



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

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

Chapter IV
CHRISTIAN SCIENCE VS. SPIRITUALISM
(Audio Code C-1SP)

Max Kappeler

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The Structure of the Christian Science Textbook — Our Way of Life Chapter IV Christian Science vs. Spiritualism

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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 Word, Christ, Christianity, Science.
CS - SC	= the ascending way of Christian Science to Science.
> <	= versus
S&H	= <i>Science and Health with Key to the Scriptures</i> , by Mary Baker Eddy
Q.	= Questionnaire included in illustrative materials.

Questionnaire

General Remarks

1. Consider the statements in Chapter IV, “Christian Science versus Spiritualism” in connection with the term “spiritualism”:
 - a) spiritualism is based on human beliefs:
71:21–24; 79:11–12; 80:14–15
 - b) spiritualism is gross materialism:
71:27–28; 75:8–11; 77:25–32; 78:24–27
 - c) spiritualism believes in corporeal spirits:
71:29–32; 73:3–5; 84:24–27
 - d) spiritualism is not a derivative of Spirit:
71:24–26; 78:16–17
2. *Science and Health with Key to the Scriptures* 71:21–24 states that “spiritualism will be found mainly erroneous”. We could ask ourselves in what respect it is not wholly false.
72:23–26; 75:21–29; 81:7–11
3. What are “spirits”?
70:9–11; 71:28–29; 72:9; 79:17; 84:24–27; 88:14–17; 93:27–28

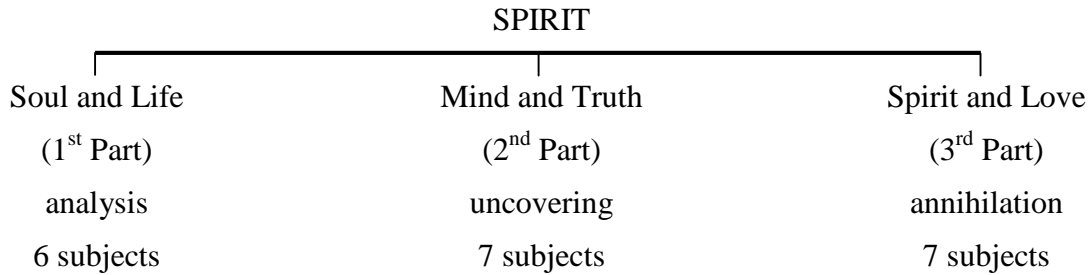
Scriptural Note

4. The first scriptural note, giving the tone of Spirit, reads in:
American Bible:
“And when men say to you, ‘Consult the ghosts and spirits that chirp and gibber! Should not a people consult its gods? On behalf of the living should they not consult the dead for instruction and direction?’”
Translation from the Aramaic (by G. Lamsa)
“And when they shall say to you, inquire of men who have familiar spirits and of wise men who chirp and mutter, these men are not God’s people, who inquire of the dead concerning the living”.
5. The second scriptural note gives the tone of final and full salvation, of Life, Truth, and Love.

General structure of the chapter

6. In order to get the main structure of the whole chapter, please read *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I Revelation of the Structure*, by Max Kappeler, ©1955 Kappeler Institute Publishing, from the middle of page 30 to the last paragraph of page 32.

Questionnaire, cont.



Introduction (70:1–11)

7. In the introduction we find a short indication of what the three parts want to convey:
 - a) 70:1–3 hints to the first part of the chapter
 - b) 70:3–6 hints to the second part of the chapter
 - c) 70:6–11 hints to the third part of the chapter
8. Consider in connection with:
 - 7a) 80:15–18; 90:27–30; 98:22–30
 - 7c) 90:24–25; 91:5–7; 93:26–28

First Part

(70:12–78:32)

9. Read this part through several times until you feel the general touch of it.
10. Notice how a standpoint of SCIENCE is confronted with an unscientific standpoint of beliefs, supposition, assumption, incorrect theories, etc. (The chapter is entitled: “Christian Science *versus* Spiritualism”).
11. Notice how the standpoint of scientific *analysis* is also brought out through the very many uncompromising statements like “is–is not,” “can–cannot,” “neither–nor,” “is not, has not, does not, are not, is never,” etc.
12. Ponder in what way the overall tone of SPIRIT is used here (in each subject).
13. Consider in what way the main tone of SOUL and LIFE is brought out here (in each subject).

1st Subject (70:12–71:32)

14. This subject has a lot to do with the question of “form,” “formation”.
15. The question here is: Are things and forms material?
16. Try to epitomize this subject.
17. The seven subtones of this subject show how the belief of spiritualism builds itself up

Questionnaire, cont.

2nd Subject (72:1–73:18)

18. The subject has a lot to do with “communion”
 - a) from God to man
 - b) from man to God
 - c) and with a false sense of communion in general.
19. Notice also that the term “through” is often used.
20. Try to epitomize this subject.
21. Through the seven subtones the seven main claims of spiritualistic communion are presented.

3rd Subject (73:19–75:11)

22. This subject deals with a false sense of transformation.
23. Try to epitomize this subject.
24. Through its seven subtones the seven main beliefs of spiritualism as regards transformation are refuted.

4th Subject

(There seems to be no subject illustrating “Principle”.)

5th Subject (75:12–76:5)

25. Notice how this subject has a lot to do with
 - a) “awakening” from “dream” and “sleep”
 - b) “going” and “departing”
 - c) the resuscitating effect an understanding of Life has.
26. Try to epitomize this subject.

6th Subject (76:6–77:12)

27. This subject presents “the understanding of God” as the savior from the beliefs in spiritualism.
28. Note the many sentences with “when–then,” “until–then”.
29. Try to epitomize this subject.
30. The seven subtones describe the method of man’s gradual liberation from spiritualism.

7th Subject (77:13–78:32)

31. This subject shows that spiritualism has no fulfillment because it is absurd.
32. The hypothetical sense of spiritualism is brought out also through the many sentences with “if,” “would,” and “were”.
33. Try to epitomize this subject.

Questionnaire, cont.

34. Through the seven subtones the hypothetical plan of spiritualism is summarized and shown as wretched.
35. The seven subtones also show that Spirit works out its own plan anyhow.

Second Part

(79:1–90:23)

36. Read this part through several times until you feel the general touch of it.
37. Notice how the main theme is concerned with “mentality” (Mind, ideas; mind, thought, mental, mind-reading, memory, etc.).
38. Notice how the standpoint of SCIENCE is confronted with unscientific investigations (with beliefs, hypotheses, mysticism, mere assertions, superstitions, fiction, misconceptions, etc.).
39. Notice how this second part has its stress on *uncovering*.
40. The main tone of this second part is a combination of MIND and TRUTH. Consider in what way it is brought out here.
41. Notice how in comparison with the first part this second part conveys a sense of activity.

1st Subject (79:1–79:28)

42. This subject deals with the basis of mental practice, both in Christian Science and in spiritualism.
43. Try to epitomize this subject.

2nd Subject (79:29–80:32)

44. This subject has a lot to do with the question of what gives strength, in Christian Science and in spiritualism.
45. Try to epitomize this subject.

3rd Subject (81:1–81:30)

46. Here the question of what can be considered to be a proof of immortality is discussed.
47. Try to epitomize this subject.

4th Subject (81:31–86:12)

48. This subject deals with mind-reading, both in Christian Science and in spiritualism. It expounds the difference between mortal mind-reading and immortal Mind-reading.
49. Try to epitomize this subject.
50. Through its seven subtones the whole Principle of Mind-reading is laid out.

Questionnaire, cont.

51. The sixth subtone (84:19–85:32) is especially interesting in regard to the practice of Christian Science.
 - a) Through seven stages this subtone of Principle as Truth depicts the scientific method of discerning the specific error.
 - b) Compare this tone with the following statements of John W. Doorly in his book, *Christian Science Practice*, pages 42:25–43:25; pages 70:1–71:31; and page 208:10–31.

5th Subject (86:13–24)

52. This subject deals with the mental cause of all physical effects of spiritualism.
53. Try to epitomize this subject.

6th Subject (86:25–88:8)

54. This subject shows that the whole content of the realm of mentality can be made conscious (can be recalled, recollected, reproduces, described).
55. Try to epitomize this subject.
56. Through its seven subtone it is explained why and how this is possible.

7th Subject (88:9–90:23)

57. This subject uncovers the emptiness and vacuity of all phantasms of mortal thought, and the immortal substance of the workings of ideas.
58. Try to epitomize this subject.
59. Through the seven subtone the immortal wonders of ideas and the delusiveness of mortal phantasms are evolved.

Third Part

(90:24–99:29)

60. Read this part through several times until you feel the general touch of it.
61. Notice how the means of SCIENCE characterizing understanding have to replace the means of belief.
62. Notice how the proposition of the scientific ANNIHILATION of error is postulated.
63. Notice, too, how the disappearing of error is shown to go hand-in-hand with the appearing of Truth.
64. Consider how the overall tone of SPIRIT here conveys the reality of reflection, likeness, spirituality, etc.

Questionnaire, cont.

65. The main tone of this third part is a combination of SPIRIT and LOVE. It postulates the final spiritualization of all things. Note the way the text brings out this sense in various ways.
66. Also try to see how this third part stresses the unity of God and man as the only true basis from which to start.

1st Subject (90:24–91:15)

67. This subject is an invitation to open thought for the acceptance of man as God's own likeness.
68. Try to epitomize this subject.

2nd Subject (91:16–92:10)

69. This subject tells us to take the side of Spirit and to deny material selfhood
70. Try to epitomize this subject.

3rd Subject (92:11–93:20)

71. In this subject we are warned to beware of the whisper of the serpent, the knowledge of good and evil.
72. Try to epitomize this subject.

4th Subject (93:21–94:23)

73. This subject stresses the necessity to start from God and derive everything from God, Spirit.
74. Try to epitomize this subject.

5th Subject (94:24–95:18)

75. This subject shows that immortal Mind-reading is essential for true constructive living.
76. Try to epitomize this subject.

6th Subject (95:19–97:28)

77. This subject predicts the struggle with error and the end of error.
78. Try to epitomize this subject.
79. The subject is built up through seven distinct subtones, showing the effect the light of Truth has on error until error disappears.

7th Subject (97:29–99:22)

80. This subject aims at the adoption of a scientifically practical Christianity instead of human creeds.

Questionnaire, cont.

81. Try to epitomize this subject.
82. The subject is built up through seven subtones, showing us the spiritual recompense of Christianity and also that which tries to frustrate the scientific demonstration of Christianity.

Conclusion (99:23–29)

83. This last paragraph seems to summarize the three parts of the chapter.

Christian Science versus Spiritualism

Part I: Analysis – Soul and Life – Scientific understanding analyzes the fact that God and its ideas constitute the only immortal existence

	MIND	SPIRIT	SOUL	LIFE	TRUTH	LOVE
	The identities of being are ideas of Mind; these are never “in” a finite form.	Spirit can only communicate itself through a spiritual sense of life and not through a its opposite, the material sense of existence.	Because for Spirit there is no matter, there can be no backward transformation from a spiritual into a material sense of existence.	The understanding that Life is incorporeal, that it can neither live nor die in a body, awakens from the belief of death.	An understanding of man’s immortal life destroys the consciousness of man’s mortal existence.	Before the all-embracing Spirit, spiritualism is found to be nothing.
Mind:	Divine Mind maintains all identities of being.	Mortal material sense cannot take cognizance of spiritual existence.	The belief that after death a material body can rise up as a spiritual body with material sensations is incorrect.		When we reach the understanding that Life is infinite, we recognize man as idea—as individual, spiritual consciousness.	It is of no value to try to prolong the illusion of material life when this illusion must inevitably fade out.
Spirit:	God and its idea alone are real; evil is not real.	The material sense cannot take cognizance of spiritual existence.	The material and sensual cannot be made the medium for the spiritual, because there is no communication between Spirit and matter.		As soon as it is understood that mortal beliefs are unreal they have no more power over man.	Even if spiritism were possible we would outgrow material spiritualism through every progressive stage of existence.
Soul:	The idea of reality never exists inside finite forms.	The divine cannot express itself through its opposite.	A spiritualized condition can never return to a material condition.		True man is sinless and immortal.	The unnatural deflections of mortal mind are falsities of the senses and never the natural identities of existence.
Mind: Spirit: Soul:	On the other hand, mortal things are the product of so-called mortal mind, not matter; they are not real, neither are they God’s identities.					
Principle:	Therefore, spiritualism has: a human and not a scientific basis	Scientific good is communicable without restriction; the evil and personal is not communicable.	Science renders any backward transformation impossible.		This spiritual, immortal state of man’s existence is only perceptible through an understanding of divine Science: it cannot be reached through death.	To regard spiritualistic communications as oracles is absurd; they are without proof and pernicious in tendency.
Life:	only limited and finite corporealities	Spiritual man does not live materially nor does he live as Spirit.	In Christian Science there is never a retrograde step.		This understanding comes step-by-step – not suddenly, nor at a single bound.	Spiritualism with its material methods of communication would destroy the omnipresence of Spirit
Truth:	It sets out from the false supposition that the infinite Spirit has a finite form.	A spirit cannot control man, for the only Spirit is God and It alone controls man.	The possibility of a return to a form outgrown is only a mistaken assumption.		Until the spiritual understanding of Life is reached, error brings its own self-destruction.	The majesty of Spirit does not need material means in order to operate.
Love:	This theory is contrary to Christian Science.	In the order of Spirit, God an only communicate Itself through Its own nature, never through any form of matter.	Backward transformation is scientifically impossible because for infinite Spirit there is nothing into which it could be transformed.		When the spiritual understanding of Life is reached, then the “second death” has no more power.	Spirit blesses man invisibly in a universal way.

Christian Science versus Spiritualism

Part II: Mind and Truth – Uncovering – Scientific understanding alone can distinguish rightly between what is real and what is unreal

	MIND	SPIRIT	SOUL	PRINCIPLE	LIFE	TRUTH	LOVE
	Christian Science bases itself on the Mind of Christ, whereas spiritualism bases itself on human beliefs and hypotheses.	The Science of Mind derives its strength from the apprehension of truth, whereas spiritualism derives its strength from mysticism.	In Science man's immortality is the logical consequence of the immortality of God, whereas in spiritualism the immortality of man is a mere assertion.	In Christian Science divine Mind-reading is based on the divine Principle, whereas in spiritualism mortal mind-reading is based on human beliefs.	Spiritualism brings forth its phenomena thru mortal mentality.	In Christian Science mental images can always be called back to consciousness, whereas spiritualism can never become conscious of true reality. Why? Because:	In Christian Science only divine Mind and its ideas produce wonders: the so-called wonders of spiritualism are only delusions and illusions. Only:
Mind:				Thought-reading is possible and natural.		mental concepts can be taken from pictorial thought	ideas emanate from divine Mind; all else is an illusion.
Spirit:				Different states of consciousness cannot intercommune.		they are formed mentally before becoming material conceptions	ideas produce spiritual phenomena; illusion only excites the physical senses.
Soul:				The human mind cannot imitate the works of divine Mind		the mind-reader can reproduce them	Soul sets ideas free; illusions free us only from limiting beliefs of mortal mind.
Principle:				Immortal Mind-reading reveals the true nature of all things; mortal mind-reading touches only human belief.		they float independent of persons in the general atmosphere of the human mind	The Principle of scientific improvisation rests on Mind, Spirit, Soul.
Life:				Scientific predictions can only be made from a divine standpoint.		they present primal facts to mortal mind	In this Principle lies the source of multiplication of Life; matter is not creative.
Truth:				The Science of Mind enables us to recognize the error which needs to be destroyed; the Science of Mind is the Savior.		The true concept can never be lost	For divine Mind all the factual is possible.
Love:				Divine Mind-reading enables us to be susceptible to mortal mind's call for aid.		memory can reproduce everything that can be discerned by the senses.	whereas the so-called wonders of mortal mentality are only delusions

Christian Science versus Spiritualism - Part II: Continued.

sub-subtones	Principle as Truth with sub-subtones
	The Science of Mind enables us to recognize the error which needs to be destroyed; the Science of Mind is the Savior.
(Mind)	Through the unlimited divine Mind we can discern man's nature and being.
(Spirit)	If we have properly learned and digested the Science of Mind, Spirit enables us to calculate Truth accurately.
(Soul)	This divine Mind-reading enlightens spiritual understanding with intuitions of Soul.
(Principle)	These intuitions reveal whatever constitutes harmony and the error which has to be destroyed.
(Life)	This method must be applied to all problems.
(Truth)	Thereby every error has to be sternly condemned as such.
(Love)	so that Truth alone can communicate itself.

Christian Science versus Spiritualism

Part III: Spirit and Love – Annihilation of mortality – Scientific understanding leads to the final spiritualization of all things

	MIND	SPIRIT	SOUL	PRINCIPLE	LIFE	TRUTH	LOVE
	Spiritualization begins when we recognize man as God’s own likeness.	Spiritualization is furthered by our denying that matter is a part of man.	Spiritualization becomes a present possibility when we reject the knowledge of good and evil.	Spiritualization demands that we reason scientifically, from God, so as to arrive at the spiritual concept of man.	Spiritualization enables us to father the universe spiritually	Through conscious spiritualization the end of error is brought about.	Final spiritualization is possible through the union of Christianity with Science.
Mind:	The fact that man is God’s own likeness must be admitted by man himself.	The denial of material selfhood aids the recognition of the spiritual individuality of man.	The knowledge of good and evil represents man as merely an offshoot of the material senses.	In Christian Science we recognize that man is not quantitatively but qualitatively derived from God.	Uniting with the one ever-present divine Mind we can read the thoughts of mankind and direct them aright.	By welcoming new truths we lift consciousness out of its apathy in to truth.	For every new step in Christianity the gift of Love assures a spiritual recompense.
Spirit:	he must free himself from the belief that man is separated from God.	Contrasting spiritual facts with certain erroneous material postulates, we can better comprehend the spiritual facts.	Evil is based on false belief of two opposite powers, of which error seems to be the superior.	As the qualitative likeness of the one God man reflects only the one infinite Spirit.	Through divine Mind-reading we can do only good and never harm.	In the course of spiritualization the material order breaks up until spiritualization of all things is reached.	The reappearance of true Christianity can only be recognized spiritually.
Soul:	even when it is difficult for him to accept his genuine being.	By denying that Mind is in the cranium we free ourselves from the ability to sin.	Today it is recognized that Soul is able to control the body.	Through demonstrating the scientific statement of “man” we make ourselves the son of God.	No error can hide from divine Mind-reading.	During this fermentation material beliefs give place to spiritual understanding.	Superior to creeds, scientific Christianity remains inviolate.
Principle:			Divine logic and revelation coincide in declaring that good can never cause evil.	In this recognition of the right relationship of man to God lies true government.	Scientific Mind-reading depends on spirituality: it is not a personal characteristic like clairvoyance.	During this time those who perceive Christian Science will hold crime in check by being law-abiding.	Christianity must be united with Science.
Life:			The nature of the divine <i>Esse</i> does not contain anything evil or destructive.	The demonstration of Principle goes on and cannot be stopped by persecution.		The closer error simulates Truth the closer it comes to its self-destruction.	The way of salvation in Christianity is not humanly impelled but effect by God.
Truth:						The more broadly Truth is recognized the more error displays its falsities.	Christian Science opens with the key of Truth the door of human understanding.
Love:						All matter disappears before the supremacy of Spirit.	Scientific Christianity loves all mankind, but excludes every other system as false.

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

Chapter IV
Christian Science versus Spiritualism

(Word reflecting Science)¹

General remarks:

1. What is spiritualism?
 - a) spiritualism is based on human beliefs:
S&H 71:21–24; 79:11–12; 80:14–15
 - b) spiritualism is gross materialism:
S&H 71:27–28; 75:8–11; 77:25–32; 78:24–27
 - c) spiritualism believes in corporeal spirits:
S&H 71:29–32; 73:3–5; 84:24–27
 - d) spiritualism is not a derivative of Spirit:
S&H 71:24–26; 78:16–17
2. What are “spirits”?
Ret. 56:5–11; Pan. 9:3–7
S&H 70:9–11; 71:28–29; 72:9; 79:17; 84:24–27; 88:14–17; 93:27–28

Scriptural Note I: (Isaiah 8:19): Spirit

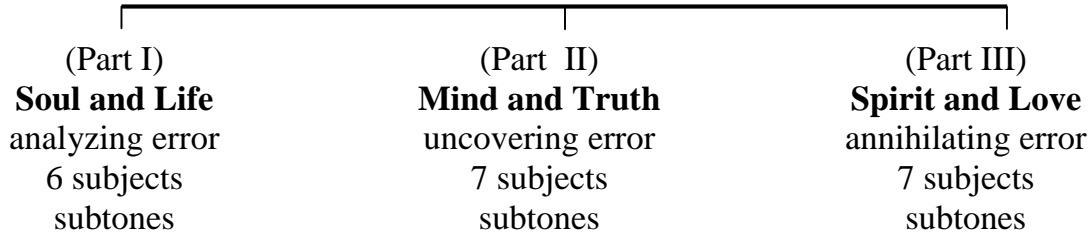
Scriptural Note II: Unity with Principle demonstrates Life, Truth, Love
(See also definition of “Salvation,” S&H 593:20–22)

Standpoint: Word reflecting Science:
Word from the absolute standpoint: Statement of God’s nature.
Christ from the relative standpoint: Scientific understanding
analyzing, uncovering and annihilating the false testimony of the
physical senses (See Ret. 30:10–12)

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1979), Chapter IV.

SPIRIT

(overall tone of the whole chapter)



Introduction (S&H 70:1–11)

The introduction indicates what the three parts are meant to convey:

1. S&H 70:1–3 hints at Part I (the first part of the chapter)
See also S&H 80:15–18; 90:27–30; 98:26–30
2. S&H 70:3–6 hints at Part II (the second part of the chapter)
See also S&H 88:9–17; Mis. 34:23–27; Mis. 95:14–21
3. S&H 70:6–11 hints Part III (hints at the third part of the chapter)
See also S&H 90:24–25; 91:5–8; 93:25–28

Part I: Soul and Life

(S&H 70:13–78:32)

1. Notice how the standpoint of scientific understanding is contrasted with an unscientific standpoint of beliefs, illusions, supposition, assumption, incorrect theories, etc.
2. The standpoint of “analysis” is shown by such phrases as something “is” or “is not,” something “can be” or “cannot be,” or by such terms as “cannot,” “can never,” “is never,” “is not,” “has no,” and so on.
3. “Spirit,” the over tone of this chapter, here in Part I means that there is only one Spirit, the infinite one Spirit; that Spirit is incorporeal and infinite; that God is the only Spirit; that Spirit knows no opposite; that Spirit can only express itself spiritually; that Spirit is supreme, omnipresent and omnipotent.
4. “Soul and Life,” the main subject of Part I, deals with the eternal identities of being, the spiritual sense of life, the infinite identified Life.

**Scientific understanding analyzes the fact that God and His ideas
constitute the only immortal existence.**

Mind **The identities of being are ideas of Mind; these are never “in” a finite form (S&H 70:12–71:32).**

- as Mind: Divine Mind maintains all identities of being (S&H 70:12–16).
- as Spirit: God and His idea alone are real; evil is not real (S&H 71:1–4).
- as Soul: The idea of reality never exists inside finite forms (S&H 71:5–9).
On the other hand mortal things are (S&H 71:10–20):
- as Mind: the product of so-called mortal mind,
- as Spirit: not matter; they are not real,
- as Soul: neither are they God’s identities.
Therefore spiritualism has:
- as Principle: a human and not a scientific basis (S&H 71:21–26);
- as Life: only limited and finite corporealities (S&H 71:27–29).
- as Truth: It sets out from the false supposition that the infinite Spirit has a finite form (S&H 71:29–31);
- as Love: this theory is contrary to Christian Science (S&H 71:31–32).

Spirit **Spirit can only communicate itself through a spiritual sense of life and not through its opposite, the material sense of existence (S&H 72:1–73:18).**

- as Mind: Mortal material sense cannot take cognizance of spiritual existence (S&H 72:1–8).
- as Spirit: The material sense of life and the spiritual sense of life are not united by progress, but more and more separated (S&H 72:9–16).
- as Soul: The divine cannot express itself through its opposite (S&H 72:17–20).
- as Principle: Scientific good is communicable without restriction; the evil and personal is not communicable (S&H 4:3–11).
- as Life: Spiritual man does not live materially nor does he live as a spirit (S&H 73:3–7).
- as Truth: A spirit cannot control man, for the only Spirit is God and He alone controls man (S&H 73:8–14).
- as Love: In the order of Spirit, God can only communicate Himself through His own nature, never through any form of matter (S&H 73:15–18).

Soul **Because for Spirit there is no matter, there can be no backward transformation from a spiritual sense of existence (S&H 73:19–75:11).**

as Mind: The belief that after death a material body can rise up as a spiritual body with material sensations, is incorrect (S&H 73:19–25).

as Spirit: The material and sensual cannot be made the medium for the spiritual, because there is no communication between Spirit and matter (S&H 73:26–74:2).

as Soul: A spiritualized condition can never return to a material condition (S&H 74:3–16).

as Principle: Science renders any backward transformation impossible (S&H 74:17–28).

as Life: In Christian Science there is never a retrograde step (S&H 74:29–32).

as Truth: The possibility of a return to a form outgrown is only a mistaken assumption (S&H 75:1–7).

as Love: Backward transformation is scientifically impossible because for infinite Spirit there is nothing into which it could be transformed backwards (S&H 75:8–11).

Life **The understanding that Life is incorporeal—that it can neither live nor die in a body—awakens from the belief of death (S&H 75:12–76:5).**

Truth **An understanding of man’s immortal life destroys the consciousness of man’s mortal existence (S&H 76:6–77:12).**

as Mind: When we reach the understanding that Life is infinite, we recognize man as idea—as individual, spiritual consciousness (S&H 76:6–17).

as Spirit: As soon as it is understood that mortal beliefs are unreal they have no more power over man (S&H 76:18–21).

as Soul: True man is sinless and immortal (S&H 76:22–26).

as Principle: This spiritual, immortal state of man’s existence is only perceptible through an understanding of divine Science; it cannot be reached through death (S&H 76:26–31).

as Life: This understanding comes step by step—not suddenly, nor at a single bound (S&H 76:32–77:4).

as Truth: Until the spiritual understanding of Life is reached, error brings its own self-destruction (S&H 77:5–11).

as Love: When the spiritual understanding of Life is reached, then the “second death” has no more power (S&H 77:11–12).

Love **Before the all-embracing Spirit, spiritualism is found to be nothing (S&H 77:13–78:32)**

as Mind: It is of no value to try to prolong the illusion of material life when This illusion must inevitably fade out (S&H 77:13–21).

as Spirit: Even if spiritism were possible we would outgrow material spiritualism through every progressive stage of existence (S&H 77:22–32).

as Soul: The unnatural deflections of mortal mind are falsities of the senses and never the natural identities of existence (S&H 78:1–5).

as Principle: To regard spiritualistic communications as oracles is absurd: they are without proof and pernicious in tendency (S&H 78:6–15).

as Life: Spiritualism with its material methods of communication would destroy the omnipresence of Spirit (S&H 78:16–20).

as Truth: The majesty of Spirit does not need material means in order to operate (S&H 78:21–27).

as Love: Spirit blesses man invisibly in a universal way (S& H 78:28–32).

Part II: Mind and Truth

(S&H 79:1–90:23)

1. This part deals with the “mental” realm (mind; ideas; thoughts; memory; mind-reading; mental power; methods and states; etc.).
2. Here the scientific methods of perception are set against the unscientific methods of perception.
3. Through the scientific method of perception error can be “uncovered” and incomprehensible phenomena can be explained.
4. “Spirit,” the overtone of the chapter, shows here in Part II that there is only one Spirit through which we can know the truth—not many so-called spiritual states.
5. “Mind and Truth,” the main subject of Part II, shows that the perception of Truth, the Mind of Christ, the Science of Mind, can uncover a wrong state of mind.

**Scientific understanding alone can distinguish rightly between
what is real and what is unreal.**

Mind	Christian Science bases itself on the intelligence of the Mind of Christ, whereas spiritualism bases itself on human beliefs and hypotheses (S&H 79:1–28).
Spirit	The Science of Mind derives its strength from the apprehension of truth, whereas spiritualism derives its strength from mysticism (S&H 79:29–80:32).
Soul	In Science man’s immortality is the logical consequence of the immortality of God, whereas in spiritualism the immortality of man is a mere assertion (S&H 81:1–30).
Principle	In Christian Science divine Mind-reading is based on the divine Principle, whereas in spiritualism mortal mind-reading is based on human beliefs (S&H 81:31–86:12).
as Mind:	Thought-reading is possible and natural (S&H 81:31–82:8).
as Spirit:	Different states of consciousness cannot intercommune (S&H 82:9–30).
as Soul:	The human mind cannot imitate the works of divine Mind (S&H 82:31–83:5).
as Principle:	Immortal Mind-reading reveals the true nature of all things; mortal mind-reading touches only human belief (S&H 83:6–84:2).
as Life:	Scientific predictions can only be made from a divine standpoint (S&H 84:3–18).
as Truth:	The Science of Mind enables us to recognize the error which needs to be destroyed; the Science of Mind is the Savior (S&H 84:19–85:32).
as Mind:	Through the unlimited divine Mind we can discern man’s nature and being (S&H 84:19–27).
as Spirit:	If we have thoroughly learned and properly digested the Science of Mind, Spirit enables us to calculate the truth accurately (S&H 84:28–85:1).
as Soul:	This divine Mind-reading enlightens spiritual understanding with intuitions of Soul (85:1–6).
as Principle:	These intuitions reveal whatever constitutes harmony and the error which has to be destroyed (85:7–14).
as Life:	This method must be applied to all problems (85:15–22).

- as Truth: Thereby every error has to be sternly condemned as such (S&H 85:23–30),
- as Love: so that Truth alone can communicate itself (S&H 85:30–32).
- as Love: Divine Mind-reading enables us to be susceptible to mortal mind’s call for aid (S&H 86:1–12).

Life **Spiritualism brings forth its phenomena through mortal mentality (S&H 84:13–24).**

Truth **In Christian Science mental images can always be called back to consciousness, whereas spiritualism can never become conscious of true reality (S&H 86:25–88:8).**

Why?

- as Mind: Because mental concepts can always be taken from pictorial thought (S&H 86:25–31),
- as Spirit: because they are always first formed mentally before they become material conceptions (S&H 86:31–87:1),
- as Soul: because the mind-reader can reproduce them (S&H 87:1–4),
- as Principle: because they float independent of persons in the general atmosphere of the human mind (S&H 87:5–12),
- as Life: because they present primal facts to mortal mind (S&H 87:13–18),
- as Truth: because the true concept can never be lost (S&H 87:19–28),
- as Love: because memory can reproduce everything that can be discerned by the senses (S&H 87:29–88:8).

Love **In Christian Science only divine Mind and its ideas can produce wonders; the so-called wonders of spiritualism are only illusions and delusions (S&H 88:9–90:23).**

- as Mind: Only ideas emanate from divine Mind; everything coming from another source is an illusion(S&H 88:9–17).
- as Spirit: Ideas bring forth spiritual phenomena; illusions only excite the physical senses (S&H 88:18–25).
- as Soul: The infinite capacity of Soul sets ideas free; illusions free us only from the limiting beliefs of mortal mind (S&H 88:26–89:17).
- as Principle: The Principle of scientific improvisation rests on Mind, Spirit, Soul (S&H 89:18–24),
- as Life: In this Principle lies the source of the multiplication of Life; matter is not creative (S&H 89:25–90:5).

as Truth: For divine Mind all the factual is possible (S&H 90:6–15),
as Love: whereas the so-called wonders of mortal mentality are only delusions (S&H 90:16–23).

Part III: Spirit and Love

(S&H 90:24–99:22)

1. “Science” and “understanding” have to replace human beliefs and theories.
2. Through spiritual Science “error is reduced to its nothingness,” is annihilated.
3. “Spirit,” the overtone of this chapter, shows here in Part III the necessity for an understanding of Spirit and the supremacy of Spirit.
4. “Spirit and Love,”—the main subject of Part III, postulates the final spiritualization of all things as the plan of Love—the complete disappearing of all disharmonies before the supremacy of Spirit.
5. In Part III the standpoint is always the unity of God and man, the fact that man is God’s image and likeness.

Scientific understanding leads to the final spiritualization of all things.

Mind **Spiritualization begins when we recognize man as God’s own likeness (S&H 90:24–91:15).**

as Mind: The fact that man is God’s own likeness must be admitted by man himself (S&H 90:24–91:4);

as Spirit: he must free himself from the belief that man is separated from God (S&H 91:5–8);

as Soul: even when it is difficult for him to accept his genuine being (S&H 91:9–15).

Spirit **Spiritualization is furthered by our denying that matter is a part of man (S&H 91:16–92:10).**

as Mind: The denial of material selfhood aids the recognition of the spiritual individuality of man (S&H 91:16–21).

as Spirit: By contrasting the spiritual facts with certain erroneous material postulates, we can better comprehend the spiritual facts (S&H 91:22–92:8).

as Soul: By denying that Mind is in the cranium we free ourselves from the ability to sin (S&H 92:9–10).

Soul **Spiritualization becomes a present possibility when we reject the knowledge of good and evil (S&H 92:11–93:20).**

as Mind: The knowledge of good and evil still represents man as merely an offshoot of the material senses (S&H 92:11–20).

as Spirit: Evil is based on the false belief of two opposite powers, of which error seems to be the superior (S&H 92:21–31).

as Soul: Today it is recognized that Soul is able to control the body (S&H 92:32–93:9).

as Principle: Divine logic and revelation coincide in declaring that good can never cause evil (S&H 93:10–14).

as Life: The nature of the divine Esse does not contain anything evil or destructive (S&H 93:15–20).

Principle **Spiritualization demands that we should reason scientifically, from God, so as to arrive at the spiritual concept of man (S&H 93:21–94:23).**

as Mind: In Christian Science we recognize that man is not quantitatively but qualitatively derived from God (S&H 93:21–32).

as Spirit: As the qualitative likeness of the one God man reflects only the one infinite Spirit (S&H 94:1–6).

as Soul: Through the demonstration of the scientific statement of “man” we make ourselves the son of God (S&H 94:6–11).

as Principle: In this recognition of the right relationship of man to God lies true government (S&H 94:12–16).

as Life: The demonstration of Principle goes on and cannot be stopped by persecution (S&H 94:17–23).

Life **Spiritualization enables us to father the universe spiritually (S&H 94:24–95:18).**

as Mind: Through uniting ourselves with the one ever-present divine Mind we can read the thoughts of mankind and direct them aright (S&H 94:24–32).

as Spirit: Through divine Mind-reading we can do only good and never harm (S&H 94:32–95:10).

as Soul: No error can hide from divine Mind-reading (S&H 95:11).

Truth **Through conscious spiritualization the end of error is brought about (S&H 95:19–97:28).**

- as Mind: By welcoming new truths we life consciousness out of its apathy into truth (S&H 95:19–96:3).
- as Spirit: In the course of spiritualization the material order breaks up until the spiritualization of all things is reached (S&H 96:4–20).
- as Soul: During this fermentation material beliefs give place to spiritual understanding (S&H 96:21–30).
- as Principle: During this time those who perceive Christian Science will hold crime in check by being law-abiding (S&H 96:31–97:4).
- as Life: The closer error simulates Truth the closer it comes to its self-destruction (S&H 97:5–20).
- as Truth: The more broadly Truth is recognized the more error displays its falsities (S&H 97:21–25).
- as Love: All matter disappears before the supremacy of Spirit (97:26–28).

Love **Final Spiritualization is possible through the union of Christianity with Science (S&H 97:29–99:22).**

- as Mind: For every new step in Christianity the gift of Love assures a spiritual recompense (S&H 97:29–98:3).
- as Spirit: The reappearance of true Christianity can only be recognized spiritually (S&H 98:4–14).
- as Soul: Superior to creeds, scientific Christianity remains inviolate (S&H 98:15–21).
- as Principle: Christianity must be united with Science (S&H 98:22–30).
- as Life: The way of salvation in Christianity is not humanly impelled but effected by God (S&H 98:31–99:9).
- as Truth: Christian Science opens with the key of Truth the door of human understanding (S&H 99:9–17)
- as Love: Scientific Christianity loves all mankind, but excludes every other system as false (S&H 99:18–22).

Summary: S&H 99:23–29

- Part I: S&H 99:23–25 (experience)
- Part II: S&H 99:25–27 (imposition)
- Part III: S&H 99:27–29