

November 18 - Subject: Soul & Body

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.

This week's citation is from John Doorly's—CHRISTIAN SCIENCE PRACTICE. For a brief biography on John Doorly, [click here](#).

The Mortal Body

When Mrs. Eddy says here in this chapter such things as "We need a clean body" (S. & H. 383:3), and "We must beware of making clean merely the outside of the platter" (S. & H. 382:11—12), she is referring to so much more than the mere physical corporeality. She is also referring to all the self-conceit, hate, jealousy, envy, self-advertising, and self-centredness of the mortal, because mortal mind and body are one. The physical body of each one of us is only the outcome of mortal thought; that's all it is. But as a mortal our body isn't only the corporeality; it is also the mortal mentality that the carnal mind has assigned to us. Our true body, as we have already seen, is our conscious embodiment of God's ideas. What we know about God is our true body, whereas our mortal body is made up of all the mortal beliefs we entertain. And so when Mrs. Eddy and the Scriptures speak of the body, remember that they don't just mean a little bit of matter. They mean the mortal selfhood which we think is us. To call it our own mortal selfhood is of course a fallacy, because as mortals we are the servant of it at every point. This mortal selfhood is the outcome of mortal thinking, including so-called laws of heredity, of prenatal mesmerism, of nationality, of the sex belief of being either male or female—mortal so-called laws of every kind. Our mortal mentality is made up of all that the carnal mind is saying about us that is unlike God's man; if we accept it, it controls us at every point.

Therefore in considering what Mrs. Eddy says about the body, don't let us run away with the idea that she is just thinking about the material corporeality—that is only the outward manifestation of the mortal body. If it weren't for the mortal mentality, it wouldn't be able even to move. The mortal body of each one of us is what mortal mind is saying about us, through the beliefs of heredity, through the beliefs of nationality, beliefs of sex, beliefs of whether we are old or young, and through myriad other beliefs of the human mind. For instance, the belief is that as you get old you get "ratty," you get disagreeable, you want to bite somebody's head off. Then there is the very strong belief that according to their nationality people behave in certain ways. Well, all that is your mortal body, and that is what you have got to deal with primarily.

There are plenty of people who are perfectly willing to use Christian Science to try to get rid of pain in the physical corporeality, or of anything which causes them discomfort, but they are not willing to get rid of that mortal ego which is offended and hates and is humanly ambitious, always wanting to push and pull itself into the limelight.

They try to keep that, and so they don't get a healthier body. They don't realize that all the foolishness of self-centredness, pique, being offended, and so forth is the worst kind of body there is, and that those are the things they have got to get rid of first.

Those are the things that make them sick, that make them unhappy that hide the Christ from them. They will never be able to set their corporeality straight until they set the other straight. They don't see that the physical corporeality is just the expression of what mortal mind is saying about them and therefore that they won't get anywhere until they get down to handling those beliefs of the carnal mind. As Jesus asked, "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" One day every one of us will be forced to face this issue, and the sooner we face it the better it will be for us.

Put On Your Divine Identity

Primarily that which each one of us has to deal with is mortal mind's classification of us, because mortal mind classifies each one of us and says that we cannot help operating according to that classification. If we're not going to operate according to mortal mind's classification, then we must put on the Mind of Christ and know our true selfhood, as Jesus did. Jesus never operated according to mortal mind's classification. He said, "the prince of this world cometh, and hath nothing in me." Peter wrote, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." The only way that "adversary" can devour you is through mortal thought, but you can meet it and destroy it in the proportion that you realize man's dominion as the son of God.

I tell you, the way to be a good Christian Scientist, and a good Christian Science practitioner, is to be absolutely selfless, to be unselfed, and that means putting on your divine identity and individuality. But, you know, it isn't just saying it; it is a highly metaphysical, spiritual, and scientific process. What prevents us from being real Scientists is this self-centredness and self-love that we have as mortals and which makes us say "Look at me!" or "Where do I come into the picture?" instead of devoting our time and thought and attention to understanding and loving the Christ idea that brings to us our true selfhood. All the time our little pride, our little self-will, our little selflove, is up in arms, and we don't see that at every point that we let that poison handle us we are just going right back to mortality, because all those things are a part of the mortal body. We've got to give up all this self-will, self-centredness, jealousy, envy, self-seeking,—all that stuff which brings us back to the mortal ego all the time, and would prevent us from entering into the freedom of the sons of God.

I love that statement of Mrs. Eddy's: "it is a question in my mind, whether there is enough of a flatterer, a fool, or a liar, to offend a whole-souled woman" (Mis. 224: 30—32), and of course that is true of a whole-souled man too. When you begin to identify yourself in Soul as God's idea, you just can't be offended. Nothing offends you from the moment you begin to identify yourself with God, the moment you feel the touch of the Christ, Truth, God's ideal, forever translating itself and operating at the point of Mind, or manifestation, always going on, coming to us as the consciousness of ideas, or spiritual understanding. The moment you feel that, you begin to find your life "hid with Christ in God," as Paul says. Then you begin to get a sense of your true identity, your true individuality; you begin to put off the mortal and you begin to become man in God's image and likeness. From that point on, if you are in earnest, you take this mortal concept of man,—not only the corporeality, but all the little foolish self-centredness,—and you put it off systematically and scientifically. You might just as well start now, because sooner or later you have to do it.

“Absent from the Body,” and “Present with the Lord”

We often think that experiences which come to us are hardships, but really it is always a case of “loss is gain” (Mis. 389: 17). I remember the day when I was a very “big noise” in the Christian Science movement. Perhaps tens of thousands of people used to say, “Isn’t he wonderful?” and then overnight when I was turned out, they said, “Isn’t he a rotter?” Well, it is the best thing that has ever happened to me. Slowly but surely it has taught me that nothing matters but what God thinks about me, and that to know what God thinks about me is all that matters. What the other fellow thinks about you doesn’t matter at all. What God thinks and knows about you as His own idea is all that matters, and if we each one of us would only get that sense of things, how happy we would be! We wouldn’t all the time be offended, piqued, annoyed, or depressed by some stupid little thing that doesn’t amount to a hill of beans. Somebody doesn’t recognize how important you are; somebody hasn’t been just to you; this, that, or the other—that’s the worst part of the body. You remember that Mrs. Eddy says, “The author has raised up the dying, partly because they were willing to be restored, while she has struggled long, and perhaps in vain, to lift a student out of a chronic sin.” (S. & H 373: 6-9), and all this business of thinking of your own importance, all this egotism, is chronic sin.

But as the Christ comes to us, this conscious dominion of man, and we begin to see that Christ is Truth, God’s ideal, the divine plan, and that because God is Love that Christ is forever translating itself as the truth about me and you and everybody and everything, and we begin to feel the touch of it, and we begin to gain man’s conscious dominion, how stupid and little we are to turn aside and pay any attention at all to these little trifles of the human mind which upset us!

As the Christ operates, the first thing it does to each one of us is to bring to us individually man’s conscious dominion. We begin to feel the touch of that operation forever going on, whereby Principle says, “I am Principle. My ideal of myself is Life, Truth, and Love.” That is Principle’s manifestation of itself in the Christ as the Word. Then it says, “Because I am Love, I translate my ideal at the point of Truth, or sonship, I fulfill it in Love, I define and translate it in Soul, and I order it in Spirit.” That is the Christ in its own office,— translation. And then in the Christ as Christianity Love says, “I’ll fulfil my ideal, I translate it, I order it, and I bring it to the point of manifestation to every plane of thought.” Then the Science of the Christ is that Soul translates the ideal of Life, Truth, and Love, Spirit gives it diversification, classification, and individualization, and Mind gives it infinite manifestation as omniscience.

If you want to be a good Christian Scientist and a good Christian Science practitioner, you have got to have the Mind of Christ, and if you open your thought to it, it is irresistible, because the translation of Truth at the point of Mind, is forever coming to man. The Mind of Christ knows no other man but the divine man, and the comforting thing is that that Mind enables you to know that you want nothing but that which comes to you from God, and that everything that is right for you God has already provided for you. God’s work is done, and nothing can deprive you of it. Nothing can add to you, and nothing can take away from you.

The only you there is in reality is what God knows about you, and that was “before Abraham was,” so nothing can add anything to you and nothing can take anything away from you. It is up to you to find your true identity, your true individuality, “hid with Christ with Truth in God,” and you have got to do it systematically and scientifically, “here a little, and there a little,” all the time letting your conversation be “Yea, yea,” and “Nay, nay,”—affirming the spiritual and denying the mortal.

As Mrs. Eddy says in this tone of Truth and Mind operating as Mind, “We need a clean body and a clean mind,—a body rendered pure by Mind as well as washed by water. One says: ‘I take good care of my body.’ To do this, the pure and exalting influence of the divine Mind on the body is requisite, and the Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is willing rather to be absent from the body, “—to be absent from all that littleness and pettiness and self-centredness and division and separation,—”and to be present with the Lord, “—to hear the Christ, to feel the touch of that Christ, to be conscious of that Christ manifestation forever going on with omnipotence, omniscience, omnipresence, and omni-action, and coming to us through Mind—through thought, through idea, through consecrated thinking, through understanding.”

Jesus’ Stilling of the Tempest

As an illustration of Truth and Mind operating as Truth, as man’s conscious dominion, I want to consider with you the story of Jesus stilling the tempest. Of course, the worst stilling of the tempest that you can have to face is the stilling of the littleness in yourself. If you can do that, after a while you will still any tempest, but you have got to begin by stilling the tempest in yourself,—all this self-will and egotism. Now, it isn’t you, it’s only the carnal mind’s lies about you. Learn intelligently through Christ to analyze, uncover, and get rid of the carnal mind’s whole picture of you. It isn’t you, because the only you is God’s idea, and there is no other you. Set that up in your thought: “There is nothing true about me but what God knows,” and then start from that point to analyze, uncover, and annihilate the false mortal concept about you that mortal mind has built up,—that you are born of certain conditions, that you have a certain temperament, that you’re this, you’re that, you’re the other. It is nothing but myriad lies, all focussing in your mortal mentality and controlling you completely unless you deal with it. If you understand the operation of Truth and Mind and you see that there is a divine Christ, a divine ideal, God’s divine plan about everybody and everything, as demonstrated by Jesus, and you see that that is forever operating and is always ever-present, and that it makes itself manifest as infinite ideas, as the truth about everybody and about everything, and you begin to identify yourself with that, then you can get rid of this false mortal picture of yourself, and you can rest in the seventh day sense of things and have some peace. If you don’t do that work, you won’t get anywhere. So begin by stilling the tempest in yourself, in your own mentality; it is a pretty difficult job, but scientifically and systematically you can do it. I know you can do it, because as I look back at my own life, and I see the things that have passed out of my own thinking and out of my own experience, I know that it can be done. As I have told you, I’ve seen the drunkard healed, I’ve seen the drug addict healed, I’ve seen the sex lunatic healed, and so I know that the stilling of the tempest in oneself is a present possibility.

This story of Jesus' stilling of the tempest, as told in Luke 8: 22—25, gives a wonderful sense of the dominion of true manhood.

VERSE 25. We are this man with dominion, in proportion as we put on the Mind of Christ by knowing Truth, by knowing what God knows about us, by knowing the grace of God. The grace of God is that divine Love can conceive of nothing but its own likeness,—man in its own likeness. As we put on that Mind of Christ and know the only man, the man that God made, the man that is God's own idea, then we can still the tempest, and there will always be a great calm.

...Man's Birthright Is the Mind of Christ

In my own experience I have seen over and over again the reversal of human beliefs of every kind,—beliefs of time, weather conditions and so forth. We can still both the tempest of wind and wave and the tempest in our own mentality (whether it is some disease raging through the body in the attempt to wipe us out, or whatever it is) when we have learnt scientifically and systematically how to put on the Mind of Christ and so to assert our dominion as the son of God. Truth, the Christ-idea, forever going on, is forever translating itself to the mentality which is open to it, and that is why we can learn little by little, “precept upon precept” to still the materiality, the hate, the fear, the greed, the selfishness, the self-centredness, the self-advertisement, the selfimportance, and all that kind of thing, in our own thinking. When we can still that tempest, we shall have no difficulty whatever in stilling any tempest that arises—such as a row in a business, or in a family.

The birthright of the son of God is conscious dominion, but to have that conscious dominion we must be willing to give up all that mortal mind says about us. We must come out into the dignity and grandeur and dominion of the real man. And if we can do that for ourselves, then we can do it for our fellow-man. Let us come out into “the glorious liberty of the children of God,” as Paul puts it. Let's be man,—God's man.

Always remember that this translation of the Christ is forever going on. It is a scientific fact, an infinitely scientific fact, that the divine Principle, God, is forever manifesting itself as its own ideal, or plan, at the point of Truth. Life is the origin of that ideal, the Father of it; Truth is the ideal itself; and Love is the fulfilment of it, the Mother of it. That ideal at the point of Truth is forever being manifested, because Life is forever going on as origin and because Love is forever going on as fulfilment. It is forever, being translated down to the point of Mind, or metaphysics; in metaphysics it is manifested as idea, in ordinary human experience it is manifested as understanding, spiritual thought, or whatever you like to call it.

That is the Mind of Christ, and it is our birthright. So because this translation is going on everywhere, at all times and under all circumstances, every one of us can begin spiritually and scientifically to know the truth about ourselves, about anybody, or about anything. Whatever condition comes to us, we can begin to know the truth about it, and so we can correct the mortal concept of anybody or anything.

That mortal concept constitutes the mortal body. Mortal mind and body are one. As I have already quoted to you, “How can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man?” The “strong man” is the mortal mentality, and the corporeality is just the expression of that, and so you have got to deal with it at its root. But don’t forget that in dealing with the mortal body you have got to start with mortal mind’s concept of you. And it is a lovely thing, a wonderful thing, to feel the touch of the Christ, to hear the tone of the Christ forever going on, and to turn aside long enough to hear and touch and feel that Christ and to see the mortal concept of yourself disappearing. That is the kingdom of God at hand and within us.

Jesus went through that process until he eliminated the mortal entirely, and demonstrated (as no one else has demonstrated) his divine identity with God. Well, there isn’t any other process. The belief that some chance thing is going to happen and we’re going to be ushered into a sense of harmony is all nonsense. If we get into what is called heaven, harmony, we’re going to get in through the Mind of Christ and in no other way.

TRUTH AND MIND as Love (384: 3—386: 15).

Truth-healing fulfills the law of Love. Reference :—Luke 10: 25—37

The Christ-idea, or Truth, is forever manifesting itself at the point of Mind, thought, idea, and if we want to demonstrate it as Mind, we’ve got to recognize God’s allness; if we want to demonstrate it as Spirit, we must recognize that there is only one substance; if we want to demonstrate it as Soul, we must identify everything with the divine; if we want to demonstrate it as Principle, we must see that it operates in a system of divine metaphysics; if we want to demonstrate it as Life, we must see that it maintains man’s true individuality; if we want to demonstrate it as Truth, we must see that it shows us man’s conscious dominion; if we want to demonstrate it as Love, we must see that it shows us the operation of the law of Love, which frees from any so-called law of penalty.

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Lines 5—6. Well, you know what Love is. Love means the fulfilment and glory of everything; it means the beauty of holiness; it means divine motherhood; it means ascension above mortality always; it means the divine plan, the divine design; it means that in which there is no fear, no hate, no greed, no jealousy, no envy, no self-seeking, no self-importance, none of those things. Love doesn’t have to push itself or pull itself, because Love knows that it is complete. Love knows that it is perfect, Love knows that it is fulfilled. Therefore Love has nothing whatever to do with the “limelight itch,” the constant effort to get oneself into the limelight, which is the worst disease I know. The man or woman who has the “limelight itch” needs to start to deal with it right away, because it is a great danger.

So the law of Love is the law of infinite perfection and fulfilment, and it nullifies every so-called law—of food, the weather, heredity, and so forth—that would make us suffer for our good deeds. No good human mother wants her child to suffer, but to be delivered and healed, and how much more must that be true of the infinite divine motherhood of Love.

Lines 6—15. I once had a wonderful proof of this. I was due to lecture in Seattle in a hall whose acoustics were very bad indeed, but which held about six or seven thousand people. My lecture was on a Thursday, but I had another lecture the Tuesday before at a place some distance away. After giving this lecture I could have made the journey back to Seattle comfortably by train, but I was foolish enough to accept the offer of a man to drive me back through the mountains in the dark and in a thick fog. His tyres were in a *very bad* state—they were just about as smooth as anything could be—and the roads were slippery and treacherous, so that the car just skidded all over the place and I had to tell him if he was going over the mountain or if he wasn't going over the mountain!

It took us about four hours to cover the sixty to eighty miles back to Seattle, and when I got back to the hotel the human argument was that I was chilled to the bone. By the next day I had developed a very bad chest condition—it had thoroughly got me—and I spent the day trying to work it out. But on the Thursday morning I was still pretty bad; when I went into the dining room of the hotel to have breakfast, I had to come out, because I felt I was going to faint. I had to lecture that night, and the lecture was also going to be broadcast, and my voice was gone. That day I walked up and down my bedroom declaring that there was an ever-operative Christ, which had an answer to every situation, and that because God was divine Love, that answer was made fully manifest and operated as the law of Love.

I saw that that law of Love superseded every other so-called law, and that it was all that had ever operated or ever could operate.

That night I went onto the platform, and I have never in all my lecturing experience known such a sense of authority and power as my voice had that evening. I felt that if it had been necessary I could have filled the whole earth with my voice. A man whom I knew very well said to me afterwards, "You know, Doorly, you have the most extraordinary voice. I sat up in the top balcony where generally you can't hear a word, and it just seemed as if you were standing beside me and talking." Now, that voice wasn't a human belief of a good voice, it was the outcome of demonstration, and whenever you get something through demonstration in that way, there are no half measures about it. I proved at that point that divine Principle, Love, had an ever-present Christ, Truth, and therefore that the truth which God knew about me was infinitely manifest and that through God's law of Love, or fulfilment, I could use it.

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