

April 2nd, 2001

SUBJECT: Unreality

LOVE AND MIND
Chapters 8:1— 17:26

Now we come to this very lovely tone of Love and Mind, the tone of Science as Christianity.

It is the story of Love's infinite plan enfolding every idea Mind has. It is Love's holy purpose intelligently fulfilled. It is Love always at the point of complete fulfillment, the point of grace and tranquility, the point of perfection, and it includes within itself every detail to make that plan whole and true and lovely and intelligent. That plan fulfils itself through idea, wholly in the realm of metaphysics, in the realm of Mind, not in matter nor in human things.

We could take it again subjectively as Love being All and Mind being All—Mind as the manifestation of Love's Allness. It fills all space as Love knowing its own loveliness, and in knowing its own loveliness it constitutes Mind—it becomes Love and Mind. Love knowing its own loveliness fills all space, knows all Love.

Now, humanly, it's the law of Love that says that man has only the Mind of Christ. It's the law of Love which knows no mortal mind, no man with a mortal mentality of his own that can think right or wrong. All Love knows is that man who has the Mind of Christ and therefore thinks Love—that man who is the thinking of Love; that man who is forever ascended. and whose Mind isn't a human mind at all but divine Mind manifesting itself.

The Root of Sin

Love and Mind, as Christianity in Science, is the basis of healing,—the healing of sin, sickness, disease and death. What is the basis of sin, sickness, disease and death? It is "otherness,"—the supposition that there could be a creative intelligence other than the divine. This is the "original sin,"—the mistake of believing that thought could operate from a mind outside of God. "Sin was, and is, the lying supposition that life, substance, and intelligence are both material and spiritual, and yet are separate from God." (Ret. 67:6-9).

Once one accepts the impossible proposition of a creative intelligence other than God, one would go on and listen to the claim of that "intelligence" to be a creator, to be causative. The claim of sin that it can manufacture illusions, make you. "think" them, and then make you suffer for "your" sin.

The illusion is supposed to take form as a fear or an accident or a disease or a crime, and the ignorant mortal who entertains that illusion is called a sinner. But the whole supposititious structure rests on falsity: it rests on the assumption that Mind is not the only Mind; and through understanding the fallacy of this we find salvation. Here are some references which will enlarge on this—

Science and Health 469:13-20. "Mind is God. The exterminator of error is the great truth that God, good, is the only Mind, and that the supposititious opposite of infinite Mind—called devil or evil—is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown."

Science and Health 339:25-31. "The basis of health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood. To get rid of sin through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure."

See also:

S. and H. 91:22-10

S. and H. 584:17

S. and H. 398:30-2

S. and H. 315:3-9

S. and H. 399:23-28

S. and H. 356:30-32

S. and H. 513:26-6

S. and H. 136:5,6 Ret. 67:1-25

S. and H. 454:10-13 Ret. 64:1-29

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The Root of Sin (Cont.)

So bearing in mind this central point, namely, that the root of sin is the supposition that Mind is not All, let us turn now to consider Love and Mind again, and see how wonderfully the tone demolishes the claim of sin. The dominant tone here, as we think of it relatively is that there is only the one intelligence of Mind, which derives everything from Love. Considered the other way, absolutely, it is Love's plan of perfection fulfilled in the metaphysics of Mind. In either case, there is no suppositional "other" mind, and therefore the claim of sin found to be void.

Another thing we shall see in this tone of Love and Mind, is the absolutely inevitable response that Love elicits from its idea, man. Love expresses its own nature, and Mind exemplifies that nature as qualities in man. When we see that, we shan't wait for the patient to accept, he will have no choice but to love Truth, to reflect it and exhibit it; he's bound to. I feel it is that approach that enabled Jesus to go to the impotent man and to say, "Rise, take up thy bed, and walk"—He could not fail to respond—there was no choice about it, because the nature of Love's idea is to exhibit the wholeness and activity of its Principle. As we learn to think outward from Love, Love will come to us and operate so intelligently and so inevitably that it will mould and guide and inspire what we call our human thought (but which is not really our human thought at all) so that we can fulfil the good ends of whatever we seem to be doing. So it is that Love and Mind as Christianity appear to come to the human to redeem and to save; it's the beginnings of ascension. The only supremacy there is, is that which comes from Love.

We shall notice too, that this tone of Love and Mind has no trace of weakness or emasculation about it; it is manhood proved through womanhood. It is God's motherhood, exemplifying itself as all that we mean by "woman"—everything great and poised and un-afraid—To base our thought on Love is nothing namby-pamby, it's the strongest and most manly base there is. "The advancing stages of Christian Science are gained through growth; not accretion; idleness is the foe of progress and scientific growth manifests no weakness, no emasculation, no illusive vision, no dreamy absentness, no insubordination to the laws that be, no loss nor lack of what constitutes true manhood" (Misc. 206:11-16).

Verse 1, "Jesus went unto the mount of Olives—a striking opening for the tone of Love and Mind, and these chapters are all in the same key. Olives, of course, indicate oil, and we read, "Oil. Consecration:charity; gentleness; prayer; heavenly inspiration" (S. and H. 592~25,26). So Jesus was working "from the summit of devout consecration" (S. and H 367-13,14)—that's the significance of the mount of Olives.

Now in these chapters in the Love and Mind part of the Gospel, there are three vivid instances of healings, one after the other: the woman taken in adultery; the man born blind, and the raising of Lazarus. As Mr. Doorly points out, they are clearly the healing of sin, of sickness, and of death. Of course; sin, sickness, and death (or in another sense, sin, sickness, disease, and death,) are the sequence of the claims of the carnal mind, one leading to another, but it all starts with this supposition called sin.

So it is significant that Jesus starts this tone of Love and Mind by demolishing that claim of sin. "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8-1). You are "in" Christ Jesus in Truth and Spirit, then when you really abide with it, there's no condemnation, - you are absolved from the "law" of sin.

The lovely way this Christianity tone starts right in with the wiping out of sin! It is the using of the Mind of Christ to discern the error as animal magnetism, nobody and nothing, and of the infinitude of Love which forgives, heals, restores, binds up, holds man as forever incapable of sin.

So Jesus starts out in this tone of Christianity by obliterating sin, and then disease, and then death, and that is the laying down of the mortal concept; that is the yielding of the Son of man; that is the demonstration of supremacy,—healing and overcoming and destroying sin, sickness, and death—That is the way ascension is proved: there is no ascension without those proofs. We can't just take off and leave some of life's problems unworked out. It's like starting a car; the possibility is there, but you have first to switch on the engine, put it into gear, and release the brake; and without your doing those necessary things it just won't go. So it is with laying down the mortal concept.

Verse 2 "he sat down"—indicating the poise of womanhood, that which is undisturbed. Jesus was never flustered, because he knew that Love never stops operating as motherhood and never stops telling you just what to do at the right moment.

Balance

In his talks, [Mr. Doorly](#) often used to say something very vehement and emphatic from one point of view, and people would all go rushing after it like the passengers in a small boat running to one side to see the view, and then to keep the boat from capsizing, he would put his weight on the other side. We all tend to get out of balance in Science, and while it's certainly spiritually true that we don't have to think our way up to God with a human mind, that does not absolve us for a moment from working out life's problems intelligently. Balance, and a due sense of proportion, is one of the most valuable assets the student of Christian Science can have. See "proportion" in the Concordance; also Misc. 288~6-15; Ret. 78:1-5; Misc. 107:14 - 108:25; etc.

Verse 12. This light is the glory of Love which comes to us as the illumination of Mind. Basically, light is a symbol of Mind, as Mrs. Eddy says, but it is the Mind which reveals omnipresent Love rather than the light of intelligent thinking. For instance, we read, "...the light of ever-present Love illumines the universe " (S. and H. 503:14,15); again, "This city of our God has no need of sun or satellite, for Love is the light, of it, and divine Mind is its own interpreter" (S. and H. 577:19-21). Mind illustrates the activity of ever-present Love, and interprets the infinite plan of Love; and that is the light of the world. (See also My. 132:19-23; 133:3,14

Verse 13. He knew that Mind is the representative of Love, and he knew that man never left Love.

Verse 14. Their failure to comprehend the light was because of the darkness of reasoning from the evidence of the senses instead of calculating from Truth and Spirit. Jesus always calculated. from the divine and therefore always knew whence he came and whither he went. Mortal belief never knows anything about you when you are the light of the world: "the darkness comprehended it not." On reasoning from the senses, Mrs. Eddy has an uncompromising statement: "The only evidence we have of sin, sickness, or death is furnished by these senses: but how can we rely on their testimony when the senses afford no evidence of Truth? They can neither see, hear, feel, taste, nor smell God; and shall we call that reliable evidence through which we can gain no understanding of Truth, Life and Love? Again, shall we say that God hath created those senses through which it is impossible to approach Him? Friends, it is of the utmost importance that we look into these subjects, and gain our evidences of Life from the correct source" (Science and Health 16:17-27).

Verses 22, 23. He didn't care what he said to the carnal mind's questions. Christianity is utterly uncompromising in stripping the disguise off the mortal concept. The mortal concept is that which believes it has a personality of its own, a mind of its own, a body of its own, mortal substance of its own, a life of its own, a manhood of its own, and a conclusion of its own. It starts from "outside" and so Christianity obliterates it by putting man into the point of reflection, into the "midst."

Verse 44. The one evil or liar, supposedly self-created, which speaks of its own nature; hence everything the carnal mind says is a lie. Referring to this verse, Mrs. Eddy says, "Jesus never intimated that God made a devil, but he did say, 'Ye are of your father, the devil'. All these sayings were to show that mind in matter is the author of itself, and is simply a falsity and illusion" (S. and H. 554:24-28).

Just as, in the dark, the imagination sees shapes and hears sounds, so the darkness of believing that God is not the only Mind images forth its own illusions. "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source. Mortal sense inverts this appearing and calls ideas material. Thus misinterpreted, the divine idea seems to fall to the level of a human or material belief, called mortal man" (S. and H.507:28-2).

JOHN 5: 1, 2

Verse 2. I think why John mentions the sheep market is because mortal thought is like a flock of sheep, idly following whatever leads and having no individual initiative. We tend to follow idly what the papers say, or what custom says, or what our nationality says, or what the weather says, or something like that. "All we like sheep have gone astray" (Isaiah 53:6). Well, we don't have to be like sheep; and so it would appear that the impotent man had not at this time grasped his individual initiative as the Son of God. "Bethesda" means, "house of kindness" or "house of mercy." It is like Jesus saying to the woman at the well, "If thou knewest the gift of God," or like Mrs. Eddy's "priceless sense of the dear Father's loving-kindness" (S. and H. 366: 1, 2). Even the impotent man had been dwelling in that house for thirty-eight years, yet he hadn't recognized it.

"Having five porches"—they, of course, represent the five physical senses. Like sheep, we follow what the physical senses say, without reasoning spiritually; the physical senses are the basis of material reasoning. Science and Health 274: 12, 13; 17-20. "The senses of Spirit abide in Love, and they demonstrate Truth and Life.... When what we erroneously term the five physical senses are misdirected, they are simply the manifested beliefs of mortal mind, which affirm that life, substance, and intelligence are material, in-stead of spiritual." If, instead of naming them erroneously, we identify them truthfully, what are they? They are the infinite senses of Spirit; one infinite spiritual sense.

JOHN 5: 3-6

Verse 3. We all lie waiting, hoping for chance to produce something out of a hat for us. Perhaps we think, "I'll just read, the scientific statement of being and go to sleep, and maybe I'll be all right in the morning." The time to be' all right is now, but mortal belief is always waiting, always putting it off. Verse 4. This angel is the divine idea which comes from Truth and stirs up human thought until it will accept the spiritual fact. Angels are always symbols of God's ideas, and their office is "to stir the human mind to a change of base on which it may yield to the harmony of the divine Mind" (S. and H. 162: 9- 11). Until, thought is stirred onto a different basis and is found to be divine idea, then that angel stirs the waters in vain, and we don't get down to it and receive the benefit.

Science and Health 540:6-16. "... the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy riverbed must be stirred in order to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihi-late all sense of evil and all power to sin." Verse 5. Thirty-eight years was the period of the wanderings of the children of Israel in the wilderness. We refer to it as forty years, but actually they traveled from Egypt to the borders of the Promised Land in two years. That would be Mind and Spirit leading one to Soul, which is the promised land; and then we are frightened by the price that mortals have to pay to enter, that is, to lay down the mortal concept. They said, "Oh no, not just yet," and so they turned back and wandered for thirty-eight years until a new generation had arisen. We don't have to do the same; that story is included in the Bible for our instruction.

Salvation

Verse 6. Jesus wanted to see how much real desire for wholeness that man had, - for spiritual wholeness. He might have said "Do you really love the spiritual, or do you just want a healing?" Now it's a thoroughly right thing to want a healing, but to love the spiritual is divine. Jesus was really trying to get him to see that salvation is salvation from the belief that we need salvation.

Unity of Good 59:19-3. "Jesus came to rescue men from these very illusions to which he seemed to conform: from the illusion which calls sin real, and man a sinner, needing a Saviour; the illusion which calls sickness real, and man an invalid, needing a physician; the illusion that death is as real as Life. From such thoughts - mortal inventions, one and all - Christ Jesus came to save men, through ever-present and eternal good." That is ultimately, what we all need salvation from: have a real condition requiring salvation. (Yet this point must be approached with sincerity and humility if we are to avoid hypocrisy.) And so when Jesus asked the man, "Wilt thou be made whole?" he just wanted to see where his thought was. Was he just hoping for something to turn up and ameliorate his physical condition, or was he longing to see that the fact is that man has never been born into this status?

Initiative

Verse 7. He admitted that he hadn't got that sense of manhood which has initiative; initiative is one of the great qualities of manhood, which we all need to culture in order to progress in Science. Peter in the Gospel exemplified initiative. He rushed in, perhaps, where angels feared to tread, but thank God for Peter: he did something, and whether he made mistakes or not doesn't matter. "Have a go," and that's how you learn; that's initiative. Peter was the one who had the initiative and the courage to say to Jesus, "Thou art the Christ." He might have been wrong, but he said what he thought, and there's much credit in that. Look at the initiative that the great characters in the world have had: the initiative that Jesus had, that Mrs. Eddy had, that John Doorly had. Without initiative we don't have the ability to grasp the opportunities that present themselves. Initiative is the counterfact of apathy. Mrs. Eddy says, "mental idleness or apathy is always egotism and animality" ('00. 8:14-17).

So the man had not, at this point, that sense of initiative which would grasp the opportunity, and because he hadn't got it, he said, "While I am coming, another steppeth down before me," – which is a very poor excuse indeed. I remember once when I had a bad school report and I came out bottom of the class, my father asked me what I was doing at the bottom. I thought I had the perfect answer, and I said, "Well, someone has to be bottom," but it wouldn't wash; he said, "And somebody has to be top, and why shouldn't it be you?" "Another steppeth down before me," –that's just the human mind.

We regard Science as a race, and we think that someone is making much more progress than we are. But it isn't a race, it's the gift of God, individually, collectively and universally, and it's to be accepted and loved. So Jesus didn't bother with this excuse.

JOHN 5:8, 9

Verses 8, 9. Jesus' answer was to state the calculus to him in a way which he could follow. "Rise"—the Word; you rise in thought. He said, in effect, "Resurrect yourself out of that mental apathy, lift your vision above the mist, because that isn't the truth about man. Your identity is identification with the one Life, which is activity; and power, and living. Come on, come out of it, it isn't you." Then the Christ tone: "take up thy bed" –reckon man in Science; spiritualize your ideals. You are not lying on a lot of mortal beliefs, you are dwelling in the realm of spiritual idea." Christianity: "and walk"—walking is always a lovely sense of Christianity. Go forward, keep in step with the whole of mankind, express the activity which is yours to express. (Verse 9, to "walked"): that was obedience, and obedience is the tone of Science. "the same day was the sabbath" –and from then on in this Gospel Jesus uncovers the hypocrisy of mortal theological belief; but we'll talk about that sabbath in a moment.

Waiting

We saw that the impotent man had been waiting for years and years, and we must consider this a little more. Sometimes we have to wait; it isn't always a bad thing. I think, even Peter had to learn to wait: he had to temper his initiative with wisdom, because rushing in blindly isn't always desirable –it may be blind zeal. But there are two senses of waiting, and I think that impotent man was waiting in the wrong sense. He was lying apathetically waiting for mortal mind to produce something for him, in a negative attitude. On the other hand, there is the waiting which is positive spiritual expectancy. Mrs. Eddy says, "Wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept. Patience must 'have her perfect work'" (S. and H. 454:22-24). What Jesus did for this man was to translate a negative sense of waiting into a positive one. When you wait "for divine Love to move upon the waters of mortal mind," it's an intelligent waiting, –resting in action. It is being alert, it's listening; it's saying, "Not my will, but Thine be done," and it's being ready to move when you hear what Principle wants you to do. The other state is insidious, –chronic procrastination, – and we can't even hear the clarion call of Truth when we should get up and be moving; so if you find yourself in that negative sense of waiting, translate it and recognize that you are not waiting like that but are waiting for divine Love to move upon the waters of mortal mind.

Mrs. Eddy says also that "the human footsteps leading to perfection are indispensable" (S. and H. 254:1,2). Those human footsteps are not just going about making human arrangements so that the thing will work out the way that you want, but are purification of sense and self, purification of motive, self-searching. So we should translate, as Jesus did, this whole sense of waiting. We saw that when Jesus had lifted the man out of the belief that he had to wait for something, the healing took place immediately. "Immediately the man was made whole." "Immediately" is a wonderful Science word because it means no mediator, no intermediary between Principle and its, idea, no intermediary of space or of time or of person.

In verse 9, we noted that John says, "and on the same day was the sabbath." This marks the beginning of open hostility towards Jesus in the Gospel. Truth and Spirit reasons from the spiritual, and as we reckon from the spiritual, we have at once made an enemy of so-called mortal belief, which reasons from the evidence of the senses. It means that one has to be more positive.

Waiting (Cont.)

Verse 10. John shows that what Jesus had done in healing that man was to uncover scholastic theology, or old theology, which is “the determination to hold Spirit in the grasp of matter” (S. and H. 28:6-8). Verses 11-13. You notice that this man doesn’t seem to have advanced very much. He had not even then accepted the initiative of his own sonship, and apparently was not interested in discerning the Christ. One may ask how it was that Jesus could have healed him, in that case, and I feel that the answer is that Jesus knew the Truth, and knew that it proved itself with or without the sanction of the human mind. It was Jesus’ demonstration, rather than his healing of someone else; and that is always so in any practitioner - patient relationship. Of course, the man would have had to acknowledge his new-found sonship consciously sooner or later, if his healing was to have been permanent; but I feel that the point of most of these stories is to show the absolute and dynamic power of Truth itself. In this instance he was healing, not a man, but the belief that Truth could ever be impotent.

Someone points out an interesting thing in regard to Jesus finding the man in the temple, and that is, that in only two of the signs which John records in his Gospel does Jesus reveal himself as the Son of God. The two are the woman of Samaria (John 4:36), and the man born blind (John 9:37). Jesus identified himself as the Christ only to thought which was absolutely honest and which had wholeheartedly accepted the divine ideal; not that he didn’t want to say it to the others, but simply that they couldn’t have heard it if he had. Perhaps when we first read Science and Health we couldn’t hear it. We couldn’t hear it because we hadn’t developed to that point. So Jesus didn’t tell this man much about Truth, he merely dealt with him on the more relative side, at the point of Spirit.

Verse 14. You might wonder what a worse thing could be, but might we say that a belief in good health is nearly as bad as a belief in bad health? If it buries thought in the physique and leads to satisfaction in matter, it is nearly as bad. Sometimes bad health may be a better state to be in than good health, if it drives one out of it, whereas good physical health may be a state of somnolence. (See misc. 208:17-23; 209:15-23; 210:19-26; 325:13-30.) So always, in Science, translate every good experience as well as every bad experience and lift it into the realm of divine idea, into the realm of spiritual fact. Then if one is enjoying good health it is not because of the physique but because of the Son of God, and for no other reason whatever.

So Jesus saw the man in the temple, –he had got into a nice sense of body, it was a better body then it had been, –and he was saying to him, “Now, don’t stick there! Behold, you are made whole: sin no more, move forward, be active. Don’t stay in that state, but reckon yourself spiritually.” Verses 15,16. The blindness of mortals’ theological belief holds good down into space and time, and so leads to the supposition that Truth can be guarded or humanly protected. The Jews may have believed that they were doing what their sense of God wanted them to do, and so perhaps were sincere, though their premise was faulty.