

FUNDAMENTALS OF DIVINE SCIENCE

LESSON V

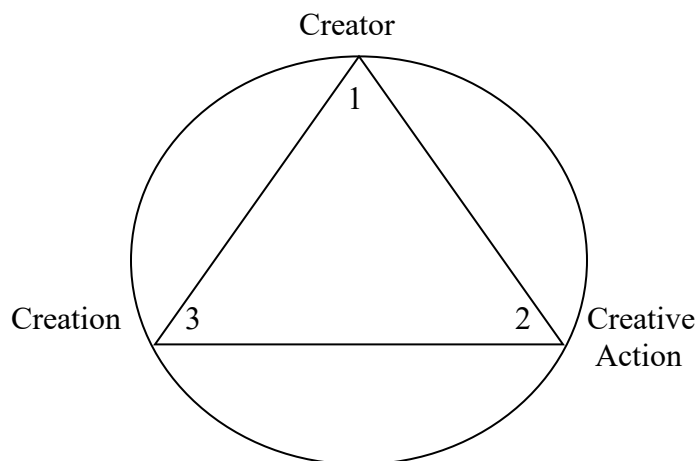
THE TRINITY

Probably no church doctrine has been so widely debated and disputed as that of the Trinity. The early Church found the Trinity to be a useful teaching model, as evidenced in Matthew 28:19, the Gospel of Thomas 44, and the Odes of Solomon 23:22. However, Divine Science does not support the view of the Trinity as three distinct “persons.” Nor do we consider the theological debates of the fourth and fifth centuries on Trinitarian doctrine to be relevant to our times or to the teachings of Jesus.

Nevertheless, while there are not three distinct persons within God, there is a universal, threefold creative order of Mind, Idea, and Consciousness. Divine Mind is not a God that remains static and doesn’t do anything. God is Mind, and it is the nature of Mind to create. Pay special attention to Chapter 5 of the textbook, which explains how the Law of Expression functions in and through our own consciousness. As stated in pp. 61-62:

“The process by which the Creator reveals or produces creation is called the LAW OF EXPRESSION. By this law it is seen that *like produces like*, or *that which is born of Spirit is Spirit*. This law shows the relationship existing between Cause and effect, between God, the Creator, and God, the creation. It works from the Invisible to the visible, from Principle to example, from the Inner to the outer. This is universally true and as we study we shall see that it works in the same way on the plane of the individual.”

Here is our first and basic trinity:

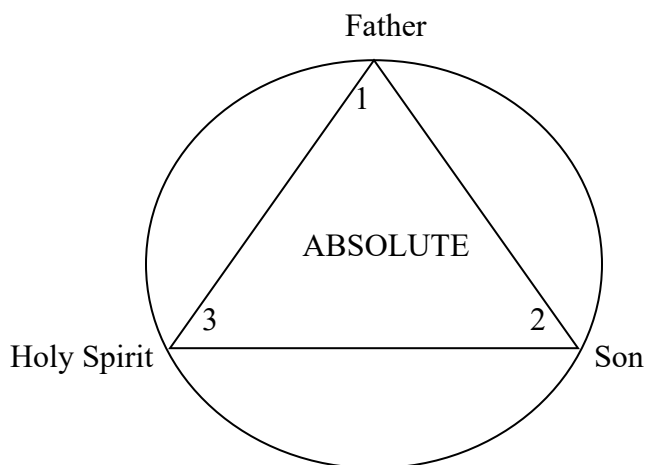


We have enclosed the triangle representing the trinity in a circle to denote unity. You can see that each aspect is distinct, but not separate; one, but not one and the same. They are co-existent and co-equal, yet the Creator is first, the Creative Action is second, and the Creation third, not in greatness but in causal order.

THE TRINITY ON THE PLANE OF THE UNIVERSAL

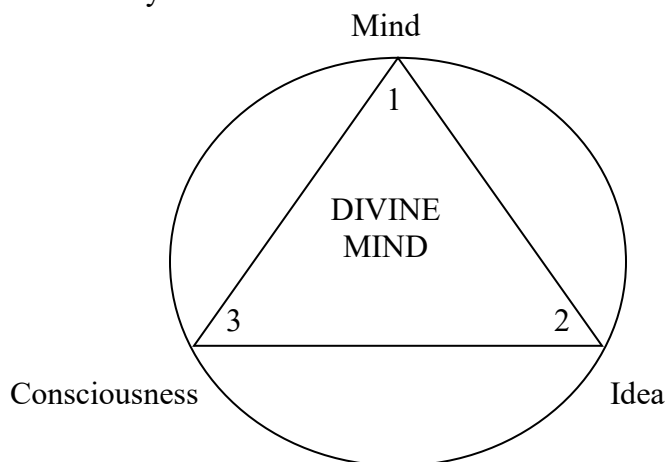
The Trinity on the plane of the universal is Father, Son, and Holy Spirit, and is thought of as the Absolute Trinity. In Divine Science, Absolute is used in the sense of self-existent, unconditioned, not derived or dependent. God is the Uncreate, the Invisible, the Universal Source.

The Father, Son, and Holy Spirit, as three modes of being, may be symbolically shown as follows:



The Father is Cause, Creator, the Source. The Father ideates Himself in the Son, the Universal Logos or Cosmic Christ. The result of this cooperative effort of the Father (Universal Mind) and the Son (Idea) is the manifestation of the Holy Spirit, through which creation proceeds from the invisible into the visible.

To summarize the point succinctly, we find that God as Infinite Mind brings forth Its Idea in Self-Manifestation. The trinity of Mind, Idea, and Consciousness, called the Trinity of Divine Mind, can be depicted this way:



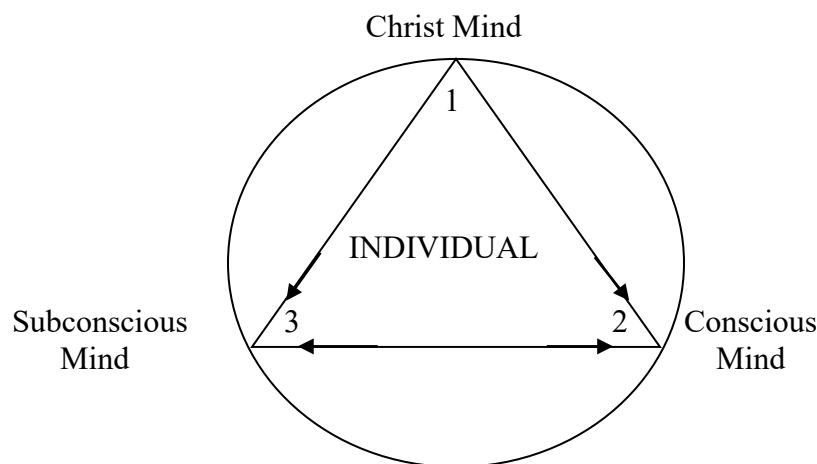
Thus we understand that Mind is Universal Cause, ideating Divine Idea, and that the result of Mind moving as and through its Idea is Consciousness. Jesus is God incarnate, but by the same

creative law, God also incarnates Himself *in and as you and me*. “For in him (Christ) the whole fullness of deity dwells bodily, and you have come to fullness in him, who is the head of every rule and authority.” (Colossians 2:9-10)

THE TRINITY ON THE PLANE OF THE INDIVIDUAL

Yes, God individualizes Himself as you and me, which is the Father coming forth as the Son. It is Mind bringing forth its Idea into manifestation as Consciousness.

In considering how this occurs in the practical sense, we discover an individual trinity of Christ Mind, conscious mind, and subconscious mind:



Our key shows us the creative order of each phase of mind within us. The Christ Mind is Cause, the Source, and works through its “son,” the conscious phase of mind. The conscious phase of mind acts through its thoughts, both verbal and visual, projecting them into the subconscious phase of mind. The subconscious brings these thoughts into manifestation in terms of our everyday lives. When the conscious phase of mind is in attunement with the Christ Mind, the visible results are good, whole and harmonious.

The Christ Mind can also impress the subconscious directly, and we may experience the results of this as intuitive feelings, dreams, and visions. Also, when the conscious mind has impressed a given trend of thought and action upon the subconscious mind, the subconscious will reverse the direction and impress the conscious mind with the same quality of words and images. This is how all habits, both positive and negative, are formed.

We do need to remember the difference between the Christ Mind or Superconscious on the one hand, and the subconscious on the other hand. They are *not* one and the same. The subconscious, both individually and collectively on this planet, contains a great variety of images which are not invariably good, but contain a mixture of truth and error. The Christ Mind or Superconscious, however, is forever perfect and will always guide you aright. It is our infallible Source of all wisdom, knowledge, and understanding.

In summary, then, there is a sense in which Being is threefold within its larger oneness. This applies on both a universal and an individual level. If you do not grasp all of this now, do not be disturbed. Let it unfold gradually to your consciousness.

ASSIGNMENT FOR LESSON V

Study this lesson in conjunction with Chapter 5 in *Divine Science: Its Principle and Practice*. Note especially the discussion of trinities in pp. 60-63 and 66-68. Also read the first paragraph of p. 198.

Affirmation: THE CHRIST MIND WITHIN ME IS THE SOURCE OF ALL WISDOM. I WILLINGLY LISTEN AND OBEY.

Bible Quotation: “And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.” (II Corinthians 3:18)

Questions:

1. Is the concept of the trinity still relevant today? If so, in what sense?
2. What is the Absolute Trinity?
3. What is the trinity of Divine Mind?
4. What is the individual trinity?
5. Is God personal or impersonal, or is He both?
6. Discuss this statement: “Man is a triune being; he is cause, action and result (in his own world of conditions).”
7. Can one rightly say, “I am what my thoughts have made me”?