

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