

**WHY STUDY
CHRISTIAN SCIENCE
AS A SCIENCE?**

Max Kappeler

“Let the Word have free course and be glorified. The people clamor to leave cradle and swaddling-clothes. The spiritual status is urging its highest demands on mortals, and material history is drawing to a close. Truth cannot be stereotyped; it unfoldeth forever.”

(Mary Baker Eddy: No and Yes, page 45:24–28)

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Abbreviations
used to reference the works by Mary Baker Eddy

S&H	<i>Science and Health with Key to the Scriptures</i>
Mis.	<i>Miscellaneous Writings</i>
Ret.	<i>Retrospection and Introspection</i>
No.	<i>No and Yes</i>

Author's Note

This booklet is intended for an audience already acquainted with Christian Science through its Textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy. Its aim is to make students aware of the Science and the system underlying the Principle of Christian Science.

This booklet outlines the structure or framework of Science—to introduce the student mainly to the “letter”—rather than convey the “spirit,” which is its most important and vital part. Both the letter and the spirit of Science must be wedded for one’s understanding and demonstration to be complete. “Whosoever learns the letter of Christian Science but possesses not its spirit, is unable to demonstrate this Science; or whosoever hath the spirit without the letter, is held back by reason of the lack of understanding” (Mis. 195:5–8). To progress in the understanding of Christian Science, the student must study the letter thoroughly in order to know it correctly. Only then can the spirit be assimilated (see S&H 495:25–28), and the moment the spirit of Science is touched, an immense field begins to open up.

Although both the letter and the spirit are requisite, it is important to first begin by learning the scientific method of investigation and valuing the import and immensity of what it can achieve. To open up this vista is the sole purpose of this booklet. Once this is done, Mind then says to the seeker “Let there be light” and enlightened thought is led in an inspired and ordered way up to the glory of the infinite One.

Max Kappeler
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Why Study Christian Science as a Science?

(first published 1956)

Science

Science and religion

There is a strong tendency to take Christian Science merely as a *religion*, though a comforting and reassuring one. But the very essence of Christian Science, as its name indicates, is *Science*—a Science concerned with God, the divine Being. Until the discovery of Christian Science it was believed—and the majority of Christians today still believe—that God, the Supreme Being, can be approached only through religious means and not through divinely scientific methods.

Scientific approach to God

Mrs. Eddy's great step forward in the revelation of the spiritual idea lies in the discovery of a Science of God. She lays great stress on the fact that her discovery is a Science, a Science of the highest order. Consequently in her writings she capitalizes the term Science. In *Science and Health with Key to the Scriptures*—her textbook of some 600 pages—she uses the word Science, capitalized, more than a thousand times. This alone indicates the great emphasis she places on the fact that her discovery is Science. On the other hand, she attributes very little importance to religion in connection with her discovery. She uses the term religion only about 40 times in her Textbook, and in most cases in a negative sense. This is evidence enough to draw the following conclusion: If we want to grasp Christian Science, then we must be willing to grasp it as a Science, and not as a mere religion. Hence, we must open our thought *to approach the subject of God scientifically*. With a merely religious mentality we can never fathom the Science of God and man. As this scientific approach of Christian Science to the subject of God is so new and revolutionary, we must be constantly on the watch not to allow a traditional, theological, and religious approach to dominate our mentality.

It is significant that in Mrs. Eddy's published writings the rendering "the religion of Christian Science" is never used. Her decisive aim was to draw the attention of the reader away from a religious approach to a scientific one. The human mind resists it.

Faith and understanding

Mrs. Eddy must have been well aware of the lurking danger for the human mind to approach Christian Science through *religious belief and faith* instead of through understanding and Science. Only a short while before she left us, she dictated to Adam Dickey a last warning in her article, "Principle and Practice."¹ It would be well for every student to read this article from time to time. In it she makes it very clear that Christian Science demands understanding and not belief. She points out that mortal mind has the tendency to acquire Christian Science through

¹ Published in the *Christian Science Sentinel*, September 1, 1917 (written in 1910). The text of this article is reprinted in this booklet as Appendix I, p. 21.

belief instead of understanding—and furthermore, is unaware of this fatal tendency. It is no wonder, therefore, that faith healings are not recognized for what they are and are erroneously claimed to be Christianly scientific healings. At the end of the article, Mrs. Eddy even considers the possibility that Christian Science may again be lost if this distinction between human faith and scientific healing is not clearly drawn.

Let us, therefore, keep constantly in mind that the main theme running through the Textbook is *understanding*, not belief and faith. Mrs. Eddy writes: “Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine” (S&H 297:28) What we have to be very clear about is that we cannot just revert to the methods of ancient healers. We live in a different mental world, and today error must be dealt with through Science and understanding. In this respect the Textbook states: “The divine Principle, or Life, cannot be practically demonstrated in length of days, as it was by the patriarchs, unless its Science be accurately stated” (S&H 283:24). Mrs. Eddy also refers to this point when she says: “I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration.” (S&H 109:16) This shows that one has to be awake not to mistake holy faith for understanding, because “the faith-cure has devout followers, whose Christian practice is far in advance of their theory” (Ret. 54:19–21).²

Science reveals

The arguments of the human mind against a scientific understanding of God are manifold, and one of them is that Science is not necessary since God reveals itself directly to each one of us. There may be some justification for this argument, but at the same time it must be acknowledged that there may be only one person in a thousand years capable of perceiving a revelation of such magnitude as Mrs. Eddy’s. Because she was aware of this fact, Mrs. Eddy was impelled to present a Science to the world—a Science that is teachable to everyone and can be learned by everyone, and which purifies and clarifies human consciousness to a point where it is transparent to receive revelation. If we investigate the Textbook in this respect, we make an important discovery, namely, that Mrs. Eddy never says “God reveals,” but “Science reveals,” so that we must draw the conclusion that *God reveals through Science*. Mrs. Eddy has given us this Science and it is for us to investigate and to understand it. In the measure that we do, Science “reveals and interprets God and man” (No. 10:8) to us. Indeed, nothing makes our consciousness more receptive to revelation than clear scientific consciousness and spiritual living. Thus, the emphasis is primarily on Science and its discovery. This brings into proper focus Mrs. Eddy’s statement: “To one ‘born of the flesh,’ however, divine Science must be a discovery” (Ret. 26:22).

From whatever angle we consider the Textbook, it will be seen that we cannot escape the outstanding fact that Christian Science is a Science and must therefore be approached through scientific understanding.

Definition of “science”

Before proceeding further, let us first be clear as to the meaning of the term “science.” Many people find this term cold, abstract, and intellectual. But science, rightly understood, is nothing

² Students are well advised to study, from time to time, Mrs. Eddy’s article on “Faith-cure”(Ret. 54–55). A portion of this article appears in this booklet as Appendix II, p. 22.

of the kind; it is warm, comforting, and practical. I should so much like to convey a sense of science that would make it loved above everything.

There are many definitions of science. The one which I have found to be most helpful is from *Funk and Wagnall's Dictionary*: “*Knowledge of a single fact, not known as related to any other, or of many facts not known as having any mutual relations or as comprehended under any general law, does not reach the meaning of science; science is knowledge reduced to law and embodied in system.*” Thus, the knowledge of an isolated fact or of many unrelated facts is not science. A well-known physical scientist of today, Dr. Bronowski, says that science is not a fact-finding activity, but a fact-arranging activity. He states that we may have a million facts, each one true in itself, but unless their relationships to and arrangements with one another are understood, these facts possess of themselves no element of science. Therefore, a knowledge of a divine fact, or of many divine facts unrelated to one another, does not reach the meaning of Science. Though a single fact may be true in itself, this does not necessarily make it a scientific truth to us. But has not most of our knowledge about Christian Science consisted of unrelated facts? Have we not loved isolated statements in the Textbook without understanding them in relation to one another and their underlying system? Likewise, has not our religious teaching been after this fashion? By learning unrelated verses and parables from the Bible, have we not failed to understand and grasp the underlying truths in their system and Science?³

The meaning of science demands that knowledge must be reduced to system. To *reduce* means: “to bring into certain order, arrangement, classification, etc., ... *Arith.*: to change the denominations of (a quantity) without changing the value; ... to change the form of (an expression) without changing the value” (*Webster's Dictionary*). Science takes the whole quantity of knowledge and, by reduction, changes it into the form of an orderly arrangement of classified knowledge, which we call system, without changing its value. In a system, the elements of a subject are arranged in categories so as to form a rational interdependence and combined so as to form an integral whole—an immanent Science and system.

Two methods of learning

Let us see what this definition of science implies. In teaching arithmetic two methods are available to us. With the first we start by teaching students, for instance, the fact that $5 + 5 = 10$. This the students *memorize*, and it being an arithmetical truth, they can apply it. We then go on and teach them, for instance, that $100 - 20 = 80$, and once again they memorize it. But a lifetime would not be sufficient, even with a perfect memory, to learn more than a very small proportion of the limitless computations in the realm of arithmetic. This is an unscientific method of teaching and learning.

The other way is to use a *scientific method*, to teach arithmetic as a science, to use a method based on “knowledge reduced to law and embodied in system.” (*Funk and Wagnall's Dictionary*). We first acquaint our students with the elements of the science of arithmetic, namely, the ten digits and then the laws ruling those ten digits in their fundamental operations of addition, subtraction, multiplication, and division. In this way we provide them with the key to an infinite number of calculations in the realm of arithmetic. Students are then in a position to work out any arithmetical calculation using a very small number of fundamental facts — the ten digits and their four operations, 14 facts in all. Everyone can learn this easily.

³ See Max Kappeler, *Truth and Scientific Truth* (Seattle: Kappeler Institute Publishing USA, 1993).

The simplicity of science

Hence, science is the wonderful means by which *infinity is reduced to a system* comprising a comparatively small number of fundamental facts and laws. What a burden this removes! Instead of having to learn and memorize infinitely diversified facts, we have only to understand the fundamental facts and laws of the system in order to be able afterwards to combine them in infinite ways. Reducing the infinite calculations to a simple system does not take away anything from infinitude. Therein lies the beauty and the comfort of a system: it is simple in itself and yet as vast as infinity. The system of arithmetic holds within itself all possible computations.

Divine metaphysics now reduced to a system

This sense of science as “knowledge reduced to law and embodied in system” (ibid.) is the same sense that Mrs. Eddy had with regard to her discovery.⁴ Her subject was the infinite subject, God, the infinite All, expressing itself in an infinitely diversified creation, and she was faced with the task of interpreting and explaining this infinite whole. To try to state the infinite in its infinitude would take infinity and such a book would fill the whole earth. It would be the same as trying to state arithmetic through its infinite computations. So, Mrs. Eddy chose the method of science and thus undertook the tremendous task of defining the infinite, or God, through *metaphysical Science*. What was her concept of metaphysics? When clarifying this term she writes: “Divine metaphysics is that which treats of the existence of God, His essence, relations, and attributes” (Mis. 69:1). This divine metaphysics she reduced to a system, as we know from her momentous statement: “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. This system enables the learner to demonstrate the divine Principle, upon which Jesus’ healing was based, and the sacred rules for its present application to the cure of disease” (S&H 146:31–5). Let us always bear clearly in mind, however, that by reducing the infinite to a simple system she did not restrict or limit the infinite in any way.

Science the Comforter

Science is the means through which the infinite translates itself to the thought of our age. Indeed, the *Christ of today is divine Science*. At the time of our Master, the age would not have been able to perceive the Christ as Science, and so the Christ came first in the form of the man Jesus. But Jesus foresaw the coming of the Christ in its new form, as the spirit of Truth, the Comforter, which would teach us all things. Today, we live in a scientific age and we are trained to think scientifically and to use scientific methods. So it is quite natural that the Comforter should come to our age as divine Science.

Science: the wonder of wonders

The moment any subject can be stated in its science it means that it is accessible to everyone and that it can be learned and applied by anyone. Science is completely impartial. The only condition necessary for its use is to understand it. What comfort lies in the realization alone that God is now stated in its Science and that nothing except our own unwillingness to understand it

⁴ Mrs. Eddy says with regard to the intrinsic meaning of Science when referring to an earlier edition of Webster’s Dictionary: “Divinely defined, Science is the atmosphere of God; humanly construed, and according to Webster, it is “knowledge, duly arranged and referred to general malts and principles on which it is founded, and from which it is derived.” I employ this awe-filled word in both a divine and human sense” (No. 9:25).

can prevent us from acquainting ourselves intelligently with God and being clothed with its nature! All who love and value this great wonder of the 20th century cannot help *standing in awe* before it, and realizing that it is the pearl of great price; to own it, it is worth selling everything. The research into this Science of Christ is thus freed from any feeling of burden, of sacrifice impelled by obligation, and the study is blessed with a sense of grace.

Let us now see how Mrs. Eddy sets about reducing the divine infinite to a system, to a form comprehensible to this age.

The Science of God

One infinite God

The great purpose of the Bible is to teach monotheism, “Hear, O Israel: the Lord our God is one Lord” (Deut. 6:4). Mrs. Eddy too goes out from the fact that there is but *one* God. Furthermore, she states that this one God is *infinite*. Now, let us not immediately think of God as infinite in time and space, but much more as infinite in ideas, that is, infinite in power, infinite in intelligence, infinite in faculties, infinite in possibilities, infinite in knowledge, infinite in substance, and so on.

An undefined God is subject to conjecture

Christendom claims to believe in one God only. But if we were to ask a hundred people at random to define or explain this one God, we should receive a hundred different and mainly *contradictory* answers. Can we then really say that Christians have one and the same God? The reason for this confused and contradictory situation is that theology has apparently never understood the nature of God sufficiently clearly enough to be able to define God coherently. Substituting for the term God another name, such as “the Lord” or “the Supreme Being,” does not throw any more light on this subject, since such terms are still undefined. Without an exact and complete definition the term God can mean many things and represents mainly one’s own concept and interpretation, something usually rather remote from God’s intrinsic nature. Prayer addressed to such a God means no more than praying to a vague, undefined concept, an unknown power, or to mere human imagination.

God definable through system

As we have seen, the infinite *cannot* be grasped in its infinitude; otherwise our consciousness would have to be greater than the infinite, Man would have to be greater than God. Mrs. Eddy states this very clearly when she writes: “God, good, is self-existent and self-expressed, though indefinable as a whole” (S&H 213:9). Moreover, she states: “Even eternity can never reveal the whole of God, since there is no limit to infinitude or to its reflections” (S&H 517:22). When considering the analogy of arithmetic, we saw that we should never be able to grasp all its possible computations as a whole. Similarly, Mrs. Eddy states that *God cannot be defined as a whole*. But it is not hopeless to try to understand God, the divine Being, since the nature of God can be analyzed and reduced to a system. We can understand God through its Science.

Definition of God

Mrs. Eddy's greatest achievement is that through divine revelation she was able to give us a definition of God, which explains the nature, essence, and wholeness of Deity. She analyzes the common term God into its fundamental aspects, without in any way limiting God's infinitude, and defines God through seven terms: *Mind, Spirit, Soul, Principle, Life, Truth, Love* (see S&H 465:10). In doing this, she replaces the undefined term God with seven more definite concepts. God is thus given a much closer definition, because we now know, for instance, that God is Mind, not mindless; is Spirit, not matter; is Soul, not body; is Principle, not an anthropomorphic person; is Life, not death; is Truth, not error; is Love, not hate.

Exact terminology needed

However, if Mrs. Eddy had left her definition of God at this point only, without interpreting each of these seven terms in greater detail, not much would have been gained. We all know that in common language the terms "mind," "spirit," "soul," not only have very loose meanings that are open to misunderstanding, but also that qualities are attributed to them which are in themselves contradictory. For instance, one can speak of a "limited mind" and of an "unlimited mind." Can mind be both? Or one can speak of good and evil spirits. Can they be both? One speaks of sinless and sinful souls. Can soul be both sinless and sinful? God is not self-contradictory, and neither are Mind, Spirit, and Soul. This makes it clear that the *common meaning* which these terms have in ordinary language is inadequate for our purpose and cannot therefore be directly applied to the metaphysical language of Christian Science. These terms must be qualified and newly defined. Then, when used in their Christianly scientific meaning, they are capitalized so as to indicate their reference to Deity.

What, therefore, is the *divine meaning* of these seven terms as used in Christian Science? Throughout her Textbook, Mrs. Eddy interprets each one of them, explaining Mind through the ideas of Mind, Spirit through the ideas of Spirit, Soul through the ideas of Soul, and similarly with Principle, Life, Truth, and Love. What renders the Textbook so valuable is that Mrs. Eddy has discovered and stated the exact nature of God and has not given her own human concept of Deity. By defining Mind through its specific ideas, we can arrive at a clear-cut definition of what Mrs. Eddy means by Mind, and so on with all the seven terms she gives for God. Then Mind, as a term, will no longer be vague but definite. This is why students of Christian Science should take their time, and study thoroughly in the Textbook which ideas characterize each one of the synonymous terms for God; otherwise, we will have only a vague, veiled, undefined concept of these seven terms. We will not really understand their divine meaning but will still have our own self-assumed sense of them. The study of the 7 synonymous terms for God is indispensable.

"Synonymous" defined

Mrs. Eddy refers to these seven different terms for God as being synonymous. Unfortunately, there is a great misunderstanding as to what "synonymous" means. Many Christian Scientists look upon synonymous terms as terms meaning exactly the same thing and being therefore completely interchangeable. This leads to the mistaken assumption that it makes no difference in meaning when an idea of God is used either in conjunction with Mind, or with Spirit, or with Soul, and so forth. If this were true, it would have been quite irrational of Mrs. Eddy to introduce seven terms, and would have to be regarded as a completely unnecessary complication. But to consider the synonymous terms as identical, and therefore freely interchangeable, is neither consistent with the dictionary's meaning nor Mrs. Eddy's use of the

word. *Funk and Wagnall's Dictionary* describes "synonymous" as follows: "By synonymous words we usually understand words that coincide or nearly coincide in some part of their meaning, and may hence within certain limits be used interchangeably, while outside of these limits they may differ very greatly in meaning and use." Thus, synonymous terms are only interchangeable within certain limits, but not outside these limits. It is therefore our task to find out in which respect the 7 synonymous terms for God correspond and in which they differ and are consequently not freely interchangeable.

The 7 synonymous terms for God

Mrs. Eddy answers this point herself by explaining that the 7 synonymous terms for God have one thing *in common*, "they refer to one absolute God" (S&H 465:12). In that office she capitalizes them.

But apart from the fact that they all refer to one absolute God, the 7 synonymous terms *differ* greatly in meaning. Each of them characterizes the one God in a different way, and it is the purpose of a closer study to find out these differences in order to learn the characteristics of each synonym, thereby unfolding to our understanding something of the exact operation of God's nature. Such a study becomes a treasure-trove for every student and it is scarcely possible here to give any idea of the vastness of the insight it brings. As we begin to investigate the meaning of each synonym, we soon realize that each synonym is characterized by a large number of ideas, which are not specific to the other six synonyms. In this way, we begin to perceive the definite distinctions between each synonym, which are as clear and definite as the distinctions between the seven colors of the spectrum. Do we not find in this an analogy for Mrs. Eddy's statement that "Science is the prism of Truth, which divides its rays and brings out the hues of Deity" (Rel. 35:13)? The prism in optics splits up the entire spectrum of light into its seven main colors; in Christian Science the prism is Science which analyzes the one God into its fundamental seven aspects of Mind, Spirit, Soul, Principle, Life, Truth, Love. In the same way as blue is clearly distinguishable from red, so Mind is clearly distinguishable from Love. Again, just as there are many shades of blue, so there are many ideas of Mind. This is the case with every one of the 7 synonyms for God. (See Appendix III: Prism and Lens, p. 23)

Synonym-study

The question may now arise: How are we to find out which ideas characterize the synonymous terms for God? We can start by taking each synonym in turn, and beginning with Mind look up every sentence in the Textbook where the term Mind occurs, read it through, consider it, and ask ourselves: What idea characterizes Mind in this sentence? In doing this, we should ask ourselves such questions as: What is Mind? What does Mind *do*? What does Mind *have*? How does Mind *interpret* itself? The answer can usually be stated in a single word, such as power, law, action, intelligence, creator, cause, origin, and so on. If we make a list of all these ideas and ponder them, we shall soon see that they are very closely related in their spiritual meaning and thus blend to form what we may call one common spiritual tone, namely, the tone of Mind. Then Mind will come to mean something very tangible and definite to spiritual sense, and we shall have a Christianly scientific sense of Mind instead of our own sense of it. We can then take the other synonyms in turn, but we should do it in the order given in Mrs. Eddy's definition of God (S&H 465:10). Through this careful and consecrated study it will become obvious to us that Mrs. Eddy associates specific ideas intrinsically with specific synonymous terms for God, and that each synonymous term, therefore, characterizes God in a specific aspect.

Existing literature written for this purpose may help us in this study.⁵ However, it is not intended to become a substitute for our own individual research work in the Textbook but should serve only as a guide.

Science demands order

When we have done this, we shall have gained some knowledge of what constitutes the fundamental elements of the nature of God. This is significant, yet not enough to say that we have begun to understand the Science of Christian Science. Why? Earlier, when we discussed the meaning of science, we found that science was defined as “knowledge reduced to law and embodied in system” (*Funk and Wagnall’s Dictionary*) and we saw that knowledge of unrelated facts does not amount to the meaning of science. Therefore, knowledge of the specific ideas which characterize each synonym alone cannot be classified as Science or scientific knowledge. More is needed, namely, the *relationship and interrelationship* of these ideas.

The simplest relationship is *order*. In arithmetic we have the ten digits, but scientific knowledge in arithmetic really begins only when these ten digits are understood in their fundamental order of 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. A child in the kindergarten may be able to write down numbers, he may know how to draw a “7,” but only when he begins to know the value of numbers in relation to one another has he begun to touch the science of arithmetic, and not before. The most fundamental and simplest relationship in arithmetic is the process of addition as given in the order of the ten digits. “Order is Heaven’s first law.” In fact, in all sciences we find that the first law is order. Recalling the other illustration we used—the prism—we have the law that the prism always splits up the white light in the same way, so that the colors of the spectrum invariably appear in the same order.

So in divine metaphysics, it is not enough to know what the specific and characteristic ideas of each of the 7 synonymous terms for God are; we must also know how these terms are related to one another. We must know what their fundamental order is. This *fundamental order* is stated in the definition of God, which Mrs. Eddy gives on page 465:10 of *Science and Health* as Mind, Spirit, Soul, Principle, Life, Truth, Love. This is a *definite order* and not an arbitrary one. It is an order that starts logically with Mind, the cause and origin of all, and leads in a spiritually logical sequence of constant unfolding to Love’s fulfillment. This is a very important point.

The Word of God

When studying the definition of God, we should keep two things clearly in mind. First, we have to investigate the meaning of each of the 7 synonymous terms, and second, we have to grasp why they are linked in this order: We must understand what relates Mind logically, inevitably, and conclusively to Spirit, Spirit to Soul, Soul to Principle, and so on. This is why we should study the synonymous terms, from the very outset, according to this fundamental order. This order is impelled by *the divine law of creation, the Word of God*, which explains why it starts with Mind, the creator, and ends with Love, the fulfillment. As we begin to gain the spiritual meaning of Mind—the tone of Mind—thought feels impelled to carry this forward and link it with the nature of Spirit, then on to Soul, and so on. Thus, thought spontaneously begins to sense the inevitable order of the Word. The Word of God is the divine Logos of creation, and the

⁵ See Max Kappeler, *References in the booklets Compendium for the Study of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1995). The main ideas of each synonym are presented, as is a list, in chronological order, of all the references to the respective synonym in the Textbook. See also Max Kappeler, *The Seven Synonyms for God* (Seattle: Kappeler Institute Publishing USA, 1984).

Bible tells us that through the Word of God all was made that was made. The Word of God is the important chain linking up Mind with Spirit, Spirit with Soul, and soon, thus determining the divine order of creation from cause (Mind) to fulfillment (Love). It is the dynamics, the rhythm impelling the ordered sequence of creation. The beauty and holiness of Science lie in this, that the moment thought begins to touch scientifically the tone of Mind it is drawn into the divine dynamics of the order of the Word of God, and through ordered states and stages of consciousness is led in the chain of scientific being up to its climax in Love. Hence, an understanding of what the synonymous terms for God mean and of how they are related in an order go hand in hand, one ever clarifying the other.

As we begin to ponder the order of the Word and it becomes more and more natural to consciousness, a tremendous fact dawns on thought, namely, that it is *the most universal law of accomplishment* that exists. We find that the seven days of creation illustrate this order; that many of the books of the Old and New Testaments are written in the pattern of this order; that the subjects treated in the chapters of the Christian Science textbook unfold this order; and that not only the evolution of the world but also that of mankind has been controlled by this order. In fact, everything we do, if it is to achieve divine fulfillment, must follow this order. To use Mrs. Eddy's symbolism, "from the rolling of worlds, in the most subtle ether, to a potato-patch," (Mis. 26:6) nothing ever unfolds except in the order of the Word of God, that is, in the order of Mind, Spirit, Soul, Principle, Life, Truth, Love. It is the universal law of accomplishment—a greater, a more fundamental and a more universal law than any law of so-called natural science. This is some indication of the tremendous facts available to consciousness the moment we earnestly study the synonymous terms for God and acquaint ourselves with them scientifically.

Nature of ideas

When referring to the study of the 7 synonymous terms for God, I drew attention to the fact that they are characterized by specific ideas. In Christian Science the term "idea" is used frequently and great importance is attached to it. But here again we must ask ourselves whether we have a definite concept of the term as Mrs. Eddy uses it or only a vague one. While in everyday language the term "idea" has a wide range of different meanings, in Christian Science it is used in a well-defined way as "an image in Mind; the immediate object of understanding.—*Webster*" (S&H 115:17). Consequently, in Christian Science we can only call *idea* that which emanates from the divine Mind—not from thought or brain—and therefore embodies only divine qualities. To investigate the nature of idea is an inspiring study and most profitable to the student. Here, however, I should like to confine myself to one main point, which is, that an idea has neither quantity, place, nor time. Just as we cannot say that there is a little or a lot of $2 + 2 = 4$, or that $2 + 2 = 4$ is here or there, so we cannot have a pound of an idea, or a lot of an idea, or refer to an idea as being somewhere. $2 + 2 = 4$ just *is*; it is timeless, spaceless, and without quantity. Similarly, an idea just *is*. Therefore, every idea is, as it were, at the same point of place and time; one idea cannot help but be where every other idea is also. So each idea reflects and is related to every other idea and thus reflects the whole of God in its individual way, just as each dewdrop, however small, always reflects the whole sun.

Analysis and synthesis

This brings us to the next step that imposes itself quite logically as we proceed into the realm of divine metaphysics. Having *analyzed* the one Being into its three fundamental categories of ideas, we find that we can now reverse the method and combine these ideas into

infinite computations; this is the method of *synthesis*. The analysis of any science leads to an understanding of its underlying elements, and synthesis is used to combine these elements in infinitely diversified ways to solve individual problems. Such combinations of ideas as a “divine calculus” (S&H 520:14) forms the basis of practical demonstrations.

Infinite reflections of ideas

Let us take arithmetic again to illustrate this further step in our logical unfoldment. When a child has learned the order of the ten digits, he is taught to combine each number with any other number; he begins to learn the numeration table. The child now computes numbers by bringing them into definite relationships. The possible computations are infinite. Similarly, in divine metaphysics where we compute divine ideas, we can do so in infinite ways, since *each idea reflects every other idea*. Is this not what Mrs. Eddy indicates with “the infinite calculus of Spirit” (S&H 209:29) where also “thought accepts the divine infinite calculus”? As we have seen before, there is no such thing as an idea by itself; an idea is only understood as idea when it is conceived in its 7-fold reflection, that is, in its reflection of the complete nature of God. In fact, only as we do this can we gain a complete concept of an idea of God.

For example: we may have a problem which has to do with the question of creative ability. Through our study we have learned that Mind is the creator. However, if we leave it at this statement alone, we shall not yet have seen “creator” as an idea of God, for God stands always for all 7 synonymous terms for God. Unless we understand the creative Mind in its reflection of the nature of Spirit, and Soul, and Principle, and Life, and Truth, and Love, we have an incomplete sense of it. We may still be in doubt whether Mind creates materially or spiritually, or in both ways. Thus, we have to see the idea of creator also as a reflection of Spirit, which tells us that the creator creates only spiritually and not materially or through matter. But will this creation change? This question is answered only if this idea of creator is also seen as a reflection of Soul; Soul is changeless and so we know that this creation, which is spiritual, cannot change or get lost. This, however, does not say whether this creation is harmonious or not. Principle demonstrates harmony, and therefore we learn that the creations of Mind, which are spiritual and unchangeable, are always harmonious. Any tendency to think in terms of the organic universe is corrected by the fact that Life’s idea is never organic. Thus, we begin to apprehend Mind’s creation as a creation in the realm of spiritual life, not of organic, structural, or embryonic life. Any belief that his creation could be incomplete or in any way faulty is wiped out by the fact that the idea of Truth has health and wholeness, and is therefore without fault; so Mind’s creation as a reflection of Truth is always healthy, whole, and faultless. A last doubt whether this creative impulse will carry itself through to fulfillment, or fail in its intent, is resolved by Love’s idea as fulfillment; so we can rest in the knowledge that Mind’s creative ability also reflects the idea of Love and therefore holds within itself all that is necessary to fulfill its purpose. In this way, we learn that it is only as we view an idea in the light of every synonym for God that we find the complete concept of this idea. We have just been considering the idea of creative ability (Mind) and have seen that this includes a spiritual, not a material creation (Spirit), a creation which is changeless and cannot get lost (Soul), which is harmonious (Principle), inorganic (Life), healthy (Truth), and fulfilled in itself (Love).

Reflections are specific

In arithmetic, if we take a 3 and combine it with a 4 we get a different result than if we combine it with a 5 or a 6. This is also true in metaphysics. Although we can combine an idea of

Mind with any of the other six synonyms for God, *the result is always a specifically different truth*. Take, for instance, the idea of “power,” which characterizes intrinsically Mind. Combine it with the other synonyms and each time the result is something specifically different. It is by no means the same when we speak of “the power of Mind” as when we speak of “the power of Spirit,” or “the power of Soul,” or “the power of Principle,” or “the power of Life,” or “the power of Truth,” or “the power of Love.” The fact of the matter is that Mrs. Eddy uses these combinations most specifically throughout her writings. When she writes about the “power of Spirit,” she means quite definitely something entirely different from when she uses the “power of Love.” If in the Textbook we were to change one synonym for another, the text would acquire a different meaning, one not intended by the author, and which would, according to the context, not be the correct and exact one. It is therefore quite natural that the Textbook begins to yield its true meaning only when one can rightly appreciate these important differences. What are these differences? If Christian Science is a Science we must consciously know what they are, and we can only know and appreciate them when we know what each one of the 7 synonymous terms for God means. Then we shall be able to learn how to combine the ideas of God intelligently and specifically according to the need; no longer will this be done in a haphazard manner. There is nothing stereotyped or schematic about this reflection of ideas, as its possibilities are infinite. Though these reflections are infinite, we cannot use them at random. The problem at question determines the specific combination.

The reflections of the synonymous terms for God

Having considered the infinite reflection of ideas, it becomes quite clear to us that in the realm of the infinite One, *every one of the 7 synonymous terms for God inevitably reflects every other*. Mind cannot help reflecting Spirit, Soul, Principle, Life, Truth, and Love, and Spirit cannot help reflecting Mind, Soul, Principle, Life, Truth, and Love, and this is true of every other synonym, because they all have one thing in common: they all relate to God. However, just as the number 3 is always a 3, though it may be used in combination with another number, so the idea of Mind always preserves its identity as the idea of Mind, even it viewed in its reflection of Spirit, or Soul, and so on. We receive naturally quite a different concept, say of Mind, if we consider Mind in combination with Spirit and again quite different one when Mind is viewed in relationship with Soul, or with Principle, or with Life, or Truth, or with Love. The hues of Divinity are more and more rarefied.

Oneness understood

Let us glance back for a moment to the line of investigation that we have followed. We started from the one infinite God, indefinable as a whole. Its nature was then *analyzed* into 7 fundamental synonymous terms, and they in turn were further defined through their characteristic ideas. Having traced these definite ideas in their fundamental order, the inverse process of *synthesis* was presented, by which they were brought into infinite relationships and thus gathered again into the *infinite oneness of Being*. So we began with oneness and ended with oneness, with the big difference, however, that while we began with a belief in this oneness, we finished—through Science based on system—with a scientific knowledge of what this oneness implies.

Practical Consequences of the Science of God

What are our values?

We must now ask ourselves: Is there anything more important than to seek God, to investigate the subject of God, to think about God and to be conscious of God in its Science? After all, there are no other gods besides God. There are no real values besides divine values. Do we find satisfaction in living according to illusions instead of ideas? If we do not understand the ideas of God, the chances are very great that we are living according to illusions and reaping their fruits. “As a man thinketh, so is he” (S&H 166:3), so let us strive more and more *to be conscious of the ideas of God*—to have the Mind of Christ.

Transformation of consciousness

This brings us to the practical object of this study. To be ignorant about God means to be at the beck and call of error. The fruit of such ignorance is discord in its manifold manifestations. If our consciousness is filled with illusions, ignorant beliefs, and negative values, then we reap only negative consequences. The quality of our life is a matter of consciousness, and the form of our consciousness determines how much happiness, harmony, and life we experience. Science, therefore, teaches a transformation of consciousness; a transformation of a consciousness constituted of religious and human beliefs into a consciousness constituted of an understanding of the 7 synonymous terms for God. Religion expects salvation through the observance of religious rites, outward worship, and the offering of sacrifices, through suffering and through humanly and morally good actions, but Science offers salvation through a *Christianly scientific consciousness*. To be ignorant about God in its seven-fold fundamental nature means being deprived of Christianly scientific fruits.

A new standard

Whatever we feel, think or undertake in our everyday life, we do so according to our *standard of reference*. When uninstructed by Science, this standard of reference may be animal instincts, ancestral inheritances, traditional beliefs, scholarly instruction, human opinions, worldly ambitions, and so on, and these will always govern our lives more or less disastrously. But instructed by Science, our standard of reference is Mind, Spirit, Soul, Principle, Life, Truth, Love, and it will govern us harmoniously. What more could we long for than to be clothed by the unfathomable Mind, by the substance of Spirit, by the sinlessness of Soul, by the omniaction of Principle, by the eternity of Life, by the wholeness of Truth, and by the inexhaustibility of Love?

Handling evil

From this it becomes apparent that a thorough understanding of the 7 synonymous terms for God is *the scientific method for the handling of evil*.⁶ Here again we can start from the evidence that evil has innumerable phenomena with innumerable names and claims. How can we correct them? Without Science, evil remains an unsolved enigma and one feels quite helpless in the face of its multitudinous forms. But with Science, evil can be analyzed, uncovered, and annihilated. Mrs. Eddy writes that Christian Science was revealed to her as “one intelligence analyzing,

⁶ See also Max Kappeler, *Animal Magnetism—Unmasked* (Seattle: Kappeler Institute Publishing USA, 1975).

uncovering, and annihilating the false testimony of the physical senses” (Res. 30:11).

Fundamental claims of evil uncovered

The first step we have to take is to analyze the evil effect by tracing it back to its cause. Thanks to Science, the countless phenomena of evil can all be traced back to *seven root-evils*, as we may call them, namely, to a belief in a supposititious opposite of Mind and Mind’s ideas, of Spirit and Spirit’s ideas, of Soul and Soul’s ideas, of Principle and Principle’s ideas, of Life and Life’s ideas, of Truth and Truth’s ideas, of Love and Love’s ideas. No basic claims of evil exist beyond those which counterfeit the 7 synonymous terms for God; so if we understand these synonyms, every claim of evil can be handled correctly and will never be beyond the power of solution.

Specific counterfeits

What are these fundamental claims? Mrs. Eddy gives the answer in her Textbook. Just as we can investigate the synonymous terms for God and find out the ideas which characterize them specifically, so we can continue this study and go on to ascertain from the text which claims of evil are handled by Mind, which by Spirit, which by Soul, and so on. We thereby find that each *synonymous term for God handles its specific opposite*. Mind, for instance, handles the belief of mortal mind; Spirit, the belief of matter, the flesh, and duality; Soul, the belief of the testimony of the physical senses and sin; Principle, the belief in person and personal sense; Life, the belief of death; Truth, the belief of error and sickness; and Love, the belief of fear and hate—to name only a few initially. Drawing up a list of them in the course of our synonym-study will prove helpful.

By reversal, error hints at Truth

To know what is Mind and its counterfeit beliefs, what is Spirit and its counterfeit beliefs, what is Soul and its counterfeit beliefs, and so on with every synonymous term, is essential when handling the claims of evil. Confronted with a phenomenon of evil, we first have to analyze it through the Mind of Christ. Through divine Mind-reading, we establish in us a consciousness of divine ideas that enlightens us with the specific truth about the specific error. In this way, a claim is *uncovered* as a lie about a specific synonymous term. By reversing the lie we arrive at the truth about the situation. Knowing that evil is not something (no place, person, situation, etc.), but only a supposititious opposite of God, and consequently only a supposititious absence of God, consciousness is turned to the contemplation of the presence of God and its ideas. As God is never absent, we lose the consciousness of the belief that evil can be actual. Evil is then reduced to nothingness, for as the nature and operation of Truth are claimed in consciousness, the one liar and the lie are *annihilated*.

The specific truth about a specific lie

Let us be clear that we cannot correct the mistake $2 + 2 = 5$ with the truth that $6 \times 6 = 36$. A mistake cannot be corrected by *any* truth, but only by the *specific* truth about it. This is also true in metaphysics. When confronted with a problem, it is of little help to us to know one or a number of metaphysical truths, even if these truths have in other cases been a help. Every problem is individual, unique, and therefore needs its own specific answer.

Divinely scientific consciousness

But let us widen the aim of our interest in Christian Science still further. Let us not merely look at it as a new means of healing and correcting wrong conditions, but realize that Christian Science gives us *a new consciousness*, a divinely scientific consciousness, and that it is our privilege to understand and then abide in such a consciousness, so that no claims nor effects of evil can ever touch us. The prevention of evil is better than its cure. Our main purpose should not be to correct evil, but to be Christian Scientists in the deepest meaning of the word (and not in its denominational sense). This means culturing a divinely scientific consciousness, which is unceasingly aware of the system of the ideas of God and therefore consciously excluding from consciousness all lies about God.

The new man

In order to do this daily and systematically, our understanding of the synonymous terms for God is vital. When the root of evil is handled, evil has no chance to produce evil effects. As we fill consciousness with the ideas of divine Mind, it uncovers the nothingness of all the claims of mortal mind; as we fill consciousness with the ideas of Spirit, it uncovers the nothingness of the claims of duality. By doing this with each synonymous term we handle evil in an orderly way, systematically and coherently: and we do it for the highest purpose, namely, to establish in consciousness the allness of God and the nothingness of evil. In the measure that we do this, *the new birth* takes place and we become new—we “put off the old man” and put on the real man. We begin to see what it means that *man is the compound idea of God*—that we embody the creative law of Mind, the order of Spirit, the rule of Soul, the system of Principle, the method of Life, the form of Truth, and the plan of Love. The clearer the tones of Mind, Spirit, Soul, Principle, Life, Truth and Love become to us, the more definite, coherent, and tangible the meaning of “man” appears to spiritual consciousness and the more we experience spiritual rebirth. Only then do we come into “being.” What more do we want? There is nothing of real value apart from an understanding of God. Admittedly, it demands something of us: it demands that we give up in consciousness our old standard of reference and adopt a new one. But thereby we stand to gain all heaven, and to lose nothing except hell. How much better to cultivate the permanent outlook of the new man than to drift along with a worldly mentality, and only when something goes wrong to correct this by right thinking—then to fall back into our old drifting until the next crisis!

Science is rational

The human mind may still ask: Do I have to learn all this? Is there no short cut? The answer is that Science is the shortest cut there is. *There is no simpler way* to a thorough understanding of any subject *than the scientific way*. Science is much easier than learning and knowing thousands of unrelated facts, much simpler than spasmodic, sentimental, superficial, vague thinking. The latter is not rational and is a waste of time and energy. Nothing could be simpler than to have the infinite reduced to seven fundamentals and then to combine these seven.

The spirit of Science

It is also impossible to try to avoid a very thorough study of the synonymous terms for God by merely taking over the findings which are the result of another student’s work on this subject, although these can be most helpful. Memorizing a list of words which characterize each synonym amounts to nothing. The letter without the spirit is dead, and we get the spirit of a

synonymous term only as we quietly, consecratedly, lovingly, and devotedly *ponder* every statement that Mrs. Eddy makes in *Science and Health* involving each synonymous term. This study cannot be done hurriedly; it is an infinite subject. But is it not worth while putting all we have into this study? What else of real value is there beyond understanding God? To devote our thoughts, energies, and time to the investigation of God is our highest privilege, and realizing this we shall have plenty of time and energy for the Science of God.

Acknowledgment

All earnest students of Christian Science have always felt very grateful for what Mary Baker Eddy did. When thought awakes to the full implications of what it means for mankind that “divine metaphysics is now reduced to a system” (S&H 146:31), this appreciation will take on an even greater magnitude and the real import of Science and Health will be felt. We shall then also be able to value rightly the contribution made by John W. Doorly in interpreting what constitutes the pure Science of Christian Science and by expounding that the same system of divine Science also underlies the Bible.

The early development of the study of Christian Science as a Science (added in 1994)

John W. Doorly's contribution to the Science of Christian Science

Early years. John W. Doorly was born in Barbados of English parentage (1878). He emigrated to the United States, where, at the age of 24 (1902), he was introduced to Christian Science and was at once healed of a long-standing difficult problem. Soon afterwards, he settled in England and became a member of The Mother Church (1904) and a Journal-listed practitioner (1907). At the age of 32 (1910), he attended the Normal Class of Bicknell Young and qualified as a teacher of Christian Science. At 36 he was appointed to the Christian Science Board of Lectureship and, at the age of 41, became President of The Mother Church for the year 1919–1920. In 1929, even though he had been outstandingly successful, he resigned as a lecturer in order to devote more time to the study and practice. Through his worldwide contacts with the Christian Science field, he became convinced that the majority of Christian Scientists had merely a religious belief in Christian Science and that most of the healings were done through faith-healing. This led him to investigate and fathom the Science of Christian Science. His successful search for a deeper understanding of the capitalized terms for God— as well as his method of research — is explained in the following brief summary.⁷

Doorly's great contribution. New insights into the divine system of Christian Science did not crystallize in Doorly's thought all at one. The years from 1914 to about 1936 can be seen as a preparatory period that laid the groundwork for Doorly's most important and fundamental findings. It was during the seven years between 1937 and 1943 that the divine system of the Science of Christian Science finally emerged.⁸

The three major categories of the divine system of Christian Science. Based on a study of the capitalized terms for God as found in *Science and Health with Key to the Scriptures* by Mary Baker Eddy, Doorly's research work uncovered the three fundamental categories that comprise the divine system of Christian Science:

- 1. The nature of Being: the 7 synonymous terms for God.** The divine system rests predominantly on the 7 synonymous terms for God, as given in the divinely inspired definition of God through the order *Mind, Spirit, Soul, Principle, Life, Truth, Love* (see S&H 465:10). To understand this *order* of the synonyms for God, we must first clearly differentiate all the synonyms from one another. Each of the 7 synonyms for God differs from the others, and can be defined through its individual characteristic nature—through its characteristic ideas. Thus, each synonym for God can be defined through the ideas that specifically characterize it and differentiate it from the other synonyms. This means that the synonyms for God in a specific context are not freely interchangeable. Unfortunately, this point is not understood by students of Christian Science in general. The belief still persists that because each of the synonyms stands for God, they must be freely interchangeable. If this were so, we could ask: Why have seven terms, if one would do?

⁷ For a more detailed account of John W. Doorly's research work, see Peggy M. Brook, *John W. Doorly and the Scientific Evolution of Christian Science* (London: The Foundational Book Company for the John W. Doorly Trust, 1973).

⁸ See Max Kappeler, *The Seven Synonyms for God* (Seattle: Kappeler Institute Publishing USA, 1984), pp. 7–9.

Why complicate things, if it can all be so simple? The answer is that students are not familiar with the meaning of the term “synonym” nor with the synonymy-principle that underlies the language of the Christian Science textbook. It was on this fundamental question of the spiritually scientific meaning of the 7 synonymous terms for God that John Doorly was excommunicated from the Christian Science Church organization in 1946.⁹ This brought also into focus the whole question of church-organization.¹⁰

2. The 4-fold operational sense of Being: Word, Christ, Christianity, Science.

The Word-order. When John Doorly undertook this meticulous research of the synonyms for God in 1938–39, he followed the sequence of *Mind, Spirit, Soul, Principle, Life, Truth, Love* as given on page 465 of the Textbook. These 7 synonyms define the nature, essence, and wholeness of God. In the course of further study it was seen that this order of the 7 synonyms for God is not a casual one, that they are not arranged in an arbitrary way. Quite the reverse. It is the only order possible if the *Word* of God, or the Logos, is to be defined. There are 5040 possibilities of arranging all the 7 synonyms in sequence, but Mary Baker Eddy could put them in only one order when the purpose of the order is to bring out the aspect of the *creative* Word of God. This Word-order shows the spiritual flow from the creative Mind up to its fulfillment in Love, thus symbolizing also the unchanging order of the seven days of creation.

The Christ-order. Though the discovery of the meaning of the Word-order and its far-reaching implications for any creative activity was overwhelming, an honest investigation of the synonyms for God could not overlook the fact that there are other orders of the 7 synonyms in the Textbook. For instance, in “scientific translation of immortal Mind,” on page 115 of *Science and Health*, we find the order of divine *Principle, Life, Truth, Love, Soul, Spirit, Mind* defining *the Christ* in its office of *translating* God to the point of idea. As this order illustrates a different purpose from that of the Word, the synonyms for God are arranged in a different order. Again we become aware that in a structural concept it is not the individual facts (the synonyms *per se*) which are important, but rather the relationships, the order, which exists between the facts. The office of the Christ is to translate God, the divine Principle which is Life, Truth and Love, through Soul and Spirit to the point of manifesting God as perfect idea in Mind. Whenever the argument comes up in our consciousness that God does not come to a specific situation, we can counteract this argument of the anti-Christ by the understanding that the self-operative Principle, which is the all-impelling Life, the ever-effective Truth, and the ever-saving Love, exchanges through Soul the false testimony of the material senses, thereby cleansing every situation through the “onliness” and purity of Spirit, so that only that which is of the nature of idea is manifested as the presence of the All-Mind. You can just feel the terrific power of this translation-order, sweeping away all that would obstruct the divine manifestation.

⁹ See John W. Doorly, *A Statement* (complimentary, available through the John W. Doorly Trust or Kappeler Institute USA), which contains a short exposition of his teaching and the complete correspondence with the Board of Directors in Boston.

¹⁰ See Max Kappeler, *Christian Government—Its Scientific Evolution* (Seattle: Kappeler Institute Publishing USA, 1991).

The Christianity-order. Again, on page 587 of *Science and Health*, the term God is described in a different order, to bring out the *Christianity* sense. Here the order is *Principle, Mind, Soul, Spirit, Life, Truth, Love*, depicting Principle, God's *reflection* as Principle's universe. The focus is on idea and this order answers the question: How big is a spiritual idea? It is always an idea of Principle in the universe of Mind, fully identified with this Principle through Soul-sense, thereby reflecting in Spirit all other ideas, thus being father (Life), son (Truth) and mother (Love) to the whole universe. This order serves to establish the full-reflection of God's ideas.

The Science-order. These three orders—the Word-order, the Christ-order, and the Christianity-order—are the only ones in which all the 7 synonymous terms appear together in the Textbook. John Doorly felt that there should be a fourth order, for Science, because the holy city has four sides, which Mrs. Eddy interpreted as Word, Christ, Christianity, and Science. Praying about it, he could see that Being is not linear, but structural, so that the Word-order, when seen structurally, is founded on Principle, the middle term of the 7 synonyms. Principle is based on the divine nature of Mind, Spirit, and Soul and demonstrated in its essence as Life, Truth, and Love. This reminded him of the symbol of the seven-branched candlestick. The seven lamps are not connected with one another in a linear sequential way, but are related through structure. This is very typical of Science: linear sequence, when understood in its "isness," becomes structural being.

Therefore, if we look at the Word-order of Mind, Spirit, Soul, Principle, Life, Truth, and Love, not as linear arrangement but from the center, the pillar (Principle), we get a structural understanding of the synonyms for God. Resting on the central pillar of *Principle are Soul and Life*, then *Spirit and Truth*, and finally *Mind and Love*, connected in pairs. (See Appendix IV, Science-order: Candlestick, p. 24)

3. The dimensional aspect of Being: the 4 levels of Science itself, divine Science, absolute Christian Science, and Christian Science. This development of defining the 7 synonymous terms for God and the four sides of the holy city as Word, Christ, Christianity, and Science, brought us up to the time of World War II. Though it seemed that much had been achieved, there was still something missing. Quite a few paradoxical questions remained unsolved, and a fundamental key was needed to solve them. The paradoxes were those that every sincere thinker encounters when studying the Textbook. To take two simple examples:

- Christian Science teaches, on the one hand, that God knows no sickness and, on the other hand, that God heals sickness;
- It teaches that there is no evil, and yet, that we have to overcome evil.

For those thinking along the lines of classical logic, such seeming paradoxes or contradictions are encountered again and again in the Textbook. But in fact, Mrs. Eddy does not contradict herself if the Textbook is read with the transclassical logic, something that she was already using a century before the other sciences and the world awoke to it. Since she wrote the Textbook in a structural way and not according to one-dimensional linear reasoning, her teaching can only be understood through a multi-dimensional logic.

John Doorly realized that the subject of the Textbook has various levels of spiritual altitudes and that this is brought out by the various levels of Science. He showed that any subject has a different aspect according to whether it is treated from the point of view of *Science itself*, from *divine Science*, from *absolute Christian Science*, or from *Christian Science*. Therefore, students must approach the Christian Science textbook with a consciousness that is cultured in thinking dimensionally with a dimensional logic, and then the seeming paradoxes are resolved rationally.¹¹

The divine system of capitalized terms. Surveying what had come to light, up to that point, reveals something else of great importance: the whole investigation had to do with Mrs. Eddy's new language—the language of capitalized terms. The 7 synonyms for God are capitalized; the four sides of the holy city as Word, Christ, Christianity and Science are capitalized; and the 4 levels of Science relate to capitalized terms. In this way, these three categories of capitalized terms, when interwoven, form *the divine system of Christian Science*.

The immediate results

The Science of the Bible. Equipped with a scientific, spiritual understanding of the divine system, John Doorly was able with its help to decode the Science of the Bible. Ever since the Bible has been in existence, hundreds of thousands, even millions of attempts have been made to interpret it. The interpretation changes according to the individual's subjective approach and inspiration. Are we all free to interpret the Bible in any way we like, or is there a *fixed Principle* behind “the Scriptures, which grow in beauty and consistency from one grand root” (S&H 341:6)? If there is, then this divine Principle must interpret itself through and as the system of divine ideas inherent in the Principle itself. Knowing the system spiritually, John Doorly interpreted the Bible as a coherent exposition of the system of divine Principle.

It is very important to recognize that Doorly did not give just one more new interpretation of the Bible along side the already existing millions—his interpretation was not in the same category as all the others. Doorly's interpretation of the Bible was of an entirely new category—an interpretation from the standpoint of the one divine Principle interpreting itself through its own system. Mrs. Eddy supplied the key in the “Key to the Scriptures,” namely, in the chapters “Genesis” (with its main accent on the seven days of creation, indicating the 7 synonyms for God) and “The Apocalypse” (with its main accent on the four sides of the holy city, the 4-fold operational sense of Being).

In investigating the Bible as a whole, Doorly first saw that the entire plan of the Bible unfolded in thousand-year periods correlative to the order of the synonyms in the Word-order: Mind, Spirit, Soul, Principle, Life, leading in the sixth thousand-year period of Christian Science in Truth, and to the coming millennium of Love. Each book of the Bible also shows a systematic layout. Some of the books unfold in the order of the 7 synonyms as given in the Word-order, the Christ-order, the Christianity-order, or the Science-order: others may present their subject in the 4-fold order of Word, Christ, Christianity, and Science, and so on. All this, therefore, shows that what Principle means to interpret is its own categories, its own structure, and not single incidents or aphorisms, not atomistic truths. This also naturally demands a completely new attitude on the student's part. It is not the interpretation of the details which is of foremost interest, but the

¹¹ See Max Kappeler, *The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science* (Seattle: Kappeler Institute Publishing USA, 1970).

structure of the whole. The Principle of Christian Science is fundamentally holistic; the parts serve, through their interrelations, to bring out the whole.¹²

The structure of the Christian Science textbook. The second major result that followed from John Doorly's exposition of what constitutes the divine system of Christian Science concerns *Science and Health* as such. In the 1950s, I saw that the *entire* Textbook has a very balanced, coherent structure, so that it can be understood as a most remarkable exposition of the idea of Christian Science, in which, from sentence to sentence, from paragraph to paragraph, from chapter to chapter, there flows a consistent unfoldment of the structure of Christian Science.¹³

In reviewing the whole development since 1910, one cannot help feeling that Mrs. Eddy's prophecy has found its fulfillment:

"I foresee and foresay that every advancing epoch of Truth will be characterized by a more spiritual apprehension of the Scriptures, that will show their marked consonance with the textbook ... Interpreting the Word in the 'new tongue', whereby the sick are healed, naturally evokes new paraphrase from the world of letters" (Mis. 363:30).¹⁴

Future discoveries of Truth. Much research has been done to fathom Christian Science as a science in the proper meaning of the term. It has been lifted out of a religious connotation. Many fundamental aspects of what constitutes its Science have been brought to light. We see now that Christian Science has clearly defined elements, categories, orders, systems, laws, structures, and also:

"...trustworthy methods for the discovery of new truth within its own domain" (see the Oxford Dictionary's definition for the term "science").

The moment Christian Science is seen in its Science, it lends itself to *self-instruction* and requires no loyalty to personal teachers. The only loyalty Mrs. Eddy demands is "allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love" (Ret. 50:19). A science must be "open"; all must be given access to it. It must be open for discussion and free from secrecy. "Let the Word have free course and be glorified. The people clamour to leave cradle and swaddling-clothes" (No. 45:24).¹⁵

¹² John W. Doorly published 13 books on the spiritual structure of the Bible. These books can be found on the John W. Doorly Trust website, www.johndoorlytrust.co.uk.

¹³ See Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1982).

¹⁴ See Max Kappeler, *The Structure of the Christian Science Textbook— Our Way of Life* (Seattle: Kappeler Institute Publishing USA, 1955).

¹⁵ See Max Kappeler, "*Stately Science Pauses Not*" (Seattle: Kappeler Institute Publishing USA, 1979).

Appendix I

PRINCIPLE AND PRACTICE

Mary Baker Eddy

(Published in the *Christian Science Sentinel*, September 1, 1917, but written in 1910)

The nature and position of mortal mind are the opposite of immortal Mind. The so-called mortal mind is belief and not understanding. Christian Science requires understanding instead of belief; it is based on a fixed eternal and divine Principle, wholly apart from mortal conjecture; and it must be understood, otherwise it cannot be correctly accepted and demonstrated.

The inclination of mortal mind is to receive Christian Science through a belief instead of understanding, and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect, but this so-called mortal mind is wholly ignorant of this fact, and so cherishes its mere faith in Christian Science.

The sick, like drowning men, catch at whatever drifts towards them. The sick are told by a faith-Scientist, "I can heal you, for God is all, and you are well, since God creates neither sin, sickness, nor death." Such statements result in the sick either being healed by their faith in what you tell them—which heals only as a drug would heal, through belief—or in no effect whatever. If the faith-healer succeeds in *securing* (kindling) the belief of the patient in his own recovery, the practitioner will have performed a faith-cure which he mistakenly pronounces Christian Science.

In this very manner some students of Christian Science have accepted, through faith, a divine Principle, God, as their savior, but they have not understood this Principle sufficiently well to fulfil the Scriptural command, "Go ye into all the world, and preach the gospel." "Heal the sick." It is the healer's understanding of the operation of the divine Principle, and his application thereof, which heals the sick, just as it is one's understanding of the principle of mathematics which enables him to demonstrate its rules.

Christian Science is not a faith-cure, and 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 our great Master's scientific teaching and practice. Preaching without practice of the divine Principle of man's being has not, in nineteen hundred years, resulted in demonstrating this Principle. Preaching without the truthful and consistent practice of your statements will destroy the success of Christian Science.

Appendix II

FAITH-CURE Mary Baker Eddy

(Published in *Retrospection and Introspection*, pages 54–55)

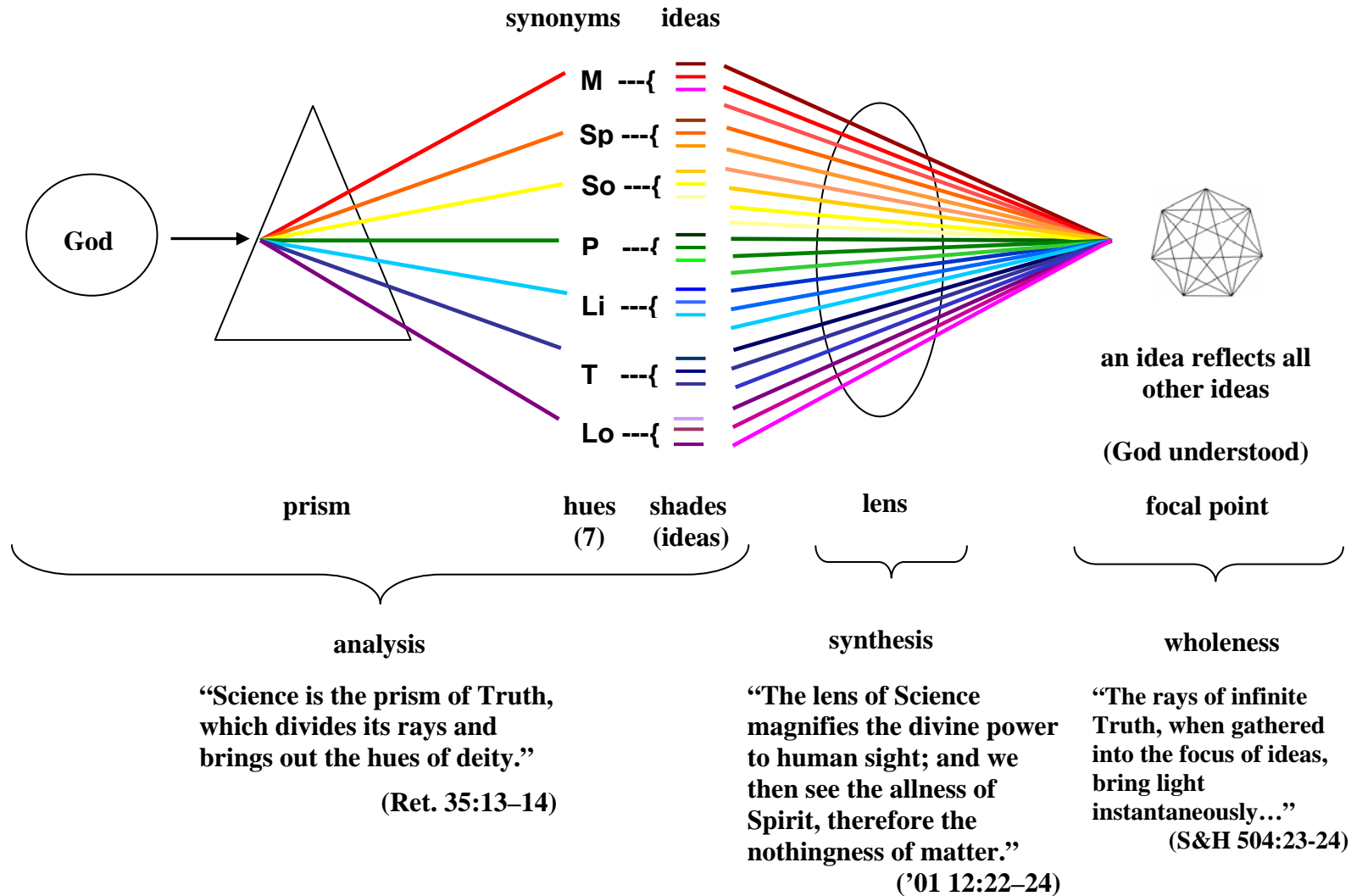
It is often asked, Why are faith-cures sometimes more speedy than some of the cures wrought through Christian Scientists? Because faith is belief, and not understanding; and it is easier to believe, than to understand spiritual Truth. It demands less cross-bearing, self-renunciation, and divine Science 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 stage of 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. ...

Let us follow the example of Jesus, the master Metaphysician, and gain sufficient knowledge of error to destroy it with Truth. ...

Appendix III

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

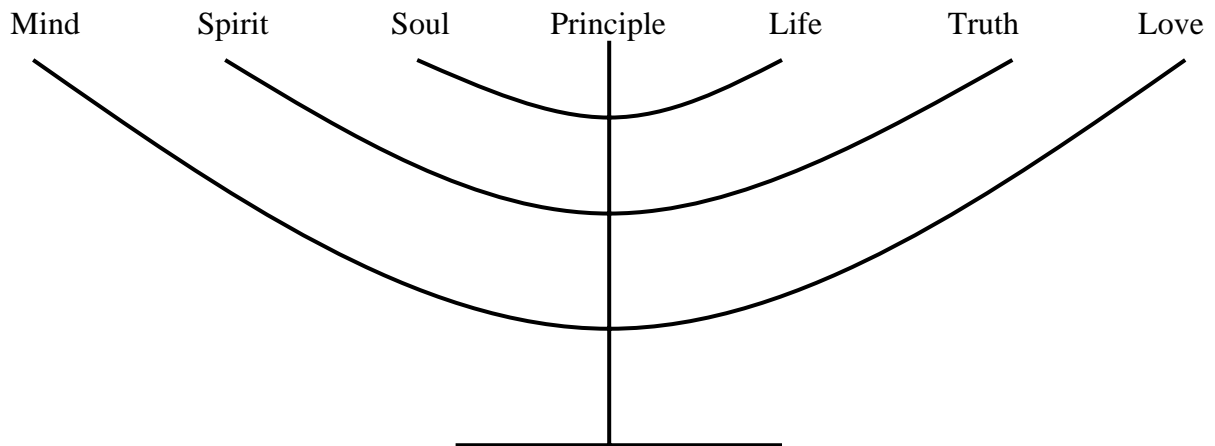


Appendix IV
Science-order
Candlestick

Word-order (S&H 465): ordered sequence

Mind → Spirit → Soul → Principle → Life → Truth → Love

Science-order: order becomes structure (candlestick)



References:

Recordings by Max Kappeler:

- A-4: *The Structure-principle of Being*, 1974, Wilmington, DE, hour 19B.
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Books by John W. Doorly:

- Christian Science Practice*, pp. 61–62 (Father, Son, Mother).
- Talks at the Oxford Summer School, 1948*, Vol. II, p. 130.
- Talks at the Oxford Summer School, 1949*, Vol. II, p. 269.