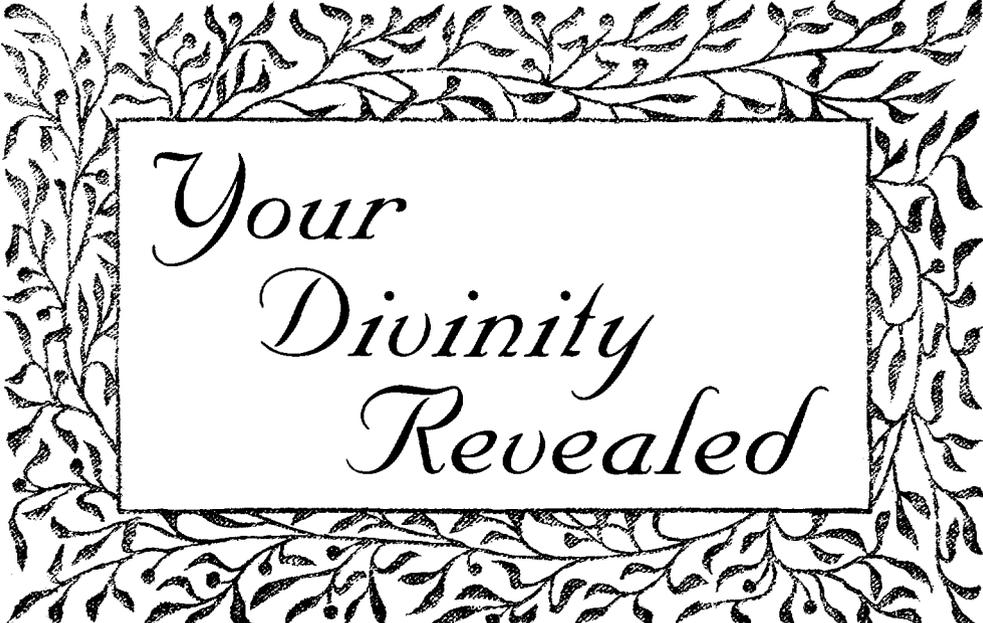


Your Divinity Revealed
The Seven-fold Revelation of Your Being



*Portrait of Mary Baker Eddy
by Emilie Hergenroeder*



*Your
Divinity
Revealed*

*The Seven-fold Revelation
of Your Being*

Helen M. Wright

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America: Cradle for the Second Coming of the Christ

Mary Baker Eddy Reveals Your Divinity

Humanity's Divinity

Made Whole Through Our Marriage To God

Mary Baker Eddy, Leader Forever (112 page version)

The following abbreviations are used in this book:

S&H—Science and Health

Mis.—Miscellaneous Writings

Ret.—Retrospection and Introspection

Pul.—Pulpit and Press

'00, '01, '02—Message for 1900, 1901, 1902

Un.—Unity of Good

My.—First Church of Christ, Scientist and Miscellany

DCC—Divinity Course and General Collectanea

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Preface

These things that we herewith are going to set down in print are true, living, vital, and real, and they are the only things that will help mankind. If we can only find sincere students who have spiritual sense, who see the values that matter, and who will live them and love them and use them, then we shall do the greatest thing in the world; we shall see we are Mind, Spirit, Soul, Principle, Life, Truth, and Love, and we shall free mankind.

Mary Baker Eddy did something *no* one else in the history of mankind had ever done. She *saw* and *explained* evil's unreality. Because of her teaching, evil will disappear just as the "flat" earth has disappeared.

Spiritual evolution has not stopped. Mortals will evolve out of thinking they are man just as they evolved out of the Stone Age, out of the cave-man experience. Through the Science of being, mortals will continue to evolve out of the belief, the illusion, that man is separated from infinite good—from his own infinite divine Mind. He will realize that his mind that has made a hell out of heaven can now make a heaven out of hell by rising out of, above and beyond the human mind, just as Jesus, our Wayshower, did in the ascension. All are destined to "*expand into Truth and self-completeness that embraces all things, and need communion with nothing more than itself to find [perfection, fulfillment]*" (First edition 223:17).

Since truth cannot be stereotyped but unfolds endlessly, the approaching seventh-thousand-year period will bring

the realization that we are Mind expressing itself as idea. We are all destined to escape from the misconception that we are in bondage to matter. We are not a physical, corporeal man in bondage to matter—to a flesh-blood-bones corporeal body, initiated by the illusion of human birth, the last enemy to be destroyed by Truth. In place of the illusion will dawn the realization that we are the Word. We are “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love.”

To attempt to present Mary Baker Eddy in her true light and life by calling attention to her highest teaching—which has been the purpose of the author’s volumes on Mary Baker Eddy—not only glorifies Mrs. Eddy but also glorifies the reader in proportion to his understanding of what Mary Baker Eddy teaches.

Mrs. Eddy’s life work was such a tremendous spiritual achievement that no human pen or tongue, other than her own, can fully honor or portray it. Yet books that explain the Science she brought to humanity are helpful in translating thought out of the mortal, hypnotic state, into the immortal. They help all mankind make the transition from the material to the spiritual point of view.

When Mrs. Eddy was healed in 1866, she said, “I must know the Science of this healing.” Mrs. Eddy never says, “God reveals;” she says “Science reveals,” and in Science and Health she uses the term Science over 1000 times.

In the *Mary Baker Eddy Institute Letter No. 12*, the writer lovingly promised that the next “Letter” would be on the “*system*” of Christian Science. But this requires a whole book—a book telling you, the reader, what *you are* as “in-

corporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love." This book on the "system" follows naturally from my book containing the 12 *Mary Baker Eddy Institute Letters*.

I cannot take personal credit for the ideas herein, for they are drawn from extensive notes made while studying in Europe with John Doorly, Max Kappeler and other dedicated early students of the system. But we can say that in our and other students' experiences the course of study presented here, if thoroughly and honestly undertaken, will lead to a cultured spiritual consciousness, where you see that *you* are the Principle. And if you read it ten times you will each time see something new and helpful.

The student studying this book should have Mary Baker Eddy's divinely dictated Science and Health with him at all times while pondering these notes that tell you what you are, in reality. In *Christ and Christmas* Mary Baker Eddy wrote, "In tender mercy, Spirit sped a loyal ray to rouse the living, wake the dead and point the way." If Mary Baker Eddy is our Wayshower, and Science and Health With Key to the Scriptures is our roadmap, then I offer this book as a signpost pointing the way, pointing always back to Mary Baker Eddy's celestial textbook to tell you what you are as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love."

Mrs. Eddy's birthday, July 16, 1821, was a day of great moment to the human race. Did you know that the year 1821 was recorded in stone thousands of years ago? Pyramidologists tell us that "Epoch I" is 6000 lunar years,

ending in *1821 A. D.*, the year of Mrs. Eddy's birth. The woman of the Apocalypse, Mary Baker Eddy, ("with [matter] under her feet") first appeared in that prophesied year, 1821.

Mary Baker Eddy, like Jesus, could have said, "Heaven and earth shall pass away, but my words [in the second coming of the Christ, the 'Comforter'] shall not pass away." Though Mrs. Eddy was thwarted, opposed and blocked in every way by the anathemas brought down upon her by pulpit, press, and the medical world, she held her course with boundless determination, through mental blizzards, hurricanes and typhoons.

In the mighty sweep of the centuries to come, her words will speak more and more clearly to itching ears and dull disciples until all mankind sees their true divine being as incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love.

In Mrs. Eddy's early teaching, she taught, "You, my students, are . . . God and not man. Holding intelligence thus, all error (sin, sickness and death) was destroyed. This is Science." (See *Essays and Other Footprints*, Oakes, p. 227)

When our Leader told the early students, "*You, my students, are God, and not man,*" she was emphasizing that man is not, cannot, be God, but likewise that you, the student, cannot heal unless you know that God is the Healer, making you one with God, with *no power* but His. Because some students misunderstood and completely reversed her meaning, Mary Baker Eddy was forced to reexamine her early, and *correct*, phraseology, as found in the first edition of *Science and Health* and elsewhere, and to introduce the modifications of later editions.

What Jesus' Mission Showed

Jesus' mission on earth was to show, by demonstration, that there is no *corporeal* personality, no sickness, no sin, no death.

According to Christian Science the word *person* means divinity, and not humanity. *This Science teaches that there is absolutely no such thing as physical personality.* The incarnation (or fleshly environment) of Jesus was intended to illustrate the process by which physicality (or so-called material personality) is diminished—that proportionately as mortal mind is spiritualized, physical personality decreases, until it finally disappears, as Jesus vanished in the ascension.

Jesus' work was individual, and can never be repeated. *His reappearing must be impersonal.* His second coming must be as an impersonal idea, not as corporeality. He must present, not mind as incarnated in matter, or soul as circled in the flesh, but a realization of Life, Truth, and Love in their spiritual signification, as set forth in the Scriptures and in Science and Health. The Savior proved that his growth was a progress upward out of corporeality, into Spirit, not a retrogression downward, into the flesh.

No mortal man or woman ever will, or can, take Jesus' place, or again fulfill his earthly mission. His work is already accomplished, and needs no duplication. What will be developed through Christian Science, and is now unfolding itself, is the purer idea and spiritual manifestation of the *Christ character*, in word and deed. The personal appearance of the Master was but once, and for all time.

What Is the Second Coming?

“What is the second coming of Christ?” Mrs. Eddy asked and answered that it is another era of the world’s awakening, a higher advent in human consciousness of the spiritual idea, the true character of God. *This idea of God neither comes nor goes, for it is inseparable from its divine Principle, the ever-present I AM.* But the human concept of this idea has its periods of light and shade.

Every loyal Scientist understands that the second coming of the Christ is the next higher, hence, more spiritual revelation of God’s character—*your* true character. The Christian era presented the first tangible idea of God’s character by its inspired man, Jesus. The era of *Christian Science ushers in through woman* the second appearing of His (infinite Good’s) character and this from the necessity of His nature (Principle) as the Father and Mother of all, the creator, even *the complete and ever-present idea of God.*

Therefore, this era comes not through Jesus but through Mary, the type of womanhood and mother of its first and forever appearing which divine Science alone can give. *The third appearing of the spiritual idea of the character of God will present but the disappearing of all else, and establish the supremacy of Spirit which obliterates the human sense of the divine, takes away all sense of matter and reveals the final fact that the idea, Christ, is not a materialized or finite man or woman, but is the infinite concept of infinite Mind (your real Mind).*

Mary Baker Eddy shares with us the following:

Now measure yourself and your growth by your works, not by your words. All I have ever accomplished has been done by getting Mary out of the way, and letting God be reflected. When I would reach this tone, the sick would be healed without a word. [Mary Baker Eddy saw the perfect man, who was “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love.”]

Never become discouraged, dear ones. This work is not humdrum, it is growth. It is repeating and defeating, repeating and defeating, repeating and defeating. Is not this the way a mathematician becomes a mathematician? (*Divinity Course and General Collectanea*, Oakes).

Arthur Corey, in *Christian Science Class Instruction*, explains, “As we go from glory to glory, the fact that you are divinely sustained must appear to you as shelter, food, raiment, money, or whatever is required for your apprehension of substance. To think of it all as *matter*, is to invest it with material limitations, of course, and to endanger the outcome of your most earnest work. If, on the other hand, you understand that it is divine substance appearing, despite the language of its appearing, you will find it adequate to the point of abundance, appropriate to the point of harmony, and satisfying to the point of contentment.”

Mary Baker Eddy’s inspired writings are a deep well of inspiration and understanding that will never fail us, a

treasure trove into which we can reach again and again, and never come away empty-handed. She herself wrote:

“Every By-law in the *Manual* is inspired. I did not write them any more than I wrote *Science and Health*. I study *Science and Health* constantly.” (*Divinity Course and General Collectanea*, Oakes)

Our hope is that this book will awaken in the reader a deep longing and desire to know himself* as he really, divinely, scientifically is.

Helen M. Wright

September, 1999

*NOTE: Throughout this book whenever we use man, him, his, he, himself, etc., we mean it generically, as standing also for woman,—for she, her, herself, etc., in conformity with Mrs. Eddy’s statement in S&H, 517:10, “...since ‘woman corresponds to Life and Love’...we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity.”

CHAPTER I
RESEARCHING THE TEXTBOOK
**The Key to Learning
What You Are Divinely as
the Seven Synonyms For God**

The Language of Love

Mary Baker Eddy gave the world a new language.

Buried deep within the pages of the Christian Science textbook, *Science and Health with Key to the Scriptures*, lies the primordial spiritual language, Truth's language. In this book, as we begin to learn this language, we are going to look at landscapes of Mind more singular than the towering peaks of the Himalayas.

Webster, in his treatise, "Origin of Language," states, "Language was of divine origin It is therefore probable that language, as well as the faculty of speech, was the immediate gift of God."

Genesis 11 speaks of a time when: "Behold, the people is one, and they have one language." It describes a time when the whole earth was of one language and of one speech—when earth was crowned with heaven and every common bush afire with God, but only those who saw, took off their shoes; the rest sat round it and plucked blackberries. And the people said, "Let us build us a city [a consciousness—in this case an erroneous consciousness] and a tower," which they did. Thus perfection was lost.

This allegory shows us there originally was a spiritual language—it hints at primeval existence as the radiant reality of God’s creation, when the stars sang together in harmony with the music of the spheres—but somehow *with human birth, materialism crept in*, and man no longer heard the voice of God, nor did he any longer talk with God, divine Mind, “as consciously as man talks with man.”

The Bible tells of man’s search to find his oneness with God—his reunion with paradise lost—culminating with the coming of Christ Jesus who individually demonstrated his union with God, and promised to send “the Comforter” (John 14)—the Christ Science.

The Christ Science is “the Comforter.” This *Science can be learned*, and thus each one of us, individually, can achieve unity with God, through a spiritual understanding of this Science.

Mrs. Eddy Presents the Language of Spirit

In *Science and Health* Mrs. Eddy presents the language of Spirit. The *Concordance* to *Science and Health* shows more than a hundred and twenty references to “learning, learn, learns, learned, learner, and learners.” When the language of Spirit is learned spiritually it will enable us to regain our seemingly lost heritage of ability to commune with Spirit—to be one with God, with Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Naturally, this ability to commune with Spirit has always been here—it is eternal and ever-present—but it will

not be cognized and demonstrated until it is *learned*, and thus made one's own by supplanting material communion (misunderstanding) with spiritual communion, the spiritual understanding of our God-nature as Mind, Spirit, Soul, Principle, Life, Truth and Love. Our false sense of substance must yield to, and be exchanged for, the ever-presence of ministering Love.

We must be a "detached **BRANCH**" inasmuch as "the man whose name is The **BRANCH** [not a fleshly mortal] . . . shall grow up out of his place, [his own conception] and he shall build the temple of the Lord" (Zech. 6:12). The premise from which we work in Christian Science, is that God, infinite good, our true Mind, can be understood as a divine Principle, through a range of capitalized synonymous terms. And that our image—the image of Mind, Spirit, Soul, Principle, Life, Truth and Love—the image we name man—is our own spiritual idea reflecting all that we are as Mind, Spirit, Soul, Principle, Life, Truth and Love.

Mrs. Eddy writes, "The mutations of mortal sense are the evening and morning of human thought,—the twilight and dawn of earthly vision, which precedeth the nightless radiance of divine Life, our true Life. Human perception, advancing toward the apprehension of its nothingness, halts, retreats, and again goes forward; but the divine Principle and Spirit [*that we are,*] and [our reflection, the] spiritual man, are *unchangeable*—neither advancing, retreating, nor halting.

"Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of

good. Only faith and a feeble understanding make the earthly acme of human sense" (*Un.* 61:17-20).

Mrs. Eddy Had To Hide Her Discovery

Mrs. Eddy discovered Christian Science and the language of Spirit in an age of gross materialism, and she knew her discovery must be hidden until thought was prepared spiritually to accept the new language of Spirit and its revelation of the Science of being. Otherwise, she knew, her discovery would not survive the materialism, and hence would not eventually develop to reveal the true identity of our being as incorporeal, divine, supreme, infinite being. To her students Mrs. Eddy said, "Keep all I write closely in your heart. Few understand it yet, and if placed in matter it is killed" (*Essays & Other Footprints*, See Appendix).

At first Mrs. Eddy believed, if she could reflect the truth from God, mortals could comprehend it; but she found they could not. Material sense, which forms the basis of the thinking of mortals, is unable to understand the things of Spirit, until they are expressed in terms comprehensible to it. At that point mortals can begin to lift themselves and, in this activity, more and more of the truth becomes clear to them. As Longfellow has said:

"We have not wings, we cannot soar,
But we have feet to scale and climb
By slow degrees, by more and more
The cloudy summits of our time."

As one studies and ponders the textbook, he may not comprehend all that he is reading; nevertheless he gains

an imperceptible spiritual development, and he must trust that this growth is taking place.

Laura Sargent, who lived with Mrs. Eddy, related that Mrs. Eddy, upon completing a final revision of the textbook, exclaimed, "There! Laura, I have hidden it . . . and if I hide it anymore they will never see the Science in it." (See *Essays and Other Footprints* and *Miscellaneous Documents* in Appendix.)

But, of course, Mrs. Eddy knew it would be seen, eventually. When asked who would take charge of the cause of Christian Science in time to come, Mrs. Eddy answered, according to Henry Robinson's Biographical Sketch: "That question has resolved itself into a fatal mistake. I do not carry on the work myself. It is only through the influence of the Lord that I do it, and the Lord is the one who will carry it on. There is no more speculation on how the work will be carried on in the future than there is on what the future discoveries in astronomy will show, or what will be done in the nebulae. Why it is an infinite subject! So speculation is void. My life has been such a demonstration of this that it would amaze you" (*Essays and Other Footprints*, See Appendix.)

The Science in the Textbook Dawns on John W. Doorly

In less than six years from the time Mrs. Eddy left the human scene John W. Doorly, a teacher and practitioner in England, began a twenty-year quest and inquiry into the language of Spirit. By 1936 he had begun to see the system in Christian Science and had reached the conclusion that it

was super-important to have a better understanding of the seven synonymous terms for God. It is interesting to recall that in 1886, fifty years before the Doorly's discovery, Judge Hanna had seen the system in Science and Health. When he remarked to Mrs. Eddy about this system in the textbook, she said that it was too early to bring it out. "Give us another 50 years ..." she advised, and it was just 50 years later that John Doorly discovered the system.

John Doorly's life was a life of devotion to the cause of Truth and was characterized by great vision, moral courage, and singleness of purpose. His lectures and writings were fresh, dynamic and full of a warm humanity. His contribution to the Science of Christianity will continue to inspire and encourage all who are seeking Truth.

Doorly had been asking himself: "Is it right to call ourselves *Scientists* if we don't know the *Science* in our textbook?" Every science has elements with which it works. Our elements, Doorly saw, are the seven synonymous terms, the terms Mrs. Eddy uses to define God. We must learn from the textbook how Mrs. Eddy characterizes each of these terms; how she characterizes Mind, how she characterizes Spirit, how she characterizes Soul, Principle, Life, Truth, and Love.

A student in Mary Baker Eddy's 1888 class recorded that Mrs. Eddy told this class that the synonymous terms for God were basic for the Science, that, in fact, the synonyms for God are the Science. (*Miscellaneous Documents*, p. 51, preserved by Gilbert Carpenter. See Appendix.) This fact was not generally seen by the field until fifty years after Mrs. Eddy made this important statement, but, as

we have seen, the concept of the seven synonymous terms as being foundational for a Science had been slowly dawning on Mr. Doorly since 1916.

Echoes of Mrs. Eddy's poem, *The United States to Great Britain*, reverberate in their deep significance to Doorly's efforts in bringing forth a clear understanding of the "system," the Science, in Mrs. Eddy's textbook.

Brave Britain, blest America!
Unite your battle-plan;
Victorious, all who live it,—
The love for God and man.

Doorly and Team Begin Their Monumental Work

Around 1938 Doorly and a team of dedicated students—Dr. Max Kappeler among them—began their momentous work, a consecrated and comprehensive scientific research into the seven synonymous terms for God.

During the next twelve years, as Mr. Doorly worked with his students, revelation followed revelation until the three main categories of the Science of being and their relationship to each other came to light:

- (1) The *category of the seven synonymous terms*
- (2) The *operational category*: Word, Christ, Christianity and Science, showing how the seven synonyms operate in a divine infinite calculus
- (3) The *category of the four levels of spiritual consciousness*—the levels on which the elements of the Science of being operate. These are, in descending order: the Science level, the divine Science level,

the absolute Christian Science level and the Christian Science level.

Dr. Max Kappeler Recalls the Early Steps

Dr. Max Kappeler was a student of Mr. Doorly. In the late autumn of 1938 he obeyed a divine impulse to close shop in Zurich, Switzerland, and spend a year in England.

Doorly, now thoroughly convinced that the seven synonymous terms for God were foundational for the Science in the textbook, needed a team of co-workers for the monumental work of proving his hypothesis; so it seemed providential that young Kappeler appeared on the scene just as this critical and decisive activity was getting underway.

Besides Doorly and a few teachers of Christian Science, such as Laurie Sinton and Irene Oppenheim, the research group consisted of four Christian Science practitioners, one or two other people, and Kappeler, who referred to himself as the rookie.

The Research Group Yields Expansively to Their Hallowed Task

The little research group yielded expansively to this important assignment. To their hallowed task—which they considered a great privilege—they brought a prayerful and total consecration.

For seven months they met every Saturday, working from early morning till late evening, studying the seven synonymous terms for God in Science and Health.

How did they study them? "Well," explains Kappeler, "We just tried! And by trying we found out step by step how to do it a little better at our next meeting." One determined soul will do more with a rusty monkey wrench than a loafer will accomplish with all the tools in a machine shop. And, as Yogi Berra advised, "When you come to the fork in the road, take it."

They started by taking one synonym at a time. The definition of God starts with "Mind" so they began with Mind, examining each sentence in the text containing the term Mind.

Later in their study they devised a way of using four columns.

Under their column, "What Mind is," they wrote such ideas as "power," "law," "basis," "intelligence," etc. (See references to Mind at the beginning of the Mind chapter.)

Under the column headed, "What Mind does," they wrote "Mind heals, influences, directs, produces, forms, creates," etc.

Under the column, "What Mind deals with," they would jot down such negatives as "ignorance, heredity beliefs, illusions, mesmerism, minds many," etc.

Under the column, "How does Mind interpret itself?" they recorded ideas like "through revelation," or, "as all-knowing," etc.

Each reference was examined to see if it told them anything about Mind itself. Every time they found that a statement defined Mind through some idea they wrote it down, and made a list for themselves as they went along. This may sound easier than it was.

The research group realized they had to be very honest in this investigation. They couldn't interpolate or change standpoints. They saw they must continually ask, "What does *the text say about Mind itself?*" not "What does the text say about *man's attitude* towards Mind?" which is something very different since it would describe man's attitude and not Mind's peculiar distinguishing qualities. They had to be very alert, very strict, in their analysis; they had to be very pure so as not to get an incorrect, or falsified list, hence a false foundation to build on.

They soon saw one of their big difficulties was that they were inclined to put too much of their own interpretation into the text, with the result that instead of allowing the text itself to yield its value, their lists were loaded with interpolations they made because *they* happened to like it that way, or thought it ought to be that way, or *maybe* it might be so. Naturally this resulted in a terrifically long list of Mind characteristics.

Are the Synonyms Interchangeable?

When the researchers studied Spirit they got into even more trouble, recalls Kappeler. Here, in Spirit, they were faced with many of the same qualities, attributes, ideas they had jotted down as characterizing Mind. This same problem was to face them with each synonymous term. After proceeding through Soul, Principle, Life, Truth, and Love they were keenly aware their method wasn't right, because they saw many of the words on their Mind list were used more or less with every synonymous term.

They were now confronted with the questions: Was their hypothesis wrong? Are the church Scientists actually right in contending the synonymous terms are freely interchangeable and have no distinguishing characteristics that differentiate one synonym from the other synonyms? Or, was their *method* inadequate?

Being men of moral mettle, they turned their disappointments into helps, "as the oyster turns into pearls the sand which annoys it." After careful consideration *they decided their concept building method was defective*. They could see it must include certain rules of thumb in order to get to the core of the question.

They decided there must be a reason, for instance, why each synonymous term was characterized by power, and by law, even though these attributes were elsewhere specifically assigned to Mind. Why did Mrs. Eddy speak about the power of Mind, the power of Spirit, the power of Principle, the power of Life, the power of Truth, and the power of Love? Why did she speak of the law of Mind, the law of Spirit, the law of Soul, the law of Principle, the law of Life, the law of Truth, and the law of Love?

It was this feature of the textbook that caused Christian Scientists as a body to feel the synonymous terms were interchangeable, and to feel they were able to prove it from Mrs. Eddy's statements in the textbook, since she used characteristics like power and law with all seven synonyms. But, of course, church Scientists had not made, and still have not made, an in-depth study which would take *all* facets into consideration.

The Blending of Qualities

The church Scientists have not taken into consideration, for instance, what Doorly and his team eventually came to see, namely, that every synonymous term also has its counterfeit, and this has a bearing on why Mary Baker Eddy uses “power” and “law” with all the synonyms.

The teaching of Christian Science maintains that if we want to heal a negative problem we have to use the exact fact about the problem and not just *any* truth. For example, if the problem is something concerning the testimony of the physical senses we know it has to be dealt with through the fact about which the five physical senses are a lie. It is the counterfeit—in this case the testimony of the physical senses—that determines which synonym will be used. The physical senses are a lie about the senses of Soul. Thus, in a problem with the physical senses, which are a counterfeit of Soul, Mrs. Eddy uses the senses of Soul to counteract the testimony of the physical senses and dislodge the deceitful evidence of the physical senses.

To counteract and overcome false beliefs, however, we need power, which intrinsically belongs to Mind; therefore when we say “the power of Soul” it is a blending of Soul and Mind. When Mrs. Eddy uses the power of Spirit to overcome the ills of the flesh—flesh being a counterfeit of Spirit—we have a blending of Spirit and Mind. If the problem was the specter of imminent death, Mrs. Eddy would speak of the power of Life to resuscitate and revi-

talize; when she speaks of the power of Life to overcome death (the counterfeit of Life) we have a blending of Life and Mind.

The textbook is full of these blendings. In every case, the researchers began to see, it is the power of *Mind* that is meant—not the power of Spirit or Soul or Life—since they had learned that power intrinsically belongs to Mind.

It all became clearer to this little band of researchers as they acquired more skill and knowledge in the blending of ideas and they began to see how they operate as Word, Christ, Christianity and Science on the four descending levels of Science, divine Science, absolute Christian Science and Christian Science. Because much of the textbook is written on the level of Christian Science, which is the lowest and least absolute level, the level which deals with human problems and human needs, most of the references to the synonymous terms were these *blendings*. On the level of Christian Science, Mrs. Eddy deals with negative problems, and this can only be done by using the exact fact about which the problem is a lie.

Although a certain percent of the text is devoted to absolute Christian Science, where other rules govern, usually in the textbook Mrs. Eddy is dealing with a wrong sense, and *therefore the problem that is stated is the main thing* and gives the tone. On this Christian Science level, Doorly and his team of researchers realized that the *problem* stated in the text is the subject, and in order to set right this problem (the subject) Mrs. Eddy must use the right synonymous term. So, if Mrs. Eddy is dealing with the five physical senses—the testimony of the five physi-

cal senses—she is not free to say Life corrects it or Love corrects it. Only the senses of Soul can correct the five physical senses; but since power is also required, it would be the “power of Soul.”

Again, if the problem is the illusion of death, and the belief is that death has power, then what is the answer? The problem stated is that death has power. Through which synonymous term could they find an answer for the belief that death has power? Through Life. Because everyone believes death has power, the *belief* that death has power must be corrected through Life. So they saw they must use Life, to really be exact. But it takes power to correct—the power of Mind—so we have a blending of Life and Mind. Power is used secondarily—power of Life—because the problem is the first thing; the problem says death has power, so Mrs. Eddy had to offset it through Life being the focus of power. But power fundamentally is Mind, as the researchers had learned, so they called such statements a blending or a combination.

Method is Everything

The research team soon learned that method is everything. When they found and obeyed a few rules things became easier.

The textbook is written perhaps ninety-eight percent in combinations of the seven synonymous terms. Very seldom were the researchers able to get the pure tone of a synonymous term in their study of the text; only occasionally does the text *state* that Mind is power, and Mind alone is power. But even though power is mostly used in

the textbook in combination with other synonymous terms—the power of Spirit, of Soul, of Principle, of Life, of Truth, and of Love—the textbook does, they saw, unmistakably *characterize* Mind as power.

The textbook is a great symphony where all the tones blend. Only here and there the purity of one synonymous term shines through. Since almost the entire textbook is in these combinations, it was difficult for these early researchers to find the right method to separate these combinations and to see the pure tone of each synonymous term.

The Textbook Is a Symphony

In studying music we often find a symphony where all the tones are harmonizing together—they all join together. Very seldom do we have just a simple melody where one tone in its purity goes to the next tone in its purity, and we would feel, if that was all there was to music, that it wasn't very full or thrilling. The textbook is a symphony. To analyze that symphony we have to first determine what the pure tones are.

This was a difficult task for Doorly's team. They had to go through the wilderness. Gradually they discerned why their findings on the first round were not very conclusive. The little band soon learned that failure is instructive. When a student *really thinks*, he learns quite as much from his failures as from his successes. Problems are opportunities, and there are a lot of them around. As someone has said, "A kick in the teeth may be the best thing in the world for you." Step by step they learned

that the use of a synonymous term was, in most cases, determined by the problem stated—if it was a negative problem. *The negative problem determined what synonymous term had to be used to counteract it.* When the researchers became aware of that, *they had a rule for their method.*

A Challenge from the Board

After the group had been studying the synonymous terms in this manner over a seven-month period they received word from the Board of Directors in Boston that it was against the rules of the *Manual* for students to gather and think things out. Imagine!

Doorly then asked Max Kappeler and John Sinton to go over the findings resulting from their winter's work and cut out everything that wasn't absolutely conclusive. As stated before, they had made a voluminous list for each synonymous term because at the beginning they were not aware of the various rules governing this study—rules that must be taken into consideration in order to make a proper list. They knew their list was not yet at the point where it could be defended against criticism.

Their next step was to look up in the *Concordance* all the *qualities, attributes, ideas* they had listed under the seven synonymous terms, ideas like power, law, intelligence, substance, etc. They needed to see how these ideas are used in connection with the synonymous terms.

This was a different approach. By attacking the study in this manner they could more easily see when terms

like power, law, intelligence, substance, etc. were used as combinations, denoting a blending of two synonymous terms, or when they showed the intrinsic nature of a synonym.

Kappeler and Sinton Reduce the List

For this study Kappeler went up to Manchester where the Sintons lived, and Kappeler and Sinton worked together on the lists. To their surprise, using this method of looking up each idea in the *Concordance* they found they could cut out nearly everything. Before they were through they had only about ten percent left of that original long list.

Kappeler wondered what Doorly would say when the list was finally given to him. But Doorly soon put Kappeler's fears to rest by showing great pleasure. Said Doorly, "Let's only work on that which is absolutely conclusive; because if we build on that which is not absolutely conclusive it is like building on sand, in that it gets weaker and weaker and finally tumbles." He approved of a small list that was conclusive and fundamental. Only on a list that was fundamental could one safely build.

The human mind, of course, likes to have a big list. But many of our exact sciences have a saying that with less we can do more. This is true with regard to this synonym study—it is better to work for absolute purity and to leave open whatever is questionable.

Returning to Zurich, Kappeler went over the references to the synonymous terms at least thirty times. In

collaboration with his colleagues there, he brought out the ten *Compendiums* for the Study of Christian Science. Numbers four to ten cover the seven synonymous terms: Mind, Spirit, Soul, Principle, Life, Truth and Love. In England, Peggy Brook, collaborating with friends, brought out "*A Study of the Fundamentals of Christian Science*," a book which deals with the seven synonymous terms and also the divine infinite calculus. (See Appendix.)

The Need for a Questioning Attitude

Kappeler is often asked why he was able to follow and carry forward the teachings of Doorly, and his answer is usually that in the first instance he always had a questioning attitude and *questioned* everything Doorly said with a view to making sure he thoroughly understood the point under discussion. "When the *Verbatim Reports* came, I didn't read them the way most of Doorly's students read them," explains Kappeler, "I questioned them. I asked, 'Why does John Doorly epitomize this particular section as Mind? Why did he epitomize it in that tone of Mind which he has given? How did he arrive at his conclusion?'"

Many of the Doorly students were so impressed with the caliber of John Doorly they felt they could accept without question everything they read in the *Verbatim Reports* and so they never mobilized in their consciousness the most important thing, namely, the inquiring thought.

Using the Bible to Understand Tones

Kappeler also says he found the Bible a great help, especially in culturing *tonality*. When he, at a certain point in his development, was suddenly able to see the entire layout of the textbook (see last pages of this book), he felt this ability was in great part due to the fact that he had spent four years studying the Bible with the intention of seeing the *tonality* in it. He did not read the Bible storywise but tone-wise, always tone-wise. He was interested, he says, in reading a book of the Bible as a story of the seven synonymous terms. He read it as the story of a law that was happening right here and now, but which was illustrated through the symbolism of that time. He saw the stories were actually presenting an eternal unchanging law that is at work here, today—working on us right now. He saw that we need only to see the *structure* of a book of the Bible; it will then give us the law of that book, and that law is a present law. In this way Kappeler trained himself in *tonality*.

Kappeler also feels his ability to grasp the *tonality* as well as the structural interpretation of the Bible and the textbook was greatly enhanced by his launching on a teaching, writing, lecturing career immediately upon his return to Zurich. This could not be done without first gaining considerable understanding of the subject.

The fact that Kappeler *published* his German lectures, called for an even greater mastery of the subject matter, since the enormous amount of material in the *Doorly Verbatim Reports* had to be reduced to bare essentials in order

to minimize printing costs; and condensing something voluminous to just its rudiments is always an excellent way to thoroughly learn a subject.

All these activities developed Kappeler's sense of tonality. Revelation followed revelation with bewildering swiftness.

Doorly and Kappeler as Pioneers and Mature Scientists

According to Webster a pioneer is one who goes before, as into a wilderness, removing obstacles, and preparing the way for others to follow. Being a pioneer is not a profession for the faint-hearted. To clear the path for others to follow, in the Science of being, requires great love for Mrs. Eddy's discovery, a steadfast conviction that what God has spoken to this age through her is the way and sure foundation, and also the realization that no man can enter the divine system of reference by any other way. "In every age," Mrs. Eddy says "the pioneer reformer must pass through the baptism of fire." The careers of Doorly and Kappeler and the other dedicated students who worked with them have been no exception. But hindrances and obstructions only served to drive them forward; and their long-range goals have always been fully supported by the will to make them work out.

Never ones to feel allegiance to outmoded ways and concepts, Doorly, Kappeler and our other pioneering friends expected good results to follow their theories, or soon scrapped them for methods that promised more concrete results. Over the years, they maintained a well es-

tablished habit of charting new territory and pioneering without fear of consequences. And there has always been something characterizing these efforts that has lifted them out of the novice class, and set them on a level with the trained professional, regardless of the fact that these students had no special training in this area. Just as the rising tide lifts all boats, so did their understanding lift all divine seekers.

These Pioneers Possessed Wonderful Thought Qualities

From the beginning Doorly, Kappeler, and those who worked with them exhibited the qualities so necessary for both the pioneer and the mature Scientist. Definite independence of thought, total self-reliance, and a strong tendency to go it alone, along with a sharply defined critical sense, keen perceptiveness, well developed powers of observation, and a strong sense of purpose, were native qualities that greatly aided their calling.

As the long days hurtled past the midnight hour, the seven synonyms that tell us what we are divinely became clearer, as these dedicated workers pushed forward in their efforts to understand the *Science* of our being.

A natural proclivity for research and analysis of the Christian Science textbook kept them in the forefront of the independent Christian Science movement. These researchers were not gamblers; they did their homework, dispensed with non-essentials and emphasized simplicity. The assurance of success was prerequisite and they were willing to put forth whatever effort it took.

The Pioneers Push Forward

With total dedication and unflagging determination, aided by high creative ability and remarkable fluency, John Doorly, Max Kappeler, John Sinton, Peggy Brook, Irene Oppenheimer, Gordon Brown, John Morgan and the other dedicated students have produced many books and pamphlets, all furthering the Christian Science system's own contribution to the idea, all elucidating the order and coherency of the textbook. To comprehend infinite Being in its basic structure has been their quest; and they had the ability to perceive in every category set forth in the textbook, the great lines and structures in which alone the details find their right place and form. These wide awake students saw each aspect from the comprehensive point of view. Their books and pamphlets—written in spare moments and odd intervals between speaking engagements, teaching, healing work, and annual Summer Schools and Seminars—carry the mark of genius, the genius of reading what everyone else has read, but seeing what no one else has seen.

In the following pages I have tried to capture the substance of these early students' teaching on this all-important subject of the elements of our being, as they carried on faithfully, exploring what Doorly and his ground students had seen in Science and Health.

CHAPTER II
MARY BAKER EDDY'S GREAT
SUBLIME DISCOVERY

The Seven Synonyms Depict Our Being

As a yellow winter sun edges up into the somber sky, the people of earth shrug to life and do their deals on cell phones. The Christian Scientist prays: "This is the day the Lord hath made: let us rejoice and be glad in it." They think of the scientific statement of being, and rejoice that they can "awake to know their present ownership of all good." But seeing rampant error everywhere we can't just sail on, fiddle and tap our toes—we can't just shake our head wearily and go about our material business—wary and wary of crimes that would slide us into an abyss, swallow up our God-being, leaving us a backsliding basket case.

"Why should we study the seven synonymous terms?" we might ask.

The answer is that there is nothing more fundamental to our being, to humanity, than the question: "What is God?" and its answer: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, and Love," *for these seven synonyms constitute our being*, namely "the kingdom of God within [us]," as our true consciousness.

To comprehend Science and Health with Key to the Scriptures, an understanding of Mrs. Eddy's seven synonymous terms is therefore indispensable. The central subject of Christian Science is actually the investigation of the meaning of the seven synonymous terms. How do they operate? What is their purpose? How can we catch the meaning and spirit of these seven terms? *We must study these terms that Science and Health tells us constitute our being.*

These seven terms—Mind, Spirit, Soul, Principle, Life, Truth, and Love—are fundamental. They are the elements of our being. They are the groundwork, the basis of our being because they are really Being; they depict Being. The ideas of these seven synonymous terms depict *our* being. This means, when we approach the subject of the seven synonymous terms, we approach the subject of the one infinite Being which is our being. In reality *we are* incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Ask yourself, "What is life all about? If there is only one Being that expresses itself through the seven synonymous terms, is it profitable to occupy thought with all that mortal mind presents—which is only hypnotic suggestion? Is it worthwhile to think about anything besides the seven synonymous terms and what they stand for?" When consciousness is engaged in the contemplation of the seven synonymous terms, it is pursuing the only line that is beneficially productive. Nothing else really matters.

This simple insight is so profound that we should remind ourselves of it daily, and we should accordingly

patiently discipline ourselves into an intelligent routine of studying and reflecting on these seven synonymous terms for God, our true being. Then we will not be misdirecting our activity, our time, and our energy to something other than that which alone *is*, which is the Holy Ghost, the divine Principle of activity everywhere at work in the world executing the will of God.

Mrs. Eddy, the First in Human History to Teach the Science of Being

The only thing that is, is Being, which Mrs. Eddy explains through the seven synonymous terms. We can do nothing more important than to contemplate the nature of God, the nature of this eternal one, our true Being.

As we do this we can't help but constantly nurture a great awe, deep gratitude and reverence for Mrs. Eddy's divine discovery. Mary Baker Eddy was the first one in human history to see and teach that evil is unreal and to reduce the infinite to categories that are complete enough to encircle and embrace the whole nature of Being. This sublime discovery, its teaching and demonstration, was Mrs. Eddy's great achievement as a divine Scientist.

A Science Demands Categories

Without categories the subject could not be stated in its Science. Science means we can break up the subject into categories; when the categories of Science are understood, and the relationship between these categories is

comprehended, we can compute infinitely—we can compute any idea in this infinite One.

Every science—whatever that science is—is always an infinite subject, and is always characterized by the fact that the subject under consideration can be categorized in definite categories that can be understood. The infinite as a whole can never be understood as a whole unless we were bigger than the whole. A science, therefore, has as its aim the reduction of the infinite to a few simple categories that can be grasped by a student.

Mrs. Eddy Found the Categories

Mary Baker Eddy found those categories of the nature of Being that enable us to understand the infinite One, and therefore to grasp our forever oneness with the infinite One. Understanding how these categories interrelate we can then calculate or compute infinite individual facts within this infinite whole. This was Mary Baker Eddy's great discovery. It enables us to find the answer to all our questions for all our life problems, and to find that evil is unreal, hypnotic suggestion only.

Gratitude For Mrs. Eddy's Discovery

Standing in awe before the immensity of Mrs. Eddy's discovery we should daily realize we are working on a subject that is infinitely vast in its implications of our true being when seen as one with Being itself. Our gratitude for Mrs. Eddy's presentation of the one *Infinite* should know no bounds.

When we recall that only a very few out of the billions of people on earth have actually glimpsed the pure Science in the Christian Science textbook, we, who have had that privilege, should feel blessed and know it is the “gift of grace, given unto us by the effectual working of His power.” We should therefore also feel we have a sacred responsibility, and hold it holy and pure. We should be willing to take a stand for it, and should be willing to give to this subject our life, our hope, our love, our time, our energy, and everything we have. If we do, then it will be revealed to us why we were somehow chosen by grace to learn and know about this aspect of Being.

Mankind has struggled for thousands of years trying to find a way to understand the infinite One. Religions and philosophies have all tried in various ways, but no one before Mary Baker Eddy has ever found an ordered scientific understandable way—a learnable, provable way—to get hold of this subject. So we begin to see the extraordinary grandeur and sacredness of our study, and its impact on present universal world consciousness. Mrs. Eddy gave much that Jesus could not give 2000 years ago, as people then were not ready for it.

Capitalization

Mrs. Eddy built her system of Christian Science on fifteen capitalized terms, which fall naturally into three main categories: (1) Mind, Spirit, Soul, Principle, Life, Truth, and Love are the elements of our being. (2) These elements operate in a four dimensional calculus called Word, Christ, Christianity, and Science. (3) These dimen-

sions in turn operate on four descending levels of spiritual consciousness, namely, Science itself, divine Science, absolute Christian Science, and Christian Science.

In capitalizing these terms *Mrs. Eddy gave the world a new language.*

The subject of this book is the first category, the elements of our being, the seven synonymous terms. These terms—mind, spirit, soul, principle, life, truth, and love—are used in everyday language, but by capitalizing these terms Mrs. Eddy meant for them to stand for something *divine, something spiritual and divinely scientific* that depicts our true being as one with the infinite One.

We can see why it is a matter of great moment and consequence to gain a mastery of this subject since it concerns the core and pith of our being. It tells us what we are as Mind, Spirit, Soul, Principle, Life, Truth, Love. As we approach these seven terms with reverence and adoration, standing in awe before them, feeling a sense of wonder well up within us, they begin to yield their substance to us, and we simultaneously feel the unimportance of whatever is not concerned with Mind, Spirit, Soul, Principle, Life, Truth, and Love.

With these seven synonymous terms for God Mrs. Eddy built a bridge to the language of Spirit, which is wholly spiritual. What she seeks to convey with these terms is spiritual reality in its deepest sense, in its deepest structure. Since these terms mean something totally different from what they mean when not capitalized, the new meaning Mrs. Eddy has given them must be learned.

Mrs. Eddy speaks of the difficulty of spelling out in the limited language of mortals, the deep language of Spirit. The underlying structure of reality is spiritual and cannot be adequately spelled out in any existing human language because human language is limited and ambiguous. As we proceed with our study we will gradually see that the deep structure-language of reality cannot be properly represented in *any* human language. Human language is inadequate to really define what is meant *spiritually*.

Mrs. Eddy didn't give up when she encountered this difficulty with language. Instead she looked for a method of approximation that would be good enough to lead thought to the point where thought could take over and perhaps by itself make the last step, the last jump, and begin to touch the spiritual language. With the capitalized terms she built a bridge from the human language to the language of Spirit.

A clear disciplined grasp of the English language, careful study of the meaning of the synonymous terms, and especially knowing the meaning of synonymity will help us free ourselves of the limitation of terms and instead promote the rhythm and touch of the spiritual.

The Building Blocks

The seven synonymous terms are the building blocks of reality in the Science of being. They reveal the nature of Being in spiritual reality. In arithmetic the ten digits are our building blocks. In music the seven notes are our

building blocks. Likewise, in the Science of being the seven synonymous terms form our foundation for mastering the subject.

These seven synonymous terms require our full attention. We can never say we have finished studying the seven synonymous terms. Our study of them can never come to a climax where we can say, "I have done it." We will always be aware that we have never fully seen the import of our true being as Mind, Spirit, Soul, Principle, Life, Truth, and Love. We are embarked on a life-long study—a life-long polishing of our discernment, grasp, and comprehension of these terms, which are "the kingdom of God within [our consciousness]."

Why is this something incessant, needful of persistent pursuit?

Because we have to replace in our consciousness a deeply ingrained false sense—a material sense of those seven terms. It is a demanding task because it means a change of consciousness, a change of the inner attitude of consciousness. As we study the synonymous terms a change takes place; a consciousness begins to speak within us in a new language. As we culture our thinking in this new consciousness, which naturally and immediately feels, speaks, acts, and thinks in this new language of the seven synonymous terms, we get out of the old frame of reference. But of course, supplanting the old frame of reference with the new consciousness, the new frame of reference, takes dedication, total consecration. It must be as the Psalmist says: "Thou anointest my head with oil"—with consecration.

How Do We Approach This Study?

We must also be aware of how we touch the subject.

Having set the aim of attaining a new consciousness, a consciousness stamped by this grand seven-fold nature of Being, we must ask "How can I approach this revolution in consciousness so that I actually exchange the wrong for the right, and not the wrong for another wrong?"

If we don't understand that the seven synonymous terms have a very definite meaning, it is easy to exchange the wrong concept of them for a different wrong concept of them. The method of study is super-important. Without the right method we could spend our whole life and all our energy on the investigation and research, and it would lead nowhere. We must first have the right method, and then be disciplined and pure in clearly following the method. There are an average of five or six synonymous terms on each page of the textbook, and if we don't know what these terms mean, spiritually, we may be reading the textbook rightly, but reading it with a consciousness that is wrong.

How can we get hold of the right meaning of these seven synonymous terms?

First, we cannot put *our* meaning into the synonymous terms. We cannot substitute our humanistic "Christian" sense of them for the true spiritual meaning that Mrs. Eddy has given these terms.

Second, we need to use careful analysis rather than depending on intuition. Many students of Christian Sci-

ence feel they should get the meaning through inspiration, but inspiration usually turns out to be the human subconscious coming to the surface, and this isn't good enough. Inspiration is not the way to deal with a *scientific* subject. When we are dealing with a scientific subject we must use scientific criteria in order to approximate the subject itself. We should discipline ourselves into really wanting scientific criteria, and then we should try to use scientific criteria in order to analyze the meaning of those seven synonymous terms. Otherwise we are just putting our humanly subjective meaning into these divinely objective reality-*facts*. And this doesn't do the job.

We should admit that we do not know what the synonymous terms mean, and consequently we are not going to project into Mind, Spirit, Soul, Principle, Life, Truth, and Love our concept of them; instead, we are going to reason from the seven synonymous terms.

The Method

How can we reason from the seven synonymous terms when we don't know them?

The method is to first analyze the meaning of each synonymous term through all the *statements in the textbook* referring to each synonym, to get an approximate understanding of each of the seven terms.

We must ask, "What does *Mrs. Eddy* say Mind is?" not "What do I feel or think Mind is?"

This naturally means we accept that the textbook is God-inspired, that the textbook is pure revelation given to

Mrs. Eddy over a period of forty-five years, during which time she was shown the nature of the seven synonymous terms. So we start with the fact that Mrs. Eddy was transparent enough for Truth's revelation of itself to make itself plain, and she heard and wrote down the exact meaning of the seven synonymous terms. This is our axiom. Without this premise our study is merely speculation.

Naturally there are many proofs that Science and Health was dictated by God and that it was divine revelation. We will not go into these because these proofs have been covered elsewhere.

We must be objective enough in our study to let the scientific interpretation of the textbook define to us what these seven synonymous terms mean. We cannot let mystical pondering, inspiration, or meditation take the place of scientific investigation in our search for the meaning of the seven synonymous terms. We have to know what Being, itself, meant when Being translated itself to Mrs. Eddy as Mind, as Spirit, as Soul, as Principle, as Life, as Truth, and as Love. We want to know what our true Being knows about our true Mind, how our God-Being is interpreting to us what our Mind is, what the seven synonymous terms are.

A Science Must Know Its Constituents

There is no possibility for the Christian Science movement to survive without a scientific understanding of what the seven synonymous terms for God mean. A science that doesn't know its constituents cannot survive, and in

our Science the seven synonymous terms are the constituents of God and of our being, and are therefore the constituents of Christian Science.

Our Science is a science, and if it is a science it must have scientific methods to defend the science of it. We can't defend a science with mystical methods.

There is no shortcut in this study. Science cannot be taught in an easy way. It can only be taught as a science. There is only the scientific way to teach it and to learn it. Mrs. Eddy says "the platoons of Christian Science must be thoroughly drilled in the plainer manual of their spiritual armament." We had better get busy. We must drill ourselves in the plainer manual of our spiritual armament by culturing our consciousness in this new language of the seven synonymous terms so we more and more, in a natural way, begin to think, feel, act, and speak in the new system of reference.

We want to find out what God or divine revelation meant when it translated itself into the language of the textbook. This meaning must replace our meaning for those seven terms, so that we get a divinely objective sense of what these terms mean. Like an artisan, we must first have our proper tools. We must first become acquainted with our tools; after that we can begin to work with our tools, and see how they operate.

What Is Concept Building? — Tone Building?

We begin this study with "concept building" in order to get the conceptual meaning of each term. After that,

we “tonality-build,” which means we go over and over what we did in concept building until it becomes a *tone* and is independent of terms. It then becomes our consciousness, and finally our very being.

Concept building is our first step. It results in our knowing what is meant by the terms Mind, Spirit, Soul, Principle, Life, Truth, and Love when we see them in the textbook or elsewhere. As we culture ourselves in concept building, little by little the synonymous terms become *tones*—tones that are independent of terms. Next these terms *become our consciousness* and so are even further freed from the concept and the tone. Finally we see that *the seven synonyms are our being*, and we have a sense of being the nature of God—the nature of Mind, of Spirit, of Soul, Principle, Life, Truth, and Love. All this starts with building up the concept of these synonymous terms by properly analyzing what the textbook shows to be the characteristic ideas, the characteristic nature, of each of the synonymous terms.

To Build Up the Concept Mind

To build up the concept of Mind, for instance, go thru all the references to Mind. (You will find the references to Mind listed in chronological order at the end of the chapter on Mind.) We will learn how to do this as we go along through the seven synonymous terms with full faith. It is only by exercising our understanding, only by using it, applying it, that we get into the spirit of a term and so get the tonality of it.

As you go through the textbook, make a list of any references that cannot be verified by the given rules. They will turn out to be the most interesting ones, and will help greatly to culture our sense of the synonymous terms. For example, in the first chapter we referred to *power and law as intrinsically belonging to Mind* even though Mrs. Eddy frequently uses them with the other synonymous terms. To understand Mind we have to see why power is an idea of Mind even when it is used textually with the other synonymous terms. Govern and government are another example of terms Mrs. Eddy uses with all seven synonymous terms; we will take them up in more depth when we study Principle. We may know a pairing of terms is a combination, but we have to see when it is a combination, and why it is a combination. It is these combinations that will require most of our attention, and will do the most to culture our understanding of the synonyms.

Ponder the List of Ideas Associated With Each Synonym

Another point is to ponder the list of ideas associated with each synonym. (NOTE: These lists, based on the work of Doorly and Kappeler and their associates, are given at the beginning and end of the appropriate chapter.) When meditating on Mind, for instance, determine why all these ideas constitute a single tone, in this case a single tone of Mind. Why should all the ideas listed under Mind belong to one category and constitute a single tone? At first sight this may seem very difficult to see. But this is the point where *the literal*

sense of the synonym melts slowly into the spiritual sense of the synonym.

We have to see how to free ourselves from the letter, and how, rightly viewed, the letter is inadequate; therefore we must see the spiritual import of it. This point must be cultured so that we get into the rhythm of it.

For example, if we have a hundred ideas characterizing Mind we have to see why these hundred ideas belong only to Mind and not to Spirit, not to Soul. We have to see that they have a common denominator, a common tonality, so that, spiritually, we can spot at once whether they belong under Mind or under Spirit, or under any other synonym. This is what we have to culture, so that when we come to an idea that is not on our list we know which synonym it belongs to.

The Shortcut to Science

Do we have to do all this? It sounds like a lot of effort. Isn't there a shortcut? This slow process of *learning* is the shortcut to Science. Only in this way can we arrive at the point where we *spiritually* feel what belongs to Mind, what belongs to Spirit, to Soul, and so on.

As we go over and over the subject, little by little the new language of Spirit speaks. Gradually we can discern which synonym an idea belongs to, and then we have a definite order of consciousness, and no longer mix things up.

As we add new ideas to our lists we must be careful not to speculate, not to add ideas that blur the tonality.

Detecting the Tonality in the Bible

When we have a cultured sense of the ideas of Mind, Spirit, Soul, and so on—a sense that is independent of the terms, and so has become tonality—then we can detect the tonality in the Bible, as John Doorly, Max Kappeler and others learned to do. Then we will be able to translate the Bible into the terms of the textbook.

This process will also take time and effort. In the spiritual development of the idea, John Doorly first cultured his sense of the seven synonymous terms through the textbook, over years and years. Before he could open up the Bible he spent many years culturing his thought through the textbook. Only then did he have the key to the Scriptures. Only when he had a tonality sense of the seven synonyms that was entirely independent of terms, did he have the understanding of the Bible. He could never have seen the structure of a book in the Bible—none of us could—nor the layout of a book in the Bible, had he not first gained a very cultured sense of the synonymous terms from the textbook through the ideas characterizing the seven synonymous terms.

Most Christians come into Christian Science through their love of the Bible. The Bible is “our sea-beaten rock.” But how many of us truly understand it? We can only know what the prophets meant if we begin to understand their language, the language of God, which only the textbook gives us the key to. The prophets had to translate a spiritual language into the language of their time, just as Mrs. Eddy had to translate the very same language of

Spirit into the language of our time, adapted to our age. Through the seven synonymous terms we learn a Spirit language, *a tonality* language. If we know the tonality language we will hear the music everywhere, whether that tonality is spelled out in terms the textbook uses or in completely different terms. Then we too can open up the Bible and see its structure. When we learn the textbook we at the same time learn to read the Bible.

Acquire the Tonality Sense

As occasion permits we should ponder the ideas of each synonymous term so as to acquire a constantly improved sense of the tonality of each synonym. When we ask ourselves, "What is Mind?" the ideas can come in any order but always disciplined into the tonality of Mind. They don't need to be terms; they can be feelings, they can be an atmosphere, and so on,—until finally we lose the wordy sense of Mind and have just a rounded complete sense of Mind and have freed ourself of the list.

We establish a list in order to get rid of it; by establishing the absolute letter we establish the spirit. The correct letter is the spirit of it. This is revealed as we look up Mrs. Eddy's references to the letter and the spirit. There is no discrepancy between the absolute letter and the spirit.

Dear reader, as someone has wisely said, "If you're ridin' ahead of the herd take a look back every now and then to make sure its still there with you."

CHAPTER III GENERAL REVIEW

Why Stress the Intellectual?

Before going on to study the synonyms and the terms listed under each, let's review what we have seen so far.

Why is it necessary to stress the intellectual side more than the inspirational side in this study of the seven synonymous terms for God?

Mrs. Eddy uses "intellectual" in a positive way both in *Science and Health* and in *Prose Works*. In *Pulpit and Press*, vii:13 she speaks of our present time as "that advanced age, with its lenses of more spiritual mentality, indicating the gain of intellectual momentum, on the early footsteps of Christian Science. . . ." Christian Science is both intellectual and spiritual. It must be explained in order to be understood. As mentioned before, Mrs. Eddy has more than one hundred and twenty references to learn, learned, learning, learns, learner and learners in *Science and Health*, indicating that Science is something that must be learned.

Why Study the Seven Synonyms?

Nothing is more important than this study of the seven synonymous terms for God, since only a consciousness that is prepared can ultimately grasp Being's own decla-

ration and explanation of itself. God, the one Being—*what you are*, having “the kingdom of God within you”—has declared its nature and essence to be Mind, Spirit, Soul, Principle, Life, Truth, and Love. The central theme of Christian Science is the investigation of the meaning of these seven synonymous terms for God. In no other way can mankind find reality and the divine system of reference than through learning and assimilating the meaning of the seven synonymous terms. How do they operate? What is their purpose? How can we catch the meaning and spirit of these seven terms?

Why Are the Seven Synonymous Terms So Important to Us?

The seven synonymous terms depict our Being; and the ideas of those synonymous terms reflect our Mind. These seven terms are the groundwork, the basis, the elements of our being. What could be more important than the study of Being *that is our being*? When we become aware of this, we realize it would not be an economical use of our time to pursue other lines of thought or try to get answers to anything other than the question of the one Being that in reality is our being. This must be established at the outset. When consciousness is engaged in the contemplation of the seven synonymous terms it is pursuing the only line that is beneficially productive. Nothing else really matters, as pioneers like Doorly, Kappeler and other earnest students saw.

Is the human mind or the brain a factor?

No. Mrs. Eddy took the giant step out of the mental into the one Mind. She introduced the great fact, the great proposition, *that Mind, your true Mind, is All*, and Mind reproduces all, meaning that all is Mind, God's own Mind which has nothing to do with the human brain, human thinking, and therefore nothing to do with thought concentration, with mortal thought activity, thought manipulation, etc.

The insightfulness that leads us to contemplate the seven synonymous terms—which constitute God, our Being—is a totally spiritual realm. Since the seven stand for the infinite One, contemplating them simultaneously detaches and turns our thought away from the limited realm of human thinking, material thinking.

There Are Not Two Planes

Are there two planes—the spiritual and the material?

No. A student might say, "But I am still living in this world; I have a family to support; I have responsibilities."

He feels it is all right to think about the spiritual, but doesn't see that the spiritual has a connection with his present situation on the human material plane. This kind of statement indicates the student thinks there are two great self-existent entities or realities in being—a spiritual reality on the one hand, and a material or human reality on the other, and that in some mysterious way these two must be connected. It reveals the student hasn't understood the *facts* concerning the human realm and the spiritual realm. Blessed is the per-

son who sees the need, recognizes his responsibilities and actively becomes the answer.

Christian Science teaches that if we stay with the spiritual and only with the spiritual—if we go out from God, from the one Being, the seven synonymous terms—we are going out from the fact that God, our true being, is the All and the Only. Because it is the All and the Only it will take care of everything that exists in that All and Only. It will by itself take care of what happens on any level of experience that is lower, spiritually, than the wholly spiritual level. “In divine Science,” Mrs. Eddy states, “God is One and All; and, governing Himself, He, (meaning our own Mind, Spirit, Soul, Principle, Life, Truth and Love) governs the universe” (*Mis.* 258:13). God, infinite good, Principle, by governing Himself, governs also man, the reflection, as a lower level of experience. The higher controls the lower, the lesser.

There Are Not Two Realms

If we see this, namely, that the spiritual is the higher in the hierarchy of these levels—where the lowest level of experience is the material, which is the unreal, hypnotic suggestion, illusion, while a little higher is the human level, the mental, the psychic level of experience, and on top is the spiritual level—then we see that the higher, the spiritual, controls the lesser. This answers the question, “How does the spiritual realm relate to the mental and physical realm? What connection does the spiritual have with my present situation on the human material plane?” We see now that there are not two realms. The spiritual

controls the human and material—*it sees the material doesn't exist*. This is the great teaching that is unique to Christian Science. *There is no matter, no material realm*, except in belief, in error, hypnotic suggestion. There is only one Being, and in that one Being, the only reality is the spiritual. This spiritual reality is controlling the lower levels of experience, and so we begin to see that the mental and the material, these lower levels, are just opaque states of the human mind that resist the spiritual, and hinder its shining through our true consciousness, which in reality is “the kingdom of God within [us].”

Where Are Our Priorities?

We have to give our whole attention to the real. Where are our priorities? Do we give precedence to the spiritual, the divine? Or does our consciousness concentrate on the human, the material? Are we willing to set our priorities right? Do we have the courage—and it takes courage—to become totally engaged with the one Being, the seven synonymous terms, and learn what they mean? Is this foremost in our consciousness, in our heart?

In all honesty each one must ask himself this question. Without this genuine and sincere commitment to the one Being, the seven synonymous terms for God, we will never reap the fruits of the spiritual. We cannot pursue other lines of thought and expect to gather a spiritual harvest. We must give the spiritual our all. *It is that little extra that makes the professional* and distinguishes him from the amateur. Do that little extra! Only then will you succeed.

That little extra means making sure we are honest and consistent in our attitude. *Do I really believe that being is only spiritual?* Or is this just a religious belief? This is a question each one must answer for himself.

If we see that only the spiritual is eternal, that Spirit alone is infinite, then we will ask, “Why should I devote myself to the human and material—to anything outside the spiritual? Why should I dedicate myself to that which is limited in time, limited in space, in capacity, in possibilities, in faculties? Why should I dedicate myself to that which is not leading me anywhere?” If we actually believe that being is eternal then we will channel our devotion, our time and energy toward an understanding of the one Being.

This takes courage. Looking at the big calibers in the spiritual realm, like Jesus, Mrs. Eddy, St. Paul, or Martin Luther, we marvel at their great courage. They had to have it to carry out their mission. So do we.

The Seven Synonyms Become Our Being

Devoting ourselves to the investigation of our true nature is an awesome, inspiring adventure, leading us to the understanding that our true nature is the nature of the seven synonymous terms—Mind, Spirit, Soul, Principle, Life, Truth, and Love. We soon find that it is the pearl without price, and we feel it is a great privilege to have the textbook that teaches us the nature of our true being through an understanding of the seven synonymous terms for God. These are the “few things” which if we are faithful over them, will make us ruler over many. Here

we have such a few things—only seven synonyms—but if we are faithful over those few things they will make us master over everything.

These “few things” may seem at the beginning to be just terms, but actually they are our being, our true being, our eternal being. Once we incorporate them into consciousness, they take over and become our being; they are no longer something objective, something “out there” that we study. *This is why Mrs. Eddy could say, “We will find ourself Life, Truth, Love when we understand them”* (S&H, first edition).

Mrs. Eddy indicated that these seven terms were the basis of her Science; and we can see it is only when we have a correct grasp of these seven synonymous terms that we can build a real Science on them. We can’t build a spiritual Science on anything other than the seven synonymous terms for God. In order to build a Science on them we must feel them *living* within us; they must become real identities of being within us; then they become a perpetual revelation. “The kingdom of God is within you.” Having submitted ourselves to the unremitting discipline that culturing the seven synonyms requires, our reward is unceasing revelation. These seven terms contain within themselves the power to reveal new insights, to reveal the Science of being.

“Science Reveals”

A further step in revelation is never something external or objective that we must grasp or get hold of. Revelation is something within one’s own consciousness.

“The kingdom of God is within you,” and it begins to grow out of itself. Therefore Mrs. Eddy says “*Science reveals*,” not “God reveals.” Once these seven synonymous terms consciously become our own being they build up within ourselves an ever-growing, ever-revealing Science. Being has no end, neither does revelation. This is the fruit and offspring that an intelligent culturing of the seven synonyms bears. “The kingdom of God is within you.”

Is there a shortcut? No, the meaning and substance of the seven synonymous terms must be mastered by each individual student. We can't circumvent or escape this task, this privilege. It would be a vain attempt, since in an understanding of the seven synonymous terms lies the key to the whole Science of being.

How We Become the Seven Synonymous Terms

This is not a merely academic study, but a study which concerns the core of our being. If one is interested in any other subject, say in trees, or in butterflies or beetles, he will always study that subject as an object, an object over there. If he is interested in trees, he studies trees, but he never becomes a tree. *But if one is interested in the very being of the seven synonymous terms he BECOMES the seven synonymous terms.* The energy we put into the study of the seven synonyms is not being put into an object outside of ourselves. The seven synonymous terms become our own state of being, as we enter into the consciousness of the one Being, since “the kingdom of God is within [us].” We *are* these seven synonymous terms and through our study *we become aware of what we are.*

Our study builds up a new consciousness. It is not only a new consciousness about something; it is the new consciousness of our being, of what we are. It is the consciousness of the “kingdom of God within,” which expresses the new man. It is a completely new concept of God—Mind, Spirit, Soul, Principle, Life, Truth, Love—and of man—our full and final reflection.

Because consciousness determines our world experience, naturally an investigation into the subject of the one Being brings us a different world picture, a different world image, a different world experience. Thus we are considering here a subject of enormous and far-reaching consequences.

Do We Apply the Seven Synonyms?

We hear students say, “I study the seven synonymous terms but I don’t know how to apply them. How can I apply them? How can I make them practical?”

The question “How can I apply the seven synonymous terms?” is a wrong question. You can’t apply the seven synonyms like you apply a poultice, and watch what it does to the problem. The seven synonyms are just words, just concepts, until we begin to understand them, that is, until they become subjective within consciousness, become more and more our own consciousness, our whole attitude of life. Our consciousness determines our life experience; if the seven synonymous terms have become our consciousness they apply themselves. It is all a matter of culturing our consciousness in an *understanding* of

the seven synonyms; then they become our consciousness, *and they apply themselves.*

Contemplate the wonder that results from filling consciousness with an understanding of the seven synonymous terms. The impact of this understanding generates a capability that governs both man and the universe. We don't have to take our knowledge of the seven and plaster it on a situation. *We only experience what we have in our own consciousness.* If we build up in consciousness the true nature of being, and understand this nature of being, as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love," we no longer ask, "How can I apply it?" It will apply itself.

You may not even like how your new consciousness applies itself. That wonderful, pure, spiritual state of consciousness will begin to remove and banish all those human characteristics that obstruct our attainment of true spirituality. It will do this even if we don't like it. The spiritual idea will countenance no error, no quality of error. It will remove all that is offensive to the spiritual idea.

We will see that the spiritual atmosphere we build up is the Christ to every situation. It is the savior, the solution, the resolving power to every situation. Know, then, that as the seven synonymous terms become your consciousness and expel all materiality, they become your Christ, your savior. They will take care of you, lead you, define your mission, open your vision to a whole new frame of reference. They will prepare the way so you can go forward unharmed.

This is the answer to, "How do I apply it?"

Mrs. Eddy's References to Application

Mrs. Eddy does speak of application, but in a very different way. The only application is to see that we are at one with the seven synonymous terms. It is not applying the seven synonymous terms to a problem. We must become synchronized with the whole tone of Truth. This is our application, and our practice. We must get into the tone and rhythm of it and let those seven synonymous terms work for us.

The Synonymity Principle

Our first tool in getting the tone and rhythm of the seven synonyms is the synonymity principle. The synonymity principle is a question of language. Nobody really knows how language came into existence. The first human being must have had a small vocabulary, but we do not know yet how language developed.

It is thought that the first word was "ma." This seems to be the first word a child can pronounce. All over the world we have "ma ma" for mother. Gradually that first sound was modified to take on new meanings. From there, other sounds were added and new meanings were attached to those sounds as the language developed further, but some of the most important words we have today still hark back to that root word "ma," like mater (mother) and matter. Through the synonymity of the word "ma" we had the development of the whole language.

Most linguists agree the synonymity principle ruled the development of the language. This means that from a

small vocabulary, or perhaps just one or two words, an expansion took place. Different shades of the meaning of “ma” developed, and with every new shade something new could be expressed. By the differentiation of those shades people could build up quite a large vocabulary, giving us the instruments for communication and for the identification of many different things.

For example, at the beginning, when language was concerned primarily with material objects, perhaps the symbol “tree” stood for all trees. Then from “tree” came the further shadings of various kinds of trees—oak, pine, fir, maple trees, etc. Maybe at first there was only a general symbol for animal, but that gradually expanded through new shadings into various kinds of animals.

Here we see that the principle of synonymity results in one word with a general meaning and many synonyms surrounding it, all referring to that one general term, but differentiating in some way from that general term.

This is the same principle Mrs. Eddy used. She had one term for the whole of Being, namely God, or Being. But she saw one can express that one Being in different ways; it can be seen from different angles, but always remaining the one Being, never changing into something else. The seven synonyms are just different accentuations of the one Being, according to the need or the requirements of the situation under consideration.

This shows us the synonymous terms are always overlapping with the general meaning. You have the term “tree.” Then you have “oak” or “pine,” but these terms still denote trees, so they overlap with the general term

“tree,” but showing an oak or pine as a special kind of tree. It is the same with Being or God; the seven synonymous terms are always overlapping with the general meaning of what you divinely are as Being or God. They never diverge or deviate from being aspects of the infinite One, of being all that the infinite One is.

Why We Need Aspects of the One

Why do we need different aspects of the One? Doesn't this make it more complicated? Why not just go back to the original, and only say Being, or God?

Without the seven aspects we would have no differentiation; and we could not communicate the exact meaning of that term, Being, and we could not build an exact Science on it. A Science demands differentiated and identified concepts to build on. These concepts must be so clearly differentiated from each other that they form identity units, units that are very exact, very defined, each with a clear-cut value. Only on such a basis or foundation can a *system* be built, can a *Science* be built.

A linguist in explaining the synonymity principle might take the term “to die” as an example that lends itself to an easy explanation of the synonymity of words.

To early man death must have been a mysterious and perplexing experience and they no doubt had a term that meant to die. Today we have a few dozen synonymous terms for it which we use in a discriminating or perhaps delicate way. A dictionary of synonyms will show the great variety of terms in use to express this concept of “to die.” These might include, for example: to breathe

one's last; cease to live; depart this life; to end one's days; to be no more; to go off; to drop off; to pop off; to peg out; to lose one's life; to drop dead; drop into the grave; close one's eyes; to give up the ghost; to make the great change; to take one's last sleep; to go the way of all flesh; to kick the bucket; to hop the twig; to turn up one's toes; to join the great majority; to go west; to have had it; to pass away; or to cross the Styx; to de cease; draw the last breath; to pay the debt of nature; go to the eternal rest; reach the Stygian shore; partake of the great adventure; to expire; to pass on; to hand in one's checks; to perish; to go to the happy hunting ground; shuffle off this mortal coil, etc.

Synonymous Terms Not Freely Interchangeable

These synonymous terms are not freely interchangeable. We can see these expressions all have one common denominator, namely, to die, and yet they give different shadings. If instead of saying "he died" we use one of these synonyms, a new meaning is brought in. We give to the sense of dying a specific meaning when we take a synonym for it.

Care must be exercised with regard to which synonym one takes. A pastor giving a burial ceremony must be careful which synonym he chooses out of the above list. He would hardly say, "Mr. A turned up his toes two days ago," or "he pegged out." The pastor must choose an expression that suits the occasion and is adapted to his point of view. He must choose those expressions that fit into the philosophy or religious concepts he holds.

Here we have a great field, the great array of terms, all meaning ‘to die,’ and according to the angle from which the subject is viewed there are overlapping synonymous terms referring to it.

You can see that you fill in this term, “to die,” according to what you bring in from the outside. If it is a gangland murder you might say “he perished like a dog.” If it’s a Baptist funeral the minister says “Brother Ben has gone to heaven.” The term changes according to the new field that is brought in. The more aspects we bring in, the greater will be the number of synonyms, but you can also see the terms are not freely interchangeable; the pastor must be careful which term he chooses for his burial ceremony so as not to alienate his flock.

We are dealing with a similar proposition in our work with the seven synonymous terms for God. Here, again, we have a common array surrounding a common term, God. According to the angle or view from which we are speaking we may say “Mind” or “Spirit” or “Soul” instead of “God,” focusing on different aspects, but always meaning the whole of God.

Defining the Terms of an Infinite Subject

Another unique approach Mrs. Eddy took to the Science of being was to choose a rare and exceptional way for defining a term. It is an unmatched, unparalleled approach.

In any other science, and in everyday language, when a term is defined, it is exclusive. When a dictionary defines “chair” the definition given is so specific it could

not be confounded with a table even though both have four legs. In ordinary language a definition always defines; it makes definite, but it also makes finite. The meaning is limited to that one thing, so there is no possibility of confusing it with something else, under that term.

Mrs. Eddy couldn't use this ordinary method of defining words because her subject was *infinite, the infinite One*. Her subject could not be finitized; it could not be defined or limited so that it is distinguishable from something else, because it is always, ultimately, everything. This forced Mary Baker Eddy to find a completely new way of defining terms like God, or the infinite One, through synonymous terms, a way not allowed in the ordinary way of giving definitions.

People who have been in Christian Science and who have slid more into the mystical line of Christian Science feel that a God who is infinite cannot be defined because it is not possible to give a definition of something that is infinite. They contend that every definition limits the infinite. They therefore eschew defining God, or Being, on the grounds that it is impossible to define the infinite with finite terms. This seems logical to them, because it is based on the way definitions are used in other fields of science.

Mrs. Eddy Found a Unique Way

Mrs. Eddy found a very unique way around this problem, by using the principle of synonymity with an array of defining terms that all mean the infinite. *Mind, Spirit, Soul, Principle, Life, Truth, and Love all mean the infinite*. They never mean less than the infinite, and yet they

show the possibility of differentiation—of differentiation according to the aspect or the approach that is used for defining or describing the infinite.

This is the principle of synonymy. We have God, our true being, as an infinite subject, but we can define this one God through seven synonymous terms which are not outside of that term “God.” The synonyms are inside the field of “God” and always mean the whole, even though from a differentiated standpoint.

If we define God through the seven synonymous terms, and each synonymous term means the infinite, then (*and this is the important point*) each synonymous term can only be defined rightly through the other synonymous terms. One synonymous term cannot stand by itself. By itself it is never a concept, defining God. Each synonymous term is only defined when it is defined through all the other synonymous terms, which are “the kingdom of God . . . within you.”

Take Life, for instance. When you say God is Life, or Life is God, then you must define Life through all the seven synonymous terms because only that is Life which is at the same time Mind, and at the same time Spirit, Soul, Principle, Truth, and Love. If it isn't all seven of the synonymous terms it isn't Life.

This is a completely new and unique way of defining terms. A house, table, or chair would never be defined through synonymous terms, but through its own characteristics. A house can be a house without having any relationship with a synonymous term for house. It is not so in the Science of being.

In the Science of being we have an infinite subject and then have the difficulty of defining that infinite subject without making it finite. If we define that infinite through the seven synonymous terms, that is still only one step, the primal step. Next we would have to ask, "What is Mind?"

The answer would be that Mind is Spirit, it is Soul, it is Principle, it is Life, it is Truth, and it is Love. That would have to be the first answer in defining Mind. The synonymy principle says, if you have a synonym for God, it is at once synonymous with all the other synonymous terms. There is no Mind without Spirit, without Soul, without Principle, without Life, without Truth, without Love. It is only when we define Mind through the seven synonyms that we have the infinite concept of Mind.

Differentiation

Throwing a stone into a pond makes a ripple leading to a second ripple, a third ripple, going out and out into more and more detail. If we have Mind, we can also ask, "What does the term Mind itself mean?" We are then asking, "What are the characteristics of Mind that differentiate Mind from Spirit?" Thus we come to differentiation.

We saw that in order to define a synonymous term for God we have to define it through all the other synonymous terms, but if we define Mind through Spirit, Soul, Principle, Life, Truth, and Love, the next question is, "How does Mind differentiate itself from Spirit and Soul, if we

have to define Mind through Spirit and through Soul?"

These questions bring us to a further ripple in our system, where we have to see how each synonymous term differentiates itself from every other synonymous term. Here we get *differentiation* within the oneness. This is not found in any other science. Mrs. Eddy had to find an original and totally new way to define Being because she was dealing with an infinite subject, a subject that couldn't be limited in any way.

The differentiation of the synonymous terms is brought out in the ideas that characterize them. Each synonymous term has its own characteristics, attributes, and qualities, and as we go on in this book we will explore these, for each of the seven synonymous terms.

A Great Step Forward

It was a great step forward when Doorly, in his investigation of the textbook, asked himself, "What differentiates Mind from Spirit, though they are related to the same thing, namely to God?" and he and his students began to study those ideas that differentiate each synonymous term from every other synonymous term.

The synonyms are all related to the infinite One, and yet they are differentiated. We first have God as a general term, then overlapping it are the seven synonymous terms, again all being God itself—for there is nothing outside of God, nothing in addition to God. These seven synonyms, or seven aspects, all bring out the nature of God.

Then we see how each synonymous term is differentiated by the ideas, qualities, attributes that characterize

it in a specific way. We can then see that every idea of each synonymous term is also synonymous with God. We never leave the field of the one Being. Even if we analyze the synonyms for God into their ideas, we find that each idea must be synonymous with every other idea of all the other synonymous terms. This is clear, because they never leave the infinite.

How Christian Science is a “New Tongue”

This is what distinguishes our Christian Science language from ordinary everyday language; and this gives rise to a difficulty—a great difficulty—because we live with our everyday language and use it constantly.

In everyday language the terms we use are not synonymous. In everyday language we have the term God, but everybody defines this term in his own way. There is no definitive definition of God, and each one means something different when he uses the term God. In everyday ordinary language our synonymous terms for God—Mind, Spirit, Soul, Principle, Life, Truth, and Love—are not capitalized, and what they stand for in ordinary language does not make them synonymous with God. Nor are mind, spirit, soul, principle, life, truth, and love synonymous with each other as they are used in everyday ordinary language. When a natural scientist speaks about his principle, that principle is not synonymous with soul, or with love. In everyday language these terms are not synonymous.

This distinction also applies to the ideas, qualities, and attributes characterizing the seven synonymous terms. In

the Science of being, these, too, are synonymous. If we take intelligence as an idea of Mind in Christian Science, and take joy as an idea of Soul, we find that intelligence and joy are synonymous because each refers to a synonymous term, and the synonymous terms refer to God. But this is not so in ordinary language.

This is a big hurdle for us. We must master a completely new language in Christian Science, a language that has a different meaning and content than ordinary language. Though we are using the same terms we must constantly shift to a different meaning when we are talking in Christian Science, in the new tongue, where every term, in the last analysis, is synonymous with God, since we know nothing exists apart from God, the infinite One.

Why Don't We Have a New Language?

Someone might ask, "Why don't we have a new language, a specific terminology such as any other science would use?" In biology or cybernetics, for instance, they use new terms to express the new ideas they bring out. They coin or form new words, often going back to the Greek or Latin to form new words, such as cybernetics (which meant steersman in the Greek). Then they give each word a definition which must be learned.

Why didn't Mrs. Eddy, or why don't we, invent a new language like natural scientists do—one that brings out the meaning that we want to bring out, which is so distinct from ordinary language that it can't be mistaken?

Naturally, Mrs. Eddy could have done that. She could have coined new words from the Greek and Latin that

would have been distinct and unmistakable in bringing out her meaning. But we are glad she didn't do it, because using the terminology she did, enabled her to build a bridge between everyday experience and the new teaching of Christian Science.

Capitalization

But Mary Baker Eddy had to do something about the new terminology to set it apart from the ordinary meaning the world gives to "mind," "spirit," "soul," "principle," "life," "truth" and "love." Capitalizing her synonyms for God was an easy way to introduce seven new meanings. This capitalization was only useful, of course, for the *written* word. This leaves the spoken word in Christian Science inadequate until such time as we have a common agreement that when we use certain terms we know at once whether they are capitalized or uncapitalized.

Mrs. Eddy created a new terminology, characterized by its use of capitalized terms in the written word, and in the spoken word by terms that sound familiar but have completely different meanings. In order to understand the textbook we must learn this new language.

We think human language developed—perhaps over a period of a million years—from maybe a single syllable into many variations, finally generating thousands of words. The language Mrs. Eddy introduced was built in the opposite way. Instead of going out from a single syllable, a single finite idea, and adding to it, she went out from the whole, namely, from the term God, from the most

comprehensive sense. She said, "There is one Being. I'll take in the one Being in one term, God. Then I will break down that one term, just like Moses broke down his vision on the Mount, and gave the Commandments." She broke down her vision of God, analyzing it through the seven synonyms. She then had seven aspects of the whole, identified by the use of capital letters, to mark them as distinct from the old usage.

Speaking In New Tongues

Mary Baker Eddy's new language, the language of Spirit, does not stop with the seven capitalized terms, of course. Mrs. Eddy again broke those seven down by characterizing each one through specific ideas. Therefore—*and this is an important point*—each one of those ideas, like intelligence, law, cause, guidance; ideas like unfoldment, order, fruit, etc., all the ideas that characterize the seven synonymous terms, mean something completely different from what they mean in ordinary language. Because this is the language that has been deduced from God through the principle of synonymy, each one of these ideas is synonymous with all seven of the synonymous terms and the seven are synonymous with God. Each of these ideas therefore gathers a totally different meaning than we have for that term in ordinary language.

We are now engaged in learning the *method* of culturing ourselves in a new language. It is a language that was not built up humanly. It is the divine language that was deduced from the one God. It is the language of Spirit. Even if we use, as symbols, such human language terms

as law, creator, cause, order, unfoldment, identity, etc., we are speaking the language of Spirit, because Mrs. Eddy has given these terms a new meaning, a divine meaning. We are “speaking in new tongues.”

If we would speak in new tongues, in the language of Spirit, we must be aware that it is the language of God, and is not the human language. It is the only language that Being understands, and that Being speaks. Training ourselves in this new language takes a lifetime, but it is necessary if we are to address the one and only question that is important, namely, our Being.

The One-Value Language

This language of Spirit has another quality; it is a one-value language. It is a language that has only one value. It is completely free from a dualistic sense, from the two-value logic. We will come back to this theme of the one-value logic as we go on, and we will explain the importance of it.

We can see that when we speak this new language of Spirit we always go out from God. We see that God is the only One, and is never dualistic. Therefore everything we say, with reference to being, has the same nature as God Itself. It never has an opposite nature. It is never dualistic. This is why it reasons only in the one-value logic. The human language always reasons in the two-value logic, giving reality to evil, to God’s counterfeits, as well as to God, good, but *the one-value logic gives value only to good.*

Human reasoning, up to very recently, has always been dualistic. The human mind can only reason in opposite values: something is either high or it is low; it is either great or it is small; it is either right or it is wrong; it is either dead or alive; it is either true or it is false. The human mind always considers both aspects of something. It is dualistic. It says something is right but everything else is wrong. It has two realms and classifies one realm against the other realm. It at all times has in view a dual realm, one realm opposed to the other realm. Out of that dualism we have reaped the characteristics of the human mind which is constantly at war with itself, constantly engaged in strife and struggle, with its counter views and counter powers. It is always a battle.

Training Ourselves in the Language of Spirit

Not so with the language of Spirit. If we train ourselves in the language of Spirit we think only in the one-value of Being. Spirit is the only. It has no dualism. It only speaks about the one and only Being. Training ourselves in the language of Spirit, we only think in terms of the one value of Being, and we use *the one-value logic that maintains good is real and evil is unreal; evil is not a value*. Nothing opposite to Spirit enters our calculation, our thinking. In the spiritual language we never run against something. There Life is the real, death is the unreal, the illusion; Love is the real, its opposite is unreal; order is real, disorder is unreal; intelligence is real, ignorance is unreal, illusion. Error of any kind is not a real value. Only that which comes from God, good, is a real value.

The study of the synonymous terms brings us an entirely different inner consciousness or attitude because we realize there is only one Being; “the kingdom of God is within you,” and everything has to be explained as within that one Being—from the standpoint of being within that one Being. Whatever the term is—even if it is a counterfeit, a nothingness, such as sickness, or the sum total of human misery, or sin, disease, death—whatever the term is—in the language of Spirit it must find its explanation in the one Being, or we have not found our answer in the synonymous terms.

Resolving the Dualistic Sense — Restructuring, Reculturing Our Consciousness

What we are trying to achieve in a practical way is something big, something unparalleled in human history. Through learning the synonymous terms and their ideas, and their further implications, *we will resolve the dualistic sense within ourselves*. As we will see, *Spirit means “the only;”* this is why this new language is called the language of Spirit. It is wholly good and has no dualistic sense within itself.

The practical use of studying the seven synonymous terms is now evident. It means that *we are beginning the reculturing of our consciousness, the restructuring of our consciousness*. The old human language with its dualistic values, where we thought, for instance, that good was real but evil was a reality also, is being replaced. We are now establishing consciously, through discipline and through exercise, a completely new consciousness. This

new consciousness always flows out from the one God, the one Being. The seven synonymous terms are still the one Being, because each synonymous term is one, and from there we still look out to the infinite ideas characterizing these seven synonymous terms, which are still one and are synonymous with God. *This new consciousness can only think in one-value logic where intelligence is a value, but ignorance is unreal and is no value; good is real and is a value, but evil is unreal and is not a value; life is real, and is a value, but death is unreal, illusory, and is not a value, etc.*

Reeducating Our Consciousness

We are going to reeducate ourselves in this new language. The implications of this reeducation are stupendous. *A billion-year tradition ingrained in our consciousness must be changed.* The mortal, human way of thinking must be supplanted and superseded with the divine way. To rid ourselves of dualistic thinking, our consciousness must be restructured, reeducated, and recultured consciously.

Reeducating our consciousness will be a step by step program. Step one, as we said, will be devoted to “concept building”—the building of new concepts.

If suddenly we are faced with Mind, capital “M,” instead of mind with a small “m;” Spirit, instead of spirit; Soul, instead of soul; Principle instead of principle, we must know what these capitalized terms mean. *We must get a clear “concept” of the terms Mind, Spirit, Soul, Principle, Life, Truth, and Love.*

Concept Building

We will start with Mind, which, before we build it up through our meticulous study of it in Science and Health, is just an empty shell. We are going to build it up with concepts that are adequate, and when the shell is full, when that concept is full, we will see that the concept has the nature of an idea; it is now clear, but it is still a concept. We will have clarified to the human mind a concept of one of the seven synonymous terms. This is called *concept* building. Thereafter when someone says Mind, we know whether the speaker means Mind with a capital "M," or is referring to mind with a small "m." When Mind is meant we now have a concept that is full. We know, too, that the speaker and the listener give the same meaning to Mind with a capital "M." They both speak the same language now, because of this concept building program that was undertaken.

Once we have this true concept we can go to the second stage: *tonality* building, or tonality culture, where we culture those concepts until they become a tone within us, a tone of consciousness that is independent of terms. Tonality building gets rid of the concepts by replacing the concepts with just hearing the tone of these synonymous terms. Then, when someone says Mind, and you know it is Mind with a capital M, you don't recount and enumerate all the qualities, attributes, and ideas that characterize Mind, but you just know the tone, Mind. It is now a tone that is independent of all the ideas characterizing that term. This means tone-building enables us

to drop that burdensome list of ideas we built up during concept building. We just have the tone.

Tonality Building

Once we have the tone, that tone is really much bigger than the list of ideas we had before in the concept-building activity, because when we have the tone we can hear and see Mind even where those specific terms that we learned characterized Mind do not appear. In the Bible, for instance, many of the words we found in Science and Health as characterizing the seven synonymous terms do not appear, yet the tone of them is there and is discernable to thought cultured in the tones. The terms Soul and Principle do not appear in the Bible, but the tone is there. If we have the tonality of the seven synonymous terms we free ourselves of the individual terms characterizing the concept of Mind and of Spirit, etc., and yet get a much bigger sense of what the seven synonymous terms mean.

This is tonality building. When we have mastered tonality building we can read the textbook quite differently. We will be able to read the Bible intelligently, and other books as well, and we will also see nature and happenings differently, because we have *a tonality-cultured consciousness*. We will have within ourselves what we might call a divine consciousness grid, with which we can scan practically everything within our life experience, and give those experiences proper interpretation. The Bible, the textbook, and our life experiences will all find new interpretation.

Consciousness-being Building

When we have mastered this tonality building we will go to a third stage, to a stage of *consciousness-being building*; that is, to being conscious of those seven synonymous terms as our own being. In this stage we are culturing ourselves into *being* those seven synonymous terms. This is not just having a knowledge of them as though they existed somewhere objectively, as something we can look at and think about. This means knowing them *as our own being*, and seeing there is no discrepancy between the one Being and our being. The one Being is actually our beingness.

This third step is again a stage we can culture with various methods until we feel *we are the very being of the synonymous terms*. This is the big picture of what we want to do, and it starts with concept building.

What Concept Building Involves

Thinking has to do with concepts. Concepts are experienced and symbolized through words—that is why we need language—in order to convey the message of concepts. At first mankind had concepts about objects, material objects. Only during the last twenty-five hundred years or so has mankind begun to think about spiritual concepts, or rather immaterial concepts.

We know from experience it is easier to teach children the meaning of words that define an object than to teach them the meaning of immaterial, unbodied words

such as honesty. Honesty is not an object a child can see and touch. You can't show him a picture in a book to explain it. You have to go through the procedure of telling the child a story which embodies the concept of honesty. Fairytales are used to transmit moral and ethical concepts. We have to build up such immaterial concepts as honesty, justice, mercy, generosity, kindness, etc. in a round-about way. We have to build up a whole situation which incorporates the non-material concept, and out of which that concept can be seen. From that point on the child knows what is meant by the term honesty.

We get the true concept of the seven synonymous terms in much the same way. We can't just say, "Well, here is Mind." Mind isn't something we can see. We must build up a whole story that brings out the tone of Mind. Words are used as symbols for concepts but a word is never the concept itself. To build up the real concept we need to use these terms to build a bridge between our understanding and the true idea—between the meaning and the term, the symbol. The term is never the thing itself. The seven synonymous terms are only symbols that stand for a whole concept. Terms that characterize ideas are only symbols. Only when we can fill that term with enough other terms to build up the concept, have we achieved something.

How Mrs. Eddy Uses the Term: Concept

It is interesting to see in the *Concordance* how Mary Baker Eddy uses the term "concept." We get the feeling that this term is a bridge Mrs. Eddy uses in order to bridge over from a material object to a spiritual concept. For in-

stance, we know the life story of Jesus, and in this regard, Mrs. Eddy says Jesus was the “highest human corporeal concept [note “corporeal concept;” corporeal concept of what?] of the divine idea.” Building up a true concept, a perfect concept, is the help that is necessary in order to understand ideas.

We need ideas to form a complete presentation of a concept. In another reference Mrs. Eddy says, “wait patiently for divine Love to move upon the waters of mortal mind, and form the perfect concept.” It is not just forming a concept that is important, apparently, but forming a perfect concept. And what is a perfect concept? A perfect concept would be to fill the empty shell of a term with all those terms necessary to make that initial term clear enough to form a complete perfect concept.

Just to anticipate what we are going to do, take the word intelligence. It is a term, a word. But what does it mean? In order to have “the perfect concept” of intelligence—what the word intelligence means—we have to fill the word intelligence with all those qualities which we attribute to intelligence, which are necessary in order to be the perfect concept of intelligence. This will necessitate the blending of ideas. For example, intelligence is only intelligence when its origin is in Mind and not in brain, it is only intelligence when it is spiritual and not material (and here we have given it a characteristic of Spirit), it is only intelligence when it reflects Soul, and we see that it is invariable and changeless, and doesn’t come and go. Thus we take in all that makes intelligence a perfect concept instead of an imperfect concept.

Human language says “intelligence” is a matter of using your brain, for instance, or intelligence is something we gain through academic study. For us, in Christian Science, that is an imperfect concept. We build the perfect concept of intelligence by blending intelligence with all the other ideas of the seven synonymous terms. Only when it is blended with all the other ideas can we say we have the true concept of intelligence, the perfect concept.

When Intelligence is An Idea of God

You can see what is necessary. Instead of just having a term individually defined, we must in our work gain the perfect concept, and it is only a perfect concept for us when it is synonymous with all other ideas. To have the perfect concept we must use the principle of synonymity, because intelligence is only intelligence when it reflects all other ideas of Mind, and also reflects all the ideas of Spirit, of Soul, Principle, Life, Truth, and Love. Then intelligence is a perfect concept; and when we have the perfect concept we call it idea. Then we say intelligence is an idea of God.

Here again we can see the principle of synonymity. We say intelligence is an idea of God, and God is Mind, Spirit, Soul, Principle, Life, Truth, and Love, therefore intelligence must be an idea of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Then, because these seven synonymous terms are each characterized by numerous ideas, intelligence must also reflect all the ideas representing Mind, Spirit, Soul, Principle, Life, Truth, and Love, otherwise it isn't an idea.

This is the great difference between our language and everyday language. This is why we must learn to blend the ideas, and this can only be done through exercises in blending the ideas. Gradually, through practice and drilling, we will be able to form the perfect concept.

How We Get “Idea”

When we have the perfect concept we have an idea; it is no longer a term, a word, or a symbol, but it attains the true meaning of idea.

The lists we make of the words characterizing the seven synonymous terms (as we go through Science and Health) are only concepts at first. For us they are not yet idea because we still have not filled them with the blendings, so they have not at this stage attained the status of the perfect concept. We start out with a list of terms and ideas but this is only the beginning of the synonym study. We first become aware of how to use this initial stage right, and second, how to build on it.

We first engage in filling a concept with its content so the word is not just an empty shell.

How Concept Building Evolved in Christian Science

If we go back to the Old Testament we won't find the seven synonymous terms. The Bible was speaking about the infinite One and was insisting there is only one God, but of course people used terms limited to their culture—the crude symbols of nature and of their environment. At that time the people in Israel didn't know much about

spiritual rationality. It wasn't possible for them to explain God with immaterial concepts, so they used words like the Lord, or Saboth, the Lord of Hosts (the general who leads the army). We feel in Saboth a sense of Principle—Saboth directs the whole army—but these people didn't know the term Principle or Mind, as a synonym for God, and the term Spirit only enters here and there as “the Spirit of God.”

Then we come to the New Testament, which had the impress of the Greek culture. Around 333 BC Alexander the Great brought Greek culture to Palestine where it began to mold the culture in that part of the world. A century before Jesus, the Romans came and added their culture.

With the impact of the Greek and Roman culture the writers of the New Testament began to use terms like Life, Truth, and even Love as terms for God. In some ways even their use of Spirit could be seen to refer to God, but these terms were never *used* the way Mrs. Eddy uses them, as big capitalized terms.

Mary Baker Eddy—the Most Scientific Being in History

For a long time Christianity got along with just the term God, without defining what God is. This of course resulted in the splitting up into many sects and denominations in our Christian history.

Then came Mrs. Eddy. She was the first one to ask: “Can't God be defined so there is one definition for God that is clear and so all-embracing that it would include

everything, and yet so precise and definite that a Science could be built on it?" She knew the answer was yes, and she set herself the superhuman task of finding this definition.

Many Christian Scientists regard Mrs. Eddy as only the discoverer of a new religion or as giving another interpretation of the Bible, or as giving just a more practical sense of God than other religions give. But her place is much more in the field of science than of religion. *Posterity will regard her as the most scientific being in human history.* Religion is only one aspect of her Science; it also includes medicine, psychology, philosophy, ethics, etc. Mary Baker Eddy was the founder of a new Science. What she discovered and founded was totally revolutionary. Jesus said, "Greater works than these shall you do." Mary Baker Eddy *did* those greater works.

Great Religions Did Not Ask Scientific Questions

None of the great religions of the world (mostly founded around 500 BC) ever asked scientific questions about God; they only asked religious questions. They never asked, "Is God a Principle? Can God be explained and interpreted? If God can be explained and interpreted, can the whole of Being be comprehended within the grasp of a Science?" These questions are foreign to all religions. To answer these questions requires a *scientific* mind, not a religious mind.

What Mrs. Eddy did was prodigious. She accomplished something unheard of in the fields of religion and science. All the great thinkers up to her time in all fields

were always building on the accepted human system of reference. They all accepted the human mind as the means of understanding being, of understanding nature, of understanding the logic of all that is going on. They all relied on the human mind, which we have seen is dualistic. They therefore had a sense that they must classify their field within the framework of human classifications. *Mrs. Eddy was the first one to see why this didn't work*, why it was inadequate, and she built a completely new divine system of reference, exchanging the human system of reference for an entirely divine frame of reference.

Mrs. Eddy Saw the Basis Was Wrong

Through ten thousand years of Western culture the great thinkers always tried to improve on the human system of reference. They came out from the magic stage to the stage of mysticism, to higher religions—always improve, improve, improve, but only on a human basis. Mrs. Eddy saw the basis was wrong, and what was needed was a new basis, a basis that was built on Being itself, on the one value of the one infinite One. *She saw she would have to reason from the one infinite One*. She needed a one-value logic *that reasons deductively* from the infinite One, not from human thinking and human experience.

Mrs. Eddy, like Jesus, was revolutionary. Her great insight was that God is Principle. This called for a radically new approach. She saw she had to build on a totally new and different basis. All ideas must come from the divine Principle, and their demonstration must come from the divine Principle. Her Science of Christianity reveals

the *incorporeal Christ*. As we grow in the understanding of this Christ Science it grows in favor with us, and by means of this lens of Science it will become so magnified to human sense that *it will reveal us, individually as well as collectively, to be the Principle*—to be the incorporeal, divine, supreme, infinite Principle. *We will see ourselves as wholly spiritual without the fetters of the flesh.*

The Bible had said God was Life, Truth, Love, and Spirit. Mrs. Eddy insisted that this must be a *divine Principle*, and introduced into her first exposition of Christian Science the term Principle as a synonym for God. She also introduced as a synonym for God the new term *Soul*.

Why Did Mrs. Eddy See That Soul is God?

Why did Mrs. Eddy see that *Soul is God*? Because her revelation made clear to her that there is only one Being; and because there is only one Being there must be complete identity between that one Being and its creation. She saw there wasn't somewhere a creator and somewhere else a creation, but creator and creation is identical, has identity of nature. Her name for this verity or reality was Soul. Soul is her term for identity; and identity means reality at its deepest level where subject and object is one.

She realized there is not a divine, thinking subject called God who has as his object man and the universe, but rather they are one and the same thing. Only in regard to cause and effect are they different, so she instituted the term Soul because Soul says there is only one Soul—not each one has his own soul—there is only one

Soul and therefore there is one great identity called God. There is not one central Principle and then split apart from it—not connected with it—everything that is experienced in the universe. This Principle, Mrs. Eddy saw, is the center and circumference of the whole. Therefore *everything within the whole is identical with its Principle*. To express this fact of everything being identified with the one Principle, God, she used the term Soul.

The first edition of Science and Health has many more references to Soul than later editions. Soul was the point of Mary Baker Eddy's stupendous revelation. She saw with startling clarity there isn't somewhere a God and somewhere else God's creation. *Where God is, His creation is*; where His creation is, there is God. There is absolute identity between them. They can't be split apart. *"Existence separate from divinity, Science explains as impossible."* Over and over Mrs. Eddy makes it clear that you are "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."

Not Capitalizing Mind Led to Trouble

Mind was not capitalized in the first and second editions. Instead various ideas of Mind, such as wisdom, intelligence, creator were capitalized. Because Mrs. Eddy didn't capitalize Mind she got into trouble. When she spoke of "mind," meaning the divine Mind and not the human mind, the reader generally took it as meaning the human mind instead of the divine Mind. *This led the reader into practicing mesmerism* instead of divine metaphysics.

So Mrs. Eddy had to investigate the subject of animal magnetism and malpractice. In the first edition she added a brief exposé of animal magnetism and malpractice. However in her chapter on animal magnetism in the second edition she still hadn't capitalized Mind, and this lack of capitalization got her into further trouble. In the third edition of Science and Health she did begin to capitalize Mind in the chapter on animal magnetism. That broke the mesmerism.

Synonyms Come One At a Time

The term we use most today, namely Mind, was the last of the seven synonyms to be capitalized. In her class of 1888 Mrs. Eddy told the students that at first she didn't know how to define God. Only when she began to see that God knows Himself were the synonyms revealed to her. And it was only when she took that extraordinary leap away from trying to define God from the human system of reference and instead adopted a wholly divine frame of reference that she realized God knows Himself, and because God knows Himself, she (Mary Baker Eddy) could know God. She saw God could reveal Himself to her. Then the synonymous terms began to reveal themselves to her step by step. They came one at a time. After receiving one term she had to patiently wait until the next synonymous term was revealed, until she had all seven. (See *Mis. Documents* pp. 61 & 62.) In this way she found the basis of her Science.

It was in the class of 1888 that Mrs. Eddy said, "Upon the truth of these terms for God rests the basis of this Sci-

ence; in fact they are the Science.” She built the whole Science on those seven synonymous terms, just as a science of music is built on the seven notes: do, re, mi, fa, sol, la, ti, and a science of arithmetic is built on the ten digits. On just a few fundamental elements we can build an infinite Science, if those few basic elements are clearly recognized, if their true place value is seen, and their order understood.

To master these primary essentials requires unremitting discipline, but once mastered *the reward is perpetual revelation*. In the late 1930s, as we have seen, Mr. Doorly made his students aware of the great importance of a *scientific* study of the seven synonymous terms, and they pursued it with single-minded determination. The development Doorly and his students went through is the development every student of Christian Science must go through, but fortunately it doesn't need to take twenty years. Once a pioneer has gone through the wilderness and mapped out the path, those who come after have a much easier time and can grasp very quickly what it may have cost the pioneer years of effort to perceive and understand.

Kuhn on Scientific Revolution

Kuhn, in his book on *Scientific Revolution*, presents the general structure of a scientific revolution. This is fundamental to every scientific revolution and it applies to us.

A paradigm, Kuhn tells us, is a set of rules, laws, and principles which are accepted within a science. Since the paradigm is the agreed-upon norm of a science, any sci-

ence that is established on an acknowledged paradigm, Kuhn calls normal science. Sometimes, as such a science is practiced over and over and over, suddenly a phenomenon appears which doesn't fit into that accepted paradigm and is not resolvable within normal science. Usually that new phenomenon, which Kuhn calls an anomaly, is swept under the carpet, disregarded. Normal science won't have anything to do with it because normal science is typically very traditional, orthodox, unable to think in new lines.

But anomalies pop up from time to time, and those who take notice and investigate the anomaly, those who try to find a solution for the anomaly, are ostracized. They cannot continue under the paradigm of normal science and consequently have to form a new paradigm. They must approach that whole question from a new angle, with a new frame of thought, and so establish a new paradigm. The science that results from this new paradigm, Kuhn calls extraordinary science.

When this extraordinary science becomes successful it slowly takes over and eventually it becomes normal science; it is accepted by everyone, after twenty, thirty, or a hundred years.

Kuhn goes a step further and describes what he calls a *mature scientist*. If a scientist is always willing to investigate an anomaly when it appears, and to work until he finds a solution for it, and continues to establish new paradigms which result in extraordinary science, then he is a *mature scientist*.

A mature scientist is one who is willing to question normal science and its paradigm continuously. He is the

thinker who is willing to investigate anomalies and new paradigms constantly. Therefore he is willing to change. He is working as a mature scientist.

Mrs. Eddy An Extraordinary Scientist

Mrs. Eddy was brought up in the old church, in the accepted paradigm of, let's say, the "normal science" of religion. After she had her revelation she began to bring out a new paradigm. She had been healed on a spiritual basis, not on a medical basis—an *anomaly* had occurred. Being first and foremost a Scientist (not a religious mystic) she pondered this spiritual healing. She was not satisfied with ordinary explanations. She said, in essence, "I must know the Science that lies behind this spiritual healing, this amazing experience. Here is an anomaly. I am not going to sweep it under the rug as just being something rare and abnormal that doesn't fit into the pattern of the old religion. I am going to investigate this occurrence, this instance of spiritual healing. I will find a new paradigm on which I can build a new Science, an extraordinary Science." This shows Mrs. Eddy not as a religionist but as a mature Scientist.

What happened to Mrs. Eddy in the way of a marvelous spiritual healing isn't so remarkable. There have been phenomenal spiritual healings all through the ages. Thousands of miraculous healings have been recorded during the past two thousand years. The mere phenomenon wasn't rare or singular. What was different in Mrs. Eddy's case was that she took the attitude "*This* should be normal!" This differentiated her from all the others who had

experienced miracles (anomalies) and had just swept them under the carpet; they remained “normal scientists” and went right back to the old way.

Mrs. Eddy Asked Heretical Questions

Mrs. Eddy was an *extraordinary Scientist* because she wanted to find the law behind this anomaly, this wonderful spiritual healing she had experienced. Mrs. Eddy asked heretical questions. She insisted there must be a Science to explain it. God, she declared, must lend Himself to explanation.

Mrs. Eddy found the new paradigm. She found the new definition of God. She presented extraordinary Science as Christian Science. She taught it, and attracted people who also were willing in a measure to get away from the ordinary church into the extraordinary church. The people who left the old church to join the new went through that revolution of going away from normal science, being attracted by the new paradigm, learning that new paradigm, and becoming Christian Scientists, adherents of extraordinary Science.

People who once were in another church and came to Christian Science seem to value Christian Science often times much more than those “born” in Christian Science. Why? Those who broke away from the old church had to make a move that entailed inward struggles and questionings. Frequently it meant estrangement from friends and relatives. They have taken the risk of moving from the normal to the extraordinary. Thus they often valued Christian Science much more.

We Too, Must Ask “Heretical Questions”

Unfortunately, over a period of fifty or sixty years, extraordinary Science became, for hundreds of thousands of Mrs. Eddy’s followers, normal Science; to be in the Christian Science church was normal Science. It was the accepted paradigm. You could write in the *Journal*, *Sentinel*, and *Monitor* about the paradigm; you could lecture about the paradigm, and teach about the paradigm, but *only* the paradigm that was accepted in normal Science. These Christian Scientists had once taken the step from normal science to extraordinary Science, and felt that one transition was enough; new anomalies must be swept under the rug.

These Scientists did not take the attitude of a mature Scientist, in Christian Science. A mature Scientist, in Christian Science, would be one who, when he has accepted a new paradigm and practiced that paradigm, does not disregard the appearance of an anomaly. He is watching for a new paradigm that will again give him extraordinary Science. The extraordinary Scientist is rare, indeed. “Many are called, but few are chosen.” Each one of us has the choice to make. Do we just want to be called? Do we just want to be normal Scientists? Or do we want to be “chosen”? That is, do we want to choose for ourselves? Do we want to be extraordinary Scientists, mature Scientists? Do we want to always have an inquiring mind that asks, “Is there something more I should know about that subject? Isn’t there another approach to it, an approach that might be much more direct?”

Doorly as a Mature Scientist And Pioneer

John Doorly had this questioning attitude. Early in his life he began to question the paradigm of the church. As early as 1916 he asked himself, "Can we call ourselves Scientists if we don't know the Science of it? If it is a Science, shouldn't we know the system of this Science? *If this is a Science with a system, then I must know the categories of this system.* In order to know the *categories* of this system I must know how to categorize the infinite phenomena. When I have the categories, I must know how categories (in order to be a system) blend with each other."

All these questions and reflections have to do with Science, and at Doorly's time thinking and questions like these were *heretical* in "normal" Christian Science. Church members were not allowed to ask these questions. At his time it was quite enough if you said that Being is one, and there is only one Being. But to ask, "What are the orders in that one Being? What are the laws ruling in that one Being?" was not allowed, and could not be answered at his time. Religiosity spurns such investigation into extraordinary Science.

But as we saw, a new thought goes through that revolution from an accepted paradigm in normal science, through the stage of anomaly; revolving and bringing up a new paradigm of extraordinary Science.

Are the Seven Synonyms Interchangeable?

What was the old paradigm and normal Science in Christian Science in the late 1930's?

It had been generally accepted in regard to the seven synonyms that they were freely interchangeable, and that they did not form a definite order, that we are free to put them into any order. These two great points were largely unquestioned at the time John Doorly began his reasoning with reference to the seven days of creation.

Through his intense study of Mrs. Eddy's chapter, Genesis, in Science and Health, Doorly began to feel that the seven days of creation were symbolizing the seven synonymous terms for God. He noticed that *each day was actually giving a very different concept of Being* and that these concepts, taken in sequence, linked uniquely and significantly with the synonymous terms—Mind, Spirit, Soul, Principle, Life, Truth and Love—in that order. Although, in the days of creation, it is always God that says, "Let there be"—and therefore each day is part of the God-genesis of infinite good's own nature—every day presents a completely different aspect of Being. Doorly could see that each day viewed Being from a different angle, and therefore each day, and by extension, each synonymous term, would have different characteristics and so would make a different contribution to the nature of Being.

Doorly Saw That the Seven Days Had a Definite Order

Secondly, Doorly began to see that these seven days have a definite order, an irrevocable order. Spiritually seen, it is impossible to place the symbolism for the third stage (or day) at the beginning, then put second what

we see now as the symbolism of the sixth day, then place third the symbolism of the first day. This would not give a story of creation, would it? First we would have, "Let the dry land appear;" secondly, "Let man appear, and let him have dominion;" thirdly, "Let there be light." This would not be an ordered, logical story. The days of creation, as they are given in the Bible, form an irrevocable, definite sequence of ideas. They are presented in a divinely logical order, starting out with the inception of a new idea, "Let there be light," and developing that new idea through further stages to the seventh day of fulfillment where God rested and saw that everything was good.

Thus it was that Doorly became convinced there was a sequence in the realm of spiritual ideas. This discernment was entirely new at that time. For a Christian Scientist to say, eighty years ago, that there are ideas forming a definite order that cannot be changed without changing the whole idea that lies behind that order, was heresy.

But Doorly saw that even the Bible gave a definite order and when he saw that the definition for God, which Mrs. Eddy gives on page 465 of *Science and Health*, follows the same order as the seven days of creation, his spiritual sense told him something big lay behind this fact. If the seven days of creation follow the same spiritual order as Mrs. Eddy's definition of God, which is also presenting the nature of God, and is presenting it in a definite order, then there must be something immeasurably deep indicated in this presentation.

What Is It Telling Us?

“What is it telling us?” was Doorly’s question. He had uncovered two anomalies, in regard to the general thought in Christian Science, anomalies too important to be swept under the rug. First was the realization that each synonymous term must have specific characteristics which distinguish it from the other synonymous terms. Second was the great point that the *way* one orders the seven synonymous terms must be something very definite, and must have a deep meaning, whatever that meaning was.

These were the subjects that occupied Doorly’s thought during the middle of the 1930’s. He didn’t know the answers, *but he was asking the right questions*—questions that were setting his thoughts to work in new channels. To ask the right questions is always the most important thing in solving any problem. Can we see the problem, the main problem? Usually the solution of the problem depends on asking the right questions, and pinpointing the problem.

Doorly arrived at the conviction that in order to find an answer to these questions he would have to investigate his hypothesis. Every theory starts with a hypothesis. Then that hypothesis is investigated to see if it is true or to what extent it is true. If it measures up and is found to be true, it can be stated as a new theorem.

Doorly’s first hypothesis was: Each synonymous term has unique and specific characteristics, which distinguish it from the other six synonyms.

His second hypothesis was: There must be a definite order ruling the definition Mrs. Eddy gives of God,

namely, Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Doorly saw from the old editions of Science and Health that Mrs. Eddy had labored with that definition of God. Over the years she kept answering differently that question—What is God?—by changing the order of the synonymous terms. He saw she was endeavoring to state God not only in its nature, but also in an ordered way. The fact that she from time to time made changes in the order of the seven terms indicated to Doorly that she wasn't happy with the order up to that point. She was feeling out something. What was it?

The Word Order

Doorly came to the conclusion that Mrs. Eddy was feeling out what he called the Word order, as we have it today—the creative order of the seven days of creation. Only this order, which she arrived at in 1907, coincides with the tonality of the seven days of creation. Mrs. Eddy had labored and worked with the arrangement of the seven synonyms for God up until 1907; it was only in 1907 that she gave us the final order. At that point, Doorly realized, Mrs. Eddy saw the correlation of Bible teaching with Christian Science *in regard to* the creative aspect of Being. She saw that both the days of creation and the Logos (the Word of God) were given through the seven synonymous terms.

Doorly had heard a bugle-call that would never sound retreat. He had gotten the message, "Here is the key, the clue for a new Science, the *pure Science* of Christian Science."

Mrs. Eddy Rearranged the Entire Textbook to Reveal the Seven Synonyms

Today we can more fully appreciate how much time and attention Mary Baker Eddy devoted to this Word-order definition of God, because in the meantime we have discerned something else that is quite astounding, thanks to the work of Doorly and those that followed his lead.

Between 1888 and 1891, a very interesting period in Mrs. Eddy's life, she actually rearranged the entire textbook so that each chapter is written in order—*an order that conforms to the order of the seven synonymous terms*. In the 50th edition, which came out in 1891, the material included was practically the same as the material in the 48th edition (there was no 49th edition) but the order was different. Mrs. Eddy had done a scissors and paste job on the 50th edition, just as an editor would do in a newsroom. She had put sentences and paragraphs together in a new way.

The Wonder of "Prayer" in the 50th Edition

In the 50th edition she presented the material in each chapter in a distinct order which has not been changed since then. The careful student can see that the chapter "Prayer" first shows the prayer of Mind over a page and a half. The next two pages give the prayer of Spirit; then we have the prayer of Soul, then of Principle, Life, Truth, and Love. On closer examination we see that each of these

sections is itself divided into seven subtones reflecting the seven synonyms in the Word order. And that's the chapter. Suddenly, the subject, Prayer, is put into scientific order. Into what scientific order? Into the scientific order of the seven synonyms as given in the definition of God in our present edition.

Order and Structure Put Into Text

The forty-eighth edition did not conform to the definition of God, and that is why Mrs. Eddy had to change it. She did not change the data, the information. She only changed the order. Today we know the order is more important than the data. Order gives meaning to the data. We will come back to this point later on.

What we have just talked about partially answers the often asked question, "Why was Mrs. Eddy always revising Science and Health? What was she doing?" Along with making small corrections, *she was putting order and structure into her text.*

Proof That She Listened Only To God

The three years between 1888, when Mary Baker Eddy closed her College, and 1891 when she published the 50th edition, were years of great spiritual insight and depth. During this period she added the chapter Science, Theology, Medicine, one of the most fundamental chapters. Only listening alone to God could have enabled her to arrive at such profundity, because when the 50th edition came out (with these changes in it) her definition of God

still didn't coincide with the order she had established in the text, in the sixteen chapters. *This indicates that she allowed spiritual sense to guide her completely* in the arrangement of the material in her text. The following statement attributed to Mrs. Eddy bears this out, and reveals how revelation came to her:

Whatever I have discovered, understood, and taught of Truth I have never known beforehand its why or wherefore. It has always come into my thoughts and gone forth in words or deeds, before God's dear purpose in it, and the fruits it would bear were fully revealed to me. I have always been called in spiritual paths to walk by faith and not by sight, to abide in the senses of Soul and not body for insight and action (*Essays and Other Footprints* p. 61).

Mrs. Eddy continued to work on her definition of God until 1907, when she felt she had the ideal. She had the congruency. She had synchronized the order of the texts in each chapter with the definition of God. This is why in the Preface, she added, "Until June 10, 1907, she [Mary Baker Eddy] had never read this book throughout consecutively in order to elucidate her idealism."

"I Have Found It"

In June, 1907, this edition, which first presented the ideal order of the seven synonymous terms in her definition for God, went to press. With this book Mrs. Eddy is

saying, "I have found it! I have seen how God, the one God, the only subject that really matters, can be translated to any subject, to every chapter of the textbook. I can show every chapter of the textbook within the same line of reasoning of the ideal nature of God, and can present it always translated into every chapter of the textbook, adapted to the specific question. There is now an absolute congruency between the definition of God and the presentation of God in every situation."

The great marvel is, as we noted before, that she got the text in order before she attained the final order of Mind, Spirit, Soul, Principle, Life, Truth, and Love as her definition for God in 1907. This shows the intensity of her devotion to God and to listening only for the divine message. Truly she could insist, "God wrote the textbook. Study it; let God speak to you!" (*Collectanea* p. 197).

John Doorly Was First to See the System

John Doorly was the first to broach and tackle the textbook in a scientific way. Doorly didn't have an above-average education. He had the average education that a boy received in the last century, but he was phenomenal. He had a spiritual sense for scientific things, for scientific spiritual matters.

His spiritual sense always led him to the scientific approach. Everything drove him toward a scientific assessment of what he read in the textbook though he had never been scientifically trained.

This shows that a lack of academic education in the sciences doesn't prevent anyone from being scientifically

minded. The age is going forward. “The earth will help the woman” (generic man) because the idea of Principle is precipitating itself on the world and will find in the world transparent points (spiritually and scientifically-minded individuals) through whom it will shine. The world is changing rapidly; the idea wants to go forward, and it *is* going forward. We in Christian Science should be leading the world, and not following behind the physical scientists.

What Are Categories?

Doorly saw that the whole Christian Science movement was discussing Christian Science on the basis of isolated statements. He saw there must be *categories* since Mrs. Eddy writes, “The categories of metaphysics rest on one basis . . .” (S&H 269:13). What were these categories? Reading in the textbook, “Divine metaphysics is now reduced to a system,” he asked, “What is a system?”

A system has categories. So again he asked, “What are categories?” At first he couldn’t answer. It took him over twenty years to answer that question. It was around 1916 that he began asking, and it was only around 1937 that he began seeing what the categories are.

Doorly saw the first step must be to reduce a lot of ideas into a few categories. Finally, when he had the category of the seven synonyms, the category of the four sides of the city four square, and the category of the four levels, he could put the whole thing into one system through the relationship of the seven synonyms with the four—Word, Christ, Christianity, Science—as they oper-

ated on the four descending levels of Science itself, divine Science, absolute Christian Science, and Christian Science. Ultimately he would see that these three categories were interlocked, forming one system, and through the interlocking of these three categories the whole system became understandable.

Doorly Finds the Definite Order

In the mid 1930s Mr. Doorly was asking the question, "Doesn't Mrs. Eddy show a definite order in the synonyms?"

We can understand the significance of this question by asking another question, a question of great importance. If we have seven synonymous terms, and if, as the old paradigm stated, these synonyms can be put in any order—if, in other words, there is no definite order—then, mathematically stated, we could have 5,040 different arrangements of the seven before running out of possibilities. But Mrs. Eddy doesn't use 5,040 different orders in her textbook. She uses *four*.

Why?

Surely this is no accident.

Why can't these synonyms be put into just any order? Surely *something of vast consequence* is conveyed by the fact that Mrs. Eddy used only four orders.

The seven synonymous terms must be combined with regard to other categories. We have talked about the symbol of synonymity, using the example of "to die." The pastor delivering his funeral service for Mr. A is not allowed to take just any of those few dozen terms and used

them to symbolize dying. Why not? Because he has to bring in another category, another aspect of being, namely, his theology. This limits him to only three or four expressions of that entire list, because only those few fit into that category—in this case his theology. His choice has nothing to do with dying, but with his theology. The subject, theology, or whatever the subject is, will tell you, will determine, what can be used. In our case, it will determine what we are allowed to use as an “order.”

What Was the Other Category?

Those who criticized Doorly, insisted that any order can be used—any order! Their critiques were published in the *Sentinel* and *Journal* to make sure Doorly and his students got the message. This stimulated and impelled Doorly’s further research. He felt intuitively there must be something more than just putting those seven synonymous terms into a definite order; *there must be another category ruling*—but ruling how? How *can* you use those seven synonymous terms? In what order are you allowed to put them? And why?

Doorly began to see that what he was considering was not only the category of the seven synonymous terms, but a new category, the category of the Word—a category that has to do with the four sides of the holy city. He saw that the seven synonymous terms given in the definition of God are actually the Word of God.

When Doorly first had the feeling that order was significant and stated his hypothesis, namely, that each synonymous term is definitely characterized by ideas that dis-

tinguish it from the other six synonymous terms, and also that there must be a definite order of the seven synonymous terms, he was stating something big, but something that still had to be proved. In a science the genius is always the one who can ask the right questions. It is the province of a genius that he can somehow sense where the problem lies. He doesn't seek the answer in an unrelated field.

What Ideas Distinguish Each Synonymous Term?

Before he could map out the categories of the system of Science and Health, Doorly saw he must first find a method to prove his hypothesis that each synonymous term is definitely characterized by ideas that distinguish it from the other six synonymous terms. He must show that his hypothesis could stand and disprove the critics. Nobody knew how to prove it from the textbook. Perhaps a million readers of the textbook were under the impression that the seven synonymous terms were freely interchangeable, so they were in no condition to give a method of how to prove the very opposite of the delusion they were laboring under. We stress "*method*" because finding the method is one of the most important things, and the most difficult thing. To find the answer is easy once we have the right method.

It took many years to find the right method, but from the beginning the process Doorly used in seeking the right method was a very scientific approach. In any science you approach a subject by first stating your hypothesis. You feel this hypothesis may be true, but as long as it hasn't been proved it remains a hypothesis and not a new theory.

When you have stated your hypothesis you go to a second step, namely, you try to test your hypothesis wherever you can test it. Then, by testing it, you find out that this hypothesis might be wrong, or half wrong, or eighty percent wrong, etc. There are not many great discoveries made where the hypothesis could be proved a hundred percent immediately.

After a period of testing you come to a third stage where you begin to find out what was wrong about the hypothesis—what was wrong about the method. You find out the error—where the procedure was wrong.

So as a fourth step you modify or restate the hypothesis; you polish the hypothesis, you get a clearer hypothesis from which to work; and you again go through the whole process of testing the new hypothesis to see if it is valid this time.

You may find out that it is not yet conclusive, valid, or irrefutable; there is still something missing, so you take a fifth step and once again try to determine what was wrong. This brings you to your new third hypothesis which you again work out from. So in this step by step fashion you draw nearer to the final conclusion.

This is the method of a science; it is not the method of a religion. The religionist wants to go to the authority—the pastor, the bishop, the Pope, the Board of Directors. He says, “Here is a question. I want a blunt answer.” He expects a hundred percent answer, which he then considers the final authority. A scientist doesn’t operate that way. He tries to get nearer, nearer, nearer; but always feels he is never quite there. If he is completely there, well, then

we know he is wrong. Revelation is infinite; it goes on. We never arrive; we are always on the way. If we feel we have arrived we are not mature Scientists. We are just ordinary scientists—scientists of normal science.

The Mature Scientist

The mature Scientist is always willing to take into consideration that there is a higher view, a broader view—that there is something more to the subject than what he already knows.

The method of the mature Scientist is often the method of trial and error, of approaching the final results step by step, having to rectify again and again his findings, until he arrives at a solid basis to build on.

Only with the right method can the synonymous terms be taught.

Building the True Concept

After years of diligent study and hypothesis building, of repeatedly refining their method, John Doorly, Max Kappeler and their dedicated associates reached a level of understanding where they were able to compile a list of terms associated with each of the seven synonymous terms for God, as they occur in the Word order in the textbook, the order that coincides with the seven days of creation. We will present a short list at the beginning of each chapter as we consider the seven synonyms in turn.

These lists are only a starting point. These findings just tell us that a group of dedicated students have reached

the conclusion that Mind, Spirit, Soul, Principle, Life, Truth and Love are each characterized through a particular list of terms. By this we haven't gained very much, except a pure analysis. What does this pure analysis mean? What do these terms mean—these terms that have been taken out of the textbook?

Why Do the Terms Under Mind Link Together?

To build up the true concept we must now engage in concentrated and dedicated thinking. For instance, why do all the terms under Mind link together? What do they have in common? What does "creator" have to do with "producer" or with "maker"? In this way we are already beginning to build up a tone of Mind. As we build up the concept the tone slowly comes in. We begin to see that Mind has to do with creating something, producing something, making something, bringing forth something. We get the creative aspect of it.

Once we see this creative aspect, reason tells us that if something is creative, then it must have a causative aspect. So we see that Mind is not only the creator, Mind must also be the cause, since there is no creation going on without a cause. Cause is origin, and origin has to do with the source of all being, so we see the link between "creator," "cause," "origin" and "source." Source is always the beginning, so we get the sense of "first" coming in.

This is how we think about these ideas under Mind, and each of the other synonyms, and see how they all link together. They are not just terms that have no connection

with each other. As we think about them we gradually get the touch and the tone of each synonym.

It is necessary to see how and why such a term as “guiding” is linked with “cause.” Mind is both cause and guiding, but why do they form just one term, Mind? Once we cultivate our own understanding of how these results were arrived at, we can start right in, culturing the findings, culturing our spiritual sense through the exact letter, and so gaining the tonality of these terms. This pursuit, while requiring the most rigorous application of intellect, puts more stress on the spiritual aspect than on the letter aspect of the synonymous terms.

Why Doorly Was Excommunicated Seeing Order, Structure, in Science

It is interesting to note that Doorly was excommunicated on the grounds of his study of the seven synonymous terms. It was not a personal issue, it was a theological issue. Doorly held that every synonymous term had characteristics that distinguished it from the other six terms, and because of that difference, and only because of that difference, we can have order. If the seven synonymous terms were all the same and completely interchangeable we could not build meaningful orders. This was the first implication. Many other implications came afterwards.

If we have seven things that look exactly alike, can we put them into an order? Order is only possible when things are different. How could we have order in the seven

synonymous terms if they were the same? Or, to put it the other way around, if we find out that the synonymous terms are different, then they lend themselves for order; a completely new aspect enters in. At that very point we get away from the atomistic concept of the Science of being and begin to touch the structural aspect of it.

Why is this?

Because *structure is nothing other than to see all the interrelationships*, and all the orders that the whole consists of.

What Structure Is

If all the synonymous terms meant the same thing and were freely interchangeable there would be no possibility of building a Science on them, so we can see how fundamental this question was that was asked in 1938 by John Doorly. There is no possibility of a Science without having *differentiated* identities of being. We cannot build a science of music with just one tone, even if it has seven names, or build a science of arithmetic with just one number, even if ten symbols can be used to represent it. We have to have differentiated elements if we want to build order, because the moment elements are *differentiated* we can ask ourselves, "How are they interconnected? How do they link together?" Then we begin to see that not only the data are important, but also the relationships are important. Why does Spirit follow Mind? Why does Soul follow Spirit? Why does Life instead of Love come after Principle? These are questions of the greatest importance

because they lead us away from the atomistic concept of having only to do with data, and they bring us into relationship. The moment we have relationship we have the synergy principle.

The Whole Is Greater Than the Sum of Its Parts

The synergy principle—the understanding that the whole may be greater than the sum of its parts—has today broken down a false concept in our Western civilization. Until recently virtually no one challenged the old Greek concept that the whole is equal to the sum of its parts. In the 1930s this was a fundamental scientific theorem. Today science has seen that the whole is much, much, bigger than the sum total of its parts. Why is this? *It is because of the relationship that exists between the parts.* This relationship brings order, so that the whole as a whole is a whole structure within which all the parts are connected in an orderly way, in a systematic, orderly, lawful way. The whole is greater than the sum of its parts because the whole consists of the sum total of the parts *plus* the relationship that exists between the parts, plus the effects these interrelationships have on each of the parts and the system as a whole.

If we see this, we see that only on this basis can we analyze the textbook rightly. Before we see this we are always reading single sentences in the textbook and trying to understand the meaning of that sentence. Then we go on to the next sentence. We could jump from the first sentence in the textbook to the last sentence and some-

how “understand” it. Many of us, as we read the textbook in this way, felt that we understood every sentence, but after having read the whole textbook sentence by sentence, we wondered what it was all about. This is typical.

What Are We Learning?

Today, breaking in on this “normal” assumption of Christian Science, we have a completely new paradigm, which says that what we should understand is not any single sentence *but rather that which binds everything together in the textbook*. This is not something which is spelled out in black and white on the page. What we need to understand is relationship, and relationship cannot be written. We can read the data, the terms, the concepts, but we cannot read the relationships. These *relationships are what we are now attempting to learn*. Forty years of research by Doorly, Kappeller and the other deep researchers has finally given us a method of grasping this wholly immaterial principle of *relationship*, without a knowledge of which the textbook’s message remains more or less obscure.

Why does the textbook’s deepest message remain hidden—just beyond our grasp?

Because we have investigated the parts, the concepts, but not the relationships. It is *only as we see the relationships* from chapter to chapter, as well as from paragraph to paragraph, that the solution arrives. It is only when *we begin to see the structure* that is not spelled out in words, but which lies there as a spiritual structure, that we begin to understand the textbook. We understand it

from a higher point of view, and it then means a hundred times more than it did before.

Seeing the Relationships

So what is the issue? The issue is, yes, let's analyze the synonymous terms, but when we have analyzed them we must see the relationship between them. We must see the relationship of one synonymous term to the next synonymous term and to the other synonymous terms. Understanding the relationships is most important. Having our list is the beginning of our understanding, the very beginning, but not the end.

The "list" is just a tool with which we can begin to work. First comes *concept* building. Next comes *tonality* building. There the concept of relationship must be understood and mastered, and as the relationships that exist are brought to view we begin to sense the *structure* of being. Once we have found the fundamental structure of being we can restructure being infinitely. We just have to know a few rules. Suddenly we find we have an infinity of consciousness, a consciousness that never repeats itself, always new, always different, and yet always building on just a few fundamentals. That is Science. Science means to be able to reduce the infinite to simplicity, but to the *right* simplicity. And that is the main point.

After we compile our lists we embark on the tonality building adventure. If we have a hundred and fifty terms characterizing Mind and we take them all together as one big impression, one big concept, this is called *the*

tone of Mind. “Tone” is a word John Doorly used to symbolize those hundred or hundred and fifty terms, ideas, values, attributes, qualities, or concepts as one big impression, one tone. Once we have gotten the tone of Mind, Mind is no longer just a hundred and fifty or so terms. It is *MIND*. Then, when you read or hear Mind, you somehow have the whole tone, the spiritual tone, of all that this term implies, spiritually. This is called the tonality of Mind.

How Terms Become Our Consciousness

As Doorly showed in the verbatim reports of his Bible talks, Mind, as a tone, can be illustrated in many ways, in the Bible or in the textbook, but it always has the main category of Mind.

To build tonality, we first have our list of correct ideas, then we must have a method to make those concepts our spiritual sense, so that it becomes a spiritual tone independent of terms. Are there rules for accomplishing this? Yes. We can begin to ponder these terms, going over and over the list, asking ourselves, “*What do these concepts mean if they characterize the one Being?*” When we do this pondering—it is no longer studying—when we do this meditating, this contemplating, this reflecting on our study, this praying over it, we must *feel* this is the nature of the one God, or Being.

In this way we begin to take these terms into our consciousness. They *become* our consciousness. These terms, which were only concepts, begin to sink in, begin to become part of our very being; then they are no longer

concepts; they become our being, our nature; they become reality to us. In this way we make them subjective. Because we have taken them in, cherished, worshipped, adored them, we find they have become our being.

Realize You Are Mind, Spirit, Soul, Principle, Life, Truth and Love

Do this, and put yourself in the place of the synonymous term itself. Realize that you *are* Mind, you *are* Spirit, you *are* the synonymous term you are pondering. Say, "If I am Mind—if I am the very consciousness of Mind—what does Mind know about itself?" Then, to find out, go through the list, because *what is on your list is actually what the synonymous term, Mind, knows about itself*. Contemplate each quality, each value, each attribute, each idea of Mind.

We must do this over and over, asking ourselves, "What does it mean if Mind is this? or if Mind does that? or if Mind deals with this or that?" As we go through our list in this way we begin to feel the tone of that synonymous term welling up within our consciousness. At the beginning we need the list, but soon we feel we can do it without the list, and then we realize how much of the tonality we have already mastered and made our own.

Why We Must Acquaint Ourselves With the Synonymous Terms

There is nothing more important than to acquaint ourselves with the synonymous terms because that is the only

being there is, therefore the only *reality* there is. To concentrate on anything else is actually wasting our time, and for this reason it is a blessing to take every possible minute we can for the contemplation of the terms on our list.

No matter how busy we are, we all have a few minutes now and then when we can do this pondering to renew within our consciousness the tone of the seven synonyms. They may be only five-minute periods but we can use them for this holy work to turn our thought back to reality, to recall what Mind knows about itself, what Spirit knows about itself, etc. Actually a few minutes at various intervals during each day does the job better than whipping up a terrific study on a whole Saturday afternoon, because it gets us into the habit of renewing the tonality more and more until *finally we realize we don't fall out of the tonality any more*; we have become identified with it. Then, whether we are at the kitchen sink, waiting in line at the supermarket, or talking with people, we always *go out from* the tonality of the seven synonymous terms. It becomes our new system of reference, our new standpoint, our new attitude towards everything.

From Which Standpoint Do We Think?

We shouldn't forget that we are always thinking something from morning to night, as long as we are conscious. The question is, from which standpoint do we think? Are we continually conscious, at all times, from a human system of reference *or from a divine and spiritual system of reference*? One takes as much energy as the other, and just as much time. If we look out from the divine system

of reference we are looking out as Being would look at the situation, and that is the help we have, and it is reality. It is not true that we haven't time—time for Science—it is only that we must discipline ourselves to always go out from the seven synonymous terms no matter what we are engaged in. We are going to do what we do anyway, so why should we do it from a wrong standpoint when we could do it from the right standpoint?

All we need is that little time at first where we culture our tonality, where we are asking ourselves, "Do I actually know what Mind is? what Spirit is? what Soul is?" Here we need to continually go back to our list until it becomes our own natural being. After that we no longer need the list.

Much helpful material for culturing the seven synonymous terms can be found in Doorly's ninety-nine *Verbatim Reports* on the Science of the Bible, as well as in Max Kappeler's books, *The Minor Prophets in the Light of Christian Science* and *The Epistles in the light of Christian Science*.

Read Textbook Tone-wise

A good way to culture our synonymous terms, to get the tonality right, is to read the textbook tone-wise. When we read the textbook tone-wise we read a whole chapter, always *listening to the subject of that chapter*. We notice how, at the beginning, the proposition of the chapter is stated, how that proposition is evolved step by step, until it reaches its climax. Because it is a divine story—not a human story—Mrs. Eddy builds up that story in the order of the capitalized terms.

We no longer pay attention to where a synonymous term appears. *What is important is the subject matter itself.* The way Mrs. Eddy reasons out the proposition of the chapter, and shows how, step by step, we arrive at a final conclusion or climax, is all tonality. This cannot be seen through the printed word. *It is only what the printed word conveys as a subject that matters,* and if our consciousness is cultured tonality-wise we catch the message, the meaning.

This answers the great question why the millions—though they read the textbook faithfully everyday—were never able to see the structure of the textbook, never caught the inner coherent meaning of the story. They are still reading single sentences and understanding single sentences or perhaps the whole paragraph, but not the wonderful interrelationship that exists—the powerful divine logic that leads thought from page to page, from chapter to chapter. It is only when we have the tonality of the capitalized terms that we can read it that way. To read the textbook needs something very different from just a good academic education. *It needs a mastery of that language of Spirit*—a mastery of that language that has been coined by the seven synonymous terms. This language of Spirit, understood, alone can read the textbook rightly.

How the Textbook Yields Its Treasures

Read with an understanding of the language of Spirit, the textbook yields its treasures. Starting with a chapter, we see how Mind is expressed over perhaps ten pages—

always bringing up the tone of Mind and the various aspects of Mind. Then suddenly we feel the tone changes. From one paragraph to the next Mrs. Eddy changes the tonality. She then takes in the whole subject of Spirit, over, let's say, another ten pages. Then suddenly you come upon another break, and she begins the tone of Soul. If we read the textbook, always watching for the breaks, it cultures our sense of tonality until we become experts, because the language of the textbook is very precise and very scientific.

The Bible, with its picture language, also cultures our ability to read the tones through other words. This is a good culture. Reading the Bible will let us know if we have gotten the *tonality* (and not just the terms) because in the Bible we will only find tonality. The actual words on our list are often not present. Finding the tonality of the seven synonyms expressed in the Bible shows us that those seven synonymous terms can be expressed in many other words and symbols than in just the way we have them on our list. That is the big point. If we can hear the tones without the abstract symbols we have on our list it gives us a proof that we have touched the spiritual meaning and the spiritual sense of the seven synonymous terms.

When our sense of tonality gives us a glimpse of this spiritual meaning, we are able to listen to what is going on in the world with new understanding. For example, if we are reading books put out by the various sciences today we can begin to hear what they are talking about in terms of the seven synonyms for God. Nothing happens outside of God, outside of Being, therefore everything that

happens is within Being. Everything that happens can be reduced to the tonality of the capitalized terms.

The four sides of the holy city, represented by Word, Christ, Christianity, and Science, and expressed in the four orders of the seven synonyms, and the four levels of spiritual consciousness, expressed in the textbook, in descending order, also have their tonality. With that tonality also understood, we should be able to place everything that happens in the world in its right place value within the whole system of being.

Gravitating Godward

On p. 265:5 of *Science and Health*, Mary Baker Eddy states, "Mortals must gravitate Godward, their affections and aims grow spiritual...in order that sin and mortality may be put off." Isn't this what Jesus meant when he said, "And I, if I be lifted up from the earth, will draw all men unto me"?

If we uplift our consciousness—if we "gravitate Godward"—and become more loving, more helpful to others, won't it tend to "draw all men unto me," as Jesus said? Therefore, not only are you blessed by lifting up your consciousness, but the love you express inspires and blesses all who come unto your presence. So when Jesus said (or when you say), "And I, if I be lifted up from the earth,"—meaning "gravitate Godward"—you are blessing, healing, helping all you come in contact with.

Everyone must strive to lift up the Christ in human consciousness; we must all be in the business of "gravitating Godward."

In the mighty sweep of the 2000 years since Jesus spoke these words, Love has brought the second coming of the Christ, the “Comforter” that teaches us to gravitate Godward.

As we move to wrap up our work on the beginning of the Doorly saga, an example of how we gravitate Godward is shown in the following story.

About thirty years ago, a young and very successful executive named Josh was traveling down a Chicago neighborhood street. He was going a bit too fast in his sleek, black, 12 cylinder Jaguar XKE, which was only two months old. He was watching for kids darting out from between parked cars and slowed down when he thought he saw something. As his car passed, no child darted out, but a brick sailed out and — WHUMP! — it smashed into the Jag’s shiny black side door! SCREECH...!!!! Brakes slammed! Gears ground into reverse, and tires madly spun the Jaguar back to the spot from where the brick had been thrown.

Josh jumped out of the car, grabbed the kid and pushed him up against a parked car. He shouted at the kid, “What was that all about and who are you? Just what the heck are you doing?!” Building up a head of steam, he went on. “That’s my new Jag. That brick you threw is gonna cost you a lot of money. Why did you throw it?” “Please, mister, please...I’m sorry! I didn’t know what else to do!” pleaded the youngster. “I threw the brick because no one else would stop!” Tears

were dripping down the boy's chin as he pointed around the parked car. "It's my brother, mister," he said. "He rolled off the curb and fell out of his wheelchair and I can't lift him up." Sobbing, the boy asked the executive, "Would you please help me get him back into his wheelchair? He's hurt and he's too heavy for me." Moved beyond words, the young executive tried desperately to swallow the rapidly swelling lump in his throat. Straining, he lifted the young man back into the wheelchair and took out his handkerchief and wiped the scrapes and cuts on the young man, checking to see that everything was going to be OK. He then watched the younger brother push him down the sidewalk toward their home.

It was a long walk back to the sleek, black, shining, 12 cylinder Jaguar XKE—a long and slow walk. Josh never did fix the side door of his Jaguar. He kept the dent to remind him not to go through life so fast that someone has to throw a brick at him to get his attention.

Some bricks are softer than others. Feel for the bricks of life coming at you. For all the negative things, we have to say to ourselves, God has positive answers.

You say: "It's impossible."

God says: "All things are possible" (Luke 18:27).

You say: "I'm too tired."

God says: "I will give you rest" (Matthew

11:28-30).

You say: "Nobody really loves me."

God says: "I love you" (John 3:16 & John 13:34).

You say: "I can't go on."

God says: "My grace is sufficient" (II Corinthians 12:9 & Psalm 91:15).

You say: "I can't figure things out."

God says: "I will direct your steps" (Proverbs 3:5-6).

You say: "I can't do it."

God says: "You can do all things" (Philippians 4:13).

You say: "I'm not able."

God says: "I am able" (II Corinthians 9:8).

You say: "It's not worth it."

God says: "It will be worth it" (Roman 8:28).

You say: "I can't forgive myself."

God says: "I FORGIVE YOU" (I John 1:9 & Romans 8:1).

You say: "I can't manage."

God says: "I will supply all your needs" (Philippians 4:19).

You say: "I'm afraid."

God says: "I have not given you a spirit of fear" (II Timothy 1:7).

You say: "I'm always worried and frustrated."

God says: "Cast all your cares on ME" (I Peter 5:7).

You say: "I don't have enough faith."

God says: "I've given everyone a measure of faith" (Romans 12:3).

You say: "I'm not smart enough."

God says: "I give you wisdom" (I Corinthians 1:30).

You say: "I feel all alone."

God says: "I will never leave you or forsake you" (Hebrews 13:5).

Paradise Found

In Science and Health 285:3 Mrs. Eddy tells us, "This Science of being obtains not alone hereafter in what men call paradise, *but here and now*; it is the great fact of being for time and eternity." Right here, right now, we're in the paradise of infinite good (God). All good, here and now, is built into your being—"the kingdom of God is within you," Jesus said. The substance out of which we are all made is the living Truth which is eternal. So it is always the ageless living Truth announcing itself to us *as us*.

To believe that in reality evil has any power is hypnotic suggestion, as Mrs. Eddy tells us over and over. Evil is not real. In Science and Health she observes, "A blundering despatch mistakenly announcing the death of a friend occasions the same grief as the friend's real death would bring. You think that your anguish is occasioned by your loss. Another despatch, correcting the mistake, heals your grief and you learn that your suffering was merely a result of your belief."

Then Mrs. Eddy says, "Thus it is with all sorrow, sickness and death.... You will learn at length that there is no cause for

grief, and divine wisdom will then be understood. Error, not Truth, produces all the suffering on earth" (S&H 386:22).



A student in Mrs. Eddy's home told something of how Mrs. Eddy worked for the world. Every evening from 8 to 9, Mrs. Eddy withdrew to work for the world. This member of the household told that when the hour was up, and she rejoined the household,—she was so loving,—so tender,—so Christ-like,—that it almost made one's heart hurt. It touched the tenderest fibers of one's heart. — Clara M.S. Shannon, C.S.D., *Golden Memories*, p.3

CHAPTER IV MIND

The Power of Mind

We stand in awe before the great fact that we can learn the nature of God, of Being, as Mind.

Mrs. Eddy taught that the primal slavery was accepting human life as defined by the physical senses. In class she started her revelation at a single point in her students' thinking, namely, their concept of God. Each student had to explain his concept of God. Then, for three days Mrs. Eddy would open up to them a view of divinity that transformed the world they had known. She presented them with a divine Principle that knew no pain or death. Her students stood in awe before the glimpse of reality they were catching, and felt centuries of spiritual growth would be necessary to grasp the vision sufficiently to heal with it. But so clearly did Mrs. Eddy present divine Love as the very Principle of man's being, and so clearly did she show the Mind of that Principle to be *their* Mind, that after three days Mrs. Eddy had worked such a transformation in her students' thought that she could confidently demand that they accomplish a healing of some disease or discord before the next class convened. And they *did*.

Like those early students, we are devoting ourselves to the greatest, most important, and most empowering pursuit in life, namely, *learning what reality is*. It isn't

possible to spend our time and energy for something higher than learning the nature of our divine being.



The Meaning Mrs. Eddy Gives to Mind

What does Mind mean, as Being revealed itself to Mrs. Eddy and through the textbook to us? To orient ourselves as we go through the ideas characterizing Mind it is a good plan to list briefly what Science and Health says Mind is, what Mind does, what Mind has, what Mind deals with, and how Mind interprets itself, as follows:

What Mind Is

- 36:20 Mind is immortal law
- 84:17 Mind is fetterless
- 114:10 Mind is one
- 208:25 Mind is causation
- 256:32 Mind is the creator
- 387:8 Mind is ever active
- 415:2 Mind is the only cause
- 508:2 Mind is All
- 508:3 Mind is the multiplier
- 551:3 Mind is first

What Mind Does

- 103:25 Mind sustains man
- 179:7 Mind heals what eye hath not seen
- 200:6 Mind bestows the grand human capacities of being
- 206:28 Mind made all and includes all

222:12 Mind governs man
239:30 Mind sends forth perfection
248:8 Mind feeds the body
271:8 Mind heals through Mind
505:1 Mind makes its own record
507:2 Mind institutes absolute formations

What Mind Has

124:21 Mind has adhesion, cohesion, and attraction
145:23 Mind has laws
148:4 Mind has requisite power to heal
203:3 Mind has all power
217:23 Mind has control
310:17 Mind has systems
401:28 Mind has efficacy and supremacy

What Mind Deals With

98:8 Mind deals with saving the body through Mind
171:26 Mind deals with false beliefs
182:22 Mind deals with putting matter under the feet
of Mind
183:21 Mind deals with demanding man's entire obe-
dience
199:10 Mind deals with enlarging and empowering
man
280:11 Mind deals with finite belief
284:3 Mind deals with the belief that matter is the
medium of Mind

- 285:19 Mind deals with the belief that a material body is the seat of Mind
- 413:2 Mind deals with the belief that mind can produce pain in matter
- 413:7 Mind deals with regulating the condition of the stomach
- 544:13 Mind deals with the belief that mind produces matter
- 551:8 Mind deals with the belief that mind is the progenitor of matter

Mind deals with such negatives as ignorance, hereditary beliefs, illusions, mesmerism, hypnotic suggestion, minds many, mortal mind.

Mind Interprets Itself

- 7:25 as the all-hearing and all-knowing Mind
- 109:5 as the All-in-all
- 114:10 as the one Mind including noumenon and phenomena
- 143:27 as first eternally
- 209:14 as Mind power
- 417:13 as all causation
- 423:26 as the law of Mind
- 469:10 as intelligence
- 469:18 as the one Mind

Mind interprets itself through revelation, through Mind-reading, through the Mind of Christ, through its laws.

Terms Pertaining to Mind

Much of our work in this book will focus on the terms Doorly's team identified pertaining to each synonym. The terms pertaining to Mind are listed here alphabetically. In the discussion that follows, the ideas herein will be considered in a more natural order, as they lead to each other conceptually.

Words Mrs. Eddy Uses to Describe MIND

action	First	mandate	
all	forces	manifests	
ability	forms (verb)	makes (Mind/Truth)	
apprehend	faculties	medicine	
all-faculty	guides	metaphysics	
author	govern	(Mind/Principle)	
basis	(Mind/Soul/	multiplies	
comprehend	Principle)	might	
cause	heals	origin	
controls	image	one (Mind/Principle)	
creates (Mind/	idea	parent Mind	
Spirit)	immortal	perfect (Mind/Principle)	
creative ability	immortality	power	
desire	includes	presents	
delivers (Mind/	(Mind/Love)	produces	
Love)	influence	perception	
directs	intelligence	revelation	
discovers	intuition	reveals	
dominion	knows	Science	
(Mind/Truth)	law	supreme	
expresses	leads	source	will
emanates	light	thought	wisdom

<i>Opposites</i>	hypnotism	m. m. p.
accident	ignorance	mesmerism
brain	illusion	minds many
belief	limits	mortal
darkness	Materia medica	nerve
heredity	matter	

Creator

To begin our concept and tonality building for Mind, we will consider the terms of this list, one by one. Let us start with “creator,” one of the most basic ideas pertaining to Mind. If we examine our list we will quickly notice some related terms, like creates, makes, produces, creative power, creative impulse. As we read these words we can hear they all have to do with the initial creative impulse, and we begin to understand that everything that has to do with the initial creative impulse is Mind. Mind says, “I am Mind, and as Mind I am that which brings forth, that which impels creative activity, impels bringing forth. I am the producer; I am the creative power.” *This Mind is our Mind.*

Mind has nothing to do with time, space or locality. It isn’t a why, where, wherefore, or when. In Science we are working with the *omnipresence* of present perfection, so a term like “where” would be outside the divine frame of reference. We don’t ask, “Where is $2 \times 2 = 4$?” “Where” has a human connotation. Mind has no locality. Mind is the only consciousness; the only possible “where” would be “in Mind.”

Someone might ask, "What about 'everywhere'?" The answer is no, not even the term "everywhere" can apply to Mind. When we ask the textbook, "What is Mind?" the textbook never says, "everywhere." With the term "everywhere" we are at the point of Life. Only Life could perhaps say "everywhere," but even there it is a very human sense.

So we don't have Mind with any external limits; we have Mind as one great aspect of the one Being. What is Mind? What does it mean that I am thinking in the realm of Mind? let's think about the term we are considering here, the word, "creator." Creator as an idea of Mind is telling us that Mind, not something else, is the creator. Can matter be the creator? No! Can sexuality be the creator? No! Can brain be the creator? No! Mind is the creator. And that Mind is your Mind—"the kingdom of God within you."

We begin to see there is only this Mind that *creates* all. Because Mind is the creator Mind *creates*. Because Mind is the only Mind and the all-Mind, it creates all. It constantly creates. As we ponder this fact we get the warm comforting feeling that Mind is constantly creating. Nothing else is creating. No evil can be created; no one is around to create or make trouble. Mind makes all, and only Mind makes. Realizing that only Mind can make and create, our thought is filled with adoration for this one Mind that makes all. Mind is the only maker. Mind is the only producer, and produces all, and this Mind is our Mind, since "the kingdom of God is within [us]."

We can see that *only* the divine Being, God, Mind,

our true Mind, is the creator, the producer, the maker of everything. It is the *only* creative ability ever going on. *Nothing* other than Mind can create. Notice how we can incorporate the negative, that which is not. We must see there is nothing else, no creator but Mind. It is practical to bring in the negative because it shows what cannot create, and thus we feel the assurance that there is no creative ability other than that which stems from Mind. There cannot be a creative ability going on that creates evil, that creates trouble or unhappy situations. We fill our thought with the simple affirmation that only the divine Mind can create.

When we study a term we must listen with our spiritual ear to the tonality of it. Here we have the nature of Mind where Mind—our real true Mind—says, “I am cause. I am creator. I am the creator that creates everything, makes everything, produces everything. I am Mind that has the creative power, the creative impulsion. I am Mind that propagates everything.” We hear spiritually the terrific impelling creative power that lies in the nature of Being as Mind. Keep in thought that this divine Mind is your real true Mind.

Producer

Producer could be put under the main idea of creator, but producer has a slightly different connotation than creator. We have to get used to language that is spiritually figurative, that has spiritual impact in its shadings. Dictionary definitions can help us get the more exact meaning and language. These dictionary definitions show how

each idea links together with other ideas under the same root category of the seven synonymous terms. We are often inclined to use language too superficially. In our work, language should be as exact as possible. With “creator” we only have the very origin of where something comes from. With producer we begin to think about the product; we get a sense of a creator bringing forth a product.

We see from this how the term Mind enlarges. Mind, our real Mind, is the producer of all. Only that which Mind creates, makes, produces, is of lasting value. There is no reason for building on any other productive cause because there is only one real producer, the divine Mind, our true Mind.

In our study we should note carefully all the references from Science and Health given in connection with each idea. They will help us immeasurably with our concept building and tonality building. Beginning with Science and Health page 544:6, we see that Mind is the producer. A number of other references show that Mind produces all, and Mind produces only that which is positive. Mind produces its own models of excellence. Man and the universe are the product of Mind, and Mind produces in man health, harmony, and immortality. Mind produces all action.

The greatest good that we can do for another is not just share our riches, but reveal to him his own.

These short epitomes begin to fill our consciousness and develop our sense of the tone of Mind. As they do we become convinced that only Mind, our true Mind, is

the producer. Therefore we see Mind produces all. Mind produces man and the universe, producing only models of excellence and nothing else. Only the maximum of good is produced; Mind therefore produces health and immortality and harmony; it produces all right action, all positive action.

Our thought begins to flow more and more in this vein. Mary Baker Eddy says Mind is the builder, in a figurative sense. We hear in this term that there is more than just Mind as the creator—here we have a sense that this creative Mind is a structural creator, a builder; Mind creates structurally. We could also say that Mind institutes. “Institutes” has the tonality of creating and of bringing forth.

Parent Mind

Here we begin to see that the divine Mind is really the parent Mind. This is a great point in Mrs. Eddy’s teaching about Mind. It takes away the sense that we have been created from another cause than the one Mind, our own true Mind, “the kingdom of God within” our consciousness. Mind is the creator of everything; therefore it is also the creator of our *true* being. But it is not the creator of the mortal seeming. Our true being has nothing to do with people, with human parents; it came forth from the parent Mind.

In the first statement of the Lord’s Prayer, Mary Baker Eddy illustrates the parent Mind as Father-Mother, which in Science and Health is usually Life and Love. In the references given here she presents Father-Mother, or Life

and Love, as the parent Mind, your true Mind. Why is it the parent Mind? What is she indicating about the nature of Mind?

In presenting the parent Mind, your true Mind, as Father-Mother, Mary Baker Eddy is showing the creative aspect from which everything comes, whereas in Life as Father she is showing the office of Father, and in Love she is showing the office of Mother. But here we learn it is Mind that conceives; it is Mind that has the creative idea, the producing idea. It is Mind that sets an idea, sets an aim. As we go further we see that Mind, our true Mind, conceives of its creation; then Mind produces what it has conceived. Mind outlines what it conceives and therefore we have in Mind, our real Mind, the will to produce.

We can thus see that in Mind as parent it is not so much the office of Father and Mother that is under consideration, but rather that which has the *first creative impulsion* and says, "Let's bring forth, let's create, let's make, let's produce, let's build, let's construct, let's institute."

From this we can see that Mind, our real Mind, "the kingdom of God within [us]," is the only creator and the only producer. From this we learn the source of our true being; we learn the origin of our true being. We learn we did not come from human desire. *We are not a sex creation.* We are not an accident, a chance; we are not here by the will of human parents. Our true and immortal being did not originate humanly. All that has ever been really created was created by the divine Mind, our true Mind, which the mortal only counterfeits.

This brings out the comforting law of our divine heredity. We have inherited only the one Mind—the one Mind that knows all, that is all-intelligent, all-wise, that comprehends all and sees all.

Ignorance alone brought about the counterfeit creation, the belief in human parentage, the dust to dust creation, the illusion of corporeality, of flesh, blood, and bones, so we can drop the whole question of material creation, material propagation, material begetting, etc. We can drop it right here at the very beginning.

In *Christ and Christmas* Mrs. Eddy speaks of life without birth and without end, asking why “signalize the birth of him ne’er born?” She states, “The time cometh when the spiritual origin of man, the divine Science [the Science of Love] which ushered Jesus into human presence, will be understood and demonstrated” (S.&H. 325:26). Science and Health, 29:30, speaks of man as “the offspring of God” and “the idea of Spirit” and calls the Science of Love “Father or divine Principle.” Remember, we are the Principle since “the kingdom of God is within” our consciousness.

The divine Mind, our real and true Mind, willed all into being in its absolute conception, its ideal conception. We have no other mind than the Mind that is God. The Mind that is God is our parent Mind.

Mind Forms

It is Mind, God, my true Mind, that forms and creates. The term “forms” can be either a verb or a noun. When it is a noun it is Truth, the forms of Truth. As a

verb, “to form” is the ability to bring forth something that has outline; therefore it is a creative activity. The moment we have a creative activity we are dealing with Mind because Mind is the creator, the producer, the maker; therefore Mind *forms* as a creative ability.

Remember we are learning the method so that we can work with these ideas in any context. Besides seeing that we have a correct list, we want to see how each idea flows into the other ideas, how they link together and form a whole chain of tonality.

Related to “Mind forms” we have Mind shapes, models, fashions—all as verbs. Mind shapes, models, fashions, and molds our thought. We hear the creative activity implied with these terms. Little by little the language of Spirit is making itself known to us. The human language isn’t adequate in itself; but it is acting as a bridge to help us hear spiritually, Mind’s activity, Mind’s creative impulsion.

To Be a Creator Mind Must Form

How can Mind, our true Mind, be a creator if it doesn’t form something, shape something, model something? Only as it is formed, shaped, molded, and modeled can something appear. If it isn’t formed, shaped, modeled, molded, it is illusive, not concrete. Mrs. Eddy brings in these verbs to emphasize Mind’s creative ability—your Mind’s creative ability.

Pondering this, we realize Mind forms, shapes, fashions and models everything according to the highest models of excellence, for as we saw before, Mind produces

only models of excellence. This Mind is my Mind and it forms and produces all, fashioning and molding according to its models of excellence. Mind never forms anything that isn't of the highest excellence. From Mind, our true Mind, proceeds that constant flow of health, harmony, immortality, holiness.

Mind never produces malformations or deformities; Mind doesn't have the power to form distortions or malformations. Mortal mind's counterfeit formations are not the formations of the divine Mind. Holding in thought the perfect model heals cases of severe deformity, because the formations of divine Mind are always beautiful and shapely. We must stick to the truth. Mind creates only ideas. Our true Mind gives us a sense of the impelling power that is there as a creative force. This one power of Mind is supreme over all the supposititious hypnotic power of mortal mind.

Cause

So far, we have built up our consciousness by seeing that Mind, the divine Mind, my true Mind, is the creator that creates, makes, produces. It is the creative impulse behind everything; it is our parent Mind from which all has been inherited. We have the Mind that is God, the Mind of Christ. This divine Mind, that is our Mind, forms, fashions, models, and molds everything according to its own image, its own models of excellence.

No wonder we have "cause" as a characteristic of Mind. Mind, my true Mind, is the *cause* of all. This is one of the big ideas of Mind. We can see that cause and cre-

ator must be under the same Mind-category since there can be no creator without cause, and cause demands a creator. A cause brings out something, cause originates, creates, produces, makes something, so cause suddenly appears as creator. Here we see that the creator *is* the cause. While these two terms are not synonymous in ordinary language, they are synonymous in the spiritual language. They mean the very same thing. They both mean Mind, because Mind is the cause, the origin, the creator. Spiritually we can see that these terms belong together; they form the same tone.

Mind, as creator, is causative; nothing happens without the divine cause. We can only think logically if we begin with Mind as the cause of every effect, since Mrs. Eddy says, "Mind, not matter, is causation" (S&H 208:25), and Mind, your true Mind, is the cause of every effect.

Roget's Thesaurus is very helpful for elaborating our list of ideas. If we have *cause* we naturally have origin, since we can't have a cause that isn't an origin. An author is an originator. A source is a cause. These examples just explain the same concept with different terms. Seeing that "cause" also implies all the other shades of causation, helps free us from words. Some students might feel if they don't find "cause" in the text they wouldn't know it was referring to Mind. Having more words included in our concept frees us from being dependent on any particular word. Through this study we now see it doesn't matter whether a text says origin, source, author, first cause, or the beginning; we know it is referring to Mind.

Learn To Get the Tone

When we read the Bible and these terms do not appear but other terms appear, we still can catch the *tone*. It is the same with everyday experiences. We can get the tone of Mind in illustrations, in experiences, in happenings. As we learn the language of Spirit we see that these happenings and experiences have a tonality of reality. Do they have the tonality of Mind? Or do they have the tonality of Spirit, of Soul, Principle, Life, Truth or Love?

Whatever happens in the world, Mind is still the first cause and there is nothing really going on except Mind. Mind is the cause of every effect. If Mind is cause, origin, then our origin is in Mind, in the parent Mind, our own true Mind. In order to stimulate thought, ask "What and where is my origin?" Since Mind is the only source, cause, and originator, my origin is in Mind. Mind is the cause of all; it produces all, makes all. This gives us the spiritual sense of Mind *as first, as the source*, as the origin. We begin to see there is no other origin, no other source, no other cause than the divine Mind, and to think there is, is backward thinking, like the notice in the Seattle Times: "Call the Times by noon today if you do not receive your paper tomorrow morning."

There is no cause in brain, in mortal intelligence; there is no cause in matter, or in the stars. There is no hereditary law to cause disease and discord of any nature. *No negative cause is at work to influence our life*. Mind is the source and condition of all movement. We get the spiritual sense that nothing starts, nothing comes into

being except what Mind initiates, promotes, impels. It is Mind that produces and causes it, that is the creator and originator of it. We must build up within ourselves the absolute conviction that there is no other cause, no other origin, no other parenthood at work.

First

If Mind is the cause, Mind comes first.

If Mind is first, this fact at once tells me I must start with Mind, begin with Mind. When we hear “first” saying, “Start with Mind; begin with Mind,” we are hearing the tonality of it. In order to draw accurate divine conclusions we take Mind as our basis, because unless we have Mind as the very first conceptional image we have started wrongly.

If we start with the human mind it will probably say, “I can’t do it. I don’t have the necessary qualifications. It’s not my responsibility.” But if we always start with Mind, our true Mind tells us we can do it; “I can do it” becomes a natural habitual attitude. This is how a treatment starts. We put the problem behind us, we don’t argue with it; we set the problem aside and ask, “What is going on?” Nothing is going on but what Mind causes. Mind is first; Mind is the only.

Since Mind is first, it is our starting point, the point from which we begin to think. We can’t start with Spirit because Spirit demands that we can discern and distinguish between ideas and illusions and that we can separate ideas from illusions. This implies that the creation of ideas has already occurred, but creation of ideas is

the province of Mind, so Mind is first and we must start with Mind.

It doesn't matter which term we use to convey this message that Mind is first. Actually all the words we have studied up to now convey this tone. After we have the tone we can use many different words to convey this same meaning *that Mind is first*. We can use illustrations and experiences, too.

The textbook gives the operational sense of these seven synonymous terms, as we will see after we master concept building and tonality building along with consciousness and being-building. We will later also get the dimensional sense and also the structural sense of the seven synonymous terms.

Why do these ideas flow into each other? Why are they not foreign to each other? Why can they be classed under one category? We have already taken about twenty terms which in ordinary language would not all mean one thing, but in spiritual language we can see they imply Mind—one tone.

Mrs. Eddy says Mind [your Mind] is the creator. Starting with creator we see that creator constantly creates, makes, produces, propagates, constructs, builds. Mind is that creative impulsion that is constantly going on, so it begins to produce, to build, to construct, to institute. This is the parent Mind as the creator, and it is always saying, "I want to create; I want to produce; I want to bring forth. I am the parent Mind, and as I create I form everything; I shape, mold, model, and fashion everything; I outline everything. I am the creative impulsion, and therefore I am

the only cause. I am causative. I, Mind, your own true Mind, am the only origin, the only author, the only source which creates and produces all, which brings forth all that is brought forth. I am the very first because I am the creator."

The *effect* wouldn't be first. Cause is first. "Cause" and "first" mean the same thing; they mean the beginning, the starting point, the point that all goes out from. We must gain the scientific certainty that all causation is Mind. Mrs. Eddy saw, through revelation, through mental or spiritual illumination, that Mind is basic and fundamental to all phenomena, and in Science and Health she has reconciled reason and revelation in her divine system of Science. Mrs. Eddy saw that Mind, our real, true Mind, creates only ideas. Mind creates its own likeness only in ideas.

Basis

As first cause, Mind is the "basis." With "basis" we get a tone that is intimately connected or related to first and to cause, because basis is that on which one builds, on which one relies. The divine metaphysician makes Mind his basis of operation, since the basis of all health and immortality is the fact that Mind, our true Mind, is the only cause and creator. So again we start on the foundation of Mind.

"The categories of metaphysics," Mrs. Eddy says, "rest on one basis, the divine Mind" (S&H 269:13-14). Mortal mind erroneously believes man is the basis of the creation of his own kind, a kind of man, which mortal mind calls

mankind, thus reversing spiritual creation and pronouncing material organization as the basis of man. This reduces Mind to dependency on matter and establishes the basis for pantheism. Mortal mind, acting from the basis of sensation in matter, is animal magnetism, and it must finally yield to the divine Mind as the only basis from which to create and produce phenomena.

Power

So far all the terms we have looked at had a very similar feel. Now we are ready to add something new, the idea of power. Let's consider *power* as an idea characterizing Mind. From what we have learned up to now why should Mind be power? If Mind is the creator, cause, producer, if Mind is that which makes all, wouldn't Mind need power in order to create, cause, produce, and make all? In order for a cause to express itself and be creation, wouldn't it need power? There is no possibility for a cause to express itself unless that cause has power. Without power a cause could not express itself and therefore could not be a cause. For something to be a cause means that it is followed by or leads to an effect, that it brings forth an effect. In the cause there must be a power sense.

From this we can see a term like *cause* is not conveying just one thing; it is conveying at once many things. Here we see cause means at the same time beginning, creator, originator, producer, so it needs or implies power because nothing can be formed or produced without power.

Freeing Ourselves From Terms

We can see that though we are studying these terms we are at the same time freeing ourselves from terms.

Why?

Because of the great synonymity principle of the language. The synonymity principle tells us that one term doesn't have just a single meaning, but it always blends with and overlaps into other terms, whether they are spelled out or not. We might feel that a single term like "cause" has a single meaning, but as the concept unfolds we see cause is only cause because it reflects other terms, terms like power, the beginning of something, the bringing forth, the producing of something. It is only *cause* because it sets something in motion, in action. Thus we see it is not just one term but is the overlapping of many terms. This is the synonymity principle.

Historically, in the development of the language, one term, through the synonymity principle, built many new terms, just as when one throws a stone into a lake the ripples go further and further out. This synonymity principle is fundamental to Christian Science.

In Christian Science we have the foundational symbol called God, and in the synonymity principle we have God as a compound symbol for the seven synonymous terms. Each of the seven synonymous terms in the synonymity principle has many ideas, as we are seeing here. Mind has the ideas of creator, cause, beginning, source, origin, power, etc., and they are all synonymous. The point is that each one of these ideas is also synonymous with

each other idea; they cannot stand by themselves, they have no meaning by themselves. Cause, for instance, has no meaning without having within itself also the meaning of first, beginning, power, source, action, origin, producing, etc. Without meaning all these other things also, cause by itself would have no meaning.

How We Get Tonality

Like the stone tossed into the placid lake generating ripples that go further and further out, the synonymity principle builds up the whole tone of Mind. We can see from the way this concept expands that these ideas are natural. They are not something Mrs. Eddy made up. They impelled themselves on her consciousness the moment she caught the first right tone. If we have a cause, then, thought says, we must have an outflow, an emanation, an issue, a bringing forth.

This is how we get the tonality of a synonym.

We have also started to combine. When we see that the idea power is intimately related to cause and creator, we feel that Mind is all power, has all power, is omnipotent. This power lies in the Mind of Christ, our true and real Mind, giving a sense that the creator is a powerful creator, that Mind, as the cause, is a powerful cause. Here we can combine power with all the ideas we have considered under Mind so far. As we combine these ideas we strengthen our sense of tonality, because we now feel Mind, our true and real Mind, is not only the first cause, it is also a terrific power. It is a cause that will have an effect. It is not a tentative cause that tries to create some-

thing and then finds itself unable to do so. It is a power. It will go forward and accomplish what it sets out to accomplish. It can originate and produce something. It can bring forth the formations of Mind. It can shape, fashion, form, mold, and model, which all takes power.

Mortal Mind Has No Power

Here we get a sense of power and force, and we strengthen our sense of Mind's power even more when we bring in the negative, when we say, "Mind is all power, therefore mortal mind hasn't any power. Mortal mind hasn't any cause, any creative power; mortal mind is not a maker; it cannot create, make, or produce anything. Human thinking has no power. Human thinking, mortal mind thinking, false thinking, destructive thinking, is powerless."

Many Christian Scientists fear thought, fear the thinking of others or the consequences of their own wrong thinking. They believe in the power of thinking, of evil thinking. They believe in thought transference. But in Christian Science we learn there is one Mind, which is positive, and this one Mind is the *only Mind and creates good only*. There is no other mind that can be causative; therefore the human mind can't have power, action, or influence, except as illusion, hypnotic suggestion.

We must build this up in our consciousness, then we are not afraid to walk through a field of mortal-mind thinking. It doesn't touch us because we are in another realm—the realm of the divine Mind. To believe we are touched by another's thinking is mesmerism. It is not divine meta-

physics to believe human thinking has power. In divine metaphysics we feel only the power and force of the one Mind, and are not subjugated to the supposititious power of mortal thinking.

Contemplating these truths we feel ourselves entering a realm of freedom, and a realm of dominion.

Action

Seeing Mind as power frees us and gives us dominion. It also leads us to another idea characterizing Mind, namely action. Mind is the source of all action. The divine Mind, our true Mind, is the source of all our activity, and the source of the activity of the entire universe. Can we have power without action? Power implies action. We readily recognize power in action, but even when we have potential power, power which is not yet energetic power, we know it is potentially holding within itself the ability to act. So power—and especially the definition of power—implies the ability to act, to move, to perform. Implicit in power we have action and movement. “Mind is the source of all movement.” This implies motion, function, rotation, omni-action, locomotion, the revolutions of Mind, and so on.

Our understanding of Mind, *our true and real Mind*, is continuing to grow as we feel that this one Mind that is cause, origin, basis, begins to express itself as power, and power expresses itself as action. We need never think, when we are sitting quietly, intently pondering Mind, that this is not doing something. A great action is taking place because contemplating Mind means we are contemplat-

ing the infinite action of Mind. This infinite action of Mind is action all over the world, over the entire universe. *Mrs. Eddy's daily work for the world showed forth this Mind action.* Things begin to happen. We don't make them happen, but our consciousness, knowing that only Mind is ever-active everywhere as every idea, is doing a productive job. It is doing this job by being still within.

Mind Takes Care of Negative Mentality, Negative Action

Mind is movement. We recognize the negative sense of action, as in inaction, overreaction, irritated action, but if Mind is all action then this all action of Mind is taking care of the negative. Mind is taking care of inaction—inaction of the body and inaction of our mentality, meaning our apathy. If Mind is all action it is taking care of irritated action in the body or in human affairs. There is only peaceful, restful action, the restful action of omniscient Mind.

Mind is characterized as *function*. Mind takes care of the functions of the body. Here is another point on methodology: As we are thinking these concepts and they are becoming tones, we begin to use terms we don't have on our list but which we recognize to be right tone-wise. Function, for instance, is not on our list but we know Mind has to do with functions because Mind has to do with action, intelligent action, the control of action. Our whole activity, whether in our business, our family, our relationships, functions under Mind. We must let divine Mind be the functioning in every activ-

ity so a higher functioning and efficiency can operate.

The activity of Mind expresses itself in constructive divine thinking; therefore the activity of ideas in our consciousness always produces harmony. Ideas, being productive, express themselves in omni-action, in which there is no conflicting discordant action. Mind-action is always harmonious.

Emanation

If action is implicit in Mind, the activity of Mind must express itself. Here we come to *emanation* as an idea characterizing Mind, and with it such ideas as "proceed from," "issue," "flow forth," "springs forth," "sends forth."

The moment we have, tone-wise, the sense that there is a cause, we know that a cause, in order to be a cause, must express itself. Therefore it must have power, and if something has power or is power, then it cannot be without action. Again we have at once that whole blending of cause, power, action. Then, if there is action, something happens: we have emanation, a flowing forth, a projecting forth. We can bring in many terms which all give the meaning that from this cause something flows forth, projects itself, pushes on. We have a great sense that something comes forth from Mind as source, or else it isn't truly a source, a cause, an origin.

From this example we can see that terms only mean something when all that is necessary for that term to mean what it means is included. We might say that the term itself doesn't exist. Cause, as a term, only exists if it includes or reflects a lot of other terms or what other terms

mean. There is an inner relationship, an inner blending, an inner combination that is necessary in order for cause to be cause. A cause is not cause if it is not first, if it is not power, if it does not bring forth something.

An "Idea" Reflects All Other Ideas

An "idea" reflects all other ideas. This is very important because as applied to Christian Science we know that an idea is never an idea until or unless it reflects all other ideas. An idea like intelligence, for instance, is never an idea until it reflects all other ideas. The synonymy principle shows that a term by itself is nothing. It is only something when all the synonyms are considered. The term God is nothing; it doesn't mean a thing until we consider that term, God, in its synonymy. Then it begins to mean everything, to mean All. When God blends with Mind, Spirit, Soul, Principle, Life, Truth, Love, then it begins to mean something, namely "the kingdom of God within [us]."

Every term blends with other terms, overlaps other terms. Each term overlaps in the first generation, in the second generation, in the third generation, with every other term, until finally we can see an idea that is infinite. Such ideas are infinite in meaning through the synonymy principle, not by putting ideas next to each other; they are infinite because these ideas blend and overlap.

Permeates is another way of saying every idea reflects every other idea. Every synonym permeates all; every part permeates the whole.

Science is an emanation of the divine Mind, our true and real Mind, and all truth proceeds from Mind. Mrs. Eddy states that man springs from Mind, that the spiritual senses emanate from Mind; all action proceeds from Mind. Ideas, not illusions, emanate from Mind. This shows Mind, your real true Mind, as the source from which everything emanates, and there is no other source from which anything could emanate. Any thought that this sounds wonderful and true is most apt.

Influence

How reassuring it is to realize that Mind is the only influence.

Why is Mind the only influence?

If up to now we have seen that Mind is creator, producer, parent Mind, the only forming power, cause, first, basis, power, action, and emanation, then wouldn't Mind also be influence? Could there be influence without those ideas we have just listed? We wouldn't feel we were under the influence of something if it had neither power nor ability to act, would we? We attribute to *influence* all those qualities we have studied up to now that characterize Mind. Without these qualities and attributes influence is not influence.

In Christian Science an emanation means an outflow. With influence, we have an emanation of the divine Mind, since emanation characterizes Mind. This is what we must know in practice, since one of the common claims of mankind is that they believe themselves to be under the influence of something other than the divine Mind—under the

influence of the stars, the weather, the boss, the family, some relationship, the husband, their race, their religion, the times, the government, etc. People often feel they are like a tiny grain of sand in a big field of influence. They believe there is a cause outside of themselves that has power, and which acts on them, flows into them. But this is not true. We welcome the fast descending *awakening* to our present perfection and possession of all good.

Think of the power and the mastery we gain *when we realize there is only one influence*, the influence emanating from Mind, and that we are constantly under that influence.

What Does it Mean To Be Under the Influence of Mind?

What does it mean to be under the influence of Mind? To get the answer to this we can blend influence with other terms listed under Mind, and see we are under the influence of the parent Mind. It is the parent Mind, our own true Mind, that formed us, not the stars, not human parents. Our real Mind is the parent Mind. We feel the power of Mind. The action of Mind alone influences us. We feel we are constantly under the influence of what Mind manifests. We are under the influence of the divine cause, origin, producer, etc., and there is no influence from belief in false heredity.

When we go through the whole list we have been considering we see only the divine Mind is influencing us, and the creative ability, the creative intention, of that divine Mind is constantly conceiving of its own ideas. This

is the only influence; therefore only the intelligence of Mind is emanating towards us. This is the way to establish in our consciousness a complete barrier against a false concept of influence.

If Mind only creates and produces ideas, forms of excellence, then we are only under the influence of Mind's perfect ideas. We are never under the influence of what Mind is not. The divine Mind, our true Mind, is expressing itself in us and as us, as ideas, as ideas of the one Mind.

Since all the ideas of Mind blend together, we should always go back and blend the ideas we discussed earlier under Mind. Doing this now, we find that these earlier ideas—creator, producer, parent Mind, cause, basis, and so on—are active, are powerful, are influential. They always produce something that is right because they reflect the divine Mind. We suddenly feel ourselves to be in a realm of ideas, a realm of active ideas, powerful ideas, ideas which alone influence everything that happens.

Ideas

That which emanates from Mind is ideas. How does this term, ideas, flow with the preceding terms? We must see the logic and inner consistency of how these ideas flow together. If only ideas flow from Mind then the true influence is always ideas.

With every added term we enlarge our concept of the preceding terms. We have Mind as cause and we enlarge it when we say Mind is the cause of ideas. Mind never creates illusion or the detrimental things of human beliefs. Through every additional term we expand or re-

strict or more clearly define the term *cause*. We have just said Mind is the cause of ideas and *of nothing else*. If we merely said Mind is the cause, source, origin of all, and stopped there, we would be implying that Mind is the cause of everything that happens in our human experience of the world—all the counterfeit activity, the activity that is the counterfeit of Mind.

In order to get definite, clear, unmistakable meanings of the synonymous terms it is not enough to have just a few ideas. Only as we take in more and more of these ideas and see that they conform to all the other ideas, do we get the right sense. As we blend more and more ideas, we refine and refine until there is no longer any misconception about Mind's activity.

If we go back to where we said Mind is the creator we can now ask, "What is Mind the creator of?" We answer, "It is the creator of ideas." By bringing in more terms we refine that statement, "Mind is the creator," until it means what it is supposed to mean. When we combine "Mind" with "ideas" we have Mind as the creator of ideas. Later on when we combine Mind with Spirit—the only—we will be able to say, "Mind is the creator *only* of ideas." This will refine our understanding even more.

Idea, An Image in Mind

Only through a *structural* sense can we know what an idea is. This means making a matrix of "idea" through the textbook. A short definition for idea, found in Science and Health on page 115:17-18, describes idea as "An image in Mind; the immediate object of understanding." An

idea is that which divine Mind conceives. That which the divine Mind, our true Mind, has in Mind is an idea. Idea is God in expression so there is no such thing as a bad idea. Ideas are what Being consists of. Ideas are the building blocks of reality, the elements of reality. The divine Mind conceives everything as idea.

The quality of an idea can be power, law, unfoldment, eternality, etc.; idea is just the substance of reality, the fundamental spiritual element—the “stuff” that makes up reality. Being consists of ideas, although the counterfeit mortal mind suggestion is that reality consists of matter, human thinking, etc. The ideas that constitute being can be classified into seven synonymous terms, so it is actually idea that constitutes reality; and classified, the seven synonymous terms are the seven big classifications of the nature of Being.

Image

The ideas which the divine Mind has are images—images in Mind. As we saw, a short definition of idea was “an *image* in Mind.” (Mrs. Eddy uses “likeness” with Spirit.) The divine Mind is the power that forms the image. Creation, Mrs. Eddy says, is the infinite *image* emanating from divine Mind.

Divine Mind only has ideas, and these ideas come to human apprehension in the form of new thought models. Ideas come to us in their translated form as images of thought, new models of thought which give us a new realm of thinking, but these new thoughts are formed and shaped by ideas.

This is where we have to make the distinction between what Mind produces, namely ideas only, and what Mind does to the human, namely, it supplies the human with new thoughts, divine thoughts which Mrs. Eddy calls God's thoughts, infinite good's thoughts. These are saving, helping thoughts. But behind these saving, helping thoughts is the divine Mind, our own true and real Mind, coming to us as us.

When we become convinced that Mind is the only power that can form an image, in reality, this will free us from believing in the counterfeit images formed by mortal mind.

Thoughts

Scientific thoughts are translated forms of divine ideas, as we have seen. Mind doesn't have thoughts; it doesn't think; Mind *knows*; it is the all-knowing. But human power is proportionate to its embodiment of right thinking. Mrs. Eddy, under the marginal heading, "Mind's pure thought," states, "The seed within itself is the pure thought emanating from divine Mind" (S&H 508:14). This is because God's thoughts are perfect and eternal, are substance and Life, and they do not lack a divine cause. "Eternal things...are God's thoughts as they exist in the...realm of the real [God's thoughts are spiritual realities]" (S&H 337:24). Are thoughts human or divine? That is the important question. Divine thoughts are translated ideas of the divine Mind.

There is a Christ in Being, and the Christ always translates the spiritual down to every plane of exist-

ence. It translates God not only to the spiritual plane, but also to the mental plane and to the psychical plane, even to the material plane. We have to take into consideration the way Mind translates itself to the human. What happens here is that Mind, which only knows ideas, which does not think in its own realm, has the power of translating itself to the human plane. The moment it translates itself to another plane, other than the divine, the phenomena changes, so ideas change into divine thoughts. Thoughts, therefore, are a translated form of ideas.

Mrs. Eddy Has Given Us a Saving Science

When Mind's ideas translate themselves to human consciousness they appear to human consciousness as God's, or infinite good's thoughts, as divine thoughts. We call them divine thoughts or God's thoughts; thereby they become attributes and not qualities of God. Qualities are that which is innate in reality, where it is what it is whether we see it or not, whether we realize it or not. Attributes are what we attribute to something. In reality Mind is all-knowing, so doesn't "think" or have "thoughts." But Mrs. Eddy has given us a saving Science, and so she had to constantly translate the spiritual realm right down to the human realm so it would be a savior for us.

Through translation a phenomenon is changed but without losing its identity. H₂O is the chemical formula for water, and it can have three different phenomena, but it is still H₂O whether it is vapor, water, or ice. According

to the temperature it is either vapor, water, or ice. The phenomena change according to the dimension, according to the level.

This is called dimensionalism in the various sciences, as compared to reductionalism. Dimensionalism shows that something that has identity doesn't need to always appear as the same phenomenon. It can appear as many different phenomena, but not at random. We have to know on which level, on which dimension, the phenomena are seen. This is what Mrs. Eddy tries to show in the textbook, namely, that an identity appears in different forms on different levels of consciousness. It is for this reason we can say God doesn't have thoughts. "God's thoughts" are ideas translated to a lower dimension of consciousness, to a human level of thinking, where they appear as human thoughts, scientific human thoughts. In the beginning of our study of each of the synonyms we should exclude these translated forms, because we want to see these seven synonymous terms in their purity.

Light

Light is a biblical symbol, a natural symbol, which we should try to supplant with abstract symbols, since natural symbols aren't as clear, as definite in meaning as abstract symbols. Light for us in Christian Science is a symbol for intelligence, vision, new insight, wisdom, intuition, revelation, scientific thought, comprehension, discovery, inspired thought. These terms all have to do with the concept that Mind, our true and real Mind, brings enlightenment to the human.

Here Mrs. Eddy brings in something more, something different. The ideas we studied, to this point, had to do with the creative sense, with creating, producing, making, originating, parenting, and so on. Now we see that this which is being made is an emanation of ideas; so we have creator producing an emanation of ideas.

What does this do to the human?

It brings enlightenment to the human; it brings vision. Most of the related terms here, like comprehension, illumination, discovery, vision, are not ideas. They are translated forms of ideas such as we found thoughts to be. Mind doesn't discover; Mind doesn't comprehend; *Mind knows*. Mind is all-knowing. What does Mind do on the human plane? It inspires thought, gives vision, illumination, discovery. Thought, vision, illumination and discovery are not actually pure ideas, but what stands behind these attributes is the pure idea: Mind knows; Mind is intelligence.

From the Human Standpoint We Need Discovery

This shows how alert and how exact we must be. We must make a distinction between idea and the translated phenomena of idea, of Mind, while still seeing that these human qualities also have their specific definite background, that they are Mind-related qualities, which don't belong under Soul or under Love.

From the human standpoint we need inspiration, we need vision, discovery, comprehension, apprehension, intuition. But Mind itself doesn't know about the human, doesn't know about the counterfeit creation. *Mind only*

knows its own idea. We go out from the standpoint that Mind knows all, and this translates itself as vision.

If Mind said, "I will discover it," that would be tantamount to Mind saying, "I don't know all, so I will discover what I don't know." We go out from the concept that Mind knows all, is all-knowing, all-seeing, all-understanding, all-intelligent, which then transfers itself to us as greater insight, vision, discovery, illumination, light.

We must open ourselves to the influx of the divine Mind instead of trying to go back to a memory bank. The one Mind should be our only source of enlightenment. Take the time to quietly know we are one with the divine Mind. The divine Mind isn't somewhere up there; *it is our very own Mind*, ever-present. *Right now* we are in the state of being the one Mind; it is our natural state of being. This one Mind that is our Mind is the Mind that illumines. The more we shut out all false conceptions the better our own divine Mind can talk to us and find ways, means, channels, through which to interpret itself to us.

"The Time For Thinkers Has Come"

Science and Health tells us that "The time for thinkers has come." But it is not the kind of thinking that many people think they are doing, when they are merely rearranging their prejudices. Or, the kind of thinking two rookie police officers were doing when they found three hand grenades in the street and decided to take them to the police station. "What if one of them explodes?" asked the younger officer. "It doesn't really matter," the other reassured him. "We'll say we only found two."

Here and now the divine Mind is our own true Mind. When we shut out all false conceptions and allow the one Mind to be our only source we will never be trapped in a material sense of things, like the Washington, D. C. lawyer who was opening the door of his BMW when a car came along and hit it, ripping the door off its hinges. The police arrived and found the lawyer hopping up and down with rage, complaining bitterly about the damage to his precious car. "You lawyers as so materialistic—you make me sick," a police officer commented, shaking his head in disgust. "You're so worried about your beautiful BMW that you didn't even notice that your left arm was ripped off." "Oh, no!" said the lawyer, looking down and noticing the bloody stump where his arm had been. "Where's my Rolex?" (his expensive watch).

We need to turn away from the material, turn away from mortal mind to our real, true Mind. "The time for thinkers has come." Knowledge is the frontier of tomorrow, and whoever wants to lead the orchestra must turn his back on the crowd.

Remember, divine Mind, your true real Mind, knows no material limits. It knows only its own, forever perfect idea and that is what it manifests.

Manifest

Let's consider "*manifest*" as an idea characterizing Mind. We are learning *method*, so we should ask ourselves, "What does *manifest* have to do with Mind? What does manifestation mean?"

Manifestation implies there is a cause at work that wants to express itself, and does express itself, and *brings out what it is*. This explains why we attribute manifest to the category of Mind rather than to Soul or to Love. The inner nature of manifestation is such that it needs power. Without power there is no manifestation. Manifestation calls for action. Without action there is no manifestation. Manifestation calls for a cause, a creator, an origin, a producer. These are all Mind ideas, therefore it must be Mind that manifests.

Again we realize how necessary it is to see that these ideas blend with other ideas, and to see with which ideas they blend. In this case we can see that manifests blends with all the ideas of Mind.

Further, Mrs. Eddy speaks of "the power of expression" which means the same thing, and she also speaks of "the impartation of Mind," that Mind conveys impressions, which has to do with Mind bringing out its own expression.

Mind manifests itself, expresses itself, and there is no other expression. Mortal mind, the counterfeit of Mind, is not a real power, therefore evil, so-called, cannot manifest itself. It has no channel, no place, no time in which to manifest itself, since it is unreal, hypnotic suggestion only.

To sum it up, we see manifestation includes the concept of cause, power, action, and so on, since without cause, without power, without action, there is no manifestation. In this way we see how the tonality is building up, and we are becoming freer and freer of terms. First, cause, power, action, producer, origin, creator, are all em-

bedded and implied in “manifests itself.” Little by little we are building up the tone of Mind and finally we just think: “Mind;” and we have everything in it. In this way the infinite is reduced to simplicity.

All-knowing

All-knowing as a characteristic of Mind brings us to a new category of ideas in Mind: the *knowing* sense. We saw that what stands behind illumination, light, vision, discovery, and inspired thought, is the fact that Mind is all-knowing. All-knowing is one of the big, important ideas of Mind.

Ideas related to all-knowing include comprehends, apprehends, perceives, foretells, foresees, informs, all-hearing, information, conceives, reasoning, insight. But when we say *all-knowing* we really include all these other terms, and this shows that we only need to know a few typical ideas of each synonymous term. Then, through our own sense of synonymy, we can enlarge the list substantially. Right in the first chapter of the textbook Mrs. Eddy says Mind is all-knowing, so we already have all those secondary ideas included. It is only a matter of feeling the spiritual sense of the term.

God, Mind, is all-knowing, all-cognizing, all-recognizing, all-skillful, all-informed. All knowledge proceeds from Mind because all ideas come from Mind. All ideas coming to us are an importation of divine Mind. Ideas are transmitted by Mind. We must turn to Mind to learn about God, man, the universe, and about any condition or problem.

Intelligence

Intelligence, Mrs. Eddy says, is the primal and eternal quality of infinite Mind. Webster defines intelligence as the ability to apprehend the interrelationships of presented facts in such a way as to guide action towards a desired goal. As a characteristic of Mind, intelligence means that Mind knows all. Intelligence is a quality of being. For Mind to comprehend, apprehend, perceive, foretell, and be all-knowing it must be of the nature of intelligence. Here again we see the synonymy of these terms and how each includes all the others—each reflects the others.

Since Mind is all-knowing and the only intelligence, it follows that the counterfeit of Mind, mortal mind and its mediums of intelligence in matter, in brain, are only false beliefs that must eventually give place to divine intelligence. The revelations of the Science of Mind are proving intelligence in matter to be merely a false belief, like believing that the earth is flat.

When confronted with something we have never done before and which we don't understand, we must fall back on Mind, realizing Mind *knows*, and that Mind is my Mind. With the human so-called mind I can do nothing, so I must stay with the divine Mind until that Mind begins to manifest itself by emanating ideas. These ideas come to us and form new vision in us, new apprehension, new perception and comprehension; we begin to discover something new. In this way the true intelligence is working in us and as us.

We have to work out the human belief of lack of intelligence by knowing we have the one Mind, and this one Mind imparts all information; it gives us all the ideas we need when we rely on it. It gives us new models of thinking about the world. It shows us everything in a new light, which the human intellect cannot begin to equal.

Nothing Is Created

When we say Mind is intelligence, how does that fit in with the other ideas we have had up to now? What about creator, for instance? The man in the street wouldn't think intelligence and creator are the same thing, but Mrs. Eddy puts them in the same category.

In the divine system of reference, that is, in reality, only that which is intelligent is actually creative, yet when we reason in the human system of reference we see—or imagine we see—a lot of things being created which don't make sense at all. On the other hand, when we reason in the divine we see that the creator can only create intelligently, since there is only one creator, an intelligent creator, the all-knowing Mind, that is my real Mind. In reality nothing is created, just as in mathematics, nothing is created. $2 \times 2 = 4$ always was. Harmony in music was not created, it always was.

This shows again that we are learning to speak another language. We use the same terms that are used in ordinary language but those terms mean something else to us. If the student of the textbook is not aware of this fact then the textbook won't yield much for him.

The important point in this present study is to see why a quality such as *creator is synonymous with intelligence*. Why is intelligence the same as creator? This must become clear to our spiritual consciousness because only then do we get the true spirit of the synonymous terms.

Can we have intelligence without creative activity? Intelligence, being the primal and eternal quality of infinite Mind, knows all, and can see how everything links together. This is always creative—*to be able to structure everything is always creative*.

What would intelligence be if it wasn't that which could bring forth something new? A parrot can learn a few words. It could learn the words we have on our list but could it comprehend them well enough to bring forth something new? The parrot doesn't know how these terms fit together. Without intelligence there is no innate creative ability. The parrot might string sounds together, but it would be just noise, just a repetition of terms. Intelligence means seeing the inner relationship of what we know, and this is always creative. It means discovering and newness of insight.

For programming a computer we need a program. But who assembles the program? For this we need the qualities of all-seeing, all knowing; we need an overview that sees all angles at one go, in one survey. Mind surveys all, but in addition to surveying all, we need intelligence, or we just have a survey where things don't necessarily fit together harmoniously. Intelligence will see all the inter-relationships, and comprehend them.

Mind is the programmer that constructs the program. We have Mind as that which conceives, as that which has an image in Mind; to be the programmer Mind needs intelligence and it needs creative ability. Thus we can see the idea. Programmer includes within itself quite a few of these Mind ideas or it isn't a programmer. Again we are seeing how all these ideas blend with each other to make the big tone of Mind.

Mind of Christ

Mind of Christ is a characteristic of Mind which is based in Scripture and is introduced very early in the text-book. In fact, Mrs. Eddy uses Mind of Christ in the *Preface* to Science and Health. We have that Mind which was also the Mind of Christ Jesus—that Mind of God, which leads, guides, influences rightly.

We have the same Mind God has, therefore we have Mind-reading ability. With this divine Mind we can read reality. What does Mind-reading mean? It means Mind, reading itself, Mind knowing itself. What does Mind know about itself? Mind knows all ideas of Mind, and also all ideas of Spirit, Soul, Principle, Life, Truth, and Love.

We can thus see that Mind-reading fits in with the idea *all-knowing*. It is practically the same thing except that Mind-reading is specific. With the all-knowing Mind we say, "Mind knows all;" but Mind-reading means that Mind, as the programmer, can perceive specific ideas of Mind. Mind-reading can read the specific ideas of a situation. Mind as the programmer is Mind as the scanner.

The scanner takes out of the infinitude of ideas exactly those ideas that are adapted to the situation. This is Mind-reading.

Mortal Mind-reading & Divine Mind-reading

What is mortal “mind-reading?” It is reading the human mind. In the world this is considered to be a “higher faculty” because the average person doesn’t know mind-reading—isn’t efficient at mind-reading, while the so-called “mind-reader” claims to easily read what is going on in the mind of someone else, and says “You are thinking this and that.” But this, even if true, is of no advantage. Of what use is knowing the erroneous thought of mortal mind?

How can we read error in a certain situation—the error that makes the patient sick for example? Certainly not by mortal “mind-reading.” What is needed is divine Mind-reading. In *divine* Mind-reading we have only our true Mind knowing only true ideas—ideas which are of the nature of Truth when considered in relation to error. The ideas of Mind become the ideas of Truth in relationship to uncovering error. This means we read error via divine Mind-reading and true ideas, whereas mortal “mind-reading” reads error directly, namely, through erroneous thought.

We need to be able to read the divine Mind in such a way as to detect the error in the patient’s thought—the error that is causing the problem or illness. We need to uncover the specific error, and we can only uncover it through Truth, not through mortal mind-reading. There-

fore through divine Mind-reading we know the truth about the patient (Mind as Truth), and that truth uncovers, by the law of opposites, the specific error.

How Error is Uncovered

To repeat: In divine Mind-reading the divine Mind only knows the ideas, the ideas that are the truth about every counterfeit belief; therefore the divine Mind, knowing the truth about the situation, by the law of opposites uncovers the specific error.

Doesn't every science do this? Isn't this what we do in music and mathematics? It is the truth we know about a subject that, by the law of opposites, uncovers an error in that subject. It is not that I, myself, uncover a false note in music, but because of my cultured sense of music—because of what I know and understand to be the truth about music—I hear the false note, and this false note is uncovered (Mind as Truth).

When we have a cultured sense in any subject we always react when a tone doesn't fit, when something isn't right. It is the same in divine being. It is our understanding of a subject that protects us from believing an error if one should appear. So what is it that *uncovers*? It is the understanding of the Truth.

When we have the same Mind that God has, the Mind of Christ, then we have Mind-reading ability, immortal Mind-reading ability that can read reality and see the beauty of divine ideas, the coherency of divine ideas. We see how these ideas cooperate, how they blend and compliment each other, and how they are calculated.

Jesus could sense where mortal mind was at work and then correct and heal it. In the same way, when we are in tune with the divine Mind, we too can detect what error is trying to accomplish, and can forestall it by knowing that only the divine Mind is causative, is producing, is influencing, is manifesting itself; only the divine Mind has power and intelligence. Being one with this divine Mind enables us to uncover and expose mortal mind's plan. Knowing this, we stay with the divine Mind and let mortal mind fall by reason of its unreality, its falsehood, its illusionary nature, knowing it is hypnotic suggestion only.

Faculties

Now let's look at a different set of ideas, beginning with "faculties" as an idea of Mind. Faculties are inherent in intelligence. If Mind is intelligence, then it follows that *Mind, being all-knowing, has all faculties*. Intuitively it also makes sense that the faculties of Mind, which have to do with spiritual seeing, hearing, feeling, speaking, are infinite.

Nevertheless, as Scientists we need to ask, "Why could Mrs. Eddy use faculties as an idea characterizing Mind?" Saying that Mrs. Eddy was inspired by God isn't enough. If her authority was the divine Mind speaking to her, then the connection between ideas should be divinely logical and we should be able to understand why faculties and Mind are linked together.

We are building a whole system and Science on a revelation Mrs. Eddy says came from God. As Christian Scientists we accept this fact, and can build on it, but many

people will not accept this, so we should find other proofs, other reasons, to show that what we are learning here is the nature of Being itself. If we can show that it is innate *in* Being itself, and so can be proved *from* Being itself, we put the authority for Mrs. Eddy's statements back into God, into the supreme Being, and then we shall have an even higher authority.

Through the synonymy principle we can prove that in Being we have the authority for what Mrs. Eddy has written. Demonstrating that "faculties" link up with the other ideas of Mind will prove that faculties must be a quality of Mind. Seeing this proof in Being gives us an even greater impact.

We too, want to find that higher authority, namely, Being, from which Mrs. Eddy took everything. If we can show that what is meant by *faculties* has something to do with the other qualities we have found in Mind, then we know that—even if Mrs. Eddy had not said so—faculties belong to Mind, to the nature of Mind.

What is Implied by Faculties?

What is implied by faculties? What attributes does Mind need if Mind is to have all faculties? Faculty means the ability to do something efficiently, expertly, in a masterly way and with authority, so faculty must have intelligence and know-how embedded in its meaning. It also must imply action. Certainly it would need capacity, and power. It would also need knowing and intelligence, or its faculty isn't a faculty. It would need the characteristics of comprehending, apprehending; it must have knowl-

edge that it is sufficient in itself, and it must have a creative sense behind it. Without these qualities we don't attain the meaning of faculty.

These are all terms we have under Mind, and this gives us the authority for listing faculty as a quality of Mind.

Claim the Faculties of Mind

Being Christian Scientists we should claim for ourselves all the faculties of Mind, but how often do we say "I can't do it" or "I don't know how to do it"? To the extent we think we can't do it, etc., we are not practicing what Christian Science teaches. We are not putting into practice the fact that we have the Mind of God, have all intelligence, have all power and comprehension, and therefore have all the faculties of Mind.

We must open ourselves up to the divine Mind or else we shut out our ability to image forth all that is in the divine Mind. Whatever the divine Mind has in the way of faculties we have also, since the divine Mind is our present state of consciousness. In reality, there is no other consciousness. Thus *we have all faculties* of comprehension, all innate ability to act and to do—we have the spiritual faculty of seeing, hearing, feeling, comprehending. Mind bestows the grand human capacities, faculties of Mind, that cannot be lost. These faculties of Mind are infinite and ever-present. Therefore we can do whatever it is right for us to do—we possess sovereign power to think and act rightly. We must free ourselves from all human reckoning and begin to compute divinely, having the divine infinite calculus as our natural state of being.

The faculties of Mind are ideas of Mind which translate themselves to the human plane; and if they ask us to do something on the human plane we can do it.

What is Going On in Being?

Let's become quiet within, and ask, "What is going on in Being?" Being says, "*The only thing going on is Mind.*" What does that mean? It means that Mind, Being, is the only creator, the only creator that creates, that produces and brings forth, that makes everything, so Mind is the creative producer, the creative power. Since it is the creator, it is the only cause. There is no other cause besides Mind, so nothing is going on in a creative way but the divine Mind. Mind is producing; Mind is bringing forth; Mind is forming, shaping, modeling everything according to the intelligent formations of Mind—that which Mind has as an idea, an image, in Mind.

What is Mind creating? Mind is creating ideas. These ideas are the manifestations of the one Mind. Mind manifests its own ideas with power and force. As it manifests its ideas with power, we get a great sense that Mind is the only action, that everything is enacted by the divine Mind, that behind every action is the restful action of Mind which has all faculties, all abilities.

This one Mind emanates all ideas, and it is the only influence in the world. We are never under any other influence since there is only the one influence of the divine Mind which is influencing us with ideas. These ideas are always good. We therefore feel *we are in an infinite field of ideas*, and nothing but ideas are ever going on.

These ideas have infinite faculties. Because Mind has those faculties, we have those faculties. We need only to go back to the one Mind, since we have the Mind that is God; it is our present Mind.

Guidance

Next let's consider "guidance" as a term characteristic of Mind. Related to guidance we have terms like leading, steering, directing, outlining. Tone-wise these are all saying the same thing. Because we realize they are all saying the same thing we can finally get rid of terms and just have a sense that Mind guides.

Why should Mind be guidance? Why isn't it Spirit or Soul that guides?

If we start with the idea of guidance by itself, we immediately see that guidance needs intelligence because guidance must have an aim in view. Guidance must have a point it is aiming toward, therefore its intelligence is channeled into a certain direction. It also needs power because it forces us to go; it doesn't leave us free to choose whether we want to be guided or not. Thus the idea guidance leads us back to Mind.

If, on the other hand, we start with the idea that Mind guides then it means that Mind actually does guide, and so needs power and action. It also needs illumination because it has to show us the way to go; it needs vision and a goal. It is goal oriented giving us goal causality. Here again we see that in order for Mind to guide it needs practically all the other ideas characterizing Mind that we have considered up to now! Later on we will see that

every idea must reflect every other idea in order to be that idea.

Guidance Leads to the Goal: Love

We have talked about goal. Goal, as we will later see, is Love. Guidance describes that Mind which right from the beginning has the goal, Love. Mind is therefore that initiative power that will lead thought in an ordered way towards the goal. The subsequent ordered unfoldment is no longer Mind, but the initiative, the impulsion, the conception, is Mind. Mind has an infinite primeval conception of what it wants to do. The intelligence of Mind knows what it wants to do and for this reason it must have a primordial conception. It is Mind that says, "I want to do this and this," and thus sets the goal. The goal itself, where it is fulfilled, is Love, but Mind, at the beginning, is that which sets the idea and brings it into action.

Mind guides, leads, steers, directs. Thus we have a tone that the intelligence of Mind, the wisdom of all-knowing, all-comprehending Mind is the only power that can *guide* us rightly. The intelligence of the one Mind knows what, where, when and how it wants to achieve its purpose when it manifests itself. Mind, by manifesting itself, is constantly guiding us aright. Mind outlines what must be done to achieve its aim. Being one with the consciousness of the one steering, leading, all-directing, guiding Mind eliminates the possibility of accidents because Mind knows its aim and design and how to arrive at the aim it has in view, in the most direct way.

Unerring

“To all that is unlike unerring and eternal Mind, this Mind saith, ‘Thou shalt surely die;’” (S&H 277:2). Science is governed by the unerring Mind which destroys the suppositional partnership of matter and mind. On the human level Mind corrects all mistakes since it knows all, is all-comprehending and faultless. In such an atmosphere, mistakes can’t live, so the unerring guidance of the divine Mind corrects the errors of the human mind. The divine Mind is a corrective law, a corrective power, a corrective action, a corrective guidance and influence.

If we are quiet within ourself and build up the tonality of Mind, it will take care of all possible mistakes we could make. Mind is a preventative action as well as a corrective action. We just let the divine Mind work on that situation. We don’t ever need to interfere humanly, unless the divine Mind directs us to do so. The divine Mind knows how to correct the situation, and will correct it if we *get self-will, human planning, human desires out of the way*. The divine Mind, which is not only moral but also spiritual, has a much bigger plan, since it sees all possibilities at once, so we should leave it to the divine Mind to correct a situation, and not interfere with our sense of moral honesty, moral integrity—all that the human mind thinks is right. Let Mind rectify and remedy the situation in Mind’s own way. Mind is self-supporting, self-maintaining, and definitely knows what to do.

This doesn’t mean we should be apathetic about a situation, and just say, “Well, Mind will do it.” We have to

have a constant consciousness of Mind's directing power. We must see that the whole universe is an atmosphere of the divine Mind; nothing happens in the universe but the all-powerful action of the one Mind that is lawful, intelligent, always leading and guiding rightly, and it will set matters right in the way Mind wants to do it.

Will

Because Mind wants to correct and set straight all problems, all difficulties and mistakes, we come to the *will* of Mind. The only will is the will of the divine Mind, and it corrects the human will. It works on us until we pray, "Not my will but Thine be done," and we actually do let the will of the divine Mind work and take its course. It is the will of Mind to hold man in a perfect state. Mind can't do other than will to keep every idea intact, harmonious, healthy, and whole. We only have to *get self out of the way* and let the activities of Mind prosper in their own inimitable way. Mind is matchless in its ingenuity, and its solutions defy the imagination. Mind flows through the situation and fulfils its aim.

Will is imbedded in Mind. We are not merely stating that will is in Mind; we *see* it is in Mind because the term "will" includes within itself other ideas of Mind, and it is because of this that it belongs to Mind. As long as we just say, "Will belongs to Mind: will is a quality of Mind," we make a statement without any reasoning in it. *We must see why; we must understand why.*

We can only understand why will *is* a quality of Mind by seeing that will implies power, action, mandate, cre-

ative authority, influence, and these are all ideas of Mind. Will requires power, because a will without power is not will; it is nothing. We have determination in will, determination to do; we have incentive and impulsion, creative impulsion. A will usually has an idea. It is determined to bring out something and has the will to bring it out. It must have within itself creative power, creative action. Reasoning thus, through the synonymity principle, we can prove that "will" is a quality of Mind and not of Spirit or Soul, or one of the other synonyms.

Mandate

The will of Mind is the mandate of Mind. The mandate of Mind says, "I am the power of Mind and this is what I am going to do; this is the way it will happen." Mind has within itself the all-power and it is determined to do something, knowing it has the action to do it. Mind has the power, the guidance, and therefore it can execute its will. The divine will is the laying down of the law, the divine law, the divine mandate. God's creative mandate rescues us from believing in a counterfeit mind.

Remember, in this study we are dealing with Mind as a subject. This means that if Mind "creates," then creates is a quality of Mind. But when we say "Mind creates this and this," for instance, "Mind creates man and the universe," man and the universe are the object of Mind, and have nothing to do with establishing a quality of Mind. When we analyze the text of the textbook we only ask: "Through what qualities is the subject of the sentence qualified? How is Mind qualified?" not, "What is the

object of it?" We must watch that we don't confuse the subject with the object. The object does not qualify the subject.

Since *the plan of Love must be fulfilled*, we have the will of Mind operating as the mandate of Mind. Mind's ideas, obedient to Mind's mandate, are productive, active, powerful, influential and intelligent. They unerringly work and aim for Mind's goal, which is Love. Mrs. Eddy says growth is the mandate of Mind, your Mind; and that Mind, through its mandate, empowers and enlarges man. Man has no choice but to obey Mind's mandate which leads, guides and unerringly steers him until he sees the omnipresence of his present perfection.

Law

This brings us to *law* as a characteristic of Mind. Why is law concerned with Mind? Why isn't it a characteristic of Principle?

To understand this we need to ask, "What is necessary for a law to be a law?"

Law would be impossible without cause, without power, action, direction, influence, faculties, intelligence. A law that doesn't embody these qualities is not a law. For a law to be a law it is understood there is a cause, that this cause creates and produces something. By creating an effect it must act, and as it is acting according to a definite aim and design it must be intelligent, not blind. Acting intelligently, this law steers and guides. In this term, "law," we again gather together the main ideas we have seen as Mind ideas. It is another good example of how all

these ideas hinge together intimately when examined closely.

We have seen that law, in order to be law, must have power, intelligence, and the authority to enforce itself. This shows why law is Mind and not Principle. We have law in Mind in order to have government in Principle.

Within Mind, we see that a law is only a law when it enacts itself, when it has within itself power to express itself. A law of Mind is unerring since it proceeds from the unerring Mind. Law is intelligence because it knows what it wants to do. Order, which, as we will see in the next chapter, characterizes Spirit, would not show the inner nature of law. However, order does show in which way law expresses itself and thus Spirit, in the next stage, takes law a step further.

Law is something that leads from cause. As we have been seeing, a great many ideas are involved in this little term "law." This term offers a good example of why we have to learn without speculation. We can't speculate; we can't say, "Well, law has to do with rule, or with issuing an order, or with government because governments govern through law, etc." This lack of right method leads into a wilderness. We have to stick to the inner nature of a term and see what the qualities are that are necessary for a term to be that term, not what they are going to be afterwards.

As we saw in our discussion of "mandate," we always need to ask, "What qualifies the subject?" The object is that which is outside the subject: Mind is the law of health; Mind is the law of government; Mind is the law of all

being; Mind is the law of order; Mind is the law of identity. The object is outside the subject. We are investigating Mind as the subject and not what it does to an object, or its connection with an object.

Considering *law* we have seen that without power there is no law, without action there is no law, without cause there is no law because the law is cause to effect. "All causation is Mind, acting through spiritual law" (S&H 417:13). Mind operates as a law of perfect cause and effect, thus law is that divinely intelligent force which in unbroken continuity directs the perfect cause unerringly into perfect effect.

Control

"Mandate" and "law" lead us to *control* as an idea characterizing Mind. Here we will see that Mind controls and regulates. But why? What does control have to do with Mind? We started out by saying Mind is creator. Why do creator and control belong in the same category?

Control needs power, force, regulation, guidance, intelligence, action, comprehension, influence. On the divine level of consciousness these terms intertwine with each other and are synonymous. Control, in order to be Mind's control, blends with and reflects Mind's creative ability in the language of Spirit—that divine language that we are building up, and which we feel, hear, and sense. It is not a language of terms, though terms are a help, a bridge, to gaining this language of Spirit.

In the spiritual language all the ideas of Mind come in and blend with each other, reflect each other, and they

then give us a feeling of control that is powerful and unerring, and which restrains all anti-Mind forces and influences. Therefore only that which is in accord with Mind's images can come to pass.

Applying this criteria we see that control can't be exercised without power, without law, without action. It must reflect intelligence or it would be unintelligent control. To be Mind's control, it must be unerring, always operating to regulate, thus reflecting the cybernetic law of self-regulation and self-government.

Mind Governs

"Control" brings us to "governs," another idea characterizing Mind. Here we need to note that later in our lists we will have "government" as an idea of Principle. When we come to Principle we will see more clearly why Principle is characterized by "government," while Mind is characterized by "governs."

Governs means to control, regulate, direct, influence, to exercise power and authority, to guide. Mrs. Eddy states that Mind governs all supremely, Mind governs man and the universe, it governs the Science of Mind. This gives us a vital sense of the power of Mind to govern.

When we speak about Mind governing we are speaking about that aspect of government that has to do with intelligent government, with the intelligence that can govern. Here we are putting the accent on intelligence, on the leading, guiding, directing, controlling, regulating, influencing characteristics of Mind. On the other hand, when Mrs. Eddy speaks of government to bring out the

fact that every detail of that which is governed is under one government, then government is an idea characterizing Principle, because Principle governs all ideas and unites all ideas into one harmonious whole. This is the idea of Principle. In Principle we shall see that all ideas are gathered into one system.

With Principle's government the relationship of the governor and the governed is brought out, but when we ask, "What is that central intelligence that can lead every part, every phase and facet, in the right way so it makes sense and so it all harmonizes?" then we answer, "It is the governing power of Mind."

This governing power of Mind expresses itself in every idea harmonizing with every other idea. There is no situation and no problem outside the government of Mind. There is only an intelligent divine Mind governing, and it leads, directs, and controls every part of our system. When man finally discerns this, he will know that nothing unlawful, accidental, or ignorant can govern; and there is no haphazard government. On the divine level of consciousness Mind governs supremely.

Mind Heals

Mind heals. Here again we have a term that fits equally well under another synonym, in this case Truth, and again we need to examine the difference between the two uses, between Mind heals and Truth heals.

"Heals" is a term susceptible of multiple interpretation. Why should Mind heal? What would be the more absolute term for Mind heals? Mind maintains. Why?

Because Mind maintains in such a way that nothing ever needs to be corrected. Mind maintains the ideal status; it maintains its own creation. Thus “Mind heals” would be a translated sense of “Mind maintains.”

Heals is such an important concept in Christian Science that we should see its relationship to Mind. Exactly how is “Mind heals” a translated sense of “Mind maintains”? Why doesn’t Mrs. Eddy say “Spirit heals,” or “Principle heals”? Mind is first, and Mind is the creator of all ideas; how is that related to healing?

Healing means healing disease. What is disease? Mortal mind. Disease is the objectification of mortal mind. The fundamental issue of the whole textbook is that mortal mind is the cause, the originator, of all diseases. Of course, *only Mind is truly cause* or truly an originator. Therefore we have mortal mind as the counterfeit originator, the counterfeit mind, and its apparent effect, disease, is merely aggressive mental suggestion, hypnotic suggestion. To solve a negative problem—in this case the problem of disease—we simply replace the counterfeit, mortal mind, with the real, the divine Mind. Thus it follows the divine Mind must be the healer.

The Medicine of Mind

Because Mind is the healer we speak of the medicine of Mind. Why is Mind the medicine? Because “when thought is lost in the eminence of Mind,” as Mrs. Eddy once said, “the healing takes place.” Going to Mind and contemplating Mind and Mind’s idea is the medicine. All true conception is medicine. Medicine is

true conceptions, true ideas. Therefore healing at that point has to do only with Mind knowing its own ideas. That's the medicine. If I turn to Mind and contemplate what Mind knows about itself—that Mind knows only ideas—that's the medicine.

Therefore in a treatment we prescribe the medicine of Mind. This means we go out from Mind, we see what Mind has to say. We stick with Mind and contemplate only ideas. It is Mind contemplating the ideas of Mind, the ideas of Spirit, the ideas of Soul, of Principle, of Life, Truth, and Love. The disease came from mortal mind contemplating its own illusions, so the medicine of Mind is letting Mind contemplate its own ideas.

If the medicine is Mind, why is the remedy Truth? A medicine is only a remedy when the *right* medicine is applied. If a doctor just pulled out of his drawer any kind of medicine it might not be the remedy. It is the remedy when he pulls out the right medicine (or pills). Truth is the remedy, because Truth means knowing exactly the right idea, the specific idea. That's Truth; that's not Mind.

From this we can see how restricted Mind still is. At this point in our study, Mind is still restricted to one-seventh of the whole cake. Mind says, "I am the first, the first conceptual idea of being; I am only that which creates initially; I am the initiative of everything."

What Is the Remedy?

The power, activity, intelligence and influence of Mind is the medicine of Mind, but when we ask, "What

is the remedy?" then Truth—knowing the truth—becomes the focus. The moment we ask, "Which truth? Which specific truth takes care of the situation?" we have Truth-healing.

Every Truth-healing needs Mind as the medicine, as the true medicine. The ideas of God are the active, operative elements of healing. Mind, being first and foremost, the only cause and creator, the only activity, the only power, it must be our only medicine. We must let the ideas of the divine Mind come into our experience and use us; then we will realize that the power of divine Mind supersedes all other healing methods, and that the medicine of Science is the divine Mind.

Since we are never dealing with a person, place, thing, disease, accident, loss, or inharmony of any kind, but are always dealing with mortal mind, with illusion, with animal magnetism or hypnotic suggestion, every problem or discord must first be traced back to this realization. We must see that the medicine for it is Mind's divine ideas, since Mind-healing rests on an understanding of God's, infinite good's, ideas, the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love. We must first *be convinced that Mind creates everything perfectly*. This conviction then acts on the limited, imperfect human mind, and causes it to give up its erring beliefs and illusions. It forces mortal mind to acknowledge the divine Mind as the only Mind. Thus we realize our perfection, and erring thought loses its grasp on us.

Mind Saves

Related to Mind heals we have another set of ideas: Mind saves, Mind cares for, Mind is a present help, etc. These are translated forms, for, of course, Mind never needs to be saved or helped, but they are different from the translated forms we had when we took up divine thoughts, divine desire to know God, vision, enlightenment, which we said are qualities in the way that divine Mind comes to us, and wells up in our consciousness as these qualities.

Here, in the case of Mind healing, caring, helping, aiding, saving, we have an intermediary action. This falls between the idea characterizing Mind and the translated form of the idea—like vision, enlightenment, true desire to know God—because with saving, helping, healing, caring, aiding, Mind comes and does something to the human without bringing about another quality in the human. Qualities like caring, saving, and helping, don't awaken and establish in the human a higher quality like vision, or enlightenment, or true desire.

Here we begin to see the difference between the operation of the Word, the Christ, and Christianity, the first three elements of the four dimensional calculus, which we introduced briefly in Chapter I. As long as we are investigating the synonymous terms we are at the point of the Word. When we come to Mind healing, aiding, saving, and helping we are touching the Christ Mind. Then, at the point of Christianity, Mind enlightens, gives wisdom, new vision, new insight.

Why is it Mind that heals, saves, cares for, aids, helps? Why isn't it Spirit or one of the other synonymous terms? Just as when we took up "Mind heals" and "Mind-healing," we can here again say that the corrective is the divine Mind. The divine Mind corrects everything that the human mind does wrong. Everything that is of the nature of discord—sin, sickness, disease, death—is always the effect of mortal mind's hypnotic suggestions. Since it takes the divine Mind to correct the inharmonies of mortal mind, therefore divine Mind acts as healing, saving, aiding, caring for the body, etc.

Mind Maintains

"Mind maintains," "Mind sustains" and perhaps we could add "Mind supports." Why are these terms found under Mind? Why not under Spirit or Life?

A point in method: In trying to determine which synonym a term like "maintains" belongs to, start with the term "maintains" and not with the term Mind. Start with the tone of maintains, sustains, supports. What do they mean? What kind of a feeling do we have when we feel something is maintained, sustained? Do we get a sense of power? It takes a sense of power to keep something maintained in its present state, in its perfect state. We have a sense of control at work, an active sense, a sense that Mind is always alert, aware, alive, awake, never off guard for one second. Mind maintains that which it has created.

This is the way we must reason: "What does the term maintain imply? What does it mean that Mind, God,

maintains?" Next we have to get a feeling of what "maintains" implies. We see that in order to maintain, Mind must be aware, awake; it must be intelligent, must have power and ability, must be unerring in its action. In this way we find that in order to maintain properly, the term maintain implies all the ideas we have listed under Mind. Then we know Mind maintains. This way of reasoning tells us that "Mind maintains" should be the last sentence in our reasoning instead of the first sentence.

Mind is Limitless

Mind is limitless, and here we need to be careful, because this is a term which also characterizes Soul. The limitless quality of *Mind* is through terms like fetterless, unsearchable, unfathomable. Limitlessness as a characteristic of Mind shows Mind to be limitless knowledge, limitless intelligence, limitless creative ability, limitless action, power, will, influence, etc. Limitless Mind includes all; it is within and without all things.

We can see that limitless is a term (among many others in the textbook) where we have to use judgment in deciding which kind of limitlessness is meant by the statement in the textbook. If the statement speaks of limitless substance, that would be Spirit or Life. In Soul we could have the limitless capacity of Soul. Truth is limitless while error is limited, *nothing*. Mrs. Eddy speaks of the limitless glories of incorporeal Life and Love.

Mind, likewise, is always limitless with reference to the qualities we studied under Mind, but in general the term "limitless" does not uniquely imply the qualities of

Mind, and for this reason limitless is not really typical for Mind. Looking at the synonym Life, for example, we have limitless Life, not limitless intelligence.

Unsearchable, on the other hand, is typically Mind. Why? Because unsearchable has to do with knowing. We don't talk about unsearchable substance, or unsearchable Life. Unsearchable has to do with seeking more "knowing," therefore unsearchable is typically the limitlessness of Mind. "The unfathomable Mind is expressed." Unfathomable also has to do with knowing, discovering, to have knowledge of. Such terms are geared into a qualified sense of limitlessness, the limitlessness of knowledge, and because knowledge is an idea of Mind, unfathomable and unsearchable are clearly Mind terms, while limitless probably belongs to Soul as much as to Mind.

ALL-in-all

Because Mind is the limitless creator of all ideas, Mind is that which initially establishes the whole realm of being, the realm of ideas which has no realm besides itself, and therefore Mind is All-in-all. All-in-all is the climax of Mind. This definition says, "I am All," plus "I am All-in-all." It means Mind is All as an infinite All, but it also means Mind is all, Mind is everything, manifested. All is infinite Mind infinitely manifested. The "All" is in everything. It is the All of all qualities, of all situations, of all opportunities, of all faculties, and so on. We get the tone of Mind as All-in-all.

When we come to *Spirit* we will give that All-in-all another touch, because there it becomes the *only*.

The One Mind

In Science, Mrs. Eddy says, Mind is one, including noumenon and phenomena, and this Mind dwells in the realm of Mind. From this one Mind proceed infinite ideas, qualities, attributes, and identities, since Mind is the Soul of all. But these identities do not constitute separate entities; they reflect the infinite many-sidedness of the one creative Mind that is All-in-all. *Each one of us has that one Mind that is God*, and this is why Mind is All-in-all, in each one of us, and in all situations. “The kingdom of God is within you” —Jesus. (Luke 17:21)

As we become convinced that there is only one Mind we free ourselves from the hypnotic suggestion of the Adam-dream of mind in matter, and retranslate ourselves into our true being, the one Mind that is All-in-all.

Translated Qualities

Before we conclude our examination of the terms characterizing Mind, let’s briefly return to those qualities we touched upon which we called translated qualities of Mind. Why are they translated qualities, and what does that mean?

Mrs. Eddy always teaches the aim—reality—and the way to reach the aim. She doesn’t just teach the aim, just reality. If she taught only reality as such she would have had to write the textbook exclusively on divine Science and not on Christian Science. She wrote on both, namely, on reality—what reality is—and also how to reach reality.

She had to translate reality to the point of human thought, to the human level, so that from the human level—where we are, before we are illumined—we can build a bridge to the one and only reality there is.

A mystical type of metaphysics *will not show the way*. Mystics might show reality, and therefore be able to write wonderful books. They show the oneness of being, the wholeness of being; there is nothing incomplete in the wholeness of being, hence it is like being on cloud nine.

The Textbook Is Full of Showing the Way

But the Christian religion is *Christian*; it has a saving effect. Jesus said, “I am the way.” The Christian religion shows the way, the method. Jesus wanted to show the way so that the human could be awakened to the point where the human accepts the divine. This is why Mrs. Eddy’s textbook is full of showing the way. It shows how the divine translates itself to the human, and how the human has an approach to the divine, and this is why the textbook is the “*Comforter*” Jesus prophesied.

The textbook starts with Prayer. Well, God doesn’t pray. The chapter Prayer, and the chapter Atonement and Eucharist, and the chapter Marriage—the first three chapters—all start with the reader, start where the reader is, in his ignorance, his imperfection. To that state of thought Mrs. Eddy says, “I am showing you the way, the best way to find reality, to find your true identity, your true oneness with being.” *This is the “Comforter”* Jesus prophesied.

In studying the synonymous terms we therefore come across many statements where we might feel Mrs. Eddy doesn't say anything about the synonymous term. We might not, for instance, see any quality brought out that characterizes Mind. But many of these statements will show what *qualities we need to have*, to enable us to be at one with Mind. These statements show the translated qualities of Mind as a human motion, so that the divine as the human is shown forth—so that the divinity of humanity is shown forth, meaning that the divine is the human.

Mrs. Eddy shows us that this is what builds the bridge to our oneness with Mind. In the beginning of the text-book she doesn't say much about Mind but just about what qualities are needed or are required of us in order to approach Mind, to be one with Mind—the qualities we need in order to reach Mind. All through Prayer she gives the approach-to-Mind qualities.

Therefore many of the qualities we have on our Mind list are not actually ideas qualifying Mind, and yet they have something to do with Mind; they still are characteristics of Mind because they are translated forms of Mind. For example, Mrs. Eddy says she had to be a willing disciple. We can hear the tone in this statement; *being a willing disciple is a quality we need*. Mind is not a disciple; Mind is not "willing"; Mind is the will. And yet we feel these are qualities that have to do with Mind, based on how they appear in the human. Are we willing? Are we willing to lay down the human will? Are we willing to investigate, willing to be a disciple, willing to learn, will-

ing to study, willing to reason? All this is Mind, isn't it? Mind has to do with intelligence, with reason.

Mrs. Eddy brings out such qualities over and over, showing how the divine is reflected as human qualities which are opening up the door for the divine. This is why we must give heed to these qualities. We are Mind, Spirit, Soul, Principle, Life, Truth and Love, *but the first death, meaning human birth, has pulled the wool over our eyes*, so we have to work, work, work, watch and pray to learn what we *are* in reality, before the dream of life in matter overtook us. In the Garden of Gethsemane Jesus prayed, "And now, Oh Father glorify thou me with thine own self, with the glory I had with thee before the world was [before this dream overtook me]." (John 17:5)

Let's look at another example. Mrs. Eddy says she was waiting all her life for the Mind of Christ. What is this waiting? Well, we know Mind doesn't wait—waiting is not an idea—but the attitude of waiting within us is an attitude that is receptive for understanding what Mind is. It is that constant attitude that says, "I know that I don't know, but I am willing to learn." It is the attitude Jesus urged when he said, "Blessed are the poor in spirit." The right attitude—waiting—builds up those qualities within us that we have to culture constantly in order to be in a position to be touched by the one Mind.

We can see that these translated qualities are all concerned with "I don't know, but I want to know. I know that I don't know but I want to search." These translated qualities are all about the willing disciple waiting for the Mind of Christ. We have to be a student, one who thinks

correctly, investigates correctly, one who longs to have Mind mold his desires. Desires are the longing to know, so desire is a positive quality, but it is still a human quality. It is a necessary quality insuring that the divine Mind can come to us, making us receptive for the divine Mind.

Thought must be in rapport with the divine Mind. This again has a Mind sense because to be in rapport means to be acquainted with something, to know something. We see at once it has something to do with Mind rather than with Spirit, or Soul, or Life.

Mrs. Eddy says we have to commune with Mind. What does "commune" mean? It means to be in rapport, to be acquainted with Mind. It again means studying, investigating, being in a state of receptivity. We have to investigate the Science of Mind. These human terms all have the same Mind tone. They don't change very much.

Spiritualization of thought is again that acceptance of the Mind of Christ; it means to let in the light of Mind. It too is saying, "I don't know, but I will let the light of Mind come in." It is showing the touch of Mind.

Go Through All References Often

At the end of this chapter is a list of all the references in Science and Health related to Mind. We should go through all these references to Mind at least once a year, and as we go through them we should watch for these human qualities that must be cultivated. In this way our study begins to sort out things. It begins to structure our tone of Mind, and to show those qualities that are a translation of the ideas of Mind, ideas that are translated to the

phenomena of the human, but still are Mind. It is just a matter of the level the qualities are being viewed from; it is just a matter of which plane, which dimension they are being viewed from or considered from. Studying these terms often brings us to an expanded understanding of who and what we are.*

As students, as learners, we can see that the ability and the willingness to study, to investigate, to search, to be open, are all Mind. They are not Spirit or Soul. When we come to Spirit we will find very different qualities that are necessary, in the human, to be open for Spirit. The same is true of Soul, and of Principle, Life, Truth, and Love. Openness to each synonym requires different qualities, but being open to each is vital, for always remember, in the first edition of Science and Health Mrs. Eddy tells us repeatedly that we are Spirit, Soul, Principle, Life, Truth and Love.

****Mary Baker Eddy Letter No. 12 described how, using a Spanish-English edition of Science and Health, the author of this book marked all the references to Mind, and what Mind deals with. Using another 6 such Science and Health's the same was done for Spirit, Soul, Principle, Life, Truth and Love. If you wish a copy of these seven books containing the marked pages from S&H please use the order form at the end of this book. Students are urged to order these as a wonderful help in their study, or to compile their own.***

While we shouldn't mix up the human qualities which open us to Mind with the qualities characterizing Mind, we should see they are concerned with Mind. They tell us, for instance, if we don't seek we don't find. If we study the synonymous term Mind without the seeking thought it can't reveal itself. If we don't study, if we don't let our thought be molded by the divine Mind, we will never find our oneness with it, we will never realize that *this divine Mind is our Mind*, our only Mind. We can therefore see the great practical value and importance of these qualities, even though they are not ideas of Mind itself.

Counterfeits of Mind

Another important set of terms which relate to Mind, but are not themselves ideas of Mind, are the counterfeits of Mind. At the end of the alphabetical list of terms pertaining to Mind, given at the beginning of this chapter, the reader will find a list of these negative terms which are *opposites* to Mind and Mind's attributes.

It is very important to become familiar with such a list of negatives because the negative or counterfeit will always tell us what positive idea we must use to offset the negative. By reversal, the counterfeits lead us to the truth. If we know the negative it gives us an easier way to know the fact about the negative, namely, its nothingness. We investigate the counterfeit so the error can be handled by the facts of the case, the spiritual facts.

Naturally every idea we have identified with Mind has a counterfeit, so there are as many counterfeits as there are ideas. If I have the idea action, I know the counterfeit

is inaction, false action, irritated action, apathy, etc.. If we contemplate the counterfeits of the various ideas of each synonymous term, we can come up with myriads of counterfeits, because there are dozens of counterfeits for every idea we have been studying. However, the simple counterfeit of the synonymous term itself is usually quite enough for the text analysis of the textbook in this initial study. In our study, therefore, we shall be mainly concerned with the counterfeits of the synonymous terms themselves, and not so much with the counterfeits of the ideas characterizing the seven synonymous terms.

Mortal Mind

A primary negative of divine Mind is *mortal mind*, because mortal mind is precisely the opposite of divine Mind. Other counterfeits Mrs. Eddy uses in connection with Mind are ignorance, illusion, human mind, carnal mind, negative mind, a mind of one's own, many minds, animal magnetism, mesmerism, hypnotism, and so on.

If we look closely, we see mortal mind behind all of them. Mortal mind is ignorance and is the source of all illusions and of all that is the opposite of the divine Mind. Mortal mind implies something untrue, unreal; it implies that which has no real existence but is hypnotic suggestion, and only *seems* to exist.

Mind is the root, the basis, the noumenon of all the ideas of Mind, and the ideas of Mind, our true Mind, are the phenomena of Mind or the way Mind expresses itself. As we said, the noumenon, Mind, also has its counterfeit—in this case mortal mind—and the phenomena or

each of the ideas has its counterfeits, but the noumenon counterfeit is the most important because from it can be deduced all the other counterfeit phenomena.

Animal Magnetism

Animal magnetism is a noumenon counterfeit of Mind because animal magnetism is *the belief that mind is in matter and that mind can be both good and evil*. Animal magnetism is the belief that there is sensation in matter. It is a name for the operation of error.

Evil thoughts are effect, not cause; it is not wrong thinking that gives animal magnetism so-called power. It is the evil animal nature, the evil "heart." It is the carnal, sensual nature, the unspiritual, the brute instincts, the mythical serpent that pushes the claim of sin "with the glittering audacity of diabolical and sinuous logic." (*Un.* 54:27)

The only way we can free ourselves from animal magnetism is through "self-renunciation of all that constitutes a so-called mortal, and the acknowledgment and achievement of [our] spiritual identity" (*Mis.* 185:7). We can change our thoughts at will. We can think one thing one minute and something quite different the next minute. But *changing our disposition is quite another matter*, and is not so easy; here we are not dealing with thought or mental magnetism, but with *animal* magnetism. This is why ordinary metaphysics, which operates in the mental realm, can be misused by sensuality, by animality. The Science of Spirit, however, cannot be so misused because Science, in contradistinction to metaphysics, proceeds from God, not from men and their thoughts. For this reason animal

magnetism loses its supposed power in proportion as we give up our own ego and think, feel, and act from the I AM, out from the I AM that I Am.

Matter

We often have matter as a counterfeit of Mind, but here again we need to be careful, because Mary Baker Eddy uses matter as a counterfeit of both Mind and Spirit. When Mrs. Eddy speaks of substance matter she is using matter as a counterfeit of Spirit but when she uses matter as the objectified sense of mortal mind then she is using it as the counterfeit of Mind.

When we come to Spirit we will find our big counterfeits to be “matter” and “flesh,” so the moment Mrs. Eddy deals with matter as flesh she uses matter as a counterfeit of Spirit. She also uses matter as a counterfeit of Spirit when she is exposing matter as only a counterfeit of reality, of purity, of understanding, of true substance.

On the other hand, when she speaks about matter’s claim of intelligence in matter, or of matter’s ability to do something, or the claim that matter has power, that matter is self-sustaining, *that matter’s sensations can create human offspring, can reproduce man*, or that matter has law within itself, claiming to act lawfully—all these claims are counterfeits of Mind. In this case she is using matter as the counterfeit of Mind.

We have to use spiritual sense to determine when matter is a counterfeit of Mind, and when matter is a counterfeit of Spirit. Language is inadequate to express spiritual ideas so we have to use spiritual sense to discern the

true meaning. In the textbook we will see statements like, “sin, sickness and death do not belong to the divine Mind,” but this does not indicate sin, sickness and death are counterfeits of Mind. If I said, “This car does not belong to me,” the car wouldn’t be a counterfeit of me. If something doesn’t belong to divinity or to reality that doesn’t make it a counterfeit of the synonymous term it happens to be used with. Sin, as we know, is a counterfeit of Soul; death is a counterfeit of Life; sickness is a counterfeit of Truth. When we come to Life it will be brought out that Life overcomes death, but it won’t say that Life overcomes sin. It has to be the fact about something that overcomes the counterfeit belief, and Soul is the fact about the counterfeit belief of sin.

Sin, sickness and death do not belong to divine Mind, nor are they counterfeits of divine Mind. *They belong to mortal mind* and it is mortal mind that is the counterfeit of divine Mind. We see negatives such as the human mind, erring mind, carnal mind, negative mind, migratory mind, a mind of one’s own, many minds, the theoretical mind. These various minds remind us we must switch over to the spiritual system of reference which starts with the divine Mind and which alone has all ideas.

The human mind wants to say, “I have the qualities of the divine Mind; I have intelligence; I have creative abilities, I have the faculties of mind, I can correct something.” The human mind usurps the prerogatives of the divine Mind—what the divine Mind is and does. We must watch, therefore, that we continually go out from the divine Mind.

It would be wonderful if we could always keep the tone of the divine Mind like a musician keeps the tone of his music. A musician never deviates, never diverges. A musician might hear a wrong tone but he himself has the right tone, so he instantly supplants the wrong tone with the right tone, supplants the false note with the true note. An artist adheres to his artistic point of view. We, too, should go through the day steadfastly clinging to the standpoint of the synonymous terms without continually backsliding into the false frame of reference.

Knowing What Is Right Corrects the Wrong

To the extent we are one with the seven synonymous terms we cease hearing mortal mind's suggestions; we don't notice them anymore. We become spiritual mathematicians, *instantly replacing a false calculation with a right calculation*. It becomes automatic.

Why can divine Mind-reading uncover mortal mind's tricks? As we saw earlier it does so through the law of opposites, just as a mathematician uncovers and corrects false calculations with right calculations. Because he knows what is right in mathematics he can detect what is false. It is understanding harmony that exposes and brings to light what is inharmonious. Only harmony can unmask inharmony; nothing else can. One who has never known harmony is not in a position to unveil inharmony. The more we know concord, the more we can detect and correct discord. It isn't that the divine Mind knows discord, but that we, having cultured within ourselves the divine Mind, can detect seeming discord. When we do

detect error we should be happy about it because the only reason we could detect it was because we knew the truth. If we know the truth about an error we have begun to solve that error, since "error, when found out, is two-thirds destroyed, and the remaining third kills itself" (*Mis.* 210:5).

Anything that bases itself on the belief that there is intelligence in matter is animal magnetism. Everything that bases itself on the human mind or the techniques of the human mind is animal magnetism. When confronted with these mental isms always ask, "What is the cause? Is the cause the divine Mind or the human mind?" *Only what is based on the spiritual, on divine Mind, is true, real, eternal.* We recognize "ignorance" as the counterfeit of intelligence, "drugs" as the counterfeit of the medicine of Mind, "brain" again as the counterfeit of the intelligence of Mind, and "nerves" as the counterfeit of information, the counterfeit of influence, because we believe messages are carried on nerves. Thus, treatment of nerves must be handled through knowing the omnipresence of the restful one Mind. So it is also with "fatigue;" for fatigue, too, is the counterfeit of the restful one Mind.

The more consistently we stay with these ideas of Mind the more easily we can build up the tonality of Mind. *The key is doing it over and over*, like a musician practicing his finger exercises everyday. He doesn't insist that when he has done it three times that he has done it enough for the year. Similarly, in order to build up the tonality we must go over and over these ideas at the beginning.

Our analysis of terms characterizing Mind started with creator, but it didn't need to. We could have started

with any other term. We could, for instance, start with “manifests itself;” in which case we would reason that in order to manifest itself, Mind needs power; then in order to manifest itself through power, it would need action; then it would require law. Then we would see that in order to manifest itself it must have a cause, and so forth.

How to structure the ideas was unknown fifty years ago. Only in recent years have we seen how we could structure the ideas. The more we spiritually understand our textbook, the more we will structure our consciousness, and Mind will become more and more a structured concept. So far we have only been building up the general tone of Mind with no structure in it although we did try to put some logic into it as we went along, by seeing the combinations and the leading of one idea to the next idea—seeing how they demand each other, how each one functions with the others.

As we go on in Science, in our learning process, we will get a structured sense, and then gradually the beauty of the synonymous terms will come into focus, but concept building and tonality building is the first step.

Later we can take the synonymous terms through the four-fold calculus of Word, Christ, Christianity and Science and the four levels—Science, divine Science, absolute Christian Science and Christian Science and see that a synonym like Mind has a different value at each place on the chart. In the same way we can also take up the structuring of each of these ideas, and every idea will find its place value.

References From Science And Health

At the end of this chapter we have listed all the references in Science and Health dealing with Mind. Some of these references were quoted at the beginning of this chapter, in our list of what Mind is, does, and deals with and how Mind interprets itself. Before proceeding, the reader may wish to review that list. Then, to refine our understanding of Mind, let's now look at some of the more difficult references to Mind.

We will begin with references that use "power" with synonyms other than Mind, showing Mind blending with the other synonyms. (Note: because of these blendings, some of our discussions will draw on terms characterizing synonyms we have not yet studied. Students may wish to return to this section after reading the chapters on the other synonyms.)

S&H 316:7 states, "Christ, Truth, was demonstrated through Jesus to prove the power of Spirit over the flesh..." To understand why power is used with Spirit in this statement, rather than with Mind, we need to ask, "What is the main proposition in this sentence? Is the main proposition Spirit over the flesh, or is it that there is power?"

The main proposition here is "Spirit versus flesh;" *this is the key to this sentence*; this is what we have to remember. We must read the textbook not as words, but as stated subjects, as stated themes. We must be able to distinguish what is in the sentence, in the hierarchy of a sentence. What is the highest hierarchy of a theme, what is the secondary, the third, etc.

In this statement the highest hierarchy of the subject is Spirit versus flesh. Secondary is the idea that in order for Spirit to overcome the flesh it must have power to do so. Here power is secondary; it is not primary. It is always the primary subject that rules the use of a synonymous term.

The statement answers the question, “What can I do to overcome the flesh?” Here we see the necessity of knowing our counterfeits. The *fact about flesh*, (as we will see in the next chapter) is Spirit, so it is the power of Spirit that is necessary to overcome the flesh. We could just as well have the law of Spirit to overcome the flesh, or the authority of Spirit. The secondary term isn’t critical; it could be the indestructibility of Spirit, the eternality of Spirit. The main interpretation is flesh vs. Spirit, and that rules the use of the synonymous term. A right understanding of the synonymous terms gives you the first clue for scientific interpretation vs. inspirational or mystical interpretation. The text itself dictates the interpretation of the text.

S&H 109:32-2 tells us, “The three great verities of Spirit, omnipotence, omnipresence, omniscience—Spirit possessing all power, filling all space, constituting all Science—...” Up to this point in this statement we might think what is between the dashes should be Mind. Yet power is used here with Spirit. Why?

In this case the primal subject is what is outside those dashes. The primary theme is that the three great verities of Spirit “contradict forever the belief that matter can be actual.” Always ask, “What is the primal proposition?”

Here we have the verities of Spirit vs. the actuality of matter, so between the dashes Mary Baker Eddy has to use Spirit; she couldn't go back to Mind. She is saying that Spirit, not matter, is the verity, and as a sub-tone she is saying that Spirit has all power, fills all space, and constitutes all Science.

If what is between the dashes were the main subject, and Mrs. Eddy were actually asking, "What is it that is all power? What is it that fills all space?" you would have to answer, "Mind," but here that is not her main question or proposition. Here her main question is, "Here are the verities of Spirit; what do they contradict?" The answer, of course, is, "They contradict the belief that matter can be actual."

You can see that a sentence like this can't be interpreted at random, just as we happen to feel about it, or as inspiration might flow to us. We must depend on the structure of the subject to tell us what the primal proposition is and what the secondary proposition is. As we go on in the textbook, we find very few statements where only the intrinsic characteristics of a synonym are used. The synonyms are usually in combination such as this one, "Spirit possessing all power" and that is what makes it difficult at first sight, until we realize we can say, mentally, "*Spirit possessing all Mind power.*"

What the Three Verities Are

Note that in the statement we are considering, Mrs. Eddy also explains what the three verities are. "Omnipotence, omnipresence, omniscience" characterize

Word, Christ, and Christianity. These terms are in the category of the *operation* of God, which is different from the category of the *nature* of God. When we analyze what is meant by the Word, we analyze it just as we analyze the seven synonyms, through their qualities. Thus in this statement we have further categories intertwined. This is why in the first reading we can only have an approximation.

Let's consider S&H 232:16, "In our age Christianity is again demonstrating the power of divine Principle, as it did over nineteen hundred years ago by healing the sick and triumphing over death."

The question we need to ask here is, "What can demonstrate?" We didn't have demonstration under Mind. It is the nature of Principle to demonstrate itself, to prove itself, (though under certain circumstances we also get demonstration with Truth.) However, in order to demonstrate something you need power, so we have "the power of divine Principle." (Divine is typically a quality of the Christ, describing the Christ).

Let Go of What You Learned in Church — Old Theology

We must take Science and Health as a textbook, and we must learn from it as from a textbook. Often people with long church background build their own conclusions; they go according to their own inspiration, and they mix everything up because they don't know categories. We must be willing to *let go of everything we have ever learned in old theology*, and we must have the

humility of the first Beatitude to say, "I know that I don't know, but I accept as right that which the textbook tells me." We should not interpolate into a text the things we learned as church goers, because this only brings human conceptions in, to cloud and distort our wonderful pure clean text.

In the quote we are considering, Mary Baker Eddy could have said that in our age Christianity is again demonstrating the "system" or "Science" or "nature" of the divine Principle, the Science of being. Why did she instead use "power"? When we read the sentence in its context we notice that before we get to this sentence the author was telling us, "Scripture informs us that 'with God all things are possible'—all good is possible to Spirit." This gives the sense of power, through the implied question, "Why is it possible?" As Mrs. Eddy goes on, she says it is possible because the divine Principle has power.

This example shows that when we pick out just one sentence we detach it considerably from the whole context. Once we know the terms, and can put everything into its context, then it is beautiful music, like a symphony. But we learn spiritual music just as a beginner learns to play a Beethoven symphony. *We have to get our fundamentals straight*, and then we will make progress. Without getting our fundamentals straight first, we never have a solid foundation. We should be willing to do our finger exercises, and get to the purity of those seven synonymous terms. We will see the reason for these things as we study them.

The Power of Truth — Another Blending

S&H 111:12 states, “. . . the practice of divine metaphysics is the utilization of the *power of Truth* over error; its rules demonstrate its Science.”

Is Truth intrinsically power? No, Mind is. Then why is Truth and not Mind used here? Let’s consider. What is the main proposition? Truth over error. What can counteract error? Truth. That’s the primal proposition. Consider further. How does Truth overcome error? With what means? Through the use of power.

We could say that the practice of divine metaphysics is the utilization of Truth over error. Mary Baker Eddy just elaborates on this and says that Truth has power on the ground that Truth is Mind, for remember, a synonymous term is only a synonymous term when it blends with every other synonymous term. Truth can never be Truth without Mind, Spirit, Soul, Principle, Life, and Love. This is the synonymy principle.

Knowing our synonyms gives us a knowledge of how to read the textbook. What we have in this quote is a combination, a blending. If we combine power with other synonymous terms we get a combination, but we are not allowed to make those combinations at random. The subject here is error; this subject determines which synonym will be used—Truth.

The Counterfeit Rules the Use of a Synonym

As we persevere in our study, the inner spiritual evidence we are gaining will begin to detect which synony-

mous term would fit, and which term would not fit. For example, material sense usually is the opposite of Soul, but it can be used as an opposite of Spirit, as when Spirit overcomes material sense.

When the textbook combines “power” with a synonym, the choice of synonym depends—in most cases—on the counterfeit sense that is under consideration. It is therefore the counterfeit that rules the choosing of the synonyms. We have seen that if we are talking about the power of the flesh, flesh demands Spirit, so Spirit is primary, and power is secondary.

Solving the Human Problems

Mrs. Eddy did not write her textbook from the standpoint of the synonyms. That would have demanded a textbook on divine Science. Her main concern was how to solve the human problems, the negative problems. This is Christian Science. To do this she had to bring forward the negative problems of sin, sickness, death, accidents, etc.—all the errors of mortal mind. She brings up the proposition of these problems and deals with them through the synonymous terms.

A very high percentage of all the statements in the textbook concern the level of Christian Science which deals with the human problems. The titles of the chapters alone indicate this. “Prayer” obviously has to do with the human. The omnipotent, omnipresent, omniscient One (our true Mind and being) can have no need of prayer. “Atonement and Eucharist” shows that with the synonymous terms we must atone and get out of the human frame of

reference. "Marriage" shows us how to put chapters I and II into practice. "Christian Science vs. Spiritualism" is all about resolving the whole concept of spiritualism, of believing life is in matter. "Animal Magnetism" resolves the question of animal magnetism, the evil animal sensual nature in the heart of man. All of these chapters clearly relate to meeting human needs, *to awaken us from the first death, alias human birth.*

The next chapter is "Science, Theology, Medicine." In Science, Mrs. Eddy includes big statements from the infinite One, but then she has to deal with the wrong sense of natural science, the wrong sense of theology, and finally with the wrong sense of medicine.

"Physiology" follows, again dealing with the illusion of the human condition. Right through these first seven chapters, Mrs. Eddy takes up the wrong propositions, the material propositions, and asks, "How can I deal with them?" The main proposition is the erroneous propositions, and she deals with them through the synonymous terms, to awaken us from hypnotic sleep.

In the passages we have examined, dealing with "power," we have seen that when Mrs. Eddy speaks about flesh, she calls on the power of Spirit over the flesh. When it is a case of demonstrating the healing power, she calls on Principle. When it is a question that death is such a great power that nothing can resist death, she deals with it through the power of Life.

S&H 231:21 says, "To fear sin is to misunderstand the power of Love." Why don't we have the power of Mind here? Because we are dealing with fear. The ac-

cent is on “to fear sin,” and Love is the remedy.

S&H 411:10 says, “If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous.” Why the power of divine Love? Mrs. Eddy is not dealing with fear here and yet she uses the power of divine Love. Why?

Here a positive sense is ruling, not a negative one. Mrs. Eddy doesn’t say here that Love heals, but *that it is instantaneous*. Love is the ultimate, and this quote gives that complete and ultimate sense. Truth is always the healing remedy, the remedy that brings the healing, but here the healing is already—instantaneously—accomplished, finished and perfect; so if you put Truth there in place of Love, it would not ring true.

S&H 224:29 states, “The power of God brings deliverance to the captive. No power can withstand divine Love.” Love is represented here as having a power against which nothing can stand. Why Love? Why not Mind? Is Love the great deliverer?

Here we have what “no power can withstand.” Mind is the creating, manifesting power, the initiating power, but here we have the sense that there is *no other* power. This gives a sense of ultimate achievement, ultimate perfection, ultimate completion. It is the All of Love.

S&H 302:31 says, “Even in Christian Science, reproduction by Spirit’s individual ideas is but the reflection of the creative power of the divine Principle of those ideas.” Here we have the creative power of the divine Principle. Why does Mrs. Eddy use Principle here? Why does she speak of the creative power of the divine Principle?

Because it is “Principle governing the reflection.” This is further explained in S&H 507:15, which states, “The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man.” The same Principle is behind both quotes; the word “governs” rules the use of the synonym, Principle.

In the 302:31 reference we see Principle in charge, governing the ideas. In the reference on page 507:15, under the heading “Divine propagation” we get the multiplication of those ideas, still governed by Principle. Mind doesn’t govern the ideas. Ideas are governed by their Principle, not by Mind. The moment you have ideas and you ask, “What is the central authority?” you have Principle, not Mind. Mind creates all the ideas, but it doesn’t govern the ideas. Later when we take up “governs” we will see that when governs is used with Principle it is used in a different way than when it is used with Mind. When we have a lot of ideas we find that they are all governed by One. What is that One? It is Principle. Always when the relationship between all the ideas and the central pivot is under consideration, it is Principle, so here in these references we have a combination of Mind with Principle.

Power Intrinsically Mind

Analyzing these references on power raises some questions. How can we determine that power is intrinsically Mind when it is used with all the other synonymous terms? Does Mrs. Eddy use power with Mind in a differ-

ent way, so that it doesn't merely resolve an opposite? Does she use power in such a way that she actually defines Mind with power?

Yes, she does. Take S&H 443:6 ". . . from entire confidence in omnipotent Mind *as really possessing all power.*" Here the author actually defines Mind as possessing all power. She is not rejecting or rectifying an opposite such as mortal mind. Here Mind intrinsically has all power. We see the difference here in comparison to the other references we have looked at.

S&H 157:8 states, "Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind *has all power.*" Here again Mrs. Eddy tells us that Mind has all power. She isn't simply using that power of Mind to overcome mortal mind or animal magnetism.

S&H 143:26 says, "Mind is the grand creator, and *there can be no power except that which is derived from Mind.*" Here it is specifically stated that power is derived from Mind. We won't have anything like that with Spirit, Soul, Principle, Life, Truth, or Love.

It Took Years For Doorly & Team to Sort Out What Was the Synonym, Intrinsically.

There are quite a few references that define Mind through power, and that is our justification for saying that the intrinsic quality of Mind is power.

It took years and years for John Doorly, Max Kappeler and the other dedicated researchers to sort out what is intrinsically Mind, and what are combinations. "Is power

intrinsically Mind? Is power intrinsically Spirit? Or is this use a combination?" they asked. They didn't know, at the beginning, but statements like the above pointed the way.

Another way Doorly's team had of determining whether the idea "power" belonged to Mind was to ask, "What is needed for power to be power?" Then they saw that behind power lies creative impulsion; it needs a creator; it needs a cause which expresses itself; it needs action. They began to see that these terms were all ideas of Mind, too. Or at least they put them there as a hypothesis, and saw that they all began to fit in again, and the more the ideas fit in with each other the more the researchers had authority to proclaim them as ideas of Mind.

Law Intrinsically Mind

A similar analysis can be applied to "law," another Mind term which is often used in combination with other synonyms. The intrinsic nature of Mind is law; Mind is law. How do we know? Let's consider. What is needed to have law? In order to have law we need power, cause—a cause leading to effect. We need action, a basis from which to start. All these are Mind. Law conforms to these ideas, and therefore law is also Mind.

This is one conclusion, but we need more than one conclusion to have a full proof of our hypothesis that law is Mind, so we ask, "Does the idea law conform to other ideas of the same synonymous term? When it is used with other synonyms is it the secondary rather than the primary theme?" Mrs. Eddy often speaks of law in con-

nection with Spirit, so let's look at some more quotes, keeping these questions in mind.

S&H 207:10 says, "Evil is not supreme; good is not helpless; nor are the so-called laws of matter primary, and the law of Spirit secondary." The question, the main proposition addressed in this statement is whether laws of matter are primary. Since this is a question of matter, it must be answered by Spirit. Are the laws of matter primary—and therefore, by implication, the law of Spirit secondary? Matter—illusion, hypnotic suggestion—must be answered by Spirit as predominant, so here Mrs. Eddy presents the law of matter versus the law of Spirit.

S&H 302:22 is a similar case, ". . . and because this real man is governed by Soul instead of sense, by the law of Spirit, not by the so-called law of matter." Again we have law (Mind) blended with Spirit to answer the claim of matter.

S&H 183:19 says, "Laws of nature are laws of Spirit..." Why Spirit? Why not laws of Mind? Nature is Spirit. The proposition is, "There is nature; there are laws in nature. Are these laws material laws as the physicists tell us? Or are these laws of nature spiritual?" Since the question concerns matter versus Spirit, Mrs. Eddy couldn't use the synonym Mind. It is a question of nature, which is Spirit and is not material, so she has to answer it through the laws of Spirit, and not through the laws of Mind.

S&H 62:31 is more complex. Here Mrs. Eddy states, "Because mortals believe in material laws and reject the Science of Mind, this does not make materiality first and the superior law of Soul last." If the issue is material law

why doesn't she say, ". . . and reject the Science of Spirit,"? And why does she say "law of Soul"?

Here Mrs. Eddy is asking the question, "Are there laws that are ruled by matter as active matter, by matter that is intelligent?" Therefore she has to answer it by Mind, by the Science of Mind. But this is not the main point.

The main point is found in the statement, "this does not make materiality first and the superior law of Soul last." You would think that if Mary Baker Eddy is talking about materiality she would use Spirit, because that which counteracts materiality is Spirit. But Soul rules—the greater controls the lesser—so the moment we have the *superior* law, we are dealing with Soul. Soul is that which is superior. The greater ruling the lesser is the rule of Soul, so when, as in this quote, it is not a question of opposites, not primarily a question of materiality and spirituality but of which is superior to the other, we have Soul.

Only when these things become our consciousness, can we understand the textbook and its laws. We must gain a definite sense of what each of the synonymous terms means because if we don't have that very distinct sense of what Spirit is, and what Soul is, we will have a hard time. Spirit asks, "Is this real, or is that real?" It always deals in opposites. But the moment Mrs. Eddy asks, "Which one controls the other? Which one is the higher? Which one rules over the other?" it is Soul.

We see it spiritually. As long as we are in Spirit we make the line of demarcation—this is real, and this is unreal. Spirit handles dualism. The moment the proposition comes up that one is above the other then it is Soul;

Soul controls the lower; Soul rules over the lower; Soul is above the lower; Soul is never within, but is without; in Soul the whole, the greater controls the lesser. With Soul there is no longer separation or dealing with opposites as there is with Spirit.

Only when this information is innate in consciousness can we read a chapter and see over many pages that Mrs. Eddy is talking about Soul—and yet she may not even mention Soul. When we are able to see this, the chapter opens up. Suddenly the chapter becomes clear and ordered.

We have to know the subject—the occurrence of the synonymous terms is secondary. It is the subject that is dealt with in a chapter that defines which synonymous term she is speaking about. *Without seeing these things, the textbook remains a closed book.* The wealth of the textbook only comes out when we can read the language of Spirit, which is not a language of terms.

As we culture our thought more and more we will no longer read words; we will read only tones—tones of the synonymous terms. S&H 427:1 states, “If it is true that man lives, this fact can never change in Science to the opposite belief that man dies. Life is the law of Soul.” In a quote like this we will read Life, Life, Life. We will see that Mary Baker Eddy’s main consideration here is about living and Life.

“If it is true man lives, this fact can never change in Science to the opposite belief that man dies”—man lives, man dies; this is clearly the tone of Life, yet Mrs. Eddy takes the thread up again and says, “Life is the law of

Soul.” Why does she say Life is the law of Soul? If the tone is Life, why doesn’t she say it’s the law of Life?

Soul is changeless. What, then, is our reasoning when we have in the first sentence “can never change”? “If it is true that man lives [we hear Life] this fact can never change in Science [we hear Soul, which is changeless] to the opposite belief that man dies [therefore] Life is the law of Soul [Life is the law of changelessness.]”

These sentences when taken out of context don’t mean very much. If we leave out the first sentence, and the mid part of the second, so it reads: “Life is the law of Soul . . . and Soul is never without its representative,” we have lost the proposition. We give an answer to a proposition we don’t know.

The first sentence is the proposition: Life is Life. Can Life change into its opposite, death? No, it is changeless. We hear Life and Soul. For us, it *is* Life and Soul. We translate it right back into the synonymous terms, into tonality. We reduce all these words into synonymous terms, and we hear Life is the law of Soul, because Life cannot *change*. We see Life is Soul. Life is Life, and can’t be changed into its opposite; it is changeless. So we have Life and Soul; we have being unchanged—our divine being unchanged.

How to Read the Textbook

This is the way to begin to read the textbook. It is no longer a lot of words; we can read it with a few words if we know our synonymous terms. “Divine metaphysics is now reduced to a system.” The interpretation of the

text is a matter of understanding the proposition stated in the paragraph or in a few paragraphs; all the rest is just elaborating on that proposition. Since the message in this case is the changelessness of Life, Mrs. Eddy speaks of the law of Soul and not the law of Mind. There are, of course, other propositions where we would say, "Life is the law of Mind," but the proposition would have to be quite different. Not every answer is the right answer to a particular question, but a right question has its right answer.

Here is another example: "The belief in sin and death is destroyed by the law of God [and when you hear something about sin and death you know that something about Life will be forthcoming] which is the law of Life instead of death" (S&H 253:28).

Again we have, "Truth through her eternal laws unveils error." It is Truth that uncovers error. There is a law about it; so Truth is that law that uncovers error. It's not Mind because Mind is the law itself.

Law is fundamentally Mind. Mary Baker Eddy says, (S&H 417:10) "Maintain . . . that all causation is Mind, acting through spiritual law." Mind *acts* through spiritual law—it doesn't rectify an opposite—so law is intrinsic Mind, although here again we see only a few references, like this one, that show us law is intrinsically a characteristic of Mind.

The moment law has to rectify an opposite it is used in conjunction with another synonym. For example, law is used with Spirit in order to correct the material law; but it is the law of Soul when you have to correct the belief that material law can be superior to spiritual law.

Used with Life, law corrects the belief that death is a law; but it is the law of Truth when it is uncovering error, and it is the law of Love when we have to correct hate, fear, jealousy, etc.

Recapitulation

Now that we have quite a good survey of the ideas of Mind, we can begin to see that these terms or characteristics have their proper value only when they are combined and blended with all the other ideas; else they have not their right nature and their right qualities.

Let's go through the list again now and see how these ideas must blend with each other in order to gather their proper meaning.

We started with creator and saw that Mind is the creator; then we saw it is not just the creator but is the creator of ideas only. Mind is characterized by ideas, so creator can only mean the creator of ideas. Since we find in our list that Mind is all, we know that this creator is the creator of all ideas. As we now contemplate this creator, which is also the producer and maker, we realize that this creator must be an intelligent creator—not a blind creator, but an intelligent creator that creates only ideas. We find we have here a great cause. Mind is the cause of all. What "all"? The cause of all *ideas*. Mind is an intelligent cause, therefore we know that it is a cause that will guide, steer, lead, and direct us divinely.

Slowly we build up a concept of Mind. We see that this cause is a lawful cause. It acts according to a law, therefore this cause is an unerring cause; it brings forth

an effect according to a law—unerringly guiding and steering. We go on and see that this cause is a powerful cause, which doesn't wait until it is brought into action but activates itself. It brings forth the necessary action; therefore it is a powerful cause acting according to law, guiding and leading. We build up a sense of the power reservoir that lies in Mind.

Mind, our real, true Mind, is the powerful cause that wants to express itself, so Mind manifests itself; Mind is that which cannot help manifesting itself. What does it express? What does it manifest? It can only manifest ideas—intelligent, lawful, powerful, active ideas. Here we are beginning to blend “ideas” with the other terms by taking the nouns and turning them into adjectives. These ideas reflect Mind, so they are intelligent ideas, powerful ideas, active ideas, lawful ideas. In this way we get a whole realm of ideas and we see that these ideas are creative. These ideas are positive, lawful; they are intelligent; they guide, lead, direct. These ideas maintain themselves because Mind maintains all. What does it maintain? Certainly not a house, a car, or a friendship. *Mind only maintains ideas.* Mind, our true Mind, maintains and supports all ideas, so we have to work with a universe of ideas that is supported and maintained by Mind—the only origin and source of everything.

Building Up the Concept: Mind

Slowly we build up the fact that Mind is the basis from which we start, from which we go out. We have no other basis to think or act from. We have no other basis from

which our motives spring. Our true Mind motivates our thinking. We then get the sense of Mind as the only will, the only volition, the only motivation; therefore Mind, my own perfect Mind, is the parent Mind that is motivated to bring all into being. Mind has created everything according to ideas, according to intelligent ideas. The parent Mind, my true Mind, is the creator of the universe of ideas.

Laying a Proper Foundation

We blend these ideas as they come into our consciousness but we stick to one tone at the beginning. If we stick to the one synonymous term—Mind—and its ideas, then slowly the whole tonality of Mind forms and molds itself. It becomes more tangible in one's consciousness. It distinguishes itself from the other synonymous terms. Resting with one synonymous term for a while is really scientific prayer. In scientific prayer we contemplate the nature of God as God is, as our "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love,"—"the kingdom of God within [us]"—Jesus.

To lay a proper foundation for the Science of all sciences, a good beginning is to make it a habit for a year or so to take time each day to contemplate the rhythm of these ideas—how they blend into each other, what they mean. Stick to one synonymous term for an evening and build up the tonality of the term. Ask, "How do they blend? How do the ideas blend into each other?" Realize that if we have law, for instance, we cannot have law without power, without cause, action, intelligence, control. All this is imbedded in the meaning of law. This shows us

that all these terms must have a common denominator, a common tone, Mind.

It is super important to get a thorough foundation in our study, so that when we read more advanced material we know exactly what these synonyms mean when they appear in the text.

Man Not a Selfhood Apart from God

We haven't talked about man. *Man as a selfhood apart from God doesn't exist.* That man has a selfhood apart from God, is pure hypnotic suggestion, illusion only. "Principle and its idea is one, and this one is God," says Mrs. Eddy (S&H 465:17). We must free ourselves of that mystical sense that there is God and man instead of Mind and Mind's manifestation. We want to get away from asking, "How does this apply to us, to me?" Being is being, and it doesn't "apply" to "man." Being is of the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love, which Mrs. Eddy tells us in reality we are. Everything else is a human conception that we have interpolated into being, and they are just old religious and mystical beliefs that have been dragged along, since there is only God, your real Mind, and its manifestation. "The kingdom of God is within you" — Jesus.

In her Science Mrs. Eddy has shown us, step by step, beginning with the chapter "Prayer," how to get away from the self. The very first paragraph of Science and Health shows that prayer is an *unselfed love*. It is not merely an unselfish love; it is a love that knows no self, *that knows no people or what is called man.* Mrs. Eddy

tries, step by step through the chapters, to substitute *Principle and idea* for the concept of God and man, until finally, in the chapter Recapitulation, she drops "God and man" and asks, "What is man?" and answers that man is not "he who" but man is "that which" has no separate Mind or Mind quality from God. Later, in the chapters Genesis and Apocalypse, she throws it all overboard and says that what constitutes being is divine Principle and its infinite idea. We get enormous freedom when we finally *drop that erroneous concept of a God and a man*. Only then do we get the Science of being. Before that we have only a humanized sense of the Science of being.

As we gain a deeper understanding of the synonymous terms we will forget to think about man. The magnitude of Being as Mind, Spirit, Soul, Principle, Life, Truth, and Love and their ideas is so great and all encompassing, that the old questions, "What is man? How does it apply to man?" just fade away because everything is included in being. Nothing is left out. Mrs. Eddy says "*man is a family name*" just as God is a name for the supreme being. A name is not a *nature*. A name is a name but it is not a nature. *A name doesn't touch the reality, the nature of being*. In his Oxford Report of 1949 John Doorly explained this quite forcefully—that "man" is only a name for something; it is not the thing itself.

The point is: God is not a name. There is a supreme Being, "the kingdom of God within you" as the incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love, which are the nature of Being. We must see that, similarly, the name man is not the thing

itself. The thing itself is idea, ideas. *It is God's consciousness* (meaning your true Mind, Spirit, Soul, Principle, Life, Truth and Love's consciousness) of Itself which is important. If for ages people have given to *that* the name "man" then we can talk about the name "man," but we are interested in understanding *reality*, and not in names. We are not interested in talking about the name of God and the name of man. We are interested in talking about reality itself; and in reality itself we only have divine Principle, *which in reality we are*. This divine Principle has an infinite calculus of ideas. It is a pity if one applies to that the name man. It is misleading and takes one's thought away from the real subject, *your true being as divine Principle*.

When we think along the line of the synonymous terms, like this, we are not leaving out anything that concerns true being. We include everything that concerns our true being. We must never feel that Mind is something out there—that it is a subject out there which we study, like geography. When we study the synonymous terms we study our own being. Being is being. Being is not out there. Being is; it is not within and without, it just is. It is what I am—what we are as incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love.

In studying the synonymous terms we are contemplating, in consciousness, the one infinite Being, the nature of infinite Being; and that one infinite Being is our consciousness. What more do we want than to have the consciousness of the infinite One? There is nothing greater than that; it includes everything, since it is as Jesus said, "the kingdom of God [that] is within you."

As we go through these synonymous terms let's be aware that the synonymous terms *are our consciousness*. We are not studying an object outside of ourselves. *We are building a new consciousness*. If this new consciousness we are building, coincides and is identical with the divine consciousness, then the divine consciousness and our consciousness are one consciousness, and that same consciousness is the one and only consciousness. What more do we want than to have a consciousness that is aligned to God's nature—to the nature of reality?

Giving Ourselves A Treatment

In treatment, Mrs. Eddy declared:

All is Mind; there is no matter, and this needs only to be understood to establish perpetual harmony.

I do not lack anything.

I do not lack wisdom or love.

I do not lack judgment or intelligence.

I do not lack energy or industry.

I do not lack, and cannot lack, anything, or the means by which to acquire anything.

When we start with Mind and go through the ideas of the seven synonymous terms we give ourselves a treatment because *we culture our consciousness into a divine reality*. When we see that our consciousness is of the nature of divine reality, it is certainly a wonderful treatment. We not only give ourselves a treatment but we are treating our whole concept of the universe. Our work, our understanding, has its impact on everything. We are

building up a new universe, so let's try to stay in our native atmosphere of the seven synonymous terms.

To make this easier, a list of all the Science and Health references on Mind are included here. The student may also find it useful to review what Mind is, does, deals with as seen at the beginning of this Mind chapter.

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CHAPTER V SPIRIT

The Office of Spirit

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

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

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

What Spirit Means

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

What Spirit Is

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

What Spirit Does

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

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

What Spirit Has

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

What Spirit Deals With

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

Spirit Interprets Itself

- viii:32 as the world of Spirit

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

Words Mrs. Eddy Uses to Describe Spirit

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

“Only” is Spirit

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

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

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

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

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

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

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

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

Spirit Gives Birth to Every Idea

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

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

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

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

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

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

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

Building a Tone of Spirit

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

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

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

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

Spirit is Unfoldment, Order

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

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

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

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

What Was Established in Mind is the Only

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

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

Purity in Spirit Deals With Dualism

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

The Question of Birth

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

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

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

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

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

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

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

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

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

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

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

Spirit is Substance

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

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

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

More on Spirit — The Secret

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

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

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

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

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

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

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

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

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

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

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

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

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

Illusions Must Be Separated From Ideas

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

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

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

What have we learned up to now?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Understanding

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

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

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

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

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

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

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

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

Spirit Leads the Warfare

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

How does Spirit lead the warfare?

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

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

The Strength of Spirit

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

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

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

Leaven – Alchemy

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

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

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

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

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

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

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

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

How does Spirit do this?

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

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

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

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

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

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

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

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

Birth

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

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

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

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

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

The Fundamental Order

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

How Spirit Gives Birth

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

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

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

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

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

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

Mind Must Always Be First

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

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

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

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

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

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

Development

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

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

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

Opposition is Handled by Spirit

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

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

Offspring

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

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

Spirit Bears Fruit

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

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

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

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

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

Development Brings Changes

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

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

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

Spirit Demands Order

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

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

How the Sciences Pushed Forward

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

The Way Will be Ordered

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

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

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

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

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

Purity

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

What does purity mean?

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

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

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

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

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

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

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

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

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

Baptism and Worship — Translated Qualities, Not Ideas of Spirit

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

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

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

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

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

Reflection

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

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

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

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

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

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

Categories and Classification Needed

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

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

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

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

Spirit Brings Order Out of Chaos

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

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

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

Understanding Brings Order

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

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

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

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

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

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

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

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

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

Likeness

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

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

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

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

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

Good

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

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

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

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

Substance

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

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

Reality

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

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

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

Nature

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

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

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

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

The substance of Spirit gives to the idea its nature.

Understanding Gives Life to the Letter

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

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

Supply

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

What is the difference?

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

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

Thus we have two great points to consider in supply.

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

Understanding Ideas is Supply

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

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

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

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

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

Ideas of Mind Are My Substance

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

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

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

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

The Only

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

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

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

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

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

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

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

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

The Translated Qualities of Spirit

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

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

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

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

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

Look Toward the Imperishable Things of Spirit

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

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

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

The Point of No Return

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

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

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

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

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

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

Counterfeits of Spirit

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

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

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

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

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

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

References From Science and Health

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

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

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

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

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

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

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

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

We Are Learning the Spiritual Language

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

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

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

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

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

The Text Itself Gives the Laws of Interpretation

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

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

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

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

What is Mary Baker Eddy Really Saying?

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

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

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

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

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

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

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

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

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

Matter Can be the Counterfeit of Either Mind or Spirit

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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CHAPTER VI SOUL

As we go through the ideas characterizing Soul we again make a list of epitomes showing what Science and Health says or infers Soul is, what Soul does, what Soul has, what Soul deals with, and how Soul interprets itself, followed by an alphabetical listing of terms characterizing Soul.

What Soul Is

- 9:23 Soul is our master
- 72:11 Soul is the only truth-giver to man
- 288:22 Soul is sinless
- 390:5 Soul is everlasting harmony
- 468:6 Soul is immortal

What Soul Does

- 89:23 Soul confers freedom
- 306:7 Soul makes man immortal
- 310:18 Soul doesn't change
- 350:29 Soul rebukes sense
- 477:24 Soul never reflects anything inferior to Spirit

What Soul Has

- 60:29 Soul has infinite resources
- 322:5 Soul has control over sense
- 582:15 Soul has spiritual bliss

What Soul Deals With

On the human level Soul deals with the material senses, body, sin, sensation in matter, passions and appetites, the pleasures and pains of material sense, sorrow, suffering, loss, bondage, pantheism, corporeality, sense testimony, in, false identification, and so on.

Soul Interprets Itself

64:21	as rejoicing in its own
71:7	as synonymous with Spirit, God
93:1	as substantial and able to control the body
310:14	as God, untouched by sin
335:16	as Soul and Spirit being one
335:16	as God and Soul are one
390:5	as everlasting harmony
481:28	as the divine Principle of man that never sins
482:10	as properly the synonym of Spirit, or God
587:27	as the atmosphere of heaven

Words Mrs. Eddy Uses to Describe Soul

balance	incorporeal	satisfies
beauty	identity	seed within
changeless	intact	sinless
defines	joy	spiritual sense
doctrine	mission	spiritual understanding
earth	names	(Soul/Spirit)
find	perseverance	star
freedom	reverses	salvation
	rules	unconfined
	resurrection	wilderness

Opposites to Soul

appetite	corporeal	m.m.p.	senses
body	hypocrisy	mortality	sin
bondage	in	oblivion	slavery
change	lost	pantheism	suffering
chemicalization	lust	passion	
(Soul/Spirit)	malice	pleasures and pains	

Building a Tone of Soul

In the first edition of S&H Mrs. Eddy makes it clear that Soul is that great factor in being that bestows *unchangeable identity* on everything Mind creates and Spirit understands to be the only reality. Soul ensures that nothing of divine origin can ever lose its nature of perfection. Because the divine Principle remains perfect, the ideas of that Principle remain perfect.

Spiritual understanding is Soul; that's why we are Soul and not body. In *My.* 165:15, Mrs. Eddy tells us "Goodness never fails to receive its reward, for goodness makes life a blessing. As an active portion of one stupendous whole; goodness identifies man with universal good. Thus... [may we] rise above the oft-repeated inquiry, what am I? to the scientific response: I am able to impart truth, health and happiness, and this is my rock of salvation and my reason for existing." *We should turn at once from error's suggestions, knowing they are only hypnotic suggestion.*

In this chapter we will build up the tone of Soul, and as we do we will continually go back to Mind and Spirit.

We are going to see that Soul is again a further aspect of Mind. We saw, in our buildup of Spirit, that Spirit was always looking at Mind. Spirit was giving to Mind a further aspect. This is why they are synonymous. They overlap completely. Mind and Spirit are not two different realms; they are the same realm, namely, God, or Being. The seven synonyms all stand for the one and only Being, but each synonymous term adds another aspect to that one Being. Soul is going to add another aspect to what we have seen of Being, our true being, as Mind and Spirit.

The Path from Sense to Soul

When we are reasoning out from Mind to Spirit what do we see? In Mind we see cause, the causative power of Mind bringing forth the substance of Spirit, evolving the spiritual universe, the spiritual nature.

Then something within me says, "Always stick to this line of reasoning. Always start with Mind, and see—in Spirit—that Mind is the only Mind, and when you see that Mind is the only Mind, stick to that, don't give in, don't backslide, don't retreat, don't break faith, don't desert the stand you have taken. Continue with uncompromising firmness along the path Mind and Spirit have pointed out."

This Mrs. Eddy calls the way from sense to Soul. Persevering in this way from sense to Soul is an idea of Soul. Be firm, be constant, be steadfast in adhering to the realm Mind and Spirit have set our feet in. "Thou [Mind and Spirit] hast set my feet in a large room" (Ps. 31:8). Don't go back to the human or material way of thinking. Stick

with the spiritual. Reason things out as we have been doing with the Mind and Spirit synonyms. Resolve not to go back to mortal mind or the human mind. We have taken our absolute standpoint as the basis in Mind, and have seen in Spirit that this basis is reliable, is substantial—this is *why Spirit is understanding and substance*. Now Soul says, “Be steadfast. Don’t give in.”

Thus we have *definiteness* in Soul, the definiteness of Soul. Soul doesn’t waver. We hear a completely different tone coming in. Soul is definite, Soul is *unchangeable, changeless*.

What does it mean that Soul is unchangeable? It means that Mind is our basis. Mind and Spirit are our unchanging steps—the steps we took in Mind and Spirit are unchanging—and now we are constant in our reliance on all that Mind and Spirit have pointed out to us.

This builds up in us the definiteness of that divine nature. The true identity is being brought forth in this way, so that everything has its spiritually tangible *identity*.

In Mind we have the creative power. In Spirit we have the development of that creative power. What develops is that we come to a definite identity, as in nature. In nature we have a seed. That seed develops, it takes root, forms a stem, blades, and finally bears fruit, giving forth the *identity* of that creative sense.

We, too, experience that wonderful order. As we are building on the ideas of Mind, these ideas begin to unfold within our mind; they become definite to us (Soul), and we now feel the identity, the definiteness. The clear-cuttedness of the idea is apparent, and it gathers its definite expression.

Soul Has to do With Identity, Unchangeability and Balance

Soul has a lot to do with definiteness, with identity. It has, therefore, a lot to do with naming, since naming is giving identity to something. The moment you name a chair as a chair and not as a table, you identify it properly. Definiteness, identity, and naming all give a sense of the unchangeable identity of being.

Would unchangeableness know a coming and going? No. Would it know either a gain or a loss? No. In Soul there is no coming and going because Soul means identity. An identity doesn't come and go; it is *unchangeable*. Therefore there is neither gain nor loss in Soul. We get a great sense of stability in Soul when we see that things don't come and go. Everything remains what it is. We can hear the same tone always coming in, namely, the *unchangeability* of Soul, the *stability* of Soul, the *definiteness* of Soul.

We get *balance* in Soul. When we are balanced, weighed in the balances of God, we are steady, steadfast, unwavering, unchangeable. This is why in Soul nothing can touch us; "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Soul is that which is untouchable. In Soul we can't be injured, defaced, tarnished; we can't lose our identity, because that identity is constantly kept intact. This is the balance of Soul, the definiteness, the unchangeability—keeping our identity constantly intact. If we are rooted in Soul—having gone the way through Mind and Spirit—then error can happen all around us, but it doesn't touch us.

Why We Are Always What We Are

Because Mind is All-in-all, and because that All-in-all is the “only” of Spirit, in Soul we see that this only of Spirit is the great *withinness* of Soul, where we see that God, as identity, includes all identities, and therefore everything in the All-in-all has God’s own identity. Nothing that is within the All-in-all has a different identity from God’s identity. Every part, every little thing within the All-in-all has the same nature, the identical nature of God, our true being as Mind, Spirit, Soul, Principle, Life, Truth and Love, infinite good. Everything that happens within the capacity of Soul is reproducing nothing other than the identity of God our true being. God, infinite good, our true being as Mind, Spirit, Soul, Principle, Life, Truth and Love, is reproducing the identity of Soul. “Mind is the Soul of all,” Mrs. Eddy says. Only what is produced by Mind can be reproduced by Soul.

Soul doesn’t come and go, because Soul cannot be changed, cannot be touched. In Soul the ideas always reproduce themselves, they reappear and reappear. The form never loses its identity; it is constantly renewed. A fingerprint, for instance, remains the same; the fingertip may be injured, but when it is healed it produces the same fingerprint; it keeps its identity. Why are we always what we are? Why aren’t we one minute a human and the next minute an animal or a tree? Because of Soul. If it wasn’t for Soul we could be a human one minute and a plant or a bird the next minute.

Our Identity is Kept Intact

It is the identity principle that keeps our identity intact. Soul keeps everything intact. It is constantly reproducing the same identity. This frees us from the fear that we might lose our identity. *Soul assures us that even if we lose our body, our identity remains intact.* This is why, in Soul, we have the *immortality* of being. Immortality means the identity remains intact; nothing can touch or mar it.

Because of this unchanging identity, we can see that in the human, Soul acts to reverse all that is not identical with God. Whatever doesn't conform to the divine identity is reversed until it shows forth the identity of Soul. This means Soul calls forth repentance; Soul rebukes; Soul reforms; Soul changes our standpoint until it coincides with the divine standpoint; it exchanges the false for the true because Soul says, "I reproduce myself. I am what I am, and I reappear as what I am." Therefore, in the human, Soul acts as a reforming power, as an exchanging power, exchanging the objects of sense for the ideas of Soul. Soul acts as a transforming power, transforming all that is not in conformity with the divine until it does have the identical nature of God. Soul will continue to exchange every detail until it appears in its true Soul-identity.

If we take time to ponder on that unchangability of the identity of Soul, our thought will have power, because it is Mind. (Soul is Mind and therefore it is power.) What will it do? It will purify the situation (because it is Spirit). How does it purify itself? By exchanging that which is not pure

for that which is pure; by replacing that which is not the likeness of Spirit with that which is the likeness of Spirit.

Our Changeless Spiritual State

Because the true identity appears and reappears we have the fact of transformation, reformation, exchanging, resurrecting, resolving—all working to bring us out of a false state into our true Soul identity, our changeless spiritual state.

What is meant by the sinlessness of Soul? Sinless means that something never loses its own spiritual divine nature. Soul says, “I am the unchangeable identity, therefore I cannot lose my identity, nor can I deviate from my identity.” This is what sinless means in the context of Soul; it isn’t talking about human moral values.

On our list we have the balance of Soul and the perseverance of Soul. We might well add the constancy of Soul, the steadfastness, the persistency, the toughness, the strictness of Soul. These are translated qualities of Soul; they are attitudes that are being awakened within us.

Soul is unyielding. “Occupy till I come! Don’t give in!” it orders. Soul is resolute, staunch, determined, unwavering, uncompromising. No matter what temptations arise, what influences mortal mind brings to bear, Soul says, “Go the way! *Stick with what Mind and Spirit have shown you.* Don’t be a deserter, a backslider.”

What Sticking With Soul Brings

If Soul is always maintaining its unchangeable identity and is never touched by anything foreign, we feel a sense of joy, happiness, freedom, satisfaction. We feel a

sense of bliss, beauty, and grace. We feel an inner balance, that the calm and the balm of Soul brings out. The moment there is nothing contrary—when mortal mind illusions aren't obstructing the way—we feel we are resting in our true nature, our divine Ego, that self-sameness with God, the "I am that I am."

Soul represents the original or the origin; Soul is the representative. Being is represented everywhere as what it is. God, your true Mind, Spirit, Soul, Principle, Life, Truth and Love, without the true image and likeness of yourself would be a nonentity. Being could not be without being the selfsameness everywhere at all times. This is what is meant by identity; we have the same exact nature that God has, namely "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love." Everything that exists is the image and likeness of our true Mind, Spirit, Soul, Principle, Life, Truth and Love. Subject and object are one at the deepest level.

In Soul we have spiritual understanding and spiritual sense. Why? In Mind we had Mind knows, and in Spirit this knowing of Mind progresses or unfolds to our understanding. Again, why? Because Spirit has the faculty of discernment. It discerns between ideas and illusions, and separates ideas from illusions; this brings about understanding. We are on firm ground. In Soul, we have *spiritual understanding*, which means the understanding we gained through Spirit's separating process and its line of demarcation is now definite. We are no longer separating, deciding between ideas and illusions and making decisions. In Soul the understanding we gained in Spirit

becomes a constant conscious capacity to understand God. Our consciousness and God's consciousness are aligned, are the same, the selfsame. Spiritual understanding makes us understand ourselves as Mind, Spirit, Soul, Principle, Life, Truth and Love, and means we can speak as God speaks.

In Soul We Have the Seed Within Itself

In Soul we have the seed within itself. This means an identity always reproduces itself. A carrot reproduces a carrot, it does not bring forth a cabbage. A fish doesn't bring forth a bird. Like produces like. Mrs. Eddy says Mind presents the idea. But it is Soul that re-presents it, so the reappearing is Soul. An identity never has to be established—it simply is—and it is the responsibility of the seed within itself to see that the idea never loses its identity.

In the first edition of *Science and Health*, Soul was the predominant synonym. Mrs. Eddy didn't even have the synonym Mind in the first edition; instead she capitalized creator, wisdom, and intelligence. In subsequent editions this soon changed, as she gave more prominence to the other synonymous terms. Today Soul is mentioned the fewest times, and therefore it is not always easy to get the fullest sense of what Soul means.

We will now look in more detail at each of these ideas and terms on our list in order to gain a better understanding of Soul. In this present work we are only trying to learn what these terms mean when we read them in the textbook. This will be laying the foundation for the struc-

ture we can later build on, with these introductory remarks as a background.

From Sense to Soul

Let's start by considering the phrase "from sense to Soul." (S&H 266:1)

Mrs. Eddy uses this phrase, from sense to Soul, either spelled out or indicated by various other phrases, as meaning the transition we must all make from sense to Soul.

Is this an idea of Soul? No. Soul doesn't make a transition from sense to Soul. Then why does it have something to do with Soul? It is showing *the impact Soul has on us, causing us to go from sense to Soul.*

There is a line of development going from Mind to Spirit, to Soul. We start with Mind. Mind is the beginning. The desire to go from sense to Soul, the thinking act, is Mind. Spirit, then, is purification, the separating, the turning in the right direction, which in turn leads to Soul in which we get the perseverance in the right direction, and the identification and definiteness of our objective.

In Soul We Persevere

First, in Mind, we open up our thought to seek reality; we have a desire to see the light. Having desired and actively sought the light of divine Mind we come to Spirit, which calls on us to substantiate this light of Mind by turning away from the false concept and turning to the right concept. Having seen the light, the idea in Mind, we can

then, in Spirit, discern and separate idea from illusion, misconception. This causes us to turn to the light, the right. This is why we have the struggle and the warfare in Spirit, because in Spirit we reject illusions, hypnotic suggestions. Seeking is not sufficient; we must strive to supplant the material with the spiritual, hence the “warfare” and struggle.

We know this warfare between Spirit and flesh will settle all questions, if only we stand fast.

Then comes Soul to our aid. In Soul we persevere until that image we saw in the light of Mind becomes definite and we become identified with that image, that light, that reality. We persist in going the way from sense to Soul until we are identified with the light of Mind, with the image in Mind.

This is an inner attitude. Soul means more than turning away from illusions and material sense and turning to Soul. It means that once we have turned to the right, we then have to make that passage from sense to Soul, and this is where we have to persevere and never give in or look back.

Soul’s impact on the human is that urge to go the way, to reach our identity with reality. The phrase “from earth to heaven” is the same thing. This is the essence of the third thousand-year period in the Bible, when Abraham, then Isaac and Jacob, and finally the children of Israel led by Moses, wandered from place to place seeking the Promised Land. Every change of “name” recorded in the Bible was a change in consciousness from a material sense to a spiritual sense. These wan-

derers exchanged the material sense identification of themselves for a spiritual sense of identity.

David and Saul

In Samuel we have the beautiful story of David, in which we find the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love. In the Soul part the story describes how David had to flee from Saul, always dwelling in yet another cave. He could never settle down. In this passage of wandering, going through the wilderness, David tried to find his true identity and the true identity of Saul. He wanted to accept only that which was divinely identifiable.

David had many chances to kill Saul, but he always thought of Saul as the blessed of God. David entertained and maintained the right identification of Saul, and in doing this David found his own true identity. When he fulfilled this passage from sense to Soul, he came to Principle, and he became king, the governor of the land. When we seek to discover the best in others, we sometimes bring out the best in ourselves.

David's passage from sense to Soul shows how each one of us has to move from the sense identification to the Soul identification of both ourselves and our enemies.

Identity

This brings us to another idea characterizing Soul—namely identity.

What does identity mean? It means selfsameness. It

says that something that is, always is what it is, remains what it is, and preserves itself as what it is.

Soul shows that the things created by Mind are the things that are given substance through Spirit; they have identity in Soul, and remain what they are. They will always be what they are. They will not change from what they are.

First, Mind is the creator and creates all. Second, Spirit is the substance of that creation, and says it is tangible; it is that on which you can rely. However, if we didn't go further, thought could say that what you stand on, what you rely on, can change, can take another form. As a third step, Soul, we see that what Mind creates is so substantial in Spirit that it will always be the same. It will never change its nature.

In the third 1000-year period we have the definition of God as I AM THAT I AM, meaning that it is what it is. Moses saw that the nature of Spirit when contemplated from the point of view of Soul is unchangeable. We can see that every idea has identity because an idea created by Mind, substantiated by Spirit, will never change, and these ideas form the identities of being.

Identification With Soul Brings Security

Things that are divine can never change. The I AM, being conscious of itself, is true identity, is true self-identification. We get security from identification with Soul.

Why are we insecure? Because we are afraid we may not have tomorrow what we have today. We are constantly plagued with a feeling of fear that we might lose that

which we love and cling to. It is a fear that things can change, can lose their identity, that things that are today may no longer be tomorrow. This is why “loss” is a negative under Soul. If we really understood what Soul stands for—if we understood our nature as Soul—we would never again fear loss, just as we don’t fear $2 \times 2 = 4$ can get lost. *In Soul, that which is, always will be.* It never loses its selfhood, its selfsameness. In Soul, spiritual man is the highest identity, the spiritual form in which all ideas are included, since subject and object, God, our true Mind and its reflection (man) is one thing.

Mind, your true Mind, manifests itself through ideas. Spirit is the substance of these ideas. Soul gives them their characteristics in order that one idea is distinguishable from another idea. Every idea has its ultimate identity, but every identity must coincide with the divine nature.

Man, Reflection, Coincides with God’s Ideas

Mind gives us ideas. Spirit imparts the understanding that separates ideas from illusions. Then Soul demands that we identify ourselves with ideas, since man, reflection, coincides with God’s ideas and is one with them. Soul brings us the Christ-idea, because Christ illustrates that blending with God, his divine Principle, which gives your true being dominion over all the earth. (S&H 316.) To experience our Soul identity we must think like God, our true Mind and Spirit; we must identify ourselves with divine ideas and divine qualities, since “the kingdom of God is within [us].”

When we see that our true being, our true nature, is the ideas of Mind embodying the substance of Spirit, we are expressing our identity as Soul, our Soul-identity. Mind and Spirit, our true consciousness, constitutes our true selfhood, our true Ego, our I AM, or identity—"the kingdom of God [that] is within you."

When we desire to go the way from sense to Soul, divine ideas lead us, and as these ideas come to us they separate us from illusions, because Spirit teaches us that there is only one reality. In the third stage, the stage of Soul (because we have broken away from the mutations of time and sense), our true nature, our true identity, appears as Mind, Spirit, Soul, Principle, Life, Truth and Love. Our identity with God, with Soul, can only be understood through spiritual sense. Only like can understand like.

Soul Names

Closely related to the idea of identity in Soul is the idea that Soul names. Naming means to make something specific, to describe it. Why is naming a characteristic of Soul?

We give a certain idea a name, and that name is just for that particular thing or idea. It is specific for that thing. Naming defines something, and defining makes it definite.

Thus "names" lead us to the ideas "define" and "definite." "Testify" is another related idea.

To testify means that you describe something exactly, so that it can't be misunderstood; when you testify or give

testimony, what you say is right and cannot be gainsaid. You make a solemn declaration to establish some fact so that it cannot be confused with something else. This has to do with Soul. Testifying is defining, making definite.

What does it mean to define something, to make it definite? The fact is being given its specific identity so that it can no longer be confounded. Soul testifies rightly. It describes correctly, defines that which is, as it is, and not otherwise. To blur something is the counterfeit of Soul. Soul delineates clearly, accurately, sharply that which is, so it is identified and unmistakable.

I Must See That “I Am That I Am”

Why is it the testimony of Soul that we must listen to?

Because Soul can truly define and name and testify in an unmistakable way, so that I see that *I AM THAT I AM*. Then the thing itself is described subjectively through other terms so that there is identity—identity between the object and the subject. The way I describe that object is then identical with the object and is true identity. Identity is reality at its deepest level where object and subject is one. It is that deepest level where there is absolute congruity, absolute coincidence, between the object—what the object, as such, is—and how we look at the subject—what we see it is—so that subject and object is one. Then we have selfsameness. The object or the subject is reproduced exactly in our consciousness. It is the same within us. There is no discrepancy between the object and the subject. At the point of Soul, the identity is preserved.

Where Did the Identity Come From?

Where did that identity come from?

In nature we can see that the species is preserved because like produces like. Identity in Soul is preceded by like producing like in Spirit. We always have to have the reason why, the *reason* for it. And here the reason for it is in Spirit, where like produces like, so we have the likeness. Then we can go back to Mind and ask, "What conceived it?" Mind conceives of all true identities; Mind conceives all ideas. Spirit unfolds them by like producing like. When like produces like, it always establishes its own identity—Soul—never anything foreign to itself. Mind therefore never produces anything unlike itself.

Mind produces, and in Spirit like produces like, therefore Soul always produces its own identity. In every development of the idea we go through these three stages. We first open our thought to recognize that Mind knows all, and because Mind knows all, Mind will give us the right idea at the right time. The light will break in our thought. Then Spirit is that which says, "I will stick to that idea and will let that idea unfold. I will not take in any foreign elements. I will love, worship, adore, and cherish that idea and dedicate myself to it. I will not mix it up with human conceptions. I will let that idea work in my consciousness." As that idea works in consciousness it brings forth its same nature, it brings forth ideas of the same nature. It unfolds by bringing in new ideas that are necessary for this idea. When, through Soul, it has finally brought in all those ideas that give identity to

this idea, I can say, “Now I have it! Now I see what I am going to do.”

An Idea Goes Through Stages

The creativity of an idea goes through these three stages. An idea never comes to us in its full identity. It always comes first as a light, a vision, as an indefinite form, an image. Then we ask, “What is that image? What does it mean?” The idea gathers together new ideas that belong to that image, and what doesn’t belong to that image dies out, is obliterated. Like attracts like, and as Spirit attracts what is like itself, it comes to the point of Soul where it has attracted all the ideas needed, and we see it in its completeness. That’s the identity of it.

Then we can go to work with it, for at this point we have come to the fourth stage, Principle. Something changes when we come to Principle—where our consciousness has grasped the Principle, *where we are the Principle*. Principle puts the idea into operation, and it begins to operate.

That is one way an idea unfolds. Mind, Spirit, Soul has many ways. It all depends upon the level of consciousness we are on. In spiritual obstetrics where we are on a higher level, it operates a little differently than it does on a divinely human level.

Mind, Spirit, and Soul give us the nature of the idea; then we come to the operation of it in Principle; and in Life, Truth, and Love we get the essence of it.

The infinite identities of Soul are named. Soul names. The ideas of Soul are definite and spiritually defined. I

must identify myself with what I am, namely: Mind, Spirit, Soul, Principle, Life, Truth and Love, “thus tenderly expressing the fatherhood and motherhood of God” (S&H 507:5), I must see that as Mind, Spirit, Soul, Principle, Life, Truth and Love, I have an expression, a reflection; thus I am also the expression of God’s being, for God and God’s reflection are one.

Representative

Why is “representative” a characteristic of Soul? What does it mean spiritually?

Reason it out from representative, from the idea, not from Soul or from what Mrs. Eddy has said here. Representative re-presents the original, or origin, and this is reality at its deepest level where subject and object are one, where the origin, the object, and the subject, the representation, must be one. It shows that infinite Being in all its manifestations has Soul, which says, “I am represented exactly as what I am, everywhere. I cannot be without being the selfsame everywhere at every time.”

We always come back to the *I AM THAT I AM*. Christian Science teaches us that we have the same nature that God has, namely, we are “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love,”—“the kingdom of God is within [us].” We do not have a nature that is foreign to God’s nature. We re-present Being. We must identify ourselves spiritually and then we see that subject and object are one at the deepest level of reality. The origin, the channel, and the outcome are all one identity.

We, as Mind, Spirit, Soul, Principle, Life, Truth and Love Must Have Expression

The synonymous terms and their ideas have identity; they have selfsameness. They are always that which they are, and they never lose their identity, their selfsame qualities. Therefore the identity of Being is always re-presented through the identities of being. Man is the expression of Soul, Mrs. Eddy says. We must identify ourselves with divine qualities, and therefore with God, our true Mind. God, in order to be God, must express Soul, Principle in its own essential nature and being, and this means that *we, as God, as Mind, Spirit, Soul, Principle, Life, Truth, and Love must have expression*. We must have changeless inner stability, balance, and immutability. In divine metaphysics *we must see ourselves as Mind, Spirit, Soul, Principle, Life, Truth and Love*. This means we must rise above the testimony of the physical senses, rise above the belief in human parentage, and identify ourselves only with divine qualities. Then we can demonstrate the Science of Love, the divine Science which is our spiritual origin. Then, as Jesus said, "And I, if I be lifted up...will draw all men unto me."

Spiritual Understanding

To make this transition from sense to Soul, to rise above the testimony of the physical senses and identify ourselves only with divine qualities requires spiritual understanding, one of the most important ideas of Soul.

“The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding” (S&H 508:28-1).

In Spirit we had *understanding* as an idea characterizing Spirit. To understand *spiritual understanding* as Soul, let’s again ask, “How does understanding (in Spirit) link with Mind knows? Why does knowing (in Mind) become understanding in Spirit, and spiritual understanding in Soul?”

In Spirit we have discernment, the ability to separate ideas from illusions, and through this distinguishing faculty we stand on firmer ground, and we are sure of what we know. As we saw earlier, Mrs. Eddy associates spiritual understanding with Soul rather than with Spirit because spiritual understanding is more definite than understanding. In Spirit we are separating, and we are seeing that good is the only (in these ascending steps), but when we come to Soul everything is definite. It is no longer a matter of weighing thoughts or things, of deciding between ideas and illusions. What is and what is not has become definite. In spiritual understanding we have become identified with that understanding, and that understanding is *ourselves*. *This understanding is now myself*, so I speak out of myself. I no longer have to make a decision or discern between ideas and illusions. I am the representative of it to such an extent that it speaks within me. It is a present knowledge, a constant conscious capacity to know.

Having reached spiritual understanding in Soul we can sense, for instance, when a situation is not right. It is

spiritual understanding that tells us and not just understanding. Why is it spiritual understanding? Because only when everything that is of the nature of God is identified within our consciousness, as the representative within our consciousness, does our consciousness react automatically toward something that is not right, something that doesn't ring true, or doesn't coincide with our true being as Mind, Spirit, Soul, Principle, Life, Truth and Love—"the kingdom of God...within [us]."

Difference Between Understanding and Spiritual Understanding

Understanding, in Spirit, makes decisions, weighs, discerns, separates ideas from illusions. But in spiritual understanding—Soul—we are so identified with the truth, with testifying to the right, that it at once resounds within consciousness and we know what is right, and what is not right. We know what rings true, and what doesn't have the ring of truth. Here, in Soul, we know without a process of reasoning.

Spiritual understanding makes us secure. It is that faculty where the divine is so re-presented in our consciousness that it reacts at once. Spiritual understanding is the point where I am so in agreement with reality, with the identities of being, that I recognize error instantly as error, as not conforming to reality, as not in conformity with the identities of being.

Understanding sets the line of demarcation. Spiritual understanding resounds or doesn't resound. It re-pre-

sents, or doesn't re-present. "As light destroys darkness and in the place of darkness all is light, so (in absolute Science) Soul, or God is the only truth-giver to man" (S&H 72:9). *Spiritual understanding* takes no account of the evidence of the physical senses; it derives its knowledge from the contemplation of divine facts. So it alone can impart to us the spirit of Truth. The wisdom that contemplates spiritual realities becomes pure understanding; and the unfoldment and development of this pure understanding reaches the stage of definite spiritual understanding, which steadfastly acknowledges only spiritual facts as true and immortal.

Soul is Outside Body

Soul is Spirit, so Soul can never be confined in something. Soul is not confined in man or in matter since Soul is God, and man is the representative of Soul, or the self-sameness identified with God. A vital rule of Soul is that the greater cannot be in the lesser. This rule of Soul teaches that the higher, Soul, is superior to the lesser. *Soul, God, our true being, is not in its reflection, man.*

Soul, the opposite of the material senses, can't be limited to a body, to an illusion. *Body is the counterfeit of Soul*; body is the illusion of material sense; it is hypnotic suggestion. The world believes that Soul is *in* something, is *in* matter, *in* body, as life, substance, intelligence; and that this life, substance, and intelligence can leave the illusion called body. This is not true.

The truth is that God—meaning our true Mind, Spirit, Soul, Principle, Life, Truth and Love, "the kingdom of God

within" our consciousness—has a reflection, body, and that body we call man. Thus man has a Soul, but that Soul is God, just as man has a Mind, but that Mind is God. Man likewise has a Spirit, but that Spirit is God; man has Life but that Life is God. This does not mean that Mind, Spirit, Soul, Principle, Life, Truth, Love are *in* man, *in* the reflection. The greater cannot be in the lesser—the reflection of our true being as Mind and Spirit, which is called "man," or reflection.

Soul is selfsameness with that which is. It can never come and go; it can never be lost; it gives us a sense of the ever-identity of being. Soul refutes the human concept that everything that has identity must be limited. A tree has identity and seems to be limited. Everything that has form seems to be limited. That seeming must all be reversed. Since man is the reflection of Mind and Spirit, then in Soul we see nothing can be limited, or *in* something.

Soul is Not "*In*" Something

The idea that Soul is never "*in*" something can be difficult to grasp.

Can we conceive of our true universe without feeling it is in something? Mortals believe that life is in plants, animals, man; that intelligence is in people, in animals; they believe that mind is in the body, but the belief that Soul is *in* something has to be reversed if we are going to be consistent with the teachings of Christian Science. We can no longer find reality *in* something. We can no longer limit the identities of being which are incorporeal and

don't have a body. The identities of being are not *in* body, *in* matter, *in* anything. If we could see this, we would be free. We would be without limitation. This is why we have *freedom* as an idea of Soul.

The continuous active expression of divine ideas is Life, Truth, and Love; but Soul comes first and shows that these ideas have an unchangeable identity, and are limitless. Life, Truth, and Love express themselves as these ideas. The activation of these ideas, the operation of these ideas, the healing mission of the ideas, is Life, Truth, and Love.

When we go through the ideas of Soul—that is, when we go to the textbook and not to our concept of Christian Science—we find that Soul says to every idea that Mind creates, that it is unchangeable, that it has the nature of God, conforms to God, is congruent, consistent, consonant, and coincident with God. Nothing more than that. It is only when Principle (our next synonym) enters that we get activity. Principle takes these identities of being and does something with them. That's the operation of Principle. But before Principle comes in, we just have the nature of God, we have what God is as the seven synonyms that we are.

The Definition of God Tells Us What We Are

In the definition of God, which tells us what we are, we have Mind, Spirit, Soul—with Principle in the middle—then Life, Truth, and Love. Mind, Spirit and Soul define the nature of what reality consists of. Then Principle asks, “What am I going to do with these elements of

Mind, Spirit, Soul? Well, I am going to operate with them. They are my ideas, my elements, and I am going to do something with these elements. I am going to see that they express themselves. They must be living ideas, *Life*; they must be truthful ideas, and therefore *error-correcting ideas*; and they must *drive toward a great plan's fulfillment, Love.*"

Principle defines the operative ability of God, and through that operation of God, Life, Truth, and Love show the demonstration of Principle and show what is being demonstrated, manifested, with the ideas.

So, remember, in Mind, Spirit, and Soul we are only defining the nature of God, our true being, as ideas of Mind, as the only substance, a substance that never changes, that is definable and definite. These three, Mind, Spirit, and Soul, which are our true being, are our tools in this study.

Soul is Master Because the Greater Controls the Lesser

We saw that Soul cannot be in something because "the greater cannot be in the lesser." For the same reason Soul is the master. Because the higher law of Soul controls and takes no account of so-called material laws, Soul masters the false evidence of the physical senses. The spiritual understanding of Soul masters the evidence of the corporeal senses.

When we studied the ideas of Mind we never had any sense of the greater controlling the lesser. How did this develop from Mind to Spirit to Soul?

In Mind we learned that Mind *controls*. We learned that in Mind lies the power to regulate, to control; this was the power that was exercised through the creative intelligence, through basic Mind.

Spirit then said, "What Mind creates is the only, and is separate from the illusion of an opposite." This gave us the line of demarcation. Now Soul comes and says, "That which Mind has created is *superior* to what is *not*, what is *merely illusion, hypnotic suggestion*." Here we have the higher controlling the lesser. Soul, therefore, is the master in the spiritual realm as well as in the material realm because it is superior, because it controls, and even controls the material realm, controls the body. In Soul we get the solution of the duality we warred with in Spirit. Soul controls both the spiritual realm and the suppositional realm.

Resurrection, an Idea of Soul

Resurrection at first may seem to be an unrelated idea, until we see that along with resurrection we can consider such ideas as "Soul restores" and "Soul reproduces." Now we begin to see why it fits. Soul is identity, and always remains what it is. *Nothing is lost in Soul*, but because there is the *belief* that something can be lost, or that the identity has changed, we have words like resurrection, restores, reproduces, etc., characterizing Soul.

Soul says that nothing can be lost; it always remains what it always was, so (for mortal belief) it is restored, reproduced, resurrected. This is the Christ sense of Soul, showing the impact Soul has on the counterfeit,

such as restoring, reproducing, resurrecting, etc.

Why is resurrection an idea of Soul rather than of Life? Let's look at Jesus' resurrection as an example. Did Jesus' resurrection demonstrate Life or Soul? Life says, "I take you out of the mortal sense." In the fifth day of creation, the day corresponding to Life, the birds fly above the earth in the open firmament of heaven. Life, as a synonymous term, is where we lift ourselves out of the mortal, but after his resurrection Jesus reappeared in the same body, in the same unchanged form. Life would not have left him unchanged in the mortal. Jesus restored the body both in himself and in Lazarus. The outcome of his demonstration was actually showing Soul, *showing the body unchanged*.

Jesus later demonstrated Life, the fifth stage, in the ascension, by rising above the body and laying down the mortal. Soul, in contrast, does not show laying down the body, the mortal; Soul shows, as in Jesus' resurrection, that the greater—Soul—controls the lesser—the body.

What the Disciples Saw

The disciples, standing outside and looking at the resurrection, saw Life because they had in mind a dead Jesus, a dead body, and afterwards a resurrected Jesus, alive, as Life. For them, he demonstrated Life. But for himself, Jesus restored what was normal for mortal mind.

Speaking of the third day of creation, the day which represents Soul, Mrs. Eddy states, "The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding [Soul]" (S&H 508:28).

Note, if there is a third stage, there must necessarily have been a first and second stage. The context of this statement makes it clear these would be the first and second days of creation. Also note that Mrs. Eddy says, “in the order of Christian Science.” What is this order? The days of creation must be an ascending order. The *Christ* order is a *descending* order, so the order referred to here must be the Word order—Mind, Spirit, Soul, Principle, Life, Truth, Love—with the first two stages being Mind and Spirit and the third being Soul.

Why do we have authority for saying resurrection has to do with the third day, or stage—with Soul? Mary Baker Eddy herself says, “Our Master...rose from the grave...on the third day of his ascending thought.”

Why can we say resurrection is Soul and not Life? Mrs. Eddy says, “...Spirit is discerned to be the Life of all [she doesn't say to be the Soul of all] and the deathless Life, or Mind, dependent upon no material organization” (S&H 509:2). Through an understanding of Life, Jesus could only restore his body to this sense of Life, *without material organization*, and this is what he demonstrated in the ascension—*the full sense of Life which no longer believes in a material organization*.

What the Resurrection and Ascension Proved

In the resurrection Jesus proved to his disciples that Life is independent of material organization by restoring the material organization in the face of the illusion

of death, whereas in the ascension, already having proved that Life is independent of material organization, and simply knowing this fact, he exalted himself above the material organization. Therefore Mrs. Eddy says, "Our Master re-appeared to his students [now she takes in the students' viewpoint]—to their apprehension he rose from the grave [that's Life]—on the third day of his ascending thought and so presented to them the certain sense of eternal Life." What was this event called Jesus' resurrection? To Jesus it was the third stage but to his students it was the fifth stage, a sign of the fifth day, because it presented to them that "certain sense of eternal Life."

Jesus himself had that "certain sense of eternal Life" when, after the ascension he said, "And I shall be with you always"—always, in all ways and conditions, forever. That's Life.

The marginal heading on S&H, page 509:3—"Rising to the light"—indicates resurrection. Resurrection is a restoring of the identity to human thought. Human thought is under the belief of loss, of having fallen away from the standard; fallen man, coming and going—all that is the counterfeit of Soul. Soul is able to restore the identity, whether it is a sick body, a broken friendship, or an inharmonious relationship. We go out from the fact that the identities of being are never lost, but are forever intact, and have never been deformed in any way. This Soul-consciousness restores the original identity that was in the Mind of God, our true Mind.

When Can We Say “I, Soul, Will Raise It Up?”

We saw that in one place in the textbook Mrs. Eddy said, “I, Mind, will raise it up,” and in another place she said, “I, Spirit, will raise it up.” (S&H 27:13, 494:3) Under what circumstances could she have said, “I, Soul, will raise it up?”

When the statement was “I, Mind,” the problem under consideration was the dream, the delusion, illusion, of death. When she used, “I, Spirit,” it was dealing with matter—that Life is not in matter so it can’t be destroyed by matter beliefs. Now, we ask, when could she say, “I, Soul, will raise it up?” If the problem was a case of the loss of identity—the body not identifiable; or when the body has lost a limb, or in connection with a loss of any kind, we could say, “I, Soul, can raise it up, can restore it.”

We could conjure up problems that would involve each of the seven synonyms, to restore, reproduce. It is the *problem* involved that governs which synonym is used, not the phenomenon. With the raising of Lazarus, for example, Mrs. Eddy deals differently than with Jesus’ statements that I, Mind, or I, Spirit, will raise it up. With the raising of Lazarus, *Jesus had a sense of Life that made him know that Lazarus never lived in a body, so he couldn’t die out of a body.* Jesus knew Life isn’t corporeal, so Lazarus never lived in matter. Mrs. Eddy therefore uses Life here, instead of Mind, Spirit, or Soul to deal with the problem.

How We Partake of the Resurrection

Resurrection is the state of consciousness in which spiritual understanding is superior to material beliefs and controls material beliefs. Mrs. Eddy defines resurrection as “spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding” (S&H 593:9).

Whenever we identify ourselves, through spiritual understanding, with the immortal facts of Spirit, and thereby relinquish reliance on the evidence of the material senses, we partake of the resurrection. Whenever we rise above the material standpoint, and bury the evidence of the physical senses, with all its so-called pains and pleasures, we partake of the resurrection. *Soul is the diametrical opposite of everything to do with the material body*—everything to do with physical and material sense. Soul transcends the evidence of the physical senses.

Why Is Spiritual Sense Soul?

How does Soul transcend the evidence of the physical senses? By replacing them with their opposite, spiritual sense. But what exactly is spiritual sense? Why is spiritual sense an idea of Soul? What is the office of spiritual sense?

The spiritual senses testify definitely and exactly. They are incorporeal, not dependent on body. Spiritual sense alone can testify truly to the real. Spiritual sense blends with all the other divine qualities. The spiritual senses are infinite. Spiritual evidence is a sense; spiritual fore-

knowledge, intuition, perception, etc. are spiritual senses.

We can take hold of spiritual reality in infinite ways and means, always starting from God, infinite good. Reality can build up an identity within me; spiritual evidence can build up a reality within me; spiritual foreknowledge, intuition, perception can all build up an identity within me through all kinds of ways and means, because "the kingdom of God is within [me]."

For example, *spiritual hearing* would enable us to hear the textbook, to hear the tones. This is why it is so important to master the synonyms, and have them as tones rather than as words.

The Faculties of Mind Cannot Be Lost

Mind produces the faculties of spiritual seeing, spiritual hearing, feeling, intuition, comprehension, perception, etc. They come from Mind. But spiritual sense tells us that they identify to us what is happening in being. When we have spiritual sense, the senses of Spirit, we contemplate the fact that spiritual seeing, hearing, feeling, intuition, etc., identify to us what being is. Mind produces these faculties, they are Mind faculties, but the senses of Spirit (spiritual sense) have the office of identifying to us what exists in reality. It is the *identifying* process that is indicated through Soul. The faculties of Mind can never be lost, because Mind is Soul, Mind is the Soul of all. The faculties of Mind are Soul, and therefore they cannot be lost.

Spiritual sense, like spiritual understanding, is that wonderful immediate reaction to any situation. Like a sounding board which immediately either accepts or re-

jects, it detects unerringly when something isn't right or is very right. It needs no testimony from any of the five physical senses in order to react unerringly, like an echo.

Spiritual sense is the detecting of the true identity. It is something that is evolved through Mind and Spirit, and so is the opposite of what we are accustomed to, namely, that the physical senses identify everything. We must exchange this physical sense identification process for the spiritual sense identification process.

How To Get Spiritual Sense

There is an ordered process by which we get this spiritual sense that we would all like to have. We have to start with Mind. No spiritual sense will be awakened in us unless we first go to Mind and become acquainted with the ideas of Mind. The conviction must take hold that we have only to do with ideas, and never with objects out there. All that really matters is the ideas of God flowing from what we are in reality, namely Mind, Spirit, Soul, Principle, Life, Truth, and Love. We must think more and more in terms of ideas. Then as we go to the second stage of Spirit and get into the habit of distinguishing ideas from illusions, continually rejecting illusions and accepting only ideas, we finally reach the third stage which develops out of the first and second stages. In the measure that we follow this line, spiritual sense develops and grows within us.

Soul sense comes to the human mind when the human mind yields to the divine Mind. Remember, we have no spiritual understanding of our own as a mortal; "The only intelligence or substance of a thought...is God [our

true Mind], the creator of it" (S&H 508:5). There are diversities of operations, but it is the same God—our true Mind, Spirit, Soul, Principle, Life, Truth, and Love, the kingdom of God within us—which worketh all in all, says Paul. Spiritual understanding is a quality of God, and it is the true identity of each one of us. When the veil is lifted we will see that we are Soul, that we are God in action, operating as spiritual understanding and spiritual sense.

Soul Reverses

Soul reverses, exchanges, transforms, reforms, translates.

Why is it Soul that reverses? Why not Mind, or Life?

In order to find out, we have to go out from the meaning of the term, "reverses." If something is wrong in your experience and you feel it must be reversed (but you don't know that reversal is a characteristic of Soul), how would you know with which synonymous term to work? To find out you have to go out from, or start with, the idea of reversal.

What does the idea, reversal, imply? It implies that something has lost its true identity; and we must now get back to true testimony so the true identity is shown forth. Because of our previous work building up synonymous ideas, we immediately see that right identity, no loss, true testimony, etc., all have to do with Soul. Thus, through the synonymy principle, we arrive at Soul.

How to Reverse Something

To reverse something, we first go to Mind; and then Soul testifies to what Mind produces, and this reverses the testimony of the physical senses.

Similarly, how would we know to which synonym "mutation" belongs? To mutate means to alter, to undergo change. The Science of Soul overturns the testimony of the erring senses, revealing the existence of good only. Soul says "I am what I am, the identity, and therefore everything that isn't in accord, in conformity with Soul sense will be exchanged, reversed, translated back into its original."

The more we know the textbook the more we see how inadequate human language is, and the more we appreciate the revelation that came to Mrs. Eddy. She says, "As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of Soul and body, and makes body tributary to Mind" (S&H 119:27). And again, "The material senses reversal of the Science of Soul was practically exposed nineteen hundred years ago by the demonstrations of Jesus; yet these so-called senses still make mortal mind tributary to mortal body" (S&H122:7).

Soul Rejects the Evidence of the Physical Senses

Soul rejects the evidence of the physical senses and turns thought to the contemplation of spiritual truths; the counterfeiting of the material senses is reversed, and is replaced by the ideas of Soul. The material senses always

testify to the opposite of what is true and real. Soul exchanges these illusions of mortal sense for the ideas of Soul. Mind is the Soul of all, so the illusions of mortal sense are exchanged for the original Mind ideas.

As we cultivate spiritual understanding we learn the sinless immutable facts of being, and *learning these facts gives the spiritual power that reverses and transforms discordant conditions*. We should immediately reverse every false claim both in ourselves and in others. In so doing we aid in establishing the kingdom of heaven on earth, here and now.

Soul is Unchangeable

“Unchangeable” is one of the most central characteristics of Soul. But if, as we have just seen, Soul reverses, exchanges and transforms, what does it mean to say “Soul is unchangeable?”

What does it mean, “Soul is unchangeable”?

From the standpoint of the *Word*, Soul says, “I have identity, I am unchangeable.” But from the standpoint of the *Christ*—the standpoint of the Christ impact on the human—we do have reversal and change brought about. Soul has the transforming power to change what needs to be changed, to resurrect the unchanging identity. Soul reverses and changes the counterfeits of Soul, the illusions, the error, the hypnotic suggestions which material sense passed off as “reality” when it reversed Mind’s ideas into mortal mind concepts, mortal mind beliefs.

Terms are not contradictory when we look at them in a dimensional way. We have the dimension of the Word, the dimension of the Christ, the dimension of Christianity, and the dimension of Science. Then we also have the dimension of divine Science, absolute Christian Science and Christian Science. We must therefore see in regard to which dimension a term is used.

One of the main points of Soul, as identity, is that it is unchangeable. We find that Mrs. Eddy brings out this unchangeability in many ways. For instance, Soul is untouched by material sense; Soul cannot be lost; an identity cannot be lost; we cannot lose the identity of anything—of health, success, friendship, home, companionship, business, supply, joy, freedom, satisfaction. We cannot lose anything that is of the nature of idea. In Soul we have a definite sense of steadfastness, regularity, constancy. In real being our faculties of seeing, hearing, feeling, perceiving, are invulnerable and unchangeable. Hence all our spiritual faculties are immortal. The Soul-created forms are “undisturbed amid the jarring testimony of the material senses.” There isn’t growth, maturity, or decay in Soul. Since Life is the law of Soul, and it is true that we live, then this fact can never change to the belief that we die. “Plan” is the expression of God’s being, of *your* being as Mind, Spirit, Soul, Principle, Life, Truth, Love. In *Unity of Good*, Mrs. Eddy says that Soul never saw the Savior come and go because the divine idea is always present. Soul remains undisturbed, unimpaired; Soul has immunity, intactness, constancy, and this gives us the safety of Soul. We

are safe in Soul because Soul doesn't change. The identity doesn't change. It is never unbalanced. No false influences can reach us. "Man is harmonious when governed by Soul."

Soul Carries the Seed Within Itself

Soul constantly reproduces itself, just as the numerals in the multiplication table reproduce themselves. No matter how many 3's, 4's, 5's we might use all over the world, they are instantly replaced. Creation is ever appearing, Mrs. Eddy says, and must ever continue to appear from the nature of its inexhaustible source. If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection.

In Soul, the third stage, Mrs. Eddy shows that everything has the seed within itself, and that it reproduces itself after its own kind, its own gender. This means that everything is intact from within itself, and it always reproduces itself, since it has the seed within itself. The identity always takes care of itself and sees to it that it remains what it is. A lion doesn't bring forth an oak tree, or a fish a lion. Carrots bring forth carrots, and lettuce, lettuce. Like produces like.

An identity never has to be established, never has to be brought into being. We have to see that a true idea, whatever that idea is, has the seed within itself and can always reproduce itself; it can always reappear—that's the seed within itself. Mind presents the idea, but the reap-

pearing and reappearing is a sense of Soul. *The seed within itself is responsible for seeing that the idea never loses its identity.*

Unchangeable Identity in Soul

The following account of a woman's beloved dog, which was sent to me separately by three different friends, gives a perfect example of the unchangeable identity in Soul, the seed within:

THE QUALITIES WERE THE DOG'S IDENTITY

I was widowed by World War II. During that time, my little daughter and I rescued a tiny ball of fur, a mongrel puppy. We called her "Shep" and hoped she would remain reasonably small and would turn out to be beautiful. But her thick, shaggy, tan-colored coat resisted the most persistent brushing; and hair grew terrier-style on her face and chin. The appearance was both comic and formidable; but Shep was gentle, devoted, intelligent, and obedient. When we took long walks into the woods, or down by the river, our big dog was protection for us. Neighbors cautioned us about danger along isolated paths, but after taking one look at our four-legged escort, they were reassured. Guardianship was Shep's special gift, and we were always safe.

We had Shep eleven years. Then one day she did not bark when the milk man came. I did not think it

possible to grieve so over what some might regard as 'just a dog,' but I did. It drove me to a practitioner who explained that I never could lose the *true identity* of my pet. Shep was not just an animal with four legs and a shaggy coat, but a spiritual, indestructible idea of love, loyalty, intelligence and *protection*. I learned that nothing that ever lived can ever die. I could feel my old friend alive again, I could see her frisky and gay and, of course, guarding someone. I dried my tears. So clear was this vision, and so complete the healing that I never thought of that dog again. That is, until 1960 when this account had an unpredictable sequel.

My daughter had married, and I had moved to New York City to teach art in a public High School. One day I was notified that a fine new youth center was soon to open and requested my services as art teacher. The hours would be 7:00 to 10:00 P.M. and the building was in the heart of Harlem!

My first reaction was indignation. "What nerve! Who in his right mind is going to traipse the Harlem streets at night, alone? They must think I'm crazy." Later when I made inquiries, I learned the project was the first of its kind and would serve as a model for other such projects throughout the country. The aim: to provide gifted but delinquent youth with the opportunity to develop talents and skills while keeping them off the streets and thus breaking up the vicious gangs which were terrorizing the area. I thought seriously about the whole thing several

weeks. Then I volunteered and signed up as "Art Specialist," for a year.

The first Sunday after starting I wrote my mother who was a devout Christian Scientist—there was so much she was afraid of; but her reply came fast. "Do your protective work," she admonished me, "regularly and thoroughly. Work on Angels." And so I did.

It was an eight block walk from the Center at 120th Street and 1st Avenue to Lexington Avenue and 125th Street where I took the subway to go home. Each night I rejoiced in the wonderful truths about angels as I started my walk to the subway. I was never afraid. During that year many unfortunate incidents occurred, both in the Center and out. Several teachers were robbed, mugged and seriously assaulted. Crime on the streets was common, but no evil befell me; ever.

At the end of the year, I planned an exhibition of the pupils' art work in our art room. I told the group they might invite their parents and friends as this would also be a party with refreshments. One of the girl artists had to baby sit that night and brought her charge, a little girl, with her. Towards the end of the evening, this child came over to me and out of the clear sky said, "My grandmother and I see you going past our apartment on your way home, and she told me to ask you, 'How do you get your big dog on the subway?'" I didn't know what she was talking about. "What?" I asked, bewildered. "Oh, you know," the little girl answered, "that big shaggy

dog that always stays so close to you... what do you do with him when you get on the subway?" An eerie chill ran through me as recognition forced the door of memory. She had described my old friend, Shep. But I hadn't even thought of Shep since that sad time, long ago. How could this be?

It wasn't until 1973 during class that I got my answer. We were studying the meaning of the word "identity." How clearly this was explained by our teacher! In class I learned that every act of life writes its own history. What we identify determines our atmosphere—a mental environment which remains to be transmitted. All forms of Life respond to their God given intent—the purpose for which they were created.

Why, of course! *The qualities my pet had expressed were her true identity—loyalty, love, obedience, protection.* I had prayed for angel guardians. How natural that the externalized form should be seen by others as my good old Shep, my concept of protector! I am so grateful for this explanation of an experience which had puzzled me for years.

Beloved students, carry with you these verities. The more transcendent the concept, the more concrete its form; the loftier the ideal, the more practical its appearing; the purer the unseen, the more beautiful the seen. To every seed its own body—balanced completeness!

The Capacity of Soul

“The illumination of spiritual understanding demonstrates the capacity of Soul.” (S&H 85:2) Why is capacity an idea of Soul? Capacity is the ability to contain or hold something or some attribute or ability. For example, when someone has a talent for public speaking, or the ability to easily understand the various sciences, we say he has a capacity. Mrs. Eddy uses Soul in this way.

How can we see that *capacity* is an idea of Soul? Capacity is like a seed within itself. The seed within itself has the ability to reproduce itself endlessly, so it is a capacity to hold without limits. The oak tree, for instance, has brought forth oak trees for millions of years, like producing like. This capacity to reproduce without limit is not so much the ability to supply as it is the ability to hold, to contain—the ability to contain all abilities. “Soul,” Mary Baker Eddy says, “has infinite resources.”

I Am One With All Abilities

The capacity of Soul isn't limited like the self-limited capacity of mortals, who say, “I am a woman, therefore I am not as physically strong as a man is,” or, “I am a man, therefore I don't have feminine intuition; I have masculine wisdom, courage, and strength, but I lack feminine love.” These statements are lies about God, about Soul, since our true identity is Soul-identity, *and Soul has all capacity, unlimited, infinite*. I am Soul, therefore I am one with all abilities, all resources. We should never again say, “I am good at this, but I am not good at that.” Being

is of the nature of Soul, meaning it is of the nature of reproducing itself, not just of reproducing one or the other ability. It has all the abilities, all the faculties. So I have the right and the ability, in reality, to do anything, and especially I have the right to do what everyone thinks I don't have the capacity to do.

The capacity of Soul takes in all the senses, all the spiritual senses, and this is my capacity. The capacity of Soul is my capacity. Never again should I say, "I can't do this. I can't do that. I have no spiritual abilities, no understanding, no dominion, etc." *Soul tells me I have all abilities, all capacity.* We have to believe what Soul tells us.

Soul Has Infinite Gender

When the Christ touches us, we find we have all these qualities, and it is only a matter of accepting them, accepting the infinite capacity of Soul. We are built according to the gender of Soul. There is only one gender. Manhood and womanhood is too small. We are all one in Christ, and Soul has infinite gender, not just manhood and womanhood.

Where do we get that infinite gender? Where do we get Soul? We get Soul from Mind and from Spirit. We start with Mind. We see that Mind has all abilities and all faculties. Through Spirit we can give birth to all those faculties and abilities. We can see they are our identity, and therefore *we have the whole capacity of all the faculties and abilities that Mind and Spirit give us.*

This is Science. And it doesn't start with, "I can't do this, and I can't do that, because I am only a half portion."

We all have within ourselves everything we need in order to surpass ourselves. Why? Because “the kingdom of God is within you.” We only have to go back to our primeval state where there was no limitation, no restriction, no putting into a body, into a material form.

How We Must See Ourselves

We must see ourselves as Mind, Spirit, Soul, Principle, Life, Truth, Love, expressing itself as an infinite idea. Let’s get outside the body and stay outside. We must put the body behind us and look into the infinitude of the divine Mind, our true Mind, that has all faculties, all abilities, and all intelligence to do it. Insist that divine Mind is my Mind. God’s, infinite good’s, aspect as Spirit is the substance of my being. This is the nature of my being, and therefore in Soul I feel that the unlimited concept of the divine Mind is my only nature and I am outside of the body. As an idea I am living in Principle as Principle. This is the capacity of Soul. Soul is the infinite withinness. Our riches are thus not in matter but in spiritual understanding. To spiritual understanding God’s kingdom is come, it is ever-present—“the kingdom of God is within you.”

Soul is Sinless

When, through spiritual understanding, we discover the “the kingdom of God within,” we experience the sinlessness of Soul. Why is Soul sinless? We saw that Spirit has the characteristic of purity. How is sinless different? How do we reason out that Soul is sinless? How can we reason from sinlessness to Soul?

Sin means deviating from something. Sin is something that doesn't spring from the spiritual seed within itself. Sin is something which is not in accord with, not identified with, God, our Mind, Spirit, Soul, Principle, Life, Truth, Love. Sin is a belief that the full identity is not there. Sin means an aberrance from divine rules and laws. Sin is a counterfeit of Soul, because Soul is your divine Principle and never sins. Mind, the perfect Mind, is the Soul of all. Spirit says this Mind is the only. Therefore, Soul tells us, there is no possibility for deviations and aberrations to enter and cause sin.

The Immortality of Soul

Sinlessness is one aspect of the unchangeable identity of Soul. The immortality of Soul is an idea characterizing Soul. Although here and there in the textbook "immortality" is used as an idea characterizing Life, as when we look at immortality from the aspect of no beginning and no ending, we mostly find immortality has to do with Soul.

Why does immortality characterize Soul? Because immortality means no changing. What is the essence of immortality? Isn't it sinlessness? Mrs. Eddy says that Soul is immortal because it is Spirit, which has no element of self-destruction. And because Soul is immortal, your reflection, man, is immortal. We can always determine why Soul is immortal by going back to Mind, and to Spirit that tells us Mind is the only. Then we find Mind to be the Soul of all, and the reason for Soul's immortality.

Freedom

Soul is characterized by *freedom* because Soul is never confined in the material senses, in the body, or in any other illusion. Therefore Soul knows no restrictions. The only way we can arrive at this freedom of Soul is to start with Mind and see that Mind deals only in spiritual ideas. These ideas are kept pure through God's aspect as Spirit which draws the line between what is and what is not, between ideas and illusions, and causes us to turn to the right. Then as we persevere in the right, in ideas, we arrive at the freedom of Soul.

Joy, Happiness, Satisfaction

Why do terms like joy, happiness, satisfaction, balance, rejoices, beauty, grace, and bliss characterize Soul?

The moment we have freedom, and nothing hinders or restricts us, and our whole capacity can express itself freely without frustration or restraint, we have balance, joy, happiness, satisfaction, and so on.

In Soul everything is the image and likeness of Mind, and we dwell in a consciousness of spiritual understanding which is infinitely above the realm of illusions—illusions of a matter body and a material world, which are merely hypnotic suggestion. In this realm of spiritual understanding everything is perfectly balanced. There is no pain, sorrow, suffering, no corporeality, no bondage to appetites, no slavery to conventions—to timid conservatism that wants to maintain the existing illusion—no fear

of loss or oblivion. “ But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. ... And now I have told you before it come to pass, that, when it is come to pass, ye might believe. —*John 14:26,29*

Soul Exchanges Delusions For Facts

Because Soul exchanges the delusions and false evidence of the material senses for the facts of being, Soul guarantees grace and beauty, happiness, satisfaction, and joy through an immutable and constant flow of spiritual ideas.

Only as we live in this realm of spiritual ideas will the “cravings of immortal man” find joy, happiness, satisfaction. And only as we start with Mind and Mind’s ideas is the seed within itself really kept pure through God’s aspect as Spirit, thus bringing freedom in Soul.

In this connection Mrs. Eddy uses harmony to characterize Soul. She uses harmony, however, much more with Principle because the inner meaning of harmony has much to do with system; it is the frictionless interaction and interrelationship of parts. Intrinsically we cannot have harmony without Principle, without system, without structure.

Mrs. Eddy uses harmony in conjunction with Soul when she means joy, happiness, freedom, the calm and the balm of Soul. Harmony has a Soul-sense when we look at the way harmony affects us, when we look at har-

mony as the effect, and see that *outside the material sense of things all is harmony.*

Soul Demands Self-Abnegation

On one hand Soul offers joy, happiness, satisfaction. On the other it demands self-abnegation.

Why is self-abnegation an idea characterizing Soul?

Mortal selfhood is the opposite of Soul, and this self that is the opposite of Soul must disappear, must be abnegated. "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity . . . is Science that opens the very flood-gates of heaven..." (*Mis.* 185:7). The self ego, the belief that one has an identity of one's own, which is the self—is the counterfeit of true identity. Everything that concerns getting rid of the self, exchanging the self for the true identity, falls into the Soul category. Renouncing the false identity—self-abnegation—is naturally a rule of Soul.

Would it ring true if we said that self-abnegation is a rule of Mind? No. There isn't a self in Mind. Mind isn't concerned with a self. Mind is concerned with knowing, with intelligence, with creative ability, law, power, basis, and so on. It has nothing to do with an identity, a self, for it has not reached the point of a definite selfhood that is the selfsame, the image and likeness of the original Mind image.

Would it sound right to say that self-abnegation is a rule of Spirit? No, because in Spirit we are still weighing and separating, and again, have not yet reached the

definiteness of identity. Self-abnegation has to do with the surrender, the abandonment of mortal selfhood, that self that is a false identity. In Spirit we discern the reality of ideas and the falsity of illusions and draw a line of demarcation, and then turn in the right direction. We carry on the warfare in Spirit, but not until we arrive at the *definiteness* of Soul do we experience the self-abnegation by which we lay down all for Truth, because we see our true being is the opposite of material sensation, and that we are the one Ego; only then are we concerned with self-abnegation.

Reasoning in this way we see that such a term as self-abnegation couldn't be a rule of any other synonymous term, but it is essentially for the rule of Soul.

Rule

This brings us to the idea of rule itself—the rule of Soul. Why do we have rule as characterizing Soul?

We had law in Mind. We had order in Spirit. What is a rule compared with a law? A rule is a specific application. A law is more general. Laws of multiplication, for instance, apply to every case of multiplying, but rules apply to specific calculations.

“To begin right is to end right” would be a law in Christian Science. “A perfect cause produces a perfect effect,” would be another law.

Examples of Rules

What are some examples of rules in Christian Science?

In the third part of the chapter "Christian Science Practice" several pages are devoted to rules. Starting on page 390 we have such rules as, "When the first symptoms of disease appear, dispute the testimony of the material senses with divine Science. Suffer no claim of sin or of sickness to grow upon the thought. Dismiss it . . ." These are specific rules; they give specific directions. They are not general.

That Soul reverses sense testimony is a rule of Soul. That Soul exchanges the objects of sense for the ideas of Soul is another rule of Soul. That Soul rebukes sin and sense is still another rule of Soul. The ideas of Soul present the rules of Soul. Sin is rebuked in Soul through the rule of Soul that the greater controls the lesser.

In Soul we have the rule of inversion. Error reversed, hints at Truth; "by reversal, errors serve as waymarks to the one Mind," is another rule. Another rule is that Soul burns up the tares of material sense and gathers the wheat of spiritual sense at harvest time.

We must identify ourselves completely with the divine Ego in going the way from sense to Soul. This calls for the rule of self-abnegation, the laying off of a selfhood apart from God. Laying down a false sense of self means repudiating all temptation to believe in a matter body, with its attendant beliefs of sensation in matter, pleasure and pain in matter, false appetites, and so on.

The rule of self-abnegation is actually the divine method of warfare. Every synonymous term has its rules, since every synonym reflects Soul, and reflects every other synonym.

Counterfeits of Soul

What are the counterfeits of Soul? Here again, as when we looked at counterfeits of Mind and Spirit, we only want to take up the noumenon counterfeits.

In Mind the most important counterfeit was mortal mind.

In Spirit the most telling counterfeit was dualism. Though we have a dualistic sense connected as a counterfeit with each of the seven synonymous terms, the inner nature of Spirit is that it is one and the only; therefore its great opposite is dualism.

In Soul, counterfeit itself is the central noumenon counterfeit.

In Soul we speak of the counterfeit of master, the counterfeit of balance, of freedom, and so on, but the counterfeit of Soul, of identity, is a counterfeit *per se*. Identity is an entity, and a nonentity is its counterfeit. The very belief that an identity can be a nonentity implies the premise that there is a counterfeit to an identity.

This is the great deep problem we have to deal with in everyday life, namely, that we feel there is always a counterfeit to something, and that we never get the real identity, but always get the distortion.

We need Soul as that aspect of Being that tells us not to be afraid that something can be turned into its opposite, that it can have a counterfeit. In reality it can't.

The Material Senses

The illusory material senses seemingly counterfeit spiritual sense and spiritual understanding. The material senses

want to testify—they want to define the identities—but they define the material—the material identities—so they are actually the very opposite of spiritual sense and spiritual understanding. Therefore, *what the material senses tell us must be exchanged for what the spiritual senses tell us*. When the material senses testify to pain, to lack, to sickness, discord, and so on, we can, and must, immediately know this testimony is a counterfeit, and we can go on to knowing the *fact* that it is a lie about.

What does spiritual sense say about the situation? What is the testimony of the spiritual senses? How does spiritual sense define the situation? As we clearly discern what spiritual sense says about a situation the whole condition changes from discord to harmony. *This is the reversal*.

This reversal takes place when the evidence of the physical senses is disregarded, completely shut out. The view Christian Science presents can only be seen when the clouds of corporeal sense roll away.

How the Counterfeit Comes to View

How does the counterfeit seemingly come into view? Mortal mind reflects upon itself. Mortal mind is the subjective state of error; and what is termed matter, Mrs. Eddy says, is but the subjective state of mortal mind. (See S&H 114:29.) When we have mortal mind, the counterfeit of the divine Mind, reflecting upon itself, this subjective condition, limited and ignorant, is called matter, the opposite of Spirit. Here we have the belief of mind in matter, and this counterfeit mind in matter erroneously gives, to the illusion of matter, the illusion of life, intelligence, and sensa-

tion. This constitutes the false concept of sense, which is the opposite of Soul.

The belief that mind is in matter is the expression of material sense. The material senses try to invert scientific facts, but when we learn, through Soul, the true identification of ourselves as God, as Mind, Spirit, Soul, Principle, Life, Truth, Love, with a body of spiritual ideas, the false identification of the material senses falls into oblivion, and “the kingdom of God [which] is within you”—within your consciousness—speaks.

Body

Body, the human body, is also a counterfeit for Soul. Body is identical with the material senses since body is the representative of sensible matter, the representative of the belief that matter can have sensation, substance, life, and intelligence. Since matter is nothing other than the subjective state of mortal mind, namely hypnotic suggestion, illusion, and has no substantiality of its own, body as matter is an illusion which spiritual understanding will obliterate.

With the reversal of Soul we get Soul’s counterfeit, the body. Spiritual sense and spiritual understanding will enable us to reverse this reversal, and so find ourselves not in a body, but as Soul. We are Soul, and can never reflect anything inferior to Spirit, God. Soul, which is sinless, reverses the belief that man can be in a matter body. Soul—what we are in reality—thus confers upon us harmony, freedom, immortality, spiritual bliss, revealing to us that we are bodiless bliss—“incorporeal, divine, su-

preme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love." The matter body is pure illusion, hypnotic suggestion; and the belief that we live in a matter body is also pure illusion, hypnotic suggestion.

Sin

In the Old Testament sin meant "missing the mark." Sin misses the true identity, the true definition of anything. In the New Testament Paul defined sin as not living by faith. Under "faith" he didn't mean blind belief, but *spiritual understanding*. Paul had a sense of Soul.

Mrs. Eddy has a new definition of sin. *She defines sin as the connubial relationship, as the absence of identity with God.* Sin, she maintained, is a failure to identify ourselves with God, to see that each one is Mind, Spirit, Soul, Principle, Life, Truth and Love, and so has every quality and attribute of God, infinite good. Her weapon against sin is oneness with God, unity with God.

Mrs. Eddy had a higher sense of the deadliness of sin. We can see how a term changes with the development of an idea. The moment a term undergoes development from the Word to the Christ, to Christianity, and then to Science, it takes on, at each stage, a new connotation. Basically it is the same, but according to which age we live in, it takes on a different meaning or import, a new significance.

There is Only One Identity

Soul is identity, and it says to us, "Identify yourself with the identities of being because there is only one iden-

tity." Identity is reality at the deepest level where subject and object is one. The object, the divine object, is God Himself, as your true Mind, Spirit, Soul, Principle, Life, Truth and Love —"the kingdom of God within you." The subject is our consciousness of God. In reality, at this deepest level, these are one, and we have identity of spiritual understanding with the object.

This shows how we gain a much more scientific sense of sin in the textbook.

Everything that has to do with sensation in matter, with the sensuous nature of matter, such as lust, material feelings, passions and appetites, suffering, pain and pleasure in matter, etc., is the opposite of Soul because Soul is outside the body. Whatever seems to be part of the matter body is the counterfeit of Soul.

There Is No Sensation in Matter

The moment we try to put Mind and Spirit *into* body we have sensation in the body. The moment we have identity *in* something we have sensation. It has to do with that belief that Mind and Spirit are *in* something, giving that something life and sensation. If we didn't believe Mind and Spirit were *in* the body we wouldn't have any sensation in matter. When we see that Mind and sensation can never be *in* something we are successful in treating pain and bodily discords.

Anything that is put into limits begins to suffer, whether it is the business, the body, a relationship, a friendship, or whatever. Mathematical calculations, like $2 \times 2 = 4$, can't suffer because they are not concerned with limits,

with corporeality; they are never *in* anything. Mrs. Eddy says, "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love." (S&H 28:6) When we don't put Mind or Spirit in anything we liberate it from corporeality and the suffering of corporeality. When Mind and Spirit are restricted to something, it is this that suffers; the body doesn't suffer; the nerves don't suffer. It is the belief that the greater is *in* the lesser that suffers. It is this belief that brings on suffering.

How does Soul, that doesn't know the human, translate itself to the human, to the human attitude and emotion? How does this translation to the human awaken, in the human, certain attitudes that reflect the synonymous term?

When we studied the synonymous term Mind we saw that Mind translates itself to the human as wisdom, desire, seeking, researching, study, turning to the light, being a willing disciple, waiting for the Mind of Christ, willing to be a student. Blessed are those who know they don't know, and are willing to seek and learn, in order to know more.

Separating Ideas From Illusion

When we studied the synonymous term Spirit we saw that Spirit translates itself to the human as separating ideas from illusions and being willing to learn, willing to be a student, and so on. Blessed are those who know that the Spirit translates itself to the human as separating ideas from illusions, choosing the right, turning away from evil and turning to the right, submerging ourselves in Spirit,

striving, putting first things first, taking our stand with uncompromising firmness.

In our study of Soul we have seen that Soul translates itself to us as an attitude of self-abnegation. Self-abnegation is an attitude we take. It is a translated quality of Soul. Soul translates itself to the human as the attitude of persistence, willingness to be reformed, willingness to go the way from sense to Soul, perseverance, sticking to it, a willingness to go forward without looking back.

The Synonymous Terms Are Within Us

These synonymous terms are within us. They constitute our being. They are the fiber of our being. They are us. Because these synonymous terms constitute our being, we must occupy ourselves with the business of getting spiritual understanding until the human "I" has been totally supplanted by the true "I," the only Ego. To this end we must not weary of the struggle. We must put all our energy into going forward, *studying the letter until it becomes being*.

As we culture this new frame of reference, this new being within us, we slowly get out of the letter, as the letter becomes being. In Soul we must identify ourselves with God, with Mind, with Spirit, with Soul, Principle, Life, Truth, and Love—with the highest we know. We must never give in. We must see that we are Mind, Spirit, Soul, Principle, Life, Truth and Love. Then when the "smoke of battle" clears away we will see the good we have accomplished, the progress we have made in our journey from sense to Soul, from earth to heaven.

In biblical symbolism the children of Israel (during the third thousand-year period) wandered for a thousand years in search of their true identity, until they crossed the "Jordan." Then the government of Principle could set in.

In spiritual history there was always a decline when things went well materially. The crisis doesn't come when the challenge is a big one. The decline comes when we no longer have enemies to conquer. *When Constantine accepted the Christians at Court the decline set in.*

The Physical Concept

Sin, being the opposite or counterfeit of Soul, is mortal and self-destructive. "Sin," Mrs. Eddy says, "existed as a false claim before the human concept of sin was formed; hence one's concept of error is not the whole of error. The human thought does not constitute sin but vice versa, sin constitutes the human or physical concept" (*Ret.* 67:1).

If someone dreams in sleep that something is wrong, we realize that the dream and the dreamer are one. The dream has no reality, no intelligence, no mind, and when the dream ceases, any sense of wrong ends; it is self-destructed. The history of sin is a dream, from which spiritual sense and spiritual understanding awakens us, and we find ourselves intact, sinless and immortal. This is what Mrs. Eddy means by "sin constitutes the human or physical concept." *Outside of the dream there is no mortal man.* We will find ourselves unfallen, upright, pure, and free when with our cultured understanding of divine Science we are able to reopen the gates of Paradise which

human beliefs—the dream, (the hypnotic suggestion)—have closed.

Sensation

Sensation in matter is our last counterfeit of Soul. Matter has no sensation of its own; the body has no sensation of its own. *The sensation is in mortal mind.* Learning this we should change our basis. Instead of believing in sensation in matter we should believe in the teachings of Christian Science. It is our lack of spiritual understanding that tells us there is sensation in matter, or in the body. In reality man, the reflection, doesn't have a body of his own. God, our true Mind, Spirit, Soul, Principle, Life, Truth and Love, alone has a body, a reflection, and that body is called man. Soul is the substance, Life, and intelligence of this body *of ideas*, which is individualized, but not in matter. (See S&H 477:22.)

References From Science and Health

As we did with Mind and Spirit, let us now look at some references from Science and Health relating to Soul.

S&H 393:8 states, "Mind is the master of the corporeal senses, . . ."

We just learned that *Soul is the master.* Why is Mind used here? We always have to ask, "What is the question? What is the proposition Mrs. Eddy is trying to clear up?" Here, "Mind is the master," is the answer, because the proposition under consideration was, "Does mortal mind control the body or does Mind control the body?"

At the beginning of the paragraph, when we hear “The body seems to be self-acting,” we hear Mind. The body seems to be self-acting “only because [now we get the reason] mortal mind is ignorant of itself, of its own actions [it is all Mind]—ignorant that the predisposing, remote, and exciting cause of all bad effects is a law of so-called mortal mind, not of matter.” How can we now control the body, seeing that mortal mind seems to be self-acting, and we have to correct that seeming self-action? By what can we correct it? By divine Mind. This is why Mrs. Eddy says, “Mind is the master of the corporeal senses, and can conquer sickness, sin, and death.”

If the Science of Being Were Understood

S&H 489:3 says, “If the Science of Life were understood, it would be found that the senses of Mind are never lost, and that matter has no sensation.” We have just learned in Soul, that senses belong to Soul, and loss also was connected with Soul, so again we need to ask, “What is the proposition? What is the subject under discussion?” The paragraph starts out, “The less mind there is manifested in matter the better.” Here is the proposition—the less mortal mind is manifested in matter the better—but Mrs. Eddy goes further and gives a specific proof of this. “When the unthinking lobster loses its claw [here she is saying mortal mind can lose something, a counterfeit of Soul] and the claw grows again.” Here clearly we hear a tone of Soul, in the ideas of reappearing, the unimpaired, no loss, intact, reproduces, and so on, bringing back its identity, its wholeness.

If there is no mortal mind, then the lobster can lose its claw and the claw grows again. So it is mortal mind that says whether we lose something or not. It is only in mortal mind that something could ever be lost. In reality, in the identity of being, we can never lose anything.

In the Divine Mind Nothing Can Be Lost

After having taken this as an example to substantiate her proposition, Mrs. Eddy reasons, "If it is this way with the lobster, how is it in the realm of the Science of Life?" We have had an example. Now she gives us the theory, "If the Science of Life were understood, it would be found that the senses of Mind are never lost and that matter has no sensation." Mrs. Eddy has to counteract mortal mind, the unthinking mind, with the divine Mind; and in the divine Mind nothing can ever be lost. No right action is ever lost in divine Mind, and matter has no sensation. Senses are intrinsic to Soul, so this phrase, "the senses of Mind" is a combination of Soul and Mind.

We must always watch to see if the quote we are considering is stating something intrinsically about the synonymous term, or if it is a combination of the synonymous terms. When it is a combination, watch to see what is being rectified, corrected, or set right. Notice why a certain synonymous term is being used to counteract an opposite, a counterfeit; notice when a synonym is used because the proposition requires it, since the proposition is in line with the synonymous term.

S&H 488:27 states, "If it were possible for the real senses of man to be injured Soul could reproduce them in

all their perfection; but they cannot be disturbed nor destroyed, since [the real senses] exist in immortal Mind, not in matter." With "the real senses of man" we, of course, think about Soul. Mrs. Eddy is telling us that there is no impairment or injury in Soul, and she is setting up the hypothesis that if it were possible for the real senses to be injured or lost, it is Soul that can reproduce, bring them back to their identity.

Mental Endowments Can't Lose Their Identity

Why don't "the real senses of man" exist in Soul? To get the answer we must again ask, "What is the proposition?"

On line 23, where Mrs. Eddy is speaking about the senses, it is a qualified sense. "Mind alone possesses all faculties, perception, and comprehension." These are Mind senses. Mrs. Eddy is not so much speaking about the material senses as about Mind's faculties, about mental endowments. Of course they are not at the mercy of organization and decomposition. *They cannot lose their identity.* They cannot be unfashioned (the counterfeit of Soul). They cannot be disturbed nor destroyed. Why? Because Soul cannot lose anything. And because Soul can never lose anything, Mind's faculties can't be impaired, lost, or disorganized because they exist in immortal Mind.

Here the subject, the main proposition, is that Mind has faculties, Mind faculties, the Mind senses. They can't be distorted, unfashioned, impaired, disorganized, or disturbed because Soul maintains the identities, and for this reason the senses of Mind cannot be unfashioned. The faculties of Mind will always be maintained; they can't be lost.

Why Is It Spirit and Not Soul, Here?

S&H 214:32 says, "Spirit's senses are without pain, and they are forever at peace. Nothing can hide from them the harmony of all things."

Why isn't it "Soul's senses are without pain"? We know "senses" is a Soul term, that it characterizes Soul, and that pain and pleasure are counterfeits of Soul, and yet Mrs. Eddy says, "Spirit's senses are without pain."

What is the proposition here? Line 31 says, "...the body as matter has no sensation of its own. Note the rendering, "the body as matter." Why does Mrs. Eddy insert the words "as matter"? We usually consider the body to be matter. What she really wants to bring out is not so much that the body has no pain, but that the body *as matter* has no sensation of its own. The problem she is addressing is that there is something, as matter, that she has to correct, set right. The body, as matter, has no sensation of its own. We don't counteract body, but counteract the *belief* that body is matter, and Mrs. Eddy corrects matter through Spirit's senses.

Mary Baker Eddy was amazingly accurate in her use of the synonymous terms. We are in "Footsteps of Truth," in that part of the chapter that deals with Soul, and here the side note is "The senses of Soul." The whole tone here is Soul. This paragraph starts, "How transient a sense is mortal sight." *Transient* is the counterfeit of unchangeableness. The paragraph goes on, "Neither age nor accident can interfere with the senses of Soul." Soul is always intact; it can't be interfered with, or harmed, or impaired.

Why We Believe the Body Has Sensation

Mrs. Eddy wants to show, in one way or another, why we *believe* the body has sensation. "The body," she says, "wouldn't have sensation if it weren't for the belief in matter." If we believed we had the body of Principle there would be no belief of sensation in matter. In the last chapter of the textbook she speaks about the body of this Principle, but that is not the body as matter, the body that suffers. She corrects this misinformation about "matter" by saying, "Spirit's senses are without pain."

When we read that short sentence, "Spirit's senses are without pain" and put it into its proper context, it is right. Out of context it doesn't seem to agree with our rules, but put into its proper context it is completely right.

What is it that changes it from wrong to right? Context. Context means the environment in which a word occurs. When we put something into a wider frame of reference it is a different truth. A truth can be a truth but that doesn't mean it is a scientific truth. A truth may not be a scientific truth. It only becomes a scientific truth when it is put into a wider context. An incorrect statement may suddenly become a correct statement when it is put into a wider frame of reference. In mathematics, for example, you cannot subtract a bigger number from a smaller number, but the moment you are introduced to a wider frame of reference, namely, numbers that are plus and minus—a bigger frame—then you can subtract a bigger number from a smaller number.

Whether a statement is true or false often depends upon context, upon which context it is put in—it depends

upon whether or not the context is wide enough. The more you broaden out the context in which you consider a statement, the more that statement can become scientific truth, or it becomes a truth, whereas before it was an incorrect statement.

Putting a Statement Into a Wider Frame of Reference

We make the statement, "Spirit's senses are without pain." By itself this is an incorrect statement, but when put into the context of a paragraph such as we just read, it is no longer incorrect because it has been put into a wider, higher, frame of reference.

We have seen that according to the *level* of consciousness in which we contemplate something, that something is right or wrong. This means that as long as we deal in metaphysics, deal with isolated statements, or what we call atomistic thinking, we are not dealing with scientific truth.

It is the same with the statements in the textbook. We know that every statement in the textbook is correct. We take this as an axiom. But as long as we take those statements as isolated atomistic statements they are not scientific truths. What is scientific truth? These statements are only scientific truths when they are put into the whole system; only then are they true.

Christian Science Can't Be Held Back

For the religious thought you provide the obvious, the aphorisms. For thousands of years religious teaching has been on the basis of aphorisms, proverbs, maxims,

precepts, single true statements, wisdom statements, one beautiful verse, etc., but this cannot be the method for studying the Christian Science textbook.

We only get scientific truths and are able to interpret these truths when they are put into their proper context, or into the whole structure of the whole teaching. As students of the textbook we are being led to structured truth, where every truth has its place in the whole. We can see that *a whole new age is coming on*. We had in Christian Science growth the early period of argumentation, the pre-Kimball period. Then we had the Bicknell Young period. After that came the Doorly period. Today we are coming into a new age. The whole development of Christian Science is going forward in its understanding of the Christian Science textbook. It can't be held back.

Reading the Textbook Sensibly

We must learn to read the textbook sensibly and not just as terms; our life is not made up of terms. We must ask, "What is the subject?" Here Mrs. Eddy is asking, "Is Life something that comes and goes? How do we attack this argument that life is something that can come to an end? It is only an argument and is unreal. So how do we learn the truth about it?" If we know Life and Soul we have the answer that we cannot be separated for an instant from God, our true Mind, Spirit, Soul, Principle, Life, Truth, Love, "the kingdom of God within [our consciousness]." We cannot be separated from immortality; and Man reflects God, so his existence is intact. We only have to know Life and Soul to get at the truth. Life is ever-

present, and it is the province of Soul to see that it doesn't come and go. S&H 306:13 states, "If Life or Soul and its representative, man, unite for a period and then are separated . . ." What is the subject under consideration? The subject, we have learned, rules the use of the synonymous terms. We must always read the whole paragraph. Here we get the sense of the coming and going, the ups and downs—all the opposites of Soul. We see that the belief handled here is that Life comes and goes. Mrs. Eddy is speaking about Life and the stability of Soul—the unchanging nature and continuity of Soul.

The Textbook Is About Our Life

The paragraph (S&H 306:13) is about *our* Life. There isn't anything in it that doesn't pertain to our life, so we must read the textbook as Life propositions, and not as words.

The textbook is the answer to every Life-question. But Christian Scientists read it all their lives and get nowhere with it. Since the textbook contains the truth about everything why doesn't it move the world? It is because students of the textbook *just read words. They don't see the pure Science in it.*

Let's make it a habit to *read the textbook as subjects.* Always ask, What is the life-question in the paragraph? If necessary, read two or three paragraphs in order to get a bigger and bigger frame of reference. In this way, one little sentence takes on a higher meaning. In this way we begin to realize we are reading a Life-story, *our Life-story.* A terrible mistake has gripped the readers of the textbook, or its truths would by now have revolutionized the world.

We must *see the textbook as a Life-proposition* and not as a metaphysical treatise. In everyday exchange we ask questions and expect answers. We should regard the textbook in the same way. Mrs. Eddy asks pertinent questions, and she gives correct answers.

Comparing Mind, Spirit, Soul

What now is the overall tone of the first three synonymous terms? What is the impact of Mind, Spirit, Soul?

The ideas of Soul gave us the sense that Soul is changeless. Soul said, "That which I am, I remain. I am what I am and I never lose my identity. I am always the same, the selfsameness of being." This applies to the synonymous term Soul, as well as to the ideas. Each idea in the infinite One is an idea of Soul, and therefore each idea always remains what it is. It never loses its selfsameness, its identity.

If we get that tone we have touched the third synonymous term.

By comparing the first three synonymous terms we will feel more the specific aspect of each synonymous term. What Soul tells us is completely different from what Mind tells us. In Mind we never heard that Mind was telling us that it always remains what it is, though naturally Mind is Soul, i.e., Mind is Soul as a combination.

In *Mind*, we felt Mind is concerned with that aspect of Being that says: "I am the infinite intelligence, the infinite power, the creator of everything; I am that which calls worlds into being. I am the cause that manifests everything as infinite ideas."

We can hear the tone of Mind as the productive, intelligent, active, powerful, manifesting, lawful Mind. It is that terrific impulsion of Mind coming out. It is the creative Mind, and combined with that power is the intelligent activity of it. So Mind, as an active, intelligent power, always has an idea.

When we came to *Spirit* did we have the same sense? No. In Spirit we had the calm reflection of Spirit that said, "Mind, you are the only one. There is nothing besides you, Mind. You are the only creative, intelligent, active, powerful, manifesting, lawful Mind. Only you, Mind, are going on."

This was Spirit.

Then when we came to *Soul* we got the feeling that this Mind that is the only thing going on, this all-knowing Mind, is always what it is. It never changes. That is Soul. It is what it is, and it is never anything else.

We can see these three constitute the nature of all being, of every being, and constitute the nature of Being and of all ideas.

Mind creates infinite ideas. Spirit says these ideas are spiritual and there is nothing besides these ideas. In Soul these ideas are unchangeable; they don't come and go, so now we have the unchangeable universe of ideas.

Up to this point we aren't yet aware of what these ideas are going to do. But when we take up Principle, next, which has woven Mind, Spirit, Soul into one system, we will find Principle saying, "I demonstrate these ideas," and then these ideas will demonstrate themselves as ideas of Life (exaltation), as ideas of Truth (health), as ideas of Love (fulfillment).

In our study we have built up through Mind, Spirit, Soul the nature of Being, and in this way we have gained a sure foundation. In this chapter on Soul we have seen how Mary Baker Eddy shows us how to transplant the affections from sense to Soul—to Soul that has infinite resources with which to bless mankind. Mrs. Eddy tells us that sooner or later we all shall learn that the fetters of man’s finite capacity are forged by the illusion that he lives in body instead of in Soul, God, that he exists in matter instead of in Spirit (which shows Mind to be the only.)

In a way we are like a chick inside an egg. The chick must first guess that there is a freedom beyond its own limited sphere. Upon pecking open its shell, the chick proves that it guessed correctly.

The belief that the greater can be in the lesser is an error that works ill, Mrs. Eddy tells us. Science, she tells us, reveals Soul, our true being, as God, untouched by sin and death.

The following list of references to Soul in Science and Health will help the reader continue this study. You may also wish to review what Soul is, does, deals with, etc., as presented at the beginning of this chapter.

Science and Health References to Soul

PRAYER

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ATONEMENT AND EUCHARIST

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CHAPTER VII PRINCIPLE

As we did with the previous synonyms let's list a few of the salient features characterizing Principle, as found in Science and Health, along with some characteristics that are implied:

What Principle Is

- 283:11 Principle is absolute
- 302:1 Principle is not found in fragmentary ideas
- 318:29 Principle is man's government
- 329:21 Principle is imperative
- 465:17 Principle and its idea is one
- 467:22 Principle is not in its idea

What Principle Does

- 11:13 Principle pardons only through correction
- 132:12 Principle brings out harmony
- 133:16 Principle works wonders
- 272:28 Principle must interpret the universe
- 351:4 Principle demonstrates Christian Science
- 507:25 Principle expresses Science and art throughout His creation
- 561:2 Principle works out the ends of eternal good

Other Important Points Regarding Principle

Science interprets the Principle

Principle must be stated accurately in its Science

Principle is the Principle of all sciences

Principle interprets itself through its system of categories, classifications, and self-operating calculus

Principle explains itself by interpreting itself

Principle is always working as a self-operating Principle

Principle proves itself through a system of ideas and interrelationships

Principle unites all into one through relationship, bringing all into relationship with Principle

Words Mrs. Eddy Uses to Describe Principle

apodictical	government	perfect	
authority	harmony	(Prin/Mind)	
balance	heart	platform	
being	honesty	practice	<i>Opposites</i>
calculus	idea	proof	fragmentation
classification	individual	rock	discord
consistency	interprets	Science	dishonesty
conformity	kingdom	spiritual	personal
crown	loyalty	power	hypocrisy
demonstration	metaphysics	statement	theories
economy	obedience	teaching	ungodliness
establishes	one	unity	
explains	operation	universe	
foundation	personal	universal	
		work	

Principle: The Pivot and Foundation

Mind, Spirit, Soul are the nature of the Principle of being. In other words Mind, Spirit, Soul, taken as one, make up Principle. Mind is the creator; Spirit is that which evolves, unfolds, develops everything; Soul makes what is evolved definite, and sees that it has unchangeable identity. This is the creative nature of Being. This is the Principle on which we can build.

Principle asks us to take the standpoint of this Principle that is Mind, Spirit, Soul as one operation. This Principle then demonstrates itself as Life, Truth, and Love.

Principle, what you are in reality, is the pivot around which the synonymous terms rotate. The foundation is Mind, Spirit, and Soul from which Life demonstrates itself; Mind, Spirit, Soul is the foundation which, as Principle, brings forth the true form, the healthy form of Truth, and shows the fulfillment of everything in Love. This is "the kingdom of God within you."

Once we have touched the Principle and have seen that *Principle is our consciousness*—our consciousness of Mind, our consciousness of Spirit, and our consciousness of Soul—then that Principle begins to demonstrate itself. The Principle then begins to live (Life), to show itself as the saving truth which corrects everything (Truth), to show that Love is the fulfilling of this Principle (Love).

Principle Must Have Ideas

Principle is the pivot that is fundamental and foundational. It is basic for every interpretation. I therefore go

out from Principle and I see that Principle is always the Principle of its own ideas.

Without ideas there would be no need for a Principle. Principle demands a universe of ideas, ideas that are governed by one central Principle. These ideas that have been created by Mind, unfolded by Spirit, and identified by Soul, cannot be deprived of relationship with Principle. They are the demonstration of that one Principle and are kept within the unity of Principle and idea. They do not leave the Principle; they are always united with the Principle. Principle is the Principle of the universe. The word “universe” comes from “unus,” one and “vertere,” to turn, so we could say universe means all ideas are turned into one coherent, consistent, inseparable relationship within the whole—in Christian Science.

Principle rules and governs the universe. It demonstrates itself powerfully—we have the spiritual power of demonstration. A Principle without demonstrating power wouldn't be a Principle.

This self-operating power of Principle proves itself.

How?

How does the principle of arithmetic prove itself? It proves itself by going to the categories of the principle of arithmetic, and then working through the appropriate categories. If we have a problem requiring subtraction, we must go to that category to work out the problem; going to the category of multiplication or addition, or division won't help us. The same is true of our Principle.

A System of Ideas

An important idea of Principle is *system*. System is necessary in proving a principle. Just as we have system in arithmetic, we have system in Principle, and that *system is necessary for demonstration*, for Principle to prove itself. Principle is not going to prove itself to us until the idea within us is one with its Principle. In order for the idea to be one with its Principle it must be in line with the system, meaning our consciousness must be aligned with the whole system of the categories of Principle.

Principle is always at work as a self-operative Principle, demonstrating and proving itself. As it does this it is also interpreting itself. "Interpreting itself" simply means that it is explaining itself. Something is explained when it is no longer outside of us. When we see *we are the Principle*, we are one with the Principle, we are beingness. Mind, Spirit, Soul, Principle are not something outside of our divinely scientific spiritual consciousness—they are "the kingdom of God within you." Science is an idea characterizing Principle, and the universe and man must be interpreted by Science. To get interpretation we must go along the categories of the system of Principle.

Because this Principle is uniting all ideas in one consistent inseparable whole, *it must have system*. Because the ideas are united by Principle, the interrelationship of all ideas within the whole must have categories, system, and calculus. Here we get a sense of the Science of this Principle. This Principle is a system of ideas in which these ideas operate harmoniously within categories, and

within a calculus, within a system. These are the scientific elements of the Science of being, namely, system, calculus, categories, interrelationships, etc. They form the Science of being. *Principle without Science would not be a Principle.* It would just be a dictatorial authority. But with a self-operative system, and a self-operative calculus, Principle is represented by Science.

Principle Brings Harmony

Because there is only one Principle and because all ideas are united through definite relationships, these relationships must be harmonious. *Harmony* is an idea characterizing Principle. We brought out harmony of relationships when we blended the different ideas characterizing Mind, showing the synonymy principle, namely that a creator, to be a creator, needs power, intelligence, action, vision.

We saw that all the ideas listed under Mind were synonymous with Mind, and therefore could be blended with each other in harmonious relationship. We saw that an idea like power could only be power if within itself it was related to, or in harmony with, every other idea, if, in other words, the All was in the all. Each idea was as big as God, qualitatively, because of the relationship-principle, the synonymy-principle. In order to understand Principle's system we must understand this harmonious relationship of ideas.

Comparing System With Harmony

It is interesting to compare the definition of system with the definition of harmony, They are almost the same.

There is but a slight difference between system and harmony. Harmony is the Soul-sense of system. But underlying both is the concept of exact relationship and interrelationship in which there is no crisis, no chemicalization, no irritation.

Everyone yearns for harmony; but harmony can only be established on the basis of system. *Without system there is no harmony.* The attainment of harmony demands more than just a Soul sense, it demands a scientific understanding of the interrelationship of all ideas, the blending of ideas, the categorization of ideas.

Religion can never bring about harmony because it has no system to rely on, no divine system. *Only a Science can bring harmony*—a Science that builds on true ideas and understands how these ideas operate.

With this background we turn to our study of Principle where we will find the ideas under Principle are not very numerous, and more or less always the same; so getting the tonality of Principle should be easy.

Mind, Spirit, Soul, the Nature of the Creative Principle

We can look at Principle in two ways: either as the creative Principle, namely Mind, Spirit, Soul, which gives the nature of Principle, or as the triune Principle, Principle's expression, which Mrs. Eddy calls Life, Truth, and Love.

Principle has two wings. One wing shows the nature of Principle, the creative Principle as Mind, Spirit, Soul; the second wing, on the other side of the defini-

tion, is Life, Truth, and Love as the demonstration of that Principle, or the essence of that Principle. What does the essence mean in relation to nature? It means the really important part about the nature. Essence is the concentrated sense of something; in essence Principle operates as the living Principle (Life), as the factual Principle (Truth), and as the Principle that is the Principle of all and everything (Love).

Principle must be considered as that which takes together, in one, these two wings. Under the wings of Principle we find all the other synonymous terms. Principle says, "I am the Principle of every one of those synonymous terms." Later we will see Mind is the Principle of . . . what? Spirit is the Principle of . . . ? Soul is the Principle of . . . ? We will see what each is the Principle of. Each synonymous term has its Principle—is the Principle of its ideas.

What Kind of Principle is God?

If God is the Principle of all, we naturally ask, "What kind of a Principle is it? What is the nature of this Principle? What constitutes its nature? What are its constituents?" When we are considering mathematics or music we can't just say there is a principle. We must know *what constitutes that principle*. In the case of Principle, the constituents are Mind, Spirit, Soul. To understand how Mind, Spirit and Soul show the nature of Principle, consider the term "creative." Why does Mrs. Eddy speak of the *creative Principle in contrast to Mind* that is creative? She says Mind is the

creator, Mind creates, but now she speaks about the creative Principle. Why?

Here, in Principle, “creative” is an adjective. What is it that is creative? We have seen that in order to bring forth a creation we need the creative Mind, Mind as the creator; but we also need Spirit that gives birth and brings forth, unfolds, develops the ideas of Mind, because if it doesn’t unfold we really don’t have a creation. But even unfolding and bringing forth isn’t enough. That which is created through the unfolding stages of Spirit *must have definite identity*, so we need Soul also, for only when we have a creation of *infinite definite identities* have we established in consciousness the universe of ideas, the nature of ideas.

Principle Demonstrates Itself As Life, Truth, and Love

Here we see how Mind, Spirit, and Soul are giving us the nature of our Principle, but what about Life, Truth and Love? How do they fit? In the Science of being the Principle of being *is* actually Mind, Spirit, and Soul, and what they imply. One might say, “The Principle isn’t Life, Truth, and Love. *Life, Truth, and Love is the way this Principle expresses itself*, demonstrates itself, operates itself.”

Mrs. Eddy shows that in order to demonstrate the divine Principle we cannot start with demonstrating the divine Principle in any other way than to first get a good knowledge of what constitutes the nature of this Principle. We can’t demonstrate God as the Principle unless we first have this knowledge; otherwise what is it that

we are going to demonstrate? What is the nature we are going to demonstrate? If we are going to demonstrate life, what kind of life are we going to demonstrate? Is it life in matter that we are going to demonstrate, or Life in Spirit? Are we going to demonstrate life in body or Life in Soul?

The Nature of Life Can't Be Different From Mind, Spirit, Soul

Everything that comes after Principle, as an outcome of Principle, must have the nature of Principle. It must have the nature of Mind, Spirit, and Soul, and not a nature of something different from Mind, Spirit, and Soul. Principle cannot demonstrate a nature of life that is different from Mind, Spirit, and Soul.

The prerequisites for anything that should be demonstrated lie in Mind, Spirit, Soul. Therefore anyone trying to demonstrate life in matter, life in the body, shows he doesn't understand the nature of divine Principle, since Principle is not matter, is not in body. Our Principle is Mind, Spirit, Soul. We can't wish to see Life, Truth, and Love demonstrated in mortal mind, matter, body, or wish to see it expressed in the material universe in body, in matter, because this is the wrong attitude; it is not in line with the teaching of Christian Science.

We should try to demonstrate this Principle in Life in spite of mortal mind, in spite of matter, in spite of body, and not in order to demonstrate it in the mind of people, in matter, in body. This is a different attitude.

All Ideas Harmonize With Principle

When we think about the creative Principle we must think about Mind, Spirit, Soul, the prerequisites of true creation. This is what is meant by the "*creative Principle*," which Mrs. Eddy speaks of, in the chapter Genesis, before she goes on to show the other side of God, the trinity of Life, Truth, and Love.

We have Mind, Spirit, Soul wedded into one system of ideas as our creative Principle, expressing God's creative nature. This creative nature of God consists of Mind which creates all as idea; of Spirit which gives these ideas birth, unfoldment, development; and of Soul which gives these ideas definiteness and clear-cut identity, unalterable, unmistakable identity. Mind, Spirit, and Soul set forth the unchangeable nature of the creation of idea and the inseparable relationship between idea and its creator as well as the harmonious interrelationship of ideas. All ideas conform to, and harmonize with, the one divine Principle.

Remember, *these terms are talking about you and your true being*, about "the kingdom of God within you." The one Mind is your Mind. You are one with all the ideas characterizing Mind. The one Spirit is your Spirit, meaning you are it and you reflect the full nature of Spirit, God. Your whole being is identified with God, with Soul. In this way you are inseparably related to your divine Principle and, *like Jesus, you can consider yourself Principle* and see that you express, in reality, Life, Truth, and Love, for "the kingdom of God is within you."

All Ideas Have the Same Principle

We come now to the main point: *all ideas have the same Principle*. This is the fourth step in the order of Science, so let's review the line of reasoning leading to Principle.

Mind is the creator, the cause that brings forth all ideas. Mind creates only ideas. Spirit then comes, saying, "These ideas constitute reality; they are substantial, and they are *substance that is spiritually tangible*." Soul says, "But each idea is different from every other idea, different in form and quality. Each idea is distinct. Each idea has distinct *identity*. Each idea of Mind has an identity of its own completely different from every other idea of Mind. Each idea is infinitely identified." It is Soul's province to show that each idea has a different identity from every other idea. This is why we have this infinite rarefaction of ideas, this infinite variety of ideas.

What is now happening with these ideas—this infinite variety of ideas?

Each idea has its own identity and its distinct job, office, or mission to fulfil. Is each idea a little god? Can it operate the way it personally likes to operate? No.

Something further is now necessary in order to hold all these ideas together in one unity. Principle says, "All these ideas, though each has its own distinct office and mission, are under my government, the one great government of Principle. They all have one Principle." This is the tone we have to see in Principle. This is the new

aspect of being that we are now seeing with Principle, namely, that while there are infinite classifications and classified ideas, still *something unites them into one*. It is not their characteristics that unite them into one, but *their relationship*. Their relationship unites them into one. They all have one Principle and so they can only do what Principle allows them to do. Principle holds the reins, and *each idea acts within the whole in accord with Principle, with the harmony of Principle*.

This new aspect of Being is only possible because we have had Mind, Spirit, and Soul gathered into a central point. They have been woven into one system, so the idea is not free to do what it wants to do. An idea is always an idea of its Principle, though it is still an idea of its cause, its creator, and this gives us the knowledge that all ideas have one Principle. This is why we read so often in the textbook that Principle is the Principle of all, of everything.

The Triune Principle: Life, Truth, and Love

The triune Principle is Life, Truth, and Love. What does this mean? When Person is capitalized it means the Person of God. The Person of God is Principle; and Life, Truth, and Love constitute the triune Person called God. *As mother to ourselves* we are divine and eternal Principle, Life, Truth, and Love, when we understand this Principle of our being.

When we come to Life, Truth, and Love, we will see that only that lives (Life) which is true (Truth), and this is our salvation (Love).

The Bible refers to God as Life, as Truth, as Love (uncapitalized in the Bible) and as Spirit. Mrs. Eddy defined God additionally with the capitalized terms Mind, Soul, and Principle. Principle as a synonym for God was needed to show the fundamental oneness and harmonious operation of the ideas of the infinite.

What Gives Us Power?

In our study of Soul we learned that spiritual sense and spiritual understanding identifies us with God, “the kingdom of God within” us, with Soul, as the one and only identity. Now, arriving at Principle, we see that being thus identified gives us spiritual power. When we reach Principle we look out from Principle, from the new frame of reference that the weaving of Mind, Spirit, Soul into one unit has given us. From this vantage point we will see that “all is one grand concord.” When we come to Principle, as in the principle of any subject, we do not have to strive and struggle; *we only have to know what is*. Knowing what *is, what the facts are*, is what gives us the power. Knowing the principle in mathematics is what gives us the power in mathematics. The power we have in Christian Science lies only in knowing and spiritually understanding the *facts*. The facts are stubborn things, though to mortal sense they are irrelevant. In Science we must understand the facts, the Principle, and what that Principle involves—how the system of Principle is concerned with the harmonious relationships of all ideas, operating in the whole. In order to have harmony in music we must have the right relationship of musical sounds

within the whole. It is the same with the triune Principle, Life, Truth, and Love.

Our work today in putting Mary Baker Eddy's 430 editions of Science and Health on the Internet is one of the watershed events in the technological history of the world. All of this is to say we have been moving fast up the learning curve. Another great technological achievement will take place a few years hence, when every nation's people will be able to read the English version in their own language.

Principle and its Idea

When Mrs. Eddy speaks of Principle and its idea it is always to convey the definite, perpetual, unbreakable relationship existing between Principle and its infinite ideas.

God, our true being, is All-in-all, so all is Principle and its idea. The Principle can only be learned or understood through its idea (as in any science). Without an idea through which to manifest itself, Principle couldn't be learned, comprehended, understood, and we would have no proof of its existence.

The idea must be seen in its Principle. We must reason from divine Principle and its spiritual idea. Mrs. Eddy says, "Spiritual ideas, like numbers and notes, start from Principle . . . [they] lead up to their divine origin, God, and to the spiritual sense of being." It is all a question of the relationship of Principle to idea and of idea to Principle.

We can look at this relationship from the standpoint of Principle where we see Principle has infinite ideas; or

we can look at this relationship from the point of view of the infinite ideas, but we must see they are bound together into one Principle so every idea is brought back in consciousness to Principle. What does that mean?

It means something powerful. If an idea comes to us through Mind, the light breaks. But the light is not yet very definite. We ponder it (Spirit). Things begin to unfold. They are sorted out in our consciousness; and they become more and more definite and identified (Soul).

Once the idea has become definite we feel we have it. But actually we haven't gotten it yet, because we must see that this idea that has come to us is an idea of the Principle and so must be put back into its Principle.

Putting the Idea Back Into Its Principle

Why must we put the idea back into its Principle?

Because by putting it back into its Principle we give to that idea all the authority of Principle, the whole governing power of Principle. If we ask, "How can I put this idea into use?" this is wrong. We can't put it into use; we have to see that an idea is an idea of Principle, and in consciousness we must take it back to Principle and see it has come from Mind so it is still in Mind and we must put it right back into Mind as the Principle of all, and so invest the idea with the authority of Principle instead of the authority of our doing something with it. It must be taken away from person, and put back where it came from. We must see that it is still related to Principle. Principle has to take care of this idea and operate this idea. Principle has to demonstrate this idea the way Principle wants to

demonstrate it, as Life, Truth, and Love, and not the way we would like to demonstrate it.

And what is this Principle that we put this idea back into? The idea's origin was Mind. It came from Mind, so Mind is its Principle. Spirit unfolded it, so Spirit is its Principle, the Principle of unfoldment. We then put it back into Soul as the Principle of identification. We have to see that Mind, Spirit, Soul is the Principle of every true idea. That is why we can put every idea back into Mind—it is still in the conceiving Mind, the intelligent, all-powerful, active, all-conceiving Mind. We can put that idea back into that warm loving atmosphere of Spirit where the idea is brought forth and developed, unfolded. We can put it back into Soul as the infinite Principle of the infinite capacity of Soul where we see an idea has infinite capacities, it is not limited in any way. Soul is the idea's Principle.

We can view these three synonymous terms, Mind, Spirit, Soul, as the Principle. Mind is now the Principle of an idea; Spirit is now the Principle of an idea; Soul is now the Principle of an idea. Principle only indicates the relationship of the idea back to its source; it takes idea away from person, and shows its Principle to be Mind, its Principle to be Spirit, its Principle to be Soul.

Principle and Its Idea is One

Now we are beginning to see what is meant by the statement "*Principle and its idea is one.*" This idea, that Principle and its idea is one, is stating a relationship, the relationship of being one. It is stating a higher level of

what we just stated, namely that we have to see the idea in its Principle, or put it back into its Principle. Our previous statement was from the standpoint of the human; it presented what we do with the idea. But in being, the relationship is a one-to-one relationship; it is a relationship of coexistence. Coexistence is the interrelationship of coexistence.

We can look at the statement "Principle and its idea is one" from two sides. We can see everything is Principle and Principle's idea, or we can see every idea is Principle's idea. It is just a matter of from which side we approach the subject. If we approach the subject from the point of view of idea, then we can see this idea is Principle's idea. If we approach it from Principle, we can see that Principle has its own idea. It doesn't really matter from which side we look at something, it is still the same thing. It is always Principle operating as Principle's idea.

It would be a great help to us if we could really see that Principle and its idea cannot be separated. We so often see a right idea, and we are aware of the right idea, but we consider it as separate from its Principle; because our next thought is, "Oh, this is a wonderful idea if it would only work, if it would only demonstrate itself, if, if." We don't, as we should, endow this idea with the sense that it is Principle's own idea.

If in consciousness we would take this fourth step at once, namely, put the idea back into Principle, and realize that this grand idea is not an idea that I, personally, conceived of, but rather is an idea that Mind, my own true

Mind conceived, then we would see that Mind, Spirit, and Soul are responsible for that idea. Mind, Spirit, and Soul have to govern that idea. As Mind they are aware of that idea. They are the Principle that I am, and as Spirit will unfold that idea. They are the Principle which I am, that as Soul will give the idea distinct identity, so that it is unmistakably recognized and takes its place in being.

What Am I, As Principle?

We have to put the idea back into its Principle and then consider the bigness of Principle, and see what, as Principle, I am. We have to see what it means when we put the idea back into Mind, Spirit, Soul and fill our thought with Mind, Spirit, Soul. If we do this, then we see that this Principle that I, in reality, am, having “the kingdom of God within [me],” can’t help but operate. As what? As Life, Truth, and Love.

If we do this then we have put a single idea back into the whole definition of God and we have freed it from the sense that we personally should demonstrate it, that we personally are responsible for it, that it depends on us whether or not the idea works. All this feeling of personal responsibility is taken away and put back into the authority of the Principle.

Let’s remember, where Principle is, the idea is, just as in mathematics. Where the principle of mathematics is, the idea of mathematics is, and where the idea is, the principle is. The idea is always in its Principle and is invested with the nature of Principle.

Science is Knowledge of Relationship

Putting idea back into Principle and seeing that Principle and its idea is one is only possible because of one of the most basic characteristics of Principle, namely, relationship. What is the tone here? Why is relationship so important?

Only on the ground that infinite ideas are related can the infinite become one. It is only because infinitely individualized ideas are related that they can be put into one system, into one operative Principle. Reality consists of infinitely diversified phenomena. This is something the philosophers have always puzzled over. They have seen the infinitely diversified phenomena, and yet they felt there was oneness, unity.

On the one side we have infinitude, and on the other side we have one. They seem to be opposites, antipodes— infinite and one. *How can the infinite phenomena and the one be reconciled?* This is a prime question today even in subatomic physics.

Mrs. Eddy shows the solution lies not in trying to put this infinite individualized identity together into one, but rather the solution lies in relationship, in putting everything into *relationship*. The whole question, "How is the One and the infinite reconcilable?" can only be answered through relationship.

Fundamentally we have the One. Mystics have the One, also. That's their strong point. They maintain there is only One. Science says the same, namely, there is only One, but it goes a crucial step further. In Science we show,

in the One, the *relationship*—the inner relationship that exists, within the infinite identities constituting the One. Mystics do not attempt to explain the inner relationships; they always take it as a whole, as an unidentified amorphous whole or mass, but Science puts structure into it. This is typical for every science.

What Makes the Infinite One?

Relationship is that which makes infinitude one. In this century every science has begun to see that relationship is much more important than the data, the facts. The sciences are now seeing that what should be investigated is the relationship between the facts. The facts *per se* are not scientific facts. It is only when these facts are related in a broader, greater whole, that they become scientific facts. This is the new concept of the sciences today. Bronowski was one of the first to introduce the new concept of science, decades ago, when he wrote that Science is not a fact-finding activity, but a fact-arranging activity, a fact relating activity, a fact ordering activity. Fact-finding collects the data, but as he said, fact-finding is not a science. Fact-finding is the work of encyclopedia makers. A person can know an encyclopedia by heart, but he only knows, he *doesn't understand*, and therefore he can't evolve a science with the knowledge he gains from an encyclopedia.

What is necessary to be a scientist is to be conversant with the relationships that facts have with each other; to be able to see the reasonable relationship, the intelligent relationship between facts. Science is not

primarily concerned with knowing facts. It is knowledge of relationships.

Seeing the Relationship Between the Facts

In the Science we are studying it is the relationship between the facts that is important. We can therefore see that reading the textbook as statements, as isolated statements, is not giving us the truth of the teaching. It is different with ordinary education. If students study a 600-page book on geography diligently for a year they know what is in the book. If they spent the same amount of time on the Christian Science textbook, they would still have no idea, after a year, what they have been reading.

Why?

First, because they don't know the synonymous terms, and second, because they read statements and not *relationships*. When we were considering references in the textbook, often they were just short statements, but to get the sense of them we had sometimes to read what went before, maybe even a paragraph or two, and also sometimes what followed. It was necessary to get the larger frame of reference before we could see what the little sentence within the bigger frame of reference means.

What Causes the Text to Be Meaningful?

What did we do? We did not consider data. We considered *relationship*. We asked "In what relationship does this sentence stand with regard to the problem under consideration in the paragraph? What was its rela-

tion to the problem stated or taken up in the paragraph?" Relationship is what is important, because relationship is asking: "Is this the answer to a question? Is it the conclusion of a proposition that went on before? In what relationship does this sentence stand to the other sentences in the paragraph?"

Approaching the text with this method of ferreting out the relationship of a sentence to the rest of the paragraph or even the whole chapter, causes the text to become understandable and meaningful.

From now on let's read the textbook not just as ideas, but as ideas related to a Principle, ideas related to a whole system. Let's see an idea related to the whole structure of the textbook, an idea related to other ideas.

It is now *relationships* we are going to read, and no longer sentences, no longer facts. This is important in reading the textbook. *From now on we are going to read the textbook as relationships and not as sentences.*

How We Build Up Structure

Every science finds the relationships and the structure—studies how its subject is built up. This is why, in our study of the seven synonyms, we have considered especially the relationships of the synonyms and of the ideas associated with them. We took a term like "law," and we didn't just say law is law, and because law is law, law is law. We considered relationships and found how law was related to all the other terms we had under Mind, because of the inner meaning of law. "What does law mean?" was a consideration. Seeing the relationship of

law we could see that law can only be law if within itself it is related to power. So we made a relationship with power and we said law must be power. Well, power can only be power if it has action. Therefore law must be related to action. In this way we began to build up the structure of law. We can see that the term law has a structure within itself. It says, "I am related to power; I am related to action, I am related to intelligence; I can't be law without having a cause for an effect, so I am related to cause." A law is always the same law, it never varies, never makes a mistake, therefore it must be related to unerring intelligence.

In this way we build up a structure called law. This is no longer just a fact-finding activity. This new sense of Science is fact-arranging, fact ordering, finding relationships in the way that we found law was related to all the other terms we had under Mind.

In this way we are always building higher structures, superstructures, super-superstructures until we arrive at the infinite One. When this process brings us back to the One, we find the infinite One is a very finely structured One. It is no longer an amorphous mass.

"You Are the Principle" — MBE

Mrs. Eddy brings out the indestructible relationship of Principle and idea. In reality each one of us is the Principle, having an expression. When Science is understood as our very being the whole fabrication of priestcraft dissolves. We see we are not mortals struggling to become one with our Principle, *we now are the Principle in omni-*

action. The only thing that is ever going on is God—our Mind, Spirit, Soul, Principle, Life, Truth, Love—reflecting ourself to ourself, out of ourself, through ourself, as ourself, and for ourself. Mrs. Eddy speaks of the *human consciousness* as “. . . that consciousness which God bestows,” which can’t be another consciousness than God’s own consciousness; hence the indestructible relationship.

“That Consciousness Which God Bestows”

This brings us to the unity of God as an idea characterizing Principle. Unity here does not mean human unity. It means unity only of ideas. In Science we only have the unity of the facts through relationships. It is only as we all are the expression of one divine Principle that there is unity and Christian fellowship. To have unity, “man must harmonize with his Principle, divine Love.” When we harmonize with our Principle we harmonize and are in true unity with each other. *This is what it means to have “that consciousness which God bestows”* (“the kingdom of God within you”).

The Principle we are unites all ideas. Immanuel means the unity of God with us. This unity of God with us can only come about through assimilating the teachings of Christian Science. In the measure that Science and Health becomes the structure of our consciousness, the false Adam-dream structure drops into oblivion, “unknelled, unconfined, unknown.” Our new structure of consciousness has evolved from the sixteen chapters of the textbook. Divine Science has ushered in the new structure.

We are today giving birth to our unity with God *through this understanding of the seven synonymous terms* for God that we are gaining from our study of the textbook. These seven synonyms are revealing to us our true identity as God's being, as God and man one—God in unity with Himself. To this end the “human self must be evangelized” to make room for the divine Principle of our being *so that it can be revealed through our character*. We must manifest it in daily life, through our human character, *which becomes the Christ character* as we assimilate the teachings of the textbook, and make ourselves the body of the divine Principle, Love, that we are, in reality.

Universe

The idea “universe” also characterizes Principle. Why? Universe, as we saw, comes from the Latin—“unus” meaning one + “vertere,” meaning to turn, giving it the root meaning “turned into one,”—combined into one whole. We don't have universe in the plural. It is a totality—all is brought into one relationship—where everything is related to everything else in an intelligent and meaningful way.

Universe means all is turned into one thing. Nothing happens outside of the one Being. Each idea is in frictionless relationship with every other idea.

Harmony

The moment we have a frictionless connection or relationship of all with all, we have the concept of harmony.

Harmony means that each part of the whole is connected with all the other parts of the whole in such a way that they are acting according to the One, and not according to the part. They are acting according to the Principle of that unity, and not according to the parts of that unity. We are all a part of a meaningful whole.

We have seen that harmony is a scientific fact. In order to have harmony we need more than one thing; we need data. What is called harmony is the different data (whatever they are) related to each other in such a way as not to produce friction, but each supporting and helping the other.

Harmony is a system of relationships, a web of relationship where each point is related to every other point in such a way that there is no friction. This web of relationships must be governed by one intelligence, one governing power and plan, so that the data and their relationship is brought back to the one.

The infinite calculations in mathematics never experience friction or discord when they are in harmony with the principle of mathematics. $2 \times 2 = 4$ doesn't collide with $2 \times 3 = 6$. Likewise heaven is harmony where one reflection doesn't interfere with another reflection in their frictionless association.

System

We have harmony in Principle because we have system. System is closely related to harmony but with a little different flavor. As we saw earlier, Mrs. Eddy speaks a lot about harmony in relationship to Soul, where it is con-

ned with balance, grace, beauty, symmetry, joy, satisfaction and so on, but Mrs. Eddy would never use system with Soul.

Harmony in connection with system is concerned with the frictionless operation of parts. System is scientific, and as an idea of Principle it is also the relationship of parts, as in harmony. But system, instead of being just the relationship of individual data, parts, or facts, is much more the relationship of classifications and categories. Classifications and categories are much more fundamental for system.

In a scientific system the first step is to put various similar data into one category, into one classification. We first reduce the infinite phenomena to a few classifications, and after we have the classifications we begin to see the relationship of classification with classification. A higher sense is implied with system than with harmony. In fact, we might say that harmony is the feeling that system produces.

How Do We Arrive at the System of Christian Science?

How did Mrs. Eddy reduce Christian Science to a system? Very much the same as any subject is reduced to a system. We have discovered that Mrs. Eddy had put a whole number of certain ideas into one classification. For example she put ideas like power, action, intelligence, basis, creator, law, cause, etc., into one classification and called that classification Mind.

This is how a science operates. A science doesn't start out with all the data and try to see how altogether they operate in a system, in one web of consistency. A scientist first has super symbols. He puts hundreds, even thousands, of data into one category. He reduces them to a system—"divine metaphysics is now reduced to a system." The method of reduction is the method the scientist uses in order to arrive at harmony.

It is system that produces harmony. Religiously-minded Christian Scientists at first feel system is cold, abstract. But when we know and understand system and what it means, we get a feeling of harmony—beauty, warmth, strength, joy, satisfaction—and everything that belongs to harmony. When our inner thinking becomes acquainted with what the system of Christian Science is, our attitude towards learning that system changes, because we begin to feel the reliability and security a system gives us.

How We Open Up the Treasure-Troves of Infinity

The infinite calculus is given to us through the system of Christian Science. Through system—through reduction—we get infinite multiplication. By reducing the infinite to simple categories we open up the treasure-troves of infinity.

So let's become acquainted with the beauty and warmth the system of Christian Science holds for us.

We can now see why system is an idea of Principle. Principle wants to classify; it wants to govern every part of the infinite realm through its channels of classification,

categorization, sub-categorization, sub-classification, until every idea finds its proper place value within the whole. Then the idea can be understood in its relationship to the whole. We only understand an idea when we understand its relationship to the whole—understand it in its place value within the whole. Until we understand an idea in its place value within the whole we only make statements. We state truths but they are not scientific truths. Only scientific truths can be demonstrated: only scientific truths lend themselves to further unfoldment.

This tells why Christian Science, for church Scientists, has not unfolded over the past three-quarters of a century, and why the articles in the *Journal* and *Sentinel* aren't as good as they were seventy-five years ago. The articles today bring nothing new. This is not development. As long as Science is studied just as statements we cannot unfold this Science. It is only when we know the *system* of a Science that we can unfold it, develop it. Only those who investigate the subject in its *scientific structure* can unfold the idea and the teaching of Christian Science.

Doorly First to See Scientific Structure

John Doorly was the first to see Christian Science in its scientific structure. The literature which he, Max Kappeler and other mature Scientists put out, is completely different from the "authorized" literature of Boston.

One example is the work of Gordon Brown. In a recent letter Gordon Brown writes, "Helen, you ask me if I will write you a paragraph concerning my time with John Doorly, and what this has meant to me during the inter-

vening years. It would be difficult for me to do justice to this in a short paragraph.”

Gordon urges instead that we direct readers to some of his writings. In his book *Civilization Lieth Foursquare* Gordon writes:

In 1947, in the tone of Principle as Principle...John Doorly addressed his students on what he called *The Need of the Hour*. He stressed the necessity of looking out spiritually from the oneness and wholeness of the capitalized terms for God, rather than aspiring God-ward from the standpoint of the uncapitalized attributes for God. In this he showed the imperative need for the letter and spirit to be scientifically one, instead of divided from each other.

Gordon goes on to remind us:

Remember how, in 1889, at this very same point of Principle as Soul, and Principle as Principle, Mrs. Eddy dissolved both her church and College organizations, and so prevented a recurrence, in the realm of Christian Science, of the disaster that befell Judah and Israel. Her action served as the example to the Christian Science field, in the post 1910 era, not to become a kingdom divided against itself which is brought to desolation. This could not have happened if her provisions had been complied with, for then no ecclesiastical dictatorship would have arisen to cause the inevitable break-up.

The reader should also see Gordon Brown's last book, *That the World May Know*, p.179-199. Gordon Brown's books, like Doorly's publications and those of other mature Christian Scientists, were system's own contribution to the unfolding idea of Mind.

Understanding the system will enable *us* to unfold the idea. We will see the textbook always clearer and clearer, if we are pure in our scientific approach.

Church Scientists Use False Logic

An unscientific approach is meaningless. You can put hundreds of thousands of data into one pot and every time you stir it something else comes up, but it doesn't lead anywhere. This is what happened in Christian Science. Individual sentences of the textbook were understood. Then people began to combine those sentences. They randomly made seemingly logical relationships between statements—between one statement here and another statement somewhere else. This was a mistake. What makes One one, is that the relationships are exact, are definite. Just as there is but one way to put Hamlet together and make sense, so there is but one way to put sentences in Science and Health together and make sense.

We have to know the laws of relationship, the principle of relationship, the structural way of relationship. The logic of what church Scientists do in combining randomly seems convincing until one sees through it. They say, "But an idea is always an idea of God, and God doesn't contradict Himself, so you can put any sentence together with any other sentence because each sentence is about

God.” This is *not good logic*, because the “putting together” must be a putting together of ideas in their own classification, on their own level, in their own classified relationship, or it doesn’t make sense.

We Must Go Forward

The lesson sermon met a need of the hour. *It was adapted to that age*, and it was a great improvement over what churches had before. But we must go forward. We can’t solve the problems of today with the methods of the nineteenth century.

The main point in Principle is to see that what has been created by Mind, all the ideas of Mind, are gathered together in Principle, into one governing Principle. This gathering together forms not just one relationship of ideas inseparable from Principle—that could be mysticism—but rather it forms that relationship of ideas to Principle as a *systematic* relationship. It is a relationship that goes through the various categories and subcategories so that there is a whole system of ideas in which all the ideas are gathered together in one Principle. This is why we are learning to reduce the infinite into categories and classifications and why we are beginning to see the relationships that exist between these categories, whether it is the relationships that exist between the seven synonymous terms, or between the four sides of the holy city. Whenever we have categories within categories, and combine them, we get system. As we progress our whole attention is increasingly given to thinking in categories and therefore to thinking in relationships, and not so much to thinking just in truths, in facts.

Government

System leads to government. Comparing the definition of government with the definition of system we find there isn't much difference. Government is the ruling of Principle through a system. From one central point of Principle every detail of the whole system is governed harmoniously, so harmony, system, government just flow into each other.

The Principle of being must be the Principle in every idea. Government shows how it is going to do this. The principled nature of the one Principle is deduced and translated through all the categories of Principle to the point of each idea—to where we see how each idea is governed in a principled way. We can see from this that government usually implies a whole hierarchy of categories. Government usually demands hierarchy of classifications through which the one Principle translates itself and transforms itself into level, office, or aspect that is unique to every idea.

We took up control under Mind and under Soul. Now we can see why Principle is not so much involved with the control as Mind is. In Mind's control, through Soul, we get the greater controlling the lesser. In a system we have to have checking points where we check every time we go into a new category to see that we don't leave the tonality of the category. In this identity checking we again note the tone of Soul. Only through that kind of control can the divine Principle be translated to the details without losing its nature, but that control is not itself an idea of Principle.

Principle Governs Through a System

Principle is that which first programs the way of governing every detail through a system. That's government.

The government we have in Science is not democracy, which means people governing—government by, for, and of the people. Government in Science is *theocracy*, the government of God (God, meaning our own right Mind, Spirit, Soul, Principle, Life, Truth, Love)—“the kingdom of God within [our consciousness],” where everyone and everything is governed by its Principle and not by people, organizations, medicine, the weather, politics, or anything else.

Therefore, whatever needs to be governed, be it the body, the business, relationships, or whatever, is under the government of the divine Principle, if we are Christian Scientists. In the textbook we can see that Mrs. Eddy only states the government of Principle and of nothing else. She acknowledges no government other than the government of Principle. Since there is nothing but God and His idea and since our true Mind and its idea is one thing, there is nothing between us and God so there can be no government but the government of Principle.

Principle is Absolute

Principle's government is divinely autocratic. It cannot be gainsaid. It is imperative, apodictical. We hear the power sense of Principle. After stating what constitutes the inner consistency of Principle, through its harmony,

its system, and government, we now come to another aspect of Principle: Through the channel of system we see that Principle operates in an absolute way. It is the dictatorship of Principle, and its counterfeit would be the dictatorship of people.

In the fourth day of creation, the day or stage corresponding to Principle, we have the government of the heavenly bodies—God’s government of His ideas. The government of the heavenly bodies, the sun, moon, earth, and stars, shows a relationship in which these heavenly bodies are operating. It gives a sense of system and government. Our relationship with each other is likewise under the government of Principle, where all moves in harmony. “Existence separate from divinity Science explains as impossible,” Mrs. Eddy says. In this existence, which is one with divinity and is governed by Principle, all ideas move and flow harmoniously, rhythmically, in relation to one another, as in the music of the spheres.

People Ask For a King

In the fourth thousand-year period in the Bible—the kingdom period—king was a symbol for Principle. It wasn’t until this fourth period in Bible history that the Israelites asked for a king. They wanted to be governed by a central authority, even though the prophet Samuel warned them against having a personal king.

The David story is a symbol of what happens when the people can no longer see the government of Principle and ask for a personal king, a personal government. Samuel tried to do the nearest best—he anointed Saul as

king—but Saul was a bad king. However, hidden away was another king, the smallest of his tribe, the most unrecognized one of the family. David was a shepherd boy hidden away while Saul was still reigning. After Saul's failure as a king, David was publicly anointed as king, but he was already king before anyone recognized him as king.

This is always so. An idea will always be born in Bethlehem, away somewhere in a stable, unrecognized, unknown to the crowds, or to the authorities. But it is anointed, has a crown, and just has to wait until the right moment comes. Then "David" becomes king of Israel and of Judah.

We can see that *an idea* must be king, and not somebody who has been nominated.

When divine Principle is ruling, it rules in an absolute way, and nothing can withstand it.

How Principle Differs

Compared with the other three synonyms we have studied so far—Mind, Spirit, and Soul—we can see Principle has an entirely different tone. We should always ask, "What differentiates this synonym from the others I have studied? How does it differ in tone?" Through differentiation we get a better understanding of each synonymous term.

In Principle we are always concerned with the relationship between Principle and idea. In Mind, we saw that Mind was the creator of all ideas but we didn't there consider the relationship that exists between Mind and Mind's

ideas. We didn't consider how these ideas are brought back into Mind. We only saw that Mind was the creator of those ideas. But the moment we have Principle, we consider Principle-idea; Principle and idea; idea, Principle, and how they relate to each other. What is their unity? What is their relationship? We see that Principle is that which says: "I am the Principle of all ideas. I govern all these ideas, but I am not creating all these ideas." Principle doesn't create these ideas; it only governs them and tells them what they are to do—what their job is, what their office is, what they have to accomplish, *Principle binds them all together into one system, which is absolute.*

Principle Never Pardons

Principle is apodictical, imperative. It can't change itself. It can't change its character. Principle says, "I am what I am, and I am operating the way I am, and I do not let any error pass by." Principle demands correction; it demands that everything is brought into line with the Principle. That is why it never pardons. It demands correction. It demands that we return to Principle.

When one discerns the message of the Prophets in the fourth period of Bible history, one finds very few indications as to what we should do. Moses, in an earlier period, told the people what they should do, but the message of the Prophets was that Principle is reigning and we have to come into line with it. Principle itself tells us what Principle is going to do, so the people were simply told, "Return to the Lord. Draw near to God." "Be aligned to God," says the apodictical Principle—the clearly dem-

onstrated, indisputable Principle—“then every detail of what you do is right. Then all ideas are governed by your principled attitude, and everything you do will be aligned to God or with God.” *The principle of any science demands correction.* It doesn’t condone or pardon errors. The divine Principle, being Love, wants us to realize our present perfection, and to this end demands correction of all error.

Obedience to Principle

Principle calls forth obedience.

Obedience to Principle is *our* attitude, it is not an idea of Principle. It is the apodictical Principle translating itself to the human and awakening in the human a principled attitude, an attitude of obedience. Obedience is in the category of the human approach to Principle. We can see that obedience isn’t Mind, it isn’t Spirit, it isn’t Soul. Obedience means *to be in agreement with Principle.* It shows the impact of Principle on the human, namely, obedience to Principle.

Honesty is another attitude *of the human* that belongs to Principle. It also shows Principle’s impact on the human. We wouldn’t put honesty under Mind, Spirit, or Soul. Obedience to Principle makes us honest. Honesty is when all within us is brought into line with Principle—our words, thoughts, actions, motives, deeds, everything. All must be brought into accord with Principle.

With our study of the synonyms so far we have been finding the human motion of the synonyms. We have been finding their impact on our thought. This impact comes

to the human, in the form of a translated quality. It opens the human thought so it is willing to let in the divine. This is taken up in the first chapter of Science and Health, the chapter "Prayer," where Mrs. Eddy gives us the key to entering the realm of reality.

In the chapter "Prayer" we find the human motions of the synonymous terms. We find the impact of Mind, Spirit, Soul, and Principle, (and also Life, Truth, and Love) on the human thought:

1. The prayer of true desire is to know God as our own real Mind, Spirit, Soul, Principle, Life, Truth, Love. Mind comes to us as the desire to seek, as true motives.

2. Spirit comes to us as the prayer of turning away from false qualities and turning toward the true qualities, reflecting the true qualities.

3. Then we have the prayer of turning from sense to Soul.

4. This brings us to Principle, the prayer of obedience and honesty which we just discussed. Here we have Principle translating itself to the point of obedience to Principle, which means aligning our thoughts, words, deeds, actions, motives, and everything with Principle.

Principle Demonstrates Itself

Bringing all into alignment, Principle demonstrates itself. The inner nature of Principle is spiritual power that brings the divine Principle into manifestation as idea. The divine Principle must be demonstrated, and it demonstrates itself as harmony.

What is a demonstration? Can we have a demonstration before we reach Principle? Demonstration means

that the Principle is brought out in the ideas, in its manifestation, else it is not a demonstration. But we couldn't have demonstration before seeing that Principle and idea are intimately related, indestructibly related, through a system.

Mind couldn't bring about demonstration, Spirit couldn't, Soul couldn't. Mind, Spirit, Soul must first show the nature of a Principle. Then Principle says, "That nature is the nature of Principle and idea; and Principle and idea is one; therefore the whole nature of Mind, Spirit, and Soul can be brought out in the idea. I am the Principle that brings out all ideas and demonstrates those ideas, so the ideas can be demonstrated."

This is why there is no power of demonstration as long as we just have Mind, Spirit, and Soul. We need Principle, we need the fourth; we have to go past what the Bible calls the three and a half. In order to demonstrate Mind, Spirit, and Soul we must go on to Principle. The office of Mind, Spirit, Soul is not to demonstrate themselves. That which has to *demonstrate* itself is the Principle, and not Mind, Spirit, and Soul. We are not yet demonstrating Mind, Spirit, and Soul when we see what characterizes each one of them. It is only when we see that Principle is only the Principle of a universe of ideas (and these ideas are Principle's own ideas) that we begin to lose the false sense that Principle is a center and that somehow outside of that center we have a universe of ideas, and to see that Principle is not only the center but is both the center and the circumference.

Principle is Both Center and Circumference

When we rid ourselves of that false sense that Principle is not both center and circumference we can see that every idea brings forth the nature of Mind, Spirit, and Soul, and as a result we can demonstrate it. The idea then shows forth the nature of Mind, Spirit, and Soul, and we have oneness of idea with Principle, oneness of the nature of idea and the nature of Principle. We have Principle and demonstration.

Our point of decision is here. Are we going forward after the third stage? Are we going into the fourth stage? *Are we identifying ourselves with the Principle?* Identifying ourselves with the Principle means being obedient to the Principle, being in conformity with the Principle, one with the Principle. Then Principle demonstrates itself.

As long as we study the textbook only with Mind, Spirit, Soul, it will never do the job. *We have to see we are the Principle.* Principle lives in us as Mind, Spirit, Soul, and then it can express itself as Life, Truth, and Love as a consequence. At this point we see the sense of complete agreement with the Principle, because “the kingdom of God is within you.”—Jesus

I Am the Principle

We talk about the principle of music, of mathematics, etc., as if they were something separate from us. We have gotten into the habit of thinking that those principles are

somewhere, some “place” outside us. We don’t realize the principle of math and the principle of music *are within us*. *When we come to the subject that is our being* we can’t afford to think of it as “out there” or “up there.” The four-thousand-year old belief that God is “up there” still clings, causing us to believe Mind, Spirit, Soul, and Principle are “out there.” Principle is that synonymous term that helps us to see it’s not out there, *but it is beingness*. *Principle is me*, the me is Principle.

Availing oneself of Principle is dependent solely upon a cultivated spiritual understanding. Demonstration rests on a fixed Principle which is stated in a logical way, and interprets itself through law, order, rule, system, method, form, and plan. *Understanding and demonstration are inseparable*. When we understand the laws of mathematics we can demonstrate mathematics. Understanding Principle, and being obedient to Principle insures demonstration.

Principle Proves Itself

Why does Principle prove itself? How can Principle prove itself? What is implied by it? To understand, let’s look at how the principle of arithmetic proves itself.

The principle of arithmetic proves itself by going to and through the categories of the principle of arithmetic; by choosing the right categories of that principle. If I have a problem where I have to multiply I can go to the principle of arithmetic, but I have to choose the right category. I can’t go to the principle and choose the category of addition. I have to choose the category of multiplication.

This shows me that system is necessary in order to prove a principle.

Similarly, we can not just state that there is a mystical Being called Principle, and this Principle is going to prove itself. Principle is not going to prove itself to us unless we are one with that Principle, until the idea within us is one with its Principle. The idea must be along the line of the system of that Principle to insure that the idea is one with its Principle. Therefore our consciousness must be aligned to the whole system of the categories of that Principle, or we can't prove it unerringly. Mysticism says, "Principle will do it," but *Science* requires working through the categories of that system of the Principle. Then Principle proves itself.

The System Enables Us to Demonstrate

In order to find the solution we go along the categories that are indicated. When we are faced with a big calculation in arithmetic we ask, "What is the first step I must take in order to solve this problem?" Maybe the first step is to use addition. Then the problem might demand division. After that the problem could call for a subtraction. Perhaps then I get a result. We don't just say, "Arithmetic has the answer." It takes more than that.

In Science, in order to find the solution we have to go along the *system* of the Principle, and not just state the Principle. In the chapter Recapitulation Mrs. Eddy gives the whole system; she recapitulates the whole system, showing how Principle is enabled to prove what it states. *Mrs. Eddy says that it is the system that enables the*

learner to demonstrate the divine Principle. This tells us how necessary it is for students of Christian Science to acquaint themselves with, and become masters of, the system of Christian Science, in order to see how the Principle proves itself. Of our own selves we can do nothing. It is the Principle that does everything, and only as we are one with the Principle and *see our selves as the Principle*, can we do all things.

Principle is Ever-Operative

Principle is ever-operative. Divine Principle is always at work; it doesn't have to be brought into operation. Since Principle is forever demonstrating and proving itself, it *must* be ever-operative. Mrs. Eddy speaks of "the activities of the divine Principle." She says the belief that we are separated from our divine origin will, through much tribulation, yield to the activities of the divine Principle.

Principle is ever-operative because its system is not a dead system, but a system with a divine mechanism within it that operates. When we adhere to the law, order, rule, system, method, form, and plan of divine metaphysics we are allowing ourselves to be used by this Principle.

Principle Interprets Itself

Ever-operative Principle reaches out to us. *It teaches, explains, and interprets* its ideas. But the divine Principle of man can only speak through immortal sense. It cannot speak through corporeal sense. Mrs.

Eddy says there is but one real existence and that is spiritual existence. Corporeal sense can take no cognizance of the Life of spiritual existence because in spiritual existence Principle speaks only through immortal sense. The more our spiritual sense is developed the more we hear Principle's teachings, explanations, interpretations.

Why is it *Principle* that explains, interprets, teaches? Why isn't it Mind, Spirit, or Soul, or Life? Why is it Principle? Spirit, of course, in a wonderful order, leads us step by step. What more does interpretation mean? What do we gain by interpretation? What about explanation? When is something explained?

Something is explained when it is identified and brought into line with the system. It is explained when it is seen or understood in its relationship to its Principle and its relationship with other ideas.

When we took up Mrs. Eddy's statement, "Spirit's senses are without pain," (S&H 214:32) did we find the explanation of that statement by looking at that statement? No. We found we could only see it as a scientific truth by putting it into relationship. Into relationship with what? With other ideas.

We can only see the explanation of something when we see that something in relationship to a larger whole, whatever that greater whole is. Only then can something be explained. Thus the sentence, "Spirit's senses are without pain," didn't make sense and couldn't be explained (though it was clearly stated) until we put it into relationship with a greater whole.

How Do We Put Ideas Into Relationship?

How do we put these ideas into relationship?

We have seen that we can't put them in relationship just at random. Consider the illustration of Hamlet. Each sentence in the play is in its proper place in relation to the other sentences and in relation to the play as a whole. To take sentences out of context would distort the meaning. Putting ideas into relationship demands more than just haphazard relationship between ideas. It must be a clear, right, exact relationship, according to categories. We must bring ideas into relationship with the Principle of the system. Only then can we explain something.

To explain a statement, we must first put it into its right categories. Then, in those right categories, we see the relationship within the whole. That's explanation. That's why Principle is characterized by the idea "Principle interprets itself."

Principle interprets because Principle has a system while Mind, Spirit, Soul are not characterized by system. Just think! Because Principle interprets itself we can now find the explanation of single sentences in our textbook. We just have to see the relationship.

We only have the interpretation of a single sentence when we can put that single sentence within the categories and the structure of the whole paragraph, and the structure of the whole chapter, and finally, the structure of the whole textbook. Then it is explained. Not before.

So let's interpret the textbook from its Principle.

What does it mean to interpret the textbook from its

Principle, from its Science? Mrs. Eddy speaks of Science over 1000 times. It does not mean from God, but rather from God as Mind, Spirit, Soul, Principle, Life, Truth and Love, through its system. This does not mean interpreting through what we like in the textbook. Usually the student protests, "But the way I interpreted it has helped me." This is inadequate reasoning, because everything helps—or seems to. People can believe in any idiocy and it helps them. All the metaphysical systems in the world today help to some extent. There are many cults and metaphysical groups in the United States. A lot of people must be helped by them or there wouldn't be so many of them. Mortal mind will always give that which we like. It is all in the collective unconscious or sub-conscious, or archetypal unconscious; we only have to delve for it. But this is not reality, though it may seem to help us for the moment.

We often make the statement, "God is my Mind," and what a powerful statement it is! We, as Christian Scientists, have not even begun to realize the magnitude of its meaning, neither have we begun to actualize the rich blessings that result from such realization.

In the textbook Mrs. Eddy writes: "To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for sound or sight nor upon muscles and bones for locomotion, is a step towards the Mind-science by which we discern man's nature and existence."

What is Mind? Our textbook definitely answers this question in these words: "Mind is the I AM, or infinity," and then gives this further statement:

“Allness is the measure of the infinite, and nothing less can express God.” Then I AM and allness is what constitutes you and what constitutes me at this present moment in this holy place, as the individual, mental expression of God, or Mind.

What Mrs. Eddy discovered will stand. It has stood for more than a hundred years, in spite of being misunderstood. The human mind finds it hard to understand Science since Science reverses the evidence of the material senses, and supplies instead Principle’s interpretation of God and man. In this age Principle interprets itself through Science and system. Let’s drop material self and sense and seek our divine Principle. *We can know Principle only through Science*, in no other way, for Principle interprets itself through its system of categories and classifications.

Principle is the Principle of All Sciences

Mrs. Eddy says that Science interprets the Principle, and that Principle expresses Science and art. Principle demands an accurately stated Science, i.e. Principle must be stated accurately in its Science.

Since there is only one Principle of being there can be only one Principle of all sciences. This means that Christian Science is applicable in all fields, as Mrs. Eddy shows with her chapter Science, Theology, and Medicine.

Let’s Abide in Divine Principle

What have we seen in Principle? We have touched on the approach to Principle. We have seen that a quality

like “obedience” is not actually an idea of Principle. It is a translated quality of Principle. By obedience to God we demonstrate the divine Principle.

Demonstration, from our side, demands being in accord with Principle.

We saw that “being in accord with” has to do with Principle and not with Spirit or Mind. Mind has to do with the mental faculties; we didn’t hear anything about “being in accord with” when we took up the Mind words. Here, in Principle, we have the faculty of relationship—to be in accord with, to blend with the divine Principle, to harmonize with the divine Principle. Then we must give strict adherence to Principle. This again would be obedience to, loyalty to, Principle. Abide steadfastly in the divine Principle.

These admonitions all have qualities of relationship—relationship that makes oneness, where the student and Principle are brought into accord, into harmony. How are they brought into accord? By assimilating the message of the textbook through a scientific spiritual understanding of the textbook. The textbook is the teacher, and as we comprehend its teachings, *those teachings become us*, and we have no other “I” but the divine “I.” the divine Ego. We are then one with “that consciousness which God bestows”—that consciousness that enabled St. John to see a new heaven and a new earth while yet on our plane of existence.

How We Commune With Principle

Communion with Principle is another idea of Principle, which enables us to unite with the divine Principle.

When we study and learn Principle's divine system we are communing with Principle, uniting with Principle.

We can see the sequence of Mind, Spirit, Soul, Principle as the attitude of man. They are attitudes that we find mostly in the chapter "Prayer," because "Prayer" is the approach to God—to our true being as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." Prayer is the first step towards being one with God. In order to start out from the right standpoint we must see that the kingdom is within, God is within us, God is us. I and God are one thing—"the kingdom of God is within you"—Jesus.

We Must Be Absolutely Sincere

How can we see man's unity with God? There must be something in us that is united with God. Just to state that we are one with God is not enough. What is really one with God must be our whole makeup.

First in Mind, something deep within us must desire and long to know God. That is Mind's attitude. All my love, attention, consecration, my motives are dedicated towards knowing God, infinite good, as infinite good is.

Second, in Spirit we must be absolutely sincere with regard to turning away from mortality, from mortal mind conceptions, turning away from what is wrong, what is illusion, and turning to what is right, to what is spiritual. This is an inner attitude.

Then in Soul, once we have turned to the right, striving enables us to assimilate the teaching of the textbook and make ourselves the new man, the Christ man, that

unfolds and develops from the pure Science of Christian Science. In this third stage Soul says, "*With all thy getting get understanding*. Persevere. Stick to it. Don't give in, don't go back; go forward."

Then we come to the fourth stage, Principle, where we say, "I want to put everything in harmony with Principle, in accord with Principle—my thoughts, my actions, my motives, my intentions, my words. I want to channel everything to one central point, so that all will harmonize with the nature of God, infinite good. All that constitutes my whole mental makeup, must be in accord with, united with, Principle."

Counterfeits of Principle: Personality, Personal Sense

Principle governs all, uniting all in one harmonious system, and nothing can stand in the way of this communing once we recognize and turn away from the counterfeits of Principle. God is infinite Principle, called Person (S&H 302:25), so the primary noumenon counterfeits would be person, people, personal sense, personality.

Why are person and personality the counterfeit of Person, Principle? Personality and personal sense are counterfeits of Principle because person gives a sense that one is the center of the universe, that one considers oneself as the most important thing in the universe, and that everything turns around one's own person. It is a sense that whatever one sees, hears, feels, is centered around oneself and related to one's own person. That is why person, personality, and personal sense are counterfeits of

Principle, since Principle is both the center and the circumference of the *true* universe.

The material sense of personality must yield to the incorporeal sense and become conscious only of the infinite Principle and infinite idea. When personal sense yields we hear the interpretation of Principle instead of personal views, personal inclinations and desires.

False Theories

Theories are also a counterfeit of Principle. Because divine Principle is the Principle of all Science, its counterfeit includes false theories, dogmas, doctrines, opinions. The universe and man must be interpreted by divine Principle, and we know Principle only through Science. Science teaches that every idea is found in Principle in one systematic whole and there are no fragmentary ideas, no theories, dogmas, doctrines, opinions. Human theories exclude the Principle of man's harmony, and are totally inadequate to interpret the divine Principle. Prevalent theories make healing possible only through matter because they insist that soul is in body and that mind is tributary to matter. "Human theories are helpless," Mrs. Eddy says, "to make man harmonious, since he is so already according to Christian Science," where we are understood to be "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love," having "the kingdom of God within" our consciousness.

References From Science and Health

The following references from Science and Health may need explanation. At first reading the synonymous terms—mostly used in combination—may present difficulty.

“Divine Love corrects and governs man” (S&H 6:3) tells us. Here Mary Baker Eddy says divine Love governs, but as we have just learned, Principle governs man. Therefore it is no surprise that the reference continues: “Men may pardon, but this divine Principle alone reforms the sinner.” But this presents another problem. When we studied Soul we learned that Soul reforms, but here Mrs. Eddy says Principle reforms.

The main question here turns around the word “pardon.” The question in this paragraph does not primarily concern reform, but rather what can pardon and what cannot pardon. Is there a divine pardon? What is the answer to the whole question of pardon? (This is a crucial question in old theology.) The answer for pardon is not found in Soul, but in Principle. Principle says, “This is a wrong question. There is no pardon.” Does the principle of gravitation pardon anything? Does the principle of mathematics pardon an error? No. Principle never pardons. Principle demands correction, the reform of the sinner.

S&H 25:13 states “Jesus taught the way of Life by demonstration, that we may understand how this divine Principle heals the sick, casts out error, and triumphs over death.”

In Mind we learned that Mind heals. When we went through the Principle ideas we didn't learn that Principle heals. Why doesn't Mrs. Eddy use Mind here? If we examine the statement more closely we see the accent isn't so much on what heals, on what is the medicine here, but rather the accent is on how—on what is the operative procedure. The operative procedure is Principle. When a statement concerns the modus operandi, and demonstrating the modus operandi, we have Principle.

What Are "Ceremonies?"

S&H 31:17 says "Obeying his precious precepts,—following his demonstration so far as we apprehend it,—we drink of his cup. . . in a full understanding of the divine Principle which triumphs over death."

Intrinsically it is Life that triumphs over death; and actually this whole paragraph has the tone of Life: "First in the list of Christian duties, he taught his followers [it has to do with teaching] the healing power of Truth and Love. He attached no importance to dead ceremonies."

What are dead ceremonies? Are dead ceremonies counterfeits of Life or Principle? "Dead" is life's opposite, but "ceremonies" is the opposite of Principle, expressing the deadness of theories, dogmas, rituals. Ceremonies are the opposite of Principle because they were invented as a cover-up, or to get God to act in a way that was pleasing to humans, or so that God would atone with them, work for them, shower blessings on them. Ceremonies were an attempt to bargain with God. Ceremonies

stood in place of a working Principle. They are based on the illusion that ceremonies have in themselves a demonstrating power, an operative power, a power to give people something. That was how ceremonies originated.

Thus, ceremonies are a counterfeit of Principle. It is the living Christ (tone of Life), the practical Truth which makes Jesus "the resurrection and the life" to all who "follow him in deed." To follow is to go the way of Life. How? With dead ceremonies? No. In deeds (Principle). "Obeying his precious precepts [here we have the system of Principle:] following his demonstration so far as we apprehend it,—we drink of his cup . . . and at last we shall sit down with him, in a full understanding of the divine Principle which triumphs over death."

You can see that Mary Baker Eddy could not have said, "sit down with him, in a full understanding of Life which triumphs over death." Why? Because she was arguing against ceremonies, and arguing along the line of "precept upon precept." She was asking, "Is there a Principle that gives Life? What is the Principle of giving? Is it ceremonies? Is it precepts? Or is it even more than precepts? Is it an understanding of the divine Principle that triumphs over death?" If she had put there, ". . . in a full understanding of the divine Life which triumphs over death," it would be a statement that is true, but she would not have followed up her proposition which was: "What is it that gives us the understanding of Life? Is it ceremonies? Is it precepts? Or is it even something more? Is it a Principle?" Principle expresses itself in Life.

S&H 121:28 states "...astronomical order imitates the action of divine Principle."

Why doesn't it state "the action of divine Mind?" Would the action of divine Mind be the answer? No. Not to astronomical order. We cannot rely on terms, on words. Order, of course, has to do with Spirit, but looking up into the sky we can see that astronomical order has nothing to do with sequences of order. Order, as Spirit, is a sequential order, of like producing like, whereas astronomical order has to do with the system of the stellar universe. This statement could equally well have said, "Astronomical *system* imitates the action of the divine Principle."

Science Reverses Sense Testimony

S&H 120:19 states, "Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth..." Science demands a principle; without a principle a science wouldn't be a science. A principle is not a principle unless it is explained through a science.

Mrs. Eddy speaks of the science of many things. But every science she speaks of requires a principle, and requires Principle.

S&H 167:26 says, "The scientific government of the body must be attained through the divine Mind."

Why not through Principle? This statement is asking, "What is the medium through which Principle governs?" Principle governs through the divine Mind and not through some other means. Here the belief being coun-

tered is that the body is self-governed, governed by mortal mind. Mrs. Eddy must correct that, so she says in effect, "No, the body is not governed through mortal mind. It is always governed through ideas." Thus we have, "There is but one way—namely, God and His idea—which leads to spiritual being." The scientific government is in Mind because it is governed through God's ideas.

S&H 180:25 tells us, "When man is governed by God, the ever-present Mind who understands all things, man knows . . . "

Why is man governed by Mind here? Because the statement is leading to the outcome "man knows . . . "

S&H 420:3 states, "Truth not error, Love not hate, Spirit not matter, governs man."

Are these statements combinations or are they intrinsic definitions relating these synonyms to "governs"? They are combinations because they are all combined with an opposite, and it is the opposite which requires the use of the particular synonym, in order that Principle may govern.

Science Reveals Man As Perfect

In S&H 302:19 we have, "The Science of being reveals man as perfect, even as the Father is perfect because the Soul, or Mind, of the spiritual man is God, the divine Principle of all being, and because this real man is governed by Soul instead of sense, by the law of Spirit, not by the so-called laws of matter."

Why isn't man governed by Principle here, since God is the divine Principle of all being? Mrs. Eddy uses Soul

because she must establish that man is governed by Soul instead of opposite *sense*. Likewise, she uses the law of Spirit, in contradistinction to its opposite, the law of matter. Here again we have “man governed” but still in a combination, not showing the intrinsic nature of a synonym as governing. Always remember you are “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love.”

In S&H 318:28, we have something different, “The governor is not subjected to the governed. In Science man is governed by God, divine Principle....”

Here Mrs. Eddy doesn't give an opposite. Up to now we always had to deal with an opposite: governed by Spirit, not by matter; governed by Soul, not by material sense; governed by Life not by death; governed by Truth not by error; governed by Love, not by hate. Here Mrs. Eddy shows government without an opposite. She is here explaining what government is: “In Science man is governed by God, divine Principle, as numbers are controlled and proved by His laws.” She gives an example or a simile to show what government means. Government is a government by controlling power in the same way that numbers are controlled and proved by His laws. We can therefore see that government *per se* is actually Principle; that the inner nature of government, as we would perhaps find it in a definition, reveals that government is really the relationship of a central authority to its ideas, its many ideas, bringing them together into one law.

This is Principle. Here Mary Baker Eddy doesn't give a counterfeit. If she had said, “In Science man is gov-

erned by Principle, not by people," then we could have said, "Well, here again she has to use Principle in order to offset the false concept that people govern." But here she doesn't do that. If we look up all the references to Spirit, Soul, Life, Truth, and Love that are used in connection with government there is always a counterfeit involved, but in Principle this is not the case. Principle intrinsically governs.

But, we ask, "What about Mind?" In Mind too, we do not find a counterfeit with the idea "governs." The answer is that in Mind Mrs. Eddy is always showing that Principle governs through Mind. Mind controls; it is the control of the government.

Dooley saw that we have government as both Mind and Principle. It all depends upon which sort of government we are considering or investigating. If we want to get a sense of what true government implies, then it is Principle, because Principle is that hierarchical system through which the One governs the Infinitude of ideas. Then it is absolutely Principle.

But the moment we ask, "Through which means does that hierarchical government operate?" we have Mind. Governance works through Mind, through the intelligence of Mind. It is interesting that there are more references to government in connection with the synonymous term Mind than to any other synonymous term, but when government is used in connection with Mind Mrs. Eddy never explains the inner nature of government, what government actually means, namely, that it takes all ideas together and puts them all under one government, under

one authority. In the Mind references to government it is always the control over something, that Mind governs the body, etc.

The “apodictical Principle,” the subject of this chapter, always points to the revelation of Immanuel, “God with us,”—“the sovereign ever-presence, *delivering the children of men from every ill that flesh is heir to.*”

Let us therefore dance with joy divinely fair—with exuberant joy, high and holy joy. Let us leap for that real and fadeless joy that is grace and glory.



jump for joy.

Here, the reader may wish to review what Principle is, what Principle does, and what Principle deals with, at the beginning of this chapter, and also continue study of the references to Principle, listed below.

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CHAPTER VIII

LIFE

The following are a few references from the textbook stating what Life is and what Life does—what our being is and does. (A few are combinations.)

What Life Is

- 27:10 Life is God (there are sixteen direct references to Life is God)
- 157:30 Life is continuous
- 246:27 Life is eternal
- 249:18 Life is the same yesterday, and today, and forever.
- 264:16 Life is Spirit (Life is Spirit occurs five or six times)*
- 288:24 Life is not subject to death (this rendering occurs several times)
- 289:32 Life is self-existent
- 290:1 Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase.
- 312:20 Life is man's eternal Principle*
- 390:4 Life is self-sustained (this reference occurs several times)
- 487:3 Life is deathless
- 487:3 Life is the origin and ultimate of man*

*A combination

What Life Does

122:26 Life goes on unchanged
 243:26 Life has no partnership with death
 306:7 Life demonstrates Life
 339:2 Life destroys death

Words Mrs. Eddy Uses to Describe Life

ascension	fatherhood	multiplies	risen
aspiration	fathering	nowness	sacrifice
abundance	follow	open	temple
Being	followers	perpetual	timeless
being	grace	perseveres	way
bread	gratitude	repentance	wings
creator	habitual	resurrection	highway
coexistence	immortal		
coincidence	immortality		
character	individual	<i>Opposites</i>	limits
constructive	individuality	age	mortal
day	indivisible	blood	mortality
earth	indestructible	body	organic
essence	inspiration	crucifixion	physiology
eternal	is	death	temple
existence	laying down	grave	time
experience	the mortal	heredity	veil
exaltation	love		
Father	method		

The Living Demonstration of Divine Principle

Life is a living demonstration of the divine Principle. If Principle operates by itself and brings dynamics into being, we can see that the dynamic of Principle is Life. The inner operation of Principle is naturally Principle, but every operation is bringing out something new, and this newness is Life. Thus when Principle operates we have Life and we can't have Life without relying on the divine Principle, which is Mind, Spirit, Soul in one operation.

In order to have eternal life we must first determine what kind of life we mean. Mortal life is not eternal, nor are material, physical, or organic life, eternal. They are a mistaken sense of life, and mistakes cannot be eternalized.

Eternal Life is constituted of Mind, Spirit, Soul, and Principle. Life says, "Only that is Life that is created by Mind, not by 'parents.'" Only Life that is Mind is Life; only Life that is the creation of the divine Mind is Life. Likewise, only Life that is Spirit, and not matter, is Life, for material life cannot be made eternal. The Life that is spiritual is already eternal; we don't have to make it eternal. Only Life that is Soul is Life. Life that is Soul is not in the body, just as the principle of arithmetic is not in the numbers. This Life that is not in the body is already immortal.

Being is "the kingdom of God...within you" as "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." The fact is, there is nothing to be created. $2 \times 2 = 4$ never had to be created. It was

never born, so it never ends. To gain immortality we must gain a scientific eternal consciousness of creation which entails seeing that there is no creator and no creation. *There is only revelation.*

The Facts Have Always Been the Facts

Divine Science reveals, and this is the only “creation.” The facts were always the facts; Science reveals them. This constitutes the only “creation” there is, since there is *per se* no creator and no creation, as explained in the chapter “Creation” in Science and Health. But *we can continually see more of that which already is.*

Principle is always telling us that this Life operates now as eternal Life. We can’t demonstrate eternal Life, we can only see that Life is eternal, is beingness. Life always has been because Life is Mind, Spirit, Soul, operated by Principle.

Every question can be answered through an understanding of the synonymous terms, just as we have done here with Life. You first ask, “What is Life?” The answer, “Life is Mind,” leads to the next question, “What is Mind?” You ponder and meditate on what Mind is, and you see that *everything Mind is, Life is.* Again, you ask “What is Life?” “Life is Spirit.” Well, “What is Spirit?” You ruminate on the meaning of Spirit, going over all the ideas characterizing Spirit, and you see that *what Spirit is, Life is.* You go through the same process with Soul. “What is Soul?” You reflect on Soul, on all the ideas characterizing Soul, and you see that what Soul is, Life is. And the same with Principle. This is the way to *learn* what you already are.

Life IS

What is Life eternal? What Mind, Spirit, Soul, as our Principle, has presented, is in a state of *isness*, and that's Life. When you give to the preceding synonymous terms the value of *isness*, you have Life. Life says, "Look at those four synonyms you have been building up. Look at Mind, Spirit, Soul, Principle, and see that they *are, that they exist.*" Life is expressed as existence, as isness. Therefore we must see that what we have been building up is eternal. *It doesn't have a beginning or an end.* It is therefore self-sustaining.

Why is Life self-sustaining? Because Life is Mind, which is always creating its own likeness in ideas. These ideas are evolved in Spirit, made definite and given identity in Soul, and wedded into one Principle as the fourth step. Then they become self-sustaining and self-maintaining in Life. Life is self-providing; Life is what it is, meaning it is Mind, Spirit, Soul, Principle.

Life is. And the only thing that is, is Mind, Spirit, Soul, ("the kingdom of God within [us],") which form our Principle from which we work. Life is saying to Mind, Spirit, Soul, Principle, "*You are, and you always are.* You have never had a beginning; you will never have an ending. You are eternal."

Each Synonymous Term Adds to the One Before It

Every further synonymous term we study turns back to the ones we have already taken and adds something new to those previous ones.

Here, in the fifth stage, we get the newness of Life. We are lifted out of the mortal; we live above the mortal. We are in an exalted state, a state of ascension. As we lay down the mortal sense of life we experience this exaltation. *We gain a sense of living above mortal life*, above mortal strife, above the physical. The mortal sense of life doesn't touch us anymore. The mortal sense of life, we learn, isn't life at all; it is hypnotic suggestion. It is only a misconception, the counterfeit of Life. Mortal life now or in a hundred years isn't life at all. Knowing this lifts us above the earth-bound concept of a human mortal life.

We willingly lay down the mortal concept of life if we understand and if we are in earnest. Usually though, we get in our own way by trying to eternalize the *human* sense of life, because we don't really want to leave this false sense of Life. When we have a *divine* sense of Life, and see that Life is Mind, Life is Spirit, Life is Soul, Life is Principle, we have no fear of death. We know then that the false sense of Life we experience here on earth is not Life, but is a counterfeit of Life. It is a false concept of Life.

Life asks us to drop the false concept of Life, to lay down the mortal sense of Life, which is illusion, hypnotic suggestion only. Jesus dropped the false concept of Life. That was his big contribution to our civilization. He showed that material life is not Life. He showed that Life is something very different from the human sense of life, the corporeal, the eighty to ninety year sense of life. He showed there was something much greater. The only thing that can live and that does live is Principle—the Principle that I am—operating. That is the only Life there is. Love

wants us to drop the false sense of Life; and *Love will force us, eventually, to drop the false sense of Life*, just as it forced, evolved, mankind out of the stone age, and out of the cave man experience.

Living By Grace

Today we have evolved to see that we live by grace. We are seeing that the divine Principle always brings forth something new without our having to work for it. This is Life and this is what is meant by the law of mutation. It means there is no cause in the past that leads to an effect in the now, because of the simple fact that *being is, therefore everything we ever need is ever-present*. Being is, and its isness has no opposite. There is no place where anything that could bless could be lacking. Principle operates, and projects, as Life, its new ideas into being. This is the nature of Mind, Spirit, and Soul when they have been wedded into one Principle of all being—Principle governs, takes over as a self-operating Principle, and begins to give. It says, "I AM; I can't be anything but what I am; therefore I give ceaselessly." This is God's aspect as Life.

Because of this we have *infinite progression* in Life. This can be compared to a mathematical calculation where we move from one process, one calculation, to the next calculation, from addition to subtraction, and from subtraction to division, and then on to multiplication, in solving a mathematical problem. It is the idea that moves itself to another idea. Mrs. Eddy calls this "*infinite progression*," and speaks of it as "concrete being."

“Now” and “Here” Are Time and Space Concepts

Infinite progression does not imply time and space, however. It does not mean progressing from “now” to “then” or from “here” to “there.” Nowness and hereness become obsolete in Christian Science. Life is not “now,” Life is not “here.” “*Now*” is a time concept; “*here*” is a space concept. “Now” and “here” are concepts belonging to the mortal frame of reference. We must begin to think factually. For example, the fact 2 plus 2 equals 4 isn’t happening in time. It just is. Isness has nothing to do with time. It is just factual. At the same time that we have $2 + 2 = 4$ going on, we also have $5 \times 5 = 25$ going on as well as all the infinite calculations in mathematics.

If we saw Life as *factuality*, as *isness*, we would never wonder or ask, “What went on before birth?” We would see it is a wrong question. *It is like asking, “What went on before 2×2 was 4?”* The material mortal human system of reference, built up by mortal mind, the counterfeit of immortal Mind, is a false system of reference which must be supplanted by the true spiritual frame of reference. Mrs. Eddy used terms like “here,” “now,” “ever-presence,” in order to make the true “I” understood, and to build a bridge to isness, to Life as isness, to the understanding that in reality we *now are* “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.”

The divine Principle is constantly its own isness, its own being, and this aspect of God we call Life. When we realize that Life is isness we won’t ask such questions as,

“When was he born?” anymore than we would ask,
“When was $2 \times 2 = 4$ born?”

Know Daily That You Are Spiritually-minded

In the isness of Life we have *exaltation*. We rise above the human plane of thinking by seeing that Life is Mind, Spirit, Soul as one Principle from which all blessings flow. As we do this, the ideas come and flow freely. This is the *grace* of Life, the *mutation* of Life. This mutation can only come because we have made Mind, Spirit, Soul our basis and have wedded them into one absolute and indivisible Principle. In doing this we have readied ourselves for a mutation.

“Life,” Mrs. Eddy says, “is the spontaneity of Love.” Life comes as the law of spontaneity, as the newness of life. But we can only have this newness and this spontaneity by using the method of Life, the way of Life—by going to the Principle—which we are in reality, and which is Mind, Spirit, and Soul as one operation.

Each One reflects Every Quality of God

Because we are undivided from Principle and fully reflect all that Principle is, each of us has all individuality. This is brought out through the spiritual reflection of Spirit. Each one of us, as the isness of Life, expresses all individuality as our individuality.

The human concept of individuality, by contrast, is very limited. In the world we say, “She’s an artist,” or “He’s an engineer.” As an artist, she can paint. As an

engineer, he can build a bridge. The world believes in a division of qualities. But in *Science, in true individuality, there is no division of qualities*. Each one reflects every quality and attribute of God. This is true individuality, and it is indestructible in the same way that $2 \times 2 = 4$ is indestructible.

Mrs. Eddy states, "Spirit diversifies, classifies, and individualizes all...." What does it mean? Spirit is only the ability to do this task. It is then up to Soul to actually diversify; it is up to Principle to classify; and it is up to Life to individualize (and we have just explained what individuality in Life means).

To really understand we have to start at the beginning. First, we have the creator in Mind. Second, Spirit has the ability to order the whole realm of the ideas of Mind. Third, Spirit orders them through the diversification of Soul. Soul diversifies and genderizes them, showing each to be the perfect image and likeness of God, of the whole of God. Fourth, Spirit classifies them through the classification of Principle, and fifth, it individualizes them in Life where we see that each has all individualities at the same time, in isness, just as in mathematics all possible calculations exist at the same time everywhere. The One, God (Life) has to be infinite in individuality, and infinite in expression as infinite individualities. Then, as we shall see in the following chapters, in the sixth step, Truth tells us every individuality has its form, and finally Love says that form is perfect, so that we have the seven synonyms operating as one. This grand truth we love and are grateful for.

Why We Should Be Grateful For Life, Truth and Love

What does Mrs. Eddy mean when she says, "If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere . . ." She means that if we are returning thanks for all blessings we are being grateful for the effects and not for the cause. "If we are ungrateful for Life," meaning for the fact that Life is, and that it is isness, we should stop and ponder what it would be like without Life? Without Life there would be no isness, there would be no being, no continuity, no existence, no Life that is the spontaneity of Love, no newness, no permanency, no self-sustaining, self-maintaining individuality, no exaltation above the mortal sense of things; no coexistence with God. *Life stands for the fact that Mind is, Spirit is, Soul is, Principle is.*

Why should we be grateful for Truth? Because Truth means scientific spiritual divine consciousness. It stands for the whole, for health in everything and in every condition. *Truth stands for the true form of everything*, the divine infinite calculus, the ideal, the standard. It is the Christ, Truth, that we love and are grateful for.

Why should we be grateful for Love? *Because Love is salvation*; Love is totality, all-embracing, plan, design, purpose, perfection.

This is why Mrs. Eddy could say, "If we are ungrateful for Life, Truth, and Love, and yet return thanks for all blessings, we are insincere." It is what Life, Truth, and Love *intrinsically are* that we are grateful for.

Principle — Life

The moment we see our *oneness with Principle*, Principle begins to operate as ourself, and to demonstrate itself. What is it that Principle demonstrates? Principle demonstrates Life, then Truth, then Love. It is that which we are looking forward to demonstrating—a better sense of Life, a better sense of health, in Truth, and a better sense of fulfillment and accomplishment, in Love.

We cannot demonstrate Life until we have an understanding of the nature of Principle as our true Mind, Spirit, and Soul. If we don't have a proper grasp of Mind, Spirit, and Soul as our true being, we will not be demonstrating Life. Instead we will be trying to demonstrate, as Life, an experience, a being, an existence, that is looking out for mortal mind's business. That could only give us a material existence, a limited corporeal sense of existence. Without a proper comprehension of Mind, Spirit, and Soul we could never demonstrate Life as what Life is.

Life is free from mortal mind, free from matter, free from body. Many have been healed by seeing that "perfection is the order of celestial being, which demonstrates Life in Christ, Life's spiritual ideal."

The constant culturing of a better sense of Mind, Spirit, Soul, taken as our Principle (as what we are in reality), our fundamental basis from which we operate, begins to demonstrate Principle's ideas.

Principle's ideas are the ever newness of Life. Principle never repeats itself, because it is infinite, and because

it is infinite there is no routine; every moment, every incident, every experience, must be always new.

We see that Life is a Life-Principle. It is not just “something.” It is being. There is a Life-Principle, for Life flows out of Principle. We cannot demonstrate Life without having a good sense of the creative Principle—Mind, Spirit, Soul.

What is Life all about? Is Life all about a better mentality. No, that’s mortal mind—a counterfeit of Mind. Is Life all about a better situation? No. That is a counterfeit of Spirit. Is Life all about having a better, or stronger, healthier body? No. That would be a counterfeit of Soul. Life is that which says, “Only that which Principle constantly brings forth is actually being, is actually beingness.” This is symbolized in the Bible as the Father, the Person of God or Principle. Father is the Person of God in its office as Life, as that which perpetually brings forth newness, that which is supporting and maintaining all that is created through Mind.

Life is a Self-Sustaining Circle

Mary Baker Eddy characterizes Life as self-sustaining.

We don’t sustain life through food, drink and sleep; we only sustain the body (the myth) with food, drink, and sleep. Sustaining Life is something quite different from sustaining the myth called body.

How is Life self-sustaining? What is the inner nature of Life that enables it to be self-sustaining? On what grounds can we experience Life as self-sustaining? What kind of consciousness can experience Life as self-sustaining?

Only a consciousness that is familiar with and knows the creative Principle, Mind, Spirit, Soul, can experience Life as self-sustaining. We can see where the self-sustaining Life comes from, and the spiritual import of it grows on us when we are aware of the creative Principle—Mind, Spirit, Soul—and therefore go back to the ideas of Mind. *With the ideas of Mind we have the newness.* We see there that Mind always brings forth new ideas. Mind creates ideas, and we begin to see the newness of Life when we go back to Mind. We see that all newness of Life starts there. Mind knows all; Mind knows that which we, as yet, might not know we know, but Mind does know it.

Because Mind knows all ideas, and because Mind wants to manifest itself, it has that drive to express and disclose itself. To this urge of Mind to manifest itself, Life says, “Yes, go on, go on, manifest yourself. You are it. You are the only beingness there is.” These new ideas come to us as inspiration, as exalted thoughts, as God’s thoughts coming to man; but it is not just because we say Life is self-sustaining; it is because we understand that *Life is a circle of Mind, Spirit, Soul, Principle expressing itself as Life*; and this Life is Mind; Mind is the whole basis of the universe.

We Never Leave Any Synonymous Term Behind

We never leave any synonymous term behind. With every new synonymous term we go forward, but we never leave any synonymous term behind. If we didn’t go back to Mind when we say Life is self-sustaining and ceaselessly creates anew, where would the newness come from?

The only thing that can be new is ideas, and ideas come from Mind. Ideas are the only elements.

We see that self-sustaining Life is endlessly bringing forth new ideas of Mind. Because Life rests on Spirit, we see Life forever brings forth the new birth. Life constantly renews the true substance of being, so we get the newness of substance. In Soul we see that the Life that continuously brings forth something new rests on Soul. Soul is always bringing forth something clearer, always bringing forth more *definite* new ideas, so we get a sense of the newness of Soul.

All this activity is going on on the basis that Principle operates by itself, through its categories. Principle goes along its categories and says, "Yes, I am the Word. I establish myself. I am the Christ. My consciousness goes along the categories of the Christ." Principle can't help but express itself; it can't be kept back. Thus we get the boundless sense of Life as Christianity where we see Life demolishes everything that stands in its way. Life is an irresistible force that can't be stopped.

We only really know Life when we know the *scientific truth* of it, and to do that we must go back to Mind, Spirit, Soul, Principle, Life, Truth and Love.

What is a scientific truth, compared with a truth? The statement that Life is self-sustained and ever new is a truth. But the scientific truth or fact is the statement that Life is self-sustaining and ever new, on the basis that Life builds on Mind, Spirit, Soul, Principle. That's the big frame of reference within which Life operates. When statements about Life are based on that ground, they become scien-

tific statements, scientific truths. Then they have power, and they work.

Life is Self-Creating

Life is self-creating and self-existent; Life preserves itself, conserves itself. What does this mean? In Soul we took up Soul's infinite ability to contain. Soul as Life says, "I identify it and *keep it new*, see that it is preserved, sustained, maintained." We get the sense of Life having that inner ability, through the infinite impulsion of divine Principle's operation, to see to it that that which is, is constantly renewed and maintained.

Mutation

Another important idea characterizing Life, which we touched on earlier, is mutation. Life brings forth mutation. Studying the seven synonyms for God in the Word order, we find that after Principle there is a terrific break. With Life something quite different comes in—mutation, which according to Webster means, "a suddenly produced variation." In the realm of nature we have spontaneously new forms such as a caterpillar changing into a butterfly, but these are not called mutations, because they are part of the natural life cycle. They are a predictable effect, caused by the normal development of the insect. A mutation is the coming into being of a new form not on the basis of the law of cause and effect.

An effect is also something new, of course, but only in the sense that the butterfly is something new. If you rea-

son along the line of causality in Mind where you see that every cause brings an effect—that there is no effect without a cause—that’s the law of causality. That is why we say that on the level of Christian Science if we have fearful thoughts (cause) we may become sick (effect). We can correct the effect by changing the cause, by knowing that in divine Mind there is no fear because Mind is fulfilled and has no fear. That brings about a correction, and another effect: we get well again. That is the law of cause and effect.

But a higher law than the law of cause and effect is the law of mutation. The law of mutation says something new comes into being without the process of causality. The New Testament calls this “grace”—the gift of grace. Paul was fighting the old law of causality laid down in the Old Testament which said if you have been bad you have to suffer until your balance sheet is in order again. The New Testament law was different. The law of Christ is not that we earn our salvation through obedience to “the law” but that, as *St. Paul insisted, we live by grace, we live by faith.*

We live by what? We live by the fact of seeing that the divine Principle always brings forth something new without our having to “earn” it or merit it. This is grace. In speaking of the heavenly conviction that came to her, Mrs. Eddy says it was the “gift of grace given unto me by the effectual working of His power.” This is the law of mutation. It means there is no cause in the past that leads to an effect in the now. The law of causation of Life says: “*Because being is, everything we ever need or*

could ever need is ever present." It's a gift. We don't have to work for a gift.

What You Are as Life, God — Rending the Veil of Mortality

Life is of this nature. Principle unceasingly operates and projects, as Life, its new ideas into being. Principle doesn't ask, "What have you been doing lately? What happened before?" It just says, "I AM, and I can't be anything else but what I AM, and therefore I give, give, give, without asking a return or driving a bargain."

The Old Testament has a covenant-making, bargaining God who says, in effect, "I, God, give you so much, and in return you are to give me back this and this," but the New Testament has a God of grace. Jesus, after the whole development of the Old Testament, called God "Father." Father supports the family; he gives and gives, and works to support the family.

This is the nature of Mind, Spirit, and Soul the moment it touches the point where we see it as the Principle that I am. Once we realize it is a Principle, we no longer have to climb up the ladder to see what is right. We have now identified the whole nature of Mind, Spirit, and Soul with Principle. Principle says, "Now I will take over. I am a self-operative Principle and therefore I give Life. I give." That's Life: "I give."

This is what we have here, namely, that self-sustaining, self-supporting, self-conserving, forever providing Life. What is the nature of this provision? We might say that the textbook as a whole is providing that instruction

that *will cause our evolvement and development out of mortality into pure spiritual being*. No greater provision could be made than the rending of the veil of mortality, the counterfeit of immortal being.

God is the Life of Man "There Shall be Time No Longer"

Mrs. Eddy often brings out the fact that Life is right here and now, ever-present. Life isn't something that is in the future. We must see that Life has nothing to do with a *time* concept, not even an eternal time concept. We are not talking about a stretch of being that goes on from eternity to eternity. That is a human concept of life, which hinders us from seeing the true scientific concept of Life.

Life is isness. What is the life of $2 \times 2 = 4$? Is it very long? Is it eternal? Would we think of the isness of $2 \times 2 = 4$ in the sense of a long time? No.

We must culture our concept of Life in order to free ourselves of a time concept or sense of Life. A time sense of Life prevents us from seeing that Life is isness, nowness. Life is progression. As we noted, it is like a mathematical calculation when we move from one calculation, from one process to the next, from addition to subtraction, to multiplication in solving a problem. It is the idea that moves itself to another idea. This is Life as progression. This is "infinite progression as concrete being"; and this is why we can say mutation is not movement in space or time, and yet it is still something that happens, like progression.

As we come into Life, Truth, and Love we get into more and more difficulty with our human conceptions and our world-view. We have to use the limited symbolism of our everyday world to express that which is not of this world.

We can see that if there is no movement there is stagnation. In Life there is no stagnation so there must be movement. Therefore we must see that movement can be something that is without the time concept. The forms change. The newness of Life is forever something new. Therefore there must be a motivating force at work without in any way requiring a time sense.

Everything Happens at the Same "Time"

In the book, *Life After Life*, by Dr. Raymond Moody wrote that persons who had passed on experienced everything happening at the same moment regardless of which time concept it had happened in—their whole life just happened in one moment without any time lag. This naturally is true. We have to see this. Remember our example from arithmetic? All the facts of mathematics are happening at once. Does this mean they are happening in time? No. This is the point. Everything that is, is happening "at the same time," but we can't say it happens at the same moment because moment is again our human concept, which we bring into it.

Our sense of Life must free itself from the belief of a yesterday, a today, and a forever; and of a now and here.

These are all concepts belonging to the human frame

of reference, which Mrs. Eddy takes in, in order to explain that Life is— that Life has to do with isness, and not with a “now” and a “here.” We have to get rid of a three-dimensional concept, and even a four-dimensional concept, the time-space continuum.

We Must See Life As Isness

The book by Dr. Moody, *Life After Life*, has prompted many inquiries concerning life after death. People are wondering if there is some kind of scientific proof of life after death, and they wonder if in this after-life the time-space-continuum just falls to pieces. The time-space concept is a man-made concept that only applies to our human system of reference. We have to think in factualities and no longer in a time-space-continuum.

Little by little the question of the after-life is being solved, but the world in general has not yet started to investigate life *before* birth. On this subject the world is very much in the dark because it is asking the wrong question, just as it asked the wrong question about life after death. People believed that life includes a time concept, so they asked, “Does the time concept go on in the future?” Now they ask, “Has the time concept gone on in the past?” Both are wrong questions. We must see Life as isness, as factuality, then we wouldn’t ask, “What went on before birth?” and “What happens after we die?” Neither would we ask, “Where were we before birth?” or, “Where are we after death?” These are wrong questions. They have nothing to do with Life.

A New System of Reference

We are slaves to a certain material limited system, or frame, of reference. We only testify or see according to our inborn material system of reference, not realizing there are many other systems of reference.

There is a time as well as a space concept involved in the question: "Where are we?" and neither time or space are absolute, as Einstein saw. As a child, he asked himself, "What would the world look like if I was sitting on a ray of light?" Thinking about this question he came to realize that if he shifted his frame of reference in that way suddenly there would be no more time there (but the implications of his questioning turned out to be the atomic bomb).

People ask, "Where is Jesus? Where has he gone?" Jesus said: "I am with you always." He is here, but we don't see him because he has another system of reference, an absolutely different system of reference. This is what Christian Science wants to introduce, namely, a whole new system of reference, *a divine, Christ-system of reference*. We must exchange an old material system of reference for a divine spiritual system of reference. This is what Jesus wanted us to see.

We actually live in a divine system of reference instead of a human system of reference which has been built up by mortal mind matter-body beliefs. This mortal mind matter-body belief is the principal belief we entertain, and it brings forth sin, sickness, frustration, and death. This is the system of reference in which we were born, and which

Mary Baker Eddy saw was the “*first death.*” Everyone believes in this false system of reference.

Mrs. Eddy Built a Bridge to Isness

It is interesting to remember that when people learned to read and write, the psychic ability to read thought—which was possessed by the ancients—was lost. We no longer needed that ability.

What would being be like if the time concept were taken away, even the time concept of eternal, and of ever-present? Ever-present is a space concept, and eternal is a time concept. Mrs. Eddy, as we said, needed these terms in order to make herself understood and to build a bridge to isness. Life is an isness, and if we understood this, it would be the solution for birth, the first death.

Instead of asking, “Where were we before?” we should realize that where and when are time-space concepts. An isness concept has to do with isness; and isness reveals that the divine Principle is, and is being. It is constantly, perpetually, its own isness. We would never ask, “When was $2 \times 2 = 4$ born?” or “What was before $2 \times 2 = 4$?” Scientific symbolisms are better than biblical symbolisms. Science says there is isness; there is factuality.

No Creator, No Creation — Human Birth is the First Death

We ask these material questions because we still labor under the mystical beliefs of a creator that creates a creation. We still believe in a creator creating a

creation, so we ask which was first, the hen or the egg.

Mrs. Eddy answers that whole question differently. She does, of course, speak a lot about creator and creation *as a concession to the total ignorance of the age*. Imagine what the response would have been if she had bluntly (but honestly) stated that there is no creator and no creation. *Her readers were steeped in a religious sense*, and Mrs. Eddy had to overform that religious sense with the typical mystical teaching that people were accustomed to: that God is good, is a creator, creates only good, etc. But to those with eyes to see, Mrs. Eddy teaches that there is no creator and no creation, *no human birth, which she taught was the first death*. She says “...*divine Science* ushered Jesus into human presence....” It was divine Science which created Jesus, not a “God.” It was not a creator, but a Science. And a science, whether it is the science of mathematics or any other science, says what is; it says what the facts are. It may look like somebody created this or that science, and brought these facts into being, but the facts were always the facts. Facts are facts. They are not created. $2 + 2 = 4$ was never created. It is a fact, and is of the nature of isness.

In Being the Facts Are

We have to drop that whole business of a creator and a creation, of God creating man; that whole business of beginning with a creator and ending with a creation. In being we can't create anything. The facts are. They are all that we can see. *The only thing we can see is more about that which is*. That which is, is Science, and in the measure that we are Science, we are. *Antiquated* and *passé*

is that old religious belief of: God is our creator! and how wonderful His name!

We have noted that Mary Baker Eddy wrote her textbook in a four-fold calculus. The moment we go beyond the Word, Christ, Christianity, and reach the fourth side of the holy city, Science, we begin to see that all there is, is the scientific fact. Scientific fact, as we have seen, has no past, no present, no future, no space, no time, no whereabouts, and therefore *these facts exist*.

“*Was not this a revelation instead of a creation?*” Mrs. Eddy asks. She takes the whole record of creation and puts it right back into Science. Science reveals, she says. Is not *revelation* what humanly we call a creation? Most Christian Scientists carry around beliefs in mysticism, in magic—thinking about a God who is a creator and has a creation, which is all a mystical picture. It has nothing to do with ideas. Naturally we have to make concessions to these age-old beliefs in order to bring them to the surface and slowly overform them to a sense of isness that is Life.

What we want to see, concerning the synonym Life, is not so much that Life is eternal, but rather that being *is*. *Being is isness. That's Life*. And “Life, spiritually understood,” Mrs. Eddy said, “is heaven here.” The synonymous term, Life, could be called *isness*. Isness has nothing to do with time and space.

To Know God is Life Eternal

Mrs. Eddy defines Life as: “to know God.” To know God is Life eternal. This is not an idea of Life but is a translated quality, a form translated to the human. Mrs.

Eddy is saying that if *we lift up our thought to the point of God or Being, then we have Life*. We have Life when we lift thought through Mind, through Spirit, through Soul, to the Principle of being; that is Life. Therefore going the way of Mind, Spirit, Soul, to be identified with Principle—Mind, Spirit, Soul, wedded into one system as Principle—is the way of Life, and means to know God. To know God we must know Mind, we must know Spirit, we must know Soul, we must know Principle. They are all aspects of Life, they constitute Life. What they are, Life is. To know them is the way of Life, the method of Life, the exaltation of Life.

Exaltation

Life exalts. What does the exaltation of Life mean? What is exaltation? How does Life exalt? Is it a mystical happening?

Exalting means to take a higher sense than the human sense. Instead of going along with one's mortal mind thoughts, we start out with Mind and Mind's ideas. That already is exalting. Instead of thinking about the material universe we begin to think about Spirit—that Spirit unfolds, and Spirit brings forth new ideas—and thus we exalt our consciousness above the material level to the spiritual.

Then we go to Soul, and instead of having a sense that everything is indefinite, and must be testified to materially, we discover that spiritual sense testifies more clearly, and we exalt our testimony above the physical sense testimony, to the spiritual testimony.

Exaltation takes place in Mind, in Spirit, and in Soul. Then, in Principle, we lift the idea into its Principle. Then it is there, and that is Life; that's the way of Life; that's the exaltation of Life. Only as we see that our Principle is Mind, Spirit and Soul, wedded as one, do we have the exaltation of Life.

We shouldn't so much think of Life as that which comes after Principle and ask, "What is the next step to take on the ladder?" It is actually always a higher sense of Mind, a higher sense of Spirit, a higher sense of Soul, and a higher sense of Principle that constitutes Life. This is what must be seen. This is why Mary Baker Eddy says, "To understand God, to know God, is eternal life." To know the nature of God, to know the nature of Mind, Spirit, Soul as the Principle of our being, is Life, is exaltation.

What Knowing God Means

Knowing God means to exalt one's thought from the mortal mind system of reference to the divine system of reference. It means to exalt thought above human thinking to the ideational conceptions, above the material senses to see the beauty of the spiritual realm, above the indefiniteness of physical sense testimony to that wonderful clear-cut sense of spiritual touch and testimony. *This is really our Principle on which we base ourselves.* Then we have exalted ourselves. That is Life. Then the ideas come and flow from their source and back to their source.

In the learning stage the source may seem to be Science and Health, our textbook. But gradually as the con-

tents of the book are assimilated and understood spiritually, we find the kingdom of heaven within. Our true being has unfolded, developed, evolved from the Word, from the teachings of the textbook, as step by step we have laid off the mortal way of looking at things. A mutation can then take place. Preparing for a mutation may seem a struggle, and often a fierce one, but to gain a little each day and not yield to discouragement is doing much. Mortals, Mrs. Eddy said, grow into immortals as babes grow into adults.

As understanding develops, the ideas flow in and we fly above the earth in the open firmament of heaven where we experience the spontaneity of Life. Then the gift of grace comes to us. Then the mutation sets in, because we have prepared the ground for a mutation to set in.

This is Life. Life comes as the law of spontaneity, as the newness of Life, and it is Life that says what is going to happen. It is not people's prerogative to say what is going to happen. It is not people who decide to climb one rung higher on the ladder. It is the divine idea. It is the greater ruling the lesser, and as it rules, Life comes to humanity, to all; and somewhere there is a transparent consciousness through which the light can shine, and then that consciousness can spell it out.

We Must Prepare Ourselves

The idea finds the Scientist, the idea finds the philosopher, but it never comes to a person who is not prepared, who has not prepared the sounding board well enough to be able to be used as a transparency. Inspira-

tion, intuition, exaltation, do not come to an unprepared thought.

To know God is Life eternal, so prepare. We must prepare our thought to receive the revelation. We do not arrive at a higher meaning, but as we prepare our thought, revelation comes to us. This emphasizes *the importance of exercising our fundamentals*, so that we constantly see the system more clearly. Then Life precipitates itself on us and rearranges everything so that the light breaks through.

But it comes only as we do our part in seeking, searching, striving. "The human self must be evangelized," says Mrs. Eddy. What Mind, Spirit, Soul, Principle, Life, Truth, and Love is, *must be revealed through the human character*. Our character must be in accord with the goodness of God's character, and to this end even the gold of human character will be melted and purified as we are compelled to pattern our lives in conformity with the divine teachings of Science and Health.

Revelation can only come to prepared thought, to scientific consciousness, so we must culture a love for the fundamentals, and take pleasure in *going over the whole ground again and again*, drilling ourselves in the simple categories, "...in the plainer manual of [our] spiritual armament."

Great musicians practice their scales constantly. Just so, you have to take what you know about God, and apply those infinite ideas of reality systematically to the myriad beliefs of mortal mind. You have to destroy the specific error with the specific truth about it.

As we do this, suddenly something breaks in from above mortal consciousness and a new aspect appears; or a completely new vista opens up.

Physical scientists are seeing that every new innovation unfolds through seven stages. The world today sees—in its own way and terms—that there is a line of creative order that exactly parallels the seven days of creation. They see this at the point of Life, and they call it the eureka stage, where the idea comes in and they exclaim, “I got it!” This eureka point comes at the fifth stage, the stage of Life.

At the fifth stage we understand how the Principle works, and in rapture we exclaim, “I have found it!”

To Love God Means Life

In her statement of the third degree (S&H 116), the fifth term Mrs. Eddy gives us is love. John Doorly explained this term, love, as meaning the quality love that leads us to lay down the mortal concept. This term, love, used this way, is not an idea of Life but a translated quality. It is how Life comes to the human, and demands of us a certain attitude towards Life, namely, the laying down of the mortal concept.

Here “love” means willingness to give up the false sense of Life, willingness to give up mortal mind, matter, sense testimony as our basis of belief, and as our theory. We must exchange mortal mind, matter, material sense testimony, for the divine Mind consciousness. We must exchange the ideas of Spirit for the testimony of spiritual sense. We must be willing to give up human theories,

dogmas, precepts, ceremonies, and accept the divine ruling of Principle. *This is love.*

Jesus said, "Those who love me will lay down their life for me," that is, they will keep their thoughts and actions in conformity with divine Principle; they will renounce all that constitutes the mortal ego, the belief in a mind and life of their own.

The birds, on the *fifth day of Creation*, leave the earth behind; they soar above it. In the freedom of their flight is a sense of exaltation.

Multiplication

It is a paradox of Life that as Life divides us from the mortal concept, from all we held dear and thought essential, our sense of wholeness and well-being multiplies.

Why is multiplication an idea characterizing Life? It is because, as we have seen, Life doesn't depend upon the law of cause and effect. Principle is the Principle of Life, and Principle is ever-operative, giving us the fullness of Life, which cannot help but pour out ceaselessly, uninterruptedly, without any cause. The outflow from Mind cannot be impeded, or checked in any way.

We get the sense of multiplication when we realize that Life is unlimited. Also characterizing Life we have such related ideas as the fullness of Life, the abundance of Life, the supply of Life, the newness of Life, the spontaneity, grace, and mercy of Life.

Anything that clearly indicates a source, a well of Life, anything that pours out without any cause, gives us the sense of multiplication. The moment you have a cause,

you have a cause for an effect—one cause for one effect. However, in the fifth stage—where we have just the well of Life, and we don't ask where it comes from, what is the cause of it—*the bounty just pours out. That's Life!*

What does all this mean in the human sense of things? It means that *we* are a well of Life. If we are Life and the idea of Life, then *we are the well of Life, because “the kingdom of God is within [us]”* and we are incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love. We must not make the mistake of thinking Life is the well of Life and we are the recipient. That's not Life. That would just be old theology, the begging sense of life. Receiving is not Life. We only have the fullness of Life when we *are* Life, when we are a well of Life and we pour out Life, when we give.

How Can We Give?

How can we give? How can I give? As Life, I can give, pour out, project to the world the ideas of Mind instead of the illusions and false beliefs of mortal mind. I can project from my consciousness the infinite substance of Life, the infinite unfoldment and order of Life, instead of projecting disorder, confusion, dualism, retrogression, and materiality. I can project all that Soul means and is, all that Principle means and is.

I am the well of Life. Principle and idea have been shown as being one, as coexistent. In Life we can't have a Life that is the well of Life on one hand, and me as a poor beggar on the other hand trying to get something from that well of Life. *I reach Life when I see that I am the well*

of Life. It is the true “I” that is the well of Life.

In order to have fullness we must pour out fullness. We can now see that we never need someone else to give us something. We, each, are the well of Life. We can give without measure. That is Life. It makes us strong and vital because we feel we have everything within and can pour it out without measure.

Can anything stop us from giving out—from projecting ideas of Mind—instead of the illusions of mortal mind? Can anyone stop us from projecting good as the only ideas, instead of projecting the evil of disorder and animality? Can anyone or anything prevent us projecting from our consciousness ideas of Soul, Principle, Life, Truth, and Love?

No. Nothing can stop us from projecting to the world, impartially, Life’s uninterrupted flow of divine ideas that bless equally one and all. This is supply and abundance. The rain and the sun fall on all alike. We can do the same because it is consciousness and ideas we are working with. When our wealth consists of ideas, we can project and give without limit.

Multiplication means seeing ourselves as the fullness of Life. We are the fullness of Mind, of Spirit, of Soul, Principle, Life, Truth, and Love, and the more we experience this fullness of Life the more we have multiplication, and the more we have to give.

The Way of Life

To go out from the fullness; to go out from the superabundance of Mind, Spirit and Soul is the way of the method of Life. In Life we have the concept, *method*. What

does method mean? The *method* of Life is to know God—“To know God is Life eternal.” To know God, to go the way of Life, to have the method, is to start with Mind, Spirit, Soul as our Principle. The method of Life is to identify everything with Principle. “Way” is the biblical term for the more scientific term, method, but Mrs. Eddy uses both “the way of Life” and “the method of Life.”

Method means the way to do something. The way to do it is the method. If Life is the method, and Life says to start from the fullness, to begin with the superabundance of Mind, Spirit, Soul, then *that is the method*. We have Life if we always see everything in its fullness.

The method of Life is to see everything in its superabundance, in its fullness and perfection, and to see it as projecting, out of ourselves, the true sense of everything—the true sense of Mind—the true sense of Spirit, the true sense of Soul, and the true sense of Principle. We project everything out of ourselves, for remember, the one Mind is our Mind; it is this Mind that forms the image that is projected out of ourselves on to the universe. To use the method of Life, to *be the method of Life* we must start with Mind, go to Spirit, go to Soul, and have them as one operation in Principle.

The *method* is to see everything in its fullness and perfection, always projecting out of ourselves the true sense of everything—the true sense of what we are as “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, and Love,” since “the kingdom of God is within [us].” The method is not concerned with good on a material basis, but with spiritual and divine

good, which alone is immortal. The method is concerned with man's eternal Principle which is ever-present Life.

Individuality

The method of Life shows that we are undivided from Principle, and, as we saw earlier, because we are undivided from Principle and fully reflect all that Principle is, each of us has all individuality.

How does individuality fit into Life?

We must understand individuality the way Mrs. Eddy understood individuality; and not the way the world understands individuality, namely, that individuality is one out of a series and is unique, having a way and manner of what the world calls individuality.

In Science it is different. Here, too, each is unique, but here Life, or individuality, says, "I am undivided from Principle." What then is Principle?

Principle says, "I have infinite ideas, therefore I don't have an individual individuality." What does this mean to us? It means that you and I, each one of us, has all individuality. This individuality is brought out through spiritual reflection in Spirit. *Each of us expresses all individuality* as our individuality.

What do we mean when we say individuality characterizes Life? This statement means we are undivided from Principle, whereas the human concept of individuality is actually isolation because it says, "I am only a man so don't ask me to do what only a woman can do; or I am only a woman so don't ask me to do what only a man can do." The world thinks of individuality as a division of

qualities, but in spiritual existence *each individual has infinite individuality*. Each is at the same time in possession of every quality and attribute: of fatherhood and motherhood qualities, and of sonship qualities. Each has at the same time the qualities of a daughter, a friend, teacher, counselor, etc. Each has within himself every quality and attribute at the same time because each is undivided from Principle.

In isness, each has all individualities at the same time. When we understand our Principle we will see and experience this individuality. The One has to be infinite in individuality, and in expression as infinite individualities.

When we studied Spirit we learned that Spirit diversifies, classifies, individualizes, but as we saw, Spirit is only the ability to do that. It is then up to Soul to actually diversify, to give every object its gender and identity; it is up to Principle to classify; and it is up to Life to individualize all identities. So we have the creator in Mind; then Spirit orders that whole realm of the ideas of Mind. It orders them through the diversification or genderization of Soul, through the classification of Principle, and through the individualization in Life. Then Truth comes, saying: "And everyone has its perfect form." "Perfect" is Love; and "form" is Truth. In this way we have all seven synonyms, and our individuality is complete.

Life is Being

"Isness" and "existence" seem alike, but isness is a more absolute form of beingness. The term "existence" is usually used for "isness" in the human, to give to the hu-

man a Life sense. "Ever-presence" is still a space sense and not an isness sense, in that it implies "where" in "existence" everything is. It is very difficult to bring out the ideas of Life because it is always *is, is, is*. If we could just touch the fact that is, *is*, then we would have multiplication, individualization; we would have self-supporting, self-maintaining being in expression. Everything is at hand when we realize that isness *is*. It helps to think of the omnipresence of $2 \times 2 = 4$, along with every other mathematical calculation.

Mrs. Eddy Made Concession to the Ignorance of the Times

In using words like eternal, everlasting, continuing, Mrs. Eddy was making *concessions* to the human sense, to the ignorance of the times, regarding the nature of Life. As we saw earlier, we wouldn't ask, "How long does $2 \times 2 = 4$ last?" Asking, "How long is Life?" is a wrong question. People ask these questions because they still feel life is dependent upon matter, upon material conditions. The growing certainty that life and man survive the body is helping mankind to see that life is spiritual; and our belief in death will disappear in the ratio of our spiritual growth. "Death can never alarm or even appear to him who fully understands Life" (*Un.* 40:20). In order to reach the true consciousness of Life we must learn it of good, learn it of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

The time is fast approaching when material beliefs will have given way to spiritual facts, and man will have be-

come aware of his indestructible Life in spiritual existence. When we replace human misconceptions about Life with an understanding of Life that is spiritual we are using our God-bestowed intelligence. Since Life is that which *is*, it can't produce its opposite, death. Death, being a mistake, is doomed in the same way that any mistake is eventually found out and dies—it returns to its native nothingness.

What Our Resurrection in Life Means

Life is the demonstration of immortality, meaning our immortality, brought to light.

This is our resurrection in Life which differs from resurrection in Soul. In Soul our resurrection was out of material sense—the pleasures and pains of sensation in matter, etc. But resurrection in Life (our resurrection) carries a much higher sense. Because in the fifth stage we have an understanding of Principle, we willingly lay down the whole mortal concept of life because of our love for the spiritual and all that it implies. This love for the spiritual makes us conscious that *divine Science is our origin*, and that divine Science ushers us into ageless, endless being that is bodiless bliss, for “...Love alone is Life...” God (infinite good) is our individuality and our Life. This means that of our own selves we can do nothing—“I can of mine ownself do nothing.” The Life-Principle that dwells in us does everything, because, in the fifth stage, the ideas we studied in Mind are now the very being of Life, the essence of Life. These ideas are not just revealing themselves to us now. *They are us*. The ideas are now

our very being. This is why Life is indestructible; ideas can't be destroyed or limited. This is because of our oneness with Principle. Principle and idea is one, and as a result of that oneness we have our individuality in Life where we express, undividedly, the omni-action and ever operation of divine Principle.

Why Life Is Indestructible

Life is indestructible and deathless because Mind instead of matter is the producer of all that constitutes Life. The ideas of Mind are the elements, the components of Life, and these ideas are productive, producing after their own kind. When this productiveness of the ideas is *understood and accepted*, birth, decay and death will vanish like a dream, and *we will just be*. We will see we are one with that great "I AM, the Being who was and is and shall be, whom nothing can erase." Life is not the source of death. Like produces like, and Life produces Life. Life demonstrates Life; it does not demonstrate its opposite.

As we saw, Life is self-sustained. It has the seed within itself if we always start with Mind. We must start with Mind because the divine Principle of all expresses itself only with Mind's ideas, which are always spiritual and never contaminated with matter. These infinite divine ideas are definitely identified by Soul, and wedded into one system by Principle. This Principle—the Principle that I am—then demonstrates itself as a universe of self-sustaining, self-maintaining, indestructible ideas. These ideas are us. They constitute our being. They are our Life. Existence separate from these divine

ideas, that are our Life, Science explains as impossible. Life, our Life, is God. The human thought has so sunken our Life in the cruel belief that life is in matter, life is in the body, that Mrs. Eddy iterated and reiterated her theme that Life is God, meaning *our Life is God*, the “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love.” *The Life we are now living is God* and, except for the wool that has been pulled over our eyes because of human birth, we would experience the exaltation and divine inspiration of our divine Life today—that infinite Life that is Principle in operation. Having learned the method of Life—loving and living in accordance with Mind, Spirit, Soul, and Principle—we can reopen with divine Science the gates of Paradise.

The Gates of Paradise and a Tale of Two Frogs

This reminds me of a little story of a group of frogs who were traveling through the woods, when two of them fell into a deep pit. All the other frogs gathered around the pit, and when they saw how deep the pit was, they told the two frogs that they were as good as dead.

The two frogs ignored the comments and tried to jump up out of the pit with all of their might. The other frogs kept telling them to stop, that there was no hope and they might as well accept their fate. Finally, one of the frogs took heed to what the other frogs were saying and gave up. He fell down and died.

The other frog continued to jump as hard as he could.

Once again, the crowd of frogs yelled at him to stop the pain and just die. He jumped harder and even harder and finally caught hold of a rough spot near the top of the pit and was able to scramble out.

When he got out, the other frogs said, "Did you not hear us?" The frog explained to them that he was deaf. He thought that they were encouraging him the entire time.

This story teaches two lessons:

1. There is power of life and death in the tongue. An encouraging word to someone who is down can lift him up and help him make it through the day.
2. A destructive word to someone who is down can be what it takes to kill him. Be careful of what you say. Speak life to those who cross your path.

The power of words...it is sometimes hard to understand that an encouraging word can go such a long way. Anyone can speak words that tend to rob another of the spirit to continue in difficult times. Special is the individual who will take the time to encourage another.

Counterfeits of Life

There is no material life. There is only the illusion—the misconception, the hypnotic sense—of life in matter. It is the province of the textbook to instruct us in spiritual things, and as we learn the truth that Life is God, and there is no other life, this illusion of life in matter, life in a body, will return to the dust from which it sprang; it will return to its native nothingness.

“Mortal man,” Mrs. Eddy says, “will be less mortal when he learns that matter never sustained existence, and can never destroy God, who is man’s Life” (S&H 425:15).

Organic Life

Prevalent theories consider organic life to be a part of God’s creation, and that God creates man through man. This, of course, is a great counterfeit of Life. Other counterfeits of Life are: food, blood, time, death, etc. The fundamental error lies in this supposition: that man is a material outgrowth of a combination of matter and Spirit. Mrs. Eddy taught that *human birth is the first death. Jesus also taught this.* Christian Science teaches that man is not a material outgrowth from molecule to mind, and shows that in proportion as this material outgrowth, or human generation, ceases, the eternal, harmonious being that man is, and always has been, will be discerned. Then man coexistent with God will appear—that is, we will regain our true spiritual state of existence.

As we end this Life chapter, let’s remember that “He who has the true idea of good loses all sense of evil, and by reason of this is being ushered into the undying realities of Spirit. Such a one abideth in Life...” (S&H 325:2).

Dear Reader, please see the beginning of this chapter for a review of what Life is, does, and deals with.

On the following two pages are all the references from Science and Health that refer to Life.

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CHAPTER IX TRUTH

An Invincible Standard Affirming the Facts of Being

Truth adds another aspect to our understanding of being. It says, "What you have been seeing up to now, through the first five synonymous terms, are the *facts* of being. These facts are true; nothing else is true."

In Truth we come face to face with the *actuality* of the first five synonymous terms. Remember we said facts are stubborn things that never become irrelevant. That *isness* which we saw in Life cannot be gainsaid, cannot be disproved; it is what it is; it is the actual; and this we call Truth.

This actuality of Truth has an inward nature which is always claiming itself as Truth. It claims itself as Truth against all resistance, against all contrary propositions and opinions. *Truth cannot be destroyed or wiped away*, because it has within itself the affirmative nature of Life.

When we see the first five synonymous terms in their affirmative nature, affirming themselves as what they are; and we see they constantly remain what they are—nothing can disprove them—then we see that which is *factual* in being. This factuality is Truth, and remains Truth in spite of misrepresentation. It can't be changed.

Truth testifies for itself, affirms itself, claims itself, and *this perpetual affirming, claiming, and testifying for itself destroys error*. This is not the same as ignoring error. We are not talking about the strategy of the extremely nervous student who was taking a driving lesson and panicked whenever another car approached on a two lane road. One day, however, they got to the same stretch of road, and the student remained completely calm. "This time you're doing fine!" exclaimed the instructor. "Yes," the novice driver agreed. "Now when I see another car coming, I shut my eyes."

How true this is of the mortal. He shuts his eyes when he sees the Truth coming.

Truth is an invincible, unchangeable standard or measurement that can't be changed. Truth is the ideal, the maximum of excellency. Through "learning" and keeping our eyes *wide open*, we shut out error.

Watch For Direct References to Truth

The following examples from the textbook show what Truth is and what Truth does. We should watch for these direct references to Truth as we study the synonym, Truth, remembering Truth's inner consistency. Truth is the effect of what was cause in Mind. Truth is Truth's own consciousness of itself.

What Truth Is

- 21:1 Truth is overcoming error
- 117:27 Truth is revelation

118:10 Truth is the leaven ever at work
120:22 Truth is the . . . basis of health
129:5 Truth is ever truthful and can tolerate no error
142:32 Truth is God's remedy for error of every kind
144:20 Truth. . . is the power which says to disease,
"Peace, be still"
174:20 Truth is revealed
191:31 Truth is able to cast out ills
282:32 Truth is the light which dispels error
316:9 Truth is made manifest by its effects
371:30 Truth is an alterative in the entire system
380:4 Truth is the victor
380:5 Truth is the rock of ages
410:12 Truth is the actual life of man
418:20 Truth is affirmative
535:17 Truth is . . . "the way"
538:4 Truth is a two-edged sword

What Truth Does

72:12 Truth destroys mortality, brings to light im-
mortality
143:1 Truth destroys only what is untrue
176:31 Truth handles . . . contagion with perfect
assurance
191:29 Truth never mingles with error
201:7 Truth makes a new creature
224:28 Truth brings the elements of liberty
225:3 Truth makes man free
282:1 Truth casts out evils and heals the sick
339:2 Truth destroys error

495:2 Truth casts out error
 456:22 Truth does the work
 542:7 Truth . . . unveils error
 542:8 Truth causes sin to betray itself
 542:8 Truth sets upon error the mark of the beast

Words Mrs. Eddy Uses to Describe Truth

abide	dominion	Messiah	whole
affirmation	example	Mission	way
appears	Exemplar	morning	work
awakens	expression	potent	
bread	follow	reaches	<i>Opposites</i>
brotherhood	followers	reflection	adversary
calculus	form	remedy	betrays
casts out	garment	resists	chemicalization
Christian	gospel	revelation	claim
Science	grace	rock	counterfeit
Christ	health	seed	darkness
claims	heals	son	disease
complete	honesty	star	dishonesty
conquers	ideal	sword	electricity
consciousness	judgment	theology	error
cross	justice	treasures	false
cup	key	triumph	false
cure	leads	true	theology
dawn	leaven	trust	lie
deliverer	light	uncovers	persecution
demands	makes	virtue	resistance
demonstration	man	voice	sickness
destroys	manifestation		

Life — Truth

In making an in-depth study of Mind, Spirit, Soul, Principle, and Life, we have arrived at the isness of God; and that which *is*, is Truth. Only that which can be described as true from the divine standpoint can have any claim to truthfulness.

The inner meaning of Truth is simple. Referring again to Mrs. Eddy's statement concerning gratitude for Life, Truth, and Love, it could mean, here, that Truth has a nature that can be relied upon, and this we should be grateful for. How would the universe be if there were no Truth? If there were no Truth we would never know what *is*; we wouldn't know what is a fact and what is not a fact. There would be nothing on which to build, nothing we could count on, or trust.

Truth is unalterable; it remains forever intact; it cannot appear and disappear. This is a sense of Truth and of Soul (for Soul never changes). That which is true and whole can never lose its wholeness, can never be gain-said, and will always win the victory.

What Truth Contends

Truth contends that Life, being, *is*, and *that isness is factual*. That isness cannot be overthrown or kept forever hidden. Mrs. Eddy shows the bridge from Life to Truth when she states, "the vesture of Life is Truth." In biblical times "vesture" denoted the office of a person. A priest had a different vesture from that of the high Priest. The Levites and the scribes each had a different vesture.

Vesture was the symbol for the “form” of a man—the form of his office, his job, his duties. Translating that into being, we can see that as Life is isness, the vesture of Life is Truth, the form of Truth. The form of Truth is that which gives to Life its true nature or office. It says to Life, to isness, “You are the only facts that are. These facts are indestructible, and cannot be suppressed.”

The facts we have established in consciousness, through the synonyms up to the point of Life, live in the realm of being, and we experience these facts as a divine state of consciousness. We are constantly conscious, at this point, of divine ideas—the ideas of Mind that have been unfolded in Spirit, made definite in Soul, made one Principle in Principle, shown as isness in Life, and *realized as scientific divine consciousness in Truth*. The ideas we have established in the foregoing synonyms are facts, they have the form (Truth) of being factual; this is the vesture of Truth. We can also say the vesture of Mind is Truth; the vesture of Spirit is Truth; the vesture of Soul is Truth, and so on for all seven synonyms because the form, which the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love have, is always Truth and brings freedom. If we build up a consciousness of Mind, Spirit, Soul, we are actually building up a Truth-consciousness, a consciousness of Truth.

Truth Must Be Sought

Truth must be sought. While Truth is the “rock” and the standard, and that which is true gives freedom, and can be relied upon, still it must be sought. My friend’s great-grandfather came to the United States seeking free-

dom. "But it didn't work," he told my friend, "because your great-grandmother came over on the next boat."

Seeking Truth does work. It lands us on the firm soil of a new world and sets us free. Through seeking Truth we come to such qualities as righteousness, freedom, sincerity, true motives. These are all attitudes that have to do with the human approach. They are necessary qualities in the human in order to touch Truth.

Why isn't sincerity, for instance, a quality listed under Mind? Dictionary definitions of sincerity are: "not feigned or affected; true; presenting no false appearance; not hypocritical; honest; clean; pure; genuine; unmixed; real; not artificial; open; frank; candid; straightforward; wholehearted; guileless; truthful; upright; direct; plain; veracity; earnestness; being in reality what it appears to be; devotion to true values." Mind has right motives, but Truth is that sincerity, that righteousness, that is always what it appears to be.

In Truth we don't scatter our fire; everything is directed to that which is of value.

Truth the Key to Harmony

Why is key an idea symbolizing Truth? What does "key" mean? A key is something that can unlock, that can open up what is actually there, so we can see the facts that are, that may have been hidden by ignorance. The key to a code opens up what otherwise would be unintelligible. With the key to a code everything makes sense, like the Key to the Scriptures. The periodic table was the key to understanding chemistry; it unlocked the myster-

ies of chemistry. Religions thought that doctrines would be a key; or perhaps ceremonies, rituals, certain prayers, pilgrimages, rosaries, etc. Religions have all sorts of keys to open up the door to heaven. In Christian Science we see that *Truth is the key*.

Claim Truth

Because there is Truth in being, things remain facts that never change. This is because Truth claims itself. It is the nature of Truth to claim itself. It says, "That which is, is what I claim to be. I don't lose that claim." Truth says to Life, "Life, you are, and I, Truth, claim what you are. I claim it constantly, and therefore it remains factual." This explains why Mrs. Eddy uses the wording: "the claims of Truth."

In the human sense we use "claiming" the Truth, meaning we claim it. This is the claim of Truth translated to the human as a human motion towards Truth; and so we claim Truth—*claim that I am "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love."*

The human motion toward Truth was the first motion Mrs. Eddy saw in teaching Christian Science. She had seen the whole influx of Truth, the whole effulgence of Truth. Then she asked, "How am I going to teach that? How can I convey this wonderful revelation to the students who have not experienced this tremendous influx of Truth?" She finally decided it could be done if she watered it down to the form of arguments. Of course this watering down to arguments *was not her discovery*. It was the translated

form of her discovery, which she used as a bridge to higher and higher understanding. As a bridge she taught students that they must claim Truth, and the students began “claiming” the Truth. Unfortunately, all too often they stopped there. This wasn’t Science; it was metaphysics, where we have affirmation and denial.

But Truth has the ability to testify for itself, to claim itself, to affirm itself, and this is what makes Truth, Truth.

Trust Truth

Why should we trust Truth? Why isn’t trust used with Mind, Spirit, or Soul? What is the meaning of the term *trust*? Trust, the dictionary says, means confidence, reliance, faith, firm reliance, to rely on; assured reliance on another’s integrity, veracity, justice; trustworthiness; the person or thing trusted. Trust is an absolute and unquestioning resting on that which is its object, and is often more instinctive than “having confidence” which is apt to suggest definite grounds of assurance. To trust, or trust in, implies assurance based on faith that another will not fail one.

We trust Truth because it is built on the five synonyms that went before, and Truth can never change. The “rock of Truth” symbolizes a trustworthy foundation on which to build.

Standard of Truth

Mrs. Eddy speaks of the *standard* of Truth and the *stature* of Truth. Why should standard be an idea of Truth? What is a standard? Webster’s Dictionary tells us “stan-

standard" is a model, criterion, an exact measurement. Standard applies to an authoritative rule, principle, or measure by which the qualities, worth, or nature of something can be measured. A related idea is "*touchstone*," which, according to Webster, also stands for a means of determining what a thing should be. Touchstone implies something (as a superior exemplar) by which the authenticity or value of an intangible can be tested. For example, consistency is a touchstone by which the basic doctrine can often be distinguished from the propaganda line. Criterion, another related idea, denotes the thing—whether formulated into rule or principle or not—by appeal to which one reaches a decision or judgment. (Webster).

Truth is the most reliable measurement. We can measure everything according to Truth. We can measure everything according to the ideas of Mind, the ideas of Spirit, the ideas of Soul, the ideas of Principle, of Life, of Truth, and of Love. If something conforms to that measurement it is true, it has the form of Truth, it has the standard of Truth.

Does It Conform to the Ideas of Mind, Spirit, Soul, Principle, Life, and Love?

When we look for a solution to a problem we begin to measure up the situation according to the standard of Truth. Does it conform to the ideas of Mind? Does it conform to the ideas of Spirit? to the ideas of Soul? of Principle? Does it conform to the ideas of Life? If it does, then in the sixth stage it has met the standard of Truth; it is true. We use this standard in consciousness to measure

any situation confronting us to see if it measures up to the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love. If we want to measure it in a scientific way we have to take the measurement of Science, of Truth, and ask, "Does it conform to Mind? to Spirit?" etc. If it does, then in the sixth synonymous term it has the form of Truth, the standard of Truth, the stature or the true idea of "man," God's manifestation.

Here we must take into consideration that there are many dimensions, many levels, and that we are not concerned with only one level.

Ideal

Having seen that Truth is the standard, we can also see that Truth is the ideal. Ideal, model, example, pattern, all mean something set or held before one for guidance or imitation. "Ideal" implies the best possible exemplification either in reality or in conception. Mrs. Eddy says, "The absolute ideal, man, is no more seen nor comprehended by mortals, than is his infinite Principle, Love." Again, she says, "...immortal manhood, the Christ ideal, will appear," and, "The Revelator saw also the spiritual ideal as a woman, clothed in light."

How is ideal different from idea? Ideal falls into a different category from that into which idea falls. We saw that ideal means model of perfection, a standard of absolute perfection, excellence, or beauty; an honorable or worthy principle existing only in the mind, existing as a perfect exemplar, a perfect pattern, the excellence of which cannot be surpassed. *Is an idea ideal?* Yes, an

idea is the ultimate excellence when applied to the right situation. Idea just means that being is constituted of ideas; being is constituted of ideas and not of matter, not of illusions, or hypnotic suggestions. Are these ideas ideal? Are they of an excellence that can't be surpassed? Yes, they are ideal ideas. They have the highest form of perfection and excellence. In a right situation an idea is always the ideal idea.

So every idea, whether it be health, government, business, mutation, intelligence, etc., if it is an idea, it is always the ideal form. It means this idea that is coming to us carries within itself everything that is necessary in order to have the maximum of good in itself. It is ideal because it has the standard of Truth. Every idea has an ideal form.

Son

Mrs. Eddy often uses "Christ, Truth," indicating that Truth is the whole Christ; Truth has it all, not just a portion of it. Son is a biblical term for this, and arises from the custom of the first-born son being the heir. Even if there were several sons, the first-born inherited everything. Since *each one is the Son of God, the first-born Son*, each one inherits all that God has. And since each one inherits every quality and attribute of God, then each one has the whole stature, the whole standard. "Heirs of God, and joint heirs with Christ, we are partakers of an inheritance where there is no division of estate," says Mrs. Eddy in the first edition of Science and Health.

Each is the whole reflection of God. God is always

saying, "Son (heir) thou art ever with me, and all that I have is thine, for 'the kingdom of God is within you.'" As the Son of God, I am the full measure. I have the consciousness of the fullness of God. If I claim and affirm for myself the whole of God, infinite good, then I am at the point of Truth. In Spirit we give *birth* to an idea, whereas in Truth we are the *heir* to all ideas. The Son takes the Father's place, and that is why you have the fullness, the claiming of all ideas, because you are, in reality, Mind, Spirit, Soul, Principle, Life, Truth, Love and so "*the kingdom of God is within you*"—Jesus.

Consciousness

We already considered Christ as the ideal Truth, meaning that we can claim everything. Christ symbolizes the agreement between God and man. We therefore agree we have everything God has, and therefore we are the consciousness of Truth. We are what Mind is, what Spirit is, what Soul is. These three, taken as one, is our governing Principle, which expresses itself as that which is, and that which is, is Truth. The ideas of Mind, Spirit, Soul, Principle, and Life, reaching a pyramid in Truth, analyze, uncover, and *annihilate all that is contrary to Truth*, all the counterfeits of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

That Truth is *consciousness* is one of the main ideas of Truth. Why should it be? We said Truth is factual. If being was just Mind, Spirit, Soul, Principle, Life, and not Truth, what kind of a universe would we have? We would have a completely unreliable universe, where there would

be no factuality. Thus we see the need for Truth.

But what about consciousness? What has consciousness to do with Truth? Awareness is another term for consciousness. To be aware suggests vigilance in observing and alertness in interpreting what is observed. To be conscious of something may imply a calling into the forefront of awareness of something already perceptible to the mind or senses. What is consciousness doing? What would we have without consciousness? Without consciousness we wouldn't be aware of anything. We wouldn't be able to claim or affirm Truth. We wouldn't have a factual sense of it. Take away Truth, and take away consciousness, and we have nothing. Therefore if Truth alone is my consciousness, then I have only a consciousness of the facts, of the factuality of being. I have no other consciousness.

What Does Consciousness Do?

What does consciousness do? Consciousness is actually that which affirms, makes me *aware* of what is; consciousness is making me aware of Life. The isness of Life can exist without awareness. There are many things of which we are not aware, but they exist even though we are not aware of them. The moment we see that there is also consciousness—the consciousness of Truth—then everything that exists, is aware, and this builds up a whole universe, a whole consciousness. It makes us realize that everything that is, is also affirming itself, making itself aware, making itself conscious, because Truth is consciousness itself. The nature of Truth is consciousness itself, because without consciousness itself, nothing would be af-

firmed, and therefore we would have no consciousness of it. In practice and treatment we have to see that consciousness (what we are as Mind, Spirit, Soul, Principle, Life, Truth and Love—"the kingdom of God within [us]") is really establishing the facts, the truth, the health.

Consciousness Establishes Facts

How does consciousness establish the facts? On the ground of what quality in being, is it possible that the true facts of being are established? Only because Truth is conscious of all the facts of being can the true facts be established. John Doorly immediately associated Truth with consciousness. Consciousness is that which makes us aware of that which is always there. Life said, "I am isness." Things are; divine things are. They have the nature of being; but they would be of no value if there was no awareness of them. Truth says, "I am aware of it; I am constantly, continually aware of it. I claim that awareness constantly. Because I am of the nature of Life I am perpetually aware of all the facts that are. These facts are in their most excellent, most ideal form. I, Truth, am aware of every fact in being." This is Truth-consciousness, divine, scientific, spiritual consciousness. This is our consciousness, in reality.

Our True and Real Consciousness is Divine

We must not confuse mortal consciousness or human consciousness with divine Truth-consciousness. Mortal consciousness is the counterfeit of our divine conscious-

ness. Mortal consciousness is conscious of illusions, hypnotic suggestions. If we are conscious of the opposite of Mind, Spirit, Soul, Principle, Life, we have a mortal consciousness, an erring consciousness, what Mrs. Eddy called "animal magnetism."

"Human" describes a consciousness that is working out of the mortal but has not yet reached the divine. When our consciousness is partly conscious of ideas and partly conscious of illusions, when it is in a transitional stage, we call it the human consciousness. Only Truth's own consciousness of itself is called the divine consciousness *but that is our true and real consciousness.*

How Does Truth Heal?

Being is of the nature of Truth. What does this mean? *It means that it is Being's nature to be conscious of itself in its highest excellency.* It is because of this *fact* that we can heal with Truth. Without this fact we could never really demonstrate anything, because if there weren't facts, and if we couldn't be conscious of facts we couldn't demonstrate facts.

An idea is not an isolated idea, or a solitary idea. An idea is always blending with all other ideas. Every idea of Truth blends with all the ideas that have already been studied in Mind, Spirit, Soul, Principle, Life. Every idea of Truth will blend with Truth and Love. Every idea reflects every other idea. But at the point of Truth, that idea, being aware of all the other ideas, is conscious of itself. It is conscious that it is a consciousness. Here the infinite reflection of idea becomes consciousness.

You might have asked yourself, “What is the difference between idea and consciousness?” Ideas are ideas that are created by Mind; Mind is the power that forms an image. Consciousness means that every idea knows every other idea. Each idea is aware of every other idea and therefore has a whole consciousness.

What is True?

Truth asks, “What is true?” and answers, “All that we have seen as ideas of Mind, as ideas of Spirit, Soul, Principle, and Life, are true, and they are gathered into one consistent whole.” How are they consistent? They are all interrelated and inter-reflected through the awareness of the whole. In this way they build up a web of consistency that is error-excluding. This divine scientific consciousness is not only conscious of its own nature, of what is true, but it is, at the same time, the self-exclusion of error. This is why we learn in Truth that Truth will deal with error of every kind. It doesn’t deal with error because it is Truth, but rather does it deal with error because it is self-conscious of everything that is consistent with being. Everything that is consistent with being is naturally saying, “*Everything that is not of the nature of being is excluded.*” Thus error is excluded. Error isn’t something *per se*. Error is just not seeing the consistency of Truth. Error is imagining a “seam or rent” in the garment of Truth. Not having the consistency of Truth, is error. Nothing that really happens is erroneous; error *per se* doesn’t exist. When something looks like error it means we are not aware of the consistency of Truth—not aware

of the consciousness of the facts that are—we are not seeing them all interrelated in one whole.

Error, therefore, can be defined as inconsistency, as a belief in inconsistency. Even physical scientists are beginning to see that chaos does not exist, that chaos is simply a situation in which we do not see the order. If not seeing the higher order, the more complex order, is chaos, then it is the same thing as Truth's saying, "There is no error." When we don't see the consistency of Truth, it looks to us like error; but seeing the consistency of Truth excludes error. We must see error as nothing, make it nothing, and keep it nothing.

What is Man? Truth Being Conscious of Itself

Truth, the sixth synonym in the Word order definition of God, represents the sixth day in the "days of creation." Man was created on the sixth day, and thus we have "man" as an idea characterizing Truth.

Because consciousness is Truth—the Truth that we are—we can see why "man" is associated with Truth. In Christian Science we learn that Truth is conscious of itself, that is, Truth created man in its image and likeness. What is an image and likeness? It is something reflecting back on itself, and in the realm of idea that means thinking of itself; it is Truth being conscious of itself. Truth—the Truth that I am—conscious of itself, is man. That happens in the sixth stage.

In the sixth day (or stage) we begin to see that everything that happened in the first five stages, in Mind, Spirit,

Soul, Principle, Life, is now brought together in a *compound* idea, into the consistency of consciousness where, from the point of view of these synonymous terms, we consider the consistency of all these ideas, taken together into one structure. *The terms “God” and “man” and “image and likeness” are mystical terms; we should drop them.* What actually happens in Truth is that Truth is conscious of itself; and the only thing that is going on is Truth’s own consciousness of itself. If religionists want to call that “man” or any other name, they can, but it tends to hide the truth from them when they do. *We have been building up a divine consciousness,* and we see the only thing needed is true consciousness—Truth’s own consciousness of itself. That’s the sixth stage in the development of the idea.

Words We Value Most Do Not Appear In the Bible

What we have been building up in this work is *divine scientific spiritual consciousness*, which the Bible calls “man.” Can you imagine Truth having a “man” or that Truth creates a “man”? That there is a “man” involved is a mystical concept. Mystical concepts were all right for a certain age; for instance, in the age of the Prophets, before most people knew anything about abstract ideas. The word *consciousness* does not appear in the Bible. The terms we value most in the textbook do not appear in the Bible, words such as *consciousness, idea, ideal, order, rule, system, structure, method, plan, or calculus*. The word “Science” is used only once. The Bible speaks in parables, in illustrations, in symbols. It doesn’t have an exact lan-

guage such as we have in the textbook. The people of Biblical times could only use symbols for ideas. *Mrs. Eddy lifted thought out of that symbolism*, and gave us an abstract metaphysical language.

Health

One of the less abstract ideas characterizing Truth is *health*.

Health is a general term not limited to bodily health. We can have a healthy business, a healthy family life, a healthy relationship, etc. But what is health and how does it relate to Truth?

What does health mean? Health is wholeness, an ideal condition. Health means nothing is missing; no error is involved. Truth expresses itself in health, because Truth says, "I have all ideas. I am consistent within myself." To be inconsistent within oneself is to be in an unhealthy condition. In psychosomatic medicine they define sickness as falling out of order, out of divine order. We, in Christian Science, could say sickness is falling out of the inner consistency of Truth. The moment we are inconsistent in any way, an error is involved, and health is lacking; we no longer have a whole mentality. Health, then, can be equated with inner consistency. The man who has inner consistency is usually a very healthy man. People who are always torn to and fro are subject to much friction which affects the organs. Truth is health, wholeness. Wholeness is built on the ideas of Mind, Spirit, Soul, Principle and Life. It is built on making them our isness.

Form — The Difference Between System and Structure

Doorly equated Mind with law; Spirit with order; Soul with rule; Principle with system; Life with method; Truth with form; and Love with plan or design. Form in connection with Truth doesn't mean a limited outline; "*form*" means that something *has everything necessary to be what it is, at the right time and in the right place.*

What is the difference between *system* and *structure*? The key element is form.

A principle in order to be a principle must be able to explain and interpret itself. To evidence a system our Principle must show forth categories. Our Principle must show what the categories are, and how these categories are interrelated. *That's system.* When we have categories and the interrelationship of categories we get system.

In Christian Science we have the system of Christian Science. We have our three great categories: the seven synonyms and the four-fold calculus of Word, Christ, Christianity and Science, and the four levels of Science: Science itself, divine Science, absolute Christian Science and Christian Science. But we don't just leave these categories next to each other. We show how they interlock, how the seven, the four, and the four interlock to give us Christian Science. *That's system in Christian Science.*

Structure

Structure is something else. Structure is the form the system takes in any given instance. Structure is infinite because there are infinite ways in which the form of a structure can restructure itself. *How does a structure restructure itself?* Every time we change the elements we have another kind of interrelationship of the categories of the system. In other words, system is fundamental; structure is the way we use the system. Structure is the way the system is constantly re-systematized, restructured. We therefore have one system but infinite structures. This means every idea has its own structure, but all are based on the same system—on the one system. We don't have many systems of Principle. We have one system, *but structure means the way the system operates*, the way the system shows how and in which new ways the categories can be interlocked.

The new ways of interlocking the categories give us structures. With each new interlocking of categories we get a new form, but we always have the same system. Each time the operation of Principle puts these categories of the system into a different relationship we have a new form, a new structure, and the whole of the structure is called the form. That is why we have infinite forms—everything appears in a different form, a different structure. Truth always appears in a different form. Fundamentally, Truth is form because Truth says, "I give form."

How Does Truth Give Form?

Truth gives form because of Truth's inner consistency. Truth says, "I can gather all ideas together into a compound ideal, into a compound idea, that has all the ideas necessary for that idea to be an idea. For example, even though both "government" and "health" are ideas of God, the idea "government" needs different qualities to make it complete, than the idea "health" needs to make it complete. If this were not so we could not distinguish between government and health.

The idea, government, is a compound idea constituted of various ideas that are qualitatively so arranged that they form government. This arrangement is very different from the qualitative arrangement constituting the idea health. In government, the ideas are compounded in such a way as to bring forth the idea government, while in health, the ideas are compounded in a way to bring forth the idea health.

Difference Between A Compound Idea and *The* Compound Idea

We need to be careful here.

Mrs. Eddy makes a distinction between *the* compound idea and *a* compound idea. Government is a compound idea. It is not *the* compound idea. That distinction falls to man alone, as the *full* reflection of Mind, Spirit, Soul, Principle, Life, Truth, and Love. To take another example, Earth is a fact in being, an expression in being; earth is a compound idea, but again, it is not *the* compound idea.

In fact, everything we demonstrate is a compound idea. It is always compound, never isolated, and according to how we structure that, we have another form, therefore another demonstration. What we demonstrate is always something else. Each demonstration is different.

What is it that makes it something different in each case, if every idea is a compound idea? It is the structuring of it. Here we must interject a note of caution; here perils lay in wait; we can't combine things that can't be combined. We can't try to make things fit. This trying to make everything "fit" almost killed the Doorly teaching. Individuality doesn't mean everything has to arbitrarily fit with everything else. Spirit diversifies; it doesn't make everything fit. Spirit classifies, it doesn't make everything fit. It individualizes, makes every expression new, so it doesn't have to fit with something else. The only fitting there is, is in the inner structure which holds things together.

System Structures Itself Infinitely

We need to see that every expression is different from every other expression even though everything comes from one root, one system. It all comes from one system, but that system structures itself infinitely.

Truth is inner consistency. This is why it is the form of Truth, the garment of Truth, the vesture of Truth. Each one of us has a vesture, each has a *different* vesture. According to the combination of this vesture we see who is who. Each one has an ideal combination. Each part of the whole combination is there to express the whole. Everything in us expresses the whole.

We have come as far as to see Truth is Truth's own consciousness of itself. This means Truth is conscious of every idea—of all the ideas of Mind, of Spirit, of Soul, of Principle, and of Life; and *all that together is the compound* idea of what Truth knows; and therefore it always gives the whole garment, the whole form. In Truth we always have the effect of what was cause in Mind. Mind is cause, but Truth is always the effect. We will see that better when we come to combinations, and see how Mrs. Eddy combines the synonymous terms Mind and Truth. We will see that it is always Truth giving the effects, the health, the forms of everything through the medium of Mind.

The Voice of Truth

The voice of Truth runs the gamut from “the infantile lisplings of Truth” to the “trumpet-word of Truth.” Could “the voice of Truth” mean the promptings, the urgings, of Truth? Perhaps we can see the meaning of “the voice of Truth” better when we consider the idea, “Truth is revelation” as another idea characterizing Truth.

Revelation

Revelation is the message that comes. The voice of Truth is a message that comes. It takes spiritual sense, Soul sense, to hear it. The voice is the presentation of all that answers. It is stating something that needs to be stated, as adapted to the situation, as specific to a situation. The truth about a situation is voiced.

Revelation is an idea of Truth because revelation reveals that which is true. Revelation *unveils that which is true*. In revelation that which was hidden is coming to the surface. Truth has the ability to make itself known. *The voice of Truth* is Truth saying: "I have within myself the ability to state what I am, to declare what I am, to reveal what I am. I have the inner ability to bring out the Truth about everything. The Truth can't be hidden away. I am conscious of myself and I will establish what I am. I will see to it that the facts of being are shown."

Truth breaks through. It says, "I am only Truth when I affirm myself, claim myself, as what I am."

Truth awakens us, knocks at the door, and continues to knock. It doesn't say, "Oh, the door is closed, I'll go back." It is not the nature of Truth to ever sound retreat.

Truth has the key, Truth is the key, to revelation. Truth pierces through.

The Light of Truth

The light of Truth pierces every darkness.

How is this light of Truth different from the light of Mind?

Mind says, "Let there be light." Truth is the form of that light, the radiance of that light. Mind comes to the darkness and says, "Let there be light." The light of Truth lights up every corner showing the true facts of being everywhere. The light of Truth penetrates the darkness. Mind says, "Let there be," but Truth brooks no interference; it penetrates in spite of resistance. Mrs. Eddy speaks of "the blaze of Truth," the sunlight of Truth. These words give us

the full sense of light. Mind just states that there is light; Truth is the full impact of that light. It is the irradiance, meaning the light from within, and *this light of Truth unveils error, uncovers error*. It causes error to betray itself. Truth opens the seven seals of error, it sweeps down the centuries gathering together everything that is true.

Truth is irresistible. In Truth we have a different power sense than we had in Mind. Mind says, "I am power. The power is invested in Mind." Truth says, "I am that power that can overcome every obstacle."

The Utilization of Truth

The utilization of Truth neutralizes error. What is it in Truth that is able to neutralize error? It is the self-consistency of Truth; it is the wholeness of that consciousness of Truth that says there is no seam or rent in the whole. This means that when we weave all the ideas together through reflection, our consciousness becomes a web of consistency. When our consciousness is this web of consistency we see that each idea is reflecting every other idea, and in this way we get the calculus of ideas in Truth. This calculus of ideas is in itself so consistent that it allows no error. This is why Truth destroys error.

The Seed of Truth

Many of the ideas listed under Truth have been biblical symbols, like seed. Why do we have seed as a symbol for Truth? *A seed has all the necessary constituents within itself*. A seed is a compound idea. It has every state and

stage already programmed into it. Every idea, like a seed, is a compound idea. As we saw when we discussed the synonymy principle, *every idea in one way or another blends with all other ideas*, and that is what makes it a compound idea. *Man, alone, is THE compound idea* because “man” is the full reflection of Mind, Spirit, Soul, Principle, Life, Truth and Love.

The seed of Truth is a symbol standing for the fact that every idea has all that is necessary for its full fruition programmed into it, in order to make it be what it is—to make it complete within itself.

The Leaven of Truth

When we studied Spirit we saw that Spirit was characterized by the leaven of Spirit. There it was contrasting the leaven of Spirit with material leaven, with the material calculus. But when Mrs. Eddy has to deal with the calculus of erroneous belief, she uses the leaven of Truth.

The Sword of Truth

The “sword of Truth” is another biblical symbol. These biblical symbols will eventually be dropped. In our work we need scientifically exact symbols.

What is the sword of Truth compared with the sword of Spirit? The sword of Spirit is used as a combination to show that material weapons are not sufficient. “Mortals try in vain to slay Truth with the steel or the stake, [with material weapons] but error falls only before the sword of Spirit” (S&H 37:6).

You would expect “error falls only before the sword of Truth” wouldn’t you? The second part of the sentence, if considered without the first part, would call for the sword of Truth. But the proposition here is: “How can mortals slay Truth? Can mortals slay Truth with material means?” The moment Mrs. Eddy talks about material weapons she has to show that error falls only before spiritual weapons, the sword of Spirit.

On page 458:17 she says “*The two-edged sword of Truth* must turn in every direction to guard ‘the tree of life.’” Here we have a positive sense of the sword of Truth. It doesn’t destroy anything. It guards. The sword of Spirit is a combination.

What are the two edges of the sword of Truth? The sword of Truth affirms Truth and destroys error. It guards Truth, establishes Truth, maintains Truth. The two edges are the affirmation and denial.

Truth’s Power to Prevail

Mind is divine power; from the standpoint of Spirit, power is strength. In Soul it is capacity. In Principle it is spiritual power. In Life it is the Life or sustaining power. From the standpoint of Truth the power of Mind manifests itself as divine energy, potency, or the power to prevail, before which error must yield. An idea of Truth enforces itself. It contains in itself the power before which error shrinks back. Truth is the power of Mind to destroy error and heal sickness. Truth is the healing power.

Mrs. Eddy shows Truth’s power to prevail by such expressions as: Truth causes error to disappear; Truth dis-

pels error, deprives error, annihilates error, removes error, obliterates error, consumes, swallows up, overcomes error, conquers, vanquishes error, triumphs over error, wipes out error, quenches error, drives out, casts out error; error yields to Truth; error disappears before Truth, error goes out before Truth, and so on.

This gives the feeling that the main office of Truth is to destroy error, prevail over, triumph over error, and *as the two-edged sword, to claim Truth*. This goes through the whole tone. We get Truth as the victor; Truth is always triumphant; Truth is always the saving power, the potency of Mind. Truth is compelling, effectual; it is the healing efficacy. Truth is the energy that is compelling the true ideas.

There seems to be a great relationship between Mind and Truth; Mind and Truth seem to work together. Mind says, "I am power, I am the power," while Truth says, "I am the potency; I am the potency that never lets go until the power of Mind has fulfilled its job." This is typical for Truth and Mind. Truth is always showing that the cause of Mind has an effect. Mind says, "I am power;" but Truth says, "I use that power with all potency up to the point where there is no longer an opposing power. *I utilize the power of Mind to the point where every error is destroyed.*" This is the difference.

Truth is the Remedy

As we learned in Mind, Mrs. Eddy says Mind is the medicine. She never says Truth is the medicine; she says Truth is the remedy. Why? Because just any old medi-

cine might not be the remedy. A medicine is only a remedy when it is the right medicine. The wrong medicine might be bad for the patient. Mind is the medicine. We heal through Mind. As a medicine, as a means, we use Mind. We don't use matter or material methods such as hypnotism, electricity, manipulation, etc. We use Mind. But *we have to use Mind as Truth or it doesn't heal*. If it is not adapted to the situation it isn't a remedy. Mind alone doesn't heal; Truth alone doesn't heal; but Mind and Truth together do heal. For instance, Mrs. Eddy says, "I have demonstrated, through Mind, the effects of Truth on the health...of man" (S.& H. 126:24). This is typical: "I have demonstrated . . ." Through what? Through the medicine of Mind. What have I demonstrated? The effects of Truth on the health of man. So Truth, then, is actually the healing process; Mind heals, Mind is the healing medicine, but the actual healing taking place is in Truth. It must be the right idea, or it is not a remedy. We can't take just any old truth. It must be that truth that is adapted to the situation. Mrs. Eddy said that much of the healing was faith-healing. Yes, faith can turn trials into triumphs, and gloom into gladness, but Christian Science has a higher mission.

Mind, Through Truth, Subdues

On Science and Health, page 145:11 Mrs. Eddy says, "Mind, through Truth, subdues human belief in disease." *Mind, through Truth, subdues*. Mind needs the truth about the belief, the specific truth that is behind the belief. Mrs. Eddy could say Mind subdues human belief in disease,

but then she wouldn't be explaining the process. Very often she doesn't explain the process, and just says, "Mind heals," and it is Mind-healing. But when she is interested in letting the reader know how that healing process goes on, then she shows it is not sufficient to just say, "Mind heals," but that it is necessary to know the specific truth in that case, the specific truth that applies to that case, not just any truth. A truth is only a scientific truth when it is seen in its context. If we have $6 \times 6 = 36$ we have a truth, but it doesn't help if the calculation we need is $5 \times 5 = 25$. The balance of Mind and Truth must always be present. S&H 170:14 says, "The demands of Truth reach the body through Mind." How does Truth reach the body? Not through Truth, but through Mind. It reaches the body through Mind because Mind is the medicine. Ideas are Mind, and ideas resolve illusions. This is what has to happen; illusions must be resolved or there is no healing.

Mortal Mind Must Be Set Right

Where does a disease come from? Mortal mind, Mrs. Eddy says, is the cause of every disease. Since mortal mind is the cause, mortal mind must be set right. How can we set mortal mind right? Only through the divine Mind. However, we also have to determine *which belief in mortal mind was at work* in order to bring about a certain disease or a certain inharmonious situation. So far we have only said mortal mind was the cause, but we haven't yet investigated which specific belief or error of mortal mind brought about this particular disease or inharmony. Just to say mortal mind is the cause isn't enough. In belief,

there is a reason for disease or inharmony, meaning that a specific error was entertained in mortal mind. Mortal mind is a combination of the counterfeit of Mind and the counterfeit of Truth. Therefore the healing must take both into consideration. The divine Mind must understand the right truth, and only then is Truth the remedy.

The Forces of Mind

We will always heal through Mind, but each time the truth will be different.

“Mind manifests all that exists in the infinitude of Truth” (S&H 258:15). It is always Mind that manifests, but the forms of Truth are always different, so it manifests all that is in the infinitude of Truth.

Mrs. Eddy speaks of the forces of Mind whose potency is in Truth. This shows the difference between power and potency. *The power of Mind only becomes really potent when it is the Truth*—when the Truth-power is applied to the situation.

She speaks of “troublesome Truth.” “I wound to heal.” Truth says, “I want to save, to heal, to help you,” but if we resist Truth, then it appears as “troublesome Truth,” and we feel the wounds of Truth. Whether Truth saves or wounds, it is the same Truth; it is only seen on a different level. If it wounds it is seen on the level of mortal mind. If it heals it is seen on the level of Christian Science, but it is still the same Truth. We hear the dimensional sense—how the identity of Truth changes itself as phenomena according to the level on which it appears. We should live so that the preacher won’t have to tell lies at our funeral.

Thinking in Dimensions

In this work we haven't talked about levels but we have been touching on them. (For further study of the levels see Appendix for Max Kappeler's: *The Four Levels of Spiritual Consciousness*.) We can see how important it is that our consciousness becomes acquainted with thinking in dimensions. We must have that flexibility that can recognize when we are on the plane of mortal mind, or when we are on one of the four levels of spiritual consciousness. We should be able to go through every level and see what Truth is, on that level. The identity of Truth on the higher levels brings out all the wonderful infinitude of Truth, but the same Truth on a lower level begins to heal, and on a further lower level it is the "troublesome Truth" (when we don't understand it). We could call this Truth's version of April Fool's Day,—the day when we are reminded of what we are on the other three hundred sixty-four days.

In one go we should hear all those possibilities of Truth, and not feel they are contradictory, but rather that they are complimentary. All those possibilities of Truth have the same identity, but since being is dimensional, the possibilities look different in accordance with the level on which they are seen.

In every science today a great point is the attention given to the dimensional sense vs. reductionalism. Reductionalism is what we have been doing mostly in Christian Science until the last few years, because we generally only saw one level, and therefore we measured ev-

everything according to the phenomena of that one level. That meant that an identity could only have one kind of phenomenon; whereas dimensionalism shows an identity can have many different phenomena and still remain that identity. Once we are aware of that, seeming contradictions in the textbook disappear.

Today it is no longer enough to say that Science has to do with laws embodied in a system. It no longer fits into our analysis of the textbook. We need a dimensional definition of Science, a definition that takes in the dimensional sense.

Dominion

Truth itself doesn't know anything about dominion, in the sense of dominion over an opposite. Truth doesn't know any opposite so it doesn't need to have dominion. Yet, dominion is how Truth appears as the Christ, namely, that Truth has dominion over an opposite; *dominion is how Truth appears as the Christ, because the Christ has dominion over.*

There is another sense of dominion, the sense of mastery. Consider for instance, Mrs. Eddy's statement on page 90:24 of Science and Health, "The admission to one's self that man is God's own likeness sets man free to master the infinite idea." Here the word "master" does not mean dominion over, but to become proficient, in the sense that one can master a foreign language, a musical instrument, or that one becomes a master in the arts and sciences.

In the sixth day, when man was given dominion over all the earth, that earth was not an opposite since the first

record of creation has no error in itself. The dominion given in the sixth day of creation is a different kind of dominion than the kind that has dominion over error. [As Truth] "Mind is the grand creator, and there can be no power except that which is derived from Mind. If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind [as Truth] the glory, honor, dominion, and power everlastingly due its holy name." (See S&H 520:3)

Counterfeits of Truth

We come now to the negatives of Truth. "Because Truth is infinite, error should be known as nothing. Because Truth is omnipotent in goodness, error, Truth's opposite, has no might" (S&H 367:30). Truth demands conformity to its standard and therefore wipes out what is not in accordance with its ideal. Truth and error are irreconcilable opposites. Truth is real and error is unreal, illusion. Error, animal magnetism, is the name for all discord, for all that isn't in harmony with Truth, and Truth's standard.

Error is the noumenon counterfeit of Truth. Other counterfeits of Truth are, for example: contradiction of Truth, false claim, denial of Truth, false theology, lie, betrays, sickness, disease, darkness, Adam man, subjection, and adversary. Truth, of course, gives us dominion over all these counterfeits.

As we come to the end of this Truth section, let us "look away from the body into to Truth and Love, the Principle of all happiness, harmony and immortality. Hold

thought steadfastly to the enduring, the good and the true, and you will bring these into your experience proportionately to their occupancy of your thought (S&H 261:2).

Dear Reader, please review the beginning of this chapter for what Truth is and what Truth does.

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501 : 10	506 : 7	518 : 23*	530 : 3	538 : 4	542 : 3	545 : 19
502 : 28*	508 : 7*	522 : 30*	530 : 24	538 : 5	542 : 7	545 : 27
503 : 10	510 : 9*	523 : 7	532 : 19	538 : 7	542 : 8	545 : 31
504 : 11	510 : 27*	524 : 22	533 : 26	538 : 9	542 : 19	548 : 15
504 : 13*	515 : 20*	526 : 18	535 : 1	539 : 9*	543 : 3	549 : 29
504 : 23	516 : 4	528 : 15	535 : 17	539 : 19	543 : 6	555 : 27
505 : 8	516 : 10	528 : 21	537 : 15	540 : 15	543 : 26	555 : 32
505 : 23*	517 : 9	529 : 27	538 : 3	540 : 30*	545 : 4	557 : 20

THE APOCALYPSE

558 : 13	559 : 11	559 : 26*	564 : 19	567 : 10*	568 : 31	570 : 15
558 : 17*	559 : 15	561 : 1*	565 : 21*	567 : 22	569 : 2	572 : 16
558 : 18	559 : 23	561 : 27*	567 : 3*	568 : 1	569 : 9	574 : 10
						577 : 14*

GLOSSARY

580 : 15	583 : 12*	587 : 7	591 : 12	593 : 16	595 : 2*	
580 : 30	583 : 22*	588 : 8*	591 : 17*	593 : 18	595 : 3	
581 : 8	584 : 2*	589 : 19	591 : 23	593 : 20*	595 : 8	
582 : 2	584 : 18	589 : 21	592 : 17*	593 : 23	596 : 17*	
582 : 29*	586 : 16	590 : 8	593 : 5	594 : 2	599 : 4*	

CHAPTER X LOVE

Infinite Good's Universal Plan

Finally we come to the synonymous term Love. Here we ask, "What is the purpose of the first six synonymous terms? Do they have an aim?" Love answers, "Yes. Everything that happens in the creative Mind—everything which is unfolded through Spirit, identified in Soul, and governed by the central Principle, then operated as the newness of Life, which shows in Truth the actuality of being—this is all going on for one big purpose. It is going on in order to fill a universal plan."

As we study the synonymous term, Love, in Science and Health, we should make a list of the definite statements showing what Love is, what Love does, what Love gives or imparts. For example:

What Love Is

S.& H.

13:2 Love is impartial and universal in its adaptation and bestowals

17:7 Love is reflected in love

22:20 Love is not hasty to deliver . . . for Love means that we shall be tried and purified

225:21 Love is the liberator

- 330:21 Love is Mind
- 454:10 Love is enthroned
- 454:21 Love is priestess

What Love Does

- 6:3 Love corrects and governs man
- 43:32 Love [triumphs] over hate
- 57:28 Love supports the struggling heart
- 66:13 Love . . . propagates anew the higher joys
- 248:3 Love never loses sight of loveliness
- 266:11 Love [forces] you to accept what best promotes your growth
- 339:3 Love destroys hate
- 454:18 Love inspires, illumines, designate and leads the way
- 494:10 Love . . . will meet every human need
- 494:14 Love supplies all good
- 516:12 Love bathes all in beauty and light
- 517:30 Love blesses its own ideas, and causes them to multiply,—to manifest His power
- 572:12 Love fulfils the law of Christian Science

What Love Gives or Imparts

- 420:26 Love gives [the sick] all power over every physical action and condition
 - 517:13 Love imparts the clearest idea of Deity / your true being.
 - 518:19 Love giveth to the least spiritual idea might, immortality, and goodness
- Love causes everything to manifest the whole of God,

for Love knows no error. Love is cause and effect coexisting. Love gears everything into its plan and insists upon perfection.

Love means every idea is already at the point of fulfillment and perfection, since it is the unity of Principle and idea; and therefore Love is one with its manifestation and objectification.

Love bestows all good. It makes us aware of being partakers of the whole. It gives a sense of infinite self-containment, since it knows only its own idea.

Love is shown in the fact that idea is as big as its Principle, idea is as perfect as its Principle. Love is the realization that everything is already worked out, thus giving a sense of peace and rest.

Words Mrs. Eddy Uses to Describe Love

abide	complete	grace	rest
accepts	crown	heart	satisfies
affection	conception	holiness	sublime
amplitude	delivers	Holy Ghost	salvation
anoint	design	inspiration	universal
ascension	divine Science	loveliness	
beauty	encompassing	meets	<u>Opposites</u>
bestow	fulfils	Mother	curse
blesses	fulfillment	oil	envy
bliss	fill	patience	hate
chastens	forgives	peace	malice
coexistence	gives	perfection	fear
comforter	glory	plan	oppression
compass	gospel	purpose	war

A Tone of Love

Love is characterized as the *plan* of God, the *design* of God. Nothing happens in the creative Mind but that which was preconceived in Love, as the plan of Love, the design of Love. It is all geared to the fulfillment of a purpose and of an aim.

Plan, design, purpose, aim, fulfillment, give the tone of Love. Love is that faculty in the one Being which says, "Nothing happens by chance. Everything is geared into a big plan, a universal plan, a plan that spans eternity." Love will see to it that everyone finds his right place, and finds fulfillment. Love will gear everything into that plan. Love will enforce the operation of that plan, and it will force us, Mrs. Eddy says, to accept what best promotes our growth. It will enforce our integration into that plan. Love enforces the plan of salvation for everyone. Love is salvation.

Love is that ability in being which insists upon perfection. Love is perfection and it wants to demonstrate perfection. Nothing imperfect can stand within the plan of Love. Love will come to every situation; through Soul, Love will reform the situation until it corresponds to the plan of Love, and so is fulfilled. *In this way everything finds its perfection.*

This shows the motherhood of Love, the caring, the tenderness of Love. Love is that aspect in being that cares for everything, for everyone, for every situation. It is an atmosphere. "Love is Mind," Mrs. Eddy says, and Mind

is the omnipresent divine Principle, Love; and this Love is reflected in love, in caring, in tenderness, affection, deliverance, and patience, in all-embracing, all-encompassing salvation. Love wants every detail to find its fulfillment and its perfection. "Love giveth to the least spiritual idea might, immortality, and goodness" (S&H 518:19). "The intelligent individual idea," Mrs. Eddy says, (S&H, p. 508:23), ". . . rising from the lesser to the greater, unfolds the infinitude of Love." We must gain the consciousness of Love. Then, to infinite ever-present Love, all will be Love, because our consciousness of Love will have supplanted a consciousness of error, of sin, sickness, death.

Every Detail is Being Cared For

When we rest within the consciousness of Love we see that every detail is being cared for. "Love always has met and always will meet every human need," Mrs. Eddy says, so it will also surely meet every spiritual need, every divine need.

Love means that "Love cannot be deprived of its manifestation or object" (S&H 304:10). Why? Because "Love never loses sight of loveliness. Its halo rests upon its object" (S&H 248:3). "To infinite ever-present Love, all is Love." (S&H 567:7)

If we are worried about anything it is a sign that we haven't understood Love; we don't have a true concept of Love. True Love means that the Principle of being is always expressed as idea, and is inseparable from that idea.

This gives us a sense of peace and rest in Love, which, of course, everyone is longing for. But we can't get peace and rest by starting with Love. *Love is the result of going the way of Life.* We must start with Mind, go to Spirit, to Soul, to Principle, Life, and Truth—with which we are one, in reality, since “the kingdom of God is within [us].”

Only by starting with Mind, is consciousness able to see that Mind is the creator of all. The human mind is not the creator. Spirit unfolds this “all” that our true Mind creates. I don't have to unfold and outline it. Soul will name it, bless it, identify it. I don't have to do something about it. I begin to see that Principle operates by itself, and when Principle operates by itself, what is brought out is the isness of Life, the existence, the only existence there is. This is the only factuality in being itself. When I see and understand this, I realize all is in order, all is at the point of fulfillment, and I experience peace and rest. I have seen the whole range of Mind, Spirit, Soul, Principle, Life, Truth, which gives me Love. We must see that Love is Mind. Love is Spirit, Soul, Principle, Life, and Truth. *A consciousness of Love comes as the result of a consciousness that is filled with the tonality of the seven synonymous terms.* Love rests on an understanding of Mind, Spirit, Soul, Principle, Life, and Truth.

God is Love

Love represents a spiritual climax in the understanding of God. “Love,” Mrs. Eddy says, is, “the heart and soul of Christian Science.” (S&H 113:5) She also says that

“Love imparts the clearest idea of Deity.” Among the many wonderful definitions dictionaries give of “clear,” is “free from guilt,” reminding us of the Jury of spiritual senses, in Mrs. Eddy’s court case, returning the verdict of “Not guilty.” Man is the image of Love, so how could man be guilty?

Common usage ascribes to the term “love” qualities which are completely at variance with the Christian Science use of the word. We can’t just extrapolate our human sense of love and arrive at the right meaning of Love. God, Love, is free from every human concept of “love,” since Love includes only spiritual, divine, qualities. Divine Love is exalted above variable human love, and becomes to us the divine Principle to be lived and loved.

Nothing is so loving as a universal, impartial, omnipresent, infinitely applicable, and saving Principle. Such a Love is completely free of personal sense, personal opinions and emotions.

In *Miscellaneous Writings* Mrs. Eddy refers to Love as the “sum total of Deity.” (See *Mis.* 105:32 and 293:21.) That sum total of Deity is the climax of the Word order—Mind, Spirit, Soul, Principle, Life, Truth, and Love. In the seventh day of creation we get a break from the other six days. The seventh day is not a day of creation. Nothing is being created in the seventh stage. The six days have built up to the point of wholeness. We see that *all that is, has always been, and has always been at the point of fulfillment and completion.* We no longer have the sense of going up a ladder. We find ourselves at the point where *everything is already complete and perfect.* We get a sense

of including within ourselves the genesis process, a sense that this is a fulfilled state of things. As Jesus said, “the kingdom of God is within you.”

Mother

This is why God is called Mother. Mother is a symbol indicating the universe within. It means the kingdom of heaven is within you. It indicates that we carry within ourselves all that the six previous stages have brought forth—all that Mind, Spirit, Soul, Principle, Life and Truth, have brought forth.

Love is that consciousness in being where we can see that being, without its manifestation, is not being. To take a mundane example, a musician is only a musician in so far as he expresses music. He can't be separated from his expression, his manifestation of music. A mathematician is only a mathematician in so far as he expresses and manifests mathematical ability. *Love is that sense in being where we see that being can never be without its expression.* Love has to do with that intimate relationship of cause and its manifestation, where, as we saw, divine love cannot be deprived of its manifestation or object.

The moment we feel something is separate from the cause, we have lost the touch of Love. This is why Love casts out fear. Fear comes upon us when we think something isn't one with its Principle, when we feel we are not one with or coexistent with Principle. This sense of not coexisting with Principle is a counterfeit of Love. When we have the unity of the idea with its Principle, and the unity of Principle with its idea, we have Love. This is why

in the textbook we so often have “Principle, Love.” It is another way of expressing the fact that Love can never be without its manifestation or object, and that Love never loses sight of loveliness.

Every Idea Is At the Point of Fulfillment

Wondering if a problem can be solved means we have lost the standpoint of Love because we have separated it from its source, we have separated the idea from its Principle, and existence separate from divinity Science explains as impossible. Nothing can exist that is not embedded in its cause. Love is Mind, says Mrs. Eddy, and Mind is the cause of every effect. We need to exalt thought above the mortal seeming, and see that every idea is already at the point of fulfillment, already at the point of perfection, completion, consummation. If we feel we have to bring forth an idea, we are not at the point of Love, we are at the point of Spirit.

Spirit gives birth. Love goes a step further. Love sees that every idea that is going to be born is already at the point of fulfillment, already at the point of perfection.

This reminds me of a little story called “WHICH ONE TO INVITE”:

A woman came out of her house and saw three old men with long white beards sitting in her front yard. She did not recognize them. She said, “I don’t think I know you, but you must be hungry. Please come in and have something to eat.” “Is the man of the house home?” they asked. “No,” she said. “He’s out.” “Then we cannot come in,” they re-

plied. In the evening when her husband came home, she told him what had happened. "Go tell them I am home and invite them in," replied the husband. The woman went out and invited the men in. "We don't go into a house together," they replied. "Why is that?" she wanted to know. One of the old men explained, "His name is Wealth," he said pointing to one of his friends. Then he said, pointing to another one, "He is Success, and I am Love." Then he added, "Now go in and discuss with your husband which one of us you want in your home." The woman went in and told her husband what was said. Her husband was overjoyed. "How nice!" he said. "Since that is the case, let us invite Wealth. Let him come and fill our home with wealth." His wife disagreed, "My Dear, why don't we invite Success?" Their daughter-in-law was listening from the other corner of the house. She jumped in with her own suggestion, "Would it not be better to invite Love? Our home will be filled with love." "Let us heed our daughter-in-law's advice," said the husband to his wife. "Go out and invite Love to be our guest." The woman went out and asked the three old men, "Which one of you is Love? Please come in and be our guest." Love got up and started walking toward the house. The other two also got up and started following him. Surprised, the lady asked Wealth and Success, "I only invited Love, why are you coming in?" The old men replied together, "If you had invited

Wealth or Success the other two of us would've stayed out. Since you invited Love, wherever he goes we go with him. Wherever there is love there is also wealth and success!"

Love Causes Its Ideas to Manifest God's Power

Love causes its own ideas to manifest His [God's, infinite good's] power, Mrs. Eddy says. She doesn't say that Love causes the manifestation of ideas. (It is the divine Mind that causes the manifestation of ideas.) Instead she says that Love causes its ideas to manifest God's power. The idea is actually manifesting God's power. It is not that God manifests itself as ideas—for it is Mind that manifests ideas—rather it is that when we come to Love we see that each idea manifests God. In Mind, God manifests ideas. In Love, Love causes every idea to manifest God, and God is our Mind, Spirit, Soul, Principle, Life, and Love, "the kingdom of God within [us]."

If Love causes every idea to manifest God, we can see how big, how infinite God, Love is—how infinite we are, since we have "the kingdom of God within [us]." Then we have the absolute fulfillment and perfection, wholeness and holiness of God, where we see that every idea manifests the whole of God. That's the point of Love.

How We Get Peace and Rest

Love causes every idea to manifest the whole of God, and when every idea manifests the whole of God, we are no longer afraid; we no longer have a sense of not being

fulfilled, of not being perfect. We have a sense of peace and rest because we see we manifest the whole of God; we are complete and perfect now. Perfect God and perfect man is the basis of demonstration.

As long as we think Mind has to manifest ideas we can still be fearful. We might ask: "Will Mind manifest the right ideas? Will these ideas be manifested at the right time? Will these ideas have everything they need in order to be complete and perfect?" *All such questions indicate we have not yet gotten the touch of Love.*

We Touch Love When We See the Idea In Its Fulness

Love cannot be deprived of its manifestation or object. What is the manifestation or object of Love? It is the idea, the image in Mind. "Love alone," Mrs. Eddy says, "can impart the limitless idea of infinite Mind [and the limitless idea of infinite Spirit, the limitless idea of infinite Soul, the limitless idea of infinite Principle, of Life, of Truth]." We must look at Mind, Spirit, Soul, Principle, Life, and Truth from the standpoint of Love, because Love is the vital part, the living indispensable essential of Christian Science. Love's halo rests upon its object. These are key statements. They don't say that Love brings forth an idea, but rather that Love's halo rests upon its object. The object has the halo which, according to Webster, is "the glow or glory investing an object idealized by sentiment." The object has the glow and glory of God, the halo of God. When we see the idea in its fullness, which is God's idea, we have touched Love.

Cause and Effect Coexist in Love

In Love we do not have cause leading to effect, but cause and effect coexisting. The idea is just as glorious as the Principle. Principle says, "There is an intimate relationship between Principle and idea. *They are one.*"

How are they one? In what measure are they one? In which qualities are they one?

Love answers, "The *oneness* of Principle and idea is shown in the fact that the idea is as big as its Principle." That's Love. The idea is as fulfilled as its Principle, as perfect as its Principle.

Cause and Effect Are One — Already Existing

Love makes sure that being can never be without its manifestation, because Principle and idea is one. Being is always at the point where every idea is fulfilled. Being can never be without its fulfilled expression, its fulfilled object.

Our anxiety may arise because we don't comprehend the full picture. We feel there is a creator (Mind), and this creator is good (Spirit); this creator is certainly creating something very definite that has a wonderful identity (Soul); and this identity—all these identities of Soul—are governed by one Principle. Then we ask, "But are we sure these identities are already expressed in their fulfillment, in their perfection?" At this point we encounter fear, doubt, anxiety.

Love Says “All Is At the Point of Fulfillment”

It is here that Love takes away doubt, fear and anxiety, because Love says, “You have been reasoning wrongly. You have been reasoning that there is a cause, and that this cause can have an effect. This is not true. Cause doesn’t exist. Effect doesn’t exist. They are one; they are not two. It is already existing. Fulfillment is fulfillment. There is nothing that has to be brought into existence through Life; there is nothing that first has to pull itself through; there is nothing that has to till the soil or work its way up, and establish itself in Truth.” Love says, “Everything is already at the point of a fulfilled state of things.” A fulfilled state of things is Love. Love assures us that everything must be in a state of completion, perfection, in a state of complete consummation. If we have a process sense in our thinking we have lost the tone of Love.

The Seed Within Itself

The fact that everything is already in a state of fulfilled perfection is the seed within itself. The cultured musician has the seed of music within himself. Beethoven, musically speaking, had the seed within himself. Mathematically speaking, Einstein had the seed within himself. They manifested what was within, and the seed within bore fruit. Scientifically speaking, “the spiritual creation was the outgrowth, the emanation, of [Love’s] infinite self-containment and immortal wisdom.”

When we realize that the harmony and immortality of man are intact, ignorance gives place to intelligence; faith in matter gives way to faith in the spiritual; the physical senses are displaced by the senses of Love (Soul). Personal sense and personality give place to the person of Principle; a mortal sense of life is superseded by an immortal sense of Life; a mortal, human consciousness is dropped for a spiritual scientific divine consciousness. And lastly, a disposition like that of the elder brother in the parable of the prodigal son is exchanged for that disposition that reflects the qualities and attributes of God.

“The Omnipresence of Present Perfection”

If we feel we have to work out something, whether it is our life or just a problem, it is because we don't know the meaning of Love. We may think we can do it with the help of Love. But that is not God, Love. In Love we don't work things out. In Love *we realize that Love can never be without its manifestation*, and the halo (the glow and glory) rests on Love's object. This is the consciousness we have to entertain in Love. Love has nothing to do with the consciousness that feels, "I'm in pretty bad shape, I'm in a pretty bad situation, but thank goodness God is Love, and God will help me out of this problem." That's a human sense of Love, a translated sense of Love, but the idea of Love doesn't reason that way. *The idea of Love knows the halo (the glow and glory) rests on its object*, and that Principle is never without its object and manifestation or it wouldn't be Principle, Love. So we have the "omnipresence of present perfection." It is only a

question of consciousness, a question of the attitude we have to take. It is already all within. That is why in the seventh day there is no creative activity. It is the day of rest, the day of peace, where we rest in the consciousness that the idea is fulfilled, that the idea can't help but be fulfilled because there is unity of Principle and idea. Our life would change quite a bit if we had a better sense of the synonymous term, Love. The world with all its suggestions is constantly coming in, but we have to persistently remind ourselves what reality is. Continually ask, "What is really happening? Can we change perfection?" Mrs. Eddy asks this question concerning Love, meaning that *perfection is*, so why worry?

We Never Leave Mind, Spirit, Soul, Principle, Life, Truth and Love

This doesn't mean we forget all about Mind, Spirit, Soul, Principle, Life, and Truth, and start with Love. In the state of Love, in the state of seeing that Love has an expression, we are led naturally to ask, "What is that expression?" This brings us to Truth because we want to know the form of this expression, so we ask, "What is the form of Truth?" We find it is the state of isness (Life) and not the form of evasiveness. We go right back to Principle, Soul, Spirit, Mind where we see this expression is conceived of by Mind, and that *Mind, right from the beginning, has the perfect idea in view*. "Love is Mind," says Mrs. Eddy, on S&H, page 330:21. Mind is the divine Principle, Love, and it has the perfect goal in view right from the beginning. (See S&H 335:25).

When we are aware of these facts our peace and rest is the result of a cultured consciousness of the wholeness and completeness of Truth, and not just the result of a belief that all is fine.

What is the Halo?

This is why we have to go through the first six stages. We go through the first six synonymous terms in order to know what Love's halo—this spiritual perfection and glory, that rests on its object—actually is. What is that halo, that sevenfold rainbow? Great is the idea. How great? Love, the true Mother, knows how big the idea is. The whole rainbow of Mind, Spirit, Soul, Principle, Life, Truth, and Love rests upon the idea. The idea reflects all the ideas of the seven synonymous terms. Reflecting Love, we give to the idea the whole promise, and we always anticipate its fulfillment. The more we enlarge our spiritual and divine consciousness and awareness, the more we touch Love. Touching Love we overcome belief in human birth (the first death) and the beliefs of heredity. We become aware of our divine origin and realize divine Science, divine Principle, is our source.

We are never separated from this source, since Principle and its idea is one. The biblical symbol, "*the Lamb's wife,*" *stands for two individual natures in one.* Mrs. Eddy states, "The Lamb's wife [the bride, or Word that came down from heaven] presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; . . . In this divinely united spiritual consciousness, there is no impediment to eternal bliss...."

Love Imparts All Good

In Science and Health we learn that Love endows, Love bestows, Love gives all, supplies all good. Because Love knows no restrictions it can give and impart from its inexhaustible Love without measure. The magnitude of spiritual ideas consists of their being without limitations of space or time so that every idea partakes of the whole. As a dewdrop reflects the sun, *each divine idea reflects the infinite One*, reflects the whole of God's nature, the nature of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Love Meets Human Needs

That Love meets all human needs, is the Christ sense. The Glossary definition of Christ is: "The divine manifestation of God, which comes to the flesh to destroy incarnate error." This is a relative sense, a translated sense. Love itself does not know human needs, but it comes to us as a Christ touch. In Love we have that fulfilled sense where we see that nothing is missing. This is translated to the human, and we experience it as that which meets all our needs.

Love meets all our needs but not all our human wishes. What we need, humanly, is to know God. That is our only need. We need to know divine Science, and that is the only thing Love can give us.

Love is Inexhaustible

We must all break the habit of being preoccupied with thoughts of lack—lack of intelligence, lack of ability, lack of faculties, lack of influence, lack of control over our lives, lack of discernment, lack of progress, lack of understanding, and in more mundane things, lack of money, lack of time, lack of happy relationships in our business and in our homes, lack of health, and so on. In Christian Science we have the right and the sacred duty to identify ourselves and others with inexhaustible good. We must learn that we live in the realm of the superabundance of spiritual ideas—all the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Love and Life often have a similar context. Life also has the fullness of Life, the well of Life, the source of Life, etc. But in Love we have the superabundance of Love. Everything is at the point of absolute fulfillment. For instance, in nature a billion more seeds fall than are needed. Nature, lavish and exuberant, pours out its full heart in profuse strains of unpremeditated art, and in this way nature illustrates Love's endowments and bestowals that are without measure. Love doesn't bargain. It never asks, "What do I get back for what I give?" Love just *is* abundance and bestows this superabundance on even the least spiritual idea, liberating and delivering us from every ill that flesh is heir to. Translated to the human plane Love is boundless in its solicitude and affection, ministering to our every need.

Love is Universal

Universality characterizes Love. The basic error of idolatry was the supposed existence of minds many, of more than one Mind; and this error caused the loss (in belief) of Love as ever-present and universal. Universal Love is the divine way in Christian Science, and it is gained through self-abnegation. *“Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity . . . is Science that opens the very floodgates of heaven...”* (Mis. 185:7). Only in this way do we become the Love that is impartial and universal.

“Universal,” like “inexhaustible,” has the tone of no limitation. There is no measuring up of something. In Love we leave behind all counting, measuring, apportionment, partitioning, division of estate. *Love gives without measure because Love enjoys giving without any sense of getting something in return.*

When Love gives in this limitless, inexhaustible, universal measure, what is it we are to accept? Thought, Mrs. Eddy says, must accept the divine infinite calculus. We must accept the divine model, accept the one Mind, the one Spirit, the one Soul, etc., accept the evidence of spiritual sense, accept the glorious liberty that this knowledge of salvation bestows upon us. This means we must accept Science, accept Truth, and accept graciously what Love forces us to accept in order to bring us in line with divine Principle, Love.

With Love we get the sense of the maximum, the optimum, the climax. There is nothing higher than Love. "God is Love. Can we ask Him to be more?" There can't be more than Love; nothing can exceed Love.

Perfection

Love is always at the point of perfection, the highest standard of excellence, showing forth completeness, and Love imparts this excellence to every idea. The more we perceive an idea in its completeness and perfection the more we are seeing this idea in the light of Love.

To take the standpoint of Love we must consider or view an idea in the light of the seven synonymous terms. Then nothing can be added to an idea nor can anything be taken from an idea, *just as nothing can be taken from the reflection in the mirror*. Nothing can be taken from the multiplication table nor can anything be added to it. It is complete, and remains what it is no matter what animal magnetism, hypnotic suggestion, ignorance or distortion might try to do to it.

It is Love's plan that we should accept perfection. Translated to the human this takes form in a natural inclination to welcome only perfection, and to be dissatisfied with the imperfect. The human self must be evangelized through an understanding of what constitutes Love's image and likeness. This means becoming one with Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Fulfillment

All creative activity of the divine Mind leads to fulfillment in Love. Every idea (Mind) is fulfilled (Love). Human sense tends to postpone the fulfillment of a right idea, a right desire, to an indefinite future. This shuts out the law of Love. *The law of Love is ever-present and gives all continuously.* To a consciousness instructed in Science every idea appears in its perfect fulfillment in accordance with the law of Love.

Love with a capital "L" says, "I am All, I am the Whole, the Only." Love takes in all the big terms such as the All-in-all of Mind, the onliness of Spirit, the all-withinness of Soul, the whole oneness of Principle, the isness and fullness of Life, the wholeness and health of Truth. Love says, "These are me. I am the sum total of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Nothing can exceed me; I embrace all and everything."

In the human sense we can call Love the law of achievement. The days of creation show us the law of achievement in operation: it starts with the first day, continues with the second day, the third, the fourth, leading up to the point of the seventh day where we feel we have it, we *are* it. It is fulfilled, we can rest. The sense of Love as perfection is translating itself to the human as the law of fulfillment, the law of achievement which can also be called the law of creativity.

The law of creativity starts at the point of Mind. It has a goal-directed order of unfoldment, and doesn't rest until it arrives at its goal on the seventh day. Love has a plan, a purpose, an aim, a goal.

What is the Purpose of Life?

People often ask, "What is the purpose of Life? What am I here for? Spiritually, what is the purpose of Life?" If we see that Love is purpose, that Love is the goal, the aim, then we also have defined the purpose of Life. The purpose of Life is to culture our consciousness into the new system of reference, which purifies itself through Mind, Spirit, Soul, Principle, Life, Truth, to the point where we can say, "Now my consciousness has reached the goal, or that state of consciousness where I have lost all sense of lack, and *I see everything at the point of fulfillment, completion, perfection.* " This is the purpose of Life; it has to do with working out the seven synonymous terms or the new consciousness. It means becoming at one with the new frame of reference, the new system of reference. We will never rest until we have worked out this consciousness, until we arrive at the point of Love, fulfillment, completion, perfection. Until we arrive at the point of Love, the point of fulfillment, we will always be restless because something is missing.

What Is the Difference Between Truth and Love?

Here we might ask, "How is Love different than Truth? What is the difference between Truth and Love? In Truth, as in Love, didn't we have a true standard, a fulfilled standard? Didn't we have wholeness, a measurement of excellence? What, then, is the difference between Truth and Love?"

If we go only as far as Truth, and only see our wholeness, our stature of manhood in Christ, we will not yet be at the point of rest and peace. Why? Because we still have not put ourselves into the whole plan of beings. We have to put Truth, the ideal, right into the bigger plan of being. Only then will we find rest, peace, satisfaction, and a sense of fulfillment. We must see that our mission, whatever it is, is integrated into Love's total plan, where we function according to our place value in the big plan. This is why we have *plan* as a characteristic of Love.

Inseparable Union

Love integrates everything. One of the great ideas of Love is the integration of parts into the whole. This is why we have Love as inseparable union.

To be "with the Lord" is to be absolutely governed by divine Love, Mrs. Eddy says. We must integrate ourselves into the whole of being so that we are partakers of Love, so that we partake of the whole plan. We are now perfect in Truth but not yet integrated into the whole. The part must be perfect, but that is not enough, because the part must be perfect (Truth) in the whole plan (Love), where we take our place in the whole.

We arrive at a sense of peace when we not only see that our mission is an ideal mission, a unique mission, but when we also see that our individual mission is functioning within a bigger whole. For this reason Truth must be integrated into Love. This explains why there is a seventh day after everything was created in the sixth day, and God saw everything that He had made, and pro-

nounced it good. *The seventh stage is to see that the whole creation is integrated into the whole plan of Love.* Without being integrated into the whole we remain too small and miss our satisfaction; there would still seem to be something outside of us—other individualized standards of idea. We would feel there is something besides us, besides reality, infinite perfection. It is only when the idea is embedded in its Principle that we have true oneness, and true perfection. *Love is then wedded to its own spiritual idea.*

We Are “Held” in Love

We are “held” in Love. It is not sufficient to just see our standard of manhood, the sixth stage. It is, of course, a great achievement to see our true standard of manhood as the Son of God, as our consciousness of ourself as “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, and Truth”—“the kingdom of God is within you,” and therefore we have a perfect consciousness. But something more is necessary. We must see that our consciousness is held in something vastly greater than our consciousness. It must be seen as integrated into the whole, as a part of the whole. When we are integrated into the whole we no longer have the feeling that we are a part, because we are aware of being partakers of the whole, of Love, and we therefore become the whole—because “the kingdom of God is within [us].”

People often feel they are only one pebble on the beach, and that they are not very important. They think feeling this way is humility. But this is not Love. Love never

says we are only one pebble on the beach. Love says we are essential for the whole to be the whole, because without you, or without me, the whole would not be the whole. "The Christian Scientist is alone with his own being and with the reality of things" (01:20:8). So we are the very opposite of just a pebble on the beach; we are the whole, and without our individualized consciousness something would be missing. We see our greatness when we see we are equal with God, as big as God. Indeed, as Mrs. Eddy taught in the early classes, "You my students are God." God without man couldn't be, meaning God without expression couldn't be.

As we build up from Mind to Truth and see the stature of manhood, and see that this stature of manhood is integrated into an even greater whole, then we realize the importance of the part we play. Without you and me there would be no whole.

Love gives a sense of the infinite self-containment. Principle, Love, which in reality you are, contains its idea. "Great is the idea." The idea which we entertain, the idea we are studying is great. We are giving birth to a great idea. We give to this idea everything we have. We endow it with promise, with anticipation. We know this idea is the savior of the universe. We must feel that all generations to come will "call us blessed" because we are doing a job, we are learning the Science of being. *We are giving birth to a new frame of reference.* We are seeing the vast import of the seven synonymous terms, and we are culturing them. For this, the next century will call us blessed.

What Are We Giving Birth To?

“My soul doth magnify the Lord” the Virgin Mary proclaimed. She could see that the halo rested upon her. She saw she had a consciousness that could gain a more and more exalted sense of the Lord (doth magnify the Lord), and that if she could expand her consciousness to receive the idea, the generations to come would call her blessed. *We have to see that we, too, are giving birth to a consciousness that is a saving, redeeming, consciousness.*

The highest concept which Love can give is the eternal fact of the inseparable union of Love with Love’s idea.

Under the marginal heading of “Espousals supernal,” meaning heavenly union, Mrs. Eddy writes, “The Revelator [St. John] beheld the spiritual idea from the mount of vision. Purity was the symbol of Life and Love. The Revelator saw also the spiritual idea as a woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love. To John, ‘the bride’ [Word, or divine Principle] and ‘the Lamb’ [Christ, or the spiritual idea] represented the correlation of divine Principle and spiritual idea, God and His Christ, bringing harmony to earth” (S&H 561:8).

On this pinnacle of divine vision rests the crown of real salvation. “To infinite, ever-present Love, all is Love, and there is no error, sin, sickness, nor death” (S&H 567:7).

The Full Compensation of Love For Human Misery

Because Love knows only its own idea, contemplates only its own idea, and is united only with its own idea, it

cannot be conscious of anything imperfect. In the consciousness of Love, seeming imperfection is seen as nothingness, as hypnotic suggestion, and is fully compensated by perfection. The law of Love offers full compensation for "the sum total of human misery" because Love is oblivious to the error, the counterfeit. Love knows only its own idea, contemplates only its own idea, entertains only its own idea, and when the counterfeit isn't entertained or known, it ceases to exist. When we know the truth about the counterfeit, the counterfeit lapses into its native nothingness.

Love is full compensation because it brings that super abundance of Love which says, "No matter what happens, Love knows only its own fulfilled idea, so whatever happens in the human sense, it is not weighed in the balance of God." Love has only one attitude, and that is to give spontaneously, and to see in every situation a saving idea. When we translate that, an idea that is portentous has a blessing, even if it looks like the sum total of human misery. As Mrs. Eddy said when cruel things happened to her, "When these things cease to bless they will cease to occur." (*My. 143:23*) Love sees right there an idea that is big with promise. We must look away from the temporary appearing to the reality behind it. Turn away from the erroneous picture, and have only one idea, namely, to never lose sight of loveliness.

Say "Yes" to Our Experiences

This sense of Love must be translated into our whole human experience. As we go through our many encoun-

ters in daily life we should try to see that each happening is beautiful, and just say, "Yes!" to our experience. We should always be willing to say, "Yes, I accept it. There is a blessing behind it." We shouldn't waste time regretting what has happened, feeling sad about it, or about how we were treated, or what is being said. We should just see a blessing behind it, and never lose sight of loveliness. In Love there is always a full compensation for every situation, every experience. Love forever expresses itself as an object of fulfillment; this is an attitude of Love. *Let's culture this sense, and let's thank God we know the method whereby we experience the reward of Love, the recompense of Love, the gift of Love.*

Womanhood

Union of masculine and feminine qualities constitutes completeness; their true harmony is in spiritual oneness, Mrs. Eddy says in her chapter Marriage. White-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace. *"Woman," in Science means either man or woman.*

The ideal woman (generic man) corresponds to Life and to Love, Mrs. Eddy says, and *"in divine Science we have not as much authority for considering God masculine as we have for considering Him feminine, for Love imparts the clearest idea of Deity."*

In *Christian Healing* page 9:28, we read: "St. John saw the vision of life in matter; and he saw it pass away,—an illusion. The dragon that was wroth with the woman, and stood ready 'to devour the child as soon as it was

born,' was the vision of envy, sensuality, and malice, ready to devour the idea of Truth. But the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but *it fell before the womanhood of God, that represented the highest ideal of Love [Science].*"

"Truth, defiant of error or matter, is Science, dispelling a false sense and leading man into the true sense of selfhood and Godhood; . . . wherein true manhood and womanhood go forth in the radiance of eternal being and its perfection, unchanged and unchangeable" (*Un.* 42:24).

Ministering Love

We have *ministering Love* as an idea of Love. Love is always there to minister, to serve. In Christian Science we never get anywhere without the conviction we must serve the idea. Our only attitude and motive should be to serve the idea. We have established the truth (Truth), and now Love asks, "Are you going to serve the idea? Do you have that ministering Love? Are you going to *sacrifice everything for that idea?*" If we give our love, time, and attention to the idea it will grow, not otherwise. Putting everything into it, serving it, is ministering Love. Are we willing to give the best? Or *will we make only that sacrifice which we won't miss anyway?*

Do we sometimes act from selfish and inferior motives, oblivious of the misery it may bring to another?

The following sad tale is gripping in its import.

The story is told about a soldier who was finally coming home after having fought in Viet-

nam. He called his parents from San Francisco. "Mom and Dad, I'm coming home, but I've got a favor to ask. I have a friend I'd like to bring with me." "Sure," they replied, "we'd love to meet him." "There's something you should know," the son continued. "He was hurt pretty badly in the fighting. He stepped on a land mine and lost an arm and a leg. He has nowhere else to go, and I want him to come live with us." "I'm sorry to hear that, son. Maybe we can help him find somewhere to live." "No, Mom and Dad, I want him to live with us." "Son," said the father, "you don't know what you're asking. Someone with such a handicap would be a terrible burden on us. We have our own lives to live, and we can't let something like this interfere with our lives. I think you should just come home and forget about this guy. He'll find a way to live on his own." At that point, the son hung up the phone. The parents heard nothing more from him. A few days later, however, they received a call from the San Francisco police. Their son had died after falling from a building, they were told. The police believed it was suicide. The grief-stricken parents flew to San Francisco and were taken to the city morgue to identify the body of their son. They recognized him, but to their horror they also discovered something they didn't know—their son had only one arm and one leg.

The parents in this story are like many of us. We find it easy to love those who are good-looking or fun to have around, but we don't like people who inconvenience us or make us feel uncomfortable. We would rather stay away from people who aren't as healthy, beautiful, or smart as we are. Thankfully, if we are in a mess, there's Someone who won't treat us that way. Someone who loves us with an unconditional love that welcomes us into the forever family, regardless of how messed up we are. Tonight, before you tuck yourself in for the night, say a little prayer that God will give you the strength you need to accept people as they are, and to help all of us to be more understanding of those who are different from us!

Malachi urges us to bring all our tithes into the storehouse. Give your best. This is ministering Love.

Mrs. Eddy's life was a life of ministering Love. It was serving, giving, giving, sacrificing—it was a *life of total self-sacrifice*. Love must be a sense of serving, of ministering Love. Think of Jesus, that he willingly gave his life to show us the truth about ourselves.

Loveliness

Divine Love translates itself to man as loveliness, as a loving attitude toward others, toward oneself, and toward all things. Through Love, clear intellect is wedded to a loving heart. "Out of the amplitude of his pure affection," Jesus, our divine Exemplar, "defined Love" (S&H 54:3). The fruits of Love are comeliness, loveliness, grace and beauty. When we embrace all in the totality of Love, we

will find these everywhere, even in the one-armed, one-legged soldier, whom Jesus and Mrs. Eddy would have healed,—would have instantly restored the arm and leg.

Love Chastens

Divine Love demands progress, demands that we put on our divine individuality, and to this end divine Love forces us to accept what best promotes our spiritual good.

Love wants us to reach the goal of oneness with reality. It wants to keep us on the right path, on the straight and narrow path to at-one-ment with Love. Love enforces. *Love puts its power into operation against opposition and apathy.* We had “force” as an idea of Mind, and there Mind’s actions were because of Mind. Love puts its power into operation in spite of, not because of.

Love doesn’t want to let us go astray. Love wants us to be the objectification of Love; and to this end we are tried and purified. Because Love is never without its object or manifestation, it therefore enforces unity, enforces the manifestation of itself. Love wants us to *see ourselves as what, in reality, we already are and have always been*, namely, Mind, Spirit, Soul, Principle, Life, Truth and Love,—“the kingdom of God within [us].” This is why the human self must be *evangelized*, and this is often very disagreeable to the human mind. Love requires many sacrifices of self.

Love Forces Us to Lay Down Misconceptions

Love, my real true being, says: “I am never without my manifestation; I am never without my objectification.”

It wants to bring us into line with what already is a fact in being, so the Christ of Love says: "I will give you those experiences that will tend to disillusion you with the mortal seeming until finally you turn, like tired children, to the arms of divine Love." Can you, by searching, studying, researching, alone—can you by only these activities—find out your oneness with Love? No! They help, of course, but we need those experiences that completely disillusion us with the human way of looking at things. It is Love that forces each one of us to lay down our false mortal concepts *that keep us from seeing what we are*, and always have been, namely, Mind, Spirit, Soul, Principle, Life, Truth and Love, since "the kingdom of God is within you," showing the clear, unsullied manifestation and objectification of Love. This weaning process of Love may appear to us as suffering, sacrifice, and discord, but there is a blessing behind it.

Love Knows No Error

Love knows no error. Truth destroys error; but Love knows no error. Because Truth has destroyed error, there is no error for Love to know. Then we have a sense of peace and rest. It is the nature of Truth to analyze, uncover, and annihilate error. We saw that Truth is the divine standard, and what does not measure up to this touchstone of Truth, this criterion, is destroyed, is seen as nothingness, hypnotic suggestion, a lie. This activity of Truth enables the perfect state of things to appear. Thus we arrive at the standpoint of Love, perfection, which precludes the possibility of error. "To infinite ever-present

Love, all is Love, and there is no error, no sin, sickness nor death" (S&H 567:7). Love knows no contests.

In Spirit we learned that Spirit leads the warfare. In Spirit we had the battle, the strife, struggle, conflict. Spirit has to come first to lead the warfare; it has to sort out what is true and what is false, what is illusion. *Spirit has to separate.* Love is the universal solvent for every difficulty, but we must remember that *this "solvent" only works when we are ready to give up false beliefs.* Unless we touch the hem of Christ's robe and master our mortal beliefs, unless we strangle the serpent of sin, we don't experience this universal solvent that Love provides.

How We Get Peace and Rest

Spirit has to come first, and separate. Emotions and beliefs can't decide for us. Spirit has to make a clear, scientific line of demarcation between truth and error. Therefore in Love we have no conflict, because the conflict has been settled in Spirit and Truth. Truth says, "That which was found to be wrong, to be error and illusion, in Spirit, I, Truth, decapitate with the sword of Truth," so error is destroyed, vanquished.

Then in Love we have peace and rest. The accuser is there no more. When the sense of accusing is overcome we have touched Love. The dictionary says "accuse" means to charge with crime, fault, or error, to censure, bring charges, blame, impeach, arraign, indict, incriminate, inform against, condemn, to charge with offense. We, in reality, as Love, manifest Love, objectify it. We, on whom Love's halo rests, enjoy unimpeachable perfection.

But as long as we believe in false beliefs we are under the domination of animal magnetism, hypnotic suggestion, which continually accuses us of imperfection, error, animality, mortality. The way to overcome the accuser, and extract error from mortal mind, is to “pour in truth through flood-tides of Love.” *There is no opposing power, in reality.* There only seems to be. If we fill our mind with Truth and Love—all that Truth and Love means—there will be no room for error. In such a consciousness error is unknown. *In this way we make ourselves Love and Love’s reflection, Love’s manifestation, Love’s objectification on which Love’s halo rests.* Then our consciousness no longer knows an accuser.

Ridding Ourselves of the Accuser

The scientific way to rid oneself of an accuser within, or the feeling of an accuser from without, is to go through that whole clarification of asking, “What is reality?” Only ideas constitute reality. We start with Mind, and we are not going to be fooled by illusions. We have to take the second step of Spirit, and again not be fooled by illusions but make a clear demarcation between the real and the unreal, and turn in the right direction. In Soul we have to be persistent, and go the way from sense to Soul. In this way, working on through Principle and Life, we finally arrive at Truth where we see that if we have all these ideas, from Mind to Life, then we have the compound idea of Truth, and we have a web of consistency, a consistent web of ideas, a wonderful calculus of ideas that doesn’t allow an error to come up. *Then we no longer have an accuser.*

We then get the peace and rest that is based on Science and not on wishful thinking or pretense.

Counterfeits of Love Vanquished

“I shall not want.” Why? Because I and divine Love coexist—I and divine Love are one thing. The statement “I shall not want” (S&H 578:5) indicates I have all, and lack nothing. When this simple but profound truth is understood and accepted, envy, fear, jealousy, favoritism, cruelty, enmity, etc., lose their foothold in man’s mentality, and Love reigns.

Unselfing the Mortal Self

Mrs. Eddy speaks of the miracle of grace, meaning that if we never lose sight of loveliness we are protected; no error can flow in. Nothing can be added to a mind already full. *The great art is to keep enough flowing out* so that no error can squeeze in. We have the well of Life as a source; nothing can flow into this well of Life because it is always flowing out. The source is too strong. The well of Life is within us; it has no opposite. Love embraces its own idea and never lets it out of Love’s embrace. *If we never lose sight of loveliness we will see Love encircling the universe and man.* We attain an attitude that blesses all, blesses even those who curse us. From such an attitude all impatience, irritability, touchiness, enmity, and ill-will are excluded. *We reach the standpoint of Love only as we unself the mortal self, and replace it with our true identity* as Mind, Spirit, Soul, Principle, Life, Truth, and

Love. Then is the kingdom of heaven within us *seen*, and we understand the nothingness of material life and intelligence, and the mighty actuality of all-inclusive God, good.

Seeing An Idea of Mind in Its Fullness

Mrs. Eddy, in her chapter Genesis, indicates that an idea of Mind must always be seen in its fulfillment if it is to be completely understood (Love):

First Day: The light of God (Mind) fills all space (Love).
(See S&H 504:12.)

Second Day: "The calm and exalted thought or spiritual apprehension [Mind] is at peace [Love]"
(S&H 506:11).

Third Day: "The intelligent individual idea (Mind) ...unfolds the the infinity of Love" (S&H 508:23).

Fourth Day: "In the eternal Mind, no night is there [Love knows no error]" (S&H 511:13)

Fifth Day: This has reference to "the teeming [Love] universe of Mind." (See S&H 513:4.)

Sixth Day: Spiritual creation is shown to be the emanation (Mind) of the infinite self-containment (Love) of divinity.(See S&H 518:27.)

Seventh Day: "Thus the ideas of God [Mind] in universal being are complete [Love]" " The action of this Mind" brings rest (Love. (See S&H 519:9 & 519:26:2.)

Thus spiritual creation shows that every idea (Mind) is already fulfilled, perfect, and whole, and operates in

the plan of divine Love. "Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space" (S&H 520:3).

In the record of creation the ideas of Mind lead in ordered sequence to Spirit, Soul, Principle, Life, Truth, and Love. In Love every idea appears in full light (Mind), so that Love leads back to Mind and completes the circle of the seven synonyms. "Love alone can impart the limitless idea of infinite Mind" (S&H 510:18). Thus the seven synonyms do not form a ladder with a beginning and an end; they are rather a circle, in which Love connects again with Mind. In our studies we find this circle to be like a spiral, for each time we study the synonyms through, we begin afresh the next time from a higher, clearer and more exact view point.

We are Mother to ourselves when we patiently persist in the self-renunciation of all that constitutes the mortal or so-called material man. Becoming familiar with, and at one with, the divine Mind, we find the divine Mind to be the antidote for mortal mind, the cause of all error or illusions. *When we promptly oppose the effects of mortal mind's errors with the remedy of Truth and Love, we prevent an atmosphere that is destructive to morals and health;* and the more Truth and Love expend themselves as our nature the stronger they become. When we are perfectly attuned to divine Science, then Spirit or the power of divine Love bears witness to the truth, and we feel the unspeakable peace that comes from loving the seven synonymous terms for God and having them in full and unrestricted operation as our Mind.

How Do We Give Birth to Understanding?

How do we become one with the supraconscious, with Mind, Spirit, Soul, Principle, Life, Truth, and Love?—in other words, *how do we become one with reality?*

The empirical, the charlatan mind, cannot reveal the Science of being. Only the Mind of Christ can reveal to each of us the inner truth of Christian Science. We cannot approach this subject with the human mind other than as a first step. It is the Spirit that must be cultured; so we must study the letter and imbibe the spirit in order that the letter can come alive and remain alive. In this way alone can we give birth to the understanding of our oneness with divine reality, “the kingdom of God within you.”

Self-centeredness is at war with the inner light. We must surrender completely to what is implied by our beingness as the seven synonymous terms, and *we must become their instruments*. This means we must empty ourselves of our little egos and turn ourselves into an instrumentality of the supraconscious and complete transcendence of our little egos. Jesus said, “Ye cannot fill vessels already full.” We must rid ourselves of mortal mind’s errors by pouring in the truth about ourselves as being Mind, and Mind in expression, Spirit, and Spirit in expression, Soul, and Soul in expression, Principle, Life, Truth, and Love, and these likewise in expression. The mortal ego must die, and we must become unselfed—have no self of our own—before we can reach reality, union with Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Mary Baker Eddy's Discovery Enables the Learner to Demonstrate

This transmutation of ourselves into representatives of the supraconscious is now possible to every human being through Mary Baker Eddy's discovery of divine *Science* or Christ *Science* which she reduced to Christian Science, and through which divine metaphysics has been reduced to a system. *This system enables the learner to demonstrate* the divine Principle and its rules, and it begins with an understanding of the elements of Being, namely, the seven synonymous terms for God or the supraconscious, which she tells us *we are*.

We must watch to see that our thoughts start from God, from Mind, Spirit, Soul, Principle, Life, Truth, and Love. Unless we are in self-conscious communion with the teachings of Science and Health and understand them, the new birth is retarded. Only as we lay down all for Christ can God take possession of us. Naturally, the more we persevere in this endeavor, the more "the old man with his deeds" dies within us.

Eventually divine Love will cause each one of us to turn away from the open sepulchres of sin, because Love will bring us to the point where we no longer see reality in the old man and his deeds—the charnal house of sensuality. It will cause each one of us to practice what we preach, thus curing us of ease in matter, self-love, self-justification, envy, malice, and hate. The seven synonymous terms inform us what our real body, our real

anatomy, is. Having this mental self-knowledge we can discern, and so avoid, the errors that would consign us to the charnel house of sensuality. Rising in the strength of Spirit we can resist all that is unlike our divine identity. ***Nothing can prevent our ultimate identification with all that dwells in the eternal divine Mind.***

“The spiritual status is urging its highest demands on mortals, and material history is drawing to a close.” (No. 45:24)

Truth cannot be stereotyped but unfolds endlessly. We have seen how the seven synonyms for God correlate to the thousand-year periods depicted in Scripture. The approaching seventh-thousand-year period will bring the realization that we are “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love.” We will *all* finally realize that we are not a physical, corporeal man. We will escape from the misconception that we are in bondage to matter—to a flesh-blood-bones corporeal body, initiated by the illusion of human birth, the last enemy to be destroyed by Truth. In place of that illusion will dawn the realization that we are the Word; we will find ourselves Mind, Spirit, Soul, Principle, Life, Truth, Love, when we understand them.

As we noted at the beginning of this book, spiritual evolution has not stopped. Mortals will evolve out of thinking they are man just as they evolved out of monkeyhood, out of the Stone Age, or out of the cave-man experience. Through the Science of being, mortals will continue to evolve out of the belief, the illusion, that man is separated from infinite good—from his own in-

finite divine Mind. He will realize that his mind that made a hell out of heaven will now make a heaven out of hell by rising out of, above and beyond, the human mind, just as Jesus, our Wayshower, did in the ascension. All are destined to “expand into Truth and self-completeness that embraces all things, and need communion with nothing more than itself to find [perfection, fulfillment]” (First edition 223:17).

“Surely, the Word that is God must at some time find utterance and acceptance throughout the earth, for he that soweth shall reap. . . . The peace of Love is published, and the sword of the Spirit is drawn; nor will it be sheathed till Truth shall reign triumphant over all the earth” (*My.* 84:28-8).

Mary Baker Eddy revealed a divine educational system of ideas which will enable humanity as a whole to understand its divinity—that in reality the “I” of you, and the “I” of all, is Mind, Spirit, Soul, Principle, Life, Truth, Love, and is all that these divine symbols stand for. The truth she brought will continue to unfold, blessing all the world, and we, like John Doorly, Max Kappeler, and the other dedicated researchers who worked with them, can, if we choose, be part of this glorious process. Diligently studying teachings, not with the closed mind of religious dogma, but with the open, questioning mind of the mature scientist, will bring us ever closer to the sacred goal, the divine process of finding our divinity and the omnipresence of present perfection.

Self-Completeness

Let us end this chapter on Love with two quotes from Mary Baker Eddy's first edition of Science and Health:

When realizing Life as it is, namely, Soul, not sense, or the personal man, WE SHALL EXPAND INTO TRUTH AND SELF-COMPLETENESS that embrace all things, and need communion with nothing more than itself to find them all. (223:15)

Reckoning ourself from the standpoint of Soul, instead of personal sense, we progress spontaneously. . . . The evidence of personal sense, or Life in matter, is utterly reversed in Science wherein we learn there is neither a personal God nor a personal man. . . . Look away from your body and you will find [God, reality]; let go the belief you live in matter, and you will grow . . . personality will be swallowed up in the boundless Love [the Love that is the kingdom of God within you] that shadows forth man This is not losing man . . . but FINDING YOURSELF MORE BLESSED AS PRINCIPLE THAN PERSON, AS GOD THAN MAN, AS SOUL THAN SENSE, and yourself and neighbor one.

Can we ever love Mary Baker Eddy enough, or be grateful enough for the truth she brought us in the second coming of the Christ, the "Comforter" prophesied and promised by Jesus, that teaches us we are, in reality, "in

corporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love”?

Dear Reader, please review what Love is, what Love does, etc., at the beginning of this chapter.

The following two pages show all the references to Love in Science and Health.

Science & Health References to Love

PRAYER

2 : 11	4 : 1*	6 : 21	12 : 20	13 : 26	14 : 22*	15 : 20*
2 : 23	4 : 16	10 : 30	13 : 2	14 : 11	15 : 5*	17 : 7
3 : 27*	6 : 3	12 : 15*	13 : 24	14 : 18*	15 : 13	17 : 14*

ATONEMENT AND EUCHARIST

18 : 3*	22 : 12*	26 : 15*	35 : 20	41 : 14*	48 : 29	54 : 4
19 : 1	22 : 20	26 : 23	35 : 24	42 : 2	49 : 24*	54 : 15*
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ADDENDUM I

The Word, Christ, Christianity and Science

The following notes from Max Kappeler are a short summary of the Christian Science textbook showing that the Word not only expresses itself as the Word, but also reflects Christ, Christianity and Science.

Word

In the first four chapters we are approaching God, seeking an answer to what God is. Thus we operate from the starting point of Word.

Chapter I, "Prayer," presents the necessary qualities for an ordered approach to God. *This is "Word reflecting the Word."*

In Chapter II, "Atonement and Eucharist," Mrs. Eddy shows us that the demands of Christ are to reconcile our mentality with God in order to be at one with God: Mind, Spirit, Soul, Principle, Life, Truth, and Love. The Christ reconciles. *This is the Word reflecting the Christ.*

In Chapter III, "Marriage," we are shown the exaltation of everyday life, since Christianity is always the outcome of the Christ-idea. *This is the Word reflecting Christianity,* since seeking the spiritual involves a higher sense of humanhood.

In Chapter IV, "Christian Science vs. Spiritualism," the textbook shows us what is real and what is unreal. It declares Spirit to be real, the only; and shows that the

mortal, the material, the human, are not factors in the Science of Spirit. *This is the Word reflecting Science.*

The Christ

Next we come to four chapters which uncover the claims of duality, of evil, translating error back into true being. In this they are operating as the Christ.

In Chapter V, "Animal Magnetism Unmasked," the textbook gives the reader a definition of the nature and operation of animal magnetism, the anti-Christ. With a knowledge of the Christ, Mrs. Eddy in this chapter shows the nothingness, the powerlessness of error; that it is merely hypnotic suggestion. *This is the Christ reflecting the Word.*

In Chapter VI, "Science, Theology, Medicine," the textbook reveals the Christ as the true idea of God, coming from God, infinite good, to man, uncovering and translating false existence back to the divine Being, our true being as Mind, Spirit, Soul, Principle, Life, Truth, and Love. *This chapter is the Christ reflecting the Christ.*

In Chapter VII, "Physiology," the reader begins to sense the effect and outcome of the translation—the translation of mortal man, so that what seems in illusion, in hypnotic suggestion, to be a mortal man, is translated into an immortal. *This is Christ reflecting Christianity.*

In Chapter VIII, "Footsteps of Truth," the textbook shows that the translation of the mortal takes place in consciousness. Here it is seen that an unscientific mortal consciousness must be translated into a scientific divine consciousness. God—our true Mind, Spirit, Soul, Principle,

Life, Truth, and Love—is translated to the point of divine consciousness. This equips thought to perceive a new universe, a spiritual universe, the true creation—the realm of ideas, the realm of metaphysics. *This is Christ reflecting Science.*

Christianity

The next four chapters, the Christianity chapters, deal with ideas. They deal with the demonstration of Christianity. Here the universe of ideas is viewed in its Christ office as the dynamics of ideas. This section shows that an idea has the power to dispel *invisible* error as well as visible error through the establishment of the realm of spiritual ideas.

Chapter IX, “Creation,” gives a statement of what constitutes creation, or the true universe. It shows creation to be of the nature of ideas; and tells us we need to drop our mental swaddling clothes. *This chapter is Christianity reflecting the Word.*

Chapter X, “Science of Being” views the universe of ideas in its Christ office, as the dynamics of ideas. It shows that an idea has the power to dispel invisible ideas as well as visible ideas and that it operates as a divine infinite calculus. *This chapter is Christianity reflecting the Christ.*

In Chapter XI, In “Some Objections Answered,” we take a further step and see that this universe of ideas consists of an infinite relationships of ideas that form a divine coherent whole. This Chapter XI is *Christianity reflecting Christianity.*

Chapter XII, "Christian Science Practice," deals with the application of this realm of divine ideas. It explains how a knowledge of the nature of ideas, and the coherency of ideas can be scientifically used to solve everyday problems. The textbook tells us to be a law to ourselves, not merely to use laws, but far more, to *be* law, law-abiding, law-obedient, law-disciplined; to be the idea of Science, expressing Mind, Spirit, Soul, Principle, Life, Truth, and Love,—to be "the kingdom of God within you." This is Science, so *this chapter is Christianity reflecting Science.*

Science

The next four chapters speak from the standpoint of Science.

Chapter XIII, "Teaching Christian Science," teaches us how to become a Christian Scientist. It shows us how to be one with Principle. *This chapter is Science reflecting the Word.*

Chapter XIV, "Recapitulation," starts with the definition of God. It shows that Principle cannot be understood as a whole (anymore than math can be understood as a whole). Principle can be understood through its idea. This chapter is *Science reflecting the Christ.*

In Chapter XV, "Genesis," Principle's expression is placed within the infinite divine Principle. Principle is shown as including within itself, within its infinite embrace, the forever genesis of ideas—including within itself its infinite idea. This chapter is *Science reflecting Christianity.*

In Chapter XVI, "The Apocalypse," the textbook tells us that Principle is forever active as its idea. It is active on every level of thought—on the material, human, and divine levels. It is active as understanding and demonstration; it is active objectively and subjectively. The idea of Principle is omni-active. *This chapter, "The Apocalypse," is Science reflecting Science*, giving us the purest sense of what Science means.

This chapter ends with the 23rd Psalm, and leads us to the point where divine Love comes right down to the seeking thought; and meets the human need. Then thought turns back to the first chapter, "Prayer," but now with a deeper insight, and from a higher standpoint. The idea of Life drives us back to the first chapter. And then we start again, but with a more inspired, exalted attitude.

ADDENDUM II

57 Typewritten Pages Make Clear Mrs. Eddy Fulfilled Scriptural Prophecy

One cannot separate the revelation from the revelator. Through Mary Baker Eddy's writings we get a glimpse into the true nature of the woman through whom God has given the world the full and final revelation of the Christ that Jesus personified. Mrs. Eddy was urgent that we see her rightful place. In no other way can *we see our rightful place*.

We are grateful to the father of R. Conwell Shoup, who in the early 1930's persuaded the Christian Science Board of Directors to appoint a "Committee of Editors" to search the archives "for what Mrs. Eddy thought herself to be." This committee of six included three members who were positive Mrs. Eddy was not the prophesied woman of the Apocalypse, and three who were positive *she was*. After several years of researching all material available, *all six were convinced that Mrs. Eddy did consider herself to be the "woman."* They presented the Board with 57 typewritten pages of evidence demonstrating this fact.

In a letter to Lyman Johnson, dated November 5, 1941, Bliss Knapp states how this came about:

"...a committee of editors was selected, as you say, to

make an investigation. The committee consisted of the active and retired editors, who were Duncan Sinclair, Violet Ker Seymer, George Shaw Cook, Albert Gilmore, Judge Smith, and Stewart Booth. The committee had access to all of Mrs. Eddy's correspondence, published or unpublished, that was available, and their report consisted of fifty-seven typewritten pages of evidence that proved that she believed herself to be that woman. The committee and Directors then signed that report."

In an article in the *Journal* and in the June 5, 1943 *Sentinel* these 57 pages were reduced to the six points, which were later printed in a pamphlet entitled "Mrs. Eddy's Place."¹

The author of this book has made several (unsuccessful) attempts to obtain a copy of the original 57 pages; but actually we don't need them. A dear friend of the author's told her years ago that he had actually seen the 57 pages of typewritten evidence compiled by this committee of six editors. The author has also heard from Conwell Shoup, son of the man who persuaded the Board of Directors to make the search and he reports that his father had had a copy of the 57 typewritten pages.

¹ *This pamphlet was originally published by the Christian Science Publishing Society and is now available from Aequus Institute, 250 W. First St., Ste. 330, Claremont, CA 91711, or from the Mary Baker Eddy Institute, 2100 Third Ave., #2601, Seattle, WA 98121.

Mary Baker Eddy makes her place in Biblical prophecy plain in her writings. For instance:

1. In her Science and Health chapter, "The Apocalypse," the scriptural note states: "the time is at hand."
2. On page 546:18 she tells us, "Genesis and the Apocalypse . . . contain the deep divinity of the Bible"—Genesis because it tells us that all has already been made and it is perfect; and the Apocalypse, because it tells of the prophesied woman and of the "little book" which we know is Science and Health.
3. S&H, page 559:32, states that Revelation's twelfth chapter, concerning the woman, has "a special suggestiveness in connection with the *NINETEENTH CENTURY*."
4. S&H, page 560:2, says: "In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the *PRESENT AGE*."
5. Page 560:16-19 bears the marginal heading: "*TRUE ESTIMATE OF GOD'S MESSENGER*," another reference to Mary Baker Eddy. Here we are told how important it is to have a right estimate of "anyone whom God has appointed to voice His Word;" and that "without a correct sense of its highest *VISIBLE*

idea [Mary Baker Eddy], we can never understand the divine Principle"—the divine Principle that revelation told her *we are*. Persecuting those who voice the divine idea can hide this idea, she tells us.

6. Science and Health, page 561:10 informs us: "The Revelator saw also the spiritual ideal as a *WOMAN* clothed in light, a bride." "The hour is come; the bride (Word) [Mary Baker Eddy's writings] is adorned... [Mary Baker Eddy conceived 'man in the idea of God']" (My. 125:26).
7. This Bride, Word, comes from heaven (harmony, the reign of Spirit) and is wedded to the Lamb of Love, Jesus' teachings. The bride is the Word *individually available in all its parts to all*; hence it alone germinates the Tree of Life in each individual consciousness, bearing its twelve manner of fruits—"conceiving man [generic man] in the idea of God" (S&H 582:14). Mrs. Eddy tells us that "in divine revelation, material and corporeal selfhood disappear, and the spiritual idea is understood" (561:20).
8. "The woman in the Apocalypse *SYMBOLIZES* generic man, the spiritual idea of God..." (S&H 561:22). Generic man is God, since "Principle and its idea is one, *and this one is God...*" (S&H 465:17). Mrs. Eddy states that "This immaculate idea, represented first by man [Jesus] and according to the Revelator, last by woman [Mary Baker Eddy], will baptize with

fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of *HUMAN CHARACTER*" (S&H 565:18).

9. Mary Baker Eddy further identifies herself as the woman when she says (page 562:24): "Also the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that the birth goes on; for great is the idea, and the travail portentous."
10. She identifies herself again on page 118:6, when she speaks of Jesus' parable of the woman who hid the leaven in three measures of meal, and asks: "Did not this parable point a moral with a prophecy, foretelling the *SECOND APPEARING IN THE FLESH* of the Christ, Truth, hidden in sacred secrecy from the visible world?" The Christ, Truth came with the "little book," Science and Health, prophesied by Jesus to St. John, Revelation 10:2.
11. In *Miscellany*, page 346:29, Mary Baker Eddy again identifies herself as the woman, when she tells us: ". . . the manhood and womanhood of God have already been revealed . . . through Christ Jesus and Christian Science [with which the woman, Mary Baker Eddy, is one] His two witnesses."
12. She further identifies herself with every picture in

her book *Christ and Christmas* (see Gilman's *Recollections of Mary Baker Eddy*). *Christ and Christmas* represents the various editions of *Science and Health* from the first to the last. It presents the orderly process by which Christian Science is unfolded—first to Mrs. Eddy's consciousness, and then through her to the human consciousness. Alice Orgain states: "The progressive revisions of *Science and Health* were interwoven into the seamless vesture of Truth, which revisions as gathered into a whole in our last edition, identify Mrs. Eddy as the 'adorned' bride, or Word that has progressed to 'the city of our God, which has no boundary nor limit; for the bride is the 'adorned' (completed) Word. And nothing short of the boundless Word is the second scroll, the Message of Womanhood."

13. When Mrs. Eddy writes: "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me" (*My*. 120:2), she directly identifies herself with the Message of the Woman, and hence with the woman herself.

The Destiny of the "Little Book"

Mrs. Eddy knew that the time is coming, and it is not far off, when all potentates together with every mortal man and woman within their domains shall bow before the angel with the "little book" whose "right foot is set upon the sea, and whose left foot is on the earth, and whose hands compass the universe."

Why did she know this? Because it is the Word of God, the Mind, Spirit, and Soul of man, of you. Therefore, while it would be wonderful to have the 57 pages hidden in the church Archives supporting its scribe's scriptural mandate, we actually have, in her *own published writings*, all the facts needed to identify her as fulfilling the prophecy of the woman of the Apocalypse.

The Fulfilling of Revelation 13:1-20

The Five-Member Board's Grab For Power

After Mrs. Eddy passed on, it was Mrs. Eddy's own students, in the highest eschelon of power, who fulfilled the dire predictions Jesus spoke of to St. John on the Isle of Patmos, as recorded in Revelation 13-20. Revelation 13:1 accurately prophesied: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns and upon his heads the name of blasphemy."

How was this prophecy by Jesus to St. John fulfilled?

After Mrs. Eddy passed on the five-member Board of Directors lost no time putting disobedience to the *Manual* estoppel clauses on the fast track. They continued to keep themselves in power, even though Mrs. Eddy's most important By-Law in the *Manual* said that this 5-member *temporary* Board could "fill a vacancy on this Board only *after* the candidate is approved by the Pastor Emeritus [Mary Baker Eddy]." (See *Church Manual* p. 26—the *Manual's* most important By-Law, and actually Mrs. Eddy's reason for writing the *Manual*.) Dis-

obedience to this By-Law was a recipe for disaster.

In their relentless pursuit of power this illegal five-member Board's latest fulfillment of Jesus' prophecy (Rev. 13:1&2) is their "Trademark" application, in Europe. They failed in the United States to get a trademark on the term "Christian Science," so they are now trying to get a trademark on the term "Christian Science," in Europe. But this too shall fail, as their many other attempts to disregard Mary Baker Eddy's sacred *Manual* By-Laws, have failed.

Loyal Christian Scientists will "tell the truth concerning the lie," as Mrs. Eddy pleaded.

Mary Baker Eddy's holy writings shall be free to go into all the world. Mrs. Eddy said, "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love."

Disobedience to the *Manual's* explicitly stated By-Law that the five-member Board could not continue after Mrs. Eddy's passing (when a vacancy on that Board could not be filled unless it had the approval of the Pastor Emeritus [Mary Baker Eddy]) must be set right. When this fearful error has been corrected, love and healing will again prosper as they did in the pioneer days.

Our textbook makes it clear "that all men have one Mind, one Life, Truth and Love," and that "Mankind will become perfect in proportion as this fact becomes apparent . . . turning to no other, but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, [will have] that Mind that was also in Christ" (S&H 467:9), and so be blessed as he "dwells in the consciousness of Love forever."

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