

CHAPTER IV MIND

The Power of Mind

We stand in awe before the great fact that we can learn the nature of God, of Being, as Mind.

Mrs. Eddy taught that the primal slavery was accepting human life as defined by the physical senses. In class she started her revelation at a single point in her students' thinking, namely, their concept of God. Each student had to explain his concept of God. Then, for three days Mrs. Eddy would open up to them a view of divinity that transformed the world they had known. She presented them with a divine Principle that knew no pain or death. Her students stood in awe before the glimpse of reality they were catching, and felt centuries of spiritual growth would be necessary to grasp the vision sufficiently to heal with it. But so clearly did Mrs. Eddy present divine Love as the very Principle of man's being, and so clearly did she show the Mind of that Principle to be *their* Mind, that after three days Mrs. Eddy had worked such a transformation in her students' thought that she could confidently demand that they accomplish a healing of some disease or discord before the next class convened. And they *did*.

Like those early students, we are devoting ourselves to the greatest, most important, and most empowering pursuit in life, namely, *learning what reality is*. It isn't

possible to spend our time and energy for something higher than learning the nature of our divine being.



The Meaning Mrs. Eddy Gives to Mind

What does Mind mean, as Being revealed itself to Mrs. Eddy and through the textbook to us? To orient ourselves as we go through the ideas characterizing Mind it is a good plan to list briefly what Science and Health says Mind is, what Mind does, what Mind has, what Mind deals with, and how Mind interprets itself, as follows:

What Mind Is

- 36:20 Mind is immortal law
- 84:17 Mind is fetterless
- 114:10 Mind is one
- 208:25 Mind is causation
- 256:32 Mind is the creator
- 387:8 Mind is ever active
- 415:2 Mind is the only cause
- 508:2 Mind is All
- 508:3 Mind is the multiplier
- 551:3 Mind is first

What Mind Does

- 103:25 Mind sustains man
- 179:7 Mind heals what eye hath not seen
- 200:6 Mind bestows the grand human capacities of being
- 206:28 Mind made all and includes all

222:12 Mind governs man
239:30 Mind sends forth perfection
248:8 Mind feeds the body
271:8 Mind heals through Mind
505:1 Mind makes its own record
507:2 Mind institutes absolute formations

What Mind Has

124:21 Mind has adhesion, cohesion, and attraction
145:23 Mind has laws
148:4 Mind has requisite power to heal
203:3 Mind has all power
217:23 Mind has control
310:17 Mind has systems
401:28 Mind has efficacy and supremacy

What Mind Deals With

98:8 Mind deals with saving the body through Mind
171:26 Mind deals with false beliefs
182:22 Mind deals with putting matter under the feet
of Mind
183:21 Mind deals with demanding man's entire obe-
dience
199:10 Mind deals with enlarging and empowering
man
280:11 Mind deals with finite belief
284:3 Mind deals with the belief that matter is the
medium of Mind

- 285:19 Mind deals with the belief that a material body is the seat of Mind
- 413:2 Mind deals with the belief that mind can produce pain in matter
- 413:7 Mind deals with regulating the condition of the stomach
- 544:13 Mind deals with the belief that mind produces matter
- 551:8 Mind deals with the belief that mind is the progenitor of matter

Mind deals with such negatives as ignorance, hereditary beliefs, illusions, mesmerism, hypnotic suggestion, minds many, mortal mind.

Mind Interprets Itself

- 7:25 as the all-hearing and all-knowing Mind
- 109:5 as the All-in-all
- 114:10 as the one Mind including noumenon and phenomena
- 143:27 as first eternally
- 209:14 as Mind power
- 417:13 as all causation
- 423:26 as the law of Mind
- 469:10 as intelligence
- 469:18 as the one Mind

Mind interprets itself through revelation, through Mind-reading, through the Mind of Christ, through its laws.

Terms Pertaining to Mind

Much of our work in this book will focus on the terms Doorly's team identified pertaining to each synonym. The terms pertaining to Mind are listed here alphabetically. In the discussion that follows, the ideas herein will be considered in a more natural order, as they lead to each other conceptually.

Words Mrs. Eddy Uses to Describe MIND

action	First	mandate	
all	forces	manifests	
ability	forms (verb)	makes (Mind/Truth)	
apprehend	faculties	medicine	
all-faculty	guides	metaphysics	
author	govern	(Mind/Principle)	
basis	(Mind/Soul/	multiplies	
comprehend	Principle)	might	
cause	heals	origin	
controls	image	one (Mind/Principle)	
creates (Mind/	idea	parent Mind	
Spirit)	immortal	perfect (Mind/Principle)	
creative ability	immortality	power	
desire	includes	presents	
delivers (Mind/	(Mind/Love)	produces	
Love)	influence	perception	
directs	intelligence	revelation	
discovers	intuition	reveals	
dominion	knows	Science	
(Mind/Truth)	law	supreme	
expresses	leads	source	will
emanates	light	thought	wisdom

<i>Opposites</i>	hypnotism	m. m. p.
accident	ignorance	mesmerism
brain	illusion	minds many
belief	limits	mortal
darkness	Materia medica	nerve
heredity	matter	

Creator

To begin our concept and tonality building for Mind, we will consider the terms of this list, one by one. Let us start with “creator,” one of the most basic ideas pertaining to Mind. If we examine our list we will quickly notice some related terms, like creates, makes, produces, creative power, creative impulse. As we read these words we can hear they all have to do with the initial creative impulse, and we begin to understand that everything that has to do with the initial creative impulse is Mind. Mind says, “I am Mind, and as Mind I am that which brings forth, that which impels creative activity, impels bringing forth. I am the producer; I am the creative power.” *This Mind is our Mind.*

Mind has nothing to do with time, space or locality. It isn’t a why, where, wherefore, or when. In Science we are working with the *omnipresence* of present perfection, so a term like “where” would be outside the divine frame of reference. We don’t ask, “Where is $2 \times 2 = 4$?” “Where” has a human connotation. Mind has no locality. Mind is the only consciousness; the only possible “where” would be “in Mind.”

Someone might ask, "What about 'everywhere'?" The answer is no, not even the term "everywhere" can apply to Mind. When we ask the textbook, "What is Mind?" the textbook never says, "everywhere." With the term "everywhere" we are at the point of Life. Only Life could perhaps say "everywhere," but even there it is a very human sense.

So we don't have Mind with any external limits; we have Mind as one great aspect of the one Being. What is Mind? What does it mean that I am thinking in the realm of Mind? let's think about the term we are considering here, the word, "creator." Creator as an idea of Mind is telling us that Mind, not something else, is the creator. Can matter be the creator? No! Can sexuality be the creator? No! Can brain be the creator? No! Mind is the creator. And that Mind is your Mind—"the kingdom of God within you."

We begin to see there is only this Mind that *creates* all. Because Mind is the creator Mind *creates*. Because Mind is the only Mind and the all-Mind, it creates all. It constantly creates. As we ponder this fact we get the warm comforting feeling that Mind is constantly creating. Nothing else is creating. No evil can be created; no one is around to create or make trouble. Mind makes all, and only Mind makes. Realizing that only Mind can make and create, our thought is filled with adoration for this one Mind that makes all. Mind is the only maker. Mind is the only producer, and produces all, and this Mind is our Mind, since "the kingdom of God is within [us]."

We can see that *only* the divine Being, God, Mind,

our true Mind, is the creator, the producer, the maker of everything. It is the *only* creative ability ever going on. *Nothing* other than Mind can create. Notice how we can incorporate the negative, that which is not. We must see there is nothing else, no creator but Mind. It is practical to bring in the negative because it shows what cannot create, and thus we feel the assurance that there is no creative ability other than that which stems from Mind. There cannot be a creative ability going on that creates evil, that creates trouble or unhappy situations. We fill our thought with the simple affirmation that only the divine Mind can create.

When we study a term we must listen with our spiritual ear to the tonality of it. Here we have the nature of Mind where Mind—our real true Mind—says, “I am cause. I am creator. I am the creator that creates everything, makes everything, produces everything. I am Mind that has the creative power, the creative impulsion. I am Mind that propagates everything.” We hear spiritually the terrific impelling creative power that lies in the nature of Being as Mind. Keep in thought that this divine Mind is your real true Mind.

Producer

Producer could be put under the main idea of creator, but producer has a slightly different connotation than creator. We have to get used to language that is spiritually figurative, that has spiritual impact in its shadings. Dictionary definitions can help us get the more exact meaning and language. These dictionary definitions show how

each idea links together with other ideas under the same root category of the seven synonymous terms. We are often inclined to use language too superficially. In our work, language should be as exact as possible. With “creator” we only have the very origin of where something comes from. With producer we begin to think about the product; we get a sense of a creator bringing forth a product.

We see from this how the term Mind enlarges. Mind, our real Mind, is the producer of all. Only that which Mind creates, makes, produces, is of lasting value. There is no reason for building on any other productive cause because there is only one real producer, the divine Mind, our true Mind.

In our study we should note carefully all the references from Science and Health given in connection with each idea. They will help us immeasurably with our concept building and tonality building. Beginning with Science and Health page 544:6, we see that Mind is the producer. A number of other references show that Mind produces all, and Mind produces only that which is positive. Mind produces its own models of excellence. Man and the universe are the product of Mind, and Mind produces in man health, harmony, and immortality. Mind produces all action.

The greatest good that we can do for another is not just share our riches, but reveal to him his own.

These short epitomes begin to fill our consciousness and develop our sense of the tone of Mind. As they do we become convinced that only Mind, our true Mind, is

the producer. Therefore we see Mind produces all. Mind produces man and the universe, producing only models of excellence and nothing else. Only the maximum of good is produced; Mind therefore produces health and immortality and harmony; it produces all right action, all positive action.

Our thought begins to flow more and more in this vein. Mary Baker Eddy says Mind is the builder, in a figurative sense. We hear in this term that there is more than just Mind as the creator—here we have a sense that this creative Mind is a structural creator, a builder; Mind creates structurally. We could also say that Mind institutes. “Institutes” has the tonality of creating and of bringing forth.

Parent Mind

Here we begin to see that the divine Mind is really the parent Mind. This is a great point in Mrs. Eddy’s teaching about Mind. It takes away the sense that we have been created from another cause than the one Mind, our own true Mind, “the kingdom of God within” our consciousness. Mind is the creator of everything; therefore it is also the creator of our *true* being. But it is not the creator of the mortal seeming. Our true being has nothing to do with people, with human parents; it came forth from the parent Mind.

In the first statement of the Lord’s Prayer, Mary Baker Eddy illustrates the parent Mind as Father-Mother, which in Science and Health is usually Life and Love. In the references given here she presents Father-Mother, or Life

and Love, as the parent Mind, your true Mind. Why is it the parent Mind? What is she indicating about the nature of Mind?

In presenting the parent Mind, your true Mind, as Father-Mother, Mary Baker Eddy is showing the creative aspect from which everything comes, whereas in Life as Father she is showing the office of Father, and in Love she is showing the office of Mother. But here we learn it is Mind that conceives; it is Mind that has the creative idea, the producing idea. It is Mind that sets an idea, sets an aim. As we go further we see that Mind, our true Mind, conceives of its creation; then Mind produces what it has conceived. Mind outlines what it conceives and therefore we have in Mind, our real Mind, the will to produce.

We can thus see that in Mind as parent it is not so much the office of Father and Mother that is under consideration, but rather that which has the *first creative impulsion* and says, "Let's bring forth, let's create, let's make, let's produce, let's build, let's construct, let's institute."

From this we can see that Mind, our real Mind, "the kingdom of God within [us]," is the only creator and the only producer. From this we learn the source of our true being; we learn the origin of our true being. We learn we did not come from human desire. *We are not a sex creation.* We are not an accident, a chance; we are not here by the will of human parents. Our true and immortal being did not originate humanly. All that has ever been really created was created by the divine Mind, our true Mind, which the mortal only counterfeits.

This brings out the comforting law of our divine heredity. We have inherited only the one Mind—the one Mind that knows all, that is all-intelligent, all-wise, that comprehends all and sees all.

Ignorance alone brought about the counterfeit creation, the belief in human parentage, the dust to dust creation, the illusion of corporeality, of flesh, blood, and bones, so we can drop the whole question of material creation, material propagation, material begetting, etc. We can drop it right here at the very beginning.

In *Christ and Christmas* Mrs. Eddy speaks of life without birth and without end, asking why “signalize the birth of him ne’er born?” She states, “The time cometh when the spiritual origin of man, the divine Science [the Science of Love] which ushered Jesus into human presence, will be understood and demonstrated” (S.&H. 325:26). Science and Health, 29:30, speaks of man as “the offspring of God” and “the idea of Spirit” and calls the Science of Love “Father or divine Principle.” Remember, we are the Principle since “the kingdom of God is within” our consciousness.

The divine Mind, our real and true Mind, willed all into being in its absolute conception, its ideal conception. We have no other mind than the Mind that is God. The Mind that is God is our parent Mind.

Mind Forms

It is Mind, God, my true Mind, that forms and creates. The term “forms” can be either a verb or a noun. When it is a noun it is Truth, the forms of Truth. As a

verb, “to form” is the ability to bring forth something that has outline; therefore it is a creative activity. The moment we have a creative activity we are dealing with Mind because Mind is the creator, the producer, the maker; therefore Mind *forms* as a creative ability.

Remember we are learning the method so that we can work with these ideas in any context. Besides seeing that we have a correct list, we want to see how each idea flows into the other ideas, how they link together and form a whole chain of tonality.

Related to “Mind forms” we have Mind shapes, models, fashions—all as verbs. Mind shapes, models, fashions, and molds our thought. We hear the creative activity implied with these terms. Little by little the language of Spirit is making itself known to us. The human language isn’t adequate in itself; but it is acting as a bridge to help us hear spiritually, Mind’s activity, Mind’s creative impulsion.

To Be a Creator Mind Must Form

How can Mind, our true Mind, be a creator if it doesn’t form something, shape something, model something? Only as it is formed, shaped, molded, and modeled can something appear. If it isn’t formed, shaped, modeled, molded, it is illusive, not concrete. Mrs. Eddy brings in these verbs to emphasize Mind’s creative ability—your Mind’s creative ability.

Pondering this, we realize Mind forms, shapes, fashions and models everything according to the highest models of excellence, for as we saw before, Mind produces

only models of excellence. This Mind is my Mind and it forms and produces all, fashioning and molding according to its models of excellence. Mind never forms anything that isn't of the highest excellence. From Mind, our true Mind, proceeds that constant flow of health, harmony, immortality, holiness.

Mind never produces malformations or deformities; Mind doesn't have the power to form distortions or malformations. Mortal mind's counterfeit formations are not the formations of the divine Mind. Holding in thought the perfect model heals cases of severe deformity, because the formations of divine Mind are always beautiful and shapely. We must stick to the truth. Mind creates only ideas. Our true Mind gives us a sense of the impelling power that is there as a creative force. This one power of Mind is supreme over all the supposititious hypnotic power of mortal mind.

Cause

So far, we have built up our consciousness by seeing that Mind, the divine Mind, my true Mind, is the creator that creates, makes, produces. It is the creative impulse behind everything; it is our parent Mind from which all has been inherited. We have the Mind that is God, the Mind of Christ. This divine Mind, that is our Mind, forms, fashions, models, and molds everything according to its own image, its own models of excellence.

No wonder we have "cause" as a characteristic of Mind. Mind, my true Mind, is the *cause* of all. This is one of the big ideas of Mind. We can see that cause and cre-

ator must be under the same Mind-category since there can be no creator without cause, and cause demands a creator. A cause brings out something, cause originates, creates, produces, makes something, so cause suddenly appears as creator. Here we see that the creator *is* the cause. While these two terms are not synonymous in ordinary language, they are synonymous in the spiritual language. They mean the very same thing. They both mean Mind, because Mind is the cause, the origin, the creator. Spiritually we can see that these terms belong together; they form the same tone.

Mind, as creator, is causative; nothing happens without the divine cause. We can only think logically if we begin with Mind as the cause of every effect, since Mrs. Eddy says, "Mind, not matter, is causation" (S&H 208:25), and Mind, your true Mind, is the cause of every effect.

Roget's Thesaurus is very helpful for elaborating our list of ideas. If we have *cause* we naturally have origin, since we can't have a cause that isn't an origin. An author is an originator. A source is a cause. These examples just explain the same concept with different terms. Seeing that "cause" also implies all the other shades of causation, helps free us from words. Some students might feel if they don't find "cause" in the text they wouldn't know it was referring to Mind. Having more words included in our concept frees us from being dependent on any particular word. Through this study we now see it doesn't matter whether a text says origin, source, author, first cause, or the beginning; we know it is referring to Mind.

Learn To Get the Tone

When we read the Bible and these terms do not appear but other terms appear, we still can catch the *tone*. It is the same with everyday experiences. We can get the tone of Mind in illustrations, in experiences, in happenings. As we learn the language of Spirit we see that these happenings and experiences have a tonality of reality. Do they have the tonality of Mind? Or do they have the tonality of Spirit, of Soul, Principle, Life, Truth or Love?

Whatever happens in the world, Mind is still the first cause and there is nothing really going on except Mind. Mind is the cause of every effect. If Mind is cause, origin, then our origin is in Mind, in the parent Mind, our own true Mind. In order to stimulate thought, ask "What and where is my origin?" Since Mind is the only source, cause, and originator, my origin is in Mind. Mind is the cause of all; it produces all, makes all. This gives us the spiritual sense of Mind *as first, as the source*, as the origin. We begin to see there is no other origin, no other source, no other cause than the divine Mind, and to think there is, is backward thinking, like the notice in the Seattle Times: "Call the Times by noon today if you do not receive your paper tomorrow morning."

There is no cause in brain, in mortal intelligence; there is no cause in matter, or in the stars. There is no hereditary law to cause disease and discord of any nature. *No negative cause is at work to influence our life*. Mind is the source and condition of all movement. We get the spiritual sense that nothing starts, nothing comes into

being except what Mind initiates, promotes, impels. It is Mind that produces and causes it, that is the creator and originator of it. We must build up within ourselves the absolute conviction that there is no other cause, no other origin, no other parenthood at work.

First

If Mind is the cause, Mind comes first.

If Mind is first, this fact at once tells me I must start with Mind, begin with Mind. When we hear "first" saying, "Start with Mind; begin with Mind," we are hearing the tonality of it. In order to draw accurate divine conclusions we take Mind as our basis, because unless we have Mind as the very first conceptional image we have started wrongly.

If we start with the human mind it will probably say, "I can't do it. I don't have the necessary qualifications. It's not my responsibility." But if we always start with Mind, our true Mind tells us we can do it; "I can do it" becomes a natural habitual attitude. This is how a treatment starts. We put the problem behind us, we don't argue with it; we set the problem aside and ask, "What is going on?" Nothing is going on but what Mind causes. Mind is first; Mind is the only.

Since Mind is first, it is our starting point, the point from which we begin to think. We can't start with Spirit because Spirit demands that we can discern and distinguish between ideas and illusions and that we can separate ideas from illusions. This implies that the creation of ideas has already occurred, but creation of ideas is

the province of Mind, so Mind is first and we must start with Mind.

It doesn't matter which term we use to convey this message that Mind is first. Actually all the words we have studied up to now convey this tone. After we have the tone we can use many different words to convey this same meaning *that Mind is first*. We can use illustrations and experiences, too.

The textbook gives the operational sense of these seven synonymous terms, as we will see after we master concept building and tonality building along with consciousness and being-building. We will later also get the dimensional sense and also the structural sense of the seven synonymous terms.

Why do these ideas flow into each other? Why are they not foreign to each other? Why can they be classed under one category? We have already taken about twenty terms which in ordinary language would not all mean one thing, but in spiritual language we can see they imply Mind—one tone.

Mrs. Eddy says Mind [your Mind] is the creator. Starting with creator we see that creator constantly creates, makes, produces, propagates, constructs, builds. Mind is that creative impulsion that is constantly going on, so it begins to produce, to build, to construct, to institute. This is the parent Mind as the creator, and it is always saying, "I want to create; I want to produce; I want to bring forth. I am the parent Mind, and as I create I form everything; I shape, mold, model, and fashion everything; I outline everything. I am the creative impulsion, and therefore I am

the only cause. I am causative. I, Mind, your own true Mind, am the only origin, the only author, the only source which creates and produces all, which brings forth all that is brought forth. I am the very first because I am the creator."

The *effect* wouldn't be first. Cause is first. "Cause" and "first" mean the same thing; they mean the beginning, the starting point, the point that all goes out from. We must gain the scientific certainty that all causation is Mind. Mrs. Eddy saw, through revelation, through mental or spiritual illumination, that Mind is basic and fundamental to all phenomena, and in Science and Health she has reconciled reason and revelation in her divine system of Science. Mrs. Eddy saw that Mind, our real, true Mind, creates only ideas. Mind creates its own likeness only in ideas.

Basis

As first cause, Mind is the "basis." With "basis" we get a tone that is intimately connected or related to first and to cause, because basis is that on which one builds, on which one relies. The divine metaphysician makes Mind his basis of operation, since the basis of all health and immortality is the fact that Mind, our true Mind, is the only cause and creator. So again we start on the foundation of Mind.

"The categories of metaphysics," Mrs. Eddy says, "rest on one basis, the divine Mind" (S&H 269:13-14). Mortal mind erroneously believes man is the basis of the creation of his own kind, a kind of man, which mortal mind calls

mankind, thus reversing spiritual creation and pronouncing material organization as the basis of man. This reduces Mind to dependency on matter and establishes the basis for pantheism. Mortal mind, acting from the basis of sensation in matter, is animal magnetism, and it must finally yield to the divine Mind as the only basis from which to create and produce phenomena.

Power

So far all the terms we have looked at had a very similar feel. Now we are ready to add something new, the idea of power. Let's consider *power* as an idea characterizing Mind. From what we have learned up to now why should Mind be power? If Mind is the creator, cause, producer, if Mind is that which makes all, wouldn't Mind need power in order to create, cause, produce, and make all? In order for a cause to express itself and be creation, wouldn't it need power? There is no possibility for a cause to express itself unless that cause has power. Without power a cause could not express itself and therefore could not be a cause. For something to be a cause means that it is followed by or leads to an effect, that it brings forth an effect. In the cause there must be a power sense.

From this we can see a term like *cause* is not conveying just one thing; it is conveying at once many things. Here we see cause means at the same time beginning, creator, originator, producer, so it needs or implies power because nothing can be formed or produced without power.

Freeing Ourselves From Terms

We can see that though we are studying these terms we are at the same time freeing ourselves from terms.

Why?

Because of the great synonymity principle of the language. The synonymity principle tells us that one term doesn't have just a single meaning, but it always blends with and overlaps into other terms, whether they are spelled out or not. We might feel that a single term like "cause" has a single meaning, but as the concept unfolds we see cause is only cause because it reflects other terms, terms like power, the beginning of something, the bringing forth, the producing of something. It is only *cause* because it sets something in motion, in action. Thus we see it is not just one term but is the overlapping of many terms. This is the synonymity principle.

Historically, in the development of the language, one term, through the synonymity principle, built many new terms, just as when one throws a stone into a lake the ripples go further and further out. This synonymity principle is fundamental to Christian Science.

In Christian Science we have the foundational symbol called God, and in the synonymity principle we have God as a compound symbol for the seven synonymous terms. Each of the seven synonymous terms in the synonymity principle has many ideas, as we are seeing here. Mind has the ideas of creator, cause, beginning, source, origin, power, etc., and they are all synonymous. The point is that each one of these ideas is also synonymous with

each other idea; they cannot stand by themselves, they have no meaning by themselves. Cause, for instance, has no meaning without having within itself also the meaning of first, beginning, power, source, action, origin, producing, etc. Without meaning all these other things also, cause by itself would have no meaning.

How We Get Tonality

Like the stone tossed into the placid lake generating ripples that go further and further out, the synonymity principle builds up the whole tone of Mind. We can see from the way this concept expands that these ideas are natural. They are not something Mrs. Eddy made up. They impelled themselves on her consciousness the moment she caught the first right tone. If we have a cause, then, thought says, we must have an outflow, an emanation, an issue, a bringing forth.

This is how we get the tonality of a synonym.

We have also started to combine. When we see that the idea power is intimately related to cause and creator, we feel that Mind is all power, has all power, is omnipotent. This power lies in the Mind of Christ, our true and real Mind, giving a sense that the creator is a powerful creator, that Mind, as the cause, is a powerful cause. Here we can combine power with all the ideas we have considered under Mind so far. As we combine these ideas we strengthen our sense of tonality, because we now feel Mind, our true and real Mind, is not only the first cause, it is also a terrific power. It is a cause that will have an effect. It is not a tentative cause that tries to create some-

thing and then finds itself unable to do so. It is a power. It will go forward and accomplish what it sets out to accomplish. It can originate and produce something. It can bring forth the formations of Mind. It can shape, fashion, form, mold, and model, which all takes power.

Mortal Mind Has No Power

Here we get a sense of power and force, and we strengthen our sense of Mind's power even more when we bring in the negative, when we say, "Mind is all power, therefore mortal mind hasn't any power. Mortal mind hasn't any cause, any creative power; mortal mind is not a maker; it cannot create, make, or produce anything. Human thinking has no power. Human thinking, mortal mind thinking, false thinking, destructive thinking, is powerless."

Many Christian Scientists fear thought, fear the thinking of others or the consequences of their own wrong thinking. They believe in the power of thinking, of evil thinking. They believe in thought transference. But in Christian Science we learn there is one Mind, which is positive, and this one Mind is the *only Mind and creates good only*. There is no other mind that can be causative; therefore the human mind can't have power, action, or influence, except as illusion, hypnotic suggestion.

We must build this up in our consciousness, then we are not afraid to walk through a field of mortal-mind thinking. It doesn't touch us because we are in another realm—the realm of the divine Mind. To believe we are touched by another's thinking is mesmerism. It is not divine meta-

physics to believe human thinking has power. In divine metaphysics we feel only the power and force of the one Mind, and are not subjugated to the supposititious power of mortal thinking.

Contemplating these truths we feel ourselves entering a realm of freedom, and a realm of dominion.

Action

Seeing Mind as power frees us and gives us dominion. It also leads us to another idea characterizing Mind, namely action. Mind is the source of all action. The divine Mind, our true Mind, is the source of all our activity, and the source of the activity of the entire universe. Can we have power without action? Power implies action. We readily recognize power in action, but even when we have potential power, power which is not yet energetic power, we know it is potentially holding within itself the ability to act. So power—and especially the definition of power—implies the ability to act, to move, to perform. Implicit in power we have action and movement. “Mind is the source of all movement.” This implies motion, function, rotation, omni-action, locomotion, the revolutions of Mind, and so on.

Our understanding of Mind, *our true and real Mind*, is continuing to grow as we feel that this one Mind that is cause, origin, basis, begins to express itself as power, and power expresses itself as action. We need never think, when we are sitting quietly, intently pondering Mind, that this is not doing something. A great action is taking place because contemplating Mind means we are contemplat-

ing the infinite action of Mind. This infinite action of Mind is action all over the world, over the entire universe. *Mrs. Eddy's daily work for the world showed forth this Mind action.* Things begin to happen. We don't make them happen, but our consciousness, knowing that only Mind is ever-active everywhere as every idea, is doing a productive job. It is doing this job by being still within.

Mind Takes Care of Negative Mentality, Negative Action

Mind is movement. We recognize the negative sense of action, as in inaction, overreaction, irritated action, but if Mind is all action then this all action of Mind is taking care of the negative. Mind is taking care of inaction—inaction of the body and inaction of our mentality, meaning our apathy. If Mind is all action it is taking care of irritated action in the body or in human affairs. There is only peaceful, restful action, the restful action of omniscient Mind.

Mind is characterized as *function*. Mind takes care of the functions of the body. Here is another point on methodology: As we are thinking these concepts and they are becoming tones, we begin to use terms we don't have on our list but which we recognize to be right tone-wise. Function, for instance, is not on our list but we know Mind has to do with functions because Mind has to do with action, intelligent action, the control of action. Our whole activity, whether in our business, our family, our relationships, functions under Mind. We must let divine Mind be the functioning in every activ-

ity so a higher functioning and efficiency can operate.

The activity of Mind expresses itself in constructive divine thinking; therefore the activity of ideas in our consciousness always produces harmony. Ideas, being productive, express themselves in omni-action, in which there is no conflicting discordant action. Mind-action is always harmonious.

Emanation

If action is implicit in Mind, the activity of Mind must express itself. Here we come to *emanation* as an idea characterizing Mind, and with it such ideas as "proceed from," "issue," "flow forth," "springs forth," "sends forth."

The moment we have, tone-wise, the sense that there is a cause, we know that a cause, in order to be a cause, must express itself. Therefore it must have power, and if something has power or is power, then it cannot be without action. Again we have at once that whole blending of cause, power, action. Then, if there is action, something happens: we have emanation, a flowing forth, a projecting forth. We can bring in many terms which all give the meaning that from this cause something flows forth, projects itself, pushes on. We have a great sense that something comes forth from Mind as source, or else it isn't truly a source, a cause, an origin.

From this example we can see that terms only mean something when all that is necessary for that term to mean what it means is included. We might say that the term itself doesn't exist. Cause, as a term, only exists if it includes or reflects a lot of other terms or what other terms

mean. There is an inner relationship, an inner blending, an inner combination that is necessary in order for cause to be cause. A cause is not cause if it is not first, if it is not power, if it does not bring forth something.

An "Idea" Reflects All Other Ideas

An "idea" reflects all other ideas. This is very important because as applied to Christian Science we know that an idea is never an idea until or unless it reflects all other ideas. An idea like intelligence, for instance, is never an idea until it reflects all other ideas. The synonymy principle shows that a term by itself is nothing. It is only something when all the synonyms are considered. The term God is nothing; it doesn't mean a thing until we consider that term, God, in its synonymy. Then it begins to mean everything, to mean All. When God blends with Mind, Spirit, Soul, Principle, Life, Truth, Love, then it begins to mean something, namely "the kingdom of God within [us]."

Every term blends with other terms, overlaps other terms. Each term overlaps in the first generation, in the second generation, in the third generation, with every other term, until finally we can see an idea that is infinite. Such ideas are infinite in meaning through the synonymy principle, not by putting ideas next to each other; they are infinite because these ideas blend and overlap.

Permeates is another way of saying every idea reflects every other idea. Every synonym permeates all; every part permeates the whole.

Science is an emanation of the divine Mind, our true and real Mind, and all truth proceeds from Mind. Mrs. Eddy states that man springs from Mind, that the spiritual senses emanate from Mind; all action proceeds from Mind. Ideas, not illusions, emanate from Mind. This shows Mind, your real true Mind, as the source from which everything emanates, and there is no other source from which anything could emanate. Any thought that this sounds wonderful and true is most apt.

Influence

How reassuring it is to realize that Mind is the only influence.

Why is Mind the only influence?

If up to now we have seen that Mind is creator, producer, parent Mind, the only forming power, cause, first, basis, power, action, and emanation, then wouldn't Mind also be influence? Could there be influence without those ideas we have just listed? We wouldn't feel we were under the influence of something if it had neither power nor ability to act, would we? We attribute to *influence* all those qualities we have studied up to now that characterize Mind. Without these qualities and attributes influence is not influence.

In Christian Science an emanation means an outflow. With influence, we have an emanation of the divine Mind, since emanation characterizes Mind. This is what we must know in practice, since one of the common claims of mankind is that they believe themselves to be under the influence of something other than the divine Mind—under the

influence of the stars, the weather, the boss, the family, some relationship, the husband, their race, their religion, the times, the government, etc. People often feel they are like a tiny grain of sand in a big field of influence. They believe there is a cause outside of themselves that has power, and which acts on them, flows into them. But this is not true. We welcome the fast descending *awakening* to our present perfection and possession of all good.

Think of the power and the mastery we gain *when we realize there is only one influence*, the influence emanating from Mind, and that we are constantly under that influence.

What Does it Mean To Be Under the Influence of Mind?

What does it mean to be under the influence of Mind? To get the answer to this we can blend influence with other terms listed under Mind, and see we are under the influence of the parent Mind. It is the parent Mind, our own true Mind, that formed us, not the stars, not human parents. Our real Mind is the parent Mind. We feel the power of Mind. The action of Mind alone influences us. We feel we are constantly under the influence of what Mind manifests. We are under the influence of the divine cause, origin, producer, etc., and there is no influence from belief in false heredity.

When we go through the whole list we have been considering we see only the divine Mind is influencing us, and the creative ability, the creative intention, of that divine Mind is constantly conceiving of its own ideas. This

is the only influence; therefore only the intelligence of Mind is emanating towards us. This is the way to establish in our consciousness a complete barrier against a false concept of influence.

If Mind only creates and produces ideas, forms of excellence, then we are only under the influence of Mind's perfect ideas. We are never under the influence of what Mind is not. The divine Mind, our true Mind, is expressing itself in us and as us, as ideas, as ideas of the one Mind.

Since all the ideas of Mind blend together, we should always go back and blend the ideas we discussed earlier under Mind. Doing this now, we find that these earlier ideas—creator, producer, parent Mind, cause, basis, and so on—are active, are powerful, are influential. They always produce something that is right because they reflect the divine Mind. We suddenly feel ourselves to be in a realm of ideas, a realm of active ideas, powerful ideas, ideas which alone influence everything that happens.

Ideas

That which emanates from Mind is ideas. How does this term, ideas, flow with the preceding terms? We must see the logic and inner consistency of how these ideas flow together. If only ideas flow from Mind then the true influence is always ideas.

With every added term we enlarge our concept of the preceding terms. We have Mind as cause and we enlarge it when we say Mind is the cause of ideas. Mind never creates illusion or the detrimental things of human beliefs. Through every additional term we expand or re-

strict or more clearly define the term *cause*. We have just said Mind is the cause of ideas and *of nothing else*. If we merely said Mind is the cause, source, origin of all, and stopped there, we would be implying that Mind is the cause of everything that happens in our human experience of the world—all the counterfeit activity, the activity that is the counterfeit of Mind.

In order to get definite, clear, unmistakable meanings of the synonymous terms it is not enough to have just a few ideas. Only as we take in more and more of these ideas and see that they conform to all the other ideas, do we get the right sense. As we blend more and more ideas, we refine and refine until there is no longer any misconception about Mind's activity.

If we go back to where we said Mind is the creator we can now ask, "What is Mind the creator of?" We answer, "It is the creator of ideas." By bringing in more terms we refine that statement, "Mind is the creator," until it means what it is supposed to mean. When we combine "Mind" with "ideas" we have Mind as the creator of ideas. Later on when we combine Mind with Spirit—the only—we will be able to say, "Mind is the creator *only* of ideas." This will refine our understanding even more.

Idea, An Image in Mind

Only through a *structural* sense can we know what an idea is. This means making a matrix of "idea" through the textbook. A short definition for idea, found in Science and Health on page 115:17-18, describes idea as "An image in Mind; the immediate object of understanding." An

idea is that which divine Mind conceives. That which the divine Mind, our true Mind, has in Mind is an idea. Idea is God in expression so there is no such thing as a bad idea. Ideas are what Being consists of. Ideas are the building blocks of reality, the elements of reality. The divine Mind conceives everything as idea.

The quality of an idea can be power, law, unfoldment, eternality, etc.; idea is just the substance of reality, the fundamental spiritual element—the “stuff” that makes up reality. Being consists of ideas, although the counterfeit mortal mind suggestion is that reality consists of matter, human thinking, etc. The ideas that constitute being can be classified into seven synonymous terms, so it is actually idea that constitutes reality; and classified, the seven synonymous terms are the seven big classifications of the nature of Being.

Image

The ideas which the divine Mind has are images—images in Mind. As we saw, a short definition of idea was “an *image* in Mind.” (Mrs. Eddy uses “likeness” with Spirit.) The divine Mind is the power that forms the image. Creation, Mrs. Eddy says, is the infinite *image* emanating from divine Mind.

Divine Mind only has ideas, and these ideas come to human apprehension in the form of new thought models. Ideas come to us in their translated form as images of thought, new models of thought which give us a new realm of thinking, but these new thoughts are formed and shaped by ideas.

This is where we have to make the distinction between what Mind produces, namely ideas only, and what Mind does to the human, namely, it supplies the human with new thoughts, divine thoughts which Mrs. Eddy calls God's thoughts, infinite good's thoughts. These are saving, helping thoughts. But behind these saving, helping thoughts is the divine Mind, our own true and real Mind, coming to us as us.

When we become convinced that Mind is the only power that can form an image, in reality, this will free us from believing in the counterfeit images formed by mortal mind.

Thoughts

Scientific thoughts are translated forms of divine ideas, as we have seen. Mind doesn't have thoughts; it doesn't think; Mind *knows*; it is the all-knowing. But human power is proportionate to its embodiment of right thinking. Mrs. Eddy, under the marginal heading, "Mind's pure thought," states, "The seed within itself is the pure thought emanating from divine Mind" (S&H 508:14). This is because God's thoughts are perfect and eternal, are substance and Life, and they do not lack a divine cause. "Eternal things...are God's thoughts as they exist in the...realm of the real [God's thoughts are spiritual realities]" (S&H 337:24). Are thoughts human or divine? That is the important question. Divine thoughts are translated ideas of the divine Mind.

There is a Christ in Being, and the Christ always translates the spiritual down to every plane of exist-

ence. It translates God not only to the spiritual plane, but also to the mental plane and to the psychical plane, even to the material plane. We have to take into consideration the way Mind translates itself to the human. What happens here is that Mind, which only knows ideas, which does not think in its own realm, has the power of translating itself to the human plane. The moment it translates itself to another plane, other than the divine, the phenomena changes, so ideas change into divine thoughts. Thoughts, therefore, are a translated form of ideas.

Mrs. Eddy Has Given Us a Saving Science

When Mind's ideas translate themselves to human consciousness they appear to human consciousness as God's, or infinite good's thoughts, as divine thoughts. We call them divine thoughts or God's thoughts; thereby they become attributes and not qualities of God. Qualities are that which is innate in reality, where it is what it is whether we see it or not, whether we realize it or not. Attributes are what we attribute to something. In reality Mind is all-knowing, so doesn't "think" or have "thoughts." But Mrs. Eddy has given us a saving Science, and so she had to constantly translate the spiritual realm right down to the human realm so it would be a savior for us.

Through translation a phenomenon is changed but without losing its identity. H₂O is the chemical formula for water, and it can have three different phenomena, but it is still H₂O whether it is vapor, water, or ice. According

to the temperature it is either vapor, water, or ice. The phenomena change according to the dimension, according to the level.

This is called dimensionalism in the various sciences, as compared to reductionalism. Dimensionalism shows that something that has identity doesn't need to always appear as the same phenomenon. It can appear as many different phenomena, but not at random. We have to know on which level, on which dimension, the phenomena are seen. This is what Mrs. Eddy tries to show in the textbook, namely, that an identity appears in different forms on different levels of consciousness. It is for this reason we can say God doesn't have thoughts. "God's thoughts" are ideas translated to a lower dimension of consciousness, to a human level of thinking, where they appear as human thoughts, scientific human thoughts. In the beginning of our study of each of the synonyms we should exclude these translated forms, because we want to see these seven synonymous terms in their purity.

Light

Light is a biblical symbol, a natural symbol, which we should try to supplant with abstract symbols, since natural symbols aren't as clear, as definite in meaning as abstract symbols. Light for us in Christian Science is a symbol for intelligence, vision, new insight, wisdom, intuition, revelation, scientific thought, comprehension, discovery, inspired thought. These terms all have to do with the concept that Mind, our true and real Mind, brings enlightenment to the human.

Here Mrs. Eddy brings in something more, something different. The ideas we studied, to this point, had to do with the creative sense, with creating, producing, making, originating, parenting, and so on. Now we see that this which is being made is an emanation of ideas; so we have creator producing an emanation of ideas.

What does this do to the human?

It brings enlightenment to the human; it brings vision. Most of the related terms here, like comprehension, illumination, discovery, vision, are not ideas. They are translated forms of ideas such as we found thoughts to be. Mind doesn't discover; Mind doesn't comprehend; *Mind knows*. Mind is all-knowing. What does Mind do on the human plane? It inspires thought, gives vision, illumination, discovery. Thought, vision, illumination and discovery are not actually pure ideas, but what stands behind these attributes is the pure idea: Mind knows; Mind is intelligence.

From the Human Standpoint We Need Discovery

This shows how alert and how exact we must be. We must make a distinction between idea and the translated phenomena of idea, of Mind, while still seeing that these human qualities also have their specific definite background, that they are Mind-related qualities, which don't belong under Soul or under Love.

From the human standpoint we need inspiration, we need vision, discovery, comprehension, apprehension, intuition. But Mind itself doesn't know about the human, doesn't know about the counterfeit creation. *Mind only*

knows its own idea. We go out from the standpoint that Mind knows all, and this translates itself as vision.

If Mind said, "I will discover it," that would be tantamount to Mind saying, "I don't know all, so I will discover what I don't know." We go out from the concept that Mind knows all, is all-knowing, all-seeing, all-understanding, all-intelligent, which then transfers itself to us as greater insight, vision, discovery, illumination, light.

We must open ourselves to the influx of the divine Mind instead of trying to go back to a memory bank. The one Mind should be our only source of enlightenment. Take the time to quietly know we are one with the divine Mind. The divine Mind isn't somewhere up there; *it is our very own Mind*, ever-present. *Right now* we are in the state of being the one Mind; it is our natural state of being. This one Mind that is our Mind is the Mind that illumines. The more we shut out all false conceptions the better our own divine Mind can talk to us and find ways, means, channels, through which to interpret itself to us.

"The Time For Thinkers Has Come"

Science and Health tells us that "The time for thinkers has come." But it is not the kind of thinking that many people think they are doing, when they are merely rearranging their prejudices. Or, the kind of thinking two rookie police officers were doing when they found three hand grenades in the street and decided to take them to the police station. "What if one of them explodes?" asked the younger officer. "It doesn't really matter," the other reassured him. "We'll say we only found two."

Here and now the divine Mind is our own true Mind. When we shut out all false conceptions and allow the one Mind to be our only source we will never be trapped in a material sense of things, like the Washington, D. C. lawyer who was opening the door of his BMW when a car came along and hit it, ripping the door off its hinges. The police arrived and found the lawyer hopping up and down with rage, complaining bitterly about the damage to his precious car. "You lawyers as so materialistic—you make me sick," a police officer commented, shaking his head in disgust. "You're so worried about your beautiful BMW that you didn't even notice that your left arm was ripped off." "Oh, no!" said the lawyer, looking down and noticing the bloody stump where his arm had been. "Where's my Rolex?" (his expensive watch).

We need to turn away from the material, turn away from mortal mind to our real, true Mind. "The time for thinkers has come." Knowledge is the frontier of tomorrow, and whoever wants to lead the orchestra must turn his back on the crowd.

Remember, divine Mind, your true real Mind, knows no material limits. It knows only its own, forever perfect idea and that is what it manifests.

Manifest

Let's consider "*manifest*" as an idea characterizing Mind. We are learning *method*, so we should ask ourselves, "What does *manifest* have to do with Mind? What does manifestation mean?"

Manifestation implies there is a cause at work that wants to express itself, and does express itself, and *brings out what it is*. This explains why we attribute manifest to the category of Mind rather than to Soul or to Love. The inner nature of manifestation is such that it needs power. Without power there is no manifestation. Manifestation calls for action. Without action there is no manifestation. Manifestation calls for a cause, a creator, an origin, a producer. These are all Mind ideas, therefore it must be Mind that manifests.

Again we realize how necessary it is to see that these ideas blend with other ideas, and to see with which ideas they blend. In this case we can see that manifests blends with all the ideas of Mind.

Further, Mrs. Eddy speaks of "the power of expression" which means the same thing, and she also speaks of "the impartation of Mind," that Mind conveys impressions, which has to do with Mind bringing out its own expression.

Mind manifests itself, expresses itself, and there is no other expression. Mortal mind, the counterfeit of Mind, is not a real power, therefore evil, so-called, cannot manifest itself. It has no channel, no place, no time in which to manifest itself, since it is unreal, hypnotic suggestion only.

To sum it up, we see manifestation includes the concept of cause, power, action, and so on, since without cause, without power, without action, there is no manifestation. In this way we see how the tonality is building up, and we are becoming freer and freer of terms. First, cause, power, action, producer, origin, creator, are all em-

bedded and implied in “manifests itself.” Little by little we are building up the tone of Mind and finally we just think: “Mind;” and we have everything in it. In this way the infinite is reduced to simplicity.

All-knowing

All-knowing as a characteristic of Mind brings us to a new category of ideas in Mind: the *knowing* sense. We saw that what stands behind illumination, light, vision, discovery, and inspired thought, is the fact that Mind is all-knowing. All-knowing is one of the big, important ideas of Mind.

Ideas related to all-knowing include comprehends, apprehends, perceives, foretells, foresees, informs, all-hearing, information, conceives, reasoning, insight. But when we say *all-knowing* we really include all these other terms, and this shows that we only need to know a few typical ideas of each synonymous term. Then, through our own sense of synonymy, we can enlarge the list substantially. Right in the first chapter of the textbook Mrs. Eddy says Mind is all-knowing, so we already have all those secondary ideas included. It is only a matter of feeling the spiritual sense of the term.

God, Mind, is all-knowing, all-cognizing, all-recognizing, all-skillful, all-informed. All knowledge proceeds from Mind because all ideas come from Mind. All ideas coming to us are an importation of divine Mind. Ideas are transmitted by Mind. We must turn to Mind to learn about God, man, the universe, and about any condition or problem.

Intelligence

Intelligence, Mrs. Eddy says, is the primal and eternal quality of infinite Mind. Webster defines intelligence as the ability to apprehend the interrelationships of presented facts in such a way as to guide action towards a desired goal. As a characteristic of Mind, intelligence means that Mind knows all. Intelligence is a quality of being. For Mind to comprehend, apprehend, perceive, foretell, and be all-knowing it must be of the nature of intelligence. Here again we see the synonymy of these terms and how each includes all the others—each reflects the others.

Since Mind is all-knowing and the only intelligence, it follows that the counterfeit of Mind, mortal mind and its mediums of intelligence in matter, in brain, are only false beliefs that must eventually give place to divine intelligence. The revelations of the Science of Mind are proving intelligence in matter to be merely a false belief, like believing that the earth is flat.

When confronted with something we have never done before and which we don't understand, we must fall back on Mind, realizing Mind *knows*, and that Mind is my Mind. With the human so-called mind I can do nothing, so I must stay with the divine Mind until that Mind begins to manifest itself by emanating ideas. These ideas come to us and form new vision in us, new apprehension, new perception and comprehension; we begin to discover something new. In this way the true intelligence is working in us and as us.

We have to work out the human belief of lack of intelligence by knowing we have the one Mind, and this one Mind imparts all information; it gives us all the ideas we need when we rely on it. It gives us new models of thinking about the world. It shows us everything in a new light, which the human intellect cannot begin to equal.

Nothing Is Created

When we say Mind is intelligence, how does that fit in with the other ideas we have had up to now? What about creator, for instance? The man in the street wouldn't think intelligence and creator are the same thing, but Mrs. Eddy puts them in the same category.

In the divine system of reference, that is, in reality, only that which is intelligent is actually creative, yet when we reason in the human system of reference we see—or imagine we see—a lot of things being created which don't make sense at all. On the other hand, when we reason in the divine we see that the creator can only create intelligently, since there is only one creator, an intelligent creator, the all-knowing Mind, that is my real Mind. In reality nothing is created, just as in mathematics, nothing is created. $2 \times 2 = 4$ always was. Harmony in music was not created, it always was.

This shows again that we are learning to speak another language. We use the same terms that are used in ordinary language but those terms mean something else to us. If the student of the textbook is not aware of this fact then the textbook won't yield much for him.

The important point in this present study is to see why a quality such as *creator is synonymous with intelligence*. Why is intelligence the same as creator? This must become clear to our spiritual consciousness because only then do we get the true spirit of the synonymous terms.

Can we have intelligence without creative activity? Intelligence, being the primal and eternal quality of infinite Mind, knows all, and can see how everything links together. This is always creative—*to be able to structure everything is always creative*.

What would intelligence be if it wasn't that which could bring forth something new? A parrot can learn a few words. It could learn the words we have on our list but could it comprehend them well enough to bring forth something new? The parrot doesn't know how these terms fit together. Without intelligence there is no innate creative ability. The parrot might string sounds together, but it would be just noise, just a repetition of terms. Intelligence means seeing the inner relationship of what we know, and this is always creative. It means discovering and newness of insight.

For programming a computer we need a program. But who assembles the program? For this we need the qualities of all-seeing, all knowing; we need an overview that sees all angles at one go, in one survey. Mind surveys all, but in addition to surveying all, we need intelligence, or we just have a survey where things don't necessarily fit together harmoniously. Intelligence will see all the inter-relationships, and comprehend them.

Mind is the programmer that constructs the program. We have Mind as that which conceives, as that which has an image in Mind; to be the programmer Mind needs intelligence and it needs creative ability. Thus we can see the idea. Programmer includes within itself quite a few of these Mind ideas or it isn't a programmer. Again we are seeing how all these ideas blend with each other to make the big tone of Mind.

Mind of Christ

Mind of Christ is a characteristic of Mind which is based in Scripture and is introduced very early in the text-book. In fact, Mrs. Eddy uses Mind of Christ in the *Preface* to Science and Health. We have that Mind which was also the Mind of Christ Jesus—that Mind of God, which leads, guides, influences rightly.

We have the same Mind God has, therefore we have Mind-reading ability. With this divine Mind we can read reality. What does Mind-reading mean? It means Mind, reading itself, Mind knowing itself. What does Mind know about itself? Mind knows all ideas of Mind, and also all ideas of Spirit, Soul, Principle, Life, Truth, and Love.

We can thus see that Mind-reading fits in with the idea *all-knowing*. It is practically the same thing except that Mind-reading is specific. With the all-knowing Mind we say, "Mind knows all;" but Mind-reading means that Mind, as the programmer, can perceive specific ideas of Mind. Mind-reading can read the specific ideas of a situation. Mind as the programmer is Mind as the scanner.

The scanner takes out of the infinitude of ideas exactly those ideas that are adapted to the situation. This is Mind-reading.

Mortal Mind-reading & Divine Mind-reading

What is mortal “mind-reading?” It is reading the human mind. In the world this is considered to be a “higher faculty” because the average person doesn’t know mind-reading—isn’t efficient at mind-reading, while the so-called “mind-reader” claims to easily read what is going on in the mind of someone else, and says “You are thinking this and that.” But this, even if true, is of no advantage. Of what use is knowing the erroneous thought of mortal mind?

How can we read error in a certain situation—the error that makes the patient sick for example? Certainly not by mortal “mind-reading.” What is needed is divine Mind-reading. In *divine* Mind-reading we have only our true Mind knowing only true ideas—ideas which are of the nature of Truth when considered in relation to error. The ideas of Mind become the ideas of Truth in relationship to uncovering error. This means we read error via divine Mind-reading and true ideas, whereas mortal “mind-reading” reads error directly, namely, through erroneous thought.

We need to be able to read the divine Mind in such a way as to detect the error in the patient’s thought—the error that is causing the problem or illness. We need to uncover the specific error, and we can only uncover it through Truth, not through mortal mind-reading. There-

fore through divine Mind-reading we know the truth about the patient (Mind as Truth), and that truth uncovers, by the law of opposites, the specific error.

How Error is Uncovered

To repeat: In divine Mind-reading the divine Mind only knows the ideas, the ideas that are the truth about every counterfeit belief; therefore the divine Mind, knowing the truth about the situation, by the law of opposites uncovers the specific error.

Doesn't every science do this? Isn't this what we do in music and mathematics? It is the truth we know about a subject that, by the law of opposites, uncovers an error in that subject. It is not that I, myself, uncover a false note in music, but because of my cultured sense of music—because of what I know and understand to be the truth about music—I hear the false note, and this false note is uncovered (Mind as Truth).

When we have a cultured sense in any subject we always react when a tone doesn't fit, when something isn't right. It is the same in divine being. It is our understanding of a subject that protects us from believing an error if one should appear. So what is it that *uncovers*? It is the understanding of the Truth.

When we have the same Mind that God has, the Mind of Christ, then we have Mind-reading ability, immortal Mind-reading ability that can read reality and see the beauty of divine ideas, the coherency of divine ideas. We see how these ideas cooperate, how they blend and compliment each other, and how they are calculated.

Jesus could sense where mortal mind was at work and then correct and heal it. In the same way, when we are in tune with the divine Mind, we too can detect what error is trying to accomplish, and can forestall it by knowing that only the divine Mind is causative, is producing, is influencing, is manifesting itself; only the divine Mind has power and intelligence. Being one with this divine Mind enables us to uncover and expose mortal mind's plan. Knowing this, we stay with the divine Mind and let mortal mind fall by reason of its unreality, its falsehood, its illusionary nature, knowing it is hypnotic suggestion only.

Faculties

Now let's look at a different set of ideas, beginning with "faculties" as an idea of Mind. Faculties are inherent in intelligence. If Mind is intelligence, then it follows that *Mind, being all-knowing, has all faculties*. Intuitively it also makes sense that the faculties of Mind, which have to do with spiritual seeing, hearing, feeling, speaking, are infinite.

Nevertheless, as Scientists we need to ask, "Why could Mrs. Eddy use faculties as an idea characterizing Mind?" Saying that Mrs. Eddy was inspired by God isn't enough. If her authority was the divine Mind speaking to her, then the connection between ideas should be divinely logical and we should be able to understand why faculties and Mind are linked together.

We are building a whole system and Science on a revelation Mrs. Eddy says came from God. As Christian Scientists we accept this fact, and can build on it, but many

people will not accept this, so we should find other proofs, other reasons, to show that what we are learning here is the nature of Being itself. If we can show that it is innate *in* Being itself, and so can be proved *from* Being itself, we put the authority for Mrs. Eddy's statements back into God, into the supreme Being, and then we shall have an even higher authority.

Through the synonymy principle we can prove that in Being we have the authority for what Mrs. Eddy has written. Demonstrating that "faculties" link up with the other ideas of Mind will prove that faculties must be a quality of Mind. Seeing this proof in Being gives us an even greater impact.

We too, want to find that higher authority, namely, Being, from which Mrs. Eddy took everything. If we can show that what is meant by *faculties* has something to do with the other qualities we have found in Mind, then we know that—even if Mrs. Eddy had not said so—faculties belong to Mind, to the nature of Mind.

What is Implied by Faculties?

What is implied by faculties? What attributes does Mind need if Mind is to have all faculties? Faculty means the ability to do something efficiently, expertly, in a masterly way and with authority, so faculty must have intelligence and know-how embedded in its meaning. It also must imply action. Certainly it would need capacity, and power. It would also need knowing and intelligence, or its faculty isn't a faculty. It would need the characteristics of comprehending, apprehending; it must have knowl-

edge that it is sufficient in itself, and it must have a creative sense behind it. Without these qualities we don't attain the meaning of faculty.

These are all terms we have under Mind, and this gives us the authority for listing faculty as a quality of Mind.

Claim the Faculties of Mind

Being Christian Scientists we should claim for ourselves all the faculties of Mind, but how often do we say "I can't do it" or "I don't know how to do it"? To the extent we think we can't do it, etc., we are not practicing what Christian Science teaches. We are not putting into practice the fact that we have the Mind of God, have all intelligence, have all power and comprehension, and therefore have all the faculties of Mind.

We must open ourselves up to the divine Mind or else we shut out our ability to image forth all that is in the divine Mind. Whatever the divine Mind has in the way of faculties we have also, since the divine Mind is our present state of consciousness. In reality, there is no other consciousness. Thus *we have all faculties* of comprehension, all innate ability to act and to do—we have the spiritual faculty of seeing, hearing, feeling, comprehending. Mind bestows the grand human capacities, faculties of Mind, that cannot be lost. These faculties of Mind are infinite and ever-present. Therefore we can do whatever it is right for us to do—we possess sovereign power to think and act rightly. We must free ourselves from all human reckoning and begin to compute divinely, having the divine infinite calculus as our natural state of being.

The faculties of Mind are ideas of Mind which translate themselves to the human plane; and if they ask us to do something on the human plane we can do it.

What is Going On in Being?

Let's become quiet within, and ask, "What is going on in Being?" Being says, "*The only thing going on is Mind.*" What does that mean? It means that Mind, Being, is the only creator, the only creator that creates, that produces and brings forth, that makes everything, so Mind is the creative producer, the creative power. Since it is the creator, it is the only cause. There is no other cause besides Mind, so nothing is going on in a creative way but the divine Mind. Mind is producing; Mind is bringing forth; Mind is forming, shaping, modeling everything according to the intelligent formations of Mind—that which Mind has as an idea, an image, in Mind.

What is Mind creating? Mind is creating ideas. These ideas are the manifestations of the one Mind. Mind manifests its own ideas with power and force. As it manifests its ideas with power, we get a great sense that Mind is the only action, that everything is enacted by the divine Mind, that behind every action is the restful action of Mind which has all faculties, all abilities.

This one Mind emanates all ideas, and it is the only influence in the world. We are never under any other influence since there is only the one influence of the divine Mind which is influencing us with ideas. These ideas are always good. We therefore feel *we are in an infinite field of ideas*, and nothing but ideas are ever going on.

These ideas have infinite faculties. Because Mind has those faculties, we have those faculties. We need only to go back to the one Mind, since we have the Mind that is God; it is our present Mind.

Guidance

Next let's consider "guidance" as a term characteristic of Mind. Related to guidance we have terms like leading, steering, directing, outlining. Tone-wise these are all saying the same thing. Because we realize they are all saying the same thing we can finally get rid of terms and just have a sense that Mind guides.

Why should Mind be guidance? Why isn't it Spirit or Soul that guides?

If we start with the idea of guidance by itself, we immediately see that guidance needs intelligence because guidance must have an aim in view. Guidance must have a point it is aiming toward, therefore its intelligence is channeled into a certain direction. It also needs power because it forces us to go; it doesn't leave us free to choose whether we want to be guided or not. Thus the idea guidance leads us back to Mind.

If, on the other hand, we start with the idea that Mind guides then it means that Mind actually does guide, and so needs power and action. It also needs illumination because it has to show us the way to go; it needs vision and a goal. It is goal oriented giving us goal causality. Here again we see that in order for Mind to guide it needs practically all the other ideas characterizing Mind that we have considered up to now! Later on we will see that

every idea must reflect every other idea in order to be that idea.

Guidance Leads to the Goal: Love

We have talked about goal. Goal, as we will later see, is Love. Guidance describes that Mind which right from the beginning has the goal, Love. Mind is therefore that initiative power that will lead thought in an ordered way towards the goal. The subsequent ordered unfoldment is no longer Mind, but the initiative, the impulsion, the conception, is Mind. Mind has an infinite primeval conception of what it wants to do. The intelligence of Mind knows what it wants to do and for this reason it must have a primordial conception. It is Mind that says, "I want to do this and this," and thus sets the goal. The goal itself, where it is fulfilled, is Love, but Mind, at the beginning, is that which sets the idea and brings it into action.

Mind guides, leads, steers, directs. Thus we have a tone that the intelligence of Mind, the wisdom of all-knowing, all-comprehending Mind is the only power that can *guide* us rightly. The intelligence of the one Mind knows what, where, when and how it wants to achieve its purpose when it manifests itself. Mind, by manifesting itself, is constantly guiding us aright. Mind outlines what must be done to achieve its aim. Being one with the consciousness of the one steering, leading, all-directing, guiding Mind eliminates the possibility of accidents because Mind knows its aim and design and how to arrive at the aim it has in view, in the most direct way.

Unerring

“To all that is unlike unerring and eternal Mind, this Mind saith, ‘Thou shalt surely die;’” (S&H 277:2). Science is governed by the unerring Mind which destroys the suppositional partnership of matter and mind. On the human level Mind corrects all mistakes since it knows all, is all-comprehending and faultless. In such an atmosphere, mistakes can’t live, so the unerring guidance of the divine Mind corrects the errors of the human mind. The divine Mind is a corrective law, a corrective power, a corrective action, a corrective guidance and influence.

If we are quiet within ourself and build up the tonality of Mind, it will take care of all possible mistakes we could make. Mind is a preventative action as well as a corrective action. We just let the divine Mind work on that situation. We don’t ever need to interfere humanly, unless the divine Mind directs us to do so. The divine Mind knows how to correct the situation, and will correct it if we *get self-will, human planning, human desires out of the way*. The divine Mind, which is not only moral but also spiritual, has a much bigger plan, since it sees all possibilities at once, so we should leave it to the divine Mind to correct a situation, and not interfere with our sense of moral honesty, moral integrity—all that the human mind thinks is right. Let Mind rectify and remedy the situation in Mind’s own way. Mind is self-supporting, self-maintaining, and definitely knows what to do.

This doesn’t mean we should be apathetic about a situation, and just say, “Well, Mind will do it.” We have to

have a constant consciousness of Mind's directing power. We must see that the whole universe is an atmosphere of the divine Mind; nothing happens in the universe but the all-powerful action of the one Mind that is lawful, intelligent, always leading and guiding rightly, and it will set matters right in the way Mind wants to do it.

Will

Because Mind wants to correct and set straight all problems, all difficulties and mistakes, we come to the *will* of Mind. The only will is the will of the divine Mind, and it corrects the human will. It works on us until we pray, "Not my will but Thine be done," and we actually do let the will of the divine Mind work and take its course. It is the will of Mind to hold man in a perfect state. Mind can't do other than will to keep every idea intact, harmonious, healthy, and whole. We only have to *get self out of the way* and let the activities of Mind prosper in their own inimitable way. Mind is matchless in its ingenuity, and its solutions defy the imagination. Mind flows through the situation and fulfils its aim.

Will is imbedded in Mind. We are not merely stating that will is in Mind; we *see* it is in Mind because the term "will" includes within itself other ideas of Mind, and it is because of this that it belongs to Mind. As long as we just say, "Will belongs to Mind: will is a quality of Mind," we make a statement without any reasoning in it. *We must see why; we must understand why.*

We can only understand why will *is* a quality of Mind by seeing that will implies power, action, mandate, cre-

ative authority, influence, and these are all ideas of Mind. Will requires power, because a will without power is not will; it is nothing. We have determination in will, determination to do; we have incentive and impulsion, creative impulsion. A will usually has an idea. It is determined to bring out something and has the will to bring it out. It must have within itself creative power, creative action. Reasoning thus, through the synonymity principle, we can prove that "will" is a quality of Mind and not of Spirit or Soul, or one of the other synonyms.

Mandate

The will of Mind is the mandate of Mind. The mandate of Mind says, "I am the power of Mind and this is what I am going to do; this is the way it will happen." Mind has within itself the all-power and it is determined to do something, knowing it has the action to do it. Mind has the power, the guidance, and therefore it can execute its will. The divine will is the laying down of the law, the divine law, the divine mandate. God's creative mandate rescues us from believing in a counterfeit mind.

Remember, in this study we are dealing with Mind as a subject. This means that if Mind "creates," then creates is a quality of Mind. But when we say "Mind creates this and this," for instance, "Mind creates man and the universe," man and the universe are the object of Mind, and have nothing to do with establishing a quality of Mind. When we analyze the text of the textbook we only ask: "Through what qualities is the subject of the sentence qualified? How is Mind qualified?" not, "What is the

object of it?" We must watch that we don't confuse the subject with the object. The object does not qualify the subject.

Since *the plan of Love must be fulfilled*, we have the will of Mind operating as the mandate of Mind. Mind's ideas, obedient to Mind's mandate, are productive, active, powerful, influential and intelligent. They unerringly work and aim for Mind's goal, which is Love. Mrs. Eddy says growth is the mandate of Mind, your Mind; and that Mind, through its mandate, empowers and enlarges man. Man has no choice but to obey Mind's mandate which leads, guides and unerringly steers him until he sees the omnipresence of his present perfection.

Law

This brings us to *law* as a characteristic of Mind. Why is law concerned with Mind? Why isn't it a characteristic of Principle?

To understand this we need to ask, "What is necessary for a law to be a law?"

Law would be impossible without cause, without power, action, direction, influence, faculties, intelligence. A law that doesn't embody these qualities is not a law. For a law to be a law it is understood there is a cause, that this cause creates and produces something. By creating an effect it must act, and as it is acting according to a definite aim and design it must be intelligent, not blind. Acting intelligently, this law steers and guides. In this term, "law," we again gather together the main ideas we have seen as Mind ideas. It is another good example of how all

these ideas hinge together intimately when examined closely.

We have seen that law, in order to be law, must have power, intelligence, and the authority to enforce itself. This shows why law is Mind and not Principle. We have law in Mind in order to have government in Principle.

Within Mind, we see that a law is only a law when it enacts itself, when it has within itself power to express itself. A law of Mind is unerring since it proceeds from the unerring Mind. Law is intelligence because it knows what it wants to do. Order, which, as we will see in the next chapter, characterizes Spirit, would not show the inner nature of law. However, order does show in which way law expresses itself and thus Spirit, in the next stage, takes law a step further.

Law is something that leads from cause. As we have been seeing, a great many ideas are involved in this little term "law." This term offers a good example of why we have to learn without speculation. We can't speculate; we can't say, "Well, law has to do with rule, or with issuing an order, or with government because governments govern through law, etc." This lack of right method leads into a wilderness. We have to stick to the inner nature of a term and see what the qualities are that are necessary for a term to be that term, not what they are going to be afterwards.

As we saw in our discussion of "mandate," we always need to ask, "What qualifies the subject?" The object is that which is outside the subject: Mind is the law of health; Mind is the law of government; Mind is the law of all

being; Mind is the law of order; Mind is the law of identity. The object is outside the subject. We are investigating Mind as the subject and not what it does to an object, or its connection with an object.

Considering *law* we have seen that without power there is no law, without action there is no law, without cause there is no law because the law is cause to effect. "All causation is Mind, acting through spiritual law" (S&H 417:13). Mind operates as a law of perfect cause and effect, thus law is that divinely intelligent force which in unbroken continuity directs the perfect cause unerringly into perfect effect.

Control

"Mandate" and "law" lead us to *control* as an idea characterizing Mind. Here we will see that Mind controls and regulates. But why? What does control have to do with Mind? We started out by saying Mind is creator. Why do creator and control belong in the same category?

Control needs power, force, regulation, guidance, intelligence, action, comprehension, influence. On the divine level of consciousness these terms intertwine with each other and are synonymous. Control, in order to be Mind's control, blends with and reflects Mind's creative ability in the language of Spirit—that divine language that we are building up, and which we feel, hear, and sense. It is not a language of terms, though terms are a help, a bridge, to gaining this language of Spirit.

In the spiritual language all the ideas of Mind come in and blend with each other, reflect each other, and they

then give us a feeling of control that is powerful and unerring, and which restrains all anti-Mind forces and influences. Therefore only that which is in accord with Mind's images can come to pass.

Applying this criteria we see that control can't be exercised without power, without law, without action. It must reflect intelligence or it would be unintelligent control. To be Mind's control, it must be unerring, always operating to regulate, thus reflecting the cybernetic law of self-regulation and self-government.

Mind Governs

"Control" brings us to "governs," another idea characterizing Mind. Here we need to note that later in our lists we will have "government" as an idea of Principle. When we come to Principle we will see more clearly why Principle is characterized by "government," while Mind is characterized by "governs."

Governs means to control, regulate, direct, influence, to exercise power and authority, to guide. Mrs. Eddy states that Mind governs all supremely, Mind governs man and the universe, it governs the Science of Mind. This gives us a vital sense of the power of Mind to govern.

When we speak about Mind governing we are speaking about that aspect of government that has to do with intelligent government, with the intelligence that can govern. Here we are putting the accent on intelligence, on the leading, guiding, directing, controlling, regulating, influencing characteristics of Mind. On the other hand, when Mrs. Eddy speaks of government to bring out the

fact that every detail of that which is governed is under one government, then government is an idea characterizing Principle, because Principle governs all ideas and unites all ideas into one harmonious whole. This is the idea of Principle. In Principle we shall see that all ideas are gathered into one system.

With Principle's government the relationship of the governor and the governed is brought out, but when we ask, "What is that central intelligence that can lead every part, every phase and facet, in the right way so it makes sense and so it all harmonizes?" then we answer, "It is the governing power of Mind."

This governing power of Mind expresses itself in every idea harmonizing with every other idea. There is no situation and no problem outside the government of Mind. There is only an intelligent divine Mind governing, and it leads, directs, and controls every part of our system. When man finally discerns this, he will know that nothing unlawful, accidental, or ignorant can govern; and there is no haphazard government. On the divine level of consciousness Mind governs supremely.

Mind Heals

Mind heals. Here again we have a term that fits equally well under another synonym, in this case Truth, and again we need to examine the difference between the two uses, between Mind heals and Truth heals.

"Heals" is a term susceptible of multiple interpretation. Why should Mind heal? What would be the more absolute term for Mind heals? Mind maintains. Why?

Because Mind maintains in such a way that nothing ever needs to be corrected. Mind maintains the ideal status; it maintains its own creation. Thus “Mind heals” would be a translated sense of “Mind maintains.”

Heals is such an important concept in Christian Science that we should see its relationship to Mind. Exactly how is “Mind heals” a translated sense of “Mind maintains”? Why doesn’t Mrs. Eddy say “Spirit heals,” or “Principle heals”? Mind is first, and Mind is the creator of all ideas; how is that related to healing?

Healing means healing disease. What is disease? Mortal mind. Disease is the objectification of mortal mind. The fundamental issue of the whole textbook is that mortal mind is the cause, the originator, of all diseases. Of course, *only Mind is truly cause* or truly an originator. Therefore we have mortal mind as the counterfeit originator, the counterfeit mind, and its apparent effect, disease, is merely aggressive mental suggestion, hypnotic suggestion. To solve a negative problem—in this case the problem of disease—we simply replace the counterfeit, mortal mind, with the real, the divine Mind. Thus it follows the divine Mind must be the healer.

The Medicine of Mind

Because Mind is the healer we speak of the medicine of Mind. Why is Mind the medicine? Because “when thought is lost in the eminence of Mind,” as Mrs. Eddy once said, “the healing takes place.” Going to Mind and contemplating Mind and Mind’s idea is the medicine. All true conception is medicine. Medicine is

true conceptions, true ideas. Therefore healing at that point has to do only with Mind knowing its own ideas. That's the medicine. If I turn to Mind and contemplate what Mind knows about itself—that Mind knows only ideas—that's the medicine.

Therefore in a treatment we prescribe the medicine of Mind. This means we go out from Mind, we see what Mind has to say. We stick with Mind and contemplate only ideas. It is Mind contemplating the ideas of Mind, the ideas of Spirit, the ideas of Soul, of Principle, of Life, Truth, and Love. The disease came from mortal mind contemplating its own illusions, so the medicine of Mind is letting Mind contemplate its own ideas.

If the medicine is Mind, why is the remedy Truth? A medicine is only a remedy when the *right* medicine is applied. If a doctor just pulled out of his drawer any kind of medicine it might not be the remedy. It is the remedy when he pulls out the right medicine (or pills). Truth is the remedy, because Truth means knowing exactly the right idea, the specific idea. That's Truth; that's not Mind.

From this we can see how restricted Mind still is. At this point in our study, Mind is still restricted to one-seventh of the whole cake. Mind says, "I am the first, the first conceptual idea of being; I am only that which creates initially; I am the initiative of everything."

What Is the Remedy?

The power, activity, intelligence and influence of Mind is the medicine of Mind, but when we ask, "What

is the remedy?" then Truth—knowing the truth—becomes the focus. The moment we ask, "Which truth? Which specific truth takes care of the situation?" we have Truth-healing.

Every Truth-healing needs Mind as the medicine, as the true medicine. The ideas of God are the active, operative elements of healing. Mind, being first and foremost, the only cause and creator, the only activity, the only power, it must be our only medicine. We must let the ideas of the divine Mind come into our experience and use us; then we will realize that the power of divine Mind supersedes all other healing methods, and that the medicine of Science is the divine Mind.

Since we are never dealing with a person, place, thing, disease, accident, loss, or inharmony of any kind, but are always dealing with mortal mind, with illusion, with animal magnetism or hypnotic suggestion, every problem or discord must first be traced back to this realization. We must see that the medicine for it is Mind's divine ideas, since Mind-healing rests on an understanding of God's, infinite good's, ideas, the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love. We must first *be convinced that Mind creates everything perfectly*. This conviction then acts on the limited, imperfect human mind, and causes it to give up its erring beliefs and illusions. It forces mortal mind to acknowledge the divine Mind as the only Mind. Thus we realize our perfection, and erring thought loses its grasp on us.

Mind Saves

Related to Mind heals we have another set of ideas: Mind saves, Mind cares for, Mind is a present help, etc. These are translated forms, for, of course, Mind never needs to be saved or helped, but they are different from the translated forms we had when we took up divine thoughts, divine desire to know God, vision, enlightenment, which we said are qualities in the way that divine Mind comes to us, and wells up in our consciousness as these qualities.

Here, in the case of Mind healing, caring, helping, aiding, saving, we have an intermediary action. This falls between the idea characterizing Mind and the translated form of the idea—like vision, enlightenment, true desire to know God—because with saving, helping, healing, caring, aiding, Mind comes and does something to the human without bringing about another quality in the human. Qualities like caring, saving, and helping, don't awaken and establish in the human a higher quality like vision, or enlightenment, or true desire.

Here we begin to see the difference between the operation of the Word, the Christ, and Christianity, the first three elements of the four dimensional calculus, which we introduced briefly in Chapter I. As long as we are investigating the synonymous terms we are at the point of the Word. When we come to Mind healing, aiding, saving, and helping we are touching the Christ Mind. Then, at the point of Christianity, Mind enlightens, gives wisdom, new vision, new insight.

Why is it Mind that heals, saves, cares for, aids, helps? Why isn't it Spirit or one of the other synonymous terms? Just as when we took up "Mind heals" and "Mind-healing," we can here again say that the corrective is the divine Mind. The divine Mind corrects everything that the human mind does wrong. Everything that is of the nature of discord—sin, sickness, disease, death—is always the effect of mortal mind's hypnotic suggestions. Since it takes the divine Mind to correct the inharmonies of mortal mind, therefore divine Mind acts as healing, saving, aiding, caring for the body, etc.

Mind Maintains

"Mind maintains," "Mind sustains" and perhaps we could add "Mind supports." Why are these terms found under Mind? Why not under Spirit or Life?

A point in method: In trying to determine which synonym a term like "maintains" belongs to, start with the term "maintains" and not with the term Mind. Start with the tone of maintains, sustains, supports. What do they mean? What kind of a feeling do we have when we feel something is maintained, sustained? Do we get a sense of power? It takes a sense of power to keep something maintained in its present state, in its perfect state. We have a sense of control at work, an active sense, a sense that Mind is always alert, aware, alive, awake, never off guard for one second. Mind maintains that which it has created.

This is the way we must reason: "What does the term maintain imply? What does it mean that Mind, God,

maintains?" Next we have to get a feeling of what "maintains" implies. We see that in order to maintain, Mind must be aware, awake; it must be intelligent, must have power and ability, must be unerring in its action. In this way we find that in order to maintain properly, the term maintain implies all the ideas we have listed under Mind. Then we know Mind maintains. This way of reasoning tells us that "Mind maintains" should be the last sentence in our reasoning instead of the first sentence.

Mind is Limitless

Mind is limitless, and here we need to be careful, because this is a term which also characterizes Soul. The limitless quality of *Mind* is through terms like fetterless, unsearchable, unfathomable. Limitlessness as a characteristic of Mind shows Mind to be limitless knowledge, limitless intelligence, limitless creative ability, limitless action, power, will, influence, etc. Limitless Mind includes all; it is within and without all things.

We can see that limitless is a term (among many others in the textbook) where we have to use judgment in deciding which kind of limitlessness is meant by the statement in the textbook. If the statement speaks of limitless substance, that would be Spirit or Life. In Soul we could have the limitless capacity of Soul. Truth is limitless while error is limited, *nothing*. Mrs. Eddy speaks of the limitless glories of incorporeal Life and Love.

Mind, likewise, is always limitless with reference to the qualities we studied under Mind, but in general the term "limitless" does not uniquely imply the qualities of

Mind, and for this reason limitless is not really typical for Mind. Looking at the synonym Life, for example, we have limitless Life, not limitless intelligence.

Unsearchable, on the other hand, is typically Mind. Why? Because unsearchable has to do with knowing. We don't talk about unsearchable substance, or unsearchable Life. Unsearchable has to do with seeking more "knowing," therefore unsearchable is typically the limitlessness of Mind. "The unfathomable Mind is expressed." Unfathomable also has to do with knowing, discovering, to have knowledge of. Such terms are geared into a qualified sense of limitlessness, the limitlessness of knowledge, and because knowledge is an idea of Mind, unfathomable and unsearchable are clearly Mind terms, while limitless probably belongs to Soul as much as to Mind.

ALL-in-all

Because Mind is the limitless creator of all ideas, Mind is that which initially establishes the whole realm of being, the realm of ideas which has no realm besides itself, and therefore Mind is All-in-all. All-in-all is the climax of Mind. This definition says, "I am All," plus "I am All-in-all." It means Mind is All as an infinite All, but it also means Mind is all, Mind is everything, manifested. All is infinite Mind infinitely manifested. The "All" is in everything. It is the All of all qualities, of all situations, of all opportunities, of all faculties, and so on. We get the tone of Mind as All-in-all.

When we come to *Spirit* we will give that All-in-all another touch, because there it becomes the *only*.

The One Mind

In Science, Mrs. Eddy says, Mind is one, including noumenon and phenomena, and this Mind dwells in the realm of Mind. From this one Mind proceed infinite ideas, qualities, attributes, and identities, since Mind is the Soul of all. But these identities do not constitute separate entities; they reflect the infinite many-sidedness of the one creative Mind that is All-in-all. *Each one of us has that one Mind that is God*, and this is why Mind is All-in-all, in each one of us, and in all situations. “The kingdom of God is within you” —Jesus. (Luke 17:21)

As we become convinced that there is only one Mind we free ourselves from the hypnotic suggestion of the Adam-dream of mind in matter, and retranslate ourselves into our true being, the one Mind that is All-in-all.

Translated Qualities

Before we conclude our examination of the terms characterizing Mind, let’s briefly return to those qualities we touched upon which we called translated qualities of Mind. Why are they translated qualities, and what does that mean?

Mrs. Eddy always teaches the aim—reality—and the way to reach the aim. She doesn’t just teach the aim, just reality. If she taught only reality as such she would have had to write the textbook exclusively on divine Science and not on Christian Science. She wrote on both, namely, on reality—what reality is—and also how to reach reality.

She had to translate reality to the point of human thought, to the human level, so that from the human level—where we are, before we are illumined—we can build a bridge to the one and only reality there is.

A mystical type of metaphysics *will not show the way*. Mystics might show reality, and therefore be able to write wonderful books. They show the oneness of being, the wholeness of being; there is nothing incomplete in the wholeness of being, hence it is like being on cloud nine.

The Textbook Is Full of Showing the Way

But the Christian religion is *Christian*; it has a saving effect. Jesus said, “I am the way.” The Christian religion shows the way, the method. Jesus wanted to show the way so that the human could be awakened to the point where the human accepts the divine. This is why Mrs. Eddy’s textbook is full of showing the way. It shows how the divine translates itself to the human, and how the human has an approach to the divine, and this is why the textbook is the “*Comforter*” Jesus prophesied.

The textbook starts with Prayer. Well, God doesn’t pray. The chapter Prayer, and the chapter Atonement and Eucharist, and the chapter Marriage—the first three chapters—all start with the reader, start where the reader is, in his ignorance, his imperfection. To that state of thought Mrs. Eddy says, “I am showing you the way, the best way to find reality, to find your true identity, your true oneness with being.” *This is the “Comforter”* Jesus prophesied.

In studying the synonymous terms we therefore come across many statements where we might feel Mrs. Eddy doesn't say anything about the synonymous term. We might not, for instance, see any quality brought out that characterizes Mind. But many of these statements will show what *qualities we need to have*, to enable us to be at one with Mind. These statements show the translated qualities of Mind as a human motion, so that the divine as the human is shown forth—so that the divinity of humanity is shown forth, meaning that the divine is the human.

Mrs. Eddy shows us that this is what builds the bridge to our oneness with Mind. In the beginning of the textbook she doesn't say much about Mind but just about what qualities are needed or are required of us in order to approach Mind, to be one with Mind—the qualities we need in order to reach Mind. All through Prayer she gives the approach-to-Mind qualities.

Therefore many of the qualities we have on our Mind list are not actually ideas qualifying Mind, and yet they have something to do with Mind; they still are characteristics of Mind because they are translated forms of Mind. For example, Mrs. Eddy says she had to be a willing disciple. We can hear the tone in this statement; *being a willing disciple is a quality we need*. Mind is not a disciple; Mind is not "willing"; Mind is the will. And yet we feel these are qualities that have to do with Mind, based on how they appear in the human. Are we willing? Are we willing to lay down the human will? Are we willing to investigate, willing to be a disciple, willing to learn, will-

ing to study, willing to reason? All this is Mind, isn't it? Mind has to do with intelligence, with reason.

Mrs. Eddy brings out such qualities over and over, showing how the divine is reflected as human qualities which are opening up the door for the divine. This is why we must give heed to these qualities. We are Mind, Spirit, Soul, Principle, Life, Truth and Love, *but the first death, meaning human birth, has pulled the wool over our eyes*, so we have to work, work, work, watch and pray to learn what we *are* in reality, before the dream of life in matter overtook us. In the Garden of Gethsemane Jesus prayed, "And now, Oh Father glorify thou me with thine own self, with the glory I had with thee before the world was [before this dream overtook me]." (John 17:5)

Let's look at another example. Mrs. Eddy says she was waiting all her life for the Mind of Christ. What is this waiting? Well, we know Mind doesn't wait—waiting is not an idea—but the attitude of waiting within us is an attitude that is receptive for understanding what Mind is. It is that constant attitude that says, "I know that I don't know, but I am willing to learn." It is the attitude Jesus urged when he said, "Blessed are the poor in spirit." The right attitude—waiting—builds up those qualities within us that we have to culture constantly in order to be in a position to be touched by the one Mind.

We can see that these translated qualities are all concerned with "I don't know, but I want to know. I know that I don't know but I want to search." These translated qualities are all about the willing disciple waiting for the Mind of Christ. We have to be a student, one who thinks

correctly, investigates correctly, one who longs to have Mind mold his desires. Desires are the longing to know, so desire is a positive quality, but it is still a human quality. It is a necessary quality insuring that the divine Mind can come to us, making us receptive for the divine Mind.

Thought must be in rapport with the divine Mind. This again has a Mind sense because to be in rapport means to be acquainted with something, to know something. We see at once it has something to do with Mind rather than with Spirit, or Soul, or Life.

Mrs. Eddy says we have to commune with Mind. What does “commune” mean? It means to be in rapport, to be acquainted with Mind. It again means studying, investigating, being in a state of receptivity. We have to investigate the Science of Mind. These human terms all have the same Mind tone. They don’t change very much.

Spiritualization of thought is again that acceptance of the Mind of Christ; it means to let in the light of Mind. It too is saying, “I don’t know, but I will let the light of Mind come in.” It is showing the touch of Mind.

Go Through All References Often

At the end of this chapter is a list of all the references in Science and Health related to Mind. We should go through all these references to Mind at least once a year, and as we go through them we should watch for these human qualities that must be cultivated. In this way our study begins to sort out things. It begins to structure our tone of Mind, and to show those qualities that are a translation of the ideas of Mind, ideas that are translated to the

phenomena of the human, but still are Mind. It is just a matter of the level the qualities are being viewed from; it is just a matter of which plane, which dimension they are being viewed from or considered from. Studying these terms often brings us to an expanded understanding of who and what we are.*

As students, as learners, we can see that the ability and the willingness to study, to investigate, to search, to be open, are all Mind. They are not Spirit or Soul. When we come to Spirit we will find very different qualities that are necessary, in the human, to be open for Spirit. The same is true of Soul, and of Principle, Life, Truth, and Love. Openness to each synonym requires different qualities, but being open to each is vital, for always remember, in the first edition of Science and Health Mrs. Eddy tells us repeatedly that we are Spirit, Soul, Principle, Life, Truth and Love.

****Mary Baker Eddy Letter No. 12 described how, using a Spanish-English edition of Science and Health, the author of this book marked all the references to Mind, and what Mind deals with. Using another 6 such Science and Health's the same was done for Spirit, Soul, Principle, Life, Truth and Love. If you wish a copy of these seven books containing the marked pages from S&H please use the order form at the end of this book. Students are urged to order these as a wonderful help in their study, or to compile their own.***

While we shouldn't mix up the human qualities which open us to Mind with the qualities characterizing Mind, we should see they are concerned with Mind. They tell us, for instance, if we don't seek we don't find. If we study the synonymous term Mind without the seeking thought it can't reveal itself. If we don't study, if we don't let our thought be molded by the divine Mind, we will never find our oneness with it, we will never realize that *this divine Mind is our Mind*, our only Mind. We can therefore see the great practical value and importance of these qualities, even though they are not ideas of Mind itself.

Counterfeits of Mind

Another important set of terms which relate to Mind, but are not themselves ideas of Mind, are the counterfeits of Mind. At the end of the alphabetical list of terms pertaining to Mind, given at the beginning of this chapter, the reader will find a list of these negative terms which are *opposites* to Mind and Mind's attributes.

It is very important to become familiar with such a list of negatives because the negative or counterfeit will always tell us what positive idea we must use to offset the negative. By reversal, the counterfeits lead us to the truth. If we know the negative it gives us an easier way to know the fact about the negative, namely, its nothingness. We investigate the counterfeit so the error can be handled by the facts of the case, the spiritual facts.

Naturally every idea we have identified with Mind has a counterfeit, so there are as many counterfeits as there are ideas. If I have the idea action, I know the counterfeit

is inaction, false action, irritated action, apathy, etc.. If we contemplate the counterfeits of the various ideas of each synonymous term, we can come up with myriads of counterfeits, because there are dozens of counterfeits for every idea we have been studying. However, the simple counterfeit of the synonymous term itself is usually quite enough for the text analysis of the textbook in this initial study. In our study, therefore, we shall be mainly concerned with the counterfeits of the synonymous terms themselves, and not so much with the counterfeits of the ideas characterizing the seven synonymous terms.

Mortal Mind

A primary negative of divine Mind is *mortal mind*, because mortal mind is precisely the opposite of divine Mind. Other counterfeits Mrs. Eddy uses in connection with Mind are ignorance, illusion, human mind, carnal mind, negative mind, a mind of one's own, many minds, animal magnetism, mesmerism, hypnotism, and so on.

If we look closely, we see mortal mind behind all of them. Mortal mind is ignorance and is the source of all illusions and of all that is the opposite of the divine Mind. Mortal mind implies something untrue, unreal; it implies that which has no real existence but is hypnotic suggestion, and only *seems* to exist.

Mind is the root, the basis, the noumenon of all the ideas of Mind, and the ideas of Mind, our true Mind, are the phenomena of Mind or the way Mind expresses itself. As we said, the noumenon, Mind, also has its counterfeit—in this case mortal mind—and the phenomena or

each of the ideas has its counterfeits, but the noumenon counterfeit is the most important because from it can be deduced all the other counterfeit phenomena.

Animal Magnetism

Animal magnetism is a noumenon counterfeit of Mind because animal magnetism is *the belief that mind is in matter and that mind can be both good and evil*. Animal magnetism is the belief that there is sensation in matter. It is a name for the operation of error.

Evil thoughts are effect, not cause; it is not wrong thinking that gives animal magnetism so-called power. It is the evil animal nature, the evil "heart." It is the carnal, sensual nature, the unspiritual, the brute instincts, the mythical serpent that pushes the claim of sin "with the glittering audacity of diabolical and sinuous logic." (*Un.* 54:27)

The only way we can free ourselves from animal magnetism is through "self-renunciation of all that constitutes a so-called mortal, and the acknowledgment and achievement of [our] spiritual identity" (*Mis.* 185:7). We can change our thoughts at will. We can think one thing one minute and something quite different the next minute. But *changing our disposition is quite another matter*, and is not so easy; here we are not dealing with thought or mental magnetism, but with *animal* magnetism. This is why ordinary metaphysics, which operates in the mental realm, can be misused by sensuality, by animality. The Science of Spirit, however, cannot be so misused because Science, in contradistinction to metaphysics, proceeds from God, not from men and their thoughts. For this reason animal

magnetism loses its supposed power in proportion as we give up our own ego and think, feel, and act from the I AM, out from the I AM that I Am.

Matter

We often have matter as a counterfeit of Mind, but here again we need to be careful, because Mary Baker Eddy uses matter as a counterfeit of both Mind and Spirit. When Mrs. Eddy speaks of substance matter she is using matter as a counterfeit of Spirit but when she uses matter as the objectified sense of mortal mind then she is using it as the counterfeit of Mind.

When we come to Spirit we will find our big counterfeits to be “matter” and “flesh,” so the moment Mrs. Eddy deals with matter as flesh she uses matter as a counterfeit of Spirit. She also uses matter as a counterfeit of Spirit when she is exposing matter as only a counterfeit of reality, of purity, of understanding, of true substance.

On the other hand, when she speaks about matter’s claim of intelligence in matter, or of matter’s ability to do something, or the claim that matter has power, that matter is self-sustaining, *that matter’s sensations can create human offspring, can reproduce man*, or that matter has law within itself, claiming to act lawfully—all these claims are counterfeits of Mind. In this case she is using matter as the counterfeit of Mind.

We have to use spiritual sense to determine when matter is a counterfeit of Mind, and when matter is a counterfeit of Spirit. Language is inadequate to express spiritual ideas so we have to use spiritual sense to discern the

true meaning. In the textbook we will see statements like, “sin, sickness and death do not belong to the divine Mind,” but this does not indicate sin, sickness and death are counterfeits of Mind. If I said, “This car does not belong to me,” the car wouldn’t be a counterfeit of me. If something doesn’t belong to divinity or to reality that doesn’t make it a counterfeit of the synonymous term it happens to be used with. Sin, as we know, is a counterfeit of Soul; death is a counterfeit of Life; sickness is a counterfeit of Truth. When we come to Life it will be brought out that Life overcomes death, but it won’t say that Life overcomes sin. It has to be the fact about something that overcomes the counterfeit belief, and Soul is the fact about the counterfeit belief of sin.

Sin, sickness and death do not belong to divine Mind, nor are they counterfeits of divine Mind. *They belong to mortal mind* and it is mortal mind that is the counterfeit of divine Mind. We see negatives such as the human mind, erring mind, carnal mind, negative mind, migratory mind, a mind of one’s own, many minds, the theoretical mind. These various minds remind us we must switch over to the spiritual system of reference which starts with the divine Mind and which alone has all ideas.

The human mind wants to say, “I have the qualities of the divine Mind; I have intelligence; I have creative abilities, I have the faculties of mind, I can correct something.” The human mind usurps the prerogatives of the divine Mind—what the divine Mind is and does. We must watch, therefore, that we continually go out from the divine Mind.

It would be wonderful if we could always keep the tone of the divine Mind like a musician keeps the tone of his music. A musician never deviates, never diverges. A musician might hear a wrong tone but he himself has the right tone, so he instantly supplants the wrong tone with the right tone, supplants the false note with the true note. An artist adheres to his artistic point of view. We, too, should go through the day steadfastly clinging to the standpoint of the synonymous terms without continually backsliding into the false frame of reference.

Knowing What Is Right Corrects the Wrong

To the extent we are one with the seven synonymous terms we cease hearing mortal mind's suggestions; we don't notice them anymore. We become spiritual mathematicians, *instantly replacing a false calculation with a right calculation*. It becomes automatic.

Why can divine Mind-reading uncover mortal mind's tricks? As we saw earlier it does so through the law of opposites, just as a mathematician uncovers and corrects false calculations with right calculations. Because he knows what is right in mathematics he can detect what is false. It is understanding harmony that exposes and brings to light what is inharmonious. Only harmony can unmask inharmony; nothing else can. One who has never known harmony is not in a position to unveil inharmony. The more we know concord, the more we can detect and correct discord. It isn't that the divine Mind knows discord, but that we, having cultured within ourselves the divine Mind, can detect seeming discord. When we do

detect error we should be happy about it because the only reason we could detect it was because we knew the truth. If we know the truth about an error we have begun to solve that error, since "error, when found out, is two-thirds destroyed, and the remaining third kills itself" (*Mis.* 210:5).

Anything that bases itself on the belief that there is intelligence in matter is animal magnetism. Everything that bases itself on the human mind or the techniques of the human mind is animal magnetism. When confronted with these mental isms always ask, "What is the cause? Is the cause the divine Mind or the human mind?" *Only what is based on the spiritual, on divine Mind, is true, real, eternal.* We recognize "ignorance" as the counterfeit of intelligence, "drugs" as the counterfeit of the medicine of Mind, "brain" again as the counterfeit of the intelligence of Mind, and "nerves" as the counterfeit of information, the counterfeit of influence, because we believe messages are carried on nerves. Thus, treatment of nerves must be handled through knowing the omnipresence of the restful one Mind. So it is also with "fatigue;" for fatigue, too, is the counterfeit of the restful one Mind.

The more consistently we stay with these ideas of Mind the more easily we can build up the tonality of Mind. *The key is doing it over and over*, like a musician practicing his finger exercises everyday. He doesn't insist that when he has done it three times that he has done it enough for the year. Similarly, in order to build up the tonality we must go over and over these ideas at the beginning.

Our analysis of terms characterizing Mind started with creator, but it didn't need to. We could have started

with any other term. We could, for instance, start with “manifests itself;” in which case we would reason that in order to manifest itself, Mind needs power; then in order to manifest itself through power, it would need action; then it would require law. Then we would see that in order to manifest itself it must have a cause, and so forth.

How to structure the ideas was unknown fifty years ago. Only in recent years have we seen how we could structure the ideas. The more we spiritually understand our textbook, the more we will structure our consciousness, and Mind will become more and more a structured concept. So far we have only been building up the general tone of Mind with no structure in it although we did try to put some logic into it as we went along, by seeing the combinations and the leading of one idea to the next idea—seeing how they demand each other, how each one functions with the others.

As we go on in Science, in our learning process, we will get a structured sense, and then gradually the beauty of the synonymous terms will come into focus, but concept building and tonality building is the first step.

Later we can take the synonymous terms through the four-fold calculus of Word, Christ, Christianity and Science and the four levels—Science, divine Science, absolute Christian Science and Christian Science and see that a synonym like Mind has a different value at each place on the chart. In the same way we can also take up the structuring of each of these ideas, and every idea will find its place value.

References From Science And Health

At the end of this chapter we have listed all the references in Science and Health dealing with Mind. Some of these references were quoted at the beginning of this chapter, in our list of what Mind is, does, and deals with and how Mind interprets itself. Before proceeding, the reader may wish to review that list. Then, to refine our understanding of Mind, let's now look at some of the more difficult references to Mind.

We will begin with references that use "power" with synonyms other than Mind, showing Mind blending with the other synonyms. (Note: because of these blendings, some of our discussions will draw on terms characterizing synonyms we have not yet studied. Students may wish to return to this section after reading the chapters on the other synonyms.)

S&H 316:7 states, "Christ, Truth, was demonstrated through Jesus to prove the power of Spirit over the flesh..." To understand why power is used with Spirit in this statement, rather than with Mind, we need to ask, "What is the main proposition in this sentence? Is the main proposition Spirit over the flesh, or is it that there is power?"

The main proposition here is "Spirit versus flesh;" *this is the key to this sentence*; this is what we have to remember. We must read the textbook not as words, but as stated subjects, as stated themes. We must be able to distinguish what is in the sentence, in the hierarchy of a sentence. What is the highest hierarchy of a theme, what is the secondary, the third, etc.

In this statement the highest hierarchy of the subject is Spirit versus flesh. Secondary is the idea that in order for Spirit to overcome the flesh it must have power to do so. Here power is secondary; it is not primary. It is always the primary subject that rules the use of a synonymous term.

The statement answers the question, “What can I do to overcome the flesh?” Here we see the necessity of knowing our counterfeits. The *fact about flesh*, (as we will see in the next chapter) is Spirit, so it is the power of Spirit that is necessary to overcome the flesh. We could just as well have the law of Spirit to overcome the flesh, or the authority of Spirit. The secondary term isn’t critical; it could be the indestructibility of Spirit, the eternality of Spirit. The main interpretation is flesh vs. Spirit, and that rules the use of the synonymous term. A right understanding of the synonymous terms gives you the first clue for scientific interpretation vs. inspirational or mystical interpretation. The text itself dictates the interpretation of the text.

S&H 109:32-2 tells us, “The three great verities of Spirit, omnipotence, omnipresence, omniscience—Spirit possessing all power, filling all space, constituting all Science—...” Up to this point in this statement we might think what is between the dashes should be Mind. Yet power is used here with Spirit. Why?

In this case the primal subject is what is outside those dashes. The primary theme is that the three great verities of Spirit “contradict forever the belief that matter can be actual.” Always ask, “What is the primal proposition?”

Here we have the verities of Spirit vs. the actuality of matter, so between the dashes Mary Baker Eddy has to use Spirit; she couldn't go back to Mind. She is saying that Spirit, not matter, is the verity, and as a sub-tone she is saying that Spirit has all power, fills all space, and constitutes all Science.

If what is between the dashes were the main subject, and Mrs. Eddy were actually asking, "What is it that is all power? What is it that fills all space?" you would have to answer, "Mind," but here that is not her main question or proposition. Here her main question is, "Here are the verities of Spirit; what do they contradict?" The answer, of course, is, "They contradict the belief that matter can be actual."

You can see that a sentence like this can't be interpreted at random, just as we happen to feel about it, or as inspiration might flow to us. We must depend on the structure of the subject to tell us what the primal proposition is and what the secondary proposition is. As we go on in the textbook, we find very few statements where only the intrinsic characteristics of a synonym are used. The synonyms are usually in combination such as this one, "Spirit possessing all power" and that is what makes it difficult at first sight, until we realize we can say, mentally, "*Spirit possessing all Mind power.*"

What the Three Verities Are

Note that in the statement we are considering, Mrs. Eddy also explains what the three verities are. "Omnipotence, omnipresence, omniscience" characterize

Word, Christ, and Christianity. These terms are in the category of the *operation* of God, which is different from the category of the *nature* of God. When we analyze what is meant by the Word, we analyze it just as we analyze the seven synonyms, through their qualities. Thus in this statement we have further categories intertwined. This is why in the first reading we can only have an approximation.

Let's consider S&H 232:16, "In our age Christianity is again demonstrating the power of divine Principle, as it did over nineteen hundred years ago by healing the sick and triumphing over death."

The question we need to ask here is, "What demonstrate?" We didn't have demonstration under Mind. It is the nature of Principle to demonstrate itself, to prove itself, (though under certain circumstances we also get demonstration with Truth.) However, in order to demonstrate something you need power, so we have "the power of divine Principle." (Divine is typically a quality of the Christ, describing the Christ).

Let Go of What You Learned in Church — Old Theology

We must take Science and Health as a textbook, and we must learn from it as from a textbook. Often people with long church background build their own conclusions; they go according to their own inspiration, and they mix everything up because they don't know categories. We must be willing to *let go of everything we have ever learned in old theology*, and we must have the

humility of the first Beatitude to say, "I know that I don't know, but I accept as right that which the textbook tells me." We should not interpolate into a text the things we learned as church goers, because this only brings human conceptions in, to cloud and distort our wonderful pure clean text.

In the quote we are considering, Mary Baker Eddy could have said that in our age Christianity is again demonstrating the "system" or "Science" or "nature" of the divine Principle, the Science of being. Why did she instead use "power"? When we read the sentence in its context we notice that before we get to this sentence the author was telling us, "Scripture informs us that 'with God all things are possible'—all good is possible to Spirit." This gives the sense of power, through the implied question, "Why is it possible?" As Mrs. Eddy goes on, she says it is possible because the divine Principle has power.

This example shows that when we pick out just one sentence we detach it considerably from the whole context. Once we know the terms, and can put everything into its context, then it is beautiful music, like a symphony. But we learn spiritual music just as a beginner learns to play a Beethoven symphony. *We have to get our fundamentals straight*, and then we will make progress. Without getting our fundamentals straight first, we never have a solid foundation. We should be willing to do our finger exercises, and get to the purity of those seven synonymous terms. We will see the reason for these things as we study them.

The Power of Truth — Another Blending

S&H 111:12 states, “. . . the practice of divine metaphysics is the utilization of the *power of Truth* over error; its rules demonstrate its Science.”

Is Truth intrinsically power? No, Mind is. Then why is Truth and not Mind used here? Let’s consider. What is the main proposition? Truth over error. What can counteract error? Truth. That’s the primal proposition. Consider further. How does Truth overcome error? With what means? Through the use of power.

We could say that the practice of divine metaphysics is the utilization of Truth over error. Mary Baker Eddy just elaborates on this and says that Truth has power on the ground that Truth is Mind, for remember, a synonymous term is only a synonymous term when it blends with every other synonymous term. Truth can never be Truth without Mind, Spirit, Soul, Principle, Life, and Love. This is the synonymy principle.

Knowing our synonyms gives us a knowledge of how to read the textbook. What we have in this quote is a combination, a blending. If we combine power with other synonymous terms we get a combination, but we are not allowed to make those combinations at random. The subject here is error; this subject determines which synonym will be used—Truth.

The Counterfeit Rules the Use of a Synonym

As we persevere in our study, the inner spiritual evidence we are gaining will begin to detect which synony-

mous term would fit, and which term would not fit. For example, material sense usually is the opposite of Soul, but it can be used as an opposite of Spirit, as when Spirit overcomes material sense.

When the textbook combines “power” with a synonym, the choice of synonym depends—in most cases—on the counterfeit sense that is under consideration. It is therefore the counterfeit that rules the choosing of the synonyms. We have seen that if we are talking about the power of the flesh, flesh demands Spirit, so Spirit is primary, and power is secondary.

Solving the Human Problems

Mrs. Eddy did not write her textbook from the standpoint of the synonyms. That would have demanded a textbook on divine Science. Her main concern was how to solve the human problems, the negative problems. This is Christian Science. To do this she had to bring forward the negative problems of sin, sickness, death, accidents, etc.—all the errors of mortal mind. She brings up the proposition of these problems and deals with them through the synonymous terms.

A very high percentage of all the statements in the textbook concern the level of Christian Science which deals with the human problems. The titles of the chapters alone indicate this. “Prayer” obviously has to do with the human. The omnipotent, omnipresent, omniscient One (our true Mind and being) can have no need of prayer. “Atonement and Eucharist” shows that with the synonymous terms we must atone and get out of the human frame of

reference. "Marriage" shows us how to put chapters I and II into practice. "Christian Science vs. Spiritualism" is all about resolving the whole concept of spiritualism, of believing life is in matter. "Animal Magnetism" resolves the question of animal magnetism, the evil animal sensual nature in the heart of man. All of these chapters clearly relate to meeting human needs, *to awaken us from the first death, alias human birth.*

The next chapter is "Science, Theology, Medicine." In Science, Mrs. Eddy includes big statements from the infinite One, but then she has to deal with the wrong sense of natural science, the wrong sense of theology, and finally with the wrong sense of medicine.

"Physiology" follows, again dealing with the illusion of the human condition. Right through these first seven chapters, Mrs. Eddy takes up the wrong propositions, the material propositions, and asks, "How can I deal with them?" The main proposition is the erroneous propositions, and she deals with them through the synonymous terms, to awaken us from hypnotic sleep.

In the passages we have examined, dealing with "power," we have seen that when Mrs. Eddy speaks about flesh, she calls on the power of Spirit over the flesh. When it is a case of demonstrating the healing power, she calls on Principle. When it is a question that death is such a great power that nothing can resist death, she deals with it through the power of Life.

S&H 231:21 says, "To fear sin is to misunderstand the power of Love." Why don't we have the power of Mind here? Because we are dealing with fear. The ac-

cent is on “to fear sin,” and Love is the remedy.

S&H 411:10 says, “If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous.” Why the power of divine Love? Mrs. Eddy is not dealing with fear here and yet she uses the power of divine Love. Why?

Here a positive sense is ruling, not a negative one. Mrs. Eddy doesn’t say here that Love heals, but *that it is instantaneous*. Love is the ultimate, and this quote gives that complete and ultimate sense. Truth is always the healing remedy, the remedy that brings the healing, but here the healing is already—instantaneously—accomplished, finished and perfect; so if you put Truth there in place of Love, it would not ring true.

S&H 224:29 states, “The power of God brings deliverance to the captive. No power can withstand divine Love.” Love is represented here as having a power against which nothing can stand. Why Love? Why not Mind? Is Love the great deliverer?

Here we have what “no power can withstand.” Mind is the creating, manifesting power, the initiating power, but here we have the sense that there is *no other* power. This gives a sense of ultimate achievement, ultimate perfection, ultimate completion. It is the All of Love.

S&H 302:31 says, “Even in Christian Science, reproduction by Spirit’s individual ideas is but the reflection of the creative power of the divine Principle of those ideas.” Here we have the creative power of the divine Principle. Why does Mrs. Eddy use Principle here? Why does she speak of the creative power of the divine Principle?

Because it is “Principle governing the reflection.” This is further explained in S&H 507:15, which states, “The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man.” The same Principle is behind both quotes; the word “governs” rules the use of the synonym, Principle.

In the 302:31 reference we see Principle in charge, governing the ideas. In the reference on page 507:15, under the heading “Divine propagation” we get the multiplication of those ideas, still governed by Principle. Mind doesn’t govern the ideas. Ideas are governed by their Principle, not by Mind. The moment you have ideas and you ask, “What is the central authority?” you have Principle, not Mind. Mind creates all the ideas, but it doesn’t govern the ideas. Later when we take up “governs” we will see that when governs is used with Principle it is used in a different way than when it is used with Mind. When we have a lot of ideas we find that they are all governed by One. What is that One? It is Principle. Always when the relationship between all the ideas and the central pivot is under consideration, it is Principle, so here in these references we have a combination of Mind with Principle.

Power Intrinsically Mind

Analyzing these references on power raises some questions. How can we determine that power is intrinsically Mind when it is used with all the other synonymous terms? Does Mrs. Eddy use power with Mind in a differ-

ent way, so that it doesn't merely resolve an opposite? Does she use power in such a way that she actually defines Mind with power?

Yes, she does. Take S&H 443:6 ". . . from entire confidence in omnipotent Mind *as really possessing all power.*" Here the author actually defines Mind as possessing all power. She is not rejecting or rectifying an opposite such as mortal mind. Here Mind intrinsically has all power. We see the difference here in comparison to the other references we have looked at.

S&H 157:8 states, "Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind *has all power.*" Here again Mrs. Eddy tells us that Mind has all power. She isn't simply using that power of Mind to overcome mortal mind or animal magnetism.

S&H 143:26 says, "Mind is the grand creator, and *there can be no power except that which is derived from Mind.*" Here it is specifically stated that power is derived from Mind. We won't have anything like that with Spirit, Soul, Principle, Life, Truth, or Love.

It Took Years For Doorly & Team to Sort Out What Was the Synonym, Intrinsically.

There are quite a few references that define Mind through power, and that is our justification for saying that the intrinsic quality of Mind is power.

It took years and years for John Doorly, Max Kappeler and the other dedicated researchers to sort out what is intrinsically Mind, and what are combinations. "Is power

intrinsically Mind? Is power intrinsically Spirit? Or is this use a combination?" they asked. They didn't know, at the beginning, but statements like the above pointed the way.

Another way Doorly's team had of determining whether the idea "power" belonged to Mind was to ask, "What is needed for power to be power?" Then they saw that behind power lies creative impulsion; it needs a creator; it needs a cause which expresses itself; it needs action. They began to see that these terms were all ideas of Mind, too. Or at least they put them there as a hypothesis, and saw that they all began to fit in again, and the more the ideas fit in with each other the more the researchers had authority to proclaim them as ideas of Mind.

Law Intrinsically Mind

A similar analysis can be applied to "law," another Mind term which is often used in combination with other synonyms. The intrinsic nature of Mind is law; Mind is law. How do we know? Let's consider. What is needed to have law? In order to have law we need power, cause—a cause leading to effect. We need action, a basis from which to start. All these are Mind. Law conforms to these ideas, and therefore law is also Mind.

This is one conclusion, but we need more than one conclusion to have a full proof of our hypothesis that law is Mind, so we ask, "Does the idea law conform to other ideas of the same synonymous term? When it is used with other synonyms is it the secondary rather than the primary theme?" Mrs. Eddy often speaks of law in con-

nection with Spirit, so let's look at some more quotes, keeping these questions in mind.

S&H 207:10 says, "Evil is not supreme; good is not helpless; nor are the so-called laws of matter primary, and the law of Spirit secondary." The question, the main proposition addressed in this statement is whether laws of matter are primary. Since this is a question of matter, it must be answered by Spirit. Are the laws of matter primary—and therefore, by implication, the law of Spirit secondary? Matter—illusion, hypnotic suggestion—must be answered by Spirit as predominant, so here Mrs. Eddy presents the law of matter versus the law of Spirit.

S&H 302:22 is a similar case, ". . . and because this real man is governed by Soul instead of sense, by the law of Spirit, not by the so-called law of matter." Again we have law (Mind) blended with Spirit to answer the claim of matter.

S&H 183:19 says, "Laws of nature are laws of Spirit..." Why Spirit? Why not laws of Mind? Nature is Spirit. The proposition is, "There is nature; there are laws in nature. Are these laws material laws as the physicists tell us? Or are these laws of nature spiritual?" Since the question concerns matter versus Spirit, Mrs. Eddy couldn't use the synonym Mind. It is a question of nature, which is Spirit and is not material, so she has to answer it through the laws of Spirit, and not through the laws of Mind.

S&H 62:31 is more complex. Here Mrs. Eddy states, "Because mortals believe in material laws and reject the Science of Mind, this does not make materiality first and the superior law of Soul last." If the issue is material law

why doesn't she say, ". . . and reject the Science of Spirit,"? And why does she say "law of Soul"?

Here Mrs. Eddy is asking the question, "Are there laws that are ruled by matter as active matter, by matter that is intelligent?" Therefore she has to answer it by Mind, by the Science of Mind. But this is not the main point.

The main point is found in the statement, "this does not make materiality first and the superior law of Soul last." You would think that if Mary Baker Eddy is talking about materiality she would use Spirit, because that which counteracts materiality is Spirit. But Soul rules—the greater controls the lesser—so the moment we have the *superior* law, we are dealing with Soul. Soul is that which is superior. The greater ruling the lesser is the rule of Soul, so when, as in this quote, it is not a question of opposites, not primarily a question of materiality and spirituality but of which is superior to the other, we have Soul.

Only when these things become our consciousness, can we understand the textbook and its laws. We must gain a definite sense of what each of the synonymous terms means because if we don't have that very distinct sense of what Spirit is, and what Soul is, we will have a hard time. Spirit asks, "Is this real, or is that real?" It always deals in opposites. But the moment Mrs. Eddy asks, "Which one controls the other? Which one is the higher? Which one rules over the other?" it is Soul.

We see it spiritually. As long as we are in Spirit we make the line of demarcation—this is real, and this is unreal. Spirit handles dualism. The moment the proposition comes up that one is above the other then it is Soul;

Soul controls the lower; Soul rules over the lower; Soul is above the lower; Soul is never within, but is without; in Soul the whole, the greater controls the lesser. With Soul there is no longer separation or dealing with opposites as there is with Spirit.

Only when this information is innate in consciousness can we read a chapter and see over many pages that Mrs. Eddy is talking about Soul—and yet she may not even mention Soul. When we are able to see this, the chapter opens up. Suddenly the chapter becomes clear and ordered.

We have to know the subject—the occurrence of the synonymous terms is secondary. It is the subject that is dealt with in a chapter that defines which synonymous term she is speaking about. *Without seeing these things, the textbook remains a closed book.* The wealth of the textbook only comes out when we can read the language of Spirit, which is not a language of terms.

As we culture our thought more and more we will no longer read words; we will read only tones—tones of the synonymous terms. S&H 427:1 states, “If it is true that man lives, this fact can never change in Science to the opposite belief that man dies. Life is the law of Soul.” In a quote like this we will read Life, Life, Life. We will see that Mary Baker Eddy’s main consideration here is about living and Life.

“If it is true man lives, this fact can never change in Science to the opposite belief that man dies”—man lives, man dies; this is clearly the tone of Life, yet Mrs. Eddy takes the thread up again and says, “Life is the law of

Soul.” Why does she say Life is the law of Soul? If the tone is Life, why doesn’t she say it’s the law of Life?

Soul is changeless. What, then, is our reasoning when we have in the first sentence “can never change”? “If it is true that man lives [we hear Life] this fact can never change in Science [we hear Soul, which is changeless] to the opposite belief that man dies [therefore] Life is the law of Soul [Life is the law of changelessness.]”

These sentences when taken out of context don’t mean very much. If we leave out the first sentence, and the mid part of the second, so it reads: “Life is the law of Soul . . . and Soul is never without its representative,” we have lost the proposition. We give an answer to a proposition we don’t know.

The first sentence is the proposition: Life is Life. Can Life change into its opposite, death? No, it is changeless. We hear Life and Soul. For us, it *is* Life and Soul. We translate it right back into the synonymous terms, into tonality. We reduce all these words into synonymous terms, and we hear Life is the law of Soul, because Life cannot *change*. We see Life is Soul. Life is Life, and can’t be changed into its opposite; it is changeless. So we have Life and Soul; we have being unchanged—our divine being unchanged.

How to Read the Textbook

This is the way to begin to read the textbook. It is no longer a lot of words; we can read it with a few words if we know our synonymous terms. “Divine metaphysics is now reduced to a system.” The interpretation of the

text is a matter of understanding the proposition stated in the paragraph or in a few paragraphs; all the rest is just elaborating on that proposition. Since the message in this case is the changelessness of Life, Mrs. Eddy speaks of the law of Soul and not the law of Mind. There are, of course, other propositions where we would say, "Life is the law of Mind," but the proposition would have to be quite different. Not every answer is the right answer to a particular question, but a right question has its right answer.

Here is another example: "The belief in sin and death is destroyed by the law of God [and when you hear something about sin and death you know that something about Life will be forthcoming] which is the law of Life instead of death" (S&H 253:28).

Again we have, "Truth through her eternal laws unveils error." It is Truth that uncovers error. There is a law about it; so Truth is that law that uncovers error. It's not Mind because Mind is the law itself.

Law is fundamentally Mind. Mary Baker Eddy says, (S&H 417:10) "Maintain . . . that all causation is Mind, acting through spiritual law." Mind *acts* through spiritual law—it doesn't rectify an opposite—so law is intrinsic Mind, although here again we see only a few references, like this one, that show us law is intrinsically a characteristic of Mind.

The moment law has to rectify an opposite it is used in conjunction with another synonym. For example, law is used with Spirit in order to correct the material law; but it is the law of Soul when you have to correct the belief that material law can be superior to spiritual law.

Used with Life, law corrects the belief that death is a law; but it is the law of Truth when it is uncovering error, and it is the law of Love when we have to correct hate, fear, jealousy, etc.

Recapitulation

Now that we have quite a good survey of the ideas of Mind, we can begin to see that these terms or characteristics have their proper value only when they are combined and blended with all the other ideas; else they have not their right nature and their right qualities.

Let's go through the list again now and see how these ideas must blend with each other in order to gather their proper meaning.

We started with creator and saw that Mind is the creator; then we saw it is not just the creator but is the creator of ideas only. Mind is characterized by ideas, so creator can only mean the creator of ideas. Since we find in our list that Mind is all, we know that this creator is the creator of all ideas. As we now contemplate this creator, which is also the producer and maker, we realize that this creator must be an intelligent creator—not a blind creator, but an intelligent creator that creates only ideas. We find we have here a great cause. Mind is the cause of all. What "all"? The cause of all *ideas*. Mind is an intelligent cause, therefore we know that it is a cause that will guide, steer, lead, and direct us divinely.

Slowly we build up a concept of Mind. We see that this cause is a lawful cause. It acts according to a law, therefore this cause is an unerring cause; it brings forth

an effect according to a law—unerringly guiding and steering. We go on and see that this cause is a powerful cause, which doesn't wait until it is brought into action but activates itself. It brings forth the necessary action; therefore it is a powerful cause acting according to law, guiding and leading. We build up a sense of the power reservoir that lies in Mind.

Mind, our real, true Mind, is the powerful cause that wants to express itself, so Mind manifests itself; Mind is that which cannot help manifesting itself. What does it express? What does it manifest? It can only manifest ideas—intelligent, lawful, powerful, active ideas. Here we are beginning to blend “ideas” with the other terms by taking the nouns and turning them into adjectives. These ideas reflect Mind, so they are intelligent ideas, powerful ideas, active ideas, lawful ideas. In this way we get a whole realm of ideas and we see that these ideas are creative. These ideas are positive, lawful; they are intelligent; they guide, lead, direct. These ideas maintain themselves because Mind maintains all. What does it maintain? Certainly not a house, a car, or a friendship. *Mind only maintains ideas.* Mind, our true Mind, maintains and supports all ideas, so we have to work with a universe of ideas that is supported and maintained by Mind—the only origin and source of everything.

Building Up the Concept: Mind

Slowly we build up the fact that Mind is the basis from which we start, from which we go out. We have no other basis to think or act from. We have no other basis from

which our motives spring. Our true Mind motivates our thinking. We then get the sense of Mind as the only will, the only volition, the only motivation; therefore Mind, my own perfect Mind, is the parent Mind that is motivated to bring all into being. Mind has created everything according to ideas, according to intelligent ideas. The parent Mind, my true Mind, is the creator of the universe of ideas.

Laying a Proper Foundation

We blend these ideas as they come into our consciousness but we stick to one tone at the beginning. If we stick to the one synonymous term—Mind—and its ideas, then slowly the whole tonality of Mind forms and molds itself. It becomes more tangible in one's consciousness. It distinguishes itself from the other synonymous terms. Resting with one synonymous term for a while is really scientific prayer. In scientific prayer we contemplate the nature of God as God is, as our "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love,"—"the kingdom of God within [us]"—Jesus.

To lay a proper foundation for the Science of all sciences, a good beginning is to make it a habit for a year or so to take time each day to contemplate the rhythm of these ideas—how they blend into each other, what they mean. Stick to one synonymous term for an evening and build up the tonality of the term. Ask, "How do they blend? How do the ideas blend into each other?" Realize that if we have law, for instance, we cannot have law without power, without cause, action, intelligence, control. All this is imbedded in the meaning of law. This shows us

that all these terms must have a common denominator, a common tone, Mind.

It is super important to get a thorough foundation in our study, so that when we read more advanced material we know exactly what these synonyms mean when they appear in the text.

Man Not a Selfhood Apart from God

We haven't talked about man. *Man as a selfhood apart from God doesn't exist.* That man has a selfhood apart from God, is pure hypnotic suggestion, illusion only. "Principle and its idea is one, and this one is God," says Mrs. Eddy (S&H 465:17). We must free ourselves of that mystical sense that there is God and man instead of Mind and Mind's manifestation. We want to get away from asking, "How does this apply to us, to me?" Being is being, and it doesn't "apply" to "man." Being is of the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love, which Mrs. Eddy tells us in reality we are. Everything else is a human conception that we have interpolated into being, and they are just old religious and mystical beliefs that have been dragged along, since there is only God, your real Mind, and its manifestation. "The kingdom of God is within you" — Jesus.

In her Science Mrs. Eddy has shown us, step by step, beginning with the chapter "Prayer," how to get away from the self. The very first paragraph of Science and Health shows that prayer is an *unselfed love*. It is not merely an unselfish love; it is a love that knows no self, *that knows no people or what is called man.* Mrs. Eddy

tries, step by step through the chapters, to substitute *Principle and idea* for the concept of God and man, until finally, in the chapter Recapitulation, she drops "God and man" and asks, "What is man?" and answers that man is not "he who" but man is "that which" has no separate Mind or Mind quality from God. Later, in the chapters Genesis and Apocalypse, she throws it all overboard and says that what constitutes being is divine Principle and its infinite idea. We get enormous freedom when we finally *drop that erroneous concept of a God and a man*. Only then do we get the Science of being. Before that we have only a humanized sense of the Science of being.

As we gain a deeper understanding of the synonymous terms we will forget to think about man. The magnitude of Being as Mind, Spirit, Soul, Principle, Life, Truth, and Love and their ideas is so great and all encompassing, that the old questions, "What is man? How does it apply to man?" just fade away because everything is included in being. Nothing is left out. Mrs. Eddy says "*man is a family name*" just as God is a name for the supreme being. A name is not a *nature*. A name is a name but it is not a nature. *A name doesn't touch the reality, the nature of being*. In his Oxford Report of 1949 John Doorly explained this quite forcefully—that "man" is only a name for something; it is not the thing itself.

The point is: God is not a name. There is a supreme Being, "the kingdom of God within you" as the incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love, which are the nature of Being. We must see that, similarly, the name man is not the thing

itself. The thing itself is idea, ideas. *It is God's consciousness* (meaning your true Mind, Spirit, Soul, Principle, Life, Truth and Love's consciousness) of Itself which is important. If for ages people have given to *that* the name "man" then we can talk about the name "man," but we are interested in understanding *reality*, and not in names. We are not interested in talking about the name of God and the name of man. We are interested in talking about reality itself; and in reality itself we only have divine Principle, *which in reality we are*. This divine Principle has an infinite calculus of ideas. It is a pity if one applies to that the name man. It is misleading and takes one's thought away from the real subject, *your true being as divine Principle*.

When we think along the line of the synonymous terms, like this, we are not leaving out anything that concerns true being. We include everything that concerns our true being. We must never feel that Mind is something out there—that it is a subject out there which we study, like geography. When we study the synonymous terms we study our own being. Being is being. Being is not out there. Being is; it is not within and without, it just is. It is what I am—what we are as incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love.

In studying the synonymous terms we are contemplating, in consciousness, the one infinite Being, the nature of infinite Being; and that one infinite Being is our consciousness. What more do we want than to have the consciousness of the infinite One? There is nothing greater than that; it includes everything, since it is as Jesus said, "the kingdom of God [that] is within you."

As we go through these synonymous terms let's be aware that the synonymous terms *are our consciousness*. We are not studying an object outside of ourselves. *We are building a new consciousness*. If this new consciousness we are building, coincides and is identical with the divine consciousness, then the divine consciousness and our consciousness are one consciousness, and that same consciousness is the one and only consciousness. What more do we want than to have a consciousness that is aligned to God's nature—to the nature of reality?

Giving Ourselves A Treatment

In treatment, Mrs. Eddy declared:

All is Mind; there is no matter, and this needs only to be understood to establish perpetual harmony.

I do not lack anything.

I do not lack wisdom or love.

I do not lack judgment or intelligence.

I do not lack energy or industry.

I do not lack, and cannot lack, anything, or the means by which to acquire anything.

When we start with Mind and go through the ideas of the seven synonymous terms we give ourselves a treatment because *we culture our consciousness into a divine reality*. When we see that our consciousness is of the nature of divine reality, it is certainly a wonderful treatment. We not only give ourselves a treatment but we are treating our whole concept of the universe. Our work, our understanding, has its impact on everything. We are

building up a new universe, so let's try to stay in our native atmosphere of the seven synonymous terms.

To make this easier, a list of all the Science and Health references on Mind are included here. The student may also find it useful to review what Mind is, does, deals with as seen at the beginning of this Mind chapter.

Science & Health References on Mind

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