

March 7th, 2005 — Subject: Substance

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 first selection this week is from **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES** by Mary Baker Eddy. For a brief biography on our featured authors, click [here](#).

IDEA: An image in Mind; the immediate object of understanding. — *Webster.*

Our second selection is from **PRINCIPLE AND PRACTICE** by Doris Grekel.

SUPPLY

Supply is a subject that seems never to be met except for the moment. Let us see if we can discover why this seems to be. Supply is not related to income. Supply is defined as sufficiency for wants, and this definition tells us why it is not related to income. A larger income than we presently have would help to meet our present wants, but would it stop us from wanting something more, something beyond our higher income?

The biggest hindrance to meeting this problem is the false belief that money is supply. What is money? Is money a synonym for supply? We cannot reason from a false, mortal concept of mind if we would find the correct answer. We must look out from the one, infinite Mind, for All is infinite Mind and Mind's manifestation. Is Mind's manifestation spiritual or material? Is money spiritual or material? If it is real, it is a part of infinite manifestation and must be spiritual. If it is not real, we are being hypnotized into seeing something that isn't there.

Evil is not creative. God, good, is the only cause and creator. Hence, if money exists it is a creation of God and must be good. A sense of evil cannot create, so it perverts the creations of infinite Mind and calls these perversions personal creations. If our sense of money is material, (and it frequently seems to be) then we are hypnotized into seeing the perversion rather than beholding the reality.

The spiritual idea of money is a marvelous idea, or the perversion could not even seem to wield worldly power. In seeking supply, we must ask ourselves whether we are seeking worldly power or real money. If it is the former, it cannot be found in Christian Science. And, if it is the latter, once found, it can never be lost.

At this point we say, "I don't want money for worldly power; I just want to pay the grocer, the butcher, the service station, etc." Let us analyze these wants. Why do we want to pay the grocer? Because he is rendering us a service. What would we do for food if there were no grocers? We are grateful that he makes our daily food supplies readily available. Would we want to take his merchandise without paying him? If we would, we are not grateful for the service he is rendering, and if many people do take (steal) his goods he will cease to render the service. What then is the function of money? It is gratitude or appreciation, is it not? Money is a symbol of appreciation. The more we learn to appreciate, the more money we will have in our experience. But, first and foremost, we must see that money is not supply. Money can be one of the numerous manifestations of supply, but it is always effect, — never cause.

Perhaps the greatest and most stupefying illusion holding the world asleep in the cradle of infancy is the false belief that money is causative. Consider how this belief tries to operate in your own experience. First, you get a marvelous, new idea for something you want to do, to build, to be, to make. On the very heels of this idea comes the suggestion of measuring this idea in terms of money, that is estimating how much it would cost in dollars to do what you want to do. The effect is usually to separate you from your marvelous, new idea. A wall has been erected between you and your idea, and the label on this wall (or barrier) is "Necessary Funds" or "Lack of Funds".

Every idea comes from infinite Mind for there is no other, and it comes on the wings of inspiration which is all that is needed for its implementation. But, from the foundation of the world the serpent has endeavored to slay the divine idea by bruising its heel. 'Tis cause for rejoicing that it can only bruise the heel — and that only in belief. The serpent or evil is not causative and has no creative power, but on the heels of our ideas it fastens its claim. To the extent that we are hypnotized by it, transferring our attention from our own good ideas to its illusions, we give it all the power it seems to have. And that power is

nothing more than our own God-power misdirected, because we are focusing our gaze upon stupefying illusions instead of divine reality.

What does stupefying mean? According to Webster to stupefy is to blunt the faculty of perception or understanding; to deprive of sensibility. Our perception is blunted when we concentrate on the money barrier instead of our idea. Our textbook tells us to “Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.” We all know this to be true from experience, for we turn to the Science of Mind for physical healing. Are we not deprived of our sensibility when we abandon this Scientific method for the implementation of our ideas in other areas? Who said that an idea had to be funded? Did Mind say it? Who said that you cannot accomplish anything without money? Did God say it? If Mind has not spoken, nothing has been said. In Mrs. Eddy’s words: “Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action.”

Relativity and nuclear science are breaking old force-law barriers and discovering patterns in the universe. What Newton thought to be a law, — for every action there is a reaction equal in force and opposite in direction, — scientists are learning is not a law at all, but merely a stepping stone to higher discoveries. They are making these discoveries now because of Mrs. Eddy’s discovery of the Principle of the universe in 1866.

The law of reaction, in Moses’ words, is the serpent bruising the heel of the idea; but this so-called law operates only so long as man considers himself fallen. When we understand the Science of our being, we can say with John, “Now are we the sons of God,” and this higher viewpoint reveals the law of reaction as a false belief, a stupefying illusion. In this light the seed of the woman shall bruise the head of the serpent, — in other words end its existence and “break earth’s stupid rest.”

Now that we have taken care of the serpent, let us return to the subject of supply. The sons of God thirst for infinite supply and will never be satisfied until they waken in the likeness of Christ to unlimited abundance. But where do we begin?

Behold, “every one that thirsteth come ye to the waters” What does this mean? We learn from our textbook that waters represent mental activity, the sea is called elementary latent error, and rivers are defined

as channels of thought that typify the course of Truth when smooth and unobstructed, and error when muddy, foaming and dashing.

All right, we have come to the waters, to the acknowledgement that mental activity is basic. What is the next step? Moses tells us in the first chapter of Genesis. "Let there be a firmament in the midst of the waters and let it divide the waters from the waters." There is no doubt that we must divide the so-called mental activity of error from that of Truth, that is, divide the waters from the waters or separate each idea from the claim at its heels. But this is a task that mortal mind cannot perform, for it cannot see beyond its own illusions. This division is accomplished by the firmament which is our tool. What is the firmament? It is spiritual understanding. "Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament" (S & H 505:7).

This invitation to come to the waters is extended not to everyone (regardless of race, color, or creed) but to "every one that thirsteth." And then there is a second stipulation: "every one that thirsteth, ...and he that hath no money." If you have read this passage with a different interpretation, go back and reread it taking particular note of the punctuation.

We do not want to be in the position of having no money, and if there is any reality to money at all, we should not be in that position. What, then, could be the meaning of this passage? Does it not mean that we must completely release the concept that money is causative? As long as we retain any portion of the thought that we could accomplish wonders with an understanding of God,— and money, we are not turning unreservedly to God. We still have money on the wrong side of the ledger, as cause instead of effect.

Mind is the only cause infinitely manifested as infinite supply, ever present and ever available to those that "have no money" that is, no money barrier upon which they are concentrating,— no money concept blunting their perception.

Supply is a sufficiency for wants; therefore, it is inexhaustible. It is ever occurring in new and marvelous ways. The student of Science should greet each morning with the thought: My eyes are open to the glorious reality of being. There is no serpent to fasten its claim upon the heel of the divine idea; and there is no power to focus my attention upon the

illusions of this claim. My being is God being, untouched by the lie, held in the embrace of Principle, protected by the armor of Love. This glorious God-being which is mine is manifested this day as abundant supply, pouring into my experience from everywhere. Unlimited abundance is manifested in my experience now and this infinite supply includes money, — not the counterfeit lie about money, but real money, — wealth, strength, affluence. “This is the day the Lord hath made.”

Because the world constantly claims that money is cause instead of effect, we must constantly deny this claim, guarding our thoughts against it daily. A class-taught student of Christian Science who suffers from lack either has not learned or is not practising the rudiments of Science. Mrs. Eddy said in Rudimental Divine Science that she never taught a Primary class without free students in it, adding, “The student who pays must of necessity do better than he who does not pay.” Then she states further: “No discount on tuition was made on higher classes, because their first classes furnished students with the means of paying for their tuition in the higher instruction, if the Primary students are still impecunious, it is their own fault, and this ill-success of itself leaves them unprepared to enter higher classes.”

We must have no money — no money barrier — between us and our ideas, before we can follow, or even comprehend, Isaiah’s instruction: “come, buy wine and milk without money and without price.” When money is relegated to its proper place as manifestation, subservient to God, we can buy without money, for we have an understanding of infinite supply, and this understanding is without price. It is truly priceless.

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye ,buy, and eat: yea, come, buy wine and milk without money and without price.”

Isaiah

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