

Based on the Classic

The Science of Mind

by Ernest S. Holmes

Paraphrased by Dr. Edward Viljoen



A Note from Edward:

This paraphrase attempts to make Holmes accessible while addressing some of the logical and ethical challenges in the original text. I've tried to be honest about the hard questions: why some are healed and others aren't, how to hold the "impersonal Universe" teaching alongside obvious systemic inequality, and how to work with negativity without bypassing real suffering.

The Science of Mind is a practice, not a perfect philosophy. It asks us to work with consciousness while remaining humble about what we don't know. It invites us to take responsibility for our inner life without blaming ourselves for circumstances beyond our control. That's a nuanced position, and I hope this version helps you hold it with both rigor and compassion.

Use what serves you. Question what doesn't. This teaching is a tool, not a dogma.

Chapter One – The Thing Itself

We see the abundance of Creation everywhere. The earth contains untold riches, and the air we breathe is alive with power. Why then is humankind so troubled with weakness, poverty, and fear? The Science of Mind and Spirit addresses this by exploring what we might call the divine plan of freedom.

Let us say that the creative Intelligence of the Universe, which we call God, has created everything in complete freedom. The seed of freedom then must be planted in our innermost being and must be spontaneously discovered by each person. Freedom cannot be imposed or restricted in any way. Our inherent nature is always to explore new ways to express this freedom. This is the divine plan of freedom and is discussed in the following chapters.

The Universe Never Plays Favorites

We're used to the thought that if we mix certain colors, we get certain other colors. It's a dependable principle of mixing colors. We know that whoever blends particular colors will get the same result. The Science of Mind and Spirit proposes that the same applies to the study of metaphysics. A universal Principle does not distinguish between people and has no favorites.

We may have thought of metaphysics as something only the most profound thinkers could understand. The Science of Mind and Spirit affirms that we are all thinkers and that whoever will study and use a principle may do so, regardless of their history or background.

Why then are some healed through prayer while others are not? This is one of the most difficult questions in spiritual practice, and it deserves an honest answer rather than a tidy one.

We might begin by recognizing what we can observe: prayer and spiritual practice do sometimes coincide with healing and positive change. People report transformative experiences. Consciousness shifts, and

circumstances shift with them. This suggests something real is happening, even if we can't fully explain it.

At the same time, we know that good, faithful, spiritually mature people suffer. Children get sick. Natural disasters don't distinguish between the prayerful and the skeptical. If we're going to take the Science of Mind seriously, we can't pretend that belief alone determines every outcome, or we end up blaming sick people for their illness and poor people for their poverty.

So what might be happening? Consider that we're working with a principle, yes, but we're working with it within a world of other principles: biology, physics, social systems, inherited trauma, environmental factors. Our consciousness interacts with all of these. Sometimes our spiritual work aligns with healing. Sometimes other factors dominate. Sometimes we simply don't know why things unfold as they do.

What we can say is this: when someone's thought and prayer align with a deep recognition of wholeness, healing becomes more possible. Not guaranteed, but more possible. The person who approaches prayer with clarity, conviction, and a genuine shift in consciousness often experiences corresponding shifts in their life by opening to what's already available.

This teaching asks us to take responsibility for our consciousness without taking blame for circumstances beyond our control. That's a delicate line to walk, and it requires us to hold paradox: we are powerful co-creators, and we are also finite beings living in a complex world we didn't design.

Nothing Supernatural about the Science of Mind and Spirit

There's nothing supernatural about the study of Life from the metaphysical viewpoint. We approach this study with awe, but not with fear. Metaphysics is simply the study of Life and the nature of the laws of life. It's a study based on the understanding that we live in a spiritual universe and that the Divine is in and through and around us. Metaphysics seeks to understand the relationship between the universe and our mind.

Although we may not know what the mind is exactly, we know a great deal about it. By mind, we mean consciousness, the consciousness we're using right now to read this text. We don't, however, know where it's located. We're more aware of what mind does than what mind is.

There are not two minds, only two natures

We use two names to describe states of consciousness: the objective (surface) mind and the subjective (deeper) mind. Objective mind includes our conscious use of mind. Subjective mind refers to our subconscious state of mind. It's that part of our mind that is receptive, responding faithfully to our thought. Subjective mind responds to conscious thought according to a law that works out the purpose of the conscious thought.

Limitless Power

We have at our disposal a seemingly infinite power within our subjective mind. It's never exhausted by our use of it. Our subconscious mind is merged with universal subjective Mind. In other words, there's only one subjective Mind, subject to one Law. Each of us then makes personal use of the universal subjective Mind through our own conscious thought. Each person is universal on the subjective side of life, and individual at the point of conscious perception.

Learning to think is to take advantage of an infinite Power by which we can bring into expression that which we desire. This is done not by holding thoughts, but by becoming a living embodiment of the thought that passes into the subjective mind.

All Thought is Creative

All thought is creative according to its nature and the emotion or conviction behind the thought. The thought is accepted in the subjective and sets power in motion in accordance with the thought. This process is called Law. We may use the subjective mind's power to create by becoming aware of our conscious thoughts and choices.

The spiritual world is a world of conscious Intelligence. Our mind operates within this world of conscious Intelligence. The conscious mind

is Spirit (directive, creative) while the subjective mind is Law (responsive, creating). One is a complement of the other.

Learning to Trust Will Make us Happy

We live in a Universe of pure Intelligence. Intuitively we sense that in our native state we're all some part of this eternal and pure Intelligence. But we find ourselves confused, conflicted and fearful, sometimes afraid of the universe and suspicious of people around us.

Learning to trust that all of life is a manifestation of the one infinite Intelligence, we begin to be happy, prosperous and well. The storehouse of Nature may be filled with good, but this good is accessed through understanding our relationship to the infinite Intelligence and through the power of our conscious thought to direct the subjective mind.

Divine Nature is in Everyone

The nature of the Divine is in every individual. Because the Divine is what It is, and works the way It works, It appears to each of us through our belief. The mind, which we discover within us, is the Mind that governs everything.

Chapter Two – The Way It Works

The Science of Mind and Spirit affirms that the creative energy of life is universal, available uniformly and equally to all. The Science of Mind and Spirit states that Spirit (or Creative Intelligence) expresses through us and that our thought is our personal use of the creative intelligence we call God.

There's a Universal Mind that is the origin of everything. It's referred to in The Science of Mind and Spirit by many terms, including Spirit, Intelligence, First Cause, the Divine or whatever term is effective in conveying the idea of a Universal Life that is in and through all that is.

The life which we live is the Universal life expressing through us. Our thought and emotion is the use we make (consciously or unconsciously)

of this Universal Mind that is the cause of everything. Therefore we say that the intelligence we find in ourselves is our personal use of the Creative Intelligence of the Universe. Everything is made out of this Universal Intelligence. There's nothing but Universal Intelligence. That's why we're called children of the Divine. We could be nothing else. When we accept this idea, we begin to see ourselves as we are.

The seed of perfection is hidden within

The perfect Universal Intelligence that is within us is our life. In the inner sanctuary of our nature, hidden perhaps from objective gaze, nestles the seed of perfection. Not fully understanding our nature, we've sometimes misused the greatest power we possess, creating disharmony where we could have created harmony. So complete is our freedom that we can use Universal Intelligence any way we wish. Our suffering often comes not because it's imposed upon us, but because we haven't yet discovered how to work with our true nature.

A note here: We're born into families, cultures, and circumstances that shape our consciousness before we even know we have one. We inherit thought patterns. We absorb beliefs about scarcity, unworthiness, and fear. Learning to work consciously with the creative principle of Mind is developmental work. Be patient with yourself.

Spirit works for us by working through us

When we recognize Universal Intelligence and understand our relationship to It, It works for us by working through us. Jesus summed up this philosophy in the idea "It is done unto you as you believe." Therefore, our belief sets the limit for our creative use of an Intelligence which Itself is without limit. So, it's not a question of Universal Intelligence's willingness, nor of Its ability. It's rather a question of our receptivity to Its potential. Emerson described it saying "There is no great and no small to the soul that maketh all."

How much can we believe?

It's a fundamental tenet of The Science of Mind and Spirit that as much as we can believe will be done unto us. When consciousness speaks, the law

receives and executes. Similarly, when a farmer plants a seed, the law is invoked. That which follows is done by the invisible side of Nature, a law of growth which has no will of its own, other than to receive and respond to the seed.

When someone gives a treatment

When someone speaks an affirmative prayer, they're planting a mental seed into the subjective soil, taking the first step of the creative order. That which follows is evolution, or the unfoldment of the prayer, into existence.

We're thinking, willing, knowing, conscious centers of life. We're immersed in a creative something, whatever it's called, that flows through us. The sum total of all our thought, purpose and belief creates a tendency in the Universal Law. It reacts to us according to the sum total of our belief. Whether we're aware of this creative process or not, the effect is the same. If certain specific ways of believing have produced limitations, other beliefs will change them. Our task is to learn to believe differently. Our approach must be direct and specific.

Suppose we're laboring under an idea of limitation, and our whole thought is a picture of lack. We might be saying "I cannot have and enjoy good things." And we would be exhibiting that experience through not having or accomplishing good.

It may take time to reshape the basis of this thought. We can begin by saying to ourselves "I perceive that because I am what I am, because of the infinite Intelligence that is in and through all, I know that good is now mine." Say it without mental coercion, without willing anything to be done. The change isn't brought into being by willpower, but by the power of recognizing the Truth. We can have in experience as much as we can find in our consciousness that isn't repudiated by our denials.

Working with What Appears as Negative

In studying The Science of Mind and Spirit, we begin to instill into our mind that Universal Mind is all there is, that there's no equal or opposing

power. We experience what appears as good and evil because we perceive a presence of duality rather than unity.

Here's where things get practical. You can't think your way out of noticing that the world contains suffering. You can't pretend that negativity doesn't exist. What you can do is train yourself not to feed it, not to rehearse it, not to let it dominate your inner landscape.

The spiritually mature person doesn't deny what's happening. They acknowledge difficulty while refusing to make it their identity. They see the problem without becoming the problem. This isn't about brushing things off or pretending everything's fine. It's about maintaining your center in the midst of what's real.

If negative thoughts come (and they will), you don't have to give them a home. You can notice them, acknowledge them, and return to what's true. You can speak about difficulties without letting those difficulties define your consciousness. Your brain does indeed hear what your mouth says, so there's wisdom in being thoughtful about the stories you tell and retell.

The self-disciplined, centered mind looks for what can be built upon, even in the midst of trouble, and is therefore prepared to act when the opportunity presents itself.

Then knowing that Universal Intelligence can work for us only through us, we begin to accept more good today than we accepted yesterday. The time will come then when we'll have left the apparent discord behind with things that were once thought to be.

Chapter Three – What It Does

All invention, art, literature and wisdom that has come to humanity has come through those who have deeply penetrated the secrets of nature and the mind of the Divine. While it's true that we're immersed in an Infinite Intelligence, it's also true that this Intelligence must have an outlet before it can reveal its secrets.

The potential of all things exists within the Mind of the Divine, and we draw from this potential through the channel of our minds. We must be aware of our unity and connection before we can derive the benefits which the greater Mind is willing to reveal or impart to us.

Spirit can give us only what we can take. Therefore we must resolve to expand our receptivity to It.

The Impersonal Universe

The Universe is impersonal in that It regards all people equally. Its nature is to give equally to all. Our nature is to receive.

Another note worth making: *When we say the Universe is impersonal, we don't mean it's cold or indifferent. We mean it doesn't play favorites. The sun shines on everyone. Gravity works the same for everyone. The creative principle responds to everyone's consciousness equally.*

But this gets complicated when we look at the world. People are born into vastly different circumstances. Some have access to resources, education, safety, and support. Others don't. To say "the Universe gives equally to all" while ignoring systemic inequality and inherited disadvantage would be spiritually irresponsible.

So let's be clear: the principle is available equally. The law doesn't discriminate. But we live in a world where people's ability to access, understand, and apply the principle varies wildly based on factors beyond their individual control. Our spiritual practice doesn't erase the need for justice, compassion, and collective action. It complements it.

A riddle of simplicity

It's a beautiful and true thought to realize that every person exists within the mighty mind of the Divine and therefore each one of us has the same access to the Intelligence of Creation.

The farmer has seen the Heavenly Host in the fields. The child has frolicked with the Divine at play. The mother has clasped the Divine to

her breast, and the fond lover has seen the Divine in the eyes of the beloved.

We look too far away, making a riddle out of simplicity. We haven't read the sermons written in stones, nor interpreted the light of love running through life. To return to a simple understanding of the Divine is one of the first and most important things to do.

The Divine is inherent in our nature; we're immersed in it. The question is, how much of this Divine nature are we going to express in our lives? Each of us approaches and expresses the Divine according to our nature. The scientist and the philosopher, the priest, and professor, the humanitarian and the empire builder, all have caught something of the Divine Nature, and each speaks it in an individual way.

Take a direct approach to understanding this, saying simply "It's the nature of the Universe to give me what I can take. It cannot give me more. It has given all; I have not yet accepted it." Undoubtedly we're surrounded by and immersed in Divine Life. But only as much of this perfect Life as we understand and embody will become our reality.

Love and Law

Love is the Divine Givingness. It's spontaneous. It's equal toward all. The way Love's power works is called "The Law." The Law is the way Love works. So we see that Life has two fundamental characteristics, the Love of the Divine (or Spirit) and the Laws through which It operates (the way It works). Love points the way and Law makes the way possible.

The Scientific Method

If we observe scientific discovery, we see that it works in the following way. Someone's mind discovers a law or principle. Following this knowledge of the way that law or principle works, any other person may prove the same discovery.

Significant to this method is the fact that it's the mind that discovers and makes use of a law or principle. The law or principle is mechanical, but the mind is creative, loving and flexible. The mind in us which we use to discover and use the laws or principles is the Mind of the Divine. It's the infinite Mind. Consequently, we'll always be finding new lands in It.

Since it's the mind which must first come to see, know and understand, we do well to look to the use of our mind to address life's difficulties. All future possibilities for humanity must first find an avenue of outlet through someone's mind.

How then are we to accomplish the desired result? By stating that our mind, being the Mind of the Divine, knows the truth about the thing we wish to know.

All Knowledge

The Mind of the Divine (Universal Mind) contains all knowledge. Even though all of Its wisdom is poured over us, we receive only that which we're ready to understand until we consciously change or increase our receptivity to It. This is why some draw one type of knowledge into life and some another, all from the same source.

The scientist discovers the principles of science; the artist embodies the spirit of art, the saint draws the Divine into their being, all because they have courted the particular presence of some definite concept. Each state of consciousness taps the same source, but has a different receptivity. We each receive what we open to, according to our ability to receive it. The Universe is Infinite; the possibility of differentiating is limitless.

As all numbers proceed from the fundamental unit, and as all matter is but different manifestations of the basic building blocks, so all things draw their being from one infinite Universal Mind. This Mind is neither person, place nor thing, but It's the essence of all that is.

Life always becomes to us the particular thing we need when we believe that it does. We bring this Universal Possibility into expression using our conscious thought, drawing it through our minds. One state of

consciousness will produce one kind of result, another mental state, a different one.

Mental work is definite

Each state of thought uses the same law or principle. Each mind is inspired by the same Spirit. But each draws forth and produces a different result. Multiplicity proceeds from unity.

Someone will ask, can we bring out both good and evil from the One source? Because the One source is Absolute, its nature is undivided. It's Absolute Goodness. We're not able to budge the One Source from Its nature. We do however have ample latitude for how we will personally express it.

The Principle Restated

Infinite Possibility, the Mind of the Divine, surrounds us. Its nature is to be giving, and It expresses itself through us.

Chapter Four – How to Use It

A challenge that faces students of metaphysics is that of indulging in too much theory and too little practice. We only know as much as we can apply and prove. It's easy enough to announce that there are no sick people, but this won't heal those who are sick. It's easy to announce that there's no poverty; anyone can do this. However, if we're to prove such statements to be valid, we'll need to do more than talk about it. By thinking correctly and with the conscious mental use of the spiritual law of Mind, we're to prove that definite things can be done.

We're surrounded by an intelligent force that's ready and willing to take the form of our creative belief. This force (or the law of Mind) works for us by working through us, as it does for everyone. We didn't create the law of Mind, and we can't change it. However, we can learn to use it correctly when we understand and use it according to its nature. Thoughts and emotions direct the law of Mind, and we should exercise care in how we deal with them.

Keep in mind that all form has its origin in thought, including those forms and experiences that appear to be out of harmony with the original perfection of Spirit: beauty and truth. The universe isn't divided against itself, and neither should our thinking be. We can learn to bring our thoughts into line with the original perfection of creation by developing a more affirmative attitude of mind, one that's positive, stable, and above all else, harmonized with that which is already perfect.

Practicing this way, we ought to be able to look a disturbing fact in the face while staying faithful to a standard of perfection and trusting that what we've perceived to be discordant may be changed by returning our thought to the standard of perfection. The realization that we have this ability, however, is attained only by practice and proof.

The practice of the Science of Mind and Spirit requires a positive attitude and a willingness to let the inner Spirit guide us. Only in as much as our thinking is in harmony with the law of Mind and the original perfection of creation will it produce corresponding results. An erroneous belief is neither person, place nor thing to the one who recognizes it for what it is. Change the consciousness, and the condition will shift.

A Practical Example

For example, people who are experiencing financial lack and want to change this may already be convinced that the current situation is not supported by spiritual law, yet the experience of lack persists. These people can stop and declare that the experience of limitation has no ultimate power. Then they can fill their thought with the expectation of good and images of sufficiency, sensing and mentally seeing right action taking place. Trusting the Law of Mind to bring the desired change into being, these individuals continue to deny anything and everything that contradicts a realization of this good.

Let's imagine that one of these people then, meets a friend who engages in a conversation about difficult times, business challenges and undesirable affairs. Here's where discernment comes in. This doesn't mean we refuse to hold conversations with other people, fearing that they'll destroy the work we're doing spiritually. It means we don't adopt the consciousness being described. We can listen, we can care, we can

even commiserate, but we don't let that conversation become the final word on reality.

We ought to be able to talk to anyone and not be knocked off center. That's different from surrounding ourselves with negativity or rehearsing stories of doom. There's a balance here. We can acknowledge what's happening in the world and in people's lives while maintaining our own spiritual center.

The time will come when we naturally refrain from dwelling on those things that don't serve our highest good. This isn't about denial or pretending. It's about choosing where we put our attention.

A Sample Spiritual Mind Treatment

Here's an example of an affirmative prayer for someone who wants to improve their circumstances. Notice the structure: it begins with recognition of what's true, moves into personal alignment with that truth, declares the specific condition being treated, gives thanks, and releases.

Recognition:

There is one Life, one Power, one Presence. This Life is whole, complete, and perfect. It is the source of all that is, the foundation of all existence. This Intelligence moves through all things, creating, sustaining, and renewing. It knows no limitation, no lack, no obstruction.

Unification:

I am a center in this Divine Mind, a point of conscious life, truth, and action. The same Intelligence that creates galaxies and spins atoms into being is the Intelligence that I am. I am not separate from this Power. I live and move and have my being in It.

Realization:

Therefore, my affairs are guided into right action and correct results. Everything I do, say or think is informed by truth. There is power in this recognition because it aligns with what is. Right action unfolds in my life naturally, easily, without force. Ideas come to me, and these ideas are expressions of Divine Intelligence. I am continuously guided. I am drawn

to do the right thing at the right time, to speak what needs to be said, to follow the right course. Any belief in limitation, lack, or impossibility is seen for what it is: a limited perspective, not the final truth. I am held in perfect Life. I live in the Spirit of truth and know that the Spirit of truth lives in me.

Gratitude:

I am grateful. Not for specific outcomes, but for the deep knowing that this is true. Gratitude fills me, not as transaction but as recognition. I rest in thankfulness.

Release:

This word is complete. It goes forth with power, not because I make it powerful, but because it aligns with what is already so. I release it to the Law, which knows exactly how to bring it into form. And so it is.

On Healing and Treatment

Healing and the revelation of wholeness take place as our minds become attuned to the truth of Being. Taking the time to treat the condition daily, no matter what the apparent contradictions may be, is what's meant by working in the law. This law is the law that puts the act into all action. It's the invisible actor, working through us. The mold formed in the subjective mind by the treatment makes possible a concrete manifestation.

Think of an affirmative prayer (or treatment) as a spiritual entity with as much power as is given to it by the mind of the one using it. The law of Mind knows exactly what methods to use to act on the prayer. It's important to spend time convincing ourselves of the truth and power of our prayer. This isn't a power of will, but a power of choice. We don't put power into our prayers. We don't have to drive or push. We accept and believe, and we leave everything else to the law of Mind to work out, no matter how long it takes. We do our spiritual work in Mind until there comes into our experience the actual outpouring of our subjective words.

A new light is coming into the world. The veil between Spirit and matter is very thin. A new science, a new religion and a new philosophy are rapidly being developed. This is in line with the evolution of the great Presence, and nothing can hinder its progress.