

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