



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

used during talks

on

**THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK—
OUR WAY OF LIFE**

Chapter III

Marriage

(Audio Code C-1M)

Max Kappeler

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Introduction for the chapters “Marriage” and “Christian Science vs. Spiritualism”

Dear Student,

We are studying the Christian Science Textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, chapter by chapter, with the purpose of interpreting it in a spiritually scientific way rather than in an individually subjective way. This endeavor demands a method of text-interpretation that proceeds from the standpoint of divine Principle and its explanation of itself through the categories of Being.

In the chapter “Prayer,” we consider the text not mainly to discover the concept of prayer taught in Christian Science, but to point out the method of spiritually scientific text-interpretation through textural illustration. Since facility with this method requires exercise, we continue with the chapters. When dealing with the chapter “Atonement and Eucharist,” we apply our knowledge of the method and exercise it with the text. We will do the same with the chapters “Marriage” and “Christian Science vs. Spiritualism” to become even clearer and more thoroughly schooled in the method. Only by continual exercise can we gain mastery.

Some advice for preparation:

1. The two chapters should be studied separately: first the chapter “Marriage” according to this study advice and the enclosed study-references on “Marriage,” afterwards the same work can be done with the chapter “Christian Science vs. Spiritualism”.
2. It is helpful first to read through the chapter various times in a consecrated and understanding way, without the help of the epitomes. By so doing, the creative faculties of each student are called into action, no matter where one is spiritually.
3. An overall view of the chapter can then be gained by carefully studying my books:
 - a) *The Structure of the Christian Science Textbook — Our Way of Life*, pp. 22–28, and 29–45;
 - b) *The Science of the Oneness of Being in the Christian Science Textbook*, pp. 89–95 and 97–106.
4. On this basis, one can start investigating the finer structure of the chapter with the help of the epitomes found in my book, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*.
5. The audio recordings of the class on “Marriage,” C-1M, and the class on “Christian Science vs. Spiritualism,” C-2SP, can be a great help in this work. Epitomes for the chapters and tables of contents for the recordings are included

Introduction (continued)

6. Since the purpose of the class is to understand the method of scientific text-interpretation and the method of epitomizing the findings, students should become thoroughly familiar with the method involved. To this end, much attention should be devoted to the section in my book, *The Seven Synonyms for God*, entitled, “Spiritually scientific interpretation, pp. 324–335, as well as to the introduction to the *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*, pp. 1–11.

Because of their place value within the whole structure of the Textbook, “Marriage” and “Christian Science vs. Spiritualism” are crucial for our life-practice.

With best wishes,

A handwritten signature in black ink that reads "Max Kappeler". The signature is written in a cursive style with a period at the end.

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The Structure of the Christian Science Textbook —Our Way of Life Chapter III Marriage

(Tape code: C-1M)

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ABBREVIATIONS

| | |
|-------------------------|---|
| M, Sp, So, P, Li, T, Lo | = Mind, Spirit, Soul, Principle, Life, Truth, Love. |
| W, X, Xty, Sc | = Word, Christ, Christianity, Science. |
| M – Lo | = the sequence of Mind through Love. |
| M/M – M/P | = Mind in its subtone of M, Sp, So, P (Mind as Mind, etc.). |
| MIND, SPIRIT, etc. | = in all capitals means that tone is the main tone. |
| W/W, W/X, W/Xty, W/Sc | = the Word in its subtone of Christ, Christianity, Science. |
| > < | = versus |
| S&H | = <i>Science and Health with Key to the Scriptures</i> , by Mary Baker Eddy |
| MH | = Marginal Heading |
| Mis. | = <i>Miscellaneous Writings</i> , by Mary Baker Eddy |

Study Assignment: “Marriage”

1. Read: Mis. 52:11–17; 285–290 (“Wedlock”),
297–298 (“A Christian Science Statute”)
2. Consider the statements in this chapter in connection with the terms
“marriage” and “matrimony”:
 - a) it is temporal: 56:8–14; MH; 64:26–27
 - b) a provision for generation: 56: 7–8
 - c) for improvement of the human species: 60:16–18
 - d) its spiritual signification: 61:30–31; 64:17
 - e) its erroneous foundations: 56:15–17; 59:27–31
65:8–11; 65:25–28
3. Concession — marriage as a concession:
56:7–14; 61:29–30; 61:31–2; 64:27–29
4. Compare the beginning (56:7–8) with the end of the chapter:
68:30–2; 69:10–16; 69:19–26
5. The seven subjects of the chapter:
 - a) Can you see how each of the seven subjects is the natural outcome of the corresponding subject in the chapters “Prayer” and “Atonement and Eucharist”? In other words, try to see the spiritually logical flow from the main tone of Mind in “Prayer” to the main tone of Mind in “Atonement and Eucharist” and then to the main tone of Mind in “Marriage.” Try this with the subjects of each of the synonyms for God.
 - b) **1st main subject: Mind.**
Note the qualities through which “law-abiding” is characterized in the text.
 - c) **2nd main subject: Spirit.**
Note what kind of spiritual, pure qualities are needed.
 - d) **3rd main subject: Soul.**
Note the qualities through which “selflessness” and “unity of interest” are expressed (positively and negatively) in the text.

“Marriage” Study Assignment (continued)

e) **4th main subject: Principle.**

Note the qualities through which a “scientific attitude” is expressed (positively and negatively) in the text.

f) **5th main subject: Life.**

Note through which qualities “exalted and refined affections” are expressed (positively and negatively) in the text.

g) **6th main subject: Truth**

a) Note through which qualities “metaphysical understanding” is expressed (positively and negatively) in the text.

b) This subject compares the nature of mortal manhood with the higher nature of man. Can you see how another aspect of this comparison is brought out in each subtone?

h) **7th main subtone: Love.**

a) Note through which qualities “a stronger adherence to the spiritual” is expressed in the text.

b) Note how each subtone shows how the insufficiency of the human draws mortals to the spiritual.

**The Scriptural Notes
of Principle, Life, Truth in the
seven main subjects of the chapter “Marriage”¹**

| Principle | | Life | Truth |
|---------------------|-------------------------------------|------------------------------------|---------------------------|
| spiritual unity in: | qualities of the 7 synonyms for God | | |
| Mind | law-abiding | advancing | civilization |
| Spirit | pure qualities | enrich | human nature |
| Soul | selflessness and unity of interest | promote | human partnership |
| Principle | scientific attitude | permanent | human relationship |
| Life | exalted and refined affections | nobler | human species |
| Truth | metaphysical understanding | the higher | nature of man |
| Love | stronger adherence to the spiritual | brings more and more into evidence | the man of God’s creation |

¹ See main tone epitomes to *Science and Health with Key to the Scriptures* (Mary Baker Eddy) in Max Kappeler’s *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing, 1982).

Study Material
on
Science and Health with Key to the Scriptures,
by Mary Baker Eddy

Chapter III
Marriage

(Word reflecting Christianity)²

Read also: “What do you think of marriage?” (Mis. 52:11–17)
“Wedlock” (Mis. 285–290)
“A Christian Science Statute” (Mis. 297–298)

Standpoint: Word reflecting Christianity:
Word from the absolute standpoint: Statement of God’s nature
Christianity from the relative standpoint:
Evolution of a higher sense of humanity

Scriptural Notes: Principle: joined together by God
Life: in the resurrection
Truth: as in the angels of God

Introduction: S&H 56:1–6

- Concessions only for the advancement of spiritual good.
- Compare the beginning with the end of the chapter (S&H 69:17–30)

Spiritual unity in God brings forth a higher humanity.

Mind **Spiritual unity in Mind assures, through being law-abiding, an advanced civilization (S&H 56:7–57:3).**

What does being law-abiding imply?

as Mind: The necessity of submitting oneself to legal and moral regulations (S&H 56:7–14);

as Spirit: the command to keep these regulations pure (S&H 56:15–20),

as Soul: and the exercise of self-control (S&H 57:1–3).

² Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1979), Chapter III.

| | |
|------------------|---|
| Spirit | Spiritual unity in Spirit enriches the human nature through the union of pure qualities (S&H 57:4–30). (See Appendix) |
| | How does this unifying of pure qualities enrich human nature? |
| as Mind: | Pure qualities of mind conjoin in a natural way to form a higher mentality (S&H 57:4–14). |
| as Spirit: | Worldly qualities do not weigh against divine qualities (S&H 57:15–21). |
| as Soul: | Pure qualities may bring a separation of fleshly ties but this only serves to lift thought heavenward (S&H 57:22–30). |
| Soul | Spiritual unity in Soul promotes, through selflessness and unity of interests, the happiness of human partnership (S&H 57:31–59:26). |
| | How does this of interests express itself? |
| as Mind: | Through intercourse with exalting mentalities (S&H 57:31–58:4); |
| as Spirit: | through association of pure qualities (S&H 58:5–11); |
| as Soul: | through moral freedom which cannot be abused or limited by selfishness (S&H 58:22–23); |
| as Principle: | through the obligations of solicitude, mutual attention and approbation (S&H 58:24–59:6); |
| as Life: | through the maintenance and furtherance of the individuality of each partner (S&H 59:7–26). |
| Principle | Spiritual unity in Principle makes, through a scientific attitude, human relationships more harmonious and permanent (S&H 59:27–61:3). |
| | Wherein consists this scientific attitude? |
| as Mind: | In keeping moral obligations intact (S&H 59:27–60:3); |
| as Spirit: | in the good and pure welding indissolubly the links of affection (S&H 60:4–15); |
| as Soul: | in the education of a higher nature which builds a barrier against vice (S&H 60:16–23); |
| as Principle: | in a scientific sense which alone can evaluate what harmony really is (S&H 60:24–28); |
| as Life: | in seeking in Soul, not in personal sense, the unlimited source of happiness (S&H 60:29–61:3). |
| Life | Spiritual unity in Life brings forth, through exalted and refined affections, a nobler human species (S&H 61:4–62:19). |

How can progeny be improved?

- as Mind: Through heavenly-minded parents from whom the children inherit better minds and healthier bodies (S&H 61:4–13);
- as Spirit: by cherishing the good (S&H 61:14–28);
- as Soul: by an improved morale of propagation (S&H 61:29–62:3);
- as Principle: by educating the children so as to form habits of obedience to moral and spiritual laws (S&H 62:4–19).

Truth **Spiritual unity in Truth brings forth, through a metaphysical understanding, the higher nature of man (S&H 62:20–65:12).**

What is this understanding of man’s higher nature?

- as Mind: that the divine Mind, not erring human beliefs, takes care of the human body (S&H 62:20–63:4);
- as Spirit: that Spirit, the good and pure, is the only source of man’s being (S&H 63:5–11);
- as Soul: that both sexes have equal human rights (S&H 63:12–32);
- as Principle: that man includes both masculine and feminine qualities and is one with all men (S&H 64:1–25);
- as Life: that God is the Father of all men (S&H 64:26–32);
- as Truth: that Christ, Truth, gives to man a higher sense of being (S&H 65:1–6);
- as Love: that life should be regarded more and more metaphysically (S&H 65:7–12).

Love **Spiritual unity in Love, through a stronger adherence to the spiritual, brings more and more into evidence the man of God’s creation (S&H 65:13–69:30)**

How does Love bring forth in a greater measure the man of God’s creation?

- as Mind: As the human mind becomes aware of its own insufficiency it at last demands a higher affection (S&H 65:13–19).
- as Spirit: In the transitional period, by a stronger adherence to the spiritual, all evil and impurity will be thrown off through mental fermentation (S&H 65:20–32).
- as Soul: Holding steadfastly to the spiritual in the midst of adversities, tribulations, sorrows and trials assuredly holds in itself God’s blessing (S&H 66:1–67:17).
- as Principle: This superiority of spiritual power brings forth the man of scientific creation (S&H 67:18–68:8).

- as Life: In proportion as man gives up the belief that he has a humanly propagated life, his eternal being, coexistent with God, appears (S&H 68:9–69:2).
- as Truth: In proportion as man understands the truth of being the real ideal man appears (S&H 69:2–10).
- as Love: The understanding that there is only *one* creator, God, brings the assurance that man can never be separated from God; therefore he is deathless, perfect and eternal (S&H 69:10–30).

Appendix

“Union of the masculine and feminine qualities
constitutes completeness”

(S&H 57:4–5)

Mrs. Eddy stated:

“This is my support, that the male and female natures are equally expressed, coexistent in me. This is the way that I exist and is the reason I never lack. It is because I am of the nature of infinite completeness; there is never anything in my experience in which the male and female qualities are not infinitely at one, supporting each other. It is because my spiritual inspiration is perfectly balanced with scientific understanding; because my joy is perfectly balanced with courage, and because my love is perfectly balanced with strength. My tender emotional nature is perfectly balanced with thought, reason and understanding; therefore I am a state of perfect protection, perfect substance, and I am supported by my own infinity. I am the presence of substance, because there is no unsupported idea in me.

“My manhood takes care of my womanhood, defends, protects, and supports her. My joy is defended and protected by my courage. My love is protected and defended by my understanding, by the strength of my scientific understanding which is omnipotence. I am never undefended and my womanhood cherishes my manhood. My tender affection cherishes my scientific understanding and unfolds love to it, takes care of it, watches over it with love, and gives it every opportunity to unfold and demonstrate itself in perfect harmony, unity, equality, and unfoldment. So my nature is complete.”³

³ From: Arguments, given by Mary Baker Eddy to students; reprinted in *Collectanea*, p. 73, Collection of Gilbert Carpenter Jr.

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STUDY QUESTIONNAIRE

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THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter III

Marriage

(Tape code C-1M Questionnaire)

Max Kappeler

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Study Assignment:

**“Marriage”
QUESTIONNAIRE**

General Remarks

1. Read the chapter without interruption from beginning to end. Repeat this uninterrupted reading until you feel you are touching the general tone of the whole chapter.
2. Read: Mis. 52:11–17; 285–290 (“Wedlock”),
297–298 (“A Christian Science Statute”)
My. 5:1–6
268–269 (“Prevention and Cure of Divorce”)
Oxford Report 1948, Vol. II, pages 78–80 (Truth as Principle)
Oxford Report 1949, Vol. I, pages 114–117 (Truth as Principle)
3. Consider the statements in this chapter in connection with the terms
“marriage” and “matrimony”:
 - a) it is temporal: 56:8–14; MH; 64:26–27
 - b) a provision for generation: 56: 7–8
 - c) for improvement of the human species: 60:16–18
 - d) its spiritual signification: 61:30–31; 64:17
 - e) its erroneous foundations: 56:15–17; 59:27–31
65:8–11; 65:25–28

Scriptural Note

4. The scriptural note gives the tones of:
Principle: what God hath joined together
Life: in the resurrection
Truth: man as the angels of God in heaven.
These tones dominate the whole chapter.

Note how these tones are brought out in various ways:

- a) Principle: as union and oneness
- b) Life: as exaltation; and as terms that are in the comparative
- c) Truth: as humanhood, mankind, partners, companionships, parents and children,
manhood, ideal, man

Introduction (56:1-6)

5. As the whole chapter deals with a concession, a “suffer it to be so now,” it may be helpful first to review the meaning of concessions through Mrs. Eddy’s entire writings:
 - a) concessions to church organization:
Mis. 91:4–12; Ret. 48:25–3; My. 140:11–30

“Marriage” Study Assignment (continued)

- b) concessions in treatment:
S&H 398:1–9; S&H 411:3–12; S&H 464:13–20; Mis 380:17–26
 - c) concessions to matter and body:
My. 217–218 (“A Correction”)
 - d) to choose the improved belief:
S&H 296:28–30; Mis. 289:7–11
6. Concession — marriage as a concession:
56:7–14; 61:29–30; 61:31–2; 64:27–29
7. Compare the beginning (56:7–8) with the end of the chapter:
68:30–2; 69:10–16; 69:19–26

1st Subject (56:7–57:3)

- 8. Note the qualities of “respect for law” (positives and negatives)
- 9. Try to see in which way the tones of the scriptural notes (Principle, Life, Truth) are brought out here.
- 10. Main tone epitome?
- 11. Sub tone epitomes (three)?
- 12. Can you see how this subject is the natural outcome of the first subject in “Prayer” and Atonement and Eucharist”?

2nd Subject (57:4–30)

- 13. Note the qualities of “spiritual affection.”
- 14. Try to see in which way the tones of the scriptural note (Principle, Life, Truth) are brought out here.
- 15. Main tone epitome?
- 16. Sub tone epitomes (three)?
- 17. Can you see how this subject is the natural outcome of the second subject in “Prayer” and “Atonement and Eucharist”?

3rd Subject (61:4–62:19)

- 18. Note the qualities of “selflessness, unity of interest, and mutuality.”
- 19. Try to see in which way the tones of the scriptural note (Principle, Life, Truth) are brought out here.

“Marriage” Study Assignment (continued)

20. Main tone epitome?

21. Sub tone epitomes (five)?

22. Can you see how this subject is the natural outcome of the third subject in “Prayer” and “Atonement and Eucharist”?

4th Subject (59:27–61:3)

23. Note the qualities of basing oneself on “scientific foundations”.

24. Try to see in which way the tones of the scriptural note (Principle, Life, Truth) are brought out here.

25. Main tone epitome?

26. Sub tone epitome (five)?

27. Can you see how this subject is the natural outcome of the fourth subject in “Prayer and “Atonement and Eucharist”?

5th Subject (61:4–62:19)

28. Note the qualities of “exaltation”.

29. Try to see in which way the tones of the scriptural note (Principle, Life, Truth) are brought out here.

30. Main tone epitome?

31. Sub tone epitomes (four)?

32. Can you see how this subject is the natural outcome of the fifth subject in “Prayer” and “Atonement and Eucharist”?

6th Subject (62:20–65:12)

33. Note the qualities of “metaphysical understanding” (in the positive and in the negative forms).

34. Try to see in which way the tones of the scriptural note (Principle, Life, Truth) are brought out here.

35. Main tone epitome?

36. Sub tone epitomes (seven)?

37. Can you see how this subject is the natural outcome of the sixth subject in “Prayer” and “Atonement and Eucharist”?

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38. This subject compares the nature of mortal manhood with the higher nature of man. Can you see how in each sub tone another aspect of this comparison is brought out?

7th Subject (62:20–65:12)

39. Note the qualities of “spiritual adherence.”

40. Try to see in which way the tones of the scriptural note (Principle, Life, Truth) are brought out here.

41. Main tone epitome?

42. Sub tone epitomes (seven)?

43. Can you see how this subject is the natural outcome of the seventh subject in “Prayer” and “Atonement and Eucharist”?

44. Note how through each sub tone it is shown that the insufficiency of the human draws mortals to the spiritual.

General Remarks

45. Can you see how the whole subject of “Marriage” develops from the first subject up to the seventh?

46. This chapter presents a progressive development towards the spiritual. Note how this advancement, progress, development, growth, is brought out and how, therefore, due consideration is given to the time element: (until; ultimately; at length; at last; once—at present—the time cometh, then; to wait patiently, etc.)