

## CHAPTER IX

### CREATION

**PRINCIPLE**

*Thy throne is established of old:  
Thou art from everlasting.* — PSALMS.

*For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.* — PAUL.

**MIND** **E**TERNAL Truth is changing the universe. As mor- 1 **WORD**  
**Mind** tals drop off their mental swaddling-clothes, thought **Word**  
 expands into expression. "Let there be light," 3  
 is the perpetual demand of Truth and Love, **Inadequate theories of creation**  
 changing chaos into order and discord into the 6  
 music of the spheres. The mythical human theories of 6  
 creation, anciently classified as the higher criticism, sprang  
 from cultured scholars in Rome and in Greece, but they  
 afforded no foundation for accurate views of creation by 9  
 the divine Mind.

**Spirit** Mortal man has made a covenant with his eyes to be-  
 little Deity with human conceptions. In league **Finite views of Deity** 12  
 with material sense, mortals take limited views  
 of all things. That God is corporeal or material, no man  
 should affirm. 15

The human form, or physical finiteness, cannot be  
 made the basis of any true idea of the infinite Godhead.  
 Eye hath not seen Spirit, nor hath ear heard His voice. 18

## CHAPTER IX

## CREATION

Observe that the subject is Creation, not Creator.

The first impression conveyed by these words of the Psalmist and those of Paul to the Romans is one of contrast. The Psalmist is adoring in his praise of the Creator<sup>1</sup>: Paul appears to be burdened with a problem still to be resolved—"the redemption of our body". The Psalmist presents an ideal to be demonstrated: Paul having partaken of "the first fruits of the Spirit" is looking ahead to further and higher demonstration.

*Adoption* signifies admission to a more intimate relationship—the ideal of Christianity. Paul's words are sustained by the prophetic tone on which Chapter VIII closes: "The cross and crown" (M.H.) inseparable from a demonstrable Christianity.

And so it is with these four chapters. CREATION presents the perfection of real being as an idealism to be demonstrated. The following three chapters are concerned with the means and method of its demonstration; for "Christian Science reveals the divine Principle, the example, the rule, and the demonstration of this idealism". (Miscellany p. 272).

255: 1-257:3 INTRODUCTION TO THE IDEA OF INFINITY

**MIND** "Eternal Truth is changing the universe" (p. 255: 1). Such change **WORD**  
 Mind is not only inevitable but illustrates the transition that naturally takes **Word**  
 place in progressive consciousness as thought develops "into an infant Christianity; and feeding at first on the milk of the Word it drinks in the sweet revealings of a new and more spiritual Life and Love" (Misc. p. 15 & 16): Christianity in absolute Science.

It is thus that mortals are able "to drop off their mental swaddling clothes"<sup>2</sup>—the beliefs that bind. The "perpetual demand of Truth and Love" for light emanates from absolute Science and dawns humanly as the light of Mind bestowed as revelation. This light resolves chaos into order, discord into harmony and provides "accurate views of creation by the divine Mind" in contrast with "mythical human theories".

**Spirit** The covenant with sense testimony is the root error that binds, obscures, and belittles. It would hold the human form through brain and nerve as the basis for every concept of the infinite. Hence "Finite views of Deity" (M.H.). But the light of Mind and the voice of Spirit are the power of the Word that begin to manifest as "the redemption of our body" and compel the false covenant to yield to the true. (Covenant: see Webster).

1. S. & H. p. 583: 20-25  
 587: 5-8  
 16: 3 (M.H.)

2. No and Yes p. 45: 24-28  
 Miscellany 257: 4-16

- MIND** 1 Progress takes off human shackles. The finite must  
Soul yield to the infinite. Advancing to a higher plane of ac-  
3 **No material** tion, thought rises from the material sense to  
creation the spiritual, from the scholastic to the in-  
spirational, and from the mortal to the immortal. All  
6 things are created spiritually. Mind, not matter, is the  
creator. Love, the divine Principle, is the Father and  
Mother of the universe, including man.
- Principle** 9 The theory of three persons in one God (that is, a per-  
sonal Trinity or Tri-unity) suggests polythe-  
ism, rather than the one ever-present I AM.  
12 **Tritheism** impossible
- Life** 12 "Hear, O Israel: the Lord our God is one Lord."  
The everlasting I AM is not bounded nor compressed  
within the narrow limits of physical humanity, nor can  
15 He be understood aright through mortal con-  
cepts. The precise form of God must be of  
small importance in comparison with the sublime ques-  
18 tion, What is infinite Mind or divine Love?
- Truth** Who is it that demands our obedience? He who, in  
the language of Scripture, "doeth according to His will  
21 in the army of heaven, and among the inhabitants of the  
earth; and none can stay His hand, or say unto Him,  
What doest Thou?"
- Love** 24 No form nor physical combination is adequate to rep-  
resent infinite Love. A finite and material sense of God  
leads to formalism and narrowness; it chills the spirit of  
27 Christianity.
- A limitless Mind cannot proceed from physical limita-  
tions. Finiteness cannot present the idea or the vast-  
ness of infinity. A mind originating from a  
30 **Limitless** finite or material source must be limited and  
Mind finite. Infinite Mind is the creator, and creation is the

**MIND** Mind reflecting Soul is self-evident throughout this paragraph: **WORD**  
 progress; freedom from human shackles; advance; expansion; translation of thought in accord with change of base—from matter to Mind; Love, the divine Principle recognised as the only Parent—Father and Mother. Observe “No material creation” (M.H.).  
 Soul (contd.) Word (contd.)

**Principle** Thought is being prepared to abandon belief in a personal Deity or Trinity, and to accept a scientific Trinity wherein polytheism and tritheism are impossible. The I AM of Moses is Being understood intelligently and therefore accepted rationally and demonstratively.

The theory of a personal Trinity, common to much theological doctrine is polytheistic and idolatrous. Tritheism: “The opinion or doctrine that the Father, Son and Holy Spirit are three distinct Gods” (Webster).

**Life** With the advance beyond a personal Trinity to divine Principle, Life is understood as “The everlasting I AM”, and there is “No divine corporeality” (M.H.).

**Truth** Observe the demand for obedience to and acceptance of these expanding conceptions. Until this takes place there is no real Christianity rising to the impersonal and universal concepts of relationship.

**Love** As Mind’s creative nature is fulfilled in the reflection of Love “the spirit of Christianity” is seen to be warm and compassionate.

When the Word intrinsically is accepted as the revelation of the nature of infinity, and is received with willingness and joy in accepting change and development, illimitable possibilities unfold. These possibilities become tangible in experience and demonstrable within the divine order as thought yields to this discipline.

infinite image or idea emanating from this Mind. If 1  
Mind is within and without all things, then all is Mind;  
and this definition is scientific. 3

SPIRIT  
Mind

If matter, so-called, is substance, then Spirit, matter's  
unlikeness, must be shadow; and shadow cannot produce  
substance. The theory that Spirit is not the Matter is not  
substance 6  
only substance and creator is pantheistic het-  
erodoxy, which ultimates in sickness, sin, and death; it is  
the belief in a bodily soul and a material mind, a soul 9  
governed by the body and-a mind in matter. This be-  
lief is shallow pantheism.

WORD  
Christ

Spirit

Mind creates His own likeness in ideas, and the sub- 12  
stance of an idea is very far from being the supposed sub-  
stance of non-intelligent matter. Hence the Father Mind  
is not the father of matter. The material senses and 15  
human conceptions would translate spiritual ideas into  
material beliefs, and would say that an anthropomorphic  
God, instead of infinite Principle, — in other words, divine 18  
Love, — is the father of the rain, “who hath begotten the  
drops of dew,” who bringeth “forth Mazzaroth in his sea-  
son,” and guideth “Arcturus with his sons.” 21

Soul

Finite mind manifests all sorts of errors, and thus  
proves the material theory of mind in matter to be the  
antipode of Mind. Who hath found finite life Inexhaustible  
divine Love 24  
or love sufficient to meet the demands of human  
want and woe, — to still the desires, to satisfy the aspira-  
tions? Infinite Mind cannot be limited to a finite form, 27  
or Mind would lose its infinite character as inexhaustible  
Love, eternal Life, omnipotent Truth.

Christianity

It would require an infinite form to contain infinite 30  
Mind. Indeed, the phrase *infinite form* involves a con-  
tradiction of terms. Finite man cannot be the image and

**MIND** When the idea of infinity is accepted and understood even in degree, **WORD**  
 Love contd.) Mind is seen to be “within and without all things” because of its Word  
 (contd.) omnipresence; objective and subjective are one, yet distinct according to standpoint. Thus is the individual concept of Mind fulfilled as thought opens to yet wider acceptance wherein Mind is reflecting Love.

### 257: 4-259: 14 TRUE CONCEPT OF SUBSTANCE

**PIRIT** Observe how Spirit in its diverse tones handles the problems of **Christ**  
 Mind dualism. The discussion of this dualism [the belief of the infinite within the finite] is now continued with reference to substance. The author uses the method of supposition as the means of establishing proof. She postulates a second substance—matter—which ultimates in sickness, sin and death; and which is inseparable from belief in a bodily soul and material mind based on brain. The resulting inference: that Spirit alone is the only substance and “Matter is not substance” (M.H.).

**Spirit** Thus the Word reflecting Christ uncovers the falsity of matter as substance; stating the impossible in order to expose its unreality.

The text now considers substance with reference to *idea* and the supposed translation of ideas into material beliefs derived from an anthropomorphic God, i.e. one having human attributes. But Spirit, synonymous with divine Principle, Love fathers the universe from the drop of dew to the giant Arcturus of first magnitude<sup>1</sup>.

**Soul** Until the problem involved in the belief that the infinite One is **Christianity**  
 self-contained within a finite opposite is honestly faced and worked out rationally, we can never arrive at a *demonstrable* Christianity. But when this One as “Inexhaustible divine Love” (M.H.) is understood and trusted, there is peace and the way of freedom and emancipation of body begins to appear.

1. S. & H. 240: 10-17. Mazzaroth signifies the perfection of divine order. Companion Bible, Appendix 12. The whole of this appendix is worth the reader's attention.

SPIRIT

Soul  
(contd.)

1 likeness of the infinite God. A mortal, corporeal, or  
 finite conception of God cannot embrace the glories of  
 3 limitless, incorporeal Life and Love. Hence  
 the unsatisfied human craving for something  
 better, higher, holier, than is afforded by a  
 6 material belief in a physical God and man. The insuffi-  
 ciency of this belief to supply the true idea proves the  
 falsity of material belief.

9 Man is more than a material form with a mind inside,  
 which must escape from its environments in  
 order to be immortal. Man reflects infinity,  
 12 and this reflection is the true idea of God.

God expresses in man the infinite idea forever develop-  
 ing itself, broadening and rising higher and higher from  
 15 a boundless basis. Mind manifests all that exists in  
 the infinitude of Truth. We know no more of man as  
 the true divine image and likeness, than we know of  
 18 God.

Principle

The infinite Principle is reflected by the infinite idea  
 and spiritual individuality, but the material so-called senses  
 21 have no cognizance of either Principle or its idea. The  
 human capacities are enlarged and perfected in propor-  
 tion as humanity gains the true conception of man and  
 24 God.

Life

Mortals have a very imperfect sense of the spiritual  
 man and of the infinite range of his thought. To him  
 27 belongs eternal Life. Never born and  
 never dying, it were impossible for man, under  
 the government of God in eternal Science, to fall from his  
 30 high estate.

Truth

Through spiritual sense you can discern the heart of  
 divinity, and thus begin to comprehend in Science the

WORD

Christianity  
(contd.)

Science

(i)

(ii)

(iii)

(iv)

CHRIST

Word

**SPIRIT** Note the M.H. “Infinite physique impossible”. The text amplifies **WORD**  
 Soul this M.H. and then leads thought on to embrace “the glories of limit- **Christianity**  
 (contd.) less, incorporeal Life and Love”—the heart of Christianity in absolute (contd.)  
 Christian Science.

Through Spirit reflecting Soul, and Word reflecting Science the text introduces “Infinity’s reflection” (M.H.): it declares first what man *is not*, and then advances to introduce man as inseparable from infinite progression and its calculus—“the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis”.<sup>1</sup> **Science** (i)

This reflection must therefore be subjective, objective and reflex according to standpoint. Calculus alone through spiritual sense can interpret such conceptions. (ii)

“Man is the climax of creation”; (N. & Y. p. 17: 13-19).

**Principle** Here we observe the incapacity of “the material so-called senses” whilst “The human capacities are enlarged and perfected . . .”—a clear example of Spirit reflecting Principle to prepare the way for the oneness of being and real Christianity. (iii)

**Life** “Individual permanency” (M.H.) in man is inseparable from Life, and “the infinite range of his [man’s] thought”. (iv)

Observe the blending of “the government of God in eternal Science” . . . [Principle] with “Never born and never dying . . .” [Life]; and therefore the inference that man never fell “from his high estate”. Also note the wonderful climax of Word reflecting Science in lines 25-30.

1. Observe the four-fold operation of this calculus through these four paragraphs, lines 9-30.

(CHRIST overleaf)



|                                    |  |                                 |  |
|------------------------------------|--|---------------------------------|--|
| <b>SPIRIT</b><br>Truth<br>(contd.) | generic term <i>man</i> . Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance.  | God's man<br>discerned          | 1 <b>CHRIST</b><br>Word<br>(contd.)<br>3 |
| Love                               | In divine Science, man is the true image of God. The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow, — thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea, — perfect God and perfect man, — as the basis of thought and demonstration. |                                 | 6 <b>Christ</b><br>9<br>12               |
| <b>SOUL</b><br>Mind                | If man was once perfect but has now lost his perfection, then mortals have never beheld in man the reflex image of God. The <i>lost</i> image is no image. The true likeness cannot be lost in divine reflection. Understanding this, Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."  | The divine<br>image not<br>lost | 15<br>18<br>21                           |
| Spirit                             | Mortal thought transmits its own images, and forms its offspring after human illusions. God, Spirit, works spiritually, not materially. Brain or matter never formed a human concept. Vibration is not intelligence; hence it is not a creator. Immortal ideas, pure, perfect, and enduring, are transmitted by the divine Mind through divine Science, which corrects error with truth and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious results.  | Immortal<br>models              | 24<br>27<br>30                           |
| Soul                               | Deducing one's conclusions as to man from imperfec-  |                                 | <b>Christianity</b>                      |

- SPIRIT** From this consideration of Principle and Life in relation to the individual man the text now turns to the generic concept. "God's man discerned" (M.H.) through spiritual sense, having his rightful home within the divine order "at the heart of divinity" is the man of "the sixth day." This text illustrates Christ reflecting the Word and presents the generic term. **CHRIST**  
**Truth** Word
- "The ideal consists in the happy balance of the generic with the individual" (Coleridge 1817).
- Love** We have the exemplification of this ideal in the lifework of Christ Jesus. He balanced perfectly the working out of his own salvation with the example he provided for humanity. This ideal and its accompanying balance appear many times throughout the textbook, and are the basis of thought and demonstration. Examples are seen in paragraphs XV and XXVI of the Platform. **Christ**

259: 15-261: 7 PERFECTION *v.* IMPERFECTION

- SOUL** Perfection in man as true likeness is synonymous with man as reflex image and is only possible on the basis of p. 115: 12-18. "The *lost* image [fallen man] is no image," and has no identity to be discerned. (See also Mes. '01-8: 13-23. My. 109: 19-23).
- Mind**

- Spirit** The text now turns to *transmission*: First the negative sense—the opposite of translation—to be corrected; second, the positive sense—an office of Spirit or Mind according to context. "Vibration is not intelligence; hence it is not a creator". Vibration is a comprehensive term allowing a number of meanings according to context. In the natural and physical sciences vibration is inseparable from every form of transmission, and is counterfeit to Mind's impartation of ideas through divine Science, whereby ideas are reflected and thereby identified. (U. of G. p. 51: 20-3).

Vibration obtains throughout the five physical senses and is inseparable from brain and nerve. Without vibration (which in its ultimate concept is electronic) the senses are null and void: whereas the divine transmission, impartation or Christ restores the human concept in order to open "the way" whereby consciousness may advance beyond the refinements of matter and attain pure reflection in and of Spirit.

- SOUL** 1 tion instead of perfection, one can no more arrive at the  
Soul (contd.) true conception or understanding of man, and make him-  
 3 self like it, than the sculptor can perfect his outlines from  
 an imperfect model, or the painter can depict the form  
 and face of Jesus, while holding in thought the character  
 6 of Judas.
- Principle** The conceptions of mortal, erring thought must give  
 way to the ideal of all that is perfect and eternal. Through  
 9 Spiritual discovery many generations human beliefs will be attain-  
 ing diviner conceptions, and the immortal and  
 perfect model of God's creation will finally be seen as  
 12 the only true conception of being.
- Life** Science reveals the possibility of achieving all good,  
 and sets mortals at work to discover what God has already  
 15 done; but distrust of one's ability to gain the goodness  
 desired and to bring out better and higher results, often  
 hampers the trial of one's wings and ensures failure at the  
 18 outset.
- Truth** Mortals must change their ideals in order to improve  
 their models. A sick body is evolved from  
 21 Requisite change of our ideals sick thoughts. Sickness, disease, and death  
 proceed from fear. Sensualism evolves bad  
 physical and moral conditions.
- 24 Selfishness and sensualism are educated in mortal  
 mind by the thoughts ever recurring to one's self, by  
 conversation about the body, and by the expectation of  
 27 perpetual pleasure or pain from it; and this education  
 is at the expense of spiritual growth. If we array  
 thought in mortal vestures, it must lose its immortal  
 30 nature.
- Love** If we look to the body for pleasure, we find pain; for  
 Life, we find death; for Truth, we find error; for Spirit,

**CHRIST**  
 Christianity  
 (contd.)

Science

**CHRIST-  
 IANITY**

Word

Christ

**SOUL** This paragraph teaches one to work deductively with perfection **CHRIST**  
 Soul as the model, the inference being that as the infinite One is understood **Christianity**  
 through its synonyms the divine nature and essence are expressed and  
 reflected throughout all identity.  
 To start with mortality and work inductively employing human  
 ways and means is hopeless.

**Principle** The subject is now conception linked with changes arising out of **Science**  
 scientific translation. The text and the M.H. are prophetic: they  
 indicate changes of base in order that human conceptions shall yield  
 to the point where the divine ideal emerges as the only true concep-  
 tion. Humanity one day will regard and understand these changes as  
 "Spiritual discovery" (M.H.). The irresistibility of the divine Principle  
 and its ideal is the power that makes these changes inevitable and  
 final. (See S. & H. 68: 27-10; 332 : XI).

**Life** Because of the foregoing, mortals are set to work "to discover what **CHRIST-**  
 God has already done". Although a new and higher **Christianity** is **IANITY**  
 thus discerned, the revelatory or **Word** concept is not of itself suffi- **Word**  
 cient to overcome "distrust of one's ability . . ."

**Truth** Hence the need for the Christ, Truth to effect the "Requisite change **Christ**  
 of our ideals". (M.H.). This is imperative and demands abandoning  
 the negations recorded in the text.

These elements of belief and habit are "mortal vestures" which we  
 assume if we fail to discard the "mental swaddling clothes" (S. & H.  
 p. 255: 2). Note also the M.H.

Observe the blending of Soul and Truth in this paragraph, and  
 also Christianity as Christ: their opposites—selfishness and sensual-  
 ism, recurrence to self and self-centredness are correspondingly ex-  
 posed.

**Love** When thought is self-centred it accepts body as focal-point: hence  
 death instead of Life, error in place of Truth, matter or flesh in place  
 of Spirit. Soul reflected and identified through unselfed love bestows  
 fulfilment.

Love  
(contd.)

we find its opposite, matter. Now reverse this action. 1  
 Look away from the body into Truth and Love, Thoughts are things 3  
 the Principle of all happiness, harmony, and  
 immortality. Hold thought steadfastly to the endur-  
 ing, the good, and the true, and you will bring these  
 into your experience proportionably to their occupancy 6  
 of your thoughts.

CHRIST-  
IANITY  
Christ  
(contd.)

**PRINCIPLE**

Mind

The effect of mortal mind on health and happiness is  
 seen in this: If one turns away from the body with such 9  
 absorbed interest as to forget it, the body Unreality of pain  
 experiences no pain. Under the strong im-  
 pulse of a desire to perform his part, a noted actor was 12  
 accustomed night after night to go upon the stage and  
 sustain his appointed task, walking about as actively  
 as the youngest member of the company. This old man 15  
 was so lame that he hobbled every day to the theatre, and  
 sat aching in his chair till his cue was spoken, — a signal  
 which made him as oblivious of physical infirmity as if 18  
 he had inhaled chloroform, though he was in the full pos-  
 session of his so-called senses.

Spirit

Detach sense from the body, or matter, which is only 21  
 a form of human belief, and you may learn the meaning  
 of God, or good, and the nature of the immu-  
 table and immortal. Breaking away from the Immutable identity of man 24  
 mutations of time and sense, you will neither  
 lose the solid objects and ends of life nor your own iden-  
 tity. Fixing your gaze on the realities supernal, you will 27  
 rise to the spiritual consciousness of being, even as the bird  
 which has burst from the egg and preens its wings for a  
 skyward flight. 30

Soul

We should forget our bodies in remembering good and  
 the human race. Good demands of man every hour, in

Christianity

**SOUL** It is the office of Soul to reverse sense testimony; and when the individual consciousness is selfless in this effort, it is rewarded invariably with demonstration and a sense of fulfilment.

Love  
(contd.)

**CHRISTI-  
ANITY**

Christ  
(contd.)

Truth and Love in this context indicate the harmony of being in absolute Christian Science, where co-incidence is man's normal estate.

Christianity reflecting Christ reverses the attempt to find fulfilment in the body.

### 261: 8-263: 6 PRINCIPLE—ABSOLUTE CENTRE AND CIRCUMFERENCE

**PRINCIPLE** The *mental* nature of health in its objectification upon body is illustrated clearly in this story of the lame actor, his condition and activity varying according to whether he was "on" or "off" the stage.

Mind

Principle is invariable and impersonal in its healing operation.

**Spirit** To detach sense from body is to cultivate the spiritual sense which beholds one's identity where it belongs—outside time and space. As we break away from these mutations of time, space and sense we shall lose nothing of permanent value: rather shall we rise to the spiritual consciousness of real being. (See M.H. and P. & P. 4: 20-23).

This expansion of thought, conveyed by the symbol of a bird preening its wings, illustrates the nature of spiritual translation as human thought is prepared to make an advance beyond matter and accept Spirit as the real and *only*.

**Soul** Again the call is to forget the body in "remembering good and the human race": to rise to the complete "Forgetfulness of self" (M.H.)

Christianity

## PRINCIPLE

Soul  
(contd.)

1 which to work out the problem of being. Consecration  
 to good does not lessen man's dependence on God, but  
 3 **Forgetfulness** heightens it. Neither does consecration di-  
 of self minish man's obligations to God, but shows  
 the paramount necessity of meeting them. Christian  
 6 Science takes naught from the perfection of God, but it  
 ascribes to Him the entire glory. By putting "off the old  
 man with his deeds," mortals "put on immortality."

CHRIST-  
IANITYChristianity  
(contd.)

Principle

9 We cannot fathom the nature and quality of God's  
 creation by diving into the shallows of mortal belief. We  
 must reverse our feeble flutterings — our efforts to find  
 12 life and truth in matter — and rise above the testimony  
 of the material senses, above the mortal to the immortal  
 idea of God. These clearer, higher views inspire the God-  
 15 like man to reach the absolute centre and circumference  
 of his being.

Science

Life

18 Job said: "I have heard of Thee by the hearing of the  
 ear: but now mine eye seeth Thee." Mortals will echo  
 Job's thought, when the supposed pain and  
 21 **The true** pleasure of matter cease to predominate. They  
 sense will then drop the false estimate of life and happiness, of  
 joy and sorrow, and attain the bliss of loving unselfishly,  
 working patiently, and conquering all that is unlike God.  
 24 Starting from a higher standpoint, one rises spontane-  
 ously, even as light emits light without effort; for "where  
 your treasure is, there will your heart be also."

Truth

27 The foundation of mortal discord is a false sense of  
 man's origin. To begin rightly is to end rightly. Every  
 30 **Mind the** concept which seems to begin with the brain  
 only cause begins falsely. Divine Mind is the only cause  
 or Principle of existence. Cause does not exist in matter,  
 in mortal mind, or in physical forms.

|                                      |   |   |
|--------------------------------------|---|---|
| <b>PRINCIPLE</b><br>Soul<br>(contd.) | which alone can solve and work out the problem of being. The demand is for an absolute consecration to good. The acceptance and development of this demand brings man "face to face" with his divine Principle in all its perfection and glory—and enables him to "put off the old man" and "to put on immortality". The text clearly illustrates Principle reflecting Soul, and its operation in Christianity. | <b>CHRIST-<br/>IANITY</b><br>Christianity<br>(contd.) |
|--------------------------------------|---|---|

|           |   |         |
|-----------|---|---------|
| Principle | The demand continues: to abandon "diving into the shallows of mortal belief"; to "reverse our feeble flutterings"; and "rise above the testimony of the material senses . . ." Thus man reaches "the absolute centre and circumference of his being"—the perfect geometric symbol of Principle holding idea as reflex image; completing the cycle whereby all that proceeds from Principle is shown to return to its divine Principle. This is a perfect illustration of Christianity reflecting Science. | Science |
|-----------|---|---------|

Shallow: 2. Not deep intellectually. (Webster)

Fluttering: Irregular motion, agitation without flight, vibration. (Webster)

|      |  |
|------|--|
| Life | When this is accomplished through the dissolution of sense testimony, a new and higher Christianity opens up and we are free to start from a higher standpoint; mortal thought is self-immolated and consciousness looks out from Principle. |
|------|--|

|       |   |
|-------|---|
| Truth | In the light of the foregoing the true sense of man's origin shows mortal discord to have no foundation in truth and therefore to be self-dissolving. The text implies the futility of looking to brain as cause. |
|-------|---|

Divine Principle is the only foundation, and "Mind the only cause". (M.H.)



|                  |  |    |                           |
|------------------|--|----|---------------------------|
| <b>PRINCIPLE</b> | Mortals are egotists. They believe themselves to be  | 1  | <b>CHRIST-<br/>IANITY</b> |
| Love             | independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. The creations of mortal mind are material. Immortal spiritual man alone represents the truth of creation.   | 3  | Science<br>(contd.)       |
| <b>LIFE</b>      | When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven. Carnal beliefs defraud us. They make man an involuntary hypocrite, — producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, who believes he is a semi-god. His “touch turns hope to dust, the dust we all have trod.” He might say in Bible language: “The good that I would, I do not: but the evil which I would not, <i>that I do.</i> ” | 6  | <b>SCIENCE</b>            |
| Mind             |  | 9  | Word                      |
| Spirit           | There can be but one creator, who has created all. Whatever seems to be a new creation, is but the discovery of some distant idea of Truth; else it is a new multiplication or self-division of mortal thought, as when some finite sense peers from its cloister with amazement and attempts to pattern the infinite.   | 21 | No new<br>creation        |
| Soul             | The multiplication of a human and mortal sense of persons and things is not creation. A sensual thought, like an atom of dust thrown into the face of spiritual immensity, is dense blindness instead of a scientific eternal consciousness of creation.   | 27 | 30                        |
|                  | The fading forms of matter, the mortal body and ma-  |    | Christ                    |

**PRINCIPLE** The text now shows forth the consequence of accepting a false **CHRIST-  
IANITY**  
Love origin. This egotism, by inversion, implies the reality of being as found in the divine Principle, Love, which is the one all-inclusive divine **Science**  
(contd.)  
Ego. "Human egotism" (M.H.) is the counterfeit. (See U. of G. p. 27: 1-15).

### 263: 7-264: 31 EXPANSION AND SELF-COMPLETENESS

**LIFE** This same "Human egotism" (M.H.) leads to "Mortal man a mis- **SCIENCE**  
Mind creator" (M.H.). Note the difference in outcome "When mortal man **Word**  
... works only as God works" and when "Carnal beliefs defraud . . .  
. . . make man an involuntary hypocrite". This egotism reaches its climax when "he believes he is a semi-god". (See Mis. 23: 14-32).

The former position (working "only as God works") leads to enlightenment and a foretaste of heaven; the latter (through self-will) leads to dust and darkness. Observe the italicized—*that I do*.

**Spirit** "No new creation" (M.H.) implies the spiritual as the *only*. The use of *new* would imply only recently having become known or only recently manifest: hence its association with discovery. [There is a similar association of revelation with discovery on p. 107]. Modern inventions in the many technologies of today illustrate the "new multiplication or self-division of mortal thought" which would attempt "to pattern the infinite". This same counterfeit multiplication with reference to "a human and mortal sense of persons and things is not creation": it is no more than the self-division of mortal thought. Observe Life reflecting Spirit in the office of separation and classification.

Through Science reflecting the Word the text reveals the fallacies of the so-called science of creation on a material basis.

(Christ overleaf)

- LIFE** 1 terial earth, are the fleeting concepts of the human mind. **SCIENCE**  
 Soul 2 They have their day before the permanent facts and their  
 (contd.) 3 **Mind's true camera** perfection in Spirit appear. The crude crea-  
 tions of mortal thought must finally give place  
 6 to the glorious forms which we sometimes behold in the  
 camera of divine Mind, when the mental picture is spir-  
 itual and eternal. Mortals must look beyond fading,  
 finite forms, if they would gain the true sense of things.  
 9 Where shall the gaze rest but in the unsearchable realm  
 of Mind? We must look where we would walk, and we  
 12 must act as possessing all power from Him in whom we  
 have our being.
- Principle** 13 As mortals gain more correct views of God and man,  
 multitudinous objects of creation, which before were  
 15 **Self-completeness** invisible, will become visible. When we  
 realize that Life is Spirit, never in nor of  
 matter, this understanding will expand into self-com-  
 18 pleteness, finding all in God, good, and needing no other  
 consciousness.
- Life** 19 Spirit and its formations are the only realities of being.  
 21 Matter disappears under the microscope of Spirit. Sin  
**Truth** 22 is unsustained by Truth, and sickness and  
**Spiritual proofs of existence** death were overcome by Jesus, who proved  
 24 them to be forms of error. Spiritual living  
 and blessedness are the only evidences, by which we can  
 recognize true existence and feel the unspeakable peace  
 27 which comes from an all-absorbing spiritual love.
- Love** 28 When we learn the way in Christian Science and rec-  
 ognize man's spiritual being, we shall behold and under-  
 30 stand God's creation, — all the glories of earth and heaven  
 and man.
- TRUTH** 31 The universe of Spirit is peopled with spiritual beings, **Christianity**  
 Mind

**LIFE** Note change in tone to Science reflecting the Christ in order to identify form and formation. **SCIENCE**  
 Soul (contd.) Christ

In the last few decades the concept of matter in relation to structure has undergone revolutionary change. As this change is carried through consistently to all other derivative concepts there must of necessity be corresponding changes in every field of knowledge. Briefly, these changes relate to a growing recognition of the mental nature of all phenomena: that the outward or objective concept is but the outcome of that which obtains subjectively in consciousness. Thus as consciousness is *spiritualized* so man's awareness of his universe changes accordingly and is accompanied by ever-increasing spiritual power and dominion. "Mind's true camera" (M.H.).

**Principle** The text indicates that as the veil of matter becomes increasingly transparent we shall understand Life as synonymous with Spirit and matter obsolete. This understanding expanding "into self-completeness, finding all in God, good . . ." is conveyed and interpreted by Life reflecting Principle. (See M.H.).

**Life** The formations of Spirit are held as reflex images. The "microscope of Spirit" denotes that focal point where identity is held as reflex image at the point of perfection: where matter, sin, sickness and death are evanescent and obsolete. This is Life demonstrated.

**Truth** Jesus provided "Spiritual proofs of existence" (M.H.) in conjunction with proof of the nothingness of every phase of mortality. Our proofs today likewise are in "Spiritual living and blessedness . . ." and "unspeakable peace . . ."

**Love** The "way in Christian Science" is therefore not a diminishing but an expanding one that "bring[s] all Heaven before mine eyes". (Milton). This is the climax of the "the way" as found in Christ and in the individual fulfilment shown by Jesus.

(TRUTH and Christianity overleaf)

|                                  |   |    |   |
|----------------------------------|---|----|---|
| <b>TRUTH</b>                     | and its government is divine Science. Man is the off-       | 1  | <b>SCIENCE</b>                            |
| <small>Mind<br/>(contd.)</small> | spring, not of the lowest, but of the highest qualities of  |    | Christianity<br>(contd.)                  |
|                                  | Mind. Man understands spiritual existence                   | 3  |   |
|                                  | in proportion as his treasures of Truth and                 |    | <small>Godward<br/>gravitation</small>    |
|                                  | Love are enlarged. Mortals must gravitate Godward,          | 6  |   |
|                                  | their affections and aims grow spiritual, — they must near  | 9  |   |
|                                  | the broader interpretations of being, and gain some proper  |    |   |
|                                  | sense of the infinite, — in order that sin and mortality    |    |   |
|                                  | may be put off.   |    |   |
| <b>Spirit</b>                    | This scientific sense of being, forsaking matter for        | 12 |   |
|                                  | Spirit, by no means suggests man's absorption into Deity    |    |   |
|                                  | and the loss of his identity, but confers upon man en-      |    |   |
|                                  | larged individuality, a wider sphere of thought and action, |    |   |
|                                  | a more expansive love, a higher and more permanent          |    |   |
|                                  | peace.  | 15 |   |
| <b>Soul</b>                      | The senses represent birth as untimely and death as         | 18 |   |
| <b>Principle</b>                 | irresistible, as if man were a weed growing apace or a      |    |   |
|                                  | flower withered by the sun and nipped by                    |    | <small>Mortal birth<br/>and death</small> |
|                                  | untimely frosts; but this is true only of a                 |    |   |
|                                  | mortal, not of a man in God's image and likeness. The       |    |   |
| <b>Life</b>                      | truth of being is perennial, and the error is unreal and    | 21 |   |
|                                  | obsolete.   |    |   |
| <b>Truth</b>                     | Who that has felt the loss of human peace has not gained    | 24 |   |
|                                  | stronger desires for spiritual joy? The aspiration after    |    |   |
|                                  | heavenly good comes even before we discover                 |    | <small>Blessings<br/>from pain</small>    |
|                                  | what belongs to wisdom and Love. The loss                   |    |   |
|                                  | of earthly hopes and pleasures brightens the ascending      | 27 |   |
|                                  | path of many a heart. The pains of sense quickly inform     |    |   |
|                                  | us that the pleasures of sense are mortal and that joy is   |    |   |
|                                  | spiritual.  | 30 |   |
| <b>Love</b>                      | The pains of sense are salutary, if they wrench away        |    |   |
|                                  | false pleasurable beliefs and transplant the affections     |    |   |

## 264: 32-266: 5 TRUE MANHOOD COMING TO LIGHT

TRUTH "Godward gravitation" (M.H.). Mary Baker Eddy throughout her SCIENCE  
 Mind writings comments on *gravitation* in three contexts:— Christianity

First, is that mutual or reciprocal attraction which holds the earth in its orbit, and which pervades the whole universe in fulfilment of the divine order and its equilibrium. (S. & H. 124: 20-31). Second, with reference to human experience (as in the present text)—"Mortals must gravitate Godward . . ." This passage implies change and forward movement of thought "to broader interpretations of being". Third, with reference to matter and physical force—which statements are still in advance of modern physics. (U. of G. p. 35). "Physical force and mortal mind are one" (S. & H. p. 484). When man understands and demonstrates what gravitation *is* and *is not* he will be on the highway to reality.

Spirit In making these forward movements, man has nothing to fear by way of absorption or loss of identity but everything to gain. Expansion and enlargement are recurring themes throughout the chapter, presenting full manhood.

Soul The inverse picture is now presented relative to "Mortal birth and death" (M.H.). The inversion of Soul.

Principle ". . . a weed growing apace . . . a flower withered by the sun . . . nipped by untimely frosts . . ." The inversion of Principle: separation.

Life Whereas, "The truth of being is perennial, and the error is unreal and obsolete". Life's eternity is thus stated.

Truth This paragraph foreshadows the loss of human peace, the loss of earthly hopes and pleasures and in place thereof "the ascending path of many a heart"—the full range from wisdom to Love. This is an example of the translation that takes place in Christianity.

Love The struggles and transplantations from sense to Soul not only unfold the perfection of identity but also lead to the final "Decapitation

- 1 from sense to Soul, where the creations of God are good, **SCIENCE**  
 3 <sup>Decapitation</sup> “rejoicing the heart.” Such is the sword of **Christianity**  
 of error Science, with which Truth decapitates error, (contd.)  
 materiality giving place to man’s higher individuality and  
 destiny.
- LOVE** 6 Would existence without personal friends be to you  
 Mind a blank? Then the time will come when you will be  
 9 <sup>Uses of</sup> solitary, left without sympathy; but this  
 adversity seeming vacuum is already filled with divine  
 Love. When this hour of development comes, even if  
 you cling to a sense of personal joys, spiritual Love will  
 12 force you to accept what best promotes your growth.  
 Friends will betray and enemies will slander, until the  
 lesson is sufficient to exalt you; for “man’s extremity  
 15 is God’s opportunity.” The author has experienced the  
 foregoing prophecy and its blessings. Thus He teaches  
 mortals to lay down their fleshliness and gain spirituality.  
 18 This is done through self-abnegation. Universal Love  
 is the divine way in Christian Science.
- Spirit** 21 The sinner makes his own hell by doing evil, and the  
 saint his own heaven by doing right. The opposite per-  
 secutions of material sense, aiding evil with evil, would  
 deceive the very elect.
- Soul** 24 Mortals must follow Jesus’ sayings and his demonstra-  
 tions, which dominate the flesh. Perfect and infinite  
 27 <sup>Beatific</sup> Mind enthroned is heaven. The evil beliefs  
 presence which originate in mortals are hell. Man is the  
 idea of Spirit; he reflects the beatific presence, illuming  
 the universe with light. Man is deathless, spiritual. He  
 30 is above sin or frailty. He does not cross the barriers  
 of time into the vast forever of Life, but he coexists with  
 God and the universe.

**LOVE** Every object in material thought will be destroyed, but 1 **SCIENCE**  
**Principle** the spiritual idea, whose substance is in Mind, is eternal. Science  
 The offspring of God start not from matter 3 **The infinitude**  
 or ephemeral dust. They are in and of Spirit, of God  
 divine Mind, and so forever continue. God is one. The  
 allness of Deity is His oneness. Generically man is one, 6  
 and specifically man means all men.

**Life** It is generally conceded that God is Father, eternal, self-  
 created, infinite. If this is so, the forever Father must 9  
 have had children prior to Adam. The great I AM made  
 all "that was made." Hence man and the spiritual uni-  
 verse coexist with God. 12

**Truth** Christian Scientists understand that, in a religious  
 sense, they have the same authority for the appellative  
 mother, as for that of brother and sister. Jesus said: 15  
 "For whosoever shall do the will of my Father which  
 is in heaven, the same is my brother, and sister, and  
 mother." 18

**Love** When examined in the light of divine Science, mortals  
 present more than is detected upon the surface, since  
 inverted thoughts and erroneous beliefs must 21  
 be counterfeits of Truth. Thought is bor- **Waymarks**  
 rowed from a higher source than matter, and **to eternal**  
 by reversal, errors serve as waymarks to the one Mind, 24 **Truth**  
 in which all error disappears in celestial Truth. The  
 robes of Spirit are "white and glistening," like the raiment  
 of Christ. Even in this world, therefore, "let thy gar- 27  
 ments be always white." "Blessed is the man that en-  
 dureth [overcometh] temptation: for when he is tried,  
 [proved faithful], he shall receive the crown of life, 30  
 which the Lord hath promised to them that love him."  
 (James i. 12.)



30 God's man, spiritually created, is not material and mortal. **WORD**

The parent of all human discord was the Adam-dream, **Word**

Under the title CREATION the chapter introduces a new and higher concept of Christianity. Beyond denominational religion it presents a vast range of thought and idea which in its integration within law and order illumines the nature of real being and clears up anomalies rooted in material sense, so that the inter-relationship obtaining between Creator and creation—noumenon and phenomenon—may be set forth demonstratively as an idealism in which there are no broken or missing links. This follows in Chapter X.

Consequently the design of the chapter is concerned basically with perfection as the natural and everlasting status of man and the universe, and the fact that being has therefore never fallen. This in turn reveals an ideal which is from the standpoint of Principle an eternal progression; and which from the human standpoint is an ideal that is to be demonstrated.

Just as the text of the chapter introduces an ideal Christianity that pervades the whole of infinite space and maintains the perfection of relationship through divine order, so the corresponding question No. 9 in Recapitulation is What is intelligence? Observe the close correspondence between the answer as it relates to infinite Mind, the triune Principle, Life, Truth, Love and the opening pages of Creation as the text sets out to remove that which would obscure the perfection of creation. The question and answer is a perfect epitome of the chapter.

#### CREATION (The seven-fold concept)

|  |   |
|--|---|
| MIND 255: 1-257: 3                           | SPIRIT 257: 4-259: 14   |
| i. 255: 1-10 "Let there be light"            | i. 257: 4-11 Substance examined                                     |
| ii. 255: 11-18 Firmament illustrated         | ii. 257: 12-21 Substance of idea v. matter                          |
| iii. 256: 1- 8 Progress: rising to the light | iii. 257: 22-18 Infinite physique impossible                        |
| iv. 256: 9-12 I AM: Tritheism impossible     | iv. 258: 19-24 Senses have no knowledge of Principle                |
| v. 256: 13-18 No divine corporality          | v. 258: 25-30 Individual permanency                                 |
| vi. 256: 19-23 Truth's divine demand         | vi. 258: 31- 5 God's man discerned                                  |
| vii. 256: 24- 3 Limitless M i n d needs Love | vii. 259: 6-14 Perfection, basis of t h o u g h t and demonstration |

**CREATION**

The fourfold, operational concept of the text

- WORD 255: 1-258: 30** "Hear, O Israel: the Lord our God is one Lord."  
 i. 255: 1-257: 3 "Let there be light"  
 ii. 257: 4-257: 21 The nature of substance  
 iii. 257: 22-258: 8 Infinite physique impossible: the glories of limitless incorporeal Life and Love  
 iv. 258: 9-258: 30 Infinity's reflection: human capacities enlarged

- CHRIST 258: 31-260: 12** "Be ye therefore perfect, even as your Father which is in heaven is perfect."  
 i. 258: 31-259: 5 Through spiritual sense God's man discerned  
 ii. 259: 6-259: 31 The divine image is reflex image  
 iii. 259: 32-260: 6 Perfection, the standard for demonstration  
 iv. 260: 7-260: 12 Spiritual discovery and scientific translation co-incident

- CHRISTIANITY 260: 13-263: 6** "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee."  
 i. 260: 13-260: 18 The work ahead  
 ii. 260: 19-261: 30 Requisite change of our ideals, Immutable identity of man  
 iii. 261: 31-262: 8 Forgetfulness of self  
 iv. 262: 9-263: 6 Starting from a higher standpoint, one rises spontaneously . . . Human egotism the counterfeit

- SCIENCE 263: 7-267: 32** "Let thy garments be always white"  
 i. 263: 7-263: 31 Mortal man a mis-creator: No new creation  
 ii. 263: 32-264: 31 Mind's true camera: self-completeness: spiritual proofs  
 iii. 264: 32-266: 32 Uses of adversity: Beatific presence  
 iv. 267: 1-267: 32 The great I AM made "all that was made"