

GOD'S NATURE

AS

MIND

No. 7 of a Series on the
Sevenfold Nature of God

PEGGY M. BROOK

Published by
THE FOUNDATIONAL BOOK COMPANY
for
THE JOHN W. DOORLY TRUST
LONDON, ENGLAND

First published in 1967
First reprint 1977
Second reprint 1996

By the same author

Books

JOHN W. DOORLY AND THE SCIENTIFIC EVOLUTION OF CHRISTIAN SCIENCE
A STUDY OF THE FUNDAMENTALS OF CHRISTIAN SCIENCE

(Written in collaboration with Clifford B. Stamp, Dennis B. Thomas, Yvonne Werner)

TALKS ON THE ACTS OF THE APOSTLES

THE BIBLE AS OUR LIFE-BOOK I GENESIS TO RUTH

THE BIBLE AS OUR LIFE-BOOK II SAMUEL TO ESTHER

FROM THE PROMISED LAND TO THE CITY FOURSQUARE

*(Sequel to the booklet FROM THE GARDEN OF EDEN TO THE PROMISED LAND-
See below)*

Booklets:

THE DIVINE INFINITE CALCULUS

THE THREEFOLD ESSENTIAL NATURE OF GOD

FROM THE GARDEN OF EDEN TO THE PROMISED LAND

(For sequel to this booklet, see above)

GOD'S NATURE AS LOVE

GOD'S NATURE AS TRUTH

GOD'S NATURE AS LIFE

GOD'S NATURE AS PRINCIPLE

GOD'S NATURE AS SOUL

GOD'S NATURE AS SPIRIT

JOB-AN INTERPRETATION

SCIENTIFIC HEALING TODAY

THE TRUE CHURCH-THE STRUCTURE OF TRUTH AND LOVE

All the above books and booklets
published by
The Foundational Book Company
for
The John W. Doorly Trust
London, England

© COPYRIGHT BY PEGGY M. BROOK, 1967

ISBN 85241-013-1

AUTHOR'S NOTE

This booklet contains the substance of the seventh of a series of seven talks on the synonymous terms for God as given by Mary Baker Eddy in her textbook, *Science and Health with Key to the Scriptures*. (See page 465: 8-10.)

These talks were delivered in London in the Spring of 1956. They began with a single talk on God's nature as Love. This was the outcome of a great desire to know more of what divine Love is and to share these findings with others. This resulted in six more talks being given week by week, the purpose of which was to share a living sense of the nature of God as Truth, as Life, as Principle, as Soul, as Spirit, and as Mind.

Many appreciated the tape recordings of these meetings and in response to requests they were made available in this series of booklets published during the years 1960-1967.

PEGGY M. BROOK
London, England

The following is a list of abbreviations of the titles of the writings of Mary Baker Eddy used in this booklet:—

<i>S. & H.</i>	<i>Science and Health with Key to the Scriptures</i>
<i>Mis.</i>	<i>Miscellaneous Writings</i>
<i>Ret.</i>	<i>Retrospection and Introspection</i>
<i>Un.</i>	<i>Unity of Good</i>
<i>Hea.</i>	<i>Christian Healing</i>
<i>My.</i>	<i>The First Church of Christ Scientist and Miscellany</i>

God's Nature as Mind

"For all shall know me, from the least to the greatest." "The things of God knoweth no man, but the Spirit of God." "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God."

These declarations of Paul imply that God can be known, that God is not a distant, vague power that a man approaches unthinkingly through belief or mere faith; He can be known by all men intelligently. But how? Not by means of the brain or mere human intellect, but only through the "Spirit of God," that seed of spiritual intelligence which is the birthright of all, and which, if loved and cultured, grows naturally, sturdily, and perpetually, for it is the true and essential nature of man. This was the Mind "which was . . . in Christ Jesus," and which enabled him to have dominion over sin, sickness, and death. He was "equal with God" in the sense of being the inseparable expression of this Mind, the perfect reflection of his divine Cause. And every man has the right and the ability to let this Mind express itself through him and as him, for it was not only Jesus who was the Son of God, but "Now are we the sons of God," as the apostle John declared.

In his time Paul caught the vision of God as Mind. He regarded Christianity as the true knowledge of God for everyone, whether Jew or Gentile, and because of this he did much to free it from the bonds of a narrow, sectarian concept and take it out into the world. In the terms of his day, he threw the light of intelligent reasoning onto the things of the Spirit. He realized too that *all* men have the ability to reason divinely and to know spiritual reality through the one spiritual intelligence which they reflect. He made this plain in Athens on his second missionary journey. He accused the Athenians of superstition, saying to them, "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in

temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things." The Athenians were a cultured, intelligent people, alert thinkers, and so he continued to appeal to them through reason, saying, "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (that is, to think again on a new basis). Paul was pointing out to them here that man is the offspring of God and man is obviously intelligent; how, then, can he believe that the cause from which he springs, the Godhead, is a non-intelligent image? An intelligent creation must be the outcome of an intelligent First Cause.

It would seem that religious thought has been tempted continuously, either consciously or unconsciously, to foster superstition about the nature of God, but through the centuries there have always been thinkers who have trod the narrow path of reason wedded to revelation in their pursuit of spiritual reality. At the time when Mary Baker Eddy was inspired to use the term Mind as one of her seven synonymous terms for God, she was merely crystallizing and raising to the level of spiritual Cause that essence which was becoming more and more familiar to the advancing thought of her age as supreme and fundamental power.

Mary Baker Eddy's initial discovery was the Science of Mind-healing; she speaks of it often as such, and in her textbook she uses the term Mind more frequently than any other term for God. The great revelation that came to her was that Mind is All, that Mind is the cause behind all phenomena and thus fundamental to man and the universe. She writes, "During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon" (*Ret.* 24: 7-11).

The story is well known of how for years Mrs. Eddy sought to find the motivating cause behind all physical effects. She had been a sick woman, trying various cures, remedies, and medicines that were offered her, only to find their limitations, and so continue her

search. She had always loved the Bible and been a woman of prayer, and in 1866 she recovered from an accident pronounced fatal through reading one of Jesus' healings in the Bible. She realized that it was entirely a mental power that had healed her, but a mental power that was spiritual; she wrote of this experience that she was "near the confines of mortal existence, standing already within the shadow of the death-valley," when she learned "that all real being is in God, the divine Mind. . . ." She went on to say, "My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science" (see *S. & H.* 108: 19-3).

Today the fact that the basic power behind everything is mind is quite common knowledge; most thinking people recognize that mind is fundamental to the whole of existence. It always has been, but in the nineteenth century this discovery was beginning to gain ground with many open-minded thinkers. Pioneers such as Mesmer in Austria and France, James Braid in England, and later Phineas Quimby in America had preceded Mary Baker Eddy. Though not metaphysicians, they were all moving towards the discovery of the mental nature of disease through their investigations and practice, but to discover the pure Science of Mind (with a capital M) was something new, and to interpret God scientifically was unique. Mrs. Eddy wrote in her textbook at the beginning of the chapter "Science of Being": "Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect. Materialistic hypotheses challenge metaphysics to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath" (268: 6-13). She goes on to describe the nature of the battle that she herself was fighting: "The theories I combat are these: (1) that all is matter; (2) that matter originates in Mind, and is as real as Mind, possessing intelligence and life. . . . Matter and Mind are opposites. One is contrary to the other in its very nature and essence; hence both cannot be real. If one is real, the other must be unreal. Only by understanding that there

is but one power,—not two powers, matter and Mind,—are scientific and logical conclusions reached” (*S. & H.* 269: 29-31, 270: 5-10).

In considering Mind as a term for the First Cause or God, an important fact begins to dawn on one, namely, that Mind is not primarily concerned with thinking or mere thoughts. It is the primal intelligence that lies behind the whole universe and which manifests itself in ideas, ideas that are the “power-units” of Being, entities that exist in their own right in the eternal Mind; they are not just thoughts. This we shall see very clearly as we ponder the nature of Mind.

MIND IS THE INFINITE INTELLIGENCE

The outstanding fact of Mind is its power as the infinite intelligence of the whole universe. The rhetorical questions which God asked Job in the Old Testament drama of that name may profitably be asked of men today. For instance, “Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? . . . Who provideth for the raven his food? . . . Knowest thou the time when the wild goats of the rock bring forth? . . . Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high?” None of this order of nature has man originated, nor can he control it.

“The world would collapse without Mind, without the intelligence which holds the winds in its grasp” (*S. & H.* 209: 10-11). The world gives abundant evidence of an intelligent force at work, a force which has qualities of order, balance, harmony, purposeful movement, form, plan. The supreme power governing the universe cannot be a blind, unintelligent, brute force, crude and blundering in its operation. The intricacies of leaf and flower and the detail of their propagation, the earth bringing forth fruit “in its season,” the manifold provisions for the animal kingdom and the infinite range of man’s consciousness hint at an intelligence behind all creation. The fact that all these phenomena are still beset by calamity, accident, and the beastliness which made Tennyson term nature “red in tooth and claw” is because man

has not yet realized his true estate and that of the universe as ideas of the one infinite intelligence. From having a superstitious, religious belief of being one with and governed by God, man in general then became a passive observer of a supreme intelligence at work. Now the time has come when he is realizing the wholeness of the universe, and that his life, his being, and his observations cannot be divorced from the whole. Accompanying the dawning of this integrated concept of man and the universe will be the awakening to the fact that there must be one Mind or intelligence, and it is All-in-all; that therefore all is Mind and its infinite manifestation. In this realization man will find his true status and that of all creation as the compound idea of the infinite Mind, the representation of infinite good.

The prophet Isaiah foresaw such a state of being, and that when this Christ man is realized—the man on whom “the spirit of the Lord shall rest . . . the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord”—then “the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them . . . the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

This prophecy of the universal knowledge of God, or a living consciousness of Mind’s government of the universe including man, also burned within Paul, as we have seen, and indeed within many other progressive spiritual thinkers, and has continued to gather momentum. In spite of religious knowledge still being held in some measure in the bonds of mere creed and dogma, and materialism attempting to cling to its strongholds, inspired, unlimited, progressive, and intelligent thinking about the things of the Spirit has forged its way ahead wherever thought has been open to receive it, until today the possibilities of realizing Isaiah’s vision are nearer than we may estimate. A new era has dawned, an era when reason has become uppermost, and this true reasoning is leading men away from the clumsiness of a matter basis

to the infinite possibilities of reckoning from a non-material basis. Moreover, this seems to be taking place freely, with great willingness on man's part, and also with an increasing acceptance today of true intuition and revelation. Man is no longer being frightened into paying lip-service to higher realms by superstitious fear of punishment from an anthropomorphic God. He is intelligently facing up to reality, analyzing the religious and moral beliefs presented to him, and if at present this is turning his world and the world in general upside down, a much more stable and progressive basis of idealism will evolve, where nothing that is good and of value will be destroyed, but will be better fulfilled by reason of a deeper, more thinking, more intelligent and living spiritual awareness. If there is one Mind or intelligence behind the universe, then do not let us hold back from allowing the light of this Mind continually to illumine reality; do not let us cling to outworn beliefs about reality through apathy, fear, or conservatism.

"LET THERE BE LIGHT"

The outstanding symbol of Mind or spiritual intelligence throughout the Bible is light. J. B. Phillips, the well-known Scriptural translator, in his little book *Ring of Truth*, which he calls a translator's testimony, reminds us that we are so accustomed to artificial light today and take it so for granted that we do not realize that "in the world of the first century A.D. . . . light create[d] a much greater impression of divine presence or divine happening than speed or size or physical power."

One of the definitions of "light" is "mental or spiritual illumination or enlightenment or its source" (Webster). The first day of creation in Genesis with its opening verse, "And God said, Let there be light: and there was light" is a specific presentation of God's nature as Mind. As this record unfolds, the light is separated from the darkness and is called "Day." This first day is followed by six more "days," or "numerals of infinity" as the Christian Science textbook calls them. When spiritually interpreted, these days or "numerals of infinity" reveal the nature of God in an ordered unfolding of spiritual enlightenment. They are a step-by-step revelation of the ideas of divine Mind or Truth.

As the Bible story continues, light, as a symbol of Mind, constantly reappears. One of the most familiar stories in which supernatural light is emphasized is that of the conversion of Saul when he was on his way to persecute the Christians at Damascus. It is recorded that "suddenly there shined round about him a light from heaven." It may have been a physical light, but in any event at that moment in Saul's experience he received an influx of "mental or spiritual illumination" which impelled him to face up to his motives and actions, to question them, to think again, and to have his eyes opened as to what it meant to be an intelligent Christian.

The Old Testament teems with the symbol of light. The Psalmist frequently uses it:—"The Lord is my light;" "God is the Lord, which hath shewed us light;" "Thy word is a lamp unto my feet, and a light unto my path;" "The entrance of thy words giveth light." Also Isaiah:—"The people that walked in darkness have seen a great light . . . upon them hath the light shined," and "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." Obviously these references are not to physical light, but to the light of divine ideas, which enables us to see and understand spiritually and comprehensively.

We can mentally and spiritually say "I see" in the light of Mind's illumination and can know and understand the way out of a limited and material sense of ourselves and our universe. This is the spiritual meaning of the mythical story of the first thousand-year period of Bible history which illustrates the operation of this first day of creation. The story is that of Adam and Eve in the garden of Eden, a symbol of mortal man believing himself to be imprisoned in a limited mortal body, propagating only physical and moral concepts (Cain and Abel), the former able to destroy the latter. But there is a way out of this through enlightened spiritual thinking, through divine ideas, and the "tree of life" which stands "in the midst of the garden" offers salvation through partaking of its life-giving ideas. There is also a "river of life" that leads out of the garden, a symbol of the flow of divine, inspired ideas, and because the woman thought (Eve) is spiritually alert enough to see that what has to be dealt with is the serpent of sense

whispering its insidious lying suggestions, this awakened thought eventually gives birth to a spiritual seed (Seth). Through the line of Seth came the Saviour, Christ Jesus. So the mist which goes up from the ground, or earth-bound thinking, and which gives rise to this limited sense of creation, is step by step dispelled by the light of Mind, the divine intelligence, which in reality is always shining and is all-in-all. The purpose of these Bible stories is to explain metaphysical processes in symbolic form. They are not intended as a record of actual human history.

FROM LOVE TO MIND

In taking the synonymous terms for God in the order in which these booklets have been written—from Love to Mind—and also in their reflected tones, one has felt the living, flowing sense of their omnipotence and omnipresence. Although at the time inspired to begin with Love, it seemed an arbitrary thing to do, since the definition of God's nature that we are considering gives the terms for God in the order of Mind, Spirit, Soul, Principle, Life, Truth, Love (see *S. & H.* 465: 10). On reflection, however, the naturalness of taking them in their reverse order for this particular series became apparent. These booklets were not intended as a study series (in which case one would probably have begun with Mind), but rather as a presentation that accents specifically the practical operation of these terms for God and what they feel like in living experience. When, through spiritual culture, we know something about the distinct ideas that are conveyed through Mind, Spirit, Soul, Principle, Life, Truth, and Love, we realize that we can feel them and let them live as us only through Love. "Love alone is Life" (*Mis.* 388: 10). Yet Love is not a sentimental, emotional quality. It is tender, warm, comforting, yes, but the divine nature is also Truth—exact, rocklike, uncompromising. And it is the one Life, ceaselessly flowing in all its freshness, newness, and richness as the life of everyone and everything. This tender, rocklike, living consciousness of Love, Truth, Life has the divine Principle behind it, operating as Science and system, and man and the universe are fundamentally and eternally one with it; they *are* the operating of this Principle. This is the

office of Soul; it forever holds man and the universe as identified with divine Principle, Life, Truth, and Love. And man and the universe reflect and express this threefold, essential nature of Principle in pure spiritual reflection, for Spirit is the only reality and substance of all creation. Here, in this particular booklet, we shall see that this great spiritual reality is manifest only as intelligent, infinite, self-existent ideas, for Principle is Mind.

A SEVENFOLD ASPECT OF MIND

Now let us take a sevenfold reflection of God's nature and begin to see something of the fulness of Mind along these lines:—

Mind as Mind is the *divine intelligence of all creation*

Mind as Spirit is the *allness of Mind*, and therefore *the only Mind, entirely spiritual*

Mind as Soul is the *definiteness of idea*, which *precludes mere thought or belief*

Mind as Principle is the *one control governing all*

Mind as Life is the *activity of ideas* that is *spontaneous and eternal*

Mind as Truth is the *unerring and whole nature of consciousness*, which is *health*

Mind as Love is the *ever-fulfilled and restful activity of Mind as All-in-all*

So we shall see Mind as the *divine intelligence*, the *only Mind*, involving the *definiteness of idea*, and operating as the *one control, spontaneously active*, the *unerring and whole consciousness* which is *All-in-all*.

In considering in these booklets the sevenfold nature of a synonymous term for God, we have always taken something from the Bible to substantiate this sevenfold aspect. With Mind, the days of creation in Genesis kept coming to thought as presenting the basic ideas of Mind. These days have specifically to do with the dawning of the light of Mind. Subjectively, they are the forever presentation, reflection, and operation of Mind's ideas, whilst from an objective standpoint they present "spiritually clearer views" of Deity (see *S. & H.* 504: 19). They are the ordered unfolding of

spiritual ideas. We read at the beginning of the chapter "Genesis" in *Science and Health*: "This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected" (502: 29-3).

As if to confirm this, in Mary Baker Eddy's exegesis of Genesis 1: 1-2: 2 in this same chapter, she brings a specific statement about light—sometimes more than one—into her interpretation of every day except the seventh. In the first day she writes, "Immortal and divine Mind presents the idea of God: *first*, in light" (503: 20-21). In the second day when the firmament of understanding is created, we read that this understanding "is the reality of all things brought to light" (505: 27-28). The third day, where the definiteness of the "dry land" appears, symbolizing true identity, is spoken of as "the third stage in the order of Christian Science," which "is an important one to the human thought, letting in the light of spiritual understanding" (508: 28-1). Interpreting the fourth day of creation with the two great lights to rule over the day and over the night, symbolizing the government of Principle, the text declares, "God is revealed as infinite light" (511: 12-13). In the fifth day of Life, illustrated by the symbol of abundant life in the sea and the soaring birds of the air, it is said that "the veil is lifted, and the scene shifts into light" (513: 10). Then in the sixth day, with the creation of the beast, the cattle, and creeping thing, symbolizing qualities of thought, and man made in the image and likeness of God, the symbol of light radiates out to "Love, redolent with unselfishness, bathes all in beauty and light" (516: 12-13). Finally, in the seventh day of rest, where the word "light" is not actually mentioned, Mrs. Eddy writes, "Unfathomable Mind is expressed" (520: 3)—implying that the light of Mind is fully revealed.

So we shall see that these days of creation are not so much "creation" as the eternal revelation of infinite ideas of the divine Mind. As is stated at the beginning of this exegesis, "There is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever-present. Was not this a revelation instead of a creation?" (504: 12-15).

Mind as Mind is the divine intelligence of all creation. "And God said, Let there be light: and there was light" (Gen. 1: 3).

The first command in the record of creation in Genesis is "Let there be light." What a wonderful symbol of Mind is light! Human belief maintains that nothing would grow on this earth without light. The truth is, though, that "Light is a symbol of Mind, of Life, Truth, and Love, and not a vitalizing property of matter" (*S. & H.* 510: 27-28). The light of Mind is the great motivating power of life. "Growth is the eternal mandate of Mind" (*S. & H.* 520: 26).

In everyday experience what does light enable one to do? Wherever there is light, one can see, both near to and far off; light, therefore, enables one to distinguish outline, form, colour, and to discern their relationship to one another. This is the human symbol, but divinely the light of Mind enables one truly to see, to distinguish and to relate the life-giving ideas that constitute the fundamental substance of being.

Then again there is the simple fact that light is everywhere. For instance, there is light in England, in Africa, in the Far East, the Far West. There is light for the rich and the poor, for the intellectual and the simple, light for the young and old, male and female, children, animals—it is available for everyone wherever they are, whoever they are and whatever they are doing. So the great truth about Mind which lies behind this symbol is that ideas of Mind are everywhere and exist as the substance, essence, and motivating power of everyone and every situation. Moreover, they are unconfined and emanate from no personal conception. They are not the progeny of mere brain. They are the activity of the one universal intelligence at work.

In an article entitled "One Cause and Effect" in *Miscellaneous Writings* Mary Baker Eddy reasons out this fact of there being one Mind or supreme intelligence behind all phenomena in the universe. She takes the incident that made Newton first discover his law of gravitation and writes, "A falling apple suggested to Newton more than the simple fact cognized by the senses, to which it seemed to fall by reason of its own ponderosity; but the primal

cause, or Mind-force, invisible to material sense, lay concealed in the treasure-troves of Science. True, Newton named it gravitation, having learned so much; but Science, demanding more, pushes the question: Whence or what is the power back of gravitation,—the intelligence that manifests power? . . . The prophets, Jesus, and the apostles, demonstrated a divine intelligence that subordinates so-called material laws; and disease, death, winds, and waves, obey this intelligence. Was it Mind or matter that spake in creation, 'and it was done'? The answer is self-evident, and the command remains, 'Thou shalt have no other gods before me.' It is plain that the Me spoken of in the First Commandment, must be Mind; for matter is not the Christian's God, and is not intelligent" (22: 28-16). Newton sat in his orchard and saw that apple fall. He was a thinker. Whereas someone else might have seen it fall and never queried why it should do so, Newton expressed a greater degree of intelligence. He did not go far enough, but he did ask himself, What made that apple fall? And as a result of his questioning he discovered what he called the "law of gravitation." He had "learned so much," but thought will always push further and ask, What is back of that law of gravitation? There is no intelligence nor law of movement in matter. Thought will ask, as Mrs. Eddy did, "Whence or what is the power back of gravitation,—the intelligence that manifests power?" She continues further on in this article, "Whence came the first seed, and what made the soil? Was it molecules, or material atoms? Whence came the infinitesimals,—from infinite Mind or from matter? If from matter, how did matter originate? Was it self-existent? Matter is not intelligent, and thus able to evolve or create itself: it is the very opposite of Spirit, intelligent, self-creative, and infinite Mind" (26: 13-19). The physical scientists have been asking and researching into these questions for centuries, and have been rapidly reducing their analysis of matter to a mental equation. In fact, science seems destined to become metaphysical in its explanations of the universe, since Mind is the intelligent power behind all.

Approaching from the other end, that of revelation, the writers in the Bible, Mary Baker Eddy, and many great spiritual thinkers have seen and declared that a supreme intelligence or Mind lies

behind all phenomena, that it is a power that holds every part of creation in right relationship to every other part, and always moves its ideas in accordance with an overall plan or purpose. Mary Baker Eddy so often uses nature as a pointer to this one intelligence. She does this in her article "One Cause and Effect" from which we have just quoted, and in *Science and Health* she writes, "Arctic regions, sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens,—all point to Mind, the spiritual intelligence they reflect" (240: 2-6). Therefore if we look at all phenomena with Mind's eyes, with the eyes of true intelligence, we are inevitably led back to acknowledge the one supreme intelligence behind the whole of creation; really, the end is the beginning, the beginning the end—Mind is All-in-all.

Let us now consider what intelligence means in relation to man and his expressing of it. Webster's Dictionary defines "intelligence," in part, as "The capacity for knowledge and understanding, especially as applied to the handling of novel situations. . . . The ability to apprehend the interrelationships of presented facts in such a way as to guide action towards a desired goal. . . . The quality or trait of understanding; mental acuteness . . . *Christian Science*. The primal and eternal quality of infinite Mind." Then, surely, if man is Mind's creation, expressing the infinite intelligence of his Creator, this must mean that whenever we are faced with new situations of any kind, as we constantly are, we possess the birthright of reflecting true knowledge and the understanding that enables us to know exactly what to do to handle them. When we are faced with a situation, it is never a matter of just thinking about it, but the divine intelligence operates as us to deal with it astutely, with foresight and perspicacity, in every detail. In fact, as we become more aware of the divine intelligence as all-in-all, we shall recognize that it is this very intelligence itself which is impelling every new situation in our experience, because its ideas are the only power and the only presence, and therefore they must eventually bring to light any and every belief that is contrary to them only in order to show them up, dissipate them, and prove divine ideas to be all-in-all. So we shall always find that the positive spiritual answer precedes the so-called problem. "Before they call,

I will answer." To see it from this standpoint is to realize that the problem is really the point at which the truth is proving itself in our experience.

This definition of "intelligence" also implies qualities of foreseeing and foreknowing—discerning the end from the beginning. The divine Mind is omniscient,—it knows all. "God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend?" (*S. & H.* 2: 23-25) and since man fundamentally is the idea of infinite Mind and therefore is, in reality, the very presence of divine intelligence, we must always be able to discern the divine ideas at work in any situation and have the foresight and foreknowledge to help "to guide action towards a desired goal"—the goal of Love's plan. It is interesting that intelligence seems to have what one might term a Love content to it—it has a sense of purpose and design; it conveys the ability to see what is happening in every circumstance and to discern the specific ideas that will bring true fulfilment and reveal a harmonious plan.

Intelligence, therefore, is the operation of the divine Mind, and the divine Mind does not think; it knows, and it knows its own ideas. It is forever conscious of plan and design, and foresees the "desired goal" as a fact from the beginning. It is aware of everything being joined together in a whole and all ideas working together for good.

A man once came to me for spiritual help in connection with a factory that he wanted to sell. It had lain vacant for several years and was in danger of becoming derelict. This man had been very interested in Truth for a long while, but when he contacted me it seemed that he had let his interest slide, and his understanding was also in danger of becoming "derelict." The divine intelligence showed us so clearly that fundamentally it was not a matter of getting a factory moving and active again, but the only thing this man had to do was to get busy letting ideas live and flow and relate themselves actively in his consciousness as heretofore. This active employment of ideas was the only "factory" he had to get going! And he felt sincerely a great desire to be active spiritually once more and began to renew his understanding of God's nature as Mind, Spirit, Soul, Principle, Life, Truth, and Love, in a fresh and living way. He had had no offer for the factory for two years,

but within a short while he had two offers for it and it was sold and became an active, living proposition and in a new way. Moreover, he himself also was rejuvenated. The experience showed us so clearly that ideas are all that are ever needed to be entertained in any situation. They are the intelligent power-units of Being and operate with active power in every case.

Constantly we feel the need to be aware of true intelligence, an intelligence that alerts us to every detail in working out the problem of being, and which therefore brings all situations through to a right conclusion, bearing real fruit. This awareness can become our continual experience when we are truly conscious of the one Mind as the only power and presence at work and we "let this mind be in [us], which was also in Christ Jesus." On the other hand, if we believe that we personally are responsible for being intelligent in our life experience, then we can be personally mesmerized or misled. To be understandingly aware of the one Mind or divine intelligence operating over all, in all, through all and as all, opens the door to Mind's intelligent operation realized here and now. It is a case of "Let there be light" and finding that the light of divine Mind is omnipotent, omniscient, omnipresent, and omni-active.

MIND AS SPIRIT: THE ALLNESS OF MIND, AND THEREFORE THE
ONLY MIND, ENTIRELY SPIRITUAL

Now let us consider *Mind as Spirit*, which is the *allness of Mind*, and therefore *the only Mind, entirely spiritual*. "And God said, *Let there be a firmament in the midst of the waters, and let it divide the waters from the waters*" (Gen. 1: 6).

How important is this symbol of the firmament in connection with the one Mind. As we have said, many thinkers today are aware of the power of mind, and realize that all phenomena are primarily mental, but the next great step, surely, is the recognition that the only real nature of the mental must be spiritual. The only Mind is the Mind that is Spirit. In interpreting the firmament in Genesis, Mrs. Eddy writes, "The divine Mind, not matter, creates all identities, and they are forms of Mind, the ideas of Spirit apparent only as Mind, never as mindless matter nor the so-called

material senses" (*S. & H.* 505: 9-12). So Mind manifests itself only as Mind, as Spirit's ideas—nothing less.

Spirit is always the only; Spirit is absolutely pure, it has no opposite, it is the only substance and is in no way contaminated by a belief in matter. So in association with Mind it inculcates the onliness of Mind. It firstly precludes the belief that there is any substance in matter and shows matter to be mind, the so-called carnal mind, or mortal mind; then secondly, it proves that there is in reality no other mind but the Mind which is Spirit. There is therefore no carnal mind, mortal mind, human mind or personal mind. One Mind only is the reality of being.

As we consider Mind and take it step by step in its sevenfold reflection, we shall find this purity and onliness of Mind borne in upon us more and more; in Mind as Soul, this "single-Mindedness" is manifested as the definiteness of *idea*. Mind does not express itself through thoughts, good or bad, but through idea alone, which is entirely good. In Mind as Principle, the one and only Mind controls and governs all. Pondering Mind in its sevenfold reflection brings an overwhelming conviction that there is only the one Mind, that this Mind is the fundamental power in the universe, and that it operates through infinite spiritual ideas, so that mortal illusions, or material beliefs, have no part in the one Mind and its infinite manifestation, and are destined to be proved powerless and non-existent.

To form and experience this conviction, though, it is necessary first to realize that all there is to matter is mind. Mind does not manifest itself as matter, but what we think of as "matter" is the subjective state of mortal mind (see *S. & H.* 114: 29-31). In other words, there is no substance-matter. This is why there can be no life or intelligence in matter, for it does not exist as such. We may believe we are looking at a body,—at arms, legs, and so on,—or feeling the pains or pleasures of a body, but all we are looking at or feeling is mind. It is only ever *mental* phenomena that we are concerned with. Matter is what Mary Baker Eddy terms "mortal mind," which in turn is translated out of having even seeming existence by the one divine Mind. Mrs. Eddy explains her use of this term "mortal mind" in her chapter "Science, Theology, Medicine," where she writes, "Usage classes both evil and good

together as *mind*; therefore, to be understood, the author calls sick and sinful humanity *mortal mind*—so wherever you see sick and sinful humanity, that is mortal mind; in its final analysis it is not really sick and sinful humanity at all, but mortal mind. It reminds one of what Mrs. Eddy used to say whenever there was sickness or discord in her household. Human belief always tried to trace it back to some cause within human belief itself, but Mrs. Eddy would interrupt these vain excuses and ask her students, “What is it really?” And this would awaken them to answer, “It’s animal magnetism,” or mortal mind; in thus reducing it to its common denominator, mortal mind, it could be ruled out by the consciousness of the one Mind. When one recognizes every mortal discord as a lie of the *one* liar, it takes away all elaborate human reasoning as to cause, entailing personal condemnation and fruitless efforts at self-justification, and the error disappears into its native nothingness before the realization of the allness of Mind’s ideas.

So here Mrs. Eddy says that she called “sick and sinful humanity *mortal mind*,—meaning by this term the flesh opposed to Spirit, the human mind and evil in contradistinction to the divine Mind, or Truth and good.” This statement emphasizes Mind and Spirit all through. “The spiritually unscientific definition of mind is based on the evidence of the physical senses, which makes minds many and calls *mind* both human and divine. In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts. Mortal mind is a solecism in language,”—in other words it is a self-contradictory term—“and involves an improper use of the word *mind*. As Mind is immortal, the phrase *mortal mind* implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate that which has no real existence.” Of course “mortal mind” is a “solecism in language” because “mortal” comes from the Latin *mors*, meaning “death;” therefore it means a mind that is finite and can die. But how can Mind die? How can idea, infinite idea, have any beginning or any end? How can something that is mental and spiritual have any mortality about it? So “*mortal mind*” is a term that “is meant to designate that which has no real existence. Indeed, if a better word or phrase could be suggested, it would be

used; but in expressing the new tongue we must sometimes recur to the old and imperfect, and the new wine of the Spirit has to be poured into the old bottles of the letter" (*S. & H.* 114: 1-22).

One can imagine the difficulty in finding a term to describe this illusive consciousness which claims to have a subjective state called "matter." Mrs. Eddy had to devise a word or phrase to define it and this she did in the paradoxical term "*mortal mind.*" Really it very aptly conveys that which has no reality before the one immortal divine Mind with its purely spiritual nature, its infinitude, its eternity, and its ever-presence.

So all there is to matter is a mental concept. To many it has become a more or less self-evident fact that mind affects the body and can change what is called "material" evidence, but surely it can do this only if the nature of matter itself is mind. Furthermore, it can restore harmony only by proving that the sole mind in existence is the harmonious divine Mind. No other Mind exists.

This, then, brings us to the second great factor that Mind as Spirit conveys. The first is that it shows matter to be a mental phenomenon, but secondly, Mrs. Eddy also says, "Science, understood, translates matter into Mind" (*Mis.* 25: 12) and here she uses a capital M, implying that all there is to matter, when scientifically translated through understanding, is the one divine Mind and its ideas. This she presents very clearly in the text immediately following the definition of mortal mind which we have just considered. She sets forth two epitomes—one, called "Scientific Translation of Immortal Mind," and the other, "Scientific Translation of Mortal Mind." In the former she defines the nature of God, man, and idea, whilst in the latter she presents mortal mind's translation through three degrees:—the first degree is "depravity" which she terms "physical" and proceeds to list fourteen propensities and conditions of mortal man such as "evil beliefs, passions and appetites," etc., calling these "unreality." The second degree is "evil beliefs disappearing," which she terms "moral," and here lists eight qualities including "humanity, honesty, affection" and such characteristics which she calls "transitional qualities." The third degree is "understanding" and is termed "spiritual," where the ideas of "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness"

are given and are called "reality." At the end of these epitomes Mrs. Eddy writes, "In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, 'The last shall be first, and the first last,' so that God and His idea may be to us what divinity really is and must of necessity be,—all-inclusive" (*S. & H.* 116: 4-10). Her marginal heading at this point is "Spiritual universe," so these "three degrees" imply a translating process of mortal mind out of itself into the one Mind or Spirit, the onliness of the spiritual universe.

It is helpful to ask oneself: why should *Science and Health* give scientific translations of immortal Mind and mortal mind? Why not of Spirit or Soul or any of the other synonymous terms for God? Is it not because Mind is the point at which the divine touches what is called human existence with its concepts of matter, which, as we have seen, is "but the subjective state of mortal mind"? Also, one might say that every man thinks and therefore Mind is the "contact" point, as it were. The divine Mind touches thought to reveal that there is nothing to all existence but mind, "that what the human mind terms matter and spirit indicates states and stages of consciousness" (*S. & H.* 573: 10-12) and, furthermore, there is only one Mind. In the "Scientific Translation of Mortal Mind" we find the whole of so-called human existence analyzed as mortally mental factors being systematically translated out of themselves into the onliness of the spiritual, where "mortal mind disappears, and man as God's image appears."

In this onliness of Mind as Spirit lay Jesus' healing power. Mrs. Eddy writes of him, "Our Master gained the solution of being, demonstrating the existence of but one Mind without a second or equal" (*S. & H.* 314: 8-9) and that "He knew of but one Mind and laid no claim to any other" (*S. & H.* 315: 6-7). In these two translations on pages 115-116 of *Science and Health* we really have the slow-motion process of what Jesus was aware of instinctively. When the palsied man was brought to this master metaphysician for healing, he did not need, first of all, to translate the palsied physical condition into a mental or moral one, and

then rebuke that and replace it with the spiritual fact. In one clean, clear declaration of man's spiritual purity as God's image, he merely said, "Thy sins be forgiven thee." When silently accused of blasphemy by the scribes for such a statement, he answered them that he could just as easily have said "Arise and walk," for it was the innate right of man to see the nothingness of belief and behold the perfect idea here and now.

Jesus was "a natural and divine Scientist . . . who needed no discovery of the Science of being in order to rebuke the evidence" (*Ret.* 26: 17, 20-22). Although it would seem that mankind needs such a discovery, it is nevertheless true that only with spiritual sense can these scientific truths be seen, felt, and understood. Indeed, one would go a step further and say that only by realizing that these scientific truths revealed by spiritual sense *are* us—the actual substance, life, and intelligence of our being—is the allness of Mind as Spirit proved in our experience.

In this connection Mrs. Eddy puts the question in *Unity of Good*, "Does God know or behold sin, sickness, and death?" And she answers it, in part, "I counsel my students to defer this infinite inquiry, in their discussions of Christian Science. In fact, they had better leave the subject untouched, until they draw nearer to the divine character, and are practically able to testify, by their lives, that as they come closer to the true understanding of God they lose all sense of error" (1: 11-19). So here she indicates that experience resulting from a true understanding of God, good, is really the only proof that sin, sickness, and death, which are the claims of mortal mind, are not real, are not permanent, are not the fundamental reality of existence. They may seem to be so if you are temporarily mesmerized and dwelling ignorantly in the consciousness that is called mortal mind, but the belief and the believer are one, and as soon as you let the ideas of the divine Mind into thought and begin to understand them and feel their reality and onliness, then *they* begin to prove in your life that there is no other mind but that which is spiritual, and you experience the blessing of this. It is like calculating in arithmetic. When you are making mistakes you never believe that the mistakes are part of arithmetic, or are in any way real to arithmetic. You at once get back to base and start to calculate correctly, and when you

begin to make calculations that are right and accurate and good, you are no longer troubled about those mistakes; they do not exist to you any more. They do not even go back into a realm of mistakes,—a disordered realm of mistakes,—for they are only a misconception of the right calculation. They have no independent existence. And so the more you are calculating in the realm of divine Mind with the ideas of the one and only Mind, the less you can be mesmerized by mistakes, which are sin, disease, unhappy relationships, discord of every kind. These must fade from your experience; but they do not return to a realm of discords, for they are merely counterfeits of the infinite ideas of the one divine Mind.

So in Mind as Spirit the emphasis is on the *only* Mind, the *one* infinite Mind, and therefore it deals with mortal mind, the carnal mind, the human mind, or any other sense of a limited mind. We may be tempted to believe that the human mind is an entity in itself which is partly good and partly bad, but the Christian Science textbook says of the human mind that “the human mind and body are myths” (150: 32-1) and that “the human mind is opposed to God and must be put off” (151: 24-25). Also that “the human mind never produced a real tone nor sent forth a positive sound” (126: 12-14). What is termed “the human mind” is that state of consciousness where the divine Mind is melting away the illusions of mortal mind, and there is a transitional state which is termed “the human mind.” But it is nothing of itself; it is not an entity, it is the disappearing of illusion before the light of the one divine Mind.

As one deeply ponders these facts, letting them come in and abide with one, rather than merely reading about them, it makes one realize the vastness and the truly scientific nature of Christian Science. It is not a comforting theory to be used to better human experience. It is the Science of Being, “Science vast . . . the song of songs” (*My.* 354: 22-24), greater far than all the accepted subjects that we may spend many years in studying. It is the greatest thing in the world.

Mind as Spirit, then, means one Mind only, completely pure and spiritual.

MIND AS SOUL: THE DEFINITENESS OF IDEA, WHICH PRECLUDES
MERE THOUGHT OR BELIEF

Mind as Soul is the definiteness of idea, which precludes mere thought or belief. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so" (Gen. 1: 9).

In interpreting this third day, Mrs. Eddy says that water symbolizes "the elements of Mind," whilst dry land symbolizes the "absolute formations instituted by Mind." So here in this verse is portrayed the definiteness of Mind, which gathers "unformed thoughts" to focus them as idea. In reality it is the forever operation of identified ideas of the self-existent Mind that translates mortal mind out of physical and mortal beliefs into the substance of Spirit,—the spiritual process we considered in the previous tone of Mind as Spirit.

The term "idea" is used in a general and somewhat loose way in everyday conversation, and Webster gives a broad definition of it. On the other hand, Mary Baker Eddy uses the term "idea" very specifically. In the "Scientific Translation of Immortal Mind," which she analyzes as "God," "man," and "idea," she defines "man" as "God's spiritual idea, individual, perfect, eternal," and the term "idea" by quoting a then current Webster definition of it as "An image in Mind, the immediate object of understanding." She uses this term to some extent as philosophers have used it, as "the ideal conception," and makes a point of ideas being entities in their own right, having innate power in the system of divine being. She likens them to numbers in arithmetic and notes in music (see *S. & H.* 298: 20-22). So an idea is not just a thought, but has all the power of its Principle behind it and is infinite in origin and purpose.

In a certain sense, though, thought can be synonymous with idea. In *Science and Health* we read of "God's thoughts" (337: 25), and "God and His thoughts" (114: 11), and in a statement in *Miscellaneous Writings*, for instance, the term "thoughts" is introduced in a spiritual sense. It reads, "Thoughts are outlined, individualized ideas, which dwell forever in the divine Mind as tangible, true substance, because eternally conscious" (103: 13-15).

One finds that Mrs. Eddy uses the category of "thought" in various ways. She says that there are good thoughts and bad thoughts, healthy thoughts and unhealthy thoughts, infinite thoughts and finite thoughts, God's thoughts and man's thoughts. Never does she use the term "idea" scientifically to convey anything but divine conceptions. "Thought," however, she uses with what one might call a neutral significance. On the other hand, "illusion" is a completely negative term. It could be applied to the first degree of "depravity" in the "Scientific Translation of Mortal Mind," whereas "thought" occupies a similar position to the second degree termed "evil beliefs disappearing," and "idea," of course, is the nature of the third degree of "understanding." Thought is comparable to the human mind, a state of consciousness where illusions are disappearing before the impulsion of Mind's ideas. This state of consciousness would seem to have good thoughts and bad thoughts, but all true thought is impelled by Mind's ideas.*

Often the question arises: How can one distinguish between a thought and an idea? Perhaps one could say that where a conception comes to one that is in no way finite, but is eternal, impersonal, nothing to do with matter, not contingent on time or space or any such limitations, then it is an idea. If it has anything finite, personal, or material associated with it, then it is not an idea, but is merely a thought. In *Science and Health* Mrs. Eddy actually asks the question herself, "How are veritable ideas to be distinguished from illusions?" She answers, "By learning the origin of each. Ideas are emanations from the divine Mind. Thoughts, proceeding from the brain or from matter, are offshoots of mortal mind; they are mortal material beliefs. Ideas are spiritual, harmonious, and eternal." Ideas always have the nature of infinity—in fact, they primarily reflect the nature of God as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (*S. & H.* 465: 9-10). Therefore the prime test of an idea is whether it reflects this nature. For an idea

*For a more detailed analysis of "Illusions—Thoughts—Ideas" see *Compendium for the Study of Christian Science No. 1*, compiled by E. Bütikofer, M. Kappeler, M. Rudin, B. Schurter, pp. 16-22 (published by The Foundational Book Company Limited).

of Love to have the nature of idea it must be "incorporeal, divine, supreme, infinite," and it must also reflect, for instance, the intelligence of Mind, the purity of Spirit, the freedom of Soul, the impersonality of Principle, the limitlessness of Life and the rocklike immutability of Truth. Though accenting Love, it necessarily reflects the divine nature infinitely in order to be idea. In actual practice, though, one really does not have to question whether that which has come is an idea or not; if thought is spiritually cultured, one's spiritual sense feels it instinctively.

This reference continues, "Beliefs proceed from the so-called material senses, which at one time are supposed to be substance-matter and at another are called spirits. To love one's neighbor as one's self is a divine idea; but this idea can never be seen, felt, nor understood through the physical senses" (88: 9-20). Why? Because though relatively we may speak in terms of ideas "coming to us," in absolute being man *is* idea. We *are* the very ideas of which we are conscious spiritually, and therefore in loving ideas which constitute the nature of all men we are naturally loving our neighbour as ourself. But, one might say, surely love for one's neighbour can also be seen, felt, and understood through the physical senses? If someone takes us affectionately by the hand, for instance, do we not feel it through our physical senses? No, for it is not through mere physical touch that we feel that love, for unless each of us is intelligently conscious of the other we do not know whether the touch is a friendly one or otherwise. It is only through a non-material sense that we recognize the love behind that touch. Or again we may see with our eyes a friend enter the room; if we were not conscious, intelligent beings, aware of love in a mental and spiritual way, just seeing that individual could not bring any sense of real love. It is not the physical sight or the physical touch or the physical presence of anyone that really conveys love; it is a mental and spiritual concept, and when we understand the true man as idea we cannot help but love our neighbour as ourselves. In human experience, it is helpful to realize this when thinking of people whom we may love very much but from whom we are separated by physical distance. If fundamentally to love one's neighbour as one's self is a divine idea, then neither space nor time nor lack of physical presence can ever deprive us of the

feeling of love and closeness in the divine plan. Moreover, idea is not abstract. It is "the immediate object of understanding," and therefore always expresses itself in a form which we can understand.

So idea is tangible to spiritual consciousness, warm and near, and we can never lose it. But it also translates and expresses itself in terms of everyday experience, just as the Christ-idea expressed itself in the human form of the man Jesus. We cannot merely love an idea in an abstract way and leave it at that. This could be just intellectualism. In reality it is impossible to do this, for when we touch idea it is always through spiritual sense or Soul, and this living core of spiritual reality irresistibly brings tangibility to every level of thought or human experience. At the same time, the real substance of relationship, of health, of happiness, of anything that is good, remains in idea, and being in idea it can never be lost nor touched by material and finite happenings, because idea is changeless and eternal.

Again, we read in *Science and Health* about the nature of ideas, that "they have this advantage over the objects and thoughts of material sense,—they are good and eternal" (269: 18-20). Here is another test of an idea. Is it good? Will it bless impartially? Has it any element of evil or finiteness? Ultimately, we can answer these questions only by turning to the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. For instance, that which is good must be wise, pure, selfless, impersonal, loving, Christlike, and universal. There can be no element of evil or finiteness in this divine nature.

In the last two quotations Mrs. Eddy emphasizes the "eternality" of idea, implying that this is one of the characteristics of an idea. She says also, "Ideas are tangible and real to immortal consciousness, and they have the advantage of being eternal" (*S. & H.* 279: 11-12). Think what this means. We are apt to believe, when an idea dawns on us, that it has just been created, that it has been born to us in a time context, and we think, "I must hold on to this idea, I must not let it go." Yet the idea is changelessly present, because it is eternal. It always has been, it always will be. We do not have to hold on to it in a possessive way, believing that if we do not, it will disappear. Idea is

ever-present and eternal. It is not anything that one can hold on to. It just *is*. When we are conscious of it, it is something like being conscious of the sun. We do not have to hold on to the sun, and indeed we cannot; yet it is always there. We only need to rise high enough to be blessed by its changeless presence. Just so, *idea is*. We cannot possibly think it into being, pull it down from some vague mental realm, use it with a personal mind, and then try to hold on to it. *Idea is*, and as we are conscious of it, we find we are one with it, and in reality we are the *idea* and the *idea is us*.

Again, in "Christian Science versus Spiritualism," we read, "The identity, or *idea*, of all reality continues forever" (*S. & H.* 71: 5). What certainty and safety there is in this fact. It means that the *idea* of good, for instance, individual good as your being, my being, the being of all men, the *idea* of health or wholeness, the *idea* of true substance, happiness, the *idea* or identity of all reality which constitutes the fundamental being of the entire creation, including man, continues forever. In reality it never comes or goes. "Soul never saw the Saviour come and go, because the divine *idea* is always present" (*Un.* 59: 17-18).

Infinite space is forever peopled with God's changeless *ideas*. (See *S. & H.* 503: 15-17.) They are timeless and occupy no material space, only infinite space, for you cannot count or confine *ideas*. If it were possible, you could put all the *ideas* in the whole world on top of a pin-head and there would still be many more. They are immeasurable.

Let us remember, above all, that *man* is *idea*. "Man is *idea*, the image, of Love; he is not physique. He is the compound *idea* of God, including all right *ideas*" (*S. & H.* 475: 13-15). If we reverse this first statement to read, "*idea* is man," it gives us a fresh sense of this phenomenon called "man." In saying, "man is *idea*," we are so apt to think of a bodily form with a head, two arms, two legs and so on, and then attempt to spiritualize that concept in some way. But if we reverse it to "*idea* is man," we begin to gain a new sense of what man really is; *idea* is man, therefore that which is "spiritual and eternal," the expression of "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Mortal body is not man, illusion is not man, nor discordant thought, a belief in a personal mind, a human

mind—none of that is man or has anything to do with man. That is mortal mind, the one liar. "The believer and belief are one" (*S. & H.* 487: 17-18), "The sin is the sinner" (*Ret.* 64: 3), and it is just mortal mind. As we read previously, Mrs. Eddy called sick and sinful humanity "mortal mind," so sick and sinful humanity is not man, it is mortal mind. The only man there is is Mind's idea. Are we awake to the implications of this astounding fact? It is revolutionary, and yet so natural. It really means that the divine Mind being conscious of its idea *is* man, man *is* these ideas in operation. Man is not even a spiritually-minded mortal entertaining ideas; he is the very presence of idea. We can say of our true identity that we are the very presence of intelligence, the presence of pure Mind.

As the power of this realization dawns, do not let us be afraid to let go of the accustomed concept of ourselves as humans. Though human belief may seem to argue that we are used to it and even like it (except when it goes wrong), the irresistibility of our identity as idea will assert itself and in all its beauty, safety, and freedom. Then we shall live in the world but not of it. It is true for all of us that as we ponder these spiritual and scientific truths, let them come into our thought and abide with them, the human concept quite naturally does not seem so important as it did. We discover the loveliness and changelessness of idea and rejoice to reckon ourselves as identified with idea, and we know that there is nothing worth while in all the world but to be what we truly are, Mind's idea. The trappings that try to hang on to us may seem to be "legion," but they ultimately fall away quite naturally in proportion as we love ideas, understand them, and identify ourselves with them. Through love of Truth, we find ourselves willing to be what we are. It is only the mesmerism of the belief that there is existence apart from God that makes us not want to be ideas, but it is fruitless and ultimately impossible not to be what we fundamentally are. The truth is that divinely man is forever attracted to his true status as idea of divine Mind, in the meaning of "attraction" as that which resists being drawn apart (see Webster).

So Mind as Soul is the definiteness of idea, and this is the only identity of man.

MIND AS PRINCIPLE: THE ONE CONTROL GOVERNING ALL

Now we come to *Mind as Principle*, which is the *one control governing all*. "And God said, *Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years*" (Gen. 1: 14).

Here in this fourth day there is a sense of power, a quality which Mind and Principle have in common. Principle as Mind is the operation of spiritual power, but Mind as Principle seems more to emphasize the one control; Mind controls according to the one Principle and its supreme government of the universe.

The first day reveals the light of Mind, and now this fourth day goes on to identify the light as "lights"—as the greater and lesser light, symbolizing Principle and its idea. These lights are not only "to divide the day from the night" and to be for "signs," "seasons," "days," and "years," but they are also to rule over the day and over the night. The one Mind which is the Principle of the universe controls and governs enlightened spiritual consciousness (day) and also what sometimes seems like unilluminated human experience (night), so that "there shall be no night there." The light of Mind is ever present, whether it be day or night, and as the Principle of all being, it is always in control. So whatever experience man is faced with, to recognize that behind the shadows stands God—that there is only one Mind or Principle at work, governing and controlling its universe intelligently—will show the nothingness of all that is inharmonious in that experience, and that the only factors that are ever in operation and controlling all are the ideas of Mind which are good and eternal. Jesus proved this fact to its ultimate in his dark hours when faced with crucifixion, saying beforehand to Pilate, "Thou couldest have no power at all against me, except it were given thee from above." He knew that there was one control, one government, at work—the government of divine Mind operating as infinitely harmonious and eternal ideas.

The word "control" means "to exercise directing, guiding, or restraining power over" (Webster's Collegiate Dictionary); also "to subject to authority; to regulate; to govern" (Annandale). In *Science and Health* we read, "Mind's control over the universe,

including man, is no longer an open question, but is demonstrable Science. Jesus illustrated the divine Principle and the power of immortal Mind by healing sickness and sin and destroying the foundations of death" (171: 12-16). Jesus was demonstrating the government of Principle and the directing, guiding, restraining, and regulating power of Mind throughout his mission. He commended the centurion at Capernaum and healed his servant because the centurion understood what control meant in relationship to his soldiers, and evidently could discern this same factor as being operative in the realm of the spiritual. When he besought Jesus to heal his servant, he did not even deem it necessary for Jesus to come to his home where the servant lay ill. He just begged him to "speak the word only, and my servant shall be healed," adding, "For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." His soldiers could not help but obey the authority which related to their very activity, and so the centurion realized that Jesus had but to "speak the word" of living truth, and the outcome must be compatible with its divine origin.

There is one Mind, which is the Principle of the universe, and Principle and its idea is one, therefore the idea must forever be controlled by the divine Mind only; it can never be controlled by any other principle or mind. This is obvious when one comes to think it out. When a creator creates something, the idea of that creation is an integral part of the creator and can never leave its creator. In divine creation the idea never leaves its origin, Mind, is never separated from its Principle, and therefore that which creates it continues to control and govern it. Since idea is man, as we have seen, nothing can control man but the divine Mind, the one intelligent divine cause or Principle of the universe. Mrs. Eddy writes, "Every function of the real man is governed by the divine Mind. . . . The divine Mind that made man maintains His own image and likeness" (*S. & H.* 151: 20-24). Also "The reflection, through mental manifestation, of the multitudinous forms of Mind which people the realm of the real is controlled by Mind, the Principle governing the reflection" (*S. & H.* 303: 1-5).

I remember realizing the inseparability of idea from its cause

very clearly when a young relative stepped out on the wrong side of a train at a station and fell on his back onto the line. We saw that the real man as idea could never fall away from his Principle and was always held in and therefore always governed by its harmonious operation. I recalled a statement in *Science and Health* commenting on Jesus' declaration, "I and my Father are one"—"As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being" (361: 16-18). Drops of water constitute the ocean and cannot fall out of it; similarly it is impossible for a ray of light to fall away from the sun. This inseparability of idea from its origin came vividly to consciousness and the young man suffered no ill effects.

To realize that Mind as Principle is the one control governing all is potent in human experience where many disordered and inharmonious forces claim to be in control. Not only is control a directing and guiding power, but also a restraining power, and surely the more conscious mankind becomes of the one infinite Mind controlling all, the more peaceful will be its progress. Being consciously aware of this Mind as the Principle of the universe, understanding it and living in obedience to its demands, must help to restrain those tremendous chemicalizations that occur in the world as Truth urges itself upon mankind's thought for acceptance. Mary Baker Eddy once wrote, "The pent-up elements of mortal mind need no terrible detonation to free them" (*Mis.* 356: 5-6). There is a persistent belief that these "pent-up elements" either in ourselves or in the world need to have a violent upheaval to free them, but if we are alert to realize that the one Mind is the Principle of the universe and is controlling everything, and that as ideas of this one Mind or Principle we cannot help but live in obedience to this control, then these terrible detonations will prove unnecessary. Thinking back to the tone of Mind as Soul, the more we are aware of the eternity and constancy of ideas and their ever-presence, the less we shall experience these instances of something confined and limited chemicalizing and bursting. The ever-presence of divine idea means peaceful progress.

Mind as Principle deals with beliefs of mesmerism, hypnotism, animal magnetism—indeed all the "isms" that would claim to control a man's mind, to mesmerize him and make him act

involuntarily. The fact is that man is an idea of the Principle that is Mind and therefore his consciousness is governed by the divine Mind alone; nothing can interfere with this union nor control him other than this Mind. This relationship of idea to its Principle is most clearly seen in the illustration of the relationship of a ray of light to the sun. Nothing other than the sun can control that ray, nor can anything cut it off from the sun; it cannot touch it, nor get in between it. One would have to destroy the sun first. If something like a cloud or a material object should come along, the ray appears merely to shorten itself, but it is still attached to the sun; it can never be interfered with nor cut off from the sun. Is not this the truth about our relationship to Principle? As idea we are one with Principle, and because Principle is Mind, all our mental impulses are governed by the divine Mind. As idea we come direct from the divine Mind; in fact we *are* the ideas of the divine Mind in operation. We forever remain in our cause and can never come out of that infinite cause. If it were possible for a ray of the sun to be cut off from its origin and go around by itself somewhere, it would no longer be a ray of the sun, because the ray is the sun expressing itself. It has no other existence. Similarly, man is the ray of God, one could say, the idea of God, and God could not exist without man any more than man could exist without God. (See *S. & H.* 470: 21-1.) "Principle and its idea is one" (*S. & H.* 465: 17).

A man aware of his unity with the one Mind or Principle of all being cannot be mesmerized or hypnotized. If we believe ourselves to be independent entities at the mercy of stronger wills than our own, then we lay ourselves open to be mesmerized. But if we are conscious of the fact that we are Mind's idea, eternally governed by the one Principle, so that we can consciously declare of ourselves, "I am the one infinite intelligence in operation; I am the idea or expression of the infinitely good, all-powerful Principle of the universe, never separated from it for an instant—that is all there is to me," then how can we be mesmerized by other so-called influences?

In human experience, apart from specifically directed mesmerism or hypnotism, many false systems are believed to influence man and to control his destiny. One of the foremost is

astrology. Astrologers claim it to be a serious science and maintain that its influence on a man's life is undeniable. We may discountenance this and say that we never did believe in "that sort of thing," but so long as we base our calculations regarding life on the belief that we are mortals, born into matter, living in matter, and that life is eventually coming to an end in matter, we unconsciously come under the influence of the myriad beliefs associated with mortal existence—heredity, environment (be these two claims favourable or unfavourable), false education, chance, fatalism, astrology, etc. The way of freedom from these influences is to rise to the consciousness of man's true selfhood as eternal idea of God, existing "before Abraham was." Our true identity as idea has always existed and will always exist as one with the eternal Principle or Mind of the universe, inseparable from it. It was never finitized in a material body, subject to all the limitations and discords inherent in such a belief. The true man as idea is above and beyond such influences, contingent as they are on mortal-based calculations. He is controlled and governed eternally by the divine Mind and the one Principle's harmonious laws.

In this connection, it is interesting to know that even one of the foremost astrologers agrees that there are certain people who are above being affected by astrological influences—those whom he calls the "saints" and those who are aware of a higher spiritual law.

In all these matters, though, of influence or non-influence, it is never enough to pay lip-service to or merely make statements about a higher spiritual law. One has not only to be aware of the one Mind or Principle of the universe, but so to understand it that one consciously lives as its idea or expression and thus lets these spiritual facts prove themselves. The mere making of statements has no power. It was the understanding awareness of being the living Christ and letting this Christ being permeate the minutiae of his daily life that gave power to Jesus' words; and it was the constant vivid conviction of his oneness with the Father, his inseparability from the parent Mind or the one Principle of the universe, that rendered all the evil forces at work around him incapable of controlling his destiny.

Mrs. Eddy speaks about "mental malpractice," what it is, and how one can protect oneself from it. She says that the way of protection lies in awareness of the one Mind and that man reflects this Mind. "In Science there is no transfer of evil suggestions from one mortal to another, for there is but one Mind, and this ever-present omnipotent Mind is reflected by man and governs the entire universe" (*S. & H.* 496: 2-5). So if we are faced with the problem of animosity and we believe we are being malpractised, then we need to know that there is only one Mind in operation and that we are all ideas of the same Principle, which governs all and is entirely good. Remaining understandingly with this fact, we cannot fear malpractice and it inevitably falls to the ground. How can we fear if we are really conscious of our being as idea, and of one Mind or Principle governing the entire universe of ideas harmoniously, powerfully, irresistibly, so that all ideas fundamentally are involved in one interest, going one way, to fulfil one plan? If we believe we are being malpractised, we are really malpractising ourselves by believing in it. If anyone is fooled by mortal mind and indulges in specific hatred towards us, it is his problem to work out, one might say, and why should it frighten, trouble or harm us? In reality, though, it is neither his problem nor ours; there is only one man, whose nature is idea, and therefore it is a lie about this true nature of man, and if we are thinking impersonally, such hatred will touch us only to a greater love and gratitude for what we understand the true man to be as idea. This is why we can always obey the demand, "Love more for every hate" (*Mis.* 389: 16),—love the true man more.

At the end of the chapter "Christian Science Practice" in *Science and Health* we read, "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (442: 30-32). How can we be a law to ourselves? Only by identifying ourselves aright as one with the eternal Principle of all being. Man does not even exist without this Principle; man is that Principle expressed, just as in the example of the ray and the sun. And when we are deeply and intelligently conscious of this, what can harm us? Nothing.

We have spoken about the belief of specific or directed malpractice, of mesmerism and hypnotism, and of various systems,

such as astrology, which claim to influence man, but mortal mind also claims to operate through ignorant beliefs, and unless we are spiritually alert, we seem to come under the influence of the ignorant animal magnetism or mesmeric belief which is floating in the mental atmosphere and makes us accept many negative and untrue conditions in this ordinary human experience. The general belief in illness, depression, age, lack, and the myriad limitations which people accept as natural to human existence are all the mesmerism of mortal mind. An article in *Miscellany*, "Ways That Are Vain," refers to this hidden influence, saying, "Animal magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments." Often we are half aware that something unlike good is talking to us and we do not deal with it at once and so it remains an "unseen, silent argument." The article goes on to say how this one liar tries to make us lose our individuality and act contrary to our highest sense. It continues, "these miserable lies [and this is all they are], poured constantly into his mind, fret and confuse it, spoiling that individual's disposition, undermining his health, and sealing his doom, unless the cause of the mischief is found out and destroyed." We so often condemn ourselves, and think we are not loving, for instance, or that we used to express patience and now we have no patience and that our disposition has changed. These lies have nothing to do with us as Mind's idea. As soon as we wake up to "the cause of the mischief,"—to see that it is animal magnetism, mortal mind, the lie that man is a mortal, cut off from his source,—we can feel these lies losing their hold on us and our dominion as man returning.

This reference continues, "Other minds are made dormant by it, and the victim is in a state of semi-individuality, with a mental haziness which admits of no intellectual culture or spiritual growth" (211: 12-32). Sometimes one experiences this feeling of mental haziness and often on such occasions one is tempted to think, "I am dull and uninspired today." But many a time, when this has happened to me, I have woken up to the fact that this mist has nothing to do with me, and I have traced it back to mortal mind, the one liar, and this has begun to deal with the lie. Then I have lifted it out of the realm of a personal problem by realizing that this haziness about spiritual reality claims to be a

general mesmerism in the world, but the truth is that all men everywhere love Truth and as ideas of the one Principle or Mind are alertly and actively responding to their divine Cause in intelligent and powerful ways. The only influence or control at work with all men everywhere is the divine Mind, the one harmonious Principle of the universe. Thinking impersonally and universally in this way, one finds spiritual sense actively and strongly flowing again, and liberation comes at once.

Mind as Principle, being the one control governing all, follows logically from Mind as Soul as the definiteness of idea. When we see that the fundamental nature of the universe is idea, and that man is idea, then we also see that he is idea in its Principle, governed by this Principle, and therefore he cannot be influenced by any other mental power but the one divine Mind. He must be controlled by the divine Mind, governed by the divine Mind in every way. It is important to be consciously and consistently aware of this when there are so many channels silently and audibly claiming to put forward other influences and control. So much that we read in the press, hear on the radio, or see on the television is liable to mesmerize us so that we unconsciously accept the beliefs and lies of the carnal mind. Therefore we need to be watchful, alert, and active, knowing that we have the Mind which was also in Christ Jesus and that we can ultimately say what he was able to say, namely, "the prince of this world cometh, and hath nothing in me."

MIND AS LIFE: THE ACTIVITY OF IDEAS THAT IS SPONTANEOUS AND ETERNAL

Now we come to *Mind as Life*, which is the *activity of ideas* that is *spontaneous and eternal*. "And God said, *Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven*" (Gen. 1: 20).

The fifth day of creation teems with abundance, movement, life, and activity. The "waters" or "elements of Mind," which in the third day were "gathered together unto one place" to be seen as idea, are now focused in their life-giving capacity. They bring forth ideas that have life within themselves. It is impossible for

an idea to be static. An idea is always "a moving creature that *hath* life." We never have to inject life into ideas. They always have life; in fact, they are the very activity of Life itself. In the "platform" of Christian Science, we read, "Life is Mind, the creator reflected in His creations" (*S. & H.* 331: 5-6). Moreover, in this fifth day, the fowl "fly above the earth in the open firmament of heaven." Ideas are not earth-bound, but fetterless, free, moving in the "open firmament" of spiritual understanding. The word "open" means, in part, "without restrictions," also "not concealed from the mental view; not secret, hidden, or disguised" (Webster). This brings a sense of the infinitude, yet ever-availability and naturalness of divine ideas. They are the natural operative factors of all being.

Mind as Life speaks to us of the fact that thinking is being, or, in Bible language, "As a man thinketh in his heart, so is he." Man's life lies in actively being idea. Mind as Life is true activity. Life always implies action or movement. If there is no action or movement, there is death. And here we see that all movement is the action of Mind. Life consists of the movements of Mind, the activity of ideas. We are tempted to think of life as something which inheres in a body and which began when the body claims to have appeared and will end when it disappears, but when we realize that man is idea (this is his fundamental identity), we can see that all there is to life is the forever activity of Mind's ideas. As we see this, we regard our experience from a new standpoint. No longer do we consider our mortal selves as the centrepiece, and life as a series of human events, many of which perplex us so that we are impelled to lift our thought to divine ideas in order to deal with these experiences metaphysically. This gives to human events life in themselves and also the initiative for what we are led to think and do. But when we see that life is fundamentally the forever activity of Mind's ideas, we start out from a new and higher standpoint. We realize our identity as idea of Mind, living, moving, and having our being as such, and recognize Mind's idea and not human events as impelling all our experience. Then our so-called human life with its varied happenings ceases to have the initiative or such importance to us. Consciously living as Mind's idea is seen to be the reality of being and that it is this fact that

impels our life experience on every level. "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth" (*S. & H.* 14: 25-28).

Life as idea brings to light another wonderful fact about Mind as Life, namely, that ideas are ceaselessly unfolding from their infinite origin. "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source" (*S. & H.* 507: 28-29). There is no end to the continuous multiplication of Mind's ideas, and therefore the being of man as idea unfolds anew for ever. In *Miscellaneous Writings*, there is a question, "Is there infinite progression with man after the destruction of mortal mind?" And the answer given, in part, reads, "Man is the offspring and idea of the Supreme Being, whose law is perfect and infinite. In obedience to this law, man is forever unfolding the endless beatitudes of Being; . . . Infinite progression is concrete being, which finite mortals see and comprehend only as abstract glory. . . . Immortal Mind . . . [holds] man forever in the rhythmic round of unfolding bliss, as a living witness to and perpetual idea of inexhaustible good" (82: 13-18, 28-4). So every moment with man is new. We can never see a familiar truth in quite the same way as we saw it before, nor can our being as idea ever remain static. It is always changing and unfolding, but in accordance with perfect and infinite law. Its changelessness lies in its expressing of the infinite identity of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, but within that "infinite self-containment" (*S. & H.* 519: 5-6), which is almost a contradiction in terms, there is no end to spiritual unfoldment.

It is helpful to realize the infinitude of all activity emanating from the divine Mind, because then we become aware of the ceaselessness of all right action, and that we can never use it up, nor can it be tired or less than active. Mind has the nature of Life and therefore it expresses eternity, continuity, infinitude, and is without limits. We read in *Science and Health*, "Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action" (283: 4-6).

We have all had many experiences of this truth, and I remember one in particular. I had travelled alone all through the night in a

strange country in very hot and sticky conditions and then had to wait for a connection on a sun-baked platform and was feeling faint and unwell. I went into a waiting-room, sat down, and began to write on the back of a magazine I had with me the truths contained in the ordered story of the days of creation, seeing that these ideas constituted my only identity. I became quite absorbed in this, and as I reached the end of this record, it was as if I had had a night's rest and a refreshing bath. I was completely revitalized. Looking back on this incident, I can see that I touched the reality of the one Mind as "the source of all movement" and felt the natural power of this one Mind as the "perpetual and harmonious action" of my being.

The activity of Mind's ideas is always of the same quality, they are always operating at full strength, as it were, because Mind is eternal, without beginning and without end. We read in *Science and Health*, for instance, "No exhaustion follows the action of this Mind" (519: 26-27). And also in the same vein, "Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that actual Mind can be overworked? When we reach our limits of mental endurance, we conclude that intellectual labor has been carried sufficiently far; but when we realize that immortal Mind is ever active, and that spiritual energies can neither wear out nor can so-called material law trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of immortality, opposed to mortality" (387: 3-12). To be aware of Mind as Life, or the divine Mind's ideas being the only Life, brings strength and reassurance, revitalizing mental activity. Sometimes during a period of much mental activity we are tempted to believe that we have thought enough and that we are unable to think any more. Then it is helpful to realize that it is not really we who are doing the thinking nor do we think with a brain or mind in matter. The only thinker, one could say, is the divine Mind, and it does not think; it knows. This Mind is infinite, and we reflect it. Therefore we never really begin thinking nor end thinking. We are always thinking or, in reality, being the divine Mind's operation as conscious knowing. When we have what seems like a great deal of thinking on hand, this realization of the one Mind at work lifts the burden and

lightens what we have to do. After all, how can a brain or matter be intelligent and measure how long thought has been going on and decree tiredness as a result when anyway we do not think by means of matter or a brain? Naturally, we should never be fanatical on these occasions and often it is wise to relax if we have become tense in thought and to do something completely different. At the same time this does not alter the fact that we are not personal thinkers; it is the divine Mind that knows and we are one with this Mind. Therefore it is natural to us to be aware of ideas, and such awareness is without beginning and without end. It is the timeless and tireless flow of Life's activity.

These spiritual facts have a close relationship too with the question of memory, because human belief says that memory is associated with thought and with time. In *Science and Health* there is a marginal heading, "Immortal memory," and the paragraph reads, "If delusion says, 'I have lost my memory,' contradict it. No faculty of Mind is lost. In Science, all being is eternal, spiritual, perfect, harmonious in every action. Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness" (407: 21-28). So the belief of not being able to remember is really a form of death, that something has gone from our thought, or that it has "died on us." But Life means ever-presence and Mind as Life means the ever-presence of ideas; therefore, as idea, we must always be conscious of any part of being that we need to be conscious of at any moment, particularly since Mind as Life is intelligent being. Memory is never a question of trying to remember something in a time context, but a matter of knowing at every split second what it is necessary for us to know, because there are no barriers nor blockages in the flow of Mind's ideas. One has often had the experience of suddenly remembering something that one needed to remember in a particular situation. Yet when this happens, it comes as a flash of inspiration, a spontaneous knowing, rather than through retrospective thinking. Mind cannot know retrospectively. Mind knows *now*. Nothing that one needs to know is ever in the past. It has never gone anywhere out of reach. Mind's activity is eternal and ever-present and we are

one with it; therefore we cannot help but be conscious of all we need to know at the right moment.

To explore further the implications of Mind as Life is to become aware of the instantaneity of true knowledge. Human belief has decreed that knowledge comes to a man through a certain period of time and that it takes years to acquire maturity of knowledge in any direction. But even in the world around us we see this belief breaking down. Proficiency in both intellectual and physical skills is attained more quickly than heretofore. Children are more advanced from infancy. Is this because general thought is accepting more and more—perhaps in most cases unconsciously—the fundamental fact that Mind is primary in the universe, that Mind is Life?

A man who is very aware of the presence of “pure Mind,” as he terms it, told me that he has often had the experience of spontaneously knowing a fact. In one instance a complex mathematical answer came to him without his making any laborious calculations; in another it was the exact location of something, humanly unknown before. These, of course, are not isolated incidents. A teacher told me that frequently young children will give spontaneous and correct answers to calculations, maintaining that they just know these answers and cannot tell how. These examples would seem to testify to a realm of pure Mind instantly available to us all in proportion as we are conscious of our spiritual status as idea. What a wonderful fact this is, and should we not avail ourselves of it more? There are really no limits to instantaneous awareness of all we need to know at any moment.

In relation to spiritual education, the more a man acknowledges his oneness with his divine Cause, that he is naturally and perpetually idea of the one Mind, the less protracted and laborious will be his spiritual footsteps. In fact he will be aware of spiritual truth spontaneously, as also of things he needs to know in everyday living. We acknowledge that it is natural for a fish to swim and a bird to fly, believing that they are in their native element. Then how natural it is for man, whose fundamental nature is spiritual, to move freely, understandingly, and with dominion in the realm of spiritual idea. Do we realize sufficiently this birth-right to think spiritually and to *be* idea of Mind completely

naturally? We often believe we have to struggle to see spiritual truths, and then hang on to them against many odds in order for them to operate in our lives, but the simple fact is that we were aware of Truth "before Abraham was." To be idea of Mind is our fundamental nature.

Let us then ask ourselves in this connection: What is our spiritual study? Is it the acquiring of spiritual knowledge in an intellectual or academic way? What does it do for us? "Spiritual teaching must always be by symbols" (*S. & H.* 575: 13-14), and surely studying or pondering the Word of God by means of books or teaching is a temporary symbolic method through which the spiritual facts of our being are illumined for us. It is always a matter of unfoldment rather than accretion, and therefore what our spiritual study does is to help the scales of false education to fall from our eyes, so that our true being, our true life as idea, comes to light. There is no time-limit to this process. All the limits come off in expressing divine Life, and the more aware we are of being Mind's idea, the infinite expression of infinite Life, the more a sense of process will go from our experience, as it did with Jesus. Mrs. Eddy writes of his method, "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and *then* cometh the harvest, I say, Look up, not down, for your fields are already white for the harvest" (*Un.* 11: 24-1). Jesus always expressed this sense of instantaneity, because he knew that he and his Father (divine Life) were one, and therefore that the "open firmament" of the heaven of Mind's ideas was instantly and infinitely available to him and as him in the "now." Paul expressed this same instantaneity when he wrote to the Corinthians, "Behold, now is the accepted time; behold, now is the day of salvation." There is only ever the "now" in true being.

So Mind as Life is the activity of ideas that is spontaneous and eternal.

MIND AS TRUTH: THE UNERRING AND WHOLE NATURE OF
CONSCIOUSNESS, WHICH IS HEALTH

Now we come to *Mind as Truth*, and here we find the *unerring*

and whole nature of consciousness, which is health. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1: 26).

This sixth day begins with the earth bringing forth "cattle, and creeping thing, and beast of the earth after his kind." These symbolize the infinite range of God's qualities, which comes to light through the "earth" or spiritual understanding. The climax of creation on this day, though, is man, who in this entire record is the only creature specifically stated as coming direct from God. Naturally God is the supreme creator all through this account, but the fish and the birds are brought forth by the waters ("Let the waters bring forth. . ."), and the land creatures by the earth ("Let the earth bring forth. . ."). Man, however, is the direct creation of God, and is also the only one of whom it is said that he is made in the image and likeness of God—"Let us make man in our image, after our likeness. . . ." Since God is Mind, Spirit, Soul, Principle, Life, Truth, and Love, and man is His image and likeness, then man's being must be the wholeness of this divine nature in operation as idea. How natural and logical, then, is Mrs. Eddy's definition of man as "the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker" (*S. & H.* 474: 14-22). So man has existence only as the idea, the reflection, the conscious identity of his Maker. God being unerring Mind, man is unerring idea, and consciousness of this is health.

Spiritually interpreted, man's dominion, referred to in this day, is not that of a super overlord dominating all lesser creations such as the fish, the birds, the cattle, the earth, and the creeping thing; rather is this dominion manifested in his awareness of the myriad qualities and categories of consciousness which they symbolize and his ability to demonstrate the specific, purposeful

operation of these divine ideas and their true relationship to one another in being. Jesus, as a type of the ideal man, expressed such dominion in his lifework. True, those who witnessed this saw it manifested in his command of the wind and the waves, and they said, "even the devils are subject unto him," but it was not that Jesus personally controlled phenomena; his dominion was his conscious awareness of the presence, the power, and the specific purpose of every idea—all working together to fulfil a harmonious plan—and this operated to rule out mere beliefs and illusions that were claiming to invade the perfect wholeness of man and his universe.

Mind and Truth are both aspects of God's nature closely associated with healing. It is because Mind's ideas are of the nature of Truth and are unerring that they manifest themselves in the phenomenon called healing; an idea of Mind is always good and pure, unconfined, harmonious, eternal, whole, and blesses all because it blends in true relationship with every other idea in the divine plan. Consciousness of such ideas and their endless harmonious relationship to one another is health. Health is always a matter of consciousness, but it is not consciousness of body. In fact, health is generally regarded, even in human terms, as that state of being when one is unconscious of one's body because everything is operating in perfect harmony. The claim of disease starts by trying to make one conscious of bodily discord, but when one can be unconscious of that and conscious of harmony and well-being, that is estimated as health. Real health, though, is not only being "absent from the body," but also "present with the Lord."

In humanity's search for health men have believed that health is to be found in the condition of the body, and therefore in cases of pain, sickness, and disease they have devoted themselves to dealing materially with so-called physical structure, function, and organism in order to restore health. This outlook has changed, though, and for many years now progressive medical thought has accepted the theory that a man's mind affects his body. It believes man to be a composite whole of body, mind, and soul, and that each of these parts is related to and affects the others, mind and soul being the superior factors. Increasing attention is being directed to the

mental cause of disease. Soon thought will advance even further and it will be discovered that although man appears to be made up of these three elements—body, mind, soul—they are all primarily mental in nature, and are *all* merely states and stages of *consciousness*. (See *S. & H.* 573: 9-12.) Pushing on still further, it must eventually be seen that the ideal man does not even consist of states and stages of consciousness. Absolutely, he is the expression of perfect ideas of the divine Mind. The wholeness of man lies in the fact that he is the manifestation of Mind. He is, as the "Glossary" of *Science and Health* defines "man," "The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind" (591: 5-7). In the active realization of this spiritual truth lies real and permanent health. Health is wholeness and is to be found in Mind; therefore man can experience his innate wholeness only when he becomes aware of what he truly is as Mind's idea.

Health, then, is not a condition of the mortal body. It is the natural and permanent state of man's being as idea. Mrs. Eddy says that "Science reverses the false testimony of the physical senses" in order to arrive at "the fundamental facts of being." She continues, "Then the question inevitably arises: Is a man sick if the material senses indicate that he is in good health? No! for matter can make no conditions for man. And is he well if the senses say he is sick? Yes, he is well in Science in which health is normal and disease is abnormal."

To most of those who witnessed Jesus' crucifixion, their senses saw a dead and mutilated body with all its functions having ceased, but Jesus' consciousness of man's wholeness as idea can never have wavered for an instant. His health or wholeness was never dependent on bodily evidence, and his living awareness of the one infinite body of harmoniously moving idea, which was his only body, dominated even the human symbol of his true self, and presented these eternal facts of being in a form acceptable to those who had eyes to see.

The previous reference continues, "Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to

exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health" (*S. & H.* 120: 8-22). Notice here that health is a condition of Mind with a capital M. It is not a condition of matter, nor even of the human mind; it is not therefore a condition which results from merely being morally good as we are sometimes tempted to believe. It is a condition inherent in the divine Mind. It is awareness of being ideas of Mind, spiritual consciousness. "The true consciousness is the true health" (*Mis.* 298: 25). Ideas of the divine Mind in operation are man, the ideal man; this is the truth of being and why Jesus said, "Ye shall know the truth, and the truth shall make you free." Many seek healing, and through spiritual means, but one has the conviction that in proportion as men seek Truth rather than healing, and become consciously aware of the unerring ideas of Mind and of being those ideas in operation, what is called healing will take place irresistibly. Healing is not changing an inharmonious body into a well body; nor a humanly immoral situation into a moral one. It is awakening to the eternal truth of man's being as idea, which is always harmonious. Moreover, healing is not a purpose. It is an outcome. Jesus said, "Seek ye first the kingdom of God, and his righteousness." Yet he did not leave it there. He gave the natural result: "and all these things shall be added unto you." If what we desire with all our heart is to know Truth, then that Truth cannot help but make us free. Free from what? Free from being bound by the belief that man is a mortal, born into matter, living in matter, subject to matter, and then dying out of matter. Truth spells freedom for man, because Truth reveals man as idea, spiritual, eternal, perfect, and harmoniously related to all other ideas in the Principle of being.

To "know the truth," though, is no mere intellectual knowing. It is so identifying ourselves with the truth that we let spiritual sense translate us out of a personal, mortal concept of ourselves into being man, the man who is idea, the image and likeness of God with dominion over all the earth, and then acting as such.

To enlarge on this point: Mind as Truth means that idea, and only idea, is the truth about everything in the universe, and this fact

impels us to maintain a consistent and whole consciousness in this respect. We cannot compromise and have a semi-metaphysical outlook on our universe. Either it is true that "All is infinite Mind and its infinite manifestation" (*S. & H.* 468: 10-11), or it is not. This demands that we face up to the wholeness of Truth and live wholly aware of an idea-universe. To have certain mental reservations involving our personal likes and dislikes, or being willing to translate our universe into Mind in some directions but not in others, will be overturned and overturned by Truth, because Truth is always a consistent whole and tolerates no deviation.

For instance, we cannot passively or unthinkingly accept discord relating to another individual, which, if it related to ourselves, we would bend every mental and spiritual effort to overcome. True, it is not right to "treat" specifically a man who has not asked us to do so, but this question does not arise if we are conscious of our universe wholly as idea. Then whatever is presented to us is either an idea of Truth or an illusion, and we have a right to accept the one and reject the other. Realizing that all is Mind and that man is the wholeness of Truth expressed as idea will help us too when the opposite temptation comes, which is to believe that we can see the true fact for others, but not so easily for ourselves when we are in difficulties. If "All is infinite Mind and its infinite manifestation," then whether the discord is associated with "another" or with "ourselves", it is always a lie about man, the one whole man who is Mind's compound idea.

We never need worry, though, that we may not be alert enough to express this whole consciousness, because it is Truth, and ultimately we cannot escape from being identified with the whole truth of our being as idea. "Mortals may climb the smooth glaciers, leap the dark fissures, scale the treacherous ice, and stand on the summit of Mont Blanc; but they can never turn back what Deity knoweth, nor escape from identification with what dwelleth in the eternal Mind" (*Un.* 64: 15-19).

We become aware of the truth of our being either through positive spiritual understanding responding to revelation, or through suffering, which arouses us to exercise such spiritual understanding. If we love Truth fundamentally, the only effect suffering can ever have is to alert us to some specific truth of our

being that we have never really accepted before. Realization of the wholeness of man's being as idea is health.

So we are concerned with the concept of man as a whole. Health is not a matter of merely overcoming first one disease or discord and then another in any individual's personal experience. It is being aware of what constitutes the nature of the true man as a whole,—the nature of all men everywhere. When we see that we are all members of one body, related to one another as ideas in one generic consciousness which is man, healing will be natural and spontaneous, because the great stumbling-block—the belief in a personal, mortal self, living a personal, isolated life—will disappear from thought. On this personal basis, healing can often degenerate into a form of merely psychological analysis of an individual's "wrong thinking" and actions, and an attempt to alter it through "right thinking." The Science of man which Jesus taught and practised and which Christian Science explains is not on such a basis at all. It declares what the nature of man and the universe fundamentally is in truth, and this could not be changed or interfered with by any amount of "wrong thinking."

When Jesus was faced with the blind man and his disciples asked him, "Master, who did sin, this man, or his parents, that he was born blind?" he swept away such psychological reasoning and answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." He saw that man is a work of God, a creation of Mind, and this fact is ever-present to be manifested. He went on to spit on the ground, make clay of the spittle, and anoint the blind man's eyes with it. Then he told him to wash it off in the pool of Siloam, meaning "sent", and when he did, he "came seeing." By this action Jesus showed his contempt for the concept of man as an earthy mortal with all its finite reasoning. This was what was blinding the man—nothing to do with his personal fault or that of his parents—and when the man washed this away through realizing that he was a work of God, sent by God, an emanation of divine Mind, he could see—spiritually, mentally, physically.

Mind as Truth, then, is the unerring and whole consciousness which is health, and this is the true status of man.

MIND AS LOVE: THE EVER-FULFILLED AND RESTFUL
ACTIVITY OF MIND AS ALL-IN-ALL

Finally we come to *Mind as Love*, which is the *ever-fulfilled and restful activity of Mind as All-in-all*. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made" (Gen. 2: 1, 2).

Here, in the seventh day, we read of completion, fulfilment, and rest. In commenting on these verses in Genesis, Mary Baker Eddy writes, "Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love" (*S. & H.* 519: 9-11). Her marginal heading here is "Infinity measureless" and her exegesis emphasizes this sense of infinity. For instance, "Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness. What can fathom infinity!" And it is here that the text speaks of "the numerals of infinity, called *seven days*" and of thought accepting "the divine infinite calculus" (*S. & H.* 519: 14-17, 520: 10, 14-15). So the completion of creation involves also the paradoxical fact that it is infinite and can never have a beginning or end, or limitations of any kind. "The infinite can neither go forth from, return to, nor remain for a moment within limits" (*Hea.* 4: 2-3). Mind's ideas are always fulfilled and do not have to grow and develop. As, through spiritual translation, we "throw off the old man" and let mortality disappear, we shall realize the infinite present possibilities of man as Mind's idea and cease thinking in terms of any idea of good beginning, increasing, and ending. As someone once said, God's plan is not manifest in a series of great decisions made in a time context and leading up to a telefinalistic perfect design. It is manifest through every moment *now* being complete, perfect, and yet forever unfolding. This means that the strain of pushing and pulling in an endeavour to bring about some desired "result" or time-measured plan has no place in the divine design. It is a matter of "Let Mind's omnipresent plan *be* here and now at every split second of our unfolding experience."

It may be helpful to think of this ever-present perfection of

Love's plan in operation at every moment in terms of a seed unfolding. When it is only a seed, it is perfect in its shape and wholeness, but as a seed. The shoot pushes through the earth, its tender freshness and newness lovely to behold. It then bears leaves and the sense of growth and unfoldment is a continuous wonder. Buds appear, bringing the joy of expectancy and the never-failing appreciation of their immaculate and shapely form. Then the half-open flower is always an enthralling phase. And this is followed by the full bloom in all its beauty and glory, then the fruit speaking of mellowness and maturity, and then again the seed. Every stage of this unfoldment is complete and one enjoys each facet of its development as *present* fulfilment. In like manner does Love's plan continuously fulfil itself at every moment in our experience, and no idea of Mind is ever more fulfilled than another at any time, although they have infinite divine classification.

Interpreting this seventh day of rest, Mrs. Eddy also writes, "God rests in action" (*S. & H.* 519: 25). Mind's activity is restful because Love's ideas are fulfilled and all fit in with one another, continuously revealing a harmonious plan. They can experience no tiring friction, for all is moving under "the fatherhood and motherhood of Love." If God, Mind, rests in action, then as Mind's ideas so should we.

This reference continues, "The highest and sweetest rest, even from a human standpoint, is in holy work" (*S. & H.* 519: 28-2). Thinking of resting "in holy work," it is true that "Love makes all burdens light." Even in human experience we all know that when we are engaged in an activity that we love, we never tire. Indeed people often take up as a form of relaxation some active occupation that they love. What makes them love it? Usually because it is an activity that comes naturally to them. To be Mind's idea is natural to man; it is his essential nature "before Abraham was." Therefore how restful and unlaboured it is to recognize and abide in this nature. Ideas are our very being, and so we cannot help but warm to them and feel near to them. They truly are "closer . . . than breathing, and nearer than hands and feet."

Mind implies knowing and Love implies feeling. In the "Glossary" of *Science and Health* where the word "unknown" as used in the Bible is defined, the following lines occur, "Paganism and

agnosticism may define Deity as 'the great unknowable;' but Christian Science brings God much nearer to man, and makes Him better known as the All-in-all, forever near" (596: 3-6). Sometimes it is believed that to reckon God as Mind expressing itself through intelligent ideas is a merely intellectual proposition, cold and distant, having no relationship on the one hand to a God who is Love, or, on the other, to the living of daily life. But to have "an unknown God" is surely the most cold and distant proposition, with answered prayer a matter of chance, and a God afar off separated from man, His relationship to daily life so often dictated by man's unimaginate and limited desires. To understand and know intelligently, through spiritual sense, the ideas of God, divine Mind, brings a stability, an assurance, and a confidence into our lives that nothing can shake. And to realize our oneness with these ideas, which constitute the very identity and being of man, to understand their harmonious relationship with one another in the Principle of being, and that they are consistently good and can never be anything else, gives a feeling of inseparability from infinite Love and a comfort and warmth that is beyond all human reckoning. True intelligence is always loving, or it is not true intelligence. Mind is naturally forever undivided from Love. In fact, Mrs. Eddy says, "Love is Mind" (*S. & H.* 330: 21) and that "Love alone can impart the limitless idea of infinite Mind" (*S. & H.* 510: 18-19).

Jesus was always aware of this natural unity of Mind and Love. He told his disciples to be "wise as serpents, and harmless as doves." He could "forgive" the sins of the man sick of the palsy because he *knew* what claimed to cause that condition and the unreality of that claim in the Science of Being; he therefore could prove its powerlessness to bind man. He could truly love the woman taken in adultery, because he *knew* what the sinless nature of the true man eternally is. He could even love the true Judas, calling him "friend," because he *knew* exactly what was being worked out through the crucifixion experience and that it would be to the glory of God. If you *know* the truth of man's being as idea, you love. And the more you know it, the more you love.

The unity of what is really the true letter and the true spirit can be seen even in the pursuit of any worth-while subject in

human experience. Take music, for example. One may have a certain flair for it and a love of it, but that love is not to be compared with the love that develops as one understands music. One's love then matures and strengthens, and the head and heart go forward together in an unending and ever more wonderful unfoldment of the endless harmonies of music. Without knowledge there is no awareness of basic fundamentals from which to let one's love for the subject deepen and expand. In the Science of Being, love for God and man impels a deeply spiritual knowledge and understanding of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the operation of this divine nature as the Word, Christ, Christianity, and Science; such knowledge, in all its beauty, vastness, and practicality, in turn increases one's love for God and man. The letter and the spirit continually enhance one another.

The fulfilment of Mind, the completeness of Mind as Love, means that ideas are universal, that they are the only realities of being, filling all space. There is nothing operating anywhere fundamentally but ideas of the one Mind. They are all-in-all. Interpreting the opening scene in Genesis where "the spirit of God moved upon the face of the waters," the exegesis in *Science and Health* reads, "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe. Hence the eternal wonder,—that infinite space is peopled with God's ideas, reflecting Him in countless spiritual forms" (503: 12-17). God being All-in-all reveals the light of ever-present Love illumining the universe. What is this light of ever-present Love? It is infinite space being "peopled with God's ideas." To be conscious of Mind as Love is to be naturally aware that the only origin of all phenomena is in idea, their only continuity is in idea, their only fulfilment is in idea; in fact, ideas constitute the life, substance, and intelligence of all being. The scientific statement of being in *Science and Health* opens with the words, "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (468: 9-11). If we really understand this statement, it brings a great sense of peace and rest to us, because if the life, truth, intelligence, and substance of all phenomena lie in

idea and not in matter, then the fundamental reality of all creation must be eternally safe. Matter can be good or bad, here today and gone tomorrow; idea is changeless good and is eternal.

Someone once said to me that he felt that Christian Science took away the enjoyment of nature as it is. He said that he loved, for instance, the colour of a rose, the texture of its petals, its perfume. He felt that to deny that these "physical" pleasures existed, to take them away and to say that all there is to nature is idea, was quite desolating. No one would wish to take away a love of natural beauty, but one cannot deny that the more we are aware of the ideas that lie behind nature, the more we find ourselves valuing every facet of beauty in nature in a new way. If we have a merely physical concept of a rose, then when that rose fades, the physical concept tells us of decay and death, whereas if we are aware of the idea behind it, it lives on to us in all its colour, beauty, and form. Mary Baker Eddy writes on this subject, "My sense of the beauty of the universe is, that beauty typifies holiness, and is something to be desired. Earth is more spiritually beautiful to my gaze now than when it was more earthly to the eyes of Eve. The pleasant sensations of human belief, of form and color, must be spiritualized, until we gain the glorified sense of substance as in the new heaven and earth, the harmony of body and Mind. . . . To take all earth's beauty into one gulp of vacuity and label beauty nothing, is ignorantly to caricature God's creation. . . . In our immature sense of spiritual things, let us say of the beauties of the sensuous universe: 'I love your promise; and shall know, some time, the spiritual reality and substance of form, light, and color, of what I now through you discern dimly; and knowing this, I shall be satisfied. Matter is a frail conception of mortal mind; and mortal mind is a poorer representative of the beauty, grandeur, and glory of the immortal Mind'" (*Mis.* 86: 14-21, 87: 3-14).

Whether, as mortals, we like it or not, we are being impelled by Love's plan to accept the truth of being, which is that all is Mind and Mind's idea. A century ago Mary Baker Eddy wrote, "The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle ether, to a potato-patch." This she prefaced with the remark, "Each successive period of progress is a period more humane and spiritual"

(see *Mis.* 26: 4-7), and the more advanced our metaphysical concept of man and the universe becomes, the more spiritual, humane, and loving it is bound to be, because increasingly we shall see man and the universe as idea, operating as an integrated whole, moved by Love, with all things working together for good. Jesus, a metaphysician in advance of the time in which he appeared, when faced with a storm, did not see a physical, electrically controlled phenomenon on a lake, but was aware of Mind controlling all in an integrated plan of harmoniously moving ideas. He did nothing physically to calm the situation. He had no elaborate chemical formula for quieting a storm. He merely "rebuked the wind, and said unto the sea, Peace, be still." But words alone have no power. Made aware of his disciples' fear in such a situation, he must have opened his thought to the ever-presence and omnipotence of divine ideas, knowing that they are infinitely good and can only bless. Yet with Jesus it was not really even a matter of opening his thought. He was conscious of being the very presence of Mind's ideas. His whole life expressed this subjective sense of being the divine manifestation of God.

Let us ask ourselves: Are we fully aware of the dynamic power of idea realized? And of how it can wipe out discord of every kind? And do we realize that to be divine idea is our eternal birthright? Jesus was always mentally and spiritually conscious of being Mind's idea, and this was the power that operated in specific ways when he was confronted with sickness, disease, sin, or death, which he knew were only lying mental phenomena in every case. Paul understood where Jesus' power lay, and therefore wrote the command to the Philippians which speaks also to us: "Let this mind be in you which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God."

In realizing that the reality of the whole universe lies in idea and that we are ideas, we shall prove that there is nothing going on outside of the activity of the one Mind. As we accept this fact, understand it, love it, and identify ourselves and the whole universe with it, we shall find ourselves increasingly resting in Mind's activity as idea, as "the humble servant of the restful Mind" (*S. & H.* 119: 32).

A SUMMARY

Let us end by going through this sevenfold reflection of Mind as a whole, together with the extracts from the days of creation that we have taken to illustrate it:

Mind as Mind is the divine intelligence of all creation.
“*And God said, Let there be light: and there was light.*”

Mind as Spirit is the allness of Mind, and therefore the only Mind, entirely spiritual.

“*And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.*”

Mind as Soul is the definiteness of idea, which precludes mere thought or belief.

“*And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.*”

Mind as Principle is the one control governing all.

“*And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.*”

Mind as Life is the activity of ideas that is spontaneous and eternal.

“*And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.*”

Mind as Truth is the unerring and whole nature of consciousness, which is health.

“*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*”

Mind as Love is the ever-fulfilled and restful activity of Mind as All-in-all.

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made.”

Let us always remember that in taking a subject like the seven synonymous terms for God one has, of necessity, to use words and with them to analyze each term and consider it separately, but the truth is that the divine nature is one and infinite and is always in operation. For instance, Love does not come into operation at the end of six periods of unfolding thought, nor is it operating only when we are thinking about it, nor solely as Love. The infinite is omnipresent and omni-active, and each facet reflects every other, so that every operation of Being from the infinitesimal to the infinite has the nature of Mind, Spirit, Soul, Principle, Life, Truth, Love. Moreover, the nature of the infinite Being is beyond words. We use words as symbols, but “as we rise, the symbols disappear” and we “see him as he is,” as the apostle John declared.

THE SYNONYMOUS TERMS FOR GOD ARE LIFE

One feels more than ever the wonder of the divine nature as defined through these synonymous terms for God. They express pure reality, natural power, and in dwelling with them, one is aware of touching the fundamental values of all life. Today, in understanding these truths, thought is getting away more and more from mere words. In initial research into the meaning of these synonymous terms for God, although being fundamentally interested in ideas, the temptation is often to get involved with words. In their original study it is perhaps a temporary help to make lists of words which characterize the nature of Mind, Spirit, Soul, and so on, but there comes a time when, even if one is tempted to have merely an intellectual sense of Science, one is impelled to move on into the consciousness of living, flexible ideas, aware of the infinite power and presence behind the mere terms. Then one finds quite naturally that these ideas are no longer objective and outside of one in the limited sense of looking up to reality and out to an objective universe, but that man is these ideas in operation and they constitute his universe. Man *is* idea and nothing is going on

outside of all-inclusive infinity where "all is infinite Mind and its infinite manifestation."

Terms are useful, but all terms, as well as books and teaching, are merely ladders to the innate spiritual consciousness that is man's birthright. (See *Ret.* 85: 9-12.) To think behind mere terms to the reality of the activity of Mind, Spirit, Soul, Principle, Life, Truth, and Love is to find the kingdom of heaven within, and when we have found the kingdom of heaven within, we find it in the so-called "without;" we can discern the operation of divine facts all around us, however unfamiliar the symbols may be to us. It is only as we rise beyond the confines of mere words that we can discern specifically where and how the Christ is at work in the many outstanding ways in which Christ, Truth, is leavening thought in the world today. The "signs of the times" in the fields of science, theology, medicine are truly wonderful. One feels Isaiah's prophecy coming to fulfilment, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

In what terms will this "knowledge of the Lord" be couched? We may not be able to say, and indeed it may not be necessary even to know. All we do know is that if we allow the spirit always to guide us, we shall experience the common unity of divine idea expressing itself, so that *every* man will hear the voice of Truth speaking in his own tongue, as on the day of Pentecost, and thus experience the omnipotence, omniscience, omnipresence, and omni-action of one Mind, one Spirit, one Soul, one Principle, one Life, Truth, and Love.

Printed in England
Production by Thomas Lyster Ltd.
Ormskirk, Lancs