

# The Development of the Christian Science Idea and Practice



Max Kappeler

# The Development of the Christian Science Idea and Practice

Max Kappeler



Kappeler Institute Publishing  
Seattle, Washington USA

Translated from the original German, *Die Entwicklung  
der Christlichen Wissenschaften Idee und Praxis*  
by Kathleen Lee

© 1970 Max Kappeler  
© 2004 Kappeler Institute, second edition  
All rights reserved

ISBN# 0-85241-092-1

Cover by:  
Blueline Design  
Seattle, WA

**Kappeler Institute Publishing, USA**  
PO Box 99735, Seattle, WA 98139-0735  
Tel: (206) 286-1617 • FAX: (206) 286-1675  
E-mail: [mail@kappelerinstitute.org](mailto:mail@kappelerinstitute.org)  
Website: [www.kappelerinstitute.org](http://www.kappelerinstitute.org)

## **Note to Readers**

This book is the second edition of Kappeler's original work, therefore the page numbers of this edition do not correspond with those in the original edition. Although text changes are minor, the multiple pages of endnotes at the back of the book were moved to become footnotes. This editorial restructuring will affect only those situations where Kappeler (or other authors) have referenced a specific page number in this book.



## Abbreviations

used to reference the works by and about Mary Baker Eddy

S&H	<i>Science and Health with Key to the Scriptures</i>
Coll.	<i>Course in Divinity and General Collectanea of items by and about Mary Baker Eddy.</i> Collected by Gilbert C. Carpenter Jr., published by Richard F. Oakes (London, 1958). Also referred to as the “Blue Book”
Ess.	<i>Essays and Other Footprints,</i> published by Richard F. Oakes (London, 1959). Also referred to as the “Red Book”
Fp. F.	<i>Footprints Fadeless</i> (1902). Reprinted by Richard F. Oakes (London, 1959)
Hea.	<i>Christian Healing</i>
His. Sk.	<i>Historical Sketch of Metaphysical Healing</i> (1885)
Mis.	<i>Miscellaneous Writings</i>
Mis. Doc.	<i>Miscellaneous Documents Relating to Christian Science and its Discoverer and Founder Mary Baker Eddy.</i> Collected by Gilbert C. Carpenter, CSB, and published by the Carpenter Foundation, Providence, RI, 1961
My.	<i>The First Church of Christ, Scientist, and Miscellany</i>
No.	<i>No and Yes</i>
Ret.	<i>Retrospection and Introspection</i>
R.P.	<i>Repaid Pages</i> (1896). Reprinted by Richard F. Oakes (London, 1958)
Rud.	<i>Rudimental Divine Science</i>
Un.	<i>Unity of Good</i>
'00	<i>Message to The Mother Church, June 1900</i>
'01	<i>Message to The Mother Church, June 1901</i>

“Christian Science and Christian Scientists will,  
*must*, have a history.”

Mary Baker Eddy  
(Mis. 106:3)

## **A Message from Max Kappeler**

Dear Readers,

The main body of Part I of this book — “The Development of the Christian Science Idea” — was first published as one of four articles by various authors in a booklet entitled, “Christian Science—Its Continuous Evolution,” written on the occasion of the Christian Science Centenary (1866–1966). At that time it was also felt that a more extensive survey on the development of Christian Science practice would be timely. For this reason Part II was added. In this revised edition, which is based on a translation of the 1968 German edition, I have elaborated on the “Healing through Science” section, and made minor editorial changes.

Since 1968, the idea of Christian Science has unfolded naturally, step-by-step, still further in consciousness and the results of this were published in my book entitled “The Four Levels of Spiritual Consciousness—Science itself, divine Science, absolute Christian Science, Christian Science” (1970). Therefore, the subject of this book should be studied in conjunction with the 4-levels book.

The subject is so vast that no attempt has been made to deal with it extensively. Quite the contrary. It was felt that a short survey would be more helpful so as to bring out the unbroken thread that has unfolded over the last 100-plus years of Christian Science history. This can be justified even more, since extensive literature on the development of the Christian Science idea during the last half of the 20<sup>th</sup> century and early part of the 21<sup>st</sup> century already exists.

A handwritten signature in black ink, reading "Max Kappeler". The script is fluid and cursive, with the first name "Max" and last name "Kappeler" clearly distinguishable.

Zürich, Autumn 2002



# Contents

## Part I

### **THE DEVELOPMENT OF THE CHRISTIAN SCIENCE IDEA**

1. From the Bible to Christian Science .....	1
2. The developing statement of Christian Science .....	3
3. The gradual discovery of the Science of the Textbook .....	8
4. The living structure of the Textbook is the structure of man	16

## Part II

### **THE DEVELOPMENT OF CHRISTIAN SCIENCE PRACTICE**

The advantage of an historical survey .....	19
1. The formative period .....	20
2. The discovery of divine Mind-healing .....	25
3. Healing through argument .....	31
4. Healing through divine ideas .....	38
5. Healing through the oneness of Being .....	53
6. Healing through the Science of Being .....	62
(a) <i>Healing through Christian Science</i> .....	67
(b) <i>Healing through absolute Christian Science</i> .....	83
(c) <i>Healing through divine Science</i> .....	90
(d) <i>Healing through Science itself</i> .....	94

## Part I

### THE DEVELOPMENT OF THE CHRISTIAN SCIENCE IDEA

#### 1. From the Bible to Christian Science

The divine Principle of being is infinite; its interpretation of itself never comes to a final climax or an end, but unfolds forever. Whenever the light of Principle pierces the mist of human ignorance, mankind receives it as a new vision and calls it a revelation of God. There are always men and women who are transparent enough to let Principle's message shine through them and allow themselves to be spiritually enlightened and empowered so as to become the nucleus of a new and wider movement of inspired thought, which, as time goes on, leads all mankind to diviner heights.

It is the nature of Principle that it is not to be found in fragmentary ideas.<sup>1</sup> Principle has order and system; therefore, its successive revelations appear in divine order, unfolding the system and Science of spiritual Being. The Bible, when viewed from Principle's interpretation of itself, unfolds in the order the spiritual *modus operandi* of the divine Principle as symbolized by the Holy City, the four equal sides of which Mrs. Eddy defines as Word, Christ, Christianity, and divine Science.<sup>2</sup> Divine Principle precipitated itself on seeking humanity, first as Principle's interpretation of its own *Word*, revealing to the patriarchs

---

<sup>1</sup> See S&H 302:1–2.

<sup>2</sup> See S&H 575:17–19.

and prophets the spiritual nature of God. Then the time became ripe for a second phase, for the prophets had caught the meaning of Principle's *Christ* as the idea of God that "will overturn, overturn, overturn ... until he come whose right it is" (Ezekiel 21:27). This phase reached its full expression in the man Christ Jesus. In the third stage, Principle's *Christianity* broke on human thought, using the purity of Mary and the Christ mission of Jesus to introduce Christianity, the conscious reflection of the Christ-idea in human affairs, thus demonstrating the human and divine coincidence. Christianity spread widely, but soon its living essence became almost lost because the age was not yet ready for thought to be acquainted intelligently with the fourth side of the Holy City—*Science*. Religious thought, looking to ritual, belief, and faith as the way to heaven, barred the door of Science, and it is only through this door that we can fully enter into the realm of the real. But as soon as Principle had graciously prepared a mentality willing and pure enough to envisage the wedding of Christianity to Science, Principle had its proper channel through which to interpret itself to mankind as a Science that can be understood spiritually and demonstrated by all. Mrs. Eddy's mentality was of this nature and, therefore, she could be used for Principle's purpose of explaining itself in its Science and system. She caught the first glorious glimpses of this early in 1866. Though knowing "that cures were produced in primitive Christian healing by holy, uplifting faith," she was firmly convinced that her mission was to lift Christianity out of holy faith into "the Science of this healing" (S&H 109:18–20).

## **2. The developing statement of Christian Science**

When a new idea is revealed to human thought, it may come like a flash of light, but this does not mean that it is seen at the outset with such complete identity as to need no further clarification. Saul, for example, on his way to Damascus, was suddenly surrounded by light from heaven and could identify Jesus as the Christ, but it took him seven years of solitude in Arabia and Tarsus to ponder this revelation before starting to expound it to others. So it was with Mrs. Eddy. Though soon gaining (in the latter part of 1866)<sup>3</sup> the certainty of having discovered the leading factor in Mind-Science “that Mind is All and matter is naught” (S&H 109:1), it took Mrs. Eddy the rest of her life to state in clear unmistakable scientific terminology the constituents of this Science in all their classifications. Nine years elapsed before she could write the first edition of “Science and Health,” in which she gave what she then called “the complete statement of Christian Science” (Ret. 37:2). From that time on, revision after revision of her treasured Textbook followed in rapid succession. This is indicative of how her thought was constantly expanding and, therefore, she was able to, in increasing measure, define more clearly her revelation in its Science. She urged her students to keep pace with her spiritually by studying the latest editions of her Textbook, stating finally that what she had written some 25 years before, she did “not consider a precedent for a present student of this Science” (My. 237:5).

---

<sup>3</sup> See Ret. 24:9.

When the revelation of Christian Science first broke on Mrs. Eddy's thought, a new world opened up to her—the world of the All-Mind. The truths of the new revelation flooded easily into her consciousness, and she *stated* them bluntly in the early editions of "Science and Health." Through it, the students' thoughts were resurrected from sense-testimony to Soul-sense, mortal thinking was exchanged for the ideas of Soul—the water was turned into wine. She stated what constitutes the unchangeable identities of being.

Principle demands, however, not only a statement of its truths, but also that they be expressed in order and system. In 1889, obeying the dictates of Principle's *divine order*, Mrs. Eddy left Boston and the "unprecedented prosperity" of her work there, and "sought in solitude and silence a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity, dwelling forever in the divine Mind or Principle of man's being and revealed through the human character" (My. 246:13–18). She revised "Science and Health," and the outcome was the 50<sup>th</sup> edition (1891). In revising it, she wrote that "the light and might of the divine concurrence of the spirit and the Word appeared" (My. 246:20).

With Mrs. Eddy, the absolute letter and the spirit were indivisibly one. In this new revision, she accomplished the outstanding task of wedding the letter to the spirit and, therefore, she refers to this edition (on which she worked during 1889–1890) as the one best "adapted to spiritualize thought and elucidate scientific healing and teaching." Why? Because "the arrangement" of that revision "makes the subject-matter clearer than any previous edition" (Ret. 82:28–83:1).

What took place with the arrangement of the text at that point? For the first time, “Science and Health” contained not only all the chapters of the final edition (with the exception of “Fruitage”) but, most important of all, there was a new arrangement of the text in each chapter. Comparing the text of this 50<sup>th</sup> edition with the previous edition, we find that the stated truths, as such, have not been changed very much, but the arrangement of them in their order has been changed quite considerably. It is as though the old text has been rearranged, sentence by sentence and paragraph by paragraph, into a new order. Statements of truths, as such, are merely declarations of true facts; they become scientific truths when brought into definite relationships with one another and are integrated into a coherent system. It is necessary to state truths in relationships that lead the student’s thought in spiritual order from a given proposition to the point of fulfillment. Each spiritual stage has to grow naturally and divinely logically out of the preceding one and prepare the ground for the next one.

In this new revision of 1891, Mrs. Eddy wrote for the first time that “the natural order of heaven comes down to earth” (S&H 118:31–32). She had rearranged the former text so that the subject followed the “natural order” of the Word of God as Mind, Spirit, Soul, Principle, Life, Truth, Love; that is, in the same order as stated in the definition of God.<sup>4</sup> Mere textual arrangement gave way to Principle’s interpretation of itself in spiritual order. Understanding the ideas that specifically characterize each of the synony-

---

<sup>4</sup> See S&H 465:10.

mous terms for God enables one to recognize that, for the first time, the text of each chapter in the 50<sup>th</sup> edition unfolds in a spiritual and scientific order. To the student, the subjects of the text of a chapter unfold first through the ideas of Mind, then the ideas of Spirit, then the ideas of Soul, and so on, up to the ideas of Love. The value of the revision becomes evident. Through spiritual order, the letter is wedded to the spirit, and so the new text became “adapted to spiritualize thought” (Ret. 82:30). “The new volume is pre-eminently a book of the Spirit. This is not to intimate a lack in the letter; but, to claim that the conscientious student of the new ‘Science and Health’ cannot long remain in the letter merely. He will be taken out of that into the unfolding glories of Truth.”<sup>5</sup> We know that single statements of truths can uplift the mental state, but only through an understanding of the spiritual order governing the relationships of these truths can the inspired letter induce and generate its spirit. Divine order thus enfolds the spirit of Truth through which the new birth takes place—the eternal birth into spiritual reality.

Yet Principle’s Science is not only based on order but also on *system*, that is, on the correct arrangement of infinite order. So Principle impels the manifestation of its own system, and Mrs. Eddy, always willing to listen more closely to Principle’s own interpretation, caught its tone and made another fundamental change with the 226<sup>th</sup> edition of “Science and Health” in 1902. She rearranged the order of how the 16 chapters follow one another, putting them in the

---

<sup>5</sup> *The Christian Science Journal*, April 1891.

order in which we have them in the final edition.<sup>6</sup> They now unfold in the order of the *modus operandi* of Word, Christ, Christianity, and Science, the four equal sides of the Holy City, each one reflecting the other ( $4 \times 4 = 16$ ), so that the first four chapters present four different aspects of the Word (Ch. 1, the Word reflecting the Word; Ch. 2, the Word reflecting the Christ; Ch. 3, the Word reflecting Christianity; Ch. 4, the Word reflecting Science). The next four chapters present four different aspects of the Christ; the next four chapters, four different aspects of Christianity; and the last four, Science, in four different aspects.<sup>7</sup>

So, finally, the great design of Principle's interpretation of itself in its divine system had taken form. Subsequent changes in the text were made only to bring single statements into harmony with this overall design. In 1907, there appeared for the first time the paramount statement, "Principle and its idea is one, and this one is God" (S&H 465:17), accentuating the *oneness of Being* as the basic statement of Mrs. Eddy's discovery. Also in 1907, the definition of God in "Recapitulation" was changed from eight to seven synonymous terms, and appeared for the first time in the order in which, as far back as 1891, the subjects in each chapter had been also textually arranged. So from

---

<sup>6</sup> The consecutive text of *Science and Health* as a textbook closes with the 16<sup>th</sup> chapter "The Apocalypse." Mrs. Eddy writes at the end of this chapter that "the writer's present feeble sense of Christian Science closes with St. John's Revelation" (S&H 577:28–29). She also speaks of the next chapter as having been "added" (see S&H 579:4).

<sup>7</sup> See Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life. Vol. I: Revelation of the Structure* (Seattle: Kappeler Institute Publishing USA, 1954).



1907 on, the definition of God was brought into consonance with the spiritual order of the text of each chapter. The oneness of Being was finally stated in Principle's order and system.

### **3. The gradual discovery of the Science of the Textbook**

It is not easy to determine how much Mrs. Eddy was aware of the divine system that she stated in her Textbook. We only know that she was an eager student of her own book, that she was often amazed at what "this woman" wrote, and that when writing "Science and Health," she little understood all that she had indited.<sup>8</sup> She also declared that she had been "learning the higher meaning of this book since writing it" (My. 114:26), concluding her Textbook by referring humbly to her understanding as "the writer's present feeble sense of Christian Science" (S&H 577:28). No matter how much Mrs. Eddy actually realized what constitutes the scientific system of Christian Science, this could not hinder her from transcribing what God revealed<sup>9</sup> and from being "a scribe echoing the harmonies of heaven in divine metaphysics" (My. 115:7).

In one respect, however, she was quite outspoken—stating that her contemporaries could not at that time fathom the Science of her discovery. She wrote that "scarcely a moiety, compared with the whole of the Scriptures and the Christian Science textbook, is yet assimilated spiritually by the most faithful seekers" (Mis. 317:14). Spiritual pioneers are always far in advance of the general trend

---

<sup>8</sup> See My. 271:4–5.

<sup>9</sup> See Mis. 311:26–29.

of thought in their age and so their work has to be left in the hands of divine Providence; and knowing that Principle and its idea is one, the divine Principle will always find a way to unfold its idea continuously. Just as Moses, the great discoverer of "I AM THAT I AM," had to leave it to his follower, Joshua, to bring the children of Israel into the Promised Land; just as Jesus, who revealed and demonstrated that "I and my Father are one" (John 10:30) had to leave it to his disciples and the apostles to bring the gospel "before the Gentiles, and kings" (Acts 9:15), so Mrs. Eddy too, who labored for a lifetime to state Principle in its Science, had to leave it to generations yet to come to discover in her writings *what constitutes the Science of Christian Science*.

In her later years, Mrs. Eddy was concerned that her discovery of Christian Science was being primarily accepted merely on the basis of belief and faith; she feared that Christian Science would be lost again if it were not approached from the basis of scientific understanding. This is voiced clearly in her article "Principle and Practice,"<sup>10</sup> which she dictated in 1910 shortly before she left the human scene. In this article, she is emphatic that Christian Science is based on a fixed Principle, that the healer must understand the operation of this divine Principle and not merely believe in it, that faith cures are mistakenly pronounced Christian Science, and that "unless human faith be distinguished from scientific healing, Christian Science will again be lost." In order to be able to fulfill its mission, Christian Science must be understood as Science in the meaning of the term as

---

<sup>10</sup> Published in *The Christian Science Sentinel*, September 1, 1917.

## THE DEVELOPMENT OF THE CHRISTIAN SCIENCE IDEA

Mrs. Eddy uses it, namely, as “the atmosphere of God” and as “knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived” (No. 9:25–10:1).

It is characteristic of an inspired spiritual revelator that he gives to those of his time only as much as they have strength to bear. Jesus said: “I have yet many things to say unto you, but ye cannot bear them now” (John 16:12). Likewise, Mrs. Eddy knew that only future generations would be able to declare precisely what she had discovered. In “Science and Health” under the marginal heading “A higher discovery,” she prophesies that her spiritual discovery “will gather momentum and clearness, until it reaches its culmination of scientific statement and proof” (S&H 380:26). She knew that Principle’s interpretation of itself would go on unfolding and, consequently, that Christian Scientists must be open to further insight into the scientific structure of their Textbook and must welcome it.

Mrs. Eddy makes some very direct allusions to the future development of her discovery. Writing in 1887, she states in “Caution in the Truth”: “The Science of physical harmony, as now presented to the people in divine light, is radical enough to promote as forcible collisions of thought as the age has strength to bear” (Un. 6:10). In this article, she explains that her discovery was, to her, divine Science, the Science of spiritual harmony, but that the age in which she lived could conceive of it only in its reduced sense as “the Science of physical harmony.” Yet she prophesied that when “the platoons of Christian Science are ... thoroughly drilled in the plainer manual of their spiritual armament ... in less than another fifty years [before 1937] His name

will be magnified in the apprehension of this new subject.”<sup>11</sup> This has actually taken place. Principle’s uninterrupted impulsion to explain itself in its Science (stated as “Science and Health”), went on unceasingly, using that mentality that was made ready for the understanding of what constitutes the Science of Christian Science. Having grasped the idea of the oneness of Being—that Principle and its idea is one—John W. Doorly, C.S.B., of England, could see that an apprehension of the oneness of Being cannot be a scientific pinnacle but is, rather, a scientific basis from which to advance. Science means knowledge reduced to law and order and embodied in a system (Funk and Wagnalls Dictionary). Merely thinking in terms of the oneness of Being without understanding its scientific constituents—its laws, order, rules, classifications, and categories—thought runs wild. The oneness of God needs to be explained in its *divinely scientific system*.

Because John Doorly was receptive to new light in this very direction, Principle interpreted itself to him first as a *fundamental divine order*. During the years 1916–1936, he began to realize that the order of the 7 terms given in the “Third Degree” of “The Scientific Translation of Mortal Mind” (S&H 116:2–3) corresponds with the order of the “numerals of infinity, called *seven days*” (S&H 520:10), “the Science of creation ... stated in mathematical order” (Mis. 57:27–28); that these, in turn, further correspond with the divine qualities as found in the first seven Beatitudes, and the seven statements of the Lord’s Prayer; and that all these correspond fundamentally with the order of the

---

<sup>11</sup> See Un. 6:22–25.

ideas characterizing the 7 synonymous terms for God, as given in “Science and Health.”<sup>12</sup> With these findings, the Science of spiritual harmony, as contrasted with “the Science of physical harmony” was ushered in around 1936–1937, and thus, Mrs. Eddy’s prophecy was fulfilled. While thought at that time expected something phenomenal to happen outwardly as a consummation of her prophecy, the scientific idea was born—as any great idea is usually born—in “sacred secrecy.”

Now the flood-gates of Science were wide open. Scientific revelation flowed in at breathtaking speed. Soon it was revealed that the four sides of the Holy City represent *the divine infinite calculus* (see S&H 520:10–15), in which the 7 synonymous terms for God operate in 4 different orders as Word, Christ, Christianity and Science. Furthermore, what constitutes the various levels of Science was revealed—the levels of Christian Science, absolute Christian Science, divine Science,<sup>13</sup> and finally, the level of Science itself.<sup>14</sup>

The key of the Science of Christian Science was now found, and with this key the *Science of the Bible* could be unlocked. The Bible took on a new meaning. For the first time in human history it could be seen that behind each book of the Bible lies a scientific, spiritual order of ideas.

---

<sup>12</sup> See S&H 465:10.

<sup>13</sup> John W. Doorly, *The Pure Science of Christian Science* (London: The Foundational Book Company for the John W. Doorly Trust, 1946).

<sup>14</sup> John W. Doorly, *Oxford Summer School 1949, Vol. 2* (London: The Foundational Book Company for the John W. Doorly Trust, 1949) p. 270.

Translated from biblical language into a language of Science, the Bible not only becomes a spiritual textbook for today, but also shows its exact consonance with “Science and Health” in its Science. Thus, a further prophecy of Mrs. Eddy’s was fulfilled: “I foresee and foresay that every advancing epoch of Truth will be characterized by a more spiritual apprehension of the Scriptures, that will show their marked consonance with the textbook of Christian Science Mind-healing, ‘Science and Health with Key to the Scriptures.’ Interpreting the Word in the ‘new tongue,’ whereby the sick are healed, naturally evokes new paraphrase from the world of letters” (Mis. 363:30). Doorly published his findings on the Bible in the late 1940s in his “Talks on the Science of the Bible” (13 volumes). Later on, it was discovered that all the books of the Bible combine into a scientific, spiritual structure, the whole corresponding to the design of Principle itself.<sup>15</sup>

Equipped with these spiritual, scientific tools, it was then a natural step to discover *the scientific structure of the coherent text of the Christian Science textbook* itself.<sup>16</sup> The spirit of God had used Mrs. Eddy to put into divine order, first, her statements in each chapter in the 50<sup>th</sup> edition (1891), and then the 16 chapters in the 226<sup>th</sup> edition (1902), but it was only in the early 1950s that this divinely scientific structure became apparent. From then on, the Textbook, from the first to the last page of the 16 chapters,

---

<sup>15</sup> W. Gordon Brown, *From Genesis to Revelation* (London: Gordon & Estelle Brown, 1957).

<sup>16</sup> Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life. Vol. I: Revelation of the Structure* (Seattle: Kappeler Institute Publishing USA, 1954).

could be understood as one consistent, coherent, spiritual story—every chapter necessitating the spiritual import of the chapter preceding it, and inevitably impelling the subject of the following one. In this way, the Textbook presents the true spiritual journey of each individual student, “the way of Life” for each one. “Science and Health” means vastly more than just “the Science of physical harmony”; it presents the Science of Life in its infinite meaning. Christian Science is indeed a way of Life.

Today the cybernetic age is dawning on mankind, foreshadowing the acceptance of the Science of all sciences. Whatever progress appears in the human always prefigures a divine idea. A study of the three sets of capitalized terms for God in “Science and Health”—(1) Mind, Spirit, Soul, Principle, Life, Truth, Love; (2) Word, Christ, Christianity, Science; (3) Science itself, divine Science, absolute Christian Science, Christian Science—makes it evident that when these are understood in their interrelationships, they constitute the basic elements of divine cybernetics.<sup>17</sup> Divine cybernetics deals with the one Being operating as a self-organizing divine system that runs on a built-in, self-regulating circuit of error self-preventing and error self-correcting dynamics. This development naturally also demands a completely new structure of consciousness for its acceptance.

Looking back on the development of Christian Science over the past 100-plus years and, from a greater perspective

---

<sup>17</sup> Max Kappeler, *The Four Levels Of Spiritual Consciousness—Science itself, divine Science, absolute Christian Science, Christian Science* (Seattle: Kappeler Institute Publishing USA, 1970).

of spiritually understanding the various steps clearly, one cannot help being deeply impressed by how the Christ-idea has not paused in bringing out an ever clearer presentation of the Science of Being. Though the full splendor of Truth broke on Mrs. Eddy's consciousness in 1866, she was aware that an unmistakable statement of her revelation could not be the work of a moment nor could her Textbook be fully understood immediately. "A book introduces new thoughts, but it cannot make them speedily understood ... Future ages must declare what the pioneer has accomplished" (S&H vii:22–26). She realized that "centuries will intervene before the statement of the inexhaustible topics of Science and Health is sufficiently understood to be fully demonstrated" (Ret. 84:1).

Even Mrs. Eddy had to strive constantly for a clearer understanding of her own Textbook. Only six months before she left us, she said to a student: "I feel I am just really beginning to understand 'Science and Health.'" <sup>18</sup> She was supported by the conviction that the Christ-idea would inspire succeeding generations to fathom the subject more deeply, as shown, for instance, in her signed statement: "I calculate that about one half century more will bring to the front the man that God has equipped to lift aloft His standard of Christian Science." <sup>19</sup> In this connection, it is interesting to note that although the Textbook had already undergone numerous major and minor revisions and had hundreds of editions, "until June 10, 1907, she had never read this book throughout consecutively in order to

---

<sup>18</sup> Mis. Doc., p. 141 (Contribution of Edward E. Norwood).

<sup>19</sup> Coll. p. 97 (the estimated date is August 1909).



elucidate her idealism” (S&H xii:20). Afterwards, it took nearly another half century for the understanding to dawn as to what this idealism constitutes and to appreciate “Science and Health” as a scientific textbook within the proper meaning of that term. Why did it lie hidden for so long? Because it is a part of the genius of a revelator to hide the mystery of godliness until it becomes self-revelatory to a receptive era. When Mrs. Eddy finished her final edition of “Science and Health,” she is reported to have said to Laura Sargent, who lived for many years in her household: “There, Laura, I have put my discovery out into mortal mind and I have hidden it, and hidden it, and hidden it and if I hide it any more my discovery will be lost.”<sup>20</sup>

We see then, that the line of light never comes to a stop, because Principle unfolds its idea infinitely. So it is that “the successive utterances of reformers are essential to its propagation” (\*01 30:5), and “personal revelators will take their proper place in history, but will not be deified” (Mis. 308:9). The idea goes on continually and can never be lost.

#### **4. The living structure of the Textbook is the structure of man**

More than a century has now passed since Principle’s first identification of itself as the revelation of Christian Science in 1866. Today, we can look back on a gradual unfoldment of this revelation. First, in Mrs. Eddy’s time, the

---

<sup>20</sup> Laura Sargent to Lucia Coulson; also Coll., p.184, 3<sup>rd</sup> paragraph.

revelation gathered clarity of statement as the text of “Science and Health.” Then, after she left us, the text yielded its scientific structure. Mrs. Eddy bids us, at the end of her Textbook, “‘Go and take the little book ... Take it, and, eat it up’ ... Take divine Science. Read this book from beginning to end. Study it, ponder it” (S&H 559:17–21). With the revelation of the scientific letter, all may now study it and ponder it and thereby become imbued with the spirit of it, so that the structure of the Textbook becomes man’s true, living structure. This is generic man who will lead on the centuries (see My. 347:2–5).

By understanding the structure of the Textbook—and not just isolated sentences—man realizes his being as the divine infinite calculus, and thus embodies in a living way the spiritual meaning of the city foursquare by becoming, himself, the idea of this very city. This is in accord with Jesus’ words: “And the Kingdom of Heaven is within you; and whosoever shall know himself shall find it. And when ye have found it, ye shall know that ye are sons and heirs of the almighty Father, and ye shall know that ye are in God and God in you. And ye are the city of God.”<sup>21</sup> Today we can see that this city of God is a self-operative, self-organizing, self-regulating and divinely cybernetic idea, and we could as well say: “and ye are the divine cyberneter.”

The idea of Science breaks through, irrespective of people and organizations, freeing itself from all that is unlike Principle. “Stately Science pauses not” (S&H 566:9); spiritual rationality and free thought have actually accompanied

---

<sup>21</sup> “The Sayings of Jesus”; Saying II, *The Christian Science Journal*, Vol. XXII, 1904–5, p. 35.

approaching Science and cannot be put down.<sup>22</sup> The Text-book “is leavening the whole lump of human thought” (My. 114:28–29), and science, theology, and medicine are more and more approximating the fundamental statements of Christian Science. The future belongs to *the idea of the Science of all sciences*.

Knowing that Science comes “after the manner of God’s appointing,” and that “the churches seem not ready to receive it,”<sup>23</sup> let us watch and pray that the idea is free to unfold further in the way of Principle’s appointing. “Let the Word have free course and be glorified ... Truth cannot be stereotyped; it unfoldeth forever” (No. 45:24–28).

---

<sup>22</sup> See S&H 223:21–22.

<sup>23</sup> See S&H 131:13–18.

## **Part II**

# **THE DEVELOPMENT OF CHRISTIAN SCIENCE PRACTICE**

### **The advantage of an historical survey**

When Mrs. Longyear once requested advice regarding a Christian Science practitioner, Mrs. Eddy wrote the following answer: "I cannot advise you regarding a Christian Science practitioner, but I most earnestly request that you select one who knows Christian Science history" (Coll. p. 256). At first glance, this answer may seem surprising. One wonders what a knowledge of Christian Science history has to do with the qualifications of a good practitioner, but on second thought it becomes evident that such knowledge is of great importance. In every subject, it is always extremely useful to know something about past developments, because then one can see the significance of what is happening in the present, and this enables one to sense, in some measure, the direction that future developments will take.

Knowing the developmental history of Christian Science practice, we become aware of the various stages that have been mastered; these stages usually show the general mistakes and difficulties that were afterwards overcome. Equipped with such knowledge, we can protect ourselves against a repetition of past mistakes and, thereby, attain a higher standard. In other fields of human life, it is seen that we usually experience, in an individual way, the same development as in the historic process, though in a much

shorter time. The development of Christian Science practice since 1866 has gone through stages, stages that each individual who takes up this practice may also go through in some form. If we are aware of these different stages from the beginning, this knowledge is a great help to us because (1) we know the mistakes of the past and will not repeat them knowingly, and (2) we endeavor constantly to reach a higher standard of practice, so that (3) we can make rapid progress.

When it is shown here that, since 1866, newer and higher methods of Christian Science practice were always crystallizing, and that such periods are connected with the names of special exponents, it is well to state explicitly that the development was not brought about through individual human understanding but was due to the ever-operative Christ-idea. The Christ-idea alone, and not human thinking, is the impulsion behind all spiritual progress. It is the nature of the Christ-idea to demand constant progress and unceasing progression; also the power of this Christ-idea brings about a breakthrough in the human, in spite of the human. "Christian Science and Christian Scientists will, *must*, have a history" (Mis. 106:3). Those who are ready to open consciousness to the newness of Life are also those who are most likely to be used for Christ's purpose; but they are only servants, and not originators, of spiritual evolution.

### **1. The formative period**

From early childhood, two distinct components can be recognized in Mrs. Eddy's life which later were wedded in a harmonious whole, and then brought forth something completely new. These were: (1) true religiousness and

(2) scientific research. Both led to the discovery of Christian Science and to divine, scientific healing.

As a child, Mary Baker Eddy already experienced the effect of religious healing. In her autobiography, she tells us that at the age of 12 (in 1833) she was suffering from a high fever as a result of a religious dispute with her father. In prayer, she turned to God. While she was praying, “a soft glow of ineffable joy” came over her. “The fever was gone” and she arose and was “in a normal condition of health ... The physician marvelled.”<sup>24</sup>

At the age of 25 (in 1846), she became interested in medicine and investigated the various medical methods of her time. Because of her unhealthy constitution, she hoped to find relief through allopathy, but finding no effective help in it she turned to homeopathy. This turned out to be an important step in preparation for her discovery of spiritual healing, for she learned to recognize the mental nature of physical phenomena, such as physical diseases. About her homeopathic practice she writes how, among many other experiments, she had taken common table salt and attenuated it “until there was not a single saline property left ... and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever” (S&H 153:5–11).

From this and similar experiments,<sup>25</sup> she came to the conclusion that it is not the drug as material substance, but human belief in that drug, which brings about such healings.

---

<sup>24</sup> See Ret. 13:1–14:2.

<sup>25</sup> See also S&H 156:5–27; Hea. 13:4–21.

In homeopathy, “the drug disappears in the higher attenuations . . . and matter is thereby reduced to . . . mortal mind” (Ess. p. 266). By “trying to trace all physical effects to a mental cause” (ibid.), her research in homeopathy, which mentalized the drug, showed her that a drug resembles the human mind more than matter. She drew the final conclusion, that mortal belief instead of the drug governs the action of all material medicine, and that the less matter and more mind does the work (see Ess., p. 266). Thus, homeopathy laid “the foundation stone of mental healing.”<sup>26</sup>

Mrs. Eddy was very successful with homeopathic treatments and also with unmedicated pellets (placebos), but these successes in healing did not satisfy her, they turned out to be stepping stones to a higher purpose: metaphysics became “the next stately step beyond homoeopathy” (S&H 156:28). While homeopathy is based on the axiom “the less medicine the better,” metaphysics adds: “until you arrive at no medicine” (Hea. 11:19–20). Thus, mind, not matter, becomes the factor in healing. Metaphysics bases itself only on that which is above (meta) the physical (physica). In this way, her “medical researches and experiments had prepared her thought for the metaphysics of Christian Science” (S&H 152:21).

Patients who are not helped by material medicine usually experience the same development; they turn away from medicine and seek help from less material means of healing, only to learn, step-by-step, that without faith in medicine the drug loses its healing power and that it is ultimately the inner, mental attitude which determines the

---

<sup>26</sup> See Hea. 11:17–18.

healing. But how does one find the right inner attitude? Through religion?

In Mrs. Eddy's development her religiousness did not suffer through her scientific research in the field of medicine. She experienced not only great healings through homeopathic means but also exceptional healings on a religious basis. She writes: "In the fifties, Mrs. Smith, of Rumney, N.H., came to me with her infant, whose eyes were diseased, a mass of inflammation, neither pupil nor iris discernible. I gave the infant no drugs—held her in my arms for a few moments while lifting my thoughts to God, then returned the babe to her mother healed" (Ess. p. 145).

Though Mrs. Eddy could heal others, she could not heal herself from a constantly worsening state of health. While searching in vain for an amelioration of her sufferings she underwent a hydropathic cure, and heard of the great healing success of the magnetizer P. P. Quimby. Mrs. Eddy then made every effort to recuperate so as to be able to undertake the journey to Quimby.

What was Quimby's method of healing? He wetted his hands, rubbed the scalp of the patient and argued mentally for health. According to Mrs. Eddy, he had some "advanced views of his own" (Mis. 379:16). To him, sickness was a false belief entertained mentally; but matter, to him, was as real as Spirit. He treated sin and sickness as realities. The treatment consisted of arguments by the magnetizer concerning health, whereby, the patient was freed from his false beliefs; the beliefs in sickness should yield to the stronger belief in health. Asked for the *modus operandi* of his treatment, he could give no explanation and, therefore, he could not teach students. Yet, in spite of his



ignorance of how the healing was brought about, he had a large practice and great success in healing—a clear example that bodily healings can be accomplished on the basis of any belief. A non-material healing method is by no means also a spiritual, divine healing method—as a matter of fact, a healing resulting from it is no true healing at all.

Quimby did not attribute his healings to God, nor did he try to explain them through a spiritual interpretation of the Bible. He did not consider them to be an effect of a divine influence. Mrs. Eddy tried to attribute Quimby's method of healing to a spiritual Principle and to relate them to biblical healings, but at last gave it up. Through his help, her health had improved quite considerably (she even healed with his method patients whom he could not heal) but she eventually returned home without being completely restored (Ess. p. 267).

Her longing to find the divine method of healing had not yet found an answer, but the mental ground was now prepared for a future revelation of divine healing. Firstly, she knew from her homeopathic practice that medicine is not material but mental, though “the mental virtues of the material methods of medicine, when understood, were insufficient to answer her question” (Ess. p. 266). Secondly, she knew, through the Quimby method, that the stronger human mentality governed the weaker, which can only have a beneficial effect as long as the stronger is also the better. But can the human mind impart the true, the good? It cannot. Therefore, we can understand only too well that Mrs. Eddy was yearning for a healing through that Mind which is not human but divine. Referring to that period, she wrote: “I must know more of the unmixed, unerring source, to

gain the science of Mind, the All in all of Spirit, where matter is obsolete; nothing less could solve the mental problem" (Ess. p. 266). Having reduced material medicine to mentality, and having understood that the stronger mentality rules the weaker, it became evident to her that the strongest mentality would be God, divine Mind. Human reason cannot equal this Mind and demands that "thought must spiritualize to apprehend Spirit ... The estimate placed on material things must be transferred to the perception and enjoyment of spiritual things. For Spirit to be supreme in demonstration, it must be clad with the divine instead of human power" (Ess. p. 267). This insight made her receptive to acknowledge the divine Mind, or Spirit, instead of a material mind, as the healing factor.

## **2. The discovery of divine Mind-healing**

At the beginning of February 1866, Mrs. Eddy fell on the ice and her injuries were pronounced fatal by the doctor. After three days, she asked for the Bible, opened it at Matthew 9 and read the healing of the man sick of the palsy. She writes about this: "As I read, the healing Truth dawned upon my sense; and the result was that I arose, dressed myself, and ever after was in better health than I had before enjoyed. That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence. I learned that mortal thought evolves a subjective state which it names matter, thereby shutting out the true sense of Spirit" (Mis. 24:11). Something completely new had been touched: Life in and of Spirit.

At the time of her healing, she did not understand clearly the scientific explanation of the healing method. The Truth had only “dawned” on her and she had only caught “a glimpse” of it. She could not then “explain the *modus* of [her] relief” and could only assure the doctor “that the divine Spirit had wrought the miracle—a miracle which later she found to be in perfect scientific accord with divine law” (Ret. 24:17–21). Convinced that “the divine Spirit” had wrought the healing, she then “learned that Mind reconstructed the body, and that nothing else could. How it was done, the spiritual Science of Mind must reveal”; and she adds: “It was a mystery to me then, but I have since understood it. All Science is a revelation” (Ret. 28:22–27).

Step-by-step, she tried to find a reason for her healing, and it was only “in the latter part of 1866” that she “gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon” (Ret. 24:9–11). For 20 years, she had been trying “to trace all physical effects to a mental cause” (Ret. 24:7), but only then did she find the right answer, namely, “that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body” (S&H 108:30).

Whereas Quimby still considered matter and disease as realities, it was revealed to Mrs. Eddy that only Spirit is real. What then is matter? Matter was now seen to be the subjective state of mortal mind, a misunderstanding of that which is Spirit. As mortal mind was recognized to be an erring mind and therefore unreal, this led to the understanding and demonstration of the main factor of Mind-Science that “Mind is All and matter naught” (S&H

109:2). This divine Mind expresses itself in divine idea as the only realities of being. "This great fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick and thus proved absolute and divine" (S&H 109:6). Mrs. Eddy submitted her revelation to the broadest practical tests and proved the great fact "that Mind governs the body, not partially but wholly" (S&H 111:28).

We might think that Mrs. Eddy would have been satisfied with her miraculous healing, especially as she was not only healed instantaneously of the fatal effects of her accident but also of other physical difficulties—and not only temporarily, but permanently. However, she reasoned: if such a healing is possible once, there must be a law governing it that is always operative; also, an understanding of such a law should enable one to apply it in all cases of disease and to teach it to others. Everyone should be able to learn it so that eventually the whole world can save itself from sin, disease, and death. She recognized the promise in having touched an all-saving law but was still faced with the formidable task of discovering the *modus operandi* of healing. Though she was convinced that the divine Spirit had healed her and that a divine Principle and divine laws were underlying it, she did not yet know the exact nature of this Principle, nor what these laws are. After this tremendous religious experience, the scientist, the researcher, the discoverer, became active again in her. The spiritual must have a scientific explanation: "I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I

must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration” (S&H 109:16).

In order to discover the Principle, laws, rules, system, and method of spiritual healing, Mrs. Eddy withdrew from society for three years. “The Bible was my textbook. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus’ teaching and demonstration, and the Principle and rule of spiritual Science and metaphysical healing,—in a word, Christian Science” (Ret. 25:3). The fact that divine Spirit heals came to her as a direct revelation because “Truth is a revelation” (S&H 117:27), but the *how* of spiritual healing was discovered through a deep study of the Bible with her spiritual sense.

The Bible became a new book to her. “The miracles recorded in the Bible ... grew divinely natural and apprehensible” and in Jesus’ healings “the operation of the divine law” (Ret. 26:12–16) was seen. Thus, Jesus appeared in a new light, as “a natural and divine Scientist” (Ret. 26:17). To him, his healings of the sick were not miracles, but proofs of scientific, divine laws.

For nine years (1866–1875), Mrs. Eddy devoted herself to the discovery of the nature of divine Principle and its application to the healing of the sick, and she then published her findings in her book “Science and Health with Key to the Scriptures” (1875). Of this period she writes: “I myself was learning Christian Science step by step—

gradually developing the wonderful germ I had discovered as an honest investigator. It was practical evolution" (Ess. p. 154). Though "at that date its advanced propositions were not fully lucid to her own comprehensions" (Ess. p. 61), she had great success in spiritual healing. She healed "through spiritual power—the divine influx of Truth" (Ess. p. 155), and without external manipulations; they were mostly instantaneous healings and seldom did she have to give more than one treatment. In spite of these proofs, she wrote in 1896 in all humility: "I have not yet reached the ultimate practical proof of absolute Christian Science ... and may never reach it while remaining visible to the personal senses" (Ess. p. 61). All this shows that a great revelation may break on our consciousness, but that often it may take a long time before it can be made fully practical in everyday experience. We may even have the feeling that a whole human life may not be long enough to accomplish this aim. Until the end of her earthly life, Mrs. Eddy had to strive constantly for a higher understanding and a more workable basis of demonstration.

At the same time another important problem presented itself to her: How could the healing practice be taught to students? Was this at all possible? Could spirituality be imparted, and if so, how? At first, this seemed to be insoluble: "When contemplating the majesty and magnitude of this query, it looked as if centuries of spiritual growth were requisite to enable me to elucidate or to demonstrate what I had discovered" (Mis. 380:7). Only spirituality can conceive spirituality. How could students gain spirituality so as to become equipped with spiritual healing power? "Human

reason was not equal to it" (Ret. 34:9). First, it became necessary to adapt the healing method to the level of the students' consciousness. But how? Mrs. Eddy writes about these difficulties: "The method of practice for students perplexed me. Although I healed through spiritual power—the divine influx of Truth—students could not be taught up to the silent effectual prayer that casts out evils and heals the sick, till they received the unction of the Spirit ... A preparation of the heart or the individual consciousness is requisite in both cases" (Ess. p. 155). A gradual education toward spirituality became imperative. According to Jesus' advice: "first the blade, then the ear, after that the full corn in the ear" (Mark 4:28), she "began by appealing to the students' higher material sense of spiritual being and healing, and then to their higher spiritual understanding that all is Mind whereby and wherein all material conception and material means of healing are found futile, and silent, invisible prayer is found to reach the ultimatum, even the assured demonstration of the divine power of God to heal the sick" (Ess. p. 60–61). Thus, the footsteps of healing were pointed out for the student—first to gain a higher material sense of healing, and then a spiritual understanding of the allness of Mind up to the consciousness of the one Spirit.

Very soon (1867), circumstances forced her to begin the enormous task of teaching students how to heal. While instructing them, she gained experience that showed her to which mental level and form she had to translate and reduce her exalted revelation at that time: to the level of argument.

### **3. Healing through argument**

It must be clearly stated, right from the beginning, that healing through argument was not Mrs. Eddy's original method of treatment. She said: "I never argued until I began teaching students and I had to meet the thought where it stood" (Coll. p. 5). As there was not enough spirituality in her pupils' consciousness, she had to appeal to that which everyone had, i.e. thinking.

Argument uses the method of affirmation and denial, whereby all arguments concerning health and perfection are mentally affirmed, and all arguments contradicting them are denied. One notices at once that everything is measured against the human standard of right and wrong. Argument appeals to "the students' higher material sense of spiritual being" (Ess., p. 61) without having the certainty that it actually conforms to the standard of Truth. Thus, the inadequacy of this method becomes apparent.

The arguments to be rejected are numerous. We know only too well that in each case mortal mind heaps evil suggestions upon evil suggestions, that one false claim leads to a number of other evil arguments. The practitioners of that time often had a long list of arguments that had to be taken into the treatment, so that not one was forgotten. In this way, treatment became not only a routine deprived of fresh, spontaneous inspiration but, finally, a burden.

What sort of arguments have to be heeded in such a treatment? Only a few will be mentioned here, merely for the purpose of giving a general impression. Such treatment usually starts with God and affirms mentally that God can neither sin nor be sick; that God has therefore created



neither sin, sickness, nor death; that consequently man can neither sin, be sick, nor die; that sin, disease, and death can neither be cause nor effect. At first, the patient was called by name; later on the naming was dropped. The name of the disease is denied, and so is the disease. All symptoms of disease are argued away. It is denied that disease has a cause, that it has power and lawful course, that it is real, dangerous, contagious, and has aftereffects. The healthy state of the patient is affirmed, also the reality, unchangeability, wholeness, and perfection of the patient's health. All the opposing testimonies of the senses are denied: matter has no sensation, cannot suffer, cannot be inflamed or infected. It is affirmed that the treatment that has been given is effective and cannot be in vain; that it cannot be reversed in its effect; that the patient can only be blessed by it and not hurt; that there can be no relapse; that the treatment includes all the necessary arguments needed for success and that one cannot be made to forget any; that the patient knows that he is well, and so forth. One can go on arguing endlessly, so manifold are the beliefs of mortal thinking.

Until 1871, Mrs. Eddy allowed her students to combine the arguments with manipulations. At that time people generally "called for a sign—a material evidence wherewith to satisfy the sick that something was being done for them" (Mis. 380:20). While arguing for health, the practitioner rubbed the skull of the patient or gave, by "laying on of hands," an outward sign that something was being done.

The contradiction "of demonstrating the Science of metaphysical healing by any outward form of practice" (Mis. 380:24) could not remain hidden to the students and

they were, therefore, asked, in 1872, to drop all manipulations when treating the sick. Then, in the first edition of “Science and Health” (1875), Mrs. Eddy even stated that one who manipulates his patients’ head “is a traitor to science” (S&H, 1<sup>st</sup> ed., p. 193). Thus, we witness the rapid and trenchant changes that took place in the development of the healing method.

At first, practitioners argued audibly, for in this way they could gain a greater self-conviction with regard to the argument. For instance, if a patient is suddenly and aggressively attacked by a problem — as in the case of sudden pain, great pain — so that they are not able to treat the case with an inner peace and conviction, such an “audible treatment” may still today be the adequate method as a first help. Yet it must be remembered that this is far from being “the ‘still, small voice’ of scientific thought” (S&H 559:8). Therefore, as a next step, “silent argumentation” came into practice.

The silent argument is a further mentalization of audible argument. It was also known as “addressing the thought.” Such a treatment is based on the following conceptions: The practitioner addresses himself mentally to a patient — with or without mentioning the patient’s name — arguing for the truth of the case and denying erroneous suggestions. This is done under the assumption that the practitioner’s thoughts of truth are transferred to the patient’s mentality, whereby erroneous beliefs of the patient are corrected and replaced by the true thoughts of the practitioner. Should such a method not be called “thought transference” instead of spiritual healing? Certainly! It would be better called benevolent mesmerism than Christian Science. Such false concepts are still uttered today when, for example, a patient

says: "Send me some good thoughts," or "This practitioner has a very powerful thought."

During the last two decades of the 19<sup>th</sup> century, treatments were predominantly given on the basis just mentioned. It is said that Kimball once asked Mrs. Eddy if she did not believe that 50 per cent of all Christian Science treatments were mesmerism? With a smile she answered that probably two-thirds were.<sup>27</sup>

It is evident that such a method of thought-transference and will-transference must consciously or unconsciously lead to mental malpractice. As long as the divine standard of that which represents absolute Truth is not understood, a clear distinction cannot be drawn between good mental practice and mental malpractice.

However, the Christ-idea did not rest, but impelled thought to rise higher. The thought of "impersonal treatment" dawned. As the cause of all sickness is mental, disease is neither in a body nor in a person but in mind. Which mind? Since mortal mind is impersonal, sickness does not only reside in the mind of the patient, but also in the mind of the practitioner. It is a matter of "Physician, heal thyself" (Luke 4:23), and not: "Physician, heal your patient." Now at this point mental practitioners realized that their work consisted of treating themselves first in order to treat and heal their patients. They had to treat themselves against all the false beliefs that patients put before them; they had to argue against all the suggestions that plague *their* world; they no longer gave their patients a treatment, but them-

---

<sup>27</sup> See Ames Nowell, *Mary Baker Eddy, Her Revelation of Divine Egoism* (New York: Veritas Institute, Inc., 1963), pp. 76-77.

selves. Practitioners affirmed the truth for the sole purpose of clarifying their own thought, to free it from all the suggestions heard from their patient's story of suffering.

We can easily see that this method was a step forward. The problem of "thought transference" did not arise any more, and the possibility of malpracticing the patient was excluded. Practitioners were only concerned with their own consciousness. Since there is only *one* Mind, and this one Mind is impersonal, the healing of one's own consciousness is equal to the healing of the patient's consciousness and is, in a wider sense, a universal healing. Jesus had already declared: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). All that mattered now was that practitioners constantly rose higher in consciousness, spanned it more widely, and freed themselves from their own ignorance of their oneness with God and God's infinite workings. The more practitioners grew in understanding, the more their patients found their healings.

Toward the end of the last century, this method was used more and more, but even in 1958, Prof. Braden ascertained that "the majority of the practitioners do not yet operate on this basis."<sup>28</sup>

The students' method of practice was still very immature; from the method of argument there was still a long way to go in order to reach its aim—spiritualization of thought and spiritual Science. During 1889–1891, Mrs. Eddy withdrew from her prosperous activities and "sought in solitude and silence a higher understanding of the absolute

---

<sup>28</sup> Charles S. Braden, *Christian Science Today* (London: George Allen & Unwin Ltd., 1958), p. 348.

scientific unity which must exist between the teaching and letter of Christianity and the spirit of Christianity” (My. 246:13). During this period “the light and might of the divine concurrence of the spirit and the Word appeared” (My. 246:20). One of the results of this period was a new revision of “Science and Health,” its 50<sup>th</sup> edition (1891). The different levels of practice—the method of mental argument on one side and of spirituality on the other—were then brought out more distinctly. Here are some significant references: “Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner.”<sup>29</sup> “By the truthful arguments you employ, and especially by the spirit of Truth and Love which you entertain, you will heal the sick.”<sup>30</sup> As long as the student is not “perfectly attuned to divine Science” he still needs “the arguments of truth for reminders. If Spirit or the power of divine Love bear witness to truth, this is the ultimatum, the scientific way, and the healing is instantaneous.”<sup>31</sup> Again and again, Mrs. Eddy makes it clear that argument can only be considered as a preparatory step to healing through Spirit. “There is not sufficient spiritual power in the human thought to heal the sick or the sinful” (Mis. 352:21). Mental arguments should, therefore, only be used until one can cure through Spirit alone.<sup>32</sup>

---

<sup>29</sup> See S&H 454:31.

<sup>30</sup> See S&H 418:22.

<sup>31</sup> See S&H 411:7–12.

<sup>32</sup> See Mis. 359:4–7.

With the turn of the century, Mrs. Eddy was increasingly emphatic that her students rise above the method of argument. According to notes of the “Course in Divinity,” Mrs. Eddy said that Jesus did not argue with the devil but said: “Get thee behind me, Satan” (Coll. p. 2). “I sometimes think argument hinders the work by materializing the thought. Hold to the spiritual” (Coll. p. 32). She even pointed out that “there is danger of making a reality of our patients’ beliefs by over-anxiety in arguing against them” (Coll. p. 181).

Argument must make way for divine understanding. “We only need the argument against disease to strengthen ourselves. When we can heal by knowing All is Mind, we do not need to know anything about disease” (Coll. p. 177). According to the “Course in Divinity,” Mrs. Eddy said unmistakably: “You do not have to argue; KNOW. KNOW God and His idea, and not argue about sin” (Coll. p. 2).

“God and His idea”! The age was getting ready to push forward from the plane of thought to the plane of ideas. We witness a sturdy breakthrough from healing by true thoughts to healing by ideas of God. The difference between mental thought-healing or mind-healing and divine Mind-healing became increasingly evident.

Looking back to that period, John W. Doorly writes: “When I came into the Christian Science movement in 1902, it was a deeply religious, earnest, sincere movement. It knew God as Mind, and that the outcome of Mind was thought, or spiritual thinking, but it hadn’t really grasped the fact of *idea*, although it was clearly stated in ‘Science and Health’ ... In those days the majority of Christian Scientists talked rather vaguely about thought, consciousness, and

so on, which were all good concepts, but they didn't see the nature of idea."<sup>33</sup>

Great efforts were made for a new change of consciousness. Instead of thinking about God, instead of claiming the truth about God and man, a change of standpoint was making itself felt: divine Mind-healing proceeds from divine Mind, from the fact that we have the Mind of Christ, that divine Mind knows itself and that it only knows itself as ideas. This breakthrough was closely connected with the teaching of its exponent, Edward A. Kimball, who ushered in a new era.

### **4. Healing through divine ideas**

Mrs. Eddy held Kimball in great esteem. Reviewing his merits as a worker in the Christian Science movement, she writes that his "clear, correct teaching of Christian Science has been and is an inspiration to the whole field" (My. 297:18). His merits will not be belittled if, from the more advanced standpoint of today, his contribution to the development of the Christian Science idea is critically reviewed.

Doorly writes of that period: "the healing was done through a great zealous, earnest, religious belief in God as Mind, in the value of spiritual thought, and in the fact that God is Love."<sup>34</sup> But it was Kimball who began to teach that God is divine Principle and that Principle must be

---

<sup>33</sup> John W. Doorly, *Christian Science Practice*, 2<sup>nd</sup> Ed. (London: Foundational Book Company for the John W. Doorly Trust, 1958), p. 94.

<sup>34</sup> *Ibid.*, p. 98.

understood through its ideas, and that the only thing that is ever going on is Principle and its infinite idea.

A short exposé of Kimball's teaching is found in his letter to Judge Hanna (29th November 1907), containing the following main points:

“Being is One, and being infinite, it is not composed of duplications. This One or Infinity is primarily *Mind* (noumenon)—secondarily Ideas (phenomena). Mind is also Life, Power, Law, Good. Hence there is one life, one power, one good, one law, etc. Always *one* (adorable *one*).”

“Mind is expressed by means of ideas which are substantive because they reflect Substance. Mind's infinite manifestation or infinity of ideas constitute what may be called body or embodiment. Therefore there is one Embodiment of Being—One body.”

“Mind and ideas—Mind and body are scientifically speaking—One and constitute the wholeness of unity. This unity of infinity is inorganic, and includes no organs, spiritual or otherwise. Nevertheless, the manifestation or body does include or show forth all ideas—all things. All the things of body are perfect—complete—immortal, harmonious and under the rule of divine law. Body is the body of all Being, just as Life is ‘the life of all Being divine.’ There is nothing included in body, but *what is perfect*. To all intents and purposes it may be said that all men have one mind and one body.”

“On the other hand, that which seems to be the material universe, man and body, is not what it seems to be—the tree is not the tree, etc.—*It is not matter at*



all, but is subjective error—nothing but belief which calls itself matter. It is a false belief. A lie is always, necessarily a lie about the truth. Hence the material tree and the material body are not such but are lies about the real tree and the real body—the one body.”

Having stated that All is Mind and its ideas, that Mind and its idea is one, and that this constitutes the only reality, the question, “What is the material universe?” demands a new answer. What is the relation between an idea-existence and material existence? In 1885, Mrs. Eddy had already answered this question on a general basis, but it was only now that this problem became of great interest. “If mortal mind and body are myths, what is the connection between them and real identity, and why are there as many identities as mortal bodies”? To this question, Mrs. Eddy gave the answer that “every creation or idea of Spirit has its counterfeit in some matter belief.” The material universe and material beliefs are counterfeits, falsifications, deflections of the spiritual idea-universe. Consequently, “every material belief hints the existence of spiritual reality.” Because a lie is always a lie about a truth, every material belief must be a lie about a spiritual idea. Every belief, therefore, presupposes the existence of an idea about which this belief is a lie. This leads to the tricky question: Can one, therefore, proceed from any belief and by reversal, arrive at the true idea? Here is Mrs. Eddy’s answer: “If mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand” (Mis. 60:23–61:10).

Though these statements are clear and unmistakable, they were frequently misinterpreted—and still are today. Kimball constantly had to correct the misrepresentation of his teaching. In his famous Hinsdale letter (February 6, 1905), he refuted the many reproaches he had had. As every material belief hinted the existence of an idea, it was mistakenly concluded that every material thing exists as idea in divine Mind, so that a piano, a brick, or a table, are not real in the way they are seen but that they exist as idea in Mind. But Kimball differentiated; he taught that “mortal mind has primary and secondary phases or subdivisions of error.” As primary errors, he classified the normal, natural things in the material world, like trees, flowers, people, organs, etc. and called them counterfeits of a spiritual idea. As secondary errors, he regarded the distortions of mortal mind. For example, if a tree (primary error) is chopped down and a telegraph pole, a whiskey barrel and a coffin are made out of it, then these are secondary errors, because they are no longer mere counterfeits of an idea but hint at the existence of ideas. The telegraph pole hints at “the spiritual fact that ‘thought passes from God to man’ and that the whole of man is to know (reflect) infinite Mind.” The whiskey barrel hints at “the fact that man is spiritual, with spiritual senses and is sustained wholly by and in Mind,” “the only fact back of a coffin is the fact that there is one infinite Life—and that that Life is the life of immortal man who never dies and needs no coffin.”<sup>35</sup>

The very fact that all these explanations led to fierce discussions in the Christian Science movement only shows

---

<sup>35</sup> Kimball's letter to Theodore R. Hinsdale (February 6<sup>th</sup>, 1905).

that the differing opinions could not clarify the core of the whole problem: How does a divine idea heal? After all, it was not an academic question that was at stake but the very concrete problem of spiritual healing, a healing method that would have to be based on a correct understanding of the relationship between a divine idea and the human and material problem. As many of the misunderstandings of that time are still widely entertained by Christian Scientists today, some of these incorrect views may well be dealt with here and put in their proper light according to the understanding that we have gained up to now.

Most of the misunderstanding sprang from Kimball's use of the word "body"; to him "body" did not mean the organic, material body but that which Paul called "the body of Christ,"<sup>36</sup> the compound of all the ideas of God. The human body, in contrast to this, is only a lie about the true body. As the same term "body" was used in one instance for the spiritual, and in other instances, for the material concept, the door was wide open for all kinds of misinterpretation. On the other hand, the Textbook is very clear in the use of this term; only once is "body" used in its spiritual meaning, and even then only as a metaphor,<sup>37</sup> otherwise this term always means the physiological body. In Kimball's language, the material body is the counterfeit of the spiritual body; the healing of the sick body consisted in recognizing the truth about this lie, in recognizing the spiritual body, the one body.

---

<sup>36</sup> See example: I Cor. 12:27.

<sup>37</sup> See S&H 559:25.

At that time, the interest was concentrated on healing the body, and because the sick body was understood to be a lie about the inorganic body, we can understand only too well the temptation to reason from the material in order to arrive at the true idea, as “every material belief hints the existence of spiritual reality” (Mis. 60:28). Instead of reasoning deductively from God, as Kimball explained, Christian Scientists began to reason inductively by going out from material things in order to arrive, by inversion, at the true idea. All interest seems to have been concentrated on one sentence unfortunately taken out of its context: “Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul” (S&H 269:14).

Thus, they arrived at the false conclusion that if every material belief hints at a spiritual reality, then each material bodily organ hints at a spiritual organ. Therefore, a material liver or a material heart is only the counterfeit of a spiritual liver or a spiritual heart. Dealing with heart disease, the practitioner made it clear to the patient that he had a spiritual heart and this, perfect. How absurd to reckon that God, Spirit, could have a heart, a liver, a kidney, an appendix! Spirit is inorganic and, therefore, the concept of a “spiritual organ” is paradoxical.

No less nonsensical was another concept, that as “every creation or idea of Spirit has its counterfeit in some matter belief” (Mis. 60:27), every organ must exist as a spiritual idea of God. The practitioner made it clear to the patient suffering from heart disease that the heart is an idea of God—heart, liver, kidney, and so forth, are ideas of God—and therefore perfect! They reasoned that the idea heart has its counterfeit as an organic heart. This gross, material-

istic misinterpretation was, at first, not even recognized by Kimball, but it was corrected by Mrs. Eddy. In one of Kimball's manuscripts he wrote: "Every organ or function of the body is an idea of God," and Mrs. Eddy repudiated it in her own handwriting with the words "a lie." Kimball wrote: "Your hands are ideas of God which manifest His power, freedom and perfection" and Mrs. Eddy repudiated it with: "a lie."<sup>38</sup> Organs and organic functions are purely corporeal, material concepts and consequently cannot be ideas of Spirit. Heart, liver, arm, etc. can never be ideas of God. God has no heart, no gall, no bladder, no stomach, and has never conceived of them as ideas.

As organs are not ideas but "a lie" (ibid.) and as a lie is always a lie about a truth, one naturally asks: What then is the truth, the idea, at which the lie (heart, liver, arm) hints? At this point a lot of guessing set in; but guessing has nothing to do with science. The heart was no longer considered to be the counterfeit of a spiritual heart or of the idea heart but as hinting at the idea of love, the arm hinting at the idea of power, the head hinting at the idea of intelligence. Thus, guesswork was in full swing and many were trying to find, for each material organ and thing, the corresponding idea. They were seeking the idea of table, chair, pulpit, telephone pole, railway train, and so on. The practitioner treated a case by working with the idea at which the specific case under consideration seemed to hint. This guessing, trying to draw conclusions from the material

---

<sup>38</sup> *Essays on Christian Science, ascribed to Mary Baker Eddy*, published by Gilbert C. Carpenter, C.S.B. (1934), p. 20.

to the governing idea, led to absurdity, because error can never reveal truth.

Some came to the following conclusion: If every material belief is a lie, an unreality, then its existence has simply to be *denied* and, thereby, error will be destroyed; when an organ is sick, the treatment consists in mentally denying its existence. But such a method eventually leads to the destruction of, instead to the healing of, the body. In the Kimball period, this method of treatment was taught, among others, by Dr. Baker. Mrs. Eddy intervened against this practice, which is still used today: "I said to Dr. Baker, Jesus said stretch forth thy hand, but all you have got to say is 'You haven't got any hand.'" <sup>39</sup> Startled by the death of a patient who had been treated by the practitioner with the argument, "there isn't any case," "she denounced that sort of negation and said that the patient got nothing curative" (*ibid.*).

The whole problem concerning the relationship between idea and body caused fierce discussions. Kimball went to Mrs. Eddy for support. In order to meet the plane of thought at that time, she gave Kimball the following personal advice: "Declare I have a perfect liver, and let the spiritual import of this declaration destroy the false concept about liver" (*ibid.*). Kimball extended this declaration: "The idea of which liver is a false concept is perfect, in Good"; and finally added: "We have a perfect liver in God" (*ibid.*). Kimball testified that practitioners healed successfully with this method. We may rightly ask why, considering that his statement did not contain any scientific explanation; it did not explain what "the idea" is, "of which liver is a false

---

<sup>39</sup> Kimball's letter to Judge Hanna (November 29<sup>th</sup>, 1907).

concept” (ibid.). As this could not be explained scientifically, the treatment consisted of a blind faith in an unknown idea.

Kimball had postulated a new standpoint: God is Principle; this Principle must be understood through its ideas. These ideas are all realities about which material beliefs are but counterfeits. This was a great concept, but it was not comprehended at once — all that is great needs time to be fully understood. The snag was that he could not explain and define “ideas.” Nobody knew this precisely at this time. The question, “What are the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love?” was not even posed, let alone answered. The time was not yet ripe. Students had only an inkling of what ideas are, that they are good, perfect, eternal, powerful; but they constantly confused them with material conceptions.

There was still too much reasoning from material things, from body and organs, in order to arrive at ideas; whereas ideas can only be deduced from the standpoint of God. “Ideas ... are born of Spirit, and are not mere inferences drawn from material premises” (S&H 274:9–11). This clearly formulated instruction was overlooked: “Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter” (S&H 467:29).

As if they were blinded, many were basing their healing practice on the statement that “material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand” (Mis. 60:30), and believed that by constant *reversal*, all that was wrong could be corrected and healed. It was not noticed

that an important condition must precede this reversal, namely, that “mortals are instructed in spiritual things” (Mis. 60:29). Only through an understanding of what ideas are, is it at all possible to define their counterfeits which, by the rule of reversal, can be set right again. Therefore, Mrs. Eddy added: “The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences” (Mis. 61:4). Unless consciousness is instructed in the Science of divine ideas, the rule of reversal will be wrongly applied, and material beliefs will be taken as the starting point from which to infer the corresponding ideas. The true rule of reversal starts from God, divine Being, and its ideas, and reverses all those deductions that have been incorrectly made from this premise. In the article “Rectifications” (Un. 20), we find a simple example for this: “How is a mistake to be rectified? By reversal or revision,—by seeing it in its proper light, and then turning it or turning from it.” Therefore, first “by seeing it in its proper light”: God only knows its own ideas; and only after that “turning it” or “turning from it.” Every true idea corrects its specific counterfeit. “We undo the statements of error by reversing them.” As a general illustration of the rule of reversal, this article continues: “Through these three statements, or misstatements, evil comes into authority: 1) The Lord created it. 2) The Lord knows it. 3) I am afraid of it. By a reverse process of argument evil must be dethroned: 1) God never made evil. 2) He knows it not. 3) We therefore need not fear it.” The rule of reversal for “fear” does not start with fear and then try, by reversal, to overcome fear. It starts with the recognition that God has not created such a thing as fear, that God knows no fear and that there-



fore man does not need to be afraid; then perfect Love casts out fear.

The inadequacy of reasoning from a material standpoint in order to arrive at the right, corrective, healing idea, is seen at once when one considers how hard it is to *diagnose* a case rightly. We know how difficult it is for even a doctor or a specialist to make a reliable diagnosis, and how often he can be mistaken. It is even more hopeless for the patient, as well as the Christian Science practitioner, to choose and define the right diagnosis out of the long list of some 2,000 diseases known to medical science. The symptoms can be most misleading. Actually, the Christian Science practitioner can neither rely on the diagnosis of the patient, nor of the doctor. In any case, he should not do it, for his basis is completely different.

Even if a reliable diagnosis of disease could be made, nothing would be accomplished by it. Christian Science teaches that every disease, and every inharmony, is the effect of a mental cause. Healing the effect (the body), without healing the cause (mortal mind, the psyche), is not real healing; the body may be healed temporarily, but man is not healed. The same, or another disease may break out again; this is the reason for the increase of chronic cases. So it becomes evident how inadequate it is to reason from the sick organ or the disease, and try to heal with the idea to which such an organ, or disease, hints.

The aim of Christian Science is spiritual healing and not, primarily, physical healing; though it must be recognized that spiritual healing also brings physical healing. In order to attain spiritual healing, a higher and more scientific basis is necessary.

If treatment is based on a material diagnosis and, as in many cases, such a diagnosis may be wrong, then a healing—if there is one—must be designated as a physical healing where the mental cause of the disease has neither been properly analyzed nor actually corrected. This shows that a physical healing does not tell anything about the quality of the healing. It only proves that a change in human belief can manifest itself as a change in bodily condition. The magician heals, through magical power, those patients who are still receptive to magical beliefs; the psychotherapist heals, with psychotherapy, a patient who is psychically moldable; the doctor heals the average patient with one of the 30,000 drugs which are now on the market, or simply with a placebo.

If, in addition to all this, one is not able to identify the idea about which an organ or a disease is a false concept, this amounts to nothing more than believing such an idea exists. Belief in ideas is far from an understanding of ideas. Mrs. Eddy was most concerned about the general situation at the time of Kimball's teaching, but she refrained from openly intervening. Much earlier, she had already seen a lurking danger in faith healing which can blind the student so that he does not even become aware that he needs to seek the scientific fundamentals of Mind-healing. In her article on "Faith-cure" (see Ret. p. 54–55), she makes it clear that faith cures are sometimes more speedy than Christian Science healings because it is easier to believe than to understand. "Belief is virtually blindness, when it admits Truth without understanding it ... There is danger in this mental state called belief; for if Truth is admitted, but not understood, it may be lost, and error may enter through this same

channel of ignorant belief. The faith-cure has devout followers, whose Christian practice is far in advance of their theory" (Ret. 54:14–21).

Realizing the danger that her discovery might be lost again, Mrs. Eddy dictated the article "Principle and Practice,"<sup>40</sup> as a last warning, only a few days before she left the human scene. Therein, she states the problem in unmistakable words that Christian Science rests on understanding and not on belief, on a fixed Principle and not on mortal conjectures. Mortal mind is inclined to receive Christian Science through belief without being aware of it. The faith-Scientist states that "God is all," which results either in the sick being healed by their faith or in such treatment having no effect whatsoever: Instead of faith in the divine Principle, the practitioner must have an understanding of the operation of the divine Principle and its application, for unless human faith is distinguished from scientific healing, Christian Science will again be lost from the practice of religion.

A student (M.N.), made the following note from Mrs. Eddy's class teaching: "The difference between Science and faith healing: one makes the healed *know God*; the other simply heals the physical. Faith healing is not really healing, or else the patient would be with God. So do not think because you heal you are a Christian Scientist; as medicine heals as regards the senses, and so does error" (Coll. p. 190). The danger in healing is that interest is centered too much on physical healing, physical harmony, on the demonstration of a healthy organism, and not so much on demonstrating Life, Truth, and Love, spiritual harmony —

---

<sup>40</sup> Published in the *Christian Science Sentinel*, September 1, 1917.

on demonstrating the divine origin. According to notes made by another student, Mrs. Eddy once said: "I am amazed when I see how little Christian Science healing is done. So much is faith healing, little more" (Coll. p. 198).

In the last decade of her life, Mrs. Eddy increasingly channeled her energies toward understanding and stating the *scientific nature* of her own discovery. Whereas, in the beginning her efforts consisted in spiritualizing the thoughts of her students, she now saw the necessity to wed the spirit to Science. She experienced this development herself. In 1903, she stated: "When I first came to Christian Science I was lifted right out of the belief of sickness into the belief of perfect health; since then I am working out of that belief in health into the Science of health, and it would have been easier if I had never been in that belief ... it would have been easier to have commenced right in the first place than to have to unlearn and learn over again" (Coll. p. 15). Her whole intention now was to state unmistakably the Science of spiritual healing, the Science of spiritual harmony. The healing of ignorance and sin became a much more fundamental problem. Christian Science was thus seen as a prophylactic practice and the healing of physical diseases became secondary. In 1903, she made the remark: "It used to be easy healing sickness—anything, a man all cut to pieces. But now we are meeting sin" (Coll. p. 13). Though with her innate spiritual sense she was a natural healer, she felt the necessity to wed this spiritual sense to a spiritually scientific sense. One of her unmistakable remarks was: "I used to heal with a word ... I knew no more how it was done than a baby; only it was done every time. I never failed; almost always in one treatment; never more than

three. Now God is showing me how, and I am showing you” (Coll. p. 19). This was in 1904; but in 1910, only six months before she left us, she said: “I feel I am just really beginning to understand ‘Science and Health’” (Mis. Doc. p. 141).

At the end of her life, more than 40 years after her revelation of divine Truth and its demonstrations in instantaneous and lasting healings, the divine influx of Spirit was understood by her as the Science of Spirit. It is quite natural, therefore, that her students were far behind her in understanding. But as Mrs. Eddy was led, step-by-step, in an unerring way by the Christ-idea, she could trust that this same Christ-idea would also be at work in the time to come, when she would no longer be with us humanly. Her trust was justified.

The various questions that were brought up in the discussions regarding Kimball’s teaching were, interestingly enough, questions that were not dealt with in the Textbook. The reason for this is that they were not real questions. It is not always easy to pose a correct question. The Textbook does not discuss whether an organ is the counterfeit of a spiritual organ or the counterfeit of a spiritual idea of organ, nor does it give any indication as to the idea about which an organ or a disease is the counterfeit. One wonders today, quite rightly, why at that time they did not abide by the Textbook of Christian Science. Viewed retrospectively, one can see clearly that the time was not ripe to fathom the scientific method of healing contained in the Textbook itself.

Yet the Christ-idea pushed forward. In the succeeding decades, the Science presented in the Textbook and, consequently, the scientific method of healing, became

increasingly understood and the Textbook remains with us as an impersonal teacher. Eventually the various personal interpretations and the one-sided accentuations gave way to research of the Textbook that integrated all aspects so that the student could fathom the entire Science revealed in it. A breakthrough to a scientific understanding of divine healing took place.

### **5. Healing through the oneness of Being**

The second decade of our century brought another important change. Kimball was to have taught the Normal Class in 1910, but he passed on before it took place. Mrs. Eddy appointed Kimball's student, Bicknell Young, in his place. Only a few days before the class started, Mrs. Eddy passed on, too. Among those who attended the class was John W. Doorly (England). The teaching was very much in line with Kimball's. Talking about the further development, Doorly said: "In 1915 I was teaching a class, and I read this statement in *Science and Health*, 'Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe' (p. 465:17-1), and I thought to myself, 'My goodness, there is only one Being, and that is all the Being there is.' Mark you, I had been taught as a teacher, but I had never heard it mentioned before that there was only one Being; and that Being was the only Being there was, and that we were the reflection included in that Being. Six months afterwards I saw the wonderful man who taught me in the Normal Class, and I said to him, 'There is only one Being, and that

is all the Being there is.' And he said to me, 'Where did you get that from?' I told him I had got it out of the textbook, and I said, 'Why didn't you teach us that?' He said, with his wonderful smile, 'Why didn't I?' The truth was that the Movement in general did not know it at that time: it did not know that Being was one. But the fact began to come into our Movement, and little by little it grew, and the same wonderful man who taught me in 1910 taught the last Normal Class (1937), and he taught wholly on the basis that Being is one."<sup>41</sup>

Thus, Young became the exponent of this new understanding of "the oneness of Being" and made quite an impact on the Christian Science movement. The primary concern was no longer the ideas about which material things are a lie, nor the relationship between ideas and mortal beliefs. Attention was now drawn to the fact that there is only one Mind, and that this one Mind is All-in-all, and therefore, matter is nothing. Consequently, matter had to be explained from the standpoint of Spirit, i.e. from within the one Being. As Being is the All-Being, error cannot even exist outside this one Being. Only a few years before, Kimball had written in a manuscript that "error exists outside the Infinite realm of Good" and Mrs. Eddy corrected it: "it does not exist at all."<sup>42</sup> The knowledge of the nothingness of evil was now stressed; it was especially pointed out that evil was not a counterfact, but a counterfeit of good, and as such a nothingness. They began now, to

---

<sup>41</sup> John W. Doorly, *Verbatim Report, Association Meeting 1938*.

<sup>42</sup> *Essays on Christian Science, ascribed to Mary Baker Eddy*, published by Gilbert C. Carpenter, CSB (1934), p. 20.

value Mrs. Eddy's definition of evil: "Evil has no reality. It is neither person, place, nor thing, but simply a belief, an illusion of material sense" (S&H 71:2). The various forms of evil and error, such as sin, sickness, death, and lack, were considered to be counterfeits of the real and true, but up to that time were still considered to exist outside the real and true—not yet as actually nonexistent.

But if Spirit and the spiritual universe is All and if, outside the realm of Spirit, there exists no other realm, how then can the cognizance of a material universe be explained? The answer is: As there is only *one* Being, there exists only *one* creation, *one* universe, and this one is spiritual. The material universe does not exist at all, it is only a "so-called" universe, and Young taught that "the so-called material universe is the divine creation dimly seen and incorrectly interpreted."<sup>43</sup> The material universe and material creation were no longer considered to be a wrong creation—as if they existed, somehow, next to the spiritual—but purely a misinterpretation. The material universe is a misunderstanding of the spiritual universe; the spiritual universe, when wrongly interpreted, is seen as a material universe. Reasoning now focuses on "misunderstanding" and "misinterpretation." There exists only *one* creation; if this one is understood rightly we have a spiritual creation; but if this same creation is understood wrongly, we call it a material creation. Spiritual creation and material creation are only a right and wrong interpretation of one and the same thing, the one and only creation.

---

<sup>43</sup> Charles S. Braden, *Christian Science Today* (London: George Allen & Unwin Ltd., 1958) p. 331.



Why is the spiritual the right interpretation? The Text-book gives the answer: "The divine Principle of the universe must interpret the universe" (S&H 272:28). An important change of standpoint had taken place; instead of trying to reason from material beliefs in order to arrive at the right idea, one became aware of the necessity to reason from Principle to arrive at the right idea.

How far does this concern the material belief? Mrs. Eddy had given the answer long ago, in her superimportant article "One Cause and Effect," where she gives two short, clear-cut explanations. First: "Christian Science translates Mind, God, to mortals" (Mis. 22:10). Now the starting point is Mind, the divine Principle, interpreting and revealing itself to human thought. Thereby, the true interpretation of the universe is imparted to man and the misunderstanding yields. As misunderstanding constitutes the belief of a material universe, the image of a material universe must yield to a true interpretation. Therefore, the second statement: "Science, understood, translates matter into Mind" (Mis. 25:12). Thus the true interpretation, starting from Principle, dissolves the material belief. True interpretation dissolves misinterpretation; an understanding of Spirit resolves material belief.

The question: "Where does evil come from?" is not a correct question; it is already erroneous *per se*. Each right question must start from God, Truth, where the question of the origin of error does not arise at all and, consequently, needs no answer. As God is the only origin, the one Truth, which does not include any error, the true interpretation comes to us that replaces the incorrect question. This is the

answer to a wrong question, and in this way, every error is corrected from within Truth.

The so-called material universe seems to exist only in belief; it is not a false creation, but a misunderstanding of the true creation; a misconception of good. Beliefs do not create a universe, but they veil or darken the true and only creation. In a mist, all things appear distorted and ghostly, although they never really change but maintain their identity. To the question: "What is matter?" Young replied: "A perishable concept of the imperishable."<sup>44</sup>

Everything is a matter of the interpretation of the infinite One. Healing must be based on a true interpretation of the one creation. Sickness does not have to be exchanged for health; a misinterpretation has to be exchanged for a correct interpretation. True interpretation starts from God and remains in God; it starts from Mind, which reveals itself as the one Mind and presents its own identity. The full import of Mrs. Eddy's statement: "Infinite Mind knows nothing beyond Himself or Herself" (Mis. 367:19) can now be appreciated, and also her declaration that the distinction between that which is true and that which is untrue "must be made by Mind and as Mind" (Mis. 257:6)—the human mind is not able to make such a distinction. Mind knows only itself and knows only itself through itself, as itself, and for the glory of itself. This is Mind's self-realization forever going on. Mind always remains within itself and there is no "outside." This conforms to the oneness of Being.

Consequently, man cannot be outside God, nor can God be in man—Principle can never be in its idea. As man

---

<sup>44</sup> To Mr. L. Sinton, C.S.B. (1937).

is the infinite idea of God, he cannot be “in” God, but must be understood as what Young called “God-being.” The concept of man thus expands so that man is now defined as God’s consciousness of itself, whereby God is acknowledged to be the only Mind of man.

This enlarged knowledge became the basis of Young’s new healing method. The strong accent on the recognition that there is only *one* Mind and that this Mind is the only Mind of man led thought to exclude the human mind completely as a healing factor and to yield to divine Mind-healing. While earlier methods, especially the one of argument, were still based on the mind of the practitioner and tried to correct the mind of patient and practitioner, the new method took only the divine Mind into consideration. The divine Mind-practice included in its treatment neither the mind of the patient nor the mind of the practitioner. Young taught: “What is going on is pure Mind—my Mind”<sup>45</sup> —note that with “my Mind” he meant divine Mind.

The new practice was based on the understanding that man has that Mind which was also in Christ Jesus; that he is, therefore, one with the divine Mind and does not acknowledge any other mind. In this Christ-Mind, consciousness is universal and undivided. The question of thought-power and thought-transference no longer arises.

Whereas, in the beginning it was said: “Heal your patient,” and later on: “Physician, heal thyself,” it was now recognized that the belief of a patient, as well as the belief of a practitioner, had to be given up and only the self-

---

<sup>45</sup> Charles S. Braden, *Christian Science Today* (London: George Allen & Unwin Ltd., 1958), p. 351.

manifestation of the one divine Mind had to be acknowledged. Treatment became completely impersonal, i.e. free from persons. Was this not what Mrs. Eddy meant when, asked how she healed a case instantaneously, she replied: "I just got out of God's way" (Coll. p. 258).

Thinking yields to the Christ-Mind and this Mind alone heals. This Mind is the only Being and through the divine Mind the practitioner is one with perfect being: "The Christian Scientist is alone with his own being and with the reality of things" ('01 20:8) is a statement often quoted by Young. On this knowledge Young formulated his method of treatment: "Be, and by being heal the sick."<sup>46</sup> Man, as "God-being," heals.

Having grasped the fact that God and man is one, Young drew attention to the statement that "there is but one I, or Us" (S&H 588:11). The divine "I Am" was understood to be "the only Ego" (S&H 588:20). Man has no other ego and acknowledges no other ego but that Ego which is God. Thus, "the Ego and the Father are inseparable" (S&H 70:9). Man knows that his true "I" and God is one, and this "I" is whole. Therefore, treatment does not consist in healing sickness, in improving the mortal; it is much more concerned with understanding that there is nothing to be healed. Therefore, the conclusion was drawn: "Science does not heal man, but reveals him as healed (Whole)."<sup>47</sup> Healing is the discovery of the divinity of man, the discovery that there is nothing to be healed.

---

<sup>46</sup> Margaret Laird, *Christian Science Re-Explored* (Los Angeles: The Margaret Laird Foundation, 1965), p. 110.

<sup>47</sup> *Ibid.*, p. 212.

Undoubtedly, the recognition of the oneness of Being was a great step forward; but was this an unsurpassable apex? It is the nature of divine Principle to interpret itself continually to human understanding in an ever-expanding and exalting way. Some fundamental questions remained unanswered. What are they?

All manifestations are manifestations of the infinite One; this One includes them all; therefore all manifestations must be good; that which we humanly designate as evil must, in fact, be good that has been misunderstood; or, in the terminology of the Young-school: evil is no-evil, death is no-death, lack is no-lack, and so on. The question is: Who, or what, tells us unmistakably what is evil, and what, rightly interpreted, is to be understood as no-evil? Who, or what, tells us what are the manifestations of God and what are human misconceptions? Reduced to a common denominator, the question is: "How are veritable ideas to be distinguished from illusions?" (S&H 88:9). By stating that ideas are emanations from the divine Mind, it has only been explained where they come from, not how they can be identified as ideas. The Young-school never went as far as investigating this superimportant question.

If "the divine Principle of the universe must interpret the universe" (S&H 272:28), and as Principle expresses itself only through ideas, it becomes necessary to understand what can be defined as ideas, otherwise it is not possible to distinguish between the true universe and the misinterpreted universe. If the ideas of God are not investigated, it is not possible to distinguish between ideas and illusions, and there is a danger of taking ideas as illusions and, vice versa, of regarding the true as the false and then

reversing the true. It was a matter of working with commonly accepted concepts as to what ideas may be; but this was not understanding, it remained belief. This shows that there was still only a belief, or a faith, in the oneness of Being.

The reasoning then was still too often from the problem; lack was corrected by saying that there was no-lack. Who, or what, could say in a reliable way that the problem was actually lack? Could it not be that something was experienced as being lack, while the underlying problem was something absolutely different and must, therefore, be treated differently?

Man has the Christ-Mind. This is the absolute, indisputable fact. But how do mortals awake to this point? What is the way? The Young-school answered that it was not of any great import how the practitioner arrives at this point, "so that he may well bring anything into his treatment which seems to enable him to arrive more readily at his objective."<sup>48</sup> This left the door open to beliefs, sentimentalities, and mysticism. But, we should strive to see that not only is the aim Science, but also that the way to it must be scientific.

Thus, it became evident that this "oneness of Being" was a oneness that had not yet attained the standard of a scientifically understood oneness. Also the phrasing "oneness is Science," cannot deceive us as to the true state of things, for oneness will only mean an amorphous, undefinable oneness when it is not understood in its structure, i.e. in its classifications and categories, in its system with fixed laws and orders. This demands that the ideas of God be

---

<sup>48</sup> Charles S. Braden, *Christian Science Today*, (London: George Allen & Unwin Ltd., 1958), p. 352.

understood; only then can the Science of oneness be spiritually grasped.

## **6. Healing through the Science of Being**

While Young focused his teaching on the new understanding that there is only *one* Being and elaborated this theme for the next two or three decades, Dooley asked himself new questions. It was mentioned earlier that his great starting point was also the superimportant statement: “Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being” (S&H 465:17), and on this basis he taught and searched. He, too, founded his teaching on the Allness of Spirit and the nothingness of matter; and he taught that all reasoning must be from God and that no conclusions should be drawn from beliefs, from matter, nor from the problem.

How could reasoning be from God? The Textbook gave the answer: “Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it” (S&H 467:29). In order to reason correctly in the realm of the oneness of Being, it is indispensable to understand what the ideas are that characterize Mind, Spirit, Soul, Principle, Life, Truth, and Love; for Mind can only be understood through the ideas characterizing Mind; Spirit, through the ideas characterizing Spirit; Soul, through the ideas characterizing Soul, and so on. How can such understanding be gained? Until that time, there was only a vague concept of the specific ideas that characterize each of these synonymous terms for God, partly based on spiritual feeling, partly on a

traditional concept as to what can be attributed to these 7 synonymous terms. Underlying it all was still too much guessing; never had these synonyms and their ideas been analyzed coherently and scientifically. During two decades, this understanding crystallized in Doorly's consciousness, until in 1938–39 he undertook, with a research group, a deep analysis of the synonyms for God from the text of "Science and Health." Through conscientious research, coupled with spiritual sense, the scientific meaning of Mind, Spirit, Soul, Principle, Life, Truth, Love, and the respective ideas characterizing them became increasingly clear.<sup>49</sup>

So, an important problem was nearing its scientific solution: In the oneness of Being, the universe is interpreted from divine Principle; this demands an understanding of Principle, God. Christian Science defines God through 7 synonymous terms,<sup>50</sup> and synonyms are "words that coincide or nearly coincide in some part of their meaning, and may hence within certain limits be used interchangeably, while outside of these limits they may differ very greatly in meaning and use" (Funk and Wagnalls Dictionary). Thus, the 7 synonymous terms for God differ within certain limits, though they all "refer to one absolute God" (S&H 465:12).

---

<sup>49</sup> For an analysis of the 7 synonymous terms for God, see: John W. Doorly, *The Pure Science of Christian Science* (London: The Foundational Book Company for the John W. Doorly Trust, 1971); Max Kappeler and co-authors, *Compendium for the Study of Christian Science* No. 4-10 (Seattle: Kappeler Institute Publishing USA, 1951–53); Peggy M. Brook and co-authors, *A Study of the Fundamentals of Christian Science* (London: The Foundational Book Company, 1949); Max Kappeler, *The Seven Synonyms for God* (Seattle: Kappeler Institute Publishing USA, 1984).

<sup>50</sup> See S&H 465:10.



That which makes them differ from one another are the specific ideas characterizing them. Therefore, these synonyms are not freely interchangeable without altering the meaning of a statement.

Accordingly, a development that had started 50 years earlier found its first fruition. In 1888, when Martha Bogue was in Mrs. Eddy's class she made the following note: "The subject of our first lecture was 'God,' and Mrs. Eddy wished just the abstract synonymous terms for God ... Upon the truth of these terms for God rests the basis of the Science; in fact, they are the Science ... When she first commenced teaching, it was impossible for her to give her students these terms and have them in any way comprehend and apply them; she could only talk to them on the lowest plane of healing the sick. That thirty of us nearly all understood them at once, showed the wonderful advance Christian Science was making, and the universal education through this work ... She said when the magnitude of the infinite began to dawn upon her she could not see how God could know Himself, but when she saw that He was All and in all, she knew that He knew Himself. She said at times she would have to wait and could not go further, and then one of the terms for God would come to her and she could go on, and so she knew that every term was given to her through inspiration" (Mis. Doc. p. 61-62). The constant revision of the text of "Science and Health," from 1875 onward, the constant change of the synonyms for God and, especially, their order in the definition of God, shows clearly how Mrs. Eddy was struggling for a more definite understanding and interpretation of God, and only after more than 30 years did she find her final answer in 1907.

To Mrs. Eddy, this whole question was not an academic subtlety; on the contrary, it was a fundamental necessity for practice. Mrs. Eddy's student R. G. noted: "Mrs. Eddy said if we were really conscious of the meaning of the synonyms of God, this would heal every case" (Coll. p. 212). Today, Christian Scientists realize that they cannot be satisfied with the recognition that there is only one Being, but that they must fathom the oneness of Being in its Science. But Science demands categories of understanding; one of the main categories is that of the 7 synonyms for God, for everything starts with a right understanding of the nature and essence of God; "upon the truth of these terms for God rests the basis of the Science" (Mis. Doc. p. 61-62). With the unfoldment of the spiritual idea and its higher method of practice it becomes inescapable to undertake a serious, deep study of the 7 synonymous terms for God. Specific ideas characterize each one of these synonyms and distinguish it, in its meaning and application, from each of the others.

A correct synonym-study brings the elements of Being to light but not yet the Science of Being. As ideas constitute Being, a Science of ideas becomes inevitable. To fathom such a Science now becomes possible, because its elements, the ideas, were now understood as clearly defined identities. Ideas of God are not isolated facts; through reflection they are related to each other and these infinite relationships constitute the system of Science. Ideas always operate within an infinite system. Doorly then recognized the eminent importance of the sentence that Mrs. Eddy had written in the Textbook 40 years earlier, in 1891, in the then new chapter, "Science, Theology, Medicine": "Divine metaphysics is

now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (S&H 146:31). The question now was: What is the system? System rests on law and order. What are these? What are the general, fundamental laws and orders of Being? Step-by-step, revelation answered all open questions with regard to the scientificity of the one Being and led understanding to the point where "thought accepts the divine infinite calculus" (S&H 520:14). The flood-gates of Science were opened; the influx of new insight into the scientific structure of Being poured in, in an unexpected magnitude. The purpose of this book does not include presenting a full statement of the new vision that opened up. The reader is referred to the abundant literature already existing on this subject.

As soon as a subject is grasped in its scientific nature, an immense realm opens up from which new understanding flows forth continually. To fear that a constantly expanding understanding of the divine infinite calculus, based on a system of ideas, could only attract and satisfy the intellect, is baseless, because "this system enables the learner to demonstrate the divine Principle, upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease" (S&H 147:1). Also, the following fundamental point should not be overlooked: The development of mental healing has clearly shown that every mental method can show forth certain results if the patient is mentally on the same level; the patient susceptible to magic can be healed through magic; the psychically receptive patient can be healed through mesmerism and magnetism; the weaker mentality can be healed through

argument by a stronger benevolent mentality, the religious believer experiences faith healings. But what is the state of thought in this age compared with that of the last century? The West has freed itself, to a large extent, from the magic, the mystic, from mere belief and blind faith, and has been educated in a scientific atmosphere. Such a mentality, predominantly molded by natural science, can only be touched and really healed by the Science of ideas and no longer by other mental methods as was still possible up through the mid-20<sup>th</sup> century. The Science of ideas resolves the illusions of a materially scientific age; it becomes the Savior, the Christ—therefore, the Christ Science or Christian Science.

#### **a) Healing through Christian Science**

*The basis of treatment.* Treatment is based on the understanding of the allness of God, good, and the nothingness of evil. God includes nothing that is unlike the highest good. All that is unlike God has no reality; it is solely an illusion of mortal sense, a misinterpretation of the ideas of being. This allness can be understood through the 7 synonymous terms for God and their ideas as defined identities of being. Science explains the order and system of these synonymous terms and their ideas. Thus, the practitioner's consciousness acquaints itself, in an intelligent way, with the divine infinite calculus of being, so that through a scientific, spiritual sense, the practitioner is at one with Being. To be spiritually scientific is healing.

Such a scientific understanding is not only convinced of the nothingness of evil, but also explains why. Thus, Mrs. Eddy's demand is being fulfilled: "You must find error to be *nothing*: then, and *only* then, do you handle it in Science"

(Mis. 334:16). Only through an understanding of each synonym of God and its ideas can its counterfeits, its illusions, also be understood. Error can only be defined as error from the standpoint of Truth. For example, lack is not just termed “lack” because a situation is experienced as lack, which can then be corrected by no-lack. Now, only that which is being analyzed as lack is being uncovered as lack through an understanding of the fullness of Life, whether human sense is aware of it or not.

In this way, the method of divine diagnosis is found: divine Mind-reading. Since every sickness is the effect of a mental cause — a belief, an illusion — a case cannot be healed scientifically unless the mental cause is diagnosed correctly. The mental cause remains hidden to a doctor who generally proceeds from a purely physiological concept and only deals with bodily symptoms. The psychotherapist analyzes the case from the standard of a “normal psyche,” a standard that is very human, changeable, questionable, and without absolute values. Such diagnoses do not sufficiently trace the effect back to cause so as to uncover the predisposing and “exciting” cause. Doorly emphasizes, therefore, the importance of divine diagnosis: divine Mind-reading.

What is divine Mind-reading? It is “a revelation of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things” (S&H 83:26). It is important to note that divine Mind-reading does not, primarily, read human thoughts and beliefs. The Principle of Being only knows the universe of ideas. Immortal Mind-reading is in no way concerned with error, but “is a step towards the Mind-science by which we discern man’s nature and existence” (S&H 84:22). With

divine Mind, we can only read truth and “we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse. This Mind-reading is the opposite of clairvoyance” (S&H 84:30). But how is this method of immortal Mind-reading related to the uncovering of human beliefs? This Mind-reading “is the illumination of the spiritual understanding which demonstrates the capacity of Soul ... This Soul-sense comes to the human mind when the latter yields to the divine Mind” (S&H 85:2–6). When the truth of Being dawns in our understanding, the specific lie about a truth is uncovered through the law of opposites, and it becomes possible that secondarily *we* can read mortal minds. This is the scientific diagnosis that Christian Science demands. “You will reach the perfect Science of healing when you are able to read the human mind after this manner and discern the error you would destroy” (S&H 85:9). Primarily, the scientific practitioner is not concerned with the case at all, but exalts his consciousness to the understanding of God and leaves it to the divine Mind to reveal that true idea which is the counterfact to the case in question. From this standpoint, we can then follow Mrs. Eddy’s rule: “Learn what in thine own mentality is unlike ‘the anointed,’ and cast it out; then thou wilt discern the error in thy patient’s mind that makes his body sick” (Mis. 355:21). Only in this way is it possible to get at the root of the error, so that the hidden, unconscious, and subconscious cause can be brought to the surface. It is a method that goes far beyond psychoanalysis and psychotherapy.

When handling cases, practitioners can neither depend on medical diagnoses (which goes out from bodily conditions), nor on their patients (who are befogged with mental

error and do not know the facts), nor on psychological knowledge. They cannot even fall back on earlier, similar cases, because the infinite never repeats itself and, therefore, no case is the same as another. To Christian Scientists, each case is absolutely new, and we can only turn anew each time to the divine Mind as the revelator or diagnostician. Consequently, one can understand why Doorly put so much stress on Mrs. Eddy's statement: "It is often asked why Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses" (Ret. 30:10). The divine Mind is the only intelligence to which we can turn, and this Mind heals error through the three phases of analysis: (1) uncovering (2) and annihilation (3) of error. This all-knowing and all-embracing Mind penetrates, as infinite Truth, the mist of mortal mind, of the unconscious and subconscious, of magical and mythological thought, of individual, collective, universal, and cosmic beliefs.

Through this one intelligence of divine Mind, the specific error of a case is uncovered. If a mistake is made in a calculation, it can only be corrected by the specific truth, not by any truth. The calculation  $2 \times 2 = 5$  cannot be corrected with the truth that  $3 \times 3 = 9$ . "The counter fact relative to any disease is required to cure it" (S&H 233:28). The tendency to solve all problems with the same statement of truth is not equal to the true nature of a Christianly scientific practice.

Why is it that, in a concert, one person can detect and specify a discord, while another cannot? Because that person has a cultured musical understanding and the other has not. Through the law of identity there exists a

subjective-objective consonance of musical understanding and the tone played; as soon as this identity is broken at a specific point it is registered by musical understanding as discord. The same is true in the harmony of being. A spiritual understanding registers every lack of consonance between man and the divine Mind and can pinpoint the specific error. Soul-sense within us reacts automatically; and then, through the law of opposites, the specific error stands out in consciousness in an unmistakable way.

When spiritual understanding has analyzed and uncovered the illusion, the way is free for the annihilation of error. Every illusion is the counterfeit of a specific truth, so that the whole case can now be handled from the standpoint of this specific truth. Every truth reflects all ideas and the full effulgence of this reflection is the operative power that dissolves the illusion.

Christian Scientists first heal themselves of a misinterpretation of Mind, Spirit, Soul, Principle, Life, Truth, and Love. With this scientific understanding a change takes place. Practitioners no longer try to “use” Christian Science. They recognize that they can have no other mind than the one of Mind-science. They let Mind-science apply itself. In Science, man does not need to be made man; God’s idea cannot be made God’s idea; it is so, already. In Christian Science, man is the omnipotent, omniscient, omnipresent, and omniactive operation of Mind, Spirit, Soul, Principle, Life, Truth, Love. The Science of God demonstrates itself. Science offers both the scientific way to divine understanding and the self-demonstration of this understanding.

***The method of treatment.*** Doorly’s treatment can be summarized in the following method of treatment:



## THE DEVELOPMENT OF CHRISTIAN SCIENCE PRACTICE

1. *The practitioner begins the treatment by putting the whole problem, including all the suggestions, behind him.* Sickness, like any other inharmony, is effect, the cause of which is always mortal mind and, therefore, is always mental. No matter what the problem may be, whether it calls itself functional or organic, acute or chronic disease, mental or psychic inharmony, lack of supply or difficulties of relationship, the cause is always that the patient is not in conscious consonance with the divine Mind. Thereby, one can suffer from any individual belief, but mostly from a collective or universal belief, and be ruled by unconscious or subconscious errors. Mortal mind is a belief of many hues and yet it is still always one and the same thing: the misinterpretation of the omnipotent, omniscient, omnipresent, and omniactive divine Mind. The problem itself, of body and sickness, are lies, and these can never inform us of the truth; therefore, they give us no answer. The best thing to do is to turn entirely away from this lie, to be “absent from the body, and to be present with the Lord” (II Cor. 5:8). Treatment begins with the recognition that the “remedy lies in forgetting the whole thing” (S&H 165:19). “The Christian Scientist takes the best care of his body when he leaves it most out of his thought” (S&H 383:7).

Not only the problem, as such, has to be excluded from the treatment, but also the patient as a person. The Christian Scientist never treats a person; he understands that evil “is neither person, place, nor thing,” that the patient is ignorant about the truth of his problem (or he would not be sick), that “the sinner created

nether himself nor sin, but sin created the sinner; that is, error made its man mortal" (Ret. 67:18), that "the believer and belief are one and are mortal" (S&H 487:17). Every inharmony is the result of mortal mind, an erroneous belief and, as such, impersonal. The practitioner detaches the problem from the person, and therefore, does not need to know his name, the name of the disease, nor any other thing about him. It was not Jesus' custom to ask the name of his patients nor the name of their diseases, nor was he interested in knowing which organ was diseased. He knew that "mortal mind and body are one" (S&H 177:8) and that he had only to deal with a mortal belief, about which the patient could give him no reliable information.

Neither the problem, the patient nor the practitioner, is to be included as a factor in the treatment. The real practitioner is not a person, but God, divine being, itself. God said: "I am the Lord that healeth thee" (Ex. 15:26). Truth is the true physician, surgeon, healer, savior, redeemer; persons have no spiritual healing power. Jesus did not heal as a person: "the Father that dwelleth in me, he doeth the works" (John 14:10). "The Son can do nothing of himself, but what he seeth the Father do" (John 5:19). The Christian Scientist does not heal in the name of Christ Jesus, but in the name of Christ, Truth. Mary Baker Eddy said: "All I have ever accomplished has been done by getting Mary out of the way, and letting God be reflected" (Coll. p. 185). "That individual is the best healer who asserts himself the least, and thus becomes a transparency for the divine Mind, who is the only

physician; the divine Mind is the scientific healer" (Mis. 59:26). When the case of sickness, the patient, and the practitioner as persons, are excluded from the treatment as factors, the way is free for spiritual treatment.

2. *The practitioner turns to the infinite Mind.* It is not enough to turn away from the problem with all that is related to it and say: There is no problem, and leave it at that. In such a case there would just be a vacuum and the patient would not receive anything constructive. Merely "to be absent from the body" does not solve the case; we have also "to be present with the Lord" (S&H 14:3-4), with Truth and Love. The moment we are faced with a problem, thought must turn to God and to the contemplation of divine ideas. "When the thinker is lost in the eminence of Mind, the healing takes place" (Coll. p. 237). As it is the divine birthright of man to have the Mind of Christ, i.e. to have that Mind which is God, the practitioner can proceed from God and its infinite ideas and can understand man—not the patient—as God knows him. Like Jacob, he then sees the mortal (his inimical brother Esau) "as though I had seen the face of God" (Gen. 33:10). The practitioner does not regard his patient as a sinner, as a sick or fallen man; he sees man as the anointed and blessed of God, not with his eyes nor with his human mentality, but with a Christianly scientific consciousness. "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals" (S&H 476:32). The saving power, the healing power, is in this scientific understanding: "In this perfect man the Savior saw God's own like-

ness, and this correct view of man healed the sick” (S&H 477:2).

What is man in “God’s own likeness”? Neither a sick nor a healthy mortal; man is the compound idea of God. Therefore, treatment consists of turning to God and its infinite ideas and contemplating, in consciousness, the true man. What is man when viewed from God? The practitioner knows that because God is Mind, man is intelligent, active, lawful, powerful idea; because God is Spirit, man is the idea of order, unfoldment, reality, and substance; because God is Soul, he is sinless, impeccable, incorporeal, identified, joyous, and satisfied idea; because God is Principle, man is the idea of demonstration, of Science and system, the idea of harmonious government and divine operation; because God is Life, man is the eternal, spontaneous idea of being; because God is Truth, man is the idea of dominion, sonship, divine consciousness, wholeness, and health; because God is Love, man is the idea of perfect fulfillment and salvation, the idea of divine plan.

Consciousness thus rests in the exalted fact that God knows that which is called man only as God’s own idea, without body, person, place, or time. God, divine Being, is conscious of man in an infinitely individual way — without repeating itself. God knows man “before Abraham was.” God knows man only as idea, living, moving, and being in Life, Truth, and Love. In this one divinely united consciousness, man is conscious of his own wholeness and perfection. The practitioner knows that man is conscious of what man truly is and that he is whole.

3. *The true identity of what is called “a problem” appears.* As the practitioner exalts his consciousness and beholds God’s idea from the standpoint of God, and becomes conscious of the true identity of man, the specific identity of what constitutes the counterfact of the so-called problem defines itself to his consciousness. The specific truth about the error to be treated identifies itself through Soul-sense. The question as to how this is possible has already been answered. Through the law of the identity of Soul the “revelation of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things” (S&H 83:26) takes place in thought. The design of divine Love is to save man and, therefore, Love identifies, through Soul, the saving idea for each human need.

Soul has its own impulsion and infinite means to make itself known to consciousness and to identify the saving idea. The purer consciousness is, the more it is open to the Science of Soul, and the more unmistakably can the constant, true identification be recognized. As soon as the right idea comes, it manifests itself as omnipotence, omniscience, omnipresence, and omniaction; very often this is enough to heal the case. The idea itself operates as omnipotence, having all the power to be victorious over error; it is omniscient and knows, therefore, how to deal with error; it is omnipresent and consequently needs no thought—nor power transference; it is omniactive and works in the realm of Spirit self-operatively—independent of space and time.

4. *The true idea uncovers the governing error.* In the measure that the practitioner “gains the divine Principle and explanation of all things” (ibid.), and the specific truth spiritually identifies itself to him in a given case, it also uncovers, through the law of opposites, that error which, in the mind of the patient, makes his body sick. The error to be treated, the root of the evil, becomes clearly recognizable to pure spiritual consciousness, just as a false note is recognized by the musician. Then it is the true idea of God, and not the right thinking of the practitioner, that has uncovered the error. Every idea uncovers its counterfeit as an illusion. This is the divine diagnosis that makes all other diagnoses superfluous. The Christianly scientific practitioner does not build on a medical diagnosis, because this is of no use even if, medically, the case is diagnosed correctly; nor does he subject his patient to endless questioning to discover some false psychic errors, for even if a wrong inner attitude becomes apparent, this does not mean that it is the specific cause of the sickness to be treated. Only the divine Mind diagnoses correctly. A case is seldom what it seems to be from the medical or psychological point of view.
5. *The specific error is compensated by the fullness of the specific truth.* By (1) analyzing, and (2) uncovering error, it has (3) to be annihilated. “Error found out is two-thirds destroyed, and the last third pierces itself, for the remainder only stimulates and gives scope to higher demonstration” (Mis. 355:13). The fact that error is always a lie about a truth, and the other fact that,

through divine Mind-reading, the specific error is being analyzed and uncovered, enables the practitioner to deal with this error with the fullness of the specific truth. He now contemplates the magnitude and potency of this specific idea by seeing it as reflecting all other ideas until its fullness brings to light the wholeness of the idea. In this irradiance of the idea there is no room for anything sick. If, for example, the divine Mind has revealed that the governing error in a case is dissatisfaction, then this points to that fact in being that God, Soul, is always in a state of complete satisfaction. Satisfaction is an idea in the realm of lawful activity (Mind); only spiritual qualities and values can bring forth lasting satisfaction (Spirit); only spiritual sense can experience true satisfaction (Soul); personal sense can never be satisfied, only submission to divine Principle demonstrates satisfaction (Principle); such satisfaction has an exalting and vitalizing influence (Life); it belongs to the true, self-affirming consciousness (Truth); and is constantly in a state of fulfillment, peace, and rest (Love). With an understanding of the synonymous terms for God and their ideas, the governing truth of any case can be comprehended and “gives scope to higher demonstration” (ibid.).

6. *The divine idea is omnipotent in the realm of Truth and in the realm of human belief.* The divine idea does not only reflect God and all its ideas, it is not only active in the realm of Truth and reality, but it also operates, because of its own truth, in the realm of erroneous beliefs as an irresistible alternative to every error. The idea heals; it saves human consciousness from its own

misconception, lifts erroneous thinking out of its self-imposed beliefs into the enlightenment of man's oneness with the spiritual idea, man, and divine Principle, constantly demonstrating the harmony of being. There is no limit to what the idea can do; its possibilities surpass human conception. Ideas operate on mortal mind and force it to give up the beliefs of material, mortal manhood. The yielding of the false concept shows itself to human thought as an improved material condition, called a healing or salvation.

7. *Every Christian Science treatment blesses.* Every treatment that goes forth from a scientific understanding of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and becomes conscious of the universe of ideas from God's point of view, moves in its own realm of divine reality. Such a treatment is always an irrepressible truth and cannot help but resolve error; it always heals, it never wanes into nothingness, is never in vain. Perhaps it may not accomplish what we may have wished humanly, for it always fulfills something much higher: that which the divine idea wants to attain. The effects of a scientific treatment go on indefinitely because they partake of the nature of eternal Life. Jesus' healings are still effective today.

The difference between Doorly's method of treatment and the earlier methods become evident if we take, as an example, a case of indigestion. Using the method of argument, one would affirm all the facts relative to health and negate all suggestions relative to indigestion; affirm that God has created only a healthy stomach and its healthy



activity, that man has only a healthy stomach and that he knows it, that the stomach cannot become sick, that it can neither cause pain nor sickness. Such a method treats the effect—the indigestion—and not the mental cause.

The metaphysical method tries to heal with the idea that indigestion is a lie. The metaphysical practitioner may realize that there is only the “divine digest of Science” (Rud. 3:15); or that there is only “the alchemy of Spirit” (S&H 422:20), if it is a case of acidity; or that “Mind governs the action of the bowels,” if it is a case of constipation.<sup>51</sup> This method still proceeds from what the body testifies—rightly or wrongly—and tries to draw conclusions from error to the idea; it is still directed toward healing the body and not man, the effect (disease) and not the mental cause. Such treatment is still on the plane of psychotherapy, building mostly on the so-called “organ-language” of psychosomatic medicine (someone suffering from heart disease is ill because a certain situation in his life “broke his heart”; a patient having trouble with his back indicates that someone or something has “put his back up”; someone cannot move his legs because he would “like to run away” from a situation and cannot; stomach diseases arise because the patient “cannot stomach something.” This metaphysical method, too, is directed toward healing the body and not toward healing man, and therefore a relapse to the same disease, or to another, occurs only too often because the real cause had not been diagnosed and corrected divinely.

---

<sup>51</sup> John W. Doorly, *Christian Science Practice*, 2nd Ed. (London: The Foundational Book Company for the John W. Doorly Trust, 1958), p. 239.

The method of healing with the oneness of Being sees indigestion as “no-digestion,” because God, Mind, in its infinity has nothing to digest.<sup>52</sup> Though this is a statement of truth, it does not touch the specific error and is inadequate on two points: first, it still goes out from the sick body with its symptoms and does not touch the mental cause of the disease; second, the healing has to bring about the patient’s healthy digestion and not the concept that he has nothing to digest. For the patient, it is necessary that his organism “returns to the standard which mortal mind has decided upon as essential for health” (S&H 373:32). After the crucifixion, Jesus healed himself, first, to the normality of the body; only later on, at the ascension, did he heal himself on a higher plane, that of divine Science, by freeing himself from the material body and manifesting the purely spiritual body.<sup>53</sup>

The sick body must first be reestablished in its normal functions. This is the purpose of a Christian Science treatment. Such a healing method does not start with indigestion, with the stomach, the body, or a medical diagnosis, nor from what the patient says about it; it starts from God. With the Mind of Christ, the practitioner turns to the all-knowing Mind, which diagnoses the case and reveals, through Mind-reading, the specific idea governing the case. Such spiritual analysis can, for example, reveal that the specific truth is satisfaction, which at once uncovers that the mental cause is dissatisfaction, and the belief of dissatis-

---

<sup>52</sup> See Charles S. Braden, *Christian Science Today* (London: George Allen & Unwin Ltd., 1958), p. 312.

<sup>53</sup> See article “A Correction,” *My.*, p. 217–218.

faction of life can be resolved through the idea of true satisfaction. In this way, the patient is healed primarily, and his body secondarily. What an enormous difference in the method of treatment when dissatisfaction instead of indigestion is treated!

It is important to note that it should not be concluded from this illustration that dissatisfaction is always the cause of indigestion. The causes of indigestion can be very numerous: belief in heredity, improper nourishment, nervousness, ingratitude, fear, mental contagion, and so on. Which of the innumerable beliefs is to be corrected, in the specific case, is revealed by the divine Mind. Just as dissatisfaction is not the cause of all indigestion, so dissatisfaction does not always manifest itself as indigestion, but as any of the many other diseases. It is unscientific to establish any rule as to what definite relationships exist between mental and psychical causes and the diseases resulting from them. Each case is different; there are no routine cases. Practitioners have to pray anew with each case, so as to be receptive to the revelation of the solution. They do not allow himself to be guided by earlier cases of a similar nature, nor do they let themselves be influenced by the knowledge of psychosomatic medicine or psychotherapy. They take the position: "Let Truth uncover and destroy error in God's own way" (S&H 542:19).

Though Doorly, in his book "Christian Science Practice," showed predominantly this Christianly scientific method of treatment, he was very well aware in his latter years that a further development would force itself on us. He indicated that within the framework of the Science of Being there are four different levels of consciousness, namely,

(1) Christian Science, (2) absolute Christian Science, (3) divine Science, and (4) Science itself, and that each level demands a different method of practice. These essential stages of unfoldment will not be treated extensively here and are only indicated in the following exposition.<sup>54</sup>

### **b) Healing through absolute Christian Science**

“The term Christian Science relates especially to Science as applied to humanity” (S&H 127:15), and was “introduced by the author to designate the scientific system of divine healing” (S&H 123:16). Whenever it is asked how the power of Truth is “exercised upon visible error and audible sin” (S&H 559:7), consciousness is on the level of Christian Science. “Healing physical sickness is the smallest part of Christian Science. It is only the bugle call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin” (Rud. 2:23). If we can heal ourselves of sin, that is, of the belief that man is separate from God, then sin cannot bring forth sickness and, consequently, we do not need to be healed of sickness. Here we touch the preventive practice of absolute Christian Science whereby “elementary, latent error, the source of all error’s visible forms” (S&H 559:5) is handled. The practice of absolute Christian Science does not, primarily, handle concrete error but the essence or error itself, i.e. the belief that error can possibly exist.

---

<sup>54</sup> For a more detailed presentation of this subject, see Max Kappeler, *The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science* (Seattle: Kappeler Institute Publishing USA, 1970).

## THE DEVELOPMENT OF CHRISTIAN SCIENCE PRACTICE

Students of Christian Science do not, primarily, study this Science in order to heal themselves through spiritual, instead of medical, treatment if they should become ill. Their aim is much higher. Christian Science should be to them a Science of true Life, a new way of life; their consciousness should be a new, universal consciousness of Truth, a consciousness of ideas. Absolute Christian Science is, therefore, primarily concerned with the scientific demonstration of spiritual values and ideas and not, like Christian Science, with the correction of errors. Ideas are always ideas of divine Principle; therefore, absolute Christian Science is concerned with determining, spiritually and scientifically, the infinite relationships of Principle and its ideas. It is termed "absolute" because it does not deal primarily with the effect of Truth in the human, in the relative. Truth is sought for Truth's sake; ideas are sought in order to mold a new consciousness; latent error is to be corrected before it has a chance to manifest itself externally.

On the plane of Christian Science, all efforts are channeled to make the sick person healthy. In absolute Christian Science, it is demonstrated that man can never be unhealthy. "When man demonstrates Christian Science absolutely, he will be perfect. He can neither sin, suffer, be subject to matter, nor disobey the law of God" (S&H 372:14). Christian Science therefore draws its great power from absolute Christian Science.

Since absolute Christian Science deals only with the relationship of Principle and its infinite ideas, the treatment of the sick demands a different practice. This higher practice can only be applied rightly if understanding has actually reached the higher plane of absolute Christian Science, so

that the practitioner does not make merely absolute statements. Mrs. Eddy warned her students in an unmistakable way: She herself could say to a dyspeptic, “You have no stomach”—this is the standpoint of absolute Christian Science—but the students could only say, “Eat food and it does you good” (Coll. p. 7)—the standpoint of Christian Science. She also said to Kimball: “You may declare I have a perfect liver or there is no liver, provided the thought back of these declarations is right.”<sup>55</sup> The first declaration (I have a perfect liver) is from the standpoint of Christian Science, the second (there is no liver) is from the standpoint of absolute Christian Science, and can only have a healing, and not a destructive, effect if the practitioner understands what is meant scientifically by true embodiment of the divine Principle as “the divine body of this Principle” (S&H 559:25).

As the three synonyms Mind, Spirit, and Soul, are those synonyms for God that are needed for a right interpretation of the material universe, they are especially characteristic of the plane of Christian Science; whereas consciousness on the plane of absolute Christian Science is mainly concerned with Life, Truth, and Love. Mind corrects the belief of mortal mind, Spirit, the belief of matter, Soul, the belief of the testimony of the physical senses. Without mortal mind, objectively manifested as matter and cognized through the physical senses, the material universe would disappear. Consciousness then exalts itself above the material and dwells in the realm of Principle, which demonstrates itself only as ideas of Life, Truth, and Love.

---

<sup>55</sup> Kimball’s letter to Judge Hanna (Nov. 29<sup>th</sup>, 1907).

This is the plane of absolute Christian Science. The Text-book uses combinations like Life, Truth, and Love; Truth, Life, and Love; Life and Love; and, very often, Truth and Love. These also constitute the fundamentals of treatment in absolute Christian Science.

1. *Life, Truth, and Love is the real practitioner.* Mrs. Eddy discovered the Christ Science as the divine laws of Life, Truth, and Love. What do these laws signify? The law of Life is the law of spontaneity, eternal newness, immediateness, nowness, continual creative impulsion. This law knows no law of causality; its creative impulse is completely independent of the past, it does not inquire into a remote cause, it draws no conclusion from the past to the present, and from the present to the future. The law of Truth is the law of God's self-affirmation, God's self-realization, God's self-demonstration, God's self-revelation, and God's self-application. This law operates independently of whether people want to demonstrate, affirm, or claim the truth, or not. The law of Love is the law of perfection, infinite self-containment, infinite planning, complete integration of every detail into the divine design of Being, highest purposefulness, and self-fulfillment. It does not attempt to make something perfect, to attain something, step-by-step, to improve something, or to accomplish only parts of its plan.

The laws of Life, Truth, and Love combined as *one* law is the constant, creative impulsion of Life, bringing to light the newness of being, independent of the past, knowing that it only brings the true facts of being into expression (Truth), all integrated into a per-

fect whole (Love). Life, Truth, and Love is the eternal: “Let there be ... (Life) ... and God made ... (Truth) ... and it was good (Love).” This absolute creation knows no error and no improvement of creation. Life, Truth, and Love is the law of infinite progression. “Infinite progression is concrete being” (Mis. 82:20).

Life, Truth, and Love is the real practitioner giving to the whole of being a continual treatment; thereby, we can always say within ourselves: Let it happen. Free from any material conceptions, acknowledging that only the maximum of good is going on, being grateful for the fact that God is actually Life, Truth, and Love, is constantly giving us an optimal treatment. Thus, we are freed from the burden of having to live divine Life, having to demonstrate Truth, and having to attain something divine (Love); and we completely accept the ever-operation of Life, Truth, and Love.

2. *Truth, Life, and Love is the treatment.* Life, Truth, and Love—the divine practitioner—is conscious of the divine ideal. This practitioner can only give a treatment that corresponds to the highest ideal of God. Christ, Truth, expresses this ideal in infinite individualization (Life), and in such a way that each individual manifestation is adapted to the divine plan and, thereby, finds its individual fulfillment (Love). Thus, Truth, Life, and Love is the Christ to the whole progression of being, the constant translation of Life, Truth, and Love into ideas. The *one* ideal manifests infinite ideas of this ideal through its self-treatment. Man is constantly subject to this Christ-treatment: “Truth, Life, and Love are the only legitimate and eternal



demands on man, and they are spiritual lawgivers, enforcing obedience through divine statutes” (S&H 184:12). Under this treatment, man “can neither sin, suffer, be subject to matter, nor disobey the law of God” (S&H 372:15). Thus, “Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God” (S&H 243:27).

As the consciousness of the one divine ideal is only *one* treatment, (though infinitely individualized), it is a collective method of treatment. On this level, no special treatments are given to each individual patient. Impersonal Truth is the truth about everything; therefore, all are partaking of the blessings of this one treatment of Truth, Life, and Love. Jesus healed the multitude with *one* treatment. “Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death” (S&H 26:14). At this point, the Christianly scientific practitioner cultures the consciousness that all patients who are seeking his help are known by divine Truth and are touched by the treatment of Truth which knows all individual truths at the same moment.

3. *Life and Love constitute the true patient.* The true patient is not a sinner, a sick or dying person — not a mortal at all. In absolute Christian Science, Principle contemplates only its own idea and this idea of the fatherhood of Life and the motherhood of Love constitutes man. Life is the eternal provider, the infinite creator, maintaining its own creation and bestowing the fullness and newness of Life; Love protects, cares for, and embraces this creation. Life and Love is the “one Father with

His universal family, held in the gospel of Love” (S&H 577:3). In absolute Christian Science, the patient is lifted up to an exalted, absolute stature of man. Everything that flows from Life-impulsion and is fulfilled by Love, is man—the only patient known to the practitioner who is Life, Truth, and Love.

Just as in absolute Christian Science there is only *one* practitioner, only *one* treatment, so there is only *one* patient, the universal idea man, constantly provided for by the fullness of Life and held in the perfection of Love. In this superabundance of wholeness and health there is no room for disease. Here we are freed from the responsibility of demonstrating man. Life and Love demonstrate man continually and successfully.

4. *Truth and Love is perfect health.* In absolute Christian Science, we are freed from the responsibility of demonstrating health. That which does not already exist in being cannot be created. Whatever may be demonstrated already exists, and that which already exists are unchangeable facts (Truth) in all their perfection (Love). The arithmetician does not have to create  $2 \times 2 = 4$ . This calculation is a fact that has existed forever, and one can value it in its perfection. The whole of Truth includes all truths and is the perfection of Truth (Truth and Love). Each idea exists already as a perfect, ideal idea; nothing needs to be added; it contains all that is necessary for its completeness. Health is fulfilled form; it cannot be lost, so it does not need to be regained. Salvation is an irrefutable fact.

**c) Healing through divine Science**

When thought has become acquainted with Christian Science, and the application of Truth to material error has been understood, when it has risen to absolute Christian Science and recognized that in reality the divine Principle knows only the divine infinite calculus of ideas that has no consciousness of illusions with its phenomena of error, then consciousness is ready to accept a further and even higher plane: divine Science. Absolute Christian Science contemplates the relationship of Principle and its infinite ideas and, furthermore, explains how Life, Truth, and Love manifest themselves as infinite ideas of Life, Truth, and Love. Consciousness in divine Science rises to the understanding that Principle and its idea is one. Here it is understood that God is one, not God *and* God's creation. God is both God and God's contemplation of itself. God is God, including its reflection. God is the one infinite Being, conscious of itself as one Life, one Truth, and one Love. In absolute Christian Science, Life and the ideas of Life, Truth and the ideas of Truth, Love and the ideas of Love, are being contemplated. In divine Science, Life is understood as the one Life, Truth as the one Truth, Love as the one Love. In divine Science, the one infinite Principle includes within itself its divine ideal—the one Life, the one Truth, the one Love; here nothing is ever going on but the one Life, the one Truth, and the one Love.

Jesus healed on the basis of divine Science: "He was at work in divine Science" (S&H 53:10). Filled with the one, divine consciousness that is conscious of all truths as the one Truth, practitioners are aware of the oneness and allness of Being. When they reach this level of conscious-

ness, they need to know neither the specific truth nor the specific error of a case—not even the divine infinite calculus of ideas. Truth as such, the whole Truth, pervades their consciousness, and this Truth does not know anything of an erroneous belief that needs to be corrected.

Though Mrs. Eddy first taught her students “the Science of physical harmony” (Un. 6:10), she herself healed on the level of divine Science: “When I have most clearly seen and most sensibly felt that the infinite recognizes no disease, this has not separated me from God, but has so bound me to Him as to enable me instantaneously to heal a cancer which had eaten its way to the jugular vein” (Un. 7:8). The higher consciousness rises in scientific understanding, the more powerful it becomes: “an acknowledgement of the perfection of the infinite Unseen confers a power nothing else can” (Un. 7:20). Such treatment Mrs. Eddy defined as: “Absolute acknowledgement of present perfection” (Coll. p. 247). While, for her students, the declaration: “God is All” remained a mere statement, it was, to her, a divinely scientific understanding that heals instantaneously.<sup>56</sup> At this point the healing work becomes easy.

The infinite One has a divine nature: *one* Life, *one* Truth, *one* Love, *one* Principle, Love. Here we understand that the *one* Life is infinite individuality whose purpose is not to demonstrate the individuality and life of each individual. Life lives itself as its own complete divine Life. Life demonstrates Life—not just the ideas of Life, as on the plane of absolute Christian Science. Life is the I Am; it is

---

<sup>56</sup> See various references in Coll. p. 229, 272, 285.

the I Am that always expresses itself only as the whole I Am and is not confined to solving individual problems.

In divine Science, one is conscious of Truth as the *one* Truth, the only Truth, which always demonstrates itself as its own whole Truth. Truth is its own infinite self-consciousness. Here we have Truth itself. This one Truth does not know an error, nor is it concerned with the demonstration of a specific truth, as in the case of absolute Christian Science. Practicing from the level of divine Science “we do not need to know anything about disease” (Coll. p. 177).

The *one* Love is its own infinite self-containment; it is never without its own universal manifestation. On the plane of absolute Christian Science, the relationship of Love to the idea of Love is demonstrated; divine Science knows the whole of being as a state of one Love. In absolute Christian Science, it is recognized that God loves man, that men should love one another and that man should love God. In divine Science, it is understood that Love is just Love and that there is no other love. Herein lies the basis for instantaneous healing. During class instruction by Mrs. Eddy in 1888, a student made the following notes: “Mrs. Eddy said we also would use the old nets and the word (the argument), but when we realize that *God is All*, we shall need no argument, the *realization* of the Allness of God will be the physician for all error. Then will come *instantaneous* healing” (Mis. Doc. p. 87). Ten years later (1898), in her last class, Mrs. Eddy lifted her teaching even higher, to the plane of divine Science. A student in this class asked the question: “How would you heal the sick, instantaneously?” and then answered their own question by stating “to realize the

presence of Love.” Mrs. Eddy listened very patiently, and then said, “You have answered very well; very well indeed. But you don’t get quite close enough. Now let me tell you how *I’d* heal instantaneously. It is not so much to realize the presence of Love—but LOVE!” (Mis. Doc. p. 110–11).

In divine Science, the *one* divine Principle, Love, is not static but dynamic; it operates as omni-action in the divine plan. Because divine Principle is at work in order to fulfill the highest sense of Being, all moves in one grand harmony. In this unlabored motion all is already whole. “In divine Science, God is One and All; and, governing Himself, He governs the universe” (Mis. 258:13). Divine Principle, Love, is the infinite operation within its own self for the purpose of its self-glorification; it is dynamic wholeness, health.

Treatment on this plane is the consciousness that in the one Being nothing is ever going on but Mind manifesting itself from itself, through itself, as itself, and for the glory of itself; Spirit reflecting itself from itself, through itself, as itself, and for the glory of itself; Soul identifying itself from itself, through itself, as itself, and for the glory of itself; Principle demonstrating itself from itself, through itself, as itself, and for the glory of itself; Life eternalizing itself from itself, through itself, as itself, and for the glory of itself; Truth being conscious of itself from itself, through itself, as itself, and for the glory of itself; Love fulfilling itself from itself, through itself, as itself, and for the glory of itself. The one Being moves in one eternal dynamics within itself.

**d) *Healing through Science itself***

Science itself is the highest scientific level that we can grasp. What Mrs. Eddy fundamentally discovered was Science, which, in order to make it understandable to our age, she reduced to divine Science, absolute Christian Science, Christian Science, divine metaphysics and even to mental arguments of truth. In her Textbook, all these stages are delicately woven into one another. None of the various methods of treatment are superfluous; each one has its specific office. They guide the student and the practitioner on their way to ever higher realizations of Being. The higher planes always include the lower planes, until finally, the standpoint of pure Science, which includes all categories of understanding and demonstration, is reached. In Science, the concepts of “God” and of “man” yield to the infinite Principle and infinite idea. Science deals with the infinite One, the undivided Whole, the one I or Ego. This scientific being is a being of law, order, rule, and system. Science itself is the Science of all sciences, the Principle of all principles. Every manifestation is the manifestation of the one Science; “and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history” (S&H 471:1).

The Textbook gives only rare passages on the level of Science itself. One striking example is the sentence on page 310: “God is His own infinite Mind.” Here even the term “idea” falls away. It is the pure language of the synonyms; in this simple statement, the highest law is presented. And how infinite is this law! Since God is only a general term

for Mind, Spirit, Soul, Principle, Life, Truth, and Love, this law can be elaborated infinitely.

For instance, if we replace the term God, in the above statement, with each of the 7 synonyms, we arrive at the following law: Mind is its own infinite Mind; Spirit is its own infinite Mind; Soul is its own infinite Mind; Principle is its own infinite Mind; Life is its own infinite Mind; Truth is its own infinite Mind; Love is its own infinite Mind. And, as Mind is also synonymous with the other synonyms, we can also derive the following law: Mind is its own infinite Mind; Mind is its own infinite Spirit; Mind is its own infinite Soul; Mind is its own infinite Principle; Mind is its own infinite Life; Mind is its own infinite Truth; Mind is its own infinite Love.

This same law can be extended by replacing in the previous paragraph, Mind, by any of the other synonyms. Therefore: Spirit is its own infinite Mind; Spirit is its own infinite Spirit; Spirit is its own infinite Soul; Spirit is its own infinite Principle; Spirit is its own infinite Life; Spirit is its own infinite Truth; Spirit is its own infinite Love. In this way, we can continue to enlarge the law with each of the synonyms; therefore: Soul is its own infinite Mind; etc. Then the same law with Principle: Principle is its own infinite Mind, and so forth. The same law dealing with Life, then with Truth, and finally Love is its own infinite Mind.<sup>57</sup>

---

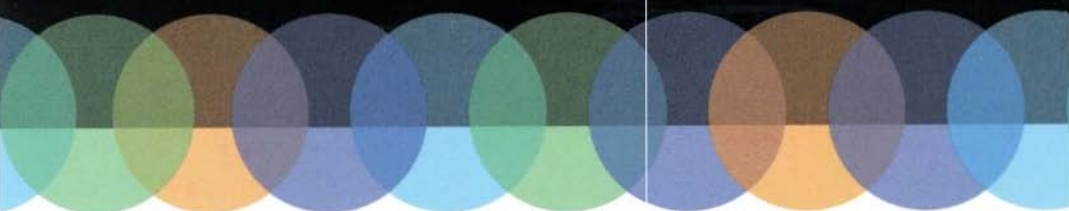
<sup>57</sup> For more information on this topic, see Max Kappeler, *The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science* (Seattle: Kappeler Institute Publishing USA, 1970).



It is also legitimate to extend this law by including the very opposite as error. In this way we strengthen the law. We then get the law: Mind is its own infinite Mind, therefore no other mind exists, no mortal mind; Spirit is its own infinite Spirit, therefore no matter exists; Soul is its own infinite Soul, therefore no material sense exists; Principle is its own infinite Principle, therefore no personal sense exists; Life is its own infinite Life, therefore no death exists; Truth is its own infinite Truth, and therefore there is no error; Love is its own infinite Love, there is no fear.

If one goes through this law in the tonality of the 7 synonyms for God, one can hear the whole symphony of spiritual being.

“Before Abraham was, I AM” (John 8:53).



ISBN 0-85241-092-1



9 780852 410929

90000