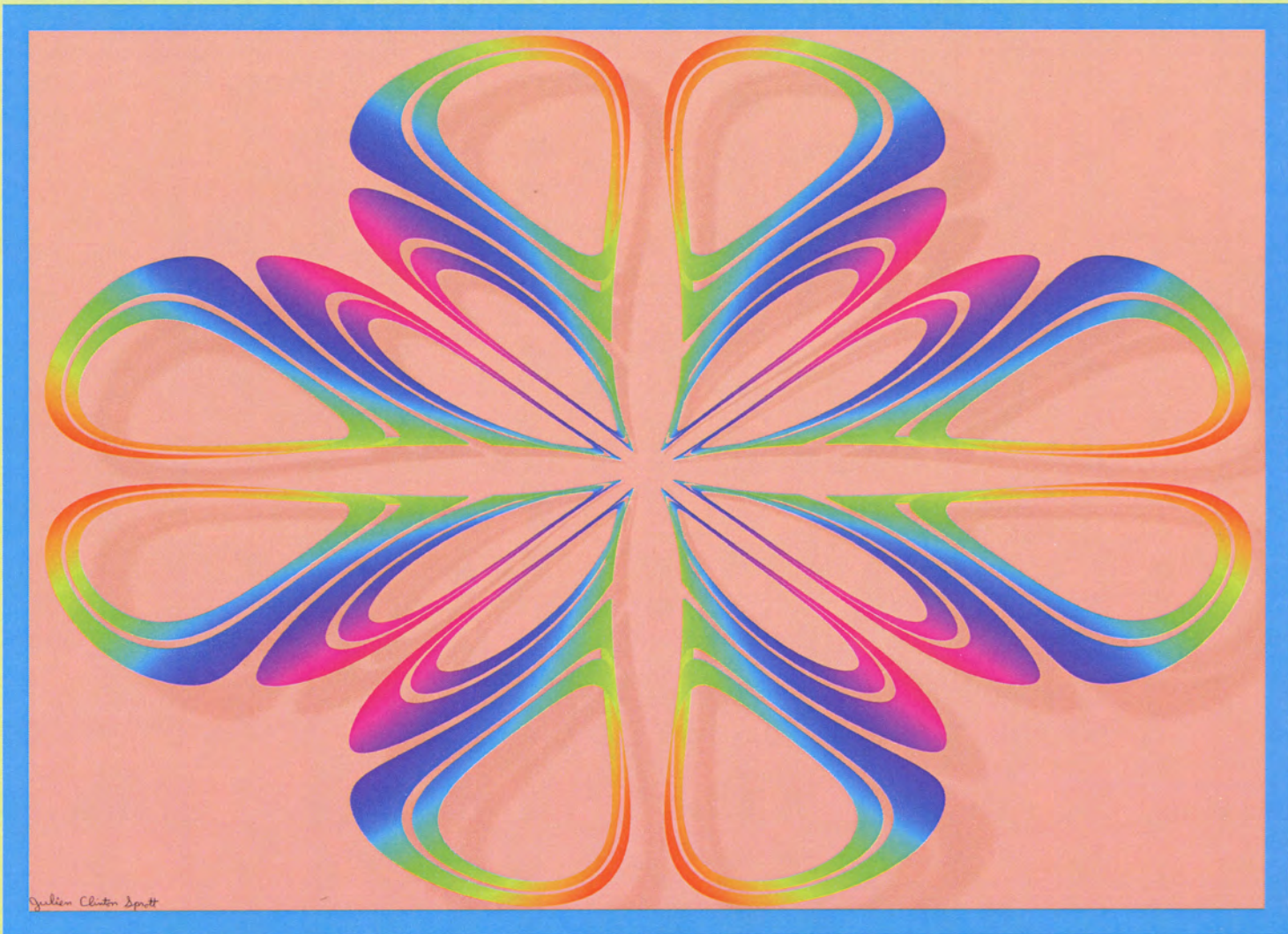


from the physical
through the mental
to the spiritual



joel jessen, editor

Joel Jessen
Editor

**From the Physical
Through the Mental
To the Spiritual**

A Manual for Studying the Works of Max Kappeler



Kappeler Institute Publishing USA
PO Box 99735, Seattle WA 98139-0735

Many of the concepts in this manual were originally presented in
Joel Jessen's 1978 book,
The Physical, The Mental, The Spiritual

ISBN 978-0-942958-29-4
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Cover image by J. C. Sprott
<http://sprott.physics.wisc.edu/fractals.htm>
Cover design by Blueline Catalog Design, Seattle WA
Printed by CCS Printing, Bellevue WA

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Division of the Kappeler Institute for the Science of Being

The Seed and the Harvest

You reap the reward of Science in proportion as you sow its seed.

Whatever of the nature of Mind or spiritual thinking you put into your study of Science,
you reap in power and intelligence.

Whatever you put into it of the nature of the order and purity of Spirit,
you reap in true progress and in the fruit of the Spirit.

Whatever you put into it of the nature of the definiteness and sanctity of Soul,
you reap in true identity, sinlessness, incorporeality.

Whatever you put into it of the nature of system, honesty, obedience,
you reap in demonstration, in oneness, in perfection.

Whatever you put into it of the nature of the exaltation and inspiration of Life,
you reap in eternity, fatherhood, and multiplication.

Whatever you put into it of the nature of Truth,
you reap in health, sonship, manhood, Christ.

Whatever you put into it of the nature of the fulfilment, completeness, and glory of Love,
you reap in the beauty of holiness, peace, rest and divine motherhood.

So, in proportion as you sow the seed of Science, you reap the harvest of Science,
because Science is based on Principle.

Moreover, you have the ability to put everything you've got into it,
because you are the son of God,
because you have the Mind of Christ,
and so there is nothing to stop you.

John W. Doorly

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APPENDIX I

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ABBREVIATIONS

The following abbreviations are used throughout this book:

Books by Mary Baker Eddy

(Available through the Christian Science Publishing Society, Boston, MA)

'01	<i>Message to The Mother Church, 1901</i>
C&C	<i>Christ and Christmas</i>
Mis.	<i>Miscellaneous Writings</i>
My.	<i>The First Church of Christ, Scientist and Miscellany</i>
No.	<i>No and Yes</i>
Ret.	<i>Retrospection and Introspection</i>
S&H	<i>Science and Health with Key to the Scriptures</i>
<i>Science and Health</i>	<i>Science and Health with Key to the Scriptures</i>
the Textbook	Refers to <i>Science and Health with Key to the Scriptures</i>
MH	Refers to paragraph marginal headings within <i>Science and Health</i>

Books about Mary Baker Eddy

Mis. Doc.	<i>Miscellaneous Documents Relating to Christian Science and its Discoverer and Founder Mary Baker Eddy</i> (Published by G. Carpenter, 1961)
-----------	--

Books of the Bible

I Cor.	I Corinthians
Ex.	Exodus
Gen.	Genesis
John	John
Matt.	Matthew
II Pet.	II Peter
Phil.	Philippians
Rom.	Romans
Ps.	Psalms
Rev.	Revelation

ABBREVIATIONS continued

The Spiritual System of Reference

The 7 Synonymous Terms for God

M	Mind
Sp	Spirit
So	Soul
P	Principle
Li	Life
T	Truth
Lo	Love

The 4-fold Operation of Being

W	Word
X	Christ
Xty	Christianity
Sc	Science

The 4 Levels of Science

Sc	Science itself
dSc	divine Science
aCS	absolute Christian Science
CS	Christian Science

The Synonym-orders (on the level of Christian Science)

W-o	Word-order	M, Sp, So, P, Li, T, Lo
X-o	Christ-order	P, Li, T, Lo, So, Sp, M
Xty-o	Christianity-order	P; M; So; Sp; Li; T; Lo
Sc-o	Science-order	P / So-Li, Sp-T, M-Lo / P

The Model of Being

MOB	The Model of Being
-----	--------------------

NOTE TO READERS

THE HISTORY BEHIND THIS MANUAL

In 1975, Max Kappeler asked me to conduct introductory classes during his summer schools in the USA and, later, in England. The first edition of *The Physical, The Mental, The Spiritual* was published in 1978 (under my name) with the intent of helping introductory students grasp an overall view of the Science of Being as presented by Kappeler in his many books and classes. The intent of this manual remains the same.

The content of this present work follows the overall content of my original book, however, with consciousness ever-evolving and new students arriving daily, the Kappeler Institute USA sees the need to elaborate on the original book in order to meet the requirements of today's new students of Science. This new publication is predominantly a compilation of subjects from Kappeler's works that are pertinent as introductory material. Therefore, my role in putting together this manual has been as a compiler and editor, rather than as an author *per se*. As editor, I have added comments and points of emphasis throughout the text.

Studying this manual is like being in one of my introductory classes. For preparation, students used Kappeler's books as reference material, and then during my class I would present the book's major themes. Using the Socratic method, I would quiz the students about their understanding of the subject—this always led to lively discussions. I would also introduce diagrams from Kappeler's writings, many of which you will find in this manual. So, instead of a summer school introductory class, you have this publication, which is presented as a manual for self-instruction in the Science of Being.

A MANUAL FOR SELF-INSTRUCTION

As a manual for self-instruction, this work can be used as an introduction to the subject and—once you are familiar with Science—as a study aid and reference book to be used in conjunction with Kappeler's writings and recordings. Likewise, the study questions at the end of each chapter can be used in many ways: first, to learn the basics of the subject, and later as a quick review. In addition, “ponder” questions—which require thoughtful pondering—have been included to deepen your spiritual understanding of Science. Therefore, this manual is not one to read and then set aside. Continue to use it as you progress in Science, and you will find that the spiritual meaning of the diagrams and exercises will become clearer and more concrete.

CHRISTIAN SCIENCE NOMENCLATURE

Although consciousness in general has evolved since I first published my original book, Christian Science nomenclature has remained the same since the late 1800s. This nomenclature, as well as certain concepts important to Christian Science, might be unfamiliar to new readers.

If you have little or no background in Christian Science, this publication can serve as a good introduction to the terms and concepts used in Christian Science and the *Science of Christian Science*. However, you might find the choice of terms, examples, or context of a discussion occasionally perplexing. If this occurs, focus on the overall *theme* or *spirit* of what is being presented. Gaining a sense of the manual's larger message is more important than understanding all the details. As one gains familiarity with Christian Science terminology and the holistic divine logic inherent within Science, the terms, context, and logical reasoning should become increasingly clear.

Also, please note that in most cases the terms *Science*, the *Science of Christian Science*, and the *Science of Being* are used interchangeably.

BRING YOUR QUESTIONS TO SCIENCE

To comprehend the spiritually scientific system of reference presented in this manual, a new paradigm must be understood and accepted. The process of accepting a new paradigm usually takes time and is certain to stimulate many questions. Questions arise at the point where an old paradigm or concept needs updating.

When a question arises, the best approach is to write your question down and continue reading with an open mind, understanding that you are being presented with a new system of reference. Often you will soon find yourself saying “aha!” as this new system takes form, and there, within the text, is the answer you were seeking.¹

To continue to make steady progress in Science, I recommend this excellent method:

1. Write down your questions as you read the text (the first time through).
2. Go back over the text a second time, looking for answers to your questions.
3. Then spend some time pondering the text's meaning, reasoning, and implications.

The more time you devote to asking questions and pondering Science, the more you will make the subject your own. An example of this method is presented in the first few chapters, in the Chapter Review section.

¹ We recommend this strategy for handling all questions in Science, regardless of your level of familiarity with the subject.

Kappeler always believed that his understanding of the Science of Being was a result of having to translate John W. Doorly's² English language books into German. In order to translate the text, Kappeler needed to understand the deep structure of the Textbook. He found himself asking probing questions, such as: "Why did Doorly say this? Why did he say this and not that?" As Kappeler reasoned through each sentence, paragraph, and subject in detail, this thoughtful pondering resulted in profound spiritual insights and understanding.

ACKNOWLEDGEMENTS

This manual is based entirely on the spiritually scientific and revolutionary work of the pioneers of Christ Science: Mary Baker Eddy, discoverer and founder of Christian Science (1821–1910, Boston, MA), John W. Doorly, CSB³ (1878–1950, London, England), and Dr. Max Kappeler (1910–2002, Zürich, Switzerland). Brief biographies of these spiritual pioneers begin on page xvii.

Dedicated to placing Mary Baker Eddy in her rightful place as a spiritual leader and divine Scientist—far in advance of her time—this manual brings to light the essence of her discovery of the Science of all sciences. It is also designed to introduce the lifework of Doorly and Kappeler to a wider audience.

You will see from Max Kappeler's writings and diagrams that he was truly an inspired spiritual pioneer, and his teachings remain unequaled in the world today. He gave his students great insight into the spiritual realm, and his work on divine cybernetics carried all of us who worked with him to extraordinary spiritual heights. We cannot thank him enough for his spiritual purity and dedication to Science. All of the diagrams and discussions used in this manual are from Kappeler's writings and teachings, and are used with permission.



Joel Jessen

Editor

Spring 2012

² John W. Doorly was Max Kappeler's mentor and teacher. A brief biography of John Doorly is given in the next section, "The Pioneers of Christian Science," on p. xix.

³ CSB connotes that the individual is a Christian Science practitioner who has completed a Normal class of the Christian Science Board of Education.

THE PIONEERS OF CHRISTIAN SCIENCE

For readers unfamiliar with Christian Science and its history, the following brief biographies are provided to familiarize you with the spiritual pioneers that made this study possible.

MARY BAKER EDDY (1821–1910)

Mary Baker Eddy is referred to as the “discoverer and founder” of Christian Science. This is because she “discovered” Christian Science through divine revelation and “founded” the Church of Christ, Scientist, in Boston, Massachusetts. Her work, *Science and Health with Key to the Scriptures*, also called the “Textbook,” is the primary text of Christian Science.

Mary Baker Eddy came into the world in 1821 in Bow, New Hampshire, with a “will for meaning.” A deep seeker of Truth, she left us in 1910 after having found the Truth that unlocks the enigma of mortal existence.

Mrs. Eddy was born on a farm, the youngest child of Mark and Abigail Baker’s six children. She was raised in a deeply religious Congregational home under the comforting guidance of her mother, yet she rebelled against her father’s strict adherence to the Calvinist doctrine of predestination and damnation. From an early age she relied on the Bible and constant prayer for her hope and inspiration. Her struggles with chronic illness and personal loss made her preoccupation with the question of health the predominant theme for most of her early life. She was devoted to seeking the spiritual principle that stood behind Jesus’ healing work. In 1866—after a severe fall on an icy sidewalk that left her in bed in critical condition—she turned to the Bible and, while reading an account of Jesus’ healing, she found herself suddenly well. Eventually, she referred to this as the moment she discovered Christian Science.⁴

Referring to the moment of her discovery, Mrs. Eddy writes:

“When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth,—called error, sin, sickness, disease, death,—is the false testimony of false material sense,

⁴ This biographical information on Mary Baker Eddy is an edited excerpt from www.marybakereddylibrary.org/marybakereddy/life.jhtml.

of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit.

“My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science” (*S&H 108:19*).

Speaking of the years after her discovery, she wrote:

“For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule. The search was sweet, calm, and buoyant with hope, not selfish nor depressing. 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. The revelation of Truth in the understanding came to me gradually and apparently through divine power. When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: ‘Unto us a child is born, ... and his name shall be called Wonderful’” (*S&H 109:11*).

Mrs. Eddy intended her discovery of Truth to be seen as a universal Science of God, the Science of Being itself. As with any science, she wanted her discovery to be open and freely accessible to all. But the mentality of the time demanded that a spiritual idea be confined within the walls of organized religion. Therefore, Mrs. Eddy made the concession to the current religious sentiment by founding a church, with a “suffer it to be so now” attitude. The world was not yet ready for a non-sectarian spiritual Science.⁵

⁵ For more information regarding this issue, see Max Kappeler, *Christian Government—Its Scientific Evolution* (Seattle: Kappeler Institute Publishing USA, 1991), Foreword to the Third English Edition, 1991.

JOHN W. DOORLY, CSB (1878–1950)

John W. Doorly was a highly respected practitioner, teacher, lecturer, and author in the Christian Science organization for nearly 40 years. He was also president of The Mother Church, Boston, MA (1919–1920). In the 1930s, Doorly began to realize that Mrs. Eddy had presented a universal Mind-science, not just another religion. His research into the scientific aspect of Christian Science began to uncover the pure spiritual Science that formed the basis of Mrs. Eddy’s discovery. He asked: Why was her discovery called “Science”? Does it warrant the term? If so, how and why? He began to discern the order and system of divine metaphysics implicit in the Bible and the Christian Science textbook, *Science and Health with Key to the Scriptures*. For this pioneering work he was misunderstood and, hence, excommunicated from the Christian Science organization in the mid-1940s.⁶

Max Kappeler, a student of Doorly, said of Doorly’s work:

“When John Doorly presented the Science of the Bible, he did not give his *personal* interpretation but *Principle’s* interpretation, a fact which sets his work apart from all the other interpretations of the Bible that fill the libraries. Such a divinely objective and scientific interpretation demanded a completely new method of text-interpretation, a method which today we would call ‘structural interpretation,’ or which, in modern theology, is termed ‘structural exegesis.’”⁷

MAX KAPPELER (1910–2002)

Max Kappeler was a dedicated and lifelong student of Christian Science. In the late 1930s, after completing his Ph.D. in economics at the University of Zürich, he became interested in the work of John W. Doorly. As Kappeler began his professional career, he also began his pursuit of a more scientific explanation of Christian Science, which led him to join Doorly’s research group in 1938. This early work in the Science of Christian Science centered around a spiritually scientific investigation of Mrs. Eddy’s definition of God. In answer to her own question: What is God? Mrs. Eddy stated:

⁶ For an account of the communications between John W. Doorly and the Christian Science Board of Directors that led up to this event, see John W. Doorly, *A Statement* (London: The Foundational Book Company for the John Doorly Trust, 1945). This complimentary booklet is available through The John Doorly Trust (www.johndoorlytrust.org.uk).

⁷ Max Kappeler, *The Bible in the Light of Christian Science, Vol. I: Genesis* (Seattle: Kappeler Institute Publishing USA, 1982), p. viii.

“God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (*S&H 465:9*).

Doorly asked his study group (of which Kappeler was a member) to focus on this definition of God, and go through all of the references in *Science and Health* for Mind, Spirit, Soul, Principle, Life, Truth, and Love—called the 7 synonymous terms for God—and write down exactly how Mrs. Eddy defined these terms. The group used very specific scientific rules for investigation.⁸

Kappeler knew that these terms constituted the core teaching of Christian Science. Martha Bogue, who attended Mrs. Eddy’s class in 1888, writes that Mrs. Eddy said:

“Upon the truth of these terms for God rests the basis of the Science; in fact they are the Science” (*Misc. Doc. p. 61*).

The outbreak of war caused Kappeler to leave Doorly’s study group in England and return to Switzerland. There he continued his work on the 7 synonymous terms for God independently from Doorly. After the war, Kappeler returned to England and compared his research work with that of Doorly’s, and they cried for joy when they realized that, through the use of Doorly’s rigorous method of researching the Textbook, they had arrived at identical conclusions.⁹ Kappeler remained committed in his unwavering support of Doorly’s research into the Science of Christian Science, and this eventually led to his excommunication from the Christian Science Church organization in the mid-1940s.

Then, in 1948, after a successful business career, Kappeler felt compelled to devote his entire energies to the research, teaching, and practice of the Science of Christian Science. For over 50 years he wrote books and held classes on this subject in Switzerland, Germany, England, and the United States. His writings were originally published in both German and English, and to date a limited number of titles have been translated into other languages (currently Spanish, Portuguese, and French).

⁸ A complete list of the rules Doorly’s research group used to distinguish the synonymous terms can be found in Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), pp. 4–5.

⁹ The conclusions that Kappeler reached are found in Max Kappeler, *Complete Compendium for the Study of Christian Science* (Seattle: Kappeler Institute Publishing USA, 2012).

Kappeler's life work built upon John Doorly's research into the 7 synonymous terms for God as the basis of the divine system of Christian Science. He then went further by elaborating upon the spiritually scientific laws that underlie this divine system in the Bible and *Science and Health*. Kappeler developed Doorly's "Chart" into the "Model of Being,"¹⁰ a model of the divine and infinite laws of Being.¹¹

¹⁰ The Model of Being is the topic of Chapter 8.

¹¹ The laws of Being will be discussed in Chapter 9.

PART I
WHAT IS REALITY?

CHAPTER 1

What is Christian Science?

PURPOSE OF THE CHAPTER

- To clarify the term Christian Science.
- To show that Christian Science is a Science and not a religion.
- To show the need to investigate the Science of God.

CHRISTIAN SCIENCE: A REVOLUTIONARY MIND-SCIENCE

Mankind as a whole has yet to discover that Mary Baker Eddy's greatest contribution was not that she established a new religion, but that she discovered *Christ Science*—the foundation for a universal, non-sectarian Mind-science—and named her discovery Christian Science. When this discovery is fully understood, it will revolutionize world consciousness.

She writes of Mind-science:

“My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science” (*S&H 108:30*).

“Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea” (*S&H 109:4*).

In speaking to the point that the Mind-science she discovered is revolutionary, Mrs. Eddy states:

“Science is ... revolutionary in its very nature; for it upsets all that is not upright. It annuls false evidence...” (*Mis. 99:1–3*).

What does Science upset? Christian Science tells us that what we think is “real” and “true” can, in fact, be unreal; false evidence. It is revolutionary to discover that what we have always considered real is “unreal”—this concept completely overturns our worldview. Reality, as we will see, is not found within the physical or mental realms. Reality is spiritual.

Max Kappeler, a lifelong student of Christian Science who elucidated the Science of Christian Science, emphasized in his teachings that an understanding of Christian Science would revolutionize world consciousness because its starting point is revolutionary—Christian Science does not start from the physical paradigm, or from the mental paradigm, but from the spiritual system of reference.¹²

“[The] next great change in our consciousness is achieved through Christian Science. In contrast to the materialistic world view of the 19th century, and in contrast to the commonly accepted metaphysical thought-systems and general leanings toward psychology of the present day, Christian Science starts out from a completely different and higher basis. Its foundation is neither material nor mental; it has its origin entirely in the realm of the spiritual. Its starting point is not a human thought-model, but the divine system of reference.”¹³

CHRISTIAN SCIENCE: A SCIENCE, NOT A RELIGION

Kappeler showed that what Mrs. Eddy discovered was not just another religion, but a spiritual Science:

“There is a strong tendency to take Christian Science merely as a *religion*, though a comforting and reassuring one. But the very essence of Christian Science, as its name indicates, is *Science*—a Science concerned with God, the Divine Being. Until the discovery of Christian Science, it was believed—and the majority of Christians today still believe—that God, the Supreme Being, can be approached only through religious means and not through divinely

¹² The physical, mental, and spiritual paradigms will be explained in detail in Chapter 2.

¹³ Max Kappeler, *Christian Science in the World of Today and Tomorrow* (Seattle: Kappeler Institute Publishing USA, 2005 edition), p. 7.

scientific methods ... With a merely religious mentality we can never fathom the Science of God and man.”¹⁴

Kappeler adds:

“As this scientific approach of Christian Science to the subject of God is so new and revolutionary, we must be constantly on the watch not to allow a traditional, theological and religious approach to dominate our mentality.”¹⁵

The goal of a scientific approach to God is to use the method of Science (capital S) to understand the nature and essence of God. If we examine a definition of science, we see that:

Science. “Science is knowledge reduced to law and embodied in a system”
(*Funk & Wagnalls Dictionary*).

We will see that the Science of God, as taught by Christian Science, meets this definition of science by explaining the laws, orders, rules, system, method, form, and plan that are inherent in divine Being.

CHRISTIAN SCIENCE: A CHRIST SCIENCE

It is quite new that we can talk today about God in terms of a “Science of God.” Similarly, the concept of “Christ,” the savior, can also be understood in a new, impersonal form adapted to the consciousness of our age of science. The Christ comes today as a *Christ Science*, that is, a *saving Science*. This means that the “savior” of today is not a person, but a spiritual Science that takes on the office of a savior by analyzing, uncovering, and annihilating all false material concepts, and establishing in their place the true facts of spiritual being. In other words, this Christ Science, this saving Science of God, operates to move consciousness from the material/human toward the divine. With a consciousness based on divine ideas, mankind is set free from the claims of materiality, and lives and moves in the spiritual realm of divine experience.

¹⁴ Max Kappeler, *Why Study Christian Science as a Science?* (Seattle: Kappeler Institute Publishing USA, 1994), p. 13 (website edition p. 1).

¹⁵ *Ibid.*

TOWARD A SCIENCE OF GOD

Mrs. Eddy knew that what she discovered was a spiritual Science, an all-Science—the *Science of God*:

“What are termed in common speech the principle of harmonious vibration, the principle of conservation of number in geometry, the principle of the inclined plane in mechanics, *etc.*, are but an effect of one universal cause,—an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power, that commands the waves and the winds, that marks the sparrow’s fall, and that governs all from the infinitesimal to the infinite,—namely, God. Withdraw God, divine Principle, from man and the universe, and man and the universe would no longer exist. But annihilate matter, and man and the universe would remain the forever fact, the spiritual ‘substance of things hoped for;’ and the evidence of the immortality of man and the cosmos is sustained by the intelligent divine Principle, Love.

“Beloved students, in this you learn to hallow His name, even as you value His all-power, all-presence, all-Science, and depend on Him for your existence” (*My. 226:6*).

Mrs. Eddy knew that she was a spiritually scientific pioneer; that it would take years before the general consciousness of mankind would be ready to accept and understand the divine insights that she was presenting in *Science and Health*. She wrote:

“The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal. Though empires fall, ‘the Lord shall reign forever.’

“A book introduces new thoughts, but it cannot make them speedily understood. It is the task of the sturdy pioneer to hew the tall oak and to cut the rough granite. Future ages must declare what the pioneer has accomplished” (*S&H vii:13*).

When Kappeler came along a few decades later to point out the vastness of Mrs. Eddy's discovery, he saw an upcoming age in which the investigation of a Science of spiritual ideas should become of prime importance:

“We have witnessed during the last decades how the 19th/20th century concept of solid matter-substance has gradually dissolved and is now giving way to a mental concept. Now we should not stand still, but move on above the humanly mental concept to the comprehension of the realm of Spirit and its ideas; to absolute values, which are unaffected by the changeableness and shortcomings of human thinking.

“There have always been voices in the wilderness among the natural scientists. For instance, Charles P. Steinmetz, one of America's famous electrical engineers in the early 20th century, was asked in which direction research—in his opinion—would bring about the greatest discoveries within the next 50 years. His reply was: ‘I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has in the last four.’

“When the general public awakens to the as yet unutilized spiritual forces, people will be astonished to discover how much deeply penetrating work has already been accomplished in this respect all over the world. Then mankind will be led into a new form of awareness, into a consciousness of being inspired and guided not by our minds but by the one divine Mind. With Mind as the ‘Thinker,’ our thoughts will re-echo the unifying information of this one Mind, showing forth an integral world.”¹⁶

¹⁶ This quote is an edited excerpt from Max Kappeler, *Man: The Thinker—or the Thought?* (Seattle: Kappeler Institute Publishing USA, 1991), p. 5.

The awakening has begun. Thinkers and spiritual seekers of our age are poised to become aware of—and understand in a spiritually scientific way—the spiritual forces and divine laws that govern the universe, including mankind.

CHAPTER REVIEW

1. Begin by writing down whatever caused you to pause or reread a section. What questions do you have about what you've read? Was something unclear or confusing? Did there seem to be leaps in logic, or sections where you couldn't follow the line of reasoning? Once you are finished writing down all your questions, put them aside and answer the questions below.

2. Review these questions to test your understanding of the chapter:
 - What did Mary Baker Eddy discover? (see pp. 1–2)
 - Why is it important to approach Christian Science as a Science rather than as a religion? (see pp. 2–3)
 - In what form does the Christ appear today? How does Science save? (see p. 3)
 - What sustains the cosmos? (see p. 4)
 - What are thinkers and spiritual seekers poised to become aware of? (see p. 6)
 - Ponder: What are the implications that God can be understood in a spiritually scientific way? (see pp. 4–5)
 - Ponder: What previously held concepts of God must be updated to accept a scientific approach to the subject of God?

3. Now go back and reread your questions. Have they been answered? Which questions are still unanswered? Which topics are still unclear? Keep these questions in your notebook, and refer to them occasionally as you continue studying this manual.

Recommended Reading¹⁷

- *What is the Science of Being?* by Max Kappeler.
- *Why Study Christian Science as a Science?* by Max Kappeler.
- 'Stately Science Pauses Not...' (*Mary Baker Eddy*) by Max Kappeler.

¹⁷ All books and recordings recommended for further study are available through the Kappeler Institute for the Science of Being, www.kappelerinstitute.org. Additional contact information can be found on the copyright page, at the front of this manual.

- *Christian Science in the World of Today and Tomorrow* by Max Kappeler.
- *Man: The Thinker—or the Thought?* by Max Kappeler.
- *Introduction to the Science of Christian Science* by Max Kappeler.

Recommended Recordings

- X-27, *Why Study Christian Science as a Science?* by Max Kappeler (audiobook, 2 hours).
- M-17, *Why Study Christian Science as a Science?* by Max Kappeler (lecture, 3 hours).
- X-28, *Introduction to the Science of Christian Science* by Max Kappeler (audiobook, 8 hours).

CHAPTER 2

The Question of Consciousness

PURPOSE OF THE CHAPTER

- To define consciousness as used in Science.
- To ask ourselves: What is our responsibility in this new era, which is urging itself upon mankind?

CONSCIOUSNESS DEFINED

Let us consider an issue of paramount importance: *consciousness*. Paul Davies,¹⁸ professor of theoretical physics, states in his book *The Mind of God*:

“I have come to the point of view that mind, i.e., conscious awareness of the world, is not a meaningless and incidental quirk of nature, but an absolutely fundamental facet of reality.”¹⁹

This echoes Lincoln Barnett²⁰ who, in his book *The Universe and Dr. Einstein*, shows that the physicists of the 1940s had already begun to acknowledge that:

“... the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of consciousness.”²¹

¹⁸ Paul Davies (1946–, London, UK) is a theoretical physicist, cosmologist, astrobiologist and best-selling author. He has held academic appointments at the Universities of Cambridge, London, and Newcastle upon Tyne (UK), Arizona State University (USA), and University of Adelaide (Australia). Source <http://cosmos.asu.edu/about/bio.htm>.

¹⁹ Paul Davies, *The Mind of God* (New York: Simon and Schuster, 1992), p. 16.

²⁰ Lincoln Kinnear Barnett (1909–1979) was an editor and author, most notably at Life Magazine. He wrote a number of books popularizing science, including *The Universe and Doctor Einstein*, a layman’s introduction to the theory of relativity, which includes a foreword by Einstein. Source: http://en.wikipedia.org/wiki/Lincoln_Barnett.

²¹ Lincoln Barnett, *The Universe and Dr. Einstein* (New York: William Sloane Associates, 1948), p. 19.

So, what is consciousness? In general, consciousness is the state of being aware of something. A simple definition of consciousness is:

Consciousness. “An alert cognitive state in which you are aware of yourself and your situation.”²²

In Christian Science, Mrs. Eddy explains that there are different states and stages of consciousness. She writes:

“... the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness”
(*S&H 573:6*).

This quote tells us that the state of our mind and our consciousness interprets our world. Someone with a spiritual consciousness sees Spirit, God, where someone with a material consciousness sees matter. Therefore, we learn that there are states and stages of consciousness, and as our consciousness changes, so does our fundamental view of reality.

How do we account for these various states and stages of consciousness? Christian Science teaches that *Mind* is All-in-all, yet Mrs. Eddy speaks in the Textbook of these kinds of “mind”:

1. *Mortal mind:* This term refers to a mind filled with mortal, physical beliefs, which shut out (so to speak) the standpoint of the divine Mind. The standpoint of mortal mind is equivalent to *mortal* or *material consciousness*. (See *S&H 115:20–24*.)
2. *Human mind:* When mind is in transition from mortal mind to the divine Mind standpoint, it is filled mainly with mental (moral) concepts such as honesty, compassion, and faith. The standpoint of the human mind is equivalent to *human consciousness*. (See *S&H 115:25–27*.)
3. *Divine Mind:* When Mind is conscious only of its own spiritual ideas, this is the standpoint of the divine Mind. Divine Mind is equivalent to *divine consciousness*. (See *S&H 116:1–3*.)

²² Definition from *WorldReference.com*.

To state the above spiritual lesson in everyday terms, let's say we have a high performance car. At the gasoline station we have three options: regular (87 octane), plus (89 octane), and premium (92 octane). The standard of gasoline we choose to put in the car will determine our experience driving the car: the highest octane (92) will provide us with the best performance. So it is with everyday life experience; our state/stage of consciousness will determine the quality of our experience.

So we might ask: How do we achieve the highest quality life experience, or how do we fill our consciousness with the highest possible standard of Truth? That is, how does our consciousness move from the state/stage of *mortal mind* to the *human mind*, then on to the standpoint of *divine Mind*?

Of course, that question is the topic of this manual! But the short answer is this: Study Science in both the letter and spirit. Our responsibility is to allow our understanding of the Science of God [the letter] to purify our human consciousness of mortal, material false beliefs so that we gain the spirit of Science and an awareness of spiritual ideas.²³ This awareness brings us the experience of wisdom, purity, spiritual understanding, spiritual power, love, health, and holiness (*see S&H 116:1, Third Degree: Understanding*). In Mrs. Eddy's words:

“In the third degree mortal mind disappears, and man as God's image appears”
(*S&H 116: 4*).

A FUNDAMENTAL CHANGE OF CONSCIOUSNESS

Max Kappeler, in *The Spiritual Breakthrough to the Next Millennium*, speaks of our responsibility to forge a new structure of consciousness—i.e. a spiritual consciousness:

“... a new era is urging itself upon us and that with this new era must come a fundamental change of consciousness—a paradigm shift. We cannot meet the challenges of a new age with a model of consciousness adapted to the past. New demands require new methods. Accordingly, I have tried to explain that the so-called world crisis is not something outside of us but is entirely a matter of consciousness. As such, it involves for us a fundamental transformation and deep spiritual awakening. Our duty is to pioneer this consciousness

²³ “Spiritual ideas” are the opposite of illusions. They are divine concepts, and have their origin in the divine Mind, God. Mind forms ideas; ideas are an image in divine Mind (*see S&H 511:1*).

change—to tackle the world crisis and to work out individually the demands of universal salvation. However, to do this, we must once and for all shift our attention away from narrow, personal problems and address ourselves to the fundamental issues facing mankind. If only we can let go of our attachment to the gnats of mortal life and be big enough in consciousness, we can step by step fulfill our mission.”²⁴

Kappeler’s implicit question here is: What can we do, as individuals, to meet our spiritual responsibility to the present age? How do we let go of old ways of thinking and old methods of solving our problems? How do we allow ourselves to be transformed and accept a higher form of consciousness—a spiritual state of consciousness?

In *Science and Health*, Mrs. Eddy makes it clear that it is only by leaving behind that which must be outgrown can we be open to, and transformed by, the next higher stage in spiritual evolution—the next higher state and stage of consciousness. She writes that “progress is the law of God” (*S&H 233:6*). Therefore, Science demands that we move forward in consciousness—willingly or unwillingly.

So what if we are unwilling? What if we don’t want to deal with the evolution of our consciousness, and would rather ignore the issue entirely? On this point Mrs. Eddy states:

“Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome” (*S&H 240:24*).

Mrs. Eddy is saying here that error will be overcome, and all of mankind will progress. This is inevitable, for the goal of the divine laws of God is to make the structure of our consciousness one with the structure of spiritual reality. Apparently, the only choice we have is whether to choose *Science* or *suffering*.

We could also argue that if a new mutation in consciousness is the natural result of the workings of divine law, then we need not make any effort, as it will happen anyway. Kappeler addresses this point:

“Christian Science was not discovered for the purpose of making divine laws operate. The divine operation is always at work. Instead, the revelation of the Science of being has come to help not the divine law but us. *We*, not the idea,

²⁴ Edited excerpt from Max Kappeler, *The Spiritual Breakthrough to the Next Millennium* (Seattle: Kappeler Institute Publishing USA, 1986), pp. 5–6.

can learn to understand the divine operation through the system of divine metaphysics. The more we understand how the realm of ideas operates, the more we can pattern our life accordingly, and the less we experience the one ideational realm as crisis and suffering.”²⁵

What does it mean to choose Science over suffering? Science demands that we choose spiritual understanding over ignorance, questioning over certainty, willingness over resistance. Going the way of Science begins as an individual journey, and we have the choice to accept or reject this journey here and now. Our choice will directly affect our present life experience. Ultimately, the spiritual destination that God has in view for us remains the same, regardless, and it will be realized and fulfilled.

Therefore, we must ask ourselves whether we are willing to accept the spiritual challenge of today: to follow the way of spiritual progress, accept a new form of spiritual consciousness, and evolve from the material standpoint, through the mental, to the spiritual standpoint. If we decide to take the spiritual path, we will need to begin by having a better understanding of the physical, mental, and spiritual viewpoints of reality, and how we are moved from one to the next. This is the subject of the next chapter.

CHAPTER REVIEW

1. Please write down anything that caused you to pause while you were reading. What questions do you have about what you've read? Put your questions aside as you review the questions below.
2. Review these questions to test your understanding of the chapter:
 - What are the three states and stages of consciousness as defined by Mrs. Eddy? (see pp. 10–11). What is the difference between the states of *mortal mind* and *human mind*? What is the difference between the states of the *human mind* and the *divine Mind*?
 - What can we do to meet our spiritual responsibility to the present age? (see pp. 11–13)
 - Ponder: What differences in life experience might you expect if you choose Science vs. suffering? (see pp. 12–13)

²⁵ Max Kappeler, *The Spiritual Breakthrough to the Next Millennium*, p. 12.

3. Now go back through your questions and see whether they have been answered. Are there topics that are still unclear? Keep these questions in your notebook, and refer to them occasionally as you continue studying this manual.

Recommended Reading

- *Introduction to the Science of Christian Science* by Max Kappeler (pp. 78–97).
- *The Necessary Change of Standpoint* by Max Kappeler.
- *The Spiritual Breakthrough to the Next Millennium* by Max Kappeler.

Recommended Recordings

- M-10, *Debunking Mortal Consciousness* by Max Kappeler (4 hours).
- M-25, *The Implications of the Two Translations* by Max Kappeler (1 hour).

CHAPTER 3

From the Physical, Through the Mental, to the Spiritual Standpoint

PURPOSE OF THE CHAPTER

- To describe the physical, mental, and spiritual stages of consciousness.
- To show how the basic constituents of the spiritual system of reference expose the falsity of the basic constituents of the physical and mental systems of reference.

WHAT IS REALITY?

The question of reality is one that has been debated for centuries. So, where do you stand? Stop for a moment, and ask yourself: What is reality? Take a moment to ponder this question. Once you have formed an answer, read on.

Did your answer fall generally into one of the following three categories?

Reality is Physical

One way to answer the question of the nature of reality is to look to the physical sciences, which claim that we live in a physical universe. Traditionally, physicists have taught us that everything is made up of physical “stuff” (matter), and matter is composed of smaller stuff, be it atoms (protons, neutrons, electrons), gluons, and quarks, or maybe even vibrating strings. There is also a classic philosophical viewpoint of reality that suggests the physical universe has as its basis two substances: mind and matter. The mind/brain is the material organ of thought, while matter is the material substance that occupies space and has mass/weight. Mind and matter combine to form body, and the experience of such a combination is physical sensation and cognition.

Reality is Mental

It can also be argued that reality is mental, or metaphysical. In other words, all experiences are projections and manifestations of our individual or collective thoughts and beliefs—i.e. that things are thoughts, or thoughts become things. The way we think, individually and collectively, determines our conscious everyday experience. This viewpoint, as stated earlier, is “the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of consciousness”²⁶ The mental standpoint is considered “above” the physical, in the sense that the mental can control the physical, hence the saying “mind over matter.”

Reality is Spiritual

Many spiritual traditions suggest that there is an even higher form of reality; one, they say, that cannot be seen, but can be experienced. This higher form of reality has been called God, heaven, Nirvana, and so forth. The spiritual realm is usually understood to be that sphere of awareness where we consciously experience the spiritual universe and our higher self—the standpoint of divine intelligence, infinite good, an immortal spiritual identity, absolute Principle, indestructible being, divine self-consciousness, and universal perfection. In other words, we experience the high state of spiritual consciousness.

Spiritual traditions also teach that it takes the devotee years to attain an awareness of the spiritual realm, and in some Western traditions it is considered unattainable until after death. In most cases, the spiritual realm is considered reality, and everything else is an illusion. In the Christian tradition, the spiritual realm was exemplified by Jesus’ life and works, which were demonstrated in opposition to the laws of physics.

THE CHRISTIAN SCIENCE STANDPOINT ON REALITY

Christian Science gives a place value for all three viewpoints of reality—the physical, the mental, and the spiritual—when answering the question: What is reality? Christian Science helps us understand the claims of each of these three viewpoints, and shows us logically and scientifically how our consciousness needs to move from one viewpoint to the next, in a natural stepwise manner, until it reaches the ultimate standpoint of spiritual reality itself. This is illustrated by Mary Baker Eddy’s own evolution of consciousness, especially in her personal experience with healing.²⁷

²⁶ Lincoln Barnett, *The Universe and Dr. Einstein*, p. 19.

²⁷ See Max Kappeler, *The Development of the Christian Science Idea and Practice* (Seattle: Kappeler Institute Publishing USA, 2004), pp. 19–96.

Before her discovery of Christian Science, Mary Baker Eddy struggled with physical illness. As a child, her parents sought help from physicians for her ailments, but the treatment brought only temporary relief. As an adult, she avoided the harsh treatments of conventional 19th century medicine (and its often dangerous side effects), and instead sought relief in various alternative treatments of the day. She studied homeopathy in depth and became intrigued by its emphasis on diluting drugs to the point where they all but disappear from the remedy. At one point, she experimented with unmedicated pellets (now known as placebos) and concluded that a patient's *beliefs* play a powerful role in the healing process.²⁸

This mental explanation of the cure led Mrs. Eddy to discover that mortal mind (a mind filled with material beliefs) was the cause of all the action of the mortal body. Mortal mind shuts out the standpoint of the divine Mind which, consequently, shuts out the experience of spiritual reality. As we have seen, she writes:

“My discovery, that erring, mortal, misnamed mind produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science.

“Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea.²⁹ 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. This proof once seen, no other conclusion can be reached” (*S&H 108:30–109:10*).

If we look at Fig. 1: *The Three Stages of Conscious Awareness* (p. 18), we can see the three states/stages of conscious awareness from the Christian Science viewpoint. Let's review these stages.

²⁸ This biographical information is an edited excerpt from www.marybakereddylibrary.org/Marybakereddy/life.jhtml.

²⁹ “Idea,” used here, is “an image in Mind” (*S&H 115: 17*), as opposed to human concepts or thoughts conceived by the mortal or human mind. From the Christian Science standpoint, divine Mind and idea(s) alone are real.

Fig. 1: The Three Stages of Conscious Awareness

Standpoint	Theory	Treatment	Outcome
The Physical (the first stage)	all is matter	orthodox & alternative medicine	physical harmony
The Mental (the second stage)	all is mind	psychological, mental & psychic healing	mental, emotional harmony
The Spiritual (the third stage)	all is infinite Mind	Christ Science	spiritual harmony

Standpoint: The Physical (the first stage)**Theory: All is matter**

The teaching of Christian Science concurs that the physical state and stage of consciousness has as its basis the *belief* that “physical matter is the only or fundamental reality and that all being and processes and phenomena can be explained as manifestations or results of matter.”³⁰

Treatment: Orthodox & alternative medicine

Healing on the physical level requires that matter is brought into a state of health by using some kind of medicine or treatment (Eastern or Western, orthodox or alternative) to cure the disease or imbalance.

Outcome: Physical harmony

The outcome of this intervention is an apparent state of physical health and harmony.

Standpoint: The Mental (the second stage)**Theory: All is mind**

Christian Science concurs that the mental state and stage of consciousness has as its basis the *belief* that “all is mind.” This is the theory that both matter and personal experiences are mental phenomena, projections and manifestations of our individual and collective thoughts.

Treatment: Psychological, mental, and/or psychic healing

Myriad treatments exist for the mental realm. One can engage a practitioner who deals with dis-ease on a mental level: a psychologist or psychiatrist, a naturopathic or psychosomatic medical doctor, a so-called “spiritual healer,” energy worker, psychic, astrologer, or tarot card reader. One can meditate, do yoga, do consciousness work, read a self-help book, recite positive affirmations, or anything else that leads to mental or emotional harmony. Here, the

³⁰ From Merriam-Webster, www.m-w.com/dictionary/materialism.

accent is on managing our beliefs, feelings, and conscious or unconscious motivations in order for our body and life to become more harmonious.

Outcome: Mental and/or emotional harmony

When we control our beliefs, thoughts, and mental states, our mind, body, and everyday experiences become more harmonious. For many on the “spiritual” path, this is the outcome they seek. Once they have attained a more harmonious mind and life—and perhaps have had a glimpse of a sense of universal oneness—they consider themselves enlightened. They then choose to remain at this stage of consciousness and continue to perfect the practices that help them stay mentally and emotionally “centered.”

We must realize, however, that the mental realm is only a stage in the evolution of our consciousness. It is important that we *understand* the standpoint of the mental stage, but not stop at this standpoint. Mental concepts and practices are commonly believed to be, and are mistaken for, spiritual ideas and spiritual practices—but they are not! We must discern the difference between the mental and spiritual standpoints, and be willing to move beyond the mental stage to the spiritual stage.

This brings us back to a previously asked question: What if we like the experiences provided by the mental state of consciousness and prefer not to move on? If we make this choice, then we will remain subject to the laws and rules of the mental standpoint, where it is believed that universal and collective beliefs overrule individual beliefs. About the mental state of consciousness Kappeler writes:

“Universal beliefs take precedence over collective beliefs, and universal and collective beliefs dominate individual beliefs. This holds good in the positive as well as in the negative. Thus a group’s collective fear of an epidemic, for example, can overrule an individual’s belief that it will not harm him; so that although the individual may not have thought of the disease or known anything about it, he nevertheless becomes ill because his individual belief in his healthy constitution is less powerful than the collective belief that everyone could fall a victim to the disease. But naturally the contrary holds good too: although the patient is perhaps skeptical about a drug and has no faith in its curative effect, yet in spite of this it can cure him because the general confidence in its efficacy is very strong.”³¹

³¹ Max Kappeler, *Introduction to the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1978), p. 89.

The only way to free ourselves from the effects of individual, collective, and universal beliefs is to gain an understanding of the standpoint of the spiritual realm. In the spiritual realm—the realm of God, good—the question of evil, inharmony, and death are resolved.³²

Standpoint: The Spiritual (the third stage)

Theory: All is infinite Mind

Christian Science teaches that whereas the mental realm is based entirely on mind (mentalities, thoughts), the basis for the spiritual realm is Mind, God, and its idea. From this spiritual standpoint, mind and matter disappear and Mind takes its supreme place as the only lawgiver and substance of the universe, inclusive of man. In the spiritual realm, reality is not the power of mind over matter, but rather the power of the incorporeal, divine, supreme, infinite Mind, God, the All-in-all, analyzing, uncovering, and annihilating the belief in mind and matter. As Mrs. Eddy states:

“In the [spiritual realm] mortal mind disappears, and man as God’s image appears” (*S&H 116:4*).

In defining the standpoint of the spiritual realm, Mrs. Eddy writes:

“There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore, man is not material; he is spiritual” (*S&H 468:9*).

In answer to the question “What is Mind?” Mrs. Eddy replies:

“Mind is God ... There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin [or sickness] would be unknown” (*S&H 469:13*).

Mrs. Eddy points to the superiority of the spiritual realm over the mental and physical realms by pointing out the inadequacy of the human mind:

³² How this happens will be discussed in the upcoming section, titled “Systems of Reference,” p. 22.

“Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound” (*S&H 126:8*).

Kappeler discusses the place value and nature of the physical, mental, and spiritual realms:

“*Tri-unity or hierarchy?* These three realms of the material, the mental (the psyche), and the spiritual are often regarded as equally real. Man, in particular, is looked upon as a tri-unity of body, soul (psyche), and spirit, dependent upon the interplay of these so-called equally essential spheres. The metaphysics of Christian Science, however, finds within these three spheres a definite order of precedence—a hierarchy in which the spiritual, as that which alone is real, takes first place, and the sphere of mental or psychic experience is subordinate to it; third, in what could be called the lowest place, comes body or matter. Through this new way of looking at things, a quite different mechanism of relationships is seen.

“... in a hierarchy ... there is always an order of precedence where the higher (and more powerful) controls the lower. Thus, when we realize that the three spheres constitute a hierarchy, and that Spirit occupies the first and highest place, we then see that each of the lower spheres does not by itself determine what occurs within it, but it is always controlled by a higher sphere. Thus, it follows that the spiritual level influences that of the mentality or the psyche; and that the mental level in turn exerts an influence over the body and controls it (as psychosomatics confirms). All power and reality is thereby fundamentally denied to materiality, and the realm of the physical and corporeal is seen as wholly dependent upon the superior realms of the mental and of the spiritual.”³³

In the spiritual realm, we gain the *divine basis*—that of Mind, God—from which to challenge our belief in the physical and mental realms and to correct false material beliefs.

³³ Max Kappeler, *Christian Science in the World of Today and Tomorrow*, pp. 5–6.

Treatment: Christ Science

Under the heading “Christian Science discovered” Mrs. Eddy writes:

“In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing” (*S&H 107:1*).

Kappeler clarifies the standpoint of the absolute Principle of scientific mental healing by showing the difference between the mental and spiritual methods of treatment:

“In the practice of ordinary metaphysics [the mental realm], we define the problem. Disease and disharmony are considered real problems, which must be changed or healed by human means or through human thinking. By contrast, the metaphysics of Christian Science [practice of spiritually scientific mental healing] involves an entirely different method. For example ... we know [from the spiritual standpoint] that the corporeal senses cannot testify truly, neither can they reveal the true status of a situation. Therefore we can never allow human perceptions or material evidence to define the problem. Instead, we must turn away from the human and material pictures of things and let Mind, i.e. the one saving power, define what has to be healed and the way in which healing must unfold. All attempts to solve life’s problems in ways that are not governed by a divinely principled standpoint—be they material or mental—have nothing to do with the metaphysics of Christian Science.”³⁴

Outcome: spiritual harmony

The outcome of turning away from the problem and letting the divine Mind define what has to be healed and the way the healing must unfold, is the experience of spiritual harmony.

SYSTEMS OF REFERENCE

Systems of reference are models of beliefs and values upon which we make choices in everyday life—they are the compass by which we navigate through life. They affect how we see

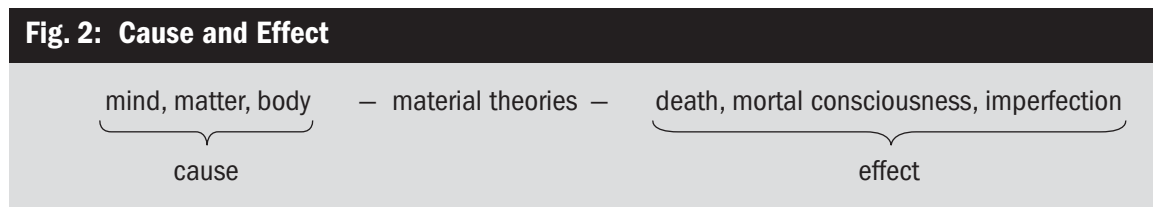
³⁴ Max Kappeler, *Metaphysics and Science in Christian Science* (Seattle: Kappeler Institute Publishing USA, 1985), pp. 6–7.

and interpret our experiences; they create our reality. Philosophical and scientific answers to the fundamental questions: “What is reality?” and “How do I become one with reality?” have helped form the systems of reference we adhere to.

Let us examine how reality looks from the system of reference of each of the three stages of consciousness when viewed from the standpoint of the teachings of Christian Science.

The System of Reference for the Physical Stage

When we examine the physical system of reference in the light of Christian Science, we see that it is the belief in the mind-matter-body paradigm that results in material theories, death, mortal consciousness, and imperfection, as illustrated in Fig. 2: *Cause and Effect*. Let’s explore how this works.



When we come out from the *physical system of reference*, our reality is based on these fundamental beliefs:

1. *Mind*. Mind (i.e. “mind”) exists *per se*. Mind (“mind”) is the brain, the material organ of thought. Everyone has a separate mind.
2. *Matter*. Matter exists *per se*. Matter is the fundamental substance of existence, and is explained by physics.
3. *Body*. The brain is part of the body, and this body negotiates the world using its faculties of seeing, hearing, tasting, touching, and smelling. These senses are considered material and belong to the physical body (in Christian Science this is called “sensible matter” — mind in matter).

When this paradigm forms our basic constituents of reality, then understanding this reality requires:

4. *Material theories*. We observe the external world, study it, and try to explain what we see and experience. Our explanations (material theories, hypotheses, dogmas, speculation) are our authority.

The results of this standpoint include:

5. *Death*. The birth-maturity-death cycle is considered natural, physical, and inevitable.
6. *Mortal consciousness* (including the subconscious and unconscious). Mortal consciousness, filled with material theories, dominates our experience, and becomes our main standpoint with which to understand our life and world.
7. *Imperfection*. Imperfection—random, purposeless, unfulfilled, incomplete, and unforgiving life experiences—is the inevitable outcome of mortal, material consciousness. Some call the experience of imperfection a “curse” or “damnation.”

That this is a cause and effect relationship (as outlined in Fig. 2, p. 23) becomes evident when we ask: Can there be death, mortal consciousness, and imperfection without the belief in the mind, matter, and body paradigm? No. If we take away the *belief* in the materiality of mind-matter-body, then ultimately there will be no death (nothing to be born into matter or to die out of matter), no mortal consciousness (nothing to behold physical experience), and no imperfection (no purposeless material universe).

Kappeler gives us insight into this point when he looks at the question of death:

“What is death? This question has always occupied man. Views today are just as divided as ever. Some believe that life ceases forever with death—this was the opinion of the Sadducees, whose outlook on life was completely material. Others believe death to be the stepping-stone to eternal Life and that a new life springs up from death—this was the argument of the Pharisees in their day. Jesus rejected both views and taught that death must be overcome by spiritual Life.”³⁵

In the light of the spiritual standpoint, death is overcome by consciously living and moving in the spiritual realm.

Mrs. Eddy answers the question of death in this way:

“DEATH. An illusion, the lie of life in matter; the unreal and untrue; the opposite of Life” (*S&H 584:9*).

³⁵ Edited excerpt from Max Kappeler, *Complete Compendium for the Study of Christian Science*, Compendium 8: *Life*, (see NEGATIVE section, subheading *Death*), p. 394.

“So sin and sorrow, disease and death, are the suppositional absence of Life, God ...” (*S&H 215:19*).

“Death is but another phase of the dream that existence can be material” (*S&H 427:13*).

Mankind endeavors to extend the life of the material body in order to avoid death. But extending physical life will never eliminate the death experience. The only way to eliminate the death experience is to eliminate the *cause* of the experience. So, let’s look to the next higher system of reference, that of the mental, to seek an alternative to mortal existence.

The System of Reference for the Mental Stage

As we have seen, the substance of the mental realm is considered to be beliefs and thoughts, rather than matter *per se*. The point of view of the mental stage is that our mind, filled with individual and collective beliefs, creates subjective and objective “reality.” Therefore, we see that mind, filled with material beliefs, is the creator of the physical standpoint.

In the past, various world thinkers have postulated the theory that all is the manifestation of the mind, and that matter is a mental construction. For example, in the mid-1900s Sir James Jeans³⁶ wrote:

“To-day there is wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter”³⁷

Psychologists postulate that the grounding of human consciousness (mind) is based on ancient mythological beliefs—original archetypal beliefs. Carl Jung³⁸ has revealed that

³⁶ Sir James Hopwood Jeans (1877–1946) was an English physicist, astronomer, and mathematician who made important contributions in many areas of physics, including quantum theory, the theory of radiation, and stellar evolution. Source: http://en.wikipedia.org/wiki/James_Hopwood_Jeans.

³⁷ Sir James Jeans, *The Mysterious Universe* (New York: The Macmillan Company/Cambridge University Press, 1932, New Revised edition), p. 186.

³⁸ Carl Gustav Jung (1875–1961) was a Swiss psychiatrist, an influential thinker, and the founder of Analytical Psychology. Jung is often considered the first modern psychologist to state that the human psyche is “by nature religious” and to explore it in depth. Source: http://en.wikipedia.org/wiki/Carl_jung.

these original archetypal beliefs comprise the primary data that form the matrices of all our thoughts. These archetypes, or primordial images, are inherent in the human psyche (unconscious mind), and it is our local circumstance that provides the imagery through which these archetypal themes are displayed.

Today's physicists are postulating links between quantum physics, string theory, and the human mind. As one example, author Michael Talbot in his book *The Holographic Universe* says:

“... some scientists are beginning to believe the universe itself is a kind of giant hologram, a splendidly detailed illusion ... Put another way, there is evidence to suggest that our world and everything in it—from snowflakes to maple trees to falling stars and spinning electrons—are also only ghostly images”³⁹

Therefore, the mental system of reference moves us from a physical to a mental construct of reality, one which is now based on and a function of “mind.” However, mind is still part of the mind-matter-body paradigm; physical reality is now merely seen as caused by—and subordinate to—the mental. Even though the standpoint has changed, the cause and effect relationship introduced in Fig. 2 (p. 23) still applies.

Mortal Mind in Christian Science

In Christian Science terminology, the mental system of reference is reduced to what is termed “mortal mind,”—i.e., a mind filled with material beliefs, which creates and interacts with a material universe.

In the light of Christian Science, the *mental system of reference* can be outlined as follows:

- Mortal mind and *mind* are one. Mortal mind (mind filled with material, mortal concepts) believes that there are many minds, and these minds are separate from each other and the one divine Mind, God.
- Mortal mind and *matter* are one. In other words, mortal mind creates the belief that matter is the fundamental substance of all existence. Therefore, matter is a state of mortal mind.
- Mortal mind and *body* are one, because mortal mind and its false material concepts create the belief in a material body.
- Mortal mind and *material beliefs* are one, because mortal mind creates the false beliefs of life in and of matter.

³⁹ Michael Talbot, *The Holographic Universe* (New York: HarperCollins Publishers, 1991), p. 1.

- Mortal mind and *death* are one, because mortal mind and its false material beliefs are the cause of the apparent cycle of birth-maturity-death.
- Mortal mind and *mortal consciousness* are one, because mortal mind and its false material beliefs constitute erroneous mortal, material consciousness.
- Mortal mind and *imperfection* are one, because mortal mind and its false material beliefs form the realm of illusions.

The Quality of Our Thought-structure Determines Our Experience

In *Science and Health* we read:

“Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts. Pictures are mentally formed before the artist can convey them to canvas. So is it with all material conceptions” (*S&H 86:29*).

Max Kappeler describes the mental realm in this way:

“First of all, we must become conscious that we are not dealing with a material universe, but that all is mental. Christian Science teaches that matter is merely the subjective state of mortal mind. We perceive the so-called material universe mentally and process this perception with the help of our feelings and thoughts, from which a definite pattern of experience and thought-structure emerges. Thus everyone, according to his own feelings and thoughts, has a different view of the world ... From this it is clear that we are not primarily concerned with what appears to be happening materially, but with the quality of our own thought-structure ... It is not the external world that we can blame for any circumstance, but only our own mentality, molded by mortal mind.

“... whether we move in a good or bad universe depends not on an intrinsically good or bad material universe, but on the quality of our awareness of reality ... At heart, everyone longs for a good experience of life ... they must therefore know how a consciousness of good, constructive, and positive thoughts can be gained. The more clearly and completely we can make the distinction between good and evil thoughts in ourselves, the better our lives will be ... By what yardstick can we measure what is good and what is bad in our thinking? This calls for a further step.

“The Bible and the Christian Science textbook give the answer to what alone is good. Only divine values are good; only the ideas of God, hence the ideas of the 7 synonyms for God, are good. Therefore, it is a matter of becoming intimately acquainted with the *ideas* of Mind, Spirit, Soul, Principle, Life, Truth and Love ... Thus, to live a good, positive life, we must learn to think only in ideas. When we do this, we free ourselves from harmful thinking.”⁴⁰

Our experience in the mental realm, therefore, is dependent on the quality of our thought-structure. By improving our thoughts and beliefs we can cultivate a quieter mind and more peaceful demeanor, create better relationships, and manifest more of what we want out of life. But how much progress has actually been made? If mind is the basis of our reality, we will remain in the mind-matter-body paradigm, and will not escape the cause and effect cycle outlined in Fig. 2 (page 23). To ultimately escape from the experience of death, mortal consciousness, and imperfection, we must move on to the spiritual system of reference.

The System of Reference for the Spiritual Stage

In the late 19th century, Mary Baker Eddy took the foregoing discussion to its highest level—the spiritual stage. She moved consciousness to the standpoint of infinite Mind, God, as seen in her scientific statement of being:

“All is infinite Mind and its infinite manifestation, for God is All-in-all”
(*S&H 468:10*).

She explains that matter (or the material, mortal mind) is not the origin of spiritual causation:

“Mind [God], not matter, is causation. A material body only expresses a material and mortal mind” (*S&H 208:25*).

Mind, God, is the causation of the spiritual universe:

“Mind [God], supreme over all its formations and governing them all, is the central sun of its own system of ideas, the life and light of all its own vast

⁴⁰ Edited excerpt from Max Kappeler, *The Ordered Approach to the One Being* (Seattle: Kappeler Institute Publishing USA, 1989), pp. 3–4.

creation; and man is tributary to divine Mind. The material and mortal body or mind is not the man” (*S&H 209:5*).

If mind and body is not man, then what is man? Mrs. Eddy states:

“Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual” (*S&H 468:13*).

“MAN: God’s spiritual idea, individual, perfect, eternal” (*S&H 115:15, marginal heading “Divine image”*).

Spiritual reality, in the light of Christian Science, is that realm of experience where the whole objective universe, including man, exists as an image in Mind, God.

CHANGING OUR SYSTEM OF REFERENCE TO THE SPIRITUAL STAGE

The question now is: If we commit ourselves to a spiritual frame of reference, how can our mind be one with the Mind which is God? How do we attain an awareness of the standpoint of God itself?

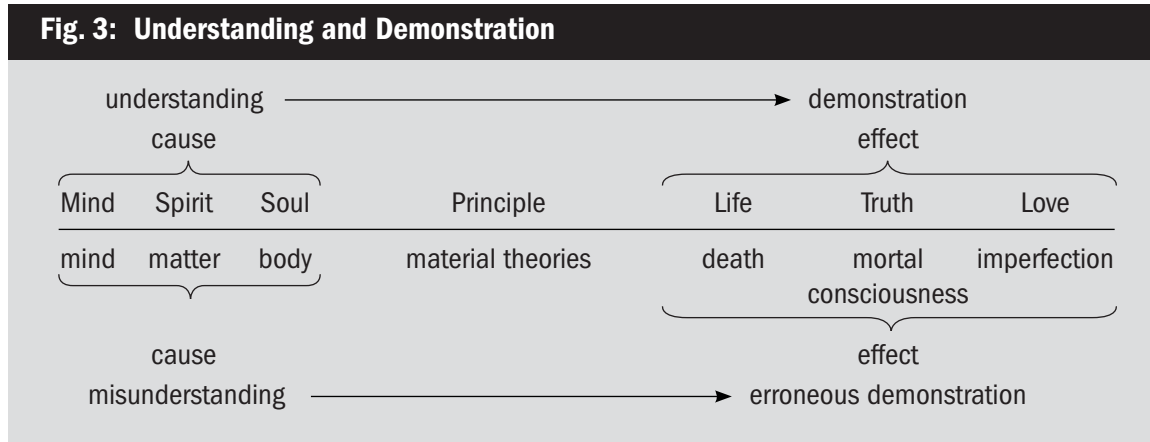
Bruce Wilshire (an American educator and philosopher) describes the challenge of changing our conceptions in this way:

“We are confined to a store of conceptual tools that may be inadequate to the task of comprehension ... we may even [need to] forge new conceptual tools and see the world in quite a different way—indeed, the world may be quite different”⁴¹

Mary Baker Eddy presented a new spiritual system of reference—new conceptual tools that enable us to see the world as God, Mind, created and formed it. Her *definition* of God declares: “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (*S&H 465:9*), and adds that these terms for God are *synonymous* (*see S&H 465:11–15*). Thus, she designates the 7 synonymous terms for God—*Mind, Spirit, Soul, Principle, Life, Truth, and Love*—as the full definition of what God is, and therefore, the basis of a new

⁴¹ Bruce Wilshire, *Metaphysics* (New York: Pegasus, 1969), pp. 27, 29.

system of reference that will enable us to comprehend the nature, essence, and wholeness of spiritual reality.⁴² This is illustrated in Fig. 3: *Understanding and Demonstration*.



Adapted from Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), p. 13.

Understanding and Demonstration

The illustration in Fig. 3 shows how our standpoint of understanding is demonstrated in our everyday lives. We have seen that the false concepts of the mind-matter-body belief lead to an erroneous demonstration. However, an understanding rooted in *Mind, Spirit, Soul* and united with *Principle, God*, opens up the ever-present experience of *Life, Truth, and Love*. An understanding of *Mind, Spirit, and Soul* enables us to resolve the false concepts (illusions) of the mind-matter-body belief, and enables us to demonstrate, ultimately, eternal life (Life), divine consciousness (Truth), and perfection (Love)—to experience the spiritual universe. When we begin with a right concept, it will lead to a right conclusion.

Let us begin to culture our consciousness in the spiritual system of reference.

EXERCISE 1

CULTURING THE SPIRITUAL SYSTEM OF REFERENCE

Speaking about the divine method of reasoning, Mrs. Eddy writes:

“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. Thus we arrive at Truth, or intelligence,

⁴² The 7 synonyms will be discussed in detail in Chapter 5 (p. 41).

which evolves its own unerring idea and never can be coordinate with human illusions” (S&H 467:29).

Mrs. Eddy also states:

“Incorrect reasoning leads to practical error. The wrong thought should be arrested before it has a chance to manifest itself” (S&H 452:4).

Exercise 1 will illustrate a concise *divine method of reasoning* that shows how reasoning correctly from the basic constituents of the spiritual system of reference (the 7 synonymous terms for God: Mind, Spirit, Soul, Principle, Life, Truth, and Love) exposes the practical error that arises from incorrect reasoning. That is, the divine method of reasoning exposes the falsity of the basic constituents of the physical and mental systems of reference (mind, matter, body, material theories, death, mortal consciousness, and imperfection).

In this exercise, we will “reason” from the standpoint of each of the 7 synonyms for God and their corresponding ideas. The ideas characterizing each synonym⁴³ were compiled from *Science and Health* by John Doorly’s study group, of which Max Kappeler was a participant.⁴⁴ If these divine concepts are new to you, the important take-away point during this exercise is to note the overall tone of each synonym and how divine ideas resolve false beliefs. For more advanced students, this exercise is useful for tonality-building and consciousness-building.⁴⁵

Mind: Basis (vs. mortal, human mind)

“Mind,” as a symbol, conveys the sense that infinite Mind, God, is the basis of spiritual reality. The parent Mind is the origin and author of man, an image in Mind. Mind is the divine creator and producer; the one intelligent cause that creates the universe of ideas. Hence, Mind alone is the creative power that forms the image of the spiritual universe, inclusive of man. Mind’s will is mandatory and law.

⁴³ In Christian Science, creation consists wholly of ideas. The ideas of Mind include: basis, first cause, intelligence, power, force, creator, and law. The ideas of Spirit include: substance, reality, order, unfoldment, separating ideas from illusions, and so forth. An abbreviated list of ideas for all of the 7 synonymous terms for God can be found in Fig. 4, p. 44. A full list of the ideas that characterize each of the 7 synonymous terms can be found in Max Kappeler, *Complete Compendium for the Study of Christian Science*; and Max Kappeler, *A Study Aid for the Science of Christian Science*, pp. 6–12.

⁴⁴ To learn how the ideas of each synonym were derived from *Science and Health*, see Max Kappeler, *The Seven Synonyms for God: An Analysis of the Concept of God in the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1984), pp. 1–63.

⁴⁵ Tonality-building and consciousness-building are described in Chapter 11 (see p. 173), and are part of the stages we go through to culture our consciousness in the categories of divine Being.

Mind resolves mind: In spiritual reality there is only one Mind, the infinite Mind, God. The one Mind, the All-Mind, manifests itself as our Mind, infinitely individualized, but still remaining the whole of Mind.⁴⁶ There are not many “separate” minds.

Spirit: Substance (vs. matter)

“Spirit,” as a symbol, conveys the sense that idea is the only real substance of the spiritual universe, inclusive of man.

Spirit resolves matter: Substance is idea, a Mind formation; matter is a false concept of mortal mind.

Soul: Identity (vs. body)

“Soul,” as a symbol, conveys the sense that Mind-idea (Mind + Spirit) constitutes our true unchangeable spiritual identity.

Soul resolves body: All faculties of the true spiritual senses are faculties of Mind, not of the body, or sensible matter.

Principle: Absolute Science (vs. material theories)

“Principle,” as a symbol, conveys the sense that our true spiritual identity is governed by the self-organizing divine system that is inherent in divine Principle, God.

Principle resolves material theories. Our true spiritual identity is under the government of absolute Science; it is not governed by material theories.

Life: Indestructible Life (vs. death)

“Life,” as a symbol, conveys the sense that our true spiritual identity experiences indestructible eternal life (*not death*), multiplication, abundance (*not lack*), spontaneity (*not material causality*), instantaneousness (*no human sense of time*).

Truth: Divine Consciousness (vs. mortal consciousness)

“Truth,” as a symbol, conveys the sense that our true spiritual identity experiences divine consciousness (*not mortal consciousness*), health and wholeness (*not sickness*), and truth (*not error*).

⁴⁶ This is a statement of the law of oneness—found in Chapter VI of the Textbook—and it reflects two crucial points: 1) that God, the One, is with us, and 2) that this One is forever infinitely individualized. See Max Kappeler, *The Science of Being in the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1983), p. 121.

Love: Perfection (vs. imperfection)

“Love,” as a symbol, conveys the sense that our true spiritual identity experiences perfection (*not imperfection*), plan (*not purposelessness*), and fulfillment (*not frustration*).

END OF EXERCISE 1

OUR SPIRITUAL JOURNEY

To evolve in consciousness from the physical, through the mental, to the spiritual realm, we need to culture a consciousness based on the spiritual system of reference. From the spiritual standpoint, the “unreality” of the physical and mental realms is seen, and all experience is transformed back into its spiritual origin.

Culturing and maintaining a spiritual level of consciousness is a process, a journey. It requires wisdom, purity, and spiritual understanding; theory as well as practice; the letter as well as the spirit. It is a journey worthy of our time and devotion—it is the ultimate God-impelled journey.

How do we embark on this journey? We do so by familiarizing ourselves with the basic constituents of the divine system of reference. This is the subject of the next chapter.

CHAPTER REVIEW

1. Please write down anything that caused you to pause while you were reading. What questions do you have about what you’ve read? Once you are finished, put your questions aside as you review the questions below.
2. Test your understanding of the chapter:
 - Can you describe the fundamental differences between the physical, mental, and spiritual stages of consciousness? (see pp. 15–22)
 - Review again what Mrs. Eddy means by the term “mortal mind” as the cause of all the action of the mortal body? (see pp. 17, 26–27)
 - Systems of reference are models of beliefs and values upon which we make choices in everyday life. Can you relate the essence the physical, mental, and spiritual systems of references? (see pp. 22–29)

- Ponder: Each state/stage of consciousness has its own unique system of reference. What are the key differences between them? How would subjective reality change as we move from one system of reference to another? What are the implications of this?
 - In culturing our consciousness in the spiritual system of reference: What is Mind and what does it resolve? What is Spirit and what does it resolve? What is Soul and what does it resolve? What is Principle and what does it resolve? What is Life and what does it resolve? What is Truth and what does it resolve? What is Love and what does it resolve? (see pp. 30–33)
 - Ponder: We see in Fig. 3 (p. 30) that Mind, Spirit, and Soul (divine cause), in unity with Principle, lead to Life, Truth, and Love (divine effect). Take a look again at Exercise 1 (pp. 30–33), and consider this divine cause/divine effect relationship as you ponder the ideas of the synonyms given there.
3. Now go back and reread your questions. Have they been answered? Which questions are still unanswered? Which topics are still unclear? Keep these questions in your notebook, and refer to them occasionally as you continue studying this manual.

Now that you have had a chance to practice the recommended method of study (#1 and #3 in the above Chapter Review sections), you can continue to do these steps on your own at the end of each chapter. This method will assure that you make steady progress in your study of Science.

Recommended Reading

- *Introduction to the Science of Christian Science* by Max Kappeler (pp. 26–38).

Recommended Recordings

- M-25, *The Implications of the Two Translations* by Max Kappeler (1 hour).

CHAPTER 4

The Divine System of Reference

PURPOSE OF THE CHAPTER

- To introduce the three categories of the divine system of reference.
- To explain why symbols are used to teach spiritual concepts.

THE THREE CATEGORIES OF THE DIVINE SYSTEM OF REFERENCE

We begin our journey toward culturing a spiritual consciousness by studying the three main categories of the *divine system of reference* as found in *Science and Health*. The three categories are:

Category 1: The 7 Synonymous Terms for God

As introduced in the last chapter, the synonymous terms for God are *Mind, Spirit, Soul, Principle, Life, Truth, and Love*. These seven terms answer the question: What is God? They enable us to understand the nature, essence, and wholeness of divine Being.

Category 2: The 4-fold Operation of God

The constituents of this category are *Word, Christ, Christianity, and Science*. These four terms answers the question: How does God operate? Being is not static, so the 4-fold operation of God illustrates the *modus operandi* within the spiritual realm, and shows how Being operates to meet every human need.

Category 3: The 4 Levels of Spiritual Consciousness

This category consists of *Science itself, divine Science, absolute Christian Science, and Christian Science*. Here we find the answer to the question: What are the different levels, or standpoints, of spiritual consciousness? This category helps explain apparent contradictions in spiritual teachings, since spiritual truth can be viewed differently from different levels of spiritual consciousness. The 4 levels of spiritual consciousness help us to understand the totality of Being.

If we count the capitalized terms in each of the three categories, we find that there are 7 + 4 + 4 terms, or 15 in total. In Doorly and Kappeler's writings, these 15 terms are referred to as:

- The divine system of reference
- The 15 root notions of Being
- The 7, the 4, and the 4
- The 7+4+4

When these 15 terms are arranged into their structural relationships, they are known as *the Chart* (in Doorly's writings) or as the *Model of Being* (Kappeler), and represent the entire workings of God, reality. We will learn about these terms, and their structural relationships, in the next four chapters.

SYMBOLIC LANGUAGE

Before we begin our exploration into the meaning of the 15 terms that comprise the divine system of reference, we might ask: Why these particular terms? Why should we take the time to learn this language of Science? Isn't there some other terminology that can be used to describe and understand the one Being?

The short answer is: Yes! The symbols used to teach spiritual ideas are always evolving. For example, the spiritual symbols in the Bible evolved from creation myths, to legends and sagas, to tribal history, and eventually to the unity of Jesus and idea (Christ Jesus). With the discovery of Christian Science, Mary Baker Eddy used the symbol of the unity of Science and idea (Christ Science) to represent spiritual reality. John Doorly and Max Kappeler, building upon Mrs. Eddy's use of capitalized terms in *Science and Health*, showed us that God can be understood through the symbols of the three fundamental categories of the 7+4+4. Kappeler went on to show that these 15 basic root notions of reality, structurally arranged in the Model of Being, represent the entire Science of God.⁴⁷

Ultimately, it is not the symbols themselves but the *ideas* behind the symbols that are important, as they signify what is real. Mrs. Eddy could have called the term Mind something else, say the All-intelligence or the All-power. This word change would have no effect; the divine ideas behind the terms remain the same. We can see that our spiritual symbols evolve as consciousness evolves, yet God is unchanging.

Mrs. Eddy, in writing about spiritual teaching says:

⁴⁷ See Max Kappeler, *The Spiritual Breakthrough to the Next Millennium*, pp. 28–32.

“Spiritual teaching must always be by symbols” (*S&H 575:13*).

“Spiritual sense is a conscious, constant capacity to understand God ... Its ideas are expressed only in ‘new tongues,’ and these are interpreted by the translation of the spiritual original into the language which human thought can comprehend” (*S&H 209:31–210:4*).

“Human language can repeat only an infinitesimal part of what exists” (*S&H 520:5*).

It is our devotion to the spiritual idea that enables us to grasp the “new tongue,” the new spiritual symbols, as they are foreign to the natural inclinations of human thought. Even a devout Christian Scientist, spending a lifetime studying the Textbook, may not touch the language of Science if they are not willing to break from religious thinking and cultivate a more spiritually scientific explanation of reality. If we take the time to study and ponder the ideas behind the symbols of the 7+4+4 and discover how they are structurally related in the Model of Being, the result will be true spiritual understanding.

Kappeler writes about symbolic language and the importance of understanding the spiritual symbols within the Model of Being:

“As our age is undoubtedly at the threshold of a great spiritual mutation and labors heavily with the realization of a new structure of consciousness, we must be clear that each new change of such magnitude demands a new terminology, new symbols, in order to be able to communicate the new vista. The Bible presents a good example of the constant change of language. When one reads the historical books of the Old Testament and then proceeds to the prophetic books, it is as if one has to learn a new language ... Afterward, when reading the gentle language of the Gospels ... they speak a very different language and use completely different symbols to those of the prophets. Even the four Gospels differ in their language, and it takes even more adjustments for the reader to become acquainted with Paul, who uses the language of *logical reasoning*. Then, what a difference again when one reads the Revelation of St. John. No wonder that Luther, when translating the Bible into German, wanted to throw it into the Elbe!

“Compared with the Bible as a whole, the Textbook of Christian Science again speaks a very different language. There we find words like: Science, system, Principle, idea, metaphysics, calculus, numerals, categories ... Though the biblical language still sounds through the text, the reader is introduced to a new language that is more metaphysical and abstract, and better adapted to scientific reasoning.

“Mrs. Eddy related that Christian Science was revealed to her in a language that nobody could understand, so that she had to translate her revelation and reduce it to a presentation adapted to that period. Since then a century has passed. Her Textbook is in the language of the turn of the 19th century which is already well out of date.

“Today we stand at the point where ... a new breakthrough in the spiritual realm is taking place, so it is only reasonable that this new theme should also demand a new terminology, a new way of expression and presentation ... the Model of Being speaks a new language, that of our time ... This language knows no sentences, is free from illustrations, examples, parables; its vocabulary is minimal—even hitherto important terms like God, man, idea, universe, sin, disease, death, matter, etc., are missing. It’s amazing that these terms are implicit, but they are now viewed from quite a different standpoint ... This is the difference when we go out from the Model of Being: before now, an answer to every problem had to be sought and found. Now it is the other way around: the answer is given right from the beginning and the problems no longer arise. What a change! How liberating it is to acquaint oneself with the Model of Being.”⁴⁸

The Science of Being gives us a new terminology, a new language, to understand and explain the spiritually scientific structure of reality.

In the following four chapters, we will examine the three categories of the divine system of reference (the new language) in detail, and then see how these divine categories interrelate structurally within the Model of Being.

⁴⁸ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness* (Seattle: Kappeler Institute Publishing USA, 1970), pp. 9–11.

CHAPTER REVIEW

- What are the divine constituents that comprise Category 1 of the divine system of reference? What do these symbols represent? (see p. 35)
- What are the divine constituents that comprise Category 2 of the divine system of reference? What do these symbols represent? (see p. 35)
- What are the divine constituents that comprise Category 3 of the divine system of reference? What do these symbols represent? (see p. 35)
- How do we refer to these three categories? (see p. 36)
- Ponder: Why are symbols used in spiritual teaching? (pp. 36–38)
- Ponder: Why do spiritual symbols change with time and culture? (pp. 36–38)
- Ponder: If “language can repeat only an infinitesimal part of what exists,” it then must be an inadequate forum with which to fully understand and express the divine. If so, what are the implications for understanding the spiritual symbols when reading sacred texts, such as the Bible?

Recommended Reading

- *Why Study Christian Science as a Science?* by Max Kappeler.
- *The Seven Synonyms for God* by Max Kappeler.

Recommended Recordings

- M-3, *The Divine System of Reference* by Max Kappeler (4 hours).
- M-4, *The Contribution of Christian Science to the World* by Max Kappeler (1 hour).

CHAPTER 5

The 7 Synonymous Terms for God

PURPOSE OF THE CHAPTER

- To provide an in depth discussion of the 7 synonymous terms for God.
- To understand why the 7 synonyms are *capitalized* and *synonymous*.
- To introduce some of the main *ideas* that characterize each of the 7 synonymous terms.
- To gain an insight into the meaning of the *prism* and *lens* of Science.
- To show that the 7 synonymous terms for God are behind the seven days of creation in Genesis, the evolution of life, the seven 1000-year periods in biblical history, the Gospel of St. Matthew, the structure of the chapters in *Science and Health*, and form the basis of reality itself.

THE 7 SYNONYMOUS TERMS FOR GOD: MIND, SPIRIT, SOUL, PRINCIPLE, LIFE, TRUTH, AND LOVE

The 7 synonymous terms for God are the backbone of the divine system of reference. Mrs. Eddy placed great importance on the 7 synonyms. It is recorded that she said during her class in 1888:

“Upon the truth of these terms for God rests the basis of the Science; in fact they are the Science” (*Mis. Doc. 61*).

As we have seen earlier, the definition of God in *Science and Health* reads:

“God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (*S&H 465:9*).

And then Mrs. Eddy adds:

“These terms [are] synonymous ... They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity” (*S&H 465:11–14*).

Therefore, Mary Baker Eddy’s discovery was that everything God is—the nature, essence, and wholeness of spiritual reality—has its basis within these seven symbols for God. How can this be?

First, we need to recognize that these seven terms for God are *capitalized terms*, and that they are *synonymous*. Let’s look at each issue separately.

The 7 Synonymous Terms for God are Capitalized Terms

Throughout *Science and Health* we encounter terms that have been capitalized, such as Science, Christian Science, Being, Mind, Principle, Life, and so on. Mary Baker Eddy capitalized these terms to distinguish them from their normal, everyday meaning. Terms are capitalized to indicate that they refer to God.

For example: the term *mind* (small m), refers to the thinking, physical mind. *Mind* (capital M), on the other hand, refers to the Mind which is God. The term *science* (small s) refers to the sciences, whereas the term *Science* refers the Science of Being.

Kappeler emphasizes this difference in his book *Introduction to the Science of Christian Science*:

- Mind* “We write ‘Mind’ when we refer to God, but ‘mind’ when we speak humanly of a well-balanced or disturbed human mind, a sick or a content mind
- Spirit* “We write ‘Spirit’ when we refer to God, but ‘spirit’ when we speak of various types of spirit, such as a discerning spirit, a brave spirit, an evil spirit
- Soul* “We write ‘Soul’ when we refer to God, but ‘soul’ when we speak humanly of a good soul, a gentle soul, a human or sinful soul
- Principle* “We write ‘Principle’ when we refer to God, but ‘principle’ when we speak of principles in physics, moral principles, legal or economic principles, or any other human principles.
- Life* “We write ‘Life’ when we refer to God, but ‘life’ when we speak of organic, embryonic, physical, or human life.

Truth “We write ‘Truth’ when we refer to God, but ‘truth’ when we speak of a specific truth, in contradistinction to absolute Truth, which is God.

Love “We write ‘Love’ when we refer to God, but ‘love’ when we speak of human love, sexual, personal, or selfish love, or any other human sense of love”⁴⁹

In the spiritual realm, we reason from the standpoint of God (from Mind, Spirit, Soul, Principle, Life, Truth, and Love), instead of from the standpoint of mortal mind (from mind, matter, body, material theories, death, mortal consciousness, and imperfection).

The 7 Terms for God are Synonymous

As previously stated, Mind, Spirit, Soul, Principle, Life, Truth, and Love are “synonymous.”

Synonymous. “... [To] 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*).

Therefore, the 7 synonymous terms are *interchangeable* when they refer to the *one absolute God*. In other words, God is Mind; God is Spirit; God is Soul; God is Principle; God is Life; God is Truth; God is Love. Alternatively, when these 7 synonymous terms are intended to express a *specific attribute* of God, they *differ* in meaning and use. Therefore, if we culture an understanding of the specific attributes of each of the 7 synonymous terms, and then consider how they reflect each other, we will discover “the nature, essence, and wholeness of Deity.”

Ideas Define Each Synonymous Term

How do we determine the specific attributes of each synonym? As mentioned in the previous chapter, John Doorly and his students, including Max Kappeler, investigated *Science and Health* for the answer to this question. They found that each synonym was characterized by distinct *ideas*, and when these distinct ideas were considered together within each synonym they formed the overall *tone* of the synonym, that is, the overall general meaning of each term in its spiritual and scientific sense.

When we first begin to study the synonyms, it is important to ponder each synonym’s unique ideas and then culture its spiritual meaning and tone—this is called *concept-building*

⁴⁹ Edited excerpt from Max Kappeler, *Introduction to the Science of Christian Science*, pp. 37–38.

and *tonality-building*. These are the first two stages in our study of the 7 synonymous terms for God and their ideas.⁵⁰

To begin our study of the 7 synonymous terms for God, let's look at Fig. 4: *Abbreviated List of Ideas for the 7 Synonymous Terms*, which contains selected ideas for each synonym, all of which are derived from *Science and Health*.⁵¹

Fig. 4: Abbreviated List of Ideas for the 7 Synonymous Terms	
Mind	first, basis, intelligence, will, power, law, all-knowing, cause, forms, wisdom, logical reasoning
Spirit	substance, reality, the only, good, order, reflection, calculus, unfoldment, purity, allows no mingling, patience
Soul	divine Ego, identity, rule, balance, intact, spiritual understanding, freedom, joy, reforms, humility, confidence, grace
Principle	the infinite One, absolute Science, harmony, system, structure, ever-operating, interprets itself, spiritual power, explains, proves, honesty, loyalty
Life	infinite individuality, self-existent, isness, nowness, eternal, ever-present, method, provides, spontaneity, progression, newness, way of Life, irresistible, aspiration, pioneer
Truth	divine self-consciousness, ideal, standard, the whole, self-affirming, form, specific truths, revelation, unerring, health, divine justice, true manhood, destroys error, remedy, adhering to Truth, sincerity, pure consciousness, humanity
Love	perfection, integrated being, infinite self-containment, universal, complete, plan, fulfillment, goal-directed, blesses all, impartial, meets human needs, holiness, peace, protects, salvation, accepting, divine service, universal outlook

Adapted from Max Kappeler, *Complete Compendium for the Study of Christian Science* (Seattle: Kappeler Institute Publishing USA, 2011).

The ideas listed in Fig. 4 should not be considered a “list of words.” Remember that ideas are components of *spiritual reality*. The words used to describe the ideas are symbols, representations of spiritual reality. Symbols aid in our understanding of reality, but we must eventually leave the symbols for reality itself.

A common mistake for new students is to try to memorize the list of ideas for each synonym, rather than ponder the ideas in order to build a *tone* of the synonym. Memorizing the words is of little value. The ideas, not the words, must be seen as the basis of the tonality of the synonym. Exercise 2 gives an example of this process.

⁵⁰ Concept-building and tonality-building will be described in more detail in Chapter 11.

⁵¹ As mentioned previously (in footnote 43), a full list of the ideas of the 7 synonymous terms for God can be found in Max Kappeler, *Complete Compendium for the Study of Christian Science*; and Max Kappeler, *A Study Aid for the Science of Christian Science*, pp. 6–12.

EXERCISE 2

CULTURING A SPIRITUAL UNDERSTANDING OF THE 7 SYNONYMS

The method presented in this exercise will help you build the unique tone of each synonym using the lists of ideas found in Kappeler's work. Here is an example of this process. Ideas are in italics.⁵²

Mind ... expresses the fact that God is *the one Mind*, the *intelligence, power, and divine will* that *forms* the spiritual universe, including man. The one Mind, God, is the *All-in-all*, the *all-knowing, all-hearing, all-seeing* divine law that *guides, and leads* all of mankind toward its spiritual goal. Mind, God, is the *creator* that *influences and governs* all *action* in the spiritual universe, and brings forth in the human the higher attitude of being willing to investigate, with *logical reasoning*, the realm of Mind.

Spirit ... expresses the fact that God is Spirit, the *only reality*, the *substance* of the universe, including man. Spirit has the faculty of *diversifying, classifying, and individualizing* all divine ideas—man and the spiritual universe are the *reflection* of the *calculus* of Spirit. In reality, man is subject only to the divine *order* and spiritual *evolution* inherent in Spirit. Spirit brings forth in the human the higher attitude of *striving to turn away from the material* and mental explanation of existence, and *turning to Spirit* with *gratitude and patience*.

Soul ... expresses the fact that God is Soul, the *one Ego, the I Am that I Am*, the infinite *within-ness*. The *rule* of Soul *translates Principle to its idea*. This translation brings to the human *spiritual understanding, divine mission, freedom, and joy*. Therefore, Soul brings forth in the human the higher attitude of *humility, integrity, perseverance, balance, and confidence*.

⁵² You may notice that this exercise looks similar to Exercise 1, but the purpose of each is different. In Exercise 1 we were gaining a sense of how the spiritual system of reference resolves the false beliefs posed by the physical and mental systems of reference. In Exercise 2, we are tonality-building the distinct meaning of each synonym for God. This particular exercise is modeled after "The Dimensional Structuring of the Ideas of the Seven Synonymous Terms for God," found in Max Kappeler, *A Study Aid for the Science of Christian Science*, pp. 70–77.

Principle ... expresses the fact that God is Principle, the foundation of the one *absolute Science of Being*. Divine Principle, God, is the *Principle of all principles*. The *self-operating harmonious system* of Principle is a *self-organizing* system, running on a self-regulating feedback-circuit that is error-preventing and error-correcting—the Principle of divine cybernetics. The universe and man are directly under the *authority* of Principle, God, which *demonstrates* the maximum of spiritual good. Principle brings forth in the human the higher attitude of *loyalty* to Principle, and the *scientific attitude of cooperation*.

Life ... expresses the fact that God is Life, *self-existent* Being. Divine Life is *ever-present* and *eternal*. The *abundance* of Life is *inexhaustible*, and comes to the human as *sustaining* the life of man. Life is always *providing* mankind with the *love* of Life, the *newness* of Life, and the *inspiration* of Life. Man is *impelled* to follow the *method* and *way of Life*. Life brings forth in the human the higher attitude of being a *spiritual pioneer*.

Truth ... expresses the fact that God is Truth, the *ideal standard*. The one Truth is *ever at work* in its *ideal form* as *the truth about everything*. Truth comes to the human as *divine justice*, *establishing the divine idea in us*. In spiritual reality, man as the *form* of Truth is conscious only of *wholeness* and *health*. It is Truth, God, that *uncovers* and *destroys error*. Truth brings forth in the human the higher attitude of *affirming* Truth and *denying* error.

Love ... expresses the fact that God is Love, the realm of *perfection* and *integrated being*. Love *never loses sight of loveliness*, and *embraces* its *universal plan* of *complete all-encompassing perfection*. Surrounded by the *design* of Love, man lives in the realm of *holiness*, *peace*, and *rest*, where Love *meets the human need*. Love, as the *ultimate* and *final solution* for *universal peace*, meets the human need by bringing *comfort* and *protection* from fear and hate. Love *supports the struggling heart*, and *forgives all*. Love brings forth in the human the higher attitude of *welcoming a universal outlook* of *divine service*—the *willingness to make sacrifices* for Love's all-encompassing *divine plan*.

We can see how this method enables us to understand, in context, the *spiritual meaning* of the synonyms as gained through their *ideas* (concept-building), and also discern the overall spiritual *tone* of each synonym (tonality-building).

END OF EXERCISE 2

THE 7 SYNONYMS HELP US DEFINE AND UNDERSTAND GOD

Culturing the tone of each synonym through its specific ideas (through concept- and tonality-building) results in a spiritually scientific understanding of God. We arrive at this understanding by using the processes of *analysis* and *synthesis*, as illustrated in Fig. 5: *The Prism and Lens of Science* (p. 48). Let's explore each of these processes, and discover how faith becomes understanding.

Scientific Analysis: Science is the Prism of Truth

Let's start with analysis. The process of scientific analysis consists of breaking down an "unknown" into its constituent parts. Mrs. Eddy explains this scientific process in *Prose Works*:

“Science is the prism of Truth, which divides its rays and brings out the hues of Deity” (*Ret. 35:13*).

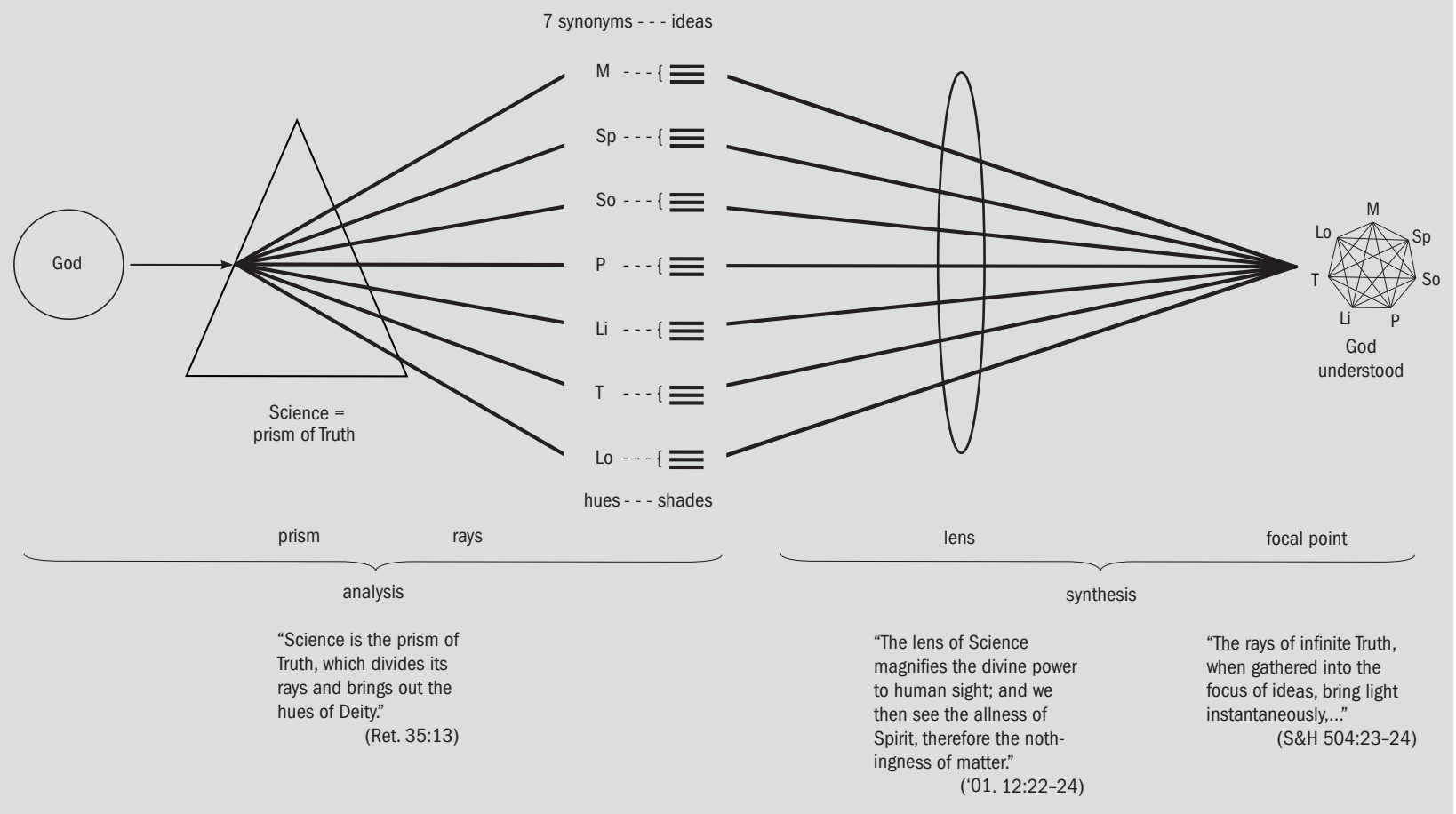
Therefore, the term God, which was heretofore undifferentiated and undefined, can now be analyzed through Science, the prism of Truth. Until Mrs. Eddy's revelation defined God scientifically, the term God was given many general interpretations. God was defined as “the Father,” “the supreme Creator,” the “I Am,” or even as “the great unknown.” Rather than depending on these general or personal interpretations of the term God, Mrs. Eddy defined the nature and essence of God through 7 synonymous terms.

In Fig. 5 (p. 48), we see the process Mrs. Eddy used to define God scientifically. Using Science as the prism of Truth (triangle), God (circle) is analyzed (“divides its rays”) into its seven constituent parts, the 7 synonyms (hues). These 7 synonyms, in turn, were seen to be made up of distinct “ideas” (shades).

During the analysis phase of synonym work (concept-building), we study the distinct ideas of each synonym to define and distinguish their full meaning.

Fig. 5: The Prism and Lens of Science

Analysis and Synthesis Leads to Scientific Understanding



Adapted from Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing, 1984), p. 3.

Synthesis: The Lens of Science

Once we have a good grasp of the meaning of each of the 7 synonymous terms as defined by their ideas, the next step is synthesis. During this phase, we first study the 7 synonyms to see how the ideas within each synonym are *intra-related* to form one overall tone of the synonym (tonality-building). Next, we can explore how the tone of that synonym reflects the tone of every other synonym—how the synonyms/tones *interrelate* and *blend* to make up the wholeness of God.

If we look back to the synthesis phase in Fig. 5, we see that the 7 synonyms and their ideas are gathered together by the “lens of Science”:

“The lens of Science magnifies the divine power to human sight; and we then see the allness of Spirit, therefore the nothingness of matter” (*'01:12:22–24*).

The “lens of Science magnifies the divine power to human sight”—what does this mean? As we continue our study, we begin to see how an understanding of the interrelating of the tones of the synonyms brings out the allness of Spirit, God. With this understanding of God, shifts occur in our consciousness that leads to an understanding of “the nothingness of matter.”

Mrs. Eddy also states it this way:

“The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously ...” (*S&H 504:23–24*).

We see that in Fig. 5, the lens gathers the distinct ideas of the 7 synonyms to a *focal point*, where an understanding of the calculus of ideas results in *God understood*.

Similarly, in Mary Baker Eddy’s work *Christ and Christmas*, she refers to God as being analyzed through its sevenfold nature, going from unknown to understood. There she says:

“Thus olden faith’s pale star now blends in seven-hued white!” (*C&C v. 10*).

“Olden faith’s pale star”—the biblical faith in the one God, which had only *faith* to support it—now blends in seven-hued white: God is now *understood*, scientifically, in its sevenfold aspect.

Spiritual Understanding Requires Both the Letter and the Spirit

An important point to consider as we undertake this spiritually scientific study is this: Study *alone* will not lead us to an understanding of God. Even if we understand, from an intellectual standpoint, the 7 synonymous terms for God and their ideas, comprehending the structure of reality can still elude our grasp. Why is this? Although the scientific process of analysis and synthesis helps us create an intellectual framework on which to base our understanding of God, spiritual subjects require an additional process to fully reach *spiritual understanding*.

What is this additional process? Mrs. Eddy, when asked how students might progress most rapidly in their understanding of Christian Science, says:

“Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love ... we must all learn that Life is God” (*S&H 495:25–496:9*).

Therefore, Science demands that we not only study the letter of Science, but also imbibe the spirit of Science, and in this way we learn that Life is God. To assist you in this endeavor, Part I of this book is predominantly focused on the “letter” aspect of Science (the logical, scientific aspect), while Part II will discuss the “spirit” of Science (culturing a spiritual sense). We must keep in mind, however, that these parts go together in study.

THE 7 SYNONYMS ARE A DIVINELY SUBJECTIVE/HUMANLY OBJECTIVE DEFINITION OF GOD

Now, let us propose that Mrs. Eddy presented an impersonal definition of God when she stated:

“God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love ... these terms [are] synonymous ... they refer to the one absolute God. They are also intended to express the nature, essence and wholeness of Deity.” (*S&H 465:9–14*).

What was revealed to Mrs. Eddy was the divinely *subjective* definition of God—that is, how God views itself—as Mind, Spirit, Soul, Principle, Life, Truth, and Love. She also discerned that God’s subjective nature appears to the human standpoint *objectively* as divine ideas:

wisdom (Mind), purity (Spirit), spiritual understanding (Soul), spiritual power (Principle), love (Life), health (Truth), holiness (Love).⁵³

If this is true, that Christian Science is *Science*, and that the 7 synonyms make up an impersonal definition of God, then we would expect these 7 synonyms to be found in places other than just *Science and Health*. The first and most obvious place to look for a definition of God would be the Bible. Since the Old Testament is the source of three of the world's major religions—Christianity, Judaism, and Islam—we ask: Is there a divine, sevenfold definition of God in the Old Testament? Very simply, yes; and we find it right at the very beginning of the Bible, in Genesis.

THE 7 SYNONYMOUS TERMS IN THE BIBLE: THE FIRST RECORD OF CREATION

The Seven Days of Creation (*Genesis 1:3–2:3*)

The Bible begins with The First Book of Moses, called Genesis, where we are immediately presented with the record of creation colloquially called “the seven days of creation.” In Christian Science terminology, the “seven days” are also called the first (true) record of creation, as opposed to the second (false) record of creation, which is known as the “Adam and Eve” story (*Gen. 2:6–5:24*). We will begin by examining the “true” record for a divine definition of God, and the second/false record will be discussed later (see p. 62).

The seven days of creation (*Gen. 1:3–2:3*) represent the sevenfold process by which God created the spiritual universe, inclusive of spiritual man (*God's image and likeness, Gen. 1:26*). Each day brings out a different aspect of the creative nature, essence, and wholeness of God and its creation. In light of the 7 synonymous terms for God, the days of creation can be seen as God declaring and defining itself in a sevenfold way.

Let's take a look at the days of creation and discern the main points.⁵⁴

The First Day (*Gen. 1:3–5*)

Light = Mind

“Let there be light.” Light stands for “spiritual illumination or enlightenment or its source” (*Merriam-Webster Dictionary*). Metaphysically seen, light implies creative ability and

⁵³ See S&H 116:2, and Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 48.

⁵⁴ For in depth discussions on the seven days of creation in the light of Christian Science, see Max Kappeler, *The Bible in the Light of Christian Science Vol. I, Genesis*; Max Kappeler, *Complete Compendium for the Study of Christian Science, Compendium 2: The Seven Days of Creation*, p. 41; and John W. Doorly, *Talks on the Science of the Bible, Vol. 1, The True and False Records of Creation* (London: The Foundational Book Company for the John Doorly Trust, 1947).

intelligence. In the teachings of Christian Science, we have the tone of the primordial intelligence and creative impulse of Mind—a tone of the All-Mind.

The Second Day (Gen. 1:6–8)

Firmament = Spirit

“Let there be a firmament.” Firmament stands for “the scientific line of demarcation between Truth and error, between Spirit and so-called matter” (*S&H 586:15*). Metaphysically seen, firmament implies the separation of ideas from human conceptions. In the teachings of Christian Science, we have the tone of the separation between Spirit (reality) and matter (unreality)—a tone of the reality and substance of Spirit.

The Third Day (Gen. 1:9–13)

Dry land = Soul

“Let the dry land appear.” Metaphysically seen, dry land implies that ideas gather identity. In the teachings of Christian Science, we have the tone of the definite identity of Soul—a tone of the divine Ego, Soul.

The Fourth Day (Gen. 1:14–19)

Lights: sun, moon, stars = Principle

“Let there be lights ... for signs, and for seasons, and for days, and years.” Metaphysically seen, the creation of the sun, moon, and stars (the great system of lights) implies the tone of a system of ideas. In the teachings of Christian Science, we have the tone of all ideas having the same Principle—a tone of the harmonious divine system of Principle.

The Fifth Day (Gen. 1:20–23)

Moving creatures = Life

“Let the waters bring forth abundantly the moving creature that hath life.” Metaphysically seen, the abundance of moving creatures implies the fullness of life. In the teachings of Christian Science, we have the tone of the abundance of Life—a tone of the infinite individuality of Life.

The Sixth Day (Gen. 1:24–31)

Man = Truth

“Let us make man in our image, after our likeness.” Metaphysically seen, man as the image and likeness of God implies true manhood. In the teachings of Christian Science, we have the tone of the divine form of Truth—a tone of the ideal standard of Truth.

The Seventh Day (*Gen. 2:1–3*)

Creation finished = Love

“God ended his work which he had made; and he rested.” Metaphysically seen, God ending his work implies fulfillment. In the teachings of Christian Science, we have the tone of the fulfillment of the plan of Love—a tone of the perfection of Love.

In the above sevenfold creation, we find an impersonal definition of the nature and essence of God, which depicts God as the creative intelligence (Mind, 1st day), that separates reality from unreality (Spirit, 2nd day), identifies definite spiritual identity (Soul, 3rd day), governs systematically (Principle, 4th day), all life (Life, 5th day), and establishes true manhood (Truth, 6th day), by manifesting the divine plan—the fulfillment of the plan of Love (Love, 7th day).

The correspondence between the first record (seven days) of creation and the 7 synonymous terms for God is illustrated in Fig. 6: *The First Record of Creation: (Gen. 1:3–2:3)*.

Fig. 6: The First Record of Creation: Genesis 1:3–2:3					
Bible		Bible symbol	Metaphysical meaning		Science
Gen:	1:3–5	1 st day	light	creative ability	Mind
	1:6–8	2 nd day	firmament	separation of ideas from human conceptions	Spirit
	1:9–13	3 rd day	dry land	ideas gather identity	Soul
	1:14–19	4 th day	sun, moon, stars	system of ideas	Principle
	1:20–23	5 th day	living creatures	fullness of life	Life
	1:24–31	6 th day	man	true manhood	Truth
	2:1–3	7 th day	rest	spiritual fulfillment	Love

Based on Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), pp. 17–19.

By comparing the seven days of creation with the 7 synonymous terms for God, we can discern that they are depicting the same thing—a definition of God and God’s creation (God and its idea). So we see that the definition of God, as presented in the seven days of creation, corresponds with Mrs. Eddy’s definition of God as defined by the 7 synonyms (*see S&H 465:10*).

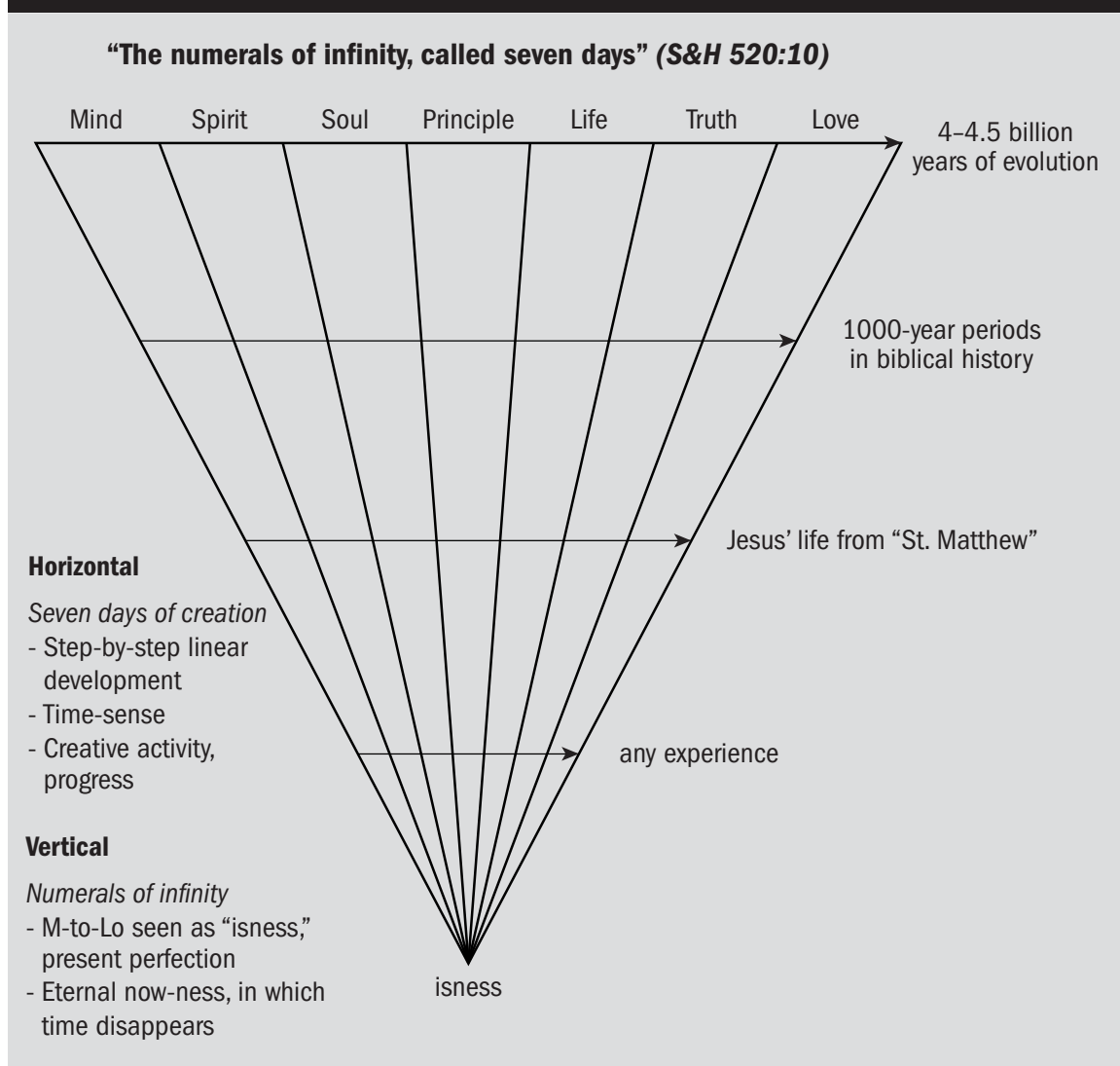
We now ask: Are there more examples that show the 7 synonyms as being an impersonal, divine definition of God? The answer is yes, and in the remainder of this chapter, we will discern the impulse of Mind, Spirit, Soul, Principle, Life, Truth, and Love behind:

- The evolution of life
- The seven 1000-year periods in biblical history

- Jesus' life (according to St. Matthew)
- Any life experience
- Isness: the numerals of infinity

Fig. 7: *Mind, Spirit, Soul, Principle, Life, Truth, Love: The Foundation for All Life Experiences*, gives an illustrative overview of what will be covered in the rest of this chapter—the topics are listed along the right edge of the triangle. As you continue with this chapter, it is important to keep this diagram in view as it illustrates how the sevenfold nature of God is behind everything that happens in life experience.

Fig. 7: Mind, Spirit, Soul, Principle, Life, Truth, Love: The Foundation for All Life Experiences



Adapted from Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing, 1984), p. 31.

Notice that the triangular shape in Fig. 7 indicates an ever-decreasing sense of time. Biological evolution spans 4–4.5 billion years, the periods in biblical history span seven consecutive 1000-year periods, and Jesus’ life spans approximately 33 years. Yet, this diagram shows that, regardless of the sense of time, the same sevenfold creative activity of Mind, Spirit, Soul, Principle, Life, Truth, and Love underlies all events, lifetimes, and experiences. If we follow this reasoning to conclusion (bottom of Fig. 7), we see that as subjective time-sense disappears, we experience the nature of God as an ever-present state of “isness.”

Now, let’s go back to the top of the triangle, and see in detail how the 7 synonymous terms for God are behind the evolution of life.

THE 7 SYNONYMOUS TERMS BEHIND THE EVOLUTION OF LIFE

We have already seen that there is a correlation between the seven days of creation in the Bible and the sevenfold definition of God as found in *Science and Health*. Could these same seven symbols—in the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love—be seen behind the evolution of life on earth? Do they illustrate a universal law of divine creation and evolution?

Kappeler discovered support for such a universal law in Pierre Lecomte du Noüy’s book, *Human Destiny*.⁵⁵ In it, du Noüy explains evolution through seven distinct stages, and Kappeler suddenly saw that du Noüy’s theory of the evolution of life corresponded with the biblical account of creation and the sevenfold nature of God. As Kappeler explains in his book *Evolution—Material or Spiritual?*:

“... new perspectives on the evolutionary process go beyond the exclusively material and mechanistic views, exploring the dynamics of evolutionary change from higher dimensions than just the physical or biological. Echoing du Noüy, today’s thinkers ask: What brings forth creation? What produces increasingly higher levels of complexity and order in spite of material laws of disorder? ... It is not uncommon for these theories to delineate stages of evolution which parallel the seven days of creation in the Bible. Such stages accentuate not so much the emergence of specific life-forms but rather the unfolding order of reality which brings forth evolution and drives its development. It asks: What

⁵⁵ Pierre Lecomte du Noüy (1883–1947) was a French-born American mathematician, biophysicist, and religious philosopher. In his book *Human Destiny*, he argues that the second law of thermodynamics does not apply to humanity, and that God is synonymous with anti-chance. Source: <http://www.eoht.info/page/Pierre+Lecomte+du+Nouy>.

kind of universe makes evolution possible? An information-systems view of the universe provides a much more likely home for evolution to occur in than a view of the universe governed by entropy—by primal and ultimate disorder

“More and more non-mechanistic scientists pursue the concept of an immaterial, self-operative information-principle—an omnipresent natural law or system that produces ever-greater order and structure in the universe. Because Christian Science ... presents a concept of God that is impersonal not anthropomorphic, spiritual not material, universal not sectarian, the concept of such an information-principle is not foreign but touches the meaning of what I understand to be *divine*

“Since the immaterial, divine information-principle has the power to organize and restructure itself without limit, and since this principle pervades every level, each phase of evolution reflects a certain goal-directedness. Each step builds on the preceding one and prepares the way for what is yet to come. Thus, the harmony and purposeful development toward higher levels of order that appear in evolution are derived from the whole information-structure ... Christian Science terms this self-directing power the optimizing factor in being, or simply, *Love*

I believe that du Noüy’s work has not been superseded but simply transformed by the new theories of evolution ... universal values unfold to human consciousness through order and system, which enable mankind to understand them. The biblical record of creation, in its spiritually scientific interpretation ... states the universal law of divine creation—a law which underlies all evolution.”⁵⁶

Du Noüy’s Theory of Evolution

With the following seven points, Kappeler summarizes du Noüy’s theory of evolution, keeping as close as possible to du Noüy’s reasoning and terminology.⁵⁷

⁵⁶ Edited excerpt from Max Kappeler, *Evolution—Material or Spiritual?* (Seattle: Kappeler Institute Publishing USA, 1986), pp. 1–4.

⁵⁷ The following numbered section is an edited excerpt from Max Kappeler, *Evolution—Material or Spiritual?*, pp. 5–11.

1. *The Birth of Life*

“All evolutionary research begins with the question: What is causation? ... until we finally arrive at the concept of a *First Cause* ... Du Noüy described this First Cause as ‘an Idea, a Will, a supreme Intelligence’⁵⁸

“Materialists and mechanists deny a First Cause or divine will, choosing instead to explain the course of evolution through chance and probability ... Yet in its attempt to explain the appearance of material life-forms, the calculus of probability fails. Chance can give no explanation of the primal *creative activity*, which lies at the root of evolution ... according to probabilities ... it would have taken 10^{243} (1 followed by 243 zeros) billion years to form a single molecule of the simplest living organism; whereas, according to recent estimates, life appeared on the earth after only about one billion years since its origin.”

2. *The Evolution of Life Toward More Complex Forms*

“The direction of evolution in the inorganic world is toward an ‘equilibrium where all the dissymmetries existing today will flatten out, where all motion will have stopped, where ... absolute cold will reign’⁵⁹ ... This is what natural science teaches with the second law of thermodynamics, one of the most fundamental laws governing the evolution of inorganic matter.

“But ... we are aware of another kind of evolution, that of organic matter, which flatly contradicts the honored second law of thermodynamics. Rather than moving toward total chaos, the trend of biological evolution is in the opposite direction, namely, toward an increase, not a decrease, in ‘dissymmetries’⁶⁰ ... i.e. toward ever more complex forms.”

3. *Freedom*

“According to du Noüy, progress in evolution has always come about, not through adaptation to environment, which is bondage, but through an increase in freedom: ‘freedom of movement, liberation from the chains imposed by a strict dependence on the environment ... and ... liberation of conscience’⁶¹

“The highest form of freedom is enjoyed by man, because he can think. This freedom appears simultaneously with man and the human brain ... the development of moral and spiritual values.”

⁵⁸ Quote within paragraph from Pierre Lecomte du Noüy, *Human Destiny* (London: Longmans, Green and Co., 1947), p. 75.

⁵⁹ *Ibid.*, p. 40.

⁶⁰ *Ibid.*, p. 34.

⁶¹ *Ibid.*, p. 72.

4. *The Birth of Moral and Spiritual Ideas*

“With the advent of man and the human brain, evolution continues no longer on the physiological, corporeal plane, but on the moral and spiritual plane. Man can now choose between animal, ancestral instincts and spirituality ... human dignity is born ... by disobeying his animal instincts, he *obeys God*.

“... Natural science can give no rational explanation for the emergence at this point of an immaterial principle, guiding and governing mankind and lifting it above the purely physiological or anatomical plane.”

5. *Spontaneous, Individual Development*

“Moral and spiritual ideas are not evolved by transmission. They develop spontaneously and independently of each other in different parts of the terrestrial globe at the same time ... This phenomenon is inexplicable by ordinary scientific methods ... Whenever an age is ready for a progressive step, the new inspiration acts spontaneously and *simultaneously* ... wherever there is receptivity. This nullifies the law of causality—or, shall we say, forces us to expand our concept of causality beyond the material.”

6. *The Transformation of Man into an Active, Responsible Individual*

“The ability of the individual to use moral and spiritual ideas is directed toward an ideal, involving ‘the realization of a morally perfect being, completely liberated from human passions—egotism, greed, lust for power—hereditary chains, and physiological bondage.’”⁶²

7. *A Telefinalistic Plan of Evolution*

“None of the important stages in the evolution of life, from atom up to conscious man, can as yet be explained by natural science. On the other hand, the fact of evolution and its ordered sequence of unfoldment cannot be denied. This leads us to the concept that evolution may well be governed by a *telefinalistic power*—that is, by the design of an intelligence which transcends the human and which moves all things directly or indirectly toward a goal of its conceiving.”

⁶² Quote within paragraph from Pierre Lecomte du Noüy, *Human Destiny*, p. 157.

PARALLEL MODELS:**CREATION, EVOLUTION, AND THE DEFINITION OF GOD**

With spiritual sense coupled with scientific sense, we can discern that there is a sevenfold correspondence between du Noüy's account of the evolution of life, the days of creation in the Bible, and the definition of God in *Science and Health*. Fig. 8: *The Spiritual Impulsion Behind the Evolution of Life* summarizes this correspondence. We can, therefore, conclude that God—Mind, Spirit, Soul, Principle, Life, Truth, and Love—is the driving force behind the entire evolution of life on earth. In this way, *all* evolution can be seen as a *spiritual* evolution; everything that has evolved has the impulsion of God behind it.

Fig. 8: The Spiritual Impulsion Behind the Evolution of Life		
Summary of du Noüy's theory	The 7-fold nature of God (<i>Science and Health</i>)	The 7 days of creation (Bible)
1. The beginning of life	<i>Mind</i> - first cause - creative ability	1 st day - light
2. The evolution of life toward more and more complex forms	<i>Spirit</i> - evolution - irreversible progress - diversification	2 nd day - firmament
3. The result of this evolutionary process, namely, man and the human brain	<i>Soul</i> - freedom - incorporeality - identity	3 rd day - dry land
4. The birth of thought, and of moral and spiritual ideas	<i>Principle</i> - government - obedience to God	4 th day - sun, moon, stars
5. The spontaneous and independent development of these ideas in different parts of the world	<i>Life</i> - spontaneity - simultaneity - instantaneity - individuality	5 th day - living creatures
6. The transformation of man into an active, responsible individual	<i>Truth</i> - the divine ideal - dominion - victory	6 th day - man - dominion
7. The existence of a telefinality, a plan, a goal and purpose drawing evolution forward	<i>Love</i> - fulfillment - design, plan	7 th day - rest

From Max Kappeler, *Evolution—Material or Spiritual?* (Seattle: Kappeler Institute Publishing USA, 1986), p. 11.

Mrs. Eddy states: “progress is the law of God” (*S&H 233:6*), and she shows that evolution is based on the divine laws of God and not on the so-called laws of matter, “for matter is not a lawgiver” (*S&H 127:25*). If this is so, then everything that has evolved in the world has the spiritual power and plan of spiritual reality behind it—the impact of Mind, Spirit, Soul, Principle, Life, Truth, and Love (review Fig. 7, p. 54).

THE SEVEN 1000-YEAR PERIODS IN BIBLICAL HISTORY

After discerning that du Noüy’s theory of evolution, the seven days of creation, and the definition of God correlate according to the same sequential synonym order, Kappeler asked:

“Is [this order] merely a law basic for teaching, or is it a law inherent in being? If so, how can this be verified? Verification can come about only through cases in which the law manifests itself without man’s foreknowledge—imposing itself directly on mankind or on human history. Such examples would prove that [this order] presents a divinely enforced, systematic order, showing that God has a teleological idea of creation—an idea whose ultimate goal is complete salvation.”⁶³

For Kappeler, the question, “Is there is a universal law of creative order?” gained further evidence when he understood Mary Baker Eddy’s interpretation of “Genesis” (*see S&H 504:21*), where she quotes a passage from the Bible that “one day *is* with the Lord as a thousand years” (*II Pet. 3:8*). Kappeler writes about this passage:

“The Apostle was repeating the pre-Christian concept (Ps. 90:4) that what is revealed on one ‘day’ in the seven days of creation takes a thousand years to work itself out as a leavening power in human history. Mary Baker Eddy herself points out that revelation obeys the same law of order as the days of creation. Of this she writes: ‘Subsequent Bible revelation is coordinate with the Science of creation recorded in the first chapter of Genesis’ (*S&H 537:22*). As we have seen, this Science of creation is stated ‘in mathematical order’ (*Mis. 57:27*).”⁶⁴

⁶³ Max Kappeler, *The Seven Synonymous Terms for God*, p. 81.

⁶⁴ *Ibid.*, p. 82.

Kappeler writes of the sevenfold order of creation (also called the Word-order of the synonyms):⁶⁵

“The Word-order is, therefore, the great creative impulse which constantly brings new thoughts to view and unfolds them until they reach the point of complete fulfillment. This needs seven stages of development: 1) The creative ability of *Mind*; 2) The evolutive power of *Spirit*; 3) The identification through *Soul*; 4) The government of *Principle*; 5) The multiplication of *Life*; 6) The consciousness of *Truth*; 7) The complete unity with God, *Love*.”⁶⁶

If one day of creation (in the creative Word-order) is as a thousand years, then one can ask: When did the days of creation begin? James Ussher⁶⁷ attempted to answer this question. He was a highly regarded 17th century Irish archbishop, theologian, and scholar who studied the chronology of the Bible looking for the exact date of creation. His research consisted of following the entire series of “begats” in the Book of Genesis back in time through the generations, and concluded that the first day of creation (*Gen. 1:3–5*) occurred in 4004 B.C., and that the fall of Adam and Eve happened soon afterward. Ussher published his findings in *Annals of the Old Testament*.⁶⁸

Ussher’s chronology provides a foundation for the key dates for biblical events. Both Doorly and Kappeler incorporate Ussher’s general “start” date in their work on the Science of Christian Science to show how God (the 7 synonymous terms) is behind the deep structure of the Bible: the seven 1000-year periods in biblical history.⁶⁹

The account of the seven 1000-year periods in biblical history begins with the 1st 1000-year period (4000–3000 B.C.), that is, with the presentation of the true record of creation (the seven days of creation), which is followed by the false record of creation (the Adam and Eve story).

⁶⁵ The Word-order of the synonyms (the order found in the 7 days of creation), as well as the other synonym-orders, is discussed in Chapter 8, *The Model of Being*.

⁶⁶ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, p. 183 (italics added).

⁶⁷ James Ussher (1581–1656) was the Church of Ireland’s Archbishop of Armagh from 1625–1656. He established the time and date of the creation as the night preceding Sunday, 23 October 4004 B.C., according to the proleptic Julian calendar. Source: http://en.wikipedia.org/wiki/James_Ussher.

⁶⁸ 1658, English translation from the Latin text. See http://en.wikipedia.org/wiki/Ussher-Lightfoot_Calendar.

⁶⁹ Kappeler and Doorly found Ussher’s timeline useful to elucidate the general timing of the 1000-year periods in biblical history. They understood that biblical history recounts the evolution of *spiritual consciousness*, and has nothing to do with biological evolution. For more information on this topic, see Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 28; and Max Kappeler, *The Bible in the Light of Christian Science, Vol. I: Genesis*, pp. 4–5.

Before we move on to discuss the 1000-year periods in more detail, let us first take a look at the significance of the second/false record of creation as it relates to the first/true record.

THE SECOND RECORD OF CREATION: THE ADAM AND EVE MYTH (*Gen. 2:6–5:24*)

Mrs. Eddy defines Adam as:

“ADAM. Error; a falsity; the belief in ‘original sin,’ sickness, and death; evil; the opposite of good,—of God and His creation; a curse, a belief in intelligent matter, finiteness, and mortality; ‘dust to dust;’ ... nothingness; the first god of mythology; not God’s man ...” (*S&H 579:15–580:3*).

The second record of creation portrays the counterfeit concept of the first record. In fact, a side-by-side comparison of the two records reveals that the second record is an exact step-by-step opposite account of the first record, showing us precisely how mortals “misunderstand” both God and man (see Fig. 9: *Comparison of the Two Records of Creation*, p. 63). The second record presents the root false material beliefs that constitute mortal consciousness (mortal man) and their effect on mankind. The root false beliefs of mind-matter-body result in the experience of death, mortal consciousness, and imperfection (as seen in Fig. 3: *Understanding and Demonstration*, p. 30).

When seen in the light of Christian Science, we understand the spiritual and scientific significance of the first record of creation (the true record). This understanding enables us to analyze, uncover, and annihilate within our consciousness the false mortal, material beliefs posed by the second record of creation (the false record). Mrs. Eddy states:

“No one can reasonably doubt that the purpose of this allegory—this second account in Genesis—is to depict the falsity of error and the effects of error” (*S&H 537:19*).

Kappeler adds:

“Every individual can choose between the two records [of creation] for the solution to their daily problems. Whereas the first record depicts the divine standpoint and its divine results, the second record of creation shows the results of choosing the wrong premise and going in the wrong direction. Paul describes

Fig. 9: Comparison of the Two Records of Creation	
True record (Gen. 1:3–2:3)	False record (Gen. 2:6–5:27)
1. <i>Mind</i> (Gen. 1:3–5) light - intelligence	(Gen. 2:6) mist - ignorance
2. <i>Spirit</i> (Gen. 1:6–8) firmament - the only - separation of opposites - understanding	(Gen. 2:7–14) dust of the ground and breath of life, tree of knowledge - duality - mingling of opposites
3. <i>Soul</i> (Gen. 1:9–13) dry land seed within itself - definiteness - certainty - spiritual understanding - Soul defines, names	(Gen. 2:15–20) garden of Eden (body, delight, pleasure) - corporeal identity - corporeal senses Adam named every living creature
4. <i>Principle</i> (Gen. 1:14–19) lights (sun, moon, stars, earth) - system - unity - interpretation	(Gen. 2:21–3:3) deep sleep Eve made of Adam's rib - mesmerism - division - atomism
5. <i>Life</i> (Gen. 1:20–23) birds, fish - exaltation - fullness - multiplication	(Gen. 3:4–8) serpent, nakedness, hiding - demoralization - downfall - lack, emptiness
6. <i>Truth</i> (Gen. 1:24–31) every living creature man - spiritual consciousness - spiritual man - dominion	Gen. 3:9–4:15) mortal manhood - brings forth in sorrow - tilling the ground Cain slays Abel - mortal consciousness - slavery - condemnation - self-destruction of error
7. <i>Love</i> (Gen. 2:1–3) creation finished rest - fulfillment - perfection	(Gen. 4:16–5:27) Cain sent out from the presence of the Lord and dwelt in the land of Nod - error excluded - restlessness

From Max Kappeler, *The Bible in the Light of Christian Science, Vol. I: Genesis* (Seattle: Kappeler Institute Publishing USA, 1982), p. 54.

these two incompatible methods with the following words: ‘to be carnally minded is death; but to be spiritually minded is life and peace’ (Rom. 8:6).”⁷⁰

In writing about the second record of creation, Mrs. Eddy goes on to say:

“The purpose of the Hebrew allegory, representing error as assuming a divine character, is to teach mortals never to believe a lie” (*S&H 540:21*).

Kappeler responds to this statement by saying:

“In this context, lie means all false beliefs, every false thought. Thus the essential purpose of the whole second record of creation is to teach us never to believe illusions ... The first record of creation summarizes the definition of God in a nutshell, and ‘the Science of the first record proves the falsity of the second’ (*S&H 522:3*).”⁷¹

THE BIBLE: A SPIRITUAL STORY TOLD IN 1000-YEAR PERIODS

As we have seen, the Bible presents an account of the true record of creation (man as the image and likeness of God), then analyzes and uncovers the problem of mortal existence in the second record (the belief in original sin; man as the offspring of mortals). But, the Bible doesn’t leave mankind without a solution to mortality; it provides humanity with a solution—the way out of false material beliefs. The Bible leads mankind back to its original spiritual standpoint through the seven 1000-year periods in biblical history. Thus, the overall layout of the Bible is a complete spiritual story, a proof of spiritual existence if you will, beginning with a spiritual premise (Genesis) that leads on to a spiritual conclusion (Revelation).

From Genesis to Revelation, we are shown through seven 1000-year periods how “the Science of the first record proves the falsity of the second” (*S&H 522:3*). This is illustrated in Fig. 10: *The Seven 1000-year Periods in Biblical History* (p. 65).

⁷⁰ Edited excerpt from Max Kappeler, *The Bible in the Light of Christian Science, Vol. I: Genesis*, p. 41.

⁷¹ *Ibid.*

Fig. 10: The Seven 1000-year Periods in Biblical History

Old Testament		
<i>First 1000-year Period</i> 4000–3000 B.C.	<i>Adam through Enoch</i>	<i>First Day</i> <i>Mind</i> - creative intelligence
<i>Second 1000-year Period</i> 3000–2000 B.C.	<i>Noah through Babel</i>	<i>Second Day</i> <i>Spirit</i> - separation of reality from unreality
<i>Third 1000-year Period</i> 2000–1000 B.C.	<i>Abraham through Judges</i>	<i>Third Day</i> <i>Soul</i> - sense to Soul - identity
<i>Fourth 1000-year Period</i> 1000 B.C. – 1 A.D.	<i>Samuel through the birth of Jesus</i>	<i>Fourth Day</i> <i>Principle</i> - systematic, divine government
New Testament		
<i>Fifth 1000-year Period</i> 1–1000 A.D.	<i>Christ Jesus</i>	<i>Fifth Day</i> <i>Life</i> - abundant life - oneness and fullness of Life
<i>Sixth 1000-year Period</i> 1000–2000 A.D.	<i>Science and Health</i> <i>Christ Science</i>	<i>Sixth Day</i> <i>Truth</i> - scientific consciousness - divine dominion
<i>Seventh 1000-year Period</i> 2000–3000 A.D.	<i>The Model of Being</i> <i>divine Science</i> -model of divine cybernetics	<i>Seventh Day</i> <i>Love</i> - inseparable union - fulfillment

See Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), pp. 17–19, 28–29.

We will now combine the information from both Fig. 9 (p. 63) and Fig. 10 (above), to briefly outline each of the 1000-year periods in biblical history in light of the true vs. the false record of creation.⁷²

⁷² For more information on the 1000-year periods, see Max Kappeler, *The Seven Synonyms for God*, pp. 81–86; Max Kappeler, *The Spiritual Breakthrough to the Next Millennium*, pp. 27–34. Also, see these recordings by Max Kappeler: M-13, *The 1000-year Periods in Biblical History Found in “The Minor Prophets” in the Bible* (3 hours) ; M-18, *Symbol and Reality: Evolving Through the 1000-year Periods in the Bible* (1 hour).

The 1st 1000-year Period (Adam through Enoch)

Mind/First Day vs. Counterfeit Claim of “Mist”—ignorance of mortal mind

The 1st 1000-year period in biblical history (4000–3000 B.C.) begins with the presentation of the true record of creation (seven days), which is followed by the false record of creation (Adam and Eve myth). In this period, we discover the true creation of Mind, God, and what constitutes the false creation of mortal mind (ignorance). Here we have the breaking in of the creative intelligence of Mind that is guiding mankind—step by step—out of the Adam-dream to the point of Enoch, who “... walked with God: and he *was* not; for God took him” (*Gen. 5:24*).

The 2nd 1000-year Period (Noah through Babel)

Spirit/Second Day vs. Counterfeit Claim of “Dust”—matter, duality

The 2nd 1000-year period in biblical history (3000–2000 B.C.) covers the period from Noah through the Babel experience. Here we discern that the “firmament” symbolizes the separation of what is real from what is unreal. This is illustrated by Noah, who was saved from the flood of false material beliefs by building in his consciousness an ark of understanding. Noah begins to discern the difference between the substantiality of Spirit and the nothingness of matter. Mrs. Eddy defines Noah as “knowledge of the nothingness of material things and of the immortality of all that is spiritual” (*S&H 592:22*). She defines ark as “the understanding of Spirit, destroying belief in matter” (*S&H 581:9*).

The 2nd 1000-year period ends with the building of the tower of Babel. Mrs. Eddy defines Babel as “a kingdom divided against itself, which cannot stand; material knowledge. The higher false knowledge builds on the basis of evidence obtained from the five corporeal senses, the more confusion ensues, and the more certain is the downfall of its structure” (*S&H 581:17*).

The 3rd 1000-year Period (Abraham through Judges)

Soul/Third Day vs. Counterfeit Claim of “Garden of Eden”— body, corporeal identity

The 3rd 1000-year period in biblical history (2000–1000 B.C.) covers the period from Abraham through Judges. This period is characterized by constant journeying, by going away from corporeal sense (Garden of Eden) and toward spiritual sense (dry land). First we witness Abraham journeying out of Ur of the Chaldees (mortal, material sense), and then Moses out of Egypt (material sense) to Canaan, the Promised Land (man’s spiritual identity). So, in this period Abraham, Isaac, Jacob, Joseph, Moses, Joshua, and “the judges” (spiritually guided leaders/liberators) are making the journey from sense to Soul. This is a journey where the belief of being bound in a physical, corporeal identity (the counterfeit of Soul) is replaced

with the spiritual understanding that man's definite spiritual identity *is* the representative (idea) of Soul, God.

The 4th 1000-year Period (Samuel through the birth of Jesus)

Principle/Fourth Day vs. Counterfeit Claim of “Deep Sleep”—division, false government, the “personal I”

This is the time of the kingdom period, and the age of the prophets (1000 B.C.–1 A.D.). For Samuel, only the one God governs (government by prophecy). The idea of true government now comes into the spotlight (the fourth day, where true government is symbolized by the sun, moon, and stars). But Israel demanded a personal king to rule over them, so Saul was chosen as the first king of Israel. After this, only inharmony reigned (“deep sleep,” i.e. division, false government, the “personal I”). As a result, Samuel chose David as the second king, and David proved to be God's king—he let God govern him in every detail. Finally, the prophets show that God has a Christ, a Saviour for all mankind. This period ends with the birth of Jesus, the greatest of all prophets, who demonstrated in human experience the effectiveness of spiritual consciousness.

The 5th 1000-year Period (New Testament, Christ Jesus)

Life/Fifth Day vs. Counterfeit Claim of “Serpent, Nakedness”—death

The 5th 1000-year period in biblical history (1–1000 A.D.) begins with the life of Jesus, who proved that divine Principle, God, was his life—his was the life of Life (*see S&H 320:1*). Jesus acknowledged only God to be his Father, in distinct opposition to the belief that “[man] shall be as gods” (serpent) (*see Gen. 3:5*). Jesus declared that God sustained man and gave to him eternal life (not death). Jesus said “I am come that they might have life, and that they might have *it* more abundantly” (*John 10:10*). His healings proved the life-giving effects of God's government.

The Bible closes soon after the beginning of the 5th 1000-year period and makes it clear there is more revelation to come. It foreshadows the next 1000-year period, when Jesus closes his earthly mission by saying: “I have yet many things to say unto you, but ye cannot bear them now” (*John 16:12*). He also says: “I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever” (*John 14:16*). Jesus speaks of the Comforter as: “the Holy Ghost, whom the Father will send in my name, he shall teach you all things” (*John 14:26*), and as: “the Spirit of truth ... [which] will guide you into all truth” (*John 16:13*).

In Revelation, the last book of the Bible, we read:

“[The mighty angel] had in his hand a little book open” ... And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey” (*Rev. 10:2–9*).

Kappeler says about this passage:

“[Here] we get the vision of the angel with the open book ... What does the symbol ... mean? ... The book is a symbol of Science.”⁷³

The 6th 1000-year Period (*Science and Health*, *Christ Science*)

Truth/Sixth Day vs. Counterfeit Claim of “Tilling the Ground”—mortal consciousness

The 6th 1000-year period (1000–2000 A.D.) marks the point where the main focus of the world is on science, the dominion of man, and the search for Truth.

Mary Baker Eddy likens *Science and Health with Key to the Scriptures* to the “little book open” in Revelation when she writes:

“Read this book from beginning to end. Study it, ponder it. It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter” (*S&H 559:20*).

In the light of Christian Science, we see that *Science and Health* can be seen as Truth’s volume, as it contains “the Christ Science or divine laws of Life, Truth, and Love” (*S&H 107:1*). From Chapter I “Prayer” to Chapter XVI “The Apocalypse,” *Science and Health* presents the step by step, spiritually scientific method that enables mankind to resolve the false material beliefs of mortal consciousness (the counterfeit of Truth) and seek a spiritually scientific consciousness of God through Christ Science (Truth).⁷⁴ Step by step, the Textbook frees mankind from “the condemnation of mortals to till the ground ... [the erroneous belief] that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality” (*see S&H 545:7–10*). Instead, Christ Science provides the correct view, that “man, created by God, was given dominion over the whole earth” (*S&H 545:10*).

⁷³ 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), p. 178.

⁷⁴ This step-by-step scientific unfoldment is explained in Kappeler’s work on the spiritual structure of *Science and Health*. An overview of the structure of the Textbook is presented in Chapter 12, p. 193.

The 7th 1000-year Period (Model of Being, Divine Science, Divine Cybernetics, the Age of Love)

Love/Seventh Day vs. Counterfeit Claim of the “Land of Nod”—imperfection

The 7th 1000-year period (2000–3000 A.D.) is prophesied in the Bible as being a period of the reign of the Holy Ghost (divine Science)—a period of divine oneness and peace. Mrs. Eddy interpreted Jesus’ words about the appearing of another Comforter at the close of his mission as meaning: “This Comforter I understand to be Divine Science” (*S&H* 55:28), and the Holy Ghost she defines as: “Divine Science; the development of eternal Life, Truth, and Love” (*S&H* 588:7).

During this period of divine Science, with an understanding based on the Science of Being, the motherhood of God, Love, comes into focus. All-embracing, all-integrating Love forces mankind to accept a divinely holistic consciousness, a consciousness governed by compassion and a universal outlook—a consciousness free of fear, hate, damnation, and imperfection (the Land of Nod).

In the light of Christian Science, the age of Love is seen as the period where mankind understands and experiences “divine cybernetics.”⁷⁵ Divine cybernetics (the self-operating, self-organizing, self-regulating feedback circuit of divine Principle, Love) has, within its divine dynamics, positive and negative feedback—feedback that is error preventing as well as error correcting. The Model of Being is a symbol for the divine cybernetics of divine Science.

THE ONE BOOK

These seven 1000-year periods in biblical history can also be represented in another way, as in Fig. 11: *The One Book—As Seen in the Light of Christian Science* (p. 70). Although Fig. 10 (p. 65) and Fig. 11 contain essentially the same information, Fig. 11 highlights the place value of the Bible, *Science and Health*, and the Model of Being within the seven 1000-year periods in biblical history.

Kappeler writes:

“The Old Testament covers a period of four thousand years and teaches through its symbolism the metaphysical meaning of the first four days of creation. [Then, in the New Testament,] the fifth thousand-year period of biblical history begins with Jesus Christ and illustrates the spiritual meaning of the fifth

⁷⁵ The concept of divine cybernetics, a term coined by Max Kappeler, will be discussed in Chapter 6, p. 91. The age of Love is discussed in more detail in Chapter 13, p. 209.

Fig. 11: The One Book—As Seen in the Light of Christian Science							
Bible							Being
					Science and Health		
					The Model of Being		
Word		Christ		Christianity	Science		
MIND	SPIRIT	SOUL	PRINCIPLE	LIFE	TRUTH	LOVE	I AM
4000–3000 BC	3000–2000 BC	2000–1000 BC	1000–1 AD	1–1000 AD	1000–2000 AD	2000–3000 AD	
1 st 1000-years	2 nd 1000-years	3 rd 1000-years	4 th 1000-years	5 th 1000-years	6 th 1000-years	7 th 1000-years	
1 st day	2 nd day	3 rd day	4 th day	5 th day	6 th day	7 th day	8 th day
ADAM – ENOCH	NOAH – BABEL	ABRAHAM – JUDGES	SAMUEL – BIRTH OF JESUS	CHRIST JESUS	CHRIST SCIENCE	DIVINE SCIENCE	SCIENCE ITSELF
myths	legends and sagas	tribal history	revelation of the idea	unity of Jesus and idea	unity of Science and idea	God’s consciousness of itself (capitalized terms)	I AM
vs. mortal mind	vs. matter	vs. body	vs. material theories	vs. death	vs. mortal consciousness	vs. imperfection	

From Max Kappeler, *The Four Levels of Spiritual Consciousness* (Seattle: Kappeler Institute Publishing USA, 1970) pp. 29–62.

day of creation: Life, fullness, multiplication. Yet the first record of creation shows a process of spiritual unfoldment through *seven* stages (seven days). Thus the Bible, which covers the first five thousand-year periods, illustrating the first five days, requires the addition of the sixth and seventh thousand-year periods corresponding to the sixth and seventh days of creation.⁷⁶

“The sixth thousand-year period ... brought the age of science, the dominion of man over the earth and, in the course of the unfoldment of the spiritual idea, gave us the Textbook of Christian Science [*Science and Health*] which defined God for the first time through seven synonymous terms (Mind, Spirit, Soul, Principle, Life, Truth, Love) which correspond to the seven days of creation.

“Already we stand at the turning of the sixth to the seventh thousand years, and the spiritual steps from the sixth to the seventh day are breaking new ground; everywhere in the world an enormous breakthrough is evident: the idea of oneness, unity, comprehensiveness, complete integration and universality, as symbolized by the seventh day of creation, has become mankind’s central theme. [The Model of Being] is based on this sevenfold unity of the nature of God. If we touch this [Model of Being] spiritually, we touch that which determines the oncoming age and, like pioneers, we consciously take part in bringing about this breakthrough to a new phase of unfoldment.”⁷⁷

Kappeler also writes:

“Just as the Textbook [*Science and Health*] contains the whole truth of the Bible and, in addition, the Principle and rule of its demonstration, so also [the Model of Being] contains the whole truth of the Textbook (because it has evolved from the Textbook), and at the same time the method of creative, scientific thinking. Thus the Bible, the Textbook and [the Model of Being] are complementary forming a unity, *one* statement, *one* book.”⁷⁸

⁷⁶ You will note that, in Fig. 11 (p. 70), the Bible is shown as covering all seven 1000-year periods. This is to show that the Bible foretells the coming of the 6th and 7th 1000-year periods. The Bible also foretells the “8th day,” a subject that will be covered in the next section, p. 72.

⁷⁷ Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 3–4.

⁷⁸ *Ibid.*, p. 3.

As we can see from Fig. 11, (p. 70) there is an 8th day (*see Gen. 2:4, 5*) where the seven 1000-year periods melt into a realm of pure spiritual, infinite Being.

THE 8TH DAY: WITHOUT BEGINNING OR END, ISNESS

Kappeler states:

“Between the first and second record of creation, we find two verses which can be regarded as the eighth day,—the end of the first and the beginning of the second record. The heavens and the earth were created and ‘every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God [Jehovah] had not caused it to rain upon the earth, and there *was not* a man to till the ground’” (*see Gen. 2:4, 5*).⁷⁹

He goes on to explain these biblical verses that indicate the 8th day:

“The identity of each idea is eternally perfect and does not need any material or human help to be so nor does it need a material embodiment; it exists in spite of the belief in a material creation. ‘Here the inspired record closes its narrative of being that is without beginning or end’ (S&H 521:4) ... Here the seven days of ordered steps of spiritual comprehension melt into ... the *one* Being. This one Being, this eighth tone, is the I Am ... The ‘I’ of creator and the ‘I’ of creation combine into one ‘I’, one Ego or I AM ... Jesus ... said: I am the Life; I am the Truth. He acknowledged no other ‘I’ than the I AM ... This ‘I’ or Ego is infinite individuality, the ‘I’ of everything ... and brings about the annihilation of the Adam-world, the personal ‘I’-world ... to [Jesus] the ‘I’ was the eighth day, the day of glory.”⁸⁰

On the 8th day, the seven days (the seven 1000-year periods in biblical history) of ordered, spiritual evolution melt into the realm of Science itself. In other words, we have evolved through Science and past Science into the realm of Science itself—into the realm of infinite isness. That is, into timeless, deathless, pure Being itself; the realm of God itself. This is a

⁷⁹ Max Kappeler, *The Four Levels of Spiritual Consciousness*, p. 54.

⁸⁰ *Ibid.*, pp. 54–55.

realm of pure “heavenly” consciousness where no error enters in—error is unknown.⁸¹ Of this realm Mrs. Eddy writes:

“In the order of Science, in which the Principle is above what it reflects, all is one grand concord ... The rotations and revolutions of the universe of Mind go on eternally” (*S&H 240:10–17*).

LESSON FROM THE 1000-YEAR PERIODS

What lesson are we to learn from the teaching of the 1000-year periods? If we return to Fig. 11 (p. 70), we can see that our present time is part of a spiritual story that began at the start of biblical history. We now find ourselves at the point of the 7th 1000-year period. This seventh period, as prophesied, spans from the year 2000–3000 A.D., and is characterized by the 7th day, the synonym *Love*, and the level of *divine Science*. The “8th day” follows, and is characterized by *I Am, isness*, and the level of *Science itself*. We will discuss these times in history, and their implications for our spiritual journey, in Chapters 13 and 14.

THE 7 SYNONYMS BEHIND JESUS’ LIFE: THE GOSPEL OF ST. MATTHEW

Let us return to our investigation as to whether the 7 synonymous terms for God—Mind, Spirit, Soul, Principle, Life, Truth, and Love—represent the actual nature, essence, and wholeness of reality, and are not just Mrs. Eddy’s personal definition of God. So far we have seen that the 7 synonymous terms form the deep structure behind the true record of creation in the Bible, the evolution of life, and the seven 1000-year periods in biblical history.

We can also investigate whether the 7 synonymous terms for God are behind the creative flow of “individual life experience” by examining Jesus’ life, as it is presented in the Gospel of St. Matthew. Here, we find that Jesus’ life evolved in an ordered, spiritually scientific way, rather than being a series of random events.

Fig. 12: *Jesus’ Life According to St. Matthew* (p. 74) shows us the correlation between the sequential events in Jesus’ life and the 7 synonymous terms for God, and will serve as a guide to our discussion.⁸²

⁸¹ See Chapter 7, 8, and 14 in this book for more detailed explanations of the realm of Science itself.

⁸² For more information on the 7 synonyms behind Jesus’ life (according to St. Matthew), see Max Kappeler, *A Study Aid for the Science of Christian Science*, pp. 88–90.

Fig. 12: Jesus' Life According to St. Matthew

1. Genealogy (Matt. 1:1-2:23)	<i>Mind</i> : parent Mind
2. Three baptisms (Matt. 3:1-17)	<i>Spirit</i> : purification
3. Temptations (Matt. 4:1-22)	<i>Soul</i> : identity
4. Sermon on the Mount (Matt. 4:23-7:29)	<i>Principle</i> : Principle's teachings
5. Healings (Matt. 8:1-14:36)	<i>Life</i> : gives "life" through healing
6. Man: a divine calculus of ideas (Matt. 15:1-25:46)	<i>Truth</i> : man has divine dominion
7. Complete salvation (Matt. 26:1-28:20)	<i>Love</i> : telefinalistic plan

From: Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), p. 92, see also 88-90.

Mind: Genealogy—The Parent Mind (Matt. 1:1-2:23)

The Gospel of St. Matthew begins with: "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (*Matt. 1:1*). The text continues with Abraham begat Isaac, and Isaac begat Jacob, and so on, through three times fourteen generations, until we have the birth of Jesus. "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ" (*Matt. 1:16*).

The "begats" give us a tone of the creative impulsion that was constantly impelling forth the divine idea leading up to Joseph, Mary, and Jesus. In the light of Christian Science, we learn that Jesus' divine genealogy emanated from the one creative parent Mind, God. The one Mind manifests the idea of Jesus, the expression of the saving Christ-idea; an idea that protects us from the false material beliefs of mortal mind. The tone of the one parent Mind, in Jesus's life.

Spirit: Three Baptisms—Purification (Matt. 3:1-17)

The second stage in Jesus' unfoldment, an important stage, is that of the three baptisms.

1. The Baptism of Repentance (Matt. 3:1-9)

Before Jesus' baptism by John the Baptist, John went to Jordan to baptize all of the people, calling them to repent by confessing their sins and to change their sinful way of life. In other words, he called them to be washed clean (purified) of all material beliefs, and turn to the things of God.

2. The Baptism of the Holy Ghost (Matt. 3:10–11)

John said to his followers: “I indeed baptize you with water unto repentance: but he [Jesus] that cometh after me is mightier than I, whose shoes I am not worthy to bear: he [Jesus] shall baptize you with the Holy Ghost, and *with fire*” (Matt. 3:11).

John relates that in the baptism of the Holy Ghost: “the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire” (Matt. 3:10).

3. The Baptism of Spirit (Matt. 3:12–17)

Jesus is now baptized by John, the text reads: “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him” (Matt. 3:13–14).

In the light of Christian Science, we discern that this was Jesus’ “baptism of Spirit” for the text continues: “And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Matt. 3:16–17).

We understand this to be the baptism of Spirit because at this point Jesus separated himself from mortal material thought (“the water”) and turned to “heaven.” It is a quality of Spirit to turn away from that which is unreal and turn toward that which is real.

Mrs. Eddy, in *Science and Health*, defines “baptism” as:

“BAPTISM. Purification by Spirit; submergence in Spirit. We are ‘willing rather to be absent from the body, and to be present with the Lord’ (II Corinthians v. 8)” (S&H 581:23).

The tone of Spirit occurred in Jesus’ life—the tone of separation from mortal thought and the complete submergence in the spiritual.

Soul: Temptations—Identity (Matt. 4:1–22)

1. First Temptation: To Turn Stones Into Bread (Matt. 4:1–4)

The biblical text reads: “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil” (Matt. 4:1). In *Science and Health*, wilderness is defined in part as “loneliness;

doubt; darkness” (*S&H 597:16*). We are in a “wilderness” when we do not know who we are, where we are, or where we are going. It is while we are in this experience that we need to find our definite spiritual identity. It is important to note that it was not the devil that led Jesus into the wilderness, but “the Spirit” (Spirit, God) that led him to the point where he could stand firm for his spiritual identity. It is Soul that demands that we take a stand, and stand firm for our divine identity and spiritual mission.

The devil tempted Jesus saying: “If thou be the Son of God, command that these stones be made bread” (*Matt. 4:3*). The devil questioned Jesus’ spiritual understanding of his definite identity—“If thou be the Son of God”—and then tempted him to turn stones into bread. But Jesus turned down the temptation saying: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (*Matt. 4:4*).

Jesus knew that man lived by the Word of God, not by material things. He knew that only spiritual ideas support and maintain man’s life.

2. Second Temptation: Pinnacle of the Temple, “Cast thyself down” (*Matt. 4:5–7*)

The text goes on: “Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God” (*Matt. 4:5–7*).

Jesus’ reply was to show that we should neither try to force the certainty of our divine mission, nor try to demonstrate that which is not in God’s plan for us. With humility, we must let the laws of God live us. Then, and only then, will our definite spiritual identity and divine mission appear.

3. Third Temptation: “Get thee hence, Satan” (*Matt. 4:8–11*)

The third temptation reads: “Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me” (*Matt. 4:8–9*).

Jesus rebuked this temptation by saying: “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” (*Matt. 4:10*).

The result of Jesus’ steadfast adherence to God resulted in: “the devil leaveth him, and, behold, angels came and ministered unto him” (*Matt. 4:11*).

By following Jesus' example, we learn that we do not need to argue with the "devil,"⁸³ we need only, through spiritual understanding and the method of Science, to put material temptations behind us and stand firm for our definite spiritual identity and mission. At this point, the Bible says that angels—"God's thoughts passing to man" (*S&H 581:4*)—will minister unto us. The tone of Soul continues in the biblical text by showing that we not only have a spiritual mission that blesses us individually, but our spiritual mission also blesses the world. This is illustrated in Jesus' life when: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (*Matt. 4:16*).

Then Jesus called his disciples by saying: "Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him" (*Matt. 4:19–20*).

Here we see that the Christ-idea touched Jesus' disciples in a definite way, and they followed him.

Principle: Sermon on the Mount—Principle's Teachings (Matt. 4:23–7:29)

Now the accent shifts to the fact that Principle, God, interprets itself to human understanding. The biblical account states: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom" (*Matt. 4:23*). What was Jesus teaching? He taught obedience to Principle, God. And what was the result of his teaching? It was "healing all manner of sickness and all manner of disease among the people" (*Matt. 4:23*).

Jesus' most important teachings have been placed under the heading "Sermon on the Mount." Mrs. Eddy explains this:

"No purer and more exalted teachings ever fell upon human ears than those contained in what is commonly known as the Sermon on the Mount,— though this name has been given it by compilers and translators of the Bible, and not by the Master himself or by the Scripture authors. Indeed, this title really indicates more the Master's mood, than the material locality" (*Ret. 91:5*).

⁸³ In *Science and Health*, Mrs. Eddy defines the "devil" as "Evil; a lie; error; neither corporeality nor mind; the opposite of Truth; a belief in sin, sickness, and death; animal magnetism or hypnotism; the lust of the flesh, which saith: 'I am life and intelligence in matter. There is more than one mind, for I am mind,—a wicked mind, self-made or created by a tribal god and put into the opposite of mind, termed matter, thence to reproduce a mortal universe, including man, not after the image and likeness of Spirit, but after its own image'" (*S&H 584:17*).

Jesus established the foundation of his teachings with his presentation of the Beatitudes, a major part of the Sermon on the Mount. Here he explained the spiritual attitudes that are a blessing to all mankind, and which unlock the kingdom of God for us while we are still on earth (*see Matt. 5:3–9*).⁸⁴

After teaching the Beatitudes, Jesus said: “Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfil” (*Matt. 5:17*).

Jesus showed that his mission was to fulfill the prophecy of the Old Testament. He went on to compare his teachings with the teachings of the scribes and Pharisees, always pointing out that his teachings went further. He would say, “But I say unto you” (*Matt. 5:22, 28, 32, 34, 39, 44*), indicating that his spiritual mission, as the representative of the saving Christ, was to take consciousness further than the Old Testament.

Kappeler writes:

“The prophets [in the Old Testament] had recognized that all is of ... ideas, not of material things, but they deferred the realization of the [divine] idea and its redeeming power to the future. They saw its potential but did not experience it as their life. They only prophesied the understanding of the spiritual yet to come. By contrast, Jesus claimed the idea in the now, saying, for example: ‘The hour is coming, and now is’ (John 4:23, 5:25). Whereas the prophets foretold the coming of the Christ, Jesus identified himself as Christ Jesus. He claimed the fullness of spiritual reality as his own present being; he claimed to be the Christ.”⁸⁵

Jesus taught that, in spiritual reality, we are as perfect as the Father in heaven: “Be ye therefore perfect, even as your Father which is in heaven is perfect” (*Matt. 5:48*).

Jesus also taught a new style of life that is in contradiction to the hypocritical style of his time:

“Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets

⁸⁴ For more information on this subject see Max Kappeler, *Complete Compendium for the Study of Christian Science*, Compendium 3, Section II: *The Beatitudes*, p. 102.

⁸⁵ Max Kappeler, *The Spiritual Breakthrough to the Next Millennium*, p. 49.

“And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men ... But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly” (*Matt. 6:1–6*).

Then Jesus delivered what is now called “The Lord’s Prayer”:

“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen” (*Matt. 6:9–13*).

As Mrs. Eddy states, this prayer covers all human needs (*see S&H 16:7–17:15*). The Lord’s Prayer shows how God meets our human needs by supplying us with the bread of Life—with the spiritual vision that brings us daily spiritual progress.⁸⁶

Jesus then reminded us to live this prayer by staying focused on divine Principle:

“Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (*Matt. 7:13–14*).

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves” (*Matt. 7:15*).

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (*Matt. 7:21*).

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock” (*Matt. 7:24*).

⁸⁶ For more information on the Lord’s Prayer in the light of Christian Science, see Max Kappeler, *Complete Compendium for the Study of Christian Science*, Compendium 3, Section III: *The Lord’s Prayer*, p. 119; and Max Kappeler, *The Science of Prayer* (Seattle: Kappeler Institute Publishing USA, 2003), “The Lord’s Prayer—its scientific interpretation,” pp. 25–64.

Life: Healings—Gives “Life” Through Healings (Matt. 8:1–14:36)

After Jesus presented the teachings of Principle—gathered together under the Sermon on the Mount—he showed these teachings to be practical and demonstrable by healing the sick and infirm. Each of the healings was a demonstration of how Jesus practiced the Life-principle for himself and others. It was Jesus’ understanding of Principle, God, as an ever-present, self-sustaining Life-power that healed.

Regarding Jesus’ healing of the leper, the Bible states:

“... there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed” (Matt. 8:2–3).

Many healings follow, and as the Bible progresses the healings begin to take on a different standpoint. Instead of the accent being on Jesus’ own understanding of the healing power of God, the accent shifts to the Christ-consciousness within the patient. The Bible goes on:

“... two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened” (Matt. 9:27–30).

The blind men, according to their faith, affirmed the Truth concerning the stature of their own spiritual manhood—and were healed.

Next, Jesus showed that the abundance of Life is ever-present and universal. That is, every human need is cared for. The Bible illustrates this through the account of Jesus sending forth his twelve disciples to disseminate his teachings to mankind.

“And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease” (Matt. 10:1).

“These twelve Jesus sent forth, and commanded them, saying ... go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand” (Matt. 10:5–7).

This tone of the ever-presence of Jesus' healings continues:

“... when John [the Baptist] had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see” (*Matt. 11:2–4*). Then Jesus listed the healings that he had done (*see Matt. 11:5*).

The biblical text continues, and brings out the universality and abundance of the ever-present divine Life-power.

Truth: Man: A Divine Calculus of Ideas—Man has Dominion (Matt. 15:1–25:46)

In the next chapters of Matthew, the accent is on the ideal form of man. Here we see that man is spiritual, and true manhood is expressed as a divine calculus of spiritual ideas. Man is no longer seen to be a mortal, full of sinful beliefs and practices. Here man acknowledges and demonstrates that he is, in spiritual reality, a divine calculus of spiritual ideas in operation.

Jesus said: “Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man” (*Matt. 15:11*). The false material beliefs that we speak lead to the destruction of our character and the character of man. Jesus continues: “they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch” (*Matt. 15:14*). False mortal beliefs lead to more false mortal beliefs, and these false beliefs constitute mortal manhood; they only lead mankind into the darkness (blindness) of mortal experience.

With the account of the woman who said: “yet the dogs eat of the crumbs which fall from their masters' table” (*Matt. 15:27*), we can discern that she caught a glimpse of the spiritual fact that mankind could claim the spiritual ideas (“crumbs”) that Jesus taught and demonstrated. Right after this account, Jesus feeds the multitudes (“four thousand men, besides women and children”) with seven loaves of bread and a few little fishes (*see Matt. 15:32–38*), illustrating that the divine calculus of ideas—thousands of “crumbs of bread”—sustains man and constitutes his true nature. After Jesus gave them his bread, he was warning against the bread and the leaven of the Pharisees and Sadducees—for their doctrines (bread) were false.

Then Jesus asked his disciples: “Whom do men say that I the Son of man am?” (*Matt. 16:13*). Those calculating falsely, from the human standpoint, said:

“Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets” (*Matt. 16:14*).

Jesus asks again, “But whom say ye that I am?” (*Matt. 16:15*). Peter, reasoning from the divine calculus of ideas, answers correctly:

“Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven” (*Matt. 16:16–17*).

This biblical story illustrates that it takes the evolution of consciousness to accept the new paradigm of the Christ-man, whose consciousness is based on the divine calculus of ideas. And it illustrates how this Christ-consciousness resolves mortal consciousness and its calculus of false beliefs, for mortal consciousness “shall go away into everlasting punishment: but the righteous into life eternal” (*Matt. 25:46*).

Love: Complete Salvation—Telefinalistic Plan (*Matt. 26:1–28:20*)

The Gospel of St. Matthew comes to a close by showing the complete fulfillment of Jesus’ spiritual mission under every circumstance, even in the face of error. This is shown through the biblical accounts of Bethany, the Last Supper, Gethsemane, Judas’ kiss, the high priest, the denial of Peter, Pilate, crucifixion, darkness, earthquake, graves opened, and so forth (*see Matt. 26:1–27:61*).

Jesus’ life mission is also fulfilled through his conscious acceptance of his oneness with God. The biblical account shows that even crucifixion and death could not affect Jesus’ spiritual identity. This is portrayed by Jesus’ resurrection and his reappearing to his disciples (*see Matt. 27:62–28:17*).

The design of Love, God, is seen to be fulfilled in Jesus’ life when Jesus acknowledged: “All power is given unto me in heaven and in earth” (*Matt. 28:18*), and “lo, I am with you always, *even* unto the end of the world. Amen” (*Matt. 28:20*).

At first we may be alarmed by the fact that Jesus had to go through such a horrendous experience as the crucifixion, but actually the crucifixion was a symbol for his ultimate salvation—a symbol for the complete fulfillment of his spiritual identity and earthly mission. The King James version of the Bible states that at the point of the crucifixion, when on the cross, Jesus cried out: “My God, my God, why hast thou forsaken me?” (*Matt. 27:46*). This gives us the feeling that the entire plan of Being let him down; that there was no telefinalistic, goal-directed plan of Love behind Jesus’ life; he was forsaken. Yet, the Aramaic Bible gives us a different perspective. It clearly states that Jesus said: “My God, My God, for this I was kept!” meaning: this was my destiny, for this I was born. Or we could say, this was the purpose

of Jesus' spiritual mission, namely, to demonstrate that life is not in matter, but Life is in and of Spirit, God—here and now.⁸⁷

Jesus demonstrated that the calculus of mortal beliefs are lies; that the idol we have bowed down to all of these thousands of years—mortal mind, matter, body, and all theories built on this belief—are lies! He demonstrated that the entire claim of error could not touch the truth of his identity as the Son of God. This experience could only be one of complete spiritual fulfillment.

Thus, Jesus demonstrated through his crucifixion and resurrection that his mortal body was not his identity; that life is not in matter. Through his ascension, he showed that life in and of Spirit is eternal.

Jesus was “the way-shower.” Through his sevenfold life experience, he illustrated the way that we must all go to reach eternal life. His earthly mission as “the way” is depicted in the Bible by the following examples:

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (*John 14:6*).

“Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me” (*Matt. 16:24*).

Under the marginal heading “Jesus the way-shower,” Mrs. Eddy states in the Textbook:

“Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition, although he was endowed with the Christ, the divine Spirit, without measure. This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or *way-shower*, between God and men” (*S&H 30:5*).

We should never consider biblical teachings to be concerned only with lives and events that occurred during biblical times. Our lives, too, evolve through the same spiritual sevenfold order as Jesus' life did, but each life is expressed in its own unique way. Therefore, Science is not for the few; the Christ-idea presents all of us with a goal-directed spiritual mission.

⁸⁷ The apparent contradiction of the two versions is resolved into the same spiritual teaching: Jesus' mission was to prove that life is eternal, in and of Spirit: “...lo, I am with you alway ...” (*Matt. 28:20*).

THE 7 SYNONYMOUS TERMS BEHIND THE STRUCTURE OF THE CHAPTERS IN SCIENCE AND HEALTH

The order of the 7 can also be found in the structure of the chapters in *Science and Health*. This subject is covered in more detail in Chapter 12, where a discussion can be found about working with epitomes (see p. 196). Epitomes are used in Science to reduce a voluminous text to few key concepts. Using the method of epitomization, Kappeler shows that the first sixteen chapters in *Science and Health* (with some exceptions) reveal an internal 7x7 layout of synonyms in the order of Mind through Love. For example, Chapter I, “Prayer,” begins with the main tone of Mind, then reveals 7 subtones of Mind through Love. Next comes the main tone of Spirit, with 7 subsequent subtones of Mind through Love, and so on, through Love as Love. Kappeler puts it this way:

“... the *subjects* [within each chapter of *Science and Health*] follow the definite order of *Mind, Spirit, Soul, Principle, Life, Truth, Love*, the order given in the definition of God (S&H 465:10). This is indeed an astounding point, for it proves the order of the 7 synonymous terms for God in the definition of God to be a definite, fundamental order in being. Thus, all queries and uncertainty as to whether the order of the synonymous terms is a fundamental one or not are answered in the affirmative on the highest authority, the ordered story of the Textbook itself. We can only honor Mrs. Eddy and her discovery by accepting this divine fact.”⁸⁸

If we were to diagram the structure of each chapter within *Science and Health*, it would roughly look like Fig. 13: *The Seven Synonyms for God / Their Sevenfold Reflection* (p. 85). In this diagram, we can see that the boldface synonym is the main tone, with the lighter synonym the subtone. The tones/subtones flow vertically, from top left to bottom right.

The question arises: Was Mrs. Eddy aware of this structure as she was writing the Textbook? Kappeler writes:

“The more one understands the exactness and preciseness of the Textbook, the more one reaches the conviction that Mrs. Eddy could not possibly have written it herself, but that *God dictated the Textbook to her*. Considering the many standpoints which in a masterly way are constantly interwoven into the

⁸⁸ Edited excerpt from Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure*, p. 5.

Fig. 13: The 7 Synonyms for God/Their Sevenfold Reflection

Synonyms	Mind	Spirit	Soul	Principle	Life	Truth	Love
Mind	M /M	Sp /M	So /M	P /M	Li /M	T /M	Lo /M
Spirit	M /Sp	Sp /Sp	So /Sp	P /Sp	Li /Sp	T /Sp	Lo /Sp
Soul	M /So	Sp /So	So /So	P /So	Li /So	T /So	Lo /So
Principle	M /P	Sp /P	So /P	P /P	Li /P	T /P	Lo /P
Life	M /Li	Sp /Li	So /Li	P /Li	Li /Li	T /Li	Lo /Li
Truth	M /T	Sp /T	So /T	P /T	Li /T	T /T	Lo /T
Love	M /Lo	Sp /Lo	So /Lo	P /Lo	Li /Lo	T /Lo	Lo /Lo

From: Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), p. 33.

text makes it quite inconceivable for Mrs. Eddy to have written the Textbook according to a premeditated plan. What she wrote was direct revelation. As she says herself: ‘It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated *Science and Health with Key to the Scriptures*’ (My. 114: 23–25) ... Moreover she makes the interesting statement that she did not understand the deep meaning of the Textbook at the time she wrote it. She says: ‘When I wrote *Science and Health with Key to the Scriptures*, I little understood all that I indited ...’ (My. 271: 4–5) and also: ‘I have been learning the higher meaning of this book since writing it’ (My. 114: 25–27).

“Mrs. Eddy certainly did not write the Textbook overnight. It took her a lifetime. Many people are under the impression that she wrote under God’s dictate the first edition of the Textbook within a few months and that all the subsequent editions contain but insignificant alterations of that first edition. This is a very mistaken assumption, as can be readily seen on comparing the different editions. Today, when we can grasp the Textbook in its structure and realize that this structure is completely balanced and symmetrical in its Science, we can immediately see that all *the earlier editions are immature and incomplete*. To read and compare these earlier editions is in one respect most enlightening, for they show the way Mrs. Eddy trod in the line of spiritual unfoldment.⁸⁹ We can see how she prayed and labored to be pure and transparent enough to let divine Truth use her as a channel for a complete, clear statement of the Christ Science

“Understanding that the last edition of the Textbook is truly a pure statement of divine Science, we are put into the wonderful position where we become aware that *the Textbook is our impersonal and only teacher*.”⁹⁰

THE 7 SYNONYMS IN EVERYDAY LIFE EXPERIENCE

We have been exploring the possibility that the definition of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love is not a personal definition of Mrs. Eddy’s, but represents the divinely subjective nature of God (how God views itself). So far, we have discovered that the synonyms are behind the seven days of creation in the Bible, the evolution of life, the seven 1000-year periods in biblical history, the unfoldment of Jesus’ life (St. Matthew), and the structure of the chapters in *Science and Health*. We will now see that the nature and essence of God, as symbolized by the 7 synonymous terms, influences *every* experience. This sevenfold divine influence occurs at every moment in our lives—down to the “here and now” at the point of isness.

Kappeler writes about this sevenfold divine influence (the creative Word-order):

⁸⁹ An example of the spiritual progression between the various editions of *Science and Health* can be found in Max Kappeler, *Animal Magnetism—Unmasked* (Seattle: Kappeler Institute Publishing USA, 1975), Ch. 2: “The Evolution of the Chapter on Animal Magnetism in the Main Editions of the Christian Science Textbook.”

⁹⁰ Edited excerpt from Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure*, pp. 200–202.

“All things come into being through the Word of God. Everything reveals the creative nature of Being and manifests the irresistible order of its creative unfoldment. In a linear order, the first and final values determine the goal toward which the individual steps unfold. The Word-order, which presents the order of creativity, begins with Mind, the creator and cause, the first; it ends with Love, perfection, completion, fulfilment. The intermediate terms, Spirit, Soul, Principle, Life, Truth, show the stages of development leading from the creative cause (Mind) to a state of perfect fulfilment (Love). This creative order can be illustrated by ideas, as, for example: *Mind* is the creator, the source and cause of everything, which manifests only ideas. *Spirit* brings these ideas to birth and unfolds them in an ordered development. *Soul* identifies all ideas rightly and keeps them intact and unchanged. *Principle* unites all ideas in a coherent system and interprets itself through its own categories. *Life* sustains the ideas, supplying them with newness of Life and making them multiply abundantly. *Truth* affirms all ideas in divine consciousness and sets the standard for ideas, thus giving every idea dominion. *Love* fulfills the plan of Love in its full glory.”⁹¹

We can see this sevenfold order of creativity at work behind every event of our lives—and not just those that we would consider the “positive” events. When viewed rightly, from the standpoint of spiritual consciousness, what we might have called a “negative” situation or “animal magnetism” is seen to be divine problem-solving. For example:

- The divine idea that is necessary to solve our specific situation illuminates our consciousness, causing us to investigate its implications in our day-to-day life—the *tone of Mind*.
- As this idea takes hold, it starts to unfold in a positive, step-by-step ordered way within our understanding—the *tone of Spirit*.
- Once it begins to unfold within our understanding, the divine idea enables us to identify our situation correctly—the *tone of Soul*.
- When our situation becomes definite and clear to us, the divine idea is seen to work out good in our life, and solves our problem—the *tone of Principle*.
- As this idea solves our problem, it brings irrepressible breakthroughs within our everyday life experience—the *tone of Life*.

⁹¹ Edited excerpt from Max Kappeler, *The Seven Synonyms for God*, p. 142.

- We now experience this divine idea, ever at work, as the ideal standard of Truth in all that we do—*the tone of Truth*.
- Finally, we witness that this idea has met our human need and brings us fulfillment—*the tone of Love*.

THE 7 SYNONYMS ARE BEHIND EVERYTHING THAT IS “REAL”

Christian Science, therefore, teaches that the nature of divine Principle, God (Mind, Spirit, Soul, Principle, Life, Truth, Love) is behind all that really exists. In *Science and Health* we read:

“God is the divine Principle of all that represents Him and of all that really exists” (*S&H 272:29*).

“... begin by reckoning God as the divine Principle of all that really is” (*S&H 275:11*).

The rich in spirit and the poor have the same Principle, or Father (*see S&H 518:15*).

“The perfect man [is] governed by God, his perfect Principle” (*S&H 304:14*).

“There is ... but one divine Principle ... governing all existence” (*S&H 588:11*).

In this chapter, we have established that the 7 synonymous terms define what God is—i.e. the nature and essence of God. We have also seen how this Word-order of the synonyms is the creative impulse behind all life experiences (review Fig. 7, p. 54). It stands to reason that the spiritual reality represented by the synonyms *should* be reflected in all existence, for—by definition—it is the nature and essence of God, the All-in-all.

Now that we have a divinely subjective definition for what God is, we ask: How does God operate? In the next chapter, we will direct our attention to the second category in the spiritual system of reference: the 4-fold operation of Being (how God “works”).

CHAPTER REVIEW

Take some time to review and ponder the following questions:

- Can you name the 7 synonymous terms? (see p. 41)
- What does a capitalized term refer to? (see pp. 42–43)
- What does it mean that these 7 terms for God are synonymous? (see p. 43)
- Where can we find the ideas that characterize each of the 7 synonyms? (see pp. 3–44)
- Ponder: How are Mind, Spirit, Soul, Principle, Life, Truth, and Love expressed through their unique ideas? Do this by comparing Fig. 4: *Abbreviated List of Ideas for the 7 Synonymous Terms* (p. 44) and Exercise 2 (pp. 45–47).
- Ponder: Look back at Fig. 5: *The Prism and Lens of Science* (p. 48), and ponder how the process of analysis and synthesis leads to spiritually scientific understanding. (see pp. 47–50)
- Ponder: What is “the letter”? What is “the spirit”? Why are both needed for a full spiritual understanding? What are the implications of this? (see p. 50)
- Ponder: What does it mean that the 7 synonyms are a divinely subjective/humanly objective definition of God? What does this imply for our spiritual study? For our life experience? (see pp. 50–51)
- The seven days of creation in the Bible correspond to the 7 synonymous terms for God. Can you summarize the tonality of each of the seven days, and how they correspond to the 7 synonyms? (see pp. 51–53)
- Looking back at the seven days of creation and 7 synonyms, can you see the natural creative flow from one day (synonym) to the next? Use Fig. 4 (p. 44) and Fig. 6 (p. 53) to help you.
- Can you summarize the tonality of each of the 7 main stages of evolution as described by du Noüy, and how they correspond to the 7 synonyms? (see pp. 55–60)
- What is the true/first record of creation? What is the second/false record? Ponder Fig. 9. (pp. 51, 62–64)
- What is the Word-order of the synonyms, and what does it represent? (see pp. 60–61)
- The same creative sevenfold order behind 7 days of creation and evolution is seen in the overall structure of the Bible when we consider the seven 1000-year periods in biblical history. Can you summarize the tonality of each of the seven 1000-year periods in the Bible, and show how they correspond to the 7 synonymous terms? (see pp. 64–72)
- What is the 8th day? (see pp. 72–73)
- Ponder: Using the Gospel According to St. Matthew, can you see how Jesus’ life also

followed the order of the 7 synonyms for God? (see pp. 73–83)

- Review how each chapter (with some exceptions) of *Science and Health* contains a 7x7 layout (main tones and subtones), which follows the Word-order of the 7 synonyms (see pp. 84–86). What is the implication?
- Ponder: Can you discern how the birth of a right idea, adapted to your specific situation, happens in a creative sevenfold way, and leads to a perfect solution? (see pp. 86–88) Why haven't we readily seen this divine process naturally happening in our lives?
- Ponder: Consider Fig. 7: *Mind ... Love: The Foundation for All Life Experience* (p. 54). What are the implications suggested by this inverted triangle?
- Ponder each of these statements: The 7 synonyms define God (pp. 41–42); only ideas of God are real and eternal (p. 88); distinct ideas make up the tones of each of the 7 synonyms (p. 43). Now ponder: What are the implications of this? What previously held concepts of what God is must be updated to accept this new viewpoint?

Recommended Reading

- *Complete Compendium for the Study of Christian Science* by Max Kappeler.
- *The Seven Synonymous Terms for God: An Analysis of the Concept of God in the Christian Science Textbook* by Max Kappeler.
- *A Study Aid for the Science of Christian Science* by Max Kappeler, pp. 6–12; 17–31; 88–92.
- *Evolution—Material or Spiritual?* by Max Kappeler.
- *The Bible in the Light of Christian Science, Vol. 1: Genesis* by Max Kappeler.
- *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* by Max Kappeler.

Recommended Recordings

- A-5, *A Seminar on the 7 Synonymous Terms for God* by Max Kappeler (23 hours).
- A-6I, *Syllabus I* by Max Kappeler (31 hours).
- A-6II, *Syllabus II* by Max Kappeler (28 hours).
- M-5, *The 7 Synonymous Terms for God* by Max Kappeler (1 hour).
- M-13, *The 1000-year Periods in Biblical History found in “The Minor Prophets” in the Bible* by Max Kappeler (3 hours).
- M-18, *Symbol and Reality: Evolving through the 1000-year periods in the Bible* by Max Kappeler (1 hour).
- X-6, *The Tonality of the 7 Synonyms for God* by Max Kappeler (5 hours).

CHAPTER 6

The 4-fold Operation of God

PURPOSE OF THE CHAPTER

- To define and describe the 4-fold operation of God: *Word, Christ, Christianity, and Science*.
- To introduce the concept of divine cybernetics as the self-organizing system of divine Being.

THE 4-FOLD OPERATION OF GOD: WORD, CHRIST, CHRISTIANITY, SCIENCE

What exactly does “the 4-fold operation of God” mean? It means that Being is dynamic, not static. If divine Principle, God, “operates,” then we should be able to discover how God translates itself to every situation; how Being executes its divine plan.

Operation is defined as:

Operation. “... the practical application of principles ... the execution of a program; to produce an appropriate effect” (*Langenscheidt New College Merriam-Webster English Dictionary*).

Therefore, we could say that the 4-fold operation of God executes the “divine program” of God.

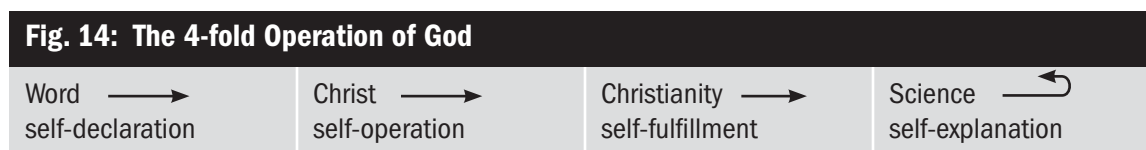
John Doorly saw that Mrs. Eddy was describing the 4-fold operation of God when she symbolized the city foursquare as: *Word, Christ, Christianity, and Science*. Mrs. Eddy writes:

“Taken in its allegorical sense, the description of the city as foursquare [‘the holy city, New Jerusalem’ (*Rev. 21:2*)] has a profound meaning. The four sides of our city are the Word, Christ, Christianity, and divine Science” (*S&H 575:16*).

Kappeler shows further that:

- *Word* symbolizes *the self-declaration* of God.
- *Christ* symbolizes *the self-operation* of God.
- *Christianity* symbolizes *the self-fulfillment* of God.
- *Science* symbolizes *the self-explanation* of God.⁹²

The 4-fold operation of Word, Christ, Christianity, and Science—in its essence—is a 4-fold operation of divine oneness. We can consider it in the manner seen in Fig. 14: *The 4-fold Operation of God*.



Note that at the point of Science, the arrow suggests a feedback loop leading back to the Word—that is, it represents a divinely cybernetic feedback process. We will discuss this cybernetic process in more detail later, but first, let’s look deeper into what each mode of operation means.

Word

The Self-declaration of God

The office of the Word is to *declare* the fundamental, inherent nature of God. An understanding of the true nature of divine Being lifts thought out of its human definitions of God.

As Kappeler explains:⁹³

“The Word is the self-declaration of Being; Being presents its fundamental, inherent nature. Without an understanding of what constitutes the true nature of Being, human thought remains stuck with a human point of view, and its starting point is then ignorance, blind belief, superstition, occultism, and spiritualism.”

⁹² See Max Kappeler, *The Four Levels of Spiritual Consciousness*, p. 92.

⁹³ The following four quotes, presented under the headings *Word*, *Christ*, *Christianity*, and *Science*, are edited excerpts from Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 88–89.

Christ

The Self-operation of God

The office of the Christ is to *put into operation* the self-declaration of God.

“... the Word calls for the Christ, for the self-operation of Being. The Word alone is not sufficient because it only states that which constitutes the nature of Being ... it would appear to us to be something static, purely a statement of motionless, eternal facts; but Being is dynamic ... it expresses itself continuously. As soon as we touch, in the Word, the Principle of Being, it is as though this Principle says: I have an idea, a purpose, an aim, a design. Christ is this true idea, the power to execute that which the Word has in view. As the idea is infinite, it has operational breadth—that is to say, diversification in all directions.”

Christianity

The Self-fulfillment of God

Here we see that what the Word declares, and the Christ sets into motion, Christianity shows the outcome as the *fulfilled, perfect result*.

“The nature of Being does not only include the will to do but also the power to fulfill. Christ is that will to do and its operation; Christianity is the self-fulfillment of Being. That which the Word has in view as idea is executed by the Christ and shows itself in Christianity as the fulfilled, perfect result. In Being, nothing ever begins which will not find fulfillment, or rather, which is not already fulfilled. Because the Word has an infinite idea, there is, in Christianity, infinite fulfillment. As a result, each detail in infinite Being reflects the design of the Word. Throughout the whole of Being, the infinite Principle is echoed in infinite ideas. We see the infinite disposal of Principle in operation in the expression of fulfilled ideas.”

Science

The Self-explanation of God

It is the office of Science to explain the operation of Word, Christ, and Christianity as *always at the point of being*.

“Is there really, in Being, a process of transition from Word to Christ to Christianity? Does Being, which knows no time, experience successive stages: stating a proposition (Word), the execution of the proposition (Christ), the result or solution of the stated proposition (Christianity)? Not exactly. These steps are only introduced as tools for human comprehension, so as to bring us finally to the fourth side of the holy city—to the self-explanation of Being. Science explains that which ‘is.’ That which has been presented by Word, Christ, and Christianity as ‘process,’ Science explains as a *state* of being.

“Science explains the facts of being and thereby becomes a connecting link with the Word, which presents the nature of Being, though now from a higher standpoint. It is not exactly a closed circle (the symbol of Buddhism) but an open spiral, which is the symbol of scientific Christianity.”

Kappeler goes on to show that the 4-fold operation of God, from Word to Science, is actually a *divinely cybernetic process*. Let us consider the concept of cybernetics, and how divine cybernetics describes the self-operation of God.

CYBERNETICS

In general, cybernetics is the study of communication and control systems. It involves self-regulating feedback systems in living organisms, machines, and organizations. It is a generic term for such subjects as adaptive systems, complexity theory, dynamic systems, information theory, and so forth.

W. Ross Ashby⁹⁴ states:

“Many a book has borne the title ‘Theory of Machines,’ but it usually contains information about *mechanical* things, about levers and cogs. Cybernetics, too, is a ‘theory of machines,’ but it treats, not things but *ways of behaving*. It does not ask ‘what is this thing?’ but ‘*what does it do?*’”⁹⁵

⁹⁴ W. Ross Ashby (1903–1972) was an English psychiatrist and a pioneer in cybernetics, the study of complex systems. His two books, *Design For a Brain* and *An Introduction to Cybernetics*, were landmark works. They introduced exact, logical, thinking to the nascent discipline, and were highly influential. Source: http://en.wikipedia.org/wiki/W._Ross_Ashby.

⁹⁵ W. Ross Ashby, *An Introduction to Cybernetics* (London: Chapman & Hall, 1956), p. 1.

History of Cybernetics

The term *cybernetics* comes from the Greek *kybernetes*, meaning steersman, governor, pilot, or rudder—the same root word as government. The term *cybernetics* was coined by Norbert Wiener⁹⁶ to denote the study of “teleological mechanisms” and was popularized through his book *Cybernetics, or Control and Communication in the Animal and Machine* (1948). The study of teleological systems (from the Greek *tele-*, *telos* for end, goal, or purpose) in machines with corrective feedback was forefront in the late 1700s, when James Watt’s steam engine was equipped with a governor, a centrifugal feedback valve for controlling the speed of the engine.⁹⁷

Divine Cybernetics

Kappeler, building on the concept of cybernetics, coined the term “divine cybernetics” to illustrate the self-operating, self-organizing, self-regulating, error-preventing, and error-correcting divine system of God. He presented this subject for the first time, in English, during his 1969 summer school in Braunwald, Switzerland.⁹⁸

Kappeler spoke of divine cybernetics as the self-steering action of the laws of God—the “divine laws of Life, Truth, and Love” (*S&H 107:2*). The purpose of this self-steering action was to reach the goal-directed plan of divine Principle, Love. He spoke of the 4-fold self-operation of Being as: Word-Life as *input*, Christ-Truth as *process*, Christianity-Love as *output*, and Science-divine Principle, Love as *feedback*.

Figs. 15–17 (p. 96) provide varying illustrations of the divinely cybernetic process inherent in the 4-fold operation of God. Fig. 15: *The Divinely Cybernetic Self-operation of God*, gives a verbal *explanation* of this cybernetic process as it applies to Being. If we wish to see the *cybernetic flow* of the 4-fold operation, we can arrange these concepts in linear order, as in Fig. 16. Or, if we wish to see their *full dimensional dynamics*—how the 4-fold feedback system operates within being—we need to add the 4 levels of Science, as in Fig. 17: *The Divine Cybernetic Model*.⁹⁹

⁹⁶ Norbert Wiener (1894–1964) was an American mathematician. Wiener is regarded as the originator of cybernetics, a formalization of the notion of feedback, with many implications for engineering, systems control, computer science, biology, philosophy, and the organization of society. Source: http://en.wikipedia.org/wiki/Norbert_Wiener.

⁹⁷ See www.wikipedia.org/wiki/cybernetic.

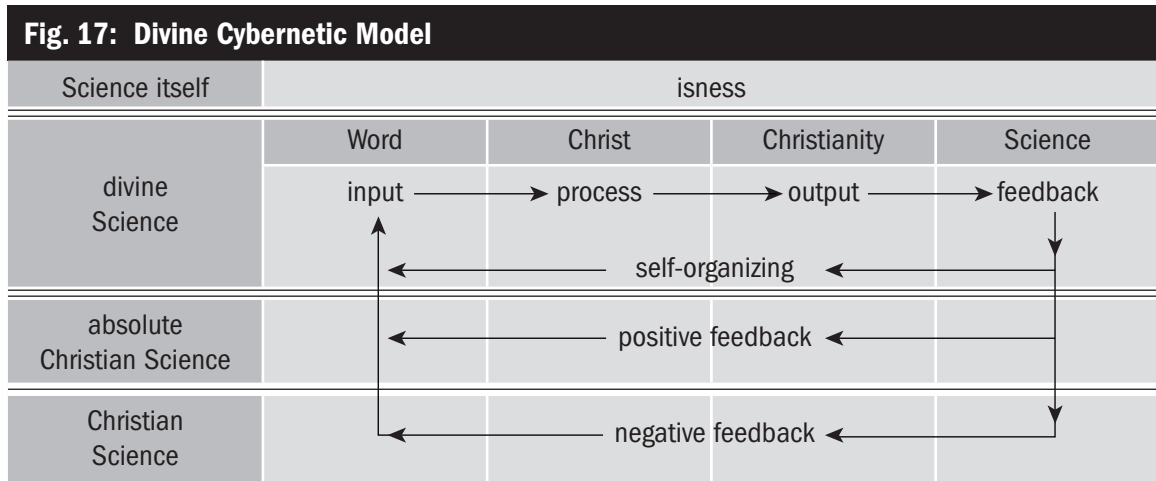
⁹⁸ This class is available as audio recording D-2, *Divine Cybernetics: The proto-science, the integral Science* (20 hours) (Seattle: Kappeler Institute Recordings USA, 1969, Braunwald, Switzerland).

⁹⁹ The 4 levels of spiritual consciousness will be discussed in Chapter 7, (p. 99), and this cybernetic model will be discussed again in Chapter 8, *The Model of Being* (p. 107).

Fig. 15: The Divinely Cybernetic Self-operation of God	
<i>Word as input</i>	Word presents the self-declaration of Being, which declares (“inputs”) its divine nature out of its own self-existence.
<i>Christ as process</i>	Christ presents the divine process of self-operation.
<i>Christianity as output</i>	Christianity presents the outcome of the divine process as self-fulfillment.
<i>Science as feedback</i>	Science presents the self-explanation of Being as a feedback loop of divine self-understanding.

Adapted from Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), pp. 69 and 64.

Fig. 16: The Cybernetic Self-operation of God, in Linear Form			
Word (self-declaration)	Christ (self-operation)	Christianity (self-fulfillment)	Science (self-explanation)
input →	process →	output →	feedback ↻



From: Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), p. 69.

Notice that in Fig. 17, the 4-fold operation of Being (Word, Christ, Christianity, Science) is shown to be operating *simultaneously* on three levels of spiritual consciousness (divine Science, absolute Christian Science, and Christian Science), but does not operate at the top level (Science itself). This illustrates the concept of dimensionalism: that the one Being (level: Science itself), through its divinely cybernetic feedback system (level: divine Science) translates itself to different levels of spiritual consciousness (levels: absolute Christian Science and Christian Science), yet still remains the one Being, God. This will be discussed in more detail in the next chapter.

Now that we have reviewed the fourfold cybernetic dynamics of God’s operation, let’s find out more about the third main category within the divine system of reference: the 4 levels of spiritual consciousness.

CHAPTER REVIEW

- Being is dynamic. Can you name the 4-fold divine modes of operation? (p. 91) What do Word, Christ, Christianity, and Science symbolize? (pp. 92–94)
- Review the meaning and history of cybernetics (see pp. 94–95).
- Ponder: What insights did Kappeler have that led him to coin the term “divine cybernetics”? (see p. 95) What terms did he use to describe “the self-steering action of the laws of God”? How did Mrs. Eddy describe these laws? What is the purpose of this divine action?
- Ponder Figs. 15, 16, and 17 (p. 96) until you get a sense of God’s 4-fold divinely cybernetic operation. Can you relate the horizontal flow from one stage to another?
- Ponder: Consider the spiritual importance of Mary Baker Eddy likening the 4-fold operation of God to the city foursquare—the four sides of New Jerusalem in Revelation. (see p. 91 and Rev. 21:16)
- Ponder: What does the 4-fold operation of God imply about how God works in our life experience? What previously held concepts about God—what God does and how God works—must be updated to accept this new viewpoint?

Recommended Reading

- *The Four Levels of Spiritual Consciousness* by Max Kappeler.
- *A Study Aid for the Science of Christian Science* by Max Kappeler, pp. 38–39; 64; 69.

Recommended Recordings

- A-6III, *Syllabus III* by Max Kappeler (27 hours).
- M-29, *Examples of the 4-fold Operation: Word, Christ, Christianity, Science* by Max Kappeler (3 hours).
- M-43, *The 4-fold Operational Consciousness* by Max Kappeler (1 hour).
- M-51, *Cybernetic Consciousness* by Max Kappeler (1 hour).

CHAPTER 7

The 4 Levels of Spiritual Consciousness

PURPOSE OF THE CHAPTER

- To define and describe the 4 levels of spiritual consciousness: *Science itself, divine Science, absolute Christian Science, Christian Science.*
- To show the hierarchical aspect of these 4 levels of spiritual consciousness.
- To introduce the concepts of dimensionalism and holism as they relate to spiritual reality.
- To summarize the 7+4+4 as the constituents of the divine system of reference.

THE 4 LEVELS OF SPIRITUAL CONSCIOUSNESS: SCIENCE ITSELF, DIVINE SCIENCE, ABSOLUTE CHRISTIAN SCIENCE, CHRISTIAN SCIENCE

Now that we have an idea of what God *is* (the 7 synonymous terms for God) and how God *operates* (the 4-fold self-operation of divine Being), we now ask: How do we account for the difference in *perspective* that appears to exist between man and God? From our standpoint, we have a human experience that is obviously different than God's experience. So, how do we explain this difference? And how do we get from our human standpoint (physical/mental stages of consciousness) to God's standpoint (spiritual consciousness)? Said another way, how is it possible that the 4-fold self-operation of Being is able to impact every stage of experience, so that even the realm of human existence (the physical and mental stages) experiences the impact of the ever-present self-operation of God?

The answer to these questions is found in *Science and Health* through the study of the following capitalized terms for God: *Science itself, divine Science, absolute Christian Science, and Christian Science.* These terms symbolize the 4 *spiritual* standpoints from which reality can be viewed.¹⁰⁰ Understanding the 4 levels of spiritual consciousness will enable us to move purposefully and willingly from the physical through the mental to the spiritual standpoint of consciousness.

¹⁰⁰ One can argue that there are other so-called levels of consciousness if one views "reality" from the physical and mental realms. The 4 levels given here are those that comprise spiritual consciousness; those levels of consciousness that resolve misunderstandings posed by the physical and mental standpoints.

Although the 4 levels of spiritual consciousness are vital to a full understanding of the Science of Christian Science, they are not explicitly stated in the Textbook—that is, Mary Baker Eddy did not explicitly describe this third category as she did the other two categories. So, how was this third category discovered? John Doorly, when researching the capitalized terms in the Christian Science textbook, found that Mrs. Eddy weaves a discussion of these 4 levels of spiritual consciousness throughout *Science and Health*. Only when investigating the spiritual significance of these four terms did Doorly discover that they referred to *levels* of spiritual consciousness, and that these levels should be arranged vertically.

Arranged in a logical sequence, the 4 levels look like Fig. 18: *The 4 Levels of Science*. The level of Science itself is at the top with the level of divine Science one step below, then the level of absolute Christian Science, and finally the level of Christian Science on the lowest tier.

Fig. 18: The 4 Levels of Science

- Science itself: *infinite One, Principle itself*
- divine Science: *divine oneness, Principle and its idea is one*
- absolute Christian Science: *calculus of ideas*
- Christian Science: *calculus of ideas resolves false beliefs*

Science Itself

The Standpoint of the Infinite One: Principle Itself

This is the level of infinite Being, the infinite One. On this level of spiritual consciousness, Principle, God is conscious only of itself; that is, Being is its own infinite Being—the I Am that I Am. On this level we have the infinite self-reflection of God—God reflecting itself in infinite ways. God is the indivisible whole, a state of consciousness where error is unknown.

Divine Science

The Standpoint of Divine Oneness: Principle and Its Idea is One

This is the level of spiritual consciousness where divine Principle, God, and its universal idea is one. Mrs. Eddy writes of this level:

“Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe” (*S&H 465:17*).

God is the All-in-all, a standpoint of spiritual consciousness where error is excluded.¹⁰¹

Absolute Christian Science

The Standpoint of the Calculus of Ideas

This is the level of the relationship between God and its ideas. Here the multifarious ideas of God appear as a divine infinite calculus of spiritual ideas. Accepting the standpoint of divine ideas prevents false material beliefs from manifesting themselves in our lives, enabling us to experience spiritual progression. Here error is recognized as God, misunderstood.

Christian Science

The Standpoint of How the Calculus of Ideas Resolves False Beliefs

This is the level of spiritual consciousness where ideas resolve false beliefs and dissolve illusions. Here we witness the calculus of ideas bringing victory over sin, sickness, disease, and death. On this level, error (the misunderstanding of God) is resolved.

Thus, the 4 levels of spiritual consciousness are all-embracing, insofar as they show the entire scale of spiritual consciousness from the infinite One, Principle itself (conscious only of itself) right down to the handling of all false beliefs about God.

THE DIMENSIONALISM OF GOD

In order to fully comprehend the structure of Being as symbolized by the 4 levels of spiritual consciousness, we need to understand the concept of dimensionalism as it refers to the infinite One, God.

¹⁰¹ Kappeler often said that, on this level of consciousness, error can be considered to be *excluded*, or perhaps *precluded*. To preclude can be defined as: "Remove the possibility of; rule out" (Source: <http://en.wiktionary.org/wiki/preclude>); "Make impossible, especially beforehand" (Source: <http://wordnetweb.princeton.edu/perl/webwn>). Both words can be considered correct, but which one fits best depends on your viewpoint: whether you are looking "at" or "out from" the level of divine Science. For example, if the question of duality is posed and you are looking *at* the level of divine Science (from a lower level of consciousness: absolute Christian Science or Christian Science), the answer is: evil, matter, and problems don't exist on the level of divine Science because they are kept out, *excluded*. On the other hand, if your consciousness is looking *out from* the level of divine Science, your viewpoint is *divine oneness*; therefore, your life experience would not include negative problems because your standpoint would *preclude* them, they wouldn't arise. This difference in viewpoint is brought to light in Chapter 15, *Ascending and Descending the Model of Being*.

Kappeler defines dimensionalism as:

Dimensionalism. “The concept that one identity, when translated to different levels or standpoints of consciousness, can appear in different forms, while at the same time preserving its one, original identity.”¹⁰²

Let’s see how Kappeler explains the concept of dimensionalism in the light of Christian Science:

“In dimensional ontology, the drama of divine being is played, so to speak, on several stages at once. This means that being is not restricted to one realm only but embraces multiple levels or dimensions at once. Though being is always the whole, this whole appears simultaneously on different levels, giving a different understanding and interpretation of being according to each level

“If we apply this dimensional method of understanding to the oneness of being, we see that when ... translated from one dimension or level to another, its appearance changes but not its original identity. What changes through translation to another level is the way in which this identity is expressed: the identity itself remains the same

“In this way, dimensional ontology gives us the scientific tools for resolving the age old dichotomy of the one and the many. In divine metaphysics, what appears to us as the many is really the One translated to different levels.”¹⁰³

THE HOLISM OF GOD

God is not only dimensional; the infinite One, God, is *holistic*. Holism can be defined as:

Holism. “The view that an integrated whole has a reality independent of and greater than the sum of its parts” (*Webster Dictionary*).

Holistic. “Emphasizing the ... functional relation between parts and the whole.”¹⁰⁴

¹⁰² Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 111.

¹⁰³ Edited excerpt from Max Kappeler, *The Science of the Oneness of Being in the Christian Science Textbook*, pp. 49–51.

¹⁰⁴ Definition from <http://wordnetweb.princeton.edu/perl/webwn?s=holistic>.

The 4 levels of spiritual consciousness are different dimensional viewpoints from within the one Being, God. They explain the One, as translated to different levels *within* the One. It is the *relationship* between all of the 4 levels together that makes the infinite One, God, holistic. In holism, every part is always explained in terms of the operation of the whole. Of holism Kappeler writes:

“The realization that we must always look at the whole and not merely at its so-called parts to understand anything is now established in all branches of knowledge, as well as in art. Early on, the gestalt theory drew attention to the *necessity of looking at the whole*, accentuating the whole form or *gestalt* as the focus of investigation. ‘Gestalt’ comes from the German, denoting ‘form,’ ‘configuration’ or ‘organized whole,’ and has come to mean: ‘A unified whole (a) that has parts that act in an integrated fashion, (b) that is greater than the sum of its parts, (c) that has a substantive existence over and above the interaction of its individual parts and (d) that is able to affect the behavior of its parts.’ Another definition of gestalt reads: ‘The basic idea is that the parts of a shape only have meaning by the fact that they belong to a whole; i.e. a shape cannot be split up into its elements without losing the meaning which it possesses as a whole.’”¹⁰⁵

We can see that the realm of Science itself—God itself—is holistic, as it has a reality that is greater than the sum of the levels of divine Science, absolute Christian Science, and Christian Science.

Mrs. Eddy refers to the holism of the realm of Science itself:

“In the order of Science, in which the Principle is above what it reflects, all is one grand concord” (*S&H 240:10*).

PUTTING IT ALL TOGETHER: THE 7+4+4

The entire divine system of reference (also called the 7+4+4, or the 15 root notions of Being) is outlined in Fig. 19: *The Spiritual System of Reference in the Light of Christian Science* (p. 104). Please note the abbreviations given for each root-notion, as they will be referred to later in the text.

¹⁰⁵ Edited excerpt from Max Kappeler, *The Science of the Oneness of Being in the Christian Science Textbook*, p. 52.

Fig. 19: The Spiritual System of Reference in the Light of Christian Science

The 7 Synonyms for God	The 4-fold Operation of Being	The 4 Levels of Spiritual Consciousness
Mind (M)	Word (W)	Science itself (Sc)
Spirit (Sp)	Christ (X)	divine Science (dSc)
Soul (So)	Christianity (Xty)	absolute Christian Science (aCS)
Principle (P)	Science (Sc)	Christian Science (CS)
Life (Li)		
Truth (T)		
Love (Lo)		

From Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 1.

These three categories, found in *Science and Health*, are the basis of the *Science* of Christian Science. But three categories alone do not constitute a Science. As stated before, “Science is knowledge reduced to law and embodied in a system” (*Funk & Wagnalls Dictionary*). How the categories of the 7+4+4 interrelate with each other within the full system and structure of God is the topic of the next chapter.

CHAPTER REVIEW

- What do the 4 levels of spiritual consciousness symbolize? (see p. 99)
- What is the hierarchical order of the 4 levels, and what does this hierarchy imply? (see p. 100)
- What is the standpoint of *the level of Science itself*? (see p. 100)
- What is the standpoint of *the level of divine Science*? (see pp. 100–101)
- What is the standpoint of *the level of absolute Christian Science*? (see p. 101)
- What is the standpoint of *the level of Christian Science*? (see p. 101)
- Can you explain the concept of dimensionalism as it refers to the infinite One, God? (see pp. 101–102)
- Why is the infinite One, God, holistic? (see pp. 102–103)
- Ponder: What are the implications if God is dimensional? Holistic? What previously held concepts of God and man must be updated to accept this new viewpoint?
- Ponder: How might the 4 levels of spiritual consciousness account for seeming inconsistencies in the Bible and *Science and Health*?

- Ponder: Can you think of an example in the Bible or Textbook where there are seeming contradictions in logic? See if these apparent contradictions are resolved by applying the dimensional logic of the 4 levels of spiritual consciousness.

Recommended Reading

- *The Four Levels of Spiritual Consciousness* by Max Kappeler.
- *The Seven Synonyms for God* by Max Kappeler, pp. 177–180.
- *A Study Aid for the Science of Christian Science* by Max Kappeler, pp. 59–62.

Recommended Recordings

- A-6V, *Syllabus V* by Max Kappeler (26 hours).
- D-1, *The 4 Levels of Science* by Max Kappeler (24 hours).
- M-30, *The Dimensional Consciousness of the One Being* by Max Kappeler (3 hours).
- M-31, *The Concept of Dimensionalism* by Max Kappeler (1 hour).
- M-32, *The Tones of the 4 Levels of Science* by Max Kappeler (5 hours).
- M-44, *A Seminar Discussion with Students Concerning the 4 Levels of Science* by Max Kappeler (3 hours).
- M-45, *A Short Review of the 4 Levels of Science* by Max Kappeler (3 hours).
- M-46, *Handling Evil: The 4 Levels of Science* by Max Kappeler (2 hours).
- M-47, *The Question of Evil as Seen from the 4 Levels of Science* by Max Kappeler (1 hour).

CHAPTER 8

The Model of Being

PURPOSE OF THE CHAPTER

- To define the scientific concepts inherent in Christian Science.
- To define the system and structure of God.
- To introduce the three key concepts within structuralism: wholeness, transformation, and self-regulation.
- To introduce the Model of Being, in which the system of the 7+4+4 are structurally arranged in order to illustrate the dimensional, holistic nature of Deity.
- To analyze how the Model of Being is structured.
- To show how the description of God changes on each of the 4 levels of spiritual consciousness.
- To show how spiritual consciousness flows within the Model of Being.

THE SCIENCE OF CHRISTIAN SCIENCE

The very nature and essence of Christian Science is that it is a Science. As we have seen in Chapter 1, Kappeler writes:

“Until the discovery of Christian Science, it was believed—and the majority of Christians today still believe—that God, the Supreme Being, can be approached only through religious means and not through divinely scientific methods.”¹⁰⁶

Kappeler continues:

“Mrs. Eddy’s great step forward in the revelation of the spiritual idea lies in the discovery of a Science of God. She lays great stress on the fact that her

¹⁰⁶ Max Kappeler, *Why Study Christian Science as a Science?*, p. 13.

discovery is a Science, a Science of the highest order. Consequently, in her writings she capitalizes the term Science.”¹⁰⁷

Kappeler elaborates:

“... Mary Baker Eddy must be acknowledged as a Scientist who was far in advance of her age. Today the scientific thinkers of the world begin to reformulate the concept of ‘science’ and stress in their trans-classical concept many points that Mary Baker Eddy’s concept of Science incorporated already a century ago (structure, dimensionalism, holism ...).”¹⁰⁸

Definitions of Scientific Concepts

Let us investigate the definition of some of the scientific concepts incorporated in Mrs. Eddy’s discovery of the Science of God:

Science: “Science is knowledge reduced to law and embodied in a system” (*Funk & Wagnalls Dictionary*).

Law: “A statement of an order or relation of phenomena which, so far as known, is invariable under the given conditions” (*Merriam-Webster Dictionary*).

System: “An assemblage of things working in a coherent order according to some rational or intelligible principle, plan or method” (*Dictionary of Philosophy*).

Structure: “Structures appear wherever elements combine into a meaningful whole whose arrangements follow definite laws” (*Wieser*).¹⁰⁹

“A structure is the sum total of relationships which maintains the communication among the various parts of a whole” (*Amar*).¹¹⁰

¹⁰⁷ Max Kappeler, *Why Study Christian Science as a Science?*, p. 13.

¹⁰⁸ Max Kappeler, “*Stately Science Pauses Not...*” (*Mary Baker Eddy*) (Seattle: Kappeler Institute Publishing USA, 1995), p. 28.

¹⁰⁹ Definition found in Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 115.

¹¹⁰ *Ibid.*

Dimensionalism: “The concept that one identity, when translated to different levels or standpoints of consciousness, can appear in different forms, while at the same time preserving its one, original identity.”¹¹¹

Holism: “The view than an integrated whole has a reality independent of and greater than the sum of its parts” (*Webster Dictionary*).

“Emphasizing the ... functional relation between parts and the whole.”¹¹²

Calculus: “A system or arrangement of intricate or interrelated parts” (*Langenscheidt New College Merriam-Webster English Dictionary*).

As Kappeler has stated, Christian Science incorporates all of these scientific concepts. We have already discussed dimensionalism and holism in the previous chapter; now we will look at the concepts of system and structure as they apply to the Science of Being.

THE SYSTEM AND STRUCTURE OF GOD

During the early 1930s, John Doorly began to focus on Mrs. Eddy’s statement:

“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*).

Kappeler writes:

“[Doorly] asked himself what this system was. System is based on categories and the laws interrelating these categories ... In the course of many years of research, three major categories of the divine system of Christian Science crystallized in Doorly’s thought: (1) The nature of Being—the 7 synonymous terms for God: Mind, Spirit, Soul, Principle, Life, Truth, Love; (2) The 4-fold operational sense of Being—Word, Christ, Christianity, Science; and (3) The dimensional aspect of Being—the 4 levels of spiritual consciousness: Science itself, divine Science, absolute Christian Science, Christian Science ... In this

¹¹¹ *Ibid.*, p. 111.

¹¹² Definition from <http://wordnetweb.princeton.edu/perl/webwn?s=holistic>.

way the system of Christian Science comes out of one root, God, and combines the capitalized terms for God, as found in *Science and Health*, into ‘one web of consistency without seam or rent’ (S&H 242: 25).”¹¹³

Based on Doorly’s findings, Kappeler discovered that the three major categories of the divine *system* of reference (7+4+4) comprises the *structure* behind the books of the Bible,¹¹⁴ *Science and Health*,¹¹⁵ and Being and its laws—as symbolized by the Model of Being.¹¹⁶

So, what is the difference between a system and a structure? A system gives us the *fundamental categories* of something. A structure looks at the *relationships* of the categories within the system, from various angles or various standpoints.

Structural examination of a subject yields many important discoveries. For example: When the Bible is looked at from the standpoint of the *Word* of God, we get the structure (relationship of categories) behind the seven days of creation;¹¹⁷ when looked at from the standpoint of the *Christ*, we get the structure behind the Minor Prophets;¹¹⁸ when looked at from the standpoint of *Christianity*, we get the structure behind the Epistles;¹¹⁹ when looked at from the standpoint of scientific Christianity, we get the structure behind *Science and Health*;¹²⁰ and when looked at from the standpoint of *divine Science* we get the structure behind the Model of Being.¹²¹

The Dynamic, Holistic Structure of the Model of Being

Let’s begin by taking a look at the system and structure of Being itself. We have the *whole* (Being itself), the divine *system* of the whole (the categories of the 7+4+4), and the *structure* of the divine system (the relationship of categories), as illustrated by Fig. 20: *The Model of Being (The Chart)*, p. 114. We can see that the Model of Being consists only of the components of the divine system of reference (the 7+4+4) arranged in their structural relationship.

¹¹³ Edited excerpt from Max Kappeler, “*Stately Science Pauses Not...*” (*Mary Baker Eddy*), pp. 17–24.

¹¹⁴ See Max Kappeler, *The Bible in the Light of Christian Science* series, Vol. I–IV; Max Kappeler, *The Minor Prophets in the Light of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1962); and Max Kappeler, *The Epistles in the Light of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1962).

¹¹⁵ See Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. 1: Revelation of the Structure*.

¹¹⁶ See Max Kappeler, *The Four Levels of Spiritual Consciousness*.

¹¹⁷ See Max Kappeler, *A Study Aid for the Science of Christian Science*, pp. 17–19.

¹¹⁸ See Max Kappeler, *The Minor Prophets in the Light of Christian Science*.

¹¹⁹ See Max Kappeler, *The Epistles in the Light of Christian Science*.

¹²⁰ See Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1982).

¹²¹ See Max Kappeler recording E-1, *The Structure of Being and its Universal Laws* (39 hours) (Seattle: Kappeler Institute Recordings USA, 1973, New York, NY).

As we begin our study of the Model of Being—as a symbol of the structure of Being and its laws—it is important to never to lose sight of this structure as a “whole.” We should keep the entire system and structure of the one Being, God, in view, and remind ourselves that regardless of the standpoint from which Being is considered, the one Being always remains the one Being (dimensionalism), and that each standpoint has a place value within the whole (holism).

It is also important that the Model of Being not appear to us as a static, two-dimensional diagram made up of lines and words, but as a structured yet dynamic, flowing symbol that represents the entirety of Being and its universal laws. Since this flow is not graphically represented in Fig. 20: *The Model of Being*, we have to remember that the dynamics of Being are there—they are inherent in Being itself—and we must include them as we culture our spiritual consciousness.

To help us do this, let’s take a look at Jean Piaget’s¹²² three “key points” in structuralism. These key concepts will help us understand the inherent, divine dynamics behind the holistic structure of the Model of Being.

PIAGET’S THREE KEY POINTS IN STRUCTURALISM¹²³

According to Jean Piaget, in his book *Structuralism*:

“... we may say that a structure is a system of transformations. Inasmuch as it is a system and not a mere collection of elements and their properties, these transformations involve laws: the structure is preserved or enriched by the interplay of its transformation laws, which never yield results external to the system nor employ elements that are external to it. In short, the notion of structure is comprised of three key ideas: the idea of wholeness, the idea of transformation, and the idea of self-regulation.”¹²⁴

Piaget sums up the concept of structuralism in this last sentence! Let’s take a deeper look at each of these components of structure, and see how they relate to the Model of Being.

¹²² Jean Piaget (1896–1980) was a Swiss developmental psychologist and philosopher known for his epistemological studies with children and theory of cognitive development called “genetic epistemology.” Piaget applied structuralism to the study of psychology. Source: http://en.wikipedia.org/wiki/Jean_Piaget.

¹²³ This section on “Three Key Points in Structuralism” is derived from Max Kappeler’s recorded lecture: E-1, *The Structure of Being and its Universal Laws* (39 hours).

¹²⁴ Jean Piaget, *Structuralism* (New York: Harper & Row, 1972), p. 5.

Wholeness

First is the idea of wholeness. Structuralism always goes out from the whole, never from the parts. It never goes out from a single isolated problem or fact. It always goes out from the idea of wholeness, and never loses sight of the whole.

The idea of wholeness has captured the attention of the great thinkers in the field of physics. Werner Heisenberg, in his book *The Part and the Whole*,¹²⁵ explains that since the time of the Greeks, the whole was always considered as a whole. Yet more recently, the challenge has been whether to sacrifice the idea of the whole for the idea of investigating (analyzing) the parts.

Today, scientists are beginning to realize that we cannot go on splitting everything up without considering the effects on the whole. Take ecology for instance. Years ago nobody had heard of ecology, yet today it is a major focus of scientific attention. Ecology is the study of the interdependence of living organisms within an environment, or stated another way, that parts have a place value and cannot be considered as separate from the whole without changing the nature of the whole itself.

In Christian Science, the “whole” is the infinite One, Principle itself—the indivisible whole. We ask: Where do we get the “parts”? From the divine laws of transformation.

Transformation

The process of transformation is defined as:

Transformation: “... to change in composition or structure ... to change the outward form or appearance ... to change in character or condition” (Merriam-Webster Dictionary).

Within structuralism, Piaget describes transformations this way:

“If the character of structured wholes depends on their laws of composition, these laws must of their very nature be *structuring* ... always being simultaneously *structuring* and *structured* ... a structure’s laws of composition are defined ‘implicitly,’ i.e., as governing the transformations of the system which they structure

¹²⁵ Werner Heisenberg (1901–1976) was a German theoretical physicist who made foundational contributions to quantum mechanics and is best known for asserting the uncertainty principle of quantum theory. The reference to his book is from the original German, *Der Teil und das Ganze; Gespräche im Umkreis der Atomphysik* (Munich: R. Piper, 1969). Source: http://en.wikipedia.org/wiki/Werner_Heisenberg.

“Indeed, all known structures ... are, without exception, systems of transformation. But transformation need not be a temporal process ... Were it not for the idea of transformation, structures would lose all explanatory import, since they would collapse into static forms.”¹²⁶

In Science, we understand the divine laws of transformation when we understand the *dynamic, multidimensional transformation* and *translation* that is going on within Being, as symbolized by the Model of Being. In this model, we see that the infinite One changes form: the infinite One, God, becomes the many, yet still remains the One. What seems to be a part or piece is actually only a variation, a different form, of the whole. This transformation of the infinite One, God, is going on between the different levels of spiritual consciousness, as we will see further along in this chapter.

Self-regulation—The Science of Cybernetics

What does Piaget say about self-regulation?

“The third basic property of structures is, as we said, that they are self-regulating, self-regulation entailing self-maintenance and closure ... the transformations inherent in a structure never lead beyond the system but always engender elements that belong to it and preserve its laws ... it is in this sense that a structure is ‘closed.’”¹²⁷

This sense of a self-regulating closed system matches the concept of cybernetics. Kappeler built on this concept when he coined the term “divine cybernetics” to illustrate the divine laws of transformation operating within the self-organizing, self-regulating, error-preventing, and error-correcting multidimensional divine structure of God. With self-regulation, the structure of the whole remains intact. In other words, the structure of the whole is preserved by the self-regulating laws of transformation going on between the various levels of spiritual consciousness. With self-regulation, the divine laws of transformation never employ elements or yield results external to the divine system. We will touch on this point again, when we consider the Model of Being in more detail.

¹²⁶ Jean Piaget, *Structuralism*, pp. 10–12.

¹²⁷ *Ibid.*, pp. 13–14.

Now, as we begin our study of the Model of Being, keep Piaget's three key points of structuralism in view:

- First, we are always reasoning within the whole of Being—the idea of wholeness.
- Second, that the whole, Principle itself, is constantly transforming and translating itself to the point of divine ideas—the divine laws of transformation.
- And third, that through the process of divine self-regulation, the integrity of the whole is kept intact.

These concepts of structuralism are key to understanding the dynamics of the Model of Being.

WHAT IS THE MODEL OF BEING?

The Model of Being (Fig. 20) symbolizes the multidimensional structure of the one Being, God. In one simple diagram it symbolizes the entirety of divine, infinite Being—something that is quite revolutionary.

The first thing to notice about the structure of the Model of Being is that the 4+4 are arranged vertically and horizontally, with the 7 synonyms filling in the intersections of these categories. Note also that the number and arrangement of the synonyms change at each

Fig. 20: The Model of Being (The Chart)

Science itself	infinite Principle			
divine Science	Word	Christ	Christianity	Science
	Life	Truth	Love	divine Principle, Love
absolute Christian Science	Life	Truth	Life	Truth
	Truth	Life	Love	Love
	Love	Love		
Christian Science	Mind	Principle	Principle	Principle
	Spirit	Life	Mind	
	Soul	Truth	Soul	Soul Life
	Principle	Love	Spirit	Spirit Truth
	Life	Soul	Life	Mind Love
	Truth	Spirit	Truth	
	Love	Mind	Love	Principle

From Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), p. 63.

point of intersection, which illustrates the change or transformation of divine phenomena that occurs from one level of spiritual consciousness to another.

How is it possible that the Model of Being is a structural representation of the entirety of God, including God's universal laws? Kappeler explains:

“The Model of Being symbolizes the nature, the interrelations and the whole dynamics of spiritual Being: it is a model of divine cybernetics

“From time immemorial, the one spiritual, divine Being has been the central theme of spiritual seekers and visionaries; whole libraries could be filled with books on this subject. The message of the biblical writers alone needs approximately 3000 printed pages. *Science and Health with Key to the Scriptures* ... which presents to our age the nature, essence, and wholeness of infinite Being in much more abstract concepts than are given in the Bible, needs only about a fifth of the number of pages. With the Model of Being, the same subject is further reduced to only one page! In this extreme reduction of the infinite to a few root notions—and its presentation in a system of interrelationships—lies a method of teaching that translates the infinite to simplicity without taking away anything from infinitude

“The Model of Being needs a vocabulary of but fifteen terms! It speaks an extremely simple language

“Just as the Textbook contains the whole truth of the Bible and, in addition, the Principle and rule of its demonstration, so also the Model of Being contains the whole truth of the Textbook (because it has evolved from the Textbook), and at the same time the method of creative scientific thinking. Thus the Bible, the Textbook, and the Model of Being are complementary forming a unity, *one* statement, *one* book.”¹²⁸

To clarify this last statement, let's take another look at the *One Book* diagram (Fig. 11, p. 70). Here we see that the Bible spans the periods of Mind through Love (seven 1000-year periods). The biblical account closes with the life of Jesus (the beginning of the 5th 1000-year period of Life) yet, as we have seen in the discussion of the 1000-year periods in biblical history, Jesus anticipated the 6th and 7th 1000-year periods. In the Book of Revelation (the climax of the Bible), John is writing in the tone of the Christ and illustrating the structure behind the

¹²⁸ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 1–3.

Christ-idea.¹²⁹ Then *Science and Health* spans the age of Truth (6th 1000-year period), and the Model of Being's focus is primarily on the age of Love (7th 1000-year period).

The symbols for Being have changed as consciousness has evolved.¹³⁰ Biblical symbols such as creation myths, legends, and sagas, are represented in approximately 3000 pages of the Bible. More abstract symbols and concepts are represented in the 600+ pages of *Science and Health*. Today, as we enter the 7th 1000-year period of the age of Love, mankind is becoming aware of a new form of consciousness—a consciousness of the oneness of Being. The Model of Being symbolizes this age of divine oneness in one diagram, using only the symbols of the 7+4+4.

How can this be, that the Model of Being symbolizes the entire structure and divine dynamics of spiritual Being and its laws, while losing none of the spiritual message as presented in the Bible and *Science and Health*? Kappeler writes:

“... [the Model of Being] translates the infinite to simplicity *without taking away anything from infinitude*. When understood, this one page ... speaks volumes, but in order to understand its message, its language must also be understood ... The Model of Being needs a vocabulary of but fifteen terms! It speaks an extremely simple language. It embraces 7 synonymous terms for God (Mind, Spirit, Soul, Principle, Life, Truth, Love), the 4-fold operation of God (Word, Christ, Christianity, Science), and the 4 levels of spiritual consciousness (Science itself, divine Science, absolute Christian Science, Christian Science). With these fifteen terms the whole range of spiritual Being can be symbolized from the infinitesimal to the infinite, from the absolute to the relative levels of thought. Rightly understood, the Model of Being answers all questions regarding the one Being.”¹³¹

Let us take a closer look at the structure of the Model of Being.

¹²⁹ For more information about the spiritual import of the Book of Revelation and its structure, see Max Kappeler's recording C-1AP, *The Structure of the Christian Science Textbook—Our Way of Life, CH. XVI, The Apocalypse* (25 hours) (Seattle: Kappeler Institute Recordings USA, 1982, Elizabethtown, PA).

¹³⁰ To review, see Chapter 4, “Symbolic Language,” pp. 36–38.

¹³¹ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 1–2.

THE MODEL OF BEING: ITS STRUCTURE

The Horizontals

To understand and appreciate the structure of the Model of Being (Fig. 20, p. 114), we begin by seeing how it is put together. First we see that the 4 levels of spiritual consciousness are in a hierarchical form as defined within the text of *Science and Health*, and as illustrated in Fig. 21: *The Model of Being: The Horizontals*.

Notice that there are double lines between some of the levels, but not others. This is an important point. Double lines indicate a major shift in consciousness between the levels, while a single line suggests that the separation is less distinct. Kappeler explains it this way:

Fig. 21: The Model of Being: The Horizontals

Science itself (Sc)
divine Science (dSc)
absolute Christian Science (aCS)
Christian Science (CS)

“In the Model of Being, the level of Science itself (Sc) is separated from the level of divine Science (dSc) by two horizontal lines; divine Science and absolute Christian Science (aCS) are also separated by a double line, but absolute Christian Science is separated from Christian Science (CS) by only one line. This has special significance; the level of absolute Christian Science (aCS) and the level of Christian Science (CS) have one common denominator: *Christian Science*, i.e. a saving sense. Consciousness, on the level of divine Science (dSc), translates itself as the saving element, as the Christ, to the level of absolute Christian Science (aCS) and Christian Science (CS). Mrs. Eddy named ‘divine Science ... reduced to human apprehension ... Christian Science’ (S&H 471:30–31).

“The level of Christian Science has two aspects: The first aspect is that absolute Christian Science (also termed Christ Science), is concerned with absolute truths [God’s divine ideas]. The second aspect (which is simply called Christian Science), deals with concrete forms of error — sin, sickness, death, etc. These are considered a ‘relative viewpoint.’ So the question arises, is the level of Christian Science relative or absolute? ... In the Textbook we find the term ‘absolute Christian Science’ in only a few instances, but many of the references

to ‘Christian Science’ touch the absolute sense. Therefore, Christian Science, as a level of spiritual consciousness, is always absolute because it proceeds from an absolute standpoint and remains there. We conclude, then, that the level of Christian Science is not a relative one; it is an absolute standpoint that merely shows the effect of absolute truths in the realm of belief, its effect on the human and, consequently, on the relative points of view.”¹³²

The above discussion brings out the following:

- On the *absolute Christian Science* level of spiritual consciousness, the divine calculus of ideas operates as an error-preventing system of ideas, i.e., it prevents false beliefs from occurring. Therefore, on this level of spiritual consciousness, only absolute values—divine ideas—are under consideration and are demonstrated. With the demonstration of spiritual values, human concepts like evil, sin, and sickness are prevented from arising.
- On the *Christian Science* level of spiritual consciousness, the focus is still on divine ideas; however, on this level we witness how the divine ideas of God resolve false material beliefs. Therefore, the operation of spiritual ideas are error-correcting.

It is important to remember that the level of Christian Science is always “above” the physical and mental standpoints. In other words, Christian Science is “the lowest level” in the hierarchy of the levels of *spiritual* consciousness, showing how divine ideas resolve the false beliefs formed by the physical and mental standpoints.

The Verticals

Let’s go on with our analysis of the Model of Being. To the 4 levels of spiritual consciousness, we add the category of the 4-fold operation of Being—Word, Christ, Christianity, Science (see Fig. 22: *The Model of Being: The Verticals*, p. 119).

When we overlay the 4-fold operation (verticals) over the 4 levels (horizontal), the result is a grid pattern. This grid pattern indicates that each “box” in the model is describing a point of intersection.

One of the first things we notice is that the grid is positioned below the level of Science itself. Why? The Model of Being is structured this way because the 4-fold operation of Being operates on only three levels of spiritual consciousness—divine Science, absolute Christian Science, and Christian Science. There is no “4-fold operation” on the level of Science itself.

¹³² Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, p. 68.

Fig. 22: The Model of Being: The Verticals

Science itself				
divine Science	Word (W)	Christ (X)	Christianity (Xty)	Science (Sc)
absolute Christian Science				
Christian Science				

Let's explore why this is the case.

The Level of Science itself

On the level of *Science itself*, the infinite One, God, appears as an *indivisible whole*. Kappeler explains:

“ ... the infinite One, God, does not need to be described to itself through the 4-fold self-operation of Being. On the level of Science itself, Being is One; it always knows itself only as a whole, not as the sum total of its parts. Therefore, the One needs neither categories and classifications nor symbols in order to understand itself; it does not have to interpret itself to itself, for it is conscious of itself completely and instantaneously. It knows itself as the one I AM. Viewed objectively, the one Being has scientific order, law, and system, and is harmonious, concerted, and complete,—indeed, it is Science itself.”¹³³

So, how does the 4-fold operation operate on the levels below Science itself? Please refer to Fig. 23: *Points of Intersection: Descriptions for the Model of Being* (p. 120) as we go through each area of intersection between the three levels and the 4-fold operation.

The Level of divine Science

Let's start with the level of *divine Science*. The tone of this level of spiritual consciousness (see left column of Fig. 23), is *divine oneness*—where *Principle and its idea is one*.

¹³³ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, p. 90.

Fig. 23: Points of Intersection: Descriptions for the Model of Being

Science itself (<i>infinite One</i>)	infinite One, God (<i>infinite self-reflection</i>)			
divine Science (<i>divine oneness = Principle and its idea is one</i>)	Word (<i>self-declaration</i>)	Christ (<i>self-operation</i>)	Christianity (<i>self-fulfillment</i>)	Science (<i>self-explanation</i>)
	input (<i>out of itself</i>)	process (<i>through itself</i>)	output (<i>as itself</i>)	feedback (<i>for itself</i>)
absolute Christian Science (<i>calculus of divine ideas</i>)	creative impulsion	individualization	maintenance	pre-established perfection
Christian Science (<i>divine ideas resolve false beliefs</i>)	creative thinking	ideas manifested	exchanging false beliefs for divine ideas	scientific understanding

Adapted from Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), pp. 69 and 64.

This tone of the level of divine Science is brought out through the 4-fold operation. Kappeler states:

“Only when the infinite One translates itself as divine Science, which explains the divine to human thought, there inevitably comes with this interpretation the classification of the One into the 4-fold self-operation of Being. The unity of Being (Science itself) translates itself on the level of divine Science as the ‘fourfold unity’ (My. 199:20).”¹³⁴

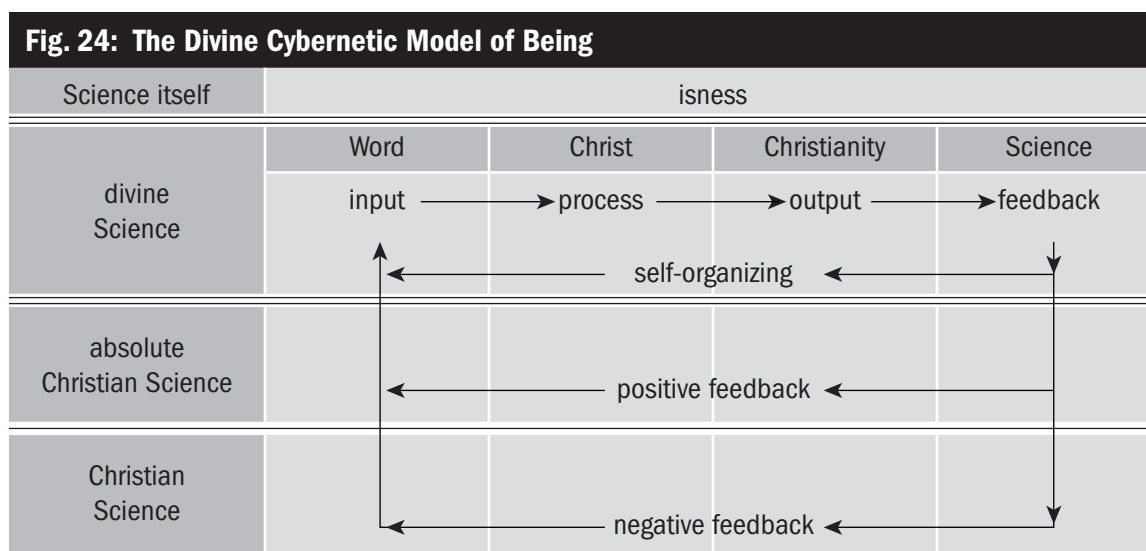
This “fourfold unity” operates on the level of divine Science as a 4-fold divinely cybernetic operation of input (Word), process (Christ), output (Christianity), and feedback (Science). It is a self-organizing system, running on a self-regulating circuit (see also Fig. 24: *The Divine Cybernetic Model of Being* (p. 121) and Fig. 25: *Explanation of the Divine Cybernetic Model of Being* (p. 122)).

¹³⁴ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, p. 91.

The Level of absolute Christian Science

On the level of *absolute Christian Science* (refer to Fig. 23, p. 120), the 4-fold operation brings out the tone of this level: a *calculus of divine ideas* that express themselves in all aspects of our lives. For example:

- Word: *The divine, creative impulsion of God* continually calls new ideas into being.
- Christ: *Divine ideas are realized (individualized) in every situation*, freeing us of the burden of having to work out every detail of our lives.
- Christianity: Divine ideas are *maintained and cared for*.
- Science: All ideas *exist in pre-established perfection*.



From Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), p. 69.

The Level of Christian Science

On the level of *Christian Science*, the 4-fold operation of God appears as *divine ideas resolving false beliefs*. Therefore, Word, Christ, Christianity, and Science operate on the level of Christian Science as an error-correcting system of divine ideas:

- Word: Divine ideas impel us to *think creatively*, and enable us to resolve our ignorance about God.
- Christ: Divine ideas are *manifested* in our lives in spite of false beliefs.
- Christianity: All *false beliefs are exchanged for divine ideas*. So instead of a material universe of false beliefs, a universe of spiritual ideas is established in our consciousness.

- Science: Our basis is now *scientific understanding*. Only an understanding that is based on the calculus of divine ideas can be regarded as truly scientific.¹³⁵

We can also correlate the descriptive points of intersection shown in Fig. 23 (p. 120), with the *Divine Cybernetic Model* seen in the last chapter—which is shown here again as Fig. 24: *The Divine Cybernetic Model of Being* (p. 121) in order to make it easier to follow the discussion at this point.

And if we were to write out in sentences what is going on at each level within the Model of Being, an explanation of Fig. 24 might look like Fig. 25: *Explanation of the Divine Cybernetic Model of Being*.

Fig. 25: Explanation of the Divine Cybernetic Model of Being	
Science itself	The one infinite Being ...
divine Science	as a self-organizing system, running on a self-regulating circuit ...
absolute Christian Science	that has positive feedback (is error-preventing) ...
Christian Science	as well as negative feedback (is error-correcting).

From Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 69.

PLACING THE 7 SYNONYMOUS TERMS FOR GOD WITHIN THE MODEL OF BEING

Now that we have considered the cybernetic flow that is operating within the Model of Being, we will now take into account the subject of placing the 7 synonymous terms for God within the Model of Being (see Fig. 20, p. 114). We will be replacing the descriptions presented in Fig. 23 (p. 120) with synonymous terms.

As we begin this process, we ask: How do we know where to place the synonyms within the Model of Being—how do we know which synonym goes where? As with everything else concerning the divine system of reference, we look to the Christian Science textbook, *Science and Health*, for the answers.

Dimensional Descriptions of God as Found in *Science and Health*

In Chapter 4, we learned that the 7 synonymous terms for God (Mind, Spirit, Soul, Principle, Life, Truth, Love) are symbols for the nature, essence, and wholeness of God. But this sevenfold description of God is not the only way God is described in the Textbook. Mrs. Eddy

¹³⁵ More information about how the 4 levels of spiritual consciousness interrelate with the 4-fold operation can be found in Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 90–117.

describes God in a variety of ways. If we extract all of the descriptions from *Science and Health*, we end up with quite a long list. It is only when we consider the descriptions of God *dimensionally* that we can discern a basic structure.

As we can see in Fig. 26: *Descriptions of God on the 4 Levels*, the synonyms used to describe God are different on each of the 4 levels of spiritual consciousness.

Fig. 26: Descriptions of God on the 4 Levels			
Level		Descriptions of God from <i>Science and Health</i>	Reference
Science itself (Sc)		"...infinite Principle, called ... God."	S&H 302:25
divine Science (dSc)		"Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love. They represent a trinity in unity, three in one,—the same in essence, though multiform in office..."	S&H 331:26
absolute Christian Science (aCS)	W	"God is what the Scriptures declare Him to be,—Life, Truth, Love."	S&H 330:19
	X	"...God's light ... Truth, Life, and Love..."	S&H 504:12
	Xty	"...the divine Principle, Life and Love."	S&H 91:6
	Sc	"He was inspired by God, by Truth and Love..."	S&H 51:23
Christian Science (CS)	W-o	"God is ... Mind, Spirit, Soul, Principle, Life, Truth, Love."	S&H 465:9
	X-o	"God: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind."	S&H 115:13
	Xty-o	"God ... Principle; Mind; Soul; Spirit; Life; Truth; Love..."	S&H 587:5
	Sc-o	"The divine Principle of the universe must interpret the universe."	S&H 272:28

Derived from Max Kappeler, *The Four Levels of Spiritual Consciousness* and references cited in *Science and Health with Key to the Scriptures* by Mary Baker Eddy

We can easily understand why someone picking up *Science and Health* for the first time could be confused over the many ways God is described. These various descriptions are necessary because Mrs. Eddy is presenting the nature, essence, and wholeness of God in its dimensional, holistic structure—as it appears on the various levels of spiritual consciousness. Every time there is a different level of spiritual consciousness under consideration, we get a different description (form) of the one Being, God.

To be clear, the descriptions given in Fig. 26 are not the *only* ways God is described in *Science and Health*. For example Mrs. Eddy writes: "God is Father" (S&H 267:8), "God is All-in-all" (S&H 113:16), "God is infinite" (S&H 471:18), "God is natural good" (S&H 119:21), or

“God is the great I Am” (*S&H 587:5*). It took years of spiritual research to understand that the 3 categories of 15 capitalized terms for God were actually those categories that describe *what God is* (7), and *how God operates* (4), on the *different levels of spiritual consciousness* (4).

Look again at Fig. 26 (p. 123). You might ask: Why do some levels one synonym to describe God, while others have four? And why do the synonyms change so much with each description? This is the subject of Exercise 3: Analyzing the Model of Being.

EXERCISE 3

ANALYZING THE MODEL OF BEING¹³⁶

As we consider each description of God in Fig. 26 (p. 123), we will look at the synonym(s) used to describe God on each level, and then place the synonym(s) in their correct position within the Model of Being. We will do this step by step, in order to analyze exactly how the Model of Being is structured.

Please note: The *Question* and *Answer* portions of Exercise 3 require significant experience in Science; this is an advanced exercise. If you are not able to completely follow the logical reasoning, just grasp as much as you can at the moment, and know that a full understanding comes with further study.

Go slowly and consider each section carefully. Pay special attention to how the Model of Being is structured and how the categories of Being interrelate. Deep consideration and pondering will go a long way in helping you establish a basis of understanding. Your thoughtful time and attention will be rewarded.

God on the Level of Science itself

Look again at Fig. 26 (p. 123), at the description of God on the level of Science itself. Mrs. Eddy describes God as:

“... infinite Principle, called ... God” (*S&H 302:25*).

¹³⁶ It will be of great help if you tag the pages to the following diagrams, as we will be repeatedly referring to them: Fig. 23 (p. 120), Fig. 26 (p. 123), and the Model of Being (Fig. 20, p. 114)—or download a copy of the Model of Being from the KI USA website: <http://www.kappelerinstitute.org/pdfs/modelofbeing.pdf>.

On the level of Science itself, God is described as “infinite Principle.”

Question: On the level of Science itself, God (Mind-to-Love)¹³⁷ is in its infinite self-reflection. How can this be symbolized? Which of the synonymous terms symbolizes infinite self-reflection?

Answer: It is Principle.

In speaking about the synonymous terms, Mrs. Eddy says: “The divine Principle includes them all” (*My. 225:29–30*), meaning that the term Principle is a supra-symbol¹³⁸ that includes *all* of the synonymous terms. Therefore, the term Principle, on the level of Science itself, stands for Principle, Being, itself—the totality of Mind, Spirit, Soul, Principle, Life, Truth, and Love—not just the synonym Principle as found within the ordered sequence of the seven.

It is quite natural for Principle to be the term that includes all the other synonymous terms, since the term principle is defined as:

Principle. “A fundamental truth; a comprehensive law or doctrine, from which others are derived, or on which others are founded ...” (*Webster Dictionary*).

Therefore, on the level of Science itself, everything is included within the root symbol Principle. Hence, infinite Principle stands for Mind-to-Love in its infinite self-reflection—Mind-to-Love is its own infinite Mind-to-Love.¹³⁹

If we look at the Model of Being (Fig. 20, p. 114), we see that “infinite Principle” is the synonym/symbol given for the level of Science itself. The level of Science itself does not have the category of the 4-fold operation of God (Word, Christ, Christianity, Science) because, on this level of spiritual consciousness, God is the infinite One—the indivisible whole.

Next, we will see that the following descriptions of God symbolize how Principle, God, operates dimensionally to ultimately resolve false beliefs posed by the physical and mental standpoints.

¹³⁷ *Mind-to-Love* is a shorthand way to refer to all 7 synonyms in the Word-order: “Mind, Spirit, Soul, Principle, Life, Truth, Love” (S&H 465:10). The specific meaning of Mind-to-Love changes with its place value within the Model of Being. This change in meaning is an aspect of the divine law of transformation (see pp. 112–114 and 154–155).

¹³⁸ The term “supra-symbol” may be defined as: A comprehensive symbol that stands for a multitude of other symbols of the same category.

¹³⁹ This is a statement of the law of infinite Being, which will be discussed in depth in Chapter 14.

God on the Level of divine Science

In Fig. 26 (p. 123), on the level of divine Science, we see that Mrs. Eddy writes:

“Life, Truth, and Love constitute the triune Person called God,—that is, the triply divine Principle, Love. They represent a trinity in unity, three in one,—the same in essence, though multiform in office ...” (*S&H 331:26*).

Mrs. Eddy uses four synonyms in this description of God. These four coincide with the 4 modes of operation on the level of divine Science, and symbolize *divine oneness*—the inseparability of Principle, God, and its universal idea. On this level of spiritual consciousness, Being is described as “a trinity in unity, three in one,—the same in essence, though multiform in office” (*S&H 331:28*). “Three in one,” that is, *three* synonyms (Life, Truth, and Love), constituting the *one* divine Principle, Love.

Refer again to the Model of Being (Fig. 20, p. 114). On the level of divine Science, we see that the synonyms are arranged in the order given in the description as Life (W/dSc), Truth (X/dSc), Love (Xty/dSc), and divine Principle, Love (Sc/dSc).¹⁴⁰ If you compare this with the divine Science level in Fig. 23 (p. 120), you will see that there is a *4-fold divinely cybernetic flow*. That is, the “three in one” functions as a *self-organizing system*, running on a self-regulating circuit of *input, process, output, and feedback*.

Word on the Level of divine Science

Let’s consider specifically how the category of the Word intersects with the level of divine Science. As we look at Fig. 23 (p. 120), we are reminded that the standpoint of the divine Science level is “*Principle and its idea is one*” (*S&H 465:17*, italics added). Notice Mrs. Eddy states that Principle and its idea “is” one—not “are” one. This is to highlight the fact of divine oneness. Mrs. Eddy shows this divine oneness by going further with her statement: “Principle and its idea is one, *and this one is God*” (*S&H 465:17*, italics added). In other words, Principle is the All-in-all. Principle’s idea is actually divine Principle in operation.

¹⁴⁰ Please take a moment to review the abbreviations for the 7 synonyms, 4-fold operation, and 4 levels on page xi (right after the *Table of Contents*), or Fig. 19, p. 104. These abbreviations are used throughout Kappeler’s work, and are very convenient when taking notes. Notice that the abbreviation for the level of “Science itself” and “Science” in the 4-fold operation are the same (Sc). Potentially confusing at first, this does not cause a problem once you are familiar with the system. Also, notice the way that the 4x4 intersections are referred to in the paragraph above (e.g. “W/dSc”). This will help you locate which point of intersection is under consideration.

In Fig. 23 (p. 120), we see that the overall tone of Word is *self-declaration*. The tone of the intersection between the categories, Word on the level of divine Science (W/dSc), is *input*—i.e. the self-declaration (input) of Principle out of itself; out of its self-existence.

Question: If we are reasoning on the level of divine Science that Mind, Spirit, Soul, Principle, Life, Truth, and Love (Principle, God) declares itself out of itself, out of its own self-existence, which synonymous term symbolizes “out of its own self-existence”?

Answer: Life

In the Model of Being (Fig. 20, p. 114), “Life” is used to designate Word on the level of divine Science (W/dSc). Here the term Life is used as a supra-symbol, just as the term infinite Principle was used as the supra-symbol for the level of Science itself.¹⁴¹ Therefore Life (W/dSc) becomes a supra-symbol for God, Mind-to-Love (as input), declaring itself out of itself, out of its own self-existence.

Christ on the Level of divine Science

In Fig. 23 (p. 120), we see the overall tone of Christ is *self-operation*. The tone of Christ on the level of divine Science (X/dSc) is *process*: through itself; through its self-expression.

Question: If we are reasoning on the level of divine Science that God, Mind-to-Love, is operating as a process through itself, through its own self-operation—through its own self-affirming wholeness, the divine ideal—then which synonymous term symbolizes through its self-affirming wholeness?

Answer: Truth

Within the Model of Being (Fig. 20, p. 114), we see the term “Truth” is used to designate Christ on the level of divine Science (X/dSc).

¹⁴¹ Each synonym can stand on its own as a full synonym for God, or act as a supra-symbol. As mentioned before, synonyms are defined by their place value within the Model of Being.

Christianity on the Level of divine Science

In Fig. 23 (p. 120), we see the overall tone of Christianity is *self-fulfillment*. The tone of Christianity on the level of divine Science (Xty/dSc) is *output*: as itself; as the all-embracing All-in-all.

Question: If we are reasoning on the level of divine Science that God, Mind-to-Love, is not only operating as input/out of itself (Word), and as process/through itself (Christ), but also as output/as itself—as the all-embracing All-in-all (Christianity)—then which synonymous term characterizes this all-embracing All-in-all?

Answer: Love

Within the Model of Being (Fig. 20, p. 114), we see the term “Love” is used to designate Christianity on the level of divine Science (Xty/dSc).

Science on the Level of divine Science

In Fig. 23 (p. 120), we see the overall tone of Science is *self-explanation*. The tone of Science on the level of divine Science (Sc/dSc) is *feedback*: for itself; for the glory of its own self-explanation.

Question: If we are reasoning on the level of divine Science that God, Mind-to-Love, is operating not only as input/out of itself (Word), as process/through itself (Christ), as output/as itself (Christianity), but also as feedback/for itself, for the glory of its own self-explanation (Science), then which synonymous term characterizes this self-explanation?

Answer: divine Principle

Question: We also discern that God, as divine Principle, is explaining itself according to its all-encompassing universal plan. Which synonymous term characterizes this universal plan?

Answer: Love

So, within the Model of Being, we see the term “divine Principle, Love” is used to designate Science on the level of divine Science (Sc/dSc).

God on the Level of absolute Christian Science

When we get to the level of absolute Christian Science, we notice (see Fig. 26, p. 123) that four descriptions of God are given. These four descriptions correspond to the 4-fold operation of God (four points of intersection) on the level of absolute Christian Science (W/aCS; X/aCS; Xty/aCS; Sc/aCS). As we can see, within the Model of Being (Fig. 20, p. 114), two or three synonyms are now used to describe God at each point of intersection, rather than one. Why?

On this level of spiritual consciousness, the tone is the *calculus of divine ideas* (Fig. 23, p. 120). Therefore, on this level, Principle is infinitely individualized, yet still remains the one Principle. Here we see the relationship between Principle and its specific *ideas* (plural), and the interrelationship between ideas. On the level of absolute Christian Science, divine oneness (dSc) appears as a *unity* between individual ideas (aCS).

We see that, on the level of absolute Christian Science, the synonyms *within each point of intersection* function together as a *unit*—they operate simultaneously like a chord, with an emphasis on the first synonym. This contrasts with the level of divine Science, where the synonyms on the *entire level* operate as a self-organizing flow of divine oneness—a closed system of oneness.

Word on the Level of absolute Christian Science

If we look back to Fig. 26 (p. 123), on the level of absolute Christian Science, we see that Mrs. Eddy writes:

“God is what the Scriptures declare Him to be,—Life, Truth, Love” (*S&H 330:19*).

In Fig. 23 (p. 120), we see again that the overall tone of Word is *self-declaration*, and the tone of Word on the level of absolute Christian Science (W/aCS) is *creative impulsion*.

W/aCS: If we are reasoning from the standpoint of the Word on the level of absolute Christian Science, with God (Mind-to-Love) declaring itself to be the creative impulsion (W) behind its ideas (aCS), then this divine impulsion impels all divine ideas to come forth into being, in their true form, that are complete. How can this be symbolized?

Question 1: Which synonymous term characterizes divine, creative impulsion?

Question 2: Which synonymous term shows ideas are in their true form?

Question 3: Which synonymous term shows ideas are complete?

Answer: The answer to the first question is *Life*, the second is *Truth*, the third is *Love*.

Within the Model of Being (Fig. 20, p. 114), we see the terms *Life*, *Truth*, and *Love* are used to designate Word on the level of absolute Christian Science (W/aCS). Shown in a logical format, it looks like this:

Life

Truth

Love

As mentioned before, these three synonyms are considered a chord with the accentuation on the first synonym, in this case on *Life*, the creative drive behind ideas. *Truth* and *Love* show that divine ideas that are impelled into being are in their true form (*Truth*), and are already at the standpoint of spiritual perfection (*Love*). The creative impulse (*Life*) already has within itself its true form (*Truth*), and its perfect fulfillment (*Love*).

We can therefore see that *our* Mind-to-Love identity has been impelled forth (*Life*) in its true form (*Truth*) that is already perfect and complete (*Love*).

Christ on the Level of absolute Christian Science

In moving on to the Christ on the level of absolute Christian Science, Mrs. Eddy states (see Fig. 26, p. 123):

“God’s light ... Truth, Life, and Love ...” (*S&H 504:12*).

In Fig. 23 (p. 120), we see again that the overall tone of Christ is *self-operation*, and that the tone of Christ on the level of absolute Christian Science (X/aCS) is *individualization*.

X/aCS: If we reason from the standpoint of the Christ on the level of absolute Christian Science that God (Mind-to-Love), through its own self-operation, infinitely individualizes (X) divine ideas (aCS) and adapts them to a specific situation (the process of individualization), then how can this be symbolized?

Question 1: Which synonymous term is the Truth of all truths?

Question 2: Which synonymous term shows that the Truth of all truths is individualized as specific truths?

Question 3: Which synonymous term shows that specific truths are adapted to a specific situation?

Answer: The first is *Truth*, then *Life*, then *Love*.

Within the Model of Being (p. 114), we see the terms Truth, Life, Love are used to designate Christ on the level of absolute Christian Science (X/aCS).

Truth

Life

Love

Truth, Life, Love are to be considered as one unit, a simultaneous chord, with the accentuation on Truth. Thus, the ideal of Being (Truth) is individualized as specific truths (Life), and adapted to serve a specific purpose (Love).

From the human standpoint, this is very practical. In our everyday life experience, we can see that the divine ideal (Truth) is individualized as ideal ideas (Life) meeting the need of our specific situation (Love). As we understand and accept this process of individualization and live by it, the fear that there is no solution to our needs falls away.

Concerning our spiritual identity *per se* we can reason: In W/aCS, the creative impulsion of Life impels us forth (Life), in our true form (Truth), already perfect and complete (Love). In X/aCS, we see that the ideal of Truth (Truth), infinitely individualizes us (Life), to serve our purpose in the plan of Love (Love).

Christianity on the Level of absolute Christian Science

In Fig. 26 (p. 123), we see that Mrs. Eddy gives the following description of God:

“... the divine Principle, Life and Love” (*S&H 91:6*).

In Fig. 23 (p. 120), we see again that the overall tone of Christianity is *self-fulfillment*, and we see the tone of Christianity on the level of absolute Christian Science (Xty/aCS) is *maintenance*.

Xty/aCS: If we are reasoning from the standpoint of Christianity on the level of absolute Christian Science that God (Mind-to-Love), as its own self-fulfillment, maintains and cares for each individual idea (Xty), an ideal idea (aCS), then how can this be symbolized?

Question 1: Which synonymous term shows that divine ideas are always maintained?

Question 2: Which synonymous term shows that divine ideas are always protected and cared for?

Answer: The answer to the first question is *Life*, the second is *Love*.

Within the Model of Being (Fig. 20, p. 114), we see the terms Life and Love are used to designate Christianity on the level of absolute Christian Science (Xty/aCS).

Life

Love

At this point we realize that we do not need to be concerned about maintaining and caring for our divine life experience; that is the responsibility of our divine parents, Life and Love. Man, as the compound idea of God, is always sustained by the fathering of Life, and cared for by the mothering of Love.

Note that there is no accent on the first synonym. Our divine parents are equal.

Science on the Level of absolute Christian Science

In *Science and Health* we read:

“He was inspired by God, by Truth and Love ...” (*S&H 51:23*).

In Fig. 23 (p. 120), we see again that the overall tone of Science is *self-explanation*, and we see the tone of Science on the level of absolute Christian Science (Sc/aCS) is *pre-established perfection*.

Sc/aCS: If we are reasoning from the standpoint of Science on the level of absolute Christian Science that God (Mind-to-Love), as its own self-explanation (Sc), is aware that divine ideas (aCS) have forever existed as facts in their perfection. How can this be symbolized?

Question 1: Which synonymous term shows that ideas have always existed as true facts in being?

Question 2: Which synonymous term shows that ideas already exist in perfection?

Answer: The first is *Truth*, then *Love*.

Within the Model of Being, (Fig. 20, p. 114), we see the terms Truth and Love are used to designate Science on the level of absolute Christian Science (Sc/aCS).

Truth

Love

Here we have the divine authority for knowing that we do not have to be concerned about the fulfillment of our lives, because our individualized, divine identity has always existed as a fact in being (Truth) at the point of spiritual perfection (Love).

God on the Level of Christian Science

We can see from Fig. 26 (p. 123) that on the level of Christian Science, Mrs. Eddy gives four more descriptions of God. As before, they correspond to the 4-fold operation of God (four points of intersection) within the Model of Being. However, we notice that all 7 synonyms are now present within each description. What has changed?

On this level of spiritual consciousness, the tone is *divine ideas resolve false beliefs* (see Fig. 23, p. 120). The synonyms are now arranged in *linear order* and symbolize the divinely logical, step-by-step process that resolves error and meets every human need. On this level, the synonyms describe the 4-fold operation of God that analyzes (Word), uncovers (Christ), and annihilates (Christianity) false material beliefs until we arrive at divinely scientific understanding (Science).

You will notice that in Fig. 26 (p. 123) and in the Model of Being (Fig. 20, p. 114) the synonyms have a different order in each of the four descriptions of God. These four orders are significant, and are called the *Word-order*, the *Christ-order*, the *Christianity-order*, and the *Science-order*. These orders are specific to their particular point of intersection, and the outcome of each order leads logically to the next order. In this way, the entire level of Christian Science can be seen as a complete scientific statement of how divine ideas resolve false beliefs. The premise of this scientific statement begins as the Word-order (W/CS), which leads to the Christ-order (X/CS), then the Christianity-order (Xty/CS), and reaches its conclusion with the Science-order (Sc/CS).

Notice also that the synonyms Mind, Spirit, and Soul appear only on the Christian Science level within the Model of Being. The reason for this is that *Mind* handles mortal mind, i.e. ignorance about God, *Spirit* handles the belief in matter and duality, and *Soul* handles the illusions of the material senses. Therefore, Mind, Spirit, and Soul handle the belief in mortal mind-matter-body—the root cause of all error (see again Fig. 3, p. 30). Here we have the divine ideas of Mind, Spirit, and Soul resolving false beliefs—the tonality of the level of Christian Science.

We have also learned that an *understanding* of Mind, Spirit, and Soul leads to the *demonstration* of Life, Truth, and Love (see Fig. 3). Kappeler points this out when he writes:

“Mind, Spirit, and Soul will be acknowledged as the Principle of our existence which brings forth manifestations of Life, Truth, and Love.

“... as long as we still have a mortal, material concept of existence we cannot be satisfied with only the levels of Science itself, divine Science and absolute Christian Science, so that we must also include, in our contemplation, the level of Christian Science with its special characteristics, the synonyms Mind, Spirit, and Soul. Certainly, that which is being demonstrated is always Life, Truth, and Love; but we actually experience them only when human consciousness yields to Mind, Spirit, and Soul. How does this take place? The [Model of Being] shows that these three synonymous terms, arranged in different orders, appear in the Word, the Christ and Christianity, as well as in Science. Their office is always to translate the absolute facts of Life, Truth and Love to the level of human experience.”¹⁴²

Now let’s continue on with our discussion of the synonym-orders on the level of Christian Science.

Word (Word-order) on the Level of Christian Science

We read in *Science and Health*:

“God is ... Mind, Spirit, Soul, Principle, Life, Truth, and Love” (*S&H* 465:9).

In Fig. 23 (p. 120), we have the overall tone of Word as *self-declaration*, and the tone of Word on the level of Christian Science (W/CS) as *creative thinking*.

¹⁴² Max Kappeler, *The Four Levels of Spiritual Consciousness*, p. 177.

W/CS: If we are reasoning from the standpoint of Word on the level of Christian Science that God (Mind-to-Love and their ideas), declares itself (W) to the human standpoint in an ordered creative way as creative thinking (CS), how can this be symbolized?

Question: Which order of the synonymous terms symbolizes ordered creative thinking?

Answer: The Word-order:

Mind

Spirit

Soul

Principle

Life

Truth

Love

Within the Model of Being (Fig. 20, p. 114) we see that the terms Mind, Spirit, Soul, Principle, Life, Truth, and Love are used to designate Word on the level of Christian Science (W/CS).

This Word-order, as we have seen, is the same order as found in the seven days of creation and shows the step-by-step ordered unfoldment of divine creative action. The purpose of the Word-order on the level of Christian Science is to declare what God is and what God is not. For example, God declares:

Mind I Am Mind, I Am not mortal mind;
Spirit I Am Spirit, I Am not matter;
Soul I Am Soul, I Am not body, sense testimony;
Principle I Am Principle, I Am not person or personal beliefs;
Life I Am Life, I Am not death;
Truth I Am Truth, I Am not error, mortal, material consciousness;
Love I Am Love, I Am not nothingness, imperfection.¹⁴³

¹⁴³ Adapted from Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 48.

Kappeler writes about Mind, Spirit, and Soul in the Word-order on the Christian Science level:

“We may have asked ourselves: If Life, Truth and Love, and their ideas, constitute reality, why do we so often experience in human existence the very opposite, such as sin, disease, and death? We have these experiences not because the premise is wrong, but because we are not sufficiently transparent for the light of Life, Truth, and Love. What hinders such transparency? (1) Mortal mind darkens; (2) a material attitude is impervious to Spirit; (3) a sensual, corporeal consciousness testifies only to a distorted, limited sense of Soul-existence. A *knowledge* of Mind, Spirit, and Soul, however, makes consciousness *transparent* for Life, Truth, and Love.”¹⁴⁴

The purpose of the Word-order is to provide us with a clear, step-by-step declaration of *what God is*, from premise to conclusion. The Word-order’s statement that “God is Mind, Spirit, Soul, Principle, Life, Truth, and Love” leads to, and becomes the basis for, the Christ-order, where the statement of *what God is* is translated to the point of spiritual understanding.

Christ (Christ-order) on the Level of Christian Science

In *Science and Health*, Mrs. Eddy describes God in this way:

“God: Divine Principle, Life, Truth, Love, Soul, Spirit, Mind” (*S&H 115:13*).

In Fig. 23 (p. 120), we have the overall tone of Christ as *self-operation*, and the tone of Christ on the level of Christian Science (X/CS) as *divine ideas manifested*.

X/CS: If we are reasoning from the standpoint of the Christ on the level of Christian Science, we see that God (Mind-to-Love: W-o), through its own self-operation and translation and retranslation (reformation) (X-o), translates divine ideas to the point where they are manifested and understood, causing all false beliefs to yield to ideas (CS). Thus, the Christ manifests ideas in spite of error, until all error yields, and only the divine idea is manifested [this is called the Christ-translation].¹⁴⁵ How can this be symbolized?

¹⁴⁴ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, p. 177

¹⁴⁵ For more on the Christ-order, see Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 52.

Question: Which order of the synonymous terms symbolizes the Christ-translation?

Answer: The Christ-order:

Principle

Life

Truth

Love

Soul

Spirit

Mind

Within the Model of Being (Fig. 20, p. 114), we see that the terms Principle, Life, Truth, Love, Soul, Spirit, Mind are used to designate Christ on the level of Christian Science (X/CS)—the Christ-order of the synonyms.

Kappeler writes about Mind, Spirit, and Soul as they function in the Christ-order, thus setting up the purpose of this order:

“When we have understood that Truth, in absolute Christian Science, proves and realizes itself—that it is not *we* who have to apply and prove it—this will remain an indisputable fact even if it is not shown forth in human experience. But the purpose of Christian Science is that we actually experience Truth in a concrete way; and we can do this by *exchanging* the triad of mortal mind-matter-sense-testimony for the ideas of Mind, Spirit, Soul; in so doing, the whole claim of mortal mind is being *retranslated* back into the realm of ideas.”¹⁴⁶

The following gives the place value of the divine standpoint of the synonyms in the Christ-order:

Principle is a potential power,

Life a dynamic power,

Truth a conscious power,

Love a power of total engagement,

¹⁴⁶ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 177–178.

- Soul* a translating power, that ensures that the entire divine ideal is objectified identically through the process of translation—that the whole essence of the divine ideal remains identical with Principle. Soul translates the divine ideal as ideas of this ideal,
- Spirit* as an ordering power, diversifies, classifies, and individualizes each idea so that each idea is brought forth in that form which is adapted to a specific individual situation, and
- Mind* as a manifesting power, manifests the ideal ideas in spite of resistance.¹⁴⁷

Kappeler writes:

“... the oneness of Principle and idea, existing in divine Science, is translated to human experience to the extent that everywhere only idea is expressed.

“This translation of divine Principle to the point of its manifestation as idea, in human experience, is presented in its successive phases in the ‘Scientific Translation of Immortal Mind’ and the ‘Scientific Translation of Mortal Mind’ (S&H 115:12–116:3). The ‘Scientific Translation of Immortal Mind,’ with its three subtitles ‘God,’ ‘man’ and ‘idea,’ illustrates the translation of God to man as idea. God is shown here in its Christ office. This does not deal with the question, What is God? (the Word of God), but with the method of how God translates itself to man ... Whereas the Word-order gives the definition of God, the Christ-order illustrates the translation of God to man as idea.

“Simultaneously with this translation, the ‘Scientific Translation of Mortal Mind’ also operates through its three degrees of ‘depravity,’ ‘evil beliefs disappearing’ and ‘understanding’ ... finally, only the pure ‘understanding’ of the realm of ideas is ruling. Then the Christ-operation has reached its climax in the human, and thus ‘In the third degree mortal mind disappears, and man as God’s image appears’ (S&H 116:4–5).”¹⁴⁸

The outcome of the translating activity of the Christ-order is that we find God, that is, we understand the divine, ideal ideas of God. This leads to, and becomes the basis for, the Christianity-order.

¹⁴⁷ Adapted from Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 52.

¹⁴⁸ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 188–189.

Christianity (Christianity-order) on the Level of Christian Science

In *Science and Health* we read:

“God ... Principle; Mind; Soul; Spirit; Life; Truth; Love ...” (*S&H* 587:5).

In Fig. 23 (p. 120), we have the overall tone of Christianity as *self-fulfillment*, and the tone of Christianity on the level of Christian Science (Xty/CS) as *exchanging false beliefs for divine ideas*.

Kappeler writes about Mind-to-Love as they function in the Christianity-order:

“Absolute Christian Science explains that Life, Truth, and Love are reflected and demonstrated everywhere as perfect ideas of Life, Truth, and Love. Why is it that we can still feel that ideas do not demonstrate themselves? Because we erroneously look to something material for the demonstration of ideas:

1. We mistake human thoughts and beliefs for spiritual ideas.
2. We try to comprehend ideas as material, as if they can take material form.
3. We desire to experience ideas with our human, material senses.

“Instead of this, we should comprehend ideas in their Principle. Therefore, ideas are:

1. ideas of Mind,
2. which are spiritually substantial,
3. and identifiable through Soul-sense.

“Christianity, in Christian Science, is demonstrable only when we resolve every *mortal concept* about ideas and conceive of every idea as the *reflection* of Life, Truth, and Love.”¹⁴⁹

Xty/CS: If we are reasoning from the standpoint of Christianity on the level of Christian Science that each ideal idea of Mind-to-Love has its *self-fulfillment* (Xty) as the reflection of Life, Truth, and Love (CS), how can this be symbolized?

¹⁴⁹ Edited excerpt from Max Kappeler, *The 4 Levels of Spiritual Consciousness*, p. 178.

Question: Which order of the synonymous terms symbolizes every idea as the reflection of Life, Truth, and Love?

Answer: The Christianity-order:

Principle;

Mind;

Soul;

Spirit;

Life;

Truth;

Love;

Note that there is a semicolon after each synonym. This is distinct to the Christianity-order, and shows that, in the universe of divine ideas, each idea is the whole reflection of God.

Within the Model of Being (Fig. 20, p. 114), we see that Principle; Mind; Soul; Spirit; Life; Truth; Love are used to designate Christianity on the level of Christian Science (Xty/CS). Kappeler writes:

“The Christ-order shows how Principle translates itself, in spite of matter and human error, to the point of its manifestation as idea (Mind). The outcome of this Christ-translation as true Christianity is therefore a universe of ideas.”¹⁵⁰

At this point of the Christianity-order we can now ask: What makes up the spiritual universe? Here we get the answer: It is a universe of divine ideas. Kappeler writes:

“Christianity-order, the follow-up of the Christ-order (translation), explains that the universe of ideas is an unlimited reflection of Life, Truth, and Love. The starting point of the Christianity-order is Principle; its outcome is the reflection of Life, Truth, and Love as a universe of ideas.”¹⁵¹

We can ask: What is the reflection of Life, Truth, and Love as a universe of ideas? The answer is given in the Christianity-order which gives us the nature of ideas:

¹⁵⁰ Edited excerpt from Max Kappeler, *The 4 Levels of Spiritual Consciousness*, p. 192.

¹⁵¹ *Ibid.*

Principle; All ideas have only one Principle.

Mind; All is idea (the realm of ideas).

Soul; Every idea is identified with Principle.

Spirit; Every idea reflects Principle, therefore, every idea reflects every other idea of Principle—without this reflection we would have a realm of isolated ideas.

Life; Every idea expresses fatherhood qualities, meaning in the reflection of Spirit, (1) every idea maintains, supports, and provides for itself, (2) every idea contributes to supporting all the other ideas, (3) all other ideas are fully providing for themselves, and (4) every idea supports all other ideas. This universal reflection of ideas is one of interrelated fathering.

Truth; Every idea expresses sonship qualities, meaning in the reflection of Spirit, (1) every idea is affirming and claiming the whole of Truth for itself, (2) every idea affirms for every other idea its right to possess everything necessary for its wholeness, (3) all other ideas affirm and claim their wholeness, their sonship, and (4) every idea affirms the sonship of all other ideas. This reflection of sonship produces a consistent, coherent universe that reveals the sonship of all ideas. The ideal of Truth is actively claimed and affirmed on all issues and throughout all relationships. In this spiritually unified consciousness of Truth, no idea denies any other idea anything, for every idea attributes both to itself and to all other ideas everything that is truly divine.

Love; Every idea expresses motherhood qualities, meaning in the reflection of Spirit, (1) every idea mothers itself, i.e. embraces perfection for itself, (2) every idea mothers all other ideas by embracing and seeing only perfection in them, (3) all other ideas are mothering themselves by cherishing and embracing perfection, expecting only the highest for themselves, and (4) every idea embraces perfection for all other ideas. In this spiritual universe of mutual mothering, peace and rest reign. Everything exists in a state of perfection and fulfillment.¹⁵²

¹⁵² Adapted from Max Kappeler, *The Seven Synonyms for God*, pp. 160–163. See also Max Kappeler, *A Study Aid for the Science of Christian Science*, pp. 54–55.

Kappeler writes:

“In the Word-order, we seek the knowledge of God; in the Christ-order, God translates itself to human consciousness and we *find* God; in the Christianity-order, we can *use* what we have found of the knowledge of God. Then thought asks: Do such things as seeking, finding, and using exist in being? Science answers: In being, everything already *is*; we only need to *be* it. In being, there is no process of development (Word-order), or translation (Christ-order), or reflection (Christianity-order); there is only one being (Science-order). Here, process becomes *being* ... In Science, which knows no process, ideational being is *interpreted* as an already existing fact.”¹⁵³

The Science-order will now explain what is going on in spiritual being at the point of isness, a point of scientific understanding.

Science (Science-order) on the Level of Christian Science

In *Science and Health* we read:

“The divine Principle of the universe must interpret the universe” (*S&H* 272:28).

In Fig. 23 (p. 120), we have the overall tone of Science as *self-explanation*, and the tone of Science on the level of Christian Science (Sc/CS) as structured, *scientific understanding*.

Sc/CS: If we are reasoning from the standpoint of Science on the level of Christian Science that God (Mind-to-Love) is self-explaining itself (Sc) through a divinely structured, scientific understanding (CS), how can this be symbolized?

Question: Which order of the synonymous terms symbolizes structured, scientific understanding?

¹⁵³ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, p. 195.

Answer: The Science-order:

Principle

Soul-Life

Spirit-Truth

Mind-Love

Principle

Within the Model of Being (Fig. 20, p. 114), the Science-order characterizes Science on the level of Christian Science (Sc/CS).

You will notice that most of the synonyms are connected with hyphens. This structure shows that two synonyms combine to form one *single* tone. For example:

<i>Soul-Life</i>	Can be seen as Soul (identities) + Life (of being), giving the single tone: identities of being.
<i>Spirit-Truth</i>	Combine as Spirit (every idea reflects being) + Truth (in a different, specific, and new form).
<i>Mind-Love</i>	Show that as Mind (each new form, each idea) + Love (has its perfection within the whole plan of Love).
<i>Principle</i>	Shows that all that is going on is the omniaction of Principle. ¹⁵⁴

You will also notice that, within the Science-order, Principle is shown as both the first and last synonym. This does not mean that the tone is expressed twice. Instead, consider the Science-order as a *structural* order, rather than a linear order. Here, Principle is seen to be the central shaft, the main standpoint, from which the other synonyms are considered.

There are two structural arrangements that are used to illustrate this concept: the Mosaic candlestick (discovered by John Doorly) and the transparent sphere (developed by Max Kappeler).

The Mosaic Candlestick: John Doorly's Symbol for the Science-order

It was John Doorly who arrived at using the symbolism of the Mosaic candlestick for the Science-order. Doorly realized that he could look at the linear order of Mind, Spirit, Soul, Principle, Life, Truth, and Love (Word-order) from the standpoint of Principle. He then discovered that by doing this he was reasoning along the lines of the biblical symbol of “the candlestick,” which the Lord commanded Moses to make while on Mount Horeb.

¹⁵⁴ Adapted from Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 57.

Kappeler writes:

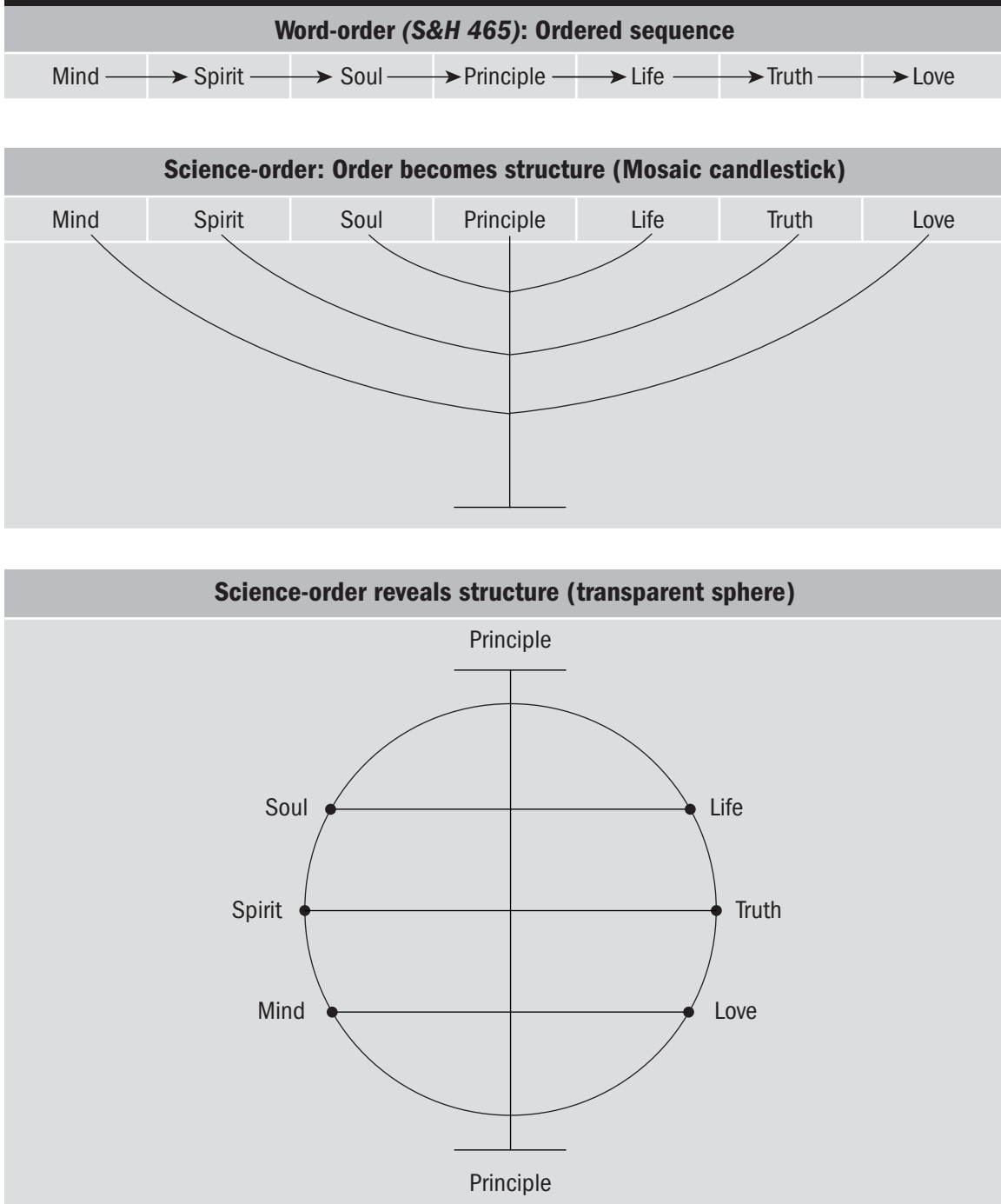
“John Doorly saw that the 7 synonyms for God must work throughout all four sides, not only for the Word, Christ, and Christianity, but also for Science. As we have seen, he found the Word-order (S&H 465:10), the Christ-order (S&H 115:13), and the Christianity-order (S&H 587:6) in the Textbook. But there did not appear to be a fourth order. What could the explanation be? At that time, John Doorly was also interested in the biblical symbol of the seven-branched candlestick (Ex. 25:31–40). This candlestick has seven lamps; one central lamp supported by the base and shaft of the candlestick, with three branches to the left and three branches to the right, each branch carrying a lamp. Thus the two lamps on the left and right of the middle lamp are connected to each other by two branches, the next two are also connected and, finally, the farthest two. In this way, the seven lamps of the candlestick do not present a linear sequence leading from one lamp to the next but rather form a *structure*. Instead of showing a linear sequential order which indicates process, their structure represents a state of isness. This symbol gave John Doorly the answer to his search for the fourth order [the Science-order].”¹⁵⁵

See Fig. 27: *The Word-order and the Science-order* (p. 145) and look at the second diagram, titled: *Science-order: Order becomes structure (Mosaic candlestick)*. The Science-order shows the synonymous terms joined to Principle. With Principle as the shaft, we see Soul and Life joined together, Spirit and Truth joined together, and Mind and Love joined together—all resting on the base of Principle.

One can clearly see that the Science-order reveals *structure*, whereas the Word-order, Christ-order, and Christianity-order are in a linear sequence. Why is this significant? Because structure allows for an understanding of isness, rather than a linear process. Remember, it is the office of Science (within the 4-fold operation) to explain that what happens as the Word, Christ, and Christianity is always at the point of being, at the point of isness.

¹⁵⁵ Edited excerpt from Max Kappeler, *The Seven Synonyms for God*, pp. 169–170.

Fig. 27: The Word-order and the Science-order



EXERCISE 3

Adapted from Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), p. 56.

It is also important to note that the structure of the Science-order follows Mrs. Eddy's instruction that "the divine Principle of the universe must interpret the universe" (*S&H* 272:28). Therefore, in order to have a structured, scientific understanding and interpretation of the universe, we must reason from the standpoint of Principle. Or, as Kappeler often says, we must "go out" from the standpoint of Principle.

The Transparent Sphere: Kappeler's Symbol for the Science-order

As we can see in Fig. 27 (p. 145), there is a third diagram—the transparent sphere. This diagram shows a vertical line running through the sphere, with Principle at the top and bottom, illustrating again that we are viewing the synonymous terms from the standpoint of the central shaft of Principle. Here we see that the relationships between synonyms are the same within the Mosaic candlestick and transparent sphere.

So, why update the symbolism from candlestick to transparent sphere if the candlestick is biblical and accurate?

Kappeler adopted the symbolism of a transparent sphere because it represents more accurately, to a scientific age, the standpoint of scientific understanding. The transparent sphere represents the transparency of our consciousness when we grasp the omni-action of Principle. He explains it this way:

"The fact that nothing else is ever happening but Mind's activities adapted to any situation (Mind and Love), points to the *omni-action* of Principle. It is due to the ever-operative Principle that nothing else is going on in being but the infinite Principle and its infinite idea. Thus, thought has reached that point where it can accept, in understanding, the highest level of Science, Science itself. The [Model of Being] starts at the top with Principle and ends at the bottom with Principle ... the level of Christian Science links up with the level of Science itself, but now understanding is more transparent."¹⁵⁶

Once we grasp the omni-action of Principle, our thought is transparent to, and understands, the divine, infinite calculus of Spirit. With this scientific understanding, the Science-order, on the level of Christian Science, links spiritual consciousness to the level of Science itself, where consciousness is now transparent to the omni-action of Principle in its infinite self-reflection.

¹⁵⁶ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, p. 198.

The Flow Within the Model of Being

As Kappeler states in the previous quote, the Model of Being “starts” at the top with infinite Principle on the level of Science itself, and “ends” at the bottom right, with Principle as the foundation of the transparent sphere of the Science-order on the level of Christian Science (see Fig. 20, p. 114). But in actuality, we can start from any point within the Model of Being and flow to any other point, always being aware that divine Being is ever-conscious of itself as a whole.

END OF EXERCISE 3

PONDER THE MODEL OF BEING

Time spent pondering the implications of the Model of Being is time well spent. The Model of Being is the model of God being conscious of itself, as well as the model of how to reach divine consciousness. As we study and ponder the structure and dynamics within the Model of Being, our consciousness gains a likeness of God (Being itself), and we find that the structure of our consciousness becomes one with the structure of reality, and we then *experience* Being in its infinite self-reflection.

We have seen in this chapter that the high standpoint of Being itself (Principle itself, I Am), on the level of Science itself, has an impact on false, material beliefs through its dimensional operation on the levels of divine Science, absolute Christian Science, and Christian Science. This multidimensional operation continues until the belief in mortal mind, matter, body, material theories, death, mortal consciousness, and imperfection has been resolved within our consciousness, and we are set free. As Mrs. Eddy says:

“The admission to one’s self that man is God’s own likeness sets man free to master the infinite idea. This conviction shuts the door on death, and opens it wide towards immortality. The understanding and recognition of Spirit must finally come, and we may as well improve our time in solving the mysteries of being through an apprehension of divine Principle. At present we know not what man is, but we certainly shall know this when man reflects God.

“The Revelator tells us of ‘a new heaven and a new earth.’ Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?

“Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth” (*S&H 90:24–91:8*).

How can mankind obey only the divine Principle? By adhering to the laws of God. In the next chapter, we will see that the Model of Being also includes, within its structure, the infinite and divine laws of God.

CHAPTER REVIEW

- Look back at the definitions of scientific concepts on pages 108–109. Now consider the Model of Being (Fig. 20, p. 114). Where do you find science? The system? (see pp. 109–110). The structure? (see pp. 109–110). Dimensionalism? (see pp. 101–102). Holism? (see pp. 102–103). Calculus? (see Fig. 5, p. 48). Where do you find Piaget’s three key points—wholeness? (see p. 112). Transformation? (pp. 112–113). Self-regulation? (pp. 113–114)
- What is the difference between system and structure? (pp. 109–110).
- How does Piaget sum up the concept of structuralism? (p. 112).
- Fill in the blanks: Within the MOB, we see that the _____ make up the “horizontals” (the rows) and the _____ makes up the “verticals” (the columns). The _____ are found in the “boxes” created by the intersection of rows and columns. The synonyms found within each intersection describe _____ from the viewpoint of that intersection. (see p. 114).
- A double line separates the level of *Science itself* from the level of *divine Science*, and the level of *divine Science* from the level of *absolute Christian Science*. Why does only a single line separate the level of *absolute Christian Science* from the level of *Christian Science*? (pp. 117–118)
- Why are there no “verticals” on the level of Science itself? (pp. 118–120)
- Ponder these questions about the Model of Being: (see pp. 114–143)
 - *On the level of Science itself*: Why is “infinite Principle” used to describe God on this level?
 - *On the level of divine Science*: Why are the synonyms Life, Truth, Love, and the combination of divine Principle, Love, used to describe God on this level?

- *On the level of absolute Christian Science*: Name the synonyms that describe God as Word, as Christ, as Christianity, as Science on this level.
- *On the level of Christian Science*: What is the purpose of the Word-order; of the Christ-order; of the Christianity-order, and of the Science-order on this level?
- Ponder: Spend some time with the MOB—see if you understand the flow through the verticals, and horizontals This means: Can you envision how consciousness changes as you flow down the levels vertically? Across horizontally? From the top left to the bottom right and back up again? (see p. 111, rest of chapter)
- Ponder: If you haven't already done so, read the passage from the Bible (*Exodus 25:31–40*) that led John Doorly to interpret the Mosaic candlestick as being the structure of the Science-order (pp. 143–145). Can you see how he was led to this interpretation?
- Ponder: How does the transparent sphere diagram (symbolizing Sc/CS) help us understand more accurately the scientific concept of the omniacion of Principle? Why does scientific understanding lead thought “up” to the level of Science itself? (pp. 145–146)
- Ponder: What are the implications that the Model of Being describes the entirety of spiritual reality; that it contains all the spiritual truths contained within the Bible and *Science and Health*? What previously held concepts or beliefs must be updated to accept this new viewpoint?
- What questions do you still have about the Model of Being, about its structure, and its implications? Keep these questions handy, review them occasionally, and expect them to be answered by future study.

Recommended Reading

- *The Four Levels of Spiritual Consciousness* by Max Kappeler.
- *A Study Aid for the Science of Christian Science* by Max Kappeler, pp. 63–68.

Recommended Recordings

- M-45, *A Short Review of the 4 Levels of Science* by Max Kappeler (3 hours).
- M-31, *The Concept of Dimensionalism* by Max Kappeler (1 hour).

CHAPTER 9

The Laws of God

PURPOSE OF THE CHAPTER

- To give a brief introduction to the laws of God.
- To distinguish between moral laws, scientific laws, and spiritually scientific laws.
- To show that Mary Baker Eddy discovered the divine laws of God, but it was Max Kappeler's mission to define these laws in a scientific way, adhering to spiritually scientific criteria.
- To show that the laws of God are found in the Bible, *Science and Health*, and in the Model of Being.
- To show how the laws of transformation are inherent in the laws of God, and how this relates to the Model of Being.

WHAT ARE THE LAWS OF GOD?

We learned from the definition of science (p. 108), that a science involves (1) knowledge, (2) reduced to law, and (3) embodied in a system. In Chapters 1–7 we discussed the *knowledge* inherent in Christian Science, and in Chapter 8 we explored the *system* of Christian Science. Now we ask: What are the *laws* of God?

Kappeler gives us a background of the concept of law as it relates to the Science of Christian Science:

“In the time of the Old Testament, the Jewish religion was a *religion of law*: it was in the observance of its laws that Jews saw the essence of their religious life. For them, the prosperity or failure of both the individual and the whole race was dependent upon the extent to which the laws were kept.

“Thus the Jewish God was a *God of law*, who demanded obedience to the law from His people ... Jews felt an obligation to obey the law because it offered them the highest possible reward, the attainment of *life eternal*.”¹⁵⁷

¹⁵⁷ Edited excerpt from Max Kappeler, *The Epistles in the Light of Christian Science*, pp. 3–4.

“What laws were the Jews asked to obey? Primarily the written law, which was contained in the Old Testament. This in itself comprised a variety of laws. The law could mean simply the Ten Commandments of Moses, or the particular ordinances governing divine worship, the places of worship, the priests, offerings, feast and fast days, the administration of justice, and civic life. Often it meant the complete Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) and later, even the entire Old Testament.

“To Jews, ‘the law’ comprised the sum total of commandments and rules that God had given His people, Israel, for guidance in life. In them God had revealed His will.”¹⁵⁸

In the New Testament, we find that:

“Jesus acknowledged the divine authority of the Law and the Prophets, and thus the holy books of the Jews. For him the Scriptures were the Word of God to which he fully subscribed. He clearly attached great importance to the observance of the ethical commandments of the law; but he did not feel bound by the numerous ‘traditions of the elders,’ that is, by the mass of legal elaboration added by the Scribes throughout many generations and venerated by many Pharisees even more than the law itself. In fact, he declared war on this accumulation of well-intentioned, traditional precepts which had become a burden. Some of these laws he regarded as only temporary and in some instances he ignored them entirely. He always subordinated the ritual to the moral and the moral to the spiritual. Jesus’ whole teaching was such as to transcend the legalistic standpoint and to adhere to a new covenant—the covenant of man’s unity with God—in which legalism has no place.”¹⁵⁹

In the Bible, and in life, there are different types of laws, for example:

- *Municipal laws*: rules of civil conduct.
- *Moral laws*: rules of religious and social duties to God and to mankind.
- *Ceremonial laws*: rules of rites and ceremonies.
- *Scientific laws*: laws that are inherent in nature.
- *Scientific laws of God*: divine laws that are inherent in divine Being, God, itself.

¹⁵⁸ Edited excerpt from Max Kappeler, *The Epistles in the Light of Christian Science*, p. 2.

¹⁵⁹ Max Kappeler, *The Epistles in the Light of Christian Science*, pp. 7–8.

Mary Baker Eddy discovered the divine laws of God that are inherent in Being itself—the spiritual laws that Jesus obeyed. She writes:

“In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love” (*S&H 107:1*).

Doorly talked about the divine laws of God, but it was Kappeler’s mission to define these laws in a scientific way, adhering to fundamental spiritual and scientific criteria.

Kappeler defined the spiritual laws underlying the Bible:

- The divine law of creativity behind the 7 days of creation.¹⁶⁰
- The laws of the Christ (the Minor Prophets).¹⁶¹
- The laws of Christianity (the Epistles¹⁶² and the Gospel of St. John¹⁶³).

Kappeler also defined the points of intersection that define:

- The laws of scientific Christianity (*Science and Health*).¹⁶⁴
- The law of infinite Being on the level of Science itself; the law of divine self-organization on the level of divine Science; and the divine laws of Life, Truth, and Love as they appear on the levels of absolute Christian Science and Christian Science (the Model of Being).¹⁶⁵

The remainder of this chapter will serve as a very brief introduction to the laws of God as defined within the Model of Being. However, a deeper investigation of the divine laws that stand behind the Bible, *Science and Health*, and the Model of Being should be undertaken at a later time if we are to accomplish our journey from the physical through the mental to the spiritual standpoint.

¹⁶⁰ See Max Kappeler, *A Study Aid for the Science of Christian Science*, pp. 17–19.

¹⁶¹ See Max Kappeler, *The Minor Prophets in the Light of Christian Science*.

¹⁶² See Max Kappeler, *The Epistles in the Light of Christian Science*.

¹⁶³ See Max Kappeler recording F-4, *The Gospel of St. John in the Light of Christian Science* (28 hours) (Seattle: Kappeler Institute Recordings USA, 1990, Cazenovia, NY).

¹⁶⁴ See Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*.

¹⁶⁵ See Max Kappeler recording E-1, *The Structure of Being and its Universal Laws* (39 hours).

THE LAWS OF GOD ARE SEEN WITHIN THE MODEL OF BEING

If we look at the Model of Being in relation to the laws of God, we find that God operates dimensionally on different levels of spiritual consciousness according to divine laws of transformation that govern the activity on each level. Or, said another way, there is a law of God associated with each level and point of intersection within the Model of Being. As discussed in the previous chapter, these divine laws of transformation show that a whole is translated as the many, yet still remains the whole; that which seems to be a part or piece is actually only a reflection of the whole itself. In his class, *The Structure of Being and its Universal Laws*, Kappeler states:

“We will see, for instance, if we are reasoning on the level of Science itself with the law of infinite Being, we can see how God transforms itself into the law of divine Science as the law of divine self-organization. Or how God transforms itself into the law of absolute Christian Science as the law of divine spontaneity, or into the law of Christian Science as the law of divine causality. In this way, the infinite One, God, handles every situation while still preserving the integrity of its divine structure. It is still the same structure, namely, the structure of the one infinite Being, God. The divine laws of transformation never yield results external to the system. Actually, there is nothing external to the divine system of God. Once we comprehend the Model of Being, we will see that everything is happening within that Model according to divine laws of transformation. The Model of Being and its laws of transformation symbolize everything that happens within the realm of the one Being, God.

“We do not need anything more! Once we comprehend what the Model of Being stands for, we do not need any other symbolism for understanding God, the All-in-all.

“As we keep this point in view, we will see how our consciousness is steadily transformed into a structural spiritual consciousness.”¹⁶⁶

The divine laws of transformation are shown as a list in Fig. 28: *The Laws of the 4 Levels of Science* (p. 155), and in their structural relationships in Fig. 29: *The Laws of Being* (p. 155). Take a moment to reflect on these diagrams based on what you have learned so far about the Model of Being (Fig. 20, p. 114).

¹⁶⁶ Edited excerpt from Max Kappeler's recording E-1, *The Structure of Being and its Universal Laws*.

Fig. 28: The Laws of the 4 Levels of Science	
Law of Science itself	The law of infinite Being
Law of divine Science	The law of divine self-organization
Law of absolute Christian Science	The law of divine spontaneity Word: law of divine impulsion Christ: law of individualization Christianity: law of self-maintenance Science: law of pre-established perfection
Law of Christian Science	The law of divine causality Word: law of creativity Christ: law of translation and reformation Christianity: law of reflection and demonstration Science: law of structured scientific understanding

From Max Kappeler, *A Study Aid for the Science of Christian Science*, pp. 78–79.

Fig. 29: The Laws of Being				
Science itself	law of infinite Being			
divine Science	Word	Christ	Christianity	Science
	law of divine self-organization			
	input	process	output	feedback
absolute Christian Science	law of divine spontaneity			
	law of divine impulsion	law of individualization	law of self-maintenance	law of pre-established perfection
Christian Science	law of divine causality			
	law of creativity	law of translation and reformation	law of reflection and demonstration	law of structured scientific understanding

From Max Kappeler, *A Study Aid for the Science of Christian Science*, pp. 78–79.

KAPPELER’S RESEARCH INTO THE LAWS OF BEING

Max Kappeler’s research into the laws of Being began with his deep desire to know the answer to the question: What are the “divine laws of Life, Truth, and Love” (*S&H 107:2*) that Mrs. Eddy discovered in 1866? He started to answer this question in his early work, which defined the laws of the Bible and *Science and Health*. While investigating the three fundamental categories (7+4+4) that make up the Model of Being, Kappeler later discovered that there are

two fundamental categories of divine laws: those that govern isness, and others that govern the process of transformation

Kappeler then noted that these two fundamental categories of divine laws are similarly defined in *Black's Law Dictionary*, where law is defined as: "A rule or method according to which phenomena or actions coexist, or follow each other." His observations could then be summarized in this way:

1. The law of isness: shows how phenomena coexist together.
2. The laws governing the process of transformation: show how something follows something else.

According to Kappeler's research into the laws of Being:

- *The law of isness (the law of infinite Being)* governs the realm of the I Am that I Am—the realm of the indivisible whole, infinite Principle itself, and its infinite self-reflection. This law operates on the level of Science itself (see Fig. 29, p. 155).
- *The laws of divine self-organization, divine spontaneity, and divine causality* are hierarchical laws of transformation that bring the realm of perfect harmony (Science itself) down to the standpoint of healing inharmony. These laws of transformation are operating on the levels of divine Science, absolute Christian Science, and Christian Science (see Fig. 29, p. 155).

Once we undertake a deeper study of Kappeler's work on the structure of the Model of Being and its laws, we discover that:

"Both Science and consciousness are now at work in the economy of being according to the law of Mind, which ultimately asserts its absolute supremacy" (*S&H 423:24–26*).

We also gain the understanding that God's laws constitute our individuality.

"Man has an immortal Soul, a divine Principle, and an eternal being. Man has perpetual individuality; and God's laws, and their intelligent and harmonious action, constitute his individuality in the Science of Soul" (*No. 11:3*).

Everything is in Divine Order

When speaking about the human realm, Einstein said:

“God does not play dice with the universe.”¹⁶⁷

When speaking about the spiritual realm, Mrs. Eddy writes:

“From the infinite One ... comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration” (*S&H 112:16*).

Here we see that both Einstein and Mrs. Eddy discerned that our lives are subject to laws, orders, and rules—a divine plan—not according to chance, or our ever changing human will, desires, and plans. From the standpoint of Science, we can see that it is the laws of God and their demonstration that are putting divine order into our lives.

CHAPTER REVIEW

- What is the difference between moral laws and scientific laws? (p. 152)
- What is the difference between scientific laws and spiritually scientific laws? (p. 152)
- Mary Baker Eddy discovered divine laws when she discovered Christian Science, Doorly talked about these divine laws, but what was Kappeler’s mission? (p. 153)
- Ponder: If you haven’t already, go back and ponder the Model of Being (Fig. 20, p. 114), Fig. 23 (p. 120), and Fig. 29 (p. 155). Can you begin to see the laws of each of the 4 levels (horizontal)? The laws that govern each point of intersection within the 4-fold operation (verticals)?
- Ponder: What does it mean that everything is in divine order? (p. 157)
- Ponder: We have seen that God has divine laws, orders, system, and structure; that God is dimensional and holistic (Chapters 7–9). What are the implications that God is a divine Principle, comprised of divine laws? What previously held concepts of God must be updated to accept this new viewpoint?

¹⁶⁷ Letter to Max Born, 12 December 1926; quoted in Ronald W. Clark, *Einstein: The Life and Times* (New York: HarperCollins, 1971).

Recommended Reading

- *The Four Levels of Spiritual Consciousness* by Max Kappeler.
- *A Study Aid for the Science of Christian Science* by Max Kappeler, pp. 48–57, 78–84.

Recommended Recording

- D-4, *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God* by Max Kappeler (24 hours).
- E-1, *The Structure of Being and its Universal Laws* by Max Kappeler (39 hours).

SUMMARY OF PART I

In Part I, we have discussed and answered the question “What is God?” We have seen, in the light of Christian Science, that:

- God is a divine Principle,
- that can be understood in a spiritually scientific way, and
- the nature of reality is spiritual.

To be more specific, we have seen that there are 15 root notions that symbolize the basic constituents of God:

- The 7 synonymous terms define the full nature of God as *Mind, Spirit, Soul, Principle, Life, Truth, Love*.
- The 4-fold operation describes how God operates as *Word, Christ, Christianity, Science*.
- The 4 levels present the various standpoints of spiritual consciousness from which God can be viewed: *Science itself, divine Science, absolute Christian Science, Christian Science*.
- These 15 root notions (7+4+4) comprise the *divine system of reference*.
- These root notions can be arranged into a model that symbolizes the structure of God itself, the Model of Being.

The Model of Being:

- Symbolizes the entire structure and divine dynamics of Being and its laws.
- Is the model of God conscious of itself, as well as how to reach divine consciousness.
- Gives us a model of all that is real.

The question we pose now is: How do I become one with spiritual reality? How can the structure of my consciousness become one with the structure of reality, as symbolized by the Model of Being?

These questions form the subject of Part II.

PART II
HOW DO I BECOME
ONE WITH REALITY?

CHAPTER 10

The Origin of the Spiritual System of Reference as Found in *Science and Health*

PURPOSE OF THE CHAPTER

- To discuss the source of Mrs. Eddy’s discovery of Christian Science.
- To present the spiritually scientific method of divine revelation, reason, and demonstration.

DIVINE REVELATION

As we begin to explore how we become one with spiritual reality, it is important for us to consider the origin of Mary Baker Eddy’s discovery. How did she “become one” with spiritual reality in order to write *Science and Health*? Is attaining this high level of spiritual consciousness available to anyone? If so, how do we begin?

A few references from Mrs. Eddy’s writings indicate the source of *Science and Health*:

“Christian Science ... is the revelation of divine Love” (*My. 301:3–4*).

“I do not find my authority for Christian Science in history, but in revelation” (*My. 318:31*).

“It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated ‘Science and Health with Key to the Scriptures’” (*My. 114:23*).

“No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH” (*S&H 110:17*).

“I should blush to write of ‘Science and Health with Key to the Scriptures’ as I have, were it of human origin, and were I, apart from God, its author. But,

as I was only a scribe echoing the harmonies of heaven in divine metaphysics,
I cannot be super-modest in my estimate of the Christian Science textbook”
(*My. 115:4*).

Mrs. Eddy writes that she was “a scribe under orders” (*Mis. 311:26*), that the divine power of Truth and Love dictated *Science and Health* to her.

Let us investigate how Mrs. Eddy, or anyone, can open themselves to divine revelation. To do so, we would first have to understand the basis for revelation. Let us look to the Bible for an answer as to what this basis might be.

In the Bible, we see that St. Paul gives us the basis for revelation when he writes to the Philippians: “Let this mind be in you, which was also in Christ Jesus” (*Phil. 2:5*). Here Paul is saying that in order to be receptive to divine revelation, we must have the same mind as Jesus had. What is this mind? It is “the mind of Christ” (*I Cor. 2:16*).

THE MIND OF CHRIST

What is “the mind of Christ”? We discern, through our study of the Science of Christian Science, that the Mind of Christ¹⁶⁸ is that Mind which leads and guides all divine activity. In our study, we learn that the one Mind—which is God—is, in spiritual reality, our Mind. This is what Jesus meant when he said, “I and *my* Father are one” (*John 10:30*). Paraphrased, one could say Jesus said, “I and the divine Mind are one,” or “the Mind which is God is my Mind.”¹⁶⁹ Therefore, Jesus knew that his true being was in and of Mind, God, and not in and of the mortal, human mind. In the light of Christian Science, we understand that Jesus *claimed* and *accepted* the divine Mind as his divine basis and the origin of his thoughts. This was his Christ-attitude.

A discussion of the Mind of Christ must include a clarification of what the New Testament means by calling Jesus “Christ Jesus.” Does this term mean that only Jesus had, or can have, the Mind of Christ?

Kappeler clarifies the coupling of the divine title “Christ” with the person Jesus in his book, *Introduction to the Science of Christian Science*:

¹⁶⁸ Mrs. Eddy refers to the “Mind of Christ” in S&H ix:18. Therefore, in Science, you will see both terms capitalized, as they stand for Mind, God.

¹⁶⁹ Kappeler explains in his book, *The Science of the Oneness of Being in the Christian Science Textbook*, that “the One, God, is always the whole, and the many are always the multiplicity of the whole in infinite variations, yet still remaining the whole” (p. 24); “every idea that comes to us has not just a little power, but always the power of the whole, the power of the infinite One, Mind, itself” (p. 29). This in the same sense that “a part contains the whole,” as in Michael Talbot’s *The Holographic Universe*, pp. 16–17.

“Over the centuries this expression [Christ Jesus] has led to the misapprehension that ‘Christ’ and ‘Jesus’ both allude to the person Jesus of Nazareth, and that both terms—Jesus and Christ—may be used interchangeably as a name for Jesus. However, Christ and Jesus are not synonymous and have quite distinct meanings.

“‘Christ,’ ‘the Anointed,’ is the Greek form of the Hebrew title ‘Messiah’ ... ‘Christ’ is ... used in the Bible as a title for that which is ‘appointed and empowered by God.’

“‘Jesus,’ on the other hand, is a proper name still used today ... The difference is therefore clear: Jesus is the name of the human Jesus of Nazareth; Christ is a divine title for a certain attitude of mind—the Christ-attitude—which consists in making oneself one with the divine nature and thereby letting the saving power of God take effect. Jesus was a corporeal being; Christ is incorporeal ... Jesus was a man, and therefore human; Christ is the divine idea. Jesus’ human existence was brief; Christ is eternal. Jesus *was*; Christ *is*.

“The Christ-attitude is something that any one of us has the right to assume at any time; it is not restricted to any one historical person. In proportion as we so identify ourselves and make ourselves one with God’s nature—we understand that the saving power of divine Principle can express itself as a healing, helping, liberating power—we have the Mind of Christ, and then we too may be said to bear the divine honorary title of ‘Christ’

“The Christ-nature became more and more clearly manifest in the man Jesus. His God-likeness is therefore best suggested by the name ‘Christ Jesus.’ ‘He expressed the highest type of divinity, which a fleshly form could express in that age’ (S&H 332:29). Jesus is defined in *Science and Health* as: ‘The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man’s immortality’ (S&H 589:16).”¹⁷⁰

Mrs. Eddy claimed the Mind of Christ. Through her study of the Bible, she knew that the Mind, which is God, was her Mind. This enabled her to be receptive to divine revelation. She allowed the one Mind (God), which was her Mind, to speak to itself—Mind speaks to Mind.

How did Mrs. Eddy open her consciousness to the spiritual realm so that she could be receptive to divine revelation? When we read her biographies, we see that she gradually,

¹⁷⁰ Edited excerpt from Max Kappeler, *Introduction to the Science of Christian Science*, pp. 52–53.

over many years, was “a willing disciple at the heavenly gate, waiting for the Mind of Christ” (*S&H ix:17*). From childhood she had a deep love for the Bible. It was during these early years of study and pondering the spiritual meaning of various biblical passages that she began to culture her spiritual consciousness. Consequently, as her consciousness evolved, she was eventually able, through divine revelation and spiritual understanding, to “put on” the Mind of Christ. In *Message for 1901* she says:

“... the Bible ... educated my thought many years, yea, all the way up to its preparation for and reception of the Science of Christianity” (*'01 32:22–26*).

It was natural for Mrs. Eddy to finally discern that the intelligent, all-knowing Mind, which is God, was her Mind, and because that one Mind knew itself, all she needed to do was to willingly accept the dictates of the one Mind. She states:

“Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea” (*S&H 109:4*).

DIVINE REVELATION, REASON, DEMONSTRATION

In *Science and Health*, Mrs. Eddy states:

“I won my way to absolute conclusions through divine revelation, reason, and demonstration” (*S&H 109:20*).

Notice the order: *first*, divine revelation; *second*, reason; and *third*, demonstration. This illustrates Mrs. Eddy’s method of working. She first opened her thought to the divine Mind, and the power of the all-knowing divine Mind precipitated itself upon her consciousness, and the spiritual, divine system of reference was revealed to her. This revelation of Truth did not come to her all at once, but as she says:

“... the understanding came to me gradually and apparently through divine power ...” (*S&H 109:22*).

“... [and] my conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty and the lesser demonstration to prove the greater” (*S&H 108:12*).

Kappeler writes about Mrs. Eddy’s divine revelation in his book, *Animal Magnetism—Unmasked*:

“In the ‘peak-experience,’ which Mrs. Eddy had in February 1866, she received indeed a great revelation, but to fathom its meaning took her the rest of her life. What happened at the moment of reading the story of the paralytic in Matthew’s Gospel, she describes as follows: ‘As I read, the healing Truth dawned upon my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed ...’ (*Mis. 24:11*).”¹⁷¹

Kappeler goes on:

“Nine years passed before the new discovery was sufficiently crystallized in Mrs. Eddy’s thought for her to begin to write her first Textbook in 1875. She says about this period of searching: ‘From 1866 to 1875, 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. I was reaching by experience and demonstration the scientific proof, and scientific statement, of what I had already discovered. My later teaching and writings show the steady growth of my spiritual ideal during those pregnant years’¹⁷²

“Mrs. Eddy published her Textbook, ‘Science and Health’ in 1875, but she constantly revised it until 1910. She listened more and more to Being to learn divine Science and its laws, orders, rules, system, methods, and its framework of meaning. The crystal-clear presentation of the Science of being unfolded by degrees in a continuing spiritual evolution. It is not, therefore, surprising that the 1910 final edition of the Textbook bears little resemblance to the 1875 first edition.”¹⁷³

¹⁷¹ Max Kappeler, *Animal Magnetism—Unmasked*, p. 45 (first edition) or pp. 43–44 (second edition).

¹⁷² Quote within this paragraph from: Robert Peel, *Mary Baker Eddy. The Years of Discovery* (New York: Holt, Rinehart and Winston, 1966), p. 291.

¹⁷³ Max Kappeler, *Animal Magnetism—Unmasked*, p. 45 (first edition) or pp. 44–45 (second edition).

After her discovery, Mrs. Eddy writes:

“... 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. 25:4, italics added*).

Revelation, Then Reason, Then Demonstration

As mentioned before, the Bible prepared Mrs. Eddy’s thought spiritually for revelation. It was only *after* her revelation that she understood for the first time the spiritual Principle and rule behind the Bible. She goes on to say that Christian Science *understood* coincides with the Scriptures, and sustains logically and demonstratively every point it presents.

After her revelation, Mrs. Eddy was able to *reason* out for herself what she had been shown, using the method of spiritually scientific reasoning, coupled with her divinely enlightened understanding. She then experienced many *divine demonstrations*.

This spiritually scientific method of divine revelation, reason, and demonstration allowed Mrs. Eddy to share her discovery, define its spiritual Principle and rule, and demonstrate it in her daily life.

The next chapter, *Establishing Our Oneness with Divine Being, God*, will show us the way to open our consciousness to the method of divine revelation, reason, and demonstration by culturing our consciousness in the categories of God.

CHAPTER REVIEW

- What does Mrs. Eddy say was the source of her discovery of Christian Science? (pp. 163–164)
- What is the Mind of Christ? (pp. 164–166)
- How does Kappeler clarify the coupling of the divine title “Christ” with the person Jesus? (p. 165)
- What was Mary Baker Eddy’s method of working? (pp. 166–168)
- Ponder: What are the implications that we can have the Mind of Christ? What previously held concepts must be updated to accept this new concept?

- Ponder: Consider the process of divine revelation, reason, and demonstration (pp. 166–168). Why this order and not another? What does this process suggest for our method of study? Our life experience? The place-value of reason/thinking?

Recommended Reading

- ‘*Stately Science Pauses Not ...*’ (*Mary Baker Eddy*) by Max Kappeler.
- *Introduction to the Science of Christian Science* by Max Kappeler, pp. 68–70.

Recommended Recordings

- X-1, *Mary Baker Eddy as a Divine Scientist* by Max Kappeler, (2 hours).

CHAPTER 11

Establishing Our Oneness with Divine Being, God

PURPOSE OF THE CHAPTER

- To discern the difference between the way of Science and the way of mysticism.
- To identify the stages we go through when we culture our consciousness in the categories of divine Being.
- To gain the “right spiritual attitude” using scientific obstetrics.
- To understand how scientific obstetrics allows us to attend the birth of our true spiritual identity.

ONENESS WITHOUT SCIENCE IS MYSTICISM

The Bible, *Science and Health*, and the Model of Being make it very clear that their goal is to help us establish our oneness with divine Being, God.

Kappeler writes:

“... there are countless religions and metaphysical schools of thought endeavoring to reach oneness without Science—[the way of mysticism]. In most cases, they use the method of meditation to become one with Being. However, meditating about something that cannot be understood becomes ultimately nothing more than a self-surrender to the collective unconscious, absorption into a realm of human consciousness that is largely unknown. Because this realm is not known to us, it holds a great fascination for those who touch it, leading them to call it the supra-human and, mistakenly, the divine. However, we are not concerned with discovering the mysteries and enigmas of human consciousness, but rather with the means of uniting with divine consciousness. Only Science, translating itself to human consciousness by revealing the categories of divine Being, provides such a method. Through Science, we are

able to fathom the ‘atmosphere of God’ and partake of its divine nature. Thus, Science provides the reliable method for transforming human consciousness until it is one with divinely structured consciousness.

“If the infinite One is not understood through Science, the seeking thought easily goes astray [in the mental realm], as Mary Baker Eddy warned: ‘... thought, loosened from a material basis but not yet instructed by Science, may become wild with freedom and so be self-contradictory’ (S&H 552:19). Apparently, thought can be loosened from a material basis without Science, causing mortals to turn from a material view of the universe toward the divine. Although this is one step toward oneness with the reality of being, many seekers for truth believe that this alone is enough. Accordingly, they try to loosen themselves from all material conceptions and the testimony of the physical senses, anticipating the influx of the divine. To have no human views—to relinquish every sense of an individual human consciousness—is their aim. They do not realize that simply to have no human views merely creates a vacuum, which, if not filled with a higher understanding, soon becomes flooded with more human beliefs.

“By contrast, Christian Science teaches that to turn away from the material basis does not of itself provide a solution. The void created by giving up the false must be filled with an understanding of Spirit; the material, human way of looking at things must be replaced by spiritual, divinely scientific understanding.”¹⁷⁴

How is the material, human way of looking at things replaced by spiritual, divinely scientific understanding? The answer is: through culturing our consciousness in the divine categories of God.

Mystical meditation and experiences, prayers of petition, strict adherence to human rules or dogma, rituals, or psychoactive substances do not help us attain our unity with God. It is only by culturing our consciousness in the categories of God that we knowingly give up false, human beliefs and attain our oneness with God.

¹⁷⁴ Edited excerpt from Max Kappeler, *The Science of the Oneness of Being in the Christian Science Textbook*, pp. 33–34.

HOW DO I BECOME ONE WITH REALITY?

The stages we go through to culture our consciousness in the categories of divine Being are:¹⁷⁵

1. Concept-building
2. Tonality-building
3. Consciousness-building
4. Being-building

Stage 1: Concept-building

When we first begin our study of Science, our goal is to gain a clear concept of the *meaning* of each capitalized term for God. During the concept-building stage, we grasp the *letter* of Science by *studying* the ideas that characterize each of the 15 root notions (7+4+4) found in the Model of Being.

The following Kappeler books are recommended for initial study:¹⁷⁶

1. To gain a clear concept of the ideas that characterize the 7 synonymous terms for God (Mind, Spirit, Soul, Principle, Life, Truth, Love), study:
 - *Complete Compendium for the Study of Christian Science*
 - *The Seven Synonyms for God* (Chapters 1–7)
2. To gain a clear concept of the ideas that characterize the 4-fold operation of Being (Word, Christ, Christianity, Science) and the 4 levels of spiritual consciousness (Science itself, divine Science, absolute Christian Science, Christian Science), study:
 - *The Four Levels of Spiritual Consciousness*
 - *The Seven Synonyms for God* (Chapters 8+)
3. During the process of concept-building, logical reasoning—the ability to deduce a true conclusion from a right premise—is a necessary and useful skill. For that reason, the following booklet is also highly recommended:
 - *Logical Reasoning in Christian Science*¹⁷⁷

¹⁷⁵ This section on culturing consciousness is adapted from Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 14, and Max Kappeler, *The Seven Synonyms for God*, pp. 123–136.

¹⁷⁶ For assistance with selection of study materials, contact the Kappeler Institute for the Science of Being, or visit the KI website, www.kappelerinstitute.org.

¹⁷⁷ Max Kappeler, *Logical Reasoning in Christian Science* (Seattle: Kappeler Institute Publishing USA, 1980).

Kappeler writes:

“First, we must strive to master the letter as thoroughly as possible. It is essential to get a clear concept of what each synonym for God means. This is possible only if we have studied the meaning of the concepts which are classified as the ideas characterizing the synonyms for God, such as ‘intelligence,’ ‘creator,’ ‘power.’ In other words, we must ask: Are the terms which define God through seven synonyms—as well as the ideas characterizing each synonym—clear and definite concepts, concepts that are defined in a divinely objective way, so that all students have the same sense of them? ...

“The great advantage in doing this work on the exact letter is that it enables us to gain the spirit as well. Why? When a concept is filled, not with humanly subjective interpretations, but with its divinely objective meaning, it becomes a divine concept—a concept intrinsic to divine Mind. We call these intrinsic concepts ‘ideas.’ Ideas are prime conceptions of divine Being.”¹⁷⁸

Stage 2: Tonality-building

Once we have gained a clear concept (through concept-building) of the divine meaning of the ideas that characterize the 7+4+4, we ask: How does the “letter” sense of these terms, learned in concept-building, become a spiritual reality for us? Through the process of tonality-building.

Kappeler writes:

“Building a sense of spiritual tonality requires a method different from concept-building. Concept-building involves intensive, detailed study of the letter; the more thorough and exact the study of the letter, the better the results. Tonality-building, however, is not a question of intensive study, but rather of *gaining the spirit*. As we cultivate our findings, the *tone* of a synonym becomes clearer and more definite, until it gathers an unmistakable spiritual identity. This tone is then free from the letter; it is a spiritual impression, a definite spiritual perception and consciousness

“What is the method of spiritualization that enables us to gain the tonality of the synonyms for God? First of all, we must ponder each of the synonyms separately. We should start with Mind and work only with the list of ideas

¹⁷⁸ Edited excerpt from Max Kappeler, *The Seven Synonyms for God*, pp. 123–124.

for Mind. Among these ideas we find: creator, parent Mind, cause, first, basis, power, action, will, mandate, manifests, emanation, influence, intelligence. The question is: How do we gain the spirit of the letter? Merely reading through the words or memorizing them is not sufficient. We must search for the inner meaning of these concepts and see how they are all connected and interrelated in meaning. After studying the list of ideas, we must think them over prayerfully. We must sit back and ponder them with an attitude of deep consecration, inwardly listening to what these concepts mean and imply. To this end, we should ask ourselves such questions as: How are all of these ideas interconnected? How do they all have the same common denominator, namely Mind? How do they presuppose each other, and why could each not exist without all the others?

“With such fruitful ponderings, we discover a completely different attitude towards life being established in us. The more we feel the inner meaning and working together of the concepts, the more we gain a clear sense of their spiritual meaning and value, and the letter melts into the spirit. Since the attitude of pondering and contemplation is the key, this whole process requires a great love for the subject, a feeling of awe before the vastness of the task, a sense of worship, and a constant anticipation of the fulfillment of a great promise

“This development from the letter to the spirit does not take place overnight. It is a spiritual birth; ‘it begins with moments, and goes on with years’ (Mis. 15:13). Through it we experience the transition from a material to a spiritual conception of life. Conceptual thinking gives way to a spiritual atmosphere. A good memory is no longer of any assistance, for thinking in words fades into the background. Instead, cultured spiritual sense governs our consciousness.”¹⁷⁹

As we ponder the overall tone of each of the 15 capitalized terms (7+4+4) through the ideas that characterize them, the tone of each term becomes a tone in our consciousness. We begin to “hear” the overall tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love operating as Word, Christ, Christianity, and Science on the levels of Science itself, divine Science, absolute Christian Science, and Christian Science. We “hear,” so to speak, the divine symphony of God.

¹⁷⁹ Edited excerpt from Max Kappeler, *The Seven Synonyms for God*, pp. 125–128.

Stage 3: Consciousness-building

Successful concept-building and tonality-building will lead to consciousness-building, which is an *outcome* rather than a distinct step in itself. During the consciousness building stage, the tone of each of the terms and categories for God becomes the structure of our consciousness *per se*. We know that we have reached this stage when we no longer “think about” the divine terms for God, but we “go out from” these terms—i.e. the tonality of the capitalized terms for God becomes our subjective standpoint. Thus, the structure of our consciousness becomes one with the structure of divine Being, God. So, instead of our consciousness being filled with mortal, human concepts, our consciousness restructures according to divine categories. We are not “the thinker” of material concepts, but are “the thought” of God—the thought of divine ideas and values.¹⁸⁰

Kappeler writes:

“Tonality-building lays the groundwork for a further development: consciousness-building. Through the tonality of the 7 synonyms for God, consciousness imbibes spiritual, divine values, causing us to relinquish human conceptions and their associated human and material values. Then our consciousness reflects God’s consciousness of itself. Instead of being filled with humanly subjective concepts, we experience a great transformation as our consciousness becomes restructured according to divine values. Man is no longer the thinker, man is the ‘thought-of’ of God. Ideas come to us and structure our consciousness divinely. We no longer have to become consciously aware of Truth, but awaken to something much higher. God—that is, the divine values of the synonyms for God—works as the self-operation of divine consciousness *in us as us*

“In this consciousness there is nothing else going on but God and God’s idea.”¹⁸¹

Stage 4: Being-building

As the divine categories of God become the structure of our consciousness and we become the “thought of God” (stage 3, consciousness-building), we *experience* divine being here and now, in daily life (stage 4, being-building). Thus, we become witness to the fact that the structure of our consciousness *is* our being—consciousness determines being.

¹⁸⁰ See Max Kappeler, *Man: The Thinker—or the Thought?*

¹⁸¹ Edited excerpt from Max Kappeler, *The Seven Synonyms for God*, pp. 132–133.

Kappeler writes:

“Thus consciousness-building leads to the most important stage, being-building. Through a divinely structured consciousness, we experience true being . . .

“Our chief concern is no longer to make individual demonstrations or to solve isolated problems. Instead, we consciously let Being demonstrate itself. Man no longer tries to demonstrate God; God demonstrates us. In this way man fulfills the mission in life that Being—the consciousness of the whole—dictates.”¹⁸²

Being-building can be distinguished from consciousness-building in that:

- In consciousness-building (stage 3), the tonality of the categories of God increasingly becomes the subjective standpoint of our consciousness.
- In being-building (stage 4), the standpoint of our consciousness reaches the divine standpoint, and we experience divine being consciously in our daily lives—i.e., a consciousness of the 15 capitalized terms for God becomes our being.

Stages 1–4 have been presented as a progressive, linear process to aid understanding, but in reality, all stages are going on simultaneously. Even small changes in our consciousness will show up as an “improvement” in our daily life experience.

GAINING THE RIGHT SPIRITUAL ATTITUDE

When we begin the process of concept-building and tonality-building, we must not overlook the importance of preparing our consciousness for study. We cannot approach the subject of the one Being as we would any other study program. We learned in the previous chapter that the spiritually scientific method of divine revelation, reason, and demonstration is vital to our progress in Science. Therefore, we must not approach Science from the standpoint of the mortal, human mind and its physical and mental references. Before we begin each study session, we need to impress upon our consciousness that we are considering the structure of *spiritual* reality. This requires that we culture the right spiritual attitude and that we approach the subject from the spiritual standpoint.

¹⁸² Edited excerpt from Max Kappeler, *The Seven Synonyms for God*, pp. 134–135.

So, how do we “open” our consciousness to the divine categories of God and the revelations of the divine Mind in order to prepare for our concept-building and tonality-building study sessions? In *Science and Health*, the paragraph titled “Scientific obstetrics” (*MH 463:5–20*), shows us how to accomplish the right spiritual attitude.

Scientific Obstetrics in *Science and Health*

The paragraph on scientific obstetrics¹⁸³ in *Science and Health* contains a wealth of spiritual insights. We can use what we learn in scientific obstetrics as a daily practice to welcome the divine standpoint into our consciousness. Scientific obstetrics allows us to gain the right spiritual attitude and divine standpoint while simultaneously releasing, step by step, those false material attitudes and beliefs that constitute the mortal, human mind. When we willingly release the false concepts that still linger within our human consciousness, we safely attend the birth of our God-given spiritual identity and mission.

We ask: How can we be certain that we are actually releasing false attitudes and beliefs based in the physical and mental systems of reference?

Mental Self-knowledge

The paragraph before scientific obstetrics, called “Anatomy defined” (*MH 462:20–463:4*), helps us answer the question of how can we be certain that we are releasing false attitudes and beliefs. Anatomy defined tells us that it is mental self-knowledge that enables us to release false concepts.

Mrs. Eddy states:

“Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error” (*S&H 462:20*).

Mental self-knowledge is knowing whether the origin of our thoughts is divine or human. Thoughts that entertain concepts based on the physical or mental systems of reference are considered to be human thoughts, whereas thoughts that entertain the ideas of the divine Mind, which are based upon the spiritual system of reference, are considered to be divine.¹⁸⁴

¹⁸³ “Scientific obstetrics” refers to the birth of the spiritual idea within us.

¹⁸⁴ For an in depth look at this subject, see Max Kappeler, *The Psychology of Spirit* (Seattle: Kappeler Institute Publishing USA, 1981).

In *Science and Health* we read:

“How are veritable ideas to be distinguished from illusions? By learning the origin of each. Ideas are emanations from the divine Mind. Thoughts, proceeding from the brain or from matter, are offshoots of mortal mind; they are mortal material beliefs” (*S&H* 88:9).

“Scientific Obstetrics” from the Standpoint of the 7 Synonyms for God

Our goal is to get to know our own consciousness through observing and assessing our thoughts. We do this according to the standard of the divine system of reference. Kappeler relates that it was John Doorly who discovered that the structure of scientific obstetrics follows the Word-order of Mind-to-Love. Kappeler writes:

“... the paragraph on scientific obstetrics was always of great importance for John Doorly. At the same time, he felt a deep urge to investigate the 7 synonyms for God. Very soon these two subjects began to blend, and he was able to see that in this paragraph the subject is laid out in an ordered way, characterizing the ideas of the 7 synonyms for God.

“This was the answer to his question of how one can attend the birth of a spiritual idea. From then on, this text became a central subject in his teachings ... Doorly later realized (around 1936–37) that the seven stages which he had found in the text on scientific obstetrics follow the same order as the 7 synonyms in the definition of God in the chapter ‘Recapitulation’ (see *S&H* 465: 10). With this he had found a spiritual *order*—which is a very important point. It means that the ordered birth of a spiritual idea has the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, Love, and that the presentation of the spiritual birth coincides with that of the synonyms for God in the exact order of Mind-to-Love. The order of the birth-process, therefore, has the character of a law. In the following years, Doorly realized that this specific order of the synonyms also characterizes the first side of the Holy City, the Word. Hereafter this order was called the *Word-order*.”¹⁸⁵

¹⁸⁵ Edited excerpt from Max Kappeler, *When I Think of John W. Doorly “Scientific Obstetrics”* (Seattle: Kappeler Institute Publishing USA, 1994), pp. 1–3.

Kappeler expounded on Doorly's work, and went on to show how the paragraph on scientific obstetrics can be seen from the standpoint of the 4 divine modes of operation (Word, Christ, Christianity, Science), and from the standpoint of the levels of spiritual consciousness (divine Science, absolute Christian Science, Christian Science).¹⁸⁶ Let us now investigate scientific obstetrics from the standpoint of the 7 in the Word-order.

SCIENTIFIC OBSTETRICS (S&H 463:5–20)

Scientific obstetrics allows us to consciously and willingly attend the birth of our true spiritual identity, and align our thoughts with God.

Mind

“Teacher and student should also be familiar with the obstetrics taught by this Science” (*S&H 463:5*).

Mrs. Eddy indicates here that there is no difference between teacher and student as both need to be familiar with the Science of obstetrics—the Science of giving birth to one's true spiritual identity. We approach this process of spiritual birth by knowing that, in spiritual reality, *there is only one Mind*, which is God, and that this intelligent, all-knowing Mind is our Mind—the parent Mind, the divine origin of ideas and divine thoughts. Therefore, we approach the birth of our spiritual identity and mission from the standpoint of the divine Mind. The divine Mind teaches us everything—the ideas of Mind come to us as divine thoughts. Mrs. Eddy points out that our thoughts should be filled only with divine ideas:

“Stand porter at the door of thought ... Allow nothing but His likeness to abide in your thought” (*S&H 392:24; 495:15*).

“Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness” (*S&H 407:24*).

¹⁸⁶ See Max Kappeler, *Scientific Obstetrics (S&H p. 463)* (Seattle: Kappeler Institute Publishing USA, 1978).

“The one Mind, God, contains no mortal opinions. All that is real is included in this immortal Mind” (*S&H 399:27*).

“Thoughts, proceeding from the brain or from matter, are offshoots of mortal mind; they are mortal material beliefs” (*S&H 88:11*).

Since thoughts have an effect, it is vital that they are always directed to the ideas proceeding from the one Mind, which is God. Because Mind is all-action, the ideas emanating from Mind bring wisdom and the insight to guide and to heal.

Here, at the point of Mind, we turn to the divine Mind and allow Mind’s ideas to flood our thoughts with new visions and discoveries—we are willing to be instructed by the ideas of Mind. We are no longer influenced by the mortal, human mind and its false material conceptions.

“The teacher” of scientific obstetrics is Mind itself, and the student is Mind itself—there are no personal teachers and personal students of Science. It is, therefore, a state of Mind knowing Mind. The Mind, which is God, is our Mind—we have the Mind of Christ.

Spirit

“To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions ...” (*S&H 463:6*).

In order for us to open our consciousness to the ideas of Mind and attend the birth of our divine identity, we must be willing to let go of false material conceptions. This allows the true birth of Spirit to occur within us. We attend properly the birth of Spirit by first *distinguishing spiritual ideas from material conceptions*. This is where the stage of concept-building is vital. As we gain an understanding of the meaning of each synonym as defined by its distinct ideas, we gain the ability to distinguish spiritual ideas from false material beliefs. This discernment begins to resolve false material conceptions in a step-by-step way.

The following exercise gives an example of what we can do to “detach mortal thought from its material conceptions” and lead our thought toward spiritual ideas. You might find that, while standing porter at the door of thought, you are often surprised by the many material conceptions that try to enter in.

EXERCISE 4

DETACHING MORTAL THOUGHT FROM MATERIAL CONCEPTIONS

Mind vs. mind

Mrs. Eddy gives the correct method of reasoning when she states:

“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*).

“Incorrect reasoning leads to practical error. The wrong thought should be arrested before it has a chance to manifest itself” (*S&H 452:4*).

Here we begin by reasoning from Mind, which can only be understood through its ideas. Through concept-building and tonality-building the ideas of Mind, we reason that the intelligent, all-knowing Mind, which is our Mind, is the only influence in our lives. We understand that we are only under the influence of divine ideas and their creative action.

This correct method of reasoning allows us to consciously and willingly detach ourselves from material conceptions, since they are not qualities of Mind, God. For example, we can detach our thought from the conceptions:

- ... that we are under the influence of ignorance, astrology, occultism, hypnotism, fatigue, or a mind of our own;
- that we are guided by the limits of the human brain;
- that we are not capable of investigating God through logical reasoning;
- that we lack the desire to act boldly, with spiritual courage, in all circumstances;
- that we must turn to drugs to heal; that we are under the influence of human and medical laws of heredity, and so forth.

Spirit vs. mingling of opposites

Here we reason correctly that the nature of Spirit is our only real divine nature. We turn away from materialism and toward Spirit, and trust in Spirit. We focus only on spiritual qualities such as goodness, gratitude, patience, and purity. We willingly detach our thought from duality (the mingling of opposites). For example, we detach from such material conceptions as:

- ... the striving to mingle matter and Spirit;
- the belief in evil, spiritualism, materialism, or polytheism;
- that matter is substance;
- that we must experience retrogression, relapse, or backward development, and so forth.

Soul vs. five physical senses (body), sin

Here our spiritual understanding and spiritual sense testifies to the fact that our Soul-identity *alone* brings us spiritual freedom, security, stability, safety, certainty, joy, happiness, satisfaction, humility, confidence, determination, perseverance, integrity, balance, and grace. We detach our thought from material conceptions that are not of the qualities of Soul. For example, we detach from the conceptions:

- ... that the physical senses testify to what is real;
- that our identity is found in the body;
- that we have a sinful soul;
- that our joy and happiness depends on the ecstasy, emotions, and sensations derived from the material senses;
- that we lack confidence and determination;
- that we can suffer from malpractice, and so forth.

Principle vs. human personality, material theories, an anthropomorphic God

Here we reason correctly that Principle, God, demonstrates only the maximum of good in our lives. Through our understanding of the divine categories of God, we unite with divine Principle and its ever-operating, self-organizing, divine system. The creative Principle comes to the human as spiritual power and divine problem solving. The Science of divine Principle, God, teaches us that all ideas have the same Principle and are interrelated in an inseparable unity with Principle. With an understanding of Science, we willingly detach our thought from material conceptions that are not qualities of Principle, God. For example, we detach from the conceptions:

- ... that we are being governed by human laws, material organizations, and personal theories;
- that laws and systems are arbitrary;
- that we are being governed by personal sense, that we take everything personally;
- that we are governed by an anthropomorphic God, superstition, religious dogmas, and so forth.

Life vs. mortal life, death, time, lack

Because our love is focused on divine Life, God, we experience in the human the newness of Life itself, and follow the way of Life. We reason correctly that Life provides for us out of its inexhaustible source, inspiration, and irrepressible breakthroughs. Through the method and way of Life, we are able to be a spiritual pioneer, rise above corporeality, and lay down the mortal concept. The infinite individuality of Life is individualized as our life. Because the ever-present Life comes to the human as inspiration, we are able to detach our thought from mortal, material conceptions that are not qualities of Life, God. For example, we detach from the conceptions:

- ... that we cannot rise above corporeality and mortal life;
- that we lack ideas, and cannot be a spiritual pioneer;
- that our life is dependent on hours, days, and years;
- that our life, subject to death, can be destroyed, and so forth.

Truth vs. error, sickness

We reason correctly when we claim the ideal standard of Truth as the standard of our true manhood. When we affirm Truth and its ideas, we are conscious of having dominion over error, and express only the divine qualities of sincerity, truthfulness, uprightness, humanity, and fair-mindedness. We affirm that Truth is ever at work as the truth about everything. Truth comes to the human standpoint as health and divine justice, which uncovers and destroys all false beliefs. We detach our thought from false, material conceptions that are not qualities of Truth, God. For example, we detach from the conceptions:

- ... that error is mightier than Truth;
- that sickness has dominion over health;
- that there is no divine justice;
- that Truth and error can be reconciled;
- that Truth bestows pardon upon error;
- that we cannot overcome a life of contradictions, insincerity, lies, and so forth.

Love vs. fear, hate, imperfection

We reason correctly when we accept the perfection of Love. With a consciousness filled with the perfection of divine Love, God, we experience Love meeting our human need. We welcome Love's all-embracing, universal plan, which blesses all by supporting the struggling heart. In the realm of Love, we express the divine qualities of compassion, divine service, and holiness. We detach our thought from material conceptions that are not qualities of Love, God. For example, we detach from the conceptions:

- ... that we face a future of fear, hate, damnation, and the “predicted” complete annihilation of mankind;
- that there is no plan of salvation for our lives;
- that we cannot be partakers of Love, and so forth.

Mrs. Eddy states:

“The admission to one’s self that man is God’s own likeness sets man free to master the infinite idea. This conviction shuts the door on death, and opens it wide towards immortality. The understanding and recognition of Spirit must finally come ... the sooner error is reduced to its native nothingness, the sooner man’s great reality will appear and his genuine being will be understood” (*S&H 90:24–91:13*).

Once we willingly detach our thought from false mortal, material concepts through our correct reasoning from the divine categories of God, we are set free to master the infinite idea, and are receptive to divine revelation and spiritual birth.

————— END OF EXERCISE 4 —————

Now, with a spiritual basis for correct reasoning and detaching our thought from mortal, material conceptions, we continue on with the text of “Scientific obstetrics” in *Science and Health*.

Soul

Mrs. Eddy goes on to explain *why* we should detach our thought from all material conceptions:

“... [so] that the birth will be natural and safe” (*S&H 463:9*).

We cannot experience a natural and safe birth of the divine idea within us if we are harboring false material conceptions about ourselves, others, or the world. By detaching our thought from false concepts, we identify with Soul, and—with humility—we identify with the certain birth of *our divine identity* and *mission*. With this determination, the birth of our divine identity is safe, and false material beliefs no longer have control over us.

Mrs. Eddy brings this point to light:

“Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man’s spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses” (*S&H 91:16*).

Principle

“Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth” (*S&H 463:10*).

The birth of our divine identity within our consciousness “gathers new energy,” demonstrating our inseparable unity with Principle and all of our “useful surroundings.” As we unite with Principle, we express the divine qualities of honesty, loyalty, a scientific attitude, and spiritual cooperation.

We must note: Because of our loyalty to Principle, those circumstances that are no longer useful to our demonstration of spiritual values fall away from our experience. Yet, nothing that is useful to our spiritual mission and progress will be lost.

Humanly we do not know where the new spiritual birth will lead us, because it is not we who decide what is good (useful) for our spiritual unfoldment—it is the self-governing divine Principle, God, that decides. Humanly we may label an experience as “bad,” but according to Principle’s standpoint it is the best circumstance for working out the maximum of spiritual good in our lives. Principle teaches us that it is ever-operative, always demonstrating its irrefutable authority.

So, let us not resist detaching thought from material conceptions, because this detachment will not injure our *useful* surroundings—it will only demonstrate our inseparable unity with the harmony of the omniaction of divine Principle, God.

Life

“A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive” (*S&H 463:12*).

Here Mrs. Eddy is showing us, by the very fact that a spiritual idea has not a single element of error, that this inherent truth removes whatever is destructive or offensive. Therefore, at this point we understand that everything “unlike” our true identity will be removed by the *irrepressible breakthrough* of Life itself. Our responsibility to the birth process, at the point of Life, is to be a spiritual pioneer by rising above mortal concepts, and by following the way of Life.

Kappeler writes:

“It is useless to try to resist the removal of what we love humanly if, from a divine standpoint, it is offensive; we have no chance of succeeding. The power of an idea is like a bull-dozer clearing away all that stands in its path. Nor does it help to mistake the Christ impact and believe, when the overturning takes place, that it is animal magnetism at work. When, in our daily experience, the Christ-idea removes something that we love humanly, we are apt to misinterpret it and think that it is a phenomenon of the workings of animal magnetism [some external, negative influence]. Unknowingly, we then resist the Christ-idea and mistakenly work against it, thus using animal magnetism [or false influence] ourselves.

“We have the blessed assurance that the idea removes ‘properly’ whatever is offensive; it removes it in the right way, at the right time, adapted to the situation, without strain, stress, pressure, struggle, crisis, and so on. It will not demand of us anything that is beyond our spiritual capacity and understanding ... Again, we see that it is not *we* who have to decide what is offensive in our way of Life and what has to be removed out of the way. We can rest in consciousness with the assurance that once we have brought forth the new idea in an ordered way through Science, the divine idea will operate under Life-impulsion as the divinely cybernetic idea: self-operating, self-regulating, self-correcting. Life says: let it happen!”¹⁸⁷

¹⁸⁷ Edited excerpt from Max Kappeler, *Scientific Obstetrics* (*S&H p. 463*), p. 12.

Truth

“The new idea, conceived and born of Truth and Love, is clad in white garments” (*S&H 463:14*).

Truth stands for the divine ideal, and Love stands for fulfillment. Therefore, if our spiritual identity is already “conceived and born of Truth and Love,” then our identity is already *an ideal fact* (Truth) and already *fulfilled in being* (Love).

What does it mean that our spiritual identity is “clad in white garments”? White is a supra-symbol for all the hues of Being—for all of the 7 synonymous terms for God. In physics, a prism divides “white” light into the hues of color (red, orange, yellow, blue, green, indigo, and violet). Seen in the symbolism of Christian Science, Mrs. Eddy’s states; “Science is the prism of Truth, which divides its rays and brings out the hues of Deity” (*Ret. 35:13*) (see Fig. 5, p. 48). These hues of Deity are interpreted through Science as “Mind, Spirit, Soul, Principle, Life, Truth, Love” (*S&H 465:10*). Therefore, our identity is already clad with the wisdom of Mind, the purity of Spirit, the spiritual understanding of Soul, the spiritual power of Principle, the love of Life, the health of Truth, and the holiness of Love (*see S&H 116:1*).

In scientific obstetrics, Mrs. Eddy further describes the “new idea”—our “new” spiritual identity—when she writes.

“Its beginning will be meek, its growth sturdy, and its maturity undecaying” (*S&H 463:15*).

At first the birth of our divine identity, to the human standpoint, will be *meek*; we may not claim our spiritual identity with confidence or spiritual conviction right away. But as we keep affirming our understanding of the divine idea within us, its growth will be *sturdy*. Once we are fully conscious of our true spiritual identity, which is already a fact in being, it is *undecaying*—it will stand for all eternity.

Love

“When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering” (*S&H 463:16*).

Why does Mrs. Eddy bring in another birth? First she said that our spiritual identity is born of Truth and Love. Now she says that our spiritual identity is born of the Spirit. What do these two “births” indicate?

As we have seen, to be conceived and born of Truth and Love means that our true identity is already a fact (Truth) and already fulfilled in spiritual reality (Love). To be born of the Spirit means that when the birth of our spiritual identity takes place in our human experience, it unfolds in the step-by-step order of Spirit—Spirit symbolizes ordered birth. Therefore, that which already exists as a fact in spiritual reality is born to our consciousness step by step. And once it is “born of the Spirit,” it will cause us no more suffering.

“By this we know that Truth is here and has fulfilled its perfect work” (*S&H 463:19*).

Once our spiritual identity is born in an ordered way within our consciousness, and when we experience no more suffering from the effects of false mortal beliefs, then we will understand that *Truth is here, and has fulfilled its perfect work*—that Truth’s perfect work has always existed *in the perfection of Being* (Love). At this point, we understand that “birth” describes how the human standpoint experiences the ever-present, all-embracing design of Love.

DAILY PREPARATION FOR SPIRITUAL STUDY

As previously stated, we can turn to “scientific obstetrics” as a daily practice to aid us in welcoming the divine standpoint into our consciousness. We may ask: Is it really necessary to ponder scientific obstetrics *every day* if we understand its message and accept the divine premise of our divine identity?

As Mrs. Eddy has indicated, the birth of our divine identity is a spiritual *process*. Detaching thought from all material conceptions is not a quick, one time event. Scientific obstetrics prepares us with the right spiritual attitude for daily study (concept-building and tonality-building), spiritual discoveries, and life experiences (consciousness-building and being-building). As Mrs. Eddy writes:

“Jesus of Nazareth was a natural and divine Scientist ... a Christian Scientist, who needed no discovery of the Science of being in order to rebuke the evidence. To one ‘born of the flesh,’ however, divine Science must be a discovery” (*Ret. 26:17–23*).

“Self-ignorance, self-will, self-righteousness, lust, covetousness, envy, revenge, are foes to grace, peace, and progress; they must be met ... and overcome ... Be of good cheer; the warfare with one’s self is grand; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory” (*Mis. 118:21–28*).

With the method of scientific obstetrics, we are now prepared to take our spiritual journey through the Christian Science textbook, *Science and Health with Key to the Scriptures*. The structure of this revealed text shows us the way of Life—the divine path from the physical and mental standpoints to the spiritual.

CHAPTER REVIEW

- Give a short summary of the stages we go through to culture our consciousness in the categories of divine Being. (pp. 173–177)
- What does it mean to “gain the right spiritual attitude”? (pp. 177–178)
- What is mental self-knowledge? (pp. 178–179)
- Ponder: What does Mary Baker Eddy mean when she says that we should detach thought from material conceptions? (pp. 181–185) What are the implications of doing this? Why should we remain a “porter at the door of thought”? (pp. 180–181)
- Ponder: What does it mean to be born of Truth and Love? (pp. 187–188)
- Ponder: What does it mean to be born of the Spirit? (pp. 188–189)
- Ponder: Can you see the tone of the synonyms behind the statements in scientific obstetrics? (pp. 179–189)
- Ponder: Why ponder “scientific obstetrics” daily even though we understand its message and accept the premise of our true spiritual identity? (pp. 189–190)
- Ponder: What will change once we have accepted the birth to our new spiritual identity? How will we know when this has happened within us? (p. 189)

Recommended Reading

- *A Study Aid for the Science of Christian Science* by Max Kappeler, p. 14.
- *The Seven Synonyms for God* by Max Kappeler, pp. 123–136.

To begin concept-building and tonality-building the 7+4+4:¹⁸⁸

- *Complete Compendium for the Study of Christian Science* by Max Kappeler.
- *The Seven Synonyms for God* by Max Kappeler, Chapters 1–7.
- *The Four Levels of Spiritual Consciousness* by Max Kappeler.
- *A Study Aid for the Science of Christian Science* by Max Kappeler [7 synonyms, pp. 6–12; 4-fold operation, p. 39; 4 levels, pp. 60–61].

For more information on scientific obstetrics:

- *Scientific Obstetrics (S&H p. 463)* by Max Kappeler.

Recommended Recordings

- A-5, *A Seminar on the 7 Synonymous Terms for God* by Max Kappeler (23 hours).
- X-6, *The Tonality of the 7 Synonyms for God* by Max Kappeler (5 hours).
- M-29, *Examples of the 4-fold Operation: Word, Christ, Christianity, Science* Max Kappeler (3 hours).
- D-1, *The 4 Levels of Science* by Max Kappeler (24 hours).
- A-6I through A-6V, *Syllabus I–V* series by Max Kappeler (5 recorded classes, 25–33 hours each).
- X-11, *Scientific Obstetrics: Giving birth to the idea* by Max Kappeler (2 hours).

¹⁸⁸ For additional resources on the topic of the 7+4+4, see KI USA's *Books and Recordings Sorted By Subject*. This list is available in the KI USA Catalog 2007/2008, p. 47, or found in the KI USA *Catalog* webpage, www.kappelerinstitute.org/catalog.html. To order a catalog, contact KI USA.

CHAPTER 12

The Structure of *Science and Health with Key to the Scriptures* —Our Way of Life

PURPOSE OF THE CHAPTER

- To introduce the overall 4x4 structure of the Christian Science textbook.
- To introduce the 7x7 structure of the main tones and subtones underlying most of the chapters in the Textbook.
- To introduce the method of epitomization, as Kappeler uses it in text-interpretation.
- To show how the chapters within *Science and Health* give us *the ordered way of Life* that will lift our consciousness from the physical, through the mental, to the spiritual standpoint.

INTRODUCTION TO THE STRUCTURE OF SCIENCE AND HEALTH

Discovering the structure of the Christian Science textbook was one of the monumental achievements in the spiritual career of Max Kappeler. In his book, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure*, Kappeler gives us insight into his discovery:

“... the Christian Science textbook is written in a symbolism and terminology that are quite foreign to the ordinary educated sense of thinking, reading, and speaking. It speaks *the language of Spirit*, and not the language of beliefs cultured through thousands of years of traditional thinking and feeling. Any other book can be grasped quickly because it is written in our traditional terminology and symbolism, whereas the meaning of the Textbook will always remain sealed until the key to the language of Spirit is found and cultured.

“For students to grasp the full beauty and import of the Textbook, it is indispensable that they have a *thorough knowledge of the identified and classified concepts of the 7 synonymous terms for God*, and to have cultured that knowledge through a deep study of the Bible. The moment our spiritual sense is cultured in the tones of the fundamental elements of divine metaphysics, the moment we entertain in consciousness the ideas of the infinite as clearly identified and classified concepts of the divine system, the Textbook begins to yield its treasures and to reveal itself as an ordered, spiritual story. But without this scientifically cultured spiritual sense, the Textbook remains a closed book.

“... through the elucidation of Mrs. Eddy’s ‘Key to the Scriptures,’ John W. Doorly was able to reveal the Bible as telling one great, ordered, spiritual story. Up to that time, the Bible had been to us just a huge collection of beautiful verses and short inspiring stories; but through the ‘Key to the Scriptures,’ all these disconnected narratives merged into one vast spiritual story growing ‘in beauty and consistency from one grand root’ (S&H 341:7). In a similar way, this is what is now happening with the Textbook ... this next step is being forced upon every earnest Christian Scientist. When considered with a scientifically cultured sense, the Textbook becomes an entirely different book ... I am quite sure the Textbook will become a new book to you, *an open book*

“Now in order to unlock the Textbook, we must not only have a cultured sense of the 7 synonymous terms for God but also use a different *method of investigation* from the one used when studying terms such as reflection, substance, supply, and so on, or even when investigating the synonymous terms for God. To analyze the Textbook in its coherency, we cannot begin to grasp its story by focusing our attention on single words or sentences, or on single synonymous terms for God. A much broader view is required. As each paragraph may contain some twenty, thirty, or even more different ideas—and possibly ideas of all the 7 synonymous terms for God—one cannot rely only on single words in order to detect the main story. Even individual sentences cannot be relied upon as a pointer or key, as they may be merely interpolations, explanations, illustrations, parenthetical remarks, or short recapitulations.

“The method of investigation used here, called epitomization, finds the *main subjects of each chapter*. To determine the main subject, one has to seek

the common spiritual denominator that runs perhaps through many paragraphs, or even pages. If we have a cultured sense of the synonymous terms for God, we can easily detect these subjects, because they usually change rather abruptly from one tone or subject to another. Once we have identified the various subjects in a chapter, we then consider them in their ordered sequence, and they provide us with the *story of the chapter*.

“However, this in itself would be of little value were it not for the grand and wonderful fact that the *subjects follow the definite order of Mind, Spirit, Soul, Principle, Life, Truth, Love*, the order given in the definition of God (S&H 465:10). This is indeed an astounding point, for it proves the order of the 7 synonymous terms for God in the definition of God to be a definite, fundamental order. Thus, all queries and uncertainty as to whether the order of the synonymous terms for God is a fundamental one or not are answered in the affirmative on the highest authority, the ordered story of the Textbook itself. We can only honor Mrs. Eddy and her discovery by accepting this divine fact.

“Having found the story of each chapter, we can go one step further and consider the sequence of these stories through the sixteen chapters. Here again we shall encounter the astonishing fact that ... *the chapters follow the definite order of Word, Christ, Christianity, Science*, that is, the order of the four sides of the Holy City. Because these four aspects of God refer to the one Being, they naturally reflect each other, and so we have each aspect reflected four times (4x4) making sixteen aspects of the infinite One. These are depicted in greater detail through the sixteen chapters of the Textbook, beginning with ‘Prayer’ and ending with ‘The Apocalypse.’

“From what I have indicated so far, you will already have gathered the impression, which later will gain conviction, that *the Textbook is one great systematic elaboration of the fundamentals of Christian Science*, that is, of the 7 synonymous terms for God and the four sides of the Holy City. Thus the Textbook is seen to be one coherent, systematic whole.”¹⁸⁹

¹⁸⁹ Edited excerpt from Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure*, pp. 3–6.

Kappeler shows us that there is a definite structure within *Science and Health with Key to the Scriptures*. Using the method of epitomization, he discovered that, with a few exceptions, the structure of the subjects *within each chapter* follows the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love (Word-order) in their tones and subtones, giving each chapter an underlying 7x7 layout. In addition, the structure of the chapters themselves reveals that they follow the order of the 4-fold operation of God (Word, Christ, Christianity, Science), revealing a 4x4 matrix (16 chapters).

Before we examine the structure of the Textbook in more detail, let's take a closer look at the method of *epitomization* that Kappeler used to uncover the spiritually scientific structure of the Textbook.

WORKING WITH EPITOMES: A SPIRITUALLY SCIENTIFIC METHOD

In Max Kappeler's book, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*, he outlines his method for working with epitomes:

“Anyone who strives to understand either the Bible or *Science and Health* faces the challenge of reducing thousands of words, sentences, paragraphs, and pages to a comprehensible simplicity—without oversimplifying. To this end, one important tool for scientific text-interpretation in the Science of being is the method of working with epitomes. In brief, this method summarizes the main points of a text into a few short sentences, showing in a simple, concise form the substance and logic of a text

“This method of reducing a voluminous text to a few short epitomes is scientific. Why? Science—as with all sciences—aims at reducing an infinite range of phenomena to a few key concepts, which identify those few points that represent the whole. Nothing fundamental should be left out; nothing extraneous should be put in. The character of the whole should be represented in its main lines without oversimplification

“*Finding the subject of the chapter.* To understand a chapter of the Textbook in its spiritually scientific structure, we must first find the overall theme or subject of the chapter. How? We must read the chapter through fluently from beginning to end, not stopping to analyze separate phrases or sentences or allowing ourselves to get sidetracked on specific points. As we read, we listen to the text as a whole and ask ourselves: What is its main message?

What is the whole body of the text trying to tell us, above and beyond the specifics and examples? As we read the text through repeatedly with an open and unpreconceived attitude, the main theme begins to appear. The more we love and ponder the text, valuing it in the context of a spiritually structured consciousness, the more the one idea becomes clear and spiritually tangible to us

“Finding the main tones. After we find the main theme of the chapter, we must investigate the next order in the hierarchical presentation of the text: we must find out how the text develops its one theme. Specifically, we must again read the chapter through fluently, only this time listening for certain big breaks within the overall flow and continuity of the presentation. In this reading, we must ask ourselves: Are there unmistakable changes in how the subject is presented? Is there a discernible logic developing the theme from the beginning to the conclusion of the chapter? What are the first steps of this development? Most of the chapters in the Textbook have seven fundamental breaks ... As soon as we clearly discern these breaks—the differentiated development of the subject—we can tentatively summarize these distinct tones in concise epitomes

“Finding the subtones. In studying these main tones in the text, we may ask: Why does the Textbook often need so many pages to present the message of each tone? In most cases, the reason is that each main tone is further explained or developed through various ‘subtones.’ Each of these subtones serves to substantiate and clarify the meaning of the main tone. Thus the chapter ‘Prayer,’ for instance, not only presents its main theme through seven main tones, but also develops each of these main tones through seven subtones. At this point, we can epitomize these distinct subtones, reducing the text to a few short sentences, while at the same time capturing the essence of the subject and its logical, ordered development

“The beauty of epitomes. As we culture this art of epitomizing, we begin to think in new ways about the Textbook. We realize that an epitome does not present merely a shorter form of the text we read in human language, but rather presents a different, category-based analysis of the text. Epitomes pierce the surface of human language and concepts and bring to light the deep structure blendings of categories and spiritual ideas working throughout the text. These blendings, comprising the pure language of Spirit, are of greatest

importance in understanding the text, surpassing the importance of knowing specific words, sentences, or examples.

“As we understand the unique value of epitomes, we see the beauty of the method of epitomizing. This beauty is not found in lyrical wordings but in the exactitude of epitomes as they focus the underlying categories of divine Being ... We see the beauty of spiritual structure, the ever-new blending of ideas”¹⁹⁰

Here we see the value of epitomes: they “bring to light the deep structure blendings of categories and spiritual ideas working throughout the text. These blendings, comprising the pure language of Spirit.”

It requires deep questioning and thinking in divine categories and abstract ways to be able to recognize the language of Spirit behind the text. As Kappeler states:

“Because the Textbook never repeats itself in its unfolding spiritual structure, each specific aspect of this structure is unique. Accordingly, we must ask how and why each aspect is unique, for such questioning can be a great source of discovery and insight into the meaning, logic, coherency, and beauty of the Textbook. We must also learn to think in abstract ways, looking away from the concrete form of the text to the underlying spiritual tone and meaning. Such abstraction provides a great step toward the spiritualization of thought.”¹⁹¹

Let’s review Kappeler’s epitomes for Chapter 1 “Prayer” in *Science and Health*. To fully appreciate their beauty and exactness, it would be beneficial to read the first chapter in the Textbook as we go along.

THE 7X7 SYNONYM LAYOUT INSIDE THE CHAPTERS OF THE TEXTBOOK

As Kappeler relates, epitomes can be stated for the main theme, main tones, and subtones of each chapter in *Science and Health*. These epitomes allow us to discern the underlying spiritual structure within each chapter, and we find that most chapters follow the Word-order of Mind-to-Love in their tones and subtones, forming a 7x7 layout. We have seen this structure before, in Fig. 13 (p. 85).

¹⁹⁰ Edited excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*, Chapter titled: “The Method of Working with Epitomes,” pp. 1–5.

¹⁹¹ *Ibid.*, p. 5.

Let us look at Kappeler’s epitomes for the first chapter, “Prayer,” in the Textbook as they bring to light the inherent spiritual structure within the text.

The Main Theme of Chapter I, “Prayer,” in *Science and Health*¹⁹²

The *main theme* epitome, which summarizes the spiritually scientific message for Chapter 1, *Prayer*, is:

“Prayer is a spiritual understanding of God, which through unselfed love brings us into unity with the perfect nature of God.”¹⁹³

Kappeler then shows how this main theme is developed through 7 main tones:

The Main Tones in “Prayer”

- Mind* The prayer of true desire to know God as He is brings us into unity with the intelligent active All-Mind (*S&H 1:10–3:11*).
- Spirit* The prayer of reflecting the Divine Being through the culturing of spiritual qualities brings us into unity with the unfoldment of Spirit (*S&H 3:12–5:2*).
- Soul* The prayer of sinlessness, fulfilling the Christ-demand to rebuke sin, brings us into unity with Soul’s ability to reform (*S&H 5:3–7:26*).
- Principle* The prayer of obedience to God, the prayer of honesty, by which we bring everything within us into accord with Him, unites us with the impersonal workings of the divine Principle (*S&H 7:27–11:20*).
- Life* The prayer of an understanding, living devotion to the divine, which is willing to sacrifice the mortal, brings us into unity with all-renewing Life (*S&H 11:21–13:19*).
- Truth* The prayer of spiritual consciousness, which is closed to error and open to Truth, brings us into unity with the dominion of Truth (*S&H 13:20–15:24*).
- Love* The prayer of glorifying the perfection of being brings us into unity with the perfection of Love (*S&H 15:25–16:23*).

Now let’s watch how the first main tone in “Prayer,” Mind, is further developed through its subtones.

¹⁹² This section on the main theme, tones, and subtones in Chapter I, “Prayer” (in *Science and Health*) is derived from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*, Chapter I, “Prayer,” pp. 2–4.

¹⁹³ *Ibid.*, p. 2.

The Subtones of Mind in “Prayer”

We have seen that the *main tone* epitome of Mind in Chapter 1, Prayer, is:

“The prayer of true desire to know God as He is brings us into unity with the intelligent active All-Mind” (*S&H 1:10–3:11*).

This main tone is further developed by seven subtones, which answer the question: What is involved in a true desire?

Mind as <i>Mind</i>	We must be willing to let our desire be molded by Mind (<i>S&H 1:10–14</i>).
Mind as <i>Spirit</i>	Pure motives for prayer find their reward (<i>S&H 2:1–7</i>).
Mind as <i>Soul</i>	This requires the humility to change ourselves (<i>S&H 2:8–14</i>).
Mind as <i>Principle</i>	Such a prayer brings us into harmony with the Science of being (<i>S&H 2:15–22</i>).
Mind as <i>Life</i>	It thereby brings us nearer to the open source of all existence (<i>S&H 2:23–30</i>).
Mind as <i>Truth</i>	It acknowledges that God does right without giving Him advice (<i>S&H 2:31–3:3</i>).
Mind as <i>Love</i>	Willingness to avail ourselves of this divine rule enables us to work out our salvation, as God’s work is already done (<i>S&H 3:4–11</i>).

Using this method of epitomization, the spiritually scientific structure and message of each chapter within *Science and Health* is revealed.

THE 4X4-FOLD OPERATION LAYOUT OF THE TEXTBOOK

Let us ponder again what Kappeler wrote:

“Having found the story of each chapter, we can go one step further and consider the sequence of these stories through the sixteen chapters. Here again we shall encounter the astonishing fact that ... *the chapters follow the definite order of Word, Christ, Christianity, Science*, that is, the order of the four sides of the Holy City. Because these four aspects of God refer to the one Being, they naturally reflect each other, and so we have each aspect reflected four times making in all sixteen aspects of the infinite One. These are depicted in greater detail through the sixteen chapters of the Textbook, beginning with ‘Prayer’ and ending with ‘The Apocalypse.’

“From what I have indicated so far, you will already have gathered the impression, which later will gain conviction, that *the Textbook is one great systematic elaboration of the fundamentals of Christian Science*, that is, of the 7 synonymous terms for God and the four sides of the Holy City. Thus the Textbook is seen to be one coherent, systematic whole.”¹⁹⁴

Fig. 30: *The Structure of Science and Health* gives the structural layout of the chapters in the Textbook. Using the method of epitomes, Kappeler discovered that each chapter has a specific place value in this 4x4 layout. The structure starts with Word as Word, and flows vertically to Science as Science.

Fig. 30: The Structure of Science and Health

	WORD	CHRIST	CHRISTIANITY	SCIENCE
Word	<i>Chapter I</i> Prayer	<i>Chapter V</i> Animal Magnetism Unmasked	<i>Chapter IX</i> Creation	<i>Chapter XIII</i> Teaching Christian Science
Christ	<i>Chapter II</i> Atonement and Eucharist	<i>Chapter VI</i> Science, Theology, Medicine	<i>Chapter X</i> Science of Being	<i>Chapter XIV</i> Recapitulation
Christianity	<i>Chapter III</i> Marriage	<i>Chapter VII</i> Physiology	<i>Chapter XI</i> Some Objections Answered	<i>Chapter XV</i> Genesis
Science	<i>Chapter IV</i> Christian Science versus Spiritualism	<i>Chapter VIII</i> Footsteps of Truth	<i>Chapter XII</i> Christian Science Practice	<i>Chapter XVI</i> The Apocalypse

Edited excerpt from Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), p. 102.

This reveals that the structure of *Science and Health* takes us on an incredible journey in consciousness from the first chapter to the last. As you ponder this structure, refer to Fig. 31: *Science and Health: Chapter Epitomes* (p. 202) to see if you can discern the “spiritual story” that flows through the chapters, noting the main tones and subtones of Word, Christ, Christianity, and Science.

¹⁹⁴ Edited excerpt from Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure*, pp. 5–6.

Fig. 31: Science and Health: Chapter Epitomes

Standpoint of Chapter		Chapter (Science and Health)	Chapter Epitome
Word (W)	W	Ch. I, "Prayer"	Prayer is a spiritual understanding of God, which through unselfed love brings us into unity with the perfect nature of God.
	X	Ch. II, "Atonement and Eucharist"	Through man's unity with God, we overcome all that is unlike God in ourselves.
	Xty	Ch. III, "Marriage"	Spiritual unity in God brings forth a higher humanity.
	Sc	Ch. IV, "Christian Science versus Spiritualism"	Scientific understanding reveals that in the one infinite Spirit, God, and His likeness, spiritual man, are inseparable.
Christ (X)	W	Ch. V, "Animal Magnetism Unmasked"	In Christian Science there is no animal magnetism.
	X	Ch. VI, "Science, Theology, Medicine"	Being is Immanuel, "God with us." This fact translates all that is not Godlike back into the Godlike.
	Xty	Ch. VII, "Physiology"	God is supreme in the realm of Truth and in the realm of error.
	Sc	Ch. VIII, "Footsteps of Truth"	A consciousness of Truth disrobes us of a consciousness of error.
Christianity (Xty)	W	Ch. IX, "Creation"	Creation consists of ideas.
	X	Ch. X, "Science of Being"	Ideas have a Christ.
	Xty	Ch. XI, "Some Objections Answered"	Practical Christianity = demonstration through pure reflection.
	Sc	Ch. XII, "Christian Science Practice"	Scientific understanding of ideas is real health.
Science (Sc)	W	Chapter XIII, "Teaching Christian Science"	By accepting our oneness with Principle we are Principle-idea. Teaching Christian Science demands strict adherence to the divine Principle.
	X	Chapter XIV, "Recapitulation"	The oneness of Principle and idea manifests itself in Science as a divinely scientific system of ideas resolving the human system of reasoning.
	Xty	Chapter XV, "Genesis"	In the oneness of Principle and idea, creation is traced back to its divine Principle. It is the "Science of creation."
	Sc	Chapter XVI, "The Apocalypse"	Scientific understanding of the oneness of being.

Derived from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1982).

So far, this introduction to the structure of the Textbook shows the usefulness of epitomes in scientific text-interpretation, and gives us an overall glimpse of the structure of the Textbook. But, at this point we might say “Well, that is all well and good, but what value does learning the structure of the Textbook have for me, other than being an interesting intellectual exercise?” The value is this: If we imbibe the Textbook as our way of Life, it will lift our consciousness, step by step, from the physical, through the mental, to the spiritual standpoint.

SCIENCE AND HEALTH—OUR WAY OF LIFE

What does it mean to imbibe *Science and Health* as our “way of Life?” Kappeler writes:

“The subject of the Textbook is Being itself, the being of each one of us; and by finding in the Textbook an ordered sequence of divine facts, we find in it also the ordered way of being, *the ordered way of Life*. Can you grasp what I mean? Christian Science is not a mere philosophy, Christian Science is a living, practical, metaphysical system of being. In other words, if we read and study the Textbook, we are not just reading and studying ‘about’ metaphysics, we are *giving birth to our true being*, and this birth is ordered. The essence of the Textbook is life; its structure is not a mental exercise.

“So know from the very start that this Textbook is not only the structure of what we call divine metaphysics, but that pondering it—not just reading it—is imbibing *the structure of our true being*. That is why at the end of the Textbook, in ‘The Apocalypse,’ we read: ‘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.’ Mrs. Eddy is telling us to eat the divine body of this Principle. So eat it up, ‘eat’ your way through the book, make its underlying substance your very own. Then, finally, you are the living book.”¹⁹⁵

Our Spiritual Journey Through *Science and Health*

The implication that the structure of the Textbook is the same as our ordered way of Life is vast. By embarking on our journey through the Textbook we are following the way of Life itself.

¹⁹⁵ Edited excerpt from Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure*, p. 6.

Kappeler writes:

“The way that takes us through the Textbook cannot just be thought out, it must be lived out. Going forth into eternity cannot be achieved by leaping forward in theory; *we ourselves have to go every step of the way of Life*. Thank God we know now what the way of Life is! The Textbook [and the Bible] from beginning to end presents it to us in an ordered way; in it Mrs. Eddy [through divine revelation] has mapped out every step for us. Life is ordered, and the Christ impels each one of us to follow that order. What a comfort it is, therefore, to know what that order is, so as to be able to follow it intelligently! In doing so we experience constant unfoldment and progress, whereas trying to sidestep the order, trying to live on a level which one has not really reached, is bound to fail.”¹⁹⁶

The Textbook is a Blessing for Mankind

Kappeler continues:

“Can you see what a blessing the spiritual story of the Textbook is for mankind? As we go the way of Life and begin to embody the Textbook, we become conscious of *divine manhood*, for every chapter depicts a fundamental aspect of man. By inheriting our divine manhood, we identify ourselves with the spiritual substance of every chapter”¹⁹⁷

EXERCISE 5

AFFIRMING THE TEXTBOOK CHAPTERS AS OUR WAY OF LIFE¹⁹⁸

In this exercise, we will use the method of epitomization to examine the chapters in the Textbook and see how the spiritual story flows from one chapter to the next, moving our consciousness from a human conception toward a full understanding of our divine nature.

¹⁹⁶ Edited excerpt from Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure*, p. 194.

¹⁹⁷ *Ibid.*, p. 196.

¹⁹⁸ This exercise is an edited excerpt from Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure*, pp. 196–197.

Word (S&H Chapters 1–4)

The Word (first four) chapters show us how to declare, for instance:

Prayer: I am a state of willingness to desire, above all else, to be Godlike. Whatever does not desire to be Godlike does not belong to me.

Atonement and Eucharist: I am a state of willingness to be at-one with God and to forsake all that which is not of God. Unwillingness to be fundamentally one with God does not belong to me.

Marriage: I am a state of willingness to wed myself constantly to Godlike qualities. The tendency to use qualities which are not Godlike does not belong to me.

Christian Science versus Spiritualism: I am a spiritual identity, the reflection of God. Whatever is not Godlike does not belong to me.

Christ (S&H Chapters 5–8)

The Christ (second four) chapters show us:

Animal Magnetism Unmasked: I am never under the influence of animal magnetism. Animal magnetism cannot touch me.

Science, Theology, Medicine: I am only under the influence of the one God, revealing itself to me only as one Mind, one Spirit, one Soul, one Principle, one Life, one Truth, one Love. No contradicting revelation can reach me.

Physiology: I am always aware of myself as idea. Whatever is physiological can never identify itself with me.

Footsteps of Truth: I am divine consciousness. Material and human consciousness do not constitute me.

Christianity (S&H Chapters 9–12)

The Christianity (third four) chapters show us:

Creation: I am the infinite idea of God. Whatever tries to limit the idea of God does not belong to me.

Science of Being: I am a dynamic idea freeing the mortal self from its beliefs and dissolving its Adam-dream. Whatever the lie may be about me, it is being resolved.

Some Objections Answered: I am an infinite reflection of spiritual ideas, a compound idea, I am one with all ideas. Whatever is not of the nature of idea is no part of me.

Christian Science Practice: I am the master of ideas and can therefore master the infinite idea. Whatever is not of the nature of idea cannot master me.

Science (S&H Chapters 13–16)

The Science (fourth four) chapters show us:

Teaching Christian Science: I am the law-abiding idea of Principle, a law unto myself. Whatever is not in conformity with Principle does not belong to me.

Recapitulation: I am the infinitely classified interpretation of Principle itself. Whatever is not deducible from Principle does not belong to me.

Genesis: I am the irreversible ordered unfoldment of Principle’s idea, irresistibly fulfilling itself. Whatever is not unfolding within Principle does not belong to me.

The Apocalypse: I am the omniactive idea of Principle, infinitely operating on all levels of existence. Besides my complete oneness with Principle, nothing is really ever going on.

END OF EXERCISE 5

Kappeler says:

“Now this [exercise] is not a formula, but it will give you a taste of what it means to name yourself divinely. As you progress and grasp the individual message of every chapter, you will find your own words to summarize them as the divine structure of man.”¹⁹⁹

CHAPTER REVIEW

- What is the definite spiritual order that the main tones and subtones follow in most of the chapters in *Science and Health*? (pp. 196, 198)
- If you haven’t done so already, compare the text of *Science and Health*, Chapter I, “Prayer,” with Kappeler’s *main theme*, *main tone*, and *subtone* epitomes for that chapter (pp. 198–200). Write down your impressions and questions as they occur.

¹⁹⁹ Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure*, p. 198.

- What is the value of the method of epitomization in text-interpretation? (p. 196)
- Can you discern how the spiritual story within *Science and Health* flows from one chapter to the next, moving our consciousness from a human conception toward a full understanding of our divine nature? (pp. 200–204)
- Ponder: Can you see what a blessing the spiritual story of *Science and Health* is for mankind? (p. 204). What does it mean to “inherit our divine manhood”?
- Ponder: What does “our way of Life” imply? (pp. 203–206). What does it mean to *embody* the Textbook?
- Ponder: What are the implications that the structure of the Textbook is the divine structure of man? (p. 206)

Recommended Reading

- *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure* by Max Kappeler.
- *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* by Max Kappeler.
- *The Christian Science Textbook: ‘Science and Health with Key to the Scriptures’ by Mary Baker Eddy—Our way of life and our teacher* by Max Kappeler.

Recommended Recordings

- C-1 series, *The Structure of the Christian Science Textbook—Our Way of Life* (one class for each chapter in *Science and Health*) by Max Kappeler (5–31 hours each).
- C-2 series, *The Structure of the Christian Science Textbook: A workshop on text-interpretation* by Max Kappeler (7–26 hours each).
- C-6, *Exercises in Culturing Consciousness According to the Matrix of Science and Health* by Max Kappeler (26 hours).
- M-20, *The Structure of the Christian Science Textbook: An overview* by Max Kappeler (2 hours).
- M-34, *The Structure of the Christian Science Textbook: The logic of the 16 chapters* by Max Kappeler (5 hours).
- X-29, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure* by Max Kappeler (audiobook, 11 hours).

CHAPTER 13

Our Time In History: The Age of Love (2000–3000 A.D.)

PURPOSE OF THE CHAPTER

- To show that mankind has entered the age of Love—the 7th 1000-year period in biblical history.
- To see that Love has a divine plan: The mutation of man into idea.
- To investigate the implications of Mrs. Eddy’s statement that “the cosmos is sustained by the intelligent divine Principle, Love” (*My. 226:6*), in relation to:
 - divine cybernetics.
 - progression and evolution.
 - the divine origin of thoughts.
 - the divine information universe.
 - a general system theory.
- To culture consciousness in the tonality of Love.

THE 7TH 1000-YEAR PERIOD IN BIBLICAL HISTORY: THE AGE OF LOVE

Mankind has reached the pinnacle of biblical history, the 7th 1000-year period, which is symbolized by the *synonymous term* for God: *Love*. This period comes the closest to the standpoint of the *level of divine Science*, which brings to light the ever-present, all-embracing, universal plan of Love. Of this period, the age of Love, Mrs. Eddy writes:

“Divine Science ... saith to the darkness upon the face of error, ‘God is All-in-all,’ and the light of ever-present Love illumines the universe” (*S&H 503:12*).

If we look again at Fig. 11: *The One Book* (p. 70), we can see that mankind’s millennia-long journey to the standpoint of Love is also our own spiritual journey, which has taken us, in consciousness, from the Bible (the first five 1000-year periods: Mind, Spirit, Soul, Principle,

and Life), through *Science and Health* (the 6th 1000-year period, Truth; level of absolute Christian Science), to the Model of Being (the 7th 1000-year period, Love; level of divine Science). During this journey, we built a consciousness of the tones of the three main categories of Being—the 15 capitalized terms for God, the language of Spirit.²⁰⁰ Now, at the point of the 7th 1000-year period of Love, we let this divinely structured consciousness awaken us to the experience of divine oneness.

OUR DESTINATION DURING THE AGE OF LOVE: DIVINE ONENESS

If, during the age of Love, a new, divine structure of consciousness is impelling itself upon mankind, what is the ultimate spiritual goal, or destination, during this time in history?

In 1970 Kappeler wrote:

“Today we live in a most exciting age, at the threshold of the scientific age of the sixth thousand-year period reaching its climax, and we witness a mutation of consciousness necessary to solve the problems of the seventh thousand-year period. What is the fundamental problem of the next thousand years? The seventh day of creation gives us an indication which, reduced to its simplest denominator, is: ‘divine oneness.’ Thought pushes past the analytical sense of the scientific period of the sixth thousand years to a realization of an all-comprehensive view, to an integration of all and everything into an all inclusive oneness ... to a completely integrated consciousness of the oneness of Being. In the seventh thousand-year period, consciousness which is aware of self-steering, self-regulating, and self-operative divine dynamics—or divine cybernetics—will be realized.”²⁰¹

Therefore today, during the 7th 1000-year period in biblical history, the destination of our journey from the physical, through the mental, to the spiritual, is *divine oneness*, the conscious awareness and understanding of divine cybernetics in our lives. We can expect that our individual and collective consciousness will increasingly reflect the level of divine Science—a consciousness of the All-in-all (divine oneness).

²⁰⁰ From the standpoint of divine consciousness, what we call the letter and spirit merge into “the language of Spirit”—the language of the 15 root-notions of Being—which is what the Model of Being symbolizes. The language of Spirit is a language not of words but of spiritual consciousness, the consciousness of the tones of the capitalized terms for God.

²⁰¹ Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 48–49.

The Early Stages of the Age of Love

Today we are already witnessing universal, all-embracing Love meeting the human need by, at first, bringing forth in the human the higher attitudes of compassion, caring, and divine service, which will eventually lead to a universal outlook of divine oneness. In these early stages of the age of Love, we see the emerging desire for more cooperation within communities and between nations. But, as Love never loses sight of itself as Love, this quest for local and international “oneness” is being forced toward a higher spiritual standpoint. To fulfill Love’s goal of universal, divine oneness for this age, there must be a mutation in world consciousness—a paradigm shift that places consciousness on a spiritual basis, and not on a physical or mental basis. We will all experience this universal, divine oneness once the consciousness of mankind reaches the standpoint of divine Science.

Kappeler writes of mankind’s progress toward fulfilling Love’s plan:

“Universal Love knows only one universe. This causes mankind to awaken to the fact that no one can remain unaffected by what goes on anywhere else in the world. All-embracing, all-integrating Love forces us to realize that both present and future problems can only be solved on a worldwide basis and through a universal, global consciousness ... Love says: I am all-embracing perfection and excellence; in me error and evil are unknown; I know no accuser; for me, every detail is in a state of complete fulfillment (7th 1000-year period of Love).”²⁰²

Today, Love meets its goal by forcing us “to accept what best promotes your growth” (*S&H 266:12*), either by Science or by suffering.²⁰³ The outcome of willingly and joyfully accepting Love’s goal is a consciousness of perfection and a world at peace.

Those of us who are awake and aware at this time in history can work toward culturing a spiritual consciousness—a consciousness based on divine Love, God.²⁰⁴ By first attending to our own shift in consciousness, and then encouraging others, we are helping mankind to willingly embrace the journey of Love during the next 1000 years of the 7th 1000-year period.

²⁰² Edited excerpt from Max Kappeler, *The Seven Synonyms for God*, pp. 85–86.

²⁰³ To briefly review this topic of “Science or suffering” see p. 12.

²⁰⁴ Exercises that culture the consciousness of Love can be found at the end of this Chapter, p. 228.

Love's Divine Plan: The Mutation of Man

The divine Principle of the universe, Love, is evolving mankind toward its highest goal: the mutation of man into idea, an image in divine Mind (*see S&H 115:17*). Mrs. Eddy defines man as:

Man. “The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind” (*S&H 591:5*).

Man. “God’s spiritual idea, individual, perfect, eternal” (*S&H 115:15*).

In answer to the question: “What is man”? Mrs. Eddy states:

“Man is not matter; he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness. The likeness of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science. Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God’s image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker

“In divine Science, God and the real man are inseparable as divine Principle and idea ... God is the Principle of man, and man is the idea of God. Hence man is not mortal nor material. Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man ... Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood” (*S&H 475:5–476:22*).

It is wonderful to realize that, in the age of Love, evolution is reaching its divine goal: where mankind accepts that “In divine Science, God and the real man are inseparable as divine Principle and idea” (*S&H 476:4*). We no longer need to view ourselves as mortals. Now, with a consciousness of Love, we can understand that we are idea.

We might ask: What is the divine impulsion behind the mutation of man into idea? What is moving us forward? The answer, on the level of divine Science, is, Love—not just as the synonym Love, but as *divine Principle, Love*.

DIVINE PRINCIPLE, LOVE

Understanding Love in its aspect as *divine Principle* is important to gaining a full tonality of the level of divine Science in its relation to the 7th 1000-year period. Why?

Consciousness, when at the standpoint of Love—the standpoint of the 7th 1000-year period—is at the standpoint of the complete totality of divine being—the infinite self-containment of being. Once we arrive at this standpoint, we will understand God to be a universal divine Principle (not a person), which is all-embracing (Love).

Let's begin our exploration of divine Principle, Love, with concept- and tonality-building some of its main aspects.

The Cosmos is Sustained by the Intelligent Divine Principle, Love

As introduced in Chapter 1, Mrs. Eddy was well ahead of her time. She knew that she had discovered a divine Science that governs all being. She called the basis of this divine system the “intelligent divine Principle, Love.” Mrs. Eddy writes:

“What are termed in common speech the principle of harmonious vibration, the principle of conservation of number in geometry, the principle of the inclined plane in mechanics, etc., are but an effect of one universal cause,—an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power, that commands the waves and the winds, that marks the sparrow's fall, and that governs all from the infinitesimal to the infinite,—namely, God. Withdraw God, divine Principle, from man and the universe, and man and the universe would no longer exist. But annihilate matter, and man and the universe would remain the forever fact, the spiritual ‘substance of things hoped for;’ and the evidence of the immortality of man and the cosmos is sustained by the *intelligent divine Principle, Love* [italics added]” (*My*. 226:6).

Divine Principle, Love, is Intelligent

Why does Mrs. Eddy say that divine Principle, Love, is intelligent? Intelligence can be defined as:

Intelligence. “... the ability to apprehend the interrelationships of presented facts in such a way as to guide action toward a desired goal” (*Merriam-Webster Dictionary*).

So we can see that intelligence not only includes *understanding interrelationships*, but that this understanding *guides action* toward a *desired goal*.

Divine Principle, Love, is Teleological

If there is a desired goal, then there must be a step-by-step execution of a plan that leads to this goal. This process of goal-directed action is termed *teleological*. Teleology is defined as:

Teleology. “... being directed toward an end or shaped by a purpose.”²⁰⁵

Therefore, a process or action is teleological when it is done for the sake of an end, i.e., a *telos* or final cause.²⁰⁶ The teleological, goal-directed operation of Being is an important aspect of divine Principle, Love.

Divine Principle, Love, Sustains

When Mrs. Eddy wrote that the evidence of the immortality of man and the cosmos is sustained by the intelligent divine Principle, Love, she was showing us that (on the level of divine Science) it is the self-organizing, self-regulating operation of the intelligent divine Principle, Love, that is the divine *sustainer* of the universe, including man.

Divine Principle, Love: The Triune Person, God

If we look back at Fig. 26: *Descriptions of God on the 4 Levels* (p. 123), we see on the level of divine Science, that *Life, Truth, and Love* constitute the “triple divine Principle, Love” — what in biblical language is called the triune Person, God.

²⁰⁵ Definition from <http://www.merriam-webster.com/dictionary/teleology>.

²⁰⁶ Definition from: <http://en.wikipedia.org/wiki/Teleology>.

Kappeler writes:

“... it is significant that the Textbook does not merely define the divine Person as ‘divine Principle,’ but adds Love: ‘divine Principle, Love.’ This describes the essence of divine Science itself. Principle alone would mean that the divine Being is only a dynamic, efficacious, fundamental, scientific Being. Love complements the picture by giving aim and purpose to this Principle. Because Principle is Love, Principle operates neither aimlessly nor without a plan. Love integrates the infinite operating of Principle into a harmonious, coherent whole and thus becomes harmonious self-government. Principle says: I have an idea, a plan; Love fulfills this plan. Life, Truth, and Love constitute divine Being as a self-fulfilling (Love) Principle. Without Love, the divine Principle would not have the function of saving; it would lack a true objective and would, therefore, not be teleological

“In its essence, integration is Love, which wants to include, embrace, and preserve everything. Because true Science is based on Principle, Love, this Principle, Love, forces its essence upon inquiring humanity and causes it to investigate not only principles but also the possibility of their integration into Love’s plan of salvation. So it is not by chance that for some years now, leading scientists of physics, chemistry, biology, medicine, paleontology, psychology, etc., have been speaking more and more freely of the necessity of love ... But to them, love means something much higher, purer, more impersonal”²⁰⁷

The combining of divine Principle with Love is specific to the 4-fold operation on the level of divine Science (refer again to Fig. 20, *The Model of Being*, p. 114). The triply divine Principle, Love means that Life (Word), Truth (Christ), and Love (Christianity) combine as divine Principle, Love (Science). Science integrates Word, Christ, and Christianity into one united whole, into the oneness of Being. We see that here, on the level of divine Science, Life, Truth, and Love constitute divine Being as an all-embracing, self-fulfilling Love—a divine Principle, Love.

²⁰⁷ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 134–135.

Divine Principle, Love:

The Principle of Divine Cybernetics Behind Progress and Evolution

As we have seen in the Model of Being (Fig. 20, p. 114) and the Divine Cybernetic Model of Being (Fig. 24, p. 121), divine Principle, Love, on the level of divine Science, is a self-organizing, self-regulating system. The divine impact of this 4-fold divinely cybernetic feedback system—whose action spirals divine ideas to ever-higher forms of experience and progress—is lifting mankind out of mortal manhood into idea. Seen dimensionally, with every new input we have feedback toward a higher state and stage of consciousness.

In the human realm, we experience these ever higher states and stages of consciousness as evolution. We may have interpreted evolution as being a material evolution, as matter evolving toward increased complexity, but actually what is happening is that we are becoming less and less material. As our consciousness elevates, we experience the lifting off of the restraints in the belief in matter-substance—the so-called physical laws. What then appears to us is man and the universe as the likeness and substance of Spirit, God. Therefore, what mankind is experiencing is, in essence, a spiritual evolution, not a material evolution *per se*.

Kappeler explains how this divinely cybernetic, teleological feedback operation, based on divine Principle, Love, is behind all progress and evolution. In his booklet, *Evolution—Material or Spiritual?*, he writes:

“The past 40 years have brought many revolutionary advances in the theory of evolution. Most notably, the genetic code ... was finally deciphered through the discovery of the DNA molecule and its information coding system. Completely new branches of science—such as systems theory ... cybernetics ... modern physics ... the study of synergistic systems and information theory ... have brought new impetus to evolution research, opening new directions not possible on the old Darwinian, mechanistic model

“Though highly controversial, new perspectives on the evolutionary process go beyond the exclusively material and mechanistic views, exploring the dynamics of evolutionary change from higher dimensions than just the physical or biological

“Today’s thinkers ask: What brings forth creation? What produces increasingly higher levels of complexity and order in spite of material laws of disorder?

“The present theories of evolution can be grouped into two schools:

“1. *Synthesis theory*. First, the old mechanistic approach persists—though in changed form—as synthesis theory. This neo-Darwinian concept explains evolution through the mechanisms of chance mutations, which are nurtured by material conditions and selected by the survival of the fittest ... This mechanistic, materialistic school claims a wide following.

“2. *A systems approach to evolution*. This approach to evolution builds on the concept of the universe as an information-structure, which restructures itself continually to bring out higher degrees of order and system. Order, not chaos, is the primal state—toward which all things tend. What we call chaos is but a transitional phase to new levels of order

“What kind of universe makes evolution possible? An *information-systems view of the universe* provides a much more likely home in which evolution could occur than a view of the universe governed by entropy—primal disorder

“More and more, scientists are pursuing the concept of an *immaterial, self-operative information-principle*—an omnipresent natural law or system—which produces always greater order and structure in the universe. Because Christian Science, which provides the basis for my research into the subject, presents a concept of God that is impersonal not anthropomorphic, spiritual not material, universal not sectarian, the concept of such an information-principle is not foreign, but touches the meaning of what I understand to be *divine*

“Since the immaterial, divine information-principle has the power to organize and restructure itself without limit, and since this principle pervades every level, each phase of evolution reflects a certain goal-directedness. Each step builds on the preceding one and prepares the way for what is yet to come. Thus, the harmony and purposeful development toward higher levels of order that appear in evolution are derived from *the whole information-structure*. They are not a property of any aspect in isolation. Describing the whole structure and its workings, Christian Science terms this self-directing power *the optimizing factor in being*, or simply *Love*.”²⁰⁸

²⁰⁸ Edited excerpt from Max Kappeler, *Evolution—Material or Spiritual?*, pp. 1–3.

Divine Principle, Love: The Principle Behind the Origin of Thought

Kappeler also proposed that the immaterial, divine information-principle—the intelligent divine Principle, Love and its feedback system—is the divine origin of thoughts.

Kappeler, in his booklet *Man: The Thinker, or the Thought?*, writes:

“It is generally assumed that man thinks and that thinking originates in his brain. But is he the primary creator of thoughts? Can he claim intelligence exclusively? Prior to the appearance of man and his brain, was not evolution led and impelled by a goal-directed intelligence, producing—during approximately four billion years, out of apparently lifeless matter—ever more strongly differentiated forms of life? To whom or what can this pre-human intelligence be attributed?

“*Prime-information.* The religionist believes this creative power to be God. Some cyberneticians and biologists call this intelligence proto-information or prime-information. A non-human, intelligent, goal-directed Principle has to be assumed, to which human intelligence and human thinking are subjugated, in the hierarchical structure of Being. Such a view, when considered deeply, demands of man a completely new attitude of consciousness; it demands reckoning *a prime intelligence, or prime-information to be the source of all human intelligence.* Man, then, thinks truly creatively only when he is aware of that source and is willing, through spiritual openness, to serve as its transparency. Any thinking not derived from this transparency is vain.

“The religionist, particularly the mystic, has always felt at home with this concept. But today scientists in many different fields concern themselves with this issue. In this age, we witness very strikingly the rapprochement of religion and science in statements pointing to the same principle underlying both

“*The idea inspires thought.* Prof. Max Born,²⁰⁹ Nobel prizewinner for physics, said: ‘I believe that science is an institution that progresses irresistibly, and that it is useless for a few people to try to force the development into another direction.’ The physicist-philosopher Prof. C. F. von Weizsäcker²¹⁰ puts it this way: ‘We all know that we don’t know where science is leading us.’ It seems

²⁰⁹ Max Born (1882–1970) was a German born physicist and mathematician who was instrumental in the development of quantum mechanics. Source: http://en.wikipedia.org/wiki/Max_Born.

²¹⁰ Carl Friedrich von Weizsäcker (1912–2007) was a German physicist, philosopher, and nuclear research scientist in Germany during the Second World War, under Werner Heisenberg’s leadership. Source: http://en.wikipedia.org/wiki/C._F._von_Weizsacker.

apparent that it is the idea of science—and not the scientists—which plans the course of science ... So it is not the scientist who discovers science, but rather is it science that discovers the scientist

“In philosophy similar trends can be seen. The German philosopher Heidegger²¹¹ asks *why* we think, and why we think exactly this and not something else? He answers: ‘*We do not arrive at thoughts. They come to us.*’ Man partakes of Being as being. So Being ‘sends’ what has to be thought which, looked at as the history of Being, is ‘sent’ in epochs to enlightened human thinking

“*Logos-creativity* ... The structure of the Logos-creativity is seen to be the same both as the structure of man’s thinking and of unthinking nature. Man and nature participate in a common reservoir of information, in a realm of ideas that feeds equally both nature’s behavior and man’s comprehension.

“Only that in our thought which derives from the Logos is truly creative thinking. That which emanates from human thinking is largely a miscarriage and it has no goal-causality

“*Toward a Science of Spirit* ... When the general public awakens to the as yet unutilized spiritual forces, people will be astonished to discover how much deeply penetrating work has already been accomplished in this respect all over the world. Then mankind will be led into a new form of awareness, into a consciousness of being inspired and guided not by men’s minds but by *the one divine Mind*. With Mind as the ‘Thinker’, men’s thoughts will re-echo the unifying information of this one Mind, showing forth an integral world.”²¹²

Echoing Kappeler, Karl Pribram,²¹³ among others, has proposed that the mind is not *in* the brain, but *thinks* the brain. To Pribram, the brain is seen as the electrical stimulation center, whereas the mind fills all space—found in the energy field surrounding the body, and in every cell in the body. Pribram speaks of the brain as being a receiver of thoughts.²¹⁴

²¹¹ Martin Heidegger (1889–1976) was an influential German philosopher known for his existential and phenomenological explorations of the “question of Being.” His best-known book, *Being and Time*, is considered to be one of the most important philosophical works of the 20th century. Source: <http://en.wikipedia.org/wiki/Heidegger>.

²¹² Edited excerpt from Max Kappeler, *Man: The Thinker—or the Thought?*, pp. 1–5.

²¹³ Karl H. Pribram (1919–, Vienna, Austria) is best known for his development of the holonomic brain model of cognitive function and ongoing neurological research into memory, emotion, motivation and consciousness. Source: http://en.wikipedia.org/wiki/Karl_H._Pribram.

²¹⁴ See Karl Pribram, *Languages of the Brain* (Monterey, CA: Wadsworth Publishing, 1977). “‘With a better understanding of neurological functioning,’ says Karl Pribram, M.D., ‘we may find the groundwork for a new approach to understanding spiritual and mystical experiences.’” (Quote from: <http://www.thinking-allowed.com/1kpribram.html>).

Likewise, Sir John Eccles²¹⁵ proposed that our nonmaterial mind acts upon our material brain. This interaction between the mind and brain, he says, “can be conceived as a flow of information.”²¹⁶ Eccles indicates that the brain acts as a receiving set for information existing in the mind itself.

David Bohm also referred to nonlinear dynamics²¹⁷ when he postulated a holographic universe with an implicate (invisible, enfolded) order, and an explicate (visible, unfolded) order that has its source in an even higher state of pure awareness.²¹⁸

If the brain is a receiver, and that which appears to arise in the brain has a higher origin, then we must ask the question: What is the source of thoughts? Both Science and science agree: an information universe.

Divine Principle, Love: The Principle Behind the Divine Information Universe

The intelligent divine Principle, Love (and its feedback system), is the divine origin of the information universe and its divine code.

In his book *Grammatical Man*, Jeremy Campbell²¹⁹ writes:

“It was not until the 1940s that information was defined as a scientific term, and this definition was quite new, unlike any in the standard dictionaries ... The view arose of information as an active agent, something that does not just sit there passively, but ‘informs’ the material world, much as the messages of the genes instruct the machinery of the cell to build an organism, or the signals from a radio transmitter guide the intricate path of a vehicle on its journey through space.

“Thus *information emerged as a universal principle* [italics added] at work in the world, giving shape to the shapeless, specifying the peculiar character of living forms and even helping to determine, by means of special codes, the

²¹⁵ Sir John Carew Eccles (1903–1997) was an Australian neurophysiologist who won the 1963 Nobel Prize in Physiology or Medicine for his work on the synapse. Source: http://en.wikipedia.org/wiki/John_Carew_Eccles.

²¹⁶ See John C. Eccles, *How the Self Controls its Brain* (Berlin: Springer-Verlag, 1994), p. 38.

²¹⁷ David Joseph Bohm (1917–1992) was an American-born British quantum physicist who made contributions in the fields of theoretical physics, philosophy, and neuropsychology, and to the Manhattan Project. The mathematics of nonlinear dynamics, or *chaos theory*, suggests that there is no chaos—rather, inner organizing patterns can be found in what appears to be disorganization, chaos. Source: http://en.wikipedia.org/wiki/David_Bohm.

²¹⁸ See David Bohm, *Wholeness and the Implicate Order* (London: Routledge, 1980); see also an interview with Bohm in *The Holographic Paradigm and other Paradoxes: Exploring the Leading Edge of Science* (Boston: Shambhala, 1982).

²¹⁹ Jeremy Campbell (1952–) is an English-born American journalist. Source: http://www.eoht.info/page/Jeremy_Campbell.

patterns of human thought. In this way, information spans the disparate fields of space-age communications and classical physics, molecular biology and human communication, the evolution of language and the evolution of man.

“Evidently nature can no longer be seen as matter and energy alone. Nor can all her secrets be unlocked with the keys of chemistry and physics, brilliantly successful as these two branches of science have been in our century. A third component is needed for any explanation of the world that claims to be complete. To the powerful theories of chemistry and physics must be added a late arrival: a theory of information. Nature must be interpreted as matter, energy, and *information* [italics added].”²²⁰

This line of thought—that we live in a information universe—appeared years earlier in *The Illustrated London News* in 1970, titled “A Universe that Thinks.” Quoting from this article by Colin Wilson:²²¹

“Today ... the evidence is beginning to point to *A Universe that Thinks* ... I would [like to] devote the available space to sketching what may well be the most revolutionary idea yet: the theory of the ‘intelligent universe,’ which is propounded by a cybernetician named David Foster.”²²²

“It struck Dr. David Foster that, as we look around at nature, we see the result of endless ‘coding.’ Every tree, insect, and bird is the product of a kind of computer card. An acorn is a ‘programme’ of an oak tree. But who—or what—programmes the computer?

“In cybernetic language you could say that the more complex the information, the higher the wavelength of the energy that carries it. This leads Dr. Foster to his boldest step. He points out that most of the energies known to us on the surface of the earth are not high enough—in frequency—to carry the kind of information involved in the DNA code. Sound, light, heat—even X-rays—are all too low. But there are plenty of energies in the universe that are high enough to carry the information—all kinds of cosmic rays that permeate the whole of space.

²²⁰ See Jeremy Campbell, *Grammatical Man*, (New York: Simon and Schuster, 1982), pp. 15–16.

²²¹ Colin Henry Wilson (1931–) is a prolific English writer who first came to prominence as a philosopher and novelist. Wilson has written widely on many topics. Source: http://en.wikipedia.org/wiki/Colin_Wilson.

²²² See David Blythe Foster’s book, *The Intelligent Universe: A Cybernetic Philosophy* (New York: The Putnam Group, 1975), with foreword by Colin Wilson.

“Dr. Foster’s conclusion—announced at the *International Conference on Cybernetics*, held at the Imperial College, London, last year—is that we are living in an ‘information universe,’ an *intelligent* universe. He suggests that the overall picture of a ‘coded’ nature seems to point to some superior intelligence doing the coding.

“Of course, any scientist may indignantly deny this as mystical nonsense, and insist that the ‘coding’ of DNA somehow gets done by chance

“What are these superior intelligences? There is obviously no point in asking, since we have no possibility of formulating the answer. For the sake of simplicity, Dr. Foster is perfectly willing to call it God; but that is purely a matter of convenience. His arguments do not ‘prove’ the existence of God. They only indicate that, in view of the complexity that surrounds us, it is by no means far-fetched to assume that the energy waves that fly through the universe are carrying information, like Morse code.

“And if he is right—or even halfway right—then the old epoch of scientific materialism is quite definitely at an end. From now on we scrutinize the heavens and the molecules of organic matter on the assumption that they reflect an *information code* rather than purely mechanical laws of nature. Religion need not enter into it, but the concept of *purpose* does

“If this is an ‘information universe’ and all living beings are crude attempts at radio sets, then there is no telling what stations your radio might not be picking up by accident.

“I predict that by the year 2000, the rigid scientific materialism of the nineteenth century will be regarded as a thing of the past, an interesting and necessary phase in human development”²²³

As stated earlier, Kappeler understood that in this age of Love:

“... mankind will be led into a new form of awareness, into a consciousness of being inspired and guided not by men’s minds but by the *one divine Mind* [italics added]. With Mind as the ‘Thinker’, men’s thoughts will re-echo the unifying information of this one Mind, showing forth an integral world.”²²⁴

²²³ Edited excerpt from *The Illustrated London News*: “A Universe That Thinks,” by Colin Wilson (June 20, 1970).

²²⁴ Edited excerpt from Max Kappeler, *Man: The Thinker—or the Thought?*, p. 5.

Divine Principle, Love: The Principle Behind General Systems Theory

Kappeler also felt that the unifying information of the one divine Mind is not only the divine origin of thoughts, but can also be seen behind the concept of “general systems theory.”

Ludwig von Bertalanffy,²²⁵ in his pioneering and breakthrough book *General System Theory*, writes:

“Thus, there exist models, principles, and laws that apply to generalized systems or their subclasses ... It seems legitimate to ask for a theory, not of systems of a more or less special kind, but of universal principles applying to systems in general.

“In this way we postulate a new discipline called *General System Theory*. Its subject matter is the formulation and derivation of those principles which are valid for ‘systems’ in general

“In fact, similar concepts, models and laws have often appeared in widely different fields, independently and based upon totally different facts. There are many instances where identical principles were discovered several times because the workers in one field were unaware that the theoretical structure required was already well developed in some other field. General system theory will go a long way toward avoiding such unnecessary duplication of labor

“This indicates major aims of general system theory:

“1. There is a general tendency towards integration in the various sciences, natural and social.

“2. Such integration seems to be centered in a general theory of systems.

“3. Such theory may be an important means for aiming at exact theory in the nonphysical fields of science.

“4. Developing unifying principles running ‘vertically’ through the universe of the individual sciences, this theory brings us nearer to the goal of the unity of science.

“5. This can lead to a much needed integration in scientific education.”²²⁶

²²⁵ Karl Ludwig von Bertalanffy (1901–1972) was an Austrian-born biologist known as one of the founders of general systems theory. Bertalanffy proposed that the laws of thermodynamics applied to closed systems, but not necessarily to “open systems,” such as living things. Source: http://en.wikipedia.org/wiki/Ludwig_von_Bertalanffy.

²²⁶ Ludwig von Bertalanffy, *General System Theory: Foundations, Development, Applications* (New York: George Braziller, 1968), pp. 32–38.

The aims of general systems theory can also be seen in the Model of Being, the symbol of Being and its universal laws. As discussed in Chapter 9 (pp. 151–157), the *laws of transformation* inherent in the Model of Being show that:

- On the *level of Science itself*, the law of infinite Being, is transformed into ...
- the *level of divine Science* as the intelligent divine Principle, Love’s law of divine self-organization, which is transformed into ...
- the *level of absolute Christian Science* as the law of divine spontaneity, which is transformed into ...
- the *level of Christian Science*, as the law of divine causality.

These laws of divine transformation run vertically through the universe, and through the individual sciences. Einstein touches on this concept in his quest for a grand “unified field theory,” as have other scientists who have sought a “theory of everything.” Kappeler felt that the Model of Being—provides us with the “divine theory of everything.”

Divine Principle, Love: The Principle Behind the Science of All Sciences

Kappeler, elaborating upon the intelligent divine Principle, Love, with its divinely cybernetic feedback system as the basis of the information universe and a general system theory (the divine theory of everything), writes:

“... science is not primarily made or developed by the scientists. According to Arnold Buchholz (*Die Grosse Transformation*), many have become aware, especially since the 1960s, that there is a ‘science of science’; that science as such has a science which, through self-generating truth, develops according to its own laws. One could almost speak of the ‘genetics’ of scientific development based on three factors:

“1. *Exponential growth of knowledge*. The snowballing acceleration of the knowledge explosion is caused not so much by the increased number of scientists as by its own dynamic immaterial feedback principle.

“2. *Logicity in the development of discoveries*. The exponential development of knowledge does not primarily follow the logic of the scientists, discoverers, and inventors, but the law of an inner logic. Here a bridge is built to the Logos of the ancient world, the Logos of John’s Gospel, and the logical

development of the ‘world-mind’ (Hegel).²²⁷ Science develops itself according to its own laws, and not the way that scientists would have it develop. Whenever a general spiritual standard of development is reached in human thought, a new discovery is apt to be made and the possibility of a great theoretical change is imminent. The time is then ripe for a new idea, for a mutation of the whole world view. One is reminded of Victor Hugo: ‘There is no mightier force than an idea whose time has come’²²⁸ ... Buchholz deduces that the personalities of the discoverers are replaceable, and that without them scientific development, apart from certain structural and timely changes, would have taken a similar course.

“3. *Goal-directedness (teleology)*. Within the self-generation of science, a definite goal-causality and goal-directedness can be discerned, a built-in purpose-motivated power drive. Its logicity has a constructive and universally unifying purpose. Political and economic leaders will, in the long run, be unable to work against pure scientific attainments. The more precisely a science is understood, the more it commands the political and economic systems ... The idea of science is programmed for universal unity.”²²⁹

Scientists of Today

In more recent work by physicist Paul Davies, we can see the beginnings of what science will discover during the age of Love. In his book, *The Cosmic Blueprint*, the preface states:

“The creation of the universe is usually envisaged as an abrupt event that took place in the remote past. It is a picture reinforced both by religion and by scientific evidence for a ‘big bang’. What this simple idea conceals, however, is that the universe has never ceased to be creative.

“What is the source of this astonishing creative power? Can known physical processes explain the continuing creativity of nature, or are there additional organizing principles at work, shaping matter and energy and directing them towards ever higher states of order and complexity?”

²²⁷ Georg Wilhelm Friedrich Hegel (1770–1831) was a German philosopher whose account of reality revolutionized European philosophy. Hegel’s most important philosophical work, *The Phenomenology of Spirit* (published 1807), is an account of the evolution of consciousness from sense-perception to absolute knowledge. Source: http://en.wikipedia.org/wiki/Georg_Wilhelm_Friedrich_Hegel.

²²⁸ “All the forces in the world are not so powerful as an idea whose time has come” —Victor Hugo. Source: http://famouspoetsandpoems.com/poets/victor_hugo/quotes.

²²⁹ Edited excerpt from Max Kappeler, *Man: The Thinker—Or the Thought?*, pp. 1–2.

“Only very recently have scientists begun to understand how complexity and organization can emerge from featurelessness and chaos. Research in areas as diverse as fluid turbulence, crystal growth and neural networks is revealing the extraordinary propensity for physical systems to generate new states of order spontaneously. It is clear that there exist *self-organizing* processes in every branch of science.

“A fundamental question then presents itself ... Is there, to use a metaphor, a ‘cosmic blueprint’?”²³⁰

For those who are familiar with divine Science, Paul Davies’ work will astound you. His work echoes Kappeler’s work on the Model of Being as a universal, divine blueprint of the self-organizing system of divine Principle, Love.

FUTURE AGES MUST DECLARE WHAT THE PIONEER HAS ACCOMPLISHED

Mrs. Eddy writes:

“A book introduces new thoughts, but it cannot make them speedily understood. It is the task of the sturdy pioneer to hew the tall oak and to cut the rough granite. Future ages must declare what the pioneer has accomplished”
(*S&H p. vii*).

We can look back, with deep gratitude, on what the pioneers of Christian Science have already done to aid us in our journey from the physical, through the mental, to the spiritual. This assistance helps us move consciously into the age of Love with humility and understanding. As the age of Love progresses, future generations will look back with even deeper understanding of what has been discussed here. So, as consciousness mutates, so will our understanding of Science.

It is the task of future pioneers to build upon Kappeler’s work on the Model of Being and its universal laws.

²³⁰ Paul Davies, *The Cosmic Blueprint* (New York: Simon and Schuster, 1988), pp. 1–2.

SPIRITUAL MATURITY

To go forward in this age of Love, we must not only understand the letter of Science, but also culture an attitude of openness and receptivity—the spirit of Science. But, as we know, this is not always easy. Kappeler writes:

“What prevents us from having an attitude of openness and receptivity? Openness to progress requires that we be prepared to give up the old ways of thinking and old methods of solving problems. Only then are we ready to be guided by Love’s adventure, which surpasses human calculation and planning. The trouble is, this is seldom easy for the human mind to accept. Few things do we resist more than having to give up an old and familiar worldview for something that is unknown and as yet undefined. The system of thought that we are comfortable with, even with its obvious limitations and weaknesses, seems better than the new, which is necessarily strange and unfamiliar. As a result, we find ourselves resisting real change, either consciously or unconsciously. Though we may pay lip-service to the new, our thoughts, feelings, and emotional reactions remain conditioned and governed by the old model of consciousness. As Shakespeare wrote: ‘My words fly up, my thoughts remain below: words without thoughts never to heaven go’

“Only by leaving behind that which must be outgrown can we be transformed according to the next higher stage of development. This is not because earlier stages are wrong, but rather because ‘progress is the law of God’ (S&H 233:6). Progress compels us forward, even though we may not yet see the necessity of it from within our own narrow sphere of experience

“Even in times of greatest uncertainty, we can know that the changes being impelled on us are governed by the law of the 1000-year periods and therefore never lead us into a void, without plan or purpose. On the contrary, behind the law of spiritual development is the idea of God, always at work to bring out in us what God has in view. This divine idea is operative from the very beginning, causing each progressive step to serve the divine purpose. True, the new step and new goal toward which it leads may be unclear and unknown to us. Yet this is not the point. Humanly, we do not need to know, since the power which ensures fulfillment comes from the all-embracing consciousness of God, divine Love ... Because each step of progress is planned by Love, no matter how much it may seem to be precipitated by outward events, our assurance

lies in the fact that it can only bless us to obey Love's plan. The greater always includes the lesser, caring for and governing it. By contrast, individual aims can never be fulfilled outside of or separate from Love's plan ... No matter how convinced we may be in our own mind of which way is right, we must ultimately submit to Love's idea, which has in view the great line of spiritual progress. Therein alone can we find rest and assurance, even if this involves a restructuring of things humanly."²³¹

CULTURING CONSCIOUSNESS IN THE TONALITY OF LOVE

We can now see how important it is to culture the tonality of the synonymous term Love, as this will open our consciousness to the acceptance of divine Principle, Love's plan in all aspects of our lives, and enable us to welcome Love's all-encompassing goal for the 7th 1000-year period in which we live.

EXERCISE 6

EXERCISE 6

LOVE—A STUDY LESSON BY MAX KAPPELER

To culture the tonality of Love in our consciousness, we will look to follow the edited excerpt from Kappeler's book, *Complete Compendium for the Study of Christian Science*.²³²

God is Love

In the definition of God, we find that the synonymous term Love is listed last.

“Question.—What is God?

“Answer.—God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love” (*S&H 465:8–10*).

A closer study of the Christian Science concept of Love makes it unmistakably clear that Love represents a high point in the understanding of God, forming, as it were, the *sum total* of Deity.

²³¹ Edited excerpt from Max Kappeler, *The Spiritual Breakthrough to the Next Millennium*, pp. 8–11.

²³² The following sections under the headings “God is Love” and “Truth-Love” are edited excerpts from Max Kappeler, *Complete Compendium for the Study of Christian Science*, Compendium 10: Love, pp. 467–469.

“The vital part, the heart and soul of Christian Science, is Love” (*S&H 113:5–6*),

“... for Love imparts the clearest idea of Deity” (*S&H 517:13–14*).

Common usage ascribes certain qualities to the term “love” that are completely at variance with its meaning in Christian Science. These common concepts of love cannot be transferred to the terminology of divine metaphysics; there needs to be an entirely new use of the word. In Christian Science, the capitalized term “Love” refers only to God, and only to the divine qualities ascribed to it. Sensual or corporeal love are devoid of spiritual qualities, and are unknown in the realm of infinite Love. The New Testament places great stress on the fact that *God is Love*; the word Love is used in Christian Science only in this sense.

“The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death” (*S&H 140: 25–27*).

God, Love, includes only spiritual, divine qualities:

- | | |
|---------------|---|
| S&H 42:1–3 | Jesus’ life proved, divinely and scientifically, that God is Love, whereas priest and rabbi affirmed God to be a mighty potentate, who loves and hates. |
| S&H 53:13–15 | Mortals believed in God as humanly mighty, rather than as divine, infinite Love. |
| S&H 256:24–27 | No form nor physical combination is adequate to represent infinite Love. A finite and material sense of God leads to formalism and narrowness; it chills the spirit of Christianity. |
| S&H 312:14–17 | People go into ecstasies over the sense of a corporeal Jehovah, though with scarcely a spark of love in their hearts; yet God <i>is</i> Love, and without Love, God, immortality cannot appear. |

Thus, divine Science arrives at the great fact that Love is the divine Principle. Nothing is so loving as a universal, impartial, omnipresent, infinitely applicable and saving Principle. Such a Love is completely free of personal sense, personal opinions, and emotions.

S&H 256:7–8 Love, the divine Principle, is the Father and Mother of the universe, including man.

S&H 285:23–27 By interpreting God as a corporeal Saviour but not as the saving Principle, or divine Love, we shall continue to seek salvation through pardon and not through reform, and resort to matter instead of Spirit for the cure of the sick.

S&H 302:25–26 God is Love. He is therefore the divine, infinite Principle, called Person or God.

S&H 331:18–20 God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence.

S&H 496:15–19 Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being.

S&H 524:8–12 [In that name of Jehovah, the true idea of God seems almost lost.] God becomes ‘a man of war,’ a tribal god to be worshipped, rather than Love, the divine Principle to be lived and loved.

Truth–Love

Since divine Love is completely free of physical affections, attractions, etc., it expresses itself only through spiritual ideas. Emotional excitement, ecstasy, and fanaticism do not reveal the realm of Love. Only spiritual facts build the structure of Love. Truth alone “... commands sure entrance into the realm of Love” (*S&H 20:26–27*). The greatness of Love is revealed by Truth and love of truth. Sentimentality clouds spiritual vision and shuts out the blessings of Love. What can be more loving than the knowledge of spiritual facts, the divine truths about all

persons, situations, and things? Thus, the way of Life²³³ leads through the door of Truth²³⁴ into the all-embracing realm of Love.

S&H 201:17–19 The way to extract error from mortal mind is to pour in truth through flood-tides of Love. Christian perfection is won on no other basis.

Dimensional Structuring of the Ideas of Love

Let us now consider the synonym Love from the standpoint of the 4 levels of spiritual consciousness. In turning to Fig. 32: *The Synonym Love: Considered Dimensionally in the Descending Way* (p. 233), we see how the ideas of the synonym Love appear on each level. The “descending way” refers to the dimensional, hierarchical order in which the levels are considered; the descending way starts at the “top” level of Science itself (represented by Column I) and “flows down” to the level of Christian Science (represented by Columns IV–VII).²³⁵ We see that the level of Christian Science, and its impact on misunderstanding, is assigned four columns. Please refer to Fig. 32 as you go through the remainder of this tonality-building exercise.

I. (Science itself) What is Love as itself?²³⁶

The essence of Being is perfection. The perfection of Love means wholly integrated being, infinite self-sufficiency.

II. (divine Science) What is Love in its own realm?

Love is the Mother, ever one with its creation and, therefore, never without its full manifestation; Love never loses sight of loveliness, of the perfection and completeness of its idea. Love is always in a state of ever-present self-expression, expressing itself from its own infinite self-containment. Love is all-embracing; hence there is nothing in Love’s realm that is not in a state of full and perfect manifestation. Love is universal and all-encompassing. In the realm of Love, all is complete, held within the totality of Love, and thereby gathered into one great plan or design.

²³³ See *Complete Compendium for the Study of Christian Science*, Compendium 8: *Life*, section titled “The Way of Life,” p. 375.

²³⁴ See *Complete Compendium for the Study of Christian Science*, Compendium 9: *Truth*, section titled “Truth, the Key to Harmony,” p. 411.

²³⁵ The “ascending way of understanding” and the “descending way of demonstration” are discussed in detail in Chapter 15, p. 253.

²³⁶ The remainder of this exercise is an edited excerpt from Max Kappeler, *The Seven Synonyms for God*, pp. 211–213.

III. (absolute Christian Science) What is Love in relation to its creation?

Love forever manifests its motherhood to the universe, bestowing inexhaustible riches. Love has a purpose, goal, and aim for every idea, making each optimally goal-directed; each possesses of itself everything needed to fulfill its purpose within the divine plan, at the same time bringing about its own fulfillment. Thus, Love's design ensures the step-by-step execution of the divine plan, bringing about the perfect consummation of the whole with everything included in it.

IV. (Christian Science) In what form does Love come to the human?

When consciousness is imbued with the ideas or spiritual values presented in columns I–III, we feel included in God, held in the all-embracing perfection of Love, in the gracious blessing of divine motherhood, which blesses all. We no longer suffer temptation, for Love never tempts man but always supports the struggling heart. We experience the all-embracingness of Love (column II) as Love's impartial blessing, which is all-ministering, making all things work together for good. Inexhaustible Love (column III) imparts all good, bestowing and giving all unconditionally. Love thereby makes man a partaker of God and, as an ever-present help, Love meets all true human needs. We receive the gifts of Love by divine grace, not by our own merit or works. Through the inexhaustible blessings Love bestows upon us, Love establishes in us, step by step, the sense of holiness and glory, and the sense of being supremely blessed and loved by God; this brings us peace and rest.

V. (Christian Science) What does Love do in the realm of its suppositional opposite?

Love, which is never without its full and perfect manifestation (column II), operates in the face of imperfection as an ultimatum; error has no choice but to capitulate. Through the ultimatum of Love, Love chastens all and forces redemption. Love, which is conscious only of its own perfection (column I), forgives all; it is the universal solvent, always working toward the ultimate and final solution. Whereas Truth destroys error, Love excludes and cancels error; Love makes error harmless, fills every vacuum, and gives full compensation—a full reward—for all suffering. Thus, Love protects and comforts us. Since Love is all-embracing (column II), to Love there is no error, no accuser, no contest. Love's consciousness of its own perfection (column I) brings instantaneous healing, showing that, to Love, all things are possible. There is nothing beyond or outside Love's power and purpose to bring universal salvation—complete redemption.

Fig. 32: The Synonym Love: Considered Dimensionally in the Descending Way

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring forth in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
Sc itself	dSc	aCS	CS	CS	CS	CS
perfection integrated being self-sufficiency	Mother is one with its creation never without its full manifestation never loses sight of loveliness ever-present self-expression infinite self-containment all-embracing – all-encompassing universal complete – totality plan – design	motherhood inexhaustible riches fulfillment purpose – goal, aim goal-directed design – step-by-step execution of the plan consummation	being included blesses all never tempts supports the struggling heart impartial all-ministering – all things work together for good imparts all good – bestows all – gives all makes man a partaker meets human needs – ever-present help gifts holiness, glory peace, rest	ultimatum forces redemption – chastens forgives all universal solvent – ultimate and final solution excludes error makes error harmless fills every vacuum full compensation – full reward protects – comforts to Love: there is – no error – no contest – no accuser to Love everything is possible instantaneous healing salvation – redemption	willingness to make sacrifices accepting – welcoming mothering womanhood – woman sense – loving – caring – peaceful – compassionate – devotion – impartial – long-suffering – forgiving – confident glorification to be with the Lord universal outlook divine service	non-existence – annihilation fear – hate enmity penalty damnation – curse nihilism

From Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), p. 77.

VI. (Christian Science) What higher attitude does Love bring forth in the human?

The motherhood of God, Love, (column III) gives us the willingness and ability to express motherhood qualities ourselves. We find within us the willingness to welcome the divine idea, to accept and mother it, as well as to sacrifice everything for it. True womanhood enables us to be loving, peaceful, and caring toward our neighbor; to show devotion to the divine; to be impartial, long-suffering, forgiving, compassionate and confident in tribulation. More and more, we gain a universal outlook. Above all, Love's womanhood causes us to do everything for the glory of God, so that we are ever with the Lord and blessed with an impersonal sense of divine service.

VII. (Christian Science) How does Love appear when it is not understood?

Because Love is the self-fulfillment of being, Love, when not understood, appears as its negative: a great emptiness, a void, a sense of non-existence or annihilation. Instead of feeling held in the all-fulfilling plan of Love, we experience fear, anxiety, hate, enmity, penalty, damnation, and curse. Instead of the doctrine of Love, nihilism takes over, appearing individually or collectively as an unconditionally negative, destructive, or fatalistic attitude toward existence.

The Level of Christian Science: Love Meets Our Human Need

In the age of Love, we witness the intelligent divine Principle, Love's, perfect plan. Kappeler shows the demonstration of Love's perfection in our human experience through his scientific interpretation of the 23rd Psalm, as presented in *Science and Health* on page 578:4–18.²³⁷

Psalm 23: A Psalm of David in the Light of Christian Science

<i>Love</i>	The incorporeal or spiritual sense of Deity demonstrates Love's perfection in human experience (<i>S&H 577:28–578:18</i>).
<i>as Mind</i>	[Divine Love] is my shepherd; I shall not want (<i>Mind guides, S&H 578:5</i>).
<i>as Spirit</i>	[Love] maketh me to lie down in green pastures: [Love] leadeth me beside the still waters (<i>Spirit feeds and clothes, S&H 578:6–7</i>).
<i>as Soul</i>	[Love] restoreth my soul [spiritual sense]: (<i>Soul restores, 578:8 to [:]</i>).

²³⁷ In Max Kappeler's, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*, Chapter XVI "The Apocalypse," p. 4, we find the scientific structure behind the 23rd Psalm as Mary Baker Eddy presented it in *Science and Health*, p. 578:4–18.

- as Principle* [Love] leadeth me in the paths of righteousness for His name’s sake
(*Principle demonstrates itself, S&H 578: 8[:]-9*).
- as Life* Yea, though I walk through the valley of the shadow of death, I will fear
no evil: for [Love] is with me; [Love’s] rod and [Love’s] staff they comfort
me (*Life leads to deathless life, S&H 578:10–12*).
- as Truth* [Love] prepareth a table before me in the presence of mine enemies:
[Love] anointeth my head with oil; my cup runneth over (*Truth’s con-
sciousness saves, S&H 578:13–15*).
- as Love* Surely goodness and mercy shall follow me all the days of my life; and
I will dwell in the house [the consciousness] of [Love] for ever (*Love
bestows infinite good, S&H 578:16-18*).

END OF EXERCISE 6

Now, after culturing a tonality of Love and exploring the age of Love (as represented by the 7th 1000-year period in biblical history; the level of divine Science), let’s go on to Chapter 14 and investigate the “8th day,” the realm of Science itself.

CHAPTER REVIEW

- Can you state the spiritual significance of the age of Love—the 7th 1000-year period in biblical history? (pp. 209–210)
- What can we expect during the early stages of the age of Love? (p. 211)
- What is divine Principle, Love’s highest goal for mankind? (pp. 212–213)
- What are the implications of Mrs. Eddy’s statement that “the cosmos is sustained by the *intelligent* divine Principle, Love” (*My. 226:6*)? (pp. 213–215)
- In Science, what term is used for the goal-directed action of divine Principle, Love? (pp. 214–215)

- Ponder: What are the implications that divine Principle, Love, as the Principle of divine cybernetics:
 - is behind all progress and evolution? (pp. 216–218)
 - is behind the divine origin of thought? (pp. 218–220)
 - is behind the divine information universe? (pp. 221–223)
 - is behind general system theory? (pp. 223–224)
 - is the Science of all sciences? (pp. 225–226)
- Ponder: What are the implications of the Model of Being as a universal, divine blueprint? (p. 226)
- Ponder: What constitutes spiritual maturity? (pp. 227–228)
- Why it is so important for us to culture our consciousness in the tonality of Love? (p. 228)
- What is Love as itself? (pp. 232–233)
- What is Love in its own realm? (pp. 232–233)
- What is Love in relation to its creation? (pp. 232–233)
- In what form does Love come to the human? (pp. 232–234)
- What does Love do in the realm of its suppositional opposite? (pp. 233–234)
- What higher attitude does Love bring forth in the human? (pp. 233–234)
- How does Love appear when it is not understood? (pp. 233–234)
- Ponder: How do you see Love’s perfection being demonstrated in your life? (p. 235)
- Ponder: What evidence can you point to—in personal experience or world events—that indicates the dawning of the age of Love? (pp. 209–213)

Recommended Reading

- *The Seven Synonyms for God* by Max Kappeler.
- *Complete Compendium for the Study of Christian Science, Compendium 10: Love* by Max Kappeler.
- *The Spiritual Breakthrough to the Next Millennium* by Max Kappeler, pp. 68–80.
- *Man: The Thinker—or the Thought?* by Max Kappeler.
- *A Study Aid for the Science of Christian Science* by Max Kappeler, pp. 70–77.
- *The Four Levels of Spiritual Consciousness* by Max Kappeler, pp. 48–52; 66–68; 79–80; 84; 93–101; 127–143.

Recommended Recordings

- G-3, *The Model of Being and its Universal Laws* by Max Kappeler (25 hours).
- M-21, *The Impact of the Divine Idea on the World* by Max Kappeler (1 hour).
- M-38, *Introduction to Divine Cybernetics* by Max Kappeler (2 hours).
- X-15, *Divine Cybernetics* by Max Kappeler (2 hours).
- M-11, *The New and The Old Concept of Science* by Max Kappeler (1 hour).

CHAPTER 14

The 8th Day: The Realm of Science Itself

PURPOSE OF THE CHAPTER

- To state the goal of our spiritual journey—the realm of Being itself, Science itself.
- To investigate the 8th day of the I Am that I Am.
- To explain the tonality of the level of Science itself as the highest level of spiritual consciousness.
- To consider the law of infinite Being: *Being is its own infinite Being.*
- To show the infinite self-reflection of the I Am.
- To know that there is only one I or Ego—the infinite One.

THE GOAL OF OUR SPIRITUAL JOURNEY: THE 8TH DAY

Mrs. Eddy indicates the goal of our spiritual journey:

“Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings” (*S&H 513:6*).

Our advancing spiritual steps take us through Science, and past Science, into Being itself! The spiritual goal *is* Being itself, the realm where Being is only conscious of itself as Being—as self-existent perfection. Therefore, our advancing spiritual steps have taken us from the standpoint of the human “I,” to the standpoint of the infinite “I Am.” Mrs. Eddy gives us the tonality of a standpoint free of the human ego:

“Unfathomable Mind is expressed. The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!” (*S&H 520:3*).

Infinite Being is without beginning or end—omnipotent, omniscient, and omnipresent. Our journey has lifted us “above the sod, above earth and its environments, to conscious spiritual harmony and eternal being” (*S&H 521: 1*).

WHAT WILL IT BE LIKE IN THE 8TH DAY, THE REALM OF SCIENCE ITSELF?

In the perfection of Being, sin, disease, and death are unknown, having been precluded by the end of the 7th 1000-year period. In the 8th day, all that is going on in infinity is Being in relationship to itself—where Being is its own infinite Being. In this realm of infinite good, the question of evil and duality do not arise.

Of the realm of perfection Mrs. Eddy writes:

“In the order of Science, in which the Principle is above what it reflects, all is one grand concord ... The rotations and revolutions of the universe of Mind go on eternally” (*S&H 240:10*).

Note that we moved from the symbol of “1000-year periods” to the term “8th day.” The isness of Being does not contain a time sense, so the word “day” better indicates the tone of isness—as in the tone of the 8th day in the Bible. If we look again at Fig. 11: *The One Book* (p. 70), we see that in the 8th day, the seven days (the seven 1000-year periods in biblical history) mutate into the realm of Science itself.²³⁸ In other words, we will have evolved through Science and past Science into the realm of Science itself—into the realm of infinite, self-existent isness.

Mrs. Eddy writes of this evolution in consciousness:

“As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible. When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness” (*S&H 264:13*).

“Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man” (*S&H 476: 11*).

“Truth has no consciousness of error. Love has no sense of hatred, Life has no partnership with death” (*S&H 243:25*).

²³⁸ Why is the word “mutate” used here? In his booklet, *Christian Science in the World of Today and Tomorrow* (p. 3), Kappeler writes: “Only with *evolution* do we strike a method which makes possible a fundamental spiritual advance. For unlike development and unfoldment, evolution depends primarily on *mutation*, not on increasing, improving, and expanding what already exists.” For a comparison between the concepts of accretion, development, unfoldment, and evolution, see Max Kappeler, *Christian Science in the World of Today and Tomorrow*, pp. 1–4.

THROUGH THE TOOLS OF SCIENCE, WE ARRIVE AT THE REALM OF SCIENCE ITSELF

God, the infinite One, does not need scientific categories in order to understand itself; these categories are embedded within Being.

Kappeler writes:

“Certainly, viewed objectively the one Being has scientific order, law and system, and is harmonious, concerted and complete,—indeed, it is Science itself.”²³⁹

But we, who live during the age of Love and are still on our spiritual journey, need Science in order to systematically approach the infinite I Am.

Kappeler continues:

“The scientific categories of Being are not an end in themselves, but tools that enable us to lift ourselves out of the irrational into the rational. We are aware that the scientifically rational cannot be regarded as the highest and final structure of consciousness, but is a useful transitional stage to a supra-scientific, arational consciousness—the consciousness of Being itself. Even leading thinkers in the field of the philosophy of science are conscious of the inadequacy of purely rational scientific reasoning. As W. Heitler,²⁴⁰ professor of physics, writes: ‘Our path can certainly only lead through science and past science.’ The Model of Being is a means of bringing our understanding nearer to the one Being; it does not actually exist in reality. In it, we have a method of lifting ourselves out of human consciousness so that we may be at one with the one Being, which is always conscious of itself as a whole. In this way we take the step past the scientific approach to the point of the I AM.”²⁴¹

THE LAW OF INFINITE BEING

To begin concept-building a consciousness of the 8th day, let’s review what we already know about the level of Science itself. If we take another look at the Model of Being (Fig. 20, p. 114), we see that *infinite Principle*—rather than divine Principle, Love, as with the 7th 1000-year

²³⁹ Max Kappeler, *The Four Levels of Spiritual Consciousness*, p. 90.

²⁴⁰ Walter Heinrich Heitler (1904–1981) was a German physicist who made contributions to quantum electrodynamics and quantum field theory. Source: http://en.wikipedia.org/wiki/Walter_Heitler.

²⁴¹ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 90–91.

period—symbolizes of the realm of Science itself. If we look again at the *Divine Cybernetic Model of Being* (Fig. 24, p. 121), we see that isness, rather than a self-organizing cybernetic system, is how that level is described. If we review the laws on the different levels (see Fig. 29, *The Laws of Being*, p. 155), we see that the law that governs the realm of Science itself is *the law of infinite Being*. We will now consider this law and its implications.

EXERCISE 7

CONCEPT-BUILDING THE LAW OF INFINITE BEING

In Science, when examining spiritual laws in detail, we use the following tools: (1) the pedal note of the law, (2) the factors that make up the law, (3) the law itself, (4) the application of the law, and (5) the criteria we need to follow for discovering the law and its implications.²⁴² These tools are outlined in Fig. 33, *The Law on the Level of Science itself* (p. 243). Please keep this diagram in view as we go through this exercise.

I. Pedal Note on the Level of Science Itself

Let us first consider the pedal note on the level of Science itself. A pedal note is what Kappeler called the *main tone* of the level. The pedal note for the level of Science itself and its law of infinite Being is: I Am that I Am; the infinite One; Being itself, indivisible Being. These are ways describing the one Being, God on the highest level of spiritual consciousness.

The Standpoint of the I Am that I Am

As we have seen, the level of Science itself is the standpoint where sin, disease, and death are unknown. On this level of spiritual consciousness, Being is only conscious of itself as the I Am that I Am. That is, the ‘I’ of creator and the ‘I’ of creation mutates into the I Am.²⁴³ On this level, our consciousness takes the standpoint of the I Am.

²⁴² These are the tools that Kappeler used to understand the law governing the level of infinite Being (see Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 80). You can find information for the laws on the other levels of Science in *A Study Aid for the Science of Christian Science*, pp. 78–95. For an in depth discussion of these laws, see Max Kappeler’s recording E-1: *The Structure of Being and its Universal Laws* (39 hours).

²⁴³ See Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 54, 122.

Fig. 33: The Law on the Level of Science itself: The Law of Infinite Being

I.	Pedal note on the level of Science itself	<ul style="list-style-type: none"> – I Am that I Am – the infinite One – Being itself, indivisible Being 									
II.	Factors of the law on the level of Science itself	Being (I Am) in its relationship to itself (= Being)									
III.	The law on the level of Science itself	<table style="width: 100%; text-align: center; border-collapse: collapse;"> <tr> <td style="border: none;">Being</td> <td style="border: none;">is its own infinite</td> <td style="border: none;">Being</td> </tr> <tr> <td style="border: none;">└───┘</td> <td style="border: none;">└──────────┘</td> <td style="border: none;">└───┘</td> </tr> <tr> <td style="border: none;">1</td> <td style="border: none;">2</td> <td style="border: none;">3</td> </tr> </table>	Being	is its own infinite	Being	└───┘	└──────────┘	└───┘	1	2	3
Being	is its own infinite	Being									
└───┘	└──────────┘	└───┘									
1	2	3									
IV.	The application of the law on the level of Science itself	<table style="width: 100%; text-align: center; border-collapse: collapse;"> <tr> <td style="border: none;">M → Lo</td> <td style="border: none;">is its own infinite</td> <td style="border: none;">M → Lo</td> </tr> <tr> <td style="border: none;"></td> <td style="border: none;">(7 x 7 = 49)</td> <td style="border: none;"></td> </tr> </table>	M → Lo	is its own infinite	M → Lo		(7 x 7 = 49)				
M → Lo	is its own infinite	M → Lo									
	(7 x 7 = 49)										
V.	Criteria for discovering the law on the level of Science itself	<ul style="list-style-type: none"> – Isness—without beginning or end; no human concept of time or space. – Only the infinite One itself—no human or material connotation, no anthropomorphic sense. – Only infinite God, good—death, evil, matter, and problems are unknown. 									

From Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), p. 80; p. 61.

EXERCISE 7

Mind	Spirit	Soul	Principle	Life	Truth	Love
The one Mind the All the first basis primordial conception intelligence divine will power	the only substance reality nature good	self-sameness Ego I Am that I Am infinite within- ness identity unchanging immortality sinless	The infinite One Supreme Being the indivisible whole absolute Science	being isness infinite indiv- iduality indestructible self-existent	divine self- consciousness ideal standard the whole	perfection integrated being self- sufficiency

From Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing, 1984), pp. 71–77.

The Standpoint of the Infinite One

Kappeler states:

“The main subject of the level of Science itself is the infinite One, the One which is infinite and therefore is concerned solely, in infinite ways, with the One and Only. There is not a single detail in Being which does not always express the One, just as each dewdrop reflects the whole sun. From the infinitesimal to the infinitely great, the infinite One reflects itself in infinite ways as the One. In reality, and under all circumstances, nothing is ever going on, from eternity to eternity, but this infinite One.”²⁴⁴

The Standpoint of Being Itself, Indivisible Being

Of the standpoint of Being itself, indivisible Being, Kappeler says:

“The one Being, the only Being, is undivided and indivisible. The indivisible Whole reflects itself in every detail. Whatever is expressed in being is an expression of the Whole, completely immaculate and without opposites or insufficiencies.”²⁴⁵

II. The Factors of the Law on the Level of Science Itself

God is “a law to Himself” (Mis. 258:13)

Kappeler shows that Mrs. Eddy, in all of her writings, seldom touches the level of Science itself. Most of *Science and Health* is written from the level of absolute Christian Science and its impact on the level of Christian Science.²⁴⁶ However, Kappeler discovered that by using the method of spiritually scientific text-interpretation he could discern the standpoint of divine oneness—the level of divine Science—behind the Textbook chapters.²⁴⁷

Kappeler then showed that the statements in Mrs. Eddy’s writings that do touch the level of Science itself are: God is “a law to Himself” (*Mis. 258:13*) and “God is His own infinite Mind” (*S&H 310:10*). These are the few references where Mrs. Eddy shows the nature of the relationship of God to itself—the level of Science itself. This relationship of God to itself gives us the factors of the law on the level of Science itself as follows:

²⁴⁴ Edited excerpt from Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 64–65.

²⁴⁵ *Ibid.*, p. 65.

²⁴⁶ This is shown in Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure*.

²⁴⁷ This is discussed in Max Kappeler, *The Science of the Oneness of Being in the Christian Science Textbook*.

1. Being (I Am)
2. in its relationship
3. to itself (Being)²⁴⁸

III. The Law on the Level of Science Itself

We ask: What is the relationship of Being to itself? It is that (1) *Being* (2) *is its own infinite* (3) *Being*. There is nothing outside of the infinitude of Being itself. This relationship is stated as *the law of infinite Being*.²⁴⁹

IV. Application of the Law on the Level of Science Itself

We have identified the three factors of the law. Now, how do we understand its application? Let's look at each factor independently:

1. *Being* (I Am): Because Being (I Am) stands for God—which is defined as Mind, Spirit, Soul, Principle, Life, Truth, and Love—Being, as a term, is variable. Therefore, in the place of Being, we can substitute *Mind-to-Love*.
2. ... *in its relationship*: Next we identify the invariable of the law, which maintains the pedal note of the level of Science itself: *is its own infinite*.
3. ... *to itself* (Being): Again, in the place of Being we can substitute *Mind-to-Love*.

We can now have the law of Science itself as:

1. Mind-to-Love
2. is its own infinite
3. Mind-to-Love.²⁵⁰

When we ask: What is the application of the law of Science itself? In other words, how does the law *Mind-to-Love is its own infinite Mind-to-Love* demonstrate itself? It demonstrates itself in the form of a 7x7 matrix, which Kappeler identified as *the matrix of infinity*—a matrix with 49 variations, yet still a symbol of infinity. We could also call this matrix “seven squared.” We have seen this matrix before, in Fig. 13: *The 7 Synonyms for God/Their Sevenfold Reflection* (p. 85).

²⁴⁸ See Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 80.

²⁴⁹ *Ibid.*

²⁵⁰ *Ibid.*

V. Criteria for Discovering the Law on the Level of Science Itself

Kappeler gives us the criteria he used to discover the law on the level of Science itself. Through his research and study, he knew that this highest level of spiritual consciousness has the tonality of:

- Isness—without beginning or end; no human concept of time or space.
- Only the infinite One itself—no human or material connotation, no anthropomorphic sense.²⁵¹
- Only infinite God, good—death, evil, matter, and problems are unknown.²⁵²

Using this criteria, Kappeler shows the tonality of the 7 synonymous terms for God as they appear on the level of Science itself. The ideas that symbolize the synonyms on this level should convey only the qualities of the infinite One, and should not convey any human connotation:

<i>Mind</i>	The one Mind, the All, the first, basis, primordial conception, intelligence, divine will, power.
<i>Spirit</i>	The only, substance, reality, nature, good.
<i>Soul</i>	Self-sameness, Ego, I Am that I Am, infinite within-ness, identity, unchanging, immortality, sinless.
<i>Principle</i>	The infinite One, Supreme Being, the indivisible whole, absolute, Science.
<i>Life</i>	Being, isness, infinite individuality, indestructible, self-existent.
<i>Truth</i>	Divine self-consciousness, ideal, standard, the whole.
<i>Love</i>	Perfection, integrated being, self-sufficiency. ²⁵³

END OF EXERCISE 7

Now that we have done concept-building on the law of infinite Being, let's do some tonality-building.

²⁵¹ See Max Kappeler, *A Study Aid for the Science of Christian Science*, p. 80

²⁵² *Ibid.*, p. 61.

²⁵³ This section is derived from Max Kappeler, *A Study Aid for the Science of Christian Science*, pp. 71–77.

EXERCISE 8

TONALITY-BUILDING THE LAW OF INFINITE BEING

As we have seen, the law of Science itself, the law of infinite Being, is:

Being (Mind-to-Love) is its own infinite Being (Mind-to-Love).

We have also seen that this law *Mind-to-Love is its own infinite Mind-to-Love*²⁵⁴ demonstrate itself in the form of a 7x7 matrix, which Kappeler identified as *the matrix of infinity*—a matrix with 49 variations, yet still a symbol of infinity (see again Fig. 13, p. 85).

Let's look at each aspect of *Mind-to-Love is its own infinite Mind-to-Love*, in order to tonality-build the law of infinite Being on the highest level of spiritual consciousness.

Infinite Mind

Kappeler writes:

“The infinite One, Mind, is not static, but manifests itself continually in infinite ways. Every spiritual activity and all spiritual power is the activity and power of the infinite One. We cannot have much or little power; power is always the power of the infinite One.”²⁵⁵

In this law we find that:

Mind is its own infinite *Mind* (infinite power)
 is its own infinite *Spirit* (infinite reality)
 is its own infinite *Soul* (infinite within-ness)
 is its own infinite *Principle* (infinite Science)
 is its own infinite *Life* (infinite individuality)
 is its own infinite *Truth* (infinite self-consciousness)
 is its own infinite *Love* (infinite perfection)

²⁵⁴ We have learned that infinite Principle, on the level of Science itself, is a supra-symbol that includes within itself all the other synonyms for God (Mind-to-Love).

²⁵⁵ Max Kappeler, *The Four Levels of Spiritual Consciousness*, p. 65

Infinite Spirit

Kappeler writes:

“The infinite One, Spirit, reflects itself as the infinite One in infinite ways; it never repeats itself and nothing ever happens the same way a second time. Each reflection of the One reflects all other reflections and this constitutes the infinite reflection of the One and Only.”²⁵⁶

Spirit is its own infinite *Mind* (infinite basis)
 is its own infinite *Spirit* (infinite reflection)
 is its own infinite *Soul* (infinite self-sameness)
 is its own infinite *Principle* (infinite indivisible whole)
 is its own infinite *Life* (infinite isness)
 is its own infinite *Truth* (infinite ideal)
 is its own infinite *Love* (infinite self-sufficiency)

Infinite Soul

Kappeler writes:

“The infinite One, Soul, reflects itself within itself. Nothing is ever going on which is not included within the infinite One. The infinite One is not a center with infinite reflections in its circumference; it is at the same time both center and circumference of Being. The One is an infinite Withinness.”²⁵⁷

Soul is its own infinite *Mind* (infinite primordial conception)
 is its own infinite *Spirit* (infinite nature)
 is its own infinite *Soul* (infinite within-ness)
 is its own infinite *Principle* (infinite One)
 is its own infinite *Life* (infinite isness)
 is its own infinite *Truth* (infinite standard)
 is its own infinite *Love* (infinite integrated being)

²⁵⁶ Max Kappeler, *The Four Levels of Spiritual Consciousness*, p. 65.

²⁵⁷ *Ibid.*, edited excerpt.

Infinite Principle

Kappeler writes:

“The infinite One, Principle, always interprets itself anew, always differently; it is not bound back to *one* interpretation only. It constantly proves itself in an infinite way and presents itself as self-evident.”²⁵⁸

Principle is its own infinite *Mind* (infinite power)
 is its own infinite *Spirit* (infinite good)
 is its own infinite *Soul* (infinite identity)
 is its own infinite *Principle* (infinite self-evidence)
 is its own infinite *Life* (infinite self-existent isness)
 is its own infinite *Truth* (infinite ideal standard)
 is its own infinite *Love* (infinite perfection)

Infinite Life

Kappeler writes:

“The infinite One, Life, goes on from eternity to eternity, at all times, at every place, in every situation and under all circumstances; its impulsion actuates the whole of creation, each deed and every experience.”²⁵⁹

Life is its own infinite *Mind* (infinite All)
 is its own infinite *Spirit* (infinite reality)
 is its own infinite *Soul* (infinite immortality)
 is its own infinite *Principle* (infinite indivisible whole)
 is its own infinite *Life* (infinite individuality)
 is its own infinite *Truth* (infinite ideal)
 is its own infinite *Love* (infinite integrated being)

²⁵⁸ *Ibid.*

²⁵⁹ *Ibid.*

Infinite Truth

Kappeler writes:

“The infinite One, Truth, is conscious of itself in an infinite way; it is the one and only true consciousness in which each idea is conscious of every other idea. This reciprocal consciousness is the consciousness of the divine infinite calculus.”²⁶⁰

Truth is its own infinite *Mind* (infinite intelligence)
 is its own infinite *Spirit* (infinite good)
 is its own infinite *Soul* (infinite within-ness)
 is its own infinite *Principle* (infinite indivisible whole)
 is its own infinite *Life* (infinite isness)
 is its own infinite *Truth* (infinite self-consciousness)
 is its own infinite *Love* (infinite self-sufficiency)

Infinite Love

Kappeler writes:

“The infinite One, Love, operates according to law, order, rule, system, method, form and plan; it includes all the categories of the Science of Being; nothing can be taken from it nor added to it; nothing has to be demonstrated in it whether, for example, it be abundance, health or harmony, for the infinite One demonstrates itself; it is its own spiritual origin.”²⁶¹

Love is its own infinite *Mind* (infinite power)
 is its own infinite *Spirit* (infinite nature)
 is its own infinite *Soul* (infinite unchanging immortality)
 is its own infinite *Principle* (infinite absolute Science)
 is its own infinite *Life* (infinite self-existent being)
 is its own infinite *Truth* (infinite ideal)
 is its own infinite *Love* (infinite perfection)

END OF EXERCISE 8

²⁶⁰ Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 65–66.

²⁶¹ *Ibid.*, p. 66.

THE CONSCIOUSNESS OF THE LAW OF INFINITE BEING: THE INFINITE SELF-REFLECTION OF THE I AM

The law of infinite Being, symbolized by the 7x7 matrix of infinity (Fig. 13, p. 85), shows the I Am that I Am in its *infinite self-reflection*, which never repeats itself. This matrix of infinity is the highest symbolization of the I Am—the I Am that I Am. From this standpoint there are no questions of:

- How to gain victory over sin, sickness, disease, and death (level of Christian Science)
- How to demonstrate the calculus of divine ideas (level of absolute Christian Science)
- How to experience divine oneness (level of divine Science)

On the level of Science itself, the standpoint of the I Am that I Am, where Being is its own infinite Being, questions posed from outside of the infinite One do not arise. However, when considering the infinite One from the human standpoint, we must ask completely new questions, for example: What does infinite Mind know about itself as its own infinite Mind? What does infinite Mind know about itself as its own infinite Spirit? What does infinite Mind know about itself as its own infinite Soul? And as its own infinite Principle, its own infinite Life, its own infinite Truth, and as its own infinite Love? Here our consciousness dwells within the realm of the synonymous terms for God in their infinite self-reflection—dwells within the realm of the infinite One.

Experiencing the Law of Infinite Being

As we begin our study of Science, our approach to the law of infinite Being (concept- and tonality-building) may seem intellectual—a mental exercise, a mental struggle to keep and stick to the tonality of the law. But slowly, over time, the tone of the law takes over, and we reach—in consciousness—“the atmosphere of God” (*No. 9:25*).

THE 8TH DAY: THE INDIVISIBLE WHOLE

When we reach the 8th day, the level of I Am that I Am, our structure of consciousness will become one with the structure of reality—they will be one and the same. There will be no division between God and man, for there is only the one “I” or Ego—the I Am. In the 8th day, we will experience Principle itself, as the “I” of creator (God) and the “I” of creation (man) mutates into the infinite One, the indivisible whole.

CHAPTER REVIEW

- What is the goal of our spiritual journey? (pp. 239–240)
- Mrs. Eddy says: “Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings” (*S&H 513:6*). Can you state the tonality of the highest spiritual sphere—the level of Science itself? (pp. 242–244)
- Ponder: The law of Science itself is stated: Being (*Mind-to-Love*) is its own infinite Being (*Mind-to-Love*). This law gives us a 7x7 matrix of infinity. Ponder why this matrix is called the matrix of infinity? (p. 245)
- Ponder: Can you flow through the law of infinite Being with spiritual understanding? (pp. 247–250)
- Ponder the spiritual fact that when the structure of our consciousness is one with the structure of reality, there is no division between God and man—there is only one I or Ego, the I Am that I Am, the infinite One. Then ponder: What are the implications of this spiritual fact that our consciousness dwells within the realm of the synonymous terms in their infinite self-reflection—dwells within the realm of the infinite One. What previously held conceptions of God—and man—must be updated to accept this standpoint? (see p. 251)

Recommended Reading

- *The Four Levels of Spiritual Consciousness* by Max Kappeler, pp. 53–55; 63–66; 78–79; 83–84; 86; 90–93; 119–127.
- *A Study Aid for the Science of Christian Science* by Max Kappeler, p. 80.

Recommended Recordings

- E-1, *The Structure of Being and its Universal Laws* by Max Kappeler (39 hours).

CHAPTER 15

The Ascending and Descending Ways

PURPOSE OF THE CHAPTER

- To show how the ascending way to our oneness with Being is a scientific way—the way of spiritual understanding—not a mystical way.
- To present the eight ordered steps to finding our oneness with Being—from the first step to the eighth, the ascending way of understanding.
- To explain how the ascending way of spiritual understanding yields to the descending way of demonstration, i.e. yields to the Christ-translation.
- To present the descending way of demonstration—from the eighth step to the first step.
- To discern the 4 levels of spiritual consciousness in the ascending and descending ways.
- To liken the ascending and descending ways to a “divine algorithm of Being,” which resolves the questions of duality and time.

STEPS IN CONSCIOUSNESS

This manual has been a primer in showing us how to culture our consciousness in the spiritual standpoint through the tonality of the divine system of reference (7+4+4). This divine system, when considered in its interrelationships, forms the structure of the Model of Being, a symbol for the totality of reality. We have also been shown the upcoming stages of consciousness that mankind will soon experience: the age of Love (divine oneness), which will eventually lead to the 8th day (the realm of Being itself).

We may ask: How are we led, in consciousness, from the human standpoint to the realm of infinite Being? What steps do we take to get there? The answer lies in the ascending way of understanding, and the descending way of demonstration.

The Impact of the Divine on the Human Standpoint

It is always important to keep in view that the divine and the human are not two separate realms. As Kappeler states:

“The divine and the human are not separate; they are not two intrinsically different things, but rather two different ways of looking at one reality. What appear to be two different realms—the true and the false, the divine and the human—indicate not two realities, but two different levels of viewing the one being

“Since God is omnipotent in the realm of error as well as in the realm of Truth, the Christ-operation translates erroneous consciousness back into true consciousness, proving that only the one true consciousness is ever at work.

“This retranslation takes place gradually, step by step, and constitutes what we call human experience. Therefore, what we term the divine and the human are, when understood dimensionally, not intrinsically different, but actually one and the same ... The divine footsteps and human footsteps are not two, but rather always coincide as one—they are always ‘footsteps of Truth.’”²⁶²

As we go through this chapter, we must keep in view that the “steps”—or the standpoints in consciousness they represent—are footsteps of Truth, and occur simultaneously and ongoingly. They are not separate from Being, but part of Being itself. Our subjective experience, however, is that we will continue along the *ascending* path until we eventually reach the standpoint of the 8th day, infinite Being itself.

Consider this entire chapter an *advanced* exercise. This subject—the ascending way of understanding and the descending way of demonstration—can be fully appreciated only after having grasped the spiritual significance of the preceding chapters.

THE ASCENDING WAY OF SPIRITUAL UNDERSTANDING

Kappeler points out that the ascending way to our oneness with Being, the I Am that I Am, is a scientific way—the way of spiritual understanding—and not a mystical way. He writes:

“From the earliest times people had a longing to be in harmony with the divine nature and essence of the one Being. They sensed and believed that being on good terms and in the closest possible harmony with a higher power would give them mastery over their daily lives. The methods whereby man tried to acquire his close relationship with God varied according to the different

²⁶² Edited excerpt from Max Kappeler, *The Science of the Oneness of Being in the Christian Science Textbook*, pp. 135–136.

age, culture, and religious beliefs of the period. For example, we may point to the age of magic, or of religious rituals, or the mystical age in which ‘unio mystica’ (mystical union with God) was the highest aim. With Greek philosophy, modern man touched the realm of the mental. Then, in place of magic, ritual, and mysticism, came logical thinking. In that age, Parmenides (5th century B.C.) declared: ‘For thinking and being is the same.’ From then on, reality had to be explored through correctly schooled logical thought, and scientific thinking began to develop. Then there started a long progress toward differentiated, purely scientific thought, leading up to our own age, in which great transformations are once again taking place in the concept of science. The Textbook points to this fact on the first page of the Preface: ‘The time for thinkers has come’ (S&H vii:13). The way to oneness with the I Am is a scientific way—not a magical, emotional, ritualistic, or mystical way. The method of Christian Science, which offers a valid answer to the age-old longing of mankind for oneness with the divine Being, is founded on understanding.”²⁶³

Mrs. Eddy summarizes the approach necessary for spiritual understanding based on Science:

“The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma” (S&H 124:14).

The format of this manual has followed the ascending way of understanding; that is, our spiritual journey has moved in an “ascending” direction—from the physical, through the mental, to the spiritual standpoint. When we follow the ascending way, the focus is on refining *our* understanding, *our* spiritual consciousness, until it reaches the standpoint of Being itself.

We can see that the step from the physical to the mental realm—the step occurring today in general consciousness—is just the first step. The great and more challenging step will be from the mental to the spiritual standpoint, which will require another complete mutation of consciousness. With each mutation in consciousness, we abandon our outgrown human conceptions and replace them with the divine categories of God, until the categories of God become the structure of our consciousness, and we become—subjectively—one with Being.

²⁶³ Edited excerpt from Max Kappeler, *The Ordered Approach to the One Being*, p. 2.

So, what are the steps in the ascending way? How is our consciousness exalted beyond the physical to the spiritual standpoint? Let's examine the *eight ordered steps to our oneness with Being*, which presents the method of how we can abandon our outgrown human conceptions and replace them with the divine categories of God.

The Eight Ordered Steps to Finding Our Oneness with Being²⁶⁴

Let's consider again what Mary Baker Eddy says when she speaks of the ascending way of understanding as it leads to a high spiritual standpoint:

“Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings” (*S&H 513:6*).

Max Kappeler summarized the advancing spiritual steps—the ascending way of understanding—through what he called the “eight ordered steps.” These are the spiritually scientific steps that we have taken in our journey through this manual—the same steps we must take to reach our oneness with infinite Being.

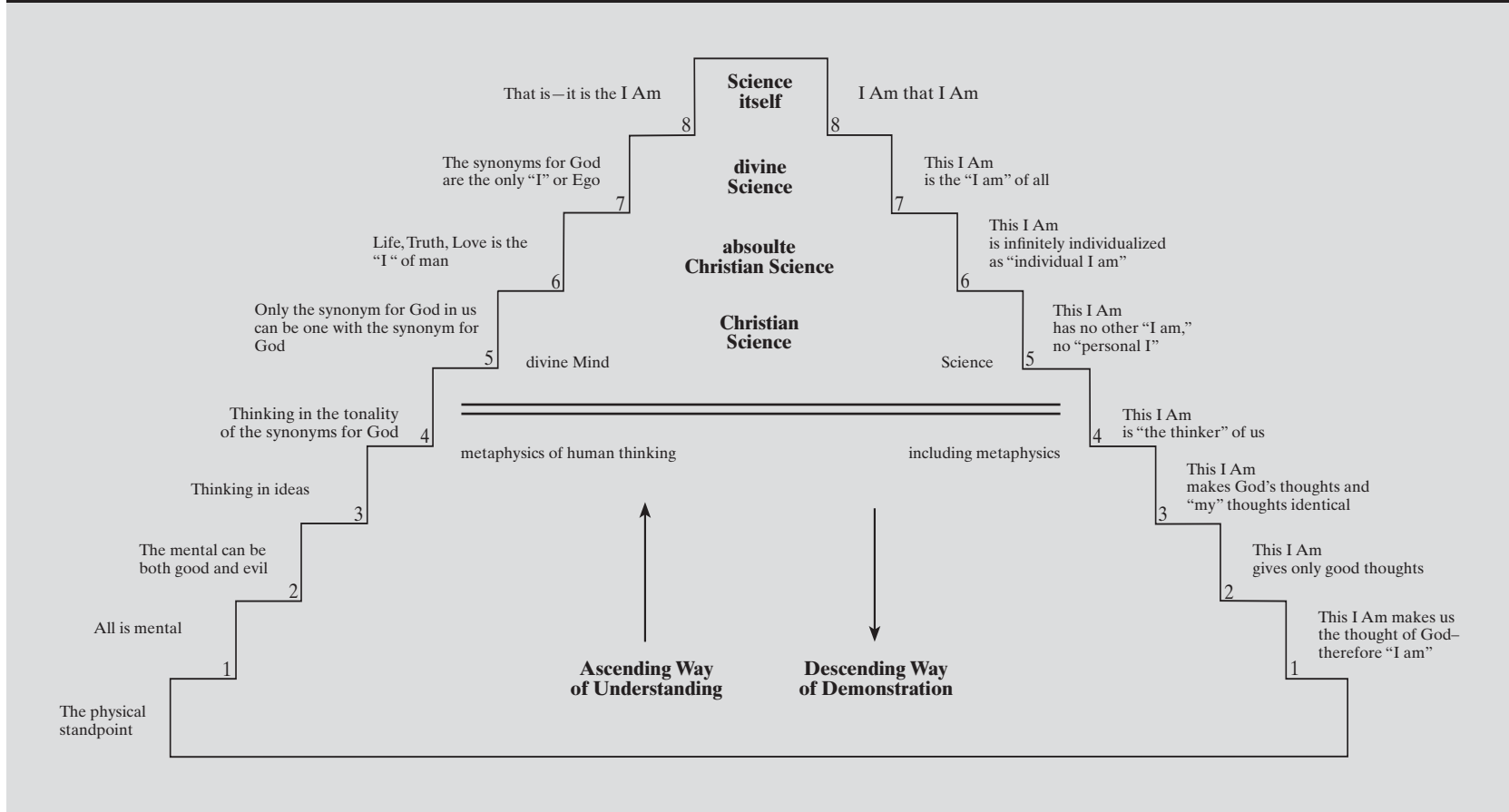
As we ponder the eight steps as Kappeler presented them, we can discern if we have already begun to culture a spiritual understanding of the divine categories of God through our understanding of the chapters in this manual. As we go through each of the steps of the ascending way, refer to Fig. 34: *The Eight Ordered Steps To Finding Our Oneness With Being*, p. 257.

The First Step: All is Mental

First of all, we must become aware of the fact that we are not dealing with a material universe, but that all is mental. Only when we are inwardly prepared to start from the fact that it is not our material circumstance that must change, but only our own material thinking, are we ready to take the next step.

²⁶⁴ The majority of the content in this section titled “The Eight Ordered Steps to Finding Our Oneness with Being” is an edited excerpt from Max Kappeler, *The Ordered Approach to the One Being*, pp. 3–9.

Fig. 34: The Eight Ordered Steps to Finding Our Oneness with Being



Adapted from Max Kappeler, *The Ordered Approach to the One Being* (Seattle: Kappeler Institute Publishing USA, 1984), pp. 3-17. See also Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), p. 58.

The Second Step: The Mental Can be Both Good and Evil

At heart, everyone longs for a good experience of life. To fulfill this longing, they must know how a consciousness of good, constructive, and positive thoughts can be gained. The more clearly and completely we can make the distinction between good and evil thoughts in ourselves, the better our lives will be. Thus the operative question is: By what yardstick can we measure what is good and what is bad in our thinking? This calls for a further step.

The Third Step: Thinking in Ideas

The Bible and the Christian Science textbook give the answer to what is good. Only divine values are good; only the ideas of God, hence the ideas of the 7 synonyms for God, are good. Therefore, we must become intimately acquainted with the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love. This absolutely essential study enables us to first familiarize ourselves with the ideas of the one Being, and then to align our thinking with these ideas until we “think in ideas.” Through this “thinking in ideas” our human ego gains an improved identity. Dualistic thinking slowly gives way to ideational thinking, and this consciousness of what the “I” is lifts itself above the material, dualistic level to the “ideational I.” For example, this ideational I is conscious that:

<i>Mind</i>	I am the idea of intelligence; I am not ignorant.
<i>Spirit</i>	I am the idea of the substance of Spirit; I am not material.
<i>Soul</i>	I am the idea of unchanging identity; I am not subject to the loss of my identity.
<i>Principle</i>	I am the idea of harmony; I am not subject to inharmony.
<i>Life</i>	I am the idea of eternal life; I am not mortal.
<i>Truth</i>	I am the idea of having dominion over error; I am not subject to lies.
<i>Love</i>	I am the idea of perfect, goal-directed fulfillment; I am not aimless or subject to annihilation.

But however progressive this third step may be, it must not be forgotten that this is only a further step toward the goal, and not the final step. What is still missing?

The Fourth Step: Thinking in the Tonality of the Synonyms for God

The more we constantly foster the ideas of the synonyms for God in our thought—loving them, marveling at them, and seeing their promise—the sooner we arrive at the stage where we no longer consider the countless ideas of a synonym as separate concepts, but see how they melt into one whole tone, one divine atmosphere of the particular synonym, which we call

the tonality of a synonym for God. At this stage, we advance in consciousness from thinking in ideas to thinking in synonyms. But synonym thinking can no longer be called “thinking” because at this stage the conceptual sense begins to recede. It is, rather, hearing a spiritual tone—being in a state of awareness of the spiritual—moving in a spiritual atmosphere. Accordingly, the ideational I is also overformed, becoming identified as “synonym I.” At this point we become conscious that:

Mind I am one with Mind.
Spirit I am one with Spirit.
Soul I am one with Soul.
Principle I am one with Principle.
Life I am one with Life.
Truth I am one with Truth.
Love I am one with Love.

The Shift in Standpoint From Step 4 to 5: From the Mental to the Spiritual

If we look at Fig. 34 (p. 257), we see that there is a transition from step 4 to 5. Here, a decisive change of standpoint occurs—from that of the “human I” (the standpoint of the metaphysics of human thinking) to the “divine I” (the standpoint of divine metaphysics; of the divine Mind). It is at this point that we go forward from the mental standpoint to the standpoint of the Mind which is God: we take the step from the mental to the spiritual. This spiritual standpoint of divine metaphysics continues in the ascending way until we reach the ultimate standpoint, that of Science itself (at step 8).

The Fifth Step: Only the “Synonym for God in Us” Can Be One with the Synonym for God Level of Christian Science

As we take the step to the fifth stage, the question arises: Who or what is the “I” which, at the fourth stage, seeks to identify itself with the synonyms for God? Is it not still “our” I—our human, personal I—thinking in the synonyms for God? But a human I can never be one with the divine I; the human I (mental) can never blend with the I Am that I Am (spiritual). At the fourth step, the duality God/man is still not completely overcome.

When we reach the fifth step, we recognize no other I than the I which is God. This I is the only I. For God alone is the only true “conscious” subject. Therefore, only Mind, Spirit, Soul, Principle, Life, Truth, and Love are the true I. At step 5, as human thinking gives way to the divine I, we no longer think from our human brain/ego, but from the divine Mind in

us, which is conscious of its divine being. The divine Mind does not “think” *per se*—it has no brain. The divine Mind is a state of awareness of the whole of being.

Therefore, only the tonality of the synonyms for God in us can be one with the divine synonyms. In all the apostolic writings there is a strong tone of having the Mind which was also in Christ Jesus. The New Testament shows us that we live by the grace of God—the grace that dwells in us, that Mind which is God, Mind.

We now consciously recognize that:

Mind “God [is] the Mind of man” (see *S&H 470:17*). Since God expresses itself as all the 7 synonyms, we can expand this statement and see that:

Spirit God is the Spirit of the real man.

Soul God is the Soul of the real man.

Principle God is the Principle of the real man.

Life God is the Life of the real man.

Truth God is the Truth of the real man.

Love God is the Love of the real man.

Therefore, what is the nature of the real I of the true man?

Mind The I has no other mind than the Mind which is God.

Spirit The I has no other spirit than the Spirit which is God.

Soul The I has no other soul than the Soul which is God.

Principle The I has no other principle than the Principle which is God.

Life The I has no other life than the Life which is God.

Truth The I has no other truth than the Truth which is God.

Love The I has no other love than the Love which is God.

Mind, Spirit, Soul, Principle, Life, Truth, Love, which are God, dwell as Mind, Spirit, Soul, Principle, Life, Truth, Love in man. Now we understand the meaning of Immanuel or “God with us.”

God is infinite individuality (see *S&H 281:14*) and is reflected in man as infinite individualities; but these infinite individualities are not “parts” of an infinite divine individuality; rather, they always individually reflect the whole of God, therefore the infinite individuality of God. Thus we see:

<i>Mind</i>	Man is Mind, which is individualized, but always remains the whole of Mind.
<i>Spirit</i>	Man is Spirit, which is individualized, but always remains the whole of Spirit.
<i>Soul</i>	Man is Soul, which is individualized, but always remains the whole of Soul.
<i>Principle</i>	Man is Principle, which is individualized, but always remains the whole of Principle.
<i>Life</i>	Man is Life, which is individualized, but always remains the whole of Life.
<i>Truth</i>	Man is Truth, which is individualized, but always remains the whole of Truth.
<i>Love</i>	Man is Love, which is individualized, but always remains the whole of Love.

Thus we recognize that the whole spirit of God dwells *in us* and this alone is one with God. Only through Mind, Spirit, Soul, Principle, Life, Truth, and Love can we approach Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Is there still something higher? Yes! Since the question arises: What do we mean by this “us”—only the synonym for God in *us* can be one with the synonym for God? Does not this still indicate a certain duality? This question is answered in the next step.

The Sixth Step: Life, Truth, Love is the “I” of Man

Level of absolute Christian Science

“Mine and thine are obsolete terms in absolute Christian Science” (*Mis. 318:2*). In absolute Christian Science, the general concept of personality falls away and is replaced by “infinite Person,—in the sense of infinite personality” (*S&H 116:29*). Even the “I,” “my,” “your,” “our,” “we,” and “us” now disappears and gives place to the divine person of “Life, Truth, Love.” A turning point forces itself on consciousness with the utmost dynamic power.

With the fifth step, we see that the Mind which is God is my, or our, Mind. Does there not still persist a faint suggestion of “my or our personality”? Is there not always something relating to “me” or “us,” and is it not, after all, always “my” or “our” redemption that we are striving for? But, in the sixth step, we realize that the only person is Life, Truth, Love. With this realization, the personal “I,” “my,” and “us” now fall away completely.

Now, in the new spiritual atmosphere of the sixth step, the divine call sounds constantly:

<i>Mind</i>	<i>I—Life, Truth, Love—am the Mind of man,</i>
<i>Spirit</i>	<i>I—Life, Truth, Love—am the Spirit of man.</i>
<i>Soul</i>	<i>I—Life, Truth, Love—am the Soul of man.</i>
<i>Principle</i>	<i>I—Life, Truth, Love—am the Principle of man.</i>
<i>Life</i>	<i>I—Life, Truth, Love—am the Life of man.</i>

Truth *I—Life, Truth, Love—am the Truth of man.*

Love *I—Life, Truth, Love—am the Love of man.*

No longer is the personal “I” or “we” conscious that the Mind which is God dwells within “me” or “us,” but *only* that:

- Life, Truth, Love,
- is conscious of itself,
- as the Mind, Spirit, Soul, Principle, Life, Truth, and Love,
- of man.

Now, in the quiet contemplation of reality, the personal I is totally excluded, and consciousness is filled with the eternal operation of:

Mind *Life, Truth, Love as the all-intelligent Mind.*

Spirit *Life, Truth, Love as the ever-unfolding Spirit.*

Soul *Life, Truth, Love as the crystal-clear identification through Soul.*

Principle *Life, Truth, Love as the all-harmonization of Principle.*

Life *Life, Truth, Love as the infinitely individualizing, upward aspiring Life.*

Truth *Life, Truth, Love as the hierarchically-structuring form of Truth.*

Love *Life, Truth, Love as the goal-directed plan of universal Love.*

But even this stage of consciousness must be overformed through a further step.

The Seventh Step: The Synonyms for God are the Only “I” or Ego

Level of divine Science

The sixth step shows us two very positive viewpoints, the standpoint of God and that of the true man; but these are still two distinct standpoints. Christian Science teaches that the I of God and the I of man is one. “Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being” (*S&H 465:17*). Therefore, there is only *one* I or Ego, namely God. This means that there is not a Mind which is God and, at the same time, a divine Mind of man. There is only *one* Mind, to which the division into God and man is unknown. God declares that:

Mind There is only *one* Mind.

Spirit There is only *one* Spirit.

Soul There is only *one* Soul.

Principle There is only *one* Principle.

Life There is only *one* Life.

Truth There is only *one* Truth.

Love There is only *one* Love.

There is nothing else besides.

Consciousness can now realize with amazement and awe that:

Mind Mind is the only conscious I or Ego; there is no other mind besides the one Mind.

Spirit Spirit is the only conscious I or Ego; there is no other spirit besides the one Spirit.

Soul Soul is the only conscious I or Ego; there is no other soul besides the one Soul.

Principle Principle is the only conscious I or Ego; there is no other principle besides the one Principle.

Life Life is the only conscious I or Ego; there is no other life besides the one Life.

Truth Truth is the only conscious I or Ego; there is no other truth besides the one Truth.

Love Love is the only conscious I or Ego; there is no other love besides the one Love.

The Eighth Step: The I is—it is the I Am

Level of Science itself

As we reach the eighth step, the question arises: Does God need such stages of self-analysis? No, for God is constantly conscious of itself as the whole, as the one I, as the One and the Only. The different steps merely give *us* the possibility of making a scientific differentiation of the one whole. Through them we are able to understand God, because they make the nature and essence of the one God comprehensible in its fundamental aspects, without fragmenting the whole, God. But God itself is the whole, the I Am that I Am.²⁶⁵ God is the self-consciousness of its whole Being.

There is only one passage in the Bible where the nature of God is described from this high standpoint. It is the passage where God declares itself to Moses as “I Am that I Am” (*Ex. 3:14*). Other translations give a different version of the Hebrew. A translation from the Aramaic reads: “I am the living God.” Thus God is not something fixed. God is not a static God, but a God showing itself forever new. It is the perfect One, showing itself in its eternally new perfection. There is a God-genesis forever going on.

²⁶⁵ We can describe the I Am that I Am as: the one Ego, God (I Am) is infinitely Being (I Am).

As we have seen in Chapter 14, this God-genesis is shown through the law of infinite Being on the level of Science itself, where we see that the infinite One (I Am) is in its infinite self-reflection (I Am):

<i>Mind</i>	is its own infinite	<i>M->Lo</i>
<i>Spirit</i>	is its own infinite	<i>M->Lo</i>
<i>Soul</i>	is its own infinite	<i>M->Lo</i>
<i>Principle</i>	is its own infinite	<i>M->Lo</i>
<i>Life</i>	is its own infinite	<i>M->Lo</i>
<i>Truth</i>	is its own infinite	<i>M->Lo</i>
<i>Love</i>	is its own infinite	<i>M->Lo</i>

And in this manner, the *ascending way of understanding* leads us, in consciousness, from the physical, through the mental, to the ultimate spiritual standpoint, that of Being itself.

THE DESCENDING WAY OF DEMONSTRATION: THE CHRIST-TRANSLATION²⁶⁶

Kappeler explains why the ascending way of understanding yields to the descending way of demonstration, called the Christ-translation. He writes:

“The ascending way leads us upward to the I Am. This approach to God corresponds to the ordered way shown to us by the Word. But the Word of God never stands alone; it has a Christ. The office of the Christ is to translate God to man ... this represents the descending way of demonstration. From this descending way, we can see what form the I Am takes as it *translates* itself down from the highest level to each of the seven steps below without ever abandoning its identity as the I Am.”²⁶⁷

The ascending way of understanding leads upward to the I Am. Conversely, in the descending way of demonstration, the point of departure (the standpoint) is always the I Am.

²⁶⁶ The majority of the content in this section titled “The Descending Way of Demonstration: The Christ-Translation” is an edited excerpt from Max Kappeler, *The Ordered Approach to the One Being*, pp. 14–17.

²⁶⁷ Edited excerpt from Max Kappeler, *The Ordered Approach to the One Being*, p. 14.

Let's now follow the descending way of demonstration, step by step, using Fig. 34 (p. 257) as a guide. We will see that in the descending way, the I Am is always demonstrating various standpoints of itself.

The Eighth Step: I Am that I Am

The Level of Science itself

The starting point of everything is the I Am. This I Am is only conscious of itself as the I Am, as the only Being, the I Am that I Am.

The Seventh Step: This I Am is the “I am” of All

The Level of divine Science

The I Am reveals itself, on the seventh step, as the I Am is the “I am” of all—of all that is. Being is the being of all, the All-in-all. The I Am is the I Am of the whole, all-inclusive universe. The I Am is conscious of itself in its universe, including the true man, as the only being there is.

The Sixth Step: This I Am is Infinitely Individualized as “individual I am”

The Level of absolute Christian Science

Here the I Am manifests itself as infinite individualized forms of the I Am. The I Am is seen as “individual I am.” Therefore, Jesus could say: “He that hath seen me hath seen the Father” (*John 14:9*).

The Fifth Step: This I Am Has No Other “I am,” No “personal I”

The Level of Christian Science

The I Am is the I am of everyone; therefore, it reveals itself as the I am, and consequently dissolves the consciousness of a personal, mortal, corporeal “I” as illusion and nothingness. In such a consciousness, mortal human thinking does not exist—not even as illusion.

The Shift in Standpoint From Step 5 to 4: Science Including Metaphysics

So far, steps 8 to 5 in the descending way show the Christ-translation in the realm of the Science of the infinite One. In order to be able to operate for the redemption of mortals, however, this Christ-translation must come directly to human thinking.

The following four steps—steps 4 to 1 of the descending way of demonstration—explains how the I Am, God, translates itself to man's thinking. We then experience these last four steps in a quite different way from the way they were experienced in the ascending way of understanding.

Let's continue on with the descending way.

The Fourth Step: This I Am is “The Thinker” of Us

The I Am translates itself to man and operates as the *redeemer* for human thinking. Here, in the descending way of demonstration, it is no longer man who creates and shapes his own thoughts. Now it is, rather, a question of “God and His thoughts” (*S&H 114:11*). We realize that God does not have a brain and therefore does not have thoughts *per se*, but God is the all-knowing Mind, and this translates itself to man in the form of divine thoughts which, from the human standpoint, are termed God's thoughts. From this standpoint, man appears as the “thought of” God, as that of which the 7 synonyms for God are conscious.

Into an open consciousness, uncluttered by any human misconceptions, there flows only divine thoughts, all coming from the 7 synonyms for God. Then, in our thoughts, we become conscious of the atmosphere of God—aware of the God-given tonality of the 7 synonyms. We then experience that state of consciousness where we no longer ponder these synonyms for God, but rather Mind, Spirit, Soul, Principle, Life, Truth, Love speak to us out of themselves—we hear the tonality of the 7.

The Third Step: This I Am Makes God's Thoughts and “my” Thoughts Identical

The I Am translates itself to us still further as *specific thoughts*, as *creative flashes* of inspiration, as *enlightenment*. Therefore it is not *we* who have to get ideas, think of the right ideas, or think in ideas. Instead, divine ideas come from God to us as those divine ideas which are specifically suited to the situation.

The Second Step: This I Am Gives Only Good Thoughts

In the ascending way of understanding, the question is: How can ideas be distinguished from illusions? In the descending way of demonstration, the same second step instead shows that God comes to us *only as ideas, never as illusions*. Therefore, we have only pure, holy thoughts. The I Am translates itself only as the good, the true, and the real. “God creates all forms of reality. His thoughts are spiritual realities” (*S&H 513:26*). Evil thoughts can neither arise nor reach us. We no longer have to constantly watch whether we are controlled by good or evil thoughts, as we did on the ascending way.

The First Step: This I Am Makes Us The Thought Of God—Therefore “I am”

The I Am translates itself to our thoughts as the full understanding of being, “and thought accepts the divine infinite calculus” (*S&H 520: 14*). Here man is conscious of his true being, because only God’s thoughts dwell in him. Owing to the fact that the one and only I Am translates itself through the Christ-mind to human thinking, we also *become conscious of man’s divine beingness*. Then we know ourselves as God knows us.

THE 4 LEVELS OF SPIRITUAL CONSCIOUSNESS IN THE ASCENDING AND DESCENDING WAYS

The eight steps do not unfold in any humanly devised sequence; rather, they follow an order dictated by the divine categories of Being. For example, once our consciousness touches the spiritual realm (steps 5–8), we touch the ascending and descending standpoints of the 4 levels of spiritual consciousness.

Let’s take a look the tonality of the 4 levels of spiritual consciousness as they appear in the ascending and descending ways.

The 4 Levels in the Ascending Way of Understanding

Here we see that the tonality of the levels are reflected in each step.

- Step 5* The level of *Christian Science* (tonality: resolves duality). Only the synonym for God in us can be one with the synonym for God.
- Step 6* The level of *absolute Christian Science* (tonality: relationship between Principle and its ideas). Life, Truth, Love is the I of man.
- Step 7* The level of *divine Science* (tonality: Principle and its idea is one). The synonyms for God are the only I or Ego.
- Step 8* The level of *Science itself* (tonality: Principle itself). The I is—it is the I Am conscious of only itself as the I Am.

The 4 Levels in the Descending Way of Demonstration

In the descending way, the standpoint is always God, the I Am. Here we see what form the I Am takes when it translates itself from the highest level to each of the levels below:

- Step 8* The level of *Science itself* (tonality: infinite One). I Am that I Am.
- Step 7* The level of *divine Science* (tonality: All-in-all). The I Am is the “I am” of all.

- Step 6* The level of *absolute Christian Science* (tonality: the calculus of individual ideas). The I Am is infinitely individualized as “individual I am.”
- Step 5* The level of *Christian Science* (tonality: isolation dissolved). The I Am has no other “I am,” no “personal I.” The I Am is the I am of everyone, and consequently dissolves the consciousness of a personal I separated from the I Am.

SPIRITUAL AWARENESS: PONDERING THE EIGHT STEPS

Kappeler writes:

“By pondering these eight steps, students can follow the logic within this order. It may not be easy at first; but great subjects with great promise are worthy of greater effort. Two thousand years of Christianity have shown that heaven cannot be stormed at the first attempt. Indeed, the subject does make certain intellectual demands on our thinking; still greater demands are made on our spiritual understanding. Here Mary Maker Eddy’s instruction to the reader is particularly important: ‘Study thoroughly the letter and imbibe the spirit’ (S&H 495: 27). But we cannot imbibe the spirit by reading the text over and over again; even learning by heart would be of no use. Rather, it is a matter of pondering each of these steps in our heart, of grasping its meaning and importance spiritually, evaluating its naturalness in the context of the whole process, rejoicing in the promise, and nourishing our inner gratitude for having found this way. Without love for the subject nothing can prosper; without awe the spirit of Science cannot stay alive.”²⁶⁸

THE DIVINE ALGORITHM

The ascending way of understanding and the descending way of demonstration can be likened to a divine algorithm²⁶⁹—the step-by-step process by which we find our oneness with the telefinalistic goal of Love. The divine algorithm of the one Being—the eight ordered steps

²⁶⁸ Edited excerpt from Max Kappeler, *The Ordered Approach to the One Being*, p. 21.

²⁶⁹ In mathematics, computing, linguistics, and related subjects, an algorithm is a finite sequence of instructions; an explicit, step-by-step procedure for solving a problem. It is an effective method in which a list of well-defined instructions for completing a task will, when given an initial state, proceed through a series of successive states, eventually terminating in an end-state. Source: <http://en.wikipedia.org/wiki/Algorithm>.

to finding our oneness with Being (resolving the personal I into the I Am²⁷⁰)—is the ordered journey that we have taken through this manual.

The Bible indicates the workings of the divine algorithm of the one Being in this manner:

“... it is God which worketh in you both to will and to do of his good pleasure”
(*Phil. 2:13*).

Kappeler explains how the divine algorithm resolves step-by-step the question of duality:

“The ascending way of understanding and the descending way of demonstration ... show how the oneness of being not only resolves the claim of duality in a multidimensional way, but also demonstrates itself multidimensionally

“All phases of human life and experience are corrected and brought into harmony with the oneness of being. On no level, at no time and in no realm, is duality (the struggle between good and evil) given the slightest opportunity to express its so-called power—for the operation of divine Principle as Principle-idea is total and universal. With this ... we reach the highest standpoint of divine oneness

“The standpoint of duality no longer has any claim to existence ... the erroneous conception is completely corrected and so disappears. Duality is seen to be nonexistent—it is neither something that can oppose the oneness of being, nor is it a misconception. It is nothing.”²⁷¹

Kappeler also shows how the divine algorithm resolves the question of time:

“In the divine oneness of being, everything happens in the now. Being knows no time, no linear thinking in which one step follows another in a succession of separate stages. From the standpoint of being, everything happens simultaneously. But since we cannot grasp this at first, we need, as it were, a ladder let down from heaven to help us climb up to heaven rung by rung.”²⁷²

²⁷⁰ See *Resolving the Personal “I” to the “I Am,”* Appendix 1, p. 273

²⁷¹ Edited excerpt from, Max Kappeler, *The Science of the Oneness of Being in the Christian Science Textbook*, pp. 247–248.

²⁷² Edited excerpt from Max Kappeler, *The Ordered Approach to the One Being*, p. 17.

THE SELF-EVOLUTION OF SCIENCE: SCIENCE MARCHES ON

Kappeler declares:

“Thus stately Science marches on; it forces us to leave the old landmarks and tread new spiritual ground, and make this new ground our own ... Only ‘infinite progression is concrete being’ (Mis. 82:20). Accordingly, the perfect idea man also evolves, endlessly spiraling upward in the rhythmical round of being. It is ‘the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis’ (S&H 258: 13–15).”²⁷³

CHAPTER REVIEW

Review the ascending way of spiritual understanding:

- Ponder: How is the ascending way to our oneness with Being a scientific way, the way of spiritual understanding, not the way of mysticism? (pp. 254–255)
- Ponder: Can you flow in consciousness from step 1 to step 8? (pp. 256–264)

Review the descending way of demonstration:

- Ponder: Why does the ascending way of spiritual understanding yield to the descending way of demonstration? (p. 264)
- Ponder: Can you flow in consciousness from step 8 to step 1? (pp. 257, 265–267)
- Ponder: Can you see, in the ascending way of understanding, that the starting point of is human thinking, whereas in the descending way of demonstration the point of departure is always God? (pp. 256–267)
- Ponder: Why is the ascending way called “the way of understanding”? Why is the descending way called “the way of demonstration”?
- Look at Fig. 34 (p. 257). Ponder: Where do we find the standpoint of the physical? The mental? The spiritual? Why is the physical not included in the discussion of the ascending and descending ways?
- Can you see how the tonality of the 4 levels is reflected in steps 5–8 of the ascending way? And in steps 8–5 of the descending way? (pp. 267–268)
- Ponder the spiritual significance of the ascending way and descending way as a divine algorithm inherent in Being itself? Can you see how this algorithm resolves duality? Time? (pp. 268–269)

²⁷³ Edited excerpt from Max Kappeler, *The Ordered Approach to the One Being*, pp. 24–25.

Recommended Reading

- *The Science of the Oneness of Being in the Christian Science Textbook* by Max Kappeler.
- *The Ordered Approach to the One Being* by Max Kappeler.
- *Metaphysics and Science in Christian Science* by Max Kappeler.

Recommended Recordings

- X-13, *The Eight Ordered Steps to Finding our Oneness with Being* by Max Kappeler (1 hour).
- B-6I, *Fundamental Questions on the Science of Christian Science (Part 1): The Steps from Metaphysics to Science* by Max Kappeler (8 hours).
- X-8, *Metaphysics Contrasted with Science* by Max Kappeler (2 hours).

APPENDIX I

RESOLVING THE PERSONAL “I” TO THE “I AM”

Ponder this diagram on your journey from the physical, through the mental, to the spiritual—as you progress from the standpoint of the personal “I” to the “I Am.”

The 7 Synonyms for God	Personal I	I AM
Mind	I try to gain information I think about the ideas of Mind	I AM infinite Mind, intelligence itself; ignorance is unknown I AM infinite Mind; primordial conception itself; illusions are unknown
Spirit	I reason from matter to idea I separate between good and evil	I AM infinite Spirit, the only substance; matter is unknown I am infinite Spirit, infinite good; evil is unknown
Soul	I try to attain my true identity I try to become sinless	I AM infinite Soul, infinite identity, the one Ego; lack of identity and egotism are unknown I AM infinite Soul, the I AM that I AM; sin is unknown
Principle	I endeavor to demonstrate Principle I attempt to learn Science	I AM infinite Principle; human theories are unknown I AM infinite Principle, Science itself; dogmas and speculation are unknown.
Life	I struggle to overcome death I want to be a unique individual	I AM infinite Life, isness itself; death is unknown I AM infinite Life, infinite individuality; lack of individuality is unknown
Truth	I seek the truth I desire to be healthy	I AM infinite Truth; error is unknown I AM infinite Truth, the ideal, the whole; sickness is unknown
Love	I try to be compassionate I seek perfection	I AM infinite Love, integrated being; damnation is unknown I AM infinite Love, perfection itself; imperfection is unknown

Adapted from Max Kappeler, *Metaphysics and Science in Christian Science* (Seattle: Kappeler Institute Publishing USA, 1985), pp. 18-26.

ISBN 978-094295829-4
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