

The Dissolving of Duality
as presented in the 16th Chapter
of the Christian Science Textbook
(‘The Apocalypse’)

Max Kappeler

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Translated, edited and prepared for printing by Renate May and
Sue Bissonnette from the German Edition *Die Auflösung der Dualität
anhand des 16. Kapitels des Lehrbuches der Christlichen Wissenschaft,
'Die Apokalypse'*

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ISBN 0-942958-16-0

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Seattle, WA 98199-0735
Tel. (206) 283-7705
Fax (206) 286-1675

*DEPARTMENT OF KAPPELER INSTITUTE FOR THE SCIENCE OF BEING, INC.
WILMINGTON, DE, U.S.A.*

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Abbreviation:

S&H *Science and Health with Key to the Scriptures*
by Mary Baker Eddy

The Dissolving of Duality as presented in the 16th Chapter of the Christian Science Textbook (‘The Apocalypse’)

Preliminary Remark

As the title of this booklet indicates, the presentation of this subject is based on the 16th chapter of the Christian Science-textbook, ‘The Apocalypse.’ It is, however, not the intent of the author to give in this booklet an interpretation of the 16th chapter as a whole. Rather, the following presentation deals with the specific claim of *duality* and its final dissolving which is shown in the last chapter of the Textbook.

The basic question. Many vital questions about being can be reduced to the one great question: Is being spiritual or material, or is it both? Is Spirit the only reality, therefore the only Truth, or is matter also real and true? In studying the Textbook, we look for a scientific answer to this question; and, indeed, the subject of duality is dealt with on nearly every page of the text. The reader of the Textbook is taught that Spirit alone is real; that Spirit alone is true; that Spirit governs matter; that matter is only an illusion, an error; that matter is merely the subjective state of mortal mind, etc. For a while we might feel comforted with such statements. But in the long run, no scientific understanding can grow within us merely by accepting these statements. For, understanding is not based on accepting isolated statements, it is much more. Understanding is based on structural knowledge.¹ Such a spiritually structured presentation of the subject of Spirit/matter, Truth/error, respectively, is given in the 16th chapter of the Textbook, ‘The Apocalypse.’ Let us be taught by this chapter! Mary Baker Eddy leads the reader’s thought through three levels of Science² up to the final clarification of this question; she leads “the weary pilgrim ... ‘uphill all the way’” (S&H 574:4). The chapter shows us how the workings of Truth uplift the Revelator (and us) until he becomes conscious of the facts of being (see S&H 574:12) and sees the great city (the New Jerusalem), “the four equal sides of which were heaven-bestowed and heaven-bestowing” (S&H 574:22). When we are open for the ascending spiritual order, we can experience here and now that Science pauses

¹ This subject is dealt with in: Max Kappeler, *Truth and Scientific Truth*, Kappeler Institute Publishing, Wilmington, DE, USA, 1993

² For a detailed study of the subject see: Max Kappeler, *The Four Levels of Spiritual Consciousness*, Kappeler Institute Publishing, Wilmington, DE, USA, 1970

not, but leads us to divine heights (see S&H 566:9).

We reach divine heights, and thereby find the solution to the question of Spirit/matter, when we no longer cling to isolated statements, but have gone the way of understanding through the levels of Science. Sticking to the statement that matter is not real, that it is just an illusion, is adhering to a mere assertion. As an assertion only, such a statement very often seems to be self-contradictory, as we have to cope so often with the issue of matter in our daily life. Even more, this statement may actually contradict everything for which we humanly wish. For, are we not anxious to get more matter — that is, of course, more harmonious matter — rather than building up the harmony of Spirit in and as consciousness? Even if we are spiritually-minded enough to long for nothing other than the harmony of Spirit, we can reach this harmony only as we understand which steps lead us to this aim. The 16th Textbook chapter answers all such questions; it crowns the whole way of understanding which has been shown through the foregoing 15 chapters.

The way through the levels of consciousness. The 16th Textbook chapter, 'The Apocalypse,' leads us, in respect to this question, in an ordered way from one level of Science to the next higher one.

I. The greater part of the text shows us what we see from the standpoint of the *level of Christian Science* (S&H 558:1-572:18).

II. Then the whole story is shown from the standpoint of the *level of absolute Christian Science* (S&H 572:19-574:24).

III. Finally, thought is led to the *level of divine Science*, which includes the levels of absolute Christian Science and Christian Science (S&H 574:25-578:18).³ Each of these three levels presents the question of Spirit/matter from a different standpoint and, consequently, gives a different answer to it. As we accept these answers and, through the spiritual order of levels, consciously go the ascending way, we build up the scientific understanding which gives final clarification to this great question of duality. The Textbook, therefore, contains much more than just single statements about this question; it shows us that as we follow the spiritual structure of the text, that what might appear to us to be single statements on the issue actually belong to and are held within a meaningful context. The 16th chapter presents three different standpoints which allow us to

³ See also John W. Doorly's book on St. John's Revelation in: *Talks at the Oxford Summer School 1948*, Vol. II, 2nd edition, pp. 117-253, The Foundational Book Company for the John W. Doorly Trust, London (England).

see all aspects of the question of Spirit/matter, treating the subject in every detail. We become aware that the Textbook shows us more than different answers to our question; we realize that it presents to us the ordered ascending way from one level of Science to the next higher one, thereby revealing a full vision, a holistic scientific understanding.

The way through the four modes of operation. As we follow the 16th Textbook chapter in its main structure through the levels of Science, consciousness is finally led to the point where it is formed and shaped divinely and, consequently, knows no duality. Looking more closely at the stages inherent within this ascending way, we find that the answer to the question of duality is given on every level of Science through the four modes of divine operation: *Word, Christ, Christianity, and Science*. On each of the three levels that deal with the question of Spirit/matter, the fourfold divine calculus is working in such a way as to provide a full and complete answer. As we take the steps which Word, Christ, Christianity, and Science show us on each level, we are led to the next higher level. So, with each level we are enabled to make the one great step which that level presents by fulfilling consistently the steps of its fourfold development through the four divine modes of operation. Thus, the whole question of how to handle evil is unlocked for us. We do not have to solve this question in one go, so to speak; but rather, thought is led to take the many steps which are embraced within the ascending way of the divine order — that order which alone gives us the scientifically structured answer to the whole proposition.

The three main standpoints set forth by the levels of consciousness, each with its four subtones, can be presented in the form of a ‘three times four (3 X 4) matrix’ (see the Appendix).

I. The level of Christian Science

1. *Word.* On the level of Christian Science we take that standpoint from which we may analyze the relationship between Truth and so-called error. Here we find that Spirit, Truth, is mightier than matter or error. Spirit, Truth, is that which is consuming error (see S&H 558:19), and not only latent error, but also “visible error” (S&H 559:8). In the text we find many statements telling us that Truth, Spirit, brings the “destruction of error” (S&H 559:14-16). Many renderings point to this, as for instance: Truth “will burn up the chaff of error” (S&H 565:20-22); the red dragon (“the sum total of human error” [563:10]) is cast out by Truth (S&H 567:21-23); error is slain (see S&H 567:31); Truth overcomes error (see

S&H 568:1); error is “cast down” (S&H 568:16); error is “stung to death” (S&H 569:25-26) and “cast unto the earth” (S&H 569:29-31). Many references show that Truth can wipe out error, whereas error is powerless in the face of Truth. In order to show this, Mary Baker Eddy interprets the vision of the woman in St. John’s Revelation. The woman (or the spiritual idea) is clothed with the sun, and the moon under her feet, that is: “the universe...(is) secondary and tributary to Spirit” (S&H 562:8). This shows us the true basis for all spiritually scientific reasoning, and it characterizes the *Word*. We know that Truth is placed above error, and Spirit is placed above matter. However, thought must not stop at this point. To do so would imply a latent duality — as though we could have two powers, one being above the other. Thus, the next step leads us to see that the Christ never tolerates error. The Christ always intervenes in such a way as to dissolve this latent duality.

2. *Christ*. In St. John’s Revelation this intervention is symbolically shown as “war in heaven” (S&H 566:25). This illustrates Christ’s operation or “the divine method of warfare in Science” (S&H 568:6). From the human point of view, we are informed of what we must “lay down...for Truth, or Christ, in our warfare against error” (S&H 568:31). This war or fight is symbolized by the figure of the angel Michael; he fights with “spiritual strength” (S&H 566:31). The power of the Christ comes nearer to us “in the hour of woe, when strong faith or spiritual strength wrestles and prevails through the understanding of God” (S&H 567:3-6). Yet, Christ’s fight comes to an end, and a third step comes to light: the victory of Christianity.

3. *Christianity*. Christianity, as we know, is the result of Christ’s power to operate. How does Christianity come to light? Christianity presents itself as “the mighty conquest over all sin” (S&H 568:25), as “a victory over evil” (S&H 571:17). “Truth and Love prevail against the dragon” (S&H 567:10). It is the Christ-mind that gives us the proof that we “master” (S&H 569:12) mortal beliefs.

4. *Science*. However, the victory over error does not lie in overcoming error or evil as if it were something. Rather, this victory lies in beholding both, the nothingness of evil, and the allness of God (see S&H 563:17). As we become aware of the supremacy of Truth, we can see the nothingness of error (see S&H 569:8). So, on the level of Christian Science we learn how evil, sin, and matter have to be “Christianly and scientifically reduced to [their] native nothingness” (S&H 572:5). In Science we understand that “materiality is the inverted image of spirituality” (S&H 572:10). Thus, we will be able to see and acknowledge that, “under the

supremacy of Spirit,... matter must disappear" (S&H 572:17).

Survey of the level of Christian Science (Vertical I of the matrix in the Appendix). On the level of Christian Science, we deal with the question of the relationship between Truth and error, or Spirit and matter. Yet, we must keep in mind that the teachings of Christian Science are monistic, not dualistic. Christian Science teaches and acknowledges but one God, Spirit, and understands spiritual creation as the only Truth. To live according to these teachings and to experience these truths, however, is not always so easy for the student. As a student of Christian Science, we are living in this world and, therefore, are constantly facing a universe that seems to be the exact opposite, namely: a material world of evil. Thus, a student finds no help merely in clinging dogmatically to isolated truths, such as, for instance, that 'there is no error, no matter, nothing evil.' Such truths have to be seen within the whole of the divine structure of being, within the overall frame of reference. Why? Because every single statement of truth becomes meaningful only as it is seen in its place-value within the whole. When we take the level of Christian Science as such a framework, we can see that all statements concerning our question of Truth/error, or Spirit/matter, follow an order given by the four modes of operation, namely:

Word: Spirit and matter are not two equally valid opposites. This is why we first learn that Spirit, Truth, destroys, kills, or burns up the so-called opposite. *Christ:* The Word of God manifests itself as the power of the Christ. This we experience as a constant battle against error. Christ never leaves error or evil alone. *Christianity:* In the divine method of warfare, Truth, Spirit, is always the victor. Up to this point, we may still entertain the latent claim of duality — the belief that there is something which is opposed to Truth and which has to be overcome (Word); but we also see that there is a great power which can fight that which appears to be opposed to Truth (Christ), and that Truth is always the winner (Christianity). In *Science*, however, we *understand* that error, evil, or matter is nothingness, because God is the One and only. Truth is victorious over error only because error is naught, because it is only an illusion.

II. The level of absolute Christian Science

1. *The Word.* On the level of absolute Christian Science, the question of duality is lifted higher. On this level, we no longer follow the order which, on the level of Christian Science, teaches us that Truth destroys error (Word) by fighting error (Christ), until the victory is won (Chris-

tianity) and error is reduced to its native nothingness (Science). For, as long as we consider only the level of Christian Science, there still seems to be, for us, two realities, Spirit and matter, although one appears to be more powerful and more real than the other one. On the level of absolute Christian Science, the method of problem-solving leads from an objective to a subjective standpoint. Here the warfare of Truth against error, or of Spirit against matter, is dealt with no longer. On this level, the changing of consciousness is in the focus. Here the question is: Is our consciousness molded by God, Truth, Spirit; or is it shaped according to a material view of life? The form of consciousness now becomes of interest.

Our view of life and our experiences are changing, depending upon what kind of consciousness we have. Instead of an old heaven and earth, we can see as did St. John the Revelator, a new heaven and a new earth (Rev. 21:1). Therefore our main question is: What kind of consciousness do we entertain? With what form of consciousness do we look at the world? Is our consciousness a spiritual one, a God-bestowed consciousness, or is it formed by the unilluminated human mind? With a spiritual consciousness we see only a spiritual universe; with a material consciousness we see a material world (see S&H 573:5-9). This illustrates that the one and only universe can be perceived either as a spiritual or as a material universe. Consequently, the question of whether the universe is spiritual or material is not so important any more. Much more important for us is what kind of consciousness we have when looking at the universe. The conclusion is: "This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness" (S&H 573:9-12). In order to offset the belief of duality, a scientific consciousness is necessary (see S&H 573:13). Our corporeal concept is mistaken and has to yield before the spiritual concept; it must give way to a spiritual consciousness of reality. As our consciousness is shaped and formed by spiritual sense, we can see reality. This uplifts us and leads us on to that stage in which we become conscious of the spiritual facts of being. Again: On the level of absolute Christian Science, the question is no longer whether Spirit or matter is real. Rather, it is the question: Is our consciousness spiritual or material?

2. *Christ*. We know all too well that we cannot dwell at once and forever in a spiritual instead of a material state of consciousness. But it is equally as impossible to remain forever in a corporeal sense of what is real. The power of the Christ is ever operating and causes us, either through Science or through suffering, to go, step by step, "uphill all the

way” (S&H 574:4); we pass “the transitional stage in human experience” (S&H 572:23). Although we are on a human plane of existence, at times we behold what the eye cannot see and unveil the curtain of uninspired thought (see S&H 573:3). Already, in this “present state of existence,... we can become conscious, here and now, of a cessation of death, sorrow, and pain” (S&H 573:25). This gives us “a foretaste of absolute Christian Science” (S&H 573:28). This also prepares us to go higher to the level of divine Science, to behold “the great city” (the New Jerusalem), “the four equal sides of which were heaven-bestowed and heaven-bestowing” (S&H 574:22).

3. *Christianity*. Christianity is always the result of the Christ-idea. In Christianity, consciousness beholds the new heaven and the new earth, and we see “that there was [is] no more sea” (S&H 572:21). To that human consciousness which has been shaped by and structured through the divine categories of being, the corporeal sense of the universe passes away. In place of this, the spiritual concept appears – the spiritual sense of the heavens and earth “which involve the spiritual idea and consciousness of reality” (S&H 573:22). Such a consciousness does not know any pain or tears (see S&H 573:31). Error is wiped out without any fight.

4. *Science*. Since the level of absolute Christian Science reduces the problem of duality to the question of how our consciousness is molded, the solution for this claim is “a present possibility” (S&H 574:2). We can, in our “present state of existence,... become conscious, here and now, of a cessation of death, sorrow, and pain” (ibid). This means we need not wait for a spiritual world to replace the material one, because it is the material consciousness that is replaced with a spiritual consciousness. This change of consciousness can be experienced, even today, without any delay. Then “the sum total of human misery, represented by the seven angelic vials full of seven plagues, has full compensation in the law of Love” (S&H 574:17). So the important thing to do is to let this change of consciousness happen.

Survey of the level of absolute Christian Science (Vertical II in the matrix, see the Appendix). On the level of Christian Science, the claim of duality is dealt with by finding an answer as to which is real: Is Truth real, or is error real? Or are both real? Is our universe based on Spirit and matter, on good and evil? On the level of absolute Christian Science, the question is lifted higher. Here we are no longer absorbed in the fight between Spirit and matter, Truth and error, good and evil; rather, on this level we can reduce the whole complex question of duality to the form of our consciousness:

Word. When our consciousness is molded by God, Spirit, we live in a universe that is only good and true; whereas, an unilluminated human consciousness will experience the same universe as being material, evil and erroneous. What alone matters, therefore, is the form of our consciousness. *Christ:* We cannot accomplish the change from a material, erroneous consciousness to a spiritually molded consciousness, however, in one go; an entire human lifetime may not be enough to take that step. Still, the impulse of the Christ is ever at work leading us on and lifting us up. On this way, we experience many transitionary stages until we have reached divine heights. *Christianity:* The result of this constant, progressive uplifting of consciousness is that we become more and more aware of the new heaven and the new earth, until error is wiped out and there is "no more sea" (ibid.). Corporeal sense has given way to spiritual sense. *Science:* With a spiritual, scientific consciousness we can behold a spiritual universe, such that every error is compensated with the spiritual idea of reality. Then error cannot even *appear* to be real to us.

III. The level of divine Science

1. *Word.* On this level, we are concerned with quite a different question concerning the claim of duality. Here we find an answer to the question of whether God and the universe, including man, can ever possibly be separated. Here the claim of a duality of God and man has to be solved; for, only when this question is answered can we live within the consciousness of the oneness of being. In the Bible, this oneness is symbolized by the "Lamb's wife" — that is, by "Love wedded to its own spiritual idea" (S&H 575:2). After this comes the "marriage feast" (S&H 575:4), symbolizing an even higher sense of oneness. As we dwell on this level, we become aware that God is never without its own divine manifestation — that Love is always expressed as its own idea of Love. Love never knows of a situation where Love is not being expressed. Within the consciousness that has ascended to this point, there is no longer a place for error to be; so, the physical plagues are destroyed forever (see S&H 575:5).

2. *Christ.* With the Christ on the level of divine Science, the ever-operation of the oneness of God and man is introduced as the fourfold divine calculus of Word, Christ, Christianity, and Science. The Biblical symbol for this is the city foursquare which comes down out of heaven, "representing the light and glory of divine Science" (S&H 575:9). In this divine calculus operating as divine cybernetics, there is no false computation, "there shall be no night there" (S&H 575:20). This city, or four-

fold calculus, "is wholly spiritual" (S&H 575:21). Any wrong reasoning is excluded.

3. *Christianity*. In such a spiritually scientific consciousness, there is no claim of corporeality, no body or 'temple'. The "real man's incorporeality" (S&H 576:18) cannot know a claim of duality. At the same time, the claim of duality between man and woman (male and female) is cancelled. We no longer behold man as a corporeal being, but as a "compounded spiritual individuality" (S&H 577:7).

4. *Science*. As soon as there is no longer an opposite remaining in consciousness, "there is no impediment to eternal bliss, — to the perfectibility of God's creation" (S&H 577:9-11). Thought cannot stop at seeing the allness of all and the nothingness of nothing; for, this still bears a hue of duality — as if there were still two things with which to be concerned: something and nothing. Instead, we are impelled to rise higher to see only the One and only. When the suffering sense deems a circumstance "wrathful and afflictive," (S&H 574:27) it is not enough to consider this circumstance as an illusion, as nothingness. Nothingness is a vacuum; it has to be filled with something. This is only possible when we look at a circumstance from the point of view of Love and allow it to be interpreted by the divine Mind; then, the nothingness is compensated. Then we see, in every situation, only the One going on; and then we are free from even the slightest hue of the claim of duality. Every experience becomes an angel for us (see S&H 574:29). As we take the standpoint of this level of divine Science, error need no longer be handled on the level of Christian Science (see S&H 569:3-5); for, on the level of divine Science, we understand that within this consciousness nothing can enter which "defileth or maketh a lie" (S&H 577:26).

Survey of the level of divine Science (Vertical III of the matrix, see the Appendix). On the level of divine Science, our spiritual vision is lifted from the level of absolute Christian Science and is taken even higher. When error is cast out by Truth (level of Christian Science), and when this is being brought forth by a change of consciousness (level of absolute Christian Science), we consequently ask what the content of this newly formed consciousness is. In which way is consciousness molded in order to be one with God, Truth, such that every error is excluded? The question of the oneness of being comes into focus now.

Word: First of all, the oneness of God/man has to be seen and acknowledged. God, the divine Principle, cannot be split into two things — into God on the one side, and man on the other. Even the concept of a perfect God who has created a perfect man apart from itself is based on

the belief of duality and, therefore, must be overcome. God and its idea is One; in this oneness, the perfection of Love manifests itself. Thus, all questions in respect to error are excluded. We do not ask those questions any more. Every experience is, when interpreted correctly, a blessing of divine Love.

Christ. Love always carries within itself the operation of the Christ. Love is always capable of interpreting and adapting itself. This calculus is open and working for us in every situation. The gates of the city four-square are always open, and there is no night there (see S&H 575:19). We are no longer capable of suffering, because all our endeavors find their compensation in the all-embracing idea of Love. The physical plagues imposed by material sense are forever destroyed (see S&H 575:5).

Christianity: The oneness of God/man, which excludes any kind of error, includes the oneness of man and woman (the unity of male and female). Instead of a sense of duality concerning man and woman, we gain the concept of the oneness of those male and female qualities which constitute the idea man as infinite individuality. The "material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea, - as one Father with His universal family, held in the gospel of Love" (S&H 577:1). True Christianity is appearing, and it is not a universe of persons.

Science. The scientific Principle knows of no mistakes, of no error. Principle is true and good in all its individual manifestations, even when it appears to us in a veiled form as human misery. Yet, it is not divine Principle that veils itself; only a false state of our own consciousness could ever interpret Principle in a mistaken and unclear way. But in reality, nothing can exist which "defileth or maketh a lie" (ibid.). Therefore, we realize that the kingdom of God is within ourselves; that it is with us even today—"within reach of man's consciousness" (S&H 576:21). "In divine Science, man possesses this recognition of harmony consciously in proportion to his understanding of God" (S&H 576:23).

IV. The level of Science itself

With the book of St. John's Revelation, the Bible leads us all the way up to the level of divine Science. The Textbook, however, takes a further step. The Textbook presents the vision of the level of Science itself, where God is aware only of itself. On this level, we do not consider the oneness of God and its creation; here we are only concerned with God, itself, who is conscious of itself. The belief of error does not even appear as a

question; error is unknown. With this step, the greatest heights are reached. No problem can arise.

The level of Science itself, therefore, does not give an answer to the question of duality; since, from the standpoint of infinite Principle there is only infinite Principle. Here we do not even ask how this infinite Principle operates through its divine calculus. Word, Christ, Christianity, and Science do not appear on this level. Nevertheless, this level is shown on our matrix as the fourth vertical (see the Appendix). This has good reason: Basically there is only infinite Principle going on which is its own Being. It is the infinite One itself which translates itself to the various levels of Science to be seen *by us* in ever different ways. Thus, the way of understanding that leads us step by step to the solution of our problem has within it one grand aim: to make us become consciously one with the infinite Principle. Each explanation and every solution that we find on that way is derived from this infinite Principle. From this we can see that the level of Science itself, which gives us the vision of this infinite Principle, can never be excluded; for: "From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration" (S&H 112:16). Our matrix on the dissolving of duality also shows us how the whole problem in all its complexity flows into this infinite one Principle (see Vertical IV in the matrix).

Summary

Error has to be handled. But the mere assumption of isolated truths is not an effective method. We know by experience that is it not enough to repeat, again and again, that there is no error, that matter is unreal, and that there is no evil. We only attain a valid method as we see all the truths and facts about this question scientifically within the framework of the whole. It then comes to light that every statement in the Textbook is embedded within a spiritual structure. As we follow this structure, a spiritual way of understanding opens up and, step by step, we are able to free ourselves from the claim of error. This is shown specifically in the 16th chapter of the Textbook, 'The Apocalypse.' This chapter teaches how single truths become scientific facts for us when these statements are seen within the framework of the three levels of Christian Science, absolute Christian Science, and divine Science. Even more understanding is gained as we realize that the answer to the question of duality is revealed on

each of these levels by following the divine calculus of the Word, Christ, Christianity, and Science.

How to read the matrix of the dissolving of duality

How invaluable it would be to have a survey showing the spiritual structure from which we can deduce a scientific answer to this important question of duality. The best survey we can possibly have is that one which presents all the answers we have found in the 16th Textbook-chapter in the form of a *matrix* (see the Appendix).

The standpoint of the 16th Textbook-chapter. The question of duality is one of the most profound problems of mankind. There have been many attempts to deal with this question. In order to find our answer in the 16th Textbook-chapter, 'The Apocalypse,' we must become aware of the prerequisites needing to be fulfilled which lead us to the spiritual solution. There is a definite way according to which we are led, step by step, through the Textbook. Thus, we must consider that there are 15 preceding chapters which prepare consciousness to confide in the vision of the Revelator. Consequently, when we deal with the question of duality from the standpoint of the 16th Textbook-chapter, our starting point is actually that scientific understanding which we have gained by going through the first 15 chapters. It is the understanding that, on all planes of existence, there is only the idea of divine Principle operating. As to our question of duality, therefore, we begin with the realization that what we experience as duality in all its many forms is only an illusion which can be dissolved through those steps of understanding shown uniquely in 'The Apocalypse.'

The indices of the matrix. The 'three times four (3 x 4) matrix,' which we get through the analysis of the subject by investigating this chapter, brings clearly to light the way in which the claim of duality is being dissolved through the levels of Christian Science, absolute Christian Science, and divine Science according to Word, Christ, Christianity, and Science. The main accent is to illustrate in which way each of these three levels deals with that question. Thus, the levels of consciousness make up our *index i* (the Verticals I - IV). Further, the chapter shows that the subject is also taken through the divine calculus of the four modes of operation. So we can learn what the Word, the Christ, Christianity, and Science are asking from us on every specific level. These 'four' make up the *index j* in our matrix (the Horizontals 1 - 4).

The Verticals

- I. The level of Christian Science: *Duality is only a belief, therefore it can be dissolved.*

This main theme is taken through the Word, the Christ, Christianity, and Science showing how Truth, Spirit, has power over material error.

Word:	Truth casts out error
Christ:	This requires a spiritual warfare
Christianity:	The victory of Truth over material beliefs
Science:	Error is reduced to its native nothingness

- II. The level of absolute Christian Science: *Consciousness is freed from the belief of duality.*

On the level of absolute Christian Science, all four modes of operation show that the solving of duality is a matter of how consciousness is formed.

Word:	Truth/error, Spirit/matter are stages of consciousness
Christ:	Through transitional stages we are led to diviner heights and attain a foretaste of abs. Chr. Science
Christianity:	The spiritual vision of heaven and earth becomes real to us
Science:	The sum total of human misery has full compensation in the law of Love

- III. The level of divine Science: *The oneness of being excludes the belief of duality.*

Here, the divine infinite calculus shows that the solution to our question is rooted in the fact that within the oneness of God and man there is no place for the belief of duality.

Word:	The oneness of God and man
Christ:	This oneness is a divine calculus operating in a four-fold way
Christianity:	The incorporeality of God, and man as compound idea, appears to us
Science:	Every human experience proves to be a blessing; the belief of duality is wholly dissolved

- IV. The level of Science itself: *Being knows no duality.*

On the level of Science itself we do not find the fourfold calculus; for, this level includes within itself the fourfold operation of the other three levels. This constitutes the *one* infinite Principle, which knows only itself and is its own end and aim. Therefore, on this level the illusion of duality is unknown.

The Horizontals

1. Word: *Truth constitutes reality; duality is a temporal belief.*

On all three levels which deal with the question of duality, in various ways we find that each phenomenon of error or duality does not belong to reality.

Chr. Sc.	Truth casts out error
abs. Chr. Sc.	Truth/error, Spirit/matter are stages of consciousness
divine Sc.	The oneness of God and man

2. Christ: *Reality expels the belief of duality.*

All three levels which give us an answer to the question of duality show that there is a divine operation at work which masters the illusion.

Chr. Sc.	This requires a spiritual warfare
abs. Chr. Sc.	Through transitional stages we are led to diviner heights and attain a foretaste of abs. Chr. Sc.
divine Sc.	This oneness is a divine calculus operating in a four-fold way

3. Christianity: *Pure reality appears to us.*

In Christianity, on all three levels, the demonstration over the belief of duality is appearing.

Chr. Sc.	The victory of Truth over material beliefs
abs. Chr. Sc.	The spiritual vision of heaven and earth becomes real to us
divine Sc.	The incorporeality of God, and man as the compound idea, appears to us

4. Science: *Reality is not dualistic.*

At this point, we find that the error of duality cannot present itself as a reality on any level of consciousness.

Chr. Sc.	Error is reduced to its native nothingness
abs. Chr. Sc.	The sum total of human misery has full compensation in the law of Love
divine Sc.	Every human experience proves to be a blessing; the belief of duality is wholly dissolved

As we ponder such a matrix, we give a Christian Science treatment both to ourselves and to the world. Again and again, we can go through the verticals and ask ourselves in which way the four divine modes of operation fulfill the main theme of each level; that is, how they prove at every point the truth that duality is only a belief that cannot stand up against reality. In the same way we can look at the horizontals, asking in which way Word, Christ, Christianity, and Science on the three levels eliminate the belief of duality from our consciousness. Thus we become submerged in the atmosphere of reality. As we are eager to know what the infinite Principle really is which translates itself to all levels, all our human questions about the claim, and whether it can be solved or not, become less and less important to us and finally disappear. We dwell within the standpoint of the 16th chapter of the Textbook, and that scientific understanding is established in consciousness which reveals to us the operation of the idea. Therein is no duality, and we become one with the reality of all things. To read and ponder the matrix is the most natural method for restructuring our consciousness.

The Dissolving of Duality as presented in the 16th chapter of the Christian Science Textbook

<div>i</div> <div>Level of consciousness</div> <div>j</div> <div>modes of operation</div>	<div>I</div> <div>Level of C.Sc.</div> <div>Duality is only a belief, therefore it can be dissolved</div>	<div>II</div> <div>Level of abs. C.Sc.</div> <div>Consciousness is freed from the belief of duality</div>	<div>III</div> <div>Level of divine Sc.</div> <div>The oneness of being excludes the belief of duality</div>	<div>IV</div> <div>Level of Sc. itself</div> <div>Being knows no duality</div>
<div>Word (1)</div> <div>Truth constitutes reality; duality is a temporal belief</div>	<div>Truth casts out error</div>	<div>Truth/error, Spirit/matter are stages of consciousness</div>	<div>The oneness of God and man</div>	<div>Infinite Principle is its own end and aim</div>
<div>Christ (2)</div> <div>Reality expels the belief of duality</div>	<div>This requires a spiritual warfare</div>	<div>Through transitional stages we are led to diviner heights and attain a foretaste of abs.Chr. Sc.</div>	<div>This oneness is a divine calculus operating in a fourfold way</div>	
<div>Christianity (3)</div> <div>Pure reality appears to us</div>	<div>The victory of Truth over material beliefs</div>	<div>The spiritual vision of heaven and the earth becomes real to us</div>	<div>The incorporeality of God, and man as the compound idea, appears to us</div>	
<div>Science (4)</div> <div>Reality is not dualistic</div>	<div>Error is reduced to its native nothingness</div>	<div>The sum total of human misery has full compensation in the law of Love</div>	<div>Every human experience proves to be a blessing; the belief of duality is wholly dissolved</div>	

