

Epitomes  
for the  
Spiritually Structured Interpretation  
of the  
Christian Science Textbook

Max Kappeler

**Max Kappeler**

**Epitomes  
for the  
Spiritually Structured Interpretation  
of the  
Christian Science Textbook**



**Kappeler Institute Publishing**

PO Box 99735, Seattle, WA 98139-0735

Phone: (206) 286-1617

FAX: (206) 286-1675

E-mail: [mail@kappelerinstitute.org](mailto:mail@kappelerinstitute.org)

Website: [www.kappelerinstitute.org](http://www.kappelerinstitute.org)



© Max Kappeler 1982

ISBN 0-942958-06-3

Library of Congress Number 82-082377

Printed in Great Britain by Crown Press (Keighley) Limited, Chapel Lane, Keighley, West Yorks.

## THE METHOD OF WORKING WITH EPITOMES

### Epitomizing: a scientific method

Anyone who strives to understand either the Bible or 'Science and Health with Key to the Scriptures' by Mary Baker Eddy faces the challenge of reducing thousands of words, sentences, paragraphs and pages to a comprehensible simplicity — without oversimplifying. To this end, one important tool for scientific text-interpretation in the Science of being is the method of working with epitomes. In brief, this method summarizes the main points of a text in a few short sentences, showing in a simple, concise form the substance and logic of a text. John W. Doorly first used this method of epitomization mainly in his work on the Bible and on a few chapters of 'Science and Health'. Since then, experience has shown that this method provides an invaluable tool for understanding and teaching the Science of Christian Science. Accordingly, with this volume of epitomes for the first sixteen chapters of the textbook, it may be helpful to present a brief discourse on the aims and ends of this method: what it is, where it leads and how the student can best make use of this method and of these findings.

This method of reducing a voluminous text to a few short epitomes is scientific. Why? Science — as with all sciences — aims at reducing an infinite range of phenomena to a few key concepts, which identify those few points that represent the whole. Nothing fundamental should be left out; nothing extraneous should be put in. The character of the whole should be represented in its main lines without oversimplification.

For interpreting revealed texts, the only way to do this is through Science: to identify the few fundamental categories of the subject — namely, of divine Being — and then to interpret the text through these few comprehensive categories. Through the ordered interrelation of the categories, we see the structure that underlies the text and binds it together as one ordered, coherent whole. It is the purpose of epitomes to indicate these categories and their structure as they appear in different forms consistently throughout the text.

*Epitomes: working aids.* Given this scientific nature of the method of epitomizing, we can most

value the following epitomes on the chapters of the textbook if we approach them with a scientific, that is, a searching, investigating and researching attitude. Our desire must be to study deeply the Science of Christian Science and not to be satisfied with the first flush of inspiration. Because epitomization is a working method — a method of researching the Science of the textbook — these epitomes are working aids. They are not intended in the first place to comfort or uplift thought but rather to show the means and methods by which the student can unlock for himself the treasures in the textbook, giving an infinite and impersonal source of inspiration and understanding.

*A divinely structured understanding of revealed texts.* What kind of *understanding* does such an interpretation through epitomes give us? A scientific interpretation of the text is not a human interpretation but an interpretation based on the categories of divine Being. Accordingly, an understanding of the text through Science is not a matter of simply accepting or believing one particular interpretation over another. Rather understanding an interpretation means letting our consciousness be restructured according to those same categories that underlie and give form to the revealed text. We must read the text with the same Mind that dictated it. Since the purpose of epitomes is to focus these categories specifically as they appear in the text, the more we work with epitomes and learn to detect the categories represented, the more we in fact culture a divinely restructured understanding of the subject.

*An impersonal interpretation.* What kind of *interpretation* can we expect to find if we work with epitomes in a divinely scientific way? In working with epitomes scientifically, we are not interested in pursuing human, personal or merely inspirational interpretations of the text. Instead, the focus is wholly on discerning that interpretation which comes from divine Principle, from the system and categories of Science. We seek to discover the spiritually scientific interpretation implicit in the text itself by letting Principle be its own interpreter. Thus the epitomes do not reflect the changing personal views of a human interpreter — either another person or ourselves — but rather give an impersonal, divinely

objective interpretation, disciplined according to what the text itself conveys through the categories of Being. As a result, anyone working systematically with this method can trust the scientific value of the results. Just as Science cannot be understood through personal views, so the texts which present Science do not yield their treasures except through impersonal, scientific means. "Science is . . . alone able to interpret God aright." (S&H 127:26)

### What is the method of epitomizing?

*The textbook presents the system of divine metaphysics.* What does the textbook fundamentally give us? Its subject—the Science of all being—is infinite. What the textbook presents is this infinitude in 600 pages, without oversimplifying and therefore distorting the nature and character of the infinite whole. How is this possible? Mary Baker Eddy gives the answer: the infinite can be reduced to comprehensible simplicity through the system of Science: "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live." (S&H 146:31) By presenting infinite being through the ordered structure of the first sixteen chapters, the textbook provides a means for understanding that perfectly reflects the spiritual structure of divine being.

*Category-based understanding and interpretation.* With this key of the system of Science, our main interest shifts from trying to understand many details and truths to understanding the fundamental system itself. What is a system? 'System' is defined as an ordered, differentiated whole, in which all elements gain their meaning through their relationship with the whole. The system of divine metaphysics presents the whole of being as a whole system of ideas, differentiated through categories and ordered through spiritual laws. What are these categories of divine Being? Science presents three fundamental categories:

1. the seven synonyms for God (Mind, Spirit, Soul, Principle, Life, Truth, Love) defining the nature of God;
2. the four modes of divine self-operation (Word, Christ, Christianity, Science) giving the dynamic operational sense of Being;
3. the four levels of spiritual consciousness

(Science itself, divine Science, absolute Christian Science, Christian Science) showing the multi-dimensionality of divine self-consciousness.

Without the framework of these categories, we would never be able to understand the Bible or the textbook in their deeper structure and divinely objective meaning. As long as we try to read these revealed texts without an interpretive framework based on the divine, we read the text through our human categories in the same way that we would read any humanly written book. We read words, not spiritual tones and meaning. By contrast, since the Bible and the textbook reveal the structure of Being itself, our task in interpreting them must be to see the spiritual deep structure<sup>1</sup> underlying the many words, illustrations and examples; we must discern those few fundamental categories inherent in the text and in Being itself.

*New questions.* As we do this, we are compelled to ask different questions. Instead of trying to understand single statements or single examples, we ask: What does the text tell us about the categories of divine Being? What spiritual deep structure underlies the text, providing the divinely objective context and meaning? We focus our attention on discerning the whole structure rather than on analyzing specific, isolated details. As in the example of adding two apples and two apples to equal four apples, we are not concerned with apples but with the law of addition.

*The basis of interpretation: like understands like.* How do we find the spiritual deep structure? A text of 600 pages is still quite voluminous. Even if we consider the chapters separately, many of the chapters are as long as 50, 60 or even 80 pages. What enables us to discern structure throughout this multiplicity? Scientific interpretation is based on the law that like understands like. A consciousness structured according to the categories of divine Being detects these same categories in the text, while a consciousness based on human concepts and reasoning is blind to the spiritual deep structure. Like can only be understood through like. With a divinely structured consciousness, therefore, we do not read separate words or sentences but rather 'listen' through scientific categories to the main theme or tone running through the text. The cate-

<sup>1</sup>'Deep structure' is a technical term and is compared to 'surface structure'.

gories of Being resound within us to reveal those same categories as they appear in the text.

This kind of reading can be compared to the process of listening to a piece of classical music. The trained ear does not hear only separate notes or separate instruments; rather it recognizes the overall structure and musical development of one theme — one unifying but carefully developed and orchestrated melody. Likewise, spiritual sense drilled in the categories of divine metaphysics is able to ‘hear’ the main theme or idea of the text. In this way, category-based understanding becomes the key for recognizing the spiritual structure — the main idea and its development — inherent in a revealed text. How specifically do we approach the text to discover this spiritual structure?

*Finding the subject of the chapter.* To understand a chapter of the textbook in its spiritually scientific structure, we must first find the overall theme or subject of the chapter. How? We must read the chapter through fluently from beginning to end, not stopping to analyze separate phrases or sentences or allowing ourselves to get sidetracked on specific points. As we read, we listen to the text as a whole and ask ourselves: What is its main message? What is the whole body of text trying to tell us, above and beyond the specifics and examples? As we read the text through repeatedly with an open and unpreconceived attitude, the main theme begins to appear. The more we love and ponder the text, valuing it in the context of a spiritually structured consciousness, the more the one idea becomes clear and spiritually tangible to us. At this point, we should try to epitomize this one main theme in the shortest and most concise way possible. For example, the main theme of the first chapter of the textbook, ‘Prayer’, is epitomized as: Prayer is a spiritual understanding of God, which through unselfed love brings us into unity with the perfect nature of God.

The next step in identifying the main theme rightly is to find which specific category or blending of categories of Being underlies this subject. In the example of ‘Prayer’, we find the category of the Word reflecting the Word. Thus we can see that by accepting God’s nature in us through unselfed love (Word from the relative standpoint) we come into unity with the perfect nature of God (Word from the absolute standpoint).

Yet why is this one epitome not enough? First,

one epitome summarizing a whole chapter is a very general statement. We must find scientific ways of seeing what this statement means and how it specifies itself. Second, we must discover the practical implications of this statement: What ordered steps lead us to a full understanding of all that this subject implies? To answer both these questions — (1) what it means and (2) how we can come to understand it — we must investigate the ordered development of the subject in the text. In other words, we must discover what is called the ‘layout’ of the chapter. How?

*Finding the main tones.* After we find the main theme of the chapter, we must investigate the next order in the hierarchical presentation of the text: we must find out how the text develops its one theme. Specifically, we must again read the chapter through fluently, only this time listening for certain big breaks within the overall flow and continuity of the presentation. In this reading, we must ask ourselves: Are there unmistakable changes in how the subject is presented? Is there a discernible logic developing the theme from the beginning to the conclusion of the chapter? What are the steps of this development? Most of the chapters in the textbook have seven fundamental breaks, for they typically present their subject from the standpoint of the seven synonyms for God. As soon as we clearly discern these breaks — the differentiated development of the subject — we can tentatively summarize these distinct tones in concise epitomes, as in the epitomes for the chapter ‘Prayer’. These seven distinct breaks indicate the ‘main tones’ of the text. Since in most cases these main tones reflect the tones of the seven synonyms for God, the epitomes can be further reduced to the concise terminology of the capitalized terms: the synonyms for God in the Word-order — Mind, Spirit, Soul, Principle, Life, Truth, Love as given on p.465 in the textbook (the order that typically unfolds or develops a subject).

*Finding the subtones.* In studying these main tones in the text, we may ask: Why does the textbook often need so many pages to present the message of each main tone? In most cases, the reason is that each main tone is further explained or developed through various ‘subtones’. Each of these subtones serves to substantiate and clarify the meaning of the main tone. Thus the chapter ‘Prayer’, for instance, not only presents its main theme through seven main tones, but also develops each of these main tones



through seven subtones. At this point, we can epitomize these distinct subtones, reducing the text to a few short sentences, while at the same time capturing the essence of the subject and its logical, ordered development. As with the main tones, these epitomes can be further simplified by identifying them with the capitalized terms underlying these subtones, in most cases with the seven synonyms for God. In this way, a text of many words and sentences can be reduced to the simplicity of the categories of Being. As in the example of the chapter 'Prayer', the first main tone is explained through the subtones of: Mind as Mind, Mind as Spirit, Mind as Soul, Mind as Principle, Mind as Life, Mind as Truth and Mind as Love.

*Reducing the text to the simplicity of the categories.* Thus we see the method of reducing a text to the simplicity of the categories of Being. We translate the truths of the text back into the language that most reflects Principle, the language of the three categories of capitalized terms, the fifteen root-notions of divine Being.<sup>1</sup> Just as the revealed text comes from the deep structure language of Spirit, so, to interpret the text divinely and scientifically, we must trace the text back to its origin in God through the language of Science. If we know the meaning of these few capitalized terms in depth and with a living understanding, the message of a chapter can be captured with utter simplicity. In the example of the chapter 'Prayer', the whole message of the chapter can be conveyed as: the one theme of the Word as the Word, presenting itself through the main tones of Mind, Spirit, Soul, Principle, Life, Truth and Love, which in turn are each explained through the subtones of Mind, Spirit, Soul, Principle, Life, Truth and Love. Insofar as we know what these terms mean and can reason along the categories, we know the essence of 'Prayer'.

*The importance of the categories of Science.* Why is this method of reducing a text to the categories of Being so important and necessary to understand the textbook? Because Principle does not interpret itself through the categories of the human system of reference, Principle does not explain itself through a human language. Rather its language, the language

adapted to reflect its subject, is a spiritual language, the language of Spirit. Thus the Science presented in the textbook is not expressed through the language of English or any other human language, but through the language of the capitalized terms and their ideas. In this language, every concept is defined spiritually by its reflection with all other spiritual qualities. Each of the 15 root-notions stands for the whole of God, and each of their ideas reflects this quality of wholeness. Clearly, to read this spiritual language and interpret it through finite and materially-defined human concepts would be to miss completely the original spiritual meaning. We cannot understand the language of Spirit with the material categories of human thought and reason, even though we are forced to use their symbols. In a new context, old symbols are given a new meaning. For example, 'man' in 'Science and Health' does not mean what human language takes it to mean. Thus to understand the textbook rightly — namely, in the context from which it was written — we must work from the categories that present the whole of God through Science and let these categories reveal Principle's spiritual and scientific message.

With respect to the specific task of interpreting the textbook, this means that the reader should not consider the actual words and sentences of the textbook as an end in themselves but should see that they point towards the categories of Science. We discover the depths of the textbook only as we are not satisfied with isolated sentences, isolated truths, but instead seek an understanding of how the text reveals the deep structure of divine being. To this end, we must employ those means that reduce the text by bringing into focus the fundamental categories underlying it. Epitomes provide such a means.

*The art of wording epitomes.* To discern the basic idea in a revealed text and to express this idea in the concise form of an epitome is an art. Why? What is the art of doing anything? Among other things, the art of doing something means the ability to apply scientific knowledge and understanding in specific, individual cases. In the art of epitomizing, we must apply our understanding of scientific text-interpretation to specific texts. What does this involve? First, we must be able to recognize the language of Spirit behind the text. We must be able to translate out of the human language into the language of Spirit and

<sup>1</sup>The fifteen root-notions are the elements of the three fundamental categories of divine Being: (1) the seven synonyms for God, (2) the four modes of divine self-operation, and (3) the four levels of spiritual consciousness.

spiritual ideas. Second, we must be able to differentiate between the ideas presented and see how they pertain to different and distinct categories. Accordingly, we must be able to sort out these categories and not mix or confuse them. Third, we must be able to see the uniqueness of specific ideas as they emerge from the specific intersection or blending of categories. Because the textbook never repeats itself in its unfolding spiritual structure, each specific aspect of this structure is unique. Accordingly, we must ask how and why each aspect is unique, for such questioning can be a great source of discovery and insight into the meaning, logic, coherency and beauty of the textbook. Finally, we must learn to think in abstract ways, looking away from the concrete form of the text to the underlying spiritual tone and meaning. Such abstraction provides a great step towards the spiritualization of thought.

*The beauty of epitomes.* As we culture this art of epitomizing, we begin to think in new ways about the textbook. We realize that an epitome does not present merely a shorter form of the text we read in human language, but rather presents a different, category-based analysis of the text. Epitomes pierce the surface of human language and concepts and bring to light the deep structure blendings of categories and spiritual ideas working throughout the text. These blendings, comprising the pure language of Spirit, are of greatest importance in understanding the text, surpassing the importance of knowing specific words, sentences or examples.

As we understand the unique value of epitomes, we see the beauty of the method of epitomizing. This beauty is not found in beautiful, lyrical wordings but rather in the exactitude of epitomes as they focus the underlying categories of divine Being. The beauty of epitomes lies in the “mathematical order” (Mis. 57:27) which they present. We see the beauty of spiritual structure, the ever-new blending of ideas, through the transparency of epitomes to this spiritual meaning. Since like sees like, this scientific beauty and simple elegance of epitomes is most apparent to a consciousness attuned to the categories of divine Being.

#### **How can we work with the epitomes of the textbook?**

*The student's aim.* What should be our aim in

working with the following epitomes? Different from most interpreters of revealed texts such as the Bible or the textbook, the student should not expect to analyze or produce a commentary on each sentence of the textbook. Such an endeavour would distract us from what the epitomes are uniquely trying to show. The purpose of epitomes is not to illumine the meaning of each sentence but rather to reveal the overriding spiritual structure of the text. Accordingly, in working with these epitomes, our purpose must be to use them as a means for drilling ourselves in the categories of Being and for cultivating a spiritually structured consciousness.

*The student's attitude towards the present findings.* How should we regard the following epitomes? One must first realize that these findings are the result of a lifetime of research and refinement. Although this does not preclude further refinement, it does indicate many years of testing and weighing the findings against the text and the structure of Being itself. As a result, these epitomes represent spiritual tones that have been lived and practised, pondered not through mere thinking but through life-experiences and a living consciousness of the categories of divine Being.

In a true scientific spirit, the student does well to accept these findings as working hypotheses. Rather than debating the findings, one finds that it is more instructive and fruitful to ask:

- (1) What categories are indicated through these epitomes?
- (2) How does the text express these categories?
- (3) What is the logical flow, order and development of these epitomes?

If one is unable to answer these questions, the solution lies in cultivating a more spiritual sense of the tonality of the three categories of Being — the 15 root-notions and their ideas. Since only like can understand like, it takes a spiritually scientific consciousness to grasp the spiritually scientific content of the epitomes and their correlation with the text. We must know the language of Spirit before we can hear its tones behind the symbols and expressions of the human language used in the textbook. Consequently, when one is learning the language of Spirit, it is wise to let the epitomes help in culturing such an understanding, rather than passing judgement on the findings before we are fully schooled in the ‘new tongue’. How then can the epitomes, in necessary conjunction with the

textbook, further this spiritual education? The best way to show the method is through a specific textual example.

*The first step: identifying the categories of the divine system in the epitomes.* In working with epitomes, we first need to know what exactly the epitomes are saying. This does not mean simply reading sentences but rather understanding how the epitomes focus and identify the categories of Being inherent in the text. Accordingly, our first question in working with epitomes is: How are the categories of Being reflected and expressed in the epitomes? This question applies to epitomes for the Bible as well as to epitomes for the textbook, to epitomes of texts based on the fourfold operation of Being (as in the 14th chapter, 'Recapitulation'), the four levels of spiritual consciousness (as in the 16th chapter, 'The Apocalypse') as well as the seven synonyms for God (most of the chapters).

To show how we can answer this question, we can consider the specific example of the exegesis of the first day of creation in the 15th chapter, 'Genesis', given on pages 503:18 - 505:3 of the textbook. The epitomes for this text are:

- Mind      Mind manifests itself as a creation of ideas (503:18 - 505:3).  
as Mind: Mind creates all in ideas (503:18-25).  
as Spirit: Mind's ideas are only good (503:26 - 504:2).  
as Soul: Mind makes its own record, a record of ideas (504:3-15 and 504:27 - 505:3).

As we can see, the exegesis of the first day of creation focuses on the main tone of Mind, which in turn is explained through three subtones: Mind as Mind, Mind as Spirit and Mind as Soul. (The first synonym identifies the main, dominant tone, while the second specifies the reflecting subtone.) Our question is: How do these epitomes express the *tones* of the synonyms? Which part of the epitome refers to the main tone of Mind, and which part expresses the distinct tone of the subtone, whether Mind, Spirit or Soul? In other words, how are the synonyms for God reflected specifically in these epitomes?

*The epitome for the main tone of Mind:* "Mind manifests itself as a creation of ideas." This epitome shows two aspects of Mind. First, Mind *manifests itself*. It is the nature of Mind that Mind not only exists but also constantly manifests itself, showing

forth its nature. Second, Mind manifests itself as a *creation of ideas*. Mind shows forth its nature through ideas, constantly bringing to light the ideational nature of Mind. Thus, through the main-tone epitome, we see the synonym Mind very clearly expressed: Mind manifests itself, and this divine self-manifestation brings to light a creation of ideas. How is this divine process explained through the subtones?

*The epitome for 'Mind as Mind':* "Mind creates all in ideas." The more we know the meaning of Mind, the more clearly we can see how precisely this epitome expresses the tone of Mind as Mind.

First, how does the epitome carry on the main tone of Mind? Characteristic of Mind, the epitome indicates that Mind manifests itself infinitely through a *creation of ideas*; Mind is that which creatively knows and presents itself as idea.

Second, how does the epitome present the distinct subtone of Mind? What does the epitome tell us more about the main tone? What new aspect of Mind is introduced? If we study the epitome carefully, we see that it shows the nature and scope of Mind's manifestation: Mind creates *all* in ideas. Mind creates and produces *all*. Therefore, all there is is the creation of Mind, and all that Mind creates is ideational. However we express it, the tone is the same.

*The epitome for 'Mind as Spirit':* "Mind's ideas are only good."

First, how does the epitome carry on the main tone of Mind? The subject of the epitome is *Mind's ideas*. Therefore the epitome is going to tell us something more about Mind's ideational creation, the specific aspect of Mind expressed in the main tone.

Second, how does the epitome present the distinct subtone of Spirit? The epitome states that these ideas are *only good*. Spirit is the only. This onliness presents the highest sense of good because it tolerates no evil, no opposite, no nature other than Spirit. Thus to state that Mind's ideas are only good tells us that Mind's ideas reflect the nature of Spirit and so cannot reflect any other nature. We learn something more about Mind's creation of ideas.

*The epitome for 'Mind as Soul':* "Mind makes its own record, a record of ideas."

First, how does the epitome carry on the main tone of Mind? Again, the overriding issue is that *Mind makes*, and that this creation is constituted of *ideas*.

Second, how does the epitome present the distinct

subtone of Soul? What new information does the epitome give us about Mind's ideational creation? Since Mind creates all in ideas (as Mind), and since these ideas are only good (as Spirit), only Mind can give us a *true record* of its ideational creation (as Soul). Soul identifies all things rightly and alone testifies to the true, giving the only true record of the divine creation. By contrast, the physical senses (vs. Soul) are not capable of representing the ideas of God rightly but instead testify only to illusions. Starting from corporeality, they make a false record of corporeality. Consequently, to know Mind's creation rightly, we must know how to identify this creation and where to look for a true record of it: we must read from Soul and let Soul define all things divinely.

*Recapitulation.* Reviewing these epitomes, we can more easily see how the synonyms for God are represented in these concise statements.

First, the main-tone epitome reflects the tone of Mind, showing Mind's manifestation as a creation of ideas.

Second, this main tone is elaborated through three subtone:

- the ideas of Mind *are all* that exists (as Mind);
- the ideas of Mind are *only good* (as Spirit);
- the ideas of Mind are correctly *identified through Soul and its spiritual record* (as Soul).

*Spiritual computations.* In this example, we can see how the epitomes, by indicating the categories of Being, also show the spiritual computation or blending of ideas within these categories. Mind not only reflects itself but also blends with the ideas of Spirit and Soul. The whole textbook builds on such blendings of ideas. To recognize these spiritual combinations in the textbook, we must understand the divine process of reflection. The more we ponder the blending of ideas, the more we experience their great practical value, not only for understanding the textbook but also for establishing a spiritually scientific basis for practice.

*The second step: seeing the relationship between the epitomes and the text.* The second question we must ask in working with epitomes is: How do the spiritual tones expressed in the epitomes appear in the text of 'Science and Health'? How does this text express in many words the tones of the categories?

If we consider the text relating to the *first sub-tone* (503:18-25), we find a clear sense of the main tone: Mind's creation of ideas: "Mind presents the

idea of God". But how is this creation characterized through the first subtone? The text says, for instance, that the creation of ideas is a creation of beauty and goodness, a creation having no element of discord or decay. Such varied expressions indicate one and the same point, namely that all that Mind creates is idea and that therefore there is nothing which is not divine. There is no element of discord or decay, no erring thought, no mortal life, no mutable truth and no variable love. Again and again we have the 'no', which, put positively, hints at the 'all' of Mind's creation of ideas (the subtone of Mind).

The next paragraph, corresponding to the *second subtone* (503:26 - 504:2), also shows a straightforwardly clear correlation with the tones of the epitome. "Spirit . . . is never reflected by aught but the good." The idea emanating from God (Mind) reflects God and God's nature, and so cannot be anything but good (Spirit).

To see the correspondence between the epitome for the *third subtone* and the text (504:3-15 and 504:27 - 505:3), we need a sound knowledge of the synonyms for God and their tonality. This paragraph is only one of many examples in the textbook which show that a human interpretation of the text does not make sense. Generations of devoted readers have failed to understand such texts, because they have not known the categories of Being underlying them. As we have seen, the human intellect with its material concepts and two-valued logic cannot detect the spiritual tones and divine logic apparent to divinely structured consciousness.

Another preliminary point to consider is why we should omit the middle paragraph (504:16-26) from this third subtone. The reason is simple: this specific text applies to all seven days of creation, not just to the first, for it gives a fundamental explanation of the meaning of 'evening' and 'morning'. To consider this paragraph as part of the first day or as part of the subtone of Mind as Soul would blur those unique tones, distracting us with information that rightly pertains to a broader level in the hierarchical presentation of the subject.

How then do the two paragraphs relating directly to the third subtone reflect Mind as Soul — Mind making its own record as a record of ideas?

First, these paragraphs express the main tone of Mind by taking as their central subject the biblical symbol of light, the symbol for idea in the first day of creation.



Second, these paragraphs express the subtone of Soul by showing what constitutes the true record of Mind's creation. How? The text interprets the biblical statement: "And God called the light Day, and the darkness He called Night." The light (Mind) takes definite form and identity as Day (Soul). In correlation with the definition of 'Day' in the 'Glossary' (S&H 584:1), the text shows the ordered unfoldment of light. Specifically, the idea which comes to us first as a beam of light (as Mind), light which is only good (as Spirit), becomes definite: it is called 'Day' (as Soul). If we translate this biblical-metaphysical terminology into the more abstract language of the categories — Mind as Soul — we see not only the emerging identity of an idea, its true record, but also the correction of the counterfeit, material sense of idea. On one hand, we see that an idea is not a flash of thought or passing insight but rather has through Soul a constant, unchanging, definite identity. It brings an abiding state of spiritual illumination, destined to fulfil its mission, since "there is no place where God's light is not seen". On the other hand, Mind as Soul is also expressed in the text by showing what cannot make a true record of ideas or define Mind's creation rightly. "Material sense" (vs. Soul) "is nothing but a supposition of the absence of Spirit." Its manifestations — "mortal mind, sleep, dreams, sin, disease, and death" — "have no record in the first chapter of Genesis." "Immortal Mind makes its own record", and this spiritual record cannot be identified rightly except through spiritual sense.

*The third step: the logical flow in the epitomes.* Once we have seen (1) what the epitomes say in terms of the categories of Being, and (2) how the tones of the epitomes correlate with the text, we can investigate (3) the ordered flow and logical relationship between the epitomes. How does each tone build on the preceding and lead to the following? Why is each tone not complete in itself, so that each needs all the others? Because the textbook is one integrated and coherent whole, the epitomes focusing the categories of Being in the text cannot be isolated statements. Rather they follow the spiritually logical flow of the textbook text and therefore reflect its divine logic. Analyzing the logical flow which runs through the epitomes is an excellent way of culturing a more spiritually structured consciousness. If we take the example of the epitomes

for the first day of creation, we can readily detect their logical, spiritual order.

*The main tone:* "Mind manifests itself as a creation of ideas." In analyzing this epitome, we have already seen that it states first, that Mind manifests itself, and second, that this manifestation appears as a creation of ideas. To see how all the subtone explaining this main tone cohere in an order, we can shift our emphasis in this epitome to the fact that Mind manifests *itself*: we focus on the self-manifestation of Mind. Therefore the divine creation never leaves or is separate from its divine creator, for creation is but the self-expression of creative Mind. As idea, creation is held in Mind and always remains in Mind. Thus rather than showing separate facts about the creation of ideas, the three subtone work as a unit to show the fundamental phases or aspects of Mind's self-manifestation.

*The first subtone:* "Mind creates all in ideas." Why is this statement of itself not enough? If we were to stop with this first subtone, we could easily draw wrong conclusions. Since the epitome clearly states that all is created by Mind, we could falsely conclude that literally all things — all the phenomena of mortal conception — are ideas created by Mind. This is neither divinely logical nor spiritually scientific. Within the self-manifestation of Mind, the 'all' can only be of the same nature as Mind. It cannot include the phenomena of erring thought: disharmony, limitation, destruction, etc.

This is why we need the *second subtone*, which states: "Mind's ideas are only good." Spirit qualifies the nature of Mind's all-creation, showing it to be like Mind and therefore only good. Whereas human logic, starting from the first subtone, would try to mix or confuse Mind's creation with mortal conceptions (the counterfeit of the second subtone), divine logic maintains the wholly spiritual nature of Mind's ideational creation.

*The third subtone:* "Mind makes its own record, a record of ideas." Why is the second step not enough? The second step does not yet tell us how the ideational creation is to be identified rightly: materially or spiritually. Is the creation of ideas "both spiritual and material", or is it a wholly spiritual record of creation? The third subtone shows that only Mind testifies rightly to its own creation, and that nothing of a counterfeit nature can find a place in this true, wholly ideational record of creation. Material sense cannot represent Mind's self-mani-

festation, and we cannot read from material sense to find out about Mind's creation. "Immortal Mind makes its own record".

*The link to the following days of creation.* On one hand, these three subtones tell us everything that is fundamentally necessary to know about the divine creation: creation is Mind's self-manifestation (Mind); this divine manifestation creates all as idea (as Mind), ideas which are only good (as Spirit), and which are identified divinely, constituting Mind's own true record (as Soul). On the other hand, what we still do not know from the first day is the content of this divine record of creation: What are the ideas that are all (as Mind), only good (as Spirit) and constitute the true record (as Soul)? To answer this question, we must go on to the following days of creation. Thus the first day pushes thought onward in the unfolding order until the full record of divine creation becomes clear in consciousness.

#### **What do we gain through this method?**

*Spiritual logic restructures consciousness.* As we pose questions to the order of the subtones to discover their spiritual logic, the spiritual structure of the subject becomes ever more clearly and firmly established in consciousness. We see the inner logicity of the spiritual and cultivate consciousness according to its divine order. In this way, we see how working with the epitomes in a systematic and scientific way can restructure consciousness divinely, bringing a spiritual blessing that far surpasses the ordinary human sense of study.

*The value of reducing the text.* By focusing a text through a few succinct epitomes, we discover how the essence of the text can be reduced to a few blendings of synonyms for God, which in turn can be further reduced to a single main tone. In this simple form, no point essential to the spiritual meaning of the text is lost. Furthermore, no human interpretation is interjected to adulterate the spiritual meaning of the text itself. Quite the contrary, the subject is expressed through its purest, most spiritually exact, deep structure meaning, a meaning which encompasses far more about the subject than could be given through specific words and examples.

*Discerning spiritual laws.* This simple, concise meaning is much easier to grasp and retain than an extensive text. As we work from the deep structure

meaning, far from detracting from the fullness of the subject, we see the subject presented in its most fundamental and universally applicable terms. How? Through the structure of the categories, we see the basic law illustrated and taught by the text. Behind the many textual examples and illustrations, we see the one universal spiritual law governing the illustrations. As a result, the meaning of the text is in no way limited or restricted by interpreting it through laws based on the categories of divine Being, but rather it vastly expands to its universal spiritual meaning. In our specific textual example, we see the first step of the divine law of creativity: all true creativity begins with Mind's self-manifestation, bringing forth a creation of ideas (Mind); these ideas:

- are all there is in being, for all is Mind's creation (as Mind);
- are like Mind and so are only good (as Spirit);
- constitute the only true record of creation; there is no true material record of creation (as Soul).

The more we understand this law, the more we can rely on it, applying it to every question or problem that arises in our life. Whenever we need to know how a divine idea comes to birth in our experience, we can apply this law and let it unfold the fullness of that idea through all seven days to the point of complete fulfilment.

*The laws of God.* This discernment of universal, spiritual laws underlying a text is one of the greatest values of interpreting 'Science and Health' and the Bible through the categories of divine Being. Again and again the textbook states that man and the universe are governed by divine laws. For example, "Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man." (S&H 128:4) Because "man is harmonious when governed by Soul", we must understand "the truth of being, which reveals the laws of spiritual existence." (S&H 273:18) Because God's man and God's universe are law-governed, we must know and understand these laws to be in harmony with God. The great question is: What are these laws? Nowhere in the text are these laws explicitly stated. For example, the exegesis of the first day of creation does not say that the law of creativity is being presented. Only when we seek the spiritual structure of the text by finding the categories of divine Being on which the text rests can

we clearly discern the divine laws working throughout the text. Why? The laws of God are expressed through specifically differentiated blendings of the categories of divine Being. Consequently, once we see, with the help of the epitomes, how the categories of divine Being work through the text, we begin to discern the laws of God. Whereas these laws are hidden among the words of the text for those who do not read it through its categories and structure, they are nonetheless there and obvious to anyone who interprets the text through the categories of divine Being.

*From the letter to the Spirit.* Another important value of this method of epitomizing is that it provides scientific means for translating the letter — the symbols and expressions used by a past age — into the eternal language of Spirit and spiritual ideas. The textbook uses different symbols from the Bible, just as our age uses different symbols from those which were available and common a century ago. Although these texts clearly present timeless spiritual laws, they must perforce illustrate these laws through the symbols and language adapted to the age. For this reason, our method of understanding the text must lead us from the letter or symbolization to the eternal spiritual meaning. It is in this context that we must regard the textual wordings and examples, not as ends in themselves, but as the means enabling us to discover the fundamental spiritual laws and orders of being.

*The right role of the textbook in this method.* With respect to our study of the textbook, this means that we must keep in view a scientific perspective of what the textbook gives us. On one hand, we must build our understanding of spiritual structure on a deep and ongoing study of the text. Working with epitomes is never a substitute for thoroughly studying the textbook, for the textbook is the source of the epitomes. To understand and fully value the epitomes, we must research their exact correlation with the text of the textbook itself. On the other hand, we must not stop with the text, limiting the full meaning and implications of its spiritual structure to a finite number of words in human language. Rather we must go beyond the words to touch the universal spiritual meaning, stated through laws of being. The more we concentrate on the laws underlying the textbook, the less we need to rehearse the specific wordings and examples given, and the more we gain a deep, spiritu-

ally structured as well as supremely practical understanding of the subject.

*From metaphysics to the Science of being.* This spiritually scientific and structural interpretation of the textbook transforms not only our knowledge of the subject but also our way of understanding and demonstration. First, working with epitomes to find the textbook's structure and laws drills us in a new method of understanding. According to the old way of reading the textbook — the way of religious metaphysics — we focus on single statements, separate truths, finding inspiration and comfort in isolated examples, phrases, or paragraphs. Yet the textbook presents, not a random collection of truths and isolated insights, but the tightly woven, coherent structure of Science, the whole system of divine metaphysics. To understand this whole system and structure, we must learn to think and reason from Science — holistically, structurally and according to categories of divine Being. Our aim is no longer to grasp some separate facts but rather to understand the text through its whole structure. For example, rather than grasping some truths about the spiritual meaning of the symbol of 'light', we understand through the first day of creation Mind's creative law and discover how that law expresses itself. We learn to see behind the textual wordings, details and examples, and follow a new way of understanding by interpreting the text through the fundamental categories of Being.

This new way of understanding brings a new way of demonstration. The religious-metaphysical method of practice would limit us to solving single problems with single truths. In this atomistic method, the metaphysician starts from the problem, the phenomenon, and tries to meet the multitude of atomistic problems with a multitude of atomistic truths. By contrast, the divinely scientific method of practice proceeds from Truth as the whole through the categories of Science. This whole Truth includes within itself the solution to all specific problems. The more our consciousness is structured divinely according to Truth, the more this Truth-structure works in us to resolve the myriad false beliefs and their phenomena. The divine system of reference works in us to resolve the mortal, material system of reference, the source of all problems. Thus rather than trying to meet problems in an atomistic way, we seek a solution through the systematic restructuring of our whole consciousness and life. As

a natural consequence, our life more and more reflects the divine; we find the solution to all problems from within the ever-operative structure of Truth-consciousness.

In this way, working with epitomes and the method of scientific text-interpretation that they present not only drills us in a new way of understanding but also equips us with a new method of practice. We gain a divinely holistic, structural practice, in which the treatment consists of the whole structure of Truth working throughout our consciousness and life to resolve the whole argument of error. Practice brings healing, deliverance from the gamut of root-beliefs, not just from those single beliefs from which we wish to rid ourselves. As we devote ourselves to working out the whole idea of Truth, we let Truth's one idea work its purpose in us. Rather than restricting our practice to the betterment of single human lives irrespective of the universal good of mankind, we let our practice coincide with Truth's demonstration of its ideal, accomplishing in us and in all mankind what most serves the progressive idea of Science.

*Ensuring the survival of Science.* What most serves the progressive idea of Science is a right understanding of the Christian Science textbook. Just as Truth cannot be rightly understood through random or isolated facts, so the textbook presenting Truth through Science cannot be understood in a random or isolated way. 'Science and Health' must be understood as a scientific book — in its whole, consistent and coherent structure — for without this scientific, Truth-like understanding, the essential meaning of Science for mankind would be obscured and in that measure lost.

Mary Baker Eddy was keenly aware of this need for a spiritually scientific understanding of Christian Science, for she saw the unconscious, latent animosity of mortal mind against the Science of the textbook. In an article called 'Principle and Practice' written in 1910,<sup>1</sup> Mary Baker Eddy says that Christian Science requires understanding instead of belief; that it must be understood, because otherwise it cannot be correctly accepted and demonstrated. She points out that mortal mind is too much inclined to receive Christian Science through a belief instead of accepting it through understanding. The

article goes on to show how this belief provides no basis for real, scientific healing but only produces faith-cures. Finally it states that unless human faith be distinguished from scientific healing, Christian Science will again be lost from the practice of religion as it was soon after the period of Jesus.

Clearly, we can achieve nothing with beliefs; Christian Science must be understood. Even though many devoted readers of the textbook can quote whole paragraphs, this does not mean that the text has been understood. Can we explain why that paragraph appears where it does in the text? Can we show the spiritual story that leads thought step by step to that point? Although single statements can be helpful and comforting, we should not let this immediate benefit obscure from us the deeper and more scientifically important value of such passages as they serve the larger structure. Even more importantly for the issue of method we cannot draw conclusions from "detached sentences or clauses separated from their context." (S&H 341:5) From such observations, we see that there is only one way to understand Christian Science, namely, through the method of Science, through a systematic study of the textbook according to the categories of Being that the textbook itself gives. Mary Baker Eddy wrote on this issue: "Read this book from beginning to end. Study it, ponder it." (S&H 559: 20) The more we do this in a scientific way, the more we culture and drill ourselves in a scientific understanding of Christian Science, freeing ourselves from the plague of belief which would otherwise obscure and bury Christian Science. Insofar as the following epitomes are used in the scientific way here presented, they can be an immeasurable help for gaining a scientific, divinely structured understanding of Christian Science through its textbook.

---

*Abbreviations for titles of works by Mary Baker Eddy:*

- S&H Science and Health with Key to the Scriptures
- Mis. Miscellaneous Writings
- Ret. Retrospection and Introspection
- Pan. Christian Science versus Pantheism
- '01 Message to The Mother Church, 1901
- Hea. Christian Healing
- Peo. The People's Idea of God
- My. The First Church of Christ, Scientist, and Miscellany

<sup>1</sup>Published in the *Christian Science Sentinel*, September 1, 1917.



Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter I

# PRAYER

prepared by  
**Max Kappeler**

Copyright 1979  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)

**PRAYER****Chapter I**

(Word reflecting the Word)

*Standpoint:* Word reflecting the Word:  
 Word from the absolute standpoint: Statement of God's perfect nature  
 Word from the relative standpoint: Our approach to God through accepting our unity with God

*Scriptural Note I:* Mind — Spirit — Soul  
 Mark 11:24 (see newer translations)  
 Believing: S.&H. 582:1-3

*Scriptural Note II:* S.&H. 7:24-26; 13:14-16  
 See also Rom. 8:26; 1 Cor. 2:11  
 John 6:46,65; John 14:6 and S.&H. 286:9-15  
 John 14:10,13,14; 15:7; 16:23,24; 1 John 5:14

*Introduction:* S.&H. 1:1-9

**Prayer is a spiritual understanding of God, which through unselfed love brings us into unity with the perfect nature of God.**

**Mind** The prayer of true desire to know God as He is brings us into unity with the intelligent active All-Mind (1:10-3:11).

What is involved in a true desire?

as Mind: We must be willing to let our desire be moulded by Mind (1:10-14).  
 as Spirit: Pure motives for prayer find their reward (2:1-7).  
 as Soul: This requires the humility to change ourselves (2:8-14).  
 as Principle: Such a prayer brings us into harmony with the Science of being (2:15-22).  
 as Life: It thereby brings us nearer to the open source of all existence (2:23-30).  
 as Truth: It acknowledges that God does right without giving Him advice (2:31-3:3).  
 as Love: Willingness to avail ourselves of this divine rule enables us to work out our salvation, as God's work is already done (3:4-11).

<b>Spirit</b>	<p><b>The prayer of reflecting the Divine Being through the culturing of spiritual qualities brings us into unity with the unfoldment of Spirit (3:12-5:2).</b></p> <p>Through which spiritual qualities can this reflection be brought forth?</p> <p>as Mind: Absolute consecration of thought, energy and desire is necessary (3:12-16).</p> <p>as Spirit: Gratitude for the good already received enables us to receive more (3:17-26).</p> <p>as Soul: Unselfed gratitude for God — and not primarily for His blessings — unfolds a fruitful life (3:27-4:2).</p> <p>as Principle: By keeping Jesus' commandments we furnish the proof of our gratitude (4:3-11).</p> <p>as Life: The habitual struggle to be always good makes us worthy to be partakers of God (4:12-16).</p> <p>as Truth: Striving to assimilate more and more of the divine character fashions us in God's likeness (4:17-26).</p> <p>as Love: Spiritual devotion and worship promote spiritual growth (4:27-5:2).</p>
<b>Soul</b>	<p><b>The prayer of sinlessness, fulfilling the Christ-demand to rebuke sin, brings us into unity with Soul's ability to reform (5:3-7:26).</b></p> <p>How does the prayer of sinlessness make us Christians?</p> <p>as Mind: The prayer of sinlessness begins by recognizing that there is no discount in the law of justice (5:3-13).</p> <p>as Spirit: This prayer strengthens the sinless affections, whereas the sinner only reaps the destruction of sin through suffering (5:14-21).</p> <p>as Soul: The destruction of sin through Christ is the only means of cancelling sin. Prayer as such cannot cancel sin (5:22-6:2).</p> <p>as Principle: Only working in accordance with the divine Principle reforms the sinner (6:3-10).</p> <p>as Life: Sin destroys itself through suffering, but we reach heaven through an understanding of God's impartial mercy (6:11-22).</p> <p>as Truth: By uncovering, rebuking and relinquishing error, sin and sickness are healed (6:23-7:7).</p> <p>as Love: The prayer of spiritual sense and of the perception of God's requirements makes us Christians (7:8-26).</p>
<b>Principle</b>	<p><b>The prayer of obedience to God, the prayer of honesty, by which we bring everything within us into accord with Him, unites us with the impersonal workings of the divine Principle (7:27-11:20).</b></p> <p>How is a Principle-like attitude established?</p> <p>as Mind: By praying according to an honest desire (7:27-32);</p> <p>as Spirit: by allowing no discrepancy between outer and inner purity (8:1-27);</p> <p>as Soul: by examining ourselves honestly (8:28-9:4);</p> <p>as Principle: by furnishing proof of our unselfishness (9:5-16);</p> <p>as Life: by being willing to leave all for Christ's sake, by being willing to follow Jesus' example and by being willing to go the way of Life, even though with bleeding footsteps (9:17-10:21);</p> <p>as Truth: by desiring the right and doing it (10:22-11:4);</p> <p>as Love: by correcting error and wiping it out, whereby we win divine pardon (11:5-20).</p>

<b>Life</b>	<p><b>The prayer of an understanding, living devotion to the divine, which is willing to sacrifice the mortal, brings us into unity with all-renewing Life (11:21-13:19).</b></p> <p>Wherein lies this living devotion to the divine?</p> <p>as Mind: It lies in a fervent constant desire to know and do the will of God, and in a willingness to sacrifice everything for it (11:21-32);</p> <p>as Spirit: also in deep and conscientious protests of man's likeness to God and his unity with God (12:1-15).</p> <p>as Soul: As the inner attitude determines the outward effect (12:16-21),</p> <p>as Principle: the inner attitude must base itself on divine Science and not on human thoughts (12:22-26).</p> <p>as Life: In Science all may avail themselves of God as a present help (12:27-13:4).</p> <p>as Truth: Thereby we must strive for the accomplishment of all we ask (13:5-12).</p> <p>as Love: If we cherish the desire devotedly, it will be blessed of God (13:12-19).</p>
<b>Truth</b>	<p><b>The prayer of spiritual consciousness, which is closed to error and open to Truth, brings us into unity with the dominion of Truth (13:20-15:24).</b></p> <p>What is the prayer of spiritual consciousness?</p> <p>as Mind: It is a knowledge of the true God and the true man; this alone can grasp the wonders of God (13:20-32).</p> <p>as Spirit: A consciousness that dwells in the spiritual is governed by God (14:1-11).</p> <p>as Soul: A spiritual consciousness has reforming power (14:12-24).</p> <p>as Principle: It has dominion over the compound idea (earth) and authority over error and sickness (14:25-30);</p> <p>as Life: it opens the source of God's blessings (14:31-15:2);</p> <p>as Truth: it silences erring sense (15:3-13).</p> <p>as Love: Practising such a consciousness is answered prayer (15:14-24).</p>
<b>Love</b>	<p><b>The prayer of glorifying the perfection of being brings us into unity with the perfection of Love (15:25-16:23).</b></p> <p>What is this prayer of perfection?</p> <p>as Mind: A prayer which only knows perfection calls down infinite blessings (15:25-32).</p> <p>as Spirit: The highest worship presupposes a great sacrifice of material things (16:1-6).</p> <p>as Soul: It is the prayer of Soul that covers all human needs (16:7-14).</p> <p>as Principle: It is a scientific apprehension of God and delivers from the evil one (16:15-19).</p> <p>as Life: It gives us that heaven-born aspiration,</p> <p>as Truth: and spiritual consciousness,</p> <p>as Love: which instantaneously heals the sick (16:20-23).</p>
<b>The Lord's Prayer:</b>	<p>16:24-17:15</p> <p>(See "Compendium for the Study of Christian Science", No. 3 — Max Kappeler and co-authors.)</p>



Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter II

# ATONEMENT AND EUCHARIST

prepared by  
**Max Kappeler**

Copyright 1979  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)

## **ATONEMENT AND EUCHARIST**

### **Chapter II**

(Word reflecting the Christ)

*Standpoint:* Word reflecting the Christ:  
 Word from the absolute standpoint: Statement of God's perfect nature.  
 Christ from the relative standpoint: casts out all that is unlike God's nature in us.

*Scriptural Note I:* Soul (self-immolation)

*Scriptural Note II:* Principle (new interpretation)

*Scriptural Note III:* Life (newness of Life, inspiration)

*Introduction:* 18:1-3

**Through man's unity with God, we overcome all that is unlike God in ourselves.**

<b>Mind</b>	<b>Through man's unity with Mind, we are enabled to act according to the law of atonement (18:3-19:28).</b>
as Mind:	Through man's unity with Mind, we are enabled to act boldly and with power against opposing arguments (18:3-12).
as Spirit:	Through man's unity with Mind, atonement unfolds only in the line of Spirit: man is reconciled to God not God to man (18:13-19:3).
as Soul:	Through man's unity with Mind, a higher sense of God helps us to free ourselves from lower laws (19:4-11).
as Principle:	Through man's unity with Mind, we are not tempted to reconcile ourselves with material beliefs (19:12-16).
as Life:	Through man's unity with Mind, every practical effort of reconciliation is made more efficacious (19:17-20[:]).
as Truth:	Through man's unity with Mind, we are able to do the will of wisdom (19:20[:]-24).
as Love:	Through man's unity with Mind, we put into practice our partnership with God (19:24-28).
 <b>Spirit</b>	 <b>Man's unity with Spirit compels us towards complete spiritualization (19:29-21:14).</b>
as Mind:	Man's unity with Spirit makes us act, moved by spiritual recognition (19:29-20:5).
as Spirit:	Man's unity with Spirit — not ritualistic worship — opens for us the spiritual realm (kingdom of God) (20:6-13).
as Soul:	Man's unity with Spirit rejects our weaknesses and makes us adhere strictly to the ordered way from sense to Soul (20:14-23).
as Principle:	Man's unity with Spirit gives us entrance into the whole realm of spiritual facts (20:24-27).
as Life:	Man's unity with Spirit compels us to lay down material burdens in order to go the way of Life (20:27-32).
as Truth:	Man's unity with Spirit vanquishes error and makes us better men (21:1-8).
as Love:	Through man's unity with Spirit we win at last complete spiritualization (21:9-14).
 <b>Soul</b>	 <b>Man's unity with Soul bestows on us consistency which leads us safely along the way from sense to Soul (21:15-24:3).</b>
as Mind:	Man's unity with Soul leads us along a straight way and prevents us from taking a zigzag course (21:15-22:2).
as Spirit:	Through man's unity with Soul our strong efforts are crowned with success (22:3-10).
as Soul:	Through man's unity with Soul our perseverance will be rewarded (22:11-22).
as Principle:	Through man's unity with Soul we work out our own deliverance from error (22:23-29).
as Life:	Man's unity with Soul demands of us constant self-immolation (22:30-23:11).
as Truth:	Through man's unity with Soul every kind of sin is rebuked and the claims of God established (23:12-20).
as Love:	Through man's unity with Soul we entrust — through spiritual understanding — our deliverance to God (23:21-24:3).

<b>Principle</b>	<b>Through man's unity with Principle we are divinely empowered (24:4-27:9).</b>
as Mind:	Through man's unity with Principle the healing Principle of Christian Science can reveal itself to us (24:4-10).
as Spirit:	Through man's unity with Principle we rise to newness of Life through regeneration (24:11-25:2).
as Soul:	Man's unity with Principle holds within itself a spiritual offering which effects our purification from sin (25:3-12).
as Principle:	Through man's unity with Principle we are able to demonstrate the divine in the human (25:13-32).
as Life:	Through man's unity with Principle each one of us can tread the pathway of life individually up to the throne of glory (26:1-9).
as Truth:	Man's unity with Principle gives us the Christ-power over sin, sickness and death (26:10-18).
as Love:	Through man's unity with Principle we can prove that the Principle of Christianity is Love (26:19-27:9).
 <b>Life</b>	 <b>Through man's unity with Life we lay down the material concept of life and thereby free ourselves from the belief of persecution (27:10-29:11).</b>
as Mind:	Through man's unity with Life our life manifests itself as indestructible (27:10-16).
as Spirit:	Through man's unity with Life pantheism (the doctrine of Life in and of matter) is eradicated (27:17-21).
as Soul:	Through man's unity with Life we cannot miss our life's purpose (27:22-27).
as Principle:	Through man's unity with Life we are enabled to demonstrate the divine Life-principle without hindrance (27:28-28:14).
as Life:	Because of man's unity with Life, our life cannot be measured aright by the material world's methods (28:15-21).
as Truth:	Through man's unity with Life we encounter persecution in some form (28:22-31).
as Love:	Through man's unity with Life we can overcome any persecution until we finish our course (28:32-29:11).
 <b>Truth</b>	 <b>Through man's unity with Truth true manhood is being established in us (29:12-35:29).</b>
as Mind:	Through man's unity with Truth we recognise the saving idea that God is the only creator of man (29:12-19).
as Spirit:	Through man's unity with Truth the material law and its order of generation is silenced and man as the true offspring of Spirit is born (29:20-30:13).
as Soul:	Through man's unity with Truth we execute the new rule which rebukes sin and blesses all mankind (30:14-31:3).
as Principle:	Through man's unity with Truth the right human relationships are formed (31:4-11).
as Life:	Through man's unity with Truth we are lifted out of dead ceremonies, persecutions, bitter experiences and afflictions (cup) into true life (31:12-33:17).
as Truth:	Through man's unity with Truth God is with us and we are equipped with the perception of infinite possibilities (33:18-34:28).
as Love:	Through man's unity with Truth the glory of spiritual manhood is realized in us (34:29-35:29).

- Love**                      **Through man's unity with Love atonement with God fulfils itself in us (35:30-55:29).**
- as Mind:                  Through man's unity with Love we experience heaven through heavenly-mindedness (35:30-37:4).
- as Mind:                  Heaven is a state of divine Mind (35:30-36:1).
- as Spirit:                  This heavenly state can only be known through experiencing purity (36:1-4).
- as Soul:                   This demands sufficient suffering to quench love for sin (36:4-6).
- as Principle:              Merely to forgive error is not in accordance with God's government (36:6-9).
- as Life:                   Spirituality demands mercy which excludes us however from finding favour with the worldly-minded (36:10-18).
- as Truth:                  The law of mercy finally bestows on the righteous their full reward (36:19-29).
- as Love:                   The law of God brings heaven; the belief in sin is being destroyed (36:30-37:4).
- as Spirit:                  Through man's unity with Love we are stirred to reflect the Christ-spirit without measure (37:5-38:20).
- as Mind:                  The spirit of the martyrs who fight with the sword of Spirit is the seed of the Church (37:5-8).
- as Spirit:                  This spirit purifies the atmosphere of material sense and permeates humanity with purer ideals (37:9-15).
- as Soul:                   As followers of Christ we learn to emulate Jesus in *all* his ways (37:16-22).
- as Principle:              It is the duty of all Christians to follow the demonstration of Jesus in some degree (37:22-31).
- as Life:                   This Christian demand is valid for all and in every age, not only for some chosen people (37:32-38:9).
- as Truth:                  All who follow are equipped with spiritual power (38:10-18).
- as Love:                   By accepting the Word of God the Christ-spirit blesses all (38:18-20).
- as Soul:                   Through man's unity with Love our true selfhood remains untouched by sin and suffering (38:21-40:24).
- as Mind:                  Our true selfhood (our Christ-self) is the idea of Love and not the belief of the material senses (38:21-32).
- as Spirit:                  Our Christ-self overcomes the world and the flesh as nothingness (39:1-9).
- as Soul:                   The spiritual selfhood is "the way" which overcomes mortality and leads to immortality and bliss (39:10-17).
- as Principle:              In Science salvation is a present fact and material self (material pains and material pleasures) impossible (39:18-30).
- as Life:                   In supporting our scientific self we stop sinning (39:31-40:7).
- as Truth:                  Sin is forgiven through its destruction and the balance of our true selfhood restored (40:8-16).
- as Love:                   Through the Christ-selfhood we can endure with joy the inevitable suffering for Truth, by anticipating the final triumph (40:17-24).
- as Principle:              Through man's unity with Love we prove that Love is our Life-principle (40:25-42:4).
- We give the proof of this:
- as Mind:                  through daily deeds (= divine service) (40:25-30),
- as Spirit:                  by taking the step forward out of matter into the Shekinah (40:31-41:7),
- as Soul:                   by walking on calmly according to the Golden Rule (41:8-13),
- as Principle:              by teaching and demonstrating the absolute Science of divine healing (41:14-21),
- as Life:                   by continuing to do good deeds in spite of persecution (41:22-28),
- as Truth:                  by becoming disciples of Truth (41:28-32),
- as Love:                   by giving the living proof that God is unchanging Love (42:1-4).
- as Life:                   Because of man's unity with Love our demonstration of deathless life cannot be hindered by anything (42:5-45:15).
- It cannot be hindered:
- as Mind:                  by the common belief of death because death is only a material dream which vanishes at last through the light of Mind (42:5-8);
- as Spirit:                  by the belief that life is material and corporeal because through the influx of the Holy Ghost the nothingness of this belief is understood (42:9-43:10);
- as Soul:                   by the malignity of brutal persecutors, by treason and betrayal, because Soul transforms malignity into glory (43:11-20);
- as Principle:              by human laws and material beliefs, by the claims of medicine, surgery and hygiene because the spiritual laws of divine Science triumph over material beliefs (43:21-44:12);
- as Life:                   by deprivation of mortal life-conditions (drugs, food, pure air, skill of surgeon) because divine Life sustains man through a method above every human invention (44:13-27);
- as Truth:                  by humanly unconquerable obstacles (rock-ribbed walls, great stone) because Truth overcomes every material law (44:28-45:5);
- as Love:                   by the grave (the belief of being separated from Life) because Love saves the whole world (45:6-15).

- as Truth: Through man's unity with Love we become aware of our oneness with the spiritual idea of man and his divine Principle, Love (45:16-54:7).
- as Mind: Man is God's idea (45:16-46:12).  
Introduction (45:16-21).  
as Mind: The idea man can only be spiritually recognised (45:22-24);  
as Spirit: the idea man is neither a spirit nor a ghost (45:24-31);  
as Soul: the idea man defines itself to the receptive heart only through the inspired Word (45:32-46:12).
- as Spirit: As God's idea, man is purely spiritual (46:13-47:9),  
as Mind: it has to be recognized clearly that the body is not Spirit (46:13-19);  
as Spirit: spiritual man is always above material conditions and not perceptible to material sense (46:20-29);  
as Soul: man is only measured (identified) through spiritual sense (46:30-47:9).
- as Soul: As a purely spiritual idea, man is protected against betrayal and treachery (47:10-48:24).  
as Mind: Worldly motives are the betrayers of the spiritual idea man (47:10-15);  
as Spirit: worldly enmity against spirituality betrays itself (47:16-30);  
as Soul: this causes us to watch that we turn forever away from sin to Soul (47:31-48:9);  
as Principle: only when a life-work is fulfilled, can sin no more revenge itself on its destroyer (48:10-16);  
as Life: the idea man does not need any human means (methods) for its defence (48:17-24).
- as Principle: As idea, man is never abandoned by God nor by the idea man (48:25-50:18).  
as Mind: The knowledge of what God can do for man forms the basis for fidelity towards God and the idea man (48:25-49:6).  
as Spirit: Ingratitude and disregard of spiritual deeds destroy the faithfulness toward the idea man (49:7-13).  
as Soul: Forsaken by all, we are ready to encounter our earthly fate alone with God (49:14-25).  
as Principle: God's fidelity to man does not manifest itself in the way of human expectancy (49:26-50:4).  
as Life: The divine Principle — Life, Truth, Love — cannot help but remain one with the idea man (50:5-18).
- as Life: The Life of man is that Life which is God (50:19-51:18).  
as Mind: The recognition of eternal Life is an irrefutable fact (50:19-25).  
as Spirit: This fact enables us to bear the burden and the cross of a misunderstood sense of life (50:26-51:5).  
as Soul: The human sense of life can be laid down for the identity of our divine Life (51:6-8),  
as Principle: because the spiritual life of man is one with the inextinguishable Life which is God (51:9-18).
- as Truth: As a living idea, man is always at work in God (51:19-53:15).  
as Mind: Man is inspired by God in all he does (51:19-27);  
as Spirit: man's spirituality enables him to heal (51:28-32),  
as Soul: and he lets his acts be ruled by God and not by the senses and the material evidence (52:1-8);  
as Principle: and this makes him the perfect Prince of Peace (52:9-18).  
as Life: The working of the idea man in God is available to all men at all times (52:19-28),  
as Truth: it is the friend of mortal man (52:29-53:7),  
as Love: but it is impossible for a mortal to conceive of the operation of the idea man in divine Science (53:8-15).
- as Love: As an operative idea, man is a blessing for the whole world in all circumstances (53:16-54:7).  
as Truth: Through the destruction of error he shakes the world out of its comfort in error, and this has to be seen as a spiritual blessing (53:16-24).  
as Love: By this he blesses the whole world whether it recognizes it or not (53:25-54:7).



- as Love:** Through man's unity with Love all mankind is led to accept scientific Christianity (54:8-55:29).
- as Mind:** Sooner or later all will have to base themselves on the true idea of God (54:8-20);
- as Spirit:** this needs a living understanding (54:21-28).
- as Soul:** As at the time of Jesus, a deadened sense of religion still rejects the idea of Christian healing (54:29-55:5).
- as Principle:** The doctrine of Christian healing is again excluded from the Church today (55:6-14),
- as Life:** but one day the immortal idea of Christianity will be universally recognized (55:15-22).
- as Truth:** Whoever lays his earthly all on the altar of divine Science will be imbued today with the spirit and strength of Christian healing (55:22-26).
- as Love:** Divine Science remains a Comforter forever (55:27-29).

Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter III

# MARRIAGE

prepared by  
**Max Kappeler**

Copyright 1979  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)

## MARRIAGE

### Chapter III

(Word reflecting Christianity)

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

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

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

*Introduction:* S.&H. 56:1-6  
 — Concessions only for the advancement of spiritual good.  
 — Compare the beginning with the end of the chapter (69:17-30).

#### Spiritual unity in God brings forth a higher humanity

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

What does being law-abiding imply?

as Mind:                The necessity of submitting oneself to legal and moral regulations (56:7-14);  
 as Spirit:              the command to keep these regulations pure (56:15-20),  
 as Soul:                and the exercise of self-control (57:1-3).

**Spirit**                    **Spiritual unity in Spirit enriches the human nature through the union of pure qualities (57:4-30). (See Appendix)**

How does this unifying of pure qualities enrich human nature?

as Mind:                Pure qualities of mind conjoin in a natural way to form a higher mentality (57:4-14).  
 as Spirit:              Worldly qualities do not weigh against divine qualities (57:15-21).  
 as Soul:                Pure qualities may bring a separation of fleshly ties but this only serves to lift thought heavenward (57:22-30).

**Soul**                    **Spiritual unity in Soul promotes, through selflessness and unity of interests, the happiness of human partnership (57:31-59:26).**

How does this unity of interests express itself?

as Mind:                Through intercourse with exalting mentalities (57:31-58:4);  
 as Spirit:              through association of pure qualities (58:5-11);  
 as Soul:                through moral freedom which cannot be abused or limited by selfishness (58:12-23);  
 as Principle:          through the obligations of solicitude, mutual attention and approbation (58:24-59:6);  
 as Life:                through the maintenance and furtherance of the individuality of each partner (59:7-26).

<b>Principle</b>	<p><b>Spiritual unity in Principle makes, through a scientific attitude, human relationships more harmonious and permanent (59:27-61:3).</b></p> <p>Wherein consists this scientific attitude?</p> <p>as Mind: In keeping moral obligations intact (59:27-60:3);</p> <p>as Spirit: in the good and pure welding indissolubly the links of affection (60:4-15);</p> <p>as Soul: in the education of a higher nature which builds a barrier against vice (60:16-23);</p> <p>as Principle: in a scientific sense which alone can evaluate what harmony really is (60:24-28);</p> <p>as Life: in seeking in Soul, not in personal sense, the unlimited source of happiness (60:29-61:3).</p>
<b>Life</b>	<p><b>Spiritual unity in Life brings forth, through exalted and refined affections, a nobler human species (61:4-62:19).</b></p> <p>How can progeny be improved?</p> <p>as Mind: Through heavenly-minded parents from whom the children inherit better minds and healthier bodies (61:4-13);</p> <p>as Spirit: by cherishing the good (61:14-28);</p> <p>as Soul: by an improved morale of propagation (61:29-62:3);</p> <p>as Principle: by educating the children so as to form habits of obedience to moral and spiritual laws (62:4-19).</p>
<b>Truth</b>	<p><b>Spiritual unity in Truth brings forth, through a metaphysical understanding, the higher nature of man (62:20-65:12).</b></p> <p>What is this understanding of man's higher nature?</p> <p>It is the recognition:</p> <p>as Mind: that the divine Mind, not erring human beliefs, takes care of the human body (62:20-63:4);</p> <p>as Spirit: that Spirit, the good and pure, is the only source of man's being (63:5-11);</p> <p>as Soul: that both sexes have equal human rights (63:12-32);</p> <p>as Principle: that man includes both masculine and feminine qualities and is one with all men (64:1-25);</p> <p>as Life: that God is the Father of all men (64:26-32);</p> <p>as Truth: that Christ, Truth, gives to man a higher sense of being (65:1-6);</p> <p>as Love: that life should be regarded more and more metaphysically (65:7-12).</p>
<b>Love</b>	<p><b>Spiritual unity in Love, through a stronger adherence to the spiritual, brings more and more into evidence the man of God's creation (65:13-69:30).</b></p> <p>How does Love bring forth in a greater measure the man of God's creation?</p> <p>as Mind: As the human mind becomes aware of its own insufficiency it at last demands a higher affection (65:13-19).</p> <p>as Spirit: In the transitional period, by a stronger adherence to the spiritual, all evil and impurity will be thrown off through mental fermentation (65:20-32).</p> <p>as Soul: Holding steadfastly to the spiritual in the midst of adversities, tribulations, sorrows and trials assuredly holds in itself God's blessing (66:1-67:17).</p> <p>as Principle: This superiority of spiritual power brings forth the man of scientific creation (67:18-68:8).</p> <p>as Life: In proportion as man gives up the belief that he has a humanly propagated life, his eternal being, coexistent with God, appears (68:9-69:2).</p> <p>as Truth: In proportion as man understands the truth of being the real ideal man appears (69:2-10).</p> <p>as Love: The understanding that there is only <i>one</i> creator, God, brings the assurance that man can never be separated from God; therefore he is deathless, perfect and eternal (69:10-30).</p>

**Appendix**

“Union of the masculine and feminine qualities  
constitutes completeness”

(S.&H.57:4-5)

*Mrs Eddy stated:*

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

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

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



Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter IV

# CHRISTIAN SCIENCE VERSUS SPIRITUALISM

prepared by  
**Max Kappeler**

Copyright 1979  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)

## CHRISTIAN SCIENCE VERSUS SPIRITUALISM

### Chapter IV

(Word reflecting Science)

*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; 77:28-32; 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. 71:21-26; 78:16-17

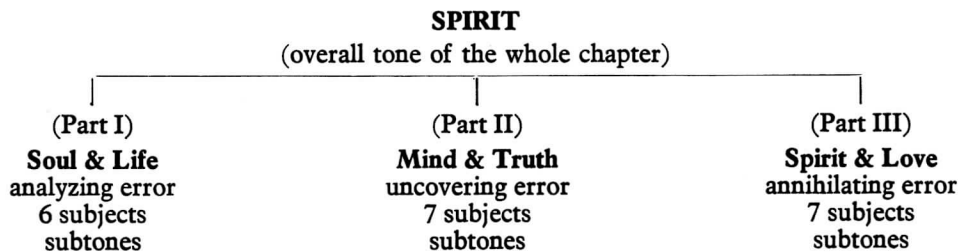
2. What are "spirits"?

Ret. 56:5-11; Pan. 9:3-7  
S.&H. 70:9-11; 71:28-29; 72:9; 84:24-27; 88:14-17

*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  
Science from the relative standpoint:  
Scientific understanding analyzing, uncovering and annihilating the false  
testimony of the physical senses (See Ret. 30:10-12).



**Scientific understanding reveals that in the one infinite Spirit,  
God and His likeness, spiritual man, are inseparable.**

*Introduction:* 70:1-11

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

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

## Part I: Soul and Life

(70:12-78:32)

1. Notice how the standpoint of scientific understanding is contrasted with an unscientific standpoint of beliefs, illusions, ignorance, 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 overtone 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.**

<b>Mind</b>	<b>The identities of being are ideas of Mind; these are never "in" a finite form (70:12-71:32).</b>
as Mind:	Divine Mind maintains all identities of being (70:12-16).
as Spirit:	God and His idea alone are real; evil is not real (71:1-4).
as Soul:	The idea of reality never exists inside finite forms (71:5-9). On the other hand mortal things are (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 (71:21-26);
as Life:	only limited and finite corporealities (71:27-29).
as Truth:	It sets out from the false supposition that the infinite Spirit has a finite form (71:29-31(-));
as Love:	this theory is contrary to Christian Science (71:31(-) -32).
<b>Spirit</b>	<b>Spirit can only communicate itself through a spiritual sense of life and not through its opposite, the material sense of existence (72:1-73:18).</b>
as Mind:	Mortal material sense cannot take cognizance of spiritual existence (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 (72:9-16).
as Soul:	The divine cannot express itself through its opposite (72:17-20).
as Principle:	Scientific good is communicable without restriction; the evil and personal is not communicable (72:21-73:2).
as Life:	Spiritual man does not live materially nor does he live as a spirit (73:3-7).
as Truth:	A spirit cannot control man, for the only Spirit is God and He alone controls man (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 (73:15-18).

<b>Soul</b>	<b>Because for Spirit there is no matter, there can be no backward transformation from a spiritual sense of existence into a material sense of existence (73:19-75:11).</b>
as Mind:	The belief that after death a material body can rise up as a spiritual body with material sensations, is incorrect (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 (73:26-74:2).
as Soul:	A spiritualized condition can never return to a material condition (74:3-16).
as Principle:	Science renders any backward transformation impossible (74:17-28).
as Life:	In Christian Science there is never a retrograde step (74:29-32).
as Truth:	The possibility of a return to a form outgrown is only a mistaken assumption (75:1-7).
as Love:	Backward transformation is scientifically impossible because for infinite Spirit there is nothing into which it could be transformed backwards (75:8-11).
 <b>Life</b>	 <b>The understanding that Life is incorporeal — that it can neither live nor die in a body — awakens from the belief of death (75:12-76:5).</b>
 <b>Truth</b>	 <b>An understanding of man's immortal life destroys the consciousness of man's mortal existence (76:6-77:12).</b>
as Mind:	When we reach the understanding that Life is infinite, we recognize man as idea — as individual, spiritual consciousness (76:6-17).
as Spirit:	As soon as it is understood that mortal beliefs are unreal they have no more power over man (76:18-21).
as Soul:	True man is sinless and immortal (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 (76:26-31).
as Life:	This understanding comes step by step — not suddenly, nor at a single bound (76:32-77:4).
as Truth:	Until the spiritual understanding of Life is reached, error brings its own self-destruction (77:5-11).
as Love:	When the spiritual understanding of Life is reached, then the "second death" has no more power (77:11-12).
 <b>Love</b>	 <b>Before the all-embracing Spirit, spiritualism is found to be nothing (77:13-78:32).</b>
as Mind:	It is of no value to try to prolong the illusion of material life when this illusion must inevitably fade out (77:13-21).
as Spirit:	Even if spiritism were possible we would outgrow material spiritualism through every progressive stage of existence (77:22-32).
as Soul:	The unnatural deflections of mortal mind are falsities of the senses and never the natural identities of existence (78:1-5).
as Principle:	To regard spiritualistic communications as oracles is absurd: they are without proof and pernicious in tendency (78:6-15).
as Life:	Spiritualism with its material methods of communication would destroy the omnipresence of Spirit (78:16-20).
as Truth:	The majesty of Spirit does not need material means in order to operate (78:21-27).
as Love:	Spirit blesses man invisibly in a universal way (78:28-32).

## Part II: Mind and Truth

(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.**

<b>Mind</b>	<b>Christian Science bases itself on the intelligence of the Mind of Christ, whereas spiritualism bases itself on human beliefs and hypotheses (79:1-28).</b>
<b>Spirit</b>	<b>The Science of Mind derives its strength from the apprehension of truth, whereas spiritualism derives its strength from mysticism (79:29-80:32).</b>
<b>Soul</b>	<b>In Science man's immortality is the logical consequence of the immortality of God, whereas in spiritualism the immortality of man is a mere asertion (81:1-30).</b>
<b>Principle</b>	<b>In Christian Science divine Mind-reading is based on the divine Principle, whereas in spiritualism mortal mind-reading is based on human beliefs (81:31-86:12).</b>
as Mind:	Thought-reading is possible and natural (81:31-82:8).
as Spirit:	Different states of consciousness cannot intercommune (82:9-30).
as Soul:	The human mind cannot imitate the works of divine Mind (82:31-83:5).
as Principle:	Immortal Mind-reading reveals the true nature of all things; mortal mind-reading touches only human belief (83:6-84:2).
as Life:	Scientific predictions can only be made from a divine standpoint (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 Saviour (84:19-85:32).
as Mind:	Through the unlimited divine Mind we can discern man's nature and being (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 (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 (85:23-30),
as Love:	so that Truth alone can communicate itself (85:30-32).
as Love:	Divine Mind-reading enables us to be susceptible to mortal mind's call for aid (86:1-12).



<b>Life</b>	<b>Spiritualism brings forth its phenomena through mortal mentality (86:13-24).</b>
<b>Truth</b>	<b>In Christian Science mental images can always be called back to consciousness, whereas spiritualism can never become conscious of true reality (86:25-88:8).</b>
	Why?
as Mind:	Because mental concepts can always be taken from pictorial thought (86:25-31),
as Spirit:	because they are always first formed mentally before they become material conceptions (86:31-87:1),
as Soul:	because the mind-reader can reproduce them (87:1-4),
as Principle:	because they float independent of persons in the general atmosphere of the human mind (87:5-12),
as Life:	because they present primal facts to mortal mind (87:13-18),
as Truth:	because the true concept can never be lost (87:19-28),
as Love:	because memory can reproduce everything that can be discerned by the senses (87:29-88:8).
<b>Love</b>	<b>In Christian Science only divine Mind and its ideas can produce wonders; the so-called wonders of spiritualism are only illusions and delusions (88:9-90:23).</b>
as Mind:	Only ideas emanate from divine Mind; everything coming from another source is an illusion (88:9-17).
as Spirit:	Ideas bring forth spiritual phenomena; illusions only excite the physical senses (88:18-25).
as Soul:	The infinite capacity of Soul sets ideas free; illusions free us only from the limiting beliefs of mortal mind (88:26-89:17).
as Principle:	The Principle of scientific improvisation rests on Mind, Spirit, Soul (89:18-24).
as Life:	In this Principle lies the source of the multiplication of Life; matter is not creative (89:25-90:5).
as Truth:	For divine Mind all the factual is possible (90:6-15),
as Love:	whereas the so-called wonders of mortal mentality are only delusions (90:16-23).

### Part III: Spirit and Love

(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.**

<b>Mind</b>	<b>Spiritualization begins when we recognize man as God's own likeness (90:24-91:15).</b>
as Mind:	The fact that man is God's own likeness must be admitted by man himself (90:24-91:4);
as Spirit:	he must free himself from the belief that man is separated from God (91:5-8);
as Soul:	even when it is difficult for him to accept his genuine being (91:9-15).
<b>Spirit</b>	<b>Spiritualization is furthered by our denying that matter is a part of man (91:16-92:10).</b>
as Mind:	The denial of material selfhood aids the recognition of the spiritual individuality of man (91:16-21).
as Spirit:	By contrasting the spiritual facts with certain erroneous material postulates, we can better comprehend the spiritual facts (91:22-92:8).
as Soul:	By denying that Mind is in the cranium we free ourselves from the ability to sin (92:9-10).
<b>Soul</b>	<b>Spiritualization becomes a present possibility when we reject the knowledge of good and evil (92:11-93:20).</b>
as Mind:	The knowledge of good and evil still represents man as merely an offshoot of the material senses (92:11-20).
as Spirit:	Evil is based on the false belief of two opposite powers, of which error seems to be the superior (92:21-31).
as Soul:	Today it is recognized that Soul is able to control the body (92:32-93:9).
as Principle:	Divine logic and revelation coincide in declaring that good can never cause evil (93:10-14).
as Life:	The nature of the divine Esse does not contain anything evil or destructive (93:15-20).
<b>Principle</b>	<b>Spiritualization demands that we should reason scientifically, from God, so as to arrive at the spiritual concept of man (93:21-94:23).</b>
as Mind:	In Christian Science we recognize that man is not quantitatively but qualitatively derived from God (93:21-32).
as Spirit:	As the qualitative likeness of the one God man reflects only the one infinite Spirit (94:1-6).
as Soul:	Through the demonstration of the scientific statement of "man" we make ourselves the son of God (94:6-11).
as Principle:	In this recognition of the right relationship of man to God lies true government (94:12-16).
as Life:	The demonstration of Principle goes on and cannot be stopped by persecution (94:17-23).

<b>Life</b>	<b>Spiritualization enables us to father the universe spiritually (94:24-95:18).</b>
as Mind:	Through uniting ourselves with the one ever-present divine Mind we can read the thoughts of mankind and direct them aright (94:24-32).
as Spirit:	Through divine Mind-reading we can do only good and never harm (94:32-95:10).
as Soul:	No error can hide from divine Mind-reading (95:11).
as Principle:	Scientific Mind-reading depends on spirituality; it is not a special personal characteristic like clairvoyance (95:12-18).
<b>Truth</b>	<b>Through conscious spiritualization the end of error is brought about (95:19-97:28).</b>
as Mind:	By welcoming new truths we lift consciousness out of its apathy into truth (95:19-96:3).
as Spirit:	In the course of spiritualization the material order breaks up until the spiritualization of all things is reached (96:4-20).
as Soul:	During this fermentation material beliefs give place to spiritual understanding (96:21-30).
as Principle:	During this time those who perceive Christian Science will hold crime in check by being law-abiding (96:31-97:4).
as Life:	The closer error simulates Truth the closer it comes to its self-destruction (97:5-20).
as Truth:	The more broadly Truth is recognized the more error displays its falsities (97:21-25).
as Love:	All matter disappears before the supremacy of Spirit (97:26-28).
<b>Love</b>	<b>Final spiritualization is possible through the union of Christianity with Science (97:29-99:22).</b>
as Mind:	For every new step in Christianity the gift of Love assures a spiritual recompense (97:29-98:3).
as Spirit:	The reappearance of true Christianity can only be recognized spiritually (98:4-14).
as Soul:	Superior to creeds, scientific Christianity remains inviolate (98:15-21).
as Principle:	Christianity must be united with Science (98:22-30).
as Life:	The way of salvation in Christianity is not humanly impelled but effected by God (98:31-99:9).
as Truth:	Christian Science opens with the key of Truth the door of human understanding (99:9-17).
as Love:	Scientific Christianity loves all mankind, but excludes every other system as false (99:18-22).
<b>Summary: 99:23-29</b>	
Part I:	99:23-25 (experience)
Part II:	99:25-27 (imposition)
Part III:	99:27-29

Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter V

# ANIMAL MAGNETISM UNMASKED

prepared by  
**Max Kappeler**

Copyright 1979  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)

## ANIMAL MAGNETISM UNMASKED

### Chapter V

(Christ reflecting the Word)

- Reference book:* "Animal Magnetism — Unmasked" (Max Kappeler)
- See also:* Mis. 31:1-32:2  
 Mis. 47:27-48:22  
 Mis. 221:30-223:5  
 '01 19:20-21:5  
 My 210:1-17 (written in 1899)  
 My 210:18-213:26 (written in 1887)
- Standpoint:* Christ reflecting the Word:  
 Christ from the absolute standpoint: translation from God to idea.  
 Word from the relative standpoint: accepting no other statement.
- Scriptural Note:* Counterfeit of "the Mind of Christ"

**In Christian Science there is no animal magnetism.**

- Mind**                      **The effects of animal magnetism are due to the influence of the imagination — to illusion (100:1-101:32).**
- as Mind:                  Animal magnetism is regarded as a so-called force, which can be exerted by one living organism on another (100:1-6).
- as Spirit:                The influence of this force is believed to disseminate itself through the substance of the nerves (100:6-11).
- as Soul:                 As there is no proof of the existence of an animal magnetic fluid, the violent effects of animal magnetism are due to the excitement of the imagination and the impressions made upon the senses (100:12-101:7).
- as Principle:           The assertions of animal magnetism do not stand up to scientific investigation (101:8-20).
- as Life:                 The influence of animal magnetism is never constructive; it has a destructive effect upon those who practise it and upon their subjects who do not resist it (101:21-25).
- as Truth:                The seemingly alleviating and healing effects of animal magnetism are deceptive; they are the effects of illusion (101:26-31).
- as Love:                The seeming benefit derived from animal magnetism is in proportion to the belief in esoteric magic (101:31-32).
- Spirit**                    **Animal magnetism is a mere negation of the allness of the one God, Spirit (102:1-15).**
- as Mind:                The only basis of reality is Mind; animal magnetism has its basis in the unreality of mortal mind (102:1-8).
- as Spirit:                The only real attraction is that of God, Spirit (102:9-11).
- as Soul:                 Spiritual reality controls the material, not the other way round (102:12-15).



<b>Soul</b>	<b>Through spiritual understanding we can free ourselves from the mental despotism of animal magnetism (102:16-103:11).</b>
as Mind:	The aggressive features of animal magnetism try to exercise their influence in secret by producing indolence and apathy (102:16-23).
as Spirit:	Malpractice uses animal magnetism for the purpose of evil (102:23-29).
as Soul:	Spiritual understanding robs sin of all its claims (102:30-103:5).
as Principle:	Scientific understanding operates as universal blessing (103:6-9).
as Life:	Spiritual understanding cognizes only the primeval existence of good (103:9-11).
<b>Principle</b>	<b>Mind-science operates in accordance with the divine Principle; animal magnetism has no divine Principle (103:12-28).</b>
as Mind:	Divine Principle demonstrates itself on the basis of Mind-science, whereas animal magnetism is based on half-way impertinent knowledge (103:12-15).
as Spirit:	Divine Principle works out the maximum of good, the infinite God and His idea (103:15-17).
as Soul:	Divine Principle defines animal magnetism as false belief (103:18-22).
as Principle:	Divine Principle handles all categories of animal magnetism as one single belief (103:22-23).
as Life:	Divine Principle preserves the true and annihilates the false (103:23-28).
<b>Life</b>	<b>The practice of animal magnetism has no place in divine being (103:29-104:12).</b>
as Mind:	As being is of God, there is no 'mortal' mind (103:29-32).
as Spirit:	Scientific Life-practice can only do good (103:32-104:2).
as Soul:	The newness of Life is discerned and acknowledged by spiritual understanding (104:3-7).
as Principle:	Through the impulsion of Life, the right scientific interpretation of being has a universal impact (104:8-12).
<b>Truth</b>	<b>The divine justice of Truth condemns animal magnetism (104:13-106:14).</b>
as Mind:	All action emanating from the divine Mind is right; any other so-called action is wrong (104:13-18).
as Spirit:	Spiritual qualities alone can bring about true healing; animal qualities only make every case worse (104:19-28).
as Soul:	Truth identifies mortal mind as the criminal (104:29-105:2).
as Principle:	Divine metaphysics, not persons, is the true judge of animal magnetism (105:3-21).
as Life:	Divine justice puts an end to the misuse of mental powers (105:22-29).
as Truth:	Truth upholds the standards of humanity; the misuse of mental power lets them decline (105:30-106:5).
as Love:	Man's God-given rights are inalienable; to violate them is to incur divine retribution (106:6-14).
<b>Love</b>	<b>The law of Love does not sanction animal magnetism (106:15-29).</b>
as Truth:	Animal magnetism cannot inherit the kingdom of Love (106:15-26).
as Love:	In the perfection of Love there is no animal magnetism (106:26-29).

Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter VI

# SCIENCE, THEOLOGY, MEDICINE

prepared by  
**Max Kappeler**

Copyright 1979  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)

**SCIENCE, THEOLOGY, MEDICINE****Chapter VI****(Christ reflecting the Christ)***Spiritual significance:* See S.&H. 118:13-16

*Scriptural Note I:* Interpretation from revelation  
 See also S.&H. 109:28-31  
                   110:17-20  
                   117:16-28  
                   137:16-25

*Scriptural Note II:* Translation  
 Kingdom of heaven:  
 See also S.&H. 110:8-12  
                   122:1-7  
                   590:1-3  
 leaven:  
 See also S.&H. 117:29-118:25

*Standpoint:* Christ reflecting the Christ:  
 Christ from the absolute standpoint: translation from God to idea.  
 Christ from the relative standpoint: translates all that is not Godlike back into the Godlike.

*Introduction:* 107:1-108:18  
 Discovery through revelation: 107:1-6  
 1st translation: 107:7-14 (see also Mis. 22:10-14)  
     Christ reflecting the Word 107:7-8(-)  
     (see also S.&H. 332:32-333:2)  
     Christ reflecting the Christ 107:8(-)-10  
     (see also S.&H. 583:10-11;  
     Immanuel: S.&H. xi:9-21; 34:5-9)  
     Christ reflecting Christianity 107:10-12(;  
     (see also S.&H. 332:19-26)  
     Christ reflecting Science 107:12(;-)-14  
     (see also S.&H. 332:9-11)  
 2nd translation: 107:15-19 (see also Mis. 25:12-15)  
     1st degree 107:15-16(,)  
     2nd degree 107:16(,)-18(,)  
     3rd degree 107:18(,)-19  
     (see also Ret. 23:1-24)  
 Christ-order: 108:1-11  
     Principle: Life, Truth, Love 108:1-6(fact)  
     Soul 108:6(that)-7(;  
     Spirit 108:7(;-)-8(;  
     Mind 108:8(;-)-11  
 Multiplication through right conclusions: 108:12-18

*Notes on the two Translations:*

1. The scientific translation of immortal Mind (115:12-18)
2. The scientific translation of mortal mind (115:19-116:3)  
 John 3:13; 6:62; 8:14; 13:3; 16:28  
 S.&H. 209:16-24; 257:15-21  
 Mis. 22:10-21; 25:12-21; 67:24-68:6; 74:13-17  
 Hea. 7:6-10;  
 Peo. 1:2-7

**Being is Immanuel, "God with us". This fact translates  
 all that is not Godlike back into the Godlike.**

## SCIENCE

<b>Mind</b>	<b>The All-Mind translates the belief of a mortal mind out of itself back into the metaphysics of immortal Mind (108:19-116:19).</b>
as Mind:	The divine Mind is All-in-all; all is divine Mind and idea; mortal mind is error (108:19-109:31).
as Spirit:	Mind's allness as good and the unreality of evil can only be discerned and understood spiritually (109:32-111:5).
as Soul:	Mind rules through divine metaphysics, reversing perverted and physical hypotheses regarding Deity (111:6-25).
as Principle:	The divine Mind is the one and only Principle of the divine system of metaphysical healing (111:26-112:31).
as Life:	Divine metaphysics is a practical, living Science (112:32-113:8).
as Truth:	Divine metaphysics rests on self-evident Truth; everything else is a lie or a denial (113:9-32).
as Love:	The divine Mind is one and all-inclusive; therein mortal mind disappears (114:1-116:19).
<b>Spirit</b>	<b>The new language of Spirit leavens the material sense of nature and of natural law and translates them back into the nature of Spirit (116:20-119:24).</b>
as Mind:	The language of Spirit is the "new tongue"; it has a spiritual and not a mortal, physical or human meaning (116:20-117:13).
as Spirit:	The pure language of Spirit speaks through parables, miracles and the final triumph over death (117:14-23).
as Soul:	The five physical senses are too opaque to transmit the language of Spirit (117:24-28).
as Principle:	The Science of Christ and its spiritual interpretation is the leaven of Spirit that leavens all human doctrines (117:29-118:5).
as Life:	The spiritual leaven of Spirit, though hidden in sacred secrecy, is ever at work to destroy the entire mass of error (118:6-12).
as Truth:	The leaven of Spirit changes the whole of mortal thought (118:13-25).
as Love:	God and nature are one, good and spiritual. Mortals alone regard God as the creator of matter and of evil (118:26-119:24).
<b>Soul</b>	<b>The Science of Soul replaces the false testimony of the physical senses with spiritual ideas, thereby translating seeming into being (119:25-123:15).</b>
as Mind:	Christian Science reverses the false concept of soul in body and presents man and body as tributary to Mind (119:25-120:6).
as Spirit:	When reversing the false testimony of the physical senses in order to arrive at the fundamental facts of being, Science takes neither matter nor materialistic logic into account (120:7-24).
as Soul:	The conclusions of Science free us from the conclusions of physical sense testimony (120:25-121:3).
as Principle:	The explanations of Science correct the hypotheses of material sense with everlasting facts (121:4-32).
as Life:	In Science, the great facts of Life go on unchanged and they cannot be reversed by the contradictory testimony of the physical senses (122:1-28).
as Truth:	Christian Science destroys the mistaken theory of soul in body and brings to light the true idea and Principle of man (122:29-123:10).
as Love:	Divine Science resolves things into thoughts and replaces seeming with being (123:11-15).

<b>Principle</b>	<b>The ever-operative divine Principle replaces the concept of material science with the Science of God (123:16-131:11).</b>
as Mind:	Science bases itself on the divine Mind and not on human beliefs (123:16-125:30).
as Spirit:	All Science is spiritual; there is no physical science (125:31-128:3).
as Soul:	Christian Science frees the human mind from its limitations and thus enlarges the human capacities (128:4-26).
as Principle:	Science rests on a fixed Principle; therefore its logical conclusions are harmonious (128:27-129:10).
as Life:	Science demonstrates ontology — the science of real being — and overthrows all other systems which are antagonistic to true being (129:11-130:6).
as Truth:	As there is no error in Science, the actuality of Science demonstrates harmony with the divine Principle of all being by destroying all discord (130:7-131:5).
as Love:	In Science, through the superiority of spiritual over physical power, the false testimony of the corporeal senses disappears (131:6-11).

### THEOLOGY

<b>Life</b>	<b>The one Life lifts theology from a dead to a living, practical Christianity (131:13-142:24).</b>
as Mind:	The Christ-spirit is revealed only to the receptive thought (131:13-133:18).
as Spirit:	The Christ-spirit overcomes all material resistance (133:19-135:10).
as Soul:	The same Christ-spirit heals sin as well as sickness and makes Christianity identical with Science (135:11-32).
as Principle:	The impersonal Christ, the spirit of God — not a human personality or a spirit — is the healing power (136:1-138:16).
as Life:	To possess the Christ-spirit and to follow the Christ-example is the theology of Christianity (138:17-139:14).
as Truth:	The healing Christ cannot be subdued by error (139:15-142:3):
as Mind:	by a mistaken sense of the Bible (139:15-27),
as Spirit:	by adhering to opposing systems such as atheism, pantheism, theosophy, agnosticism, etc. (139:28-140:3);
as Soul:	by the belief that God can be perceived through the senses (140:4-22);
as Principle:	by anthropomorphism (140:23-32);
as Life:	by profession, instead of practising and living the divine precepts — to leave all for Christ (141:1-9);
as Truth:	by scholasticism and ecclesiasticism (141:10-26);
as Love:	by the neglect of Christian Science by pulpit, press and institutes of learning (141:27-142:3).
as Love:	Through welcoming the whole Christ, a superficial sense of Christianity is cast out (142:4-24).

## MEDICINE

<b>Truth</b>	<b>Christian Science replaces the common belief in the curative effect of drugs with Truth as the only remedy (142:26-164:29).</b>
as Mind:	The divine Mind is the remedy of Truth; neither the human mind nor matter is curative (142:26-143:25).
as Mind:	God made the divine Mind the medicine of Truth (142:26-143:4).
as Spirit:	Divine Mind never called matter medicine (143:5-12).
as Soul:	Divine Mind is superior to the human mind and to matter (143:13-25).
as Spirit:	Truth controls error only through spiritual and not through material means (143:26-145:30).
as Mind:	The power of Mind does not coalesce, mingle or cooperate with drugs (143:26-144:7).
as Spirit:	Mortal beliefs and human will-power are mainly founded on matter and are detrimental; they produce evil continually (144:8-22).
as Soul:	In the struggle for recovery the spirit of immortal Mind subdues the beliefs of mortal minds (144:23-145:30).
as Soul:	The healing power of Truth was lost through religious and medical idolatry and rediscovered as definite scientific rules (145:31-147:31).
as Mind:	The healing element of Christianity was lost through trust and faith in drugs — the first idolatry (145:31-146:12).
as Spirit:	The supremacy of Spirit cannot be replaced by material drugs (146:13-22).
as Soul:	Eternal Truth is now reduced to the requirements of the present age — to system and its rules (146:23-147:5).
as Principle:	The demonstration of these rules shows through practical tests that Truth has lost none of its healing efficacy (147:6-13).
as Life:	The practice of these rules lifts us high above antiquated theories and enables us to grasp the spiritual facts of being (147:14-31).
as Principle:	Truth heals all classifications of disharmony; it heals disease as well as sin (147:32-151:16).
as Mind:	The requisite power to heal is in Mind — and not in obedience to material laws (147:32-148:6).
as Spirit:	Anatomy, physiology and theology reject God's spiritual man and regard him as physical and subject to material law (148:7-149:2).
as Soul:	In Christian Science the rules of healing never vary; they outweigh the speculative theories of materia medica (149:3-16).
as Principle:	Mind governs all classifications of disease and benefits mind and body (149:17-150:3).
as Life:	The main purpose of Christian Science is not physical healing but to demonstrate Truth as an immanent, eternal Science through which each individual can save himself from bondage (150:4-151:16).
as Life:	Truth produces health because it outweighs mortal beliefs (151:17-155:27).
as Mind:	Mortal belief cannot interfere with real being, which is maintained by Mind (151:17-152:9).
as Spirit:	Matter can neither make sick nor heal. Either human faith or divine Mind is the healer (152:10-153:15).
as Soul:	Mentally replacing belief with truth brings about the cure: advocating beliefs instead of truths brings about sickness (153:16-154:15).
as Principle:	The majority of beliefs rule the minority of beliefs until Science outweighs even universal beliefs (154:16-155:27).
as Truth:	In Christian Science Truth takes the place of drugs (155:28-162:11).
as Mind:	Drugs possess no intrinsic curative qualities; Mind alone does (155:28-157:15).
as Spirit:	Drugging makes mankind worse; Christian Science makes them better (157:16-32).
as Soul:	Drugging is idolatry, a stupid substitute for the dignity and potency of Mind (158:1-23).
as Principle:	Drug-systems progress towards spiritualization (158:24-30).
as Life:	In spite of drugs, the mental state of patient and physician can increase disease; the power of divine Mind alone destroys disease (158:31-160:2).
as Truth:	Drugs without faith in them become powerless. Mind alone can help (160:3-162:3).
as Love:	Truth is an alternative by which the human mind gives place to the harmony of the divine Mind (162:4-11).



- as Love: Truth brings full salvation from sin, sickness and death; materia medica does not (162:12-164:29).
- as Mind: Mind governs the body in every instance (162:12-13).
- as Spirit: The indestructible faculties of Spirit exist without the conditions of matter (162:13-16).
- as Soul: The rules of Science are practical (162:16-17 (,) ).
- as Principle: A full understanding of the divine Principle heals all classifications of disease (162:17(,)-28).
- as Life: Materia medica is destructive (162:29-163:18).
- as Truth: Materia medica is contradictory (163:19-164:8).
- as Love: Divine Science is all-saving (164:9-29).

Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter VII

# PHYSIOLOGY

prepared by  
**Max Kappeler**

Copyright 1979  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)

**PHYSIOLOGY****Chapter VII****(Christ reflecting Christianity)**

*Standpoint:* Christ reflecting Christianity:  
 Christ from the absolute standpoint: translation from God to idea.  
 Christianity from the relative standpoint: translation of mortals into immortals.

*Scriptural Note I:* See S.&H. 170:14-17; 197:11-15

*Scriptural Note II:* See S.&H. 167:30-31

*Introduction:* 165:1-5  
 See also S.&H. 196:1-5; 197:5-10; 200:27-29;  
 182:22-26; 183:21-25  
 The power of Mind over the body:  
 S.&H. 166:3-7; 166:28-32; 167:26-28; 169:16-17;  
 171:12-13; 176:19-20; 177:5-7; 182:18-19  
 With God all things are possible:  
 S.&H. 166:18-22; 178:14-17; 180:25-27; 182:32-1(;) )  
 Our position as Christian Scientists:  
 S.&H. 182:1-4; 192:4-6  
 The demands of Truth:  
 S.&H. 170:14-15; 182:5-7; 183:21-22; 184:12-15; 199:9-12

**God is supreme in the realm of Truth  
 and in the realm of error.**

**Part I**

(165:6-190:31)

**God is supreme over the mortal body**

<b>Mind</b>	<b>By turning from the belief in physiology and gaining an understanding of Mind, we achieve dominion over the body (165:6-167:10).</b>
as Mind:	Physiology subjugates intelligence or mind to non-intelligent matter, thereby placing mind at the mercy of matter (165:6-11).
as Spirit:	Obedience to physical laws of health instead of to spiritual truth has multiplied disease (165:12-15).
as Soul:	The human mind, not matter, produces pain. When ignorant of this we lose conscious control over the body, its feelings and actions (165:16-166:7).
as Principle:	Religious beliefs as well as medical beliefs are unable to save (166:8-14).
as Life:	Instead of ignoring God, we should learn that He can do all things for us (166:15-22).
as Truth:	When adherence to physiology fails to recover health, faith is turned to the divine Mind which asserts its mastery over sin, sickness and death (166:23-32).
as Love:	In proportion as we rise above blind faith to an apprehension of divine Science we attain the harmony of our existence (167:1-10).
 <b>Spirit</b>	 <b>Through reliance on Spirit alone we can regain Paradise, Mind's control over the universe including man (167:11-171:16).</b>
as Mind:	We cannot serve two masters. Only by availing ourselves of the power of Spirit can we gain the divine source of all health and perfection (167:11-19).
as Spirit:	Radical reliance on Spirit alone — on God and His idea — is the only way by which the body can be governed scientifically (167:20-31).
as Soul:	By shifting our reliance from material beliefs to divine Mind we give preponderance to Mind and health (167:32-168:14).
as Principle:	Instead of acknowledging man-made systems as our authority, we should obey the laws of Mind as the only authority, in spite of matter (168:15-23).
as Life:	When belief changes from a material to a spiritual basis we can also scientifically foresee a change from sickness to health and vice versa (168:24-169:17).
as Truth:	There can be no real healing except through absolute reliance on the supremacy of Spirit (169:18-170:27).
as Love:	Materiality (physiology) is hell; spirituality is Paradise (170:28-171:16).

<b>Soul</b>	<b>Physiology identifies man as body, whereas man must be defined as God's image and likeness (171:17-174:21).</b>
as Mind:	Man is not a combination of Spirit and matter wherein man as the image of infinite Mind is believed to be subject to non-intelligence (171:17-30).
as Spirit:	Man has not gradually evolved through all the forms of matter into the likeness of Spirit; but in the eternal chain of existence man is uninterruptedly and wholly spiritual (171:31-172:22).
as Soul:	Man is not a bodily structure of organs but a spiritual identity (172:23-173:16).
as Principle:	Physiology and its allied sciences do not define the real man, the image of God; they define the mortal body (173:17-29).
as Life:	By the methods of physiology man subjects himself to a higher form of idolatry — to the idols of civilization (173:30-174:8).
as Truth:	By rising in thought above the material standpoint we are pioneering the way in Christian Science (174:9-16).
as Love:	Truth practised is man's heaven on earth (174:17-21).
 <b>Principle:</b>	 <b>Mortal mind and its effect are one; but the divine Mind destroys both (174:22-178:17).</b>
as Mind:	Mortal mind and disease are one; the divine Mind and health are one (174:22-176:20).
as Spirit:	There is only one basis for all classifications of diseases: mortal mind (176:21-177:7).
as Soul:	Mortal mind and body are one — a false human concept (177:8-14).
as Principle:	A theory and what it declares are one — an erroneous interpretation (177:15-24).
as Life:	The majority of human beliefs and their effects are one. They control the minority of human beliefs (177:25-178:7).
as Truth:	Heredity and mortal mind are one; the predisposing cause and the exciting cause are both mental (178:8-12).
as Love:	Fear and disease are one; they are both mental (178:13-17).
 <b>Life</b>	 <b>Mortal mind's method increases disease, whereas an understanding of Christian Science is the metaphysical method which heals disease (178:18-180:24).</b>
as Mind:	In proportion to our understanding of immortal being, animal magnetism, being self-contradictory, is disarmed (178:18-27).
as Spirit:	Only the living method of metaphysics — unmixed with other methods — can perform sudden cures (178:28-179:4).
as Soul:	Metaphysical healing is not restricted by space; it is based on the spiritual capacity of immortal Mind-reading (179:5-11).
as Principle:	A preference for any method of treatment creates a demand for that method (179:12-20).
as Life:	Medical-mindedness is a prolific source of disease and should be uprooted (179:21-180:4).
as Truth:	In Science, the understanding of the resuscitating law of Life — not faith in healers — is the real healer (180:5-10).
as Love:	Medical methods add more fear to the patient's mind while the metaphysical method casts out fear through divine Love (180:11-24).

<b>Truth</b>	<b>Christian Science heals through Truth alone (180:25-186:10).</b>
as Mind:	Truth heals through trust in the Science of Mind alone, not by resorting to any lower remedies, such as manipulation, electricity, magnetism, hypnotism, drugs, matter, etc. (180:25-182:4).
as Spirit:	Truth makes all things possible through Spirit, but not to a dualistic standpoint of Spirit and matter (physiology) (182:5-183:7).
as Soul:	Obedience to Truth gives man dominion over sin and material beliefs through spiritual understanding, whereas submission to material beliefs induces loss of power (183:8-32).
as Principle:	Truth enforces obedience through divine statutes but never demands obedience to erroneous beliefs or so-called laws of health (184:1-15).
as Life:	Truth restores health by destroying the false belief which produced the mortal effect (184:16-185:5).
as Truth:	Truth's healing power rests on immortal Mind and excludes the human mind as a spiritual factor in the healing work (185:6-25).
as Love:	Christian Science heals by emptying the human mind of its errors and filling it with the divine energies of Truth (185:26-186:10).
 <b>Love</b>	 <b>Mortal existence is illusory, a belief which always falls back into its native nothingness while man eternally exists in God's likeness (186:11-190:31).</b>
as Mind:	Evil is nothing, a supposition of the absence of omnipotence (186:11-16).
as Spirit:	Evil is unreal; it is self-destructive (186: 17-27).
as Soul:	Mortal mind is ignorant of itself and therefore is self-deceiving; it does not know Mind and therefore is an idolator (186:28-187:12).
as Principle:	Mortal mind governs all actions of the mortal body, both voluntary and mis-called involuntary actions. In Science, all action is governed by divine Mind (187:13-26).
as Life:	Death exists only in mortal mind. Mortality disappears when mortal mind yields to the divine Mind (187:27-188:2).
as Truth:	Disease does not exist; it is a dream, a growth of error. Christian Science establishes health (188:3-189:14).
as Love:	A mortal is only a mortal seeming. He starts from the lowest thought and returns to his native nothingness. Man, in God's likeness, is spiritual and eternal (189: 15-190:31).
as Mind:	The human mortal mind makes all things start from the lowest mortal thought (189:15-24).
as Spirit:	In human reproduction, embryonic mortal mind develops in the direct line of matter (189: 25-32).
as Soul:	So-called embryonic mortal mind afterwards produces mortals (190:1-7).
as Principle:	Mortals then fill themselves with their own beliefs (190:8-13).
as Life:	Mortals are temporal and return to their native nothingness (190:14-26).
as Truth:	Mortals must awake in God's likeness (190:27-29).
as Love:	In God man is Godlike (190:30-31).

## Part II

(191:1-200:29)

**God's supremacy brings the true idea of man to light**

<b>Mind</b>	<b>By apprehending that brain is not the basis of intelligence the fact dawns on human thought that the divine Mind is the only intelligence (191:1-192:3).</b>
as Mind:	Brain cannot take cognizance of Mind nor give any idea of God's man (191:1-3).
as Spirit:	By giving up the delusion in more than one Mind, man in God's likeness, with no material element, appears (191:4-7).
as Soul:	When a material life-basis is found to be a misapprehension of existence, the spiritual sense of being dawns on human thought, and frees it from self-imposed bondage; then all will be transformed (191:8-20).
as Principle:	Organic (physiological) matter can do nothing of its own volition (191:21-23).
as Life:	The basis of the immortality of being is Spirit, not matter (191:24-27).
as Truth:	As Mind has no affinity with its opposite matter, Truth can cast out the errors of the flesh (191:28-32).
as Love:	Mind alone is intelligence, brain is not (191:32-192:3).
<b>Spirit</b>	<b>Trusting Spirit alone, the spiritual idea of man embodies the strength of omnipotent Spirit (192:4-194:5).</b>
as Mind:	We must quit our reliance on human opinions and trust only Spirit (192:4-10).
as Spirit:	Human power is a blind force, a material belief, the offspring of will and of mortal mind (192:11-16).
as Soul:	By putting all into the scale of good we embody the good and this gives us the only real power (192:17-26).
as Principle:	By following in the understanding of divine metaphysics we receive directly the divine power (192:27-31).
as Life:	Reliance on Spirit has the power of resurrection (192:32-193:16).
as Truth:	Spirit has healing power (193:17-31).
as Love:	The might of omnipotent Spirit does not share its strength with matter but coincides with the spiritual idea of man (193:32-194:5).
<b>Soul</b>	<b>By exchanging the education of human belief with the culturing of spiritual understanding the bodily condition improves (194:6-195:10).</b>
<b>Principle</b>	<b>By forsaking materialistic knowledge for metaphysical Science mortal mind grows out of itself (195:11-196:5).</b>
<b>Life</b>	<b>By freeing mortal mind from its mortal beliefs, which alone are destructive, and by improving individual opinions the standard of living and of health is also improved (196:6-198:28).</b>
<b>Truth</b>	<b>By consciously subordinating mortal mind to divine Mind grand human achievements become possible (198:29-200:7).</b>
<b>Love</b>	<b>As a material sense of body yields to a spiritual interpretation, man as the perfect and glorified idea of God is apprehended (200:8-29).</b>
as Soul and Life:	Man as idea is incorporeal and undecaying (200:8-15).
as Spirit and Truth:	The real man is the reflection of God (200:16-24).
as Mind and Love:	Christian Science knows man only as the glorified of God (200:25-29).



Study material for class work

on

“Science and Health with Key to the Scriptures”

Chapter VIII

# FOOTSTEPS OF TRUTH

prepared by

**Max Kappeler**

Copyright 1979

Kappeler Institute for the Science of Being

Wilmington, Delaware (USA)

## FOOTSTEPS OF TRUTH

### Chapter VIII

(Christ reflecting Science)

*Standpoint of  
the chapter:*

Christ reflecting Science

Christ from the absolute standpoint: translation from God to idea

Science from the relative standpoint: translation of an unscientific into a scientific consciousness

*Scriptural Note*

*Introduction:*

201:1-202:5

### A consciousness of Truth disrobes us of a consciousness of error

#### Part I

(202:6-233:32)

#### The humanity of divinity

**Mind**

**Consciousness must be based on the Science of Mind and not on human beliefs (202:6-206:31).**

- as Mind: The study of the Science of Mind, the perception and acceptance of Truth, leads to man's dominion over all the earth (202:6-23).
- as Spirit: Understanding, instead of belief, unfolds the omnipotence of Spirit and brings to light man's likeness to God (202:24-203:16).
- as Soul: The belief that the divine Mind is imprisoned in a sensuous body and escapes from it when the body dies is mere imagination. God is at once the centre and circumference of being (203:17-204:2).
- as Principle: In Science there is only one Ego, only one Mind; man can have no mind of his own, distinct from the *all* Mind (204:3-29).
- as Life: The belief of life in matter is pantheistic. God created all through Mind, eternal; a recreation is unnecessary (204:30-205:14).
- as Truth: The realization of the fact that we can have no other Mind but His excludes the possibility of having an erring consciousness (205:15-206:14).
- as Love: The omnipotent and infinite Mind has made everything perfect; it includes all, blesses all and does not admit that man can deviate from perfection (206:15-31).

<b>Spirit</b>	<b>Consciousness must be based on an understanding of spiritual facts and not on a belief in matter or evil (206:32-213:15).</b>
as Mind:	Spirit is neither the creator nor the cause of an evil mind. From the one primal cause only the reality of good can come (206:32-207:26).
as Spirit:	Spiritual facts constitute the only reality (207:27-208:16).
as Soul:	The infinite calculus of Spirit translates man and the universe back into Spirit (208:17-209:30).
as Principle:	The scientific operation of the divine Principle rests on understanding; its demonstrations are wrought through spiritual sense and can only be grasped through spiritual sense (209:31-210:18).
as Life:	The law of Spirit is immortal, therefore material sense is self-destructive (210:19-32).
as Truth:	Material sensations cannot testify to the truth of man. As man spiritually understands so is he in truth (211:1-213:5).
as Love:	Spiritual facts, existing apart from material conceptions, are self-existing (213:6-15).
<b>Soul</b>	<b>Consciousness must be based on spiritual sense and spiritual understanding and not on material sense (213:16-217:5).</b>
as Mind:	The divine Mind transmits its impressions through spiritual sense, not through material sense (213:16-214:17).
as Spirit:	Bowing down to matter is idolatry; it multiplies pain and would rob God (214:18-25).
as Soul:	The senses of Soul with all its faculties can never be lost (214:26-215:10).
as Principle:	The proofs of Science reverse the testimony of the material senses (215:11-26).
as Life:	The understanding of the superiority and immortality of Soul leads to the recognition of the immortality of man (215:27-216:2).
as Truth:	The truth of immortal sense destroys the errors of material sense and makes the body servant instead of master (216:3-27).
as Love:	As God forms His own likeness it is impossible for man to lose his identity (216:28-217:5).
<b>Principle</b>	<b>Consciousness must be based on Science and not on human theories (217:6-219:32).</b>
as Mind:	In Christian Science healings are proofs of divine Mind and not indications of unnatural mental conditions (217:6-14).
as Spirit:	Through scientific healing an advance is won which cannot be turned back (217:15-28).
as Soul:	The mortal I — not the body — pronounces false claims with regard to the bodily condition. The consciousness of Truth determines the bodily condition (217:29-218:8).
as Principle:	The human mind is disinclined to self-correction and has no faith in God's willingness and ability to heal the sick. The authority of God governs the body (218:9-23).
as Life:	The scientific method of healing consists in immediately rejecting the beliefs in disease and waking to the truth of being forever dispelling the mortal dream (218:24-219:5).
as Truth:	Science governs harmoniously by destroying those beliefs whose effects we wish to have removed (219:6-22).
as Love:	Scientific healing may not be entirely achieved at this period but an abatement of evils is a scientific beginning in the right direction (219:23-32).

<b>Life</b>	<b>Consciousness must be based on spiritual methods and not on material means (220:1-223:13).</b>
as Mind:	Material hygiene cannot maintain the health of mankind; to believe otherwise is misguided reasoning (220:1-17).
as Spirit:	Dietetics cannot increase man's spirituality (220:18-25).
as Soul:	Neither fasting nor feasting can improve man morally or physically (220:26-32).
as Principle:	All systems of nutrition are based on self-imposed beliefs and cannot maintain the life of man; in divine Science being is sustained by God (221:1-28).
as Life:	Food, as such, can neither hurt nor help man but the bread of Life maintains him (221:29-222:21).
as Truth:	God has given man power over food (222:22-28).
as Love:	Consult neither matter nor food but let Spirit fulfil everything in the life of man (222:29-223:13).
<b>Truth</b>	<b>The consciousness of Truth is the liberator from mortal consciousness (223:14-228:32).</b>
as Mind:	Through spiritual rationality and free thought Truth will free mankind from old illusions (223:14-224:3).
as Spirit:	Spiritual receptivity to Truth opens the door for painless progress free from any opposition (224:4-27).
as Soul:	Truth frees from bondage (224:28-226:13).
as Mind:	The power of God brings deliverance (224:28-31).
as Spirit:	Truth frees from all that tries to oppose divine government (224:32-225:4).
as Soul:	Truth which brings the elements of liberty marches on unrestrictedly (225:5-13).
as Principle:	All declarations of divine justice are potent enough to break despotic fetters (225:14-22).
as Life:	Mental slavery must be rooted out through the workings of divine Mind (225:23-28).
as Truth:	The rights of man must banish world-wide slavery on all planes of existence (225:29-226:4).
as Love:	The universal freedom of man as the Son of God must be won through Christ's divine Science (226:5-13).
as Principle:	Man's inalienable rights rest on the authority of divine Science which frees from the fetters of human beliefs, theories and educational systems (226:14-227:13).
as Life:	God-given liberty brings about the doom of all oppression (227:14-29).
as Truth:	Man's God-given dominion over the body frees him from sickness and heredity (227:30-228:24).
as Love:	The acknowledgment of God as omnipotence frees from the supposition that other powers might exist, such as sin, sickness and death (228:25-32).
<b>Love</b>	<b>The consciousness of perfection has no consciousness of sin, sickness and death (229:1-233:32).</b>
as Mind:	The law of immortal Mind makes mortal belief, which universal consent has constituted a law, null and void (229:1-22).
as Spirit:	God, good, can never make a law which can be evil for mankind (229:23-230:26).
as Soul:	Only when the cause of disease is obliterated through Christ in divine Science will disease be thoroughly healed and not liable to reappear (230:27-231:11).
as Principle:	In God's government discord of any kind is no part of man (231:12-232:25).
as Life:	Perfection is acknowledged and won only by degrees (232:26-233:15).
as Truth:	Truth, correcting and destroying sin and disease, is a revelation to all mankind (233:16-24).
as Love:	The efficacy of Truth on the sick is unquestionable (233:25-32).

**Part II**  
(234:1-254:32)  
**The divinity of humanity**

<b>Mind</b>	<b>When human thought is permeated by the divine it is educated spiritually (234:1-236:20).</b>
as Mind:	Spiritual draughts heal and inspire the human family (234:1-8).
as Spirit:	Being familiar with good purifies mortal mind and empties it of sin and disease (234:9-24).
as Soul:	The control of evil thoughts is a strong defence against their effects (234:25-235:6).
as Principle:	Pure and uplifting thoughts of educators achieve more than does a debased and unscrupulous mind of mere scholarly attainment (235:7-18).
as Life:	Physicians should transmit to their patients the certainty of the perpetuity of being (235:19-27).
as Truth:	Clergymen and leaders should uplift the standard of Truth in the interests of mankind so as to broaden its concepts and raise it spiritually (235:28-236:11).
as Love:	A mother's thoughts should take their models from the divine Mind (236:12-20).
<b>Spirit</b>	<b>Spiritual receptivity of human thought secures progress (236:21-239:32).</b>
as Mind:	Children are easier to guide than adults and they learn simple truths more readily. Insubordination is an evil (236:21-27).
as Spirit:	Children are receptive to good and make easy and rapid progress. Age halts between two opinions (236:28-32).
as Soul:	The mentality of children is naturally free from stubborn beliefs and theories whereas parents are often so entangled in beliefs that they choke the good seed (237:1-14).
as Principle:	Children should be taught Christian Science and not theories of sickness. This makes Christian Science early available (237:15-22).
as Life:	If the sick are unwilling to investigate the Science of Mind it is well to wait until they are ready for the blessings (237:23-238:5).
as Truth:	He who is willing to leave all for Christ gains Christlikeness and gets better views of humanity (238:6-239:15).
as Love:	When our affections more and more approximate divine Love they bring forth perfection (239:16-32).
<b>Soul</b>	<b>Through transformation of human thought we overcome sin, the senses, the body and our own ego (240:1-242:20).</b>
as Mind:	Human belief misinterprets the natural, spiritual law of the all-governing divine Mind (240:1-17).
as Spirit:	Progress will be attained only when all wrong work is corrected through suffering or Science (240:18-26).
as Soul:	To be freed from sin involves first unwinding one's snarls (240:27-241:12).
as Principle:	The transformation of the body is attained through practical demonstrations (241:13-22).
as Life:	Through spiritual exaltation mortals lay down their material beliefs and false individuality and thereby approach spiritual life (241:23-242:8).
as Truth:	Through the Christ-consciousness we rise superior to the so-called pains and pleasures of the senses (242:9-14).
as Love:	With the universal solvent of Love our own ego is dissolved (242:15-20).

<b>Principle</b>	<b>As we adopt the standpoint of the Science of being the divine Principle becomes demonstrable (242:21-244:6).</b>
as Mind:	Spiritual ignorance of Science furnishes mere professions instead of proofs (242:21-243:3).
as Spirit:	The demonstrations of Science can only be brought about through spiritual mindedness and spiritual growth (243:4-15).
as Soul:	God can neither convey nor testify to anything unlike God (243:16-24).
as Principle:	} Principle declares nothing except Life, Truth and Love; this is a law of annihilation to everything unlike God (243:25-244:6).
as Life:	
as Truth:	
as Love:	
<b>Life</b>	<b>As we live in the nowness and newness of Life we experience true Life (244:7-248:11).</b>
as Mind:	Youth and age are mental conditions. In Science, man is neither young nor old. Life is the law of infinite Mind (244:7-245:31).
as Spirit:	Man reflects eternal Life; his life does not germinate materially and then unfold towards Spirit (245:32-246:9).
as Soul:	The transient sense of life must yield to imperishable Life (246:10-16).
as Principle:	The forever Life cannot be measured and classified according to time (246:17-26).
as Life:	As Life is eternal, our views of existence must be shaped into continuity instead of into age and blight (246:27-247:9).
as Truth:	The true forms of Life — spiritual beauty, comeliness, grace, etc. — are immortal (247:10-248:2).
as Love:	Love's endowments feed the body with freshness and immortality (248:3-11).
<b>Truth</b>	<b>By giving up the dream of mortal existence, we awake to the consciousness of the one divine Ego (248:12-250:32).</b>
as Mind:	We must form and hold in thought perfect models (248:12-32).
as Spirit:	Imperfect models must be given up for the one Mind which produces His own models of excellence (249:1-4).
as Soul:	Our ideal selfhood is the "male and female" of God's creation (249:5-17).
as Principle:	The only "I" is God; mortals are dreamers (249:18-23).
as Life:	Mortal existence is a dream; the one Ego is conscious of its own existence (249:24-250:13).
as Truth:	Mortal man is a mortal dream; the real man is immortal (250:14-27).
as Love:	The life of man is not the sport of circumstance (250:28-32).
<b>Love</b>	<b>As the human self learns to know the falsity of its own imperfection, perfection can be gained (251:1-254:32).</b>
as Mind:	Knowledge that the divine Mind is the only Mind makes perfect and brings about the disappearance of error (251:1-27).
as Spirit:	When the falsity of human beliefs is understood they begin to disappear (251:28-252:14).
as Soul:	The I of material sense-testimony is destined to annihilation; the I of spiritual sense is the I AM THAT I AM (252:15-253:8).
as Principle:	By asserting man's divine rights nothing can prevent us from experiencing harmony instead of discord (253:9-31).
as Life:	Imperfect mortals grasp the ultimate of spiritual perfection only step by step (253:32-254:15).
as Truth:	In the measure that the human self is evangelized we finally achieve absolute Christian Science (254:16-23).
as Love:	In spite of storms, misrepresentations and cross-bearing we shall win the crown and enter heaven (254:24-32).

Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter IX

# CREATION

prepared by  
**Max Kappeler**

Copyright 1978  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)



## CREATION

### Chapter IX

(Christianity reflecting the Word)

*References:* "The Structure of the Christian Science Textbook — Our Way of Life" (Max Kappeler), pp 85-90.

*Standpoint:* Christianity as Word: Creation consists of ideas.

*Scriptural Note I and II:*

The two Scriptural Notes are two very different statements. What are their points of view and how do they relate to each other?

*Introduction (255:1-10):*

Compare the introductory paragraph with the last paragraph of the chapter (267:19-32).

*General subjects of the chapter:*

1. Read the whole text and see how it deals with the question of limitations and of breaking these limitations. Reading the text chronologically, make notes on this subject with short quotations.
2. The chapter deals very much with the infinite and the finite. How does the text deal with the relationship between the infinite and the finite?
3. The text deals very much with terms like: concept, conception, views, both in a positive and a negative sense. Make notes as to how these terms are used chronologically for metaphysical explanations.
4. The chapter deals very much with "thought". Reading the text chronologically, how is "thought" used in a negative and in a positive sense?
5. Note how "idea" and "ideas" are used throughout the chapter, when read chronologically.

### The Subjects

<b>Mind</b>	<b>Creation is the infinite image, or infinite idea, of the infinite Mind, because all is Mind (255:11-257:3).</b>
as Mind:	Human conceptions and limited views are no basis for a true idea of the infinite Godhead (255:11-18).
as Spirit:	Advancing from a material sense to the spiritual sense, all things are created spiritually by Mind (256:1-8).
as Soul:	God, the everlasting I AM, is not bounded by corporeality (256:9-18).
as Principle:	God's working is incontestable (256:19-23).
as Life:	An infinite sense of God always brings newness of life (256:24-27).
as Truth:	Creation is the infinite idea of infinite Mind (256:28-257:1).
as Love:	All is infinite Mind (257:1-3).

<b>Spirit</b>	<b>Spirit, not matter, is the substance of an idea and therefore the substance of creation (257:4-21).</b>
as Mind:	Spirit is the only creator of substance (257:4-11).
as Spirit:	Substance is not matter, but idea (257:12-15).
as Soul:	Spiritual ideas cannot be translated into material beliefs (257:15-21).
 <b>Soul</b>	 <b>The infinite cannot be expressed in the limited (257:22-258:18).</b>
as Mind:	Infinite Mind cannot be limited to a finite form (257:22-258:8).
as Spirit:	Man as true idea reflects infinity (258:9-12).
as Soul:	Man as the expression of the infinite idea is the image and likeness of God (258:13-18).
 <b>Principle</b>	 <b>Man as the true idea of creation is as perfect as its perfect divine Principle (258:19-259:21).</b>
as Mind:	Humanity is perfected as it gains the true conception of man and God (258:19-24).
as Spirit:	The perfect concept of man is spiritual (258:25-30).
as Soul:	Through spiritual sense the generic term man can be comprehended (258:31-259:5).
as Principle:	Man in divine Science is the perfect idea of the perfect Principle (259:6-14).
as Life:	Man can never lose his perfection (259:15-21).
 <b>Life</b>	 <b>Man reflects the idea of fatherhood by raising thought to the contemplation of creation as idea (259:22-262:26).</b>
as Word:	Our models of thought must be immortal ideas (259:22-260:6).
as Christ:	Mortal thoughts must give way to perfect models (260:7-30).
as Christianity:	Turning our thoughts away from body to the constant contemplation of realities supernal, we experience the true and the good (260:31-261:30).
as Science:	Putting off the mortal concepts and rising to the immortal idea, man reaches the absolute centre and circumference of his being (261:31-262:26).

<b>Truth</b>	<b>Man reflects the idea of sonship by claiming the true creation as idea for himself and for others (262:27-264:31).</b>
as Mind:	The true sense of man begins with divine Mind as the origin of man; — mortal mind is not a cause (262:27-32).
as Spirit:	Spiritual man, not mortal man, represents the truth of creation; — mortal mind creates materially (263:1-6).
as Soul:	When thought blends with the spiritual it can taste heaven; — carnal beliefs create deformity (263:7-19).
as Principle:	A scientific consciousness of creation can discover new ideas; — the multiplication of mortal thoughts is dense blindness (263: 20-31).
as Life:	Contemplating the permanent facts, the true sense of being is gained; — fleeting concepts bring fading forms (263:32-264:12).
as Truth:	Correct views of God lead to self-completeness (264:13-19).
as Love:	Recognizing man's spiritual being, the glories of God's creation are understood (264:20-31).
 <b>Love</b>	 <b>Man reflects the idea of motherhood by loving the creation of ideas (264:32-267: 32).</b>
as Mind:	The affections and aims of mortals must gravitate Godward (264:32-265:9).
as Spirit:	Willingness to forsake matter for Spirit confers unfoldment and perennial newness (265:10-22).
as Soul:	The pains of sense transplant the pleasures from sense to Soul (265:23-266:5).
as Principle:	The loss of personal friends and joys forces us to win universal Love (266:6-19).
as Life:	Man creates his own heaven by blessing the universe (266:20-267:12).
as Truth:	God's man is father, son and mother to his universe (267:13-18).
as Love:	Loving God by overcoming all error, the crown of life is received (267:19-32).

Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter X

# SCIENCE OF BEING

prepared by  
**Max Kappeler**

Copyright 1978  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)

## SCIENCE OF BEING

### Chapter X

(Christianity reflecting the Christ)

#### *Standpoint of the chapter*

- (a) Christianity reflecting the Christ: Ideas have a Christ  
(See “The Structure of the Christian Science Textbook — Our Way of Life” (Max Kappeler), pp 91-106).
- (b) Lay-out of the chapter:
  - Part I (268:1-306:31): Ideas dissolve beliefs  
(dissolving of latent error).
  - Part II (306:32-330:10): The belief that man is a mortal yields to the fact that man is im-  
mortal  
(dissolving of concrete error, the Adam-dream).
  - Part III (330:11-340:29): The dynamics of the divine idea  
(the divine calculus).
- (c) What is reality?
  - Are life, substance and intelligence material or spiritual?
  - Are the facts (Truth) of being (Life) material or spiritual (Spirit)?

#### *Scriptural Note I and II*

*Introductory basic subject of the chapter* (268:1-13)

## Part I

(268:1-306:31)

**Ideas dissolve their counterfeit-beliefs**

- Mind**                    **The idea of a metaphysical basis dissolves the belief in a material basis (268:1-276:24).**
- as Mind:            The belief in a material basis challenges the idea of a metaphysical basis (268:1-13).
  - as Spirit:           Semi-metaphysical systems unfold pantheistic unreality; metaphysics unfolds the reality of good (268:14-269:8).
  - as Soul:            Metaphysics is above physics and exchanges the objects of sense for the ideas of Soul (269:9-20).
  - as Principle:       Metaphysics bases itself on the Science of Mind and not on materialistic theories (269:21-270:21).
  - as Life:            A cultivated spiritual understanding of Mind heals and leads to life eternal (270:22-271:25).
  - as Truth:           A spiritual sense of truth annuls so-called material truth (271:26-274:11). How?
    - as Mind:            by being willing to learn Christian healing based on the spiritual meaning of the Word (271:26-272:2),
    - as Spirit:           by gaining the spiritual sense of the Scriptures (272:3-12),
    - as Soul:            by Christianization of daily life (272:13-27),
    - as Principle:       by interpreting all from the divine Principle — and not through the testimony of the physical senses (272:28-273:15),
    - as Life:            by understanding the truth of being, which reveals the laws of spiritual existence (273:16-20),
    - as Truth:           by overcoming through deeds the claims of material laws (273:21-28),
    - as Love:            by persistently opposing mortal mind with ideas (273:29-274:11).
  - as Love:            In divine metaphysics all is the manifestation of the one Mind, and there is no matter (274:12-276:24).
    - as Mind:            Understanding Science supersedes the so-called laws of matter (274:12-22)
    - as Spirit:           and destroys the imaginary partnership of matter and mind (274:23-32).
    - as Soul:            As matter has nothing from God, it has nothing to lose (275:1-9).
    - as Principle:       All belongs to Principle and is the manifestation of Mind (275:10-24).
    - as Life:            Such a scientific understanding robs the grave of victory (275:25-30).
    - as Truth:           As real consciousness is cognizant only of the things of God, it heals the sick (275:31-276:11).
    - as Love:            With God as the only Mind, all is seen in its perfection (276:12-24).
- Spirit**                   **The idea of spiritual reality dissolves the belief in a material reality (276:25-280:8).**
- as Mind:            Like produces only like; Mind does not produce matter and matter does not produce mind (276:25-277:23).
  - as Spirit:           Spirit is the real, matter is the unreal (277:24-32).
  - as Soul:            Therefore there is no matter “in” Spirit and this explains away the notion of substance-matter (278:1-11).
  - as Principle:       As we approach the only cause, Spirit, we lose all consciousness of material substance (278:12-22).
  - as Life:            The substance of Spirit is eternal; matter is mortal (278:23-279:10).
  - as Truth:           To spiritual consciousness the immortal facts of being are real, and this dissolves the contradictory dualism of pantheistic beliefs (279:11-32).
  - as Love:            From Spirit only reflections of good can come; matter is unknown (280:1-8).
- Soul**                    **The idea of limitlessness dissolves the belief of limitations of every kind (280:9-285:6).**
- as Mind:            Mind is unlimited; beliefs would limit and divide up the infinite (280:9-15).

as Spirit:	There is only one God; beliefs would make minds many and gods many (280:16-24).
as Soul:	Soul and its qualities are supreme over corporeality (280:25-281:6).
as Principle:	The Ego-man is the image and likeness of the Ego-God, the divine Principle; sin and mortality have no Principle (281:7-26).
as Life:	The infinite is eternal; the finite is temporal (281:27-282:22).
as Truth:	The true concept dispels the false beliefs of intelligence and life in matter (282:23-283:31).
as Love:	The unlimited cannot possibly know the limited, nor can the limited know the unlimited (283:32-285:6).
<b>Principle</b>	<b>The idea of the sole authority of the divine Principle dissolves the belief that there are other authorities (285:7-288:19).</b>
as Mind:	Man is God's image; a material personality is its counterfeit (285:7-14).
as Spirit:	To material conception God and man are physical personalities; to divine conception they are Principle and idea (285:15-22).
as Soul:	To demonstrate Science we must look beyond human doctrines and gain a spiritual understanding of the divine Principle (285:23-286:8).
as Principle:	The divine Principle, not physical causation, governs the universe (286:9-20).
as Life:	All that proceeds from a divine cause is eternal; everything else is temporal (286:21-287:8).
as Truth:	As error is not foundational, it must finally yield to Truth (287:9-31).
as Love:	Love settles all conflicts; then spiritual harmony alone reigns (287: 32-288:19).
<b>Life</b>	<b>The idea of immortal Life dissolves the belief of mortality (288:20-292:6).</b>
as Mind:	Man as the idea of Life is immortal; a mortal is not this idea (288:20-289:13).
as Spirit:	Spirit and spiritual things alone are real and eternal; the belief of life in matter is a mortal illusion (289:14-290:2).
as Soul:	A higher level of existence cannot be gained through death but only through a spiritual sense of life (290:3-15).
as Principle:	Immortality must be demonstrated through the destruction of sin and cannot be gained through death or God's pardon (290:16-291:11).
as Life:	Life is gained through progression and probation, not through death (291:12-27).
as Truth:	The divine judgement destroys error hourly and continually (291:28-32).
as Love:	When the last mortal fault is destroyed, the battle with mortality is ended and the heights and depths of being are revealed (292:1-6).
<b>Truth</b>	<b>The idea of immortal consciousness, constituting true man, dissolves the belief of mortal consciousness, constituting mortals (292:7-302:24).</b>
as Mind:	Material man and the material universe have their origin in the self-destructive illusive consciousness; but the real man has his origin in divine Mind (292:7-293:31).
as Spirit:	The mortal belief that man is a union of matter and Spirit is unreal; only spiritual man is real (293:32-294:18).
as Soul:	When, through suffering or Science, mortal consciousness is given up, the immortality of man appears (294:19-296:21).
as Principle:	A scientific consciousness has its foundation in Principle; beliefs and faith are not founded in Principle (296:22-298:24).
as Life:	Exalted thoughts (angel-consciousness) point to higher ideals of life (298:25-299:17).



as Truth:	A consciousness of Truth brings the true reflection, man, to light, so that the inverted image disappears (299:18-302:13).
as Love:	Beyond mortal illusions, the true man has always existed in perfection (302:14-24).
<b>Love</b>	<b>The idea of man's oneness with God dissolves the belief that man is separate from God (302:25-306:31).</b>
as Mind:	Man is a mental manifestation of divine Mind; he comes from no power of propagation in matter (302:25-303:7).
as Spirit:	Man is conceived, born and evolved from Spirit, not matter; any other statement is illusive (303:8-20).
as Soul:	Man is God's own expression and can never lose his high estate (303:21-304:15).
as Principle:	In Science man can only work as God works; he can do nothing harmonious of himself (304:16-305:19).
as Life:	Life demonstrates the immortality of man; he is not subject to decay (305:20-306:20).
as Truth:	Undisturbed by mortal thought-forms the true forms of being continue to exist (306:21-29).
as Love:	Man is God's man, therefore never a mortal (306:30-31).

#### **The law:**

Each of the seven main subjects presents through its seven sub-subjects the law as to how ideas dissolve opposite beliefs:

Mind:	always presents the two opposite starting-points: idea in contrast to false belief;
Spirit:	always shows that idea is real and that false belief is unreal;
Soul:	always shows that idea is superior to false belief — that idea is never "in" something;
Principle:	always shows that idea alone is backed up by Principle, whereas beliefs can never be traced back to a divine Principle;
Life:	always shows that idea is in and of Spirit and therefore eternal; that it does not live in matter but exists exalted above the belief of mortal existence;
Truth:	always shows that the consciousness of ideas destroys erroneous consciousness, the consciousness of false beliefs;
Love:	always shows that idea is one with God and that false beliefs are nothing.

**Ideas dissolve beliefs**

<b>Idea versus belief</b> dissolves	<b>Mind</b> metaphysical basis versus material basis	<b>Spirit</b> spiritual reality versus material reality	<b>Soul</b> limitlessness versus limitations	<b>Principle</b> divine authority versus other authorities	<b>Life</b> immortal Life versus mortal life	<b>Truth</b> immortal consciousness versus mortal consciousness	<b>Love</b> oneness with God versus separation from God
Mind idea opposed to belief	Metaphysics, not matter, is our basis	Like produces like; Mind does not produce matter	The divine Mind is unlimited; beliefs are limited	Man is the image of God; a material personality is not this image	Man as idea is immortal; mortals are not this idea	The origin of the real man is Mind; material man is illusive consciousness	Man is the mani- festation of Mind, not of matter
Spirit idea is real, belief is unreal	Metaphysics is real; semi- metaphysics is unreal	Spirit is real; matter is unreal	Only the one God is real; there are not gods many	God and man are Principle and idea; they are not physical personalities	Spiritual life is real; material life is unreal	Spiritual man is real; material man is unreal	Man is born of Spirit; any other state- ment is illusive
Soul idea superior to belief, never "in" something	Metaphysics is above physics	Spirit explains away substance- matter	Soul is supreme over corporeality	The divine Principle is above human theories	Spiritual sense gains a higher level of existence	Spiritual consciousness must replace mortal consciousness	Man can never lose his high estate
Principle only idea has a divine Principle	Metaphysics bases itself on the Science of Mind	Spirit is the cause of substance	The one Ego is the Principle of man	The divine Principle governs the universe	Immortality is gained only through demonstration	A scientific consciousness has its foundation in Principle	Man can only work as Principle works
Life idea is exalted, eternal	Spiritualization of thought leads to eternal life	The substance of Spirit is eternal	Limitlessness is eternal	All that proceeds from Principle is eternal	Deathless life is gained through spiritual progression	Spiritual consciousness lifts us to our true individuality	Life demonstrates the immortality of man
Truth idea destroys false belief	Spiritual sense of truth annuls material truth	Spiritual consciousness annuls pantheistic beliefs	The true concept dispels the belief in limitations	Error yields to Truth	Error must be destroyed hourly	True conscious- ness dissolves false conscious- ness	The true forms of existence continue to exist un- disturbed by mortal thought- forms
Love idea is one with God; belief is nothing	All is the mani- festation of Mind; there is no matter	Only reflections of good exist; matter is unknown	The unlimited knows no limitations	Harmony alone reigns; all conflicts are solved	When the last fault is destroyed, being is revealed and mortality is ended	True man exists always in per- fection, beyond mortal illusions	Man is God's man, never a mortal

## Part II

(306:32-330:10)

### The belief that man is a mortal yields to the fact that man is immortal

<b>Mind</b>	<b>The belief that man is created of intelligent matter yields to the fact that man's origin is in the divine Mind (306:32-307:30).</b>
as Mind:	The Adam-dream is the origin of the delusion that life and intelligence proceed from matter (306:32-307:6).
as Spirit:	Evil claims that there is more than one intelligence, that there are gods many (307:7-13).
as Soul:	This belief yields to the higher law that the divine Mind is the Soul of man (307:14-30).
<b>Spirit</b>	<b>The belief that man consists of material error yields to the fact that man is purely spiritual (307:31-309:23).</b>
as Mind:	Mortals must decide between the belief of mind in matter and the living faith that God is the only Mind (307:31-308:13).
as Spirit:	With spiritual strength mortals must struggle against material sense until its unreality is seen (308:14-309:6).
as Soul:	This struggle of Spirit changes man and gives him a new name (309:7-23).
<b>Soul</b>	<b>The belief that man is a corporeal mortal yields to the fact that the identity of man is incorporeal and immortal (309:24-312:13).</b>
as Mind:	Soul expresses itself through the intelligence of its own infinite Mind, not through a finite body (309:24-310:17).
as Spirit:	As Soul is Spirit, Soul is unchangeable, sinless, immortal (310:18-311:6).
as Soul:	Spiritual man is sinless and is never lost spiritually; but a sense of sin must be lost (311:7-25).
as Principle:	Science reverses the false testimony of the physical senses (311:26-312:7).
as Life:	Only the senses testify to death; only the beliefs of mortals can die (312:8-13).
<b>Principle</b>	<b>The belief that man is subject to a personal, unknown Deity yields to the fact that God is man's impersonal, understandable Principle (312:14-314:9).</b>
as Mind:	Instead of understanding God as eternal Principle (Life, Truth and Love) mortals believe in a finite, corporeal, personal God (312:14-22).
as Spirit:	Mortals turn towards material theories instead of to the divine Principle (312:23-30).
as Soul:	Jesus' demonstration of the divine Principle anointed him with God-given qualities (312:31-313:8).
as Principle:	As a royal reflection of God, Jesus was an expression of God's glory (313:9-22).
as Life:	As the most scientific man, Jesus gained the solution of being (313:23-314:9).
<b>Life</b>	<b>The belief that man has a corporeal life yields to the fact that the life of man can only be discerned spiritually (314:10-315:20).</b>
as Mind:	Material views cannot discern the true idea of Life (314:10-22).
as Spirit:	Material beliefs and laws oppose spiritual being (314:23-315:2).
as Soul:	Jesus' understanding that his Ego was God brought upon him the anathemas of the age (315:3-10).
as Principle:	By subduing false views we can discern and prove man's spiritual existence (315:11-20).

<b>Truth</b>	<b>The belief that man has an erring consciousness yields to the fact that man has the saving Christ-consciousness (315:21-319:20).</b>
as Mind:	Jesus' spiritual origin enabled him to demonstrate through Truth the destruction of error (315:21-28).
as Spirit:	As the mediator between Spirit and the flesh, Jesus demonstrated the Christ, Truth, as the power of Spirit over the flesh (315:29-316:11).
as Soul:	As the representative of the Christ or the true idea of God, Jesus was not subject to sin but demonstrated man's dominion over all the earth (316:12-32).
as Principle:	Jesus uttered the secret things of the creative divine Principle, and not the proclamations of an anthropomorphic god (317:1-5).
as Life:	Living our spiritual individuality in spite of persecutions enables us to conquer sin, disease and death (317:6-318:4).
as Truth:	Truth heals sickness by silencing material sense with the truth of spiritual sense (318:5-319:12).
as Love:	Understanding that man has no other Mind but God, all mythological beliefs disappear (319:13-20).
<b>Love</b>	<b>The belief that mankind cannot be saved yields to the fact that divine Science can be demonstrated infallibly (319:21-330:10).</b>
as Mind:	The spiritual meaning of the Science of the Bible must be gained through inspiration, not through the letter (319:21-320:23).
as Spirit:	In order to gain the spiritual meaning of the Bible, the standpoint of interpretation must be changed from a material to a spiritual basis (320:24-322:13).
as Soul:	Through sharp experiences and suffering, physical sense gives way to a higher sense and the unconfined sense is reached (322:14-323:12).
as Principle:	Practising what has been understood precipitates ultimate harmony (323:13-324:6).
as Life:	By following the true idea of being we reap indestructible Life (324:7-325:29).
as Truth:	Living aright brings the final destruction of error (325:30-328:13).
as Mind:	Truth brings light to false beliefs (325:30-326:2).
as Spirit:	To demonstrate Truth our whole affections must be set on spiritual and not on material things (326:3-22).
as Soul:	When the uncertain sense of right yields to a spiritual sense, which is always right, then man is reformed (326:23-327:16).
as Principle:	The strict demands of Science demand the correction of error (327:17-328:3).
as Life	Living the Life that is God brings the final destruction of error
as Truth	and reveals the grand realities of God's allness
as Love	(328:4-13).
as Love:	Equipped with the might of divine Science, humanity can prove the infallibility of divine metaphysics (328:14-330:10).

### Part III

(330:11-340:29)

#### The dynamics of the divine idea

##### Word: The deific creator (330:11-332:8)

- as Word: God declared through the revelations of Mind.
- I The individuality of the one infinite Life can only be known through the revelation of divine Science.
  - II The one God (Life, Truth, Love) is declared through the one Mind.
- as Christ: God expresses Himself as an unlimited creation of good only.
- III Evil is not mind; it is nothing, obsolete.
  - IV Life is Mind, the creator reflected — not absorbed — in His creation.
- as Christianity: God is All-in-all.
- V All is Mind and its ideas.
  - VI God, the universal creator, is reflected by all that is real and eternal: therefore all is Spirit and spiritual.
- as Science: God's inner unity.
- VII The triunity of the divine Person (Life, Truth, Love).
  - VIII God's relationship to His creation: "We are His offspring".

##### Christ: The Christ-idea (332:9-334:30)

- as Word: Christ is the true idea leading into all truth.
- IX Christ is the true idea voicing good.
  - X Christ is the divine idea of God leading into all truth.
- as Christ: The Christ expresses itself as the Godlike.
- XI Christ illustrates the spiritual coincidence between God and man in His image.
  - XII Christ expresses God's spiritual, eternal nature as man's Godlikeness.
- as Christianity: Christ comes at all times to all and blesses all.
- XIII Christ, the spiritual idea, inseparable from its divine Principle, comes at all times to all men.
  - XIV Christ, the spiritual idea, eternally one with God, illumines forever heaven and earth.
- as Science: The one Christ is eternal.
- XV The one Christ continues to exist in the eternal order of divine Science.
  - XVI In the understanding of Science, the one Christ (the first and the last) is eternally alive.

##### Christianity: Infinite individualized spiritual reflection (334:31-336:31)

- as Word: Spirit creates infinitely individualized spiritually substantial things.
- XVII There is only one Spirit, infinitely individualized.
  - XVIII Spirit creates only spiritual things; they alone are substance.

- as Christ: Spirit evolves only immortal, spiritual reality.  
           XIX As Spirit is Soul, Spirit can only evolve the immortal.  
           XX Mind produces only a reality that is spiritual.
- as Christianity: The spiritual universe, including man, is the reflection of God.  
           XXI The divine individuality is never in limitation, but is reflected in all spiritual individuality.  
           XXII Spiritual man is the infinite expression and reflection of God.
- as Science: In the indivisible allness, God and man coexist.  
           XXIII Indivisible allness.  
           XXIV God and man are inseparable and coexistent.

**Science: Scientific being (336:32-340:29)**

- as Word: With the Mind of God perfection is seen.  
           XXV The scientific unity of man with his Principle constitutes man's perfection.  
           XXVI Purity of heart leads to perfection.
- as Christ: An understanding of the true idea of man brings God's man to light.  
           XXVII Eternal things (verities) are God's thoughts and are real; temporal things are the thoughts of mortals and are unreal.  
           XXVIII Christian Science, rightly understood, proves its system by healing the sick and the sinning.
- as Christianity: The ideal man is revealed through the destruction of all sin.  
           XXIX The ideal man, not Adam, represents man's unity with God.  
           XXX God's pardon involves the final destruction of all sin.
- as Science: Understanding the allness and oneness of God demonstrates the unreality of evil and the reality of good.  
           XXXI Only through Science can the unreality of evil be fully understood and demonstrated.  
           XXXII Understanding that all men have one Mind demonstrates God's kingdom "in earth as it is in heaven".

**Platform**

<div style="text-align: right;">divine Science</div> <div style="text-align: left;">absolute Christian Science</div>	<b>Word</b> The deific creator  i—viii	<b>Christ</b> The Christ-idea  ix—xvi	<b>Christianity</b> Infinitely individualized spiritual reflection  xvii—xxiv	<b>Science</b> Scientific being  xxv—xxxii
Word revelation of divine nature	i + ii God declared through the revelations of Mind	ix + x Christ is the true idea leading into all truth	xvii + xviii Spirit creates infinitely individualized spiritually substantial things	xxv + xxvi With the Mind of God perfection is seen
Christ divine manifestation	iii + iv God expresses Himself as an unlimited creation of good only	xi + xii The Christ expresses itself as the God-like	xix + xx Spirit evolves only immortal, spiritual reality	xxvii + xxviii An understanding of the true idea of man brings God's man to light
Christianity universality	v + vi God is All-in-all	xiii + xiv Christ comes at all times to all and blesses all	xxi + xxii The spiritual universe, including man, is the reflection of God	xxix + xxx The ideal man is revealed through the destruction of all sin
Science oneness of being	vii + viii God's inner unity	xv + xvi The one Christ is eternal	xxiii + xxiv In the indivisible allness, God and man coexist	xxxi + xxxii Understanding the allness and oneness of God demonstrates the unreality of evil and the reality of good

Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter XI

## SOME OBJECTIONS ANSWERED

prepared by  
**Max Kappeler**

Copyright 1979  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)



## SOME OBJECTIONS ANSWERED

### Chapter XI

(Christianity reflecting Christianity)

*Standpoint of the chapter:* Christianity reflecting Christianity:

Christianity from the absolute standpoint: pure reflection.

Christianity from the relative standpoint: demonstration.

Christianity as Christianity: practical Christianity=demonstration through pure reflection.

*Scriptural Note I:*

Truth seen in its consistency: understanding.

*Scriptural Note II:*

Spiritual understanding brings demonstration.

*Introduction (341:1-10).*

- (a) How can a theoretical Christianity be elevated to a practical Christianity?
- (b) The necessity for an understanding of Truth which is free from contradictions.
- (c) The demand for consistency in statements.
- (d) Statements free from contradictions lead to proofs.
- (e) Proofs lead to true statements.
- (f) Compare the beginning (statements separated from context) with the end of the chapter (oneness of being, 361:15-20).

### The subjects

<b>Mind:</b>	<b>Lack of scientific, logical reasoning (ignorance, mere opinion) would deny Christian Science the power of demonstration (341:11-343:32).</b> — What references are there in the text to false mental attitudes?
as Mind:	Mere opinions cannot overthrow demonstrable, tested facts (341:11-342:4).
as Spirit:	Denunciation of Christian Science conflicts with Jesus' command to heal the sick (342:5-15).
as Soul:	An invariable law cannot be denied (342:16-20).
as Principle:	The healing work of Christian Science cannot be denied (342:21-343:5).
as Life:	It is only ignorance that seeks to hide God's healing methods (343:6-13).
as Truth:	When error is stripped of its disguise, by being shown to be an illusion, sickness can be destroyed (343:14-20).
as Love:	Meekness and spirituality enable us to heal through truth (343:21-32).

- Spirit:** **The inability to distinguish between the spiritual and the material concept would rob Christian Science of its demonstrability (344:1-348:13).**  
 — How does the text indicate this inability to distinguish?
- as Mind: Objections to the claim that man is God's idea can be refuted on the authority of the Scriptures, which imply that God's likeness cannot be found in matter (344:1-10).
- as Spirit: The merits and demerits of Christian Science should first be investigated and tested, before the value of spiritual methods can be rightly judged (344:11-345:9).
- as Soul: When the incongruity between God's man and Adam's race is perceived, all apparent contradictions are resolved (345:10-346:5).
- as Principle: The understanding of Truth and of the nothingness of nothing is essential for demonstrating the somethingness of Truth (346:6-347:2).
- as Life: In the one Life there is nothing left to be cured (347:3-11).
- as Truth: The reality of man delivers us from so-called mortal manhood (347:12-22).
- as Love: From the nothingness of error and matter it follows that sickness and sin are illusions (347:23-348:13).
- Soul:** **Without spiritual sense the demonstrability of Christian Science cannot be perceived (348:14-350:23).**  
 — How is this lack of spiritual sense illustrated in the text?
- as Mind: Belief in sickness and the suffering it brings must be eliminated from mortal mind (348:14-25).
- as Spirit: The fruits of Christian Science are already evident, even though sickness will be believed for an indefinite time (348:26-349:2).
- as Soul: Material law must be subordinated to spiritual law (349:3-12).
- as Principle: The elucidation of Christian Science lies in its spiritual sense, and thought must therefore be educated up to spiritual apprehension (349:13-30).
- as Life: The spiritual is something, the material is nothing (349:31-350:5).
- as Truth: Only the Christ-consciousness can interpret the spiritual meaning of Jesus' works (350:6-15).
- as Love: In a material age it is difficult to apprehend spiritual Truth (350:16-23).
- Principle:** **With insufficient trust in divine Principle it is impossible to demonstrate Christian Science (350:24-352:4).**  
 — False premises can never produce practical proofs of God's healing power. What false premises are dealt with in the text?
- as Mind: The practicality of Christian Science must first be understood scientifically, before it can be demonstrated (350:24-30).
- as Spirit: Only by placing ourselves firmly on a spiritual basis can we heal the sick (350:31-351:7).
- as Soul: A spiritual sense of the Science of Christianity is a present help (351:8-15).
- as Principle: God's power to heal cannot be demonstrated from a material or personal starting-point (351:16-352:4).

- Life:** **Lack of understanding that materialism must be given up, for the love of spiritual life, impedes our demonstration of the reality of Life (352:5-353:32).**  
 — The ghostly (unreal) belief of spiritual bodies and corporeal spirit.
- as Mind: Regarding the material body as spirit springs from mortal belief (352:5-11).
- as Spirit: Ghosts are not realities (352:12-25).
- as Soul: Ghosts vanish into nothingness (352:26-32).
- as Principle: The testimony of the material senses yields to scientific reality (353:1-6).
- as Life: The stronger evidence of Truth is thus the way, the life, that destroys error (353:7-12).
- as Truth: The spectral is being given up at all points and will continue to disappear, until it is finally forgotten (353:13-24).
- as Love: The ghost of materiality is banned by limitless Mind (353:25-32).
- Truth:** **Lack of consistent thought and action obstructs the demonstration of Christian Science (354:1-359:10).**  
 — What references to inconsistency are to be found in the text?
- as Mind: Christian Science proves its words by its deeds (354:1-25).
- as Spirit: All ambiguity vanishes when the spiritual meaning of Christian Science is gained (354:26-355:2).
- as Soul: Proof of the consistency of Christian Science is furnished through spiritual sense and spiritual understanding (355:3-31).
- as Principle: A copartnership of opposites is illogical (355:32-357:6).
- as Life: Not God, but rather our false conception of God, is the father of all evil (357:7-32).
- as Truth: In Christian Science, as in the Bible, Truth is logical and not contradictory (358:1-23).
- as Love: Healing takes place through the Holy Spirit and not through faith in a person (358:24-359:10).
- Love:** **Lack of inner consistency in our understanding that there is only one being would prevent our demonstration of the one Christianity (359:11-361:32).**
- as Word: Only spiritual scientific knowledge leads finally to the goal of the one Christianity (359:11-28).
- as Christ: When material ideals are subordinated to the one spiritual ideal, nothing is lost and all is won (359:29-360:27).
- as Christianity: In the omnipresence of God all disagreements are cancelled, and we are all one in God (360:28-361:20).
- as Science: To give the clear and full expression of the original meaning of the textbook, its one coherent interpretation must be textually correct (361:21-32).

Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter XII

# CHRISTIAN SCIENCE PRACTICE

prepared by  
**Max Kappeler**

Copyright 1979  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)

## CHRISTIAN SCIENCE PRACTICE

### Chapter XII

(Christianity reflecting Science)

*Reference books:* "Christian Science Practice" (John W. Doorly)

"The Structure of the Christian Science Textbook — Our Way of Life" (Max Kappeler),  
pp 116-135.

*Standpoint of the chapter:*

Christianity from the absolute standpoint: the reality of ideas

Science from the relative standpoint: scientific understanding

Christianity reflecting Science: scientific understanding of ideas is real health.

*Lay-out of the chapter:*

Part I (362:1-367:29)

Love and Mind:

Love's mind of perfection  
(the attitude of the true practitioner)

Part II (367:30-386:15)

Truth and Mind:

Truth's knowing heals  
(what the practitioner has to know in his treatment)

Part III (386:16-410:21)

Life and Soul:

Life is untouched by error  
(the practitioner's unchanging method in his treatment)

Part IV (410:22-442:32)

Love and Spirit: }  
Truth and Spirit: }  
Life and Spirit: }

Love, Truth and Life  
reflected in the  
patient's case

*Scriptural Note I:*

God is the health of man.

*Scriptural Note II:*

This is demonstrated through the Christianity-order of Principle; Mind; Soul; Spirit; Life; Truth; Love (see also S.&H. 587: 6-7).

**Part I**

(362:1-367:29)

**Love and Mind: Love's mind of perfection**

The attitude of the true practitioner

<b>Mind:</b>	<b>The true practitioner only knows perfection (362:1-363:23).</b>
as Mind:	This acts as attracting the patient (362:1-7);
as Spirit:	the patient chooses the right and moves towards the right direction (362:7-12);
as Soul:	he begins to touch the Christ, to identify himself with the saving power (362:12-363:1);
as Principle:	he acknowledges that the divine Principle is the saving power to any situation (363:1-4[oil]);
as Life:	he is willing to lay down the mortal concept of life (363:5-7).
as Truth:	Such a consciousness is always whole, healthy — without debts (363:8-20)
as Love:	and partakes of complete forgiveness (363:20-23).
<b>Spirit:</b>	<b>The true practitioner must be good and pure himself (363:24-364:15).</b>
<b>Soul:</b>	<b>The true practitioner must be selfless himself (364:16-365:14).</b>
<b>Principle:</b>	<b>The true practitioner must first win his own pardon scientifically (365:15-366:2).</b>
<b>Life:</b>	<b>The true practitioner must first demonstrate the fullness of life for himself (366:3-29).</b>
<b>Truth:</b>	<b>The true practitioner himself must first grow into Christian manhood (366:30-367:23).</b>
<b>Love:</b>	<b>The true practitioner must live by anticipating spiritually the consummation of his vision (367:24-29).</b>

How does a patient react to the practitioner's true attitude?

<b>The practitioner's attitude:</b>		<b>The patient's reaction:</b>
Mind:	only knows perfection	he feels irresistibly attracted by Love
Spirit:	purity and goodness	through grief and contrition he shows affection and reverence for the good
Soul:	selflessness	he repents and rises higher
Principle:	winning his own pardon	his own spiritual power resuscitates him
Life:	demonstrating the fullness of life himself	he is no longer overwhelmed by sin but his thoughts are flooded with the fullness of life
Truth:	Christian manhood	he inherits his Christ-consciousness; "ye are the light of the world"
Love:	anticipating fulfilment	he reaches higher attainments in the line of light

## Part II

(367:30-386:15)

### Truth and Mind: Truth's knowing heals

The Truth that the practitioner knows in his treatment

- Mind:** **Truth's knowing knows that Truth is All and error is nothing (367:30-369:4).**
- as Mind: Truth is omnipotent, error is powerless (367:30-368:2).
  - as Spirit: Truth is real, error is unreal (368:2-9).
  - as Soul: Truth is superior to the belief in error (368:10-14).
  - as Principle: Trusting God we lose faith in error (368:14-19).
  - as Life: When we know that Life is incorporeal, the erroneous belief in disease and death disappears (368:20-24).
  - as Truth: When we deny the erroneous consciousness, the false conditions disappear (368:24-31).
  - as Love: When fear disappears, the treatment of disease is successful (368:31-369:4).
- Spirit:** **Truth's knowing is based on the fact that Spirit alone is substance and reality and that therefore matter and disease are unreal (369:5-29).**
- Soul:** **Truth's knowing demands rising above sin and corporeality (369:30-372:13).**
- as Mind: Rising above the mortal sense of things by spiritualizing thought (369:30-370:9).
  - as Spirit: Rising above material remedies to the moral and spiritual facts of health (370:10-22).
  - as Soul: Rising above sensation to Science (370:23-31).
  - as Principle: Rising above medical diagnosis to Mind's mandate (370:32-371:4).
  - as Life: Rising above ghostly existence to the way in divine Science (371:5-19).
  - as Truth: Rising above undeveloped manhood to manhood in Science (371:20-32).
  - as Love: Rising above self-limitations to the Science of being, in which all is God and His idea (372:1-13).
- Principle:** **Truth's knowing demonstrates divine metaphysics (372:14-374:25).**
- as Mind: Demonstrating Science in obedience to the law of God, man demonstrates himself to be the idea of God (as the angels in heaven) (372:14-24).
  - as Spirit: Honest recognition of benefits received (gratitude) leads to more success (372:25-32).
  - as Soul: Healing sin is more difficult than healing disease (373:1-21).
  - as Principle: Establishing the scientific sense of health restores the healthy functions of disabled organs (373:21-26).
  - as Life: Through the even flow of the truth of being, mortal mind returns to its own standard of normality (373:27-374:4).
  - as Truth: With divine metaphysics we can destroy all ills proceeding from conscious and unconscious mind (374:5-16).
  - as Love: Divine metaphysics handles ignorance and fear as the cause of future disease (374:17-25).

- Life:** Truth's knowing maintains man continually in the fullness of Life (374:26-378:7).  
The divine method consists in flooding the patient's thought by:
- as Mind: increasing his mental and moral power through Mind — not through any mental despotism (374:26-375:20);
  - as Spirit: instructing mortal mind that all strength and courage is in Mind, not in matter (375:21-376:5);
  - as Soul: filling life with good motives and acts as against self-deceiving, hidden, undefined and insidious beliefs (376:6-16);
  - as Principle: arguing the true facts in regard to harmonious being and not by admitting that disease must have its course (376:17-32);
  - as Life: mentally convincing the patient of the ever-presence of health (377:1-11);
  - as Truth: continually watching over the mental state so as to remove the leading error that causes disease (377:12-25);
  - as Love: seeing through the mortal beliefs of fear and meeting every circumstance with truth (377:26-378:7).
- Truth:** Truth's knowing affirms the consciousness of man's dominion (378:8-384:2).  
Exercising the power of Truth over error involves the might of intelligence over mortal beliefs (378:8-21).
- as Mind: Exercising the power of Truth over error involves the might of intelligence over mortal beliefs (378:8-21).
  - as Spirit: Disease and matter are not endowed with power and consequently cannot dispute the empire of Mind (378:22-32).
  - as Soul: When we rise above false beliefs, Mind controls the body (379:1-380:14).
  - as Principle: Man's God-given dominion over error rests on divine authority, God's law (380:15-382:4).
  - as Life: We gain dominion over the body by providing it with the exalting influence of divine Mind (382:5-383:20).
  - as Truth: Our state of consciousness determines our state of health (383:21-28).
  - as Love: True health depends solely on Mind (383:29-384:2).
- Love:** Truth's knowing preserves man in his perfection — free from penalty (384:3-386:15).
- as Mind: In the law of Love there is no penalty for doing right (384:3-15).
  - as Spirit: In Christian Science the transgression of laws of matter brings no penalty (384:16-29).
  - as Soul: The divine law, rising above the human, exempts man from all penalties but those due for wrong-doing (384:30-385:14).
  - as Principle: Honest toil has no penalty (385:15-21).
  - as Life: We penalize ourselves by our own beliefs (385:22-30).
  - as Truth: By rejecting the evidence of the senses we free ourselves from the belief of having been penalized (385:31-386:4).
  - as Love: The action of Truth on the minds of mortals annuls the universal belief in penalty (386:5-15).



### Part III

(386:16-410:21)

**Life and Soul: being is changeless**

The practitioner's method

<b>Mind:</b>	<b>The law of being is Mind — untouched by the beliefs of mortal mind (386:16-388:11).</b>
as Mind:	In the law of Mind there exists no cause for any loss (386:16-387:2).
as Spirit:	The ever active Mind does not wear out its spiritual energies (387:3-26).
as Soul:	Omnipotent Mind defends man from bodily suffering (387:27-388:11).
<b>Spirit:</b>	<b>The substance of being is Spirit — untouched by matter (food) (388:12-390:3).</b>
as Mind:	Life sustains itself spiritually; material health-theories can neither maintain nor destroy Life (388:12-30).
as Spirit:	Material conditions (food) cannot disturb the harmonious functions of mind and body (388:31-389:12).
as Soul:	The self-contradictory views of materialists must be rebuked (389:13-390:3).
<b>Soul:</b>	<b>The supremacy of being is the rule of Soul — untouched by corporeal conditions (390:4-393:15).</b>
as Mind:	Knowing God's law we must dispute and dismiss the illegitimate testimony of the material senses (390:4-26).
as Spirit:	In the conscious strength of Spirit we must meet the pleas of disease with powerful mental opposition (390:27-391:6).
as Soul:	Instead of blindly submitting to the claims of disease we must rise in rebellion against them, contradict and rebuke them (391:7-392:10).
as Principle:	As our decisions master us, we have to watch that they control us harmoniously (392:11-393:3).
as Life:	We must exercise our God-given authority in governing the feeling and action of our bodies through Mind (393:4-15).
<b>Principle:</b>	<b>The government of being is the omnipotence of Principle — untouched by human theories (393:16-395:14).</b>
as Mind:	The divine Mind — not a law of mortal mind — governs man and body (393:16-28).
as Spirit:	Understanding that neither man nor Mind nor matter can be sick and that sickness is not real is the universal and perfect remedy (393:29-394:4).
as Soul:	Rising above our difficulties stimulates the recuperative power of mental energy (394:5-16).
as Principle:	God is omnipotent, whereas material systems and their theories are fallacious (394:17-395:5).
as Life:	The divine authority of Science destroys the material method of healing and then sin, disease and death disappear (395:6-14).

- Life:**                   **The immortality of being is the self-supporting law of Life — untouched by destructive influences (395:15-397:22).**
- as Mind:           Only a constructive attitude has a life-giving effect (395:15-20).
- as Spirit:         We should not make disease a reality — not by thinking, seeing, feeling or talking (395:21-396:13).
- as Soul:           The testimony of the physical senses must be refuted in spite of the overwhelming weight of opinions on the wrong side (396:14-21).
- as Principle:     The true method of healing lies in the continuous fidelity to divine metaphysics and disbelief in physics (396:22-397:22).
- 
- Truth:**               **The true form of being is the consciousness of Truth — untouched by mortal manhood (397:23-409:26).**
- as Mind:           Neither mortals nor disease and material medicine are material but rest on mortal mind. Rising above mortal mind and working with the Science of Mind we gain more of our true manhood (397:23-399:2).
- as Spirit:         Matter without mortal mind cannot act. The actions of immortal Mind alone are real (399:3-28).
- as Soul:           Through the supremacy of Mind, the disturbances of mortal mind and its effects on the body are kept under control (399:29-402:19).
- as Principle:     When we govern ourselves through Science, voluntary and involuntary mesmerism cannot touch us (402:20-403:25).
- as Life:           The patient's health is improved by the method of exalting his thoughts with the truth of being (403:26-405:4).
- as Truth:          With Christian Science we can master all the beliefs of mortal manhood and lift humanity above itself (405:5-408:27).
- as Love:           In proportion as mortals realize the Science of man, material consciousness constituting mortal man is put off and the real man is put on (408:28-409:26).
- 
- Love:**               **The fulfilment of being is the perfection of Love — untouched by imperfection (409:27-410:21).**
- as Truth:          Knowing Truth in Christian Science is perfect life (409:27-410:13).
- as Love:           In perfect Love there is no fear (410:14-21).

# Part IV

(410:22-442:32)

## Love, Truth, Life and Spirit: full reflection

How the healing process takes place

Love and Spirit: Love's full reflection

- Mind:** Love's reflection fulfils itself through mental and spiritual Science (410:23-413:11).
- Spirit:** Love's reflection is spiritual reality and order (413:12-417:26).

Truth and Spirit: Truth's full reflection

- Soul:** Truth's reflection brings about translation (417:27-421:24).
- Principle:** Truth's reflection operates through a divinely scientific system (421:25-424:27).
- Life:** Truth's reflection has a renewing effect (424:28-426:22).

Life and Spirit: Life's full reflection

- Life:** Life's reflection is eternal life (426:23-430:12).
- as Mind: The human concept of death must be relinquished (426:23-32).
  - as Spirit: Life is not contingent on matter and death has no reality (427:1-12).
  - as Soul: Nothing can interfere with the existence of man in Science (427:13-25).
  - as Principle: Through obedience to God, we can demonstrate eternal life (427:26-428:14).
  - as Life: Through consecrating existence to Life, man can master death (428:15-29).
  - as Truth: Through an understanding of Life, mortals awake from the dream of death (428:30-429:18).
  - as Love: All-inclusive Life has no beginning nor end (429:19-430:12).
- Truth:** Life's reflection maintains the standard of manhood as perfect health (430:13-442:15).

## COURT OF ERROR

*Judge:* Judge Medicine

*Plaintiff:* Personal Sense

*Defendant:* Mortal Man

*Attorney for Personal Sense:* False Belief

*Jury:* Mortal Minds, Materia Medica, Anatomy, Physiology, Hypnotism, Envy, Greed, Ingratitude.

*Courtroom:* Filled with interested spectators.

- as Mind: the witness Health-laws (430:27-431:19)
- as Spirit: the witness Coated Tongue and Sallow Skin (431:20-31)
- as Soul: the witness Nerve (432:1-8)

as Principle: the witness Governor Mortality (432:9-19)  
 as Life: the witness Death (432:20-30)  
 as Truth: the prisoner pronounced guilty (433:1-17)  
 as Love: the prisoner condemned to death (433:18-30)

### COURT OF SPIRIT

*Chief Justice of the Supreme Court:* Judge Justice

*Plaintiff:* Personal Sense

*Defendant:* Mortal Man

*Attorney for Mortal Man:* Christian Science

*Jury:* Spiritual Senses

as Mind: Man is only under the jurisdiction of Mind (434:22-29).  
 as Spirit: Man is amenable to Spirit only (434:30-435:10).  
 as Soul: Man is free from sin and penalty (435:11-35).  
 as Principle: Man, acting in obedience to Principle, cannot be penalized (436:1-437:31).  
 as Life: Man is deathless (437:32-439:14).  
 as Truth: Man is ever without disease (439:15-440:32).  
 as Love: Man is adjudged innocent (440:33-442:15).

**Love:** **Life's reflection is the solution to every human problem (442:16-32).**

## Summary of Chapter XII

	practitioner			patient
	<i>Love and Mind</i> How he himself must be	<i>Truth and Mind</i> The Truth he knows	<i>Life and Soul</i> His method	<div> <i>Love</i>  <i>Truth</i> } <i>and Spirit</i>  <i>Life</i> </div> The healing process
Mind	seeing only perfection	Mind is all	law of Mind	<i>Love and Spirit:</i> based on Mind-science
Spirit	good and pure	Spirit is the only reality	Spirit: the only substance	creates order
Soul	selfless	incorporeality and sinlessness of man	rule of Soul: supremacy	<i>Truth and Spirit:</i> translation takes place
Principle	winning his own pardon scientifically	Science and metaphysics: basis of demonstration	government: omnipotence of Principle	reaching every part of the system
Life	experiencing fullness of life; laying down the mortal	man maintained by fullness of Life	immortality: self-supporting Life	renewal of life <i>Life and Spirit:</i> eternal life
Truth	growing into Christian manhood	man's dominion through consciousness	form of man: consciousness of Truth	perfect health
Love	anticipating fulfilment	man's perfection (no penalty)	fulfilment: perfection of Love	solution for every problem

Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter XIII

# TEACHING CHRISTIAN SCIENCE

prepared by  
**Max Kappeler**

Copyright 1980  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)

## TEACHING CHRISTIAN SCIENCE

### Chapter XIII

(Science reflecting the Word)

- Standpoint:** Science reflecting the Word:  
 Science from the absolute standpoint: Principle and idea is one  
 Word from the relative standpoint: accepting our oneness with Principle  
 Science reflecting the Word: By accepting our oneness with Principle we are Principle-idea
- Scriptural Note:** Only like can understand like
- General subjects of the chapter:** (a) the ethics of Christian Science  
 (b) strict adherence to the divine Principle of Christian Science

### Teaching Christian Science demands strict adherence to the divine Principle

- Mind**                      **Teaching Christian Science demands strict adherence to the wise leadings of Mind; this involves pure motives in teaching and healing (443:1-447:11).**  
 This demands:
- as Mind: to be tolerant with adherents of medicine while having confidence in the wise leadings of omnipotent Mind (443:1-444:12);
  - as Spirit: to be charitable to opponents and parting with them without strife (444:13-30);
  - as Soul: to conform to God's rules (444:31-445:18);
  - as Principle: casting out human will with the divine Mind so that the unlabored motion of divine energy is brought to light (445:19-26);
  - as Life: teaching without consideration of money (445:27-446:4);
  - as Truth: practising from right motives which alone bring victory (446:5-32);
  - as Love: influencing the thoughts of others for the sole purpose of benefiting them (447:1-11).
- Spirit**                      **Teaching Christian Science demands strict adherence to the purity of Spirit; this involves the overcoming of evil and the practising of good (447:12-451:18).**  
 This demands:
- as Mind: exposing and denouncing evil without believing in the reality of evil (447:12-29);
  - as Spirit: not evading the demonstration of the unreality of evil (447:30-448:11);
  - as Soul: forsaking sin by rising above evil (448:12-25);
  - as Principle: doing the good which alone insures success (448:26-449:18);
  - as Life: practising the good, which has an improving effect (449:19-32);
  - as Truth: recognizing Truth and annihilating the claims of evil (450:1-451:7);
  - as Love: striving for the spiritual with our whole heart (451:8-18).

<b>Soul</b>	<p><b>Teaching Christian Science demands strict adherence to the divine rules of Soul; this involves protection from malpractice and malpractising (451:19-453:23).</b></p> <p>This demands:</p> <p>as Mind: recognizing what ignorant and malicious malpractice is (451:19-30);</p> <p>as Spirit: barring the door of thought against mental malpractice (451:31-452:6);</p> <p>as Soul: rebuking egotism (452:7-17);</p> <p>as Principle: acting rightly, which makes wrong practice impossible (452:18-27);</p> <p>as Life: practising rightly which destroys even the inclination to practise wrongly (452:28-453:5).</p> <p>as Truth: Right practice is invincible (453:6-13).</p> <p>as Love: Sin must be uncovered for the sole purpose of blessing others (453:14-23).</p>
<b>Principle</b>	<p><b>Teaching Christian Science demands strict adherence to divine Principle; this involves absolute trust in the omnipotence of Principle (453:24-456:2).</b></p> <p>This demands:</p> <p>as Mind: metaphysical treatment rests on the medicine of Mind, — not on animal magnetism or hypnotism (453:24-454:3);</p> <p>as Spirit: we must understand that God is All-power and that evil or matter have no power (454:4-13);</p> <p>as Soul: understanding the divine Principle sorts out the right and the wrong so as to form the perfect concept (454:14-24);</p> <p>as Principle: by bringing thought into accord with Principle, the superiority of spiritual power over sensuous power is gained (454:25-455:2);</p> <p>as Life: by trusting first Truth in our own behalf, we can help others too (455:3-16).</p> <p>as Truth: God bestows His trust only upon a worthy messenger (455:17-27).</p> <p>as Love: The more Science is understood, the less it can be abused (455:28-456:2).</p>
<b>Life</b>	<p><b>Teaching Christian Science demands strict adherence to Life; this involves a scientific method of practice and not quackery (456:3-458:19).</b></p> <p>as Mind: Knowing that there is only one method for demonstrating Christian Science (456:3-15).</p> <p>as Spirit: Making no concessions to other methods (456:16-24).</p> <p>as Soul: The success of the healing method of Christian Science rests on scientific rules (456:25-457:6).</p> <p>as Principle: The scientific method of healing cannot be applied in a self-contradictory way, namely for good and for evil (457:7-18).</p> <p>as Life: Christian Science demands complete devotion to the one method (457:19-32).</p> <p>as Truth: The method of Christian Science has not two opposite principles, error and truth, working together simultaneously (458:1-10).</p> <p>as Love: Quackery must be kept out of Christian Science (458:11-19).</p>



<b>Truth</b>	<b>Teaching Christian Science demands strict adherence to Truth; this involves the consciousness of a Christian and a Scientist (458:20-462:19).</b> What makes a Christian Scientist?
as Mind:	A Christian Scientist, reflecting the divine law, is a law unto himself (458:20-31).
as Spirit:	A Christian Scientist advances by turning from matter to Spirit (458:32-459:11).
as Soul:	A Christian Scientist's knowledge must be restrained by Christian Science (459:12-23).
as Principle:	A Christian Scientist rests his demonstration on the sure foundation of Science, — on ontology (459:24-460:13).
as Life:	A Christian Scientist practises with a right apprehension of the truth of being; else he would become a mischief-maker (460:14-23).
as Truth:	A Christian Scientist practises from his own spiritual consciousness (460:24-461:30).
as Love:	Every Christian Scientist can demonstrate Christian Science successfully (461:31-462:19).
<b>Love</b>	<b>Teaching Christian Science demands strict adherence to the motherhood of Love; this involves accepting divine self-completeness (462:20-464:29).</b>
as Mind:	Self-completeness rests on mental self-knowledge (462:20-463:4).
as Spirit:	Self-completeness unfolds through scientific obstetrics (463:5-20).
as Soul:	Self-completeness demands unhesitating decision as to the proper treatment of error (463:21-31).
as Principle:	Self-completeness operates in an impersonal way for the redemption of mankind (463:32-464:12).
as Life:	All things may serve the demonstration of self-completeness (464:13-20).
as Truth:	Self-completeness includes no falsities (464:21-26).
as Love:	Self-completeness cares for its idea, so that it cannot be overthrown (464:26-29).

Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter XIV

# RECAPITULATION

prepared by  
**Max Kappeler**

Copyright 1980  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)

## RECAPITULATION

### Chapter XIV

(Science reflecting the Christ)

**Standpoint:** Science from the absolute standpoint: "Principle and its idea is one."  
 Christ from the relative standpoint: The manifestation of a divinely scientific system resolving the human system of reference.  
 Science reflecting the Christ: The oneness of Principle and idea manifests itself in Science as a divinely scientific system of ideas resolving the human system of reasoning.

**Lay-out of the chapter:** (See John W. Doorly: *Talks at the Oxford Summer School*, 1948, Vol. II. pages 131, 137, 160).

**Word:** First 6 questions and answers (1-6)  
 (a) from the standpoint of absolute Christian Science:  
       as the Word (1); as the Christ (2); as Christianity (3)  
 (b) from the standpoint of Christian Science:  
       as the Word (4); as the Christ (5); as Christianity (6)

**Christ:** Second 6 questions and answers (7-12)  
 (a) from the standpoint of absolute Christian Science:  
       as the Christ (7); as Christianity (8); as the Word (9)  
 (b) from the standpoint of Christian Science:  
       as the Christ (10); as Christianity (11);  
       as the Word (12)

**Christianity:** Third 6 questions and answers (13-18)  
 (a) from the standpoint of Christian Science:  
       as Christianity (13); as the Christ (14);  
       as the Word (15)  
 (b) from the standpoint of absolute Christian Science:  
       as Christianity (16); as the Christ (17);  
       as the Word (18)

**Science:** Fourth 6 questions and answers (19-24)  
 (a) from the standpoint of Christian Science:  
       as the Word (19); as the Christ (20);  
       as Christianity (21)  
 (b) from the standpoint of absolute Christian Science:  
       as the Word (22); as the Christ (23);  
       as Christianity (24)

### *Scriptural Note*

#### *Introductory paragraph:*

For the distinction between absolute Christian Science and Christian Science see: John W. Doorly, *The pure Science of Christian Science* (2nd edition), pages 27f and Max Kappeler, *The four levels of spiritual consciousness*, pages 63-72.

**Word: The statement of God as the one and only Being**

- (a) *Word from the standpoint of absolute Christian Science: The definition of God as the one Being.*

Word reflecting the Word: **The one God defined.**

1. Question: What is God? (465:8-10)

Word reflecting the Christ: **The one God expresses itself.**

2. Question: Are these terms synonymous? (465:11-15)

Word reflecting Christianity: **Principle and its idea is one Being or God, and His reflection is man and the universe.**

3. Question: Is there more than one God or Principle? (465:16-466:6)

- (b) *Word from the standpoint of Christian Science: There is no duality in God.*

Word reflecting the Word: **Apart from God there are no other gods.**

4. Question: What are spirits and souls? (466:7-31)

Word reflecting the Christ: **The demand to have no other gods.**

5. Question: What are the demands of the Science of Soul? (467:1-468:7)

Word reflecting Christianity: **Being is spiritual, not material.**

6. Question: What is the scientific statement of being? (468:8-15)

**Christ: God expressing Himself**

- (a) *Christ from the standpoint of absolute Christian Science: The expression of God as the life-giving substance of divine intelligence.*

Christ reflecting the Christ: **Christ translates the substance of God into the substance of the true universe.**

7. Question: What is substance? (468:16-24)

Christ reflecting Christianity: **Christ eternalizes the substance of Spirit.**

8. Question: What is Life? (468:25-469:6)

Christ reflecting the Word: **Christ expresses Mind as omni-intelligence.**

9. Question: What is intelligence? (469:7-11)

- (b) *Christ from the standpoint of Christian Science: Only the Mind which is of God has a saving Christ.*

Christ reflecting the Christ: **God, good, is the only Mind of man.**

10. Question: What is Mind? (469:12-471:21)

Mind: God, good, is the only Mind — evil is not Mind (469:13-24).

Spirit: There is only one Mind — not many minds (469:25-470:10).

Soul: God, the Mind of man, never sins; therefore man has never fallen (470:11-20).

Principle: Mind, God, being man's perfect Principle, is the Mind of man (470:21-31).

Life: As the harmonious relationship of Principle and idea is indestructible, all remains eternally unchangeable (470:32-471:5).

Truth: The facts of Truth can only be made evident on the grounds of scientific truth (471:6-12).

Love: Therefore, the coexistence of God and man should be admitted as factual in spite of the evidence of the corporeal senses (471:13-21).

Christ reflecting Christianity: **Only that which proceeds from Mind can benefit man — doctrines and creeds cannot as they are human beliefs.**

11. Question: Are doctrines and creeds a benefit to man? (471:22-472:12)

Christ reflecting the Word: **Error has no Christ — it has no Mind-faculties.**

12. Question: What is error? (472:13-22)

### Christianity: divine reality

- (a) *Christianity from the standpoint of Christian Science: The unreality of sinful, corporeal humanity.*

Christianity reflecting Christianity: **Sin, sickness and death are proved to be unreal.**

13. Question: Is there no sin? (472:23-475:4)

Mind: Sin, sickness and death are not realities, but illusions, erring human beliefs; they only seem to be real (472:23-473:3).

Spirit: Christ, Truth, disposes of all evil (473:4-17).

Soul: Sin can be healed through understanding the rules of Science (473:18-25).

Principle: Proving the divine Principle of Science by demonstration — by overcoming sin, sickness, and death (473:26-474:3).

Life: The Science of Christianity with its marvellous proofs is still misunderstood (474:4-15).

Truth: The mission of Christ, Truth, is to destroy sin, sickness, and death as falsities (474:16-32).

Love: There is no error or matter — all is Spirit, divine Principle and its idea. This is reality (474:32-475:4).

Christianity reflecting the Christ: **The spiritual idea man resolves the false concept that man is a mortal.**

14. Question: What is man? (475:5-477:18)

(See also Glossary definition of man p. 591:5-7)

Spirit: Man is spiritual, not material (475:6-27).

Soul: Mortals give place to immortal man (475:28-476:27).

Mind: Man is a state of Mind; the idea of God (476:28-477:18).

Christianity reflecting the Word: **As the expression of Soul, man is incorporeal.**

15. Question: What are body and Soul? (477:19-478:13)

Spirit: Soul's identities are spiritual, not material (477:20-25).

Soul: Man's identity is the expression of Soul (477:26-478:2).

Mind: 'Soul in body' is a mortal belief (478:3-13).

- (b) *Christianity from the standpoint of absolute Christian Science: Reality is spiritual.*

Christianity reflecting Christianity: **There is no universe of material sensations.**

16. Question: Does brain think, and do nerves feel, and is there intelligence in matter? (478:14-482:12)

Mind: Matter is non-intelligent, a material human belief, and cannot perform the functions of Mind (478:16-479:7).

Spirit: Matter has no selfhood; it is a nothingness. The only facts are Spirit (479:8-480:7).

Soul: Matter is devoid of sensation; material sense is unreal (480:8-13).

Principle: Matter is the cause of disharmony; harmony proceeds from Spirit (480:13-18).

Life: Evil is non-existent. God is not its author (480:19-25).

Truth: Material sense must give way to the facts of unchangeable Truth (480:26-481:23).

Love: In Science, Soul must take the place of material sense (481:24-482:12).

Christianity reflecting the Christ: **Through Christ, Truth, Mind's control over matter is demonstrated absolutely.**

17. Question: Is it important to understand these explanations in order to heal the sick? (482:13-484:5)

482:15-25 Jesus, inseparable from the Christ, demonstrated his control over matter.

482:26-31 Truth heals through Mind.

483:1-12 Mind transcends all other healing powers.

483:13-21 Mind must be understood in its Science.

483:22-484:5 The Science of Mind demonstrates Science absolutely.

Christianity reflecting the Word: **Christian Science healing excludes material healing methods.**

18. Question: Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism? (484:6-27)

### **Science: Scientific understanding**

(a) *Science from the standpoint of Christian Science: The way to understanding.*

Science reflecting the Word: **Mind-faculties, not material sense, are necessary for gaining scientific understanding.**

19. Question: Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit? (484:28-487:12)

Mind: Mind, not matter, has real senses (485:1-13).

Spirit: To emerge gently from matter into Spirit (485:14-27).

Soul: In all circumstances spiritual understanding must be gained (485:28-486:13).

Principle: Mind, not blind beliefs, is able to produce harmony (486:14-22).

Life: The spiritual senses of man are eternal and permanent (486:23-487:2).

Truth: The Mind-faculties must be exercised (487:3-9).

Love: The Mind-faculties remain always, in order to work wonders (487:9-12).

Science reflecting the Christ: **In Science belief gives way to understanding.**

20. Question: You speak of belief. Who or what is it that believes? (487:13-488:13)

Mind: There is no need of believing (487:15-16),

Spirit: matter cannot believe (487:16-17),

Soul: the body cannot believe (487:17),

Principle: the believer and the belief are one, — without Principle (487:17-24).

Life: Understanding brings a fuller sense of life (487:25-29).

Truth: Understanding heals (487:30-488:6).

Love: The Scriptures enforce the necessity of understanding (488:7-13).

Science reflecting Christianity: **Understanding constitutes man.**

21. Question: Do the five corporeal senses constitute man? (488:14-493:8)

Mind: The five senses are mortal beliefs. The Mind-faculties constitute the real senses of man (488:16-31).

Spirit: There is no reality in the sensation of matter. The senses of Mind are real (489:1-12).

Soul: The corporeal senses defraud and lie. Man is independent of the material senses (489:13-23).

- Principle: From the corporeal senses arises inharmony. Outside of the material sense of things all is harmony (489:24-490:18).
- Life: The material senses would annihilate man. The immortal testimony ushers in the spiritual sense of being (490:19-27).
- Truth: Material sense is a myth, constituting mortal man. Man is the likeness of man's Maker (490:28-492:6).
- Love: All knowledge obtained from physical sense must yield to the Science of Mind, on which rests the Science of being (492:7-493:8).

(b) *Science from the standpoint of absolute Christian Science: Understanding is being.*

Science reflecting the Word: **Scientific understanding is health.**

22. Question: Will you explain sickness and show how it is to be healed? (493:9-495:24)

Introduction: 493:11-16

Mind: Sickness is a belief of mortal mind which must be annihilated by the divine Mind (493:17-24).

Spirit: Matter only suffers in illusion, not in reality, and Christ can improve on this false sense (493:24-30).

Soul: Mind can hold man forever intact and meet every human need (493:30-494:14).

Principle: The Science of being demonstrates harmony by correcting the errors of corporeal sense (494:15-24).

Life: By accepting the eternal evidence of reality, we have the fullness of immortal fruits (494:25-29).

Truth: Sickness is error and Truth casts it out, setting the captive free (494:30-495:13).

Love: Clinging steadfastly to God and His ideas silences discord with harmony (495:14-24).

Science reflecting the Christ: **Scientific understanding fosters more understanding.**

23. Question: How can I progress most rapidly in the understanding of Christian Science? (495:25-496:27)

Mind: Study thoroughly the letter (495:27),

Spirit: imbibe the spirit (495:27-28),

Soul: adhere to the divine Principle of Christian Science (495:28-31),

Principle: obey God and have but one Mind (495:31-496:8),

Life: live the life that approaches the supreme good (496:9-14).

Truth: The spiritual idea enables you to heal (496:15-19).

Love: When mortality is swallowed up in immortality, death is swallowed up in victory (496:20-27).

Science reflecting Christianity: **A Scientist must be a Christian.**

24. Question: Have Christian Scientists any religious creed? (496:28-497:27)

Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter XV

# GENESIS

prepared by  
**Max Kappeler**

Copyright 1981  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)



## GENESIS

### Chapter XV

(Science reflecting Christianity)

#### *Reference books:*

- John W. Doorly: "Talks on the Science of the Bible",  
Vol. I "The True and False Records of Creation"
- John W. Doorly: "God and Science" (Chapter Three)
- Max Kappeler: "The Structure of the Christian Science Textbook —  
Our Way of Life" pp. 160-176
- Max Kappeler: "Compendium for the Study of Christian Science",  
No. 2: "The Seven Days of Creation"

#### *Standpoint of the chapter:* Science reflecting Christianity:

- Science from the absolute standpoint: "Principle and idea is one."
  - Christianity from the relative standpoint: exaltation of existence.
- Science reflecting Christianity: In the oneness of Principle and idea, creation is traced back to its divine Principle. — It is the "Science of creation".

*Scriptural Note I:* A higher sense of God.

*Scriptural Note II:* A higher sense of creation.

#### *Lay-out of the chapter*

- Introduction: 501:1-502:20
- Part I: (502:21-520:15): The first record of creation  
Love and Mind: Love embracing its own perfect creation.
- Part II: (520:16-543:16): The second record of creation  
Truth and Mind: Truth excluding the suppositional  
creation of error.
- Part III: (543:17-557:27): The Science of Life versus material theories  
of evolution  
Life and Mind: Life is its own creator, creating through Mind.

### Part I

(502:21 - 520:15)

#### *Introduction to the first record of creation (502:22-503:17)*

- divine creation from the standpoint of:
  - Science itself (502:24-25[,])
  - divine Science (502:25[,]-27)
  - absolute Christian Science (502:27-29)
  - Christian Science (502:29-503:5)
- divine creation from the standpoint of divine Science (503:6-17):
  - divine Science (503:9-12)
  - as the Word (503:12-14[,])
  - as the Christ (503:14[,]-15)
  - as Christianity (503:15-17)

#### *Study suggestions Part I*

- (a) Note how much the text is pervaded by concepts like: infinite, infinity, infinitude, infinite space, all-inclusiveness, countlessness, etc.
- (b) Note how the text shows in various ways that creation is stated in successive and ascending stages. See also Mis. 57:25-31.
- (c) Study the meaning of "evening", "morning" and "day" (504:16-24) together with their definitions in the "Glossary".

## The first record of creation

**Love and Mind: Love embracing its own perfect creation**

<b>Mind</b>	<b>Mind manifests itself as a creation of ideas (503:18-505:3).</b>
as Mind:	Mind creates all in ideas (503:18-25).
as Spirit:	Mind's ideas are only good (503:26-504:2).
as Soul:	Mind makes its own record, a record of ideas (504:3-15, 504:27-505:3).
<b>Spirit</b>	<b>Spirit imparts the understanding which distinguishes between the real and the unreal (505:4-506:14).</b>
as Mind:	Spirit's understanding separates spiritual ideas from human conceptions (505:4-12).
as Spirit:	This understanding, by distinguishing between the real and the unreal, brings the reality of all things to light (505:13-506:7).
as Soul:	Understanding secures ordered progress (506:8-14).
<b>Soul</b>	<b>Soul bestows on every idea definable, unchanging and self-reproducing identity (506:15-509:8).</b>
as Mind:	Soul gives identity to all of Mind's ideas (506:15-21).
as Spirit:	Spirit names and blesses every identity with spiritual qualities (506:22-507:10).
as Soul:	The identities of Soul are ever appearing, self-reproducing, — "the seed is in itself" (507:11-508:8).
as Principle:	Every identity is classified according to its own gender (508:9-25).
as Life:	The identities of Soul are incorporeal and therefore immortal (508:26-509:8).
<b>Principle</b>	<b>Principle unites all identities into a system of ideas (509:9-511:18).</b>
as Mind:	Divine metaphysics is based on a system of ideas (509:9-510:5).
as Spirit:	The system of ideas reflects itself in understanding and demonstration (510:6-12).
as Soul:	In divine metaphysics the greater rules the lesser, thereby bringing out harmony (510:13-511:6).
as Principle:	Divine metaphysics interprets all in the divine light (511:7-14).
as Life:	Divine metaphysics brings progressive interpretations (511:15-18).
<b>Life</b>	<b>Life individualizes infinitely through the multiplication of ideas (511:19-513:13).</b>
as Mind:	Life is metaphysical, ideational (511:19-512:3).
as Spirit:	Life individualizes itself in spiritual natures (512:4-16).
as Soul:	Life multiplies itself infinitely to spiritual sense (512:17-513:3).
as Principle:	The method of Life leads through scientific interpretation to an exalted sense of being (513:4-13).
<b>Truth</b>	<b>Truth is conscious of itself as its own perfect creation (513:14-519:6).</b>
as Mind:	Creation consists of individualized ideas of God (513:14-21).
as Spirit:	God's ideas are spiritual realities, — qualities of good only (513:22-515:10).
as Soul:	The individual man's identity is the image and likeness of God (515:11-516:23).
as Principle:	Generic man is Principle's ideal (516:24-517:24).
as Life:	As the son of God, man exercises full dominion over the earth (517:25-518:4).
as Truth:	In the compound idea man, every idea reflects every other idea (518:5-23).
as Love:	In God's infinite self-containment perfect womanhood embraces the compound idea in all its perfection (518:24-519:6).
<b>Love</b>	<b>Love is fulfilled in its creation (519:7-520:15).</b>
as Truth:	The motherhood of Love includes the universal perfection of being, of measureless infinity (519:7-21).
as Love:	Infinite Love operates as holiness, as the divine infinite calculus of ideas (519:22-520:15).

*The seven days of creation from the standpoint of the Word in its four aspects.*

- Word/Word: (from Mind/Mind to Soul/Spirit):  
primal creativity
- Word/Christ: (from Soul/Soul to Life/Spirit):  
abundant translation — “the seed within itself”
- Word/Christianity: (from Life/Soul to Truth/Principle):  
multiplication and dominion
- Word/Science: (from Truth/Life to Love/Love):  
wholeness and infinity

*The irregular number of subtones in the days of creation*

*The numerals of infinity: What is the difference between the “days of creation” and the “numerals of infinity” (520:10)?*

See: John W. Doorly, “God and Science”, pp. 45-47, 216-218

*The sixth day of creation from the standpoint of the diagonal of the “Matrix”*

See: John W. Doorly, “Talks on the Science of the Bible”, Vol. I, pp. 115-117, 120-123, 176-178

- Word/Word: The order of God’s primal creativity (513:14-515:10)
- Mind: God conceives all thoughts (513:17-21).
- Spirit: God’s thoughts unfold spiritual reality (513:26-514:9).
- Soul: God’s thoughts are defined through divine qualities (514:10-515:10).

Christ/Christ: The translation of God to man (515:11-517:24)

- Truth: Truth translates itself to every idea through reflection (515:16-516:8).
- Love: Love fashions all things in glorified quality (516:9-23).
- Soul: Soul translates the ideal Truth to the point of ideal man and woman (516:27-517:14).
- Spirit: The ideal is reflected in an infinitude of ideas (517:15-24).

Christianity/Christianity: Infinite space is peopled with ideas, all reflecting Life, Truth, and Love (517:25-518:23)

- Life: Life multiplies the compound idea man (517:30-31).
- Truth: Truth gives man dominion (517:31-518:2).
- Love: Love makes this dominion universal (518:2-4).
- Spirit: In the compound idea man, every idea reflects every other idea (518:13-17[;]).
- Soul: All ideas have identity of interest (518:17[;]-19).
- Mind: Every idea is the expression of the full manifestation of Mind (518:19-23).

Science/Science: Principle includes all ideas in omniaction (518:24-519:6)

*The law of interdependence in the seven days of creation*

The Word of God in absolute Christian Science:

- Life: the creative impulsion
- Truth: the factual
- Love: the fulfilled
- impelling:

The Word of God in Christian Science:

Mind, Spirit, Soul, Principle, Life, Truth, Love.

See: John W. Doorly, “Talks at the Oxford Summer Schools 1949”, Vol. I, pp. 9, 18-21, 34-48.

## Part II

(520:16 - 543:16)

*The bridge from the first to the second record of creation (520:16-521:17).*

Word/Word:	Primal creativity (520:23-30)
Word/Christ:	Resurrection (520:30-521:3)
Word/Christianity:	Eternal factuality and supremacy (521:4-11)
Word/Science:	Creation understood as eternally intact (521:12-17)

*The difference between the first and second record of creation:*

- (a) Note the difference between the Jehovistic and Elohist documents, especially in their concept of God  
See: for example 523:14-32; 524:6-12, 16-17.
- (b) Read the whole text and make notes on how Mrs Eddy shows that the second record is the exact opposite of the first.  
See especially: 521:23-523:2.
- (c) Compare the seven main stages of the first record with those of the second record.  
See: John W. Doorly, "God and Science", p.78  
Max Kappeler, "Notes on Handling Evil" (esp. p.5).

## The second record of creation

**Truth and Mind: Truth excluding the suppositional creation of error**

<b>Mind</b>	<b>From ignorance, mystification, arises a false creative sense (521:21-22; 523:3-524:12).</b>
as Mind:	The darkness of ignorance, the mist of obscurity, evolves a false creative sense (523:3-7).
as Spirit:	From a false creative sense arises the myth of a material creation (523:7-13).
as Soul:	This material mythology involves idolatry, a false sense of God (523:14-524:12).
<b>Spirit</b>	<b>Mingling Spirit and matter creates evil beliefs (524:13-526:25).</b>
as Mind:	The mingling of Spirit and matter produces a mortal, evil creation (524:13-525:29).
as Spirit:	Material beliefs are dualistic (525:30-526:9).
as Soul:	The belief in intelligent matter (the knowledge of good and evil) involves sensations in matter (526:9-25).
<b>Soul</b>	<b>The belief of mind in matter constitutes a sinful, mortal creation of the corporeal senses (526:26-528:8).</b>
as Mind:	The belief of mind in matter constitutes the physical senses of the mortal body (526:26-527:5).
as Spirit:	Material perception, gathered from the corporeal senses, constitutes evil and would make man mortal (527:6-20).
as Soul:	Physical sense with its false identification of God and man needs outside help for re-creation (527:21-23[;]; 527:26-528:4; Gen.2:18).
as Principle:	Unsatisfied cravings develop only on the basis of animal genders and qualities (527:23[;]-25; 528:4-5).
as Life:	But, the qualities of physical sense cannot bring forth a new creation (528:5-8; Gen.2:20).
<b>Principle</b>	<b>Animal magnetism disrupts the relation of God and man (528:9-530:12).</b>
as Mind:	Animal magnetism operates on the basis of isolated beliefs, thereby breaking up the system of man (528:9-12[;]; 15-27).
as Spirit:	The operation of animal magnetism brings forth material fruits (528:12[;]-14; 528:28-529:5; Gen.2:23).
as Soul:	Animal magnetism disidentifies man from God and thus tries to disrupt divine system and relationship (529:5-12; Gen.2:24,25).
as Principle:	Malicious animal magnetism misinterprets God to man (529:13-16; 21-29).
as Life:	This misinterpretation increases mortality (529:16-20; 529:30-530:12).

<b>Life</b>	<b>A knowledge of both good and evil brings death, — death to spiritual sense, demoralization (530:13-532:12).</b>
as Mind:	The method of mortality rests on dualistic knowledge (530:13-531:24).
as Spirit:	Matter can neither institute nor sustain life (531:25-532:4; Gen.3:6).
as Soul:	The corporeal senses bring about mortality (532:5-10; Gen.3:7-[;]).
as Principle:	Hypocrisy (false systems) estranges man from his true being and remands him to dust (532:10-12; Gen.3:7[;]-8).
<b>Truth</b>	<b>Mortal manhood carries within itself the elements of its self-destruction (532:13-542:26).</b>
as Mind:	Material consciousness is an evil mind, devoid of the divine Mind (532:13-533:25).
as Spirit:	Carnal consciousness is enmity against the spiritual idea and brings forth in sorrow (533:26-535:18).
as Soul:	Corporeal consciousness with its sorrows and cheats returns to dust, nothingness (535:19-536:29).
as Principle:	Personal, mortal consciousness excludes harmony (536:30-538:22).
as Life:	Mortal consciousness creates mortal mankind (538:23-541:5).
as Truth:	Erroneous consciousness disrupts brotherhood and brings condemnation (541:6-542:13).
as Love:	Imperfect consciousness receives the penalty of self-destruction (542:14-26).
<b>Love</b>	<b>Finally, mortal manhood is shut out from the presence of God (542:27-543:16).</b>
as Truth:	Mortality reaches its climax by falling into complete oblivion (542:27-543:7).
as Love:	As mortality has no place in God's ever-presence, it "is not" (543:8-16).

*Subsequent Bible revelation (537:19-24): The seven thousand-year periods.*

"One day is with the Lord as a thousand years" (504:16-26).

See: Peggy M. Brook, "John W. Doorly and the Scientific Evolution of Christian Science", pp. 75-81

Max Kappeler, "The Four Levels of Spiritual Consciousness", pp. 29-32

Max Kappeler, "The Minor Prophets in the Light of Christian Science", pp. 1-12

### Part III

(543:17 - 557:27)

The Science of Life versus material theories of evolution

**Life and Mind: Life is its own creator**

<b>Mind</b>	<b>Man originates in Mind; material creation originates in erroneous thought (543:17-544:12).</b>
<b>Spirit</b>	<b>Man evolved spiritually; matter has no creative power (544:13-27).</b>
<b>Soul</b>	<b>Man is forever immortal; he does not have to rise from mortality to immortality (544:28-546:8).</b>
as Mind:	Finite conceptions reverse spiritual understanding (544:28-545:2).
as Spirit:	These false conceptions would bring about the degeneration of material man (545:3-6).
as Soul:	In order to save themselves from mortality, mortals are condemned to improve their material beliefs (545:7-20).
as Principle:	But, viewed from a scientific standpoint, sin, sickness and death (mortality) are nothingness (545:21-30).
as Life:	That spirit must be emancipated from matter is only a false belief; the fact is that man is already immortal (545:31-546:8).

<b>Principle</b>	<b>Christian Science gives the true interpretation of the divine Principle and of the Scriptures and proves its correctness by the good it accomplishes (546:9-547:8).</b>
<b>Life</b>	<b>Life is; it evolves spiritually. Life is not embryonic (547:9-552:21).</b>
as Mind:	The ordinary theories of evolution imply that Mind creates materially (547:9-22).
as Spirit:	The true theory of the universe is in spiritual and immortal development (547:23-30).
as Soul:	Through entertaining the spiritual sense of being, humanity is lifted out of a corporeal sense of existence (547:31-548:17).
as Principle:	The naturalist's system of evolution must give place to the metaphysics of Christian Science (548:18-549:23).
as Life:	Life is infinite, now, the great I AM; it is not embryonic, nor does it ascend through all the lower grades of existence (549:24-551:16).
as Truth:	The spiritual facts of existence include neither material peculiarities nor sin, sickness and death, and therefore cannot transmit them from one generation to the next (551:17-552:12).
as Love:	With Christian Science we must emerge from the notion of a material life as all-in-all (552:13-21).
<b>Truth</b>	<b>A true concept of creation redeems man from a wrong concept of creation (552:22-555:15).</b>
as Mind:	A consciousness of man's true origin in Mind redeems from the belief in embryology (552:22-553:9).
as Spirit:	It is only general mortal thought which determines under what circumstances birth can take place (553:10-28).
as Soul:	Scientifically seen, being is immortal and not subject to mortal thought (553:29-554:7).
as Principle:	Therefore a consciousness of one's own personal existence is a misconception of life (554:8-19).
as Life:	The belief of mind in matter is a lie and the father of more lies (554:20-28).
as Truth:	The more mortal mind is entertained, the more disease is manifested (554:29-555:5).
as Love:	But, such an error is not God-created and therefore has no entity (555:6-15).
<b>Love</b>	<b>God and man are coexistent (555:16-557:27).</b>
as Mind:	Man's origin is in God, Life (555:16-556:2).
as Spirit:	Creation is the radiation of Spirit, before which all belief in intelligent matter will pass away (556:3-9).
as Soul:	When Life is understood spiritually, mortal belief goes out at last forever (556:10-24).
as Principle:	Ontology, not physiology, solves the problem of being (556:25-30).
as Life:	Education should not be misdirected (556:31-557:5).
as Truth:	The consciousness of man's coexistence with his creator removes suffering and sorrow (557:6-21).
as Love:	In Science, man never fell (557:22-27).

Study material for class work  
on  
“Science and Health with Key to the Scriptures”  
Chapter XVI

# THE APOCALYPSE

prepared by  
**Max Kappeler**

Copyright 1982  
Kappeler Institute for the Science of Being  
Wilmington, Delaware (USA)

## THE APOCALYPSE

### Chapter XVI

(Science reflecting Science)

#### *Reference books:*

The chapter "The Apocalypse" interprets only a relatively few verses out of the 22 chapters of "The Revelation of St. John". In order to understand better the place-value of "The Apocalypse" within the whole textbook it is helpful to get first an overall picture of "The Revelation of St. John". A rather detailed exegesis of its structure and layout is given by John W. Doorly in "Talks at the Oxford Summer School, 1948", Vol. II, pages 117-253. A shorter survey is found in John W. Doorly's book "The Pure Science of Christian Science", pages 69-88 (a précis written by Peggy Brook).

A survey on the chapter "The Apocalypse" can be found in: Max Kappeler, "The Structure of the Christian Science Textbook — Our Way of Life", pages 177-185.

The climax of the chapter "The Apocalypse", of the whole Bible and of the Christian Science textbook is the Holy City, i.e. "The city foursquare" (S.&H. 575:MH) and "The city of our God" (S.&H.577:MH), symbolizing "the divine infinite calculus". (See John W. Doorly, "The Pure Science of Christian Science", pages 20-29; 65-67)

A fuller treatment of the fourfold calculus of Word, Christ, Christianity and Science on the various levels of Science is given in: Max Kappeler, "The Four Levels of Spiritual Consciousness", pages 63-198.

#### *Standpoint of the chapter:* Science reflecting Science:

- Science from the absolute standpoint: Principle and idea is one.
- Science from the relative standpoint: Scientific understanding.
- Science as Science: Scientific understanding of the oneness of being.

*Scriptural Note I*      Scientific Being

*Scriptural Note II*    Being as a fourfold calculus



THE ASCENDING WAY OF SCIENCE (UNDERSTANDING)  
(558:1-575:21)

**Christian Science: Accent on Truth and on Love (558:1-572:18)**

“The opening of the sixth seal” (Truth), “typical of six thousand years since Adam, the distinctive feature has reference to the present age.” (560:2; Rev.6:12-7:17)

*Scientific thought* (angel) (558:1-559:31)

(In the “Revelation of St. John” this text appears in the Third Vision [Truth] as the sounding of the sixth trumpet: Truth).

- Truth:** Through scientific thinking Truth uncovers error and destroys it.
- as Mind: Angels are God’s thoughts passing to man (558:9-12).
  - as Spirit: God’s thoughts lend themselves to unfold to the point of understanding (558:13).
  - as Soul: When seen in their true identity, they burn up their counterfeit beliefs (558:13-19).
  - as Principle: An understanding of Science (“a little book”) has power over latent and concrete error (559:1-8).
  - as Life: The truth of scientific thought is ever-present (559:8-14; Rev.10:3-6).
  - as Truth: The demonstration of the power of Truth is experienced in the destruction of error (559:14-20; Rev.10:7-9).
  - as Love: When scientific thought partakes of the divine nature (by reading, studying and pondering the book) then it brings us out of bondage into the El Dorado of Christian Science (559:20-31; Rev.10:10,11).

*Spiritual idea* (true womanhood) (559:32-572:2)

(In the “Revelation of St. John” this text is part of the Fourth Vision: Love.

This chapter “has a special suggestiveness in connection with the nineteenth century” [560:1]).

- Love:** The divine method of handling evil through true womanhood (“the divine method of warfare in Science” (568:6).
- The Christianity-order:
- as Principle: The spiritual idea is always Principle’s own idea in operation (560:6-562:21).
  - as Mind: The spiritual idea is the idea of the parent Mind — therefore great (562:22-28).
  - as Soul: A spiritual idea is always safe in the face of animal magnetism (562:29-565:5).
  - as Spirit: The spiritual idea is the pure reflection of its divine Principle (565:6-28).
  - as Life: The spiritual idea irresistibly and irrevocably leads to divine heights — the way of Life (565:29-566:24).
  - as Truth: The spiritual idea is always victorious in the warfare with error (566:25-568:12).
  - as Love: Either through Science or suffering the spiritual idea is brought to the glory of fulfilment (568:13-572:2).

**Summary of Love’s Christianity:** In the fulfilment of Love, sin is reduced to its native nothingness (572:3-18).

**Absolute Christian Science: Truth and Love (572:19-574:24)***Spiritually scientific consciousness*

(In the "Revelation of St. John" this text appears in the Sixth Vision [Spirit] illustrating absolute Christian Science as Science: Truth and Love).

- Truth:** All is a matter of consciousness. The consciousness which God bestows is a scientific consciousness (572:19-573:12).
- Love:** With such a scientific consciousness the law of Love offers full compensation for the sum total of human misery (573:13-574:24).

**Divine Science: divine Principle, Love (574:25-575:21)***Spiritually scientific oneness*

(In the "Revelation of St. John" this text appears in the Sixth Vision [Spirit] illustrating divine Science as Science: divine Principle, Love).

- Love:** The oneness of being: Love wedded to its own spiritual idea (574:25-575:6).
- Principle:** This oneness of being is founded on a fourfold calculus (the city foursquare), on Science and system (575:7-21).

**THE DESCENDING WAY OF SCIENCE (DEMONSTRATION)**

(575:22-578:18)

**Divine Science: divine Principle, Love (575:22-576:7)**

- Principle, Love:** Divine Science (Love) operates through a fourfold calculus (Principle) (575:22-576:7).

**Absolute Christian Science: Truth and Love (576:8-577:27)**

- Truth and Love:** (In the "Revelation of St. John" this text appears in the Sixth Vision [Spirit] illustrating absolute Christian Science as Science: Truth and Love).
- Man as a perfect compounded spiritual idea, is the demonstration of the fourfold calculus (the city of our God) (576:8-577:27).

**Christian Science: accent on Love (577:28-578:18)**

- Love:** The incorporeal or spiritual sense of Deity demonstrates Love's perfection in human experience (577:28-578:18).
- as Mind: Mind guides (578:5)
- as Spirit: Spirit feeds and clothes (578:6-7)
- as Soul: Soul restores (578:8 to :)
- as Principle: Principle demonstrates itself (578:8[:]-9)
- as Life: Life leads to deathless life (578:10-12)
- as Truth: Truth's consciousness saves (578:13-15)
- as Love: Love bestows infinite good (578:16-18).

