

The ordered approach to the one Being

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Translated by Kathleen Lee from the German Edition
Der geordnete Zugang zum einen Sein

Abbreviations for the titles of works by Mary Baker Eddy:

S&H Science and Health with Key to the Scriptures
Mis. Miscellaneous Writings

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Litho in U.S.A.

Southwestern Stationery and Bank Supply, Inc.
4500 N. Santa Fe, Oklahoma City, OK 73118

Table of Contents

1. The important question	1
2. The eight steps to the oneness of Being	3
3. The change of standpoint from metaphysics to the Science of Being	9
4. The Science of divine Mind includes divine metaphysics	14
5. The simultaneity of the ascending and descending way	17
6. Perfection: An eternal process – not a final state	18
7. Spiritual awareness	20
8. The self-evolution of Science	24
Appendix	
Faith-cure (by Mary Baker Eddy)	26

The ordered approach to the one Being

1. The important question

In the Science of the one divine Being two particular questions are among the most fundamental: 1) What is reality, that is, the reality of the one Being; what is the essence of this one Being? 2) How can this reality be grasped by us and experienced as our own conscious being?

The answer to the first question is to be found in the three main categories of divine Being, which lie at the root of the Christian Science textbook, 'Science and Health with Key to the Scriptures' by Mary Baker Eddy. As this subject is dealt with very thoroughly in all my publications¹, it will not be necessary to go into it in any detail here.

The second question, concerning the ordered, step-by-step approach to oneness with the one reality has, in fact, been dealt with orally in various talks², but I have not yet put them into writing. It is a question which is intimately connected with practice, and has many and very varied aspects. Here, however, it will only be necessary to deal with the main points. My aim is not to give an exhaustive explanation of the whole subject, but merely to indicate the general outlines as a guide to study so that the reader can become familiar with the spiritual implications of that ordered way and is able to make it spiritually his own.

The central question is this: How can we exchange the personal I for the divine I? What does it really involve? Everyone has a different concept of reality, for it is, in any case, always only the mortal, human and therefore erring consciousness that is forming the individual's concept of reality. Since we all look at the world from our own personal I, we each have a different reality of our own. In this way the human consciousness becomes the creator of its own world. This, however, is not the picture that the divine Mind has of its creation; neither, therefore, can it be the true picture of divine reality, but merely a caricature of what is actually real. Since the consciousness of all the many

¹ See Book Catalogue: Books and Writings on the Science of Christian Science by Max Kappeler

² See Tape Catalogue: Audio Tape Recordings on the Science of Christian Science by Max Kappeler

human beings, viewing with their own personal I, is not formed by the divine I, not one of them knows divine reality as it really is. True reality is that actual being which God itself is aware of, as its own Being. Every other view is incapable of giving the true picture of reality. God alone is the true I, the only I, that I which remains forever the same I. In the Bible, God, which is the only I, is called “I AM THAT I AM” (Ex. 3:14). The human personal I and the divine I start from two completely opposite standpoints. Consequently the entire question depends on how we are looking at reality.

From the earliest times people had a longing to be in harmony with the divine nature and essence of the one Being. They sensed and believed that being on good terms and in the closest possible harmony with a higher power would give them mastery over their daily life. The methods whereby man tried to acquire his close relationship with God varied according to the different age and culture and the religious beliefs of the period. For example, we may point to the age of magic, or of religious rituals, or the mystical age in which ‘unio mystica’ (mystical union with God) was the highest aim. With Greek philosophy modern man touched the realm of the mental. Then, in place of magic, ritual and mysticism, came logical thinking. In that age Parmenides (5th century B.C.) declared: “For thinking and being is the same”. From then on, reality had to be explored through correctly schooled, logical thought, and scientific thinking began to develop. Then there started a long progress towards differentiated, purely scientific thought, leading up to our own age, in which great transformations are once again taking place in the concept of science. The textbook points to this fact on the first page of the Preface: “The time for thinkers has come.” (S&H vii:13) The way to oneness with the I AM is a scientific way — not a magical, emotional, ritualistic or mystical way. The method of Christian Science, which offers a valid answer to the age-old longing of mankind for oneness with the divine Being, is founded on understanding.

So the Christian Scientist asks himself whether there is an ordered way of understanding, which leads us on from the standpoint of the small, personal I to the great I AM. Such a way would have to enable us to separate ourselves from the personal, mortal I-awareness, and adopt the consciousness of the divine I AM, which perceives, from God’s viewpoint, a true image of the divine — that is, the only true reality. Spiritual development shows that such a way exists. The change of standpoint involved, however, cannot be achieved all at once. For this development does not merely require a change in human

thinking; it is, rather, an inner transformation that takes place which, as experience shows, usually only comes about gradually. In this change the human mind must submit wholly to the divine Mind. This is significantly more than an act of human thinking. Christian Science is not a mind-science or “brain-science”, but a divine Mind-science.

The way from the small, personal I to the divine I AM is an ascending way in consciousness. Translated into the language of Christian Science, this means that consciousness is led scientifically through four levels (Christian Science, absolute Christian Science, divine Science and Science itself) up to the I AM. Thus we have a divinely ordered guide, and are therefore not in danger of losing our way. These lawfully ordered steps, leading consciousness along the path to divine awareness, form the subject of the present article. The starting point and the aim are given: the way leads out from a material to a spiritual worldview. As practical experience teaches, that involves eight steps.

2. The eight steps to the oneness of Being

The first step: All is mental. First of all we must become conscious that we are not dealing with a material universe, but that all is mental. Christian Science teaches that matter is merely the subjective state of mortal mind. We perceive the so-called material universe mentally and process this perception with the help of our feelings and thoughts, from which a definite pattern of experience and thought-structure emerges. Thus everyone, according to his own feelings and thoughts, has a different view of the world. We see, therefore, that things can be converted back into thoughts and, as material things, resolved. From this it is clear that we are not primarily concerned with what appears to be happening materially, but with the quality of our own thought-structure. This already constitutes an immense insight: It is not the external world that we can blame for any circumstance, but only our own mentality, molded by mortal mind. Thus all disharmony comes primarily from impersonal mortal mind, that is, from the collective consciousness, and only secondarily from the individual mortal thought which is imbued with this mind. A full realization of this fact can go a long way towards solving our life’s problems. Only when we are inwardly prepared, always to start from the fact that no material circumstance, but only our own material thinking, has to be changed, are we ready to take the next step.

The second step: The mental can be both good and evil. Now comes the second question, whether the mental is only good, or only evil, or both — good

and evil. Does reality, cognized mentally, resemble the tree of knowledge of good and evil? Christian Science denies this. It rests upon the principle contained in the words of Shakespeare, which appear as a motto at the front of the textbook: "There is nothing either good or bad, but thinking makes it so." Thus whether we move in a good or bad universe depends, not on an intrinsically good or bad material universe, but on the quality of our awareness of reality. If divinely true reality is wrongly perceived — that is, through the mortal, personal I — then it appears evil. Fundamentally, everyone is free to harbor either good or evil thoughts, to act accordingly and to reap the ensuing life-experiences. "As a man thinketh, so is he." (S&H 166:3) At heart, everyone longs for a good experience of life. To fulfil this longing, they must therefore know how a consciousness of good, constructive and positive thoughts can be gained. The more clearly and completely we can make the distinction between good and evil thoughts in ourselves, the better our lives will be. People are aware of this; that is why so many turn to the power of 'positive thinking'. Thus the operative question is: What are good and what are bad thoughts? By what yardstick can we measure what is good and what is bad in our thinking? This calls for a further step.

The third step: Thinking in ideas. The Bible and the Christian Science textbook give the answer to what alone is good. Only divine values are good; only the ideas of God, hence the ideas of the seven synonyms for God, are good. Therefore it is a matter of becoming intimately acquainted with the ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love. For this, we must know what these ideas are. They are explained in the textbook. A study of all the references where any of these seven synonyms for God are used, shows through which ideas the nature of divine reality is expressed. This gives us quite a list of ideas for each of these synonyms.¹ This absolutely essential study enables us to know what the ideas of the one Being are, and to bring our own thinking into line with these ideas. Thus to live a good, positive life, we must learn to think only in ideas. When we do this, we free ourselves from harmful thinking. Through this 'thinking in ideas' our human ego gains an improved identity. Dualistic thinking slowly gives way to ideational thinking, and this consciousness of what the I is, lifts itself above a material, dualistic level to the 'ideational

¹ See: Max Kappeler, *Compendium for the Study of Christian Science: Mind to Love* (booklets 4-10)

Also: Max Kappeler, *The Seven Synonyms for God*

I'. When our consciousness is geared to ideas, we become more and more aware of ourselves as 'ideational I'. For example, this ideational I is conscious that: My true I is the idea intelligence; I am not ignorant (Mind). It is the idea substance; I am not material (Spirit). It is the idea unchangeable identity; I am not subject to changes (Soul). It is the idea all-harmonious operation; I am not inharmonious (Principle). It is the idea eternal life; I am not mortal (Life). It is the idea divinely conscious dominion; I am not enslaved and powerless (Truth). It is the idea perfect fulfilment; I am not isolated and aimless (Love). The more comprehensive our knowledge of the ideas of the seven synonyms for God is, the more completely we can identify our true I with the perfection of an ideational I. In this way a higher I is molded in consciousness.

But however progressive this third step may be, it must not be forgotten that this is only a further step towards the goal, and not the final step. What is still missing?

The fourth step: Thinking in the tonality of the synonyms for God. Ideas do not exist as isolated individual values per se; ideas are always ideas of the one God; they are always one with God, and therefore inseparable from all the countless other ideas. The more constantly we foster the ideas of the synonyms for God in our thought — loving them, marveling at them and seeing their promise — the sooner we arrive at the stage where we no longer grasp the countless ideas of a synonym as separate concepts, but begin to see how they melt into one whole tone, one divine atmosphere of the particular synonym, which we can call the tonality of a synonym for God.¹ At this stage we advance in consciousness from thinking in ideas to thinking in synonyms. This is characteristic of the transition from the third to the fourth step. But synonym-thinking can no longer really be called 'thinking', because at this stage the conceptual sense begins to recede. It is, rather, hearing a spiritual tone — being in a state of awareness of the spiritual — moving in a spiritual atmosphere. Accordingly, the ideational I is also overformed, becoming identified as 'synonym I'. At this point we become conscious that: I am one with Mind; I am one with Spirit; I am one with Soul; I am one with Principle; I am one with Life; I am one with Truth; I am one with Love. Here our I is identified through divine tonality with the whole of God, and we may well wonder at this point: Have we not reached the summit of our consciousness, or is there still something greater, higher? Yes, there is! For only with the following fifth step, leading on

¹ See: Max Kappeler, *The Seven Synonyms for God*, pp. 125–132.

to the sixth, seventh and eighth steps, does the most important development on our spiritual journey to the one Being start. How?

The fifth step: Only the 'synonym for God in us' can be one with the synonym for God. Here the question arises: Who or what is the I which, at the fourth stage, seeks to identify itself with the synonyms for God? Is it not still 'our' I, hence our human, personal I, thinking in the synonyms for God? But this human I can never be one with the divine I; the human I can never blend with the I AM THAT I AM . The duality God/man is still not completely overcome. We must recognize no other I than the I which is God. This I is the only I. For God alone is the only true 'conscious' subject. Therefore only Mind, Spirit, Soul, Principle, Life, Truth and Love are the true I. Here human thinking gives way to the divine I; the human mind with its human thinking gives way to the divine Mind. We no longer think from ourselves, but the divine Mind in us is conscious of its divine being. The divine Mind as such does not think — it has no brain. The divine Mind is a state of awareness of the whole of being. Here we reach the turning point from the metaphysics of human thinking to the metaphysics of divine Mind, to Mind-science.

Only the tonality of the synonyms for God in us can be one with the divine synonyms. In the words of Paul: "Even so the things of God knoweth no man, but the Spirit of God" (I Cor. 2:11). If we should argue that we do not have the spirit of God, Paul immediately corrects us: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (I Cor. 2:12; see also Romans 8:16 and 26). In all the apostolic writings there is, therefore, a strong tone of having the Mind which was also in Christ Jesus. The New Testament shows us that we live by the grace of God — the grace that there dwells in us that Mind which is God, Mind.

We now consciously recognize that "God (is) the Mind of man" (see S&H 470:17). Since God expresses itself as all the seven synonyms, we can expand this statement and see: God is the Spirit of the real man; God is the Soul of the real man; God is the Principle of the real man; God is the Life of the real man; God is the Truth of the real man; God is the Love of the real man. Hence the real I of the true man is no other mind than the Mind which is God; no other spirit than the Spirit which is God; no other soul than the Soul which is God; no other principle than the Principle which is God; no other life than the Life which is God; no other truth than the Truth which is God; no other love than the Love which is God. Mind, Spirit, Soul, Principle, Life, Truth, Love, which are God,

dwell as Mind, Spirit, Soul, Principle, Life, Truth, Love in man. Now we understand the meaning of Immanuel or “God with us”.

God is infinite individuality (see S&H 281:14) and is reflected in man as infinite individualities; but these infinite individualities are not parts of an infinite divine individuality; rather, they reflect individually always the whole of God, therefore the infinite individuality of God. Thus we see: Man is Mind, which is individualized, but always remains the whole of Mind; man is Spirit, which is individualized, but always remains the whole of Spirit; man is Soul, which is individualized, but always remains the whole of Soul; man is Principle, which is individualized, but always remains the whole of Principle; man is Life, which is individualized, but always remains the whole of Life; man is Truth, which is individualized, but always remains the whole of Truth; man is Love, which is individualized, but always remains the whole of Love. It is rewarding to stay with the contemplation of this fundamental realization, until we are conscious of its greatness and feel the overwhelming promise it contains. Thus we recognize that the whole spirit of God dwells in us and this alone is one with God. Only through Mind, Spirit, Soul, Principle, Life, Truth and Love can we approach Mind, Spirit, Soul, Principle, Life, Truth and Love. With such a prayerful attitude we can pray aright, and this prayer will not return to us void.

Again, at this stage, we might assume that the highest point has been reached. Is there still something higher than the realization that the Mind which is God is also our Mind and dwells within us? Yes! Since the question arises: What do we mean by this ‘us’? Does not this ‘my’, ‘your’, ‘our’ still indicate a certain duality? This question is answered in the next step.

The sixth step: Life, Truth, Love is the I of man. “Mine and thine are obsolete terms in absolute Christian Science” (Mis. 318:2). In absolute Christian Science the general concept of personality falls away and is replaced by “infinite Person, — in the sense of infinite personality” (S&H 116:29). Even the ‘I’, ‘my’, ‘your’, ‘our’, ‘we’ etc. now disappears and gives place to the divine person of “Life, Truth, Love”. A turning point forces itself on consciousness with the utmost dynamic power. With the fifth step we see that the Mind which is God is my or our Mind. We had already asked ourselves what is meant by ‘my’ and ‘our’. Does there not still persist a faint suggestion of ‘my or our personality’? Is there not always something relating to ‘me’ or ‘us’, and is it not, after all, always ‘my’ or ‘our’ redemption that we are striving for? But the only person is Life, Truth, Love. This leads to another realization: Life, Truth, Love

is, and operates as, the Mind of man, as the Spirit of man, as the Soul of man, the Principle, the Life, the Truth and the Love of man. The personal 'I', 'my' and 'us' now fall away completely. The realization that the Mind which is God is also my Mind is overformed: the Mind, which is God, is the Mind of Life, Truth, Love — the triune Principle. Life, Truth, Love is the divinely subjective I or Ego, which is the Mind, Spirit, Soul, Principle, Life, Truth and Love of man.

Now, in the new spiritual atmosphere of the sixth step, there constantly sounds the divine call: I — Life, Truth, Love — am the Mind of man; I — Life, Truth, Love — am the Spirit of man; I — Life, Truth, Love — am the Soul of man; I — Life, Truth, Love — am the Principle of man; I — Life, Truth, Love — am the Life of man; I — Life, Truth, Love — am the Truth of man; I — Life, Truth, Love — am the Love of man. No longer is the personal 'I' or 'we' conscious that the Mind which is God dwells within 'me' or 'us', but only that the triune Person — Life, Truth, Love — is conscious of itself as the Mind, Spirit, Soul, Principle, Life, Truth, Love of man. Now, in the quiet contemplation of reality, the personal I is totally excluded, and consciousness is filled with the eternal operation of Life, Truth, Love as all-intelligent Mind, as ever-unfolding Spirit, as crystal-clear identification through Soul, as the all-harmonization of Principle, as infinitely individualizing, upward aspiring Life, as the hierarchically-structuring form of Truth, as the goal-directed plan of universal Love. But even this stage of consciousness must be overformed through a further step. How?

The seventh step: The synonyms for God are the only I or Ego. The sixth step shows us two very positive viewpoints, the standpoint of God and that of the true man; but these are still two distinct standpoints. The first shows that God, the triune Person — Life, Truth, Love — constantly declares: Let there be Mind, let there be Spirit, let there be Soul, let there be Principle, let there be Life, let there be Truth, let there be Love! With the second standpoint the true man is central; from this standpoint the declaration is: Life, Truth, Love is the Mind, Spirit, Soul, Principle, Life, Truth, Love of man. But are God and man, then, two different realms? Christian Science teaches that God and man are one, that they co-exist. The I of God and the I of man is one. "There is but one I, or Us" (S&H 588:11), only *one* Ego. One and the same I is the I of God and the I of man. "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being" (S&H 465:17). Therefore there is only *one* I or Ego, namely God. This means, there is not a Mind which is God and, at the same time, a divine Mind of man. There is only *one* Mind, to which the

division into God and man is unknown. This one, God, declares: There is only *one* Mind, only *one* Spirit, only *one* Soul, only *one* Principle, only *one* Life, only *one* Truth, only *one* Love; there is nothing else besides. Consciousness can realize with amazement and awe that: Mind is the only conscious I or Ego; Spirit is the only conscious I or Ego; Soul is the only conscious I or Ego; Principle is the only conscious I or Ego; Life is the only conscious I or Ego; Truth is the only conscious I or Ego; Love is the only conscious I or Ego. There is no other mind besides, no other spirit, no other soul, no other principle, no other life, no other truth, no other love.

The eighth step: The I is, — it is the I AM. However, the way leads us still further, and the question arises: Does God need such stages of self-analysis? No, for God is constantly conscious of itself as the whole, as the one I, as the One and the Only. The different steps merely give *us* the possibility of making a scientific differentiation of the one whole. Through them *we* are able to understand God, because they make the nature and essence of the one God comprehensible in its fundamental aspects, without fragmenting the whole, God. But God itself is the whole, the I AM THAT I AM. God is the self-consciousness of its whole Being. There is only one passage in the Bible where the nature of God is described from this high standpoint. It is the passage where God declares itself to Moses as “I AM THAT I AM.” (Exodus 3:14). Other translations give a different version of the Hebrew: “I am the being, the eternally becoming” (Erich Fromm), or: “I am that one that I will show myself to be”. Another translation is: “God’s being is in the becoming”; a translation from the Aramaic reads: “I am the living God”. Thus God is not something fixed. What we call God is not simply motionless being. Rather, it is dynamic. It is ever new being as becoming. God is not a static God, but a God showing itself forever new. It is the perfect One, showing itself in its eternally new perfection. There is a God-genesis forever going on.

With the eighth step we see that the human I is completely dissolved, giving place to the divine I AM. The human ‘I am’ gives way to the divine I AM, and this alone is conscious of true reality.

3. The change of standpoint from metaphysics to the Science of Being

The subject of ‘metaphysics and Science’¹ has been fully explained elsewhere. Here it will only be necessary to examine once again the transition

¹ See Max Kappeler, booklet *Metaphysics and Science in Christian Science*, 1985

from the standpoint of metaphysics to that of Science, in the light of the eight steps shown above. To do this, let us start with John W. Doorly's explanation of the two standpoints, where he says:

"Metaphysics involves the contemplation of ideas, whereas Science involves the contemplation of the infinite One, forever including within itself its own ideas."¹

The general meaning of metaphysics, according to Webster, is "that division of philosophy which includes ontology, or the science of being, and cosmology, or the science of the fundamental causes and processes in things." Other definitions describe metaphysics as a branch of theology. Christian Science stresses that metaphysics defined in this way involves a worldview which proceeds from material sense testimony and human thinking. This worldview is 'meta'-physical (i.e. it looks 'behind' or 'beyond' the physical) and inquires into what lies behind the material world. This kind of investigation sees a mental universe behind the material one.

Mary Baker Eddy, also, speaks of her interest in a similar form of metaphysics. She explains, for example, how she progressed from allopathy (or, purely somatic medicine), through to homœopathy (which already aims at a certain mentalization of drugs) to the metaphysics of purely mental healing. Yet Mary Baker Eddy makes a great distinction between the various types of metaphysics, since each of them operates from a different level. But there is one type, particularly, which has to do solely with a mental practice of mortal mind, showing clearly that mortal mind affects the body (S&H 397:2; 154:9); that the mental decides whether we feel well or sick (S&H 194:12); that, at the same time, efforts are made to heal sickness by will-power, suggestion, the power of thought, and benevolent mesmerism; further, that sickness is treated through the affirmation of truth and denial of error (the method of mental argumentation); that blind faith is sufficient for demonstration.

Opposed to this kind of metaphysics, Mary Baker Eddy presents a very different form of metaphysics: divine metaphysics or the metaphysics of Christian Science. John W. Doorly stresses that Science, in contrast to metaphysics, has to do with "the contemplation of the infinite One". By that he means that Science has to do with God's contemplation of itself as the infinite

¹ See John W. Doorly, *Talks at his Oxford Summer School*, 1949, Vol. II, p. 132

One; thus it has nothing to do with *our* contemplation of the infinite One. The metaphysics of Christian Science is a metaphysics which does not come from human thinking, but from God, the divine Mind; for “There is not sufficient spiritual power in the human thought to heal the sick or the sinful.” (Mis. 352:21) Therefore we should differentiate between erring metaphysics and true metaphysics. “Christian Science is the unfolding of true metaphysics; that is, of Mind, or God, and His attributes.” (Mis. 69:5) The difference is particularly clear in the following passage: “Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah” (S&H 116:13).

The textbook deals with both types of metaphysics and places them in diametrical opposition to each other. When true metaphysics is the subject, it is more closely defined, for example, as divine metaphysics, as the metaphysics of Christian Science, as scientific metaphysics, and so on. This is how the metaphysics of the divine Mind — as opposed to the metaphysics of the human mind and human thinking — is characterized. In Christian Science an ideal universe is beheld by the divine Mind. Hence the Science of God includes divine metaphysics, for it has to do with “the contemplation of the infinite One, forever including within itself its own ideas.”

From this necessary clarification of the concept of ‘metaphysics’, let us return to the eight steps, and consider at which steps we have to do with the metaphysics of human thinking which lead to the standpoint of Science, so that human thinking gives place to the divine Mind. We see that the first four steps are at first very strongly, and then more and more faintly, imbued with the metaphysics of human thinking. *We*, of ourselves, form our own thinking, but this happens in such a way that this human thinking gradually approaches the divine. At the first step, we see that we have to do, not with a material, but with a mental universe. At the second step, it becomes clear that we can have either good or evil thoughts, leading to either good or bad experiences. At the third step we train ourselves to think only in ideas. At the fourth step we realize that the tonality of the seven synonyms for God begins to sound more and more strongly in our thinking.

A characteristic of these first four steps is that it is we ourselves who are thinking. It is only the fifth step which shows us that in reality God alone, the divine Mind in us, can know God. God intercedes for us. This unfolds further into the sixth step, where there is no more ‘my’ and ‘our’, but only the infinite person of God — Life, Truth, Love. With the seventh step, the division God/

spiritual man falls away and it becomes clear that there is only *one* I or Ego, namely God as the One and Only. The eighth step leads to the climax, showing with the I AM THAT I AM that the one I or Ego is conscious of itself as the only Being. Thus the decisive change of standpoint from the human I to the divine I takes place at the transition from the fourth to the fifth step. It is the change in standpoint from the metaphysics of human thinking to the Science of divine Mind, the step from the mental to the spiritual.

These eight steps do not unfold in any humanly devised sequence: rather, they follow an order dictated by the divine categories of Being. The task of the first four steps is to lead thought from the human standpoint to the standpoint of God, divine Principle. This approach to Principle leads through Mind, Spirit and Soul. Fundamentally, it is intelligent Mind which leads to thinking in the first place; the purity of Spirit demands differentiation between good and evil; the identity of Soul demands identification with the divine. Through these three steps the standpoint of the divine Principle of Christian Science is attained (4th step). The human standpoint is then abandoned; consciousness is now raised in an ordered way from the level of Christian Science (5th step), through the level of absolute Christian Science (6th step), and the level of divine Science (7th step), up to the level of Science itself (8th step).¹

The textbook of Christian Science is, as its title indicates, a textbook of Science and not a textbook of metaphysics in the manner of those innumerable books on positive, constructive, right thinking. All these books come within the range of the first and second steps, and the most progressive among them just approach the third step. They are merely tentative efforts for, in general, they show no knowledge of any reliable criterion of what can be defined as divine ideas. Students of Christian Science, on the other hand, know that there is such a yardstick; but they, too, through the study of the synonyms for God and the divine system of relationships, must get fully acquainted with the tools for the third and fourth steps. Through the concept- and tonality-building of the seven synonyms for God,² they become ready to take the fifth step, the standpoint of Science, where human thinking yields to the divine Mind. If they do not do this, they read the textbook as though it presented the inadequate metaphysics of human thinking. They are quite unaware that they are missing the very heart of the textbook; they are not aware of the Science of the textbook, but merely of

¹ See Max Kappeler, *The Four Levels of Spiritual Consciousness*

² See Max Kappeler, *The Seven Synonyms for God*, Chapter 5

the isolated metaphysical statements. Yet, already on the first page of the textbook, the standpoint of Science is clearly presented, starting always from God: It is not through our thinking that all things are possible, but all things are possible to God (see S&H 1:1–4). Not we, but God molds and exalts our thoughts and desires, so that just those things which not we, but God has planned, become possible (see S&H 1:10–14). In this state of consciousness we realize that we are Mind-conceived, Spirit-developed, Soul-defined, Principle-governed, Life-renewed, Truth-conscious and Love-planned. It is not we who have to think up a solution to any situation, make decisions, work out the procedure, control all the details, set up something new, exercise our control and carry out our own plan. With the attitude belonging to the fifth step onwards, we live by grace (New Testament) and no longer by merits (Old Testament).

In our age, we are given the task of bringing about the change of standpoint from the metaphysics of human thinking to the Science of divine Mind. Irrespective of the subject we are working on, the question for all of us is whether it is conceived and developed with the metaphysics of human thinking or with a scientific consciousness formed by the divine Mind — whether we work with the personal I or with the divine I. The divine I which reveals a text must be the same I as that which reads and studies the revealed text. The question, therefore, is not *what* is studied, but *from which standpoint* it is studied. Thus the reader of the textbook must read with the same Mind as that which revealed or dictated this text to the writer.

We are standing anew, as it were, before a Copernican turning point. From the 2nd century A.D. to the time of Copernicus (1473–1543), the Ptolemaic view of the world was generally accepted: the earth was regarded as the center of the universe. Copernicus made the revolutionary assertion that the sun was the center of the universe, thus presenting the heliocentric view of the world in direct opposition to the geocentric view. But it took centuries before the heliocentric view of the world would become generally established in human thinking; still today, the knowledge that the sun is at the center contradicts the physical sense-testimony. Today it still looks as though the sun turns round the earth, and not the other way round. Thus our senses are still trapped in the geocentric view of the world. An even more radical turning point, as that of five hundred years ago, is urging itself upon us. Through the Science of Spirit we are called upon, not to put human thinking any longer at the center of our whole outlook, but to accept God, Mind, as the center of being; we are called upon to

look at everything, not from human thinking, but from God. Therefore we have to make a conscious change of standpoint, from the anthropocentric (anthropos = man) to the theocentric (theos = God). This is in sharp contrast to our customary way of thinking up to now; but it becomes ever clearer that human thinking cannot reveal reality, but merely deceives us with ever new intricate ambiguities concerning divine reality. The new step seems irrational to human thinking; but it only finds this new viewpoint so foreign to itself, because a break with thousands of years of old thinking habits is demanded.

4. The Science of divine Mind includes divine metaphysics

The eight steps from the personal I to the divine I AM are experienced by us as an *ascending way*, taking place in our consciousness. The first four steps show how, with each one, there is a refinement of the humanly molded thought-structure until, from the fifth step onwards, human thought gives place to that divine consciousness which has its source in the divine Mind. The way leads us upward to the I AM. This approach to God corresponds to the ordered way shown to us by the Word. But the Word of God never stands alone; it has a Christ. The Word of God always has an effect on man. The Christ-operation appears as the divine message from God to men (see S&H 332:10). Christ translates God to man; it brings God, as it were, 'down' to man. This represents the *descending way*. In reality, it is not a matter of the Christ descending or coming down, for the I AM never loses its identity, and this identity can never be reduced, watered down or diminished through the Christ-operation. Thus Jesus also warned against this misconception in the command: "Let him which is on the housetop not come down to take anything out of his house." (Matt. 24:17) In the Christ-translation also, the standpoint of God is never abandoned (we stay on the roof), but we look down to the human level. This looking down from the standpoint of the I AM in no way resembles human thinking (nothing is taken out of his house). Rather, each further level below is freely given that which is adapted to it. From this we can see what form the I AM takes when it translates itself, looking down from the highest level to each of the seven levels below.

The level of the eighth step. The starting point of everything is the I AM. This I AM is only conscious of itself as the I AM, as the only Being, the I AM THAT I AM.

The level of the seventh step. The I AM reveals itself, on the level of the seventh step, as the I AM of all that is. Being is the being of all, the All-in-all.

The I AM is also the I AM of the whole, all-inclusive universe. The I AM is conscious of itself in its universe, including the true man, as the only being there is.

The level of the sixth step. On this level, the I AM manifests itself as infinite individualized forms of the I AM. Therefore Jesus could say: “He that hath seen me hath seen the Father” (John 14:9). Whoever sees the I am of Jesus also sees the I AM. This is expressed in the textbook as follows: “The divine Ego, or individuality, is reflected in all spiritual individuality from the infinitesimal to the infinite.” (S&H 336:6)

The level of the fifth step. The I AM is the I am of everyone; therefore it reveals itself on the level of the fifth step as the I am, and consequently dissolves the consciousness of a personal, mortal, corporeal I as illusion and nothingness. In such a consciousness mortal, human thinking does not exist — not even as illusion.

The four steps of the descending way so far considered show the Christ-translation in the realm of the Science of the infinite One. In order to be able to operate for the redemption of mortals, however, this translation must come right to human thinking and free it from itself. In other words: The Science of being must also include metaphysics. The following four steps show this, explaining how the I AM, God, comes to man’s thinking. We then experience these four steps in a quite different way from that experienced in the ascending way, from the first to the fourth step. In the ascending way we see how man with his human thinking, step by step, arrives at the standpoint of God as divine Principle. The point of departure here is human thinking. In the descending way, on the other hand, the point of departure is always God; therefore the seven synonyms for God translate themselves to man, bringing him a new, a divine way of thinking. This way of thinking then becomes divinely subjective for man. What do the individual steps show us?

The level of the fourth step. The I AM translates itself to man and operates as the redeemer for human thinking. Here, in the descending way, it is no longer man who creates and shapes his own thoughts. Now it is, rather, a question of “God and His thoughts” (S&H 114:11). God does not have a brain and therefore He does not have thoughts. But God is the all-knowing Mind, and this translates itself to man in the form of divine thoughts which, from the human standpoint, are termed God’s thoughts. From this standpoint man appears as the ‘thought-of’ of God, as that of which the seven synonyms for God are conscious. Into an

open consciousness, uncluttered by any human misconceptions, there flow only divine thoughts, all coming from the seven synonyms for God. Then in our thoughts we become conscious of the atmosphere of God; we become aware of the God-given tonality of the seven synonyms. Then we experience that state of consciousness where we no longer ponder these synonyms for God, but rather Mind, Spirit, Soul, Principle, Life, Truth, Love speak to us out of themselves, — and we hear them. They are aware of themselves in our thinking.

The level of the third step. The I AM translates itself to us still further as specific thoughts, as creative flashes of inspiration, as enlightenment. “God gives you His spiritual ideas, and in turn, they give you daily supplies.” (Mis. 307:1) Therefore it is not we who have to get ideas, think of the right ideas for a particular case or think in ideas; but the ideas come from God to us and, indeed, as those divine ideas which are specifically suited to the situation. Micah would ask: “Is there no king in thee? is thy counsellor perished?” (Micah 4:9)

We also term this ‘divine Mind-reading’, where the divine Mind, out of itself, analyses a specific situation and causes to flash into our spiritual sense the specific idea which is needed for the situation. By the law of opposites (see Mis. 57:12) the error to be handled is uncovered and thereby made to destroy itself.

The level of the second step. In the ascending way the question here was: How can ideas be distinguished from illusions? In the descending way, the same second step shows that, fundamentally, God comes to us only as ideas, never as illusions. Therefore we have only pure, holy thoughts. The I AM translates itself only as the good, the true and the real. “God creates all forms of reality. His thoughts are spiritual realities.” (S&H 513:26) Evil thoughts can neither arise nor reach us. Now, at the second step, we no longer have constantly to watch whether we are controlled by good or evil thoughts, as we did on the ascending way.

The level of the first step. The I AM translates itself to our thoughts as the full understanding of being, “and thought accepts the divine infinite calculus” (S&H 520:14). Here man is conscious of his true being, because only God’s thoughts dwell in him. Owing to the fact that the one and only I AM translates itself through the Christ-mind to human thinking, we also become conscious of man’s divine beingness. Then we know ourselves as God knows us.

This ascending and descending way is already indicated in the first chapter of the textbook, 'Prayer'. At the beginning, there comes the longing which turns towards God and which must first be molded and exalted (see S&H 1:10-14), until finally it comes to us as "heaven-born aspiration and spiritual consciousness" (see S&H 16:21). So, actually, "it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

5. The simultaneity of the ascending and descending way

In the oneness of being everything happens in the now. Being knows no time, no linear thinking, in which one step follows another in a succession of separate stages. From the standpoint of being, everything happens simultaneously. But we cannot grasp this at first. We need, as it were, a ladder let down from heaven to help us climb up to heaven rung by rung. This is symbolized by Jacob's ladder. In his dream at Bethel he saw a ladder on which the angels of God (God's thoughts) were ascending and descending (see Genesis 28:12). The Old Testament realizes that thoughts must first rise from the earth to heaven and only then come down from heaven to the earth. Jesus says: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John 3:13) Here the sequence is reversed: first the "descending", which is really a looking down from heaven, and then the "ascending". These two statements appear to contradict each other; but spiritually they do not, when we see that they start from two different standpoints. The first statement from the Old Testament starts from the standpoint of the Word of God; it shows the approach to God. The second text from the New Testament starts from the standpoint of the Christ; it shows the "coming down" of the I AM to man, in which the I AM never leaves heaven.

The first statement teaches that thoughts which rise up to God, and then stay on the high level, have an effect on the earth — that they, as it were, descend. If one has made the first statement one's own, then the second statement — that this "descends" from heaven to the earth (the Christ-operation) — once again brings about a new ascending from earth to heaven. In this way it comes full circle. Linear thinking, so characteristic of mortals, leading from a beginning to an end, is resolved. Only when we understand this do we touch the one Being — which cannot be divided — and the eternally unfolding process which brings to light the true man-consciousness in us. For fundamentally it is all a matter of the Son of man which *is* in heaven.

Applied to the eight steps, this ascending and descending way — which again becomes a new ascending and descending way, in a cycle without beginning or end — leads to the following insight: we cannot accomplish these eight ascending steps completely and finally at the first attempt. Rather we have to make a start and fulfil these steps as well as we can. Since the ascending way has a Christ, the descending way takes place simultaneously, in the appropriate form, back to the first step, which then enables us to start the ascending way again with finer, deeper thoughts. Thus the ascending-descending way not only forms a single cycle, but also causes our divine awareness to spiral higher and higher upwards. Thus each new rise becomes lighter, and reality shines through more clearly every time.

6. Perfection: An eternal process — not a final state

Human yearning longs for perfection. But human feeling and thinking is limited, and the human concept of perfection is likewise limited. Every form of limitation contradicts the nature of the infinite idea of being. Thus it appears that we have a very limited, purely human concept of perfection, when we see it as an end-state to be gained at some future time. An end-state is always limited, for it is static instead of dynamic. As soon as we regard perfection as a static condition, involving something final as the highest achievement, we have a limited sense of perfection. This limited sense portrays perfection as something which happens at the end of a period of development, starting from imperfection. Anything which is limited has a beginning and an end. But such a conception is wholly opposed to the nature of idea, which has neither beginning nor end. Thus we realize that this human concept of perfection is false, in fact, that it is this very misconception which prevents us from grasping the idea of perfection. Perfection is God, and since God is all, everything is a manifestation of perfection. This idea of perfection does not agree with our views about what we regard as perfection, because we have an imperfect concept of perfection. What is at the root of this misunderstanding?

The misunderstanding arises because we see perfection as such a static final state, instead of an eternally unfolding dynamic process. With regard to the eight steps, this means that each step of this dynamic process is a step containing its own perfection but, with regard to the whole, it must lead on beyond itself. Let us take an example: an individual creature, on its own individual level, can be perfect — a worm on worm-level, so to speak, can be perfect; and in the same way a plant, insect, bird, mammal, man, on their

respective levels, can equally be perfect. But the perfection of a worm is not the same perfection as that of a human being. Otherwise they would both be the same. There would be no differentiation within perfection. A worm expresses the state of perfection of a worm; if it expressed the perfect state of a human being, it would no longer be a worm. Also this would mean that a rung of the evolutionary ladder was missing, and then the evolutionary process as a whole would no longer be perfect.

It is symptomatic of our time, that in many fields the earlier static-thinking is being replaced by process-thinking. This puts new demands on us in regard to the spiritual realm. We are called upon to think in processes of development. This has consequences of great practical significance. Why? As long as we have a static concept of perfection, looking upon perfection as a final state to be reached at some future time, and striving eventually to attain it, we shall always remain disappointed, for while we are striving to reach such a far-off future perfection, we experience imperfection in the present. This then leads to such self-tormenting questions as: What am I doing wrong? Where have I failed? Why do I not have sufficient understanding? What must I still do to achieve more? etc. This, bluntly speaking, would be equivalent to the nagging questions of a worm: Why am I not even a bird? Why am I not a human being? To us it is clear: a worm does not reach perfection by becoming something different from a worm. It experiences perfection as worm, not as bird or human being. By being perfect as worm, it represents a perfect rung on evolution's perfect ladder. Perfection is primarily an evolutionary process, which is without beginning (imperfection) or end (perfect final state); for being is constantly in a state of becoming.

Historically, the same applies. The seven days of creation provide a further illustration. In the first day God created light. Only that. Not the whole creation, but in the beginning only light. Is this creation therefore incomplete? No, for God says, on the first day, that the light is good, therefore perfect. Nor does the light complain that it is not plant, fish, animal or human being. Rather it says: I am eternally light (day), and that is good. We can see the same thing with each of the days of creation. Every day of creation shows its own perfection.

When we look at it in this way, a very relevant question naturally arises: If the worm is a perfect worm, why does creation not stop at this state of perfection, why is it not satisfied with this perfection? Or: if the first day of creation is light, and this day fulfils itself as perfect light, why are further days needed, since a more than perfect state cannot be attained, and is only perfect

when it can rise no higher? This shows that we must revise our concept of perfection. For true perfection is not a final state, but a process. The perfection of creation lies not so much in each of the separate steps reaching their absolute maximum perfection, but in the whole evolutionary process taking place perfectly, each individual step or day of creation always leading on to the one above.

What significance does this have in relation to the subject of the eight steps? When we are at the first step, this has its own perfection within the framework of the perfection-process from the first to the eighth step. The perfection of this first step consists in being at the standpoint that all is mental — that we are not concerned with a partly material and partly mental reality. The perfection of the second step consists in constantly distinguishing between good and evil, without any exception or compromise. At the third step, perfection consists in disciplining oneself so consistently that thought is always oriented only towards the ideas of God. At the fourth step, there comes the possibility of building solely on the ideas of the seven synonyms for God. Here we arrive at a perfect state, when we do not let ourselves be led astray, trying to solve problems atomistically — that is, through isolated ideas — but are staying in the tonality of the seven synonyms for God. The fifth step consistently takes the attitude that we can only perceive and understand God with Mind in us, Spirit in us, Soul, Principle, Life, Truth and Love in us, for God is Immanuel, “God with us”. At the sixth step, day in and day out, we let Life, Truth, Love govern as the creative impulse of being. Can we, at the seventh step, free ourselves from the consciousness that there is a God *and* a divine creation, God *and* man? Can we rest in the consciousness of the oneness and onliness of being? Only then are the conditions met for hearing at the eighth step the voice of being: I AM THAT I AM, and there is nothing else besides.

That which leads on from the first to the second step, the second to the third, and so on, is the perfection of an ordered process of unfoldment. It is this which is responsible for these steps operating for us in a divinely measured way and becoming real for us. The more we open ourselves to this process of perfect unfoldment, the more smoothly everything proceeds for us. This frees us from the strain and pressure of trying to achieve our aims and desires through our own will. Grace is greater than human will.

7. Spiritual awareness

One of the characteristics of science is that it teaches the methods required

for research in a subject. Without the appropriate methods, the student is like a wanderer in the wilderness without any guidepost to follow, and to give him confidence that he will reach his goal. Methods provide such a guidepost. But they are not always easy to see. It takes a great pioneering effort to bring such methods to light through revelation, but also through trial and error. Only then is the way made easier for others to follow, by being able to adopt the tested method and use it as a guide.

The eight steps to awareness of reality, in the form shown here, are the outcome of decades of spiritual development. They are the result of constantly new pondering, careful listening, testing perception of spiritual facts and orders. They have grown out of spiritual reflection and experimental attempts to put the stages of development into a suitable platform for teaching and study. They are also very much the product of experience. Today they may serve as a guide to students, and spare them uncertain wandering in the wilderness.

By pondering these eight steps, students can follow the logic within this order. It may not be easy at first; but great subjects with great promise, are worthy of greater effort. Two thousand years of Christianity have shown that heaven cannot be stormed at the first attempt. Indeed, the subject does make certain intellectual demands on our thinking; still greater demands are made on our spiritual understanding. Here Mary Baker Eddy's instruction to the reader is particularly important: "Study thoroughly the letter and imbibe the spirit." (S&H 495:27) But we cannot imbibe the spirit by reading the text over and over again; even learning by heart would be of no use. Rather, it is a matter of pondering each of these steps in our hearts, of grasping its meaning and importance spiritually, evaluating its naturalness in the context of the whole process, rejoicing in the promise, and nourishing our inner gratitude for having found this way. Without love for the subject nothing can prosper; without awe the spirit of Science cannot stay alive.

Discerning the spiritual meaning of each step is a lifelong task — and still longer. It does not take long to read and to say that there is only one I, the I AM THAT I AM, and that we have no I of our own. Saying gets us nowhere; spiritual awareness alone counts. Here we are all up against an age-old mortal, human consciousness. In order to overcome it, we need very disciplined practice in the new spiritual consciousness. It is, however, exceptionally difficult to teach this practice or help anyone to learn it. First of all, each student is at a different point of spiritual development, so that general instruction is almost impossible; but the main difficulty is that the culturing of the spiritual cannot be forced into a

rigid scheme. Thus everyone must allow the Christ-idea to reveal the best way of taking the next step. We must respond to this revealed way and study the meaning of each step by asking ourselves questions and welcoming, in consciousness, the ever higher explanations. Ask what is the consequence for us of a particular attitude. This enables us to constantly examine our own mentality and see what needs to be changed. Experience, moreover, shows that it takes considerable time to allow the deepest meaning of each step to be revealed and actually fulfilled in our lives. Brainwork does not count. Our only substance is to allow our inner consciousness to be changed in order that we become aware of reality.

With each advance in spiritual awareness the quality of life-practice changes. At the fifth step we outgrow the metaphysical standpoint and become practitioners of Christian Science. Unless we inwardly accept the scientific standpoint, we read the textbook as a religionist, or a metaphysician in the wrong sense, would read it. The textbook does indeed touch our religious sense, and in so doing helps to elevate it. Also we can read the textbook, pondering it rationally, and find passages throughout which satisfy a higher rationality. Faith, as well as positive thinking, have their practical effects. Yet this does not constitute Christian Science practice. In fact, it can lead the student astray, as Mary Baker Eddy makes clear in her article 'Faith-cure'¹. It is very helpful to read this article slowly and carefully, even if we are already familiar with the text. For this article shows very clearly, that no conclusions can be drawn from the fact that healings take place, as to whether it is scientific healing, faith-healing or simply ordinary metaphysical healing. But our age demands spiritual, scientific understanding; for this alone comes from God, and is evolved from God, Spirit. Blind, human faith and thinking are not, on the other hand, qualities of God; they have no law of perfectibility.

With regard to the present subject, this also means: If the reader merely *reads* the text of this booklet, just following the various points in his mind, but asks himself at the end: "Yes, what it says is very good and right, but how can I apply all this in my daily life?" — then he has, in fact, only read the statements, but not touched the essential part. Such a question can no longer be asked by anyone who has taken in the various points that are made, and has also seen, at

¹ See: Mary Baker Eddy, *Retrospection and Introspection*, pp. 54–55. This article is reprinted as an appendix to this booklet.

each step, the spiritual significance which lies in the consciousness-culturing of these steps. Therefore it is super-important to follow the exercises for these eight steps, and consciously allow the described state of inner awareness to be made one's own. This awareness is itself practice. A divinely structured awareness is spiritual power – both preventive and redeeming practice. Therefore, every divinely scientifically-cultured student is a Christianly scientific practitioner.

Yet there still exist widely held misconceptions about what Christian Science practice really is, and how a Christian Science treatment is given. This is mainly due to the fact that theory and practice are regarded as two different and separate provinces of the one divine Principle. This shows a misunderstanding of the fact that Principle and idea is one. Spiritual conformity with a correct, good principle is also correct, good practice. This is even more so in Christian Science. Why? Because divine Principle is self-operating. The divine Word cannot be separated from its Christ. The better divine Principle is cultured in consciousness, the better the correct practice will be. This practice, however, does not satisfy human wishes, but fulfils the idea whose course is outlined by divine Principle.

There is a further possible misunderstanding which may need clarification. At the beginning of this booklet the first of the two basic questions in the Science of being is asked, namely: What is reality — or the reality of the one divine Being? This, as already explained, is the question concerning the content of the one Being, i.e. its elements, categories, laws, orders, its fundamental system, its structures, dimensions, etc. The student has to cope with a large quantity of teaching-material. This demands very intensive study. Only too often, however, interest in the scientific system is so great that the right atmosphere of consciousness required for this study is forgotten. Often someone is so fascinated by this wonderful scientific structure that he forgets what kind of consciousness is needed for studying this Science. The study then becomes merely an objective investigation for him, and he treats it as he would if he were studying any other science. He is then very disappointed that this kind of study produces no results. The study of the Science of being should not, in fact, be approached with human thinking; there is no future in racking one's brains over the subject and engaging in complicated mental calculations. Rather, the letter of the scientific system should be combined with divinely-subjective awareness. Only in this way can that necessary oneness of God and man crystalize in consciousness, which is the fulfilment of all efforts. "Prin-

ciple and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being” (S&H 465:17).

8. The self-evolution of Science

The way from the personal I am to the great I AM is a long spiritual process of development. Longing and striving for a higher understanding is natural. But human thinking believes that progress consists in *adding* to our knowledge; its aim is accretion, as though it were possible for ignorance to learn anything from out of itself. But when we start from ignorance, we can only attain further stages of ignorance. True reality remains closed to such thinking. That is why the various sciences, which are all fabrications of human thinking, can never fathom true being — the universe of divine Mind.

Divine Science, on the other hand, is the “spirit which is of God” — not of thinking; “that we might know the things that are freely given to us of God”. God, Spirit, the Holy Ghost — that is, “the development of eternal Life, Truth and Love” (S&H 588:7) — is eternal unfoldment. This unfoldment has its own unalterable lawful order. With all our wishing and efforts this unfoldment cannot be commanded. The spirit of God, dwelling within us, is the only power of unfoldment, and this does not allow its unfolding rhythm to be dictated by human thinking. Divine Spirit determines progress, step by step, and we do well to let our own development be determined by it.

The pattern of the eight steps is unfolded by Spirit. As already mentioned, it is not humanly devised, but learned by listening to Spirit. This means that whenever a sufficiently perfect spiritual sense of one step has been achieved, the idea forces the next step upon human consciousness. Divine Science, not thinking, reveals. The Scientist lives by revelation, by insights coming to him step by step in a self-ordering way, and not by accumulating a great mass of humanly conceived and acquired knowledge.

Thus stately Science marches on; it forces us to leave the old landmarks and tread new spiritual ground, and make it our own. Woe to the student who wants to stand still, trying to make excuses for disobeying the divine command, such as: It is too difficult; it is overtaxing; I am too old; I am content with what I already have, etc. Moses was already teaching that today’s manna should not be eaten the next morning, — yesterday’s manna goes bad and stinks (see Exodus 16:19,20).

The metaphysical standpoint declares: I will make progress, fast progress;

I will devote all my best energies to it. Praiseworthy, but inadequate. The Scientist lives under grace; he is listening to what the Holy Ghost has in store for him and is resting in the certain awareness that, from everlasting to everlasting, only the divine I is operating and bringing about divine progress. Only “infinite progression is concrete being” (Mis. 82:20). Accordingly the perfect idea man also evolves, endlessly spiralling upwards in the rhythmical round of being. It is “the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis” (S&H 258:13–15).

Appendix

Faith-cure

(From 'Retrospection and Introspection', pp. 54-55, by Mary Baker Eddy)

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

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

The work of healing, in the Science of Mind, is the most sacred and salutary power which can be wielded. My Christian students, impressed with the true sense of the great work before them, enter this strait and narrow path, and work conscientiously.

Let us follow the example of Jesus, the master Metaphysician, and gain sufficient knowledge of error to destroy it with Truth. Evil is not mastered by evil; it can only be overcome with good. This brings out the nothingness of evil and the eternal somethingness, vindicates the divine Principle, and improves the race of Adam.