

Tafsiri hii ya Mary Baker Eddy ya ujumbe wa uzinduzi “Choose Ye” [“Chagueni Nyinyi”] ni zawadi kutoka kwa Bodi ya Wakurugenzi ya Kanisa la Sayansi ya Kikristo, Kanisa Mama. Bi Eddy ni Mvumbuzi na Mwanzilishi wa Sayansi ya Kikristo, Mwandishi wa Science and Health with Key to the Scriptures [Sayansi na Afya katika ufunguo wa Maandiko] na Mchungaji wa Heshima wa Kanisa Mama, Kanisa Kuu la Kwanza la Kristo, Mwanasayansi (pia ufahamika kama Kanisa Mama la Kristo, Mwanasayansi) lilioko Boston Marekani. Katika mwaka 2014, familia ya Kanisa la Wanasayansi wa Kikristo duniani kote walikaribishwa kujifunza na kutafakari ujumbe “Chagueni Nyinyi”, sambamba na kauli yake, “Yesu alianzisha kanisa lake na kuimarisha ujumbe wake juu ya msingi wa kiroho wa Kristo-Uponyaji” (Science and Health with Key to the Scriptures, ukurasa 136).

The First Church of Christ, Scientist, and Miscellany, ukurasa 3-6

Tafsiri hii ni ya kujitolea inayowakilisha juhudi nzuri zaidi kufikia sasa ya tafsiri ya makala “Chagueni Nyinyi” The First Church of Christ, Scientist, and Miscellany (ukurasa wa 3) na Mary Baker Eddy. Ingawa tafsiri hii haijawahi kuthibitishwa kikamilifu, inatolewa ili kusaidia ukuaji wa kiroho wa wazungumzaji wa lugha ya Kiswahili na kutambulisha Sayansi ya Ukristo kwa wasomaji wengi. Jisikie huru kutuma maoni kuhusu tafsiri hii kwa njia ya barua pepe translations@csps.com.

“Choose Ye”

MESSAGE FROM MARY BAKER EDDY ON THE OCCASION OF THE DEDICATION OF THE EXTENSION OF THE MOTHER CHURCH OF CHRIST, SCIENTIST, JUNE 10, 1906

MY BELOVED BRETHREN: — The divine might of Truth demands well-doing in order to demonstrate truth, and this not alone in accord with human desire but with spiritual power. St. John writes: “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” The sear leaves of faith without works, scattered abroad in Zion’s waste places, appeal to reformers, “Show me thy faith by thy works.”

Christian Science is not a dweller apart in royal solitude; it is not a law of matter, nor a transcendentalism that heals only the sick. This Science is a law of divine Mind, a persuasive animus, an unerring impetus, an ever-present help. Its presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding. It is the higher criticism, the higher hope; and its effect on man is mainly this — that the good which has come into his life, examination compels him to think genuine, whoever did it. A Christian Scientist verifies his calling. *Choose ye!*

“Chagueni Nyinyi”

UJUMBE KUTOKA KWA MARY BAKER EDDY KATIKA HAFLA YA KUZINDUA MWENDELEZO WA KANISA MAMA LA KRISTO, MWANASAYANSI 10, JUNI 1906

NDUGU ZANGU WAPENDWA, Uwezo takatifu unahitaji kutenda mazuri ili kuonyesha ukweli, na hii sio tu kwa tamaa ya kibinadamu lakini kwa nguvu ya kiroho. Mtakatifu Yohana anaandika: “Heri wafuatao sheria zake, wawe na haki kuuendea huo mti wa uzima, na kuingia mjini kwa milango yake”. Majani yalionyauka ya imani pasipo matendo, yaliyotawanywa mahali palipokuwa ukiwa pa Uyahudi, yanakata rufaa kwa waleta mabadaliko, “Nionyeshe imani yako kwa matendo yako.”

Sayansi ya Ukristo sio kitu kilichojitenga kisichoweza kufikiwa; sio sheria ya kadhia, wala transcendentalism inayotibu wagonjwa pekee. Sayansi hii ni sheria ya Akili Takatifu, dhamira njema, kichochoe cha haki daima, msaada wa daima. Kuwepo kwake kunahisiwa kwa sababu kunatenda na kutenda kwa busara, kunaonyesha daima njia ya matumaini, imani, ufahamu. Ni udadisi wa kiroho wa hali ya juu, matumaini ya hali ya juu; na athari yake kwa mwanadamu hasa ni hii — kuwa mazuri yanayodhihirika katika maisha yake hulazimika kutafakari uchunguzi kwa ukweli, nani ameyatenda. Mwanasayansi wa Ukristo anathibitisha wito wake. *Chagueni nyinyi!*

When, by losing his faith in matter and sin, one finds the spirit of Truth, then he practises the Golden Rule spontaneously; and obedience to this rule spiritualizes man, for the world's *nolens volens* cannot enthrall it. Lust, dishonesty, sin, disable the student; they preclude the practice or efficient teaching of Christian Science, the truth of man's being. The Scripture reads: "He that taketh not his cross, and followeth after me, is not worthy of me." On this basis, how many are following the Way-shower? We follow Truth only as we follow truly, meekly, patiently, spiritually, blessing saint and sinner with the leaven of divine Love which woman has put into Christendom and medicine.

A genuine Christian Scientist loves Protestant and Catholic, D.D. and M.D., — loves all who love God, good; and he loves his enemies. It will be found that, instead of opposing, such an individual subserves the interests of both medical faculty and Christianity, and they thrive together, learning that Mind-power is good will towards men. Thus unfolding the true metal in character, the iron in human nature rusts away; honesty and justice characterize the seeker and finder of Christian Science.

The pride of place or power is the prince of this world that hath nothing in Christ. Our great Master said: "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven," — the reign of righteousness, the glory of good, healing the sick and saving the sinner. The height of my hope must remain. Glory be to Thee, Thou God most high and nigh.

Whatever is not divinely natural and demonstrably true, in ethics, philosophy, or religion, is not of God but originates in the minds of mortals. It is the Adam-dream according to the Scriptural allegory, in which

Kwa kutoweka imani katika kadhia na dhambi, unapata roho wa Ukweli, basi yeye awatendeaye wengine kama apendavyo kutendewa, na utii kwa sheria hii humbadili mtu kiroho apende asipende. Tamaa, kukosa uaminifu, dhambi, humdhoofisha mwanafunzi; huzuia maadili au mafundisho bora ya Sayansi ya Ukristo, ukweli kuhusu mwanadamu. Maandiko yanaseme: "Wala mtu asiyechukua msalaba wake akanifuata, hanistahili." Kwa msingi huu, ni wangapi wamfuatao Mwonyeshanjia? Tunamfuata Ukweli endapo tu tunamfuata kweli kwa upole, uvumilivu, kiroho, kwa kubariki mtakatifu na mwenye dhambi na chachu ya Upendo Mtakatifu ambao mwanamke ameweka ndani ya mataifa ya kikristo.

Mwanasayansi wa Ukristo wa kweli anapenda Protestanti na Katoliki, Waalimu wa dini, Madaktari, — anapenda wote wanaompenda Mungu, wema; na anapenda maadui zake. Utagundua kuwa, badala ya kuwapinga, mtu huyo anatetea maslahi ya madaktari na Ukristo, na wanastawi pamoja, kujifunza kwamba nguvu ya Mungu ni mapenzi mema kwa watu. Hivyo udhihirisha uimara wa kweli wa tabia maana nguvu ya mwili ni kama kutu iishayo bali uaminifu na uadilifu uthamanisha mtafutaji na mpataji wa Sayansi ya Ukristo.

Kiburi cha nafasi au madaraka ni ufalme wa duniani ambao si chochote katika Kristo. Mwalimu wetu mkuu alisema: "Amini nawaambia...msipoongoka na kuwa kama watoto, hamtaingia kamwe katika Ufalme wa mbinguni" — utawala wa haki, utukufu wa mema, kuponya wagonjwa na kuokoa mwenye dhambi. Kimo cha matumaini yangu lazima kisalie. Utukufu Kwako, Wewe Mungu uliye juu na karibu.

Chochote kisicho na uhalisia takatifu na kisicho dhihirika kwa ukweli katika maadili, falsafa, au dini, sio ya Mungu bali inatokana na akili ya binaadamu. Ni njozi ya Adamu kwa mujibu wa istiari ya maandiko matakatifu ambapo mwanamme anaumbwa kutoka mavumbi na mwanamke kuwa matokeo ya

man is supposed to start from dust and woman to be the outcome of man's rib, — marriage synonymous with legalized lust, and the offspring of sense the murderers of their brothers!

Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, coexistent with Him — God giving all and man having all that God gives. Whence, then, came the creation of matter, sin, and death, mortal pride and power, prestige or privilege? The First Commandment of the Hebrew Decalogue, "Thou shalt have no other gods before me," and the Golden Rule are the all-in-all of Christian Science. They are the spiritual idealism and realism which, when realized, constitute a Christian Scientist, heal the sick, reform the sinner, and rob the grave of its victory. The spiritual understanding which demonstrates Christian Science, enables the devout Scientist to worship, not an unknown God, but Him whom, understanding even in part, he continues to love more and to serve better.

Beloved, I am not with you *in propria persona* at this memorable dedication and communion season, but I am with you "in spirit and in truth," lovingly thanking your generosity and fidelity, and saying virtually what the prophet said: Continue to choose whom ye will serve.

Forgetting the Golden Rule and indulging sin, men cannot serve God; they cannot demonstrate the omnipotence of divine Mind that heals the sick and the sinner. Human will may mesmerize and mislead man; divine wisdom, never. Indulging deceit is like the defendant arguing for the plaintiff in favor of a decision which the defendant knows will be turned against himself.

ubavu wa mwanamume, — ndoa sawa na tamaa iliyohalalishwa, uzoa wa hisia wenye kuua ndugu zao!

Kwa ukamilifu, mbali na ndoto hii yenye kufa, udanganyifu huu na madanganyo, Sayansi ya Ukristo huja kudhihirisha mwanadamu kama mfano wa Mungu, Wazo lake, anayeishi daima pamoja naye — Mungu amempa yote na mwanadamu anayo yote yatokayo kwa Mungu. Wapi, basi, ulikotoka uumbaji huu wa kadhia, dhambi, na kifo, majigambo na madaraka, ufahari au upendeleo? Amri ya kwanza ya Kihibrania katika amri kumi, "Usiwe na miungu mingine ila mimi," na kuwatendea wengine tunavyopenda kutendewa ndio yote katika yote ya Sayansi ya Ukristo. Hii ndio udhanifu wa kiroho na uhalisia ambao ukitambuliwa barabara, unamfanya kuwa Mwanasayansi wa Ukristo, huponya wagonjwa, unamgeuza mwenye dhambi, na kushinda mauti. Ufahamu wa kiroho unaodhihirisha Sayansi ya Ukristo, unamwezesha mwanasayansi msalihina kuabudu, si Mungu asiyejulikana, bali Yeye ambaye, kumfahamu hata kwa ufupi, anaendelea kumpenda zaidi na kumtumikia vema.

Wapendwa, mimi binafsi siko pamoja nanyi katika kumbukumbu hii ya uzinduzi na msimu huu wa komunio lakini nipo pamoja nanyi "katika roho na kweli," kwa upendo nikiwashukuru kwa ukarimu wenu na uaminifu na kusema kwa dhati kama nabii alivyosema; Endeleeni kuchagua nani mtakayemtumikia.

Kusahau kuwatendea wengine kama tunavyopenda kutendewa na kujiingiza katika dhambi, wanadamu hawawezi kumtumikia Mungu; hawawezi kudhihirisha uwezo wa Mungu ni Akili Takatifu anayeponyesha wagonjwa na wenye dhambi. Utashi wa kibinadamu unaweza kupumbaza na kumpotosha mtu; hekima ya Mungu, haiwezi kamwe. Kujiingiza katika udanganyifu ni kama mshtakiwa anayemtetea mdai juu ya uamuzi ambao mshtakiwa anatambua binafsi utamweka hatiani.

We cannot serve two masters. Do we love God supremely? Are we honest, just, faithful? Are we true to ourselves? “God is not mocked: for whatsoever a man soweth, that shall he also reap.” To abide in our unselfed better self is to be done forever with the sins of the flesh, the wrongs of human life, the tempter and temptation, the smile and deceit of damnation. When we have overcome sin in all its forms, men may revile us and despitely use us, and we shall rejoice, “for great is [our] reward in heaven.”

You have dexterously and wisely provided for The Mother Church of Christ, Scientist, a magnificent temple wherein to enter and pray. Greatly impressed and encouraged thereby, deeply do I thank you for this proof of your progress, unity, and love. The modest edifice of The Mother Church of Christ, Scientist, began with the cross; its excelsior extension is the crown. The room of your Leader remains in the beginning of this edifice, evidencing the praise of babes and the word which proceedeth out of the mouth of God. Its crowning ultimate rises to a mental monument, a superstructure high above the work of men’s hands, even the outcome of their hearts, giving to the material a spiritual significance — the speed, beauty, and achievements of goodness. Methinks this church is the one edifice on earth which most prefigures self-abnegation, hope, faith; love catching a glimpse of glory.

Hatuwezi kuwatumikia mabwana wawili. Je, tunampenda Mungu kwa ukuu? Je, sisi waadilifu, wahaki, waaminifu? Je, sisi ni wakweli katika nafsi zetu? “Mungu hadhikiwi; kwa kuwa chochote apandacho mtu, ndicho atakachovuna.” Kudumu katika upendo usio na mipaka katika nafsi zetu ni kujitenga daima na dhambi ya mauti, tamaa ya mwili makosa katika maisha ya binadamu, “mjaribu na majaribu” tabasamu na udanganyifu wa laana. Tunaposhinda dhambi katika njia zake zote, japo watu watakapotushutumu na kutuudhi, tutashangilia kwa sababu “kwa kuwa thawabu [yetu] ni kubwa mbinguni.”

Mmetekeleza kazi mahiri na kwa busara kulipatia Kanisa Mama la Kristo, Mwanasayansi hekalu zuri ili tuingiemo na kusali. Nimevutiwa sana na kutiwa moyo, hivyo toka moyoni nawashukuru kwa ushahidi huu wa maendeleo, umoja na upendo. Jengo la kisasa la Kanisa Mama la Kristo, Mwanasayansi lilianza na msalaba; umaridadi wake ni mithili ya taji. Chumba cha Kiongozi wenu kimebaki mwanzo wa jengo hili kudhihirisha sifa ya wana na maneno yatokayo katika kinywa cha Mungu. Mwisho jengo hili limechomoza katika ukumbusho wa kiakili, juu zaidi kuliko mikono ya wanadamu hata matokeo ya mioyo yao, kwa kuipa umuhimu wa kiroho, kasi, urembo na mafanikio ya wema. Nafikiri kanisa hili ni jengo moja duniani ambalo linabainisha kujitoka kwa ajili ya wengine, matumaini, imani; upendo unaonyesha kwa kitambo utukufu.