

THE MARY BAKER EDDY SCIENCE INSTITUTE

Presents:

MONTHLY LESSON CITATIONS

DEAR FRIENDS:

Our Lesson for the month of September 2008 is from a selection of the Verbatim Report of Talks on "CHRISTIAN SCIENCE PRACTICE", presented by John W, Doorly, London, England, in 1950.

The book is based on Mrs. Eddy's chapter on Christian Science Practice as given in Science and Health with Key to the Scriptures. The selection is from the "Court Case" presented there.

Anyone wanting to order the book to see the entire presentation can do so by notifying us by e-mail or phone call to 239-656-1951.

The second selection is from an article by Rosalie Maas titled "Stilling the Storm of Nerves." This appeared in "Ideas for Today", a United Kingdom periodical.

CHRISTIAN SCIENCE PRACTICE,

John W. Doorly

LIFE AND SPIRIT as Truth (430: 13-442: 4). *The standard of manhood is perfect health, and this maintains the divine order of Life.*

Reference:-S. & H. 43: 21-31

Manhood is health, but that health is not just health in the physique; health means wholeness in everything, it means the form of the Son of God, and this maintains the divine order of Life.

Many Christian Scientists have never bothered to study this case on trial very deeply, and yet it is the most wonderful analysis of how mortal mind claims to operate. Mrs. Eddy takes a case of liver complaint, because it is a belief that most mortals have to meet at some time or another, and she shows just how that belief operates. She analyzes the whole claim; then, having analyzed it, she brings it to the surface and uncovers the claim as simply a lie. "a foul aspersion on man's Maker" (S. & H. 437:5-6); and then she illustrates its destruction through the establishment of man's true birthright.

It is the most marvelous allegory. Mrs. Eddy exposes all the arguments of the carnal mind.

LINE 17. "a mental case"- if you want to be a Christian Science Practitioner, regard every case as a mental case. It is always some lie of the carnal mind that you have got to deal with whether it calls itself liver-complaint or a cancer or a broken leg. Every lie is, of course, a lie about God. It is either a lie about Mind, a lie about Spirit, a lie about Soul, a lie about Principle, a lie about Life, a lie about Truth, or a lie about Love, It is always a lie about God, and so you deal with that lie through an under-standing of God.

LINES 20-21 (to "plaintiff"). Personal sense is the belief that each one of us has a little personality of our own, and that the way we think is through personal sense. Personal sense tells us that all our interests are divided. Personal sense tells us that we have a little personal corporeality of our own; at first we are very proud of this corporeality, but then after a while we are not so proud of it, because it doesn't look so good or feel so good. Personal sense is the belief of life, substance, and intelligence in matter.

Most of us cultivate personal sense, whether we know it or not. Most of us love personal adulation, flattery, success. We like personal sense when it slaps us on the back and says, "What a wonderful fellow you are!" but we don't like it so well when it says that somebody doesn't like us, or when it operates as the body and says that we have got liver-complaint. If you swallow personal sense in the form of flattery, you will soon find yourself swallowing that same personal sense in the form of liver-complaint or something of the kind. So don't get into the habit of cultivating personal sense. Personal sense is unlike Soul-sense because it is unlike true identity. It is the carnal mind operating through the five physical senses. So my advice to you is to turn your back on personal sense altogether, and behold the man of God's creating, the man who is divine idea.

LINES 21-22 (from "False Belief"). Personal sense operates through the carnal mind's myriad beliefs, - beliefs of heredity, material birth, superstition, necromancy, minds many, esoteric magic, and so forth. Above all, it operates through the testimony of the physical senses.

LINE 23. "Envy"- envy is a despicable thing. All the God there is, is your God, so you can always lay hold on the infinitude of good.

LINES 24-25. "The courtroom is filled with interested spectators" how

mortal mind loves disease! A Christian Scientist was telling me the other day that when she went to a tea-party, she was horrified to find how the conversation revolved round disease; everybody at the tea-party wanted to tell of their particular ailments. Most of us live in an atmosphere in which we are trying all the time to live above that sort of thing, and so we forget that many mortals love talking about disease; they love "rolling it under the tongue as a sweet morsel" (S. & H. 174:28).

Now, get the picture clearly. Personal Sense is the plaintiff; Personal Sense makes the charge. Personal sense is the belief of life, substance, and intelligence in matter. Mortal Man is the defendant, - the fellow who is up against it, the patient. False Belief is the attorney for Personal Sense and represents the myriad beliefs of the carnal mind.

Remember that throughout this chapter you and I have been learning about the forever operation of Love,- the Christianity of Love with its infinite design; about the forever operation of Christ, Truth,- that design, that ideal, forever reflected; and about the forever operation of the one Life, the Word of God. We have been learning about the infinite fulfillment of divine Love, the glorious fulfillment from everlasting to everlasting of its own infinite design and plan, its own Christ; we have been learning about the forever operation of that Christ eternally reflected; and we have been learning that the expression of that is the one Life, eternal Life. So don't let us lose the sense of this Love and this Truth and this Life forever going on. Don't let us lose the sense of Love fulfilling its own design; making that design manifest as one Christ, the truth about everything, the one ideal truth about everything; and that Christ being forever expressed as the one Life, the one infinite Life without beginning or end.

We are now considering Life and Spirit operating as Truth, - Life reflected in one infinite reflection, operating as true manhood. Our caption is: The standard of manhood is perfect health, and this maintains the divine order of Life. Now, in this whole tone of Life and Spirit operating as Truth. we also find the tones of Mind. Spirit, Soul, Principle. Life, Truth, and Love brought out. The case on trial is presented according to that sevenfold order.

LINE 29. First of all Mrs. Eddy brings in false law, which is the opposite of the law of Mind.

There isn't any health in matter. A mortal may be healthy today, but he may be dead tomorrow, so there is no health in matter at all. Matter is always a

sick thing, always a sinning thing, always a dying thing. What we call health in matter is governed by so-called health-laws; it is just a temporary mortal standard of health and it isn't real health. The only health is health which is eternal and indestructible. There is no other health. The thing which may be health at one moment and death at the next is not real health.

LIN 31. "I have the superintendence of human affairs"-health laws certainly claim to have the superintendence of human affairs; they are supposed to control our lives entirely. But who made all these health-laws? The carnal mind. The carnal mind tells us that we shouldn't do this and we shouldn't do that, that certain material conditions are healthy and that certain other material conditions are unhealthy, and it sets itself up as health-laws. We are in their grip morning, noon, and night until we see that those so-called laws are based wholly on the belief of life, substance, and intelligence in matter. Break them through Christ as soon as you can. They are just fairy-stories, mysticism, idolatry, superstition.

LINES 2-19. This is a wonderful analysis of the whole situation. As mortals, we believe that for doing good and helping another mortal we can pay the price of a bad liver-complaint, or something of the kind. And then we talk of the law of right, the law of good, the law of justice! It is nothing but the operation of false law.

LINES 7-8. "sometimes going to sleep immediately after a heavy meal" - that's an awful crime!

LINES 17-18. "I succeeded in getting Mortal Man into close confinement"- in so far as you believe that you live and move and have your being in a personal corporeality, mortal mind can easily get you "into close confinement." But you cannot be put into close confinement if you see that the truth of your being is that you are infinite idea outside the body. The consciousness that you have of God and His ideas constitutes your true body, and so it is infinite in health, holiness, and happiness, infinite in perfection and beauty. Your true body is the Mind of Christ, and that can never be held in close confinement.

LINES 20-31. Now, with the next two witnesses, we have the opposite of Spirit , - the sense of impurity and disorder brought about by false law. Mrs. Eddy also deals with the chemicalization, which is the opposite of the alchemy of Spirit.

LINES 22-24. Did that ever happen to you? Something happens – it may be a letter, or it may be a remark which somebody makes which upsets you - and then you begin to worry, and morbid secretion comes in, and the first thing you know is that you are thoroughly poisoned with morbid secretion. Where did it come from? Out of the carnal mind..

Whenever I find myself a little disturbed in any way, I make a habit of sitting down at once and saying to myself, "Now, John, what's the trouble? What is it? Where did this feeling come from?" and I can always trace it to its source: maybe it's "some stupid little remark, or some stupid little incident, or something in a letter, or maybe it's someone who doesn't like this idea of Science which we love. If I find myself worrying over a patient who is not too well, I see that I can't help them by worrying over them, and so I get down to business and I work the thing out. Whenever the shadow of morbidity comes over my thought, I get rid of it as soon as I can.

Certain mentalities have a greater tendency than others to be morbid, to look on the dark side of things, but it is just poison. The carnal mind puts that poison into your mentality like a drug. A little cloud comes over your thought, and then you let in morbid secretion, which is just worry, and the root of it is really fear and then you soon find that you are all poisoned up. It poisons your system. Now, where did it come from? Sometimes the incident, which seems to have caused it is of no moment whatever, or sometimes you have got a mistaken sense of that incident anyhow. So your morbid secretion has come from nowhere. Sometimes you imagine that a condition is something that it isn't, and so you begin to be morbid over it, and then morbid secretion begins poisoning you, and after a while you find that the condition isn't that way at all. Now, where has it all come from? Delusion. That is all the carnal mind is anyhow, it is just delusion. It is something that is arguing all the time that God isn't God and that man isn't forever God's idea.

Morbidity is just the carnal mind trying to convince you of more than one power and presence. Don't ever cease to be a monotheist; if you do, you'll cease to be healthy. Your only hope of being healthy, holy, and Godlike is to be a monotheist, - to recognize one reality and one reality only.

It is morbid secretion, which makes you go to sleep when you shouldn't be going to sleep. Watch it. If morbidity wants to get you, it gets you abnormally sleepy, when you shouldn't be sleepy, and then it has you perfectly chloroformed, and can do whatever it likes with you. Mrs. Eddy

used to tell the members of her household that when they got doped like that, they should do something - go outside, walk about, anything - but that they should never let it get hold of them. So the minute you feel yourself getting morbid, do something, even if it's only being humanly active. Resist it; don't ever let it get you.

LINES 26-27. "I have been dry, hot, and chilled by turns" - that reminds me of the people who are always being offended. They are "dry, hot, and chilled by turns," because anything that happens may offend them, and any remark may offend them. Then they wonder that they suffer!

LINES 29-31. Daily ablutions are nice, and I like them, but they won't handle morbid secretion. There is nothing that will handle morbid secretion but the purity of Spirit, the baptism of Spirit. So bathe your thought in the nature of Spirit, - true substance, consecration, purity, strength, the fruit of the Spirit, which Paul describes as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance:" Bathe your thought in those things - that IS the bathing you want, not mere daily ablutions. Daily ablutions won't handle anything in the carnal mind except through a change of belief, and that change of belief doesn't last. Let's get to the point where we know that there is no salvation from any condition whether it is sin, disease, or death - except through Truth.

In this tone of Life and Spirit operating as Truth we are seeing immortality, the one Life, reflected through Spirit and operating as the consciousness of true manhood. Mrs. Eddy begins this mental case on trial by showing how the carnal mind lies about man, how it builds up charges through personal sense, whose attorney is false belief; it builds up all these lies about man, - that he's corporeal, that he's - sick, that he's sinning, that he's dying, that he begins materially and has got to end materially and meanwhile he lives materially. It is all just lies about man. Mrs. Eddy is showing the opposite of man, and she is showing it through the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love, because those are the tones of the days of creation, through which the true idea of man comes to thought.

My advice to you is to think in the realm of Spirit - in the realm of reality, in the realm of divine order,- and to be conscious of the fact that from everlasting to everlasting Love, Truth, and Life are going on infinitely, forever manifesting themselves and reflecting themselves through the law of Mind, the order of Spirit, the salvation of Soul, the demonstration of

Principle, the eternity and exaltation of Life, the consciousness and form of Truth, and the perfection and finality of Love. Get this sense of Immanuel, "God with us."

You don't have to pull God down to you. God is everywhere, and there is nothing going on but God. God comes to you through spiritual sense; Mind comes to you through ideas. Those ideas are ordered, and they operate in the realm of Science and system. It is a wonderful thing to get a sense of God's very presence and power, - God's omnipotence, omniscience, omnipresence, and omniaction.

TALK EIGHT

(Saturday, January 21st, 1950)

"SCIENCE AND HEALTH" 432: 1-4, 39: 14

Science and Symbols

Because I use illustrations from music and mathematics in talking about the ideas of God, I have been asked if I think that music and mathematics are truly scientific. Certainly not. Only one thing is really scientific, and that is divine Science. No human science could be absolutely pure Science, and I have never maintained anything else. There is nothing purely scientific but the ideas of God, nothing in all the world. As a matter of fact, I'm "out" on mathematics and music! I've recently been told that I know nothing about them, that my mathematics is no good and my music's worse, so perhaps I'd better take to the symbol of cooking! In any case, there is nothing absolute but the divine.

I read a little pamphlet to-day by a well-known thinker in Great Britain, and he says that the chances are five to one that in the next fifteen or twenty years we shall all be burnt to a cinder. Another gentleman tells us that a pound of some poison they have now could kill off everybody on the globe. And these are the outcome of what is called science! But nothing is really scientific except that which is permanent and infinite. The only things which can be absolutely scientific, because they are invariable and can be relied on 100 percent, are the things of infinity.

We use the symbols of mathematics and music, and Mrs. Eddy used them, for the same reason that the prophets used the symbols of the Chaldees - because they are familiar to people. Wise men don't try to formulate new symbols which are unknown to other people. They use the symbols which

people already know, although they lift them onto a higher basis. All these symbols derived from physical science, from music, from mathematics, from engineering, and so forth, we can use as our figures of speech, but that is all. Nothing; in all the world is pure Science - but the divine idea; nothing could be.

A Summary

Now, remember how we began in this "Mental Treatment Illustrated," which deals with the application of Truth to the human picture. We started with Love and Spirit, and first of all we saw it operating as Mind; we saw that Love's fulfillment of its own reflection in Spirit always operates through mental or spiritual Science. Mrs. Eddy begins, "The Science of mental practice is susceptible of no misuse." And then we came to Love and Spirit operating as Spirit, and we saw that Love's reflection operates through the real and the ordered.

Next we came to Truth and Spirit, and first we saw it operating as Soul: we saw that Truth's ordered reflection demands spiritual translation. Then we came to Truth and Spirit operating as Principle, and we saw that Truth's ordered reflection is foundational and operates through divine system. And so we came to Truth and Spirit operating as Life, and we saw that Truth's ordered reflection leads to immortality and eternal Life, free from heredity, birth, or death.

Then, you remember, we came to Life and Spirit, first operating as Life; we saw that eternal Life must be found to be the substance of all being. And then we came to Life and Spirit operating as Truth, and we began the case on trial. We captioned this tone: The standard of manhood is perfect health, and this maintains the divine order of Life. That health is not in matter, but in spite of matter. That health is the Mind of Christ. Jesus could establish health anywhere, at all times and under all circumstances, because he had real health, he had the Mind of Christ. He had that which is true health, - harmony, or wholeness, - and so he could establish it anywhere, and at any time.

You know, when you really have some understanding of Science, you reach the point where you see that everything, which comes to you by way of sin, or disease or death is only another opportunity to prove your Principle. You are like a great engineer who has a problem to solve; he isn't terrified by it; it is something that is lovely to him, because he knows he can solve

it. So you begin to look at all these things, which come to you simply as problems, which have to be solved, and which you know can be solved, and as opportunities to prove your Principle.

You remember that we have begun the case on trial, the mental case on trial. We have seen that Personal Sense is the plaintiff, he's making the charge, - that Mortal Man is the defendant, and that False Belief is the attorney for Personal Sense. The first witness said, "I represent Health-laws"; that was the opposite of Mind, the lie that so-called laws of health in matter can bind and control man: The law of divine Mind alone governs man. And then we have seen that out of a false sense of law, a false sense of Mind, comes a false sense of Spirit; so the next two witnesses were Coated Tongue and Sallow Skin, - disorder, impurity, morbid secretion, and so on.

LINES 1-8. Now we come to the witness Nerve, which is the opposite of Soul. The claim of nerve is that it completely rules man, and that is the opposite of the rule of Soul.

Remember what I said to you in the first of these meetings. In the old days we used to think that there really were material objects, and that our physical eyes said, "There's a material object," and they took that message to the brain, and then the brain said to the body, "Yes, there's a material object, and if you bump your toe against it, you'll hurt yourself." But we know today that the whole phenomenon is mortal mind, and that there isn't any matter; it is just mortal mind, which says that there is matter. All there is in reality is idea, and idea can be known only through spiritual sense, or the Mind of Christ. Mortal mind says that it counterfeits ideas and that there are such things as material objects, material laws, material systems, and so forth. Mortal mind says, "I create material objects, and I run the material body; I say to its material eyes, 'Because there are material objects, therefore you see them,'" and then those material eyes, those holes in the head which we call organs of sight, report what they see to the material brain, which sometimes works and sometimes doesn't work, and then this brain tells the body through nerve what the eyes report. But the whole process is mortal mind. The thing, which says it and that, which believes in it is mortal mind.

You remember also that I told you of what that woman said to me when I was lecturing, and how it healed me of nerves. I certainly am grateful to that woman. In one moment that dream of stage fright and nerves and claustrophobia (I didn't like the feeling of being shut in) all went. It was just

a belief that my family was nervy and a belief that in my youth I had been a heavy drinker, and in one moment the whole thing went, when I realized the truth of what this woman told me; she said, "I always know, that the Mind which is God governs pulsation, and governs it in truth and in belief, and at all times and under all circumstances." I was always trying to *make* God govern something in me, but this woman showed me that the divine Mind, which is omnipotent, governs all being both in truth and in belief, and so It governs pulsation; as soon as I saw that, I stopped trying to make God do something and I accepted the fact that God does govern, that the divine Mind does govern. Mortal mind claims to govern the body through the material processes of assimilation, respiration, circulation, and pulsation. That is how the human system is supposed to operate; it counterfeits the divine infinite calculus and so claims to have four processes of operation. But the fact is that the divine Mind alone governs man.

It is evident here that Mrs. Eddy deals with the whole question of nerve through soul, because the claim of nerve is that it rules man, it rules the body. Nerve is the opposite of spiritual understanding, and it claims to identify you with your physical body through your brain. Mortal mind says that brain sees and hears through the physical senses and then gives its messages to the corporeality through nerve. Then back comes nerve with a message to the brain from the body -"I agree." Brain speaks to the body through nerve, and body speaks to the brain through nerve. Nerve brings dirt and it carries dirt. The truth is that nothing identifies man but Soul. Nerve claims to identify the corporeality with the brain, and it claims to rule man. It brings thought back again and again to the material corporeality; it ties thought down to it. It is just the misrule of sense, which is the opposite of the rule of Soul.

The only thing that rules man is the rule of infinite Soul, the rule of infinite spiritual sense. The invariable, irresistible rule of Soul is that from everlasting to everlasting man is incorporeal he's not bodily, he's incorporeal, he's idea. That idea is everywhere. It couldn't be in a finite body. Man is the likeness of infinity. You couldn't put that likeness into a finite body. Talk about claustrophobia - mortals ought to have the worst kind of claustrophobia, believing that all there is to them is their corporeality and that they are shut up in it!

The rule of Soul is that it is forever translating the objects of sense into the ideas of Soul, that every idea is forever identified with divine Principle,

Life, Truth, and Love, that man is sinless, that, he has the calm of Soul, the beauty of Soul, the joy and the bliss and the freedom of Soul. The rule of Soul is that man IS never in anything but God, - that he is never in anything but infinite Mind, infinite Spirit, infinite Soul, infinite Principle, infinite Life, Truth, and Love; that he lives in the realm of infinite safety, infinite sanctity, infinite satisfaction, infinite salvation. That is the rule of Soul.

LINES 7-8. "I convey messages from my residence in matter, alias brain, to body" - that is the claim of nerve, that it takes messages - from the brain to the body. The belief is that whatever the body registers by way of fear, or anything of the kind, is registered because the human mind sees something that it is terrified of; the human eyes accept it, the brain accepts that from the eyes, and nerve takes the message from the brain to the body. That is why hair can go gray in a minute through terror: The claim of nerve is that it can make people go completely to pieces. Nerve just dominates us if we let it, and the pressure we let it put upon us is amazing. We let it dominate us because we think we can't help ourselves.

Most nerve cases come about through fear or self-love. Some people are egocentric and their thought constantly turns in upon themselves. They are bound to have trouble if their thought is always turning in on themselves in self-pity or self-condemnation. They must always be talking about themselves, and if they can't tell you how good they are, they will tell you how bad they are. The great thing they should do is to stop talking about themselves, and to reflect on Truth. Egocentricity is their trouble, and so they must get away from themselves and find their true identity in the fact that they are forever identified with Life, Truth, and Love.

LINES 9-19. Now we come to the opposite of Principle. So far we have had the opposite of Mind - false law; the opposite of Spirit - disorder and impurity; the opposite of Soul - false rule; and now we come to the opposite of Principle.

LINES 11-12. This Governor Mortality is the "whole cheese"! He represents the whole lie about the divine idea, the opposite of divine Principle.

LINES 16-19. Governor Mortality says, "Yes, if a man does good, he may suffer for it." Think how much of Principle there is in that! In Principle the effect of righteousness is always good. "Remember the fourth Beatitude, which Illustrates Principle:' "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Principle is the one infinite

omnipotent, omniscient, omnipresent, and omni-active good.

Mrs. Eddy writes, "The Hebrew term that gives another letter to the word *God* and makes it *good*, unites Science and Christianity, whereby we learn that God, good, is universal, and the divine Principle, - Life, Truth, Love" (Peo. 2: 8-11). Of course, Mrs. Eddy generally uses "good" in connection with Spirit, in the sense of good being the opposite of evil and being the only substance. But Principle gives the sense of the one infinite good, the infinite perfection, and it brings Christianity into the realm of Science.

Whenever I think about Principle, I always know that Principle is the complete and perfect demonstration of omnipotent, omniscient, omnipresent, and omni-active Life, Truth, and Love, and that in the realm of Principle animal magnetism, either as ignorant or malicious, has never operated and can never operate. So if you know that as an idea of God you are Included In Principle in this omnipotent, omniscient, omnipresent, and omniactive Life, Truth, and Love, eternally proved and demonstrated, - and you realize that animal magnetism never enters that realm, then you cannot be touched by animal magnetism.

LINES 20-30. Now you have the false witness Death, the opposite of *Life*. Well, we have got to stand on the rock that there isn't any death, because Life is ever-present...

LINES 1-17. Now we come to the opposite of Truth. The judgment of Truth always operates in favor of man, but here the judgment is pronounced against man. You remember that Mrs. Eddy speaks of the sword of Truth as "radiant with mercy and justice," and in the same passage she says, "Truth is a two-edged sword, guarding and guiding" (S. & H. 538: 7, 4). Here there is no sword of Truth, no justice.

LINE 2. "with great solemnity" - that's the "bedside manner"! Mind you, I have a great respect for the medical profession; I think they are wonderful, I really do. How those fellows can go on trying and trying and trying to heal men, with an incredibly long list of incurable diseases, and giving the wonderful service that they do, amazes me. A doctor said to me some time ago, "Sometimes it's just heart-breaking, because you realize how little you can do." They realize that there isn't anything they can do with certainty, that the whole thing is experimental. The drug, which has a certain effect on one individual may have a different, effect altogether on another individual.

Anyhow, the drugs come and go, and they only last a certain time. Today there seem to be only two - penicillin and "M. and B." Whatever you've got, from your toe up to the top of your head, the remedy is either penicillin or "M. and B.!" Of course, what heals people is their great belief in the drugs, and more, their belief in the doctors. The human mind's belief in doctors is so great that at the present time you couldn't do without them. Don't think that I mean to criticize them, because they are a wonderful body of people, but this is true, and we have got to look it straight in the face: nothing is of God but that which is spiritual. Nothing, is power, nothing is, Science, nothing has certainty, but that which of God.

Mortal mind always likes to speak "with great solemnity"; it takes itself very seriously. Now, have a sense of humour. You know, it's the women who prevent most men from taking them selves too seriously! And thank God they do. We want dignity, but that is a very different thing from being pompous.

LINES 13-17. Here we have the direct opposite of true manhood, man given dominion over the whole earth.

LINES 18-30. Now we come to the opposite of Love, the opposite of true fulfillment. The sense of fear, torture, and helplessness enters in.

Now let's just look back for a moment over the evidence for the prosecution. First we had the opposite of Mind in Health-laws; health-laws tell you, for instance, that you mustn't stand in the doorway or by the window, or do this, that, or the other, or you will suffer for it. Then we had the opposite of Spirit in Coated Tongue and Sallow Skin, both the outcome of morbid secretion; morbid secretion disrupts the order of Spirit, the substance of Spirit. Next we had the opposite of Soul in Nerve; nerve assists health-laws by reporting from the brain to the body and back again. Then we had the opposite of Principle in Governor Mortality, who claims to govern the body; in fact, Governor Mortality claims to govern the whole situation. Then we had the opposite of Life in Death, and the opposite of Truth in the summing-up given by Judge Medicine. Finally, the climax came with the opposite of Love, when the prisoner, full of fear, was to be tortured until he was dead. But mortal mind is always a fool, and so when it believes it has as good as killed someone, it rests on its oars and says, "I've done it!" At that point you can save the case. And so it is at this point that Mrs. Eddy

introduces the Christ, Truth, which sets man free.

When Mrs. Eddy has ended this analysis of mortal mind's arguments through the opposites of the synonymous terms for God, she introduces the right sense of man through Christ. Remember that we are seeing Life and Spirit operating as Truth, which we captioned in this way: The standard of manhood is perfect health, and this maintains the divine order of Life. The order of Life, Life and Spirit, is made manifest as perfect manhood. We have seen the false sense of manhood, and now Mrs. Eddy gives the true sense of man - again through Mind, Spirit, Soul, Principle, Life, Truth, and Love. You can't have any full description of God except through the seven synonymous terms, and you can't have any full description of God's man except through the right idea of those same terms.

433: 31-434: 1. This is lovely. Christ is always the friend of mortal man, because Christ is the only thing that can deliver mortal man from himself. Christ, Truth, is the savior of mortal man. That is what we are seeing today. Christ delivers mortal man from the belief of life, substance, and intelligence in matter. It can "open wide those prison doors and set the captive free." It opens wide the prison doors. It bursts the doors open, it doesn't just do it in a niggardly way. (For the complete talk on this chapter of Christian Science Practice, including the full account of the court case from the chapter Christian Science Practice in the Christian Science Textbook, Mr. Doorly's book, is available from the Mary Baker Eddy Science Institute at 239-656-1951)

STILLING THE STORM OF "NERVES"

by **ROSALIE MAAS**

The storm which Jesus stilled on the Sea of Galilee may be taken as a symbol of all the storms which men may suffer from time to time. It seems particularly applicable, for instance, to the common disease called "nerves." The "wind" of mental disturbance whips up the "sea" of nervous response, and the result is fear, distress, and sometimes even dread of submergence. But the Christ method of stilling the storm is available to all.

Cause and effect

Nerves may appear to master men, but in themselves they have no power, intelligence, or sensation beyond what they are accorded through general

belief, ignorance, or fear. A man in normal health is not aware that he has nerves. He will have no trouble from them unless he accedes to the proposition that they can be inflamed or painful or otherwise cause him disquiet. If he does believe this, he can suffer acutely in consequence. But he need not do so, for nerves fall into place when ruled by the calm of a spiritual sense of things.

Someone who is "all keyed up" may be misled into regarding as cause that which is effect, looking upon his nerves as the cause of his tension. If he does, he may try to quieten them with cigarettes, tranquillizers, or some other physical remedy; these can bring only a temporary alleviation, and they mask and so actually intensify the trouble, causing it to break out later in a more severe form. Nerves are in themselves mindless, and so are not the cause but rather the effect of the confusion, depression, excitement, resentment, anxiety, etc. which the individual has allowed to invade his mentality. It is this disturbance which must be ousted.

The attempt to do this through mere will-power is no more lastingly effective than pills or narcotics, because the basis of will-power is only wishful thinking. To deal with the situation radically, the individual may begin by asking himself: What am I allowing as the governor of man? Am I allowing mortal moods to use me as a medium against my will and cause me to suffer? Am I trying to combat this by iron self-control? Or am I taking up the stand that the divine Mind governs the real man entirely and, since that Mind is of the nature of Love, gives such assurance of the all-embracing quality of the relationship that we need never fear being wrenched away from it?

Furthermore, the individual may ask himself: Am I letting myself be a battleground where good and evil elements ceaselessly war, exhausting me with their perpetual conflict? Or am I asserting man's God-given right to the unopposed unfoldment of purely good energies and ideas, stemming from their purely good source and diffusing their blessings?

There can be no physical sensation of distress apart from a mental and emotional registration of disturbance. How then is one to resolve the unquiet? By turning from it to acknowledge that man has spiritual sensitivities and susceptibilities and senses which need to be allowed free play in response to spiritual stimuli, to the fresh spiritual winds that blow throughout eternity and remind men of the spiritual realities and impulses always present behind the troubled facade of human consciousness. If we have a musical

child, we make sure that he hears music and has the opportunity to make music. In the same way our spiritual senses need to be fed and exercised. They must be permitted to be open to ideas born of God, ideas that partake of the nature of Life, Truth, and Love. When a man's spiritual senses are conscious of such ideas, sensitive to their serenity, alive to their dynamics, he has the equipment to confront the immediate situation and resolve the restlessness caused by being unduly sensitive to a short-sighted view,

How Elijah's depression was dispelled

To take an example from the Old Testament: when Elijah the great prophet was in a state of acute depression in the desert and wanted only to die, because he felt alone, a failure, and in danger, he fell asleep under a tree. An angel touched him, and said, "Arise and eat." And he looked, and, behold, there was a cake baken on the coals, and, a cruse of water at his head." He then ate and drank and lay down again. The eternal Christ came to him in the form of spiritual ideas which inspired him, sustained him, and quenched his thirst for the spiritual. Always our spiritual senses need feeding, and we need to ask for Christ-ideas to feed us. The heartfelt desire for this never goes unsatisfied.

The angel prevailed upon Elijah to eat and drink again after he had rested once more, because, said the angel, "the journey is too great for thee." The journey which takes us humanly to where we are divinely may sometimes seem "too great," and at those times we need to accept spiritual sustenance.

Elijah was compelled to face his nervous depression in order to see it rooted out. The Lord asked him what he was doing in the cave in which he had taken refuge. He answered that he had been jealous for Jehovah, because the children of Israel had forsaken Him and he felt lonely, frustrated, and in a perilous position. He was told to go forth and "stand upon the mount before the Lord." Then "the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." This was an impressive demonstration of the fact that power does not lie in outwardly powerful and violent forces, but in the comparatively quiet expression of Truth, voicing what is, as distinct from what clamors to be.

Then Elijah's small, self-centered, self-pitying view of the situation was exchanged for a broad view dictated by the great Principle of his life and work. This completely reassured and comforted him. He was not only shown the forward movement of the spiritual idea of being, but guided as to the right steps to be taken in the immediate situation - including the appointment of Elisha. He was also told that he was far from being alone in Israel, as he had imagined, in his worship of the Lord.

Letting himself be fed spiritually was the prelude to the divinely directed resolution of Elijah's depression. Listen to "nerves" and the picture of any situation grows worse; listen to and be fed by Christ-ideas and a new picture comes to light.

Establishing dominion

Nerves are like the sea, whose surface is ruffled not of itself but by the wind. It is significant that when stilling the storm, Jesus first rebuked the wind (of aggressive mental agitation), and then said to the sea, "Peace, be still." He authoritatively commanded the sea (the so-called physical set-up of nerves) to reflect the tranquility which had always been there to be reflected. He showed that every man has the privilege of stilling the storm in his own consciousness by refusing to allow it to be invaded by harmful influences and instead bringing into play its responsiveness to spiritual impulses; and he demonstrated that man also has the secondary privilege of ordering a complementary peace to be manifest immediately throughout his being. The sea of "nerves" then becomes the quiet reflection of spiritual calm.

One of the elements of modern life which aggravates "nerves" is the sense of its relentless pace, which imposes upon many people a feeling of inability to catch up with the jobs demanding to be done. They frequently feel so mesmerized by this pressure that they find themselves doing nothing at all, but doing that nothing in a frenzied state! At their back they "always hear Time's winged chariot hurrying near." One remedy is to shut off every conception of time and adopt a higher viewpoint. At ground level there is often a traffic jam which appears impossible of straightening out; it can be sorted out most easily by someone in a helicopter who at once spots the cause and orders the necessary action to be taken. Calling an immediate halt to the pressured thought by going up higher and refusing to be hypnotized by it, enables one to reassert dominion and to feel once again the space and room for unfoldment of good which is always offered by the eternal "now."

Either a different picture of priorities emerges, or one sees how to fit more into the time available, or help from some outside quarter presents itself, or some of the pressing demands are withdrawn.

Some people find that having got down into the "pit" of nervous depression they cannot pull themselves out. They cannot pull themselves out - that is true. But they can realize that in the truth of their being they were never in that pit, but always the man of God's creating, and that is the best guarantee of getting out. Sometimes one wakes from a nightmare overwhelmed by some problem, and then as the waking process goes on, tremendous relief accompanies the realization that there is no such problem and the whole burden drops away. Anyone feels ill at ease when he has a sense of being submerged by a situation, because instinctively he knows that man has the right to express dominion and inspiration; and this instinct points to the waking reality of his being, uninterrupted by the mortal dream. The moment he consciously accepts the reality, he is in command once again and knows it.

Every man has a perpetual refuge in divine Love to which he can repair at any time and obey the invitation of Isaiah: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Having come "home" in that way and been restored and refreshed with the stillness of eternal things, he can venture out again with confidence, because like the snail he takes his home with him and feels its protection in every situation.

The process of release

There is a poem, "Christ My Refuge," by Mary Baker Eddy which comprises an answer to "nerves" which has proved to many both profound and simple. The language may be nineteenth-century, but the ideas are timelessly relevant,

The first verse reads:

"O'er waiting harp strings of the mind
There sweeps a strain,
Low, sad,* and sweet, whose measures bind
The power of pain"

("Sad" is used here in the old sense of "serious, maturely steady.")

here is presented the conception that man is basically not a nervous system ready to be played on by changing mortal feelings and moods, but is receptive to the divine music, receptive to the steadying and calming ideas of the divine Mind. These cannot help but "bind the power of pain," for pain is recognized today as primarily a mental image projected on to various parts of the body, and it disappears when completely replaced by an idea of the divine Mind. Anyone who wants to overcome "nerves" does well to accept his receptivity to the divine rhythms, melodies, and harmonies.

"And wake a white-winged angel throng
Of thoughts, illumed
By faith, and breathed in raptured song,
With love perfumed."

The ideas of the divine Mind occupying receptive thought give birth to a host of purely spiritual ideas which, as they unfold, bring not only inspiration, faith, and joy, but also the sweetness of an atmosphere of love that is more than human. The divine Spirit gives not just "words," but satisfying spiritual intuitions and insights which at once make one feel blessed and beloved.

"Then His unveiled, sweet mercies show
Life's burdens light.
I kiss the cross, and wake to know
A world more bright."

The moment spiritual ideas flow into consciousness, they reveal the affluence of God's being, of His bounty, and this takes the burden from thought - we cease to take life with such humorless earnestness. Immediate problems seem less daunting. We start to "kiss the cross," to welcome problems as opportunities to prove anew the supremacy of spiritual truth - as Jesus himself welcomed the opportunity to prove that life is spiritual and therefore indestructible. Jacob before him had glimpsed the same idea when he said to the "angel" with whom he had wrestled, "I will not let thee go, except thou bless me." Moses turned the serpent into a staff on which he could lean - by dealing with it and not running away from it in fear. As soon as we "kiss the cross" in any degree, we "wake to know a world more bright." Nothing has changed outwardly, but everything seems changed, because our standpoint has altered from being humanly based to divinely based; we therefore no longer feel victimized and we find that we have the courage to confront whatever we need to confront.

"And o'er earth's troubled, angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk."

Christ, Truth, brings to thought a sequence of positive divine ideas which effectually and lovingly meet the individual need in spite of the "troubled, angry sea" of "nerves." The ideas and answers we need may come in the form of a kind of dialogue, such as took place in the encounter between Mary and the "angel Gabriel;" all her objections and doubts were dispelled by superior reasoning pervaded by the greatest inspiration and joy, so that at last Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word."

"Thus Truth engrounds me on the rock
Upon Life's shore,
'Gainst which the winds and waves can shock,
Oh, nevermore!"

The outcome of this Christ conversation is a divinely guaranteed security, the security of being established here and now and for all eternity on the rock of immovable Truth; this rock is "upon Life's shore" and so certainly does not promise human changelessness, but on the contrary ensures the rich variety of unceasing progress in human experience. From a mortal viewpoint winds and waves may build up and die down, but spiritual sense on its rock of Truth is proof against being shocked by these turbulent manifestations and is certain of progress "upon Life's shore."

"From tired joy and grief afar,
And nearer Thee,
Father, where Thine own children are,
I love to be."

From the whole gamut of mortal moods, ranging from one extreme to another, it is an immense relief to come "nearer Thee" and enjoy the expression of truly childlike qualities such as happiness, affection, and trust in God's goodness and love..

"My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me."

The outward-turning, "giving" attitude of unselfed love forestalls thought turning in on itself in self-pity and self-absorption. With the desire to express Love continually in service for God's sake (because a pure idea of Love is born and not merely to please or pacify a person), one is in no danger from "nerves" - there is no answering chord for them to awake. Divine Love leads men to this great truth - lose oneself in actively expressing Love and "nerves" melt away; let go to lean on its sustaining energies, listen to and obey its dictates in small as well as big matters, and all will be well.

Man need never be a victim of "nerves," because they have no foundation in reality. He has the ability to receive, to dwell with, and to rest his whole being in ideas which are ever flowing from their divine source and therefore are imbued with untroubled certainty. From this position of spiritual sensitivity and divine and certain awareness he is equipped to rebuke any mental storm and bring instant calm. This was demonstrated on the Sea of Galilee, it has been demonstrated again and again ever since, and it will continue to be demonstrated. It is a fact woven into timeless Truth and part of the fabric of eternal Love.

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He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. - Psalm 107.

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. -Isaiah 30.

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