



**KAPPELER INSTITUTE RECORDINGS**

## **ILLUSTRATIVE MATERIAL**

**THE FUNDAMENTALS OF UNIVERSAL SCIENCE**

*Introductory Class*

**THE SCIENCE OF BEING:  
THE EMERGENCE OF A DIVINE PHILOSOPHY  
(Tape Code J-6)**

**Joel Jessen**

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Kappeler Institute Publishing  
P.O. Box 99735  
Seattle, WA 98139-0735  
Tel: 206 286-1617 • Fax: 206 286-1675  
E-mail: [mail@kappelerinstitute.org](mailto:mail@kappelerinstitute.org)  
[www.kappelerinstitute.org](http://www.kappelerinstitute.org)  
Division of Kappeler Institute for the Science of Being, USA  
Seattle, WA USA

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# COURSE OUTLINE

## **The Science of Being: The emergence of a divine philosophy**

Joel Jessen

The divine philosophy of the Science of Being is based on the underlying themes of the Bible and *Science and Health with Key to the Scriptures* by Mary Baker Eddy, and on the works of John W. Doorly (London, England, 1878–1950) and Max Kappeler (Zurich, Switzerland, 1910–2002).

A divine philosophy of Being demands *a complete change of worldview, a change from the physical and mental paradigms to the spiritual standpoint.*

### **I. What is reality?**

- 1. The divine constituents of reality.** The first segment of a program of study that is basic to the Science of Being is one of gaining an insight into the meaning and structure of the spiritual realm. The work of this class involves researching the meaning of the divine fundamentals of Being that constitute the core of spiritual reality.
- 2. An introduction to the method of scientific analysis of the seven synonymous terms for God**
  - the synonymy-principle (discovered by Mary Baker Eddy)
  - the rules for studying the seven synonyms for God:
  - in *Science and Health with Key to the Scriptures* (Mary Baker Eddy)
  - in *Compendium for the Study of Christian Science #4-10* (Max Kappeler)
  - the method of concept-building, tonality-building, consciousness-building, being-building
  - a general introduction to blending of the synonymous terms for God
- 3. An introduction to the fourfold calculus of Being**
  - Word-order
  - Christ-order
  - Christianity-order
  - Science-order
- 4. An introduction to the four levels of spiritual consciousness**
  - Science itself
  - divine Science
  - absolute Christian Science
  - Christian Science
- 5. A general insight into the structure and meaning of**
  - The Model of Being
    - symbol of the 7th 1000-year period in biblical history

## II. How do I become one with reality?

### The ordered approach to our oneness with Being:

- a) **The general standpoint of divine Science.** The all-inclusive view of the oneness of being
- b) **The Christ-idea behind evolution.** The divinely cybernetic law of self-translation and reformation
  - the step from metaphysics to Science
  - how the seven synonymous terms for God (S&H 465:10), the prime elements of a divine philosophy, form the structure of the first record of creation (Genesis 1:1-2:3),
  - how this first record offsets the counterfeit beliefs posed by the second record of creation (Genesis 2:6-5:27)
  - the 1000-year periods in biblical history—their implication in world history
- c) **The issue of “scientific obstetrics” (S&H 463)**

### References/Recommended books by Max Kappeler

*Introduction to the Science of Christian Science* (169 pages)

*The Seven Synonyms for God* (361 pages)

*References in the Booklet Compendium for the Study of Christian Science* #1-10 (two-volume set, approximately 300 pages)

*The Four Levels of Spiritual Consciousness* (198 pages)

*The Bible in the Light of Christian Science*

- Volume I: Genesis (124 pages)
- Volume II: Exodus (90 pages)
- Volume III: Joshua, Judges (210 pages)
- Volume IV: I & II Samuel (258 pages)

*The Spiritual Breakthrough to the Next Millennium* (80 pages)

*Metaphysics and Science in Christian Science* (36 pages)

## ABBREVIATIONS

*used by Max Kappeler to reference the works of Mary Baker Eddy and others*

- Coll.** *Course in Divinity and General Collectanea*, published by Richard F. Oakes, London, 1958 (also known as the “blue book”)
- Chr.** *Christ and Christmas*
- Ess.** *Essays and Other Footprints*, published by Richard F. Oakes, London, 1959 (also known as the “red book”)
- Fp. F.** *Footprints Fadeless* (Copyright 1902, unpublished). Reprinted by R. F. Oakes (1959)
- Hea.** *Christian Healing*
- His. Sk.** *Historical Sketch of Metaphysical Healing* (1885)
- Man.** *Manual of the Mother Church*
- Mis.** *Miscellaneous Writings*
- Mis. Doc.** *Miscellaneous Documents Relating to Christian Science*, published by the Carpenter Foundation, Providence, RI, 1961
- My.** *The First Church of Christ, Scientist, and Miscellany*
- No.** *No and Yes*
- Peo.** *The People’s Idea of God*
- Pul.** *Pulpit and Press*
- Ret.** *Retrospection and Introspection*
- R.P.** *Repaid Pages* (Copyright 1896, unpublished). Reprinted by R. F. Oakes (1958)
- Rud.** *Rudimental Divine Science*
- S&H** *Science and Health with Key to the Scriptures*
- Un.** *Unity of God*
- ’00** *Message to the Mother Church, June 1900*
- ’01** *Message to the Mother Church, June 1901*
- ’02** *Message to the Mother Church, June 1902*

**Study Questions Regarding<sup>1</sup>**  
**The Bible — “Science and Health” — The Model of Being**  
**Max Kappeler**

**1. What led Mary Baker Eddy to the revelation of Christian Science?**

“The author’s medical researches and experiments had prepared her thought for the metaphysics of Christian Science” (S&H 152:21–23).

“During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause:...” (Ret. 24:7–11).

**2. Before her revelation, what part did the Bible play?**

“...the Bible...educated my thought many years, yea, all the way up to its preparation for and reception of the Science of Christianity” (‘01 32:24).

**3. From where did Mary Baker Eddy’s revelation come?**

“Whence came to me this heavenly conviction,—a conviction antagonistic to the testimony of the physical senses? According to St. Paul, it was ‘the gift of the grace of God given unto me by the effectual working of His power’” (S&H 108:1–4).

“The revelation of Truth in the understanding came to me gradually and apparently through divine power” (S&H 109: 22–24).

“The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood” (S&H 319:21–23).

“When I wrote ‘Science and Health...’, I little understood all that I indited;...” (My. 271:4–5). “I was a scribe under orders; and who can refrain from transcribing what God indites,...” (Mis. 311:26–27). “I should blush to write of ‘Science and Health...’ as I have, were it of human origin, and were I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be super-modest in my estimate of the Christian Science textbook” (My. 115:4–9).

“It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated ‘Science and Health with Key to the Scriptures.’ I have been learning the higher meaning of this book since writing it” (My. 114:23–27).

“No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH: and neither tongue nor pen can overthrow it” (S&H 110:17–20).

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<sup>1</sup> These questions are an adaptation of the study questions which were presented by Max Kappeler during his 1970 USA summer schools.



#### 4. Is Christian Science original?

“ ‘CHRIST AND CHRISTMAS’ ” An Illustrated Poem: This poem and its illustrations are as hopelessly original as is ‘Science and Health with Key to the Scriptures’ ” (Mis. 371:27–372:1).

“No works on the subject of Christian Science existed, prior to my discovery of this Science” (Mis. 382:3–4).

“We are indeed privileged in having the untranslated revelations of Christian Science” (My. 179:29–30).

#### 5. What was revealed?

“When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth,—called error, sin, sickness, disease, death,—is the false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit.

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

Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea” (S&H 108:19–6).

“In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science” (S&H 107:1–3).

“...I discovered the Science of divine metaphysical healing which I afterwards named Christian Science” (Ret. 24:4). “The term CHRISTIAN SCIENCE was introduced by the author to designate the scientific system of divine healing.

The revelation consists of two parts:

1. The discovery of this divine Science of Mind-healing,...
2. The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle. The operation of this Principle indicates the eternity of the scientific order and continuity of being.

Christian Science differs from material science, but not on that account is it less scientific. On the contrary, Christian Science is pre-eminently scientific, being based on Truth, the Principle of all science.

Physical science (so-called) is human knowledge,—a law of mortal mind, a blind belief, a Samson shorn of his strength” (S&H 123:16–5).

“The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity and decay, the universe, like man, is, and must continue to be, an enigma” (S&H 124:14–19).

**6. After her revelation in 1866, what were Mrs. Eddy’s spiritual footsteps to define to herself her discovery?**

“On the third day thereafter, I called for my Bible, and opened it at Matthew ix. 2. As I read, the healing Truth dawned upon my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed. That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit; this Life being the sole reality of existence. I learned that mortal thought evolves a subjective state which it names matter, thereby shutting out the true sense of Spirit” (Mis. 24: 10–20).

“Even to the homoeopathic physician who attended me, and rejoiced in my recovery, I could not then explain the *modus* of my relief. I could only assure him that the divine Spirit had wrought the miracle—a miracle which later I found to be in perfect scientific accord with divine law” (Ret. 24:17–21).

“...and in the latter part of 1866 I gained the scientific certainty that all causation was mind, and every effect a mental phenomenon” (Ret. 24:9–11).

“I then withdrew from society about three years,—to ponder my mission, to search the Scriptures, to find the Science of Mind that should take the things of God and show them to the creature, and reveal the great curative Principle,—Deity” (Ret. 24:22–9).

“The Bible was my textbook. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus’ teaching and demonstration, and the Principle and rule of spiritual Science and metaphysical healing,—in a word, Christian Science” (Ret. 25:3–9).

“Before writing this work, SCIENCE AND HEALTH, she made copious notes of Scriptural exposition, which have never been published. This was during the years 1867 and 1868. These efforts show her comparative ignorance of the stupendous Life-problem up to that time, and the degrees by which she came at length to its solution; but she values them as a parent may treasure the memorials of a child’s growth, and she would not have them changed” (S&H ix:26–x:2).

“I wrote also, at this period, comments on the Scriptures, setting forth their spiritual interpretation, the Science of the Bible, and so laid the foundation of my work called Science and Health, published in 1875.

If these notes and comments, which have never been read by any one but myself, were published, it would show that after my discovery of the absolute Science of mind-healing, like all great truths, this spiritual Science developed itself to me until Science and Health was written. These early comments are valuable to me as waymarks of progress, which I would not have effaced” (Ret. 27:1–12).

“From 1866 to 1875, I myself was learning Christian Science step by step—gradually developing the wonderful germ I had discovered as an honest investigator. It was practical evolution. I was reaching by experience and demonstration the scientific proof, and scientific statement, of what I had already discovered. My later teachings and writings show the steady growth of my spiritual ideal during those pregnant years” (Footprints p. 154–155).

“In my revisions of Science and Health, its entire keynote has grown steadily clearer, and louder, and sweeter. Not a single vibration of its melodious strings has been lost. I have more and more clearly elucidated my subject as year after year has flown, until now its claims may not be misunderstood” (Footprints p. 155).

## 7. What was Mary Baker Eddy’s method of working?

“My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty and the lesser demonstration to prove the greater, as the product of three multiplied by three, equalling nine, proves conclusively that three times three duodecillions must be nine duodecillions,—not a fraction more, not a unit less” (S&H 108:12–18).

“My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science” (S&H 108:30–109:3).

“...and I won my way to absolute conclusions through divine revelation, reason, and demonstration” (S&H 109:20–22).

“In following these leadings of scientific revelation, the Bible was my only textbook. The Scriptures were illumined; reason and revelation were reconciled, and afterwards the truth of Christian Science was demonstrated” (S&H 110:13–17).

“I submitted my metaphysical system of treating disease to the broadest practical tests. Since then this system has gradually gained ground, and has proved itself, whenever scientifically employed, to be the most effective curative agent in medical practice” (S&H 111:29–112:2).

**8. Does the Bible give a direct explanation of the scientific basis of healing?**

“Even the Scriptures gave no direct interpretation of the scientific basis for demonstrating the spiritual Principle of healing, until our heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this ‘mystery of godliness’” (Ret. 37:17–20).

**9. Did the ancient healers and Jesus know the Science of healing?**

“It is a question to-day, whether the ancient inspired healers understood the Science of Christian healing, or whether they caught its sweet tones, as the natural musician catches the tones of harmony, without being able to explain them. So divinely imbued were they with the spirit of Science, that the lack of the letter could not hinder their work; and that letter, without the spirit, would have made void their practice” (S&H 144:30–145:7).

“[Jesus] healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science. A pure affection takes form in goodness, but Science alone reveals the divine Principle of goodness and demonstrates its rules” (S&H 147:24–31).

“To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter” (S&H 483:19–21).

“Jesus of Nazareth was a natural and divine Scientist. He was so before the material world saw him. He who antedated Abraham, and gave the world a new date in the Christian era, was a Christian Scientist, who needed no discovery of the Science of being in order to rebuke the evidence. To one ‘born of the flesh’, however, divine Science must be a discovery. Woman must give it birth. It must be begotten of spirituality, since none but the pure in heart can see God, —the Principle of all things pure; and none but the ‘poor in spirit’ could first state this Principle, could know yet more of the nothingness of matter and the allness of Spirit, could utilize Truth, and absolutely reduce the demonstration of being, in Science, to the apprehension of the age” (Ret. 26:17–30).

**10. Does Christian Science coincide with the Bible?**

“Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents” (S&H 358:9–11).

“The truths of Christian Science are not interpolations of the Scriptures, but the spiritual interpretations thereof. Science is the prism of Truth, which divides its rays and brings out the hues of Deity” (Ret. 35:11–14).

### 11. Is Christian Science bigger than the Bible?

“I submit that Christian Science has been widely made known to the world, and that it contains the entire truth of the Scriptures, as also whatever portions of truth may be found in creeds. In addition to this, Christian Science presents the demonstrable divine Principle and rules of the Bible, hitherto undiscovered in the translations of the Bible and lacking in the creeds” (My. 299:10–16).

### 12. Is Christian Science sanctioned by the Bible?

“Divine Science derives its sanction from the Bible, and the divine origin of Science is demonstrated through the holy influence of Truth in healing sickness and sin” (S&H 146:23–26).

“Within Bible pages she had found all the divine Science she preaches;...” (Mis. 169:1–2).

### 13. What purpose does the Bible serve today?

“Jesus gave his disciples (students) power over all manner of diseases; and the Bible was written in order that all peoples, in all ages, should have the same opportunity to become students of the Christ, Truth, and thus become God-endued with power (knowledge of divine law) and with ‘signs following.’ Jesus declared that his teaching and practice would remain, even as it did, ‘for them also which shall believe on me through their word’” (My. 190:22–29).

“The Bible has been my only authority. I have had no other guide in ‘the straight and narrow way’ of Truth” (S&H 126:29–31).

“As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life” (S&H 497:3–4).

“The Bible is the learned man’s masterpiece, the ignorant man’s dictionary, the wise man’s directory” (Mis 363:27–29).

“The Bible contains the recipe for all healing” (S&H 406:1).

### 14. Do we need to study the Bible and Science and Health, and if so, for what purpose?

“Although this volume [Science and Health] contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science. This proof lifts you high above the perishing fossils of theories already antiquated, and enables you to grasp the spiritual facts of being hitherto unattained and seemingly dim” (S&H 147:14–23).

“A Christian Scientist requires my work SCIENCE AND HEALTH for his textbook, and so do all his students and patients. Why? *First*: Because it is the voice of Truth to this age, and contains the full statement of Christian Science, or the Science of healing through Mind. *Second*: Because it was the first book known, containing a thorough statement of Christian Science, and registered the revealed Truth uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit, have adulterated the Science. *Third*: Because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books” (S&H 456:25–457:6).

“...and God has given to this age ‘Science and Health with Key to the Scriptures’, to elucidate His Word” (Mis. 159:2–4).

“My students need to search the Scriptures and ‘Science and Health with Key to the Scriptures’, to understand the personal Jesus’ labor in the flesh for their salvation: they need to do this even to understand my works, their motives, aims, and tendency” (Mis. 214:19–23).

“Students who strictly adhere to the right, and make the Bible and Science and Health a study, are in no danger of mistaking their way.” (Mis. 284:10–12) “If the Bible and Science and Health had the place in schools of learning that physiology occupies, they would revolutionize and reform the world, through the power of Christ. It is true that it requires more study to understand and demonstrate what these works teach, than to learn theology, physiology, or physics: because they teach divine Science, with fixed Principle, given rule, and unmistakable proof” (No. 11:15–22).

15. Consider in “Christ and Christmas” the part which the Bible, *Science & Health with Key to the Scriptures, with Key to the Scriptures*, by Mary Baker Eddy and the scroll play. (see next page)

*CHRIST AND CHRISTMAS*

by Mary Baker Eddy

“My Christmas poem and its illustrations are not a textbook.” (Mis. 309:27)

1. Star of Bethlehem
2. Christ Healing
3. Seeking and Finding (Bible open)
4. Christmas Eve
5. Christmas Morn
6. Christian Science Healing
7. (Revealed unto Babes) (Bible closed)  
(Science & Health open)
8. Treating the Sick (Science & Health closed)
9. Christian Unity (Poster “Christian Science”)
10. Truth Versus Error (Scroll)
11. The Way

**The Science of Christian Science—  
the emergence of a divine philosophy  
(Tape code J-6)**

Joel Jessen

**Christian Science (divine philosophy) versus Ordinary Human Philosophy**

*PROSE WORKS* (Mary Baker Eddy)

**Does Christian Science Monopolize?**

“Material and sensual consciousness are mortal. Hence they must, some time and in some way, be reckoned unreal. That time has partially come, or my words would not have been spoken. Jesus has made the way plain,—so plain that all are without excuse who walk not in it; but this way is not the path of physical science, human philosophy, or mystic psychology.

The talent and genius of the centuries have wrongly reckoned. They have not based upon revelation their arguments and conclusions as to the source and resource of being,—its combinations, phenomena, and outcome,—but have built instead upon the sand of human reason. They have not accepted the simple teaching and life of Jesus as the only true solution of the perplexing problem of human existence.

Sometimes it is said, by those who fail to understand me, that I *monopolize*; and this is said because ideas akin to mine have been held by a few spiritual thinkers in all ages. So they have, but in a far different form. Healing has gone on continually; yet healing, as I teach it, has not been practised since the days of Christ.

What is the cardinal point of the difference in my metaphysical system? This: that *by knowing the unreality of disease, sin, and death*, you demonstrate the allness of God. This difference wholly separates my system from all others. The reality of these so-called existences I deny, because they are not to be found in God, and this system is built on Him as the sole cause. It would be difficult to name any previous teachers, save Jesus and his apostles, who have thus taught.

If there be any *monopoly* in my teaching, it lies in this utter reliance upon the one God, to whom belong all things” (Un. 9:5–10:10).

“Jesus taught us to walk *over*, not *into* or *with*, the currents of matter, or mortal mind. His teachings beard the lions in their dens. He turned the water into wine, he commanded the winds, he healed the sick,—all in direct opposition to human philosophy and so-called natural science. He annulled the laws of matter, showing them to be laws of mortal mind, not of God. He showed the need of changing this mind and its abortive laws. He demanded a change of consciousness and evidence, and effected this change through the higher laws of God. The palsied hand moved, despite the boastful sense of physical law and order. Jesus stooped not to human consciousness,



nor to the evidence of the senses. He heeded not the taunt, “That withered hand looks very real and feels very real;” but he cut off this vain boasting and destroyed human pride by taking away the material evidence. If his patient was a theologian of some bigoted sect, a physician, or a professor of natural philosophy,—according to the ruder sort then prevalent,—he never thanked Jesus for restoring his senseless hand; but neither red tape nor indignity hindered the divine process. Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the kingdom of heaven is here, and is included in Mind; that while ye say, There are yet four months, and then cometh the harvest, I say, Look up, not down, for your fields are already white for the harvest; and gather the harvest by mental, not material processes. The laborers are few in this vineyard of Mind-sowing and reaping; but let them apply to the waiting grain the curving sickle of Mind’s eternal circle, and bind it with bands of Soul” (Un. 11:3–12:6).

### **Divine Philosophy vs. Human Philosophy**

“Adam’s mistiness and Satan’s reasoning, ever since the flood,—when specimens of every kind emerged from the ark,—have run through the veins of all human philosophy. Human reason is a blind guide, a continued series of mortal hypotheses, antagonistic to Revelation and Science. It is continually straying into forbidden by-paths of sensualism, contrary to the life and teachings of Jesus and Paul, and the vision of the Apocalypse. Human philosophy has ninety-nine parts of error to the one-hundredth part of Truth,—an unsafe decoction for the race. The Science that Jesus demonstrated, whose views of Truth Confucius and Plato but dimly discerned, Science and Health interprets. It was not a search after wisdom; it was wisdom, and it grasped in spiritual law the universe,—all time, space, immortality, thought, extension. This Science demonstrated the Principle of all phenomena, identity, individuality, law; and showed man as reflecting God and the divine capacity. Human philosophy would dethrone perfection, and substitute matter and evil for divine means and ends.

Human philosophy has an undeveloped God, who unfolds Himself through material modes, wherein the human and divine mingle in the same realm and consciousness. This is rank infidelity; because by it we lose God’s ways and perpetuate the supposed power and reality of evil *ad infinitum*. Christian Science rends this veil in the pantheon of many gods, and reproduces the teachings of Jesus, whose philosophy is incontestable, bears the strain of time, and brings in the glories of eternity; ‘for other foundation can no man lay than that is laid, which is Jesus Christ.’

Divine philosophy is demonstrably the true idea of the Christ, wherein Principle heals and saves. A philosophy which cannot heal the sick has little resemblance to Science, and is, to say the least, like a cloud without rain, ‘driven about by every wind of doctrine.’ Such philosophy has certainly not touched the hem of the Christ garment.

Leibnitz, Descartes, Fichte, Hegel, Spinoza, Bishop Berkeley, were once clothed with a ‘brief authority;’ but Berkeley ended his metaphysical theory with a treatise on the healing properties of tar-water, and Hegel was an inveterate snuff-taker. The circumlocution and cold categories of Kant fail to improve the conditions of mortals, morally, spiritually, or physically. Such miscalled metaphysical systems are reeds shaken by the wind. Compared with the inspired wisdom and

infinite meaning of the Word of Truth, they are as moonbeams to the sun, or as Stygian night to the kindling dawn” (No. 20:23–22:14).

### **Divine Philosophy**

“Christian Science refutes everything that is not a postulate of the divine Principle, God. It is the soul of divine philosophy, and there is no other philosophy. It is not a search after wisdom, it *is* wisdom:...” (Mis. 364:10–13).

“Christian Science rends this veil of the temple of gods, and reproduces the divine philosophy of Jesus and Paul. This philosophy alone will bear the strain of time and bring out the glories of eternity; for ‘other foundation can no man lay than that is laid,’ which is Christ, Truth.

Human theories weighed in the balances of God are found wanting; and their highest endeavors are to Science what a child’s love of pictures is to art. The school whose schoolmaster is not Christ, gets things wrong, and is ignorant thereof” (Mis. 364:31–365:9).

“When mortal mind is silenced by the ‘still, small voice’ of Truth that regenerates philosophy and logic; and Jesus, as the true idea of Him, is heard as of yore saying to sensitive ears and dark disciples, ‘I came from the Father,’ ‘Before Abraham was, I am,’ coexistent and coeternal with God,—and this idea is understood,—then will the earth be filled with the true knowledge of Christ. No advancing modes of human mind made Jesus; rather was it their subjugation, and the pure heart that sees God” (Mis. 360:25–361:2).

### **Human Philosophy**

“Pagan mysticism, Grecian philosophy, or Jewish religion, never entered into the line of Jesus’ thought or action. His faith partook not of drugs, matter, nor of the travesties of mortal mind. The divine Mind was his only instrumentality and potency, in religion or medicine. The Principle of his cure was God, in the laws of Spirit, not of matter; and these laws annulled all other laws” (Mis. 260:6–13).

“When every form and mode of evil disappear to human thought, and mollusk and radiate are spiritual concepts testifying to one creator,—then, earth is full of His glory, and Christian Science has overshadowed all human philosophy, and being is understood in startling contradiction of human hypotheses; and Socrates, Plato, Kant, Locke, Berkeley, Tyndall, Darwin, and Spencer sit at the feet of Jesus” (Mis. 361:9–16).

“Neither ancient nor modern philosophy furnishes a scientific basis for the Science of Mind-healing. Plato believed he had a soul, which must be doctored in order to heal his body. This would be like correcting the principle of music for the purpose of destroying discord. Principle is right; it is practice that is wrong. Soul is right; it is the flesh that is evil. Soul is the synonym of Spirit, God; hence there is but one Soul, and that one is infinite. If that pagan philosopher had known that physical sense, not Soul, causes all bodily ailments, his philosophy would have yielded to Science” (Ret. 57:4–14).

“Material philosophy, human ethics, scholastic theology, and physics have not sufficiently enlightened mankind. Human wrong, sickness, sin, and death still appear in mortal belief, and they never bring out the right action of mind or body. When will the whole human race have one God,—an undivided affection that leaves the unreal material basis of things, for the spiritual foundation and superstructure that is real, right, and eternal?” (Mis. 340:30–341:5)

“From this dazzling, God-crowned summit, the Nazarene stepped suddenly before the people and their schools of philosophy; Gnostic, Epicurean, and Stoic. He must stem these rising angry elements, and walk serenely over their fretted, foaming billows” (Mis. 162:6–10).

“According to Spinoza’s philosophy God is amplification. He is in all things, and therefore He is in evil in human thought. He is extension, of whatever character. Also, according to Spinoza, man is an animal vegetable, developed through the lower orders of matter and mortal mind. All these vagaries are at variance with my system of metaphysics; which rests on God as One and All, and denies the actual existence of both matter and evil. According to false philosophy and scholastic theology, God is three persons in one person. By the same token, evil is not only as real as good, but much more real, since evil subordinates good in personality” (No. 24:3–14).

### **Brahmanism**

“No greater opposites can be conceived of, physically, morally, and spiritually, than Christian Science, spiritualism, and theosophy” (No. 13:19–21).

“Theosophy is a corruption of Judaism. This corruption had a renewal in the Neoplatonic philosophy; but it sprang from the Oriental philosophy of Brahmanism, and blends with its magic and enchantments. Theosophy is no more allied to Christian Science than the odor of the upas-tree is to the sweet breath of springtide, or the brilliant coruscations of the northern sky are to solar heat and light” (No. 14:8–15).

### **The Philosophy of Karma**

“(The Christian Scientists) are diametrically opposed to the philosophy of Karma and of reincarnation, which are the tenets of theosophy. They hold with strict fidelity to what they believe to be the literal teachings of Christ” (Pul. 38:22–25).

### **Buddhism and Shintoism**

“The loosening cords of non-Christian religions in the Orient are apparent. It is cause for joy that among the educated classes Buddhism and Shintoism are said to be regarded now more as a philosophy than as a religion” (‘02. 3:3–6).

### **The Doctrine of Buddha**

“The doctrine of Buddha, which rests on a heathen basis for its Nirvana, represents not the divinity of Christian Science, in which Truth, or Christ, finds its paradise in Spirit, in the consciousness of heaven within us—health, harmony, holiness, entirely apart from limitations, which would dwarf individuality in personality and couple evil with good. It is convenient for history to record limitations and to regard evil as real, but it is impossible in Science to believe

this, or on such a basis to demonstrate the divine Principle of that which is real, harmonious, and eternal—that which is based on one infinite God, and man, His idea, image, and likeness.

In Science, we learn that man is not absorbed in the divine nature, but is absolved by it. Man is free from the flesh and is individual in consciousness—in Mind, not in matter. Think not that Christian Science tends towards Buddhism or any other ‘ism,’ *Per contra*, Christian Science destroys such tendency” (My. 118:25–119:12).

*SCIENCE AND HEALTH* (Mary Baker Eddy)

### **Ancient School of Philosophy**

“No ancient school of philosophy, *materia medica*, or scholastic theology ever taught or demonstrated the divine healing of absolute Science” (S&H 41:18–21).

### **Human Philosophy**

“Human philosophy, ethics, and superstition afford no demonstrable divine Principle by which mortals can escape from sin; yet to escape from sin, is what the Bible demands” (S&H 99:2–5).

“No analogy exists between the vague hypotheses of agnosticism, pantheism, theosophy, spiritualism, or millenarianism and demonstrable truths of Christian Science; and I find the will, or sensuous reason of the human mind, to be opposed to the divine Mind as expressed through divine Science” (S&H 110:32–111:5).

“The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter, and afford faint gleams of God, or Truth” (S&H 144:8–10).

“Human philosophy has made God manlike. Christian Science makes man Godlike. The first is error; the latter is truth” (S&H 269:9–11).

“Every system of human philosophy, doctrine, and medicine is more or less infected with the pantheistic belief that there is mind in matter; but this belief contradicts alike revelation and right reasoning. A logical and scientific conclusion is reached only through the knowledge that there are not two bases of being, matter and mind, but one alone,—Mind” (S&H 279:22–29).

### **Sage and Philosopher**

“Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it” (S&H 556:13–15).

## Christian Science versus Ordinary Mythology

*SCIENCE AND HEALTH* (Mary Baker Eddy)

### What is mythology

#### 1. *Its origin: the belief of life, truth, intelligence and substance in matter*

“The lines of demarcation between immortal man, representing Spirit, and mortal man, representing the error that life and intelligence are in matter, show the pleasures and pains of matter to be myths, and human belief in them to be the father of mythology, in which matter is represented as divided into intelligent gods” (294:19–24).

“The varied doctrines and theories which presuppose life and intelligence to exist in matter are so many ancient and modern mythologies” (319:15–17).

“The creations of matter arise from a mist or false claim, or from mystification, and not from the firmament, or understanding, which God erects between the true and false. In error everything comes from beneath, not from above. All is material myth, instead of the reflection of Spirit” (523:7–13).

“SERPENT (*ophis*, in Greek; *nacash*, in Hebrew). Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry;...” (594:1–3).

#### 2. *Mortal mind and its beliefs of many minds, matter, body, material senses, theories, death, mortal man, and imperfection are myths*

“The hosts of AEsculapius are flooding the world with diseases, because they are ignorant that the human mind and body are myths” (150:31–151:1).

“That mortal mind claims to govern every organ of the mortal body, we have overwhelming proof. But this so-called mind is a myth, and must by its own consent yield to Truth” (151:31–152:2).

“MORTAL MIND. Nothing claiming to be something, for Mind is immortal; mythology; error creating other errors; a suppositional material sense, *alias* the belief that sensation is in matter, which is sensationless; a belief that life, substance, and intelligence are in and of matter; the opposite of Spirit, and therefore the opposite of God or good; the belief that life has a beginning and therefore an end; the belief that man is the offspring of mortals; the belief that there can be more than one creator; idolatry; the subjective states of error; material senses; that which neither exists in Science nor can be recognized by the spiritual sense; sin; sickness; death” (591:25–592:10).

“MATTER. Mythology; mortality; another name for mortal mind; illusion; intelligence, substance, and life in non-intelligence and mortality; life resulting in death, and death in life;

sensation in the sensationless; mind originating in matter; the opposite of Truth; the opposite of Spirit; the opposite of God; that of which immortal Mind takes no cognizance; that which mortal mind sees, feels, hears, tastes, and smells only in belief” (591:8–15).

“Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either oblivion, nothingness, or an illusion or dream. Under the mesmeric illusion of belief, a man will think that he is freezing when he is warm, and that he is swimming when he is on dry land. Needle-thrusts will not hurt him. A delicious perfume will seem intolerable. Animal magnetism thus uncovers material sense, and shows it to be a belief without actual foundation or validity. Change the belief, and the sensation changes. Destroy the belief, and the sensation disappears” (490:28–491:6).

“Let us rejoice that we are subject to the divine ‘powers that be.’ Such is the true Science of being. Any other theory of Life, or God, is delusive and mythological” (249:8–11).

“If death is as real as Life, immortality is a myth” (186:25).

“ADAM...nothingness; the first god-of mythology; not God’s man, who represents the one God and is His own image and likeness; the opposite of Spirit and His creations; that which is not the image and likeness of good, but a material belief, opposed to the one Mind, or Spirit; a so-called finite mind, producing other minds, thus making ‘gods many and lords many’ (I Corinthians viii. 5);” (579:15–580:8).

“If man has lost perfection, then he has lost his perfect Principle, the divine Mind. If man ever existed without this perfect Principle or Mind, then man’s existence was a myth” (470:28–31).

### 3. *Its outcome:*

“The idolatry which followed this material mythology is seen in the Phoenician worship of Baal, in the Moabitish god Chemosh, in the Moloch of the Amorites, in the Hindoo Vishnu, in the Greek Aphrodite, and in a thousand other so-called deities.

It was also found among the Israelites, who constantly went after ‘strange gods’. They called the Supreme Being by the national name of Jehovah. In that name of Jehovah, the true idea of God seems almost lost. God becomes ‘a man of war’, a tribal god to be worshipped, rather than Love, the divine Principle to be lived and loved” (524:1–12).

“Heathen mythology and Jewish theology have perpetuated the fallacy that intelligence, soul, and life can be in matter; and idolatry and ritualism are the outcome of all man-made beliefs” (466:23–26).

## **Divine Mind's accurate views of creation vs. mortal mind's mythological theories of creation**

“The mythical human theories of creation, anciently classified as the higher criticism, sprang from cultured scholars in Rome and in Greece, but they afforded no foundation for accurate views of creation by the divine Mind” (255:6–10).

“The Son of the Virgin-mother unfolded the remedy for Adam, or error; and the Apostle Paul explains this warfare between the idea of divine power, which Jesus presented, and mythological material intelligence called *energy* and opposed to Spirit” (534:12–17).

### **“What is the scientific statement of being?”**

“*Answer.*—There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual” (468:9–15).

## **Christian Science versus Ordinary Physical (Natural) Sciences**

*PROSE WORKS* (Mary Baker Eddy)

### **Science is revolutionary**

“Science is absolute and final. It is revolutionary in its very nature; for it upsets all that is not upright. It annuls false evidence, and saith to the five material senses, ‘Having eyes ye see not, and ears ye hear not; neither can you understand’” (Mis. 99 :1–5).

*SCIENCE AND HEALTH* (Mary Baker Eddy)

### **What is Science?**

“All Science is divine. Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound” (126:8–14).

“There is no physical science, inasmuch as all truth proceeds from the divine Mind. Therefore truth is not human, and is not a law of matter, for matter is not a lawgiver. Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual, and not a material origin. It is a divine utterance,—the Comforter which leadeth into all truth” (127:23–29).

“Adhesion, cohesion, and attraction are properties of Mind. They belong to divine Principle, and support the equipoise of that thought-force, which launched the earth in its orbit and said to the proud wave, ‘Thus far and no farther’” (124:20–24).

“The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man” (128:4–6).

“Science relates to Mind, not matter. It rests on fixed Principle and not upon the judgment of false sensation” (128:27–28).

### **What is physical science?**

“Physical science (so-called) is human knowledge,—a law of mortal mind, a blind belief, a Samson shorn of his strength. When this human belief lacks organizations to support it, its foundations are gone. Having neither moral might, spiritual basis, nor holy Principle of its own, this belief mistakes effect for cause and seeks to find life and intelligence in matter, thus limiting Life and holding fast to discord and death. In a word, human belief is a blind conclusion from material reasoning. This is a mortal, finite sense of things, which immortal Spirit silences forever.



The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma” (124:3–19).

“Christian Science eschews what is called natural science, in so far as this is built on the false hypotheses that matter is its own lawgiver, that law is founded on material conditions, and that these are final and overrule the might of divine Mind” (127:30–128:2).

“All other systems—systems based wholly or partly on knowledge gained through the material senses—are reeds shaken by the wind, not houses built on the rock” (269:26–28).

### **What impact does Science have on physical science or the scientists**

“Through Christian Science, religion and medicine are inspired with a diviner nature and essence; fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God” (107:10–14).

“From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity. The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of Being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity” (128:6–19).

“In the material world, thought has brought to light with great rapidity many useful wonders. With like activity have thought’s swift pinions been rising towards the realm of the real, to the spiritual cause of those lower things which give impulse to inquiry. Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect” (268:1–9).

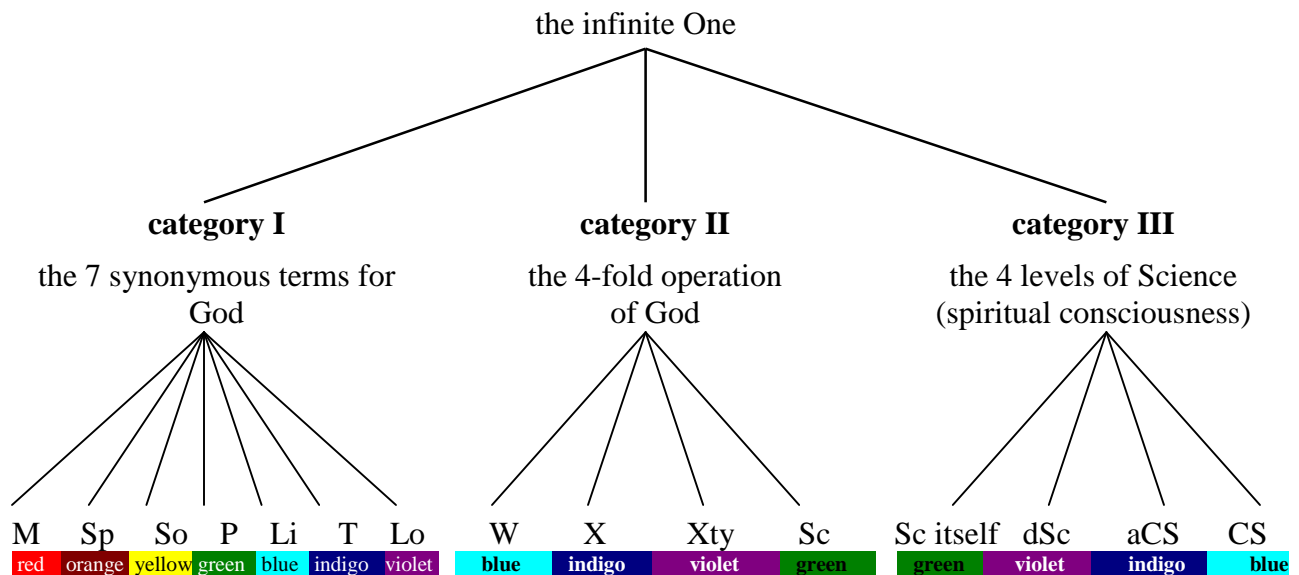
### **The goal of Science?**

“Mind is All and matter is naught as the leading factor in Mind-science” (109:2–3).

“In the third degree mortal mind disappears, and man as God’s image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, ‘The last shall be first, and the first last,’ so that God and His idea may be to us what divinity really is and must of necessity be,—all-inclusive” (116:4–10).

“The vital part, the heart and soul of Christian Science, is Love” (113:5–6).

# The Divine System of Reference



- Science: The key of Science lies in its ability to reduce the infinite One to simplicity:
- a) to a few, simple, fundamental yet comprehensive categories
  - b) that interrelate and operate with each other on one Principle to form dynamic and coherent structures
  - c) that underlie all being and solve all questions of existence.

Through the tool of Science, we are able to understand God in its system and structure. Science evolves in us a divinely structured consciousness, until the structure of our consciousness reflects and is one with the structure of Being.

**NOTE:** Many students find it helpful to color-code the tones of the synonyms in their notes. There is no significance to the colors we have selected for each synonym above (the spectrum in a rainbow). Feel free to use this color scheme, or any other color scheme you wish, if you feel it will aid you in your study. The selection of color for category II and III (the 4-fold operation and 4 levels) do have significance, however, as they reflect the tones of the synonyms from which they are derived (Principle, Life, Truth, Love).

## References:

### Books by Max Kappeler:

*The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science*, pp.1–13.

*Why Study Christian Science as a Science?* (pamphlet).

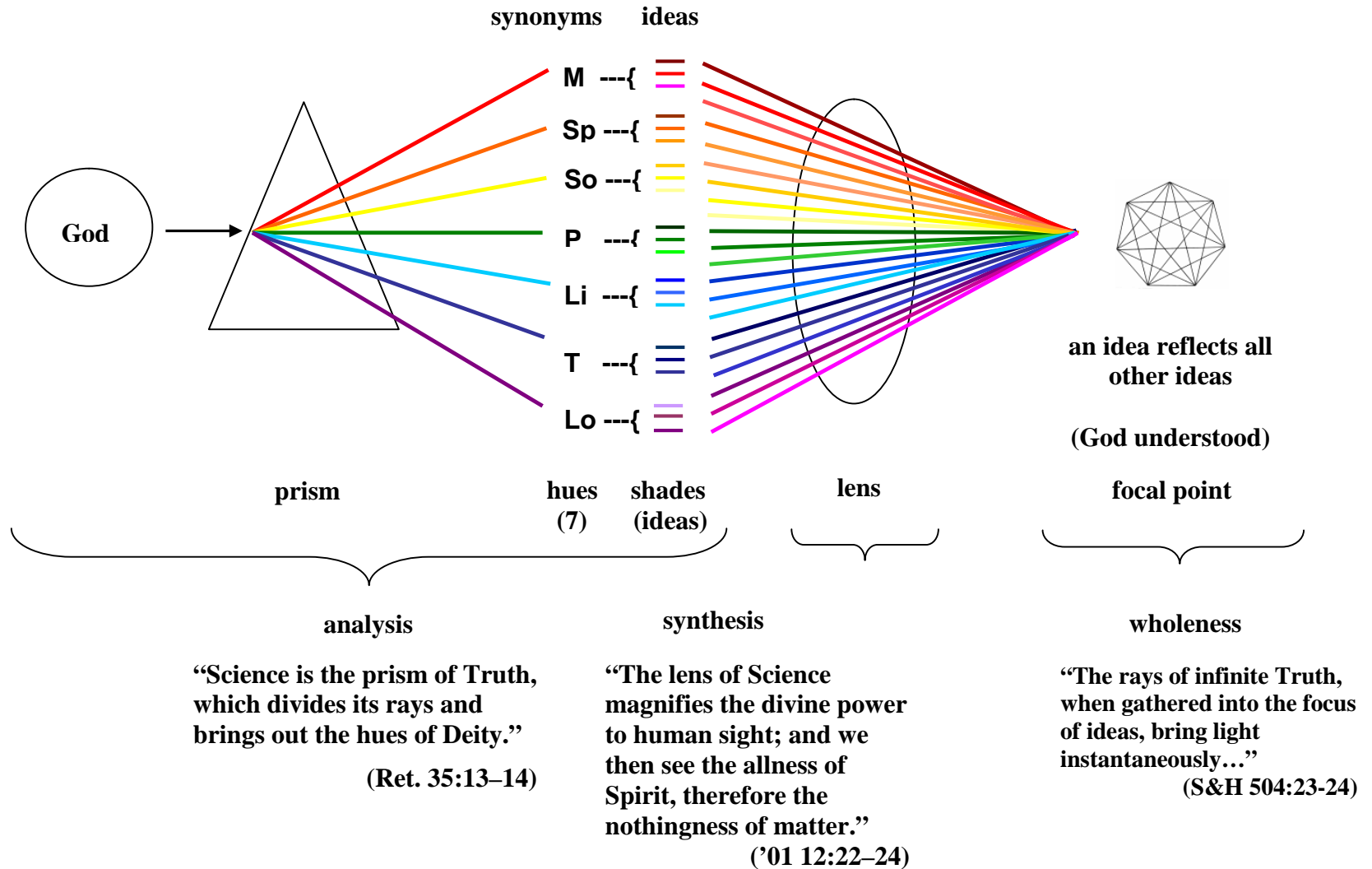
### Books by John W. Doorly:

*Talks at the Oxford Summer School, 1949*, Vol. II, pp. 268–273 (the story of the one infinite system).

### Recordings by Max Kappeler:

- A-1: *An Introduction to the Science of Christian Science*, 1962, Zürich, Switzerland, hours 15–16.
- A-4: *The Structure-principle of Being*, 1974, Wilmington, DE, hours 4–22.
- C-1PR: *CH. I, Prayer, The Structure of the Christian Science Textbook—Our Way of Life*, hours 1–3.
- D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God: Word (Part I), Word (Part II), The Christ (Part III), Christianity (Part IV), Science (Part V)*, 1971/72, New York, hours 1–4.
- M-3: *The Divine System of Reference*, 4 hours from D-4 (# 1–4).

**Prism and Lens:  
An Explanation of Mary Baker Eddy's Statements**



## References for “Prism and Lens”:

### Books by Max Kappeler:

*Introduction to the Science of Christian Science.*

*The Bible in the Light of Christian Science*, Vol. I: Genesis, p. 93.

### Recordings by Max Kappeler:

A-1: *An Introduction to the Science of Christian Science*, 1962, Zürich, Switzerland, hour 3A.

A-4: *The Structure-principle of Being*, 1974, Wilmington, DE, hours 4–6.

B-2: *From Atomistic Thinking to Cybernetic Comprehensive Consciousness*, 1970 – Ogunquit, ME, hours 4–5.

D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God: Word (Part I), Word (Part II), The Christ (Part III), Christianity (Part IV), Science (Part V)*, 1971/72, New York, hour 2.

G-2: *The Science of Being—As I See It Today*, 1970, London, England, hour 3.

## **Rules For Studying The Seven Synonymous Terms For God** *in Science and Health with Key to the Scriptures, by Mary Baker Eddy*

1. The answer to the question: “How is the synonym characterized in this sentence?” must always name a characteristic of the synonym. It must convey something about the nature of the synonym itself and not, for example, man’s attitude towards a synonym.

For example, S&H 143:26: “Mind is the grand creator...” Here Mind is characterized as the creator.

Be sure to make a list of your findings.

2. As much as possible, try to answer with the letter of the text. Do not get sidetracked on developing long metaphysical arguments or expositions that are not in the simplicity of the reference itself.
3. Do not give your humanly subjective interpretation—“What the text says to me,” or “how the text inspires me.” The issue is: “What is the text telling us about the synonym?”—not our personal views.
4. Not every sentence with a synonym in it defines the synonym’s meaning.

For example, S&H 256:18: “...What is infinite Mind or divine Love?” This reference indicates no specific characteristic of either synonym.

5. Grammatically, a double negative statement can be put into the positive.

For example, S&H 1:10: “Thoughts unspoken are not unknown to the divine Mind.” In other words: Mind knows (all).

6. For the beginning, list only the very clear, conclusive findings; do not list those findings which are questionable.
7. Be careful in listing natural or biblical symbols such as “light,” “sword,” “warfare,” etc. Fundamentally, we should only list abstract terms which most clearly state the nature of the synonym.
8. Make a special list for the root counterfeits of every synonym.
9. For the present, omit combinations of two or more synonyms.

For example: Principle, Love; or Life, Truth, Love, etc.

10. Caution: synonyms are often used in combination with ideas characterizing other synonyms to offset a counterfeit belief. In such cases the ideas used are not intrinsically characteristic of the synonym with which they appear. For a discussion of this special use of synonyms, see Max Kappeler, *References in the booklet Compendium for the Study of Christian Science, No. 5, Spirit*, pp. 155-156.
11. In blendings, the theme stated in a sentence determines which synonym must be used. We must ask: What is the theme presented in the text to be dealt with through the use of the synonym?
12. Because the synonyms all refer to God, there are ideas which are characteristic of all synonyms. Having a common referent—God—the synonyms have certain common characteristics among them. These shared characteristics should not be listed as uniquely characterizing any one synonym.

For example: “Divine” and “infinite” apply to all synonyms.

13. When this study is first undertaken, the findings will be only an approximation. Each succeeding research effort will weed out inaccuracies, clarifying and refining our understanding of the meaning of each synonym as it is characterized in the Textbook.

**References:**

**Books by Max Kappeler:**

*The Seven Synonyms for God*, Chapter 1, especially, “An important rule of interpretation” and “Guidelines for the study”.  
*References in the booklet Compendium for the Study of Christian Science, No. 5: Spirit*, Appendix I, pp. 155–156.

**Recordings by Max Kappeler:**

A-5: *A Seminar on the 7 Synonymous Terms for God*, 1975, Wilmington, DE, hours 3–5A.  
A-61a: *The Rules for Studying the 7 Synonymous Terms for God in “Science and Health,”* 2 hours.  
A-61: *Syllabus I*, 1977, 31 hours.  
B-2: *From Atomistic Thinking to Cybernetic Comprehensive Consciousness*, 1970, Ogunquit, ME, hours 5–6.

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## The Ideas of MIND

### creator

creates, makes  
produces  
creative power  
made all  
creative impulse

### producer

### parent Mind

### forms

shapes, models  
fashions

### cause

causative  
First Cause  
origin, author  
source

### first

beginning

### basis

### power

force

### action

movement

### emanation

proceeds from  
issues  
flows forth  
springs from

### influence

### ideas

### image

model

### thoughts

### light

presents  
brings to light  
illuminates  
comprehension  
illumination  
vision  
discovery

### manifests

will to express itself

### all-knowing

knows, comprehends  
apprehends  
perceives  
all-hearing  
foretells, foresees  
information  
transmits

### intelligence

attractive force  
adhesion, cohesion  
Mind-force  
associations of ideas  
wisdom

### Mind of Christ

### Mind-reading

### faculties

spiritual seeing,  
hearing, feeling

### guidance

leads, steers  
directs

### unerring

corrects

### will

volition  
willingness

### mandate

### law

### controls

regulates

### governs

### heals

healing power  
Mind-healing  
Mind-science

### medicine

### saves

helps

### maintains

sustains

### limitless

fetterless  
unsearchable  
unfathomable

### All-in-all

All, all

### the one Mind

## NEGATIVE

### mortal mind

ignorance, illusions  
matter  
erring, carnal,  
negative mind  
a mind of one's own

### animal magnetism

mesmerism, occultism  
hypnotism, astrology  
clairvoyance

### ignorance

halfway knowledge  
sensuous reason  
petty intellect

### drugs, brain, nerves

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## The Ideas of SPIRIT

### Spirit separates ideas from illusions

- dividing line
- no point of contact
- never mingles
- excludes matter

### understanding

- faculty of discernment

### warfare between the flesh and Spirit

### the strength of Spirit

- uncompromising firmness
- firm standpoint

### leaven — alchemy

- understanding transforms
- chemicalization

### birth

- brings forth
- scientific obstetrics
- newness of life

### development

- unfoldment
- evolution

### offspring

### bears fruit

### order

- ordered sequence
- law of order: like produces like

### purity

### baptism

- burial

### worship

- focus
- centered

### reflection

- focal point, rhythm
- diversifying
- classifying
- individualizing
- infinite calculus

### likeness

### good

### substance

### reality

- the real
- actualities
- positive
- tangible

### nature

- qualities

### supply

- spiritual realities

### the only

- only one
- no opposite or other

## NEGATIVE

### dualism

### matter

- subjective state of mortal mind

### flesh

- belief of life or substance in matter

### spiritualism



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## The Ideas of SOUL

### from sense to Soul

wandering  
spiritual idea appearing

### identity

name  
spiritual identities  
characteristics  
coincidence  
oneness in essence  
selfhood  
identity of interests

### names

defines  
definite  
identification

### man, the representative

the expression of God

### spiritual understanding

### outside body

### never "in" anything

### the greater controls

the lesser

### master

### resurrection

### spiritual sense

Soul-sense  
constant, steadfast

### reverses

exchanges, transforms

### unchangeable

changeless  
no loss  
no forgetfulness  
never injured, intact  
undisturbed, unimpaired  
steadfastness  
regularity  
constancy  
immortality

### carries the seed

### within itself

reproduces itself  
kind, gender

### capacity

within-ness

### sinless

### immortality

### freedom

### joy, happiness, satisfaction

balance  
rejoices  
beauty, grace

### self-abnegation

### rule

## NEGATIVE

### the material senses

### body

### sin

### sensation

ecstasy, emotion  
passion  
propensities  
sufferings, sorrows  
pleasures  
feelings

### counterfeits *per se*

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## **The Ideas of PRINCIPLE**

**the creative Principle: Mind, Spirit, Soul**  
creative nature

**the triune Principle: Life, Truth, Love**  
essence  
trinity in unity  
Father, Son, Mother  
triune Person

**the sevenfold Principle**  
wholeness  
central point  
Principle of all  
Supreme Being

**all ideas have the same Principle**

**Principle and its idea**

**the idea must be seen in its Principle**

**Principle and its idea is one**

**relationship**

**the unity of God**  
atonement / at-one-ment  
inseparable  
divine coincidence

**universe**

**harmony**

**system**

**government**  
theocracy

**absolute**  
immutable, fixed  
apodictical  
imperative

**never pardons**  
never repents  
correction

**obedience to Principle**

**demonstrates itself**  
spiritual power  
operates

**proves itself**

**ever-operative**  
working out all good  
always at work

**interprets itself**  
expounds  
explains, states

**God is the Principle of all sciences**  
solves all problems

### **NEGATIVE**

**personality, personal sense**  
anthropomorphism

**material organization**

**theories**  
opinions

**lack of Principle**  
without Principle  
hypocrisy  
dishonesty  
disloyalty

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## **The Ideas of LIFE**

### **Principle–Life**

Life-principle

### **Father**

co-existence

### **self-sustaining**

sustainer

self-creating

self-existent

### **God is the life of man**

only one life

here and now

ever-present

### **to know God is eternal life**

### **exaltation**

rise in consciousness

giving up the mortal concept of existence

### **to love God means Life**

### **multiplication**

stream of ever-new ideas

abundance, supply

grace, inspiration

newness and spontaneity of life

resuscitates

regenerates

### **the way of Life**

method

following the way

### **individuality**

### **existence**

ever-present

present condition of perfection

now, now-ness

### **being**

### **eternal**

now-ness

is-ness

everlasting newness

without beginning, without end

spontaneous

permanency

continuity

### **indestructible**

cannot be annihilated or erased

### **deathless**

immortality

## **NEGATIVE**

### **material life**

Life is never in nor of matter

### **organic life**

organizations, embryonic, mortal life

### **food, blood, time**

### **death**

---

## The Ideas of TRUTH

### Truth

actuality of God  
truthfulness

### Life—Truth

#### Truth must be sought

motives of truth  
sincerity and  
righteousness

#### the key to harmony

state of consciousness

#### claim Truth

claims of Truth  
accept, affirm Truth  
adherent of Truth  
standing for Truth  
testify, be steadfast  
denying erroneous  
concepts

#### trust Truth

unshakable  
dependable, unswerving  
rock, cornerstone

#### standard

ideal standards  
standard of ideas

#### ideal

#### son

Messiah or Christ  
child of God  
heir appropriates  
inheritance  
possesses, claims, affirms  
self-asserting  
self-claiming  
self-affirming

### Christ

#### consciousness

#### man

ideal man  
compound idea  
generic man  
male and female  
qualities  
individual consciousness  
of perfection

#### health

#### form

faultless

#### the voice of Truth

#### revelation

reveals itself  
awakens spirituality

#### the light of Truth

radiance, sunshine  
of Truth  
true light  
unveils and uncovers

#### the utilization of Truth

#### the seed of Truth

#### the leaven of Truth

chemicalization

#### the sword of Truth

two-edged sword

#### power to prevail

energy, potency  
enforces itself  
healing power

#### destroys error

dispels, deprives  
annihilates, removes  
obliterates, consumes  
overcomes, conquers  
vanquishes, triumphs

#### remedy

alterative  
universal panacea

#### dominion

deliverer

## NEGATIVE

### error

contradiction  
unlikeness  
opposite of Truth  
simulation of Truth  
falsity  
absence of Truth  
nothingness

### lie

falsehood  
denial of Truth

### sickness

---

## The Ideas of LOVE

### God is Love

spiritual climax  
sum total of Deity

### Truth-Love

love of truth

### mother

motherhood, mothers

### imparts all good

bestows, gives,  
imparts all  
inexhaustible gifts  
makes man a partaker

### meets human needs

### inexhaustible

to the fullest extent  
abundance, profusion  
complete sufficiency

### universal

universality  
impartial  
omnipresent  
world-citizen

### perfection

completeness  
highest excellence

### fulfillment

### inseparable union

oneness, wedded  
inner conviction  
self-sufficiency  
self-containment  
united, held in Love  
perfectibility  
never deserted  
accept, receive  
attraction

### brings full compensation

fully counterbalances

### womanhood

divinely feminine  
ideal woman:  
Life and Love

### ministering Love

all-ministering

### loveliness

loving attitude  
love of our true self  
clear intellect plus  
a loving heart  
amplitude of pure  
affection  
sympathy, devotion  
goodness, beauty  
comeliness, grace

### chastens

forces to accept

### blesses all

forgives

### knows no temptation

does not tempt

### knows no error

universal solvent  
error is excluded  
no contest

### redemption

deliverance  
miracle of grace

### protection

holiness, glory  
glorification

### rest

### peace

### plan

design, purpose  
collective plan

### Christianity

## NEGATIVE

### fear

### hate

antipathy

### enmity

envy, jealousy  
victimization  
favoritism  
vengeance, cruelty  
malice, treachery  
curse, damnation  
partiality

## The seven synonymous terms for God The blending of ideas

diagram A

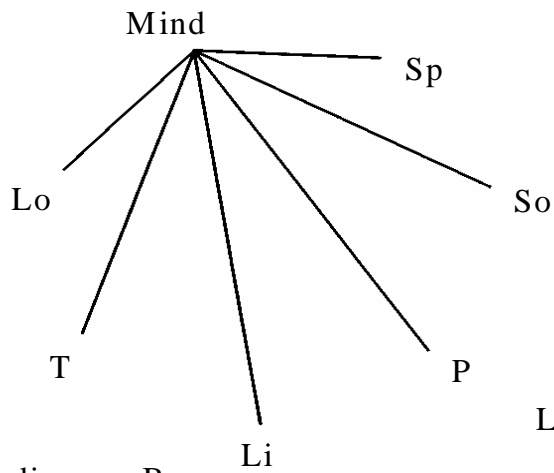


diagram B

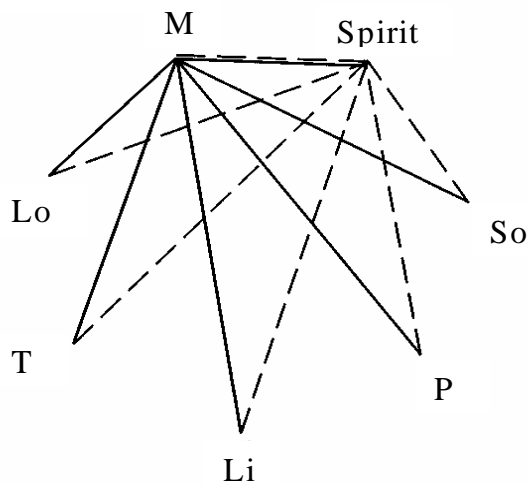
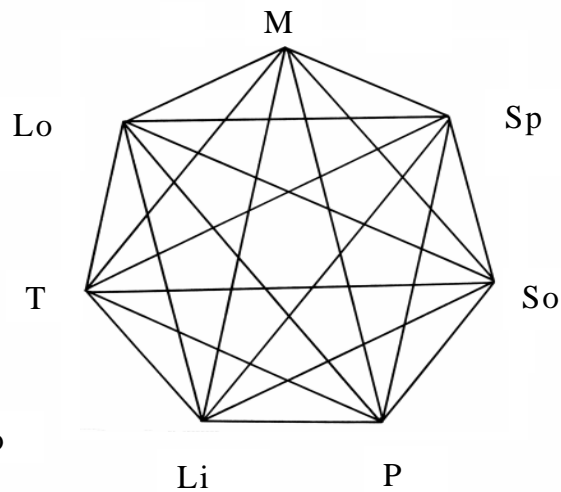


diagram C



**References:**

**Books by Max Kappeler:**

*The Seven Synonyms for God*, chapter 3.

*Why study Christian Science as a Science?*, pp. 20–23.

**Books by John Doorly:**

*Talks on the Science of the Bible*, Vol. I “red-book,” pp. 61–62, 114–115.

**Recordings by Max Kappeler:**

A-6II: *Syllabus II*, 1978, Wilmington, DE, the whole set, but especially hours 4–15.

A-4: *The S structure-principle of Being*, 1974, Wilmington, DE, hours 12–13.

A-5: *A Seminar on the Seven Synonymous Terms for God*, 1975, Wilmington, DE, hours 10–15, 18.

B-2: *From Atomistic Thinking to Cybernetic Comprehensive Consciousness*, 1970, Ogunquit, ME, hours 4–5.

G-2: *The Science of Being—as I see it today*, 1970, London, England, hour 3.

# Model of Being<sup>1</sup>

(The Chart)

<b>Science itself</b>	<b>infinite Principle</b>			
	<b>Word</b>	<b>Christ</b>	<b>Christianity</b>	<b>Science</b>
<b>divine Science</b>	<b>Life</b>	<b>Truth</b>	<b>Love</b>	<b>divine Principle, Love</b>
<b>absolute Christian Science</b>	<b>Life Truth Love</b>	<b>Truth Life Love</b>	<b>Life Love</b>	<b>Truth Love</b>
<b>Christian Science</b>	<b>Mind</b>	<b>Principle Life Truth Love Soul Spirit Mind</b>	<b>Principle Mind Soul Spirit Life Truth Love</b>	<b>Soul — P — Life</b> r i <b>Spirit — n — Truth</b> c i <b>Mind — p — Love</b> e
	<b>Spirit</b>			
	<b>Soul</b>			
	<b>Principle</b>			
	<b>Life</b>			
	<b>Truth</b>			
	<b>Love</b>			

**The 7 Synonymous Terms for God (in Word-order):** Mind, Spirit, Soul, Principle, Life, Truth, Love

**The 4-fold Operation of Being:** Word, Christ, Christianity, Science

**The 4 Levels of Spiritual Consciousness:** *Science itself, divine Science, absolute Christian Science, Christian Science*

<sup>1</sup>See Max Kappeler, *The Four Levels of Spiritual Consciousness*, opposite page 1. Kappeler Institute Publishing, 1970. [color added by KI editors]

## References to the previous matrix: Model of Being “*The Chart*”

### Books by Max Kappeler:

*The Development of the Christian Science Idea and Practice* ©2004, 2<sup>nd</sup> edition. (healing on the levels)

*The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science*, pp. 117–198 (the place value of the synonyms on *The Chart*)

### Recordings by Max Kappeler:

A-4: *The Structure-principle of Being*, 1974, Wilmington, DE, hour 21.

A-5: *A Seminar on the 7 Synonymous Terms for God*, 1975, Wilmington, DE, hours 22–23.

A-6V: *Syllabus V*, 1980, hours 13–19.

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B-2: *From Atomistic Thinking to Cybernetic Comprehensive Consciousness*, 1970, Ogunquit, ME, hours 19–20.

D-1: *The 4 Levels of Science*, 1967/68, London, England, hours 6–9, 13–16.

D-2: *Divine Cybernetics: the proto-science, the integral Science*, 1969, Braunwald, Switzerland, hours 8–11.

D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the Once Being, God: Word (Part I), Word (Part II), The Christ (Part III), Christianity (Part IV), Science (Part V)*, 1971/72, New York, hours 5–24.

E-1: *The Structure of Being and its Universal Laws*, Max Kappeler, 1973, New York, hours 7–38.

G-2: *The Science of Being–As I See It Today*, 1970, London, England, hour 17.

### Books by John Doorly: treated mostly in the context of the ascending and descending scales of Science:

*Talks at the Oxford Summer School, 1948*, Vol. II, pp. 38, 157–158.

*Talks at the Oxford Summer School, 1949*, Vol. I, pp. 21–24, 49–51.

*Talks at the Oxford Summer School, 1949*, Vol. II, pp. 268–273 (the story of the one infinite system, including the level of Science itself).

*Talks on the Science of the Bible*, Vol. I, “red book,” pp. 65–69.

*Talks on the Science of the Bible*, Vol. III, “red book,” pp. 282–284.

*Talks on the Science of the Bible*, Vol. VI, “red book,” pp. 207–208.

*Talks on the Science of the Bible*, #58, “blue book,” pp. 9–16.

*Talks on the Science of the Bible*, #59, “blue book,” pp. 4–16 (Christian Science to Science itself to Christian Science).

*Talks on the Science of the Bible*, #61, “blue book,” pp. 3–10, 31–32.

The Science of Being: The emergence of a divine philosophy, Tape code J-6

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## Overview of the Bible's Layout in the Light of the 7 Synonymous Terms<sup>1</sup>

	Days of Creation (1 <sup>st</sup> Record)	Adam-Story (2 <sup>nd</sup> Record)	1000-Year Periods
<b>MIND</b>	1. light—intelligence, creative power	1. mist—ignorance	1. Adam-record of creation, Adam to Enoch—awakening (c. 4000–3000 BC)
<b>SPIRIT</b>	2. firmament—onliness of spiritual reality, separates real from unreal, understanding	2. Adam formed of dust and breath, 2 trees—duality, impurity	2. Noah—turning away from material beliefs, purity, understanding (c. 3000–2000 BC)
<b>SOUL</b>	3. dry land, seed within itself—definiteness of spiritual identity, which defines all things rightly	3. Adam in garden (body), names every creature, no helpmeet—corporeal identity, false identification	3. Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Judges—going the way from sense to Soul (c. 2000–1000 BC)
<b>PRINCIPLE</b>	4. sun, moon, stars—Principle's system governing the universe; scientific metaphysics demonstrating spiritual power	4. deep sleep of Adam, Eve made from his rib, the misinterpretation of the serpent—mesmerism, division, atomism	4. Samuel, kings, prophets—true government through prophecy; Principle's system interpreting itself and governing the universe (c. 1000 BC–1 AD)
<b>LIFE</b>	5. teeming, abundant fish and fowl (soaring in the firmament)—fullness, multiplication, exaltation of spiritual life	5. serpent tempts Eve, who eats from tree of good and evil; nakedness—demoralization, downfall, lack	5. Jesus, the apostles, Paul, the spreading of Christianity, Revelation—laying down a mortal sense of life for newness of Life as Spirit (c. 1–1000 AD)
<b>TRUTH</b>	6. every living creature: animals and man—spiritual consciousness, spiritual manhood and dominion	6. Eve cursed, Adam cursed to till the ground, Cain kills Abel—mortal manhood, error self-destroyed	6. pioneering scientific consciousness, understanding being through scientific methods (vs. blind faith) (c. 1000–2000 AD)
<b>LOVE</b>	7. creation finished, rest—fulfillment, peace, the perfection of integrated being	7. Cain flees from God's presence and dwells in Nod—error excluded as nothingness	7. reign of divine Science, fulfillment of the Bible's design, bringing in the millennium (2000 AD onwards)

<sup>1</sup> ©Max Kappeler, 1984. From Max Kappeler, *A Study Aid for the Science of Christian Science*, Kappeler Institute Publishing USA, 1984, p. 29.

## The One Book (The Word)

<b>Bible</b>							
						<i>“Science and Health”</i>	Being
							<b>The Model of Being</b>
Word		Christ		Christianity	Science		
<b>MIND</b>	<b>SPIRIT</b>	<b>SOUL</b>	<b>PRINCIPLE</b>	<b>LIFE</b>	<b>TRUTH</b>	<b>LOVE</b>	I AM
4000–3000 BC	3000–2000 BC	2000–1000 BC	1000–1 AD	1–1000 AD	1000–2000 AD	2000 AD –	
1 <sup>st</sup> 1000-years	2 <sup>nd</sup> 1000-years	3 <sup>rd</sup> 1000-years	4 <sup>th</sup> 1000-years	5 <sup>th</sup> 1000-years	6 <sup>th</sup> 1000-years	7 <sup>th</sup> 1000-years	
1 <sup>st</sup> day	2 <sup>nd</sup> day	3 <sup>rd</sup> day	4 <sup>th</sup> day	5 <sup>th</sup> day	6 <sup>th</sup> day	7 <sup>th</sup> day	8 <sup>th</sup> day
ADAM- ENOCH	NOAH- BABEL	ABRAHAM- JUDGES	SAMUEL- BIRTH of JESUS	CHRIST JESUS	CHRIST SCIENCE	DIVINE SCIENCE	SCIENCE ITSELF
myths	legends, sagas	tribal history	revelation of the idea	unity of Jesus and idea	unity of Science and idea	God’s consciousness of itself (capitalized terms)	I AM
vs.	vs.	vs.	vs.	vs.	vs.	vs.	
mortal mind	matter	body	personal “I”	death	mortal consciousness	imperfection	

©Diagram by Joel Jessen. Reference: See *The Four Levels of Spiritual Consciousness*, Max Kappeler, pp. 29–62

The Science of Being: The emergence of a divine philosophy, Tape code J-6  
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## Recommended references for studying:

### **The Ideas of Mind**

#### Books by Max Kappeler:

*A Study Aid for the Science of Christian Science*, p. 6

*Complete Compendium for the Study of Christian Science*, #4: Mind

*The Science of the Oneness of Being in the Christian Science Textbook*, pp. 41–45, overview

*The Seven Synonymous Terms for God*, Chapter 1. See Appendix.

#### Recordings by Max Kappeler:

A-4: *The Structure–principle of Being*, 1974, Wilmington, DE, hours 10–12A

A-6l: *Syllabus I*, Class, 1977, hours 1–8A

#### Books by John Doorly:

*The Pure Science of Christian Science*, pp. 42–47, 98–126, 157–189

### **The Ideas of Spirit**

#### Books by Max Kappeler:

*A Study Aid for the Science of Christian Science*, p. 7

*Complete Compendium for the Study of Christian Science*, #5: Spirit

*The Seven Synonymous Terms for God*, Chapter 1

#### Recordings by Max Kappeler:

A-6l: *Syllabus I*, 1977, hours 8B–14

### **Ideas of Soul**

#### Books by Max Kappeler:

*A Study Aid for the Science of Christian Science*, p. 8

*Complete Compendium for the Study of Christian Science*, #6: Soul

*The Seven Synonymous Terms for God*, Chapter 1

#### Recordings by Max Kappeler:

A-6l: *Syllabus I*, 1977, hours 14–19

### **The Ideas of Principle**

#### Books by Max Kappeler:

*A Study Aid for the Science of Christian Science*, p. 9

*Complete Compendium for the Study of Christian Science*, #7: Principle

*The Seven Synonymous Terms for God*, Chapter 1

#### Recordings by Max Kappeler:

A-6l: *Syllabus I*, 1977, hours 20–23

### **The Ideas of Life**

#### Books by Max Kappeler:

*A Study Aid for the Science of Christian Science*, p. 10

*Complete Compendium for the Study of Christian Science*, #8: Life

*The Seven Synonymous Terms for God*, Chapter 1

#### Recordings by Max Kappeler:

A-6l: *Syllabus 1*, 1977, hours 23B–25A

### **The Ideas of Truth**

#### Books by Max Kappeler:

*A Study Aid for the Science of Christian Science*, p. 11

*Complete Compendium for the Study of Christian Science*, #9: Truth

*The Seven Synonymous Terms for God*, Chapter 1

#### Recordings by Max Kappeler:

A-6l: *Syllabus I*, 1977, hours 25B–28A

### **The Ideas of Love**

#### Books by Max Kappeler:

*A Study Aid for the Science of Christian Science*, p. 12

*Complete Compendium for the Study of Christian Science*, #10: Love

*The Seven Synonymous Terms for God*, Chapter 1

#### Recordings by Max Kappeler:

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