

February 14th, 2005 — Subject: Mind

DEAR FRIENDS: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from a book entitled "The Sermon on the Mount" by John Morgan. For a brief biography on our featured authors, click [here](#).

Mind: First Part

Matthew 5:33-37. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his Footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou *canst* not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Once more he refers to the law-makers of the Old Testament. We saw how Love enables us to fulfill the law in grace, and how Soul gives us the ability to fulfill the law of judging righteous judgment by identifying man rightly; Spirit shows us how we can fulfill the law regarding adultery by conceiving of man in a spiritual sense; and now Mind shows how we can fulfill the law by not materializing Mind, not invoking matter things as symbols or evidences of Mind's power. No material thing can be an earnest of one's integrity or honesty. Truly, all things are God's own ideas, and are not to be thought of as material objects. God's throne isn't a material concept but a divine idea. The earth isn't a physical planet but is the manifestation of Mind. Jerusalem, the city of the great King, is the Christ-consciousness, not stones and streets. This is Mind in the Christ: it translates every 'thing' back into idea, because there is no material truth.

Yea, yea, and nay, nay is declaring that Mind is All and that matter is not reality. This is often a hard thing for the human mind to accept, yet it is fundamental in Science. Many a time we are faced with a situation where we are tempted to work half metaphysically and half materially; but we

cannot temporize with Mind when we know that all is Mind and its infinite manifestation. The best healings have usually been those where we have entirely lost sight of the material and the true situation has been understood as the activity of divine idea.

“Mind manifests all that exists in the infinitude of Truth” (S & H 258:15). What an appropriate statement for Mind in the Christ! In the degree that this fact becomes real and solid to us, as it was clear to Jesus, we become less dependent on matter; we lose our fear of it, and our love for *it*, and it doesn’t dominate us so much. Mind manifests *all*; that is the tremendous point, where the Christ really comes as power. The Mind of Christ crowns the power of Mind as infinite idea, and the whole concept of matter recedes. Body, for example, becomes the activities and functions of ideas of relationship; inventions and technology become servants of the advancing idea of man; everything becomes translated into its original language, Mind. This is really the Christ-conclusion, that *“God is Mind, and God is infinite; hence all is Mind.* On this statement rests the Science of being” (S & H 492:25). Therefore, Jesus said, “Whatsoever is more than these cometh of evil.” The talking serpent would always adulterate this pure standpoint and have Mind coexist with another power.

Here are a few references to this first tone of Mind:

S & H 108:30-6 275:20-24

S & H 310:10 492:17-28

No.17:17-24

Mind: Second Part

The first part we summarized as Mind is All and matter is naught. The second one is concerned with the nothingness of mortal mind.

Matthew 5. 38-42. Ye have heard that **it** hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Originally, the old law of retaliation was intended to restrict one’s revenge

rather than encourage it, but Jesus transposes the precept into Science. Not to resist evil becomes a debatable thing if we construe it humanly. But at this point in the Sermon, Mind in the Christ shows us that as Mind is All, mortal mind goes out of the picture. Therefore evil is not a thing or an entity that is to be resisted as though it has power, but is to be disproved, it is a lie in thought only. If we react to evil we've made it something, whereas if we obliterate it there's nothing to resist. Evil is not a thing, but a chimera, a self-inflated manifestation of false belief. Not resisting evil has the same logic as not taking a battle-axe to demolish a bad dream. It inhibits spiritual growth unless we see that there are not two factors, a real real and a real unreal. Naturally, that doesn't mean that we can lie down and say, 'It'll be all right in the morning;' it requires us to wipe out the consciousness of two factors by abiding with the Christ-idea.

In the chapter, "The Apocalypse," the text refers to "the fatal effects of trying to meet error with error" (S & H 568:8). This is the same thing as resisting evil as though it were real, or taking material means to deal with what is always a mental situation. Goliath cries, "Give me a man, that we may fight together" (I Sam 17:10). But the wise worker does not get jockeyed into a position of personal animosity or warfare. He identifies every problem as the lie of animal magnetism. It is vital for the Scientist to understand this, or he gets emotionally drawn into a posture of hostility towards some enemy, public or private. Then, the more he believes in the reality and power of that enemy, the more he is going to find evidence to confirm his preconception, until he is self-defeated.

There is a nice point there in verse 41, "Whosoever shall compel thee to go a mile, go with him twain. " Many a time someone will come and take an hour of your time telling you all about her operation, and her husband, and her daughter, of whom you had never even heard. She wants you to go the first mile with her. That may be all right, but make sure she goes the second mile with you. If she comes to tell you what she thinks, you have a right to tell her something of what you know. Otherwise why did that person come to you and not to somebody else? It was not just because you were soft-hearted, nor because you happened to be a prisoner in the house and could not get away, but because you were the one who had the divine answer for her. Then let us reflect the Mind of Christ and turn the tables on what mortal mind brings. "No risk is so stupendous as to neglect opportunities which

God giveth” (Mis. 213:10).

It is a similar theme in verse 40, “if any man ... take away thy coat, let him have thy cloak also. “When someone wants to bask in the reflected glory of your consciousness or achievement, see that he has all that you have and more besides, because his “cloak” also is the Mind of Christ. Perhaps in someones mind there is jealousy of spirituality and he wants to tear it down; then we have to wrap him in Truth and Love. “My grace is sufficient for thee” and for the other fellow too.

Here are some references to this second part of Mind in the Christ, — the allness of Mind and the nothingness of mortal mind as an intelligent aggressor:

S&H 92:21-31 S&H 369:31,32 S&H 591:25
 287:17-19 405:1 Mis 284 24-28
 330:25-29 572:3-6 '01 30:10-12

Mind: Third Part

The first section of Mind in the Christ shows that because Mind is all, what had seemed to be matter is found to be ideas; the second one tells us about the allness of Mind and the nothingness of mortal mind or intelligent evil. Now the third one tells us that all men have the one Mind of Christ.

Frequently when Mrs. Eddy writes about one Mind she goes into the subject of brotherhood. Where all men have the one Mind in common, there cannot fail to be divine relationship between them. This is what Matthew tells us next.

Matthew 5: 43-47. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

This is the tone of the one Mind. Brotherhood comes from having one parent Mind, whereas enmity springs from the belief in many minds in opposition to each other. “ When we realize that there is one Mind, the

divine law of loving our neighbor as ourselves is *unfolded*" (S & H 205:22). Again, "...with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth" (S & H 470:2). With one Mind we could not possibly conceive of man as anything but Mind's generic expression. The ensuing harmony and unity of purpose is then quite different from a number of minds relating well together. It is *being one Mind*.

The textbook does not often specify what an idea is, but, writing of ideas as emanations from the divine Mind, Mrs. Eddy says, "To love one's neighbor as one's self, is a divine idea" (S & H 88:18). That is to say it is an ever-present, ever-operating actuality and not merely nice behaviour. This is a powerful argument for regarding the Sermon's ethics as a system of absolute divine ideas. Jesus' teaching that we should love and pray for those who mistreat us is vastly more than a moral precept. It is an imperative Christ command, for unless it is done and done sincerely we have a diverse instead of a universe. Our Christian healing is impaired and our Science is not pure. The incalculable value of obeying this command from the heart cannot be described in words, but its cleansing and redeeming power can be vouched for by everyone who has done it.

The concept of an enemy is wholly built on another mind. The existentialist philosopher Jean-Paul Sartre says, "Hell is other people," and indeed it is their 'otherness' that constitutes enmity. In one's thought there is one person here offended by another person there. There are objects in our world to whom we object. But in Science there really are no objects, for everyone and everything is subjective to the divine subject, the divine all-knowing Mind. How appropriate it is that the Christ order concludes with the allness of the one Mind and the impossibility of there being another, except in ignorant false belief! The foundation of Christian Science is that there is only one Mind. "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ image that you should reflect" (Mis 8:17). And what is it that defiles? It is malicious animal magnetism (which is nothingness to God), which claims to operate as one's own mind, and then peoples its own outlook with disagreeable concepts. It is a liar and the father of its own lie, and the Mind of Christ destroys it. This notion of opposites is dealt with here in the Christ both in the very first section, where Principle disallows antagonism and persecution, and now in the last, where Mind is All and so eliminates opposing minds.

The only way to be rid of one's enemy is to love him, for the external enemy is the outpicturing of what one rejects in oneself. Loving one's enemies can follow naturally when we adopt one Mind as our basis. It is no use setting out to try to love people, because in Science we are not concerned with people but with man. Personalities are masks for the God-idea, which is the true man. If we will learn to love man, that will enable us to love and appreciate people so much better. Most of us find it hard to love universally, for we like some and dislike others. We are not called on to like *mortals* but to penetrate the mask and to love the spiritual individuality. We are certainly not required to try to love that which is unspiritual and unlovely. Nevertheless, the transcendent Christ-love swallows up error as light swallows up darkness. The Christ fact is that there is one Mind, which is the one common Mind of man, and that each one of us individually is the expression of that Mind of Christ in a unique and distinct manner. When we understand this we shall not have so much difficulty over likes and dislikes, to love one's enemies is so to love man that we bring out the hidden Christ-qualities and blot out the mortal concept.

We must be aware of a danger in the depersonalizing of our world, for the Christ does not destroy but translates humanity. If we declare that we live in an ideas universe and not in a people universe, let us be sure that as a result we relate better to others as ideas than we did to them as people. The Christ requires us to realize that the universe of Spirit is *peopled* with God's *ideas* (S & H 264:30 & 503:16), — that the living reality of ideas is all there is to what to human sense is people.

In verse 45 it said " ... that ye may be the children of your Father... "This is in contrast with the last section of the Word, where it said, "for they shall be called the children of God. "Here it is *being* the children, for we have now adopted the Christ stand-point, claiming that Mind which was also in Christ Jesus and thus the children of God have but one Mind. In the Word we were seeking our relationship, from man to God; in the Christ we are tracing it outwards from God to His own expression, and so we find that we *are* the children. This is the climax of the last of the three subdivisions of the tone of Mind in the Christ, the allness of Mind and the nothingness of minds many.

Here are some additional references to this last subsection:

S&H 276:1-9 S&H 340:15-25 S&H 469:17-21
291:13-18 467:7-16 No 38:17-23

Finally we have verse 48 which not only concludes the Mind section but also serves to summarize the entire Christ quarter of the Sermon.

Matthew 5:48. Be ye therefore perfect, even as your Father, which is in heaven, is perfect.

This would be an impossible demand, were we mortals. But the Christ is not only the divine fact of perfection: it is also the means by which that perfection is translated from theory into life, so that what is true about God is experienced as His idea also. Perfectibility is the doctrine that Christian perfection is attainable in this life. (See Webster) “ In this divinely united spiritual consciousness, there is no impediment to eternal bliss, — to the perfectibility of God’s creation” (S & H 577:9).

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