

**TRUTH
AND
SCIENTIFIC TRUTH**

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TRUTH AND SCIENTIFIC TRUTH

Introduction

Mankind is always searching for Truth. We know that Truth makes us free, and so we strive for it in an effort to gain freedom. This is especially meaningful when we seek divine Truth. In the Bible and the Christian Science textbook, 'Science and Health with Key to the Scriptures' by Mary Baker Eddy, we find great statements of truth. Many of us read these statements daily. Do they really set us free? Certainly they do, now and then, but not always, and probably more often do not. We frequently have the experience of reading over and over again a statement of Truth containing great promise. We repeat it regularly; hold on to it firmly and constantly affirm it. But only too often this effort is wasted. There must be something wrong with it. In fact, something is wrong. We do not understand the difference between a truth and a scientific truth. Until recently we were still being taught in school that a truth is always a truth and nothing but a truth. We need, however, a profound insight which delves beneath the surface and probes the nature of truth in order to differentiate among truths. It is primarily truth understood that works and actually sets us free. In short, *we must differentiate clearly between a truth and a scientific truth*. The difference is elucidated by the two following examples:

First: $2 \times 2 = 4$ is easily recognized as a truth. This truth is true, whether it is stated by a mathematician or a parrot. There is, however, a great difference between the mathematician's statement and that of the parrot, because the *content* of their statements is not the same. For the parrot, the truth that it utters has no understanding behind it, whereas for the mathematician, the same truth is an understood truth, that is, a scientific truth. What is the difference between them? What makes the one statement a scientific truth and the other a mere statement of truth? It all depends on what is meant by the statement; the implication contained within it is the deciding factor. A scientific truth requires understanding the inner meaning of the whole field. The mathematician understands the fact that twice two is four from within the whole field of his mathematical knowledge; he sees this fact or truth within the whole. The parrot knows nothing of these relationships. Its utterance of a truth come merely from

its beak. Although the statement is true in itself, it is empty, worthless. For the mathematician the same statement is embedded within the whole mathematical system; it is derived from this system and therefore understandable and demonstrable.

Secondly: To take another example, cited by the philosopher Karl Popper. The statement 'it will rain' contains a truth. Yet this truth is worthless to us, pointless, telling us nothing. Why? It has no understandable content. It says nothing about *when* it will rain, whether tomorrow or in two years' time. It tells us nothing about *where* it will rain, whether here or in the Brazilian rain-forest. It says nothing about how *heavily* it will rain, whether a short time or for days. 'It will rain' is a truth, but for us it is a useless truth.

This example shows that a true statement can often be worthless if it is not explicitly or implicitly understood in what categorical context it is made. Christian Scientists must be aware of this fact so that they can demonstrate the Christianly scientific facts they express. Two examples from Christian Science practice may illustrate this more clearly.

Mind heals

(first example)

Christian Science declares that true medicine lies not in material remedies, but in divine Mind. This medicine is based on the fact that Mind heals. In just two words, divine Truth is portrayed as a healing agent. Experience shows, however, that acceptance of this truth is all too often not demonstrated. The truth of this statement can also be called into question because it contradicts human logic, which could prompt the following argument: How can Mind heal if Mind, God, does not know sickness? This human question can be answered as follows: Light has never perceived darkness; for light there is no darkness and therefore no illumination. It is only from the standpoint of a consciousness steeped in darkness that the darkness can be illumined by light. Similarly, it is only from the standpoint of the sick that Mind heals sickness.

This truth, however, only becomes a provable and effective fact when we understand how and why Mind heals. For this we must take into consideration the inter-relationships within which this statement appears. This inter-relationship is the system of divine ontological categories. If this is not considered in every argument, the statement ‘Mind heals’ is not complete and therefore not provable. Thus the Textbook explains healing, healing methods and the healing mechanism from very different points of view, and does not leave it to the brief statement ‘Mind heals’.

In the following pages, the most important points of the divine framework in which the above statement is embedded, are supported by quotations from the Textbook; therefore, cannot be seen as the author’s own work. We can best proceed by regarding this statement from the standpoint of the divine infinite calculus, that is, from the standpoint of the four divine modes of operation: Word, Christ, Christianity, Science, each of which reflects the others, forming a matrix (see page16). We are thus no longer looking at the statement ‘Mind heals’ atomistically but structurally. We understand it as law.

I. Mind, God (Word)

a) *as Word*: Mind first of all stands for the divine Mind as healing agent. Since

there is only one God, the one Mind excludes the possibility of other healing methods. The starting-point is to acknowledge only Mind, God. This divine Mind is *self-existent*, thereby allowing further truths to be deduced from it.

b) *as Christ*: The statement ‘heals’ implies a further fact, namely that Mind is ever-operative within itself; that it has within itself a *power of manifestation*. The realization that Mind is not only self-existent but constantly self-expressed is already a powerful force working within our consciousness. Since Mind is All, we can also realize that “Mind manifests all that exists in the infinitude of Truth.” (S&H 258:15-16) Without this manifesting power, Mind would be “Mind unexpressed” (S&H 303:26) and thus non-existent.

c) *as Christianity*: We also know that the divine Mind expresses itself as *ideas*. “Infinite Mind is the creator, and creation is the infinite image or idea emanating from this Mind,” (S&H 256:32-257:1) This growing understanding helps us to comprehend true healing. “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, which evolves its own unerring idea and never can be coordinate with human illusions.” (S&H 467:29-458:3) This also explains the fact that the divine idea of Mind translates itself; we do not have to beseech the intelligent ideas of Truth to translate themselves in order to correct an erroneous situation. Mind is not only self-existent and self-manifesting or self-expressing; it is also self-translating. The divine Mind needs no advice from us as to how, when and where it should do something. The divine Mind knows no sickness. Its healing work consists in the fact that Mind manifests only a creation of ideas. These ideas are always perfect, eternal, harmonious.

d) *as Science*: This transmission of the ideas of the divine Mind, however, is not a mysterious operation, but operates through Science. “Immortal ideas, pure, perfect, and enduring, are transmitted by the divine Mind through divine Science...” (S&H 259:26-28). Here we are dealing with an exceptionally important point which must be considered with the concept of Mind. Mind includes a *Mind-science*. The manifestation of Mind as divine ideas is not a mere statement of faith. Rather, Science reveals on which laws, orders and rules such a transmittance or translation of Mind, in the form of ideas, rests. It shows

the system and structures of the divine manifestation. It is evident that the Mind which heals must not be a concept that is merely believed in, but that Mind in its Science, therefore as Mind-science, unfolds. Hence the necessity of studying Mind thoroughly in its Science. Mind is not merely an empty word or indefinite concept. As a synonym for God, Mind defines in our consciousness a specific atmosphere of the one whole of God. We get a still more differentiated concept when Mind reflects the other six synonyms for God. Our concept of Mind becomes even more complete when we consider the place-values of Mind in their dimensionality on the four levels of Science: Science itself, divine Science, absolute Christian Science and Christian Science.¹ Again, Mind presents itself differently when viewed from the four standpoints of the Holy City, namely: Word, Christ, Christianity and Science. This widens the concept, and Mind can be understood in the form of a matrix.² The meaning becomes even richer when we consider the themes of Mind in the Textbook in its entirety.³ In this way the concept of 'Mind' can be freed from its vaguely atomistic content, and gain a higher structured meaning, because through Mind-science all the categories of being bring to light an infinite calculus of Mind. Thus the Science of Mind diversifies, categorizes and finally individualizes the allness of divine Mind.

Summary: Until now we have just considered what must be understood about Mind as healing agent. In order to heal sickness through Mind, one must first be conversant with the great verities of being (see S&H 397:23-24). Only when Mind is no longer just a word to us, but grasped in its deep spiritual meaning, as explained above, can we start from a reliable basis. The Mind which is the All-Mind, exists of itself (Word); carries a constantly working power of manifestation within itself (Christ); conveys itself only as ideas of Mind (Christianity); and holds through the categories of Mind-science the right idea for every specific situation. Then we realize that the divine Mind is the Principle of healing. Mind is only Mind when it is not merely a word for God, but the oneness of Mind and Mind's ideas in their complete scientific structure (Science).

¹ See Max Kappeler, *The Seven Synonyms for God*, pages 190-194 (Kappeler Institute Publishing, 1984)

² *The Seven Synonyms for God*, pages 241-250

³ *The Seven Synonyms for God*, pages 227-233

II. The Christ-mind (Christ)

Terminology. Up until now our thought has been concerned only with Mind, without the healing function of Mind, without touching on the fact that ‘Mind heals’. This Mind knows only the great truths of being, and is therefore unaware of sickness. But how, then, can Mind heal if Mind does not know sickness because it does not in reality exist? And further: What is it in us that knows sickness, suffers from it and must be healed of it? The Textbook gives the definitive answer: It is *mortal mind*, “the remote, predisposing and exciting cause” of sickness and all disharmony (see S&H 178:11-12; 230:30-32; 393:4-8). It is only mortal mind that produces material beliefs and every inharmonious function of the body (see S&H 239:23-25). “If it comes from erring mortal mind, it is discordant and ends in sin, sickness, death.” (S&H 239:27-28) On the other hand, from the activity of the perfect Mind comes only perfection (see S&H 239:29-30).

Not only sickness but also the body, on which sickness manifests itself, are material beliefs. “Because the so-called material body is a mental concept and governed by mortal mind, it manifests only what that so-called mind expresses.” (S&H 376:18-21) Christian Science, therefore, teaches that mortal mind and matter are not two different things, but combine as one (see S&H 397:26-28). From this it follows that in a healing, it is not a matter of argument between divine Mind and the body but between divine Mind and mortal mind. The healing activity takes place in the *human* mind. Ideas of divine Mind are opposed to illusions; they are diametrically opposite to the erring concepts of mortal mind. When the human mind no longer holds illusions, healing takes place.

We need to clarify the meaning of the concepts *mortal mind*, *human mind* and *divine Mind*, which we use to describe the mental condition. Divine Mind constitutes the whole of Truth, is wholly positive and full of ideas. Mortal mind, on the other hand, is the claim of the exact opposite of this divine Mind; it is entirely negative, full of error and illusions. The human mind lies, so to speak, between the two. It is either imbued with the divine Mind or mortal mind. It entertains, to a certain extent, erroneous thoughts of mortal mind, bad motives, inclinations and illusions. It is also partially imbued with divine thoughts. Thus

the human mind is neither wholly good and true nor entirely bad and erring. Christianly scientific education, therefore, lies in raising and strengthening the proportion of goodness and truth in human consciousness to the point where only the ideas of the divine Mind are uppermost in consciousness. Then the illusions of mortal mind entirely disappear, and the human mind is merged with the divine Mind. In equal measure, the erroneous effects of mortal mind consequently disappear; and as far as our subject is concerned, sickness, as the subjective condition of mortal mind, completely disappears.

a) *as Word*: Divine Mind does not only have importance as the Word of God; it also has a Christ. What function does this Christ have in connection with the subject ‘Mind heals’? “Christ is the true idea voicing good, the divine message from God to man speaking to the human consciousness.” (S&H 332:9-11) This shows that God *translates* Himself to man; that there is not only a translation from divine Mind to the universe of ideas, but also a translation to the human consciousness. This process of the Christ-operation takes place in the Christ translation through the “scientific translation of immortal Mind” and the “scientific translation of mortal mind”, each explained separately in the Textbook (see S&H 115-116). As an outcome of this translation process, mortal mind disappears “and man in God’s image appears” (S&H 116:4-5). Thus through this translation the claim that God and man are separate is removed, and the fact of Immanuel, that is, ‘God with us’, established. God and His expression is one.

It is not in the body but in the human mind that the healing process is set in motion. In this mind, through correction, false beliefs give way to the ideas of divine Truth, the “spiritual thoughts, divine concepts, to the end that they may produce harmonious results” (S&H 259:29-31). Then we “find that mortal mind, when instructed by Truth, yields to divine power, which steers the body into health” (S&H 426:2-4). The Christ-mind comes to man as Life, Truth and Love; it pours forth the life-sustaining impulse and pours “truth through flood-tides of Love” (S&H 201:18) into human consciousness. In this way, we hold fast in consciousness that not man, but Life, Truth and Love constitute the divine practitioner which reveals the divine Mind to the human mind. This Mind comes to man as the true medicine.

b) *as Christ*: This Christ-mind works *imperatively*. The divine Mind, which

does all things perfectly, acts through truth on so-called mortal mind and brings it to the point where error vanishes into nothingness (see S&H 251:15-27). This operation of the working of truth on the human mind happens quite harmoniously when the human mind is unreservedly ready to be taught by Truth. But if this is not the case, the truth of Mind, nevertheless, enforces its healing manifestation through a mental chemicalization. The human mind is then so stirred up that it changes its base and gives place to the harmony of the divine Mind (see S&H 162:4-11). The Textbook defines chemicalization, in part, as follows: “What I term *chemicalization* brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid” (S&H 401:16-20; for further explanation of mental chemicalization, see S&H 421:21-24, 422:11-21; 540:11-16.) We now know that the truths of divine Mind work powerfully and forcefully on the human mind, and prevail against all opposition. There is no escape. “Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul.” (S&H 390:9-11)

c) as *Christianity*: What affect does this compelling Christ-truth have on us? Fundamentally, this Christ-truth is seen in the fact that, under the impact of the Christ-mind, the consciousness of Christian Scientists becomes *emptied* of the beliefs of mortal mind and *filled* with the energies of Truth (see S&H 185:32-186:4). In place of the weakness of mortal mind comes the “strength from the immortal and omnipotent Mind, ... lifting humanity above itself into purer desires ...” (S&H 407:13-15). The unceasing manifestation of divine Mind means that the human mind relinquishes materiality more and more, “giving place to man’s higher individuality and destiny” (S&H 266:4-5). The divine Mind operates in such a way that the human mind is led to a change of standpoint, and also forced to it. “When the mechanism of the human mind gives place to the divine Mind, selfishness and sin, disease and death, will lose their foothold.” (S&H 176:13-16) Through the dissolving of the false claim of matter by the divine Mind, the spiritual facts can be grasped. “The old belief must be cast out, or the new idea will be spilled, and the inspiration, which is to change our standpoint, will be lost.” (S&H 281:30-282:1) One cannot graft spiritual sense on to material sense. Rather, material sense must first yield to Soul-sense. “This Soul-sense comes to the human mind when the latter yields to the divine Mind.” (S&H 85:4-6) In order to prove that Mind heals, we must

realize that Christ-truth demands readiness to give up mortal beliefs, so that the divine Mind can flood our consciousness unhindered.

d) *as Science*: This operation, which makes room for divine Mind, is not attained through an act of human will. The divine Mind has a Science, and we can rely on the *sword of Science* which *decapitates error* with Truth (see S&H 266:2-3). All too quickly we let ourselves be misled by trying to help Truth to operate. But Christian Science teaches: “Truth, through her eternal laws, unveils error” and “Truth causes sin to betray itself” (S&H 542:7-8). We must leave it to the laws of Mind-science to recognize what, in a specific situation, is truth and what is error. Hence the instruction and warning: “Let Truth uncover and destroy error in God’s own way ...” (S&H 542:7-8; 19-20). *We ourselves* cannot make error disappear. “... Truth is the light which dispels error” (S&H 282:32-283:1). Then let us allow the one Mind to govern “in which all error disappears in celestial Truth” (S&H 267:25). Thus “Truth, Life and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God.” (S&H 243:27-29)

Summary: Christian Science teaches that the Christ-mind alone is the healing-power. This is the message from God to man, translating itself to every situation (Word). It operates imperatively on the human mind (Christ); rids it of false beliefs and fills it with divine truths (Christianity), thereby destroying error (Science).

III. The Christianity-mind

Christianity, or the third side of the Holy City, is the *outcome* of the divine Principle of the Christ-idea in human history (see S&H 577:15-17). Thus in Christianity, it is no longer God but his reflection, man, that is the focus of attention. How does this fact appear in regard to the statement ‘Mind heals’? It lies in the altered human attitude, which is willing to let the Christ-mind govern without resistance, so that the healing can be completed as harmoniously as possible.

a) *as Word*: First, it must be recognized that the human consciousness must be *completely transparent* to the power of Mind. The Textbook describes this state of consciousness quite simply and emphatically as follows: “The manifes-

tation of God through mortals is as light passing through the window-pane. The light and the glass never mingle ...". The divine Mind, which works imperatively, never mingles with the body and its sickness, "but as matter, the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality – much error – in order to become a better transparency for Truth. Then, like a cloud melting into thin vapour, it no longer hides the sun." (S&H 295:16-24) In the section on the Christ-mind from the standpoint of the Word (p. 7), we learned that the divine Mind translates itself to man, thus to the human mind, which must free itself from human beliefs in order to accelerate the healing process. As a result, *we* (= standpoint of Christianity) become receptive to divine ideas, welcome them, and are in harmony with them. In short, our consciousness becomes a transparency for the ideas. We need an open mind, receptive to spiritual progress. Then man is the reflection of Mind.

b) *as Christ*: The Christ-mind always dwells within us, heralding only good. We must listen to it, so that in our thinking, goodness, spirituality wins the upper hand over evil and materiality. We constantly hear the warning: "Think less of material conditions and more of spiritual." (S&H 419:18-19) Every effort in this direction helps us further. "An improved belief is one step out of error, and aids in taking the next step and in understanding the situation in Christian Science." (S&H 296:28-30) The Christlike attitude in man can be compared with the symbol of scales. Into which scale do we put our weight, into the material or the spiritual? "The human mind acts more powerfully to offset the discords of matter and the ills of flesh, in proportion as it puts less weight into the material or fleshly scale and more weight into the spiritual scale." (S&H 155:21-25) We must, therefore, take care to let the *Christ-mind reign* in man so that the general beliefs against Science do not gain the upper hand, which would operate against the healing process. Thus "the percentage of power on the side of this Science must mightily outweigh the power of popular belief in order to heal a single case of disease" (S&H 155:19-21). The Christlike mind of man must not be ignored; it is the essence of healing. But this point must not be misunderstood; healing does not occur because *we* think rightly and know the truth. The divine Mind alone heals (see 'Word as Christ' p. 4). We must let this healing power work in us in the right way to avoid delay or chemicalization in

the solution. The divine Mind is like a moving train (see the explanation on the theme ‘Christ as Christ’, p. 7). If we switch tracks correctly, it reaches its destination. If we throw the wrong switch, then the train hits a buffer-block.

c) *as Christianity*: With the Christlike attitude, we quite naturally “receive the divine Principle in the understanding, and live it in daily life” (S&H 283:27-28). Without such a *living Christianity* as this, the healing Mind cannot be demonstrated practically. For proof, it is necessary to lay aside the error in the human mind. Mortal mind must be at rest, calmed and instructed by immortal Truth (see S&H 415:24-25). Only when mortal belief, the carnal and animal nature in us, is mastered, can we rejoice in the proof of healing (see S&H 569:11-13). This may cost us toil, struggle and sorrow in this world. But what do mortals gain from it? “They give up their belief in perishable life and happiness; the mortal and material return to dust, and the immortal is reached.” (S&H 536:27-29)

This shows clearly that in the healing work, the divine Mind is closely involved with sanctifying human life. Right thinking alone has no healing power. Divine Mind lived, heals. The Textbook is not a reading book. It is only as life-power that it fulfills its aim.

To achieve this, we must put off the mortal, and clothe ourselves with the immortal. The whole Textbook deals with this task. It shows throughout its first sixteen chapters, which constitute its structure, the way of Life. Chapter after chapter explains how mortals can shed their mortality and clothe themselves with the qualities of immortal man. It is not only different thinking that is required but also a different life-consciousness, a God-imbued mind and life. The question for the sick is not: How or what must I think differently?, but: How must I be different? Without the vital embodiment of the spiritual qualities of being, right thinking is only will-power, which is without any divine Mind-power. Faith and will-power healings do not lead us into the spiritual universe.

The need for living Christianity is a main theme of the Christian Science textbook. The chapter ‘Prayer’ demands a Christlike attitude, namely, true desire, gratitude, sinlessness, principled obedience and honesty, willing devotion, acceptance of good, divine striving, and so on. In the chapter ‘Atonement and Eucharist’, fearless, bold action, the willingness to spiritualize, consis-

tency, having divine authority, laying down of the mortal concept of life, the establishing of true manhood and reconciliation with God are demanded. Reading chapter after chapter, on every page we find countless qualities that we must possess in order to heal. John W. Doorly shows in his book, *Christian Science Practice*, that the Textbook chapter of the same name consists of four parts. The first describes the attitude of the practitioner. For healing to occur, practitioners must have the ability to see only perfection, be good and pure and selfless themselves. They must first win their own pardon and demonstrate for themselves fullness of life. They must first grow into Christian manhood themselves and be able to anticipate spiritually the consummation of their spiritual promise.⁴ A system of thinking alone has no power of redemption; it must be allied with the spirit of Christianity. The command: "Study thoroughly the letter" is not enough. This must be combined with the equally important command, "and imbibe the spirit" (S&H 495:27-28).

d) *as Science*: So much depends on whether we, in our consciousness, draw the line between mortal and immortal qualities. In order to make the distinction, we must first be taught by Science, and should no longer rely on the testimony of our senses or on traditional or moralistic conceptions. Therefore, we must know the Science of God in order to give up our ignorance about true being; otherwise we are opposing true healing. "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." (S&H 390:7-9) Once again the necessity of gaining a *scientific understanding of God* forces itself upon us so as to free us from a mere belief in God, however deeply felt it may be. Only when mortal mind and its ignorance are instructed by Truth, does it yield to the power of divine Mind, and thus brings health to the body (see S&H 426:2-4). A scientific understanding of the three great fundamental categories of Being (1. the seven synonyms for God; 2. the four modes of operation; 3. the four levels of Science) give our consciousness the necessary spiritual transparency for the light of Truth to cause the mortal claims, which produce sickness, to

⁴ See also: Max Kappeler, *The Structure of the Christian Science Textbook – Our Way of Life* (1954); and his book, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*, Kappeler Institute Publishing, Wilmington, DE, USA (1982)

disappear. Our consciousness is then molded by the divine infinite calculus, which eliminates the mortal calculus with all its erroneous beliefs. Thus scientific man experiences himself as a divine calculus and no longer as a mortal. A simple faith that 'Mind heals' is far removed from a scientific healing method. Mary Baker Eddy makes this abundantly clear in her article 'Faith-cure' (see text in the Appendix).

Summary: In Christianity, consciousness takes the standpoint of mankind. It is mankind who suffers from disease and wants to be freed from it. What does man have to do to obtain healing? He must become wholly receptive to the manifestation of Mind-power (Word). He must place less emphasis on the working of material sense and more on spiritual sense (Christ). This is, however, not a thought process, but an expression of an active life-principle (Christianity). But to avoid acting in ignorance on a false principle, he must gain a scientific understanding of divine being (Science).

IV. Science of Mind

A science presumes, above all, that its theses are provable. In order to provide proof, the method of proof must first be established. This is found in the divine fourfold calculus of Word, Christ, Christianity and Science.

a) *as Word:* The divine Mind is not incomprehensible and nebulous to us. It interprets itself to our understanding as Science, which analyses the error in the human mind, exposes and resolves it. Neither our feelings, our beliefs nor our emotions can explain to us what specific error in any situation is making the body sick. For this, *divine Mind-reading* is needed. This is "a revelation of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things" (S&H 83: 26-29). Through this we are given the ability to read the human mind as Christian Science teaches: "You will reach the perfect Science of healing when you are able to read the human mind after this manner and discern the error you would destroy." (S&H 85: 9-12) Then we read mortal mind from a scientific basis, from the basis of the omnipresent divine Mind. Only divine Mind-reading elucidates the true idea for us; the human mind is thereby imbued with spiritual understanding. The revelations of this divine Mind-reading form spiritual understanding, and this

“improves mankind until error disappears, and nothing is left which deserves to perish or to be punished” (S&H 251:25-27). Such a scientific understanding is true health. The Textbook sums this up as follows: “The Science of Mind must come to the rescue, to work a radical cure.” (S&H 398:30-31) If Mind-science operates in our consciousness through its divine categories, the right idea for a specific situation comes to light. “The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously ...” (S&H 504:23-24).

b) *as Christ*: An understanding of the Science of Mind has a Christ, a power of translation, which reaches to every part of the human system and to the human organism. With the subject ‘Christ as Word’ (see p. 7), we saw that Christ is the power which translates God, Principle, to the point of every individual idea. Now with the subject ‘Science as Christ’, the system of divine Principle reaches every part of the human corporeal system; “it searches ‘the joints and marrow’, and it restores the harmony of man”. This shows that Science as Christ is the healing agent which brings about a change. As a *corrective* it works as an *alterative* (see S&H 423:10-14). A knowledge of the Science of Mind (Word as Science, p. 4) is, however, necessary, but that alone is not sufficient. This knowledge must also ripen into an understanding of the Science of Mind; otherwise it lacks the healing Christ-power.

c) *as Christianity*: What is the effect of this scientific understanding of the Christ-mind by which this evidence of material sense disappears before the facts of spiritual reality? “Matter disappears under the microscope of Spirit.” (S&H 264:21) With it the false evidence of sickness disappears. Mortals discover there is no sickness, and therefore nothing to be healed. In short, they see that *Mind has already done everything*. The Science of Christianity reveals that scientific man is incapable of sin, disease and death (see S&H 475:28). He can neither sin, suffer nor die (see S&H 202:15-17); nor can he “be subject to matter, nor disobey the law of God” (S&H 372:15-16). Man was, is, and always will be perfect. This heals us of the misunderstanding that man can ever be subject to sickness.

d) *as Science*: This brings us to the climax of our understanding. Since there is only *one* true, ever-operative Mind, the divine Mind is the only Mind, and this understanding proves itself on the level of the mortal as the healer of sin,

sickness and death. The understanding of scientific being and of divine healing becomes one. Seen from this standpoint, there is nothing to be healed. From the perspective of the mortal, *the divine Mind is the healer*. In other words: “Perfect and infinite Mind enthroned is heaven” (S&H 266:25-26). Scientific being and healing, and scientific thinking and its demonstration combine as one, on the basis of one perfect Principle and perfect perfect idea — a perfect God and perfect man (see S&H 259:11-14). Everything can be traced back to *the one Mind*. Here we understand: “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))

Summary: Mind-healing must be free from suppositions, beliefs, blind faith, emotions and religious sentimentality. Since God works through laws, these must be discovered scientifically. Thus Mind-science shows that the error to be corrected must first be correctly recognized. Through divine Mind-reading this is made possible (Word). The idea thus brought to light is the Christ for the error, and works as a divine corrective and alterative agent. This results in the understanding that man is ever perfect and that Mind has already done everything needed (Christianity). All this is possible in a natural way, because there is only *one* Mind in which Principle and idea, theory and practice, understanding and its demonstration are joined in *one*. All is infinite Mind and its infinite idea. When this is understood, we then experience the fact that divine Mind is the healer (Science).

MIND HEALS

From the standpoint of spiritual structure

<div> <div>Mind heals</div> <div> <div>i</div> <div>j</div> </div> </div>	WORD God, Mind	CHRIST Christ-mind	CHRISTIANITY Christianity-mind	SCIENCE Science of Mind
as Word (potential power of Mind)	Mind is self-existent	Mind translates itself to us	Human consciousness is transparent for the power of Mind	Divine Mind-reading gives us the ability to read the human mind
as Christ (operative power of Mind)	Mind carries within itself the power of manifestation	Mind operates imperatively	The Christ-mind reigns in man	An understanding of Science is the correcting alternative
as Christianity (demonstrating power of Mind)	Mind demonstrates itself as a universe of ideas	Mind empties consciousness of beliefs and fills it with the energies of Truth	Christianity lived	The understanding that Mind has already done everything
as Science (scientific proof)	Mind has a Mind-science	Mind is the sword of Science that decapitates error	We gain a scientific understanding of God	Experience, that the <i>one</i> Mind is the healer

The ascending and descending way (second example)

In St. John's Gospel we find two presentations of the ascending and descending way, which play an important role in the relationship between God and man. The first reads: "... ye shall see heaven open, and the angels of God ascending and descending upon the Son of man". (John 1:51) The second tells us: "And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven." (John 3:13) The first quotation echoes the statement about Jacob's ladder on which he saw "the angels of God ascending and descending ..." (Gen. 28:12). Here the reader wonders which step on the way to God is first, the ascending (first quotation) or descending (second quotation). This is a decisive question in order to understand the divine being. The quotations seem to be contradictory, leaving the question of truth still unanswered. Without the universal divine system, within which both these quotations are embedded, this contradiction cannot be solved. Many people rely on the Bible, knowing that its statements are true; yet they cannot explain this apparent contradiction. Once again we must remember that an atomistically expressed truth does not yet embody a scientific truth. Only a structured explanation brings the solution.

From the previous first example, we saw that it is necessary, when declaring "Mind heals", to include the structure. In the second example, on the other hand, it is important to recognize the overall structure of the Gospel of John, in which all the single truths are united. The Gospel has four parts which follow the order of the fourfold operation of the four-sided Holy City, namely, the order of Word, Christ, Christianity and Science.⁵ The first quotation from John's Gospel appears in part I, therefore under the aspect of the 'Word'; the second quotation is in part II, therefore under the aspect of 'Christ'.

The 'Word' shows us, from the level of Christian Science, the ordered approach to God, illustrated most clearly, for example, in the seven days of creation. It deals with the ordered approach to the nature of God, until the full

⁵ See John W. Doorly, *Talks at his Oxford Summer School, 1949*; also Max Kappeler, the tapes on *The Gospel of St. John*, Summer School 1990, USA (tape code F-4)

knowledge of God is attained. The angels of God, divine thoughts, rise upwards, translating themselves simultaneously to man. They descend on the Son of man. The ascending in the Word sets in motion the Christ-operation, the coming of God to man. Every approach of our consciousness to the nature of God (Word) bears within itself the manifestation of God in the human (Christ).

Indeed, the object of our striving, through the ascending way of the days of creation (Word-order), is to catch a glimmer of heaven, to reach the seventh day of rest and perfection, so that henceforth our consciousness can go out from perfection. Then heaven comes down to earth. This is the Christ-translation from God to man, which the Textbook explains as the “Scientific Translation of Immortal Mind” (S&H 115:12). What is the effect of this? The Christ-impulse fills our consciousness. The divine Mind forces the human mind to relinquish more of mortal mind, until it comes still nearer to heaven, thus bringing to light the perfection of man “which is in heaven”. This development means that the angels no longer, as in the first quotation (Word), come down to the Son of man, but the Son of man, as in the second quotation (Christ), through the three degrees of the “Scientific Translation of Mortal Mind” (S&H 115:19-116:3) is taken up to heaven where “mortal mind disappears, and man as God’s image appears.” (S&H 116:4-5) The descending Christ is again the impulse for the ascending Word-order (S&H 116:2-3).

These two quotations teach us the order of spiritual progress. From the standpoint of the Word of God, ascending is the first requirement; it automatically brings about the descent of the Son of man. It is different when we are sufficiently far advanced spiritually. Then we can work from the standpoint of the Christ-operation, from the message of God to man. This descent of Principle to idea, which is rather a looking down from Principle to idea, leads to a higher stage where we recognize that the Son of man was always in heaven and always will be. Thus John already points to the outcome of the Christ-translation, namely, Christianity indicating the “Son of man, which is in heaven”.

As beginners on our way of Life, we cannot go out from God because we have not yet an idea of what God is. When the novice says to himself, “I am going out from God”, he does not really do so, but merely from his own indefinite, mystical conception of God. We must first, through our study of the seven synonyms for God, learn the “nature, essence and wholeness of Deity” (S&H

465:13-14). This is the Word aspect. Only then can we go out from the Word to touch, understand and fulfill the Christ-operation.

Thus both the quotations from John are true. They do not contradict one another when each is seen from the correct place-value within the whole structure of divine categories. We find that a statement of truth actually becomes untrue if it is not seen in its proper place within the divine system. The importance of understanding the system of divine metaphysics, the 'Model of Being' (also called 'The Chart')⁶, should be emphasized constantly. Only by understanding the whole, can all the individual statements be correctly interpreted.

Truth can only be demonstrated when understood

What can and must we learn from the foregoing statements? We have a Textbook which contains the entire teaching of Christian Science. This Textbook is not a collection of isolated truths, but presents Christian Science as a finely woven structure of divine ideas. We do not succeed in mastering the teaching if we try to understand the book through an atomistic approach to the many statements of truth. The reading of numerous isolated passages, taken out of context, confuses rather than clarifies our thinking. Similarly, a simple line by line reading, sentence by sentence, does not achieve the aim. Only a structured knowledge of the Textbook leads us away from the many atomistic truths to the scientific Truth.⁷

Thus an understanding of the spiritual categories of the Bible and Textbook structure as a whole, helps us to interpret correctly all the subordinate single statements. We saw this in the second example above. A statement of truth cannot be taken only as it is written; the context in which it appears must first be recognized. Only when we know this context can the single statement of truth be rightly interpreted through the categories on which it is based; and every subordinate category always reflects the main theme. The question, for example, as to whether the ascending or descending way must be taken first, is

⁶ See Max Kappeler, *The Four Levels of Spiritual Consciousness*, Kappeler Institute Publishing, Wilmington, DE, USA (1978)

⁷ See Max Kappeler, *The Structure of the Christian Science Textbook – Our Way of Life*, Kappeler Institute Publishing, Wilmington, DE, USA (1954)

answered correctly only when we are certain whether the statements are made from the standpoint of the Word or the Christ. The right answer comes from within the context as a whole, for example: “you must work from the bottom upwards” or “you must work from the top downwards”. We see that first the one or then the other statement can be correct. But we no longer feel that the two differing statements of truth contradict each other.

The lesson we learn from the first example, ‘Mind heals’, is of quite a different category. There it is a general remark, reduced to the simplest form. In this passage a great truth is declared. If we take it word by word and regard it as just a couple of words, then *for us* it may be as easily trivial as profound. When we understand what Mind means, when examined from all the divine categories; when we no longer have a human concept of healing, but understand the divine intent, then the brief statement, ‘Mind heals’, has deep meaning. We must see the whole mechanism – how Mind and healing are linked and interwoven. It is not enough to understand the meaning of Mind and its comprehensive definition through ideas. This is indeed a prerequisite for understanding the fact that Mind heals, but that alone is insufficient because that only describes the Word-standpoint. More is needed. Mind must be understood in all its offices. We get, therefore, through 4 x 4, sixteen aspects through which the healing mechanism is shown, as in a slow-motion picture. Through this method, the statement, ‘Mind heals’, becomes meaningful for us and therefore more demonstrable. But it is only demonstrable in so far as we understand its category-content.

The whole Textbook is written in this way, and must be read, understood and interpreted accordingly. If we were looking for a suitable abbreviation for the Textbook, it would have to contain no other sentence than the answer to the question “What is God?”, which reads: “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” (S&H 465:9-10) This abbreviation cannot intelligently be further abbreviated. When it is understood, however, the whole of the Textbook can and must be derived from it; and only then can it also be demonstrated. Thus we can see that every sentence in the Textbook gives its true meaning only when it is understood in the light of the whole Textbook – that is, from the standpoint of all three fundamental ontological categories on which the Textbook rests.

(from Mary Baker Eddy, *Retrospection & Introspection*, pages 54-55)

Faith-cure

It is often asked, Why are faith-cures sometimes more speedy than some of the cures wrought through Christian Scientists? Because faith is belief, and not understanding; and it is easier to believe, than to understand spiritual Truth. It demands less cross-bearing, self-renunciation, and divine Science to admit the claims of the corporeal senses and appeal to God for relief through a humanized conception of His power, than to deny these claims and learn the divine way, — drinking Jesus' cup, being baptized with his baptism, gaining the end through persecution and purity.

Millions are believing in God, or good, without bearing the fruits of goodness, not having reached its Science. Belief is virtually blindness, when it admits Truth without understanding it. Blind belief cannot say with the apostle, "I know whom I have believed." There is danger in this mental state called belief; for if Truth is admitted, but not understood, it may be lost, and error may enter through this same channel of ignorant belief. The faith-cure has devout followers, whose Christian practice is far in advance of their theory.

...

Let us follow the example of Jesus, the master Metaphysician, and gain sufficient knowledge of error to destroy it with Truth. . . .

