

The FOLLOWING IS A TALK BY DANIEL JENSEN OF SAN FRANCISCO, CALIFORNIA  
TO NURSES AT THE SAN FRANCISCO B.A.

Friends, if you don't mind, I am going to sit down so that I can talk to you and say some of the things that I've felt so strongly about. Walter was saying, I didn't have any idea he would comment about it, but I want to say again that I really feel that way. I can remember so many times being on cases that I have been so grateful, that I wasn't faced with the problem of being in that room, and having to unsee what the nurses were having to unsee to do their jobs, and their assistance has just been so helpful, appreciated and I want you to know that I really do feel that way. I'm not just saying that, and I am saying that to all of you. Now, I think if there is any place in our healing institutions, or in the thrust of the healing movement, where the mental attitude is important, it's with you people. Because you are the ones that those patients are really attuned to. It seems like it's a human thing, that when you are in a position of helplessness, as the patient feels, they turn towards those to whom they are looking with a greater degree of dependence and a watchfulness of their attitudes in what they are doing, what they are saying. More importantly what they are thinking than almost anyone else they are in contact with, and the time they spend with the nurses is so much greater than it is with the practitioner, that's it's becoming, I believe, one of the primary things that has to be considered, and so when, I was asked to talk about practical wisdom, it seemed to me a very-appropriate thing, the most appropriate thing that anyone could ever consider in regards to nurses that theirs be a practical wisdom. So, I began to consider these terms and I looked in the dictionary about practical and it says "that which is useful and makes good sense" and wisdom is "knowledge and good judgment based on experience and wise conduct." Now these definitions would seem have a very special application to Christian Science Nurses, and we are going to talk this morning about a very special application of practicality - "there is no matter". That probably is the most radical statement the world has ever known in a material sense, and when you stop to think what Mrs. Eddy said about this in Miscellany, the last paragraph of her letter to the churches in New York, 'there is no matter' is not only the axiom of true Christian Science, it is the only basis upon which this Science may be demonstrated, My 357;22 if there ever was a strong clear cut statement, that's it! There is no equivocation, there is no room for any compromise in regard to that. This must be the basic frame of reference. This must be the basic attitude. The feeling that a nurse must see, in order to really do the most effective job. There is no sick matter, there is no well matter, there is no old matter, there is no young matter, there is no pink matter, there is no white matter, there is no diseased matter, there is no healthy matter, there is no bad matter, there is no good matter, and we have to see that matter doesn't matter, - and to do it consistently! Now you see, most of you as I've sat here watching where you've come from and so forth, have come from considerable distances. It seems to you that you've gone onto roadways and airways and you've traveled many thousands of miles. I submit - you never went anywhere! You see when we know there is no matter, we know there is no space, because space is only the distance between material objects and if there are no material objects, there is no space, there is no separation. There is a unity of thought, that when we get some concept of this, we can understand how Jesus could move a whole boatload of men three and one-half miles across the water instantly, how he could walk through walls, how there was no material impediment to his movement because he recognized that there was no matter. Now this is a very radical stand, because the whole world is saying that we live in matter, that we are dependent upon it. It says that spirit entered into a capsule of flesh - and has stayed there for so many trips around the sun, we call this years, and then leaves to go to someplace, valhalla heaven, hell, someplace. All are the theories, but it says that body is a temporary dwelling place for spirit. In reducing it to the ultimate, you can see the ridiculousness of it. It would place God in a position of dependency. Omnipotent God, all present God, in a position of dependency upon the whim and fancy of two mortals getting together, having sexual relations, having a baby born in order that there would be a house that spirit could dwell in. If that isn't the most ridiculous concept you could possibly imagine, I'll put in with you. Man is spirit. The first story of creation, Genesis 1&27 is the only story of creation. The second story, Adam and Eve, the allegory for the tribesmen, nobody really takes too seriously but that third story of creation, Genesis 4&1, "and Adam knew Eve and she conceived and bare Cain and said I have gotten a man from the Lord." This biological story of creation has placed us in this false concept about birth that has continued and has kept us chained to a matter body as something, and the only possible way we'll ever be free - of death - is to understand there was no birth, that there is no matter, and when you nurses are caring for bodies, as it would appear, there must be a realization that there is no matter in order to step clear of that false third story of creation. Now, in regard to being practical. It's going to come to you sometime in these cases, it will come to you nurses that, of

course, you've got to use wisdom now, how many times do you hear that from Christian Scientists. But of course you do, there is no question about it. But wisdom cannot be exercised at the expense of radical Christian Science. Our mission is to heal and there is no healing unless we are radical Christian Scientist, no way, and when these suggestions come to us that we must be practical and maybe in this case now, such and such, before you make the mental concession, stop and realize what Mrs. Eddy said, that this is the only basis upon which Christian Science may be demonstrated. There is no room for quibbling on it. And of course, the reason we have to be practical radical Christian Scientists, and why radicalism is the most practical thing is because it heals. Now mind you, it's your state of mind we are talking about. I'm not saying that you aren't going to take good physical care. But what is the state of mind? I was so happy to see Mr. Haddock bring that out" about the state of mind, because that is all governing. - You don't have to worry about whether the nurses are going to do the kind, loving, practical wise thing if their state of mind is right, that will follow automatically. You don't have to give specific instructions about smiling at she right time, about loving them and being understanding and caring, of quieting their fears, when they understand the mythical nature of the whole sense testimony. When that is in their hearts, there will be no problem about their practical demonstration of it, and speaking about being practical, was it practical to go fishing when Caesar's tax had to be paid? Was it practical to invite thousands of people to a picnic when you have two fishes and five loaves? Was it practical to let someone lie dead for four days in the desert heat before you even tried to heal them? Was it practical to personal sense to turn down a kingdom, to be crucified on the cross? But with such acts of radical practicality, Jesus changed the lives of more people than anybody that has ever lived, and will in the future. It is that kind of radical practicality that will enable you to change the lives of more people. It means that you can bring your healing mission to untold thousands of people in the most practical way possible. We speak in the relative to be under stood of men, but we think in the absolute to understand God and our thinking is what we are talking about here. We must think in the absolute. In speaking of being practical, I'll never forget the comments of a little practitioner I knew and in her late 90's was still 'making house-calls. She didn't have any concept about age being a limitation at all. And I remember when she used to get ready to go to bed, she would say well, I have got to bathe my doll now and put it to bed, and that is the way she regarded this whole thing about body. Earlier in her life, she had been condemned by the medical people to be a helpless cripple the rest of her life, and never leave a wheelchair. She had been told that she would never be able to read because of eye problems and she didn't believe these and she demonstrated an activity which just was beautiful, because she looked past matter and that's the crux of the whole thing. Mrs. Eddy says in metaphysics we resolve things into thought and exchange the objects of sense for the ideas of Soul". You don't see a table, you are aware of a thought of a table, what you think you're leaning on. It has no reality, it doesn't exist, except as a mental image, absolutely nothing else. This reinforced concrete building that we think we're sitting in is entirely composed of thought, that's all. If we start to think that way, it isn't such a big task to take the next step to realize that this \$3.65 worth of chemicals that we call body, 86% water, of 3 1/4 pounds of gray matter in a cranial cavity, as being us, as being the origin of thought. It comes somewhat ridiculous. I remember Mr. Seeley talking about, in one of his lectures how if you could squeeze all the space out between the electrons and protons in the atomic structure of the body, you would have a speck so tiny that you couldn't see it on the point of a pin, and that's that solid stuff we talk about? Four weeks ago, in the Examiner they had an article by some atomic physicists in which they were openly stating that matter resolves itself to nothing but crystallized thought. There is no question about it, in the atomic physicists, that that's all it amounts to and that's all that we're seeing, and we can't stand aghast at nothing and that means when you're changing a dressing or when you're making out a Medicare report that requires you give some kind of a diagnosis in effect, some kind of a description about something. Don't allow it for a single moment to become a sentence of diagnosis in your thought. That's all there is to it. When you start to make it out, recognize that this is nothing but an illusion. You are complying with a regulation, but that it is not reality, and don't allow it to become reality. Somehow, when we have to write things, they tend to become pretty real in our thinking, and they'll slip in and that particular area is something that I wanted to warn you specifically about. Now how to make this appearance of matter into a no-thing and keep it a no-thing. Now, what's the process? What is the best way of doing this? Now, in a description of this Mrs. Eddy said in her thirty-second edition of Science and Health, she said this, "sleep and mesmerism explain the mythical nature of material sense". So let's think about it for a moment, about this, because if we can once see the mythical nature of what appears to be matter, we're never going to stand so much aghast of it again. It means that when you walk down the street and you see a tree, or a bird, or an automobile you can stop and think, that the thought of a tree, it's a thought of a bird, it all exists in thought. I find myself practicing this,

because at that first step of what Mrs. Eddy says, to resolve things into thought that is the difficulty. The world is holding before us constantly the concept that this is reality, and Mrs. Eddy's way in using sleep and hypnotism as the illustrations of the nothingness of this I think is so wise. Now, let's take a dream for instance. In a dream, we see, we feel, we hear, we have all of the physical sense reports. Sometimes even more vividly than we do in a waking experience. And yet we know that everything we beheld, everything we experienced was entirely in thought. Not one single aspect of the dream was ever anything but thought, and we know that. But when we awake into what we call this waking experience we say, "oh but this is the real." It is just as mythical, just as much a dream as that sleeping experience. And when we realize that we're only dealing with thought in the waking experience just as much as we are in the sleeping, we'll begin to deal with thought because you see as long as we deal with it as matter we don't get into the ballgame. You've got to resolve things into thought before you can begin to make the exchange. And the exchange only takes place after you have it in the area of thought. That's why the practice of seeing things as thought, recognizing it puts it in the area where you can say well, "big deal". We can handle that. But, if you have got it as something where cell structure has to be changed, an organ has to be restored, all of a sudden you've got a different ballgame. And that's what the world is holding before your view constantly. An understanding of the mythical nature of it enables you not to stand aghast. Now, let's look at it through hypnotism and you are going to see that ultimately that's all you're ever dealing with. It's no accident that Mrs. Eddy says, "animal magnetism alias hypnotism". In our lesson a few weeks ago, "Animal Magnetism or Hypnotism", constantly she refers to this, because that really explains what it is. Often unconsciously induced, most of us have some kind of a concept that for anyone to become hypnotized you've got to have somebody with black glassy eyes that fixes you, and holds your concentration, and as you are watching the pendulum or bright light or swirling circle or something and thereby gradually brings you under his Svengali control. Believe me, this is not true. Even in this thing of voluntary hypnotism, it doesn't require even a spoken word today. The Russians are now influencing the thoughts of people thousands of miles away and they proved it by electro-encephalograms connected by telephone wires. They are now using a great part of their military budget in this area because they have come to recognize you don't have to steal the gun if you can control the man whose fingers are on its trigger. And there isn't a single group of people trained to handle this in the world except Christian Scientist and we have to realize the mental nature of things and the hypnotic effects. Now, I'd like to tell you how to deal with it, that I think you'll find may be helpful. Ex.: A man at Fifth Church that I know of, had a very good friend that was an expert hypnotist, and they used to talk metaphysics from time to time, and he used to say to the scientist once in awhile, one of these days I am going to hypnotize you and then you are going to understand what we are talking about. The power this has. The Scientist used to rather good naturedly scoff at this, time went on and one night, they went to dinner in the Persian Room at the St. Francis Hotel, here in San Francisco, and the scientist ordered lamb chops. Presently the waitress served him and he looked down at his plate and he said, just a minute miss, you've made a mistake in my order. I ordered lamb-chops, not watermelon", and she said, "what watermelon!" "Well," he said, "this watermelon" and he held up the big slab of red watermelon right there in front of him. She said, "are you trying to put me on?" "Well, no", he says, "I'm talking about this," he said, "I know that I ordered lamb chops." She said, "Well I served you lamb chops. That's what you've got." And they got into quite an argument and finally he caught a glimpse of his friend's face, sitting across from him with a little smirk on his mouth, and he stopped and looked right at him and he said, "You finally did it, didn't you" and that broke the spell. He looked back at his plate and there, where an instant before had been a big slab of red watermelon there were the lamb chops. So he rather shamefacedly excused himself with the girl, and they went on with their meal. The next day he and his mother went to visit an invalid aunt that was suffering from a belief of cancer of the face and had reached the stage where she could no longer go out in public and so the family all took turns in visiting and this was their turn. He had shared the experience about the watermelon with his mother before they went. As they walked into the room where his aunt was, and he caught a glimpse of his aunt's face all covered with this growth, he turned to his mother and almost with a chuckle said, "Why auntie has got watermelon all over her face." You see he saw so clearly. It was absolutely no different than the watermelon that had been the night before. It was hypnotic, it was not actual. There was no reality in it and he saw it, and his mother saw it, and they talked to the aunt then about what body really was. The next morning the niece that was taking care of the aunt called so excited she could scarcely speak. She said the most wonderful thing has just happened. That entire cancerous growth just fell off of auntie's face this morning and she is well.

Now, let's look for a moment at what happened. In psychology even, they have come to recognize that the breaking of a hypnotic spell requires two steps. The first step is recognizing it to be an illusion. Now, isn't that exactly what happened when he turned to his friend and he said, "You finally did it". You see at that instant he had recognized that it was illusion. Now, we recognized it to be illusion even when you are still standing knee deep in it. Even though that watermelon was still there when he said it, he recognized it to be an illusion, now that's what we must do. Even though it looked like that cancerous growth was all over her face; he recognized it to be an illusion when he turned to his mother and said, "why Auntie's got watermelon all over her face." Now, that was the first step in both instances. "Now, the second step that is required is to know what the fact is. Now, that's what the waitress had provided in the first instance, hadn't she? She said, "those are lamb chops." See, she had provided the fact right there in that instance. The combination of those two things had to break the spell. With the aunt when he recognized what true body was, what the fact was, that she was spiritual, every whit spiritual, not one iota matter, it had to break the spell. There was no way it could be avoided. Absolutely no way. It's as unavoidable as darkness disappearing when light is placed in its presence. The oldest most enduring darkness you could possibly imagine in a cave that had been dark for ten million years would give way instantly before the light of a tiny flashlight. A lie in the presence of the truth is absolutely lost. Our job is to stand, apparently in the midst of the illusion, declaring its illusory nature. Claiming it to be a lie, a mental imagery and nothing more. We have got to see things as thoughts. Then, we can make the exchange. You see the growth had to be seen as nothing but a thought, a hypnotic thought, in order for the exchange of the objects of sense for the ideas of soul. And when that happens, there is no avoidance of healing. You're only revealing that which was there all the time anyway. From the human picture, those lamb chops were there all the time. That's all there ever was. When mortal mind is talking and lifts its hydra head, "I do not have to listen because nothing is being said." and you really don't. We never heal conditions, we just remove beliefs from consciousness. Mrs. Eddy says in Miscellaneous "Every material belief hints at the existence of spiritual reality. Stop and realize there has to be a spiritual idea, that every material object is simply a misconception of. Now, it looks like a fountain pen, feels like it, solid, it seems useful and purposeful. But this is a thought of a pen, now that's my first step.

I see it as a thought, a material thought but a thought. See, that is the first exchange. Now, where did that thought have its origin. We know there is only one mind. That Mind is the source of all, totally all, there is no other mind. Then that means that the thought had to have its origin in the divine Mind. As a fountain pen? I don't know because it is visible only through the spiritual senses, but it is a divine idea that has been distorted, through the lens of personal sense, we call it the human mind and it comes out looking like a fountain pen but there is a divine idea. Now, some of the qualities of that divine idea came through that distorting lens. Strength, balance, symmetry, grace, utility, enough things that I say it is a useful instrument. But imagine what the real is like. Isn't it an exciting thing to think that we'll come to see this as our thought is uplifted? We look at a sunset and we think isn't it magnificent. But imagine the beauty of the spiritual idea when we behold it in its reality. When we can see it in the spiritual senses completely. Mrs. Eddy says that these ideas have form, color and outline. This gives us some idea of what Mrs. Eddy means when she said, "I love your promise," and it does hold such a beautiful promise of what's real. Now I'd like to share with you another thing about hypnotism I could tell you many, many instances. I could spend the rest of the day doing this. But this one I want to share with you because I think it is the most excellent example on the necessity for continuity that I know of. This came from Laura Sargent and I think it explains something of what is demanded of us in our work. During Mrs. Eddy's time one of her students anxious to know more about the handling of animal magnetism took passage for India, to go and learn more about the defenses to mesmerism. He took his things aboard the ship and put them away in his room and then he went up on the deck and he was standing up on the deck watching the stevedores load the load the boat. There were great attacks of boxes sitting all over the docks in big orderly piles and everyone was happily going about their business. There among the passengers he met a Hindu and they started talking and pretty soon he spoke to the Hindu and he said. "do you believe in mesmerism?" Well,

it was a beautiful sunshiny day, but all of a sudden the most terrible storm came in from the Atlantic. Great waves smashed into that boat and threw it like just a toy against the rocks. The wind knocked those big piles of crates around, knocked some of the stevedores off into the water, great waves piled up on the piers, tore the roof off of some of the

buildings they had to hold on for dear life to the railing of the boat to keep from being thrown over board. It was a frightening experience. Just the most terrible forces, and this went on for some time. And just as quickly it stopped, absolutely stopped. And the fellow looked down at the dock and there were the stevedores going on about their business just as quietly as they did before. All the crates standing there in perfect order. No roofs were torn off. The water was just as calm as a lake and none of this going on. And the Hindu turned to him and said, "I've just answered your question." He went on with his trip. He arrived in India; he kept his appointment with the adept that was to teach him about this. He was shown into his quarters, they were very sparsely furnished, just a table and chair and he was left alone. Presently, the door opened and a man came in carrying a magnificent big Indian vase. He had never seen anything so beautiful. He walked around in front of him and suddenly lifted that vase over his head and slammed it onto the floor with all his force and it broke it into a thousand pieces this beautiful vase. Well, it was kind of a startling experience but the scientist was a bit prepared for this because of his experience in the boat and he remembered what the Hindu had told him. He said the only defense against mesmerism is to hold to a fact, no matter how simple it is, hold to a fact. And so he remembered this and he did it right there. And the only fact that came to him right at the moment was two times two is four and he held to it, and to his amazement the vase and all its pieces disappeared from view. Absolutely disappeared. And he was alone in the room. Well, he sat back kind of proud of himself for what he had been able to accomplish, and he allowed this thought to kind of drift away and when he did, instantly they were back. The whole mess all over the floor. He stopped and went back to that fact again. It disappeared. He sat there a little bit and pretty soon let his thoughts wander back, it came again. In and out, in and out. Finally, he saw he had to maintain that fact. And he did and with that the vase disappeared permanently. The door opened and the mesmerist came in and he said, "You need never fear mesmerism again. You now know the secret of dealing with it." Now, Mrs. Sargent told her students this in order to illustrate the point of the necessity of continuity in our work. You can't just know the nothingness of a lie and then let yourself drift back into again. You can't talk to a patient or change a dressing, or help them with something and then go write it down in your reports and get back into it again, even remotely. The continuity of it must be maintained or the illusion will slip back because never loose sight of the fact you are dealing with hypnotism. You are dealing with illusion. You know in our Sunday Schools we teach the basic treatment is the denial and the affirmation. That's what we're doing. We're breaking the mental state. I very seldom use the word healing in my own thinking because it's awfully hard for me to keep the thought of healing separate from a gradual process of a scab forming and something happening. But if I think of revealing no problem. I'm only seeing what's there already. I'm not having to change anything, it's already there in factuality. The ten lepers were healed not when they stood in the presence of Jesus but when they stood in the presence what he knew. Let you patients stand in the presence of what you know. When you are tempted to believe what you see, remember the experience of the practitioner when he was faced with the dreadfulness of a disease, he said, "Father, you were there what did you see?" Stop and think that, it's helpful. Because when we see it through those eyes, the dreadfulness of the appearance, the helplessness, the hopelessness, the world belief of incurability -- is utterly washed away. Have confidence in you patients. Your know Christian Scientist, I've heard of are a lot like tea bags. Their real strength doesn't come out until they get in hot water and have confidence in them. See that, and you'll bring it out more. Now, to sum it up, be radical Christian Scientists. It's only radical as far as the world standards are concerned. It's the most practical wisdom on earth. Know that there's no matter. Really know it, feel it, think it. Remember it's the feel of it that counts. Work with the great love towards Jesus and the love towards Mrs. Eddy. Use some of the old hymns sometimes. There's a feel to them. I was talking to the Gunersons here today, the people who have been going around with this tape around the country and they were telling me that they were in Mrs. Eddy's home on a tour and they knew the lady that was conducting the tour and so because he had been writing a paper on Mrs. Eddy's life, she let him into some places where he couldn't have been able to go otherwise. In one of the

bookcases, there were a whole stack of old hymnals, not Christian Science hymnals but old time hymnals. Well used that the household used to sing from and Mrs. Eddy loved those. You ever notice in the preface of the hymnal there are three hymns there that are there because Mrs. Eddy asked them to be there. I can remember one of them Wellen's "Oh The Clanging Bells of Time". These old hymns have a tremendous feel to them. Don't overlook this feel with your patients, it's the essence of it. Clinical treatment is useless. It is useless. There has got to be a love of Mrs. Eddy, a love of Jesus. Watch that with your patients. Look into that and encourage it. Maybe even reading some of the biographies so that they come to have this feeling about her, it's so important. Because when we love her, all the rest of it opens up. Look what the Jesus freaks are doing today Just with the thought of love of Jesus, with practically no idea of anything spiritual just" the love of Jesus and they are healing thousands upon thousands of hopeless drug addiction cases and so forth. There's no question' this is going on and they really feel it, and that's what our patients need to feel. Endow it with this. I've heard time and again from people that have dropped out of Christian Science Sunday School. They dropped out and they say, "I got so tired of hearing about Mary Baker Eddy, Mary Baker Eddy." Well, obviously they haven't come to know and love her. I can remember in my early Sunday School of feeling some rebellion about this. I remember one time saying to my Sunday School teacher, "why do you have to bow towards Mecca every time you say her name or something?" And this man had the understanding to sit and explain to me some of the things and why and I came to see the practical reasons why we had to do that, and what this climate was at the time Mrs. Eddy wrote this and why it was so necessary to be done. And then came this love. Mrs. Eddy one time said, that if you want to know me come unto me in my books. When I open Science and Health and go in to read, I'm going in for a visit with my dear, dear, friend. Because if you come to feel this, I mean inside, it makes all the difference in the world. Thank you very much.