

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,