

CHAPTER V SPIRIT

The Office of Spirit

We have explored Mind. Now let us look at Spirit. What is the office of Spirit? To answer this we will need to examine two things, namely, what Spirit is, and how Spirit is differentiated from Mind. We will expound the inner nature of Spirit, and also its distinctive nature as compared with Mind.

As we do this, we will begin to see how each further synonymous term we take up for study in this manner enables us to understand the preceding synonyms better. Through the differentiation between Mind and Spirit, in tonality, we begin to realize, to a greater degree, what Mind actually is. The comparison with Spirit (and later with the other synonyms) will make it more concrete, more tangible, and the identity of the tone will come out more clearly.

This results in another advantage; as we get the flow from Mind to Spirit we will begin to see there is an irresistible order of Mind leading to Spirit. We will see that Mind demands Spirit, and afterwards that Mind and Spirit demand Soul. In this way we find there is an ordered flow from Mind to Spirit, to Soul, to Principle, up to Love.

What Spirit Means

As we did with Mind, we again list from Science and Health a few of the references that tell us what Spirit is, what Spirit does, what Spirit has, what Spirit deals with, and how Spirit interprets itself, followed by alphabetical listings first of the terms characterizing Spirit and then of terms which are opposites or counterfeits of Spirit:

What Spirit Is

- viii:11 Spirit is good and real
- 173:13 Spirit is positive (is spiritually tangible)
- 278:4 Spirit is the only substance (Mind-substance)
- 278:32 Spirit is substantial (the substance of ideas)
- 335:12 Spirit is the only substance (the only reality)
- 335:19 Spirit is more than all else (it is real and substantial—the nature of everything)

What Spirit Does

- 69:24 Spirit creates spiritually (discerns between ideas and illusions)
- 78:28 Spirit blesses man
- 118:23 Spirit's leaven changes the whole
- 241:27 Spirit's baptism washes the body
- 463:18 Spirit gives birth
- 467:26 Spirit gives the true mental idea (in the focus of Spirit)
- 512:20 Spirit blesses the multiplication of its own pure ideas

- 513:17 Spirit diversifies, classifies, and individualizes
- 530:25 Spirit wars with the flesh
- 581:23 Spirit purifies and baptizes

What Spirit Has

- 15:4 Spirit has sanctuary
- 70:6 Spirit has atmosphere
- 194:1 Spirit has strength (meaning purity, onliness)
- 246:15 Spirit has radiance
- 293:28 Spirit has strength and permanency (handles duality)
- 451:18 Spirit has fruits
- 494:17 Spirit has infinite ability
- 510:4 Spirit has rhythm
- 540:2 Spirit has offspring: Christ is the offspring of Spirit
- 556:6 Spirit has radiation

What Spirit Deals With

- 278:10 Spirit deals with opposites (with dualism and chemicalization)
- 335:30 Spirit deals with suppositional antipodes
- 356:12 Spirit deals with the flesh (with mixing mind and matter)
- 422:20 Spirit's alchemy destroys sin and death
- 502:6 Spirit's straight line predominates over unreality

Spirit Interprets Itself

- viii:32 as the world of Spirit

76:11 as never entering matter
 117:6 as the language of Spirit which is spiritual
 209:30 as the infinite calculus of Spirit
 469:2 as including within itself all substance
 505:16 as imparting understanding
 687:19 as infinite good, as God

Words Mrs. Eddy Uses to Describe Spirit

ability	incubator	spiritual warfare	
adores	illumination	substance	
appear	leaven	supreme	
baptism	language	(Spirit/Mind)	
blesses	likeness	understanding	
birth	love	(Soul/Spirit)	
chain	nature	unfoldment	
Christianity	offspring	warmth	
conception	only	worship	
creates	order	<i>Opposites</i>	
(Spirit/Mind)	patience	absorption	evil
day	positive	animal	electricity
dedication	prism	backward	flesh
devotion	progress	chaos	materiality
develop	purity	chemicaliza-	matter
discerns	quality	tion (Soul/	mingles
faith	reality	Spirit)	opposition
firmament	reflection	compromise	pantheism
fruit	reigns	confusion	physical
focus	separates	disorder	relapse
good	spiritual	dualism	retrogression
gratitude	strength	dust	spiritualism

“Only” is Spirit

As we worked with the list of Mind terms we built up the tonality of Mind as the All-in-all. Now we will see that if we say Mind is the only, if we say that this Mind is the only Mind, we are saying something about Spirit. Why? Because “only” is Spirit.

What does it mean to say that *only* is Spirit?

“Only” shows that there is no other realm besides the realm of Mind. Spirit has the faculty that can discern between ideas and illusions; so Spirit is that which begins to *separate* the realm of Mind from the realm of the human mind and mortal mind. *Spirit says the realm of the one Mind is the only realm.* Since Spirit is the only, Spirit is saying to Mind, “What you are, Mind, is the only reality, the only realm, the only substance there is.”

Comparing Spirit with Mind, we find Spirit wants to bring out now that *the realm of Mind is really the only thing that matters*, and we must become conscious of this reality. In order for Mind to be the only realm, Spirit demands the *separation* between Mind and mortal mind. If we always separate between Mind and mortal mind we are in the tone of Spirit.

Spirit is that dividing line, that firmament of the second day of creation which separates the actuality of the divine Mind from the illusive and non-existent mortal mind. Spirit tells us that divine Mind never mingles with its opposite, its counterfeit. Spirit is that which, because it is the only, asks us to separate the divine Mind from the so-called human mind—the reality from the non-existent

unreality. Spirit asks us to draw a line of demarcation to separate reality from unreality. Spirit says, "What I have built up in my consciousness as the divine Mind is the only *reality* there is. What is going on in the divine Mind is the only realm, the only reality. There is no other reality." Spirit is reality. Spirit is the only, *unfolding only that which Mind creates*.

Spirit takes that which Mind produces and makes, and says, "Because that is the *only*, I *unfold* only that which Mind creates." Spirit unfolds; Spirit evolves; Spirit develops; and this results in the whole unfoldment and development of what Mind creates.

This unfoldment of Mind's creation can only take place because there is no opposition in the realm of Spirit. Spirit admits of no duality, of no opposites. If there was opposition, Mind couldn't unfold, but because Spirit is the only, or rather, because Spirit says, "You, Mind, are the only," Mind can unfold its ideas infinitely. Pondering this we discover a great unfoldment taking place; in the second stage, the second day of creation, Spirit is moving on the waters of mortal mind and is beginning to unfold the creative ideas of Mind.

Spirit Gives Birth to Every Idea

Spirit is that which can give birth to every idea. Birth means that ignorance and opposition has been taken away, so the idea can come forth. Spirit brings forth; *Spirit gives birth*. By giving birth, the idea can unfold. It is only in Spirit that the idea can be born. Only in Spirit can the idea unfold and evolve, because in Spirit there is no op-

posite, no opposition, no obstruction; there is nothing to hinder it, since Spirit says to Mind, "You are the only." The way is open; the ideas can flow forward and unfold.

Spirit will therefore tell us something about the infinite development and evolution of being. It will say that because Spirit gives birth, we have the fruits of Spirit coming forth. The birth is actually showing the tangibility of the creative idea, the real and substantial nature of the Mind-idea.

Remember, it is the Mind of Christ that reveals to us the inner truth of Christian Science. We can't approach this subject with the human mind, the human intellect, except as the first initial step. It is the spirit that must be cultured in order that the letter can come alive and remain alive. "Study thoroughly the letter," Mrs. Eddy says, "and imbibe the Spirit." (495:27) Only in this way can we give birth to the understanding of our oneness with divine reality.

It takes the consciousness of the Virgin Mary to give birth. Without a "Mary consciousness" there can be no birth of a saving idea. It takes the womanhood sense within us, *within either man or woman*, to give birth. Our consciousness must actually be Christian Science. It is the consciousness of the structure of Christian Science that must be established, so we no longer walk down the trail of tears, but rejoice in true being.

Because "the kingdom of God is within [me]," I must see that I am the intelligence of Mind; I am every quality and attribute of Mind. I am the ordered unfoldment of Spirit, and every quality and attribute of Spirit. I am the

blessing and the sinlessness of Soul; I am every quality and attribute of Soul. I am the actual operation of the divine Principle, and every quality and attribute of Principle. I am the exalting, multiplying fullness of Life. I am the consciousness of Truth and the ever-fulfillment of Love. My divine identity is established in all its perfection and it is ever-present. I give birth to this divine identity through going out from the seven synonymous terms for God. We must see that we are these seven synonymous terms for God. They constitute our divine nature, our true and real nature. "The kingdom of God is within [our consciousness]" as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love."

Building a Tone of Spirit

In building up the tonality of Spirit the main issue is to see that what has been established in Mind is the only thing that exists, the only reality. There is no opposite. Spirit is therefore that synonym that deals with dualism.

Because Spirit is the "only" we can see it has a one-value logic, a one-value nature—the nature of Spirit that is unique. Spirit has no dualistic nature within itself. Because it is monistic it is absolutely pure, therefore *purity* is a characteristic of Spirit. Purity gives us the sense that that which has been established in Mind is totally pure; it cannot be mixed with anything else. Purity again tells us Mind is the only; purity means it is not mixed with foreign elements.

The nature of Spirit is that which can bring forth in a natural way, giving birth, bringing forth, because in Spirit

there is no opposition, no hindrance or obstruction, no antagonism to block the unfoldment. Spirit knows no antagonism.

Spirit is Unfoldment, Order

Because Spirit is the only it leads the warfare—it can deal with every sense of chemicalization. In Spirit everything is being dechemicalized. Chemicalization is a claim of dualism, a claim of two powers at war with each other. But Spirit, which knows only one nature, can never chemicalize; it has no dualism in itself and knows no opposite since it is the only.

Spirit is what it is, therefore that nature of Spirit can unfold naturally. This unfoldment of Spirit brings forth order, the order of Spirit. Mind is the law. Mind is that intelligence that can cause and produce an effect in an unerring way; but the way this law operates, step by step, is an ordered way, and that order is Spirit, the unfoldment of Spirit. In that order of Spirit everything happens step by step (which again is unfoldment or development or evolution) so the birth of Spirit takes place in an orderly way.

Because Spirit is the only, there is no unlikeness of Spirit; Spirit is showing forth the likeness of Mind, the likeness of all that Mind is. Mind has an image, but because Mind is the only (through the offices of Spirit), that image has a complete likeness because nothing unlike Mind can enter in. Therefore the birth of Spirit, the unfoldment and development of Spirit, always brings forth the likeness of all that is the idea of Mind. Mind has an

idea and produces the idea, and because there is nothing besides this idea, that idea is unfolded and developed in its likeness. There is no possibility of deflection of that image in Mind, so it comes forth as the *reflection*. Spirit is reflection.

What Was Established in Mind is the Only

We can see everything that has to do with Spirit has to do, fundamentally, with the fact that what was established in Mind is the only thing we have to consider. If Mind is that which has an image, and Spirit says that is the only image, then there are no other elements entering in, no illusions entering in, no beliefs entering in. Therefore that image is shown in its absolute likeness as it unfolds and develops in Spirit, showing that this image is Mind's absolute likeness and is the nature of Spirit.

We can see that Spirit is infinite reflection, because all the ideas, when they are gathered into the focus of Spirit (where no extraneous element enters), bring out in the focus of Spirit the exact likeness of the image in Mind. That is why we have *the reflection of Spirit*; because Spirit says that only what is coming from the one Mind will be reflected in your life, in your being. Nothing will ever be reflected in your life and in your experience that is not coming from the one Mind. Spirit stands as a guard. It sees to it that what has been built up in Mind is kept pure. Spirit sees to it that no extraneous element enters.

Purity in Spirit Deals With Dualism

We get a great sense of purity in Spirit because Spirit deals with dualism, and therefore deals with chemicalization. Spirit deals with crisis. What is a crisis? A crisis is the battling of two opposite powers—two opposite intentions, two opposite minds, two opposite desires, two opposite dispositions, etc.. But in the one-value of the onliness of Spirit, there aren't two, so when a crisis seems to arise, or a sense of chemicalization, just go to the one Spirit, not to Mind. We start with Mind, build up with Mind, and then see that Mind is the only Mind there is, and that is Spirit, the only. Thus we see there is no opposite, and the crisis abates; things begin to sort themselves out. Things sorting themselves out is Spirit—the separation of Spirit, the order of Spirit. We have the separation between the tares and the wheat taking place.

The Question of Birth

As we sort things out, we are making room for the idea to come forth—the birth of Spirit—the only birth there is. Dear Reader, when Salome asked Jesus when death would cease, Jesus told her death would cease when women stopped child-bearing. He also stated he had come to destroy the works of birth. The exact statements of these encounters were printed in the *Journal* and I have quoted them several times in my writings.

We know that Jesus died on the cross to teach mankind the great truth that human birth is the first death.

In the Gospels, Jesus teaches, "Blessed are the wombs that never bare." On his way to be nailed to the cross, as women bewailed him, Jesus told them: "Weep not for me, but weep for yourselves and for your children. For behold, the days are coming in the which they shall say, 'Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.'" (See Luke 23:29) In John 8:43 Jesus, (speaking of human birth) asked: "Why do ye not understand my speech? Even because you cannot hear my word. Ye are of your father, the devil, and the lusts [the connubial relationship] of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe me not." Jesus said he had come "to destroy the works of birth."

Do you believe Jesus? Or are the pleasures of the senses so real to you, that you feel Jesus must be only partly right?—meaning that in the case of your own birth, it was justified so you could come here and do some good in the world? The author of this book believes Jesus was *entirely* right, *and holy*, in what he said. Nevertheless, let us be gentle and loving with this teaching. Our dear mothers and fathers were not to blame, because they were mistakenly taught from childhood that their reason for being here was to procreate more mortals. It is up to us to correct our own thinking.

Mrs. Eddy repeatedly tells us that human birth is the first death, and she taught her students that "bringing a

child into the world was murder.” It was the dragon that was “cast out” of heaven. (See S&H 56:12) But because she knew that *openly voicing* this grand and holy truth would (in her day) align both the Catholic and Protestant churches against her, she hid this holy truth until mortals were more spiritually educated.

Genuine Christian Scientists today believe both Christ Jesus and Mary Baker Eddy on the subject of child-bearing. They understand that human birth is the “first death” as Mary Baker Eddy repeatedly teaches. This message is an essential element in the second coming of the Christ which Jesus said would be the “Comforter;” and would teach us all things that people two thousand years ago were not ready for.

In teaching this great truth, what, in the face of fierce and unrelenting opposition, sustained Mary Baker Eddy? She knew she had come to fulfill prophecy—to fulfill Jesus’ promise that the second coming of the Christ would be the “Comforter.” Let every loyal Christian Scientist pray, as Jesus did in the garden of Gethsemane; “and now, O Father, glorify thou me with thine own self, with the glory I had with thee before the world was [before this dream of life in matter overtook me].” The study and assimilation of what is in the Bible, and Mrs. Eddy’s writings, will bring *true birth*, the true *divine scientific* being that Science and Health reveals.

Do you, dear reader, stand with Jesus and Mary Baker Eddy on this great question that “human birth is the first death”—that it pulls the wool over our eyes so that we see “through a glass darkly,” as St. Paul said? Do you

understand why, as Job said, “Man that is born of a woman, is of few days and full of trouble?” Through Mary Baker Eddy’s teaching, sooner or later we will all learn that human birth is an illusion; that we are in reality “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love,” and so “dwell in the consciousness of Love forever,” since “the kingdom of God is within you,” as Jesus said. Again, dear reader, our mothers and fathers are not to blame. They were wrongly taught.

When once we see that there is no human birth; that only the *birth of Spirit* is going on, we will see there is a natural unfoldment, an ordered development. Only when there is no opposition can we have this development and unfoldment. These ideas of Spirit are all intertwined. We are building up a beautiful sense of the purity of Spirit. Spirit is purity because Spirit has the faculty of discernment, and can discern between ideas and illusions.

Spirit is Substance

Spirit is substance. What does this mean? What does it mean when we say Spirit is substance?

If Spirit is the *only* we can see that Spirit—the onliness of Mind—is the only substance. All we have seen in Mind, all that was created in Mind, produced in Mind, brought forth in Mind, manifested in Mind, is the only thing that ever happened. Therefore it is the only thing to stand upon, so *the substance of Spirit is Mind*. Spirit is substance, but that substance is Mind, the ideas of Mind.

If the substance is Spirit, it is therefore the only *reality*. If the question is asked, “Is reality spiritual or material?” we know it is spiritual because we have seen that only the spiritual is substance, and therefore it is the only reality. Substance and reality are two great ideas of Spirit. They show the somethingness of Spirit.

More on Spirit — The Secret

Let’s contemplate the list we have for Spirit. At the same time let’s weigh the terms a little bit. Are they ideas? Or are they translated qualities—qualities that have been translated to the human level? Do these terms always mean the same thing, or could they mean many things?

Terms are ambiguous. This is why we can’t build a complete definition of Deity on terms, and on the definition of terms. Language is too ambiguous to be adequate for an exact meaning in Science, or in divine metaphysics.

The method Einstein used, when he began to see the theory of relativity, was to always think and ponder what he already knew. He thought it over and over. He pondered Newton’s laws of mechanics over and over. He never said, “Now I know it.” He was always thinking over what he already knew, pondering it anew until suddenly he felt there was something missing. He saw that for some fields of application Newton’s law would not be applicable.

This is also the way John Doorly worked, and *it is the way we should work*. We should just love what we al-

ready know. We should never say, "I know that now; what else can I read and study that I don't know?" That is not a scientific method. The scientific method is that only like understands like. Pondering what one already knows becomes the reservoir out of which something new can evolve. In this way we are communing with the infinite and finding our identity with the infinite.

We must not impetuously reach out for the big field of knowledge that lies ahead. This is not evolution. The new insight will come when we ponder that which we already have, that which we already know. This is the *secret*.

The secret of mastering the seven synonymous terms is to never weary of going over the whole ground again and again. The only thing that is important is to go over the same ground with the same love or with greater love, greater expectations, with a greater sense of awe.

Ask yourself, "What does it mean that the nature of Being, which is also my being, is of the nature of Mind? What does that mean?"

We can learn the method, but the *spiritual sense* of the seven synonyms can come only as we ponder them. As in learning music or mathematics, a teacher can help, but the subject must be mastered by the students individually.

At the beginning we struggle with terms because we know they are loaded words, but if we pay attention to Mary Baker Eddy's trail-blazing instruction, and if we just continue to ponder what we already know, we will make progress, and the terms will gradually become an atmo-

sphere. They become a tone, become independent of terms. Then we can read the universe. The universe will speak to us. The Bible will speak to us; we will be able to hear its language. We will see that Noah means “knowledge of the nothingness of material things and of the immortality of all that is spiritual,” and that it is this knowledge that enables us to separate ourselves from the flood of materiality.

The universe, too, has a language of its own, a language other than the language of the textbook or the Bible. It is the language of experience, and also the language of the other sciences. We begin to hear the tonality there, too. Nothing happens in the universe which is outside of the seven synonymous terms, so as we learn the language of Spirit, we begin to interpret the universe rightly. We see we have only one universe. We have the textbook, we have the Bible, and we have the experiences of the universe, and it is all one being; it is all of the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Let’s experience the divine system of reference. Let’s experience these seven synonymous terms that we *are*, in reality, since “the kingdom of God is within [us].” Be wholly absorbed in the work of gaining daily more understanding of God. Then personal ambition, envy, desire to be in this or in that place cannot use you. Personal ambition has no place in a Christian’s thought or life because he is wholly occupied in the loving, humble purpose to do good, to be good, and to prove that good is all that can govern thought, action, condition, or being.

Illusions Must Be Separated From Ideas

With these thoughts in mind, let's look more closely at the terms on our list. Consider the phrase *Spirit separates*.

We say, "Spirit separates." Is that true? It is only true in a limited way. Could you say that Spirit always separates? No. This is a translated quality, because "separates" only has to do with ideas versus illusions. On the divine Science level there is no separation. Mind is All. Spirit declares this "the only." Soul says: "This is changeless." Principle says, "I unite all ideas." Principle and idea are inseparable. *Spirit only separates opposites*—Spirit separates ideas from illusions—but on the divine Science level where Spirit imparts out of itself, through itself, as itself, and for itself, there are no illusions. There Spirit is imparting understanding to itself only, since it is the *only*, and there is nothing else to impart understanding to.

On the Christian Science level, in contrast, Spirit does separate opposites; it separates ideas from illusions. "Spirit is the line of demarcation" between Spirit and matter, between ideas and illusions. Spirit separates that which is, from that which is not reality, but is hypnotic suggestion only.

What have we learned up to now?

We have learned what Mind is. Now Spirit comes and says, "Mind is what is, and nothing else is." When Spirit separates, it is saying to Mind, "You are Mind, and all that is not like Mind is not reality, but is merely hypnotic suggestion."

Spirit refers to Mind. Spirit isn't something by itself.

It is that aspect of God that says, "Mind is the only." Mind, Spirit, Soul, Principle, Life, Truth, Love are synonymous terms that blend with each other.

Spirit says, "What you have learned by pondering Mind, is reality. What is not from the one Mind is not reality." In this way you have stated something about Spirit, not about Mind. You have Mind that says, "I have created all." Then Spirit is that aspect of God that says, "Mind, you are the only one. There is nothing besides you. What is not like you, Mind, is not real." Spirit is "likeness," and "real." Mind has "image," and Spirit is "likeness," so we have "image and likeness."

That which has been created in Mind is separate from all sense of an opposite. We will see as we go along that in Spirit there is no mingling, no mixing. Spirit shows us that what we have seen in Mind is the only, that there is nothing besides it.

When we analyze our consciousness we see that we constantly mingle opposites. We think about life and we think about death; we think that life will end in death. We think about truth; and at the same time we think about the lies, the hypnotic suggestion about everything; so we think of truth and we think of error. We mingle the divine and the human; we mingle the subjective and the objective; we mingle the absolute and the relative. It is therefore the job of Spirit to make a clear-cut distinction between what is real and what is illusion.

Spirit is that aspect of Mind which says: "You, Mind, are the only one, and you are not mixed up with an opposite." Mrs. Eddy indicates it this way:

“Spirit never enters matter”—it doesn’t mingle.

“Spirit can never be raised from matter”—they don’t mingle. (See *Mis.* 244:19.)

“Spirit cannot commune with opposites”—but mortals seemingly do. (See S&H 72:32 & 186:9.)

Why do mortals “commune with opposites?” Because they have not understood Mind. When we really understand Mind we will no longer be able to commune with opposites because Mind creates all the ideas, and Mind only knows ideas. So, if we understood Mind we could not commune with opposites. Then we would have the tone of Spirit. Touching Mind properly we already have Spirit.

There is only one God, one Being, and you can look at that one God, that one Being, from the side of Mind, and see that this Mind—your true Mind—is the “kingdom of God within you,” and only knows ideas, ideas that don’t mingle, can’t mingle with illusions. Then you already have Spirit, are Spirit.

We will soon realize these synonymous terms have an irresistible order, an order that can’t be altered or arranged differently *when it is the Word order*. Once we have touched Mind properly we have also touched Spirit, and we have also touched Soul, Principle, Life, Truth, and Love. We can’t start with Spirit because Mind must first give us the standard of what is true and right and real. Then Spirit can come and say that this is the only creation, and can separate the ideas from the illusions or the counterfeits of Mind’s ideas. If Mind didn’t come first, how would you know what is right, and what is not right?

The irresistible order dictates that we begin with Mind. Mind is first.

The moment we have Mind established we can no longer commune with opposites. Mrs. Eddy writes, "Spirit cannot unite with matter." "Spirit shuts out matter," she says. "To Spirit there can be no matter." Spirit exists without the conditions of matter. It exists apart from the illusion of matter. (See *My*. 206:1.)

"Matter has no place in Spirit" (282:16). It is separate from the delusion of matter, from hypnotic suggestion. "Spirit and matter do not concur." Again, no mixing. "Spirit is distinct from matter," which is delusion. "Spirit does not cooperate with matter," with illusion.

These statements from Science and Health all have the same meaning. The sense of separation inheres in all. The tone is the sense of dividing between the true and the false. A large proportion of all Mrs. Eddy's references to Spirit have this sense of separating ideas from illusions, the sense of no mixing, no mingling of opposites, no mingling of the true with the false and illusory.

Understanding

The ability to separate ideas from illusions establishes scientific understanding, and Mrs. Eddy says "understanding is a quality of Spirit." What is the difference between Mind that knows, and Spirit that understands? Later, under Soul, we will have the idea *spiritual understanding*. Why is Spirit *understanding*, while Soul is *spiritual understanding*? As long as we were dealing with Mind alone we were only trying to see how ideas charac-

terizing the synonym Mind blended with each other. Now we not only have to see how ideas of Spirit blend with each other and with Spirit, and mean the same tone, but we also must see how they link with the preceding synonymous term.

We have seen that the ideas of Mind and Spirit are synonymous and overlap, so the ideas of Mind are not separate from the ideas of Spirit. We have seen that the ideas of Spirit reflect the ideas of Mind. We now see how the ideas of Mind blend with the ideas of Spirit, as here, where Mind knows, and Spirit understands.

So, what is the difference between Mind that knows all, and Spirit that understands? How do the ideas of one synonymous term blend with the ideas of another synonymous term? *Knowing* knows something, but *understanding* knows the reason for it and knows how to separate it from counterfeits. One can know a lot of things without understanding how they are related to each other. We can get knowledge from an encyclopedia, but we may not understand it. Understanding takes place when one can see the relationship between the facts one knows. It shows how one aspect of knowing and another aspect of knowing have meaning in a wider frame of reference. We will see that the discernment of Spirit adds quite a bit to the knowledge of Mind by showing that understanding has to do with the ability to distinguish—to distinguish in two ways: first, to distinguish true knowledge from erroneous knowledge, illusory knowledge; and second, to see the infinite diversifica-

tion of a subject. The more we can diversify, classify, and individualize a subject, the more we can see the interrelationship of the facts we know.

Understanding means we can put our knowledge into a bigger framework of relationship. Many people have read widely, and know many things, but they can't put two and two together even though they know a lot about many subjects. Putting two and two together requires understanding.

Spirit, first of all, takes what Mind knows, and distinguishes between what Mind knows and what is not true knowing, what is illusory knowledge. The ability to distinguish is the ability of Spirit. Spirit says, "That which Mind knows is actually the true fact, and is reality. What the human mind and mortal mind knows is not real knowledge." Spirit puts a line of demarcation between real and unreal knowledge. Understanding is therefore much more firm, has a more secure basis; it stands on the knowledge of Mind alone. Understanding separates, makes a distinction, and rejects everything that doesn't conform with what Mind knows.

This leads to the faculty of *discernment*, another important idea characterizing Spirit, which has largely been covered in the preceding paragraphs, since it means to recognize as distinct, to separate mentally, to recognize the difference. Discernment means we can distinguish between right and wrong, good and evil; we can discern between opposites; we can see which is the real, and which is the false, the illusion. To have this discernment demands an understanding of our subject.

Spirit Leads the Warfare

As we noted earlier, Spirit leads the warfare. Warfare implies the struggle between opposites. As George Bernard Shaw said, "All great truths begin as heresy." In the human this is important since we constantly face opposites. On the levels of absolute Christian Science, divine Science, and Science itself, of course, there is no warfare, but most of our experiences are on the level of Christian Science, where we have to deal with the relationship of Truth to error, the relationship between opposites. Spirit deals with, annihilates, opposites, because Spirit is the only.

How does Spirit lead the warfare?

First, Spirit can distinguish, and second, it can decide for the right side. Spirit can say either "No" or "Yes." This is the way it leads the warfare.

Mrs. Eddy talks about "the battle with the flesh," and "conflict between Spirit and the flesh." Here Spirit comes in saying, "I can distinguish between what is right and what is wrong, what is false. Once I have made the distinction I can decide to stick to the right." Thus we come to the direct line of Spirit, and that separates us from the material erroneous concept.

The Strength of Spirit

In Mind we had power. Why should we now have *strength* as a characteristic of Spirit?

Strength means ability to resist. It takes strength to resist an opposite, even if it is only a suppositional oppo-

site. Strength means the power to resist force or stress. It is a qualified sense of power. We need strength when error tries to oppose us. Spirit is that which solves duality; it deals with the belief that there is an opposite to God, good. Spirit thus solves the duality of power, of two opposing powers. When error seems real we have to fortify ourselves against the attacking enemy. In Mind we only learned what the ideas of Mind were; there was no mention of warfare; in Mind, with no opponent, there was no need to take a stand. In Spirit we come to a different aspect of God. Here we need to stand with uncompromising firmness against the onslaughts of suppositional opposites, the villain, and for that, Spirit supplies the strength.

Leaven – Alchemy

We have seen that Spirit, proclaiming Mind as the only, discerns the real, separates it from illusion and has the strength to stand firm. But Spirit doesn't stop there. Spirit leavens.

“Leaven” is a biblical symbol. What is the abstract idea? To leaven means to pervade with a lightening or enlivening influence. Leaven is anything that makes a general assimilating change in a mass or aggregate. To leaven means to mingle or permeate with a transforming element or admixture. It is one thing permeating another. It carries a sense that one thing has to permeate the other to the point where the other no longer exists. A leaven pervades with enlightening force, so that where there are

two chemicals at work one permeates the other to the point where the other is completely changed.

This is the meaning of the symbol concerning the woman who took leaven and hid it in three measures of meal until the whole was leavened. This is Spirit, the process by which Spirit carries on its warfare; it shows how Spirit leads the warfare.

The proposition is this: There apparently are two powers, two opposites; but in Spirit there is only one; so understanding of this one power has to permeate the illusion of the other. The leaven must work to completely translate, completely transform, the opposite so that it no longer exists as an opposite. Then there is only one.

Leaven is therefore a symbol for the idea that duality is resolved into oneness. You can see the tone of Spirit that says, "I am the only. I therefore permeate everything so that everything is of the same nature as I am."

Mrs. Eddy speaks of the alchemy of Spirit. An alchemist was a forerunner of today's chemist. His ideal was to achieve in the material what Spirit wants to achieve in the spiritual. Alchemy was concerned with ways and means of transforming a base substance into a substance of higher value, to make gold out of iron, for instance.

Spirit can take any bad situation and transform it until it shows forth the divine nature. For Spirit there is no opposite, there is no impossibility. It can leaven every situation until the higher nature, the spiritual divine nature is brought out.

How does Spirit do this?

In reality *we are Spirit*, and as we, through the strength

of Spirit, take our stand, as we rise in the strength of Spirit, letting no opposite enter, letting no human standpoint enter, the higher nature is brought out more and more, until it is wholly spiritual and divine. That is the warfare of Spirit, the alchemy of Spirit, the transmutation of Spirit.

When the battle is on, we call it a crisis, a chemicalization. That is the stage where the opposing powers are still battling it out. It is a transitional stage. We know that Spirit can dechemicalize a chemicalized condition. How? Through Spirit. We must look at the situation only from the standpoint of Spirit, from the direct line of Spirit. If we look at the situation only from the purity of Spirit and don't mix it up with the human standpoint, with the human evaluation, with fear, etc., we dechemicalize it.

We must keep only ideas of Mind in our consciousness. "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought . . ." This is the position we must take, unmixed with material conceptions, in order to dechemicalize a situation.

First we ask ourselves, "What does Mind know about this situation?" And, we see, "Mind only knows ideas." Then comes Spirit and the deciding point: "Are you sticking to your vision of Mind?"

If we stick to the vision of Mind we have touched Spirit, not Mind. We have touched Spirit because we have made the decision not to let that vision of Mind be mixed up with other conceptions, with a human conception, a material conception, with fear, uncertainty, worry, distrust, etc.

Firmly take the stand of Mind; taking the firm stand of Mind, is Spirit. Spirit means seeing that the vision of Mind is not mixed with material conceptions, fear, doubt, or any negative emotion. This sticking with Spirit dechemicalizes the situation.

To dechemicalize a situation we use the elements of Mind we have learned. We permeate a situation with the ideas of Mind. We pour in our ideas of Mind. This makes a clear-cut distinction. Spirit is purity; it can purify anything by permeating it with the ideas of Mind, and that is why it is symbolized by such terms as leaven and alchemy.

Birth

Mrs. Eddy says that ideas are born of Spirit. It is not enough to recognize that Mind creates all as ideas. It is necessary to go on and see what gives these ideas birth. We read, “The *life-giving* quality of Mind is Spirit,” (S&H 517:7). It is Spirit that brings forth.

Again, can we see the leading from Mind to Spirit? It can be shown in a word like conceives. Mind conceives of an idea. That is, Mind conceives, Mind creates, produces, causes, originates. When we say Mind conceives, it means that Mind is inventive, fertile, pregnant with ideas; Mind is about to produce; Mind creates an idea, sees an idea. But this same term can be characteristic of Spirit, too. Spirit conceives an idea, Spirit takes it in, accepts it, meaning we take it in—after we have conceived of an idea in Mind, we conceive it in Spirit—and let it be brought forth. When we accept the idea it can be brought forth. This is Spirit—the birth of Spirit. We must take

what Mind, our true Mind, creates, and we must take it in as the only. As we worship what Mind creates, and focus our attention on it with adoration, the idea is given birth.

It is Spirit that brings forth. Spirit is the life-giving quality. In Mind we plant the seed. The seed must be planted before it can be brought forth. The unfolding, developing process is Spirit.

Mrs. Eddy speaks a lot about the newness of life, the renewal of life, in connection with Spirit. She speaks of spiritual conception, the new-born of Spirit. Why do we have so much of this “new” in connection with Spirit? Spirit is the unfolding channel; it is the channel used in the journey from Mind to Soul, where, in Soul, we get the definite identity, “with joy unspeakable,” as Peter said.

The Fundamental Order

Mind first has to conceive of the idea. Spirit then conceives it, unfolds and develops it, and causes it to come to birth; then it takes form and identity in Soul. This is the fundamental order. Spirit draws the line between what is real and what is illusion. Not until it reaches the third stage of Soul does an idea attain identity and definiteness.

How Spirit Gives Birth

Spirit gives birth. It's no use to always plant seeds, if those seeds aren't given the warm adoration, worship, and mothering of Spirit. In the material, the seed needs rain, soil, and sun before it will come to birth, develop, and grow. In the spiritual the seeds of Mind need devotion

and dedication or they don't come to birth and develop. If we focus with loving attention on the ideas of Mind we have unfoldment and progression.

The fruit of Spirit is the result of this ability of Spirit to unfold the ideas of Mind. This ability of Spirit, meaning our pure motives, our worship and warmth, bears the fruit of Spirit. Spirit is the development of the idea so that it becomes substance, becomes substantial to our thought by constantly developing itself into higher understanding.

Most students stay with Mind in their study. They don't go on to Spirit, so they don't give birth to spiritual substance, spiritual fruit, and spiritual offspring. We must see that though we start with Mind, though we read, investigate, and study, the whole thing is stale, unfruitful, and has no substance or offspring of Spirit until we know something about the birth of Spirit. Without a good sense of *scientific obstetrics* nothing evolves.

Spirit, that is, our attitude as Spirit, ponders and loves the ideas of Mind, cultures the ideas of Mind, worships, and stands in awe before the ideas of Mind. Without this inner spiritual adoration, the ideas aren't nurtured and consequently don't take root and grow within us. Spiritual sense will form itself through the birth of Spirit. It forms itself through that sense which gives its whole love to the idea.

If we love the idea we will give our time, our resources, our energy and best efforts to its assimilation and its progress.

Mind Must Always Be First

Spirit tells us to put first things first. Then we engage in the warfare of Spirit, and the battle is on, because all the demands of daily life will come and say, "Yes, you can do that, but first you must do this and this."

Mind must always be first. We start with Mind. Spirit asks, "Do you always start with Mind? Do you always give Mind first place spiritually, mentally, lovingly? Do you give Spirit first place in the way of time, energy, affection?" If other things come first, we have lost our standpoint of Spirit.

Down through the centuries, how were great ideas developed and brought forth? They were developed by a willingness to put an ideal first and foremost. Take as an example the apostle Paul. He knew he would be stoned if he went certain places, but if he felt directed to go there, he went. He put first things first. He had an ideal, and he put everything into that ideal. That is what it takes to bring the idea forward. A half-hearted person never does anything big.

Where do our affections lie? "Do we love God with all our heart, soul, mind?" These, capitalized, are the first three synonymous terms. Do we put God, and the worship of Mind before everything else? —before the family, the neighbors, the business, the house and hobbies? There is only one line to follow, the line of Mind, Spirit, Soul, no matter what the cost.

The synonymous terms are not words. They are attitudes. It is impossible for man to escape the consequences

of his own thinking. Mind creates, but Spirit brings forth. Spirit is that which channelizes, prepares the birth and brings forth.

Development

After considering birth we can easily see why *development* fits in along with such ideas as unfoldment, evolution, progress, and advancement. The seed of Mind must develop, must progress, must move forward. This aspect of God we call Spirit.

Why does “development” have to do with Spirit? Why does Spirit take care of this forward movement? What is the spiritual language behind it? What is the spiritual tone, the spiritual import behind it? What makes *development*, development? Why does Spirit function here in order that there is development at all?

The counterfeit of development is stagnation. Why does something stagnate? Development means the creative ability of Mind is unchecked. Spirit removes all hindrances, all opposition. Spirit is that which sorts out things. Spirit says, “My job is to see there is no opposition, no hindrance to Mind’s creative ability, no obstruction.” If there is hindrance, obstruction, blockage, the whole thing gets stale, it halts, stagnates. Spirit handles duality and removes all opposition. It says, “I don’t know any opposites, therefore there is no obstruction to this ever-evolving, ever-developing, creative idea.”

Opposition is Handled by Spirit

We can always go back to Mind. Mind says, "I have a creative idea. I project a new idea into being." If there is opposition to this idea the opposition is handled by Spirit. Opposition is the question of duality, antagonism, wrong motives, material laws, and leanings. We can only evolve and progress spiritually when Spirit reigns within us. Spirit has no opposition. It does not acknowledge a counter-force, a counter-law, or anything counter. It is therefore our *inner attitude* that will determine how much progress we make. Progress is the nature of God; but how much progress do we make? We make progress in proportion to our effort to put all dualistic concepts out of our consciousness. And as we rid ourselves of all sense of dualism and antagonism we build a highway through the wilderness.

Mind is like a mountain stream. The water keeps coming, and it must have some place to go. Spirit must channel it, and must remove all obstruction. It must channel Mind's productions into very specific directions so that Mind's ideas can fulfil their purpose. We will have more on this when we come to *order*, which is the overall idea that rules development and unfoldment because unfoldment has to do with the ordered coming into birth.

Offspring

In Mind we had the idea, *parent Mind*. Spirit frees the channels so the creative Mind can infinitely unfold itself.

Mind creates, and Spirit brings forth, and what it brings forth is the offspring of Spirit, not of flesh. "That which is born of the flesh is flesh, and that which is born of the Spirit, is spirit" (John 3:6). In Science man is the offspring of Spirit. In the realm of belief, in the Adam dream, man is the offspring of the flesh. The understanding of Spirit enables us to free ourselves of these false views of ourselves, and to draw a clear dividing line between the spiritual and material concepts of existence.

Spirit Bears Fruit

That Spirit bears fruit means something is going on and on, and is unfolding constantly. This is the opposite of accretion. Accretion is not unfoldment, it is rather just gathering a lot of knowledge. The idea must evolve from within.

There is quite a difference between development and unfoldment, and again between unfoldment and evolution. Mutation is again something different. These are all phases of evolution.

Nature gives an example of true unfoldment. You can add atoms to atoms without bringing forth something new, up to a point, but if enough atoms are added in a specific way, the accumulation of atoms gathers into a structure called a molecule. That is unfoldment because a molecule has different laws within itself than the atoms, and acts differently.

Having molecules, we cannot infinitely add molecules in order to get something new. We have to add them in a certain way in order to get a cell, something new again. A

cell again has different laws in itself, different reactions than the molecules had. That is development. In nature you can't just add and add molecules. Development in nature goes on in another way; it only gathers those molecules that are able to form a cell. A few cells together may form an organ; a few organs together an organism, a body; many bodies a social system, for example a family, and so on to clan, nation, world.

Development Brings Changes

Something in development brings about radical changes. Nature has within itself the ability to form new structures. It is the same in Christian Science, if we let the Spirit reign within us. All that we study should have the effect of a birth; then that study will bring forth a new model of consciousness that suddenly sees the whole picture in a different way. This is why you have these great evolutions in the spiritual idea. For instance, the textbook was seen quite differently by students a hundred years ago from the way we are seeing it today, even though the textbook is the same. The phenomenon changes, even though it comes out of the same identity, the same source. If we obey the laws there will be progress. It takes spiritual courage to go along the lines of Science because we never know in what direction Mind will lead us; it may even lead us in a direction we don't like.

The only way to make progress is to lay down all material conceptions and let Spirit rule. We must drop our material desires and wishes, and decide to do what Spirit wants us to do. This is the inner attitude of Spirit.

When Spirit translates itself to the human—when the birth of Spirit translates itself to the human—it acts within us as that willingness to let go of the material and turn toward the spiritual, to let go of the old and turn toward the new.

Spirit Demands Order

Development through Spirit brings change, radical change, but it is never random change, because another basic characteristic of Spirit is *order*. The scientific sense of order is seen in like producing like. This is the fundamental order in a science. Out of something, something brings forth, something unfolds in a direct line. Mrs. Eddy speaks of “the straight line of Spirit.” Orderly unfoldment takes care to see that an idea is channeled in such a way as to achieve its goal, as in nature. Thought isn’t scattered all over the place, but rather is led in an ordered way to its fulfillment. Right through, from Mind to Love, we have the order of Spirit. Order is that faculty that irresistibly leads us from Mind to Spirit, from Spirit to Soul, from Soul to Principle, to Life, to Truth, and to Love where we reach the fulfilled state. In this way the creative intent of Mind fulfils itself, and comes to the point of achievement and absolute fruition. That which does the pushing, the unfolding from synonym to synonym, is Spirit. If thought is pushed from Principle to Life it is the order of Spirit that does it. It is Spirit that says, “Out of the preceding stage grows the succeeding stage in an ordered way.” This is the marvel in every science, and everywhere. Without such an order, nothing would have happened in

civilization. With it, all is possible. Therefore let us move forward. We may stumble, but that's okay. If we never stumble it probably means we are standing still.

How the Sciences Pushed Forward

In every science, scientists build on the shoulders of their predecessors. This has been so in the development of Science. It has been in the logic of it: the logic of the impulsion of Life always leading in the logic of Truth, to a perfect goal—Love. Through the various sciences, every time an investigation went on a sideline or tangent it always came back, in order to push forward. There is one great overall trend going through science. There may be little branch-offs, but they always come back to the terrific mainline. This shows there is definite order. For instance, a computer science could not have been developed until there was a certain insight into mathematics.

The Way Will be Ordered

From this we learn we are never pushed into a position in our life that is too far in advance of us, or that we cannot manage. We learn that our life will be an ordered life, guided step by step. People will not be pushed into a spot where mankind should not have arrived until the year 2050, because we need the intervening years to get a foothold for that advanced date. The whole world, and the individual, will unfold in an ordered way, step by step, and we can be assured that we will be prepared to handle every problem that comes to us. The journey may stretch

us. The path may not be a rosy path, and it will certainly require our energy and our best efforts.

John Doorly was the first to see in Science and Health the ordered line of Spirit, which Mrs. Eddy calls the straight line of Spirit, and to point it out to his students. Max Kappeler and other dedicated students carried it forward. We can go that way, that ordered way of Spirit, if we are in earnest at every step.

What does it mean, to go the ordered way of Spirit? Ask yourself, "Do I put first things first? Do I distinguish properly? Where is my heart? My mind? What am I thinking about all day long? Am I consistently supplanting material conceptions with spiritual conceptions?"

Mrs. Eddy speaks of the line of spiritual creation, where every next stage is on that line. There are no jumps there. We are never put in a situation we cannot master.

Purity

Mind creates, and Spirit unfolds in an ordered way, and this leads to the idea of *purity*. Purity is a very important idea of Spirit; Spirit *is* purity.

What does purity mean?

"Scientific purity" means something is free of foreign elements, free of unscientific methods, free of pseudo scientific approaches. Scientific investigation is free of mystical investigation.

Spirit is the only. It is uncontaminated by a dualistic sense, whatever that dualistic sense may appear to be. We must keep the Science of Spirit pure by seeing it is only of one nature. Purity means to be only of one nature. That

is why we have nature under Spirit. *We are of the nature of Spirit.* We have seen that the “laws of nature are laws of Spirit” (S&H 183:19). Nature is Spirit because it has to do with spiritual ideas, and not with materiality or matter. It has to do with spiritual qualities, spiritual attributes. Everything that makes up the nature of being, is spiritual. That spiritual nature is pure, unmixed, uncontaminated by anything foreign to itself. Like produces like.

Purity, Being of One Nature, Means We Can't Sidestep the Order

If we know the rules and laws of how to give birth to the new frame of reference, we make better progress. *Patience* is an idea of Spirit—the order of Spirit, when translated to the human, appears as patience. We manifest patience when we don't interfere with the natural order, when we allow things to take their course, allow them to come the way they come.

All these glorious human attributes are not taken out of the blue. They are something positive; they have their source somewhere in the structure of being, and the order of Spirit says we can't sidestep the order. The order is fixed in being; we can neither push it nor hold it back. We therefore allow things to take their course; and translated to the human level, this attitude appears as the quality of patience, of being patient.

We have been seeing that Spirit has to do with “one.” It says, “I don't know two, I only know one.” Spirit has to do with separating oneself from belief in any kind of duality. That's the standpoint of Spirit. In Mind we did not

have this standpoint of not having two. It is only when we come to Spirit that we get the warfare, the struggle, to free ourselves from a mixture of matter and Spirit.

In Mind we had a different standpoint or melody. Mind never had to do with opposites, with separating. In Mind it was a question of tremendous power, of infinite causality, wanting to break out and go forward. Then Spirit comes and says, "Let what Mind creates and produces be the only thing." In this way we *feel* Mind, and we *feel* the great difference between Mind and Spirit.

Baptism and Worship — Translated Qualities, Not Ideas of Spirit

The purity inherent in Spirit translates to the human in baptism and worship. *Baptism* is a translated quality signifying the action of Spirit on the human. Mrs. Eddy's definition of baptism is "Purification by Spirit; submergence in Spirit. We are 'willing rather to be absent from the body, and to be present with the Lord'. . ." (S&H 581:23). When we keep our minds so filled with Truth and Love that no extraneous element can enter, this is purification by Spirit, submergence in Spirit—absent from the body and present with the Lord.

Worship is also a translated quality. It is our attitude toward Spirit. Worship means to be consecrated to the One. Because Spirit is the purity and the only nature, and doesn't know anything besides itself, it translates itself to the human, saying, "You should have only one God before you." Worship is dedication, a devotion to the One, the adorable One.

Why are terms like “worship” and “baptism” translated qualities and not ideas of Spirit? An idea is only that which comes *from* the synonymous term. We learn in Mind that an idea is the image in Mind. Therefore only that which the synonymous term has in Mind is an idea. Only that which Spirit knows about itself is an idea. Spirit doesn’t worship. Spirit doesn’t need baptism. These terms are not ideas of Spirit but qualities of Spirit translated to the human.

Because Spirit is the *only*, and demands absolute consecration of thought, energy, and desire, this translates itself to the human as the worshiping or serving of this “only.” We are putting first things first when we center our attention on Spirit. This is why we have the terms “worship” and “concentration” centering thoughts characterizing Spirit.

Mrs. Eddy speaks of the focal point of Spirit, the focal distance of Spirit. Once we have separated ideas from illusions, then Spirit is that which focuses everything into one. Spirit says, “I gather all into one; all the rays of light (of Mind) are gathered into one.” Spirit doesn’t allow scattering; scattering is the opposite of the worship which focuses everything on the one Being. This is our Life; everything is focused on the One, “the omnipresence of present perfection.”

Reflection

The idea of focus brings us to the idea of reflection.

If you have experimented with prisms and mirrors you know we only get reflection when the image appears

at the focal point. When something is outside the focal point the picture is blurred. Likewise in Science unless there is this focusing on the One, nothing in the way of real fruits can come forth, because we would be having a deflection instead of a reflection.

This all goes on in our consciousness. Our consciousness is either at the point of reflection or muddled in deflection. If nothing foreign to Spirit enters our thought there is nothing to mar the picture. When thought is submerged in the purely spiritual and thinks divinely, it reflects God. We only have deflection when something in our consciousness doesn't wholly reflect the one God.

We are Spirit; our being is Spirit. Spirit isn't something outside of our consciousness. "The kingdom of heaven is within [us]" as our true consciousness. The only thing that can reflect on itself is Spirit itself.

In a circus there might be a room with mirrors that distort the image and show a deflection. Does this distortion in the mirror change you or me? No. It is just a deflection. The mirror is our consciousness. If our consciousness is not absolutely pure we get a deflection instead of a reflection.

Categories and Classification Needed

Spirit not only reflects Mind's true ideas, it also "diversifies," "classifies," and "individualizes" them. This is an important aspect of Spirit because it rules the unfoldment and development of the idea. It gives order to the ideas of Mind. Mind has infinite ideas, but how do we find our way through these infinite ideas if we just

have a sense of infinitude but not of place values? We can't understand something that isn't classified, put into categories, and individualized. In botany, for instance, we have thousands of different plants. In order to understand botany these plants must be put into a system of categorization and sub-categorization. It is only by putting the infinitely possible forms, that exist, into such a filing system, that each plant can be identified and named.

This is done in our Science, as in any science, by first building big categories, then subcategorizing them into classes; each class is again subcategorized into subclasses and subcategories. In this way Spirit diversifies, classifies and individualizes until we have the specific idea. Then each idea has its specific place value in that infinite whole. We still have the infinite ideas of Mind, but now, through Spirit, we are able to see the place value of each idea; we are able to name it, and to see the individualized expression of it.

Now we can see that the infinite reflection of Spirit is not one reflection; it is an infinitely classified and individualized reflection, in which no one reflection is the same as any other reflection. Each reflection is individualized, and it is Spirit that brings about this absolute order.

Spirit Brings Order Out of Chaos

Spirit brings order out of chaos. Today the sciences no longer feel that chaos exists. What seems to be chaos is order that isn't understood, or hasn't been discovered. The same is true in Science. It is just a question of understanding the categories existing in a subject, the classifi-

cation existing in it, and the place value of each experience. Understanding these, we no longer feel the subject is chaotic.

This again is why Spirit is understanding. For understanding we need not only the ability to separate what is real from what is not real, but also the ability to understand everything in its order; and Spirit in its work of diversification, classification, individualization gives this ability.

Understanding Brings Order

There is no longer disorder. We only have to see the place value of the experience we are suffering, of the tears we are shedding; then it won't appear as chaotic. We must see what impelled it. We must classify it properly, and see its place value in the whole picture. Then we will see the angel behind it, the blessing in disguise. Discord, sickness, failure, or a happy experience can be defined through the system. It can be understood as not chaotic if we know our categories. Every experience is according to a law; but the thousands of phenomena must be categorized. We have to see on which level of experience they happen.

If we stay in the direct line of Spirit, Spirit will show us exactly what happened. When an experience is understood we never say it was bad. We can't judge an experience in the framework of a week or a month, or even a year. That same experience, in the framework of a whole life, might have been a transitional experience that was very good.

How little we today understand our true being as “incorporeal, divine, supreme, [and] infinite.” All too often we are like the congregation in the following story:

The new pastor of a rural church dropped into a Sunday-school class and began quizzing the students to test the effectiveness of the teacher.

“Who knocked down the walls of Jericho?” he demanded of one boy.

“It sure weren’t me, Reverend,” the boy said.

Turning to the embarrassed teacher, the pastor exclaimed, “I suppose that’s a sample of the kind of discipline you maintain!”

“Now, Reverend, Timmy’s a good boy and doesn’t tell lies. If he said he didn’t do it, I believe him.”

Thoroughly upset, the pastor took the matter to the church’s board of deacons. After due consideration, the board sent the following message to the nonplused minister: “We see no point in making an issue of this incident. The board will pay for the damages to the wall and charge it off to vandalism.” —*Good News*

Likeness

Study, as that pastor would tell us, is all-important, both in what we study, and how. In studying these terms, we start with the idea, not with the synonym. Take the concept, *likeness*. We start with likeness, not with Spirit. We ask, “What synonym does this belong to? Why?” We

must reason from the term, and ask, "What synonym does this term characterize?" Likeness means the reflecting of something, a semblance, a copy; like produces like; like itself; like producing like is the birth, sameness, evolution. Assessing these ideas that mean likeness, we see they also have to do with Spirit.

Order, for instance, is inherent in like producing like; in likeness we see order and unfoldment. It has to have a sense of purity or we don't have a sense of likeness. This is the synonymity principle at work in these different ideas that characterize the synonyms.

Finally, we see each idea is always one with every synonymous term. This is true because they all belong to the one Being.

Is it an ordered relationship? If there is no duality you cannot have an unlikeness. Who has the image in Mind? I do. Who has the understanding of that image, that likeness? I do. Then there is no room for an unlikeness.

Good

Let's look at another example, the term "good."

Why is Spirit good? Why isn't this a characteristic of Mind or Love? Something is good when it fits harmoniously into the whole. Good belongs to Spirit because it is a fitting-in, so there is no friction, no opposite. It is a fitting-in into the whole, without friction. The separation process of Spirit eliminates all illusions, all error, so what is left is good.

The textbook defines good as God; Spirit; omnipotence; omniscience; omnipresence; omni-action. (S&H

587:19). Spirit is all that is good, and Spirit is reflected only in that which is good. God creates all as ideas, hence only ideas can be classed as good.

Substance

How do we reason out *substance* as an idea of Spirit? Substance is that which is real, that which underlies all outward manifestations. Substance is the nature of something. We see that Spirit gives birth to what Mind creates. Mind is the creator, but Spirit brings forth, gives birth to the idea. As it gives birth the idea begins to unfold, and when something unfolds we have fruits. If it doesn't unfold there is no fruit, there is no substance. Substance is the somethingness of it.

If we want to know what true substance is we must start with Mind. Substance is the underlying nature and reality of a manifestation. Only that which is spiritual and of the nature of idea can be substance. The spiritual universe and man are substantial because man is "the compound idea including all right ideas;" he is the compound idea of infinite Spirit. This makes man substantial. "God's universe is spiritual and immortal" (S&H 289:24), therefore it is substance and substantial. *Substance is the reality.*

Reality

What is reality? It isn't something that is objective somewhere. Reality is in consciousness; it is understanding; it is "the kingdom of God . . . within you."

Our *understanding* is our reality. If that understanding is a false understanding, an illusive understanding, then we have a material reality, a false reality. Mrs. Eddy speaks of the somethingness of Spirit, the things of Spirit. The things of Spirit are spiritual qualities, spiritual ideas. She says Spirit is *positive*; it is tangible to spiritual consciousness.

We must be aware of the use of terms. As we culture these ideas they become tangible to consciousness. Aren't Mind and Spirit becoming tangible to our consciousness? We are getting the spiritual substance of these ideas. Each synonymous term has its own spiritual substance, its own spiritual ideas characterizing it. By grasping these spiritual ideas, which are the only real substance, we grasp reality. All that is spiritual is substance and that alone is reality, that alone is *actuality*.

Nature

Why is *nature* Spirit? Nature is Spirit because what is brought forth by Mind, as an idea in Mind, is really the substance of reality, and the substance of reality is the *nature* of everything. The nature of an idea is its qualities.

What is the difference between idea and nature? Nature describes the quality of idea; the quality of an idea is the nature of an idea. We therefore have "quality" as a characteristic of Spirit, for Spirit is divine quality and quantity. Every idea has its nature. For instance, an idea can have the nature of power; an idea can have the nature of law; an idea can have the nature of intelligence, or the

nature of identity, or the nature of constructiveness. Each idea has its nature.

Only on this ground can we have the diversified concepts of ideas. We say Mind creates infinite ideas. How can we distinguish these ideas from each other? We can't until we come to Spirit and see that *Spirit diversifies, classifies, and individualizes these ideas*, and gives to each idea a different nature. Spirit accentuates each idea in a different way, and shows ideas as having infinite diversified qualities. We have the idea power, the idea law, the idea reality, identity, etc. We have the idea of God's goodness. These ideas constitute the divine nature. By diversifying and individualizing, Spirit expresses the nature of God. Inherent in Spirit are all the qualities of God; they are the qualities of divine Spirit. The laws of nature are the laws of Spirit and they operate as the ordered unfolding of ideas.

The substance of Spirit gives to the idea its nature.

Understanding Gives Life to the Letter

Questions such as, "What does idea have to do with nature?" are not easy to answer. We often use terms without knowing what we mean by them. We are like the psychotic who thinks $2+2=5$, or the neurotic who knows $2+2=4$, but it really bothers him. We must be more alert to give spiritual connotation to our language. *Understanding gives life to the letter*. We should often ask, "Do I know the meaning of this? Do I know the difference between idea and nature? Do I realize the spiritual import of what I am saying?"

Do we, for instance, know the difference between a quality and an attribute? Honesty and fidelity are *qualities*, Mrs. Eddy says, which insure success. Individuality, harmony, immortality, Mrs. Eddy tells us, are qualities God imparts, and intelligence, she says, is the primal and eternal quality of infinite Mind. On the other hand, on page 275 of Science and Health she says, "All substance, intelligence, wisdom, being, immortality, cause and effect belong to God. These are His *attributes*, the eternal manifestations of the infinite divine Principle, Love." "The *attributes* of God are justice, wisdom, goodness, and so on!" (S&H 465:14). Mrs. Eddy was very exact in her use of words. There is a difference between saying wisdom is a quality, and saying wisdom is an attribute. These are things to think about.

Supply

Now let's consider supply. We have supply as an idea characterizing Spirit, but we will also have supply as an idea characterizing Life. What is our method in a case where an idea characterizes two or more synonymous terms? One student working on supply might work with Spirit, but another student also working on supply might work with the synonym Life.

What is the difference?

Spirit is the substance of supply, and Life is the supply itself. The term "supply" has many implications. Supply always means something; therefore it is always some reality, some substance; but this substance, in order to be supply, must be at the point of meeting a need, or it isn't sup-

ply. When building a house we want stones and not bread. Substance must be adapted to the need, or it isn't supply.

Thus we have two great points to consider in supply.

In Spirit we first have to see that all the *substance is at hand because Spirit is infinite*. It is brought forth through the ideas of Mind as the substance of Spirit which is infinitely available; so there is no lack of supply because there is no lack of substance. Second we must see, in Spirit, that to get the right supply, Spirit will order everything in your life to bring about that which you need.

Understanding Ideas is Supply

What we need is not something material. We need ideas, ideas that can be understood. Understanding ideas is supply. Spirit will diversify, classify, individualize to the point of understanding, because understanding is the channel of supply. Spirit, not matter, is the source of supply. Supply can only consist of spiritual realities since Spirit is the only substance; and ideas, therefore, constitute our supply. They are the source of our supply.

We have supply in Spirit through that wonderful sense of birth. Birth means something new is coming forth—that which I wasn't aware of is coming to the fore. Spirit shows us that out of nothing something comes forth. We know the law and the order of how to bring forth that which, to our hypnotic sense, wasn't there before.

As the insurance man said to the naked Adam and Eve, "How do we cover ourselves with reality?"

By going back to Mind and seeing that Mind always has an idea. Mind has an infinite idea, and knows that it

knows its idea. Then as I see that this Mind is the only Mind that knows—and there is no other Mind, there is no Mind that doesn't know—I am beginning to separate. I am building up the firmament, and I am beginning to reject the fallacy that I don't know; I am beginning to reject the illusion that the ideas are not at hand.

Ideas of Mind Are My Substance

Through this tone of separation I begin to see that these ideas of Mind are my substance; these ideas are right here as the nature of everything. I then begin to bring forth the right ideas. Right ideas are substance. They are the realities of being, and they supply my need. They supply every need.

When working on supply we must start with Mind, not with Spirit, because the only substance there is, is what Mind originates, what Mind creates and produces. Substance is an indefinite concept unless we first see the definite concepts of Mind's creation as ideas. To really know what substance is and means, we have to start with Mind. There is no other way. Of course, once we have a really cultured sense of the seven synonyms we don't always have to go back to Mind, Spirit, Soul. It is like learning to count; once we learn the place value of 5 or 6, we don't thereafter have to remember that the 6 comes after the 5, because the figures become numerals of consciousness.

From this discussion we see that supply belongs to Spirit in the sense that Spirit, not matter, is the source of our supply, because Spirit is the only substance, but it starts

with Mind because substance consists of spiritual realities, the ideas of Mind. When we examine supply as it comes under Life, we will see that there it is a question of having enough, a question of abundance, superabundance.

The Only

Spirit says, "I am the only." "Only" is a key term which sums up the tone of Spirit. It says, "I am the only substance, the only reality." Spirit gives its stamp of *only* to all the other ideas. The *only* means it has no opposite.

Mind is all because Mind creates all ideas. Mind fills the whole universe with ideas. Then Spirit says, "That's the only. There is nothing besides it." Therefore, because it is the only, we must separate between what is, and what is illusion. We have to make a line of demarcation between that realm of Mind and the counterfeit realm of mortal mind because Mind is the only realm. This is what Spirit tells us.

Only is the key to such terms as offspring, birth, leavening. Spirit says, "I am the only. There is nothing besides me, hence I will leaven everything that appears as an opposite until there is only Spirit's awareness. I will pervade everything until that nature is established which is my nature, because that is the only reality, the only substance. I will leaven everything until only the nature of Spirit remains. Because I am the only, the adorable One, you must put me first, worship me."

Who is the "I" that says, "*I am* the only?" "I am" is Mind; "the only" is Spirit. Mind is all; then Spirit comes and says that there is nothing besides that all, so put ev-

everything else away. The kingdom of God within me is the "only."

Mind says, "I am the power, the creator, the producer, the law. I project everything into being. I build a new universe." Then Spirit says, "Yes, Mind, you are the only one. There is nothing beside you, Mind."

We can see there is a clear distinction between Mind and Spirit, between God's aspect as Mind, and God's aspect as Spirit.

Jesus said, "Ye shall know the truth and the truth shall make you free," but we can't know the truth unless we have the Mind of God.

The Translated Qualities of Spirit

In order to get the fuller sense of each synonymous term we must also see how the qualities of a synonymous term translate themselves to the human attitude towards that synonymous term.

What did we have in Mind as "attitudes" toward Mind? We had such attitudes as waiting for the Mind of Christ, willingness to learn, desire, right motives, seeking, studying, investigating, discovering. These qualities, in the human, build the bridge to the divine concept of Mind.

In Spirit the qualities (the attitudes towards Spirit) are very different. Here the human qualities more or less reflect that sense of Spirit that separates. How do we separate, from the human point of view?

In order to have audience with Spirit, Mrs. Eddy says, *materialism must be silent*. Already we can hear the dif-

ference between Mind and Spirit. By silencing materialism we separate ourselves from material conceptions so as to be alone with Spirit, so as to be absent from the body and present with the Lord. I do the separating; I make a separation in my attitude; I am turning away from a hypnotic sense of the body, matter, flesh, and I am turning towards Spirit, the only.

Look Toward the Imperishable Things of Spirit

Under the marginal heading “Allegiance to Spirit” Mrs. Eddy writes, “Science renders ‘unto Caesar the things that are Caesar’s; and unto God the things that are God’s’” (S&H 540:17). Here again the focus is on separating, on differentiating, and beginning to move in the direction of Spirit, of reality. She is saying we must turn away from material sense and look toward the imperishable things of Spirit. This is a translated quality, not an idea of Spirit. It doesn’t say anything about Spirit. It says something about us—what our attitude should be. We must turn away from the material and start looking and walking in the direction of the only, the real. In Mind we just opened up our thought, we were seeking, we wanted to know. As we opened our thought we saw that there is the divine Mind and its infinite idea which, Spirit tells us, is *the only reality*. Now, in Spirit, we turn toward it—toward the only reality. We separate ourselves from materiality or the illusion of matter, and we walk in the direction of reality.

Our attitude is always something we do, something we execute.

To be on communicable terms with Spirit, persons must be free of organic bodies, Mrs. Eddy says. We free ourselves from organic bodies—which are only misconceptions, hypnotic suggestions—by looking in the direction of the imperishable things of Spirit.

The Point of No Return

Once we reach the point of decision, it is the point of no return; we leave behind what needs to be left behind, and we don't look back. We go forward. We may stumble, but at least stumbling means we're not just sitting still.

"Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit" (S&H 213:11). "Departure"—here we have separation again. "A tendency towards Spirit"—it is our attitude that is involved.

These statements recur and recur, showing the impact of Spirit on the human, on the human attitude, the human mentality. It leads to choosing the right after discerning between the true and the false; it means putting first things first.

"As the physical and material, the transient sense of beauty fades, the radiance of Spirit should dawn upon the enraptured sense..." Mrs. Eddy says. The less time we give to the contemplation of materiality and illusions, the more we open the gates for reality to come in.

"Emerge gently from matter into Spirit," we read in Science and Health—away from matter and into Spirit. Leave the old landmarks, turn to the new. Yes, we have

to do something, something completely different from what we were called upon to do in Mind. “Rise in the strength of Spirit to resist everything that is unlike God.” Spirit doesn’t rise. We rise. We make that decision to rise. Using the strength of Spirit, we rise, and in rising we leave materiality behind.

Counterfeits of Spirit

Our final list, the counterfeits of Spirit, is important because it tells us what we are to leave behind.

As we noted before in our consideration of Mind counterfeits the noumenon is the synonymous term; the phenomena are the ideas of the synonymous terms, and both have their counterfeits. We will focus briefly here on the major counterfeits of the noumenon, Spirit.

The counterfeit of Spirit is the belief in substance matter—the belief in matter as substance. Matter is a modern term; the biblical term for matter was flesh.

Most of our ideas under Spirit were concerned with counteracting the mingling of opposites; so we have counterfeits like spiritualism, which is a mingling of spirit and matter.

Since Spirit is the only, dualism is another of the main noumenon counterfeits of Spirit.

We will come back to these opposites as we examine our references to Spirit in Science and Health.

References From Science and Health

As we did with Mind, let us now consider some quotes which include blendings of Spirit with other terms.

“He [Jesus] recognized Spirit, God, as the only creator, and therefore as the Father of all” (S&H 31:10). Why does Mrs. Eddy use Spirit with creator here, and not Mind?

The point here is the use of the word “only.” Spirit is used because of this term, “only.” To understand fully, we must read the whole paragraph, “He acknowledged no ties of the flesh, . . .” He recognized only one thing as the creator, and that one was not matter, flesh.

Listening with a spiritual ear to inner truth, we ask, “Would it ring true if, having refuted the ties of the flesh, we say, ‘He recognized *Mind*, God, as the only creator, and therefore as the Father of all?’” No, because the main point here concerns the question, “Is the flesh a creator or not? Was Jesus created through the flesh or through the Spirit?” Spirit handles the illusion of duality. It separates matter from reality. Thus, when Mrs. Eddy asks, “Was Jesus created through the flesh?” it wouldn’t be right to answer, “No, through Mind.” We have to use Spirit.

When the word “only” is used it indicates that two opposites are in the background of discussion or consideration, and the word “only” handles opposites.

Let’s consider another quote. S&H 356:24 says, “Does God create a material man out of Himself, Spirit?” Again we might ask, “If Mind is the creator, why is Spirit used here?” and the answer would be “Because of the adjective ‘*material*.’” The primal proposition here asks, “Is something material created?” It isn’t a question of who or what is the creator. The answer is that something *material* is not created through *Spirit*.

S&H 421:15 says, “Insist vehemently on the great fact

which covers the whole ground, that God, Spirit, [infinite good] is all, and there is none beside Him." Here the onliness of Spirit is implied—"there is none beside Him"—beside infinite good. Therefore Spirit is used.

We Are Learning the Spiritual Language

As we study these quotes, we are culturing the ability to read tones. Here we see Mrs. Eddy is bringing out the spiritual language that God, Principle, infinite good, is the one and only. She once said Science was revealed to her in a spiritual language. Have you ever wondered what that language was? We are now beginning to hear that new language of Spirit. As we culture the seven synonymous terms we are learning the new language of Spirit, just as when you walk into a veterinarian's office you learn his new language: "Doctor is in. Sit. Stay."

S&H 467:26 states, "Spirit gives the true mental idea." We learned that Mind is that which manifests itself as ideas; Mind gives the mental idea, yet here Mrs. Eddy says Spirit gives the *true* mental idea. Again we must examine the context within which she makes this statement. She sets the stage by saying, "Spirit, Soul, is not confined in man, and is never in matter." Here we get the sense of Soul that is never in anything. She says Soul is Spirit, and tells us we reason imperfectly from effect to cause when we conclude that matter is the effect of Spirit. She continues, "But *a priori* reasoning shows material existence to be enigmatical. Spirit gives the true mental idea." What does it mean that material existence is enigmatical? It means material existence is not a clear mental

idea, so it is not the true idea, and therefore, as Mrs. Eddy says, Spirit, not matter, gives the true mental idea, by separating it, distinguishing it, from the enigmatic illusion of material existence.

We must always go back to the proposition in order to interpret aright. These two sentences, stating that Spirit is not confined in man and is never in matter, and that we reason imperfectly from effect to cause when we conclude that matter is the effect of Spirit, form the proposition. The sentence we were considering, namely, "Spirit gives the true mental idea," is the answer to that proposition.

Material existence is a riddle, but spiritual existence is very clear, and gives the true mental idea. The "enigmatical," the inexplicable, arises from "material existence," and Mrs. Eddy is *correcting that* with her explanation. Therefore the accent is on material existence, not on enigmatical, so the answer is that Spirit gives the true mental idea.

The Text Itself Gives the Laws of Interpretation

We don't make up the laws of how to interpret the text. It is the text of the textbook that lays down the laws of interpretation. We have to go according to the system of interpretation, the principle of interpretation. The text itself gives us the laws of interpretation, and we interpret the text according to the laws of the text, and not according to what we read into it; otherwise we tend to load it with interpolations and extrapolations.

In our synonym study it is well to read the whole paragraph, and perhaps even more, in order to make a correct evaluation. One of the principles of interpretation is that

we are not allowed to interpret an answer if we don't know the preceding question or proposition. If we don't know the preceding proposition or question, the answer can't be very illuminating.

For example, in S&H 267:1, "Every object in material thought will be destroyed, but *the spiritual idea, whose substance is in Mind*, is eternal," Mrs. Eddy is not saying the substance of Mind, or that Mind is substance. What does substance relate to, here? It relates to the spiritual idea; it is saying something about the substance of an idea. It doesn't say anything about the substance of Mind.

What is Mary Baker Eddy Really Saying?

Always ask, "What is Mary Baker Eddy really saying? What is the subject of the sentence?" The subject in the quote we are considering is the "idea." *What is the substance of an idea?* The substance of an idea, naturally, is Mind. Mrs. Eddy relates substance back to idea; and an idea is always an idea of Mind, therefore the substance of the idea is naturally Mind.

Don't interpolate. That is where the wilderness starts. Only the purity of scientific investigation can stand in the long run. Ask, "What is the subject? *What point is Mrs. Eddy trying to bring out?* What question about error or matter, etc. is she trying to answer, to set right, to explain? What is the proposition?"

In S&H 267:4 she continues, "They [the idea, the offspring of God] are in and of Spirit, divine Mind..." Why is Spirit used here with Mind? How does this statement relate to the preceding one?

Idea is of, or from, the divine Mind; but the great question is, "Is idea of mind, small m?" This would not be Spirit. Mental and metaphysical groups talk about mind and about idea. Ideas in that context are not Spirit, they are mental, but the moment we have an idea in the divine Mind, that idea is Spirit.

In this passage Mrs. Eddy wants to bring out that this idea has the substance of Mind, and to stress this, she says that it is Spirit. Then we can't misunderstand what idea is.

Consider another difficult reference, Science and Health, 300:28, which states, "The universe reflects and expresses the *divine substance or Mind.*" In our rules we said we must prove our findings through the text itself, not through interpolation, not through something that is not actually stated in the text. (Interpolate means to insert new or foreign material into a text, to alter or falsify a text by adding matter not actually stated in the text.)

Some one might say here that ideas are substance. That would, of course, be true, but that isn't the question, is it? This statement isn't talking about ideas. Remember, we must ask, "What is the main subject, the proposition?" This statement doesn't say "substance of Mind." It says "substance or Mind." When we say "or" we have two separate things. Here, therefore, substance doesn't refer to the synonymous term Mind; it doesn't qualify Mind, any more than "Mary" describes "Martha" in the phrase "either Mary or Martha is coming."

But why does Mrs. Eddy use Mind at all in this sentence? Here we have a typical *example of matter as the*

opposite of Mind instead of the opposite of Spirit. This is not the hard “flesh” sense of matter that is the opposite of Spirit. Instead she describes matter here in that office where soul, spirit, intelligence inhabits matter. To counteract this “intelligence in matter” she uses Mind and not Spirit.

Matter Can be the Counterfeit of Either Mind or Spirit

Let’s look at Science and Health, 414:23, “Christian Science declares that Mind is substance.” Here again Mrs. Eddy doesn’t say Spirit is substance. Why does she in this case say that Mind is substance? What is the problem she is taking up at this point?

Again we need to look at the complete statement. “Christian Science [first] declares that Mind is substance, [then] also that matter neither feels, suffers, nor enjoys.” Remember that matter can be the counterfeit of either Mind or Spirit. Here matter is the counterfeit of Mind, not of Spirit, since it is mortal mind that suffers and enjoys. Since matter is here presented as the counterfeit of Mind, Mrs. Eddy must show that there is no substance in mortal mind. She must show that the true substance is actually Mind, because the rest of the sentence—“matter neither feels, suffers, nor enjoys”—is mortal mind.

When we don’t know the intrinsic characteristics of the synonyms we don’t recognize blendings, and things become chaotic. Is Love substance? Yes. In what sense? Is Truth substance? Yes. In what sense? Is Life substance? Yes. Every synonymous term reflects every other syn-

onymous term, and every idea of every synonymous term, but that doesn't mean a certain idea is intrinsically characteristic of its nature. Innately we know that Spirit is the only substantiality, the only reality; and because all the other synonyms are synonymous with Spirit they also are substantial. When, for instance, we say Truth is substantial, meaning we can rely on it to do the right thing, to be true, we are making a combination. When we see these combinations and understand them, we begin to know something about the order in being.

Our next reference is S&H page 276, line 4, "When the divine precepts are understood, they unfold the foundation of fellowship, in which one mind is not at war with another, but *all have one Spirit, God, one intelligent source*, in accordance with the Scriptural command: 'Let this Mind be in you, which was also in Christ Jesus.'"

We have learned that Mind, God, is the one intelligent source. But here Mary Baker Eddy says it is Spirit. What is the subject involved here? What is the point she is trying to put across? Universal brotherhood is the subject. Mrs. Eddy speaks about the fellowship that is not understood; if it were understood, one mind would not be at war with another (warfare, an opposite of Spirit). "But," we must ask, "is there more than one Mind, one Spirit?" In the one Mind, the one Spirit, there is no warfare. We have to reason things out in subjects; it is not enough to just look at terms. There are not many minds. There is *one* intelligent source and because that *one* intelligent source doesn't war with anything else, it is Spirit, the only.

Next, let's compare two passages in the textbook:

Science and Health, 27:12 states, "Destroy this temple [body], and in three days I [Spirit] will raise it up."

Keep this passage in mind because we are going to compare it with Science and Health, 494:2, which says, "Jesus said: "Destroy this temple [body], and in three days I [Mind] will raise it up."

The first reference, 27:12, which reads, "I [Spirit] will raise it up" is followed by, "It is as if he had said: The I—the Life, substance, and intelligence of the universe—is not in matter to be destroyed." Here matter is the opposite of Spirit—not of Mind—because the statement is countering the belief that there is substance matter that can be destroyed, and this calls for the synonym Spirit to be used.

In the reference on page 494:2 the paragraph starts, "If Jesus awakened Lazarus from the dream, illusion. . ." Dream and illusion are from mortal mind and thus are opposites of Mind. We have here a question of raising the body from the mortal mind dream or illusion, and not from the belief that life is in matter.

Another clue comes in the next sentence, "power and willingness of divine Mind . . . to govern man's entire action." We can see the subject is different from that of the other reference; it is a completely different proposition. Here we are not considering the belief that life lives and dies in matter, but rather the raising of the body out of the dream and illusion of death. Doesn't Mind have the power and the willingness to awaken us out of dreams and illusions? Therefore Mrs. Eddy uses Mind in this instance: "Destroy this temple and in three days I [Mind] will raise it up."

A single statement can be looked at in different ways. Death may be the claim that I believe in life in matter; or it may be the claim that I believe in the illusion of death. Illusions are taken care of by Mind; but belief in matter substance is taken care of by Spirit. This proves the synonymy principle; both Spirit and Mind are God.

Synonymy means the character of being synonymous. Synonymy is the theory, the science, of synonymous terms. What we are talking about mostly, here, is the synonymy principle that terms are synonymous when they overlap.

Once again, we see that what determines the use of a synonymous term is the writer's whole proposition. What is the question that is asked or implied? We see the exactness of Mrs. Eddy's language.

Mrs. Eddy was the greatest teacher mankind has ever had. Her teaching will usher mankind into reality, into heaven. While we take up teaching much more under the synonym Principle, the following little story shows the importance of good teachers in Spirit. It is the tale of little Teddy Stoddard.

This is a story of many years ago, of an elementary teacher. Her name was Mrs. Thompson, and as she stood in front of her 5th grade class on the very first day of school, she told the children a lie. Like most teachers, she looked at her students and said that she loved them all the same.

But that was impossible, because there in the front row, slumped in his seat, was a little boy named Teddy Stoddard. Mrs. Thompson had

watched Teddy the year before and noticed that he didn't play well with the other children, that his clothes were messy and that he constantly needed a bath. And Teddy could be unpleasant. It got to the point where Mrs. Thompson would actually take delight in marking his papers with a broad red pen, making bold X's and then putting a big "F" at the top of his papers.

At the school where Mrs. Thompson taught, she was required to review each child's past records and she put Teddy's off until last. However, when she reviewed his file, she was in for a surprise.

Teddy's first grade teacher wrote, "Teddy is a bright child with a ready laugh. He does his work neatly and has good manners ... he is a joy to be around." His second grade teacher wrote, "Teddy is an excellent student, well liked by his classmates, but he is troubled because his mother has a terminal illness and life at home must be a struggle." His third grade teacher wrote, "His mother's death has been hard on him. He tries to do his best, but his father doesn't show much interest and his home life will soon affect him if some steps aren't taken." Teddy's fourth grade teacher wrote, "Teddy is withdrawn and doesn't show much interest in school. He doesn't have many friends and he sometimes sleeps in class."

By now, Mrs. Thompson realized the problem and she was ashamed of herself. She felt even

worse when her students brought her Christmas presents, wrapped in beautiful ribbons and bright paper, except for Teddy's. His present was clumsily wrapped in the heavy, brown paper that he got from a grocery bag. Mrs. Thompson took pains to open it in the middle of the other presents. Some of the children started to laugh when she found a rhinestone bracelet with some of the stones missing, and a bottle that was one quarter full of perfume. But she stifled the children's laughter when she exclaimed how pretty the bracelet was, putting it on, and dabbing some of the perfume on her wrist.

Teddy Stoddard stayed after school that day just long enough to say, "Mrs. Thompson, today you smelled just like my Mom used to." After the children left she cried for at least an hour.

On that very day, she quit teaching reading, and writing, and arithmetic. Instead, she began to teach children. Mrs. Thompson paid particular attention to Teddy. As she worked with him, his mind seemed to come alive. The more she encouraged him, the faster he responded. By the end of the year, Teddy had become one of the smartest children in the class and, despite her lie that she would love all the children the same, Teddy became one of her "teacher's pets." A year later, she found a note under her door, from Teddy, telling her that she was still the best teacher he ever had in his whole life.

Six years went by before she got another note from Teddy. He then wrote that he had finished high school, third in his class, and she was still the best teacher he ever had in his whole life.

Four years after that, she got another letter, saying that while things had been tough at times, he'd stayed in school, had stuck with it, and would soon graduate from college with the highest of honors. He assured Mrs. Thompson that she was still the best and favorite teacher he ever had in his whole life.

Then four more years passed and yet another letter came. This time he explained that after he got his bachelor's degree, he decided to go a little further. The letter explained that she was still the best and favorite teacher he ever had. But now his name was a little longer—the letter was signed, Theodore F. Stoddard, M.D.

The story doesn't end there. You see, there was yet another letter that spring. Teddy said he'd met this girl and was going to be married. He explained that his father had died a couple of years ago and he was wondering if Mrs. Thompson might agree to sit in the place at the wedding that was usually reserved for the mother of the groom.

Of course, Mrs. Thompson did. And guess what? She wore that bracelet, the one with several rhinestones missing. And she made sure she was wearing the perfume that Teddy remembered his mother wearing on their last Christmas together.

They hugged each other, and Dr. Stoddard whispered in Mrs. Thompson's ear, "Thank you Mrs. Thompson for believing in me. Thank you so much for making me feel important and showing me that I could make a difference."

Mrs. Thompson, with tears in her eyes, whispered back. She said, "Teddy, you have it all wrong. You were the one who taught me that I could make a difference. I didn't know how to teach until I met you."

In this chapter we have entered "the vast audience-chamber of Spirit," and have had "audience with Spirit." We have seen how "Spirit acts through the Science of Mind and have seen how the battle, the warfare, between the Spirit and flesh is fought and won. Again, we will close with a list of all the Science and Health references dealing with Spirit. They will appear on the following three pages.

You may also wish to turn to the beginning of this chapter on Spirit to review what Spirit is, does, and deals with.

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