

UNTHINKING

“The less mind there is manifested in matter, the better. When the unthinking lobster loses its claw, the claw grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost and that matter has no sensation. Then the human limb would be replaced as readily as the lobster’s claw, — not with an artificial limb, but with the genuine one.” (*Science and Health*)

A woman backed her car into a beautiful maple tree, and tore a great gash some four feet long at its longest part, and perhaps two feet at the widest, — a ragged, jagged rip. No one prayed over it, no one thought about it, no one “treated” it, nor paid the slightest attention to it; but God — some may call it Nature — healed it, and what a beautiful piece of work it was! Far and beyond anything that a human being could do, God sloughed off the torn, ragged and jagged edges of the bark and drew them together, sealed the seam, and cemented the bark to the trunk, until today the scar, if scar there be, is barely noticeable.

If, then, God heals the “unthinking lobster,” and grows a new claw, if He heals the more unthinking tree and grows new bark in place of the old and torn, how much more reasonable to assume — since, as Jesus has said, “Are ye not much better than they?” — that God will heal the unthinking man of whatever it may be, whenever man becomes unthinking and lets God, Mind, do the thinking for him?

Jesus said, “Take no thought for your life, take no thought for what you eat, or for what you drink; take no thought for your body or what you put on the body, and take no thought for the morrow — the future.” Then, having thus covered about the whole gamut of man’s thinking, and having ridiculed the possibility of man’s thinking accomplishing anything, and having illustrated this by his reference to the fowls of the air and the lilies of the field, and reiterated his admonition to “take *no* thought,” he added this final instruction: “But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.”

For many years the writer puzzled over these very definite instructions to take *no* thought, to still this human mind or “silence the material senses” (*Science and Health*), and then to seek the Kingdom of God in some way other than with his thinking, for God through Jesus had definitely barred this already. Finally, of course, it was seen that when and as a man stopped his human-mind thinking, there arose in him that “mind which was also in Christ Jesus,” and this Mind, the one Mind, or God, proceeded forthwith to direct and guide man into the Kingdom of God.

But how to become this unthinking man was the puzzle. It was all very well to say, “Don’t think,” but the human mind went on thinking just the same, and never seemed to stop, one way or another — sometimes quite good, and other times quite evil, and sometimes a mixture of both.

The more one tried to stop his thinking, the harder he thought. Yet the Master

said, "Take *no* thought," and said it so many times in so many different ways that it was impossible to believe that he might have meant something else.

Gradually it dawned upon the writer that he must do as Paul said, — "die daily," or every day refuse to think about certain things, refuse to entertain human thoughts and opinions, the doctrines and theories of men, and all the preconceived imaginations of the human mind. Paul said something too about "casting down imaginations . . . and bringing into captivity every thought to the obedience of Christ." Then the writer recalled a story. This is it, and it proved helpful in the doing.

It appears there was a nice old German musician who played the tuba in the band. A tuba is a great brass wind instrument which goes uumpah, uumpah, uumpah. The band was called one day to rehearsal. The band leader started the band off, and when they came to a certain place in the new composition, this old fellow with the tuba played a false note. So the leader with his baton rapped for the band to stop, and then started it off again; but, as before, at the same place the old German tuba played a false note again. This occurred several times, until finally the leader became enraged, and stopping the band once more, he proceeded in no mincing words to berate the tuba player. The latter, hearing the storm break, took his glasses out of his pocket and, putting them on his nose, peered through them at the music. In a moment, with a broad genial smile, he said, "It was a fly speck, und I thought it was a note, und I played him."

On the next attempt, although he still saw the fly speck, which was no part of the musical score, he simply passed it by, refusing to think on it, of it, or about it, and the result was perfect harmony.

This is the Kingdom of God. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." In spite of all evidence to the contrary, this is an eternal fact. It may appear that error is real, that there is a material world, that there exists evil of all kinds — sickness, sin, death, war, pestilence, famine, woe, want, fear, worry — but this is not true. They are but fly specks, and no more part of the spiritual Kingdom of God than was the fly speck a part of the beautiful and perfect musical score; and as the tuba player passed over the fly speck, even though it still appeared, and took no thought for it, so must we pass over and pass by the fly specks, be they called matter, evil, or whatnot, and take *no* thought for them, thus in some measure stilling the human mind. Whereupon, Nature abhorring a vacuum, will the Christ-Mind arise in us, or the Spirit of God rest upon us, and since this Mind is "of purer eyes than to behold evil, and canst not look on iniquity," it will behold the realities of being, the Kingdom of God in all its loveliness.

Then man has become unthinking, or takes *no* thought, in obedience to the Master's explicit instructions, and has the Mind of Christ, or the one Mind, God, has become his Mind; and this unthinking man, or this man no longer thinking by his own volition, thinks in obedience to and by the volition of the one Mind, God Himself, as He speaks to us through that great transparency, Jeremiah: "I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

The great trouble with us all is that as soon as we read the statement, "If the Science of Life were understood," we say to ourselves, "Then I must understand this Science of Life," and proceed forthwith to make the invariably unsuccessful attempt to understand it with the human mind — an utter impossibility. The Science of Life is the

Science of God, or the Science of Mind, God's Science, or Mind's Science. Science means exact knowledge. So it is Mind's exact knowledge, yet not the human mind's exact knowledge. If it were possible for the human mind to comprehend or understand the Science of Life, or Mind, it wouldn't be Mind's Science, or the Science of Life, or Mind, but mind's science or the science of the human mind; and the human mind, at best a myth, would then be exalted instead of God. In *Unity of Good* we find: "God is *egoistic*, knowing only His own all-presence, all-knowledge, all-power."

We have been striving to make this body a temple of the human mind or of a human mind method. We have tried to make it the temple of the mortal or dead mind, instead of the temple of the living God, or of the living Mind, so no wonder we have brought out a material, dying body, eventually to find itself in the grave, and experiencing all manner of suffering and evil in the interim between so-called birth and death. In fact, we began to die as soon as we were born, for every day carried us one day closer to the grave. Yet we have called this living. More truly should we have called it deading. "I have no pleasure in the death of him that dieth, saith the Lord God; wherefrom turn yourselves, and live ye."