅλα τὰ εἶδη τοῦ κακοῦ
εἶναι νοσηρὲς δοξασίες, καὶ μπορεῖς νὰ τὶς ἐξοντώσης μόνο ὅταν 12
ἐξαλείψῃς τὰ κακὰ ἐλατήρια ποὺ τὶς παράγουν. Ἄν τὸ κακὸ
ἔχῃ ἐξαλειφτῇ στὸ μετаноημένο θνητὸ νοῦ ἀλλὰ τὸ ἄτομο
ἐξακολουθῇ νὰ ἐκδηλῶνῃ τὰ ἀποτελέσματά του, μπορεῖς νὰ 15
διορθώσης τὴν ἀνωμαλία αὐτὴ διότι ὁ νόμος τοῦ Θεοῦ ἔχει
ἐκπληρωθῇ καὶ ἡ ἀναμόρφωση διαγράφει τὸ ἔγκλημα. Ὁ
ὕγινης ἁμαρτωλὸς εἶναι πωρωμένος ἁμαρτωλός. 18

Ἡ ἀναμόρφωση ποὺ ὁδήγησε στὴν ἀποχὴ ἀπὸ τὰ ποτά,
καὶ ποὺ ἔγινε αἰσθητὴ σ' ὅλη τὴ χώρα μας, εἶναι τὸ ἀποτέ-
λεσμα μεταφυσικῆς θεραπείας, ποὺ κόβει κάθε δέν- Ἀναμόρφωση 21
τρο ποὺ δὲν κάνει καλὸ καρπὸ. Ἡ πεποίθησις ποὺ ὁδηγεῖ
αὐτὴ, ὅτι δὲν ὑπάρχει πραγματικὴ εὐχαρίστησις στὴν ἀποχὴ
στὴν ἁμαρτία, εἶναι ἓνα ἀπὸ τὰ πιὸ σημαντικὰ σημεῖα τῆς ἀπὸ τὰ ποτά 24
θεολογίας τῆς Χριστιανικῆς Ἐπιστήμης. Ἄνοιξε τὰ μάτια
τοῦ ἁμαρτωλοῦ γιὰ νὰ δῇ τὴν ἁμαρτία ἀπ' αὐτὴ τὴν και-
νούργια καὶ ἀληθινὴ ἄποψη, δεῖξε του ὅτι ἡ ἁμαρτία δὲν 27
παρέχει καμιὰ εὐχαρίστησις, καὶ νὰ εἴσαι βέβαιος ὅτι ἡ γνώσις
αὐτὴ θὰ τονώσῃ τὸ ἠθικὸ του θάρρος καὶ θὰ τὸν κάνῃ ἱκανὸ
νὰ ἐξουσιάζῃ τὸ κακὸ πιὸ εὐκόλα καὶ νὰ ἀγαπᾷ τὸ καλὸ 30
περισσότερο.

Ἡ θεραπεία τῶν ἀσθενῶν καὶ ἡ ἀναμόρφωση τῶν ἁμαρτω-
λῶν εἶναι ἓνα καὶ τὸ αὐτὸ στὴ Χριστιανικὴ Ἐπιστήμη. Καὶ 33
οἱ δυὸ θεραπείες ἀπαιτοῦν τὴν ἴδια μέθοδο καὶ εἶναι Ἡ ρίζα τῆς 36
ἀχώριστες στὴν Ἀλήθεια. Τὸ μίσος, ὁ φθόνος, ἡ ἀρρώστιας εἶ- ναι ἡ ἁμαρ- τία ἢ ὁ φόβος
ἀτιμία, ὁ φόβος καὶ οὕτω καθεξῆς, ἀρρωσταίνουν 36
τὸν ἄνθρωπο, καὶ οὔτε ἡ ὑλικὴ ἰατρικὴ οὔτε ὁ Νοῦς μποροῦν
νὰ τὸν βοηθοῦν διαρκῶς, ἀκόμα καὶ σωματικά, ἐκτὸς ἂν τὸν
κάνουν καλύτερο νοερὰ καὶ ἔτσι τὸν λυτρῶσουν ἀπὸ τοὺς 39

1 from his destroyers. The basic error is mortal mind.
 Hatred inflames the brutal propensities. The indulgence
 3 of evil motives and aims makes any man, who is above the
 lowest type of manhood, a hopeless sufferer.

Christian Science commands man to master the pro-
 6 pensities, — to hold hatred in abeyance with kindness,
 to conquer lust with chastity, revenge with
Mental charity, and to overcome deceit with hon-
conspirators esty. Choke these errors in their early stages, if you
 would not cherish an army of conspirators against
 health, happiness, and success. They will deliver you
 12 to the judge, the arbiter of truth against error. The
 judge will deliver you to justice, and the sentence of
 the moral law will be executed upon mortal mind and
 15 body. Both will be manacled until the last farthing
 is paid, — until you have balanced your account with
 God. "Whatsoever a man soweth, that shall he also
 18 reap." The good man finally can overcome his fear of
 sin. This is sin's necessity, — to destroy itself. Im-
 mortal man demonstrates the government of God, good,
 21 in which is no power to sin.

It were better to be exposed to every plague on earth
 than to endure the cumulative effects of a guilty con-
 science. The abiding consciousness of wrong-
 24 **Cumulative** doing tends to destroy the ability to do right.
repentance
 If sin is not regretted and is not lessening, then it is
 27 hastening on to physical and moral doom. You are con-
 quered by the moral penalties you incur and the ills they
 bring. The pains of sinful sense are less harmful than its
 30 pleasures. Belief in material suffering causes mortals to
 retreat from their error, to flee from body to Spirit, and
 to appeal to divine sources outside of themselves.

καταστροφεῖς του. Ἡ βασικὴ πλάνη εἶναι ὁ θνητὸς νοῦς. 1
Τὸ μῖσος ἐξάπτει τὶς κτηνώδεις ροπές. Ἡ ἱκανοποίηση τῶν
κακῶν ἐλατηρίων καὶ σκοπῶν κάνει κάθε ἄνθρωπο, ποῦ εἶναι 3
πάνω ἀπὸ τὸν κατώτατο τύπο τῆς ἀνθρώπινης φύσης, νὰ
πάσχει χωρὶς ἐλπίδα.

Ἡ Χριστιανικὴ Ἐπιστήμη προστάζει τὸν ἄνθρωπο νὰ 6
ἐξουσιάσει τὶς ροπές του — νὰ ἀναχαιτίσει τὸ μῖσος μὲ τὴν
καλοσύνη, νὰ ὑποτάξει τὴ λαγνεία μὲ τὴν ἀγνό- ^{Νοεροὶ}
τητα, τὴν ἐκδίκηση μὲ τὸ ἔλεος καὶ νὰ ὑπερνικήσει ^{συνωμότες} 9
τὴν ἀπάτη μὲ τὴν τιμιότητα. Πνίξε τὶς πλάνες αὐτὲς στὰ
πρῶτα τοὺς στάδια, ἂν δὲ θέλῃς νὰ τρέφῃς ἓνα ὀλόκληρο
πλήθος συνωμοτῶν ποῦ ἐπιβουλεύονται τὴν υἰεῖα, τὴν εὐ- 12
τυχία καὶ τὴν ἐπιτυχία σου. Θὰ σὲ παραδώσουν στὸν κριτὴ,
τὸ διαιτητὴ τῆς ἀλήθειας κατὰ τῆς πλάνης. Ὁ κριτὴς θὰ σὲ
παραδώσῃ στὴ δικαιοσύνη, καὶ ἡ ἀπόφαση τοῦ ἡθικοῦ νόμου 15
θὰ ἐκτελεστῇ πάνω στὸ θνητὸ νοῦ καὶ τὸ σῶμα. Καὶ τὰ δυὸ
θὰ ἀλυσοδοθεῖν ὥσπου νὰ ἀποδοθῇ καὶ τὸ ἔσχατο λεπτὸ —
ὥσπου νὰ ἐξοφλήσῃς τὸ λογαριασμὸ σου μὲ τὸ Θεό. «Ὁ,τι 18
ἂν σπεῖρῃ ὁ ἄνθρωπος, τοῦτο καὶ θὰ θερίσῃ». Ὁ καλὸς ἄν-
θρωπος μπορεῖ τελικὰ νὰ ὑπερνικήσῃ τὸ φόβο ποῦ τοῦ προ-
καλεῖ ἡ ἁμαρτία. Αὕτὴ εἶναι ἡ ἀνάγκη τῆς ἁμαρτίας: νὰ 21
καταστρέψῃ τὸν ἑαυτὸ της. Ὁ ἀθάνατος ἄνθρωπος ἀποδεί-
χνει τὴ διακυβέρνηση τοῦ Θεοῦ, τοῦ καλοῦ, στὴν ὁποία δὲν
ὑπάρχει δύναμη ποῦ νὰ ἁμαρταίνῃ. 24

Θὰ ἦταν προτιμότερο νὰ ἐκτεθῇ κανεὶς σ' ὅλες τὶς μᾶστιγες
τῆς γῆς παρὰ νὰ ὑποβληθῇ στὶς συσσωρευμένες συνέπειες
μιᾶς ἔνοχης συνείδησης. Ἡ ἐπιμονὴ τοῦ ἀνθρώ- ^{Μετάνοια γιὰ} 27
που νὰ κάνῃ συνειδητὰ τὸ κακὸ τείνει νὰ κατα- ^{συσσωρευ-}
στρέψῃ τὴν ἱκανότητά του νὰ κάνῃ τὸ σωστό. ^{μένες συνέ-}
^{πειες}
Ἄν δὲ μετανοῇ κανεὶς γιὰ τὴν ἁμαρτία καὶ δὲν τὴν ἐλαττώνῃ, 30
τότε αὕτὴ ἐπιταχύνει τὴ σωματικὴ καὶ ἡθικὴ καταστροφή
του. Καταβάλλεσαι ἀπὸ τὶς ἡθικὲς ποινὲς ποῦ ἐπισύρεις καὶ
τὰ δεινὰ ποῦ τὶς συνοδεύουν. Οἱ πόνοι τῆς ἁμαρτωλῆς αἰ- 33
σθησης εἶναι λιγότερο βλαβεροὶ ἀπὸ τὶς ἡδονές της. Ἡ δο-
ξασία στὴν ὑλικὴ ὁδύνη κάνει τοὺς θνητοὺς νὰ ἐγκαταλείψουν
τὴν πλάνη τους, νὰ φύγουν ἀπὸ τὸ σῶμα καὶ νὰ πᾶνε στὸ 36
Πνεῦμα, καὶ νὰ ἐπικαλεστοῦν θεῖες πηγὲς ἔξω ἀπὸ τὸν ἑαυτὸ
τους.

- 1 The Bible contains the recipe for all healing. "The leaves of the tree were for the healing of the nations."
- 3 The leaves of healing Sin and sickness are both healed by the same Principle. The tree is typical of man's divine Principle, which is equal to every emergency, offering
- 6 full salvation from sin, sickness, and death. Sin will submit to Christian Science when, in place of modes and forms, the power of God is understood and demonstrated
- 9 in the healing of mortals, both mind and body. "Perfect Love casteth out fear."

The Science of being unveils the errors of sense, and

12 spiritual perception, aided by Science, reaches Truth.

Sickness will abate Then error disappears. Sin and sickness will abate and seem less real as we approach the

15 scientific period, in which mortal sense is subdued and all that is unlike the true likeness disappears. The moral man has no fear that he will commit a murder, and he

18 should be as fearless on the question of disease.

Resist evil — error of every sort — and it will flee from you. Error is opposed to Life. We can, and ultimately

21 Resist to the end shall, so rise as to avail ourselves in every direction of the supremacy of Truth over error, Life over death, and good over evil, and this growth will go

24 on until we arrive at the fulness of God's idea, and no more fear that we shall be sick and die. Inharmony of any kind involves weakness and suffering, — a loss of

27 control over the body.

The depraved appetite for alcoholic drinks, tobacco, tea, coffee, opium, is destroyed only by Mind's mastery

30 Morbid cravings of the body. This normal control is gained through divine strength and understanding.

There is no enjoyment in getting drunk, in becoming a

Ἡ Βίβλος περιέχει τὴ συνταγὴν γιὰ κάθε θεραπεία. «Τὰ φύλλα τοῦ δένδρου εἶναι εἰς θεραπείαν τῶν ἔθνων». Ἡ ἴδια Ἀρχὴ θεραπεύει καὶ τὴν ἁμαρτίαν καὶ τὴν ἀρρώ- ^{Τὰ φύλλα τῆς 3}στια. Τὸ δέντρο συμβολίζει τὴ θεία Ἀρχὴ τοῦ ^{θεραπείας} ἀνθρώπου, ποὺ εἶναι ἱκανὴ νὰ ἀντιμετωπίσῃ κάθε ἐπείγουσα ἀνάγκη καὶ νὰ ἐξασφαλίσῃ πλήρη σωτηρίαν ἀπὸ τὴν ἁμαρτίαν, τὴν ἀρρώστια καὶ τὸ θάνατο. Ἡ ἁμαρτία θὰ ὑποταχθῇ στὴ Χριστιανικὴ Ἐπιστήμη ὅταν, ἀφήνοντας τὶς συνήθειες καὶ τοὺς τύπους, κατανοήσουμε καὶ ἀποδείξουμε ὅτι ὁ Θεὸς ἔχει τὴ δύναμη νὰ θεραπεύῃ τὸ θνητὸ ἄνθρωπο — τόσο τὸ νοῦ ὅσο καὶ τὸ σῶμα του. «Ἡ τελεία Ἀγάπη ἔξω διώκει τὸν φόβον».

Ἡ Ἐπιστήμη τοῦ εἶναι ξεσκεπάζει τὶς πλάνες τῶν αἰσθη-
σεων καὶ ἡ πνευματικὴ ἀντίληψη φτάνει, μὲ τὴ βοήθεια τῆς
Ἐπιστήμης, στὴν Ἀλήθεια. Τότε ἡ πλάνη ἐξα- ^{Ἡ ἀρρώστια 15}φανίζεται. Ἡ ἁμαρτία καὶ ἡ ἀρρώστια θὰ ἐλατ- ^{θὰ ἐλαττωθῇ}τωνώνονται καὶ θὰ φαίνωνται λιγότερο πραγματικὲς ὅσο πλη-
σιάζουμε στὴν ἐπιστημονικὴ ἐποχὴ, ὅπου ἡ θνητὴ αἴσθησις
ὑποτάσσεται καὶ καθετὶ ποὺ εἶναι ἀνόμοιο μὲ τὴν ἀληθινὴ
ὁμοίωση ἐξαφανίζεται. Ὁ ἠθικὸς ἄνθρωπος δὲ φοβᾶται ὅτι
θὰ διαπράξῃ φόνο, καὶ πρέπει νὰ εἶναι ἐξίσου ἀφοβος καὶ
στὸ ζήτημα τῆς ἀρρώστιας.

Ἀντιστάσου στὸ κακὸ — στὴν κάθε εἶδους πλάνη — καὶ θὰ
φύγῃ ἀπὸ σένα. Ἡ πλάνη ἐναντιώνεται στὴ Ζωή. Εἶναι δυ-
νατὸ νὰ ὑψωθοῦμε, καὶ τελικὰ θὰ ὑψωθοῦμε, τόσο ^{Ἀντιστάσου 24}πολὺ ὥστε θὰ χρησιμοποιοῦμε σὲ κάθε περίπτωσι ^{μέχρι τέλους}
τὴν ὑπεροχὴ τῆς Ἀλήθειας ἐναντι τῆς πλάνης, τῆς Ζωῆς
ἐναντι τοῦ θανάτου καὶ τοῦ καλοῦ ἐναντι τοῦ κακοῦ, καὶ ἡ
ἀνάπτυξη αὐτῇ θὰ ἐξακολουθῇ μέχρις ὅτου καταλήξουμε στὴν
πληρότητα τῆς ιδέας τοῦ Θεοῦ, καὶ δὲ θὰ φοβώμαστε πιά ὅτι
θὰ ἀρρωσταίνουμε καὶ θὰ πεθαίνουμε. Κάθε εἶδος δυσαρμο-
νίας ἔχει ὡς ἀποτέλεσμα ἀδυναμία καὶ ὀδύνη — ἀπώλεια ἐξου-
σίας πάνω στὸ σῶμα.

Ἡ διαστραμμένη ἐπιθυμία γιὰ οἶνοπνευματώδη ποτά,
καπνὸ, τσάϊ, καφέ, ὀπιο, ἐξαλείφεται μόνο μὲ τὴν ὑποταγὴ
τοῦ σώματος στὴν κυριαρχίαν τοῦ Νοῦ. Ἡ φυ- ^{Νοσηρὲς 36}σιολογικὴ αὐτὴ ἐξουσία ἀποκτᾶται μὲ θεία δύναμη ^{ἐπιθυμίες}
καὶ κατανόηση. Δὲν ὑπάρχει ἀπόλαυση στὸ νὰ μεθᾷ κανεὶς,

1 fool or an object of loathing; but there is a very sharp remembrance of it, a suffering inconceivably terrible to
 3 man's self-respect. Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no creature except a loathsome worm, is at least disgusting.

6 Man's enslavement to the most relentless masters — passion, selfishness, envy, hatred, and revenge — is conquered only by a mighty struggle. Every
 9 Universal Panacea hour of delay makes the struggle more severe. If man is not victorious over the passions, they crush out happiness, health, and manhood. Here Christian
 12 Science is the sovereign panacea, giving strength to the weakness of mortal mind, — strength from the immortal and omnipotent Mind, — and lifting humanity above
 15 itself into purer desires, even into spiritual power and good-will to man.

Let the slave of wrong desire learn the lessons of Christian Science, and he will get the better of that desire, and ascend a degree in the scale of health, happiness, and existence.

21 If delusion says, "I have lost my memory," contradict it. No faculty of Mind is lost. In Science, all
 24 Immortal memory being is eternal, spiritual, perfect, harmonious in every action. Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light,
 27 and brings the divine Mind, Life not death, into your consciousness.

There are many species of insanity. All sin is insanity in different degrees. Sin is spared from
 30 Sin a form of insanity this classification, only because its method of madness is in consonance with common mortal belief.

νὰ γελοιοποιῇται, ἢ νὰ καταντᾷ ἀντικείμενο ἀηδίας· ἡ ἀνά- 1
μνηση ὅμως ἐνὸς τέτοιου πράγματος προκαλεῖ πόνο, ἕναν
πόνο ἀπερίγραπτα τρομερὸ γιὰ τὴν ἀξιοπρέπεια τοῦ ἀνθρώ- 3
που. Τὸ νὰ ρουφᾷ κανεὶς τοὺς ἀποκρουστικούς καπνούς τοῦ
τσιγάρου, ἢ νὰ μασᾷ ἕνα φύλλο ποὺ κανονικὰ δὲν ἐλκύει
κανένα ἄλλο πλάσμα ἐκτὸς ἀπὸ ἕνα σιχαμερὸ σκουλήκι, εἶναι 6
ἀηδιαστικό, γιὰ νὰ μὴν ποῦμε τίποτε χειρότερο.

Ὁ ἄνθρωπος λυτρώνεται ἀπὸ τὴν ὑποδούλωσή του στοὺς
πιὸ ἀδυσώπητους κυρίους — τὸ πάθος, τὴν ἰδιοτέλεια, τὸ 9
φθόνον, τὸ μίσος καὶ τὴν ἐκδίκηση — μόνο μὲ σκληρὸ
ἀγώνα. Κάθε ὥρα ἀναβολῆς κάνει τὸν ἀγώνα Παγκόσμια
πανάκεια
πιὸ σκληρό. Ἄν ὁ ἄνθρωπος δὲ νικᾷ τὰ πάθη του, τότε 12
αὐτὰ συντρίβουν τὴν εὐτυχία, τὴν ὑγεία καὶ τὴ φύση τοῦ
ἀνθρώπου. Ὑπάρχει ὅμως ἡ Χριστιανικὴ Ἐπιστήμη, ποὺ
εἶναι ἡ ὑπέρτατη πανάκεια καὶ δίνει δύναμη στὴν ἀδυναμία 15
τοῦ θνητοῦ νοῦ — δύναμη ἀπὸ τὸν ἀθάνατον καὶ παντοδύναμον
Νοῦ — ὑψώνει τὴν ἀνθρωπότητα πάνω ἀπὸ τὸν ἑαυτὸ της,
ἐμπνέει σ' αὐτὴ ἀγνώστες ἐπιθυμίες καὶ τὴν ἐξοπλίζει μὲ 18
πνευματικὴ δύναμη καὶ εὐδοκία πρὸς τοὺς ἀνθρώπους.

Ἄς μάθῃ ὁ δοῦλος τῆς κακῆς ἐπιθυμίας τὰ μαθήματα ποὺ
διδάσκει ἡ Χριστιανικὴ Ἐπιστήμη καὶ θὰ δῇ ὅτι θὰ νικήσῃ 21
μιὰ τέτοια ἐπιθυμία καὶ θὰ ἀνεβῇ πιὸ ψηλὰ στὴν κλίμακα τῆς
υγείας, τῆς εὐτυχίας καὶ τῆς ὑπαρξης.

Ἄν ἡ αὐταπάτη λέῃ «ἔχασα τὴ μνήμη μου», ἀντίκρουσέ 24
την. Καμιὰ λειτουργία τοῦ Νοῦ δὲ χάνεται. Στὴν Ἐπιστήμη
ὅλο τὸ εἶναι εἶναι αἰώνιον, πνευματικό, τέλειον καὶ Ἀθάνατη
μνήμη
ἁρμονικὸ σ' ὅλες τὶς ἐκδηλώσεις του. Κράτα στὴ 27
σκέψη σου τὸ τέλειον πρότυπο, καὶ ὅχι τὸ διαφθαρμένο ἀντί-
θετό του. Ἡ ἐξαῦλωση αὐτὴ τῆς σκέψης ἀφήνει νὰ μπῇ
μέσα τὸ φῶς καὶ φέρνει τὸ θεῖο Νοῦ, τὴ Ζωὴ καὶ ὅχι τὸ θάνατον, 30
στὴ συνείδησή σου.

Ὑπάρχουν πολλὰ εἶδη παραφροσύνης. Ὅλη ἡ Ἡ ἁμαρτία
εἶναι μιὰ
μορφὴ παρα-
φροσύνης
ἁμαρτία εἶναι παραφροσύνη διαφόρων βαθμῶν. 33
Ἡ ἁμαρτία ξεφεύγει αὐτὸν τὸ χαρακτηρισμὸ μόνο
καὶ μόνο γιὰτὶ τὸ εἶδος τῆς τρέλλας της συμφωνεῖ μὲ τὴ γενικὴ

1 Every sort of sickness is error, — that is, sickness is
 loss of harmony. This view is not altered by the fact
 3 that sin is worse than sickness, and sickness is not ac-
 knowledged nor discovered to be error by many who are
 sick.

6 There is a universal insanity of so-called health, which
 mistakes fable for fact throughout the entire round of the
 material senses, but this general craze cannot, in a scien-
 9 tific diagnosis, shield the individual case from the special
 name of insanity. Those unfortunate people who are
 committed to insane asylums are only so many distinctly
 12 defined instances of the baneful effects of illusion on mortal
 minds and bodies.

The supposition that we can correct insanity by the use
 15 of purgatives and narcotics is in itself a mild species of
 insanity. Can drugs go of their own accord
 18 Drugs and brain-lobes to the brain and destroy the so-called inflam-
 mation of disordered functions, thus reaching mortal
 mind through matter? Drugs do not affect a corpse, and
 Truth does not distribute drugs through the blood, and
 21 from them derive a supposed effect on intelligence and sen-
 timent. A dislocation of the tarsal joint would produce
 insanity as perceptibly as would congestion of the brain,
 24 were it not that mortal mind thinks that the tarsal joint is
 less intimately connected with the mind than is the brain.
 Reverse the belief, and the results would be perceptibly
 27 different.

The unconscious thought in the corporeal substra-
 tum of brain produces no effect, and that condition of
 the body which we call sensation in matter
 30 Matter and animate error is unreal. Mortal mind is ignorant of it-
 self, — ignorant of the errors it includes and of their

θνητὴ δοξασία. Κάθε εἶδος ἀρρώστιας εἶναι πλάνη — δηλαδή, 1
 ἡ ἀρρώστια εἶναι ἀπώλεια ἁρμονίας. Τὸ γεγονός ὅτι ἡ ἁμαρ-
 τία εἶναι χειρότερη ἀπὸ τὴν ἀρρώστια καὶ πολλοὶ ἀρρωστοὶ 3
 δὲν ἀναγνωρίζουν οὔτε ἀνακαλύπτουν ὅτι ἡ ἀρρώστια εἶναι
 πλάνη, δὲ μεταβάλλει τὴν ἀποψη αὐτῇ.

Ἐπάρχει μιὰ παγκόσμια παραφροσύνη σχετικὰ μὲ τὸ ζή- 6
 τημα τῆς λεγόμενης υἱείας, ποὺ συγχέει τὸ μῦθο μὲ τὸ γεγονός
 σ' ὅλον τὸν κύκλο τῶν ὑλικῶν αἰσθήσεων, ἀλλὰ ἡ γενικὴ αὐτὴ
 τρέλλα δὲν μπορεῖ, σὲ μιὰ ἐπιστημονικὴ διάγνωση, νὰ ἀπαλ- 9
 λάξῃ μιὰν ἀτομικὴ περίπτωση παραφροσύνης ἀπὸ τὸ νὰ
 χαρακτηριστῇ μὲ τὸ εἰδικὸ ὄνομά της. Οἱ δυστυχησμένοι
 ἐκεῖνοι ἄνθρωποι ποὺ εἶναι κλεισμένοι στὰ φρενοκομεῖα δὲν εἴ- 12
 ναι παρὰ συγκεκριμένα παραδείγματα τῶν ὀλέθριων ἀποτελε-
 σμάτων ποὺ προκαλεῖ ἡ ψευδαίσθηση στὸ θνητὸ νοῦ καὶ τὸ
 θνητὸ σῶμα. 15

Ἡ ὑπόθεση ὅτι μπορούμε νὰ θεραπεύσουμε τὴν παραφρο-
 σύνη μὲ τὴ χρῆση καθαρκτικῶν καὶ ναρκωτικῶν εἶναι ἡ ἴδια
 μιὰ ἥπια μορφή παραφροσύνης. Μποροῦν τὰ 18
 φάρμακα νὰ πηγαίνουν μὲ τὴ δική τους θέληση
 στὸν ἐγκέφαλο γιὰ νὰ ἐξαλείψουν τὸ λεγόμενο
 ἐρεθισμὸ τῶν διαταραγμένων λειτουργιῶν καὶ νὰ φτάσουν 21
 ἔτσι στὸ θνητὸ νοῦ μέσο τῆς ὕλης; Τὰ φάρμακα δὲν ἐπηρεά-
 ζουν ἓνα πτῶμα, καὶ ἡ Ἀλήθεια δὲν κυκλοφορεῖ φάρμακα μέσο
 τοῦ αἵματος γιὰ νὰ προκαλέσῃ μ' αὐτὰ ἓνα ὑποθετικὸ ἀποτέ- 24
 λεσμα στὴ νοημοσύνη καὶ τὴν ψυχικὴ διάθεση. Ἡ ἐξάρθρωση
 τοῦ ταρσοῦ θὰ προκαλοῦσε παραφροσύνη τόσο αἰσθητὰ ὅσο
 καὶ ἡ συμφόρηση τοῦ ἐγκεφάλου, ἂν ὁ θνητὸς νοῦς δὲν πί- 27
 στευε ὅτι ὁ ταρσὸς δὲ συνδέεται τόσο στενὰ μὲ τὸ νοῦ ὅσο ὁ
 ἐγκέφαλος. Πίστεψε στὴν ἀντίθετη δοξασία καὶ θὰ δῆς ὅτι
 τὰ ἀποτελέσματα θὰ εἶναι αἰσθητὰ διαφορετικά. 30

Ἡ ἀσυνείδητη σκέψη στὸ σωματικὸ ὑπόστρωμα τοῦ
 ἐγκεφάλου δὲν παράγει κανένα ἀποτέλεσμα, καὶ ἡ 33
 κατάστασις ἐκείνη τοῦ σώματος ποὺ ὀνομάζουμε
 αἴσθησις στὴν ὕλη δὲν εἶναι πραγματικὴ. Ὁ θνη-
 τὸς νοῦς ἀγνοεῖ τὸν ἑαυτό του — ἀγνοεῖ τίς πλάνες ποὺ περι-

Τὰ φάρμακα
 καὶ οἱ λοβοὶ
 τοῦ ἐγκεφά-
 λου
 Ὑλὴ καὶ
 ἐμψυχή
 πλάνη

1 effects. Intelligent matter is an impossibility. You
 may say: "But if disease obtains in matter, why do
 3 you insist that disease is formed by mortal mind and
 not by matter?" *Mortal mind* and body combine as
 one, and the nearer matter approaches its final state-
 6 ment, — animate error called nerves, brain, mind, — the
 more prolific it is likely to become in sin and disease-
 beliefs.

9 Unconscious mortal mind — *alias* matter, brain — can-
 not dictate terms to consciousness nor say, "I am sick."

12 Dictation of error The belief, that the unconscious substratum
 of mortal mind, termed the body, suffers and
 reports disease independently of this so-called conscious
 mind, is the error which prevents mortals from knowing
 15 how to govern their bodies.

The so-called conscious mortal mind is believed to be
 superior to its unconscious substratum, matter, and
 18 So-called superiority the stronger never yields to the weaker, ex-
 cept through fear or choice. The animate
 should be governed by God alone. The real man is
 21 spiritual and immortal, but the mortal and imperfect
 so-called "children of men" are counterfeits from the
 beginning, to be laid aside for the pure reality. This
 24 mortal is put off, and the new man or real man is put
 on, in proportion as mortals realize the Science of man
 and seek the true model.

27 We have no right to say that life depends on matter
 now, but will not depend on it after death. We cannot
 30 Death no benefactor spend our days here in ignorance of the Science
 of Life, and expect to find beyond the grave
 a reward for this ignorance. Death will not make us
 harmonious and immortal as a recompense for ignorance.

κλείει καὶ τὶς συνέπειές τους. Ὑλὴ ποὺ νὰ ἔχη νοημοσύνη 1
εἶναι κάτι τὸ ἀδύνατο. Ἐνδέχεται νὰ πῇ: «Ἀλλὰ ἂν ἡ ἄρρω-
στία ἐκδηλώνεται στὴν ὕλη, γιατί ἐπιμένεις ὅτι σχηματίζεται 3
ἀπὸ τὸ θνητὸ νοῦ καὶ ὄχι ἀπὸ τὴν ὕλη;» Ὁ θνητὸς νοῦς καὶ
τὸ σῶμα εἶναι ἓνα καὶ τὸ αὐτό, καὶ ὅσο περισσότερο ἡ ὕλη
πλησιάζει πρὸς τὴν τελικὴ τῆς ἐκδήλωση — τὴν ἔμψυχη πλάνη 6
ποὺ λέγεται νεῦρα, ἐγκέφαλος, νοῦς — τόσο πιὸ γόνιμη μπορεῖ
νὰ γίνη σὲ ἀμαρτίες καὶ δοξασίες ἄρρώστιας.

Ὁ μὴ συνειδητὸς θνητὸς νοῦς — μὲ ἄλλα λόγια ἡ ὕλη, ὁ 9
ἐγκέφαλος — δὲν μπορεῖ νὰ ὑπαγορεύη ὄρους στὴ συνείδηση
οὔτε νὰ λέη: «Εἶμαι ἄρρωστος». Ἡ δοξασία ὅτι τὸ 12
μὴ συνειδητὸ ὑπόστρωμα τοῦ θνητοῦ νοῦ, ποὺ <sup>Ἡ ἐπιβολὴ
τῆς πλάνης</sup>
λέγεται σῶμα, ὑποφέρει καὶ ἀναφέρει ὅτι εἶναι ἄρρωστο ἀνε-
ξάρτητα ἀπ' αὐτὸν τὸ λεγόμενο συνειδητὸ νοῦ, εἶναι ἡ πλάνη
ποὺ ἐμποδίζει τοὺς θνητοὺς νὰ μάθουν πῶς νὰ κυβερνοῦν τὰ 15
σώματά τους.

Ὁ λεγόμενος συνειδητὸς θνητὸς νοῦς θεωρεῖται ἀνώτερος
ἀπὸ τὸ μὴ συνειδητὸ ὑπόστρωμά του, τὴν ὕλη, καὶ τὸ ἴσχυ- 18
ρότερο ποτὲ δὲν ὑποχωρεῖ στὸ ἀσθενέστερο, ἐκτὸς <sup>Ἡ λεγόμενη
ὑπεροχή</sup>
ἂν τὸ κἀνὴ ἀπὸ φόβο ἢ ἐκούσια. Αὐτὸ ποὺ εἶναι
ἔμψυχο πρέπει νὰ κυβερνᾶται μόνο ἀπὸ τὸ Θεό. Ὁ πραγμα- 21
τικὸς ἄνθρωπος εἶναι πνευματικὸς καὶ ἀθάνατος, ἀλλὰ οἱ
θνητοὶ καὶ ἀτελεῖς λεγόμενοι «υἱοὶ τῶν ἀνθρώπων» εἶναι ἐξαρ-
χῆς παραποιήσεις, ποὺ πρέπει νὰ παραμεριστοῦν γιὰ χάρη 24
τῆς ἀγνῆς πραγματικότητος. Οἱ θνητοὶ ἀπεκδύονται αὐτὸν
τὸ θνητὸ καὶ ἐνδύονται τὸν πραγματικὸ ἢ νέο ἄνθρωπο κατὰ
τὸ μέτρο ποὺ καταλαβαίνουν τὴν Ἐπιστήμη τοῦ ἀνθρώπου 27
καὶ ἐπιζητοῦν τὸ ἀληθινὸ πρότυπο.

Δὲν ἔχουμε δικαίωμα νὰ λέμε ὅτι ἡ ζωὴ ἐξαρτᾶται ἀπὸ
τὴν ὕλη τώρα, ἀλλὰ δὲ θὰ ἐξαρτᾶται ἀπ' αὐτὴ μετὰ τὸ θά- 30
νατο. Δὲν μποροῦμε νὰ περνᾶμε ἐδῶ τὶς ἡμέρες
μας ἀγνοώντας τὴν Ἐπιστήμη τῆς Ζωῆς καὶ νὰ <sup>Ὁ θάνατος
δὲν εἶναι
εὐεργέτης</sup>
περιμένουμε νὰ ἀνταμειφοῦμε πέρα ἀπὸ τὸν τάφο 33
γιὰ τὴν ἄγνοια αὐτή. Ὁ θάνατος δὲ θὰ μᾶς κἀνὴ ἀρμονικοὺς
καὶ ἀθάνατους σὲ ἀντάλλαγμα τῆς ἄγνοιάς μας. Ἄν δὲ

- 1 If here we give no heed to Christian Science, which is
 spiritual and eternal, we shall not be ready for spiritual
 3 Life hereafter.

“This is life eternal,” says Jesus, — *is*, not *shall be*;
 and then he defines everlasting life as a present knowledge
 6 **Life eternal** of his Father and of himself, — the knowledge
 and present of Love, Truth, and Life. “This is life eter-
 9 Jesus Christ, whom Thou hast sent.” The Scriptures
 say, “Man shall not live by bread *alone*, but by every
 12 ing that Truth is the actual life of man; but mankind
 objects to making this teaching practical.

Every trial of our faith in God makes us stronger.
 15 The more difficult seems the material condition to be
 overcome by Spirit, the stronger should be our
 16 **Love casteth** faith and the purer our love. The Apostle
 out fear
 18 John says: “There is no fear in Love, but perfect Love
 casteth out fear. . . . He that feareth is not made per-
 21 fect in Love.” Here is a definite and inspired proclama-
 tion of Christian Science.

MENTAL TREATMENT ILLUSTRATED

The Science of mental practice is susceptible of no
 24 misuse. Selfishness does not appear in the practice of
 Truth or Christian Science. If mental prac-
 25 **Be not** tice is abused or is used in any way except to
 afraid
 27 promote right thinking and doing, the power to heal
 mentally will diminish, until the practitioner’s healing
 ability is wholly lost. Christian scientific practice be-
 30 gins with Christ’s keynote of harmony, “Be not afraid!”

δίνουμε σ' αὐτὴ τὴ ζωὴ καμιὰ προσοχή στὴ Χριστιανικὴ 1
Ἐπιστήμη, ποὺ εἶναι πνευματικὴ καὶ αἰώνια, δὲ θὰ εἴμαστε 3
ἔτοιμοι γιὰ τὴν πνευματικὴ Ζωὴ μετὰ τὸ θάνατο.

«Αὕτη εἶναι ἡ αἰώνιος ζωὴ», λέει ὁ Ἰησοῦς, — εἶναι, ὅχι θὰ 6
εἶναι· καὶ ὕστερα λέει ὅτι ἡ αἰώνια ζωὴ εἶναι νὰ γνωρίσουμε 6
τώρα τὸν Πατέρα του καὶ αὐτὸν τὸν ἴδιο — νὰ 6
γνωρίσουμε τὴν Ἀγάπη, τὴν Ἀλήθεια καὶ τὴ 6
Ζωή. «Αὕτη εἶναι ἡ αἰώνιος ζωὴ, τὸ νὰ γνωρί- 6
ζωσι Σέ, τὸν μόνον ἀληθινὸν Θεόν, καὶ τὸν ὅποιον ἀπέστειλας 9
Ἰησοῦν Χριστόν». Οἱ Γραφεὶς λένε: «Μὲ ἄρτον μόνον δὲν θὰ 9
ζήσῃ ὁ ἄνθρωπος, ἀλλὰ μὲ πάντα λόγον ἐξερχόμενον διὰ 9
στόματος Θεοῦ», δείχνοντας ὅτι ἡ Ἀλήθεια εἶναι ἡ πραγμα- 12
τικὴ ζωὴ τοῦ ἀνθρώπου· οἱ ἄνθρωποι ὅμως δὲ θέλουν νὰ 12
ἐφαρμόσουν τὴ διδασκαλίαν αὐτῇ.

Κάθε δοκιμασίαν τῆς πίστεως μας στὸ Θεὸ μᾶς κάνει πιὸ ἰσχυ- 15
ροὺς. Ὅσο δυσκολώτερη φαίνεται ἡ ὑλικὴ κατάστασις ποὺ 15
πρέπει νὰ ὑπερνικηθῇ ἀπὸ τὸ Πνεῦμα, τόσο πιὸ 15
μεγάλῃ πρέπει νὰ εἶναι ἡ πίστις μας καὶ τόσο πιὸ 18
ἀγνὴ ἡ ἀγάπη μας. Ὁ Ἀπόστολος Ἰωάννης λέει: 18
«Φόβος δὲν εἶναι ἐν τῇ Ἀγάπῃ, ἀλλ' ἡ τελεία Ἀγάπη ἐξω 18
δίδωκε τὸν φόβον. . . . Ὁ φοβούμενος δὲν εἶναι τετελειωμένος 21
ἐν τῇ Ἀγάπῃ». Νὰ μιὰ σαφὴς καὶ ἐμπνευσμένη διακήρυξις 21
τῆς Χριστιανικῆς Ἐπιστήμης.

ΕΠΕΞΗΓΗΣΗ ΤΗΣ ΝΟΕΡΗΣ ΘΕΡΑΠΕΙΑΣ

24

Ἡ Ἐπιστήμη τῆς ἐφαρμογῆς τῆς νοερῆς θεραπείας δὲν ἐπι-
δέχεται κακὴ χρῆσις. Ἡ ἰδιοτέλεια δὲν ἔχει καμιὰ θέσιν στὴν
ἐφαρμογὴ τῆς Ἀλήθειας ἢ τῆς Χριστιανικῆς Ἐπι- 27
στήμης. Ἄν γίνεται κατάχρησις τῆς ἐφαρμογῆς 27
τῆς νοερῆς θεραπείας ἢ χρησιμοποιοῖται αὕτη γιὰ κάποιον
ἄλλο σκοπὸ καὶ ὅχι γιὰ νὰ βοηθήσῃ τὸν κόσμον νὰ σκέπτεται 30
καὶ νὰ ἐνεργῇ σωστά, ἡ δύναμις τοῦ πρακτίσιονερ νὰ θερα-
πευτικῇ νοερά θὰ ἐλαττώνεται, καὶ τελικὰ θὰ χαθῇ ἐντελῶς ἡ थे-
ραπευτικὴ του ἰκανότης. Ἡ χριστιανικὴ ἐπιστημονικὴ 33
ἐφαρμογὴ ἀρχίζει μὲ τὰ λόγια αὐτὰ τοῦ Χριστοῦ, ποὺ ἀπο-
τελοῦν τὴ βασικὴ νότα τῆς ἁρμονίας: «μὴ φοβεῖσθε!»

1 Said Job: "The thing which I greatly feared is come upon me."

3 My first discovery in the student's practice was this: If the student silently called the disease by name, when

Naming
diseases

6 he argued against it, as a general rule the body would respond more quickly, — just as a per-

son replies more readily when his name is spoken; but this was because the student was not perfectly attuned to

9 divine Science, and needed the arguments of truth for reminders. If Spirit or the power of divine Love bear

witness to the truth, this is the ultimatum, the scientific

12 way, and the healing is instantaneous.

It is recorded that once Jesus asked the name of a disease, — a disease which moderns would call *dementia*.

15 Evils cast
out

The demon, or evil, replied that his name was Legion. Thereupon Jesus cast out the evil,

and the insane man was changed and straightway be-

18 came whole. The Scripture seems to import that Jesus caused the evil to be self-seen and so destroyed.

The procuring cause and foundation of all sickness is

21 fear, ignorance, or sin. Disease is always induced by a

Fear as the
foundation

false sense mentally entertained, not destroyed.

Disease is an image of thought externalized.

24 The mental state is called a material state. Whatever is cherished in mortal mind as the physical condition is imaged forth on the body.

27 Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemp-

Unspoken
pleading

tion from disease and danger. Watch the re-

30 sult of this simple rule of Christian Science,

and you will find that it alleviates the symptoms of every

disease. If you succeed in wholly removing the fear,

Ὁ Ἰώβ εἶπε: «Ἐκεῖνο τὸ ὁποῖον ἐφοβούμην συνέβη εἰς ἐμέ».

Τὸ πρῶτο πράγμα ποὺ ἀνακάλυψε σχετικά μετὰ τὴν ἐφαρ-
μογὴ τῆς Χριστιανικῆς Ἐπιστήμης ἀπὸ τὸ σπουδαστὴ ἦταν
τὸ ἑξῆς: Ἄν ὁ σπουδαστὴς καλοῦσε σιωπηλὰ τὴν
ἄρρώστια μετὰ τὸ ὄνομά της, ἐνῶ τὴν καταπολεμοῦ- <sup>Ὁνομασία
τῶν ἀσθε-
νειῶν</sup>
σε μετὰ ἐπιχειρήματα, κατὰ κανόνα τὸ σῶμα ἀντα-
ποκρινόταν πρὸ γρήγορα — ἀκριβῶς ὅπως ἓνα πρόσωπο ἀ-
παντᾷ ταχύτερα ὅταν ἀκούῃ τὸ ὄνομά του· ἀλλὰ αὐτὸ συν-
έβαινε γιὰτὶ ὁ μαθητὴς δὲν ἦταν τέλεια ἐναρμονισμένος μετὰ τὴ
θεῖα Ἐπιστήμη καὶ χρειάζοταν τὰ ἐπιχειρήματα τῆς ἀλήθειας
γιὰ ὑπόμνηση. Ἄν τὸ Πνεῦμα ἡ δύναμις τῆς θεῆς Ἀγάπης
μαρτυρῇ γιὰ τὴν ἀλήθεια, αὐτὸ εἶναι τὸ ἀποκορύφωμα τῆς
ἐφαρμογῆς, ὁ ἐπιστημονικὸς τρόπος, καὶ ἡ θεραπεία εἶναι
ἄμεση.

Ἀναφέρεται ὅτι κάποτε ὁ Ἰησοῦς ρώτησε τὸ ὄνομα μιᾶς
ἄρρώστιας — μιᾶς ἄρρώστιας ποὺ οἱ σύγχρονοι θὰ ὀνόμαζαν
παραφροσύνη. Τὸ δαιμόνιο, ἡ τὸ κακὸ, ἀπάντησε <sup>Ἐκβολὴ τῶν
κακῶν</sup>
ὅτι τὸ ὄνομά του ἦταν Λεγεών. Μόλις τὸ ἄκουσε
αὐτὸ ὁ Ἰησοῦς ἐξέβαλε τὸ κακὸ καὶ ὁ τρελλὸς ἄλλαξε καὶ ἔγινε
ἀμέσως καλὰ. Ἡ Γραφὴ ὑποδηλώνει ὅτι ὁ Ἰησοῦς ἀνάγκασε
τὸ κακὸ νὰ ἀποκαλυφτῇ στὰ ἴδια του τὰ μάτια καὶ ἔτσι νὰ
καταστραφῇ.

Ἡ αἰτία καὶ ἡ βάση κάθε ἄρρώστιας εἶναι ὁ φόβος, ἡ ἄγνοια
ἢ ἡ ἁμαρτία. Ἡ ἄρρώστια προκαλεῖται πάντοτε ἀπὸ μιὰ
ψεύτικη ἀντίληψη ποὺ καλλιεργεῖται νοερά, ἀντὶ
νὰ καταστρέφεται. Ἡ ἄρρώστια εἶναι μιὰ εἰκόνα <sup>Ὁ φόβος εἶ-
ναι ἡ βάση</sup>
τῆς σκέψης ποὺ ἐξωτερικεύεται. Ἡ νοερὴ κατάσταση ὀνομά-
ζεται ὑλικὴ κατάσταση. Πᾶν ὅ,τι καλλιεργεῖται στὸ θνητὸ
νοῦ ὡς σωματικὴ κατάσταση ἀπεικονίζεται στὸ σῶμα.

Ἡ πρώτη σου δουλειὰ ὅταν κάνης θεραπευτικὴ ἐργασία εἶ-
ναι νὰ καθησυχάξης τὸ φόβο τῶν ἄρρώστων. Βεβαίωνέ τους
σιωπηλὰ ὅτι εἶναι ἀπαλλαγμένοι ἀπὸ τὴν ἄρρω- <sup>Σιωπηλὴ
συνηγορία</sup>
στια καὶ τὸν κίνδυνο. Πρόσεξε τὰ ἀποτελέσματα
τοῦ ἀπλοῦ αὐτοῦ κανόνα τῆς Χριστιανικῆς Ἐπιστήμης καὶ θὰ
δῆς ὅτι ἀνακουφίζει τὰ συμπτώματα κάθε ἄρρώστιας. Ἄν
καταφέρῃς νὰ διαλύσης ἐντελῶς τὸ φόβο, ὁ ἄρρωστός σου

1 your patient is healed. The great fact that God lovingly
governs all, never punishing aught but sin, is your stand-
3 point, from which to advance and destroy the human fear
of sickness. Mentally and silently plead the case sci-
entifically for Truth. You may vary the arguments to meet
6 the peculiar or general symptoms of the case you treat,
but be thoroughly persuaded in your own mind concern-
ing the truth which you think or speak, and you will be
9 the victor.

You may call the disease by name when you mentally
deny it; but by naming it audibly, you are liable under
12 **Eloquent** some circumstances to impress it upon the
silence thought. The power of Christian Science and
divine Love is omnipotent. It is indeed adequate to un-
15 clasp the hold and to destroy disease, sin, and death.

To prevent disease or to cure it, the power of Truth,
of divine Spirit, must break the dream of the material
18 **Insistence** senses. To heal by argument, find the type
requisite of the ailment, get its name, and array your
mental plea against the physical. Argue at first men-
21 tally, not audibly, that the patient has no disease, and
conform the argument so as to destroy the evidence of
disease. Mentally insist that harmony is the fact, and
24 that sickness is a temporal dream. Realize the presence
of health and the fact of harmonious being, until the
body corresponds with the normal conditions of health
27 and harmony.

If the case is that of a young child or an infant, it needs
to be met mainly through the parent's thought, silently
30 **The cure** or audibly on the aforesaid basis of Christian
of infants Science. The Scientist knows that there can
be no hereditary disease, since matter is not intelligent

θεραπεύεται. Τὸ μεγάλο γεγονός ὅτι ὁ Θεὸς κυβερνᾷ τὰ 1
πάντα μὲ ἀγάπη καὶ ὅτι δὲν τιμωρεῖ ποτὲ τίποτε ἄλλο ἐκτὸς 2
ἀπὸ τὴν ἁμαρτία, εἶναι ἡ ἀφετηρία ἀπὸ τὴν ὁποία πρέπει νὰ 3
ξεκινήσης γιὰ νὰ ἐξαλείψης τὸν ἀνθρώπινο φόβο τῆς ἀρρώ-
στιας. Ὑπεράσπιζε νοερά καὶ σιωπηλά, καὶ μὲ τρόπο ἐπιστη- 6
μονικό, τὴν περίπτωσι πού χειρίζεσαι, παίρνοντας τὸ μέρος
τῆς Ἀλήθειας. Μπορεῖς νὰ ἀλλάζης τὰ ἐπιχειρήματα γιὰ νὰ
ἀντιμετωπίσης τὰ ἰδιαίτερα ἢ τὰ γενικά συμπτώματα τῆς ἀρ-
ρώστιας πού θεραπεύεις, ἀλλὰ νὰ εἶσαι ἀπόλυτα βέβαιος σὺ ὁ 9
ἴδιος γιὰ τὴν ἀλήθεια πού σκέπτεσαι ἢ ὁμιλεῖς καὶ θὰ νικήσης.

Μπορεῖς νὰ ἀναφέρης τὸ ὄνομα τῆς ἀρρώστιας ὅταν τὴν 10
ἀρνήσῃς νοερά· ἂν ὅμως τὸ ἀναφέρης φωναχτά, ἐνδέχεται σὲ 12
ὀρισμένες περιπτώσεις νὰ τὴν ἐγχαράξης στὸ νοῦ. Εὐγλωττῇ
σιωπῇ
Ἡ δύναμη τῆς Χριστιανικῆς Ἐπιστήμης καὶ τῆς
θείας Ἀγάπης εἶναι πανίσχυρη. Εἶναι πράγματι ἱκανὴ νὰ 15
ἀποσπᾷ τὴ λαβὴ τῆς ἀρρώστιας, τῆς ἁμαρτίας καὶ τοῦ
θανάτου καὶ νὰ τὰ καταστρέψῃ.

Γιὰ νὰ προλάβῃς τὴν ἀρρώστια ἢ νὰ τὴν θεραπεύσης, ἡ δύ- 18
ναμη τῆς Ἀλήθειας, τοῦ Θεοῦ Πνεύματος, πρέπει νὰ σπᾷ τὸ
ὄνειρο τῶν ὑλικῶν αἰσθήσεων. Γιὰ νὰ θεραπεύσης Ἀπαιτεῖται
ἐπιμονή
μὲ ἐπιχειρήματα πρέπει νὰ διαπιστώσης τὸν τύπο 21
τῆς ἀρρώστιας, νὰ μάθῃς τὸ ὄνομά της καὶ νὰ παρατάξης τὰ
νοερά ἐπιχειρήματά σου ἐναντίον τῶν ἐπιχειρημάτων τοῦ σώ-
ματος. Στὴν ἀρχὴ πρέπει νὰ ὑποστηρίξῃς νοερά, ὅχι ἀκου- 24
στά, ὅτι ὁ ἀρρώστος δὲν πάσχει καὶ νὰ προσαρμόσης τὰ
ἐπιχειρήματα ἔτσι πού νὰ ἐξαλείψουν τὸ τεκμήριο τῆς ἀρ-
ρώστιας. Πρέπει νὰ ἐπιμείνῃς νοερά ὅτι αὐτὸ πού εἶναι ἀλη- 27
θινὸ εἶναι ἡ ἀρμονία καὶ ὅτι ἡ ἀρρώστια εἶναι ἓνα παροδικὸ
ὄνειρο. Πρέπει νὰ καταλάβῃς καθαρά ὅτι ἡ υἡγεία εἶναι πα-
ροῦσα καὶ ἐπίσης τὸ γεγονός ὅτι ἡ ὑπαρξὴ εἶναι ἀρμονική, 30
ὡσὺς τὸ σῶμα ἀναποκριθῇ στὶς κανονικὲς συνθηκὲς τῆς
υἡγείας καὶ τῆς ἀρμονίας.

Ἄν πρόκειται γιὰ ἓνα μικρὸ παιδί ἢ ἓνα νήπιο, ἡ πάθησις 33
πρέπει νὰ ἀντιμετωπιστῇ κυρίως μέσο τῆς σκέψης τῶν γο-
νέων, σιωπηλά ἢ ἀκουστά, πάνω στὴ βάση τῆς Ἡ θεραπεία
τῶν νηπίων
Χριστιανικῆς Ἐπιστήμης πού ἀναφέραμε παρα- 36
πάνω. Ὁ Ἐπιστήμονας γνωρίζει ὅτι δὲν μπορεῖ νὰ ὑπάρχῃ
κληρονομικὴ ἀρρώστια, ἀφοῦ ἡ ὕλη δὲν ἔχει νοημοσύνη καὶ

- 1 and cannot transmit good or evil intelligence to man, and
 God, the only Mind, does not produce pain in matter.
- 3 The act of yielding one's thoughts to the undue contem-
 plation of physical wants or conditions induces those very
 conditions. A single requirement, beyond what is neces-
 6 sary to meet the simplest needs of the babe is harmful.
 Mind regulates the condition of the stomach, bowels, and
 food, the temperature of children and of men, and matter
 9 does not. The wise or unwise views of parents and other
 persons on these subjects produce good or bad effects on
 the health of children.
- 12 The daily ablutions of an infant are no more natural
 nor necessary than would be the process of taking a fish
 out of water every day and covering it with dirt
- 15 **Ablutions for** in order to make it thrive more vigorously in its
cleanliness own element. "Cleanliness is next to godliness," but
 washing should be only for the purpose of keeping the
- 18 body clean, and this can be effected without scrubbing the
 whole surface daily. Water is not the natural habitat of
 humanity. I insist on bodily cleanliness within and with-
- 21 out. I am not patient with a speck of dirt; but in caring
 for an infant one need not wash his little body all over each
 day in order to keep it sweet as the new-blown flower.
- 24 Giving drugs to infants, noticing every symptom of
 flatulency, and constantly directing the mind to such
- 27 **Juvenile** signs, — that mind being laden with illusions
ailments about disease, health-laws, and death, — these
 actions convey mental images to children's budding
 thoughts, and often stamp them there, making it probable
- 30 at any time that such ills may be reproduced in the very
 ailments feared. A child may have worms, if you say so,
 or any other malady, timorously held in the beliefs con-

δὲν μπορεῖ νὰ μεταδίδῃ στὸν ἄνθρωπο καλὴ ἢ κακὴ νοημο- 1
 σύνη, καὶ ὅτι ὁ Θεός, ὁ μόνος Νοῦς, δὲν προξενεῖ ὕλικό πόνον.
 Ἡ ὑπερβολικὴ ἀπασχόληση τοῦ νοῦ μὲ τίς σωματικὲς ἀνάγ- 3
 κες ἢ καταστάσεις εἶναι ἐκείνη ποὺ προκαλεῖ τίς καταστάσεις
 αὐτές. Καὶ ἡ παραμικρὴ φροντίδα, πέραν αὐτοῦ ποὺ εἶναι
 ἀναγκαῖο γιὰ τὴν ἀντιμετώπιση τῶν πιὸ ἀπλῶν ἀναγκῶν τοῦ 6
 νηπίου, εἶναι βλαβερή. Ὁ Νοῦς ρυθμίζει τὴν κατάσταση
 τοῦ στομάχου, τῶν ἐντέρων καὶ τῆς τροφῆς, τὴ θερμοκρασίᾳ
 τῶν παιδιῶν καὶ τῶν μεγάλων, καὶ ὅχι ἡ ὕλη. Οἱ συντετές ἡ 9
 ἄσυντετες ἀπόψεις τῶν γονέων καὶ τῶν ἄλλων προσώπων γιὰ
 τὰ ζητήματα αὐτὰ ἐπιδροῦν ἀνάλογα στὴν ὑγείᾳ τῶν παι-
 διῶν καὶ ἡ τὴ βελτιώνουν ἢ τὴ χειροτερεύουν. 12

Τὸ καθημερινὸ πλῦσιμο ἐνὸς βρέφους δὲν εἶναι φυσικὸ οὔτε
 ἀναγκαῖο, ὅπως ἀκριβῶς δὲν εἶναι φυσικὸ καὶ ἀναγκαῖο νὰ
 βγάζῃ κανεὶς κάθε μέρα ἓνα ψάρι μέσα ἀπὸ τὸ νερὸ 15
 καὶ νὰ τὸ σκεπάζῃ μὲ λάσπη γιὰ νὰ τὸ κάνη νὰ Πλῦσιμο γιὰ
λόγους καθα-
ριότητος
 ἀναπτυχτῇ καλύτερα μέσα στὸ στοιχεῖο του. «Ἡ 18
 καθαριότητα εἶναι τὸ πιὸ σπουδαῖο πρᾶγμα ὕστερα ἀπὸ τὴν
 εὐσέβεια», ἀλλὰ τὸ πλῦσιμο πρέπει νὰ γίνεται ἀποκλειστικὰ
 γιὰ νὰ διατηρῆται τὸ σῶμα καθαρὸ, καὶ αὐτὸ μπορεῖ νὰ γίνῃ
 χωρὶς νὰ τὸ τρίβῃ κανεὶς ὁλόκληρο κάθε μέρα. Τὸ νερὸ δὲν 21
 εἶναι ἡ φυσικὴ κατοικία τοῦ ἀνθρώπου. Ἀπαιτῶ νὰ εἶναι
 καθαρὸ τὸ σῶμα καὶ μέσα καὶ ἔξω. Δὲν ἀνέχομαι τὴν παρα-
 μικρὴ ἀκαθαρσία· ἀλλὰ γιὰ νὰ περιποιηθῇ κανεὶς ἓνα βρέφος 24
 ὅπως πρέπει, δὲν εἶναι ἀνάγκη νὰ πλένη κάθε μέρα ὅλο τὸ
 σωματάκι του γιὰ νὰ τὸ διατηρῇ φρέσκο σὰν τὸ λουλούδι
 ποὺ μόλις ἀνοιξε. 27

Ὅταν δίνη κανεὶς φάρμακα στὰ βρέφη, προσέχη νὰ δῇ μή-
 πως σχηματίζονται ἀέρια στὰ στομάχια τους καὶ ἔχη διαρκῶς
 τὸ νοῦ του σὲ τέτοια φαινόμενα — ἓνα νοῦ ποὺ εἶ- Παιδικὲς
ἄρρώστιες 30
 ναι γεμάτος ψευδαισθήσεις σχετικὰ μὲ τὴν ἄρρω-
 στία, τοὺς νόμους τῆς ὑγιεινῆς καὶ τὸ θάνατο — μεταδίδει
 νοερὲς εἰκόνες στὶς σκέψεις τῶν παιδιῶν ποὺ μόλις ἀρχίζουν νὰ 33
 μπουμπουкиάζουν, καὶ συχνὰ τίς ἐντυπώνει ἐκεῖ, καὶ ἔτσι ἐν-
 δέχεται νὰ ἐκδηλωθοῦν οἱ ἄρρώστιες ἀκριβῶς ἐκεῖνες ποὺ φο-
 βᾶται. Ἐνα παιδί μπορεῖ νὰ ἔχη σκουλήκια, ἂν πιστεύῃς ὅτι 36
 ἔχει, ἢ ὅποιαδήποτε ἄλλη ἄρρώστια ποὺ ἐμφιλοχωρεῖ στὸ νοῦ

cerning his body. Thus are laid the foundations of the belief in disease and death, and thus are children educated into discord.

The treatment of insanity is especially interesting. However obstinate the case, it yields more readily than do most diseases to the salutary action of truth, which counteracts error. The arguments to be used in curing insanity are the same as in other diseases: namely, the impossibility that matter, brain, can control or derange mind, can suffer or cause suffering; also the fact that truth and love will establish a healthy state, guide and govern mortal mind or the thought of the patient, and destroy all error, whether it is called dementia, hatred, or any other discord.

To fix truth steadfastly in your patients' thoughts, explain Christian Science to them, but not too soon, — not until your patients are prepared for the explanation, — lest you array the sick against their own interests by troubling and perplexing their thought. The Christian Scientist's argument rests on the Christianly scientific basis of being. The Scripture declares, "The Lord He is God [good]; there is none else beside Him." Even so, harmony is universal, and discord is unreal. Christian Science declares that Mind is substance, also that matter neither feels, suffers, nor enjoys. Hold these points strongly in view. Keep in mind the verity of being, — that man is the image and likeness of God, in whom all being is painless and permanent. Remember that man's perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal, and is not brought about by divine Love.

Matter cannot be inflamed. Inflammation is fear, an

σου καὶ σέ κάνει νὰ φοβᾶσαι. Ἔτσι μπαίνουν τὰ θεμέλια τῆς 1
δοξασίας στὴν ἀρρώστια καὶ τὸ θάνατο καὶ ἔτσι διδάσκονται
τὰ παιδιὰ τῇ δυσαρμονίᾳ. 3

Ἡ θεραπεία τῆς παραφροσύνης εἶναι ἰδιαίτερα ἐνδιαφέ-
ρουσα. Ὅσοδήποτε δύσκολη καὶ ἂν εἶναι ἡ περίπτωσις,
ὑποχωρεῖ πρὸ εὐκολα ἀπὸ πολλὰς ἄλλες ἀρρώστιες 6
στὴν ἀπολυτρωτικὴ ἐνέργεια τῆς ἀλήθειας, ποὺ
ἐξουδετερώνει τὴν πλάνη. Τὰ ἐπιχειρήματα ποὺ
πρέπει νὰ χρησιμοποιοῦνται γιὰ τὴν θεραπεία τῆς παραφρο- 9
σύνης εἶναι τὰ ἴδια ὅπως καὶ στὶς ἄλλες ἀρρώστιες, δηλαδή,
ὅτι εἶναι ἀδύνατο ἡ ὕλη, ὁ ἐγκέφαλος, νὰ ἐξουσιάζῃ ἢ νὰ
διαταράσῃ τὸ νοῦ, νὰ πάσχῃ ἢ νὰ προξενῇ ὀδύνη· ἐπίσης 12
τὸ γεγονός ὅτι ἡ ἀλήθεια καὶ ἡ ἀγάπη θὰ δημιουργήσουν μιὰ
ὑγιῆ κατάστασις, θὰ καθοδηγήσουν καὶ θὰ κυβερνήσουν τὸ
θνητὸ νοῦ, ἢ τὴ σκέψις τοῦ ἀσθενοῦς, καὶ θὰ ἐξαλείψουν κάθε 15
πλάνη, εἴτε αὐτὴ ὀνομάζεται παραφροσύνη εἴτε μίσος εἴτε
ὅποιαδήποτε ἄλλη δυσαρμονία.

Γιὰ νὰ ἀποτυπώσῃς τὴν ἀλήθεια σταθερὰ στὶς σκέψεις τῶν 18
ἀσθενῶν σου ἐξήγησέ τους τὴ Χριστιανικὴ Ἐπιστήμη, ἀλλὰ
ὄχι πρόωρα — ὄχι πρὶν οἱ ἀσθενεῖς σου εἶναι ἐτοιμοὶ γιὰ τὴν
ἐξήγησις — ἀλλιῶς θὰ κάνῃς κακὸ στοὺς ἀρρώστους, γιατί θὰ 21
τοὺς κάνῃς νὰ ἀνησυχήσουν καὶ νὰ ζαλιστοῦν. Τὰ ἐπιχειρή-
ματα τοῦ Χριστιανοῦ Ἐπιστήμονα στηρίζονται στὴν χριστι-
ανικὰ ἐπιστημονικὴ βάση τοῦ εἶναι. Ἡ Γραφὴ διακηρύττει: 24
«Ὁ Κύριος, Αὐτὸς εἶναι ὁ Θεός (τὸ καλόν)· δὲν εἶναι ἄλλος
ἐκτὸς Αὐτοῦ». Ἔτσι ἀκριβῶς καὶ ἡ ἀρμονία εἶναι παγκόσμια,
καὶ ἡ δυσαρμονία εἶναι ἀνύπαρκτη. Ἡ Χριστιανικὴ Ἐπι- 27
στήμη διακηρύττει ὅτι ὁ Νοῦς εἶναι οὐσία, ἐπίσης ὅτι ἡ ὕλη
οὔτε αἰσθάνεται οὔτε ὑποφέρει οὔτε εὐχαριστιέται. Ἀποτύ-
πωσε καλὰ τὰ σημεῖα αὐτά. Ἐχε ὑπόψιν σου τὴν ἀλήθειαν τοῦ 30
εἶναι — ὅτι ὁ ἄνθρωπος εἶναι ἡ εἰκόνα καὶ ὁμοίωσις τοῦ Θεοῦ,
στὸν ὁποῖο ὅλη ἡ ὕπαρξις εἶναι ἀνώδυνη καὶ διαρκής. Μὴν
ξεχνᾷς ὅτι ἡ τελειότητα τοῦ ἀνθρώπου εἶναι πραγματικὴ καὶ 33
ἀπρόσβλητη, ἐνῶ ἡ ἀτέλεια εἶναι ἀξιοκατάκριτη, ἀνύπαρκτη,
καὶ δὲν προκαλεῖται ἀπὸ τὴν θεῖαν Ἀγάπην.

Ἡ ὕλη δὲν μπορεῖ νὰ πάθῃ φλεγμονή. Ἡ φλεγμονὴ εἶναι 36

1 excited state of mortals which is not normal. Immortal Mind is the only cause; therefore disease is neither a
 3 **Matter is** cause nor an effect. Mind in every case is the
 not inflamed eternal God, good. Sin, disease, and death
 6 have no foundations in Truth. Inflammation as a mortal belief quickens or impedes the action of the system, because thought moves quickly or slowly, leaps or halts when it contemplates unpleasant things, or when the individual looks upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve inflammation.
 12 They quiet the thought by inducing stupefaction and by resorting to matter instead of to Mind. Opiates do not remove the pain in any scientific sense. They only render mortal mind temporarily less fearful, till it can master an erroneous belief.

 Note how thought makes the face pallid. It either retards the circulation or quickens it, causing a pale or
 18 **Truth calms** flushed cheek. In the same way thought increases or diminishes the secretions, the action
 the thought
 21 of the lungs, of the bowels, and of the heart. The muscles, moving quickly or slowly and impelled or palsied by thought, represent the action of all the organs of the human system, including brain and viscera. To remove the error producing disorder, you must calm and instruct mortal mind with immortal Truth.

27 Etherization will apparently cause the body to disappear. Before the thoughts are fully at rest, the limbs
 30 **Effects of** will vanish from consciousness. Indeed, the
 etherization whole frame will sink from sight along with surrounding objects, leaving the pain standing forth as distinctly as a mountain-peak, as if it were a separate

φόβος, μιὰ ἐρεθισμένη κατάσταση τῶν θνητῶν ποὺ δὲν εἶναι 1
κανονική. Ὁ ἀθάνατος Νοῦς εἶναι ἡ μόνη αἰτία· συνεπῶς ἡ
ἀρρώστια δὲν εἶναι οὔτε αἰτία οὔτε ἀποτέλεσμα. 3
Σὲ κάθε περίπτωση ὁ Νοῦς εἶναι ὁ αἰώνιος Θεός, τὸ
καλό. Ἡ ἀμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος δὲν
ἔχουν θεμέλια στὴν Ἀλήθεια. Ἡ φλεγμονή σὰ θνητὴ δοξασία 6
ποὺ εἶναι ἐπιταχύνει ἢ παρεμποδίζει τὴ λειτουργία τοῦ ὄργα-
νισμοῦ, ἐπειδὴ ἡ σκέψη κινεῖται ἢ γρήγορα ἢ ἀργά, ἢ πηδᾷ ἢ
σταματᾷ, ὅταν σκέπτεται δυσάρεστα πράγματα, ἢ ὅταν ὁ 9
ἄνθρωπος παρατηρῇ κάτι ποὺ τὸν κατατρομάζει. Ἡ φλεγ-
μονὴ δὲν ἐκδηλώνεται ποτὲ σ' ἓνα μέρος ποὺ δὲ φτάνει ἡ θνητὴ
σκέψη. Νὰ γιατί τὰ ναρκωτικὰ ἀνακουφίζουν τὴ φλεγμονή. 12
Καθησυχάζουν τὴ σκέψη γιατί προκαλοῦν νάρκωση καὶ γιατί
καταφεύγουν στὴν ὕλη ἀντὶ τοῦ Νοῦ. Τὰ ναρκωτικὰ δὲν
ἐξαλείφουν μὲ κανένα τρόπο τὸν πόνο ἐπιστημονικά. Ἀπλῶς 15
μειώνουν προσωρινὰ τὸ φόβο τοῦ θνητοῦ νοῦ, ὡσότου μπο-
ρέση νὰ νικήσῃ μιὰ ἐσφαλμένη δοξασία.

Παρατήρησε πῶς ἡ σκέψη κάνει τὸ πρόσωπο ὠχρό. Ἡ 18
ἐπιβραδύνει τὴν κυκλοφορία ἢ τὴν ἐπιταχύνει, κάνοντας τὰ
μάγουλα εἴτε ὠχρὰ εἴτε κόκκινα. Μὲ τὸν ἴδιο
τρόπο ἡ σκέψη αὐξάνει ἢ ἐλαττώνει τὶς ἐκκρίσεις, 21
τὴ λειτουργία τῶν πνευμόνων, τῶν ἐντέρων καὶ
τῆς καρδιάς. Οἱ μυῶνες, ποὺ κινοῦνται γρήγορα ἢ ἀργά καὶ
προωθοῦνται ἢ παραλύονται ἀπὸ τὴ σκέψη, παριστάνουν τὴ 24
λειτουργία ὅλων τῶν ὀργάνων τοῦ ἀνθρώπινου συστήματος,
μεταξὺ τῶν ὁποίων εἶναι καὶ ὁ ἐγκέφαλος καὶ τὰ σπλάχνα.
Γιὰ νὰ ἐξαλείψῃς τὴν πλάνη ποὺ προκαλεῖ τὴν ἀταξία, πρέπει 27
νὰ καθησυχάσῃς καὶ νὰ διαπαιδαγωγήσῃς τὸ θνητὸ νοῦ μὲ
τὴν ἀθάνατη Ἀλήθεια.

Ἡ αἰθερναλισθησία ἐξαφανίζει κατὰ τὰ φαινόμενα τὸ σῶμα. 30
Προτοῦ σταματήσουν ἐντελῶς οἱ σκέψεις, τὰ μέλη τοῦ σώ-
ματος ἐξαφανίζονται ἀπὸ τὴ συνείδηση. Πράγ-
ματι, ὅλο τὸ σῶμα χάνεται καθὼς καὶ τὰ γύρω 33
ἀντικείμενα, ἀφήνοντας τὸν πόνο νὰ προβάλλῃ
καθαρὰ σὰ μιὰ κορυφὴ βουνοῦ, σὰ νὰ ἦταν ἓνα χωριστὸ μέρος

Ἡ ὕλη δὲν
παθαίνει
φλεγμονή

Ἡ Ἀλήθεια
καθησυχάζει
τὴ σκέψη

Τὰ ἀποτελέ-
σματα τῆς
αἰθερναλι-
σθησίας

1 bodily member. At last the agony also vanishes. This
 process shows the pain to be in the mind, for the inflam-
 3 mation is not suppressed; and the belief of pain will
 presently return, unless the mental image occasioning
 the pain be removed by recognizing the truth of being.

6 A hypodermic injection of morphine is administered
 to a patient, and in twenty minutes the sufferer is qui-
 9 ^{Sedatives} etly asleep. To him there is no longer any
^{valueless} pain. Yet any physician — allopathic, homœ-
 opathic, botanic, eclectic — will tell you that the trouble-
 some material cause is unremoved, and that when the
 12 soporific influence of the opium is exhausted, the pa-
 tient will find himself in the same pain, unless the belief
 which occasions the pain has meanwhile been changed.
 15 Where is the pain while the patient sleeps?

The material body, which you call *me*, is mortal mind,
 and this mind is material in sensation, even as the body,
 18 ^{The so-called} which has originated from this material sense
^{physical ego} and been developed according to it, is mate-
 rial. This materialism of parent and child is only in
 21 mortal mind, as the dead body proves; for when the
 mortal has resigned his body to dust, the body is no
 longer the parent, even in appearance.

24 The sick know nothing of the mental process by
 which they are depleted, and next to nothing of the
 27 ^{Evil thought} metaphysical method by which they can be
^{depletes} healed. If they ask about their disease, tell
 them only what is best for them to know. Assure them
 that they think too much about their ailments, and
 30 have already heard too much on that subject. Turn
 their thoughts away from their bodies to higher ob-
 jects. Teach them that their being is sustained by

τοῦ σώματος. Τελικὰ ἐξαφανίζεται καὶ ἡ ἀγωνία. Τὰ φαι- 1
νόμενα αὐτὰ δείχνουν ὅτι ὁ πόνος εἶναι στὸ νοῦ, γιατί ἡ
φλεγμονή δὲ σταμάτησε· καὶ ἡ δοξασία τοῦ πόνου θὰ ἐκδη- 3
λωθῇ γρήγορα, ἐκτὸς ἂν ἡ νοερὴ εἰκόνα ποὺ προκαλεῖ τὸν
πόνον ἐξαλειφτῇ μὲ τὴν παραδοχὴ τῆς ἀλήθειας τοῦ εἶναι.

Κάνουν μιὰ ὑποδόρια ἔνεση μορφίνης σ' ἓναν ἄρρωστο καὶ 6
σὲ εἴκοσι λεπτὰ κοιμᾶται ἡσυχα. Γι' αὐτὸν δὲν ὑπάρχει πιὰ
πόνος. Καὶ ὅμως ἂν ρωτήσης ἓναν ὁποιονδήποτε
γιατρὸ — ἄλλοπαθητικό, ὁμοιοπαθητικό, βοτα- Τὰ καταπρα-
υντικά δὲν
ἔχουν ἀξία 9
νοθεραπευτὴ, ἡ ὁπαδὸ τοῦ ἐκλεκτικισμοῦ — θὰ σοῦ
πῇ ὅτι ἡ ὑλικὴ αἰτία τῆς διατάραξης δὲν ἔχει ἐξαλειφτῇ καὶ
ὅτι ὅταν ἡ ὑπνωτικὴ ἐπίδραση τοῦ ὀπίου ἐξαντληθῇ, ὁ ἄρ- 12
ρωστος θὰ δῇ ὅτι ἐξακολουθεῖ νὰ πονᾷ ὅπως καὶ πρῶτα,
ἐκτὸς ἂν ἡ δοξασία ποὺ προκαλεῖ τὸν πόνο ἔχη ἀλλάξει στὸ
ἀναμεταξύ. Ποῦ εἶναι ὁ πόνος τὴν ὥρα ποὺ κοιμᾶται ὁ 15
ἄρρωστος;

Τὸ ὑλικὸ σῶμα, ποὺ ὀνομάζεις ἐγώ, εἶναι θνητὸς νοῦς καὶ ὁ 18
νοῦς αὐτὸς εἶναι ὑλικὸς κατὰ τὴν αἴσθηση, ὅπως εἶναι ὑλικὸ
καὶ τὸ σῶμα, ποὺ προῆρθε ἀπ' αὐτὴ τὴν ὑλικὴ Τὸ λεγόμενο
σωματικὸ ἐγώ
αἴσθηση καὶ ἀναπτύχθηκε σύμφωνα μ' αὐτή. Ὁ
ὕλισμός αὐτὸς τοῦ γονέα καὶ τοῦ τέκνου εἶναι μόνο στὸ θνητὸ 21
νοῦ, ὅπως ἀποδείχνει τὸ νεκρὸ σῶμα· γιατί ὅταν ὁ θνητὸς
παραδίνη τὸ σῶμα του στὸ χῶμα, τὸ σῶμα δὲν εἶναι πιὰ
γονέας οὔτε ἀκόμα καὶ φαινομενικά. 24

Οἱ ἄρρωστοι δὲν ξέρουν τίποτε γιὰ τὴ νοερὴ αἰτία ποὺ
τοὺς ἐξαντλεῖ, καὶ σχεδὸν τίποτε γιὰ τὴ μεταφυσικὴ μέθοδο
μὲ τὴν ὁποία μποροῦν νὰ θεραπευτοῦν. Ἄν ζητή- 27
σουν πληροφορίες γιὰ τὴν ἄρρώστια τους, πὲς Ἡ κακὴ
σκέψη ἐξαν-
τλεῖ
τους μόνο ὅ,τι τοὺς συμφέρει νὰ ξέρουν. Βεβαίωςέ
τους ὅτι σκέπτονται ὑπερβολικὰ τὶς ἄρρώστιες τους καὶ ὅτι 30
ἔχουν ἤδη ἀκούσει περισσότερα ἀπὸ ὅ,τι πρέπει πάνω σ' αὐτὸ
τὸ θέμα. Κάνε τους νὰ στρέψουν τὸ νοῦ τους μακριὰ ἀπὸ τὰ
σώματά τους, σὲ ἀνώτερα θέματα. Δίδασξέ τους ὅτι τὸ εἶναι 33

- 1 Spirit, not by matter, and that they find health, peace,
and harmony in God, divine Love.
- 3 Give sick people credit for sometimes knowing more
than their doctors. Always support their trust in the
power of Mind to sustain the body. Never
6 **Helpful en-
courage-ment** tell the sick that they have more courage
than strength. Tell them rather, that their strength
is in proportion to their courage. If you make the sick
9 realize this great truism, there will be no reaction from
over-exertion or from excited conditions. Maintain
the facts of Christian Science, — that Spirit is God, and
12 therefore cannot be sick; that what is termed matter
cannot be sick; that all causation is Mind, acting
through spiritual law. Then hold your ground with
15 the unshaken understanding of Truth and Love, and
you will win. When you silence the witness against your
plea, you destroy the evidence, for the disease disap-
18 pears. The evidence before the corporeal senses is not
the Science of immortal man.

To the Christian Science healer, sickness is a dream
21 from which the patient needs to be awakened. Dis-
ease should not appear real to the physician,
24 **Disease to be
made unreal** since it is demonstrable that the way to
cure the patient is to make disease unreal to him. To
do this, the physician must understand the unreality
of disease in Science.

- 27 Explain audibly to your patients, as soon as they can
bear it, the complete control which Mind holds over the
body. Show them how mortal mind seems to induce
30 disease by certain fears and false conclusions, and how
divine Mind can cure by opposite thoughts. Give your
patients an underlying understanding to support them

τους ὑποστηρίζεται ἀπὸ τὸ Πνεῦμα, ὅχι ἀπὸ τὴν ὕλη, καὶ ὅτι 1
βρίσκουν ὑγεία, εἰρήνη καὶ ἁρμονία στὸ Θεό, τῇ θεῖᾳ Ἀγάπῃ.

Πρέπει νὰ παραδεχτῆς ὅτι οἱ ἄρρωστοι ξέρουν καμιά φορὰ 3
περισσότερα ἀπὸ ὅ,τι ξέρουν οἱ γιατροὶ τους. Φρόντιζε πάν-
τοτε νὰ ἐνισχύς τὴν ἐμπιστοσύνη τους στὴ δὺ- ^{᾽Ωφελίμη}
ναμη τοῦ Νοῦ, ὅτι δηλαδὴ μπορεῖ νὰ ὑποστηρίξη ^{ἐνθάρρυνση} 6
τὸ σῶμα. Μὴ λές ποτὲ στοὺς ἄρρώστους ὅτι ἔχουν περισσό-
τερο θάρρος παρὰ ἀντοχή. Μᾶλλον πές τους ὅτι ἡ ἀντοχή
τους εἶναι ἀνάλογη μὲ τὸ θάρρος τους. Ἄν κάνης τὸν ἄρρωστο 9
νὰ ἀντιληφτῇ τὴ μεγάλη καὶ ὀλοφάνερη αὐτὴ ἀλήθεια, δὲ θὰ
ὑπάρξουν ἐπακόλουθα ἀπὸ τὴν ὑπερκόπωση ἢ τὴν ὑπερδιέ-
γερση. Ὑποστήριξε τὰ γεγονότα τῆς Χριστιανικῆς Ἐπιστή- 12
μης — ὅτι τὸ Πνεῦμα εἶναι Θεὸς καὶ ἐπομένως δὲν μπορεῖ νὰ
εἶναι ἄρρωστο· ὅτι αὐτὸ πού ὀνομάζεται ὕλη δὲν μπορεῖ νὰ
εἶναι ἄρρωστο· ὅτι ἡ μόνη αἰτία εἶναι ὁ Νοῦς, πού ἐνεργεῖ 15
μέσο πνευματικοῦ νόμου. Ὑστερα ὑπερασπίσου γερά τὴν
ἄποψή σου μὲ τὴν ἀκλόνητη κατανόηση τῆς Ἀλήθειας καὶ
τῆς Ἀγάπης καὶ θὰ νικήσης. Ὅταν κατασιγάζης τὴ μαρτυρία 18
πού ἐναντιώνεται στὴ συνηγορία σου, ἐξαλείφεις τὸ τεκμήριο,
γιατί ἡ ἄρρώστια ἐξαφανίζεται. Τὸ τεκμήριο πού βλέπουν
οἱ σωματικές αἰσθήσεις δὲν εἶναι ἡ Ἐπιστήμη τοῦ ἀθάνατου 21
ἀνθρώπου.

Γιὰ τὸ θεραπευτὴ τῆς Χριστιανικῆς Ἐπιστήμης ἡ ἄρρώστια
εἶναι ἓνα ὄνειρο ἀπὸ τὸ ὁποῖο ὁ ἄρρωστος πρέπει νὰ ξυπνήσῃ. 24
Ἡ ἄρρώστια δὲν πρέπει νὰ φαίνεται πραγματικὴ ^{Ἡ ἄρρώστια}
στὸ γιατρό, ἀφοῦ μπορεῖ νὰ ἀποδειχτῇ εὐκολα ^{πρέπει νὰ}
ὅτι γιὰ νὰ θεραπεύσῃ κανεὶς τὸν ἄρρωστο πρέπει ^{θεωρῆται}
νὰ κάνῃ τὴν ἄρρώστια ἀνύπαρκτη ^{ἀνύπαρκτη} 27
γι' αὐτόν. Γιὰ νὰ τὸ
κάνῃ αὐτό, ὁ γιατρός πρέπει νὰ καταλαβαίνῃ ὅτι ἡ ἄρρώστια
δὲν εἶναι πραγματικὴ στὴν Ἐπιστήμη. 30

Ἐξήγησε φωναχτὰ στοὺς ἄρρώστους σου, μόλις θὰ εἶναι
σὲ θέση νὰ τὸ ἀνθέξουν, τὴν ἀπόλυτη ἐξουσία πού ἔχει ὁ Νοῦς
πάνω στὸ σῶμα. Δεῖξε τους πῶς ὁ θνητὸς νοῦς προκαλεῖ 33
κατὰ τὰ φαινόμενα, μὲ ὀρισμένους φόβους καὶ ψεύτικα συμπε-
ράσματα, τὴν ἄρρώστια καὶ πῶς μπορεῖ ὁ θεῖος Νοῦς νὰ
θεραπεύῃ μὲ ἀντίθετες σκέψεις. Δῶσε στοὺς ἄρρώστους σου 36
μιὰ βασικὴ κατανόηση γιὰ νὰ τοὺς ὑποστηρίξῃ καὶ νὰ τοὺς

1 and to shield them from the baneful effects of their own
 conclusions. Show them that the conquest over sickness,
 3 as well as over sin, depends on mentally destroying all
 belief in material pleasure or pain.

Stick to the truth of being in contradistinction to the
 6 error that life, substance, or intelligence can be in matter.

Christian
 pleading

Plead with an honest conviction of truth and
 a clear perception of the unchanging, unerr-
 9 ing, and certain effect of divine Science. Then, if your
 fidelity is half equal to the truth of your plea, you will
 heal the sick.

12 It must be clear to you that sickness is no more
 the reality of being than is sin. This mortal dream
 of sickness, sin, and death should cease
 15 **Truthful arguments** through Christian Science. Then one dis-
 ease would be as readily destroyed as another. What-
 ever the belief is, if arguments are used to destroy it,
 18 the belief must be repudiated, and the negation must ex-
 tend to the supposed disease and to whatever decides its
 type and symptoms. Truth is affirmative, and confers
 21 harmony. All metaphysical logic is inspired by this sim-
 ple rule of Truth, which governs all reality. By the
 truthful arguments you employ, and especially by the
 24 spirit of Truth and Love which you entertain, you will
 heal the sick.

Include moral as well as physical belief in your efforts
 27 to destroy error. Cast out all manner of evil. "Preach
 the gospel to every creature." Speak the
 30 **Morality required** truth to every form of error. Tumors, ulcers,
 tubercles, inflammation, pain, deformed joints, are wak-
 ing dream-shadows, dark images of mortal thought, which
 flee before the light of Truth.

προστατεύη ἀπὸ τὶς ὀλέθριες συνέπειες τῶν συμπερασμάτων 1
 ποὺ βγάζουν μόνοι τους. Δεῖξε τους ὅτι ἡ κατανίκηση τῆς ἀρ-
 ρώστιας, καθὼς ἐπίσης καὶ τῆς ἀμαρτίας, ἐξαρτᾶται ἀπὸ τὸ ἂν 3
 ἐξαλείφουν νοερὰ κάθε δοξασία σὲ ὑλικὴ εὐχαρίστηση ἢ πόνον.

Προσκληθήσου στὴν ἀλήθεια τοῦ εἶναι ἐν ἀντιδιαστολῇ 6
 πρὸς τὴν πλάνη ὅτι ἡ ζωὴ, ἡ οὐσία, ἡ ἡ νοημοσύνη μποροῦν
 νὰ εἶναι στὴν ὕλη. Ὑποστήριξε, μὲ τίμια πεποί- Χριστιανικὴ
συνηγορία
 θηση στὴν ἀλήθεια καὶ μὲ καθαρὴ ἀντίληψη, τὸ
 ἀμετάβλητο, ἀλάνθαστο καὶ βέβαιο ἀποτέλεσμα τῆς θείας 9
 Ἐπιστήμης. Τότε, ἂν ἐφαρμόζης τὰ μισὰ ἀπὸ ὅ,τι λές, θὰ
 θεραπεύης τοὺς ἀρρώστους.

Πρέπει νὰ καταλάβης καθαρὰ ὅτι ἡ ἀρρώστια δὲν εἶναι ἡ 12
 πραγματικότητα τοῦ εἶναι, ὅπως ἀκριβῶς δὲν εἶναι καὶ ἡ
 ἀμαρτία. Τὸ θνητὸ αὐτὸ ὄνειρο τῆς ἀρρώστιας, Ἀληθινὰ
ἐπιχειρήματα
 τῆς ἀμαρτίας καὶ τοῦ θανάτου πρέπει νὰ τελειώσῃ 15
 μὲ τὴ Χριστιανικὴ Ἐπιστήμη. Τότε ὅλες οἱ ἀρρώστιες θὰ
 ἐξαλείφονταν ἐξίσου εὐκολα. Ὅ,τι καὶ ἂν εἶναι ἡ δοξασία, ἂν
 χρησιμοποιοῦμε ἐπιχειρήματα γιὰ νὰ τὴν ἐξαλείψουμε, πρέπει 18
 νὰ τὴν ἀρνηθοῦμε καὶ ἡ ἀρνηση πρέπει νὰ περιλαμβάνῃ τὴν
 ὑποθετικὴ ἀρρώστια καὶ καθετὶ ποὺ προσδιορίζει τὸ εἶδος
 τῆς καὶ τὰ συμπτώματά της. Ἡ Ἀλήθεια εἶναι καταφατικὴ 21
 καὶ παρέχει ἀρμονία. Ὅλη ἡ μεταφυσικὴ λογικὴ ἐμπνέεται
 ἀπὸ τὸν ἀπλὸ αὐτὸ κανόνα τῆς Ἀλήθειας, ποὺ διέπει ὅλη τὴν
 πραγματικότητα. Μὲ τὰ ἀληθινὰ ἐπιχειρήματα ποὺ χρησι- 24
 μοποιεῖς, καὶ πρὸ παντὸς μὲ τὸ πνεῦμα τῆς Ἀλήθειας καὶ τῆς
 Ἀγάπης ποὺ φιλοξενεῖς, θὰ θεραπεύης τοὺς ἀρρώστους.

Ὅταν προσπαθῇς νὰ ἐξαλείψῃς τὴν πλάνη πρέπει νὰ κατα- 27
 πιαστῇς τόσο μὲ τὴν παράβαση τοῦ ἠθικοῦ νόμου ὅσο καὶ
 μὲ τὴν ὑλικὴ δοξασία. Διῶξε ὅλα τὰ κακά. «Κη- Ἀπαιτεῖται
ἠθικότητα
 ρύξατε τὸ εὐαγγέλιον εἰς ὅλην τὴν κτίσιν». Πές 30
 τὴν ἀλήθεια σὲ κάθε μορφὴ πλάνης. Ὅγκοι, ἔλκη, φυμάτια,
 φλεγμονή, πόνος, παραμορφωμένοι ἄρμοι, εἶναι ὄνειροσκιές
 ποὺ βλέπουμε στὸν ξύπνο μας, σκοτεινὲς εἰκόνες τῆς θνητῆς 33
 σκέψης, ποὺ φεύγουν μπροστὰ στὸ φῶς τῆς Ἀλήθειας.

1 A moral question may hinder the recovery of the sick.
 Lurking error, lust, envy, revenge, malice, or hate will
 3 perpetuate or even create the belief in disease. Errors
 of all sorts tend in this direction. Your true course is
 to destroy the foe, and leave the field to God, Life, Truth,
 6 and Love, remembering that God and His ideas alone
 are real and harmonious.

If your patient from any cause suffers a relapse, meet
 9 the cause mentally and courageously, knowing that
 there can be no reaction in Truth. Neither
 Relapse unnecessary disease itself, sin, nor fear has the power to
 12 cause disease or a relapse. Disease has no intelligence
 with which to move itself about or to change itself from
 one form to another. If disease moves, mind, not mat-
 15 ter, moves it; therefore be sure that you move it off.
 Meet every adverse circumstance as its master. Ob-
 serve mind instead of body, lest aught unfit for develop-
 18 ment enter thought. Think less of material conditions
 and more of spiritual.

Mind produces all action. If the action proceeds from
 21 Truth, from immortal Mind, there is harmony; but mor-
 tal mind is liable to any phase of belief. A
 Conquer beliefs and fears relapse cannot in reality occur in mortals or
 24 so-called mortal minds, for there is but one
 Mind, one God. Never fear the mental malpractitioner,
 the mental assassin, who, in attempting to rule mankind,
 27 tramples upon the divine Principle of metaphysics, for God
 is the only power. To succeed in healing, you must con-
 quer your own fears as well as those of your patients, and
 30 rise into higher and holier consciousness.

If it is found necessary to treat against relapse, know
 that disease or its symptoms cannot change forms, nor

Ζητήματα ἠθικῆς μπορεῖ νὰ ἐμποδίσουν τὴ θεραπεία τῶν 1
 ἀρρώστων. Ἡ κρυφὴ πλάνη, ἡ λαγνεία, ὁ φθόνος, ἡ ἐκδίκηση, 3
 ἡ κακία ἢ τὸ μίσος, θὰ διαιωνίζουν ἡ ἀκόμη καὶ θὰ δημιουργοῦν τὴ δοξασία τῆς ἀρρώστιας. Ὅλες οἱ πλάνες τείνουν 6
 πρὸς αὐτὴ τὴν κατεύθυνση. Ἡ γραμμὴ ποὺ πρέπει νὰ ἀκο-
 λουθήσης εἶναι νὰ ἐξοντώσης τὸν ἐχθρὸ καὶ νὰ ἀφήσης τὸ 9
 πεδίο ἐλεύθερο στὸ Θεό, τὴ Ζωή, τὴν Ἀλήθεια καὶ τὴν
 Ἀγάπη, ἔχοντας ὑπόψη σου ὅτι μόνο ὁ Θεὸς καὶ οἱ ἰδέες Του

εἶναι πραγματικὰ καὶ ἁρμονικά. 9
 "Αν γι' ἓναν οἰονδήποτε λόγο ὁ ἀρρωστός σου ξανακυλήσῃ, 12
 ἀντιμετώπισε τὴν αἰτία νοερὰ καὶ θαρραλέα, μὲ τὴν πεποί-
 θηση ὅτι δὲν μπορεῖ νὰ ὑπάρχῃ ἀντίδραση στὴν ^{Δὲν ὑπάρχει 12}
 Ἀλήθεια. Οὔτε ἡ ἴδια ἡ ἀρρώστια, οὔτε ἡ ἀμαρ- ^{λόγος νὰ πα-}
 τία, οὔτε ὁ φόβος ἔχει τὴ δύναμη νὰ προξενήσῃ ^{ραυσιαστῇ}
 ἀρρώστια ἢ ὑποτροπὴ. Ἡ ἀρρώστια δὲν ἔχει νοημοσύνη γιὰ 15
 νὰ μετατοπίζεται ἢ νὰ μεταβάλλῃ μορφή. "Αν ἡ ἀρρώστια
 μετατοπίζεται, ὁ νοῦς, ὅχι ἡ ὕλη, τὴ μετατοπίζει· ἐπομένως
 κοίταξε νὰ τὴν ἀπομακρύνῃς ἐσὺ. Ἀντιμετώπισε κάθε ἐναντία 18
 περίπτωσι σὰν κύριός της. Πρόσεξε τὸ νοῦ καὶ ὅχι τὸ σῶμα,
 μὴ τυχὸν μπῆ μέσα στὴ σκέψη κάτι ποὺ δὲν πρέπει νὰ ἀνα-
 πτυχθῇ. Πρέπει νὰ σκέπτεσαι λιγότερο τὶς ὑλικὲς καταστάσεις 21
 καὶ περισσότερο τὶς πνευματικὲς.

Ὁ Νοῦς παράγει ὅλη τὴν ἐνέργεια. "Αν ἡ ἐνέργεια προέρ-
 χεται ἀπὸ τὴν Ἀλήθεια, ἀπὸ τὸν ἀθάνατο Νοῦ, τότε ὑπάρχει 24
 ἁρμονία· ἄλλὰ ὁ θνητὸς νοῦς ὑπόκειται σὲ κάθε ^{Κατανίκησε}
 μορφὴ δοξασίας. Καμιὰ ὑποτροπὴ δὲν μπορεῖ ^{τὶς δοξασίες}
 στὴν πραγματικότητά νὰ συμβῇ στοὺς θνητοὺς ^{καὶ τοὺς φό-}
 ἢ στοὺς λεγόμενους θνητοὺς νόες, γιατί δὲν ὑπάρχει παρὰ ^{βους} 27
 ἓνας Νοῦς, ἓνας Θεός. Μὴ φοβᾶσαι ποτὲ τὸ άτομο ποὺ
 ἀσκεῖ νοερὴ κακοποιὸ ἐνέργεια, τὸ νοερὸ δολοφόνο, ποὺ, προσ- 30
 παθώντας νὰ ἐξουσιάσῃ τὸν κόσμον, καταπατᾷ τὴ θεία Ἀρχή
 τῆς μεταφυσικῆς, γιατί ὁ Θεὸς εἶναι ἡ μόνη δύναμη. Γιὰ νὰ
 πετύχῃς στὴν θεραπεία πρέπει νὰ κατανικήσῃς τόσο τοὺς δι- 33
 κούς σου φόβους ὅσο καὶ τοὺς φόβους τῶν ἀσθενῶν σου, καὶ
 νὰ ὑψωθῇς σὲ μιὰν ἀνώτερη καὶ πιὸ ἁγία συνείδηση.

"Αν χρειαστῇ νὰ ἀντιμετωπίσῃς μιὰ ὑποτροπὴ, πρέπει νὰ 36
 ξέρῃς ὅτι ἡ ἀρρώστια ἢ τὰ συμπτώματά της δὲν μποροῦν
 νὰ ἀλλάζουν μορφές οὔτε νὰ πηγαίνουν ἀπὸ τὸ ἓνα μέρος

1 go from one part to another, for Truth destroys disease.
 There is no metastasis, no stoppage of harmonious
 3 True govern- action, no paralysis. Truth not error, Love
 ment of man not hate, Spirit not matter, governs man. If
 students do not readily heal themselves, they should
 6 early call an experienced Christian Scientist to aid
 them. If they are unwilling to do this for themselves,
 they need only to know that error cannot produce this
 9 unnatural reluctance.

Instruct the sick that they are not helpless victims,
 for if they will only accept Truth, they can resist disease
 12 Positive and ward it off, as positively as they can the
 reassurance temptation to sin. This fact of Christian Sci-
 ence should be explained to invalids when they are in a
 15 fit mood to receive it, — when they will not array them-
 selves against it, but are ready to become receptive to the
 new idea. The fact that Truth overcomes both disease
 18 and sin reassures depressed hope. It imparts a healthy
 stimulus to the body, and regulates the system. It in-
 creases or diminishes the action, as the case may require,
 21 better than any drug, alterative, or tonic.

Mind is the natural stimulus of the body, but erro-
 neous belief, taken at its best, is not promotive of health
 24 Proper or happiness. Tell the sick that they can
 stimulus meet disease fearlessly, if they only realize
 that divine Love gives them all power over every physical
 27 action and condition.

If it becomes necessary to startle mortal mind to break
 its dream of suffering, vehemently tell your patient that
 30 Awaken the he must awake. Turn his gaze from the false
 patient evidence of the senses to the harmonious facts
 of Soul and immortal being. Tell him that he suffers

στο ἄλλο, γιατί ἡ Ἀλήθεια ἐξαλείφει τὴν ἀρρώστια. Δὲν 1
 ὑπάρχει οὔτε μετάσταση, οὔτε διακοπὴ τῆς ἀρμονικῆς ἐνέργει-
 ας, οὔτε παράλυση. Ἡ Ἀλήθεια ὄχι ἡ πλάνη, ἡ 3
 Ἀγάπη ὄχι τὸ μίσος, τὸ Πνεῦμα ὄχι ἡ ὕλη, κυβερ- <sup>Ἡ ἀληθινὴ
διακυβέρνηση
τοῦ ἀνθρώπου</sup>
 νᾶ τὸν ἄνθρωπο. Ἄν οἱ σπουδαστὲς δὲ θεραπεύ-
 ωνται γρήγορα μόνοι τους, πρέπει νὰ καλοῦν ἐγκαίρως ἕναν 6
 ἔμπειρο Χριστιανὸ Ἐπιστήμονα γιὰ νὰ τοὺς βοηθήσῃ. Ἄν
 δὲν εἶναι πρόθυμοι νὰ τὸ κάνουν αὐτὸ γιὰ τὸ δικό τους τὸ
 καλὸ, πρέπει νὰ ἔχουν ὑπόψη τους ὅτι ἡ πλάνη δὲν μπορεῖ 9
 νὰ προσενηύσῃ τὴν ἀφύσικη αὐτὴ ἀπροθυμία.

Δίδαξε τοὺς ἀρρώστους ὅτι δὲν εἶναι ἀνίσχυρα θύματα,
 γιατί μποροῦν νὰ ἀντισταθοῦν στὴν ἀρρώστια καὶ νὰ τὴν 12
 ἀποκρούσουν τόσο θετικὰ ὅσο μποροῦν νὰ ἀπο- <sup>Θετικὴ
ἐνθάρρυνση</sup>
 κρούσουν καὶ τὸν πειρασμὸ τῆς ἀμαρτίας, ἀρκεῖ νὰ
 δεχτοῦν τὴν Ἀλήθεια. Πρέπει νὰ ἐξηγοῦμε στοὺς ἀσθενεῖς 15
 τὸ γεγονὸς αὐτὸ τῆς Χριστιανικῆς Ἐπιστήμης ὅταν εἶναι
 στὴν κατάλληλη ψυχικὴ διάθεση νὰ τὸ δεχτοῦν — ὅταν δὲν
 ὑπάρχῃ φόβος νὰ ἀντιταχτοῦν σ' αὐτό, ἀλλὰ εἶναι ἔτοιμοι 18
 νὰ παραδεχτοῦν τὴ νέα ἰδέα. Τὸ γεγονὸς ὅτι ἡ Ἀλήθεια
 ὑπερνικᾷ καὶ τὴν ἀρρώστια καὶ τὴν ἀμαρτία ἀναπτερώνει
 τὴν ἀποθαρρυνμένη ἐλπίδα. Μεταδίδει ἕνα ὑγιεινὸ τονωτικὸ 21
 στὸ σῶμα καὶ ρυθμίζει τὴ λειτουργία τοῦ ὀργανισμοῦ. Αὐ-
 ξάνει ἢ ἐλαττώνει τὴν ἐνέργεια, ἀνάλογα μὲ τὴν περίπτωσι,
 καλύτερα ἀπὸ κάθε ἄλλο φάρμακο, ἀλλοιωτικὸ, ἢ τονωτικὸ. 24

Ὁ Νοῦς εἶναι τὸ φυσικὸ τονωτικὸ τοῦ σώματος, ἡ ἐσφαλ-
 μένη ὁμῶς δοξασία, ἀκόμη καὶ ἡ καλύτερη, δὲν προάγει τὴν
 ὑγεία ἢ τὴν εὐτυχία. Πὲς στοὺς ἀρρώστους ὅτι 27
 μποροῦν νὰ ἀντιμετωπίσουν ἀφοβὰ τὴν ἀρρώ- <sup>Τὸ κατάλληλο
τονωτικὸ</sup>
 στια, ἀρκεῖ νὰ καταλάβουν ὅτι ἡ θεία Ἀγάπη τοὺς δίνει ὅλη
 τὴ δύναμη ποὺ χρειάζονται γιὰ νὰ ἐξουσιάζουν κάθε σωμα- 30
 τικὴ ἐνέργεια καὶ κατάστασι.

Ἄν χρειαστῇ νὰ ξαφνιάσῃς τὸ θνητὸ νοῦ γιὰ νὰ διακόψῃς
 τὸ ὄνειρο τοῦ πόνου μέσα στὸ ὁποῖο εἶναι βυθισμένος, πὲς 33
 δυνατὰ στὸν ἄρρωστό σου ὅτι πρέπει νὰ ξυ- <sup>Ξύπνησε τὸν
ἄρρωστο</sup>
 πνήσῃ. Ἀπόσπασε τὴν προσοχή του ἀπὸ τὴν
 ψεύτικη μαρτυρία τῶν αἰσθήσεων καὶ κατεύθυνέ την στὰ ἀρ- 36
 μονικὰ γεγονότα τῆς Ψυχῆς καὶ τοῦ ἀθάνατου εἶναι. Πὲς
 του ὅτι ὑποφέρει μόνο ὅπως ὑποφέρουν καὶ οἱ τρελλοὶ — ἀπὸ

1 only as the insane suffer, from false beliefs. The only
 difference is, that insanity implies belief in a diseased
 3 brain, while physical ailments (so-called) arise from the
 belief that other portions of the body are deranged. De-
 rangement, or *disarrangement*, is a word which conveys
 6 the true definition of all human belief in ill-health, or dis-
 turbed harmony. Should you thus startle mortal mind
 in order to remove its beliefs, afterwards make known
 9 to the patient your motive for this shock, showing him
 that it was to facilitate recovery.

If a crisis occurs in your treatment, you must treat
 12 the patient less for the disease and more for the mental
 disturbance or fermentation, and subdue the
 How to treat a crisis symptoms by removing the belief that this
 15 chemicalization produces pain or disease. Insist vehe-
 mently on the great fact which covers the whole ground,
 that God, Spirit, is all, and that there is none beside
 18 Him. There is *no disease*. When the supposed suffer-
 ing is gone from mortal mind, there can be no pain; and
 when the fear is destroyed, the inflammation will sub-
 21 side. Calm the excitement sometimes induced by chemi-
 calization, which is the alterative effect produced by
 Truth upon error, and sometimes explain the symptoms
 24 and their cause to the patient.

It is no more Christianly scientific to see disease than
 it is to experience it. If you would destroy the sense
 27 of disease, you should not build it up by
 No perversion of Mind-science wishing to see the forms it assumes or by
 employing a single material application for
 30 its relief. The perversion of Mind-science is like as-
 serting that the products of eight multiplied by five, and
 of seven by ten, are both forty, and that their combined

ψεύτικες δοξασίες. Ἡ μόνη διαφορὰ εἶναι ὅτι ἡ παραφροσύνη 1
 προϋποθέτει δοξασία σ' ἓναν ἄρρωστο ἐγκέφαλο, ἐνῶ τὰ (λε-
 γόμενα) σωματικά νοσήματα προέρχονται ἀπὸ τῆ δοξασία 3
 ὅτι ἄλλα μέρη τοῦ σώματος ἔχουν διαταραχτῇ. Ἡ διατα-
 ραχή, ἡ *διατάραξη*, εἶναι μιὰ λέξη ποὺ ὀρίζει σωστὰ κάθε ἀν-
 θρώπινη δοξασία στὴν κακὴ ὑγεία, ἡ διαταραγμένη ἁρμονία. 6
 Ἄν συμβῇ μὲ τὸν τρόπο αὐτὸ νὰ ξαφνιάσῃς τὸ θνητὸ νοῦ
 γιὰ νὰ ἐξαλείψῃς τὶς δοξασίες του, ἀποκάλυψε ὕστερα στὸν
 ἄρρωστο τὰ ἐλατήρια ποὺ σὲ ὥθησαν σὲ μιὰ τέτοια πράξη 9
 καὶ ἐξηγήσέ του ὅτι τὸ ἔκαμες γιὰ νὰ διευκολύνῃς τὴ θερα-
 πεία του.

Ἄν ἡ ἁρρώστια μπῇ σὲ μιὰ κρίσιμη φάση στὸ διάστημα 12
 ποὺ τὴ θεραπεύεις, πρέπει νὰ ἀσχοληθῇς λιγότερο μὲ τὴν
 ἁρρώστια καὶ περισσότερο μὲ τὴ νοερὴ διαταραχὴ
 ἢ ζύμωση ποὺ δοκιμάζει ὁ ἄρρωστος, καὶ νὰ κατα- Πῶς νὰ χει- 15
 στείλῃς τὰ συμπτώματα ἐξαλείφοντας τὴ δοξασία ριστῇς μιὰ κρίση
 ὅτι ὁ χημισμὸς αὐτὸς παράγει πόνο ἢ ἁρρώστια. Πρέπει νὰ
 ἐπιμείνῃς σθεναρὰ στὸ μεγάλο γεγονός ποὺ καλύπτει τὰ 18
 πάντα, ὅτι ὁ Θεός, τὸ Πνεῦμα, εἶναι τὸ πᾶν καὶ ὅτι δὲν ὑπάρχει
 τίποτε ἄλλο ἐκτὸς ἀπ' Αὐτόν. Δὲν ὑπάρχει *ἁρρώστια*. Ὅταν
 ἡ ὑποθετικὴ ὁδὸν φύγη ἀπὸ τὸ θνητὸ νοῦ, δὲν μπορεῖ νὰ 21
 ὑπάρχει πόνος· καὶ ὅταν ὁ φόβος ἐξαλειφτῇ, ἡ φλεγμονὴ θὰ
 ὑποχωρήσῃ. Καθησύχασε τὸν ἐρεθισμὸ ποὺ ἐνίστε προκα-
 λεῖται ἀπὸ τὸ χημισμὸ, ποὺ εἶναι τὸ ἀλλοιωτικὸ ἀποτέλεσμα 24
 ποὺ προξενεῖ ἡ Ἀλήθεια στὴν πλάνη, καὶ καμιά φορὰ ἐξηγήσε
 στὸν ἄρρωστο τὰ συμπτώματα καὶ τὴν αἰτία τους.

Δὲν εἶναι χριστιανικὰ ἐπιστημονικὸ τὸ νὰ βλέπῃ κανεὶς τὴν 27
 ἁρρώστια ὅπως δὲν εἶναι καὶ τὸ νὰ ὑποφέρῃ ἀπ' αὐτή. Ἄν
 θέλῃς νὰ ἐξαλείψῃς τὴν αἴσθησι τῆς ἁρρώστιας
 δὲν πρέπει νὰ θέλῃς νὰ δῇς τὶς μορφές ποὺ παίρνει Μὴ διαστρέ- 30
 οὔτε νὰ χρησιμοποιοῖς καὶ τὸ ἐλάχιστο ὕλικὸ μέσο φῃς τῇ Νοοεπιστήμῃ
 γιὰ νὰ τὴν ἀνακουφίσῃς, γιατί αὐτὸ ἐνισχύει τὴν ἁρρώστια.
 Ὅταν διαστρέφῃ κανεὶς τὴ Νοοεπιστήμη εἶναι σὰ νὰ ἰσχυρί- 33
 ζεταὶ ὅτι τὰ γινόμενα τοῦ ὀκτῶ ἐπὶ πέντε καὶ τοῦ ἐπτά ἐπὶ
 δέκα εἶναι τὰ ἴδια — σαράντα — καὶ ὅτι τὸ ἄθροισμά τους εἶναι

1 sum is fifty, and then calling the process mathematics.
 2 Wiser than his persecutors, Jesus said: "If I by Beelze-
 3 bub cast out devils, by whom do your children cast them
 4 out?"

5 If the reader of this book observes a great stir through-
 6 out his whole system, and certain moral and physical
 7 symptoms seem aggravated, these indications
 8 are favorable. Continue to read, and the book
 9 will become the physician, allaying the tremor which
 10 Truth often brings to error when destroying it.

11 Patients, unfamiliar with the cause of this commotion
 12 and ignorant that it is a favorable omen, may be alarmed.

13 **Disease** If such be the case, explain to them the law
 14 **neutralized** of this action. As when an acid and alkali
 15 meet and bring out a third quality, so mental and moral
 16 chemistry changes the material base of thought, giving
 17 more spirituality to consciousness and causing it to depend
 18 less on material evidence. These changes which go on
 19 in mortal mind serve to reconstruct the body. Thus
 20 Christian Science, by the alchemy of Spirit, destroys sin
 21 and death.

22 Let us suppose two parallel cases of bone-disease, both
 23 similarly produced and attended by the same symptoms.

24 **Bone-healing** A surgeon is employed in one case, and a
 25 **by surgery** Christian Scientist in the other. The sur-
 26 geon, holding that matter forms its own conditions and
 27 renders them fatal at certain points, entertains fears and
 28 doubts as to the ultimate outcome of the injury. Not
 29 holding the reins of government in his own hands, he
 30 believes that something stronger than Mind — namely,
 matter — governs the case. His treatment is therefore
 tentative. This mental state invites defeat. The belief

πενήντα, καὶ ὕστερα νὰ λέη ὅτι ἡ μέθοδος αὐτὴ εἶναι μαθη- 1
ματικά. Ὁ Ἰησοῦς, ποῦ ἦταν πιὸ συνετὸς ἀπὸ τοὺς διώχτες
του, εἶπε: «Ἄν ἐγὼ διὰ τοῦ Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, 3
οἱ υἱοὶ σας διὰ τίνος ἐκβάλλουσι;»

Ἄν ὁ ἀναγνώστης τοῦ βιβλίου αὐτοῦ παρατηρήσῃ μιὰ 6
μεγάλῃ ἀναταραχῇ σ' ὅλον τὸν ὀργανισμό του, καὶ μερικὰ
ἡθικά καὶ σωματικά συμπτώματα ἐπιδεινώνωνται, Τὰ ἀποτελέ-
σματα τοῦ βι-
βλίου αὐτοῦ
τὰ σημεῖα αὐτὰ εἶναι εὐνοϊκά. Ἐξακολούθησε τὸ 9
διάβασμα καὶ θὰ δῆς ὅτι τὸ βιβλίον θὰ γίνῃ ὁ γίαι-
τρός σου καὶ θὰ καταπραΰνῃ τὸ τράνταγμα ποῦ ἡ Ἀλήθεια
προκαλεῖ συχνὰ στὴν πλάνη ὅταν τὴν ἐξαλείφῃ.

Οἱ ἄρρωστοι, ποῦ δὲν ξέρουν τὴν αἰτία τῆς ταραχῆς αὐτῆς 12
καὶ δὲν καταλαβαίνουν ὅτι εἶναι καλὸς οἰωνός, μπορεῖ νὰ θο-
ρυβηθοῦν. Ἄν συμβῇ ἓνα τέτοιο πράγμα, ἐξη-
γησέ τους τὸ νόμον ποῦ διέπει τὴν ἐνέργεια αὐτῇ. Ἐξουδετέ-
ρωση τῆς
ἀρρώστιας 15
Ὅπως ὅταν ἐνώνεται ἓνα ὄξυ μ' ἓνα ἀλκάλιο καὶ
παράγει μιὰ τρίτη οὐσία μὲ ἄλλες ιδιότητες, ἔτσι καὶ ἡ νοερὴ
καὶ ἡθικὴ χημεῖα μεταβάλλει τὴν ὕλική βάσιν τῆς σκέψης, δί- 18
νοντας περισσότερὴ πνευματικότητα στὴ συνείδηση καὶ κά-
νοντάς τὴν νὰ ἐξαρτᾶται λιγότερο ἀπὸ τὸ ὕλικὸ τεκμήριον.
Οἱ μεταβολὲς αὗτὲς ποῦ γίνονται στὸ θνητὸ νοῦ χρησιμεύουν 21
γιὰ νὰ πλάσουν ξανὰ τὸ σῶμα. Ἔτσι ἡ Χριστιανικὴ Ἐπι-
στήμη ἐξαλείφει, μὲ τὴν ἀλχημεῖα τοῦ Πνεύματος, τὴν ἁμαρτία
καὶ τὸ θάνατον. 24

Ἄς πάρουμε δυὸ παρόμοιες περιπτώσεις ἀρρώστιας τῶν
κοκάλων, ποῦ προκλήθηκαν καὶ οἱ δυὸ ἀπὸ τὴν ἴδια αἰτία
καὶ συνοδεύονται ἀπὸ τὰ ἴδια συμπτώματα. Θεραπεία τῶν
κοκάλων μὲ
τὴ χειρουργί-
αν 27
Ἕνας χειρουργὸς ἀναλαμβάνει τὴ μιὰ περίπτωσιν,
καὶ ἓνας Χριστιανὸς Ἐπιστήμονας τὴν ἄλλη. Ὁ
χειρουργὸς, ποῦ πιστεύει ὅτι ἡ ὕλη σχηματίζει μόνη τῆς 30
καταστάσεις τῆς καὶ τὶς κάνει ὀλέθριες σὲ ὀρισμένα σημεῖα,
φοβᾶται καὶ ἀμφιβάλλει γιὰ τὴν τελικὴ ἔκβασιν τῆς ἀρρώ-
στιας. Ἐπειδὴ δὲν κρατᾷ στὰ χέρια του τὰ ἡνία τῆς ἐξου- 33
σίας, πιστεύει ὅτι κάτι ἰσχυρότερον ἀπὸ τὸ Νοῦ — δηλαδή,
ἡ ὕλη — ἐξουσιάζει τὴν πάθησιν. Ἐπομένως ἡ θεραπεία του
εἶναι πειραματικὴ. Ἡ νοερὴ αὐτὴ κατάστασις προκαλεῖ τὴν 36

1 that he has met his master in matter and may not be
 able to mend the bone, increases his fear; yet this belief
 3 should not be communicated to the patient, either ver-
 bally or otherwise, for this fear greatly diminishes the
 tendency towards a favorable result. Remember that the
 6 unexpressed belief oftentimes affects a sensitive patient
 more strongly than the expressed thought.

The Christian Scientist, understanding scientifically
 9 that all is Mind, commences with mental causation, the
 truth of being, to destroy the error. This cor-
 Scientific
 corrective
 12 rective is an alternative, reaching to every part
 of the human system. According to Scripture, it searches
 "the joints and marrow," and it restores the harmony of
 man.

15 The matter-physician deals with matter as both his foe
 and his remedy. He regards the ailment as weakened or
 strengthened according to the evidence which
 Coping with
 difficulties
 18 matter presents. The metaphysician, making
 Mind his basis of operation irrespective of matter and
 regarding the truth and harmony of being as superior to
 21 error and discord, has rendered himself strong, instead
 of weak, to cope with the case; and he proportionately
 strengthens his patient with the stimulus of courage and
 24 conscious power. Both Science and consciousness are
 now at work in the economy of being according to the law
 of Mind, which ultimately asserts its absolute supremacy.

27 Ossification or any abnormal condition or derange-
 ment of the body is as directly the action of mortal
 mind as is dementia or insanity. Bones have
 Formation
 from thought
 30 only the substance of thought which forms
 them. They are only phenomena of the mind of mor-
 tals. The so-called substance of bone is formed first

ἀποτυχία. Ἡ δοξασία ὅτι βρῆκε τὸ δάσκαλό του στὴν ὕλη 1
καὶ ἐνδέχεται νὰ μὴν μπορέσῃ νὰ γιατρέψῃ τὸ κόκαλο μεγα-
λώνει τὸ φόβο του· ἡ δοξασία ὅμως αὐτὴ δὲν πρέπει νὰ μετα- 3
δίδεται στὸν ἄρρωστο, οὔτε μὲ λόγια οὔτε μὲ κανέναν ἄλλο
τρόπο, γιατί ὁ φόβος αὐτὸς λιγοστεύει πολὺ τὶς πιθανότητες
γὰρ ἓνα εὐνοϊκὸ ἀποτέλεσμα. Πρέπει νὰ ξέρῃς ὅτι ἡ ἀνέκφρα- 6
στη δοξασία ἐπηρεάζει συχνὰ ἓναν εὐαίσθητο ἄρρωστο
περισσότερο ἀπὸ τὴ σκέψῃ ποὺ ἐκφράζεται.

Ὁ Χριστιανὸς Ἐπιστήμονας, ποὺ καταλαβαίνει ἐπιστη- 9
μονικὰ ὅτι τὸ πᾶν εἶναι Νοῦς, ἀρχίζει νὰ ἐξαλειφῇ τὴν πλάνη
μὲ τὸ νοερὸ αἴτιο, τὴν ἀλήθεια τοῦ εἶναι. Τὸ διορ-
θωτικὸ αὐτὸ εἶναι ἓνα ἀλλοιωτικὸ, ποὺ φτάνει 12
σ' ὅλα τὰ μέρη τοῦ ἀνθρώπινου ὀργανισμοῦ.
Ὅπως λέει καὶ ἡ Γραφή, ἐρευνᾷ «ἁρμούς τε καὶ μυελούς» καὶ
ἀποκαθιστᾷ τὴν ἁρμονία τοῦ ἀνθρώπου. 15

Ὁ ὑλιστὴς γιατρὸς θεωρεῖ τὴν ὕλη καὶ ἐχθρὸ του καὶ
φάρμακό του. Λέει ὅτι ἡ ἄρρώστια χειροτερεύει ἢ καλυτε-
ρεύει, ἀνάλογα μὲ τὸ τεκμήριο ποὺ παρουσιάζει ἡ 18
ὕλη. Ὁ μεταφυσικός, ποὺ βασίζει τὶς ἐνέργειές του
στὸ Νοῦ ἀνεξάρτητα ἀπὸ τὴν ὕλη καὶ θεωρεῖ τὴν
ἀλήθεια καὶ τὴν ἁρμονία τοῦ εἶναι ὑπέρτερες ἀπὸ τὴν πλάνη 21
καὶ τὴ δυσαρμονία, δὲν ἐξασθενίζει τὸν ἑαυτό του ἀλλὰ τὸν
δυναμώνει γιὰ νὰ ἀντιμετωπίσῃ τὴν πάθησιν· καὶ δυναμώνει
ἀνάλογα καὶ τὸν ἄρρωστό του μὲ τὸ τονωτικὸ τοῦ θάρρους 24
καὶ τῆς συνειδητῆς δύναμης. Τόσο ἡ Ἐπιστήμη ὅσο καὶ ἡ
συνείδηση ἐργάζονται τώρα στὴν οἰκονομία τοῦ εἶναι σύμ-
φωνα μὲ τὸ νόμο τοῦ Νοῦ, ποὺ τελικὰ ἐπιβάλλει τὴν ἀπόλυτη 27
ὑπεροχὴ του.

Ἡ ὁστέωση καὶ κάθε ἄλλη ἀνώμαλη κατάστασις ἢ δια-
τάραξις τοῦ σώματος ὀφείλεται τόσο ἄμεσα στὴν ἐνέργεια τοῦ 30
θνητοῦ νοῦ ὅσο καὶ ἡ παραφροσύνη ἢ ἡ φρενο-
βλάβεια. Τὰ κόκαλα ἔχουν μόνο τὴν οὐσία τῆς
σκέψης ποὺ τὰ σχηματίζει. Δὲν εἶναι παρὰ φαινόμενα τοῦ 33
νοῦ τῶν θνητῶν. Ἡ λεγόμενη οὐσία τῶν κοκάλων σχηματί-

Ἐπιστημο-
νικὸ διορθω-
τικὸ

Ἀντιμετώ-
πισιν τῶν
δυσκολιῶν

Ἡ σκέψις τὰ
σχηματίζει

- 1 by the parent's mind, through self-division. Soon the
 child becomes a separate, individualized mortal mind,
 3 which takes possession of itself and its own thoughts of
 bones.

- Accidents are unknown to God, or immortal Mind,
 6 **Accidents** and we must leave the mortal basis of belief
unknown and unite with the one Mind, in order to
to God change the notion of chance to the proper sense
 9 of God's unerring direction and thus bring out harmony.

Under divine Providence there can be no accidents,
 since there is no room for imperfection in perfection.

- 12 In medical practice objections would be raised if one
 doctor should administer a drug to counteract the work-
 ing of a remedy prescribed by another doctor.
 15 **Opposing** It is equally important in metaphysical prac-
mentality tice that the *minds* which surround your patient should
 not act against your influence by continually expressing
 18 such opinions as may alarm or discourage, — either by
 giving antagonistic advice or through unspoken thoughts
 resting on your patient. While it is certain that the
 21 divine Mind can remove any obstacle, still you need the
 ear of your auditor. It is not more difficult to make your-
 self heard mentally while others are thinking about your
 24 patients or conversing with them, if you understand
 Christian Science — the oneness and the allness of divine
 Love; but it is well to be alone with God and the sick
 27 when treating disease.

- To prevent or to cure scrofula and other so-called he-
 reditary diseases, you must destroy the belief in these ills
 and the faith in the possibility of their trans-
 30 **Mind removes** mission. The patient may tell you that he
scrofula has a humor in the blood, a scrofulous diathesis. His

ζεται πρώτα ἀπὸ τὸ νοῦ τῶν γονέων, μὲ αὐτοδιαίρεση. Σὲ 1
λίγο τὸ παιδί γίνεται ἕνας χωριστός, ἐξατομικευμένος θνητός
νοῦς, πού γίνεται κάτοχος τοῦ ἑαυτοῦ του καὶ τῶν σκέψεων 3
πού αὐτὸς ἔχει γιὰ τὰ κόκαλα.

Τὰ δυστυχήματα εἶναι ἄγνωστα στοῦ Θεοῦ, ἢ τὸν ἀθάνατο 6
Νοῦ, καὶ πρέπει νὰ ἐγκαταλείψουμε τὴ θνητὴ
βάση τῆς δοξασίας καὶ νὰ ἐνωθοῦμε μὲ τὸν ἕνα <sup>Τὰ δυστυχή-
ματα εἶναι
ἄγνωστα
στοῦ Θεοῦ</sup>
Νοῦ, γιὰ νὰ ἀντικαταστήσουμε τὴν ἰδέα πού 9
ἔχουμε γιὰ τὴν τύχη μὲ τὴ σωστὴ ἀντίληψη τῆς ἀλάνθαστης
διακυβέρνησης τοῦ Θεοῦ καὶ νὰ ἀποκαλύψουμε ἔτσι τὴν
ἁρμονία.

Μὲ τὴ θεία Πρόνοια δὲν μπορεῖ νὰ ὑπάρξουν δυστυχήματα, 12
ἀφοῦ στὴν τελειότητα δὲν ὑπάρχει χῶρος γιὰ ἀτέλεια.

Στὴν ἱατρικὴ θὰ ἐθεωρεῖτο ἀπαράδεκτο ἂν ἕνας γιατρὸς
ἔδινε ἕνα φάρμακο γιὰ νὰ ἐξουδετερώσῃ τὴν ἐνέργεια ἐνὸς 15
γιατρικοῦ πού ὅρισε ἕνας ἄλλος γιατρὸς. Καὶ <sup>Ἀντίθετη
νοοτροπία</sup>
στὴ μεταφυσικὴ ἐπίσης πρέπει ἀπαραίτητα οἱ
σκέψεις πού περιστοιχίζουν τὸν ἄρρωστό σου νὰ μὴν ἐνερ- 18
γοῦν ἐναντίον τῆς ἐπιρροῆς σου, ἐκφράζοντας συνεχῶς γινώμες
πού μπορεῖ νὰ προκαλέσουν φόβο ἢ ἀποθάρρυνση — εἴτε μὲ
συμβουλὲς ἀντίθετες πρὸς τὶς δικές σου εἴτε μὲ ἀνέκφραστες 21
σκέψεις πού καταθλίβουν τὸν ἀσθενῆ σου. Ἄν καὶ εἶναι βέβαιο
ὅτι ὁ θεῖος Νοῦς μπορεῖ νὰ ὑπερνικήσῃ κάθε ἐμπόδιο, ἐν τού-
τοις εἶναι ἀνάγκη ὁ ἀκροατὴς σου νὰ προσέχῃ σ' αὐτὰ πού 24
τοῦ λές. Δὲν εἶναι πιὸ δύσκολο νὰ καταφέρῃς νὰ σὲ ἀκούσουν
οἱ ἄρρωστοί σου νοερά τὴν ὥρα πού οἱ ἄλλοι σκέπτονται
γι' αὐτοὺς ἢ συνομιλοῦν μαζί τους, ἂν καταλαβαίνῃς τὴ Χρι- 27
στιανικὴ Ἐπιστήμη — ὅτι ἡ θεία Ἀγάπη εἶναι μιὰ καὶ τὸ πᾶν
εἶναι ὅμως καλὸ νὰ εἶσαι μόνος μὲ τὸ Θεὸ καὶ τοὺς ἀσθενεῖς
ὅταν θεραπεύῃς τὴν ἄρρώστια. 30

Γιὰ νὰ προλάβῃς ἢ νὰ θεραπεύσῃς τὶς χοιράδες, καὶ ἄλλες
λεγόμενες κληρονομικὲς ἄρρώστιες, πρέπει νὰ ἐξα-
λείψῃς τὴ δοξασία στὰ κακὰ αὐτὰ καὶ τὴν πίστη <sup>Ὁ Νοῦς ἐξα-
λείφει τὶς
χοιράδες</sup> 33
ὅτι μποροῦν νὰ μεταδοθοῦν. Ὁ ἄρρωστος μπορεῖ
νὰ σοῦ λήῃ ὅτι ἔχει κακοχυμία τοῦ αἵματος, μιὰ χοιραδική

1 parents or some of his progenitors farther back have so
believed. Mortal mind, not matter, induces this con-
3 clusion and its results. You will have humors, just so
long as you believe them to be safety-valves or to be
ineradicable.

6 If the case to be mentally treated is consumption, take
up the leading points included (according to belief) in
this disease. Show that it is not inherited;
9 Nothing to consume that inflammation, tubercles, hemorrhage, and
decomposition are beliefs, images of mortal thought su-
perimposed upon the body; that they are not the truth
12 of man; that they should be treated as error and put out
of thought. Then these ills will disappear.

If the body is diseased, this is but one of the beliefs of
15 mortal mind. Mortal man will be less mortal, when he
learns that matter never sustained existence
16 The lungs re-formed and can never destroy God, who is man's Life.
18 When this is understood, mankind will be more spiritual
and know that there is nothing to consume, since Spirit,
God, is All-in-all. What if the belief is consumption?
21 God is more to a man than his belief, and the less we ac-
knowledge matter or its laws, the more immortality we
possess. Consciousness constructs a better body when
24 faith in matter has been conquered. Correct material
belief by spiritual understanding, and Spirit will form
you anew. You will never fear again except to offend
27 God, and you will never believe that heart or any por-
tion of the body can destroy you.

If you have sound and capacious lungs and want
30 Soundness maintained them to remain so, be always ready with the
mental protest against the opposite belief in
heredity. Discard all notions about lungs, tubercles, in-

προδιάθεση. Οἱ γονεῖς του, ἢ μερικοὶ ἀπὸ τοὺς παλαιότερους 1
 προγόνους του, πίστευαν ἓνα τέτοιο πράγμα. Ὁ θνητὸς
 νοῦς, ὅχι ἡ ὕλη, προκαλεῖ τὸ συμπέρασμα αὐτὸ καὶ τὶς συν- 3
 πειεῖς του. Θὰ ἔχης κακοχυμίες ἐνὸσω πιστεύεις ὅτι αὐτὲς
 εἶναι βαλβίδες ἀσφάλειας ἢ ὅτι δὲν μποροῦν νὰ θεραπευτοῦν.

Ἄν ἡ ἀρρώστια πού πρέπει νὰ θεραπεύσης νοερὰ εἶναι 6
 φθίση, ἀνασκεύασε τὰ κύρια σημεῖα πού περιέχει (κατὰ τὴ
 δοξασία) ἡ ἀρρώστια αὐτή. Δεῖξε ὅτι δὲν εἶναι Τίποτε δὲ
 κληρονομικὴ· ὅτι ἡ φλεγμονή, τὰ φυμάτια, ἡ αἰ- φθίνει 9
 μορραγία καὶ ἡ ἀποσύνθεση εἶναι δοξασίες, εἰκόνες τῆς θνητῆς
 σκέψης πού ἀποτυπώθηκαν στὸ σῶμα· ὅτι παραποιοῦν τὴν
 ἀλήθεια ἀναφορικὰ μὲ τὸν ἄνθρωπο· ὅτι πρέπει νὰ τὶς μετα- 12
 χειρίζεται κανεὶς ὡς πλάνη καὶ νὰ τὶς ἀποβάλλῃ ἀπὸ τὴ σκέψη
 του. Τότε τὰ κακὰ αὐτὰ θὰ ἐξαφανιστοῦν.

Ἄν τὸ σῶμα εἶναι ἀρρωστο, αὐτὸ δὲν εἶναι παρὰ μιὰ ἀπὸ 15
 τὶς δοξασίες τοῦ θνητοῦ νοῦ. Ὁ θνητὸς ἄνθρωπος θὰ εἶναι
 λιγότερο θνητὸς ὅταν μάθῃ ὅτι ἡ ὕλη ποτὲ δὲν Οἱ πνεύμονες
 ὑποστήριξε τὴν ὑπαρξὴ καὶ δὲν μπορεῖ ποτὲ νὰ σχηματίζον- 18
 ἐξοντῶσῃ τὸ Θεό, πού εἶναι ἡ Ζωὴ τοῦ ἀνθρώπου. ται ξανά

Ὅταν κατανοηθῇ αὐτό, ὁ κόσμος θὰ εἶναι πιὸ πνευματικὸς
 καὶ θὰ ξέρῃ ὅτι δὲν ὑπάρχει τίποτε πού νὰ φθίνῃ, ἀφοῦ τὸ 21
 Πνεῦμα, ὁ Θεός, εἶναι τὰ Πάντα-ἐν-πᾶσι. Τί καὶ ἂν εἶναι ἡ
 δοξασία φθίση; Ὁ Θεὸς εἶναι κάτι περισσότερο γιὰ τὸν ἄν-
 θρωπο ἀπὸ τὴ δοξασία του, καὶ ὅσο λιγότερο ἀναγνωρίζουμε 24
 τὴν ὕλη ἢ τοὺς νόμους τῆς τόσο περισσότερο ἀθάνατοι εἴ-
 μαστε. Ἡ συνειδηση οἰκοδομεῖ ἓνα καλύτερο σῶμα ὅταν
 ὑπερινικηθῇ ἡ πίστις στὴν ὕλη. Διόρθωσε τὴν ὑλικὴ δοξασία 27
 μὲ τὴν πνευματικὴ κατανόηση καὶ θὰ δῆς ὅτι τὸ Πνεῦμα θὰ
 σὲ σχηματίσῃ ξανά. Δὲ θὰ φοβᾶσαι ποτὲ πιά τίποτε παρὰ
 τὸ νὰ προσβάλλῃς τὸ Θεό, καὶ δὲ θὰ πιστεύῃς ποτὲ πιά ὅτι ἡ 30
 καρδιὰ ἢ κάποιον ἄλλο μέρος τοῦ σώματος μπορεῖ νὰ σὲ
 καταστρέψῃ.

Ἄν ἔχης γερούς καὶ ἀναπτυγμένους πνεύμονες καὶ θέλῃς νὰ 33
 παραμείνουν ἔτσι, νὰ εἶσαι πάντοτε ἕτοιμος νὰ
 διαμαρτυρηθῇς νοερὰ ἐναντίον τῆς ἀντίθετης δο- Ἡ ὑγεία
 ξασίας στὴν κληρονομικότητα. Ἀπόρριψε ὅλες μπορεῖ νὰ 36
 τὶς γνώμες σχετικὰ μὲ τοὺς πνεύμονες, τὰ φυμάτια, τὴν κληρο- διατηρηθῇ

1 herited consumption, or disease arising from any cir-
 cumstance, and you will find that mortal mind, when
 3 instructed by Truth, yields to divine power, which steers
 the body into health.

The discoverer of Christian Science finds the path less
 6 difficult when she has the high goal always before her
 thoughts, than when she counts her footsteps
 Our footsteps
 heavenward in endeavoring to reach it. When the desti-
 9 nation is desirable, expectation speeds our progress. The
 struggle for Truth makes one strong instead of weak,
 resting instead of wearying one. If the belief in death
 12 were obliterated, and the understanding obtained that
 there is no death, this would be a "tree of life," known
 by its fruits. Man should renew his energies and en-
 15 deavors, and see the folly of hypocrisy, while also learn-
 ing the necessity of working out his own salvation. When
 it is learned that disease cannot destroy life, and that
 18 mortals are not saved from sin or sickness by death, this
 understanding will quicken into newness of life. It will
 master either a desire to die or a dread of the grave,
 21 and thus destroy the great fear that besets mortal
 existence.

The relinquishment of all faith in death and also of
 24 the fear of its sting would raise the standard of health
 and morals far beyond its present elevation,
 Christian
 standard and would enable us to hold the banner of
 27 Christianity aloft with unflinching faith in God, in Life
 eternal. Sin brought death, and death will disappear
 with the disappearance of sin. Man is immortal, and
 30 the body cannot die, because matter has no life to sur-
 render. The human concepts named matter, death, dis-
 ease, sickness, and sin are all that can be destroyed.

νομικὴ φθίσις καὶ κάθε ἄλλη ἀρρώστια, ὁποιαδήποτε καὶ ἂν 1
εἶναι ἡ αἰτία ποὺ τὴν προκαλεῖ, καὶ θὰ δῆς ὅτι ὁ θνητὸς νοῦς, 2
ὅταν διαπαιδαγωγηθῇ ἀπὸ τὴν Ἀλήθεια, ὑποκύπτει στὴ 3
θεῖα δύναμη, ποὺ ὁδηγεῖ τὸ σῶμα στὴν ὑγεία.

Ἡ ἀνακαλύπτρια τῆς Χριστιανικῆς Ἐπιστήμης βρίσκει τὸ 4
δρόμο λιγότερο δύσκολο ὅταν ἔχῃ πάντοτε ὑπόψη τῆς τὸν 6
ὑψηλὸ σκοπὸ, παρὰ ὅταν μετρᾷ τὰ βήματα ποὺ
πρέπει νὰ κάνῃ γιὰ νὰ τὸν φτάσῃ. Ὅταν ὁ προ- Τὰ βήματά
μας πρὸς
τὸν οὐρανὸν
ορισμὸς εἶναι ἐπιθυμητός, ἡ προσδοκία ἐπιταχύ- 9
νει τὴν πρόοδό μας. Ὁ ἀγώνας γιὰ τὴν Ἀλήθεια δυναμώνει
καὶ ξεκουράζει τὸν ἄνθρωπο, δὲν τὸν ἐξασθενίζει οὔτε τὸν
κουράζει. Ἄν ἐξάλειφε κανεὶς τὴ δοξασία τοῦ στοῦ θάνατο καὶ 12
κατανοοῦσε ὅτι δὲν ὑπάρχει θάνατος, αὐτὸ θὰ ἦταν ἓνα
«δένδρον ζωῆς» ποὺ γνωρίζεται ἀπὸ τοὺς καρπούς του. Ὁ
ἄνθρωπος πρέπει νὰ ἀνανεώσῃ τὶς ἐνέργειες καὶ τὶς προσπά- 15
θειές του καὶ νὰ δῇ τὴ μωρία τῆς ὑποκρισίας, καὶ νὰ μάθῃ
ἐπίσης ὅτι εἶναι ἀνάγκη νὰ ἐργάζεται γιὰ τὴν ἴδια τοῦ τῆ
σωτηρία. Ὅταν μάθουμε ὅτι ἡ ἀρρώστια δὲν μπορεῖ νὰ ἐξα- 18
λείψῃ τὴ ζωὴ καὶ ὅτι οἱ θνητοὶ δὲ σώζονται ἀπὸ τὴν ἁμαρτία
ἢ τὴν ἀρρώστια μὲ τὸ θάνατο, ἡ κατανόηση αὐτὴ θὰ μᾶς
ἀναζωογονήσῃ μὲ καινούργια ζωὴ. Θὰ ὑπερνικήσῃ εἴτε τὴν 21
ἐπιθυμία νὰ πεθάνουμε εἴτε τὸν τρόμο ποὺ προκαλεῖ ὁ τάφος,
καὶ ἔτσι θὰ ἐξαλείψῃ τὸ μεγάλο φόβο ποὺ βασανίζει τὴ θνητὴ
ὑπαρξή. 24

Ἄν παύαμε ἐντελῶς νὰ πιστεύουμε στοῦ θάνατο καὶ νικου-
σαμε ἐπίσης καὶ τὸ φόβο ποὺ προκαλεῖ τὸ κεντρί του, αὐτὸ
θὰ ἀνέβαζε τὸ ἐπίπεδο τῆς ὑγείας καὶ τῆς ἠθικῆς Τὸ χριστια-
νικὸ ἐπίπεδο 27
πολὺ ψηλότερα ἀπὸ τὸ τωρινὸ τοῦ σημείου καὶ θὰ
μᾶς ἔκανε ἱκανοὺς νὰ κρατᾶμε τὸ λάβαρο τοῦ χριστιανισμοῦ
ψηλὰ μὲ ἀκράδαντη πίστη στοῦ Θεοῦ, στὴν αἰώνια Ζωή. Ἡ 30
ἁμαρτία γέννησε τὸ θάνατο, καὶ ὁ θάνατος θὰ ἐξαφανιστῇ μὲ
τὴν ἐξαφάνιση τῆς ἁμαρτίας. Ὁ ἄνθρωπος εἶναι ἀθάνατος,
καὶ τὸ σῶμα δὲν μπορεῖ νὰ πεθάνῃ ἐπειδὴ ἡ ὕλη δὲν ἔχει ζωὴ 33
νὰ παραδώσῃ. Οἱ ἄνθρωποι ἀντιλήψεις ποὺ καλοῦνται
ὕλη, θάνατος, ἀρρώστια, ἀσθένεια καὶ ἁμαρτία εἶναι τὰ μόνα
ποὺ μποροῦν νὰ ἐξαλειφτοῦν. 36

1 If it is true that man lives, this fact can never change
 in Science to the opposite belief that man dies. Life is
 3 the law of Soul, even the law of the spirit of
 Life not
 contingent
 on matter Truth, and Soul is never without its represent-
 ative. Man's individual being can no more
 6 die nor disappear in unconsciousness than can Soul, for
 both are immortal. If man believes in death now, he
 must disbelieve in it when learning that there is no reality
 9 in death, since the truth of being is deathless. The be-
 lief that existence is contingent on matter must be met
 and mastered by Science, before Life can be understood
 12 and harmony obtained.

Death is but another phase of the dream that exist-
 ence can be material. Nothing can interfere with the
 15 Mortality
 vanquished harmony of being nor end the existence of
 man in Science. Man is the same after as
 before a bone is broken or the body guillotined. If man
 18 is never to overcome death, why do the Scriptures say,
 "The last enemy that shall be destroyed is death"? The
 tenor of the Word shows that we shall obtain the victory
 21 over death in proportion as we overcome sin. The great
 difficulty lies in ignorance of what God is. God, Life,
 Truth, and Love make man undying. Immortal Mind,
 24 governing all, must be acknowledged as supreme in the
 physical realm, so-called, as well as in the spiritual.

Called to the bed of death, what material remedy has
 27 man when all such remedies have failed? Spirit is his
 last resort, but it should have been his first
 No death
 nor inaction and only resort. The dream of death must
 30 be mastered by Mind here or hereafter. Thought
 will waken from its own material declaration, "I am
 dead," to catch this trumpet-word of Truth, "There

Ἄν εἶναι ἀληθινὸ ὅτι ὁ ἄνθρωπος ζῇ, τὸ γεγονός αὐτὸ 1
 δὲν μπορεῖ ποτὲ στὴν Ἐπιστήμη νὰ μεταβληθῇ στὴν ἀντίθετη
 δοξασία — ὅτι ὁ ἄνθρωπος πεθαίνει. Ἡ Ζωὴ εἶναι 3
 ὁ νόμος τῆς Ψυχῆς, δηλαδή ὁ νόμος τοῦ πνεύματος <sup>Ἡ Ζωὴ δὲν
 ἐξαρτᾶται
 ἀπὸ τὴν ὕλη</sup>
 τῆς Ἀλήθειας, καὶ ἡ Ψυχὴ δὲν εἶναι ποτὲ χωρὶς
 τὸν ἀντιπρόσωπό της. Τὸ ἀτομικὸ εἶναι τοῦ ἀνθρώπου δὲν 6
 μπορεῖ νὰ πεθάνῃ ἢ νὰ ἐξαφανιστῇ σὲ ἀσυνειδησίᾳ ὅπως ἀκρι-
 βῶς δὲν μπορεῖ καὶ ἡ Ψυχὴ, γιατί καὶ τὰ δυὸ εἶναι ἀθάνατα.
 Ἄν ὁ ἄνθρωπος πιστεῦν τῶρα στὸ θάνατο, πρέπει νὰ πάψῃ 9
 νὰ πιστεῦν σ' αὐτὸν ὅταν μάθῃ ὅτι δὲν ὑπάρχει πραγματι-
 κότητα στὸ θάνατο, ἀφοῦ ἡ ἀλήθεια τοῦ εἶναι εἶναι ἀθάνατη.
 Ἡ δοξασία ὅτι ἡ ὑπαρξὴ ἐξαρτᾶται ἀπὸ τὴν ὕλη πρέπει νὰ 12
 ἀντιμετωπιστῇ καὶ νὰ ὑπερνικηθῇ ἀπὸ τὴν Ἐπιστήμη, πρὶν
 μπορέσουμε νὰ καταλάβουμε τὴ Ζωὴ καὶ νὰ πετύχουμε τὴν
 ἁρμονία. 15

Ὁ θάνατος δὲν εἶναι παρὰ μιὰ ἄλλη φάση τοῦ ὄνειρου ὅτι
 ἡ ὑπαρξὴ μπορεῖ νὰ εἶναι ὕλική. Τίποτε δὲν μπορεῖ νὰ διατα-
 ράξῃ τὴν ἁρμονία τοῦ εἶναι οὔτε νὰ τερματίσῃ τὴν 18
 ὑπαρξὴ τοῦ ἀνθρώπου στὴν Ἐπιστήμη. Ὁ ἄν- <sup>Κατανίκηση
 τῆς θνητό-
 τητας</sup>
 θρωπος εἶναι ὁ ἴδιος μετὰ τὸ σπάσιμο ἑνὸς κοκάλου
 ἢ τὴν κατατόμηση τοῦ σώματός του ὅπως ἦταν καὶ πρὶν συμ- 21
 βῇ ἓνα τέτοιο πράγμα. Ἄν ὁ ἄνθρωπος δὲν πρόκειται νὰ νική-
 σῃ ποτὲ τὸ θάνατο τότε γιατί λένε οἱ Γραφεῖς «ἔσχατος ἐχθρὸς
 καταργεῖται ὁ θάνατος»; Τὸ νόημα τοῦ Λόγου δείχνει ὅτι θὰ 24
 καταφέρουμε νὰ νικήσουμε τὸ θάνατο κατὰ τὸ βαθμὸ πού νι-
 کوῦμε τὴν ἁμαρτία. Ἡ μεγάλη δυσκολία ἐγκτεται στὴν ἀγνοία
 τοῦ τί εἶναι ὁ Θεός. Ὁ Θεός, ἡ Ζωή, ἡ Ἀλήθεια καὶ ἡ Ἀγάπη 27
 κάνουν τὸν ἄνθρωπο ἄφθαρτο. Ὁ ἀθάνατος Νοῦς, πού κυ-
 βερνᾷ τὰ πάντα, πρέπει νὰ ἀναγνωριστῇ ὅτι εἶναι ὑπέρτατος
 τόσο στὸ λεγόμενο ὕλικὸ βασίλειο ὅσο καὶ στὸ πνευματικόν. 30

Τί ὕλικὸ φάρμακο μπορεῖ νὰ χρησιμοποιήσῃ ὁ ἄνθρωπος
 πού ἀρρωσταίνει ἐπικίνδυνα καὶ κινδυνεύει νὰ πεθάνῃ, ὅταν
 ὅλα τὰ ὕλικά φάρμακα ἔχουν ἀποτύχει; Τὸ 33
 Πνεῦμα εἶναι τὸ τελευταῖο του καταφύγιο, θὰ <sup>Δὲν ὑπάρχει
 οὔτε θάνατος
 οὔτε ἀδράνεια</sup>
 ἔπρεπε ὅμως νὰ ἦταν τὸ πρῶτο καὶ τὸ μόνο κατα-
 φύγιό του. Τὸ ὄνειρο τοῦ θανάτου πρέπει νὰ νικηθῇ ἀπὸ τὸ 36
 Νοῦ σ' αὐτὴ ἢ στὴν ἄλλή ζωή. Ἡ σκέψη θὰ ξυπνήσῃ ἀπὸ
 τὴν ὕλική της διακήρυξη, «εἶμαι νεκρή», γιὰ νὰ ἀκούσῃ τὸ

1 is no death, no inaction, diseased action, overaction, nor
reaction."

3 Life is real, and death is the illusion. A demonstra-
tion of the facts of Soul in Jesus' way resolves the dark

visions of material sense into harmony and
immortality. Man's privilege at this supreme

6 moment is to prove the words of our Master: "If a man
keep my saying, he shall never see death." To divest

9 thought of false trusts and material evidences in order
that the spiritual facts of being may appear, — this is

the great attainment by means of which we shall sweep
12 away the false and give place to the true. Thus we may

establish in truth the temple, or body, "whose builder
and maker is God."

15 We should consecrate existence, not "to the unknown
God" whom we "ignorantly worship," but to the eternal

builder, the everlasting Father, to the Life
18 which mortal sense cannot impair nor mortal

belief destroy. We must realize the ability of mental
might to offset human misconceptions and to replace them

21 with the life which is spiritual, not material.

The great spiritual fact must be brought out that man
is, not *shall be*, perfect and immortal. We must hold

24 forever the consciousness of existence, and
sooner or later, through Christ and Christian

Science, we must master sin and death. The evidence
27 of man's immortality will become more apparent, as ma-

terial beliefs are given up and the immortal facts of being
are admitted.

30 The author has healed hopeless organic disease, and
raised the dying to life and health through the under-

standing of God as the only Life. It is a sin to believe

σάλπισμα αὐτὸ τῆς Ἀλήθειας: «Δὲν ὑπάρχει θάνατος, οὔτε 1
ἀδράνεια, οὔτε νοσηρὴ ἐνέργεια, οὔτε ὑπερβολικὴ ἐνέργεια, 3
οὔτε ἀντενέργεια».

Ἡ Ζωὴ εἶναι πραγματικὴ καὶ ὁ θάνατος εἶναι ψευδαίσθησις. 4
Ἡ ἀπόδειξις τῶν γεγονότων τῆς Ψυχῆς κατὰ τὴ μέθοδο τοῦ 5
Ἰησοῦ διαλύει τὰ σκοτεινὰ ὁράματα τῆς ὕλικῆς 6
αἰσθήσεως σὲ ἀρμονίαν καὶ ἀθανασία. Τὸ προνόμιο ^{Ὅραμα ποὺ}
τοῦ ἀνθρώπου κατὰ τὴν ὑπέρτατη αὐτὴ στιγμή εἶναι νὰ ^{πλαταίνει}
ἐπαληθέψῃ τὰ λόγια τοῦ Διδασκάλου μας: «Ἐάν τις φυλάξῃ 9
τὸν λόγον μου, θάνατον δὲν θὰ ἰδῇ εἰς τὸν αἰῶνα». Τὸ μεγάλο
κατόρθωμα, ποὺ θὰ μᾶς κάνῃ ἱκανοὺς νὰ σαρώσουμε τὸ ψεύ-
τικο καὶ νὰ κάνουμε τόπο γιὰ τὸ ἀληθινό, εἶναι νὰ βγάλουμε 12
ἀπὸ τὴ σκέψῃ τὶς ἐσφαλμένες πεποιθήσεις καὶ τὰ ὕλικά τεκμή-
ρια γιὰ νὰ μπορέσουν νὰ φανερωθοῦν τὰ πνευματικὰ γεγο-
νότα τοῦ εἶναι. Ἔτσι μποροῦμε νὰ ιδρύσουμε ἀληθινὰ τὸ 15
ναό, ἡ σῶμα, «τοῦ ὁποίου τεχνίτης καὶ δημιουργὸς εἶναι ὁ
Θεός».

Δὲν πρέπει νὰ ἀφιερώνουμε τὴν ὕπαρξή μας «εἰς τὸν ἄγνω- 18
στον Θεόν» ποὺ «ἀγνοοῦντες λατρεύομεν», ἀλλὰ στὸν αἰῶνιο
οἰκοδόμο, τὸν αἰῶνιο Πατέρα, στὴ Ζωὴ ποὺ ἡ ^{Συνετὴ}
θνητὴ αἰσθήσις δὲν μπορεῖ νὰ βλάψῃ οὔτε ἡ θνητὴ ^{ἀφιερώσις} 21
δοξασία νὰ ἐξοντώσῃ. Πρέπει νὰ καταλάβουμε καλὰ ὅτι ἡ
νοερὴ δύναμις ἔχει τὴν ἱκανότητα νὰ ἐξουδετερώσῃ τὶς ἀνθρώ-
πινες παρανοήσεις καὶ νὰ τὶς ἀντικαθιστᾷ μὲ τὴ ζωὴ ποὺ εἶναι 24
πνευματικὴ, ὅχι ὕλική.

Τὸ μεγάλο πνευματικὸ γεγονὸς ὅτι ὁ ἄνθρωπος *εἶναι*, ὅχι 25
θὰ εἶναι, τέλειος καὶ ἀθάνατος πρέπει νὰ ἀποκαλυφτῇ. Πρέπει 27
νὰ ἔχουμε πάντοτε συνείδησις τῆς ὕπαρξης καὶ ^{Ἡ τωρινὴ}
ἀργὰ ἢ γρήγορα πρέπει νὰ νικήσουμε, μὲ τὸ Χρι- ^{ἀθανασία}
στὸ καὶ τὴ Χριστιανικὴ Ἐπιστήμη, τὴν ἁμαρτία καὶ τὸ θά- 30
νατο. Τὸ τεκμήριον τῆς ἀθανασίας τοῦ ἀνθρώπου θὰ γίνεταί
πιὸ φανερό καθὼς ἐγκαταλείπουμε τὶς ὕλικες δοξασίες καὶ
παραδεχόμεσθε τὰ ἀθάνατα γεγονότα τοῦ εἶναι. 33

Ἐχῶ θεραπεύσει ὀργανικὲς ἀρρώστειες, γιὰ τὶς ὁποῖες δὲν 34
ὑπῆρχε καμιά ἐλπίδα θεραπείας, καὶ ἔχῳ ἐπαναφέρει ἐτοιμο-
θάνατους στὴ ζωὴ καὶ τὴν υἰεῖα μὲ τὴν κατανόησις ὅτι ὁ 36
Θεὸς εἶναι ἡ μόνη Ζωή. Εἶναι ἁμαρτία νὰ πιστεύουμε ὅτι

1 that aught can overpower omnipotent and eternal Life,
 and this Life must be brought to light by the understand-
 3 Careful guidance ing that there is no death, as well as by other
 graces of Spirit. We must begin, however,
 with the more simple demonstrations of control, and
 6 the sooner we begin the better. The final demonstration
 takes time for its accomplishment. When walking, we
 are guided by the eye. We look before our feet, and if
 9 we are wise, we look beyond a single step in the line of
 spiritual advancement.

The corpse, deserted by thought, is cold and decays,
 12 but it never suffers. Science declares that man is sub-
 ject to Mind. Mortal mind affirms that mind
 15 Clay reply-
ing to the
potter is subordinate to the body, that the body is
 dying, that it must be buried and decomposed
 into dust; but mortal mind's affirmation is not true.
 Mortals waken from the dream of death with bodies un-
 18 seen by those who think that they bury the body.

If man did not exist before the material organization
 began, he could not exist after the body is disintegrated.
 21 Continuity
of existence If we live after death and are immortal, we
 must have lived before birth, for if Life ever
 had any beginning, it must also have an ending, even ac-
 24 cording to the calculations of natural science. Do you
 believe this? No! Do you understand it? No! This
 is why you doubt the statement and do not demonstrate
 27 the facts it involves. We must have faith in all the say-
 ings of our Master, though they are not included in the
 teachings of the schools, and are not understood gener-
 30 ally by our ethical instructors.

Jesus said (John viii. 51), "If a man keep my saying,
 he shall never see death." That statement is not con-

ὑπάρχει κάτι ποὺ μπορεῖ νὰ κατανικήσῃ τὴν παντοδύναμη καὶ 1
αἰώνια Ζωή, καὶ ἡ Ζωὴ αὐτὴ πρέπει νὰ ἔρθῃ στὸ φῶς μὲ τὴν
κατανόησιν ὅτι δὲν ὑπάρχει θάνατος, καθὼς ἐπίσης ^{Προσεχτικὴ} 3
καὶ μὲ ἄλλα προτερήματα τοῦ Πνεύματος. Πρέ- ^{καθοδήγηση}
πει, ὅμως, νὰ ἀρχίσουμε μὲ τὶς μικρότερες ἀποδείξεις κυριαρ-
χίας, καὶ ὅσο νωρίτερα ἀρχίσουμε τόσο τὸ καλύτερο. Ἀπαι- 6
τεῖται χρόνος γιὰ νὰ γίνῃ ἡ τελικὴ ἀπόδειξη. Ὅταν βαδί-
ζουμε μᾶς ὁδηγοῦν τὰ μάτια μας. Κοιτάζουμε μπροστά μας,
καί, ἂν εἴμαστε συνετοί, κοιτάζουμε πρὶν πέρα ἀπὸ ἓνα βῆμα 9
στὴν κατεύθυνση τῆς πνευματικῆς προόδου.

Τὸ πτώμα, ὅταν ἐγκαταλειφτῇ ἀπὸ τὴ σκέψη, κρυώνει καὶ
ἀποσυντίθεται, ἀλλὰ δὲν ὑποφέρει ποτέ. Ἡ Ἐπιστήμη δια- 12
κηρύττει ὅτι ὁ ἄνθρωπος εἶναι ὑποτελής στὸ Νοῦ.
Ἄνθρωπος νοῦς ἰσχυρίζεται ὅτι ὁ νοῦς εἶναι ὑπο- ^{Πηλὸς ποὺ}
τελής στὸ σῶμα, ὅτι τὸ σῶμα πεθαίνει, ὅτι πρέπει ^{ἀποκρίνεται}
νὰ ταφῇ, νὰ ἀποσυντεθῇ καὶ νὰ γίνῃ χῶμα· ἀλλὰ ὁ ἰσχυ- ^{στὸν κεραμέα} 15
ρισμὸς τοῦ θνητοῦ νοῦ δὲν εἶναι ἀληθινός. Οἱ θνητοὶ ξυπνοῦν
ἀπὸ τὸ ὄνειρο τοῦ θανάτου μὲ σώματα ἀόρατα ἀπὸ ἐκείνους 18
ποὺ νομίζουν ὅτι θάβουν τὸ σῶμα.

Ἄν ὁ ἄνθρωπος δὲν ὑπῆρχε προτοῦ ἀρχίσῃ ὁ ὑλικὸς ὀργα-
νισμὸς, δὲ θὰ μπορούσε νὰ ὑπάρχῃ καὶ μετὰ τὴν ἀποσύνθεση 21
τοῦ σώματος. Ἄν ζοῦμε μετὰ τὸ θάνατο καὶ εἴ- ^{Ἡ συνέχεια}
μαστε ἀθάνατοι, πρέπει νὰ ἔχουμε ζήσῃ καὶ πρὶν ^{τῆς ὑπαρξῆς}
ἀπὸ τὴ γέννηση, γιὰτὶ ἂν ἡ Ζωὴ εἶχε ποτὲ μιὰν ἀρχὴ τότε 24
πρέπει νὰ ἔχῃ ἐπίσης καὶ ἓνα τέλος, ἀκόμη καὶ κατὰ τοὺς
ὑπολογισμοὺς τῆς φυσικῆς ἐπιστήμης. Τὸ πιστεύεις αὐτό;
Ὅχι! Τὸ καταλαβαίνεις; Ὅχι! Νὰ γιὰτὶ ἀμφιβάλλεις γιὰ 27
τὴν ἀλήθεια τῆς βεβαίωσης αὐτῆς καὶ δὲν ἀποδείχνεις τὰ γεγο-
νότα ποὺ συνεπάγεται. Πρέπει νὰ πιστεύουμε ὅλα ὅσα εἶπε
ὁ Διδάσκαλός μας, ἂν καὶ δὲν περιέχονται στὶς διδασκαλίαις 30
τῶν σχολῶν, καὶ δὲν κατανοοῦνται γενικὰ ἀπὸ τοὺς ἠθικο-
λόγους μας.

Ὁ Ἰησοῦς εἶπε (Ἰωάννης 8:51): «Ἐάν τις φυλάξῃ τὸν λόγον 33
μου, θάνατον δὲν θὰ ἰδῇ εἰς τὸν αἰῶνα». Ἡ δῆλωση αὐτὴ δὲν
περιορίζεται στὴν πνευματικὴ ζωὴ, ἀλλὰ ἰσχύει γιὰ ὅλα τὰ

1 fined to spiritual life, but includes all the phenomena of
 existence. Jesus demonstrated this, healing the dying
 3 Life all- and raising the dead. Mortal mind must part
 inclusive with error, must put off itself with its deeds,
 and immortal manhood, the Christ ideal, will appear.
 6 Faith should enlarge its borders and strengthen its base
 by resting upon Spirit instead of matter. When man
 gives up his belief in death, he will advance more rapidly
 9 towards God, Life, and Love. Belief in sickness and
 death, as certainly as belief in sin, tends to shut out the
 true sense of Life and health. When will mankind wake
 12 to this great fact in Science?

I here present to my readers an allegory illustrative
 of the law of divine Mind and of the supposed laws of mat-
 15 ter and hygiene, an allegory in which the plea of Christian
 Science heals the sick.

Suppose a mental case to be on trial, as cases are tried
 18 in court. A man is charged with having committed liver-
 A mental complaint. The patient feels ill, ruminates,
 court case and the trial commences. Personal Sense is
 21 the plaintiff. Mortal Man is the defendant. False Belief
 is the attorney for Personal Sense. Mortal Minds, Ma-
 teria Medica, Anatomy, Physiology, Hypnotism, Envy,
 24 Greed and Ingratitude, constitute the jury. The court-
 room is filled with interested spectators, and Judge
 Medicine is on the bench.

27 The evidence for the prosecution being called for, a
 witness testifies thus: —

I represent Health-laws. I was present on certain nights
 30 when the prisoner, or patient, watched with a sick friend.
 Although I have the superintendence of human affairs, I
 was personally abused on those occasions. I was told that

φαινόμενα τῆς ὕπαρξης. Ὁ Ἰησοῦς τὸ ἀπόδειξε αὐτὸ θερα- 1
 πεύοντας τοὺς ἐτοιμοθάνατους καὶ ἀνασταίνοντας τοὺς νε- 3
 κρούς. Ὁ θνητὸς νοῦς πρέπει νὰ ἐγκαταλείψῃ τὴν 3
 πλάνη, πρέπει νὰ ἀποβάλῃ τὸν ἑαυτὸ του καὶ τὶς <sup>Ἡ Ζωὴ περι-
 κλείει τὰ
 πάντα</sup> πράξεις του, καὶ τότε θὰ φανερωθῇ ἡ ἀθάνατη 6
 φύση τοῦ ἀνθρώπου, τὸ χριστιανικὸ ἰδεῶδες. Ἡ πίστη πρέ- 6
 πει νὰ εὐρύνη τὰ ὅρια τῆς καὶ νὰ ἐνισχύσῃ τὴ βάση τῆς 9
 ἔχοντας ὡς στήριγμα τὸ Πνεῦμα καὶ ὄχι τὴν ὕλη. Ὄταν ὁ 9
 ἄνθρωπος ἐγκαταλείψῃ τὴ δοξασία του στὸ θάνατο, θὰ προ- 9
 χωρήσῃ πρὸς τὸ Θεό, τὴ Ζωὴ καὶ τὴν Ἀγάπη. 9
 Ἡ δοξασία στὴν ἀρρώστια καὶ τὸ θάνατο, τόσο βέβαια ὅσο 12
 καὶ ἡ δοξασία στὴν ἀμαρτία, τείνει νὰ ἀποκλείσῃ τὴν ἀληθινὴ 12
 αἴσθησι τῆς Ζωῆς καὶ τῆς υἱείας. Πότε θὰ ἀντιληφθῇ ἡ 12
 ἀνθρωπότητα τὸ μεγάλο αὐτὸ γεγονὸς τῆς Ἐπιστήμης;

Παραθέτω ἐδῶ στοὺς ἀναγνώστες μου μιὰν ἀλληγορίαν ποὺ 15
 ἐξηγεῖ τὸ νόμο τοῦ θεοῦ Νοῦ καὶ τοὺς ὑποθετικούς νόμους 15
 τῆς ὕλης καὶ τῆς ὑγιεινῆς, μιὰν ἀλληγορίαν στὴν ὁποία ἡ 18
 συνηγορία τῆς Χριστιανικῆς Ἐπιστήμης θεραπεύει τοὺς 18
 ἀσθενεῖς.

Ἄς ὑποθέσουμε ὅτι ἐκδικάζεται ἓνα νοερὸ ζήτημα, ὅπως 21
 ἐκδικάζονται οἱ ὑποθέσεις στὰ δικαστήρια. Κάποιος ἄνθρω- 21
 πος κατηγορεῖται ὅτι διέπραξε ἡπατίτιδα. Ὁ <sup>Μιὰ νοερὴ
 δικαστικὴ
 ὑπόθεση</sup> ἄρρωστος αἰσθάνεται ἀσχημα, εἶναι σκεπτικός, 24
 καὶ ἀρχίζει ἡ δίκη. Ἡ Προσωπικὴ Αἴσθησι εἶναι ὁ 24
 μηνυτής. Ὁ θνητὸς ἄνθρωπος εἶναι ὁ κατηγορούμενος. Ἡ 27
 Ψεύτικη Δοξασία εἶναι ὁ δικηγόρος τῆς Προσωπικῆς Αἴσθη- 27
 σης. Οἱ θνητοὶ Νόες, ἡ Ὑλικὴ Ἱατρικὴ, ἡ Ἀνατομία, ἡ 27
 Φυσιολογία, ὁ Ὑπνωτισμός, ὁ Φθόνος, ἡ Ἀπληστία καὶ ἡ 30
 Ἀχαριστία εἶναι οἱ ἔνορκοι. Ἡ αἴθουσα τοῦ δικαστηρίου 30
 εἶναι γεμάτη ἀπὸ ἐνδιαφερομένους θεατές, καὶ ὁ Δικαστής 30
 Ἱατρικὴ κατέχει τὴν ἔδρα.

Καλοῦνται οἱ μάρτυρες κατηγορίας, καὶ ἓνας ἀπὸ αὐτοὺς 33
 καταθέτει τὰ ἑξῆς:

Ἐκπροσωπῶ τοὺς νόμους τῆς Ὑγιεινῆς. Ἦμουν παρὼν τὶς νύχτες 36
 ἐκεῖνες ποὺ ὁ κρατούμενος, δηλαδὴ ὁ ἄρρωστος, ἀγρυπνοῦσε κοντὰ 36
 σ' ἓναν ἄρρωστο φίλο του. Ἄν καὶ ἔχω τὴν ἐποπτεία τῶν ἀνθρώ- 36
 πινων ὑποθέσεων, κακοποιήθηκα προσωπικὰ στὶς περιπτώσεις ἐκεῖ-

1 I must remain silent until called for at this trial, when I
 would be allowed to testify in the case. Notwithstanding
 3 my rules to the contrary, the prisoner watched with the sick
 every night in the week. When the sick mortal was thirsty,
 the prisoner gave him drink. During all this time the pris-
 6 oner attended to his daily labors, partaking of food at ir-
 regular intervals, sometimes going to sleep immediately
 after a heavy meal. At last he committed liver-complaint,
 9 which I considered criminal, inasmuch as this offence is
 deemed punishable with death. Therefore I arrested Mortal
 Man in behalf of the state (namely, the body) and cast
 12 him into prison.

At the time of the arrest the prisoner summoned Physi-
 ology, Materia Medica, and Hypnotism to prevent his pun-
 15 ishment. The struggle on their part was long. Materia
 Medica held out the longest, but at length all these assist-
 ants resigned to me, Health-laws, and I succeeded in get-
 18 ting Mortal Man into close confinement until I should
 release him.

The next witness is called: —

21 I am Coated Tongue. I am covered with a foul fur,
 placed on me the night of the liver-attack. Morbid Secre-
 tion hypnotized the prisoner and took control of his mind,
 24 making him despondent.

Another witness takes the stand and testifies: —

I am Sallow Skin. I have been dry, hot, and chilled by
 27 turns since the night of the liver-attack. I have lost my
 healthy hue and become unsightly, although nothing on my
 part has occasioned this change. I practise daily ablutions
 30 and perform my functions as usual, but I am robbed of my
 good looks.

νες. Μοῦ εἶπαν ὅτι ἔπρεπε νὰ σιωπήσω ὥσπου μὲ καλέσουν στὴ 1
 δίκη αὐτή, ὅποτε θὰ μοῦ ἐπιτρεπόταν νὰ καταθέσω ὡς μάρτυρας
 γιὰ τὴν ὑπόθεση αὐτή. Ἄν καὶ δὲν τὸ ἐπέτρεπα, ὁ κρατούμενος 3
 ἀγρυπνοῦσε κοντὰ στὸν ἄρρωστο ὅλες τὶς νύχτες τῆς ἐβδομάδας.
 Ὅταν ὁ ἄρρωστος θνητὸς διψοῦσε, ὁ κρατούμενος τοῦ ἔδινε νὰ πιῇ.
 Σ' ὅλο αὐτὸ τὸ διάστημα ὁ κρατούμενος ἔκανε καὶ τὶς καθημερινές 6
 του ἐργασίες, ἔτρωγε σὲ ἀκανόνιστες ὥρες καὶ πολλὰς φορὲς πλά-
 γιζε ἀμέσως ὕστερα ἀπὸ ἓνα γερὸ δεῖπνο. Τελικὰ διέπραξε ἡπατί-
 τιδα, πού τὸ θεώρησα ἐγκλημα ἐπειδὴ ἡ παράβαση αὐτὴ τιμωρεῖται 9
 μὲ θάνατο. Γι' αὐτὸ συνέλαβα τὸ Θνητὸ Ἀνθρώπο ἐν ὀνόματι τῆς
 πολιτείας (δηλαδή, τοῦ σώματος) καὶ τὸν ἔβαλα στὴ φυλακή.

Τὴν ὥρα πού τὸν συνέλαβα ὁ κρατούμενος κάλεσε τὴ Φυσιολο- 12
 γία, τὴν Ὑλικὴ Ἱατρικὴ καὶ τὸν Ὑπνωτισμὸ γιὰ νὰ ἀποτρέψῃ τὴν
 τιμωρία του. Ὁ ἀγώνας τοὺς βάσταξε πολὺ. Ἡ Ὑλικὴ Ἱατρικὴ
 ἀντιστάθηκε περισσότερο ἀπ' ὅλους, ἀλλὰ τελικὰ ὅλοι αὐτοὶ οἱ βοη- 15
 θοὶ ὑποτάχτηκαν σὲ μένα, δηλαδὴ στοὺς νόμους τῆς Ὑγιεινῆς, καὶ
 κατάφερα νὰ περιορίσω αὐστηρὰ τὸ Θνητὸ Ἀνθρώπο ὥσπου
 ἀποφασίσω νὰ τὸν ἀφήσω ἐλεύθερο. 18

Καλεῖται ὁ ἐπόμενος μάρτυρας:

Εἶμαι ἡ Ἐπίχριστη Γλῶσσα. Εἶμαι σκεπασμένη μ' ἓνα βρωμερὸ 21
 ἐπίχρισμα, πού σχηματίστηκε τὴ νύχτα τῆς προσβολῆς ἀπὸ ἡπατί-
 τιδα. Ἡ Νοσηρὴ Ἐκκρίση ὑπνώτισε τὸν κρατούμενο, ἐξουσίασε
 τὸ νοῦ του καὶ τὸν ἔφερε σὲ ἀπελπισία.

Ἕνας ἄλλος μάρτυρας προσέρχεται καὶ καταθέτει: 24

Εἶμαι τὸ Κιτρινιάρικο Δέρμα. Ἀπὸ τὴ νύχτα τῆς προσβολῆς ἀπὸ
 ἡπατίτιδα καὶ ἔδω, πότε εἶμαι ξερὸ, πότε ἔχω πυρετὸ καὶ πότε 27
 ρίγη. Ἐχασα τὸ χρῶμα τῆς ὑγείας καὶ ἔχω γίνει ἄσχημο, ἂν καὶ
 δὲ φταίω ἐγὼ γιὰ τὴ μεταβολὴ αὐτή. Πλένομαι κάθε μέρα καὶ
 ἐκτελῶ τὶς λειτουργίες μου κανονικά, ἀλλὰ ἔχω χάσει τὴν καλὴ μου
 ἐμφάνιση. 30

1 The next witness testifies: —

I am Nerve, the State Commissioner for Mortal Man.
 3 I am intimately acquainted with the plaintiff, Personal
 Sense, and know him to be truthful and upright, whereas
 Mortal Man, the prisoner at the bar, is capable of false-
 6 hood. I was witness to the crime of liver-complaint. I
 knew the prisoner would commit it, for I convey messages
 from my residence in matter, *alias* brain, to body.

9 Another witness is called for by the Court of Error
 and says: —

I am Mortality, Governor of the Province of Body, in
 12 which Mortal Man resides. In this province there is a statute
 regarding disease, — namely, that he upon whose person
 disease is found shall be treated as a criminal and
 15 punished with death.

The Judge asks if by doing good to his neighbor, it is
 possible for man to become diseased, transgress the laws,
 18 and merit punishment, and Governor Mortality replies in
 the affirmative.

Another witness takes the stand and testifies: —

21 I am Death. I was called for, shortly after the report of
 the crime, by the officer of the Board of Health, who pro-
 tested that the prisoner had abused him, and that my pres-
 24 ence was required to confirm his testimony. One of the
 prisoner's friends, *Materia Medica*, was present when I
 arrived, endeavoring to assist the prisoner to escape from
 27 the hands of justice, *alias* nature's so-called law; but my
 appearance with a message from the Board of Health
 changed the purpose of *Materia Medica*, and he decided at
 30 once that the prisoner should die.

Ὁ ἐπόμενος μάρτυρας καταθέτει:

1

Εἰμαι τὸ Νεῦρο, ὁ Κυβερνητικὸς Ἐπίτροπος τῆς περιφέρειας τοῦ
Θνητοῦ Ἀνθρώπου. Συνδέομαι στενὰ μὲ τὸ μηνυτὴ, τὴν Προσωπι- 3
κὴ Αἴσθησι, καὶ ξέρω ὅτι εἶναι φιλαλήθης καὶ ἔντιμος, ἐνῶ ὁ Θνητὸς
Ἀνθρωπος, ποὺ εἶναι στὸ ἐδώλιο τοῦ κατηγορουμένου, εἶναι ἱκανὸς
νὰ πῇ ψέματα. Ἦμουν παρὼν ὅταν διαπράχθηκε τὸ ἔγκλημα τῆς 6
ἡπατίτιδας. Ἦξερα ὅτι ὁ κρατούμενος θὰ τὸ διέπραττε, γιατί μετα-
δίδω μηνύματα στὸ σῶμα ἀπὸ τὴν ἔδρα μου ποὺ εἶναι στὴν ὕλη,
δηλαδὴ στὸν ἐγκέφαλο. 9

Τὸ Δικαστήριό τῆς Πλάνης καλεῖ ἕναν ἄλλο μάρτυρα, ὁ
ὁποῖος λέει:

Εἰμαι ἡ Θνητότητα, ὁ Κυβερνήτης τῆς Ἐπαρχίας τοῦ Σώματος, 12
ὅπου διαμένει ὁ Θνητὸς Ἀνθρωπος. Στὴν ἐπαρχία αὕτη ἰσχύει
ἕνας νόμος σχετικὰ μὲ τὴν ἀρρώστια — δηλαδὴ, νὰ θεωρῆται ἐγκλη-
ματίας καὶ νὰ τιμωρῆται μὲ θάνατο ὁποῖος βρεθῇ μὲ ἀρρώστια. 15

Ὁ Πρόεδρος ἐρωτᾷ ἂν ἕνας ἄνθρωπος ποὺ κάνει καλὸ στὸν
πλησίον του εἶναι δυνατό νὰ ἀρρωστήσῃ, νὰ παραβῇ τοὺς
νόμους καὶ νὰ εἶναι ἄξιος τιμωρίας, καὶ ὁ Κυβερνήτης Θνη- 18
τότητα λέει ναί.

Ἕνας ἄλλος μάρτυρας προσέρχεται καὶ καταθέτει:

Εἰμαι ὁ Θάνατος. Μὲ κάλεσε, λίγο μετὰ τὴν ἀγγελία τοῦ ἐγκλή- 21
ματος, ὁ ὑπάλληλος τῆς Ὑγειονομικῆς Ὑπηρεσίας, ὁ ὁποῖος κατὰ-
γειλε ὅτι ὁ κρατούμενος τὸν εἶχε κακομεταχειριστῇ καὶ ὅτι ἡ παρου-
σία μου ἦταν ἀναγκαία γιὰ νὰ ἐπιβεβαιώσω τὴ μαρτυρία του. 24
Ἕνας ἀπὸ τοὺς φίλους τοῦ κρατουμένου, ἡ Ὑλικὴ Ἱατρικὴ, ἦταν
ἐκεῖ ὅταν ἔφτασα καὶ προσπαθοῦσε νὰ βοηθήσῃ τὸν κρατούμενο νὰ
ξεφύγῃ ἀπὸ τὰ χέρια τῆς δικαιοσύνης, δηλαδὴ, τοῦ λεγόμενου νόμου 27
τῆς φύσης· ἀλλὰ ὅταν ἐφανίστηκα μ' ἕνα μήνυμα ἀπὸ τὴν Ὑγειο-
νομικὴ Ὑπηρεσία, ἡ Ὑλικὴ Ἱατρικὴ ἄλλαξε σκοπὸ καὶ ἀποφάσισε
ἀμέσως ὅτι ὁ κρατούμενος ἔπρεπε νὰ πεθάνῃ. 30

- 1 The testimony for the plaintiff, Personal Sense, being closed, Judge Medicine arises, and with great solemnity
- 3 Judge Medicine charges the jury addresses the jury of Mortal Minds. He analyzes the offence, reviews the testimony, and explains the law relating to liver-complaint.
- 6 His conclusion is, that laws of nature render disease homicidal. In compliance with a stern duty, his Honor, Judge Medicine, urges the jury not to allow their judgment to be warped by the irrational, unchristian suggestions of Christian Science. The jury must regard in such cases only the evidence of Personal Sense against Mortal
- 12 Man.

As the Judge proceeds, the prisoner grows restless. His sallow face blanches with fear, and a look of despair and death settles upon it. The case is given to the jury. A brief consultation ensues, and the jury returns a verdict of "Guilty of liver-complaint in the first degree."

- 18 Judge Medicine then proceeds to pronounce the solemn sentence of death upon the prisoner. Because he has
- 21 Mortal Man sentenced loved his neighbor as himself, Mortal Man has been guilty of benevolence in the first degree, and this has led him into the commission of the second crime, liver-complaint, which material laws condemn as
- 24 homicide. For this crime Mortal Man is sentenced to be tortured until he is dead. "May God have mercy on your soul," is the Judge's solemn peroration.

- 27 The prisoner is then remanded to his cell (sick-bed), and Scholastic Theology is sent for to prepare the frightened sense of Life, God, — which sense must be immortal,
- 30 — for *death*.

Ah! but Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors

Ὅταν τελείωσε ἡ ἐξέταση τῶν μαρτύρων τοῦ μηνυτῆ, τῆς 1
 Προσωπικῆς Αἴσθησης, ὁ Πρόεδρος Ἱατρικὴ σηκώνεται καὶ
 μὲ μεγάλη ἐπισημότητα ἀπευθύνεται πρὸς τοὺς 3
 ἐνόρκους, τοὺς Θνητοὺς Νόες. Ἀναλύει τὸ ἀδί-
 κημα, ἐξετάζει τὶς καταθέσεις τῶν μαρτύρων καὶ ἐνόρκους
 ἐξηγεῖ τὸ νόμο πού διέπει τὴν ἡπατίτιδα. Τὸ πόρισμά του 6
 εἶναι ὅτι οἱ νόμοι τῆς φύσης κάνουν τὴν ἀρρώστια ἀνθρω-
 ποκτόνο. Ἐκτελώντας ἓνα αὐστηρὸ καθῆκον, ὁ Πρόεδρος
 Ἱατρικὴ παροτρύνει τοὺς ἐνόρκους νὰ μὴν ἀφήσουν τὴν κρίση 9
 τοὺς νὰ διαστραφῇ ἀπὸ τὶς παράλογες καὶ ἀντιχριστιανικὲς
 ὑποδείξεις τῆς Χριστιανικῆς Ἐπιστήμης. Οἱ ἔνορκοι πρέπει
 σὲ τέτοιες περιπτώσεις νὰ δέχωνται μόνο τὴ μαρτυρία τῆς 12
 Προσωπικῆς Αἴσθησης κατὰ τοῦ Θνητοῦ Ἀνθρώπου.

Ὅσο συνεχίζει ὁ Πρόεδρος, ὁ κρατούμενος γίνεται πιὸ ἀνή-
 συχος. Τὸ χλωμὸ πρόσωπό του κιτρινίζει ἀπὸ τὸ φόβο, καὶ 15
 μιὰ ἐκφραση ἀπελπισίας καὶ θανάτου ἀπλώνεται ἐπάνω του.
 Ἡ ὑπόθεση παραπέμπεται στοὺς ἐνόρκους. Ἐπακολουθεῖ μιὰ
 σύντομη σύσκεψη, καὶ ὕστερα οἱ ἔνορκοι ἐκδίδουν τὴν ἐτυμη- 18
 γορία τους: «Ἐνοχος ἡπατίτιδας πρώτου βαθμοῦ».

Κατόπι ὁ Πρόεδρος Ἱατρικὴ ἀπαγγέλλει τὴ βαριὰ ἀπόφαση
 — τὴν καταδίκη σὲ θάνατο τοῦ κρατουμένου. Ἐπειδὴ ἀγά- 21
 πησε τὸν πλησίον του σὰν τὸν ἑαυτό του, ὁ Θνη-
 τὸς Ἀνθρώπος εἶναι ἐνοχος ἀγαθοεργίας πρώτου 24
 βαθμοῦ, καὶ αὐτὸ τὸν ὥθησε νὰ διαπράξῃ τὸ δεύ-
 τερο ἔγκλημα, τὴν ἡπατίτιδα, πού οἱ ὑλικοὶ νόμοι καταδικά-
 ζουν ὡς ἀνθρωποκτονία. Γιὰ τὸ ἔγκλημα αὐτὸ ὁ Θνητὸς
 Ἀνθρώπος καταδικάζεται νὰ βασανιστῇ ὡσότου πεθάνῃ. 27
 «Εἶθε ὁ Θεὸς νὰ ἐλεήσῃ τὴν ψυχὴ σου», εἶναι ὁ ἐπίσημος
 ἐπίλογος τοῦ Προέδρου.

Ὁ κρατούμενος στέλνεται ὕστερα πίσω στὸ κελί του (στὸ 30
 κρεβάτι τοῦ πόνου) καὶ ἡ Σχολαστικὴ Θεολογία καλεῖται νὰ
 προετοιμάσῃ τὴν τρομαγμένη αἴσθηση τῆς Ζωῆς, τοῦ Θεοῦ —
 ἡ ὁποία αἴσθηση πρέπει νὰ εἶναι ἀθάνατη — γιὰ τὸ *θάνατο*. 33

Ἄ! ἀλλὰ ὁ Χριστός, ἡ Ἀλήθεια, τὸ πνεῦμα τῆς Ζωῆς καὶ ὁ
 φίλος τοῦ Θνητοῦ Ἀνθρώπου, μπορεῖ νὰ ἀνοίξῃ διὰ πλάτα

1 and set the captive free. Swift on the wings of divine
 Love, there comes a despatch: "Delay the execution;
 3 the prisoner is not guilty." Consternation fills
 the prison-yard. Some exclaim, "It is con-
 6 "The law of Christ supersedes *our* laws; let us follow
 Christ."

After much debate and opposition, permission is ob-
 9 tained for a trial in the Court of Spirit, where Christian
 Science is allowed to appear as counsel for
 the unfortunate prisoner. Witnesses, judges,
 12 and jurors, who were at the previous Court of Error,
 are now summoned to appear before the bar of Justice
 and eternal Truth.

15 When the case for Mortal Man *versus* Personal Sense
 is opened, Mortal Man's counsel regards the prisoner
 with the utmost tenderness. The counsel's earnest,
 18 solemn eyes, kindling with hope and triumph, look up-
 ward. Then Christian Science turns suddenly to the
 supreme tribunal, and opens the argument for the
 21 defence: —

The prisoner at the bar has been unjustly sentenced.
 His trial was a tragedy, and is morally illegal. Mortal
 24 Man has had no proper counsel in the case. All the testi-
 mony has been on the side of Personal Sense, and we shall
 unearth this foul conspiracy against the liberty and life of
 27 Man. The only valid testimony in the case shows the
 alleged crime never to have been committed. The pris-
 oner is not proved "worthy of death, or of bonds."
 30 Your Honor, the lower court has sentenced Mortal Man
 to die, but God made Man immortal and amenable to
 Spirit only. Denying justice to the body, that court com-

τις πύλες αὐτὲς τῆς φυλακῆς καὶ νὰ ἐλευθερώσῃ τὸ δεσμώτη. 1
 Ἐνὰ μήνυμα ἔρχεται γρήγορα πάνω στὰ φτερὰ τῆς θείας
 Ἀγάπης: «Νὰ ἀναβληθῇ ἡ ἐκτέλεση· ὁ κρατού- 3
 μενος δὲν εἶναι ἔνοχος». Κατάπληξη κυριεύει αὐ-
 τοὺς πού εἶναι στὸ προαύλιο τῆς φυλακῆς. Μερι-
 κοὶ φωνάζουν: «Αὐτὸ εἶναι ἀντίθετο πρὸς τὸ νόμο καὶ τῇ 6
 δικαιοσύνη». Ἄλλοι λένε: «Ὁ νόμος τοῦ Χριστοῦ καταργεῖ
 τοὺς δικούς μας νόμους· ἄς ἀκολουθήσουμε τὸ Χριστό».

Προσφυγὴ σὲ
 ἄνωτερο
 δικαστήριο

Ὑστερα ἀπὸ πολλὲς συζητήσεις καὶ ἀντιρρήσεις, ἀποφα- 9
 σίζεται νὰ ἐκδικαστῇ ἡ ὑπόθεση στὸ Δικαστήριο τοῦ Πνεύ-
 ματος, ὅπου ἐπιτρέπεται στὴ Χριστιανικὴ Ἐπι-
 στήμη νὰ παρασταθῇ ὡς συνήγορος τοῦ ἄτυχου 12
 κρατουμένου. Οἱ μάρτυρες, οἱ δικαστὲς καὶ οἱ
 ἔνορκοι πού ἦταν στὸ προηγούμενο Δικαστήριο τῆς Πλάνης
 καλοῦνται τώρα νὰ ἐμφανιστοῦν στὸ δικαστήριο τῆς Δι- 15
 καιοσύνης καὶ τῆς αἰώνιας Ἀλήθειας.

Συνήγορος
 τῆς ὑπερά-
 στισης

Ὅταν ἄρχισε ἡ δίκη τοῦ Θνητοῦ Ἀνθρώπου κατὰ τῆς
 Προσωπικῆς Αἴσθησης, ὁ συνήγορος τοῦ Θνητοῦ Ἀνθρώπου 18
 ἔστρεψε τὸ βλέμμα του πρὸς τὸν κρατούμενο μὲ ἀνέκφραστη
 τρυφερότητα. Τὰ εἰλικρινῆ καὶ σοβαρὰ μάτια τοῦ συνηγό-
 ρου, πού ἔλαμπαν ἀπὸ ἐλπίδα καὶ θρίαμβο, κοίταζαν ψηλά. 21
 Ὑστερα ἡ Χριστιανικὴ Ἐπιστήμη γύρισε ξαφνικὰ πρὸς τὸ
 ἄνώτατο δικαστήριο καὶ ἄρχισε τὴν ἀγόρευσίν της ὑπὲρ τοῦ
 κατηγορουμένου: 24

Ὁ κατηγορούμενος καταδικάστηκε ἄδικα. Ἡ δίκη του ἦταν μιὰ
 τραγωδία καὶ εἶναι ἠθικὰ παράνομη. Ὁ Θνητὸς Ἀνθρώπος δὲν εἶχε
 κατάλληλο συνήγορο ὅταν δικαζόταν. Ὅλες οἱ μαρτυρικὲς καταθέ- 27
 σεις εὐνοοῦσαν τὴν Προσωπικὴ Αἴσθηση, καὶ θὰ ἀποκαλύψουμε τὴν
 αἰσχρὴ αὐτὴ συνωμοσίαν κατὰ τῆς ἐλευθερίας καὶ τῆς ζωῆς τοῦ
 Ἀνθρώπου. Ἡ μόνη ἔγκυρη μαρτυρία στὴν ὑπόθεση αὐτὴ φανερώ- 30
 νει ὅτι τὸ δῆθεν ἔγκλημα δὲ διαπράχτηκε ποτέ. Ὁ κρατούμενος δὲν
 ἀποδείχτηκε ὅτι εἶναι «ἄξιος θανάτου ἢ δεσμῶν».

Κύριε Πρόεδρε, τὸ κατώτερο δικαστήριο καταδίκασε τὸ Θνητὸ 33
 Ἀνθρώπο νὰ πεθάνῃ, ἀλλὰ ὁ Θεὸς ἔκανε τὸν Ἀνθρώπο ἀθάνατο
 καὶ ὑπόλογο μόνο στὸ Πνεῦμα. Μὲ τὸ νὰ ἀρνηθῇ δικαιοσύνη στὸ

1 mended man's immortal Spirit to heavenly mercy, — Spirit
 which is God Himself and Man's only lawgiver! Who or
 3 what has sinned? Has the body or has Mortal Mind
 committed a criminal deed? Counsellor False Belief has
 argued that the body should die, while Reverend Theology
 6 would console conscious Mortal Mind, which alone is capable
 of sin and suffering. The body committed no offence.
 Mortal Man, in obedience to higher law, helped his fellow-
 9 man, an act which should result in good to himself as well
 as to others.

The law of our Supreme Court decrees that whosoever
 12 *sinneth* shall die; but good deeds are immortal, bringing
 joy instead of grief, pleasure instead of pain, and life
 instead of death. If liver-complaint was committed by
 15 trampling on Laws of Health, this was a good deed, for the
 agent of those laws is an outlaw, a destroyer of Mortal
 Man's liberty and rights. Laws of Health should be sen-
 18 tenced to die.

Watching beside the couch of pain in the exercise of a
 love that "is the fulfilling of the law," — doing "unto
 21 others as ye would that they should do unto you," — this
 is no infringement of law, for no demand, human or divine,
 renders it just to punish a man for acting justly. If mor-
 24 tals sin, our Supreme Judge in equity decides what penalty
 is due for the sin, and Mortal Man can suffer only for his
 sin. For naught else can he be punished, according to the
 27 law of Spirit, God.

Then what jurisdiction had his Honor, Judge Medicine,
 in this case? To him I might say, in Bible language, "Sit-
 30 test thou to judge . . . after the law, and commandest . . .
 to be smitten contrary to the law?" The only jurisdiction
 to which the prisoner can submit is that of Truth, Life, and
 33 Love. If they condemn him not, neither shall Judge Medi-
 cine condemn him; and I ask that the prisoner be restored
 to the liberty of which he has been unjustly deprived.

σῶμα, τὸ δικαστήριον ἐκεῖνο ἐγκατάλειψε στὸ οὐράνιον ἔλεος τὸ ἀθά- 1
 νατο Πνεῦμα τοῦ ἀνθρώπου — τὸ Πνεῦμα ποῦ εἶναι ὁ Ἰδιος ὁ Θεός 2
 καὶ ὁ μόνος νομοθέτης τοῦ Ἀνθρώπου! Ποιὸς ἦ τί ἔχει ἀμαρτήσῃ; 3
 Τὸ σῶμα ἢ ὁ Θνητὸς Νοῦς διέπραξε μιὰ ἐγκληματικὴ πράξη; Ἡ 4
 συνήγορος Ψεύτικη Δοξασία ἰσχυρίστηκε ὅτι τὸ σῶμα πρέπει νὰ 5
 πεθάνῃ, ἐνῶ ἡ Αἰδεσιμωτάτη Θεολογία θὰ ἤθελε νὰ παρηγορήσῃ τὸ 6
 συνειδητὸ Θνητὸ Νοῦ, ποῦ εἶναι ὁ μόνος ποῦ μπορεῖ νὰ ἀμαρταίνει 7
 καὶ νὰ πάσχῃ. Τὸ σῶμα δὲ διέπραξε κανένα ἀδίκημα. Ὁ Θνητὸς 8
 Ἀνθρώπος, ὑπακούοντας σ' ἓναν ἀνώτερο νόμο, βοήθησε τὸ συνάν- 9
 θρωπὸ του, ἔκανε δηλαδὴ μιὰ πράξη ποῦ θὰ ἔπρεπε νὰ καταλήξῃ 10
 σὲ καλὸ τόσο γιὰ τὸν ἑαυτὸ του ὅσο καὶ γιὰ τοὺς ἄλλους. 11

Ὁ νόμος τοῦ Ἀνώτατου Δικαστηρίου μας ὀρίζει ὅτι ὅποιος 12
 ἀμαρτήσῃ αὐτὸς θὰ πεθάνῃ· ἀλλὰ οἱ καλὲς πράξεις εἶναι ἀθάνατες 13
 καὶ προκαλοῦν χαρὰ, ὄχι λύπη, εὐχαρίστηση, ὄχι πόνον, ζωὴ, ὄχι 14
 θάνατο. Ἄν ἡ καταπάτησις τῶν Νόμων τῆς Ὑγιεινῆς εἶναι ὁ λόγος 15
 γιὰ τὸν ὁποῖο διαπράχθηκε ἡπατίτιδα, αὐτὸ ἦταν μιὰ καλὴ πράξη, 16
 γιατί ὁ ἀντιπρόσωπος τῶν νόμων ἐκείνων εἶναι ἄνομος, εἶναι ἓνας 17
 καταλυτὴς τῆς ἐλευθερίας καὶ τῶν δικαιωμάτων τοῦ Θνητοῦ Ἀνθρώ- 18
 που. Οἱ Νόμοι τῆς Ὑγιεινῆς πρέπει νὰ καταδικαστοῦν σὲ θάνατο. 19

Τὸ νὰ ἀγρυπνᾷ κανεὶς πλάϊ στὸ κρεβάτι τοῦ πόνου καὶ νὰ ἐκδη- 20
 λῶνῃ τὴν ἀγάπην ἐκείνη ποῦ «εἶναι ἐκπλήρωσις τοῦ νόμου» — νὰ 21
 συμμορφώνεται μὲ τὴ βιβλικὴ προτροπὴ «καθὼς θέλετε νὰ πράττω- 22
 σιν εἰς ἑσᾶς οἱ ἄνθρωποι, καὶ σεῖς πράττετε ὁμοίως εἰς αὐτοὺς» — δὲν 23
 εἶναι παράβασις τοῦ νόμου, γιατί καμιὰ ἀπαίτησις, ἀνθρώπινη ἢ 24
 θεία, δὲ θεωρεῖ δίκαιη τὴν τιμωρίαν τοῦ ἀνθρώπου ὅταν κἀνῃ τὸ 25
 σωστό. Ἄν οἱ θνητοὶ ἀμαρταίνουν, ὁ Ἀνώτατος Κριτὴς μας ἀποφα- 26
 σίζει ἀμερόληπτα τὴν ποινὴν ποῦ ἀρμόζει στὴν ἀμαρτίαν, καὶ ὁ Θνη- 27
 τὸς Ἀνθρώπος μπορεῖ νὰ πάσχῃ μόνο γιὰ τὴ δική του ἀμαρτίαν. 28
 Σύμφωνα μὲ τὸ νόμο τοῦ Πνεύματος, τοῦ Θεοῦ, δὲν μπορεῖ νὰ 29
 τιμωρηθῇ γιὰ τίποτε ἄλλο. 30

Ποιά, λοιπόν, δικαιοδοσία εἶχε ἡ Ἐντιμότητά του, ὁ Πρόεδρος 31
 Ἰατρικῆ, στὴν ὑπόθεσις αὐτή; Θὰ μπορούσα νὰ τοῦ πῶ, μὲ τὴ 32
 γλῶσσα τῆς Βίβλου: «Σὺ κάθησαι νὰ . . . κρίνῃς κατὰ τὸν νόμον, καὶ 33
 παρανομῶν προστάξεις νὰ . . . κτυπῶσιν;» Ἡ μόνη δικαιοδοσία 34
 στὴν ὁποία μπορεῖ νὰ ὑποταχθῇ ὁ κρατούμενος εἶναι ἡ δικαιοδοσία 35
 τῆς Ἀλήθειας, τῆς Ζωῆς καὶ τῆς Ἀγάπης. Ἄν αὐτὲς δὲν τὸν κατα- 36
 δικάζουν, οὔτε καὶ ὁ Πρόεδρος Ἰατρικῆ ἔχει τὸ δικαίωμα νὰ τὸν 37
 καταδικάσῃ· καὶ ζητῶ νὰ ἀποδοθῇ στὸν κρατούμενον ἡ ἐλευθερία 38
 ποῦ ἄδικα τοῦ στέρησαν. 39

1 The principal witness (the officer of the Health-laws)
 2 deposed that he was an eye-witness to the good deeds for
 3 which Mortal Man is under sentence of death. After be-
 4 traying him into the hands of your law, the Health-agent
 5 disappeared, to reappear however at the trial as a witness
 6 against Mortal Man and in the interest of Personal Sense,
 7 a murderer. Your Supreme Court must find the pris-
 8 oner on the night of the alleged offence to have been acting
 9 within the limits of the divine law, and in obedience
 10 thereto. Upon this statute hangs all the law and testimony.
 11 Giving a cup of cold water in Christ's name, is a Christian
 12 service. Laying down his life for a good deed, Mortal Man
 13 should find it again. Such acts bear their own justifica-
 14 tion, and are under the protection of the Most High.

15 Prior to the night of his arrest, the prisoner summoned
 16 two professed friends, Materia Medica and Physiology, to
 17 prevent his committing liver-complaint, and thus save him
 18 from arrest. But they brought with them Fear, the sheriff,
 19 to precipitate the result which they were called to prevent.
 20 It was Fear who handcuffed Mortal Man and would now
 21 punish him. You have left Mortal Man no alternative.
 22 He must obey your law, fear its consequences, and be pun-
 23 ished for his fear. His friends struggled hard to rescue the
 24 prisoner from the penalty they considered justly due, but
 25 they were compelled to let him be taken into custody, tried,
 26 and condemned. Thereupon Judge Medicine sat in judg-
 27 ment on the case, and substantially charged the jury, twelve
 28 Mortal Minds, to find the prisoner guilty. His Honor sen-
 29 tenced Mortal Man to die for the very deeds which the di-
 30 vine law compels man to commit. Thus the Court of Error
 31 construed obedience to the law of divine Love as disobedi-
 32 ence to the law of Life. Claiming to protect Mortal Man
 33 in right-doing, that court pronounced a sentence of death
 for doing right.

One of the principal witnesses, Nerve, testified that he

Ὁ κυριότερος μάρτυρας (ὁ ὑπάλληλος τῶν Νόμων τῆς Ὑγείας) 1
κατάθεσε ὅτι ἦταν αὐτόπτης μάρτυρας τῶν καλῶν πράξεων γιὰ τὶς
ὁποῖες ὁ Θνητὸς Ἀνθρώπος καταδικάστηκε σὲ θάνατο. Ἀφοῦ τὸν 3
παράδωσε δόλια στὰ χέρια τοῦ νόμου σας, ὁ ἀντιπρόσωπος τῆς
Ὑγείας ἐξαφανίστηκε, ἀργότερα ὁμως παρουσιάστηκε ξανὰ στὴ δίκη
ὡς μάρτυρας κατὰ τοῦ Θνητοῦ Ἀνθρώπου καὶ γιὰ λογαριασμὸ τῆς 6
Προσωπικῆς Αἴσθησης, ποὺ εἶναι δολοφόνισσα. Τὸ Ἀνώτατο Δικα-
στήριό σας πρέπει νὰ διαπιστώσῃ ὅτι ὁ κρατούμενος τῇ νύχτα ποὺ
ἔγινε τὸ δῆθεν ἀδίκημα ἐνεργοῦσε μέσα στὰ ὅρια τοῦ θείου νόμου 9
καὶ συμμορφωνόταν μ' αὐτόν. Ἀπ' αὐτὸν τὸ θεσμὸ κρεμιέται ὅλος ὁ
νόμος καὶ ἡ μαρτυρία. Τὸ νὰ δίνη κανεῖς ἓνα ποτήρι κρύο νερὸ ἐν
ὀνόματι τοῦ Χριστοῦ, εἶναι μιὰ χριστιανικὴ πράξη. Ὄταν ὁ Θνητὸς 12
Ἀνθρώπος θυσιάζῃ τὴ ζωὴ του γιὰ νὰ κάνῃ μιὰ καλὴ πράξη,
πρέπει νὰ τὴν ξαναβρῇ. Τέτοιες πράξεις δικαιώνονται μόνες τους
καὶ προστατεύονται ἀπὸ τὸν Ὑψιστο. 15

Πρὶν ἀπὸ τὴ νύχτα ποὺ τὸν συνέλαβαν, ὁ κρατούμενος κάλεσε
δυὸ δῆθεν φίλους του, τὴν Ὑλικὴ Ἱατρικὴ καὶ τὴ Φυσιολογία, γιὰ
νὰ μὴν τὸν ἀφήσουν νὰ διαπράξῃ ἡπατίτιδα καὶ ἔτσι νὰ ματαιώσουν 18
τὴ σύλληψή του. Ἐκεῖνοι ὁμως ἔφεραν μαζί τους τὸ Φόβο, τὸν
ἀρχηγὸ τῆς ἀστυνομίας, γιὰ νὰ ἐπιταχύνη τὸ ἀποτέλεσμα ποὺ τοὺς
ζήτησε νὰ προλάβουν. Ὁ Φόβος ἦταν ἐκεῖνος ποὺ ἔβαλε τὶς χει- 21
ροπέδες στὸ Θνητὸ Ἀνθρώπο καὶ θέλει τώρα νὰ τὸν τιμωρήσῃ.
Δὲν ἀφήσατε στὸ Θνητὸ Ἀνθρώπο καμιὰ διέξοδο. Πρέπει νὰ ὑπα-
κούῃ στὸ νόμο σας, νὰ φοβᾶται τὶς συνέπειές του καὶ νὰ τιμωρῆται 24
γιὰ τὸ φόβο του. Οἱ φίλοι τοῦ κρατουμένου ἀγωνίστηκαν σκληρὰ
γιὰ νὰ τὸν γλυτώσουν ἀπὸ τὴν ποινὴ ποὺ νόμιζαν ὅτι ἦταν
δίκαιη, ἀλλὰ δὲν μπόρεσαν νὰ ἐμποδίσουν τὴ σύλληψη, τὴ δίκη 27
καὶ τὴν καταδίκη του. Ὁ Πρόεδρος Ἱατρικὴ προχώρησε ἀμέσως
στὴν ἐκδίκαση τῆς ὑπόθεσης καὶ οὐσιαστικὰ παρότρυνε τοὺς ἐνόρ-
κους, δώδεκα Θνητοὺς Νόες, νὰ κηρύξουν ἔνοχο τὸν κρατούμενο. Ἡ 30
Ἐντιμότητά του καταδίκασε τὸ Θνητὸ Ἀνθρώπο νὰ πεθάνῃ γιατί
ἔκανε τὶς πράξεις ἀκριβῶς ἐκεῖνες ποὺ ὁ θεῖος νόμος ἀναγκάζει τὸν
ἄνθρωπο νὰ κάνῃ. Ἔτσι τὸ Δικαστήριό τῆς Πλάνης ἐξήγησε τὴν 33
ὑπακοή στὸ νόμο τῆς θείας Ἀγάπης ὡς ἀνυπακοή στὸ νόμο τῆς
Ζωῆς. Μὲ τὸν ἰσχυρισμὸ ὅτι προστατεύει τὸ Θνητὸ Ἀνθρώπο
ὅταν κάνῃ τὸ σωστό, τὸ δικαστήριό ἐκεῖνο ἐξέδωσε μιὰ θανατικὴ 36
καταδίκη ἐπειδὴ αὐτὸς ἔκανε τὸ σωστό.

Ἐνας ἀπὸ τοὺς κυριότερους μάρτυρες, τὸ Νεῦρο, κατάθεσε ὅτι

1 was a ruler of Body, in which province Mortal Man resides.
 He also testified that he was on intimate terms with the
 3 plaintiff, and knew Personal Sense to be truthful; that he
 knew Man, and that Man was made in the image of God,
 but was a criminal. This is a foul aspersion on man's
 6 Maker. It blots the fair escutcheon of omnipotence. It in-
 dicates malice aforethought, a determination to condemn
 Man in the interest of Personal Sense. At the bar of Truth,
 9 in the presence of divine Justice, before the Judge of our
 higher tribunal, the Supreme Court of Spirit, and before
 its jurors, the Spiritual Senses, I proclaim this witness,
 12 Nerve, to be destitute of intelligence and truth and to be
 a false witness.

Man self-destroyed; the testimony of matter respected;
 15 Spirit not allowed a hearing; Soul a criminal though
 recommended to mercy; the helpless innocent body tor-
 tured,—these are the terrible records of your Court of
 18 Error, and I ask that the Supreme Court of Spirit reverse
 this decision.

Here the opposing counsel, False Belief, called Chris-
 21 tian Science to order for contempt of court. Various
 notables — Materia Medica, Anatomy, Physiology, Scho-
 lastic Theology, and Jurisprudence — rose to the ques-
 24 tion of expelling Christian Science from the bar, for such
 high-handed illegality. They declared that Christian Sci-
 ence was overthrowing the judicial proceedings of a regu-
 27 larly constituted court.

But Judge Justice of the Supreme Court of Spirit over-
 ruled their motions on the ground that unjust usages
 30 were not allowed at the bar of Truth, which ranks above
 the lower Court of Error.

The attorney, Christian Science, then read from the
 33 supreme statute-book, the Bible, certain extracts on the

ἦταν ἓνας ἄρχοντας τοῦ Σώματος, στήν ἐπαρχία τοῦ ὁποίου διαμένει 1
 ὁ Ὀνητὸς Ἀνθρώπος. Κατάθεσε ἐπίσης ὅτι εἶχε στενές σχέσεις μὲ τὸ 3
 μηνυτὴ καὶ ὅτι ἤξερε ὅτι ἡ Προσωπικὴ Αἴσθησις ἦταν φιλαλήθης· ὅτι 3
 γνώριζε τὸν Ἀνθρώπο, καὶ μάλιστα γνώριζε ὅτι ὁ Ἀνθρώπος 3
 δημιουργήθηκε κατ' εἰκόνα Θεοῦ, ἀλλὰ ὅτι ἦταν ἐγκληματίας. Αὐτὸ 6
 εἶναι μιὰ κακοήθης συκοφαντία εἰς βάρος τοῦ Δημιουργοῦ τοῦ ἀν- 6
 θρώπου. Κηλιδώνει τὸ ἀφογο οἰκόσημο τῆς παντοδυναμίας. Δεί-
 χνει προμελετημένη κακία, ὅτι ἐπιδιωκόταν μὲ κάθε τρόπο ἡ καταδίκη 9
 τοῦ Ἀνθρώπου γιὰ λογαριασμὸ τῆς Προσωπικῆς Αἴσθησις. Στὸ 9
 δικαστήριό τῆς Ἀλήθειας, μπροστὰ στὴ θεία Δικαιοσύνη, μπροστὰ 9
 στὸν Πρόεδρο τοῦ ἀνώτερου δικαστηρίου μας, τοῦ Ἀνώτατου Δικα-
 στηρίου τοῦ Πνεύματος, καὶ μπροστὰ στοὺς ἐνόρκους του, δηλαδὴ 12
 τὶς Πνευματικὲς Αἰσθήσεις, διακηρύττω ὅτι ὁ μάρτυρας αὐτός, τὸ 12
 Νεῦρο, στερεῖται νοημοσύνης καὶ ἀλήθειας καὶ ὅτι εἶναι ψευτομάρτυρας.

Ὁ Ἀνθρώπος αὐτοκαταστρέφεται· ἡ μαρτυρία τῆς ὕλης γίνεται 15
 σεβαστή· τὸ Πνεῦμα δὲν ἐπιτρέπεται νὰ μιλήσῃ· ἡ Ψυχὴ εἶναι 15
 ἐγκληματίας, μολονότι ἐκφράζεται ἡ εὐχὴ νὰ βρῇ ἔλεος· τὸ ἀπροστά-
 τευτο καὶ ἀθῶο σῶμα βασανίζεται — νὰ τὰ τρομερὰ πορίσματα τοῦ 18
 Δικαστηρίου τῆς Πλάνης, ἐξαιτίας τῶν ὁποίων ζητῶ ἀπὸ τὸ Ἀνώ-
 τατο Δικαστήριό τοῦ Πνεύματος νὰ ἀναιρέσῃ τὴν ἀπόφαση αὐτή.

Στὸ σημεῖο αὐτὸ ὁ συνήγορος τοῦ ἀντιδίκου, ἡ Ψεύτικη 21
 Δοξασία, ἀνακάλεσε στήν τάξη τὴ Χριστιανικὴ Ἐπιστήμη 21
 γιὰ ἐξύβριση τοῦ δικαστηρίου. Πολλοὶ ἐπίσημοι — ἡ Ὑλικὴ 24
 Ἰατρικὴ, ἡ Ἀνατομία, ἡ Φυσιολογία, ἡ Σχολαστικὴ Θεο- 24
 λογία καὶ ἡ Νομολογία — ἔθεσαν ζήτημα ἀποβολῆς τῆς Χρι-
 στιανικῆς Ἐπιστήμης ἀπὸ τὸ δικαστήριό γιὰ μιὰ τέτοια 27
 αὐθαίρετη παρανομία. Ἰσχυρίστηκαν ὅτι ἡ Χριστιανικὴ 27
 Ἐπιστήμη ἀνάτρεπε τὴ δικαστικὴ διαδικασίαν ἐνὸς κανονικὰ 27
 συγκροτημένου δικαστηρίου.

Ἀλλὰ ὁ Πρόεδρος Δικαιοσύνης τοῦ Ἀνώτατου Δικαστηρίου 30
 τοῦ Πνεύματος ἀπόρριψε τὸ αἵτημά τους μὲ τὸ αἰτιολογικὸ 30
 ὅτι δὲν ἐπιτρέπονταν παρανομίες στὸ δικαστήριό τῆς Ἀλή-
 θειας, ποὺ εἶναι πάνω ἀπὸ τὸ κατώτερο Δικαστήριό τῆς 33
 Πλάνης.

Ὑστερα ὁ συνήγορος — ἡ Χριστιανικὴ Ἐπιστήμη — διά- 36
 βασε ἀπὸ τὸν ἀνώτατο κώδικα, τὴ Βίβλο, ὁρισμένα ἀποσπά- 36

1 Rights of Man, remarking that the Bible was better authority than Blackstone: —

3 Let us make man in our image, after our likeness; and let them have dominion.

Behold, I give unto you power . . . over all the power
6 of the enemy: and nothing shall by any means hurt you.

If a man keep my saying, he shall never see death.

Then Christian Science proved the witness, Nerve, to
9 be a perjurer. Instead of being a ruler in the Province of Body, in which Mortal Man was reported to reside, Nerve was an insubordinate citizen, putting in false
12 claims to office and bearing false witness against Man. Turning suddenly to Personal Sense, by this time silent, Christian Science continued: —

15 I ask your arrest in the name of Almighty God on three distinct charges of crime, to wit: perjury, treason, and conspiracy against the rights and life of man.

18 Then Christian Science continued: —

Another witness, equally inadequate, said that on the night of the crime a garment of foul fur was spread over
21 him by Morbid Secretion, while the facts in the case show that this fur is a foreign substance, imported by False Belief, the attorney for Personal Sense, who is in partnership
24 with Error and smuggles Error's goods into market without the inspection of Soul's government officers. When the Court of Truth summoned Furred Tongue for examination,
27 he disappeared and was never heard of more.

Morbid Secretion is not an importer or dealer in fur, but we have heard Materia Medica explain how this fur is
30 manufactured, and we know Morbid Secretion to be on friendly terms with the firm of Personal Sense, Error, &

σματα σχετικὰ μὲ τὰ Δικαιώματα τοῦ Ἀνθρώπου, λέγοντας 1
ὅτι ἡ Βίβλος εἶχε μεγαλύτερο κύρος ἀπὸ τὸν Μπλάκστοουν:

Ἄς κάμωμεν ἄνθρωπον κατ' εἰκόνα ἡμῶν, καθ' ὁμοίωσιν ἡμῶν· 3
καὶ ἃς ἐξουσιάζη.

Ἰδοῦ, δίδω εἰς ἐσᾶς ἐξουσίαν... ἐπὶ πᾶσαν τὴν δύναμιν τοῦ 6
ἐχθροῦ· καὶ οὐδὲν θὰ σᾶς βλάψῃ.

Ἐάν τις φυλάξῃ τὸν λόγον μου, θάνατον δὲν θὰ ἰδῇ εἰς τὸν αἰῶνα.

Ὑστερα ἡ Χριστιανικὴ Ἐπιστήμη ἀπόδειξε ὅτι ὁ μάρτυρας, 9
τὸ Νεῦρο, ἦταν ψεύδορκος. Ἀντὶ νὰ εἶναι ἕνας ἄρχοντας στὴν
Ἐπαρχία τοῦ Σώματος, ὅπου λέγανε ὅτι διέμενε ὁ Θνητὸς
Ἀνθρώπος, τὸ Νεῦρο ἦταν ἕνας ἀνυπότακτος πολίτης, ποὺ
σφετεριζόταν τὸ ἀξίωμα καὶ ψευτομαρτυροῦσε κατὰ τοῦ Ἀν- 12
θρώπου. Γυρνώντας ξαφνικὰ πρὸς τὴν Προσωπικὴ Αἴσθηση,
ποὺ τώρα σιωποῦσε, ἡ Χριστιανικὴ Ἐπιστήμη συνέχισε:

Ζητῶ τὴ σύλληψή σου ἐν ὀνόματι τοῦ Παντοδύναμου Θεοῦ γιὰ 15
τρία ξεχωριστὰ ἐγκλήματα, δηλαδή: ψευδορκία, προδοσία καὶ συν-
ωμοσία κατὰ τῶν δικαιωμάτων καὶ τῆς ζωῆς τοῦ ἀνθρώπου.

Ὑστερα ἡ Χριστιανικὴ Ἐπιστήμη συνέχισε: 18

Ἕνας ἄλλος μάρτυρας, ἐξίσου ἀναρμόδιος, εἶπε ὅτι τὴ νύχτα τοῦ
ἐγκλήματος ἡ Νοσηρὴ Ἐκκρίση τὸν κάλυψε μ' ἕνα στρώμα βρω-
μεροῦ ἐπιχρίσματος, ἐνῶ τὰ γεγονότα δείχνουν ὅτι τὸ στρώμα αὐτὸ 21
εἶναι μιὰ ξένη οὐσία, ποὺ εἰσήχθη ἀπὸ τὴν Ψεύτικη Δοξασία, τὸ
συνήγορο τῆς Προσωπικῆς Αἴσθησης, ποὺ εἶναι συνέταιρος μὲ τὴν
Πλάνη καὶ εἰσάγει λαθραῖα στὴν ἀγορὰ τὰ ἐμπορεύματα τῆς Πλάνης 24
χωρὶς νὰ ἐλεγχτοῦν ἀπὸ τοὺς ὑπαλλήλους τῆς κυβέρνησης τῆς
Ψυχῆς. Ὄταν τὸ Δικαστήριό τῆς Ἀλήθειας κάλεσε τὴν Ἐπίχριστη
Γλώσσα γιὰ νὰ τὴν ἐξετάσῃ, αὐτὴ ἐξαφανίστηκε καὶ δὲν ἀκούστηκε 27
πιά καθόλου.

Ἡ Νοσηρὴ Ἐκκρίση οὔτε εἰσάγει οὔτε ἐμπορεύεται ἐπιχρίσματα,
ἀλλὰ ἡ Ὑλικὴ Ἱατρικὴ μᾶς ἐξήγησε πῶς παρασκευάζεται τὸ ἐπίχρι- 30
σμα αὐτό, καὶ ξέρουμε ὅτι ἡ Νοσηρὴ Ἐκκρίση βρίσκεται σὲ φιλικές
σχέσεις μὲ τὸν ἐμπορικὸ οἶκο Προσωπικὴ Αἴσθηση, Πλάνη καὶ Σία,

- 1 Co., receiving pay from them and introducing their goods
into the market. Also, be it known that False Belief, the
3 counsel for the plaintiff, Personal Sense, is a buyer for this
firm. He manufactures for it, keeps a furnishing store,
and advertises largely for his employers.
- 6 Death testified that he was absent from the Province of
Body, when a message came from False Belief, command-
ing him to take part in the homicide. At this request
9 Death repaired to the spot where the liver-complaint was
in process, frightening away Materia Medica, who was then
manacled the prisoner in the attempt to save him. True,
12 Materia Medica was a misguided participant in the misdeed
for which the Health-officer had Mortal Man in custody,
though Mortal Man was innocent.
- 15 Christian Science turned from the abashed witnesses,
his words flashing as lightning in the perturbed faces
of these worthies, Scholastic Theology, Materia Medica,
18 Physiology, the blind Hypnotism, and the masked Per-
sonal Sense, and said:—

God will smite you, O whited walls, for injuring in your
21 ignorance the unfortunate Mortal Man who sought your
aid in his struggles against liver-complaint and Death.
You came to his rescue, only to fasten upon him an offence
24 of which he was innocent. You aided and abetted Fear
and Health-laws. You betrayed Mortal Man, meanwhile
declaring Disease to be God's servant and the righteous
27 executor of His laws. Our higher statutes declare you all,
witnesses, jurors, and judges, to be offenders, awaiting the
sentence which General Progress and Divine Love will
30 pronounce.

We send our best detectives to whatever locality is re-
ported to be haunted by Disease, but on visiting the spot,
33 they learn that Disease was never there, for he could not

ὅτι πληρώνεται ἀπὸ αὐτοὺς καὶ τοποθετεῖ τὰ ἐμπορεύματά τους 1
 στὴν ἀγορά. Πρέπει ἐπίσης νὰ σημειώσετε ὅτι ἡ Ψεύτικη Δοξασία, 3
 ποὺ εἶναι ὁ συνήγορος τοῦ μηνυτῆ, δηλαδὴ τῆς Προσωπικῆς Αἰσθη-
 σης, ἀγοράζει γιὰ λογαριασμὸ τοῦ ἐμπορικοῦ αὐτοῦ οἴκου. Παρα-
 σκευάζει προϊόντα γι' αὐτόν, διατηρεῖ ἀποθήκη ὑλικοῦ καὶ κάνει 6
 μεγάλη διαφήμιση γιὰ τοὺς ἐργοδότες της.

Ὁ Θάνατος κατάρθεσε ὅτι ἀπουσίαζε ἀπὸ τὴν Ἐπαρχία τοῦ 6
 Σώματος, ὅταν ἔφτασε ἓνα μήνυμα ἀπὸ τὴν Ψεύτικη Δοξασία ποὺ 9
 τὸν διάταξε νὰ λάβῃ μέρος στὴν ἀνθρωποκτονία. Μόλις πῆρε τὴ
 διαταγὴ αὐτή, ὁ Θάνατος πῆγε στὸ μέρος ὅπου σχηματιζόταν ἡ 9
 ἡπατίτιδα καὶ ἔκανε τὴν Ὑλικὴ Ἱατρικὴ, ποὺ προσπαθώντας νὰ
 σῶσῃ τὸν κρατούμενο τοῦ ἔβαζε τίς χειροπέδες, νὰ τὸ βάλλῃ στὰ 12
 πόδια. Εἶναι ἀλήθεια ὅτι ἡ Ὑλικὴ Ἱατρικὴ παρασύρθηκε καὶ ἔλαβε
 μέρος στὸ ἀδίκημα γιὰ τὸ ὁποῖο ὁ Ὑγειονόμος φυλάκισε τὸ Θνητὸ 15
 Ἀνθρώπο, ἂν καὶ ὁ τελευταῖος ἦταν ἀθῶος.

Ἡ Χριστιανικὴ Ἐπιστήμη γύρισε τὸ βλέμμα της ἀπὸ τοὺς 15
 καταντροπιασμένους μάρτυρες καὶ μὲ λόγια ποὺ φώτιζαν σὰν
 ἀστραπὲς τὰ ταραγμένα πρόσωπα τῶν προκρίτων αὐτῶν, 18
 δηλαδὴ τῆς Σχολαστικῆς Θεολογίας, τῆς Ὑλικῆς Ἱατρικῆς,
 τῆς Φυσιολογίας, τοῦ τυφλοῦ Ὑπνωτισμοῦ καὶ τῆς μεταμφιε-
 σμένης Προσωπικῆς Αἰσθησης, εἶπε: 21

Ὁ Θεὸς θὰ σᾶς τιμωρήσῃ, ἀσβεστωμένοι τοῖχοι, ἐπειδὴ ἀπὸ 21
 ἄγνοια βλάψατε τὸ δυστυχισμένον Θνητὸ Ἀνθρώπο ποὺ ζήτησε τὴ
 βοήθειά σας τὴν ὥρα ποὺ πάλευε μὲ τὴν ἡπατίτιδα καὶ τὸ Θάνατο. 24
 Πῆγατε νὰ τὸν γλυτώσετε, ἀλλὰ δὲν κάνατε τίποτε ἄλλο παρὰ νὰ
 τοῦ καταλογίσετε ἓνα ἀδίκημα ποὺ δὲ διέπραξε. Γινῆκατε συνεργοὶ
 τοῦ Φόβου καὶ τῶν νόμων τῆς Ὑγείας. Προδώσατε τὸ Θνητὸ 27
 Ἀνθρώπο, καὶ στὸ μεταξύ διακηρύξατε ὅτι ἡ Ἀσθένεια εἶναι δούλη
 τοῦ Θεοῦ καὶ ἐκτελεῖ τοὺς νόμους Του μὲ δικαιοσύνη. Οἱ νόμοι μας,
 ποὺ εἶναι ἀνώτεροι, κηρύττουν ὅλους ἐσᾶς — μάρτυρες, ἐνόρκους καὶ 30
 δικαστὲς — ἐγκληματίες ποὺ περιμένουν τὴν καταδίκη ποὺ ἡ Γενικὴ
 Πρόοδος καὶ ἡ Θεία Ἀγάπη θὰ ἀπαγγεῖλουν ἐναντίον τους.

Στέλνουμε τοὺς καλὺς μυστικούς ἀστυνόμους μας σ' ὁποιοδὴ- 33
 ποτε μέρος μᾶς ἀναφέρουν ὅτι βασανίζεται ἀπὸ τὴν Ἀσθένεια, ἀλλὰ
 μόλις φτάσουν στὸ μέρος ἐκεῖνο βλέπουν ὅτι ἡ Ἀσθένεια δὲν ἦταν 36
 ποτὲ ἐκεῖ, γιατί ἂν ἦταν δὲ θὰ μποροῦσε βέβαια νὰ τοὺς ξεφύγῃ.

- 1 possibly elude their search. Your Material Court of Errors,
 when it condemned Mortal Man on the ground of hygienic
 3 disobedience, was manipulated by the oleaginous machina-
 tions of the counsel, False Belief, whom Truth arraigns
 before the supreme bar of Spirit to answer for his crime.
 6 Morbid Secretion is taught how to make sleep befool reason
 before sacrificing mortals to their false gods.

Mortal Minds were deceived by your attorney, False Be-
 9 lief, and were influenced to give a verdict delivering Mortal
 Man to Death. Good deeds are transformed into crimes,
 to which you attach penalties; but no warping of justice
 12 can render disobedience to the so-called laws of Matter
 disobedience to God, or an act of homicide. Even penal
 law holds homicide, under stress of circumstances, to be
 15 justifiable. Now what greater justification can any deed
 have, than that it is for the good of one's neighbor? Where-
 fore, then, in the name of outraged justice, do you sentence
 18 Mortal Man for ministering to the wants of his fellow-man
 in obedience to divine law? You cannot trample upon the
 decree of the Supreme Bench. Mortal Man has his appeal
 21 to Spirit, God, who sentences only for sin.

The false and unjust beliefs of your human mental legis-
 lators compel them to enact wicked laws of sickness and so
 24 forth, and then render obedience to these laws punishable
 as crime. In the presence of the Supreme Lawgiver, stand-
 ing at the bar of Truth, and in accordance with the divine
 27 statutes, I repudiate the false testimony of Personal Sense.
 I ask that he be forbidden to enter against Mortal Man
 any more suits to be tried at the Court of Material Error.
 30 I appeal to the just and equitable decisions of divine Spirit
 to restore to Mortal Man the rights of which he has been
 deprived.

33 Here the counsel for the defence closed, and the Chief
 Justice of the Supreme Court, with benign and imposing

Ὅταν τὸ Ὑλικὸ Δικαστήριον τῶν Πλανῶν — δηλαδή τὸ δικό σας 1
 Δικαστήριον — καταδίκαιζε τὸ Θνητὸ Ἀνθρώπου ἐπειδὴ δὲν ὑπάκουσε 1
 στὴν ὑγιεινὴν, ἦταν ἐπηρεασμένο ἀπὸ τὶς γλοιώδεις μηχανορραφίες 3
 τοῦ συνηγόρου — τῆς Ψεύτικης Δοξασίας — τὸν ὅποιο ἡ Ἀλήθεια 3
 καλεῖ στὸ ἀνώτατο δικαστήριον τοῦ Πνεύματος γιὰ νὰ δώσῃ λόγο 6
 γιὰ τὸ ἐγκλημά του. Ἡ Νοσηρὴ Ἐκκρίση ἔχει διδαχτῇ πῶς νὰ 6
 ἐξαπατήσῃ τὸ λογικὸ μὲ τὸν ὕπνο προτοῦ θυσιάσῃ τοὺς θνητοὺς 6
 στοὺς ψεύτικους θεοὺς τους.

Οἱ Θνητοὶ Νόες ἐξαπατήθηκαν ἀπὸ τὸ συνήγορό σας — τὴν Ψεύ- 9
 τικὴ Δοξασία — καὶ ἐπηρεάστηκαν στὴν ἐτυμηγορίαν τους ποὺ παρα- 9
 δίδει τὸ Θνητὸ Ἀνθρώπου στὸ Θάνατον. Οἱ καλὲς πράξεις θεωροῦνται 9
 ἐγκλήματα, στὰ ὅποια καταλογίζετε ποινές· ἀλλὰ καμιά διαστροφὴ 12
 τῆς δικαιοσύνης δὲν μπορεῖ νὰ κάνῃ τὴν ἀνυπακοὴν στοὺς λεγόμενους 12
 νόμους τῆς Ὑλῆς ἀνυπακοὴν στὸ Θεὸ ἢ ἀνθρωποκτονία. Ἀκόμῃ καὶ 15
 τὸ ποινικὸ δίκαιο θεωρεῖ δικαιολογημένη τὴν ἀνθρωποκτονία, ὅταν 15
 ἐξωθῇται κανεὶς σ' αὐτὴ ἀπὸ ὀρισμένες περιστάσεις. Καὶ τί μεγαλύ- 18
 τερὴ δικαιολογία μπορεῖ νὰ ἔχῃ μιὰ πράξις ἀπὸ τὸ ὅ,τι γίνεται γιὰ 18
 τὸ καλὸ τοῦ πλησίον μας; Ἐρωτῶ, λοιπόν: γιὰ ὄνομα τῆς κακο- 18
 ποιημένης δικαιοσύνης, γιατί καταδικάζετε τὸ Θνητὸ Ἀνθρώπου 18
 μόνο καὶ μόνο διότι, ὑπακούοντας στὸ θεῖον νόμον, ἐξυπηρέτησε τὸ 21
 συνάνθρωπό του; Δὲν μπορεῖτε νὰ ποδοπατᾶτε τὴν ἀπόφασιν τοῦ 21
 Ἀνώτατου Δικαστηρίου. Ὁ Θνητὸς Ἀνθρώπος δικαιούται νὰ 21
 ἀσκήσῃ ἔφεσιν στὸ Πνεῦμα, τὸ Θεό, ποὺ καταδικάζει μόνο γιὰ 24
 ἁμαρτία. 24

Οἱ ψεύτικες καὶ ἄδικες δοξασίες ποὺ ἔχουν οἱ ἀνθρώπινον νοεροὶ 24
 νομοθέτες σας τοὺς ἀναγκάζουν νὰ θεσπίσουν κακοὺς νόμους ἁρρώ- 27
 στίας καὶ ἄλλων κακῶν, καὶ ὕστερα θεωροῦν τὴν ὑπακοὴν στοὺς νό- 27
 μους αὐτοὺς ἐγκληματικὴν πράξιν ποὺ πρέπει νὰ τιμωρηθῇ. Μπρο- 27
 στά στὸν Ἀνώτατον Νομοθέτη, ποὺ βρίσκεται στὴν ἔδρα τῆς Ἀλή- 30
 θειας, καὶ σύμφωνα μὲ τοὺς θεῖους νόμους ἀπακρούω τὴν ψεύτικην 30
 μαρτυρίαν τῆς Προσωπικῆς Αἴσθησιν. Ζητῶ νὰ τῆς ἀπαγορευτῇ νὰ 30
 ἐγείρῃ ἄλλες ἀγωγὰς κατὰ τοῦ Θνητοῦ Ἀνθρώπου ἐνώπιον τοῦ 33
 Δικαστηρίου τῆς Ὑλικῆς Πλάνης. Κάνω ἐκκλήσιν στίς ὀρθὰς καὶ 33
 δίκαιες ἀποφάσεις τοῦ θεοῦ Πνεύματος νὰ ἀποδώσουν στὸ Θνητὸ 36
 Ἀνθρώπου τὰ δικαιώματα ποὺ τοῦ ἀφαιρέθηκαν.

Στὸ σημεῖον αὐτὸ ὁ συνήγορος τῆς ὑπεράσπισης τερμάτισε 36
 τὴν ἀγόρευσίν του, καὶ ὁ Πρόεδρος τοῦ Ἀνώτατου Δικαστη-

1 presence, comprehending and defining all law and evi-
 2 dence, explained from his statute-book, the
 3 ^{Charge of the}
^{Chief Justice} Bible, that any so-called law, which under-
 takes to punish aught but sin, is null and void.

He also decided that the plaintiff, Personal Sense, be
 6 not permitted to enter any suits at the bar of Soul, but
 be enjoined to keep perpetual silence, and in case of
 temptation, to give heavy bonds for good behavior. He
 9 concluded his charge thus:—

The plea of False Belief we deem unworthy of a hearing.
 Let what False Belief utters, now and forever, fall into
 12 oblivion, “unknelled, uncoffined, and unknown.” Accord-
 ing to our statute, Material Law is a liar who cannot bear
 witness against Mortal Man, neither can Fear arrest Mortal
 15 Man nor can Disease cast him into prison. Our law refuses
 to recognize Man as sick or dying, but holds him to be for-
 ever in the image and likeness of his Maker. Reversing the
 18 testimony of Personal Sense and the decrees of the Court of
 Error in favor of Matter, Spirit decides in favor of Man
 and against Matter. We further recommend that Materia
 21 Medica adopt Christian Science and that Health-laws,
 Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric
 Magic be publicly executed at the hands of our sheriff,
 24 Progress.

The Supreme Bench decides in favor of intelligence, that
 no law outside of divine Mind can punish or reward Mortal
 27 Man. Your personal jurors in the Court of Error are
 myths. Your attorney, False Belief, is an impostor, per-
 suading Mortal Minds to return a verdict contrary to law
 30 and gospel. The plaintiff, Personal Sense, is recorded in
 our Book of books as a liar. Our great Teacher of mental
 jurisprudence speaks of him also as “a murderer from the
 33 beginning.” We have no trials for sickness before the tri-

ρίου, ποὺ ἔχει καλοκάγαθο καὶ ἐπιβλητικὸ παρουσιαστικὸ 1
καὶ κατανοεῖ καὶ ἐρμηνεύει κάθε νόμο καὶ κάθε ἀπο-
δεικτικὸ στοιχεῖο, ἐξήγησε ἀπὸ τὸν κώδικά του — 3
τῇ Βίβλῳ — ὅτι κάθε λεγόμενος νόμος ποὺ ἐπιχει-
ρεῖ νὰ τιμωρήσῃ κάτι ἄλλο ἐκτὸς ἀπὸ τὴν ἀμαρ-
τία εἶναι ἄκυρος καὶ ἀνίσχυρος. 6

Ἀποφάσισε ἐπίσης νὰ ἀπαγορεύσῃ στὸ μηνυτὴ — τὴν
Προσωπικὴ Αἴσθηση — νὰ ἐγείρῃ ἀγωγὰς στὸ δικαστήριον τῆς
Ψυχῆς, ἀλλὰ νὰ τὸν διατάξῃ νὰ σιωπήσῃ γιὰ πάντα καὶ νὰ 9
τὸν ὑποχρεώσῃ νὰ δώσῃ μεγάλες ἐγγυήσεις καλῆς συμ-
περιφορᾶς, σὲ περίπτωσιν ποὺ θὰ ἔμπαινε στὸν πειρασμὸ νὰ
παραβῇ τὴ διαταγή. Καὶ τερμάτισε τὴν ἀγόρευσίν του ὡς 12
ἐξῆς:

Δὲν ἀξίζει νὰ ἀκούσουμε τὴν ὑπεράσπισιν τῆς Ψεύτικης Δοξασίας.
Ὅτι λέει ἡ Ψεύτικη Δοξασία, τώρα καὶ γιὰ πάντα, ἃς πῆσῃ στὴ 15
λήθη, «χωρὶς πένθιμες κωδωνοκρουσίαι, χωρὶς φέρετρο, ἄγνωστο».
Κατὰ τοὺς νόμους μας, ὁ Ὑλικὸς Νόμος εἶναι ψεύτης καὶ γι' αὐτὸ
δὲν μπορεῖ νὰ μαρτυρήσῃ ἐναντίον τοῦ Θνητοῦ Ἀνθρώπου, ὁ δὲ 18
Φόβος δὲν μπορεῖ νὰ συλλάβῃ τὸ Θνητὸ Ἀνθρώπου οὔτε μπορεῖ ἡ
Ἀσθένεια νὰ τὸν ρίξῃ στὴ φυλακὴ. Ὁ νόμος μας δὲν παραδέχεται
ὅτι ὁ Ἀνθρώπος εἶναι ἄρρωστος ἢ ἐτοιμοθάνατος, ἀλλὰ λέει ὅτι εἶναι 21
αἰωνίως ἡ εἰκόνα καὶ ὁμοίωσις τοῦ Δημιουργοῦ του. Ἀντιστρέφον-
τας τὴ μαρτυρίαν τῆς Προσωπικῆς Αἴσθησιν καὶ τὰς ἀποφάσεις τοῦ
Δικαστηρίου τῆς Πλάνης, ποὺ εἶναι ὑπὲρ τῆς Ὑλῆς, τὸ Πνεῦμα ἀπο- 24
φασίζει ὑπὲρ τοῦ Ἀνθρώπου καὶ κατὰ τῆς Ὑλῆς. Ἐπιπλέον συν-
ιστοῦμε νὰ υἱοθετήσῃ ἡ Ὑλικὴ Ἱατρικὴ τὴ Χριστιανικὴ Ἐπιστήμη
καὶ οἱ Νόμοι τῆς Ὑγείας, ὁ Μεσμερισμὸς, ὁ Ὑπνωτισμὸς, ἡ Ἀνατολι- 27
κὴ Μαγανεία καὶ ἡ Ἀπόκρυφὴ Μαγεία νὰ ἐκτελεστοῦν μπροστὰ
σ' ὅλον τὸν κόσμον ἀπὸ τὸν ἀρχηγὸ τῆς ἀστυνομίας μας, τὴν Πρόδοον.

Τὸ Ἀνώτατον Δικαστήριον ἀποφασίζει ὑπὲρ τῆς νοημοσύνης, ὅτι 30
δηλαδὴ κανένας νόμος ἐκτὸς ἀπὸ τὸ θεῖον Νοῦ δὲν μπορεῖ νὰ τιμωρήσῃ
ἢ νὰ ἀνταμείψῃ τὸ Θνητὸ Ἀνθρώπου. Τὰ πρόσωπα ποὺ χρησιμο-
ποιοῦν ὡς ἐνόρκους στὸ Δικαστήριον τῆς Πλάνης εἶναι μυθεύματα. 33
Ὁ συνήγορός σας — ἡ Ψεύτικη Δοξασία — εἶναι ἀπατεώνας, ποὺ πεί-
θει τοὺς Θνητοὺς Νόες νὰ ἐκδίδουν μιὰ ἐτμηγορίαν ἀντίθετη πρὸς τὸ
νόμο καὶ τὸ εὐαγγέλιον. Ὁ μηνυτὴς — ἡ Προσωπικὴ Αἴσθησις — 36
ἀναφέρεται στὸ Βιβλίον τῶν βιβλίων μας ὅτι εἶναι ψεύτης. Ὁ μέγας
Διδάσκαλος τῆς νοερῆς νομολογίας λέει ἐπίσης γι' αὐτὸν ὅτι ἦταν
«ἀπ' ἀρχῆς ἀνθρωποκτόνος». Δὲν ἔχουμε δίκας γι' ἀρρώστιες στὸ 39

Ἀγόρευσις
τοῦ Προέδρου
τοῦ Ἀνώτα-
του Δικαστη-
ρίου 3

1 bunal of divine Spirit. There, Man is adjudged innocent
 of transgressing physical laws, because there are no such
 3 laws. Our statute is spiritual, our Government is divine.
 "Shall not the Judge of all the earth do right?"

The Jury of Spiritual Senses agreed at once upon a
 6 verdict, and there resounded throughout the vast audience-
 chamber of Spirit the cry, Not guilty. Then
 Divine verdict the prisoner rose up regenerated, strong, free.
 9 We noticed, as he shook hands with his counsel, Chris-
 tian Science, that all sallowness and debility had dis-
 appeared. His form was erect and commanding, his
 12 countenance beaming with health and happiness. Divine
 Love had cast out fear. Mortal Man, no longer sick
 and in prison, walked forth, his feet "beautiful upon the
 15 mountains," as of one "that bringeth good tidings."

Neither animal magnetism nor hypnotism enters into
 the practice of Christian Science, in which truth cannot
 18 be reversed, but the reverse of error is true.
 Christ the great phy- An improved belief cannot retrograde. When
 sician Christ changes a belief of sin or of sickness into
 21 a better belief, then belief melts into spiritual understand-
 ing, and sin, disease, and death disappear. Christ, Truth,
 gives mortals temporary food and clothing until the ma-
 24 terial, transformed with the ideal, disappears, and man
 is clothed and fed spiritually. St. Paul says, "Work
 out your own salvation with fear and trembling:" Jesus
 27 said, "Fear not, little flock; for it is your Father's good
 pleasure to give you the kingdom." This truth is
 Christian Science.

30 Christian Scientists, be a law to yourselves that mental
 malpractice cannot harm you either when asleep or when
 awake.

δικαστήριο τοῦ θεοῦ Πνεύματος. Ἐκεῖ ὁ Ἄνθρωπος κρίνεται ὅτι 1
εἶναι ἄθῳς γιὰ παράβαση ὑλικῶν νόμων, ἐπεὶ δὲν ὑπάρχουν τέ- 2
τοιιοι νόμοι. Οἱ νόμοι μας εἶναι πνευματικοί, ἡ Κυβέρνησή μας εἶναι 3
θεία. «Ὁ κρίνων πᾶσαν τὴν γῆν δὲν θά κάμῃ κρίσιν;»

Τὸ Ὁρκωτὸ Δικαστήριο τῶν Πνευματικῶν Αἰσθήσεων ἐξέ-
δωσε ἀμέσως μιὰ ὁμόφωνη ἐτυμηγορία, καὶ ἀντήχησε σ' ὅλη 6
τὴν τεράστια αἴθουσα τῶν συνεδριάσεων τοῦ ^{Θεῖα} Πνεύματος ἡ κραυγὴ: Ἄθῳς. Τότε ὁ κρατοῦ- ^{ἐτυμηγορία}
μενος σηκώθηκε ἀναγεννημένος, δυνατὸς καὶ ἐλεύθερος. Καθὼς 9
ἀντάλλαζε χειραψία μὲ τὸ συνηγόρο του — τὴ Χριστιανικὴ
Ἐπιστήμη — παρατηρήσαμε ὅτι ὅλη ἡ ὠχρότητα καὶ ἡ ἀδυ-
ναμία του εἶχαν ἐξαφανιστῇ. Τὸ παράστημά του ἦταν στητὸ 12
καὶ ἐπιβλητικὸ, καὶ τὸ πρόσωπό του ἀκτινοβολοῦσε ἀπὸ
υγεία καὶ εὐτυχία. Ἡ θεία Ἀγάπη εἶχε διώξει τὸ φόβο. Ὁ
Θνητὸς Ἄνθρωπος, πού δὲν ἦταν πιὰ ἀσθενὴς οὔτε φυλακι- 15
σμένος, προχώρησε, καὶ τὰ πόδια του ἦταν «ῥωαῖα ἐπὶ τῶν
ὀρέων», σὰν τὰ πόδια τοῦ «εὐαγγελιζομένου ἀγαθά».

Οὔτε ὁ ζωικὸς μαγνητισμὸς οὔτε ὁ ὑπνωτισμὸς ἔχουν θέση 18
στὴν ἐφαρμογὴ τῆς Χριστιανικῆς Ἐπιστήμης, στὴν ὁποία ἡ
ἀλήθεια δὲν μπορεῖ νὰ ἀντιστραφῇ, ἡ ἀντιστρο-
φή ὅμως τῆς πλάνης εἶναι ἀληθινή. Μιὰ βελτιω-
μένη δοξασία δὲν μπορεῖ νὰ παλινδρομῇ. Ὅταν ὁ ^{Ὁ Χριστὸς}
Χριστὸς μεταβάλῃ μιὰ δοξασία ἀμαρτίας ἢ ἀρρώστιας σὲ μιὰ ^{εἶναι ὁ μέγας}
καλύτερη δοξασία, τότε ἡ δοξασία διαλύεται σὲ πνευματικὴ 24
κατανόηση καὶ ἡ ἀμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος ἐξα-
φανίζονται. Ὁ Χριστὸς, ἡ Ἀλήθεια, τρέφει καὶ ντύνει προσ-
ωρινὰ τοὺς θνητοὺς ὡσότου τὸ ὑλικὸ μεταμορφωθῇ ἀπὸ τὸ 27
ιδεῶδες καὶ ἐξαφανιστῇ, καὶ ὁ ἄνθρωπος ἀρχίσῃ νὰ ντύνεται
καὶ νὰ τρέφεται πνευματικά. Ὁ Ἅγιος Παῦλος λέει: «Μετὰ
φόβου καὶ τρόμου ἐργάζεσθε τὴν ἑαυτῶν σωτηρίαν». Ὁ 30
Ἰησοῦς εἶπε: «Μὴ φοβοῦ, μικρὸν ποιόντιον· διότι ὁ Πατὴρ σας
εὐδόκησε νὰ σᾶς δώσῃ τὴν βασιλείαν». Ἡ ἀλήθεια αὐτὴ
εἶναι Χριστιανικὴ Ἐπιστήμη. 33

Χριστιανοὶ Ἐπιστήμονες, νὰ εἴστε νόμος γιὰ τὸν ἑαυτό σας
ὅτι ἡ νοερὴ κακοποιὸς ἐνέργεια δὲν μπορεῖ νὰ σᾶς βλάψῃ
οὔτε ὅταν κοιμᾶστε οὔτε ὅταν εἴστε ξύπνιοι. 36

Chapter XIII

TEACHING CHRISTIAN SCIENCE

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. — PROVERBS.

1 **W**HEN the discoverer of Christian Science is con-
sulted by her followers as to the propriety, advan-
3 **Study of** tage, and consistency of systematic medical
medicine study, she tries to show them that under ordi-
nary circumstances a resort to faith in corporeal means
6 tends to deter those, who make such a compromise, from
entire confidence in omnipotent Mind as really possessing
all power. While a course of medical study is at times
9 severely condemned by some Scientists, she feels, as she
always has felt, that all are privileged to work out their
own salvation according to their light, and that our motto
12 should be the Master's counsel, "Judge not, that ye be
not judged."

If patients fail to experience the healing power of
15 Christian Science, and think they can be benefited by
certain ordinary physical methods of medical
18 **Failure's** treatment, then the Mind-physician should
lessons give up such cases, and leave invalids free to resort to
whatever other systems they fancy will afford relief.
Thus such invalids may learn the value of the apostolic
21 precept: "Reprove, rebuke, exhort with all longsuffering
and doctrine." If the sick find these material expedients

Κεφάλαιο Δέκατο Τρίτο

ΔΙΔΑΣΚΑΛΙΑ ΤΗΣ ΧΡΙΣΤΙΑΝΙΚΗΣ
ΕΠΙΣΤΗΜΗΣ

Δίδε ἀφορμὴν εἰς τὸν σοφόν, καὶ θὰ γίνῃ σοφώτερος· δίδασκε τὸν δίκαιον, καὶ θὰ ἀδξῇ εἰς μάθησιν. ΠΑΡΟΙΜΙΑΙ

ΟΤΑΝ οἱ ὁπαδοί μου μὲ ρωτοῦν ἂν εἶναι σωστό, ὡφέ- 1
λιμο καὶ σύμφωνο μὲ τὴ Χριστιανικὴ Ἐπιστήμη *
νὰ σπουδάζουν συστηματικὰ τὴν ἱατρικὴν, ἐγὼ ἡ σπουδὴ τῆς 3
προσπαθῶ νὰ τοὺς δείξω ὅτι, σὲ συνηθισμένες ἱατρικῆς
περιστάσεις, ἡ πίστις στὰ σωματικὰ μέσα τείνει νὰ ἐμποδίσῃ
ἐκείνους ποὺ κάνουν τέτοιους συμβιβασμοὺς ἀπὸ τὸ νὰ ἔχουν 6
ἀπόλυτη ἐμπιστοσύνη ὅτι ὁ παντοδύναμος Νοῦς ἔχει πράγ-
ματι ὅλη τὴ δύναμη. Ἐνῶ μερικοὶ Ἐπιστήμονες καταδικάζουν
ἐνίοτε αὐστηρὰ τὴ σπουδὴ ἱατρικῶν θεμάτων, ἐγὼ πιστεύω, 9
καὶ πάντοτε πίστευα, ὅτι ὅλοι ἔχουν τὸ προνόμιο νὰ ἐργά-
ζωνται τὴν ἑαυτῶν σωτηρίαν ἀνάλογα μὲ τὴ φώτισή τους,
καὶ ὅτι τὸ ἀπόφθεγμά μας πρέπει νὰ εἶναι ἡ συμβουλὴ τοῦ 12
Διδασκάλου μας: «Μὴ κρίνετε, διὰ νὰ μὴ κριθῆτε».

Ἄν οἱ ἄρρωστοι δὲν πετύχουν νὰ θεραπευτοῦν μὲ τὴ δύ-
ναμη τῆς Χριστιανικῆς Ἐπιστήμης καὶ νομίζουν ὅτι μποροῦν 15
νὰ ὠφεληθοῦν ἀπὸ μερικές συνηθισμένες ὑλικές με-
θόδους τῆς ἱατρικῆς, τότε ὁ Νοοθεραπευτὴς πρέπει ^{Μαθήματα}
νὰ ἐγκαταλείπῃ τίς περιπτώσεις αὐτὲς καὶ νὰ ^{ἀπὸ τὴν}
^{ἀποτυχία} 18
ἀφήνῃ τοὺς ἄρρωστους ἐλεύθερους νὰ προσφεύγουν σ' ὅποια-
δήποτε ἄλλα συστήματα φαντάζονται ὅτι μποροῦν νὰ τοὺς
ἀνακουφίσουν. Ἔτσι οἱ ἄρρωστοι αὐτοὶ ἐνδέχεται νὰ μάθουν 21
τὴν ἀξία τῆς ἀποστολικῆς ἐντολῆς: «Ἐλεῖξον, ἐπίπληξον,
πρότρεψον μετὰ πάσης μακροθυμίας καὶ διδαχῆς». Ἄν οἱ
ἄρρωστοι δοῦν ὅτι τὰ ὑλικά αὐτὰ μέσα δὲν εἶναι ἱκανοποιη- 24

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 unsatisfactory, and they receive no help from them, these
 very failures may open their blind eyes. In some way,
 3 sooner or later, all must rise superior to materiality, and
 suffering is oft the divine agent in this elevation. "All
 things work together for good to them that love God," is
 6 the dictum of Scripture.

If Christian Scientists ever fail to receive aid from
 other Scientists, — their brethren upon whom they may
 9 **Refuge and strength** call, — God will still guide them into the right
 use of temporary and eternal means. Step by
 step will those who trust Him find that "God is our refuge
 12 and strength, a very present help in trouble."

Students are advised by the author to be charitable
 and kind, not only towards differing forms of religion
 15 **Charity to those opposed** and medicine, but to those who hold these dif-
 fering opinions. Let us be faithful in pointing
 the way through Christ, as we understand it,
 18 but let us also be careful always to "judge righteous judg-
 ment," and never to condemn rashly. "Whosoever shall
 smite thee on thy right cheek, turn to him the other also."
 21 That is, Fear not that he will smite thee again for thy for-
 bearance. If ecclesiastical sects or medical schools turn
 a deaf ear to the teachings of Christian Science, then part
 24 from these opponents as did Abraham when he parted
 from Lot, and say in thy heart: "Let there be no strife, I
 pray thee, between me and thee, and between my herd-
 27 men and thy herdmen; for we be brethren." Immortals,
 or God's children in divine Science, are one harmonious
 family; but mortals, or the "children of men" in material
 30 sense, are discordant and oftentimes false brethren.

The teacher must make clear to students the Science
 of healing, especially its ethics, — that all is Mind, and

τικά καὶ δὲν τοὺς βοηθοῦν καθόλου, τότε αὐτὲς ἀκριβῶς οἱ 1
 ἀποτυχίες μπορεῖ νὰ ἀνοίξουν τὰ τυφλὰ μάτια τους. Ἄργα 2
 ἢ γρήγορα, ὅλοι πρέπει νὰ ὑψωθοῦν, μὲ κάποιον τρόπο, πάνω 3
 ἀπὸ τὴν ὑλικότητα, καὶ συχνὰ ἡ ὁδὺν ἔχει εἶναι τὸ θεῖο μέσο
 ποὺ ἐπιφέρει τὴν ἐξύψωση αὐτῇ. Τὸ ρητὸ τῆς Γραφῆς εἶναι:
 «Πάντα συνεργοῦσι πρὸς τὸ ἀγαθὸν εἰς τοὺς ἀγαπῶντας 6
 τὸν Θεόν».

Ἄν συμβῇ οἱ Χριστιανοὶ Ἐπιστήμονες νὰ μὴ λάβουν τὴ 7
 βοήθεια ποὺ περιμένουν ἀπὸ ἄλλους Ἐπιστήμονες — ἀπὸ 9
 τοὺς ἀδελφούς τους στοὺς ὁποίους ἐνδέχεται νὰ ^{Καταφυγὴ}
 προσφύγουν — ὁ Θεὸς θὰ ἐξακολουθῇ νὰ τοὺς ^{καὶ δύναμη}
 δείχνῃ πῶς νὰ χρησιμοποιοῦν σωστὰ τὰ προσωρινὰ καὶ τὰ 12
 αἰώνια μέσα. Ὅσοι τὸν ἐμπιστεύονται θὰ δοῦν βῆμα πρὸς
 βῆμα ὅτι «ὁ Θεὸς εἶναι καταφυγὴ ἡμῶν καὶ δύναμις, βοήθεια
 ἐτοιμοτάτη ἐν ταῖς θλίψεσι». 15

Συμβουλευώ τοὺς μαθητὲς μου νὰ εἶναι εὐσπλαχνικοὶ καὶ 16
 καλοὶ ὄχι μόνο μὲ τὶς μορφές θρησκείας καὶ ἰατρικῆς ποὺ
 διαφέρουν ἀπὸ τὴ δική τους, ἀλλὰ καὶ μ' ἐκείνους 18
 ποὺ πιστεύουν στὶς διαφορετικὰς αὐτὲς γνῶμες. ^{Εὐσπλαχνία}
 Ἄς δείχνουμε πιστὰ τὸ δρόμο τοῦ Χριστοῦ, ὅπως ^{πρὸς τοὺς}
 τὸν καταλαβαίνουμε ἐμεῖς, ἀλλὰ ἂς προσέχουμε ἐπίσης πάν- 21
 τοτε νὰ «κρίνωμεν τὴν δικαίαν κρίσιν» καὶ νὰ μὴν καταδικά-
 ζουμε ποτὲ ἀπερίσκεπτα. «Ὅστις σὲ ραπίσῃ εἰς τὴν δεξιάν 24
 σου σιαγόνα, στρέψον εἰς αὐτὸν καὶ τὴν ἄλλην». Δηλαδή,
 δὲν πρέπει νὰ φοβᾶσαι ὅτι θὰ σὲ ραπίσῃ ξανὰ ἐξαιτίας τῆς 25
 ἀνεκτικότητάς σου. Ἄν οἱ ἐκκλησιαστικὲς αἱρέσεις ἢ οἱ ἰατρι-
 κὲς σχολὲς κωφεύουν στὶς διδασκαλίας τῆς Χριστιανικῆς Ἐπι- 27
 στήμης, τότε πρέπει νὰ ἀποχωριστῇς ἀπὸ τοὺς ἀντιπάλους
 αὐτοὺς ὅπως ἔκανε ὁ Ἀβραάμ, ὅταν ἀποχωρίστηκε ἀπὸ τὸ 28
 Λῶτ, καὶ νὰ πῇς μέσα σου: «Ἄς μὴ εἶναι, παρακαλῶ, ἕρις 30
 μεταξὺ ἐμοῦ καὶ σοῦ, καὶ μεταξὺ τῶν ποιμένων μου καὶ τῶν
 ποιμένων σου· διότι ἀδελφοὶ εἴμεθα ἡμεῖς». Οἱ ἄθάνatoi, ἢ 32
 τὰ παιδιὰ τοῦ Θεοῦ στὴ θεία Ἐπιστήμη, εἶναι μιὰ ἁρμονικὴ 33
 οἰκογένεια· ἀλλὰ οἱ θνητοί, ἢ «οἱ υἱοὶ τῶν ἀνθρώπων» στὴν
 ὑλικὴ αἴσθησι, εἶναι δυσἁρμονικοὶ καὶ πολλὰς φορὲς ψεύτικοι 36
 ἀδελφοί.

Ὁ διδάσκαλος πρέπει νὰ διευκρινίσῃ στοὺς μαθητὲς τὴν 37
 Ἐπιστήμη τῆς θεραπευτικῆς, καὶ ἰδιαίτερα τὴν ἠθικὴ της —

1 that the Scientist must conform to God's requirements.
 Also the teacher must thoroughly fit his students to defend
 3 themselves against sin, and to guard against the
 attacks of the would-be *mental assassin*, who
 attempts to kill morally and physically. No
 6 hypothesis as to the existence of another power should
 interpose a doubt or fear to hinder the demonstration of
 Christian Science. Unfold the latent energies and capac-
 9 ities for good in your pupil. Teach the great possibilities
 of man endued with divine Science. Teach the dangerous
 possibility of dwarfing the spiritual understanding and
 12 demonstration of Truth by sin, or by recourse to material
 means for healing. Teach the meekness and might of life
 "hid with Christ in God," and there will be no desire for
 15 other healing methods. You render the divine law of
 healing obscure and void, when you weigh the human in
 the scale with the divine, or limit in any direction of
 18 thought the omnipresence and omnipotence of God.

Christian Science silences human will, quiets fear with
 Truth and Love, and illustrates the unlabored motion
 21 of the divine energy in healing the sick. Self-
 seeking, envy, passion, pride, hatred, and
 revenge are cast out by the divine Mind which heals
 24 disease. The human will which maketh and worketh a lie,
 hiding the divine Principle of harmony, is destructive to
 health, and is the cause of disease rather than its cure.
 27 There is great danger in teaching Mind-healing indis-
 criminate, thus disregarding the morals of the student
 and caring only for the fees. Recalling Jeffer-
 30 son's words about slavery, "I tremble, when I
 remember that God is just," the author trembles whenever
 she sees a man, for the petty consideration of money,

Conforming
to explicit
rules

Divine
energy

Blight of
avarice

ὅτι τὸ πᾶν εἶναι Νοῦς καὶ ὅτι ὁ Ἐπιστήμονας πρέπει νὰ 1
 συμμορφώνεται μὲ τὶς ἀπαιτήσεις τοῦ Θεοῦ. Ὁ διδάσκαλος
 πρέπει ἐπίσης νὰ καταρτίζει τέλεια τοὺς μαθητὲς 3
 του γιὰ νὰ μποροῦν νὰ ἀμύνωνται κατὰ τῆς ἀμαρ- ^{Συμμόρφωση}
 τίας καὶ νὰ προφυλάγωνται ἀπὸ τὶς ἐπιθέσεις τοῦ ^{μέ ρητοῦς}
 πιθανοῦ ^{κανόνες} νοεροῦ δολοφόνου, ποὺ ἐπιχειρεῖ νὰ σκοτώσῃ ἡθικὰ 6
 καὶ σωματικά. Δὲν πρέπει νὰ δεχώμαστε τὴν ὑπόθεση ὅτι
 ὑπάρχει καὶ μιὰ ἄλλη δύναμη καὶ νὰ τὴν ἀφήνουμε νὰ παρεμ-
 βάλλῃ ἀμφιβολία ἢ φόβο, γιὰ νὰ ἐμποδίσῃ ἔτσι τὴν ἀπόδειξη 9
 τῆς Χριστιανικῆς Ἐπιστήμης. Ἀποκάλυψε τὶς κρυμμένες δυ-
 νάμεις καὶ ἱκανότητες ποὺ ἔχει ὁ μαθητὴς σου εἰς τὸ νὰ κάνῃ
 τὸ καλὸ. Δίδαξέ τον τὶς μεγάλες δυνατότητες ποὺ ἔχει ὁ 12
 ἄνθρωπος ὅταν εἶναι προικισμένος μὲ τὴ θεία Ἐπιστήμη.
 Δίδαξέ τον ὅτι ὑπάρχει κίνδυνος νὰ ἐξασθενήσῃ ἐξαιτίας τῆς
 ἀμαρτίας, ἢ τῆς προσφυγῆς σὲ ὕλικά θεραπευτικά μέσα, ἢ 15
 πνευματικὴ κατανόηση καὶ ἀπόδειξη τῆς Ἀλήθειας. Δίδαξέ
 τον τὴν πραότητα καὶ τὴ δύναμη τῆς ζωῆς ποὺ εἶναι «κεκρυμ-
 μένη μετὰ τοῦ Χριστοῦ ἐν τῷ Θεῷ» καὶ θὰ δῆς ὅτι δὲ θὰ 18
 θελήσῃ νὰ καταφύγῃ σ' ἄλλες θεραπευτικὲς μεθόδους. Κάνεις
 τὸ θεῖο νόμο τῆς θεραπείας σκοτεινὸ καὶ ἄκυρο, ὅταν βάζῃς
 στὴν ἴδια ζυγαριὰ τὸ ἀνθρώπινο μὲ τὸ θεῖο, ἢ περιορίζῃς 21
 κατὰ ἓναν οἰονδήποτε τρόπο τὴν πανταχοῦ παρουσία καὶ
 παντοδυναμία τοῦ Θεοῦ.

Ἡ Χριστιανικὴ Ἐπιστήμη κατασιγάσει τὴν ἀνθρώπινη 24
 θέληση, καθησυχάζει τὸ φόβο μὲ τὴν Ἀλήθεια καὶ τὴν Ἀγάπη
 καὶ ἀποδείχνει πόσο ἀβίαστα γίνεται ἡ θεραπεία ^{Θεία}
 τῶν ἀσθενῶν μὲ τὴ θεία ἐνέργεια. Ἡ ἰδιοτέλεια, ὁ ^{ἐνέργεια} 27
 φθόνος, τὰ πάθη, ἡ ἀλαζονεία, τὸ μίσος καὶ ἡ ἐκδίκηση ἐκβάλ-
 λονται ἀπὸ τὸ θεῖο Νοῦ, ποὺ θεραπεύει τὴν ἀρρώστια. Ἡ
 ἀνθρώπινη θέληση ποὺ μιαίνει καὶ προξενεῖ ψεῦδος, κρύ- 30
 βοντας τὴ θεία Ἀρχὴ τῆς ἁρμονίας, εἶναι καταστρεπτικὴ γιὰ
 τὴν ὑγεία καὶ εἶναι ἡ αἰτία, ὅχι τὸ φάρμακο, τῆς ἀρρώστιας.

Διατρέχει μεγάλο κίνδυνο ὁποῖος διδάσκει τὴ Νοοθεραπεία 33
 χωρὶς καμιά διάκριση, ἀδιαφορώντας γιὰ τὴν ἡθικὴ τοῦ
 μαθητῆ καὶ ἔχοντας ὑπόψη μόνο τὰ δίδακτρα.
 Ἀναπολώντας τὰ λόγια ποὺ εἶπε ὁ Τζέφφερσον ^{Ἡ πληγὴ}
 γιὰ τὴ δουλεία, «τρέμω ὅταν θυμοῦμαι ὅτι ὁ Θεὸς ^{τῆς φιλαρ-} 36
 εἶναι δίκαιος», κι ἐγὼ ἐπίσης τρέμω κάθε φορὰ ποὺ βλέπω

1 teaching his slight knowledge of Mind-power, — per-
 2 haps communicating his own bad morals, and in this way
 3 dealing pitilessly with a community unprepared for self-
 defence.

A thorough perusal of the author's publications heals
 6 sickness. If patients sometimes seem worse while read-
 ing this book, the change may either arise from the alarm
 of the physician, or it may mark the crisis of the disease.
 9 Perseverance in the perusal of the book has generally
 completely healed such cases.

Whoever practises the Science the author teaches,
 12 through which Mind pours light and healing upon this
 generation, can practise on no one from sin-
 15 his own power to heal and his own health. Good must
 Exclusion of malpractice
 16 ister or malicious motives without destroying
 dominate in the thoughts of the healer, or his demon-
 stration is protracted, dangerous, and impossible in Sci-
 18 ence. A wrong motive involves defeat. In the Science
 of Mind-healing, it is imperative to be honest, for victory
 rests on the side of immutable right. To understand
 21 God strengthens hope, enthrones faith in Truth, and
 verifies Jesus' word: "Lo, I am with you alway, even
 unto the end of the world."

24 Resisting evil, you overcome it and prove its nothing-
 ness. Not human platitudes, but divine beatitudes, re-
 27 Iniquity overcome
 flect the spiritual light and might which heal
 the sick. The exercise of will brings on a
 hypnotic state, detrimental to health and integrity of
 thought. This must therefore be watched and guarded
 30 against. Covering iniquity will prevent prosperity and the
 ultimate triumph of any cause. Ignorance of the error
 to be eradicated oftentimes subjects you to its abuse.

έναν ἄνθρωπο νὰ διδάσκη, ἀπὸ ταπεινὰ κερδοσκοπικὰ ἐλα- 1
τήρια, Νοοδύναμη, πού ὁ ἴδιος τὴν κατέχει σὲ πολὺ μικρὸ 3
βαθμὸ· ἓνα τέτοιο ἄτομο μπορεῖ νὰ μεταδίδῃ τὰ δικά του
κακὰ ἤθη, καὶ ἔτσι νὰ φέρνεται ἄσπλαχνα σὲ μιὰ κοινωνία
πού δὲν εἶναι ἔτοιμη νὰ ὑπερασπίσῃ τὸν ἑαυτὸ τῆς.

Μιὰ βαθιὰ καὶ προσεχτικὴ ἀνάγνωση τῶν ἔργων μου θερα- 6
πεύει τὴν ἀρρώστια. Ἄν συμβῇ καμιὰ φορὰ οἱ ἄρρωστοι
νὰ χειροτερεύουν ὅταν διαβάζουν τὸ βιβλίο αὐτό, ἡ μεταβολὴ 9
αὐτὴ μπορεῖ ἢ νὰ προέρχεται ἀπὸ τὶς ἀνησυχίες τοῦ γιατροῦ
ἢ νὰ σημειώσῃ τὴν κρίση τῆς ἀρρώστιας. Ἡ ἐπίμονη μελέτη
τοῦ βιβλίου κατὰ κανόνα ἔχει θεραπεύσει ἐντελῶς τέτοιες 12
περιπτώσεις.

Ὅποιος ἐφαρμόζει τὴν Ἐπιστὴμὴν πού διδάσκω, μέσο τῆς 15
ὁποίας ὁ Νοῦς σκορπᾷ φῶς καὶ θεραπεία στὴ γενεὰ αὐτῇ, δὲν
μπορεῖ νὰ τὴν ἐφαρμόξῃ σὲ κανέναν ἀπὸ κακὸ-
βουλα καὶ κακεντρεχῇ ἐλατήρια χωρὶς νὰ κατα- <sup>Ἡ κακοποιὸς
ἐνέργεια
ἀποκλείεται</sup>
στρέψῃ τὴ δική του θεραπευτικὴ ἱκανότητα καὶ τὴ 18
δική του ὑγεία. Τὸ καλὸ πρέπει νὰ κυριαρχῇ στὶς σκέψεις
τοῦ θεραπευτῆ, ἀλλιῶς ἡ ἀποδείξή του θὰ καθυστερῇ, θὰ εἶ-
ναι ἐπισηφαλὴς καὶ ἀκατόρθωτη στὴν Ἐπιστὴμὴν. Τὸ κακὸ 21
κίνητρο ἔχει ὡς ἀποτέλεσμα τὴν ἀποτυχία. Στὴν Ἐπιστὴμὴ
τῆς Νοοθεραπείας εἶναι ἀπόλυτη ἀνάγκη νὰ εἶναι κανεὶς τί-
μιος, γιατί ἡ νίκη βρίσκεται μὲ τὸ μέρος τοῦ δικαίου, πού 24
εἶναι ἀναλλοίωτο. Ἡ κατανόηση τοῦ Θεοῦ ἐνισχύει τὴν
ἐλπίδα, ἐνθρονίζει τὴν πίστη στὴν Ἀλήθεια καὶ ἐπιβεβαιώνει
τὰ λόγια αὐτοῦ Ἰησοῦ: «Ἰδοὺ, ἐγὼ εἶμαι μεθ' ὑμῶν πάσας 27
τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος».

Ὅταν ἀντιστέκεσαι στὸ κακὸ, τὸ νικᾷς καὶ ἀποδείχνεις τὴν 30
ἀνυπαρξία του. Οἱ θεοὶ μακαρισμοὶ καὶ ὄχι οἱ ἀνθρώπινες
κοινοτυπίες ἀντανακλοῦν τὸ πνευματικὸ φῶς καὶ <sup>Ἡ ὑπερνίκηση
τῆς ἀνομίας</sup>
τὴν πνευματικὴ δύναμη πού θεραπεύουν τοὺς ἀρ-
ρώστους. Ἡ ἀσκήσις τῆς θέλησης ἐπιφέρει μιὰ ὑπνωτιστικὴ 33
κατάστασις, πού βλάπτει τὴν ὑγεία καὶ τὴν ἀκεραιότητα τῆς
σκέψης. Πρέπει λοιπὸν νὰ προσέχουμε καὶ νὰ προφυλαγώμα-
στε ἀπ' αὐτή. Ἡ συγκάλυψη τῆς ἀνομίας ἐμποδίζει τὴν
εὐόδωσι καὶ τὸν τελικὸ θρίαμβο ἐνὸς σκοποῦ. Ἡ ἄγνοια τῆς 36
πλάνης πού πρέπει νὰ ξεριζωθῇ συχνὰ σὲ κάνει νὰ ὑποφέρῃς
ἀπ' αὐτή.

- 1 The heavenly law is broken by trespassing upon
 man's individual right of self-government. We have no
 3 authority in Christian Science and no moral
 3 No trespass
on human
rights right to attempt to influence the thoughts of
 others, except it be to benefit them. In men-
 6 tal practice you must not forget that erring human opin-
 ions, conflicting selfish motives, and ignorant attempts
 to do good may render you incapable of knowing or
 9 judging accurately the need of your fellow-men. There-
 fore the rule is, heal the sick when called upon for aid,
 and save the victims of the mental assassins.
- 12 Ignorance, subtlety, or false charity does not for-
 ever conceal error; evil will in time disclose and pun-
 ish itself. The recuperative action of the
 15 Expose sin
without be-
lieving in it system, when mentally sustained by Truth,
 goes on naturally. When sin or sickness —
 the reverse of harmony — seems true to material sense,
 18 impart without frightening or discouraging the pa-
 tient the truth and spiritual understanding, which de-
 stroy disease. Expose and denounce the claims of
 21 evil and disease in all their forms, but realize no
 reality in them. A sinner is not reformed merely
 by assuring him that he cannot be a sinner because
 24 there is no sin. To put down the claim of sin,
 you must detect it, remove the mask, point out the
 illusion, and thus get the victory over sin and so prove
 27 its unreality. The sick are not healed merely by
 declaring there is no sickness, but by knowing that
 there is none.
- 30 A sinner is afraid to cast the first stone. He may
 say, as a subterfuge, that evil is unreal, but to know it,
 he must demonstrate his statement. To assume that

Ὁ οὐράνιος νόμος παραβιάζεται ὅταν καταπατᾷ κανεῖς 1
τὸ δικαίωμα πού ἔχει ὁ ἄνθρωπος σάν ἄτομο νὰ κυβερνᾷ
τὸν ἑαυτό του. Στὴ Χριστιανικὴ Ἐπιστήμη δὲν 3
ἔχουμε τὴν ἐξουσία οὔτε καὶ τὸ ἠθικὸ δικαίωμα νὰ
προσπαθοῦμε νὰ ἐπηρεάσουμε τίς σκέψεις τῶν
ἄλλων, ἐκτὸς ἂν πρόκειται νὰ τοὺς ὠφελήσουμε. 6

Ὅταν ἀσκήσῃ τὴ νοερὴ θεραπευτικὴ δὲν πρέπει νὰ ξεχνᾷς ὅτι 9
οἱ ἐσφαλμένες ἀνθρώπινες γνώμες, τὰ ἀντίπαλα ἰδιοτελεῖ ἑλα-
τήρια καὶ οἱ ἀδέξιες ἀπόπειρες νὰ κάνῃς τὸ καλὸ μπορεῖ νὰ σέ
κάνουν ἀνίκανο νὰ καταλάβῃς ἢ νὰ κρίνῃς ἀκριβῶς τίς ἀνάγ-
κες τῶν συνανθρώπων σου. Ἐπομένως ὁ κανόνας εἶναι: θερά-
πευε τοὺς ἀρρώστους ὅταν ζητήσουν τὴ βοήθειά σου καὶ 12
σῶσε τὰ θύματα τῶν νοερῶν δολοφόνων.

Ἡ ἀγνοία, ἡ πανουργία ἢ ἡ ψεύτικη ἀγαθοεργία δὲν κρύ-
βουν γιὰ πάντα τὴν πλάνη· τὸ κακὸ θὰ ἀποκαλυφτῇ μὲ τὸν 15
καιρὸ καὶ θὰ τιμωρηθῇ μόνο του. Ἡ ἀναρρωτικὴ
ἐνέργεια τοῦ ὁργανισμοῦ ἐξακολουθεῖ ἀβίαστα, 18
ὅταν ὑποστηρίζεται νοερὰ ἀπὸ τὴν Ἀλήθεια.

Ὅταν ἡ ἀμαρτία ἢ ἡ ἀρρώστια — τὸ ἀντίθετο τῆς ἁρμονίας —
φαίνωνται πραγματικὲς στὴν ὑλικὴ αἴσθηση, μετάδωσε στὸν
ἄρρωστο, χωρὶς νὰ τὸν τρομάξῃς ἢ νὰ τὸν ἀποθαρρύνῃς, τὴν 21
ἀλήθεια καὶ τὴν πνευματικὴ κατανόηση πού ἐξαλείφουν τὴν ἀρ-
ρώστια. Ξεσκέπαζε καὶ καταδίκαιζε τίς ἀξιώσεις τοῦ κακοῦ
καὶ τῆς ἀρρώστιας σ' ὅλες τους τίς μορφές, ἀλλὰ μὴν παραδέ- 24
χεσαι ὅτι εἶναι πραγματικὲς. Ὁ ἁμαρτωλὸς δὲν ἀναμορφώ-
νεται μὲ τὸ νὰ τὸν διαβεβαιώνουν ἀπλῶς ὅτι δὲν μπορεῖ νὰ
εἶναι ἁμαρτωλὸς γιατί δὲν ὑπάρχει ἀμαρτία. Γιὰ νὰ ἐκμη- 27
δενίσῃς τὴν ἀξίωση τῆς ἀμαρτίας, πρέπει νὰ τὴν ἀνακαλύψῃς,
νὰ ἀφαιρέσῃς τὸ προσωπεῖο της, νὰ δείξῃς ὅτι εἶναι ψευδαί-
σθηση, καὶ ἔτσι νὰ πετύχῃς τὴ νίκη κατὰ τῆς ἀμαρτίας καὶ μὲ 30
τὸν τρόπο αὐτὸ νὰ ἀποδείξῃς ὅτι δὲν εἶναι πραγματικὴ. Οἱ
ἄρρωστοι δὲ θεραπεύονται ἀπλῶς μὲ τὸ νὰ λένε ὅτι δὲν
ὑπάρχει ἀρρώστια, ἀλλὰ μὲ τὸ νὰ ξέρουν ὅτι δὲν ὑπάρχει. 33

Ὁ ἁμαρτωλὸς φοβᾶται νὰ ρίξῃ τὸν πρῶτο λίθο. Μπορεῖ
νὰ λήῃ, γιὰ νὰ δικαιολογηθῇ, ὅτι τὸ κακὸ δὲν εἶναι πραγμα-
τικό, ἀλλὰ γιὰ νὰ τὸ ξέρῃ αὐτὸ πρέπει νὰ ἀποδείξῃ τὸν 36
ἰσχυρισμὸ του. Τὸ νὰ λήῃ κανεῖς ὅτι δὲν ὑπάρχουν ἀξιώσεις
τοῦ κακοῦ καὶ ὅμως νὰ ἐντυφᾷ σ' αὐτὲς ἀποτελεῖ ἠθικὸ ἀδί-

- 1 there are no claims of evil and yet to indulge them, is
 a moral offence. Blindness and self-righteousness cling
 3 **Wicked evasions** fast to iniquity. When the Publican's wail
 went out to the great heart of Love, it won his
 humble desire. Evil which obtains in the bodily senses,
 6 but which the heart condemns, has no foundation; but if
 evil is uncondemned, it is undenied and nurtured. Under
 such circumstances, to say that there is no evil, is an evil
 9 in itself. When needed tell the truth concerning the lie.
 Evasion of Truth cripples integrity, and casts thee down
 from the pinnacle.
- 12 Christian Science rises above the evidence of the cor-
 poreal senses; but if you have not risen above sin your-
 self, do not congratulate yourself upon your
 15 **Truth's grand results** blindness to evil or upon the good you know
 and *do* not. A dishonest position is far from Christianly
 scientific. "He that covereth his sins shall not prosper:
 18 but whoso confesseth and forsaketh them shall have
 mercy." Try to leave on every student's mind the strong
 impress of divine Science, a high sense of the moral and
 21 spiritual qualifications requisite for healing, well knowing
 it to be impossible for error, evil, and hate to accomplish
 the grand results of Truth and Love. The reception or
 24 pursuit of instructions opposite to absolute Christian
 Science must always hinder scientific demonstration.

- If the student adheres strictly to the teachings of Chris-
 27 tian Science and ventures not to break its rules, he can-
 not fail of success in healing. It is Christian
 30 **Adherence to righteousness** Science to do right, and nothing short of right-
 doing has any claim to the name. To talk the right and
 live the wrong is foolish deceit, doing one's self the most
 harm. Fettered by sin yourself, it is difficult to free

κημα. Ἡ τυφλότητα καὶ ὁ φαρισαϊσμός κολλᾶνε σφιχτὰ στὴν 1
 ἀνομία. Ὅταν ὁ θρῆνος τοῦ Τελώνη ἄγγιξε τὴ μεγάλη καρ-
 διὰ τῆς Ἀγάπης, ἡ ταπεινὴ του ἐπιθυμία εἰσα- Κακοῦθεις 3
 κούστηκε. Τὸ κακὸ πού ἐπικρατεῖ στὶς σωματικὲς ὑπεκφυγές
 αἰσθήσεις, ἀλλὰ πού ἡ καρδιὰ καταδικάζει, δὲν ἔχει θεμέλιο·
 ἀλλὰ ἂν δὲν καταδικάζῃ κανεῖς τὸ κακὸ, τότε δὲν τὸ ἀρνεῖται 6
 ἀλλὰ τὸ καλλιεργεῖ. Σὲ μιὰ τέτοια περίπτωσις εἶναι κακὸ
 ἀκόμα καὶ τὸ νὰ λέῃ κανεῖς ὅτι δὲν ὑπάρχει κακὸ. Ὅταν εἶναι
 ἀνάγκη, λέγε τὴν ἀλήθεια ἀναφορικὰ μὲ τὸ ψέμα. Ἡ ὑπεκ- 9
 φυγὴ τῆς Ἀλήθειας παραλύει τὴν ἀκεραιότητα καὶ σὲ γκρεμί-
 ζει ἀπὸ τὸ ὕψος.

Ἡ Χριστιανικὴ Ἐπιστήμη ὑψώνεται πάνω ἀπὸ τὴ μαρτυ- 12
 ρία τῶν σωματικῶν αἰσθήσεων· ἀλλὰ ἂν σὺ ὁ ἴδιος δὲν ἔχῃς
 ὑψωθῇ πάνω ἀπὸ τὴν ἁμαρτία, μὴ συγχαίρῃς τὸν Τὰ λαμπρὰ
 ἑαυτοῦ σου γιὰ τὴν τυφλότητά σου, πού δὲ σ' ἀφή- ἀποτελέσματα 15
 νει νὰ δῇς τὸ κακὸ, ἢ γιὰ τὸ καλὸ πού ξέρεις ἀλλὰ τῆς Ἀλήθειας
 δὲν κάνεις. Μιὰ ἀνέντιμη στάσις ἀπέχει πολὺ ἀπὸ τοῦ νὰ
 εἶναι χριστιανικὰ ἐπιστημονικὴ. «Ὁ κρύπτων τὰς ἁμαρτίας 18
 αὐτοῦ, δὲν θὰ εὐδοθῇ· ὁ δὲ ἐξομολογούμενος καὶ παραιτῶν
 αὐτάς, θὰ ἐλεηθῇ». Προσπάθησε νὰ ἀφήνῃς στὸ νοῦ κάθε
 σπουδαστῇ τὴ βαθιὰ σφραγίδα τῆς θείας Ἐπιστήμης, μιὰν 21
 ἀνώτερη συναισθήσις τῶν ἠθικῶν καὶ πνευματικῶν προσόν-
 των πού ἀπαιτοῦνται γιὰ τὴ θεραπεία, ξέροντας καλὰ ὅτι
 εἶναι ἀδύνατο ἢ πλάνη, τὸ κακὸ καὶ τὸ μίσος νὰ πετύχουν τὰ 24
 λαμπρὰ ἀποτελέσματα τῆς Ἀλήθειας καὶ τῆς Ἀγάπης. Ἡ
 ἀποδοχὴ ἢ ἡ ἐπιδίωξις διδασκαλιῶν πού εἶναι ἀντίθετες πρὸς
 τὴν ἀπόλυτη Χριστιανικὴ Ἐπιστήμη δὲν μπορεῖ παρὰ νὰ 27
 ἐμποδίσῃ πάντοτε τὴν ἐπιστημονικὴ ἀπόδειξις.

Ἄν ὁ σπουδαστὴς συμμορφωθῇ αὐστηρὰ μὲ τὶς διδασκα-
 λίες τῆς Χριστιανικῆς Ἐπιστήμης καὶ δὲν τολμήσῃ νὰ παραβῇ 30
 τοὺς κανόνες τῆς, δὲν μπορεῖ νὰ ἀποτύχῃ στὴ Συμμόρφωσις
 θεραπεία. Χριστιανικὴ Ἐπιστήμη εἶναι νὰ κά- μὲ τὸ σωστό
 νουμε τὸ σωστό, καὶ τίποτε λιγότερο ἀπὸ τὸ νὰ κάνουμε τὸ 33
 σωστό δὲν ἔχει τὸ δικαίωμα νὰ φέρῃ τὸ ὄνομα αὐτό. Τὸ νὰ
 μιᾶ κανεῖς γιὰ τὸ σωστό καὶ νὰ κάνῃ τὸ στραβὸ εἶναι
 ἀνόητη ἀπάτη, πού βλάπτει περισσότερο ἀπ' ὅλους τὸν ἴδιο 36
 τὸ δράστη. Ὅταν σὺ ὁ ἴδιος εἶσαι δέσμιος τῆς ἁμαρτίας, εἶ-
 ναι δύσκολο νὰ ἐλευθερώσῃς τοὺς ἄλλους ἀπὸ τὰ δεσμὰ τῆς

1 another from the fetters of disease. With your own wrists
 manacled, it is hard to break another's chains. A little
 3 leaven causes the whole mass to ferment. A grain of
 Christian Science does wonders for mortals, so omnip-
 otent is Truth, but more of Christian Science must be
 6 gained in order to continue in well doing.

The wrong done another reacts most heavily against
 one's self. Right adjusts the balance sooner or later.
 9 Right adjusts
the balance Think it "easier for a camel to go through
 the eye of a needle," than for you to benefit
 yourself by injuring others. Man's moral mercury, ris-
 12 ing or falling, registers his healing ability and fitness to
 teach. You should practise well what you know, and
 you will then advance in proportion to your honesty
 15 and fidelity,—qualities which insure success in this
 Science; but it requires a higher understanding to teach
 this subject properly and correctly than it does to heal
 18 the most difficult case.

The baneful effect of evil associates is less seen than
 felt. The inoculation of evil human thoughts ought to
 21 Inoculation
of thought be understood and guarded against. The
 first impression, made on a mind which is
 attracted or repelled according to personal merit or de-
 24 merit, is a good detective of individual character. Cer-
 tain minds meet only to separate through simultaneous
 repulsion. They are enemies without the preliminary
 27 offence. The impure are at peace with the impure.
 Only virtue is a rebuke to vice. A proper teacher of Chris-
 tian Science improves the health and the morals of his
 30 student if the student practises what he is taught, and
 unless this result follows, the teacher is a Scientist only
 in name.

ἀρρώστιας. "Όταν τὰ δικά σου χέρια εἶναι δεμένα μὲ χειρο- 1
πέδες, εἶναι δύσκολο νὰ σπάσης τὶς ἀλυσίδες τῶν ἄλλων.
Λίγη ζύμη προκαλεῖ ζύμωση σ' ὅλο τὸ φύραμα. "Ενας κόκκος 3
Χριστιανικῆς Ἐπιστήμης ἀρκεῖ γιὰ νὰ κάνη θαύματα γιὰ τοὺς
θνητοὺς — τόσο παντοδύναμη εἶναι ἡ Ἀλήθεια — γιὰ νὰ ἐξα-
κολουθήσουμε ὅμως νὰ κάνουμε τὸ καλὸ πρέπει νὰ καταλά- 6
βουμε περισσότερο τὴ Χριστιανικὴ Ἐπιστήμη.

Τὸ κακὸ ποὺ κάνει κανεὶς στοὺς ἄλλους τὸ πληρώνει πάρα 9
πολὺ ἀκριβὰ. Τὸ δίκαιο ἀργὰ ἢ γρήγορα ἰσοσκελίζει τοὺς
λογαριασμοὺς. Ἐχε ὑπόψην σου ὅτι «εὐκολώτε- Τὸ δίκαιο
ἰσοσκελίζει
τοὺς λογα-
ριασμοὺς ρον εἶναι νὰ περάσῃ κάμηλος διὰ τρυπήματος βε- 12
λόνης» παρὰ νὰ ὠφεληθῇ ἐσὺ βλάπτοντας τοὺς
ἄλλους. Τὸ βαρόμετρο τῆς ἠθικῆς τοῦ ἀνθρώπου δείχνει, μὲ τὸ
ἀνέβασμα ἢ τὸ πέσιμό του, ἂν αὐτὸς ἔχῃ θεραπευτικὴ ἰκανότη-
τα καὶ ἂν εἶναι κατάλληλος νὰ διδάσκῃ. Πρέπει νὰ ἐφαρμόζης 15
καλὰ αὐτὰ ποὺ ξέρεις καὶ τότε θὰ προοδεύς ἀνάλογα μὲ τὴν
τιμιότητα καὶ τὴν πιστότητά σου — ιδιότητες ποὺ ἐξασφα-
λίζουν τὴν ἐπιτυχίαν στὴν Ἐπιστήμη αὐτῇ· ἀλλὰ ἀπαιτεῖται 18
μιὰ ἀνώτερη κατανόηση γιὰ νὰ διδάξης τὸ θέμα αὐτὸ σωστὰ
καὶ ὅπως πρέπει ἀπὸ ὅ,τι ἀπαιτεῖται γιὰ νὰ θεραπεύσης καὶ
τὴν πιὸ δύσκολη ἀρρώστια. 21

Τὰ ὀλέθρια ἀποτελέσματα τῶν κακῶν συναναστροφῶν δὲν 24
εἶναι τόσο ὁρατὰ ὅσο εἶναι αἰσθητά. Πρέπει νὰ καταλάβουμε
τὸν κίνδυνον ποὺ διατρέχουμε ἀπὸ τὸν ἐμβολιασμό Ἐμβολιασμός
τῆς σκέψης τῶν κακῶν ἀνθρώπων σκέψεων καὶ νὰ προφυ-
λαγώμαστε ἀπ' αὐτόν. Μποροῦμε νὰ διαγνώσουμε καλὰ τὸ
χαρακτήρα ἑνὸς ἀτόμου ἀπὸ τὴν πρώτη ἐντύπωση ποὺ μᾶς 27
κάνει, ἀπὸ τὴν ἔλξη ἢ τὴν ἀντιπάθεια ποὺ μᾶς προκαλεῖ ἢ
προσωπικὴ του ἀξία ἢ ἀπαξία. Μερικοὶ νόες συναντιοῦνται
μόνο καὶ μόνο γιὰ νὰ χωριστοῦν ἐξαιτίας τῆς ταυτόχρονης 30
ἀντιπάθειας ποὺ νοιώθει ὁ ἕνας γιὰ τὸν ἄλλο. Εἶναι ἐχθροὶ
χωρὶς νὰ ἔχῃ προηγηθῇ κανένα δυσάρεστο ἐπεισόδιον μεταξύ
τους. Οἱ αἰσχροὶ τὰ ἔχουν καλὰ μὲ τοὺς αἰσχροὺς. Μόνο 33
ἡ ἀρετὴ ἀποτελεῖ ἐπιτίμηση γιὰ τὴν ἀνηθικότητα. Ὁ καλὸς
διδάσκαλος τῆς Χριστιανικῆς Ἐπιστήμης βελτιώνει τὴν ὑγείαν
καὶ τὴν ἠθικὴν τοῦ μαθητῆ του, ἂν ὁ μαθητὴς ἐφαρμόζῃ αὐτὰ 36
ποὺ μαθαίνει, καὶ ἂν δὲν ἐπακολουθῇ τὸ ἀποτέλεσμα αὐτό,
τότε ὁ διδάσκαλος εἶναι Ἐπιστήμονας μόνο κατ' ὄνομα.

- 1 There is a large class of thinkers whose bigotry and
 2 conceit twist every fact to suit themselves. Their creed
 3 Three classes of neophytes teaches belief in a mysterious, supernatural
 4 God, and in a natural, all-powerful devil. An-
 5 other class, still more unfortunate, are so depraved that
 6 they appear to be innocent. They utter a falsehood,
 7 while looking you blandly in the face, and they never
 8 fail to stab their benefactor in the back. A third class
 9 of thinkers build with solid masonry. They are sincere,
 10 generous, noble, and are therefore open to the approach
 11 and recognition of Truth. To teach Christian Science
 12 to such as these is no task. They do not incline long-
 13 ingly to error, whine over the demands of Truth, nor
 14 play the traitor for place and power.
- 15 Some people yield slowly to the touch of Truth. Few
 16 yield without a struggle, and many are reluctant to ac-
 17 knowledge that they have yielded; but un-
 18 Touchstone of Science less this admission is made, evil will boast
 19 itself above good. The Christian Scientist has enlisted
 20 to lessen evil, disease, and death; and he will overcome
 21 them by understanding their nothingness and the allness
 22 of God, or good. Sickness to him is no less a temptation
 23 than is sin, and he heals them both by understanding
 24 God's power over them. The Christian Scientist knows
 25 that they are errors of belief, which Truth can and will
 26 destroy.
- 27 Who, that has felt the perilous beliefs in life, substance,
 28 and intelligence separated from God, can say that there
 29 is no error of belief? Knowing the claim of
 30 False claims annihilated animal magnetism, that all evil combines in
 31 the belief of life, substance, and intelligence in matter,
 32 electricity, animal nature, and organic life, who will deny

Ἐπάρχει μιὰ μεγάλη τάξη διανοομένων οἱ ὅποιοι ἀπὸ 1
 φανατισμὸ καὶ ἔπαρση διαστρέφουν κάθε γεγονὸς ὅπως τοὺς 3
 ἄρесеи. Τὸ θρησκευμὰ τοὺς διδάσκει πίστη σ' ἓνα Τρεῖς τάξεις
νεοφύτων
 μυστηριώδη καὶ ὑπερφυσικὸ Θεὸ καὶ σ' ἓνα φυσικὸ
 καὶ παντοδύναμο διάβολο. Μερικοὶ ἄλλοι διανοοῦμενοι, ποὺ 6
 ἀποτελοῦν μιὰν ἄλλη τάξη, εἶναι ἀκόμη πιὸ ἀξιολύπητοι· εἶναι
 τόσο διαφθαρμένοι ὥστε φαίνονται ἀθῶοι. Λένε ψέματα, ἐνῶ
 σὲ κοιτάζουν ἀπαλὰ μέσα στὰ μάτια καὶ ποτὲ δὲν παραλεί- 9
 πουν νὰ μαχαίρῳσουν ἀπὸ πίσω τὸν εὐεργέτη τοὺς. Ἄλλοι,
 τέλος, διανοοῦμενοι, ποὺ ἀποτελοῦν μιὰ τρίτη τάξη, χτίζουν 12
 μὲ στερεὰ ὑλικά. Εἶναι εἰλικρινεῖς, γενναϊόδωροι, εὐγενεῖς, καὶ
 συνεπῶς ἔτοιμοι νὰ πλησιάσουν καὶ νὰ ἀναγνωρίσουν τὴν 15
 Ἀλήθεια. Δὲν εἶναι δύσκολο νὰ διδάξῃ κανεὶς σὲ τέτοιους
 ἀνθρώπους τὴ Χριστιανικὴ Ἐπιστήμη. Δὲ ρέπουν μὲ λα-
 χτάρια πρὸς τὴν πλάνη, δὲν γκρινιάζουν γιὰ τὶς ἀπαιτήσεις 18
 τῆς Ἀλήθειας, οὔτε γίνονται προδότες γιὰ νὰ ἀποκτήσουν
 θέση καὶ δύναμη.

Μερικοὶ ἀργοῦν νὰ ὑποκύψουν στὸ ἄγγιγμα τῆς Ἀλήθειας. 18
 Ἐλάχιστοι ὑποκύπτουν χωρὶς ἀγῶνα, καὶ πολλοὶ δὲν εἶναι
 πρόθυμοι νὰ ἀναγνωρίσουν ὅτι ὑπόκυψαν· ἀλλὰ
 ἂν δὲ γίνῃ ἡ παραδοχὴ αὐτὴ τὸ κακὸ θὰ καυχιέται 21
 ὅτι εἶναι ὑπέρτερο ἀπὸ τὸ καλὸ. Ὁ Χριστιανὸς
 Ἐπιστήμονας ἔχει στρατευτὴ γιὰ νὰ λιγοστέψῃ τὸ κακὸ, τὴν
 ἄρρώστια καὶ τὸ θάνατο· καὶ θὰ τὰ νικήσῃ μὲ τὴν κατανόηση 24
 ὅτι εἶναι μηδέν, καὶ ὅτι ὁ Θεός, ἡ τὸ καλὸ, εἶναι τὸ πᾶν. Ἡ
 ἄρρώστια γι' αὐτὸν εἶναι ἐξίσου πειρασμὸς ὅσο εἶναι καὶ ἡ
 ἁμαρτία, καὶ θεραπεύει καὶ τὶς δυὸ μὲ τὴν κατανόηση ὅτι ὁ 27
 Θεὸς μπορεῖ νὰ τὶς νικήσῃ. Ὁ Χριστιανὸς Ἐπιστήμονας ξέρεи
 ὅτι εἶναι ἐσφαλμένες δοξασίες, ποὺ ἡ Ἀλήθεια μπορεῖ νὰ ἐξα-
 λείψῃ καὶ θὰ ἐξαλείψῃ. 30

Ποίους εἶναι ἐκεῖνος ποὺ ἔχει αἰσθανθῇ τὶς ἐπικίνδυνες δοξα-
 σίες ὅτι ὑπάρχει ζωὴ, οὐσία καὶ νοημοσύνη χωριστὰ ἀπὸ τὸ
 Θεὸ καὶ μπορεῖ νὰ πῇ ὅτι δὲν ὑπάρχει ἐσφαλμένη 33
 δοξασία; Ὅταν ξέρῃ κανεὶς τὸν ἰσχυρισμὸ τοῦ
 ζωικοῦ μαγνητισμοῦ, ὅτι ὅλο τὸ κακὸ συνοψίζεται
 στὴ δοξασία ὅτι ἡ ζωὴ, ἡ οὐσία καὶ ἡ νοημοσύνη εἶναι στὴν 36
 ὕλη, στὸν ἠλεκτρισμὸ, στὴ ζωικὴ φύση καὶ στὴν ὀργανικὴ

Οἱ ψεύτικοι
ἰσχυρισμοὶ
ἐκμηδενίζον-
ται

1 that these are the errors which Truth must and will an-
 nihilate? Christian Scientists must live under the con-
 3 stant pressure of the apostolic command to come out from
 the material world and be separate. They must re-
 nounce aggression, oppression and the pride of power.
 6 Christianity, with the crown of Love upon her brow,
 must be their queen of life.

Students of Christian Science, who start with its letter
 9 and think to succeed without the spirit, will either make
 shipwreck of their faith or be turned sadly
 12 to enter the narrow path of Life, for "wide is the gate,
 and broad is the way, that leadeth to destruction, and
 many there be which go in thereat." Man walks in the
 15 direction towards which he looks, and where his treasure
 is, there will his heart be also. If our hopes and affec-
 tions are spiritual, they come from above, not from be-
 18 neath, and they bear as of old the fruits of the Spirit.

Every Christian Scientist, every conscientious teacher
 of the Science of Mind-healing, knows that human will
 21 is not Christian Science, and he must recog-
 nize this in order to defend himself from the
 influence of human will. He feels morally obligated to
 24 open the eyes of his students that they may perceive the
 nature and methods of error of every sort, especially any
 subtle degree of evil, deceived and deceiving. All mental
 27 malpractice arises from ignorance or malice aforethought.
 It is the injurious action of one mortal mind controlling
 another from wrong motives, and it is practised either
 30 with a mistaken or a wicked purpose.

Show your student that mental malpractice tends to
 blast moral sense, health, and the human life. Instruct

Treasure
in heaven

Obligations
of teachers

ζωή, μπορεῖ νὰ ἀρνηθῇ ὅτι αὐτὲς εἶναι οἱ πλάνες ποὺ ἡ Ἀλή- 1
 θεία πρέπει νὰ ἐκμηδενίσῃ καὶ θὰ ἐκμηδενίσῃ; Οἱ Χριστιανοὶ
 Ἐπιστήμονες πρέπει νὰ ζοῦν κάτω ἀπὸ τὴ συνεχῆ πίεση τῆς 3
 ἀποστολικῆς ἐντολῆς, δηλαδὴ νὰ ἐξέλθουν ἀπὸ τὸν ὑλικὸ
 κόσμον καὶ νὰ ἀποχωριστοῦν. Πρέπει νὰ ἀποκηρύξουν τὴν
 ἐπίθεση, τὴν καταπίεση καὶ τὴν ἀλαζονεία τῆς ἰσχύος. Ὁ 6
 χριστιανισμός, μὲ τὸ στέμμα τῆς Ἀγάπης στὸ μέτωπό του,
 πρέπει νὰ εἶναι ὁ βασιλιάς τῆς ζωῆς τους.

Οἱ σπουδαστὲς τῆς Χριστιανικῆς Ἐπιστήμης ποὺ ἀρχίζουν 9
 μὲ τὸ γράμμα καὶ νομίζουν ὅτι μποροῦν νὰ πετύχουν χωρὶς
 τὸ πνεῦμα, ἢ θὰ προκαλέσουν τὸ ναυάγιο τῆς πί- ^{θησαυρὸς}
 στης τους ἢ θὰ λοξοδρομήσουν οἰκτρά. Πρέπει ^{στον οὐρανὸ} 12
 ὄχι μόνο νὰ ζητοῦν ἀλλὰ καὶ νὰ ἀγωνίζονται νὰμποῦν στὴν
 τεθλιμμένη ὁδὸ τῆς Ζωῆς, γιατί «πλατεῖα εἶναι ἡ πύλη, καὶ
 εὐρύχωρος ἡ ὁδὸς ἢ φέρουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ 15
 εἶναι οἱ εἰσερχόμενοι δι' αὐτῆς». Ὁ ἄνθρωπος βαδίζει πρὸς
 τὴν κατεύθυνση ποὺ κοιτάζει, καὶ ὅπου εἶναι ὁ θησαυρὸς τοῦ
 ἐκεῖ θὰ εἶναι καὶ ἡ καρδιά του. Ἄν οἱ ἐλπίδες καὶ τὰ αἰσθήματά 18
 μας εἶναι πνευματικά, ἔρχονται ἀπὸ πάνω, ὄχι ἀπὸ κάτω, καὶ
 φέρνουν, ὅπως τὸν παλιὸ καιρὸ, τοὺς καρποὺς τοῦ Πνεύματος.

Κάθε Χριστιανὸς Ἐπιστήμονας, κάθε εὐσυνείδητος διδά- 21
 σκαλὸς τῆς Ἐπιστήμης τῆς Νοοθεραπείας, ξέρεי ὅτι ἡ ἀν-
 θρώπινη θέληση δὲν εἶναι Χριστιανικὴ Ἐπιστήμη,
 καὶ πρέπει νὰ τὸ ἀναγνωρίσῃ αὐτὸ γιὰ νὰ ὑπερα- ^{Ἵποχρεώ-}
 σπίζῃ τὸν ἑαυτὸ του ἀπὸ τὴν ἐπιρροή τῆς ἀνθρώ- ^{σεις τῶν} 24
 πινης θέλησης. Αἰσθάνεται ὅτι ἔχει ἠθικὴ ὑποχρέωση νὰ
 ἀνοίξῃ τὰ μάτια τῶν μαθητῶν τοῦ γιὰ νὰ μπορέσουν νὰ 27
 διακρίνουν τὴ φύση καὶ τὶς μεθόδους κάθε εἵδους πλάνης, εἰ-
 δικά κάθε ὑπουλη μορφὴ τοῦ κακοῦ, ποὺ ἀπατᾶται καὶ ἀπατᾶ.
 Ὅλη ἡ νοερὴ κακοποιὸς ἐνέργεια προέρχεται ἀπὸ ἀγνοια ἢ 30
 ἀπὸ προμελετημένη κακία. Εἶναι ἡ βλαβερὴ ἐνέργεια ἐνὸς
 θνητοῦ νοῦ ποὺ ἐξουσιάζει ἕναν ἄλλο ἀπὸ κακὰ ἐλατήρια, καὶ
 ὀφείλεται ἢ σὲ ἐσφαλμένο ἢ σὲ κακοήθη σκοπὸ. 33

Δεῖξε στὸ μαθητὴ σου ὅτι ἡ νοερὴ κακοποιὸς ἐνέργεια τείνει
 νὰ συντρίψῃ τὸ συναίσθημα τῆς ἠθικῆς, τὴν ὑγεία καὶ τὴ ζωὴ

1 him how to bar the door of his thought against this
 seeming power, — a task not difficult, when one under-
 3 ^{Indispensable} stands that evil has in reality no power.
 defence
 Incorrect reasoning leads to practical error.
 The wrong thought should be arrested before it has a
 6 chance to manifest itself.

Walking in the light, we are accustomed to the light
 and require it; we cannot see in darkness. But eyes ac-
 9 ^{Egotistic} customed to darkness are pained by the light.
 darkness
 When outgrowing the old, you should not fear
 to put on the new. Your advancing course may pro-
 12 voke envy, but it will also attract respect. When error
 confronts you, withhold not the rebuke or the explana-
 tion which destroys error. Never breathe an immoral
 15 atmosphere, unless in the attempt to purify it. Better is
 the frugal intellectual repast with contentment and virtue,
 than the luxury of learning with egotism and vice.
 18 Right is radical. The teacher must know the truth
 himself. He must live it and love it, or he cannot impart
 it to others. We soil our garments with con-
 21 ^{Unwarranted} servatism, and afterwards we must wash them
 expectations
 clean. When the spiritual sense of Truth unfolds its
 harmonies, you take no risks in the policy of error. Ex-
 24 pect to heal simply by repeating the author's words, by
 right talking and wrong acting, and you will be disap-
 pointed. Such a practice does not demonstrate the
 27 Science by which divine Mind heals the sick.

Acting from sinful motives destroys your power of
 healing from the right motive. On the other hand, if
 30 ^{Reliable} you had the inclination or power to practise
 authority
 wrongly and then should adopt Christian
 Science, the wrong power would be destroyed. You do

τοῦ ἀνθρώπου. Δίδαξέ τον πῶς νὰ ἀμπαρῶνῃ τὴν πόρτα 1
τῆς σκέψης του στὴ φαινομενικὴ αὐτὴ δύναμη — ἔργο πού δὲν
εἶναι δύσκολο, ὅταν καταλάβῃ κανεὶς ὅτι στὴν Ἀπαραίτητη 3
πραγματικότητα τὸ κακὸ δὲν ἔχει καμιά δύναμη. ἄμυνα
Οἱ ἐσφαλμένοι συλλογισμοὶ ὁδηγοῦν τὸν ἄνθρωπο σὲ σφάλμα-
τα. Πρέπει νὰ ἀναχαιτίζουμε τὴν ἐσφαλμένη σκέψη προτοῦ 6
τῆς δοθῇ ἡ εὐκαιρία νὰ ἐκδηλωθῇ.

“Ὅταν περπατοῦμε στὸ φῶς, συνηθίζουμε στὸ φῶς καὶ τὸ
ζητᾶμε· δὲν μποροῦμε νὰ βλέπουμε στὸ σκοτάδι. Ἀλλὰ τὰ 9
μάτια πού εἶναι συνηθισμένα στὸ σκοτάδι πονοῦν Ἐγωιστικό
στὸ φῶς. “Ὅταν δὲ σοῦ κάνῃ πιὰ τὸ παλιό, δὲν σκοτάδι
πρέπει νὰ φοβᾶσαι νὰ ἀσπαστῇς τὸ νέο. Ἡ πρόοδός σου 12
ἐνδέχεται νὰ προκαλέσῃ φθόνο, ἀλλὰ θὰ ἐλκύσῃ ἐπίσης καὶ
τὸ σεβασμὸ μερικῶν. “Ὅταν βρίσκεσαι ἀντιμέτωπος μὲ τὴν
πλάνη, μὴν παραλείψῃς τὴν ἐπιτίμηση ἢ τὴν ἐξήγηση πού 15
ἐξαλείφει τὴν πλάνη. Μὴν ἀναπνέῃς ποτὲ μιὰν ἀνήθικη
ἀτμόσφαιρα, ἐκτὸς ἂν προσπαθῇς νὰ τὴν ἐξαγνίσῃς. Προτι-
μότερο εἶναι τὸ λιτὸ διανοητικὸ γεῦμα μὲ εὐχαρίστηση καὶ 18
ἀρετὴ παρὰ ἡ πολυτέλεια τῆς μάθησης μὲ ἐγωισμό καὶ
ἀνηθικότητα.

Τὸ δίκαιο εἶναι ἀπόλυτο. Ὁ διδάσκαλος πρέπει νὰ ξέρῃ ὁ 21
ἴδιος τὴν ἀλήθεια. Πρέπει νὰ τὴ ζῇ καὶ νὰ τὴν ἀγαπᾶ, ἀλ-
λιῶς δὲν μπορεῖ νὰ τὴ μεταδώσῃ στοὺς ἄλλους.
Λερώνουμε τὰ ροῦχα μας μὲ συντηρητικότητά, καὶ Ἀδικαιολό- 24
ὑστερα εἴμαστε ὑποχρεωμένοι νὰ τὰ καθάρισουμε. γητες προσ-
δοκίες
“Ὅταν ἡ πνευματικὴ αἴσθησις τῆς Ἀλήθειας ἀποκαλύψῃ τὶς
ἁρμονίες της, δὲ θὰ εἶσαι πιὰ πρόθυμος νὰ ἀκολουθήσῃς τὴν 27
πολιτικὴ τῆς πλάνης καὶ νὰ ριψοκινδυνέψῃς. Ἄν περιμένῃς
νὰ θεραπεύσῃς ἐπαναλαμβάνοντας ἀπλῶς τὰ λόγια μου, μι-
λώνοντας σωστὰ καὶ ἐνεργώντας ἐσφαλμένα, θὰ ἀπογοητευ- 30
τῇς. Μιὰ τέτοια τακτικὴ δὲν ἀποδείχνει τὴν Ἐπιστῆμὴ μὲ τὴν
ὁποία ὁ θεὸς Νοῦς θεραπεύει τοὺς ἀρρώστους.

Ἄν τὰ ἐλατήρια τῶν πράξεών σου εἶναι ἁμαρτωλά, κατα- 33
στρέφεις τὴν ἱκανότητά σου νὰ θεραπεύῃς μὲ ὀρθὰ ἐλατήρια.
Ἐξάλλου, ἂν ἔχῃς τὴν τάση ἢ τὴ δύναμη νὰ ἐφαρ- Ἀξιόπιστη 36
μόζῃς τὴ θεραπευτικὴ ἐσφαλμένα καὶ δεχτῇς αὐθεντία
ὑστερα τῇ Χριστιανικῇ Ἐπιστῆμῃ, ἡ ἐσφαλμένη δύναμη θὰ

1 not deny the mathematician's right to distinguish the cor-
 2 rect from the incorrect among the examples on the black-
 3 board, nor disbelieve the musician when he distinguishes
 concord from discord. In like manner it should be granted
 that the author understands what she is saying.

6 Right and wrong, truth and error, will be at strife in
 the minds of students, until victory rests on the side of
 invincible truth. Mental chemicalization fol-
 9 **Winning** the field follows the explanation of Truth, and a higher
 basis is thus won; but with some individuals the morbid
 moral or physical symptoms constantly reappear. I
 12 have never witnessed so decided effects from the use of
 material remedies as from the use of spiritual.

Teach your student that he must know himself be-
 15 fore he can know others and minister to human needs.

Knowledge Honesty is spiritual power. Dishonesty is
 and honesty human weakness, which forfeits divine help.
 18 You uncover sin, not in order to injure, but in order
 to bless the corporeal man; and a right motive has
 its reward. Hidden sin is spiritual wickedness in high
 21 places. The masquerader in this Science thanks God
 that there is no evil, yet serves evil in the name of
 good.

24 You should treat sickness mentally just as you would
 sin, except that you must not tell the patient that he is
 sick nor give names to diseases, for such a
Metaphysical treatment course increases fear, the foundation of dis-
 27 ease, and impresses more deeply the wrong mind-picture.
 A Christian Scientist's medicine is Mind, the divine Truth
 30 that makes man free. A Christian Scientist never recom-
 mends material hygiene, never manipulates. He does
 not trespass on the rights of mind nor can he practise

ἐξαιλεφτῇ. Δὲν ἀρνεῖσαι στὸ μαθηματικὸ τὸ δικαίωμα νὰ 1
διακρίνη, μεταξὺ τῶν παραδειγμάτων ποὺ εἶναι πάνω στὸν
πίνακα, τὸ σωστὸ ἀπὸ τὸ ἐσφαλμένο, οὔτε δυσπιστεῖς στὸ 3
μουσικὸ ὅταν διακρίνη τὴν ἁρμονίαν ἀπὸ τὴν παραφωνία.
Γιὰ τὸν ἴδιον λόγο πρέπει νὰ παραδεχτῇς ὅτι κι ἐγὼ ἐπίσης
ξέρω τί λέω. 6

Τὸ καλὸ καὶ τὸ κακὸ, ἡ ἀλήθεια καὶ ἡ πλάνη, θὰ συγ-
κρούωνται μέσα στὴ σκέψη τῶν μαθητῶν, μέχρις ὅτου ἡ νίκη 9
ταχτῇ μὲ τὸ μέρος τῆς ἀκατανίκητης ἀλήθειας. Ἡ ^{Τὸ κέρδισμα}
ἐξήγηση τῆς Ἀλήθειας συνοδεύεται ἀπὸ νοερὸ ^{τῆς μάχης}
χημισμὸ, καὶ ἔτσι κερδίζεται μιὰ ψηλότερη βάση· ἀλλὰ σὲ
μερικὰ ἄτομα τὰ νοσηρὰ ἠθικὰ ἢ σωματικὰ συμπτώματα συν- 12
εχῶς ξαναπαρουσιάζονται. Ποτὲ δὲν παρατήρησα τόσο θε-
τικὰ ἀποτελέσματα ἀπὸ τὴ χρῆση τῶν ὑλικῶν φαρμάκων
ὅσο ἀπὸ τὴ χρῆση τῶν πνευματικῶν. 15

Δίδαξε τὸ μαθητὴ σου ὅτι πρέπει νὰ γνωρίσῃ τὸν ἑαυτὸ
του πρὶν μπορέσῃ νὰ γνωρίσῃ τοὺς ἄλλους καὶ βοηθήσῃ τοὺς
ἄνθρωπους. Ἡ τιμιότητα εἶναι πνευματικὴ δύ- ^{Γνώση καὶ} 18
ναμη. Ἡ ἀτιμία εἶναι ἀνθρώπινη ἀδυναμία, ποὺ ^{τιμιότητα}
χάνει τὴ θεία βοήθεια. Ἀποκαλύπτεις τὴν ἁμαρτία ὅχι γιὰ
νὰ βλάψῃς, ἀλλὰ γιὰ νὰ κάνῃς καλὸ στὸ σωματικὸ ἄνθρωπο· 21
καὶ τὸ ὀρθὸ κίνητρο ἀνταμείβεται. Ἡ κρυμμένη ἁμαρτία εἶναι
τὸ πνεῦμα τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. Ὁ ὑποκριτὴς
στὴν Ἐπιστήμη αὐτὴ εὐχαριστεῖ τὸ Θεὸ ποὺ δὲν ὑπάρχει 24
κακὸ, ἀλλὰ ὑπηρετεῖ τὸ κακὸ ἐν ὀνόματι τοῦ καλοῦ.

Πρέπει νὰ θεραπεύῃς τὴν ἁρρώστια νοερὰ ἀκριβῶς ὅπως
θὰ θεράπευες καὶ τὴν ἁμαρτία, μὲ τὴ διαφορὰ ὅτι δὲν πρέπει 27
νὰ λές στὸν ἁρρωστο ὅτι πάσχει οὔτε νὰ δίνῃς ^{Μεταφυσικὴ}
ὀνόματα στὶς ἁρρώστιες, γιὰτὶ μιὰ τέτοια τακτικὴ ^{θεραπεία}
μεγαλώνει τὸ φόβο, ποὺ εἶναι τὸ θεμέλιο τῆς ἁρρώστιας, καὶ 30
ἐντυπώνει βαθύτερα τὴν ἐσφαλμένη νοερὴ εἰκόνα. Τὸ φάρ-
μακο τοῦ Χριστιανοῦ Ἐπιστήμονα εἶναι ὁ Νοῦς, ἡ θεία
Ἀλήθεια ποὺ ἐλευθερώνει τὸν ἄνθρωπο. Ὁ Χριστιανὸς Ἐπι- 33
στήμονας ποτὲ δὲ συνιστᾷ ὑλικὴ ὑγιεινὴ, ποτὲ δὲ κάνει μα-
σάζ. Δὲν καταπατεῖ τὰ δικαιώματα τοῦ νοῦ οὔτε μπορεῖ νὰ

1 animal magnetism or hypnotism. It need not be added
 that the use of tobacco or intoxicating drinks is not in
 3 harmony with Christian Science.

Teach your students the omnipotence of Truth, which
 illustrates the impotence of error. The understanding,
 6 Impotence of hate even in a degree, of the divine All-power de-
 stroys fear, and plants the feet in the true path,
 — the path which leads to the house built without hands
 9 “eternal in the heavens.” Human hate has no legiti-
 mate mandate and no kingdom. Love is enthroned.
 That evil or matter has neither intelligence nor power,
 12 is the doctrine of absolute Christian Science, and this is
 the great truth which strips all disguise from error.

He, who understands in a sufficient degree the Princi-
 15 ple of Mind-healing, points out to his student error as
 well as truth, the wrong as well as the right
 16 Love the incentive practice. Love for God and man is the true
 18 incentive in both healing and teaching. Love inspires,
 illumines, designates, and leads the way. Right motives
 give pinions to thought, and strength and freedom to
 21 speech and action. Love is priestess at the altar of
 Truth. Wait patiently for divine Love to move upon the
 waters of mortal mind, and form the perfect concept.
 24 Patience must “have her perfect work.”

Do not dismiss students at the close of a class term,
 feeling that you have no more to do for them. Let your
 27 Continuity of interest loving care and counsel support all their feeble
 footsteps, until your students tread firmly in
 the straight and narrow way. The superiority of spir-
 30 itual power over sensuous is the central point of Chris-
 tian Science. Remember that the letter and mental
 argument are only human auxiliaries to aid in bringing

ἀσκή ζωικό μαγνητισμό ἢ ὑπνωτισμό. Περιττό νὰ προσθέ- 1
σουμε ὅτι ἡ χρῆση καπνοῦ ἢ οἶνοπνευματωδῶν ποτῶν δέ 3
συμβιβάζεται μὲ τὴ Χριστιανικὴ Ἐπιστήμη.

Δίδαξε στοὺς μαθητές σου τὴν παντοδυναμίαν τῆς Ἀλή-
θειας, πού ἀποδεικνύει τὴν ἀδυναμίαν τῆς πλάνης. Ἡ κατα-
νόηση, ἀκόμη καὶ σὲ μικρὸ βαθμό, ὅτι ἡ θεία δύ- *Ἀδυναμία 6*
ναμη εἶναι τὸ Πᾶν ἐξαλείφει τὸ φόβο καὶ στερεώνει *τοῦ μίσους*
τὰ πόδια μας στὸν ἀληθινὸ δρόμο — στὸ δρόμο πού ὁδηγεῖ
στὴν ἀχειροποίητη οἰκία, πού εἶναι «αἰώνιος ἐν τοῖς οὐρα- 9
νοῖς». Τὸ ἀνθρώπινο μίσος δὲν ἔχει νόμιμη ἐντολὴ οὔτε βασί-
λειο. Ἡ Ἀγάπη εἶναι στὸ θρόνο. Ὅτι τὸ κακὸ ἢ ἡ ὕλη δὲν
ἔχει οὔτε νοημοσύνη οὔτε δύναμη εἶναι ἡ διδασχὴ τῆς ἀπόλυτης 12
Χριστιανικῆς Ἐπιστήμης, καὶ αὕτη εἶναι ἡ μεγάλη ἀλήθεια
πού ἀφαιρεῖ ἐντελῶς τὴ μεταμφίεση ἀπὸ τὴν πλάνη.

Ἐκεῖνος πού καταλαβαίνει ἀρκετὰ τὴν Ἀρχὴ τῆς Νοοθερα- 15
πείας ἐπισύρει τὴν προσοχὴ τοῦ μαθητῆ του τόσο στὴν
πλάνη ὅσο καὶ στὴν ἀλήθεια, στὴν κακὴ καθὼς
ἐπίσης καὶ στὴν καλὴ ἐφαρμογὴ. Ἡ ἀγάπη γιὰ *Ἡ ἀγάπη 18*
τὸ Θεὸ καὶ τὸν ἄνθρωπο εἶναι τὸ ἀληθινὸ κίνητρο *εἶναι τὸ 18*
τόσο γιὰ τὴ θεραπεία ὅσο καὶ γιὰ τὴ διδασκαλία. Ἡ Ἀγάπη
ἐμπνέει, φωτίζει, ὑποδεικνύει, καὶ ἀνοίγει τὸ δρόμο. Τὰ σωστὰ 21
κίνητρα δίνουν φτερὰ στὴ σκέψη, καὶ δύναμη καὶ ἐλευθερίαν
στὴν ὁμιλίαν καὶ τὴ δράσιν. Ἡ ἀγάπη εἶναι ἰέρεια στὸ βωμὸ
τῆς Ἀλήθειας. Περίμενε ὑπομονητικὰ τὴ θεία Ἀγάπην νὰ 24
κινήθῃ πάνω στὰ νερὰ τοῦ θνητοῦ νοῦ καὶ νὰ σχηματίσῃ τὴν
τέλεια ἀντίληψιν. Ἡ ὑπομονὴ πρέπει «νὰ ἔχη ἔργον τέ-
λειον». 27

Μὴν ἀπολύσης τοὺς μαθητές στὸ τέλος τῶν παραδόσεων
μὲ τὴν ιδέα ὅτι δὲν ἔχεις πιά νὰ κάνης τίποτε γι' αὐτοὺς. Ἡ
στοργικὴ σου μέριμνα καὶ συμβουλὴ ἄς ὑποστηρί- *Ἀδιάπτωτο 30*
ζουν ὅλα τὰ ἀδύνατα βήματά τους, ὥσότου οἱ *ἐνδιαφέρον*
μαθητές σου βαδίσουν στερεὰ στὴ στενὴ καὶ τεθλιμμένη ὁδό.
Τὸ κεντρικὸ σημεῖο τῆς Χριστιανικῆς Ἐπιστήμης εἶναι ὅτι ἡ 33
πνευματικὴ δύναμη εἶναι ὑπέρτερη ἀπὸ τὴ δύναμη τῶν αἰ-
σθησέων. Ἐχε ὑπόψην σου ὅτι τὸ γράμμα καὶ τὸ νοερὸ ἐπι-
χείρημα δὲν εἶναι παρὰ ἀνθρώπινα ἐπικουρικὰ μέσα γιὰ νὰ 36

1 thought into accord with the spirit of Truth and Love,
which heals the sick and the sinner.

3 A mental state of self-condemnation and guilt or a
faltering and doubting trust in Truth are unsuitable
conditions for healing the sick. Such mental

6 **Weakness and guilt** states indicate weakness instead of strength.

Hence the necessity of being right yourself in order to
teach this Science of healing. You must utilize the moral

9 might of Mind in order to walk over the waves of error
and support your claims by demonstration. If you are

12 if, knowing the remedy, you fail to use the energies of
Mind in your own behalf, you can exercise little or no
power for others' help. "First cast out the beam out

15 of thine own eye; and then shalt thou see clearly to cast
out the mote out of thy brother's eye."

The student, who receives his knowledge of Christian

18 Science, or metaphysical healing, from a human teacher,

The trust of the All-wise may be mistaken in judgment and demonstra-
tion, but God cannot mistake. God selects

21 for the highest service one who has grown into such a
fitness for it as renders any abuse of the mission an im-
possibility. The All-wise does not bestow His highest

24 trusts upon the unworthy. When He commissions a mes-
senger, it is one who is spiritually near Himself. No per-
son can misuse this mental power, if he is taught of God

27 to discern it.

This strong point in Christian Science is not to be
overlooked, — that the same fountain cannot send forth

30 **Integrity assured** both sweet waters and bitter. The higher
your attainment in the Science of mental

healing and teaching, the more impossible it will be-

βοηθήσουν τὴ σκέψη νὰ ἑναρμονιστῇ μὲ τὸ πνεῦμα τῆς Ἀλή- 1
θειας καὶ Ἀγάπης, ποὺ θεραπεύει τοὺς ἀσθενεῖς καὶ τοὺς 3
ἀμαρτωλοὺς.

Ἡ νοερὴ κατάστασις στὴν ὁποία κυριαρχεῖ τὸ συναίσθημα 6
τῆς αὐτοκαταδίκης καὶ τῆς ἐνοχῆς, ἢ ἡ ἀσταθὴς καὶ ἀβέβαιη
ἐμπιστοσύνη στὴν Ἀλήθεια, εἶναι ἀκατάλληλος *Ἀδυναμία* 6
συνθῆκες γιὰ τὴ θεραπεία τῶν ἀσθενῶν. *καὶ ἐνοχῆ*
νοερὲς καταστάσεις δείχνουν ἀδυναμία καὶ ὄχι δύναμη. Γι' αὐ-
τὸ εἶναι ἀνάγκη νὰ εἶσαι σὺ ὁ ἴδιος ἐν τάξει γιὰ νὰ διδάξης 9
τὴν Ἐπιστὴμὴ αὐτὴ τῆς θεραπευτικῆς. Πρέπει νὰ χρησιμο-
ποιήσης τὴν ἠθικὴ ἰσχὺ τοῦ Νοῦ γιὰ νὰ βαδίσῃς πάνω στὰ 12
κύματα τῆς πλάνης καὶ νὰ ὑποστηρίξῃς τοὺς ἰσχυρισμούς σου
μὲ ἀπόδειξη. Ἄν ἔχῃς πελαγώσῃς σὺ ὁ ἴδιος μέσα στὴ δο-
ξασία καὶ τὸ φόβο τῆς ἀρρώστιας ἢ τῆς ἀμαρτίας, καὶ ἂν, 15
ἐνῶ γνωρίζεις τὸ φάρμακο, παραλείπῃς νὰ χρησιμοποιοῦν
γιὰ τὸν ἑαυτὸ σου τὴ δύναμη τοῦ Νοῦ, τότε δὲν μπορεῖς νὰ
ἀσκήσῃς παρὰ ἐλάχιστη, ἢ καὶ καμιά, δύναμη γιὰ νὰ βοη-
θήσῃς τοὺς ἄλλους. «Ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ 18
ὀφθαλμοῦ σου, καὶ τότε θὰ ἰδῇς καθαρῶς διὰ νὰ ἐκβάλῃς τὸ
ξυλᾶριον ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου».

Ὁ μαθητὴς ποὺ μαθαίνει τὴ Χριστιανικὴ Ἐπιστὴμὴ, ἢ τὴ 21
μεταφυσικὴ θεραπευτικὴ, ἀπὸ ἕναν ἀνθρώπινο δάσκαλο ἐν-
δέχεται νὰ κάνῃ λάθη ὡς πρὸς τὴν κρίση καὶ τὴν
ἀπόδειξή του, ὁ Θεὸς ὅμως δὲν μπορεῖ νὰ κάνῃ *Ἡ παρακα-*
λάθη. Ὁ Θεὸς ἐκλέγει γιὰ τὴν ὑψιστὴ ὑπηρεσία *ταθῆκη τοῦ* 24
Πανσόφου
ἐκεῖνον ποὺ ἔχει γίνῃ τόσο κατάλληλος γι' αὐτὴ ὥστε νὰ
εἶναι ἀδύνατο νὰ κάνῃ κατάχρησι τῆς ἀποστολῆς του. Ὁ 27
Πάνσοφος δὲν ἐμπιστεύεται τίς ὑψιστε παρακαταθῆκες Του
σ' ἕναν ποὺ εἶναι ἀνάξιος. Ὅταν ἀναθέτῃ σὲ κάποιον μιὰν
ἀποστολή, ἐκλέγει ἕναν ποὺ εἶναι πνευματικὰ κοντά Του. Κα- 30
νεῖς δὲν μπορεῖ νὰ κάνῃ κακὴ χρῆσι τῆς νοερῆς αὐτῆς δύνα-
μης, ἂν ἔχῃ μάθῃ ἀπὸ τὸ Θεὸ νὰ τὴ διακρίνῃ.

Τὸ σημαντικὸ αὐτὸ σημεῖο στὴ Χριστιανικὴ Ἐπιστὴμὴ 33
δὲν πρέπει νὰ τὸ παραβλέπουμε — ὅτι ἡ ἴδια πηγὴ
δὲν μπορεῖ νὰ ἀναβρύῃ καὶ γλυκὸ καὶ πικρὸ νερό. *Ἡ ἀκεραιό-*
Ὅσο πιὸ ἀνώτερη εἶναι ἡ ἐπίδοσή σου στὴν Ἐπι- *τητα εἶναι*
στήμῃ τῆς νοερῆς θεραπευτικῆς καὶ διδασκαλίας, τόσο πιὸ *ἀσφαλὴς* 36

- 1 come for you intentionally to influence mankind adverse
to its highest hope and achievement.
- 3 Teaching or practising in the name of Truth, but contrary to its spirit or rules, is most dangerous quackery.
- 6 **Chicanery impossible** Strict adherence to the divine Principle and rules of the scientific method has secured the only success of the students of Christian Science. This alone entitles them to the high standing which
- 9 most of them hold in the community, a reputation experimentally justified by their efforts. Whoever affirms that there is more than one Principle and method
- 12 of demonstrating Christian Science greatly errs, ignorantly or intentionally, and separates himself from the true conception of Christian Science healing and from
- 15 its possible demonstration.

Any dishonesty in your theory and practice betrays a gross ignorance of the method of the Christ-cure. Science

18 **No dishonest concessions** makes no concessions to persons or opinions. One must abide in the *morale* of truth or he cannot demonstrate the divine Principle. So long as

21 matter is the basis of practice, illness cannot be efficaciously treated by the metaphysical process. Truth does the work, and you must both understand and abide by the

24 divine Principle of your demonstration.

A Christian Scientist requires my work SCIENCE AND HEALTH for his textbook, and so do all his students and

27 **This volume indispensable** patients. Why? *First:* Because it is the voice of Truth to this age, and contains the full statement of Christian Science, or the Science of healing

30 through Mind. *Second:* Because it was the first book known, containing a thorough statement of Christian Science. Hence it gave the first rules for demonstrating

ἀδύνατο θὰ εἶναι γιὰ σένα νὰ ἐπηρεάζης ἐκ προθέσεως τὴν ἀνθρωπότητα ἀντίθετα πρὸς τὶς ἀνώτερες ἐλπίδες καὶ ἐπιτυχίες της.

Τὸ νὰ διδάσκη κανεὶς ἢ νὰ ἐφαρμόζῃ ἐν ὀνόματι τῆς Ἀλήθειας, ἀλλὰ ἀντίθετα πρὸς τὸ πνεῦμα ἢ τοὺς κανόνες της, εἶναι πολὺ ἐπικίνδυνη ἀγυρτεία. Ὅλες οἱ ἐπιτυχίες τῶν σπουδαστῶν τῆς Χριστιανικῆς Ἐπιστήμης ὀφείλονται στὴν αὐστηρὴ προσήλωση στὴ θεία Ἀρχὴ καὶ τοὺς κανόνες τῆς ἐπιστημονικῆς μεθόδου. Μόνο αὐτὸ τοὺς κάνει νὰ ἀξίζουν τὴ μεγάλη ἐκτίμηση ποὺ οἱ περισσότεροι ἀπ' αὐτοὺς ἔχουν στὴν κοινωνία, μὴ ἐκτίμηση ποὺ δικαιώνεται ἀπὸ τὰ ἀποτελέσματα τῶν προσπαθειῶν τους. Ὅποιος ὑποστηρίζει ὅτι ἡ Χριστιανικὴ Ἐπιστήμη μπορεῖ νὰ ἀποδειχτῇ καὶ μὲ ἄλλη Ἀρχὴ καὶ μέθοδο κάνει μεγάλο λάθος, εἴτε ἀπὸ ἀγνοία εἴτε σκόπιμα, καὶ ἀπομακρύνεται ἀπὸ τὴν ἀληθινὴ ἀντίληψη τῆς θεραπευτικῆς τῆς Χριστιανικῆς Ἐπιστήμης καὶ ἀπὸ τὴ δυνατότητα νὰ τὴν ἀποδείξῃ.

Καθε ἀτιμία στὴ θεωρία σου καὶ στὸν τρόπο μὲ τὸν ὁποῖο ἐφαρμόξεις τὴ θεραπευτικὴ προδίδει παχυλὴ ἀμάθεια τῆς μεθόδου τῆς Χριστοθεραπείας. Ἡ Ἐπιστήμη δὲν κάνει παραχωρήσεις σὲ πρόσωπα ἢ σὲ γνῶμες. Πρέπει νὰ προσηλωθῇ κανεὶς στὸ πνεῦμα τῆς ἀληθείας, ἀλλιῶς δὲν μπορεῖ νὰ ἀποδείξῃ τὴ θεία Ἀρχή. Ἐνὸς ἢ ὕλη εἶναι ἡ βάση τῆς ἐφαρμογῆς, ἡ ἀρρώστια δὲν μπορεῖ νὰ θεραπευτῇ ἀποτελεσματικὰ μὲ τὴ μεταφυσικὴ μέθοδο. Ἡ Ἀλήθεια κάνει τὴν ἐργασία, καὶ πρέπει καὶ νὰ καταλαβαίνης τὴ θεία Ἀρχὴ τῆς ἀπόδειξης καὶ νὰ ὑποταχτῇ σ' αὐτή.

Ἕνας Χριστιανὸς Ἐπιστήμονας βρίσκει ὅτι εἶναι ἀπαράιτητο νὰ ἔχῃ τὸ ἔργο μου ΕΠΙΣΤΗΜΗ ΚΑΙ ΥΓΕΙΑ ὡς ἐγχειρίδιό του, καὶ τὸ ἴδιο κάνουν καὶ ὅλοι οἱ μαθητὲς καὶ οἱ ἄρρωστοί του. Γιατί; *Πρῶτον:* Γιατί τὸ βιβλίο αὐτὸ εἶναι ἡ φωνὴ τῆς Ἀλήθειας στὴν ἐποχὴ αὐτὴ καὶ ἐκθέτει ἐντελῶς τὴ Χριστιανικὴ Ἐπιστήμη, ἢ τὴν Ἐπιστήμη ποὺ θεραπεύει μὲ τὸ Νοῦ. *Δεύτερον:* Γιατί ἦταν τὸ πρῶτο γνωστὸ βιβλίο ποὺ περιέχει μιὰ πλήρη ἔκθεση τῆς Χριστιανικῆς Ἐπιστήμης. Γι' αὐτὸ ἔδωσε τοὺς

Ἡ στρεψο-
δικία εἶναι
ἀδύνατη

Ἀπαγορεύον-
ται οἱ ἀνέντι-
μες παραχω-
ρήσεις

Τὸ βιβλίο
αὐτὸ εἶναι
ἀπαραίτητο

1 this Science, and registered the revealed Truth uncon-
 3 taminated by human hypotheses. Other works, which
 have borrowed from this book without giving it credit,
 have adulterated the Science. *Third:* Because this book
 has done more for teacher and student, for healer and
 6 patient, than has been accomplished by other books.

Since the divine light of Christian Science first dawned
 upon the author, she has never used this newly discovered
 9 **Purity of** power in any direction which she fears to have
science fairly understood. Her prime object, since
 entering this field of labor, has been to prevent suffering,
 12 not to produce it. That we cannot scientifically both
 cure and cause disease is self-evident. In the legend of
 the shield, which led to a quarrel between two knights
 15 because each of them could see but one face of it, both
 sides were beautiful according to their degree; but to
 mental malpractice, prolific of evil, there is no good as-
 18 pect, either silvern or golden.

Christian Science is not an exception to the general
 rule, that there is no excellence without labor in a direct
 21 **Backsliders** line. One cannot scatter his fire, and at the
and mistakes same time hit the mark. To pursue other
 vocations and advance rapidly in the demonstration of
 24 this Science, is not possible. Departing from Christian
 Science, some learners commend diet and hygiene.
 They even practise these, intending thereby to initiate
 27 the cure which they mean to complete with Mind, as if
 the non-intelligent could aid Mind! The Scientist's
 demonstration rests on one Principle, and there must
 30 and can be no opposite rule. Let this Principle be ap-
 plied to the cure of disease without exploiting other
 means.

πρώτους κανόνες γιὰ τὴν ἀπόδειξη τῆς Ἐπιστήμης αὐτῆς καὶ 1
κατέγραψε τὴν Ἀλήθεια, ποὺ φανερώθηκε μὲ ἀποκάλυψη
καὶ εἶναι ἀμόλυντη ἀπὸ ἀνθρώπινες ὑποθέσεις. Ἄλλα ἔργα, 3
ποὺ ἔχουν πάρει ἰδέες ἀπὸ τὸ βιβλίο αὐτὸ χωρὶς νὰ τὸ ἀναφέ-
ρουν, ἔχουν νοθήσει τὴν Ἐπιστήμη. *Τρίτον:* Γιατὶ τὸ βιβλίο
αὐτὸ ἔχει βοηθήσει περισσότερο τὸ διδάσκαλο, τὸ σπουδα- 6
στή, τὸ θεραπευτὴ καὶ τὸν ἄρρωστο ἀπὸ ὅ,τι ἔχουν ἄλλα
βιβλία.

Ἀπὸ τότε ποὺ τὸ θεῖο φῶς τῆς Χριστιανικῆς Ἐπιστήμης 9
ἀνάτειλε γιὰ πρώτη φορὰ στὴ σκέψη μου δὲ χρησιμοποίησα
ποτέ τὴ δύναμη αὐτῇ, ποὺ ἀνακαλύφτηκε τώρα
τελευταία, κατὰ ἕναν τρόπο ποὺ νὰ φοβᾶμαι τὸν ^{Ἡ ἀγνόητα} 12
τίμιο ἔλεγχον τῶν ἄλλων. Ἀφότου ἀνάλαβα τὸ <sup>τῆς ἐπιστή-
μης</sup>
ἔργο αὐτό, ὁ πρωταρχικὸς σκοπός μου ἦταν νὰ ἀποτρέψω
τὴν ὁδύνη, ὅχι νὰ τὴν προκαλέσω. Εἶναι ὀλοφάνερο ὅτι δὲν 15
μποροῦμε ἐπιστημονικὰ καὶ νὰ θεραπεύουμε καὶ νὰ προκα-
λοῦμε ἄρρώστια. Στὸ μύθο τῆς ἀσπίδας, ποὺ ἐγίνε αἰτία νὰ
φιλονικήσουν δυὸ ἱππότες γιατί ὁ καθένας τους δὲν ἐβλεπε 18
παρὰ μόνο τὴ μιὰ ὀψη τῆς, καὶ οἱ δυὸ πλευρὲς ἦταν
ὠραίες, ἡ κάθε μιὰ μὲ τὸν τρόπο τῆς· ἀλλὰ ἡ νοερὴ κακοποιὸς
ἐνέργεια, ποὺ εἶναι γόνιμη σὲ κακό, δὲν ἔχει καλὴ πλευρά, 21
οὔτε ἀσημένια οὔτε χρυσή.

Ἡ Χριστιανικὴ Ἐπιστήμη δὲν ἀποτελεῖ ἐξαίρεση τοῦ γενι-
κοῦ κανόνα, ὅτι δὲν μπορεῖ νὰ διαπρέψη κανεὶς χωρὶς νὰ κο- 24
πιάσῃ γιὰ ἕναν ὁρισμένο σκοπὸ. Δὲν μπορεῖ κα-
νεὶς νὰ πυροβολῇ ἀπὸ δῶ καὶ ἀπ' ἐκεῖ, καὶ συγ- ^{Ἀποστάτες}
χρόνως νὰ πετύχῃ τὸ στόχο του. Εἶναι ἀδύνατο νὰ ἀκολου- ^{καὶ σφάλματα} 27
θοῦμε ἄλλα ἐπαγγέλματα καὶ νὰ προοδεύσουμε γρήγορα στὴν
ἀπόδειξη τῆς Ἐπιστήμης αὐτῆς. Μερικοὶ μαθητευόμενοι, ποὺ
παρεκκλίνουν ἀπὸ τὴ Χριστιανικὴ Ἐπιστήμη, συνιστοῦν 30
δίαιτα καὶ ὑγιεινὴ. Μάλιστα καὶ τὶς ἐφαρμόζουν, μὲ τὴν πρό-
θεση νὰ ἀρχίσουν ἔτσι τὴ θεραπεία καὶ νὰ τὴν ἀποπερατώ-
σουν μὲ τὸ Νοῦ, σὰ νὰ ἦταν δυνατό αὐτὸ ποὺ δὲν ἔχει νοη- 33
μοσύνη νὰ βοηθήσῃ τὸ Νοῦ! Ἡ ἀπόδειξη τοῦ Ἐπιστήμονα
στηρίζεται στὴ μιὰ καὶ μόνη Ἀρχή, καὶ οὔτε πρέπει οὔτε
μπορεῖ νὰ ὑπάρχῃ ἀντίθετος κανόνας. Ἄς ἐφαρμόζεται ἡ 36
Ἀρχὴ αὐτὴ στὴ θεραπεία τῆς ἀρρώστιας χωρὶς νὰ χρησιμο-
ποιοῦνται ἄλλα μέσα.

1 Mental quackery rests on the same platform as all
 other quackery. The chief plank in this platform is the
 3 ^{Mental} doctrine that Science has two principles in
^{charlatanism} partnership, one good and the other evil, —
 one spiritual, the other material, — and that these two
 6 may be simultaneously at work on the sick. This
 theory is supposed to favor practice from both a mental
 and a material standpoint. Another plank in the plat-
 9 form is this, that error will finally have the same effect
 as truth.

It is anything but scientifically Christian to think of
 12 aiding the divine Principle of healing or of trying to sus-
^{Divinity} tain the human body until the divine Mind
^{ever ready} is ready to take the case. Divinity is always
 15 ready. *Semper paratus* is Truth's motto. Having seen
 so much suffering from quackery, the author desires to
 keep it out of Christian Science. The two-edged sword
 18 of Truth must turn in every direction to guard "the tree
 of life."

Sin makes deadly thrusts at the Christian Scientist as
 21 ritualism and creed are summoned to give place to higher
^{The panoply} law, but Science will ameliorate mortal malice.
^{of wisdom} The Christianly scientific man reflects the
 24 divine law, thus becoming a law unto himself. He does
 violence to no man. Neither is he a false accuser. The
 Christian Scientist wisely shapes his course, and is hon-
 27 est and consistent in following the leadings of divine
 Mind. He must prove, through living as well as heal-
 ing and teaching, that Christ's way is the only one
 30 by which mortals are radically saved from sin and
 sickness.

Christianity causes men to turn naturally from matter

Ἡ νοερὴ ἀγυρτεία στηρίζεται πάνω στοῦ ἴδιου σύστημα ποὺ 1
στηρίζεται καὶ κάθε ἄλλη ἀγυρτεία. Τὸ κυριότερο σημεῖο τοῦ
συστήματος αὐτοῦ εἶναι ἡ διδασκαλία ὅτι ἡ Ἐπι- 3
στήμη ἔχει δυὸ ἀρχές ποὺ συνεργάζονται, μιὰ ^{Νοερὴ} ^{τσαρλατανία}
καλὴ καὶ μιὰ κακὴ — μιὰ πνευματικὴ καὶ μιὰ ὑλικὴ — καὶ ὅτι
καὶ οἱ δυὸ τους μποροῦν νὰ ἐνεργοῦν συγχρόνως στοὺς ἀρ- 6
ρώστους. Ἡ θεωρία αὐτὴ ὑποτίθεται ὅτι εὐνοεῖ τὴν ἀσκήση
τῆς θεραπείας ποὺ στηρίζεται καὶ στὴ νοερὴ καὶ στὴν ὑλικὴ
ἀποψη. Ἕνα ἄλλο σημεῖο τοῦ συστήματος αὐτοῦ εἶναι καὶ τὸ 9
ἐξῆς: ὅτι ἡ πλάνη τελικὰ θὰ ἐπιφέρῃ τὸ ἴδιο ἀποτέλεσμα ὅπως
καὶ ἡ ἀλήθεια.

Κάθε ἄλλο παρὰ χριστιανοεπιστημονικὸ εἶναι νὰ θέλῃ κα- 12
νεὶς νὰ βοηθήσῃ τὴ θεία Ἀρχὴ τῆς θεραπευτικῆς ἢ νὰ προσ-
παθῇ νὰ ὑποστηρίξῃ τὸ ἀνθρώπινο σῶμα, ὥσό-
του νὰ προετοιμαστῇ ὁ θεῖος Νοῦς νὰ ἀναλάβῃ τὴν ^{Ὁ Θεὸς εἶναι} ^{πάντα ἔτοιμος} 15
περίπτωση. Ὁ Θεὸς εἶναι πάντοτε ἔτοιμος. *Semper paratus*
(πάντα ἔτοιμη) εἶναι τὸ ρητὸ τῆς Ἀλήθειας. Ἐπειδὴ εἶδα ὅτι
ἡ ἀγυρτεία ἔχει προκαλέσει πάρα πολὺ ὀδύνη, ἐπιθυμῶ νὰ 18
τὴν ἀποκλείσω ἀπὸ τὴ Χριστιανικὴ Ἐπιστήμη. Ἡ δίστομη
ρομφαία τῆς Ἀλήθειας πρέπει νὰ στρέφῃ πρὸς ὅλες τὶς κατευ-
θύνσεις γιὰ νὰ φρουρῇ «τὸ ξύλον τῆς ζωῆς». 21

Ἡ ἀμαρτία λογχίζει θανάσιμα τὸ Χριστιανὸ Ἐπιστήμονα
καθὼς ἡ τυπολατρεία καὶ τὸ δόγμα καλοῦνται νὰ δώσουν τὴ
θέση τους σ' ἕναν ἀνώτερο νόμο, ἀλλὰ ἡ Ἐπι- 24
στήμη θὰ μετριάσῃ τὴ θνητὴ κακία. Ὁ χριστια- ^{Ἡ πανοπλία} ^{τῆς σοφίας}
νικὰ ἐπιστημονικὸς ἄνθρωπος ἀντανεκλᾷ τὸ θεῖο νόμο, καὶ
ἔτσι γίνεται νόμος στὸν ἑαυτὸ του. Δὲν ἀσκεῖ βία ἐναντίον 27
κανενός. Οὔτε εἶναι συκοφάντης. Ὁ Χριστιανὸς Ἐπιστή-
μονας χαράζει τὴν πορεία του μὲ σύνεση καὶ ἀκολουθεῖ τίμια
καὶ σταθερὰ τὶς ὁδηγίες τοῦ θείου Νοῦ. Πρέπει νὰ ἀποδείξῃ, 30
τόσο μὲ τὴ ζωὴ του ὅσο καὶ μὲ τὴ θεραπεία καὶ τὴ διδασκαλία,
ὅτι ὁ δρόμος τοῦ Χριστοῦ εἶναι ὁ μόνος ποὺ σώζει τοὺς θνη-
τοὺς ριζικὰ ἀπὸ τὴν ἀμαρτία καὶ τὴν ἀρρώστια. 33

Ὁ χριστιανισμὸς κάνει τοὺς ἀνθρώπους νὰ στρέφουν φυσικὰ

- 1 to Spirit, as the flower turns from darkness to light.
 Man then appropriates those things which "eye hath
 3 not seen nor ear heard." Paul and John
**Advance-
ment by
sacrifice** had a clear apprehension that, as mortal man
 achieves no worldly honors except by sacrifice,
 6 so he must gain heavenly riches by forsaking all worldli-
 ness. Then he will have nothing in common with the
 worldling's affections, motives, and aims. Judge not the
 9 future advancement of Christian Science by the steps
 already taken, lest you yourself be condemned for fail-
 ing to take the first step.
- 12 Any attempt to heal mortals with erring mortal mind,
 instead of resting on the omnipotence of the divine
**Dangerous
knowledge** Mind, must prove abortive. Committing the
 15 bare process of mental healing to frail mor-
 tals, untaught and unrestrained by Christian Science,
 is like putting a sharp knife into the hands of a blind
 18 man or a raging maniac, and turning him loose in
 the crowded streets of a city. Whether animated by
 malice or ignorance, a false practitioner will work mis-
 21 chief, and ignorance is more harmful than wilful wicked-
 ness, when the latter is distrusted and thwarted in its
 incipency.
- 24 To mortal sense Christian Science seems abstract, but
 the process is simple and the results are sure if the Science
**Certainty
of results** is understood. The tree must be good, which
 27 produces good fruit. Guided by divine Truth
 and not guesswork, the *theologus* (that is, the student —
 the Christian and scientific expounder — of the divine
 30 law) treats disease with more certain results than any
 other healer on the globe. The Christian Scientist should
 understand and adhere strictly to the rules of divine meta-

ἀπὸ τὴν ὕλη πρὸς τὸ Πνεῦμα, ὅπως τὸ λουλουδί στρέφει ἀπὸ 1
τὸ σκοτάδι πρὸς τὸ φῶς. Τότε ὁ ἄνθρωπος ἀποκτᾷ τὰ πράγ-
ματα ἐκεῖνα πού «ὀφθαλμός δὲν εἶδε, καὶ ὠτίον δὲν 3
ἤκουσεν». Ὁ Παῦλος καὶ ὁ Ἰωάννης καταλάβαι-
ναν πολὺ καλὰ ὅτι ὅπως ὁ θνητὸς ἄνθρωπος δὲν ^{Ἡ πρόοδος πετυχαίνεται μεθυσίαις}
πετυχαίνει κοσμικὰς τιμὰς παρὰ μόνο μεθυσία ἔτσι πρέπει νὰ 6
κερδίσει καὶ οὐράνια πλούτη ἐγκαταλείποντας ὅλα τὰ ἐγκό-
σμια. Τότε δὲ θὰ ἔχη τίποτε τὸ κοινὸ μετὰ τὰ αἰσθήματα, τὰ
κίνητρα καὶ τοὺς σκοποὺς τοῦ ἀνθρώπου πού προσηλώνεται 9
στὰ ἐγκόσμια. Μὴν κρίνης τὴ μελλοντικὴ πρόοδος τῆς Χρι-
στιανικῆς Ἐπιστήμης ἀπὸ ὅ,τι ἔχει κατορθώσει αὐτὴ ὡς
τώρα, μήπως κατακριθῇ καὶ σὺ ὁ ἴδιος γιατί δὲν μπόρεσες νὰ 12
σημειώσης καμιά πρόοδος.

Κάθε προσπάθεια πού κάνει κανεὶς γιὰ νὰ θεραπεύσῃ τοὺς
θνητοὺς μετὰ τὸν ἀπατηλὸ θνητὸ νοῦ, ἀντὶ νὰ στηριχθῇ στὴν 15
παντοδυναμία τοῦ θεοῦ Νοῦ, δὲν μπορεῖ παρὰ νὰ ^{Ἐπικίνδυνη γνώση}
ἀποτύχῃ. Τὸ νὰ ἐμπιστευεῖται κανεὶς τὴν ἀκάλυ-
πτη μέθοδο τῆς νοερῆς θεραπευτικῆς σὲ ἀσταθεῖς θνητοὺς, πού 18
δὲν τοὺς ἔχει διαπαιδαγωγήσει καὶ χαλιναγωγήσει ἡ Χρι-
στιανικὴ Ἐπιστήμη, εἶναι σὰ νὰ βάζῃ ἓνα κοφτερὸ μαχαίρι
στὰ χεῖρια ἐνὸς τυφλοῦ ἢ ἐνὸς ἐξαγριωμένου τρελλοῦ καὶ νὰ τὸν 21
ἀφήνῃ ἐλεύθερο μέσα στοὺς δρόμους μιᾶς πόλης πού εἶναι γε-
μάτοι κόσμος. Ὁ ψευτοπρακτῖσιονερ θὰ κάμῃ κακό, εἴτε ἀπὸ
κακία εἴτε ἀπὸ ἄγνοια ὑποκινεῖται, καὶ ἡ ἄγνοια εἶναι πιὸ 24
βλαβερὴ ἀπὸ τὴ θεληματικὴ κακία, ὅταν δυσπιστῇ κανεὶς
στὴν τελευταία καὶ τὴ ματαιώσῃ ἀπὸ τὴν ἀρχή.

Γιὰ τὴ θνητὴ αἴσθησις ἡ Χριστιανικὴ Ἐπιστήμη εἶναι ἀόρι- 27
στη, ἀλλὰ ἡ μέθοδος εἶναι ἀπλή καὶ τὰ ἀποτελέσματα σίγουρα
ἂν κατανοηθῇ ἡ Ἐπιστήμη. Τὸ δέντρο πού πα-
ράγει καλὸ καρπὸ πρέπει νὰ εἶναι καλὸ. Ὅταν ^{Τὰ ἀποτελέ- σματα εἶναι βέβαια} 30
ὁδηγῇται ἀπὸ τὴ θεία Ἀλήθεια καὶ ὄχι ἀπὸ εἰκα-
σίες, ὁ θεολόγος (δηλαδή, ὁ σπουδαστὴς τοῦ θεοῦ νόμου,
αὐτὸς πού τὸν ἐρμηνεύει χριστιανικὰ καὶ ἐπιστημονικὰ) θερα- 33
πεύει τὴν ἀρρώστια μετὰ πιὸ βέβαια ἀποτελέσματα ἀπὸ κάθε
ἄλλο θεραπευτὴ στὸν κόσμον αὐτό. Ὁ Χριστιανὸς Ἐπιστή-
μονας πρέπει νὰ ἐννοῇ καὶ νὰ τηρῇ αὐστηρὰ τοὺς κανόνες τῆς 36

1 physics as laid down in this work, and rest his demonstration on this sure basis.

3 Ontology is defined as "the science of the necessary constituents and relations of all beings," and it under-
 lies all metaphysical practice. Our system of

Ontology
defined

6 Mind-healing rests on the apprehension of the nature and essence of all being, — on the divine Mind and Love's essential qualities. Its pharmacy is moral,
 9 and its medicine is intellectual and spiritual, though used for physical healing. Yet this most fundamental part of metaphysics is the one most difficult to understand and
 12 demonstrate, for to the material thought all is material, till such thought is rectified by Spirit.

Sickness is neither imaginary nor unreal, — that is,
 15 to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It
 is therefore to be dealt with through right ap-
 18 prehension of the truth of being. If Christian healing is abused by mere smatterers in Science, it becomes a tedious mischief-maker. Instead of scientifically effect-
 21 ing a cure, it starts a petty crossfire over every cripple and invalid, buffeting them with the superficial and cold assertion, "Nothing ails you."

Mischievous
imagination

24 When the Science of Mind was a fresh revelation to the author, she had to impart, while teaching its grand facts, the hue of spiritual ideas from her own
 27 spiritual condition, and she had to do this orally through the meagre channel afforded by language and by her manuscript circulated among the students. As former beliefs were gradually expelled from her thought, the
 30 teaching became clearer, until finally the shadow of old errors was no longer cast upon divine Science.

Author's early
instructions

θείας μεταφυσικῆς ὅπως διατυπώνονται στο βιβλίο αὐτό καί
 νά στηρίξη τὴν ἀπόδειξή του πάνω στὴ σταθερὴ αὐτὴ βάση.

Ὀντολογία εἶναι «ἡ ἐπιστήμη τῶν ἀναγκαίων συστατικῶν
 στοιχείων ὅλων τῶν ὄντων καὶ τῶν σχέσεων πού διέπουν
 αὐτά», καὶ ἀποτελεῖ τὴ βάση ὅλης τῆς μεταφυσι-
 κῆς ἐφαρμογῆς. Τὸ δικό μας σύστημα Νοοθερα-
 πείας στηρίζεται στὴν κατανόηση τῆς φύσης καὶ
 τῆς οὐσίας ὅλου τοῦ εἶναι — στο θεῖο Νοῦ καὶ στὶς βασικὲς
 ιδιότητες τῆς Ἀγάπης. Ἡ φαρμακευτικὴ τῆς εἶναι ἠθικὴ καὶ
 τὸ φάρμακό της διανοητικὸ καὶ πνευματικὸ, ἂν καὶ χρησιμο-
 ποιεῖται γιὰ σωματικὴ θεραπεία. Κι' ὅμως ἐκεῖνο πού δυσκο-
 λεύεται κανεὶς περισσότερο νὰ καταλάβῃ καὶ νὰ ἀποδείξῃ εἶναι
 τὸ μέρος αὐτοῦ τῆς μεταφυσικῆς, πού εἶναι καὶ τὸ πιὸ βασικό,
 ἐπειδὴ γιὰ τὴν ὑλικὴ σκέψη τὸ πᾶν εἶναι ὑλικό, ὥσπου τοῦ
 Πνεῦμα διορθώσῃ μιὰ τέτοια σκέψη.

Ἡ ἀρρώστια δὲν εἶναι οὔτε φανταστικὴ οὔτε ἀνύπαρκτη —
 δηλαδή, γιὰ τὴ φοβισμένη καὶ ἀπατηλὴ αἴσθησι τοῦ ἀρρώ-
 στου. Ἡ ἀρρώστια εἶναι κάτι περισσότερο ἀπὸ
 φαντασία· εἶναι σταθερὴ πεποίθησι. Πρέπει λοι-
 πὸν νὰ ἀντιμετωπιστῇ μὲ τὴ σωστὴ κατανόηση τῆς ἀλήθειας
 τοῦ εἶναι. Ἄν γίνεταὶ κακὴ χρῆσις τῆς χριστιανικῆς θεραπευ-
 τικῆς ἀπὸ ἐκείνους πού δὲν ἔχουν παρὰ μιὰ ἐπιπόλαιη γνώσι
 τῆς Ἐπιστήμης, τότε αὐτὴ γίνεται κουραστικὴ καὶ αἰτία φι-
 λονικῶν. Ἀντὶ νὰ πετύχῃ ἐπιστημονικὰ μιὰ θεραπεία, ἀρχί-
 ζει μιὰ στενοκέφαλη ἐπίθεσι ἐναντίον κάθε ἀναπήρου καὶ ἀρ-
 ρώστου, ραπίζοντάς τους μὲ τὴν ἐπιπόλαιη καὶ ψυχρὴ διαβε-
 βαίωσι: «Δὲν ἔχεις τίποτε».

Ὅταν ἡ ἀνακάλυψις τῆς Ἐπιστήμης τοῦ Νοῦ ἦταν ἀκόμη
 νωπὴ στὴ σκέψι μου, ἤμουν ὑποχρεωμένη νὰ μεταδίδω, ἐνῶ
 δίδασκα τίς ὑπέροχες ἀλήθειές της, τίς λεπτές ἐν-
 νοιες τῶν πνευματικῶν ἰδεῶν μὲ βάση τὴ δική μου
 πνευματικὴ κατὰστασι, καὶ ἤμουν ἀναγκασμένη
 νὰ τὸ κάνω αὐτὸ προφορικὰ μὲ τὰ φτωχὰ μέσα πού διαθέ-
 τει ἡ γλῶσσα καὶ μὲ τὸ χειρόγραφό μου πού κυκλοφοροῦσε
 μεταξὺ τῶν μαθητῶν. Καθὼς ἀπόρριπτα σιγὰ σιγὰ ἀπὸ τὴ
 σκέψι μου τίς προηγούμενες δοξασίες μου, ἡ διδασκαλία
 γινόταν πιὸ σαφής, ὥσπου τελικὰ ἡ σκιὰ τῶν παλαιῶν πλα-
 νῶν δὲν ἔπεφτε πιὰ πάνω στὴ θεία Ἐπιστήμη.

Ὁ ὀρισμὸς
 τῆς ὄντολο-
 γίας

Βλαβερὴ
 φαντασία

Οἱ πρῶτες
 διδασκαλίες
 μου

1 I do not maintain that anyone can exist in the flesh
 without food and raiment; but I do believe that the
 3 ^{Proof by} real man is immortal and that he lives in
 induction Spirit, not matter. Christian Science must
 be accepted at this period by induction. We admit the
 6 whole, because a part is proved and that part illustrates
 and proves the entire Principle. Christian Science can
 be taught only by those who are morally advanced and
 9 spiritually endowed, for it is not superficial, nor is it
 discerned from the standpoint of the human senses.
 Only by the illumination of the spiritual sense, can
 12 the light of understanding be thrown upon this Science,
 because Science reverses the evidence before the material
 senses and furnishes the eternal interpretation of God and
 15 man.

If you believe that you are sick, should you say, "I am
 sick"? No, but you should tell your belief sometimes,
 18 if this be requisite to protect others. If you commit a
 crime, should you acknowledge to yourself that you are
 a criminal? Yes. Your responses should differ because
 21 of the different effects they produce. Usually to admit
 that you are sick, renders your case less curable, while
 to recognize your sin, aids in destroying it. Both sin and
 24 sickness are error, and Truth is their remedy. The truth
 regarding error is, that error is not true, hence it is unreal.
 To prove scientifically the error or unreality of sin, you
 27 must first see the claim of sin, and then destroy it.
 Whereas, to prove scientifically the error or unreality of
 disease, you must mentally unsee the disease; then you
 30 will not feel it, and it is destroyed.

Systematic teaching and the student's spiritual growth
 and experience in practice are requisite for a thorough

Δὲν ἰσχυρίζομαι ὅτι μπορεῖ κανεὶς νὰ διατηρηθῇ στὴ σάρκα 1
χωρὶς τροφή καὶ ἐνδύματα· ἀλλὰ πιστεύω ὅτι ὁ πραγματικὸς
ἄνθρωπος εἶναι ἀθάνατος καὶ ὅτι ζῇ στὸ Πνεῦμα, *'Επαγωγικὴ* 3
ὄχι στὴν ὕλη. Ἡ Χριστιανικὴ 'Επιστήμη πρέπει *ἀπόδειξη*
νὰ γίνῃ ἀποδεκτὴ στὴν ἐποχὴ αὐτὴ δι' ἐπαγωγῆς. Παραδε-
χόμεστε τὸ ὅλο, ἐπειδὴ ἓνα μέρος τοῦ ἔχει ἀποδεχτῆ καὶ τὸ 6
μέρος αὐτὸ ἐπεξηγεῖ καὶ ἀποδείχνει ὁλόκληρη τὴν 'Αρχή. Τὴ
Χριστιανικὴ 'Επιστήμη μποροῦν νὰ τὴ διδάξουν μόνο ἐκεῖνοι
ποὺ εἶναι ἠθικὰ προοδευμένοι καὶ πνευματικὰ προικισμένοι, 9
γιατὶ δὲν εἶναι ἐπιφανειακὴ οὔτε διακρίνεται ἀπὸ τὴ σκοπιὰ
τῶν ἀνθρώπινων αἰσθήσεων. Μόνο μὲ τὴ φῶτιση τῆς πνευ-
ματικῆς αἰσθήσεως μπορεῖ νὰ ρίξῃ κανεὶς πάνω στὴν 'Επιστήμη 12
αὐτὴ τὸ φῶς τῆς κατανόησης, γιατί ἡ 'Επιστήμη ἀντιστρέφει
τὸ τεκμήριο ποὺ παρουσιάζουν οἱ ὕλικές αἰσθήσεις καὶ πα-
ρέχει τὴν αἰώνια ἐρμηνεία τοῦ Θεοῦ καὶ τοῦ ἀνθρώπου. 15

"Ἄν νομίζης ὅτι εἶσαι ἄρρωστος, πρέπει νὰ λές «εἰμαι ἄρρω-
στος»; "Ὁχι· ἀλλὰ καμιά φορὰ πρέπει νὰ λές τὴ δοξασία
σου, ἂν εἶναι αὐτὸ ἀπαραίτητο γιὰ τὴν προστασία τῶν ἄλ- 18
λων. "Ἄν διαπράξης ἓνα ἔγκλημα, πρέπει νὰ παραδεχτῆς ὅτι
εἶσαι ἐγκληματίας; Ναί. Οἱ ἀπαντήσεις σου πρέπει νὰ δια-
φέρουν ἐπειδὴ παράγουν διαφορετικὰ ἀποτελέσματα. "Ὅταν 21
παραδεχτῆς ὅτι εἶσαι ἄρρωστος ἢ πάθησέ σου θεραπεύεται
συνήθως δυσκολώτερα, ἐνῶ ὅταν ἀναγνωρίσης τὴν ἁμαρτία
σου βοηθᾷς στὴν ἐξάλειψή της. Τόσο ἡ ἁμαρτία ὅσο καὶ ἡ 24
ἄρρώστια εἶναι πλάνες, καὶ τὸ φάρμακό τους εἶναι ἡ 'Αλήθεια.
Ἡ ἀλήθεια σχετικὰ μὲ τὴν πλάνη εἶναι ὅτι ἡ πλάνη δὲν εἶναι
ἀληθινή, ἐπομένως δὲν εἶναι πραγματικὴ. Γιὰ νὰ ἀποδείξης 27
ἐπιστημονικὰ τὴν πλάνη ἢ τὴν ἀνυπαρξίαν τῆς ἁμαρτίας, πρέ-
πει πρῶτα νὰ δῇς τί ἰσχυρίζεται ἡ ἁμαρτία καὶ ὕστερα νὰ τὴν
ἐξαλείψῃς. Γιὰ νὰ ἀποδείξης ὅμως ἐπιστημονικὰ τὴν πλάνη 30
ἢ τὴν ἀνυπαρξίαν τῆς ἀρρώστιας, πρέπει νὰ πάψῃς νὰ βλέπῃς
νοερὰ τὴν ἀρρώστια· τότε δὲ θὰ τὴν αἰσθάνεσαι, καὶ ἔτσι
ἐξαλείφεται. 33

Γιὰ νὰ καταλάβῃ ὁ σπουδαστὴς ἐντελῶς τὴ Χριστιανικὴ
'Επιστήμη πρέπει νὰ τὴ διδαχτῇ συστηματικὰ, νὰ ἀνα-

1 comprehension of Christian Science. Some individuals assimilate truth more readily than others, but any
 3 **Rapidity of assimilation** student, who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, can demonstrate Christian Science, cast out
 6 error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

9 If the student goes away to practise Truth's teachings only in part, dividing his interests between God and
 12 **Divided loyalty** mammon and substituting his own views for Truth, he will inevitably reap the error he sows.

Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every state-
 15 ment, and advance from the rudiments laid down. There is nothing difficult nor toilsome in this task, when the way is pointed out; but self-denial, sincerity, Christianity, and
 18 persistence alone win the prize, as they usually do in every department of life.

Anatomy, when conceived of spiritually, is mental self-
 21 knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin.
Anatomy defined Are thoughts divine or human? That is the
 24 important question. This branch of study is indispensable to the excision of error. The anatomy of Christian Science teaches when and how to probe the self-in-
 27 flicted wounds of selfishness, malice, envy, and hate. It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spir-
 30 itual love. It urges the government of the body both in health and in sickness. The Christian Scientist, through understanding mental anatomy, discerns and

πτυχτῇ πνευματικᾷ καὶ νὰ ἀποκτήσῃ πείρα στὴν ἐφαρμογὴ 1
 τῆς. Μερικὰ ἄτομα ἀφομοιώνουν τὴν ἀλήθεια πιὸ εὐκολὰ ἀπὸ 3
 τοὺς ἄλλους, ἀλλὰ ὅποιος σπουδαστὴς προσηλῶ- ^{Ὁ ρυθμὸς τῆς}
 νεταὶ στοὺς θείους κανόνες τῆς Χριστιανικῆς Ἐπι- ^{ἀφομοίωσης}
 στήμης καὶ ἀπορροφᾷ τὸ πνεῦμα τοῦ Χριστοῦ μπορεῖ νὰ 6
 ἀποδείξῃ τὴ Χριστιανικὴ Ἐπιστήμη, νὰ ἐκβάλλῃ τὴν πλάνη, 6
 νὰ θεραπεύῃ τοὺς ἀσθενεῖς καὶ νὰ προσθέτῃ συνεχῶς στὸ
 θησαυρὸ τῆς πνευματικῆς του νόησης δύναμη, φώτιση καὶ 9
 ἐπιτυχία. 9

Ἄν ὁ σπουδαστὴς φεύγῃ γιὰ νὰ ἐφαρμόσῃ τὶς διδασκαλίες 12
 τῆς Ἀλήθειας μόνο ἐν μέρει, μοιράζοντας τὸ ἐνδιαφέρον του
 ἀνάμεσα στὸ Θεὸ καὶ τὸ μαμμωνᾶ, καὶ ἀντικαθι- ^{Διαιρεμένη}
 στώντας τὴν Ἀλήθεια μὲ τὶς δικές του ἀπόψεις, θὰ ^{πιστότητα}
 θερίσῃ ἐξάπαντος τὴν πλάνη πού σπέρνει. Ὅποιος θέλει νὰ 15
 ἀποδείξῃ τὴ θεραπευτικὴ τῆς Χριστιανικῆς Ἐπιστήμης πρέ-
 πει νὰ προσηλωθῇ αὐστηρὰ στοὺς κανόνες τῆς, νὰ προσέξῃ
 κάθε πρόταση καὶ νὰ προχωρήσῃ μὲ βάση τὰ καθορισμένα
 στοιχεῖα. Δὲν ὑπάρχει τίποτε πού νὰ εἶναι δύσκολο ἢ ἐπί- 18
 πονο στὸ ἔργο αὐτό, ὅταν εἶναι χαραγμένος ὁ δρόμος· ἀλλὰ
 μόνο ἡ αὐταπάρνηση, ἡ εἰλικρίνεια, ἡ χριστιανοσύνη καὶ ἡ
 ἐπιμονὴ κερδίζουν τὸ βραβεῖο, ὅπως συνήθως συμβαίνει καὶ 21
 σὲ κάθε ἄλλο τομέα τῆς ζωῆς. 21

Ἡ ἀνατομία εἶναι, ὅταν τὴν ἀντιληφτοῦμε πνευματικᾷ, 24
 νοερὴ αὐτογνωσία, καὶ συνίσταται στὸ διαμελισμὸ τῶν σκέ-
 ψων πού ἐπιδιώκει νὰ ἀνακαλύψῃ τὴν ποιότητα, ^{Ὁ ὁρισμὸς}
 τὴν ποσότητα καὶ τὴν προέλευσή τους. Εἶναι οἱ ^{τῆς ἀνατομίας}
 σκέψεις θεῖες ἢ ἀνθρώπινες; Αὐτὸ εἶναι τὸ σπουδαῖο ἐρώτημα. 27
 Ὁ κλάδος αὐτὸς τῆς σπουδῆς εἶναι ἀπαραίτητος γιὰ τὴν ἀπο-
 κοπὴ τῆς πλάνης. Ἡ ἀνατομία τῆς Χριστιανικῆς Ἐπιστήμης
 διδάσκει πότε καὶ πῶς πρέπει νὰ ἐξετάζωνται οἱ πληγές τῆς 30
 ἰδιοτέλειας, τῆς κακίας, τοῦ φθόνου καὶ τοῦ μίσους, πού ἐμεῖς οἱ
 ἴδιοι προξενοῦμε στὸν ἑαυτό μας. Διδάσκει τὸν ἔλεγχο τῆς
 ἀχαλίνωτης φιλοδοξίας. Ἀποκαλύπτει τὶς ἅγιες ἐπιρροές τῆς 33
 ἀνιδιοτέλειας, τῆς φιλανθρωπίας, τῆς πνευματικῆς ἀγάπης.
 Μᾶς παρακινεῖ νὰ κυβερνοῦμε τὸ σῶμα καὶ ὅταν εἴμαστε ὑγιεῖς
 καὶ ὅταν ἄρρωσταίνουμε. Μὲ τὴν κατανόηση τῆς νοερῆς ἀνα- 36
 τομίας, ὁ Χριστιανὸς Ἐπιστήμονας διακρίνει καὶ ἀντιμετω-

1 deals with the real cause of disease. The material physi-
 2 cian gropes among phenomena, which fluctuate every in-
 3 stant under influences not embraced in his diagnosis, and
 4 so he may stumble and fall in the darkness.

5 Teacher and student should also be familiar with the
 6 obstetrics taught by this Science. To attend properly
 7 the birth of the new child, or divine idea,
 8 **Scientific** you should so detach mortal thought from its
 9 **obstetrics** material conceptions, that the birth will be natural and
 10 safe. Though gathering new energy, this idea cannot
 11 injure its useful surroundings in the travail of spiritual
 12 birth. A spiritual idea has not a single element of error,
 13 and this truth removes properly whatever is offensive.
 14 The new idea, conceived and born of Truth and Love, is
 15 clad in white garments. Its beginning will be meek, its
 16 growth sturdy, and its maturity undecaying. When
 17 this new birth takes place, the Christian Science infant
 18 is born of the Spirit, born of God, and can cause the
 19 mother no more suffering. By this we know that Truth
 20 is here and has fulfilled its perfect work.

21 To decide quickly as to the proper treatment of error —
 22 whether error is manifested in forms of sickness, sin,
 23 **Unhesitating** or death — is the first step towards destroy-
 24 **decision** ing error. Our Master treated error through
 25 Mind. He never enjoined obedience to the laws of nature,
 26 if by these are meant laws of matter, nor did he use drugs.
 27 There is a law of God applicable to healing, and it is a
 28 spiritual law instead of material. The sick are not healed
 29 by inanimate matter or drugs, as they believe that they
 30 are. Such seeming medical effect or action is that of so-
 31 called mortal mind.

It has been said to the author, "The world is bene-

πίζει τὴν πραγματικὴ αἰτία τῆς ἀρρώστιας. Ὁ ὑλικὸς για- 1
τρὸς ψάχνει στὰ τυφλὰ τὰ φαινόμενα, ποὺ μεταβάλλονται
κάθε στιγμή ἀπὸ ἐπιδράσεις ποὺ δὲν περιέχονται στὴ διά- 3
γνωσή του, καὶ γι' αὐτὸ μπορεῖ νὰ σκοντάψῃ στὸ σκοτάδι καὶ
νὰ πέσῃ.

Τόσο ὁ διδάσκαλος ὅσο καὶ ὁ μαθητὴς πρέπει ἐπίσης νὰ εἶναι 6
ἐξοικειωμένοι μὲ τὴ ματευτικὴ ποὺ διδάσκει ἡ Ἐπιστήμη αὐτή.
Γιὰ νὰ δώσῃ τὴν ἀπαιτούμενη βοήθεια κατὰ τὸν
τοκετὸ τοῦ νέου παιδιοῦ, ἡ τῆς θείας ιδέας, πρέπει Ἐπιστημο- 9
νὰ ἀποσπάσῃ τὴ θνητὴ σκέψῃ ἀπὸ τὶς ὑλικές της
ἀντιλήψεις σὲ τέτοιο βαθμὸ ὥστε ὁ τοκετὸς νὰ εἶναι φυσικὸς
καὶ ἀκίνδυνος. Μολονότι συγκεντρώνει νέα ἐνέργεια, ἡ ιδέα 12
αὕτῃ δὲν μπορεῖ κατὰ τὶς ὠδίνες τοῦ πνευματικοῦ τοκετοῦ νὰ
βλάβῃ τὸ χρῆσιμο περιβάλλον της. Μιὰ πνευματικὴ ιδέα
δὲν περιέχει οὔτε καὶ τὸ παραμικρὸ στοιχεῖο πλάνης, καὶ ἡ 15
ἀλήθεια αὕτῃ ἐξαλείφει ὅπως πρέπει καθετὶ ποὺ εἶναι βλα-
βερό. Ἡ νέα ιδέα, ποὺ τὴ συλλαμβάνει καὶ τὴ γεννᾷ ἡ Ἀλή-
θεια καὶ ἡ Ἀγάπη, εἶναι ντυμένη στὰ ἄσπρα. Ἡ ἀρχὴ της 18
θα εἶναι ἡρεμῇ, ἡ ἀνάπτυξή της γερὴ καὶ ἡ ὠριμότητά της
ἄφθαρτη. Ὅταν συντελεῖται ἡ νέα αὕτῃ γέννηση, τὸ βρέφος
τῆς Χριστιανικῆς Ἐπιστήμης γεννιέται ἀπὸ τὸ Πνεῦμα, ἀπὸ 21
τὸ Θεό, καὶ δὲν μπορεῖ πιά νὰ προξενῇ ὁδύνη στὴ μητέρα του.
Ἀπ' αὐτὸ ξέρομε ὅτι ἡ Ἀλήθεια εἶναι ἐδῶ καὶ ἔχει ἐκπληρώσει
τὸ τέλειο ἔργο της. 24

Ὅταν ἀποφασίσῃ κανεὶς γρήγορα νὰ χειριστῇ τὴν πλάνη
ὅπως πρέπει — εἴτε ἡ πλάνη ἐκδηλώνεται μὲ τὴ μορφή τῆς
ἀρρώστιας, εἴτε τῆς ἀμαρτίας, εἴτε τοῦ θανάτου — Ἀδίστακτη 27
κάνει τὴν πρώτη ἐνέργεια γιὰ τὴν ἐξάλειψιν τῆς
πλάνης. Ὁ Διδάσκαλός μας θεράπευε τὴν πλάνη μὲ τὸ Νοῦ.
Ποτὲ δὲ σύστησε ὑπακοὴ στοὺς νόμους τῆς φύσης, ἂν μ' αὐτὸ 30
ἐννοοῦμε τοὺς νόμους τῆς ὕλης, οὔτε χρησιμοποίησε φάρμακα.
Ὑπάρχει ἓνας νόμος τοῦ Θεοῦ ποὺ μπορεῖ νὰ ἐφαρμοστῇ στὴ
θεραπεία, καὶ ὁ νόμος αὐτὸς εἶναι πνευματικὸς, ὄχι ὑλικός. Οἱ 33
ἀρρωστοὶ δὲ θεραπεύονται μὲ τὴν ἀψυχη ὕλη ἢ τὰ φάρμακα,
κι ἂς πιστεύουν ὅτι θεραπεύονται. Τὸ θεραπευτικὸ ἀποτέλε-
σμα ἢ ἡ ἐνέργεια ποὺ φαίνεται ὅτι παράγουν αὐτὰ προέρχεται 36
ἀπὸ τὸ λεγόμενον θνητὸ νοῦ.

Μοῦ ἔχουν πεῖ: «Ὁ κόσμος ἔχει εὐεργετηθῇ ἀπὸ σᾶς, ἀλλὰ

1 fitted by you, but it feels your influence without seeing
 you. Why do you not make yourself more widely
 3 Seclusion of
the author known?" Could her friends know how little
 time the author has had, in which to make
 herself outwardly known except through her laborious
 6 publications, — and how much time and toil are still re-
 quired to establish the stately operations of Christian
 Science, — they would understand why she is so secluded.
 9 Others could not take her place, even if willing so to do.
 She therefore remains unseen at her post, seeking no self-
 aggrandizement but praying, watching, and working for
 12 the redemption of mankind.

If from an injury or from any cause, a Christian Scien-
 tist were seized with pain so violent that he could not
 15 treat himself mentally, — and the Scientists had failed
 to relieve him, — the sufferer could call a surgeon, who
 would give him a hypodermic injection, then, when the
 18 belief of pain was lulled, he could handle his own case
 mentally. Thus it is that we "prove all things; [and]
 hold fast that which is good."

21 In founding a pathological system of Christianity, the
 author has labored to expound divine Principle, and not
 to exalt personality. The weapons of bigotry,
 24 The right
motive and
its reward ignorance, envy, fall before an honest heart.
 Adulterating Christian Science, makes it void.
 Falsity has no foundation. "The hireling fleeth, because
 27 he is an hireling, and careth not for the sheep." Neither
 dishonesty nor ignorance ever founded, nor can they over-
 throw a scientific system of ethics.

αἰσθάνεται τὴν ἐπιρροή σας χωρὶς νὰ σᾶς βλέπη. Γιατί δὲ 1
 φροντίζετε νὰ σᾶς γνωρίσῃ περισσότερο;» Ἄν οἱ φίλοι μου
 ἤξεραν ὅτι δὲ διαθέτω καθόλου καιρὸ γιὰ νὰ κάνω 3
 τὸν ἑαυτό μου γνωστὸ στὸν κόσμον μ' ἄλλον τρόπο Μακριὰ ἀπὸ
τὸν κόσμον
 ἐκτὸς ἀπὸ τὶς ἐπίμοχθες ἐκδόσεις μου — καὶ πόσος πολὺς καιρὸς
 καὶ κόπος χρειάζονται ἀκόμη γιὰ νὰ ἐδραιωθῇ ἡ ἐπιβλητικὴ 6
 δράση τῆς Χριστιανικῆς Ἐπιστήμης — θὰ καταλάβαιναν γιατί
 εἶμαι τόσο ἀποτραβηγμένη ἀπὸ τὸν κόσμον. Ἄλλοι δὲ θὰ μπο-
 ροῦσαν νὰ μὲ ἀντικαταστήσουν, ἀκόμη καὶ ἂν θὰ ἦταν πρόθυ- 9
 μοι νὰ τὸ κάνουν. Γι' αὐτὸ παραμένω ἀόρατη στὴ θέση μου
 καὶ δὲ ζητῶ νὰ προβάλω τὸν ἑαυτό μου, ἀλλὰ προσεύχομαι,
 ἀγρυπνῶ καὶ ἐργάζομαι γιὰ τὴ λύτρωση τῆς ἀνθρωπότητος. 12

Ἄν ἐξαιτίας ἑνὸς τραύματος, ἢ γιὰ ὁποιοδήποτε ἄλλο
 λόγο, ἓνας Χριστιανὸς Ἐπιστήμονας πιαστῇ μὲ τόσο δυνα-
 τοὺς πόνους ὥστε νὰ μὴν μπορῇ νὰ ἐργαστῇ νοερά γιὰ τὸν 15
 ἑαυτό του — καὶ οἱ Ἐπιστήμονες δὲν κατορθώσουν νὰ τὸν
 ἀνακουφίσουν — ὁ ἄρρωστος μπορεῖ νὰ καλέσῃ ἕνα χειροῦργο
 γιὰ νὰ τοῦ κάνῃ μιὰ ὑποδόρια ἔνεση καὶ τότε, ὅταν ἡ δοξασία 18
 τοῦ πόνου καταπραῦνθῇ, θὰ εἶναι σὲ θέση νὰ χειριστῇ ὁ ἴδιος
 τὴν πάθησή του νοερά. Αὐτὸς εἶναι ὁ τρόπος μὲ τὸν ὁποῖο
 ἀκολουθοῦμε τὴν προτροπὴ τῆς Γραφῆς: «πάντα δοκιμάζετε, 21
 (καὶ) τὸ καλὸν κατέχετε».

Γιὰ νὰ ἰδρῦσω ἕνα χριστιανικὸ σύστημα παθολογίας, ἀγω-
 νίστηκα νὰ ἐξηγήσω τὴ θεία Ἀρχὴ καὶ ὄχι νὰ ἐξάρω τὴν 24
 προσωπικότητα. Τὰ ὄπλα τοῦ φανατισμοῦ, τῆς Τὸ ὁρθὸ χρί-
νητρο καὶ ἡ
ἀνταμοιβή
του
 ἄγνοιας, τοῦ φθόνου, πέφτουν μπρὸς σὲ μιὰ τίμια 27
 καρδιά. Ὅταν νοθεύῃ κανεὶς τὴ Χριστιανικὴ Ἐπι-
 στήμη, τὴν κάνει ἄχρηστη. Τὸ ψέμα δὲν ἔχει θεμέλιο. «Ὁ
 μισθωτὸς φεύγει, διότι εἶναι μισθωτός, καὶ δὲν μέλει αὐτὸν
 περὶ τῶν προβάτων». Οὔτε ἡ ἀτιμία οὔτε ἡ ἄγνοια ἰδρυσαν 30
 ποτὲ ἕνα ἐπιστημονικὸ σύστημα ἠθικῆς, καὶ οὔτε μποροῦν
 νὰ τὸ ἀνατρέψουν.

Chapter XIV

RECAPITULATION

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. — ISAIAH.

1 **T**HIS chapter is from the first edition of the author's
class-book, copyrighted in 1870. After much labor
3 and increased spiritual understanding, she revised that
treatise for this volume in 1875. Absolute Christian
Science pervades its statements, to elucidate scientific
6 metaphysics.

QUESTIONS AND ANSWERS

Question. — What is God?

9 *Answer.* — God is incorporeal, divine, supreme, infinite
Mind, Spirit, Soul, Principle, Life, Truth, Love.

Question. — Are these terms synonymous?

12 *Answer.* — They are. They refer to one absolute God.
They are also intended to express the nature, essence, and
wholeness of Deity. The attributes of God are justice,
15 mercy, wisdom, goodness, and so on.

Question. — Is there more than one God or Principle?

Answer. — There is not. Principle and its idea is one,
18 and this one is God, omnipotent, omniscient, and omni-

Κεφάλαιο Δέκατο Τέταρτο

ΑΝΑΚΕΦΑΛΑΙΩΣΗ

*Διότι με διδασκαλίαν ἐπὶ διδασκαλίαν, με διδασκαλίαν ἐπὶ διδασκαλίαν,
με στίχον ἐπὶ στίχον, στίχον ἐπὶ στίχον, ὀλίγον ἐδῶ, ὀλίγον ἐκεῖ.*

ΗΣΑΪΑΣ

Το κεφάλαιο αὐτὸ εἶναι ἀπὸ τὴν πρώτη ἔκδοση τοῦ δι- 1
δακτικοῦ μου βιβλίου, πού κατοχύρωσα τὸ 1870 με
τὸ νόμο περὶ πνευματικῆς ιδιοκτησίας. Ὑστερα ἀπὸ πολλή 3
ἐπίπονη ἐργασία καὶ αὐξηση τῆς πνευματικῆς μου νόησης,
ἀναθεώρησα τὴ διατριβὴ ἐκείνη τὸ 1875 γιὰ νὰ τὴ συμπερι-
λάβω στὸ βιβλίό αὐτό. Ἀπόλυτη Χριστιανικὴ Ἐπιστήμη * 6
διαποτίζει τὶς σελίδες του, γιὰ νὰ διευκρινίσῃ τὴν ἐπιστη-
μονικὴ μεταφυσική.

ΕΡΩΤΗΣΕΙΣ ΚΑΙ ΑΠΑΝΤΗΣΕΙΣ

9

Ἑρώτηση — Τί εἶναι ὁ Θεός;

Ἀπάντηση — Ὁ Θεὸς εἶναι ἀσώματος, θεῖος, ὑπέρτατος,
ἄπειρος Νοῦς, Πνεῦμα, Ψυχὴ, Ἀρχή, Ζωή, Ἀλήθεια, Ἀγάπη. 12

Ἑρώτηση — Εἶναι οἱ ὅροι αὐτοὶ συνώνυμοι;

Ἀπάντηση — Εἶναι. Ἀναφέρονται στὸν ἕναν ἀπόλυτο Θεό.
Ἀποσκοποῦν ἐπίσης νὰ ἐκφράσουν τὴ φύση, τὴν οὐσία, καὶ 15
τὴν πληρότητα τοῦ Θεοῦ. Οἱ ιδιότητες τοῦ Θεοῦ εἶναι δι-
καιοσύνη, ἔλεος, σοφία, καλοσύνη, καὶ οὕτω καθεξῆς.

Ἑρώτηση — Ὑπάρχουν περισσότεροι ἀπὸ ἓνα Θεὸ ἢ 18
Ἀρχή;

Ἀπάντηση — Δὲν ὑπάρχουν. Ἡ Ἀρχὴ καὶ ἡ ἰδέα τῆς εἶναι
ἓνα, καὶ τὸ ἓνα αὐτὸ εἶναι Θεός, παντοδύναμο, πάνσοφο καὶ 21

* Βλέπε τὴ «Σημείωση» πού εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

- 1 present Being, and His reflection is man and the universe.
Omni is adopted from the Latin adjective signifying *all*.
 3 Hence God combines all-power or potency, all-science
 or true knowledge, all-presence. The varied manifesta-
 tions of Christian Science indicate Mind, never matter,
 6 and have one Principle.

Question. — What are spirits and souls?

- Answer.* — To human belief, they are personalities
 9 constituted of mind and matter, life and death, truth and
 error, good and evil; but these contrasting
 12 Real versus
unreal pairs of terms represent contraries, as Chris-
 tian Science reveals, which neither dwell together nor
 assimilate. Truth is immortal; error is mortal. Truth
 is limitless; error is limited. Truth is intelligent; error
 15 is non-intelligent. Moreover, Truth is real, and error is
 unreal. This last statement contains the point you will
 most reluctantly admit, although first and last it is the
 18 most important to understand.

- The term *souls* or *spirits* is as improper as the term
gods. Soul or Spirit signifies Deity and nothing else.
 21 Mankind
redeemed There is no finite soul nor spirit. Soul or
 Spirit means only one Mind, and cannot be
 rendered in the plural. Heathen mythology and Jewish
 24 theology have perpetuated the fallacy that intelligence,
 soul, and life can be in matter; and idolatry and ritualism
 are the outcome of all man-made beliefs. The Science
 27 of Christianity comes with fan in hand to separate the
 chaff from the wheat. Science will declare God aright,
 and Christianity will demonstrate this declaration and
 30 its divine Principle, making mankind better physically,
 morally, and spiritually.

πανταχοῦ παρὸν Ὀν, καὶ ἡ ἀντανάκλασή Του εἶναι ὁ ἄνθρω- 1
 πος καὶ τὸ σύμπαν. Ἐπομένως ὁ Θεὸς περιέχει ὅλη τὴ δύναμη
 ἢ ἰσχύ, ὅλη τὴν ἐπιστήμη ἢ ἀληθινὴ γνώση, ὅλη τὴν παρου- 3
 σία. Οἱ διαφορὲς ἐκδηλώσεις τῆς Χριστιανικῆς Ἐπιστήμης
 δείχνουν Νοῦ, ποτὲ ὕλη, καὶ ἔχουν μιὰν Ἀρχή.

Ἑρώτηση — Τί εἶναι πνεύματα καὶ ψυχές; 6

Ἀπάντηση — Γιὰ τὴν ἀνθρώπινη δοξασία, εἶναι πρόσωπα 6
 ποὺ ἀποτελοῦνται ἀπὸ νοῦ καὶ ὕλη, ζωὴ καὶ θάνατο, ἀλήθεια
 καὶ πλάνη, καλὸ καὶ κακό· ἀλλὰ τὰ ἀσύμφωνα 9
 αὐτὰ ζεύγη ὅρων παρουσιάζουν ἀντίθετα, ὅπως
 ἀποκαλύπτει ἡ Χριστιανικὴ Ἐπιστήμη, ποὺ οὔτε
 συνυπάρχουν οὔτε ἐξομοιώνονται. Ἡ Ἀλήθεια εἶναι ἀθά- 12
 νατὴ· ἡ πλάνη εἶναι θνητὴ. Ἡ Ἀλήθεια εἶναι ἀπεριόριστὴ· ἡ
 πλάνη εἶναι περιορισμένη. Ἡ Ἀλήθεια ἔχει νοημοσύνη· ἡ
 πλάνη δὲν ἔχει νοημοσύνη. Ἐπιπλέον, ἡ Ἀλήθεια εἶναι πραγ- 15
 ματικὴ καὶ ἡ πλάνη ἀνύπαρκτη. Ὁ τελευταῖος αὐτὸς ἰσχυ-
 ρισμὸς περιέχει τὸ σημεῖο ποὺ θὰ δυσκολευτῆς πάρα πολὺ
 νὰ παραδεχτῆς, ἂν καὶ αὐτὸ εἶναι τὸ πρῶτο καὶ κυριότερο 18
 ποὺ πρέπει νὰ κατανοηθῇ.

Ὁ ὅρος *ψυχές* ἢ *πνεύματα* εἶναι τόσο ἐσφαλμένος ὅσο καὶ 21
 ὁ ὅρος *θεοί*. Ψυχὴ ἢ Πνεῦμα σημαίνει Θεὸ καὶ τίποτε ἄλλο.
 Δὲν ὑπάρχει πεπερασμένη ψυχὴ οὔτε πεπερασμένο
 πνεῦμα. Ψυχὴ ἢ Πνεῦμα σημαίνει μόνο ἓνα Νοῦ, 24
 καὶ δὲν μπορεῖ νὰ ἀποδοθῇ στὸν πληθυντικό. Ἡ
 εἰδωλολατρικὴ μυθολογία καὶ ἡ Ἰουδαϊκὴ θεολογία ἔχουν
 διαιωνίσει τὸν παραλογισμό ὅτι ἡ νοημοσύνη, ἡ ψυχὴ καὶ ἡ
 ζωὴ μποροῦν νὰ εἶναι στὴν ὕλη· καὶ ἡ εἰδωλολατρεία καὶ 27
 ἡ τυπολατρεία εἶναι τὸ ἐπακόλουθο ὅλων τῶν δοξασιῶν ποὺ
 δημιουργοῦν οἱ ἄνθρωποι. Ἡ Ἐπιστήμη τοῦ χριστιανισμοῦ
 ἔρχεται μὲ τὸ φτυάρι στὸ χέρι γιὰ νὰ χωρίσῃ τὸ ἄχυρο ἀπὸ 30
 τὸ σιτάρι. Ἡ Ἐπιστήμη θὰ διακηρύξῃ τὸ Θεὸ σωστά, καὶ ὁ
 χριστιανισμὸς θὰ ἀποδείξῃ τὴ διακήρυξιν αὐτὴ καὶ τὴ θεία
 τῆς Ἀρχῆς, βελτιώνοντας τοὺς ἀνθρώπους σωματικά, ἠθικά 33
 καὶ πνευματικά.

1 *Question.* — What are the demands of the Science of Soul?

3 *Answer.* — The first demand of this Science is, "Thou shalt have no other gods before me." This *me* is Spirit.

Two chief
commands

6 Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. The second is like unto it, "Thou shalt love thy neighbor as thyself."

9 It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact
12 becomes apparent, war will cease and the true brotherhood of man will be established. Having no other gods, turning to no other but the one perfect Mind to guide
15 him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.

Science reveals Spirit, Soul, as not in the body, and
18 God as not in man but as reflected by man. The greater

Soul not con-
fined in body

cannot be in the lesser. The belief that the
21 greater can be in the lesser is an error that works ill. This is a leading point in the Science of Soul, that Principle is not in its idea. Spirit, Soul, is not
24 confined in man, and is never in matter. We reason im- perfectly from effect to cause, when we conclude that
matter is the effect of Spirit; but *a priori* reasoning shows material existence to be enigmatical. Spirit gives
27 the true mental idea. We cannot interpret Spirit, Mind, through matter. Matter neither sees, hears, nor feels.

Reasoning from cause to effect in the Science of Mind,
30 *Sinlessness of Mind, Soul* we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter. Thus we

Ἐρώτηση — Ποιές εἶναι οἱ ἀπαιτήσεις τῆς Ἐπιστήμης τῆς 1
Ψυχῆς;

Ἀπάντηση — Ἡ πρώτη ἀπαίτηση τῆς Ἐπιστήμης αὐτῆς 3
εἶναι: «Μὴ ἔχῃς ἄλλους θεοὺς πλὴν ἐμοῦ». Αὐτὸ τὸ ἐμοῦ εἶναι
Πνεῦμα. Συνεπῶς ἡ ἐντολὴ σημαίνει τὸ ἐξῆς: Μὴν ^{Δυὸ κύριες}
ἔχῃς καμιά ἄλλη νοημοσύνη, ζωὴ, οὐσία, ἀλή- ^{ἐντολές} 6
θεια, ἀγάπη, ἐκτὸς ἀπὸ ἐκείνῃ πού εἶναι πνευματικὴ. Ἡ δεύ-
τερη εἶναι ὅμοια μ' αὐτή: «Θὰ ἀγαπᾷς τὸν πλησίον σου ὡς
σεαυτόν». Πρέπει νὰ καταλάβουμε ἐντελῶς ὅτι ὅλοι οἱ ἄν- 9
θρωποι ἔχουν ἓνα Νοῦ, ἓνα Θεὸ καὶ Πατέρα, μιὰ Ζωή, Ἀλή-
θεια καὶ Ἀγάπη. Ὁ κόσμος θὰ γίνῃ τέλειος κατὰ τὸ μέτρο
πού τὸ γεγονός αὐτὸ γίνεται φανερό, ὁ πόλεμος θὰ πάψῃ καὶ 12
ἡ ἀληθινὴ ἀδελφσύνη τοῦ ἀνθρώπου θὰ ἐγκαθιδρυθῇ. Ὁ
ἄνθρωπος πού δὲν ἔχει ἄλλους θεοὺς, πού δὲ στρέφεται πρὸς
κανέναν ἄλλο νοῦ παρὰ μόνον πρὸς τὸν ἓναν τέλειο Νοῦ γιὰ 15
νὰ τὸν ὁδηγῇ, εἶναι ἡ ὁμοίωση τοῦ Θεοῦ, ἀγνὸς καὶ αἰώνιος,
καὶ ἔχει τὸν ἴδιο Νοῦ πού εἶχε καὶ ὁ Χριστός.

Ἡ Ἐπιστήμη ἀποκαλύπτει ὅτι τὸ Πνεῦμα, ἡ Ψυχὴ, δὲν εἶ- 18
ναι μέσα στὸ σῶμα καὶ ὅτι ὁ Θεὸς δὲν εἶναι μέσα στὸν ἄν-
θρωπο, ἀλλὰ ἀντανεκλᾶται ἀπὸ τὸν ἄνθρωπο. Ἡ Ψυχὴ δὲν ^{εἶναι περιο-}
Τὸ μεγαλύτερο δὲν μπορεῖ νὰ εἶναι μέσα στὸ μικρό- ^{ρισμένη μέσα} 21
τερο. Ἡ δοξασία ὅτι τὸ μεγαλύτερο μπορεῖ νὰ εἶ-
ναι μέσα στὸ μικρότερο εἶναι μιὰ πλάνη πού κάνει κακό. Αὐτὸ
εἶναι ἓνα ἀπὸ τὰ κύρια σημεῖα στὴν Ἐπιστήμη τῆς Ψυχῆς, 24
ὅτι δηλαδὴ ἡ Ἀρχὴ δὲν εἶναι μέσα στὴν ἰδέα της. Τὸ Πνεῦμα,
ἡ Ψυχὴ, δὲν εἶναι περιορισμένο μέσα στὸν ἄνθρωπο, καὶ δὲν
εἶναι ποτὲ μέσα στὴν ὕλη. Ὄταν συμπεραίνουμε ὅτι ἡ ὕλη εἶ- 27
ναι τὸ ἀποτέλεσμα τοῦ Πνεύματος, συλλογιζόμαστε ἐσφαλ-
μένα γιατί ξεκινᾶμε ἀπὸ τὸ ἀποτέλεσμα καὶ προχωροῦμε
στὴν αἰτία: ἀλλὰ μιὰ ἐκ τῶν προτέρων κρίση δείχνει ὅτι ἡ 30
ὕλικὴ ὕπαρξη εἶναι αἰνιγματικὴ. Τὸ Πνεῦμα δίνει τὴν ἀλη-
θινὴ νοερὴ ἰδέα. Δὲν μποροῦμε νὰ ἐξηγήσουμε τὸ Πνεῦμα, τὸ
Νοῦ, μέσο τῆς ὕλης. Ἡ ὕλη οὔτε βλέπει, οὔτε ἀκούει, οὔτε 33
αἰσθάνεται.

Στὴν Ἐπιστήμη τοῦ Νοῦ, ὅπου συλλογιζόμαστε ἀπὸ τὴν
αἰτία πρὸς τὸ ἀποτέλεσμα, ἀρχίζουμε μὲ τὸ Νοῦ, 36
πού πρέπει νὰ τὸν ἐννοήσουμε μέσο τῆς ἰδέας
πού τὸν ἐκφράζει γιατί δὲν μποροῦμε νὰ τὸν μά- ^{Ὁ Νοῦς, ἡ}
θουμε ἀπὸ τὸ ἀντίθετό του, τὴν ὕλη. Ἔτσι φτάνουμε στὴν 39
^{Ψυχὴ, εἶναι}
^{ἀναμάρτητος}

1 arrive at Truth, or intelligence, which evolves its own
 unerring idea and never can be coordinate with human
 3 illusions. If Soul sinned, it would be mortal, for sin is
 mortality's self, because it kills itself. If Truth is im-
 mortal, error must be mortal, because error is unlike
 6 Truth. Because Soul is immortal, Soul cannot sin, for
 sin is not the eternal verity of being.

Question. — What is the scientific statement of being?

9 *Answer.* — There is no life, truth, intelligence, nor sub-
 stance in matter. All is infinite Mind and its infinite
 manifestation, for God is All-in-all. Spirit is immortal
 12 Truth; matter is mortal error. Spirit is the real and
 eternal; matter is the unreal and temporal. Spirit is
 God, and man is His image and likeness. Therefore
 15 man is not material; he is spiritual.

Question. — What is substance?

Answer. — Substance is that which is eternal and inca-
 18 pable of discord and decay. Truth, Life, and Love are
 substance, as the Scriptures use this word in
 Spiritual synonyms Hebrews: "The substance of things hoped
 21 for, the evidence of things not seen." Spirit, the synonym
 of Mind, Soul, or God, is the only real substance. The
 spiritual universe, including individual man, is a com-
 24 pound idea, reflecting the divine substance of Spirit.

Question. — What is Life?

Answer. — Life is divine Principle, Mind, Soul, Spirit.
 27 Eternity of Life Life is without beginning and without end.
 Eternity, not time, expresses the thought of
 Life, and time is no part of eternity. One ceases in
 30 proportion as the other is recognized. Time is finite;

Ἀλήθεια, ἥ τῇ νοημοσύνῃ, ποὺ ἀναπτύσσει τὴν ἴδια της ἀλάν- 1
 θαστη ιδέα καὶ δὲν μπορεῖ ποτὲ νὰ τεθῇ στὴν ἴδια μοίρα μὲ 3
 τὶς ἀνθρώπινες ψευδαισθήσεις. Ἄν ἡ Ψυχὴ ἀμάρτανε θὰ ἦταν 3
 θνητὴ, γιατί ἡ ἀμαρτία εἶναι τὸ ἐγὼ τῆς θνητότητας, ἐπειδὴ 6
 σκοτώνει τὸν ἑαυτὸ της. Ἄν ἡ Ἀλήθεια εἶναι ἀθάνατη, ἡ 6
 πλάνη πρέπει νὰ εἶναι θνητὴ, ἐπειδὴ ἡ πλάνη εἶναι ἀνόμοια 6
 μὲ τὴν Ἀλήθεια. Ἡ Ψυχὴ δὲν μπορεῖ, ἐπειδὴ εἶναι ἀθάνατη, 9
 νὰ ἀμαρταίνει, διότι ἡ ἀμαρτία δὲν εἶναι ἡ αἰώνια ἀλήθεια 9
 τοῦ εἶναι.

Ἑρώτηση — Ποιὸς εἶναι ὁ ἐπιστημονικὸς ὁρισμὸς τοῦ εἶναι;

Ἀπάντηση — Δὲν ὑπάρχει ζωὴ, ἀλήθεια, νοημοσύνη, οὐτε 12
 οὐσία στὴν ὕλη. Τὸ πᾶν εἶναι ἄπειρος Νοῦς καὶ ἡ ἄπειρη 12
 ἐκδήλωσή του, γιατί ὁ Θεὸς εἶναι τὰ Πάντα-ἐν-πᾶσι. Τὸ 15
 Πνεῦμα εἶναι ἀθάνατη Ἀλήθεια· ἡ ὕλη εἶναι θνητὴ πλάνη. Τὸ 15
 Πνεῦμα εἶναι τὸ πραγματικὸ καὶ αἰώνιο· ἡ ὕλη εἶναι τὸ μὴ 15
 πραγματικὸ καὶ πρόσκαιρο. Τὸ Πνεῦμα εἶναι Θεός, καὶ ὁ 18
 ἄνθρωπος εἶναι εἰκόνα καὶ ὁμοίωσή Του. Ἐπομένως ὁ ἄν- 18
 θρωπος δὲν εἶναι ὑλικός· εἶναι πνευματικός.

Ἑρώτηση — Τί εἶναι οὐσία;

Ἀπάντηση — Οὐσία εἶναι ἐκεῖνο ποὺ εἶναι αἰώνιο καὶ δὲν 21
 μπορεῖ νὰ εἶναι δυσαρμονικὸ καὶ νὰ καταστραφῇ. Ἡ Ἀλή- 21
 θεία, ἡ Ζωὴ καὶ ἡ Ἀγάπη εἶναι οὐσία, ὅπως οἱ ^{Πνευματικὰ} ^{συνώνυμα} 24
 Γραφεὶς χρησιμοποιοῦν τῇ λέξει αὐτῇ στὴν Ἐπι- 24
 στολὴ πρὸς τοὺς Ἑβραίους: «Ἐλπιζομένων οὐσία,* βεβαί- 24
 ωσις πραγμάτων μὴ βλεπομένων». Τὸ Πνεῦμα, τὸ συνώνυμο 27
 τοῦ Νοῦ, τῆς Ψυχῆς, ἡ τοῦ Θεοῦ, εἶναι ἡ μόνη πραγματικὴ 27
 οὐσία. Τὸ πνευματικὸ σύμπαν, ποὺ περικλείει τὸν ἀτομικὸ 27
 ἄνθρωπο, εἶναι μιὰ σύνθετη ιδέα ποὺ ἀντανακλᾷ τὴ θεία 30
 οὐσία τοῦ Πνεύματος.

Ἑρώτηση — Τί εἶναι ἡ Ζωή;

Ἀπάντηση — Ἡ Ζωὴ εἶναι θεία Ἀρχή, Νοῦς, Ψυχὴ, Πνεῦ- 30
 μα. Ἡ Ζωὴ εἶναι χωρὶς ἀρχὴ καὶ χωρὶς τέλος. Ἡ 33
 αἰωνιότη- <sup>Ἡ αἰωνιότη-
τα τῆς Ζωῆς</sup> 33
 τῆς Ζωῆς, καὶ ὁ χρόνος δὲν εἶναι μέρος τῆς αἰωνιότητος. Τὸ ἔνα 33
 παύει κατὰ τὴν ἀναλογία ποὺ τὸ ἄλλο ἀναγνωρίζεται. Ὁ

- 1 eternity is forever infinite. Life is neither in nor of mat-
 2 ter. What is termed matter is unknown to Spirit, which
 3 includes in itself all substance and is Life eternal. Mat-
 4 ter is a human concept. Life is divine Mind. Life is not
 5 limited. Death and finiteness are unknown to Life. If
 6 Life ever had a beginning, it would also have an ending.

Question. — What is intelligence?

- Answer.* — Intelligence is omniscience, omnipresence,
 9 and omnipotence. It is the primal and eternal quality
 10 of infinite Mind, of the triune Principle, — Life, Truth,
 11 and Love, — named God.

- 12 *Question.* — What is Mind?

- Answer.* — Mind is God. The exterminator of error
 13 is the great truth that God, good, is the *only* Mind, and
 14 that the supposititious opposite of infinite Mind
 15 True sense of — called *devil* or evil — is not Mind, is not
 16 infinite Truth, but error, without intelligence or reality. There
 17 can be but one Mind, because there is but one God; and
 18 if mortals claimed no other Mind and accepted no other,
 19 sin would be unknown. We can have but one Mind, if
 20 that one is infinite. We bury the sense of infinitude,
 21 when we admit that, although God is infinite, evil has a
 22 place in this infinity, for evil can have no place, where all
 23 space is filled with God.

- We lose the high signification of omnipotence, when
 24 after admitting that God, or good, is omnipresent and
 25 has all-power, we still believe there is another
 26 The sole power, named *evil*. This belief that there
 27 governor is more than one mind is as pernicious to divine theology
 28 as are ancient mythology and pagan idolatry. With
 29

χρόνος είναι πεπερασμένος· ἡ αἰωνιότητα είναι γιὰ πάντα 1
 ἄπειρη. Ἡ Ζωὴ δὲν είναι οὔτε στήν ὕλη οὔτε ἀπὸ ὕλη. Αὐτὸ 2
 ποὺ λέγεται ὕλη είναι ἄγνωστο στὸ Πνεῦμα, ποὺ κλείνει μέσα 3
 του ὅλη τὴν οὐσία καὶ είναι αἰώνια Ζωή. Ἡ ὕλη είναι μιὰ ἀν-
 θρώπινη ἀντίληψη. Ἡ Ζωὴ είναι θεῖος Νοῦς. Ἡ Ζωὴ δὲν εἶ- 6
 ναι περιορισμένη. Ὁ θάνατος καὶ τὸ πεπερασμένο είναι ἄγνω-
 στα στὴ Ζωή. Ἄν ἡ Ζωὴ εἶχε ποτὲ ἀρχή, θὰ εἶχε ἐπίσης καὶ
 τέλος.

Ἑρώτηση — Τί είναι νοημοσύνη;

9

Ἀπάντηση — Ἡ νοημοσύνη είναι πανσοφία, πανταχοῦ πα-
 ρουσία καὶ παντοδυναμία. Είναι ἡ πρωταρχικὴ καὶ αἰώνια
 ἰδιότητα τοῦ ἄπειρου Νοῦ, τῆς τριαδικῆς Ἀρχῆς — Ζωῆς, 12
 Ἀλήθειας καὶ Ἀγάπης — ποὺ λέγεται Θεός.

Ἑρώτηση — Τί είναι ὁ Νοῦς;

Ἀπάντηση — Ὁ Νοῦς είναι Θεός. Ὁ ἐξολοθρευτὴς τῆς 15
 πλάνης είναι ἡ μεγάλη ἀλήθεια ὅτι ὁ Θεός, τὸ καλὸ, είναι ὁ
 μόνος Νοῦς καὶ ὅτι τὸ ψεύτικο ἀντίθετο τοῦ ἄπει-
 ρου Νοῦ — ποὺ ὀνομάζεται *διάβολος* ἢ κακὸ — δὲν 18
 είναι Νοῦς, δὲν είναι Ἀλήθεια, ἀλλὰ πλάνη, χωρὶς
 νοημοσύνη ἢ πραγματικότητα. Δὲν μπορεῖ νὰ ὑπάρχη παρὰ
 ἓνας Νοῦς, γιατί δὲν ὑπάρχει παρὰ ἓνας Θεός· καὶ ἂν οἱ θνητοὶ 21
 δὲν ἀξίωναν κανέναν ἄλλο Νοῦ καὶ δὲν παραδέχονταν κανέναν
 ἄλλο, ἡ ἁμαρτία θὰ ἦταν ἄγνωστη. Δὲν μπορούμε νὰ ἔχουμε
 παρὰ ἓνα Νοῦ, ἂν ὁ ἓνας αὐτὸς είναι ἄπειρος. Θάβουμε τὴν 24
 ἐννοια τῆς ἀπειρίας ὅταν παραδεχώμαστε ὅτι, ἂν καὶ ὁ Θεός
 είναι ἄπειρος, τὸ κακὸ ἔχει θέση στὴν ἀπειρία αὐτῇ, γιατί τὸ
 κακὸ δὲν μπορεῖ νὰ ἔχη θέση ἐκεῖ ὅπου ὅλος ὁ χῶρος είναι 27
 γεμάτος μὲ Θεό.

Χάνουμε τὴν ὑψηλὴ σημασία τῆς παντοδυναμίας ὅταν
 παραδεχώμαστε ὅτι ὁ Θεός, ἡ τὸ καλὸ, είναι πανταχοῦ παρὼν 30
 καὶ ἔχει ὅλη τὴ δύναμη ἐξακολουθοῦμε ὁμως νὰ
 πιστεύουμε ὅτι ὑπάρχει μιὰ ἄλλη δύναμη, ποὺ 31
 ὀνομάζεται *κακὸ*. Ἡ δοξασία αὐτὴ ὅτι ὑπάρχουν πολλοὶ 33
 νόες είναι τόσο ὀλέθρια γιὰ τὴ θεία θεολογία ὅσο είναι καὶ ἡ
 ἀρχαία μυθολογία καὶ ἡ ἐθνικὴ εἰδωλολατρεία. Μὲ ἓναν

Ἡ ἀληθινὴ
 ἐννοια τῆς
 ἀπειρίας

Ὁ μόνος
 κυβερνήτης

1 one Father, even God, the whole family of man would
 be brethren; and with one Mind and that God, or good,
 3 the brotherhood of man would consist of Love and Truth,
 and have unity of Principle and spiritual power which
 constitute divine Science. The supposed existence of
 6 more than one mind was the basic error of idolatry. This
 error assumed the loss of spiritual power, the loss of the
 spiritual presence of Life as infinite Truth without an
 9 unlikeness, and the loss of Love as ever present and
 universal.

Divine Science explains the abstract statement that
 12 there is one Mind by the following self-evident propo-
 sition: If God, or good, is real, then evil, the
 15 The divine
standard of
perfection unlikeness of God, is unreal. And evil can
 only seem to be real by giving reality to the
 unreal. The children of God have but one Mind. How
 can good lapse into evil, when God, the Mind of man,
 18 never sins? The standard of perfection was originally
 God and man. Has God taken down His own standard,
 and has man fallen?

21 God is the creator of man, and, the divine Principle
 of man remaining perfect, the divine idea or reflection,
 man, remains perfect. Man is the expression
 24 Indestruc-
tible rela-
tionship of God's being. If there ever was a moment
 when man did not express the divine perfec-
 tion, then there was a moment when man did not express
 27 God, and consequently a time when Deity was unex-
 pressed — that is, without entity. If man has lost per-
 fection, then he has lost his perfect Principle, the divine
 30 Mind. If man ever existed without this perfect Principle
 or Mind, then man's existence was a myth.

The relations of God and man, divine Principle and

Πατέρα, καὶ μάλιστα τὸ Θεό, ὁλόκληρο τὸ ἀνθρώπινο γένος 1
 θὰ ἦταν ἀδελφοί· καὶ μὲ ἓνα Νοῦ ποὺ εἶναι Θεός, ἢ καλὸ, ἢ 1
 ἀδελφосύνη τοῦ ἀνθρώπου θὰ ἀπαρτιζόταν ἀπὸ Ἀγάπη καὶ 3
 Ἀλήθεια καὶ θὰ εἶχε ἐνιαίᾳ Ἀρχὴ καὶ πνευματικὴ δύναμη ποὺ
 ἀποτελοῦν τὴ θεία Ἐπιστήμη. Ἡ δὴθεν ὕπαρξη πολλῶν
 νοῶν ἦταν ἡ βασικὴ πλάνη τῆς εἰδωλολατρείας. Ἡ πλάνη 6
 αὐτὴ ἔλαβε ὡς δεδομένο τὴν ἀπώλεια τῆς πνευματικῆς δύ-
 ναμης, τὴν ἀπώλεια τῆς πνευματικῆς παρουσίας τῆς Ζωῆς,
 ποὺ εἶναι ἄπειρη Ἀλήθεια καὶ δὲν περιέχει τίποτε ἀνόμοιο 9
 μ' αὐτὴ, καὶ τὴν ἀπώλεια τῆς Ἀγάπης, ποὺ εἶναι πανταχοῦ
 παροῦσα καὶ παγκόσμια.

Ἡ θεία Ἐπιστήμη ἐξηγεῖ τὸν ἀφηρημένο ἰσχυρισμὸ ὅτι 12
 ὑπάρχει ἓνας Νοῦς μὲ τὴν ἀκόλουθη αὐταπόδεικτη πρόταση:
 Ἄν ὁ Θεός, ἢ τὸ καλὸ, εἶναι πραγματικός, τότε τὸ
 κακὸ, ποὺ εἶναι ἀνόμοιο μὲ τὸ Θεό, δὲν εἶναι πραγ- Τὸ θεῖο πρό-
τυπο τῆς
τελειότητος 15
 ματικό. Καὶ τὸ κακὸ μπορεῖ νὰ φαίνεται πραγμα-
 τικὸ μόνο ἂν παραδεχώμαστε ὡς πραγματικὸ κάτι ποὺ δὲν
 εἶναι πραγματικό. Τὰ παιδιά τοῦ Θεοῦ δὲν ἔχουν παρὰ ἓνα 18
 Νοῦ. Πῶς μπορεῖ τὸ καλὸ νὰ καταντήσῃ στὸ κακὸ, ὅταν ὁ
 Θεός, ὁ Νοῦς τοῦ ἀνθρώπου, δὲν ἀμαρταίνῃ ποτέ; Τὸ πρό-
 τυπο τῆς τελειότητος ἦταν ἀρχικὰ ὁ Θεὸς καὶ ὁ ἄνθρωπος. 21
 Ὑποβίβασε μήπως ὁ Θεὸς τὸ πρότυπό Του, καὶ ξέπεσε ὁ
 ἄνθρωπος;

Ὁ Θεὸς εἶναι ὁ δημιουργὸς τοῦ ἀνθρώπου, καὶ ἐπειδὴ ἡ 24
 θεία Ἀρχὴ τοῦ ἀνθρώπου παραμένει τέλεια γι' αὐτὸ καὶ
 ἡ θεία ἰδέα ἡ ἀντανάκλαση — δηλαδὴ ὁ ἄνθρωπος Ἀκατάλυτη
σχέση 27
 — παραμένει τέλεια. Ὁ ἄνθρωπος εἶναι ἡ ἔκφραση
 τοῦ εἶναι τοῦ Θεοῦ. Ἄν ὑπῆρξε ποτὲ στιγμή ποὺ ὁ ἄνθρωπος
 δὲν ἐξέφραζε τὴ θεία τελειότητα, τότε ὑπῆρξε στιγμή ποὺ ὁ
 ἄνθρωπος δὲν ἐξέφραζε τὸ Θεό, καὶ συνεπῶς ὑπῆρξε χρόνος 30
 ποὺ ἡ Θεότητα ἦταν ἀνέκφραστη — δηλαδὴ, χωρὶς ὄντοτητα.
 Ἄν ὁ ἄνθρωπος ἔχῃ χάσει τὴν τελειότητα, τότε ἔχει χάσει τὴν
 τέλεια τοῦ Ἀρχῆ, τὸ θεῖο Νοῦ. Ἄν ὁ ἄνθρωπος ὑπῆρξε ποτὲ 33
 χωρὶς τὴν τέλεια αὐτὴ Ἀρχὴ ἢ Νοῦ, τότε ἡ ὕπαρξη τοῦ
 ἀνθρώπου εἶναι μύθος.

Οἱ σχέσεις τοῦ Θεοῦ καὶ τοῦ ἀνθρώπου, τῆς θείας Ἀρχῆς 36

1 idea, are indestructible in Science; and Science knows
no lapse from nor return to harmony, but holds the divine
3 order or spiritual law, in which God and all that He cre-
ates are perfect and eternal, to have remained unchanged
in its eternal history.

6 The unlikeness of Truth, — named *error*, — the op-
posite of Science, and the evidence before the five cor-
Celestial poreal senses, afford no indication of the grand
evidence 9 facts of being; even as these so-called senses
receive no intimation of the earth's motions or of the
science of astronomy, but yield assent to astronomical
12 propositions on the authority of natural science.

The facts of divine Science should be admitted, —
although the evidence as to these facts is not supported
15 by evil, by matter, or by material sense, — because the
evidence that God and man coexist is fully sustained by
spiritual sense. Man is, and forever has been, God's re-
18 flection. God is infinite, therefore ever present, and
there is no other power nor presence. Hence the spirit-
uality of the universe is the only fact of creation. "Let
21 God be true, but every [material] man a liar."

Question. — Are doctrines and creeds a benefit to man?

Answer. — The author subscribed to an orthodox
24 creed in early youth, and tried to adhere to it until she
The test of caught the first gleam of that which inter-
experience 26 prets God as above mortal sense. This
27 view rebuked human beliefs, and gave the spiritual im-
port, expressed through Science, of all that proceeds
from the divine Mind. Since then her highest creed has
30 been divine Science, which, reduced to human apprehen-
sion, she has named Christian Science. This Science

καὶ τῆς ἰδέας, εἶναι ἀκατάλυτες στὴν Ἐπιστήμη· καὶ ἡ Ἐπι- 1
στήμη δὲ γνωρίζει οὔτε παρέκκλιση ἀπὸ τὴν ἁρμονία οὔτε 2
ἐπαναφορά σ' αὐτή, ἀλλὰ ὑποστηρίζει ὅτι ἡ θεία τάξη ἢ 3
ὁ πνευματικὸς νόμος, ὅπου ὁ Θεὸς καὶ πᾶν ὅ,τι δημιουργεῖ
Αὐτὸς εἶναι τέλεια καὶ αἰώνια, ἔχει παραμείνει ἀμετάβλητη 6

Ἡ ἀνομοιότητα τῆς Ἀλήθειας (ποὺ καλεῖται *πλάνη*), τὸ 7
ἀντίθετο τῆς Ἐπιστήμης καὶ ἡ μαρτυρία τῶν πέντε σωμα- 8
τικῶν αἰσθήσεων, δὲν παρέχουν καμιά ἔνδειξη τῶν *Οὐράνια* 9
λαμπρῶν γεγονότων τοῦ εἶναι· ἀκριβῶς ὅπως οἱ *μαρτυρία*
λεγόμενες αὐτὲς αἰσθήσεις δὲν ἀντιλαμβάνονται τίς κινήσεις 12
τῆς γῆς ἢ τὴν ἐπιστήμη τῆς ἀστρονομίας, ἀλλὰ παραδέχονται 13
τὰ ἀστρονομικὰ δεδομένα βάσει τοῦ κύρους τῆς φυσικῆς 14
ἐπιστήμης.

Τὰ γεγονότα τῆς θείας Ἐπιστήμης πρέπει νὰ γίνουν παρα- 15
δεκτὰ — μολονότι τὸ τεκμήριο ἀναφορικὰ μὲ τὰ γεγονότα αὐτὰ 16
δὲν ὑποστηρίζεται ἀπὸ τὸ κακό, ἀπὸ τὴν ὕλη, ἢ ἀπὸ τὴν 17
ὕλική αἴσθηση — ἐπειδὴ τὸ τεκμήριο ὅτι ὁ Θεὸς καὶ ὁ ἄνθρωπος 18
συνυπάρχουν ὑποστηρίζεται ἐντελῶς ἀπὸ τὴν πνευματικὴ 19
αἴσθηση. Ὁ ἄνθρωπος εἶναι, καὶ πάντοτε ἦταν, ἀντανά- 20
κλαση τοῦ Θεοῦ. Ὁ Θεὸς εἶναι ἄπειρος, ἐπομένως πάντοτε 21
παρὼν, καὶ δὲν ὑπάρχει καμιά ἄλλη δύναμη οὔτε παρουσία. 22
Συνεπῶς ἡ πνευματικότητα τοῦ σύμπαντος εἶναι τὸ μόνο 23
γεγονὸς τῆς δημιουργίας. «Ἐστω ὁ Θεὸς ἀληθής, πᾶς δὲ 24
(ὕλικος) ἄνθρωπος ψεύστης».

Ἑρώτηση — Ὡφελοῦν τὰ δόγματα καὶ τὰ σύμβολα πίστεως 27
τὸν ἄνθρωπο;

Απάντηση — Στὰ παιδικὰ μου χρόνια ἀσπάστηκα ἓνα ἀνα- 28
γνωρισμένο δόγμα, καὶ προσπάθησα νὰ μείνω πιστὴ σ' αὐτὸ 29
ὥσπου εἶδα τὴν πρώτη ἀναλαμπὴ ἐκείνου ποὺ *Δοκιμὴ στὴν* 30
ἐξηγεῖ ὅτι ὁ Θεὸς εἶναι πάνω ἀπὸ τὴ θνητὴ αἰ- *πράξη*
σθηση. Ἡ ἀποψη αὕτῃ ἐπιτίμησε τίς ἀνθρώπινες δοξασίες 31
καὶ ἔδωσε τὴν πνευματικὴ ἔννοια, ποὺ ἐκφράζεται μέσο τῆς 32
Ἐπιστήμης, παντὸς ὅ,τι προέρχεται ἀπὸ τὸ θεῖο Νοῦ. Ἀπὸ 33
τότε τὸ ὕψιστο πιστεύω μου ὑπῆρξε ἡ θεία Ἐπιστήμη, τὴν 34
ὁποία, ἀφοῦ τὴν προσάρμοσα στὴν ἀνθρώπινη ἀντίληψη, 35
ὀνόμασα Christian Science *. Ἡ Ἐπιστήμη αὕτῃ διδάσκει 36

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 teaches man that God is the only Life, and that this Life
 is Truth and Love; that God is to be understood, adored,
 3 and demonstrated; that divine Truth casts out supposi-
 tional error and heals the sick.

The way which leads to Christian Science is straight
 6 and narrow. God has set His signet upon Science, mak-
 ing it coordinate with all that is real and only
 God's law destroys evil with that which is harmonious and eternal.
 9 Sickness, sin, and death, being inharmonious, do not
 originate in God nor belong to His government. His
 law, rightly understood, destroys them. Jesus furnished
 12 proofs of these statements.

Question. — What is error?

Answer. — Error is a supposition that pleasure and
 15 pain, that intelligence, substance, life, are existent in mat-
 ter. Error is neither Mind nor one of Mind's
 Evanescent materiality faculties. Error is the contradiction of Truth.
 18 Error is a belief without understanding. Error is unreal
 because untrue. It is that which seemeth to be and is not.
 If error were true, its truth would be error, and we should
 21 have a self-evident absurdity — namely, *erroneous truth*.
 Thus we should continue to lose the standard of Truth.

Question. — Is there no sin?

Answer. — All reality is in God and His creation, har-
 monious and eternal. That which He creates is good,
 and He makes all that is made. Therefore
 Unrealities that seem real the only reality of sin, sickness, or death is
 27 the awful fact that unrealities seem real to human, erring
 belief, until God strips off their disguise. They are not
 30 true, because they are not of God. We learn in Christian

τὸν ἄνθρωπο ὅτι ὁ Θεὸς εἶναι ἡ μόνη Ζωὴ καὶ ὅτι ἡ Ζωὴ αὐτὴ 1
εἶναι Ἀλήθεια καὶ Ἀγάπη· ὅτι πρέπει νὰ ἐννοήσουμε τὸ Θεό,
νὰ Τὸν λατρεύουμε καὶ νὰ Τὸν ἀποδείξουμε· ὅτι ἡ θεία Ἀλή- 3
θεια ἐκβάλλει τὴν ὑποθετικὴ πλάνη καὶ θεραπεύει τοὺς
ἀρρώστους.

Ἡ ὁδὸς ποὺ ὁδηγεῖ στὴ Χριστιανικὴ Ἐπιστήμη εἶναι στενὴ 6
καὶ τεθλιμμένη. Ὁ Θεὸς ἔχει θέσει τὴ σφραγίδα Του στὴν
Ἐπιστήμη καὶ τὴν ἔκανε ἰσοτίμη μὲ καθετὶ ποὺ εἶ-
ναι πραγματικὸ καὶ μόνο μὲ ὅ,τι εἶναι ἁρμονικὸ καὶ ^{Ὁ νόμος τοῦ}
αἰώνιο. Ἐπειδὴ ἡ ἀσθένεια, ἡ ἁμαρτία καὶ ὁ θάνα- ^{Θεοῦ ἐξαλεί-}
τος εἶναι δυσἁρμονικά, δὲν προέρχονται ἀπὸ τὸ Θεὸ οὔτε ^{φει τὸ κακὸ}
ἀνήκουν στὴ διακυβέρνησίν Του. Ὁ νόμος Του, ὅταν ἐννοηθῇ 12
σωστά, τὰ ἐξαλείφει. Ὁ Ἰησοῦς τὰ ἀπὸδείξε ὅλα αὐτά.

Ἑρώτηση — Τί εἶναι πλάνη;

Ἀπάντηση — Πλάνη εἶναι ἡ ὑπόθεση ὅτι στὴν ὕλη ὑπάρχει 15
ἡδονή, πόνος, νοημοσύνη, οὐσία καὶ ζωή. Ἡ πλάνη οὔτε
Νοῦς εἶναι οὔτε μιὰ ἀπὸ τίς ἰδιότητες τοῦ Νοῦ. Ἡ ^{Ἐφήμερη}
πλάνη εἶναι ἡ ἀντίφαση τῆς Ἀλήθειας. Ἡ πλάνη ^{ὕλικότητα} 18
εἶναι μιὰ δοξασία χωρὶς νόηση. Ἡ πλάνη δὲν εἶναι πραγμα-
τικὴ γιατί δὲν εἶναι ἀληθινή. Εἶναι ἐκεῖνο ποὺ φαίνεται ὅτι
εἶναι ἀλλὰ δὲν εἶναι. Ἄν ἡ πλάνη ἦταν ἀληθινή, ἡ ἀλήθειά 21
της θὰ ἦταν πλάνη, καὶ θὰ εἴχαμε ἓναν ὀλοφάνερο παραλο-
γισμὸ — δηλαδή, *πλανεμένη ἀλήθεια*. Ἔτσι θὰ χάναμε συν-
εχῶς τὸ πρότυπο τῆς Ἀλήθειας. 24

Ἑρώτηση — Δὲν ὑπάρχει ἁμαρτία;

Ἀπάντηση — Ὅλη ἡ πραγματικότητα εἶναι στὸ Θεὸ καὶ
στὴ δημιουργία Του, καὶ εἶναι ἁρμονικὴ καὶ αἰώνια. Ὅ,τι 27
δημιουργεῖ Αὐτὸς εἶναι καλὸ, καὶ Αὐτὸς κάνει πᾶν
ὅ,τι γίνεται. Ἐπομένως ἡ μόνη πραγματικότητα ^{Μὴ πραγμα-}
τῆς ἁμαρτίας, τῆς ἀρρώστιας ἢ τοῦ θανάτου εἶναι ^{τικά ποὺ}
τὸ τρομερὸ γεγονὸς ὅτι ἐκεῖνα ποὺ δὲν εἶναι πραγματικά φαί- ^{φαίνονται}
νονται πραγματικά στὴν ἀνθρώπινη, ἐσφαλμένη δοξασία, ^{πραγματικά} 30
ὥσπου ὁ Θεὸς ἀφαιρέσῃ τὸ προσωπεῖο τους. Δὲν εἶναι ἀλη- 33
θινά, γιατί δὲν εἶναι ἀπὸ τὸ Θεό. Στὴ Χριστιανικὴ Ἐπιστήμη

1 Science that all inharmony of mortal mind or body is illusion, possessing neither reality nor identity though seeming
3 to be real and identical.

The Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are
6 Christ the ideal Truth to be classified as effects of error. Christ came to destroy the belief of sin. The God-principle is omnipresent and omnipotent. God is every-
9 where, and nothing apart from Him is present or has power. Christ is the ideal Truth, that comes to heal sickness and sin through Christian Science, and attributes
12 all power to God. Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God, healing the sick and the sinning and destroy-
15 ing the power of death. Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ.

18 In an age of ecclesiastical despotism, Jesus introduced the teaching and practice of Christianity, affording the
21 Jesus not God proof of Christianity's truth and love; but to reach his example and to test its unerring Science according to his rule, healing sickness, sin, and death, a better understanding of God as divine Prin-
24 ciple, Love, rather than personality or the man Jesus, is required.

Jesus established what he said by demonstration,
27 thus making his acts of higher importance than his
Jesus not understood words. He proved what he taught. This is the Science of Christianity. Jesus *proved*
30 the Principle, which heals the sick and casts out error, to be divine. Few, however, except his students understood in the least his teachings and their glorious

μαθαίνουμε ὅτι κάθε δυσαρμονία τοῦ θνητοῦ νοῦ ἢ τοῦ σώματος εἶναι ψευδαίσθηση, πού δὲν ἔχει οὔτε πραγματικότητα οὔτε ταυτότητα καὶ ἄς φαίνεται ὅτι εἶναι πραγματική καὶ 3
ὅτι ἔχει ταυτότητα.

Ἡ Ἐπιστήμη τοῦ Νοῦ ἐξολοθρεύει κάθε κακό. Ἡ Ἀλήθεια, ὁ Θεός, δὲν εἶναι ὁ πατέρας τῆς πλάνης. Ἡ ἁμαρτία, ἡ 6
ἄρρώστια καὶ ὁ θάνατος πρέπει νὰ θεωροῦνται ἀποτελέσματα τῆς πλάνης. Ὁ Χριστὸς ἦρθε γιὰ νὰ καταλύσῃ τὴ δοξασία τῆς ἁμαρτίας. Ἡ Θεο-
αρχὴ εἶναι πανταχοῦ παροῦσα καὶ παντοδύναμη. Ὁ Θεὸς 9
εἶναι παντοῦ, καὶ τίποτε ἐκτὸς ἀπὸ Αὐτὸν δὲν εἶναι παρὸν οὔτε ἔχει δύναμη. Ὁ Χριστὸς εἶναι ἡ ιδεώδης Ἀλήθεια, πού 12
ἔρχεται γιὰ νὰ θεραπεύσῃ τὴν ἄρρώστια καὶ τὴν ἁμαρτία μὲ τὴ Χριστιανικὴ Ἐπιστήμη καὶ ἀποδίδει ὅλη τὴ δύναμη στὸ Θεό. Ἰησοῦς εἶναι τὸ ὄνομα τοῦ ἀνθρώπου πού παρουσίασε, 15
περισσότερο ἀπὸ ὅλους τοὺς ἄλλους ἀνθρώπους, τὸ Χριστό, τὴν ἀληθινὴν ιδέα τοῦ Θεοῦ, θεραπεύοντας τοὺς ἄρρώστους καὶ τοὺς ἁμαρτωλοὺς καὶ καταλύοντας τὴ δύναμη τοῦ θανάτου. 18
Ὁ Ἰησοῦς εἶναι ὁ ἀνθρώπινος ἄνθρωπος καὶ ὁ Χριστὸς εἶναι ἡ θεία ιδέα· σ' αὐτὸ ὀφείλεται ἡ δυαδικὴ φύση τοῦ Ἰησοῦ τοῦ Χριστοῦ. 21

Ὁ Ἰησοῦς παρουσίασε, σὲ μιὰ ἐποχὴ ἐκκλησιαστικοῦ δεσποτισμοῦ, τὴ διδασκαλία καὶ ἐφαρμογὴ τοῦ χριστιανισμοῦ, ἀποδείχνοντας τὴν ἀλήθεια καὶ ἀγάπη τοῦ χρι-
στιανισμοῦ· ἀλλὰ γιὰ νὰ μιμηθοῦμε τὸ παρά- 24
δειγμα του καὶ νὰ ἐπαληθεύουμε τὴν ἀλάνθαστη Ἐπιστήμη τοῦ παραδείγματος αὐτοῦ σύμφωνα μὲ τὸν κανόνα 27
πού ἔδωσε ἐκεῖνος, θεραπεύοντας τὴν ἄρρώστια, τὴν ἁμαρτία καὶ τὸ θάνατο, ἀπαιτεῖται μιὰ καλύτερη κατανόηση τοῦ Θεοῦ ὡς θείας Ἀρχῆς, Ἀγάπης, μᾶλλον παρὰ ἡ προσωπι- 30
κότητα ἢ ὁ ἄνθρωπος Ἰησοῦς.

Ὁ Ἰησοῦς ἐπιβεβαίωσε αὐτὰ πού εἶπε μὲ ἀπόδειξη, κι ἔτσι ἔκανε τὰ ἔργα του νὰ ἔχουν μεγαλύτερη σημασία ἀπὸ τὰ 33
λόγια του. Ἀπόδειξε αὐτὰ πού δίδαξε. Αὐτὴ εἶναι ἡ Ἐπιστήμη τοῦ χριστιανισμοῦ. Ὁ Ἰησοῦς ἀπόδειξε ὅτι ἡ Ἀρχή, πού θεραπεύει τοὺς ἄρρώ-
στους καὶ διώχνει τὴν πλάνη, εἶναι θεία. Ἐκτὸς ἀπὸ τοὺς 36
μαθητὲς του ὅμως, πολὺ λίγοι κατάλαβαν, ἔστω καὶ σὲ ἐλά-

Ὁ Χριστὸς
εἶναι ἡ ιδεώ-
δης Ἀλήθεια

Ὁ Ἰησοῦς
δὲν εἶναι
Θεός

Ὁ Ἰησοῦς
δὲν κατα-
νοήθηκε

- 1 proofs, — namely, that Life, Truth, and Love (the Prin-
 ciple of this unacknowledged Science) destroy all error,
 3 evil, disease, and death.

The reception accorded to Truth in the early Chris-
 tian era is repeated to-day. Whoever introduces the
 6 **Miracles** Science of Christianity will be scoffed at and
 rejected scourged with worse cords than those which
 cut the flesh. To the ignorant age in which it first
 9 appears, Science seems to be a mistake, — hence the
 misinterpretation and consequent maltreatment which
 it receives. Christian marvels (and *marvel* is the sim-
 12 ple meaning of the Greek word rendered *miracle* in the
 New Testament) will be misunderstood and misused
 by many, until the glorious Principle of these marvels is
 15 gained.

If sin, sickness, and death are as real as Life, Truth,
 and Love, then they must all be from the same source;
 18 **Divine** God must be their author. Now Jesus came
 fulfilment to destroy sin, sickness, and death; yet the
 Scriptures aver, "I am not come to destroy, but to fulfil."
 21 Is it possible, then, to believe that the evils which Jesus
 lived to destroy are real or the offspring of the divine
 will?

24 Despite the hallowing influence of Truth in the de-
 struction of error, must error still be immortal? Truth
 spares all that is true. If evil is real, Truth
 27 **Truth de-** must make it so; but error, not Truth, is
 stroys falsity the author of the unreal, and the unreal vanishes,
 while all that is real is eternal. The apostle says that
 30 the mission of Christ is to "destroy the works of the
 devil." Truth destroys falsity and error, for light and
 darkness cannot dwell together. Light extinguishes the

χριστο βαθμό, τις διδασκαλίες του και τις υπέροχες αποδείξεις 1
τους — δηλαδή, ὅτι ἡ Ζωή, ἡ Ἀλήθεια καὶ ἡ Ἀγάπη (ἡ 3
Ἀρχὴ τῆς Ἐπιστήμης αὐτῆς ποὺ δὲν ἀναγνωρίστηκε) ἐξα- 3
λείφουν ὅλη τὴν πλάνη, τὸ κακὸ, τὴν ἀρρώστια καὶ τὸ θάνατο.

Ἡ ὑποδοχὴ ποὺ ἐγίνε στὴν Ἀλήθεια στὰ πρῶτα χρόνια 6
τοῦ χριστιανισμοῦ ἐπαναλαμβάνεται καὶ σήμερα. Ὅποιος 6
παρουσιάσῃ τὴν Ἐπιστήμη τοῦ χριστιανισμοῦ
θὰ ἐμπαιχτῇ καὶ θὰ μαστιγωθῇ μὲ σχοινιά χειρό- ^{Τὰ θαύματα}
τερα ἀπὸ ἐκεῖνα ποὺ ξεσχίζουν τὴ σάρκα. Γιὰ τὴν ^{ἀπορρίπτον-}
ἀπληροφόρητη ἐποχὴ στὴν ὁποία πρωτοεμφανίζεται, ἡ 9
Ἐπιστήμη φαίνεται νὰ εἶναι λάθος — γι' αὐτὸ καὶ τὴν παρεξη-
γοῦν καὶ τὴν κακομεταχειρίζονται. Τὰ χριστιανικὰ θαύματα 12
(καὶ *θαῦμα* εἶναι ἡ ἀπλή σημασία τῆς ἐλληνικῆς ἐκείνης λέξης
ποὺ ἀποδίδεται μὲ τὸ *miracle* στὴν Καινὴ Διαθήκη) θὰ παρα-
νοοῦνται καὶ πολλοὶ θὰ κάνουν κακὴ χρῆση αὐτῶν, ὥσπου 15
γίνῃ ἀντιληπτὴ ἡ υπέροχη Ἀρχὴ τῶν θαυμάτων αὐτῶν.

Ἄν ἡ ἁμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος εἶναι τόσο πραγ-
ματικά ὅσο ἡ Ζωή, ἡ Ἀλήθεια καὶ ἡ Ἀγάπη, τότε πρέπει νὰ 18
προέρχωνται ὅλα ἀπὸ τὴν ἴδια πηγὴ· ὁ Θεὸς πρέ- ^{Θεῖα}
πει νὰ εἶναι ὁ δημιουργὸς τους. Ὁ Ἰησοῦς ὅμως ^{ἐκπλήρωση}
ἦρθε γιὰ νὰ καταλύσῃ τὴν ἁμαρτία, τὴν ἀρρώστια καὶ τὸ 21
θάνατο· καὶ ὅμως οἱ Γραφεὶς βεβαιώνουν: «Δὲν ἦλθον νὰ κατα-
λύσω, ἀλλὰ νὰ ἐκπληρώσω». Πῶς μπορούμε, λοιπόν, νὰ
πιστέψουμε ὅτι τὰ κακὰ ποὺ ὁ Ἰησοῦς ἐξῆσε γιὰ νὰ καταλύσῃ 24
εἶναι πραγματικά ἢ τὸ προῖον τῆς θείας θέλησης;

Παρά τὴν ἐξαγνιστικὴ ἐπιρροή τῆς Ἀλήθειας ποὺ ἐξαλείφει
τὴν πλάνη, πρέπει ἡ πλάνη νὰ ἐξακολουθῇ νὰ εἶναι ἀθάνατη; 27
Ἡ Ἀλήθεια διαφυλάττει καθετὶ ποὺ εἶναι ἀληθινό. Ἡ Ἀλήθεια ^{Ἡ Ἀλήθεια}
ἂν τὸ κακὸ εἶναι πραγματικό, ἡ Ἀλήθεια πρέπει ^{ἐξαλείφει τὸ}
νὰ τὸ κἀνὴ νὰ εἶναι ἔτσι· ἀλλὰ ἡ πλάνη, ὅχι ἡ ^{ψέμα} 30
Ἀλήθεια, εἶναι ὁ δημιουργὸς τοῦ μὴ πραγματικοῦ, καὶ τὸ μὴ
πραγματικό ἐξαφανίζεται, ἐνῶ καθετὶ ποὺ εἶναι πραγματικό
εἶναι αἰώνιο. Ὁ ἀπόστολος λέει ὅτι ἡ ἀποστολὴ τοῦ Χριστοῦ 33
εἶναι «νὰ καταστρέψῃ τὰ ἔργα τοῦ διαβόλου». Ἡ Ἀλήθεια
ἐξαλείφει τὸ ψέμα καὶ τὴν πλάνη, γιατί τὸ φῶς καὶ τὸ σκότος 36
δὲν μποροῦν νὰ συγκατοικοῦν. Τὸ φῶς ἐξολοθρεύει τὸ σκό-

- 1 darkness, and the Scripture declares that there is "no
 night there." To Truth there is no error, — all is Truth.
 3 To infinite Spirit there is no matter, — all is Spirit, divine
 Principle and its idea.

Question. — What is man?

- 6 *Answer.* — Man is not matter; he is not made up of
 brain, blood, bones, and other material elements. The
Fleshly fac- Scriptures inform us that man is made in
 9 **tors unreal** the image and likeness of God. Matter is
 not that likeness. The likeness of Spirit cannot be so
 12 unlike Spirit. Man is spiritual and perfect; and be-
 cause he is spiritual and perfect, he must be so under-
 stood in Christian Science. Man is idea, the image, of
 Love; he is not physique. He is the compound idea of
 15 God, including all right ideas; the generic term for
 all that reflects God's image and likeness; the conscious
 identity of being as found in Science, in which man is
 18 the reflection of God, or Mind, and therefore is eternal;
 that which has no separate mind from God; that which
 has not a single quality underived from Deity; that which
 21 possesses no life, intelligence, nor creative power of his
 own, but reflects spiritually all that belongs to his Maker.

And God said: "Let us make man in our image, after
 24 our likeness; and let them have dominion over the fish
 of the sea, and over the fowl of the air, and over the cattle,
 and over all the earth, and over every creeping thing that
 27 creepeth upon the earth."

- Man is incapable of sin, sickness, and death. The
Man un- real man cannot depart from holiness, nor
 30 **fallen** can God, by whom man is evolved, engender
 the capacity or freedom to sin. A mortal sinner is not

τος, καὶ ἡ Γραφή διακηρύττει ὅτι δὲν ὑπάρχει «νὺξ ἐκεῖ». Για 1
τὴν Ἀλήθεια δὲν ὑπάρχει πλάνη — τὸ πᾶν εἶναι Ἀλήθεια.
Γιὰ τὸ ἄπειρο Πνεῦμα δὲν ὑπάρχει ὕλη — τὸ πᾶν εἶναι Πνεῦμα, 3
ἡ θεία Ἀρχὴ καὶ ἡ ἰδέα της.

Ἑρώτηση — Τί εἶναι ὁ ἄνθρωπος;

Ἀπάντηση — Ὁ ἄνθρωπος δὲν εἶναι ὕλη· δὲν ἀποτελεῖται 6
ἀπὸ ἐγκέφαλο, αἷμα, κόκαλα καὶ ἄλλα ὕλικά στοιχεῖα. Οἱ
Γραφεῖς μᾶς πληροφοροῦν ὅτι ὁ ἄνθρωπος δημιουρ- Οἱ σὰρκῖνοι
γήθηκε κατ' εἰκόνα καὶ ὁμοίωση τοῦ Θεοῦ. Ἡ ὕλη παράγοντες
δὲν εἶναι ἡ ὁμοίωση αὐτῆς. Ἡ ὁμοίωση τοῦ Πνεύ- δὲν εἶναι
ματος δὲν μπορεῖ νὰ εἶναι τόσο ἀνόμοια μὲ τὸ Πνεῦμα. Ὁ πραγματικοί
ἄνθρωπος εἶναι πνευματικός καὶ τέλειος· καὶ ἐπειδὴ εἶναι πνευ- 12
ματικός καὶ τέλειος, ἔτσι πρέπει νὰ τὸν ἐννοοῦμε στὴ Χρι-
στιανικὴ Ἐπιστήμη. Ὁ ἄνθρωπος εἶναι ἰδέα, ἡ εἰκόνα τῆς
Ἀγάπης· δὲν εἶναι σωματικός ὀργανισμός. Εἶναι ἡ σύνθετη 15
ιδέα τοῦ Θεοῦ, ποὺ περικλείει ὅλες τὶς ὀρθές ιδέες· ὁ γενικός
ὅρος γιὰ καθετὶ ποὺ ἀντανakλᾷ τὴν εἰκόνα καὶ ὁμοίωση τοῦ
Θεοῦ· ἡ συνειδητὴ ταυτότητα τοῦ εἶναι ὅπως ἀπαντᾷ στὴν 18
Ἐπιστήμη, ὅπου ὁ ἄνθρωπος εἶναι ἡ ἀντανάκλαση τοῦ Θεοῦ,
ἡ Νοῦ, καὶ ἐπομένως εἶναι αἰώνιος· αὐτὸ ποὺ δὲν ἔχει νοῦ
χωριστὰ ἀπὸ τὸ Θεό· αὐτὸ ποὺ δὲν ἔχει οὔτε μιὰ ιδιότητα 21
ποὺ δὲν προέρχεται ἀπὸ τὸ Θεό· αὐτὸ ποὺ δὲν ἔχει ζωὴ, νοη-
μοσύνη, οὔτε δημιουργικὴ δύναμη δική του, ἀλλὰ ἀντανakλᾷ
πνευματικὰ πᾶν ὅ,τι ἀνήκει στὸν Ποιητὴ του. 24

Καὶ εἶπε ὁ Θεός: «Ἄς κάμωμεν ἄνθρωπον κατ' εἰκόνα ἡμῶν,
καθ' ὁμοίωσιν ἡμῶν· καὶ ἃς ἐξουσιάζῃ ἐπὶ τῶν ἰχθύων τῆς
θαλάσσης, καὶ ἐπὶ τῶν πετεινῶν τοῦ οὐρανοῦ, καὶ ἐπὶ τῶν 27
κτηνῶν, καὶ ἐπὶ πάσης τῆς γῆς, καὶ ἐπὶ παντὸς ἐρπετοῦ,
ἐρποντος ἐπὶ τῆς γῆς».

Ὁ ἄνθρωπος δὲν ἔχει τὴν ἱκανότητα νὰ ἁμαρταίνῃ, νὰ 30
ἀρρωσταίνῃ καὶ νὰ πεθαίνῃ. Ὁ πραγματικός
ἄνθρωπος δὲν μπορεῖ νὰ παρεκκλίνῃ ἀπὸ τὴν Ὁ ἄνθρωπος
ἀγιότητα, οὔτε μπορεῖ ὁ Θεός, ἀπὸ τὸν ὁποῖο δὲν ἔχει
ἐκπορεύεται ὁ ἄνθρωπος, νὰ τὸν κάνῃ ἱκανὸ ἢ ἐλεύθερο νὰ ἐπεσεῖ 33
ἁμαρταίνῃ. Ὁ ἁμαρτωλὸς θνητὸς δὲν εἶναι ὁ ἄνθρωπος τοῦ

- 1 God's man. Mortals are the counterfeits of immortals.
 They are the children of the wicked one, or the one evil,
 3 which declares that man begins in dust or as a material
 embryo. In divine Science, God and the real man are
 inseparable as divine Principle and idea.
- 6 Error, urged to its final limits, is self-destroyed.
 Error will cease to claim that soul is in body, that life
 and intelligence are in matter, and that
 9 ^{Mortals are not immortals} this matter is man. God is the Principle of
 man, and man is the idea of God. Hence man is not
 mortal nor material. Mortals will disappear, and im-
 12 mortals, or the children of God, will appear as the only
 and eternal verities of man. Mortals are not fallen chil-
 dren of God. They never had a perfect state of being,
 15 which may subsequently be regained. They were, from
 the beginning of mortal history, "conceived in sin and
 brought forth in iniquity." Mortality is finally swallowed
 18 up in immortality. Sin, sickness, and death must dis-
 appear to give place to the facts which belong to immortal
 man.
- 21 Learn this, O mortal, and earnestly seek the spiritual
 status of man, which is outside of all material selfhood.
- 24 ^{Imperishable identity} Remember that the Scriptures say of mortal
 man: "As for man, his days are as grass: as
 a flower of the field, so he flourisheth. For the wind
 passeth over it, and it is gone; and the place thereof shall
 27 know it no more."
- When speaking of God's children, not the children of
 men, Jesus said, "The kingdom of God is within you;"
- 30 ^{The kingdom within} that is, Truth and Love reign in the real
 man, showing that man in God's image is
 unfallen and eternal. Jesus beheld in Science the per-

Θεοῦ. Οἱ θνητοὶ εἶναι οἱ παραποιήσεις τῶν ἀθανάτων. Εἶναι 1
τὰ παιδιὰ τοῦ πονηροῦ, ἢ τοῦ ἐνὸς καὶ μόνου κακοῦ, πού δια- 3
κηρύττει ὅτι ὁ ἄνθρωπος ἀρχίζει στὸ χῶμα ἢ ὡς ὑλικὸ ἔμ-
βρυο. Στὴ θεία Ἐπιστήμη, ὁ Θεὸς καὶ ὁ πραγματικὸς ἄν-
θρωπος εἶναι ἀχώριστοι ὡς θεία Ἀρχὴ καὶ ἰδέα.

Ὅταν ἡ πλάνη ὠθηται στὰ τελικὰ τῆς ὅρια αὐτοκαταστρέ- 6
φεται. Ἡ πλάνη θὰ πάψη νὰ ἰσχυρίζεται ὅτι ἡ ψυχὴ εἶναι
στὸ σῶμα, ὅτι ἡ ζωὴ καὶ ἡ νοημοσύνη εἶναι στὴν 7
ὕλη καὶ ὅτι ἡ ὕλη αὐτὴ εἶναι ἄνθρωπος. Ὁ Θεὸς Οἱ θνητοὶ δὲν
εἶναι ἀθάνα-
τοι 9
εἶναι ἡ Ἀρχὴ τοῦ ἀνθρώπου, καὶ ὁ ἄνθρωπος εἶναι
ἡ ἰδέα τοῦ Θεοῦ. Ἐπομένως ὁ ἄνθρωπος δὲν εἶναι οὔτε θνητὸς
οὔτε ὑλικός. Οἱ θνητοὶ θὰ ἐξαφανιστοῦν καὶ οἱ ἀθάνατοι, ἢ 12
τὰ παιδιὰ τοῦ Θεοῦ, θὰ φανερωθῇ ὅτι εἶναι οἱ μόνοι καὶ αἰώ-
νιοι πραγματικοὶ ἄνθρωποι. Οἱ θνητοὶ δὲν εἶναι παιδιὰ τοῦ
Θεοῦ πού ξέπεσαν. Ἡ κατάσταση τοῦ εἶναι τους δὲν ἦταν 15
ποτὲ τέλεια γιὰ νὰ μπορέση κατόπι νὰ ἀνακτηθῇ. Ἀπὸ τὴν
ἀρχὴ τῆς θνητῆς ἱστορίας «συνελήφθησαν ἐν ἀνομίᾳ, καὶ ἐγεν-
νήθησαν ἐν ἁμαρτίᾳ». Τελικὰ ἡ θνητότητα καταποντίζεται 18
μέσα στὴν ἀθανασία. Ἡ ἁμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος
πρέπει νὰ ἐξαφανιστοῦν γιὰ νὰ κάνουν τόπο στὰ γεγονότα
πὺρ ἀνήκουν στὸν ἀθάνατο ἄνθρωπο. 21

Μάθε το αὐτό, θνητὲ ἄνθρωπε, καὶ ζήτα μ' ὅλη σου τὴν
καρδιά τὴν πνευματικὴν κατάσταση τοῦ ἀνθρώπου, πού δὲν
ἔχει καμιὰ σχέση μὲ τὸ ὑλικὸ ἐγώ. Μὴν ξεχνᾷς τί Ἄφθαρτη 24
ταυτότητα
λένε οἱ Γραφεὶς γιὰ τὸ θνητὸ ἄνθρωπο: «Τοῦ ἄν-
θρώπου αἱ ἡμέραι εἶναι ὡς χόρτος· ὡς τὸ ἄνθος τοῦ ἀγροῦ,
οὕτως ἀνθεῖ· διότι διέρχεται ὁ ἄνεμος ἐπ' αὐτοῦ, καὶ δὲν ὑπάρ- 27
χει πλέον· καὶ ὁ τόπος αὐτοῦ δὲν γνωρίζει αὐτὸ πλέον».

Ὅταν ὁ Ἰησοῦς μιλοῦσε γιὰ τὰ παιδιὰ τοῦ Θεοῦ, ὄχι γιὰ
τὰ παιδιὰ τῶν ἀνθρώπων, εἶπε: «Ἡ βασιλεία τοῦ Θεοῦ εἶναι 30
ἐντὸς ὑμῶν» δηλαδή, ἡ Ἀλήθεια καὶ ἡ Ἀγάπη
βασιλεύουν στὸν πραγματικὸ ἄνθρωπο καὶ δεῖ- Ἡ βασιλεία
εἶναι μέσα μας
χνουν ὅτι ὁ ἄνθρωπος πού εἶναι κατ' εἰκόνα Θεοῦ δὲν ἔχει πέσει 33
καὶ ὅτι εἶναι αἰώνιος. Ὁ Ἰησοῦς ἔβλεπε στὴν Ἐπιστήμη τὸν

- 1fect man, who appeared to him where sinning mortal
 2man appears to mortals. In this perfect man the Saviour
 3saw 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.
 6Man is not a material habitation for Soul; he is himself
 spiritual. Soul, being Spirit, is seen in nothing imperfect
 nor material.
- 9Whatever is material is mortal. To the five corporeal
 senses, man appears to be matter and mind united; but
 Christian Science reveals man as the idea of
 12**Material** God, and declares the corporeal senses to be
body never mortal and erring illusions. Divine Science
God's idea shows it to be impossible that a material body, though
 15interwoven with matter's highest stratum, misnamed
 mind, should be man, — the genuine and perfect man,
 the immortal idea of being, indestructible and eternal.
 18Were it otherwise, man would be annihilated.

Question. — What are body and Soul?

- Answer.* — Identity is the reflection of Spirit, the re-
 21flection in multifarious forms of the living Principle,
 Love. Soul is the substance, Life, and intelli-
 24**Reflection** gence of man, which is individualized, but not
of Spirit in matter. Soul can never reflect anything inferior to
 Spirit.

- Man is the expression of Soul. The Indians caught
 27**Man inseparable from** some glimpses of the underlying reality, when
Spirit they called a certain beautiful lake "the smile
 of the Great Spirit." Separated from man,
 30who expresses Soul, Spirit would be a nonentity; man,
 divorced from Spirit, would lose his entity. But there is,

τέλειο ἄνθρωπο, πὺ ἐμφανίζοταν σ' αὐτὸν ἐκεῖ ὅπου ὁ ἄμαρ- 1
τωλὸς θνητὸς ἄνθρωπος ἐμφανίζεται στοὺς θνητούς. Στὸν 2
τέλειο αὐτὸν ἄνθρωπο ὁ Σωτὴρας ἔβλεπε τὴν ὁμοίωση τοῦ 3
Θεοῦ καὶ ἡ σωστὴ αὐτὴ θεὰ τοῦ ἀνθρώπου θεράπευε τοὺς
ἀρρώστους. Ἐτσι ὁ Ἰησοῦς δίδαξε ὅτι ἡ βασιλεία τοῦ Θεοῦ 4
εἶναι ἄθικτη, παγκόσμια, καὶ ὅτι ὁ ἄνθρωπος εἶναι ἀγνὸς καὶ 5
ἅγιος. Ὁ ἄνθρωπος δὲν εἶναι μιὰ ὕλική κατοικία γιὰ τὴν 6
Ψυχὴ· εἶναι ὁ ἴδιος πνευματικός. Ἐπειδὴ ἡ Ψυχὴ εἶναι Πνεῦμα 7
δὲν εἶναι ὁρατὴ σὲ τίποτε πὺ εἶναι ἀτελὲς ἢ ὕλικό. 8 9

Πᾶν ὅ,τι εἶναι ὕλικό εἶναι θνητό. Στὶς πέντε σωματικές 10
αἰσθήσεις ὁ ἄνθρωπος φαίνεται ὅτι εἶναι ὕλη καὶ νοῦς ἐνω- 11
μένα· ἀλλὰ ἡ Χριστιανικὴ Ἐπιστὴμη ἀποκαλύπτει ὅτι ὁ ἄνθρωπος 12
εἶναι ἡ ιδέα τοῦ Θεοῦ καὶ διακη- Τὸ ὕλικό σῶ-
μα ποτὲ δὲν
εἶναι ἡ ιδέα
τοῦ Θεοῦ
ρύπτει ὅτι οἱ σωματικές αἰσθήσεις εἶναι θνητὲς καὶ 13
ἐσφαλμένες ψευδαισθήσεις. Ἡ θεία Ἐπιστὴμη δείχνει ὅτι εἶναι 14
ἄδύνατο ἓνα ὕλικό σῶμα, ἂν καὶ εἶναι συνυφασμένο μὲ τὸ 15
ἀνώτερο στρῶμα τῆς ὕλης, πὺ κακῶς ὀνομάζεται νοῦς, νὰ 16
εἶναι ἄνθρωπος — ὁ γνήσιος καὶ τέλειος ἄνθρωπος, ἡ ἀθάνατη 17
ιδέα τοῦ εἶναι, ἀκατάστροπτη καὶ αἰώνια. Ἄν δὲν ἦταν ἔτσι, 18
ὁ ἄνθρωπος θὰ ἐκμηδενίζοταν. 19

Ἐρώτηση — Τί εἶναι σῶμα καὶ Ψυχὴ; 21

Ἀπάντηση — Ταυτότητα εἶναι ἡ ἀντανάκλαση τοῦ Πνεύ- 22
ματος, ἡ ἀντανάκλαση σὲ ποικίλες μορφές τῆς 23
ζωντανῆς Ἀρχῆς, Ἀγάπης. Ἡ Ψυχὴ εἶναι ἡ οὐ- Ἡ ἀντανά-
κλαση τοῦ
Πνεύματος
σία, ἡ Ζωὴ καὶ ἡ νοημοσύνη τοῦ ἀνθρώπου, 24
πὺ ἐξατομικεύεται, ὅχι ὅμως στὴν ὕλη. Ἡ Ψυχὴ δὲν μπορεῖ 25
ποτὲ νὰ ἀντανάκλῃ τίποτε κατώτερο ἀπὸ τὸ Πνεῦμα. 26 27

Ὁ ἄνθρωπος εἶναι ἡ ἐκφραση τῆς Ψυχῆς. Οἱ Ἐρυθρόδερμοι 28
εἶδαν μερικὲς ἐκλάμψεις τῆς βασικῆς πραγματικότητος, ὅταν 29
ὀνόμασαν μιὰ ὠραία λίμνη «τὸ χαμόγελο τοῦ Με- Ὁ ἄνθρωπος
εἶναι ἀχώ-
ριστος ἀπὸ
τὸ Πνεῦμα
γάλου Πνεύματος». Ἄν τὸ Πνεῦμα ἦταν χωρι- 30
σμένο ἀπὸ τὸν ἄνθρωπο, πὺ ἐκφράζει Ψυχὴ, θὰ 31
ἦταν ἀνύπαρκτο· ἂν ὁ ἄνθρωπος ἦταν χωρισμένος ἀπὸ τὸ 32
Πνεῦμα, θὰ ἔχανε τὴν ὄντοτήτά του. Ἀλλὰ δὲν ὑπάρχει, δὲν 33

- 1 there can be, no such division, for man is coexistent with God.
- 3 What evidence of Soul or of immortality have you within mortality? Even according to the teachings of natural science, man has never beheld Spirit
- 6 A vacant domicile or Soul leaving a body or entering it. What basis is there for the theory of indwelling spirit, except the claim of mortal belief? What would be thought of
- 9 the declaration that a house was inhabited, and by a certain class of persons, when no such persons were ever seen to go into the house or to come out of it, nor were they
- 12 even visible through the windows? Who can see a soul in the body?

Question. — Does brain think, and do nerves feel, and is there intelligence in matter?

- Answer.* — No, not if God is true and mortal man a liar. The assertion that there can be pain or pleasure in matter is erroneous. That body is most
- 18 Harmonious functions harmonious in which the discharge of the natural functions is least noticeable. How can intelligence
- 21 dwell in matter when matter is non-intelligent and brain-lobes cannot think? Matter cannot perform the functions of Mind. Error says, "I am man;" but this
- 24 belief is mortal and far from actual. From beginning to end, whatever is mortal is composed of material human beliefs and of nothing else. That only is real which
- 27 reflects God. St. Paul said, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, . . . I conferred not with flesh and blood."
- 30 *Mortal man* is really a self-contradictory phrase, for man is not mortal, "neither indeed can be;" man is im-

μπορεί νὰ ὑπάρξη, μιὰ τέτοια διαίρεση, γιατί ὁ ἄνθρωπος 1
συνυπάρχει μὲ τὸ Θεό.

Τί ἐνδείξεις ἔχεις ὅτι ὑπάρχει Ψυχὴ ἢ ἀθανασία μέσα στὴ 3
θνητότητα; Ἀκόμη καὶ σύμφωνα μὲ τὶς διδασκαλίες τῆς
φυσικῆς ἐπιστήμης, ὁ ἄνθρωπος δὲν εἶδε ποτὲ τὸ ^{Μιὰ ἄδεια}
Πνεῦμα ἢ τὴν Ψυχὴ νὰ βγαίνει ἀπὸ ἓνα σῶμα ἢ ^{κατοικία} 6
νὰ μπαίνει σ' αὐτό. Ποῦ βασίζεται ἡ θεωρία ὅτι τὸ πνεῦμα
κατοικεῖ μέσα στὸ σῶμα, ἐκτὸς ἀπὸ τὸν ἰσχυρισμὸ τῆς θνητῆς
δοξασίας; Τί θὰ ἔλεγε κανεὶς ἂν κάποιος ἰσχυριζόταν ὅτι 9
σ' ἓνα σπίτι κατοικοῦν ἄνθρωποι, καὶ μάλιστα μιᾶς ὀρισμένης
τάξης, ἂν καὶ δὲν εἶδε ποτὲ κανεὶς τέτοιους ἀνθρώπους νὰ
μπαίνουν ἢ νὰ βγαίνουν ἀπὸ αὐτό, καὶ δὲν τοὺς διέκρινε 12
οὔτε ἀκόμη καὶ μέσα ἀπὸ τὰ παράθυρα; Ποιὸς μπορεῖ νὰ
δῇ ψυχὴ στὸ σῶμα;

Ἑρώτηση — Σκέπτεται ὁ ἐγκέφαλος, καὶ αἰσθάνονται τὰ 15
νεῦρα, καὶ ὑπάρχει νοημοσύνη στὴν ὕλη;

Ἀπάντηση — Ὁχι, ὅχι ἂν ὁ Θεὸς εἶναι ἀληθινὸς καὶ ὁ θνητὸς 18
ἄνθρωπος ψεύτης. Ὁ ἰσχυρισμὸς ὅτι μπορεῖ νὰ ὑπάρχη πό-
νος ἢ ἡδονὴ στὴν ὕλη εἶναι ἐσφαλμένος. Τὸ πιὸ ^{Ἀρμονικὲς}
ἄρμονικὸ σῶμα εἶναι ἐκεῖνο στὸ ὁποῖο ἡ ἐκτέλεση ^{λειτουργίες}
τῶν φυσικῶν λειτουργιῶν εἶναι ἐλάχιστα ἀντιληπτή. Πῶς 21
εἶναι δυνατὸ ἡ νοημοσύνη νὰ κατοικῇ στὴν ὕλη ἀφοῦ ἡ ὕλη
δὲν ἔχει νοημοσύνη καὶ οἱ λοβοὶ τοῦ ἐγκεφάλου δὲν μποροῦν
νὰ σκέπτονται; Ἡ ὕλη δὲν μπορεῖ νὰ ἐκτελῇ τίς λειτουργίες 24
τοῦ Νοῦ. Ἡ πλάνη λέει: «Εἶμαι ἄνθρωπος»· ἀλλὰ ἡ δοξασία
αὕτη εἶναι θνητὴ καὶ κάθε ἄλλο παρὰ πραγματικὴ. Ἀπὸ τὴν
ἀρχὴ ὡς τὸ τέλος, καθετὶ πού εἶναι θνητὸ ἀποτελεῖται ἀπὸ 27
ὕλικές ἀνθρώπινες δοξασίες καὶ τίποτε ἄλλο. Πραγματικὸ
εἶναι μόνο ἐκεῖνο πού ἀντανεκλᾷ τὸ Θεό. Ὁ Ἅγιος Παῦλος
εἶπε: «Ὅτε δὲ ἠυδόκησεν ὁ Θεός, ὁ προσδιορίσας με ἐκ κοιλίας 30
μητρόσ μου, καὶ καλέσας διὰ τῆς χάριτος Αὐτοῦ, . . . δὲν
συνεβουλεύθη νὰ σὰρκα καὶ αἷμα».

Θνητὸς ἄνθρωπος εἶναι πραγματικὰ μιὰ φράση ἀντιφατικὴ, 33
γιατί ὁ ἄνθρωπος δὲν εἶναι θνητός, «ἀλλ' οὐδὲ δύναται»· ὁ

1 mortal. If a child is the offspring of physical sense and
 not of Soul, the child must have a material, not a spirit-
 3 **Immortal** ual origin. With what truth, then, could the
birthright Scriptural rejoicing be uttered by any mother,
 "I have gotten a man from the Lord"? On the con-
 6 trary, if aught comes from God, it cannot be mortal and
 material; it must be immortal and spiritual.

Matter is neither self-existent nor a product of Spirit.
 9 An image of mortal thought, reflected on the retina, is
 all that the eye beholds. Matter cannot see,
 12 **Matter's** feel, hear, taste, nor smell. It is not self-
supposed cognizant, — cannot feel itself, see itself, nor
selfhood understand itself. Take away so-called mortal mind,
 which constitutes matter's supposed selfhood, and matter
 15 can take no cognizance of matter. Does that which we
 call dead ever see, hear, feel, or use any of the physical
 senses?

18 "In the beginning God created the heaven and the
 earth. And the earth was without form, and void; and
 darkness was upon the face of the deep."
 21 **Chaos and** (Genesis i. 1, 2.) In the vast forever, in the
darkness Science and truth of being, the only facts are Spirit
 and its innumerable creations. Darkness and chaos
 24 are the imaginary opposites of light, understanding,
 and eternal harmony, and they are the elements of
 nothingness.

27 We admit that black is not a color, because it reflects
 no light. So evil should be denied identity or power,
 because it has none of the divine hues. Paul
 30 **Spiritual** says: "For the invisible things of Him, from
reflection the creation of the world, are clearly seen, being under-
 stood by the things that are made." (Romans i. 20.)

ἄνθρωπος εἶναι ἄθάνατος. Ἄν ἓνα παιδί εἶναι ὁ βλαστός τῆς 1
 ὑλικῆς αἰσθησης καὶ ὄχι τῆς Ψυχῆς, τότε ἡ καταγωγή τοῦ 3
 παιδιοῦ πρέπει νὰ εἶναι ὑλική, ὄχι πνευματική. Ἀθάνατα καὶ 3
 Πῶς μπορεῖ, τότε, μιὰ μητέρα νὰ διαλαλήσῃ μὲ ἀναφαίρετα 3
 χαρὰ αὐτὸ πού λείει ἡ Γραφή: «Ἀπέκτησα ἄνθρω-
 πον διὰ τοῦ Κυρίου»; Ἀπεναντίας, ἂν κάτι προέρχεται ἀπὸ 6
 τὸ Θεό, δὲν μπορεῖ νὰ εἶναι θνητὸ καὶ ὑλικό· πρέπει νὰ εἶναι
 ἄθάνατο καὶ πνευματικό.

Ἡ ὕλη οὔτε αὐθύπαρκτη εἶναι οὔτε προῖον τοῦ Πνεύματος. 9
 Πᾶν ὅ,τι βλέπει τὸ μάτι εἶναι μιὰ εἰκόνα θνητῆς σκέψης, πού 9
 ἀντανακλᾶται στὸν ἀμφιβληστροειδῆ χιτώννα. Ἡ 12
 ὕλη δὲν μπορεῖ νὰ βλέπῃ, νὰ αἰσθάνεται, νὰ ἀκούῃ, ^{Τὸ ὑποθετικό}
^{ἐγὼ τῆς ὕλης} 12
 νὰ γεύεται, οὔτε νὰ ὁσφραίνεται. Δὲ γνωρίζει τὸν ἑαυτὸ της
 — δὲν μπορεῖ νὰ αἰσθανθῇ τὸν ἑαυτὸ της, νὰ δῇ τὸν ἑαυτὸ της,
 οὔτε νὰ καταλάβῃ τὸν ἑαυτὸ της. Ἀφαίρεσε τὸ λεγόμενο 15
 θνητὸ νοῦ, πού ἀποτελεῖ τὸ ὑποθετικό ἐγὼ τῆς ὕλης, καὶ θὰ
 δῆς ὅτι ἡ ὕλη δὲν μπορεῖ νὰ ἀντιληφτῇ τὴν ὑπαρξὴ ὕλης.
 Μήπως αὐτὸς πού λέμε ὅτι εἶναι νεκρὸς βλέπει, ἀκούει, αἰσθάν- 18
 νεται ἢ χρησιμοποιοῖ καμιά ἀπὸ τὶς σωματικὲς αἰσθήσεις;

«Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. Ἡ 21
 δὲ γῆ ἦτο ἄμορφος καὶ ἔρημος· καὶ σκότος ἐπὶ τοῦ προσώπου 21
 τῆς ἀβύσσου» (Γένεσις 1:1, 2). Στὴν ἀπέραντη ^{Χάος καὶ}
^{σκότος} αἰωνιότητα, στὴν Ἐπιστήμη καὶ ἀλήθεια τοῦ εἶ-
 ναι, τὰ μόνα γεγονότα εἶναι τὸ Πνεῦμα καὶ τὰ ἀναρίθμητα 24
 δημιουργήματά του. Τὸ σκότος καὶ τὸ χάος εἶναι τὰ φαντα-
 στικά ἀντίθετα τοῦ φωτός, τῆς κατανόησης καὶ τῆς αἰώνιας
 ἁρμονίας, καὶ εἶναι τὰ στοιχεῖα τοῦ τίποτε. 27

Παραδεχόμεστε ὅτι τὸ μαῦρο δὲν εἶναι χρῶμα, γιατί δὲν
 ἀντανακλᾷ διόλου τὸ φῶς. Γιὰ τὸν ἴδιο λόγο πρέπει νὰ
 ἀρνιῶμαστε ταυτότητα ἢ δύναμη στὸ κακό, γιατί ^{Πνευματική}
^{ἀντανάκλαση} 30
 δὲν ἔχει καμιά ἀπὸ τὶς θεῖες ἀποχρώσεις. Ὁ Παῦ-
 λος λέει: «Ἐπειδὴ τὰ ἀόρατα Αὐτοῦ βλέπονται φανερώς ἀπὸ
 κτίσεως κόσμου νοούμενα διὰ τῶν ποιημάτων». (Πρὸς Ρωμαί- 33

Recapitulation

1 When the substance of Spirit appears in Christian Sci-
 2 ence, the nothingness of matter is recognized. Where
 3 the spirit of God is, and there is no place where God is
 4 not, evil becomes nothing, — the opposite of the some-
 5 thing of Spirit. If there is no spiritual reflection, then
 6 there remains only the darkness of vacuity and not a trace
 7 of heavenly tints.

8 Nerves are an element of the belief that there is sensa-
 9 tion in matter, whereas matter is devoid of sensation.
 10 **Harmony** Consciousness, as well as action, is governed
 11 **from Spirit** by Mind, — is in God, the origin and gov-
 12 ernor of all that Science reveals. Material sense has
 13 its realm apart from Science in the unreal. Harmonious
 14 action proceeds from Spirit, God. Inharmony has no
 15 Principle; its action is erroneous and presupposes man
 16 to be in matter. Inharmony would make matter the
 17 cause as well as the effect of intelligence, or Soul, thus
 18 attempting to separate Mind from God.

19 Man is not God, and God is not man. Again, God,
 20 or good, never made man capable of sin. It is the oppo-
 21 **Evil non-** site of good — that is, evil — which seems to
 22 **existent** make men capable of wrong-doing. Hence,
 23 evil is but an illusion, and it has no real basis. Evil is a
 24 false belief. God is not its author. The supposititious
 25 parent of evil is a lie.

26 The Bible declares: "All things were made by Him
 27 [the divine Word]; and without Him was not anything
 28 **Vapor and** made that was made." This is the eternal
 29 **nothingness** verity of divine Science. If sin, sickness, and
 30 death were understood as nothingness, they would dis-
 31 appear. As vapor melts before the sun, so evil would
 32 vanish before the reality of good. One must hide the

ους 1:20). Ὅταν στή Χριστιανική Ἐπιστήμη φανερώνεται 1
 ἡ οὐσία τοῦ Πνεύματος, τότε βλέπουμε ὅτι ἡ ὕλη δέν εἶναι
 τίποτε. Ὅπου εἶναι τὸ πνεῦμα τοῦ Θεοῦ, καὶ δέν ὑπάρχει 3
 χώρος ὅπου δέν εἶναι ὁ Θεός, τὸ κακὸ γίνεται τίποτε — δη-
 λαδῇ, τὸ ἀντίθετο τοῦ κατὰ τοῦ Πνεύματος. Ἄν δέν ὑπάρχη
 πνευματικὴ ἀντανάκλαση, τότε δέ μένει παρὰ μόνο τὸ σκο- 6
 τάδι τοῦ κενοῦ χωρὶς κανένα ἵχνος οὐράνιας ἀπόχρωσης.

Τὰ νεῦρα εἶναι ἓνα στοιχεῖο τῆς δοξασίας ὅτι ὑπάρχει αἰ-
 σθηση στήν ὕλη, ἐνῶ ἡ ὕλη δέν ἔχει αἴσθηση. Ἡ συνείδηση, 9
 ὅπως καὶ ἡ ἐνέργεια, διέπεται ἀπὸ τὸ Νοῦ — βρί-
 σκεται στὸ Θεό, πού εἶναι ἡ ἀρχὴ καὶ ὁ κυβερνή-
 της ὄλων ὧσων ἀποκαλύπτει ἡ Ἐπιστήμη. Ἡ 12
 ὕλική αἴσθηση ἔχει τὸ βασιλείο της χωριστὰ ἀπὸ τὴν Ἐπι-
 στήμη, σ' αὐτὸ πού δέν εἶναι πραγματικό. Ἡ ἀρμονικὴ
 ἐνέργεια προέρχεται ἀπὸ τὸ Πνεῦμα, τὸ Θεό. Ἡ δυσαρμονία 15
 δέν ἔχει Ἀρχή· ἡ ἐνέργειά της εἶναι ἐσφαλμένη καὶ προϋπο-
 θέτει ὅτι ὁ ἄνθρωπος εἶναι στήν ὕλη. Ἡ δυσαρμονία θέλει νὰ
 κάνη τὴν ὕλη αἰτία καθὼς ἐπίσης καὶ ἀποτέλεσμα τῆς νοη- 18
 μοσύνης, ἢ τῆς Ψυχῆς, καὶ μὲ τὸν τρόπο αὐτὸ ἐπιχειρεῖ νὰ
 χωρίση τὸ Νοῦ ἀπὸ τὸ Θεό.

Ὁ ἄνθρωπος δέν εἶναι Θεός, καὶ ὁ Θεός δέν εἶναι ἄνθρωπος. 21
 Ἐπιπλέον, ὁ Θεός, ἡ τὸ καλὸ, δέν ἔκανε τὸν ἄνθρωπο ποτὲ
 ἱκανὸ νὰ ἁμαρτάνη. Τὸ ἀντίθετο τοῦ καλοῦ —
 δηλαδή, τὸ κακὸ — εἶναι ἐκεῖνο πού φαίνεται ὅτι 24
 κάνει τοὺς ἀνθρώπους ἱκανοὺς νὰ κάνουν κακὸ. <sup>Τὸ κακὸ
 εἶναι
 ἀνύπαρκτο</sup>
 Γι' αὐτό, τὸ κακὸ δέν εἶναι παρὰ μιὰ ψευδαἴσθηση καὶ δέν
 ἔχει καμιὰ πραγματικὴ βάση. Τὸ κακὸ εἶναι μιὰ ψεύτικη 27
 δοξασία. Ὁ Θεός δέν εἶναι ὁ δημιουργὸς του. Ὁ ὑποβο-
 λιμαῖος γονέας τοῦ κακοῦ εἶναι ἓνα ψέμα.

Ἡ Βίβλος διακηρύττει: «Πάντα δι' Αὐτοῦ (τοῦ θεοῦ Λό- 30
 γου) ἐγιναν· καὶ χωρὶς Αὐτοῦ δέν ἐγένεν οὐδὲ ἐν τὸ ὁποῖον
 ἐγένεν». Αὕτη εἶναι ἡ αἰώνια ἀλήθεια τῆς θείας
 Ἐπιστήμης. Ἡ ἁμαρτία, ἡ ἀρρώστια καὶ ὁ θά- 33
 νατος θὰ ἐξαφανίζονταν, ἂν γινόταν ἀντιληπτὸ ὅτι δέν εἶναι
 τίποτε. Ὅπως ὁ ἀτμός διαλύεται μπροστὰ στὸν ἥλιο, ἔτσι
 καὶ τὸ κακὸ θὰ χανόταν μπροστὰ στήν πραγματικότητα 36
 τοῦ καλοῦ. Τὸ ἓνα ἀναπόφευκτα κρύβει τὸ ἄλλο. Πόσο

Recapitulation

1 other. How important, then, to choose good as the
 reality! Man is tributary to God, Spirit, and to nothing
 3 else. God's being is infinity, freedom, harmony, and
 boundless bliss. "Where the Spirit of the Lord is,
 there is liberty." Like the archpriests of yore, man is
 6 free "to enter into the holiest," — the realm of God.

Material sense never helps mortals to understand
 Spirit, God. Through spiritual sense only, man com-
 9 The fruit
forbidden prehends and loves Deity. The various con-
 tradictions of the Science of Mind by the ma-
 terial senses do not change the unseen Truth, which re-
 12 mains forever intact. The forbidden fruit of knowledge,
 against which wisdom warns man, is the testimony of
 error, declaring existence to be at the mercy of death,
 15 and good and evil to be capable of commingling. This
 is the significance of the Scripture concerning this "tree
 of the knowledge of good and evil," — this growth of
 18 material belief, of which it is said: "In the day that thou
 eatest thereof thou shalt surely die." Human hypotheses
 first assume the reality of sickness, sin, and death, and
 21 then assume the necessity of these evils because of their
 admitted actuality. These human verdicts are the pro-
 curers of all discord.

24 If Soul sins, it must be mortal. Sin has the elements
 of self-destruction. It cannot sustain itself. If sin is
 supported, God must uphold it, and this is
 27 Sense and
pure Soul impossible, since Truth cannot support error.

Soul is the divine Principle of man and never sins, —
 hence the immortality of Soul. In Science we learn that
 30 it is material sense, not Soul, which sins; and it will be
 found that it is the sense of sin which is lost, and not a
 sinful soul. When reading the Scriptures, the substitu-

σημαντικό, λοιπόν, είναι να παραδεχτούμε ότι το καλό είναι 1
 ή πραγματικότητα! Ὁ ἄνθρωπος είναι ὑποτελής στο Θεό,
 τὸ Πνεῦμα, καὶ σὲ τίποτε ἄλλο. Τὸ εἶναι τοῦ Θεοῦ εἶναι 3
 ἀπειρία, ἐλευθερία, ἁρμονία καὶ ἀπεριόριστη μακαριότητα.
 «Ὅπου εἶναι τὸ Πνεῦμα τοῦ Κυρίου, ἐκεῖ ἐλευθερία». Ὅπως
 οἱ ἄρχιερεῖς τοῦ παλίου καιροῦ, ὁ ἄνθρωπος εἶναι ἐλεύθερος 6
 «νὰ εἰσέλθῃ εἰς τὰ ἅγια» — στὸ βασιλείο τοῦ Θεοῦ.

Ἡ ὕλική αἴσθηση ποτὲ δὲ βοηθεῖ τοὺς θνητοὺς νὰ ἐννοή-
 σουν τὸ Πνεῦμα, τὸ Θεό. Μόνο μὲ τὴν πνευματικὴ αἴσθηση ὁ 9
 ἄνθρωπος καταλαβαίνει καὶ ἀγαπᾷ τὸ Θεό. Οἱ ὁ ἀπαγορευ-
 διάφορες ἀντιρρήσεις πὺν προβάλλουν στὴν Ἐπι- μένος καρπός
 στήμη τοῦ Νοῦ οἱ ὕλικές αἰσθήσεις δὲ μεταβάλλουν τὴν ἀόρατη 12
 Ἀλήθεια, πὺν παραμένει ἀθικτὴ γιὰ πάντα. Ὁ ἀπαγορευ-
 μένος καρπὸς τῆς γνώσης, γιὰ τὸν ὁποῖο ἡ σοφία προειδοποιεῖ 15
 τὸν ἄνθρωπο, εἶναι ἡ μαρτυρία τῆς πλάνης, πὺν διακηρύττει
 ὅτι ἡ ὕπαρξὲς εἶναι στὸ ἔλεος τοῦ θανάτου καὶ ὅτι τὸ καλὸ καὶ
 τὸ κακὸ μποροῦν νὰ ἀναμιχτοῦν. Αὕτῃ εἶναι ἡ σημασία τῆς 18
 περικοπῆς τῆς Γραφῆς ἀναφορικὰ μὲ αὐτὸ «τὸ ξύλον τῆς γνώ-
 σεως τοῦ καλοῦ καὶ τοῦ κακοῦ» — τὴν αὔξησιν αὕτῃ τῆς ὕλικῆς 21
 δοξασίας, γιὰ τὴν ὁποία ἔχει λεχθῇ: «Καθ' ἣν ἡμέραν φάγῃς
 ἀπ' αὐτοῦ, ἐξάπαντος θὰ ἀποθάνῃς». Οἱ ἀνθρώπινες ὑποθέ- 21
 σεις πρῶτα παραδέχονται τὴν πραγματικότητα τῆς ἀρρώ-
 στίας, τῆς ἁμαρτίας καὶ τοῦ θανάτου, καὶ ὕστερα παραδέχον-
 ται ὅτι αὐτὰ τὰ κακὰ εἶναι ἀναγκαῖα γιὰτὶ ἡ πραγματικότητά 24
 τοὺς ἔχει ἀναγνωρισθῇ. Οἱ ἀνθρώπινες αὐτὲς κρίσεις εἶναι
 πὺν προκαλοῦν ὅλη τὴ δυσαρμονία.

Ἄν ἡ Ψυχὴ ἁμαρταίνῃ, εἶναι δίχως ἄλλο θνητή. Ἡ ἁμαρ- 27
 τία ἔχει μέσα της τὰ στοιχεῖα τῆς αὐτοκαταστροφῆς. Δὲν
 μπορεῖ νὰ στηρίξῃ τὸν ἑαυτὸ της. Ἄν ἡ ἁμαρτία ^{Αἴσθησις καὶ}
 ὑποστηρίζεται, ὁ Θεὸς πρέπει νὰ εἶναι Ἐκεῖνος πὺν ^{ἀγνὴ Ψυχὴ} 30
 τὴν ὑποστηρίξει, ἄλλ' αὐτὸ εἶναι ἀδύνατο γιὰτὶ ἡ Ἀλήθεια
 δὲν μπορεῖ νὰ ὑποστηρίξῃ τὴν πλάνη. Ἡ Ψυχὴ εἶναι ἡ θεία
 Ἀρχὴ τοῦ ἀνθρώπου καὶ δὲν ἁμαρταίνει ποτὲ — γι' αὐτὸ καὶ 33
 ἡ Ψυχὴ εἶναι ἀθάνατη. Στὴν Ἐπιστήμη μαθαίνουμε ὅτι
 ἐκεῖνο πὺν ἁμαρταίνει εἶναι ἡ ὕλική αἴσθησις, ὅχι ἡ Ψυχὴ· καὶ
 θὰ διαπιστώσουμε ὅτι ἡ αἴσθησις τῆς ἁμαρτίας εἶναι ἐκεῖνο 36
 πὺν χάνεται καὶ ὅχι μιὰ ἁμαρτωλὴ ψυχὴ. Ὅταν διαβάζουμε

- 1 tion of the word *sense* for *soul* gives the exact meaning in
 a majority of cases.
- 3 Human thought has adulterated the meaning of the
 word *soul* through the hypothesis that soul is both an evil
 and a good intelligence, resident in matter.
- 6 ^{Soul defined} The proper use of the word *soul* can always
 be gained by substituting the word *God*, where the deific
 meaning is required. In other cases, use the word *sense*,
 9 and you will have the scientific signification. As used
 in Christian Science, Soul is properly the synonym of
 Spirit, or God; but out of Science, soul is identical with
 12 sense, with material sensation.

Question. — Is it important to understand these ex-
 planations in order to heal the sick?

- 15 *Answer.* — It is, since Christ is “the way” and the
 truth casting out all error. Jesus called himself “the
 Son of man,” but not the son of Joseph. As
 18 ^{Sonship of Jesus} woman is but a species of the genera, he was
 literally the Son of Man. Jesus was the highest human
 concept of the perfect man. He was inseparable from
 21 Christ, the Messiah, — the divine idea of God outside
 the flesh. This enabled Jesus to demonstrate his con-
 trol over matter. Angels announced to the Wisemen of
 24 old this dual appearing, and angels whisper it, through
 faith, to the hungering heart in every age.

- Sickness is part of the error which Truth casts out.
 27 Error will not expel error. Christian Science is the law
 of Truth, which heals the sick on the basis
 30 ^{Sickness erroneous} of the one Mind or God. It can heal in no
 other way, since the human, mortal mind so-called is not
 a healer, but causes the belief in disease.

τὶς Γραφές, ἡ ἀντικατάσταση τῆς λέξης *ψυχὴ* μὲ τὴ λέξη *αἴσθησις* δίνει τὴ σωστὴ σημασίαν στὶς περισσότερες περιπτώσεις. 1 3

Ἡ ἀνθρώπινη σκέψις ἔχει νοθέψει τὴ σημασίαν τῆς λέξης *ψυχὴ* μὲ τὴν ὑπόθεσιν ὅτι ἡ ψυχὴ εἶναι καὶ κακὴ καὶ καλὴ νοημοσύνη, ποὺ ἐδρεύει στὴν ὕλη. Μπορεῖς πάντοτε νὰ χρησιμοποιοῦσας σωστὰ τὴ λέξη *ψυχὴ* ἀντικα- ^{ὁ ὁρισμὸς τῆς ψυχῆς} 6
θιστώντας τὴν μὲ τὴ λέξη *θεός*, ὅπου ἀπαιτεῖται ἡ θεϊκὴ σημασία. Στὶς ἄλλες περιπτώσεις χρησιμοποίησε τὴ λέξη *αἴσθησις* καὶ θὰ ἔχῃς τὴν ἐπιστημονικὴν σημασίαν. Ὅπως χρη- 9
σιμοποιεῖται στὴ Χριστιανικὴ Ἐπιστήμη, ἡ Ψυχὴ εἶναι κυρίως τὸ συνώνυμον τοῦ Πνεύματος, ἢ τοῦ Θεοῦ· ἀλλὰ ἔξω ἀπὸ 12
τὴν Ἐπιστήμη, ἡ ψυχὴ εἶναι ταυτόσημη μὲ τὴν αἴσθησις, τὸ ὑλικὸ συναίσθημα.

Ἑρώτηση — Εἶναι ἀπαραίτητον νὰ καταλαβαῖν κανεὶς τὶς 15
ἐξηγήσεις αὐτὲς γιὰ νὰ θεραπεύῃ τοὺς ἀρρώστους;

Ἀπάντηση — Εἶναι, γιατί ὁ Χριστὸς εἶναι «ἡ ὁδός» καὶ ἡ ἀλήθεια ποὺ ἐκβάλλει κάθε πλάνη. Ὁ Ἰησοῦς ὀνόμαζε τὸν 18
ἑαυτό του «Υἱὸν τοῦ ἀνθρώπου», ὅχι ὅμως υἱὸν ^{Καταγωγὴ τοῦ Ἰησοῦ}
τοῦ Ἰωσήφ. Ἀφοῦ ἡ γυναῖκα δὲν εἶναι παρὰ ἓνα εἶδος τοῦ ἀνθρώπινου γένους, ὁ Ἰησοῦς ἦταν κυριολεκτικὰ ὁ 21
Υἱὸς τοῦ Ἀνθρώπου. Ὁ Ἰησοῦς ἦταν ἡ ὕψιστη ἀνθρώπινη ἀντίληψις τοῦ τέλειου ἀνθρώπου. Ἦταν ἀχώριστος ἀπὸ τὸ Χριστό, τὸ Μεσσία — τὴ θεία ιδέα τοῦ Θεοῦ ποὺ εἶναι ἔξω ἀπὸ 24
τὴ σάρκα. Αὐτὸ ἔκανε τὸν Ἰησοῦ ἱκανὸ νὰ ἀποδείξῃ ὅτι ἐξουσίαζε τὴν ὕλη. Ἄγγελοι ἀνάγγειλαν στοὺς Μάγους τοῦ παλίου καιροῦ τὴ δυαδικὴ αὐτὴ ἐμφάνισις, καὶ ἄγγελοι τὴν 27
ψιθυρίζουν, μέσο τῆς πίστεως, στὶς διψασμένες καρδιὰς σὲ κάθε ἐποχῇ.

Ἡ ἀρρώστια εἶναι μέρος τῆς πλάνης ποὺ ἐκβάλλει ἡ Ἀλή- 30
θεια. Ἡ πλάνη δὲν μπορεῖ νὰ διώξῃ τὴν πλάνη. Ἡ Χριστιανικὴ Ἐπιστήμη εἶναι ὁ νόμος τῆς Ἀλήθειας, ^{Ἡ ἀρρώστια εἶναι πλάνη} 33
ποὺ θεραπεύει τοὺς ἀρρώστους μὲ βάση τὸν ἓνα Νόον ἢ Θεόν. Δὲν μπορεῖ νὰ θεραπεύῃ μὲ κανέναν ἄλλο τρόπο, ἀφοῦ ὁ ἀνθρώπινος καὶ θνητὸς λεγόμενος νοῦς δὲν εἶναι θεραπευτὴς, ἀλλὰ προκαλεῖ τὴ δοξασία τῆς ἀρρώστιας. 36

1 Then comes the question, how do drugs, hygiene, and
 animal magnetism heal? It may be affirmed that they
 3 True healing
transcendent do not heal, but only relieve suffering tempo-
 rarily, exchanging one disease for another.
 We classify disease as error, which nothing but Truth or
 6 Mind can heal, and this Mind must be divine, not human.
 Mind transcends all other power, and will ultimately su-
 persede all other means in healing. In order to heal by
 9 Science, you must not be ignorant of the moral and spir-
 itual demands of Science nor disobey them. Moral igno-
 rance or sin affects your demonstration, and hinders its
 12 approach to the standard in Christian Science.

After the author's sacred discovery, she affixed the
 name "Science" to Christianity, the name "error" to
 15 Terms
adopted by
the author corporeal sense, and the name "substance" to
 Mind. Science has called the world to battle
 over this issue and its demonstration, which
 18 heals the sick, destroys error, and reveals the universal
 harmony. To those natural Christian Scientists, the an-
 cient worthies, and to Christ Jesus, God certainly revealed
 21 the spirit of Christian Science, if not the absolute letter.

Because the Science of Mind seems to bring into dis-
 honor the ordinary scientific schools, which wrestle with
 24 Science
the way material observations alone, this Science has
 met with opposition; but if any system honors
 God, it ought to receive aid, not opposition, from all think-
 27 ing persons. And Christian Science does honor God as
 no other theory honors Him, and it does this in the way
 of His appointing, by doing many wonderful works
 30 through the divine name and nature. One must fulfil
 one's mission without timidity or dissimulation, for to be
 well done, the work must be done unselfishly. Christianity

Προβάλλει τότε τὸ ἐρώτημα: πῶς θεραπεύουν τὰ φάρμακα, 1
 ἡ ὑγιεινὴ καὶ ὁ ζωϊκὸς μαγνητισμός; Μποροῦμε νὰ διαβε-
 βαιώσουμε ὅτι δὲν θεραπεύουν, ἀλλὰ ἀνακουφίζουν 3
 ἀπλῶς προσωρινὰ τὸν πόνο, ἀνταλλάζοντας τὴν ^{Ἡ ἀληθινὴ}
 μιὰν ἀρρώστια μὲ μιὰν ἄλλη. Ταξινομοῦμε τὴν <sup>θεραπεία εἶ-
 ναι ὑπέρτερη</sup>
 ἀρρώστια ὡς πλάνη, τὴν ὁποία τίποτε δὲν μπορεῖ νὰ θερα- 6
 πεύσῃ ἐκτὸς ἀπὸ τὴν Ἀλήθεια ἢ τὸ Νοῦ, καὶ ὁ Νοῦς αὐτὸς
 πρέπει νὰ εἶναι θεῖος, ὄχι ἀνθρώπινος. Ὁ Νοῦς ξεπερνᾷ κάθε
 ἄλλη δύναμη, καὶ τελικὰ θὰ παραγκωνίσῃ ὅλα τὰ ἄλλα θερα- 9
 πευτικὰ μέσα. Γιὰ νὰ μπορέσῃς νὰ θεραπεύσῃς μὲ τὴν Ἐπι-
 στήμη, δὲν πρέπει νὰ ἀγνοῇς τίς ἠθικὲς καὶ πνευματικὲς ἀπαι-
 τήσεις τῆς Ἐπιστήμης οὔτε νὰ τίς παρακοῦς. Ἡ ἀγνοία τῆς 12
 ἠθικῆς ἢ ἡ ἀμαρτία ἐπηρεάζει τὴν ἀπόδειξί σου καὶ δὲν τὴν
 ἀφήνει νὰ φτάσῃ στὸ βαθμὸ τῆς τελειότητος ποὺ ἀπαιτεῖ ἡ
 Χριστιανικὴ Ἐπιστήμη. 15

Ὑστερα ἀπὸ τὴν ἱερὴ ἀνακάλυψή μου ἔδωσα τὸ ὄνομα
 «Ἐπιστήμη» στὸ χριστιανισμό, τὸ ὄνομα «πλάνη» στὴ σω-
 ματικὴ αἴσθησι καὶ τὸ ὄνομα «οὐσία» στὸ Νοῦ. 18
 Ἡ Ἐπιστήμη ἔχει καλέσει τὸν κόσμον νὰ ἀγωνιστῇ
 γιὰ τὸ ζήτημα αὐτὸ καὶ γιὰ τὴν ἀπόδειξί του, ^{Οἱ ὅροι ποὺ}
 ποὺ θεραπεύει τοὺς ἀρρώστους, ^{ἔχω χρη-}
 ἐξαλείφει τὴν πλάνη, καὶ ^{σιμοποιήσει} 21
 ἀποκαλύπτει τὴν παγκόσμια ἁρμονία. Στους ἐκ φύσεως
 ἐκείνους Χριστιανούς Ἐπιστήμονες — τοὺς ἀρχαίους προφῆτες
 — καὶ στὸ Χριστὸ Ἰησοῦ, ὁ Θεὸς ἀποκάλυψε δίχως ἀμφιβολία 24
 τὸ πνεῦμα τῆς Χριστιανικῆς Ἐπιστήμης, ἂν ὄχι τὸ ἀπόλυτο
 γράμμα.

Ἐπειδὴ ἡ Ἐπιστήμη τοῦ Νοῦ φαίνεται νὰ ἐξευτελίξῃ τίς 27
 κοινὲς ἐπιστημονικὲς σχολές, ποὺ ἀγωνίζονται ἐναντίον τῶν
 ὑλικῶν μόνο παρατηρήσεων, ἡ Ἐπιστήμη αὐτὴ ^{Ἡ Ἐπιστήμη}
 ἀντιμετωπίζει ἐναντίωση· ἀλλὰ ἂν ἓνα σύστημα ^{εἶναι ὁ δρόμος} 30
 τιμᾷ τὸ Θεό, ὅλοι οἱ στοχαστικοὶ ἄνθρωποι θὰ ἔπρεπε νὰ τὸ
 ὑποστηρίζουν, ὄχι νὰ ἐναντιώνωνται σ' αὐτό. Καὶ ἡ Χρι-
 στιανικὴ Ἐπιστήμη τιμᾷ τὸ Θεό, ὅσο δὲν Τὸν τιμᾷ καμιά 33
 ἄλλη διδασκαλία, καὶ τὸ κάνει αὐτὸ μὲ τὸν τρόπο ποὺ ὅρισε
 Ἐκεῖνος, κάνοντας δηλαδὴ πολλὰ θαυμάσια ἔργα μὲ τὸ ὄνομα
 καὶ τὴ φύση τοῦ Θεοῦ. Ὁ ἄνθρωπος πρέπει νὰ ἐκπληρώσῃ 36
 τὴν ἀποστολὴ του χωρὶς δειλία ἢ ὑποκρισία γιατί, γιὰ νὰ
 γίνῃ καλὰ, τὸ ἔργο πρέπει νὰ γίνῃ χωρὶς ἰδιοτέλεια. Ὁ χρι-

1 will never be based on a divine Principle and so found to
 be unerring, until its absolute Science is reached. When
 3 this is accomplished, neither pride, prejudice, bigotry,
 nor envy can wash away its foundation, for it is built upon
 the rock, Christ.

6 *Question.* — Does Christian Science, or metaphysical
 healing, include medication, material hygiene, mesmer-
 ism, hypnotism, theosophy, or spiritualism?

9 *Answer.* — Not one of them is included in it. In di-
 vine Science, the supposed laws of matter yield to the
 12 ^{Mindless} law of Mind. What are termed natural
^{methods} science and material laws are the objective
 states of mortal mind. The physical universe expresses
 the conscious and unconscious thoughts of mortals.
 15 Physical force and mortal mind are one. Drugs and
 hygiene oppose the supremacy of the divine Mind.
 Drugs and inert matter are unconscious, mindless. Cer-
 18 tain results, supposed to proceed from drugs, are really
 caused by the faith in them which the false human con-
 sciousness is educated to feel.

21 Mesmerism is mortal, material illusion. Animal mag-
 netism is the voluntary or involuntary action of error
 24 ^{Animal mag-} in all its forms; it is the human antipode
^{netism error} of divine Science. Science must triumph
 over material sense, and Truth over error, thus putting
 an end to the hypotheses involved in all false theories
 27 and practices.

Question. — Is materiality the concomitant of spirit-
 uality, and is material sense a necessary preliminary to
 30 the understanding and expression of Spirit?

στιανισμός δὲ θὰ θεμελιωθῇ ποτὲ πάνω σὲ μιὰ θεία Ἀρχή 1
καὶ ἀποκαλυφτῇ ἔτσι ὅτι εἶναι ἀλάθευτος, ὡσότου φτάσουμε
στὴν ἀπόλυτη Ἐπιστήμη του. Ὅταν τὸ πετύχουμε αὐτό, 3
οὔτε ἡ ἀλαζονεία, οὔτε ἡ προκατάληψη, οὔτε ὁ φανατισμός,
οὔτε ὁ φθόνος θὰ μπορέσουν νὰ παρασύρουν τὰ θεμέλια
του, γιατί εἶναι κτισμένα πάνω στὸ βράχο, τὸ Χριστό. 6

Ἑρώτηση — Χρησιμοποιεῖ ἡ Χριστιανικὴ Ἐπιστήμη, ἡ ἡ
μεταφυσικὴ θεραπευτικὴ, γιαντρικά, ὑλικὴ ὑγιεινὴ, μεσμερισμό,
ὑπνωτισμό, θεοσοφία ἢ πνευματισμό; 9

Ἀπάντηση — Δὲ χρησιμοποιεῖ κανένα ἀπ' αὐτά. Στὴ θεία
Ἐπιστήμη, οἱ ὑποθετικοὶ νόμοι τῆς ὕλης ὑποκύπτουν στὸ
νόμο τοῦ Νοῦ. Αὐτὰ ποὺ λέμε φυσικὴ ἔπιστήμη 12
καὶ ὑλικούς νόμους εἶναι οἱ ἐξωτερικευμένες κατα- Μέθοδοι ποὺ
δὲν ἐκδηλώ-
νουν νοῦ
στάσεις τοῦ θνητοῦ νοῦ. Τὸ ὑλικὸ σύμπαν ἐκδη-
λώνει τίς συνειδητὲς καὶ μὴ συνειδητὲς σκέψεις τῶν θνητῶν. 15
Ἡ ὑλικὴ δύναμη καὶ ὁ θνητὸς νοῦς εἶναι τὸ ἴδιο πράγμα. Τὰ
φάρμακα καὶ ἡ ὑγιεινὴ ἐναντιώνονται στὴν ὑπεροχὴ τοῦ
θείου Νοῦ. Τὰ φάρμακα καὶ ἡ ἀδρανὴς ὕλη δὲν ἔχουν συν- 18
εἶδηση, νοῦ. Ὅρισμένα ἀποτελέσματα, ποὺ ὑποτίθεται ὅτι
προέρχονται ἀπὸ τὰ φάρμακα, στὴν πραγματικότητα προ-
ξενοῦνται ἀπὸ τὴν πίστη ποὺ ἡ ψεύτικη ἀνθρώπινη συν- 21
εἶδηση ἔχει μάθει νὰ ἔχη σ' αὐτά.

Ὁ μεσμερισμὸς εἶναι μιὰ θνητὴ καὶ ὑλικὴ ψευδαῖσθηση. Ὁ
ζωικὸς μαγνητισμὸς εἶναι ἡ ἐκούσια ἢ ἀκούσια ἐνέργεια τῆς 24
πλάνης σ' ὅλες τίς μορφές της· εἶναι ὁ ἀνθρώπινος
ἀντίπους τῆς θείας Ἐπιστήμης. Ἡ Ἐπιστήμη Ὁ ζωικὸς
μαγνητισμὸς
εἶναι πλάνη
πρέπει νὰ κατανικήσῃ τὴν ὑλικὴ αἴσθηση καὶ ἡ 27
Ἀλήθεια τὴν πλάνη, καὶ ἔτσι νὰ θέσουν τέρμα στὶς ὑποθέσεις
ποὺ κάνουν ὅλες οἱ ἐσφαλμένες θεωρίες καὶ ἐφαρμογές.

Ἑρώτηση — Εἶναι ἡ ὑλικότης ἐπακολούθημα τῆς πνευ- 30
ματικότητος, καὶ ἡ ὑλικὴ αἴσθηση τὸ ἀναγκαῖο προοίμιο
γιά τὴν κατανόηση καὶ ἔκφραση τοῦ Πνεύματος;

1 *Answer.* — If error is necessary to define or to reveal
 Truth, the answer is yes; but not otherwise. *Material*
 3 *Error only* *sense* is an absurd phrase, for matter has no
ephemeral sensation. Science declares that Mind, not
 matter, sees, hears, feels, speaks. Whatever contradicts
 6 this statement is the false sense, which ever betrays
 mortals into sickness, sin, and death. If the unimportant
 and evil appear, only soon to disappear because
 9 of their uselessness or their iniquity, then these ephemeral
 views of error ought to be obliterated by Truth.
 Why malign Christian Science for instructing mortals how
 12 to make sin, disease, and death appear more and more
 unreal?

15 Emerge gently from matter into Spirit. Think not
 to thwart the spiritual ultimate of all things, but come
Scientific naturally into Spirit through better health and
translations morals and as the result of spiritual growth.
 18 Not death, but the understanding of Life, makes man im-
 mortal. The belief that life can be in matter or soul in
 body, and that man springs from dust or from an egg,
 21 is the result of the mortal error which Christ, or Truth,
 destroys by fulfilling the spiritual law of being, in which
 man is perfect, even as the "Father which is in heaven
 24 is perfect." If thought yields its dominion to other
 powers, it cannot outline on the body its own beautiful
 images, but it effaces them and delineates foreign agents,
 27 called disease and sin.

The heathen gods of mythology controlled war and
 agriculture as much as nerves control sensation or
 30 *Material* muscles measure strength. To say that
beliefs strength is in matter, is like saying that the
 power is in the lever. The notion of any life or intelli-

Ἀπάντηση — Ἄν ἡ πλάνη εἶναι ἀναγκαία γιὰ νὰ προσ- 1
 διορίσῃ ἢ νὰ ἀποκαλύψῃ τὴν Ἀλήθεια, ἡ ἀπάντηση εἶναι
 ναί· ἀλλιῶς ὄχι. Ὑλικὴ αἴσθησις εἶναι μιὰ ἔκφρα- 3
 ση παράλογη, γιατί ἡ ὕλη δὲν ἔχει τὴν ἰκανότητα
 νὰ αἰσθάνεται. Ἡ Ἐπιστήμη βεβαιώνει ὅτι ὁ
 Νοῦς, ὅχι ἡ ὕλη, βλέπει, ἀκούει, αἰσθάνεται καὶ ὁμιλεῖ. Κα- 6
 θετὶ ποὺ ἀντικρούει τὴ βεβαίωση αὐτὴ εἶναι μιὰ ψεύτικη
 ἀντίληψη, ποὺ πάντοτε παρασύρει τοὺς θνητοὺς στὴν ἀρρώ-
 στια, τὴν ἁμαρτία καὶ τὸ θάνατο. Ἄν τὸ ἀσήμαντο καὶ τὸ 9
 κακὸ ἐμφανίζονται μόνο καὶ μόνο γιὰ νὰ ἐξαφανιστοῦν γρή-
 γορα, γιατί εἶναι ἄχρηστα ἢ παράνομα, τότε οἱ ἐφήμερες αὐτὲς
 ἀπόψεις τῆς πλάνης πρέπει νὰ ἐξαλειφτοῦν ἀπὸ τὴν Ἀλή- 12
 θεια. Γιατί νὰ δυσφημίζεται ἡ Χριστιανικὴ Ἐπιστήμη ἐπειδὴ
 διδάσκει τοὺς θνητοὺς πῶς νὰ κάνουν τὴν ἁμαρτία, τὴν ἀρ-
 ρώστια καὶ τὸ θάνατο νὰ φαίνονται ὅλο καὶ περισσότερο 15
 ἀνύπαρκτα;

*Ἐβγα ἀπαλὰ ἀπὸ τὴν ὕλη πρὸς τὸ Πνεῦμα. Μὴ σκεφτῆς
 νὰ φτάσῃς μονομιᾶς στὴν ἀπόλυτη πνευματικότητα ὅλων τῶν 18
 πραγμάτων, ἀλλὰ ἔλα φυσικὰ στὸ Πνεῦμα καλυ-
 τερεύοντας τὴν ὑγεία καὶ τὰ ἥθη σου καὶ αὐξά-
 νοντας πνευματικά. Ὅχι ὁ θάνατος, ἀλλὰ ἡ κατα-
 νόηση τῆς Ζωῆς κάνει τὸν ἄνθρωπο ἀθάνατο. Ἡ δοξασία 21
 ὅτι ἡ ζωὴ μπορεῖ νὰ εἶναι στὴν ὕλη ἢ ἡ ψυχὴ στὸ σῶμα καὶ
 ὅτι ὁ ἄνθρωπος πηγάζει ἀπὸ τὸ χῶμα ἢ ἀπὸ ἓνα ὠάριο, 24
 εἶναι τὸ ἀποτέλεσμα τῆς θνητῆς πλάνης ποὺ ὁ Χριστός, ἡ ἢ
 Ἀλήθεια, ἐξαλείφει ἐκπληρώνοντας τὸν πνευματικὸ νόμο τοῦ
 εἶναι, ὅπου ὁ ἄνθρωπος εἶναι τέλειος, ἀκριβῶς ὅπως ὁ «Πατὴρ 27
 ὁ ἐν τοῖς οὐρανοῖς εἶναι τέλειος». Ἄν ἡ σκέψη παραδιδῇ τὴν
 ἐξουσία της σ' ἄλλες δυνάμεις, δὲν μπορεῖ νὰ ἀποτυπώσῃ στὸ
 σῶμα τίς δικές της ὠραῖες εἰκόνες, ἀλλὰ τίς ἐξαλείφει καὶ 30
 ἀπεικονίζει ξένους παράγοντες, ποὺ ὀνομάζονται ἀρρώστια
 καὶ ἁμαρτία.

Οἱ εἰδωλολατρικοὶ θεοὶ τῆς μυθολογίας ἐξουσίαζαν τὸν πό- 33
 λεμο καὶ τὴ γεωργία τόσο ὅσο καὶ τὰ νεῦρα ἐξουσιάζουν
 τὴν αἴσθησις ἢ οἱ μυῶνες μετροῦν τὴ δύναμη. Ὑλικές 36
 ὅταν λέμε ὅτι ἡ δύναμη βρίσκεται στὴν ὕλη, εἶναι
 σὰ νὰ λέμε ὅτι ἡ δύναμη βρίσκεται στὸ μοχλό. Ἡ ἀντίληψη

Ἡ πλάνη δὲν
 εἶναι παρά
 ἐφήμερη

Ἐπιστη-
 μονικὴς
 ἐρμηνείας

Ὑλικές
 δοξασίες

1 gence in matter is without foundation in fact, and you
 can have no faith in falsehood when you have learned
 3 falsehood's true nature.

Suppose one accident happens to the eye, another to
 the ear, and so on, until every corporeal sense is quenched.

6 *Sense ver-* What is man's remedy? To die, that he may
 sus Soul regain these senses? Even then he must gain
 spiritual understanding and spiritual sense in order to
 9 possess immortal consciousness. Earth's preparatory
 school must be improved to the utmost. In reality man
 never dies. The belief that he dies will not establish his
 12 scientific harmony. Death is not the result of Truth but
 of error, and one error will not correct another.

Jesus proved by the prints of the nails, that his body
 15 was the same immediately after death as before. If death
 Death restores sight, sound, and strength to man,
 an error then death is not an enemy but a better friend
 18 than Life. Alas for the blindness of belief, which makes
 harmony conditional upon death and matter, and yet
 supposes Mind unable to produce harmony! So long
 21 as this error of belief remains, mortals will continue mor-
 tal in belief and subject to chance and change.

Sight, hearing, all the spiritual senses of man, are
 24 eternal. They cannot be lost. Their reality and immor-
 Permanent tality are in Spirit and understanding, not in
 sensibility matter, — hence their permanence. If this
 27 were not so, man would be speedily annihilated. If the
 five corporeal senses were the medium through which
 to understand God, then palsy, blindness, and deafness
 30 would place man in a terrible situation, where he would
 be like those "having no hope, and without God in the
 world;" but as a matter of fact, these calamities often

ὅτι ὑπάρχει ζωὴ ἢ νοημοσύνη στὴν ὕλη δὲ στηρίζεται πάνω 1
 σὲ γεγονότα, καὶ δὲν μπορεῖς νὰ δίνης πίστη στοῦ ψέμα ὅταν 3
 ξέρης τὴν ἀληθινὴ φύση τοῦ ψέματος.

Ὑπόθεσε ὅτι συμβαίνει ἓνα ἀτύχημα στοῦ μάτι, ἓνα ἄλλο 6
 στοῦ αὐτί, καὶ οὕτω καθεξῆς, μέχρις ὅτου σβῆση κάθε σωμα- 6
 τικὴ αἴσθησις. Ποιὸ εἶναι τὸ φάρμακο τοῦ ἀνθρώ- ^{Αἴσθησις}
 που; Νὰ πεθάνη γιὰ νὰ μπορέσῃ νὰ ἀνακτήσῃ ^{κατὰ Ψυχῆς} 6
 τὶς αἰσθήσεις αὐτές; Ἀκόμη καὶ τότε πρέπει νὰ ἀποκτήσῃ 9
 πνευματικὴ κατανόηση καὶ πνευματικὴ αἴσθησις γιὰ νὰ ἔχῃ 9
 ἀθάνατη συνείδηση. Ἡ ἐκπαίδευσή μας στοῦ προπαρασκευα-
 στικὸ σχολεῖο τῆς γῆς πρέπει νὰ βελτιωθῇ στὸν ἀνώτατο 12
 βαθμό. Στὴν πραγματικότητά ὁ ἄνθρωπος δὲν πεθαίνει 12
 ποτέ. Ἡ δοξασία ὅτι πεθαίνει δὲ θὰ ἐγκαθιδρύσῃ τὴν ἐπι-
 στημονικὴ του ἀρμονία. Ὁ θάνατος δὲν εἶναι τὸ ἀποτέλεσμα 15
 τῆς Ἀλήθειας ἀλλὰ τῆς πλάνης, καὶ μιὰ πλάνη δὲν μπορεῖ νὰ 15
 διορθώσῃ μιὰν ἄλλη πλάνη.

Ὁ Ἰησοῦς ἀπόδειξε μὲ τοὺς τύπους τῶν ἡλίων ὅτι τὸ σῶμα 18
 του δὲν ἄλλαξε μόλις πέθανε, ἀλλὰ παραμένει τὸ ἴδιο ὅπως 18
 καὶ πρὶν. Ἄν ὁ θάνατος ἀποκαθιστᾷ τὴν ὄραση, ^{Ὁ θάνατος}
 τὴν ἀκοή καὶ τὴ δύναμη τοῦ ἀνθρώπου, τότε ὁ ^{εἶναι μιὰ}
 θάνατος δὲν εἶναι ἐχθρὸς ἀλλὰ ἓνας φίλος καλύτε- ^{πλάνη} 21
 ρος καὶ ἀπὸ τῆ Ζωῆς. Ἀλλοίμονο στὴν τυφλότητά τῆς δο-
 ξασίας, ποὺ ἐξαρτᾷ τὴν ἀρμονία ἀπὸ τὸ θάνατο καὶ τὴν ὕλη 24
 καὶ ἐπιπλέον ὑποθέτει ὅτι ὁ Νοῦς εἶναι ἀνίκανος νὰ παράγῃ 24
 ἀρμονία! Ἐνόσω παραμένει ἡ πλάνη αὐτὴ τῆς δοξασίας, οἱ
 θνητοὶ θὰ ἐξακολουθοῦν νὰ εἶναι θνητοὶ κατὰ τὴ δοξασία καὶ 27
 ἔρμαιοι τῆς τύχης καὶ τῆς ἀλλαγῆς.

Ἡ ὄραση, ἡ ἀκοή καὶ ὅλες οἱ πνευματικὲς αἰσθήσεις τοῦ 27
 ἀνθρώπου εἶναι αἰώνιες. Δὲν μποροῦν νὰ χαθοῦν. Ἡ πραγ-
 ματικότητά καὶ ἡ ἀθανασία τοὺς εἶναι στοῦ Πνεύμα ^{Ἡ αἰσθητι-}
 καὶ τὴν κατανόηση, ὅχι στὴν ὕλη — γι' αὐτὸ καὶ ^{κότητα εἶναι}
 εἶναι διαρκεῖς. Ἄν δὲν ἦταν ἔτσι, ὁ ἄνθρωπος θὰ ^{διαρκῆς} 30
 ἐκμηδενιζόταν γρήγορα. Ἄν οἱ πέντε σωματικὲς αἰσθήσεις 33
 ἦταν τὸ μέσο μὲ τὸ ὁποῖο καταλαβαίνει κανεὶς τὸ Θεό, τότε ἡ
 παράλυσις, ἡ τυφλότητά καὶ ἡ κουφαμάρα θὰ ἔφερναν τὸν 36
 ἄνθρωπο σὲ μιὰ τρομερὴ κατάστασις, ὅπου θὰ ἦταν ὅπως 36
 οἱ «ἐλπίδα μὴ ἔχοντες, καὶ ὄντες ἐν τῷ κόσμῳ χωρὶς Θεοῦ»·
 στὴν πραγματικότητά ὅμως οἱ συμφορὲς αὐτὲς συχνὰ ἀναγ-

- 1 drive mortals to seek and to find a higher sense of happiness and existence.
- 3 Life is deathless. Life is the origin and ultimate of man, never attainable through death, but gained by walking in the pathway of Truth both before and
- 6 **Exercise of Mind-faculties** after that which is called death. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual
- 9 exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf cen-
- 12 turies ago, and it will repeat the wonder.

Question. — You speak of belief. Who or what is it that believes?

- 15 *Answer.* — Spirit is all-knowing; this precludes the need of believing. Matter cannot believe, and Mind understands. The body cannot believe. The
- 18 **Understanding versus belief** believer and belief are one and are mortal. Christian evidence is founded on Science or demonstrable Truth, flowing from immortal Mind, and
- 21 there is in reality no such thing as *mortal* mind. Mere belief is blindness without Principle from which to explain the reason of its hope. The belief that life is sen-
- 24 tient and intelligent matter is erroneous.

- The Apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works."
- 27 The understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality.
- 30 This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the

κάζουν τούς θνητούς νὰ ζητήσουν καὶ νὰ βροῦν μιὰν ἀνώ- 1
τερη αἴσθηση εὐτυχίας καὶ ὑπαρξης.

Ἡ Ζωὴ εἶναι ἀθάνατη. Ἡ Ζωὴ εἶναι ἡ ἀφετηρία καὶ ἡ 3
κατάληξη τοῦ ἀνθρώπου, ποὺ δὲν μπορούμε ποτὲ νὰ τὴν
πετύχουμε μὲ τὸ θάνατο, ἀλλὰ τὴν κερδίζουμε βα- Χρησιμο-
δίζοντας στὸ μονοπάτι τῆς Ἀλήθειας καὶ πρὶν καὶ ποίηση τῶν
ὑστερα ἀπὸ ἐκεῖνο ποὺ λέγεται θάνατος. Ὑπάρχει 6
περισσότερος χριστιανισμὸς στὸ νὰ βλέπουμε καὶ νὰ ἀκοῦμε
πνευματικὰ παρὰ ὕλικά. Ὑπάρχει περισσότερη Ἐπιστήμη 9
στὴν παντοτινὴ χρησιμοποίηση τῶν λειτουργιῶν τοῦ Νοῦ
παρὰ στὴν ἀπώλειά τους. Δὲν μπορούν νὰ χαθοῦν, ἐνὸςω
παραμένει ὁ Νοῦς. Ἡ κατανόηση αὐτοῦ ἔδωσε ὄραση στοὺς 12
τυφλοὺς καὶ ἀκοὴ στοὺς κωφοὺς πρὶν ἀπὸ πολλοὺς αἰῶνες,
καὶ θὰ ἐπαναλάβῃ τὸ θαῦμα.

Ἑρώτηση — Μιλᾶτε γιὰ δοξασία. Ποιὸς ἢ τί εἶναι ἐκεῖνο 15
ποὺ ἔχει δοξασίες;

Ἀπάντηση — Τὸ Πνεῦμα εἶναι πανσοφία· γι' αὐτὸ δὲ χρειά-
ζεται δοξασίες. Ἡ ὕλη δὲν μπορεῖ νὰ ἔχῃ δοξασίες, καὶ ὁ 18
Νοῦς κατανοεῖ. Τὸ σῶμα δὲν μπορεῖ νὰ ἔχῃ δοξα-
σίες. Ὁ ἄνθρωπος ποὺ ἔχει δοξασίες καὶ ἡ δοξα- Κατανόηση
σία εἶναι ἓνα, καὶ τὸ ἓνα αὐτὸ εἶναι θνητό. Ἡ Χρι- κατὰ δο-
στιανικὴ μαρτυρία βασίζεται στὴν Ἐπιστήμη ἢ στὴν ἀπο- ξασίας 21
δεικτὴ Ἀλήθεια, ποὺ ἀπορρέει ἀπὸ τὸν ἀθάνατο Νοῦ, καὶ
στὴν πραγματικότητά δὲν ὑπάρχει αὐτὸ ποὺ λέγεται θνητός 24
νοῦς. Ἡ ἀπλή δοξασία εἶναι τυφλότητά ποὺ δὲν ἔχει Ἀρχὴ
γιὰ νὰ ἐξηγήσῃ τὸ λόγο γιὰ τὸν ὁποῖο ἐλπίζει. Ἡ δοξασία
ὅτι ἡ ζωὴ εἶναι ὕλη ποὺ ἔχει νοημοσύνη καὶ μπορεῖ νὰ αἰσθᾶ- 27
νεται εἶναι ἐσφαλμένη.

Ὁ Ἀπόστολος Ἰάκωβος εἶπε: «Δεῖξόν μοι τὴν πίστιν σου
ἄνευ τῶν ἔργων σου, καὶ ἐγὼ θὰ σοὶ δεῖξω ἐκ τῶν ἔργων μου 30
τὴν πίστιν μου»*. Ἡ κατανόηση ὅτι ἡ Ζωὴ εἶναι Θεός,
Πνεῦμα, μακραίνει τὸ βίον μας ἐνισχύοντας τὴν ἐμπιστοσύνη
μας στὴν ἀθάνατη πραγματικότητα τῆς Ζωῆς, στὴν παντο- 33
δυναμία καὶ ἀθανασία της.

Ἡ πίστη αὐτὴ βασίζεται στὴν κατανόηση τῆς Ἀρχῆς. Ἡ
Ἀρχὴ αὐτὴ σώζει τοὺς ἀρρώστους καὶ ἀποκαλύπτει τίς 36

* Κατὰ τὴν ἀγγλικὴ Βίβλο.

1 enduring and harmonious phases of things. The result
 of our teachings is their sufficient confirmation. When,
 3 **Confirmation** on the strength of these instructions, you are
 by healing able to banish a severe malady, the cure shows
 that you understand this teaching, and therefore you re-
 6 ceive the blessing of Truth.

The Hebrew and Greek words often translated *belief*
 differ somewhat in meaning from that conveyed by the
 9 **Belief and** English verb *believe*; they have more the sig-
 firm trust nificance of faith, understanding, trust, con-
 stancy, firmness. Hence the Scriptures often appear in
 12 our common version to approve and endorse belief, when
 they mean to enforce the necessity of understanding.

Question. — Do the five corporeal senses constitute
 15 man?

Answer. — Christian Science sustains with immortal
 proof the impossibility of any material sense, and defines
 18 **All faculties** these so-called senses as *mortal beliefs*, the
 from Mind testimony of which cannot be true either of
 man or of his Maker. The corporeal senses can take no
 21 cognizance of spiritual reality and immortality. Nerves
 have no more sensation, apart from what belief be-
 stows upon them, than the fibres of a plant. Mind alone
 24 possesses all faculties, perception, and comprehension.
 Therefore mental endowments are not at the mercy of
 organization and decomposition, — otherwise the very
 27 worms could unfashion man. If it were possible for the
 real senses of man to be injured, Soul could reproduce
 them in all their perfection; but they cannot be dis-
 30 turbed nor destroyed, since they exist in immortal Mind,
 not in matter.

διαρκεῖς καὶ ἁρμονικὲς φάσεις τῶν πραγμάτων. Οἱ διδασκα- 1
 λίες μας ἐπιβεβαιώνονται ἐπαρκῶς ἀπὸ τὰ ἀποτελέσμα-
 τὰ τους. Ὅταν καταφέρης, ἔχοντας ὡς βάση 3
 τὶς διδασκαλίες αὐτές, νὰ διώξης μιὰ σοβαρὴ ἀρ- ^{Ἐπιβεβαίωση}
 ρώστια, ἡ θεραπεία δείχνει ὅτι καταλαβαίνεις τὴ ^{μέ τῇ}
 διδασκαλία αὐτή, καὶ ἐπομένως παίρνεις τὴν εὐλογία τῆς 6
 Ἀλήθειας.

Τόσο ἡ ἐβραϊκὴ ὅσο καὶ ἡ ἑλληνικὴ λέξη ποὺ συχνὰ μετα-
 φράζεται μὲ τὴ λέξη *belief* διαφέρει κάπως ὡς πρὸς τὴν 9
 ἔννοιά της ἀπὸ τὴν ἔννοια ποὺ μεταδίδει τὸ ἀγ- ^{Δοξασία καὶ}
 γλικὸ ρῆμα *believe*· σημαίνει μᾶλλον πίστη, κατα- ^{σταθερὴ}
 νόηση, ἐμπιστοσύνη, σταθερότητα καὶ ἀντοχή. ^{ἐμπιστοσύνη} 12
 Γι' αὐτὸ οἱ Γραφεὲς δίνουν πολλὰ φορὲς τὴν ἐντύπωση, σύμ-
 φωνα μὲ τὴν κοινὴ μας μετάφραση, ὅτι ἐπιδοκιμάζουν καὶ
 ὑποστηρίζουν τὴ δοξασία, ἐνῶ ἡ πρόθεσή τους εἶναι νὰ τονί- 15
 σουν τὴν ἀνάγκη γιὰ κατανόηση.

Ἐρώτηση — Ἀποτελεῖται ὁ ἄνθρωπος ἀπὸ τὶς πέντε σω-
 ματικὲς αἰσθήσεις; 18

Ἀπάντηση — Ἡ Χριστιανικὴ Ἐπιστήμη ὑποστηρίζει μὲ
 ἀθάνατη ἀπόδειξη ὅτι εἶναι ἀδύνατο νὰ ὑπάρχῃ ὕλικὴ 21
 αἴσθησις, καὶ ὁρίζει τὶς λεγόμενες αὐτὲς αἰσθήσεις ^{Ἀπὸ τὸ Νοῦ}
 ὡς *θηητὲς δοξασίες*, ἡ μαρτυρία τῶν ὁποίων δὲν ^{προέρχονται}
 μπορεῖ νὰ εἶναι ἀληθινὴ οὔτε γιὰ τὸν ἄνθρωπο ^{ὅλες οἱ λει-}
 οὔτε γιὰ τὸ Δημιουργό του. Οἱ σωματικὲς αἰσθήσεις δὲν 24
 μποροῦν νὰ λάβουν γνῶσις τῆς πνευματικῆς πραγματικότη-
 τας καὶ ἀθανασίας. Τὰ νεῦρα δὲν ἔχουν καμιὰ αἴσθησις —
 ἐκτὸς ἀπὸ ἐκείνη ποὺ τοὺς δίνει ἡ δοξασία — ὅπως ἀκριβῶς 27
 δὲν ἔχουν καὶ οἱ ἴνες ἐνὸς φυτοῦ. Μόνο ὁ Νοῦς κατέχει ὅλες
 τὶς λειτουργίες, τὴν ἀντίληψη καὶ τὴ νόηση. Γι' αὐτὸ τὰ
 νοερὰ χαρίσματα δὲν εἶναι στὸ ἔλεος τοῦ ὀργανισμοῦ καὶ τῆς 30
 ἀποσύνθεσης — ἀλλιῶς κι αὐτὰ τὰ σκουλήκια θὰ μπορούσαν
 νὰ διαλύσουν τὸν ἄνθρωπο. Ἄν ἦταν δυνατὸ νὰ βλαφτοῦν
 οἱ πραγματικὲς αἰσθήσεις τοῦ ἀνθρώπου, ἡ Ψυχὴ θὰ μπο- 33
 ροῦσε νὰ τὶς ἀποκαταστήσῃ στὴν ἐντέλεια· δὲν μποροῦν
 ὁμῶς οὔτε νὰ διαταραχτοῦν οὔτε νὰ καταστραφοῦν γιὰτὶ
 ὑπάρχουν στὸν ἀθάνατο Νοῦ, ὅχι στὴν ὕλη. 36

1 The less mind there is manifested in matter the better.
 When the unthinking lobster loses its claw, the claw grows
 3 Possibilities again. If the Science of Life were understood,
 of Life it would be found that the senses of Mind are
 never lost and that matter has no sensation. Then the
 6 human limb would be replaced as readily as the lobster's
 claw, — not with an artificial limb, but with the genuine
 one. Any hypothesis which supposes life to be in matter
 9 is an educated belief. In infancy this belief is not equal
 to guiding the hand to the mouth; and as consciousness
 develops, this belief goes out, — yields to the reality of
 12 everlasting Life.

Corporeal sense defrauds and lies; it breaks all the
 commands of the Mosaic Decalogue to meet its own de-
 15 Decalogue mands. How then can this sense be the God-
 disregarded given channel to man of divine blessings or
 understanding? How can man, reflecting God, be de-
 18 pendent on material means for knowing, hearing, seeing?
 Who dares to say that the senses of man can be at one time
 the medium for sinning against God, at another the me-
 21 dium for obeying God? An affirmative reply would con-
 tradict the Scripture, for the same fountain sendeth not
 forth sweet waters and bitter.

24 The corporeal senses are the only source of evil or
 error. Christian Science shows them to be false, be-
 cause matter has no sensation, and no organic
 27 Organic con- construction can give it hearing and sight nor
 struction valuelss make it the medium of Mind. Outside the
 material sense of things, all is harmony. A wrong sense
 30 of God, man, and creation is *non-sense*, want of sense.
 Mortal belief would have the material senses sometimes
 good and sometimes bad. It assures mortals that there

"Ὅσο λιγότερος νοῦς ἐκδηλώνεται στήν ὕλη τόσο τὸ καλύ- 1
 τερο. "Ὅταν ὁ ἀστακός, πού δὲν ἔχει τὴν ἱκανότητα νὰ 2
 σκεπτεται, χάση ἓνα ἀπὸ τὰ δαγκανάρια του, τὸ 3
 δαγκανάρι ξαναβγαίνει. "Ἄν καταλαβαίναμε τὴν ^{Οἱ δυνατό-} 3
 Ἐπιστήμη τῆς Ζωῆς, θὰ βλέπαμε ὅτι οἱ αἰσθήσεις ^{τητες τῆς}
 τοῦ Νοῦ δὲ χάνονται ποτὲ καὶ ὅτι ἡ ὕλη δὲν ἔχει αἴσθησι. 6
 Τότε τὸ μέλος τοῦ ἀνθρώπινου σώματος θὰ μπορούσε νὰ 7
 ἀντικατασταθῇ τόσο εὐκολα ὅσο καὶ τὸ δαγκανάρι τοῦ ἀστα- 8
 κοῦ — ὄχι μ' ἓνα τεχνητὸ μέλος, ἀλλὰ μ' ἓνα γνήσιο. Κάθε 9
 ὑπόθεση πού παραδέχεται ὅτι ἡ ζωὴ εἶναι στήν ὕλη εἶναι 10
 μιὰ δοξασία πού διαμορφώθηκε ἀπὸ τὴν ἀγωγή τοῦ ἀνθρώ- 11
 που. Στὴ νηπιακὴ ἡλικία ἡ δοξασία αὕτη δὲν εἶναι σὲ θέση 12
 νὰ ὁδηγήσῃ τὸ χέρι στὸ στόμα· καὶ καθὼς ἀναπτύσσεται ἡ 13
 συνείδηση, ἡ δοξασία αὕτη ἐξαφανίζεται — ὑποκύπτει στήν 14
 πραγματικότητα τῆς αἰώνιας Ζωῆς. 15

Ἡ σωματικὴ αἴσθησις ἐξαπατᾷ καὶ ψεύδεται· παραβαίνει 16
 ὅλες τὶς ἐντολές τοῦ Μωσαϊκοῦ Δεκαλόγου, γιὰ νὰ ἱκανο- 17
 ποιήσῃ τὶς δικές της ἀπαιτήσεις. Πῶς μπορεῖ λοι- 18
 πὸν ἡ αἴσθησις αὕτη νὰ εἶναι τὸ μέσο μὲ τὸ ὁποῖο ^{Περιφρόνησι}
 ὁ Θεὸς χορηγεῖ στὸν ἄνθρωπο θεῖες εὐλογίες ἢ ^{τοῦ Δεκα-}
 κατανόηση; Πῶς μπορεῖ ὁ ἄνθρωπος, πού ἀντανακλᾷ τὸ 21
 Θεό, νὰ χρειάζεται ὑλικά μέσα γιὰ νὰ μαθαίνει, νὰ ἀκούῃ καὶ 22
 νὰ βλέπῃ; Ποιὸς τολμᾷ νὰ πῇ ὅτι οἱ αἰσθήσεις τοῦ ἀνθρώ- 23
 που μποροῦν νὰ εἶναι πότε τὸ μέσο μὲ τὸ ὁποῖο αὐτὸς ἀμαρ- 24
 ταίνει καὶ πότε τὸ μέσο μὲ τὸ ὁποῖο ὑπακούει τὸ Θεό; "Ἄν 25
 ἀπαντήσῃ κανεὶς καταφατικὰ στὰ ἐρωτήματα αὐτά, 26
 ἀντικρούει τὶς Γραφές πού λένε ὅτι ἀπὸ τὴν ἴδια πηγὴ δὲν 27
 ἀναβρῦζει γλυκὸ καὶ πικρὸ νερό.

Οἱ σωματικὲς αἰσθήσεις εἶναι ἡ μόνη πηγὴ τοῦ κακοῦ ἢ 28
 τῆς πλάνης. Ἡ Χριστιανικὴ Ἐπιστήμη δείχνει ὅτι εἶναι ψεύ- 30
 τικες, γιατί ἡ ὕλη δὲν ἔχει αἴσθησι, καὶ καμιὰ 31
 ὀργανικὴ σύνθεσις δὲν μπορεῖ νὰ τῆς δώσῃ ἀκοή ^{Ἡ ὀργανικὴ}
 καὶ ὄραση, ἢ νὰ τὴν κάνῃ ὄργανο τοῦ Νοῦ. "Ἐξω ^{σύνθεσις δὲν}
 ἀπὸ τὴν ὑλικὴ αἴσθησις τῶν πραγμάτων, τὸ πᾶν εἶναι ἀρ- 33
 μονία. Μιὰ ἐσφαλμένη κρίσις γιὰ τὸ Θεό, τὸν ἄνθρωπο καὶ 34
 τὴ δημιουργία εἶναι ἀκρισία, ἔλλειψις κρίσεως. Ἡ θνητὴ δοξα- 36
 σία θέλει οἱ ὑλικὲς αἰσθήσεις νὰ εἶναι ἄλλοτε καλὲς καὶ ἄλλοτε 37
 κακές. Βεβαιώνει τοὺς θνητοὺς ὅτι ὑπάρχει πραγματικὴ εὐχα-

- 1 is real pleasure in sin; but the grand truths of Christian Science dispute this error.
- 3 Will-power is but a product of belief, and this belief commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul.
- 6 **Will-power
an animal
propensity** Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man. Will — blind, stubborn, and head-
- 9 long — cooperates with appetite and passion. From this cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good.
- 12 The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of
- 15 **Theories
helpless** Truth. Human theories are helpless to make man harmonious or immortal, since he is so already, according to Christian Science. Our only need is to know this and reduce to practice the real man's di-
- 18 vine Principle, Love.
- “Quench not the Spirit. Despise not prophesyings.”
- Human belief — or knowledge gained from the so-called
- 21 **True nature
and origin** material senses — would, by fair logic, annihilate man along with the dissolving elements of clay. The scientifically Christian explanations of the
- 24 nature and origin of man destroy all material sense with immortal testimony. This immortal testimony ushers in the spiritual sense of being, which can be obtained
- 27 in no other way.
- Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either
- 30 **Sleep an
illusion** oblivion, nothingness, or an illusion or dream. Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and that he

ρίστηση στὴν ἁμαρτία· ἀλλὰ οἱ ὑπέροχες ἀλήθειες τῆς Χρι- 1
στιανικῆς Ἐπιστήμης ἀντικρούουν τὴν πλάνη αὐτή.

Ἡ δύναμη τῆς θέλησης δὲν εἶναι παρὰ προῖον δοξασίας, 3
καὶ ἡ δοξασία αὐτὴ λεηλατεῖ τὴν ἁρμονία. Ἡ ἀνθρώπινη
θέληση εἶναι μιὰ ζωώδης ροπή, ὅχι μιὰ λειτουργία ἡ δύναμη
τῆς Ψυχῆς. Γι' αὐτὸ δὲν μπορεῖ νὰ κυβερνᾷ τὸν ^{τῆς θέλησης} 6
ἄνθρωπο σωστά. Ἡ Χριστιανικὴ Ἐπιστήμη ^{εἶναι μιὰ}
ἀποκαλύπτει ὅτι ἡ Ἀλήθεια καὶ ἡ Ἀγάπη εἶναι οἱ κινητήριες ^{ζωώδης ροπή}
δυνάμεις τοῦ ἀνθρώπου. Ἡ θέληση — τυφλή, πεισματάρα 9
καὶ ἀπερίσκεπτη — συνεργάζεται μὲ τὶς ὁρέξεις καὶ τὰ πάθη.
Στὴ συνεργασία αὐτὴ ὀφείλεται τὸ κακὸ ποὺ κάνει. Σ' αὐτὴ
ἐπίσης ὀφείλεται καὶ ἡ ἀδυναμία της, ἀφοῦ ὅλη ἡ δύναμη 12
ἀνήκει στὸ Θεό, τὸ καλὸ.

Εἶναι ἀνάγκη νὰ κατανοηθῇ ἡ Ἐπιστήμη τοῦ Νοῦ. Μέχρις 15
ὅτου κατανοηθῇ, οἱ θνητοὶ στεροῦνται λίγο πολὺ τὴν Ἀλή-
θεια. Οἱ ἀνθρώπινες θεωρίες εἶναι ἀνίσχυρες νὰ ^{οἱ θεωρίες εἶ-}
κάνουν τὸν ἄνθρωπο ἁρμονικὸ ἢ ἀθάνατο, ἀφοῦ ^{ναι ἀνίσχυρες}
κατὰ τὴ Χριστιανικὴ Ἐπιστήμη εἶναι ἤδη ἔτσι. Ἡ μόνη μας 18
ἀνάγκη εἶναι νὰ τὸ γνωρίσουμε αὐτὸ καὶ νὰ θέσουμε σ' ἐφαρ-
μογὴ τὴ θεία Ἀρχὴ τοῦ πραγματικοῦ ἀνθρώπου, τὴν
Ἀγάπη. 21

«Τὸ Πνεῦμα μὴ σβήνετε. Προφητείας μὴ ἐξουθενεῖτε». Ἡ 24
ἀνθρώπινη δοξασία — ἡ ἡ γνώση ποὺ ἀποκτᾶται ἀπὸ τὶς
λεγόμενες ὑλικές αἰσθήσεις — θὰ ἐκμηδενίξει, πολὺ
φυσικά, τὸν ἄνθρωπο μαζὶ μὲ τὴ διάλυση τῶν ^{Ἡ ἀληθινὴ}
στοιχείων τοῦ χρώματος. Οἱ ἐπιστημονικὰ χρι- ^{φύση καὶ}
στιανικὲς ἐξηγήσεις τῆς φύσης καὶ τῆς καταγωγῆς τοῦ ἀν- ^{καταγωγὴ}
θρώπου ἐξαλείφουν κάθε ὑλικὴ αἴσθηση μὲ ἀθάνατη μαρτυρία.
Ἡ ἀθάνατη αὐτὴ μαρτυρία ὁδηγεῖ στὴν πνευματικὴ αἴσθηση
τοῦ εἶναι, ποὺ δὲν μπορεῖ νὰ ἀποκτηθῇ μὲ κανέναν ἄλλο τρόπο. 30

Ὁ ὕπνος καὶ ὁ μεσμερισμὸς ἐξηγοῦν τὴ μυθικὴ φύση τῆς
ὕλικῆς αἰσθήσεως. Ὁ ὕπνος δείχνει ὅτι ἡ ὑλικὴ αἴσθηση εἶναι
ἡ λήθη — ἀνυπαρξία — ἡ μιὰ ψευδαίσθηση, ἓνα ^{Ὁ ὕπνος εἶναι}
ὄνειρο. Ὅταν ὁ ἄνθρωπος κυριευτῇ ἀπὸ τὴ με- ^{ψευδαίσθηση}
μερικὴ ψευδαίσθηση τῆς δοξασίας, νομίζει ὅτι εἶναι παγω-

- 1 is swimming when he is on dry land. Needle-thrusts will not hurt him. A delicious perfume will seem intolerable.
 3 Animal magnetism thus uncovers material sense, and shows it to be a belief without actual foundation or validity. Change the belief, and the sensation changes.
 6 Destroy the belief, and the sensation disappears.

Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, the latter
 9 **Man linked with Spirit** calling itself right. Man's spiritual individuality is never wrong. It is the likeness of man's Maker. Matter cannot connect mortals with the true
 12 origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality and
 15 find the indissoluble spiritual link which establishes man forever in the divine likeness, inseparable from his creator.

The belief that matter and mind are one, — that mat-
 18 ter is awake at one time and asleep at another, some-
Material man as a dream times presenting no appearance of mind, —
 this belief culminates in another belief, that
 21 man dies. Science reveals material man as never the real being. The dream or belief goes on, whether our eyes are closed or open. In sleep, memory and consciousness are
 24 lost from the body, and they wander whither they will apparently with their own separate embodiment. Personality is not the individuality of man. A wicked man
 27 may have an attractive personality.

When we are awake, we dream of the pains and pleasures of matter. Who will say, even though he
 30 **Spiritual existence the one fact** does not understand Christian Science, that this dream — rather than the dreamer — may not be mortal man? Who can rationally say otherwise,

μένος, ἐνῶ εἶναι ζεστός, καὶ ὅτι κολυμπᾷ, ἐνῶ εἶναι στὴ 1
στεριά. Τρυπήματα ἀπὸ βελόνες δὲν τὸν πονοῦν. Ἐνα ὥραϊο
ἄρωμα τοῦ φαίνεται ἀνυπόφορο. Ὁ ζωϊκὸς μαγνητισμὸς 3
ἀποκαλύπτει ἔτσι τὴν ὕλική αἴσθησι καὶ δείχνει ὅτι εἶναι μιὰ
δοξασία χωρὶς πραγματικὸ θεμέλιο ἢ κύρος. Ἀλλάξε τὴ δο-
ξασία καὶ θὰ δῆς ὅτι τὸ συναίσθημα ἀλλάζει. Ἐξάλειψε τὴ 6
δοξασία καὶ θὰ δῆς ὅτι τὸ συναίσθημα ἐξαφανίζεται.

Ὁ ὕλικὸς ἄνθρωπος ἀποτελεῖται ἀπὸ ἀκούσια καὶ ἐκούσια
πλάνη, ἀπὸ ἓνα ἀρνητικὸ καλὸ καὶ ἓνα θετικὸ κακὸ, ποὺ 9
θεωρεῖ τὸν ἑαυτὸ του καλὸ. Ἡ πνευματικὴ ἀτο-
μικότητα τοῦ ἀνθρώπου δὲν εἶναι ποτὲ κακὴ. Εἴ-
ναι ἡ ὁμοίωση τοῦ Δημιουργοῦ τοῦ ἀνθρώπου. <sup>Ὁ ἄνθρωπος
εἶναι συνδε-
μένος μὲ τὸ
Πνεῦμα</sup> 12
Ἡ ὕλη δὲν μπορεῖ νὰ συνδέσῃ τοὺς θνητοὺς μὲ τὴν ἀληθινὴ
ἀρχὴ καὶ μὲ τὰ γεγονότα τοῦ εἶναι, ὅπου πρέπει νὰ καταλή-
ξουν τὰ πάντα. Μόνο ὅταν ἀναγνωρίσουν τὴν ὑπεροχὴ τοῦ 15
Πνεύματος, ποὺ ἀκυρώνει τὶς ἀξιώσεις τῆς ὕλης, μποροῦν οἱ
θνητοὶ νὰ ἀποβάλουν τὴ θνητότητα καὶ νὰ βροῦν τὸν ἀδιά-
λυτο πνευματικὸ δεσμὸ ποὺ θεμελιώνει τὸν ἄνθρωπο γιὰ 18
πάντα στὴ θεία ὁμοίωση καὶ τὸν κάνει ἀχώριστο ἀπὸ τὸ
δημιουργό του.

Ἡ δοξασία ὅτι ἡ ὕλη καὶ ὁ νοῦς εἶναι ἓνα — ὅτι ἡ ὕλη ἄλ- 21
λοτε εἶναι ξύπνια καὶ ἄλλοτε κοιμᾶται, ἐνίοτε χωρὶς νὰ πα-
ρουσιάζῃ καμιὰ ἔνδειξη νοῦ — ἡ δοξασία αὕτῃ
καταλήγει σὲ μιὰν ἄλλη δοξασία, ὅτι ὁ ἄνθρωπος <sup>Ὁ ὕλικὸς
ἄνθρωπος
εἶναι σὰν ἓνα
ὄνειρο</sup> 24
πεθαίνει. Ἡ Ἐπιστήμη ἀποκαλύπτει ὅτι ὁ ὕλικὸς
ἄνθρωπος δὲν εἶναι ποτὲ τὸ πραγματικὸ ὄν. Τὸ ὄνειρο ἢ ἡ
δοξασία ἐξακολουθεῖ, εἴτε τὰ μάτια μας εἶναι κλειστὰ εἴτε 27
ἀνοιχτά. Στὸν ὕπνο, ἡ μνήμη καὶ ἡ συνειδησι χάνονται ἀπὸ
τὸ σῶμα καὶ περιπλανιοῦνται ὅπου θέλουν, προφανῶς μὲ
δική τους ξεχωριστὴ ἐνσάρκωση. Ἡ προσωπικότητα δὲν 30
εἶναι ἡ ἀτομικότητα τοῦ ἀνθρώπου. Ἐνας κακοήθης ἄνθρω-
πος μπορεῖ νὰ ἔχῃ μιὰ ἑλκυστικὴ προσωπικότητα.

Ὅταν εἴμαστε ξύπνητοὶ ὀνειρεύμαστε τοὺς πόνους καὶ τὶς 33
ἡδονὲς τῆς ὕλης. Ὑπάρχει κανεὶς ποὺ νὰ λήῃ, ἡ πνευμα-
τικὴ ὑπαρξὴ
εἶναι τὸ μόνον
γεγονός 36
ἀκόμη καὶ ἂν δὲν καταλαβαίνει τὴ Χριστιανικὴ
Ἐπιστήμη, ὅτι τὸ ὄνειρο αὐτὸ — μᾶλλον παρὰ
ἐκεῖνος ποὺ ὀνειρεύεται — δὲν μπορεῖ νὰ εἶναι ὁ θνητὸς ἄνθρω-
πος; Ὑπάρχει κανεὶς ποὺ μπορεῖ νὰ ὑποστηρίξῃ λογικὰ τὸ

- 1 when the dream leaves mortal man intact in body and
 thought, although the so-called dreamer is unconscious?
 3 For right reasoning there should be but one fact before
 the thought, namely, spiritual existence. In reality there
 is no other existence, since Life cannot be united to its
 6 unlikeness, mortality.

Being is holiness, harmony, immortality. It is already
 proved that a knowledge of this, even in small degree,
 9 Mind one will uplift the physical and moral standard
 and all of mortals, will increase longevity, will purify
 and elevate character. Thus progress will finally destroy
 12 all error, and bring immortality to light. We know that
 a statement proved to be good must be correct. New
 thoughts are constantly obtaining the floor. These two
 15 contradictory theories — that matter is something, or
 that all is Mind — will dispute the ground, until one is
 acknowledged to be the victor. Discussing his cam-
 18 paign, General Grant said: "I propose to fight it out on
 this line, if it takes all summer." Science says: All is
 Mind and Mind's idea. You must fight it out on this
 21 line. Matter can afford you no aid.

The notion that mind and matter commingle in the
 human illusion as to sin, sickness, and death must even-
 24 Scientific tually submit to the Science of Mind, which
 ultimatum denies this notion. *God is Mind, and God is*
infinite; hence all is Mind. On this statement rests the
 27 Science of being, and the Principle of this Science is di-
 vine, demonstrating harmony and immortality.

The conservative theory, long believed, is that there
 30 are two factors, matter and mind, uniting on some im-
 possible basis. This theory would keep truth and error
 always at war. Victory would perch on neither banner.

ἀντίθετο, ὅταν τὸ ὄνειρο ἀφήνῃ τὸ σῶμα καὶ τῇ σκέψῃ τοῦ 1
 θνητοῦ ἀνθρώπου ἄθικτα, μολονότι αὐτὸς ποὺ λέμε ὅτι ὄνει- 2
 ρεύεται δὲν ἔχει συνείδηση τοῦ τί γίνεται; Γιὰ νὰ συλλογιζώ- 3
 μαστε σωστά πρέπει νὰ ἔχουμε ὑπόψῃ μας μόνο ἓνα γεγονός,
 δηλαδή, τὴν πνευματικὴ ὕπαρξη. Στὴν πραγματικότητα 4
 δὲν ὑπάρχει ἄλλη ὕπαρξη, ἀφοῦ ἡ Ζωὴ δὲν μπορεῖ νὰ ἐνωθῇ 5
 μὲ τὸ ἀνόμοιό της, τὴ θνητότητα. 6

Ἡ ὕπαρξη εἶναι ἀγιότητα, ἀρμονία, ἀθανασία. Ἔχει ἤδη 7
 ἀποδειχτῇ ὅτι ἡ γνώση αὐτοῦ, ἀκόμη καὶ σὲ μικρὸ βαθμό, θὰ 8
 ἐξυψώσῃ τὸ σωματικὸ καὶ ἡθικὸ ἐπίπεδο τῶν θνη- 9
 τῶν, θὰ αὐξήσῃ τὴ μακροβιότητα, θὰ ἐξαγνίσῃ ^{Ὁ Νοῦς εἶναι}
 καὶ θὰ ἐξευγενίσῃ τὸ χαρακτήρα. Ἔτσι ἡ πρόοδος ^{ἓνας καὶ τὸ}
 θὰ ἐξαλείψῃ τελικὰ κάθε πλάνη καὶ θὰ φέρῃ στὸ φῶς τὴν ^{πάν} 12
 ἀθανασία. Ξέρουμε ὅτι ἓνας ἰσχυρισμὸς ποὺ ἀποδείχτηκε ὅτι
 εἶναι καλὸς δὲν μπορεῖ παρὰ νὰ εἶναι σωστός. Νέες σκέψεις 13
 κατορθώνουν συνεχῶς νὰ ἐπιβληθοῦν. Οἱ δυὸ αὐτὲς ἀντί-
 θετες θεωρίες — ὅτι ἡ ὕλη εἶναι κάτι, ἢ ὅτι τὸ πᾶν εἶναι Νοῦς — 14
 θὰ διεκδικήσουν τὸ ἔδαφος, ὡσότου ἡ μιὰ ἀπ' αὐτὲς ἀνακη- 15
 ρυχτῇ νικητρία. Συζητώντας τὴν ἐκστρατεία του, ὁ Στρα- 16
 τηγὸς Γκράντ εἶπε: «Σκοπεύω νὰ πολεμήσω μέχρι τέλους
 σ' αὐτὴ τὴ γραμμῇ, ἔστω καὶ ἂν μὲ πάρῃ ὁλόκληρο τὸ κα- 17
 λοκαίρι». Ἡ Ἐπιστήμη λέει: Τὸ πᾶν εἶναι Νοῦς καὶ ἡ ἰδέα 18
 τοῦ Νοῦ. Πρέπει νὰ πολεμήσῃς μέχρι τέλους σ' αὐτὴ τὴ 19
 γραμμῇ. Ἡ ὕλη δὲν μπορεῖ νὰ σοῦ δώσῃ καμιά βοήθεια. 20
 21

Ἡ γνώμη ὅτι ὁ νοῦς καὶ ἡ ὕλη ἀνακατώνονται στὴν ἀν-
 θρώπινη ψευδαίσθηση ἀναφορικὰ μὲ τὴν ἀμαρτία, τὴν ἀρρώ-
 στια καὶ τὸ θάνατο πρέπει τελικὰ νὰ ὑποταχθῇ 22
 στὴν Ἐπιστήμη τοῦ Νοῦ, ποὺ ἀρνεῖται τὴ γνώμη ^{Ἐπιστημο- 23}
 αὐτῇ. ^{νικὴ τελικὴ}
Ὁ Θεὸς εἶναι Νοῦς, καὶ ὁ Θεὸς εἶναι ἀπει- 24
ρος· ἐπομένως τὸ πᾶν εἶναι Νοῦς. Πάνω στὴ διακήρυξη αὐτὴ 25
 στηρίζεται ἡ Ἐπιστήμη τοῦ εἶναι, καὶ ἡ Ἀρχὴ τῆς Ἐπιστήμης
 αὐτῆς εἶναι θεία καὶ ἀποδείχνει ἀρμονία καὶ ἀθανασία. 26
 27

Ἡ συντηρητικὴ θεωρία, ποὺ ὁ κόσμος πιστεύει ἀπὸ πολὺν 28
 καιρὸ, εἶναι ὅτι ὑπάρχουν δυὸ παράγοντες, ὕλη καὶ νοῦς, ποὺ 29
 ἐνώνονται πάνω σὲ μιὰν ἀπίθανη βάση. Ἡ θεωρία αὐτὴ 30
 θὰ ἤθελε νὰ διαιωνίσῃ τὸν πόλεμο μεταξὺ τῆς ἀλήθειας καὶ 31
 τῆς πλάνης. Ἡ νίκη δὲ θὰ ἐκλινε πρὸς τὸ μέρος κανενός. 32
 33
 34
 35
 36

1 On the other hand, Christian Science speedily shows
 Truth to be triumphant. To corporeal sense, the sun
 3 **Victory** appears to rise and set, and the earth to stand
 for Truth still; but astronomical science contradicts this,
 and explains the solar system as working on a differ-
 6 ent plan. All the evidence of physical sense and all the
 knowledge obtained from physical sense must yield to
 Science, to the immortal truth of all things.

9 *Question.* — Will you explain sickness and show how it
 is to be healed?

Answer. — The method of Christian Science Mind-heal-
 12 ing is touched upon in a previous chapter entitled Christian
 Mental Science Practice. A full answer to the above
 preparation question involves teaching, which enables the
 15 healer to demonstrate and prove for himself the Principle
 and rule of Christian Science or metaphysical healing.

Mind must be found superior to all the beliefs of the
 18 five corporeal senses, and able to destroy all ills. Sick-
 Mind de- ness is a belief, which must be annihilated by
 stroys all ills the divine Mind. Disease is an experience of
 21 so-called mortal mind. It is fear made manifest on the
 body. Christian Science takes away this physical sense
 of discord, just as it removes any other sense of moral or
 24 mental inharmony. That man is material, and that mat-
 ter suffers, — these propositions can only seem real and
 natural in illusion. Any sense of soul in matter is not the
 27 reality of being.

If Jesus awakened Lazarus from the dream, illusion, of
 death, this proved that the Christ could improve on a false
 30 sense. Who dares to doubt this consummate test of the
 power and willingness of divine Mind to hold man forever

Ἀπὸ τὸ ἄλλο μέρος, ἡ Χριστιανικὴ Ἐπιστήμη δείχνει γρήγο- 1
ρα ὅτι ἡ Ἀλήθεια θριαμβεύει. Στὴ σωματικὴ αἴσθηση ὁ ἥλιος 3
φαίνεται ὅτι ἀνατέλλει καὶ δίνει καὶ ὅτι ἡ γῆ μένει ^{ἡ Ἀλήθεια} εἶναι νικήτρια 3
ἀκίνητη· ἀλλὰ ἡ ἐπιστήμη τῆς ἀστρονομίας τὸ διαψεύδει αὐτὸ καὶ ἐξηγεῖ ὅτι τὸ ἥλιακὸ σύστημα ἀκολουθεῖ 6
ἓνα διαφορετικὸ σχέδιο. Ὅλη ἡ μαρτυρία τῆς σωματικῆς 6
αἴσθησης καὶ ὅλη ἡ γνώση ποὺ ἀποκτοῦμε ἀπὸ τῆ σωματικῆς 9
αἴσθηση πρέπει νὰ ὑποχωρήσουν στὴν Ἐπιστήμη, στὴν 9
ἀθάνατη ἀλήθεια τῶν πάντων.

Ἑρώτηση — Μπορεῖτε νὰ ἐξηγήσετε τὴν ἀρρώστια καὶ νὰ 1
δείξετε πῶς πρέπει νὰ θεραπεύεται;

Ἀπάντηση — Ἡ μέθοδος τῆς Νοοθεραπείας τῆς Χριστιανικῆς 12
Ἐπιστήμης ἀναφέρεται σ' ἓνα προηγούμενο κεφάλαιο, ποὺ 15
τιτλοφορεῖται Ἐφαρμογὴ τῆς Χριστιανικῆς Ἐπι- ^{Νοερὴ προ-} 15
στήμης. Ἡ πλήρης ἀπάντηση στὸ παραπάνω ^{παρασκευὴ} 15
ἑρώτημα περικλείει καὶ διδασκαλία, ποὺ κάνει τὸ θεραπευτὴ 18
ικανὸ νὰ ἀποδείξῃ καὶ νὰ ἐπιβεβαιώσῃ ὁ ἴδιος τὴν Ἀρχὴ καὶ 18
τὸν κανόνα τῆς Χριστιανικῆς Ἐπιστήμης ἢ τῆς μεταφυσικῆς 18
θεραπείας.

Ὁ Νοῦς πρέπει νὰ ἀναγνωριστῇ ὅτι εἶναι ἀνώτερος ἀπὸ 21
ὅλες τὶς δοξασίες τῶν πέντε σωματικῶν αἰσθήσεων καὶ ἱκανὸς 21
νὰ καταλύσῃ ὅλα τὰ κακά. Ἡ ἀρρώστια εἶναι μιὰ ^{Ὁ Νοῦς κα-} 24
δοξασία ποὺ πρέπει νὰ ἐκμηδενιστῇ ἀπὸ τὸ θεῖο ^{ταλὺεῖ ὅλα} 24
Νοῦ. Ἡ ἀρρώστια εἶναι μιὰ ἐμπειρία τοῦ λεγό- ^{τὰ κακά} 24
μενου θνητοῦ νοῦ. Εἶναι φόβος ποὺ ἐκδηλώνεται στὸ σῶμα. 24
Ἡ Χριστιανικὴ Ἐπιστήμη ἀφαιρεῖ τὸ σωματικὸ αὐτὸ συναί- 27
σθημα τῆς δυσαρμονίας, ἀκριβῶς ὅπως ἀπομακρύνει καὶ κάθε 27
ἄλλο συναίσθημα ἠθικῆς ἢ νοερῆς δυσαρμονίας. Οἱ ἰσχυρισμοὶ 30
ὅτι ὁ ἄνθρωπος εἶναι ὑλικὸς καὶ ὅτι ἡ ὕλη πάσχει μποροῦν νὰ 30
φαίνωνται ὅτι εἶναι ἀληθινοὶ καὶ φυσικοὶ μόνο στὴν ψευδαί- 30
σθηση. Καμιὰ αἴσθηση ψυχῆς στὴν ὕλη δὲν εἶναι ἡ πραγ- 30
ματικότητά τοῦ εἶναι.

Ἄν ὁ Ἰησοῦς ξύπνησε τὸ Λάζαρο ἀπὸ τὸ ὄνειρο, τὴν ψευ- 33
δαίσθηση, τοῦ θανάτου, αὐτὸ ἀποδείχνει ὅτι ὁ Χριστὸς μπο- 33
ροῦσε νὰ βελτιώσῃ μιὰ ψεύτικη αἴσθηση. Ποιὸς τολμᾷ νὰ 36
ἀμφισβητήσῃ τὴν τέλεια αὐτὴ δοκιμὴ τῆς δύνάμεως καὶ τῆς 36
προθυμίας ποὺ ἔχει ὁ θεῖος Νοῦς νὰ κρατᾷ τὸν ἄνθρωπο παν-
τοτινὰ ἄθικτο στὴν τέλεια κατάστασή του καὶ νὰ κυβερνᾷ

1 intact in his perfect state, and to govern man's entire
 action? Jesus said: "Destroy this temple [body], and
 3 in three days I [Mind] will raise it up;" and he did this
 for tired humanity's reassurance.

Is it not a species of infidelity to believe that so great
 6 a work as the Messiah's was done for himself or for God,
 who needed no help from Jesus' example to
 Inexhaustible divine Love preserve the eternal harmony? But mortals
 9 did need this help, and Jesus pointed the way for them.
 Divine Love always has met and always will meet every
 human need. It is not well to imagine that Jesus demon-
 12 strated the divine power to heal only for a select number
 or for a limited period of time, since to all mankind and
 in every hour, divine Love supplies all good.

15 The miracle of grace is no miracle to Love. Jesus
 demonstrated the inability of corporeality, as well as the
 infinite ability of Spirit, thus helping erring
 Reason and Science human sense to flee from its own convictions
 18 and seek safety in divine Science. Reason, rightly di-
 rected, serves to correct the errors of corporeal sense; but
 21 sin, sickness, and death will seem real (even as the ex-
 periences of the sleeping dream seem real) until the Sci-
 ence of man's eternal harmony breaks their illusion with
 24 the unbroken reality of scientific being.

Which of these two theories concerning man are you
 ready to accept? One is the mortal testimony, changing,
 27 dying, unreal. The other is the eternal and real evidence,
 bearing Truth's signet, its lap piled high with immortal
 fruits.

30 Our Master cast out devils (evils) and healed the sick.
 It should be said of his followers also, that they cast fear
 and all evil out of themselves and others and heal the sick.

δλόκληρη τὴ δράση τοῦ ἀνθρώπου; Ὁ Ἰησοῦς εἶπε: «Χαλά- 1
σατε τὸν ναὸν (σῶμα) τοῦτον, καὶ διὰ τριῶν ἡμερῶν ἐγὼ (ὁ 2
Νοῦς) θὰ ἐγείρω αὐτόν»· καὶ πράγματι τὸ ἔκαμε αὐτὸ γιὰ νὰ 3
δώσῃ θάρρος στὴν κουρασμένη ἀνθρωπότητα.

Δὲν εἶναι ἓνα εἶδος ἀπιστίας τὸ νὰ πιστεύουμε ὅτι ὁ Μεσσίας 4
ἔκανε ἓνα τόσο μεγάλο ἔργο μόνο γιὰ τὸν ἑαυτό του ἢ γιὰ 5
τὸ Θεό, ποῦ δὲ χρειάζοταν βοήθεια ἀπὸ τὸ παρά- 6
δειγμα τοῦ Ἰησοῦ γιὰ νὰ διατηρήσῃ τὴν αἰώνια ^{Ἡ θεία}
ἀρμονία; ^{Ἀγάπη εἶναι}
^{ἀνεξάντλητη} Ἀλλὰ οἱ θνητοὶ χρειάζονταν τὴ βοή- 9
θεια αὐτή, καὶ ὁ Ἰησοῦς ἐχάραξε τὸ δρόμο γι' αὐτούς. Ἡ 10
θεία Ἀγάπη πάντοτε ἱκανοποίησε καὶ πάντοτε θὰ ἱκανοποιῇ 11
κάθε ἀνθρώπινη ἀνάγκη. Δὲν εἶναι σωστὸ νὰ φανταζώμαστε 12
ὅτι ὁ Ἰησοῦς ἀπόδειξε τὴ θεία θεραπευτικὴ δύναμη μόνο γιὰ 13
ἓναν ἀριθμὸ ἐκλεκτῶν ἢ γιὰ μιὰ περιορισμένη χρονικὴ περίοδο, 14
ἀφοῦ ἡ θεία Ἀγάπη χορηγεῖ σ' ὅλη τὴν ἀνθρωπότητα καὶ 15
κάθε στιγμή ὅλο τὸ καλὸ.

Τὸ θαῦμα τῆς χάρης δὲν εἶναι θαῦμα γιὰ τὴν Ἀγάπη. Ὁ 16
Ἰησοῦς ἀπόδειξε τὴν ἀνικανότητα τοῦ σώματος, καθὼς ἐπίσης 17
καὶ τὴν ἀπειρὴ ἱκανότητα τοῦ Πνεύματος, καὶ μὲ ^{Τὸ λογικὸ καὶ}
^{ἡ Ἐπιστήμη} τὸν τρόπο αὐτὸ βοήθησε τὴν ἐσφαλμένη ἀνθρώ- 18
πινη αἴσθησις νὰ ξεφύγῃ ἀπὸ τὴν πεπειθῆσιν της καὶ νὰ 21
ζητήσῃ σωτηρίαν στὴ θεία Ἐπιστήμη. Τὸ λογικὸ χρησιμεύει, 22
ὅταν διευθύνεται σωστά, γιὰ νὰ διορθώσῃ τὴν πλάνην τῶν 23
σωματικῶν αἰσθήσεων· ἀλλὰ ἡ ἁμαρτία, ἡ ἀρρώστια καὶ ὁ 24
θάνατος θὰ φαίνωνται πραγματικά (ἀκριβῶς ὅπως φαίνονται 25
πραγματικά καὶ ἐκεῖνα ποῦ μᾶς συμβαίνουν στὰ ὄνειρά μας) 26
ὥσπου ἡ Ἐπιστήμη τῆς αἰώνιας ἀρμονίας τοῦ ἀνθρώπου 27
διαλύσῃ τὴν ψευδαίσθησις ποῦ προκαλοῦν μὲ τὴν ἀδιάσπα- 28
στη πραγματικότητα τοῦ ἐπιστημονικοῦ εἶναι.

Ποιά ἀπὸ τὴν δυὸ αὐτὲς θεωρίες ἀναφορικὰ μὲ τὸν ἀνθρωπο 30
εἶσαι ἐτοιμὸς νὰ δεχτῇς; Ἡ μιὰ εἶναι ἡ θνητὴ μαρτυρία, ποῦ 31
μεταβάλλεται, πεθαίνει καὶ εἶναι ἀπατηλή. Ἡ ἄλλη εἶναι ἡ 32
αἰώνια καὶ πραγματικὴ ἀπόδειξις, ποῦ ἔχει τὴ σφραγίδα 33
τῆς Ἀλήθειας καὶ ἡ ἀγκαλιά της εἶναι γεμάτη ἀπὸ ἀθάνατους 34
καρπούς.

Ὁ Διδάσκαλός μας ἐδιώχνη τὰ δαιμόνια (τὰ κακὰ) καὶ θερά- 36
πνευ τοὺς ἀρρώστους. Θὰ ἔπρεπε νὰ λέγεται καὶ γιὰ τοὺς 37
ὀπαδούς του ἐπίσης ὅτι διώχνουν ἀπὸ τὸν ἑαυτό τους καὶ 38
τοὺς ἄλλους τὸ φόβο καὶ ὅλο τὸ κακὸ καὶ θεραπεύουν τοὺς 39

Recapitulation

- 1 God will heal the sick through man, whenever man is
 Followers governed by God. Truth casts out error now
 3 of Jesus as surely as it did nineteen centuries ago. All
 of Truth is not understood; hence its healing power is not
 fully demonstrated.
- 6 If sickness is true or the idea of Truth, you cannot
 destroy sickness, and it would be absurd to try. Then
 Destruction classify sickness and error as our Master did,
 9 of all evil when he spoke of the sick, "whom Satan hath
 bound," and find a sovereign antidote for error in the life-
 giving power of Truth acting on human belief, a power
 12 which opens the prison doors to such as are bound, and
 sets the captive free physically and morally.

When the illusion of sickness or sin tempts you, cling
 15 steadfastly to God and His idea. Allow nothing but His
 likeness to abide in your thought. Let neither
 Steadfast and calm trust fear nor doubt overshadow your clear sense and
 18 calm trust, that the recognition of life harmonious — as
 Life eternally is — can destroy any painful sense of, or
 belief in, that which Life is not. Let Christian Science,
 21 instead of corporeal sense, support your understanding of
 being, and this understanding will supplant error with
 Truth, replace mortality with immortality, and silence dis-
 24 cord with harmony.

Question. — How can I progress most rapidly in the
 understanding of Christian Science?

- 27 *Answer.* — Study thoroughly the letter and imbibe
 the spirit. Adhere to the divine Principle of Chris-
 Rudiments and growth tian Science and follow the behests of God,
 30 abiding steadfastly in wisdom, Truth, and
 Love. In the Science of Mind, you will soon ascertain

ἄρρώστους. Ὁ Θεὸς θὰ θεραπεύῃ τοὺς ἄρρώστους μέσο τοῦ 1
 ἀνθρώπου, ὅποτεδῆποτε ὁ ἄνθρωπος κυβερνᾶται ἀπὸ τὸ 3
 Θεό. Ἡ Ἀλήθεια διώχνει τὴν πλάνη τώρα τόσο ὅσοι τοῦ 3
 βέβαια ὅπως τὴν ἐδιώχνε καὶ πρὶν ἀπὸ δεκαεννέα ἰησοῦ
 αἰῶνες. Ὅλη ἡ Ἀλήθεια δὲν ἔχει κατανοηθῇ· γι' αὐτὸ ἡ θε- 6
 ραπευτικὴ δύναμή της δὲν ἔχει ἀποδειχτῇ ἐντελῶς.

Ἄν ἡ ἄρρώστια εἶναι ἀληθινὴ ἢ ἡ ἰδέα τῆς Ἀλήθειας, τότε 9
 δὲν μπορεῖς νὰ ἐξαλείψῃς τὴν ἄρρώστια, καὶ θὰ ἦταν παρά-
 λογο νὰ τὸ ἀποπειραθῇς. Ταξινόμησε λοιπὸν τὴν 9
 ἄρρώστια καὶ τὴν πλάνη ὅπως τὶς ταξινομοῦσε καὶ **Καταστροφή**
 ὁ Διδάσκαλός μας ὅταν μίλησε γιὰ τὴν ἄρρωστη, **ὅλου τοῦ**
 «τὴν ὁποῖαν ὁ Σατανᾶς ἔδεσε», καὶ βρὲς ἓνα σίγουρο ἀντίδοτο 12
 κατὰ τῆς πλάνης στὴν ἀναζωογονητικὴ δύναμη τῆς Ἀλή-
 θειας ποὺ ἐπιδρᾷ στὴν ἀνθρώπινη δοξασία, μιὰ δύναμη ποὺ 15
 ἀνοίγει τὶς πόρτες τῆς φυλακῆς στοὺς δεσμίους καὶ ἀπελευθε-
 ρώνει τοὺς αἰχμαλώτους σωματικῶς καὶ ἡθικῶς.

Ὅταν σὲ πειράζῃ ἡ ψευδαῖσθησις τῆς ἄρρώστιας ἢ τῆς 18
 ἁμαρτίας προσκολλήσου σταθερὰ στὸ Θεὸ καὶ τὴν ἰδέα Του.
 Μὴν ἐπιτρέπῃς σὲ τίποτε ἄλλο ἐκτὸς ἀπὸ τὴν 21
 ὁμοίωσή Του νὰ παραμείνῃ στὴ σκέψη σου. Μὴν **Σταθερὴ καὶ**
 ἀφήνης οὔτε τὸ φόβο οὔτε τὴν ἀμφιβολία νὰ ἐπι- **ἡρεμῇ ἐμπι-**
 σκίασῃ τὴν καθαρὴ αἴσθησις καὶ τὴν ἡρεμῇ ἐμπιστοσύνη σου **στοσύνη** 21
 ὅτι ἡ παραδοχὴ ὅτι ἡ ζωὴ εἶναι ἁρμονικὴ — ὅπως καὶ εἶναι ἡ
 Ζωὴ αἰωνίως — μπορεῖ νὰ ἐξαλείψῃ κάθε ὀδυνηρὴ αἴσθησις 24
 ἢ δοξασία σὲ ὅ,τι δὲν εἶναι Ζωή. Ἡ Χριστιανικὴ Ἐπιστήμη,
 καὶ ὄχι ἡ σωματικὴ αἴσθησις, ἃς ὑποστηρίζῃ τὴν ἀντίληψή 27
 σου γιὰ τὸ εἶναι, καὶ ἡ ἀντίληψις αὐτὴ θὰ ἐκτοπίσῃ τὴν πλάνη
 μὲ τὴν Ἀλήθεια, θὰ ἀντικαταστήσῃ τὴ θνητότητα μὲ τὴν ἀθα-
 νασία καὶ θὰ κατασιγάσῃ τὴ δυσαρμονία μὲ τὴν ἁρμονία.

Ἑρώτηση — Μὲ ποιὸν τρόπο μπορῶ νὰ προοδεύσω στὴν 30
 κατανόησις τῆς Χριστιανικῆς Ἐπιστήμης ὅσο τὸ δυνατό πιὸ
 γρήγορα;

Ἀπάντηση — Μελέτα κατὰ βάθος τὸ γράμμα καὶ ἀπορρό- 33
 φησε τὸ πνεῦμα. Συμμορφώσου μὲ τὴ θεία Ἀρχὴ τῆς Χρι-
 στιανικῆς Ἐπιστήμης καὶ ἀκολούθησε τὶς ἐντολές **Στοιχεῖα καὶ**
 τοῦ Θεοῦ, ἐμμένοντας σταθερὰ στὴ σοφία, τὴν **ἀνάπτυξη** 36
 Ἀλήθεια καὶ τὴν Ἀγάπη. Στὴν Ἐπιστήμη τοῦ Νοῦ θὰ δια-

1 that error cannot destroy error. You will also learn
 that in Science there is no transfer of evil suggestions
 3 from one mortal to another, for there is but one Mind,
 and this ever-present omnipotent Mind is reflected by
 man and governs the entire universe. You will learn
 6 that in Christian Science the first duty is to obey
 God, to have one Mind, and to love another as
 yourself.

9 We all must learn that Life is God. Ask yourself:
 Am I living the life that approaches the supreme good?
 12 **Condition of progress** Am I demonstrating the healing power of
 Truth and Love? If so, then the way will
 grow brighter "unto the perfect day." Your fruits
 will prove what the understanding of God brings to man.
 15 Hold perpetually this thought, — that it is the spiritual
 idea, the Holy Ghost and Christ, which enables you to
 demonstrate, with scientific certainty, the rule of healing,
 18 based upon its divine Principle, Love, underlying, over-
 lying, and encompassing all true being.

"The sting of death is sin; and the strength of sin is
 21 the law," — the law of mortal belief, at war with the
Triumph over death facts of immortal Life, even with the spiritual
 law which says to the grave, "Where is thy
 24 victory?" But "when this corruptible shall have put
 on incorruption, and this mortal shall have put on im-
 mortality, then shall be brought to pass the saying that
 27 is written, Death is swallowed up in victory."

Question. — Have Christian Scientists any religious
 creed?

30 *Answer.* — They have not, if by that term is meant
 doctrinal beliefs. The following is a brief exposition of

πιστώσης πολὺ γρήγορα ὅτι ἡ πλάνη δὲν μπορεῖ νὰ ἐξαλείψῃ 1
τὴν πλάνη. Θὰ μάθης ἐπίσης ὅτι στὴν Ἐπιστήμην δὲν ὑπάρ-
χει μεταβίβαση κακῶν ὑποβολῶν ἀπὸ τὸν ἕνα θνητὸ στὸν 3
ἄλλο, γιατί ὑπάρχει μόνο ἕνας Νοῦς, καὶ ὁ πάντοτε παρῶν καὶ
παντοδύναμος αὐτὸς Νοῦς ἀντανακλᾶται ἀπὸ τὸν ἄνθρωπο
καὶ κυβερνᾷ ὁλόκληρο τὸ σύμπαν. Θὰ μάθης ὅτι στὴ Χρι- 6
στιανικὴ Ἐπιστήμῃ τὸ πρῶτο καθῆκον σου εἶναι νὰ ὑπακούς
τὸ Θεό, νὰ ἔχῃς ἕνα Νοῦ καὶ νὰ ἀγαπᾷς τὸν ἄλλο σὰν τὸν
ἑαυτό σου. 9

“Οἱοι πρέπει νὰ μάθουμε ὅτι ἡ Ζωὴ εἶναι Θεός. Ρώτησε
τὸν ἑαυτό σου: Ζῶ τὴ ζωὴ πού πλησιάζει τὸ ὑπέρτατο καλὸ;
Ἀποδείχνω τὴ θεραπευτικὴ δύναμη τῆς Ἀλήθειας καὶ Ἀγάπης; 12
Ἄν ναι, τότε ὁ δρόμος θὰ γίνεταί Πῶς ἐπιτε-
λεῖται ἡ
πρόδος
ὅλο καὶ φωτεινότερος «ἔωσοῦ γίνῃ τελεία ἡμέρα». Οἱ καρποὶ σου θὰ ἀποδείξουν τί φέρνει στὸν ἄνθρωπο ἡ κατα- 15
νόηση τοῦ Θεοῦ. Κράτα διαρκῶς τὴ σκέψη αὐτῇ: ὅτι ἡ
πνευματικὴ ἰδέα, τὸ Ἅγιο Πνεῦμα καὶ ὁ Χριστός, εἶναι ἐκεῖνο
πού σὲ κάνει ἱκανὸ νὰ ἀποδείχῃς, μὲ ἐπιστημονικὴ βεβαιό- 18
τητα, τὸν κανόνα τῆς θεραπευτικῆς, πού βασιζέται στὴ θεία
του Ἀρχή, τὴν Ἀγάπην, πού στηρίζει, καλύπτει καὶ περι-
βάλλει ὅλο τὸ ἀληθινὸ εἶναι. 21

«Τὸ κέντρον τοῦ θανάτου εἶναι ἡ ἁμαρτία· καὶ ἡ δύναμις
τῆς ἁμαρτίας ὁ νόμος» — ὁ νόμος τῆς θνητῆς δοξασίας, πού
βρίσκεται σὲ πόλεμο μὲ τὰ γεγονότα τῆς ἀθάνα- 24
της Ζωῆς, μάλιστα, μὲ τὸν πνευματικὸ νόμο πού
λέει στὸν τάφο: «Ποῦ . . . ἡ νίκη σου;» Ἀλλὰ Θρίαμβος
ἐναντίον
τοῦ θανάτου
«ὅταν τὸ φθαρτὸν τοῦτο ἐνδυθῇ ἀφθαρσίαν, καὶ τὸ θνητὸν 27
τοῦτο ἐνδυθῇ ἀθανασίαν, τότε θὰ γίνῃ ὁ λόγος ὁ γεγραμ-
μένος: “Κατεπόθη ὁ θάνατος ἐν νίκῃ,,».

Ἐρώτηση — Ἐχουν οἱ Χριστιανοὶ Ἐπιστήμονες σύμβολο 30
πίστεως;

Ἀπάντηση — Δὲν ἔχουν, ἂν ὁ ὅρος αὐτὸς σημαίνει δογ-
ματικὲς δοξασίες. Τὰ ἐπόμενα εἶναι μιὰ σύντομη ἐκθεση 33

1 the important points, or religious tenets, of Christian Science: —

3 1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.

9 3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.

24 6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.

τῶν σημαντικῶν σημείων, ἡ θρησκευτικῶν ἀρχῶν, τῆς Χρι- 1
στιανικῆς Ἐπιστήμης:

1. Ὡς ὁπαδοὶ τῆς Ἀλήθειας, πιστεύουμε ὅτι ὁ ἐμπνευσμένος 3
Λόγος τῆς Βίβλου ἐπαρκεῖ γιὰ νὰ μᾶς ὁδηγήσῃ στὴν αἰώνια
Ζωή.

2. Παραδεχόμεστε καὶ λατρεύουμε ἕναν ὑπέρτατο καὶ 6
ἄπειρο Θεό. Παραδεχόμεστε τὸν Υἱό Του, ἕνα Χριστό· τὸ
Ἅγιο Πνεῦμα ἡ θεῖο Παράκλητο· καὶ τὸν ἄνθρωπο κατ' εἰ-
κόνα καὶ ὁμοίωση τοῦ Θεοῦ. 9

3. Παραδεχόμεστε ὅτι ἡ ἄφεση τῆς ἁμαρτίας ἀπὸ τὸ Θεὸ
εἶναι ἡ ἐξάλειψη τῆς ἁμαρτίας καὶ ἡ πνευματικὴ κατανόηση
ποὺ διώχνει τὸ κακὸ ὡς μὴ πραγματικό. Ἀλλὰ ἡ δοξασία 12
στὴν ἁμαρτία τιμωρεῖται ἐνόσω ἡ δοξασία διαρκεῖ.

4. Παραδεχόμεστε τὴν ἐξιλέωση τοῦ Ἰησοῦ ὡς ἀπόδειξη
θείας καὶ ἀποτελεσματικῆς Ἀγάπης, ποὺ ἀποκαλύπτει τὴν 15
ἐνότητα τοῦ ἀνθρώπου μὲ τὸ Θεὸ μέσο τοῦ Χριστοῦ Ἰησοῦ
τοῦ Ὁδηγέτη· καὶ παραδεχόμεστε ὅτι ὁ ἄνθρωπος σώζεται
μέσο τοῦ Χριστοῦ, μέσο τῆς Ἀλήθειας, τῆς Ζωῆς καὶ τῆς 18
Ἀγάπης ὅπως τίς ἀπόδειξε ὁ Γαλιλαῖος Προφήτης θεραπεύον-
τας τοὺς ἀσθενεῖς καὶ νικώντας τὴν ἁμαρτία καὶ τὸ θάνατο.

5. Παραδεχόμεστε ὅτι ἡ σταύρωση τοῦ Ἰησοῦ καὶ ἡ ἀνά- 21
στασή του χρησίμεψαν γιὰ νὰ ἐξυψώσουν τὴν πίστη καὶ νὰ
τὴ βοηθήσουν νὰ καταλάβῃ τὴν αἰώνια Ζωή, δηλαδὴ ὅτι
ἡ Ψυχὴ, τὸ Πνεῦμα, εἶναι τὸ πᾶν καὶ ὅτι ἡ ὕλη εἶναι μηδέν. 24

6. Καὶ ἐπίσημα ὑποσχόμεστε νὰ ἀγρυπνοῦμε καὶ νὰ προσ-
ευχώμαστε γιὰ νὰ ἔχουμε τὸν ἴδιο Νοῦ ποὺ εἶχε καὶ ὁ Χριστὸς
Ἰησοῦς· νὰ κάνουμε στοὺς ἄλλους ὅ,τι θὰ θέλαμε νὰ κάνουν 27
καὶ οἱ ἄλλοι σὲ μᾶς· καὶ νὰ εἴμαστε σπλαχνικοί, δίκαιοι καὶ
ἀγνοί.

Key to the Scriptures

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. — REVELATION.

Κλειδὶ τῶν Γραφῶν

Ταῦτα λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὸ κλειδίον τοῦ Δαβὶδ· ὅστις ἀνοίγει, καὶ οὐδεὶς κλείει· καὶ κλείει, καὶ οὐδεὶς ἀνοίγει· ἐξεύρω τὰ ἔργα σου· ἰδοὺ, ἔθεσα ἐνώπιόν σου θύραν ἀνεργμένην, καὶ οὐδεὶς δύνатаι νὰ κλείσῃ αὐτήν. ΑΠΟΚΑΛΥΨΙΣ

Chapter XV

GENESIS

And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by My name Jehovah was I not known to them. — EXODUS.

All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. — JOHN.

1 **S**CIENTIFIC interpretation of the Scriptures prop-
erly starts with the beginning of the Old Testa-
3 **Spiritual in-**ment, chiefly because the spiritual import of
terpretation the Word, in its earliest articulations, often
seems so smothered by the immediate context as to
6 require explication; whereas the New Testament narra-
tives are clearer and come nearer the heart. Jesus il-
lumines them, showing the poverty of mortal existence,
9 but richly recompensing human want and woe with
spiritual gain. The incarnation of Truth, that amplifi-
cation of wonder and glory which angels could only
12 whisper and which God illustrated by light and har-
mony, is consonant with ever-present Love. So-called
mystery and miracle, which subserve the end of natural
15 good, are explained by that Love for whose rest the
weary ones sigh when needing something more native
to their immortal cravings than the history of perpetual
18 evil.

Κεφάλαιο Δέκατο Πέμπτο

ΓΕΝΕΣΗ

Καὶ ἐφάνην εἰς τὸν Ἀβραάμ, εἰς τὸν Ἰσαὰκ καὶ εἰς τὸν Ἰακώβ, μὲ τὸ ὄνομα, Θεὸς Παντοκράτωρ· δὲν ἐγνωρίσθην ὅμως εἰς αὐτοὺς μὲ τὸ ὄνομά Μου Ἰεοβά. ΕΞΟΔΟΣ

Πάντα δι' Αὐτοῦ ἐγιναν· καὶ χωρὶς Αὐτοῦ δὲν ἐγένετο οὐδὲ ἓν τὸ ὅποιον ἐγένετο. Ἐν Αὐτῷ ἦτο ζωὴ, καὶ ἡ ζωὴ ἦτο τὸ φῶς τῶν ἀνθρώπων.

ΙΩΑΝΝΗΣ

Η ΕΠΙΣΤΗΜΟΝΙΚΗ ἑρμηνεία τῶν Γραφῶν σωστὰ ἀρχίζει 1
ἀπὸ τὴν ἀρχὴ τῆς Παλαιᾶς Διαθήκης, κυρίως ἐπειδὴ
ἡ πνευματικὴ σημασία τοῦ Λόγου, στίς πρῶτες 3
ἐναρθρώσεις του, πολλὰς φορὲς φαίνεται ὅτι ἀμα- Πνευματικὴ
ἑρμηνεία
ρῶνεται τόσο πολὺ ἀπὸ τὰ συμφραζόμενα ὥστε νὰ χρειάζεται
ἐξήγηση· ἐνῶ οἱ ἀφηγήσεις τῆς Καινῆς Διαθήκης εἶναι πιὸ 6
σαφεῖς καὶ ἐγγίζουσι περισσότερο τὴν καρδιά. Ὁ Ἰησοῦς τίς
φωτίζει, δείχνοντας τὴ φτώχεια τῆς θνητῆς ὑπαρξῆς, ἀλλὰ
ἀποζημιώνοντας πλούσια τὴν ἀνθρώπινη ἔνδεια καὶ δυστυχία 9
μὲ πνευματικὸ κέρδος. Ἡ ἐνσάρκωση τῆς Ἀλήθειας, ἡ ἐπέ-
κταση ἐκείνη τοῦ θαύματος καὶ τῆς δόξας ποὺ ἄγγελοι μπο-
ροῦσαν μόνο νὰ ψιθυρίσουν καὶ ποὺ ὁ Θεὸς ἀπεικόνισε μὲ τὸ 12
φῶς καὶ τὴν ἁρμονία, ἐναρμονίζεται μὲ τὴν πάντοτε παροῦσα
Ἀγάπη. Τὰ λεγόμενα μυστήρια καὶ θαύματα, ποὺ ὑποβοη-
θοῦν τὸ σκοπὸ τοῦ φυσικοῦ καλοῦ, ἐξηγοῦνται ἀπὸ τὴν 15
Ἀγάπη ἐκείνη στὴν ὁποία οἱ κουρασμένοι ποθοῦν νὰ βροῦν
ἀνάπαυση ὅταν χρειάζονται κάτι πιὸ σύμφωνο μὲ τοὺς ἀθά-
νατους πόθους τοὺς ἀπὸ ὅ,τι εἶναι ἡ ἱστορία τοῦ ἀέναου κακοῦ. 18

- 1 A second necessity for beginning with Genesis is that
the living and real prelude of the older Scriptures is so
3 ^{Spiritual} brief that it would almost seem, from the
^{overture} preponderance of unreality in the entire nar-
rative, as if reality did not predominate over unreality,
6 the light over the dark, the straight line of Spirit over
the mortal deviations and inverted images of the creator
and His creation.
- 9 Spiritually followed, the book of Genesis is the history
of the untrue image of God, named a sinful mortal. This
deflection of being, rightly viewed, serves to
12 ^{Deflection} suggest the proper reflection of God and the
^{of being} spiritual actuality of man, as given in the first chapter
of Genesis. Even thus the crude forms of human thought
15 take on higher symbols and significations, when scien-
tifically Christian views of the universe appear, illuminat-
ing time with the glory of eternity.
- 18 In the following exegesis, each text is followed by its
spiritual interpretation according to the teachings of Chris-
tian Science.

21

EXEGESIS

Genesis i. 1. In the beginning God created the heaven
and the earth.

- 24 The infinite has no beginning. This word *beginning*
is employed to signify *the only*, — that is, the eternal ver-
ity and unity of God and man, including
27 ^{Ideas and} the universe. The creative Principle — Life,
^{identities} Truth, and Love — is God. The universe reflects God.
There is but one creator and one creation. This crea-

“Ένας άλλος λόγος γιὰ νὰ ἀρχίσουμε μὲ τὴ Γένεση εἶναι ὅτι 1
 τὸ ζωντανὸ καὶ πραγματικὸ προοίμιο τῶν παλαιῶν Γραφῶν
 εἶναι τόσο σύντομο ὥστε σχεδὸν δίνει τὴν ἐντύ- 3
 πωση, ἐπειδὴ ἐπικρατεῖ ἡ μὴ πραγματικότητα ^{Πνευματικὴ}
 σ’ ὁλόκληρη τὴν ἀφήγησι, ὅτι ἡ πραγματικότητα δὲν ὑπερ- ^{εἰσαγωγή}
 νικᾷ τὴ μὴ πραγματικότητα, τὸ φῶς τὸ σκότος, ἡ εὐθεία 6
 γραμμὴ τοῦ Πνεύματος τὶς θνητὲς παρεκκλίσεις καὶ τὶς ἀνα-
 στραμμένες εἰκόνες τοῦ δημιουργοῦ καὶ τῆς δημιουργίας Του.

“Ὅταν τὸ ἐξετάσουμε πνευματικά, τὸ βιβλίον τῆς Γένεσης 9
 εἶναι ἡ ἱστορία τῆς ψεύτικης εἰκόνας τοῦ Θεοῦ, ἡ ὁποία ὀνο-
 μάζεται ἁμαρτωλὸς θνητός. Ἡ ἐκτροπὴ αὐτὴ ἀπὸ ^{Ἐκτροπὴ ἀπὸ}
 τὸ εἶναι χρησιμεύει, ὅταν ἐξεταστῇ σωστά, εἰς τὸ ^{τὸ εἶναι} 12
 νὰ ὑποδηλώσῃ τὴ σωστὴ ἀντανάκλαση τοῦ Θεοῦ καὶ τὴν
 πνευματικὴν πραγματικότητα τοῦ ἀνθρώπου, ὅπως ἀναφέ-
 ρεται στὸ πρῶτο κεφάλαιο τῆς Γένεσης. Μ’ αὐτὸ τὸν τρόπο 15
 οἱ ἀκατέργαστες μορφὲς τῆς ἀνθρώπινης σκέψης ἀποκτοῦν
 ἀνώτερα σύμβολα καὶ ἀνώτερες σημασίες, ὅταν ἐμφανίζονται
 ἐπιστημονικὰ χριστιανικὲς ἀπόψεις τοῦ σύμπαντος, ποὺ φω- 18
 τίζουν τὸ χρόνο μὲ τὴ δόξα τῆς αἰωνιότητος.

Στὴν ἐπόμενη ἐξήγησι κάθε ἐδάφιο ἀκολουθεῖται ἀπὸ τὴν
 πνευματικὴν του ἐρμηνεία σύμφωνα μὲ τὶς διδασκαλίες τῆς 21
 Χριστιανικῆς Ἐπιστῆμης *.

ΕΞΗΓΗΣΗ

Γένεσις 1:1. Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. 24

Τὸ ἄπειρο δὲν ἔχει ἀρχή. Ἡ λέξις *ἀρχή* χρησιμοποιεῖται
 γιὰ νὰ σημάνη τὸ *μόνο* — δηλαδή, τὴν αἰώνια ἀλήθεια καὶ
 ἐνότητα τοῦ Θεοῦ καὶ τοῦ ἀνθρώπου, καθὼς καὶ ^{Ἰδέες καὶ ἐξ-}
 τοῦ σύμπαντος. Ἡ δημιουργικὴ Ἀρχή — ἡ Ζωή, ^{ατομικεῦσεις} 27
 ἡ Ἀλήθεια καὶ ἡ Ἀγάπη — εἶναι ὁ Θεός. Τὸ σύμπαν ἀντα-
 νακλᾷ τὸ Θεό. Δὲν ὑπάρχει παρὰ ἓνας δημιουργὸς καὶ μιὰ 30

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 tion consists of the unfolding of spiritual ideas and their
 identities, which are embraced in the infinite Mind and
 3 forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God.

6 *Genesis* i. 2. And the earth was without form, and void ;
 and darkness was upon the face of the deep. And the
 spirit of God moved upon the face of the waters.

9 The divine Principle and idea constitute spiritual har-
 mony, — heaven and eternity. In the universe of Truth,
 12 **Spiritual** matter is unknown. No supposition of error
harmony enters there. Divine Science, the Word of
 God, saith to the darkness upon the face of error, "God
 is All-in-all," and the light of ever-present Love illumines
 15 the universe. Hence the eternal wonder, — that infinite
 space is peopled with God's ideas, reflecting Him in
 countless spiritual forms.

18 *Genesis* i. 3. And God said, Let there be light: and
 there was light.

Immortal and divine Mind presents the idea of God:
 21 *first*, in light; *second*, in reflection; *third*, in spiritual and
Mind's idea immortal forms of beauty and goodness. But
faultless this Mind creates no element nor symbol of
 24 discord and decay. God creates neither erring thought,
 mortal life, mutable truth, nor variable love.

Genesis i. 4. And God saw the light, that it was good:
 27 and God divided the light from the darkness.

God, Spirit, dwelling in infinite light and harmony

δημιουργία. Ἡ δημιουργία αὐτὴ ἀποτελεῖται ἀπὸ τὴν ἀνά- 1
πτυξη τῶν πνευματικῶν ἰδεῶν καὶ τῶν ταυτοτήτων τους, ποὺ 2
περικλείονται στὸν ἄπειρο Νοῦ καὶ ἀντανakλῶνται αἰώνια. 3
Οἱ ἰδέες αὐτές ἐκτείνονται ἀπὸ τὸ ἀπειροστό ἕως τὸ ἄπειρο, 4
καὶ οἱ ὕψιστες ἰδέες εἶναι οἱ γιοὶ καὶ οἱ θυγατέρες τοῦ Θεοῦ.

Γένεσις 1:2. Ἡ δὲ γῆ ἦτο ἄμορφος καὶ ἔρημος· καὶ σκότος ἐπὶ τοῦ 6
προσώπου τῆς ἀβύσσου. Καὶ πνεῦμα Θεοῦ ἐφέρετο ἐπὶ τῆς ἐπιφα-
νείας τῶν ὑδάτων.

Ἡ θεία Ἀρχὴ καὶ ἡ ἰδέα ἀποτελοῦν πνευματικὴ ἁρμονία — 9
οὐρανὸ καὶ αἰωνιότητα. Στὸ σύμπαν τῆς Ἀλήθειας ἡ ὕλη 10
εἶναι ἄγνωστη. Καμιὰ ὑπόθεση πλάνης δὲν εἰσέρ- 11
χεται ἐκεῖ. Ἡ θεία Ἐπιστήμη, ὁ Λόγος τοῦ Θεοῦ, ^{Πνευματικὴ ἁρμονία} 12
λέει στὸ σκοτάδι ποὺ εἶναι πάνω στὸ πρόσωπο τῆς πλάνης:
«ὁ Θεὸς εἶναι τὰ Πάντα-ἐν-πᾶσι», καὶ τὸ φῶς τῆς πανταχοῦ 13
παρούσης Ἀγάπης φωτίζει τὸ σύμπαν. Σ' αὐτὸ ὀφείλεται 14
τὸ αἰώνιο θαῦμα — ὅτι ὁ ἄπειρος χῶρος κατοικεῖται ἀπὸ τὶς 15
ἰδέες τοῦ Θεοῦ, ποὺ Τὸν ἀντανakλοῦν σὲ ἀναρίθμητες πνευ-
ματικὲς μορφές. 18

Γένεσις 1:3. Καὶ εἶπεν ὁ Θεός, Γενηθήτω φῶς· καὶ ἐγένε φῶς.

Ὁ ἀθάνατος καὶ θεῖος Νοῦς παρουσιάζει τὴν ἰδέα τοῦ Θεοῦ 1
ἔτσι: *πρῶτον* μὲ φῶς· *δεύτερον* μὲ ἀντανάκλαση· *τρίτον* μὲ 21
πνευματικὲς καὶ ἀθάνατες μορφές ὁμορφιάς καὶ 22
καλοσύνης. Ἀλλὰ ὁ Νοῦς αὐτὸς δὲ δημιουργεῖ ^{Ἡ ἰδέα τοῦ Νοῦ εἶναι ἄψογη} 23
κανένα στοιχεῖο ἢ σύμβολο δυσαρμονίας καὶ πα- 24
ρακμῆς. Ὁ Θεὸς δὲ δημιουργεῖ οὔτε σκέψη ποὺ σφάλλει, οὔτε 25
θνητὴ ζωὴ, οὔτε μεταβλητὴ ἀλήθεια, οὔτε εὐμετάβλητη 26
ἀγάπη. 27

Γένεσις 1:4. Καὶ εἶδεν ὁ Θεός ὅτι φῶς ὅτι ἦτο καλόν· καὶ διεχώ-
ρισεν ὁ Θεός τὸ φῶς ἀπὸ τοῦ σκότους.

Ὁ Θεός, τὸ Πνεῦμα, ποὺ κατοικεῖ στὸ ἄπειρο φῶς καὶ στὴν 30

1 from which emanates the true idea, is never reflected by aught but the good.

3 *Genesis* i. 5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

6 All questions as to the divine creation being both spiritual and material are answered in this passage, for
 9 Light preceded the sun though solar beams are not yet included in the record of creation, still there is light. This light is not from the sun nor from volcanic flames, but it is the revelation of Truth and of spiritual ideas. This
 12 also shows that there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever-present. Was not this a revelation instead of a
 15 creation?

The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings*, —
 18 Evenings and mornings words which indicate, in the absence of solar time, spiritually clearer views of Him, views which are not implied by material darkness and dawn.
 21 Here we have the explanation of another passage of Scripture, that "one day is with the Lord as a thousand years." The rays of infinite Truth, when gathered into
 24 the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence.

27 Did infinite Mind create matter, and call it *light*? Spirit is light, and the contradiction of Spirit is matter,
 30 Spirit versus darkness darkness, and darkness obscures light. Material sense is nothing but a supposition of the absence of Spirit. No solar rays nor planetary revolutions

ἀρμονία, ἀπ' ὅπου ἐκπορεύεται ἡ ἀληθινὴ ἰδέα, δὲν ἀντα- 1
νακλᾶται ποτὲ ἀπὸ τίποτε ἄλλο ἐκτὸς ἀπὸ τὸ καλόν.

Γένεσις 1:5. Καὶ ἐκάλεσεν ὁ Θεὸς τὸ φῶς, 'Ημέραν'· τὸ δὲ σκότος 3
ἐκάλεσε, Νύκτα. Καὶ ἔγινεν ἑσπέρα, καὶ ἔγινε πρωΐ, ἡμέρα πρώτη.

Τὸ ἐδάφιο αὐτὸ ἀπαντᾷ σ' ὅλα τὰ ἐρωτήματα ἀναφορικὰ 6
μὲ τὴ φύση τῆς θείας δημιουργίας, ἂν δηλαδὴ αὕτὴ εἶναι καὶ
πνευματικὴ καὶ ὕλική, γιατί ἂν καὶ οἱ ἡλιακὲς ἀ-
κτίνες δὲν ἀναφέρονται ἀκόμη στὴν ἀφήγηση τῆς <sup>Τὸ φῶς ἦταν
πρὶν ἀπὸ τὸν
ἥλιο</sup> δημιουργίας, ἐν τούτοις ὑπάρχει φῶς. Τὸ φῶς 9
αὐτὸ δὲν προέρχεται ἀπὸ τὸν ἥλιο οὔτε ἀπὸ ἡφαιστειακὲς
φλόγες, ἀλλὰ εἶναι ἡ ἀποκάλυψη τῆς 'Αλήθειας καὶ τῶν πνευ-
ματικῶν ἰδεῶν. Αὐτὸ δείχνει ἐπίσης ὅτι δὲν ὑπάρχει χῶρος 12
ὅπου τὸ φῶς τοῦ Θεοῦ δὲν εἶναι ὁρατό, ἀφοῦ ἡ 'Αλήθεια, ἡ
Ζωὴ καὶ ἡ 'Αγάπη γεμίζουν τὸ ἄπειρο καὶ εἶναι πανταχοῦ
παροῦσαι. Δὲν ἦταν αὐτὸ ἀποκάλυψη καὶ ὄχι δημιουργία; 15

Ἡ διαδοχικὴ ἐμφάνιση τῶν ἰδεῶν τοῦ Θεοῦ παριστάνεται
ὅτι γίνεται σὲ ὀρισμένους *ἑσπέρες* καὶ *πρωῖες* — λέξεις ποὺ δεῖ-
χνουν, ἐπεὶ δὲ δὲν ὑπάρχει ἡλιακὸς χρόνος, πνευ- <sup>'Εσπέρες καὶ
πρωῖες</sup> 18
ματικά καθαρότερες ἀπόψεις τοῦ Θεοῦ, ἀπόψεις
ποὺ δὲν τίς ὑποδηλώνουν τὸ ὕλικὸ σκοτάδι καὶ ἡ ὕλική
αὐγὴ. Ἐδῶ βρίσκουμε τὴν ἐξήγηση ἑνὸς ἄλλου ἐδαφίου τῆς 21
Γραφῆς, ὅτι «παρὰ Κυρίῳ μία ἡμέρα εἶναι ὡς χίλια ἔτη». Οἱ
ἀκτίνες τῆς ἁπειρης 'Αλήθειας, ὅταν συγκεντρωθοῦν στὴν
ἐστία τῶν ἰδεῶν, παράγουν φῶς ἀμέσως, ἐνῶ χίλια χρόνια 24
ἀνθρώπινων θεωριῶν, ὑποθέσεων καὶ ἀσαφῶν εἰκασιῶν δὲν
ἐκπέμπουν τέτοια ἀκτινοβολία.

Δημιούργησε ὁ ἄπειρος Νοῦς τὴν ὕλη καὶ τὴν ὀνόμασε *φῶς*; 27
Τὸ Πνεῦμα εἶναι φῶς, καὶ ἡ ἀντίθεση τοῦ Πνεύματος εἶναι
ὕλη, σκοτάδι, καὶ τὸ σκοτάδι ἀμαυρώνει τὸ φῶς. <sup>Πνεῦμα κατὰ
σκότους</sup> 30
'Ἡ ὕλικὴ αἴσθησις δὲν εἶναι τίποτε ἄλλο παρὰ
μὴ ὑπόθεση ὅτι τὸ Πνεῦμα ἀπουσιάζει. Οὔτε οἱ ἡλιακὲς

- 1 form the day of Spirit. Immortal Mind makes its own
 record, but mortal mind, sleep, dreams, sin, disease, and
 3 death have no record in the first chapter of Genesis.

Genesis i. 6. And God said, Let there be a firmament in
 the midst of the waters, and let it divide the waters from
 6 the waters.

Spiritual understanding, by which human conception,
 material sense, is separated from Truth, is the firmament.

- 9 **Spiritual** The divine Mind, not matter, creates all iden-
 firmament tities, and they are forms of Mind, the ideas of
 Spirit apparent only as Mind, never as mindless matter
 12 nor the so-called material senses.

Genesis i. 7. And God made the firmament, and divided
 the waters which were under the firmament from the waters
 15 which were above the firmament: and it was so.

- Spirit imparts the understanding which uplifts con-
 sciousness and leads into all truth. The Psalmist saith:
 18 **Understand-** "The Lord on high is mightier than the noise
 ing imparted of many waters, yea, than the mighty waves of
 the sea." Spiritual sense is the discernment of spiritual
 21 good. Understanding is the line of demarcation between
 the real and unreal. Spiritual understanding unfolds
 Mind, — Life, Truth, and Love, — and demonstrates the
 24 divine sense, giving the spiritual proof of the universe in
 Christian Science.

- This understanding is not intellectual, is not the result
 27 of scholarly attainments; it is the reality of all things
 Original brought to light. God's ideas reflect the im-
 reflected mortal, unerring, and infinite. The mortal,
 30 erring, and finite are human beliefs, which apportion to

ἀκτίνες οὔτε οἱ περιστροφές τῶν πλανητῶν σχηματίζουν τὴν 1
 ἡμέρα τοῦ Πνεύματος. Ὁ ἀθάνατος Νοῦς ἐξιστορεῖ ὁ ἴδιος
 τὸν ἑαυτό του, ἀλλὰ ὁ θνητὸς νοῦς, ὁ ὕπνος, τὰ ὄνειρα, ἡ 3
 ἁμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος δὲν ἐξιστοροῦνται στὸ
 πρῶτο κεφάλαιο τῆς Γένεσης.

Γένεσις 1:6. Καὶ εἶπεν ὁ Θεός, Γενηθήτω στερέωμα ἀναμέσον 6
 τῶν ὑδάτων, καὶ ἄς διαχωρίζῃ ὕδατα ἀπὸ ὑδάτων.

Ἡ πνευματικὴ κατανόηση, ποὺ χωρίζει τὴν ἀνθρώπινη 9
 ἀντίληψη, τὴν ὑλικὴ αἴσθηση, ἀπὸ τὴν Ἀλήθεια εἶναι τὸ
 στερέωμα. Ὁ θεὸς Νοῦς, ὅχι ἡ ὕλη, δημιουργεῖ <sup>Πνευματικὸ
στερέωμα</sup>
 ὅλες τὶς ταυτότητες, καὶ οἱ ταυτότητες αὐτὲς εἶναι
 μορφές τοῦ Νοῦ, ιδέες τοῦ Πνεύματος ποὺ ἐκδηλώνονται μόνο 12
 ὡς Νοῦς, οὐδέποτε ὡς μὴ νοήμων ὕλη ἢ μὲ τὴ μορφὴ τῶν
 λεγόμενων ὑλικῶν αἰσθήσεων.

Γένεσις 1:7. Καὶ ἐποίησεν ὁ Θεός τὸ στερέωμα, καὶ διεχώρισε τὰ 15
 ὕδατα τὰ ὑποκάτωθεν τοῦ στερεώματος ἀπὸ τῶν ὑδάτων τῶν
 ἐπάνωθεν τοῦ στερεώματος. Καὶ ἐγένεν οὕτω.

Τὸ Πνεῦμα μεταδίδει τὴ νόηση ποὺ ἐξυψώνει τὴ συνείδηση 18
 καὶ ὁδηγεῖ σ' ὅλη τὴν ἀλήθεια. Ὁ Ψαλμωδὸς λέει: «Ὁ Κύριος
 ὁ ἐν ὑψίστοις εἶναι δυνατώτερος ὑπὲρ τὸν ἥχον <sup>Ἡ νόηση
μεταδίδεται</sup> 21
 πολλῶν ὑδάτων, ὑπὲρ τὰ δυνατὰ κύματα τῆς
 θαλάσσης». Πνευματικὴ αἴσθηση εἶναι ἡ διάκριση τοῦ πνευ-
 ματικοῦ καλοῦ. Νόηση εἶναι ἡ ὁροθετικὴ γραμμὴ μεταξύ τοῦ
 πραγματικοῦ καὶ τοῦ μὴ πραγματικοῦ. Ἡ πνευματικὴ νόηση 24
 ἀποκαλύπτει τὸ Νοῦ — τὴ Ζωή, τὴν Ἀλήθεια καὶ τὴν Ἀγάπη
 — καὶ ἀποδείχνει τὴ θεία αἴσθηση, δίνοντας τὴν πνευματικὴ
 ἀπόδειξη τοῦ σύμπαντος κατὰ τὴ Χριστιανικὴ Ἐπιστήμη. 27

Ἡ νόηση αὐτὴ δὲν εἶναι διανοητικὴ, δὲν εἶναι τὸ ἀποτέ-
 λεσμα πολυμάθειας· εἶναι ἡ πραγματικότητα ὅλων τῶν πραγ-
 μάτων ποὺ ἔρχεται στὸ φῶς. Οἱ ιδέες τοῦ Θεοῦ <sup>Τὸ πρωτότυπο
ἀντανakλάται</sup> 30
 ἀντανakλοῦν αὐτὸ ποὺ εἶναι ἀθάνατο, ἀλάνθαστο
 καὶ ἄπειρο. Τὸ θνητό, τὸ ἐσφαλμένο καὶ τὸ πεπερασμένο εἶναι

1 themselves a task impossible for them, that of distinguish-
 ing between the false and the true. Objects utterly un-
 3 like the original do not reflect that original. Therefore
 matter, not being the reflection of Spirit, has no real en-
 tity. Understanding is a quality of God, a quality which
 6 separates Christian Science from supposition and makes
 Truth final.

Genesis i. 8. And God called the firmament Heaven.
 9 And the evening and the morning were the second day.

Through divine Science, Spirit, God, unites under-
 standing to eternal harmony. The calm and exalted
 12 **Exalted** thought or spiritual apprehension is at peace.
 thought Thus the dawn of ideas goes on, forming each
 successive stage of progress.

15 *Genesis* i. 9. And God said, Let the waters under the
 heaven be gathered together unto one place, and let the dry
 land appear: and it was so.

18 Spirit, God, gathers unformed thoughts into their
 Unfolding proper channels, and unfolds these thoughts,
 of thoughts even as He opens the petals of a holy purpose
 21 in order that the purpose may appear.

Genesis i. 10. And God called the dry land Earth; and
 the gathering together of the waters called He Seas: and
 24 God saw that it was good.

Here the human concept and divine idea seem con-
 fused by the translator, but they are not so in the scien-
 27 **Spirit names** tifically Christian meaning of the text. Upon
 and blesses Adam devolved the pleasurable task of find-
 ing names for all material things, but Adam has not yet

ἀνθρώπινες δοξασίες, που ἀναθέτουν στὸν ἑαυτό τους ἓνα ἔργο 1
 ποὺ εἶναι ἀδύνατο νὰ κάνουν, νὰ διακρίνουν δηλαδὴ μεταξὺ
 τοῦ ψεύτικου καὶ τοῦ ἀληθινοῦ. Ἀντικείμενα ποὺ εἶναι ἐντε- 3
 λῶς ἀνόμοια μὲ τὸ πρωτότυπο δὲν ἀντανακλοῦν τὸ πρωτό-
 τυπο. Γι' αὐτὸ ἡ ὕλη, ἐπειδὴ δὲν εἶναι ἡ ἀντανάκλαση τοῦ
 Πνεύματος, δὲν ἔχει πραγματικὴ ὄντοτητα. Ἡ νόηση εἶναι 6
 μιὰ ιδιότητα τοῦ Θεοῦ, μιὰ ιδιότητα ποὺ χωρίζει τὴ Χριστια-
 νικὴ Ἐπιστὴμὴ ἀπὸ τὴν ὑπόθεση καὶ κάνει τὴν Ἀλήθεια
 ὀριστική. 9

Γένεσις 1:8. Καὶ ἐκάλεσεν ὁ Θεὸς τὸ στερέωμα, Οὐρανόν. Καὶ
 ἐγένινεν ἑσπέρα, καὶ ἐγένινε πρωΐ, ἡμέρα δευτέρα.

Διὰ τῆς θείας Ἐπιστῆμης, τὸ Πνεῦμα, ὁ Θεός, ἐνώνει τὴ 12
 νόηση μὲ τὴν αἰώνια ἄρμονία. Ἡ ἡρεμὴ καὶ ἐξυ- ^{Ἐξυψωμένη}
 ψωμένη σκέψη ἡ πνευματικὴ ἀντίληψη ἔχει εἰρήνη. ^{σκέψη}
 Ἔτσι ἐξακολουθεῖ ἡ ἀνατολὴ τῶν ἰδεῶν, σχηματίζοντας κάθε 15
 διαδοχικὸ στάδιο προόδου.

Γένεσις 1:9. Καὶ εἶπεν ὁ Θεός, Ἄς συναχθῶσι τὰ ὕδατα τὰ
 ὑποκάτω τοῦ οὐρανοῦ εἰς τόπον ἓνα, καὶ ἄς φανῇ ἡ ξηρά. Καὶ 18
 ἐγένινεν οὕτω.

Τὸ Πνεῦμα, ὁ Θεός, συγκεντρώνει τὶς ἀσχημάτιστες σκέψεις
 στὶς κατάλληλες κοῖτες τοὺς καὶ ἀναπτύσσει τὶς ^{Ἀνάπτυξη}
 σκέψεις αὐτές, ἀκριβῶς ὅπως ἀνοίγει καὶ τὰ πέτα- ^{τῶν σκέψεων}
 λα ἐνὸς ἁγίου σκοποῦ γιὰ νὰ μπορέση νὰ φανῇ ὁ σκοπός.

Γένεσις 1:10. Καὶ ἐκάλεσεν ὁ Θεὸς τὴν ξηράν, Γῆν· καὶ τὸ σύν- 24
 γμα τῶν ὑδάτων ἐκάλεσε, Θαλάσσας· καὶ εἶδεν ὁ Θεός ὅτι ἦτο
 καλόν.

Ἐδῶ φαίνεται ὅτι ὁ μεταφραστὴς συγχέει τὴν ἀνθρώπινη 27
 ἀντίληψη μὲ τὴ θεία ιδέα, ἀλλ' αὐτὸ δὲ συμβαίνει
 στὴν ἐπιστημονικὰ χριστιανικὴ σημασία τοῦ κει- ^{Τὸ Πνεῦμα δι-}
 μένου. Στὸν Ἀδὰμ ἀνατέθηκε τὸ εὐχάριστο ἔργο ^{νει ὀνόματα}
 νὰ βρῇ ὀνόματα γιὰ ὅλα τὰ ὑλικά πράγματα, ἀλλὰ ὁ Ἀδὰμ ^{καὶ εὐλογεῖ} 30

1 appeared in the narrative. In metaphor, the *dry land*
 illustrates the absolute formations instituted by Mind,
 3 while *water* symbolizes the elements of Mind. Spirit duly
 feeds and clothes every object, as it appears in the line
 of spiritual creation, thus tenderly expressing the father-
 6 hood and motherhood of God. Spirit names and blesses
 all. Without natures particularly defined, objects and
 subjects would be obscure, and creation would be full of
 9 nameless offspring, — wanderers from the parent Mind,
 strangers in a tangled wilderness.

Genesis i. 11. And God said, Let the earth bring forth
 12 grass, the herb yielding seed, and the fruit tree yielding
 fruit after his kind, whose seed is in itself, upon the earth:
 and it was so.

15 The universe of Spirit reflects the creative power of
 the divine Principle, or Life, which reproduces the multi-
 tudinous forms of Mind and governs the mul-
 18 **Divine propagation** tiplication of the compound idea man. The
 tree and herb do not yield fruit because of any propagat-
 ing power of their own, but because they reflect the Mind
 21 which includes all. A material world implies a mortal
 mind and man a creator. The scientific divine creation
 declares immortal Mind and the universe created by God.
 24 Infinite Mind creates and governs all, from the men-
 tal molecule to infinity. This divine Principle of all
 expresses Science and art throughout His
 27 **Ever-appear-
ing creation** creation, and the immortality of man and the
 universe. Creation is ever appearing, and must ever con-
 tinue to appear from the nature of its inexhaustible source.
 30 Mortal sense inverts this appearing and calls ideas mater-
 ial. Thus misinterpreted, the divine idea seems to fall

δὲν παρουσιάστηκε ἀκόμη στὴν ἀφήγηση. Μεταφορικά, ἡ 1
ξηρὰ παριστάνει τοὺς τέλειους σχηματισμοὺς τοῦ ἔφτιαξε ὁ 2
 Νοῦς, ἐνῶ τὸ *ὔδωρ* συμβολίζει τὰ στοιχεῖα τοῦ Νοῦ. Τὸ 3
 Πνεῦμα τρέφει καὶ ντύνει ὅπως πρέπει τὸ καθετί, καθὼς προ-
 βάλλει στὴ γραμμὴ τῆς πνευματικῆς δημιουργίας, ἐκφράζον-
 τας ἔτσι τρυφερὰ τὴν πατρότητα καὶ μητρότητα τοῦ Θεοῦ. 6
 Τὸ Πνεῦμα δίνει ὀνόματα σ' ὅλα τὰ πράγματα καὶ τὰ εὐλογεῖ.
 Χωρὶς εἰδικὰ προσδιορισμένες φύσεις, τὰ ἀντικείμενα καὶ τὰ
 ὄντα θὰ ἦταν ἀσαφῆ, καὶ ἡ δημιουργία θὰ ἦταν γεμάτη ἀπὸ 9
 ἀνώνυμα δημιουργήματα ποὺ περιπλανήθηκαν μακριὰ ἀπὸ
 τὸ γονεὰ Νοῦ, ξένα μέσα σὲ μιὰ ἔρημο γεμάτη ἐμπόδια.

Γένεσις 1:11. Καὶ εἶπεν ὁ Θεός, "Ἄς βλαστήσῃ ἡ γῆ χλωρὸν 12
 χόρτον, χόρτον κάμνοντα σπóρον, καὶ δένδρον κάρπιμον κάμνον
 καρπὸν κατὰ τὸ εἶδος αὐτοῦ, τοῦ ὁποῖου τὸ σπέρμα νὰ εἶναι ἐν 15
 αὐτῷ ἐπὶ τῆς γῆς" καὶ ἔγινεν οὕτω.

Τὸ σύμπαν τοῦ Πνεύματος ἀντανεκλᾷ τὴ δημιουργικὴ δύ-
 ναμη τῆς θείας Ἀρχῆς, ἡ Ζωῆς, ποὺ ἀναπαράγει τίς ἀναρίθ-
 μητες μορφές τοῦ Νοῦ καὶ διέπει τὸν πολλαπλα- Θεὸς πολλα- 18
 σιασμό τῆς σύνθετης ιδέας ποὺ λέγεται ἄνθρωπος. πλασιασμός
 Τὸ δέντρο καὶ τὸ χόρτο δὲν καρποφοροῦν ἐξαιτίας δικῆς τους
 ἀναπαραγωγικῆς δύναμης, ἀλλὰ ἐπειδὴ ἀντανεκλοῦν τὸ Νοῦ 21
 ποὺ περικλείει τὸ πᾶν. "Ἐνας ὑλικὸς κόσμος προϋποθέτει ὅτι
 ὑπάρχει θνητὸς νοῦς καὶ ὅτι ὁ ἄνθρωπος εἶναι δημιουργός. 'Ἡ
 ἐπιστημονικὴ θεία δημιουργία διακηρύττει τὸν ἀθάνατο Νοῦ 24
 καὶ τὸ σύμπαν ποὺ δημιουργήθηκε ἀπὸ τὸ Θεό.

Ὁ ἄπειρος Νοῦς δημιουργεῖ καὶ διευθύνει τὸ πᾶν, ἀπὸ τὸ
 νοερὸ μόριο μέχρι τῆς ἀπειρίας. 'Ἡ θεία αὐτὴ Ἀρχὴ τοῦ παν- 27
 τὸς ἐκφράζει Ἐπιστήμη καὶ τέχνη ἀπ' ἄκρη σ' ἄ-
 κρη τῆς δημιουργίας Του, καὶ τὴν ἀθανασία τοῦ Δημιουργία 30
 ἀνθρώπου καὶ τοῦ σύμπαντος. ποὺ φανερώ-
νεται πάν-
τοτε
 πάντοτε φανερώνεται, καὶ πρέπει νὰ ἐξακολουθῇ νὰ φανερώ-
 νεται πάντοτε ἀπὸ τὴ φύση τῆς ἀνεξάντλητης πηγῆς της. 'Ἡ
 θνητὴ αἴσθησις ἀντιστρέφει τὴ φανέρωσις αὐτὴ καὶ ὀνομάζει 33
 τίς ιδέες ὑλικές. "Ὅταν παρερμηνεύεται ἔτσι, ἡ θεία ιδέα φαί-

1 to the level of a human or material belief, called mortal
 man. But the seed is in itself, only as the divine Mind
 3 is All and reproduces all — as Mind is the multiplier,
 and Mind's infinite idea, man and the universe, is the
 product. The only intelligence or substance of a thought,
 6 a seed, or a flower is God, the creator of it. Mind is the
 Soul of all. Mind is Life, Truth, and Love which gov-
 erns all.

9 *Genesis i. 12.* And the earth brought forth grass, and
 herb yielding seed after his kind, and the tree yielding
 fruit, whose seed was in itself, after his kind: and God saw
 12 that it was good.

God determines the gender of His own ideas. Gen-
 der is mental, not material. The seed within itself is
 15 ^{Mind's pure} the pure thought emanating from divine
 thought Mind. The feminine gender is not yet ex-
 pressed in the text. *Gender* means simply *kind* or *sort*,
 18 and does not necessarily refer either to masculinity or
 femininity. The word is not confined to sexuality, and
 grammars always recognize a neuter gender, neither
 21 male nor female. The Mind or intelligence of produc-
 tion names the female gender last in the ascending order
 of creation. The intelligent individual idea, be it male
 24 or female, rising from the lesser to the greater, unfolds
 the infinitude of Love.

Genesis i. 13. And the evening and the morning were
 27 the third day.

The third stage in the order of Christian Science is an
 important one to the human thought, letting in the light

νεται πώς πέφτει στο επίπεδο μιᾶς ἀνθρώπινης ἢ ὑλικῆς δο- 1
 ξασίας, πού ὀνομάζεται θνητός ἄνθρωπος. Ἀλλά τὸ σπέρμα
 εἶναι ἐν αὐτῷ μόνο ἐνὸσω ὁ θεῖος Νοῦς εἶναι τὸ Πᾶν καὶ ἀνα- 3
 παράγει τὸ πᾶν — ἐνὸσω ὁ Νοῦς εἶναι ὁ πολλαπλασιαστής,
 καὶ ἡ ἀπειρὴ ἰδέα τοῦ Νοῦ, ὁ ἄνθρωπος καὶ τὸ σύμπαν, εἶναι
 τὸ γινόμενον. Ἡ μόνη νοημοσύνη ἡ οὐσία μιᾶς σκέψης, ἐνὸς 6
 σπόρου, ἡ ἐνὸς ἄνθους εἶναι ὁ Θεός, ὁ δημιουργός του. Ὁ
 Νοῦς εἶναι ἡ Ψυχὴ τῶν πάντων. Ὁ Νοῦς εἶναι Ζωή, Ἀλήθεια
 καὶ Ἀγάπη πού διέπει τὰ πάντα. 9

Γένεσις 1:12. Καὶ ἐβλάστησεν ἡ γῆ χλωρὸν χόρτον, χόρτον
 κάμνοντα σπόρον κατὰ τὸ εἶδος αὐτοῦ, καὶ δένδρον κάμνον καρπόν,
 τοῦ ὁποίου τὸ σπέρμα εἶναι ἐν αὐτῷ κατὰ τὸ εἶδος αὐτοῦ· καὶ εἶδεν 12
 ὁ Θεὸς ὅτι ἦτο καλόν.

Ὁ Θεὸς καθορίζει τὸ γένος τῶν ἰδεῶν Του. Τὸ γένος εἶναι
 νοερό, ὄχι ὑλικό. Τὸ σπέρμα πού εἶναι μέσα στὸν ἑαυτό του 15
 εἶναι ἡ ἀγνὴ σκέψη πού πηγάζει ἀπὸ τὸ θεῖο Νοῦ.
 Τὸ θηλυκὸ γένος δὲν ἀναφέρεται ἀκόμη στὸ κεί- <sup>Ἡ ἀγνὴ
 σκέψη τοῦ
 Νοῦ</sup>
 μενο. *Γένος* σημαίνει ἀπλῶς *εἶδος* ἢ *τάξη*, καὶ δὲ 18
 σημαίνει κατ' ἀνάγκην ἀρσενικὸ ἢ θηλυκό. Ἡ λέξη δὲν περι-
 ορίζεται στὸ φύλο, καὶ οἱ γραμματικὲς πάντοτε δέχονται ἓνα
 οὐδέτερο γένος, πού δὲν εἶναι οὔτε ἀρσενικὸ οὔτε θηλυκό. Ὁ 21
 Νοῦς ἡ ἡ νοημοσύνη τῆς παραγωγῆς ὀνομάζει τὸ θηλυκὸ
 γένος τελευταῖο στὴν ἀνοδικὴ κλίμακα τῆς δημιουργίας. Ἡ
 ἀτομικὴ ἰδέα πού εἶναι προικισμένη μὲ νοημοσύνη, εἴτε ἀρσε- 24
 νικὴ εἶναι εἴτε θηλυκὴ, καὶ πού ὑψώνεται ἀπὸ τὴ μικρότερη
 στὴ μεγαλύτερη, ἀποκαλύπτει τὴν ἀπειρίαν τῆς Ἀγάπης.

Γένεσις 1:13. Καὶ ἔγινεν ἑσπέρα, καὶ ἔγινε πρωΐ, ἡμέρα τρίτη. 27

Τὸ τρίτο στάδιο κατὰ τὴν τάξη τῆς Χριστιανικῆς Ἐπι-
 στήμης εἶναι σημαντικὸ γιὰ τὴν ἀνθρώπινη σκέψη, ἐπειδὴ

1 of spiritual understanding. This period corresponds to
 the resurrection, when Spirit is discerned to be the Life of
 3 Rising to all, and the deathless Life, or Mind, dependent
 the light upon no material organization. Our Master
 reappeared to his students, — to their apprehension he
 6 rose from the grave, — on the third day of his ascending
 thought, and so presented to them the certain sense of
 eternal Life.

9 *Genesis* i. 14. And God said, Let there be lights in the
 firmament of the heaven, to divide the day from the night;
 and let them be for signs, and for seasons, and for days,
 12 and years.

Spirit creates no other than heavenly or celestial bodies,
 but the stellar universe is no more celestial than our earth.
 15 Rarefaction This text gives the idea of the rarefaction of
 of thought thought as it ascends higher. God forms and
 peoples the universe. The light of spiritual understand-
 18 ing gives gleams of the infinite only, even as nebulae indi-
 cate the immensity of space.

So-called mineral, vegetable, and animal substances
 21 are no more contingent now on time or material struc-
 ture than they were when "the morning stars
 15 Divine nature sang together." Mind made the "plant of
 appearing the field before it was in the earth." The periods of
 24 spiritual ascension are the days and seasons of Mind's
 creation, in which beauty, sublimity, purity, and holiness
 27 — yea, the divine nature — appear in man and the uni-
 verse never to disappear.

Knowing the Science of creation, in which all is Mind
 30 and its ideas, Jesus rebuked the material thought of his
 fellow-countrymen: "Ye can discern the face of the

ἀφήνει νὰ εἰσέλθῃ τὸ φῶς τῆς πνευματικῆς νόησης. Ἡ περί- 1
 οδος αὐτὴ ἀντιστοιχεῖ μὲ τὴν ἀνάσταση, στὴν ὁποία διακρί-
 νουμε ὅτι τὸ Πνεῦμα εἶναι ἡ Ζωὴ τῶν πάντων καὶ Ἀνύψωση 3
 ὅτι ἡ ἀθάνατη Ζωή, ἡ Νοῦς, δὲν ἐξαρτᾶται ἀπὸ πρὸς τὸ φῶς
 ὑλικὸ ὄργανισμό. Ὁ Διδάσκαλός μας φανερώθηκε πάλι στοὺς
 μαθητές του — κατὰ τὴν ἀντίληψή τους ἀναστήθηκε ἀπὸ τὸν 6
 τάφο — τὴν τρίτη ἡμέρα τῆς ἀνοδικῆς σκέψης του, καὶ ἔτσι
 παρουσίασε σ' αὐτοὺς τὴ βέβαιη αἴσθησις τῆς αἰώνιας Ζωῆς.

Γένεσις 1:14. Καὶ εἶπεν ὁ Θεός, Ἄς γίνωσι φωστῆρες ἐν τῷ 9
 στερεώματι τοῦ οὐρανοῦ, διὰ νὰ διαχωρίζωσι τὴν ἡμέραν ἀπὸ τῆς
 νυκτός· καὶ ἃς εἶναι διὰ σημεῖα, καὶ καιροὺς, καὶ ἡμέρας, καὶ ἑνιαυτοὺς.

Τὸ Πνεῦμα δὲ δημιουργεῖ ἄλλα σώματα ἐκτὸς ἀπὸ θεῖα ἢ 12
 οὐράνια, τὸ ἀστρικὸ ὅμως σύμπαν δὲν εἶναι περισσότερο
 οὐράνιο ἀπὸ τὴ γῆ μας. Τὸ ἐδάφιο αὐτὸ δείχνει Διαστολὴ 15
 τῇ διαστολῇ τῆς σκέψης καθὼς ἀνεβαίνει ψηλό- τῆς σκέψης
 τερα. Ὁ Θεὸς σχηματίζει καὶ κατοικίζει τὸ σύμπαν. Τὸ φῶς
 τῆς πνευματικῆς κατανόησης ἐκπέμπει μόνον λάμπεις τοῦ ἀπεί-
 ρου, ἀκριβῶς ὅπως τὰ νεφελώματα δείχνουν τὴν ἀπεραντο- 18
 σύνη τοῦ διαστήματος.

Οἱ λεγόμενες ὀρυκτές, φυτικές καὶ ζωικές οὐσίαι δὲ στηρί-
 ζονται τῶρα στὸ χρόνο ἢ τὸν ὑλικὸ ὄργανισμό ὅπως ἀκριβῶς 21
 δὲ στηρίζονταν καὶ ὅταν «τὰ ἄστρα τῆς αὐγῆς Ἡ θεία φύσις 24
 ἔψαλλον ὁμοῦ». Ὁ Νοῦς ἔκαμε «τὰ φυτὰ τοῦ ἐμφανίζεται
 ἀγροῦ, πρὶν γίνωσιν ἐπὶ τῆς γῆς». Οἱ περίοδοι τῆς πνευμα-
 τικῆς ἀνόδου εἶναι οἱ ἡμέρες καὶ οἱ ἐποχὲς τῆς δημιουργίας τοῦ
 Νοῦ, ὅπου τὸ κάλλος, τὸ μεγαλεῖο, ἡ ἀγνότητα καὶ ἡ ἀγιό-
 τητα — μάλιστα, ἡ θεία φύσις — ἐμφανίζονται στὸν ἄνθρωπο 27
 καὶ τὸ σύμπαν γιὰ νὰ μὴν ἐξαφανιστοῦν ποτέ.

Ἐπειδὴ ἐγνώριζε τὴν Ἐπιστήμη τῆς δημιουργίας, ὅπου
 τὸ πᾶν εἶναι ὁ Νοῦς καὶ οἱ ἰδέες του, ὁ Ἰησοῦς ἐπιτίμησε τὴν 30
 ὑλικὴ σκέψιν τῶν συμπατριωτῶν του: «Τὸ μὲν πρόσωπον

1 sky; but can ye not discern the signs of the times?"

How much more should we seek to apprehend the spirit-

3 **Spiritual ideas** ual ideas of God, than to dwell on the objects
 apprehended of sense! To discern the rhythm of Spirit
 and to be holy, thought must be purely spiritual.

6 *Genesis* i. 15. And let them be for lights in the firma-
 ment of the heaven, to give light upon the earth: and it
 was so.

9 Truth and Love enlighten the understanding, in whose
 "light shall we see light;" and this illumination is re-
 flected spiritually by all who walk in the light and turn
 12 away from a false material sense.

Genesis i. 16. And God made two great lights; the
 greater light to rule the day, and the lesser light to rule the
 15 night: He made the stars also.

The sun is a metaphorical representation of Soul out-
 side the body, giving existence and intelligence to the
 18 **Geology** universe. Love alone can impart the limit-
 a failure less idea of infinite Mind. Geology has never
 explained the earth's formations; it cannot explain them.
 21 There is no Scriptural allusion to solar light until time has
 been already divided into evening and morning; and the
 allusion to fluids (*Genesis* i. 2) indicates a supposed for-
 24 mation of matter by the resolving of fluids into solids,
 analogous to the suppositional resolving of thoughts into
 material things.

27 Light is a symbol of Mind, of Life, Truth, and Love,
 and not a vitalizing property of matter. Sci-
 28 **Spiritual** and not a vitalizing property of matter. Sci-
 subdivision ence reveals only one Mind, and this one shin-
 30 ing by its own light and governing the universe, including

τοῦ οὐρανοῦ ἐξεύρετε νὰ διακρίνητε, τὰ δὲ σημεῖα τῶν 1
 καιρῶν δὲν δύνασθε;» Πόσο θὰ ἔπρεπε νὰ ζητοῦμε μάλλον
 νὰ ἐννοήσουμε τίς πνευματικές ιδέες τοῦ Θεοῦ, 3
 παρὰ νὰ μένουμε στὰ ἀντικείμενα τῆς αἴσθησης! Οἱ πνευμα-
 τικές ιδέες
 κατανοοῦνται
 Για νὰ διακρίνη τὸ ρυθμὸ τοῦ Πνεύματος καὶ
 νὰ εἶναι ἅγια, ἡ σκέψη πρέπει νὰ εἶναι ἐντελῶς πνευματική. 6

Γένεσις 1:15. Καὶ ἄς εἶναι διὰ φωστῆρας ἐν τῷ στερεώματι τοῦ οὐρανοῦ, διὰ νὰ φέγγωσιν ἐπὶ τῆς γῆς. Καὶ ἐγινεν οὕτω.

Ἡ Ἀλήθεια καὶ ἡ Ἀγάπη φωτίζουν τὴ νόηση, «ἐν τῷ 9
 φωτί» τῆς ὁποίας «θὰ ἴδωμεν φῶς» καὶ ἡ φώτιση αὐτὴ ἀν-
 τανακλᾶται πνευματικὰ ἀπὸ ὅλους ἐκείνους ποὺ περιπατοῦν
 στὸ φῶς καὶ ἀποστρέφονται τὴν ψεύτικη ὑλικὴ αἴσθηση. 12

Γένεσις 1:16. Καὶ ἔκαμεν ὁ Θεὸς τοὺς δύο φωστῆρας τοὺς μεγά-
 λους, τὸν φωστῆρα τὸν μέγαν διὰ νὰ ἐξουσιάζῃ ἐπὶ τῆς ἡμέρας, καὶ
 τὸν φωστῆρα τὸν μικρότερον διὰ νὰ ἐξουσιάζῃ ἐπὶ τῆς νυκτός· καὶ 15
 τοὺς ἀστέρας.

Ὁ ἥλιος εἶναι μιὰ συμβολικὴ ἀπεικόνιση τῆς Ψυχῆς ποὺ
 εἶναι ἔξω ἀπὸ τὸ σῶμα καὶ δίνει ὑπαρξὴ καὶ νοημοσύνη στὸ 18
 σύμπαν. Μόνο ἡ Ἀγάπη μπορεῖ νὰ μεταδώσῃ
 τὴν ἀπεριόριστη ιδέα τοῦ ἀπειρου Νοῦ. Ἡ γεω- Ἡ γεωλογία
 εἶναι
 ἀποτυχία
 λογία ποτὲ δὲν ἐξήγησε τοὺς σχηματισμοὺς τῆς 21
 γῆς· δὲν μπορεῖ νὰ τοὺς ἐξηγήσῃ. Δὲ γίνεται κανένας ὑπαι-
 νιγμὸς στὶς Γραφές γιὰ ἡλιακὸ φῶς παρὰ μετὰ τὴ διαίρεση
 τοῦ χρόνου σὲ ἑσπέρα καὶ πρωΐα· καὶ ὁ ὑπαινιγμὸς γιὰ τὰ 24
 ὕδατα (Γένεσις 1:2) ὑπονοεῖ ἕναν ὑποθετικὸ σχηματισμὸ ὕλης
 μὲ τὴ μετατροπὴ τῶν ὑδάτων σὲ στερεά, ἀνάλογο μὲ τὴν
 ὑποθετικὴ μετατροπὴ τῶν σκέψεων σὲ ὑλικά πράγματα. 27

Τὸ φῶς εἶναι ἕνα σύμβολο τοῦ Νοῦ, τῆς Ζωῆς, τῆς Ἀλή-
 θειας καὶ τῆς Ἀγάπης, καὶ ὄχι μιὰ ἀναζωογονη- Πνευματικὴ
 ὑποδιαίρεση
 τικὴ ιδιότης τῆς ὕλης. Ἡ Ἐπιστήμη ἀποκα- 30
 λύπτει ἕνα μόνο Νοῦ, καὶ αὐτὸν τὸν ἕνα νὰ φέγγῃ μὲ τὸ δικό
 του φῶς καὶ νὰ κυβερνᾷ τὸ σύμπαν, ποὺ περιλαμβάνει καὶ τὸν

1 man, in perfect harmony. This Mind forms ideas, its
own images, subdivides and radiates their borrowed light,
3 intelligence, and so explains the Scripture phrase, "whose
seed is in itself." Thus God's ideas "multiply and re-
plenish the earth." The divine Mind supports the sub-
6 limity, magnitude, and infinitude of spiritual creation.

Genesis i. 17, 18. And God set them in the firmament of
the heaven, to give light upon the earth, and to rule over
9 the day and over the night, and to divide the light from the
darkness: and God saw that it was good.

In divine Science, which is the seal of Deity and has
12 **Darkness** the impress of heaven, God is revealed as in-
scattered finite light. In the eternal Mind, no night is
there.

15 *Genesis* i. 19. And the evening and the morning were
the fourth day.

The changing glow and full effulgence of God's infi-
18 nite ideas, images, mark the periods of progress.

Genesis i. 20. And God said, Let the waters bring forth
abundantly the moving creature that hath life, and fowl
21 that may fly above the earth in the open firmament of
heaven.

To mortal mind, the universe is liquid, solid, and aëri-
24 form. Spiritually interpreted, rocks and mountains stand
Soaring for solid and grand ideas. Animals and mor-
aspirations tals metaphorically present the gradation of
27 mortal thought, rising in the scale of intelligence, taking
form in masculine, feminine, or neuter gender. The
fowls, which fly above the earth in the open firmament

ἄνθρωπο, τελείως ἄρμονικά. Ὁ Νοῦς αὐτὸς σχηματίζει ἰδέες, 1
 τὶς ἴδιες τοῦ τὶς εἰκόνες, τὶς ὑποδιαίρει καὶ ἐκπέμπει τὸ δανεικό 3
 τοὺς φῶς, τὴ νοημοσύνη, καὶ ἔτσι ἐξηγεῖ τὴ φράση τῆς Γρα-
 φῆς: «τοῦ ὁποίου τὸ σπέρμα νὰ εἶναι ἐν αὐτῷ». Ἔτσι οἱ 6
 ἰδέες τοῦ Θεοῦ «πληθύνονται καὶ γεμίζουν τὴν γῆν». Ὁ
 θεῖος Νοῦς ὑποστηρίζει τὸ μεγαλεῖο, τὸ μέγεθος καὶ τὴν
 ἀπειρία τῆς πνευματικῆς δημιουργίας.

Γένεσις 1:17, 18. Καὶ ἔθεσεν αὐτοὺς ὁ Θεὸς ἐν τῷ στερεώματι τοῦ 9
 οὐρανοῦ, διὰ νὰ φέγγωσιν ἐπὶ τῆς γῆς, καὶ νὰ ἐξουσιάζωσιν ἐπὶ τῆς
 ἡμέρας, καὶ ἐπὶ τῆς νυκτός, καὶ νὰ διαχωρίζωσι τὸ φῶς ἀπὸ τοῦ
 σκότους. Καὶ εἶδεν ὁ Θεὸς ὅτι ἦτο καλόν.

Στὴ θεία Ἐπιστήμη, ποὺ εἶναι ἡ σφραγίδα τῆς Θεότητος 12
 καὶ ἔχει τὸ διακριτικὸ σῆμα τοῦ οὐρανοῦ, ὁ Θεὸς
 ἀποκαλύπτεται ὡς ἄπειρο φῶς. Στὸν αἰώνιο Τὸ σκότος
διασκορπί-
ζεται
 Νοῦ δὲν ὑπάρχει νύχτα. 15

Γένεσις 1:19. Καὶ ἔγινεν ἑσπέρα, καὶ ἔγινε πρωΐ, ἡμέρα τετάρτη.

Ἡ μεταβλητὴ λάμψη καὶ ἡ πλήρης ἀκτινοβολία τῶν
 ἀπειρων ἰδεῶν — εἰκόνων — τοῦ Θεοῦ, σημειώνουν τὶς περιό- 18
 δους τῆς προόδου.

Γένεσις 1:20. Καὶ εἶπεν ὁ Θεός, Ἄς γεννήσωσι τὰ ὕδατα ἐν
 ἀφθονίᾳ νηκτὰ ἔμψυχα, καὶ πετεινὰ πετόμενα ἐπάνωθεν τῆς γῆς κατὰ 21
 τὸ στερέωμα τοῦ οὐρανοῦ.

Γιὰ τὸ θνητὸ νοῦ, τὸ σύμπαν εἶναι ὑγρό, στερεὸ καὶ ἀέρινο.
 Ὅταν ἐρμηνεύονται πνευματικά, οἱ βράχοι καὶ τὰ ὄρη συμβο- 24
 λίζουν στερεές καὶ μεγαλοπρεπεῖς ἰδέες. Τὰ ζῶα ἄψηλοι
πόθοι
 καὶ οἱ θνητοὶ μεταφορικὰ παριστάνουν τὴ διαβάθ-
 μιση τῆς θνητῆς σκέψης, ποὺ ὑψώνεται στὴν κλίμακα τῆς 27
 νοημοσύνης καὶ παίρνει τὴ μορφή τοῦ ἀρσενικοῦ, τοῦ θηλυκοῦ
 ἢ τοῦ οὐδέτερου γένους. Τὰ πετεινὰ, ποὺ πετοῦν πάνω ἀπὸ

1 of heaven, correspond to aspirations soaring beyond and
 above corporeality to the understanding of the incorporeal
 3 and divine Principle, Love.

Genesis i. 21. And God created great whales, and every
 living creature that moveth, which the waters brought forth
 6 abundantly, after their kind, and every winged fowl after
 his kind: and God saw that it was good.

Spirit is symbolized by strength, presence, and power,
 9 and also by holy thoughts, winged with Love. These an-
 gels of His presence, which have the holiest
 charge, abound in the spiritual atmosphere of
 12 Mind, and consequently reproduce their own character-
 istics. Their individual forms we know not, but we do
 know that their natures are allied to God's nature; and
 15 spiritual blessings, thus typified, are the externalized, yet
 subjective, states of faith and spiritual understanding.

Genesis i. 22. And God blessed them, saying, Be fruit-
 18 ful, and multiply, and fill the waters in the seas; and let
 fowl multiply in the earth.

Spirit blesses the multiplication of its own pure and
 21 perfect ideas. From the infinite elements of the one
 Mind emanate all form, color, quality, and
 quantity, and these are mental, both primarily
 24 and secondarily. Their spiritual nature is discerned only
 through the spiritual senses. Mortal mind inverts the true
 likeness, and confers animal names and natures upon its
 27 own misconceptions. Ignorant of the origin and opera-
 tions of mortal mind, — that is, ignorant of itself, — this
 so-called mind puts forth its own qualities, and claims
 30 God as their author; albeit God is ignorant of the ex-

Seraphic
 symbols

Multiplication
 of pure ideas

τῇ γῇ στὸ στερέωμα τοῦ οὐρανοῦ, ἀντιστοιχοῦν μὲ πόθους 1
 ποὺ πετοῦν πέρα καὶ πάνω ἀπὸ τὴ σωματικότητα πρὸς τὴν
 κατανόηση τῆς ἀσώματης καὶ θείας Ἀρχῆς, Ἀγάπης. 3

Γένεσις 1:21. Καὶ ἐποίησεν ὁ Θεὸς τὰ κήτη τὰ μεγάλα, καὶ πᾶν 9
 ἔμφυχον κινούμενον, τὰ ὁποῖα ἐγέννησαν ἐν ἀφθονίᾳ τὰ ὕδατα κατὰ 6
 τὸ εἶδος αὐτῶν, καὶ πᾶν πετεινὸν πτερωτὸν κατὰ τὸ εἶδος αὐτοῦ. 6
 Καὶ εἶδεν ὁ Θεὸς ὅτι ἦτο καλόν.

Τὸ Πνεῦμα συμβολίζεται ἀπὸ ἰσχύ, παρουσία καὶ δύναμη, 9
 καὶ ἐπίσης ἀπὸ ἁγίες σκέψεις, στίς ὁποῖες δίνει φτερά ἡ
 Ἀγάπη. Οἱ ἄγγελοι αὐτοὶ τῆς παρουσίας Του, Ἀγγελικά 9
 ποὺ ἔχουν τὴν πιὸ ἁγία ἀποστολή, ἀφθονοῦν σύμβολα
 στὴν πνευματικὴ ἀτμόσφαιρα τοῦ Νοῦ, καὶ γι' αὐτὸ ἀνα- 12
 παράγουν τὰ χαρακτηριστικά τους. Δὲ γνωρίζουμε τίς
 ἀτομικὲς τους μορφές, ἀλλὰ γνωρίζουμε ὅτι ἡ φύση τους
 συγγενεῦει μὲ τὴ φύση τοῦ Θεοῦ· καὶ οἱ πνευματικὲς εὐλο- 15
 γίες, ποὺ συμβολίζονται μ' αὐτὸ τὸν τρόπο, εἶναι οἱ ἐξωτε-
 ρικευμένες, ὑποκειμενικὲς ὅμως, καταστάσεις τῆς πίστεως καὶ
 τῆς πνευματικῆς κατανόησης. 18

Γένεσις 1:22. Καὶ εὐλόγησεν αὐτὰ ὁ Θεός, λέγων, Αὐξάνεσθε 21
 καὶ πληθύνεσθε, καὶ γεμίσατε τὰ ὕδατα ἐν ταῖς θαλάσσαις· καὶ τὰ
 πετεινὰ ἅς πληθύνονται ἐπὶ τῆς γῆς.

Τὸ Πνεῦμα εὐλογεῖ τὸν πολλαπλασιασμὸ τῶν ἀγνῶν καὶ
 τέλειων ἰδεῶν του. Ἀπὸ τὰ ἄπειρα στοιχεῖα τοῦ ἐνὸς Νοῦ 24
 προέρχεται κάθε μορφή, χρῶμα, ποιότητα καὶ πο-
 σότητα, καὶ ὅλα αὐτὰ εἶναι νοερὰ καὶ κατὰ πρῶ-
 τον καὶ κατὰ δεῦτερον λόγον. Ἡ πνευματικὴ τους Πολλαπλα- 24
 φύση διακρίνεται μόνο μὲ τίς πνευματικὲς αἰσθήσεις. Ὁ θνητὸς 27
 νοῦς ἀντιστρέφει τὴν ἀληθινὴ ὁμοίωση καὶ δίνει ζωικὰ ὀνό-
 ματα καὶ φύσεις στίς παρανοήσεις του. Ἐπειδὴ ἀγνοεῖ τὴν
 προέλευση καὶ τὴ δράση τοῦ θνητοῦ νοῦ — ἐπειδὴ δηλαδὴ 30
 ἀγνοεῖ τὸν ἑαυτό του — ὁ λεγόμενος αὐτὸς νοῦς ἀναπτύσσει
 τίς δικές του ιδιότητες καὶ ἰσχυρίζεται ὅτι ὁ Θεὸς εἶναι ὁ

1 istence of both this mortal mentality, so-called, and its
claim, for the claim usurps the deific prerogatives and is
3 an attempted infringement on infinity.

Genesis i. 23. And the evening and the morning were
the fifth day.

6 Advancing spiritual steps in the teeming universe of
Mind lead on to spiritual spheres and exalted beings. To
8 **Spiritual** material sense, this divine universe is dim and
9 **spheres** distant, gray in the sombre hues of twilight;
but anon the veil is lifted, and the scene shifts into light.
In the record, time is not yet measured by solar revolutions,
12 and the motions and reflections of deific power cannot be
apprehended until divine Science becomes the interpreter.

Genesis i. 24. And God said, Let the earth bring forth
15 the living creature after his kind, cattle, and creeping thing,
and beast of the earth after his kind: and it was so.

Spirit diversifies, classifies, and individualizes all
18 **Continuity** thoughts, which are as eternal as the Mind
of thoughts conceiving them; but the intelligence, exist-
ence, and continuity of all individuality remain in God,
21 who is the divinely creative Principle thereof.

Genesis i. 25. And God made the beast of the earth after
his kind, and cattle after their kind, and everything that
24 creepeth upon the earth after his kind: and God saw that
it was good.

God creates all forms of reality. His thoughts are
27 spiritual realities. So-called mortal mind — being non-
existent and consequently not within the range of im-

δημιουργός τους· ὁ Θεὸς ὅμως ἀγνοεῖ τὴν ὕπαρξιν καὶ τῆς 1
 θνητῆς αὐτῆς λεγόμενης νοοτροπίας καὶ τοῦ ἰσχυρισμοῦ της,
 γιατί ὁ ἰσχυρισμὸς σφετερίζεται τὰ θεϊκὰ προνόμια καὶ ἀπο- 3
 πειρᾶται νὰ καταπατήσῃ τὰ δικαιώματα τῆς ἀπειρίας.

Γένεσις 1:23. Καὶ ἐγένιν ἐσπέρα, καὶ ἐγένε πρωΐ, ἡμέρα πέμπτη.

Τὰ πνευματικὰ βήματα ποὺ προχωροῦν στὸ γεμάτο δημι- 6
 ουργήματα σύμπαν τοῦ Νοῦ ὁδηγοῦν σὲ πνευματικὲς σφαῖ-
 ρες καὶ ἐξυψωμένα ὄντα. Γιὰ τὴν ὕλική αἴσθηση, ^{Πνευματικὲς}
 τὸ θεῖο αὐτὸ σύμπαν εἶναι ἀμυδρὸ καὶ μακρινό, ^{σφαῖρες} 9
 μουντὸ στὶς σκοῦρες ἀποχρώσεις τοῦ λυκόφωτος· ἀλλὰ σὲ
 λίγο ὁ πέπλος σηκώνεται καὶ ἡ σκηνὴ καταυγάζεται μὲ φῶς.
 Στὴν ἀφήγηση ὁ χρόνος δὲ μετρίεται ἀκόμη μὲ τὶς ἡλιακὲς 12
 περιστροφές, καὶ οἱ κινήσεις καὶ ἀντανakλάσεις τῆς θεϊκῆς
 δύναμης δὲν μποροῦν νὰ γίνουν ἀντιληπτές μέχρις ὅτου τὶς
 ἐρμηνεύσῃ ἡ θεία Ἐπιστήμη. 15

Γένεσις 1:24. Καὶ εἶπεν ὁ Θεός, Ἄς γεννήσῃ ἡ γῆ ζῶα ἔμψυχα 18
 κατὰ τὸ εἶδος αὐτῶν, κτήνη, καὶ ἔρπετά, καὶ ζῶα τῆς γῆς κατὰ τὸ
 εἶδος αὐτῶν. Καὶ ἐγένιν οὕτω.

Τὸ Πνεῦμα ποικίλλει, ταξινομεῖ καὶ ἐξατομικεύει ὅλες τὶς
 σκέψεις, ποὺ εἶναι τόσο αἰώνιες ὅσο καὶ ὁ Νοῦς ^{Ἡ συνέχεια}
 ποὺ τὶς συλλαμβάνει· ἀλλὰ ἡ νοημοσύνη, ἡ ὕπαρ- ^{τῶν σκέψεων} 21
 ξη καὶ ἡ συνέχεια κάθε ἀτομικότητος παραμένουν στὸ Θεό,
 ποὺ εἶναι ἡ θεϊκὰ δημιουργικὴ Ἀρχὴ τους.

Γένεσις 1:25. Καὶ ἔκαμεν ὁ Θεός τὰ ζῶα τῆς γῆς κατὰ τὸ εἶδος 24
 αὐτῶν, καὶ τὰ κτήνη κατὰ τὸ εἶδος αὐτῶν, καὶ πᾶν ἔρπετόν τῆς γῆς
 κατὰ τὸ εἶδος αὐτοῦ. Καὶ εἶδεν ὁ Θεός ὅτι ἦτο καλόν.

Ὁ Θεὸς δημιουργεῖ ὅλες τὶς μορφές τῆς πραγματικότητος. 27
 Οἱ σκέψεις Του εἶναι πνευματικὲς πραγματικότητες. Ὁ λεγόμε-
 νος θνητὸς νοῦς — ἐπειδὴ εἶναι ἀνύπαρκτος καὶ συνεπῶς δὲν

1 mortal existence — could not by simulating deific power
 invert the divine creation, and afterwards recreate per-
 3 sons or things upon its own plane, since noth-
 12 God's
thoughts
are spiritual
realities ing exists beyond the range of all-inclusive
 infinity, in which and of which God is the
 6 sole creator. Mind, joyous in strength, dwells in the
 realm of Mind. Mind's infinite ideas run and dis-
 port themselves. In humility they climb the heights of
 9 holiness.

Moral courage is "the lion of the tribe of Juda," the
 king of the mental realm. Free and fearless it roams in
 12 Qualities
of thought the forest. Undisturbed it lies in the open
 field, or rests in "green pastures, . . . beside
 the still waters." In the figurative transmission from the
 15 divine thought to the human, diligence, promptness, and
 perseverance are likened to "the cattle upon a thousand
 hills." They carry the baggage of stern resolve, and
 18 keep pace with highest purpose. Tenderness accompa-
 nies all the might imparted by Spirit. The individ-
 uality created by God is not carnivorous, as witness the
 21 millennial estate pictured by Isaiah: —

The wolf also shall dwell with the lamb,
 And the leopard shall lie down with the kid;
 24 And the calf and the young lion, and the fatling together;
 And a little child shall lead them.

Understanding the control which Love held over all,
 27 Daniel felt safe in the lions' den, and Paul proved the
Creatures of
God useful viper to be harmless. All of God's creatures,
 moving in the harmony of Science, are harm-
 30 less, useful, indestructible. A realization of this grand
 verity was a source of strength to the ancient worthies.

εἶναι μέσα στὸν κύκλο τῆς ἀθάνατης ὑπαρξης — δὲ θὰ μπο- 1
 ροῦσε, μιμούμενος τῇ θεϊκῇ δύναμει, νὰ ἀνατρέψῃ τῇ θεΐᾳ δημι-
 ουργία καὶ κατόπι νὰ ἀναδημιουργήσῃ πρόσ- 3
 ωπα ἢ πράγματα πάνω στὸ δικό του ἐπίπεδο, 3
 ἀφοῦ δὲν ὑπάρχει τίποτε πέρα ἀπὸ τὸν κύκλο 3
 τῆς ἀπειρίας ποὺ περικλείει τὸ πᾶν, στὴν ὁποία 6

— καὶ τῆς ὁποίας — ὁ Θεὸς εἶναι ὁ μόνος δημιουργός. Ὁ Νοῦς,
 ποὺ χαίρει γιατί εἶναι δυνατός, κατοικεῖ στὸ βασίλειο τοῦ
 Νοῦ. Οἱ ἄπειρες ιδέες τοῦ Νοῦ τρέχουν καὶ διασκεδάζουν. 9
 Μὲ ταπεινοφροσύνη ἀνέρχονται στὰ ὕψη τῆς ἀγιότητος.

Τὸ ἠθικὸ θάρρος εἶναι «ὁ λέων ὅστις εἶναι ἐκ τῆς φυλῆς τοῦ
 Ἰούδα», ὁ βασιλιᾶς τοῦ νοεροῦ βασιλείου. Ἐλεύθερος καὶ 12
 ἄφοβος περιφέρεται στὸ δάσος. Ἀτάραχος ξα- 12
 πλώνεται στὴν ἀνοιχτὴ πεδιάδα, ἢ ἀναπαύεται 12
 σὲ «βοσκὰς χλοερὰς . . . εἰς ὕδατα ἀναπαύσεως». Στὴ συμβο- 15
 λικὴ μεταβίβαση ἀπὸ τῆς θεΐας σκέψης στὴν ἀνθρώπινη, ἡ φι-
 λοπονία, ἡ προθυμία καὶ ἡ καρτερία παρομοιάζονται μὲ «τὰ 18
 κτήνη τὰ ἐπὶ χιλίων ὁρέων». Κουβαλοῦν τὸ φορτίο τῆς σοβα- 18
 ρῆς ἀπόφασης καὶ συμβαδίζουν μὲ τὸν ὕψιστο σκοπὸ. Τρυ-
 φερότητα συνοδεύει ὅλη τὴ δύναμει ποὺ μεταδίδει τὸ Πνεῦμα.
 Ἡ ἀτομικότητα ποὺ δημιουργεῖ ὁ Θεὸς δὲν εἶναι σαρκοφάγος, 21
 ὅπως βεβαιώνει ἡ χιλιόχρονη βασιλεία ποὺ ἀπεικονίζεται 21
 ἀπὸ τὸν Ἡσαΐα:

Καὶ ὁ λύκος θὰ συγκατοικῇ μετὰ τοῦ ἀρνίου, 24
 καὶ ἡ λεοπάρδαλις θὰ ἀναπαύεται μετὰ τοῦ ἐριφίου·
 καὶ ὁ μόσχος καὶ ὁ σκύμνος καὶ τὰ σιτευτὰ ὁμοῦ,
 καὶ μικρὸν παιδίον θὰ ὁδηγῇ αὐτά. 27

Κατανοώντας τὴν ἐξουσία ποὺ ἡ Ἀγάπη ἀσκεῖ πάνω
 σ' ὅλα, ὁ Δανιὴλ ἔνοιωσε ὅτι ἦταν ἀσφαλὴς μέσα στὸ λάκκο
 τῶν λεόντων, καὶ ὁ Παῦλος ἀπόδειξε ὅτι ἡ ἔχιδνα 30
 ἦταν ἀβλαβής. Ὅλα τὰ πλάσματα τοῦ Θεοῦ εἶ- 30
 ναι, ἐπειδὴ κινοῦνται μέσα στὴν ἁρμονία τῆς Ἐπι-
 στήμης, ἀβλαβῆ, χρήσιμα καὶ ἀκατάστρεπτα. Ἡ κατανόηση 33
 τῆς μεγάλης αὐτῆς ἀλήθειας ἦταν πηγὴ δύναμης γιὰ τοὺς

Οἱ σκέψεις
 τοῦ Θεοῦ εἶ-
 ναι πνευμα-
 τικὲς πραγ-
 ματιότητες

Ἰδιότητες
 τῆς σκέψης

Τὰ πλάσματα
 τοῦ Θεοῦ
 εἶναι χρήσιμα

- 1 It supports Christian healing, and enables its possessor
to emulate the example of Jesus. "And God saw that
3 it was good."

Patience is symbolized by the tireless worm, creeping
over lofty summits, persevering in its intent. The ser-
6 **The serpent** pent of God's creating is neither subtle nor
 harmless poisonous, but is a wise idea, charming in its
adroitness, for Love's ideas are subject to the Mind which
9 forms them, — the power which changeth the serpent
into a staff.

Genesis i. 26. And God said, Let us make man in our
12 image, after our likeness; and let them have dominion over
the fish of the sea, and over the fowl of the air, and over
the cattle, and over all the earth, and over every creeping
15 thing that creepeth upon the earth.

The eternal Elohim includes the forever universe.
The name Elohim is in the plural, but this plurality of
18 **Elohistie** Spirit does not imply more than one God, nor
 plurality does it imply three persons in one. It relates
to the oneness, the tri-unity of Life, Truth, and Love.
21 "Let *them* have dominion." Man is the family name
for all ideas, — the sons and daughters of God. All that
God imparts moves in accord with Him, reflecting good-
24 ness and power.

Your mirrored reflection is your own image or like-
ness. If you lift a weight, your reflection does this also.
27 **Reflected** If you speak, the lips of this likeness move in
 likeness accord with yours. Now compare man before
the mirror to his divine Principle, God. Call the mirror
30 divine Science, and call man the reflection. Then note

προφῆτες τοῦ παλίου καιροῦ. Ὑποστηρίζει τῇ χριστιανικῇ 1
 θεραπευτικῇ καὶ κάνει τὸν κάτοχό της ἱκανό νὰ ἀκολουθῇ τὸ
 παράδειγμα τοῦ Ἰησοῦ. «Καὶ εἶδεν ὁ Θεὸς ὅτι ἦτο καλόν». 3
 Ἡ ὑπομονὴ συμβολίζεται ἀπὸ τὸ ἀκούραστο σκουλήκι,
 ποὺ σκαρφαλώνει ἔρποντας πάνω σὲ ψηλὲς κορυφές, ἐπιμέ-
 νοντας στὸ σκοπὸ του. Τὸ φίδι ποὺ δημιουργήσε ^{τὸ φίδι εἶναι} 6
 ὁ Θεὸς δὲν εἶναι οὔτε ὑπουργοῦ οὔτε φαρμακερό, ^{ἀκίνδυνο}
 ἀλλὰ εἶναι μιὰ συνετὴ ἰδέα ποὺ γοητεύει μὲ τὴν ἐπιδεξιότητά
 της, ἐπειδὴ οἱ ἰδέες τῆς Ἀγάπης ὑποτάσσονται στὸ Νοῦ ποὺ 9
 τὶς σχηματίζει — στὴ δύναμη ποὺ μεταβάλλει τὸ φίδι σὲ
 ράβδο.

Γένεσις 1:26. Καὶ εἶπεν ὁ Θεός, Ὑψώσωμεν ἄνθρωπον κατ' 12
 εἰκόνα ἡμῶν, καθ' ὁμοίωσιν ἡμῶν· καὶ ὡς ἐξουσιάζη ἐπὶ τῶν ἰχθύων
 τῆς θαλάσσης, καὶ ἐπὶ τῶν πετεινῶν τοῦ οὐρανοῦ, καὶ ἐπὶ τῶν
 κτηνῶν, καὶ ἐπὶ πάσης τῆς γῆς, καὶ ἐπὶ παντός ἔρπετοῦ, ἔρποντος 15
 ἐπὶ τῆς γῆς.

Ὁ αἰώνιος Ἐλοχὶμ περικλείει τὸ παντοτινὸ σύμπαν. Τὸ
 ὄνομα Ἐλοχὶμ εἶναι στὸν πληθυντικόν, ἀλλὰ ὁ πληθυντικός 18
 αὐτὸς τοῦ Πνεύματος δὲ σημαίνει ὅτι ὑπάρχουν
 περισσότεροι ἀπὸ ἓνα Θεό, οὔτε ὑπονοεῖ τρία ^{Ὁ Ἐλοχὶμ}
 πρόσωπα σ' ἓνα. Ἀναφέρεται στὴν ἐνότητα, ^{στὸν πληθυν-}
 τικὸ ἀριθμό 21
 στὴν τριαδικότητα τῆς Ζωῆς, τῆς Ἀλήθειας καὶ τῆς Ἀγάπης.
 «Καὶ ὡς ἐξουσιάζωσιν». Ἄνθρωπος εἶναι τὸ οἰκογενειακὸ ὄνομα
 γιὰ ὅλες τὶς ἰδέες — τοὺς υἱοὺς καὶ θυγατέρες τοῦ Θεοῦ. Κα- 24
 θετὶ ποὺ μεταδίδει ὁ Θεὸς κινεῖται σύμφωνα μ' Αὐτὸν καὶ
 ἀντανάκλᾳ καλοσύνη καὶ δύναμη.

Ἡ ἀντανάκλασή σου στὸν καθρέφτη εἶναι ἡ δική σου εἰκόνα 27
 ἢ ὁμοίωση. Ἄν σηκώνης ἓνα βάρος, καὶ ἡ ἀντανάκλασή σου
 κάνει τὸ ἴδιο. Ἄν μιᾶς, τὰ χεῖλη τῆς ὁμοίωσης
 αὐτῆς κινοῦνται σύμφωνα μὲ τὰ δικά σου. Σύγ- ^{Ὁμοίωση}
 κρινε τώρα τὸν ἄνθρωπο ποὺ εἶναι μπροστὰ στὸν ^{ἀπὸ τὴν}
 καθρέφτη μὲ τὴ θεία του Ἀρχή, τὸ Θεό. Ὁνόμασε τὸν κα- 30
 θρέφτη θεῖα Ἐπιστήμη, καὶ τὸν ἄνθρωπο ἀντανάκλαση. Κα- 33

1 how true, according to Christian Science, is the reflection
 to its original. As the reflection of yourself appears in
 3 the mirror, so you, being spiritual, are the reflection of
 God. The substance, Life, intelligence, Truth, and Love,
 which constitute Deity, are reflected by His creation;
 6 and when we subordinate the false testimony of the
 corporeal senses to the facts of Science, we shall see
 this true likeness and reflection everywhere.

9 God fashions all things, after His own likeness. Life
 is reflected in existence, Truth in truthfulness, God in
 Love imparts goodness, which impart their own peace and
 12 beauty permanence. Love, redolent with unselfish-
 ness, bathes all in beauty and light. The grass beneath
 our feet silently exclaims, "The meek shall inherit the
 15 earth." The modest arbutus sends her sweet breath to
 heaven. The great rock gives shadow and shelter. The
 sunlight glints from the church-dome, glances into the
 18 prison-cell, glides into the sick-chamber, brightens the
 flower, beautifies the landscape, blesses the earth. Man,
 made in His likeness, possesses and reflects God's domin-
 21 ion over all the earth. Man and woman as coexistent
 and eternal with God forever reflect, in glorified quality,
 the infinite Father-Mother God.

24 *Genesis i. 27.* So God created man in His own image,
 in the image of God created He him; male and female
 created He them.

27 To emphasize this momentous thought, it is repeated
 that God made man in His own image, to reflect the
 divine Spirit. It follows that *man* is a generic
 30 Ideal man and woman term. Masculine, feminine, and neuter gen-
 ders are human concepts. In one of the ancient lan-

τόπτι παρατήρησε πόσο ἀκριβής, σύμφωνα μὲ τὴ Χριστιανικὴ 1
 Ἐπιστήμη, εἶναι ἡ ἀντανάκλαση μὲ τὸ πρωτότυπό της.
 Ὅπως ἡ ἀντανάκλαση τοῦ ἑαυτοῦ σου φαίνεται στὸν κα- 3
 θρέφτη, ἔτσι καὶ ἐσὺ εἶσαι ἡ ἀντανάκλαση τοῦ Θεοῦ, ἐπειδὴ
 εἶσαι πνευματικός. Ἡ οὐσία, ἡ Ζωή, ἡ νοημοσύνη, ἡ Ἀλή-
 θεια καὶ ἡ Ἀγάπη, ποὺ ἀποτελοῦν τὴ Θεότητα, ἀντανα- 6
 κλῶνται ἀπὸ τὴ δημιουργία Της· καὶ ὅταν ὑποτάσσουμε τὴν
 ψεύτικη μαρτυρία τῶν σωματικῶν αἰσθήσεων στὰ γεγονότα
 τῆς Ἐπιστήμης, θὰ δοῦμε παντοῦ τὴν ἀληθινὴ αὐτὴ ὁμοίωση 9
 καὶ ἀντανάκλαση.

Ὁ Θεὸς σχηματίζει τὰ πάντα, κατὰ τὴ δική Του ὁμοίωση.
 Ἡ Ζωὴ ἀντανακλᾶται σὲ ὕπαρξη, ἡ Ἀλήθεια σὲ φιλαλήθεια, 12
 ὁ Θεὸς σὲ καλοσύνη, ποὺ μεταδίδουν τὴ δική τους
 εἰρήνη καὶ διάρκεια. Ἡ Ἀγάπη, ποὺ εὐωδιάζει <sup>Ἡ Ἀγάπη
μεταδίδει
ὁμορφιά</sup>
 ἀνιδιοτέλεια, λούζει τὰ πάντα στὴν ὁμορφιά καὶ 15
 τὸ φῶς. Τὸ χόρτο κάτω ἀπὸ τὰ πόδια μας ἀναφωνεῖ σιω-
 πηλά: «Οἱ πραεῖς θὰ κληρονομήσωσι τὴν γῆν». Ἡ σεμνὴ
 ἀναρριχητικὴ κουμαριὰ στέλνει τὴ γλυκιά της πνοὴ στὸν 18
 οὐρανό. Ὁ μεγάλος βράχος δίνει σκιὰ καὶ καταφύγιο. Τὸ
 ἥλιακὸ φῶς λάμπει ἀπὸ τὸ θόλο τῆς ἐκκλησίας, ρίχνει μιὰ
 βιαστικὴ ματιὰ στὸ κελὶ τοῦ φυλακισμένου, γλιστρᾷ μέσα 21
 στὸ δωμάτιο τοῦ ἀρρώστου, λαμπρύνει τὸ ἄνθος, ἐξωραίζει
 τὸ τοπίο, εὐλογεῖ τὴ γῆ. Ὁ ἄνθρωπος, ποὺ δημιουργήθηκε
 κατὰ τὴν ὁμοίωσή Του, ἔχει καὶ ἀντανακλᾷ τὴν κυριαρχία 24
 τοῦ Θεοῦ πάνω σ' ὅλη τὴ γῆ. Ὁ ἄντρας καὶ ἡ γυναῖκα
 ἐπειδὴ συνυπάρχουν καὶ εἶναι αἰώνιοι μὲ τὸ Θεό, ἀντανακλοῦν
 παντοτινά, μ' ἓναν ὑπέροχο τρόπο, τὸν ἄπειρο Πατέρα- 27
 Μητέρα Θεό.

Γένεσις 1:27. Καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον κατ' εἰκόνα
 ἑαυτοῦ· κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν· ἄρσεν καὶ θῆλυ ἐποίησεν 30
 αὐτούς.

Γιὰ νὰ τονιστῇ ἡ βαρυσήμαντη αὐτὴ σκέψη, ἐπαναλαμβάνε-
 νεται ὅτι ὁ Θεὸς ἔκανε τὸν ἄνθρωπο κατ' εἰκόνα τοῦ ἑαυτοῦ 33
 Του, γιὰ νὰ ἀντανακλᾷ τὸ θεῖο Πνεῦμα. Ἀπ' αὐτὸ
 συνάγεται ὅτι ἡ λέξη *ἄνθρωπος* εἶναι ἓνας γενικὸς <sup>Ὁ ἰδεώδης
ἄντρας καὶ
ἡ ἰδεώδης
γυναῖκα</sup>
 ὅρος. Τὸ ἀρσενικόν, τὸ θηλυκὸ καὶ τὸ οὐδέτερο 36
 γένος εἶναι ἀνθρώπινες ἀντιλήψεις. Σὲ μιὰν ἀπὸ τὶς ἀρχαῖες

1 gauges the word for *man* is used also as the synonym of
mind. This definition has been weakened by anthropo-
 3 morphism, or a humanization of Deity. The word *an-*
thropomorphic, in such a phrase as "an anthropomorphic
 God," is derived from two Greek words, signifying *man*
 6 and *form*, and may be defined as a mortally mental at-
 tempt to reduce Deity to corporeality. The life-giving
 quality of Mind is Spirit, not matter. The ideal man
 9 corresponds to creation, to intelligence, and to Truth.
 The ideal woman corresponds to Life and to Love. In
 divine Science, we have not as much authority for con-
 12 sidering God masculine, as we have for considering
 Him feminine, for Love imparts the clearest idea of
 Deity.

15 The world believes in many persons; but if God is per-
 sonal, there is but one person, because there is but one
 Divine God. His personality can only be reflected,
 18 personality not transmitted. God has countless ideas, and
 they all have one Principle and parentage. The only
 proper symbol of God as person is Mind's infinite ideal.
 21 What is this ideal? Who shall behold it? This ideal
 is God's own image, spiritual and infinite. Even eternity
 can never reveal the whole of God, since there is no limit
 24 to infinitude or to its reflections.

Genesis i. 28. And God blessed them, and God said unto
 them, Be fruitful, and multiply, and replenish the earth,
 27 and subdue it; and have dominion over the fish of the sea,
 and over the fowl of the air, and over every living thing
 that moveth upon the earth.

30 Divine Love blesses its own ideas, and causes them to
 multiply, — to manifest His power. Man is not made

γλῶσσες ἡ λέξις *ἄνθρωπος* χρησιμοποιεῖται ἐπίσης καὶ ὡς 1
 συνώνυμο τοῦ *νοῦ*. Ὁ ὁρισμὸς αὐτὸς ἔχει ἐξασθενήσει ἀπὸ 3
 τὸν ἀνθρωπομορφισμό ἢ ἐξανθρωπισμὸ τῆς Θεότητος. Ἡ 3
 λέξις *ἀνθρωπόμορφος*, σὲ μιὰ φράση ὅπως «ἕνας ἀνθρωπό-
 μορφος Θεός», παράγεται ἀπὸ δυὸ ἑλληνικὰς λέξεις ποὺ ση-
 μαίνουν *ἄνθρωπος* καὶ *μορφή*, καὶ μπορεῖ νὰ ὀριστῇ σὰ μιὰ 6
 νοερὴ ἀπόπειρα τῶν θνητῶν νὰ ὑποβιβάσουν τὴ Θεότητα σὲ
 σωματικότητα. Ἡ ζωοδότεira ἰδιότητα τοῦ Νοῦ εἶναι Πνεῦ-
 μα, ὅχι ὕλη. Ὁ ἰδεῶδης ἄντρας ἀντιστοιχεῖ μὲ τὴ δημιουργ- 9
 γία, τὴ νοημοσύνη καὶ τὴν Ἀλήθεια. Ἡ ἰδεῶδης γυναίκα
 ἀντιστοιχεῖ μὲ τὴ Ζωὴ καὶ τὴν Ἀγάπη. Στὴ θεία Ἐπιστήμη
 ἔχουμε περισσότερους λόγους νὰ θεωροῦμε τὸ Θεὸ θηλυκὸ 12
 παρὰ ἀρσενικὸ, γιατί ἡ Ἀγάπη μεταδίδει τὴν πιὸ καθαρὴ
 ἰδέα τῆς Θεότητος.

Ὁ κόσμος πιστεύει σὲ πολλὰ πρόσωπα· ἀλλὰ ἂν ὁ Θεὸς 15
 εἶναι πρόσωπο, τότε δὲν ὑπάρχει παρὰ ἓνα πρόσωπο, γιατί
 δὲν ὑπάρχει παρὰ ἓνας μόνον Θεός. Ἡ προσωπι- Ἡ θεία προσ-
 κότητά Του μπορεῖ μόνον νὰ ἀντανακλᾶται, ὅχι *ωπικότητα* 18
 νὰ μεταβιβάζεται. Ὁ Θεὸς ἔχει ἀναρίθμητες ιδέες, καὶ ὅλες
 ἔχουν μιὰν Ἀρχὴ καὶ καταγωγή. Ὡς πρόσωπο, ὁ Θεὸς δὲν
 μπορεῖ νὰ ἔχη κανένα ἄλλο κατάλληλο σύμβολο παρὰ τὸ 21
 ἄπειρο ἰδεῶδες τοῦ Νοῦ. Ποιὸ εἶναι τὸ ἰδεῶδες αὐτό; Ποιὸς
 μπορεῖ νὰ τὸ δῇ; Τὸ ἰδεῶδες αὐτὸ εἶναι ἡ εἰκόνα τοῦ Θεοῦ,
 πνευματικὴ καὶ ἄπειρη. Ἀκόμη καὶ ἡ αἰωνιότητα δὲν μπορεῖ 24
 νὰ ἀποκαλύψῃ ποτὲ ὅλον τὸ Θεό, ἀφοῦ δὲν ὑπάρχει ὄριο γιὰ
 τὴν ἀπειρία ἢ τίς ἀντανακλάσεις της.

Γένεσις 1:28. Καὶ εὐλόγησεν αὐτοὺς ὁ Θεός· καὶ εἶπε πρὸς αὐτοὺς 27
 ὁ Θεός, Αὐξάνεσθε καὶ πληθύνεσθε, καὶ γεμίσατε τὴν γῆν, καὶ κυ-
 ριεύσατε αὐτήν, καὶ ἐξουσιάζετε ἐπὶ τῶν ἰχθύων τῆς θαλάσσης, καὶ
 ἐπὶ τῶν πετεινῶν τοῦ οὐρανοῦ, καὶ ἐπὶ παντὸς ζώου κινουμένου 30
 ἐπὶ τῆς γῆς.

Ἡ θεία Ἀγάπη εὐλογεῖ τίς ιδέες της καὶ τίς κάνει νὰ πολ-
 λαπλασιάζωνται — νὰ ἐκδηλώνουν τὴ δύναμή Του. Ὁ ἄν- 33

1 to till the soil. His birthright is dominion, not sub-
 Birthright of man jection. He is lord of the belief in earth
 3 and heaven,—himself subordinate alone to
 his Maker. This is the Science of being.

Genesis i. 29, 30. And God said, Behold, I have given
 6 you every herb bearing seed, which is upon the face of all
 the earth, and every tree, in the which is the fruit of a tree
 yielding seed; to you it shall be for meat. And to every
 9 beast of the earth, and to every fowl of the air, and to
 everything that creepeth upon the earth, wherein there is
 life, I have given every green herb for meat: and it
 12 was so.

God gives the lesser idea of Himself for a link to the
 greater, and in return, the higher always protects the
 15 Assistance in lower. The rich in spirit help the poor in
 brotherhood one grand brotherhood, all having the same
 Principle, or Father; and blessed is that man who seeth
 18 his brother's need and supplieth it, seeking his own in
 another's good. Love giveth to the least spiritual idea
 might, immortality, and goodness, which shine through
 21 all as the blossom shines through the bud. All the varied
 expressions of God reflect health, holiness, immortality—
 infinite Life, Truth, and Love.

24 Genesis i. 31. And God saw everything that He had
 made, and, behold, it was very good. And the evening and
 the morning were the sixth day.

27 The divine Principle, or Spirit, comprehends and ex-
 presses all, and all must therefore be as perfect as the
 divine Principle is perfect. Nothing is new to Spirit.

θρῶπος δὲ δημιουργήθηκε γιὰ νὰ ἐργάζεται τῇ γῇ. Ἔχει 1
 τὸ ἀναφαίρετο δικαίωμα νὰ ἐξουσιάζη, ὅχι νὰ Τὸ ἀναφαί-
 ρετο δικαί-
 ωμα τοῦ
 ἀνθρώπου
 ὑποτάσσεται. Εἶναι κύριος τῆς δοξασίας σὲ γῇ 3
 καὶ οὐρανό, καὶ εἶναι ὑποτελὲς μόνο στὸν Ποιητὴ
 του. Αὐτὴ εἶναι ἡ Ἐπιστήμη τοῦ εἶναι.

Γένεσις 1:29, 30. Καὶ εἶπεν ὁ Θεός, Ἴδού, σὰς ἔδωκα πάντα 6
 χόρτον κάμνοντα σπόρον, ὅστις εἶναι ἐπὶ τοῦ προσώπου πάσης τῆς
 γῆς, καὶ πᾶν δένδρον, τὸ ὁποῖον ἔχει ἐν ἑαυτῷ καρπὸν δένδρου
 κάμνοντος σπόρον· ταῦτα θὰ εἶναι εἰς ἐσᾶς πρὸς τροφήν· καὶ εἰς 9
 πάντα τὰ ζῶα τῆς γῆς, καὶ εἰς πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ
 εἰς πᾶν ἔρπετον ἔρπον ἐπὶ τῆς γῆς, καὶ ἔχον ἐν ἑαυτῷ ψυχὴν ζῶσαν,
 ἔδωκα πάντα χλωρὸν χόρτον εἰς τροφήν. Καὶ ἔγινεν οὕτω. 12

Ὁ Θεὸς δίνει τὴ μικρότερη ἰδέα τοῦ Ἐαυτοῦ Του ὡς σύν-
 δεσμο μὲ τὴ μεγαλύτερη καὶ εἰς ἀντάλλαγμα ἡ ἀνώτερη προ-
 στατεύει πάντοτε τὴν κατώτερη. Οἱ πλούσιοι Ἀδελφικὴ
 βοήθεια 15
 «τῷ πνεύματι» βοηθοῦν τοὺς «πτωχοὺς τῷ πνεύ-
 ματι», γιατί ἀποτελοῦν μιὰ ὑπέροχη ἀδελφότητα καὶ ὅλοι
 ἔχουν τὴν ἴδια Ἀρχή, ἡ Πατέρα· καὶ μακάριος εἶναι ὁ ἀνθρω- 18
 πος ἐκεῖνος ποὺ βλέπει τὴν ἀνάγκη τοῦ ἀδελφοῦ του καὶ τὴν
 ἱκανοποιεῖ, ζητώντας τὸ δικό του καλὸ στὸ καλὸ τοῦ ἄλλου.
 Ἡ Ἀγάπη δίνει καὶ στὴν ἐλάχιστη πνευματικὴ ἰδέα δύναμη, 21
 ἀθανασία καὶ καλοσύνη, ποὺ λάμπουν μέσα ἀπ' ὅλα ὅπως
 τὸ ἄνθος λάμπει μέσα ἀπὸ τὸν κάλυκα. Ὅλες οἱ ποικίλες
 ἐκδηλώσεις τοῦ Θεοῦ ἀντανακλοῦν ὑγεία, ἀγιότητα, ἀθα- 24
 νασία — ἀπειρη Ζωή, Ἀλήθεια καὶ Ἀγάπη.

Γένεσις 1:31. Καὶ εἶδεν ὁ Θεὸς πάντα ὅσα ἐποίησε· καὶ ἰδού,
 ἦσαν καλὰ λίαν. Καὶ ἔγινεν ἑσπέρα, καὶ ἔγινε πρωΐ, ἡμέρα ἕκτη. 27

Ἡ θεία Ἀρχή, ἡ τὸ Πνεῦμα, περιλαμβάνει καὶ ἐκφράζει τὸ
 πᾶν, καὶ ἐπομένως τὸ πᾶν πρέπει νὰ εἶναι τόσο τέλειο ὅσο καὶ
 ἡ θεία Ἀρχή εἶναι τέλεια. Τίποτε δὲν εἶναι καινούργιο γιὰ τὸ 30

- 1 Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas.
- 3 **Perfection of creation** Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-
- 6 containment and immortal wisdom?

Genesis ii. 1. Thus the heavens and the earth were finished, and all the host of them.

- 9 Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love. Hu-
- 12 **Infinity measureless** man capacity is slow to discern and to grasp God's creation and the divine power and presence which go with it, demonstrating its spiritual origin. Mortals
- 15 can never know the infinite, until they throw off the old man and reach the spiritual image and likeness. What can fathom infinity! How shall we declare Him, till,
- 18 in the language of the apostle, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the ful-
- 21 ness of Christ"?

- Genesis ii. 2.* And on the seventh day God ended His work which He had made; and He rested on the seventh
- 24 day from all His work which He had made.

- God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No
- 27 **Resting in holy work** exhaustion follows the action of this Mind, according to the apprehension of divine Science. The

Πνεῦμα. Τίποτε δὲν μπορεῖ νὰ εἶναι πρωτοφανὲς γιὰ τὸν 1
αἰώνιο Νοῦ, τὸ δημιουργὸ τῶν πάντων, ποὺ γνωρίζει ἀπὸ
καταβολῆς κόσμου τὶς ιδέες Του. Ἡ Θεότητα 3
ἦταν ἱκανοποιημένη μὲ τὸ ἔργο Της. Πῶς μπο- ^{Ἡ τελειότητα}
ροῦσε νὰ μὴν ἦταν, ἀφοῦ ἡ πνευματικὴ δημιουργία ^{τῆς δημιου-}
ἦταν ἀποτέλεσμα, ἀπόρροια, τῆς ἀπειρης αὐτοτέλειας καὶ τῆς ^{γίας} 6
ἀθάνατης σοφίας Της;

Γένεσις 2:1. Καὶ συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ, καὶ πᾶσα 9
ἡ στρατιά αὐτῶν.

Ἔτσι οἱ ιδέες τοῦ Θεοῦ σ' ὁλόκληρο τὸ σύμπαν εἶναι πλή-
ρεις καὶ ἐκφράζονται αἰώνια, γιατί ἡ Ἐπιστήμη ἀποκαλύπτει
ἀπειρία καὶ τὴν πατρότητα καὶ μητρότητα τῆς 12
Ἀγάπης. Ἡ ἀνθρώπινη ἱκανότητα ἀργεῖ νὰ ^{Ἡ ἀπειρία}
διακρίνη καὶ νὰ ἀντιληφτῇ τὴ δημιουργία τοῦ ^{εἶναι ἀκατα-}
Θεοῦ καὶ τὴ θεία δύναμη καὶ παρουσία ποὺ τὴ συνοδεύουν 15
καὶ ἀποδείχνουν τὴν πνευματικὴ της προέλευση. Οἱ θνητοὶ
δὲν μποροῦν ποτὲ νὰ γνωρίσουν τὸ ἀπειρο, μέχρις ὅτου ἀπο-
βάλουν τὸν παλιὸ ἄνθρωπο καὶ φτάσουν στὴν πνευματικὴ 18
εἰκόνα καὶ ὁμοίωση. Τί μπορεῖ νὰ βυθομετρήσῃ τὸ ἀπειρο!
Πῶς μπορούμε νὰ Τὸν διακηρύξουμε, ὥσότου, ὅπως λέει καὶ ὁ
ἀπόστολος, «καταντήσωμεν πάντες εἰς τὴν ἐνότητα τῆς πί- 21
στεως, καὶ τῆς ἐπιγνώσεως τοῦ Υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα
τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ»;

Γένεσις 2:2. Καὶ εἶχε συντελεσμένα ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ 24
ἐβδόμῃ τὰ ἔργα Αὐτοῦ, τὰ ὁποῖα ἔκαμε· καὶ ἀνεπαύθη τὴν ἡμέραν
τὴν ἐβδόμην ἀπὸ πάντων τῶν ἔργων Αὐτοῦ, τὰ ὁποῖα ἔκαμε.

Ὁ Θεὸς ἀναπαύεται σὲ δράση. Ὁ θεῖος Νοῦς δὲν ἔχει φτω- 27
χύνει, δὲν μπορεῖ ποτὲ νὰ φτωχύνῃ, μὲ τὸ νὰ
χορηγῇ. Καμιὰ ἐξάντληση δὲν ἀκολουθεῖ τῇ ^{Ἀνάπαυση}
δράσῃ τοῦ Νοῦ αὐτοῦ, κατὰ τὴν ἀντίληψη τῆς ^{σὲ ἅγια}
θείας Ἐπιστήμης. Ἡ πιὸ μεγάλη καὶ πιὸ γλυκιὰ ἀνά- ^{ἐργασία} 30

- 1 highest and sweetest rest, even from a human standpoint,
is in holy work.
- 3 Unfathomable Mind is expressed. The depth, breadth,
height, might, majesty, and glory of infinite Love fill all
Love and man space. That is enough! Human language
6 coexistent can repeat only an infinitesimal part of what
exists. The absolute ideal, man, is no more seen nor
comprehended by mortals, than is his infinite Principle,
9 Love. Principle and its idea, man, are coexistent and
eternal. The numerals of infinity, called *seven days*, can
never be reckoned according to the calendar of time.
- 12 These days will appear as mortality disappears, and they
will reveal eternity, newness of Life, in which all sense of
error forever disappears and thought accepts the divine
15 infinite calculus.

- Genesis* ii. 4, 5. These are the generations of the heavens
and of the earth when they were created, in the day that the
18 Lord God [Jehovah] made the earth and the heavens, and
every plant of the field before it was in the earth, and every
herb of the field before it grew: for the Lord God [Jehovah]
21 had not caused it to rain upon the earth, and there was not
a man to till the ground.

- Here is the emphatic declaration that God creates all
24 through Mind, not through matter, — that the plant
Growth is grows, not because of seed or soil, but because
from Mind growth is the eternal mandate of Mind. Mor-
27 tal thought drops into the ground, but the immortal creat-
ing thought is from above, not from beneath. Because
Mind makes all, there is nothing left to be made by a
30 lower power. Spirit acts through the Science of Mind,
never causing man to till the ground, but making him

παυση, ἀκόμη καὶ ἀπὸ τὴν ἀνθρώπινη ἄποψη, βρίσκεται σὲ 1
ἅγια ἐργασία.

Ὁ ἀνεξιχνίαστος Νοῦς ἐκφράζεται. Τὸ βάθος, τὸ πλάτος, 3
τὸ ὕψος, ἡ ἰσχὺς, τὸ μεγαλεῖο καὶ ἡ δόξα τῆς ἄπειρης Ἀγάπης
γεμίζουν ὅλον τὸ χῶρο. Αὐτὸ εἶναι ἀρκετό! Ἡ Ἀγάπη
ἀνθρώπινη γλώσσα μπορεῖ νὰ ἐπαναλάβῃ μόνο 6
ἓνα ἀπειροστὸ μέρος αὐτοῦ πού ὑπάρχει. Οἱ
θνητοὶ δὲ βλέπουν οὔτε ἀντιλαμβάνονται τὸ ἀπόλυτο ἰδεῶ-
δες, τὸν ἄνθρωπο, ὅπως ἀκριβῶς δὲ βλέπουν καὶ δὲν ἀντι- 9
λαμβάνονται καὶ τὴν ἄπειρη Ἀρχὴ του, τὴν Ἀγάπην. Ἡ
Ἀρχὴ καὶ ἡ ἰδέα της, ὁ ἄνθρωπος, συνυπάρχουν καὶ εἶναι
αἰώνιες. Τὰ ἀριθμητικὰ τῆς ἀπειρίας, πού ὀνομάζονται *ἑπτὰ* 12
ἡμέραι, δὲν μποροῦν ποτὲ νὰ ὑπολογιστοῦν σύμφωνα μὲ τὸ
ἡμερολόγιο τοῦ χρόνου. Οἱ ἡμέρες αὐτὲς θὰ ἐμφανίζονται
ὅσο ἐξαφανίζεται ἡ θνητότητα, καὶ θὰ ἀποκαλύπτουν τὴν 15
αἰωνιότητα, τὴ νεότητα τῆς Ζωῆς, ὅπου ἐξαφανίζεται γιὰ
πάντα κάθε αἴσθηση πλάνης καὶ ἡ σκέψη δέχεται τὸ θεῖο
ἄπειρο λογισμό. 18

Γένεσις 2:4, 5. Αὕτη εἶναι ἡ γένεσις τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτε ἐκτίσθησαν αὐτά, καθ' ἣν ἡμέραν ἐποίησε Κύριος ὁ Θεὸς (Ἰεχωβά)
γῆν καὶ οὐρανόν, καὶ πάντα τὰ φυτὰ τοῦ ἀγροῦ, πρὶν γίνωσιν ἐπὶ 21
τῆς γῆς, καὶ πάντα χόρτον τοῦ ἀγροῦ, πρὶν βλαστήσῃ· διότι δὲν
εἶχε βρέξει Κύριος ὁ Θεὸς (Ἰεχωβά) ἐπὶ τῆς γῆς, καὶ ἄνθρωπος δὲν
ἦτο διὰ νὰ ἐργάζεται τὴν γῆν. 24

Ἐδῶ διακηρύττεται κατηγορηματικὰ ὅτι ὁ Θεὸς δημιουρ-
γεῖ τὰ πάντα διὰ τοῦ Νοῦ, ὄχι διὰ τῆς ὕλης — ὅτι τὸ φυτὸ
αὐξάνει, ὄχι ἐξαιτίας τοῦ σπόρου ἢ τοῦ ἐδάφους, 27
ἀλλὰ γιατί ἡ αὔξησις εἶναι ἡ αἰώνια ἐντολὴ τοῦ
Νοῦ. Ἡ θνητὴ σκέψη πέφτει στὸ χῶμα, ἀλλὰ ἡ
ἀθάνατη δημιουργικὴ σκέψη ἔρχεται ἀπὸπάνω, ὄχι ἀπὸ 30
κάτω. Ἐπειδὴ ὁ Νοῦς τὰ κάνει ὅλα, δὲ μένει τίποτε πού πρέ-
πει νὰ γίνῃ ἀπὸ μιὰ κατώτερη δύναμη. Τὸ Πνεῦμα ἐνεργεῖ
διὰ τῆς Ἐπιστήμης τοῦ Νοῦ, καὶ δὲν ἀναγκάζει ποτὲ τὸν 33
ἄνθρωπο νὰ ἐργάζεται τὴ γῆ, ἀλλὰ τὸν κάνει ἀνώτερο

Ἡ αὔξησις
προέρχεται
ἀπὸ τὸ Νοῦ

1 superior to the soil. Knowledge of this lifts man above
 the sod, above earth and its environments, to conscious
 3 spiritual harmony and eternal being.

Here the inspired record closes its narrative of being
 that is without beginning or end. All that is made is
 6 **Spiritual** the work of God, and all is good. We leave
 narrative this brief, glorious history of spiritual creation
 (as stated in the first chapter of Genesis) in the hands of
 9 God, not of man, in the keeping of Spirit, not matter, —
 joyfully acknowledging now and forever God's supremacy,
 omnipotence, and omnipresence.

12 The harmony and immortality of man are intact. We
 should look away from the opposite supposition that man
 is created materially, and turn our gaze to the spiritual
 15 record of creation, to that which should be engraved on
 the understanding and heart "with the point of a diamond"
 and the pen of an angel.

18 The reader will naturally ask if there is nothing more
 about creation in the book of Genesis. Indeed there is,
 but the continued account is mortal and material.

21 *Genesis* ii. 6. But there went up a mist from the earth,
 and watered the whole face of the ground.

The Science and truth of the divine creation have been
 24 presented in the verses already considered, and now the
 The story opposite error, a material view of creation, is
 of error to be set forth. The second chapter of Gene-
 27 sis contains a statement of this material view of God and
 the universe, a statement which is the exact opposite of
 scientific truth as before recorded. The history of error
 30 or matter, if veritable, would set aside the omnipotence

ἀπὸ τὸ ἔδαφος. Ἡ γνώση αὐτοῦ τοῦ πράγματος ὑψώνει τὸν 1
 ἄνθρωπο πάνω ἀπὸ τὸ χορτάρι, πάνω ἀπὸ τὴ γῆ καὶ τὸ
 περιβάλλον της, στὴ συνειδητὴ πνευματικὴ ἁρμονία καὶ στὸ 3
 αἰῶνιο εἶναι.

Ἐδῶ τὸ ἐμπνευσμένο κείμενο θερματίζει τὴν ἀφήγησή του
 σχετικὰ μὲ τὴν ὑπαρξὴ πού εἶναι χωρὶς ἀρχὴ ἢ τέλος. Πᾶν 6
 ὅ,τι ἐγίνε εἶναι ἔργο τοῦ Θεοῦ, καὶ τὸ πᾶν εἶναι ^{Πνευματικὴ}
 καλὸ. Ἀφήνουμε αὐτὴ τὴ σύντομη καὶ ὑπέροχη ^{ἐξιστόρηση}
 ἐξιστόρηση τῆς πνευματικῆς δημιουργίας (ὅπως περιγράφεται 9
 στὸ πρῶτο κεφάλαιο τῆς Γένεσης) στὰ χέρια τοῦ Θεοῦ, ὅχι
 τοῦ ἀνθρώπου, στὴν ἐπιτήρηση τοῦ Πνεύματος, ὅχι τῆς ὕλης,
 καὶ ἀναγνωρίζουμε μὲ χαρὰ τώρα καὶ γιὰ πάντα τὴν ὑπέρ- 12
 τατὴ ἐξουσία, παντοδυναμία καὶ πανταχοῦ παρουσία τοῦ
 Θεοῦ.

Ἡ ἁρμονία καὶ ἡ ἀθανασία τοῦ ἀνθρώπου εἶναι ἄθικτες. 15
 Πρέπει νὰ ἀποστρέψουμε τὸ βλέμμα μας ἀπὸ τὴν ἀντίθετη
 ὑπόθεση ὅτι ὁ ἄνθρωπος δημιουργήθηκε ὑλικά καὶ νὰ τὸ
 στρέψουμε πρὸς τὴν πνευματικὴ ἀφήγησι τῆς δημιουργίας, 18
 σ' αὐτὸ πού πρέπει νὰ χαραχτῇ στὴ νόση καὶ στὴν καρδιά
 «μὲ ὄνυχα ἀδαμάντινον» καὶ τὴν πένα ἐνὸς ἀγγέλου.

Ὁ ἀναγνώστης διερωτᾶται φυσικὰ ἂν δὲν ὑπάρχη τίποτε 21
 ἄλλο γιὰ τὴ δημιουργία στὸ βιβλίο τῆς Γένεσης. Ὑπάρχει
 βέβαια, ἀλλὰ ἡ συνέχεια τῆς ἀφήγησις εἶναι θνητὴ καὶ
 ὑλική. 24

Γένεσις 2:6. Ἀτμός δὲ ἀνέβαινεν ἀπὸ τῆς γῆς, καὶ ἐπότιζε πᾶν
 τὸ πρόσωπον τῆς γῆς.

Ἡ Ἐπιστήμη καὶ ἡ ἀλήθεια τῆς θείας δημιουργίας ἔχουν 27
 ἐκτεθῇ στὰ ἐδάφια πού ἔχουμε ἤδη ἐξετάσει, καὶ τώρα πρό-
 κειται νὰ ἐκτεθῇ ἡ ἀντίθετη πλάνη, ἡ ὑλικὴ ἄποψη ^{Ἡ ἱστορία}
 τῆς δημιουργίας. Τὸ δεύτερο κεφάλαιο τῆς Γέ- ^{τῆς πλάνης} 30
 νεσις περιέχει τὴν ἐκθεσι τῆς ὑλικῆς αὐτῆς ἄποψις γιὰ τὸ
 Θεὸ καὶ τὸ σύμπαν, μιὰ ἐκθεσι πού εἶναι ἀκριβῶς τὸ ἀντίθετο
 τῆς ἐπιστημονικῆς ἀλήθειας ὅπως καταγράφτηκε προηγου- 33
 μένως. Ἡ ἱστορία τῆς πλάνης, ἡ ὕλης, θὰ παραγκωνί-
 ζε, ἂν ἦταν ἀληθινή, τὴν παντοδυναμία τοῦ Πνεύματος· ἀλλὰ εἶναι

1 of Spirit; but it is the false history in contradistinction to the true.

3 The Science of the first record proves the falsity of the second. If one is true, the other is false, for they are
 6 **The two records** antagonistic. The first record assigns all might and government to God, and endows man out of God's perfection and power. The second record chronicles man as mutable and mortal, — as hav-
 9 ing broken away from Deity and as revolving in an orbit of his own. Existence, separate from divinity, Science explains as impossible.

12 This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter. It records pantheism, opposed to the
 15 supremacy of divine Spirit; but this state of things is declared to be temporary and this man to be mortal, — dust returning to dust.

18 In this erroneous theory, matter takes the place of Spirit. Matter is represented as the life-giving principle of the earth. Spirit is represented as entering mat-
 21 **Erroneous representation** ter in order to create man. God's glowing denunciations of man when not found in His image, the likeness of Spirit, convince reason and coincide
 24 with revelation in declaring this material creation false.

This latter part of the second chapter of Genesis, which portrays Spirit as supposedly cooperating with matter in
 27 **Hypothetical reversal** constructing the universe, is based on some hypothesis of error, for the Scripture just preceding declares God's work to be finished. Does Life,
 30 Truth, and Love produce death, error, and hatred? Does the creator condemn His own creation? Does the unerring Principle of divine law change or repent? It can-

ή ψεύτικη ιστορία, πού πρέπει νὰ ἀντιδιαστείλουμε ἀπὸ 1
τὴν ἀληθινή.

Ἡ Ἐπιστήμη τῆς πρώτης ἀφήγησης ἀποδείχνει ὅτι ἡ δεύ- 3
τερη εἶναι ψεύτικη. Ἄν ἡ μιὰ εἶναι ἀληθινή τότε ἡ ἄλλη εἶναι
κατ' ἀνάγκην ψεύτικη, γιατί ἡ μιὰ ἀνταγωνίζεται οἱ δύο
τὴν ἄλλη. Ἡ πρώτη ἀφήγηση ἀναγνωρίζει ὅτι ὁ 6
Θεὸς ἔχει ὅλη τὴ δύναμη καὶ ὅτι Αὐτὸς κυβερνᾷ τὰ πάντα,
καὶ προικίζει τὸν ἄνθρωπο μὲ τὴν τελειότητα καὶ τὴ δύναμη
τοῦ Θεοῦ. Ἡ δεύτερη ἀφήγηση ἀναφέρει ὅτι ὁ ἄνθρωπος εἶ- 9
ναι μεταβλητὸς καὶ θνητὸς — ὅτι ἀποσπᾶστηκε ἀπὸ τὴ Θεό-
τητα καὶ ἀκολουθεῖ μιὰ δική του τροχιά. Ἡ Ἐπιστήμη ἐξηγεῖ
ὅτι ὕπαρξη χωριστὰ ἀπὸ τὸ Θεὸ εἶναι κάτι τὸ ἀδύνατο. 12

Ἡ δεύτερη αὐτὴ ἀφήγηση ἐκθέτει καθαρὰ τὴν ιστορία τῆς
πλάνης στὶς ἐξωτερικευμένες μορφές της, πού λέγονται ζωὴ
καὶ νοημοσύνη στὴν ὕλη. Ἐκθέτει τὸν πανθεϊσμό, πού ἐναν- 15
τιώνεται στὴν ὑπέρτατη ἐξουσία τοῦ θείου Πνεύματος· δια-
κηρύττει ὅμως ὅτι ἡ κατάσταση αὐτὴ τῶν πραγμάτων εἶναι
προσωρινή καὶ ὅτι ὁ ἄνθρωπος αὐτὸς εἶναι θνητὸς — γῆ πού 18
ἐπιστρέφει στὴ γῆ.

Στὴν ἐσφαλμένη αὐτὴ θεωρία ἡ ὕλη παίρνει τὴ θέση τοῦ
Πνεύματος. Ἡ ὕλη παριστάνεται ὅτι εἶναι ἡ ζωοδότειρα 21
ἀρχὴ τῆς γῆς. Τὸ Πνεῦμα παριστάνεται ὅτι εἰς-
έρχεται στὴν ὕλη γιὰ νὰ δημιουργήσῃ τὸν ἄν-
θρωπο. Οἱ καυτερές ἐπικρίσεις πού ἐξέφρασε ὁ Θεὸς ἐναντίον 24
τοῦ ἀνθρώπου, ὅταν αὐτὸς δὲν εἶναι εἰκόνα Του, δηλαδὴ
ὁμοίωση τοῦ Πνεύματος, πείθουν τὸ λογικὸ καὶ συμφωνοῦν
μὲ τὴν ἀποκάλυψη πού διακηρύττει ὅτι ἡ ὑλικὴ αὐτὴ δη- 27
μιουργία εἶναι ψεύτικη.

Τὸ τελευταῖο αὐτὸ μέρος τοῦ δεύτερου κεφαλαίου τῆς Γέ-
νεσης, πού παριστάνει τὸ Πνεῦμα νὰ συνεργάζεται δῆθεν μὲ 30
τὴν ὕλη γιὰ τὸ σχηματισμὸ τοῦ σύμπαντος, βασί-
ζεται σὲ κάποια ὑπόθεση τῆς πλάνης, γιατί ἡ ἀμέ-
σως προηγούμενη περικοπὴ τῆς Γραφῆς διακηρύττει ὅτι τὸ 33
ἔργο τοῦ Θεοῦ εἶχε τελειώσει. Παράγει ἡ Ζωή, ἡ Ἀλήθεια
καὶ ἡ Ἀγάπη θάνατο, πλάνη καὶ μίσος; Καταδικάζει ὁ
δημιουργὸς τὴν ἴδια Του τὴ δημιουργία; Μεταβάλλεται ἡ 36
μετανοεῖ ἡ ἀλάνθαστη Ἀρχὴ τοῦ θείου νόμου; Δὲν εἶναι δυ-

1 not be so. Yet one might so judge from an unintelligent perusal of the Scriptural account now under comment.

3 Because of its false basis, the mist of obscurity evolved by error deepens the false claim, and finally declares that

Mist, or
false claim

6 God knows error and that error can improve His creation. Although presenting the exact opposite of Truth, the lie claims to be truth. The creations of matter arise from a mist or false claim, or from
9 mystification, and not from the firmament, or understanding, which God erects between the true and false. In error everything comes from beneath, not from above.
12 All is material myth, instead of the reflection of Spirit.

It may be worth while here to remark that, according
15 to the best scholars, there are clear evidences of two dis-

Distinct
documents

distinct documents in the early part of the book of
Genesis. One is called the Elohist, because
18 the Supreme Being is therein called Elohim. The other document is called the Jehovistic, because Deity therein is always called Jehovah, — or Lord God, as our common
21 version translates it.

Throughout the first chapter of Genesis and in three verses of the second, — in what we understand to be the

24 <sup>Jehovah
or Elohim</sup> spiritually scientific account of creation, — it is

Elohim (God) who creates. From the fourth verse of chapter two to chapter five, the creator is called
27 Jehovah, or the Lord. The different accounts become more and more closely intertwined to the end of chapter twelve, after which the distinction is not definitely trace-
30 able. In the historic parts of the Old Testament, it is usually Jehovah, peculiarly the divine sovereign of the Hebrew people, who is referred to.

νατό. Καὶ ὅμως μπορεῖ κανεὶς νὰ νομίση ὅτι συμβαίνει ἕνα τέτοιο πράγμα ἀπὸ μιὰ ἐπιπόλαιη ἀνάγνωση τῆς βιβλικῆς ἀφήγησης ποὺ σχολιάζεται ἐδῶ.

Ἐξαιτίας τῆς ψεύτικης βάσης της, ὁ ἀτμός τῆς ἀσάφειας ποὺ προέρχεται ἀπὸ τὴν πλάνη ἐπιτείνει τὸν ψεύτικο ἰσχυρισμὸ καὶ τελικὰ διακηρύττει ὅτι ὁ Θεὸς γνωρίζει τὴν πλάνη καὶ ὅτι ἡ πλάνη μπορεῖ νὰ βελτιώσῃ τὴ δημιουργία Του. Ἄν καὶ τὸ ψέμα παρουσιάζει ἀκριβῶς τὸ ἀντίθετο τῆς Ἀλήθειας, ἐν τούτοις ἰσχυρίζεται ὅτι εἶναι ἀλήθεια. Οἱ δημιουργίες τῆς ὕλης προβάλλουν μέσα ἀπὸ ἕναν ἀτμὸ ἢ ψεύτικο ἰσχυρισμὸ, ἢ μέσα ἀπὸ τὴ σύγχυση, καὶ ὄχι ἀπὸ τὸ στερέωμα, ἢ τὴν κατανόηση, ποὺ ὁ Θεὸς ἀνεγείρει ἀνάμεσα στὸ ἀληθινὸ καὶ τὸ ψεύτικο. Στὴν πλάνη τὸ καθετὶ ἔρχεται ἀπὸ κάτω, ὄχι ἀπὸ πάνω. Τὸ πᾶν εἶναι ὑλικὸς μύθος, καὶ ὄχι ἡ ἀντανάκλαση τοῦ Πνεύματος.

Ἀξίζει ἴσως νὰ σημειωθῇ ἐδῶ ὅτι, κατὰ τοὺς καλύτερους σχολιαστὲς, ὑπάρχουν καθαρὰ τεκμήρια ὅτι τὸ πρῶτο μέρος τοῦ βιβλίου τῆς Γένεσης περιέχει δυὸ διαφορετικὰ κείμενα. Τὸ ἕνα καλεῖται Ἑλοχιστικόν, ἐπειδὴ σ' αὐτὸ τὸ Ὑπέρτατο Ὄν καλεῖται Ἑλοχίμ. Τὸ ἄλλο κείμενο καλεῖται Ἑχωβιστικόν, ἐπειδὴ σ' αὐτὸ ἡ Θεότητα καλεῖται πάντοτε Ἑχωβά — ἡ Κύριος ὁ Θεός, ὅπως ἀποδίδεται στὴν ἐν χρήσει μετάφρασή μας.

Σ' ὅλο τὸ πρῶτο κεφάλαιο τῆς Γένεσης καὶ στὰ τρία ἐδάφια τοῦ δευτέρου — σ' αὐτὸ ποὺ κατὰ τὴν ἀντίληψή μας εἶναι ἡ πνευματικὰ ἐπιστημονικὴ ἀφήγηση τῆς δημιουργίας — ἐκεῖνος ποὺ δημιουργεῖ εἶναι ὁ Ἑλοχίμ (ὁ Θεός). Ἀπὸ τὸ τέταρτο ἐδάφιο τοῦ δευτέρου κεφαλαίου ὡς τὸ πέμπτο κεφάλαιο, ὁ δημιουργὸς καλεῖται Ἑχωβά, ἡ Κύριος. Οἱ διαφορετικὲς ἀφηγήσεις περιπλέκονται ὅλο καὶ περισσότερο ὡς τὸ τέλος τοῦ δωδέκατου κεφαλαίου, ὕστερα ἀπὸ τὸ ὁποῖο δὲν μπορεῖ κανεὶς νὰ τὶς ξεχωρίσῃ. Στὰ ἱστορικὰ μέρη τῆς Παλαιᾶς Διαθήκης, ἐκεῖνος ποὺ ἀναφέρεται εἶναι συνήθως ὁ Ἑχωβά, εἰδικὰ δὲ ὁ θεὸς ἡγεμόνας τοῦ ἐβραϊκοῦ λαοῦ.

- 1 The idolatry which followed this material mythology is
 seen in the Phœnician worship of Baal, in the Moabitish
 3 ^{Gods of the} god Chemosh, in the Moloch of the Amorites,
^{heathen} in the Hindoo Vishnu, in the Greek Aphro-
 dite, and in a thousand other so-called deities.
- 6 It was also found among the Israelites, who constantly
 went after "strange gods." They called the Supreme
 9 ^{Jehovah a} Being by the national name of Jehovah. In
^{tribal deity} that name of Jehovah, the true idea of God
 seems almost lost. God becomes "a man of war," a
 tribal god to be worshipped, rather than Love, the divine
 12 Principle to be lived and loved.

Genesis ii. 7. And the Lord God [Jehovah] formed man
 of the dust of the ground, and breathed into his nostrils
 15 the breath of life; and man became a living soul.

Did the divine and infinite Principle become a finite
 deity, that He should now be called Jehovah? With
 18 ^{Creation} a single command, Mind had made man,
^{reversed} both male and female. How then could a
 material organization become the basis of man? How
 21 could the non-intelligent become the medium of Mind,
 and error be the enunciator of Truth? Matter is not
 the reflection of Spirit, yet God is reflected in all His
 24 creation. Is this addition to His creation real or un-
 real? Is it the truth, or is it a lie concerning man and
 God?

27 It must be a lie, for God presently curses the ground.
 Could Spirit evolve its opposite, matter, and give matter
 ability to sin and suffer? Is Spirit, God, injected into
 30 dust, and eventually ejected at the demand of matter?
 Does Spirit enter dust, and lose therein the divine nature

Ἡ εἰδωλολατρεία πού ἐπακολούθησε τὴν ὑλικὴ αὐτὴ μυθολογία παρατηρεῖται στὴ λατρεία τοῦ Βάαλ ἀπὸ τοὺς Φοίνικες, στὸ Θεὸ τῶν Μωαβιτῶν Χεμῶς, στὸ ^{οἱ θεοὶ τῶν ἐθνικῶν} Μολὸχ τῶν Ἀμορραίων, στὸ Βισνοῦ τῶν Ἰνδῶν, στὴν Ἀφροδίτῃ τῶν Ἑλλήνων, καὶ σὲ χίλιες ἄλλες λεγόμενες θεότητες.

Τὴ βλέπουμε ἐπίσης καὶ στοὺς Ἰσραηλίτες, πού συνεχῶς ἀκολουθοῦσαν «θεοὺς ξένους». Ὁνόμαζαν τὸ Ὑπέρτατο Ὅν μὲ τὸ ἐθνικὸ ὄνομα Ἰεχωβά. Στὸ ὄνομα αὐτὸ — Ὁ Ἰεχωβά — ἡ ἀληθινὴ ιδέα τοῦ Θεοῦ εἶναι σχεδὸν χαμένη. Ὁ Θεὸς γίνεται «δυνατὸς πολεμιστὴς», ἕνας φυλετικὸς θεὸς πού πρέπει νὰ λατρεύεται, καὶ παύει νὰ εἶναι ἡ Ἀγάπη, ἡ θεία Ἀρχὴ πού πρέπει νὰ κάνουμε βίωμά μας καὶ νὰ ἀγαποῦμε.

Γένεσις 2:7. Καὶ ἔπλασε Κύριος ὁ Θεὸς (Ἰεχωβά) τὸν ἄνθρωπον ἀπὸ χώματος ἐκ τῆς γῆς· καὶ ἐνεφύσησεν εἰς τοὺς μυκτῆρας αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένεν ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.

Ἐγινε ἡ θεία καὶ ἄπειρη Ἀρχὴ μιὰ πεπερασμένη θεότητα, ὥστε νὰ ὀνομάζεται τώρα Ἰεχωβά; Μὲ μιὰ καὶ μόνη προσταγή, ὁ Νοῦς εἶχε δημιουργήσει τὸν ἄνθρωπο καὶ ἀρσενικὸ καὶ θηλυκό. Πῶςμποροῦσε λοιπὸν ἕνας ὑλικὸς ὀργανισμὸς νὰ γίνῃ ἡ βάση τοῦ ἀνθρώπου; Πῶςμποροῦσε αὐτὸ πού δὲν ἔχει νοημοσύνη νὰ γίνῃ τὸ μέσο τοῦ Νοῦ καὶ ἡ πλάνη νὰ εἶναι ὁ διερμηνέας τῆς Ἀλήθειας; Ἡ ὕλη δὲν εἶναι ἡ ἀντανάκλαση τοῦ Πνεύματος, ὁ Θεὸς ὅμως ἀντανακλᾶται σ' ὅλη Του τὴ δημιουργία. Εἶναι ἡ προσθήκη αὐτὴ στὴ δημιουργία Του πραγματικὴ ἢ μὴ πραγματικὴ; Εἶναι ἡ ἀλήθεια, ἢ εἶναι ἕνα ψέμα σχετικὰ μὲ τὸν ἄνθρωπο καὶ τὸ Θεό;

Πρέπει νὰ εἶναι ψέμα, γιατί ὁ Θεὸς καταριέται ἀμέσως τὴ γῆ. Θὰμποροῦσε τὸ Πνεῦμα νὰ δημιουργήσῃ τὸ ἀντίθετό του, τὴν ὕλη, καὶ νὰ δώσῃ στὴν ὕλη τὴν ἰκανότητα νὰ ἀμαρταίνῃ καὶ νὰ ὑποφέρῃ; Εἰσάγεται τὸ Πνεῦμα, ὁ Θεός, στὸ χῶμα καὶ τελικὰ ἐκδιώκεται γιατί τὸ θέλει ἡ ὕλη; Εἰσέρχεται τὸ Πνεῦμα στὸ χῶμα καὶ χάνει μέσα σ' αὐτὸ τὴ θεία φύση

1 and omnipotence? Does Mind, God, enter matter to be-
 come there a mortal sinner, animated by the breath of
 3 God? In this narrative, the validity of matter is opposed,
 not the validity of Spirit or Spirit's creations. Man re-
 flects God; *mankind* represents the Adamic race, and is
 6 a human, not a divine, creation.

The following are some of the equivalents of the term
man in different languages. In the Saxon, *mankind*, a
 9 Definitions of man *woman, any one*; in the Welsh, *that which rises*
up, — the primary sense being *image, form*; in
 the Hebrew, *image, similitude*; in the Icelandic, *mind*.
 12 The following translation is from the Icelandic: —

And God said, Let us make man after our mind and
 our likeness; and God shaped man after His mind; after
 15 God's mind shaped He him; and He shaped them male and
 female.

In the Gospel of John, it is declared that all things were
 18 made through the Word of God, "and without Him [the
No baneful creation *logos, or word*] was not anything made that
 was made." Everything good or worthy, God
 21 made. Whatever is valueless or baneful, He did not
 make, — hence its unreality. In the Science of Genesis
 we read that He saw everything which He had made,
 24 "and, behold, it was very good." The corporeal senses
 declare otherwise; and if we give the same heed to the
 history of error as to the records of truth, the Scriptural
 27 record of sin and death favors the false conclusion of the
 material senses. Sin, sickness, and death must be deemed
 as devoid of reality as they are of good, God.

Genesis ii. 9. And out of the ground made the Lord God
 [Jehovah] to grow every tree that is pleasant to the sight,

καὶ παντοδυναμία; Εἰσέρχεται ὁ Νοῦς, ὁ Θεός, στήν ὕλη γιὰ 1
 νὰ γίνη ἐκεῖ ἓνας θνητὸς ἁμαρτωλὸς ποὺ ζωογονεῖται μὲ τὴ
 πνοὴ τοῦ Θεοῦ; Στὴν ἀφήγηση αὐτὴ ἀντικρούεται τὸ κύρος 3
 τῆς ὕλης, ὅχι τὸ κύρος τοῦ Πνεύματος ἢ τῶν δημιουργιῶν τοῦ
 Πνεύματος. Ὁ ἄνθρωπος ἀντανakλᾷ τὸ Θεό· ἡ ἀνθρωπότητα
 παριστάνει τὸ γένος τοῦ Ἀδάμ, καὶ εἶναι ἀνθρώπινη, ὅχι 6
 θεία, δημιουργία.

Παραθέτω ἐδῶ μερικοὺς ὅρους ποὺ ἰσοδυναμοῦν μὲ τὴ λέξη
 ἄνθρωπος σ' ἄλλες γλωσσες. Στὴ σαξονικὴ ἀνθρωπότητα, 9
 γυναικα, ὁποιοσδήποτε· στὴν οὐαλλικὴ ἐκεῖνο Ὅρισμοι τοῦ
 ποὺ ὑψώνεται (ἡ κυρία ὅμως σημασία του εἶναι ἀνθρώπου
 εἰκόνα, μορφή)· στὴν ἐβραϊκὴ εἰκόνα, ὁμοίωση· στὴν ἰσλαν- 12
 δικὴ νοῦς. Ἡ μετάφραση αὐτὴ εἶναι ἀπὸ τὴν ἰσλανδική:

Καὶ εἶπεν ὁ Θεός, ἅς κάμωμεν ἄνθρωπον κατὰ τὸν νοῦν ἡμῶν καὶ
 καθ' ὁμοίωσιν ἡμῶν· καὶ ἐπλασεν ὁ Θεός τὸν ἄνθρωπον κατὰ τὸν νοῦν 15
 Αὐτοῦ· κατὰ τὸν νοῦν τοῦ Θεοῦ ἐπλασεν αὐτόν· καὶ ἐπλασεν αὐτοὺς
 ἄρσεν καὶ θῆλυ.

Τὸ Εὐαγγέλιο τοῦ Ἰωάννου διακηρύττει ὅτι τὰ πάντα ἔγι- 18
 ναν διὰ τοῦ Λόγου τοῦ Θεοῦ, «καὶ χωρὶς Αὐτοῦ (τοῦ λόγου)
 δὲν ἔγινεν οὐδὲ ἓν τὸ ὅποῖον ἔγινε». Καθετὶ ποὺ
 εἶναι καλὸ ἢ ἀξιόλογο τὸ ἔκαμε ὁ Θεός. Ὁ,τιδὲ- Δὲν ὑπάρχει
 ποτε εἶναι τιποτένιο ἢ βλαβερό δὲν τὸ ἔκαμε ὁ βλαβερὴ 21
 Θεός, καὶ γι' αὐτὸ δὲν εἶναι πραγματικό. Στὴν Ἐπιστὴμὴ τῆς
 Γένεσης διαβάζουμε ὅτι ὁ Θεός εἶδε πάντα ὅσα ἔκαμε, «καὶ 24
 ἰδοὺ, ἦσαν καλὰ λίαν». Οἱ σωματικὲς αἰσθήσεις ἰσχυρίζονται
 τὸ ἀντίθετο· καὶ ἂν δώσουμε στὴν ἱστορία τῆς πλάνης τὴν
 ἴδια προσοχὴ ποὺ δίνουμε καὶ στὶς ἀφηγήσεις τῆς ἀλήθειας, 27
 τότε τὰ ὅσα ἀναφέρει ἡ Γραφή γιὰ τὴν ἁμαρτία καὶ τὸ θάνατο
 ὑποστηρίζουν τὸ ψεύτικο συμπέρασμα τῶν ὑλικῶν αἰσθή-
 σεων. Πρέπει νὰ παραδεχτοῦμε ὅτι δὲν ὑπάρχει πραγματι- 30
 κότητα στὴν ἁμαρτία, τὴν ἀρρώστια καὶ τὸ θάνατο, ὅπως
 δὲν ὑπάρχει σ' αὐτὰ καὶ καλὸ, Θεός.

Γένεσις 2:9. Καὶ Κύριος ὁ Θεός (Ἰεχωβά) ἔκαμε νὰ βλαστήσῃ 33
 ἐκ τῆς γῆς πᾶν δένδρον ὠραῖον εἰς τὴν ὄρασιν, καὶ καλὸν εἰς τὴν

1 and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil.

3 The previous and more scientific record of creation declares that God made "every plant of the field be-
 6 ^{Contradicting fore it was in the earth."} This opposite
 6 ^{first creation} declaration, this statement that life issues from matter, contradicts the teaching of the first chapter, — namely, that all Life is God. Belief is less than
 9 understanding. Belief involves theories of material hearing, sight, touch, taste, and smell, termed the five senses. The appetites and passions, sin, sickness, and death,
 12 follow in the train of this error of a belief in intelligent matter.

The first mention of evil is in the legendary Scriptural
 15 text in the second chapter of Genesis. God pronounced
 18 ^{Record of error} good all that He created, and the Scriptures declare that He created all. The "tree of
 18 life" stands for the idea of Truth, and the sword which guards it is the type of divine Science. The "tree of knowledge" stands for the erroneous doctrine that the
 21 knowledge of evil is as real, hence as God-bestowed, as the knowledge of good. Was evil instituted through God, Love? Did He create this fruit-bearer of sin in contra-
 24 diction of the first creation? This second Biblical account is a picture of error throughout.

Genesis ii. 15. And the Lord God [Jehovah] took the
 27 man, and put him into the garden of Eden, to dress it and to keep it.

The name Eden, according to Cruden, means *pleasure*,
 30 *delight*. In this text Eden stands for the mortal, mate-

γεῦσιν· καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τοῦ παραδείσου, καὶ τὸ 1
ξύλον τῆς γνώσεως τοῦ καλοῦ καὶ τοῦ κακοῦ.

Ἡ προηγούμενη, καὶ πιὸ ἐπιστημονικὴ, ἀφήγηση τῆς δη- 3
μιουργίας διακηρύττει ὅτι ὁ Θεὸς ἔκαμε «πάντα τὰ φυτὰ τοῦ
ἀγροῦ, πρὶν γίνωσιν ἐπὶ τῆς γῆς». Ἡ ἀντίθετη 4
αὕτη διακήρυξη, ὁ ἰσχυρισμὸς αὐτὸς ὅτι ἡ ζωὴ ἔχει 5
πηγάζει ἀπὸ τὴν ὕλη, ἀντικρούει τὴ διδασκαλία 6
τοῦ πρώτου κεφαλαίου — δηλαδή, ὅτι ὅλη ἡ Ζωὴ εἶναι Θεός.
Ἡ δοξασία εἶναι κάτι λιγότερο ἀπὸ τὴν κατανόηση. Ἡ δο- 9
ξασία δημιουργεῖ θεωρίες γιὰ ὑλικὴ ἀκοή, ὄραση, ἀφή, γεύση
καὶ ὄσφρηση, ποὺ καλοῦνται πέντε αἰσθήσεις. Οἱ ὀρέξεις καὶ
τὰ πάθη, ἡ ἀμαρτία, ἡ ἀρρώστια καὶ ὁ θάνατος, εἶναι συν- 12
έπεια τῆς πλάνης αὐτῆς — τῆς δοξασίας σὲ νοήμονα ὕλη.

Ἡ πρώτη μνεῖα τοῦ κακοῦ γίνεται στὸ μυθικὸ κείμενο τῆς
Γραφῆς ποὺ εἶναι στὸ δεύτερο κεφάλαιο τῆς Γένεσης. Ὁ Θεὸς 15
εἶπε ὅτι πάντα ὅσα ἔκανε ἦταν καλὰ, καὶ οἱ Γραφεῖς 16
διακηρύττουν ὅτι Αὐτὸς ἔκανε τὰ πάντα. Τὸ 17
«ξύλον τῆς ζωῆς» ἀντιπροσωπεύει τὴν ἰδέα τῆς Ἀλήθειας, 18
καὶ ἡ ρομφαία ποὺ τὸ φυλάγει εἶναι τὸ σύμβολο τῆς θείας
Ἐπιστήμης. Τὸ «ξύλον τῆς γνώσεως» ἀντιπροσωπεύει τὴν
ἐσφαλμένη θεωρία ὅτι ἡ γνώση τοῦ κακοῦ εἶναι τόσο πραγ- 21
ματικὴ, καὶ ἐπομένως τόσο θεόδοτη, ὅσο καὶ ἡ γνώση τοῦ
καλοῦ. Θέσπισε ὁ Θεός, ἡ Ἀγάπη, τὸ κακό; Δημιούργησε
μήπως αὐτὸ ποὺ παράγει τὴν ἀμαρτία καὶ ἀντιστρατεύεται 24
στὴν πρώτη δημιουργία; Ἡ δεύτερη αὕτη βιβλικὴ ἀφήγηση
εἶναι ἀπὸ τὴν ἀρχὴ ὡς τὸ τέλος μιὰ εἰκόνα τῆς πλάνης.

Γένεσις 2:15. Καὶ ἔλαβε Κύριος ὁ Θεὸς (Ἰεχωβά) τὸν ἄνθρωπον, 27
καὶ ἔθεσεν αὐτὸν ἐν τῷ παραδείσῳ τῆς Ἑδέμ διὰ νὰ ἐργάζεται αὐτόν,
καὶ νὰ φυλάττῃ αὐτόν.

Τὸ ὄνομα Ἑδέμ σημαίνει, κατὰ τὸν Κροῦντεν, *ἡδονή, ἀπό-* 30
λαυση. Στὸ ἐδάφιο αὐτὸ ἡ Ἑδέμ ἀντιπροσωπεύει τὸ θνητό,

1 rial body. God could not put Mind into matter nor in-
 finite Spirit into finite form to dress it and
 3 Garden of Eden keep it, — to make it beautiful or to cause it
 to live and grow. Man is God's reflection, needing no
 cultivation, but ever beautiful and complete.

6 *Genesis* ii. 16, 17. And the Lord God [Jehovah] com-
 manded the man, saying, Of every tree of the garden thou
 mayest freely eat: but of the tree of the knowledge of good
 9 and evil, thou shalt not eat of it: for in the day that thou
 eatest thereof thou shalt surely die.

Here the metaphor represents God, Love, as tempting
 12 man, but the Apostle James says: "God cannot be
 tempted with evil, neither tempteth He any
 15 No tempta-
tion from
God man." It is true that a knowledge of evil would
 make man mortal. It is plain also that mate-
 rial perception, gathered from the corporeal senses, consti-
 tutes evil and mortal knowledge. But is it true that God,
 18 good, made "the tree of life" to be the tree of death to His
 own creation? Has evil the reality of good? Evil is un-
 real because it is a lie, — false in every statement.

21 *Genesis* ii. 19. And out of the ground the Lord God
 [Jehovah] formed every beast of the field, and every fowl
 of the air; and brought them unto Adam to see what he
 24 would call them: and whatsoever Adam called every living
 creature, that was the name thereof.

Here the lie represents God as repeating creation, but
 27 Creation's
counterfeit doing so materially, not spiritually, and ask-
 ing a prospective sinner to help Him. Is the
 Supreme Being retrograding, and is man giving up his
 30 dignity? Was it requisite for the formation of man

ύλικό σῶμα. Ὁ Θεὸς δὲν μπορούσε νὰ βάλῃ τὸ Νοῦ στὴν 1
 ὕλῃ οὔτε τὸ ἄπειρο Πνεῦμα στὴν πεπερασμένη μορφή γιὰ νὰ
 τὴν ἐργάζεται καὶ νὰ τὴ φυλάγῃ — γιὰ νὰ τὴν ὁμορφαινῇ ἢ νὰ τὴν 3
 κἀνῇ καὶ νὰ τὴν κἀνῇ καὶ νὰ μεγαλῶνῃ. ^{τῆς Ἑδέμ}
 Ὁ ἄνθρωπος εἶναι ἡ ἀντανάκλαση τοῦ Θεοῦ καὶ δὲ χρειάζεται
 καμιά καλλιέργεια, ἀλλὰ εἶναι πάντοτε ὡραῖος καὶ τέλειος. 6

Γένεσις 2:16, 17. Προσέταξε δὲ Κύριος ὁ Θεὸς (Ἰεχωβά) εἰς τὸν
 Ἀδὰμ, λέγων, Ἀπὸ παντὸς δένδρου τοῦ παραδείσου ἐλευθέρως θὰ 9
 τρώῃς, ἀπὸ δὲ τοῦ ξύλου τῆς γνώσεως τοῦ καλοῦ καὶ τοῦ κακοῦ,
 δὲν θὰ φάγῃς ἀπ' αὐτοῦ· διότι καθ' ἣν ἡμέραν φάγῃς ἀπ' αὐτοῦ,
 ἐξάπαντος θὰ ἀποθάνῃς.

Ἐδῶ ἡ ἀλληγορία παριστάνει τὸ Θεό, τὴν Ἀγάπῃ, νὰ βάζῃ 12
 σὲ πειρασμὸ τὸν ἄνθρωπο, ἀλλὰ ὁ Ἀπόστολος Ἰάκωβος λέει:
 «Ὁ Θεὸς εἶναι ἀπειραστος κακῶν, καὶ Αὐτὸς οὐ-
 δένα πειράζει». Εἶναι ἀλήθεια ὅτι ἡ γνώση τοῦ ^{Κανένας πει-}
 κακοῦ θὰ ἔκανε τὸν ἄνθρωπο θνητό. Εἶναι ἐπίσης ^{ρασμὸς ἀπὸ}
 φανερό ὅτι ἡ ὕλικὴ ἀντίληψη, ποὺ συνάγεται ἀπὸ τὴν ^{τὸ Θεό} 15
 σωματικὴ αἰσθήσει, ἀπαρτίζει τὸ κακὸ καὶ τὴ θνητὴ γνώση. Εἶναι 18
 ὅμως ἀληθινὸ ὅτι ὁ Θεός, τὸ καλόν, ἔκαμε «τὸ ξύλον τῆς ζωῆς»
 νὰ εἶναι δέντρο θανάτου γιὰ τὴν ἴδια Του τὴ δημιουργία;
 Ἐχει τὸ κακὸ τὴν πραγματικότητα τοῦ καλοῦ; Τὸ κακὸ εἶναι 21
 ἀνύπαρκτο γιατί εἶναι ψέμα — ψεύτικο ὅ,τι κι ἂν πῇ.

Γένεσις 2:19. Ἐπλασε δὲ Κύριος ὁ Θεὸς (Ἰεχωβά) ἐκ τῆς γῆς
 πάντα τὰ ζῶα τοῦ ἀγροῦ, καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ 24
 ἔφερεν αὐτὰ πρὸς τὸν Ἀδὰμ, διὰ νὰ ἴδῃ πῶς νὰ ὀνομάσῃ αὐτὰ· καὶ
 ὅ,τι ὄνομα ἤθελε δώσει ὁ Ἀδὰμ εἰς πᾶν ἔμψυχον, τοῦτο νὰ εἶναι τὸ
 ὄνομα αὐτοῦ. 27

Ἐδῶ τὸ ψέμα παρουσιάζει τὸ Θεὸ νὰ δημιουργῇ καὶ πάλι
 ἀπὸ τὴν ἀρχή, ὕλικά ὅμως, ὅχι πνευματικά, καὶ νὰ
 ζητᾷ νὰ Τὸν βοηθήσῃ σ' αὐτὸ ἕνας μέλλων ἀμαρ- ^{Ἡ παρα-}
 τωλός. Παλινωδεῖ τὸ Ὑπέρτατο Ὄν καὶ ἐγκατα- ^{ποίηση τῆς} 30
 λείπει ὁ ἄνθρωπος τὴν ἀξιοπρέπειά του; Ἦταν ἀπαραίτητο
^{δημιουργίας}

1 that dust should become sentient, when all being is the
 reflection of the eternal Mind, and the record declares
 3 that God has already created man, both male and
 female? That Adam gave the name and nature of
 animals, is solely mythological and material. It can-
 6 not be true that man was ordered to create man anew
 in partnership with God; this supposition was a dream,
 a myth.

9 *Genesis ii. 21, 22.* And the Lord God [Jehovah, Yawah]
 caused a deep sleep to fall upon Adam, and he slept: and
 He took one of his ribs, and closed up the flesh instead
 12 thereof; and the rib, which the Lord God [Jehovah] had
 taken from man, made He a woman, and brought her unto
 the man.

15 Here falsity, error, credits Truth, God, with inducing
 a sleep or hypnotic state in Adam in order to perform a
 surgical operation on him and thereby create
 18 **Hypnotic surgery** woman. This is the first record of magnet-
 ism. Beginning creation with darkness instead of light,
 — materially rather than spiritually, — error now simu-
 21 lates the work of Truth, mocking Love and declar-
 ing what great things error has done. Beholding the
 creations of his own dream and calling them real and
 24 God-given, Adam — *alias* error — gives them names.
 Afterwards he is supposed to become the basis of the
 creation of woman and of his own kind, calling them
 27 *mankind*, — that is, a kind of man.

But according to this narrative, surgery was first per-
 formed mentally and without instruments;
 30 **Mental midwifery** and this may be a useful hint to the medical
 faculty. Later in human history, when the forbidden

για τὸ σχηματισμὸ τοῦ ἀνθρώπου νὰ ἀποκτήσῃ τὸ χῶμα 1
 τὴν ἱκανότητα νὰ αἰσθάνεται, ὅταν ὅλη ἡ ὕπαρξίς εἶναι ἀντα-
 νάκλαση τοῦ αἰώνιου Νοῦ, καὶ ἡ ἀφήγησις ἀναφέρει ὅτι ὁ 3
 Θεὸς ἔχει ἤδη δημιουργήσῃ τὸν ἄνθρωπο καὶ ἀρσενικὸ καὶ
 θηλυκὸ; Ὁ ἰσχυρισμὸς ὅτι ὁ Ἀδὰμ ὄρισε τὸ ὄνομα καὶ τὴ
 φύση τοῦ κάθε ζώου, εἶναι ἀπόλυτα μυθολογικὸς καὶ ὑλικός. 6
 Δὲν μπορεῖ νὰ εἶναι ἀληθινὸ ὅτι ὁ ἄνθρωπος διατάχτηκε νὰ
 ξαναδημιουργήσῃ τὸν ἄνθρωπο ἐν συνεργασίᾳ μὲ τὸ Θεό· ἡ
 ὑπόθεσις αὕτη ἦταν ὄνειρο, μῦθος. 9

Γένεσις 2:21, 22. Καὶ ἐπέβαλε Κύριος ὁ Θεὸς (Ἰεχωβά, Ἰαβέ)
 ἑκστασιν ἐπὶ τὸν Ἀδὰμ, καὶ ἐκοιμήθη· καὶ ἔλαβε μίαν ἐκ τῶν πλευρῶν
 αὐτοῦ, καὶ ἔκλεισε μὲ σάρκα τὸν τόπον αὐτῆς· καὶ κατεσκεύασε Κύριος 12
 ὁ Θεὸς (Ἰεχωβά) τὴν πλευράν, τὴν ὁποίαν ἔλαβεν ἀπὸ τοῦ Ἀδὰμ,
 εἰς γυναῖκα, καὶ ἔφερεν αὐτὴν πρὸς τὸν Ἀδὰμ.

Ἐδῶ τὸ ψέμα, ἡ πλάνη, λέει ὅτι ἡ Ἀλήθεια, ὁ Θεός, προκά- 15
 λεσε ὕπνο ἢ ὑπνωτικὴ κατάστασις στὸν Ἀδὰμ γιὰ νὰ τοῦ
 κἀνῃ ἐγχείρησις καὶ ἔτσι νὰ δημιουργήσῃ τὴν γυ- Ὑπνωτιστικὴ
 ναῖκα. Αὕτη εἶναι ἡ πρώτη φορὰ ποὺ ἀναφέρεται χειρουργικὴ 18
 ὁ μαγνητισμός. Ἀρχίζοντας τὴ δημιουργία μὲ σκότος ἀντὶ μὲ
 φῶς — ὑλικά μᾶλλον παρὰ πνευματικά — ἡ πλάνη μιμεῖται
 τῶρα τὸ ἔργο τῆς Ἀλήθειας, ἐμπαίζοντας τὴν Ἀγάπην καὶ 21
 λέγοντας ὅτι αὕτη (ἡ πλάνη) ἔκανε μεγάλα πράγματα. Βλέ-
 ποντας τίς δημιουργίες τοῦ οὐρανοῦ καὶ ἀποκαλώντας τες
 πραγματικὰ καὶ θεόδοτες, ὁ Ἀδὰμ — ἡ πλάνη — τοὺς δίνει 24
 ὀνόματα. Ὑστερα ὑποτίθεται ὅτι γίνεται ἡ βάση τῆς δη-
 μιουργίας τῆς γυναίκας καὶ τοῦ δικοῦ του εἶδους, ὀνομάζοντάς
 το ἀνθρώπινο εἶδος — δηλαδή, ἓνα εἶδος ἀνθρώπου. 27

Ἀλλὰ σύμφωνα μὲ τὴ διήγησις αὕτη, ἡ ἐγχείρησις ἐγίνε
 πρῶτα νοερά καὶ χωρὶς ἐργαλεία· καὶ αὐτὸ εἶναι Νοερὴ
 ἴσως ἓνας χρήσιμος ὑπαινιγμός γιὰ τὴν τάξιν τῶν ματευτικῶν 30
 γιαιτρῶν. Στὴ μεταγενέστερη ἀνθρώπινη ἱστορία, ὅταν ὁ

1 fruit was bringing forth fruit of its own kind, there
 came a suggestion of change in the *modus operandi*, —
 3 that man should be born of woman, not woman again
 taken from man. It came about, also, that instruments
 were needed to assist the birth of mortals. The first
 6 system of suggestive obstetrics has changed. Another
 change will come as to the nature and origin of man,
 and this revelation will destroy the *dream* of existence,
 9 reinstate reality, usher in Science and the glorious fact
 of creation, that both man and woman proceed from
 God and are His eternal children, belonging to no lesser
 12 parent.

Genesis iii. 1-3. Now the serpent was more subtle than
 any beast of the field which the Lord God [Jehovah] had
 15 made. And he said unto the woman, Yea, hath God said,
 Ye shall not eat of every tree of the garden? And the
 woman said unto the serpent, We may eat of the fruit of
 18 the trees of the garden: but of the fruit of the tree which is
 in the midst of the garden, God hath said, Ye shall not eat
 of it, neither shall ye touch it, lest ye die.

21 Whence comes a talking, lying serpent to tempt the
 children of divine Love? The serpent enters into the
 metaphor only as evil. We have nothing in the
 24 **Mythical
serpent** animal kingdom which represents the species
 described, — a talking serpent, — and should rejoice that
 evil, by whatever figure presented, contradicts itself and
 27 has neither origin nor support in Truth and good. Seeing
 this, we should have faith to fight all claims of evil, be-
 cause we know that they are worthless and unreal.

30 Adam, the synonym for error, stands for a belief of
 material mind. He begins his reign over man some-

ἀπαγορευμένος καρπὸς ἔκανε καρπὸ κατὰ τὸ εἶδος του, θεωρή- 1
 θηκε καλὸ νὰ ἀλλάξῃ ὁ τρόπος αὐτὸς τῆς ἐνέργειας — ὅτι ὁ 2
 ἄντρας πρέπει νὰ γεννιέται ἀπὸ τὴ γυναῖκα καὶ ὅχι ἡ γυναί- 3
 κα νὰ παράγεται πάλι ἀπὸ τὸν ἄντρα. Θεωρήθηκε ἐπίσης
 ἀναγκαῖο νὰ χρησιμοποιηθοῦν ἐργαλεῖα γιὰ νὰ διευκολύνουν
 τὴ γέννηση τῶν θνητῶν. Τὸ πρῶτο σύστημα τῆς μαιευτικῆς, 6
 ποὺ χρησιμοποίησε ὑποβολή, ἔχει ἀλλάξει. Θὰ γίνῃ κι ἄλλη
 ἀλλαγὴ σχετικὰ μὲ τὴ φύση καὶ τὴν καταγωγὴ τοῦ ἀνθρώ-
 που, καὶ ἡ ἀποκάλυψη αὐτὴ θὰ ἐξαλείψῃ τὸ *ὄνειρο* τῆς ὕπαρ- 9
 ξης, θὰ ἀποκαταστήσῃ τὴν πραγματικότητα, θὰ φέρῃ τὴν
 Ἐπιστῆμην καὶ τὸ ὑπέροχο γεγονός τῆς δημιουργίας, ὅτι δη-
 λαδῇ καὶ ὁ ἄντρας καὶ ἡ γυναῖκα προέρχονται ἀπὸ τὸ Θεό, 12
 καὶ εἶναι τὰ αἰώνια παιδιὰ Του, ποὺ δὲν ἀνήκουν σὲ κανένα
 κατώτερο γονεά.

Γένεσις 3:1-3. Ὁ δὲ ὄφις ἦτο τὸ φρονιμώτερον πάντων τῶν 15
 ζώων τοῦ ἀγροῦ, τὰ ὁποῖα ἔκαμε Κύριος ὁ Θεός (Ἰεχωβά)· καὶ εἶπεν
 ὁ ὄφις πρὸς τὴν γυναῖκα, Τῷ ὄντι εἶπεν ὁ Θεός, Μὴ φάγητε ἀπὸ
 παντὸς δένδρου τοῦ παραδείσου; Καὶ εἶπεν ἡ γυνὴ πρὸς τὸν ὄφιν, 18
 Ἀπὸ τοῦ καρποῦ τῶν δένδρων τοῦ παραδείσου δυνάμεθα νὰ φάγω-
 μεν· ἀπὸ δὲ τοῦ καρποῦ τοῦ δένδρου, τὸ ὁποῖον εἶναι ἐν μέσῳ τοῦ
 παραδείσου, εἶπεν ὁ Θεός, Μὴ φάγητε ἀπ' αὐτοῦ, μηδὲ ἐγγίσητε 21
 αὐτόν, διὰ νὰ μὴ ἀποθάνητε.

Ἀπὸ ποῦ ἔρχεται ἓνα τέτοιο φίδι, ποὺ μιλά καὶ ψεύδεται
 γιὰ νὰ βάλῃ σὲ πειρασμὸ τὰ παιδιὰ τῆς θείας Ἀγάπης; Τὸ 24
 φίδι παρουσιάζεται στὴν ἀλληγορίαν μόνο ὡς τὸ μυθικὸ
 κακό. Δὲν ὑπάρχει τίποτε στὸ ζωικὸ βασίλειο *φίδι*
 ποὺ νὰ ἀντιπροσωπεύῃ τὸ εἶδος αὐτὸ — ἓνα φίδι ποὺ μιλά — 27
 καὶ πρέπει νὰ χαϊρώμαστε γιατί τὸ κακό, μ' ὅποια μορφή καὶ
 ἂν παρουσιάζεται, διαψεύδει τὸν ἑαυτό του καὶ οὔτε κατάγεται
 οὔτε ὑποστηρίζεται ἀπὸ τὴν Ἀλήθεια καὶ τὸ καλὸ. Ἐχοντας 30
 αὐτὸ ὑπόψη, πρέπει νὰ ἔχουμε πίστη γιὰ νὰ καταπολεμή-
 σουμε ὅλους τοὺς ἰσχυρισμοὺς τοῦ κακοῦ, γιατί ξέρουμε ὅτι
 εἶναι ἀσύστατοι καὶ μὴ πραγματικοί. 33

Ὁ Ἀδάμ, τὸ συνώνυμο τῆς πλάνης, ἀντιπροσωπεύει μιὰ
 δοξασία τοῦ ὑλικοῦ νοῦ. Ἀρχίζει νὰ ἐξουσιάζῃ τὸν ἄνθρωπο

1 what mildly, but he increases in falsehood and his days
 Error or
 3 Adam become shorter. In this development, the im-
 mortal, spiritual law of Truth is made manifest
 as forever opposed to mortal, material sense.

In divine Science, man is sustained by God, the divine
 6 Principle of being. The earth, at God's command, brings
 Divine
 providence forth food for man's use. Knowing this, Jesus
 once said, "Take no thought for your life,
 9 what ye shall eat, or what ye shall drink," — presuming
 not on the prerogative of his creator, but recognizing God,
 the Father and Mother of all, as able to feed and clothe
 12 man as He doth the lilies.

Genesis iii. 4, 5. And the serpent said unto the woman,
 Ye shall not surely die: for God doth know that in the day
 15 ye eat thereof, then your eyes shall be opened; and ye shall
 be as gods, knowing good and evil.

This myth represents error as always asserting its su-
 18 periority over truth, giving the lie to divine Science and
 Error's
 assumption saying, through the material senses: "I can
 open your eyes. I can do what God has not
 21 done for you. Bow down to me and have another god.
 Only admit that I am real, that sin and sense are more
 pleasant to the eyes than spiritual Life, more to be de-
 24 sired than Truth, and I shall know you, and you will be
 mine." Thus Spirit and flesh war.

The history of error is a dream-narrative. The dream
 27 has no reality, no intelligence, no mind; therefore the
 dreamer and dream are one, for neither is
 Scriptural
 allegory true nor real. *First*, this narrative supposes
 30 that something springs from nothing, that matter pre-
 cedes mind. *Second*, it supposes that mind enters matter,

μὲ ἥπιο κάπως τρόπο, ἀλλὰ ὅσο πάει γίνεται καὶ πιὸ ψεύ- 1
 τικὸς καὶ οἱ μέρες του λιγοστεύουν. Κατὰ τὴν ἐξέ- ^{Ἡ πλάνη ἢ}
 λιξη αὐτὴ φανερώνεται ὅτι ὁ ἀθάνατος καὶ πνευ- ^{ὁ Ἀδάμ} 3
 ματικὸς νόμος τῆς Ἀλήθειας ἐναντιώνεται αἰωνίως στὴ θνητὴ
 καὶ ὕλική αἴσθηση.

Στὴ θεία Ἐπιστήμη, ὁ ἄνθρωπος συντηρεῖται ἀπὸ τὸ Θεό, 6
 τὴ θεία Ἀρχὴ τοῦ εἶναι. Ἡ γῆ παράγει, κατ' ἐντολὴν τοῦ
 Θεοῦ, τροφὴ γιὰ τὴ χρῆση τοῦ ἀνθρώπου. Ἐπει- ^{Θεία}
 δὴ τὸ ἤξερε αὐτό, ὁ Ἰησοῦς εἶπε κάποτε: «Μὴ με- ^{πρόνοια} 9
 ριμνᾶτε περὶ τῆς ζωῆς σας, τί νὰ φάγητε καὶ τί νὰ πίνητε» —
 ὄχι γιατί ἔκανε κατάχρηση τοῦ προνομίου τοῦ δημιουργοῦ
 του, ἀλλὰ γιατί ἀναγνώριζε ὅτι ὁ Θεός, ὁ Πατέρας καὶ ἡ 12
 Μητέρα τῶν πάντων, εἶναι ἱκανὸς νὰ τρέφῃ καὶ νὰ ντύνῃ τὸν
 ἄνθρωπο ὅπως κάνει καὶ γιὰ τὰ κρίνα.

Γένεσις 3:4, 5. Καὶ εἶπεν ὁ ὄφης πρὸς τὴν γυναῖκα, Δὲν θὰ ἀποθά- 15
 νετε βεβαίως· ἀλλ' ἐξεύρει ὁ Θεός, ὅτι καθ' ἣν ἡμέραν φάγητε ἀπ'
 αὐτοῦ, θὰ ἀνοιχθῶσιν οἱ ὀφθαλμοὶ σας, καὶ θὰ εἰσθε ὡς θεοί, γνωρί-
 ζοντες τὸ καλὸν καὶ τὸ κακόν. 18

Ὁ μύθος αὐτὸς παρουσιάζει τὴν πλάνη νὰ ὑποστηρίξῃ
 πάντοτε ὅτι εἶναι ἀνώτερη ἀπὸ τὴν ἀλήθεια, νὰ διαψεύδῃ τὴ
 θεία Ἐπιστήμη καὶ νὰ λήῃ, μέσο τῶν ὕλικῶν αἰ- ^{Ἡ προσ- 21}
 σθήσεων: «Μπορῶ νὰ ἀνοίξω τὰ μάτια σας. ^{ποίηση τῆς}
 Μπορῶ νὰ κάνω γιὰ σᾶς ὅ,τι δὲν ἔχει κάνει ὁ Θεός. ^{πλάνης}
 Προσκυνῆστε με καὶ ἔχετε ἕναν ἄλλο θεό. Παραδεχτῆτε μόνο 24
 ὅτι εἶμαι πραγματικὴ, ὅτι ἡ ἁμαρτία καὶ ἡ αἴσθηση εἶναι πιὸ
 εὐχάριστες στὰ μάτια ἀπὸ τὴν πνευματικὴ Ζωή, πιὸ ἐπι-
 θυμητὲς ἀπὸ τὴν Ἀλήθεια, καὶ τότε θὰ σᾶς γνωρίσω καὶ θὰ 27
 εἰστε δικοί μου». Ἔτσι τὸ Πνεῦμα καὶ ἡ σάρκα πολεμοῦν
 μεταξὺ τους.

Ἡ ἱστορία τῆς πλάνης εἶναι ἀφήγηση ἑνὸς οὐείρου. Τὸ 30
 ὄνειρο δὲν εἶναι πραγματικὸ καὶ δὲν ἔχει οὔτε νοημοσύνη οὔτε
 νοῦ· ἐπομένως τὸ πρόσωπο ποὺ ὀνειρεύεται καὶ τὸ ^{Βιβλικὴ 33}
 ὄνειρο εἶναι ἓνα καὶ τὸ αὐτό, γιατί κανένα ἀπὸ ^{ἀλληγορία}
 τὰ δυὸ δὲν εἶναι ἀληθινὸ οὔτε πραγματικόν. *Πρῶτα* ἡ διήγηση
 αὐτὴ ὑποθέτει ὅτι κάτι πηγάζει ἀπὸ τὸ τίποτε, ὅτι ἡ ὕλη
 ἔχει τὸ προβάδισμα ἐναντι τοῦ νοῦ. *Ὑστερα* ὑποθέτει ὅτι 36

1 and matter becomes living, substantial, and intelligent.
 The order of this allegory — the belief that everything
 3 springs from dust instead of from Deity — has been main-
 tained in all the subsequent forms of belief. This is the
 error, — that mortal man starts materially, that non-
 6 intelligence becomes intelligence, that mind and soul are
 both right and wrong.

It is well that the upper portions of the brain represent
 9 the higher moral sentiments, as if hope were ever prophe-
 sying thus: The human mind will sometime
Higher rise above all material and physical sense, ex-
hope
 12 changing it for spiritual perception, and exchanging hu-
 man concepts for the divine consciousness. Then man
 will recognize his God-given dominion and being.

15 If, in the beginning, man's body originated in non-
 intelligent dust, and mind was afterwards put into body
 by the creator, why is not this divine order
Biological
inventions
 18 still maintained by God in perpetuating the
 species? Who will say that minerals, vegetables, and
 animals have a propagating property of their own?
 21 Who dares to say either that God is in matter or that
 matter exists without God? Has man sought out other
 creative inventions, and so changed the method of his
 24 Maker?

Which institutes Life, — matter or Mind? Does Life
 begin with Mind or with matter? Is Life sustained by
 27 matter or by Spirit? Certainly not by both, since flesh
 wars against Spirit and the corporeal senses can take no
 cognizance of Spirit. The mythologic theory of mate-
 30 rial life at no point resembles the scientifically Christian
 record of man as created by Mind in the image and like-
 ness of God and having dominion over all the earth. Did

ὁ νοῦς εἰσέρχεται στήν ὕλη καί ἡ ὕλη ἀποκτᾷ ζωή, οὐσία 1
καί νοημοσύνη. Ἡ σειρὰ μέ τήν ὁποία ἐξελίσσονται τὰ πράγ-
ματα στήν ἀλληγορία αὐτή — ἡ δοξασία ὅτι τὸ πᾶν πηγάζει 3
ἀπὸ τὸ χῶμα καί ὄχι ἀπὸ τῆ Θεότητα — ἔχει διατηρηθῇ
σ' ὅλες τὶς μεταγενέστερες μορφές τῆς δοξασίας. Αὐτὴ εἶναι ἡ
πλάνη: ὅτι ὁ θνητὸς ἄνθρωπος ἀρχίζει ὑλικά, ὅτι ἡ μὴ νοη- 6
μοσύνη γίνεται νοημοσύνη, ὅτι ὁ νοῦς καί ἡ ψυχὴ εἶναι καί
καλὰ καὶ κακά.

Εἶναι εὐτύχημα ποὺ τὰ ψηλότερα μέρη τοῦ ἐγκεφάλου 9
ἀντιπροσωπεύουν τὰ ἀνώτερα ἠθικά αἰσθήματα, σὰ νὰ θέλη
ἡ ἐλπίδα νὰ προφητεῦη πάντοτε τὰ ἐξῆς: 'Ο ἀν- 'Ανώτερη
θρώπινος νοῦς θὰ ὑψωθῇ κάποτε πάνω ἀπὸ κάθε ἐλπίδα' 12
ὕλική καὶ σωματικὴ αἴσθηση ἀνταλλάζοντας αὐτὴ μέ τὴν
πνευματικὴ ἀντίληψη, καὶ τὶς ἀνθρώπινες ιδέες μέ τὴ θεία
συνείδηση. Τότε ὁ ἄνθρωπος θὰ ἀναγνωρίσῃ τὴ θεόδοτη 15
κυριαρχία καὶ ἀτομικότητά του.

Ἄν στήν ἀρχὴ τὸ σῶμα τοῦ ἀνθρώπου γεννήθηκε ἀπὸ τὸ
χῶμα, ποὺ δὲν ἔχει νοημοσύνη, καὶ κατόπι ὁ δημιουργὸς 18
ἔβαλε νοῦ μέσα σ' αὐτό, γιατί ὁ Θεὸς δὲν ἔξακο- Βιολογικές
λουθεῖ νὰ τηρῇ τὴ θεία αὐτὴ τάξη γιὰ τὴ διαιώ- ἐφευρέσεις
νιση τῶν εἰδῶν; Ποιὸς μπορεῖ νὰ πῇ ὅτι τὰ ὀρυκτά, τὰ 21
φυτὰ καὶ τὰ ζῶα ἔχουν τὴν ιδιότητα νὰ ἀναπαράγωνται
μόνα τους; Ποιὸς τολμᾷ νὰ πῇ ὅτι ὁ Θεὸς εἶναι στήν ὕλη ἢ
ὅτι ἡ ὕλη ὑπάρχει χωρὶς τὸ Θεό; Μήπως ἐπιδίωξε ὁ ἀν- 24
θρώπος νὰ βρῇ ἄλλους τρόπους δημιουργίας καὶ ἔτσι ἄλλαξε
τὴ μέθοδο τοῦ Δημιουργοῦ του;

Τί συγκροτεῖ τὴ Ζωή, ἡ ὕλη ἢ ὁ Νοῦς; Ἀρχίζει ἡ Ζωή 27
μέ τὸ Νοῦ ἢ μέ τὴν ὕλη; Διατηρεῖται ἡ Ζωή ἀπὸ τὴν ὕλη
ἢ ἀπὸ τὸ Πνεῦμα; Ὅχι βέβαια καὶ ἀπὸ τὰ δύο, ἀφοῦ ἡ σάρκα
ἀντιστρατεύεται στὸ Πνεῦμα καὶ οἱ σωματικὲς αἰσθήσεις δὲν 30
μποροῦν νὰ ἀντιληφτοῦν τὸ Πνεῦμα. Ἡ μυθολογικὴ θεωρία
περὶ ὑλικῆς ζωῆς δὲ μοιάζει σὲ κανένα σημεῖο μέ τὴν ἐπιστη-
μονικὰ χριστιανικὴ ἀφήγηση ὅτι ὁ ἄνθρωπος δημιουργήθηκε 33
ἀπὸ τὸ Νοῦ κατὰ τὴν εἰκόνα καὶ τὴν ὁμοίωση τοῦ Θεοῦ
καὶ ἔχει ἐξουσία πάνω σ' ὅλη τὴ γῆ. Δημιούργησε ὁ Θεὸς

1 God at first create one man unaided, — that is, Adam, —
 but afterwards require the union of the two sexes in order
 3 to create the rest of the human family? No! God makes
 and governs all.

All human knowledge and material sense must be
 6 gained from the five corporeal senses. Is this knowledge
 Progeny safe, when eating its first fruits brought death?
 cursed “In the day that thou eatest thereof thou shalt
 9 surely die,” was the prediction in the story under consid-
 eration. Adam and his progeny were cursed, not blessed;
 and this indicates that the divine Spirit, or Father, con-
 12 demns material man and remands him to dust.

Genesis iii. 9, 10. And the Lord God [Jehovah] called
 unto Adam, and said unto him, Where art thou? And he
 15 said, I heard Thy voice in the garden, and I was afraid,
 because I was naked; and I hid myself.

Knowledge and pleasure, evolved through material
 18 sense, produced the immediate fruits of fear and shame.
 Shame the Ashamed before Truth, error shrank abashed
 effect of sin from the divine voice calling out to the cor-
 21 poreal senses. Its summons may be thus paraphrased:
 “Where art thou, man? Is Mind in matter? Is Mind
 capable of error as well as of truth, of evil as well as of
 24 good, when God is All and He is Mind and there is but
 one God, hence one Mind?”

Fear was the first manifestation of the error of mate-
 27 rial sense. Thus error began and will end the dream of
 Fear comes matter. In the allegory the body had been
 of error naked, and Adam knew it not; but now error
 30 demands that *mind* shall see and feel through matter, the
 five senses. The first impression material man had of

ἦσαν ἄνθρωπο πρῶτα χωρὶς βοηθῶ — δηλαδή, τὸν Ἀδὰμ — 1
 ἀλλὰ κατόπι χρειάστηκε τὴν ἔνωση τῶν δύο φύλων γιὰ νὰ
 δημιουργήσῃ τὴν ὑπόλοιπη ἀνθρώπινη οἰκογένεια; Ὁχι! 3
 Ὁ Θεὸς δημιουργεῖ καὶ κυβερνᾷ τὰ πάντα.

Ὁλη ἡ ἀνθρώπινη γνώση καὶ ὑλικὴ αἴσθησις ἀποκτᾶται
 ἀναγκαστικὰ ἀπὸ τὶς πέντε σωματικὲς αἰσθήσεις. Εἶναι ἡ 6
 γνώση αὐτὴ ἀσφαλὴς, ὅταν τὸ φάγωμα τῶν πρῶ-
 των καρπῶν τῆς ἐπέφερε τὸ θάνατο; «Καθ' ἣν Οἱ ἀπόγονοι
 εἶναι
 καταραμένοι
 ἡμέραν φάγῃς ἀπ' αὐτοῦ, ἐξάπαντος θὰ ἀπο- 9
 θάνῃς», ἦταν ἡ προφητεία στὴν ἱστορίᾳ ποὺ ἐξετάζουμε. Ὁ
 Ἀδὰμ καὶ οἱ ἀπόγονοί του ἐπέσυραν κατάρρα, ὅχι εὐλογία,
 καὶ αὐτὸ δείχνει ὅτι τὸ θεῖο Πνεῦμα, ἡ ὁ Πατέρας, καταδικάζει 12
 τὸν ὑλικὸ ἄνθρωπο καὶ τὸν στέλνει πίσω στὸ χῶμα.

Γένεσις 3:9, 10. Ἐκάλεσε δὲ Κύριος ὁ Θεὸς (Ἰεχωβά) τὸν Ἀδὰμ,
 καὶ εἶπε πρὸς αὐτόν, Ποῦ εἶσαι; Ὁ δὲ εἶπε, Τὴν φωνὴν Σου ἤκουσα 15
 ἐν τῷ παραδείσῳ, καὶ ἐφοβήθην, διότι εἶμαι γυμνός· καὶ ἐκρύφθην.

Ἡ γνώσις καὶ ἡ ἡδονή, ποὺ προξένησε ἡ ὑλικὴ αἴσθησις,
 εἶχαν ὥς ἄμεσα ἀποτελέσματα τὸ φόβο καὶ τὴν ντροπὴν. 18
 Ντροπιασμένη μπρὸς τὴν Ἀλήθεια, ἡ πλάνη Τὸ ἀποτέ-
 λεσμα τῆς
 ἁμαρτίας
 ἦταν ντροπή
 ζάρωσε ἀπὸ τὸ φόβο τῆς καὶ κρύφτηκε ἀπὸ τὴ 21
 θεία φωνή, ποὺ καλοῦσε τὶς σωματικὲς αἰσθήσεις.
 Ἡ κλήσις τῆς μπορεῖ νὰ ἐρμηνευτῇ ἔτσι: «Ἀνθρῶπε, ποῦ εἶ-
 σαι; Εἶναι ὁ Νοῦς στὴν ὕλη; Εἶναι ὁ Νοῦς ἱκανὸς γιὰ πλάνη
 ὅπως καὶ γιὰ ἀλήθεια, γιὰ κακὸ ὅπως καὶ γιὰ καλὸ, ἐνῶ ὁ 24
 Θεὸς εἶναι τὸ Πᾶν καὶ εἶναι Νοῦς καὶ δὲν ὑπάρχει παρὰ ἕνας
 Θεὸς καὶ ἐπομένως ἕνας Νοῦς;»

Φόβος ἦταν ἡ πρώτη ἐκδήλωση τῆς πλάνης τῶν ὑλικῶν 27
 αἰσθήσεων. Ἔτσι ἄρχισε ἡ πλάνη τὸ ὄνειρο τῆς ὕλης καὶ
 ἔτσι θὰ τὸ τελειώσῃ. Στὴν ἀλληγορίᾳ τὸ σῶμα
 ἦταν γυμνὸ, ὁ Ἀδὰμ ὁμως δὲν τὸ ἤξερε· ἀλλὰ Ὁ φόβος
 προέρχεται
 ἀπὸ τὴν
 πλάνη
 τώρα ἡ πλάνη ἀπαιτεῖ ὁ νοῦς νὰ βλέπῃ καὶ νὰ 30
 αἰσθάνεται μέσο τῆς ὕλης, τῶν πέντε αἰσθήσεων. Τὸ πρῶτο
 πράγμα ποὺ ἀντιλήφτηκε ὁ ὑλικὸς ἄνθρωπος ἦταν ὅτι 33

1 himself was one of nakedness and shame. Had he lost
 man's rich inheritance and God's behest, dominion over
 3 all the earth? No! This had never been bestowed on
 Adam.

Genesis iii. 11, 12. And He said, Who told thee that
 6 thou wast naked? Hast thou eaten of the tree, whereof I
 commanded thee that thou shouldst not eat? And the man
 said, The woman whom Thou gavest to be with me, she gave
 9 me of the tree, and I did eat.

Here there is an attempt to trace all human errors
 directly or indirectly to God, or good, as if He were the
 12 The beguiling first lie creator of evil. The allegory shows that the
 snake-talker utters the first voluble lie, which
 beguiles the woman and demoralizes the man. Adam,
 15 *alias mortal error*, charges God and woman with his own
 dereliction, saying, "The woman, whom Thou gavest
 me, is responsible." According to this belief, the rib taken
 18 from Adam's side has grown into an evil mind, named
woman, who aids man to make sinners more rapidly than
 he can alone. Is this an help meet for man?
 21 Materiality, so obnoxious to God, is already found in the
 rapid deterioration of the bone and flesh which came from
 Adam to form Eve. The belief in material life and in-
 24 telligence is growing worse at every step, but error has its
 suppositional day and multiplies until the end thereof.

Truth, cross-questioning man as to his knowledge of
 27 error, finds woman the first to confess her fault. She
 says, "The serpent beguiled me, and I did
 30 False womanhood eat;" as much as to say in meek penitence,
 "Neither man nor God shall father my fault." She has
 already learned that corporeal sense is the serpent. Hence

ντρεπόταν καὶ ἦταν γυμνός. Εἶχε χάσει τὴν πλούσια κληρονομία τοῦ ἀνθρώπου καὶ τὴν ὑπόσχεση ποὺ τοῦ ἔδωσε ὁ Θεός, δηλαδή ἐξουσία πάνω σ' ὅλη τὴ γῆ; "Ὁχι! "Ενα τέτοιο πράγμα δὲν εἶχε ποτὲ δοθῇ στὸν Ἀδὰμ.

Γένεσις 3:11, 12. Καὶ εἶπε πρὸς αὐτὸν ὁ Θεός, Τίς ἐφανέρωσεν εἰς σέ ὅτι εἶσαι γυμνός; Μήπως ἔφαγες ἀπὸ τοῦ δένδρου, ἀπὸ τοῦ ὁποίου προσέταξα εἰς σέ νὰ μὴ φάγῃς; Καὶ εἶπεν ὁ Ἀδὰμ, Ἡ γυνὴ τὴν ὁποίαν ἔδωκας νὰ εἶναι μετ' ἐμοῦ, αὐτὴ μοὶ ἔδωκεν ἀπὸ τοῦ δένδρου, καὶ ἔφαγον.

Ἐδῶ γίνεται ἀπόπειρα νὰ ἀποδοθοῦν ὅλες οἱ ἀνθρώπινες πλάνες ἀμέσως ἢ ἐμμέσως στὸ Θεό, τὸ καλὸ, σὰ νὰ ἦταν Αὐτὸς ὁ δημιουργὸς τοῦ κακοῦ. Ἡ ἀλληγορία δείχνει ὅτι τὸ φίδι ποὺ μιᾶ λείει τὸ πρῶτο εὐγλωττο ψέμα, ποὺ παραπλανᾷ τὴ γυναῖκα καὶ ἐξαχρειώνει τὸν ἄντρα. Ὁ Ἀδὰμ, ἡ ἠ θνητὴ πλάνη, φορτώνει στὸ Θεὸ καὶ στὴ γυναῖκα τὴ δική του ἀμέλεια, λέγοντας: «Ἡ γυναῖκα, ποὺ μοῦ ἔδωσες Ἐσύ, εἶναι ὑπεύθυνη». Σύμφωνα μ' αὐτὴ τὴ δοξασία, τὸ πλευρὸ ποὺ ἀφαιρέθηκε ἀπὸ τὸν Ἀδὰμ ἔγινε ἕνας κακὸς νοῦς, ποὺ ὀνομάζεται *γυναῖκα* καὶ βοηθεῖ τὸν ἄντρα νὰ κάνῃ ἀμαρτωλοὺς πιὸ γρήγορα ἀπὸ ὅ,τι μπορεῖ μόνος του. Εἶναι αὐτὴ βοηθὸς κατάλληλη γιὰ τὸν ἄντρα;

Ἡ ὑλικότητα, ποὺ εἶναι τόσο ἀποκρουστικὴ στὸ Θεό, φαίνεται ἤδη στὴ γρήγορη φθορὰ ποὺ παθαίνει τὸ κόκαλο καὶ ἡ σὰρκα ποὺ πάρθηκαν ἀπὸ τὸν Ἀδὰμ γιὰ νὰ σχηματίσουν τὴν Εὕα. Ἡ δοξασία στὴν ὑλικὴ ζωὴ καὶ νοημοσύνη χειροτερεύει σὲ κάθε βῆμα, ἀλλὰ ἡ πλάνη ἐπικρατεῖ φαινομενικὰ ἐπὶ ἕνα διάστημα καὶ πολλαπλασιάζεται μέχρις ὅτου ἔρθῃ τὸ τέλος τῆς.

Ἡ Ἀλήθεια, ἀνακρίνοντας τὸν ἄνθρωπο γιὰ νὰ μάθῃ πῶς γνώρισε τὴν πλάνη, βλέπει ὅτι πρώτη ἡ γυναῖκα ὁμολογεῖ τὸ σφάλμα τῆς. Λέει: «Ὁ ὄφας μὲ ἠπάτησε, καὶ ἔφαγον»· σὰ νὰ λήῃ μὲ ταπεινοφροσύνη καὶ μεταμέλεια: «Οὔτε ὁ ἄντρας οὔτε ὁ Θεὸς εἶναι ὑπεύθυνος γιὰ τὸ σφάλμα μου». Ἐχεῖ ἤδη μάθει ὅτι ἡ σωματικὴ αἴσθηση εἶναι

Τὸ πρῶτο
παραπλανη-
τικὸ ψέμα

Ψεύτικη γυ-
ναικεῖα φύση

- 1 she is first to abandon the belief in the material origin of
 man and to discern spiritual creation. This hereafter
 3 enabled woman to be the mother of Jesus and to behold
 at the sepulchre the risen Saviour, who was soon to mani-
 fest the deathless man of God's creating. This enabled
 6 woman to be first to interpret the Scriptures in their true
 sense, which reveals the spiritual origin of man.

Genesis iii. 14, 15. And the Lord God [Jehovah] said
 9 unto the serpent, . . . I will put enmity between thee and
 the woman, and between thy seed and her seed; it shall
 bruise thy head, and thou shalt bruise his heel.

- 12 This prophecy has been fulfilled. The Son of the Virgin-
 mother unfolded the remedy for Adam, or error; and the
 Spirit and Apostle Paul explains this warfare between the
 15 flesh idea of divine power, which Jesus presented,
 and mythological material intelligence called *energy* and
 opposed to Spirit.

- 18 Paul says in his epistle to the Romans: "The carnal
 mind is enmity against God; for it is not subject to the
 law of God, neither indeed can be. So then they that
 21 are in the flesh cannot please God. But ye are not in the
 flesh, but in the Spirit, if so be that the spirit of God dwell
 in you."

- 24 There will be greater mental opposition to the spirit-
 ual, scientific meaning of the Scriptures than there has
 ever been since the Christian era began. The
 Bruising sin's head
 27 serpent, material sense, will bite the heel of
 the woman, — will struggle to destroy the spiritual idea
 of Love; and the woman, this idea, will bruise the head
 30 of lust. The spiritual idea has given the understanding

τὸ φίδι. Γι' αὐτὸ εἶναι ἡ πρώτη ποὺ ἐγκαταλείπει τὴ δοξασία 1
 στὴν ὑλικὴ καταγωγὴ τοῦ ἀνθρώπου καὶ διακρίνει τὴν πνευ-
 ματικὴ δημιουργία. Αὐτὸ ἔκανε ἀργότερα τὴ γυναῖκα ἱκανὴ 3
 νὰ γίνῃ ἡ μητέρα τοῦ Ἰησοῦ καὶ νὰ δῇ στὸ μνημεῖο τὸν ἀνα-
 στημένο Σωτῆρα, ποὺ ἐπρόκειτο σὲ λίγο νὰ φανερώσῃ τὸν
 ἀθάνατο ἄνθρωπο τῆς δημιουργίας τοῦ Θεοῦ. Αὐτὸ ἔκανε τὴ 6
 γυναῖκα ἱκανὴ νὰ ἐρμηνεύσῃ πρώτη τὴ Γραφὴ καὶ νὰ δώσῃ
 τὴν ἀληθινὴ τῆς ἔννοια, ποὺ ἀποκαλύπτει τὴν πνευματικὴ
 καταγωγὴ τοῦ ἀνθρώπου. 9

Γένεσις 3:14, 15. Καὶ εἶπε Κύριος ὁ Θεὸς (Ἰεχωβά) πρὸς τὸν 1
 ὄφιν, . . . ἔχθραν θὰ στήσω ἀνάμεσον σοῦ καὶ τῆς γυναικός, καὶ 12
 ἀνάμεσον τοῦ σπέρματός σου καὶ τοῦ σπέρματος αὐτῆς· αὐτὸ θὰ 12
 συντρίψῃ τὴν κεφαλὴν σου, καὶ σὺ θὰ κεντήσῃς τὴν πτέρναν αὐτοῦ.

Ἡ προφητεία αὐτὴ ἐκπληρώθηκε. Ὁ Υἱὸς τῆς Παρθένου 1
 μητρὸς βρῆκε τὸ φάρμακο γιὰ τὸν Ἀδὰμ, ἡ τὴν πλάνη· καὶ 15
 ὁ Ἀπόστολος Παῦλος ἐξηγεῖ τὸν πόλεμο αὐτὸ Τὸ Πνεῦμα
καὶ ἡ σὰρκα
 μεταξὺ τῆς ιδέας τῆς θείας δύναμης, ποὺ παρου-
 σίασε ὁ Ἰησοῦς, καὶ τῆς μυθολογικῆς ὑλικῆς νοημοσύνης ποὺ 18
 καλεῖται *ἐνέργεια* καὶ ἐναντιώνεται στὸ Πνεῦμα.

Ὁ Παῦλος λέει στὴν Ἐπιστολὴ του πρὸς τοὺς Ρωμαίους:
 «Τὸ φρόνημα τῆς σαρκὸς εἶναι ἐχθρὰ εἰς τὸν Θεόν· ἐπειδὴ εἰς 21
 τὸν νόμον τοῦ Θεοῦ δὲν ὑποτάσσεται, ἀλλ' οὐδὲ δύναται·
 ὅσοι δὲ εἶναι τῆς σαρκός, δὲν δύνανται νὰ ἀρέσωσιν εἰς τὸν 24
 Θεόν. Σεῖς ὅμως δὲν εἴσθε τῆς σαρκός, ἀλλὰ τοῦ Πνεύματος, 24
 ἐὰν τὸ πνεῦμα τοῦ Θεοῦ κατοικῇ ἐν ὑμῖν».

Θὰ ὑπάρξῃ μεγαλύτερη νοερὴ ἐναντίωση στὴν πνευματικὴ 1
 καὶ ἐπιστημονικὴ ἔννοια τῶν Γραφῶν ἀπὸ ὅ,τι ὑπῆρξε ἀφότου 27
 ἄρχισε ἡ χριστιανικὴ ἐποχὴ. Τὸ φίδι, ἡ ὑλικὴ
 αἴσθησις, θὰ δαγκάνῃ τὴ φτέρνα τῆς γυναικας — Ἡ συντριβὴ
τῆς κεφαλῆς
τῆς ἀμαρτίας
 θὰ ἀγωνιστῇ νὰ καταστρέψῃ τὴν πνευματικὴ 30
 ιδέα τῆς Ἀγάπης· καὶ ἡ γυναῖκα, ἡ ιδέα αὐτή, θὰ συντρίψῃ
 τὴν κεφαλὴ τῆς λαγνείας. Ἡ πνευματικὴ ιδέα ἔδωσε στὴ

1 a foothold in Christian Science. The seed of Truth and
the seed of error, of belief and of understanding, — yea,
3 the seed of Spirit and the seed of matter, — are the wheat
and tares which time will separate, the one to be burned,
the other to be garnered into heavenly places.

6 *Genesis* iii. 16. Unto the woman He said, I will greatly
multiply thy sorrow and thy conception: in sorrow thou
shalt bring forth children; and thy desire shall be to thy
9 husband, and he shall rule over thee.

Divine Science deals its chief blow at the supposed ma-
terial foundations of life and intelligence. It dooms idol-
12 Judgment
on error atry. A belief in other gods, other creators,
and other creations must go down before Chris-
tian Science. It unveils the results of sin as shown in
15 sickness and death. When will man pass through the
open gate of Christian Science into the heaven of Soul,
into the heritage of the first born among men? Truth is
18 indeed "the way."

Genesis iii. 17-19. And unto Adam He said, Because
thou hast hearkened unto the voice of thy wife, and hast
21 eaten of the tree of which I commanded thee, saying, Thou
shalt not eat of it: cursed is the ground for thy sake; in
sorrow shalt thou eat of it all the days of thy life: thorns
24 also and thistles shall it bring forth to thee; and thou shalt
eat the herb of the field: in the sweat of thy face shalt thou
eat bread, till thou return unto the ground; for out of it
27 wast thou taken: for dust thou art, and unto dust shalt
thou return.

In the first chapter of *Genesis* we read: "And God
30 called the dry land Earth; and the gathering together

νόηση μιὰ βάση στὴ Χριστιανικὴ Ἐπιστήμη. Τὸ σπέρμα τῆς 1
 Ἀλήθειας καὶ τὸ σπέρμα τῆς πλάνης, τῆς δοξασίας καὶ τῆς
 νόησης — μάλιστα, τὸ σπέρμα τοῦ Πνεύματος καὶ τὸ σπέρμα 3
 τῆς ὕλης — εἶναι ὁ σίτος καὶ τὰ ζιζάνια τὰ ὁποῖα ὁ χρόνος
 θὰ χωρίσῃ, καὶ τὰ μὲν ζιζάνια θὰ καοῦν ὁ δὲ σίτος θὰ συναχθῇ
 σὲ οὐράνιους τόπους. 6

Γένεσις 3:16. Πρὸς δὲ τὴν γυναῖκα εἶπε, Θὰ ὑπερπληθύνω τὰς
 λύπας σου καὶ τοὺς πόνους τῆς κυοφορίας σου· μετὰ λύπας θὰ γεννᾷς
 τέκνα· καὶ πρὸς τὸν ἄνδρα σου θὰ εἶναι ἡ ἐπιθυμία σου, καὶ αὐτὸς 9
 θὰ σὲ ἐξουσιάζῃ.

Ἡ θεία Ἐπιστήμη καταφέρνει τὸ μεγαλύτερο πλῆγμα τῆς
 ἐναντίον τῶν ὑποθετικῶν ὕλικῶν θεμελιῶν τῆς ζωῆς καὶ τῆς 12
 νοημοσύνης. Καταδικάζει τὴν εἰδωλολατρεία. Καταδίκη
τῆς πλάνης
 Μιὰ δοξασία σὲ ἄλλους θεοὺς, ἄλλους δημιουργοὺς
 καὶ ἄλλες δημιουργίες πρέπει νὰ καταρρεῦσῃ μπρὸς στὴ Χρι- 15
 στιανικὴ Ἐπιστήμη. Ἀποκαλύπτει τὰ ἀποτελέσματα τῆς
 ἁμαρτίας ὅπως ἐκδηλώνονται στὴν ἀρρώστια καὶ τὸ θάνατο.
 Πότε θὰ διαβῇ ὁ ἄνθρωπος μέσα ἀπὸ τὴν ἀνοικτὴ πύλη τῆς 18
 Χριστιανικῆς Ἐπιστήμης γιὰ νὰ εἰσέλθῃ στὸν οὐρανὸ τῆς
 Ψυχῆς, στὴν κληρονομία τοῦ πρωτοτόκου μεταξὺ τῶν ἀν-
 θρώπων; Ἡ Ἀλήθεια εἶναι πράγματι «ἡ ὁδός». 21

Γένεσις 3:17–19. Πρὸς δὲ τὸν Ἀδὰμ εἶπεν, Ἐπειδὴ ὑπήκουσας
 εἰς τὸν λόγον τῆς γυναικός σου, καὶ ἔφαγες ἀπὸ τοῦ δένδρου, ἀπὸ
 τοῦ ὁποίου προσέταξα εἰς σὲ λέγων, Μὴ φάγῃς ἀπ’ αὐτοῦ, κατηρα- 24
 μένη νὰ εἶναι ἡ γῆ ἐξ αἰτίας σου· μετὰ λύπας θὰ τρώγῃς τοὺς καρπούς
 αὐτῆς πάσας τὰς ἡμέρας τῆς ζωῆς σου· καὶ ἀκάνθας καὶ τριβόλους θὰ
 βλαστάνῃ εἰς σέ· καὶ θὰ τρώγῃς τὸν χόρτον τοῦ ἀγροῦ· ἐν τῷ ἰδρῶτι 27
 τοῦ προσώπου σου θὰ τρώγῃς τὸν ἄρτον σου, ἕως οὗ ἐπιστρέψῃς
 εἰς τὴν γῆν, ἐκ τῆς ὁποίας ἐλήφθης· ἐπειδὴ γῆ εἶσαι, καὶ εἰς γῆν θὰ
 ἐπιστρέψῃς. 30

Στὸ πρῶτο κεφάλαιο τῆς Γένεσης διαβάζουμε: «Καὶ ἐκά-
 λεσεν ὁ Θεὸς τὴν ξηράν, Γῆν· καὶ τὸ σύναγμα τῶν ὑδάτων

1 of the waters called He Seas." In the Apocalypse it is written: "And I saw a new heaven and a new earth: for
 3 the first heaven and the first earth were passed
 New earth
 and no more
 sea away; and there was no more sea." In St.
 John's vision, heaven and earth stand for spir-
 6 itual ideas, and the sea, as a symbol of tempest-tossed
 human concepts advancing and receding, is represented
 as having passed away. The divine understanding reigns,
 9 is *all*, and there is no other consciousness.

The way of error is awful to contemplate. The illu-
 sion of sin is without hope or God. If man's spiritual
 12 gravitation and attraction to one Father, in
 The fall
 of error whom we "live, and move, and have our be-
 ing," should be lost, and if man should be governed by
 15 corporeality instead of divine Principle, by body instead
 of by Soul, man would be annihilated. Created by flesh
 instead of by Spirit, starting from matter instead of from
 18 God, mortal man would be governed by himself. The
 blind leading the blind, both would fall.

Passions and appetites must end in pain. They are
 21 "of few days, and full of trouble." Their supposed joys
 are cheats. Their narrow limits belittle their gratifica-
 tions, and hedge about their achievements with thorns.

24 Mortal mind accepts the erroneous, material concep-
 tion of life and joy, but the true idea is gained from the
 immortal side. Through toil, struggle, and sor-
 row, what do mortals attain? They give up
 27 their belief in perishable life and happiness; the mortal
 and material return to dust, and the immortal is reached.

30 *Genesis* iii. 22-24. And the Lord God [Jehovah] said,
 Behold, the man is become as one of us, to know good

ἐκάλεσε, Θαλάσσας». Ἡ Ἀποκάλυψη λέει: «Καὶ εἶδον οὐ- 1
ρανὸν νέον καὶ γῆν νέαν· διότι ὁ πρῶτος οὐρανὸς καὶ ἡ
πρώτη γῆ παρῆλθε· καὶ ἡ θάλασσα δὲν ὑπάρχει 3
πλέον». Στὸ ὄραμα τοῦ Ἀγίου Ἰωάννου, ὁ οὐ- <sup>Νέα γῆ καὶ
ἐξαφάνισή
τῆς θάλασσας</sup>
ρανὸς καὶ ἡ γῆ ἀντιπροσωπεύουν πνευματικὰς
ιδέες, καὶ ἡ θάλασσα, ποὺ συμβολίζει τὶς ταραγμένες ἀνθρώ- 6
πινες ἀντιλήψεις ποὺ προχωροῦν καὶ ἀποσύρονται, ἐξαφανί-
ζεται. Ἡ θεία νόηση βασιλεύει, εἶναι τὸ πᾶν, καὶ δὲν ὑπάρχει 9
ἄλλη συνείδηση.

Ἡ προοπτικὴ τῆς ὁδοῦ τῆς πλάνης εἶναι τρομερή. Ἡ ψευ-
δαίσθησις τῆς ἁμαρτίας δὲν ἔχει ἐλπίδα οὔτε Θεό. Ἄν ἡ πνευ-
ματικὴ ροπὴ καὶ ἡ ἔλξη τοῦ ἀνθρώπου πρὸς τὸν <sup>Ἡ πτώση
τῆς πλάνης</sup> 12
ἕναν Πατέρα, στὸν ὁποῖο «ζῶμεν καὶ κινούμεθα
καὶ ὑπάρχομεν», χανόταν καὶ ἂν κυβερνοῦσε τὸν ἀνθρώπο ἡ
σωματικότητα καὶ ὄχι ἡ θεία Ἀρχή, τὸ σῶμα καὶ ὄχι ἡ 15
Ψυχὴ, τότε ὁ ἀνθρώπος θὰ ἐκμηδενιζόταν. Ἐπειδὴ ὁ θνητὸς
ἀνθρώπος δημιουργήθηκε ἀπὸ τὴ σάρκα καὶ ὄχι ἀπὸ τὸ
Πνεῦμα, καὶ ξεκινᾷ ἀπὸ τὴν ὕλη καὶ ὄχι ἀπὸ τὸ Θεό, θέλει 18
νὰ κυβερνήσῃ ὁ ἴδιος τὸν ἑαυτό του. Ἄν τυφλὸς ὁδηγῇ
τυφλόν, θὰ πέσουν καὶ οἱ δύο.

Τὰ πάθη καὶ οἱ ὀρέξεις πρέπει νὰ καταλήξουν ἀναγκαστικὰ 21
στὸν πόνο. Εἶναι «ὀλιγόβια, καὶ πλήρη ταραχῆς». Οἱ ὑπο-
θετικὲς χαρὲς τοὺς εἶναι ἀπάτες. Τὰ στενὰ ὄριά τοὺς μειώνουν
τὶς ἱκανοποιήσεις τοὺς καὶ περιφράζουν τὶς ἐπιτυχίες τοὺς μὲ 24
ἀγκάθια.

Ὁ θνητὸς νοῦς παραδέχεται τὴν ἐσφαλμένη, ὕλική, ἀντί-
ληψη γιὰ τὴ ζωὴ καὶ τὴ χαρὰ, ἀλλὰ μόνο ἡ ἀθάνατη πλευρὰ 27
μᾶς βοηθεῖ νὰ ἀποκτήσουμε τὴν ἀληθινὴν ἰδέα. <sup>Ἀληθινὴ
ἐπιτυχία</sup>
Τί κατορθώνουν οἱ θνητοὶ μὲ τὸ μόχθο, τὸν ἀγῶνα
καὶ τὴ λύπη; Παύουν νὰ πιστεύουν σὲ φθαρτὴ ζωὴ καὶ 30
εὐτυχία· τὸ θνητὸ καὶ τὸ ὕλικὸ ἐπιστρέφουν στὴ γῆ, καὶ
αὐτοὶ φτάνουν στὸ ἀθάνατο.

Γένεσις 3:22-24. Καὶ εἶπε Κύριος ὁ Θεός (Ἰεχωβά), Ἰδοὺ, ἐγίνεν 33
ὁ Ἀδὰμ ὡς εἷς ἐξ ἡμῶν, εἰς τὸ γινώσκειν τὸ καλὸν καὶ τὸ κακόν· καὶ

1 and evil: and now, lest he put forth his hand, and take
 also of the tree of life, and eat, and live forever; therefore
 3 the Lord God [Jehovah] sent him forth from the garden
 of Eden, to till the ground from whence he was taken.
 So He drove out the man: and He placed at the east
 6 of the garden of Eden Cherubims, and a flaming sword
 which turned every way, to keep the way of the tree of
 life.

9 A knowledge of evil was never the essence of divin-
 ity or manhood. In the first chapter of Genesis, evil
 has no local habitation nor name. Crea-
 12 <sup>Justice and
recompence</sup> tion is there represented as spiritual, entire,
 and good. "Whatsoever a man soweth, that shall he
 also reap." Error excludes itself from harmony. Sin
 15 is its own punishment. Truth guards the gateway
 to harmony. Error tills its own barren soil and buries
 itself in the ground, since ground and dust stand for
 18 nothingness.

No one can reasonably doubt that the purpose of this
 allegory — this second account in Genesis — is to depict
 21 <sup>Inspired
interpretation</sup> the falsity of error and the effects of error.
 Subsequent Bible revelation is coordinate
 with the Science of creation recorded in the
 24 first chapter of Genesis. Inspired writers interpret the
 Word spiritually, while the ordinary historian interprets
 it literally. Literally taken, the text is made to appear
 27 contradictory in some places, and divine Love, which
 blessed the earth and gave it to man for a possession, is
 represented as changeable. The literal meaning would
 30 imply that God withheld from man the opportunity to
 reform, lest man should improve it and become better;
 but this is not the nature of God, who is Love always, —

τώρα μήπως ἐκτείνῃ τὴν χεῖρα αὐτοῦ, καὶ λάβῃ καὶ ἀπὸ τοῦ ξύλου 1
 τῆς ζωῆς, καὶ φάγῃ, καὶ ζήσῃ αἰωνίως· ὅθεν Κύριος ὁ Θεὸς (Ἰεχωβά) 3
 ἐξαπέστειλεν αὐτὸν ἐκ τοῦ παραδείσου τῆς Ἑδέμ, διὰ νὰ ἐργάζεται 3
 τὴν γῆν ἐκ τῆς ὁποίας ἐλήφθη. Καὶ ἐξεδίωξε τὸν Ἀδάμ· καὶ κατ’
 ἀνατολὰς τοῦ παραδείσου τῆς Ἑδέμ ἔθεσε τὰ Χερουβείμ, καὶ τὴν 6
 ρομφαίαν τὴν φλογίνην, τὴν περιστρεφομένην, διὰ νὰ φυλάττωσι 6
 τὴν ὁδὸν τοῦ ξύλου τῆς ζωῆς.

Ἡ γνώση τοῦ κακοῦ δὲν ἦταν ποτὲ ἡ οὐσία τῆς θείας ἡ 9
 τῆς ἀνθρώπινης φύσης. Στὸ πρῶτο κεφάλαιο τῆς Γένεσης τὸ 9
 κακὸ δὲν ἔχει οὔτε κατοικίαν οὔτε ὄνομα. Ἡ δη- Δικαιοσύνη
 μιουργία παρουσιάζεται ἐκεῖ ὅτι εἶναι πνευμα- καὶ ἀνταμοιβή
 τική, πλήρης καὶ καλή. «Ὅ,τι ἂν σπεύρῃ ὁ ἄνθρωπος, τοῦτο 12
 καὶ θὰ θερίσῃ». Ἡ πλάνη ἀποκλείει τὸν ἑαυτὸ της ἀπὸ τὴν
 ἄρμονίαν. Ἡ ἁμαρτία τιμωρεῖ μόνη της τὸν ἑαυτὸ της. Ἡ
 Ἀλήθεια φρουρεῖ τὴν πύλιν τῆς ἄρμονίας. Ἡ πλάνη σκάβει 15
 τὸ ἄγονο ἔδαφος της καὶ θάβει τὸν ἑαυτὸ της στὸ χῶμα,
 ἀφοῦ τὸ χῶμα καὶ ἡ γῆ συμβολίζουν τὸ τίποτε.

Κανένας δὲν μπορεῖ νὰ ἀμφιβάλλῃ λογικὰ ὅτι ὁ σκοπὸς τῆς 18
 ἀλληγορίας αὐτῆς — τῆς δεύτερης αὐτῆς ἀφήγησης στὴ Γέ-
 νεση — εἶναι νὰ ἀπεικονίσῃ τὸ ψέμα τῆς πλάνης Ἐμπνευ-
 καὶ τὰ ἀποτελέσματα τῆς πλάνης. Ἡ μεταγενέ- σμένη
 στερη ἀποκάλυψη τῆς Βίβλου συμφωνεῖ μὲ τὴν ἐρμηνεία 21
 Ἐπιστήμη τῆς δημιουργίας ποὺ ἀναφέρεται στὸ πρῶτο κε-
 φάλαιο τῆς Γένεσης. Οἱ ἐμπνευσμένοι συγγραφεῖς ἐρμηνεύουν 24
 τὸ Λόγο πνευματικά, ἐνῶ ὁ κοινὸς ἱστορικὸς τὸν ἐρμηνεύει
 κατὰ γράμμα. Ὅταν τὸ κείμενο ἐρμηνεύεται κατὰ γράμμα,
 φαίνεται ἀντιφατικὸ σὲ μερικὰ μέρη, καὶ ἡ θεία Ἀγάπη, ποὺ 27
 εὐλόγησε τὴ γῆ καὶ τὴν ἔδωσε στὸν ἄνθρωπο γιὰ νὰ τὴν
 κατέχῃ, παρουσιάζεται ὅτι εἶναι εὐμετάβλητη. Ἡ κατὰ γράμ-
 μα ἔννοια δίνει τὴν ἐντύπωση ὅτι ὁ Θεὸς δὲν ἔδωσε στὸν 30
 ἄνθρωπο τὴν εὐκαιρίαν νὰ ἀναμορφωθῇ, ἀπὸ φόβο μήπως ὁ
 ἄνθρωπος τὴ χρησιμοποιήσῃ καὶ γίνῃ καλύτερος· δὲν εἶναι
 ὅμως αὕτὴ ἡ φύση τοῦ Θεοῦ, ποὺ εἶναι Ἀγάπη πάντοτε — 33

1 Love infinitely wise and altogether lovely, who "seeketh not her own."

3 Truth should, and does, drive error out of all selfhood. Truth is a two-edged sword, guarding and guiding.

Spiritual gateway Truth places the cherub wisdom at the gate
6 of understanding to note the proper guests.

Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between

9 Truth and error, between the material and spiritual, — the unreal and the real.

The sun, giving light and heat to the earth, is a figure
12 of divine Life and Love, enlightening and sustaining the
Contrasted testimony universe. The "tree of life" is significant of eternal reality or being. The "tree of knowl-

15 edge" typifies unreality. The testimony of the serpent is significant of the illusion of error, of the false claims that misrepresent God, good. Sin, sickness, and death have
18 no record in the Elohist introduction of Genesis, in which God creates the heavens, earth, and man. Until that which contradicts the truth of being enters into the arena,
21 evil has no history, and evil is brought into view only as the unreal in contradistinction to the real and eternal.

Genesis iv. 1. And Adam knew Eve his wife; and she
24 conceived, and bare Cain, and said, I have gotten a man from the Lord [Jehovah].

This account is given, not of immortal man, but of mortal man, and of sin which is temporal. As both mortal
Erroneous conception man and sin have a beginning, they must consequently have an end, while the sinless,
30 real man is eternal. Eve's declaration, "I have gotten a man from the Lord," supposes God to be the author

Ἀγάπη ἀπείρως σοφή καὶ ἐξ ὁλοκλήρου ἐπιθυμητή, πού 1
«δὲν ζητεῖ τὰ ἑαυτῆς».

Ἡ Ἀλήθεια πρέπει νὰ διώξη, καὶ διώχνει, τὴν πλάνη 3
ἀπ' ὅλο τὸ ἐγώ. Ἡ Ἀλήθεια εἶναι μιὰ δίστομη ρομφαία,
πού φρουρεῖ καὶ ὁδηγεῖ. Ἡ Ἀλήθεια τοποθετεῖ ^{Πνευματικὴ} 6
στὴν πύλη τῆς νόησης τὴ χερουβικὴ σοφία γιὰ ^{πύλη}
νὰ διακρίνῃ τοὺς κατάλληλους καλεσμένους. Ἀκτινοβολώντας
ἀπὸ ἔλεος καὶ δικαιοσύνη, ἡ ρομφαία τῆς Ἀλήθειας ἀστράφτει
ἀπὸ μακριὰ καὶ δείχνει τὴν ἄπειρη ἀπόσταση μεταξὺ τῆς 9
Ἀλήθειας καὶ τῆς πλάνης, μεταξὺ τοῦ ὕλικου καὶ τοῦ πνευ-
ματικοῦ — τοῦ μὴ πραγματικοῦ καὶ τοῦ πραγματικοῦ.

Ὁ ἥλιος, πού δίνει φῶς καὶ θερμότητα στὴ γῆ, εἶναι ἓνα 12
σύμβολο τῆς θείας Ζωῆς καὶ Ἀγάπης, πού φωτίζει καὶ συν-
τηρεῖ τὸ σύμπαν. Τὸ «ξύλον τῆς ζωῆς» σημαίνει ^{Μαρτυρίες}
τὴν αἰώνια πραγματικότητα ἢ ὑπαρξη. Τὸ «ξύλον ^{πού δια- 15}
τῆς γνώσεως» συμβολίζει αὐτὸ πού δὲν εἶναι ^{φέρουν}
πραγματικό. Ἡ μαρτυρία τοῦ φιδιοῦ σημαίνει τὴ ψευδαί-
σθησι τῆς πλάνης, τοὺς ψεύτικους ἰσχυρισμοὺς πού παρου- 18
σιάζουν κακῶς τὸ Θεό, τὸ καλό. Ἡ ἁμαρτία, ἡ ἀρρώστια
καὶ ὁ θάνατος δὲν ἀναφέρονται στὴν Ἑλοχιστικὴ εἰσαγωγή
τῆς Γένεσης, ὅπου ὁ Θεὸς δημιουργεῖ τὸν οὐρανὸ, τὴ γῆ καὶ 21
τὸν ἄνθρωπο. Ὡστόσο αὐτὸ πού ἀντικρούει τὴν ἀλήθεια
τοῦ εἶναι μπῆ στὸ στίβο, τὸ κακὸ δὲν ἔχει ἱστορία καὶ ἐμφα-
νίζεται μόνο σὰν κάτι πού δὲν εἶναι πραγματικό ἐν ἀντιθέσει 24
πρὸς τὸ πραγματικό καὶ αἰώνιο.

Γένεσις 4:1. Ὁ δὲ Ἀδὰμ ἐγνώρισεν Εὐάν τὴν γυναῖκα αὐτοῦ·
καὶ συνέλαβε, καὶ ἐγέννησε τὸν Κάιν· καὶ εἶπεν, Ἀπέκτησα ἄνθρωπον 27
διὰ τοῦ Κυρίου (Ἰεχωβά).

Ἡ ἀφήγηση αὕτῃ δὲν ἀναφέρεται στὸν ἀθάνατο ἄνθρωπο,
ἀλλὰ στὸ θνητὸ ἄνθρωπο καὶ στὴν ἁμαρτία, πού εἶναι πρόσ- 30
καιρη. Ἐπειδὴ τόσο ὁ θνητὸς ἄνθρωπος ὅσο καὶ ^{Ἐσφαλμένη}
ἡ ἁμαρτία ἔχουν μιὰν ἀρχὴ πρέπει κατ' ἀνάγκην ^{ἀντίληψη}
νὰ ἔχουν καὶ ἓνα τέλος, ἐνῶ ὁ ἀναμάρτητος καὶ πραγματικὸς 33
ἄνθρωπος εἶναι αἰώνιος. Ἡ διακήρυξη τῆς Εὐας, «ἀπέκτησα
ἄνθρωπον διὰ τοῦ Κυρίου», θεωρεῖ τὸ Θεὸ δημιουργὸ τῆς

1 of sin and sin's progeny. This false sense of existence
 is fratricidal. In the words of Jesus, it (evil, devil) is
 3 "a murderer from the beginning." Error begins by
 reckoning life as separate from Spirit, thus sapping the
 foundations of immortality, as if life and immortality
 6 were something which matter can both give and take
 away.

What can be the standard of good, of Spirit, of Life,
 9 or of Truth, if they produce their opposites, such as evil,
 Only one matter, error, and death? God could never
 standard impart an element of evil, and man possesses
 12 nothing which he has not derived from God. How then
 has man a basis for wrong-doing? Whence does he
 obtain the propensity or power to do evil? Has Spirit
 15 resigned to matter the government of the universe?

The Scriptures declare that God condemned this lie as
 to man's origin and character by condemning its symbol,
 18 A type of the serpent, to grovel beneath all the beasts
 falsehood of the field. It is false to say that Truth and
 error commingle in creation. In parable and argument,
 21 this falsity is exposed by our Master as self-evidently
 wrong. Disputing these points with the Pharisees and
 arguing for the Science of creation, Jesus said: "Do men
 24 gather grapes of thorns?" Paul asked: "What com-
 munion hath light with darkness? And what concord
 hath Christ with Belial?"

27 The divine origin of Jesus gave him more than human
 power to expound the facts of creation, and demonstrate
 Scientific the one Mind which makes and governs man
 offspring and the universe. The Science of creation,
 30 so conspicuous in the birth of Jesus, inspired his wisest
 and least-understood sayings, and was the basis of his

ἀμαρτίας καὶ τῶν ἀπογόνων τῆς ἀμαρτίας. Ἡ ψεύτικη αὐτὴ 1
 ἀντίληψη γιὰ τὴν ὑπαρξὴ εἶναι ἀδελφοκτόνος. Γιὰ νὰ μετα-
 χειριστοῦμε τὰ λόγια τοῦ Ἰησοῦ, εἶναι (τὸ κακὸ, ὁ διάβολος) 3
 «ἅπ' ἀρχῆς ἀνθρωποκτόνος». Ἡ πλάνη ἀρχίζει ὑπολογί-
 ζοντας ὅτι ἡ ζωὴ εἶναι χωριστὰ ἀπὸ τὸ Πνεῦμα καὶ μὲ τὸν
 τρόπο αὐτὸ ὑπονομεύει τὰ θεμέλια τῆς ἀθανασίας, σὰ νὰ ἦταν 6
 ἡ ζωὴ καὶ ἡ ἀθανασία κάτι πού ἡ ὕλη μπορεῖ καὶ νὰ δώσῃ
 καὶ νὰ ἀφαιρέσῃ.

Τί μπορεῖ νὰ εἶναι τὸ πρότυπο τοῦ καλοῦ, τοῦ Πνεύματος, 9
 τῆς Ζωῆς, ἢ τῆς Ἀλήθειας, ἂν αὐτὰ παράγουν τὰ ἀντίθετά
 τους, ὅπως εἶναι τὸ κακὸ, ἡ ὕλη, ἡ πλάνη καὶ ὁ Μόνο ἓνα
πρότυπο
 θάνατος; Ὁ Θεὸς δὲ θὰ μποροῦσε ποτὲ νὰ μετα- 12
 δώσῃ ἓνα στοιχεῖο κακοῦ, καὶ ὁ ἄνθρωπος δὲν ἔχει τίποτε πού
 νὰ μὴν τὸ πῆρῃ ἀπὸ τὸ Θεό. Ποῦ λοιπὸν βασίζεται ὁ ἄν-
 θρωπος γιὰ νὰ κἀνῃ τὸ κακὸ; Ἀπὸ ποῦ ἀντλεῖ τὴν τάση ἢ 15
 τὴ δύναμη νὰ κἀνῃ τὸ κακὸ; Ἐχει ἐκχωρήσῃ τὸ Πνεῦμα τὴ
 διακυβέρνηση τοῦ σύμπαντος στὴν ὕλη;

Οἱ Γραφεὲς διακηρύττουν ὅτι ὁ Θεὸς καταδίκασε τὸ ψέμα 18
 αὐτὸ σχετικὰ μὲ τὴν καταγωγὴ καὶ τὸ χαρακτήρα τοῦ ἄν-
 θρώπου μὲ τὸ νὰ καταδικάσῃ τὸ σύμβολό του, τὸ Σύμβολο
ψεύδους
 φίδι, νὰ ἔρπῃ κάτω ἅπ' ὅλα τὰ ζῶα τοῦ ἀγροῦ. 21
 Εἶναι ψέμα νὰ λέῃ κανεὶς ὅτι ἡ Ἀλήθεια καὶ ἡ πλάνη ἀνακα-
 τεύονται στὴ δημιουργία. Μὲ παραβολὰς καὶ ἐπιχειρήματα,
 ὁ Διδάσκαλός μας δείχνει ὅτι τὸ ψέμα αὐτὸ εἶναι ὀλοφάνερα 24
 σφάλμα. Συζητώντας τὰ σημεῖα αὐτὰ μὲ τοὺς Φαρισαίους
 καὶ ὑποστηρίζοντας τὴν Ἐπιστὴμὴ τῆς δημιουργίας, ὁ Ἰη-
 σοῦς εἶπε: «Μήποτε συνάγουσιν ἀπὸ ἀκανθῶν σταφύλια;» 27
 Ὁ Παῦλος ρώτησε: «Τίνα κοινωνίαν (ἔχει) τὸ φῶς πρὸς τὸ
 σκότος; Τίνα δὲ συμφωνίαν ὁ Χριστὸς μὲ τὸν Βελίαλ;»

Ἡ θεία καταγωγὴ τοῦ Ἰησοῦ τοῦ ἔδωκε κάτι παραπάνω 30
 ἀπὸ ἀνθρώπινη δύναμη γιὰ νὰ ἐξηγήσῃ τὰ γεγονότα τῆς
 δημιουργίας καὶ νὰ ἀποδείξῃ τὸν ἓνα Νοῦ, πού Ἐπιστημονι-
κὸς βλαστὸς
 δημιουργεῖ καὶ κυβερνᾷ τὸν ἄνθρωπο καὶ τὸ 33
 σύμπαν. Ἡ Ἐπιστὴμὴ τῆς δημιουργίας, πού εἶναι τόσο
 καταφανὴς στὴ γέννηση τοῦ Ἰησοῦ, ἐνέπνευσε τὰ σοφώτατα
 λόγια του, πού ἐλάχιστα ἔχουν κατανοηθῇ, καὶ ἦταν ἡ βάση 36

1 marvellous demonstrations. Christ is the offspring of Spirit, and spiritual existence shows that Spirit creates
 3 neither a wicked nor a mortal man, lapsing into sin, sickness, and death.

In Isaiah we read: "I make peace, and create evil. I
 6 the Lord do all these things;" but the prophet referred to
 Cleansing divine law as stirring up the belief in evil to its
 upheaval utmost, when bringing it to the surface and re-
 9 ducing it to its common denominator, nothingness. The
 muddy river-bed must be stirred in order to purify the
 stream. In moral chemicalization, when the symptoms
 12 of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought
 to know that God's law uncovers so-called sin and its
 15 effects, only that Truth may annihilate all sense of evil
 and all power to sin.

Science renders "unto Cæsar the things which are
 18 Cæsar's; and unto God the things that are God's." It
 Allegiance saith to the human sense of sin, sickness, and
 to Spirit death, "God never made you, and you are a
 21 false sense which hath no knowledge of God." The purpose of the Hebrew allegory, representing error as assuming a divine character, is to teach mortals never to believe
 24 a lie.

Genesis iv. 3, 4. Cain brought of the fruit of the ground
 an offering unto the Lord [Jehovah]. And Abel, he also
 27 brought of the firstlings of his flock, and of the fat thereof.

Cain is the type of mortal and material man, conceived
 in sin and "shapen in iniquity;" he is not the
 30 Spiritual and material type of Truth and Love. Material in origin
 and sense, he brings a material offering to God. Abel

τῶν θαυμαστῶν του ἀποδείξεων. Ὁ Χριστὸς εἶναι ὁ βλαστὸς 1
τοῦ Πνεύματος, καὶ ἡ πνευματικὴ ὕπαρξι δείχνει ὅτι τὸ 3
Πνεῦμα δὲ δημιουργεῖ οὔτε κακὸ οὔτε θνητὸ ἄνθρωπο, ποὺ
νὰ πέφτη στὴν ἁμαρτία, τὴν ἀρρώστια καὶ τὸ θάνατο.

Στὸν Ἡσαΐα διαβάζουμε: «Ὁ ποιῶν εἰρήνην, καὶ κτίζων 6
κακόν· ἐγὼ ὁ Κύριος ποιῶ πάντα ταῦτα». ἀλλὰ ὁ προφήτης 6
μιλοῦσε γιὰ τὸ θεῖο νόμο ποὺ ἀναταράζει στὸ Ἀναταραχὴ
ἔπακρο τῇ δοξασίᾳ στὸ κακόν, ὅταν τὸ φέρη στὴν ποὺ καθαρίζει 8
ἐπιφάνεια καὶ τὸ ἀνάγη στὸν κοινὸ του παρονομαστή, τὸ 9
μηδέν. Ἡ λασπωμένη κοίτη τοῦ ποταμοῦ πρέπει νὰ ἀνατα-
ραχτῇ γιὰ νὰ καθάρισι τὸ ποτάμι. Στὸν ἠθικὸ χημισμὸ, 12
ὅταν τὰ συμπτώματα τοῦ κακοῦ, τῆς ψευδαίσθησης, ἐπι- 12
δεινώνωνται, μπορεῖ νὰ νομίζουμε ἐξαιτίας τῆς ἀγνοίας μας
ὅτι ὁ Κύριος ἔχει κάνει κακόν· ἀλλὰ πρέπει νὰ ξέρουμε ὅτι ὁ 15
νόμος τοῦ Θεοῦ ξεσκεπάζει τὴ λεγόμενη ἁμαρτία καὶ τὰ ἀπο- 15
τελέσματά της, μόνο καὶ μόνο γιὰ νὰ μπορέση ἡ Ἀλήθεια
νὰ ἐκμηδενίσῃ κάθε αἴσθησι κακοῦ καὶ κάθε δύναμη ποὺ 18
ὠθεῖ στὴν ἁμαρτία. 18

Ἡ Ἐπιστήμη ἀποδίδει «τὰ τοῦ Καίσαρος εἰς τὸν Καίσαρα, 21
καὶ τὰ τοῦ Θεοῦ εἰς τὸν Θεόν». Λέει στὴν ἀνθρώπινη αἴσθησι 21
τῆς ἁμαρτίας, τῆς ἀρρώστιας καὶ τοῦ θανάτου: Ὑποταγὴ στὸ 21
«Ὁ Θεὸς ποτὲ δὲ σὲ δημιούργησε· εἶσαι μιὰ ψεύ- Πνεῦμα
τικὴ αἴσθησι ποὺ δὲν ξέρει τὸ Θεόν». Ὁ σκοπὸς τῆς ἐβραϊκῆς 24
ἀλληγορίας, ποὺ παρουσιάζει τὴν πλάνη νὰ ὑποδύεται θεῖο 24
χαρακτήρα, εἶναι νὰ διδάξῃ τοὺς θνητοὺς νὰ μὴν πιστεύουν
ποτὲ τὸ ψέμα.

Γένεσις 4:3, 4. Προσέφερεν ὁ Κάϊν ἀπὸ τῶν καρπῶν τῆς γῆς 27
προσφορὰν πρὸς τὸν Κύριον (Ἰεχωβά). Καὶ ὁ Ἀβελ προσέφερε καὶ
αὐτὸς ἀπὸ τῶν πρωτοτόκων τῶν προβάτων αὐτοῦ, καὶ ἀπὸ τῶν 30
στεάτων αὐτῶν. 30

Ὁ Κάϊν εἶναι ὁ τύπος τοῦ θνητοῦ καὶ ὑλικοῦ ἀνθρώπου, 33
ποὺ συνελήφθη ἐν ἁμαρτίᾳ καὶ «διεπλάσθη ἐν ἀνο- 33
μίᾳ»· δὲν εἶναι ὁ τύπος τῆς Ἀλήθειας καὶ τῆς Ἀγά-
πης. Ἐπειδὴ ἡ καταγωγὴ καὶ ἡ αἴσθησί του εἶ-
ναι ὑλικές, προσφέρει στὸ Θεὸ ὑλικὴ προσφορὰ. Ὁ Ἀβελ
Τὸ πνευμα-
τικὸ καὶ τὸ
ὕλικό 33

1 takes his offering from the firstlings of the flock. A lamb is a more animate form of existence, and more nearly resembles a mind-offering than does Cain's fruit. Jealous of his brother's gift, Cain seeks Abel's life, instead of making his own gift a higher tribute to the Most High.

6 *Genesis* iv. 4, 5. And the Lord [Jehovah] had respect unto Abel, and to his offering: but unto Cain, and to his offering, He had not respect.

9 Had God more respect for the homage bestowed through a gentle animal than for the worship expressed by Cain's fruit? No; but the lamb was a more spiritual type of even the human concept of Love than the herbs of the ground could be.

Genesis iv. 8. Cain rose up against Abel his brother, and slew him.

The erroneous belief that life, substance, and intelligence can be material ruptures the life and brotherhood of man at the very outset.

Genesis iv. 9. And the Lord [Jehovah] said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

Here the serpentine lie invents new forms. At first it usurps divine power. It is supposed to say in the first instance, "Ye shall be as gods." Now it repudiates even the human duty of man towards his brother.

24 **Brotherhood repudiated** *Genesis* iv. 10, 11. And He [Jehovah] said, . . . The voice of thy brother's blood crieth unto Me from the ground. And now art thou cursed from the earth.

διαλέγει τὴν προσφορά τοῦ ἀπὸ τὰ πρωτογέννητα τοῦ ποι- 1
μίου του. Τὸ ἀρνάκι εἶναι μιὰ πιὸ ζωντανή μορφή ὕπαρξης 3
καὶ μοιάζει περισσότερο μὲ μιὰ πνευματική προσφορά ἀπὸ 3
ὅ,τι εἶναι οἱ καρποὶ τοῦ Κάιν. Ζηλότυπος γιὰ τὸ δῶρο τοῦ 6
ἀδελφοῦ του, ὁ Κάιν ζητεῖ τὴ ζωὴ τοῦ Ἄβελ ἀντὶ νὰ κάνῃ τὸ 6
δικό του δῶρο ἕναν ἀνώτερο φόρο τιμῆς πρὸς τὸν Ὑψιστο. 6

Γένεσις 4:4, 5. Καὶ ἐπέβλεψε μὲ εὐμένειαν Κύριος (Ἰεχωβά) ἐπὶ 9
τὸν Ἄβελ, καὶ ἐπὶ τὴν προσφοράν αὐτοῦ· ἐπὶ δὲ τὸν Κάιν καὶ τὴν 9
προσφοράν αὐτοῦ δὲν ἐπέβλεψε. 9

Εὐχαρίστησε τὸ Θεὸ περισσότερο τὸ σέβας ποὺ Τοῦ ἀπο-
δόθηκε μ' ἓνα ἡμερο ζῶο παρὰ ἡ λατρεία ποὺ ἐξέφραζαν οἱ 12
καρποὶ τοῦ Κάιν; Ὁχι· ἀλλὰ τὸ ἀρνάκι ἦταν ἓνα πιὸ πνευ- 12
ματικό σύμβολο καὶ ἀπ' αὐτὴν ἀκόμη τὴν ἀνθρώπινη ἀντί-
ληψη γιὰ τὴν Ἀγάπη ἀπὸ ὅ,τιμποῦσαν νὰ εἶναι τὰ χόρτα 15
τῆς γῆς. 15

Γένεσις 4:8. Σηκωθείς ὁ Κάιν κατὰ τοῦ ἀδελφοῦ αὐτοῦ Ἄβελ,
ἐφόνευσεν αὐτόν.

Ἡ ἐσφαλμένη δοξασία ὅτι ἡ ζωὴ, ἡ οὐσία καὶ ἡ νοημοσύνη 18
μποροῦν νὰ εἶναι ὑλικές συντρίβει τὴ ζωὴ καὶ τὴν ἀδελφосύνη 18
ἀπὸ τὴν πρώτη στιγμή.

Γένεσις 4:9. Καὶ εἶπε Κύριος (Ἰεχωβά) πρὸς τὸν Κάιν, Ποῦ εἶναι 21
Ἄβελ ὁ ἀδελφός σου; Ὁ δὲ εἶπε, Δὲν ἐξεύρω· μὴ φύλαξ τοῦ ἀδελφοῦ 21
μου εἶμαι ἐγώ;

Ἐδῶ τὸ φιδίσιο ψέμα ἐφευρίσκει νέες μορφές. Στὴν ἀρχὴ 24
σφετερίζεται τὴ θεία δύναμη. Τὴν πρώτην φορὰ 24
ὑποτίθεται ὅτι λέει: «Θὰ εἰσθε ὡς θεοί». Τώρα 24
ἀπαρνιέται ἀκόμη καὶ τὸ καθῆκον ποὺ ἔχει ὁ ἄν- 27
θρωπος πρὸς τὸν ἀδελφό του. 27

Γένεσις 4:10, 11. Καὶ εἶπεν ὁ Θεός (Ἰεχωβά), . . . ἡ φωνὴ τοῦ 30
αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρὸς Ἐμέ ἐκ τῆς γῆς· καὶ τώρα ἐπικατά- 30
ρατος νὰ εἶσαι ἀπὸ τῆς γῆς.

<sup>Ἀπαρνῆση
τῆς ἀδελφο-
σύνης</sup>

1 The belief of life in matter sins at every step. It incurs divine displeasure, and it would kill Jesus that it
 3 **Murder brings its curse** might be rid of troublesome Truth. Material beliefs would slay the spiritual idea whenever and wherever it appears. Though error hides
 6 behind a lie and excuses guilt, error cannot forever be concealed. Truth, through her eternal laws, unveils error. Truth causes sin to betray itself, and sets upon
 9 error the mark of the beast. Even the disposition to excuse guilt or to conceal it is punished. The avoidance of justice and the denial of truth tend to perpetuate sin,
 12 invoke crime, jeopardize self-control, and mock divine mercy.

Genesis iv. 15. And the Lord [Jehovah] said unto him,
 15 Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord [Jehovah] set a mark upon Cain, lest any finding him should kill him.

18 "They that take the sword shall perish with the sword." Let Truth uncover and destroy error in God's
 21 **Retribution and remorse** own way, and let human justice pattern the divine. Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the
 24 waymarks of God. To envy's own hell, justice consigns the lie which, to advance itself, breaks God's commandments.

27 *Genesis* iv. 16. And Cain went out from the presence of the Lord [Jehovah], and dwelt in the land of Nod.

The sinful misconception of Life as something less

Ἡ δοξασία ὅτι ἡ ζωὴ εἶναι στὴν ὕλη ἀμαρτάνει σὲ κάθε 1
 βῆμα. Ἐπισύρει τὴ θεία δυσἀρέσκεια, καὶ ἤθελε νὰ θανατώσῃ 1
 τὸν Ἰησοῦ γιὰ νὰ ἀπαλλαχτῇ ἀπὸ τὴν ἐνοχλή- 3
 τικὴ Ἀλήθεια. Οἱ ὑλικές δοξασίες ἐπιδιώκουν νὰ <sup>Ὁ φρόνος ἐπι-
 σύρει κατάρρα</sup>
 σφάξουν τὴν πνευματικὴ ἰδέα ὅποτεδῆποτε καὶ ὅπουδῆποτε 6
 ἐμφανίζεται. Ἄν καὶ ἡ πλάνη κρύβεται πίσω ἀπὸ ἓνα ψέμα 6
 καὶ δικαιολογεῖ τὴν ἐνοχή, ἐν τούτοις δὲν μπορεῖ νὰ συγκα-
 λύπτεται αἰωνίως. Ἡ Ἀλήθεια ξεσκεπάζει, μὲ τοὺς αἰώνιους 9
 νόμους της, τὴν πλάνη. Ἡ Ἀλήθεια κάνει τὴν ἀμαρτία νὰ 9
 προδοθῇ μόνη της καὶ σημειώνει τὴν πλάνη μὲ τὸ χάραγμα
 τοῦ θηρίου. Ἀκόμη καὶ ἡ διάθεση νὰ δικαιολογήσουμε τὴν 12
 ἐνοχή ἢ νὰ τὴ συγκαλύψουμε τιμωρεῖται. Ἡ ἀποφυγὴ τῆς 12
 δικαιοσύνης καὶ ἡ ἄρνηση τῆς ἀλήθειας τείνουν νὰ διαιωνί-
 σουν τὴν ἀμαρτία, νὰ γίνουν αἰτία ἐγκλημάτων, νὰ διακιν- 15
 δυνεύσουν τὴν αὐτοκυριαρχία καὶ νὰ χλευάσουν τὸ θεῖο 15
 ἔλεος.

Γένεσις 4:15. Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος (Ἰεχωβά), Διὰ τοῦτο, 18
 πᾶς ὅστις φονεύσῃ τὸν Κάϊν, ἐπταπλασίως θὰ τιμωρηθῇ. Καὶ ἔβαλεν 18
 ὁ Κύριος (Ἰεχωβά) σημεῖον εἰς τὸν Κάϊν, διὰ νὰ μὴ φονεύσῃ αὐτὸν
 πᾶς ὅστις εὕρῃ αὐτόν.

«Ὅσοι πιάσωσι μάχαιραν, διὰ μαχαίρας θὰ ἀπολεσθῶ- 21
 σιν». Ἡ Ἀλήθεια ἄς ξεσκεπᾶσῃ καὶ ἐξαλείψῃ τὴν πλάνη
 κατὰ τὸν τρόπο τοῦ Θεοῦ, καὶ ἡ ἀνθρώπινη δι- ^{Τιμωρία καὶ}
 καιοσύνη ἄς ἔχῃ ὡς πρότυπο τὴ θεία. Ἡ ἀμαρτία ^{τύψεις} 24
 θὰ τιμωρηθῇ πολὺ αὐστηρά, καὶ γι' αὐτὸ πού εἶναι καὶ
 γι' αὐτὸ πού κάνει. Ἡ δικαιοσύνη σημαδεύει τὸν ἀμαρτωλὸ
 καὶ διδάσκει τοὺς θνητοὺς νὰ μὴ μετακινοῦν τὰ ὁδόσημα τοῦ 27
 Θεοῦ. Ἡ δικαιοσύνη παραδίδει στὴν κόλαση τοῦ φθόνου
 τὸ ψέμα πού, γιὰ νὰ προωθήσῃ τὸν ἑαυτό του, παραβαίνει 30
 τὶς ἐντολές τοῦ Θεοῦ.

Γένεσις 4:16. Καὶ ἐξῆλθεν ὁ Κάϊν ἀπὸ προσώπου τοῦ Κυρίου
 (Ἰεχωβά), καὶ κατῴκησεν ἐν τῇ γῇ Νῶδ.

Ἐπειδὴ ἡ ἀμαρτωλὴ παρανόηση ὅτι ἡ Ζωὴ δὲν εἶναι Θεός, 33

1 than God, having no truth to support it, falls back upon
 itself. This error, after reaching the climax of suffering,
 3 **Climax of suffering** yields to Truth and returns to dust; but it
 is only mortal man and not the real man,
 who dies. The image of Spirit cannot be effaced, since it
 6 is the idea of Truth and changes not, but becomes more
 beautifully apparent at error's demise.

In divine Science, the material man is shut out from
 9 the presence of God. The five corporeal senses cannot
Dwelling in dreamland take cognizance of Spirit. They cannot come
 into His presence, and must dwell in dream-
 12 land, until mortals arrive at the understanding that ma-
 terial life, with all its sin, sickness, and death, is an illu-
 sion, against which divine Science is engaged in a warfare
 15 of extermination. The great verities of existence are
 never excluded by falsity.

All error proceeds from the evidence before the mate-
 18 rial senses. If man is material and originates in an
Man springs from Mind egg, who shall say that he is not primarily
 dust? May not Darwin be right in think-
 21 ing that apehood preceded mortal manhood? Minerals
 and vegetables are found, according to divine Science,
 to be the creations of erroneous thought, not of matter.
 24 Did man, whom God created with a word, originate
 in an egg? When Spirit made all, did it leave aught
 for matter to create? Ideas of Truth alone are reflected
 27 in the myriad manifestations of Life, and thus it is
 seen that man springs solely from Mind. The belief
 that matter supports life would make Life, or God,
 30 mortal.

The text, "In the day that the Lord God [Jehovah
 God] made the earth and the heavens," introduces the

ἀλλὰ κάτι λιγότερο, δὲν ἔχει ἀλήθεια γιὰ νὰ τὴν ὑποστη- 1
ρίξη, πέφτει πίσω πάνω στὸν ἑαυτό της. Ἡ πλάνη αὐτὴ
ὑποκύπτει, ἀφοῦ φτάση στὸ ἀποκορύφωμα τῆς 3
ὁδύνης, στὴν Ἀλήθεια καὶ ἐπιστρέφει στὴ γῆ· Τὸ ἀποκο-
ρύφωμα τῆς
ὁδύνης
ἀλλὰ μόνο ὁ θνητὸς ἄνθρωπος, καὶ ὄχι ὁ πραγμα- 6
τικὸς ἄνθρωπος, εἶναι ἐκεῖνος ποὺ πεθαίνει. Ἡ εἰκόνα τοῦ
Πνεύματος δὲν μπορεῖ νὰ ἐξαλειφτῇ, γιατί εἶναι ἡ ἰδέα τῆς
Ἀλήθειας καὶ δὲν ἀλλάζει, ἀλλὰ φανερώνεται πιὸ καθαρά μὲ 9
τὸ θάνατο τῆς πλάνης.

Στὴ θεία Ἐπιστήμη, ὁ ὕλικὸς ἄνθρωπος δὲν μπορεῖ νὰ δῇ
τὴν παρουσία τοῦ Θεοῦ. Οἱ πέντε σωματικὲς αἰσθήσεις δὲν
μποροῦν νὰ ἀντιληφτοῦν τὸ Πνεῦμα. Δὲν μπο- 12
ροῦν νὰ παρουσιαστοῦν μπροστά Του, καὶ πρέ- Διαμονὴ στὴ
χώρᾳ τῶν
δυνέων
πει κατ' ἀνάγκην νὰ διαμένουν στὴ χώρα τῶν
ὀνείρων, ὥσπου οἱ θνητοὶ καταλάβουν ὅτι ἡ ὕλικὴ ζωὴ, καὶ 15
ὅλη ἡ ἁμαρτία, ἡ ἁρρώστια καὶ ὁ θάνατος ποὺ τὴν παρακο-
λουθοῦν, εἶναι μιὰ ψευδαίσθηση, ἐναντίον τῆς ὁποίας ἡ θεία
Ἐπιστήμη διεξάγει ἐξοντωτικὸ πόλεμο. Τὸ ψέμα δὲν μπορεῖ 18
νὰ ἐξαλείψῃ ποτὲ τίς μεγάλες ἀλήθειες τῆς ὕπαρξης.

Ὡς ὅλη ἡ πλάνη προέρχεται ἀπὸ τὴ μαρτυρία τῶν ὕλικῶν
αἰσθήσεων. Ἄν ὁ ἄνθρωπος εἶναι ὕλικὸς καὶ παράγεται ἀπὸ 21
ἓνα ὠάριο, ποῖος μπορεῖ νὰ πῇ ὅτι δὲν εἶναι κυ- Ὁ ἄνθρωπος
πηγάζει ἀπὸ
τὸ Νοῦ
ρίως χῶμα; Ἀποκλείεται νὰ ἔχῃ δίκαιο ὁ Δαρβί- 24
νος, ποὺ πιστεύει ὅτι ὁ πίθηκος εἶναι ὁ πρόγονος
τοῦ θνητοῦ ἀνθρώπου; Κατὰ τὴ θεία Ἐπιστήμη, τὰ ὀρυκτὰ
καὶ τὰ φυτὰ εἶναι δημιουργήματα τῆς ἐσφαλμένης σκέψης,
ὄχι τῆς ὕλης. Προῆρθε ὁ ἄνθρωπος, τὸν ὁποῖο ὁ Θεὸς 27
δημιούργησε μ' ἓνα λόγο, ἀπὸ ἓνα ὠάριο; Ὅταν τὸ Πνεῦμα
ἔκανε τὰ πάντα, ἄφησε τίποτε γιὰ νὰ τὸ δημιουργήσῃ ἡ
ὕλη; Μόνο ἰδέες τῆς Ἀλήθειας ἀντανakλῶνται στὶς μύριες 30
ἐκδηλώσεις τῆς Ζωῆς, καὶ ἔτσι βλέπουμε ὅτι ὁ ἄνθρωπος πηγάζ-
ει ἐξ ὁλοκλήρου ἀπὸ τὸ Νοῦ. Ἡ δοξασία ὅτι ἡ ὕλη ὑποστη-
ρίζει τὴ ζωὴ θὰ ἔκανε τὴ Ζωή, ἢ Θεό, θνητό. 33

Μὲ τὸ ἐδάφιο «καθ' ἣν ἡμέραν ἐποίησε Κύριος ὁ Θεὸς (ὁ
Ἰεχωβά Θεός) γῆν καὶ οὐρανόν» ἀρχίζει ἡ ἐξιστόρηση μιᾶς

- 1 record of a material creation which followed the spiritual,
 — a creation so wholly apart from God's, that Spirit
 3 **Material** had no participation in it. In God's creation
 inception ideas became productive, obedient to Mind.
 There was no rain and "not a man to till the ground."
 6 Mind, instead of matter, being the producer, Life was
 self-sustained. Birth, decay, and death arise from the
 material sense of things, not from the spiritual, for in
 9 the latter Life consisteth not of the things which a man
 eateth. Matter cannot change the eternal fact that
 man exists because God exists. Nothing is new to the
 12 infinite Mind.

- In Science, Mind neither produces matter nor does
 matter produce mind. No mortal mind has the might
 15 **First evil** or right or wisdom to create or to destroy.
 suggestion All is under the control of the one Mind,
 even God. The first statement about evil, — the first
 18 suggestion of more than the one Mind, — is in the fable
 of the serpent. The facts of creation, as previously re-
 corded, include nothing of the kind.
 21 The serpent is supposed to say, "Ye shall be as gods,"
 but these gods must be evolved from materiality and be
 the very antipodes of immortal and spiritual
 24 **Material** being. Man is the likeness of Spirit, but a
 personality material personality is not this likeness. Therefore man,
 in this allegory, is neither a lesser god nor the image and
 27 likeness of the one God.

- Material, erroneous belief reverses understanding and
 truth. It declares mind to be in and of matter, so-called
 30 mortal life to be Life, infinity to enter man's nostrils
 so that matter becomes spiritual. Error begins with
 corporeality as the producer instead of divine Prin-

ὑλικῆς δημιουργίας ποὺ ἐπακολούθησε τὴν πνευματικὴν — 1
 μιᾶς δημιουργίας ποὺ εἶναι τόσο διαφορετικὴ ἀπὸ τὴν δη-
 μιουργία τοῦ Θεοῦ, ὥστε τὸ Πνεῦμα δὲν εἶχε καμιὰ ^{ὕλική} 3
 συμμετοχὴ σ' αὐτή. Στὴ δημιουργία τοῦ Θεοῦ ^{ἐναρξῇ}
 οἱ ἰδέες ἔγιναν παραγωγικές, εὐπειθεῖς στὸ Νοῦ. Δὲν εἶχε
 βρέξει καὶ «ἄνθρωπος δὲν ἦτο διὰ νὰ ἐργάζεται τὴν γῆν». 6
 Ἐπειδὴ ὁ Νοῦς, ὅχι ἡ ὕλη, ἦταν ὁ δημιουργός, ἡ Ζωὴ ἦταν
 αὐτοσυντήρητη. Ἡ γέννηση, ἡ παρακμὴ καὶ ὁ θάνατος
 προέρχονται ἀπὸ τὴν ὑλικὴ αἴσθηση τῶν πραγμάτων, ὅχι 9
 ἀπὸ τὴν πνευματικὴ, γιατί στὴν πνευματικὴ αἴσθηση ἡ Ζωὴ
 δὲν ἀποτελεῖται ἀπὸ τὰ πράγματα ποὺ τρώει ὁ ἄνθρωπος.
 Ἡ ὕλη δὲν μπορεῖ νὰ μεταβάλλῃ τὸ αἰώνιο γεγονὸς ὅτι 12
 ἄνθρωπος ὑπάρχει ἐπειδὴ ὁ Θεὸς ὑπάρχει. Τίποτε δὲν εἶναι
 νέο γιὰ τὸν ἄπειρο Νοῦ.

Στὴν Ἐπιστήμη, οὔτε ὁ Νοῦς παράγει ὕλη οὔτε ἡ ὕλη 15
 παράγει νοῦ. Κανένας θνητὸς νοῦς δὲν ἔχει τὴ δύναμη οὔτε
 τὸ δικαίωμα οὔτε τὴ σοφία νὰ δημιουργῇ ἡ νὰ ^{ἡ πρώτη}
 καταστρέφῃ. Τὸ πᾶν ἐλέγχεται ἀπὸ τὸν ἕνα Νοῦ, ^{ὑποβολὴ} 18
 δηλαδὴ τὸ Θεό. Ἡ πρώτη μνεῖα τοῦ κακοῦ — ἡ ^{τοῦ κακοῦ}
 πρώτη ὑποβολὴ ὅτι ὑπάρχουν περισσότεροι ἀπὸ ἕνα Νοῦ —
 γίνεται στὸ μῦθο τοῦ φιδιοῦ. Τὰ γεγονότα τῆς δημιουργίας, 21
 ὅπως ἐξιστορήθηκαν προηγουμένως, δὲν περιέχουν κανένα
 τέτοιο πρᾶγμα.

Τὸ φίδι ὑποτίθεται ὅτι λέει «θὰ εἴσθε ὡς θεοί», ἀλλὰ οἱ θεοὶ 24
 αὐτοὶ πρέπει νὰ ἀπορρέουν ἀπὸ τὴν ὑλικότητα καὶ νὰ εἶναι
 ἀκριβῶς οἱ ἀντίποδες τοῦ ἀθάνατου καὶ πνευμα- ^{ὕλική προσ-}
 τικοῦ εἶναι. Ὁ ἄνθρωπος εἶναι ἡ ὁμοίωση τοῦ ^{ωπικότητα} 27
 Πνεύματος, ἀλλὰ μιὰ ὑλικὴ προσωπικότητα δὲν εἶναι ἡ
 ὁμοίωση αὐτή. Συνεπῶς στὴν ἀλληγορία αὐτὴ ὁ ἄνθρωπος
 δὲν εἶναι οὔτε ἕνας κατώτερος θεὸς οὔτε ἡ εἰκόνα καὶ ὁμοίωση 30
 τοῦ ἑνὸς Θεοῦ.

Ἡ ὕλικὴ καὶ ἐσφαλμένη δοξασία ἀντιστρέφει τὴ νόηση καὶ
 τὴν ἀλήθεια. Διακηρύττει ὅτι ὁ νοῦς εἶναι στὴν ὕλη καὶ ἀπὸ 33
 ὕλη, ὅτι ἡ λεγόμενη θνητὴ ζωὴ εἶναι Ζωή, ὅτι ἡ ἀπειρία
 εἰσέρχεται στὰ ρουθούνια τοῦ ἀνθρώπου καὶ ἔτσι ἡ ὕλη γί-
 νεται πνευματικὴ. Ἡ πλάνη ἀρχίζει μὲ τὴ σωματικότητα, 36
 γιατί δέχεται ὅτι αὐτὴ εἶναι ἡ δημιουργικὴ αἰτία καὶ ὅχι ἡ

1 ciple, and explains Deity through mortal and finite con-
ceptions.

3 “Behold, the man is become as one of us.” This could
not be the utterance of Truth or Science, for according
to the record, material man was fast degenerating and
6 never had been divinely conceived.

The condemnation of mortals to till the ground means
this, — that mortals should so improve material belief
9 **Mental** by thought tending spiritually upward as to
tillage destroy materiality. Man, created by God,
was given dominion over the whole earth. The notion
12 of a material universe is utterly opposed to the theory
of man as evolved from Mind. Such fundamental errors
send falsity into all human doctrines and conclusions,
15 and do not accord infinity to Deity. Error tills the
whole ground in this material theory, which is entirely a
false view, destructive to existence and happiness. Out-
18 side of Christian Science all is vague and hypothetical, the
opposite of Truth; yet this opposite, in its false view of
God and man, impudently demands a blessing.

21 The translators of this record of scientific creation
entertained a false sense of being. They believed in
the existence of matter, its propagation and
24 **Erroneous** power. From that standpoint of error, they
standpoint could not apprehend the nature and operation of Spirit.
Hence the seeming contradiction in that Scripture, which
27 is so glorious in its spiritual signification. Truth has
but one reply to all error, — to sin, sickness, and death:
“Dust [nothingness] thou art, and unto dust [nothingness]
30 shalt thou return.”

“As in Adam [error] all die, even so in Christ [Truth]
shall all be made alive.” The mortality of man is a

θεία Ἀρχή, καὶ ἐξηγεῖ τὴ Θεότητα μὲ θνητὲς καὶ πεπερασμένες 1
ἀντιλήψεις.

«Ἰδοὺ, ἔγινεν ὁ Ἀδὰμ ὡς εἰς ἐξ ἡμῶν». Αὐτὸ δὲν μπορεῖ 3
νὰ τὸ εἶπε ἡ Ἀλήθεια — ἡ Ἐπιστήμη — γιατί, σύμφωνα μὲ
τὴν ἀφήγησιν, ὁ ὑλικὸς ἄνθρωπος ἐκφυλιζόταν γρήγορα καὶ 6
ἡ σύλληψή του δὲν ἦταν ποτὲ θεία.

Ἡ καταδίκη τῶν θνητῶν νὰ ἐργάζωνται τὴ γῆ σημαίνει 6
τὸ ἐξῆς: ὅτι οἱ θνητοὶ πρέπει νὰ βελτιώσουν τόσο πολὺ τὴν
ὕλική δοξασία μὲ σκέψεις ποὺ τείνουν πνευματικὰ ^{Νοερή} 9
πρὸς τὰ ἄνω ὥστε νὰ καταστρέψουν τὴν ὑλικό- ^{καλλιέργεια}
τητα. Στὸν ἄνθρωπο ποὺ δημιουργήθηκε ἀπὸ τὸ Θεὸ δό-
θηκε ἐξουσία πάνω σ' ὅλη τὴ γῆ. Ἡ γνώμη ὅτι ὑπάρχει 12
ἓνα ὑλικὸ σύμπαν εἶναι ἐντελῶς ἀντίθετη μὲ τὴ θεωρία ὅτι ὁ
ἄνθρωπος προῆρθε ἀπὸ τὸ Νοῦ. Τέτοιες βασικὲς πλάνες
ἀφήνουν τὸ ψέμα νὰ εἰσχωρήσῃ σ' ὅλες τὶς διδασκαλίες καὶ 15
τὰ συμπεράσματα τῶν ἀνθρώπων καὶ δὲν παραδέχονται ὅτι
ἡ Θεότητα εἶναι ἀπειρη. Ἡ πλάνη ἐργάζεται ὅλη τὴ γῆ
στὴν ὑλική αὐτὴ θεωρία, ποὺ εἶναι ἐντελῶς μιὰ ψεύτικη 18
ἄποψη, καταστρεπτικὴ γιὰ τὴν ὑπαρξὴ καὶ τὴν εὐτυχία.
Ἐξω ἀπὸ τὴ Χριστιανικὴ Ἐπιστήμη τὸ πᾶν εἶναι ἀκαθό-
ριστο καὶ ὑποθετικόν, τὸ ἀντίθετο τῆς Ἀλήθειας· καὶ ὁμως τὸ 21
ἀντίθετο αὐτὸ ἔχει τὸ θράσος, ἐξαιτίας τῆς ψεύτικης ἀποψῆς
του γιὰ τὸ Θεὸ καὶ τὸν ἄνθρωπο, νὰ ἀπαιτῇ εὐλογία.

Οἱ ἐρμηνευτὲς τῆς ἀφήγησιν αὐτῆς τῆς ἐπιστημονικῆς 24
δημιουργίας εἶχαν μιὰ ψεύτικη ἀντίληψιν γιὰ τὸ εἶναι. Πί-
στευαν στὴν ὑπαρξὴ τῆς ὕλης, στὴν ἀναπαρά- ^{Ἐσφαλμένη}
γωγὴ καὶ τὴ δύναμή της. Ξεκινώντας ἀπὸ τὴν ^{ἀποψὴ} 27
ἐσφαλμένη αὐτὴ ἀποψὴ, δὲν μπορούσαν νὰ ἀντιληφτοῦν τὴ
φύσιν καὶ τὴ λειτουργίαν τοῦ Πνεύματος. Σ' αὐτὸ ὀφείλεται
ἡ φαινομενικὴ ἀντίφασιν στὴν περικοπὴ αὐτῆς τῆς Γραφῆς, 30
ποὺ εἶναι τόσο ὑπέροχη στὴν πνευματικὴ της σημασίαν. Ἡ
Ἀλήθεια δὲν ἔχει παρὰ μιὰν ἀπάντησιν σ' ὅλη τὴν πλάνην —
τὴν ἁμαρτίαν, τὴν ἀρρώστια καὶ τὸ θάνατον: «Γῆ (μηδέν) 33
εἶσαι, καὶ εἰς γῆν (μηδέν) θὰ ἐπιστρέψῃς».

«Καθὼς πάντες ἀποθνήσκουσιν ἐν τῷ Ἀδὰμ (ἐν τῇ πλάνῃ),
οὕτω καὶ πάντες θὰ ζωοποιηθῶσιν ἐν τῷ Χριστῷ (ἐν τῇ 36
Ἀληθείᾳ)». Ἡ θνητότητα τοῦ ἀνθρώπου εἶναι μῦθος, γιατί

1 myth, for man is immortal. The false belief that spirit is
 now submerged in matter, at some future time to be eman-
 3 **Mortality** cipated from it, — this belief alone is mortal.
 3 **mythical** Spirit, God, never germinates, but is “the same
 yesterday, and to-day, and forever.” If Mind, God, cre-
 6 ates error, that error must exist in the divine Mind, and
 this assumption of error would dethrone the perfection
 of Deity.

9 Is Christian Science contradictory? Is the divine
 Principle of creation misstated? Has God no Science to
 declare Mind, while matter is governed by un-
 12 **No truth from** erring intelligence? “There went up a mist
 12 **a material** from the earth.” This represents error as
 12 **basis** starting from an idea of good on a material basis. It
 15 supposes God and man to be manifested only through
 the corporeal senses, although the material senses can
 take no cognizance of Spirit or the spiritual idea.

18 Genesis and the Apocalypse seem more obscure than
 other portions of the Scripture, because they cannot
 possibly be interpreted from a material standpoint. To
 21 the author, they are transparent, for they contain the deep
 divinity of the Bible.

Christian Science is dawning upon a material age.

24 The great spiritual facts of being, like rays of light, shine
 in the darkness, though the darkness, com-
 24 **Dawning of** prehending them not, may deny their reality.
 24 **spiritual facts**

27 The proof that the system stated in this book is Chris-
 tianly scientific resides in the good this system accom-
 plishes, for it cures on a divine demonstrable Principle
 30 which all may understand.

If mathematics should present a thousand different
 examples of one rule, the proving of one example would

ὁ ἄνθρωπος εἶναι ἀθάνατος. Μόνο ἡ ψεύτικη δοξασία ὅτι τὸ 1
 πνεῦμα εἶναι τώρα βυθισμένο στὴν ὕλη, καὶ ὅτι πρόκειται
 νὰ χειραφετηθῇ κάποτε στὸ μέλλον, εἶναι θνητή. ^{Ἡ θνητότητα} 3
 Τὸ Πνεῦμα, ὁ Θεός, δὲν ἀναπτύσσεται ποτέ, ^{εἶναι μύθος}
 ἀλλὰ εἶναι τὸ «αὐτὸ χθὲς καὶ σήμερον, καὶ εἰς τοὺς αἰῶνας».
 Ἄν ὁ Νοῦς, ὁ Θεός, δημιουργῇ πλάνη, ἡ πλάνη αὐτὴ πρέπει 6
 νὰ ὑπάρχῃ στὸ θεῖο Νοῦ, καὶ μιὰ τέτοια παραδοχὴ θὰ κατέλυε
 τὴν τελειότητα τῆς Θεότητος.

Εἶναι ἡ Χριστιανικὴ Ἐπιστήμη ἀντιφατικὴ; Ἐχει ἐκτεθῇ 9
 ἡ θεία Ἀρχὴ τῆς δημιουργίας κακῶς; Δὲν ἔχει ὁ Θεός Ἐπι-
 στήμη γιὰ νὰ διακηρύξῃ τὸ Νοῦ, ἐνῶ ἡ ὕλη ^{Δὲν ὑπάρχει}
 κυβερνᾶται ἀπὸ ἀλάνθαστη νοημοσύνη; «Ἄτμος ^{ἀλήθεια ποὺ}
 ἀνέβαινε ἀπὸ τῆς γῆς». Αὐτὸ παριστάνει τὴν ^{νὰ στηρίζεται} 12
 πλάνη νὰ ἀρχίζῃ μὲ μιὰ ιδέα καλοῦ ποὺ στηρίζεται στὴν
 ὕλη. Δέχεται ὅτι ὁ Θεός καὶ ὁ ἄνθρωπος ἐκδηλώνονται 15
 μόνο μέσο τῶν σωματικῶν αἰσθήσεων, ἂν καὶ οἱ ὕλικές αἰ-
 σθήσεις δὲν μποροῦν νὰ ἀντιληφτοῦν τὸ Πνεῦμα οὔτε τὴν
 πνευματικὴν ιδέα. 18

Ἡ Γένεση καὶ ἡ Ἀποκάλυψη φαίνονται πιὸ ἀσαφεῖς ἀπὸ
 ἄλλα μέρη τῆς Γραφῆς, γιὰτὶ δὲν εἶναι δυνατὸ νὰ ἐρμηνευτοῦν
 μὲ ὕλικές ἀπόψεις. Γιὰ μένα εἶναι διάφανες, γιὰτὶ περιέχουν 21
 τὴ βαθιὰ θεολογία τῆς Βίβλου.

Ἡ Χριστιανικὴ Ἐπιστήμη ἀνατέλλει πάνω σὲ μιὰ ὕλικὴ
 ἐποχὴ. Τὰ μεγάλα πνευματικὰ γεγονότα τοῦ εἶναι λάμπουν, 24
 σὰν ἀκτίνες φωτός, μέσα στὸ σκότος, ἂν καὶ τὸ
 σκότος μπορεῖ νὰ ἀρνηθῇ τὴν πραγματικότητά ^{Ἀνατολὴ τῶν}
 τους, γιὰτὶ δὲν τὰ καταλαβαίνει. Ἡ ἀπόδειξη ^{πνευματικῶν}
 ὅτι τὸ σύστημα ποὺ ἀναπτύσσεται στὸ βιβλίο αὐτὸ εἶναι ^{γεγονότων} 27
 χριστιανικὰ ἐπιστημονικὸ ἐξάγεται ἀπὸ τὸ καλὸ ποὺ κάνει
 τὸ σύστημα αὐτό, γιὰτὶ θεραπεύει ἔχοντας ὡς βάση μιὰ θεία 30
 Ἀρχὴ ἡ ὁποία μπορεῖ νὰ ἀποδειχτῇ καὶ τὴν ὁποία μπορεῖ
 νὰ καταλάβῃ ὅλος ὁ κόσμος.

Ἄν τυχὸν τὰ μαθηματικὰ ἔφερναν χίλια διαφορετικὰ παρα- 33
 δείγματα τοῦ ἴδιου κανόνα, ἡ ἀπόδειξη ἐνὸς παραδείγματος θὰ

1 authenticate all the others. A simple statement of Christian Science, if demonstrated by healing, contains the
 3 **Proof given** proof of all here said of Christian Science. If
 in healing one of the statements in this book is true, every
 6 one must be true, for not one departs from the stated system and rule. You can prove for yourself, dear reader, the Science of healing, and so ascertain if the author has given you the correct interpretation of Scripture.

9 The late Louis Agassiz, by his microscopic examination of a vulture's ovum, strengthens the thinker's conclusions
 12 **Embryonic** as to the scientific theory of creation. Agassiz
 evolution was able to see in the egg the earth's atmosphere, the gathering clouds, the moon and stars, while the
 15 germinating speck of so-called embryonic life seemed a small sun. In its history of mortality, Darwin's theory of evolution from a material basis is more consistent than most theories. Briefly, this is Darwin's theory, — that
 18 Mind produces its opposite, matter, and endues matter with power to recreate the universe, including man. Material evolution implies that the great First Cause must
 21 become material, and afterwards must either return to Mind or go down into dust and nothingness.

The Scriptures are very sacred. Our aim must be to
 24 have them understood spiritually, for only by this understanding can truth be gained. The true theory of the universe, including man, is not in
 27 **True theory** material history but in spiritual development.
 of the universe Inspired thought relinquishes a material, sensual, and mortal theory of the universe, and adopts the spiritual and
 30 immortal.

It is this spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith.

ἄρκοῦσε γιὰ νὰ ἐπιβεβαιώσῃ καὶ ὅλα τὰ ἄλλα. Μιὰ ἀπλὴ 1
 πρόταση τῆς Χριστιανικῆς Ἐπιστῆμης ἀποδείχνει, ἂν ἐπι-
 βεβαιωθῇ μὲθεραπεία, ὅλα ὅσα λέγονται ἐδῶ γιὰ 3
 τὴ Χριστιανικὴ Ἐπιστῆμη. Ἄν μιὰ ἀπὸ τίς προ-
 τάσεις ποὺ περιέχει τὸ βιβλίο αὐτὸ εἶναι ἀληθινὴ,
 τότε ὅλες πρέπει νὰ εἶναι ἀληθινές, γιατί καμιὰ τους δὲν πα- 6
 ρεκκλίνει ἀπὸ τὸ σύστημα καὶ τὸν κανόνα ποὺ διατυπώνονται
 σ' αὐτό. Μπορεῖς νὰ ἀποδείξῃς καὶ μόνος σου, ἀγαπητὲ
 ἀναγνώστη, τὴν Ἐπιστῆμη τῆς θεραπευτικῆς, καὶ ἔτσι νὰ 9
 ἐξακριβώσῃς ἂν σοῦ ἔχω δώσει τὴν ὀρθὴ ἐρμηνεία τῆς Γραφῆς.

Οἱ παρατηρήσεις ποὺ ἔκανε ὁ μακαρίτης Λουδοβίκος 12
 Ἀγασσίς, ἐξετάζοντας μὲ μικροσκόπιο τὸ ὥριο ἑνὸς γύπα, 12
 ἐνισχύουν τὰ συμπεράσματα τῶν διανοουμένων 1
 ἀναφορικὰ μὲ τὴν ἐπιστημονικὴ θεωρία τῆς δη- 1
 μιουργίας. Ὁ Ἀγασσίς κατόρθωσε νὰ δῇ στὸ ὥριο τὴν 15
 ἀτμόσφαιρα τῆς γῆς, τὰ σύννεφα νὰ συσσωρεύωνται, τὴ
 σελήνη καὶ τὰ ἀστέρια, ἐνῶ ὁ σπερματικὸς κόκκος τῆς λεγό-
 μενης ἐμβρυακῆς ζωῆς φαίνονταν σὰν ἕνας μικρὸς ἥλιος. Σὰν 18
 ἱστορία τῆς θνητότητας, ἡ θεωρία τοῦ Δαρβίνου, ποὺ ὑπο-
 στηρίζει ὅτι τὰ ὄντα ἐξελίσσονται ἀπὸ μιὰ ὑλικὴ βάση, εἶναι 18
 πιὸ συνεπὴς ἀπὸ πολλὲς ἄλλες θεωρίες. Αὐτὴ εἶναι ἡ θεωρία 21
 τοῦ Δαρβίνου, μὲ λίγα λόγια: ὅτι ὁ Νοῦς παράγει τὸ ἀντίθετό
 του, τὴν ὕλη, καὶ τὴν προικίζει μὲ δύναμη γιὰ νὰ ξαναδη- 24
 μιουργήσῃ τὸ σύμπαν καὶ τὸν ἄνθρωπο. Ἡ ὑλικὴ ἐξέλιξη 24
 προϋποθέτει ὅτι ἡ μεγάλη Πρῶτη Αἰτία πρέπει νὰ γίνῃ
 ὑλική, καὶ ἔπειτα πρέπει ἢ νὰ ἐπιστρέψῃ στὸ Νοῦ ἢ νὰ 27
 καταπέσῃ στὸ χῶμα καὶ τὴν ἀνυπαρξία. 27

Οἱ Γραφεὲς εἶναι πολὺ ἱερέες. Πρέπει νὰ ἐπιδιώκουμε νὰ τίς 3
 καταλάβουμε πνευματικά, γιατί μόνο μὲ μιὰ τέτοια κατα-
 νόηση μπορούμε νὰ κερδίσουμε τὴν ἀλήθεια. Ἡ 30
 ἀληθινὴ θεωρία τοῦ σύμπαντος, καὶ τοῦ ἀνθρώ-
 που, δὲν ἐξάγεται ἀπὸ τὴν ὑλικὴ ἱστορία ἀλλὰ 30
 ἀπὸ τὴν πνευματικὴ ἀνάπτυξη. Ἡ ἐμπνευσμένη σκέψῃ ἐγ- 33
 καταλείπει τὴν ὑλική, αἰσθησιακὴ καὶ θνητὴ θεωρία τοῦ
 σύμπαντος καὶ δέχεται τὴν πνευματικὴ καὶ ἀθάνατη.

Ἡ πνευματικὴ αὐτὴ κατανόηση τῆς Γραφῆς εἶναι ἐκείνη 36
 ποὺ ἐλευθερώνει τὸν κόσμον ἀπὸ τὴν ἀρρώστια καὶ τὸ θάνατο

Ἀποδείξη
 ποὺ παρέχει
 ἡ θεραπεία

Ἐμβρυακὴ
 ἐξέλιξη

Ἡ ἀληθινὴ
 θεωρία τοῦ
 σύμπαντος

- 1 "The Spirit and the bride say, Come! . . . and whosoever will, let him take the water of life freely." Christian
- 3 **Scriptural perception** Science separates error from truth, and breathes through the sacred pages the spiritual sense of life, substance, and intelligence. In this Science, we dis-
- 6 cover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony.
- 9 How little light or heat reach our earth when clouds cover the sun's face! So Christian Science can be seen
- 12 **The clouds dissolving** only as the clouds of corporeal sense roll away. Earth has little light or joy for mortals before
- 15 Life is spiritually learned. Every agony of mortal error helps error to destroy error, and so aids the apprehension of immortal Truth. This is the new birth going on hourly, by which men may entertain angels, the true ideas of God, the spiritual sense of being.
- 18 Speaking of the origin of mortals, a famous naturalist says: "It is very possible that many general statements
- 21 **Prediction of a naturalist** now current, about birth and generation, will be changed with the progress of information." Had the naturalist, through his tireless researches, gained the diviner side in Christian Science, — so far apart from
- 24 his material sense of animal growth and organization, — he would have blessed the human race more abundantly.
- 27 Natural history is richly endowed by the labors and genius of great men. Modern discoveries have brought
- 30 **Methods of reproduction** to light important facts in regard to so-called embryonic life. Agassiz declares ("Methods of Study in Natural History," page 275): "Certain animals, besides the ordinary process of generation, also increase their numbers naturally and constantly by self-

καὶ ἐμπνέει πίστη. «Τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν, 1
 Ἐλθέ! . . . καὶ ὅστις θέλει ἄς λαμβάνῃ δωρεὰν τὸ ὕδωρ τῆς 3
 ζωῆς». Ἡ Χριστιανικὴ Ἐπιστήμη χωρίζει τὴν ἡ κατανόηση 3
 πλάνη ἀπὸ τὴν ἀλήθεια καὶ ἐμπνέει μέσο τῶν τῶν Γραφῶν
 ἱερῶν σελίδων τὴν πνευματικὴ ἔννοια τῆς ζωῆς, τῆς οὐσίας
 καὶ τῆς νοημοσύνης. Στὴν Ἐπιστήμη αὐτὴ ἀνακαλύπτουμε 6
 ὅτι ὁ ἄνθρωπος εἶναι εἰκόνα καὶ ὁμοίωση τοῦ Θεοῦ. Βλέ-
 πουμε ὅτι ὁ ἄνθρωπος δὲν ἔχασε ποτὲ τὴν πνευματικὴ του
 κατάσταση καὶ τὴν αἰώνια ἁρμονία του. 9

Πόσο λίγο φῶς ἢ θερμότητα φτάνει στὴ γῆ μας ὅταν τὰ
 σύννεφα σκεπάζουν τὸ πρόσωπο τοῦ ἡλίου! Ἔτσι καὶ ἡ
 Χριστιανικὴ Ἐπιστήμη μπορεῖ νὰ διακριθῇ μόνο ^{Τὰ σύννεφα} 12
 καθὼς διαλύονται τὰ σύννεφα τῆς σωματικῆς αἰ- ^{διαλύονται}
 σθησης. Ἡ γῆ δίνει ἐλάχιστο φῶς ἢ χαρὰ στοὺς θνητοὺς
 προτοῦ μάθουν τὴ Ζωὴ πνευματικά. Κάθε ἀγωνία τῆς θνητῆς 15
 πλάνης βοηθεῖ τὴν πλάνη νὰ ἐξαλείψῃ τὴν πλάνη, καὶ ἔτσι
 συντελεῖ στὴν κατανόηση τῆς ἀθάνατης Ἀλήθειας. Αὐτὴ εἶ-
 ναι ἡ νέα γέννηση ποὺ συνεχίζεται ἀδιάκοπα καὶ χάρη στὴν 18
 ὁποία οἱ ἄνθρωποι μποροῦν νὰ φιλοξενοῦν ἀγγέλους, τὶς
 ἀληθινὲς ιδέες τοῦ Θεοῦ, τὴν πνευματικὴ ἔννοια τοῦ εἶναι.

Μιλώντας γιὰ τὴν καταγωγὴ τῶν θνητῶν, ἓνας διάσημος 21
 φυσιοδίφης λέει: «Εἶναι πολὺ πιθανὸ πολλές ἀπὸ τὶς γενικὲς
 ἀντιλήψεις ποὺ ἐπικρατοῦν τώρα σχετικὰ μὲ τὴ
 γέννηση καὶ τὴν ἀναπαραγωγὴ νὰ ἀλλάξουν ὅσο ^{Ἡ προφη-} 24
 αὐξάνουν οἱ γνώσεις μας». Ἄν οἱ ἀκαταπόνη- ^{τεία ἑνὸς}
 τες ἔρευνες τοῦ φυσιοδίφῃ αὐτοῦ τὸν εἶχαν ὁδηγήσει νὰ δῇ
 τὴν πιὸ θεϊκὴ πλευρά, ποὺ ἀποκαλύπτει ἡ Χριστιανικὴ Ἐπι- 27
 στήμη (καὶ ποὺ ἀπέχει τόσο πολὺ ἀπὸ τὴν ὑλικὴ του ἀντί-
 ληψη γιὰ τὴ ζωικὴ ἀνάπτυξη καὶ τὸ ζωικὸ ὄργανισμό), θὰ
 εἶχε κάνει περισσότερο καλὸ στὴν ἀνθρωπότητα. 30

Ἡ φυσικὴ ἱστορία ἔχει προικιστῇ πάρα πολὺ ἀπὸ τοὺς
 κόπους καὶ τὴ μεγαλοφυΐα μεγάλων ἀνδρῶν. Οἱ σύγχρονες
 ἀνακαλύψεις ἔφεραν στὸ φῶς σπουδαῖα γεγονότα ^{Μέθοδοι ἀνα-} 33
 σχετικὰ μὲ τὴ λεγόμενη ἐμβρυακὴ ζωὴ. Ὁ Ἅγασ- ^{παραγωγῆς}
 σὶς λέει («Μέθοδοι μελέτης τῆς φυσικῆς ἱστορίας», σελ. 275):
 «Ὅρισμένα ζῶα πολλαπλασιάζονται ἐπίσης, ἐκτὸς ἀπὸ τὸ 36
 συνηθισμένο τρόπο ἀναπαραγωγῆς, φυσιολογικὰ καὶ ἀδιά-

1 division." This discovery is corroborative of the Science
 of Mind, for this discovery shows that the multiplication
 3 of certain animals takes place apart from sexual condi-
 tions. The supposition that life germinates in eggs and
 must decay after it has grown to maturity, if not before,
 6 is shown by divine metaphysics to be a mistake, — a
 blunder which will finally give place to higher theories
 and demonstrations.

9 Creatures of lower forms of organism are supposed
 to have, as classes, three different methods of reproduc-
 tion and to multiply their species sometimes
 12 The three processes through eggs, sometimes through buds, and
 sometimes through self-division. According to recent
 lore, successive generations do not begin with the *birth* of
 15 new individuals, or personalities, but with the formation
 of the nucleus, or egg, from which one or more individu-
 alities subsequently emerge; and we must therefore look
 18 upon the simple ovum as the germ, the starting-point, of
 the most complicated corporeal structures, including those
 which we call human. Here these material researches
 21 culminate in such vague hypotheses as must necessarily
 attend false systems, which rely upon physics and are de-
 void of metaphysics.

24 In one instance a celebrated naturalist, Agassiz, dis-
 covers the pathway leading to divine Science, and beards
 the lion of materialism in its den. At that
 27 Deference to material law point, however, even this great observer mis-
 takes nature, forsakes Spirit as the divine origin of
 creative Truth, and allows matter and material law to
 30 usurp the prerogatives of omnipotence. He absolutely
 drops from his summit, coming down to a belief in the
 material origin of man, for he virtually affirms that

κοπα μὲ αὐτοδιαίρεση». Ἡ ἀνακάλυψη αὐτὴ ἐπιβεβαιώνει 1
τὴν Ἐπιστὴμὴ τοῦ Νοῦ, γιατί δείχνει ὅτι ὁ πολλαπλασια-
σμός ὁρισμένων ζώων γίνεται χωρίς σεξουαλικὴ διαδικασίαν. 3
Ἡ θεία μεταφυσικὴ ἀποδείχνει ὅτι ἡ ὑπόθεση ὅτι ἡ ζωὴ γεν-
νιέται μέσα στὰ ὠάρια καὶ ὅτι πρέπει νὰ καταστραφῇ ὅταν 6
φτάσῃ στὸ στάδιο τῆς ὠριμότητος, ἂν ὄχι καὶ πρωτύτερα,
εἶναι λάθος — ἓνα μεγάλο λάθος ποὺ τελικὰ θὰ ἐκτοπιστῇ ἀπὸ
ἀνώτερες θεωρίες καὶ ἀποδείξεις.

Τὰ δημιουργήματα ἐκεῖνα ποὺ ἔχουν κατώτερους ὁργανι- 9
σμούς ὑποτίθεται ὅτι ἔχουν, ὡς εἶδη, τρεῖς διαφορετικὲς μεθό-
δους ἀναπαραγωγῆς καὶ ὅτι πολλαπλασιάζουν ^{Οἱ τρεῖς} 12
τὰ εἶδη τους ἄλλοτε μὲ ὠάρια, ἄλλοτε μὲ καταβο- ^{τρόποι}
λάδες καὶ ἄλλοτε μὲ αὐτοδιαίρεση. Σύμφωνα μὲ τὶς τελευταῖες
γνώσεις ποὺ ἔχουμε, οἱ διαδοχικὲς γενεὲς δὲν ἀρχίζουν μὲ τὴ
γέννηση νέων ἀτόμων, ἢ προσώπων, ἀλλὰ μὲ τὸ σχηματισμὸ 15
τοῦ κυττάρου, ἢ τοῦ ὠαρίου, ἀπὸ τὸ ὁποῖο ἔπειτα ξεφυτρών-
ουν ἓνα ἢ περισσότερα ἄτομα· καὶ γι' αὐτὸ πρέπει νὰ θεω-
ροῦμε τὸ ἀπλὸ ὠάριο ὡς τὸ σπέρμα, τὴν ἀφετηρία, τῶν πρὸ 18
πολύπλοκων σωματικῶν σχηματισμῶν, συμπεριλαμβανο-
μένων καὶ τῶν ἀνθρώπινων ὁργανισμῶν. Στὸ σημεῖο αὐτὸ
οἱ ὑλιστικὲς αὐτὲς ἔρευνες καταλήγουν στὶς πολὺ ἀόριστες 21
ἐκεῖνες ὑποθέσεις ποὺ συνοδεύουν ἀναγκαστικὰ τὰ ψεύτικα
συστήματα, τὰ ὁποῖα στηρίζονται στὴ φυσικὴ καὶ δὲν περι-
έχουν ἴχνος μεταφυσικῆς. 24

Σὲ μιὰ περίπτωσι ἓνας διάσημος φυσιοδίφης, ὁ Ἄγασσις,
ἀνακαλύπτει τὸ δρόμο ποὺ ὁδηγεῖ στὴ θεία Ἐπιστὴμὴ καὶ
ἀντιμετωπίζει μὲ θάρρος τὸ λιοντάρι τοῦ ὑλισμοῦ 27
στὴ φωλιά του. Στὸ σημεῖο, ὅμως, αὐτὸ ἀκόμη ^{Ἐποχώρησι}
καὶ ὁ μέγας αὐτὸς παρατηρητὴς παρερμηνεύει ^{στὸν ὑλικὸ}
τὴ φύση, δὲν ἀναγνωρίζει ὅτι τὸ Πνεῦμα εἶναι ἡ θεία ἀφετη- 30
ρία τῆς δημιουργικῆς Ἀλήθειας, καὶ ἀφήνει τὴν ὕλη καὶ τὸν
ὕλικό νόμο νὰ σφετεριστοῦν τὰ προνόμια τῆς παντοδυναμίας.
Πέφτει τελείως ἀπὸ τὸ ὕψος του καὶ καταντᾷ νὰ πιστεῦθῃ 33
στὴν ὑλικὴ καταγωγὴ τοῦ ἀνθρώπου, γιατί οὐσιαστικὰ βε-

- 1 the germ of humanity is in a circumscribed and non-intelligent egg.
- 3 If this be so, whence cometh Life, or Mind, to the human race? Matter surely does not possess Mind. God is the Life, or intelligence, which forms and preserves the individuality and identity of animals as well as of men. God cannot become finite, and be limited within material bounds.
- 6 **Deep-reaching interrogations** Spirit cannot become matter, nor can Spirit be developed through its opposite. Of what avail is it to investigate what is miscalled material life, which ends, even as it begins, in nameless nothingness? The true sense of being and its eternal perfection should appear now, even as it will hereafter.
- 9 Error of thought is reflected in error of action. The continual contemplation of existence as material and corporeal — as beginning and ending, and with birth, decay, and dissolution as its component stages — hides the true and spiritual Life, and causes our standard to trail in the dust. If Life has any starting-point whatsoever, then the great I AM is a myth. If Life is God, as the Scriptures imply, then Life is not embryonic, it is infinite. An egg is an impossible enclosure for Deity.
- 15 **Stages of existence**
- 18
- 21
- 24

Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor does a lion bring forth a lamb. Amalgamation is deemed monstrous and is seldom fruitful, but it is not so hideous and absurd as the supposition that Spirit — the pure and holy, the immutable and immortal — can originate the impure and mortal and dwell in it. As Christian Science repudiates self-evident impossibilities, the material senses

βαιώνει ὅτι ὁ πυρήνας τῆς ἀνθρωπότητας βρίσκεται σ' ἓνα 1
περιορισμένο ὠάριο πού δὲν ἐκδηλώνει νοημοσύνη.

Ἄν εἶναι ἔτσι, τότε ἀπὸ ποῦ ἔρχεται ἡ Ζωή, ἡ ὁ Νοῦς, 3
στο ἀνθρώπινο γένος; Ἡ ὕλη ἀσφαλῶς δὲν ἔχει Νοῦ. Ὁ
Θεὸς εἶναι ἡ Ζωή, ἡ ἡ νοημοσύνη, πού σχηματίζει ^{βαρυσήμαντες}
καὶ διατηρεῖ τὴν ἀτομικότητα καὶ τὴν ταυτότητα ^{ἐρωτήσεις} 6
τῶν ζώων καθὼς ἐπίσης καὶ τῶν ἀνθρώπων. Ὁ Θεὸς δὲν
μπορεῖ νὰ γίνη πεπερασμένος καὶ νὰ περιοριστῇ μέσα σὲ
ὕλικά ὅρια. Τὸ Πνεῦμα δὲν μπορεῖ νὰ γίνη ὕλη, οὔτε μπορεῖ 9
νὰ ἀναπτυχτῇ ἀπὸ τὸ ἀντίθετό του. Τί ὠφελεῖ νὰ ἐρευνοῦμε
αὐτὸ πού κακῶς ὀνομάζεται ὑλικὴ ζωή, ἡ ὁποία τελειώνει
ὅπως ἀκριβῶς καὶ ἀρχίζει, σὲ ἀνώνυμη ἀνυπαρξία; Ἡ ἀλη- 12
θινὴ ἔννοια τοῦ εἶναι καὶ ἡ αἰώνια τελειότητά του πρέπει νὰ
φανερωθοῦν τώρα, ὅπως ἀκριβῶς θὰ φανερωθοῦν στο μέλλον.

Ἡ ἐσφαλμένη σκέψη ἐκδηλώνεται σὲ ἐσφαλμένη πράξη. 15
Ὅταν σκεπτόμαστε συνεχῶς ὅτι ἡ ὕπαρξη εἶναι ὑλικὴ καὶ
σωματικὴ — ὅτι ἔχει ἀρχὴ καὶ τέλος, καὶ ὅτι ἀπο- ^{τὰ στάδια}
τελεῖται ἀπὸ γέννηση, παρακμὴ καὶ διάλυση — ^{τῆς ὕπαρξης} 18
δὲ βλέπουμε τὴν ἀληθινὴ καὶ πνευματικὴ Ζωή, καὶ σέρνουμε
τὸ λάβαρό μας στὸ χῶμα. Ἄν ἡ Ζωὴ ἔχη κάποιου εἶδους
ἀφετηρία, τότε ὁ μέγας Ὄν εἶναι μῦθος. Ἄν ἡ Ζωὴ εἶναι 21
Θεός, ὅπως ὑποδηλώνουν οἱ Γραφές, τότε ἡ Ζωὴ δὲν εἶναι ἐμ-
βρυακὴ, εἶναι ἀπειρη. Εἶναι ἀδύνατο ἓνα ὠάριο νὰ εἶναι τὸ
περίβλημα τῆς Θεότητος. 24

Ἡ ἐμβρυολογία δὲν ἀναφέρει καμιὰ περίπτωσι ὅπου ἓνα
εἶδος μπορεῖ νὰ παράγῃ τὸ ἀντίθετό του. Τὸ φίδι δὲ γεννᾷ
ποτὲ πουλιά, οὔτε τὸ λιοντάρι ἀρνιά. Ἡ διασταύρωση τῶν 27
εἰδῶν θεωρεῖται τερατώδης καὶ σπάνια εἶναι γόνιμη, ἀλλὰ
δὲν εἶναι τόσο ἀποτρόπαιη καὶ παράλογη ὅσο εἶναι ἡ ὑπό-
θεση ὅτι τὸ Πνεῦμα — πού εἶναι ἀγνό, ἅγιο, ἀμετάβλητο καὶ 30
ἀθάνατο — μπορεῖ νὰ παράγῃ αὐτὸ πού εἶναι ἀκάθαρτο καὶ
θνητὸ καὶ νὰ κατοικῇ μέσα σ' αὐτό. Ἀφοῦ ἡ Χριστιανικὴ
Ἐπιστὴμὴ ἀποκρούει καθετὶ πού εἶναι προφανῶς ἀδύνατο, οἱ 33
ὕλικες αἰσθήσεις εἶναι κατ' ἀνάγκην ἐκεῖνες πού υἱοθετοῦν τοὺς

- 1 must father these absurdities, for both the material senses
and their reports are unnatural, impossible, and unreal.
- 3 Either Mind produces, or it is produced. If Mind is
first, it cannot produce its opposite in quality and quantity,
called matter. If matter is first, it cannot pro-
6 <sup>The real
producer</sup> duce Mind. Like produces like. In natural
history, the bird is not the product of a beast. In spiritual
history, matter is not the progenitor of Mind.
- 9 One distinguished naturalist argues that mortals spring
from eggs and in races. Mr. Darwin admits this, but he
adds that mankind has ascended through all
12 <sup>The ascent
of species</sup> the lower grades of existence. Evolution de-
scribes the gradations of human belief, but it does not
acknowledge the method of divine Mind, nor see that ma-
15 terial methods are impossible in divine Science and that
all Science is of God, not of man.

Naturalists ask: "What can there be, of a material
18 nature, transmitted through these bodies called eggs, —
<sup>Transmitted
peculiarities</sup> themselves composed of the simplest material
elements, — by which all peculiarities of an-
21 cestry, belonging to either sex, are brought down from
generation to generation?" The question of the natu-
ralist amounts to this: How can matter originate or trans-
24 mit mind? We answer that it cannot. Darkness and
doubt encompass thought, so long as it bases creation on
materiality. From a material standpoint, "Canst thou
27 by searching find out God?" All must be Mind, or
else all must be matter. Neither can produce the other.
Mind is immortal; but error declares that the material
30 seed must decay in order to propagate its species, and
the resulting germ is doomed to the same routine.

The ancient and hypothetical question, Which is first,

παραλογισμούς αυτούς, γιατί τόσο οί υλικές αίσθήσεις όσο 1
καὶ οἱ ἀναφορές τους εἶναι ἀφύσικες, μὴ πραγματικές, καὶ 3
δὲν εἶναι δυνατό νὰ ὑπάρχουν.

Ἡ παράγει ὁ Νοῦς ἢ παράγεται ὁ ἴδιος. Ἄν ὁ Νοῦς εἶναι 1
πρῶτος, δὲν μπορεῖ νὰ παράγῃ τὸ ἀντίθετό του ποὺ καλεῖται 3
ὑλὴ καὶ διαφέρει ἀπ' αὐτὸν κατὰ τὴν ποιότητα καὶ τὴν ποσότητα. 6
Ἄν ἡ ὑλὴ εἶναι πρώτη, δὲν Ποιὸς πράγ-
ματι παράγει μπορεῖ νὰ παράγῃ Νοῦ. Τὸ ὅμοιο παράγει ὅμοιο. Στὴ φυ- 9
σικὴ ἱστορία, τὸ πουλὶ δὲν εἶναι γόνος τοῦ κτήνους. Στὴν 9
πνευματικὴ ἱστορία, ἡ ὑλὴ δὲν εἶναι ὁ πρόγονος τοῦ Νοῦ.

Ἐνας διάσημος φυσιοδίφης ὑποστηρίζει ὅτι οἱ θνητοὶ προέρ- 12
χονται ἀπὸ ὠάρια καὶ σχηματίζουν τὶς διάφορες φυλές. Ὁ 12
Δαρβίνος τὸ παραδέχεται αὐτό, ἀλλὰ προσθέτει ὅτι τὸ ἀνθρώπινο γένος πέρασε ἀπ' ὅλες τὶς κατώ- Ἡ ἀνοδος
τοῦ εἶδους 15
τερες βαθμίδες τῆς ὑπαρξης. Ἡ ἐξέλιξη περιγράφει τὶς δια- 15
βαθμίσεις τῆς ἀνθρώπινης δοξασίας, ἀλλὰ δὲν ἀναγνωρίζει 18
τὴ μέθοδο τοῦ θεοῦ Νοῦ, οὔτε βλέπει ὅτι στὴ θεία Ἐπιστήμη 18
εἶναι ἀδύνατο νὰ ὑπάρχουν υλικὲς μέθοδοι καὶ ὅτι ὅλη ἡ 18
Ἐπιστήμη προέρχεται ἀπὸ τὸ Θεό, ὅχι τὸν ἄνθρωπο.

Οἱ φυσιοδίφες ἐρωτοῦν: «Τί υλικὸ στοιχεῖο μπορεῖ νὰ μετα- 21
βιβαστῇ μέσο τῶν σωμάτων ἐκείνων ποὺ καλοῦνται ὠάρια — 21
ποὺ καὶ αὐτὰ ἀποτελοῦνται ἀπὸ τὰ πιὸ ἀπλὰ Μεταβίβαση
ἰδιαίτερων
χαρακτη-
ριστικῶν 24
υλικά στοιχεῖα — καὶ διὰ τῶν ὁποίων διαιωνίζον- 24
ται ἀπὸ γενεὰ σὲ γενεὰ ὅλα τὰ ἰδιαίτερα χαρακτη- 24
ριστικά τῶν προγόνων καὶ τῶν δύο φύλων;» Ἡ ἐρώτηση 27
τοῦ φυσιοδίφου συνοψίζεται στὸ ἐξῆς: Πῶς μπορεῖ ἡ ὑλὴ νὰ 27
παράγῃ ἢ νὰ μεταβιβάσῃ νοῦ; Ἡ ἀπάντησή μας εἶναι ὅτι 27
δὲν μπορεῖ. Σκότος καὶ ἀμφιβολία περιβάλλουν τὴ σκέψη, 30
ἐνὸς βασιζομένου τὴ δημιουργία πάντων στὴν υλικότητα. Ἀπὸ 30
τὴν υλικὴ ἀποψη, «δύνασαι νὰ ἐξιχνιάσῃς τὰ βάθη τοῦ 30
Θεοῦ;» Τὸ πᾶν πρέπει νὰ εἶναι Νοῦς, εἰδάλλως τὸ πᾶν πρέπει 33
νὰ εἶναι ὑλὴ. Τὸ ἓνα δὲν μπορεῖ νὰ παράγῃ τὸ ἄλλο. Ὁ 33
Νοῦς εἶναι ἀθάνατος· ἀλλὰ ἡ πλάνη λέει ὅτι ὁ υλικὸς σπóρος 33
πρέπει νὰ ἀποσυντεθῇ γιὰ νὰ δημιουργήσῃ τὸ εἶδος του, καὶ 36
τὸ σπέρμα ποὺ προέρχεται ἀπὸ αὐτὸ εἶναι καταδικασμένο 36
νὰ ἀκολουθήσῃ τὴν ἴδια ρουτίναν.

Στὴν παλιὰ καὶ ὑποθετικὴ ἐρώτηση «ποιοῦ ἐγινε πρῶτα, τὸ

1 the egg or the bird? is answered, if the egg produces the
 parent. But we cannot stop here. Another question
 3 **Causation not** follows: Who or what produces the parent of
 in matter the egg? That the earth was hatched from the
 “egg of night” was once an accepted theory. Heathen
 6 philosophy, modern geology, and all other material hy-
 potheses deal with causation as contingent on matter
 and as necessarily apparent to the corporeal senses, even
 9 where the proof requisite to sustain this assumption is un-
 discovered. Mortal theories make friends of sin, sickness,
 and death; whereas the spiritual scientific facts of exist-
 12 ence include no member of this dolorous and fatal triad.

Human experience in mortal life, which starts from an
 egg, corresponds with that of Job, when he says, “Man
 15 **Emergence** that is born of a woman is of few days, and
 of mortals full of trouble.” Mortals must emerge from
 this notion of material life as all-in-all. They must peck
 18 open their shells with Christian Science, and look outward
 and upward. But thought, loosened from a material
 basis but not yet instructed by Science, may become wild
 21 with freedom and so be self-contradictory.

From a material source flows no remedy for sorrow,
 sin, and death, for the redeeming power, from the ills
 24 **Persistence** they occasion, is not in egg nor in dust. The
 of species blending tints of leaf and flower show the
 order of matter to be the order of mortal mind. The
 27 intermixture of different species, urged to its utmost
 limits, results in a return to the original species. Thus
 it is learned that matter is a manifestation of mortal
 30 mind, and that matter always surrenders its claims when
 the perfect and eternal Mind is understood.

Naturalists describe the origin of mortal and material

αὐγὸ ἢ ἡ κότα;» μπορεῖ νὰ δοθῇ ἀπάντηση, ἂν τὸ αὐγὸ 1
παράγῃ τὸ γονέα. Ἀλλὰ δὲν μπορούμε νὰ σταματήσουμε
ἐδῶ. Ἀκολουθεῖ μιὰ ἄλλη ἐρώτηση: «ποιοὺς ἢ τί 3
παράγει τὸ γονέα τοῦ αὐγοῦ;» Ὁ κόσμος πί- <sup>Ἡ αἰτία δὲν
εἶναι στὴν
ὕλη</sup>
στευε κάποτε ὅτι ἡ γῆ βγῆκε ἀπὸ τὸ αὐγὸ τῆς
νύχτας. Ἡ εἰδωλολατρικὴ φιλοσοφία, ἡ σύγχρονη γεωλογία 6
καὶ ὅλες οἱ ἄλλες ὑλικὲς ὑποθέσεις δέχονται ὅτι ἡ αἰτία ἐξαρτᾶ-
ται ἀπὸ τὴν ὕλη καὶ εἶναι ἀναγκαστικὰ ἐκδηλῇ στὶς σωμα-
τικὲς αἰσθήσεις, ἀκόμη καὶ ὅταν λείπη ἡ ἀπόδειξη ποὺ εἶναι 9
ἀπαραίτητη γιὰ νὰ ὑποστηρίξῃ τὴν ὑπόθεση αὐτή. Οἱ
θνητὲς θεωρίες πιάνουν φιλία μὲ τὴν ἁμαρτία, τὴν ἀρρώστια
καὶ τὸ θάνατο· ἐνῶ τὰ πνευματικὰ καὶ ἐπιστημονικὰ γεγονότα 12
τῆς ὕπαρξης δὲν περικλείουν κανένα μέλος τῆς ὀδυνηρῆς καὶ
ὀλέθριας αὐτῆς τριάδας.

Ἡ πείρα τοῦ ἀνθρώπου ἀπὸ τὴ θνητὴ ζωὴ, ποὺ ἀρχίζει 15
ἀπὸ ἓνα ὥριο, ἀντιστοιχεῖ μὲ τὴν πείρα τοῦ Ἰώβ ποὺ λέει:
«Ἀνθρώπος γεγεννημένος ἐκ γυναικὸς εἶναι ὅλι-
γόβιος, καὶ πλήρης παραχῆς». Οἱ θνητοὶ πρέπει <sup>Ἀπαλλαγὴ
τῶν θνητῶν</sup> 18
νὰ ἀπαλλαχτοῦν ἀπὸ τὴν ἀντίληψη ὅτι ἡ ὑλικὴ ζωὴ εἶναι
τὰ πάντα-ἐν-πᾶσι. Πρέπει νὰ σπᾶσουν τὰ σοφία τους μὲ
τὴ Χριστιανικὴ Ἐπιστήμη, ὅπως σπᾶνε οἱ νεοσσοὶ τὰ δικά 21
τους μὲ τὰ ράμφη τους, καὶ νὰ κοιτάξουν ἔξω καὶ πάνω. Ἡ
σκέψη ὅμως ποὺ ἀποσπᾶστηκε ἀπὸ τὴν ὑλικὴ βάση ἀλλὰ
δὲν ἔχει ἀκόμη διαπαιδαγωγηθῇ ἀπὸ τὴν Ἐπιστήμη, μπορεῖ 24
νὰ ἀποχαλινωθῇ ἐξαιτίας τῆς ἐλευθερίας της καὶ ἔτσι νὰ μὴν
εἶναι συνεπὴς μ' αὐτὰ ποὺ πρεσβεύει.

Ἀπὸ ὑλικὴ πηγὴ δὲν πηγάζει κανένα φάρμακο γιὰ τὴ 27
θλίψη, τὴν ἁμαρτία καὶ τὸ θάνατο, γιατί ἡ δύναμη ποὺ λυ-
τρώνει ἀπὸ τὰ δεινὰ ποὺ προξενοῦν αὐτὰ δὲ βρί- <sup>Τὰ εἶδη δὲν
ἀλλάζουν</sup> 30
σκεται σ' ἓνα ὥριο οὔτε στὸ χῶμα. Ἡ συγχώ-
νευση τῶν ἀποχρώσεων τοῦ φύλου καὶ τοῦ λουλουδιοῦ δεί-
χνει ὅτι ἡ διάταξη τῆς ὕλης ἐκδηλώνει τὴ διάταξη τοῦ θνητοῦ
νοῦ. Ἡ διασταύρωση τῶν διαφόρων εἰδῶν καταλήγει, ὅταν 33
ὑπερβῇ κάθε ὅριο, στὸ ἀρχικὸ εἶδος. Ἔτσι βλέπουμε ὅτι ἡ
ὕλη εἶναι μιὰ ἐκδήλωση τοῦ θνητοῦ νοῦ καὶ ὅτι ἐγκαταλείπει
πάντοτε τὶς ἀξιώσεις της ὅταν κατανοηθῇ ὁ τέλειος καὶ αἰώ- 36
νιος Νοῦς.

Οἱ φυσιοδίφες περιγράφουν τὴν προέλευση τῆς θνητῆς καὶ

- 1 existence in the various forms of embryology, and ac-
 company their descriptions with important observations,
 3 **Better basis** which should awaken thought to a higher and
 than embry- purer contemplation of man's origin. This
 ology clearer consciousness must precede an under-
 6 standing of the harmony of being. Mortal thought must
 obtain a better basis, get nearer the truth of being, or
 health will never be universal, and harmony will never
 9 become the standard of man.

One of our ablest naturalists has said: "We have no
 right to assume that individuals have grown or been
 12 formed under circumstances which made material con-
 ditions essential to their maintenance and reproduction,
 or important to their origin and first introduction."
 15 Why, then, is the naturalist's basis so materialistic,
 and why are his deductions generally material?

Adam was created before Eve. In this instance, it is
 18 seen that the maternal egg never brought forth Adam.
 Eve was formed from Adam's rib, not from a
 21 **All nativity** foetal ovum. Whatever theory may be adopted
 in thought by general mortal thought to account for human origin,
 that theory is sure to become the signal for the appear-
 ance of its method in finite forms and operations. If con-
 24 sentaneous human belief agrees upon an ovum as the
 point of emergence for the human race, this potent belief
 will immediately supersede the more ancient supersti-
 27 tion about the creation from dust or from the rib of our
 primeval father.

You may say that mortals are formed before they
 30 **Being is** think or know aught of their origin, and you
 immortal may also ask how belief can affect a result
 which precedes the development of that belief. It can

ὑλικῆς ὕπαρξης μὲ τὶς διάφορες μορφές τῆς ἐμβρυολογίας καὶ 1
 συνοδεύουν τὶς περιγραφές τοὺς μὲ σπουδαῖες παρατηρήσεις,
 ποὺ πρέπει νὰ ξυπνήσουν τὴ σκέψη γιὰ νὰ με- 3
 λετήση μιὰν ἀνώτερη καὶ ἀγνότερη καταγωγή
 τοῦ ἀνθρώπου. Ἡ καθαρότερη αὐτὴ συνείδηση
 πρέπει νὰ ἔρθῃ πρὶν ἀπὸ τὴν κατανόηση τῆς ἁρμονίας τοῦ 6
 εἶναι. Ἡ θνητὴ σκέψη πρέπει νὰ ἀποκτήσῃ μιὰ καλύτερη
 βάση, νὰ πλησιάσῃ τὴν ἀλήθεια τοῦ εἶναι, εἰδάλλως ἢ ὑγεία
 δὲ θὰ εἶναι ποτὲ παγκόσμια καὶ ἡ ἁρμονία δὲ θὰ γίνῃ ποτὲ 9
 τὸ πρότυπο τοῦ ἀνθρώπου.

Ἕνας ἀπὸ τοὺς καλύτερους φυσιοδίφες μας εἶπε: «Δὲν
 ἔχουμε τὸ δικαίωμα νὰ ὑποθέτουμε ὅτι τὰ ἄτομα ἀναπτύχτη- 12
 καν ἢ σχηματίστηκαν ὑπὸ περιστάσεις ποὺ ἔκαμαν τὶς ὑλικές
 συνθήκες ἀπαραίτητες γιὰ τὴ διατήρηση καὶ τὴν ἀνα-
 παραγωγή τους, ἢ ἀναγκαῖες γιὰ τὴ γένεση καὶ τὴν ἀρχικὴ 15
 τοὺς ἐμφάνιση». Γιατί, λοιπόν, στηρίζεται ὁ φυσιοδίφης
 πάνω σὲ μιὰ τόσο ὑλιστικὴ βάση καὶ γιατί τὰ συμπεράσματά
 του εἶναι γενικῶς ὑλικά; 18

Ὁ Ἀδὰμ δημιουργήθηκε πρὶν ἀπὸ τὴν Εὐα. Στὴν περί-
 πτωση αὐτὴ βλέπουμε ὅτι τὸ μητρικὸ ὥαριο δὲ γέννησε ποτὲ
 τὸν Ἀδὰμ. Ἡ Εὐα σχηματίστηκε ἀπὸ τὴν πλευρὰ 21
 τοῦ Ἀδὰμ, ὄχι ἀπὸ ἓνα ἐμβρυακὸ ὥαριο. Ὅποια
 θεωρία κι ἂν υἱοθετήσῃ ἡ γενικὴ θνητὴ σκέψη γιὰ
 νὰ ἐξηγήσῃ τὴν προέλευση τοῦ ἀνθρώπου, εἶναι βέβαιον ὅτι 24
 ἡ θεωρία αὐτὴ θὰ δώσῃ τὸ σύνθημα γιὰ νὰ ἐμφανιστῇ ἡ
 μέθοδός της σὲ πεπερασμένες μορφές καὶ ἐνέργειες. Ἄν ἡ ἀν-
 θρώπινη δοξασία συμφωνῇ ὁμοφώνως ὅτι ἓνα ὥαριο ἀποτε- 27
 λεῖ τὸ σημεῖον ἀπὸ τὸ ὁποῖο προέρχεται τὸ ἀνθρώπινο γένος,
 ἡ ἰσχυρὴ αὐτὴ δοξασία θὰ παραγκωνίσῃ ἀμέσως τὴν πα-
 λαιότερη δεισιδαιμονία ὅτι ἡ δημιουργία προέρχεται ἀπὸ τὸ 30
 χῶμα ἢ ἀπὸ τὴν πλευρὰ τοῦ ἀρχικοῦ πατέρα μας.

Ἐνδέχεται νὰ πῆς ὅτι οἱ θνητοὶ σχηματίζονται προτοῦ
 σκεφτοῦν ἢ γνωρίσουν τίποτε γιὰ τὴ γέννησή τους, καὶ 33
 ἐνδέχεται ἐπίσης νὰ ρωτήσῃς πῶς εἶναι δυνατό
 ἡ δοξασία νὰ ἐπηρεάσῃ ἓνα ἀποτέλεσμα ποὺ ἔγινε 36
 προτοῦ ἀναπτυχτῇ ἡ δοξασία αὐτή. Μιὰ μόνο ἀπάντηση

Μιὰ καλύ-
 τερὴ βάση
 ἀπὸ τὴν
 ἐμβρυολογία

Κάθε γέν-
 νηση εἶναι
 νοερὴ

Τὸ εἶναι εἶ-
 ναι ἀθάνατον

1 only be replied, that Christian Science reveals what "eye
hath not seen," — even the cause of all that exists, — for
3 the universe, inclusive of man, is as eternal as God, who
is its divine immortal Principle. There is no such thing
as mortality, nor are there properly any mortal beings,
6 because being is immortal, like Deity, — or, rather, being
and Deity are inseparable.

Error is always error. It is *no thing*. Any statement
9 of life, following from a misconception of life, is errone-
ous, because it is destitute of any knowledge
Our conscious development of the so-called selfhood of life, destitute of
12 any knowledge of its origin or existence. The mortal
is unconscious of his foetal and infantile existence; but
as he grows up into another false claim, that of self-con-
15 scious matter, he learns to say, "I am somebody; but
who made me?" Error replies, "God made you." The
first effort of error has been and is to impute to God the
18 creation of whatever is sinful and mortal; but infinite
Mind sets at naught such a mistaken belief.

Jesus defined this opposite of God and His creation
21 better than we can, when he said, "He is a liar, and the
father of it." Jesus also said, "Have not I
Mendacity of error chosen you twelve, and one of you is a devil?"
24 This he said of Judas, one of Adam's race. Jesus never
intimated that God made a devil, but he did say, "Ye
are of your father, the devil." All these sayings were to
27 show that mind in matter is the author of itself, and is
simply a falsity and illusion.

It is the general belief that the lower animals are less
30 **Ailments of animals** sickly than those possessing higher organiza-
tions, especially those of the human form.
This would indicate that there is less disease in propor-

μπορεί νά δοθῇ, ὅτι ἡ Χριστιανική Ἐπιστήμη ἀποκαλύπτει 1
 ὅ,τι «ὀφθαλμός δὲν εἶδε» — μάλιστα, τὴν αἰτία παντὸς ὅ,τι 3
 ὑπάρχει — γιατί τὸ σύμπαν, πού συμπεριλαμβάνει καὶ τὸν 3
 ἄνθρωπο, εἶναι τόσο αἰώνιο ὅσο καὶ ὁ Θεός, πού εἶναι ἡ θεία
 καὶ ἀθάνατη Ἀρχή του. Αὐτὸ πού λέγεται θνητότητα δὲν 6
 ὑπάρχει, οὔτε καὶ ὑπάρχουν στὴν πραγματικότητα θνητὰ 6
 ὄντα, γιατί τὸ εἶναι εἶναι ἀθάνατο, ὅπως καὶ ἡ Θεότητα — ἡ
 μᾶλλον, τὸ εἶναι καὶ ἡ Θεότητα εἶναι ἀχώριστα.

Ἡ πλάνη εἶναι πάντοτε πλάνη. Δὲν εἶναι *καμιά ὀντότητα*. 9
 Κάθε ἐκθεση γιὰ τὴ ζωή, πού ἀπορρέει ἀπὸ μιὰ παρανόηση
 τῆς ζωῆς, εἶναι ἐσφαλμένη γιατί τῆς λείπει κάθε 12
 γνώση τοῦ λεγόμενου ἐγὼ τῆς ζωῆς, τῆς λείπει <sup>Ἡ συνειδητή
 μας ἀνά-
 πτύξη</sup> 12
 κάθε γνώση τῆς καταγωγῆς ἢ τῆς ὑπαρξῆς της.
 Ὁ θνητὸς ἄνθρωπος δὲν ἔχει συνείδηση τῆς ἐμβρυακῆς καὶ
 νηπιακῆς του ὑπαρξης· ἀλλὰ καθὼς μεγαλώνει καὶ μεταβάλ- 15
 λεται σὲ μιὰν ἄλλη ψεύτικη ἀξίωση, τὴν ἀξίωση ὅτι εἶναι αὐ-
 τοσυνειδητὴ ὕλη, μαθαίνει νὰ λέη: «Εἶμαι κάποιος· ἀλλὰ ποῖος
 μ' ἔκαμε;» Ἡ πλάνη ἀπαντᾷ: «Ὁ Θεὸς σ' ἔκαμε». Ἡ πρώτη 18
 προσπάθεια τῆς πλάνης ἦταν καὶ εἶναι νὰ ἀποδίδῃ στὸ Θεὸ
 τὴ δημιουργία παντὸς ὅ,τι εἶναι ἀμαρτωλὸ καὶ θνητό· ἀλλὰ
 ὁ ἄπειρος Νοῦς ἐκμηδενίζει μιὰ τέτοια ἐσφαλμένη δοξασία. 21

Ὁ Ἰησοῦς ὅρισε τὸ ἀντίθετο αὐτὸ τοῦ Θεοῦ καὶ τῆς δη-
 μιουργίας Του καλύτερα ἀπὸ ὅ,τι μπορούμε ἐμεῖς, ὅταν εἶπε:
 «Εἶναι ψεύστης, καὶ ὁ πατήρ αὐτοῦ τοῦ ψεύδους». 24
 Εἶπε ἐπίσης: «Δὲν ἐξέλεξα ἐγὼ ἐσᾶς τοὺς δώδεκα, <sup>Ἡ ψευδο-
 γία τῆς
 πλάνης</sup> 24
 καὶ εἰς ἀπὸ σᾶς εἶναι διάβολος;» Αὐτὸ τὸ εἶπε
 γιὰ τὸν Ἰούδα, ἕναν ἀπὸ τοὺς ἀπογόνους τοῦ Ἀδάμ. Ὁ 27
 Ἰησοῦς δὲν ὑπαινίχτηκε ποτὲ ὅτι ὁ Θεὸς δημιούργησε τὸ
 διάβολο, ἀλλὰ εἶπε: «Σεῖς εἰσθε ἐκ πατρὸς τοῦ διαβόλου». Μὲ
 ὅλα αὐτὰ ἤθελε νὰ πῇ ὅτι ὁ νοῦς στὴν ὕλη εἶναι ὁ δημιουργὸς 30
 τοῦ ἑαυτοῦ του καὶ ὅτι εἶναι ἀπλῶς ψέμα καὶ ψευδαίσθηση.

Ὁ κόσμος πιστεύει γενικὰ ὅτι τὰ κατώτερα ζῶα εἶναι λι-
 γότερο φιλάσθενα ἀπὸ ἐκεῖνα πού ἔχουν ἀνώτε- <sup>Νοσήματα
 τῶν ζώων</sup> 33
 ρους ὁργανισμούς, εἰδικὰ ἐκεῖνα πού ἔχουν ἀνθρώ-
 πινη μορφή. Αὐτὸ δείχνει ὅτι ὑπάρχει λιγότερη ἀρρώστια

1 tion as the force of mortal mind is less pungent or sensi-
 tive, and that health attends the absence of mortal mind.
 3 A fair conclusion from this might be, that it is the human
 belief, and not the divine arbitrament, which brings the
 physical organism under the yoke of disease.

6 An inquirer once said to the discoverer of Christian
 Science: "I like your explanations of truth, but I do
 not comprehend what you say about error."

9 Ignorance the
sign of error This is the nature of error. The mark of igno-
 rance is on its forehead, for it neither understands nor
 can be understood. Error would have itself received as
 12 mind, as if it were as real and God-created as truth; but
 Christian Science attributes to error neither entity nor
 power, because error is neither mind nor the outcome of
 15 Mind.

Searching for the origin of man, who is the reflection
 of God, is like inquiring into the origin of God, the self-
 18 The origin
of divinity existent and eternal. Only impotent error
 would seek to unite Spirit with matter, good
 with evil, immortality with mortality, and call this
 21 sham unity *man*, as if man were the offspring of both
 Mind and matter, of both Deity and humanity. Crea-
 tion rests on a spiritual basis. We lose our standard of
 24 perfection and set aside the proper conception of Deity,
 when we admit that the perfect is the author of aught
 that can become imperfect, that God bestows the power
 27 to sin, or that Truth confers the ability to err. Our
 great example, Jesus, could restore the individualized
 manifestation of existence, which seemed to vanish in
 30 death. Knowing that God was the Life of man, Jesus
 was able to present himself unchanged after the cruci-
 fixation. Truth fosters the idea of Truth, and not the be-

ἐκεῖ ὅπου ἡ δύναμη τοῦ θνητοῦ νοῦ εἶναι λιγότερο ὀξεία ἢ 1
 εὐαίσθητη, καὶ ὅτι ἡ ὑγεία ἐκδηλώνεται ἐκεῖ ὅπου ἀπουσιάζει
 ὁ θνητὸς νοῦς. Ἀπ' αὐτὸ θὰ μπορούσε ἴσως νὰ βγάλῃ κανεὶς 3
 τὸ λογικὸ συμπέρασμα ὅτι ἡ ἀνθρώπινη δοξασία, καὶ ὅχι ἡ
 θεία κρίση, εἶναι ἐκείνη πού ὑποτάσσει τὸ σωματικὸ ὄργα-
 νισμό στὸ ζυγὸ τῆς ἀρρώστιας. 6

Ἔνας μελετητῆς μοῦ εἶπε κάποτε: «Μοῦ ἀρέσουν οἱ ἐξηγή-
 σεις πού δίνετε γιὰ τὴν ἀλήθεια, ἀλλὰ δὲν καταλαβαίνω αὐτὰ
 πού λέτε γιὰ τὴν πλάνη». Αὐτὴ εἶναι ἡ φύση τῆς 9
 πλάνης. Τὸ χάραγμα τῆς ἀγνοίας εἶναι στὸ ^{Τὸ σημεῖο}
 μέτωπό της, γιατί οὔτε καταλαβαίνει οὔτε μπορεῖ ^{τῆς πλάνης}
 νὰ τὴν καταλάβῃ κανεὶς. Ἡ πλάνη θὰ ἤθελε νὰ περάσῃ γιὰ 12
 νοῦς, σὰ νὰ ἦταν τόσο πραγματικὴ καὶ θεοδημιούργητη ὅσο
 καὶ ἡ ἀλήθεια· ἀλλὰ ἡ Χριστιανικὴ Ἐπιστήμη δὲν ἀναγνω-
 ρίζει στὴν πλάνη οὔτε ὄντότητα οὔτε δύναμη, γιατί ἡ πλάνη 15
 δὲν εἶναι οὔτε νοῦς οὔτε ἀπόρροια τοῦ Νοῦ.

Ὅταν ἀναζητοῦμε τὴν καταγωγή τοῦ ἀνθρώπου, πού εἶ-
 ναι ἀντανάκλαση τοῦ Θεοῦ, εἶναι σὰ νὰ γυρεύουμε νὰ μάθουμε 18
 τὴν καταγωγή τοῦ Θεοῦ, πού εἶναι αὐθύπαρκτος ^{Ἡ καταγωγή}
 καὶ αἰώνιος. Μόνο ἡ ἀνίσχυρη πλάνη ἐπιζητεῖ νὰ ^{τοῦ Θεοῦ}
 ἐνώσῃ τὸ Πνεῦμα μὲ τὴν ὕλη, τὸ καλὸ μὲ τὸ κακό, τὴν ἀθα- 21
 νασία μὲ τὴ θνητότητα, καὶ νὰ ὀνομάσῃ τὴν πλαστὴ αὐτὴ
 ἐνώση *ἄνθρωπο*, σὰ νὰ ἦταν ὁ ἄνθρωπος ὁ βλαστὸς καὶ τῶν
 δυό, τοῦ Νοῦ καὶ τῆς ὕλης, τοῦ Θεοῦ καὶ τῶν ἀνθρώπων. Ἡ 24
 δημιουργία στηρίζεται πάνω σὲ πνευματικὴ βάση. Χάνουμε
 τὸ γνῶμονα τῆς τελειότητος καὶ ἀπορρίπτουμε τὴν ὀρθὴ ἀντί-
 ληψη γιὰ τὸ Θεό, ὅταν παραδεχώμαστε ὅτι τὸ τέλειο εἶναι ὁ 27
 δημιουργὸς ἐνὸς ὄντος πού μπορεῖ νὰ γίνῃ ἀτελές, ὅτι ὁ Θεὸς
 σπρώχνει τὸν ἄνθρωπο στὴν ἁμαρτία, ἢ ὅτι ἡ Ἀλήθεια μᾶς
 κάνει ἱκανοὺς νὰ πλανιώμαστε. Ὁ Ἰησοῦς, πού εἶναι τὸ με- 30
 γάλιο μας παράδειγμα, μπορούσε νὰ ἀποκαταστήσῃ τὴν ἐξ-
 ατομικευμένη ἐκδήλωση τῆς ὕπαρξης, πού φαινόταν ὅτι ἐξ-
 αφανιζόταν μὲ τὸ θάνατο. Ἐπειδὴ ὁ Ἰησοῦς ἤξερε ὅτι ὁ Θεὸς 33
 εἶναι ἡ Ζωὴ τοῦ ἀνθρώπου, μπόρεσε νὰ παρουσιαστῇ ἀμετά-
 βλητος μετὰ τὴ σταύρωση. Ἡ Ἀλήθεια προάγει τὴν ἰδέα τῆς

1 lief in illusion or error. That which is real, is sustained
by Spirit.

3 Vertebrata, articulata, mollusca, and radiata are mor-
tal and material concepts classified, and are supposed to
6 **Genera classified** possess life and mind. These false beliefs
will disappear, when the radiation of Spirit
destroys forever all belief in intelligent matter. Then
will the new heaven and new earth appear, for the for-
9 mer things will have passed away.

Mortal belief infolds the conditions of sin. Mortal
belief dies to live again in renewed forms, only to go out
12 at last forever; for life everlasting is not to be
**The Chris-
tian's privi-
lege** gained by dying. Christian Science may ab-
sorb the attention of sage and philosopher, but
15 the Christian alone can fathom it. It is made known
most fully to him who understands best the divine Life.
Did the origin and the enlightenment of the race come
18 from the deep sleep which fell upon Adam? Sleep is
darkness, but God's creative mandate was, "Let there be
light." In sleep, cause and effect are mere illusions.
21 They seem to be something, but are not. Oblivion and
dreams, not realities, come with sleep. Even so goes on
the Adam-belief, of which mortal and material life is the
24 dream.

Ontology receives less attention than physiology. Why?
27 **Ontology
versus
physiology** Because mortal mind must waken to spiritual
life before it cares to solve the problem of
being, hence the author's experience; but when
that awakening comes, existence will be on a new stand-
30 point.

It is related that a father plunged his infant babe, only
a few hours old, into the water for several minutes, and

Ἐξουσίας καὶ ὄχι τὴ δοξασία στὴν ψευδαίσθηση ἢ τὴν πλάνη. 1
 Ὅτι εἶναι πραγματικὸ ὑποστηρίζεται ἀπὸ τὸ Πνεῦμα.

Τὰ σπονδυλωτά, τὰ ἄρθρωτά, τὰ μαλάκια καὶ τὰ ἄκτινωτά 3
 εἶναι ταξινομημένες θνητὲς καὶ ὕλικές ἀντιλήψεις, ποὺ ὑποτί-
 θεται ὅτι ἔχουν ζωὴ καὶ νοῦ. Οἱ ψεύτικες αὐτὲς δο- Ταξινομήση
 ξασίες θὰ ἐξαφανιστοῦν, ὅταν ἡ ἀκτινοβολία τοῦ τῶν γενῶν 6
 Πνεύματος ἐξαλείψῃ γιὰ πάντα κάθε δοξασία σὲ νοήμονα
 ὕλη. Τότε θὰ φανερωθῇ ὁ νέος οὐρανὸς καὶ ἡ νέα γῆ, γιὰτι
 τὰ πρῶτα θὰ ἐξαφανιστοῦν. 9

Ἡ θνητὴ δοξασία περικλείει τὶς συνθηκὲς τῆς ἁμαρτίας. Ἡ
 θνητὴ δοξασία πεθαίνει γιὰ νὰ ξαναζήσῃ σὲ ἀνανεωμένες .
 μορφές, μόνο καὶ μόνο γιὰ νὰ ἐξαφανιστῇ τελικὰ Τὸ προνόμιο
 γιὰ πάντα· γιὰτι δὲν πρόκειται νὰ κερδίσουμε τὴν τοῦ χρι-
 αἰώνια ζωὴ μὲ τὸ θάνατο. Ἡ Χριστιανικὴ Ἐπι- στιανοῦ
 στήμη μπορεῖ νὰ ἀπορροφᾷ τὴν προσοχὴ τῶν σοφῶν καὶ τῶν 15
 φιλοσόφων, ἀλλὰ μόνο ὁ χριστιανὸς μπορεῖ νὰ τὴ βυθομε-
 τρήσῃ. Ἐκεῖνος ποὺ καταλαβαίνει στὸν ἀνώτατο βαθμὸ τῆ
 θείας Ζωῆς, τὴ γνωρίζει πέρα γιὰ πέρα. Μήπως ἡ καταγωγὴ 18
 καὶ ἡ φῶτιση τοῦ γένους προῆρθαν ἀπὸ τὴν ἔκσταση ποὺ
 ἐπιβλήθηκε στὸν Ἀδὰμ; Ὁ ὕπνος εἶναι σκότος, ἀλλὰ ἡ
 δημιουργικὴ προσταγὴ τοῦ Θεοῦ ἦταν: «Γενηθήτω φῶς». 21
 Στὸν ὕπνο ἡ αἰτία καὶ τὸ ἀποτέλεσμα εἶναι ἀπλῶς ψευδαι-
 σθήσεις. Φαίνονται ὅτι εἶναι κάτι, ἀλλὰ δὲν εἶναι. Λήθη καὶ
 ὄνειρα, ὄχι πραγματικότητες, παρακολουθοῦν τὸν ὕπνο. 24
 Ἔτσι ἀκριβῶς συνεχίζεται ἡ ἀδαμιαία δοξασία, τὸ ὄνειρο τῆς
 ὁποίας εἶναι ἡ θνητὴ καὶ ὕλικὴ ζωὴ.

Δίνουμε λιγότερη προσοχὴ στὴν ὄντολογία παρὰ στὴ φυ- 27
 σιολογία. Γιατί; Ἐπειδὴ ὁ θνητὸς νοῦς πρέπει
 νὰ ξυπνήσῃ γιὰ νὰ δῇ τὴν πνευματικὴ ζωὴ πρὶν Ὀντολογία
 ἐνδιαφερθῇ νὰ λύσῃ τὸ πρόβλημα τοῦ εἶναι, καὶ κατὰ φυ-
 τὸ γεγονὸς αὐτὸ ἐξηγεῖ τὴν ἐμπειρία μου· ἀλλὰ ὅταν ἔρθῃ τὸ σιολογίας 30
 ξύπνημα αὐτό, ἡ ὑπαρξὴ θὰ στηρίζεται πάνω σὲ μιὰ καινούργ-
 για βάση. 33

Ἀναφέρεται ὅτι ἓνας πατέρας βύθισε γιὰ μερικὰ λεπτὰ μέσα
 στὸ νερὸ τὸ βρέφος του, λίγες ὥρες μετὰ τὴ γέννησή του, καὶ

1 repeated this operation daily, until the child could remain
under water twenty minutes, moving and playing with-
3 out harm, like a fish. Parents should remember this,
and learn how to develop their children properly on dry
land.

6 Mind controls the birth-throes in the lower realms of
nature, where parturition is without suffering. Vege-
tables, minerals, and many animals suffer no
9 ^{The curse removed} pain in multiplying; but human propagation
has its suffering because it is a false belief. Christian Sci-
ence reveals harmony as proportionately increasing as the
12 line of creation rises towards spiritual man, — towards
enlarged understanding and intelligence; but in the line
of the corporeal senses, the less a mortal knows of sin,
15 disease, and mortality, the better for him, — the less pain
and sorrow are his. When the mist of mortal mind evap-
orates, the curse will be removed which says to woman,
18 “In sorrow thou shalt bring forth children.” Divine
Science rolls back the clouds of error with the light of
Truth, and lifts the curtain on man as never born and as
21 never dying, but as coexistent with his creator.

Popular theology takes up the history of man as if he
began materially right, but immediately fell into mental
24 sin; whereas revealed religion proclaims the Science of
Mind and its formations as being in accordance with
the first chapter of the Old Testament, when God, Mind,
27 spake and it was done.

συνέχισε τὸ πείραμα αὐτὸ κάθε μέρα, ὥσπου τὸ παιδί μπο- 1
 ροῦσε νὰ μένη μέσα στὸ νερὸ εἴκοσι λεπτά τῆς ὥρας καὶ νὰ
 κινῆται καὶ νὰ παίζη σὰν ψάρι, χωρὶς νὰ πάθῃ τίποτε. Οἱ 3
 γονεῖς πρέπει νὰ τὸ ἔχουν ὑπόψη τους αὐτὸ καὶ νὰ μάθουν νὰ
 ἀνατρέφουν σωστὰ τὰ παιδιά τους στὴν ξηρά.

Ὁ Νοῦς ἐξουσιάζει τὶς ὠδίνες τοῦ τοκετοῦ στὰ κατώτερα 6
 βασιλεια τῆς φύσης, ὅπου ὁ τοκετὸς εἶναι ἀνώδυνος. Τὰ φυτά,
 τὰ ὀρυκτὰ καὶ πολλὰ ζῶα δὲν ὑποφέρουν ὅταν ^{Ἡ ἐξάλειψη}
 πολλαπλασιάζονται· ἀλλὰ ἡ ἀναπαραγωγὴ τῶν ^{τῆς κατάρας} 9
 ἀνθρώπων συνοδεύεται ἀπὸ ὠδίνες ἐπειδὴ εἶναι μιὰ ψεύτικη
 δοξασία. Ἡ Χριστιανικὴ Ἐπιστήμη ἀποκαλύπτει ὅτι ἡ ἁρμο-
 νία αὐξάνει κατὰ τὴν ἀναλογία πού τὸ ἐπίπεδο τῆς δημιουρ- 12
 γίας ὑψώνεται πρὸς τὸν πνευματικὸ ἄνθρωπο — πρὸς μιὰ
 εὐρύτερη νόηση καὶ νοημοσύνη· ἀλλὰ στὸ ἐπίπεδο τῶν σω-
 ματικῶν αἰσθήσεων, ὅσο πιὸ λίγα ξέρει ἓνας θνητὸς γιὰ τὴν 15
 ἁμαρτία, τὴν ἁρρώστια καὶ τὴ θνητότητα τόσο τὸ καλύτερο
 γι' αὐτὸν — τόσο πιὸ λίγο πόνο καὶ λύπη θὰ δοκιμάζῃ στὴ
 ζωὴ του. Ὅταν ὁ ἀτμὸς τοῦ θνητοῦ νοῦ διαλυθῇ, τότε θὰ 18
 ἐξαλειφτῇ καὶ ἡ κατάρρα πού λέει στὴ γυναίκα: «Μὲ λύπας θὰ
 γεννᾷς τέκνα». Ἡ θεία Ἐπιστήμη διασκορπίζει τὰ σύννεφα
 τῆς πλάνης μὲ τὸ φῶς τῆς Ἀλήθειας, σηκώνει τὸ παραπέτασμα 21
 καὶ ἀποκαλύπτει ὅτι ὁ ἄνθρωπος δὲ γεννιέται ποτὲ καὶ δὲν
 πεθαίνει ποτέ, ἀλλὰ συννύσχει μὲ τὸ δημιουργό του.

Ἡ λαϊκὴ θεολογία ἀσχολεῖται μὲ τὴν ἱστορίαν τοῦ ἀνθρώπου 24
 ξεκινώντας ἀπὸ τὴν ὑπόθεση ὅτι ὁ ἄνθρωπος ἄρχισε ὑλικά
 ὅπως πρέπει, ἀλλὰ ἀμέσως ἀμάρτησε νοερά· ἐνῶ ἡ ἐξ ἀποκα-
 λύψεως θρησκεία κηρύττει ὅτι ἡ Ἐπιστήμη τοῦ Νοῦ καὶ οἱ 27
 σχηματισμοὶ του συμφωνοῦν μὲ τὸ πρῶτο κεφάλαιο τῆς
 Παλαιᾶς Διαθήκης, ὅπου ὁ Θεός, ὁ Νοῦς, εἶπε καὶ ἐγένε.

Chapter XVI

THE APOCALYPSE

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. -- REVELATION.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. -- PSALMS.

1 **S**T. JOHN writes, in the tenth chapter of his book of Revelation: —

3 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of
6 fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

9 This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense
12 The new Evangel Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth's prism and praise. When you look it fairly in the face, you can heal by its means,
15 and it has for you a light above the sun, for God "is the light thereof." Its feet are pillars of fire, foundations of Truth and Love. It brings the baptism of the Holy
18 Ghost, whose flames of Truth were prophetically described by John the Baptist as consuming error.

Κεφάλαιο Δέκατο "Εκτο

ΑΠΟΚΑΛΥΨΗ

Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ φυλάττοντες τὰ γεγραμμένα ἐν αὐτῇ· διότι ὁ καιρὸς εἶναι πλησίον. ΑΠΟΚΑΛΥΨΙΣ

Μέγας ὁ Κύριος, καὶ αἰνετὸς σφόδρα ἐν τῇ πόλει τοῦ Θεοῦ ἡμῶν, τῷ ὅρει τῆς ἀγιότητος Αὐτοῦ. ΨΑΛΜΟΙ

Ο ΑΓΙΟΣ ΙΩΑΝΝΗΣ γράφει στήν Ἀποκάλυψη, στοῦ δέκατο 1 κεφάλαιο:

Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, 3 ἐνδεδυσμένον νεφέλῃ· καὶ ἦτο ἵρις ἐπὶ τῆς κεφαλῆς αὐτοῦ· καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός. Καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλίον ἀνεωγμένον· καὶ ἔθεσε τὸν 6 πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ ἄριστερόν ἐπὶ τὴν γῆν.

Ὁ ἄγγελος αὐτός, ἡ τὸ μήνυμα, ποὺ ἔρχεται ἀπὸ τὸ Θεό, 9 ντυμένος νεφέλῃ, προεικονίζει τὴ θεία Ἐπιστήμη. Στὴ θνητὴ αἴσθησις ἡ Ἐπιστήμη φαίνεται στὴν ἀρχὴ ἀόρι- ^{Τὸ νέο} στη, ἀφηρημένη καὶ σκοτεινὴ· ἀλλὰ μιὰ λαμπρὴ ^{Εὐαγγέλιο} 12 ὑπόσχεσις στεφανώνει τὸ μέτωπό της. "Ὅταν ἐννοηθῇ εἶναι τὸ πρῖσμα καὶ τὸ ἐγκώμιον τῆς Ἀλήθειας. "Ὅταν τὴν ἀτενίζης τίμια κατὰ πρόσωπο μπορεῖς νὰ θεραπεύης μ' αὐτή, καὶ σοῦ 15 δίνει ἓνα φῶς ἀνώτερον ἀπὸ τοῦ ἡλίου, γιὰτὶ ὁ Θεὸς «εἶναι ὁ λύχνος αὐτῆς». Τὰ πόδια της εἶναι στύλοι πυρός, θεμέλια ἀπὸ Ἀλήθεια καὶ Ἀγάπη. Φέρνει τὸ βάπτισμα τοῦ Ἀγίου 18 Πνεύματος, ποὺ μὲ τίς φλόγες του — ποὺ εἶναι φλόγες τῆς Ἀλήθειας — καταβροχθίζει τὴν πλάνη, ὅπως προφήτευσεν ὁ Ἰωάννης ὁ Βαπτιστής. 21

1 This angel had in his hand "a little book," open for
 all to read and understand. Did this same book contain
 3 ^{Truth's} the revelation of divine Science, the "right
^{volume} foot" or dominant power of which was upon
 the sea, — upon elementary, latent error, the source of
 6 all error's visible forms? The angel's left foot was upon
 the earth; that is, a secondary power was exercised upon
 visible error and audible sin. The "still, small voice"
 9 of scientific thought reaches over continent and ocean
 to the globe's remotest bound. The inaudible voice of
 Truth is, to the human mind, "as when a lion roareth."
 12 It is heard in the desert and in dark places of fear. It
 arouses the "seven thunders" of evil, and stirs their latent
 forces to utter the full diapason of secret tones. Then is
 15 the power of Truth demonstrated, — made manifest in
 the destruction of error. Then will a voice from harmony
 cry: "Go and take the little book. . . . Take it, and eat
 18 it up; and it shall make thy belly bitter, but it shall be in
 thy mouth sweet as honey." Mortals, obey the heavenly
 evangel. Take divine Science. Read this book from
 21 beginning to end. Study it, ponder it. It will be indeed
 sweet at its first taste, when it heals you; but murmur not
 over Truth, if you find its digestion bitter. When you
 24 approach nearer and nearer to this divine Principle, when
 you eat the divine body of this Principle, — thus partak-
 ing of the nature, or primal elements, of Truth and Love,
 27 — do not be surprised nor discontented because you must
 share the hemlock cup and eat the bitter herbs; for the
 Israelites of old at the Paschal meal thus prefigured this
 30 perilous passage out of bondage into the El Dorado of faith
 and hope.

The twelfth chapter of the Apocalypse, or Revela-

Ὁ ἄγγελος αὐτὸς εἶχε στὸ χέρι του ἓνα «βιβλιάριον», ποῦ 1
 ἦταν ἀνοιχτὸ γιὰ νὰ τὸ διαβάσουν καὶ νὰ τὸ καταλάβουν 3
 ὅλοι. Περιεῖχε τὸ ἴδιο αὐτὸ βιβλίο τὴν ἀποκά- ^{Τὸ βιβλίο}
 λυψη τῆς θείας Ἐπιστήμης, τῆς ὁποίας ὁ «ποῦς ὁ ^{τῆς Ἀλήθειας}
 δεξιός» ἡ ἡ κυριότερη δύναμη ἦταν πάνω στὴ θάλασσα —
 πάνω στὴ στοιχειώδη καὶ κρυφὴ πλάνη, ποῦ εἶναι ἡ πηγὴ 6
 ὅλων τῶν ὁρατῶν μορφῶν τῆς πλάνης; Τὸ ἀριστερὸ πόδι
 τοῦ ἀγγέλου ἦταν πάνω στὴ γῆ· δηλαδή, χρησιμοποιοῦσε
 μιὰ δευτερεύουσα δύναμη γιὰ τὴν ὁρατὴ πλάνη καὶ τὴν 9
 ἀκουστὴ ἀμαρτία. Ὁ «ἤχος λεπτοῦ ἀέρος» τῆς ἐπιστημο-
 νικῆς σκέψης περνάει πάνω ἀπὸ ἡπείρους καὶ ὠκεανούς καὶ
 φτάνει ὡς τὰ πέρατα τῆς γῆς. Ἡ σιωπηλὴ φωνὴ τῆς Ἀλή- 12
 θείας εἶναι, γιὰ τὸν ἀνθρώπινον νοῦ, «καθὼς βρυχᾶται ὁ λέων».
 Ἀκούεται στὴν ἔρημο καὶ στοὺς σκοτεινοὺς τόπους τοῦ φόβου.
 Διεγείρει «τὰς ἑπτὰ βροντάς» τοῦ κακοῦ καὶ ἀναταράζει τίς 15
 κρυφές δυνάμεις τους γιὰ νὰ ἐκφράσουν ὁλόκληρη τὴ διαπα-
 σῶν τῶν μυστικῶν τόνων. Τότε ἀποδείχνεται ἡ δύναμη τῆς
 Ἀλήθειας — ἐκδηλώνεται μὲ τὴν ἐξάλειψη τῆς πλάνης. Τότε 18
 μιὰ φωνὴ ἀπὸ τὴν ἀρμονία θὰ κράξει: «Ὑπαγε, λάβε τὸ βι-
 βλιάριον . . . Λάβε καὶ κατάφαγε αὐτό· καὶ θὰ πικράνη τὴν
 κοιλίαν σου, πλὴν ἐν τῷ στόματί σου θὰ εἶναι γλυκὺ ὡς 21
 μέλι». Θνητοί, ὑπακοῦστε στὸ οὐράνιο εὐαγγέλιο. Πάρτε
 τὴ θεία Ἐπιστήμη. Διαβάστε τὸ βιβλίο αὐτὸ ἀπὸ τὴν ἀρχὴ
 ὡς τὸ τέλος. Μελετῆστε το, σκεφτῆτε το. Ἡ πρώτη γεύση 24
 του θὰ εἶναι πράγματι γλυκιά, ὅταν σᾶς θεραπεύσῃ· ἀλλὰ μὴ
 γογγύζετε ἐναντίον τῆς Ἀλήθειας, ἂν βρῆτε τὴ χώνεψή της
 πικρὴ. Ὅταν πλησιάζετε ὅλο καὶ περισσότερο τὴ θεία αὐτὴ 27
 Ἀρχή, ὅταν τρῶτε τὸ θεῖο σῶμα τῆς Ἀρχῆς αὐτῆς — μετέ-
 χοντας ἔτσι στὴ φύση, ἢ στὰ ἀρχικὰ στοιχεῖα, τῆς Ἀλήθειας
 καὶ Ἀγάπης — μὴν ἐκπλαγῆτε καὶ μὴ δυσареστηθῆτε ἐπειδὴ 30
 πρέπει νὰ πιῆτε τὸ κώνειο καὶ νὰ φᾶτε τὰ πικρὰ χόρτα· γιατί
 οἱ Ἰσραηλίτες τοῦ παλιοῦ καιροῦ ἔτσι προεικόνισαν στὸ
 πασχαλινὸ δεῖπνο τὴν ἐπικίνδυνη αὐτὴ διάβαση ἀπὸ τὴ 33
 δουλεία στὸ Ἐλ Δοράδο τῆς πίστεως καὶ τῆς ἐλπίδας.

Τὸ δωδέκατο κεφάλαιο τῆς Ἀποκάλυψης τοῦ Ἀγίου

tion of St. John, has a special suggestiveness in connection with the nineteenth century. In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age.

Revelation xii. 1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man. This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle. The botanist must know the genus and species of a plant in order to classify it correctly. As it is with things, so is it with persons.

Abuse of the motives and religion of St. Paul hid from view the apostle's character, which made him equal to his great mission. Persecution of all who have spoken something new and better of God has not only obscured the light of the ages, but has been fatal to the persecutors. Why? Because it has hid from them the true idea which has been presented. To misunderstand Paul, was to be ignorant of the divine idea he taught. Ignorance of the divine idea betrays at once a greater ignorance of the divine Principle of the idea — igno-

Ἰωάννου ὑπαινίσσεται ἰδιαίτερα τὸ δέκατο ἔνατο αἰώνα. 1
 Τὸ ἰδιαίτερο χαρακτηριστικὸ ποὺ ἀποκαλύπτε-
 ται μὲ τὸ ἀνοιγμα τῆς ἑκτῆς σφραγίδας, ποὺ Τὸ μάθημα
γιά τὴ σημε-
ρινὴ ἐποχὴ 3
 συμβολίζει τὶς ἑξὶ χιλιάδες χρόνια ἀπὸ τὴν ἐποχὴ
 τοῦ Ἀδάμ, ἀναφέρεται στὴν ἐποχὴ μας.

Ἀποκάλυψις 12:1. Καὶ σημεῖον μέγα ἐφάνη ἐν τῷ οὐρανῷ· γυνὴ 6
 ἐνδεδυμένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
 καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα.

Ὁ οὐρανὸς συμβολίζει ἁρμονία, καὶ ἡ θεία Ἐπιστήμη ἐρμη- 9
 νεύει τὴν Ἀρχὴ τῆς οὐράνιας ἁρμονίας. Τὸ μεγάλο θαῦμα,
 γιὰ τὴν ἀνθρώπινη αἴσθηση, εἶναι ἡ θεία Ἀγάπη
 καὶ ἡ μεγάλη ἀνάγκη τῆς ὑπαρξης εἶναι νὰ ἀπο- Ἀληθινὴ
ἐκτίμηση τοῦ
ἀγγελιοφόρου
τοῦ Θεοῦ 12
 κτήσουμε τὴν ἀληθινὴ ἰδέα αὐτοῦ ποὺ ἀποτελεῖ
 τὴ βασιλεία τῶν οὐρανῶν στὸν ἀνθρώπο. Δὲν μπορούμε νὰ
 πετύχουμε ποτὲ τὸ σκοπὸ αὐτὸν ἐνὸσω μισοῦμε τὸν πλησίον 15
 μας ἢ ἔχουμε ἐσφαλμένη ἀντίληψη γιὰ ἕνα ἄτομο ποὺ ὅρισε ὁ
 Θεὸς νὰ ἐρμηνεύσῃ τὸ Λόγο Του. Ἐξάλλου, δὲν μπορούμε
 ποτὲ νὰ καταλάβουμε τὴ θεία Ἀρχὴ ἂν δὲν ἀντιληφτοῦμε 18
 σωστά τὴν ὕψιστη ὁρατὴ ἰδέα τῆς. Ὁ βοτανολόγος πρέπει
 νὰ γνωρίζῃ τὸ γένος καὶ τὸ εἶδος ἐνὸς φυτοῦ γιὰ νὰ τὸ ταξι-
 νομήσῃ σωστά. Ὅ,τι ἰσχύει γιὰ τὰ πράγματα ἰσχύει καὶ 21
 γιὰ τὰ πρόσωπα.

Ἡ δυσφήμιση τῶν κινήτρων καὶ τῆς θρησκείας τοῦ Ἀγίου
 Παύλου ἀπόκρυψε τὸ χαρακτῆρα τοῦ ἀποστόλου, ποὺ τὸν 24
 ἔκαμε ἀντάξιο τῆς μεγάλης του ἀποστολῆς. Ὁ Ὁ διωγμὸς
κάνει κακό
 διωγμὸς ὅλων ἐκείνων ποὺ εἶπαν κάτι νέο καὶ καλύ-
 τερο γιὰ τὸ Θεὸ ὅχι μόνο ἔχει συσκοτίσει τὸ φῶς τῶν αἰώνων, 27
 ἀλλὰ ἦταν ὀλέθριος καὶ γιὰ τοὺς διώκτες. Γιατί; Ἐπειδὴ
 ἀπόκρυψε ἀπ' αὐτοὺς τὴν ἀληθινὴ ἰδέα ποὺ τοὺς εἶχαν πα-
 ρουσιάσει. Ὅσοι παρανοοῦσαν τὸν Παῦλο ἔδειχναν ὅτι ἀ- 30
 γνοοῦσαν τὴ θεία ἰδέα ποὺ δίδασκε. Ἡ ἄγνοια τῆς θείας ἰδέας
 προδίδει ἀμέσως μιὰν ἄλλη ἄγνοια, ποὺ εἶναι ἀκόμη πιὸ
 μεγάλη: ἄγνοια τῆς θείας Ἀρχῆς τῆς ἰδέας – ἄγνοια τῆς 33

1 rance of Truth and Love. The understanding of Truth
and Love, the Principle which works out the ends of eternal
3 good and destroys both faith in evil and the practice of
evil, leads to the discernment of the divine idea.

Agassiz, through his microscope, saw the sun in an
6 egg at a point of so-called embryonic life. Because of
his more spiritual vision, St. John saw an
Espousals
supernal "angel standing in the sun." The Revelator
9 beheld the spiritual idea from the mount of vision.
Purity was the symbol of Life and Love. The Revelator
saw also the spiritual ideal as a woman clothed in light, a
12 bride coming down from heaven, wedded to the Lamb
of Love. To John, "the bride" and "the Lamb" repre-
sented the correlation of divine Principle and spiritual idea,
15 God and His Christ, bringing harmony to earth.

John saw the human and divine coincidence, shown in
the man Jesus, as divinity embracing humanity in Life
18 Divinity and
humanity and its demonstration, — reducing to human
perception and understanding the Life which
is God. In divine revelation, material and corporeal self-
21 hood disappear, and the spiritual idea is understood.

The woman in the Apocalypse symbolizes generic man,
the spiritual idea of God; she illustrates the coincidence
24 Spiritual
sunlight of God and man as the divine Principle and
divine idea. The Revelator symbolizes Spirit
by the sun. The spiritual idea is clad with the radiance
27 of spiritual Truth, and matter is put under her feet. The
light portrayed is really neither solar nor lunar, but spirit-
ual Life, which is "the light of men." In the first chapter
30 of the Fourth Gospel it is written, "There was a man sent
from God . . . to bear witness of that Light."

John the Baptist prophesied the coming of the im-

Ἀλήθειας καὶ τῆς Ἀγάπης. Ἡ κατανόηση τῆς Ἀλήθειας καὶ 1
τῆς Ἀγάπης, τῆς Ἀρχῆς πού ἐκπληρώνει τοὺς σκοποὺς τοῦ
αἰώνιου καλοῦ καὶ ἐξαλείφει τόσο τὴν πίστη στὸ κακὸ ὅσο καὶ 3
τὴν ἄσκησι τοῦ κακοῦ, ὁδηγεῖ στὴ διακρίσι τῆς θείας ιδέας.

Ὁ Ὁ Ἀγασσις εἶδε μὲ τὸ μικροσκοπιοῦ του τὸν ἥλιο μέσα 6
σ' ἓνα αὐγό, σὲ κάποιο στάδιο τῆς λεγόμενης ἐμβρυακῆς
ζωῆς. Ὁ Ὁ Ἅγιος Ἰωάννης εἶδε, ἐπειδὴ ἡ ὄρασή ^{οὐράνιοι}
του ἦταν πρὸ πνευματικῆ, «ἓνα ἄγγελον ἰστάμενον ^{γάμοι}
ἐν τῷ ἡλίῳ». Ὁ συγγραφέας τῆς Ἀποκάλυψης διέκρινε τὴν 9
πνευματικὴν ιδέα ἀπὸ τὸ ὅρος τοῦ ὁράματος. Ἡ ἀγνότης
ἦταν τὸ σύμβολο τῆς Ζωῆς καὶ τῆς Ἀγάπης. Ὁ συγγραφέας
τῆς Ἀποκάλυψης εἶδε ἐπίσης τὸ πνευματικὸν ἰδεῶδες σὰ μιὰ 12
γυναίκα ντυμένη στὸ φῶς, σὰ μιὰ νύφη πού κατεβαίνει ἀπὸ
τὸν οὐρανόν, παντρεμένη μὲ τὸ Ἀρνὶ τῆς Ἀγάπης. Γιὰ τὸν
Ἰωάννη, «ἡ νύμφη» καὶ «τὸ Ἀρνίον» παρίσταναν τὴν ἀμοι- 15
βαίαν σχέσιν πού ὑπάρχει μεταξύ τῆς θείας Ἀρχῆς καὶ τῆς
πνευματικῆς ιδέας, τοῦ Θεοῦ καὶ τοῦ Χριστοῦ Του, πού φέρνει
ἁρμονία στὴ γῆ. 18

Ὁ Ἰωάννης εἶδε τὴ σύμπτωση τοῦ ἀνθρώπινου μὲ τὸ θεῖο,
πού τὴν ἐκδήλωσε ὁ ἄνθρωπος Ἰησοῦς, σὰ θεία φύση πού
ἀγκαλιάζει τὴν ἀνθρώπινε στὴ Ζωὴ καὶ στὴν 21
ἀπόδειξί της καὶ κάνει ἀντιληπτὴ τὴν ἀνθρώ- ^{Ἡ θεία φύση}
πινὴ αἴσθησι καὶ νόησι τῇ Ζωῇ πού εἶναι Θεός. ^{καὶ ἡ ἀν-}
στὴ θεία ἀποκάλυψι, τὸ ὕλικόν καὶ σωματικόν ἐγὼ ἐξαφανίζεται 24
καὶ ἡ πνευματικὴ ιδέα κατανοεῖται.

Στὴν Ἀποκάλυψιν ἡ γυναίκα συμβολίζει τὸν ἄνθρωπο
γενικά, τὴν πνευματικὴν ιδέα τοῦ Θεοῦ· ἐξηγεῖ μὲ παράδειγμα 27
ὅτι ἡ σύμπτωση πού ὑπάρχει μεταξύ τοῦ Θεοῦ καὶ ^{Πνευματικόν}
τοῦ ἀνθρώπου εἶναι ὅτι ὁ ἓνας εἶναι θεία Ἀρχὴ καὶ ^{ἡλιόφως}
ὁ ἄλλος θεία ιδέα. Ὁ συγγραφέας τῆς Ἀποκάλυψης συμβολί- 30
ζει τὸ Πνεῦμα μὲ τὸν ἥλιο. Ἡ πνευματικὴ ιδέα περιβάλλεται
μὲ τὴν ἀκτινοβολία τῆς πνευματικῆς Ἀλήθειας, καὶ ἡ ὕλη εἶναι
κάτω ἀπὸ τὰ πόδια της. Τὸ φῶς πού ἀπεικονίζεται δὲν εἶναι 33
πραγματικόν οὔτε ἡλιακόν οὔτε σεληνιακόν, ἀλλὰ ἡ πνευματικὴ
Ζωή, πού εἶναι «τὸ φῶς τῶν ἀνθρώπων». Στὸ πρῶτον κεφάλαιον 36
τοῦ Τετάρτου Εὐαγγελίου ἀναφέρεται: «Ὑπῆρξεν ἄν-
θρώπος ἀπεσταλμένος παρὰ Θεοῦ . . . διὰ νὰ μαρτυρήσῃ περὶ
τοῦ Φωτός».

Ὁ Ἰωάννης ὁ Βαπτιστὴς προφήτεψε ὅτι θὰ ἐρχόταν ὁ 39

1 maculate Jesus, and John saw in those days the spiritual
 idea as the Messiah, who would baptize with the Holy
 3 **Spiritual idea** Ghost, — divine Science. As Elias presented
revealed the idea of the fatherhood of God, which Jesus
 afterwards manifested, so the Revelator completed this
 6 figure with woman, typifying the spiritual idea of God's
 motherhood. The moon is under her feet. This idea
 reveals the universe as secondary and tributary to Spirit,
 9 from which the universe borrows its reflected light, sub-
 stance, life, and intelligence.

The spiritual idea is crowned with twelve stars. The
 12 twelve tribes of Israel with all mortals, — separated by
Spiritual idea belief from man's divine origin and the true
crowned idea, — will through much tribulation yield to
 15 the activities of the divine Principle of man in the har-
 mony of Science. These are the stars in the crown of
 rejoicing. They are the lamps in the spiritual heavens
 18 of the age, which show the workings of the spiritual idea
 by healing the sick and the sinning, and by manifesting
 the light which shines "unto the perfect day" as the night
 21 of materialism wanes.

Revelation xii. 2. And she being with child cried, travail-
 ing in birth, and pained to be delivered.

24 Also the spiritual idea is typified by a woman in trav-
 ail, waiting to be delivered of her sweet promise, but re-
 membering no more her sorrow for joy that
 27 **Travail** the birth goes on; for great is the idea, and the
and joy travail portentous.

Revelation xii. 3. And there appeared another wonder in
 30 heaven; and behold a great red dragon, having seven heads
 and ten horns, and seven crowns upon his heads.

ἄμωμος Ἰησοῦς καὶ τὸν καιρὸ ἐκεῖνο εἶδε ὅτι ἡ πνευματικὴ 1
 ιδέα ἦταν ὁ Μεσσίας, ποὺ θὰ βράπτιζε μὲ τὸ Ἅγιο Πνεῦμα — μὲ
 τῇ θεῖᾳ Ἐπιστήμῃ. Ὅπως ὁ Ἥλιος παρουσίασε 3
 τὴν ιδέα τῆς πατρότητας τοῦ Θεοῦ, ποὺ ἐκδήλωσε <sup>Ἀποκάλυψη
 τῆς πνευμα-
 τικῆς ιδέας</sup>
 ἀργότερα ὁ Ἰησοῦς, ἔτσι καὶ ὁ συγγραφέας τῆς
 Ἀποκάλυψης συμπλήρωσε τὴν εἰκόνα αὐτὴ μὲ τὴ γυναῖκα, 6
 ποὺ συμβολίζει τὴν πνευματικὴν ιδέα τῆς μητρότητας τοῦ
 Θεοῦ. Ἡ σελήνη εἶναι κάτω ἀπὸ τὰ πόδια της. Ἡ ιδέα αὐτὴ
 ἀποκαλύπτει ὅτι τὸ σύμπαν κατέχει δεύτερη θέση καὶ εἶναι 9
 ὑποτελὲς στὸ Πνεῦμα, ἀπὸ τὸ ὁποῖο δανεῖζεται τὸ φῶς, τὴν
 οὐσία, τὴ ζωὴ καὶ τὴ νοημοσύνη ποὺ ἀντανεκλᾷ.

Ἡ πνευματικὴ ιδέα εἶναι στεφανωμένη μὲ δώδεκα ἀστέρια. 12
 Οἱ δώδεκα φυλὲς τοῦ Ἰσραὴλ μαζὶ μ' ὅλους τοὺς θνητοὺς —
 ποὺ ἡ δοξασία τοὺς ἔχει χωρίσει ἀπὸ τῇ θεῖᾳ κατα- <sup>Ἡ πνευμα-
 τικὴ ιδέα
 εἶναι στε-
 φανωμένη</sup>
 γωγὴ τοῦ ἀνθρώπου καὶ τὴν ἀληθινὴν ιδέα — θὰ 15
 ὑποκύβουν, ὥστε ἀπὸ πολλὰς τάλαιπῳριες,
 στὴν ἐνέργεια τῆς θεῖας Ἀρχῆς τοῦ ἀνθρώπου καὶ θὰ δεχτοῦν
 τὴν ἁρμονία τῆς Ἐπιστήμης. Αὐτὰ εἶναι τὰ ἀστέρια στὸ 18
 στέμμα τῆς ἀγαλλίασης. Εἶναι οἱ λυχνίες στοὺς πνευματικούς
 οὐρανοὺς τῆς ἐποχῆς, ποὺ δείχνουν τὴ δρᾶση τῆς πνευμα-
 τικῆς ιδέας θεραπεύοντας τοὺς ἀρρώστους καὶ τοὺς ἁμαρτω- 21
 λους καὶ φανερώνοντας τὸ φῶς ποῦ, καθὼς φεύγει ἡ νύχτα
 τοῦ ὕλισμοῦ, λάμπει «ἑωσοῦ γίνῃ τελεία ἡμέρα».

Ἀποκάλυψις 12:2. Καὶ ἔγκυος οὖσα, ἔκραζε κοιλοπονοῦσα, καὶ 24
 βασανιζομένη διὰ τὴν γεννήσῃ.

Ἡ πνευματικὴ ιδέα συμβολίζεται ἐπίσης μὲ μιὰ γυναῖκα
 ποὺ κοιλοπονεῖ καὶ περιμένει νὰ λευτερωθῇ ἀπὸ τὴν <sup>Ὡδίνες καὶ
 χαρά</sup> 27
 γλυκιά της ὑπόσχεση, ἀλλὰ δὲ θυμᾶται πιά τὸν
 πόνο της γιατί χαίρει ποὺ ὁ τοκετὸς προχωρεῖ· γιατί μεγάλῃ
 εἶναι ἡ ιδέα καὶ φοβερὲς οἱ ὠδίνες. 30

Ἀποκάλυψις 12:3. Καὶ ἐφάνη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ
 ἰδοὺ, δράκων μέγας κόκκινος, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα·
 καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτὰ. 33

- 1 Human sense may well marvel at discord, while, to a
diviner sense, harmony is the real and discord the unreal.
- 3 **The dragon** We may well be astonished at sin, sickness, and
as a type death. We may well be perplexed at human
fear; and still more astounded at hatred, which lifts
6 its hydra head, showing its horns in the many inventions
of evil. But why should we stand aghast at nothingness?
The great red dragon symbolizes a lie, — the belief
9 that substance, life, and intelligence can be material.
This dragon stands for the sum total of human error.
The ten horns of the dragon typify the belief that mat-
12 ter has power of its own, and that by means of an
evil mind in matter the Ten Commandments can be
broken.
- 15 The Revelator lifts the veil from this embodiment of
all evil, and beholds its awful character; but he also
The sting of sees the nothingness of evil and the allness of
the serpent God. The Revelator sees that old serpent,
18 whose name is devil or evil, holding untiring watch, that
he may bite the heel of truth and seemingly impede the
21 offspring of the spiritual idea, which is prolific in health,
holiness, and immortality.

Revelation xii. 4. And his tail drew the third part of the
24 stars of heaven, and did cast them to the earth: and the
dragon stood before the woman which was ready to be
delivered, for to devour her child as soon as it was born.

- 27 The serpentine form stands for subtlety, winding its
way amidst all evil, but doing this in the name of good.
- Animal** Its sting is spoken of by Paul, when he refers
tendency to "spiritual wickedness in high places." It
30 is the animal instinct in mortals, which would impel

Ἡ ἀνθρώπινη αἴσθηση μπορεῖ κάλλιστα νὰ ἐκπλήττεται 1
 μὲ τὴ δυσαρμονία, ἐνῶ, γιὰ μιὰ πιὸ θεία αἴσθηση ἢ ἀρμονία
 εἶναι τὸ πραγματικό καὶ ἡ δυσαρμονία τὸ μὴ ^{Ὁ δράκοντας} 3
 πραγματικό. Μποροῦμε κάλλιστα νὰ μείνουμε ^{ὡς σύμβολο}
 κατάπληκτοι βλέποντας τὴν ἀμαρτία, τὴν ἀρρώστια καὶ τὸ
 θάνατο. Μπορεῖ κάλλιστα νὰ μᾶς σαστίσῃ ὁ ἀνθρώπινος 6
 φόβος· καὶ νὰ μᾶς ζαλίσῃ ἀκόμα περισσότερο τὸ μίσος, ποὺ
 ὑψώνει τὸ κεφάλι του σὰν τὴ Λερναία Ὑδρα καὶ δείχνει τὰ
 κέρατά του μὲ τίς πολλές ἐπινοήσεις τοῦ κακοῦ. Γιατί ὅμως 9
 νὰ μείνουμε ἐμβρόντητοι μπροστὰ στὸ τίποτε; Ὁ μεγάλος
 κόκκινος δράκοντας συμβολίζει ἓνα ψέμα — τὴ δοξασία ὅτι ἡ
 οὐσία, ἡ ζωὴ καὶ ἡ νοημοσύνη μποροῦν νὰ εἶναι ὑλικές. Ὁ 12
 δράκοντας αὐτὸς ἀντιπροσωπεύει τὸ ὀλικὸ ἄθροισμα τῆς ἀν-
 θρώπινης πλάνης. Τὰ δέκα κέρατα τοῦ δράκοντα παριστά-
 νουν τὴ δοξασία ὅτι ἡ ὕλη ἔχει δική της δύναμη καὶ ὅτι 15
 μ' ἓναν κακὸ νοῦ στὴν ὕλη οἱ Δέκα Ἐντολές μποροῦν νὰ παρα-
 βιαστοῦν.

Ὁ συγγραφέας τῆς Ἀποκάλυψης ἀφαιρεῖ τὸν πέπλο ἀπὸ 18
 τὴν ἐνσάρκωση αὐτῇ ὅλου τοῦ κακοῦ καὶ βλέπει τὸν τρο-
 μερό του χαρακτήρα· ἀλλὰ βλέπει ἐπίσης ὅτι τὸ ^{Τὸ κεντρί}
 κακὸ δὲν εἶναι τίποτε καὶ ὅτι ὁ Θεὸς εἶναι τὸ πᾶν. ^{τοῦ φιδίου} 21
 Ὁ συγγραφέας τῆς Ἀποκάλυψης βλέπει τὸ παλιὸ ἐκεῖνο
 φίδι, ποὺ ὀνομάζεται διάβολος ἢ κακό, νὰ καιροφυλακτῇ
 ἀκούραστα γιὰ νὰ μπορέσῃ νὰ δαγκάσῃ τὴ φτέρνα τῆς ἀλή- 24
 θειας καὶ νὰ ἐμποδίσῃ κατὰ τὰ φαινόμενα τὸ βλαστὸ τῆς
 πνευματικῆς ιδέας, ποὺ παράγει ἄφθονη ὑγεία, ἀγιότητα καὶ
 ἀθανασία. 27

^{Ἀποκάλυψις 12:4.} Καὶ ἡ οὐρὰ αὐτοῦ ἔσυρε τὸ τρίτον τῶν ἀστέρων
 τοῦ οὐρανοῦ, καὶ ἔρριψεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἐστάθη
 ἐνώπιον τῆς γυναικὸς τῆς μελλούσης νὰ γεννήσῃ, διὰ νὰ καταφάγῃ 30
 τὸ τέκνον αὐτῆς, ὅταν γεννήσῃ.

Ἡ φιδίσια μορφή συμβολίζει τὴν πανουργία, ποὺ ἐλίσ-
 σεται ἀνάμεσα σ' ὅλο τὸ κακό, ἐν ὀνόματι ὅμως τοῦ καλοῦ. 33
 Ὁ Παῦλος μιᾶ γιὰ τὸ κεντρί της, ὅταν ἀναφέρε- ^{Ζωώδης}
 ται εἰς «τὰ πνεύματα τῆς πονηρίας ἐν τοῖς ἔπου- ^{τάση}
 ραίοις». Εἶναι τὸ ζωῶδες ἐνστικτο ποὺ ὑπάρχει στοὺς 36

1 them to devour each other and cast out devils through Beelzebub.

3 As of old, evil still charges the spiritual idea with error's own nature and methods. This malicious animal instinct, of which the dragon is the type, incites mortals to
6 kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime. This last infirmity of sin will sink its perpetrator into a night
9 without a star.

The author is convinced that the accusations against Jesus of Nazareth and even his crucifixion were instigated
12 **Malicious** by the criminal instinct here described. The
barbarity Revelator speaks of Jesus as the Lamb of God and of the dragon as warring against innocence. Since Jesus
15 must have been tempted in all points, he, the immaculate, met and conquered sin in every form. The brutal barbarity of his foes could emanate from no source except the
18 highest degree of human depravity. Jesus "*opened not his mouth.*" Until the majesty of Truth should be demonstrated in divine Science, the spiritual idea was arraigned
21 before the tribunal of so-called mortal mind, which was unloosed in order that the false claim of mind in matter might uncover its own crime of defying immortal Mind.

24 From Genesis to the Apocalypse, sin, sickness, and death, envy, hatred, and revenge, — all evil, — are typified by a serpent, or animal subtlety. Jesus
Doom of said, quoting a line from the Psalms, "They
the dragon hated me without a cause." The serpent is perpetually close upon the heel of harmony. From the beginning
30 to the end, the serpent pursues with hatred the spiritual idea. In Genesis, this allegorical, talking serpent typifies mortal mind, "more subtle than any beast of the

θνητούς, πού θά ἤθελε νά τοὺς κάμῃ νά ἀλληλοφαγωθοῦν 1
καὶ νά ἐκβάλλουν δαιμόνια διὰ τοῦ Βεελζεβούλ.

Τὸ κακὸ ἐξακολουθεῖ νά ἀποδίδῃ, ὅπως καὶ τὸν παλιὸ 3
καιρό, στὴν πνευματικὴ ἰδέα τῇ φύσει καὶ τίς μεθόδους τῆς
πλάνης. Τὸ μοχθηρὸ αὐτὸ ζωῶδες ἐνστικτο, πού συμβολί-
ζεται μὲ τὸ δράκοντα, ὑποκινεῖ τοὺς θνητοὺς νά φονεύουν 6
ἠθικὰ καὶ σωματικὰ ἀκόμῃ καὶ τοὺς συνανθρώπους τους καί,
τὸ χειρότερο ἀπ' ὅλα, νά κατηγοροῦν τὸν ἄθωο γιὰ τὸ
ἐγκλημα. Ἡ τελευταία αὐτῇ ἀδυναμία τῆς ἁμαρτίας θά βυ- 9
θίσῃ τὸ δράστη της σὲ μιὰ νύχτα χωρὶς ἄστρα.

Εἶμαι βέβαιη ὅτι οἱ κατηγορίες ἐναντίον τοῦ Ἰησοῦ τοῦ
Ναζωραίου, καὶ ἀκόμῃ καὶ ἡ σταύρωσή του, ὑποκινήθηκαν 12
ἀπὸ τὸ ἐγκληματικὸ ἐνστικτο πού ἐκθέτω ἐδῶ. Μοχθηρὴ
βαρβαρότητα
Ἡ συγγραφέας τῆς Ἀποκάλυψης λέει ὅτι ὁ Ἰησοῦς
εἶναι τὸ Ἄρνι τοῦ Θεοῦ καὶ ὅτι ὁ δράκοντας πολεμᾷ ἐναντίον 15
τῆς ἀθωότητος. Ἀφοῦ ὁ Ἰησοῦς ἔπρεπε νά ὑποβληθῇ
σ' ὅλους τοὺς πειρασμούς, ἀντιμετώπισε καὶ νίκησε, σὰν
ἄμωμος πού ἦταν, τὴν ἁμαρτία σὲ κάθε της μορφῇ. Ἡ κτηνώ- 18
δης βαρβαρότητα τῶν ἐχθρῶν του δὲν μποροῦσε νά προέρθῃ
ἀπὸ καμιάν ἄλλῃ πηγὴ ἐκτὸς ἀπὸ τὸν ὕψιστο βαθμὸ τῆς
ἀνθρώπινης ἐξαχρείωσης. Ὁ Ἰησοῦς «δὲν ἤνοιξε τὸ στόμα 21
αὐτοῦ». Μέχρις ὅτου ἀποδειχτὴ στὴ θεία Ἐπιστήμη τὸ με-
γαλεῖο τῆς Ἀλήθειας, ἡ πνευματικὴ ἰδέα σύρθηκε στὸ δικα-
στήριο τοῦ λεγόμενου θνητοῦ νοῦ, πού εἶχε ἀφεθῇ ἐλεύθερος 24
γιὰ νά μπορέσῃ νά ἀποκαλυφτῇ τὸ ἐγκλημα πού διαπράττει
ὁ ψεύτικος ἰσχυρισμός, μὲ τὸ νά ἀψηφῇ τὸν ἀθάνατο Νοῦ, ὅτι
ὑπάρχει νοῦς στὴν ὕλη. 27

Ἀπὸ τὴ Γένεση ὡς τὴν Ἀποκάλυψη, ἡ ἁμαρτία, ἡ ἄρρω-
στια, ὁ θάνατος, ὁ φθόνος, τὸ μίσος καὶ ἡ ἐκδίκηση — ὅλο τὸ
κακὸ — συμβολίζονται μὲ τὸ φίδι, ἢ τὴ ζωώδη Καταστροφή
τοῦ δράκοντα 30
πανουργία. Ὁ Ἰησοῦς εἶπε, ἀναφέροντας ἓνα
στίχο ἀπὸ τοὺς Ψαλμοὺς: «Ἐμίσησάν με δωρεάν». Τὸ φίδι
εἶναι συνεχῶς κοντὰ στὴ φτέρνα τῆς ἁρμονίας. Ἀπὸ τὴν 33
ἀρχὴ ὡς τὸ τέλος, τὸ φίδι καταδιώκει μὲ μίσος τὴν πνευμα-
τικὴ ἰδέα. Στὴ Γένεση, τὸ ἀλληγορικὸ αὐτὸ φίδι, πού μιλά,
συμβολίζει τὸ θνητὸ νοῦ, «τὸ φρονιμώτερον πάντων τῶν 36

1 field." In the Apocalypse, when nearing its doom, this evil increases and becomes the great red dragon, swollen
 3 with sin, inflamed with war against spirituality, and ripe for destruction. It is full of lust and hate, loathing the brightness of divine glory.

6 *Revelation* xii. 5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

9 Led on by the grossest element of mortal mind, Herod decreed the death of every male child in order that the
 12 The conflict with purity man Jesus, the masculine representative of the spiritual idea, might never hold sway and deprive Herod of his crown. The impersonation of the spiritual idea had a brief history in the earthly life of our
 15 Master; but "of his kingdom there shall be no end," for Christ, God's idea, will eventually rule all nations and peoples — imperatively, absolutely, finally — with di-
 18 vine Science. This immaculate idea, represented first by man and, according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up
 21 the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. After the stars sang together and all was primeval har-
 24 mony, the material lie made war upon the spiritual idea; but this only impelled the idea to rise to the zenith of demonstration, destroying sin, sickness, and death, and
 27 to be caught up unto God, — to be found in its divine Principle.

Revelation xii. 6. And the woman fled into the wilder-
 30 ness, where she hath a place prepared of God.

ζώων τοῦ ἀγροῦ». Στὴν Ἀποκάλυψη, ὅταν πλησιάζει στὴν 1
καταστροφή του, τὸ κακὸ αὐτὸ μεγαλώνει καὶ γίνεται ἕνας
μεγάλος κόκκινος δράκοντας, ποὺ εἶναι ἐξογκωμένος ἀπὸ τὴν 3
ἁμαρτία, καταφλέγεται ἀπὸ τὴν ἐπιθυμία νὰ κἀνὴ πόλεμο
ἐναντίον τῆς πνευματικότητος καὶ εἶναι ὥριμος γιὰ νὰ κατα-
στραφῇ. Εἶναι γεμάτος φιληδονία καὶ μίσος, καὶ συχαίνεται 6
τῇ λαμπρότητι τῆς θείας δόξας.

Ἀποκάλυψις 12:5. Καὶ ἐγέννησε παιδίον ἄρρεν, τὸ ὅποῖον μέλλει
νὰ ποιμάνῃ πάντα τὰ ἔθνη ἐν ράβδῳ σιδηρᾷ· καὶ τὸ τέκνον αὐτῆς 9
ῥηπάσθη πρὸς τὸν Θεὸν καὶ τὸν θρόνον Αὐτοῦ.

Ὁ Ἡρώδης, στὸν ὁποῖο κυριαρχοῦσε τὸ χειρότερο στοι-
χεῖο τοῦ θνητοῦ νοῦ, διάταξε νὰ θανατωθοῦν ὅλα τὰ ἄρσε- 12
νικὰ παιδιὰ γιὰ νὰ μὴν μπορέσῃ ποτὲ ὁ ἄνθρωπος
Ἰησοῦς, ὁ ἄρσενικὸς ἀντιπρόσωπος τῆς πνευμα- ^{Ἡ σύγκρουση}
τικῆς ιδέας, νὰ ἀναλάβῃ τὴν ἐξουσία καὶ νὰ στερῇ- ^{μὲ τὴν}
σῇ τὸν Ἡρώδη ἀπὸ τὸ στέμμα του. Ἡ προσωποποίηση ^{ἀγνότητα} 15
τῆς πνευματικῆς ιδέας δὲ βάσταξε πολὺ στὴν ἐπίγεια ζωὴ τοῦ
Διδασκάλου μας· ἀλλὰ «τῆς βασιλείας αὐτοῦ δὲν θὰ εἶναι 18
τέλος», γιατί ὁ Χριστός, ἡ ιδέα τοῦ Θεοῦ, θὰ κυβερνήσῃ τε-
λικά ὅλα τὰ ἔθνη καὶ τοὺς λαοὺς — ἐπιτακτικά, ἀπόλυτα,
ὀριστικά — μὲ τὴ θεία Ἐπιστήμη. Ἡ ἄσπιλη αὐτὴ ιδέα, ποὺ 21
ἀντιπροσωπεύτηκε πρῶτα ἀπὸ τὸν ἄντρα καί, κατὰ τὸ συγ-
γραφέα τῆς Ἀποκάλυψης, τελευταία ἀπὸ τὴ γυναῖκα, θὰ
βαφτίσῃ μὲ φωτιά· καὶ τὸ πύρινο βάπτισμα θὰ κατακάψῃ τὸ 24
ἄχυρο τῆς πλάνης μὲ τίς καυτερὲς φλόγες τῆς Ἀληθείας καὶ
τῆς Ἀγάπης, ποὺ διαλύουν καὶ καθαρίζουν ἀκόμα καὶ τὸ
χρυσὸ τοῦ ἀνθρώπινου χαρακτήρα. Ἀφοῦ τὰ ἄστρα ἔψαλ- 27
λαν ὅλα μαζί καὶ ὅλα ἦταν πρωταρχικὴ ἁρμονία, τὸ ὑλικὸ
ψέμα ἔκανε πόλεμο ἐναντίον τῆς πνευματικῆς ιδέας· ἀλλὰ αὐτὸ
ἀπλῶς παρόρμησε τὴν ιδέα νὰ ὑψωθῇ στὸ ζενίθ τῆς ἀπό- 30
δειξης, ἐξαλείφοντας τὴν ἁμαρτία, τὴν ἀρρώστια καὶ τὸ θά-
νατο, καὶ νὰ ἀρπαχτῇ πρὸς τὸ Θεὸ — νὰ βρεθῇ στὴ θεία
της Ἀρχή. 33

Ἀποκάλυψις 12:6. Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει
τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ.

The Apocalypse

- 1 As the children of Israel were guided triumphantly
 through the Red Sea, the dark ebbing and flowing tides
 3 ^{Spiritual} of human fear, — as they were led through the
^{guidance} wilderness, walking wearily through the great
 desert of human hopes, and anticipating the promised
 6 joy, — so shall the spiritual idea guide all right desires
 in their passage from sense to Soul, from a material sense
 of existence to the spiritual, up to the glory prepared for
 9 them who love God. Stately Science pauses not, but
 moves before them, a pillar of cloud by day and of fire
 by night, leading to divine heights.
- 12 If we remember the beautiful description which Sir
 Walter Scott puts into the mouth of Rebecca the Jewess
 in the story of *Ivanhoe*, —
- 15 When Israel, of the Lord beloved,
 Out of the land of bondage came,
 Her fathers' God before her moved,
 18 An awful guide, in smoke and flame, —

we may also offer the prayer which concludes the same
 hymn, —

- 21 And oh, when stoops on Judah's path
 In shade and storm the frequent night,
 Be Thou, longsuffering, slow to wrath,
 24 A burning and a shining light!

- Revelation* xii. 7, 8. And there was war in heaven:
 Michael and his angels fought against the dragon; and the
 27 dragon fought, and his angels, and prevailed not; neither
 was their place found any more in heaven.

- The Old Testament assigns to the angels, God's divine
 30 ^{Angelic} messages, different offices. Michael's charac-
 ^{offices} teristic is spiritual strength. He leads the
 hosts of heaven against the power of sin, Satan, and

Ὅπως τὰ παιδιά τοῦ Ἰσραὴλ καθοδηγήθηκαν θριαμβευ- 1
 τικά μέσα ἀπὸ τὴν Ἐρυθρὰ Θάλασσα, τὴ σκοτεινὴ ἄμπωτη 3
 καὶ πλημμυρίδα τοῦ ἀνθρώπινου φόβου — ὅπως ^{Πνευματικὴ} καθοδήγησαν 3
 μέσα ἀπὸ τὴν ἔρημο, βαδίζοντας κο-
 πιαστικά μέσα στὴ μεγάλη ἔρημο τῶν ἀνθρώπων ἐλπίδων, 6
 καὶ προσδοκώντας τὴν ὑποσχεμένη χαρὰ — ἔτσι καὶ ἡ πνευ- 6
 ματικὴ ἰδέα θὰ καθοδηγήσῃ ὅλες τὶς σωστὲς ἐπιθυμίες κατὰ
 τὴ διάβασή τους ἀπὸ τὴν αἴσθησι τὴν Ψυχὴ, ἀπὸ τὴν 9
 ὕλική αἴσθησι τῆς ὕπαρξης στὴν πνευματικὴ, ψηλά, στὴ 9
 δόξα ποὺ ἔχει ἐτοιμαστῇ γιὰ κείνους ποὺ ἀγαποῦν τὸ Θεό.
 Ἡ μεγαλοπρεπὴς Ἐπιστήμη δὲ σταματᾷ, ἀλλὰ βαδίζει 12
 μπρὸς ἀπ' αὐτούς, στήλῃ νεφέλης τὴν ἡμέρα καὶ φωτιᾷς τὴ 12
 νύχτα, ὁδηγώντας σὲ θεῖα ὕψη.

Ἄν ἔχουμε ὑπόψιν μας τὴν ὠραία περιγραφή ποὺ ὁ Σέρ 15
 Οὐῶλτερ Σκῶτ βάζει στὸ στόμα τῆς Ἑβραίας Ρεβέκκας, στὴν 15
 ἱστορία τοῦ ᾽Αϊβανχο:

Σὰ βγῆκ' ὁ Ἰσραὴλ ἀπὸ
 τὴ μαύρη χώρα τῆς σκλαβιάς, 18
 μπρὸς εἶχε φοβερὸ ὁδηγό,
 σὲ στῆλῃς νέφους καὶ φωτιᾷς,

μποροῦμε νὰ ποῦμε καὶ τὴν προσευχὴ μὲ τὴν ὁποία τελειώνει 21
 ὁ Ἰδιὸς ὕμνος:

Κι ἂν βρῇ τὸν Ἰούδα στὴν ὁδὸ
 μὲ μπόρες κι ἴσκιο ἢ νυχτιά 24
 γενοῦ βραδὺς εἰς τὸ θυμό,
 φῶς ὅπου καίει καὶ φωτᾷ!

᾽Αποκάλυψις 12:7, 8. Καὶ ἐγίνε πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ 27
 καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος· καὶ ὁ δράκων
 ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, καὶ δὲν ὑπερίσχυσαν, οὐδὲ εὗρέθη 30
 πλέον τόπος αὐτῶν ἐν τῷ οὐρανῷ.

Ἡ Παλαιὰ Διαθήκη ἀπονέμει στοὺς ἄγγέλους, τὰ θεῖα 33
 μηνύματα τοῦ Θεοῦ, διάφορα ἀξιώματα. Τὸ χα-
 ρακτηριστικὸ τοῦ Μιχαὴλ εἶναι πνευματικὴ ἰσχὺς. ^{Ἀγγελικὰ} ἀξιώματα 33
 Αὐτὸς ὁδηγεῖ τὶς στρατιὲς τοῦ οὐρανοῦ ἐναντίον τῆς δύνამης

1 fights the holy wars. Gabriel has the more quiet task
 of imparting a sense of the ever-presence of ministering
 3 Love. These angels deliver us from the depths. Truth
 and Love come nearer in the hour of woe, when strong
 faith or spiritual strength wrestles and prevails through
 6 the understanding of God. The Gabriel of His presence
 has no contests. To infinite, ever-present Love, all is
 Love, and there is no error, no sin, sickness, nor death.
 9 Against Love, the dragon warreth not long, for he is
 killed by the divine Principle. Truth and Love prevail
 against the dragon because the dragon cannot war with
 12 them. Thus endeth the conflict between the flesh and
 Spirit.

Revelation xii. 9. And the great dragon was cast out,
 15 that old serpent, called the devil, and Satan, which deceiv-
 eth the whole world: he was cast out into the earth, and his
 angels were cast out with him.

18 That false claim — that ancient belief, that old serpent
 whose name is devil (evil), claiming that there is intelli-
 gence in matter either to benefit or to injure
 21 Dragon
cast down
to earth men — is pure delusion, the red dragon; and
 it is cast out by Christ, Truth, the spiritual
 idea, and so proved to be powerless. The words “cast
 24 unto the earth” show the dragon to be nothingness, dust
 to dust; and therefore, in his pretence of being a talker,
 he must be a lie from the beginning. His angels, or mes-
 27 sages, are cast out with their author. The beast and the
 false prophets are lust and hypocrisy. These wolves in
 sheep’s clothing are detected and killed by innocence, the
 30 Lamb of Love.

Divine Science shows how the Lamb slays the wolf.

τῆς ἁμαρτίας, τοῦ Σατανᾶ, καὶ διεξάγει τοὺς ἱεροὺς πολέμους. 1
 Τὸ καθήκον τοῦ Γαβριήλ, ποὺ εἶναι πιὸ γαλήνιο, εἶναι νὰ μετα-
 δίδῃ μιὰν αἴσθηση τῆς πανταχοῦ παρουσίας τῆς Ἀγάπης 3
 ποὺ ὑπηρετεῖ. Οἱ ἄγγελοι αὐτοὶ μᾶς σώζουν ἀπὸ τὰ βᾶθη.
 Ἡ Ἀλήθεια καὶ ἡ Ἀγάπη ἔρχονται πιὸ κοντὰ τὴν ὥρα τῆς 6
 συμφορᾶς, ὅταν ἡ δυνατὴ πίστις — ἡ πνευματικὴ ἰσχὺς — πα-
 λεύῃ καὶ ὑπερισχύῃ χάρις στὴν κατανόηση τοῦ Θεοῦ. Γιὰ τὸ
 Γαβριήλ τῆς παρουσίας Του δὲν ὑπάρχουν ἀγῶνες. Γιὰ τὴν 9
 ἄπειρη, πανταχοῦ παροῦσα, Ἀγάπη τὸ πᾶν εἶναι Ἀγάπη,
 καὶ δὲν ὑπάρχει πλάνη οὔτε ἁμαρτία οὔτε ἀρρώστια οὔτε 12
 θάνατος. Ὁ δράκοντας δὲ μάχεται γιὰ πολὺ ἐναντίον τῆς
 Ἀγάπης, γιατίι τὸν σκοτώνει ἡ θεία Ἀρχή. Ἡ Ἀλήθεια καὶ 12
 ἡ Ἀγάπη νικοῦν τὸ δράκοντα γιατίι ὁ δράκοντας δὲν μπορεῖ
 νὰ πολεμήσῃ ἐναντίον τους. Ἔτσι τελειώνει ἡ σύγκρουση
 μεταξὺ τῆς σάρκας καὶ τοῦ Πνεύματος. 15

Ἀποκάλυψις 12:9. Καὶ ἐρρίφθη ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἄρ-
 χαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκου-
 μένην ὅλην, ἐρρίφθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ ἐρρίφθησαν 18
 μετ' αὐτοῦ.

Ὁ ψεύτικος αὐτὸς ἰσχυρισμὸς — ἡ ἀρχαία αὐτὴ δοξασία,
 τὸ ἀρχαῖο αὐτὸ φίδι, ποὺ τὸ ὄνομά του εἶναι διάβολος (κακό) 21
 καὶ ποὺ ἰσχυρίζεται ὅτι ὑπάρχει νοημοσύνη στὴν
 ὕλη γιὰ νὰ ὠφελῇ ἢ νὰ βλάπτῃ τοὺς ἀνθρώπους — <sup>Ὁ δράκοντας
ρίχτηκε
στὴ γῆ</sup>
 εἶναι καθαρὴ αὐταπάτη, ὁ κόκκινος δράκοντας 24
 καὶ διώχεται ἀπὸ τὸ Χριστό, τὴν Ἀλήθεια, τὴν πνευματικὴ
 ἰδέα, καὶ ἔτσι ἀποκαλύπτεται ὅτι εἶναι ἀνίσχυρος. Οἱ λέξεις
 «ἐρρίφθη εἰς τὴν γῆν» δείχνουν ὅτι ὁ δράκοντας εἶναι μηδέν, 27
 γῆ εἰς γῆν· ἐπομένως, ὅταν προσποιῆται ὅτι μιλά, δὲν μπο-
 ρεῖ παρὰ νὰ εἶναι ψέμα ἀνέκαθεν. Οἱ ἄγγελοί του, ἢ τὰ
 μηνύματά του, διώχνονται μαζὶ μὲ τὸ δημιουργό τους. Τὸ 30
 θηρίο καὶ οἱ ψευτοπροφηῆτες εἶναι φιληδονία καὶ ὑποκρισία.
 Ἡ ἀθωότης, τὸ Ἀρνὶ τῆς Ἀγάπης, ἀνακαλύπτει καὶ σκο-
 τώνει τοὺς λύκους αὐτοὺς ποὺ παρουσιάζονται μὲ ἐνδύματα 33
 προβάτων.

Ἡ θεία Ἐπιστήμη δείχνει πῶς τὸ Ἀρνὶ φονεύει τὸ λύκο.

The Apocalypse

- 1 Innocence and Truth overcome guilt and error. Ever
 since the foundation of the world, ever since error would
 3 ^{Warfare} establish material belief, evil has tried to slay
 with error the Lamb; but Science is able to destroy this
 lie, called evil. The twelfth chapter of the Apocalypse
 6 typifies the divine method of warfare in Science, and the
 glorious results of this warfare. The following chapters
 depict the fatal effects of trying to meet error with error.
 9 The narrative follows the order used in Genesis. In
 Genesis, first the true method of creation is set forth and
 then the false. Here, also, the Revelator first exhibits
 12 the true warfare and then the false.

Revelation xii. 10-12. And I heard a loud voice saying
 in heaven, Now is come salvation, and strength, and the
 15 kingdom of our God, and the power of His Christ: for the
 accuser of our brethren is cast down, which accused them
 before our God day and night. And they overcame him by
 18 the blood of the Lamb, and by the word of their testimony;
 and they loved not their lives unto the death. Therefore
 rejoice, ye heavens, and ye that dwell in them. Woe to the
 21 inhabitants of the earth and of the sea! for the devil is
 come down unto you, having great wrath, because he
 knoweth that he hath but a short time.

- 24 For victory over a single sin, we give thanks and mag-
 nify the Lord of Hosts. What shall we say of the mighty
 conquest over all sin? A louder song, sweeter
 27 ^{Pæan of}
 jubilee than has ever before reached high heaven,
 now rises clearer and nearer to the great heart of Christ;
 for the accuser is not there, and Love sends forth her
 30 primal and everlasting strain. Self-abnegation, by which
 we lay down all for Truth, or Christ, in our warfare against
 error, is a rule in Christian Science. This rule clearly

Ἡ ἀθωότητα καὶ ἡ Ἀλήθεια νικοῦν τὴν ἐνοχὴ καὶ τὴν πλάνη. 1
 Ἀπὸ καταβολῆς κόσμου, ἀπὸ τότε ποὺ ἡ πλάνη θέλησε νὰ
 θρονιασῇ τὴν ὑλικὴ δοξασία, τὸ κακὸ προσπάθησε ^{Πόλεμος μετὰ τὴν πλάνη} 3
 νὰ φονεύσῃ τὸ Ἀρνί· ἀλλὰ ἡ Ἐπιστήμη εἶναι
 ἱκανὴ νὰ ἐξαλείψῃ τὸ φέμα αὐτό, ποὺ λέγεται κακὸ. Τὸ δω-
 δέκατο κεφάλαιο τῆς Ἀποκάλυψης συμβολίζει τὴ θεία μέθοδο 6
 μετὰ τὴν ὁποία διεξάγεται ὁ πόλεμος στὴν Ἐπιστήμη καὶ τὰ
 λαμπρὰ ἀποτελέσματα τοῦ πολέμου αὐτοῦ. Τὰ ἐπόμενα κε-
 φάλαια περιγράφουν τὰ ὀλέθρια ἀποτελέσματα ποὺ ἀκολου- 9
 θοῦν ὅταν προσπαθῇ κανεὶς νὰ καταπολεμήσῃ τὴν πλάνη μετὰ
 τὴν πλάνη. Ἡ ἀφήγησις ἀκολουθεῖ τὴ σειρὰ ποὺ ἀκολουθεῖ
 καὶ ἡ Γένεσις. Στὴ Γένεσις, πρῶτα ἐκτίθεται ἡ ἀληθινὴ μέθο- 12
 δος τῆς δημιουργίας καὶ ὕστερα ἡ ψεύτικη. Κι ἐδῶ, ἐπίσης,
 ὁ συγγραφέας τῆς Ἀποκάλυψης πρῶτα ἐκθέτει τὸν ἀληθινὸ
 πόλεμο καὶ ὕστερα τὸν ψεύτικο. 15

Ἀποκάλυψις 12:10-12. Καὶ ἤκουσα φωνὴν μεγάλην λέγουσαν
 ἐν τῷ οὐρανῷ· Τώρα ἔγινεν ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία
 τοῦ Θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, διότι κατερρίφθη 18
 ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ
 Θεοῦ ἡμῶν ἡμέραν καὶ νύκτα. Καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ
 αἷμα τοῦ Ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν· καὶ δὲν 21
 ἠγάπησαν τὴν ψυχὴν αὐτῶν μέχρι θανάτου. Διὰ τοῦτο εὐφραίνε-
 σθε, οἱ οὐρανοί, καὶ οἱ κατοικοῦντες ἐν αὐτοῖς· οὐαὶ εἰς τοὺς κατοι-
 κοῦντας τὴν γῆν καὶ τὴν θάλασσαν, διότι κατέβη ὁ Διάβολος εἰς 24
 ἐσᾶς ἔχων θυμὸν μέγαν, ἐπειδὴ γνωρίζει ὅτι ὀλίγον καιρὸν ἔχει.

Ὅταν νικᾷμε ἔστω καὶ μιὰ μόνο ἁμαρτία εὐχαριστοῦμε καὶ
 μεγαλύνουμε τὸν Κύριο τῶν Δυνάμεων. Τί πρέπει νὰ ποῦμε 27
 ὅταν κατανικήσουμε ὅλη τὴν ἁμαρτία; Μιὰ ὥδῃ ^{Παίανας τοῦ ἰωβηλαίου}
 πιὸ δυνατὴ, πιὸ γλυκιὰ ἀπὸ κάθε ἄλλη ποὺ
 ἔφτασε ποτὲ ψηλὰ στὸν οὐρανό, ὑψώνεται τώρα πιὸ καθαρὰ 30
 καὶ πλησιάζει περισσότερο τὴ μεγάλη καρδιὰ τοῦ Χριστοῦ·
 γιατί ὁ κατήγορος δὲν εἶναι ἐκεῖ, καὶ ἡ Ἀγάπη ἀναπέμπει τὴν
 ἀρχικὴ καὶ αἰώνια μελωδίᾳ της. Ἡ αὐταπάρνησις, μετὰ τὴν 33
 ὁποία ἐγκαταλείπουμε τὰ πάντα γιὰ τὴν Ἀλήθεια, ἢ τὸ Χρι-
 στιανικὴ Ἐπιστήμη *. Ὁ κανόνας αὐτὸς ἐξηγεῖ καθαρὰ 36

* Βλέπε τὴ «Σημείωσις» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

1 interprets God as divine Principle, — as Life, represented
 by the Father; as Truth, represented by the Son; as Love,
 3 represented by the Mother. Every mortal at some period,
 here or hereafter, must grapple with and overcome the
 mortal belief in a power opposed to God.

6 The Scripture, "Thou hast been faithful over a few
 things, I will make thee ruler over many," is literally ful-
 filled, when we are conscious of the supremacy
 9 The robe
of Science of Truth, by which the nothingness of error
 is seen; and we know that the nothingness of error is in
 proportion to its wickedness. He that touches the hem
 12 of Christ's robe and masters his mortal beliefs, animality,
 and hate, rejoices in the proof of healing, — in a sweet
 and certain sense that God is Love. Alas for those who
 15 break faith with divine Science and fail to strangle the
 serpent of sin as well as of sickness! They are dwellers
 still in the deep darkness of belief. They are in the surg-
 18 ing sea of error, not struggling to lift their heads above the
 drowning wave.

What must the end be? They must eventually expi-
 21 ate their sin through suffering. The sin, which one has
Expiation by
suffering made his bosom companion, comes back to him
 at last with accelerated force, for the devil
 24 knoweth his time is short. Here the Scriptures declare
 that evil is temporal, not eternal. The dragon is at last
 stung to death by his own malice; but how many periods
 27 of torture it may take to remove all sin, must depend upon
 sin's obduracy.

Revelation xii. 13. And when the dragon saw that he
 30 was cast unto the earth, he persecuted the woman which
 brought forth the man child.

ὅτι ὁ Θεὸς εἶναι θεία Ἀρχή — Ζωή, πού ἐκφράζεται ἀπὸ 1
 τὸν Πατέρα· Ἀλήθεια, πού ἐκφράζεται ἀπὸ τὸν Υἱό· Ἀγάπη,
 πού ἐκφράζεται ἀπὸ τὴ Μητέρα. Κάθε θνητὸς ἄνθρωπος 3
 πρέπει νὰ συμπλακῇ, σ' αὐτὴ ἢ στὴν ἄλλη ζωή, μὲ τὴ θνητὴ
 δοξασία ὅτι ὑπάρχει μιὰ δύναμη πού ἐναντιώνεται στὸ Θεό,
 καὶ νὰ τὴ νικήσῃ. 6

Τὸ ἐδάφιο τῆς Γραφῆς «εἰς τὰ ὀλίγα ἐστάθης πιστός, ἐπὶ 1
 πολλῶν θὰ σὲ καταστήσω» ἐκπληρώνεται κατὰ γράμμα, ὅταν
 νοιώθουμε τὴν ὑπεροχὴ τῆς Ἀλήθειας, μὲ τὴν ^{Τὸ ἱμάτιο τῆς} 9
 ὁποία γίνεται φανερὴ ἢ ἀνυπαρξία τῆς πλάνης· ^{Ἐπιστήμης}
 καὶ ξέρούμε ὅτι ἡ ἀνυπαρξία τῆς πλάνης εἶναι ἀνάλογη μὲ
 τὴν κακία της. Ὅποιος ἐγγίζει τὸ κράσπεδο τοῦ ἱματίου τοῦ 12
 Χριστοῦ καὶ δαμάζει τὶς θνητές του δοξασίες, τὴν κτηνωδία
 καὶ τὸ μίσος, ἀγάλλεται γιατί ἔχει τὴν ἀπόδειξη τῆς θερα-
 πείας — τὸ γλυκὸ καὶ βέβαιο συναίσθημα ὅτι ὁ Θεὸς εἶναι 15
 Ἀγάπη. Ἀλλοίμονο σ' ἐκείνους πού παύουν νὰ πιστεύουν
 στὴ θεία Ἐπιστήμη καὶ δὲν μποροῦν νὰ στραγγαλίσουν τὸ
 φίδι τῆς ἁμαρτίας καθὼς ἐπίσης καὶ τῆς ἀρρώστιας! Ἐξ- 18
 κολουθοῦν νὰ μένουν στὸ βαθὺ σκότος τῆς δοξασίας. Βρί-
 σκονται μέσα στὴ θαλασσοταραχὴ τῆς πλάνης καὶ δὲν ἀγωνί-
 ζονται νὰ σηκώσουν τὸ κεφάλι τους πάνω ἀπὸ τὸ κύμα πού 21
 τοὺς πνίγει.

Τί θὰ εἶναι τὸ τέλος τους; Πρέπει τελικὰ νὰ ἐξιλεωθοῦν
 γιὰ τὴν ἁμαρτία τους διὰ τῆς ὁδύνης. Ἡ ἁμαρτία πού κάνει 24
 κανεὶς ἐπιστήθιο σύντροφό του ξαναγυρίζει τελικὰ ^{Ἐξιλέωση διὰ}
 σ' αὐτὸν μὲ μεγαλύτερη δύναμη, γιατί ὁ διάβολος ^{τῆς ὁδύνης}
 ξέρεי ὅτι δὲν τοῦ μένει πολὺς καιρὸς. Ἐδῶ οἱ Γραφεὶς λένε ὅτι 27
 τὸ κακὸ εἶναι πρόσκαιρο, ὅχι αἰώνιο. Τελικὰ ὁ δράκοντας
 κεντρίζεται θανάσιμα ἀπὸ τὴν ἴδια του τὴν κακία· ἡ διάρκεια
 ὅμως τοῦ βασανισμοῦ πού θὰ ἀπαιτηθῇ γιὰ τὴν ἐξάλειψη 30
 ὅλης τῆς ἁμαρτίας θὰ ἐξαρτηθῇ ἀπὸ τὸ πείσμα τῆς ἁμαρτίας.

Ἀποκάλυψις 12:13. Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐρρίφθη εἰς τὴν
 γῆν, ἐδίωξε τὴν γυναῖκα ἣτις ἐγέννησε τὸν ἄρρενα. 33

- 1 The march of mind and of honest investigation will
bring the hour when the people will chain, with fetters of
3 **Apathy to** some sort, the growing occultism of this period.
occultism The present apathy as to the tendency of
certain active yet unseen mental agencies will finally be
6 shocked into another extreme mortal mood, — into human
indignation; for one extreme follows another.

Revelation xii. 15, 16. And the serpent cast out of his
9 mouth water as a flood, after the woman, that he might
cause her to be carried away of the flood. And the earth
helped the woman, and the earth opened her mouth, and
12 swallowed up the flood which the dragon cast out of his
mouth.

Millions of unprejudiced minds — simple seekers for
15 Truth, weary wanderers, athirst in the desert — are wait-
Receptive ing and watching for rest and drink. Give
hearts them a cup of cold water in Christ's name,
18 and never fear the consequences. What if the old dragon
should send forth a new flood to drown the Christ-idea?
He can neither drown your voice with its roar, nor again
21 sink the world into the deep waters of chaos and old night.
In this age the earth will help the woman; the spiritual
idea will be understood. Those ready for the blessing
24 you impart will give thanks. The waters will be paci-
fied, and Christ will command the wave.

When God heals the sick or the sinning, they should
27 know the great benefit which Mind has wrought. They
Hidden ways should also know the great delusion of mor-
of iniquity tal mind, when it makes them sick or sinful.
30 Many are willing to open the eyes of the people to the
power of good resident in divine Mind, but they are

Μὲ τὴν πορεία τοῦ νοῦ καὶ τῆς τίμιας ἔρευνας θὰ ἔρθῃ ἡ 1
 ὥρα ποὺ οἱ ἄνθρωποι θὰ δέσουν, μὲ κάποιου εἶδους δεσμά,
 τὸν ἀποκρυφισμὸ τῆς ἐποχῆς αὐτῆς ποὺ αὐξάνει 3
 ὄλο καὶ περισσότερο. Ἡ τωρινὴ ἀπάθεια σχετικὰ ^{Ἀπάθεια πρὸς τὸν ἀποκρυφισμό}
 μὲ τὴν τάση ὀρισμένων νοερῶν αἰτίων, ποὺ εἶναι
 δραστήρια καὶ ὅμως ἀόρατα, τελικὰ θὰ ταραχτῇ καὶ θὰ μετα- 6
 βληθῇ σὲ μιὰν ἄλλη ἀκρότητα θνητῆς διάθεσης: σὲ ἀνθρώπινη
 ἀγανάκτηση· γιατί ἡ μιὰ ἀκρότητα διαδέχεται τὴν ἄλλη.

Ἀποκάλυψις 12:15, 16. Καὶ ἔρριπεν ὁ ὄφης ὀπίσω τῆς γυναικὸς 9
 ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμόν, διὰ νὰ κάμῃ νὰ σύρῃ
 αὐτὴν ὁ ποταμός. Καὶ ἐβοήθησεν ἡ γῆ τὴν γυναῖκα, καὶ ἤνοιξεν ἡ
 γῆ τὸ στόμα αὐτῆς καὶ κατέπιε τὸν ποταμόν, τὸν ὁποῖον ἔρριπεν ὁ 12
 δράκων ἐκ τοῦ στόματος αὐτοῦ.

Ἐκατομμύρια ἀπροκατάληπτοι νόες — ἀπλοὶ ζητητὲς τῆς
 Ἀλήθειας, ποὺ περιπλανιοῦνται κουρασμένοι καὶ διψασμένοι 15
 στὴν ἔρημο — περιμένουν καὶ κοιτάζουν νὰ βροῦν ^{Ἐπιδεκτικὲς καρδιές}
 ἀνάπαυση καὶ νερό. Δῶσε τοὺς ἕνα ποτήρι κρύο
 νερὸ ἐν ὀνόματι τοῦ Χριστοῦ, καὶ μὴ φοβᾶσαι ποτὲ τίς συν- 18
 έπειες. Τί καὶ ἂν ὁ ἀρχαῖος δράκοντας ἐξαπολύσῃ ἕνα νέο
 κατακλυσμὸ γιὰ νὰ πνίξῃ τὴ Χριστοῖδέα; Οὔτε τὴ φωνή
 σου μπορεῖ νὰ καταπνίξῃ μὲ τὸ βρυχηθμό του οὔτε νὰ βυθίσῃ 21
 ξανὰ τὸν κόσμον στὰ βαθιὰ νερὰ τοῦ χάους καὶ τῆς ἀρχαίας
 νύχτας. Σήμερα ἡ γῆ θὰ βοηθήσῃ τὴ γυναῖκα· ἡ πνευματικὴ
 ἰδέα θὰ κατανοηθῇ. Ὅσοι εἶναι ἔτοιμοι γιὰ τὴν εὐλογία ποὺ 24
 μεταδίδεις θὰ εὐχαριστήσουν. Τὰ νερὰ θὰ γαληνέψουν καὶ ὁ
 Χριστὸς θὰ ἐξουσιάσῃ τὰ κύματα.

Ὅταν ὁ Θεὸς θεραπεύῃ τοὺς ἀρρώστους ἢ τοὺς ἁμαρτω- 27
 λούς, αὐτοὶ ποὺ θεραπεύονται πρέπει νὰ ξέρουν τὸ μεγάλο
 καλὸ ποὺ κάνει ὁ Νοῦς. Πρέπει ἐπίσης νὰ ξέρουν
 τὴ μεγάλη αὐταπάτῃ τοῦ θνητοῦ νοῦ, ὅταν τοὺς ^{Οἱ κρυφοὶ τρόποι τῆς ἀνομίας}
 κἀνὴ ἀρρώστους ἢ ἁμαρτωλούς. Πολλοὶ εἶναι 30
 πρόθυμοι νὰ ἀνοίξουν τὰ μάτια τοῦ κόσμου γιὰ νὰ δῇ τὴ
 δύναμη τοῦ καλοῦ ποὺ ὑπάρχει στὸ θεῖο Νοῦ, ἀλλὰ δὲν 33

1 not so willing to point out the evil in human thought,
and expose evil's hidden mental ways of accomplishing
3 iniquity.

Why this backwardness, since exposure is necessary
to ensure the avoidance of the evil? Because people like
6 **Christly** you better when you tell them their virtues
warning than when you tell them their vices. It re-
quires the spirit of our blessed Master to tell a man his
9 faults, and so risk human displeasure for the sake of doing
right and benefiting our race. Who is telling mankind
of the foe in ambush? Is the informer one who sees the
12 foe? If so, listen and be wise. Escape from evil, and
designate those as unfaithful stewards who have seen the
danger and yet have given no warning.

15 At all times and under all circumstances, overcome
evil with good. Know thyself, and God will supply
the wisdom and the occasion for a victory
18 **The armor** over evil. Clad in the panoply of Love,
of divinity human hatred cannot reach you. The cement of a
higher humanity will unite all interests in the one
21 divinity.

Through trope and metaphor, the Revelator, immortal
scribe of Spirit and of a true idealism, furnishes the
24 **Pure religion** mirror in which mortals may see their own
enthroned image. In significant figures he depicts the
thoughts which he beholds in mortal mind. Thus he
27 rebukes the conceit of sin, and foreshadows its doom.
With his spiritual strength, he has opened wide the gates
of glory, and illumined the night of paganism with the
30 sublime grandeur of divine Science, outshining sin, sorcery,
lust, and hypocrisy. He takes away mitre and sceptre.
He enthrones pure and undefiled religion, and lifts on

εἶναι ἐξίσου πρόθυμοι νὰ δείξουν τὸ κακὸ ποὺ ὑπάρχει στὴν 1
 ἀνθρώπινη σκέψη καὶ νὰ ἐκθέσουν τοὺς κρυφοὺς νοεροὺς τρό- 3
 πους μὲ τοὺς ὁποίους τὸ κακὸ διαπράττει τὴν ἀνομία.

Γιατί ὁ δισταγμὸς αὐτός, ἀφοῦ εἶναι ἀνάγκη νὰ ξεσκεπαστῇ 6
 τὸ κακὸ γιὰ νὰ τὸ ἀποφύγῃ κανεὶς; Ἐπειδὴ ἀρέσεις περισσό-
 τερο στοὺς ἀνθρώπους ὅταν τοὺς λές τὰ προτερή-
 ματά τους παρὰ ὅταν τοὺς λές τὰ ἐλαττώματά 6
 τους. Ἀπαιτεῖται τὸ πνεῦμα τοῦ εὐλογημένου
 Διδασκάλου μας γιὰ νὰ πῇ κανεὶς σ' ἓναν ἄνθρωπο τὰ σφάλ- 9
 ματά του καὶ νὰ κινδυνέψῃ ἔτσι νὰ ἐπισύρῃ τὴν ἀνθρώπινη
 δυσαρέσκεια μόνο καὶ μόνο γιὰ νὰ κάνῃ τὸ σωστὸ καὶ νὰ
 εὐεργετήσῃ τὸ ἀνθρώπινο γένος. Ποιὸς πληροφορεῖ τὸν 12
 κόσμον γιὰ τὸν ἐχθρὸ ποὺ παραμονεύει; Βλέπει ὁ πληροφο-
 ριοδότης τὸν ἐχθρό; Ἄν τὸν βλέπῃ, ἀκούῃ τον καὶ νὰ εἶσαι 15
 συνετός. Γλύτωσε ἀπὸ τὸ κακὸ, καὶ θεώρησε ἄπιστους ὑπη-
 ρέτες ἐκείνους ποὺ βλέπουν τὸν κίνδυνον καὶ ὅμως δὲν προειδο-
 ποιοῦν.

Πάντοτε καὶ σὲ κάθε περίπτωση νικά τὸ κακὸ μὲ τὸ καλόν. 18
 Γνωθὶ σαυτὸν, καὶ ὁ Θεὸς θὰ σοῦ δώσῃ τὴ σοφία καὶ τὴν
 εὐκαιρία γιὰ νὰ νικήσῃς τὸ κακόν. Ὅταν φορᾷς 21
 τὴν πανοπλία τῆς Ἀγάπης, εἶσαι ἀπρόσβλητος
 ἀπὸ τὸ ἀνθρώπινο μίσος. Τὸ συνδετικὸ μιᾶς ἀνώτερης ἀν-
 θρωπότητας θὰ ἐνώσῃ ὅλα τὰ συμφέροντα στὸν ἓνα καὶ μόνο 24
 Θεόν.

Μὲ ἀλληγορίες καὶ μεταφορές, ὁ συγγραφέας τῆς Ἀποκά-
 λυψης — ὁ ἀθάνατος γραμματέας τοῦ Πνεύματος καὶ ἐνὸς ἀλη-
 θινοῦ ἰδεαλισμοῦ — προμηθεύει τὸν καθρέφτη μέσα 27
 στὸν ὁποῖο οἱ θνητοὶ μποροῦν νὰ δοῦν τὴν εἰκόνα
 τους. Μὲ βαρυσήμαντες εἰκόνες ἀπεικονίζει τὶς
 σκέψεις ποὺ βλέπει στὸ θνητὸ νοῦ. Ἔτσι ἐπιτιμᾷ τὴν ἔπαρση 30
 τῆς ἁμαρτίας καὶ προμαντεύει τὴν καταδίκη της. Μὲ τὴν
 πνευματικὴ του ἰσχύν, ἔχει ἀνοίξῃ διὰ πλάτα τὶς πύλες τῆς
 δόξας καὶ φωτίσει τὴ νύχτα τῆς εἰδωλολατρείας μὲ τὸ ὑπέροχον 33
 μεγαλεῖο τῆς θείας Ἐπιστήμης, ἐπισκιάζοντας τὴν ἁμαρτία,
 τὴ μαγεία, τὴ λαγνεία καὶ τὴν ὑποκρισίαν. Ἀφαιρεῖ τὴ μίτρα
 καὶ τὸ σκῆπτρον. Ἐνθρονίζει τὴν ἀγνή καὶ ἀμόλυντη θρη- 36

Χριστιανικὴ
 προειδο-
 ποίηση

Ἡ πανοπλία
 τοῦ Θεοῦ

Ἐνθρονισμὸς
 τῆς ἀγνῆς
 θρησκείας

1 high only those who have washed their robes white in obedience and suffering.

3 Thus we see, in both the first and last books of the Bible, — in Genesis and in the Apocalypse, — that sin
 6 Native nothingness of sin is to be Christianly and scientifically reduced to its native nothingness. “Love one another” (I John, iii. 23), is the most simple and profound counsel of the inspired writer. In Science we are chil-
 9 dren of God; but whatever is of material sense, or mortal, belongs not to His children, for materiality is the inverted image of spirituality.

12 Love fulfils the law of Christian Science, and nothing short of this divine Principle, understood and demon-
 15 Fulfillment of the Law strated, can ever furnish the vision of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit, it will be seen
 18 and acknowledged that matter must disappear.

In Revelation xxi. 1 we read: —

21 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The Revelator had not yet passed the transitional
 24 stage in human experience called death, but he already
 27 Man's present possibilities saw a new heaven and a new earth. Through what sense came this vision to St. John? Not through the material visual organs for seeing, for optics are inadequate to take in so wonderful a scene. Were this new heaven and new earth terrestrial or celestial, mate-

σκεία καὶ ἐξυψώνει μόνο ἐκείνους ποὺ ἔχουν λευκάνει τὰ ἱμάτιά 1
τους μὲ τὴν ὑπακοή καὶ τὴν ὁδύνη.

Ἔτσι βλέπουμε, τόσο στὸ πρῶτο ὅσο καὶ στὸ τελευταῖο 3
βιβλίο τῆς Γραφῆς — στὴ Γένεση καὶ στὴν ᾽Αποκάλυψη —
ὅτι ἡ ἁμαρτία πρέπει νὰ μετατραπῇ χριστιανικὰ
καὶ ἐπιστημονικὰ σ' αὐτὸ ποὺ εἶναι ἐκ φύσεως, ^{Ἡ ἁμαρτία εἶναι ἐκ φύ- 6}
δηλαδή σὲ μηδέν. «Νὰ ἀγαπῶμεν ἀλλήλους»
(Α' Ἰωάννου 3:23), εἶναι ἡ πιὸ ἀπλή καὶ βαθιὰ συμβουλή
τοῦ ἐμπνευσμένου συγγραφέα. Στὴν Ἐπιστήμη εἴμαστε παι- 9
διὰ τοῦ Θεοῦ· ἀλλὰ καθετὶ ποὺ προέρχεται ἀπὸ τὴν ὑλικὴ
αἴσθηση, ἥ εἶναι θνητό, δὲν ἀνήκει στὰ παιδιὰ Του, γιατί ἡ
ὕλικότητα εἶναι ἡ ἀναστραμμένη εἰκόνα τῆς πνευματικότητος. 12

Ἡ Ἀγάπη ἐκπληρώνει τὸ νόμο τῆς Χριστιανικῆς Ἐπιστή-
μης, καὶ τίποτε ἄλλο ἐκτὸς ἀπὸ τὴν κατανόηση καὶ ἀπόδειξη
τῆς θείας αὐτῆς Ἀρχῆς δὲν μπορεῖ ποτὲ νὰ μᾶς ^{Ἐκπλήρωση 15}
δώσῃ τὸ ὄραμα τῆς Ἀποκάλυψης, νὰ ἀνοίξῃ τίς ^{τοῦ Νόμου}
ἑφτά σφραγίδες τῆς πλάνης μὲ τὴν Ἀλήθεια, ἥ νὰ ἀποκαλύψῃ
τίς μυριάδες ψευδαισθήσεις τῆς ἁμαρτίας, τῆς ἀρρώστιας καὶ 18
τοῦ θανάτου. Ὑπὸ τὸ κράτος τῆς ὑπέρτατης ἐξουσίας τοῦ
Πνεύματος, θὰ δοῦμε καὶ θὰ ἀναγνωρίσουμε ὅτι ἡ ὕλη δὲν
μπορεῖ παρὰ νὰ ἐξαφανιστῇ. 21

Στὴν ᾽Αποκάλυψη (21:1) διαβάζουμε:

Καὶ εἶδον οὐρανὸν νέον καὶ γῆν νέαν· διότι ὁ πρῶτος οὐρανὸς καὶ 24
ἡ πρώτη γῆ παρῆλθε, καὶ ἡ θάλασσα δὲν ὑπάρχει πλέον.

Ὁ συγγραφέας τῆς ᾽Αποκάλυψης δὲν εἶχε περάσει ἀκόμη
ἀπὸ τὸ μεταβατικὸ στάδιο τῆς ἀνθρώπινης ἐμπειρίας ποὺ
λέγεται θάνατος, κι ὅμως εἶδε ἓνα νέο οὐρανὸ καὶ ^{Οἱ τωρινὲς 27}
μιά νέα γῆ. Μὲ ποιά αἴσθηση εἶδε τὸ ὄραμα αὐτὸ ^{δυνατότητες}
ὁ Ἅγιος Ἰωάννης; Ὁχι μὲ τὰ ὑλικά ὄργανα τῆς ^{τοῦ ἀνθρώπου}
ὄρασης, γιατί ἡ ὄραση δὲν μπορεῖ νὰ δῇ μιὰ τόσο θαυμάσια 30
σκηνή. Ἦταν ὁ νέος αὐτὸς οὐρανὸς καὶ ἡ νέα αὐτὴ γῆ γήινα ἥ

1 rial or spiritual? They could not be the former, for the
 human sense of space is unable to grasp such a view.
 3 The Revelator was on our plane of existence, while yet
 beholding what the eye cannot see, — that which is in-
 visible to the uninspired thought. This testimony of Holy
 6 Writ sustains the fact in Science, that the heavens and
 earth to one human consciousness, that consciousness
 which God bestows, are spiritual, while to another, the
 9 unillumined human mind, the vision is material. This
 shows unmistakably that what the human mind terms
 matter and spirit indicates states and stages of con-
 12 sciousness.

Accompanying this scientific consciousness was an-
 other revelation, even the declaration from heaven, su-
 15 **Nearness** preme harmony, that God, the divine Principle
of Deity of harmony, is ever with men, and they are
 His people. Thus man was no longer regarded as a mis-
 18 erable sinner, but as the blessed child of God. Why?
 Because St. John's corporeal sense of the heavens and
 earth had vanished, and in place of this false sense was
 21 the spiritual sense, the subjective state by which he could
 see the new heaven and new earth, which involve the
 spiritual idea and consciousness of reality. This is Scrip-
 24 tural authority for concluding that such a recognition of
 being is, and has been, possible to men in this present
 state of existence, — that we can become conscious,
 27 here and now, of a cessation of death, sorrow, and pain.
 This is indeed a foretaste of absolute Christian Science.
 Take heart, dear sufferer, for this reality of being will
 30 surely appear sometime and in some way. There will
 be no more pain, and all tears will be wiped away. When
 you read this, remember Jesus' words, "The kingdom of

οὐράνια, ὑλικά ἢ πνευματικά; Δὲν μπορούσαν νὰ ἦταν γῆινα 1
 ἢ ὑλικά, γιατί ἡ ἀνθρώπινη αἴσθηση τοῦ διαστήματος εἶναι 3
 ἀνίκανη νὰ ἀντιληφτῇ ἓνα τέτοιο θέαμα. Ὁ συγγραφέας τῆς
 Ἀποκάλυψης βρισκόταν στὸ δικό μας ἐπίπεδο ὑπαρξῆς κι 6
 ὅμως ἔβλεπε ἤδη αὐτὸ ποὺ δὲν μπορεῖ νὰ δῇ τὸ μάτι — αὐτὸ
 ποὺ εἶναι ἄορατο στὴ μὴ ἐμπνευσμένη σκέψη. Ἡ μαρτυρία 6
 αὐτῆς τῆς Ἀγίας Γραφῆς ἐπιβεβαιώνει τὸ γεγονός ὅτι στὴν
 Ἐπιστήμη ὁ οὐρανὸς καὶ ἡ γῆ εἶναι πνευματικά γιὰ τὴ μιὰ 9
 ἀνθρώπινη συνείδηση, τὴ συνείδηση ἐκείνη ποὺ χορηγεῖ ὁ
 Θεός, ἐνῶ γιὰ μιὰν ἄλλη, τὸν ἀφώτιστο ἀνθρώπινο νοῦ, τὸ 9
 ὄραμα εἶναι ὑλικό. Αὐτὸ δείχνει ἀλάνθαστα ὅτι αὐτὸ ποὺ ὁ
 ἀνθρώπινος νοῦς ὀνομάζει ὕλη καὶ πνεῦμα φανερώνει κατὰ- 12
 στάσεις καὶ στάδια τῆς συνείδησης.

Τὴν ἐπιστημονικὴ αὐτὴ συνείδηση συνόδευε μιὰ ἄλλη ἀπο-
 κάλυψη, δηλαδὴ ἡ διακήρυξη ἀπὸ τὸν οὐρανὸ, τὴν ὑπέρτατη 15
 ἀρμονία, ὅτι ὁ Θεός, ἡ θεία Ἀρχὴ τῆς ἀρμονίας, Ἡ θεότητα
 εἶναι πάντοτε μὲ τοὺς ἀνθρώπους, καὶ ὅτι οἱ ἄν- ^{εἶναι πλησίον}
 ἄνθρωποι εἶναι λαὸς Του. Ἔτσι ὁ ἄνθρωπος δὲν ἐθεωρεῖτο πιά 18
 ἓνας ἄθλιος ἁμαρτωλός, ἀλλὰ τὸ εὐλογημένο παιδί τοῦ Θεοῦ.
 Γιατί; Ἐπειδὴ ἡ σωματικὴ αἴσθηση τοῦ Ἀγίου Ἰωάννου
 σχετικὰ μὲ τὸν οὐρανὸ καὶ τὴ γῆ εἶχε ἐξαφανιστῇ, καὶ στὴ 21
 θέσῃ τῆς ψεύτικης αὐτῆς αἴσθησης ἦταν ἡ πνευματικὴ αἰ-
 σθηση, ἡ ὑποκειμενικὴ κατάστασις μὲ τὴν ὁποία μπορούσε νὰ
 δῇ τὸ νέο οὐρανὸ καὶ τὴ νέα γῆ, ποὺ εἶναι στενὰ συνυφασμένα 24
 μὲ τὴν πνευματικὴ ἰδέα καὶ τὴ συνείδησις τῆς πραγματικό-
 τητας. Ἡ περικοπὴ αὐτῆς τῆς Γραφῆς μᾶς δίνει τὸ δικαίωμα νὰ
 συμπεράνουμε ὅτι μιὰ τέτοια ἀναγνώρισις τοῦ εἶναι ἦταν, καὶ 27
 ἐξακολουθεῖ νὰ εἶναι, δυνατὴ γιὰ τοὺς ἀνθρώπους στὴν τωρινὴ
 κατάστασις τῆς ὑπαρξῆς — ὅτι μπορούμε νὰ πετύχουμε, ἐδῶ
 καὶ τώρα, τὸν τερματισμὸ τοῦ θανάτου, τῆς λύπης καὶ τοῦ 30
 πόνου. Αὐτὸ εἶναι πραγματικὰ μιὰ πρόγευση τῆς ἀπόλυτης
 Χριστιανικῆς Ἐπιστήμης. Θάρρος, ἀγαπητὲ βασιανισμένε,
 γιατί ἡ πραγματικότητα αὐτῆ τοῦ εἶναι ὀσφαλῶς θὰ φανε- 33
 ρωθῇ κάποτε καὶ κατὰ κάποιον τρόπο. Δὲ θὰ ὑπάρχῃ πιά
 πόνος, καὶ ὅλα τὰ δάκρυα θὰ σφουγγιστοῦν. Ὅταν τὸ
 διαβάξης αὐτό, θυμήσου τὰ λόγια τοῦ Ἰησοῦ: «Ἡ βασιλεία 36

- 1 God is within you." This spiritual consciousness is therefore a present possibility.
- 3 The Revelator also takes in another view, adapted to console the weary pilgrim, journeying "uphill all the way."

He writes, in Revelation xxi. 9: —

- 6 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride,
9 the Lamb's wife.

This ministry of Truth, this message from divine Love, carried John away in spirit. It exalted him till he became conscious of the spiritual facts of being and the "New Jerusalem, coming down from God, out of heaven," — the spiritual outpour-
12 Vials of wrath and consolation ing of bliss and glory, which he describes as the city which "lieth foursquare." The beauty of this text is, that the sum total of human misery, represented by
15 the seven angelic vials full of seven plagues, has full compensation in the law of Love. Note this, — that the very message, or swift-winged thought, which poured
18 forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, the four equal sides of which were heaven-bestowed and
21 heaven-bestowing.

Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-
27 Spiritual wedlock winged dove descending upon you. The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel
30 entertained unawares. Then thought gently whispers:

τοῦ Θεοῦ εἶναι ἐντὸς ὑμῶν». Ἡ πνευματικὴ λοιπὸν αὐτὴ 1
 συνείδηση εἶναι μιὰ τωρινὴ δυνατότητα.

Ὁ συγγραφέας τῆς ᾽Αποκάλυψης βλέπει καὶ κάτι ἄλλο, 3
 ποὺ μπορεῖ νὰ παρηγορήσῃ τὸν κουρασμένο ταξιδιώτη,
 καθὼς προχωρεῖ «συνεχῶς στὸν ἀνηφορικὸ δρόμο».

Γράφει (᾽Αποκάλυψις 21:9):

6

Καὶ ἦλθε πρὸς ἐμὲ εἰς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ
 φιάλας τὰς πλήρεις ἀπὸ τῶν ἑπτὰ ἐσχάτων πληγῶν, καὶ ἐλάλησε
 μετ' ἐμοῦ, λέγων· Ἐλθέ, θὰ σοῦ δείξω τὴν νύμφην, τοῦ Ἀρνίου 9
 τὴν γυναῖκα.

Ἡ διακονία αὐτὴ τῆς Ἀλήθειας, τὸ μήνυμα αὐτὸ ἀπὸ τῆ
 θείας Ἀγάπης, μετάφερε τὸν Ἰωάννη πνευματικά. Τὸν ἐξύψωσε 12
 ὥσπου ἀντιλήφθηκε τὰ πνευματικὰ γεγονότα
 τοῦ εἶναι καὶ «τὴν Νέαν Ἱερουσαλὴμ, καταβαί- <sup>Φιάλες
 ὀργῆς καὶ
 παρηγοριά</sup>
 νουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ» — τὸ πνευ- 15
 ματικὸ ξεχείλισμα τῆς εὐδαιμονίας καὶ τῆς δόξας, ποὺ τὸ
 παρουσιάζει ὡς τὴν πόλιν ποὺ «κεῖται τετράγωνος». Ἡ
 ὁμορφία τοῦ ἑδαφίου αὐτοῦ συνίσταται σ' αὐτό: ὅτι ὅλη ἡ 18
 ἀνθρώπινη ἀθλιότητα, ποὺ ἀπεικονίζεται μὲ τὶς ἑπτὰ ἀγγε-
 λικὲς φιάλες τὶς γεμάτες μὲ τὶς ἑπτὰ πληγές, ἀποζημιώνεται
 πέρα γιὰ πέρα ἀπὸ τὸ νόμο τῆς Ἀγάπης. Ἔχε ὑπόψην σου 21
 αὐτό: ὅτι τὸ ἴδιο ἀκριβῶς μήνυμα, ἢ ἡ γοργόφερτη σκέψη,
 ποὺ ἐξαπόλυσε μίσος καὶ βάσανα, προκάλεσε ἐπίσης καὶ τὴν
 ἐμπειρία ποὺ τελικὰ ἐξύψωσε τὸν προφῆτη καὶ τὸν ἔκαμε νὰ 24
 δῇ τὴ μεγάλη πόλιν, οἱ τέσσερις ἴσες πλευρὲς τῆς ὁποίας
 προσφέρθηκαν ἀπὸ τὸν οὐρανὸ καὶ προσφέρουν τὸν οὐρανόν.

Σκέψου το αὐτό, ἀγαπητὲ ἀναγνώστη, γιὰτὶ αὐτὸ θὰ 27
 ἀφαιρέσῃ τὸ σάκκο ἀπὸ τὰ μάτια σου καὶ θὰ δῇς τὴν ἀπα-
 λόφτερη περιστέρᾳ νὰ κατεβαίνει πάνω σου. Τὸ <sup>Πνευματικὸς
 γάμος</sup>
 ἴδιο ἀκριβῶς περιστατικὸ ποὺ ἡ βασανισμένη σου 30
 αἴσθησι θεωρεῖ ἐξοργιστικὸ καὶ καταθλιπτικὸ ἢ Ἀγάπη
 μπορεῖ νὰ τὸ μεταβάλλῃ σ' ἄγγελον ποὺ φιλοξενεῖς χωρὶς νὰ

The Apocalypse

1 "Come hither! Arise from your false consciousness
 into the true sense of Love, and behold the Lamb's
 3 wife, — Love wedded to its own spiritual idea." Then
 cometh the marriage feast, for this revelation will de-
 stroy forever the physical plagues imposed by material
 6 sense.

This sacred city, described in the Apocalypse (xxi. 16)
 as one that "lieth foursquare" and cometh "down from
 9 The city
foursquare God, out of heaven," represents the light and
 glory of divine Science. The builder and
 maker of this New Jerusalem is God, as we read in the
 12 book of Hebrews; and it is "a city which hath founda-
 tions." The description is metaphoric. Spiritual teach-
 ing must always be by symbols. Did not Jesus illustrate
 15 the truths he taught by the mustard-seed and the prodigal?
 Taken in its allegorical sense, the description of
 the city as foursquare has a profound meaning. The
 18 four sides of our city are the Word, Christ, Christianity,
 and divine Science; "and the gates of it shall not be shut
 at all by day: for there shall be no night there." This
 21 city is wholly spiritual, as its four sides indicate.

As the Psalmist saith, "Beautiful for situation, the
 joy of the whole earth, is mount Zion, on the sides of
 24 The royally
divine gates the north, the city of the great King." It is
 indeed a city of the Spirit, fair, royal, and
 square. Northward, its gates open to the North Star,
 27 the Word, the polar magnet of Revelation; eastward,
 to the star seen by the Wisemen of the Orient, who fol-
 lowed it to the manger of Jesus; southward, to the
 30 genial tropics, with the Southern Cross in the skies,
 — the Cross of Calvary, which binds human society
 into solemn union; westward, to the grand realization

τὸ ξέρης. Τότε ἡ σκέψη ψιθυρίζει ἀπαλά: «Ἔλα δῶ! Ἀνέβα 1
πάνω ἀπὸ τὴν ψεύτικη συνείδησή σου, στὴν ἀληθινὴ αἴσθηση
τῆς Ἀγάπης, καὶ δὲς τὴ γυναῖκα τοῦ Ἀρνιοῦ — τὴν Ἀγάπη 3
ποὺ εἶναι νυμφευμένη μὲ τὴν πνευματικὴ ἰδέα της». Τότε
ἐπακολουθεῖ ἡ γαμήλια ἑορτή, γιατί ἡ ἀποκάλυψη αὐτὴ θὰ
ἐξαλείψῃ γιὰ πάντα τὶς σωματικὲς πληγὰς ποὺ ἐπιβάλλει ἡ 6
ὕλική αἴσθηση.

Ἡ ἱερὴ αὐτὴ πόλη, ποὺ ἡ Ἀποκάλυψη λέει (21:16) ὅτι
«κεῖται τετράγωνος» καὶ κατεβαίνει «ἀπὸ τοῦ Θεοῦ ἐκ τοῦ 9
οὐρανοῦ», παριστάνει τὸ φῶς καὶ τὴ δόξα τῆς θείας Ἡ τετράγωνη
Ἐπιστήμης. Ὁ τεχνίτης καὶ δημιουργὸς τῆς Νέας πόλη
αὐτῆς Ἰερουσαλὴμ εἶναι ὁ Θεός, ὅπως διαβάζουμε στὴν πρὸς 12
Ἑβραίους Ἐπιστολή· καὶ εἶναι «πόλις ἔχουσα θεμέλια». Ἡ
περιγραφή εἶναι μεταφορική. Ἡ πνευματικὴ διδασκαλία πρέ-
πει νὰ γίνεται πάντοτε μὲ σύμβολα. Δὲν ἐξηγοῦσε ὁ Ἰησοῦς 15
τὶς ἀλήθειες ποὺ δίδασκε μὲ τὸν κόκκο τοῦ σιναπιοῦ καὶ τὸν
ἄσωτο; Στὴν ἀλληγορικὴ τῆς ἔννοια, ἡ περιγραφή τῆς
πόλης ὡς τετράγωνης ἔχει βαθιὰ σημασία. Οἱ τέσσερις 18
πλευρὲς τῆς πόλης μας εἶναι ὁ Λόγος, ὁ Χριστός, ὁ χριστι-
ανισμὸς καὶ ἡ θεία Ἐπιστήμη· «καὶ οἱ πυλῶνες αὐτῆς δὲν θὰ
κλεισθῶσι τὴν ἡμέραν· διότι νῦν δὲν θὰ εἶναι ἐκεῖ». Ἡ πόλη 21
αὐτὴ εἶναι ἐντελῶς πνευματικὴ, ὅπως δείχνουν οἱ τέσσερις
πλευρὲς τῆς.

Ὅπως λέει καὶ ὁ Ψαλμωδός, «Ὡραῖον τὴν θέσιν, χαρὰ 24
πάσης τῆς γῆς, εἶναι τὸ ὄρος Σιών, πρὸς τὰ πλάγια τοῦ
βορρᾶ· ἡ πόλις τοῦ Βασιλέως τοῦ μεγάλου». Εἶναι Οἱ βασιλικὰ
πραγματικὰ μιὰ πόλη τοῦ Πνεύματος, ὡραία, θεῖοι πυλῶνες 27
βασιλικὴ καὶ τετράγωνη. Βόρεια, οἱ πύλες τῆς ἀνοίγουν
πρὸς τὸ Πολικὸ Ἀστέρι, τὸ Λόγο, τὸν πολικὸ μαγνήτη τῆς
Ἀποκάλυψης· ἀνατολικά, πρὸς τὸ ἀστέρι ποὺ εἶδαν οἱ Μάγοι 30
τῆς Ἀνατολῆς καὶ τὸ ἀκολούθησαν ὡς τὴ φάτνη τοῦ Ἰησοῦ·
νότια, πρὸς τοὺς γλυκοὺς τροπικοὺς, μὲ τὸ Σταυρὸ τοῦ Νότου
στὸν οὐρανὸ — τὸ Σταυρὸ τοῦ Γολγοθᾶ, ποὺ ἐνώνει τὴν 33
ἀνθρώπινη κοινωνία σὲ μιὰ ἱερὴ ἔνωση· δυτικά, πρὸς τὴ

1 of the Golden Shore of Love and the Peaceful Sea of Harmony.

3 This heavenly city, lighted by the Sun of Righteousness, — this New Jerusalem, this infinite All, which to
 Revelation's us seems hidden in the mist of remoteness, —
 6 pure zenith reached St. John's vision while yet he tabernacled with mortals.

In Revelation xxi. 22, further describing this holy city,
 9 the beloved Disciple writes: —

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

12 There was no temple, — that is, no material structure in which to worship God, for He must be worshipped
 The shrine in spirit and in love. The word *temple* also
 15 celestial means *body*. The Revelator was familiar with Jesus' use of this word, as when Jesus spoke of his material body as the temple to be temporarily rebuilt
 18 (John ii. 21). What further indication need we of the real man's incorporeality than this, that John saw heaven and earth with "no temple [body] therein"?
 21 This kingdom of God "is within you," — is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this
 24 recognition of harmony consciously in proportion to his understanding of God.

The term Lord, as used in our version of the Old
 27 Testament, is often synonymous with Jehovah, and expresses the Jewish concept, not yet elevated
 Divine sense of Deity to deific apprehension through spiritual trans-
 30 figuration. Yet the word gradually approaches a higher meaning. This human sense of Deity yields to the divine

λαμπρὴ πραγματοποίηση τῆς Χρυσῆς Ἀκτῆς τῆς Ἀγάπης 1
καὶ τῆς Εἰρηνικῆς Θάλασσας τῆς Ἀρμονίας.

Ἡ οὐράνια αὐτὴ πόλη, ποὺ φωτίζεται ἀπὸ τὸν ἥλιο τῆς 3
Δικαιοσύνης — ἡ Νέα αὐτὴ Ἱερουσαλὴμ, τὸ ἄπειρο τὸ ἀγνὸ ἀπο-
κορύφωμα
τῆς ἀποκά-
λυψης αὐτὸ Πᾶν, ποὺ σὲ μᾶς φαίνεται ὅτι εἶναι κρυμμένο 6
στὴ θαμπάδα τῆς μακρινῆς ἀπόστασης — ἐγινε
ὁρατὴ στὸν Ἅγιο Ἰωάννη ὅταν βρισκόταν ἀκόμη ἀνάμεσα
στοὺς θνητούς.

Στὴν Ἐποκάλυψη (21:22), συνεχίζοντας τὴν περιγραφή 9
τῆς ἁγίας αὐτῆς πόλης, ὁ ἀγαπημένος Μαθητὴς γράφει:

Καὶ ναὸν δὲν εἶδον ἐν αὐτῇ· διότι ναὸς αὐτῆς εἶναι ὁ Κύριος ὁ 12
Θεὸς ὁ Παντοκράτωρ, καὶ τὸ Ἀρνίον.

Δὲν ὑπῆρχε ναὸς — δηλαδή, ὑλικὸ οἰκοδόμημα γιὰ τὴ
λατρεία τοῦ Θεοῦ, γιατί ὁ Θεὸς πρέπει νὰ λατρεῖται ἐν
πνεύματι καὶ ἀγάπῃ. Ἡ λέξη ναὸς σημαίνει ὁ οὐράνιος 15
ἐπίσης καὶ σῶμα. Ὁ συγγραφέας τῆς Ἐποκά-
λυψης ἤξερε πῶς χρησιμοποιοῦσε ὁ Ἰησοῦς τὴ λέξη αὐτή,
γιατί ὁ Ἰησοῦς εἶχε ὑπόψη του τὸ ὑλικὸ του σῶμα ὅταν 18
ἔλεγε ὅτι ἐπρόκειτο νὰ ἀνοικοδομήσῃ τὸ ναὸ προσωρινά
(Ἰωάννης 2:21). Τί μεγαλύτερη ἔνδειξη χρειαζόμαστε γιὰ
νὰ καταλάβουμε ὅτι ὁ πραγματικὸς ἄνθρωπος εἶναι ἀσώματος 21
ἀπὸ τὸ ὅτι ὁ Ἰωάννης εἶδε τὸν οὐρανὸ καὶ τὴ γῆ «χωρὶς ναὸ
(σῶμα) ἐν αὐτῇ»; Ἡ βασιλεία αὐτῆ τοῦ Θεοῦ «εἶναι ἐντὸς
ὑμῶν» — μπορεῖ νὰ τὴν ἀντιληφτῇ ἡ συνείδηση τοῦ ἀνθρώπου 24
σ' αὐτὸ τὸ στάδιο τῆς ὕπαρξης, καὶ ἀποκαλύπτεται ἀπὸ τὴν
πνευματικὴ ἰδέα. Στὴ θεία Ἐπιστήμη, ὁ ἄνθρωπος ἀποκτᾷ
συνειδητὰ τὴν ἁρμονία αὐτὴ κατὰ τὴν ἀναλογία ποὺ κατα- 27
νοεῖ τὸ Θεό.

Ὁ ὁρος Κύριος, ὅπως χρησιμοποιεῖται στὴ δική μας μετά-
φραση τῆς Παλαιᾶς Διαθήκης, ἔχει συχνὰ τὴν ἴδια σημασία 30
μὲ τὸν Ἰεχωβὰ καὶ ἐκφράζει τὴν ἰουδαϊκὴ ἀντί-
ληψη, ποὺ δὲν ἔχει ἀκόμη ὑψωθῇ στὴ θεϊκὴ κατα- Ἡ θεία
ἐννοια τῆς
Θεότητος νόηση μὲ τὴν πνευματικὴ μεταμόρφωση. Ἡ λέξη 33
ὅμως αὐτὴ ἀποκτᾷ σιγὰ σιγὰ μιὰν ἀνώτερη σημασία. Ἡ
ἀνθρώπινη αὐτὴ ἀντίληψη γιὰ τὴ Θεότητα ὑποχωρεῖ στὴ

1 sense, even as the material sense of personality yields
to the incorporeal sense of God and man as the infinite
3 Principle and infinite idea, — as one Father with His uni-
versal family, held in the gospel of Love. The Lamb's
wife presents the unity of male and female as no longer
6 two wedded individuals, but as two individual natures
in one; and this compounded spiritual individuality re-
flects God as Father-Mother, not as a corporeal being.
9 In this divinely united spiritual consciousness, there is no
impediment to eternal bliss, — to the perfectibility of
God's creation.

12 This spiritual, holy habitation has no boundary
nor limit, but its four cardinal points are: first, the
15 The city of
our God Word of Life, Truth, and Love; second,
the Christ, the spiritual idea of God; third,
Christianity, which is the outcome of the divine Prin-
ciple of the Christ-idea in Christian history; fourth,
18 Christian Science, which to-day and forever interprets
this great example and the great Exemplar. This city
of our God has no need of sun or satellite, for Love
21 is the light of it, and divine Mind is its own interpreter.
All who are saved must walk in this light. Mighty
potentates and dynasties will lay down their honors
24 within the heavenly city. Its gates open towards light
and glory both within and without, for all is good, and
nothing can enter that city, which "defileth, . . . or
27 maketh a lie."

The writer's present feeble sense of Christian Science
closes with St. John's Revelation as recorded by the
30 great apostle, for his vision is the acme of this Science
as the Bible reveals it.

In the following Psalm one word shows, though faintly,

θεϊκή ἀντίληψη, ἀκριβῶς ὅπως ἡ ὑλική ἀντίληψη γιὰ τὴν 1
 προσωπικότητα ὑποχωρεῖ στὴν ἀσώματη ἀντίληψη γιὰ τὸ
 Θεὸ καὶ τὸν ἄνθρωπο, δηλαδὴ στὴν ἄπειρη Ἀρχὴ καὶ τὴν 3
 ἄπειρη ἰδέα — στὸν ἕναν Πατέρα μὲ τὴν παγκόσμια οἰκογέ-
 νειά Του, ποὺ τὴν ἐνώνει τὸ εὐαγγέλιο τῆς Ἀγάπης. Ἡ
 γυναίκα τοῦ Ἀρνιοῦ παριστάνει τὴν ἐνότητα τοῦ ἀρσενικοῦ 6
 καὶ τοῦ θηλυκοῦ ὅχι πιά σὰ δυὸ παντρεμένα ἄτομα, ἀλλὰ σὰ
 δυὸ ἀτομικὲς φύσεις ποὺ ἀποτελοῦν μιά· καὶ ἡ σύνθετη αὐτὴ
 πνευματικὴ ἀτομικότητα ἀντανακλᾷ τὸ Θεὸ ὡς Πατέρα- 9
 Μητέρα, ὅχι ὡς ἕνα σωματικὸ ὄν. Σ' αὐτὴ τὴ θεϊκῇ ἐνωμένη
 πνευματικῇ συνειδήσει, δὲν ὑπάρχει ἐμπόδιο γιὰ τὴν αἰώνια
 εὐδαιμονία — γιὰ τὴ δυνατότητα τῆς τελειοποίησης τῆς 12
 δημιουργίας τοῦ Θεοῦ.

Ἡ πνευματικὴ αὐτὴ καὶ ἅγια κατοικία δὲν ἔχει σύνορα
 οὔτε τέρμα, ἀλλὰ τὰ τέσσερα σημεῖα τοῦ ὀρίζοντά της εἶναι 15
 τὰ ἑξῆς: 1) ὁ Λόγος τῆς Ζωῆς, τῆς Ἀλήθειας καὶ
 τῆς Ἀγάπης· 2) ὁ Χριστός, ἡ πνευματικὴ ἰδέα τοῦ ^{Ἡ πόλη τοῦ} Θεοῦ ^{Θεοῦ μας}· 3) ὁ χριστιανισμός, ποὺ εἶναι ἀπόρροια τῆς θείας 18
 Ἀρχῆς τῆς Χριστοῦιδέας στὴ χριστιανικὴ ἱστορία· 4) ἡ Χρι-
 στιανικὴ Ἐπιστήμη, ποὺ σήμερα καὶ γιὰ πάντα ἐρμηνεύει
 τὸ μεγάλο αὐτὸ παράδειγμα καὶ ἐκεῖνον ποὺ εἶναι τὸ μεγάλο 21
 Ὑπόδειγμά μας. Ἡ πόλη αὐτὴ τοῦ Θεοῦ μας δὲ χρειάζεται
 ἥλιο ἢ δορυφόρο, γιὰτὶ ἡ Ἀγάπη εἶναι τὸ φῶς της καὶ ὁ
 θεὸς Νοῦς ἐρμηνεύει μόνος του τὸν ἑαυτό του. Ὅλοι ὅσοι 24
 σώζονται πρέπει νὰ βαδίσουν σ' αὐτὸ τὸ φῶς. Ἰσχυροὶ ἡγε-
 μόνες καὶ δυναστεῖες θὰ καταθέσουν τοὺς τίτλους τῆς εὐγέ-
 νειάς τους μέσα στὴν οὐράνια αὐτὴ πόλη. Οἱ πύλες της 27
 ἀνοίγουν πρὸς τὸ φῶς καὶ τὴ δόξα, μέσα καὶ ἔξω, γιὰτὶ τὸ
 πᾶν εἶναι καλὸ καὶ τίποτε τὸ ὁποῖο «μιαίνει καὶ προξενεῖ . . .
 ψεῦδος» δὲν μπορεῖ νὰ μπῇ μέσα σ' αὐτὴ τὴν πόλη. 30

Ἡ μικρὴ ἀντίληψη τῆς Χριστιανικῆς Ἐπιστήμης ποὺ ἔχω
 τώρα τελειώνει μὲ τὴν Ἀποκάλυψη τοῦ Ἀγίου Ἰωάννου,
 ὅπως τὴν ἐξιστορεῖ ὁ μεγάλος ἀπόστολος, γιὰτὶ τὸ ὄραμά 33
 του εἶναι τὸ ἀποκορύφωμα τῆς Ἐπιστήμης αὐτῆς ὅπως τὴν
 ἀποκαλύπτει ἡ Βίβλος.

Στὸν παρακάτω Ψαλμὸ μιὰ λέξη δείχνει, ἂν καὶ ἀμυδρά, τὸ 36

1 the light which Christian Science throws on the Scriptures
 by substituting for the corporeal sense, the incorporeal
 3 or spiritual sense of Deity:—

PSALM XXIII

[DIVINE LOVE] is my shepherd; I shall not want.

6 [LOVE] maketh me to lie down in green pastures:
 [LOVE] leadeth me beside the still waters.

[LOVE] restoreth my soul [spiritual sense]: [LOVE] lead-
 9 eth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of
 death, I will fear no evil: for [LOVE] is with me; [LOVE's]
 12 rod and [LOVE's] staff they comfort me.

[LOVE] prepareth a table before me in the presence of
 mine enemies: [LOVE] anointeth my head with oil; my cup
 15 runneth over.

Surely goodness and mercy shall follow me all the days of
 my life; and I will dwell in the house [the consciousness]
 18 of [LOVE] for ever.

φῶς ποὺ ρίχνει ἡ Χριστιανικὴ ᾽Επιστήμη στὶς Γραφές μὲ τὸ 1
 νὰ ἀντικαθιστᾷ τὴ σωματικὴ ἔννοια τῆς Θεότητος μὲ τὴν 3
 ἀσώματα ἢ πνευματικὴ ἔννοια:

ΨΑΛΜΟΣ 23

(Η ΘΕΙΑ ΑΓΑΠΗ) εἶναι ὁ ποιμὴν μου· δὲν θὰ στερηθῶ οὐδενός.

(Η ΑΓΑΠΗ) εἰς βοσκὰς χλοερὰς μὲ ἀνέπαυσεν· (Η ΑΓΑΠΗ) εἰς 6
 ὕδατα ἀναπαύσεως μὲ ὠδήγησεν.

(Η ΑΓΑΠΗ) ἠνώρθωσε τὴν ψυχὴν μου (τὴν πνευματικὴ αἴσθη-
 ση)· (Η ΑΓΑΠΗ) μὲ ὠδήγησε διὰ τρίβων δικαιοσύνης, ἕνεκεν τοῦ 9
 ὀνόματος Αὐτοῦ.

Καὶ ἐν κοιλάδι σκιᾶς θανάτου ἐὰν περιπατήσω, δὲν θὰ φοβηθῶ
 κακόν· διότι (Η ΑΓΑΠΗ) εἶναι μετ' ἐμοῦ· ἡ ράβδος (ΤΗΣ ΑΓΑΠΗΣ) καὶ 12
 ἡ βακτηρία (ΤΗΣ ΑΓΑΠΗΣ), αὗται μὲ παρηγοροῦσιν.

(Η ΑΓΑΠΗ) ἠτοίμασεν ἔμπροσθέν μου τράπεζαν ἀπέναντι τῶν
 ἐχθρῶν μου· (Η ΑΓΑΠΗ) ἤλειψεν ἐν ἑλαίῳ τὴν κεφαλὴν μου· τὸ πο- 15
 τήριόν μου ὑπερχειλίζει.

Βεβαίως χάρις καὶ ἔλεος θὰ μὲ ἀκολουθῶσι πάσας τὰς ἡμέρας τῆς
 ζωῆς μου· καὶ θὰ κατοικῶ ἐν τῷ οἴκῳ (στὴ συνείδηση) τῆς (ΑΓΑΠΗΣ) 18
 εἰς μακρότητα ἡμερῶν.

Chapter XVII

GLOSSARY

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. — REVELATION.

1 **I**N Christian Science we learn that the substitution of
the spiritual for the material definition of a Scrip-
3 tural word often elucidates the meaning of the inspired
writer. On this account this chapter is added. It con-
tains the metaphysical interpretation of Bible terms,
6 giving their spiritual sense, which is also their original
meaning.

ABEL. Watchfulness; self-offering; surrendering to
9 the creator the early fruits of experience.

ABRAHAM. Fidelity; faith in the divine Life and in the
eternal Principle of being.

12 **This patriarch** illustrated the purpose of Love to create
trust in good, and showed the life-preserving power of
spiritual understanding.

15 **ADAM.** Error; a falsity; the belief in "original sin,"
sickness, and death; evil; the opposite of good, — of God
and His creation; a curse; a belief in intelligent matter,

Κεφάλαιο Δέκατο *Εβδομο

ΓΛΩΣΣΑΡΙΟ *

Ταῦτα λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὸ κλειδίον τοῦ Δαβὶδ· ὅστις ἀνοίγει, καὶ οὐδεὶς κλείει· καὶ κλείει, καὶ οὐδεὶς ἀνοίγει· Ἐξεύρω τὰ ἔργα σου· ἰδοὺ, ἔθεσα ἐνώπιόν σου θύραν ἀνεωγμένην, καὶ οὐδεὶς δύναται νὰ κλείσῃ αὐτήν. ΑΠΟΚΑΛΥΨΙΣ

ΣΤΗ Χριστιανική Ἐπιστήμη ** μαθαίνουμε ὅτι ἡ ἀντικατά- 1
σταση τοῦ ὕλικου ὀρισμοῦ μιᾶς λέξης τῆς Γραφῆς με-
τὸν πνευματικὸ ὀρισμὸ τῆς συχνὰ διευκρινίζει τὸ νόημα τοῦ 3
ἐμπνευσμένου συγγραφέα. Γι' αὐτὸν τὸ λόγο προσθέτω τὸ
κεφάλαιο αὐτό. Περιέχει τὴ μεταφυσικὴ ἐρμηνεία τῶν βιβλι-
κῶν ὄρων καὶ δίνει τὴν πνευματικὴ τους ἔννοια, ποὺ εἶναι 6
ἐπίσης καὶ ἡ ἀρχικὴ τους σημασία.

ΑΒΕΛ. Ἐπαγρύπνηση· αὐτοθυσία· ἀπόδοση στὸ δημιουργὸ 9
τῶν πρώτων καρπῶν τῆς πείρας.

ΑΒΡΑΑΜ. Πιστότητα· πίστη στὴ θεία Ζωὴ καὶ στὴν αἰώνια 9
Ἀρχὴ τοῦ εἶναι.

Ὁ πατριάρχης αὐτὸς ἀπόδειξε στὴν πράξη ὅτι ὁ σκοπὸς 12
τῆς Ἀγάπης εἶναι νὰ δημιουργῇ ἐμπιστοσύνη στὸ καλὸ,
καὶ ἔδειξε ὅτι ἡ πνευματικὴ κατανόηση ἔχει τὴ δύναμη νὰ
διατηρῇ τὴ ζωή. 15

ΑΔΑΜ. Πλάνη· ψέμα· ἡ δοξασία στὸ «προπατορικὸ 18
ἀμάρτημα», στὴν ἀρρώστια καὶ στὸ θάνατο· κακό· τὸ ἀντίθετο
τοῦ καλοῦ — τοῦ Θεοῦ καὶ τῆς δημιουργίας Του· κατάρα· δο-
ξασία σὲ νοητικὴ ὕλη, στὸ πεπερασμένο καὶ στὴ θνητότητα·

* Βλέπε τὸ εὐρετήριο τῶν ὄρων τοῦ Γλωσσarioύ στὴ σελίδα 693.

** Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

- 1 finiteness, and mortality; "dust to dust;" red sand-
stone; nothingness; the first god of mythology; not
3 God's man, who represents the one God and is His own
image and likeness; the opposite of Spirit and His crea-
tions; that which is not the image and likeness of good,
6 but a material belief, opposed to the one Mind, or Spirit;
a so-called finite mind, producing other minds, thus mak-
ing "gods many and lords many" (I Corinthians viii. 5);
9 a product of nothing as the mimicry of something; an
unreality as opposed to the great reality of spiritual ex-
istence and creation; a so-called man, whose origin,
12 substance, and mind are found to be the antipode of
God, or Spirit; an inverted image of Spirit; the image
and likeness of what God has not created, namely, mat-
15 ter, sin, sickness, and death; the opposer of Truth,
termed error; Life's counterfeit, which ultimates in
death; the opposite of Love, called hate; the usurper
18 of Spirit's creation, called self-creative matter; immor-
tality's opposite, mortality; that of which wisdom saith,
"Thou shalt surely die."
21 The name Adam represents the false supposition that
Life is not eternal, but has beginning and end; that the
infinite enters the finite, that intelligence passes into non-
24 intelligence, and that Soul dwells in material sense; that
immortal Mind results in matter, and matter in mortal
mind; that the one God and creator entered what He cre-
27 ated, and then disappeared in the atheism of matter.

ADVERSARY. An adversary is one who opposes, denies,
disputes, not one who constructs and sustains reality and
30 Truth. Jesus said of the devil, "He was a murderer from
the beginning, . . . he is a liar and the father of it."

«γῆ εἰς γῆν»· κόκκινη ἀμμόπετρα· τίποτε· ὁ πρῶτος θεὸς τῆς 1
 μυθολογίας· ὄχι ὁ ἄνθρωπος τοῦ Θεοῦ, πού ἀντιπροσωπεύει 1
 τὸν ἕνα καὶ μόνο Θεὸ καὶ εἶναι εἰκόνα καὶ ὁμοίωσή Του· τὸ 3
 ἀντίθετο τοῦ Πνεύματος καὶ τῶν δημιουργημάτων Του· αὐτὸ
 πού δὲν εἶναι ἡ εἰκόνα καὶ ὁμοίωση τοῦ καλοῦ, ἀλλὰ μιὰ 4
 ὕλική δοξασία, πού ἐναντιώνεται στὸν ἕνα καὶ μόνο Νοῦ, ἡ 6
 Πνεῦμα· ἕνας πεπερασμένος λεγόμενος νοῦς, πού παράγει
 ἄλλους νόες, κάνοντας ἔτσι «θεοὺς πολλοὺς, καὶ κυρίους πολ- 7
 λούς» (Α΄ Κορινθίους 8:5)· ἕνα προϊόν τοῦ τίποτε πού εἶναι 9
 ἡ ἀπομίμηση τοῦ κάτι· μιὰ μὴ πραγματικότητα πού ἐναντιώ-
 νεται στὴ μεγάλη πραγματικότητα τῆς πνευματικῆς ὕπαρξης 10
 καὶ δημιουργίας· ἕνας λεγόμενος ἄνθρωπος, τοῦ ὁποῖου ἡ 12
 καταγωγή, ἡ οὐσία καὶ ὁ νοῦς ἀνακαλύπτεται ὅτι εἶναι ὁ
 ἀντίποδας τοῦ Θεοῦ, ἡ Πνεύματος· μιὰ ἀναστραμμένη εἰκόνα 13
 τοῦ Πνεύματος· ἡ εἰκόνα καὶ ὁμοίωση ἐκείνου πού δὲ δημιούρ- 15
 γησε ὁ Θεός, δηλαδή, τῆς ὕλης, τῆς ἁμαρτίας, τῆς ἀρρώστιας
 καὶ τοῦ θανάτου· ὁ ἀντίπαλος τῆς Ἀλήθειας, πού καλεῖται 16
 πλάνη· ἡ παραποίηση τῆς Ζωῆς, πού καταλήγει στὸ θάνατο· 18
 τὸ ἀντίθετο τῆς Ἀγάπης, πού καλεῖται μῖσος· ὁ σφετεριστὴς
 τῆς δημιουργίας τοῦ Πνεύματος, πού καλεῖται αὐτοδημιουργός 19
 ὕλη· τὸ ἀντίθετο τῆς ἀθανασίας, θνητότητα· αὐτὸ γιὰ τὸ 21
 ὁποῖο ἡ σοφία λέει: «Ἐξάπαντος θά ἀποθάνης».

Τὸ ὄνομα Ἀδὰμ ἀντιπροσωπεύει τὴν ψεύτικη ὑπόθεση ὅτι 22
 ἡ Ζωὴ δὲν εἶναι αἰώνια, ἀλλὰ ἔχει ἀρχὴ καὶ τέλος· ὅτι τὸ 24
 ἄπειρο εἰσέρχεται στὸ πεπερασμένο, ὅτι ἡ νοημοσύνη περνᾷ
 στὴ μὴ νοημοσύνη καὶ ὅτι ἡ Ψυχὴ κατοικεῖ στὴν ὕλική 25
 αἴσθηση· ὅτι ὁ ἀθάνατος Νοῦς καταλήγει στὴν ὕλη, καὶ ἡ 27
 ὕλη στὸ θνητὸ νοῦ· ὅτι ὁ ἕνας καὶ μόνος Θεὸς καὶ δημιουργὸς
 μπῆκε σὲ ὅ,τι δημιούργησε, καὶ ἔπειτα ἐξαφανίστηκε στὸν 28
 ἀθεῖσμό τῆς ὕλης. 30

ΑΝΤΙΔΙΚΟΣ. Ἀντίδικος εἶναι ἐκεῖνος πού ἐναντιώνεται, ἀρ-
 νιέται καὶ ἀμφισβητεῖ, ὄχι ἐκεῖνος πού οἰκοδομεῖ καὶ ὑποστη-
 ρίζει τὴν πραγματικότητα καὶ τὴν Ἀλήθεια. Ὁ Ἰησοῦς εἶπε 33
 γιὰ τὸ διάβολο: «Ἐκεῖνος ἦτο ἀπ' ἀρχῆς ἀνθρωποκτόνος, . . .
 εἶναι ψεύστης, καὶ ὁ πατὴρ αὐτοῦ τοῦ ψεύδους». Ἡ ἄποψη

1 This view of Satan is confirmed by the name often conferred upon him in Scripture, the "adversary."

3 ALMIGHTY. All-power; infinity; omnipotence.

ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness,
6 purity, and immortality, counteracting all evil, sensuality, and mortality.

ARK. Safety; the idea, or reflection, of Truth, proved
9 to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter.

God and man coexistent and eternal; Science showing that the spiritual realities of all things are created
12 by Him and exist forever. The ark indicates temptation overcome and followed by exaltation.

15 ASHER (Jacob's son). Hope and faith; spiritual compensation; the ills of the flesh rebuked.

BABEL. Self-destroying error; a kingdom divided
18 against itself, which cannot stand; material knowledge.

The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more
21 confusion ensues, and the more certain is the downfall of its structure.

BAPTISM. Purification by Spirit; submergence in
24 Spirit.

We are "willing rather to be absent from the body, and to be present with the Lord." (II Corinthians v. 8.)

αυτή για τὸ Σατανᾶ ἐπιβεβαιώνεται ἀπὸ τὸ ὄνομα «ἀντίδι- 1
κος», πού συχνά δίνεται σ' αὐτὸν στὴ Γραφή.

ΠΑΝΤΟΚΡΑΤΟΡΑΣ. Ὁλη ἡ ἰσχὺς· ἀπειρία· παντοδυναμία. 3

ΑΓΓΕΛΟΙ. Σκέψεις τοῦ Θεοῦ πού μεταβιβάζονται στὸν ἄν-
θρωπο· πνευματικὲς διαισθήσεις, ἄγνες καὶ τέλειες· ἡ ἔμπνευση
τῆς καλοσύνης, τῆς ἀγνότητος καὶ τῆς ἀθανασίας, πού ἐξου- 6
δετερῶνουν ὅλο τὸ κακό, τὴ φιληδονία καὶ τὴ θνητότητα.

ΚΙΒΩΤΟΣ. Ἀσφάλεια· ἡ ἰδέα, ἡ ἀντανάκλαση, τῆς Ἀλήθειας,
πού ἀποδείχεται ὅτι εἶναι τόσο ἀθάνατη ὅσο καὶ ἡ Ἀρχή 9
τῆς· ἡ κατανόηση τοῦ Πνεύματος, πού ἐξαλείφει τὴ δοξασία
στὴν ὕλη.

Ὁ Θεὸς καὶ ὁ ἄνθρωπος πού συνυπάρχουν καὶ εἶναι αἰώ- 12
νιοι· ἡ Ἐπιστήμη πού δείχνει ὅτι οἱ πνευματικὲς πραγματικό-
τητες ὅλων τῶν πραγμάτων δημιουργήθηκαν ἀπὸ Αὐτὸν καὶ
ὑπάρχουν παντοτινά. Ἡ κιβωτὸς δείχνει τὴν κατανίκηση 15
τοῦ πειρασμοῦ καὶ τὴ διαδοχὴ του ἀπὸ τὴν ἐξύψωση.

ΑΣΗΡ (γιὸς τοῦ Ἰακώβ). Ἐλπίδα καὶ πίστη· πνευματικὴ
ἀνταμοιβή· ἐπιτίμηση τῶν δεινῶν τῆς σάρκας. 18

ΒΑΒΕΛ. Πλάνη πού αὐτοκαταστρέφεται· ἓνα βασίλειο διαι-
ρεμένο ἐναντίον τοῦ ἑαυτοῦ του, πού δὲν μπορεῖ νὰ σταθῇ·
ὕλική γνώση. 21

Ὅσο ψηλότερα χτίζει ἡ ψεύτικη γνώση ἔχοντας ὡς βάση
τὴ μαρτυρία πού πηγάζει ἀπὸ τίς πέντε σωματικὲς αἰσθήσεις,
τόσο περισσότερη σύγχυση ἐπακολουθεῖ, καὶ τόσο πιὸ βέβαιη 24
εἶναι ἡ κατάρρευση τοῦ οἰκοδομήματός της.

ΒΑΠΤΙΣΜΑ. Ἐξάγνιση ἀπὸ τὸ Πνεῦμα· κατάδυση στὸ
Πνεῦμα. 27

«Ἐπιθυμοῦμεν μᾶλλον νὰ ἀποδημήσωμεν ἀπὸ τοῦ σώμα-
τος, καὶ νὰ ἐνδημήσωμεν πρὸς τὸν Κύριον» (Β' Κορινθίους 5:8).

- 1 BELIEVING. Firmness and constancy; not a faltering
nor a blind faith, but the perception of spiritual Truth.
3 Mortal thoughts, illusion.

BENJAMIN (Jacob's son). A physical belief as to life,
substance, and mind; human knowledge, or so-called
6 mortal mind, devoted to matter; pride; envy; fame;
illusion; a false belief; error masquerading as the pos-
sessor of life, strength, animation, and power to act.
9 Renewal of affections; self-offering; an improved
state of mortal mind; the introduction of a more spiritual
origin; a gleam of the infinite idea of the infinite Prin-
12 ciple; a spiritual type; that which comforts, consoles,
and supports.

BRIDE. Purity and innocence, conceiving man in the
15 idea of God; a sense of Soul, which has spiritual bliss
and enjoys but cannot suffer.

BRIDEGROOM. Spiritual understanding; the pure con-
18 sciousness that God, the divine Principle, creates man
as His own spiritual idea, and that God is the only crea-
tive power.

21 BURIAL. Corporeality and physical sense put out of
sight and hearing; annihilation. Submergence in Spirit;
immortality brought to light.

24 CANAAN (the son of Ham). A sensuous belief; the
testimony of what is termed material sense; the error
which would make man mortal and would make mortal
27 mind a slave to the body.

CHILDREN. The spiritual thoughts and representa-
tives of Life, Truth, and Love.

ΠΙΣΤΗ. Σταθερότητα και καρτερία· όχι μιὰ πίστη πού κλονίζεται ἢ εἶναι τυφλή, ἀλλὰ ἡ ἀντίληψη τῆς πνευματικῆς Ἀλήθειας. Οὐητές σκέψεις, ψευδαίσθηση. 1 3

BENIAMIN (γιὸς τοῦ Ἰακώβ). Μιὰ σωματικὴ δοξασία ἀναφορικά μὲ τὴ ζωὴ, τὴν οὐσία καὶ τὸ νοῦ· ἡ ἀνθρώπινη γνώση, ἡ ὁ λεγόμενος θνητὸς νοῦς, πού προσηλώνεται στὴν ὕλη· περηφάνεια· φθόνος· φήμη· ψευδαίσθηση· μιὰ ψεύτικη δοξασία· πλάνη πού προσποιεῖται ὅτι ἔχει ζωὴ, ἰσχύ, σφρίγος, καὶ τὴ δύναμη νὰ ἐνεργῇ. 6 9

Ἀνανέωση αἰσθημάτων· αὐτοθυσία· μιὰ βελτιωμένη κατάσταση τοῦ θνητοῦ νοῦ· προβολὴ μιᾶς πιὸ πνευματικῆς καταγωγῆς· μιὰ ἀκτίνα τῆς ἄπειρης ιδέας τῆς ἄπειρης Ἀρχῆς· ἓνας πνευματικὸς τύπος· αὐτὸ πού ἀνακουφίζει, παρηγορεῖ καὶ ὑποστηρίζει. 12

ΝΥΜΦΗ. Ἀγνότητα καὶ ἀθωότητα, πού συλλαμβάνει τὸν ἄνθρωπο ὡς ιδέα τοῦ Θεοῦ· μιὰ ἀντίληψη τῆς Ψυχῆς, πού ἔχει πνευματικὴ εὐδαιμονία καὶ εὐχαριστιέται, ἀλλὰ δὲν μπορεῖ νὰ ὑποφέρει. 15 18

ΝΥΜΦΙΟΣ. Πνευματικὴ κατανόηση· ἡ ἀγνὴ συνείδηση ὅτι ὁ Θεός, ἡ θεία Ἀρχή, δημιουργεῖ τὸν ἄνθρωπο ὡς πνευματικὴ ιδέα Του, καὶ ὅτι ὁ Θεός εἶναι ἡ μόνη δημιουργικὴ δύναμη. 21

ΤΑΦΗ. Σωματικότητα καὶ ὕλική αἴσθηση πού χάνονται ἀπὸ τὴν ὄραση καὶ τὴν ἀκοή· ἐκμηδένιση. Κατάδυση στὸ Πνεῦμα· ἀθανασία πού ἔρχεται στὸ φῶς. 24

ΧΑΝΑΑΝ (ὁ γιὸς τοῦ Χάμ). Μιὰ αἰσθησιακὴ δοξασία· ἡ μαρτυρία αὐτοῦ πού καλεῖται ὕλική αἴσθηση· ἡ πλάνη πού θέλει νὰ κάνη τὸν ἄνθρωπο θνητὸ καὶ τὸ θνητὸ νοῦ δοῦλο τοῦ σώματος. 27

ΠΑΙΔΙΑ. Οἱ πνευματικὲς σκέψεις καὶ οἱ πνευματικοὶ εκπρόσωποι τῆς Ζωῆς, τῆς Ἀλήθειας καὶ τῆς Ἀγάπης. 30

- 1 Sensual and mortal beliefs; counterfeits of creation,
 whose better originals are God's thoughts, not in em-
 3 bryo, but in maturity; material suppositions of life, sub-
 stance, and intelligence, opposed to the Science of being.

CHILDREN OF ISRAEL. The representatives of Soul, not
 6 corporeal sense; the offspring of Spirit, who, having
 wrestled with error, sin, and sense, are governed by divine
 Science; some of the ideas of God beheld as men, casting
 9 out error and healing the sick; Christ's offspring.

CHRIST. The divine manifestation of God, which comes
 to the flesh to destroy incarnate error.

- 12 CHURCH. The structure of Truth and Love; what-
 ever rests upon and proceeds from divine Principle.

The Church is that institution, which affords proof of
 15 its utility and is found elevating the race, rousing the
 dormant understanding from material beliefs to the ap-
 prehension of spiritual ideas and the demonstration of
 18 divine Science, thereby casting out devils, or error, and
 healing the sick.

CREATOR. Spirit; Mind; intelligence; the animating
 21 divine Principle of all that is real and good; self-existent
 Life, Truth, and Love; that which is perfect and eternal;
 the opposite of matter and evil, which have no Prin-
 24 ciple; God, who made all that was made and could not
 create an atom or an element the opposite of Himself.

DAN (Jacob's son). Animal magnetism; so-called mor-
 27 tal mind controlling mortal mind; error, working out
 the designs of error; one belief preying upon another.

Αίσθησιακές και θνητές δοξασίες· παραποιήσεις της δημιουργίας, της οποίας τα πρωτότυπα, που είναι καλύτερα, είναι σκέψεις του Θεού, όχι σε έμβρυακή κατάσταση αλλά σε 3 ώριμη· υλικές υποθέσεις για τη ζωή, την ουσία και τη νοημοσύνη, που εναντιώνονται στην Έπιστήμη του είναι.

ΠΑΙΔΙΑ ΤΟΥ ΙΣΡΑΗΛ. Οί εκπρόσωποι της Ψυχής, όχι της 6 σωματικής αίσθησης· οί βλαστοί του Πνεύματος, που, αφού πάλαιψαν με την πλάνη, την αμαρτία και την αίσθηση, κυβερνιοῦνται από τη θεία Έπιστήμη· μερικές από τις ιδέες του 9 Θεού που φανερώθηκαν ως άνθρωποι, διώχνοντας την πλάνη και θεραπεύοντας τους άρρώστους· βλαστοί του Χριστού.

ΧΡΙΣΤΟΣ. Ή θεία έκδήλωση του Θεού, που έρχεται στη 12 σάρκα για να καταστρέψει την ένσαρκωμένη πλάνη.

ΕΚΚΛΗΣΙΑ. Τò οικόδομημα της Άλήθειας και της Άγάπης· καθετί που στηρίζεται στη θεία Άρχή και άπορρέει από αυτή. 15 Ή Έκκλησία είναι τò ίδρυμα εκείνο που παρέχει άπόδειξη της χρησιμότητάς του και διαπιστώνεται ότι έξυψώνει τò γένος, με τò να άφυπνίζει την κοιμισμένη νόηση από τις 18 υλικές δοξασίες και να την κάνει ικανή να αντίληφτῇ τις πνευματικές ιδέες και την άπόδειξη της θείας Έπιστήμης, και να διώχνει με τόν τρόπο αυτό τὰ δαιμόνια, ἢ την πλάνη, και 21 να θεραπεύει τους άρρώστους.

ΔΗΜΙΟΥΡΓΟΣ. Πνεῦμα· Νοῦς· νοημοσύνη· ἡ θεία Άρχή που ζωογονεί πᾶν ὅ,τι είναι πραγματικό και καλό· αὐθύπαρκτη 24 Ζωή, Άλήθεια και Άγάπη· αὐτò που είναι τέλειο και αιώνιο· τò αντίθετο της ὕλης και του κακοῦ, που δέν ἔχουν Άρχή· Θεός, που ἔκαμε πᾶν ὅ,τι ἔγινε και δέν μπορούσε να δημιουργήσει 27 ἓνα ἄτομο ἢ ἓνα στοιχείο που να είναι αντίθετο από τόν Έαυτό Του.

ΔΑΝ (γιὸς του Ίακώβ). Ζωικός μαγνητισμός· ὁ λεγόμενος 30 θνητὸς νοῦς που έξουσιάζει τò θνητὸ νοῦ· πλάνη που ἔκτελεῖ τὰ σχέδια της πλάνης· μιὰ δοξασία που χυμáει πάνω σε μιὰν ἄλλη.

1 DAY. The irradiance of Life; light, the spiritual idea
of Truth and Love.

3 "And the evening and the morning were the first day."
(Genesis i. 5.) The objects of time and sense disappear
in the illumination of spiritual understanding, and Mind
6 measures time according to the good that is unfolded.
This unfolding is God's day, and "there shall be no night
there."

9 DEATH. An illusion, the lie of life in matter; the un-
real and untrue; the opposite of Life.

Matter has no life, hence it has no real existence. Mind
12 is immortal. The flesh, warring against Spirit; that
which frets itself free from one belief only to be fettered
by another, until every belief of life where Life is not
15 yields to eternal Life. Any material evidence of death is
false, for it contradicts the spiritual facts of being.

DEVIL. Evil; a lie; error; neither corporeality nor
18 mind; the opposite of Truth; a belief in sin, sickness,
and death; animal magnetism or hypnotism; the lust of
the flesh, which saith: "I am life and intelligence in
21 matter. There is more than one mind, for I am mind, —
a wicked mind, self-made or created by a tribal god and
put into the opposite of mind, termed matter, thence to
24 reproduce a mortal universe, including man, not after the
image and likeness of Spirit, but after its own image."

DOVE. A symbol of divine Science; purity and peace;
27 hope and faith.

DUST. Nothingness; the absence of substance, life, or
intelligence.

ΗΜΕΡΑ. Ἡ ἀκτινοβολία τῆς Ζωῆς· φῶς, ἡ πνευματικὴ ἰδέα 1
τῆς Ἀλήθειας καὶ τῆς Ἀγάπης.

«Καὶ ἐγένεν ἐσπέρα καὶ ἐγένε προῶ, ἡμέρα πρώτη» (Γέ- 3
νεσις 1:5). Τὰ ἀντικείμενα τοῦ χρόνου καὶ τῆς αἴσθησης
ἐξαφανίζονται μὲ τὴ φώτιση τῆς πνευματικῆς κατανόησης,
καὶ ὁ Νοῦς μετρᾷ τὸ χρόνο ἀνάλογα μὲ τὸ καλὸ πού ἀποκα- 6
λύπτεται. Ἡ ἀποκάλυψη αὐτὴ εἶναι ἡ ἡμέρα τοῦ Θεοῦ, καὶ
«νῦξ δὲν θὰ εἶναι ἐκεῖ».

ΘΑΝΑΤΟΣ. Μιὰ ψευδαίσθηση, τὸ ψέμα ὅτι ἡ ζωὴ εἶναι στὴν 9
ῦλη· τὸ μὴ πραγματικὸ καὶ τὸ ψεύτικο· τὸ ἀντίθετο τῆς Ζωῆς.

Ἡ ὕλη δὲν ἔχει ζωὴ, ἐπομένως δὲν ἔχει πραγματικὴ ὑπαρξη.
Ὁ Νοῦς εἶναι ἀθάνατος. Ἡ σὰρκα, πού πολεμᾷ τὸ Πνεῦμα· 12
αὐτὸ πού ἀγωνίζεται νὰ ἐλευθερωθῇ ἀπὸ μιὰ δοξασία μόνο
καὶ μόνο γιὰ νὰ δεσμευτῇ ἀπὸ μιὰν ἄλλην, ὥσπου κάθε δο-
ξασία γιὰ τὴ ζωὴ ἐκεῖ ὅπου δὲν ὑπάρχει Ζωὴ ὑποκύψει στὴν 15
αἰώνια Ζωή. Ὅλες οἱ ὑλικὲς ἐνδείξεις τοῦ θανάτου εἶναι ψεύ-
τικες, γιὰτὶ ἔρχονται σὲ ἀντίφαση μὲ τὰ πνευματικὰ γεγονότα
τοῦ εἶναι. 18

ΔΙΑΒΟΛΟΣ. Κακό· ψέμα· πλάνη· οὔτε σωματικὸ ὄν οὔτε 21
νοῦς· τὸ ἀντίθετο τῆς Ἀλήθειας· μιὰ δοξασία στὴν ἁμαρτία,
τὴν ἁρρώστια καὶ τὸ θάνατο· ζωικὸς μαγνητισμὸς ἢ ὑπνω-
τισμὸς· ἡ ἐπιθυμία τῆς σάρκας, πού λέει: «Εἶμαι ζωὴ καὶ νοη-
μοσύνη στὴν ὕλη. Ὑπάρχουν περισσότεροι ἀπὸ ἓνα νοῦ, 24
γιὰτὶ εἶμαι νοῦς — ἓνας κακὸς νοῦς, πού δημιουργήθηκε μόνος
του ἢ δημιουργήθηκε ἀπὸ ἓνα φυλετικὸ θεό, καὶ τοποθετή-
θηκε μέσα στὸ ἀντίθετο τοῦ νοῦ, πού ὀνομάζεται ὕλη, γιὰ νὰ
δημιουργήσῃ ἀπὸ ἐκεῖ ἓνα θνητὸ σύμπαν, πού περιλαμβάνει 27
καὶ τὸν ἄνθρωπο, ὅχι κατὰ τὴν εἰκόνα καὶ τὴν ὁμοίωση τοῦ
Πνεύματος, ἀλλὰ κατὰ τὴ δική του εἰκόνα».

ΠΕΡΙΣΤΕΡΑ. Ἐνα σύμβολο τῆς θείας Ἐπιστήμης· ἀγνότητα 30
καὶ εἰρήνη· ἐλπίδα καὶ πίστη.

ΧΩΜΑ. Τίποτε· ἡ ἀπουσία τῆς οὐσίας, τῆς ζωῆς, ἢ τῆς 33
νοημοσύνης.

- 1 EARS. Not organs of the so-called corporeal senses,
but spiritual understanding.
- 3 Jesus said, referring to spiritual perception, "Having
ears, hear ye not?" (Mark viii. 18.)

EARTH. A sphere; a type of eternity and immortality,
6 which are likewise without beginning or end.

To material sense, earth is matter; to spiritual sense,
it is a compound idea.

- 9 ELIAS. Prophecy; spiritual evidence opposed to mate-
rial sense; Christian Science, with which can be discerned
the spiritual fact of whatever the material senses behold;
12 the basis of immortality.

"Elias truly shall first come and restore all things."
(Matthew xvii. 11.)

- 15 ERROR. See chapter on Recapitulation, page 472.

EUPHRATES (river). Divine Science encompassing
the universe and man; the true idea of God; a type
18 of the glory which is to come; metaphysics taking the
place of physics; the reign of righteousness. The atmos-
phere of human belief before it accepts sin, sickness, or
21 death; a state of mortal thought, the only error of which
is limitation; finity; the opposite of infinity.

EVE. A beginning; mortality; that which does not
24 last forever; a finite belief concerning life, substance,
and intelligence in matter; error; the belief that the hu-
man race originated materially instead of spiritually, —
27 that man started first from dust, second from a rib, and
third from an egg.

ΩΤΑ. Ὅχι ὄργανα τῶν λεγόμενων σωματικῶν αἰσθήσεων, 1
ἀλλὰ πνευματικὴ νόηση.

Ὁ Ἰησοῦς εἶπε, ἔχοντας ὑπόψη του τὴν πνευματικὴ ἀντί- 3
ληψη: «Ὡτα ἔχοντες δὲν ἀκούετε;» (Μάρκος 8:18).

ΓΗ. Μιά σφαίρα· ἓνα σύμβολο τῆς αἰωνιότητος καὶ τῆς 6
ἀθανασίας, ποὺ κι αὐτὲς ἐπίσης δὲν ἔχουν οὔτε ἀρχὴ οὔτε
τέλος.

Γιὰ τὴν ὕλική αἴσθηση, ἡ γῆ εἶναι ὕλη· γιὰ τὴν πνευματικὴ 9
αἴσθηση, εἶναι μιὰ σύνθετη ἰδέα.

ΗΛΙΑΣ. Προφητεία· πνευματικὸ τεκμήριο ποὺ ἐναντιώνεται 12
στὴν ὕλική αἴσθηση· Χριστιανικὴ Ἐπιστήμη, μὲ τὴν ὁποία
μποροῦμε νὰ διακρίνουμε τὸ πνευματικὸ γεγονὸς ἀναφορικὰ μὲ
καθετὶ ποὺ βλέπουν οἱ ὕλικες αἰσθήσεις· ἡ βάση τῆς ἀθανα-
σίας.

«Ὁ Ἥλιος μὲν ἔρχεται πρῶτον καὶ θὰ ἀποκαταστήσῃ 15
πάντα» (Ματθαῖος 17:11).

ΠΛΑΝΗ. Βλέπε τὴ σελίδα 472, στὸ κεφάλαιο ποὺ ἐπιγρά- 18
φεται Ἀνακεφαλαίωση.

ΕΥΦΡΑΤΗΣ (ποταμός). Θεία Ἐπιστήμη ποὺ περιβάλλει τὸ 21
σύμπαν καὶ τὸν ἄνθρωπο· ἡ ἀληθινὴ ἀντίληψη τοῦ Θεοῦ·
ἓνα σύμβολο τῆς μελλοντικῆς δόξας· μεταφυσικὴ ποὺ παίρνει
τὴ θέση τῆς φυσικῆς· ἡ βασιλεία τῆς δικαιοσύνης. Ἡ ἀτμό-
σφαιρα τῆς ἀνθρώπινης δοξασίας προτοῦ παραδεχτῇ τὴν 24
ἀμαρτία, τὴν ἀρρώστια, ἢ τὸ θάνατο· μιὰ κατάσταση θνητῆς
σκέψης, ἡ μόνη πλάνη τῆς ὁποίας εἶναι ὁ περιορισμός· τὸ
πεπερασμένο· τὸ ἀντίθετο τῆς ἀπειρίας.

ΕΥΑ. Μιὰ ἀρχή· θνητότητα· αὐτὸ ποὺ δὲ διαρκεῖ γιὰ 27
πάντα· μιὰ πεπερασμένη δοξασία ὅτι ὑπάρχει ζωὴ, οὐσία καὶ
νοημοσύνη στὴν ὕλη· πλάνη· ἡ δοξασία ὅτι τὸ ἀνθρώπινο
γένος ἔχει ὕλική καταγωγὴ καὶ ὄχι πνευματικὴ — ὅτι ὁ ἄν- 30
θρωπος προῆρθε πρῶτα ἀπὸ τὸ χῶμα, ὕστερα ἀπὸ ἓνα
πλευρό, καὶ τέλος ἀπὸ ἓνα ὠάριο.

1 EVENING. Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest.

3 EYES. Spiritual discernment, — not material but mental.

Jesus said, thinking of the outward vision, "Having 6 eyes, see ye not?" (Mark viii. 18.)

FAN. Separator of fable from fact; that which gives action to thought.

9 FATHER. Eternal Life; the one Mind; the divine Principle, commonly called God.

FEAR. Heat; inflammation; anxiety; ignorance; error; 12 desire; caution.

FIRE. Fear; remorse; lust; hatred; destruction; affliction purifying and elevating man.

15 FIRMAMENT. Spiritual understanding; the scientific line of demarcation between Truth and error, between Spirit and so-called matter.

18 FLESH. An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation.

21 GAD (Jacob's son). Science; spiritual being understood; haste towards harmony.

GETHESEMANE. Patient woe; the human yielding to 24 the divine; love meeting no response, but still remaining love.

ΕΣΠΕΡΑ. Θολότητα τῆς θνητῆς σκέψης· κόπωση τοῦ θνητοῦ 1
νοῦ· ἀσαφεῖς ἀπόψεις· εἰρήνη καὶ ἀνάπαυση.

ΟΦΘΑΛΜΟΙ. Πνευματικὴ διάκριση — ὄχι ὑλική, ἀλλὰ νοερή. 3
Ὁ Ἰησοῦς εἶπε, ἔχοντας ὑπόψη του τὴν ἐξωτερικὴ ὄραση:
«Ὁφθαλμοὺς ἔχοντες δὲν βλέπετε;» (Μάρκος 8:18).

ΦΤΥΑΡΙ. Ὁ χωριστὴς τοῦ μύθου ἀπὸ τοῦ γεγονότος· αὐτὸ 6
πού δίνει ἐνέργεια στὴ σκέψη.

ΠΑΤΕΡΑΣ. Αἰώνια Ζωή· ὁ ἓνας καὶ μόνος Νοῦς· ἡ θεία Ἀρχή, 9
πού κοινῶς καλεῖται Θεός.

ΦΟΒΟΣ. Ἐξαψη· φλεγμονή· ἀνησυχία· ἄγνοια· πλάνη·
ἐπιθυμία· ἐπιφυλακτικότητα.

ΠΥΡ. Φόβος· τύψη· φιληδονία· μίσος· καταστροφή· ὀδύνη 12
πού ἐξαγνίζει καὶ ἐξυψώνει τὸν ἄνθρωπο.

ΣΤΕΡΕΩΜΑ. Πνευματικὴ νόηση· ἡ ἐπιστημονικὴ ὀροθετικὴ
γραμμὴ μεταξὺ τῆς Ἀλήθειας καὶ τῆς πλάνης, μεταξὺ τοῦ 15
Πνεύματος καὶ τῆς λεγόμενης ὕλης.

ΣΑΡΚΑ. Μιὰ πλάνη σωματικῆς δοξασίας· μιὰ ὑπόθεση
ὅτι ἡ ζωή, ἡ οὐσία καὶ ἡ νοημοσύνη εἶναι στὴν ὕλη· μιὰ 18
ψευδαίσθηση· μιὰ δοξασία ὅτι ἡ ὕλη ἔχει αἴσθηση.

ΓΑΔ (γιὸς τοῦ Ἰακώβ). Ἐπιστήμη· ἡ κατανόηση τοῦ πνευ-
ματικοῦ εἶναι· σπουδὴ πρὸς τὴν ἁρμονία. 21

ΓΕΘΣΗΜΑΝΗ. Καρτερία στὴ θλίψη· τὸ ἀνθρώπινο πού ὑπο-
κύπτει στὸ θεῖο· ἀγάπη πού δὲ βρίσκει ἀνταπόκριση, ἀλλὰ
ἐξακολουθεῖ νὰ παραμένῃ ἀγάπη. 24

1 GHOST. An illusion; a belief that mind is outlined and limited; a supposition that spirit is finite.

3 GIRON (river). The rights of woman acknowledged morally, civilly, and socially.

GOD. The great I AM; the all-knowing, all-seeing, 6 all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence.

9 GODS. Mythology; a belief that life, substance, and intelligence are both mental and material; a supposition of sentient physicality; the belief that infinite Mind is in 12 finite forms; the various theories that hold mind to be a material sense, existing in brain, nerve, matter; supposititious minds, or souls, going in and out of matter, erring 15 and mortal; the serpents of error, which say, "Ye shall be as gods."

God is one God, infinite and perfect, and cannot be- 18 come finite and imperfect.

GOOD. God; Spirit; omnipotence; omniscience; omnipresence; omni-action.

21 HAM (Noah's son). Corporeal belief; sensuality; slavery; tyranny.

HEART. Mortal feelings, motives, affections, joys, and 24 SORROWS.

HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere 27 of Soul.

ΦΑΝΤΑΣΜΑ. Μιά ψευδαίσθηση· ή δοξασία ότι ο νοῦς ἔχει 1
περίγραμμα καὶ εἶναι περιορισμένος· ή υπόθεση ότι τὸ 3
πνεῦμα εἶναι πεπερασμένο.

ΓΙΩΝ (ποταμός). Ἡ ἠθική, πολιτική καὶ κοινωνική ἀναγνώ-
ριση τῶν δικαιωμάτων τῆς γυναίκας.

ΘΕΟΣ. Ὁ μέγας ὦν· Αὐτὸς ποὺ γνωρίζει τὰ πάντα, βλέπει 6
τὰ πάντα, ἐνεργεῖ τὰ πάντα, εἶναι πάνσοφος, ὅλο ἀγάπη
καὶ αἰώνιος· Ἀρχή· Νοῦς· Ψυχή· Πνεῦμα· Ζωή· Ἀλήθεια· 9
Ἀγάπη· ὅλη ή οὐσία· νοημοσύνη.

ΘΕΟΙ. Μυθολογία· μιὰ δοξασία ότι ή ζωή, ή οὐσία καὶ ή
νοημοσύνη εἶναι καὶ νοερές καὶ ὑλικές· μιὰ υπόθεση ότι ὑπάρ-
χει ὑλικὸς ὀργανισμὸς ποὺ ἔχει αἰσθήσεις· ή δοξασία ότι ὁ 12
ἄπειρος Νοῦς εἶναι μέσα σὲ πεπερασμένα σχήματα· οἱ διαφορές
θεωρίες ποὺ ὑποστηρίζουν ότι ο νοῦς εἶναι μιὰ ὑλική αἴσθηση,
ποὺ ὑπάρχει μέσα στὸν ἐγκέφαλο, στὰ νεῦρα, στὴν ὕλη· ὑπο- 15
βολιμαῖοι νόες — ή ψυχές — ποὺ μπαίνουν στὴν ὕλη καὶ βγαί-
νουν ἀπὸ αὐτή, καὶ εἶναι ἐσφαλμένοι καὶ θνητοί· τὰ φίδια τῆς
πλάνης, ποὺ λένε: «θὰ εἴσθε ὡς θεοί». 18

Ὁ Θεὸς εἶναι ἓνας καὶ μόνος, ἄπειρος καὶ τέλειος, καὶ δὲν
μπορεῖ νὰ γίνη πεπερασμένος καὶ ἀτελής.

ΚΑΛΟ. Θεός· Πνεῦμα· παντοδυναμία· πανσοφία· πανταχοῦ 21
παρουσία· πᾶσα ἐνέργεια.

ΧΑΜ (γιὸς τοῦ Νῶε). Σωματική δοξασία· φιληδονία· δου- 24
λεία· τυραννία.

ΚΑΡΔΙΑ. Θνητὰ αἰσθήματα, κίνητρα, θνητὲς ἀγάπες, χαρὲς
καὶ λύπες.

ΟΥΡΑΝΟΣ. Ἀρμονία· ή βασιλεία τοῦ Πνεύματος· διακυ- 27
βέρνηση τῆς θείας Ἀρχῆς· πνευματικότητα· εὐδαιμονία· ή
ἀτμόσφαιρα τῆς Ψυχῆς.

- 1 HELL. Mortal belief; error; lust; remorse; hatred;
 revenge; sin; sickness; death; suffering and self-de-
 3 struction; self-imposed agony; effects of sin; that which
 "worketh abomination or maketh a lie."

HIDDEKEL (river). Divine Science understood and
 6 acknowledged.

HOLY GHOST. Divine Science; the development of
 eternal Life, Truth, and Love.

- 9 I, or EGO. Divine Principle; Spirit; Soul; incor-
 poreal, unerring, immortal, and eternal Mind.

There is but one I, or Us, but one divine Principle, or
 12 Mind, governing all existence; man and woman un-
 changed forever in their individual characters, even as
 numbers which never blend with each other, though they
 15 are governed by one Principle. All the objects of God's
 creation reflect one Mind, and whatever reflects not this
 one Mind, is false and erroneous, even the belief that
 18 life, substance, and intelligence are both mental and
 material.

I AM. God; incorporeal and eternal Mind; divine
 21 Principle; the only Ego.

IN. A term obsolete in Science if used with reference
 to Spirit, or Deity.

- 24 INTELLIGENCE. Substance; self-existent and eternal
 Mind; that which is never unconscious nor limited.

See chapter on Recapitulation, page 469.

ΑΔΗΣ. Θνητή δοξασία· πλάνη· λαγνεία· τύψεις· μίσος· 1
 ἐκδίκηση· ἁμαρτία· ἀρρώστια· θάνατος· ὁδύνη καὶ αὐτο-
 καταστροφή· ἀγωνία πού ἐπιβάλλει κανείς μόνος του στὸν 3
 ἑαυτό του· συνέπειες τῆς ἁμαρτίας· αὐτὸ πού «προξενεῖ βδέ-
 λυμα καὶ ψεῦδος».

ΤΙΓΡΙΣ (ποταμός). Ἡ κατανόηση καὶ ἀναγνώριση τῆς 6
 θείας Ἐπιστήμης.

ΑΓΙΟ ΠΝΕΥΜΑ. Θεία Ἐπιστήμη· ἡ ἐμφάνιση τῆς αἰώνιας 9
 Ζωῆς, Ἀλήθειας καὶ Ἀγάπης.

ΕΓΩ. Θεία Ἀρχή· Πνεῦμα· Ψυχὴ· ἀσώματος, ἀλάνθαστος,
 ἀθάνατος καὶ αἰώνιος Νοῦς.

Δὲν ὑπάρχει παρὰ ἓνα Ἐγώ, ἡ Ἐμεῖς, μιὰ μόνο θεία Ἀρχή, 12
 ἡ Νοῦς, πού κυβερνᾷ ὅλη τὴν ὑπαρξή· οἱ ἀτομικοὶ χαρα-
 κτῆρες τοῦ ἀντρός καὶ τῆς γυναικὸς εἶναι γιὰ πάντα ἀμετά-
 βλητοι, ὅπως ἀκριβῶς εἶναι καὶ οἱ ἀριθμοί, πού δὲν ἀναμι- 15
 γνύονται ποτὲ μεταξύ τους, ἀν καὶ κυβερνιοῦνται ἀπὸ μιὰν
 Ἀρχή. Ὅλα τὰ ἀντικείμενα τῆς δημιουργίας τοῦ Θεοῦ ἀντα-
 νακλοῦν ἓνα Νοῦ, καὶ καθετὶ πού δὲν ἀντανakλᾷ τὸν ἓναν 18
 αὐτὸ Νοῦ εἶναι ψεύτικο καὶ ἐσφαλμένο, καὶ συγκεκριμένα εἶναι
 ἡ δοξασία ὅτι ἡ ζωὴ, ἡ οὐσία καὶ ἡ νοημοσύνη εἶναι καὶ
 νοερεῖς καὶ ὑλικές. 21

Ο ΩΝ. Θεός· ἀσώματος καὶ αἰώνιος Νοῦς· θεία Ἀρχή· τὸ
 μόνο Ἐγώ.

ΕΝ (ἐντός). Ἕνας ἄχρηστος ὅρος στὴν Ἐπιστήμη, ἀν χρη- 24
 σιμοποιῆται ἀναφορικὰ μὲ τὸ Πνεῦμα, ἡ τῇ Θεότητι.

ΝΟΗΜΟΣΥΝΗ. Οὐσία· αὐθύπαρκτος καὶ αἰώνιος Νοῦς· αὐτὸ
 πού δὲν εἶναι ποτὲ ἀναίσθητο οὔτε πεπερασμένο. 27

Βλέπε τὴ σελίδα 469, στὸ κεφάλαιο πού ἐπιγράφεται
 Ἀνακεφαλαίωση.

1 ISSACHAR (Jacob's son). A corporeal belief; the
 offspring of error; envy; hatred; selfishness; self-will;
 3 lust.

JACOB. A corporeal mortal embracing duplicity, re-
 pentance, sensualism. Inspiration; the revelation of
 6 Science, in which the so-called material senses yield to
 the spiritual sense of Life and Love.

JAPHET (Noah's son). A type of spiritual peace, flow-
 9 ing from the understanding that God is the divine Prin-
 ciple of all existence, and that man is His idea, the child
 of His care.

12 JERUSALEM. Mortal belief and knowledge obtained
 from the five corporeal senses; the pride of power and
 the power of pride; sensuality; envy; oppression; tyr-
 15 anny. Home, heaven.

JESUS. The highest human corporeal concept of the
 divine idea, rebuking and destroying error and bringing
 18 to light man's immortality.

JOSEPH. A corporeal mortal; a higher sense of Truth
 rebuking mortal belief, or error, and showing the immor-
 21 tality and supremacy of Truth; pure affection blessing
 its enemies.

JUDAH. A corporeal material belief progressing and
 24 disappearing; the spiritual understanding of God and
 man appearing.

ΙΣΣΑΧΑΡ (γιὸς τοῦ Ἰακώβ). Μιὰ σωματικὴ δοξασία· ὁ 1
βλαστὸς τῆς πλάνης· φθόνος· μίσος· ἰδιοτέλεια· ἰσχυρογνω-
μοσύνη· λαγνεΐα. 3

ΙΑΚΩΒ. Ἕνας σωματικὸς θνητὸς ποὺ ἐκδηλώνει διπροσωπία,
μετάνοια, φιληδονία. Ἐμπνευση· ἡ ἀποκάλυψη τῆς Ἐπι-
στήμης, στὴν ὁποία οἱ λεγόμενες ὕλικές αἰσθήσεις ὑποχωροῦν 6
στὴν πνευματικὴ αἴσθηση τῆς Ζωῆς καὶ τῆς Ἀγάπης.

ΙΑΦΕΘ (γιὸς τοῦ Νῶε). Ἕνα σύμβολο πνευματικῆς εἰρήνης,
ποὺ ἀπορρέει ἀπὸ τὴν κατανόηση ὅτι ὁ Θεὸς εἶναι ἡ θεία 9
Ἀρχὴ ὅλης τῆς ὕπαρξης καὶ ὅτι ὁ ἄνθρωπος εἶναι ἡ ἰδέα Του,
τὸ παιδί τῆς μέριμνάς Του.

ΙΕΡΟΥΣΑΛΗΜ. Θνητὴ δοξασία καὶ γνώση ποὺ ἀποκτᾷ κανεῖς 12
ἀπὸ τὶς πέντε σωματικὲς αἰσθήσεις· ἡ ἀλαζονεΐα τῆς δύναμης
καὶ ἡ δύναμη τῆς ἀλαζονείας· φιληδονία· φθόνος· καταπίεση·
τυραννία. Σπίτι, οὐρανός. 15

ΙΗΣΟΥΣ. Ἡ ὕψιστη ἀνθρώπινη σωματικὴ ἀντίληψη τῆς
θείας ἰδέας, ποὺ ἐπιτιμᾷ καὶ ἐξαλείφει τὴν πλάνη καὶ φέρνει
στὸ φῶς τὴν ἀθανασία τοῦ ἀνθρώπου. 18

ΙΩΣΗΦ. Ἕνας σωματικὸς θνητὸς· μιὰ ἀνώτερη ἀντίληψη
τῆς Ἀλήθειας ποὺ ἐπιτιμᾷ τὴ θνητὴ δοξασία, ἡ πλάνη, καὶ
δείχνει τὴν ἀθανασία καὶ τὴν ὑπεροχὴ τῆς Ἀλήθειας· ἀγνή 21
ἀγάπη ποὺ εὐλογεῖ τοὺς ἐχθρούς της.

ΙΟΥΔΑΣ. Μιὰ σωματικὴ ὕλικὴ δοξασία ποὺ προσδεύει καὶ
ἐξαφανίζεται· ἡ ἐμφάνιση τῆς πνευματικῆς κατανόησης τοῦ 24
Θεοῦ καὶ τοῦ ἀνθρώπου.

- 1 KINGDOM OF HEAVEN. The reign of harmony in divine
Science; the realm of unerring, eternal, and omnipotent
3 Mind; the atmosphere of Spirit, where Soul is supreme.

KNOWLEDGE. Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human
6 theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding.

- 9 LAMB OF GOD. The spiritual idea of Love; self-immolation; innocence and purity; sacrifice.

LEVI (Jacob's son). A corporeal and sensual belief;
12 mortal man; denial of the fulness of God's creation; ecclesiastical despotism.

LIFE. See chapter on Recapitulation, page 468.

- 15 LORD. In the Hebrew, this term is sometimes employed as a title, which has the inferior sense of master, or ruler. In the Greek, the word *kurios* almost always
18 has this lower sense, unless specially coupled with the name God. Its higher signification is Supreme Ruler.

LORD GOD. Jehovah.

- 21 This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when the
24 spiritual sense of God and of infinity is disappearing from the recorder's thought, — when the true scientific statements of the Scriptures become clouded through a

ΒΑΣΙΛΕΙΑ ΤΩΝ ΟΥΡΑΝΩΝ. Ἡ βασιλεία τῆς ἁρμονίας στή θεία 1
 Ἐπιστήμη· τὸ βασίλειο τοῦ ἀλάνθαστου, αἰώνιου καὶ παντο-
 δύνாமου Νοῦ· ἡ ἀτμόσφαιρα τοῦ Πνεύματος, ὅπου ἡ Ψυχὴ 3
 εἶναι ὑπέρτατη.

ΓΝΩΣΗ. Τεκμήριο πού προέρχεται ἀπὸ τὶς πέντε σωματικὲς 6
 αἰσθήσεις· θνητότητα· δοξασίες καὶ γνῶμες· ἀνθρώπινες θεω-
 ρίες, διδασκαλίες, ὑποθέσεις· αὐτὸ πού δὲν εἶναι θεῖο καὶ εἶναι
 ἡ πηγὴ τῆς ἁμαρτίας, τῆς ἁρρώστιας καὶ τοῦ θανάτου· τὸ 9
 ἀντίθετο τῆς πνευματικῆς Ἀλήθειας καὶ τῆς νόησης.

ΑΜΝΟΣ ΤΟΥ ΘΕΟΥ. Ἡ πνευματικὴ ἰδέα τῆς Ἀγάπης· αὐτο-
 θυσία· ἀθωότητα καὶ ἀγνότητα· θυσία.

ΛΕΥΪ (γιὸς τοῦ Ἰακώβ). Μιὰ σωματικὴ καὶ σαρκικὴ δοξα- 12
 σία· θνητὸς ἄνθρωπος· ἄρνηση τῆς πληρότητας τῆς δημιουρ-
 γίας τοῦ Θεοῦ· ἐκκλησιαστικὸς δεσποτισμός.

ΖΩΗ. Βλέπε τὴ σελίδα 468, στὸ κεφάλαιο πού ἐπιγράφεται 15
 Ἀνακεφαλαίωση.

ΚΥΡΙΟΣ. Στὴν ἑβραϊκὴ, ὁ ὅρος αὐτὸς χρησιμοποιεῖται καμιὰ 18
 φορὰ σὰν τίτλος πού ἔχει τὴν κατώτερη σημασία τοῦ ἄρχοντα
 ἢ τοῦ κυβερνήτη. Στὴν ἑλληνικὴ, ἡ λέξη *κύριος* ἔχει σχεδὸν
 πάντοτε τὴν κατώτερη αὐτὴ σημασία, ἐκτὸς ἂν συνδέεται
 εἰδικὰ μὲ τὸ ὄνομα Θεός. Ἡ ἀνώτερη σημασία του εἶναι 21
 Ὑπέρτατος Κυβερνήτης.

ΚΥΡΙΟΣ Ο ΘΕΟΣ. Ἰεχωβά.

Ὁ διπλὸς αὐτὸς ὅρος δὲ χρησιμοποιεῖται στὸ πρῶτο κεφά- 24
 λαιο τῆς Γένεσης, στὴν ἀφήγηση τῆς πνευματικῆς δημιουρ-
 γίας. Ἀρχίζει νὰ ἀναφέρεται στὸ δεῦτερο κεφάλαιο, καὶ στὰ
 ἐπόμενα, ὅταν ἡ πνευματικὴ ἀντίληψη γιὰ τὸ Θεὸ καὶ τὴν 27
 ἀπειρία ἐξαφανίζεται ἀπὸ τὴ σκέψη τοῦ ἀφηγητῆ — ὅταν
 οἱ ἀληθινὲς ἐπιστημονικὲς ἐκθέσεις τῶν Γραφῶν συσκοτίζονται
 ἐξαιτίας μιᾶς ὑλικῆς ἀντίληψης πού δέχεται ὅτι ὁ Θεὸς 30

- 1 physical sense of God as finite and corporeal. From this
 follow idolatry and mythology, — belief in many gods, or
 3 material intelligences, as the opposite of the one Spirit,
 or intelligence, named Elohim, or God.

MAN. The compound idea of infinite Spirit; the spirit-
 6 ual image and likeness of God; the full representation of
 Mind.

MATTER. Mythology; mortality; another name for
 9 mortal mind; illusion; intelligence, substance, and life
 in non-intelligence and mortality; life resulting in death,
 and death in life; sensation in the sensationless; mind
 12 originating in matter; the opposite of Truth; the oppo-
 site of Spirit; the opposite of God; that of which immortal
 Mind takes no cognizance; that which mortal mind sees,
 15 feels, hears, tastes, and smells only in belief.

MIND. The only I, or Us; the only Spirit, Soul, divine
 Principle, substance, Life, Truth, Love; the one God;
 18 not that which is *in* man, but the divine Principle, or God,
 of whom man is the full and perfect expression; Deity,
 which outlines but is not outlined.

21 MIRACLE. That which is divinely natural, but must
 be learned humanly; a phenomenon of Science.

MORNING. Light; symbol of Truth; revelation and
 24 progress.

MORTAL MIND. Nothing claiming to be something,
 for Mind is immortal; mythology; error creating other
 27 errors; a suppositional material sense, *alias* the belief

Εἶναι πεπερασμένος καὶ σωματικός. Αὐτὸ καταλήγει στὴν 1
 εἰδωλολατρεία καὶ τὴ μυθολογία — στὴ δοξασία ὅτι ὑπάρ- 3
 χουν πολλοὶ θεοί, ἢ ὑλικές διάνοιες, ποὺ εἶναι ἀντίθετες ἀπὸ
 τὸ ἓνα καὶ μόνο Πνεῦμα, ἢ νοημοσύνη, ποὺ ὀνομάζεται 3
 Ἑλοχίμ, ἢ Θεός.

ΑΝΘΡΩΠΟΣ. Ἡ σύνθετη ἰδέα τοῦ ἄπειρου Πνεύματος· ἡ 6
 πνευματικὴ εἰκόνα καὶ ὁμοίωση τοῦ Θεοῦ· ἡ τέλεια ἀπεικόνιση
 τοῦ Νοῦ.

ΥΛΗ. Μυθολογία· θνητότητα· ἓνα ἄλλο ὄνομα γιὰ τὸ 9
 θνητὸ νοῦ· ψευδαίσθηση· νοημοσύνη, οὐσία καὶ ζωὴ στὴ μὴ
 νοημοσύνη καὶ στὴ θνητότητα· ζωὴ ποὺ καταλήγει στὸ θά-
 νατο, καὶ θάνατος ποὺ καταλήγει στὴ ζωὴ· αἴσθηση στὸ 12
 ἀναίσθητο· νοῦς ποὺ προέρχεται ἀπὸ τὴν ὕλη· τὸ ἀντίθετο
 τῆς Ἀλήθειας· τὸ ἀντίθετο τοῦ Πνεύματος· τὸ ἀντίθετο τοῦ
 Θεοῦ· αὐτὸ ποὺ δὲν ὑποπίπτει στὴν ἀντίληψη τοῦ ἀθάνατου 15
 Νοῦ· αὐτὸ ποὺ ὁ θνητὸς νοῦς βλέπει, αἰσθάνεται, ἀκούει,
 γεύεται καὶ ὀσφραίνεται μόνο κατὰ τὴ δοξασία.

ΝΟΥΣ. Τὸ μόνο Ἐγώ, ἢ Ἐμεῖς· τὸ μόνο Πνεῦμα, ἡ μόνη 18
 Ψυχὴ, θεία Ἀρχή, οὐσία, Ζωή, Ἀλήθεια, Ἀγάπη· ὁ ἓνας
 καὶ μόνος Θεός· ὅχι αὐτὸ ποὺ εἶναι *μέσα* στὸν ἄνθρωπο, ἀλλὰ
 ἡ θεία Ἀρχή, ἢ Θεός, τοῦ ὁποῖου ὁ ἄνθρωπος εἶναι ἡ πλήρης 21
 καὶ τέλεια ἔκφραση· Θεότητα, ποὺ σχηματίζει τὸ περί-
 γραμμα ὅλων τῶν πραγμάτων ἀλλὰ ἡ ἴδια δὲν μπορεῖ νὰ
 ἀπεικονιστῇ. 24

ΘΑΥΜΑ. Αὐτὸ ποὺ εἶναι θεϊκὰ φυσικό, ἀλλὰ πρέπει νὰ μα-
 θευτῇ ἀπὸ τοὺς ἀνθρώπους· ἓνα φαινόμενο τῆς Ἐπιστήμης.

ΠΡΩΙ. Φῶς· σύμβολο τῆς Ἀλήθειας· ἀποκάλυψη καὶ 27
 πρόδος.

ΘΝΗΤΟΣ ΝΟΥΣ. Τίποτε ποὺ ἰσχυρίζεται ὅτι εἶναι κάτι, γιατί
 ὁ Νοῦς εἶναι ἀθάνατος· μυθολογία· πλάνη ποὺ δημιουργεῖ 30
 ἄλλες πλάνες· μιὰ ὑποθετικὴ ὑλικὴ αἴσθηση, ἀλλιῶς ἡ δοξασία

1 that sensation is in matter, which is sensationless; a be-
 lief that life, substance, and intelligence are in and of
 3 matter; the opposite of Spirit, and therefore the opposite
 of God, or good; the belief that life has a beginning
 and therefore an end; the belief that man is the off-
 6 spring of mortals; the belief that there can be more than
 one creator; idolatry; the subjective states of error;
 material senses; that which neither exists in Science nor
 9 can be recognized by the spiritual sense; sin; sickness;
 death.

MOSES. A corporeal mortal; moral courage; a type
 12 of moral law and the demonstration thereof; the proof
 that, without the gospel, — the union of justice and affec-
 tion, — there is something spiritually lacking, since justice
 15 demands penalties under the law.

MOTHER. God; divine and eternal Principle; Life,
 Truth, and Love.

18 NEW JERUSALEM. Divine Science; the spiritual facts
 and harmony of the universe; the kingdom of heaven,
 or reign of harmony.

21 NIGHT. Darkness; doubt; fear.

NOAH. A corporeal mortal; knowledge of the noth-
 ingness of material things and of the immortality of all
 24 that is spiritual.

OIL. Consecration; charity; gentleness; prayer; heav-
 enly inspiration.

27 PHARISEE. Corporeal and sensuous belief; self-right-
 eousness; vanity; hypocrisy.

ὅτι ἡ αἴσθησις εἶναι στήν ὕλη, πού εἶναι ἀναίσθητη· μιὰ 1
 δοξασία ὅτι ἡ ζωή, ἡ οὐσία καί ἡ νοημοσύνη εἶναι στήν ὕλη
 καί ἀπό ὕλη· τὸ ἀντίθετο τοῦ Πνεύματος, καί ἐπομένως τὸ 3
 ἀντίθετο τοῦ Θεοῦ, ἡ καλοῦ· ἡ δοξασία ὅτι ἡ ζωὴ ἔχει ἀρχή,
 καί ἐπομένως καί τέλος· ἡ δοξασία ὅτι ὁ ἄνθρωπος εἶναι ὁ
 βλαστός τῶν θνητῶν· ἡ δοξασία ὅτι μπορεῖ νὰ ὑπάρχουν 6
 περισσότεροι ἀπὸ ἓνα δημιουργοί· εἰδωλολατρεία· οἱ ὑποκει-
 μενικὲς καταστάσεις τῆς πλάνης· ὑλικὲς αἰσθήσεις· αὐτὸ πού
 οὔτε ὑπάρχει στήν Ἐπιστήμη οὔτε μπορεῖ νὰ γίνη ἀντιληπτό 9
 ἀπὸ τὴν πνευματικὴ αἴσθησις· ἁμαρτία· ἄρρώστια· θάνατος.

ΜΩΥΣΗΣ. Ἕνας σωματικὸς θνητός· ἡθικὸ θάρρος· ἓνα σύμ-
 βολο τοῦ ἡθικοῦ νόμου καί ἡ ἀπόδειξις τοῦ νόμου αὐτοῦ· ἡ 12
 ἀπόδειξις ὅτι χωρὶς τὸ εὐαγγέλιο — τὴν ἔνωση τῆς δικαιο-
 σύνης καί τῆς ἀγάπης — ὑπάρχει κάποια πνευματικὴ ἔλλειψη,
 ἀφοῦ ἡ δικαιοσύνη ἀπαιτεῖ τιμωρία κατὰ τὸ νόμο. 15

ΜΗΤΕΡΑ. Θεός· θεία καί αἰώνια Ἀρχή· Ζωή, Ἀλήθεια καί
 Ἀγάπη.

ΝΕΑ ΙΕΡΟΥΣΑΛΗΜ. Θεία Ἐπιστήμη· τὰ πνευματικὰ γεγο- 18
 νότα καί ἡ ἁρμονία τοῦ σύμπαντος· ἡ βασιλεία τῶν οὐρανῶν,
 ἡ ἡ βασιλεία τῆς ἁρμονίας.

ΝΥΧΤΑ. Σκότος· ἀμφιβολία· φόβος. 21

ΝΩΕ. Ἕνας σωματικὸς θνητός· ἡ γνώση ὅτι τὰ ὑλικά
 πράγματα εἶναι μηδὲν καί ὅτι καθετὶ πού εἶναι πνευματικὸ
 εἶναι ἀθάνατο. 24

ΕΛΑΙΟ. Ἀφιέρωση· φιλανθρωπία· πραότητα· προσευχή·
 οὐράνια ἔμπνευση.

ΦΑΡΙΣΑΙΟΣ. Σωματικὴ καί αἰσθησιακὴ δοξασία· τὸ νὰ δικαι- 27
 ώνη κανεῖς τὸν ἑαυτό του· ματαιοδοξία· ὑποκρισία.

1 PISON (river). The love of the good and beautiful, and their immortality.

3 PRINCIPLE. See chapter on Recapitulation, page 465.

PROPHET. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth.

6 PURSE. Laying up treasures in matter; error.

RED DRAGON. Error; fear; inflammation; sensuality; subtlety; animal magnetism; envy; revenge.

9 RESURRECTION. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding.

12 REUBEN (Jacob's son). Corporeality; sensuality; delusion; mortality; error.

RIVER. Channel of thought.

15 When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error.

18 ROCK. Spiritual foundation; Truth. Coldness and stubbornness.

SALVATION. Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed.

SEAL. The signet of error revealed by Truth.

ΦΙΣΩΝ (ποταμός). Ἡ ἀγάπη γιὰ τὸ καλὸ καὶ τὸ ὠραῖο, 1
καὶ ἡ ἀθανασία τους.

ΑΡΧΗ. Βλέπε τὴ σελίδα 465, στὸ κεφάλαιο ποὺ ἐπιγρά- 3
φεται Ἀνακεφαλαίωση.

ΠΡΟΦΗΤΗΣ. Ἐνας ποὺ βλέπει πνευματικὰ· ἐξαφάνιση τῆς 6
ὕλικῃς αἴσθησης μπρὸς στὰ συνειδητὰ γεγονότα τῆς πνευ-
ματικῇς Ἀλήθειας.

ΒΑΛΑΝΤΙΟ. Συσσώρευση θησαυρῶν στὴν ὕλη· πλάνη.

ΚΟΚΚΙΝΟΣ ΔΡΑΚΟΝΤΑΣ. Πλάνη· φόβος· φλόγωση· ἡδυπάθεια· 9
πανουργία· ζωικὸς μαγνητισμὸς· φθόνος· ἐκδίκηση.

ΑΝΑΣΤΑΣΗ. Ἐξαϋλωση τῆς σκέψης· μιὰ νέα καὶ ἀνώτερη 12
ιδέα γιὰ τὴν ἀθανασία, ἢ τὴν πνευματικὴ ὕπαρξη· ὑλικὴ
δοξασία ποὺ ὑποκύπτει στὴν πνευματικὴ νόηση.

ΡΟΥΒΗΝ (γιὸς τοῦ Ἰακώβ). Σωματικότητα· ἡδυπάθεια· 15
ἀπάτη· θνητότητα· πλάνη.

ΠΟΤΑΜΟΣ. Κανάλι τῆς σκέψης.

Ὅταν εἶναι ὁμαλὸς καὶ ἀνεμπόδιστος, συμβολίζει τὴν πορεία 18
τῆς Ἀλήθειας· ὅταν ὅμως εἶναι θολός, ἀφρισμένος καὶ ὀρμη-
τικὸς, εἶναι σύμβολο τῆς πλάνης.

ΒΡΑΧΟΣ. Πνευματικὸ θεμέλιο· Ἀλήθεια. Ψυχρότητα καὶ 21
ἰσχυρογνωμοσύνη.

ΣΩΤΗΡΙΑ. Ἡ κατανόηση καὶ ἡ ἀπόδειξη ὅτι ἡ Ζωή, ἡ 24
Ἀλήθεια καὶ ἡ Ἀγάπη ἐξουσιάζουν τὰ πάντα· ἡ ἐξάλειψη
τῆς ἀμαρτίας, τῆς ἀρρώστιας καὶ τοῦ θανάτου.

ΣΦΡΑΓΙΔΑ. Τὸ σημεῖο τῆς πλάνης ποὺ ἀποκαλύπτεται ἀπὸ 24
τὴν Ἀλήθεια.

1 SERPENT (*ophis*, in Greek; *nacash*, in Hebrew).
 Subtlety; a lie; the opposite of Truth, named error;
 3 the first statement of mythology and idolatry; the belief
 in more than one God; animal magnetism; the first lie
 of limitation; finity; the first claim that there is an oppo-
 6 site of Spirit, or good, termed matter, or evil; the first
 delusion that error exists as fact; the first claim that sin,
 sickness, and death are the realities of life. The first
 9 audible claim that God was not omnipotent and that
 there was another power, named *evil*, which was as real
 and eternal as God, good.

12 SHEEP. Innocence; inoffensiveness; those who follow
 their leader.

SHEM (Noah's son). A corporeal mortal; kindly affec-
 15 tion; love rebuking error; reproof of sensualism.

SON. The Son of God, the Messiah or Christ. The
 son of man, the offspring of the flesh. "Son of a year."

18 SOULS. See chapter on Recapitulation, page 466.

SPIRIT. Divine substance; Mind; divine Principle;
 all that is good; God; that only which is perfect, ever-
 21 lasting, omnipresent, omnipotent, infinite.

SPIRITS. Mortal beliefs; corporeality; evil minds;
 supposed intelligences, or gods; the opposites of God;
 24 errors; hallucinations. (See page 466.)

SUBSTANCE. See chapter on Recapitulation, page
 468.

ΦΙΔΙ (στήν έβραϊκή νακάς). 'Υπουλότητα· ψέμα· τὸ ἀντί- 1
 θετο τῆς 'Αλήθειας, πού ὀνομάζεται πλάνη· ἡ πρώτη μνεία
 τῆς μυθολογίας καί τῆς εἰδωλολατρείας· ἡ δοξασία ὅτι δέν 3
 ὑπάρχει ἓνας μόνο Θεός, ἀλλά πολλοί· ζωικός μαγνητισμός·
 τὸ πρῶτο ψέμα τοῦ περιορισμοῦ· πεπερασμένο· ὁ πρῶτος
 ἰσχυρισμός ὅτι ὑπάρχει κάτι πού εἶναι ἀντίθετο ἀπὸ τὸ 6
 Πνεῦμα, ἢ τὸ καλό, πού ὀνομάζεται ὕλη, ἢ κακό· ἡ πρώτη
 αὐταπάτη ὅτι ἡ πλάνη ἀποτελεῖ γεγονός· ὁ πρῶτος ἰσχυ-
 ρισμός ὅτι ἡ ἁμαρτία, ἡ ἀρρώστια καί ὁ θάνατος εἶναι οἱ 9
 πραγματικότητες τῆς ζωῆς. 'Ο πρῶτος ἐξωτερικευμένος
 ἰσχυρισμός ὅτι ὁ Θεός δέν εἶναι παντοδύναμος καί ὅτι ὑπάρχει
 μιὰ ἄλλη δύναμη, πού ὀνομάζεται κακό, ἡ ὁποία εἶναι τόσο 12
 πραγματική καί αἰώνια ὅσο καί ὁ Θεός, τὸ καλό.

ΠΡΟΒΑΤΟ. 'Αθωότητα· ἀβλάβεια· αὐτοὶ πού ἀκολουθοῦν 15
 τὸν ἡγέτη τους.

ΣΗΜ (γιός τοῦ Νῶε). "Ενας σωματικός θνητός· εὐγενικό
 αἶσθημα· ἀγάπη πού ἐπιτιμᾷ τὴν πλάνη· ἐπιτίμηση τῆς φι- 18
 ληδονίας.

ΥΙΟΣ. 'Ο Υἱὸς τοῦ Θεοῦ, ὁ Μεσσίας ἢ Χριστός. 'Ο υἱὸς
 τοῦ ἀνθρώπου, ὁ βλαστός τῆς σάρκας. «Υἱὸς ἐνὸς ἔτους».

ΨΥΧΕΣ. Βλέπε τὴ σελίδα 466, στὸ κεφάλαιο πού ἐπιγρά- 21
 φεται 'Ανακεφαλαίωση.

ΠΝΕΥΜΑ. Θεία οὐσία· Νοῦς· θεία 'Αρχή· πᾶν ὅ,τι εἶναι
 καλό· Θεός· μόνο αὐτὸ πού εἶναι τέλειο, αἰώνιο, πανταχοῦ 24
 παρόν, παντοδύναμο, ἄπειρο.

ΠΝΕΥΜΑΤΑ. Θνητὲς δοξασίες· σωματικότητα· κακοὶ νόες·
 ὑποθετικές διάνοιες, ἢ θεοί· τὰ ἀντίθετα τοῦ Θεοῦ· πλάνες· 27
 παραισθήσεις. (Βλέπε τὴ σελίδα 466).

ΟΥΣΙΑ. Βλέπε τὴ σελίδα 468, στὸ κεφάλαιο πού ἐπιγρά- 30
 φεται 'Ανακεφαλαίωση.

1 SUN. The symbol of Soul governing man, — of
Truth, Life, and Love.

3 SWORD. The idea of Truth; justice. Revenge;
anger.

TARES. Mortality; error; sin; sickness; disease;
6 death.

TEMPLE. Body; the idea of Life, substance, and in-
telligence; the superstructure of Truth; the shrine of
9 Love; a material superstructure, where mortals congre-
gate for worship.

THUMMIM. Perfection; the eternal demand of divine
12 Science.

The Urim and Thummim, which were to be on Aaron's
breast when he went before Jehovah, were holiness and
15 purification of thought and deed, which alone can fit us
for the office of spiritual teaching.

TIME. Mortal measurements; limits, in which are
18 summed up all human acts, thoughts, beliefs, opinions,
knowledge; matter; error; that which begins before,
and continues after, what is termed death, until the mortal
21 disappears and spiritual perfection appears.

TITHE. Contribution; tenth part; homage; gratitude.
A sacrifice to the gods.

24 UNCLEANLINESS. Impure thoughts; error; sin; dirt.

UNGODLINESS. Opposition to the divine Principle and
its spiritual idea.

ΗΛΙΟΣ. Τὸ σύμβολο τῆς Ψυχῆς ἢ ὁποία κυβερνᾷ τὸν ἄν- 1
θρωπο — τὸ σύμβολο τῆς Ἀλήθειας, τῆς Ζωῆς καὶ τῆς 3
Ἀγάπης.

ΡΟΜΦΑΙΑ. Ἡ ἰδέα τῆς Ἀλήθειας· δικαιοσύνη. Ἐκδίκηση· 6
ὀργή.

ΖΙΖΑΝΙΑ. Θνητότητα· πλάνη· ἁμαρτία· ἀρρώστια· ἀσθέ- 6
νεια· θάνατος.

ΝΑΟΣ. Σῶμα· ἡ ἰδέα τῆς Ζωῆς, τῆς οὐσίας καὶ τῆς νοη- 9
μοσύνης· τὸ ἐποικοδόμημα τῆς Ἀλήθειας· ὁ βωμὸς τῆς 9
Ἀγάπης· ἓνα ὑλικὸ ἐποικοδόμημα, ὅπου συναθροίζονται οἱ
θνητοὶ γιὰ λατρεία.

ΘΟΥΜΜΙΜ. Τελειότητα· ἡ αἰώνια ἀπαίτηση τῆς θείας 12
Ἐπιστήμης.

Τὸ Οὐρίμ καὶ τὸ Θουμμίμ, πού ἔπρεπε νὰ εἶναι πάνω στὸ 15
στήθος τοῦ Ἀαρὼν ὅταν παρουσιαζόταν μπροστὰ στὸν 15
Ἰεχωβά, σήμαιναν ἀγιότητα καὶ ἐξάγνιση τῶν σκέψεων καὶ
τῶν πράξεων, πού ἀποτελοῦν τὶς ἀπαραίτητες προϋποθέσεις
γιὰ νὰ γίνουμε ἱκανοὶ γιὰ τὸ λειτούργημα τῆς πνευματικῆς 18
διδασκαλίας.

ΧΡΟΝΟΣ. Θνητὲς μετρήσεις· ὅρια, μέσα στὰ ὁποῖα συνοψί- 21
ζονται ὅλες οἱ ἀνθρώπινες πράξεις, σκέψεις, δοξασίες, γνώμες, 21
γνώσεις· ὕλη· πλάνη· αὐτὸ πού ἀρχίζει πρὶν ἀπὸ ἐκεῖνο πού
καλεῖται θάνατος καὶ συνεχίζεται μετὰ ἀπὸ αὐτόν, μέχρις ὅτου
ἐξαφανιστῇ τὸ θνητὸ καὶ φανερωθῇ ἡ πνευματικὴ τελειότητα. 24

ΔΕΚΑΤΟ. Συνεισφορά· τὸ δέκατο μέρος· σέβας· εὐγνωμοσύνη.
Θυσία στοὺς θεούς.

ΡΥΠΑΡΟΤΗΤΑ. Μιὰρὲς σκέψεις· πλάνη· ἁμαρτία· ἀκαθαρσία. 27

ΑΣΕΒΕΙΑ. Ἐναντίωση στὴ θεία Ἀρχὴ καὶ στὴν πνευματικὴ
ἰδέα της.

1 UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the material senses.

3 Paganism and agnosticism may define Deity as "the great unknowable;" but Christian Science brings God much nearer to man, and makes Him better known as
6 the All-in-all, forever near.

Paul saw in Athens an altar dedicated "to the unknown God." Referring to it, he said to the Athenians: "Whom
9 therefore ye ignorantly worship, Him declare I unto you."
(Acts xvii. 23.)

URIM. Light.

12 The rabbins believed that the stones in the breastplate of the high-priest had supernatural illumination, but Christian Science reveals Spirit, not matter, as the
15 illuminator of all. The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit
18 preparation for admission to the presence and power of the Most High.

VALLEY. Depression; meekness; darkness.

21 "Though I walk through the valley of the shadow of death, I will fear no evil." (Psalm xxiii. 4.)

Though the way is dark in mortal sense, divine Life
24 and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud
27 and blossom as the rose.

VEIL. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces in token

ΑΓΝΩΣΤΟ. Αυτό που αντιλαμβάνεται μόνο ή πνευματική 1
αίσθηση και που είναι άγνωστο στις υλικές αισθήσεις.

‘Η ειδωλολατρεία και ό άγνωστικισμός μπορεί νά λένε ότι 3
ό Θεός είναι «τό μέγα όν που δέν μπορεί νά γνωριστή»·
άλλά ή Χριστιανική ‘Επιστήμη φέρνει τό Θεό πολύ πιό κοντά
στόν άνθρωπο, και Τόν κάνει καλύτερα γνωστό ως τό Πάν- 6
έν-παντί, για πάντα κοντά.

‘Ο Παῦλος είδε στήν ‘Αθήνα ένα βωμό αφιερωμένο «τῷ
άγνώστῳ Θεῷ». Μιλώντας γι’ αὐτόν, εἶπε στοὺς Ἀθηναίους: 9
«Ἐκείνον λοιπὸν τὸν ὁποῖον ἀγνοοῦντες λατρεύετε, Τοῦτον
ἐγὼ κηρύττω πρὸς ἐσᾶς» (Πράξεις 17:23).

ΟΥΡΙΜ. Φῶς.

12

Οἱ ραβῖνοι πίστευαν ότι τὰ πετράδια που ἦταν στο ἐγκόλ-
πιο τοῦ ἀρχιερέα ἐβγαζαν μιὰ ὑπερφυσικὴ λάμψη, ἀλλὰ ή
Χριστιανική ‘Επιστήμη ἀποκαλύπτει ότι τό Πνεῦμα, ὅχι ή 15
ῦλη, εἶναι αὐτό που φωτίζει τὰ πάντα. Οἱ φωτισμοὶ τῆς
‘Επιστήμης μᾶς κάνουν νά καταλάβουμε τὴν ἀνυπαρξία τῆς
πλάνης, καὶ δείχνουν ὅτι ή πνευματικὴ ἐμπνευση τῆς ‘Αγά- 18
πης καὶ τῆς Ἀλήθειας εἶναι ή μόνη κατάλληλη προπαρασκευή
για νά γίνη κανεὶς δεκτὸς στήν παρουσία καὶ τῇ δύναμη τοῦ
‘Υψίστου. 21

ΚΟΙΛΑΔΑ. Κατάπτωση· πραότητα· σκοτάδι.

«Καὶ ἐν κοιλάδι σκιᾶς θανάτου ἐὰν περιπατήσω, δέν θὰ 24
φοβηθῶ κακόν» (Ψαλμός 23:4).

‘Αν καὶ ό δρόμος εἶναι σκοτεινός για τὴ θνητὴ αἴσθηση, ή
θεία Ζωὴ καὶ Ἀγάπη τὸν φωτίζουν, ἐξαλείφουν τὴν ἀνησυχία
τῆς θνητῆς σκέψης, τό φόβο τοῦ θανάτου, καὶ τὴν ὑποθετικὴ 27
πραγματικότητα τῆς πλάνης. ‘Η Χριστιανική ‘Επιστήμη,
που ἀντικρούει τὴν αἴσθηση, κάνει τὴν κοιλάδα νά βλαστήση
καὶ νά ἀνθίση ὅπως τό ρόδο. 30

ΚΑΤΑΠΕΤΑΣΜΑ. Κάλυμμα· συγκάλυψη· ἀπόκρυψη· ὑποκρι-
σία.

Σύμφωνα μὲ τίς ἀντιλήψεις τῶν Φαρισαίων, οἱ Ἰουδαῖες 33

- 1 of reverence and submission and in accordance with
Pharisaical notions.
- 3 The Judaic religion consisted mostly of rites and cere-
monies. The motives and affections of a man were of
little value, if only he appeared unto men to fast. The
6 great Nazarene, as meek as he was mighty, rebuked the
hypocrisy, which offered long petitions for blessings upon
material methods, but cloaked the crime, latent in thought,
9 which was ready to spring into action and crucify God's
anointed. The martyrdom of Jesus was the culminating
sin of Pharisaism. It rent the veil of the temple. It re-
12 vealed the false foundations and superstructures of super-
ficial religion, tore from bigotry and superstition their
coverings, and opened the sepulchre with divine Science,
15 — immortality and Love.

WILDERNESS. Loneliness; doubt; darkness. Spon-
taneity of thought and idea; the vestibule in which a
18 material sense of things disappears, and spiritual sense
unfolds the great facts of existence.

WILL. The motive-power of error; mortal belief; ani-
21 mal power. The might and wisdom of God.

"For this is the will of God." (I Thessalonians
iv. 3.)

24 Will, as a quality of so-called mortal mind, is a wrong-
doer; hence it should not be confounded with the term
as applied to Mind or to one of God's qualities.

27 WIND. That which indicates the might of omnipo-
tence and the movements of God's spiritual government,
encompassing all things. Destruction; anger; mortal
30 passions.

σκέπαζαν τὸ πρόσωπό τους μὲ μιὰ καλύπτρα ποὺ ἦταν 1
 δεῖγμα σεβασμοῦ καὶ ὑποταγῆς.

Ἡ ἰουδαϊκὴ θρησκεία ἀπαρτιζόταν ὡς ἐπὶ τὸ πλεῖστον 3
 ἀπὸ ἱερουργίες καὶ τελετές. Τὰ κίνητρα καὶ τὰ αἰσθήματα τοῦ
 ἀνθρώπου εἶχαν ἐλάχιστη σημασία, ἀρκεῖ νὰ ἔβλεπε ὁ κόσμος
 ὅτι νήστευε. Ὁ μέγας Ναζωραῖος, ποὺ ἦταν τόσο πρᾶος ὅσο 6
 καὶ δυνατός, ἐπιτίμησε τὴν ὑποκρισία, ποὺ ἔκανε μακριές
 παρακλήσεις στὸ Θεὸ γιὰ νὰ εὐλογῇ τὴν ὑλικὴν μεθόδου
 της, ἀλλὰ ἐκάλυπτε τὸ ἔγκλημα, ποὺ κρυβόταν στὴ σκέψη καὶ 9
 ἦταν ἔτοιμο νὰ ὀρμήσῃ καὶ νὰ σταυρώσῃ ἐκεῖνον ποὺ ἔχρισε
 ὁ Θεός. Τὸ μαρτύριο τοῦ Ἰησοῦ ἦταν τὸ ἀποκορύφωμα τῆς
 ἀμαρτίας τοῦ φαρισαϊσμοῦ. Αὐτὸ ἔσχισε τὸ καταπέτασμα 12
 τοῦ ναοῦ. Ἀποκάλυψε τὰ ψεύτικα θεμέλια καὶ ἐποικοδομή-
 ματα τῆς ἐπιφανειακῆς θρησκείας, ἀφαίρεσε τὰ καλύμματα ἀπὸ
 τὴ μισαλλοδοξία καὶ τὴ δεισιδαιμονία, καὶ ἄνοιξε τὸ μνημεῖο 15
 μὲ τὴ θεία Ἐπιστήμη — τὴν ἀθανασία καὶ τὴν Ἀγάπη.

ΕΡΗΜΟΣ. Μοναξιά· ἀμφιβολία· σκοτάδι. Ἡ αὐθορμησία
 τῆς σκέψης καὶ τῆς ιδέας· ὁ προθάλαμος ὅπου ἡ ὑλικὴ αἴσθηση 18
 τῶν πραγμάτων ἐξαφανίζεται καὶ ἡ πνευματικὴ αἴσθηση
 ἀποκαλύπτει τὰ μεγάλα γεγονότα τῆς ὕπαρξης.

ΘΕΛΗΣΗ. Ἡ κινητήρια δύναμη τῆς πλάνης· θνητὴ δοξασία· 21
 ζωικὴ δύναμη. Ἡ ἰσχὺς καὶ ἡ σοφία τοῦ Θεοῦ.

«Ἐπειδὴ τοῦτο εἶναι τὸ θέλημα τοῦ Θεοῦ» (Α' Θεσσαλονι-
 κεῖς 4:3). 24

Ἡ θέληση, ὡς ιδιότητα τοῦ λεγόμενου θνητοῦ νοῦ, εἶναι
 κακοποιός· γι' αὐτὸ δὲν πρέπει νὰ συγχέεται μὲ τὸν ὅρο ὅπως
 χρησιμοποιεῖται γιὰ τὸ Νοῦ ἢ γιὰ μιὰ ἀπὸ τὴν ιδιότητες 27
 τοῦ Θεοῦ.

ΠΝΕΥΜΑ (ἄνεμος). Αὐτὸ ποὺ δείχνει τὴν ἰσχύ τῆς παντο-
 δυναμίας καὶ τὴν κινήσεις τῆς πνευματικῆς διακυβέρνησης τοῦ 30
 Θεοῦ, ποὺ περιβάλλει τὰ πάντα. Καταστροφή· ὀργή· θνητὰ
 πάθη.

1 The Greek word for *wind* (*pneuma*) is used also for
spirit, as in the passage in John's Gospel, the third chap-
 3 ter, where we read: "The wind [*pneuma*] bloweth where
 it listeth. . . . So is every one that is born of the Spirit
 [*pneuma*]." Here the original word is the same in both
 6 cases, yet it has received different translations, as in other
 passages in this same chapter and elsewhere in the New
 Testament. This shows how our Master had constantly
 9 to employ words of material significance in order to unfold
 spiritual thoughts. In the record of Jesus' supposed
 death, we read: "He bowed his head, and gave up the
 12 ghost;" but this word *ghost* is *pneuma*. It might be trans-
 lated *wind* or *air*, and the phrase is equivalent to our
 common statement, "He breathed his last." What
 15 Jesus gave up was indeed air, an etherealized form of
 matter, for never did he give up Spirit, or Soul.

WINE. Inspiration; understanding. Error; fornica-
 18 tion; temptation; passion.

YEAR. A solar measurement of time; mortality;
 space for repentance.

21 "One day is with the Lord as a thousand years."
 (II Peter iii. 8.)

One moment of divine consciousness, or the spiritual
 24 understanding of Life and Love, is a foretaste of eternity.
 This exalted view, obtained and retained when the Sci-
 ence of being is understood, would bridge over with life
 27 discerned spiritually the interval of death, and man
 would be in the full consciousness of his immortality and
 eternal harmony, where sin, sickness, and death are un-
 30 known. Time is a mortal thought, the divisor of which

Ἡ ἑλληνικὴ λέξη *πνεῦμα* σημαίνει ἐπίσης καὶ *ἄνεμο*, ὅπως 1
 δείχνει ἡ περικοπὴ αὐτὴ ἀπὸ τὸ τρίτο κεφάλαιο τοῦ Εὐαγ-
 γελίου τοῦ Ἰωάννου: «Τὸ πνεῦμα (ὁ ἄνεμος) ὅπου θέλει 3
 πνέει . . . οὕτως εἶναι πᾶς ὅστις ἐγεννήθη ἐκ τοῦ Πνεύματος». Ἐδῶ ἡ λέξη ποὺ χρησιμοποιεῖται στὸ πρωτότυπο εἶναι ἡ
 ἴδια καὶ στὶς δυὸ περιπτώσεις, καὶ ὅμως ἔχει ἀποδοθῇ διαφο- 6
 ρετικὰ στὴ μετάφραση, ὅχι μόνο σὲ ἄλλα ἐδάφια τοῦ κεφα-
 λαίου αὐτοῦ ἀλλὰ καὶ σὲ ἄλλα μέρη τῆς Καινῆς Διαθήκης. Αὐτὸ δείχνει ὅτι ὁ Διδάσκαλός μας ἦταν ὑποχρεωμένος νὰ 9
 χρησιμοποιοῖ ἀδιάκοπα λέξεις μὲ ὕλική σημασία γιὰ νὰ ἀνα-
 πτύξῃ πνευματικὲς σκέψεις. Στὸ ἱστορικὸ τοῦ ὑποθετικοῦ
 θανάτου τοῦ Ἰησοῦ, διαβάζουμε: «Καὶ κλίνας τὴν κεφαλὴν 12
 παρέδωκε τὸ πνεῦμα»· ἀλλὰ ἡ λέξη αὐτὴ *πνεῦμα* στὸ ἀγγλικὸ
 κείμενο ἀποδίδεται μὲ τὸ *ghost*. Θὰ μπορούσε νὰ ἀποδοθῇ
 καὶ μὲ τὴ λέξη *ἄνεμος* ἢ *ἀέρας*, γιατί ἡ φράση αὐτὴ ἔχει τὴν 15
 ἴδια σημασία μ' αὐτὸ ποὺ ἐννοεῖ καὶ ὁ λαὸς ὅταν λέῃ «ἐξ-
 ἔπνευσε τὰ λοισθια». Αὐτὸ ποὺ παράδωσε ὁ Ἰησοῦς ἦταν
 πράγματι ἀέρας, μιὰ αἰθεροποιημένη μορφή ὕλης, γιατί δὲν 18
 παράδωσε ποτὲ τὸ Πνεῦμα ἢ τὴν Ψυχή.

ΟΙΝΟΣ. Ἐμπνευση· νόηση. Πλάνη· πορνεία· πειρασμός·
 πάθος. 21

ΕΤΟΣ. Μιὰ ἡλιακὴ μέτρηση τοῦ χρόνου· θνητότητα· περί-
 οδος γιὰ μετάνοια.

«Παρά Κυρίῳ μία ἡμέρα εἶναι ὡς χίλια ἔτη» (Β' Πέτρου 3:8). 24

Μιὰ στιγμή θείας συνείδησης, ἢ ἡ πνευματικὴ κατανόηση
 τῆς Ζωῆς καὶ τῆς Ἀγάπης, εἶναι πρόγευση τῆς αἰωνιότητος.
 Ἡ ἐξυψωμένη αὐτὴ ἀποψη, ποὺ σχηματίζεται καὶ διατηρεῖται 27
 ὅταν ἐννοηθῇ ἡ Ἐπιστήμη τοῦ εἶναι, θὰ γεφύρωνε μὲ ζωὴ
 ποὺ διακρίνεται πνευματικὰ τὸ διάλειμμα τοῦ θανάτου, καὶ ὁ
 ἄνθρωπος θὰ εἶχε πλήρη συνείδηση τῆς ἀθανασίας καὶ τῆς 30
 αἰώνιας ἁρμονίας του, ὅπου ἡ ἁμαρτία, ἡ ἄρρώστια καὶ ὁ
 θάνατος εἶναι ἄγνωστα. Ὁ χρόνος εἶναι μιὰ θνητὴ σκέψη,

- 1 is the solar year. Eternity is God's measurement of Soul-filled years.
- 3 YOU. As applied to corporeality, a mortal; finity.
- ZEAL. The reflected animation of Life, Truth, and Love. Blind enthusiasm; mortal will.
- 6 ZION. Spiritual foundation and superstructure; inspiration; spiritual strength. Emptiness; unfaithfulness; desolation.

ὁ διαιρέτης τῆς ὁποίας εἶναι τὸ ἡλιακὸ ἔτος. Ἡ αἰωνιότητα 1
εἶναι τὸ μέτρο πού χρησιμοποιεῖ ὁ Θεὸς γιὰ νὰ μετρήσῃ 3
τὰ γεμάτα Ψυχὴ ἔτη.

ΕΣΥ. Ὅπως χρησιμοποιεῖται γιὰ τὴ σωματικότητα, ἕνας
θνητός· τὸ πεπερασμένο.

ΖΗΛΟΣ. Ἡ ζέση πού πηγάζει ἀπὸ τὴν ἀντανάκλαση τῆς 6
Ζωῆς, τῆς Ἀλήθειας καὶ τῆς Ἀγάπης. Τυφλὸς ἐνθουσιασμός·
θνητὴ θέληση.

ΣΙΩΝ. Πνευματικὸ θεμέλιο καὶ ἐποικοδόμημα· ἔμπνευση· 9
πνευματικὸ σθένος. Κενότητα· ἀπιστία· ἐρήμωση.

Κεφάλαιο Δέκατο "Ογδοο

ΚΑΡΠΟΦΟΡΙΑ

"Αρα ἀπὸ τῶν καρπῶν αὐτῶν θὰ γνωρίσετε αὐτούς. ΙΗΣΟΥΣ

Διὰ τὰ περιπατήσητε ἀξίως τοῦ Κυρίου, εὐαρεστοῦντες κατὰ πάντα, καρποφοροῦντες εἰς πᾶν ἔργον ἀγαθὸν καὶ αὐξανόμενοι εἰς τὴν ἐπίγνωσιν τοῦ Θεοῦ. ΠΑΥΛΟΣ

"Ας ἐξημερωθῶμεν εἰς τοὺς ἀμπελῶνας· ἃς ἴδωμεν ἐὰν ἐβλάστησεν ἡ ἄμπελος, ἐὰν ἤνοιξε τὸ ἄνθος τῆς σταφυλῆς, καὶ ἐξήνθησαν αἱ ροῖδιαί.

ΑΣΜΑ ΑΣΜΑΤΩΝ

ΘΑ μπορούσαμε νὰ παρουσιάσουμε χιλιάδες ἐπιστολές γιὰ νὰ ἀποδείξουμε τὴ θεραπευτικὴ ἱκανότητά τῆς Χριστιανικῆς Ἐπιστήμης * καὶ ἰδίως τὸ μεγάλο ἀριθμὸ ἀνθρώπων ποὺ ἀναμορφώθηκαν καὶ θεραπεύτηκαν μὲ τὴν προσεκτικὴ ἀνάγνωση ἢ μελέτη τοῦ βιβλίου αὐτοῦ.

Γιὰ νὰ βεβαιωθῇ καὶ ἐνθαρρυνθῇ ὁ ἀναγνώστης, ἀναδημοσιεύονται ἐδῶ ἀπὸ τὸ *Christian Science Journal* καὶ τὸ *Christian Science Sentinel* λίγες ἐπιστολές. Τὰ πρωτότυπα τῶν ἐπιστολῶν βρίσκονται στὰ χέρια τῆς Ἐκδότριας, ἡ ὁποία μπορεῖ νὰ ἐπιβεβαιώσῃ τὴ γνησιότητα τῶν μαρτυριῶν ποὺ ἀκολουθοῦν.

ΘΕΡΑΠΕΙΑ ΡΕΥΜΑΤΙΣΜΩΝ

Ὑπόφερα πάρα πολὺ ἀπὸ μιὰ σοβαρὴ μορφὴ ρευματισμῶν. Τὰ χέρια μου εἶχαν προσβληθῇ σὲ τέτοιο βαθμὸ ποὺ μοῦ ἦταν ἀδύνατο ἀκόμη καὶ νὰ ντυθῶ χωρὶς βοήθεια. Τελικὰ προσβλήθηκαν καὶ τὰ γόνατά μου καὶ κούτσαινα τόσο πολὺ, ὥστε ἔπρεπε νὰ μὲ βοηθοῦν ὅταν πήγαινα νὰ πλαγιάσω ἢ νὰ σηκωθῶ ἀπὸ τὸ κρεβάτι. Πῆγα σὲ διάφορες λουτροπόλεις ποὺ μοῦ ὄριζαν οἱ γιατροὶ ἐλπίζοντας ὅτι θὰ μπορούσα νὰ ὠφεληθῶ ἀπὸ τὰ λουτρά καὶ τὰ νερά, ἀλλὰ δὲ βρῆκα μόνιμη

* Βλέπε τὴ «Σημείωση» ποὺ εἶναι πρὶν ἀπὸ τὴ σελίδα τῶν Περιεχομένων.

ἀνακούφιση. Μετὰ ἀπὸ μιὰν ἀκτινογραφικὴ ἐξέταση, μοῦ εἶπαν ὅτι οἱ ἄρθρώσεις μου εἶχαν ἀρχίσει νὰ σκληραίνουν. Τότε συμβουλευτήκα ἓνα διάσημό εἰδικό, ὁ ὁποῖος ὕστερα ἀπὸ μιὰ προσεκτικὴ ἐξέταση μοῦ εἶπε ὅτι ἡ κατάστασή μου θὰ ἐξακολουθοῦσε νὰ χειροτερεύῃ καὶ ὅτι θὰ γινόμουν τελείως ἀνάπηρη.

Τότε κάποιος μοῦ δάνεισε ἓνα «*Science and Health with Key to the Scriptures*» (*Ἐπιστήμη καὶ ὑγεία μετὰ κλειδί τῶν Γραφῶν*) τῆς Mrs. Eddy. Τὸ διάβασα περισσότερο ἀπὸ περιέργεια παρὰ μὲ τὴν ἰδέα ὅτι θὰ εἶχα κάποια σωματικὴ ὠφέλεια. Καθὼς μοῦ ἀποκαλυπτόταν ἡ ἀλήθεια, κατάλαβα ὅτι ἐκεῖνο ποῦ χρειαζόταν νὰ διορθωθῇ ἦταν ἡ νοερή μου κατάσταση, καὶ ὅτι τὸ Πνεῦμα τῆς ἀλήθειας ποῦ ἐνέπνευσε τὸ βιβλίον αὐτὸ ἦταν ὁ γιαιτρός μου. Ἡ θεραπεία μου εἶναι τέλεια, καὶ ἡ ἀπολύτρωση τῆς σκέψης μου ἐκδηλώνεται σὲ μιὰ ζωὴ χρήσιμη καὶ γεμάτη δράση καὶ ὄχι στὴ δουλεία ποῦ ἐπιβάλλει ἡ ἀνιάτη ἀναπηρία καὶ ὁ πόνος. Ἡ εὐγνωμοσύνη ποῦ χρωστῶ στὴν ἀγαπητὴ μας Ἑγέτιδα, τῇ Mrs. Eddy, δὲν μπορεῖ νὰ ἐκφραστῇ μὲ λόγια. Μᾶς ἀποκάλυψε ὅτι τὰ λόγια αὐτὰ τοῦ Ἰησοῦ «θὰ γνωρίσετε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια θὰ σᾶς ἐλευθερώσῃ» ἔχουν πρακτικὴ καὶ ὄχι ἀπλῶς θεωρητικὴ ἀξία, καὶ ἡ ἀποκάλυψη αὐτὴ ἀποδείχτηκε ὅτι ἦταν ὁ λυτρωτής μου. Οὔτε καν χρειαστέθηκε νὰ ζητήσω βοήθεια ἀπὸ πρακτῆσιονερ, εἶμαι ὅμως πάρα πολὺ εὐγνώμων γιὰ τὰ ἐνθαρρυντικὰ λόγια ἀγαπητῶν μου φίλων. Ε. Β. Β., Πασαντίνα, Καλιφορνία, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΑΣΤΙΓΜΑΤΙΣΜΟΥ ΚΑΙ ΚΗΛΗΣ

Εἶναι περίπου πέντε χρόνια ἀπὸ τότε ποῦ ἀγόρασα τὸ πρῶτο μου ἀντίτυπο τοῦ *Ἐπιστήμη καὶ ὑγεία*, ἡ ἀνάγνωσις τοῦ ὁποῖου μεθ' ἐβάρπνευσε ἀπὸ χρόνια δυσκοιλιότητα, νευρικοὺς πονοκεφάλους, ἀστιγματισμὸ καὶ κήλη, πρὶν περάσουν καλὰ καλὰ τέσσερις μῆνες.

Ποῦ θὰ ἦμουν τώρα ἂν ἓνας πολὺ ἀγαπητὸς φίλος μου δὲ μοῦ εἶχε παρουσιάσει μὲ μεγάλη πειστικότητα τὴν εὐλογημένη αὐτὴ ἀλήθεια; Ἀσφαλῶς θὰ ἦμουν βυθισμένος βαθιὰ στὴν ἀπελπισία, ἂν ὄχι στὸν τάφο. Εἶμαι πράγματι

εὐγνώμων για ὅλα τὰ καλὰ πού δοκίμασα τόσο ἐγώ ὅσο καί ἡ οἰκογένειά μου; Προσπαθῶ νά ἀφήσω τὰ ἔργα μου νά τὸ βεβαιώσουν αὐτό· ἀλλὰ σέ κείνους πού δέ γνωρίζω προσωπικά, μπορῶ εἰλικρινά νά πῶ: Naί, εἶμαι πράγματι περισσότερο εὐγνώμων ἀπὸ ὅ,τι μποροῦν νά ἐκφράσουν τὰ λόγια για τὴν ὑπέροχη σωματική, νοερή καί ἠθική θεραπεία πού εἶχα, καί ἐκφράζω ἐπίσης ἐδῶ τὴν ἄπειρη εὐγνωμοσύνη μου στὴν ἀγαπητὴ μας Ἑγέτιδα, πού μὲ τὴν πιστότητά της στὴν Ἀλήθεια μὲ ἔκανε ἱκανὸ νά ἀγγίξω τουλάχιστο τὸ κράσπεδο τοῦ ἱματίου τοῦ Χριστοῦ. B. S. J., Σιού Σίτυ, Ἀϊοβα, H. Π. Α.

ΑΠΟΚΑΤΑΣΤΑΣΗ ΤΟΥ ΙΣΤΟΥ ΤΩΝ ΠΝΕΥΜΟΝΩΝ

Πέρασαν δέκα πέντε περίπου χρόνια ἀπὸ τότε πού ἡ Χριστιανική Ἐπιστήμη τράβηξε για πρώτη φορά τὴν προσοχή μου. Τὴν ἐποχὴ ἐκείνη, καί πολλὰ χρόνια πρίν, ἤμουν συνεχῶς ἄρρωστη. Ὑπόφερα ἀπὸ ὄξεια ἐντερικὴ πάθηση, βρογχίτιδα καί πολλὲς ἄλλες ἁρρώστιες. Ἕνας γιατρὸς μοῦ εἶχε πῆ ὅτι οἱ πνεύμονές μου ἦταν σὰ βρεγμένο χαρτί, ἔτοιμοι νά σχιστοῦν ἀπὸ στιγμὴ σὲ στιγμὴ. Αὐτὸ μὲ φόβισε πολὺ, γιατί ἡ μητέρα μου, δυὸ ἀδερφοί μου καί μιὰ ἀδερφή μου πέθαναν ἀπὸ πυμαίωση. Νοσηλεύτηκα ἀπὸ πολλοὺς γιατροὺς καί πῆρα κάθε ὑλικὸ φάρμακο πού ὑπῆρχε πιθανότητα ὅτι μποροῦσε νά μὲ βοηθήσει, ἀλλὰ ἡ κατάστασή μου δὲ βελτιώθηκε καθόλου ἕως ὅτου βρῆκα ἓνα ἀντίτυπο τοῦ βιβλίου τῆς Mrs. Eddy, τοῦ *Ἐπιστήμης καὶ ὑγείας*. Τὸ βιβλίο μοῦ τὸ ἔδωσε κάποιος πού δὲν τὸ ἐκτιμοῦσε τότε, καί μοῦ εἶπε ὅτι θὰ δυσκολευόμουν πολὺ νά τὸ καταλάβω. Ἀρχισα νά τὸ διαβάζω μ' αὐτὴ τὴ σκέψη, ἀλλὰ οἱ ὥραιες ἐκλάμψεις τῆς Ἀλήθειας πού φώτισαν τὸ νοῦ μου ἔδιωξαν τὸ φόβο μου καί μὲ θεράπευσαν ἀπ' ὅλες ἐκεῖνες τὶς ἁρρώστιες, πού δὲν παρουσιάστηκαν ποτὲ ἀπὸ τότε.

Θέλω ἐπίσης νά πῶ πῶς θεραπεύτηκα ἀπὸ ἐξάρθρωση τοῦ ἀστραγάλου. Τὸ ἀτύχημα συνέβηκε τὸ πρωί, καί ὅλη ἐκείνη τὴ μέρα καί τὴ νύχτα προσπάθησα, ὅσο μποροῦσα καλύτερα, νά θεραπευτῶ μόνη μου μὲ τὴ Χριστιανική Ἐπιστήμη. Τὴν ἄλλη μέρα δὲν παρουσίασε καμιά βελτίωση, ἀλλὰ πονοῦσε

πολύ και ήταν πολύ πρησμένος και μελανιασμένος. 'Επειδή αίσθανόμουν ότι είχα κάνει πᾶν ὅ,τι μπορούσα, αποφάσισα νὰ πάψω νὰ τὸν σκέπτωμαι. Πῆρα τὸ *'Επιστήμη καὶ ὑγεία* καὶ ἄρχισα νὰ διαβάζω. Πολὺ γρήγορα ἀπορροφήθηκε τόσο πολὺ μὲ τὴν ἀνάγνωση τοῦ βιβλίου πὺν ξέχασα ἐντελῶς τὸν ἀστράγαλό μου· ἔφυγε τελείως ἀπὸ τὴ σκέψη μου, γιατί διέκρινα ὅτι ὅλη ἡ δημιουργία τοῦ Θεοῦ εἶναι πνευματική, καὶ γιὰ μιὰ στιγμή ξέχασα τὸν ὑλικό μου ἑαυτό. "Ὑστερα ἀπὸ δυὸ ὥρες ἄφησα τὸ βιβλίο καὶ πῆγα σ' ἕνα ἄλλο δωμάτιο. "Ὅταν ξαναθυμῆθηκα τὸν ἀστράγαλό μου, εἶδα ὅτι δὲ μὲ πονοῦσε. Τὸ πρῆξιμο εἶχε φύγει, τὸ μελάνιασμα εἶχε σχεδὸν ἐξαφανιστῇ, καὶ ἦταν ἐντελῶς καλὰ. Θεραπεύτηκα τὴν ὥρα πὺν «ἀπεδήμησα ἀπὸ τοῦ σώματος» καὶ «ἐνεδήμησα πρὸς τὸν Κύριον». Ἡ ἐμπειρία αὕτη εἶχε μεγάλη σημασία γιὰ μένα, γιατί μοῦ ἔδειξε πῶς γίνεται ἡ θεραπεία. C. H., Πόρτλαντ, "Ορεγκον, H. Π. A.

ΘΕΡΑΠΕΙΑ ΙΝΩΜΑΤΟΣ ΜΕΣΑ ΣΕ ΛΙΓΕΣ ΜΕΡΕΣ

Ἡ εὐγνωμοσύνη μου στὴ Χριστιανικὴ Ἐπιστήμη εἶναι ἀπέραντη. Βασανιζόμουν ἀπὸ ἕνα ἴνωμα πὺν ζύγιζε τουλάχιστο πενήντα λίτρες καὶ συνοδευόταν ἀπὸ συνεχῇ αἱμορραγία, ἐπὶ ἔντεκα χρόνια. Ὁ ὄγκος βάσταξε δεκαοχτὼ χρόνια.

Ἐμενα στὸ Φόρτ Γόρθ τοῦ Τέξας, καὶ οὔτε κὰν εἶχα ἀκούσει ὅτι ὑπῆρχε Χριστιανικὴ Ἐπιστήμη πρὶν φύγω ἀπὸ ἐκεῖ γιὰ τὸ Σικάγο, τὸ 1887. Προσπαθοῦσα πάντοτε νὰ ζῶ κοντὰ στὸ Θεό, καὶ εἶμαι βέβαιη ὅτι Ἐκεῖνος ὁδήγησε τὰ βήματά μου στὴν ἀλήθεια αὕτη πὺν θεραπεύει καὶ σώζει. Εἶχαν περάσει ἀρκετὲς ἔβδομάδες μετὰ τὴν ἄφιξή μου στὸ Σικάγο, ὅταν ἔλαβα γράμματα ἀπὸ μιὰ κυρία πὺν ἔμενε στὸ Τέξας καὶ εἶχε θεραπευτῇ ἡ ἴδια· μὲ παρότρυνε νὰ δοκιμάσω κι ἐγὼ τὴ Χριστιανικὴ Ἐπιστήμη.

"Ὅταν ἔφυγα ἀπὸ τὴν πανσιὸν ὅπου ἔμενα καὶ πῆγα σὲ μιὰν ἄλλη, συνάντησα μιὰ κυρία πὺν εἶχε τὸ *'Επιστήμη καὶ ὑγεία*, καὶ ὅταν τῆς εἶπα ὅτι εἶχα δεῖ τὸ βιβλίο αὐτό, μοῦ εἶπε ὅτι εἶχε ἕνα ἀντίτυπο καὶ μοῦ τὸ ἔφερε λέγοντάς μου ὅτι μπορούσα νὰ τὸ διαβάσω. Ἡ ἀποκάλυψη ἦταν θαυμάσια

καὶ μὲ ἀφύπνισε πάρα πολὺ πνευματικά. Ἡ ἀφύπνιση αὐτῇ δὲ μ' ἄφησε ποτέ, καὶ μιὰ μέρα καθὼς περπατοῦσα μόνη μου κατάλαβα ἐντελῶς ξαφνικά ὅτι εἶχα θεραπευτῇ, καὶ ἄρχισα νὰ περπατῶ πιὸ γρήγορα, λέγοντας σὲ κάθε βῆμα μου ὅτι εἶχα θεραπευτῇ. Ὅταν ἔφτασα στὴν πανσιόν μου, βρῆκα τὴ σπιτονοικοκυρά μου καὶ τῆς εἶπα ὅτι εἶχα θεραπευτῇ. Ἔμεινε κατάπληκτη. Ὁ ὄγκος ἄρχισε νὰ ἐξαφανίζεται ἀμέσως, ἡ αἱμορραγία σταμάτησε, καὶ ἀνάκτησα τελείως τὶς δυνάμεις μου.

Κανεὶς δὲν ἔνοιωσε ποτέ πιὸ μεγάλη χαρὰ ἀπὸ ὅ,τι ἔνοιωσα ἐγὼ ἐξαιτίας τῆς θεραπείας αὐτῆς ποὺ ἔγινε μὲ τὸ Χριστό, γιατί ἤμουν πολὺ ἀποκαμωμένη καὶ «πεφορτισμένη». Δὲ μ' ἔνοιαζε καθόλου ἂν θὰ κοιμόμουν ἢ ἂν θὰ ἔτρωγα, καὶ ἡ καρδιά μου ἦταν γεμάτη εὐγνωμοσύνη, γιατί ἤξερα ὅτι εἶχα ἀγγίξει τὸ κράσπεδο τοῦ ἱματίου του.

Πρέπει νὰ προσθέσω ὅτι ἡ ἀνάγνωση τοῦ *Ἐπιστήμη καὶ ὑγεία*, καὶ μόνο αὐτῇ, μὲ θεράπευσε, καὶ ὅτι ἦταν τὸ δεύτερο ἀντίτυπο ποὺ εἶχα δεῖ ποτέ. S. L., Φόρτ Γόρθ, Τέξας, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΠΑΘΗΣΗΣ ΤΗΣ ΣΠΟΝΔΥΛΙΚΗΣ ΣΤΗΛΗΣ ΚΑΙ ΔΥΣΠΕΨΙΑΣ

Πολλὰ χρόνια τώρα στηρίζομαι ἐντελῶς στὴ Χριστιανικὴ Ἐπιστήμη γιὰ τὴ θεραπεία μου· καὶ μὲ χαρὰ ἀναγνωρίζω τὴν πνευματικὴ βοήθεια καὶ πολλὰ ἄλλα ὀφέλη ποὺ εἶχα μὲ τὸ νὰ ἀκολουθῶ τὶς διδασκαλίες της. Ἐχω σοβαροὺς λόγους νὰ εἶμαι εὐγνώμων στὸ Θεὸ καὶ στὴ σεβαστὴ μας Ἑγέτιδα, τὴ Mrs. Eddy, γιὰ τὶς εὐεργεσίες αὐτές, ποὺ τὶς χρωστῶ στὴν ἀνακάλυψή της καὶ στὴν ἀγάπη ποὺ ἔνοιωθε γιὰ τὴν ἀνθρωπότητα. Δὲν εἶχα διαβάσει παρὰ λίγες μόνο σελίδες ἀπὸ τὸ ἐγχειρίδιό μας, τὸ *Ἐπιστήμη καὶ ὑγεία μὲ κλειδὶ τῶν Γραφῶν*, ὅταν εἶδα ὅτι αὐτὸ ἦταν ἡ ἀλήθεια καὶ ὅτι περιείχε κάτι ποὺ νόμιζα ὅτι δὲν μπορούσε ποτέ νὰ βρεθῇ σ' αὐτὴ τὴ ζωή. Εἶχα ἀμέσως ἀποδείξεις θεραπείας, καὶ ἤμουν ἱκανὴ νὰ κάνω πολλὰ χρήσιμα ἐργασία χωρὶς νὰ αἰσθάνωμαι βάρος ἢ κόπωση.

Μὲ τὴν πάροδο τοῦ χρόνου ἔμαθα ὅτι ἡ ἀποθάρρυνση δὲν

είναι τίποτα και κατάλαβα, μέχρις ενός βαθμού, ότι ο Θεός είναι η Ζωή μου και ότι όλη η ενέργεια είναι στο θείο Νοῦ. Θεραπεύτηκα από άρρώστια τῆς σπονδυλικῆς στήλης· ἡ νευροπάθεια καὶ ἡ ἀδυναμία ἐξαφανίστηκαν καὶ ἀντικαταστάθηκαν ἀπὸ τὴν ὑγεία καὶ τὴ δύναμη. "Ἐνα μεγαλύτερο συναίσθημα χαρᾶς καὶ εὐγνωμοσύνης συντέλεσε πολὺ στὴ κατανίκηση τῆς δυσπεψίας, ποὺ μὲ ἔκανε νὰ ὑποφέρω πολλὰ χρόνια. Μιὰ ἐξάρθρωση τοῦ ἀστραγάλου θεραπεύτηκε μέσα σὲ λίγες ὥρες μὲ τὸ νὰ ἐφαρμόσω αὐτὸ ποὺ εἶχα καταλάβει ἀπὸ τὴ Χριστιανικὴ Ἐπιστήμη καὶ μὲ τὴ σταθερὴ προσκόλλησή μου σ' αὐτὰ ποὺ λέει ἡ Ἑγέτιδά μας στὴ σελίδα 384 τοῦ *Ἐπιστήμη καὶ ὑγεία*: «Ὁ Θεὸς ποτὲ δὲν τιμωρεῖ τὸν ἄνθρωπο ὅταν κάνῃ τὸ σωστό, κοπιᾶζῃ τίμια, ἢ κάνῃ καλὰς πράξεις». Τὴν ἄλλῃ μέρα περπάτησα δυὸ μίλια χωρὶς νὰ αἰσθανθῶ καμιά ἐνόχληση. Οἱ δοξασίες τῆς κληρονομικότητος καὶ τῆς στέρησης κατανικήθηκαν, καὶ ἐκδηλώνω λιγότερη ἰσχυρογνωμοσύνη, φιλαυτία καὶ ἀλαζονεία. Δις G. W., Μπρούκλαϊν, Μασσαχουσέττη, Η. Π. Α.

ΜΙΑ ΠΕΡΙΠΤΩΣΗ ΝΟΕΡΗΣ ΧΕΙΡΟΥΡΓΙΚΗΣ

Ἀπὸ καιρὸ αἰσθάνομαι ὅτι πρέπει νὰ ἀναφέρω τὴν πείρα μου σχετικὰ μὲ τὴ νοερὴ χειρουργική. Τὸ Μάιο τοῦ 1902, καθὼς πῆγαινα μὲ τὸ ποδήλατο στὸ σπίτι μου γιὰ φαγητὸ καὶ κατέβαινα ἕναν κατήφορο μὲ μεγάλη ταχύτητα, ἔπεσα ἀπὸ τὸ ποδήλατο πάνω στὸ ἄριστερό μου πλευρό, μὲ τὸ χέρι μου κάτω ἀπὸ τὸ κεφάλι μου, καὶ ἔσπασα τὸ κόκαλο τοῦ χεριοῦ μου, στὴ μέση περίπου μεταξὺ τοῦ ὤμου καὶ τοῦ ὀγκῶνα. "Ἄν καὶ ὁ πόνος ἦταν δυνατὸς ἔμεινα ξαπλωμένος χάμω ἀκίνητος, διακηρύττοντας τὴν ἀλήθεια καὶ ἀρνούμενος ὅτι μπορούσε νὰ συμβῇ κάταγμα ἢ δυστύχημα στὸ βασίλειο τῆς θείας Ἀγάπης, ὥσπου ἤρθε ἕνας κύριος νὰ μὲ βοηθήσῃ νομίζοντας, ὅπως εἶπε, ὅτι εἶχα χάσει τὶς αἰσθήσεις μου. Ἦμουν μόνο δυόμιση τετράγωνα μακριὰ ἀπὸ τὸ σπίτι μου, καὶ ἔτσι ἀνέβηκα πάλι στὸ ποδήλατό μου καὶ κατόρθωσα νὰ πάω ἐκεῖ. Μόλις ἔφτασα ξάπλωσα, καὶ ζήτησα ἀπὸ τὸ ἄγοράκι μου νὰ μοῦ φέρῃ τὸ ἐγχειρίδιό μας. Μοῦ ἔφερε

ἀμέσως τὸ *Ἐπιστήμη καὶ ὑγεία*, πού τὸ διάβασα περίπου γιὰ δέκα λεπτά, ὁπότε ὁλος ὁ πόνος ἔφυγε.

Δὲν εἶπα τίποτε στὴν οἰκογένειά μου γιὰ τὸ ἀτύχημα, ἀλλὰ ἀσχολήθηκα μὲ μερικὲς δουλειὲς καὶ γύρισα στὸ γραφεῖο μου περίπου μισὴ ὥρα ἀργότερα ἀπὸ τὴν κανονικὴ. Αὐτὴ ἦταν ἡ μόνη ὥρα πού ἔχασα ἀπὸ τὴν ἐργασία μου. Οἱ φίλοι μου ἰσχυρίζονταν ὅτι τὸ χέρι μου δὲν εἶχε σπάσει, γιὰτὶ ἀλλιῶς θὰ μοῦ ἦταν ἀδύνατο νὰ ἐξακολουθήσω τὴν ἐργασία μου χωρὶς νὰ μοῦ τὸ βάλουν στὴ θέση του καὶ νὰ τὸ κρεμάσουν ἀπὸ τὸ λαιμό μου ὥσπου νὰ κολλήσῃ τὸ κόκαλο. Ἡ ἐπιμονὴ τους σχεδὸν μὲ ἔπεισε ὅτι μπορεῖ νὰ εἶχα κάνει λάθος, μέχρις ὅτου ἓνας ἀπὸ τοὺς φίλους μου μοῦ εἶπε νὰ πᾶω στὸ ἱατρεῖο ἑνὸς γιαιτροῦ ὅπου ἔκαναν πειράματα μ' ἓνα ἀκτινογραφικὸ μηχανήμα. Παρακαλέσαμε τὸ γιαιτρό νὰ ἐξετάσῃ τὸ ἀριστερό μου χέρι γιὰ νὰ δῇ ἂν ἦταν κανονικό. Ἐξέτασε τὸ χέρι μου στὶς ἀκτίνες καὶ εἶπε: «Ναί, εἶχε σπάσει, ἀλλ' ὅποιος τὸ ἔβαλε στὴ θέση του ἔκανε τέλεια δουλειά, καὶ ποτὲ πιά δὲ θὰ σὲ ἐνοχλήσῃ τὸ κάταγμα αὐτό». Ὁ φίλος μου τότε ζήτησε ἀπὸ τὸ γιαιτρό νὰ μᾶς δείξῃ πῶς μποροῦσε νὰ ξέρῃ ποῦ ἀκριβῶς ἦταν τὸ κάταγμα. Ὁ γιαιτρός μᾶς ἔδειξε τότε ἓνα μέρος πού ἦταν λίγο πιὸ χοντρὸ στὸ σημεῖο ἐκεῖνο, ὅπως ἓνα κομμάτι ἀτσαλιοῦ πού ἔχει συγκολληθῇ. Αὐτὴ ἦταν ἡ πρώτη ἀπὸ τίς πολλὲς περιπτώσεις νοερῆς χειρουργικῆς πού κίνησε τὴν προσοχή μου, καὶ μοῦ ἔκανε βαθιὰ ἐντύπωση.

Γιὰ νὰ ὠφεληθοῦν καὶ ἄλλοι πού μπορεῖ νὰ ἀντιμετωπίζουν κάτι παρόμοιο, λέω ὅτι κατανίκησα σχεδὸν συνεχεῖς πονοκεφάλους, ἀπὸ τοὺς ὁποῖους ὑπόφερα ἀπὸ τὴν παιδικὴ μου ἡλικία. L. C. S., Σῶλτ Λέικ Σίτυ, Γιούτα, Η. Π. Α.

ΓΡΗΓΟΡΗ ΘΕΡΑΠΕΙΑ ΚΑΤΑΡΡΑΚΤΗ

Θέλω νὰ προσθέσω κι ἐγὼ τὴ δική μου μαρτυρία στὶς τόσες ἄλλες, μὲ τὴν ἐλπίδα ὅτι μπορεῖ νὰ ὀδηγήσῃ κάποιο δυστυχημένο ἄρρωστο στὴν ὑγεία, τὴν εὐτυχία καὶ τὸ Θεό. Θεραπεύτηκα ἀπλῶς μὲ τὴν ἀνάγνωση τοῦ θαυμάσιου αὐτοῦ βιβλίου, τοῦ *Ἐπιστήμη καὶ ὑγεία*. Ὑπόφερα περιοδικὰ γιὰ πολλὰ χρόνια ἀπὸ τὰ μάτια μου καὶ πῆγα σὲ πολλοὺς γιαιτροὺς, πού εἶπαν ὅτι ἡ ἄρρώστια μου ἦταν ἱρίτιδα καὶ

καταρράκτης. Μοῦ εἶπαν ὅτι πάντοτε θὰ ὑπόφερα ἀπὸ τὰ μάτια μου καὶ ὅτι τελικὰ θὰ ἔχανα τὴν ὄρασή μου ἂν ἐξακολουθοῦσα νὰ ἐργάζωμαι σ' ἓνα γραφεῖο, καὶ μὲ συμβούλεψαν νὰ κάνω ἐγχείριση. Ἀργότερα ἀναγκάστηκα νὰ φορέσω γυαλιὰ ὅχι μόνο στὴν ἐργασία μου ἀλλὰ καὶ ἔξω, γιατί δὲν μπορούσα νὰ ὑποφέρω τὸν ἄερα, καὶ τὰ μάτια μου σιγὰ σιγὰ χειροτέρευαν. Δὲν μπορούσα νὰ διαβάζω περισσότερα ἀπὸ λίγα λεπτὰ κάθε φορά, γιατί μ' ἔτσουζαν πολὺ. Ἐπρεπε νὰ τὰ ἀναπαύω κάθε βράδυ γιὰ νὰ μπορέσω νὰ τὰ χρησιμοποιοῦναι τὴν ἄλλη μέρα· γιὰ τὴν ἀκρίβεια δὲν μπορούσα νὰ ὑποφέρω τὸ φῶς τοῦ γκαζιοῦ ἐξαιτίας τοῦ πόνου, καὶ ἔκανα τὸ σπίτι μου δυστυχισμένο. Ἐνας ἀγαπημένος μου ἀδερφὸς μοῦ μίλησε γιὰ τὴ Χριστιανικὴ Ἐπιστήμη καὶ εἶπε ὅτι τὸ διάβασμα τοῦ *Ἐπιστήμη καὶ ὑγεία* θὰ μὲ βοηθοῦσε. Δανείστηκε τὸ βιβλίο γιὰ χάρη μου. Τὴν πρώτη νύχτα πού τὸ διάβασα μοῦ κίνησε τόσο τὸ ἐνδιαφέρον, ὥστε ξέχασα ἐντελῶς τὰ μάτια μου ὡσότου ἡ γυναίκα μου μοῦ ὑπενθύμισε ὅτι ἡ ὥρα ἦταν ἐντεκα. Εἶδα ὅτι διάβαζα τὸ βιβλίο αὐτὸ σχεδὸν τέσσερις ὥρες, κι ἀμέσως εἶπα: «Νομίζω ὅτι τὰ μάτια μου θεραπεύτηκαν»· καὶ πράγματι εἶχαν θεραπευτῇ. Τὴν ἄλλη μέρα ἡ γυναίκα μου κοίταξε τὰ μάτια μου καὶ εἶδε ὅτι ὁ καταρράκτης εἶχε ἐξαφανιστῇ. Ἄφησα κατὰ μέρος τὰ γυαλιὰ πού φοροῦσα ὅταν ἔβγαινα ἔξω, καὶ ἀπὸ τότε δὲν τὰ χρειάστηκα πιά. Μὲ τὴν κατανόηση πού ἀπόκτησα μὲ τὴ μελέτη τῆς Χριστιανικῆς Ἐπιστήμης, κατόρθωσα ἐπίσης νὰ ἀφήσω καὶ τὰ γυαλιὰ τῆς ἐργασίας μου καὶ ἀπὸ τότε δὲν ὑπόφερα πιά ἀπὸ τὰ μάτια μου. Πέρασε ἐνάμισης χρόνος ἀπὸ τότε. G. F. S., Λίβερπουλ, Ἀγγλία.

ΘΕΡΑΠΕΙΑ ΒΑΛΒΙΔΙΚΗΣ ΑΝΕΠΑΡΚΕΙΑΣ ΤΗΣ ΚΑΡΔΙΑΣ

Πρὶν ἀπὸ δεκατέσσερα χρόνια ἡ καρδιά μου πλημμύρισε ἀπὸ εὐγνωμοσύνη τόσο γιὰ τὸ Θεὸ ὅσο καὶ γιὰ τὴν ἀγαπητὴ μας Ἠγέτιδα. Ἀφοῦ ἐπὶ τρεῖς μῆνες προσπάθησα, μὲ ὑπομονὴ καὶ ἐπιμονή, νὰ βρῶ ἓνα ἀντίτυπο τοῦ *Ἐπιστήμη καὶ ὑγεία* (ρωτώντας σ' ὅλα τὰ βιβλιοπωλεῖα, καὶ σὲ πολλὰ παλαιοβιβλιοπωλεῖα, τοῦ Σαϊντ-Πῶλ), χωρὶς νὰ τὸ κατορθώσω, τελικὰ θυμῆθηκα ὅτι ὁ ξένος πού μοῦ εἶπε ὅτι θὰ

μποροῦσα νὰ θεραπευτῶ εἶχε ἀναφέρει κάποιον ὄνομα καὶ τὸ κτίριο τοῦ θεάτρου Μακβίκερς (McVicker's) στὸ Σικάγο, λέγοντας ὅτι εἶχαν κάποια σχέση μετὰ τὸ βιβλίο αὐτό. Ζήτησα ἀπ' ἐκεῖ πληροφορίες γιὰ ἓνα βιβλίο ποὺ λεγόταν Ὑγεία καὶ Ἐπιστήμη, καὶ μετὰ τὸ ἐπόμενο ταχυδρομεῖο πῆρα τὸ βιβλίο, τὸ *Ἐπιστήμη καὶ ὑγεία*, κι ἀμέσως βρῆκα μέσα σ' αὐτὸ τὴ βέβαιη ὑπόσχεση ὅτι θὰ γλύτωνα ἀπὸ τὴ βαλβιδικὴ ἀνεπάρκεια τῆς καρδιᾶς μου καθὼς κι ἀπ' ὅλα τὰ ἐπακόλουθά της, δηλαδὴ τὴν ὑπερβολικὴ νευρικότητα, τὴν ἀδυναμία, τὴ δυσπεψία καὶ τὴν ἀπνία. Ὑπόφερα ἀπὸ αὐτὰ σ' ὅλη μου τὴ ζωή, καὶ δὲν ἔβρισκα καμιὰ μόνιμη ἀνακούφιση, οὔτε ἀκόμα καὶ στὰ ὑλικά φάρμακα, καὶ οὔτε καὶ ἔλπιζα ὅτι θὰ θεραπευόμουν ποτέ. Μόνο ὅσοι βρέθηκαν κάτω ἀπὸ μιὰ τέτοια δουλεία καὶ ἀπελευθερώθηκαν μετὰ τὸ ἴδιο μέσο, μποροῦν νὰ ξέρουν τὴ ζωερὴ χαρὰ ποὺ δοκίμασα διαβάζοντας γιὰ πρώτη φορὰ τὸ θαυμάσιο αὐτὸ βιβλίο.

Μισῆς μέρας διάβασμα μ' ἔπεισε ὅτι βρῆκα τὸ δρόμο ποὺ ὀδηγεῖ στὴν ἀγιότητα καὶ στὴν ὑγεία. Ἐξακολούθησα νὰ διαβάζω, μόνο καὶ μόνο γιὰ νὰ φωτιστῶ πνευματικά· ἤμουν πρόθυμη νὰ περιμένω ὥσότου βρῶ κάποιον ποὺ θὰ μεθεράπευε· ἀλλὰ, ὅπως λέει καὶ ὁ Παῦλος, τὰ ἀρχαῖα παρῆλθον, καὶ τὰ πάντα ἔγιναν νέα. Θεραπεύτηκα ἐντελῶς προτοῦ συναντήσω κανέναν Ἐπιστήμονα, ἢ κάποιον ποὺ νὰ ἤξερε κάτι γιὰ τὴ Χριστιανικὴ Ἐπιστήμη, καὶ προτοῦ διαβάσω ἔστω καὶ μιὰ γραμμὴ ἀπὸ ὁποιαδήποτε ἄλλη φιλολογία τῆς Χριστιανικῆς Ἐπιστήμης, ἐκτὸς ἀπὸ μιὰ σελίδα ἐνὸς φυλλαδίου· εἶναι λοιπὸν ἀπολύτως βέβαιο ὅτι ἡ θεραπεία ἦταν ἐντελῶς ἀπρόσωπη, ὅπως ἦταν καὶ ἡ διδασκαλία, ποὺ με ἔκανε ἱκανὴ νὰ ἀρχίσω ἀμέσως νὰ ἀποδείχνω ὅτι ἡ δύναμη τῆς Ἀλήθειας ἐξαλείφει ὅλες τὶς μορφές τῆς πλάνης. E. J. W., Νόρθ Γιακίμα, Οὐάσιγκτων, Η. Π. Α.

ΒΡΕΘΗΚΕ Ο ΑΛΗΘΙΝΟΣ ΓΙΑΤΡΟΣ

Μὲ αἴσθημα βαθιᾶς εὐγνωμοσύνης ἐκθέτω τὶς λεπτομέρειες τῆς θεραπείας μου ποὺ ἔγινε μετὰ τὴ Χριστιανικὴ Ἐπιστήμη. Ὅταν ἐπισκέφτηκα κάτι φίλους μου στὸ νοτιοδυτικὸ μέρος τοῦ Ὀντάριο, πρὶν ἀπὸ τρία χρόνια περίπου, ἡ Χριστιανικὴ

Ἐπιστήμη καὶ οἱ θαυμάσιες θεραπείες ποὺ ἔκανε ἐπέσυραν τὴν προσοχή μου. Εἶχα ζήσει εἰκοσιπέντε χρόνια στὴ Νέα Ὑόρκη, ἀλλὰ δὲ θυμᾶμαι νὰ εἶχα ἀκούσει γιὰ Χριστιανικὴ Ἐπιστήμη πρὶν ἀπ' αὐτό.

Ὡς τότε ὑπόφερα, ἐπὶ δεκαεφτὰ χρόνια, ἀπὸ δυσπεψία καὶ γαστρίτιδα τῆς χειρότερης μορφῆς, καὶ πολλές φορές μὲ εἶχε τσακίσει μιὰ φαινομενικὴ πίεση τῆς καρδιάς. Τέσσερα χρόνια ὑπόφερα ἀπὸ ἄσθμα, καὶ φοροῦσα καὶ γυαλιά. Μοῦ φαινόταν ὅτι εἶχα πάρει ὅλα τὰ γνωστὰ φάρμακα γιὰ νὰ ἀνακουφιστῶ ἀπὸ τὴ δυσπεψία μου, ἀλλὰ ἡ ὠφέλεια ποὺ εἶχα ἦταν μόνο προσωρινή. Ἀγόρασα ἓνα ἀντίτυπο τοῦ *Ἐπιστήμη καὶ ὑγεία*, καὶ μὲ τὴν ἀνάγνωση μόνο τοῦ ὑπέροχου αὐτοῦ βιβλίου θεραπεύτηκα τελείως ἀπ' ὅλες τὶς σωματικὲς μου παθήσεις μέσα σὲ δυὸ βδομάδες. Ἀπ' ἐκείνη τὴ μέρα μέχρι σήμερα δὲ χρησιμοποίησα κανένα φάρμακο, καὶ μὲ τὴ βοήθεια τοῦ Θεοῦ, καὶ μὲ τὸ θαυμάσιο φῶς ποὺ μοῦ ἀποκαλύφτηκε μὲ τὸ διάβασμα τοῦ βιβλίου τῆς Mrs. Eddy, δὲν πιστεύω ὅτι θὰ τὰ χρησιμοποίησω πιά. Κάπνιζα ὀχτῶ μὲ δέκα ποῦρα τὴ μέρα, καὶ ἔπινα πότε πότε, ἀλλὰ τώρα αἰσθάνομαι ὅτι ποτὲ πιά δὲ θὰ ἐπιθυμήσω τέτοια πράγματα. Ταξιδεύω συνεχῶς καὶ μὲ προσκαλοῦν πάντοτε νὰ πιῶ κάτι καὶ νὰ καπνίσω, ἀλλὰ ἐγὼ ἀπέχω, χωρὶς καμιά προσπάθεια, καὶ πολλές φορές βλέπω ὅτι ἡ ἄρνησή μου βοηθεῖ κι ἄλλους.

Ἄν καὶ ἐκτιμῶ ἀπόλυτα τὴν ἀπελευθέρωσή μου ἀπὸ τὶς σωματικὲς μου ἐνοχλήσεις, αὐτὸ δὲν εἶναι τίποτε μπροστὰ στὴν πνευματικὴ ἐξύψωση ποὺ μοῦ ἔφερε ἡ Χριστιανικὴ Ἐπιστήμη. Πάνω ἀπὸ δέκα χρόνια εἶχα νὰ πατήσω σ' ἐκκλησία γιὰ νὰ παρακολουθήσω μιὰ κανονικὴ λειτουργία, ὡς τὴ μέρα ποὺ μπῆκα σὲ μιὰ ἐκκλησία τῆς Χριστιανικῆς Ἐπιστήμης. Αὐτὰ ποὺ εἶδα καὶ ἀντιλήφτηκα ἐκεῖ, μοῦ φάνηκαν τόσο γνήσια ὥστε ἀγάπησα τὴ Χριστιανικὴ Ἐπιστήμη ἀπὸ τὴν πρώτη στιγμή. Ποτὲ δὲ ζήτησα βοήθεια ἀπὸ πρακτίσιοιερ — κάθε βῆμα προόδου ἐγίνε μὲ τὴ μελέτη καὶ τὴν πρακτικὴ ἀπόδειξη, καὶ ξέρω ὅτι ὅλοι μποροῦν νὰ κάμουν τὸ ἴδιο, ἀρκεῖ νὰ προσπαθήσουν.

Ἀπὸ τότε ποὺ εἶμαι στὴ Χριστιανικὴ Ἐπιστήμη θεράπευσα μὲ τὴν ἀνάγνωση τοῦ *Ἐπιστήμη καὶ ὑγεία*, μέσα σὲ μιὰ νύχτα, ἓνα ἕλκος τοῦ δοντιοῦ· ἐπίσης μιὰ σοβαρὴ προσβολὴ γρίππης

μέσα σὲ τριανταέξι ὥρες, μὲ τὸ νὰ ὑπακούσω τὸ ρητὸ τῆς Γραφῆς: «Ίατρε, θεράπευσον σεαυτόν». Β. Η. Ν., Νέα Ὑόρκη, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΚΑΡΚΙΝΟΥ ΚΑΙ ΦΥΜΑΤΙΩΣΗΣ

Γιὰ πολλὰ χρόνια ὑπόφερα πάρα πολὺ ἀπὸ ἐσωτερικὸ καρκίνο καὶ φυματίωση. Μὲ νοσήλεψαν οἱ καλύτεροι γιατροὶ τῆς Νέας Ὑόρκης, τῆς Μιννεάπολης καὶ τοῦ Ντούλουθ, καὶ τελικῶς μὲ ἐγκατέλειψαν ὡς ἀνίατη, ὅποτε ἄκουσα γιὰ τὴ Χριστιανικὴ Ἐπιστῆμη. Ἕνας γείτονας ποὺ εἶχε θεραπευτῇ ἀπὸ φυματίωση, εἶχε τὴν καλοσύνη νὰ μοῦ δανείσῃ τὸ *Ἐπιστῆμη καὶ ὑγεία* τῆς Mrs. Eddy, ποὺ τὸ διάβασα καὶ μοῦ κίνησε τὸ ἐνδιαφέρον. Μέσα σὲ τρεῖς μῆνες θεραπεύτηκα, καὶ ὁ θεραπευτὴς μου ἦταν ἡ ἀλήθεια ποὺ μοῦ μετέδωσε τὸ βιβλίο αὐτό! Καὶ μὲ θεράπευσε ὄχι μόνο ἀπ' αὐτὲς τὶς ἀρρώστειες, ἀλλὰ μ' ἔκανε καλὰ καὶ νοερά. Δὲν ἔμεινα οὔτε μιὰ μέρα στὸ κρεβάτι ἀπὸ τότε, ἢ μᾶλλον ἐπὶ ἔντεκα χρόνια. Στὸ διάστημα αὐτὸ εἶχα πολλὰς καλὰς ἀποδείξεις, πέρασα ἀπὸ πολλοὺς «βασανισμούς», ἀλλὰ ἡ εὐλογημένη αὐτὴ ἀλήθεια μ' ἔκανε νὰ ἀνθῆξω, ἐνίοτε φαινομενικὰ μόνη, καὶ ὅμως ὁ Θεὸς ἦταν μαζί μου.

Θὰ ἀναφέρω μιὰ ἀπόδειξη ἀνώδυνου τοκετοῦ ποὺ εἶχα μετὰ τὸν ἐρχομὸ μου στὸ Ἀϊνταχο. Ἴσως ἡ μαρτυρία αὐτὴ βοηθήσῃ κάποια γυναίκα ποὺ γυρεύει νὰ βρῇ μέσα στὸ *Journal* ἀπόδειξη αὐτοῦ τοῦ εἶδους, ὅπως ἔκανα κι ἐγὼ πρὶν γεννηθῇ τὸ μωρό μου. Ἐπειδὴ εἶναι δύσκολο νὰ βρῇ κανεὶς καλὴ ὑπηρεσία ἐδῶ, ἔκανα μόνη μου τὶς δουλειὲς τοῦ σπιτιοῦ ὡς τὴν τελευταία στιγμὴ, καὶ ἡ ὑγεία μου ἦταν ἄριστη. Ἕνα πρωὶ ξύπνησα τὸν ἄντρα μου στὶς πέντε, καὶ στὶς πεντέμισι τὸ μωρό εἶχε γεννηθῇ, χωρὶς νὰ εἶναι ἐκεῖ κανεὶς ἄλλος ἐκτὸς ἀπὸ τὸν ἄντρα μου κι ἐμένα. Τὰ ἄλλα μέλη τῆς οἰκογενείας μου ἔμειναν ἐκπληκτα ὅταν μὲ εἶδαν νὰ κάθωμαι πλάι στὴ φωτιά μ' ἓνα νέο μωρὸ στὴν ἀγκαλιά μου. Ὁ γιός μου ἔφερε τὸ πρόγευμα, ποὺ τὸ ἔφαγα μὲ μεγάλη ὄρεξη· τὸ μεσημέρι ἔφαγα μὲ τὴν οἰκογένειά μου στὴν τραπεζαρία. Τὴν ἄλλη μέρα βγῆκα στὴ βεράντα, τὴν τρίτη μέρα ἔκανα βόλτες στὴν αὐλή, καὶ ἀπὸ τότε πέρασαν πάνω ἀπὸ τρία χρόνια

καί εἶμαι ἐντελῶς καλά. Γιὰ μιὰ γυναίκα πού εἶχε ἄλλοτε δοκιμάσει ἀνείπωτη ἀγωνία, ἂν καί εἶχε καί γιατρό γιὰ νὰ τή βοηθήσῃ, ἓνα τέτοιο πράμα ἦταν θαυμάσιο. Ἐλπίζω ὅτι αὐτό θὰ κινήσῃ τὸ ἐνδιαφέρον κάποιας πού ἀναζητεῖ τὴν ἀλήθεια, καί ἐπιθυμῶ νὰ ἐκφράσω εὐλικρινὰ τὴν ἀγάπη μου γιὰ τὴν ἀγαπητὴ μας Ἑγέτιδα, πού μᾶς ἔδωσε τὸ «κλειδί τῶν Γραφῶν». Ε. C. C., Λούιστον, Ἀινταχο, Η. Π. Α.

ΜΙΑ ΣΠΟΥΔΑΙΑ ΠΕΡΙΠΤΩΣΗ

Πρὶν ἀπὸ ἐννιά χρόνια τὸ μονάκριβο παιδί μου πάλευε μεταξὺ ζωῆς καί θανάτου. Μερικοὶ ἀπὸ τοὺς καλύτερους γιατροὺς τῆς Βοστώνης εἶπαν ὅτι ἡ περίπτωσή του ἦταν ἀνίατη, καί ὅτι καί ἂν ἀκόμα ζοῦσε θὰ ἦταν πάντοτε ἄρρωστο καί ἀνάπηρο. Μιὰ ἀπὸ τὶς ἀρρώστιες του ἦταν γαστρικὸς κατάρρους. Δὲν τοῦ ἐπέτρεπαν νὰ τρώγῃ παρὰ πολὺ λίγα πράματα, καί παρ' ὅλες τὶς προφυλάξεις πού ἔπαιρνε ὑπόφερε τόσο πολὺ ὥστε τὸν ἐπίαναν σπασμοὶ γιὰ μισὴ μέρα. Ὑπόφερε ἐπίσης καί ἀπὸ ραχίτιδα· οἱ γιατροὶ ἔλεγαν ὅτι δὲν εἶχε οὔτε ἓνα κανονικὸ κόκαλο στὸ σῶμα του.

Ὅταν τὸ παιδί φαινόταν ὅτι περνοῦσε τὴ μεγαλύτερη κρίση, κι ἐγὼ βρισκόμουν στὴν πιὸ μαύρη ἀπελπισία μου, ἄκουσα γιὰ πρώτη φορὰ γιὰ τὴ Χριστιανικὴ Ἐπιστήμη. Τὸ μόνο πού μποροῦσε νὰ μοῦ πῇ ἐκεῖνος πού μοῦ ἔφερε τὸ χαρμόσυνο αὐτὸ νέο ἦταν νὰ πᾶω νὰ ἀκούσω τὰ θαυμάσια πράματα πού ἔκανε ἡ Χριστιανικὴ Ἐπιστήμη. Δέχτηκα τὴν πρόσκληση, γιατί ἤμουν πρόθυμη νὰ δοκιμάσω τὰ πάντα γιὰ νὰ σώσω τὸ παιδί μου, καί τὸ βράδυ τῆς ἐπόμενης Παρασκευῆς πῆγα γιὰ πρώτη φορὰ στὴ συνάθροιση πού γινόταν εἰς τὴ Μητέρα τοῦ Χριστοῦ Ἐκκλησία, Ἐπιστήμονα,* στὴ Βοστώνη. Πολὺ πρὶν ἀρχίσῃ ἡ λειτουργία ὅλα τὰ καθίσματα ἦταν πιασμένα, πράμα πού μοῦ ἔκανε κατὰ πληξή, γιατί δὲν ἦταν παρὰ μιὰ συνηθισμένη ἐβδομαδιαία συνάθροιση, καί ἐκεῖνο τὸ βράδυ κατάλαβα ἀπὸ τὶς μαρτυρίες πού ἄκουσα ὅτι ἡ Χριστιανικὴ Ἐπιστήμη ἦταν ἡ θρησκεία πού γύρευα νὰ βρῶ ἀπὸ πολλὰ χρόνια. Τὴν ἄλλη μέρα πῆγα νὰ βρῶ ἕναν πρακτίσιονερ, ἀλλὰ δὲν κατόρθωσα νὰ πάρω ἐκεῖνον πού μοῦ εἶχαν συστήσει, γιατί ἦταν πολὺ

* The Mother Church of Christ, Scientist.

ἀπασχολημένος. Ἐπιστρέφοντας στο σπίτι μου σκεπτόμουν μερικές ἀπὸ τὶς μαρτυρίες πού εἶχα ἀκούσει τὸ προηγούμενο βράδυ — ἄτομα πού εἶχαν θεραπευτῇ ἀπλῶς μὲ τὸ διάβασμα τοῦ *Ἐπιστήμη καὶ ὑγεία*. Ἀποφάσισα ἀμέσως νὰ δανειστῶ ἓνα ἀντίτυπο, καὶ χωρὶς κὰν νὰ φανταστῶ ὅτι μιὰ τέτοια χάρη θὰ ἦταν μεγάλη θυσία γιὰ τὴ φίλη μου, πῆγα καὶ τῆς ζήτησα νὰ μοῦ δανείσῃ τὸ *Ἐπιστήμη καὶ ὑγεία*. Δὲν εἶδα ποτὲ κανένα νὰ ἀποχωρίζεται τόσο ἀπρόθυμα ἓνα βιβλίο ὅσο ἡ φίλη μου, ὅταν μοῦ δάνεισε τὸ ἐγχειρίδιό της.

Τὸ διάβαζα καὶ ἀπὸ μέσα μου καὶ δυνατά, μέρα καὶ νύχτα, στο σπίτι μου, καί, ἂν καὶ δὲν τὸ καταλάβαινα, ἡ θεραπεία ἄρχισε νὰ ἐκδηλώνεται ἀμέσως. Τὸ στοματάκι του, πού εἶχε στραβώσει ἀπὸ τοὺς σπασμούς, ἔγινε κανονικὸ καὶ τὸ παιδί μποροῦσε μέσα σὲ πολὺ μικρὸ χρονικὸ διάστημα νὰ σηκώνεται, νὰ παίζει καὶ νὰ χοροπηδᾷ μέσα στο σπίτι, ὅπως κάθε παιδί. Αὐτὸν περίπου τὸν καιρὸ ἀποφασίσαμε νὰ μετοικήσουμε στὶς Δυτικὲς Πολιτεῖες.

Τότε ἤμουν ἀκόμα νέα στὴν Ἐπιστήμη, καὶ ὁ ἄντρας μου φοβόταν πολὺ ὅτι τὸ ταξίδι θὰ ἔφερνε ὑποτροπὴ τῆς ἀρρώστιας στο παιδί, ἀλλ' ἀπεναντίας ἐκεῖνο ἐξακολούθησε νὰ καλυτερεύῃ. Διάβαζα συνεχῶς τὴ Βίβλο, τὸ *Ἐπιστήμη καὶ ὑγεία* καὶ τὰ *Miscellaneous Writings* τῆς δυο ἐβδομάδες τοῦ ταξιδιοῦ μας, καὶ εἴμαστε οἱ μόνοι στο βαγόνι πού δὲν ὑποφέραμε ἀπὸ ναυτία σ' ὅλο τὸ ταξίδι. Τὰ ἄκρα τοῦ παιδιοῦ ἔγιναν ἐντελῶς ἴσια, ἔτρωγε ὅ,τι ἤθελε, καὶ χρόνια τώρα εἶναι ἓνα φυσιολογικὸ καὶ γερὸ παιδί. Πέρασε μερικές ἀπὸ τὶς χειρότερες μεταδοτικὲς ἀρρώστιες ἄθικτος καὶ χωρὶς νὰ πάθῃ ἀπολύτως τίποτε.

Ἀρκετοὺς μῆνες διάβαζα τὸ *Ἐπιστήμη καὶ ὑγεία*, χωρὶς νὰ σκεπτῶ τὸν ἑαυτό μου καὶ τὶς πολυάριθμες παθήσεις μου. Ποτὲ δὲν ἤμουν πολὺ γερὴ, καὶ μερικές ἀπὸ τὶς παθήσεις μου πίστευα ὅτι ἦταν κληρονομικὲς καὶ χρόνιες, καὶ γι' αὐτὸ τυραννήθηκα πολλὰ χρόνια κάτω ἀπὸ τὸ βάρος τῆς δοξασίας στοὺς νόμους τῆς ἱατρικῆς καὶ τῆς κληρονομικότητος.

Λίγο πρὶν ἀρχίσω νὰ διαβάζω τὸ *Ἐπιστήμη καὶ ὑγεία*, πῆγα σ' ἓνα διάσημο ὀφθαλμίατρο τῆς Βοστώνης, πού τοῦ πῆρε μισὴ μέρα γιὰ νὰ ἐξετάσῃ τὰ μάτια μου. Ἡ διάγνωσή του ἦταν ὅτι ἡ κατάστασις τῶν ματιῶν μου ἦταν φριχτὴ

καὶ ὅτι ἔπρεπε νὰ φορῶ πάντοτε γυαλιά. Ἐν τῷ μεταξὺ εἶχα ἀρχίσει νὰ διαβάζω τὸ *Ἐπιστήμη καὶ ὑγεία*, καὶ ὅταν σκέφτηκα τὰ μάτια μου εἶδα ὅτι δὲ χρειαζόμουν γυαλιά. Ἀφότου εἶμαι στὴ Χριστιανικὴ Ἐπιστήμῃ χρησιμοποιοῦ τὰ μάτια μου ἀδιάκοπα, νύχτα καὶ μέρα, κάνοντας ὅλων τῶν εἰδῶν τὶς κοπιαστικὰς ἐργασίας χωρὶς νὰ χρειάζωμαι γυαλιά. Θεραπεύτηκα ἀπ' ὅλες τὶς παθήσεις μου ἐνῶ ἀναζητοῦσα τὴν ἀλήθειαν γιὰ τὸ παιδί μου, καὶ πολλὰς ἀπ' αὐτὰς δὲν παρουσιάστηκαν ξανά. Ὅσες παρουσιάστηκαν, ἦρθαν στὴν ἐπιφάνεια μόνο καὶ μόνο γιὰ νὰ καταστραφοῦν. Τὰ δόντια μου θεραπεύτηκαν, καὶ κάτι ψεγάδια ποὺ εἶχα στὸ πρόσωπό μου ἐξαφανίστηκαν χωρὶς νὰ τὸ καταλάβω, ἀπλῶς μὲ τὸ διάβασμα τοῦ *Ἐπιστήμῃ καὶ ὑγεία*. Ὅλα αὐτά, ὁμως, δὲν εἶναι τίποτα μπροστὰ στὴν πνευματικὴ ἐξύψωση ποὺ δοκίμασα, καὶ ἔχω κάθε λόγο νὰ εἶμαι εὐγνώμων. Μ. Τ. W., Λὸς Ἀντζελες, Καλιφορνία, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΔΥΝΑΤΩΝ ΠΟΝΩΝ

Πέντε περίπου χρόνια βασανίζομαι ἀπὸ ἰσχιαλγία, τόσο σοβαρῆς μορφῆς ὥστε τὸ σῶμα μου εἶχε παραμορφωθῇ. Ὅταν μποροῦσα νὰ κυκλοφορῶ, περπατοῦσα μὲ τὴ βοήθειαν ἑνὸς μπαστουניοῦ. Οἱ προσβολὲς ἦταν περιοδικές, καὶ παρουσιάζονταν κάθε λίγους μῆνες· κάθε φορὰ ποὺ τύχαινε νὰ βρεθῶ στὴ βροχή ἢ στὴν ὑγρασία εἶχα καὶ μιὰ προσβολή. Μιὰ φορὰ ἔμεινα στὸ κρεβάτι ἔντεκα ἑβδομάδες, καὶ ὑπόφερα τρομερὰ ὅλο αὐτὸ τὸ διάστημα, ἐκτὸς ὅταν ἀνακουφίζομαι μὲ ὑποδόριες ἐνέσεις. Ὅταν εἶχα τὶς προσβολὰς αὐτὰς, μὲ παρακολουθοῦσε πάντοτε ὁ γιατρός μας. Ἡ κόρη μου συμβουλευτήκε ἑνὰ ἄλλο γιατρό, ποὺ εἶπε ὅτι ἔπρεπε νὰ μὲ ἐγχειρήσῃ γιὰ νὰ ἀποξύσῃ τὸ ἰσχιακὸ νεῦρο. Κι ἕνας ἄλλος γιατρός, ποὺ ἤξερε τὴν πάθησή μου, ἐξέτασε τὴν καρδιά μου καὶ εἶπε ὅτι ἦταν ἀδύνατη καὶ ὅτι κινδύνευα νὰ πεθάνω οἷαδῆποτε στιγμὴ ἀπὸ καρδιακὴ προσβολή.

Ἀφοῦ ὑπόφερα ἔτσι τρία χρόνια, ἄκουσα γιὰ τὴ Χριστιανικὴ Ἐπιστήμῃ, ἀλλὰ πέρασαν δυὸ χρόνια πρὶν ἀποφασίσω νὰ ἐγκαταλείψω ὅλα τὰ ἄλλα μέσα καὶ νὰ στηριχθῶ ὁλότελα σ' αὐτή. Δὲν ἦταν εὐκόλο νὰ καλέσω πρακτίσιονερ, καὶ ἔτσι

πλήρα τὸ *Ἐπιστήμη καὶ ὑγεία* καὶ ἐφάρμοσα τὶς διδασκαλίες τοῦ ὅσο μπορούσα καλύτερα. Μέσα σὲ τρεῖς μέρες ἡ ἀρρώστια ἐξαφανίστηκε ἐντελῶς καὶ δὲν εἶχα ποτὲ οὔτε τὴν παραμικρὴ προσβολή. Ἀπὸ τότε ἡ ὑγεία μου ἦταν καλὴ, κι αὐτὴ τὴ στιγμή εἶναι τέλεια. Ἡ Χριστιανικὴ Ἐπιστήμη μὲ ὠφέλησε σωματικά, νοερὰ καὶ πνευματικά, καὶ γιὰ τίποτε στὸν κόσμον δὲ θὰ μπορούσα νὰ κάνω χωρὶς τὴ νόηση ποὺ ἔχω ἀποκτήσει ἀπ' αὐτὴ. Κυρία Ε. Α. Κ., Μπίλλινγκς, Μοντάνα, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΡΕΥΜΑΤΙΣΜΩΝ ΚΑΙ ΝΕΦΡΙΤΙΔΑΣ

Εἶμαι πολὺ εὐγνώμων στὸ Θεὸ γιὰ ὅ,τι ἔχει κάνει γιὰ μένα. Βρέθηκα ξαφνικὰ μόνος, μὲ πολλὰ βάσανα καὶ δοκιμασίες, καὶ ἄρχισα νὰ μελετῶ τὴ Βίβλο. Προσπαθοῦσα νὰ τὴν καταλάβω πρὶν γίνω μέλος κάποιας ἐκκλησίας, γιὰτὶ νόμιζα ὅτι ἔπρεπε νὰ τοὺς δείξω ὅτι τὴν καταλάβαινα. Ἀπὸ παιδί εἶχα παρακολουθήσει ὅλων τῶν εἰδῶν τὶς ἐκκλησίες, ἀλλὰ ποτὲ δὲν μπόρεσα νὰ βρῶ μιὰ ποὺ νὰ μὲ ἱκανοποιήσῃ. Μὲ τὸν καιρὸ ἡ κατάστασή μου ἔγινε πολὺ ἀνησυχητικὴ. Ἡ ἰσχυαλγία, ποὺ μὲ εἶχε βασανίσει ἀρκετὰ χρόνια, ἐπιδεινώθηκε τόσο ὥστε δὲν μπορούσα νὰ κάνω σχεδὸν τίποτε. Ὑστερα παρουσιάστηκαν μερικὲς ἐπιπλοκές, ποὺ ἦταν τόσο ὀδυνηρὲς ὥστε μοῦ ἦταν ἀδύνατο νὰ περπατήσω γιὰ πολλὴ ὥρα καὶ ἤμουν ἀναγκασμένος νὰ κάθωμαι συχνά. Νόμιζα ὅτι ὑπόφερα ἀπὸ νεφρίτιδα, καὶ οἱ πόνοι ἦταν τόσο φριχτοὶ ὥστε καμιά γλώσσα δὲν μπορούσε νὰ περιγράψῃ τὰ βάσανά μου. Ὑστερα ἀπ' ὅλα αὐτά, ὁ θάνατος φαινόταν πῶς ἦταν πολὺ κοντά. Δὲν εἶχα γίνῃ ποτὲ μέλος καμίας ἐκκλησίας καὶ πίστευα ὅτι ἦταν πιὰ πολὺ ἀργά, γιὰτὶ θὰ ἔπρεπε νὰ μὲ υποβάλλουν σὲ δοκιμασία ἐπὶ ἑξῆς μῆνες, ἀλλὰ ἐν τῷ μεταξύ ἐγὼ θὰ εἶχα πεθάνει.

Τότε περίπου ζήτησα πληροφορίες ἀπὸ τὴν ἀδερφή μου σχετικὰ μὲ τὴ Χριστιανικὴ Ἐπιστήμη, ἐπειδὴ ἐκείνη εἶχε ἤδη ἀσπαστῇ τὴ θρησκεία αὐτή, καὶ γρήγορα διαπίστωσα ὅτι ἦταν ὅ,τι ἀκριβῶς γύρευα νὰ βρῶ. Εἶδα ἀμέσως ὅτι διακήρυττε τὴν ἀλήθεια καὶ μόνο τὴν ἀλήθεια. Ἀρχισα νὰ διαβάζω τὸ *Ἐπιστήμη καὶ ὑγεία* καὶ τὴν Καινὴ Διαθήκη. Ἦθελα νὰ

έξακριβώσω τί εἶπε ὁ Ἰησοῦς, γιατί τότε δὲν περίμενα νὰ ζήσω πολὺ ἀκόμη. Δὲν πῆγα στὶς συναθροίσεις, οὔτε καὶ διάβαζα τὸ *Ἐπιστήμη καὶ ὑγεία* γιὰ νὰ θεραπευτῶ — δὲν τὸ σκεφτόμουν αὐτὸ — ἀλλὰ γιὰ νὰ σωθῶ ἀπὸ μιὰν αἰώνια κόλαση στὴν ἄλλη ζωή. Ἡ ἀδερφή μου μὲ παρακινοῦσε νὰ ζητήσω βοήθεια ἀπὸ ἓναν πρακτίσιονερ, ἐγὼ ὅμως ἐξακολουθοῦσα νὰ διαβάζω καὶ νὰ προσεύχωμαι στὸ Θεὸ σιωπηλά, καὶ τί νομίζετε ὅτι συνέβηκε; Τί ἔγιναν οἱ ἄρρώστιες; Διάβαζα συνεχῶς τὸ *Ἐπιστήμη καὶ ὑγεία*, μαζί μὲ τὴ Βίβλο, ξέροντας ὅτι ὁ Θεός, ὅπως Τὸν ἀποκάλυψε ὁ Χριστὸς Ἰησοῦς, μπορεῖ νὰ κάνη τὰ πάντα, ὅτι ἔκανε πᾶν ὅ,τι ἔγινε, ὅτι μπορεῖ νὰ θεραπεύη, καὶ θεραπεύει, ἐκείνους ποὺ πάσχουν. Ἐμένα μὲ θεράπευσε· ἄς εἶναι εὐλογημένο τὸ ἅγιο ὄνομά Του. G. J. H., Τσάρλστον, Ἰλλινόις, Η. Π. Α.

ΕΥΓΝΩΜΩΝ ΓΙΑ ΠΟΛΛΑ ΚΑΛΑ

Τὸ 1901 ἡ Χριστιανικὴ Ἐπιστήμη μὲ βρῆκε ἄρρωστη καὶ σὲ ἀπελπιστικὴ κατάσταση. Ἐφτὰ χρόνια ὑπόφερα ἀπὸ τρομεροὺς πόνους στὴ ράχη, ἐξαιτίας μιᾶς ἐγχείρησης. Δὲν μποροῦσα οὔτε νὰ ἀναπαυτῶ οὔτε νὰ κοιμηθῶ τὴ νύχτα, γιατί δὲν μπορούσα νὰ πλαγιάσω, ἀλλὰ ἤμουν ἀναγκασμένη νὰ κάθωμαι σὲ μιὰ καρέκλα καὶ νὰ βάζω μαξιλάρια γύρω μου γιὰ νὰ στηριχτῶ. Μόνο ὅσοι ἔχουν ὑποφέρει ὅπως ἐγὼ μποροῦν νὰ καταλάβουν ἐντελῶς τὸ μαρτύριο ποὺ τράβηξα. Εἶχα ἐξαντλήσει ὅλα τὰ ὑλικά μέσα καὶ δὲν ἔλπιζα ποτὲ ὅτι θὰ γινόμουν καλά. Μιὰ μέρα ὅμως, ἐνῶ ἤμουν ἔξω γιὰ περίπατο, κατὰ καλὴ μου τύχη πῆγα στὸ σπίτι ἐνὸς Χριστιανοῦ Ἐπιστήμονα, καὶ ἐκεῖ μοῦ ἐξήγησαν τί διδάσκει ἡ Χριστιανικὴ Ἐπιστήμη. Μὲ συμβούλεψαν νὰ ἀγοράσω τὸ *Ἐπιστήμη καὶ ὑγεία*, πράμα ποὺ ἔκανα, καὶ ἡ μελέτη τοῦ βιβλίου αὐτοῦ θεράπευσε τελείως τὴ ράχη μου. Ἡ Χριστιανικὴ Ἐπιστήμη μὲ θεράπευσε ἐπίσης ἀπὸ μακροχρόνια φαρυγγίτιδα καὶ ἀπὸ νευραλγίες, ποὺ μὲ βασάνιζαν ἀπὸ μικρὸ κορίτσι. Προτοῦ ἔρθω στὴν Ἐπιστήμη, μὲ εἶχαν νοσηλέψει τρεῖς ἀπὸ τοὺς καλύτερους γιατροὺς τοῦ Σηάττλ, ἀλλὰ κανεὶς τους δὲν μπόρεσε νὰ μὲ ἀνακουφίσῃ.

Δέν ύποφέρω πιά, ἀλλὰ βρίσκω ἐξαιρετική χαρά στή Χριστιανική Ἐπιστήμη. Ἡ ύπόσχεση τοῦ Θεοῦ ἐκπληρώθηκε σέ μένα: «Εἰς ἐσᾶς ὁμως τοὺς φοβουμένους τὸ ὄνομά μου θὰ ἀνατείλῃ ὁ ἥλιος τῆς δικαιοσύνης, μέ ἴασιν ἐν ταῖς πτέρυξιν αὐτοῦ». Ι. Ο., Τζώρτζταουν, Οὐάσιγκτων, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΑΠΟ ΝΕΥΡΑΣΘΕΝΕΙΑ ΚΑΙ ΑΛΛΕΣ ΑΡΡΩΣΤΙΕΣ

Ὅταν μέ βρῆκε ἡ Χριστιανική Ἐπιστήμη ἤμουν ἓνας ἄρρωστος ποὺ δέν μπόρεσε νὰ ὠφεληθῇ ἀπὸ τὶς ἀδιάκοπες διδασκαλίες τῶν παλιῶν δογμάτων (ὁ πατέρας μου ἦταν πάστορας). Πρὶν ἀπὸ μερικὰ χρόνια ἓνας καθηγητὴς τῆς ἱατρικῆς, ποὺ τὰ συγγράμματά του εἶναι πασίγνωστα, ἀποφάνθηκε ὅτι ἔπασχα ἀπὸ νευρασθένεια. Ἦμουν στὴν κατάσταση αὐτὴ ὀχτῶ περίπου χρόνια, καὶ ὡς ἐδῶ καὶ δυὸ χρόνια, ποὺ πρωτογνώρισα τὴ Χριστιανική Ἐπιστήμη (δόξα στὸν Παντοδύναμο Θεὸ) μέσο ἐνὸς φίλου μου, ἔπαιρνα σχεδὸν συνεχῶς φάρμακα καὶ εἶχα συνολικὰ ἑντεκα γιαιτρούς, ποὺ χωρὶς ἀμβολία ἔκαναν ὅ,τι μπορούσαν χωρὶς ὁμως ἀποτέλεσμα, ἂν καὶ μοῦ ἔδιναν ὅλα σχεδὸν τὰ γνωστὰ φάρμακα, καὶ εἶχα δοκιμάσει κι ἓνα σωρὸ σπεσιαλιτέ. Ὑποβλήθηκα ἐπίσης καὶ σὲ παντὸς εἶδους θεραπείες καὶ σὲ καθετὶ ποὺ νόμιζα ὅτι θὰ μοῦ ἔκανε καλὸ. Ὅταν γνώρισα τὴν Ἐπιστήμη ἔπαιρνα τρεῖς φορές τὴ μέρα σαράντα σταγόνες μουρουνέλαιο καὶ τρεῖς κριεζώτου, καὶ ἐπίσης τρεῖς σταγόνες διάλυσης ἄρσενικοῦ τοῦ Φάουλερ (Fowler), καὶ ἓνα μῆνα προτοῦ τὴ γνωρίσω εἶχα πληρῶσει δεκαοχτῶ δολλάρια γιὰ σπεσιαλιτέ. Ἐκανα πολὺ αὐστηρὴ δίαιτα—δυὸ χρόνια δέν εἶχα ἀγγίξει ἐντράδες, τηγανιτά, γλυκίσματα, βατόμουρα, φράουλες, μοῦρα καὶ ντομάτες.

Ἀρχισα νὰ διαβάζω τὸ *Ἐπιστήμη καὶ ὑγεία*, καὶ πρὶν φτάσω στὰ μισὰ τοῦ βιβλίου ἔτρωγα ὅ,τι τρώει κι ὅλος ὁ κόσμος. Διάβασα τὸ βιβλίο ἑντεκα φορές ἀπὸ τὴν ἀρχὴ ὡς τὸ τέλος, καὶ τὸ διάβασα καὶ πολλές φορές πηδώντας μερικὰ μέρη αὐτοῦ. Τὸ βιβλίο ἔκανε τὸ ἔργο του καὶ τώρα εἶμαι ἓνας ὑγιὲς ἄνθρωπος. C. E. M., Φιλαδέλφεια, Πενσυλβανία, Η. Π. Α.

ΚΑΤΑΝΙΚΗΣΗ ΠΟΛΛΩΝ ΑΣΘΕΝΕΙΩΝ

“Έχω πάρει μεγάλη βοήθεια, πνευματική και σωματική, από τη Χριστιανική Έπιστήμη. “Έπασχα, σύμφωνα με τη διάγνωση τῶν γιατρῶν, από ρευματισμούς τῶν μυῶνων, ὕδρωπικία καὶ δυσκοιλιότητα, πού κράτησε τριάντα χρόνια. “Ένας ἀγαπητὸς φίλος μου, πού τὸν εἶχα γνωρίσει ὅταν ἦταν ἄρρωστος, θεραπεύτηκε μετὰ τὴ Χριστιανικὴ Έπιστήμη καὶ με συμβούλεψε νὰ διαβάσω τὸ *Έπιστήμη καὶ ὑγεία*. Τὸ διάβασα, γιατί ἐπιθυμοῦσα νὰ γνωρίσω τὴν ἀλήθεια. “Ένα ἀπὸ τὰ βāsανά μου ἦταν ὅτι δὲν μποροῦσα νὰ κοιμηθῶ. “Αρχισα νὰ διαβάζω τὴ Βίβλο καὶ τὸ ἐγχειρίδιο τῆς Χριστιανικῆς Έπιστήμης, καὶ ὅλες οἱ παθήσεις μου ἐξαφανίστηκαν πρὶν τελειῶσω τὸ διάβασμα τοῦ *Έπιστήμη καὶ ὑγεία*. Μοῦ ἤρθε ἡ σκέψη: Τί θὰ γίνῃ μετὰ τὰ παλιὰ φάρμακα; “Αλλὰ ἡ ἀλήθεια ὑπερίσχυσε, καὶ πῆρα ὅλα τὰ ὑλικά φάρμακα πού εἶχα καὶ τὰ πέταξα. Αὐτὸ ἐγινε πρὶν ἀπὸ ἑπτὰ χρόνια, καὶ ἀπὸ τότε δὲν τὰ χρειάστηκα ποτὲ πιά. “Ο ἄντρας μου θεραπεύτηκε ἀπὸ τὴ συνήθεια τοῦ καπνίσματος πού εἶχε ἐπὶ πενήντα χρόνια· ἐπίσης καὶ ἀπὸ νεφρίτιδα, διαβάζοντας τὸ *Έπιστήμη καὶ ὑγεία*. Δὲ βρίσκω λέξεις γιὰ νὰ ἐκφράσω τὴν εὐγνωμοσύνη πού αἰσθάνομαι σήμερα γιὰ τὰ πολλὰ καλὰ πού πῆρε τὸ σπῆτι μας. Κυρία Μ. Κ. Ο., Σηάττλ, Οὐάσιγκτων, Η. Π. Α.

ΜΙΑ ΕΝΘΑΡΡΥΝΤΙΚΗ ΘΕΡΑΠΕΙΑ

“Αρχισα νὰ ἐνδιαφέρωμαι γιὰ τὴ Χριστιανικὴ Έπιστήμη πρὶν ἀπὸ ἔντεκα περίπου χρόνια, καὶ θεραπεύτηκα ἀπὸ νευραλγία τοῦ στομάχου, ἀπὸ τὴν ὁποία ὑπόφερα ἀπὸ μικρὴ. “Όσο μεγάλωνα, οἱ προσβολές γίνονταν συχνότερες καὶ ὀξύτερες· ἡ μόνη ἀνακούφιση πού μποροῦσαν νὰ μοῦ δώσουν οἱ γιατροὶ ἦταν νὰ μοῦ κάνουν ὑποδόριες ἐνέσεις μορφίνης. Τελικά, μετὰ ἀπὸ κάθε προσβολή, ἤμουν ἐξαντλημένη γιὰ μιὰ δυὸ μέρες ἀπὸ τίς συνέπειες τῆς μορφίνης. Θεραπεύτηκα ἐντελῶς ἀπ’ αὐτὴ τὴν ἄρρώστια μετὰ τὴ μελέτη τοῦ *Έπιστήμη καὶ ὑγεία*. Νομίζω ὅτι δὲν ἤξερα ποτὲ τί θὰ πῆ φόβος, ὥσπου προσπαθῆσα νὰ ἐφαρμόσω τὴ νόηση πού εἶχα ἀποκτήσει ἀπὸ τὴ Χριστιανικὴ Έπιστήμη στὰ παιδιὰ μου. “Έχω ὁμως

ἀποδείξει, πολλές φορές, ὅτι ὁ φόβος δὲν μπορεῖ οὔτε νὰ μᾶς βοηθήσῃ οὔτε νὰ μᾶς ἐμποδίσῃ νὰ ἀποδείξουμε τὴν ἀλήθεια. Ἡ πρώτη φορὰ ποὺ τὸ κατάλαβα αὐτὸ ἦταν ὅταν θεραπεύτηκε τὸ ἀγοράκι μου ἀπὸ μιὰ σοβαρὴ περίπτωση λαρυγγίτιδας. Ξύπνησα μιὰ νύχτα ἀπὸ τὸ θόρυβο ποὺ τρομάζει κατὰ τὰ φαινόμενα κάθε μητρικὴ καρδιά καὶ βρῆκα τὸ μικρούλη νὰ κάθεται στὸ κρεβάτι καὶ νὰ ἀγωνίζεται νὰ ἀναπνεύσῃ. Σηκώθηκα, τὸν πῆρα στὴν ἀγκαλιά μου, καὶ πῆγα στὸ ἄλλο δωμάτιο. Τὸ πρῶτο πράγμα ποὺ σκέφτηκα ἦταν: «Ἄχ, ἂς ὑπῆρχε κι ἓνας ἄλλος Χριστιανὸς Ἐπιστήμονας στὴν πόλη!» Ἀλλὰ δὲν ὑπῆρχε, καὶ ἡ ἐργασία ἔπρεπε νὰ γίνῃ, καὶ μάλιστα γρήγορα. Προσπάθησα νὰ τὸν θεραπεύσω μὲ τὴν προσευχή, ἀλλὰ ἤμουν τόσο τρομαγμένη ποὺ δὲν μποροῦσα νὰ σκεφτῶ πῆρα λοιπὸν τὸ *Ἐπιστήμη καὶ ὑγεία*, ποὺ ἦταν πάνω στὸ τραπέζι πλάι μου, κι ἄρχισα νὰ διαβάζω δυνατά. Δὲν εἶχα διαβάσει παρὰ λίγες γραμμές, ὅταν ἦρθαν στὸ νοῦ μου τὰ λόγια αὐτά, σὰ νὰ μοῦ μιλοῦσε μιὰ φωνή: «Ὁ λόγος τοῦ Θεοῦ εἶναι ζῶν, καὶ ἐνεργός, καὶ κοπτερώτερος ὑπὲρ πᾶσαν δίστομον μάχαιραν». Σχεδὸν ἀμέσως ὁ μικρὸς εἶπε: «Μαμά, τραγούδησε τὸν Ποιμένα» – τὸν ὕμνο τῆς Ἑγέτιδός μας, ποὺ ἀγαποῦν ὅλα τὰ παιδιὰ, μεγάλα καὶ μικρά. Ἄρχισα νὰ τραγουδῶ, καὶ στὸ δεῦτερο στίχο ἡ μικρὴ φωνούλα τραγουδοῦσε μαζί μου. Δὲ θὰ ξεχάσω ποτὲ τὴ χαρὰ καὶ τὴν εἰρήνη ποὺ ἐνοιώσα, ὅταν εἶδα πόσο γρήγορα ὁ λόγος τοῦ Θεοῦ, μέσο τοῦ *Ἐπιστήμη καὶ ὑγεία* καὶ τοῦ ὠραίου ὕμνου, εἶχε ἐπιτελέσει τὸ θεραπευτικὸ ἔργο. Αὐτὴ εἶναι μόνο μιὰ ἀπὸ τίς πολλές περιπτώσεις ποὺ ἡ θεραπευτικὴ δύναμη τοῦ λόγου τοῦ Θεοῦ ἀποδείχτηκε στὸ σπίτι μας. Α. J. G., Ρίβερσαϊντ, Καλιφορνία, Η. Π. Α.

ΑΝΑΚΟΥΦΙΣΗ ΑΠΟ ΠΟΛΛΑ ΔΕΙΝΑ

Ὁ Παῦλος εἶπε: «Μεταμορφώνεσθε διὰ τῆς ἀνακαινίσεως τοῦ νοός σας». Στὴ δική μου περίπτωση ἡ κουφamáρα θεραπεύτηκε ὅταν κατάλαβα περισσότερο τὸ λόγο τοῦ Θεοῦ, ὅπως τὸν ἐξηγεῖ ἡ Mrs. Eddy στὸ *Ἐπιστήμη καὶ ὑγεία*. Πολλές φορές κατόρθωσα νὰ στραφῶ στὸ Θεό, γνωρίζοντας ὅτι τὸ θέλημά Του ἦταν νὰ βοηθᾷ στὴ θλίψη, καὶ πῆρα πάν-

τοτε τὸ καλὸ ποὺ χρειάζομαι. Ὁ κατάρρους ποὺ εἶχα ἐξαφανίστηκε· ἡ ἀμυγδαλίτιδα, ποὺ πολὺ συχνὰ δὲ μ' ἄφηνε νὰ κάμω τὴ δουλειά μου στὸ σχολεῖο καὶ στὸ σπῆτι, δὲν ἐκδηλώνεται πιά. Ὅταν ἔρχεται ὁ πειρασμός (γιατὶ ἡ Χριστιανικὴ Ἐπιστὴμη καὶ προλαβαίνει καὶ θεραπεύει τὴν ἀρρώστια), καταφεύγω στὸ θαυμάσιο ἐκεῖνο βιβλίο, τὸ *Ἐπιστὴμη καὶ ὑγεία*, καὶ στὴν πολύτιμη Βίβλο μου, ποὺ τὴν ἀγαπῶ περισσότερο ἀφότου τὴ διαβάζω κάτω ἀπὸ τὸ νέο φῶς τῆς πνευματικῆς νόησης, ὡσότου καταλάβω ὅτι ὁ νοῦς μου ἔχει ἀνανεωθῇ, γιατί ἡ πορεία τῆς ἀρρώστιας μεταβάλλεται καὶ ἡ φλεγμονὴ ἐλαττώνεται.

Ἔτσι, ἀπὸ τὴν πείρα ποὺ ἔχω ἀπὸ τὴ Χριστιανικὴ Ἐπιστὴμη, εἶδα ὅτι ἡ μεταμόρφωση ἔχει ἀρχίσει, καὶ ἡ Ἀλήθεια εἶναι ἱκανὴ νὰ τελειοποιήσῃ ἐκεῖνο ποὺ ἀρχισε σὲ μένα τόσο λαμπρά. Κυρία C. A. McL., Μπροῦκλιν, Νέα Σκωτία, Καναδᾶς.

ΕΠΙΤΕΥΞΗ ΥΓΕΙΑΣ ΚΑΙ ΕΙΡΗΝΗΣ

Δέκα πέντε χρόνια ὑπόφερα πάρα πολὺ σωματικὰ καὶ ψυχικά. Διακεκριμένοι γιατροὶ προσπαθοῦσαν νὰ μὲ θεραπεύσουν ἀπὸ κληρονομικὴ φυματίωση, ἀδράνεια τοῦ συκωτιοῦ καὶ πολλὲς ἄλλες ἀρρώστιες. Ζήτησα ἀνακούφιση σὲ ὀνομαστές λουτροπόλεις, στὸ ὄζον τῆς Φλωρίδας καὶ στὸν καθαρὸ ἀέρα τοῦ Κολοράδο, ἀλλὰ τοῦ κάκου. Ἡ ζωὴ μου ἦταν ἓνα ἀδιάκοπο μαρτύριο.

Ὅμως, ὅλο αὐτὸ τὸ διάστημα ζητοῦσα μ' ὅλη μου τὴν ψυχὴ τὴν Ἀλήθεια. Ἐξέταζα κάθε θρησκευτικὴ διδασκαλία μὲ ἡρεμία καὶ χωρὶς προκαταλήψεις. Ἀπὸ Διαμαρτυρόμενος ἔγινα σκεπτικιστής, ὁπαδὸς τοῦ Βολταίρου, τοῦ Ὡμαῖ Πέιν (Paine) καὶ τοῦ Ἰνγκερσολ (Ingersoll)· ἐν τῷ μεταξύ ὅμως ἐξακολουθοῦσα νὰ πιστεύω σ' ἓνα ὑπέρτατο καὶ νοῆμον Ὄν, ποὺ δημιούργησε τὰ πάντα. Ἀρρωστος, ἀποκατωμένας, γεμάτος ἀμφιβολίες, καὶ ἀπελπισμένος, πῆγα τυχαίᾳ μιᾷ Τετάρτῃ, τὸ βράδυ, σὲ μιὰ ἐκκλησίαν τῆς Χριστιανικῆς Ἐπιστῆμης στὴ Νέα Ὑόρκη, χωρὶς νὰ ξέρω τί ἦταν. Ἐπειδὴ εἶδα πολὺν κόσμον νὰ μπαίνει στὸ κτίριο μπῆκα κι ἐγώ, ὑποθέτοντας ὅτι κάποιος γάμος τραβοῦσε τὸ πλῆθος. Ὅταν πληροφορήθηκα ὅτι ἦταν ἡ τακτικὴ τους βραδινὴ λειτουργία τῆς

Τετάρτης, ζήτησα να μάθω ποιοῦ δόγματος ἦταν. Συμπέρανα ὅτι ἦταν μιὰ ἄλλη καινούργια φαντασιοπληξία, ἀλλὰ ὕστερα ἀπὸ προσεκτικὴ ἔρευνα πῆρα ἓνα *Ἐπιστήμη καὶ ὑγεία*, πού ὑποσχέθηκα ὅτι θὰ τὸ διαβάζω μὲ προσοχή. Ἀρχίσα νὰ τὸ διαβάζω τὴν Τρίτη καὶ τὸ τελείωσα τὴν Παρασκευὴ τῆς ἐβδομάδας ἐκείνης. Ἦμουν ἀκόμη στὸ σκοτάδι. Ἀφῆσα τὸ βιβλίο κάτω, ἔκλεισα τὰ μάτια μου ἀσυναίσθητα, καὶ προσευχήθηκα σιωπηλὰ στὸ Θεό.

Ἐμείνα λίγα λεπτά σ' αὐτὴ τῇ στάσει, κι ὕστερα ἔνοιωσα αὐτὸ πού νοιώθει καὶ ὁ ναυτικὸς πού ἔχει κλυδωνιστῇ μέρες πάνω σὲ μιὰ φουρτουνιασμένη θάλασσα, μὲ τὰ σύννεφα πολὺ χαμηλά, τὰ κύματα πανύψηλα, καὶ μ' ὅλη τὴ φύση τυλιγμένη στὸ σκοτάδι· καὶ πού πάνω στὴν ἀπελπισία του γονατίζει καὶ ἐμπιστεύεται τὴν ψυχὴ του στὸ Θεό, ὅταν ξαφνικὰ βλέπει τὸν Πολικὸ Ἀστέρη νὰ λάμπει μέσα ἀπὸ τὰ σύννεφα καὶ νὰ τὸν κάνη ἱκανὸ νὰ ὀδηγήσῃ τὸ πλοῖο του σὲ ἀσφαλεῖς ἁκτές. Πολλὰ πράγματα ξεκαθάρισαν στὸ νοῦ μου. Εἶδα ὅτι ὑπάρχει μόνον ἓνας Πατέρας, ὁ Θεός, καὶ μόνον ἓνας ἀδελφικὸς δεσμὸς μεταξὺ τῶν ἀνθρώπων· ὅτι ἂν καὶ «ἤμην τυφλός, τώρα βλέπω»· ὅτι δὲν ὑπῆρχε πιά οὔτε ὀδύνη, οὔτε πόνος, οὔτε φόβος, οὔτε δυσπεψία. Ἐκεῖνο τὸ βράδυ κοιμήθηκα σὰν ἓνα μωρό, καὶ τὸ ἄλλο πρωὶ ξύπνησα ἀναζωογονημένος. Τώρα δὲν ἔχω οὔτε ἴχνη τῆς παλιᾶς μου ἀρρώστιας καὶ αἰσθάνομαι πῶς εἶμαι ἓνας καινούργιος ἄνθρωπος. L. P., Νέα Ὑόρκη, Η. Π. Α.

ΑΠΟΚΤΗΣΗ ΥΓΕΙΑΣ ΚΑΙ ΕΙΡΗΝΗΣ

Ἡ αἰτία πού πρὶν ἀπὸ ἑννιά περίπου χρόνια πρόσεξα τὴ Χριστιανικὴ Ἐπιστήμη ἦταν ὅτι ἓνας συγγενῆς μου θεραπεύτηκε ἀπὸ πολλὲς ἀρρώστιες καὶ ἀπόκτησε ὑγεία καὶ ἀρμονία, καὶ κάθε του λέξη καὶ πράξη ἐξέφραζε μεγάλη εὐγνωμοσύνη. Μοῦ ἤρθε ἡ σκέψη τότε ὅτι ὁ Θεὸς πράγματι θεραπεύει ὅλες τὶς ἀρρώστιες μας.

Δὲν κατάλαβα τὸ *Ἐπιστήμη καὶ ὑγεία* τὴν πρώτη φορὰ πού τὸ διαβάσα. Ἦμουν βυθισμένος στὸ σκοτάδι καὶ τὴ μελαγχολία, καὶ τὸ ἄφησα κατὰ μέρος γιὰ λίγον καιρό. Ὁ καλὸς ὅμως σπóρος εἶχε σπαρθῇ, καὶ σὲ λίγο ξανάρχισα νὰ τὸ διαβάζω μ' ἓνα τέτοιο ἐνδιαφέρον, πού οἱ ἀρρώστιες μου

ἐξαφανίστηκαν «ὅπως ἡ δροσιά μόλις βγῇ τὸ πρῶτὸ ὁ ἥλιος». Ἐλευθερώθηκα ἀπὸ τὸ ἄσθμα (ποῦ νόμιζα ὅτι ἦταν κληρονομικὸ), ἀπὸ τῆ νευραλγία, ποῦ ἦταν σοβαρῆς μορφῆς, καὶ ἐκτὸς ἀπ' αὐτὰ καὶ ἀπὸ τῆ συνήθεια τοῦ καπνίσματος καὶ τοῦ ποτοῦ — ποῦ ἦταν μακροχρόνια. Εὐλογητὸς ὁ Κύριος ποῦ «ἀπέστειλε τὸν λόγον αὐτοῦ» καὶ μὲ θεράπευσε — γιατί τὸ διάβασμα τοῦ *Ἐπιστήμης καὶ ὑγείας* ἔφερε στὴ συνείδησή μου τὴν ἀλήθεια ποῦ ἐλευθερώνει. S., Σέλλμαν, Γεωργία, Η. Π. Α.

ΓΡΗΓΟΡΗ ΘΕΡΑΠΕΙΑ ΦΥΜΑΤΙΩΣΗΣ

Ἀρχισα νὰ ἐνδιαφέρωμαι γιὰ τὴ Χριστιανικὴ Ἐπιστήμη πρὶν ἀπὸ πέντε περίπου χρόνια ἐξαιτίας τῆς θεραπείας τῆς γυναικας μου, ποῦ κατὰ τοὺς γιατροὺς ἔπασχε ἀπὸ φυματίωση στὸ τελευταῖο τῆς στάδιο. Εἶχα δοκιμάσει καθετὶ ποῦ μποροῦσε νὰ προσφέρῃ ἡ ἱατρικὴ ἐπιστήμη, καὶ ὅλοι οἱ γιατροὶ μοῦ ἔλεγαν σχεδὸν τὰ ἴδια γιὰ τὴν περίπτωσή της. Τελικὰ τὸ μόνο ποῦ τῆς σύστησαν ἦταν ἓνα ξηρότερο κλίμα, σὲ ψηλότερα μέρη, καὶ ὅταν θὰ χειροτέρευε νὰ παίρνη κάτι γιὰ νὰ ἡσυχάζῃ.

Δοκίμασα διάφορα κλίματα, ἀλλὰ δὲν καλυτέρευε· ἀπεναντίας χειροτέρευε. Τελικὰ τὰ κουτσοκατάφερε ὡς τὴν 1η Μαρτίου 1899. Ξανάπεσε στὸ κρεβάτι. Ἐπὶ δυὸ μερόνυχτα ὑπόφερε, καὶ κάλεσα ἓνα γιατρό. Ἦρθε, τὴν ἐξέτασε καὶ εἶπε ὅτι δὲν μποροῦσε νὰ κάνῃ τίποτε γι' αὐτὴ παρὰ νὰ τῆς δώσῃ μερικὰ δισκία μορφίνης γιὰ νὰ τὴν ἀνακουφίσουν. Τῆς ἔδωκα δυὸ ἀπ' αὐτὰ σύμφωνα μὲ τὶς ὁδηγίες τοῦ γιατροῦ, καὶ λίγο πρὶν ἔρθῃ ἡ ὥρα νὰ τῆς δώσω τὸ τρίτο μὲ φώναξε κοντά της καὶ εἶπε: «Μὴ μοῦ δώσης ἄλλο ἀπ' αὐτὸ τὸ φάρμακο, γιατί μοῦ κάνει περισσότερο κακὸ παρὰ καλό»· κι ἔτσι γύρισα καὶ τὰ ἔρριξα στὴ φωτιά, ἂν καὶ τότε δὲν ἤξερα ἀκόμη τίποτε γιὰ τὴ Χριστιανικὴ Ἐπιστήμη. Εἶχαμε ἀκούσει γι' αὐτὴ, ἀλλ' αὐτὸ ἦταν ὅλο. Τῆς εἶχα δώσει τὸ τελευταῖο δισκίον στὶς ὀχτὼ ἐκεῖνο τὸ βράδυ, καὶ τὴν ἄλλη μέρα κατὰ τὶς ἑννιά μιὰ κυρία, ποῦ εἶχε θεραπευτῇ μὲ τὴ Χριστιανικὴ Ἐπιστήμη, τὴν ἐπισκέφτηκε καὶ τῆς μίλησε γιὰ τὴ μεγάλη αὐτὴ ἀλήθεια. Τὴ δέχτηκε, καὶ σκέφτηκε νὰ τὴ δοκιμάσῃ. Ἡ κυρία τῆς δάνεισε τὸ *Ἐπιστήμη καὶ ὑγεία*. Πῆρε τὸ βιβλίον περίπου κατὰ τὶς

δέκα εκείνη τή μέρα καί τὸ διάβασε ὡς τὴν ὥρα τοῦ φαγητοῦ. Ἐφαγε μὲ πολλή ὄρεξη, γιὰ πρώτη φορὰ ὕστερα ἀπὸ τρεῖς περίπου μέρες, καί τὸ ἴδιο ἐκεῖνο βράδυ ντύθηκε μόνη της, ἦρθε στὴν τραπεζαρία, καί ἔφαγε γερά καί μὲ πολλή ὄρεξη. Κοιμήθηκε καλὰ ἐκείνη τὴ νύχτα. Δανειζόταν τὸ *Ἐπιστήμη καὶ ὑγεία* τῆς κυρίας αὐτῆς ἐπὶ ὀχτὼ μέρες, γιὰ δυὸ ὥρες τῇ μέρα, καί θεραπεύτηκε. Τὴν πρώτη μέρα ποὺ διάβασε τὸ *Ἐπιστήμη καὶ ὑγεία* ζύγιζε περίπου ἐνενηντα πέντε λίτρες. Τρεῖς μῆνες ἀργότερα ζύγιζε ἑκατὸν τριανταπέντε λίτρες. Α. J. D., Χιοῦστον, Τέξας, Η. Π. Α.

ΜΙΑ ΩΦΕΛΙΜΗ ΜΕΛΕΤΗ

Μπορεῖ νὰ βοηθήσῃ κι ἄλλους ὅταν μάθουν ὅτι κάποιος θεραπεύτηκε πραγματικά ἀπὸ σοβαρὴ ἀρρώστια μὲ τὴ Χριστιανικὴ Ἐπιστήμη. Πέρασαν πάνω ἀπὸ ἐννιά χρόνια ἀφότου ἀρχίσαμε νὰ ἐνδιαφερώμαστε γιὰ τὴν Ἐπιστήμη, καί θὰ ἦταν δύσκολο νὰ βρεθῇ τώρα ἄλλος ἄνθρωπος πιὸ γερός ἀπὸ μένα. Μπορῶ νὰ ἐργάζωμαι ὅλη τὴ μέρα, ἀπὸ τὸ πρωὶ ὡς τὸ βράδυ, γιὰτὶ μὲ ὑποστηρίζει ἡ σκέψη ὅτι «οἱ προσμένοντες τὸν Κύριον θὰ ἀνανεώσωσι τὴν δύναμιν αὐτῶν». Μπορῶ νὰ πῶ εἰλικρινὰ ὅτι σπάνια πιά αἰσθάνομαι αὐτὸ ποὺ λέγεται σωματικὴ κόπωση. Πρὶν γνωρίσω τὴν Ἐπιστήμη, οἱ γιατροὶ ἔλεγαν ὅτι ὁ ἓνας πνεύμονάς μου εἶχε καταστραφῇ καί ὅτι καί ὁ ἄλλος εἶχε προσβληθῇ ἀπὸ φυματίωση· ἔτσι, σύμφωνα μὲ τὴ γνώμη τους, δὲν ὑπῆρχε σχεδὸν καμιὰ ἐλπίδα γιὰ μένα. Δοκιμάσαμε ὅλα τὰ φάρμακα ποὺ μᾶς σύστησαν. Πῆγα στὰ βουνά, ἀλλὰ δὲν μπόρεσα νὰ μείνω ἐκεῖ ἐξαιτίας τοῦ ὕψους· καί ὅταν οἱ γιατροὶ δὲν ἤξεραν πιά τί ἄλλο νὰ κάνουν, μᾶς εἶπαν ὅτι θὰ ἦταν καλύτερα νὰ πηγαίναμε στὴν Ἀγγλία — ὅτι ὁ θαλασινὸς ἀέρας θὰ μοῦ ἔκανε καλὸ. Ἔτσι μείναμε τρεῖς μῆνες στὰ Βρετανικὰ Νησιά, καί ὅταν γύρισα πίσω ἤμουν πολὺ καλύτερα, ἀλλ' αὐτὸ κράτησε πολὺ λίγο. Ὑστερα ἀπὸ ἓνα μῆνα καί κάτι ἤμουν χειρότερα ἀπὸ κάθε ἄλλη φορὰ, καί οἱ γιατροὶ εἶπαν στὴ μητέρα μου ὅτι δὲν μοῦ ἔμεναν παρὰ λίγες ἐβδομάδες, ἢ τὸ πολὺ πολὺ μῆνες, ζωῆς.

Τότε μιὰ κυρία, ποὺ δὲν τὴν ξέραμε, μᾶς εἶπε νὰ δοκιμάσουμε τὴ Χριστιανικὴ Ἐπιστήμη. Δὲν εἶχαμε καμιὰ προ-

κατάληψη γι' αὐτή, ἀφοῦ οὔτε κἀν ξέραμε τί ἦταν. Δὲ γνωρίζαμε κανέναν Ἐπιστήμονα στὸ μέρος ἐκεῖνο ποὺ ζούσαμε, ποὺ ἦταν στὶς Δυτικὲς Πολιτεῖες, καὶ ὅταν μᾶς εἶπε ὅτι μπορούσαμε νὰ ζητήσουμε ἀπὸ κάποιον ποὺ ἦταν στὸ Κάνζας Σίτυ νὰ προσευχηθῇ γιὰ μένα, χωρὶς νὰ εἶναι ἀνάγκη νὰ με δῇ προσωπικά, νομίσαμε ὅτι ἔλεγε κουταμάρες. Τότε μᾶς εἶπε ὅτι πολλοὶ εἶχαν θεραπευτῇ μὲ τὴν ἀνάγνωση τοῦ ἐγχειριδίου τῆς Χριστιανικῆς Ἐπιστήμης — τοῦ *Ἐπιστήμη καὶ ὑγεία* — κι αὐτὸ μᾶς φάνηκε ἀκόμη χειρότερο κι ἀπὸ τὸ τρῆτμεντ ποὺ μᾶς εἶπε ὅτι μπορούσε νὰ γίνη ἀπὸ μακριά, ἐπειδὴ ὅμως εἶχαμε δοκιμάσει καθετὶ ποὺ εἶχαμε ἀκούσει μέχρι τότε, ἡ μητέρα μου παράγγειλε τὸ βιβλίο.

Ἔφτασε κατὰ τὰ μέσα Ὀκτωβρίου καὶ ἀρχίσαμε νὰ τὸ διαβάζουμε μαζί. Ἀπὸ τὴν ἀρχὴ μοῦ φάνηκε ὅτι ἦταν κάτι ποὺ πάντοτε πίστευα, ἀλλὰ δὲν ἤξερα πῶς νὰ τὸ ἐκφράσω — τόσο φυσικὸ ἦταν. Ἡ βελτίωσή μου ἦταν πολὺ σιγανή, ἀλλὰ αἰσθανόμουν ὅτι καλυτέρευα. Μετὰ τὶς διακοπὲς τῶν Χριστουγέννων ἀρχισα νὰ πηγαίνω στὸ σχολεῖο, καὶ ἐξακολούθησα ὡς τὸ τέλος τοῦ σχολικοῦ ἔτους χωρὶς νὰ ἀπουσιάσω οὔτε μιὰ μέρα — κάτι ποὺ δὲν εἶχα κάνει ποτὲ πρὶν. Τελείωσα τὸ σχολεῖο μου χωρὶς νὰ χάσω οὔτε μιὰ μέρα — γιὰ νὰ εἶμαι ἀκριβής, δὲν ἔμεινα οὔτε μιὰ μέρα στὸ κρεβάτι ἀπὸ τότε. Εἶμαι ἀπόλυτα βέβαιη ὅτι τώρα ἔχω δυὸ γεροὺς καὶ ὑγιεῖς πνεύμονες. Τὰ σπῆλαια στὸ στήθος μου ἔχουν γεμίσει καὶ ἀναπνέω τέλεια καὶ ἀπὸ τὶς δυὸ πλευρές· σπᾶνια κρυολογῶ, καὶ δὲν ἔχω ἴχνος βήχα.

Καμιὰ φορὰ οἱ ἄνθρωποι λένε: «Ἴσως δὲν εἶχες ποτὲ φυματίωση». Λοιπόν, εἶχα ὅλα τὰ συμπτώματα καὶ τώρα ἔχουν ὅλα ἐξαφανιστῇ μὲ τὴν ἀνάγνωση τοῦ *Ἐπιστήμη καὶ ὑγεία*. Ε. Ι. Β., Σικάγο, Ἰλλινόις, Η. Π. Α.

ΘΕΡΑΠΕΥΤΗΚΑ ΑΠΟ ΤΗΝ ΑΠΙΣΤΙΑ ΚΑΙ ΑΠΟ ΠΟΛΛΕΣ
ΣΩΜΑΤΙΚΕΣ ΑΡΡΩΣΤΙΕΣ

Αἰσθάνομαι τὴν ἀνάγκη νὰ γράψω τὴ μαρτυρία μου καὶ ἐλπίζω νὰ γίνω δεκτὸς σὰν ἕνας ἀκόμη μάρτυρας τῆς Ἀληθείας, ὅπως τὴν ἐκθέτει τὸ *Ἐπιστήμη καὶ ὑγεία* μὲ *κλειδί τῶν Γραφῶν*.

Τò 1883 άκουσα για πρώτη φορά για τή Χριστιανική 'Επιστήμη. Καθόμουν σέ μιὰ ταβέρνα στολ Λέντβιλ τοϋ Κολοράδο και διάβαζα μιὰ τοπική καθημερινή έφημερίδα. Τò μάτι μου έπεσε σ' ένα άρθρο που έλεγε για κάτι περιέργους ανθρώπους στη Βοστώνη, οί όποιοι ισχυρίζονταν ότι είχαν ανακαλύψει τόν τρόπο με τόν όποιο θεράπευε ό 'Ιησοϋς. Δέ θυμάμαι σχεδόν τίποτε άπ' αυτά που έλεγε τò άρθρο, τὰ λόγια όμως αυτά μου έντυπώθηκαν.

Κατάληξα στολ Κολοράδο άπό τή Νέα 'Υόρκη (τήν ιδιαίτερη πατρίδα μου), όπου με είχαν κουράρει πολλοί όνομαστοί γιατροί. 'Ο τελευταίος, που ήταν πολύ τίμιος και δέν ήθελε νά πάρη άδικα τὰ χρήματά μου, γιατί ήξερε ότι δέν μπορούσε νά με θεραπείσει, με συμβούλεψε νά παρατήσω τούς γιατρούς και νά μην παίρνω πιά φάρμακα, γιατί μόνο ό θάνατος μπορούσε νά με θεραπείσει. Μερικοί γιατροί είπαν ότι έπασχα άπό χρόνια νεφρίτιδα, άλλοι ότι είχα ψαμμίαση με πολύ όξεία φλεγμονή τής κύστης και τοϋ προστάτη.

Τήν άνοιξη τοϋ 1888 ή γυναίκα μου και έγώ περνούσαμε τή βραδυά μας στολ σπíti ενός κυρίου, τοϋ όποίου ή γυναίκα είχε θεραπευτή στις 'Ανατολικές Πολιτείες με τή Χριστιανική 'Επιστήμη. 'Ο κύριος πήρε ένα βιβλίο άπό τή βιβλιοθήκη του και είπε: «Νά ένα βιβλίο που γράφει για τή Χριστιανική 'Επιστήμη». Τò βιβλίο αυτό ήταν τò *'Επιστήμη και υγεία*. Μόλις διάβασα τόν τίτλο του κατάλαβα ότι αυτό άκριβώς ήταν τò βιβλίο που γυρεύαμε. Τò παραγγείλαμε άμέσως, και όταν έφτασε ύπακούσαμε στην άγγελική προτροπή και έντρυφήσαμε σ' αυτό. "Ημουν πολύ προκατειλημμένος έναντίον τής Βίβλου, και ή πρώτη νίκη που είχα παλεύοντας με τò έγώ μου ήταν νά δεχτώ νά διαβάσω τὰ τέσσερα Εύαγγέλια. "Η γυναίκα μου μου άγόρασε μιὰ Καινή Διαθήκη και άρχισα νά τή διαβάζω. Πόσο άλλαξα! "Όλη ή προκατάληψή μου έφυγε σέ μιὰ στιγμή! "Όταν διάβασα τὰ λόγια τοϋ Διδασκάλου μας, κατάλαβα τί ήθελε νά πη και τò μάθημα που πρόσπαθοϋσε νά μεταδώση. Δέ μου ήταν δύσκολο νά παραδεχτώ όλόκληρη τή Βίβλο, γιατί δέν μπορούσα νά κάνω κι άλλιώς, είχα άπλούστατα αίχμαλωτιστή. "Η άρρώστια άπό τήν όποία ύπόφερα άπό χρόνια με βασάνισε χειρότερα άπό κάθε άλλη φορά, περίπου έξη μήνες, σά νά προσ-

παθοῦσε νὰ μὲ ἀπομακρύνῃ ἀπὸ τὴν Ἀλήθειαν· ἀλλὰ ἐγὼ ἔπαψα ἐντελῶς νὰ τὴ φοβᾶμαι.

Ἐξακολούθησα τὴ μελέτῃ τοῦ *Ἐπιστήμῃ καὶ ὑγείᾳ*, καὶ ἡ ἀρρώστια ἐξαφανίστηκε. Μπορῶ νὰ πῶ εἰλικρινὰ ὅτι τὸ *Ἐπιστήμῃ καὶ ὑγείᾳ* ἦταν ὁ μόνος μου θεραπευτής, καὶ ὅτι εἶναι ὁ μόνος μου δάσκαλος. R. A. C., Λὸς Ἀντζελες, Καλιφορνία, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΑΡΡΩΣΤΙΑΣ ΤΩΝ ΜΑΤΙΩΝ

Ἡ Χριστιανικὴ Ἐπιστήμῃ ἤρθε σὲ μένα ὅταν ἤμουν ἓνα ῥάκος, γιατί τὸ σῶμα μου ἦταν ὁλότελα γεμάτο πληγές. Τὰ μάτια μου ἦταν σὲ τέτοια χάλια ὥστε καθόμουν σ' ἓνα σκοτεινὸ δωμάτιο ἐπὶ ὁλόκληρες ἐβδομάδες, καὶ τὸν περισσό-τερο καιρὸ ἤμουν στὸ κρεβάτι καὶ ἔπαιρνα ναρκωτικά. Ὁ οἰκογενειακὸς μας γιατρὸς καὶ ἓνας εἰδικὸς εἶπαν ὅτι ἡ ἀρρώ-στια τῶν ματιῶν μου δὲν μποροῦσε νὰ θεραπευτῇ, ἂν καὶ θὰ μποροῦσαν ἴσως νὰ μὲ βοηθήσουν γιὰ λίγον καιρό. Μοῦ ἔκαναν μιὰ ἐγχείρησι, καὶ ὁ γιατρὸς εἶπε ὅτι ἂν κρυολογοῦσα θὰ ἔχανα ἐντελῶς τὸ φῶς μου. Τὸ τί ὑπόφερα δὲ λέγεται. Ἕνας κληρικὸς μὲ ἐπισκεπτόταν σχεδὸν κάθε μέρα, καὶ καθό-ταν πλάι στὸ κρεβάτι μου καὶ ἔκλαιε, καὶ ὁ καλὸς καὶ εὐγενικὸς γιατρὸς μου πολλὰς φορὲς ἔχυσε δάκρυα γιὰ μένα. Στὸ τέλος, ἀφοῦ ὑπόφερα τρομερὰ ἐπὶ ἓνα χρόνον, μὲ ἔστειλαν στὴν Ἰν-διάναν, σὲ μιὰν ἀδερφή μου, ποὺ εἶχε θεραπευτῇ ἀπὸ μιὰν ἀρ-ρώστια τῶν πνευμόνων μὲ τὴ Χριστιανικὴ Ἐπιστήμῃ. Τὴν πρώτη μέρα ποὺ ἔφτασα ἐκεῖ μοῦ διάβασε ἀπὸ τὴ Βίβλο καὶ ἀπὸ τὸ *Ἐπιστήμῃ καὶ ὑγείᾳ μὲ κλειδί τῶν Γραφῶν* τῆς Mrs. Eddy, καὶ θεραπεύτηκα. Ἦξερα ὅτι ὁ Θεὸς δὲν ἦταν προσωπολήπτης, καὶ ὅταν εἶδα τί εἶχε κάνει γιὰ τὴν ἀδερφή μου, ποὺ εἶχε μεταβληθῇ ἀπὸ ἓνα σκελετὸ σὲ μιὰ γερὴ καὶ εὐρωστη γυναῖκα, μὲ ροδοκόκκινα μάγουλα, χωρὶς ἴχνος βήχα, εἶπα: «Ὁ Θεὸς θὰ κάνῃ τὸ ἴδιο καὶ γιὰ μένα, ἄρκει νὰ τὸ παραδεχθῶ». Θεραπεύτηκα στὴ στιγμὴ μὲ τὴ Χριστιανικὴ Ἐπιστήμῃ, καὶ εἶμαι εὐγνώμων στὸ Θεὸ γιατί μᾶς ἔδωσε τὴν κατανόησι αὐτὴ μέσο τῆς Mrs. Eddy, τῆς ἀγαπημένης μας Ἠγέτιδας. Τώρα ἡ ὑγεία μου εἶναι τέλεια. Κυρία F. S., Λῶρελ, Μισσισιπι, Η. Π. Α.

ΤΟ ΕΓΧΕΙΡΙΔΙΟ ΜΕ ΘΕΡΑΠΕΥΣΕ

Ὡς τὸ φθινόπωρο τοῦ 1897 με κούραρε ἕνας γιατρός ἐπὶ δώδεκα χρόνια, σχεδὸν συνεχῶς. Οἱ γιατροὶ εἶχαν ἐκφράσει διάφορες γνώμες σχετικὰ με τὴ φύση τῆς ἀρρώστιας μου· μερικοὶ εἶπαν ὅτι ἦταν κακοήθης ὄγκος, κλπ. Θεραπεύτηκα με τὴν ἀνάγνωση τοῦ *Ἐπιστήμῃ καὶ ὑγείᾳ με κλειδί τῶν Γραφῶν* τῆς Mrs. Eddy. Ἦταν ἀναμφισβήτητα μιὰ περίπτωσις μεταμόρφωσις τοῦ σώματος με τὴν ἀνακαίνισις τοῦ νοῦ. Τώρα εἰμαι ἐντελῶς καλὰ. J. M. H., "Ὁμαχα, Νεμπράσκα, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΕΠΙΜΟΝΗΣ ΑΡΡΩΣΤΙΑΣ ΤΟΥ ΣΤΟΜΑΧΟΥ

Δὲν ὑπάρχει ἀμφιβολία ὅτι οἱ περισσότεροι ἄνθρωποι ἔρχονται στὴ Χριστιανικὴ Ἐπιστήμῃ γιατί θεραπεύτηκαν σωματικά, ὑπάρχουν ὅμως καὶ ἄνθρωποι ποὺ δὲν ἐνδιαφέρονται εἰδικὰ γι' αὐτό. Με τὴν ἐλπίδα ὅτι μπορεῖ νὰ κάνω καλὸ σὲ μερικοὺς ἀνθρώπους τῆς κατηγορίας αὐτῆς, καὶ ἀπὸ εὐγνωμοσύνη γιὰ τὴ βοήθεια ποὺ πῆρα, ἀναφέρω ἐδῶ τὴ δική μου ἐμπειρία. Πρὶν ἀπὸ τρία χρόνια δὲν ἤξερα τίποτε γιὰ τὴ Χριστιανικὴ Ἐπιστήμῃ, ἐκτὸς ἀπὸ ὅ,τι μάθαινα γι' αὐτὴ ἀπὸ τὶς καθημερινὲς ἐφημερίδες καὶ τὰ διάφορα περιοδικά. Ὄταν καμιὰ φορὰ σκεφτόμουν τὸ θέμα αὐτό, κατὰταζα τὴ Χριστιανικὴ Ἐπιστήμῃ με τὶς διάφορες ἀνθρώπινες θεωρίες, με τὶς ὁποῖες δὲν μπορούσα νὰ συμφωνήσω γιατί μοῦ φαινόταν ὅτι βασίζονταν καὶ στὸ καλὸ καὶ στὸ κακό. Ποτὲ δὲν εἶχα ἀκούσει ὅτι εἶχε θεραπευτὴ κανεὶς, ποτὲ δὲν εἶχα διαβάσει τὸ ἐγχειρίδιο, οὔτε ἀκούσει γιὰ τὸ *Journal* ἢ τὸ *Sentinel*, ἀλλὰ τύχαινε καμιὰ φορὰ νὰ βλέπω ἀνθρώπους νὰ πηγαίνουν στὴν ἐκκλησίαν τῆς Χριστιανικῆς Ἐπιστήμῃς. Εἶχα βαρεθῇ νὰ ψάχνω νὰ βρῶ κάτι ἱκανοποιητικὸ στὴ θρησκεία, γιατί νόμιζα ὅτι ὁ Θεὸς ἢ δὲν μπορούσε ἢ δὲν ἤθελε νὰ φέρῃ ἀρμονία στὶς τρομερὲς συνθήκες ποὺ ἐπικρατοῦν στὴν ἀνθρώπινη κοινωνία. Εἶχα πάψει νὰ λέω ἄλλες προσευχὲς ἐκτὸς ἀπὸ τὴν προσευχὴ τοῦ Κυρίου, καὶ ἀκόμη καὶ ἀπ' αὐτὴ παράλειπα τὶς λέξεις «μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν». Πόσο λαχταροῦσα νὰ

βρῶ μιὰ κάπως ικανοποιητική ἀπάντηση στὰ διάφορα «γιατί» καὶ «γιά ποιὸ λόγο» ποὺ μὲ βασάνιζαν!

Σ' αὐτὸ τὸ σημεῖο ἤμουν ὅταν μὲ βρῆκε ἡ Χριστιανικὴ Ἐπιστήμη. Συνάντησα ἐντελῶς τυχαῖα μιὰ ἀγαπητὴ φίλη, ποὺ εἶχα νὰ τῇ δῶ περισσότερο ἀπὸ ἓνα χρόνο — μιὰ πολὺ μορφωμένη καὶ διανοούμενη γυναίκα. Μοῦ εἶπε ὅτι εἶχε ζητήσῃ βοήθεια γιὰ νὰ θεραπευτῇ μὲ τὴ Χριστιανικὴ Ἐπιστήμη ἀπὸ μιὰ σωματικὴ πάθηση, καὶ ὅτι εἶχε ἀρχίσει νὰ μελετᾷ μὲ πολὺ ἐνδιαφέρον τὸ *Ἐπιστήμη καὶ ὑγεία μὲ κλειδὶ τῶν Γραφῶν* τῆς Mrs. Eddy. Μὲ ρώτησε ἂν ἤθελα νὰ ρίξω μιὰ ματιὰ στὸ βιβλίο, κι ἐγὼ τῆς εἶπα πολὺ εὐχαρίστως. Τὸ πρῶτο κεφάλαιο, ποὺ τιτλοφορεῖται «Προσευχή», μοῦ ἄρесе πολὺ ἀπὸ τὴν ἀρχή, καὶ ὅταν ἔφτασα στὴν πνευματικὴ ἐρμηνεία ποὺ δίνει ἡ Mrs. Eddy στὴν Προσευχὴ τοῦ Κυρίου (*Ἐπιστήμη καὶ ὑγεία*, σελ. 17), τὸ ἐνδιαφέρον μου ἔγινε πολὺ μεγάλο. Κατάλαβα ὅτι ἀρχίζα νὰ μαθαίνω, ἔστω καὶ ἀμυδρά, τί σημαίνει τὸ «ἀδιαλείπτως προσεύχεσθε». Πολὺ σύντομα ἀγόρασα κι ἐγὼ τὸ βιβλίο, καὶ μὲ τὴ βοήθεια τῶν Μαθημάτων-Κηρυγμάτων, ὅπως ὀρίζονται στὸ *Quarterly* (Τριμηνιαῖο περιοδικό), ἄρχισα στὰ σοβαρὰ τὴ μελέτη τοῦ *Ἐπιστήμη καὶ ὑγεία* καὶ τῆς Βίβλου.

Ἐκείνη τὴν ἐποχὴ ἦταν μεγάλη ἀνάγκη νὰ θεραπευτῶ, γιατί γιὰ πολλὰ χρόνια ὑπόφερα ἀπὸ μιὰ ἐπίμονη μορφή ἀρρώστιας τοῦ στομάχου. Ἀπὸ ὅ,τι θυμᾶμαι, δὲ σκεφτόμουν καθόλου τὴ σωματικὴ ὠφέλεια ποὺ θὰ μπορούσα νὰ ἀποκομίσω ἀπὸ τὴ μελέτη αὐτή, πίστευα ὅμως ὅτι ἡ Ἐπιστήμη αὐτὴ ἔλεγε τὴν ἀλήθεια γιὰ ὅλα τὰ πράματα, καὶ προσπαθοῦσα τόσο πολὺ νὰ καταλάβω τὴν Ἀρχὴ ὥστε ἐλάχιστα σκεφτόμουν τὸν ἑαυτὸ μου. Ὑστερα ἀπὸ μελέτη τριῶν ἡ τεσσάρων μηνῶν διαπίστωσα ὅτι ἡ ἀρρώστια τοῦ στομάχου εἶχε ἐξαφανιστῇ καὶ ὅτι μαζί μ' αὐτὴ ἐξαφανίστηκαν καὶ ἄλλες ἀρρώστιες, καὶ δὲν ξαναγύρισαν ποτέ. Ἡ θεραπεία αὐτὴ ἦταν τὸ ἀποτέλεσμα μιᾶς ἐνθερμης καὶ εὐσυνειδητης ἀναζήτησης τῆς ἀλήθειας, ὅπως βρίσκεται στὴ Βίβλο καὶ ἐρμηνεύεται ἀπὸ τὴν Ἠγέτιδά μας στὸ ἐγχειρίδιό μας, τὸ *Ἐπιστήμη καὶ ὑγεία*. Ἀπὸ τότε ἔμαθα περισσότερα γιὰ τὴν Ἐπιστήμη τῆς θεραπείας, καὶ μπορῶ νὰ βοηθῶ λίγο κι ἄλλους ποὺ ἔχουν ἀνάγκη. Ἔμαθα ἐπίσης ὅτι ἡ θεραπεία πραγματοποιεῖται

ὅταν ἀγαπῶ καὶ κάνω βίωμα αὐτὰ πού ξέρω, καὶ ὅτι ὅταν ἀντανακλῶ τῇ θεΐᾳ Ἀγάπῃ ἔχω τὰ «ἐπακολουθοῦντα θαύματα».

“Ὅταν σκεπτῶμαστε τὴν ἀγνή, ἀφιλόκερδη καὶ ὅλο ἀγάπη ζωὴ πού ἔζησε ἡ Mrs. Eklidy γιὰ νὰ ἀποκτήσῃ συνείδηση τῆς ἀλήθειας αὐτῆς καὶ νὰ τῇ δώσῃ σέ μᾶς, τὰ λόγια δὲν μποροῦν νὰ ἐκφράσουν τὴν εὐγνωμοσύνη πού αἰσθάνονται οἱ ὁπαδοί της γι’ αὐτή. Ἐκφράζεται καλύτερα ὅταν τὴν ἀκολουθοῦμε πιστά, ὅπως ἀκριβῶς ἀκολουθεῖ κι αὐτὴ τὸ Χριστό. Η. Τ., Ὅμαχα, Νεμπράσκα, Η. Π. Α.

ΓΡΗΓΟΡΗ ΘΕΡΑΠΕΙΑ ΔΥΣΠΕΨΙΑΣ

Μοῦ φαίνεται ὅτι εἶχα ἄρκετὸ καιρὸ γιὰ νὰ ἀναλογιστῶ τὰ πολλὰ καλὰ πού ἔχω πάρει ἀπὸ τὴ Χριστιανικὴ Ἐπιστήμη, γιὰτὶ ἔχουν περάσει πάνω ἀπὸ ἔξη χρόνια ἀφότου θεραπεύτηκα ἐντελῶς ἀπὸ δυσπεψία καὶ ἀπὸ δυσκοιλιότητα, στὴ χειρότερη μορφή της, μόνο μὲ τὴν ἀνάγνωση τοῦ *Ἐπιστήμη καὶ ὑγεία*. Τόσο εἶχε ἐπιδεινωθῇ ἡ κατάστασή μου, ὥστε γιὰ τρία χρόνια, ἴσως καὶ περισσότερο, δὲν μπορούσα νὰ πιῶ ἔστω καὶ ἓνα ποτήρι κρύο νερό. Καθετὶ πού ἔπινα στὸ διάστημα αὐτὸ ἔπρεπε νὰ ἦταν ζεστό, καὶ τὸ μόνο πού μ’ ἀνακούφιζε ἀπὸ τὶς ἐντερικὲς ἐνοχλήσεις ἦταν ἐνέσεις μὲ ζεστὸ νερό.

Μπορῶ νὰ πῶ εἰλικρινὰ ὅτι θεραπεύτηκα ὀριστικά, καὶ μάλιστα ἀμέσως, ἀπὸ τὶς δυὸ αὐτὲς ἀρρώστιες μὲ τὴν ἀνάγνωση τοῦ *Ἐπιστήμη καὶ ὑγεία*, ὅπως ἀνάφερα παραπάνω· γιὰ νὰ εἶμαι ἀκριβής, δὲ νομίζω ὅτι εἶχα διαβάσει πάνω ἀπὸ τριάντα σελίδες αὐτοῦ τοῦ βιβλίου ὅταν σταμάτησα τελείως τὴν αὐστηρὴ δίαιτα πού ἔκανα. Ἀπὸ τότε ὡς σήμερα τρώγω καὶ πίνω ὅ,τι μ’ ἀρέσει χωρὶς καμιά βλαβερὴ συνέπεια, καὶ πέρασαν πάνω ἀπὸ ἔξη χρόνια χωρὶς νὰ ἔχουμε οὔτε μιὰ σταγόνα φάρμακο στὸ σπίτι μας, κι ἄς εἴμαστε μιὰ πενταμελὲς οἰκογένεια.

Εἶδα ἐπίσης τὴ δύναμη τῆς Ἀλήθειας νὰ ἐκδηλώνεται στὸ σπίτι μας, ὅταν τὸ μικρότερο παιδί μας θεραπεύτηκε ἀπὸ ἓναν τρομερὸ πόνο καὶ ξαναβρῆκε τὴ χαρούμενη διάθεσή του, ἀμέσως μόλις εἰδοποιήσαμε ἓναν ἀπὸ τοὺς ἀφοσιωμένους

πρακτίσιονερς τῆς πόλης μας. Γιὰ ὅλα αὐτὰ προσπαθῶ νὰ εἶμαι εὐγνώμων στὸ Θεὸ καὶ στὴν πιστὴ Ἑγέτιδά μας, τὴ Mrs. Eddy, πού μὲ τὴν ἀγνή καὶ ἀμόλυντη ζωὴ τῆς ἔγινε ἱκανὴ νὰ ἀνακαλύψῃ τὴν πολύτιμη αὐτὴ ἀλήθεια γιὰ ὄφελος ὅλης τῆς ἀνθρωπότητας. Μ. C. McK., Ντένβερ, Κολοράδο, Η. Π. Α.

ΑΦΟΥ ΥΠΟΦΕΡΑ ΕΙΚΟΣΙ ΧΡΟΝΙΑ

Ἀπὸ τότε πού ἤμουν κοριτσάκι μὲ θεωροῦσαν ἀνάπηρο, ἐπειδὴ εἶχα τραυματιστῇ ἀπὸ ἓνα ἄσχημο πέσιμο τὴν ὥρα πού ἔπαιζα. Ὁ πόνος ἦταν πολὺ μεγάλος γιὰ ἓνα διάστημα, καὶ γιὰ μερικὲς ὥρες ἤμουν ἀνίκανη νὰ περπατήσω ἢ νὰ σταθῶ ὀρθία μόνη μου. Ἀργότερα μιὰ ἀδυναμία τῆς σπονδυλικῆς στήλης, πού χειροτέρευε καὶ συνοδευόταν ἀπὸ δυνατοὺς πόνους, ἔκανε τοὺς γονεῖς μου νὰ ἀνησυχήσουν καὶ νὰ φωνάξουν ἓνα γιατρό, πού διαπίστωσε ὅτι ἔπασχα ἀπὸ τὴ σπονδυλική μου στήλη. Ὑστερα ἐπακολούθησε μιὰ περίοδος ὀδύνης, πού κράτησε εἴκοσι περίπου χρόνια καὶ πού καμιά φορὰ ἦταν πολὺ δυνατὴ. Καθὼς περνοῦσαν τὰ χρόνια καὶ ἔγινα σύζυγος καὶ μητέρα, οἱ πόνοι μου μεγάλωναν. Καθετὶ πού μποροῦσε νὰ κάνῃ ἡ ἱατρικὴ ἐπιστήμη τὸ ἔκανε· ἀλλὰ ἐπειδὴ δὲ βρῆκα καμιά μόνιμη ὠφέλεια ἀπὸ τίποτε, ἔχασα κάθε ἐλπίδα ὅτι μποροῦσα νὰ θεραπευθῶ.

Ὅταν μὲ βρῆκε ἡ Χριστιανικὴ Ἐπιστήμη ὁ γιατρὸς μὲ εἶχε καταδικάσει, γιὰτὶ εἶπε ὅτι ἂν ζοῦσα ὡς τὸ τέλος τῆς ἐβδομάδας θὰ γινόμουν ἐντελῶς ἀνάπηρη καὶ δὲ θὰ μποροῦσα νὰ κουνῶ οὔτε τὰ χέρια μου οὔτε τὰ πόδια μου. Ὁ ἄντρας μου διαρκῶς ταξίδευε, καὶ ὅταν τὸν καλέσαμε νὰ γυρίσῃ ἀμέσως στὸ σπίτι πῆρε τὸ τραῖνο. Στὸ τραῖνο συνάντησε ἓναν παλιό του φίλο, πού τὸν ρώτησε γιὰτὶ δὲ δοκίμαζε τὴ Χριστιανικὴ Ἐπιστήμη. Τοῦ εἶπε: «Δὲν ξέρουμε τίποτε γι' αὐτὴ»· καὶ τότε ὁ φίλος του τοῦ ἐξήγησε μὲ λίγα λόγια τὴ θεραπευτικὴ τῆς δύναμη καὶ τὴν ὠφέλεια πού εἶδε ἡ οἰκογένειά του ἀπ' αὐτή. Αὐτὸ ἔδωσε στὸν ἄντρα μου καινούργια ἐλπίδα, καὶ ὅταν ἔφτασε στὸ σπίτι ἐπισκέφτηκε ἓναν πρακτίσιονερ, πού μᾶς σύστησε νὰ ἀγοράσουμε τὸ *Ἐπιστήμη καὶ ὑγεία*, πράμα πού κάναμε. Ἀλλὰ ἡ ἄγνοια καὶ ἡ προκατάληψη,

πού είχα εξαιτίας τῆς παλιᾶς μου ἀνατροφῆς, μ' ἔκαναν νὰ φοβᾶμαι τόσο πολὺ ὥστε ἔκρυβα τὸ βιβλίο κάτω ἀπὸ τὰ σκεπάσματα τοῦ κρεβατιοῦ ὅταν ἔρχονταν μέσα στὸ δωμάτιο τὰ παιδιὰ μου, γιατί φοβόμουν ὅτι δὲν ἦταν τοῦ Θεοῦ καὶ θὰ τοὺς ἔκανε κακὸ. Ἀλλὰ ἡ πολὺτιμη ἀγάπη τοῦ Θεοῦ ἦταν πολὺ ἰσχυρότερη ἀπὸ τοὺς ἀνόητους αὐτοὺς φόβους, καὶ τὴν πρώτη μέρα πού διάβασα τὶς ἱερές του σελίδες πείστηκα ὅτι οἱ διδασκαλίες του ἦταν οἱ ἴδιες ἀλήθειες πού εἶχε διδάξει ὁ Ἰησοῦς Χριστὸς πρὶν ἀπὸ πολλοὺς αἰῶνες. Ἀφοῦ διάβασα λίγες σελίδες, πῆρα τὸ φάρμακό μου καὶ τὸ πέταξα ἔξω ἀπὸ τὸ ἀνοικτὸ παράθυρο, πού ἦταν πρὸς τὸ μέρος τοῦ κεφαλιοῦ μου. Ὑστερα ξαναπῆρα τὸ βιβλίο καὶ ἄρχισα νὰ διαβάζω, καὶ τότε ἡ Χριστοῦδᾶ ἀνάτειλε μέσα μου καὶ θεραπεύτηκε ἀμέσως.

Στὴν ἀρχὴ αἰσθάνθηκα νὰ δροσίζεται ἡ ράχη μου στὸ μέρος πού ἔκαιε, καὶ σὲ λίγο σηκώθηκα ἀπὸ τὸ κρεβάτι. Ἐξακολούθησα νὰ διαβάζω μὲ ζῆλο· ἐνοιώθα ὅτι ἤθελα νὰ καταβροχθίσω τὴν θεραπευτικὴ ἀλήθεια, καὶ τὴ ρουφοῦσα ὅπως ρουφᾷ ἓνα διψασμένο φυτὸ τὴν ἀπαλὴ βροχή. Ὅταν ἐτοιμάστηκε τὸ φαγητό, βγῆκα καὶ ἔφαγα μὲ μεγάλη ὄρεξη μὲ τὴν οἰκογένειά μου, πράγμα πού τοὺς κατὰπληξε ὅλους. Δὲ θὰ ξεχάσουμε ποτὲ πόσο χαρούμενο ἦταν τὸ γεῦμα ἐκεῖνο. Πόσο εὐχαριστήσαμε τὸ Θεὸ γιὰ τὴ Χριστιανικὴ Ἐπιστῆμη!

Εἴκοσι χρόνια πέρασαν ἀπὸ τότε, καὶ ἡ θεραπεία παραμένει τέλεια· μὲ τὸν κάθε χρόνο πού περνᾷ, νοιώθω ἀκόμη πιὸ μεγάλη εὐγνωμοσύνη στὸ Θεὸ καὶ Τὸν εὐχαριστῶ μὲ πιὸ βαθιὰ εἰλικρίνεια, γιατί μιὰ γενναία γυναίκα βρέθηκε νὰ εἶναι ἀρκετὰ ἀγνή ὥστε νὰ ξαναφέρῃ στὸ φῶς τὴ Χριστοθεραπεία αὐτὴ, γιὰ νὰ παραμείνῃ αἰώνια ἀνάμεσα στοὺς ἀνθρώπους καὶ νὰ σώζῃ τὴν ἀνθρωπότητα ἀπ' ὅλες τὶς ἀρρώστιες καὶ τὶς ἁμαρτίες. Κυρία Ρ. Λ. Η., Φαῖρμοντ, Μιννεσότα, Η. Π. Α.

ΑΠΟ ΤΗΝ ΑΠΕΛΠΙΣΙΑ ΣΤΗΝ ΕΛΠΙΔΑ ΚΑΙ ΣΤΗ ΧΑΡΑ

Πολλὲς φορές θέλησα νὰ πῶ στὸν κόσμον τί ἔκανε γιὰ μένα ἡ Χριστιανικὴ Ἐπιστῆμη, ἀλλὰ ποτὲ δὲ θὰ μπορέσω νὰ ἀπαριθμήσω ὅλες τὶς εὐεργεσίες πού μοῦ ἔκανε, γιατί εἶναι πάρα πολλές. Ἀπὸ τὰ παιδικὰ μου χρόνια ἤμουν πάντοτε ἄρρω-

στη, δὲ γνώρισα ποτὲ μιᾶς ὥρας ἀνάπαυση, καὶ τὸν περισσότερο καιρὸ μὲ κούραρε γιατρός. Ζοῦσα στὶς Ἀνατολικὲς Πολιτεῖες τότε, καὶ μὲ συμβούλεψαν νὰ ἀλλάξω κλίμα, πράμα πού ἔκανα. Ἦρθα στὶς Δυτικὲς Πολιτεῖες μὲ τὴν οἰκογένειά μου τὴν ἀνοιξη, ἀλλὰ ἀντὶ νὰ γίνω καλύτερα ὅλο καὶ χειρότερενα, ὥσπου στὸ τέλος ἀναγκάστηκα νὰ μείνω στὸ κρεβάτι τρία σχεδὸν χρόνια — τόσο πολὺ ὑπόφερα. Φαίνεται ὅτι ἔπασχα ἀπὸ καθετὶ πού κληρονομεῖ ἡ σάρκα, καὶ οἱ γιατροὶ ἔλεγαν ὅτι οἱ ἀρρώστιες μου ἦταν ἀνιάτες· δηλαδή, ἔπασχα ἀπὸ χρόνια νεφρίτιδα καὶ πολλὲς ἄλλες ἀρρώστιες, πού ἦταν στὰ τελευταῖα τους στάδια. Οἱ γιατροὶ — μερικοὶ ἀπὸ τοὺς ὁποίους ἦταν διαπρεπεῖς στὴν εἰδικότητά τους — πού ἤξεραν τὴν περίπτωσή μου ἔλεγαν ὅτι ἦταν ἀπὸ τίς χειρότερες πούμποροῦσαν νὰ ὑπάρξουν. Πολλοί, μόλις μ' ἔβλεπαν, γύριζαν τὸ βλέμμα τους ἀλλοῦ καὶ κουνοῦσαν τὸ κεφάλι τους, λέγοντας: «Τί τὴν κρατᾷ στὴ ζωή;» Οἱ γιατροὶ μου, πού ἦταν ἐξαιρετικὰ καλοὶ καὶ ἔκαναν ὅ,τιμποροῦσαν γιὰ μένα, μὲ ἐγκατάλειψαν, καὶ ὅλοι ὅσοι μὲ νοσήλευαν μὲ καταδίκασαν σὲ θάνατο.

Τότε ἦταν πού κατάλαβα ὅτι «τὰ ἔσχατα τοῦ ἀνθρώπου εἶναι εὐκαιρία γιὰ τὸ Θεό». Στὴν ὥρα αὐτὴ τῆς μεγάλης ἀνάγκης ἔπεσε στὰ χέρια μου τὸ «βιβλίариον». Τὸ διάβασα, μὴ περιμένοντας ὅτι θὰ μὲ θεράπευε, ἀλλὰ πιάστηκα γερά ἀπ' αὐτὸ σὰν ἓνας πού πνίγεται. Τὸ διάβασα καὶ τὸ ξαναδιάβασα, καὶ σὲ λίγο εἶδα ὅτι ἄρχιζα νὰ δυναμώνω· τότε ἐξακολούθησα τὸ διάβασμα, καὶ θεραπεύτηκα ἐντελῶς ἀπ' ὅλες τίς δῆθεν ἀνιάτες ἀρρώστιες. L. B., Ὡστιν, Μιννεσότα, Η. Π. Α.

Η ΑΛΗΘΕΙΑ ΕΛΕΥΘΕΡΩΝΕΙ

Σὰ γιὸς γιατροῦ πού εἶμαι, πτυχιούχος τῆς φαρμακευτικῆς καὶ πρώην φαρμακέμπορος, περιφρονοῦσα τελείως τὴ Χριστιανικὴ Ἐπιστῆμη γιατί δὲν ἤξερα τί ἦταν. Ἀλλὰ πρὶν ἀπὸ ἑξίμισιν περίπου χρόνια, ἀφοῦ ἐξάντλησα ὅλα τὰ ὑλικά μέσα πού εἶχα στὴ διάθεσή μου — ἱατρική, ἠλεκτρισμὸς, γυμναστική, ποδήλατο, κλπ. — καὶ βρισκόμουν σὲ ἀπελπιστική κατάσταση, ἄρχισα τὴ μελέτη τῆς Χριστιανικῆς Ἐπι-

στήμης. Ήπασχα από καταρροή και φαρυγγίτιδα πάνω από τριάντα χρόνια, και στα τελευταία πέντε χρόνια έκδηλώθηκαν και διάφορες άλλες αρρώστιες, μεταξύ τών οποίων ήταν η δυσπεψία και η βρογχίτιδα· και αδυνάτισα και έξηντα λίτρες. Θεραπεύτηκα έντελώς, και ξαναβρήκα την υγεία, τη δύναμη, και τὸ βάρος μου με τὴν πνευματική κατανόηση τῆς Χριστιανικῆς Ἐπιστήμης, πού τὴν ἀπόκτησα μελετώντας ἔξη περίπου εβδομάδες. Τὸ καλὸ καὶ τέλειο αὐτὸ δῶρο μου ἦρθε με τὴν προσεκτική καὶ εὐλαβική μελέτη τῆς Χριστιανικῆς Ἐπιστήμης, ὅπως τὴν ἀποκαλύπτει σήμερα στὸν κόσμον τὸ *Ἐπιστήμη καὶ υγεία*. Ἡ ὑπόσχεση τοῦ Χριστοῦ Ἰησοῦ, πού εἶπε «ἡ ἀλήθεια θὰ σὰς ἐλευθερώσῃ», ἐκπληρώθηκε, καὶ τὰ τελευταία ἔξη χρόνια, πού μου ἔφεραν υγεία καὶ ἁρμονία, τὰ πέρασα προσπαθώντας «νὰ κατέχω τὸ καλόν».

Ἄν καὶ εἶμαι πολὺ εὐγνώμων γιὰ τὴ σωματική θεραπεία μου, ἡ εὐγνωμοσύνη μου γιὰ τὴ διανοητική καὶ πνευματική ἀναγέννηση δὲν μπορεῖ νὰ ἐκφραστῇ με τίποτε. Ὅταν ἔμαθα ὅτι ἡ ἀποστολή τοῦ Ἰησοῦ, πού ἦταν νὰ θεραπεύῃ τὴν ἀρρώστια καὶ τὴν ἁμαρτία, δὲν τελείωσε με τὴ σύντομη παραμονή του στὴ γῆ, ἀλλ' ὅτι μποροῦσε νὰ ἐφαρμοστῇ σ' ὅλες τὶς ἐποχές, ἡ χαρά μου ἦταν ἀπέραντη. Ὑστερα ἀπὸ τὶς χιλιάδες δολλάρια πού ξόδεψα με τὶς παλιές μεθόδους, ἦταν θαυμάσιο τὸ ὅτι θεραπεύτηκα με μιὰ τόσο μικρὴ δαπάνη — ἀγοράζοντας τὸ «βιβλιάριον» καὶ μελετώντας το λίγες ἐβδομάδες. Ὅλες οἱ προκαταλήψεις μου ἐξαφανίστηκαν ἀμέσως μπροστὰ στὶς ἀποδείξεις ὅτι ἡ Χριστιανικὴ Ἐπιστήμη εἶναι πράγματι ἡ ἐξήγηση καὶ ἡ πρακτικὴ ἐφαρμογή τῶν διδασκاليῶν τοῦ Ἰησοῦ, τῆς ἀποδεικτικῆς ἀλήθειας πού εἶναι ἡ αὐτὴ «χθὲς καὶ σήμερον, καὶ εἰς τοὺς αἰῶνας». C. N. C., Μέμφις, Τεννεσσί, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΚΩΦΟΤΗΤΑΣ

Σὰ μητέρα πού εἶμαι, ἡ καρδιά μου ξεχειλίζει ἀπὸ ἀγάπη καὶ εὐγνωμοσύνη γιὰ τὴν καλὴ ἐκείνη γυναίκα πού ἔχουμε τὸ προνόμιο νὰ ὀνομάζουμε Ἠγέτιδά μας, γιὰ ὅλα ὅσα ἔχει κάνει με τὸ βιβλίον τῆς γιὰ μένα καὶ γιὰ τοὺς δικούς μου.

Πρὶν ἀπὸ δέκα χρόνια θεραπεύτηκα ἀπὸ κληρονομικὴ

κωφότητα και καταρροή με την ανάγνωση απλώς του βιβλίου, του *Ἐπιστήμη καὶ ὑγεία*. Προτοῦ θεραπευτῶ, εἶχα συμβουλευτὴ ἐπὶ χρόνια μερικοὺς ἀπὸ τοὺς καλύτερους ὠτολαρυγγολόγους τῆς Ἀγγλίας καὶ τῆς Ἀμερικῆς καὶ ὑποβληθῇ στὴ θεραπεία πού μου ὄρισαν, ἀλλὰ συνεχῶς χειρότερευα. Τότε μιὰ κυρία, πού εἶχε θεραπευτὴ μετὰ τὴ Χριστιανικὴ Ἐπιστήμη, με παρὰκίνησε νὰ ἀγοράσω τὸ βιβλίο αὐτὸ καὶ νὰ τὸ μελετήσω. Τὸ ἔκανα με μεγάλη ἀπροθυμία, ἀλλὰ προτοῦ διαβάσω πενήντα σελίδες αἰσθάνθηκα ὅτι εἶχα πράγματι ἀνακαλύψει τὴν ἀλήθεια πού ἐλευθερώνει, καὶ μπορῶ νὰ πῶ ἀληθινὰ ὅτι ἀπὸ τότε δὲν εἶχα ποτὲ ὑποτροπὴ τῆς ἀρρώστιας.

Ἐκεῖνο ὅμως γιὰ τὸ ὁποῖο εἶμαι πάρα πολὺ εὐγνώμων, εἶναι ὅτι με βοηθεῖ στὴν καθημερινὴ φροντίδα τῶν μικρῶν μου παιδιῶν. Εἶμαι βέβαιη ὅτι ἂν οἱ μητέρες ἤξεραν τί σημαίνει πράγματι ἡ Χριστιανικὴ Ἐπιστήμη, θὰ ἔδιναν τὰ πάντα γιὰ νὰ τὴ γνωρίσουν. Εἶδα τὴ λαρυγγίτιδα, τὴν ἰλαρά, τὸν πυρετό, καὶ διάφορες ἄλλες λεγόμενες παιδικές ἀρρώστιες, νὰ ἐξαφανίζονται σὰν τὴν πύχνη μπροστὰ στὸν πρωινὸ ἥλιο, μετὰ τὴν ἐφαρμογὴ τῆς Χριστιανικῆς Ἐπιστήμης — τὴ νόηση ὅτι ὁ Θεὸς εἶναι πάντοτε παρὼν καὶ παντοδύναμος. Ἔχω βεβαιωθῇ ἀπόλυτα ὅτι ὁ Θεὸς εἶναι «βοήθεια ἐτοιμοτάτη ἐν ταῖς θλίψεσι»· πόσο εὐλογημένη βοήθεια εἶναι ἡ θαυμασία αὕτη ἀλήθεια στὴν ἀνατροφή τῶν παιδιῶν μας, καὶ πόσο γρήγορα τὴν καταλαβαίνει τὸ παιδί!

Πρὶν ἀπὸ λίγον καιρὸ τὸ μικρὸ μου κοριτσάκι, πού ἦταν τότε τριῶν ἐτῶν, ἐξάρθρωσε τὸν ὦμο του. Ἦμουν μόνη μου στὸ σπίτι ὅταν συνέβηκε αὐτό. Ὁ πόνος ἦταν τόσο μεγάλος ὥστε λιποθύμησε. Προσευχήθηκα γιὰ τὴ θεραπεία τῆς ὁσομποροῦσα καλύτερα, ἀλλὰ εἶχα ὑπόψη μου νὰ ζητήσω βοήθεια μόλις θὰ ἐρχόταν κάποιος στὸ σπίτι. Ἡ κατάστασις χειρότερευε καὶ τὸ κοριτσάκι ἔκλαιε πάρα πολὺ. Τὴν ξέντυσα καὶ προσπάθησα νὰ βάλω τὸν ὦμο στὴ θέση του, ἀλλ' αὐτὸ τῆς προξένησε τόσο πόνον ὥστε ἄρχισα νὰ φοβᾶμαι. Σὰν ἀστραπὴ μοῦ ἤρθε τότε ἡ σκέψη: Τί θὰ ἔκανες ἂν δὲν μποροῦσες νὰ ἐπικοινωνήσης μ' ἓναν πρακτῆσιονερ; Νὰ μιὰ εὐκαιρία νὰ ἀποδείξης τὴ δύναμη καὶ τὴν παρουσία τοῦ Θεοῦ. Ὑστερα ἀπ' αὐτὸ ἔνοιωσα ἓνα τέτοιο αἶσθημα ἡρεμίας καὶ ἐμπιστοσύνης ὥστε ἔπαψα ἐντελῶς νὰ φοβᾶμαι. Ρώτησα

τότε τὴ μικρὴ ἂν ἤθελε νὰ τῆς διαβάσω· εἶπε: «Ναί, μαμά, διάβασε τὸ βιβλίο τῆς ἀλήθειας». Ἄρχισα νὰ τῆς διαβάζω ἀπὸ τὸ *Ἐπιστήμη καὶ ὑγεία*. Ὑστερα ἀπὸ μιστὴ ὥρα περίπου εἶδα ὅτι προσπάθησε νὰ σηκώσῃ τὸ χέρι της, ἀλλὰ ξεφώνησε ἀπὸ τὸν πόνο καὶ ἐγινε πολὺ χλωμὴ. Ἐξακολούθησα νὰ τῆς διαβάζω, κι ἐκείνη προσπάθησε καὶ πάλι νὰ σηκώσῃ τὸ χέρι της, γιὰ νὰ βάλῃ μιὰ καραμέλα στὸ στόμα της. Εἶδα μὲ χαρὰ ὅτι αὐτὴ τὴ φορὰ σχεδὸν ἔφτασε τὸ στόμα της προτοῦ νὰ πονέσῃ. Ἐξακολούθησα νὰ τῆς διαβάζω δυνατὰ μέχρις ὅτου ἦρθαν ἡ ἀδερφή μου καὶ δυὸ ἀπὸ τὰ ἀγόρια μου· ὅταν εἶδε τὰ ἀδέρφια της χάρηκε τόσο πολὺ πὺ πῆδησε ἀπὸ τὸ κρεβάτι της, ξεχνώντας τὸ χέρι της. Ὑστερα ἄρχισε νὰ λήῃ στὴ θεία της ὅτι εἶχε σπάσει τὸ χέρι της καὶ ἡ μαμά της τὸ θεράπευσε μὲ τὸ βιβλίο τῆς ἀλήθειας. Ὅταν συνέβηκε αὐτὸ ἦταν περίπου 10.30 τὸ πρωῒ, καὶ στὶς τρεῖς τὸ ἀπόγευμα ἔπαιζε ἔξω σὰ νὰ μὴν εἶχε συμβῇ τίποτε. Κυρία Μ. Γ., Γουίννιπεγκ, Μανιτόμπα, Καναδᾶς.

ΣΩΘΗΚΑ ΑΠΟ ΠΑΡΑΦΡΟΣΥΝΗ ΚΑΙ ΑΠΟ ΤΗΝ ΕΠΙΘΥΜΙΑ
ΝΑ ΑΥΤΟΚΤΟΝΗΣΩ

Πρὶν ἀπὸ λίγα χρόνια, πὺ βρισκόμουν μέσα στὸ σκοτάδι καὶ τὴν ἀπόγνωση ἐξαιτίας τῆς ὑγείας μου καὶ τῆς δυστυχισμένης οἰκογενειακῆς ζωῆς μου, κάποιος μοῦ δάνεισε τὸ *Ἐπιστήμη καὶ ὑγεία*, μὲ τὴ σύσταση νὰ τὸ διαβάσω.

Τὴν ἐποχὴ ἐκείνη ἡ κόρη μου, πὺ ἔπασχε ἀπὸ βραδεῖα κληρονομικὴ φυματίωση, εἶχε ἐγκαταλειφτῇ ἀπὸ τοὺς γιατροὺς, γιὰ τὴ θεωροῦσαν καταδικασμένη. Ἡ δική μου κατάσταση φαινόταν ἀκόμη πῖο ἀνησυχητικὴ, ἐπειδὴ ἄρχισα νὰ ἐκδηλώνω συμπτώματα παραφροσύνης, καὶ παρὰ νὰ πάω στὸ φρενοκομεῖο, νόμιζα ὅτι ἦταν προτιμότερο νὰ αὐτοκτονήσω. Μιὰ ἀρρώστια τῆς καρδιᾶς, μιὰ ἄλλη τῶν νεφρῶν, καὶ συνεχεῖς πονοκέφαλοι — πὺ τοὺς προξενοῦσαν γυναικεῖς ἀδιαθεσίες — ἦταν μερικὲς ἀπὸ τίς πολλὲς ἀρρώστιες πὺ εἶχα νὰ καταπολεμήσω. Ὁ γιατρός μου προσπάθησε νὰ μὲ πείσῃ νὰ κάνω ἐγχείρησι γιὰ νὰ μπορέσω νὰ ἀνακουφιστῶ, ἐπειδὴ ὁμως εἶχα

ήδη κάνει μιὰ σοβαρή ἐγγείρηση πρὶν ἀπὸ δέκα χρόνια μὲ ἀποτέλεσμα νὰ ὑποφέρω ἀκόμη περισσότερο, δὲ δέχτηκα.

Ὅταν ἄρχισα τὸ *Ἐπιστήμη καὶ ὑγεία*, πρῶτα διάβασα τὸ κεφάλαιο ποὺ τιτλοφορεῖται «Προσευχή»· τὴν ἐποχὴ ἐκείνη δὲν πίστευα ὅτι θὰ μπορούσα νὰ συγκρατήσω στὴ μνήμη μου τίποτε ἀπὸ ὅ,τι διάβαζα, ἀλλὰ εἶχα τὸ γλυκὸ συναίσθημα τῆς προστασίας καὶ τῆς δύναμης τοῦ Θεοῦ καὶ τὴν ἐλπίδα ὅτι θὰ ἔβλεπα τελικὰ ὅτι ὁ Θεὸς ἦταν ἐκεῖνο ποὺ χρειαζόμουν τόσο πολὺ: βοήθεια ἐτοιμὴ σὲ καιρὸ θλίψης. Πρὶν τελειώσω τὸ κεφάλαιο γιὰ τὴν «Προσευχή», ἡ κόρη μου κατέβαινε στὴν τραπεζαρία καὶ ἔτρωγε μαζί μας τρεῖς φορές τὴν ἡμέρα, καὶ κάθε μέρα δυνάμωνα ὅλο καὶ περισσότερο. Πρὶν τελειώσω τὸ διάβασμα τοῦ ἐγχειριδίου ἦταν ἐντελῶς καλὰ, ἐπειδὴ ὅμως δὲν εἶχα ἀκούσει ποτὲ ὅτι μὲ τὸ διάβασμα τοῦ *Ἐπιστήμη καὶ ὑγεία* εἶχε θεραπευτὴ κανεὶς ἄνθρωπος, πέρασαν ἄρκετοὶ μῆνες προτοῦ δοξάσω τὸ Θεό.

Ὅλες οἱ ἁρρώστιες μου μὲ ἄφησαν, ἡ μιὰ ὕστερα ἀπὸ τὴν ἄλλη, ἐκτὸς ἀπὸ τοὺς πονοκεφάλους, ποὺ μὲ ἔπιαναν ὅλο καὶ ἀραιότερα μέχρις ὅτου, ὕστερα ἀπὸ τρία χρόνια, ἐνίκησα τελείως τὸ φόβο ποὺ μοῦ προκαλοῦσαν.

Οὔτε ἐγὼ οὔτε ἡ κόρη μου εἶχαμε ποτὲ τρῆτμεντ (treatment), ἀλλὰ ἡ μελέτη τῆς Βίβλου καὶ τοῦ *Ἐπιστήμη καὶ ὑγεία* — τοῦ ἐγχειριδίου τῆς Χριστιανικῆς Ἐπιστήμης — τῆς Mrs. Eddy μᾶς θεράπευσε καὶ μᾶς διατηρεῖ καλὰ.

Ἐνῶ ἡ Χριστιανικὴ Ἐπιστήμη ἦταν ἀκόμη κάτι τὸ πολὺ νέο γιὰ μένα, πῆγα στὴν Πρώτη Ἐκκλησίᾳ τοῦ Χριστοῦ, Ἐπιστήμονος, στὸ Σικάγο, καὶ παρακολούθησα μιὰ συνάθροιση στὴν ὁποία οἱ Χριστιανοὶ Ἐπιστήμονες διηγοῦνται τίς ἐμπειρίες τους. Ἐνας κύριος μίλησε γιὰ μιὰ δυστυχισμένη γυναίκα, ποὺ ἐπρόκειτο νὰ χωρίσῃ ἀπὸ τὸν ἄντρα της. Ὁ κύριος αὐτὸς τὴ ρώτησε ἂν ἀγαποῦσε τὸν ἄντρα της. Ἐκείνη ἀπάντησε: «Ὁχι· ὅταν τὸν παντρεύτηκα τὸν ἀγαποῦσα, ἀλλὰ τώρα ὄχι». Τῆς εἶπε ὅτι ὁ Θεὸς ἔκανε τὸν ἄνθρωπο κατ' εἰκόνα καὶ ὁμοίωσὴ Του, καὶ ὅτι ὁ Θεὸς εἶναι τέλειος. Καὶ πρόσθεσε: «Πήγαινε σπίτι σου καὶ βλέπε μόνο τὸν τέλειο ἄνθρωπο τοῦ Θεοῦ· δὲν ὑπάρχει λόγος νὰ ἀγαπᾷς ἕναν ἁμαρτωλὸ καὶ θνητὸ ἄνθρωπο, σὰν κι αὐτὸν ποὺ ἔβλεπες ὡς τώρα». Ἡ κυρία ἀκουσε τὴ συμβουλὴ του, γιὰτὶ τῆς εἶπε

ὅτι δὲν ὑπάρχει χωρισμὸς στὸ θεῖο Νοῦ. Σὲ λίγον καιρὸ ἡ εἰρήνη καὶ ἡ ἁρμονία βασίλευαν στὸ σπίτι της, καὶ ἔγιναν καὶ οἱ δύο τους μέλη μιᾶς ἐκκλησίας τῆς Χριστιανικῆς Ἐπιστήμης.

Ἡ μαρτυρία αὐτὴ ἦταν γιὰ μένα σὰν ἓνα μήνυμα ἀπὸ τὸν οὐρανό. Εἶδα πολλές ωφέλειες ἀπὸ τὴ μελέτη τοῦ *Ἐπιστήμη καὶ ὑγεία*, ἀλλὰ ὡς τότε δὲ μοῦ εἶχε ποτὲ περάσει ἀπὸ τὴ σκοτεινιασμένη μου διάνοια πόσο ὑπέροχος εἶναι ὁ Θεός μας. Κατάλαβα ὅτι αὐτὸ πού εἶχε γίνει σ' ἐκεῖνο τὸ σπίτι μποροῦσε νὰ γίνη καὶ στὸ δικό μου τὸ δυστυχισμένο σπίτι, ὅπου δὲν ὑπῆρχε οὔτε ἡσυχία οὔτε εἰρήνη.

Γεμάτη ἐλπίδα σήκωσα τὸ σταυρό μου, καὶ σιγὰ σιγὰ τὸ φορτίο μου γινόταν ἐλαφρότερο, καθὼς προχωροῦσα, νοιώθοντας τὴν παρουσία τοῦ Χριστοῦ, τῆς Ἀλήθειας, πού πράγματι μᾶς ἐλευθερώνει. Ἐξωτερικά, ἡ κατάσταση δὲν ἄλλαξε μονομιᾶς, ἀλλὰ στὸ τέλος τοῦ τρίτου χρόνου ὅλα ἦταν εἰρηνικά, καὶ ὅλοι μας πηγαίναμε μαζί στὴν ἐκκλησία κατανοώντας ὅτι δὲν ὑπάρχει παρὰ ἓνας μόνο Νοῦς. Ε. J. B., Σουπίριορ, Γουίσκονσιν, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΑΡΡΩΣΤΙΑΣ ΤΟΥ ΣΤΟΜΑΧΟΥ

Θεραπεύτηκα ἀπὸ μακροχρόνια πάθηση τοῦ στομάχου μὲ τὸ διάβασμα τοῦ *Ἐπιστήμη καὶ ὑγεία*. Ἡ κατάστασή μου εἶχε φτάσει σ' ἓνα τέτοιο σημεῖο πού εἶχα περιοδικές προσβολές, πού γίνονταν ὅλο καὶ πιὸ συχνές. Ἦμουν πλασιέ καὶ ταξίδευα, καὶ πολὺ συχνὰ ἦμουν ἀναγκασμένος νὰ φωνάζω γιατρὸ στὸ ξενοδοχεῖο μου γιὰ νὰ μοῦ κάνη μιὰ ἔνεση μορφίνης ὅταν εἶχα δυνατούς πόνους. Αὐτὸ εἶχε γίνει ρουτίνα σὲ μερικά μέρη, καὶ οἱ προσβολές αὐτές μ' ἄφηναν πάντοτε σὲ χειρότερη κατάσταση ἀπὸ πρὶν. Μετὰ ἀπὸ τὴν τελευταία προσβολὴ ἔχασα πολὺ βάρος. Εἶχα συμβουλευτῇ πολλοὺς γιατροὺς καὶ δοκίμασα τὰ περισσότερα ἀπὸ τὰ συνηθισμένα φάρμακα κατὰ τὴν περίοδο αὐτὴ τῆς ὁδύνης, χωρὶς νὰ δῶ κανένα καλὸ ἀποτέλεσμα. Τελικὰ ἀποφάσισα νὰ δοκιμᾶσω τὴ Χριστιανικὴ Ἐπιστήμη, σὰν τελευταῖο καταφύγιο, καὶ θεραπεύτηκα μὲ τὸ διάβασμα τοῦ *Ἐπιστήμη καὶ ὑγεία* μὲ *κλειδί τῶν Γραφῶν* τῆς Mrs. Eddy.

Θεραπεύτηκα πρὶν ἀπὸ ἑξή χρόνια, καὶ ἀπὸ τότε ἡ ὑγεία

μου είναι ἄριστη. Ἡ οἰκογένειά μου στηρίζεται ἀποκλειστικά στὴ Χριστιανικὴ Ἐπιστήμη γιὰ θεραπεία, καὶ πάντοτε τὴ βρίσκει ἀποτελεσματική. Θεωροῦμε ὅμως τὴ σωματικὴ θεραπεία ἀπλῶς ἀποτέλεσμα τῆς κατανόησης τοῦ Θεοῦ καὶ τῆς καλοσύνης Του. Ἡ κατανόηση αὐτή, καθὼς ἐπίσης καὶ ἡ ἀγάπη μας — ποὺ ὅλο καὶ μεγαλώνει — γιὰ τὴ Βίβλο, ἀποδίδεται ὅτι εἶναι πάρα πολὺ πολὺτιμη γιὰ μᾶς. Μὲ ταπεινοφροσύνη προσπαθοῦμε νὰ ἀφήσουμε τὴ ζωὴ μας νὰ ἀποδείξῃ τὴν εὐγνωμοσύνη μας στὸ Θεὸ καὶ στὴν ἀγαπημένη μας Ἠγέτιδα, τὴ Mrs. Eddy. Charles E. Peck, Σαιντ Τζάνσμπερη, Βερμόντ, Η. Π. Α.

ΑΠΑΛΛΑΓΗ ΑΠΟ ΜΑΚΡΟΧΡΟΝΙΑ ΟΔΥΝΗ

Τὴν ἀνοιξὴ τοῦ 1880 εἶχα μιὰ πολὺ σοβαρὴ στομαχικὴ προσβολή, ποὺ μὲ κράτησε στὸ κρεβάτι τρεῖς μῆνες, καὶ δὲν ἤμουν σὲ κατάστασι νὰ ὀδηγήσω τὸ ἀμάξι μου σχεδὸν ἑξὶ μῆνες. Κατὰ τὸ διάστημα αὐτὸ μὲ νοσήλευαν τρεῖς καλοὶ γιατροί. Δυνάμωσα λίγο, ἀλλὰ δὲν ἀνακουφίστηκα σχεδὸν καθόλου ἀπὸ τοὺς πόνους τοῦ στομάχου. Μὲ συμβούλεψαν νὰ πᾶω σὲ ἱαματικὲς πηγές, καὶ τὸ ἔκανα, ἀλλὰ καὶ πάλι ἀπογοητεύτηκα. Πῆγα σ' ἓνα θεραπευτήριον, ἡ ἀρρώστια ὅμως τοῦ στομάχου δὲν ὑποχώρησε. Εἶχα μερικoὺς φίλους ποὺ μοῦ σύστησαν κάτι σπασιαλιτέ, ἀλλὰ καὶ πάλι δὲ θεραπεύτηκα.

Βασανιζόμουν ἔτσι ἀρκετὰ χρόνια. Τελικὰ διάβασα πολλὰ ἱατρικὰ βιβλία ἐπὶ δυὸ σχεδὸν χρόνια μ' ἓνα φίλον μου γιατρό, προπαντὸς γιὰ νὰ ὠφεληθῶ ἐγὼ ὁ ἴδιος, καὶ κατὰ τὸ διάστημα αὐτὸ εἶχα μιὰ σοβαρὴ προσβολὴ κυστίτιδας. Δεκαπέντε χρόνια ὑπόφερα, καὶ καμιά φορὰ τόσο ἄσχημα ὥστε σκεφτόμουν ὅτι ἀλήθεια δὲν ἄξιζε νὰ ζῶ. Ἐκτὸς ἀπὸ τὶς ἀρρώστιες αὐτές, ὑπόφερα κάθε χειμῶνα καὶ ἀπὸ ρευματισμοὺς καὶ γρίππη. Ἐπίσης ἄρχισε νὰ ἐκδηλώνεται καὶ καταρράκτης καὶ στὰ δυὸ μου μάτια, πράμα ποὺ ἔκανε τὰ μάτια μου νὰ εἶναι διαρκῶς ἐρεθισμένα. Ὁ καταρράκτης χειροτέρευε τόσο πολὺ ὥστε ἡ ὄρασή μου θόλωνε πολὺ ὅταν διάβαζα. Δὲν μπορούσα νὰ ξεχάσω τοὺς κάλους μου, γιατί πολὺ συχνὰ μοῦ θύμιζαν τὴν ὑπαρξή τους. Γι' ὅλες αὐτές τὶς παθήσεις

είχα δοκιμάσει όλα τὰ φάρμακα πού ἤξερα καὶ πού μποροῦσα νὰ προμηθευτῶ, καὶ πῆγα καὶ σὲ εἰδικούς, χωρὶς καμιά ἀνακούφιση.

Χάρη σ' ἓνα φίλο, πού μὲ βρῆκε σ' αὐτὴ τὴν ἀπελπιστικὴ καὶ ἀποθαρρυντικὴ κατάσταση καὶ μὲ ὁδήγησε στὸ φῶς πού δὲ γνωρίζει ποτέ σκότος, πῆρα ἓνα ἀντίτυπο τοῦ *Ἐπιστήμη καὶ ὑγεία* τῆς Mrs. Eddy, καὶ θεραπεύτηκα σὲ πολὺ μικρὸ χρονικὸ διάστημα διαβάζοντάς το. D. W. L., "Ἀντερσον, Ἰνδιάννα, Η. Π. Α.

ΑΝΑΚΟΥΦΙΣΗ ΑΠΟ ΔΥΝΑΤΟΥΣ ΠΟΝΟΥΣ

"Ἀρχισα νὰ ἐνδιαφέρωμαι γιὰ τὴ Χριστιανικὴ Ἐπιστήμη τὸ 1901. Ἐπὶ τέσσερα ἢ πέντε χρόνια ὑπόφερα ἀπὸ δυνατές κρίσεις, πού τίποτε ἄλλο ἐκτὸς ἀπὸ τὰ ναρκωτικὰ δὲν μποροῦσαν νὰ ἀνακουφίσουν. Ἐπειτα ἀπὸ μιὰ τέτοια κρίση, πού νομίζω ὅτι ἦταν ἡ χειρότερη πού εἶχα ποτέ, συμβουλευτήκα τὸν οἰκογενειακὸ μας γιατρό, πού εἶπε ὅτι εἶχα ἐπικίνδυνη μορφή νεφρίτιδας καὶ ὅτι κανένα φάρμακο δὲ θὰ μποροῦσε νὰ μὲ βοηθήσῃ, ἀλλ' ὅτι ἔπρεπε νὰ κάνω ἐγχείρηση. Ἐξακολούθησα νὰ χειροτερεύω καὶ ξαναπῆγα στὸ γιατρό, κι ἐκεῖνος μοῦ σύστησε νὰ συμβουλευτῶ ἓνα γιατρὸ πού ἐργαζόταν στὸ δημοτικὸ νοσοκομεῖο τῆς Ὠγκάστα. Ὁ γιατρὸς αὐτὸς μ' ἐξέτασε καὶ εἶπε ὅτι ἔπασχα ἀπὸ κάποια ἄλλη ἀρρώστια, πού ἦταν ὅμως ἐξίσου σοβαρή. Ἐν τῷ μεταξὺ μιὰ φίλη μου μοῦ ἔδωσε ἓνα ἀντίτυπο τοῦ *Ἐπιστήμη καὶ ὑγεία*. Τῆς εἶπα ὅτι δὲ μ' ἐνδιέφερε τὸ βιβλίο, ἐκείνη ὅμως ἐπέμεινε τόσο πολὺ ὥστε τελικὰ ὑποσχέθηκα νὰ τὸ διαβάσω. Πῆρα τὸ βιβλίο τὸ Σάββατο, καὶ τὴν Κυριακὴ τὸ πρῶι κάθησα νὰ τὸ διαβάσω. Ὅταν ἔφτασα στὸ σημεῖο ὅπου ἡ Mrs. Eddy λέει ὅτι ἀνακάλυψε τὴν ἀλήθεια αὐτὴ στὴ Βίβλο, ἄρχισα νὰ συγκρίνω τὰ δυὸ βιβλία. Διάβασα μερικές περικοπές πού μοῦ φάνηκαν πολὺ λογικές καὶ εἶπα μέσα μου: Αὐτὸ πλησιάζει τὴν ἀλήθεια περισσότερο ἀπὸ καθετὶ ἄλλο πού ἔχω δεῖ ποτέ. Ἐξακολούθησα νὰ διαβάζω ὅλη τὴν ἡμέρα, καὶ σταματοῦσα μόνο τόσο ὅσο μοῦ χρειαζόταν γιὰ νὰ φάω. Καθὼς ἐξακολουθοῦσα νὰ διαβάζω, ὅλα ξεκαθάρισαν μέσα στὸ νοῦ μου καὶ αἰσθάνθηκα ὅτι θεραπεύτηκα. Τὸ βράδυ ἦρθε στὸ σπίτι

μιὰ γειτόνισσα, καὶ τῆς εἶπα: «Ἔγινα καλὰ, καὶ αὐτὸ τὸ βιβλίον εἶναι ποὺ μὲ θεράπευσε». Ἐξακολούθησα νὰ διαβάζω, καὶ χωρὶς καμιά ἀμφιβολία θεραπεύτηκα. Ὅχτῳ μέρες μετὰ τῆς θεραπείας μου ἔκανα τὴν πλύση μόνη μου. Αὐτὸ ἐγίνε το Φεβρουάριο τοῦ 1901. Ὑστερα ἀπὸ ἕξη περίπου ἑβδομάδες μὲ εἰδοποίησαν νὰ πάω νὰ φροντίσω τὴ μητέρα μου, ποὺ τὴ νοσήλευε ὁ πρῶτην γιατρός μου. Τὸν ἄφησα νὰ ξαναεξετάσῃ τὸ πλευρό μου, γιατί ἤθελε νὰ δῇ ἂν ἡ ἀρρώστια ἦταν ἀκόμη ἐκεῖ. Εἶπε: «Ἀσφαλῶς ἐξαφανίστηκε». Τοῦ εἶπα: «Γιατρέ, μοῦ εἶπες ὅτι δὲ θὰ γινόμεν ποτὲ καλὰ ἂν δὲν ἔκανα ἐγχειρήση· τί μὲ θεράπευσε;» Κι ἐκεῖνος ἀπάντησε: «Ὁ Θεὸς σὲ θεράπευσε». S. H. L., Νόρθ Πίτστον, Μείν, Η. Π. Α.

ΕΥΓΝΩΜΩΝ ΓΙΑ ΠΟΛΛΑ ΚΑΛΑ

Μὲ εἰλικρινῇ εὐγνωμοσύνη γιὰ τὰ πολλὰ καλὰ ποὺ μοῦ ἔκανε ἡ Χριστιανικὴ Ἐπιστὴμὴ δίνω τὴ μαρτυρία αὐτή. Ἄκουσα γιὰ πρώτη φορὰ περὶ Χριστιανικῆς Ἐπιστῆμης πρὶν ἀπὸ δεκαπέντε περίπου χρόνια. Μιὰ φίλη μου ποὺ ἦταν ἄρρωστη ἔκανε τρῆτμεντ μὲ τὴ Χριστιανικὴ Ἐπιστὴμὴ, καὶ διάβαζε τὸ ἐγχειρίδιο τῆς Χριστιανικῆς Ἐπιστῆμης, τὸ *Ἐπιστὴμὴ καὶ ὑγεία μὲ κλειδὶ τῶν Γραφῶν*. Ὁ τίτλος τοῦ βιβλίου αὐτοῦ μοῦ ἄρεσε πάρα πολύ. Εἶπα στὴ φίλῃ μου: «Ἄν τὸ βιβλίον αὐτὸ εἶναι κλειδὶ τῶν Γραφῶν, πρέπει νὰ τὸ πάρω ἐξάπαντος».

Ἦμουν πολὺν καιρὸ μαθήτρια μιᾶς τάξης μελετητῶν τῆς Βίβλου σ' ἓνα Κυριακάτικο σχολεῖο ἐνὸς ἀναγνωρισμένου θρησκευματος, ἀλλὰ ποτὲ δὲν ἦμουν ἱκανοποιημένη μ' αὐτὰ ποὺ μᾶς δίδασκαν ἐκεῖ· κάτι ἔλειπε, ποὺ δὲν ἤξερα τότε τί ἀκριβῶς ἦταν. Ἀγόρασα ἓνα ἀντίτυπο τοῦ *Ἐπιστὴμὴ καὶ ὑγεία* καὶ ἄρχισα νὰ τὸ μελετῶ. Πολὺ θὰ ἤθελα νὰμποροῦσα νὰ ἐκφράσω μὲ λόγια τὸ τί μοῦ ἀποκάλυψε τὸ βιβλίον αὐτό. Φώτισε τὴ Βίβλο μ' ἓνα ὑπέροχο φῶς, κι ἄρχισα νὰ καταλαβαίνω — καὶ νὰ προσπαθῶ νὰ ἐφαρμόζω — μερικὰ ἀπὸ τὰ λόγια τοῦ Διδασκάλου μας.

Γιὰ πολλὰ χρόνια λαχταροῦσα νὰ ζήσω μιὰ καλύτερη χριστιανικὴ ζωὴ, καὶ συχνὰ ἀναρωτιόμουν γιατί ἀπότυχα

τόσο πολύ στην προσπάθειά μου να καταλάβω τη Βίβλο. Τώρα ήξερα το λόγο· μου ἔλειπε ἡ πνευματικὴ ἀντίληψη.

Στὴν ἀρχὴ δὲν ήξερα ὅτι οἱ ἄνθρωποι θεραπεύονταν ἀπὸ ἀρρώστιες καὶ ἁμαρτίες ἀπλῶς μὲ τὴν ἀνάγνωσι τοῦ *Ἐπιστήμης καὶ υγείας*, ἀλλὰ σὲ λίγο ἀνακάλυψα ὅτι αὐτὸ ἀκριβῶς συνέβαινε. Ἐκείνη τὴν ἐποχὴ εἶχα πολλές ἀρρώστιες, ἀλλὰ ἡ μιὰ ὕστερα ἀπὸ τὴν ἄλλη ἐξαφανίστηκαν, καὶ διαπίστωσα ὅτι δὲν εἶχα πιά καμιὰ ἀρρώστια — ἤμουν ἐντελῶς καλὰ. Ἡ πνευματικὴ μου ἐξύψωση ἦταν ἐπίσης ὑπέροχη, καὶ ὅσο προχωρῶ στὴ μελέτῃ τῆς εὐλογημένης αὐτῆς *Ἐπιστήμης* βλέπω ὅτι ἀποκτῶ δίχως ἀμφιβολία μιὰ νόηση ποὺ μὲ βοηθεῖ νὰ νικῶ καὶ τὴν ἁμαρτία καὶ τὴν ἀρρώστια, τόσο στὸν ἑαυτὸ μου ὅσο καὶ στοὺς ἄλλους. Ἡ πίστις μου στὸ καλὸ μεγάλωσε καὶ ξέρω θετικὰ ὅτι παύω νὰ πιστεύω ὅτι τὸ κακὸ εἶναι μιὰ δύναμη ἴση μὲ τὸ καλὸ. Ὁ δρόμος δὲν εἶναι κουραστικός, γιατί κάθε φορὰ ποὺ νικᾶμε τὸ ἐγὼ μας ἀποκτοῦμε ἰσχυρότερη πίστις καὶ μεγαλύτερη ἐπιθυμία νὰ προχωρήσουμε. E. J. R., Τολέδο, Ὁχάιο, Η. Π. Α.

ΕΥΓΝΩΜΩΝ ΓΙΑ ΗΘΙΚΗ ΚΑΙ ΠΝΕΥΜΑΤΙΚΗ ΑΦΥΠΝΙΣΗ

Πρὶν ἀπὸ τέσσερα περίπου χρόνια, ἀφοῦ εἶχα δοκιμάσει πολλὰ καὶ διάφορα γιὰ ν' ἀπαλλαχθῶ ἀπὸ τοὺς σωματικούς πόνους μου, ἓνας πιστὸς φίλος μου μοῦ σύστησε νὰ μελετήσω τὴ Χριστιανικὴ *Ἐπιστήμη*. Ἐπειτὰ ἀπὸ μερικὲς ἀντιρρήσεις, ἀποφάσισα νὰ δῶ τί λέει, μὲ τὴ σκέψη ὅτι ἂν ἡ διδασκαλία αὐτὴ ἦταν ὠφέλιμη, τότε προοριζόταν καὶ γιὰ μένα ὅπως καὶ γιὰ τοὺς ἄλλους· ἂν πάλι δὲν ἦταν ἀποτελεσματικὴ, θὰ μπορούσα νὰ τὴν παρατήσω, πάντως ὅμως θὰ ἐξακρίβωνα μόνος μου καὶ θὰ ἔβλεπα τί ἦταν.

Ἀφοῦ διάβασα γιὰ λίγες μέρες τὸ *Ἐπιστήμη καὶ υγεία* τῆς Mrs. Eddy, διαπίστωσα ὅτι οἱ πόνοι μου εἶχαν ἐξαφανιστῇ, καὶ αἰσθανόμουν μιὰ ξεκούραση ποὺ δὲν εἶχα γνωρίσει ποτὲ πρὶν. Κάπνιζα σχεδὸν συνεχῶς, ἂν καὶ πολλές φορὲς εἶχα ἀποφασίσαι νὰ ἐπιβληθῶ στὸν ἑαυτὸ μου καὶ νὰ μὴν ξανακαπνίσω πιά, ἀλλὰ δὲν τὸ κατόρθωσα ποτέ. Ἡ ἐπιθυμία αὐτὴ, καθὼς ἐπίσης καὶ ἡ ἐπιθυμία τοῦ πιοτοῦ, ἐξαφανίστηκαν μόνες τους, καὶ θέλω νὰ πῶ ἐδῶ ὅτι δοκίμασα ὅλα αὐτὰ τὰ

καλά προτοῦ ἀκόμη καταλάβω καλὰ καλὰ αὐτὰ πού δια-
βαζα. Ἦμουν σάν ἓνας φυλακισμένος πού ἦταν χρόνια ἀλυ-
σοδεμένος καί ξαφνικά ἀφέθηκε ἐλεύθερος. Δέν ἤξερα τότε
πῶς εἶχαν λυθῇ τὰ δεσμά μου, ἀλλὰ δέν μπορούσα νὰ μὴν
ἀναγνωρίσω ὅτι χρωστοῦσα τὴν ἐλευθερία μου στὴ μελέτη
τοῦ βιβλίου αὐτοῦ. Αἰσθάνθηκα τότε μιὰ μεγάλη ἐπιθυμία
νὰ μελετήσω περισσότερο γιὰ νὰ μάθω ποια ἦταν ἡ δύναμη
αὐτῇ πού μὲ ἐλευθέρωσε μέσα σὲ λίγες μέρες ἀπ' ἐκεῖνο πού
εἶχα προσπαθήσει τόσα χρόνια ν' ἀποτινάξω ἀπὸ πάνω
μου καί εἶχα ἀποτύχει. Τότε κατάλαβα καθαρά ὅτι αὐτὴ
ἦταν ἡ ἀλήθεια πού ὁ Ἰησοῦς Χριστὸς δίδαξε καί κήρυξε γιὰ
νὰ ἐλευθερώσῃ τὴν ἀνθρωπότητα, πρὶν ἀπὸ δυὸ περίπου
χιλιάδες χρόνια. Δὲ σκέφτηκα ὁμως νὰ τὴν ἐφαρμόσω καί
στὴ δουλειά μου· ἀπεναντίας, στὴν ἀρχὴ νόμιζα ὅτι ἂν
ἐξακολουθοῦσα τὴ μελέτη μου θὰ ἦμουν ὑποχρεωμένος ν' ἀπο-
συρθῶ ἀπὸ τὴν ἐργασία μου.

Δὲ συνέβη ὁμως αὐτό, γιατί σιγὰ σιγὰ διαπίστωσα ὅτι
ἡ μικρὴ κατανόηση αὐτῆς τῆς θαυμασίας διδασκαλίας πού
εἶχα ἀποκτήσει μὲ βοήθησε πολὺ καί στὴν ἐργασία μου.
Ἔγινα πιὸ εὐγενικός, πιὸ τίμιος, καί ἐξέφραζα περισσότερη
ἀγάπη σ' ὅλους· ἀπόκτησα ἐπίσης καλύτερη κρίση καί μπο-
ροῦσα νὰ κάνω τὴ σωστὴ ἐνέργεια στὴν κατάλληλη στιγμή.
Τὸ ἀποτέλεσμα ἦταν φυσικά ὅτι ἡ ἐργασία μου πῆγε μπρός.
Πρὶν γνωρίσω τὴ Χριστιανικὴ Ἐπιστὴμη οἱ δουλειές μου μοῦ
ἦταν συχνὰ ἓνα βάρος — ὁ φόβος καί ἡ ἀνησυχία δὲ μ' ἄφηναν
νὰ ἡσυχάσω. Πόσο διαφορετικὰ εἶναι τὰ πράματα τώρα!
Μὲ τὴ μελέτη τῆς Βίβλου, στὴν ὁποία τώρα βρίσκω ἀμέτρη-
τους θησαυρούς, τοῦ ἐγχειριδίου μας — *Ἐπιστὴμη καὶ ὑγεία* —
καί τῶν ἄλλων ἔργων τῆς Ἑγέτιδός μας, ἀποκτῶ εἰρήνη καί
ἐμπιστοσύνη στὸ Θεὸ καί τὴν ἀντίληψη ἐκείνη τοῦ χαρα-
κτῆρα τοῦ ἀνθρώπου πού εἶναι ἀπαραίτητη γιὰ τὴν καλὴ
διαχείριση οἰασδήποτε ἐπιχείρησης. W. H. H., Μπλούμ-
φιλντ, Νεμπράσκα, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΚΛΗΡΟΝΟΜΙΚΗΣ ΑΡΡΩΣΤΙΑΣ ΤΩΝ ΠΝΕΥΜΟΝΩΝ

Ἀπὸ πολὺν καιρὸ αἰσθάνομαι τὴν ἀνάγκη νὰ δώσω κι
ἐγὼ μιὰ μαρτυρία γιὰ τὴ θεραπευτικὴ δύναμη τῆς Ἀλήθειας.

Όπως διάβασα ἐγὼ μαρτυρίες ἄλλων καὶ χάρηκα, ἔτσι μπορεῖ νὰ χαρῇ καὶ κάποιος ἄλλος μὲ τὴ δική μου. Διαβάζοντας τὸ *Ἐπιστήμη καὶ ὑγεία* θεραπεύτηκα. Καὶ ἐφαρμόζοντας τὶς διδασκαλίες του ἀνακάλυψα ὅτι εἶναι ἡ ἀλήθεια ποὺ δίδαξε ὁ Ἰησοῦς — ἡ ἀλήθεια ποὺ ἐλευθερώνει.

Ἀπὸ μικρὸ κορίτσι δὲν εἶχα γνωρίσει ποτὲ μιὰ καλὴ μέρα. Θεραπεύτηκα ἀπὸ μακροχρόνια ἀρρώστια τῶν πνευμόνων. Ἡ φυματίωση ἦταν κληρονομικὴ στὴν οἰκογένειά μας, γιατί ἡ μητέρα μου καὶ τρία ἀδέρφια μου πέθαναν ἀπ' αὐτὴ. Σύμφωνα μὲ τοὺς νόμους τῆς ἱατρικῆς, ἔπρεπε σύντομα νὰ τοὺς ἀκολουθήσω κι ἐγώ. Ἔπασχα ἐπίσης κι ἀπὸ σοβαρὲς στομαχικὲς διαταραχὲς πάνω ἀπὸ ὀχτῶ χρόνια, καὶ στὸ διάστημα αὐτὸ πλάγιαζα πάντοτε τὸ βράδυ νηστική, γιατί ὁ φόβος ὅτι τὸ φαγητὸ θὰ μοῦ προξενοῦσε ὀδύνη ἦταν τόσο μεγάλος ὥστε προτιμοῦσα νὰ μὴ φάω, κι ἄς πεινοῦσα πολὺ. Πάνω ἀπὸ εἴκοσι χρόνια ἔπασχα ἀπὸ τὶς ὠοθήκες μου, καὶ πολλὲς φορὲς ὁ πόνος ἦταν σχεδὸν ἀνυπόφορος. Ἡ πάθησιν αὐτὴ εἶχε ἐκδηλωθῇ ἀπὸ τότε ποὺ γέννησα τὸ πρῶτο μου παιδί, καὶ κάποτε χρειάστηκε νὰ κάνω ἐγχείρησιν. Ἔπασχα ἀπ' ὅλες σχεδὸν τὶς ἀρρώστιες ποὺ κληρονομεῖ ἡ σάρκα· ἀπὸ μικρὸ κορίτσι ἔπασχα ἀπὸ τὰ μάτια μου· φοροῦσα γυαλιὰ δεκατέσσερα χρόνια, καὶ πολλοὶ ὀφθαλμίατροι ἔλεγαν ὅτι θὰ ἔχανα τὸ φῶς μου — ἓνας μάλιστα βεβαίῳνε ὅτι θὰ τὸ ἔχανα πρὶν περάσῃ ἓνας χρόνος ἂν δὲν ἔκανα ἐγχείρησιν, ἐγὼ ὅμως ἀρνήθηκα.

Εὐχαριστῶ ὅμως τὸ Θεὸ γιατί ἡ Ἀλήθεια Του μ' ἄγγιξε μὲ τὴ μελέτη τοῦ ἐγχειριδίου μας. Δὲ βρίσκω λόγια γιὰ νὰ ἐκφράσω τὸ τί ἔχει κάνει ἡ Χριστιανικὴ Ἐπιστὴμὴ γιὰ μένα, γιὰ τὰ παιδιὰ μου, τὸ σπίτι μου, γιὰ καθετὴ ποὺ εἶναι δικό μου. Ἡ σωματικὴ θεραπεία εἶναι τὸ λιγότερο· ἡ ἄλλη πλευρὰ τῆς ἐμπειρίας μου εἶναι ἡ πνευματικὴ ἀνάπτυξιν καὶ ἐξύψωσιν, ὁ «πολύτιμος μαργαρίτης» ποὺ δὲν ἔχω ἀναφέρει ποτέ. Κυρία J. P. M., Κάνσας Σίτυ, Μιζούρι, Η. Π. Α.

ΕΥΓΝΩΜΟΣΥΝΗ ΓΙΑ ΤΟ ΕΓΧΕΙΡΙΔΙΟ

Εἶχα τὸ προνόμιον νὰ ἔχω συνεντεύξεις μὲ ἀνθρώπους ποὺ ἀντιπροσώπευαν πάνω ἀπὸ ἐξήντα τοῖς ἑκατὸν τῶν ἐθνῶν

τῆς γῆς, καὶ τὸν καθένα στὸν τόπο του. Δὲν ἄκουσα ποτὲ νὰ ὑποστηρίζεται μὲ τρόπο κατανοητὸ μιὰ ἀρχὴ ποὺ θὰ ἔκανε τὸν ἄνθρωπο ἱκανὸ νὰ ὑπακούσῃ τὴν ἀποστολικὴ ἐντολὴ «πάντα δοκιμάζετε», μέχρις ὅτου ἔπεσε στὰ χέρια μου τὸ *Ἐπιστήμη καὶ ὑγεία μὲ κλειδί τῶν Γραφῶν*. Πιστεύω ὅτι ἡ εὐσυνειδητὴ μελέτη τοῦ βιβλίου αὐτοῦ, παράλληλα μὲ τὴ Βίβλο, μπορεῖ νὰ κάνῃ τὸν ἄνθρωπο ἱκανὸ νὰ ἐφαρμόσῃ αὐτὸ ποὺ λέει ἡ Γραφή: «Πάντα δοκιμάζετε».

Κάνω τὴ ρητὴ αὐτὴ δήλωση γιατί βασιζομαι στὰ ὅσα εἶδαν τὰ μάτια μου καὶ ἄκουσαν τ' αὐτιά μου ἀπὸ ἀνθρώπους τῶν ὁποίων ἡ ἀκεραιότητα εἶναι ἀναμφισβήτητη, καὶ ἐπίσης καὶ στίς θετικὲς ἀποδείξεις ποὺ ἀποκόμισα ἐγὼ ὁ ἴδιος ἀπὸ τὴ μελέτη αὐτῶν τῶν βιβλίων. Πολλοὶ ὑποθετικοὶ ὑλικοὶ νόμοι ποὺ εἶχαν ριζωθῇ καὶ ἐδραιωθῇ στὴ σκέψη μου ἀπὸ τὰ νιάτα μου κατανικήθηκαν. Μοῦ πῆρε ἀρκετὸ καιρὸ νὰ καταλάβω αὐτὰ ποὺ λέει ἡ Ἑγέτιδά μας στὰ *Miscellaneous Writings* (σελ. 206): «Τὰ προχωρημένα στάδια τῆς Χριστιανικῆς Ἐπιστήμης τὰ πετυχαίνουμε μὲ ἀνάπτυξη, ὅχι μὲ ἐξωτερικὲς προσθήκες». Δοκίμασα πολλές ἀπογοητεύσεις καὶ ἀποτυχίες προτοῦ ἀποφασίσω νὰ κάνω τὴν ἐπιστημονικὴ ἐργασία ποὺ εἶναι ἀπαραίτητη γιὰ ν' ἀποδειχτῇ ἡ ἀλήθεια τῶν λόγων αὐτῶν· ἔχω πειστῇ ὅμως ὅτι δὲν μπορούμε νὰ τιμήσουμε ὅσο πρέπει τὴ Χριστιανικὴ Ἐπιστήμη — ποὺ λέμε ὅτι ἀγαποῦμε — ὡσότου εἴμαστε σὲ θέση ν' ἀποδείξουμε τὸ Θεὸ ὅπως πραγματικὰ εἶναι στὸν καθένα ἀπὸ μᾶς, καὶ τὴ σχέση μας πρὸς Αὐτόν, μὲ ἐπιστημονικὴ ἐργασία — ὅσο πολὺ κι ἂν μᾶς κοστίσῃ ἡ προσπάθεια αὐτή.

Θέλω νὰ ἐκφράσω τὴ βαθιὰ εὐγνωμοσύνη μου στὴν Ἑγέτιδά μας γιὰ τὴ νέα ἐκδοσὴ τοῦ *Ἐπιστήμη καὶ ὑγεία*. Ὅταν μελετᾷ κανεὶς τὴ νέα αὐτὴ ἀναθεωρημένη ἐκδοσὴ δὲν μπορεῖ νὰ μὴ δῇ τὴ σοφία, τὴν ἀγάπη καὶ τὴν προσεκτικὴ καὶ εὐσεβῆ σκέψη ποὺ ἐκφράζεται σ' αὐτὴ. Συχνὰ ἡ ἀλλαγὴ καὶ μιὰς μόνο λέξης σ' μιὰ πρόταση κάνει τὴν ἐπιστημονικὴ σκέψη ὅχι μόνο πιὸ σαφῆ σ' ἐκείνον ποὺ ἔχει μελετήσει τὸ βιβλίο, ἀλλὰ καὶ σ' ἐκείνους ποὺ μόλις ἀρχίζουν νὰ βλέπουν τὸ εὐλογημένο φῶς. Κάθε τιμὴ ἀνήκει στὴ θεοσεβῆ καὶ θεοφοβούμενη αὐτὴ γυναίκα, τὴ Mary Baker G. Eddy, ποὺ ἀποκλειστικὸ τοῦ ἔργου εἶναι τὸ ἔργο τῆς ἀγάπης, νὰ βοηθῇ

δηλαδή τούς ανθρώπους νά βοηθοῦν τὸν ἑαυτό τους· καὶ ποὺ ἔδειξε στοὺς συνανθρώπους της, μ' ἓναν τρόπο κατανοητό, ποιά εἶναι τὰ θεῖα δικαιώματα τοῦ ἀνθρώπου, καὶ τί πράγματι εἶναι ὁ Θεός. Η. W. B., Χάρτφορντ, Κοννέτικατ, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΚΗΛΗΣ ΚΑΙ ΑΛΛΩΝ ΣΟΒΑΡΩΝ ΑΣΘΕΝΕΙΩΝ

“Όταν πρὸ τριετίας περίπου ἄρχισα τὴ μελέτη τῆς Χριστιανικῆς Ἐπιστήμης, ἔπασχα ἀπὸ κήλη πολὺ σοβαρῆς μορφῆς ποὺ εἶχε ἐκδηλωθῇ πρὶν ἀπὸ τριάντα δυὸ χρόνια. Μερικὲς φορές ὁ πόνος ἦταν τόσο δυνατὸς ποὺ μοῦ φαινόταν ὅτι δὲ θὰ μπορούσα νὰ τὸν ἀνθέξω. Οἱ κρίσεις αὐτὲς διαρκοῦσαν τέσσερεις μὲ πέντε ὥρες, καὶ ἂν καὶ μοῦ ἔκαναν πᾶν ὅ,τι ἦταν δυνατό νὰ γίνῃ δὲν ἔβλεπα καμιά μόνιμη ἀνακούφιση μέχρις ὅτου ἄρχισα νὰ διαβάζω τὸ *Ἐπιστήμη καὶ ὑγεία μὲ κλειδί τῶν Γραφῶν*. Ἀπὸ τὴν πρώτη ματιὰ ποὺ τοῦ ἔρριξα ἤθελα νὰ τὸ διαβάζω συνεχῶς. Τόσο εἶχα ἀπορροφηθῇ μὲ τὴ μελέτη τοῦ «βιβλιαρίου» ὥστε σχεδὸν δὲν κατάλαβα πότε ἔγινε ἡ θεραπεία· εἶχα ὅμως θεραπευτῇ, ὅχι μόνο ἀπὸ τὴν κήλη ἀλλὰ καὶ ἀπὸ ἄλλες ἀρρώστιες — ὅξεις ρευματισμούς, καταρροή, κάλους καὶ πρήξιμο τῶν μεγάλων δάχτυλων τῶν ποδιῶν μου.

Δὲ θὰ ἀποχωριστῶ ποτὲ ἀπὸ τὸ βιβλίο αὐτό, ἂν δὲν μπορέσω νὰ τὸ ἀντικαταστήσω. Εἶμαι ἐβδομήντα ἑπτὰ ἐτῶν καὶ ἡ ὑγεία μου εἶναι πολὺ καλὴ. Κυρία Μ. E. P., Σαϊντ Τζάνσμπερη, Βερμόντ, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΜΗΤΕΡΑΣ ΚΑΙ ΚΟΡΗΣ

“Όταν ἡ Χριστιανικὴ Ἐπιστήμη ἦρθε στὴ ζωὴ μου ἔπαιρνα φάρμακα κατὰ τῆς δυσκοιλιότητος κάθε μέρα, ἐπὶ εἴκοσι χρόνια. Εἶχα πάει σὲ γιатρούς καὶ εἰδικούς· εἶχα ὑποβληθῇ σὲ ὑπνωτιστικὴ θεραπεία καὶ μάλαξη τῶν ὁστέων· εἶχα δοκιμάσει ἀλλαγὴ κλίματος· εἶχα κάνει ἐγχείρησι σ' ἓνα νοσοκομεῖο, καὶ ὅταν βγῆκα ἤμουν χειρότερα ἀπὸ πρὶν. Ἀφοῦ εἶχα δοκιμάσει ὅλα ὅσα εἶχα ἀκούσει καὶ δὲν καλυτέρεψα, ἀλλὰ μᾶλλον χειρότερεψα, εἶχα τόσο ἀποθαρρυνθῇ ὥστε μοῦ φαινόταν ὅτι

Ίσως έπρεπε νά σταματήσω κάθε προσπάθεια νά γίνω καλά, όταν μιά φίλη μου μοϋ σύστησε νά δοκιμάσω τή Χριστιανική Έπιστήμη. Είχα άκούσει ότι οί Χριστιανοί Έπιστήμονες θεράπευαν μέ τήν προσευχή, και σκέφτηκα ότι αυτός θα έπρεπε νά ήταν ό τρόπος μέ τόν όποιο θεράπευε ό Ίησοϋς. Είδα ότι αυτό ήταν τό μόνο πού μοϋ έμενε νά δοκιμάσω. Παράγγειλα τό βιβλίο, τό *Έπιστήμη και υγεία*, κι άρχισα νά τό διαβάζω άπό περιέργεια, χωρίς νά σκέπτομαι ή νά ξέρω ότι θα μπορούσε νά μέ βοηθήση τό διάβασμά του, αλλά νόμιζα ότι έπρεπε νά έξακολουθήσω νά παίρνω φάρμακα και συγχρόνως νά ζητήσω βοήθεια και άπό έναν Έπιστήμονα. Έγκατάλειψα όμως τά φάρμακα και διάβασα επί τρείς μέρες τότε άρχισε νά λάμπη ένα φώς μέσα στό σκοτάδι. Θεραπεύτηκα άπό τήν άρρώστια μου και άπό τότε δέ χρειάστηκε πιά νά πάρω φάρμακα. Άπό τότε μελετώ πιστά τό *Έπιστήμη και υγεία*, και έχουν εξαφανιστή κι άλλες άρρώστιες. Θεραπεύτηκε επίσης και ή μικρή κόρη μου και έμαθε νά χρησιμοποιοή τή γνώση αυτή και στήν έργασία του σχολείου της. Κυρία Ο. R., Λέντβιλλ, Κολοράδο, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΗΠΑΤΙΤΙΔΑΣ

Καθώς οί σκέψεις μου ξαναγυρίζουν στήν έποχή πού πίστευα ότι δέν είχα κανένα λόγο νά ζώ, και κάθε πρωί ξυπνούσα μ' ένα αίσθημα άπογοήτευσης γιατί βρισκόμουν άκόμη άνάμεσα στους ζωντανούς, (και τοϋτο γιατί έλπιζα κάθε βράδυ πού έκλεινα τά μάτια μου νά κοιμηθώ ότι αυτή θα ήταν ή τελευταία φορά), ή καρδιά μου ξεχειλίζει άπό άγάπη και εύγνωμοσύνη στό Θεό για τήν άγαπημένη μας Ήγέτιδα πού ανακάλυψε τήν εύλογημένη αυτή άλήθεια και στους άγαπητούς εκείνους φίλους πού μέ βοήθησαν μέ τόση άγάπη και ύπομονή σέ πολλές δύσκολες στιγμές.

Πρίν άπό δώδεκα χρόνια συμβουλευτήκα ένα γιατρό γιατί είχα παρατηρήσει κάτι περίεργες κηλίδες στόν ένα μου βραχίονα. Ό γιατρός είπε ότι προέρχονταν άπό τό συκώτι μου, άλλ' ότι ήταν τόσο λίγες ώστε δέν άξιζε τόν κόπο νά όρίση φάρμακα γι' αυτές και ότι θα έπρεπε νά περιμένω μέχρις ότου

γείμηση ὅλο τὸ σῶμα μου ἀπ' αὐτές. "Υστερα ἀπὸ τρεῖς περίπου μῆνες εἶχα γείμειε ὁλόκληρη, ἐκτὸς ἀπὸ τὸ πρόσωπο καὶ τὰ χέρια μου. Τότε τρόμαξα καὶ πῆγα σ' ἓναν ἄλλο γιατρὸ πού ὀρισε τὴ θεραπεία πού ἔπρεπε νὰ κάνω, ἀλλὰ τελικὰ εἶπε ὅτι δὲν μποροῦσε νὰ κάνη τίποτε ἄλλο γιὰ μένα. Συμβουλευτήκα κι ἄλλους γιατρούς, χωρὶς νὰ ἔχω καλύτερα ἀποτελέσματα. Πρὶν ἀπὸ ἑξή χρόνια μερικοὶ φίλοι μου μὲ συμβούλεψαν νὰ δῶ τὸν οἰκογενειακό τους γιατρό· τὸν ἐπισκέφτηκα, καὶ μοῦ εἶπε ὅτι ἦταν βέβαιος ὅτι μποροῦσε νὰ μὲ θεραπεύσῃ· τὸν παρακάλεσα λοιπὸν νὰ ὀρίσῃ τὰ φάρμακα πού ἔπρεπε νὰ πάρω. "Υστερα ἀπὸ συνεχῇ θεραπεία δυὸ ἐτῶν, εἶπε ὅτι ἤμουν τόσο κορεσμένη ἀπὸ φάρμακα ὥστε φοβόταν νὰ μοῦ δώσῃ κι ἄλλα καὶ μὲ συμβούλεψε νὰ διακόψω. Ξόδεψα ἓνα σωρὸ χρήματα, χωρὶς ὅμως νὰ καλυτερεύσω· ἤμουν πάρα πολὺ ἀπογοητευμένη.

Πρὶν ἀπὸ δυὸ χρόνια, ἐπειδὴ ἀπότυχα στὴ δουλειά μου, ζήτησα ἀπὸ μιὰ πελάτισσά μου ἓνα ἐπιπλωμένο δωμάτιο ὅπου θὰ μποροῦσα νὰ ἐξυπηρετήσω τοὺς λίγους πελάτες πού μοῦ εἶχαν ἀπομείνει. Ἡ κυρία αὕτη — πού εἶναι Χριστιανὴ Ἐπιστήμονας — μοῦ δάνεισε τὸ *Ἐπιστήμη καὶ ὑγεία*, καὶ ἐπειδὴ μὲ ρωτοῦσε συχνὰ τί ἐντύπωση μοῦ ἔκανε τὸ βιβλίο, ἄρχισα νὰ τὸ διαβάζω. Παρακολούθησα ἐπίσης καὶ τὶς ἐσπερινὲς συναθροίσεις τῆς Τετάρτης, πού μοῦ κίνησαν πολὺ τὸ ἐνδιαφέρον. Ὅταν ἄκουσα τὶς μαρτυρίες πού ἔδιναν στὶς συναθροίσεις, ἀποφάσισα νὰ μιλήσω γιὰ τὶς κηλίδες σ' ἓναν πρακτίσιονερ, ὅχι ὅμως πρὶν ἐξοικονομήσω τουλάχιστο ἑκατὸ δολλάρια, γιὰτὶ νόμιζα ὅτι θὰ χρειαζόταν τὸ ποσὸ αὐτὸ γιὰ τὸ τρῆτμεντ, καὶ τοῦτο γιὰτὶ εἶχα συνηθίσει νὰ πληρώνω ἀκριβὰ. Δὲ ρώτησα νὰ μάθω τί θὰ μοῦ κόστιζε, καὶ μάλιστα δὲν εἶχα κάνει λόγο σὲ κανένα γιὰ τὶς προθέσεις μου, γιὰτὶ ἤμουν πολὺ εὐαίσθητη στὸ ζήτημα αὐτό. Ἀφοῦ διάβασα τὸ μισὸ περίπου τοῦ *Ἐπιστήμη καὶ ὑγεία* οἱ κηλίδες ἐξαφανίστηκαν, καὶ ἀφοῦ κοίταξα καλὰ καλὰ τὸ σῶμα μου εἶδα ὅτι δὲν ὑπῆρχε οὔτε ἵχνος ἀπ' αὐτές. Εἶχαν ἐξαφανιστῇ τελείως χωρὶς τρῆτμεντ. Μέσα σὲ λίγες ἐβδομάδες τὸ διάβασμα τοῦ βιβλίου αὐτοῦ πέτυχε αὐτὸ πού ἡ ἱατρικὴ δὲν κατόρθωσε νὰ κάνη μέσα σὲ δέκα χρόνια. Εἶναι ἀδύνατο νὰ ἐκφράσω τὸ συν-

αίσθημα τῆς ἀνακούφισης καὶ τῆς εὐτυχίας ποὺ ἔνοιωσα τότε. C. K., Ἀστορία, Νέα Ὑόρκη, Η. Π. Α.

ΜΙΑ ΠΕΙΣΤΙΚΗ ΕΡΕΥΝΑ

Ἄν καὶ ἔχω μιλήσει στὸ ἄμεσο περιβάλλον μου, καθὼς ἐπίσης καὶ σὲ πολλὰ μέρη, γιὰ τὴ θεραπεία ποὺ εἶχα μὲ τὴ Χριστιανικὴ Ἐπιστήμη, αἰσθάνομαι ὅτι εἶναι πιά καιρὸς νὰ βάλω τὸ λυχνάρι πάνω στὸ λυχνοστάτη γιὰ νὰ μπορέσουν νὰ δοῦν ὅλοι ἐκεῖνοι ποὺ θέλουν νὰ δοῦν. Ἡ πιὸ παλιά μου ἀνάμνηση εἶναι μιὰ μέρα πόνου — μιὰ σωματικὴ ἀρρώστια ποὺ εἶχα κληρονομήσει ἀπὸ τὴ μητέρα μου, καὶ ποὺ στὴν ἀρχὴ μὲ βασάνιζε λίγο, ὅσο ὅμως περνοῦσαν τὰ χρόνια γινόταν ὅλο καὶ πιὸ πολὺ ὀδυνηρή. Ὁ πατέρας μου ἦταν γιατρός, καὶ εἶχε χρησιμοποιήσει ὑλικά φάρμακα γιὰ τὴ μητέρα μου, χωρὶς ὅμως κανένα ἀποτέλεσμα· γι' αὐτὸ ἡ ἐμπιστοσύνη του σ' αὐτὰ εἶχε κλονιστῇ καὶ δὲν πίστευε ὅτι θὰ ὠφελοῦσαν οὔτε μένα — συχνὰ μάλιστα μοῦ ἔλεγε ὅτι ἦταν προτιμότερο νὰ μὴν παίρνη κανεὶς φάρμακα καὶ νὰ ὑποφέρη παρὰ νὰ γίνῃ φαρμακομανὴς γιὰ νὰ ἀποφύγῃ τὸν πόνο.

Ἀρχισα νὰ διδάσκω ἀπὸ τότε ποὺ ἤμουν νεαρὴ γυναίκα, καὶ δίδαξα εἴκοσι χρόνια καὶ παραπάνω. Σ' ὅλο αὐτὸ τὸ διάστημα δὲν πέρασε οὔτε μιὰ μέρα χωρὶς πόνο, ἢ τὸ φόβο τοῦ πόνου, καὶ ἡ ζωὴ θὰ ἦταν γιὰ μένα ἕνα ἀνυπόφορο φορτίο ἂν δὲν εἶχα μιὰ ἔμφυτη ἀγάπη γι' αὐτή. Ἡ κυριότερη τροφὴ μου ἐπὶ πέντε χρόνια ἦταν χυλὸς ἀπὸ βρώμη, ποὺ τὸν εἶχα συνηθίσει τόσο ὅσο καὶ ὁ Κάσπαρ Χάουζερ τὴν κόρα τοῦ ψωμιοῦ. Ἀπὸ μικρὴ εἶχα μάθει νὰ ἔχω πίστη στὸ Θεὸ καὶ πολλὲς φορὲς εἶχα ἀνακουφιστῇ ἀπὸ τοὺς πόνους, αὐτοὶ ὅμως παρουσιάζονταν καὶ πάλι πιὸ δυνατοί.

Στὸ τέλος ἡ καρδιά μου φώναζε δυνατὰ τὸ ζωντανὸ Θεὸ καὶ ἡ ἀπάντησή ἦρθε μ' ἕναν ἀγγελιοφόρο Του, ποὺ μοῦ μίλησε γιὰ τὴ Χριστιανικὴ Ἐπιστήμη. Ἀπάντησα ὅτι πίστευα ὅτι ὁ Θεὸς μπορούσε νὰ θεραπεύῃ, ἀλλ' ὅτι δὲν πίστευα στὴ θεραπευτικὴ τῆς Χριστιανικῆς Ἐπιστήμης, ἂν καὶ θὰ ἤθελα νὰ ἐρευνήσω τὴ θεολογία της γιατί ἦταν ἐνδεχόμενο νὰ μὲ βοηθήσῃ νὰ καταλάβω τὸ νόημα τῆς ζωῆς. Ἐπὶ τρία χρόνια εἶχα ἐρευνήσει τὰ συγγράμματα τῶν μεγαλύτερων

ἐπιστημόνων γιὰ νὰ βρῶ τὴν προέλευση τῆς ζωῆς· πολλές φορές νόμιζα ὅτι εἶχα ἀνακαλύψει τὴν ἀρχή της, ἀλλὰ κάθε φορά μοῦ ξέφευγε ἀπὸ τὰ χέρια μου. Μιά μέρα πού μιλοῦσα μὲ τὴ φίλη μου, μοῦ εἶπε ὅτι ἤθελε νὰ μοῦ δανείσῃ τὸ ἐγχειρίδιο, τὸ *Ἐπιστήμη καὶ ὑγεία*, κι ἐγὼ τὸ δέχτηκα μὲ μεγάλη προθυμία. Ὑστερα ἀπὸ λίγον καιρὸ εἶχα μιὰ προσβολή ἀπὸ δυνατούς πόνους. Ἄνοιξα τὸ βιβλίο γιὰ πρώτη φορά καὶ βρῆκα μιὰ παράγραφο, περίπου στὴ μέση, πού τράβηξε τὴν προσοχή μου. Τὴ διάβασα καὶ τὴν ξαναδιάβασα παρὰ πολλές φορές, ἐπὶ δυὸ περίπου ὥρες. Ὅταν χτύπησε τὸ κουδούνι γιὰ τὸ τσάι ἔκλεισα τὸ βιβλίο, καὶ δὲ θὰ ξεχάσω ποτὲ τὸ νέο οὐρανὸ καὶ τὴ νέα γῆ πού εἶδα — ὅλη ἡ φύση γύρω μου φαινόταν σὰ νὰ εἶχε πλυθῇ καὶ καθαριστῇ. Τὰ λουλούδια, πού τόσο πολὺ ἀγαποῦσα πάντοτε καὶ πού ἀπὸ τὰ παιδικὰ μου χρόνια μοῦ εἶχαν διηγηθῇ τόσες ὡραίες ἱστορίες, τώρα μοῦ μιλοῦσαν γιὰ Κεῖνον πού εἶναι τὸ Πᾶν-ἐν-παντί, καὶ οἱ καρδιές τῶν φίλων μου φαίνονταν πιὸ εὐγενικές — εἶχα ἀγγίξει τὸ κράσπεδο τοῦ ἱματίου τῆς θεραπείας.

Ἐκεῖνο τὸ βράδυ ἔφαγα τὸ βραδινὸ μου, ξεχνώντας τις προετοιμασίες πού εἶχα κάνει γιὰ τὸν πόνο, καὶ τὴν ἐπόμενη ξύπνησα μὲ περισσότερο ζῆλο ἀπὸ κάθε ἄλλη φορά γιὰ καλὴ ἐργασία. Ἀφότου ἔκλεισα τὸ *Ἐπιστήμη καὶ ὑγεία* ὕστερα ἀπὸ τὸ πρῶτο μου διάβασμα, δὲν κατόρθωσα ποτὲ νὰ βρῶ τὴν παράγραφο πού εἶχα διαβάσει τόσες πολλές φορές· οἱ λέξεις μοῦ διέφευγαν, ἀλλὰ ἡ χαρά μου ἦταν ἀπεριόριστη πού βρῆκα τὸν πολῦτιμο μαργαρίτη. Μὲ τὴ συνεχῇ μελέτη τοῦ βιβλίου θεραπεύτηκα ἐντελῶς, καὶ δεκατέσσερα χρόνια τώρα δὲν ἔχω ὑποφέρει οὔτε μιὰ μέρα ἀπὸ σωματικούς πόνους. Δις I. M., Ρώμη, Νέα Ὑόρκη, H. P. A.

ΘΕΡΑΠΕΙΑ ΚΩΦΟΤΗΤΑΣ ΚΑΙ ΥΔΡΩΠΙΚΙΑΣ

Ἀπὸ τὰ παιδικὰ μου χρόνια ἤμουν κουφή. Εἶχα δυνατούς πόνους μετὰ τὸ φαγητό, καὶ μιὰ ἀπὸ τις ἀρρώστιες μου ἦταν καὶ ἡ ὑδρωπικία. Αὐτά, καὶ ἐπιπλέον καὶ ἡ φυματίωση ἀπὸ τὴν ὁποία ἔπασχα, ἔκαναν ἓνα γιατρὸ νὰ πῇ: «Τὰ ἔχω χαμένα· ποτὲ δὲν εἶδα μιὰ τέτοια περίπτωση σὰν τὴ δική σου».

Συνάντησα μιὰ φίλη μου, πού εἶχε θεραπευτῇ μὲ τὴ Χρι-

στιανική 'Επιστήμη, καὶ μοῦ εἶπε: «δοκίμασε τὴ Χριστιανική 'Επιστήμη». Πῆρα ἕνα ἀντίτυπο τοῦ *'Επιστήμη καὶ ὑγεία* καὶ σὲ τρεῖς ἑβδομάδες εἶχα θεραπευτὴ τελείως. Ἔνοιωθα πῶς εἶχα φτερά. Μοῦ φαινόταν σὰ νὰ μὲ ἀγκάλιαζαν οἱ βραχίονες τοῦ Θεοῦ. Αἰσθανόμουν σὰ νὰ εἶχε κατεβῇ ὁ οὐρανὸς στὴ γῆ γιὰ χάρη μου. Ὑστερα ἀπὸ τὰ ὅσα ὑπόφερα ἐπὶ πέντε χρόνια μπορεῖ ν' ἀπορῇ κανεὶς γιὰ τὴν ἀνέκφραστη εὐγνωμοσύνη μου; Α. Β., Πίτσμπεργκ, Πενσυλβανία, Η. Π. Α.

ΕΥΓΝΩΜΩΝ ΓΙΑ ΠΟΛΛΑ ΚΑΛΑ

Τὸ 1894 ἄρχισα νὰ μελετῶ τὴ Χριστιανική 'Επιστήμη. Τὴν ἐποχὴ ἐκείνη χρειαζόμουν πολὺ τὴ θεραπευτικὴ τῆς ἀλήθειας. Ἐπὶ πολλὰ χρόνια ἤμουν μισοανάπηρη, χωρὶς ἐλπίδα ὅτι θὰ ξαναγινόμουν ποτὲ καλὰ καὶ γερὴ. Μερικὰ χρόνια προτοῦ συμβῇ αὐτὸ εἶχα κάνει ἐγχείρηση ποὺ κατάληξε σὲ περιτονίτιδα. Ἐπὶ τρία χρόνια προτοῦ ἄρχισω τὴ μελέτη τοῦ *'Επιστήμη καὶ ὑγεία* τῆς Mrs. Eddy, εἶχα σχεδὸν πάντοτε πονοκεφάλους ἐξαιτίας τῆς ἀδυναμίας καὶ τῆς κακῆς κατάστασης τῶν ἐσωτερικῶν μου ὀργάνων. Ὅταν ἄρχισα νὰ μελετῶ τὴ Χριστιανική 'Επιστήμη ἔπαιρνα πέντε εἰδῶν φάρμακα.

Ἀρχισα νὰ διαβάζω τὸ *'Επιστήμη καὶ ὑγεία*, χωρὶς νὰ ζητήσω τρῆτμεντ, γιὰτὶ σκέφτηκα: «ἂν αὐτὸ εἶναι ἀλήθεια, θὰ θεραπευτῶ· ἂν δὲν εἶναι, θὰ μπορέσω νὰ τὸ διαπιστώσω, καὶ δὲ θὰ ἔχω νὰ κάνω τίποτε μ' αὐτό». Ἐγίνα μιὰ ἀφοσιωμένη σπουδάστρια καὶ σιγὰ σιγὰ οἱ σωματικὲς ἀρρώστιες μου μ' ἄφησαν — ἤμουν ἐλεύθερη, καὶ ἀπὸ τότε, ἂν καὶ πέρασαν δέκα σχεδὸν χρόνια, οὔτε τὰ δύο μου παιδιὰ οὔτε ἐγὼ ἢ ἴδια πῆραμε φάρμακα· καὶ ἡ ἀλήθεια ποὺ κατανοήσαμε ἦταν ἱκανὴ νὰ ἀντιμετωπίσῃ καὶ νὰ κατανικήσῃ κάθε ὑποβολὴ ἀρρώστιας.

Ἦμουν μιὰ ἀφοσιωμένη ὁπαδὸς ἐνὸς ἀναγνωρισμένου θρησκευήματος, ἀλλὰ καθὼς μεγάλωνα ἄρχισα νὰ ἐξοιχεύω τὶς πεποιθήσεις μου καὶ στὶς ἀπορίες μου δὲν μπορούσα νὰ βρῶ ἱκανοποιητικὴ ἀπάντηση. Δὲν ἤμουν ἱκανοποιημένη, καὶ τελικὰ ἔπαψα νὰ πηγαίνω στὴν ἐκκλησίαν. Δὲν μπορούσα νὰ παραδεχτῶ τὴν ἀντίληψη γιὰ τὸ Θεὸ ποὺ δίδασκαν ἐκεῖ, καὶ τελικὰ οἱ φίλες μου μὲ κοίταζαν μὲ λύπη γιὰτὶ μὲ περνοῦσαν

για ἄθεη. Σ' αὐτὸ τὸ σημεῖο βρισκόμεν ὡς τῇ στιγμῇ ποὺ ἔμαθα νὰ δέχωμαι τὸ Θεὸ ὅπως ἀποκαλύπτεται στὸ *Ἐπιστήμη καὶ ὑγεία*, καὶ τότε ὅλες οἱ ἀπορίες μου λύθηκαν. Ὅταν ἤμουν μικρὴ προσευχόμεν πάντοτε στὸ Θεὸ ποὺ εἶχα πλάσει μὲ τῇ φαντασίᾳ μου, κι ὅταν οἱ σκιές τῆς ἀρρώστιας, τοῦ πόνου καὶ τοῦ θανάτου ἦρθαν στὴν οἰκογένειά μου, προσευχόμεν μόνον ὅπως μποροῦν νὰ προσεύχωνται ἐκεῖνοι ποὺ ξέρουν ὅτι ἂν ὁ Θεὸς δὲ βοηθῇ, θὰ πῇ ὅτι δὲν ὑπάρχει· ἀλλὰ οἱ προσευχές μου ἔμεναν ἀναπάντητες. Τότε κι ἐγὼ ἔκλεισα τὴ Βίβλο μου, λέγοντας: «Κάπου ὑπάρχει ἓνα λάθος· ἴσως μπορέσω κάποτε νὰ τὸ βρῶ».

Μόνον ὅσοι γνωρίζουν τὴ διανοητικὴ κατάσταση στὴν ὁποία βρισκόμεν μποροῦν νὰ καταλάβουν τὴ χαρὰ ποὺ αἰσθάνθηκα ὅταν ἄρχισα νὰ μαθαίνω γιὰ τὸ Θεὸ ὅπως Τὸν παρουσιάζει ἡ Χριστιανικὴ Ἐπιστήμη, καὶ τὴ σχέση ποὺ ἔχω μ' Αὐτόν.

Πολλὲς ἀποδείξεις τῆς θεραπευτικῆς δυνάμεως τῆς Ἀλήθειας καὶ τῆς προστατευτικῆς Του φροντίδας πλημμυρίζουν τὶς σκέψεις μου. Πρὶν ἀπὸ ἑπτὰ χρόνια, ὅταν βρισκόμεν σὲ μιὰ πολὺ μακρινὴ χώρα, ὅπου ἡ Χριστιανικὴ Ἐπιστήμη ἦταν τότε ἄγνωστη, ἡ μικρὴ μου κόρη ἦρθε ἓνα πρῶν ἀπὸ τὸ σχολεῖο της καὶ μοῦ εἶπε: «Μαμά, ἔχω ἰλαρά· εἴκοσι κορίτσια ἔχουν κρεβατωθῇ καὶ φοβοῦμαι ὅτι θὰ μὲ βάλουν καὶ μένα στὸ κρεβάτι». Τὸ πρόσωπό της, τὰ χέρια της καὶ τὸ στῆθος της ἦταν γεμάτα ἀπὸ σκοῦρα κόκκινα ἔξανθήματα, ὁ λαιμὸς της πονοῦσε καὶ τὰ μάτια της ἦταν ἐρεθισμένα. Ἀρχίσαμε ἀμέσως νὰ κάνουμε τὴν ἐργασία μας σύμφωνα μὲ τὴν Ἐπιστήμη καὶ τὴ νύχτα, ὅταν τὴν ἄφησα στὴν πόρτα τοῦ κολεγίου, τὸ πρόσωπό της ἦταν καθαρὸ, τὰ μάτια της ἔλαμπαν, κι ὁλος ὁ φόβος εἶχε ἐξαλειφθῇ. Αὐτὸ ἦταν τὸ τέλος τῆς ἀρρώστιας. F. M. P., Βοστώνη, Μασσαχουσέτη, Η. Π. Α.

ΜΙΑ ΧΑΡΜΟΣΥΝΗ ΕΜΠΕΙΡΙΑ

Ἀπὸ ἀγάπη καὶ εὐγνωμοσύνη στὸ Θεὸ καὶ στὴ Mrs. Eddy, ποὺ ἐρμήνευσε τὶς θαυμάσιες διδασκαλίες τοῦ Ἰησοῦ, ἐπιθυμῶ ν' ἀναφέρω μερικὰ ἀπὸ τὰ καλὰ ποὺ μοῦ ἔδωσε ἡ Χριστιανικὴ Ἐπιστήμη. Πέρασε πάνω ἀπὸ ἓνας χρόνος ἀφότου μὲ βρῆκε

ἡ Ἐπιστήμη σέ μιὰν ἀξιοθρήνητη κατάσταση, ὄχι μόνο σω-
ματική ἀλλὰ καὶ διανοητική. Ἐπασχα πολλὰ χρόνια ἀπὸ
διάφορες ἀρρώστιες — χρόνιες στομαχικές διαταραχές, σοβαρὴ
πάθηση τῶν ματιῶν, πού τὴν ἔκανε σχεδὸν ἀνυπόφορη ὁ
συνεχὴς φόβος ὅτι θὰ ἔχανα τὴν ὄρασίν μου (ὅπως συνέβηκε
καὶ στὴ μητέρα μου), καὶ ἀπὸ μιὰ ὀδυνηρὴ κήλη πού εἶχε
ἐκδηλωθῇ πρὶν ἀπὸ εἰκοσιπέντε χρόνια. Οἱ ἀρρώστιες αὐτές,
καὶ ἐπιπλέον οἱ δυσάρεστες συνθήκες πού ἐπικρατοῦσαν στὸ
σπίτι μου, μὲ εἶχαν ἀπελπίσει τελείως. Εἶχα χάσει ἐντελῶς
τὴν πίστη μου σ' ἓναν πολυεὐσπλαχνο Θεό, καὶ δὲν ἤξερα
πού νὰ στραφῶ γιὰ βοήθεια. Τότε κάποιος μοῦ μίλησε γιὰ
τὴ Χριστιανικὴ Ἐπιστήμη, καὶ δὲ θὰ ξεχάσω ποτὲ τὴν ὑπέρ-
οχη στιγμή πού κατάλαβα ὅτι ἓνας ἄπειρα στοργικὸς Πα-
τέρας εἶναι πάντοτε μαζί μου. Ξέχασα ὅλες τὶς λύπες καὶ τὶς
στενοχώριες μου, καὶ ὕστερα ἀπὸ τέσσερις ἐβδομάδες μελέτης
τοῦ *Ἐπιστήμη καὶ ὑγεία* ὅλες οἱ ἀρρώστιες μου εἶχαν ἐξαφα-
νιστῇ. Τώρα εἶμαι μιὰ γερὴ καὶ εὐχαριστημένη γυναίκα.

“Ὅλα αὐτὰ ἐγίναν μόνο μέσα σ' ἓνα χρόνο, καὶ ἡ εἰλικρινὴς
ἐπιθυμία μου εἶναι νὰ εἶμαι ὅλο καὶ περισσότερο ἄξια νὰ
ὀνομάζωμαι παιδί τοῦ Θεοῦ. Τὴ μαρτυρία αὐτὴ τὴ δίνω γιὰ
νὰ ἐκφράσω τὴν ἀγάπη καὶ τὴν εὐγνωμοσύνη μου γιὰ τὴν
κατανόηση τῆς ὑπέροχης αὐτῆς ἀλήθειας. Κυρία R. J., Σι-
κάγο, Ἰλλινόις, Η. Π. Α.

ΒΟΗΘΕΙΑ ΕΤΟΙΜΟΤΑΤΗ

Εἶναι ἓνας χρόνος ἀπὸ τότε πού ἄρχισα νὰ διαβάζω τὸ
Ἐπιστήμη καὶ ὑγεία, καὶ θὰ προσπαθῶς τώρα νὰ περι-
γράψω τί πέτυχα μὲ τὴ γνώση πού ἀποκόμισα ἀπὸ τὶς
διδασκαλίες τοῦ βιβλίου αὐτοῦ.

Βρισκόμουν τότε σὲ μιὰ πολὺ κακὴ κατάσταση· τὰ μάτια
μου, πού μὲ εἶχαν βασανίσει πολὺ ἀπὸ τὰ παιδικὰ μου χρόνια,
πονοῦσαν πολὺ. Γιὰ τὴν πάθηση αὐτὴ μὲ εἶχαν κουράει
μερικοὶ ἀπὸ τοὺς καλύτερους εἰδικούς τῆς πατρίδας μου, καὶ
ὅταν ἦρθα στὶς Ἠνωμένες Πολιτεῖες ἔκανα ἐντατικὴ θεραπεία
καὶ ἐπὶ τέσσερα χρόνια φοροῦσα γυαλιά. Ὑπόφερα ἐπίσης
καὶ ἀπὸ καταρροή καὶ εἶχα πάρει πολλὰ φάρμακα, χωρὶς
ὅμως νὰ θεραπευτῶ. Ἐπιπλέον κάπνιζα καὶ ὑπερβολικά, χρη-

σιμοποιώντας καπνὸ σχεδὸν διαρκῶς κατὰ τὸν ἄλφα ἢ τὸ βῆτα τρόπο. Ὁ καπνὸς μὲ εἶχε πειράξει στὴν καρδιά, κι ἔπινα πολὺ καὶ οἰνοπνευματώδη ποτά.

Ἐκεῖνος ποὺ μοῦ ἔφερε αὐτὸ ποὺ τώρα ἐκτιμῶ τόσο πολὺ, ἦταν ἓνας παραγγελιοδόχος βιβλίων. Τοῦ εἶπα ὅτι θὰ ἀναγκασθῶ νὰ ἐγκαταλείψω τὸ ἐπάγγελμά μου ἐξαιτίας τῶν ματιῶν μου. Τότε μοῦ εἶπε ὅτι ἐκεῖνος εἶχε θεραπευτὴ ἀπὸ καρκίνου μὲ τὴ Χριστιανικὴ Ἐπιστήμη. Μοῦ ἔδειξε ἓνα ἀντίτυπο τοῦ *Ἐπιστήμη καὶ ὑγεία*, ποὺ φαινόταν πολὺ μεταχειρισμένο, καὶ ἀφοῦ μὲ βεβαίωσε ὅτι ἂν ἔκανα αὐτὰ ποὺ λέει τὸ βιβλίο θὰ θεραπευόμουν ἀπ' ὅλες τὶς ἀρρώστιες μου, τὸ παράγγειλα.

Ἡ θεραπεία μου ἔγινε πολὺ γρήγορα, γιατί ἀφοῦ διάβασα τὸ βιβλίο μόνο ἐπὶ τρεῖς ἐβδομάδες θεραπεύτηκα τελείως ἀπὸ τὸ κάπνισμα. Σχετικὰ μὲ τὴν θεραπεία αὐτὴ πρέπει νὰ πῶ ὅτι οὔτε κὰν χρειάστηκε ν' ἀποφασίσω νὰ κόψω τὸ κάπνισμα. Κάπνιζα ἓνα ποῦρο τὴν ὥρα ποὺ διάβαζα τὸ *Ἐπιστήμη καὶ ὑγεία*, ὅταν ξαφνικὰ μοῦ κόπηκε κάθε ἐπιθυμία νὰ συνεχίσω τὸ κάπνισμα, καὶ ἀπὸ τότε δὲν εἶχα ποτὲ τὴν ἐπιθυμία νὰ χρησιμοποιοῦν καπνὸ κατὰ κανένα τρόπο. Ὑστερα ἦρθε ἡ σειρά τῶν ματιῶν μου νὰ δείξουν τὴν ἐπίδραση τῆς νέας γνώσης ποὺ εἶχα ἀποκτήσει, καὶ μέσα σὲ λίγο χρονικὸ διάστημα εἶχαν βελτιωθῇ τόσο πολὺ ὥστε μποροῦσα νὰ κάνω ἄνετα τὴ δουλειά μου, κι ἀπὸ τότε δὲ χρειάζομαι πιὰ γυαλιά. Τώρα ἡ καρδιά μου εἶναι κανονικὴ, ἡ καταρροὴ ἔχει ἐξαφανιστῇ τελείως, καὶ μοῦ κόπηκε ἡ συνήθεια γιὰ οἰνοπνευματώδη ποτά.

Ἡ Χριστιανικὴ Ἐπιστήμη ἀποδείχτηκε ὅτι εἶναι βοήθεια ἐτοιμοτάτη, ὅπως λέει καὶ ἡ Γραφή, ὅχι μόνο στὴν κατανίκηση σωματικῶν παθήσεων, ἀλλὰ καὶ στὸν ἐπαγγελματικὸ τομέα καὶ στὴν καθημερινὴ ζωὴ. Μὲ βοήθησε ἐπίσης νὰ ὑπερνικήσω ἓνα μεγάλο συναίσθημα φόβου. Ἡ Βίβλος, ποὺ τὴν κοίταζα ἄλλοτε μὲ δυσπιστία, ἔγινε τώρα ὁ ὁδηγός μου, καὶ ὁ χριστιανισμὸς ἔγινε μιὰ γλυκιὰ πραγματικότητα, γιατί τὸ ἐγχειρίδιο τῆς Χριστιανικῆς Ἐπιστήμης εἶναι πράγματι τὸ «κλειδί τῶν Γραφῶν» καὶ ἔχει ἐμφυσήσει στίς σελίδες τῶν Εὐαγγελίων ἓνα γλυκὸ συναίσθημα ἁρμονίας. Α. Φ., Σιὺ Σίτυ, Αἰόβα, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΣΟΒΑΡΗΣ ΑΡΡΩΣΤΙΑΣ ΤΩΝ ΜΑΤΙΩΝ

“Όταν άκουσα νά μιλοῦν περιφρονητικά γιά τή Χριστιανική Ἐπιστήμη ἀπό τόν ἄμβωνα μιᾶς χριστιανικῆς Ἐκκλησίας, ἀποφάσισα νά πάω σέ μιᾶ λειτουργία της γιά νά δῶ ἐγώ ἡ ἴδια τί εἶναι. Ἀπό τὰ παιδικά μου χρόνια ἤμουν ἀφοσιωμένη στήν ἐκκλησία μου, καί μόλις μεγάλωσα ἀρκετά ἔπαιρνα ἐνεργό μέρος σ’ αὐτή. Ἐπειδή αἰσθανόμουν ὅτι ἦταν καθήκον μου νά παρακολουθῶ ὅλες τίς λειτουργίες τῆς δικῆς μου ἐκκλησίας, σκέφτηκα νά πάω σέ μιάν ἀπό τίς ἐσπερινές συναθροίσεις τῆς Τετάρτης πού γίνονται στίς ἐκκλησίες τῆς Χριστιανικῆς Ἐπιστήμης. Εἶμαι εὐτυχῆς πού μπορῶ νά πῶ ὅτι ἡ πρώτη μου ἐπίσκεψη δέν ἦταν καί ἡ τελευταία, γιατί εἶδα ἀμέσως ὅτι οἱ ἄνθρωποι αὐτοὶ ὄχι μόνο κήρυτταν τὸ χριστιανισμό, ἀλλά καί τὸν ἐφάρμοζαν καί τὸν ζοῦσαν. Τὴν ἐποχὴ ἐκείνη φοροῦσα γυαλιὰ — μάλιστα εἶχα ἀρχίσει νά τὰ φορῶ πρὶν ἀπὸ δεκαῆξι χρόνια. Καμιὰ φορὰ ὑπόφερα ἀπὸ πολὺ δυσνατοὺς πόνους, καί γιά τὴν πάθηση αὐτὴ πῆγα ἀπὸ τὸν ἕναν εἰδικὸ στὸν ἄλλο. “Ὅλοι μοῦ ἔδωσαν τὴν ἴδια περίπου συμβουλή. “Ὅλοι τους μοῦ ἔλεγαν νά προσέχω πάρα πολὺ καί μοῦ ἔδιναν γυαλιὰ πού κατὰ τὰ φαινόμενα μὲ ἀνακούφιζαν προσωρινά. Κανεῖς τους δέν ἔλπιζε ὅτι ἡ ὄρασή μου θὰ μπορούσε κάποτε ν’ ἀποκατασταθῇ, γιατί ἔλεγαν ὅτι τὸ ἐλάττωμα τὸ εἶχα ἐκ γενετῆς καί ὅτι μὲ τὸν καιρὸ θὰ ἔχανα τὸ φῶς μου.

Ἡ σκέψη ὅτι μπορούσα νά τυφλωθῶ μὲ βασάνιζε πολὺ, ἀλλὰ προσπάθησα νά τὴν ὑποφέρω μὲ χριστιανικὴ ἐγκάρτηση, γιατί νόμιζα ὅτι ὁ Θεὸς ἔκρινε καλὸ νά μὲ βασανίσῃ· ἀλλ’ ἀφότου ἔμαθα ὅτι εἶναι ἕνας στοργικὸς Πατέρας, πού δίνει μόνο καλὸ, λυποῦμαι πού εἶχα ἀποδώσει κάποτε σ’ Αὐτὸν τὴ δυστυχία μου. Δὲ ζήτησα τρῆτμεντ, ἀλλὰ διάβασα τὸ *Ἐπιστήμη καὶ υγεία* καί τὸ ἀποτέλεσμα ἦταν ὅτι τὰ μάτια μου θεραπεύτηκαν καί ἔβαλα τὰ γυαλιὰ κατὰ μέρος. Δὲ θὰ μπορέσω ποτὲ νά βρῶ λέξεις γιά νά ἐκφράσω τίς εὐχαριστίες μου στήν ἀγαπημένη μας Ἑγέτιδα, μὲ τίς διδασκαλίες τῆς ὁποίας ξαναβρῆκα τὴν ὄρασή μου. Μπορῶ νά πῶ εἰλικρινά ὅτι «ἤμην τυφλή, καί τώρα βλέπω» — μὲ τὴν κατανόηση τῆς Ἀλήθειας βρῆκα τὴν ὄρασή μου τέλεια ὅπως μοῦ τὴν ἔδωσε ὁ Θεός. Δις Β. Σ., Γουίλμινγκτον, Βόρειος Καρολίνα, Η. Π. Α.

ΜΙΑ ΜΑΡΤΥΡΙΑ ΑΠΟ ΤΗΝ ΙΡΛΑΝΔΙΑ

Με καρδιά γεμάτη αγάπη και εύγνωμοσύνη στο Θεό, και στην αγαπημένη μας 'Ηγέτιδα, δίνω τη μαρτυρία αυτή στη δημοσιότητα. Δεν ήμουν ποτέ μιὰ γερή κοπέλλα· κρυολογοῦσα πάντοτε πολὺ εὐκολα, καὶ σ' ὅλη μου τὴ ζωὴ ὑπόφερα ἀπὸ τὸ λαιμό μου. Πρὶν ἀπὸ ἑπτὰ χρόνια εἶχα μιὰ σοβαρὴ προσβολὴ ρευματισμῶν μὲ πυρετό, καὶ ἀργότερα δυὸ ἐλαφρότερες. Τὶς προσβολές αὐτές ἐπακολούθησαν ὅλων τῶν εἰδῶν τὰ κακὰ — ἀτονία, χρόνια δυσκοιλιότητα καὶ πολλὰ ἄλλα· κι ἔτσι ἡ ζωὴ μου εἶχε καταντήσει νὰ εἶναι συχνὰ ἓνα ἀνυπόφορο φορτίο. Δεν πίστευα ὅτι θὰ μπορούσα ποτὲ ν' ἀνακουφιστῶ ἢ νὰ γίνω καλά. Ἐπαψα ἐπίσης ν' ἀγαπῶ τὸ Θεό, γιατί δεν πίστευα πιά σ' Αὐτόν. Δεν μπορούσα νὰ παραδεχτῶ ἓνα Θεὸ πού, ὅπως πίστευα τότε, ἔστειλε ἀρρώστιας καὶ βάσανα στὰ παιδιά Του γιὰ νὰ τὰ πάρη κοντὰ Του. Αὐτὴ ἦταν ἡ διανοητικὴ καὶ σωματικὴ κατάστασή μου ὅταν μὲ βρῆκε ἡ Χριστιανικὴ Ἐπιστήμη. Μιὰ ἀγαπητὴ φίλη μου, πού εἶδε πόσο ὑπόφερα, μοῦ παρουσίασε τὴν ἀλήθεια, καὶ ἂν καὶ στὴν ἀρχὴ δεν πίστευα ὅτι μπορούσα νὰ θεραπευτῶ, ὁ Θεὸς τῶν Χριστιανῶν Ἐπιστημόνων φαινόταν ὅτι ἦταν Ἐκεῖνος πού ἀναζητοῦσα σ' ὅλη μου τὴ ζωὴ. Ἀρχισα νὰ διαβάζω τὸ *Ἐπιστήμη καὶ ὑγεία*, καὶ δὲ θὰ ξεχάσω ποτὲ τὴ χαρὰ μου ὅταν διαπίστωσα ὅτι μπορούσα ν' ἀγαπῶ τὸ Θεὸ καὶ νὰ ἐμπιστεύωμαι σ' Αὐτόν. Ἀρχισα νὰ μελετῶ τὴ Βίβλο, καὶ γιὰ ἓνα χρόνο δὲ διάβαζα τίποτε ἄλλο παρὰ τὸ *Ἐπιστήμη καὶ ὑγεία* καὶ τὴν ἄλλη φιλολογία τῆς Χριστιανικῆς Ἐπιστήμης. Ἀφοῦ μελέτησα τὸ «βιβλιάριον» ἐπὶ ἑξῆς περίπου ἑβδομάδες, διαπίστωσα μιὰ μέρα ὅτι ἤμουν μιὰ ὑγιὴς γυναίκα, ὅτι ἐπὶ τρεῖς ἑβδομάδες δεν εἶχα πάρει φάρμακα, καὶ ὅτι τὸ σῶμα μου ἦταν τελείως ἀρμονικό. Τὸ διάβασμα τοῦ *Ἐπιστήμη καὶ ὑγεία* μὲ εἶχε θεραπεύσει. Δεν μπορῶ νὰ περιγράψω τὴ μεγάλη χαρὰ καὶ τὴν πνευματικὴ ἐξύψωση πού αἰσθάνθηκα τότε. Ἐπασχα ἐπίσης ἀπὸ ἀστιγματισμὸ καὶ ἐπὶ ἀρκετὰ χρόνια ἤμουν ὑποχρεωμένη νὰ φορῶ εἰδικὰ γυαλιὰ ὅταν διάβαζα ἢ ἐργαζόμουν, καὶ δεν μπορούσα ποτὲ νὰ χρησιμοποιήσω τὰ μάτια μου περισσότερο ἀπὸ μισὴ ὥρα· ἀλλὰ ἀπὸ τὴν πρώτη ἀνάγνωση τοῦ *Ἐπιστήμη καὶ ὑγεία* διαπί-

στωσα ὅτι μποροῦσα νὰ διαβάζω μὲ ὅποιοδῆποτε φῶς καὶ ὄση ὥρα ἤθελα, χωρὶς νὰ νοιώθω τὴν παραμικρὴ ἐνόχληση. Εἶμαι εὐγνώμων ὅχι μόνο γιὰ τὴ σωματικὴ θεραπεία, ἀλλὰ καὶ γιὰ τὴ νοερὴ ἀναγέννηση. Χαίρω γιατί τώρα μπορῶ νὰ βοηθῶ κι ἄλλους πού εἶναι ἀρρωστοὶ καὶ βασανισμένοι. E. E. L., Κιούρα Κάμπ, κομητεία Κιλντέαρ, Ἰρλανδία.

ΤΟ ΕΓΧΕΙΡΙΔΙΟ ΚΑΝΕΙ ΤΗΝ ΕΓΧΕΙΡΗΣΗ ΠΕΡΙΤΤΗ

Στις ἀρχές τοῦ 1895 ὁ γιατρός μου μοῦ εἶπε ὅτι ἔπρεπε νὰ κάνω ἐγχείρηση, ἂν ἤθελα νὰ γίνω κάποτε καλά. Ἐκεῖ ποὺ φοβόμουν πολὺ καὶ μὲ τρόμαζε ἡ ἐγχείρηση, μ' ἐπισκέφτηκε μιὰ καλὴ γειτόνισσα, καὶ ἀφοῦ μοῦ μίλησε γιὰ τὴ Χριστιανικὴ Ἐπιστήμη μοῦ ἔδωσε ἕνα ἀντίτυπο τοῦ *Ἐπιστήμη καὶ ὑγεία*. Μοῦ εἶπε ὅτι ἔπρεπε ν' ἀφήσω κατὰ μέρος ὅλα τὰ φάρμακα, καὶ ὅτι ἦταν βέβαιη ὅτι ἂν διάβαζα πιστὰ τὸ βιβλίον θὰ μποροῦσα νὰ θεραπευθῶ. Τὸ βιβλίον ἔγινε ὁ ἀχώριστος σύντροφός μου, καὶ σὲ λίγο θεραπεύτηκα. Ἐκτὸς τοῦ ὅτι ἀπόφυγα τὴν ἐγχείρηση, θεραπεύτηκα τελείως καὶ ἀπὸ δυνατοὺς πονοκεφάλους καὶ στομαχικὲς διαταραχές. Οἱ γιατροὶ δὲν μποροῦσαν νὰ μὲ ἀνακουφίσουν ἀπὸ τίς δυὸ αὐτὲς ἀρρώστιες. Δέκα χρόνια τώρα δὲ χρησιμοποίησα κανένα φάρμακο, οὔτε κι ἔλειψα ἀπὸ καμιὰ λειτουργία τῆς Χριστιανικῆς Ἐπιστήμης γιὰ λόγους ὑγείας. Εἶμαι τελείως καλά. Ὅταν λέω ὅτι εἶμαι εὐγνώμων στὸ Θεὸ γιὰ ὅλα αὐτά, δὲν ἐκφράζω ἀρκετὰ τὰ αἰσθήματά μου. Ἡ σωματικὴ μου θεραπεία ἦταν κάτι τὸ θαυμάσιον, ἀλλὰ ἡ κατανόηση τοῦ Θεοῦ πού κέρδισα καὶ ἡ ἱκανότητα νὰ βοηθῶ τοὺς ἄλλους ξεπερνᾷ ὅλα τὰ ἄλλα. Ἀγαπῶ ἐπίσης καὶ τὴν ἀγαπητὴ μας Ἠγέτιδα. Κυρία V. I. B., Κόνκορντ, Νέον Χάμφιρ, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΑΡΡΩΣΤΙΑΣ ΤΩΝ ΝΕΦΡΩΝ ΚΑΙ ΤΩΝ ΜΑΤΙΩΝ

Στις ἀρχές τοῦ 1904 δίδασκα σ' ἕνα ἰδιωτικὸ οἰκοτροφεῖον. Ἦμουν μιὰ πολὺ δυστυχισμένη καὶ πικραμένη γυναίκα· ἔπαυσα ἀπὸ τὰ νεφρά μου, ἐπίσης κι ἀπὸ τὰ μάτια μου, καὶ ἡ γενικὴ κατάστασις τῆς ὑγείας μου ἦταν πολὺ κακὴ. Ὁ γιατρός μοῦ εἶπε ὅτι δὲ μὲ σήκωνε τὸ κλίμα, καὶ ὅτι ἔπρεπε

χωρίς άλλο να τὸ ἀλλάξω. Τὸ καλύτερο ἀπ' ὅλα εἶπε, ἦταν νὰ ξαναγυρίσω στὴ Γαλλία (τὴν πατρίδα μου)· ἀλλὰ δὲν ἤθελα ν' ἀφήσω τὸ σχολεῖο, κι ἔτσι ἐξακολούθησα ν' ἀγωνίζομαι ὡς τὸν Ἰούλιο, ὁπότε πήγαμε ταξίδι γιὰ ἓνα μῆνα, ἀλλὰ γύρισα πίσω χειρότερα ἀπὸ κάθε ἄλλη φορά. Εἶχα πολλές στενοχώριες, ἡ μιὰ ἀπογοήτευση διαδεχόταν τὴν ἄλλη, καὶ συχνὰ σκεφτόμουν ὅτι δὲν ἄξιζε νὰ ζῶ. Τὸ Σεπτέμβριο τοῦ 1904 ἀκούσαμε γιὰ πρώτη φορά γιὰ τὴ Χριστιανικὴ Ἐπιστὴμὴ ἀπὸ ἓνα κορίτσι ποὺ ἐρχόταν στὸ σχολεῖο μας καὶ εἶχε θεραπευτῇ μὲ τὴ Χριστιανικὴ Ἐπιστὴμὴ. Ἀγοράσαμε τὸ ἐγχειρίδιο, τὸ *Ἐπιστὴμὴ καὶ ὑγεία μὲ κλειδί τῶν Γραφῶν* τῆς Mrs. Eddy· τὸ βιβλίο αὐτὸ ἦταν, καὶ ἐξακολουθεῖ νὰ εἶναι, σωστὴ ἀποκάλυψη γιὰ μᾶς· εἶναι πράγματι ἡ πηγὴ τῆς Ἀλήθειας. Λίγο μετὰ ποὺ ἄρχισα νὰ διαβάζω τὸ *Ἐπιστὴμὴ καὶ ὑγεία* ἔβγαλα τὰ γυαλιά μου, ἄρχισα νὰ κοιμᾶμαι καλά, καὶ προτοῦ περάση πολὺς καιρὸς ἀνακάλυψα ὅτι ἤμουν ὑγιὲς καὶ σωματικὰ καὶ διανοητικὰ. Ἐκτὸς ἀπ' αὐτό, τὸ διάβασμα τοῦ βιβλίου ἔφερε ἁρμονία στὸ σχολεῖο μας, ὅπου ἄλλοτε ὑπῆρχε δυσαρμονία, καὶ ὅλα ἄλλαξαν πρὸς τὸ καλύτερο. Δὲν μπορῶ νὰ περιγράψω τὴν εὐτυχία ποὺ δοκίμασα μὲ τὴ Χριστιανικὴ Ἐπιστὴμὴ· τὸ μόνο ποὺ μπορῶ νὰ κάνω εἶναι ν' ἀναφωνήσω σὰν τὸν Ψαλμωδὸ: «Εὐλόγει, ἡ ψυχὴ μου, τὸν Κύριον»· καὶ ὁ Θεὸς νὰ εὐλογήσῃ τὴ Mrs. Eddy.

Τώρα ὁ μοναδικὸς σκοπὸς μου εἶναι νὰ ζῶ τὴ Χριστιανικὴ Ἐπιστὴμὴ, ὅχι μόνο μὲ λόγια, ἀλλὰ καὶ μὲ ἔργα· ν' ἀγαπῶ τὸ Θεὸ περισσότερο καὶ τὸν πλησίον μου σὰν τὸν ἑαυτὸ μου, καὶ ν' ἀκολουθῶ μὲ ταπεινοφροσύνη καὶ ὑπακοή ὅλες τὶς διδασκαλίες τῆς Ἠγέτιδός μας. Δὲ βρίσκω λόγια νὰ ἐκφράσω τὴν εὐγνωμοσύνη μου πρὸς τὴ Mrs. Eddy γιὰ τὴ Χριστιανικὴ Ἐπιστὴμὴ. S. A. K., Βανκούβερ, Βρετανικὴ Κολομβία, Καναδᾶς.

ΘΕΡΑΠΕΙΑ ΑΡΡΩΣΤΙΑΣ ΤΩΝ ENTERΩΝ

Ὅταν ἄκουσα γιὰ πρώτη φορά γιὰ τὴ Χριστιανικὴ Ἐπιστὴμὴ ὑπόφερα ἐπὶ ἑννιὰ χρόνια ἀπὸ μιὰ πολὺ ὀδυνηρὴ ἀρρώστια τῶν ἐντέρων, ποὺ τέσσερεις γιατροὶ δὲν μπόρεσαν

ούτε καὶ νὰ τὴ διαγνώσουν ἀκόμη, γιατί ὁ καθένας τους ἀπέδιδε σὲ διαφορετικὰ αἷτια τοὺς τρομεροὺς πόνους πού μέ βασάνιζαν. Ὁ τελευταῖος μέ συμβούλεψε νὰ μὴν παίρνω πιὰ φάρμακα, γιατί τὰ φάρμακα δὲ θὰ θεράπευαν τὴν αἰτία, καὶ οὔτε θὰ μέ ὠφελοῦσαν σὲ τίποτε. Τότε περίπου ἄκουσα γιὰ τὴ Χριστιανικὴ Ἐπιστήμη, καὶ εἶχα τὴν εὐκαιρία νὰ διαβάζω τὸ *Ἐπιστήμη καὶ ὑγεία μέ κλειδὶ τῶν Γραφῶν* τῆς Mrs. Eddy γιὰ λίγα λεπτὰ κάθε μέρα, ἐπὶ μιὰ περίπου ἑβδομάδα, κι ἔτσι θεραπεύτηκα. Ἀνασκοπώντας τὸ παρελθόν, εἶδα ὅτι μόλις ἄρχισα νὰ διαβάζω τὸ βιβλίον αὐτὸ οἱ πόνοι μου σταμάτησαν τελείως. Ἔχουν περάσει δεκαεφτὰ περίπου χρόνια ἀφότου ἔγινε ἡ θαυμάσια αὐτὴ θεραπεία, χωρὶς νὰ παρουσιαστῇ καμιὰ ὑποτροπὴ. Ἡ εὐγνωμοσύνη μου εἶναι ἀπεριόριστη, καὶ ὁ καλύτερος τρόπος γιὰ νὰ τὴν ἐκφράσω εἶναι νὰ προσπαθῶ μ' ὅλη μου τὴ δύναμη νὰ βαδίζω στὸ δρόμον πού μᾶς ἔδειξε ἡ Ἑγέτιδά μας μέ τόση ἀγάπη στὸ *Ἐπιστήμη καὶ ὑγεία*. Κυρία J. W. C., Σκράντον, Πενσυλβανία, Η. Π. Α.

ΘΕΡΑΠΕΥΤΗΚΑ ΜΕ ΤΟ ΔΙΑΒΑΣΜΑ ΤΟΥ ΕΓΧΕΙΡΙΔΙΟΥ

Ἀφοῦ πῆρα φάρμακα ἐπὶ ἓνα χρόνο, στὸ τέλος ἀναγκάστηκα νὰ ἐγκαταλείψω τὸ σχολεῖο καὶ ἐπὶ δυὸ χρόνια ἤμουν στὰ χέρια τῶν γιατρῶν· ἀλλὰ ἀντὶ νὰ καλυτερεύω χειρότερα. Μὲ πῆγαν τότε σὲ εἰδικούς, πού εἶπαν ὅτι ἡ πάθησή μου ἦταν ἀνίατη γιατί ἔπασχα ἀπὸ μιὰν ἀρρώστια τῶν νεφρῶν πού ἦταν στὸ τελευταῖο τῆς στάδιο, καὶ δὲ θὰ ζοῦσα πολὺ. Ἐπειτα ἀπὸ λίγο ὁ θεῖός μου μοῦ ἔδωσε ἓνα ἀντίτυπον τοῦ *Ἐπιστήμη καὶ ὑγεία μέ κλειδὶ τῶν Γραφῶν* καὶ μοῦ εἶπε νὰ τὸ διαβάσω. Ἀρχισα νὰ τὸ μελετῶ, κι ὕστερα ἀπὸ λίγο κατάφερα νὰ περπατήσω ἀρκετὰ μίλια, πράγμα πού δὲν μποροῦσα νὰ κάνω ἐπὶ τρία χρόνια. Ἐβαλα ἐπίσης κατὰ μέρος τὰ γυαλιά μου, πού τὰ φοροῦσα ἑπτὰ χρόνια γιατί μοῦ εἶχαν πεί ὅτι θὰ ἔχανα τὸ φῶς μου ἂν δὲν πρόσεχα τὰ μάτια μου. Πέρασε πάνω ἀπὸ ἓνας χρόνος ἀπὸ τότε πού μοῦ ἔκανε ὁ Θεὸς τὴν εὐεργεσίαν αὐτὴν, καὶ τώρα ἀπολαμβάνω τέλεια ὑγείαν καὶ εὐτυχίαν. Δὲ φόρεσα ξανά τὰ γυαλιά μου ἀπὸ τότε πού ἄρχισα νὰ διαβάζω γιὰ πρώτη φορὰ τὸ *Ἐπιστήμη καὶ ὑγεία*,

καὶ οὐτε καὶ χρησιμοποίησα φάρμακα. L. R., Σπρίνγκ Βάλλυ, Μιννεσότα, Η. Π. Α.

ΜΙΑ ΜΑΡΤΥΡΙΑ ΑΠΟ ΤΗ ΣΚΩΤΙΑ

Ἦρθα στὴ Χριστιανικὴ Ἑπιστὴμὴ ἀποκλειστικὰ γιὰ σω-
ματικὴ θεραπεία. Ἦμουν πολὺ ἄρρωστη καὶ δυστυχισμένη·
εἰρωνευόμουν πολὺ καθετὶ ποὺ ἄκουα σχετικὰ μὲ τὸ Θεὸ καὶ
τὴ θρησκεία, γιατί δὲν τὰ πίστευα. Προσπαθοῦσα νὰ ζήσω
τὴ ζωὴ μου μὲ τὸ δικό μου τρόπο καὶ ἔβαλα τὴ θρησκεία κατὰ
μέρος. Πίστευα πολὺ στὸ πεπρωμένο καὶ στὴ δύναμη τῆς
θέλησης, καὶ σκέφτηκα ν' ἀντικαταστήσω μ' αὐτὰ τὸ Θεό, μὲ
ἀποτέλεσμα νὰ παρασυρθῶ καὶ νὰ κάνω πολλὰ ἀπερίσκεπτα
καὶ ἀνόητα πράματα. Εἶμαι τώρα εὐγνώμων ποὺ μπορῶ νὰ
πῶ ὅτι οἱ ἀπόψεις μου γιὰ τὴ ζωὴ ἔχουν ἀλλάξει τελείως·
ἔχω ἀποδείξει τὴ σοφία καὶ τὴν καλοσύνη τοῦ Θεοῦ τόσες
πολλές φορές, ὥστε ἀναγνωρίζω μὲ προθυμία καὶ εὐγνωμο-
σύνη ὅτι τὸ μέλλον μου εἶναι στὰ χέρια Του καὶ ὅτι ὅλα πᾶνε
θαυμάσια. Βρῆκα ἓνα Θεὸ ποὺ μπορῶ ν' ἀγαπῶ καὶ νὰ
λατρεύω μ' ὅλη μου τὴν καρδιά, καὶ τώρα διαβάζω τὴ Βίβλο
μου μὲ ἐνδιαφέρον καὶ κατανόηση.

Θεραπεύτηκα ἀπὸ ρευματισμούς πολὺ σοβαρῆς μορφῆς,
μόνο μὲ τὸ διάβασμα τοῦ *Ἑπιστὴμὴ καὶ ὑγεία*. Εἶχα δοκι-
μάσει πολλὰ φάρμακα, κι ἔκανα ἐπίσης καὶ μασάζ, χωρὶς ἀπο-
τέλεσμα· οἱ γιατροὶ μοῦ εἶπαν ὅτι θὰ ὑπόφερα πάντοτε
ἀπ' αὐτὴ τὴν ἄρρωστια, γιατί ἦταν κληρονομικὴ καὶ γιατί
εἶχα ρευματικούς πυρετοὺς ὅταν ἤμουν μικρή. Ὑπόφερα μέρα
καὶ νύχτα καὶ τίποτε δὲν μπορούσε νὰ μὲ ἀνακουφίσῃ, μέχρις
ὅτου ἡ Ἑπιστὴμὴ μοῦ ἀπόδειξε τὴν ἀπατηλότητα τῆς δοξα-
σίας αὐτῆς ἐξαλείφοντάς την. Ἄφησα ὅλα τὰ φάρμακα ποὺ
ἔπαιρνα, καὶ δὲν τὰ ἔχω ἀγγίξει ποτὲ ἀπὸ τότε — μ' ὅλο ποὺ
ἔχουν περάσει πάνω ἀπὸ δυὸ χρόνια. Πρὶν ἀπ' αὐτὸ εἶχα
προσπαθῆσει πολλές φορές νὰ περάσω χωρὶς τὸ φάρμακο ποὺ
ἔπαιρνα κάθε μέρα ἐπὶ δέκα χρόνια, ἀλλὰ πάντοτε ἄρρώσταινα
καὶ ἀναγκαζόμουν νὰ τὸ ξαναπάρω, μέχρις ὅτου ἀνακάλυψα
ὅτι ὁ ἓνας Νοῦς εἶναι τὸ μόνο φάρμακο, καὶ τότε ἐλευθερώθηκα
ἀπὸ τὸν πόνο.

Ἔπασχα ἐπίσης συνεχῶς ἀπὸ ἐνοχλήσεις τῆς χολῆς, κρυο-

λογήματα, καὶ ἀδυναμία τοῦ στήθους, καὶ μὲ εἶχαν προειδοποιήσῃ νὰ μὴ βγαίνω ἔξω ὅταν ὁ καιρὸς ἦταν ὑγρὸς, κλπ., ἀλλὰ τῶρα εἶμαι εὐτυχὴς ποὺ μπορῶ νὰ πῶ ὅτι ἐλευθερώθηκα ἐντελῶς ἀπ' ὅλους αὐτοὺς τοὺς ὑλικοὺς νόμους καὶ βγαίνω ἔξω ὅ,τι καιρὸ καὶ ἂν κάνη. R. D. F., Ἐδιμβούργο, Σκωτία.

Η ΘΕΡΑΠΕΙΑ ΕΙΝΑΙ ΚΑΛΥΤΕΡΗ ΑΠΟ ΤΗΝ ΕΓΚΑΡΤΕΡΗΣΗ

Ἐπὶ ὀχτῶ χρόνια ὑπόφερα πάρα πολὺ ἀπὸ ἀρρώστια τῶν πνευμόνων καὶ ἀφοῦ μὲ κούρασαν δέκα διάφοροι γιατροί, οἱ Πολιτεῖς Ἰλλινόις, Μιζούρι καὶ Κολοράδο, μοῦ εἶπαν ὅτι δὲν ὑπῆρχε ἐλπίδα νὰ θεραπευτῶ γιατί ἔπασχα ἀπὸ φυματίωση ποὺ ἦταν κληρονομικὴ, ἐπειδὴ καὶ ὁ πατέρας μου εἶχε τὴν ἀρρώστια αὐτή. Εἶχα ἀδυνατίσει τρομερὰ καὶ μόλις καὶ μετὰ βίας μπορούσα νὰ σηκωθῶ καὶ νὰ εἶμαι στὸ πόδι. Ἡ γενικὴ κατάστασή μου χειρότερει, γιατί κατὰ τοὺς γιατροὺς ἔπασχα καὶ ἀπὸ παράλυση τῶν ἐντέρων. Τρεῖς γιατροὶ ἔκαναν τὴ διάγνωση αὐτή, σὲ τρία διαφορετικὰ χρονικὰ διαστήματα, καὶ βεβαίωσαν τὸν ἄντρα μου ὅτι μόνο προσωρινὴ ἀνακούφιση θὰ μπορούσα νὰ ἔχω. Δυσκολεύτηκα πολὺ νὰ πετύχω ἀκόμη κι αὐτό, παρὰ τίς ἀπεγνωσμένες προσπάθειές μου. Πολλὲς φορές ἤμουν σχεδὸν τρελλὴ ἀπὸ τοὺς πόνους, καὶ ὕστερα ἀπὸ ὀχτῶ χρόνια ἱατρικῆς περίθαλψης εἶδα ὅτι ὅλο καὶ χειρότερενα. Ἐπὶ τέσσερα χρόνια δὲν εἶχα ἐνεργηθῇ οὔτε καὶ μιὰ φορὰ κανονικά, καὶ μόνο ὕστερα ἀπὸ ὑπερβολικὴ προσπάθεια καὶ χρῆση δραστικῶν φαρμάκων ἢ μηχανικῶν μέσων, ποὺ μοῦ προξενούσαν μεγάλο πόνον, μπορούσα νὰ ἐνεργηθῶ κάπως.

Δὲν εἶχα ἀκούσει τίποτε γιὰ τὴν θεραπευτικὴ δύναμη τῆς Χριστιανικῆς Ἐπιστήμης, καὶ μόνο γιὰ νὰ εὐχαριστήσω μιὰ φίλη μου πῆγα ἓνα βράδυ, πρὶν ἀπὸ τρία περίπου χρόνια, σὲ μιὰ μεσοβδοματιάτικη συνάθροισή τους, στὴν ὁποία δίνουν μαρτυρίες, στὸ Μπόουλντερ τοῦ Κολοράδο. Μοῦ ἔκαναν μεγάλη ἐντύπωση αὐτὰ ποὺ ἄκουσα ἐκεῖ, κι ἀποφάσισα ἀμέσως νὰ ἐξετάσω τὴν παράδοξη αὐτὴ θρησκεία, μὲ τὴν ἐλπίδα ὅτι μπορούσε ἴσως νὰ μοῦ κάνη καλό. Ἀγόρασα τὸ ἐγχειρίδιο — τὸ *Ἐπιστήμη καὶ ὑγεία* — κι ἀπὸ τὴν ἀρχὴ κι ὅλας διαπί-

στώσα ὅτι δυνάμωνα καὶ καλυτέρενα, καὶ σωματικὰ καὶ νοερά, καθὼς ἀποκτοῦσα μιὰ καλύτερη νόηση καὶ προσπαθοῦσα νὰ ἐφαρμόσω αὐτὰ πού μάθαινα. Μέσα σὲ μιὰ ἐβδομάδα μποροῦσα νὰ τὰ βγάλω πέρα καλύτερα χωρὶς φάρμακα ἀπὸ ὅ,τι μποροῦσα ἐπὶ χρόνια μ' αὐτά, καὶ πρὶν περάσουν τρεῖς μῆνες ἤμουν καλύτερα ἀπὸ κάθε ἄλλη φορὰ στὴ ζωὴ μου — γιὰτὶ πάντοτε ὑπόφερα λίγο πολὺ ἀπὸ τὰ ἔντερά μου. Ἀπὸ τότε δὲν πῆρα κανένα φάρμακο, καὶ στηρίζομαι ἀποκλειστικὰ στὴ Χριστιανικὴ Ἐπιστήμη. Οἱ πνεύμονές μου εἶναι τώρα γεροί, τὰ ἔντερά μου λειτουργοῦν κανονικά, ἡ γενικὴ κατάστασις τῆς ὑγείας μου εἶναι ἄριστη, καὶ ἀντέχω χωρὶς νὰ κουρασθῶ σὲ ἐργασίες πού πρὶν θὰ μὲ τσάκιζαν. Ἡ μελέτη τοῦ ἐγχειριδίου μας ἦταν τὸ μοναδικὸ μέσο πού μὲ θεράπευσε. L. M. St. C., Ματατζίν, Παναμᾶ Ζώνη, Παναμᾶς.

ΕΞΑΦΑΝΙΣΗ ΕΚΖΕΜΑΤΟΣ ΒΑΡΙΑΣ ΜΟΡΦΗΣ

Μόλις δυὸ χρόνια ἔχουν περάσει ἀπὸ τότε πού βγῆκα ἀπὸ τὸ σκοτάδι καὶ εἶδα τὸ φῶς τῆς Χριστιανικῆς Ἐπιστήμης, καὶ γιὰ μένα ἡ πνευματικὴ ἐξύψωσις εἶναι θαυμάσια, ἐκτὸς πού θεραπεύτηκα καὶ σωματικὰ. Δὲ βρίσκω λόγια γιὰ νὰ ἐκφράσω τὴν εὐγνωμοσύνη μου γιὰ ὅλα τὰ καλὰ πού μοῦ ἤρθαν ἐκείνη τὴν ἐποχὴ. Ἐπὶ πέντε χρόνια ὑπόφερα ἀπὸ τὴ φοβερὴ ἐκείνη ἀρρώστια, τὸ ἐκζεμα, πού εἶχε ἀπλωθῇ σ' ὅλο τὸ σῶμα μου. Πέντε γιατροὶ εἶπαν ὅτι δὲν ὑπῆρχε θεραπεία γιὰ μένα. Οἱ πόνοι ἦταν τόσο τρομεροὶ ὅσο καὶ ἡ φωτιὰ τῆς κόλασης, στὴν ὁποία μὲ εἶχαν διδάξει νὰ πιστεύω. Μιὰ ἀγαπημένη φίλη μου μοῦ μίλησε πρὶν ἀπὸ δυὸ χρόνια γιὰ τὴ Χριστιανικὴ Ἐπιστήμη, μοῦ ἔδωσε ἓνα ἀντίτυπο τοῦ *Ἐπιστήμης καὶ ὑγείας* καὶ μοῦ εἶπε νὰ τὸ διαβάσω. Τῆς εἶπα ὅτι θὰ τὸ διαβάζα, γιὰτὶ ἤμουν σὰν τὸν ἄνθρωπο πού πνίγεται καὶ πιάνεται ἀπ' ὅπου βρῇ. Εἰκοσιοχτὼ χρόνια μελετοῦσα τὴ Βίβλο, ἀλλ' ὅταν ἄρχισα νὰ διαβάζω τὸ *Ἐπιστήμη καὶ ὑγεία* μαζί μὲ τὴ Βίβλο θεραπεύτηκα προτοῦ περάσῃ μιὰ ἐβδομάδα. Δὲ ζήτησα ποτὲ τρῆτμεντ. Ἐπίσης μιὰ περίπτωσις ἱλαρᾶς ἐξαφανίστηκε μέσα σὲ εἰκοσιτέσσερις ὥρες μετὰ τὴν ἐκδήλωσίν της. Κυρία M. B. G., Βερμίλιον, Ὁχάιο, Η. Π. Α.

ΤΟ ΕΠΙΣΤΗΜΗ ΚΑΙ ΥΓΕΙΑ ΕΙΝΑΙ ΕΝΑ ΑΝΕΚΤΙΜΗΤΟ ΔΩΡΟ

Ἐπιβεβαιώνω πρόθυμα τὴ θεραπευτικὴ δύναμη τῆς Χριστιανικῆς Ἐπιστήμης, γιατί σ' ὅλη μου τὴ ζωὴ πολέμησα μὲ τὴν ἀρρώστια καὶ τὰ πειράματα τῶν γιατρῶν. Διάφοροι γιατροὶ παραδέχτηκαν τελικὰ ὅτι εἶχαν ἐξαντλήσει ὅλα τὰ μέσα καὶ ὅτι τὸ μόνο ποὺμποροῦσαν νὰ μοῦ προσφέρουν ἦταν καταπραϋντικά, γιατί ἦταν ἀδύνατη ἡ θεραπεία. Εἶχα ἀδράνεια τῶν ἐντέρων, συχνούς πονοκεφάλους ποὺ μοῦ προξενοῦσαν ἀνέκφραστη ἀγωνία, καὶ ἡ θνητὴ σταδιοδρομία μου εἶχε τερματιστῇ πρόωρα ἀπὸ μιὰ μορφή κακοήθους κίτρινου πυρετοῦ. Ἡ σωματικὴ αὐτὴ δυσαρμονία συνοδευόταν καὶ ἀπὸ πολλὰ ἄλλα κακά, ἀλλ' ὁ Θεὸς μωραίνει τὴ σοφία τῶν ἀνθρώπων, γιατί ἐνῶ μελετοῦσα τὸ *Ἐπιστήμη καὶ ὑγεία* πρὶν ἀπὸ δυὸ χρόνια, ὁ πέπλος τῆς ἀγνοίας σηκώθηκε καὶ μοῦ ἀποκαλύφθηκε ὅτι ἡ τέλεια ὑγεία ἦταν ἡ πραγματικὴ μου κατάστασις, καὶ ὅτι σὲ μιὰ τέτοια κατάστασις δὲν ὑπάρχει ὑποτροπή. Ἡ ἀδιάκοπη χρῆσις γυαλιῶν, ποὺ κατὰ τὰ φαινόμενα ἐπὶ πολλὰ χρόνια τὰ χρειαζόμουν, ἀποδείχτηκε ὅτι δὲν ἦταν ἀπαραίτητη καὶ τὰ ἔβαλα κατὰ μέρος. Ἡ Mrs. Eddy ἔκανε τὴν ἀνάγνωσις τῆς Γραφῆς μιὰν ἀστείρευτη πηγὴ ἀνακούφισης γιὰ μένα. Μὲ τὴν ἐρμηνεία της «ἡ ὁδὸς τοῦ Κυρίου» ἔγινε εὐθεία γιὰ μένα καὶ γιὰ τοὺς δικούς μου. Μᾶς βοηθεῖ νὰ νικοῦμε καθημερινὰ τὴν τυραννίαν τῆς σάρκας καὶ τὴν ἀνταρσία της ἐναντίον τῆς εὐλογημένης καθοδήγησις τοῦ Χριστοῦ, τῆς Ἀλήθειας. Ἡ καθημερινὴ μελέτη τῆς Βίβλου καὶ τοῦ ἐγχειριδίου μας ἀποκαλύπτει ὅλο καὶ περισσότερο στὴ συνειδησὴ μας «δύναμιν Θεοῦ πρὸς σωτηρίαν». J. C., Μανατί, Φλωρίδα, Η. Π. Α.

ΕΝΑΣ ΕΠΙΚΡΙΤΗΣ ΠΕΙΣΤΗΚΕ

Μὲ εὐγνωμοσύνη στὸ Θεὸ ἀναγνωρίζω τὸ ἰσόβιο χρέος μου στὴ Χριστιανικὴ Ἐπιστήμη. Τὸ 1895 παρακολούθησα γιὰ πρώτη φορὰ μιὰ συνάθροιση τῆς Χριστιανικῆς Ἐπιστήμης, καὶ μοῦ ἔκανε βαθιὰ ἐντύπωση ἡ εἰλικρίνεια τῶν ἀνθρώπων καὶ ἡ ἀγάπη ποὺ ἀντανάκλουσαν, ἀλλὰ δὲν πίστευα ὅτι ἦταν δυνατὴ ἡ θεραπεία τοῦ ὑλικοῦ σώματος μὲ πνευμα-

τικά μέσα. Ἀγόρασα τὸ *Ἐπιστήμη καὶ ὑγεία* καὶ τὸ μελέτησα, γιὰ νὰ εἶμαι σὲ θέση νὰ συζητῶ λογικὰ μὲ τοὺς δῆθεν παραπλανεμένους ὁπαδοὺς τῆς Χριστιανικῆς Ἐπιστήμης. Συνέχισα προσεκτικὰ καὶ βαθιὰ τὴ μελέτη, καὶ ἀπὸ τότε ἔχω κάθε λόγο νὰ εἶμαι εὐτυχῆς πού τὸ ἔκανα, γιατί μὲ τὴ μελέτη αὐτὴ καὶ τὴν κατανόηση τῆς σχέσης μου μὲ τὸ Θεό, πού ἀπόκτησα ἀπ' αὐτὴ, θεραπεύτηκα ἀπὸ μιὰν ἀρρώστια πού μὲ βασάνιζε ἀπὸ τὰ παιδικὰ μου χρόνια καὶ γιὰ τὴν ὁποία δὲν ὑπῆρχε κανένα φάρμακο. Βέβαια αὐτὸ ἔγινε γιὰ νὰ ἐκπληρωθῇ ἐν μέρει ἡ περικοπὴ αὐτὴ τῆς Γραφῆς: «Ἀποστέλλει τὸν Λόγον Αὐτοῦ, καὶ ἰατρεῦει αὐτοὺς, καὶ ἐλευθερώνει ἀπὸ τῆς φθορᾶς αὐτῶν». Πιστεύω ὅτι τὸ *Ἐπιστήμη καὶ ὑγεία* ἀποκαλύπτει «τὸν Λόγον» γιὰ τὸν ὁποῖο ὁμιλεῖ ὁ Δαβίδ. C. A. B. B., Κάνσας Σίτυ, Μιζούρι, Η. Π. Α.

ΞΑΝΑΓΕΝΝΗΘΗΚΑ

Ἦταν Ἀπρίλιος τοῦ 1904, ὅταν ἄκουσα γιὰ πρώτη φορὰ τὸν «ἥχον λεπτοῦ ἀέρος» τοῦ Χριστοῦ καὶ θεραπεύτηκα μὲ τὴ Χριστιανικὴ Ἐπιστήμη· καὶ τὰ καλὰ πού εἶδα ἀπὸ τότε εἶναι τόσα πολλὰ ὥστε θὰ χρειάζοταν πολὺς χώρος γιὰ νὰ τὰ ἀναφέρω ὅλα. Ἀπὸ μικρὴ ἀνατράφηκα μέσα σὲ μιὰν ἀτμόσφαιρα διανοουμένων, γιατί ὁ παππούς μου, ἀπὸ τὴν πλευρὰ τοῦ πατέρα μου, ἦταν σαράντα χρόνια πάστορας τῆς παλιᾶς σχολῆς μιᾶς ἀναγνωρισμένης θρησκείας, καὶ ὁ πατέρας μου ἓνας βαθὺς μελετητής, πού ἀναζητοῦσε πάντοτε τὴν ἀλήθεια σ' ὅλα τὰ πράγματα. Ἀρχισα ἀπὸ μικρὴ νὰ μελετῶ καὶ νὰ ἐμβαθύνω στὸ νόημα τῆς ζωῆς, καὶ κατὰληξα στὸ συμπέρασμα πρὶν γίνω εἴκοσι χρονῶν ὅτι, ἂν καὶ ἦταν δυνατό νὰ ὑπῆρχε Θεὸς σὲ κάποιον ἀπομακρυσμένο τόπο ἦταν ὁμως ἀδύνατο νὰ Τὸν συνδέσω μὲ τὴν τωρινή μου ζωή. Ἐπομένως τὸ ὕψιστο πιστεύω μου ἦταν αὐτό: «Κάνε τὸ σωστὸ γιατί εἶναι σωστό, καὶ ὄχι ἀπὸ φόβο ὅτι θὰ τιμωρηθῇς». Ὑστερα ἄρχισαν τὰ βάσανά μου. Ἡ μιὰ θλίψη ἀκολουθοῦσε τὴν ἄλλη μὲ ταχὺ ρυθμό· ἐπὶ δέκα ὁλόκληρα χρόνια δὲν εἶχα ἀνάπαυση, ὁ δρόμος ἦταν πράγματι μακρὺς καὶ δύσκολος, καὶ δὲν ἔβλεπα καμιὰ διέξοδο, ὥσπου στὸ τέλος τὸ μόνο πρᾶμα πού μοῦ παραστάθηκε σ' ὅλη αὐτὴ τὴν περίοδο τῶν δοκι-

μασιών, δηλαδή η υγεία μου, κλονίστηκε, και μαζί της χάθηκε και η τελευταία μου ελπίδα. Ἀλλά η τελευταία ώρα τῆς νύχτας εἶχε φτάσει, και η ἀνατολή τῆς ἡμέρας πλησίαζε: μιὰ μέρα, μιὰ ἀγαπητὴ μου φίλη ἄφησε τὸ *Ἐπιστήμη και υγεία* πάνω στὸ πιάνο μου, λέγοντας ὅτι θὰ μοῦ ἔκανε πολὺ καλὸ ἂν τὸ διάβαζα.

Ἀνοιξα τὸ «βιβλιάριον» πολὺ εὐχαρίστως, γιατί μοῦ δινόταν ἡ εὐκαιρία νὰ ξεφύγω ἀπὸ τὶς δικές μου θλιβερές σκέψεις, κι ἄρχισα νὰ διαβάζω. Δὲν εἶχα διαβάσει παρὰ μόνο λίγη ὥρα, και εἶδα ὅτι ἔγινε μέσα μου μιὰ θαυμάσια μεταμόρφωση! Εἶχα ἀνανεωθῇ· ξαναγεννηθῇ. Τὰ λόγια μόνο δὲν μποροῦν νὰ ἐξιστορήσουν τὴ θαυμάσια ἐξύψωση πού μὲ πῆγε στὶς πύλες τοῦ οὐρανοῦ. Ὅταν ἄρχισα νὰ διαβάζω τὸ βιβλίο ἡ ζωὴ μοῦ ἦταν φορτίο, ἀλλὰ προτοῦ τελειώσω τὸ διάβασμα γιὰ πρώτη φορά, ἔκανα ὅλες τὶς δουλειές τοῦ σπιτιοῦ, και μάλιστα εὐκολα· και ἀπὸ τὴ θαυμάσια ἐκείνη μέρα ὡς σήμερα εἶμαι μιὰ γερὴ γυναίκα. Ἡ υγεία μου εἶναι ἐξαιρετική, και προσπαθῶ ν' ἀφήνω τὸ φῶς μου νὰ λάμπη ἔτσι πού νὰ ὀδηγηθοῦν κι ἄλλοι στὴν ἀλήθεια. Μερικὲς φορές ἔπρεπε νὰ παλαίψω δυνατὰ μὲ τὴν πλάνη, και ἔμαθα ὅτι δὲν μποροῦμε νὰ φτάσουμε στὸν οὐρανὸ μὲ μιὰ μεγάλη δρασκειλιά, οὔτε νὰ γλιστρήσουμε εὐκολα μέσα στὴν πύλη του, ἀλλ' ὅτι τὸ «αἰτεῖτε» και τὸ «ζητεῖτε» και τὸ «κρούετε» πρέπει νὰ εἶναι εἰλικρινῇ και ἐπίμονα.

Γιὰ πολὺν καιρὸ πρόσεχα νὰ δῶ ἂν εἶχε φύγει ἡ πλάνη, ὥσπου μιὰ μέρα κατάλαβα ὅτι γιὰ νὰ ἀποκτήσω μιὰ ἰδέα τοῦ τί σημαίνει πνευματικὴ αἴσθηση ἔπρεπε ν' ἀφήσω πίσω μου τὴ σωματικὴ αἴσθηση. Ἀρχισα τότε νὰ ἐργάζομαι μὲ ζῆλο γιὰ νὰ βρῶ τὸν ἀληθινὸ δρόμο. Ἀνοιξα τὸ *Ἐπιστήμη και υγεία* και βρῆκα μπροστά μου τὰ λόγια αὐτά: «Ἄν καταλαβαίναμε τὸ Θεό, ἀντὶ νὰ Τὸν πιστεύουμε ἀπλῶς, ἡ κατανόηση αὐτῆ θὰ στερέωνε τὴν υγεία μας» (σελ. 203). Εἶδα ὅτι ἔπρεπε νὰ κατανοήσω σωστὰ τὸ Θεό! Ἐκλειςα τὸ βιβλίο και προσευχήθηκα μὲ γυρτὸ κεφάλι περιμένοντας μὲ λαχτάρια κάποια ἀπάντηση. Δὲν ξέρω πόση ὥρα περίμενα, ἀλλὰ ξαφνικά, σὰν τὸν ἥλιο πού προβάλλει μὲ τὸ λαμπρὸ του φῶς ὕστερα ἀπὸ μιὰ καταιγίδα, μοῦ ἦρθε καθαρὰ ἡ σκέψη αὐτή: «Ἠσυχάσατε, και γνωρίσατε ὅτι ἐγὼ εἶμαι ὁ Θεός».

Κράτησα τὴν ἀναπνοή μου — ἡ ἄπειρη ἔννοια ἐκείνου τοῦ «ἐγώ» μπῆκε βαθιά μέσα στὴν πεινασμένη σκέψη μου. Ὅλη ἡ κενοδοξία, ὁ ἐγωισμός, ἡ ἰδιοτέλεια, καθετὶ ποὺ ἀπαρτίζει τὸ θνητὸ «ἐγώ», ἐξαφανίστηκαν καταντροπιασμένα ἀπὸ τὰ μάτια μου. Μοῦ φάνηκε πῶς πατοῦσα πάνω σὲ ἱερὸ ἔδαφος. Δὲν μπορῶ νὰ ἐκφράσω μὲ λόγια τὴν πληρότητα τῆς πνευματικῆς ἐκείνης ἐξύψωσης, ἀλλ' ὅσοι εἶχαν παρόμοιες ἐμπειρίες θὰ μὲ καταλάβουν.

Ἀπὸ τὴν ὥρα ἐκείνη αἰσθάνομαι λογικὰ τὴν πανταχοῦ παρουσία ἐνὸς ἄπειρου Θεοῦ ποὺ εἶναι μόνον καλός. C. B. G., Χάτσον, Μασσαχουσέττη, Η. Π. Α.

ΕΞΑΛΕΙΨΗ ΣΥΝΑΙΣΘΗΜΑΤΟΣ ΑΝΗΣΥΧΙΑΣ

Μὲ τὴν ἀνάγνωση τοῦ *Ἐπιστήμη καὶ ὑγεία* καὶ τὴ φώτιση ποὺ ἐπακολούθησε, θεραπεύτηκα ἀπὸ ἔλκος τοῦ στομάχου καὶ ἄλλες παρόμοιες ἀρρώστιες, ἀπὸ τὸ συναίσθημα τῆς ἀνησυχίας, ἀπὸ τὸν ἀγνωστικισμό, κλπ. Δὲ θὰ ἐπιχειρήσω νὰ περιγράψω τὸ μαρτύριο ποὺ ὑπόφερα ἀπὸ τὴν ἀρρώστια τοῦ στομάχου. Ὁ γιαιτρός ποὺ μὲ θεράπευε εἶπε ὅτι δὲ θὰ ζοῦσα πολὺν καιρό, καὶ αἰσθανόμουν ὅτι ἡ ἀντοχή μου στὸ μαρτύριο εἶχε τὰ ὅριά της, ἀλλ' ἡ ἀρρώστια ἐκμηδενίστηκε μὲ τὴ Χριστιανικὴ Ἐπιστήμη, ποὺ μοῦ ἔφερε εἰρήνη.

Ὅπως καὶ πολλοὶ ἄλλοι, εἶχα χαθῇ κατὰ τὰ φαινόμενα μέσα στὸν ὠκεανὸ τῆς πλάνης, χωρὶς πυξίδα, γύρευα ὅμως εἰλικρινὰ καὶ τίμια νὰ βρῶ ἓνα λιμάνι. Εἶχα μελετήσῃ ὅλων τῶν εἰδῶν τίς θρησκείες καὶ φιλοσοφίες ποὺ ἔτυχε ν' ἀκούσω, ἐκτὸς ἀπὸ τὴ Χριστιανικὴ Ἐπιστήμη, ποὺ ὁ κόσμος πίστευε τότε ὅτι δὲν ἄξιζε τὸν κόπο νὰ τὴ μελετήσῃ κανεὶς, κι ὅμως περιεῖχε τὴν ἀλήθεια ἀκριβῶς ποὺ ἀναζητοῦσα — τὸ φῶς ποὺ «ἐν τῇ σκοτίᾳ φέγγει, καὶ ἡ σκοτία δὲν κατέλαβεν αὐτό». Ἐπὶ τρία χρόνια ἀντιστάθηκα μὲ πείσμα στὴν Ἀλήθεια, μὲ ἀποτέλεσμα νὰ μεγαλώσουν τὰ βάσανά μου. Ὑστερα ἦρθε τὸ φῶς, καὶ μ' αὐτὸ μιὰ νέα ἐμπειρία. Τώρα, ὕστερα ἀπὸ πείρα ἐννέα ἐτῶν στὴ Χριστιανικὴ Ἐπιστήμη, κατὰ τὴ διάρκειά τῶν ὁποίων ὑποβλήθηκε σὲ σοβαρὲς δοκιμασίες, μπορῶ νὰ πῶ εἰλικρινὰ ὅτι δὲ μὲ ἀπογοήτευσε ποτὲ στὴν ὥρα τῆς ἀνάγκης. J. F. J., Σινσιννάτι, Ὁχάιο, Η. Π. Α.

ΘΕΡΑΠΕΥΤΗΚΑ ΗΘΙΚΑ ΚΑΙ ΣΩΜΑΤΙΚΑ

Δέ δέχτηκα τή Χριστιανική 'Επιστήμη ἐξαιτίας κάποιας δικῆς μου θεραπείας, ἀλλ' ἄφοῦ εἶδα τή μητέρα μου, πού κινδύνευε νά γίνη γρήγορα ἀνάπηρη ἀπό τοὺς ρευματισμούς, νά ξαναβρίσκη τέλεια ὑγεία ὕστερα ἀπὸ λίγα τρῆτμεντ τῆς Χριστιανικῆς 'Επιστήμης, σκέφτηκα ὅτι αὐτὴ ἀσφαλῶς πρέπει νά εἶναι ἡ ἀλήθεια πού δίδαξε καὶ ἐφάρμοσε ὁ 'Ιησοῦς· καὶ ὅτι ἂν ἦταν ἔτσι, τότε αὐτὸ ἦταν ἐκεῖνο πού λαχταροῦσα τόσο πολὺ νά βρῶ.

Αὐτὸ ἔγινε πρὶν ἀπὸ δέκα περίπου χρόνια, καὶ ἦταν ἡ πρώτη φορὰ πού ἄκουσα γιὰ τή Χριστιανική 'Επιστήμη. Προμηθευτήκαμε σὲ λίγο ἓνα ἀντίτυπο τοῦ *'Επιστήμη καὶ ὑγεία* κι ἄρχισα νά ἐξετάζω μὲ τὸ σωστὸ τρόπο ἂν πράγματι ἡ Χριστιανική 'Επιστήμη ἦταν ἡ ἀλήθεια. Δέ λογάριάζα νά τὴ μελετήσω γιὰ νά θεραπευτῶ σωματικά· στὴν πραγματικότητα δέ νόμιζα ὅτι τὴν εἶχα ἀνάγκη γι' αὐτό, ἀλλὰ ἡ ψυχὴ μου διψοῦσε γιὰ κάτι πού δὲν εἶχε ἀκόμη βρῆ. Τὸ βιβλίό αὐτὸ ἦταν πραγματικά τὸ κλειδί τῶν Γραφῶν.

Δὲν πέρασε πολὺς καιρὸς ἀπὸ τότε πού ἄρχισα νά διαβάζω κι ἀνακάλυψα ὅτι τὰ μάτια μου ἦταν καλὰ καὶ κανονικά, ὅτιμποροῦσα νά διαβάζω ὅσο ἤθελα καὶ ὅποτε ἤθελα, πράμα πού δὲν μποροῦσα νά τὸ κάνω πρὶν, γιὰτὶ τὰ μάτια μου ἦταν πάντοτε ἀδύνατα. Οἱ γιατροὶ ἔλεγαν ὅτι δὲ θὰ εἶχα ποτὲ πολὺ δυνατὴ ὄραση, καὶ ὅτι ἂν δὲ φοροῦσα γυαλιὰ ἴσως νά ἔχανα ἐντελῶς τὸ φῶς μου. Δέ συμμορφώθηκα ποτὲ μὲ τὴ σύσταση τῶν γιατρῶν, καὶ τώρα, χάρι στὴ Χριστιανική 'Επιστήμη, δὲν τὰ χρειάζομαι· ἡ δουλειά μου τὰ δυὸ τελευταῖα χρόνια — εἰμὶ ταχυδρομικὸς ὑπάλληλος στοὺς σιδηροδρόμους — τὸ ἀποδείχνει πολὺ καλὰ αὐτό. Τὴν ἴδια ἐποχὴ πού θεραπεύτηκαν τὰ μάτια μου παρατήρησα ὅτι εἶχα ἐπίσης θεραπευτῆ ἐντελῶς καὶ ἀπὸ μιὰν ἄλλη ἁρρώστια πού εἶχα σ' ὅλη μου τὴ ζωὴ, καὶ πού πίστευα ὅτι ἦταν κληρονομική. 'Απὸ τότε ἡ πρόοδός μου μοῦ φαίνεται πῶς εἶναι σιγανή, ὅταν ὅμως ἀναλογίζωμαι τὸ παρελθὸν καὶ συγκρίνω τὸν παλαιό μου ἑαυτό — ὅπως ἦταν πρὶν γνωρίσω τὴ Χριστιανική 'Επιστήμη — μὲ τὸν τωρινό, δὲν μπορῶ παρὰ νά κλείσω τὰ μάτια μου στὴν εἰκόνα αὐτὴ καὶ νά χαίρωμαι γιὰτὶ

«έγεννήθην ἄνωθεν» καὶ γιατί καθημερινὰ «ἀπεκδύομαι τὸν παλαιὸν ἄνθρωπον μετὰ τῶν πράξεων αὐτοῦ» καὶ «ἐνδύομαι τὸν νέον ἄνθρωπον».

Μερικὰ ἀπὸ τὰ πολλὰ ἐλαττώματα ποὺ κατανίκησα μὲ τὴ μελέτῃ τοῦ *Ἐπιστήμῃ καὶ ὑγείᾳ*, καὶ μὲ τὴν κατανόησιν καὶ ἐφαρμογὴ τῆς ἀλήθειας ποὺ διδάσκει αὐτό, εἶναι ἡ συνήθεια τοῦ νὰ βλαστημῶ, τὸ κάπνισμα, ὁ πολὺ ὀξύθυμος χαρακτήρας μου — ποὺ ἔκανε καμιά φορὰ τόσο ἐμένα ὅσο καὶ τοὺς γύρω μου πολὺ δυστυχεῖς — καθὼς καὶ ἡ κακία, ἡ ἐπιθυμία νὰ ἐκδικηθῶ, κλπ. Ο. Λ. Ρ., Πόρτ Γόρθ, Τέξας, Η. Π. Α.

ΑΠΟΚΤΗΣΗ ΥΓΕΙΑΣ ΚΑΙ ΝΟΗΣΗΣ

Τὰ περισσότερα χρόνια τῆς παιδικῆς μου ἡλικίας τὰ πέρασα στὰ χέρια τῶν γιατρῶν. Ἐκ γενετῆς ἤμουν ἓνα πολὺ ἀσθενικὸ παιδί, ἀλλὰ ἡ μητέρα μου ἦταν γενναία καὶ ἐπειδὴ ἦταν πολὺ ἀφοσιωμένη σὲ μένα ἔκανε ὅ,τι ἤξερε καὶ ὅ,τι μποροῦσε γιὰ νὰ κάνῃ τὴ ζωὴ μου ἄνετη. Ἡ ἀρρώστια καὶ τὰ φάρμακα ἦταν διαρκῶς μπροστά μου, καὶ ὅταν μπῆκα στὴν ἐφηβικὴ μου ἡλικία νόμιζα ὅτι ἤξερα τὸ φάρμακο γιὰ κάθε ἀρρώστια. Ἐξακολουθοῦσα νὰ ἔχω αὐταπάτες, γιατί ποτὲ δὲ μοῦ εἶπαν τὴν πραγματικὴ αἰτία τῆς ἀρρώστιας μου. Ἐκτὸς τοῦ ὅτι μὲ νοσήλευε γιὰ δυὸ χρόνια ἓνας ὀνομαστός εἰδικὸς γιατρός, ἤμουν ἐπίσης καὶ ἐξωτερικὸς ἀσθενὴς ἐνὸς φημισμένου νοσοκομείου, ἀλλὰ δὲ θεραπεύτηκα. Εἶναι ἀξιοθαύμαστος ὁ τρόπος μὲ τὸν ὁποῖο φροντίζει ἡ θεία πρόνοια γιὰ τὰ «μικρά» ὅταν ἀντιμετωπίζουν τίς φαινομενικὲς αὐτὲς δυσκολίες. Χρησιμοποιοῦσα πάντοτε τίς προσευχὲς ποὺ εἶχα διδαχτῇ, καὶ καθὼς μεγάλωνα ἄρχισα νὰ ζητῶ σοφία. Σιγὰ σιγὰ μοῦ γεννήθηκε ἡ ἐπιθυμία γιὰ ἐλευθερίαν, καὶ τελικὰ οἱ προσευχὲς μου μὲ ὁδήγησαν στὴν ἀλήθειαν. Τὴν πρώτη ἐβδομάδα ποὺ ἄκουσα γιὰ τὴ Χριστιανικὴ Ἐπιστήμῃ πῆγα νὰ ἐπισκεφτῶ κάτι ἀγαπητοὺς φίλους μου, ποὺ εἶναι Χριστιανοὶ Ἐπιστήμονες, κι ἀμέσως ἀναζωογονήθηκα ἀπὸ τὴν ἀγνότητα τῶν σκέψεων καὶ τοῦ παραδείγματός τους. Ἀγόρασα ἓνα ἀντίτυπο τοῦ *Ἐπιστήμῃ καὶ ὑγείᾳ*, καὶ ἀφοῦ τὸ μελέτησα γιὰ λίγο μαζί μὲ τὴ Βίβλο κατάληξα στὸ συμπέρασμα ὅτι, ἂν ἡ Βίβλος ἦταν ἀληθινὴ τότε καὶ τὸ *Ἐπιστήμῃ καὶ ὑγείᾳ* πρέπει νὰ εἶναι

ἐπίσης ἀληθινό. Ἄρχισα νὰ βελτιώνω τὴ σωματικὴ καὶ νοερὴ κατάστασή μου, καὶ ὅταν ὁ φόβος καὶ ὁ πόνος ἄρχισαν νὰ μὲ ἀφήνουν ἐνθαρρύνθηκα κι ἐξακολούθησα τὴν προσπάθειά μου. Θεραπεύτηκα καὶ ἔπαψα νὰ παραπονιέμαι. Ἐξακολούθησα νὰ μελετῶ τὸ ἐγχειρίδιό μας, καὶ ὅταν κατάλαβα κάπως τὴν Ἐπιστήμη τοῦ Νοῦ ἡ πρώτη μου σκέψη ἦταν νὰ βοηθήσω τοὺς ἄλλους. Ὁ Θεὸς μὲ ὁδήγησε ἐκεῖ πού θὰ μπορέσω νὰ προσδέψω στὴν Ἐπιστήμη, καὶ δὲν «περιεφερόμην» πιά «μὲ πάντα ἄνεμον τῆς διδασκαλίας», ἀλλὰ προσκολλήθηκα στὴν Ἀρχὴ ὅσομποροῦσα περισσότερο. Ἀπὸ τότε πού κατάλαβα ὅτι θεραπεύτηκα ἔπαψα νὰ θέλω ὑλικά φάρμακα, γιατί ἡ Χριστιανικὴ Ἐπιστήμη μοῦ ἔδειξε ἀμέσως πῶς νὰ καταπιαστῶ μὲ τὴν αἰτία τῆς δυσαρμονίας καὶ τῆς ἀρρώστιας. Τὸ μόνο πού ἔπρεπε νὰ ἐγκαταλείψω ἦταν οἱ ψεύτικες δοξασίες τοῦ θνητοῦ νοῦ. Ἡ Χριστιανικὴ Ἐπιστήμη μὲ δίδαξε ὕστερα νὰ ἀγαπῶ τὴν ἐκκλησίαν καὶ νὰ ἐκτιμῶ ὅ,τι εἶχε ἤδη κάνει γιὰ τὴν ἀνθρωπότητα. Συχνὰ σκεφτόμουν τὸ παλιὸ γνωμικὸ πού λέει ὅτι «ἡ φιλάνθρωπία ἀρχίζει στὸ σπίτι», κι ὕστερα ἀπὸ προετοιμασία τριῶν ἐτῶν αἰσθάνθηκα ὅτι μποροῦσα νὰ φέρω τὴ Χριστιανικὴ Ἐπιστήμη στὸ σπίτι μου, ὅπου οἱ δικοί μου τὴν παραδέχτηκαν εὐκολα, τὴν κατάλληλη στιγμή, καὶ ἐγίναν πρόθυμοι μαθητὲς τῆς. Αὐτὸ μοῦ ἔδωσε ἀκόμη μεγαλύτερη χαρὰ καὶ ἀπὸ τὴ δική μου θεραπείαν. Ὅσο περισσότερο καλὸ ἐβλεπα ὅτι ἔκανε, τόσο περισσότερο ἀγαποῦσα τὴν ἀλήθειαν. Ἡ Χριστιανικὴ Ἐπιστήμη ἄλλαξε ἀπὸ τὴν ἀρχὴ τὴν πορεία τῆς ζωῆς μου, καὶ μοῦ ἔδωσε ἓναν πιὸ εὐγενικὸ σκοπὸ καὶ προορισμὸ στὴ ζωὴ μου. Δὲ μὲ ἐπηρέαζαν τόσο εὐκολὰ τὰ ἐλαττώματα τῶν ἄλλων, ὅταν ἔμαθα ὅτι τὸ κακὸ δὲν ἔχει οὔτε προσωπικότητα οὔτε θέση. Ἐπαψα νὰ προσβάλλωμαι τόσο εὐκολα, ὅταν ἀνακάλυψα τὸν τρόπο νὰ ἐργάζωμαι μὲ ἀνιδιοτέλεια γιὰ τὴν εὐόδωση τῆς Κίνησής μας. Α. Ε. J., Τολέδο, Ὁχάϊο, Η. Π. Α.

ΑΝΑΚΑΛΥΨΗ ΜΙΑΣ ΠΑΝΤΟΤΕ ΕΤΟΙΜΗΣ ΒΟΗΘΕΙΑΣ

Στις 23 Μαρτίου τοῦ 1900 μὲ ἀπὸ τίς κόρες μου μοῦ ἔδωσε ἓνα ἀντίτυπο τοῦ *Ἐπιστήμη καὶ ὑγεία* ὡς δῶρο γιὰ τὰ γενέθλιά μου — ἤμουν τότε ἐβδομήντα ἑνὸς χρονῶν. Ἄν

καί διάβαζα συνεχῶς ὄλων τῶν εἰδῶν τὶς ἐφημερίδες καὶ τὰ βιβλία, δὲν εἶχα ἀκούσει ποτὲ τίποτε γιὰ τὴ Χριστιανικὴ Ἐπιστήμη, ἐκτὸς ἀπὸ μιὰ μικρὴ σημείωση ποὺ διάβασα ἐκείνη τὴν ἀνοιξὴ σὲ μιὰ ἐφημερίδα τοῦ Ἀγίου Φραγκίσκου γραμμένη ἀπὸ ἓναν κληρικὸ μιᾶς καθιερωμένης θρησκείας, ποὺ δὲν ἔγραφε καὶ πολὺ κολακευτικὰ λόγια γιὰ τοὺς ὀπαδοὺς τῆς Χριστιανικῆς Ἐπιστήμης.

Στὸ βιβλίο τῆς Mrs. Eddy συνάντησα πολλές σκέψεις ποὺ δὲν τὶς κατάλαβα εὐκόλα μὲ τὸ πρῶτο διάβασμα, ἀλλὰ μὲ συνεχῇ καὶ προσεκτικὴ μελέτη, καὶ μὲ τὴ μεγάλη βοήθεια τῶν γνώσεων τῆς χημείας καὶ τῆς φυσικῆς ποὺ εἶχα, σύντομα ἀπόρριψα τὴ δοξασία ὅτι ὑπάρχει αἴσθησις στὴν ὕλη — στὴ λεγόμενη στοιχειώδη οὐσία. Ἕνα ἀπόγεμα ἔβαλα τὸ λουρὶ στὸ περιστροφικὸ πριόνι μου γιὰ νὰ κόψω καυσόξυλα καὶ νὰ σχίσω ἓνα μικρὸ δοκάρι. Καθὼς τὸ ἔσχιζα, τὸ δοκάρι ἔκλεισε καὶ μάγκωσε τὸ πριόνι. Πῆρα μιὰ μικρὴ ξύλινη σφήνα καὶ προσπάθησα νὰ τὴ βάλω μέσα στὴ σχισμὴ ποὺ εἶχε κάνει τὸ πριόνι στὸ ξύλο, ἀλλὰ ἐξαιτίας ἑνὸς κομματιοῦ πάγου τὸ δοκάρι γλίστρησε καὶ πῆγε πάνω στὴ ράχη τοῦ πριονιοῦ καὶ πετάχτηκε ἀμέσως, μὲ μεγάλῃ δύναμη, στὸ πρόσωπό μου, καὶ ἀφοῦ μὲ χτύπησε στὸ ἄριστερό μου μάγουλο ἔπεσε περίπου εἴκοσι πόδια μακριὰ πάνω στὸ χιόνι. Τὸ αἷμα πετάχτηκε πάνω στὸ χιόνι, ποὺ ἦταν πιὸ πέρα ἀπὸ τὸ τραπέζι τοῦ πριονιοῦ, καὶ ὅταν ἔψαξα μὲ τὸ χέρι μου εἶδα ὅτι εἶχα δυὸ τραύματα, ἓνα στὴν ἄρθρωση τοῦ σαγονιοῦ καὶ ἓνα ἄλλο πιὸ μπροστά, πάνω στὸ κόκαλο τοῦ μάγουλου, μεγάλο ὅσο ἓνα δολλάριο. «Νά», εἶπα μέσα μου, «μιὰ περίπτωσι χειρουργικῆς γιὰ σένα», καὶ χωρὶς νὰ χάσω καιρὸ ἄρχισα νὰ κάνω τρῆτμεντ ὅσο μπορούσα καλύτερα, μὲ ἀποτέλεσμα νὰ σταματήσῃ σχεδὸν ἀμέσως ἡ αἱμορραγία καθὼς ἐπίσης καὶ ἓνας πολὺ δυνατὸς πόνος ποὺ μὲ εἶχε πιάσει. Δὲν ἔδωσα περισσότερη σημασία στὸ συμβάν, ἀλλὰ τελείωσα τὴ δουλειά μου καὶ πῆγα νὰ φάω. Ὅταν ἔπλυνα τὸ πρόσωπό μου αἰσθάνθηκα ὅτι εἶχα ἓνα μεγάλο ἐξόγκωμα στὸ σαγόνι μου, ἐκεῖ ποὺ μ' εἶχε χτυπήσει τὸ κομμάτι τοῦ ξύλου, ἀλλὰ μετὰ τὸ συνηθισμένον διάβασμα πῆγα νὰ πλαγιάσω· κοιμήθηκα ὅλη τὴ νύχτα, σχεδὸν ὡς τὸ πρῶτ, ὅποτε ξύπνησα ἀπὸ ἓναν πόνον στὸ δεξιὸ μέρος. Ἐψαξα μὲ τὸ χέρι μου καὶ εἶδα πῶς

είχα και ένα άλλο μεγάλο εξόγκωμα στο δεξιό μέρος, αλλά έκανα τή νοερή μου εργασία και ξανακοιμήθηκα. Δεν έχασα ούτε μιὰ ώρα εξαιτίας του τραύματος, αν και διαπίστωσα ότι τὸ σαγόνι μου ήταν σπασμένο. Δεν υπάρχει καμιά οὐλή, μόνο ένα μικρὸ κόκκινο σημάδι πάνω στο μάγουλο, καὶ τὰ εξογκώματα πού ήταν πάνω στο κόκαλο έχουν εξαφανιστῇ ἀπὸ πολὺν καιρό.

Ἀναφέροντας με λίγα λόγια τὰ καλὰ πού είχα ἀπὸ τὴν ἀνάγνωση τοῦ *Ἐπιστήμη καὶ ὑγεία*, δὲν μπορῶ νὰ μὴν ἀναφέρω μιὰν ἀρρώστια πού είχα ἀπὸ τὴν ἐποχὴ τοῦ πολέμου (1862), ὅταν μιὰ χρόνια καὶ κακοήθης διάρροια παρ' ὀλίγο νὰ με στείλῃ στὸν ἄλλο κόσμο· καὶ ἡ ἀκοή μου ἐπίσης είχε ἐξασθενήσει πολὺ ἀπὸ τοὺς κανονιοβολισμοὺς στὸ Σηλὼ (Shiloh), ἀλλὰ τώρα ἀποκαταστάθηκε. Καὶ ἐνῶ πρὶν δὲν τολμοῦσα νὰ φάω πορτοκάλια καὶ σταφύλια, τώρα μπορῶ νὰ τρώγω ὅ,τιδήποτε χωρὶς νὰ με βλάπτῃ. Ἡ ψυχικὴ γαλήνη πού ἔχω τώρα μοῦ δίνει μιὰν ἀνάπαυση πού δὲν είχα δοκιμάσει ποτὲ πρὶν στὴ ζωὴ μου· ἔπαψα ἐπίσης νὰ ψάχνω μακριὰ γιὰ τὴ θεία παρουσία γιατί ήταν πάντοτε κοντά μου, ἀν καὶ δὲν τὸ ἤξερα. L. B., Μπῶλντυ, Νέο Μεξικό, Η. Π. Α.

ΚΑΤΑΝΙΚΗΣΗ ΠΟΛΛΩΝ ΣΩΜΑΤΙΚΩΝ ΚΑΙ ΔΙΑΝΟΗΤΙΚΩΝ ΠΑΘΗΣΕΩΝ

Λίγο πρὶν ἀπὸ ἓνα χρόνο, σὲ μιὰ ἐποχὴ πού κατὰ τὰ φαινόμενα μόνο βάσανα δοκίμαζα, βρῆκα τὴ Χριστιανικὴ Ἐπιστήμη. Τὸ *Ἐπιστήμη καὶ ὑγεία* τῆς μητέρας μου ήταν πάντοτε πάνω στὸ τραπέζι, ἀλλὰ πολὺ σπανίως τὸ διάβαζα. Μιὰ μέρα, ὅμως, ἡ ψυχικὴ μου ἀγωνία ήταν τόσο μεγάλῃ ὥστε ἄρχισα νὰ τὸ διαβάζω με τὴν ἐλπίδα ὅτι θὰ ἔβρισκα γαλήνη. Ἀπὸ τότε ἡ Βίβλος καὶ τὸ *Ἐπιστήμη καὶ ὑγεία* ήταν ἡ καθημερινή μου συντροφιά. Τὴν ἐποχὴ ἐκείνη είχα στὸ πρόσωπό μου ἓνα ἐξάνθημα πολὺ σοβαρῆς μορφῆς, πού είχε ἐκδηλωθῇ πρὶν ἀπὸ δυὸ χρόνια. Εἴχαμε συμβουλευτῇ πολλοὺς γιατροὺς καὶ χρησιμοποίησε ὅλα τὰ φάρμακα πού μᾶς σύστησαν γιὰ τὴν ἐξάλειψή του, χωρὶς ὅμως κανένα ἀποτέλεσμα. Εἴχα χάσει κάθε ἐλπίδα ὅτι θὰ θεραπευόταν ποτέ, γιατί ὁ τελευταῖος γιατρός πού συμβουλευτήκαμε εἶπε ὅτι ήταν ἀνίατη φυματίωση τοῦ δέρματος. Δὲν πέρασαν

πολλές εβδομάδες άφóτου άρχισα τó διάβασμα καί είδα μέ μεγάλη μου κατάπληξη óτι είχε σχεδόν θεραπευτή, καί σήμερα τó μάγουλό μου είναι έντελώς άπαλό καί ή ούλή όσο πάει καί έξαφανίζεται.

Τόν Άπρίλιο γέννησα τó παιδί μου· μόνο ή πρακτίσιονερ καί μιá φίλη μου ήταν κοντά μου. Δέν ύπόφερα σχεδόν καθόλου, καί κατέβηκα κάτω τήν τρίτη μέρα. Μπορώ καί τó θηλάζω — κάτι πού δέν μπορούσα νά κάνω μέ τó πρώτο μου παιδί. Τó μωρό είναι ή προσωποποίηση τής ύγείας· δέν άρρώστησε ούτε μιá μέρα άπό τότε πού γεννήθηκε. Κ. Ε. W. L., Μάουντ Ντόρα, Φλωρίδα, Η. Π. Α.

ΜΙΑ ΚΑΙΝΟΥΡΓΙΑ ΖΩΗ

“Όταν έφυγα νέος άπό τó σπίτι μου, πήρα μαζί μου κάτι για νά μέ προφυλάγη άπό τούς πειρασμούς μιás μεγάλης πόλης — τís προσευχές τής μάνας μου καί μιá μικρή Βίβλο. Για ένα διάστημα διάβαζα τή Βίβλο καί προσευχόμουν, αλλά χωρίς κατανόηση. Αυτό δέν ήταν άρκετό, καί κατá τá φαινόμενα τó κακό νικούσε. Σέ λίγο έπαψα νά διαβάζω τή Βίβλο· ξέχασα νά καταφεύγω στό Θεό για καθοδήγηση καί βοήθεια, καί ζητούσα νά βρώ στόν κόσμο εκείνο πού δέν έχει ποτέ καί δέν μπορεί νά δώση ποτέ — ύγεία, ειρήνη καί χαρά.

“Έτσι, όταν ή Χριστιανική Έπιστήμη ήρθε — ύστερα άπό πολλά χρόνια — στό σπίτι μου, βρήκε έναν άνθρωπο πού ήταν άθεος, δέν προσευχόταν καί δέν πήγαινε στήν έκκλησία· βρήκε επίσης ένα σπίτι δυσαρμονικό, πού δέ σκεφτόταν τά πνευματικά πράματα, ούτε καί είχε καμιά ιδέα γι’ αυτά. Μέχρι τότε ή γυναίκα μου ζητούσε επί πολλά χρόνια, νά βρή τήν ύγεία της άπό τούς γιατρούς, χωρίς όμως νά τó πετύχη, καί τελικά πήγε στή Χριστιανική Έπιστήμη, πού ήταν τó τελευταίο της καταφύγιο. “Η βοήθεια πού πήρε ήταν τόσο ύπέροχη, ώστε άρχισα νά μελετώ τó *Έπιστήμη καί ύγεία*. Τó πρώτο άποτέλεσμα πού μου προξένησε τó διάβασμα τού έγχειριδίου μας ήταν ότι μ’ έκαμε ν’ άγαπήσω πολύ τή Βίβλο καί νά θέλω νά τή διαβάζω, κάτι πού δέν είχα κάνει επί πολλά χρόνια. Προσευχήθηκα στό Θεό σιωπηλά καί ζήτησα νά δώ τó φώς καί τήν αλήθεια πού θά μ’ έκαναν

ίκανο νὰ γίνω καλύτερος ἄνθρωπος. «Πρέπει νὰ γεννηθῇτε ἄνωθεν». Ἔτσι ἔμαθα καὶ πάλι νὰ προσεύχωμαι σὰν ἓνα παιδί, μὲ τὸν τρόπο πού λείει ἡ Γραφή: «Πολὺ ἰσχύει ἡ δέησις . . . ἐνθέρμως γενομένη». Ἀφοῦ μελέτησα γιὰ λίγες ἐβδομάδες τὸ *Ἐπιστήμη καὶ ὑγεία* μαζί μὲ τὴ Βίβλο, καὶ χωρὶς καμιὰ ἄλλη βοήθεια, θεραπεύτηκα ἀπὸ τὴ συνήθεια τοῦ πιο-τοῦ — πού μὲ εἶχε κυριέψει ἐπὶ πολλὰ χρόνια — καὶ τοῦ καπνίσματος. Πέρασαν δέκα χρόνια ἀπὸ τότε χωρὶς νὰ ἐπιθυμῆσω νὰ πιῶ ἢ νὰ καπνίσω. Δὲ μεταχειρίσθηκα καθόλου οὔτε πιοτὸ οὔτε καπνὸ ἀπὸ τότε ὡς τώρα. Δὲν ὑπάρχει ἀμφιβολία ὅτι ἡ περικοπὴ αὐτὴ τῆς Γραφῆς ἔχει ἐκπληρωθῇ στὸ σπίτι μας: «Τὰ ἀρχαῖα παρῆλθον, ἰδοὺ, τὰ πάντα ἐγιναν νέα». Πῶς μπορούμε νὰ ἐκτιμήσουμε τὴν ἀξία ἐνὸς βιβλίου, ἢ μελέτη τοῦ ὁποίου προκαλεῖ τέτοια μεταμόρφωση καὶ ἀναγέννηση; Μόνο καθὼς προσπαθοῦμε νὰ ζοῦμε καὶ νὰ ἐφαρμόζουμε αὐτὰ πού μᾶς διδάσκει, μπορούμε ν' ἀρχίσουμε νὰ ἐξοφλοῦμε τὸ χρέος μας πρὸς τὸ Θεὸ καὶ πρὸς ἐκείνη πού ἀπέστειλε Αὐτὸς γιὰ νὰ ἐξηγήσῃ στὴν ἀνθρώπινη νόηση τὴ ζωὴ καὶ τὴ διδασκαλία τοῦ Χριστοῦ Ἰησοῦ. W. H. P., Βοστώνη, Μασσαχουσέττη, Η. Π. Α.

ΜΙΑ ΦΩΝΗ ΑΠΟ ΤΗΝ ΑΓΓΛΙΑ

Ἐπὶ πολλὰ χρόνια ἤμουν μιὰ κουρασμένη γυναίκα, ὅχι ἄρρωστη σὲ βαθμὸ πού νὰ θεωροῦμαι ἀνάπηρη, ἀλλὰ ὑπόφερα περισσότερο ἀπὸ ὅ,τι μπορῶ νὰ πῶ ἀπὸ κούραση καὶ ἀδυναμία. Ἐπειδὴ νόμιζα ὅτι αὐτὸ ἦταν τὸ θέλημα τοῦ Θεοῦ δὲ ζήτησα νὰ θεραπευτῶ, ἂν καὶ ἔπαιρνα διαρκῶς φάρμακα. Ὑπόφερα ἀπὸ δυσπεψία, ἀπὸ τὸ συκώτι μου καὶ ἀπὸ πολλές ἄλλες ἀρρώστειες, καθὼς καὶ ἀπὸ ἀδύνατη ὄραση. Παρ' ὅλα τὰ φάρμακα καὶ τὶς διαφορὲς ἀλλαγές τοῦ ἀέρα πού ἔκανα γιὰ νὰ βρῶ ἀνάπαυση, ποτὲ δὲν ἀνάκτησα τὴν ὑγεία μου, οὔτε καὶ πίστευα ὅτι θὰ τὴν ἀνακτοῦσα ποτέ, κι ἔτσι προσευχόμουν νὰ μὲ κάνῃ ὁ Θεὸς ἰκανὴ νὰ βαστάξω τὸ σταυρὸ μου μὲ ὑπομονὴ γιὰ χάρι τῶν ἄλλων. Μιὰ μέρα, ἐνῶ ἤμουν ξαπλωμένη στὸν καναπέ κι ἔνοιωθα μεγάλη ἐξάντληση, πράγμα πού μοῦ συνέβαινε συχνά, μοῦ ἤρθαν στὸ νοῦ τὰ λόγια αὐτά: «Πάντα ὅσα ἂν ζητήσητε ἐν τῇ προσευχῇ, ἔχοντες πίστιν,

θα λάβετε». Σηκώθηκα, γονάτισα και είπα: «Θεέ μου, κάνε με καλά». Τò είπα αυτό σέ μιὰ φίλη μου, και εκείνη είχε τήν καλοσύνη νά μοῦ δώση ἕνα *Sentinel*. Φαντάζεστε τή χαρά μου ὅταν εἶδα τίς μαρτυρίες τῶν θεραπειῶν! Τίς πίστεψα, ἔχοντας ὑπόψη μου τὰ λόγια αὐτὰ τοῦ Κυρίου μας: «Μακάριοι ὅσοι δὲν εἶδον, και ἐπίστευσαν». Προμηθεύτηκα ἕνα ἀντίτυπο τοῦ *Ἐπιστήμη και ὑγεία*, και πρὶν περάση μιὰ ἑβδομάδα κατάλαβα ὅτι ἂν ὁ Θεὸς ἦταν τὸ πᾶν γιὰ μένα δὲ χρειαζόμουν γυαλιά. Σὲ λίγες μέρες τὰ μάτια μου θεραπεύτηκαν, και ἀπὸ τότε ξέχασα τὰ γυαλιά. Θεραπεύτηκα ἐπίσης και ἀπὸ τὴ δυσπεψία, και ἀπὸ τότε καμιὰ τροφή δὲ μὲ βλάπτει. Ὑστερα ἐξαλείφτηκε ἡ δοξασία μου στοὺς νόμους τῆς ὑγιεινῆς μὲ τὴ γνώση ὅτι ὁ οὐράνιος Πατέρας μας δὲν τοὺς ἔκανε, και αὐτὸ εἶχε ὡς ἀποτέλεσμα νὰ νικήσω τὴν κόπωση και νὰ αἰσθάνωμαι θαυμάσια.

Και μόνο γι' αὐτὸ δὲ θὰ μπορέσω ποτὲ νὰ εἶμαι ἄρκετὰ εὐγνώμων. Εἶναι πράγματι ἀληθινὰ τὰ λόγια: «Θὰ τρέξωσι, και δὲν θὰ ἀποκάμωσι». Πέρασε πάνω ἀπὸ ἕνας χρόνος ἀπὸ τότε ποὺ συνέβηκε αὐτό, και μπορῶ νὰ πῶ ὅτι οὔτε μιὰ φορὰ δὲν εἶχα τὴν ἐπιθυμία νὰ ξαπλώσω στὸν καναπέ, οὔτε και εἶχα πονοκέφαλο, ἂν και κάνω περισσότερη δουλειὰ ἀπὸ κάθε ἄλλη φορὰ. Κατανικήθηκε ἐπίσης και ὁ φόβος σὲ πολλὰς περιπτώσεις. Α. Λ., Τσέλμζφορντ, Ἀγγλία.

ΚΑΤΑΝΙΚΗΣΗ ΔΙΑΦΘΑΡΜΕΝΩΝ ΟΡΕΞΕΩΝ

Ὅταν ἡ Χριστιανικὴ Ἐπιστήμη πρωτοῆρθε σέ μένα, ἡ μᾶλλον ὅταν πρωτοπῆγα ἐγὼ στὴ Χριστιανικὴ Ἐπιστήμη, δὲν εἶχα και πολὺ κακὴ ἰδέα γιὰ τὸν ἑαυτό μου. Νόμιζα ὅτι ἤμουν ἕνας ἄρκετὰ καλὸς ἄνθρωπος. Δὲν εἶχα θρησκευτικὲς πεποιθήσεις. Κατὰ τὰ φαινόμενα πρόκοβα ἐξίσου καλά, ἂν ὄχι καλύτερα, ἀπὸ μερικοὺς ἄλλους ποὺ πίστευαν στὸ χριστιανισμό. Ἔτσι ἐξακολούθησα τὴ ζωὴ μου, μέχρις ὅτου ἀναγκάστηκα νὰ ἐξετάσω τί εἶναι ἡ Χριστιανικὴ Ἐπιστήμη.

Καθὼς μεγάλωνε ἡ νόησή μου μὲ τὴ μελέτη τοῦ *Ἐπιστήμη και ὑγεία* και τῆς Βίβλου, κι ἄρχισα νὰ γνωρίζω τὸν ἑαυτό μου, ἀνακάλυψα ὅτι μιὰ μεγάλη μεταβολὴ εἶχε γίνεи μέσα μου. Ἐπὶ δεκαπέντε χρόνια και κάπνιζα και μασοῦσα καπνὸ ἐπὶ

δέκα χρόνια ήμουν θύμα τοῦ πιοτοῦ, καὶ πολλές φορές ἔπινα ὑπερβολικά· εἶχα ἐπίσης τὴ συνήθεια νὰ βλαστημῶ. Ἡ Χριστιανικὴ Ἐπιστὴμὴ ἐξάλειψε τὶς κακὲς αὐτὲς συνήθειες. Μιὰ πάθηση τοῦ στομάχου καὶ κάτι ἄλλα μικρότερα κακὰ — πο- νοκέφαλοι, δύστροπος χαρακτήρας, ὑπερβολικὴ φιλοχρημα- τία, κλπ. — ἐξαφανίστηκαν ἀπὸ τὴν ἴδια εὐεργετικὴ ἐπιρροή. Ἐκεῖνα τὰ πράγματα ποὺ φαίνονταν ὅτι ἦταν εὐχάριστα δὲ μὲ εὐχαριστοῦν πιά τώρα. Δὲν ἦταν πράγματι εὐχάριστα. Δὲν ἔχασα τίποτε· δὲ θυσίασα τίποτε· ἀλλὰ κέρδισα πάρα πολλά, ὅχι ὅμως ἀκόμη τὸ πᾶν, γιατί βλέπω ὅτι ἔχω νὰ κάνω ἀκόμη πολλά.

Ἡ νοερὴ κατάσταση στὴν ὁποία βρισκόμουν προτοῦ ἐξε- τάσω τὴ Χριστιανικὴ Ἐπιστὴμὴ καὶ αὐτὴ στὴν ὁποία βρί- σκομαι τώρα διαφέρει ὅσο τὸ μαῦρο ἀπὸ τὸ ἄσπρο. Ὅπως λέει καὶ ἡ Mrs. Eddy, «ἐκεῖνο ποὺ ἱκανοποιεῖ δὲν εἶναι ἡ ὕλη, ἀλλὰ ὁ Νοῦς». G. B. P., Χένρυ, Νότιος Ντακότα, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΑΠΟ ΦΛΟΓΩΣΗ ΣΤΟΜΑΧΟΥ

Θέλω νὰ ἐκφράσω τὴν εὐγνωμοσύνη μου γιὰ τὰ πολλά καλὰ ποὺ μοῦ ἔκανε ἡ Χριστιανικὴ Ἐπιστὴμὴ, καὶ ν' ἀναφέρω τὴ μεγάλη χαρὰ ποὺ μοῦ ἔδωσε ἡ σκέψη ὅτι ὁ ἄνθρωπος δὲν εἶναι ἓνα ἀπροστάτευτο θύμα τῆς ἁμαρτίας, τῆς ἀρρώ- στιας καὶ τοῦ θανάτου. Μὲ τὶς διδασκαλίες τῆς μπόρεσα νὰ νικήσω πολλές πλάνες.

Ὅταν μὲ βρῆκε ἡ Χριστιανικὴ Ἐπιστὴμὴ στὸ Σικάγο — τὸν περασμένο Ἀπρίλιο ἐγίνε ἓνας χρόνος ἀπὸ τότε — ὑπό- φερα ἀπὸ φλόγωση τοῦ στομάχου, ποὺ ἦταν πολὺ ἐπίμονη, καὶ ἐπὶ δεκαοχτῶ χρόνια ἤμουν καὶ δοῦλος τοῦ καπνίσματος. Ὁ πόνος καὶ ἡ ἀδυναμία μοῦ στέρησαν καθετὶ ποὺ ἀγαπᾶ ὁ ἄνθρωπος. Τὰ πρῶτα συμπτώματα τῆς ἀρρώστιας ἐκδηλώ- θηκαν περίπου πρὶν ἀπὸ πέντε χρόνια μὲ δυνατὲς νευρικὲς συσπάσεις τοῦ στομάχου, ποὺ τελικὰ ἐξελείχτηκαν σ' ἄλλα συμπτώματα τῆς ὀδυνηρῆς αὐτῆς ἀρρώστιας. Ἐκανα συν- εχῶς κούρα καὶ ἡ δίαιτά μου γινόταν κάθε μέρα καὶ πρὸ αὐ- στηρή, ὥσπου τὸ φαγητό μου περιορίστηκε σὲ τρεῖς φρυγα- νιὲς τὴν ἡμέρα.

Σ' αὐτή τὴν κατάσταση βρισκόμουν ὅταν ἔφυγα ἀπὸ τὶς Ἀνατολικές Πολιτείες γιὰ νὰ πάω στὸ σπίτι μου στὸ Σικάγο, μὲ τὴν ἐλπίδα ὅτι μιὰ ἀλλαγὴ κλίματος θὰ μὲ ὠφελοῦσε. Ἀφοῦ ἔμεινα ἐκεῖ ἕξι ἑβδομάδες χωρὶς νὰ βρῶ καμιὰ ἀνακούφιση, ἀποφάσισα νὰ ξαναγυρίσω στὶς Ἀνατολικές Πολιτείες. Τὴν Κυριακὴ τὸ πρῶι πρὶν φύγω πῆρα μιὰ Κυριακάτικη ἑφημερίδα, καὶ ρίχνοντας μιὰ ματιὰ στὶς θρησκευτικὲς στήλες εἶδα τὴν ἀγγελία τῶν λειτουργιῶν τῶν ἐκκλησιῶν τῆς Χριστιανικῆς Ἐπιστήμης. Πῆγα σὲ μιὰ λειτουργία ἀπὸ περιέργεια, καὶ δὲ θὰ ξεχάσω ποτὲ ἐκεῖνο τὸ πρῶι, οὔτε τὴν ἐκπληξη καὶ τὴ χαρὰ ποὺ αἰσθάνθηκα ποὺ βρῆκα τὴν ὠραία ἐκείνη ἐκκλησία καὶ ἔμαθα ὅτι ἓνας τόσο μεγάλος ἀριθμὸς ἀνθρώπων πίστευε πραγματικά ὅτι ὁ Θεὸς θεραπεύει τοὺς ἀρρώστους καὶ σήμερα. Αὐτὸ μοῦ ἔφερε τὴν πρώτη ἀκτίνα ἐλπίδας. Πῆγα καὶ στὴν ἑσπερινὴ λειτουργία. Μεταξὺ τῶν ἀνακοινώσεων ποὺ διαβάστηκαν ἀπὸ τὸ βῆμα ἦταν καὶ μιὰ ποὺ ἀνάφερε τὴ διεύθυνση καὶ τὶς ὥρες λειτουργίας ἐνὸς ἀναγνωστηρίου τῆς Χριστιανικῆς Ἐπιστήμης. Τὴ Δευτέρα τὸ πρῶι πῆγα στὸ ἀναγνωστήριο νωρίς, καὶ τὸ πρῶτο βιβλίο ποὺ πῆρα νὰ διαβάσω ἦταν τὸ *Ἐπιστήμη καὶ υγεία* ποὺ μοῦ ἀποκάλυψε ἓνα νέο κόσμο.

Εἶχα ὑποβληθῇ σὲ δίαιτα γιὰ πολὺν καιρὸ καὶ εἶχα ὑποφέρει τόσο πολὺ ὥστε ἡ τροφή μοῦ προκαλοῦσε ἓνα νοσηρὸ φόβο. Ὅταν διάβασα τὸ μέρος ἐκεῖνο ποὺ λέει ὅτι «οὔτε ἡ τροφή οὔτε τὸ στομάχι μποροῦν, χωρὶς τὴ συγκατάθεση τοῦ θνητοῦ νοῦ, νὰ κάνουν τὸν ἄνθρωπο νὰ ὑποφέρει» (*Ἐπιστήμη καὶ υγεία*, σελ. 221), ἔφυγα ἀπὸ τὸ ἀναγνωστήριο γιὰ νὰ πάω νὰ φάω κάτι. Βρῆκα ἓνα ἄρτοποιεῖο ἐκεῖ κοντὰ κι ἀγόρασα ἓνα σακουλάκι κουλουράκια. Τὰ ἔφαγα, καὶ λίγο ἀργότερα γευμάτισα γερὰ χωρὶς τὴν παραμικρὴ ἐνόχληση ἀπὸ τὸ στομάχι μου.

Ἀπὸ τότε μέχρι σήμερα τρώγω καθετὶ ποὺ τραβᾷ ἡ καρδιά μου, καὶ τὸ πάθος γιὰ τὸ κάπνισμα, ποὺ μὲ εἶχε κυριέψει ἐπὶ πολλὰ χρόνια, ἐξαφανίστηκε τελείως. Ἡ νόσηση τῆς Ἀλήθειας, ποὺ θεράπευσε ἐντελῶς τὸ στομάχι μου, θεράπευσε ἐπίσης καὶ τὴ νοσηρὴ ἐπιθυμία μου γιὰ τὸ κάπνισμα. Ὅταν ξαναγύρισα στὶς Ἀνατολικές Πολιτείες ἀγόρασα ἓνα ἀντίτυπο τοῦ *Ἐπιστήμη καὶ υγεία*, ποὺ τὸ διαβάζω κάθε μέρα καὶ

βρίσκω ότι είναι μιὰ συνεχῆς βοήθεια σ' ὅλες τὶς ὑποθέσεις τῆς ζωῆς μας.

Τόσο στὸ σπίτι μου ὅσο καὶ στὴν ἐργασία μου, βλέπω ὅτι ἡ Ἐπιστήμη αὐτὴ εἶναι μιὰ πηγὴ παρηγοριᾶς καὶ δύναμης. Συνάντησα πολλές δυσκολίες στὸ δρόμο μου, ἀλλὰ ἡ Ἐπιστήμη μὲ βοήθησε νὰ τὶς νικήσω ὅλες. W. E. B., Νέα Βρετανία, Κοννέτικατ, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΑΡΡΩΣΤΙΑΣ ΤΗΣ ΣΠΟΝΔΥΛΙΚΗΣ ΣΤΗΛΗΣ

Ὅταν ἄκουσα γιὰ πρώτη φορὰ γιὰ τὴ Χριστιανικὴ Ἐπιστήμη, πρὶν ἀπὸ ἑπτὰ χρόνια, νόμισα ὅτι ἦταν κάποια παλιὰ φαντασιοπληξία μὲ καινούργιο ὄνομα. Στὴ μικρὴ πόλη τοῦ Τέξας ὅπου ζούσαμε τότε ὑπῆρχαν δυὸ ἢ τρεῖς Χριστιανὲς Ἐπιστήμονες, καὶ μιὰ ἀπ' αὐτὲς τὶς μάζευε στὸ σπίτι της γιὰ νὰ διαβάσουν τὸ Μάθημα-Κήρυγμα. Μιὰ μέρα συνάντησα μιὰν ἀπ' αὐτὲς καὶ τὴ ρώτησα ἂν μπορούσαν νὰ πᾶνε στὶς συναθροίσεις τους καὶ ἄτομα ποὺ δὲν πίστευαν στὴ θρησκεία τους. Μοῦ εἶπε ὅτι μπορούσαν, ἂν ἤθελαν. Πῆγα, νομίζοντας ὅτι θὰ ἔκαναν κάτι γιὰ τὸ ὁποῖο θὰ μπορούσα νὰ γελῶ ὅταν θὰ τὸ ἔλεγα στοὺς φίλους μου. Ἐμεινα ἐκπληκτικὴ ὅταν διαπίστωσα ὅτι δὲν ἔκαναν τίποτε ἄλλο παρὰ νὰ διαβάζουν τὴ Βίβλο καὶ ἓνα ἄλλο βιβλίο ποὺ τὸ ὀνόμαζαν *Ἐπιστήμη καὶ ὑγεία*. Ἐξακολουθοῦσα νὰ νομίζω ὅτι λέγανε ἀνοησίες, ἀλλὰ ἀποφάσισα νὰ παρακολουθῆσω τὶς συναθροίσεις τους μέχρις ὅτου ἐξακριβώσω τί πίστευαν. Ἐξακολούθησα νὰ πηγαίνω μέχρις ὅτου ἄρχισα νὰ καταλαβαίνω λίγο ἀπὸ ἐκεῖνο ποὺ ἤξεραν, ὅχι ἐκεῖνο ποὺ πίστευαν· καὶ ἀντὶ νὰ περνῶ τὸν καιρὸ μου λέγοντας στοὺς ἄλλους πόσο ἀνόητο πράμα εἶναι ἡ Χριστιανικὴ Ἐπιστήμη, τώρα προσπαθῶ νὰ βρῶ λόγια γιὰ νὰ λέω πόσο μεγάλο καὶ θαυμάσιο πράμα εἶναι. Μὲ τὴ μελέτῃ τῆς Βίβλου καὶ τοῦ *Ἐπιστήμη καὶ ὑγεία* θεραπεύτηκα ἀπὸ μιὰ λεγόμενη ἀνιάτη ἀρρώστια τῆς σπονδυλικῆς στήλης, ἀπὸ τὴν ὁποία ἔπασχα ἐπὶ δέκα χρόνια. Τὸ *Ἐπιστήμη καὶ ὑγεία* εἶναι ὁ μόνος μου δάσκαλος, καὶ ἐπιθυμῶ νὰ στείλω τὶς εὐχαριστίες μου στὴν ἀγαπημένη μας Ἑγέτιδα.

Δέν υπάρχουν άλλοι Χριστιανοί 'Επιστήμονες κοντά στο μέρος που ζούμε τώρα, έχω όμως το Τριμηνιαίο περιοδικό και μελετώ τα μαθήματα μόνη μου. Έχω πέντε μικρά παιδιά, και η Χριστιανική 'Επιστήμη είναι ανεκτίμητη για μένα γιατί με βοηθεί να τα πειθαρχώ και να τα θεραπεύω, όταν προσβάλλονται από τις συνηθισμένες παιδικές αρρώστιες. Συχνά βοηθούν τον εαυτό τους και το ένα το άλλο για να εξαλείψουν τις μικροενοχλήσεις και τους φόβους τους. Κυρία Μ. Η., 'Ολίτα, 'Οκλαχόμα, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΑΠΟ ΠΟΛΛΕΣ ΠΑΘΗΣΕΙΣ

Στο δεύτερο κεφάλαιο της Πρώτης 'Επιστολής του Πέτρου, εδάφιο έννέα, διαβάζω τα εξής: «διὰ νὰ ἐξαγγείλητε τὰς ἀρετὰς ἐκείνου, ὅστις σᾶς ἐκάλεσεν ἐκ τοῦ σκότους εἰς τὸ θαυμαστὸν αὐτοῦ φῶς». Τὰ περιοδικά, που με τόση σοφία ἱδρυσε ἡ 'Ηγέτιδά μας, μᾶς δίνουν ἕνα μέσο με τὸ ὁποῖο μποροῦμε νὰ ἐξαγγέλλουμε τίς ἀρετὲς τῆς 'Αλήθειας.

'Απὸ τὸ σκότος τοῦ σωματικοῦ πόνου καὶ τῆς κόπωσης στὸ φῶς τῆς ὑγείας καὶ τῆς χαρᾶς, που δίνει ἡ ἐργασία καὶ ἡ ζωὴ· ἀπὸ τὸ σκότος μιᾶς θολῆς ὁρασης στὸ φῶς μιᾶς διαυγέστερης ὁρασης· ἀπὸ τὸ σκότος τῆς ἀμφιβολίας καὶ τῆς δυσαρμονίας στὸ θαυμαστὸ φῶς που πηγάζει ἀπὸ τὴν πραγματικότητα τοῦ καλοῦ — νὰ τί ἔχει κάνει γιὰ μένα ἡ ἀνάγνωση τοῦ ἐγχειριδίου τῆς Χριστιανικῆς 'Επιστήμης.

Τὸν καιρὸ που δανείστηκα τὸ βιβλίο, δίδασκα στὰ δημοτικὰ σχολεῖα τοῦ Σικάγου, καὶ πολὺ συχνὰ ἀπουσίαζα ἀπὸ τὴν ἐργασία μου γιατί ἀρρώσταινα. 'Επὶ πέντε ἐβδομάδες με παρακολουθοῦσε ἕνας εἰδικὸς γιὰ μιὰ ὀργανικὴ πάθηση, καὶ μοῦ εἶπε ὅτι θὰ ἤμουν ὑποχρεωμένη νὰ τὸν ἐπισκέπτωμαι ἐπὶ πέντε ἀκόμη μῆνες πρὶν μπορέσω νὰ θεραπευτῶ. Τότε κάποιος μοῦ μίλησε γιὰ τὸ *'Επιστήμη καὶ ὑγεία*. Δὲ σκέφτηκα ποτὲ ὅτι θὰ θεραπευόμουν με τὸ διάβασμα τοῦ βιβλίου, ἀλλὰ ἡ σκέψη μου ἄλλαξε σὲ τέτοιο σημεῖο που θεραπεύτηκα ὄχι μόνο ἀπὸ τὴν ὀργανικὴ πάθηση, ἀλλὰ καὶ ἀπὸ τὴ θολὴ ὁραση, καὶ ἀπὸ τὴν κόπωση, καὶ ἀπὸ ἕνα σωρὸ ἄλλες δυσαρμονικὲς ἐκδηλώσεις. Δὲν ξαναπῆγα στὸ γιατρὸ παρὰ τέσσερεις μῆνες ἀργότερα, γιὰ νὰ πληρώσω τὸ λογαριασμό

μου (ὁ ὁποῖος, ἄς σημειωθῇ, ἦταν πέντε φορές μεγαλύτερος ἀπὸ τὸ τίμημα τοῦ *Ἐπιστήμης καὶ ὑγείας* πού εἶχα ἀγοράσει). Ἀπὸ τότε πού διάβασα τὸ βιβλίο δίδαξα συνεχῶς, χωρὶς νὰ λείψω ἀπὸ τὴν ἐργασία μου. Τὸ βιβλίο μὲ βοήθησε ἐπίσης καὶ στὴν ἐργασία μου, κατὰ πολλοὺς τρόπους.

Μὲ τὸ διάβασμα τοῦ ἐγχειριδίου ἔμαθα ὅτι ὁ Θεὸς μᾶς ἔδωσε τὴ δύναμη γιὰ νὰ κάνουμε καθετὶ πού πρέπει νὰ κάνουμε, καὶ ὅτι τὰ πράγματα πού δὲν πρέπει νὰ κάνουμε (φθόνος, διαμάχη, ἀνταγωνισμός, κενοδοξία, κ. ο. κ.) εἶναι ἐκεῖνα πού ἀφήνουν στὸ διάβα τους κόπωση καὶ δυσαρμονία.

Τὴν εὐγνωμοσύνη μου στὴν ἀγαπημένη μας Ἑγέτιδα, τὴ Mrs. Eddy, καὶ στοὺς πιστοὺς μαθητές της — μὲ τοὺς ὁποίους ἀργότερα συνδέθηκα — μπορῶ νὰ τὴν ἐκφράσω μόνο μὲ τὸ νὰ προσπαθῶ καθημερινὰ νὰ ἐφαρμόζω αὐτὰ πού διδάχτηκα. Τ. Η. Α., Μάντισον, Γουισκόνσιν, Η. Π. Α.

Η ΠΡΟΚΑΤΑΛΗΨΗ ΔΙΑΛΥΘΗΚΕ

Ἄρχισα νὰ ἐνδιαφέρωμαι γιὰ τὴ Χριστιανικὴ Ἐπιστήμη περίπου πρὶν ἀπὸ τρία χρόνια, ὅταν εἶχα μεγάλη ἀνάγκη ἀπὸ βοήθεια. Ποτὲ δὲν ἤμουν γερὴ, καὶ ὅσο μεγάλωνα ἀδυνατίζα ὅλο καὶ πρὶν πολὺ ὥσπου τελικὰ ἀρρώστησα τόσο πολὺ ὥστε ἡ ζωὴ μου εἶχε γίνεи βάρος. Μοῦ ἔστειλαν τὸ *Ἐπιστήμη καὶ ὑγεία* τῆς Mrs. Eddy, πού πίστευα ὅτι ἦταν ἡ ἀπάντηση στὴν προσευχή μου. Φοβόμουν λιγάκι ὅλες αὐτὲς τὶς καινούργιες φαντασιοπληξίες, ὅπως τὶς νόμιζα, ἀλλὰ προτοῦ προχωρήσω πολὺ στὸ διάβασμα αἰσθάνθηκα ὅτι βρῆκα τὴν ἀλήθεια πού μᾶς ἐλευθερώνει. Φεραπεύτηκα ἀπὸ μιὰ πάθηση τοῦ στομάχου, ἀπὸ ἐσωτερικὴ ἀδυναμία καὶ ἀπὸ ἐνοχλήσεις τῆς χολῆς.

Ἕνας γιατρὸς εἶπε ὅτι ἦταν ἐνδεχόμενο ν' ἀναγκαστῶ νὰ ὑποβληθῶ σὲ ἐγχείρηση γιὰ νὰ γίνω καλά, ἀλλὰ χάρη σ' αὐτὴ τὴν Ἀλήθεια εἶδα ὅτι ἡ μόνη ἐγχείρηση πού ἦταν ἀνάγκη νὰ κάνω ἦταν ἡ ἀναγέννηση τοῦ λεγόμενου αὐτοῦ ἀνθρωπίνου νοῦ μὲ τὴ γνώση τοῦ Θεοῦ. Σὲ πολλὰς περιπτώσεις κατόρθωσα νὰ βοηθῆσω τὸν ἑαυτὸ μου καὶ ἄλλους.

Δὲν μπορῶ νὰ ἐκφράσω μὲ λόγια τὶς εὐχαριστίες μου στὴ Mrs. Eddy, καὶ σ' ὅλους ἐκείνους πού φέρνουν τὶς μεγάλες

αὐτὲς ἀλήθειες γιὰ νὰ βοηθήσουν ὅλον τὸν κόσμον. Ε. Ε. Μ., Χάντιγκτων, Δυτική Βιργινία, Η. Π. Α.

ΜΙΑ ΠΕΙΣΤΙΚΗ ΜΑΡΤΥΡΙΑ

Ἄρχισα νὰ ἐνδιαφέρωμαι γιὰ τὴ Χριστιανικὴ Ἐπιστὴμὴ πρὶν ἀπὸ πέντε περίπου χρόνια γιατί μὲ τράβηξε ὁ πρακτικὸς χαρακτήρας τοῦ κηρύγματός της, καὶ πρέπει νὰ πῶ εὐθὺς ἐξαρχῆς ὅτι μὲ τὴ μικρὴ μου πείρα βρῆκα σ' αὐτὴ κάτι περισσότερο ἀπὸ ὅ,τι εἶχα ποτὲ ὀνειρευτῇ ὅτι ἦταν δυνατό νὰ πραγματοποιήσω σ' αὐτὴ τὴ ζωὴ. Εἶμαι ἱκανοποιημένη γιατί ἀνακάλυψα τὴν Ἀλήθεια. Ὁ Θεὸς εἶναι πράγματι γιὰ μένα «βοήθεια ἐτοιμοτάτη».

Τὸ κοριτσάκι μου, ποὺ ἦταν περίπου δέκα μηνῶν, ὑπόφερε ἀπὸ δυσκοιλιότητα. Ἦταν τόσο σοβαρῆς μορφῆς ποὺ δὲν τολμοῦσα νὰ πάω πουθενὰ μαζί της, γιατί δὲν ἤξερα πότε θὰ τὴν ἐπιαναν οἱ σπασμοί. Εἶχα δοκιμάσει ὅλα τὰ φάρμακα ποὺ συνηθίζονται σὲ τέτοιες περιπτώσεις, ἀλλὰ ἡ ἀρρώστια κατὰ τὰ φαινόμενα χειροτέρευε. Στὸ ἴδιο σπίτι μὲ μᾶς ἔμενε καὶ μιὰ Χριστιανὴ Ἐπιστήμονας, ποὺ ἄφηνε τὸ φῶς της νὰ λάμπη· ἂν καὶ δὲν ἔλεγε πολλά, αἰσθανόμουν τὴν ἀντανάκλαση τῆς Ἀγάπης. Δὲν ἤξερα τίποτε ἀπὸ τὴν διδασκαλίαν τῆς Χριστιανικῆς Ἐπιστῆμης, ἐκτὸς ἀπὸ τὸ ὅτι ὁ Θεὸς ἦταν ὁ γιατρὸς σὲ κάθε περίπτωση. Πίστευα, μὲ τὸ δικό μου τρόπο, ὅτι ἦταν παντοδύναμος, καὶ μιὰ μέρα εἶπα στὸν ἄντρα μου: «Δὲ θὰ δώσω πιά φάρμακα στὸ μωρό, θὰ τὸ ἀφήσω ἀπλῶς στὴ φροντίδα τοῦ Θεοῦ, καὶ θὰ δῶ τί θὰ κάνη Αὐτός. Ἐκανα ὅ,τι μπορούσα». Ἐξετέλεσα τὴν ἀπόφασή μου· ἄφησα τὸ φορτίο μου μπρὸς στὰ πόδια τοῦ Θεοῦ, καὶ δὲν τὸ σήκωσα πιά. Σὲ δυὸ μέρες τὸ παιδί ἦταν ἐντελῶς καλά, καὶ ἀπὸ τότε δὲν ξαναρρώστησε. Τώρα εἶναι ἑξὶ ἐτῶν. Ὑστερα ἀπὸ λίγους μῆνες εἶχα καὶ μιὰ δευτέρη δοκιμασία. Μιὰ νύχτα ξύπνησε στὴν ἐννιά κλαίοντας καὶ κρατώντας τὸ αὐτί της. Κατὰ τὴν αἴσθησιν μάζευε πύον. Ἦμουν μόνη. Πῆρα τὸ *Ἐπιστὴμὴ καὶ ὑγεία* καὶ τὴ Βίβλο, ἀλλ' ὅσο περισσότερο ἐργαζόμουν τόσο περισσότερο ξεφώνιζε τὸ παιδί. Ἡ πλάνη ἐπέμενε νὰ μοῦ λὲν νὰ χρησιμοποιοῦν ὑλικά φάρμακα, ἐγὼ ὁμως εἶπα μὲ σταθερότητα: «Ὁχι· δὲ θὰ ξαναγυ-

ρίσω στήν πλάνη. 'Ο Θεός θα με βοηθήση». Τότε ακριβώς αντιλήφθηκα πόσο υπερβολικός ήταν ό δικός μου φόβος, και θυμήθηκα μιὰ συνομιλία πού είχα με τήν 'Επιστήμονα πού πρώτη μου μίλησε γιά τήν αλήθεια. Μου είπε ότι εκείνη έμαθε από τήν πείρα της πώς ήταν πάντοτε καλύτερα νά κάνη τρῆτμεντ στόν έαυτό της πρώτα, και νά διαλύση τó δικό της φόβο, κι ύστερα νά κάνη τρῆτμεντ στόν άρρωστο. "Αφησα κάτω τó μωρό και πήρα πάλι τó *'Επιστήμη και υγεία*, και νά τί διάβασα: «Κάθε δοκιμασία τῆς πίστης μας στο Θεό μάς κάνει πιό ισχυρούς. "Όσο δυσκολώτερη φαίνεται ή ύλική κατάσταση πού πρέπει νά υπερνικηθῇ από τó Πνεύμα, τόσο πιό μεγάλη πρέπει νά είναι ή πίστη μας και τόσο πιό άγνή ή αγάπη μας. 'Ο 'Απόστολος 'Ιωάννης λέει: "Φόβος δέν είναι έν τῇ 'Αγάπῃ, άλλ' ή τελεία 'Αγάπη έξω διώκει τόν φόβον,,» (*'Επιστήμη και υγεία*, σελ. 410). Σήκωσα τó κεφάλι μου και είδα ότι τó κλάμα είχε σταματήσει· τó παιδί χαμογελούσε· κι ύστερα από λίγα λεπτά ζήτησε νά τó βάλω στο κρεβάτι. Δέν είχαμε πιά άλλη ένόχληση αυτού τού είδους.

'Από τότε έχω δεί τή δύναμη τῆς 'Αλήθειας νά νικᾷ πολλές πλάνες, όπως είναι ή λαρυγγίτιδα, ό κοκκύτης, ή άμυγδαλίτιδα, κλπ. Είμαι εύγνώμων γιά όλες αυτές τις άποδείξεις, αλλά πολύ πιό εύγνώμων γιά τήν πνευματική διδασκαλία τῆς Χριστιανικῆς 'Επιστήμης, πού μου λέει ν' αγαπῶ, νά συγχωρῶ, νά χαλιναγωγῶ τή γλώσσα μου, και νά πάψω νά κατακρίνω τούς άλλους. Μ. Α. Η., Μπρόκτον, Μασσαχουσέτη, Η. Π. Α.

ΘΕΡΑΠΕΥΤΗΚΑ ΣΩΜΑΤΙΚΑ ΚΑΙ ΠΝΕΥΜΑΤΙΚΑ

"Επαιρνα συνεχῶς φάρμακα επί πολλά χρόνια. Τελικά άρρώστησα ξαφνικά, και επί δυό περίπου μήνες δέν μπορούσα νά βγῶ από τó δωμάτιό μου· ύστερα έφυγα γιά τρεῖς μήνες, με τήν ιδέα ότι θα γύριζα πίσω και θα μπορούσα νά συνεχίσω τήν έργασία μου. 'Η κατάστασή μου βελτιώθηκε πολύ, αλλά ό γιατρός μου, ή οίκογένειά μου και οί φίλοι μου φοβόνταν ότι μπορούσα νά προσβληθῶ από καλπάζουσα φυματίωση, και μου έλεγαν ότι πρέπει νά προφυλαχτῶ από τó χειμώνα

πού πλησίαζε. 'Ο φόβος δὲν ἄργησε νὰ ἐκδηλωθῇ. Δὲν εἶχα ἐργαστῇ παρὰ μόνο τρεῖς ἐβδομάδες ὅταν ὅλοι οἱ πόνοι καὶ οἱ ἐνοχλήσεις ξαναγύρισαν, καὶ ἀναγκαζόμουν νὰ πλαγιαζῶ μόλις ἔφταναν στὸ σπῆτι· κι ἔτσι δὲν ἔβρισκα καμιὰ εὐχαρίστηση στὴ ζωὴ. 'Ο ἐργοδότης μου μὲ συμβούλεψε νὰ δῶ τὸ γιατρό μου, καὶ πρόσθεσε ὅτι ἴσως δὲ θὰ ἔπρεπε νὰ ἐργαστῶ ἐκεῖνο τὸ χειμῶνα. Τότε ἀκριβῶς ἀποφάσισα νὰ καταφύγω στὴ Χριστιανικὴ 'Επιστήμη. Δὲν ἤμουν οἰκονομικῶς ἀνεξάρτητη γιὰ ν' ἀφήσω τὴν ἐργασία μου καὶ νὰ ζήσω μακριὰ ἀπὸ τὸ σπῆτι μου, οὔτε ἤθελα πιά νὰ ἐξαρτῶμαι ἀπὸ τοὺς γιατροὺς καὶ τὰ φάρμακα. Πῆρα τὸ βιβλίον καὶ τὸ διάβαζα καθὼς πῆγαινα στὴ δουλειά μου, καὶ τὸ μεσημέρι δὲν πῆγα νὰ φάω ἔξω ἀλλὰ ξάπλωσα σ' ἓναν καναπέ κι ἀποκοιμήθηκα. 'Όταν ξύπνησα ἤμουν ἓνας διαφορετικὸς ἄνθρωπος· ὅλοι οἱ πόνοι καὶ οἱ ἐνοχλήσεις εἶχαν φύγει, καὶ εἶχα γίνει καλὰ. 'Ημουν τόσο εὐτυχισμένη πού δὲν μποροῦσα νὰ συγκρατηθῶ ἀπὸ τὴ χαρὰ μου· κατὰ τὴν ὕλικὴ αἴσθηση αὐτὸ ἦταν κάτι τὸ θαυμάσιο. Καθὼς περπατοῦσα ἔλεγα συνεχῶς: «Θαυμάσιο, θαυμάσιο, θαυμάσιο», καὶ προσπαθοῦσα νὰ καταλάβω τὸν «ἐπιστημονικὸ ὀρισμὸ τοῦ εἶναι», ἐπαναλαμβάνοντας μιὰ μιὰ τίς προτάσεις του καὶ ἔπειτα ἐμβαθύνοντας σ' αὐτές. Διάβασα τέσσερις φορές τὸ βιβλίον συνέχεια, καὶ κάθε φορὰ διαπίστωνα ὅτι μὲ βοηθοῦσε ὅλο καὶ περισσότερον νὰ καταλάβω τί λέει.

'Η θεραπεία αὐτὴ ἔγινε τὸν 'Οκτώβριον τοῦ 1901, χωρὶς καμιὰ ἄλλη βοήθεια ἐκτὸς ἀπὸ τὸ *'Επιστῆμη καὶ ὑγεία*, καὶ πολὺ σύντομα ἐλευθερώθηκα καὶ ἀπὸ ἄλλες χρόνιες ἀρρώστιας. Τὸ Φεβρουάριον κατάφερα νὰ βάλω κατὰ μέρος τὰ γυαλιά μου, πού τὰ φοροῦσα δεκάμισον χρόνια γιὰτὶ ἔπασχα ἀπὸ ἀστιγματισμὸ. Οἱ ὀφθαλμίατροι μοῦ εἶπαν ὅτι θὰ ἤμουν ἀναγκασμένη νὰ τὰ φορῶ πάντοτε. 'Ενα μῆνα ἀργότερα ὁ πατέρας μου μοῦ ζήτησε νὰ τὸν βοηθήσω, γιὰτὶ ὑπόφερε πάρα πολὺ ἀπὸ δυσκοιλιότητα, δυσπεψία καὶ νευραλγία. Ζοῦσε μόνο μὲ φαγητὰ ἀπὸ πῆτουρο καὶ σχεδὸν λιμοκτονοῦσε, ὥσπου στὸ τέλος ἡ κατάστασή του ἔγινε ἀξιοθρήνητη καὶ τὰ ἄκρα τοῦ σώματός του ἦταν τόσο κρύα ὥστε τὰ τύλιγε μὲ κουβέρτες. Δίσταζα νὰ δεχθῶ γιὰτὶ δὲν εἶχα καὶ μεγάλῃ ἰδέα γιὰ τὸν ἑαυτό μου, καὶ γι' αὐτὸ τοῦ εἶπα ὅτι θὰ παρακαλοῦσα ἓναν πρακτίσιονερ νὰ τὸν βοηθήσῃ, γιὰτὶ ἐγὼ ἡ

Ίδια δὲν εἶχα ἀναλάβει ποτὲ νὰ κάνω τρῆτμεντ σὲ κανέναν· ἐκεῖνος ὅμως δὲν ἤθελε νὰ δεχτῇ ἄλλον ἀπὸ μένα, καὶ τελικὰ τοῦ εἶπα ὅτι θὰ προσπαθοῦσα ὑπὸ τὸν ὄρον ὅτι ἂν δὲν καλυτέρευε δὲ θὰ θεωροῦσε τὴν Ἐπιστήμη ὑπεύθυνη, γιατί ἐκεῖνο πού θὰ ἔφταιγε θὰ ἦταν ἡ ἔλλειψη κατανόησης ἐκ μέρους μου, καὶ ὄχι ἡ Ἐπιστήμη. Τοῦ εἶπα νὰ διαβάζη τὸ *Ἐπιστήμη καὶ ὑγεία*, νὰ τρώη ὅ,τι ἤθελε, καὶ νὰ μὴ χρησιμοποιοῖ καθόλου φάρμακα. Ὑστερα ἀπὸ δυὸ τρῆτμεντ μὲ εἰδοποίησε ὅτι εἶχε θεραπευτῇ ἀπὸ τῆ σκλαβιά ἐκείνη, πού βάσταξε τριάντα χρόνια. Ὑστερα ἀπ' ὅλα αὐτὰ τὰ σημεῖα πού ἀκολούθησαν τὴν ἐκ μέρους μου παραδοχὴ τῆς Χριστιανικῆς Ἐπιστήμης, κατάλαβα ὅτι δὲν μπορεῖ παρὰ νὰ εἶναι ἀληθινή. R. L. A., Σικάγο, Ἰλλινόϊς, H. P. A.

ΜΙΑ ΦΩΝΗ ΑΠΟ ΤΟ ΝΟΤΟ

Ἦμουν φιλάσθενη ἀπὸ μικρή, καὶ οἱ γονεῖς μου δὲν πίστευαν ὅτι θὰ ζοῦσα πολλὰ χρόνια. Ἐν τούτοις ἔζησα, ἂν καὶ ἡ ὑγεία μου δὲ βελτιώθηκε καὶ πολύ. Τὰ ταξίδια καὶ ἡ ἀλλαγὴ τοῦ κλίματος μὲ ὠφελοῦσαν μόνο προσωρινά, καὶ οἱ γιατροὶ δὲ μοῦ ἔδιναν ἐλπίδες ὅτι θὰ γινόμεουν ποτὲ καλά.

Τὸ τελευταῖο καταφύγιο πού μοῦ ἔμεινε ἦταν τὸ *Ἐπιστήμη καὶ ὑγεία*, τὸ ὁποῖο ἄρχισα νὰ μελετῶ καὶ προτοῦ τὸ διαβάσω ὅλο διαπίστωσα ὅτι ἡ συγγραφέας του εἶχε ἐπιφορτιστῇ ἀπὸ τὸ Θεὸ νὰ φέρῃ τὸ πνευματικὸ αὐτὸ μήνυμα σ' ἓναν κόσμον πού τὸ περίμενε. Μὲ τὸ διάβασμα αὐτὸ ἀποκαταστάθηκε ἡ ὑγεία μου, καὶ θεραπεύτηκα ἀπὸ μιὰν ἀρρώστια πού ὅλοι οἱ γιατροὶ εἶπαν ὅτι ἦταν ἀνίατη.

Γιὰ τὸ καλὸ αὐτό, καὶ γιὰ τὸ πνευματικὸ γεγονός τοῦ εἶναι πού μοῦ ἀποκαλύφθηκε — πού εἶναι ἀκόμη πιὸ μεγάλο καὶ ἀνώτερο καλὸ — εἶμαι παρὰ πολὺ εὐγνώμων.

Πῶς μπορούμε ν' ἀνταποδώσουμε τὰ τόσα καλὰ πού πήραμε χάρις στὴν ἀφοσιωμένη ζωὴ τῆς σεβαστῆς μας Ἡγέτιδας; Μόνο ὅταν ἀκολουθοῦμε τὴς διδασκαλίης τοῦ ἐγχειριδίου μας καὶ ὑπακοῦμε μὲ ἀγάπη στὶς εὐγενικὲς καὶ χρήσιμες παραινέσεις τῆς μπορούμε νὰ δείξουμε τὸ ἀληθινὸ μας αἶσθημα εὐγνωμοσύνης. F. H. D., Ντὲ Φούνιακ Σπρίνγκ, Φλωρίδα, H. P. A.

ΘΕΡΑΠΕΥΤΗΚΑ ΑΦΟΥ ΥΠΟΦΕΡΑ ΠΟΛΥ

Μιά μαρτυρία που δημοσιεύτηκε στο *Journal* με όδηγησε να μελετήσω τη Χριστιανική 'Επιστήμη για να δω τί είναι και ελπίζω ότι μπορώ να γίνω κι εγώ άφορμή με τη δική μου μαρτυρία να όδηγηθῇ κάποιος άλλος σ' αυτή για να δῇ τὴν όμορφιά τῆς άπολυτρωτικῆς αὐτῆς αλήθειας καὶ να μάθῃ τὸ Θεό, καὶ τὴ σχέση τοῦ ανθρώπου μ' Αὐτόν, σωστά. Γνωρίζω άπό τὴν πείρα μου ότι αὐτό που έμποδίζει πολλούς ν' άπολαύσουν τὰ καλὰ που προσφέρει ἡ Χριστιανική 'Επιστήμη είναι ἡ προκατάληψη καὶ ἡ έσφαλμένη αντίληψη που ἔχουν γι' αὐτή.

"Επαιρνα σπεσιαλιτέ ἐπὶ πολλὰ χρόνια καὶ πῆγα σ' ένα άπό τὰ καλύτερα σανατόρια τῆς χώρας μας, ἀλλὰ δὲ θεραπεύτηκα— ἂν καὶ ώφελήθηκα κάπως καὶ γι' αὐτό θὰ αἰσθάνωμαι πάντοτε εύγνωμοσύνη, γιατί γνωρίζω ότι οἱ γιατροὶ ἔκαναν ό,τι μπορούσαν για μένα. Πολλές φορές σκεφτόμουν ότι εἶχα έξαντλήσει όλα τὰ μέσα θεραπείας, ἀλλὰ δὲν ἔχασα τίς ελπίδες μου γιατί αἰσθανόμουν ότι ὑπῆρχε έξάπαντος κάτι που θὰ μπορούσε να μὲ θεραπεύσῃ, ἂν κατόρθωνα να τὸ βρῶ.

"Όταν βρισκόμουν στὴ νοερὴ αὐτὴ κατάσταση βρῆκα τὴ Χριστιανική 'Επιστήμη, καὶ άφοῦ διάβασα μερικὰ *Journals* άγόρασά ένα αντίτυπο τοῦ *'Επιστήμη καὶ υγεία*. Τὸ διάβαζα ἐπὶ άρκετὲς ἡμέρες, όταν εἶχα καιρό. "Αρχισα να καλυτερεύω, καὶ σὲ μιὰ περίπου ἑβδομάδα θεραπεύτηκα άπό τίς περισσότερες άρρώστιες μου, ἀνάμεσα στὶς όποῖες ἦταν καὶ ἡ δυσπεψία καὶ ἡ νευρασθένεια.

"Αν καὶ εἶχα άκούσει προηγουμένως γιὰ τὴ Χριστιανική 'Επιστήμη, δὲν εἶχα όμως άκούσει ποτὲ ότι με τὸ διάβασμα τοῦ ἑγχειριδίου τῆς Χριστιανικῆς 'Επιστήμης εἶχε θεραπευτῇ ποτὲ κανείς. "Αρχισα να διαβάζω για να ἑξακριβώσω τί ἦταν ἡ Χριστιανική 'Επιστήμη, ἀλλὰ με μεγάλη κατάπληξη παρατήρησα ότι καλυτέρευα ἐγώ ό ἴδιος κι άμέσως βεβαιώθηκα ότι ἦταν ἡ θεολογία τοῦ *'Επιστήμη καὶ υγεία* αὐτό που με θεράπευσε, όπως ακριβῶς ἦταν καὶ ἡ θεολογία τοῦ Ἰησοῦ που θεράπευε τοὺς άσθενεῖς.

Βεβαιώθηκα επίσης ότι δὲν είναι δυνατό να ὑπάρχῃ 'Εκ-

κλησία της Χριστιανικής Ἐπιστήμης πού νά μή θεραπεύη τοὺς ἀσθενεῖς καὶ τοὺς ἀμαρτωλοὺς, γιατί ἡ θεραπεία εἶναι τὸ φυσικὸ ἀποτέλεσμα τῆς διδασκαλίας τῆς Χριστιανικῆς Ἐπιστήμης. Ἡ Βίβλος ἔγινε μιὰ νέα ἀποκάλυψη γιὰ μένα, καὶ μπορῶ νά τῇ διαβάζω μέ πολὺ περισσότερη κατανόηση μέ τὸ φῶς πού ἀπόκτησα ἀπὸ τὴν ἀνάγνωση τοῦ *Ἐπιστήμη καὶ ὑγεία*. Α. F. M., Φαίρμونت, Μιννεσότα, Η. Π. Α.

ΜΕΣΑ ΑΠΟ ΜΕΓΑΛΑ ΒΑΣΑΝΑ

"Όταν προσπαθῶ νά ἐξηγήσω τί ἔκανε γιὰ μένα ἡ Χριστιανικὴ Ἐπιστήμη δὲ βρίσκω τὰ κατάλληλα λόγια. Εἴκοσι χρόνια ὑπόφερα συνεχῶς ἀπὸ τραῦμα στὴ σπονδυλική μου στήλη, πού μοῦ συνέβηκε ὅταν ἤμουν πολὺ μικρή. "Όταν ἤμουν κοριτσάκι ὑπόφερα τόσο πολὺ ὥστε σήκωνα τὰ μάτια μου στὸν οὐρανὸ καὶ παρακαλοῦσα τὸ Θεό, πού νόμιζα ὅτι ἦταν ἴσως κάπου ἐκεῖ ψηλά, νά μέ πάρη ἀπὸ τὴ γῆ — τόσο ἤμουν κουρασμένη. "Ένας μεγάλος τοῖχος πόνου φαινόταν νά μέ χωρίζη ἀπὸ τίς χαρὲς πού ἀπολάβαιναν οἱ ἄλλοι, καὶ δὲν μπορούσα νά ἐξηγήσω πῶς αἰσθανόμουνα γιατί κανεῖς δὲν μπορούσε νά μέ καταλάβη. Τὰ χρόνια περνοῦσαν, κι ἔβλεπα τὴν εὐτυχία μου σ' αὐτὸν τὸν κόσμον νά σαρώνεται· ἡ καρδιά μου εἶχε σπαράξει καὶ δὲν ἤξερα τί νά κάνω. Φώναζα νύχτα μέρα γιὰ βοήθεια, ἂν καὶ δὲν ἤμουν βέβαιη τί ἦταν ὁ Θεός, οὔτε καὶ ποῦ ἦταν. Τὸ μόνο πού ἤξερα ἦταν ὅτι ὑπόφερα καὶ ὅτι εἶχα ἀνάγκη ἀπὸ βοήθεια, καὶ ὅτι δὲν ὑπῆρχε βοήθεια πάνω στὴ γῆ οὔτε γιὰ τὸ νοῦ οὔτε γιὰ τὸ σῶμα. Ἀγαποῦσα πάντοτε τὴν ἀγνότητα, τὴν ἀλήθεια καὶ τὸ δίκιο, καὶ αὐτὸ ἔκανε τὸ κακὸ νά φαίνεται πῶς ἦταν μιὰ πολὺ τρομερὴ πραγματικότητα. Ἦμουν ἀνίκανη νά τὰ βάλλω μαζί του, καὶ ἔτσι βρισκόμουν σὲ μιὰν ἀπελπιστικὴ κατάστασι. Αὐτὴ ἦταν ἡ κατάστασή μου ὅταν ἄρχισα νά διαβάζω τὸ *Ἐπιστήμη καὶ ὑγεία*. Ἦμουν ἑτοιμη γιὰ τὸ μήνυμά του, καὶ μέσα σὲ δέκα περίπου μέρες ἀπόκτησα μιὰ θαυμάσια ἀντίληψη τῆς ἀλήθειας πού θεραπεύει τοὺς ἀρρώστους καὶ παρηγορεῖ τοὺς θλιμμένους. Ὅλοι οἱ πόνοι μέ ἄφησαν, διέκρινα ἀμυδρὰ τὸ νέο οὐρανὸ καὶ τὴ νέα γῆ, κι ἄρχισα νά τρέφωμαι ἀπὸ τὴ θεία Ἀγάπη.

‘Υπόφερα ἐπὶ πολλὰ χρόνια ἀπὸ αὐπνία. Ἐκείνη τὴ νύχτα ἀναπαύτηκα σὰν ἓνα μικρὸ παιδί, καὶ ξύπνησα τὴν ἄλλη μέρα ὑγιὴς καὶ εὐτυχισμένη. Μιὰ πλημμύρα φωτὸς φωτίζει κάθε μέρα τὶς σελίδες τοῦ «βιβλιαρίου» καὶ ἡ ἀποκάλυψη ποὺ περιέχει γιὰ ὅλους ἦρθε στὴν καρδιά μου, ποὺ τὴν περίμενε. «Ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν», γέμισε τὴν ψυχὴ μου, καὶ μιὰ χαρά, ποὺ δὲν μπορῶ νὰ τὴν ἐκφράσω μὲ λόγια, μεταμόρφωσε τὴ ζωὴ μου. Οἱ προσευχῆς μου εἰσακούστηκαν, γιατί βρῆκα τὸ Θεὸ στὴ Χριστιανικὴ Ἐπιστήμη.

Ἡ Βίβλος, ποὺ τὴν ἤξερα ἐλάχιστα, ἔγινε ἡ συνεχὴς μελέτη μου, ἡ χαρά μου καὶ ὁ ὁδηγός μου. Τὸ ἀντίτυπο ποὺ ἀγόρασα τὴν ἐποχὴ τῆς θεραπείας μου περιέχει σημειώσεις ἀπὸ τὴ Γένεση ὡς τὴν Ἀποκάλυψη. Τὸ εἶχα μεταχειριστῇ τόσο πολὺ ἐπὶ τρία χρόνια ὥστε τὸ κάλυμμά του ἔχει λυῶσει καὶ τὰ φύλλα του ἔχουν ξεκολλήσει, καὶ γι’ αὐτὸ τὸ ἔβαλα κατὰ μέρος κι ἀγόρασα ἓνα ἄλλο. Πολλὲς φορές ἤμουν βυθισμένη ὡς τὶς δυὸ καὶ τρεῖς τὸ πρωὶ στὴ μελέτη του, καὶ κάθε μέρα γινόταν ὅλο καὶ πιὸ ἱερὸ γιὰ μένα· ἡ βοήθεια ποὺ πῆρα ἀπ’ αὐτὸ ἦταν τόσο θαυμάσια ὥστε δὲν μπορῶ νὰ βρῶ λόγια γιὰ νὰ ἐκφράσω τὴν εὐγνωμοσύνη μου. I. L., Λὸς Ἀντζελες, Καλιφορνια, Η. Π. Α.

ΜΙΑ ΩΦΕΛΙΜΗ ΜΑΡΤΥΡΙΑ

Τὰ λόγια δὲν μποροῦν νὰ ἐκφράσουν τὴν εὐγνωμοσύνη ποὺ αἰσθάνομαι στὸ Θεὸ γιὰ τὴ Χριστιανικὴ Ἐπιστήμη. Ὅταν πρωτοδιάβασα τὸ *Ἐπιστήμη καὶ ὑγεία* εἶχα ἤδη δοκιμάσει κάθε φάρμακο ποὺ ἤξερα. Δὲν ἔνοιωσα καμιὰ μεταβολὴ στὸ νοῦ ἢ στὸ σῶμα μου πρὶν διαβάσω τὴ σελίδα 16 τοῦ κεφαλαίου ποὺ τιτλοφορεῖται «Προσευχὴ», στὸ *Ἐπιστήμη καὶ ὑγεία*. Οἱ πρῶτες λέξεις τῆς «πνευματικῆς ἔννοιας τῆς Κυριακῆς Προσευχῆς», ποὺ ἀναφέρονται στὸν Πατέρα-Μητέρα μας Θεό, μ’ ἔκαναν νὰ δῶ ἀμυδρὰ τὸ οὐράνιο φῶς. Σταμάτησα καὶ συλλογίστηκα, καὶ θυμῆθκα τὶς διδασκαλίες τοῦ Ἰησοῦ. Ἡ ἀλήθεια γιὰ τὸ πνευματικὸ εἶναι τοῦ ἀνθρώπου ἀνάτειλε στὴ συνειδησή μου. Κατάλαβα ὅτι δὲν ἤμουν ὑποτελὴς σὲ θνητοὺς νόμους, ὅπως εἶχα διδαχτῇ νὰ πιστεύω σ’ ὅλη μου τὴ ζωὴ. Δὲν μποροῦσα νὰ ἐξηγήσω πῶς τὸ ἤξερα αὐτό,

άλλα τὸ ἤξερα. Μέσο τῆς Χριστιανικῆς Ἐπιστήμης ἡ Mrs. Eddy μοῦ ἔδωσε αὐτὸ πού λαχταροῦσα σ' ὅλη μου τὴ ζωὴ — μιὰ Μητέρα, ἓναν τέλειο «Πατέρα-Μητέρα Θεό». Ἦξερα ὅτι ὑπῆρχε ἓνα μεγάλο κενό, καὶ νομίζω ὅτι ἐκείνο τὸν καιρὸ ὁ κόσμος πού πίστευε στίς γνωστὲς χριστιανικὲς θρησκείες δὲν κατεῖχε παρὰ μόνο τὸ μισὸ τῆς ἀλήθειας πού ὁ Ἰησοῦς ἦρθε νὰ ἰδρύσῃ. Ὅταν διάβασα: «Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον» καὶ τὴν πνευματικὴ του ἐρμηνεία, τὰ δάκρυα ἄρχισαν νὰ τρέχουν ἀπὸ τὰ μάτια μου· ἡ πικρία, τὸ μίσος καὶ ὁ φόβος πού εἶχα ὅλα αὐτὰ τὰ χρόνια διαλύθηκαν. Ἔμαθα τότε, καὶ ἐξακολουθῶ νὰ ξέρω καὶ τώρα, ὅτι τίποτε δὲν ἱκανοποιεῖ ἐκτὸς ἀπὸ τὴν Ἀγάπη. Τὴν ἡμέρα ἐκείνη ἄρχισε γιὰ μένα μιὰ συνειδητὴ θεραπεία, ἐξωτερικὴ καὶ ἐσωτερικὴ — νοερὴ καὶ σωματικὴ. Ποτὲ δὲν ἀμφέβαλλα. Ἦξερα ἀπόλυτα ὅτι ἡ Χριστιανικὴ Ἐπιστήμη ἦταν καὶ εἶναι ἡ ἀλήθεια. Τὸ χρῆμα, οἱ φίλοι, ἡ ὑλικότης δὲν εἶναι τίποτε μπρὸς στὴ συνειδητὴ γνώση τοῦ Θεοῦ, τοῦ ἀνθρώπου καὶ τοῦ σύμπαντος.

Δὲ χρειάστηκε νὰ ζητήσω τρῆτμεντ ἀπὸ κανένα — τὸ *Ἐπιστήμη καὶ ὑγεία* ἦταν τόσο ξεκάθαρο καὶ ὠραῖο. Δὲν μποροῦσα νὰ καταλάβω τὴ Βίβλο πρὶν, ἀλλὰ οἱ σελίδες τῆς φωτίστηκαν τώρα πού κατάλαβα λιγάκι τὴ Χριστιανικὴ Ἐπιστήμη. Ἐπὶ δέκα χρόνια δὲν ἔμεινα οὔτε μιὰ μέρα στὸ κρεβάτι ἀπὸ ἀρρώστια. Ὅλα αὐτὰ τὰ χρόνια ἤμουν, καὶ ἐξακολουθῶ νὰ εἶμαι, ἡ προσωποποίηση τῆς τέλει υγείας. Ὅταν ἄρχισα νὰ διαβάζω τὸ *Ἐπιστήμη καὶ ὑγεία* γιὰ πρώτη φορὰ ζυγίζω ἑκατὸν τέσσερις λίτρες· τώρα ζυγίζω πάνω ἀπὸ ἑκατὸν ἐξήντα. Ἡ σωματικὴ μου ὑγεία δὲν εἶναι τίποτε μπροστὰ στὴν εὐτυχία μου — τὴν ἁρμονία μου, πού τίποτε δὲν μπορεῖ νὰ τὴν ἀφαιρέσῃ ἀπὸ μένα — γιὰτὶ εἶναι δῶρο τοῦ Θεοῦ. Τίποτε ἄλλο δὲ μοῦ ἔδειξε πόσο διαστρεμμένος εἶναι ὁ ἀνθρώπινος νοῦς ὅσο τὰ συμπεράσματά του ἀναφορικὰ μὲ τὴν θεραπεία μου. Ἀκόμη καὶ ὅταν ἔνοιωθα ὅτι εἶχα θεραπευτὴ καὶ ἤμουν βέβαιη γι' αὐτό, ὁ κόσμος ἔλεγε διαρκῶς, ἐπειδὴ ἤμουν ἀδύνατη καὶ ντελικάτη: «Δὲν εἶσαι καλὰ· ὅποιος σὲ κοιτάξῃ μπορεῖ νὰ τὸ καταλάβῃ αὐτὸ ἀμέσως». Τώρα πού πάχυνα, λέει: «Δὲ φαίνεσαι νὰ εἴχες ἀρρωστήσῃ ποτὲ σ' ὅλη σου τὴ ζωὴ. Δὲν εἶναι δυνατό νὰ εἴχες φυματίωση».

“Όταν σκέπτομαι τί ήταν ή ζωή μου προτοῦ γνωρίσω τή Χριστιανική Ἐπιστήμη, τὰ ἔξη χρόνια πού πέρασα μέ κρυολογήματα, πόνους καί βήχα, χωρίς ν’ ἀναφέρω τή δυστυχία μου, θέλω «νὰ ἐργάζωμαι, νὰ ἀγρυπνῶ καί νὰ προσεύχωμαι» γιά νὰ ἔχω τὸ Νοῦ τοῦ Χριστοῦ, γιά νὰ μπορῶ νὰ ἐργάζωμαι ὅπως πρέπει στὸν ἀμπελώννα τοῦ Θεοῦ καί νὰ ξέρω ὅτι στήν πραγματικότητα ὅ,τι ἔχει ἓνας ἀνθρωπος τὸ ἔχουν κι ὅλοι οἱ ἄλλοι — ὅτι ὁ ἓνας Θεός, ή μιὰ Ζωή, Ἀλήθεια καί Ἀγάπη εἶναι τὸ πᾶν. Α. C. L., Κάνσας Σίτυ, Κάνσας, Η. Π. Α.

ΕΞΑΦΑΝΙΣΗ ΤΗΣ ΕΠΙΘΥΜΙΑΣ ΓΙΑ ΠΙΟΤΟ ΚΑΙ ΚΑΠΝΟ

Ἦκουσα γιά πρώτη φορὰ γιά τή Χριστιανική Ἐπιστήμη πρὶν ἀπὸ τέσσερα χρόνια. Τὴν ἐποχὴ ἐκείνη τὸ κάπνισμα καί τὸ πιότὸ ἦταν ή παρηγοριά μου. Δὲν εἶχα ἄλλη συντροφιά. Ἀπὸ μικρὸ παιδὶ εἶχα ζήσει σχεδὸν συνεχῶς μέσα σ’ ἓνα κακὸ περιβάλλον. Ἦν καί δὲν ἤμουν καθόλου εὐχαριστημένος μέ τὴν κατάστασή μου, δὲν ἤξερα πῶς νὰ τὴν καλυτερέψω, ὥσότου διάβασα τὸ *Ἐπιστήμη καὶ ὑγεία*. Κάπου κάπου ἄκουα ἓνα κήρυγμα, ἀλλὰ τὰ κήρυγματα δὲ μέ ἀνακούφιζαν περισσότερο ἀπὸ τὴν πίπα μου, γι’ αὐτὸ κατάληξα στὸ συμπέρασμα ὅτι τὸ νὰ πηγαίνω στήν ἐκκλησία δὲ μέ ἱκανοποιοῦσε κι ἔτσι προτίμησα νὰ πίνω καί νὰ καπνίζω. “Όταν ἄρχισα νὰ διαβάζω τὸ *Ἐπιστήμη καὶ ὑγεία* εἶδα ὅτι τὸ βιβλίό αὐτὸ μοῦ πρόσφερε κάτι τὸ οὐσιαστικό. Ἀφοῦ τὸ μελέτησα γιά λίγους μῆνες, μοῦ ἔφυγε κάθε ἐπιθυμία γιά τὸ πιότὸ καί τὸ κάπνισμα. Δὲν πίεσα τὸν ἑαυτό μου· δὲν ἔκαμα καμιὰ θυσία, ἀλλ’ ἀπλῶς βρῆκα κάτι καλῦτερο. Ἦς σημειωθῇ ὅτι κάπνιζα ἀπὸ τότε πού μπορῶ νὰ θυμηθῶ. Κάπνιζα πολλὰ χρόνια πρὶν τελειῶσω τὸ σχολεῖο καί, ὅπως οἱ περισσότεροι Ἀγγλοι, ἀγαποῦσα τὴν πίπα μου καί προτιμοῦσα νὰ μὴ φάω παρὰ νὰ μὴν καπνίσω. Πίστευα ὅτι αὐτὸ μέ ἀνακούφιζε.

Στὰ τέσσερα αὐτὰ χρόνια πού μελετῶ τὴ Χριστιανική Ἐπιστήμη δὲν ξόδεψα οὔτε μιὰ πεντάρα σὲ γιατροὺς ἢ σὲ φάρμακα καί δὲν ἔλειψα οὔτε μιὰ μέρα ἀπὸ τὴν ἐργασία μου γιά λόγους ὑγείας, πράμα πού εἶναι θαυμάσιο ὅταν τὸ συγ-

κρίνη κανείς με τὰ τέσσερα προηγούμενα χρόνια. Διαβάζω τὴ Βίβλο με μεγάλο ἐνδιαφέρον καὶ εὐχαρίστηση καὶ μελετῶ τὰ μαθήματα ποὺ ὀρίζονται στὸ *Τριμηνιαῖο περιοδικό*. Ἡ Βίβλος ἦταν γιὰ μένα ἓνα πολὺ μυστηριώδες βιβλίο, ἀλλὰ τὸ *Ἐπιστήμη καὶ ὑγεία* τὴν κάνει νὰ εἶναι ἓνα πάρα πολὺ πολῦτιμο βιβλίο, γιατί διευκρινίζει τὸ νόημά της καὶ τὸ κάνει πιὸ καθαρὸ καὶ ἀπλό.

Μὲ τὴν εὐκαιρία αὐτὴ ἐπιθυμῶ νὰ ἐκφράσω τὴν εὐγνωμοσύνη μου στὴ Mrs. Eddy καὶ στὸ φίλο μου, ποὺ με προσκάλεσε νὰ παρακολουθῶ τὴ λειτουργία ποὺ γινόταν στὴ μεγάλη Αἴθουσα πρὶν ἀπὸ μερικὰ χρόνια. Ἐπιθυμῶ ἐπίσης νὰ ὁμολογήσω τὸ καλὸ ποὺ μοῦ ἔκανε τὸ διάβασμα τοῦ *Journal* καὶ τοῦ *Sentinel*. Μ' ἐβοήθησαν πάρα πολὺ. Ἄν ἡ ἀξία τοῦ *Ἐπιστήμη καὶ ὑγεία* καὶ τῶν περιοδικῶν αὐτῶν μπορούσε νὰ μετρηθῇ με τὰ κριτήρια ποὺ μεταχειρίζονται οἱ ἐπιχειρηματίες γιὰ νὰ ὑπολογίσουν τὴν ἀξία τῶν πραγμάτων, ἀνάλογα δηλαδὴ με τὰ ἀποτελέσματα ἢ τὰ ὀφέλη ποὺ φέρνουν αὐτά, θὰ ἦταν βέβαια ἀνεκτίμητα γιὰ μένα. Θὰ ἦταν ἀδύνατο νὰ μετρηθῇ ἡ ἀξία τους, γιατί τὸ *Ἐπιστήμη καὶ ὑγεία* μοῦ ἔδωσε κάτι ποὺ δὲν μπορεῖ ν' ἀγοραστῇ μ' ὅλο τὸ χρῆμα ποὺ ὑπάρχει στὸν κόσμο. Η. Ρ. Η., Σικάγο, Ἰλλινόις, Η. Π. Α.

ΜΙΑ ΕΚΦΡΑΣΗ ΤΡΥΦΕΡΗΣ ΕΥΓΝΩΜΟΣΥΝΗΣ

Τὴν ἀνοιξη τοῦ 1893, ἐκεῖ ποὺ σπούδαζα θεολογία γιὰ νὰ γίνω κληρικός, ἔπεσε στὰ χέρια μου τὸ *Ἐπιστήμη καὶ ὑγεία*, καὶ ἡ ἀλήθεια ποὺ περιεῖχε αὐτὸ τὸ βιβλίο ἔγινε ἀμέσως γιὰ μένα ὁ πολῦτιμος μαργαρίτης. Τὸ καταβρόχθησα κυριολεκτικά, διαβάζοντάς το δεκαοχτῶ περίπου ὥρες τὴν ἡμέρα. Ἡ πρωτοτυπία του ἦταν καταπληκτικὴ καὶ ἀνάτρεψε ὅλες τὶς ἀντιλήψεις ποὺ εἶχα σχηματίσει γιὰ τὸ Θεό, τὸν ἄνθρωπο καὶ τὴ δημιουργία. Δυὸ προτάσεις μοῦ ἔκαναν ἰδιαίτερη ἐντύπωση: «Τὸ θεμέλιο τῆς θνητῆς δυσαρμονίας εἶναι ἡ ψεύτικη ἀντίληψη γιὰ τὴν καταγωγή τοῦ ἀνθρώπου» (σελ. 262)· καί: «Γιὰ νὰ συλλογιζώμαστε σωστὰ πρέπει νὰ ἔχουμε ὑπόψη μας μόνον ἓνα γεγονός, δηλαδή, τὴν πνευματικὴ ὑπαρξη» (σελ. 492). Εἶχα βρῇ τὴν κεντρικὴ ἰδέα τῆς Ἐπι-

στήμης τοῦ εἶναι ὅπως τῇ διδάσκει τὸ θαυμάσιο αὐτὸ βιβλίο, καὶ ἐπέμεινα ὥσπου εἶδα ἀμυδρά τὸ νέο οὐρανὸ καὶ τῇ νέᾳ γῇ, γιατί τὰ παλιὰ χάνονταν. Τὴν πνευματικὴ αὐτὴ ἐξύψωση ἐπακολούθησε καὶ ἡ σωματικὴ ὑγεία.

Σ' ὅλη μου τῇ ζωῇ ἤμουν σχεδὸν ἀνάπηρος, καὶ κατὰ τὰ φαινόμενα ἐπρόκειτο νὰ περάσω μιὰ ζωὴ βασανισμένη. Μέσα σὲ τρεῖς ἐβδομάδες ἀφότου ἄρχισα τὸ *Ἐπιστήμη καὶ ὑγεία*, εἶδα μὲ κατάπληξη καὶ χαρὰ πὺς ἤμουν καλὰ, ὑγιῆς σωματικὰ καὶ ἐξυψωμένος πνευματικὰ. Ἡ ζωὴ μου στηριζόταν τώρα πάνω σὲ νέες βάσεις, «τὰ ἀρχαῖα» τῆς προσωπικῆς αἰσθησης χάνονταν καὶ τὰ πάντα γίνονταν νέα, ὅπως λέει καὶ ὁ Παῦλος. Ἔμαθα ὅτι τὸ ἄπειρο καλὸ εἶναι ὁ μόνος Φίλος στὸν ὁποῖο μποροῦμε νὰ ὑπολογίζουμε πάντοτε, μιὰ παντοδύναμη, πάντοτε παρούσα, βοήθεια σὲ κάθε στιγμή δυσκολίας· ὅτι ὁ πνευματικὸς νόμος πράγματι κυβερνᾷ τὰ παιδιά Του μὲ εἰρήνη καὶ ἁρμονία, καὶ ὅταν καταλάβῃ κανεὶς αὐτὸν τὸ νόμο σωστὰ ὅλα τὰ ἄλλα ἀκολουθοῦν γρήγορα καὶ φέρνουν μιὰ εἰρήνη ποὺ ὁ ἀνθρώπινος νοῦς δὲν μπορεῖ νὰ γνωρίσῃ ποτέ.

Τὰ τελευταῖα δώδεκα χρόνια ἀφιέρωσα ὅλον τὸν καιρὸ μου στὴν ἄσκηση τῆς Χριστιανικῆς Ἐπιστήμης καὶ ἔχω δεῖ σχεδὸν ὅλες τίς λεγόμενες ἀνιάτες ἀρρώστιες νὰ θεραπεύωνται μὲ τὴν εὐεργετικὴ τῆς ἐπιρροή. Ὁ Θεὸς νὰ εὐλογῇ τὴν ἀγαπημένη μας Ἠγέτιδα. Μᾶς ἔδειξε μιὰν ἀνοικτὴ πόρτα, ποὺ κανεὶς ἄνθρωπος δὲν μπορεῖ νὰ κλείσῃ, καὶ εἶναι μόνον ζήτημα χρόνου πότε θὰ τῇ γνωρίσῃ ὁ κόσμος καλύτερα καὶ θὰ τὴν ἀγαπήσῃ περισσότερο. Ε. Ε. Ν., Οὐάσιγκτων, Διαμέρισμα τῆς Κολομβίας, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΧΡΟΝΙΑΣ ΝΕΦΡΙΤΙΔΑΣ

Στις 18 Αὐγούστου τοῦ 1902 ἔπεσα στὸ κρεβάτι ἀπὸ μιὰν ἀρρώστια ποὺ σύμφωνα μὲ τὴ διάγνωση τριῶν γιατρῶν ἦταν χρόνια νεφρίτιδα· κατὰ τὴ γνώμη τους δὲ θὰ ζοῦσα οὔτε ἓνα χρόνο, κι ἂν κατόρθωνα νὰ ζήσω περισσότερο θὰ ἤμουν διανοητικῶς ἀνισόρροπος. Στις 6 Δεκεμβρίου τοῦ 1902 ἡ γυναίκα μου μοῦ δώρησε γιὰ τὰ γεννέθλιά μου ἓνα *Ἐπιστήμη καὶ ὑγεία*, ποὺ ἦταν πράγματι τὸ καλύτερο δῶρο ποὺ

πῆρα ποτέ. Ἀπὸ τότε τὸ διαβάζω καὶ παρακολουθῶ τὶς λειτουργίες στὴ Δεύτερη Ἐκκλησία τῆς πόλης μας. Οὔτε ἐγὼ οὔτε καὶ κανεὶς ἄλλος στὸ σπίτι μας χρησιμοποίησε φάρμακα ἀπὸ τότε. Ἡ ὑγεία μου εἶναι ἄριστη καὶ ἀπόβαλα ὅλες τὶς κακὲς μου συνήθειες. Ἡ ἀλήθεια αὐτὴ ἔφερε μιὰ μεγάλη πνευματικὴ ἀνάταση σ' ὅλους μας, καὶ δὲ βρίσκω λόγια νὰ ἐκφράσω τὴν εὐγνωμοσύνη μου στὴ Mrs. Eddy καὶ σ' ὅλους ἐκείνους ποὺ μὲ βοήθησαν σ' αὐτό. T. V., Σικάγο, Ἰλλινόις, Η. Π. Α.

ΕΞΑΛΕΙΨΗ ΙΝΩΜΑΤΟΣ

Ὅταν ἤμουν πολὺ νέα μοῦ ἔκανε ἐντύπωση τὸ ὅτι οἱ ἱεροκήρυκες δὲν ἐρμήνευαν σωστὰ τὴ Βίβλο, γιατί δὲ χωροῦσε στὸ μυαλό μου ὅτι ὑπῆρχε ἓνας Θεὸς ποὺ θύμωνε καὶ ἦταν τόσο ἄδικος ὥστε ἄφηνε τὰ παιδιά Του νὰ πονᾶνε, νὰ δοκιμάζουν ἀθλιότητα καὶ νὰ πεθαίνουν. Εἶχα ὅμως τὴν ἐλπίδα ὅτι μιὰ μέρα ἡ ἀλήθεια θὰ ἀποκαλυπτόταν στὸν κόσμον, ποὺ θὰ ἄνοιγε τὰ μάτια του· δὲ φανταζόμουν ὅμως καθόλου ὅτι ὑπῆρχε ἤδη μιὰ εὐγενικὰ γυναίκα σταλμένη ἀπὸ τὸ Θεὸ ποὺ ἀντανάκλουσε ἀρκετὴ ἀγνότητα καὶ ἀγιότητα γιὰ νὰ φιλοξενῇ τὸν «ἄγγελον τῆς παρουσίας του» καὶ νὰ ἐπικοινωνῇ μὲ τὸν ἀληθινὸ Θεό.

Οἱ δικοί μου, καθὼς καὶ οἱ γνωστοί μου, πίστευαν ὅτι εἶχα προδιάθεση γιὰ χοιράδες, καὶ γι' αὐτὸ δὲν ἤμουν οὔτε γερὸ οὔτε ἐλκυστικὸ κοριτσάκι, καὶ τὰ παιδικὰ καὶ νεανικά μου χρόνια ἦταν βασανισμένα ἐξαιτίας τοῦ φόβου τῶν ὑλικῶν νόμων καὶ τῆς ἀδύνατης ἰδιοσυγκρασίας μου. Ἡ κατάστασή μου ἔφτασε στὸ ἀπροχώρητο ὅταν ἓνας γιατρὸς μοῦ εἶπε, ἔπειτα ἀπὸ θεραπεία πολλῶν ἐβδομάδων, ὅτι εἶχα ἴνωμα καὶ ὅτι ἔπρεπε νὰ κάνω ἐγχείρηση. Βρισκόμουν σὲ πολὺ καταθλιπτικὴ κατάσταση καὶ ἤμουν ἀπελπισμένη καὶ ἀποθαρρυνμένη, ὅταν, τὸν Ἰανουάριον τοῦ 1893, πληροφορήθηκα γιὰ τὴ Χριστιανικὴ Ἐπιστήμη ἀπὸ ἓνα γράμμα μιᾶς ἀγαπημένης μου ἀδερφῆς, ποὺ εἶχε ὠφεληθῇ πολὺ ἀπ' αὐτή, κι ἀποφάσισα ἀμέσως νὰ ἐπισκεφτῶ ἓναν πρακτίσιονερ, γιατί πίστευα ὅτι αὐτὴ ἦταν ἡ ἀλήθεια ποὺ εἶχε ἀπὸ καιρὸ χαθῇ καὶ ποὺ θὰ μ' ἐλευθέρωνε. Ἐπρεπε νὰ κάμω μεγάλες προσπάθειες καὶ

θυσίες για να πάω στο Σικάγο την εποχή εκείνη, ἀλλ' ἡ θεία Ἀγάπη ἀνοιξε τὸ δρόμο καὶ ἔφτασα ἐκεῖ τὸ Μάρτιο. Ἔμεινα στὸ σπίτι τῆς ἀδερφῆς μου, διαβάζοντας τὸ *Ἐπιστήμη καὶ ὑγεία* σχεδὸν συνεχῶς, κι ὕστερα ἀπὸ λίγες μέρες τῇ ρώτησα ἂν ἔπρεπε νὰ ζητήσω τρῆιμεντ γιὰ τὸ ἱνωμα, ποὺ μὲ εἶχε ταλαιπωρήσει τόσο πολὺ. Ἐκείνη μοῦ εἶπε: «Αἰσθάνεσαι καλὰ, δὲν εἶναι ἔτσι;» Τῇ βεβαίωσα ὅτι ποτὲ δὲν εἶχα αἰσθανθῇ τόσο καλὰ ὅσο ἀπὸ τότε ποὺ ἔφτασα ἐκεῖ. «Λοιπόν», εἶπε ἀποφασιστικά, «τὸ ἱνωμα ἔφυγε, γιὰτὶ ὁ Θεὸς ποτὲ δὲν τὸ ἔκανε», καὶ ἡ βεβαίωσή της αὐτὴ ἦταν ἀληθινή, γιὰτὶ ἀπὸ τὴν ἡμέρα ἐκείνη δὲν μ' ἐνόχλησε ποτέ. Ἀπὸ τότε θεραπεύτηκα ἀπὸ χρόνιο πονόλαιμο, φθινοπωρινὸ συνάχι κι ἄλλες ἀρρώστιες, καὶ ξέρω ὅτι ἡ Χριστιανικὴ Ἐπιστήμη εἶναι ἡ ἀλήθεια. B. W. S., Κόουλντγωτερ, Μίτσιγκαν, Η. Π. Α.

ΑΠΟ ΤΟ ΣΚΟΤΑΔΙ ΣΤΟ ΦΩΣ

Ἔχω ὠφεληθῇ τόσο πολὺ ἀπὸ τὶς μαρτυρίες ποὺ δημοσιεύονται στὸ *Sentinel* καὶ στὸ *Journal* ὥστε στέλνω κι ἐγὼ τῇ δικῇ μου, μὲ τὴν ἐλπίδα ὅτι μπορεῖ νὰ δώσῃ χαρὰ σὲ κάποια καρδιὰ ποὺ ἀγωνίζεται. Ἀνατράφηκα ἀπὸ χριστιανούς γονεῖς, ποὺ ἦταν καλοὶ καὶ στοργικοί, καὶ ἤμουν πάνω ἀπὸ εἴκοσι χρόνια μέλος μιᾶς ἀναγνωρισμένης ἐκκλησίας, ἀλλὰ δὲν ἔμεινα ποτὲ ἱκανοποιημένη. Ἦμουν καταφοβισμένη καὶ ὑποδουλωμένη στοὺς ψεύτικους θεοὺς αὐτοῦ τοῦ κόσμου — τὴν ἁμαρτία, τὴν ἀρρώστια καὶ τὴ φτώχεια· συνεπῶς ὅπου κι ἂν στρεφόμουν καὶ ὅτι κι ἂν ἐπιχειροῦσα, μὲ περίμενε ἡ ἀπογοήτευση καὶ ἡ ἀποτυχία· ἀλλ' ὁ Θεὸς μὲ ὡδηγοῦσε σὲ μιὰν ἀλλοιώτικη ζωὴ. Ἀρχισα νὰ ἐνδιαφέρωμαι γιὰ τὴ Χριστιανικὴ Ἐπιστήμη περίπου πρὶν ἀπὸ δεκατρία χρόνια, καὶ ἀπὸ τότε εἶμαι μιὰ πιστὴ ὁπαδὸς της. Μὲ τὸ διάβασμα τοῦ *Ἐπιστήμη καὶ ὑγεία* θεραπεύτηκα ἀπὸ χρόνια καταρροή καὶ λαρυγγίτιδα, καὶ κατόρθωσα ἐπίσης νὰ βάλλω κατὰ μέρος τὰ γυαλιά μου. Ἡ Χριστιανικὴ Ἐπιστήμη μὲ βοήθησε νοερά, ἠθικὰ καὶ σωματικά, τὸ μεγαλύτερο ὅμως καλὸ ποὺ μοῦ ἔκανε εἶναι ὅτι μ' ἐξύψωσε πνευματικὰ καὶ μ' ἔκανε ἱκανὴ νὰ γνωρίσω ὅτι ὁ Θεὸς καὶ θέλει καὶ μπορεῖ νὰ φροντίζῃ γιὰ τὰ παιδιὰ Του, ἀρκεῖ νὰ εἴμαστε πρόθυμοι νὰ

κάνουμε τὸ καθήκον μας καὶ νὰ σηκώνουμε τὸ σταυρό, πού, ἂν καὶ πολλές φορές φαίνεται ὅτι εἶναι βαρὺς, μᾶς ἀνταμείβει ὅπως πάντοτε στὰ σίγουρα. Ἡ Χριστιανικὴ Ἐπιστήμη ὄχι μόνο μὲ βοήθησε, ἀλλὰ μ' ἔκανε ἱκανὴ νὰ βοηθῶ καὶ ἄλλους.

Ἡ Βίβλος εἶναι ἓνα καινούργιο βιβλίον γιὰ μένα. Τώρα καταλαβαίνω τί ἐννοοῦσε ὁ Ἰησοῦς ὅταν ἔλεγε: «ἔλθετε πρὸς με, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ ἐγὼ θὰ σᾶς ἀναπαύσω».

Ἡ καρδιά μου πλημμυρίζει ἀπὸ εὐγνωμοσύνη γιὰ τὴ Mrs. Eddy γιὰ τὸ ἔργο πού ἔκανε, καὶ ἐξακολουθεῖ νὰ κάνῃ ἀκόμη γιὰ τὸν κόσμον, καὶ εἶμαι ἐπίσης πάρα πολὺ εὐγνωμὼν στὸ Θεό γιὰ τὴν μετ' ὁδὴγήσασάν με ἀπὸ τὴν ἀλήθεια, γιὰ νὰ ἔχω ζωὴ, καὶ νὰ τὴν ἔχω πιὸ ἁφθονά. Κυρία Μ. Μ., Σικάγο, Ἰλλινόϊς, Η. Π. Α.

ΜΑΡΤΥΡΙΑ ΕΥΓΝΩΜΟΣΥΝΗΣ

«Λύχνος εἰς τοὺς πόδας μου εἶναι ὁ λόγος σου, καὶ φῶς εἰς τὰς τρίβους μου».

Αὐτὸ ἔχει ἀποδειχτῇ στὴ ζωὴ μου κατὰ πολλοὺς τρόπους. Ὅταν γνώρισα τὴ Χριστιανικὴ Ἐπιστήμη, ἦμουν ἓνα ἐρείπιο σωματικά, ψυχικά καὶ οἰκονομικά· ἀλλ' ἀφότου μὲ τὴν ἀνάγνωσιν τοῦ *Ἐπιστήμη καὶ ὑγεία* ἡ σκέψις μου στράφηκε πρὸς τὸ φῶς, εἶδα ὅτι ἔχω ὅλες τὰς ἀνέσεις πού χρειάζομαι, ἀρκεῖ νὰ εἶμαι πρόθυμη νὰ δεχθῶ τὸ λόγο καὶ νὰ τὸν ζῶ. Εἶμαι ἰδιαίτερα εὐγνωμὼν γιὰ τὴν πνευματικὴ βοήθειαν. Ξέρω ὅτι τὰ πράγματα πού ἔκανα καὶ σκεφτόμουν πέρσι δὲν τὰ κάνω οὔτε τὰ σκέφτομαι φέτος, κι αὐτὸ μ' εὐχαριστεῖ. Μὲ τὴν προσεκτικὴ καὶ εὐλαβικὴ μελέτη τοῦ *Ἐπιστήμη καὶ ὑγεία* ὁδηγήθηκα ἀπὸ τὴν ἀρρώστια στὴν ὑγείαν, ἀπὸ τὴ λυπηρὴ στὴν εἰρήνην, ἀπὸ τὴν στέρησην στὴν ἀφθονίαν, καί, τὸ ὠραιότερον ἀπ' ὅλα, ἀπὸ τὸ σκοτάδι στὸ φῶς. Κυρία Η. Σ. Σ., Σηάττλ, Οὐάσιγκτων, Η. Π. Α.

ΘΕΡΑΠΕΙΑ ΑΠΟ ΦΥΜΑΤΙΩΣΗ ΚΑΙ ΑΣΘΜΑ

Μὲ μεγάλη εὐχαρίστηση ἀναγνωρίζω ὅτι ἡ Χριστιανικὴ Ἐπιστήμη μ' εὐεργέτησε πολὺ. Πᾶνε σχεδὸν δέκα χρόνια

ἀπὸ τότε ποὺ δανείστηκα ἓνα ἀντίτυπο τοῦ *Ἐπιστήμη καὶ ὑγεία* κι ἄρχισα νὰ ἐρευνῶ τὸ θέμα αὐτό. Ὑπόφερα ἀπελπιστικά ἀπὸ ἄσθμα, σὲ σημεῖο ποὺ πολλές φορές δὲν μποροῦσα σχεδὸν καὶ ν' ἀναπνεύσω ἀκόμη. Ἦμουν ἐπίσης θύμα καὶ τῆς φοβερῆς ἐκείνης ἀρρώστιας ποὺ λέγεται φυματίωση. Ἦταν κληρονομικὴ, γιατί ὅλα σχεδὸν τὰ μέλη τῆς οἰκογένειάς μου, καὶ ἀπὸ τὶς δυὸ πλευρές, εἶχαν πεθάνει ἀπ' αὐτῇ. Κατάφυγα στὴ Χριστιανικὴ Ἐπιστήμη ἀκριβῶς σὰν τὸν ἄνθρωπο ποὺ πνίγεται καὶ πιάνεται ἀπὸ ὅ,τι βρῇ. Ἐνδιαφέρθηκα ὅμως πολὺ μόλις ἄρχισα νὰ τὴν καταλαβαίνω, καὶ ἀφοῦ διάβασα τὸ βιβλίο γιὰ μερικὲς ἐβδομάδες – ὅλες σχεδὸν τὶς ὥρες ποὺ δὲν κοιμῶμαι – καλυτέρεψα τόσο πολὺ, καὶ τόσο πείστηκα ὅτι περιεῖχε τὴν ἀλήθεια, ὥστε κι ἐγὼ καὶ ἡ γυναίκα μου πετάξαμε ὅλα τὰ φάρμακα ποὺ εἶχαμε στὸ σπίτι, καὶ ἀπὸ τότε δὲ χρησιμοποίησαμε κανένα ἄλλο φάρμακο ἐκτὸς ἀπὸ τὴ Χριστιανικὴ Ἐπιστήμη. Ἐξακολούθησα νὰ μελετῶ καὶ νὰ ἐφαρμόζω τὴ διδασκαλία τῆς ὅσο μποροῦσα καλύτερα, καὶ ἀνάκτησα τὴν ὑγεία μου μέσα σὲ λίγους μῆνες.

Πρὶν ἀρχίσω νὰ ἐρευνῶ τὴ Χριστιανικὴ Ἐπιστήμη ἤμουν, ἀπὸ μικρός, ἓνας δεδηλωμένος ἄπιστος, εἶχα διαβάσει πολλὴ φιλολογία αὐτοῦ τοῦ εἶδους, καὶ δὲν εἶχα καμιὰ ἐπιθυμία γιὰ θρησκευτικὰ πράγματα. Ἡ διδασκαλία τῶν ἀναγνωρισμένων θρησκείων δὲ μοῦ ἔδωσε ποτὲ μιὰ λογικὴ ἐξήγηση ὅτι ὑπάρχει ἓνας πάνσοφος Θεός. Τώρα δὲν ἀμφιβάλλω πιά γιὰ τὴν ἀλήθεια τῆς διδασκαλίας τοῦ μεγάλου Ὁδηγέτη, τοῦ Ἰησοῦ τοῦ Ναζωραίου, ὅπως δὲν ἀμφιβάλλω καὶ γιὰ τὴν ὀρθότητα τῶν βασικῶν νόμων τῶν μαθηματικῶν ἢ τῆς μουσικῆς. Δὲν ἔχω καμιὰ ἀπολύτως ἀμφιβολία ὅτι ἡ Χριστιανικὴ Ἐπιστήμη μ' ἔσωσε ἀπὸ τὸν τάφο, καὶ ὅτι ἀποδείχτηκε ἔτσι ὅτι εἶναι μιὰ πάρα πολὺ πρακτικὴ καὶ ἀποτελεσματικὴ βοήθεια σὲ καιρὸ μεγάλης ἀνάγκης. Ὅσο μεγάλος κι ἂν ἦταν ὁ σωματικός μου πόνος, δὲν μπορῶ παρὰ νὰ αἰσθάνωμαι χαρὰ γιατί ἔγινε αἰτία ν' ἀνοίξῃ ἡ πόρτα τῆς συνείδησής μου καὶ ν' ἀφήσῃ νὰ μπῇ μέσα τὸ φῶς τῆς Ἀλήθειας. Μὲ τὸν τρόπο αὐτὸ μπόρεσα νὰ γνωρίσω λίγο τὸ Θεό, τὸ καλὸ, ὅπως ἀποκαλύπτεται στὴ Χριστιανικὴ Ἐπιστήμη. C. B., Γουέμπ Σίτυ, Μιζούρι, H. Π. Α.

ΕΥΡΕΤΗΡΙΟ ΤΩΝ ΟΡΩΝ ΤΟΥ ΓΛΩΣΣΑΡΙΟΥ

Ἀβελ.....	579:8	Ἐν (ἐντός).....	588:24
Ἀβραάμ.....	579:10	Ἐρημος.....	597:17
Ἀγγελοι.....	581:4	Ἐσπέρα.....	586:1
Ἅγιο Πνεῦμα.....	588:8	Ἐσὺ.....	599:4
Ἀγνωστο.....	596:1	Ἐτος.....	598:22
Ἀδάμ.....	579:16	Εὐα.....	585:27
Ἀδης.....	588:1	Εὐφράτης.....	585:19
Ἀμνὸς τοῦ Θεοῦ.....	590:10	Ζῆλος.....	599:6
Ἀνάσταση.....	593:11	Ζιζάνια.....	595:6
Ἀνθρωπος.....	591:6	Ζωή.....	590:15
Ἀντίδικος.....	580:31	Ἡλίας.....	585:10
Ἀρχή.....	593:3	Ἡλιος.....	595:1
Ἀσέβεια.....	595:28	Ἡμέρα.....	584:1
Ἀσὴρ.....	581:17	Θάνατος.....	584:9
Βαβέλ.....	581:19	Θαῦμα.....	591:25
Βαλάντιο.....	593:8	Θέληση.....	597:21
Βάπτισμα.....	581:26	Θεοί.....	587:10
Βασιλεία τῶν οὐρανῶν.....	590:1	Θεός.....	587:6
Βενιαμίν.....	582:4	Θνητὸς νοῦς.....	591:29
Βράχος.....	593:20	Θουμμίμ.....	595:12
Γάδ.....	586:20	Ἰακώβ.....	589:4
Γεθσημανή.....	586:22	Ἰάφεθ.....	589:8
Γῆ.....	585:5	Ἱερουσαλήμ.....	589:12
Γιῶν.....	587:4	Ἰησοῦς.....	589:16
Γνώση.....	590:5	Ἰούδας.....	589:23
Δάν.....	583:30	Ἰσάχαρ.....	589:1
Δέκατο.....	595:25	Ἰωσήφ.....	589:19
Δημιουργός.....	583:23	Καλό.....	587:21
Διάβολος.....	584:19	Καρδιά.....	587:25
Ἐγώ.....	588:10	Καταπέτασμα.....	596:31
Ἐκκλησία.....	583:14	Κιβωτός.....	581:8
Ἐλαιο.....	592:25		

Κοιλιάδα.....	596:22	Πρόβατο.....	594:14
Κόκκινος δράκοντας.....	593:9	Προφήτης.....	593:5
Κύριος.....	590:17	Πρωί.....	591:27
Κύριος ὁ Θεός.....	590:23	Πῦρ.....	586:12
Λευί.....	590:12	Ρομφαία.....	595:4
Μητέρα.....	592:16	Ρουβήν.....	593:14
Μωυσῆς.....	592:11	Ρυπαρότητα.....	595:27
Ναός.....	595:8	Σάρκα.....	586:17
Νέα Ἱερουσαλήμ.....	592:18	Σῆμ.....	594:16
Νοημοσύνη.....	588:26	Σιών.....	599:9
Νοῦς.....	591:18	Στερέωμα.....	586:14
Νύμφη.....	582:15	Σφραγίδα.....	593:25
Νυμφίος.....	582:19	Σωτηρία.....	593:22
Νύχτα.....	592:21	Ταφή.....	582:22
Νῶε.....	592:22	Τίγρις.....	588:6
Ὁ ὦν.....	588:22	Υἱός.....	594:19
Οἶνος.....	598:20	Ὑλη.....	591:9
Οὐρανός.....	587:27	Φάντασμα.....	587:1
Οὐρίμ.....	596:12	Φαρισαῖος.....	592:27
Οὐσία.....	594:29	Φίδι.....	594:1
Ὅφθαλμοί.....	586:3	Φισών.....	593:1
Παιδιά.....	582:29	Φόβος.....	586:10
Παιδιά τοῦ Ἰσραήλ.....	583:6	Φτυάρι.....	586:6
Παντοκράτορας.....	581:3	Χάμ.....	587:23
Πατέρας.....	586:8	Χαναάν.....	582:25
Περιστερά.....	584:30	Χριστός.....	583:12
Πίστη.....	582:1	Χρόνος.....	595:20
Πλάνη.....	585:17	Χῶμα.....	584:32
Πνεῦμα.....	594:23	Ψυχές.....	594:21
Πνεῦμα (ἄνεμος).....	597:29	ὦτα.....	585:1
Πνεύματα.....	594:26		
Ποταμός.....	593:16		

