

August, 28 Subject: Man

DEAR FRIENDS: We plan to use this spot on our web page to bring you a different set of citations each week-expanding on specific citations from the "Weekly Lesson." A paraphrase can so often open thought to new insights of familiar statements. In this way we hope to share with you some of the wonderful work that has been done in Christian Science over the past fifty years and in to the present by authors you may or may not have yet met.

The first citation this week is from John Doorly's. *Talk on the Science of The Bible -Vol. VII.* This selection corresponds to Section 1 of the Lesson. For back ground information on Mr. Doorly please see our July 7th Lesson on Life.

The Christ in its Own Aspect: Truth

We have epitomized the tone of *Truth* in this way: Truth, as Christ, translates all things. Watch how the prophet gives the sense of translation.

"Behold my servant,"-the Christ-idea,-" whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles" (Isa. 42: 1). Before the time of Isaiah it was generally believed that the Christ was not for the Gentiles; the Messiah, the promised Christ, was only for the Jews. But when Isaiah came, he saw plainly that the Christ must be universal, and he uncovered the whole question; he said, in effect, "There is only one God, the God of all men, and there is only one Christ, the Saviour of all men." Now, there are four tones in that verse: "Behold my servant, whom I uphold;"-the Word of God upholds;"-mine elect, in whom my soul delighteth;"-"This is my beloved Son, in whom I am well pleased," the Christ;"-"I have put my spirit upon him:"-that indicates the utilization of the Christ-idea, which is Christianity;"-"he shall bring forth judgment to the Gentiles"-Science is universal. So we find four distinct tones there." He shall not cry, nor lift up, nor cause his voice to be heard in the street. . . . I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;"-light very often symbolizes the Christ;"-"to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house"-look at that sense of translation. "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul" (S. & H. 269: 14-16). "Behold, the former things are come to pass,"-reality has come to light,"-"and new things do I declare: before they spring forth I tell you of them. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. . . . And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them"(Isa. 42: 2, 6, 7, 9, 11, 12, 16). So there you see the coming of the Christ to consciousness at the point of Truth, the Son of God.

In the Christ reflecting the Word, which is manifestation, the nature of God as Life is shown in Life, Truth, and Love; the focal point is Life, or fatherhood. Then, in the Christ in its own aspect, the Christ, the ideal, is shown at the focal point of Truth, the Saviour, the servant, the Messiah.

In this tone of Truth Mrs. Eddy writes: “As a material, theoretical life-basis is found to be a misapprehension of existence, -materialism is a misapprehension; $2 \times 2 = 5$ is a misapprehension, but it hasn't any reality,—“the spiritual and divine Principle of man dawns upon human thought and leads it to ‘where the young child was,’—even to the birth of 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, chasing away the darkness of error” (S. & H. 191: 8-15). She also says: “We cannot build safety on false foundations. Truth makes a new creature, in whom old things pass away and ‘all things are become new’” (S. & H. 201: 7-9). There is the sense of translation.

The second citation is from *Talks by John Doorly at His Oxford Summer School 1948*, This selection corresponds to Section 5.

Matthew 8:8-17

VERSES 14, 15. Jesus did not always touch those he healed, but here the record that he touched her seems to indicate that he expressed that love which gives “a priceless sense of the dear Father’s loving-kindness” (S. & H. 366: 1-2). Older people so often need that touch of affection. Mrs. Eddy says, “if the unselfish affections be lacking, and common sense and common humanity are disregarded, what mental quality remains, with which to evoke healing from the outstretched arm of righteousness?” (S. & H. 365: 11-14). It is no good being hard-boiled; the letter of Science is no good without tenderness and compassion. We fail utterly without that love which involves unselfishness. If we have an unselfed purpose, we shall never think of what we can get out of Science, but of how it is our privilege to serve.

VERSES 16, 17. Jesus’ demonstration of Mind-healing fulfilled the fifth Beatitude, “Blessed are the merciful: for they shall obtain mercy.” He healed with an overwhelming sense of love, and it is that love which enables all men to take up their divine individuality.

Our last selection is from Helen Wright’s book *Mary Baker Eddy A New Look*. For background information on Helen Wright please see last weeks Lesson.

Starting Every Thought From God

Margie: Mrs. Eddy took a radical departure from both the scientific and religious thinking of the world in her day. In everything she did she *started with God*. Never before had a metaphysician started with God, in divine logic, and proceeded without deviating from God’s point of view. Today, standing on the threshold of the seventh thousand-year period, we see signs on every hand and in every scientific subject that the practical metaphysics stated in Mrs. Eddy’s writings are gaining ground, and supplanting the ignorance of God and man’s relation to God that prevailed in the nineteenth century. Mrs. Eddy showed humanity how to start right by starting with God, and that to start right is to end right. This “leaven which a woman took and hid in three measures of meal, till the whole was leavened,” is ever at work. During the past century this leaven has wrought great changes in the world’s thinking, and in the ages to come it will continue its work until the entire mass of error has been destroyed, and Truth is glorified in man’s spiritual freedom. (117:31)

Marie: On page 118 of the textbook Mrs. Eddy speaks of the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world, as foretold by Jesus’ parable. What is this second appearing in the flesh—what is the meaning of the “Word made flesh”? Did Mrs. Eddy also provide a “link” in the chain of being?

Moderator: Yes, Marie. As Revelator, Discoverer, and Founder of Christian Science she certainly provided a link in the chain of being. Demonstration is the life-link through which Truth destroys error. Mrs. Eddy's life was a continual demonstration of her teaching. It is this demonstrating power—this demonstrating of the Truth—that is the life-link. Her life was the language of Spirit; it was through spiritual sense alone that she carried out her mission. The Word is made flesh in our lives as we demonstrate the teaching of Mary Baker Eddy, because Christian Science is the Word made flesh. It shows scientifically how to escape from the belief of living in a matter body. As we have already brought out, when we study mathematics or any scientific subject we go out from the principle of that subject. In mathematics, for instance, we go out from the principle and stay with the principle; we don't interject human opinions or substitute our false notions for what 25×25 should be. Mrs. Eddy was the first divine philosopher to start all her reasoning from God. We too must learn to start every thought from God.

Rocky: When you say, "start every thought from God," what do you mean, and how can we do it?

Mind

Johnny: You start with *Mind* by going to Science and Health for ideas of Mind. The one Mind that is God is the only Mind and that Mind is your Mind too, since it is the only Mind. That Mind gives you all the intelligence and power you need since it is the only basis, the only law. It is the all-seeing and all-knowing Mind which, when you stay with it, gives you the ideas you need. Mind gives you the vision.

Spirit

In *Spirit*, since the Mind that gave us the ideas is the only *real* Mind, we keep these ideas pure. We don't mix them with beliefs of matter because we know that these ideas alone are substance and reality. As we dedicate ourselves to keeping pure the vision we received when we went to Mind in prayer, this vision grows and develops. Discerning the difference between material beliefs and spiritual ideas brings understanding and unfoldment. As we worship what Mind presents, our thought is more and more purified. Purity, Mrs. Eddy says, is the path to perfection (Marginal heading, p. 337). "In proportion to his purity is man perfect" (ibid).

Soul

In Soul we persevere in this direction until we become the image and likeness of the vision we had in Mind. "Mind," Mrs. Eddy says, "is the Soul of all." Mind is the identity, of all we are aware of. We learn that what we saw in Mind, and which we found to be good, and the only, in Spirit, now becomes changeless good in Soul, and all else is forsaken. Soul becomes our only Ego.

Principle

As we wed Mind, Spirit, and Soul into one system it becomes our *Principle*. There is no other way to arrive at our Principle than to go *the way* of Mind, Spirit, and Soul and see them as one system which then constitutes the Principle from which Life, Truth, and Love flow.

Life

Life is always that circle where (1) thought goes back to Mind for fresh vision; (2) we keep that vision pure and worship it, in Spirit; (3) in Soul we persevere in the direction of becoming the image and likeness of the vision Mind gave us; here we find our true identity; (4) then in Principle, our fourth step, we wed the first three steps we took in Mind, Spirit, and Soul, into one system as our Principle, (5) out of that, once again flows the newness of Life and the laying down of the mortal viewpoint because we can't hold two opposite viewpoints at the same time. What we just did is the method for providing ourselves with perpetual inspiration, regeneration, multiplication, and mutation to higher and higher possibilities of *isness* or being.

Truth

In *Truth* we find that if we have gone this way of Life, and have arrived at the isness of Life, we have gained dominion, and have the true divine consciousness that is health and wholeness. We have arrived at the Christ-consciousness that automatically destroys error. Truth is the ideal, the standard that is the result of having gone the way of Life.

Love

In *Love* there is no error to be destroyed. Love is the all embracing allness from which all error has been excluded. It is the fulfilment of God's plan for every idea. Love meets every human need by knowing that man, as God's perfect reflection, has never had a need.