

September 11 Subject: Matter

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 Morgan’s talk on *The Gospel of Luke* given at Colwyn Bay Summer School in 1953. This selection corresponds to Section 4 of the Lesson.

LUKE 6: 1-11 CHAPTER 6

V.1. We get the sabbath all through this story because it represents the man-made restrictive laws which the rule of enablement will break.

Vv. 2-5. The Son of man, as your individual demonstration of the Christ, has dominion in the realm of the relative. You are therefore lord of any belief or theory or law which would limit you, which would restrict that divine heritage of freedom to act, to think, to demonstrate, freedom to *be* yourself.

The sabbatarian belief is the attempt to trespass mentally on the rights of the individual, to deny that man is self-governed because governed by God; to say, –or even to think, –what other people ought to do with their lives. *Thou shalt not trespass*. And so the rule of Soul establishes man’s heritage of freedom from every sort of bondage and limitation; that’s what we’ve just read, and then it proves you *can*, which we see in the next verses.

V. 6. The right hand of demonstration, of spiritual power.

Vv. 7,8. Look up what Matthew and Mark say about this healing; the differences in their wordings are intensely interesting.

V. 9. What a sense of that divine law of enablement! Soul as Soul, as man’s divine identity, empowers man and enables him. Jesus’ question was framed to make them see that it empowers man only to do good.

V.10. Luke frequently says “all” because it is the universal. “Stretch forth thy hand.” Accept that law of enablement. Soul as Soul says, *Be* your divine identity; *be* spiritual understanding; *be* spiritual power.

V. 11. That perfect identity of man is whole; it includes every function, every faculty, every right usage. Moreover, it holds, every function as functioning; it maintains man as the very activity of the divine faculties. “I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it” (Eccl. 3:14). See also Un. 11:8-24.

We have taken the sabbath only in a negative sense, but it has its uses. We can’t override all human morality and regulations just because we hold them in scorn. The conventions have a very important part to play in human experience not because they are *human* conventions, but because they represent a divine rule for human conduct. It is as if the game has to be played according to the rules: if we don’t want to conform to those rules, then we have little in common with the rest of mankind, and one quite rightly becomes a social outcast. What constitutes the body of man, the one compound identity?

? It is every *right* activity, every *right* desire, every *right* relationship, every *right* sense of manhood and womanhood and of obedience to the divine law; and if we break some moral law in the interests of sense and self, we may think it doesn’t matter very much because it is simply a human moral law; but it *does* matter, because deep down one is really throwing oneself out of the body of man, and it is bound to have its ill effects on one’s whole life.

We should ponder what Mrs. Eddy says about that attitude on Misc. 285, where in her article, Wedlock, she touches on free love.

There is only one thing that can honestly absolve us from sabbath-keeping, and that is spiritual sense, because it lifts us out of the realm of sense into the heritage of Soul. There seem to be two ways of breaking the sabbath: if we break it through Soul, it is simply exercising spiritual sense to liberate man from the bondage of some restrictive law of matter; and that's the only permissible way. On the other hand, if we like to think that morality doesn't matter and we go off the rails, that is merely indulgence of sense and self—the rule of nerve and not of Soul and the result, of course, is slavery to the body instead of freedom from it. Many of the things we go in for look harmless enough on the surface, but the cumulative effect is that you are tied to this thing, and not liberated from it, and that, of course, is death. Who wants to be identified with this, anyway? So this rule of Soul liberates from the slavery of pleasure and pain in sense.

The second citation is from a talk on *Isaiah* given by John Doorly in 1949. This selection also corresponds to Section 4.

The Translation of Mortal Mind is Scientific

I want to consider the scientific translation of mortal mind with you, and the reason is that we are considering the Christ translation in *Isaiah*, and it is imperative to know exactly what that translation involves. From everlasting to everlasting the divine Principle of being, God, is forever declaring, “I am the infinite Life, I am the infinite Truth, I am the infinite Love—I am the one infinite Person. As Soul I translate my ideal as idea. As Spirit I diversify, classify, and individualize my ideas, and as Mind I make every idea manifest. That is the translation down to the point of Mind—the scientific translation of immortal Mind. Then, as that comes to you, you begin to translate mortal mind out of itself, but in this translation you do not make matter into Spirit, you do not make evil into good. There is no mingling at all. It is just that the coming of the consciousness of the infinite good necessitates the disappearance of the mortal concept in every detail. You can't be too clear about that.

I want you to notice that Mrs. Eddy calls the translation of mortal mind a scientific translation. Why does she? Not because mortal mind is scientific, but because this translation involves applying to mortal mind that which is scientific. Do you suppose that evil would analyze itself and say that it was evil, and that evil was nothing? No! It takes Science to show that good is all and evil is nothing. Evil is something which believes in itself, it supports itself, it maintains itself, all in belief; but it never touches good. God and God's creation cannot be touched by error of any kind. Reality is “as it was in the beginning, is now, and ever shall be.” There is only one thing going on from everlasting to everlasting, and that is the infinite good, and it includes all that we need to know. The infinite good is infinitely expressed as an infinite calculus of divine ideas, symbolized through numberless categories, according to our best sense of Science and system.

The Three Degrees of the Translation

On page 115 of *Science and Health* Mrs. Eddy first gives the “Scientific Translation of Immortal Mind,” and immediately following that she gives the “Scientific Translation of Mortal Mind,” through three degrees, and it is a most positive process. The first degree she calls “Depravity.” She describes it as follows: “PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.” She calls those things “*Unreality*.” That is the first degree.

Then we come to the second degree, which Mrs. Eddy calls “Evil beliefs disappearing.” She does not call it “Good becoming more real,” but simply “Evil beliefs disappearing.” Mrs. Eddy speaks of the “fervent heat of Truth and Love, melting and purifying even the gold of human character” (*S. & H.* 565: 21-22).

When you understand Science, your use of it never destroys anything worthwhile; but Science knows that only one thing will stand—the purely and wholly spiritual. Mrs. Eddy describes this second degree as: “MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.” She calls those things “Transitional qualities.” Now, what the world calls morality is often morality on a human basis, and the world knows that morality alone doesn’t stand; it breaks under strain. The morality of the world is in a large measure based on habit; in fact, the word “moral” comes from the Latin word meaning “custom.” But that which is merely the outcome of habit or custom doesn’t necessarily indicate a great degree of spirituality. Some people are trained to have good manners, but that doesn’t indicate spiritual understanding. There is often a great sense of morality of a certain type among many animals, but they can’t save the world, because they are not spiritually minded, and they can’t think. The belief that religion merely involves being kind to people on a human basis, instead of being an understandable and demonstrable Science, is nonsense. True religion is understandable and demonstrable Science. Such religion manifests itself in the highest type of morality.

In speaking of the moral in this way, I don’t mean to depreciate it at all. We must, however, gain a true sense of the moral. As we gain a true sense of the Science of Christianity, morality should not be to us merely obedience to custom, but it should be the outcome of absolute obedience to Principle. Until you have that *absolute obedience to Principle*, you have no true morality. The merely human sense of morality has been a good thing, but it has been an awfully cruel thing. It has looked down upon the “sinner” and said, “Hell for him;” but that isn’t Christ like at all. The human sense of morality has served a purpose, but it is utterly and completely impossible for morality alone to meet the needs of today. There is nothing that will meet the needs of today but Science—divine Science, the Science of spiritual reality.

Then we come to the third degree, which Mrs. Eddy calls “Understanding.” She describes it like this: “SPIRITUAL. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.” She also terms it “Reality.” Now, those seven terms correspond to the days of creation: first, *wisdom*, which is where the light of the spiritual, the infinite good, breaks; second, *purity*, which enables us to see that there are not two realities but only one; third, *spiritual understanding*, which enables the dry land to appear and show us the definiteness of everything; fourth, spiritual power, which is the evidence of Principle proving itself, fifth, *love*, which enables us to lay down the mortal, and Jesus spoke of that when he said, “Greater love hath no man than this, that a man lay down his life for his friends;” sixth, *health*—harmony in every detail of life, not just in the physical body—which enables us to put on some measure of manhood; and seventh, the *holiness* of being, which shows us that everything is in and of the infinite. Mrs. Eddy says, “In the third degree mortal mind disappears, and man as God’s image appears.” The attempt to learn anything about the divine from the human is hopeless. And the belief that the appearing of Truth makes mortality better is nonsense; it doesn’t. The appearing of Truth *destroys* mortality, and so makes less mortality. If you have a mathematical calculation in which there are many mistakes, you might say of it, “It’s like the physical, it is depravity, it is wholly erroneous.” Now, as you begin to correct those mistakes, you will have a transitional stage, and it will seem to be an improvement. That corresponds to the second degree of “Evil beliefs disappearing.” That calculation, however, would not be mathematics until you had eradicated every mistake. As long as there was one iota of a mistake in it, it wouldn’t be mathematics at all.

What seems to be an improved state of things in any human experience is always the result of the forever activity of the Christ idea. It is never the bettering of materiality, but is rather the disappearing of some measure of materiality before the understanding of the Christ, Truth. Scientific and spiritual translation always involves the new-born acceptance of the eternal Christ, and also the constant disappearance of every vestige of mortal or human conception before this “divine manifestation of God,” which we term the Christ.

And so we've got to be very clear about these three degrees of the "Physical," the "Moral," and the "Spiritual." Now, that analysis in the first degree, which shows you that the physical is only the physical, and that it has nothing to do with reality, is the outcome of the most positive and the deepest sense of spirituality and Science. Jesus said, "the prince of this world cometh, and hath nothing in me," because he had that deep spiritual sense. He recognized the physical as just the physical. He saw that it was the "dream-stuff" which originated, many millions of years ago, in mortal concepts, and which has grown and grown until it almost seems to absorb everything; he analyzed it through the Mind of Christ. So remember, the analysis, uncovering, and annihilation of error is a very positive process, and you will never do it rightly through trying humanly to learn something about evil. All you have to know about evil you must learn through Truth. When you learn in that way, evil is not your master, and you have control of the situation. Mortal mind would not disappear if you investigated evil as if it were real, and tried to find out all about it; it would become more real to you. But in proportion as you have the Mind of Christ, which enables you to analyze, uncover, and annihilate the claim of evil in a positive way, evil becomes less and less to you, and you see it for what it is: the belief of an opposite to infinite Spirit.

Our last selection is from *Talks by John Doorly at his Oxford Summer School in 1948*.

REVELATION 19:7-10

VERSE 6. "Alleluia: for the Lord God omnipotent reigneth"—again a symbol of Love and Mind. (See also S. & H. 266:25-26.)

VERSES 7-9. Mrs. Eddy writes, "'Come hither! Arise from your false consciousness into the true sense of Love, and behold the Lamb's wife, —Love wedded to its own spiritual idea.' Then cometh the marriage feast, for this revelation will destroy forever the physical plagues imposed by material sense" (S. & H. 575: 1-6). (See also S. & H. 577: 4-11.) The marriage of the Lamb symbolizes the finding of idea in its Principle, inseparable from its Principle. The right idea of manhood and womanhood is climaxed in Chapter 21 with the vision of the Christ-idea eternally wedded to its Principle. The marriage supper symbolizes the presentation of the truth about man and woman as one.

VERSE 10. Here we have the tone of *Principe*, —Christian Science in its own aspect, omni-action. Mrs. Eddy says, "We must give freer breath to thought before calculating the results of an infinite Principle, — the effects of infinite Love, the compass of infinite Life, the power of infinite Truth. Clothing Deity with personality, we limit the action of God to the finite senses" (Hea. 4: 3-8). We must constantly be turning thought to the answer to the question "What is God?" " because the only thing that really matters with any of us is what we possess of the Mind of Christ. (See also Matt. 19: 16, 17; My. 225: 12-21.)