

# MATTER

by Ronald Klette

Mary Baker Eddy was the first in the nineteenth century to positively discover that matter is unreal. Many physical scientists before that time had been toying with the idea that matter could be unreal, and since then some have come to that conclusion, but none have been able to make practical use of this information as Mrs. Eddy has, notably in the healing of disease. She says: "The Science of being in which all is divine Mind, or God and His idea, would be clearer in this age, but for the belief that matter is the medium of man, or that man can enter his own embodied thought, bind himself with his own beliefs, and then call his bonds material and name them divine law" (S&H 372:8-13).

The completely false belief of life and sensation in matter is the cause of all our difficulties. That there is no life and sensation in matter is self-evident. I suppose it is because we are so mesmerized by this mass false belief in matter -- everybody believes it -- that it never occurs to us to question it. It is more than likely that we are not aware of the fact that there is anything to question, although in the lives of most of us, at one time or another there must arise a feeling that there is something not quite right, something not logical about the present, unstable sense of life and sensation in matter; its harmony one day, and, for no apparent reason, its inharmony the next day -- over which state of affairs we do not appear to have any control.

I stated above that it is self-evident that there is no life and sensation in matter; a statement with which most would agree, if we are talking about trees and flowers, or bricks, or tables and chairs. But when it comes to the human body, this statement might arouse a storm of protest. Why should it? The human body is composed of about seventy-six percent water, the rest of small quantities of iron, sulfur, lime, and other material elements. None of these things have life or can feel or think. Why is it then that these material elements, none of which are aware of their own supposed existence, can be taken out of the ground -- for, indeed, that is where they come from and of which they form a part -- to form the human body, and then be said to be transformed to have life and sensation?

In actual fact these elements are not changed in any way because they have been taken out of the ground to form the human body. They have no more life,

truth, intelligence, or substance in the body than they had before they were taken out of the ground. Indeed, it is a debatable point that all the matter which composes the human body always originates in the soil under our feet. Jesus cast a doubt on this belief when he healed the withered hand. Where did the matter come from which formed the substance of that restored hand? Here is a cause for much deep thought! Matter is a mental concept, and originates in mortal thought, which is the substance of it, and it is creatable in mortal belief, and also destructible in mortal belief; for God, Spirit, is the only cause and creator, and Spirit is the only real substance, which is neither created nor destroyed.

The statement that material elements, in or out of the body, have no life or sensation may possibly be acceptable to those who are searching for a solution to life's problems, but that regarding their lack of substance, may cause raised eyebrows. The world in general firmly believes that matter is substance, and possibly the only substance. The things of the Spirit, such as intelligence, Truth, Life, and Love, are considered too far removed from the daily experience of material living to be regarded as substantial, and are pushed into the background of thought and almost forgotten.

It is our preoccupation with material things and matter in general, which blinds us to the existence of the real substance of the things of the Spirit. Material living and material things are only for a time, and are destructible, whereas the things of the Spirit are unchangeable and indestructible and are forever. Why do we waste so much time with the changeable and impermanent, and relegate that which is indestructible and permanent to the background? Mrs. Eddy says: "In Christian Science substance is understood to be Spirit, while the opponents of Christian Science believe substance to be matter. They think of matter as something and almost the only thing, and of the things which pertain to Spirit as next to nothing, or as very far removed from daily experience. Christian Science takes exactly the opposite view" (S&H 349:31-5).

It seems hardly necessary to call attention to the First Commandment: "Thou shalt have no other gods before me," and I suppose the majority of us would believe that, generally speaking, we are obedient to this Commandment, or at the least we are not breaking it. But do we in fact know what. . . Christian Science means when it says over and over again that: "God, Spirit is infinite, and therefore all?" If we seriously accept this, then we must give conscientious consideration to the fact that there is nothing else, only God, Spirit I This seems to be difficult, and perhaps we prefer not to look at it too closely, because we seem to become lost in a sea of doubt and bewilderment. We say: "How can

there be just God and nothing else; what about what God has created; everything we see around us and everything we experience contradicts this?" In the Bible we come across the statement "Unto thee it was shewed, that thou mightiest know that the Lord he is God; there is none else beside him. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else" (Deut 5:35&39). These statements are logical and mean exactly what they say! Are you willing to give real consideration to the fact of the nothingness of everything apart from God, Spirit? There is only God and His idea, but this idea is one with the divine Mind and does not take up space outside God, who is the divine Mind -- any more than your ideas take up space outside your thinking. Take this seriously, there is only God, there is nothing else.

Long, long ago the allness of God was seen and practiced by the early prophets. In the acceptance and realization of this fact--that God is all there is, and that there is nothing else-- lies the solution to all our problems. All there is, is God, actively, perpetually, and eternally being what He is -- God! The only activity is the God-activity; the only cause is the God-cause. We have to realize this; we have to make it part of our lives; no, we have to make it the whole of our lives, to the exclusion of matter, of anything else; only then will we experience the peace which passeth all understanding. Is it asking too much -- to give up that which in the end we will lose anyway? Of course, the key to this problem lies in the answer to the question: "What is God?" We cannot answer the question satisfactorily by saying Spirit is the opposite of matter; that is commencing our search from the wrong point of reference. God, Spirit is all, and is not that the realm of reality, the only realm there is, has no opposite in any sense of the word. Indeed, in Christian Science the subject of opposites does not really come up as a subject for consideration. The term matter, spoken of as the opposite of Spirit, should only be used if it helps to simplify the explanation of the reality of Spirit, considering the fact that belief, in the substantiality of matter is so much before humanity in daily living. The First Commandment applies: "Thou shalt have no other gods before me!"

Let us consider the brain. Capabilities are attributed to it by mortals which are quite impossible to what Mrs. Eddy describes as: "but a mortal consolidation of material mentality and its suppositional activities" (S&H 185: 30-31). The brain is as material as any other part of the body, and just as unconscious of what it is supposed to be doing as the hand which you move or the heart which beats in your breast. It is completely unaware of its own supposed existence. Medical science, to put it as simply as possible, says the brain sends messages to parts

of the body, telling them to move etc., then these parts send messages back to say they have obediently moved, the nerves supposedly being the medium through which the messages or instructions are conveyed. The brain has no more awareness of its own supposed existence than it has of the functions it is supposed to perform. We must not attribute capabilities to the brain which it does not possess. Mortal mind, which is a belief, conveys the messages in both directions. The whole process is mental, and has nothing to do with a material brain.

The most elevated status which could be attributed to a material brain is to name it a sort of computer into which are programmed many orders for the correct functioning of the body, but it certainly does not press its own buttons or give itself its own orders. Then we must surely look elsewhere for the prime operator. Is the brain the man then? How can it be, when man reflects intelligence, Life, Truth and Love? None of these realities are material or originate in the ground! There is nothing in the brain which cannot be dug out of the ground; indeed this applies to the whole human body. No thought or instruction ever originated in matter. Unfortunately, human beliefs and medical beliefs and opinions, based on the belief of the reality of matter, play the greater part in governing the bodies and lives of human beings. Mrs. Eddy says: "Beloved Christian Scientists, keep your minds so filled, with Truth and Love, that sin, disease and death cannot enter them. It is plain that nothing can be added to the mind already full" (My 210: 2-5.) "This is the remedy for all human ills, and it is a great pity that education does not follow these lines from the day of birth instead of emphasizing the belief in the reality of matter with all its problems. But it is never too late to begin following Mrs. Eddy's advice; conscientiously adhered to, The beneficial effects are immediately felt.

Through the foregoing, we have no alternative but to come to the conclusion that matter has no real existence—it is purely a human concept, and a human concept is never a reality. If matter does not exist, then it doesn't exist, and no good purpose is served by continuing to acknowledge its existence. Matter is an error of statement; when thought-pictures (concepts) "are stated to be material that is all the substance that matter has. Matter has no weight in the scale of real being !