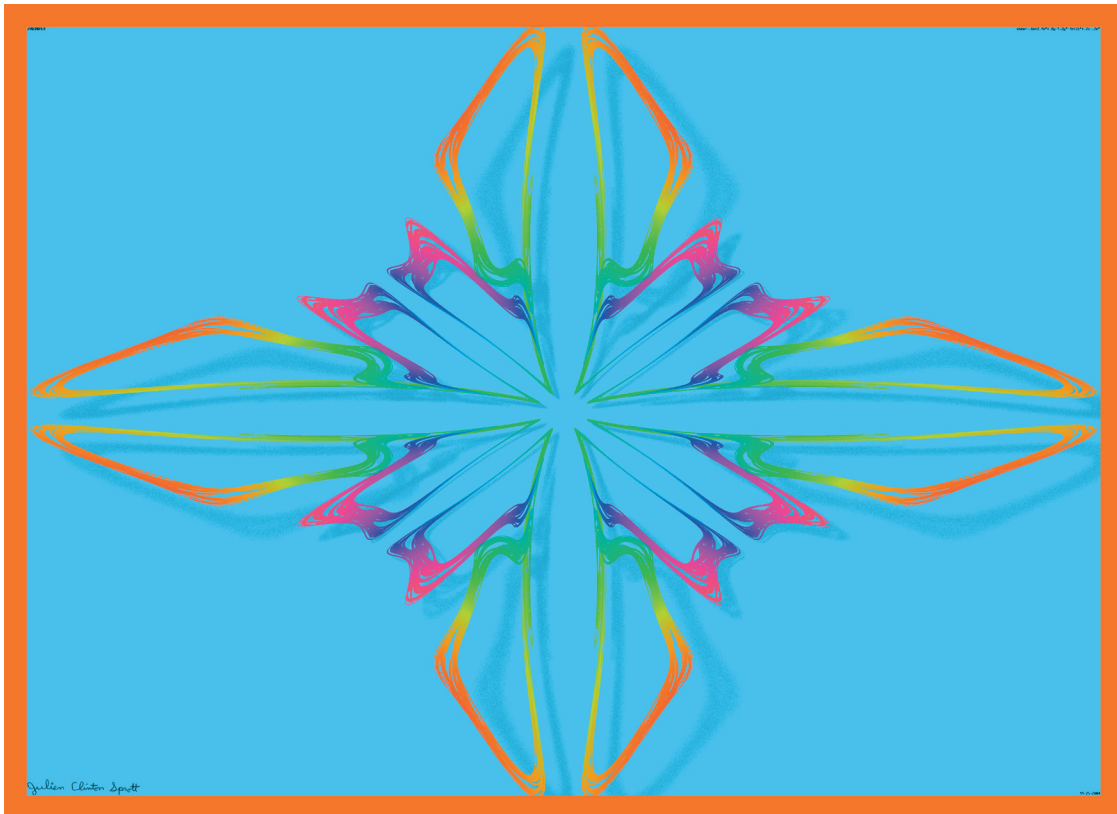


# The Subject and Method for Studying the Science of Christian Science

with an introduction to the  
7 synonymous terms for God



 KAPPELER INSTITUTE for the Science of Being USA

**The Subject and Method  
for Studying  
The Science of Christian Science**  
with an introduction to the 7 synonymous terms for God

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## The Seed and the Harvest

You reap the reward of Science in proportion as you sow its seed.

Whatever of the nature of Mind or spiritual thinking you put into your study of Science,  
you reap in power and intelligence.

Whatever you put into it of the nature of the order and purity of Spirit,  
you reap in true progress and in the fruit of the Spirit.

Whatever you put into it of the nature of the definiteness and sanctity of Soul,  
you reap in true identity, sinlessness, incorporeality.

Whatever you put into it of the nature of system, honesty, obedience,  
you reap in demonstration, in oneness, in perfection.

Whatever you put into it of the nature of the exaltation and inspiration of Life,  
you reap in eternity, fatherhood, and multiplication.

Whatever you put into it of the nature of Truth,  
you reap in health, sonship, manhood, Christ.

Whatever you put into it of the nature of the fulfilment, completeness, and glory of Love,  
you reap in the beauty of holiness, peace, rest and divine motherhood.

So, in proportion as you sow the seed of Science, you reap the harvest of Science,  
because Science is based on Principle.

Moreover, you have the ability to put everything you've got into it,  
because you are the son of God,  
because you have the Mind of Christ,  
and so there is nothing to stop you.

John W. Doorly <sup>1</sup>

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<sup>1</sup> From John W. Doorly, *Summer School Verbatim Report, Oxford* (London: The Foundational Book Company, for the John W. Doorly Trust, 1948).

CHAPTER

1

## The Science of Christian Science

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Is Christian Science a <i>Science</i> ? .....	2
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## Is Christian Science a *Science*?

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In the fields of both religion and science, a discernable renaissance is going on. Among the most fundamental questions that mankind has tried to answer are these: What is the nature of reality? Can this reality be known and understood? How can I become one with this reality? For centuries, scholars of both religion and science have arrived at opposite conclusions in their search for answers to these questions.

This is no longer the case. Natural scientists are beginning to postulate the nature of God as they try to uncover the nature of the universe. But they are not the first to use the scientific method to answer questions about the nature of reality. Mary Baker Eddy (1821–1910), the discoverer and founder of Christian Science, was the first to successfully apply the scientific method to God in her book *Science and Health with Key to the Scriptures*.

More than 125 years ago it was clear to Mrs. Eddy that: “If Christianity is not scientific, and Science is not of God, then there is no invariable law, and truth becomes an accident” (S&H 342:16–18).<sup>2</sup> Albert Einstein, years later, concurred in the paraphrase “God does not play dice with the universe,” and “science without religion is lame, religion without science is blind.”

The clarity of understanding that Christian Science is a *Science*<sup>3</sup> was not immediately apparent, and the full implication of Mrs. Eddy’s work will take generations to unfold. She understood that this would occur, stating: “It is the task of the sturdy pioneer to hew the tall oak and to cut the rough granite. Future ages must declare what the pioneer has accomplished” (S&H vii:23).

John W. Doorly (1878–1950) was the first person to begin an inquiry into the *Science* embedded within Christian Science. Although he was a successful practitioner, teacher, lecturer, and President of the Mother Church (1919–1920), 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. He sought a deeper understanding of Christian Science, and felt that there was more to the Christian Science textbook than was being taught within the Christian Science movement. He noted that Mrs. Eddy had used the term *Science*, not religion, to describe the nature of God, and he and his students began looking for an underlying order within the Textbook and the Bible. The system that unfolded was a spiritual structure as defined by God—divine Principle—that Doorly termed the “system of Christian Science.” Kappeler later identified this system as the universal divine system

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<sup>2</sup> S&H refers to *Science and Health with Key to the Scriptures*. It is also called “the Christian Science textbook,” or shortened to “the Textbook.”

<sup>3</sup> “Science,” capitalized, refers to the Science of Being, God, whereas “science,” lowercase, refers to the general concept of science.

of reference the basis of the Science of Being. He refers to this divine system as “the 7, the 4 & the 4.” (see Fig. 1–1, pg. 5). It includes:

- *The 7 synonymous terms for God:* Mind (M), Spirit (Sp), Soul (So), Principle (P), Life (Li), Truth (T), Love (Lo)<sup>4</sup>
- *The 4-fold operation of God:* Word (W), Christ (X), Christianity (Xty), Science (Sc)<sup>5</sup>
- *The 4 levels of spiritual consciousness:* Science itself (Sc), divine Science (dSc), absolute Christian Science (aCS), Christian Science (CS)<sup>6</sup>

These were the 15 root-notions Doorly discovered in this order, within the Bible and *Science and Health*.

Doorly was able to show that there *is* a Science behind Christian Science. One of the hallmarks of Science is its ability to reduce an infinite subject—namely, God as a whole—to the simplicity of a few fundamental categories. Doorly was able to show, for the first time, that there was definite *order* to the 7 synonymous terms for God, and that there were *categories* within Being, and that this order and these categories could be found in both the Bible and the Textbook.

Max Kappeler (1910–2002), a Swiss student of John Doorly’s, expounded upon Doorly’s work, and spent his lifetime refining the method of the scientific study of Christian Science. Using the holistic method of structuralism<sup>7</sup> (that transforms every problem into a structural problem), Kappeler showed that Christian Science is a *true* science, that is: *knowledge* reduced to *law* and embodied in a *system* (Funk and Wagnall’s Dictionary). Through years of research and study, he gave a complete accounting of the structure of the Textbook<sup>8</sup> and fundamental structures behind many other books of the Bible<sup>9</sup>. Kappeler uncovered the law, order, rule, system, method, form, and plan that are inherent in these revealed texts. He showed that God *can* be understood, and that we can become one with spiritual reality.

The fact that Christian Science is a true science is revolutionary. However, it is imperative to seek a *balanced* sense of the Science of Being, one that unites the exact letter with the inspiration of the spirit. This is clearly expressed in the definition of “science” in the Oxford Dictionary, which contains two components. The first

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<sup>4</sup> See *Science and Health with Key to the Scriptures* by Mary Baker Eddy, p. 465:10.

<sup>5</sup> See *Science and Health with Key to the Scriptures* by Mary Baker Eddy, p. 575:16.

<sup>6</sup> See Max Kappeler, *The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science* (Seattle: Kappeler Institute Publishing USA, 1970).

<sup>7</sup> For more information on structuralism, see Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), p. 115.

<sup>8</sup> See Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life* (Seattle: Kappeler Institute Publishing USA, 1954).

<sup>9</sup> See Max Kappeler, *The Bible in the Light of Christian Science*, Vol. I–IV (Seattle: Kappeler Institute Publishing USA, 1982–1984).

component states that science is: “A branch of study which is concerned either with a connected body of demonstrated truths, or with observed facts systematically classified and more or less colligated by being brought under general laws.” The second component is that a science: “includes trustworthy methods for discovery of new truths within its own domain.” Therefore, in order to call something a science, one must be able to 1) comprehend and interpret the facts through scientific methods, and 2) to make new discoveries within this science and to receive new revelations through scientific methods, in short, to operate creatively. Both of these criteria are met in the Science of Being.

The revolutionary discovery that Christian Science is a *science* brings with it a fundamental shift in understanding how Science must be approached. Whereas religion draws on sentiment, belief, and ritual observance, Science requires a systematic, structured study program that allows the student to gain the letter and the spirit of spiritual understanding step-by-step.

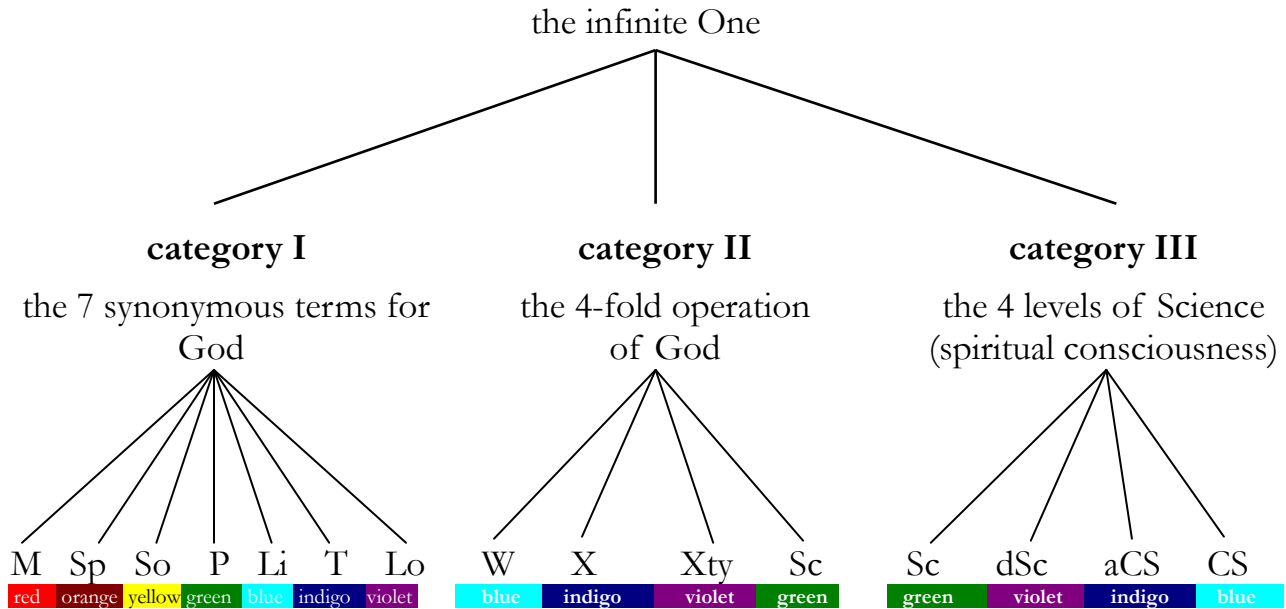
The method of studying the Science of Christian Science is to first systematically *study* and *analyze* the subject of Science, to answer the question: “What is reality?” and then use *prayerful pondering* and *synthesis* to answer: “How do I become one with reality?” This scientific method of analyzing and synthesizing leads to a structurally holistic and dimensional understanding of Being.

Mrs. Eddy used the symbols of the *prism*, *lens*, and *light* to describe Being in this way (see Fig. 1-2, p. 8):

1. *Analysis*. “Science is the prism of Truth, which divides its rays and brings out the hues of Deity” (Ret. 35:13). Here Mrs. Eddy used the process of analysis to define the *nature* of God. Science divides the rays of God into the hues of Mind, Spirit, Soul, Principle, Life, Truth, and Love (the 7 synonymous terms for God).
2. *Synthesis*. “The lens of Science magnifies the divine power to human sight; and we then see the allness of Spirit, therefore the nothingness of matter” (’01 12:22). Once the nature of Being is understood, the process of synthesis explains the *essence* of God in its self-reflection.
3. *Dimensionalism*. “The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously...” (S&H 504:23). Through the methods of analysis and synthesis, we achieve an understanding of the self-reflection of Being, and this understanding brings about demonstration (light) according to Being’s 4-fold operation on 4 levels of spiritual consciousness. Christian Science is a dimensional subject, and must be considered from various levels of Science and consciousness in order to grasp it in its full implication.

Fig 1-1

## The Divine System of Reference



Science: The key to Science lies in its ability to reduce the infinite One:

- to a few, simple, fundamental yet comprehensive categories
- that interrelate and operate with each other on one Principle to form dynamic and coherent structures
- that underlie all being and solve all questions of existence.

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

**NOTE:** Many students find it helpful to color-code the tones of the synonyms in their notes. There is no significance to the colors we have selected for each synonym in category I above. Feel free to use this color scheme, or any other color scheme you wish, if you feel it will aid you in your study (see Appendix C, *Color Schemes*, page 123). The selection of color for category II and III (the 4-fold operation and 4 levels) do have significance, however, as they reflect the tones of the synonyms from which they are derived (Principle, Life, Truth, Love).

### References:

#### Books by Max Kappeler:

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

#### Books by John W. Doorly:

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

#### Recordings by Max Kappeler:

A-1: *An Introduction to the Science of Christian Science*, 1962, Zürich, Switzerland, hours 15–16.  
A-4: *The Structure-principle of Being*, 1974, Wilmington, DE, hours 4–22.  
D-4: *Divine Cybernetics and the Self-operating "Dimensional Laws" of the One Being, God*, 1971/72, New York, hours 1–4.  
M-1: *Why Study Christian Science as a Science?* 3 hours from C-1PR (#1–3).  
M-3: *The Divine System of Reference*, 4 hours from D-4 (#1–4).

To clarify these points, let us consider an example: a watch. A watch works perfectly well by itself, with little outside evidence of what makes it run. Individuals unfamiliar with watches could postulate a variety of theories about how the watch works. Without a method of examining the watch, it would be difficult to say which theory is correct. However, if we were to take the watch apart and analyze its parts, we would come to an understanding of the nature of a watch and the components that make up a watch. We could then put the watch back together, re-synthesize the watch, and in doing so learn about the relationships of the parts within the whole and how the watch operates—what makes it tick. Once the watch is reassembled, it will keep time—a demonstration of the watch in its wholeness. During this process, the watch hasn't changed, but we have gained a fuller understanding of the nature of a watch, an appreciation for the design and interrelationships that make the watch tick, and we can admire the precision and accuracy of its ability to keep time.

Therefore, the study of a science requires a *subject* and a *method*, and the method must be scientifically sound. To understand Science, or any science, students must first study the basic fundamentals. Just as in math, students must first learn how to count, add, subtract, multiply, and divide before they can move on to more advanced levels of understanding. If students weary of the tedious nature of stepwise study and try to do calculus, they will make errors. Since they do not understand the underlying system behind what they are doing, they will not know how to correct their errors, nor might they even *recognize* they are in error. In any scientific study, students must use sound methods, or risk arriving at false conclusions.

When the subject is the Science of Christian Science, these spiritually scientific pioneers should be studied: Mary Baker Eddy, John W. Doorly, and Max Kappeler. Their works remain true to scientific principles and methods, and will help the student attain the goal of Science: to bring about a complete revolution of consciousness, a shift from the human system of reference to the divine system of reference.

This document has been designed to help you, through a step-by-step process, to structure your study of Christian Science in a manner that will help you culture a spiritually scientific consciousness.

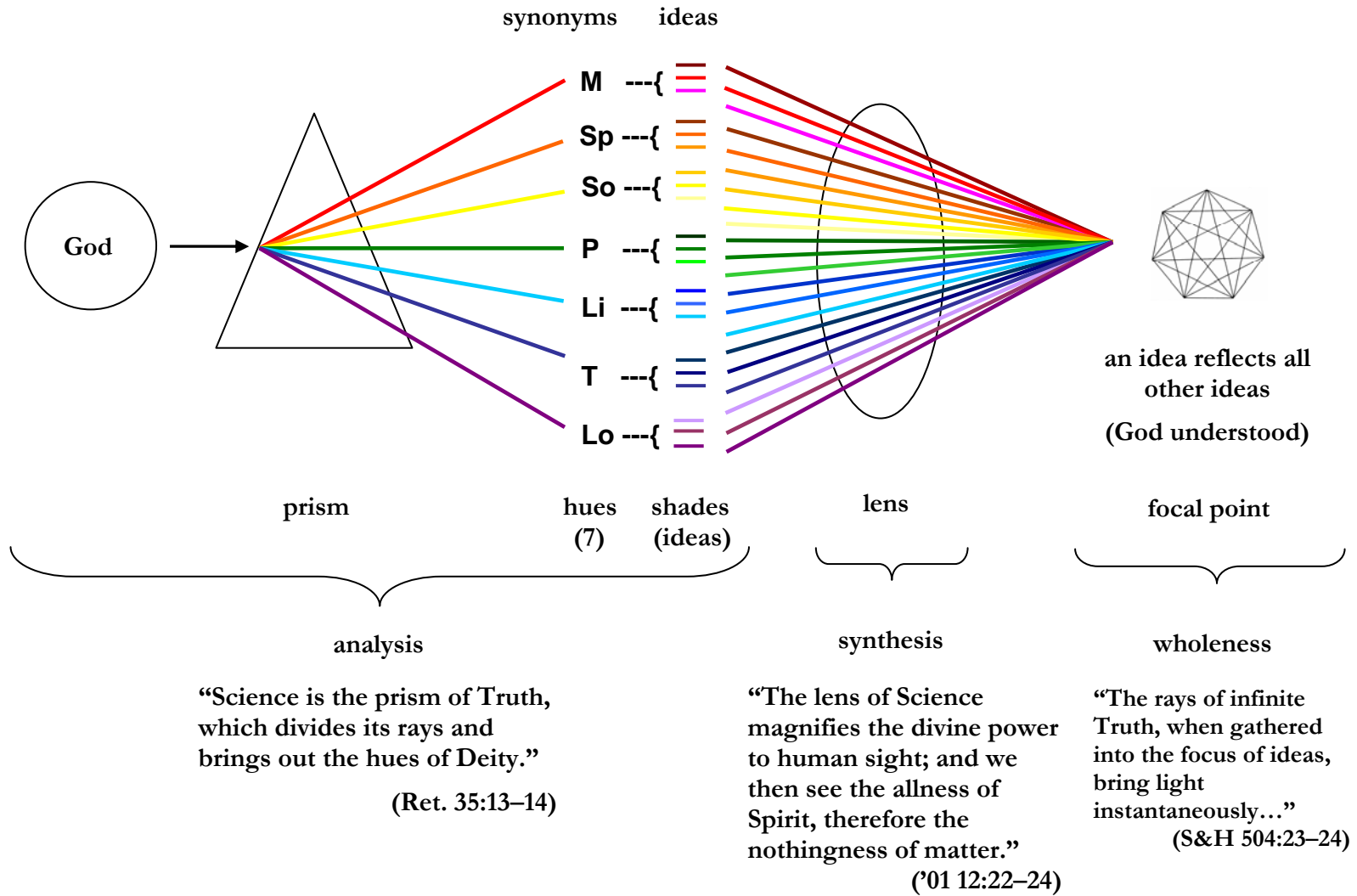
Students will find that they spend the majority of their study time alone—reading inspired texts, listening to recorded lectures, thinking, and pondering. Time for pondering the subject and bringing it to your daily life is very important, and should not be overlooked. “A Christian Scientist is alone with [his or her] own being and the reality of all things” (’01 20:8). Doorly and Kappeler built their spiritual work upon Mrs. Eddy’s impersonal, principled method of consciously experiencing progress in Science. This requires that we, too, adhere to the teachings of the Bible and *Science and Health*, which show that in the prayerful attitude of “scientific

obstetrics”<sup>10</sup> (S&H 463:5–20), we let the divine Mind be the teacher and the divine Mind be the student. We then put the so-called problems in our life out of the way and go to the exact letter of Science (to the divine categories and laws of Being) and let the divine Principle interpret the universe and life-experience. The outcome of such practice is an awareness of spiritual growth and health.

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<sup>10</sup> See “*Scientific Obstetrics*” (S&H p. 463), Max Kappeler (Kappeler Institute Publishing USA, ©1978).

**Fig 1-2**  
**Prism and Lens:**  
 An Explanation of Mary Baker Eddy's Statements



## References for “Prism and Lens” diagram:

### **Books by Max Kappeler:**

*Introduction to the Science of Christian Science.*

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

### **Recordings by Max Kappeler:**

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

A-4: *The Structure-principle of Being: Our need for a divine system of reference*  
(1974, Wilmington, DE, hours 4–6).

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

D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*  
(1971/72, New York, hour 2).

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

CHAPTER

2

## Preparing Yourself to Study Science

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## Culturing the Necessary Inner Attitude

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Preparing yourself to study Science requires more than properly structured academic study. The fact that the subject of Christian Science has to be studied should not mislead us into making the text (the letter) alone the main point of our contemplation, “for the letter killeth, but the spirit giveth life” (II Cor. 3:6).

The letter itself can do nothing. It is only the symbol for an idea. That which is real and has power is the *idea behind the letter*. If we study only the letter, wrap ourselves up in words, repeat hackneyed phrases about Truth, memorize whole sentences from the Bible and the Textbook and recite them on every occasion, then we just have the letter without any spiritual power.

“Students of Christian Science, who start with its letter and think to succeed without the spirit, will either make shipwreck of their faith or be turned sadly awry” (S&H 451:8).

We can now better understand the question and answer in the Textbook:

“Question—How can I progress most rapidly in the understanding of Christian Science”? “Answer—Study thoroughly the letter and imbibe the spirit” (S&H 495:25).

To “imbibe the spirit,” you should create a practice that will prepare you, prior to each study session, to do two things:

- Shift from the consciousness of your daily life, which is based on the human mind, to the divine Mind.
- Culture a receptive inner attitude, one that will support your spiritual consciousness.

The eight points outlined below will help you create such a practice.

### **1. The one Mind is the basis of investigation.**

First, we must have *a desire* to learn and investigate the spiritual—to gain a deeper insight into the nature of the one Being. Mind must be the only basis for our approach to the subject. Only the divine can know the divine. Only like knows like. Therefore, we must be willing to approach the subject with the divine Mind. This means that we have to approach the new subject without preconceptions and human opinions.

## **2. Ordered study.**

Considering that the subject is Science, we must be aware that a divinely ordered subject must be studied in an ordered way. What does this mean? For example:

- It means that we start at the beginning and progress in the study along an ordered development of the subject;
- It means that we keep focused on one subject at a time and do not scatter our attention on many different aspects of Science all at once;
- It means that we take the time to value and ponder what we have already learned until it becomes our structure of consciousness, hence our own being.

## **3. Humility, willingness to change.**

In approaching a new subject, we must have the sincerity and humility to let all our conceptions of the subject—that have accumulated over many years—be changed. “Humility is the stepping stone to a higher recognition of Deity” (Mis. 1:15).

## **4. Scientifically structured approach.**

Studying Christian Science as a Science is very different from approaching Christian Science as a religion. In a religion, we seek inspiration, remembering those phrases and sentences that are most inspiring at the time. This is an atomistic, accumulative approach, in which we get quickly lost in details.

On the other hand, in a science, we look for the structure of the subject:

- What is the main theme?
- How is the main theme developed?
- What structure of consciousness is being presented?

In a scientific approach, the subject is sought through its overall structure, discerning the relationships of all the details within the whole.

## **5. Living with the subject.**

We must live with the subject over time, love the subject, and be committed to understanding it as our way of life, and our teacher. Ponder what you have learned between study sessions, bring it into your daily life, and incorporate it into your consciousness.

## **6. Active listening: affirming Truth, denying error (false beliefs)**

Active listening is attending to what is being presented, whether reading books or listening to recordings. “Listening” demands a dynamic interaction between the listener and the subject. In other words we are affirming the Truth, and denying false beliefs when we are actively listening, we are pursuing the *spiritually scientific meaning and implications* of the subject. For example:

- What does the subject mean in its exact Science?
- What are the implications in our everyday life experience?
- What misconceptions (false beliefs) are corrected?
- How can we define, in just a few words, the pith of the subject?

## **7. Nurturing our study.**

The subject of Science is vast, and a new idea is not mastered all at once. As with any study, students go through ordered stages of understanding and development. One has to proceed patiently, step-by-step, in order to finally perceive the entire structure of the Bible and *Science and Health*.

## **8. Scientific obstetrics.**

Finally, and most importantly, we must let the subject grow and develop by spiritual birth, and not by an accretion of information. By taking “scientific obstetrics” (S&H 463) as a daily practice, we remove the material conceptions that would obstruct the birth of the idea of Science as our true spiritual selfhood.

### The Science of Spirit in contrast to psychological thinking

The question of the human soul has occupied mankind since the beginning of its history. When Aristotle wrote his dissertation “On the Soul” in the year 350 B.C., psychology had already attained scientific rank, although it was still embedded in philosophy. Since that time, there have been repeated attempts to find something valid about mental behavior. Yet not until the last 100 years has psychology existed as an independent branch of science. The doctor and philosopher Wilhelm Wundt of Leipzig contributed decisively to this new science by summarizing all the theories and findings which had appeared up to his time. By 1879, he had founded the first psychological laboratory in the world, which produced many great psychologists. Since then, psychology has been recognized as an independent and experimental science.

However, psychology as we know it today—after its stormy 20<sup>th</sup> century development—represents no unified scientific system. Rather, under the name of psychology, we find a multiplicity of very different, partly even contrary, directions of research. Some efforts in their beginnings show a strong similarity to Christian Science, while others stand in direct opposition to it. As a result, it is not meaningful to generalize and speak simply of *psychology*, as if there were one single, binding doctrine.

Despite this divergence of theories and research, we see that today psychological explanations and conceptions influence almost all spheres of human life. Even if we know nothing about psychology and never come into direct contact with any particular school of psychology, we can hardly withdraw from today’s general mental climate which is so strongly stamped with psychological thought. From the raising of children to the care of the elderly, we are besieged by psychological advice. Therefore if we contrast “psychology, or the Science of Spirit, God” (S&H 369:25), with the psychology of human thinking, we must see that we are not judging or even attacking one or the other psychological doctrine. Rather, from the standpoint of Christian Science, we are much more concerned with uncovering and becoming conscious of the extent to which we let ourselves be influenced by the general mental atmosphere—by the belief that the problems of human behavior and society can be solved through psychological methods. In this contrast between psychology as the Science of Spirit and the psychology of human thinking, there is no intent to criticize, only to clarify the different standpoints and methods.

*The roots of psychology.* Although its second major root is physiology, psychology

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<sup>11</sup> First published in booklet form: Max Kappeler, *The Psychology of Spirit* (Seattle: Kappeler Institute Publishing USA, ©1981).

essentially grew out of philosophy. Philosophy is defined as the striving of the human spirit to understand the nature and relationships of all things. Physiology is a biological science, occupying itself with the processes of material life. Thus psychology is the child of two areas of research, both of which are anchored in the human-material system of reference: first, the human spirit always strives for understanding and investigates humanly incomprehensible things (philosophy); second, the human always wants to explore materially tangible, physical processes (physiology). In contrast to this standpoint of psychology, Christian theology has always attempted to explain the “soul” as the non-material part of man coming from God; yet Christian theology has provided no scientifically valid evidence for its claims, since it fundamentally lacks a scientific approach to its subject “God.”

The Science of Spirit, God, on the other hand, rests on the divine system of reference alone and relies wholly on a divinely scientific method. Its origin is Spirit, God, not the human spirit or human-material thinking; consequently, its methods are purely spiritual. If we keep in view this important distinction, we already rid ourselves of much misunderstanding.

*Psychological thinking cannot serve as a stepping-stone to the understanding of Christian Science.* Psychology—like medicine—is based on a world-model which is fundamentally dualistic. For example, psychology goes out from the belief that man ideally represents a harmonious union of body, soul (psyche) and spirit. Precisely what is meant by “soul” cannot be explained with a short definition. But in every case, psychological thinking means by the term “soul” something that is not purely spiritual, but is rather a quantity which can be stamped by inner or outer material factors, a mental realm which can be filled with all possible contents. Thus, like medicine, psychology—and with it psychotherapy—works with material, psychophysical (material-mental) means. Often human conversation stands in the center of treatment; besides this, all other possible measures—such as suggestion or psychopharmacy—support the treatment. As a result, psychology and psychotherapy distinguish themselves from the classical school of medicine by their different object of investigation. They no longer have only the bodily good of man in view, but before all else, his mental good. They search for the laws and rules that determine mental processes.

Because psychology and psychotherapy have turned away from the materialism of the 19<sup>th</sup> century and taken the realm of the mental as their central concern, many who aspire toward the spiritual are strongly attracted to these mental disciplines. Why? The renunciation of the physical-material is falsely equated with an inclination toward the spiritual. Similarly in Christian Science, whoever has only a superficial concept of Christian Science sees in it merely a system of “right thinking.” This superficial and false concept gives rise to the erroneous view that psychology and Christian Science have much in common: for both, the body is not of central interest. However this

view rests on misunderstanding. Wherein lies the difference?

Whereas psychology assumes a dualism of body and soul, Christian Science is opposed to dualism. It rests on the principle of the unity of being, in which God, Spirit, is the only. From this basis of spiritual monism, the truly spiritual goes far above the realm of the mental—above human thinking, feeling, and dualistic beliefs. As the “Science of Spirit, God,” Christian Science is not a discovery of the human spirit. Rather, the Textbook of Christian Science, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, presents those categories of divine being through which God reveals itself. Thus, the standpoint of Christian Science is completely different from that of psychology. Whereas psychology seeks to grasp *mortal man* as a corporeal being, Christian Science explains *spiritual man* as an expression of the nature and activity of God, Spirit. Further, Christian Science shows how an understanding of spiritual manhood has a healing effect on us.

This fundamental difference in aim between psychology and Christian Science shows that psychological thinking cannot be regarded as a first step to Christian Science. The investigation of all that comprises the material, mortal man with his thinking and feeling cannot help us understand anything about the nature and essence of the spiritual man, that which is the reflection of God. We cannot reach genuine conclusions about true being if our starting-point is the duality of the human-material system of reference. Psychology and psychotherapy stand no nearer to Christian Science than does medicine. They are equally material: medicine is physically-material throughout; psychology and psychotherapy are mentally-material. But in each case, “Christian Science differs from material science” (S&H 123:30).

*Progress through psychology.* Like medicine, psychology has its successes. For example, by far the most important contribution of psychology has been to awaken the consciousness of man to the realm of the mental. Many areas of research—medicine, education, the social sciences, jurisprudence—have received new impulses through psychology and found these new insights of much practical use. Seeing this undeniable progress, we very often assume that the conspicuous success of psychology proves its validity and recommends psychology as a right path. Thus the question arises again and again: Why should we choose either Christian Science or psychology? Why can’t we combine the two, relying on one teaching whenever we have no success with the other? Is the progress won through medicine and through psychology bad?

*Christian Science allows no mingling.* From the standpoint of Christian Science, the question must be put differently. The issue is not whether the progress obtained through investigation in the various fields of knowledge is good or bad. There is nothing to be gained by denying the blessing of so many genuine discoveries appearing in the course of the evolution of mankind. The Textbook of Christian

Science explicitly holds: “In the material world, thought has brought to light with great rapidity many useful wonders” (S&H 268:1–2). Rather, the question is: What gives rise to these “useful wonders”? What law of divine being stands behind the phenomenon of irresistible evolution in the history of mankind? What motivates this progress, touching all areas of human life?

Christian Science declares: “progress is the law of God” (S&H 233:6). The student of Christian Science will always acknowledge without envy the successes of other fields of knowledge and rejoice over every advancement of use to mankind. But as Christian Science also shows, genuine progress does not come from the human spirit; it is only possible because perpetual unfoldment belongs to the nature of divine being. The source of all true progress—regardless of which human sphere progress is manifested in—is God, the one infinite Being. It must therefore be our first concern to study that Science which demonstrates God as the Principle of this one Being. We must more and more school ourselves in the categories of spiritual being. As we do this, we naturally separate ourselves from all the human-material, limited conceptions of existence—from limited conceptions of God, of man, of the universe and of what constitutes true progress. Step-by-step, we drop the human-material system of reference as the foundation of our perceptions and abandon the very basis on which psychology rests. Therefore it is impossible in practice to mingle Christian Science with psychology. The more we culture the spiritual foundations of the first, the less we think, reason and perceive from the limited concepts of the second.

### **Mental self-knowledge in Christian Science**

In a short paragraph with the title “Anatomy defined” (S&H 462:20–463:4), the 13<sup>th</sup> chapter of the Textbook specifies the foundation of the psychology of Spirit. This explanation appears in the chapter “Teaching Christian Science” with good reason. The 13<sup>th</sup> chapter deals primarily with the state of consciousness of the true representative of Christian Science, who, through strict adherence to God (that is, to the seven synonymous terms for God), attains the perfect standard. In other words, the chapter explains how strict adherence to Mind, Spirit, Soul, Principle, Life, Truth, and Love, establishes in us an attitude that makes us Principle-idea, the true Christian Scientist. Through this impersonal attitude, we see that the true Christian Scientist is not a human person but the idea of divine self-perfection. This divine self-perfection reflects itself in consciousness when, through mental self-knowledge, we maintain a divinely correct concept of what constitutes our true self. We learn to discover who we are from the standpoint of the categories of divine being and stop defining ourselves according to the human-material system of reference. Accordingly the spiritually conceived mental self-knowledge or psychology makes quite definite demands on us—spiritual demands to which human thinking must bow. What are these demands?

*The demands of mental self-knowledge.* If we read the section in the Textbook on mental anatomy, we find the following definite and distinct demands. With analysis, or the “dissection of thoughts,” we should:

1. discover the quality, quantity and origin of thoughts (Mind);
2. order thoughts rightly (Spirit);
3. excise or destroy error (Soul);
4. base ourselves on the right mental anatomy that Christian Science teaches (Principle);
5. give up false methods and find the true methods of life (Life);
6. attain dominion over the body (Truth);
7. fulfill the predetermined goal and so effectively overcome disease (Love).

Many lines of psychology would agree to most of these demands. However, this partial agreement as to *what* should be done gives a further reason why psychology sometimes exercises such a strong power of attraction over us. Instead of accepting this attraction to psychology, we should recognize the crucial difference, namely, the difference in *how* these demands are to be fulfilled, for methods differ greatly. This cannot be otherwise. To grasp its subject, psychology appeals to everything which is at the disposal of human thinking. By contrast, Christian Science teaches that the student must never substitute “his own views for Truth” (S&H 462:11); everyone who “would demonstrate the healing of Christian Science” must abide strictly by the rules of Truth, that is, by that which God declares and knows. All “deductions from material hypotheses ... differ from real Science because they are not based on the divine law.” (S&H 273:7)

How does the psychology of Spirit provide us with a wholly spiritual method of mental self-knowledge? To answer this question we must consider more closely the divine law of mental anatomy or mental self-knowledge as it is stated in the Textbook on pages 462:20–463:4. Different from every other teaching, this method of mental self-knowledge rests on the activity of the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. Mental self-knowledge teaches us as students of Christian Science how to recognize our true self. Specifically, through seven demands, we see how we can accept our divinely based and formed mentality.

## **Mind**

*“Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin.”* (S&H 462:20–22)

In order to discern the cause of a certain behavior, a psychologist uses the method of dissecting or analyzing thoughts. In place of the earlier judging and condemnation, today’s method is one of analysis. This method tries to explain where particular mental dispositions come from and wherein lie causes for actions arising

from such dispositions. We find this method being used everywhere. For example in jurisdiction, psychological opinion is playing an ever greater role. If we look at what we think and feel with a knowledge programmed by psychology, we encounter numerous mental and material causes interior and exterior to ourselves which explain why we think, feel and act precisely as we do. Our thoughts may still be negative, untrue or self-destructive, yet if we continue the analysis long and intensively enough, we almost always find a reason which makes everything explicable. Though our mentality is false and destructive, we feel justified, for it has a cause.

To give due credit to psychology, it is quite an important advancement for human society to abandon the old religious and oppressive method of condemning people for what they do. As psychology teaches, it is far better to try to find a solution through understanding the problem. Nonetheless, measured by divine law, there is a very great danger in this method. In as much as one believes that one finds the cause for thinking and feeling as one does in human, mental and material circumstances, the existence of the most destructive tendencies in men become immediately legitimated. If there is a cause for negative beliefs, then their expression and activity is not only inevitable but also justified. Once we find and accept such a cause for a disharmonious or sick condition, the condition becomes a steadfast reality for us. Rather than liberating us, this method entrenches us in the problem.

From the standpoint of Christian Science, it is “mental quackery to make disease a reality—to hold it as something seen and felt—and then to attempt its cure through Mind” (S&H 395:21). As students of Christian Science, we go out from the fact that divine Mind, God, is the first and only cause of all that has ever existed in being. From this divine origin, the divine qualities of every true activity can be explained. If the dissection of our thoughts shows that a thought agrees with the nature of divine Mind—thus indicating that its origin is in God, Mind—then this thought has the quality of an idea and must be as perfect as its divine origin. By contrast, if the thought does not originate in divine Mind, but in conscious or unconscious human-material thinking—from mortal mind—then it has only the quality of an illusion.

As a result, the spiritually-scientific analysis of thoughts is not concerned with ferreting out a multiplicity of different positive or negative human causes. Instead, “Science says: All is Mind and Mind’s idea. You must fight it out on this line” (S&H 492:19). In order to meet the demand of discovering the quality, quantity, and origin of thoughts, we must adhere to the understanding of Christian Science; specifically, we must see that everything which does not flow from the one and only cause of divine Mind does not exist in reality. If we follow the full implications of this fact, we realize that the human mind is incapable of making this right analysis; only the divine Mind, which knows only ideas, can analyze correctly. Therefore true mental self-knowledge cannot proceed from the suppositions of the human mind; it must be

based on divine Mind-reading—on the activity of the divine Mind forever knowing its own ideas.<sup>12</sup>

## Spirit

*“Are thoughts divine or human? That is the important question.”* (S&H 462:23–24)

How can we rightly value thoughts, feelings and the types of behavior that these thoughts foster? Those influenced by the new views of psychology take a particular position on this question. The traditional judgment-scale of good and evil, according to which everything has been classified, is now yielding more and more to a new scale for valuation. This development follows quite naturally from the psychological method of analysis as soon as thoughts and feelings (independent of their quality and origin) are regarded as necessary effects of self-existent causes, the moral and theological standard of good and evil no longer seems helpful or applicable. Instead, one is inclined to classify thoughts, feelings and ways of behavior as neither good nor evil, but as necessities enabling us to survive as well as we can. Changes in character are no longer motivated by a desire for moral improvement but rather from the necessity of guaranteeing the physical and psychological survival of the individual and of making his life in society bearable.

Again, to give due credit to psychology, this tendency to abandon good-bad judgments of people represents a certain advancement. All too often, the quick condemnation of a person comes from ignorance about the complex relationships that give rise to his conduct.

Nonetheless, as with the method of psychoanalysis, there lies a great danger in this material-survival standard of valuation. To replace the moralistic, purely human and usually ignorant criticism, psychology has offered no true, divine standard to enable us to distinguish between that which is correct and that which is false. The important question : Are thoughts divine or human? is not asked.

Christian Science, on the other hand, gives this standard. Christian Science declares that God is Spirit—the good, the only reality, that which alone constitutes true substance. Thus the understanding of reality that we need in order to distinguish whether a thought is divine or human can only come from Spirit. No mortal can correctly value events, behavior or thoughts, for mortals rely wholly on the human-material system of reference. What we need, to value all things rightly, is a certain criterion to sort out what is good (that is, divine) from what is false (that is, human and material). How else could we promote the right in ourselves as well as separate ourselves from that which is false? This distinction can only be made from a higher standpoint than human thinking; it must come from the understanding which Spirit

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<sup>12</sup> See also: Max Kappeler, *The Development of the Christian Science Idea and Practice* (Kappeler Institute Publishing USA, ©1970, 2004), p. 67–68.

brings. Spiritually conceived, it is irrelevant whether a thought or a feeling is considered humanly good or humanly bad. Rather, the central question is: What is real? What is the reality underlying all being? Again this question can only be answered by an understanding which comes from God, Spirit. If the thought is divine, then it comes from the divine Mind, has the quality of an idea and so is real. By contrast, if the thought is human, it is unreal; its father is not divine Mind, but mortal mind, that which brings forth nothing but illusions.

Why is such a sharp distinction necessary? Mental self-knowledge, as Christian Science teaches it, represents a purifying process. Step-by-step, everything is discarded in us which does not reflect the divine self-perfection. This spiritual capacity to clearly distinguish what is real from what is unreal (i.e. which thoughts are divine and which are human) is absolutely necessary for us to proceed with mental self-knowledge and its practical purification. When we sort out the divine from the human, we recognize the illusion in human thought and must deal with it accordingly, as the next step shows.

## **Soul**

*“This branch of study is indispensable to the excision of error.”* (S&H 462:24–25)

Scarcely anyone who conceives of man through psychology will agree with this demand of Soul to excise error. Why? The answer lies in the different concepts of the self of man. What do we identify as our true self? Much is said of the self of man—of our identity. By and large, however, we regard everything which we consciously or unconsciously carry within ourselves and express as belonging to our identity. This concept of identity gives rise to the psychological teaching that we must accept our difficulties as part of our ego, our self. According to this view, one’s aim should be to learn to accept oneself completely—with all one’s weaknesses, eccentricities and shortcomings. Indeed to do this is to accept one’s humanity.

This conception develops inevitably from the standpoint and method of modern psychology already explained. Specifically, if the negative in man represents a reality—a reality resulting from self-existent causes—then it would be cruel to classify this reality, upon which we have scarcely any influence, as erroneous, false and even worthy of annihilation. Consequently most psychologically oriented therapies reject the very concept of sin. This step is definitely positive insofar as it overcomes the old moral conception that the “sinner” (i.e. whoever has difficulties with himself and therefore does not behave according to the norm) must be led to betterment through penance. Today through psychology, we see more and more confirmation of what Paul emphasized centuries ago, namely, that man cannot change or better himself by his own power. Accordingly we should not be condemned for our “sins”—our difficulties—but rather should be helped.

Nonetheless, this humanly beautiful attitude is flawed. If we examine it more closely from the standpoint of Christian Science, we discover a serious error. What is it? In the process of trying to spare the person, this view spares the error, the sickness which torments the person. It takes away the possibility of perfection and health because it identifies us with the very defects that we want and need to abandon. Rather than freeing us from error and error's effects, this view unwittingly binds us to error.

By contrast, the mental self-knowledge taught by Christian Science exercises no false tolerance toward error but rather demands and precipitates error's destruction. Like psychology, Christian Science demands that we discover, completely accept and affirm man's true identity. However, this identity is not determined by the human-material system of reference, but only by God. The definition of the nature of God in Christian Science includes the aspect of God as Soul. Soul is that great factor in being which bestows unchangeable identity on everything which Mind creates and which Spirit understands as the only reality; because God is Soul, nothing that is of a divine origin can ever lose its nature of perfection. Man, as the reflection of divine self-perfection, can have only a divinely perfect self. To preserve the identity of man's perfect self, Soul translates itself to us as that divine power which transforms everything which does not correspond to perfection. God, Soul, puts the consuming fire on us, burning up everything sick, bad and ungodly, and thereby radically annihilating or excising error from human consciousness and experience.

If we know and love God as Soul, we sense the blessing of this third demand. We recognize that the excision of error—the dropping of all thoughts that are not of God—is unavoidable. Only this radical destruction of error frees our self from all that does not truly belong to it. Thus only through “the excision of error” can we find our actual, divine mission: our true identity comes to light. No method which accepts that which is faulty and insufficient as part of our self, our identity, can make us free or show our true destiny. God is the Soul of man (see S&H 280:26); therefore God, Soul, alone bestows on man his true self. Soul understands the true man only as the reflection of divine being, untouched by anything ungodly.

Where have these three demands of spiritually-conceived psychology led us? The dissection of thoughts in the Christianly scientific sense does not turn us to the conceptions and phenomena of human knowledge but rather utilizes the standard of the seven synonymous terms for God. Mind answers our question about the quality and origin of our thoughts. From this standpoint, we can measure through Spirit whether we are culturing divine thoughts in our consciousness, which alone are good and real, or whether we are sunk in human thoughts and views which are not divinely good and which therefore have no reality. This leads us through Soul to the consistency of our true self, by which we steadfastly give up the feelings, desires and thoughts in us that Mind and Spirit have shown to be false. We let Soul so transform

us that everything which does not correspond to the divine perfection of our true selfhood is destroyed. These three steps rest on the Science of divine Principle.

## **Principle**

*“The anatomy of Christian Science teaches ...”* (S&H 462:25–26)

Modern psychology clearly states that we cannot grasp man completely; we can only describe certain aspects of man. For example, psychology can deal with man with respect to his individual characteristics, to his family relations, to his role in society, etc. There are even currents within modern psychology which maintain that psychological research cannot understand the truth about man, since there is absolutely no truth independent of the concepts of the scientists.

In practice, someone seeking psychological advice often finds that from the standpoint of psychology, there is no absolute solution to his question; rather he is always advised according to the personal position of his counselor toward this or that theory or method. In other words, the direction of his treatment depends on many external and arbitrary factors—for example, on the type of relationship that develops between him and his therapist, or even on the decision of his adviser on the psychological doctrine to be used as the basis of treatment.

By contrast, the dissection of thoughts as presented in the Textbook does not rest on persons and varying theories but on an established divine Principle—on God. The steps which Mind, Spirit and Soul dictate to us always lead to solutions and answers, for behind this method lies “the divine Principle and Science of all healing” (S&H 20:31). It is this Principle which encompasses *all* answers within itself and summarizes them in the system of Science. Through Mind, Spirit and Soul, we have the principle of solution, effective for all men regarding all problems and questions at all times and in all circumstances. There is no question that does not find an answer through this fundamental, absolute Principle. This divine Principle—embracing the Principle of the psychology of Spirit and its true spiritual method of life—is taught through Science. How? Specifically, the anatomy of Christian Science teaches us to understand our true self through Mind, Spirit and Soul. Thus the spiritually scientific dissection of thoughts involves neither the person of a therapist nor our own personal thinking; that which is personal cannot inform us of what we are or where our way leads. Instead, as we turn to the anatomy of Christian Science, we no longer depend on persons partially contradicting one another or on limited and contradictory doctrines; rather, we let our being—our true self—emerge from the comprehensive system of divine metaphysics, which includes within itself the spiritually correct answer to all questions.

## **Life**

*“ ...when and how to probe the self-inflicted wounds of selfishness, malice, envy, and hate. It*

*teaches the control of mad ambition.”* (S&H 462:26–28)

The question: how can we get along with our self and with our environment? raises the issue of our individuality. “Individuality” usually means the characteristic traits that distinguish one person from all other persons. Thus we believe that every person is unique because each has certain predispositions, each has enjoyed a certain upbringing, and each has been exposed to different environmental conditions. Through these different conditionings, specific character traits and abilities grow up in each one of us. These different sets of traits then give us our unchangeable individuality—or so we believe.

This human concept of what constitutes our individuality almost inevitably results in behavior-patterns which cause “self-inflicted wounds”: selfishness, malice, envy, hate, ambition. Why? If we go out from the belief that man’s individuality is primarily that which distinguishes us from others, then it is only natural that we act in the interests of this separate individuality, making us occasionally selfish, malicious, envious, hate-filled and ambitious. In our false conception, individuality means allowing ourselves certain characteristics and abilities by denying ourselves many others. A chain of false conclusions ensues: we constantly compare ourselves with what others are, have and can do; we believe we must be selfishly concerned for our own advantage, so as to have a better individuality than another; thus we are glad even though another suffers a defeat; eventually we develop a passionate, malignant disposition toward others whom we believe to have greater abilities than our own. When we feel that our individuality is lacking—as a separate individuality always is—we try to be more satisfied with our individuality by going forward with humanly unsurpassing zeal; we ambitiously strive for goals that we ourselves have set. However much may be accomplished by these efforts, they all follow from a false method of life.

In Christian Science, the dissection of thoughts leads to true methods of life. Science declares God to be not only Mind, Spirit, Soul and Principle, but also Life—the infinite divine individuality of being. Through Life, we perceive where the true individuality of man lies: in God, not in mortal characteristics. Etymology can help us somewhat with the clarification of the concept. Individuality comes from the Latin “*individuum*,” which means “inseparable.” In reality, the individuality of the true man consists in the fact that man is inseparable from God, inseparably one with the divine Principle of all being. Therefore man always reflects *all* that God is—all of the divine nature. Man lacks no single quality or divine characteristic but always expresses perfect individuality: in other words, man is always inseparably bound to all that belongs to divine being.

This does not mean either that there are repetitions in infinite being or that man is not unique. However, man’s uniqueness consists, not in lacking something that

another has, but rather in bringing all qualities in being to expression in a unique way. As soon as we realize that our individuality is not curtailed by a few characteristics but that we can bring infinite individuality to expression, we never again deny ourselves or others anything. We no longer experience our own individuality with a consciousness of deficiency and so stop making comparisons. We express much more true fatherhood toward our individuality: for example, we love our spiritual individuality; we grant it the infinite fullness of all divine qualities; thus we win a constructive, positive attitude toward our true self.

In this way Christian Science shows us, through an understanding of God as Life, the true method which enables us to abandon the false attitude of life along with the false concept about individuality that this false attitude brings. Selfishness, malice, envy and hate have no place in the understanding of Life.

Life also teaches the control of “mad ambition,” that which plays an especially large role in human experience. What is ambition? Ambition goes back to the false concept that individuals, through their own abilities and special efforts, can accomplish something outstanding—something that raises them above the others. This belief is so deeply anchored in human feelings that it requires special attention. Even someone who is not ambitious in the usual sense must be vigilant. Above all, spiritual study must be wholly free of ambition, for otherwise it does not lead far. Thus it is vitally important to always honestly examine oneself: Why do I seek the Science of being? With all my heart, what do I hope to attain from it? What is my dream? If we must confess to ourselves that we want to know more than others, that we would like to play a certain role in the circle of our fellow students (even if only a quite modest one), or that we dream of being admired, then we must handle ambition in ourselves. How? We must turn to Life and recognize that our true way of life is not controlled by our own ambitious goals, but is divinely determined. This divine way of life always leads us to the highest and best goal—namely to that point where we know ourselves in every situation to be inseparably united with our divine Principle.

*“It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love.”* (S&H 462: 28–30)

Unselfishness, philanthropy and spiritual love refer to three aspects of the love that Life bestows. First, as we overcome our false concept of individuality and love man’s true individuality, we give up our mortal self; we become unselfish—free of the material self and its characteristics defined in the first degree of depravity (see S&H 115:20). Second, this love of true individuality expresses itself as philanthropy—as one of the beautiful human transitional qualities included in the second degree (see S&H 115:25), which we well perceive as moral. Third, a true concept of what constitutes individuality leads us to spiritual love, that which reflects reality in the third degree of understanding (see S&H 116:1). In this way, the attitude of love—working

in the realm of the physical, the moral and the spiritual—constitutes the true method of Life. As we adhere to this method, we stop the practice of constantly inflicting wounds on ourselves. Instead we receive “hallowed influences” of spiritual individuality, effecting healing in us and in the world.

## **Truth**

*“It urges the government of the body both in health and in sickness.”* (S&H 462:30–31)

The resolution of questions and conflicts in the mental realm must also have a good effect on the physical realm—on the body. Therefore we quite often place great value on reminding ourselves that body, soul (psyche) and spirit work together. Unlike in Mary Baker Eddy’s time only a hundred years ago, it is generally recognized today that a reciprocal effect exists between these three realms. More and more, we hear the demand to treat man not only as a possessor of bodily organs but also as a possessor of mental dispositions, which must be taken into consideration as well. This general tendency certainly marks an advancement, which Christian Science can acknowledge.

Contrary to general belief, Christian Science does not merely set the body aside. However here again, Christian Science proceeds from different assumptions. Christian Science does not attribute the same significance to the material body as it does to the other realms. Instead Christian Science teaches that the three realms of body, soul (psyche) and Spirit function according to a specific hierarchical order. Within this order, Spirit stands in the highest position. Spirit stamps the realm of the mental or psychical, and this realm, in turn, has influence on the body, on the physical. In this way, Christian Science clarifies the question of which realm has supreme dominion. To the question: Is man subject to the physical realm, the body with all its material functions? Christian Science says no. In agreement with the Bible, Science explains that God, Truth, bestows dominion on man.

At this point, it is important to realize that the question of man’s dominion over the body is not raised right at the beginning, but only at the sixth stage with Truth. We cannot begin with demonstrating dominion, for then our concept of man is still bound in materiality. The so-called material man, the mortal, can never win dominion over itself or over the material body. Only the consciousness of Truth gains dominion. How can we establish such a consciousness of dominion in ourselves? We gain dominion by following the anatomy of Christian Science and fulfilling the demands that are explained in the first five themes of Mind, Spirit, Soul, Principle, and Life.

## **Love**

*“The Christian Scientist, through understanding mental anatomy, discerns and deals with the real cause of disease.”* (S&H 462:31–463:1)

Mental self-knowledge, by enabling the Christian Scientist to discern and

effectively deal with the actual cause of every disharmony, fulfils its goal. How? If we derive our methods from what the nature of God tells us about the true self of man—not from the conceptions of the human spirit—we find the cause for all suffering. What is this cause of suffering? It consists:

- in the illusion that mortal mind can be causative and bring forth disharmonious effects (the counterfeit of Mind);
- in the illusion that the false effects coming from mortal mind are real (the counterfeit of Spirit);
- in the illusion that anything ungodlike belongs to the identity of the true man (the counterfeit of Soul);
- in the illusion that any human theory can correctly inform us about our true self (the counterfeit of Principle);
- in the illusion that our individuality is comprised of separate and finite sets of mortal characteristics (the counterfeit of Life);
- in the illusion that man can exercise no dominion over himself and the body (the counterfeit of Truth);
- in the illusion that the actual cause of our difficulties cannot be found (the counterfeit of Love).

*“The material physician gropes among phenomena, which fluctuate every instant under influences not embraced in his diagnosis, and so he may stumble and fall in the darkness.”* (S&H 463:1–4)

What happens if we abandon the rule of the seven synonymous terms for God and follow other methods of self-knowledge? The text vividly describes the consequences, very similar to what we hear more and more today from circles of psychology; namely, we grope in the dark. Material methods never lead to the understanding of real causes; they show only phenomena—never the noumena behind them. Furthermore the human sciences investigate ever more thoroughly the realm of the subconscious and the unconscious. Yet even so, these investigations take mankind further and further into realms that elude every human control. We find ourselves faced with a confusing multitude of individually, collectively and universally operating belief-processes, upon which mortals exercise not the least influence or comprehension. The more accurately one investigates mortal man, the more opaque the processes become, until finally the mortal emerges as a mere plaything of forces and necessities to which he must helplessly surrender. To compound the confusion, the material physician can do nothing but utilize the very human consciousness that he hopes to investigate. It suggests that the human spirit is to be grasped by the human spirit. Through this method, how can the material physician ever obtain clarity on the subject of man or consciousness?

By contrast, the mental self-knowledge of Christian Science never delivers man to material, mortal thinking. Self-knowledge does not mean that the mortal, material man must analyze his human self. Self-knowledge means rather that God, the all-encompassing and all-inclusive One, translates itself to us so that, through the spiritual understanding of God's nature and being, we can understand what constitutes the true self of man. Thus self-knowledge in Christian Science always leads to the divine goal. It consists, not in groping in the darkness of human beliefs about the nature of our true self, but rather in gaining a clear understanding of what we truly are. Then, as we know ourselves divinely, we can no longer be blinded by the illusions of mortal thinking which would otherwise obscure this clear vision of spiritual selfhood (see Fig. 2–1, "Scientific Obstetrics," p. 30)<sup>13</sup>.

## Summary

In this way, the psychology of Spirit always compels us to fulfill a great, fundamental demand. For all questions about our self, our starting-point must never be: Why am I imperfect, bad, or unhappy? Why do I act wrongly? Why do I feel negative and filled with counterfeit beliefs? Rather, our starting-point must always be: What do Mind, Spirit, Soul, Principle, Life, Truth and Love show me about my true being?

- Mind points out that divine Mind is the one great cause from which all true thoughts flow. All ungodlike thoughts in us have no real cause; therefore they can never have the quality of ideas but must be recognized as mere illusions.
- Spirit shows us how to answer the important question of whether we are entertaining divine or human thoughts. We know that in reality Spirit bestows on us only divine thoughts—only that feeling, desiring and thinking which has its origin in Mind, in God. With this criterion—do thoughts come from God or from human belief?—Spirit enables us to sort out our thoughts and value them rightly.
- Soul gives us the firmness to excise, through the transforming power of Soul, everything in ourselves which we recognize as ungodlike. Through the destruction of error, our perfect identity—our divine self and our true destiny—comes to light.
- Principle shows us that this ordered process of spiritually conceived self-knowledge provides the solution to all questions. We are informed through Science what we are and which way we should go.
- Life shows us our true individuality as inseparable from divine Principle. From this inseparable unity with God comes the true attitude of life. All

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<sup>13</sup> For more information, see Max Kappeler, "*Scientific Obstetrics: (S&H p. 463)*" (Seattle: Kappeler Institute Publishing USA, 1978).

false methods of coping with life disappear. Truth gives to this consciousness of right mental anatomy divine dominion over all realms—not only over the mental realm but also over the physical realm, over the body. This dominion exercises its power in every situation, in health and in sickness, in Truth and in belief.

- Love fulfils the goal of the dissection of our thoughts. It leads to perfect clarity about our true self.

With that, we establish in ourselves the perfect standard of the Principle-idea and culture that spiritual attitude which, through “scientific obstetrics” (S&H 463:5–20), can give birth to every new spiritual development.

**Fig. 2-1**  
**Scientific Obstetrics**  
**(S&H 463:5–20)**

*forerunner:*            *mental self-knowledge (S&H 462:20–4)*

“Anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question ... It teaches the control of mad ambition. It unfolds the hallowed influences of unselfishness, philanthropy, spiritual love.”

*spiritual birth:*

*Word:*                    *how to bring forth an idea (thought)*

Mind                    “Teacher and student should also be familiar with the obstetrics taught by this Science.”

Spirit                   “To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions...”

Soul                    “...that the birth will be natural and safe.”

*Christ:*                    *the power of the idea to eliminate error (idea)*

Principle              “Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth.”

Life                    “A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive.”

*Christianity:*            *the bigness of an idea (idea in the synonym for God)*

Truth                   “The new idea, conceived and born of Truth and Love, is clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying. When this new birth takes place, the Christian Science infant is born of the Spirit, born of God...”

*Science:*                    *the synonym for God alone is Being (there is only the synonym for God)*

Love                    “...and can cause the mother no more suffering. By this we know that Truth is here and has fulfilled its perfect work.

**References:**

**Books by Max Kappeler:**

*The Psychology of Spirit*

*Scientific Obstetrics*

*The Seven Synonyms for God*, chapter 3.

**Recordings by Max Kappeler:**

A-6V: *Syllabus V*, 1980, Wilmington, DE, hour 2.

E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hour 39.

X-11: *Scientific Obstetrics: Giving birth to the idea*, 1978, Wilmington, DE, 2 hours.

**Books by John Doorly:**

*Talks on the Science of the Bible*, Vol. IX “red-book,” pp. 387–391.

*Talks at the Oxford Summer School, 1948*, Vol. I, pp. 12–15.

*Talks at the Oxford Summer School, 1948*, Vol. II, pp. 41–42, 252–253.

*Talks at the Oxford Summer School, 1949*, Vol. I, pp. 14–18, 71–74.

*Talks at the Oxford Summer School, 1949*, Vol. II, pp. 171–177;

Nicodemus and the new birth: pp. 152–154.

CHAPTER

3

## **Studying the 7 Synonymous Terms for God**

**Max Kappeler**

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## **Method for Study of the 7 Synonymous Terms for God**

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### **The value of knowing the meaning of the synonymous terms for God**

In our entire lives, no study can be more important than our research into the meaning of the 7 synonymous terms for God. In 1888, Mrs. Eddy is quoted as teaching: “Upon the truth of these terms for God rests the basis [the whole foundation] of this Science. In fact, they are the Science.”<sup>14</sup> Further, she is quoted as having said: “If we were really conscious of the meaning of these synonyms, this would heal every case.”<sup>15</sup>

The question is: How can we be “really conscious of the meaning of these synonyms”? How can we study these terms scientifically so that we entertain the divine concept of the synonyms for God, and not a glorified human conception of “mind,” “spirit,” “soul,” “principle,” “life,” “truth,” and “love”?

### **The synonyms in the Textbook**

Nowhere does the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, give us a complete definition of what each of the synonyms means. Their shades of meaning are too many and too diverse for them to be defined in just a single sentence. However, particular aspects of each synonym are illustrated and explained by numerous references in the Textbook, if carefully and systematically analyzed.

The number of times that Mind appears in the textbook is 753, Spirit 579, Soul 161, Principle 294, Life 366, Truth 703, and Love 366. A complete list of all references for each synonymous term is given at the end of this chapter.

### **The history of the synonym study**

Since the Textbook contains 3,222 passages in which a synonymous term for God appears, it takes considerable research to sort out the specific characteristics of each of the 7 synonyms. This work was first undertaken in the winter of 1938–39 by John W. Doorly, C.S.B. (London), with a team of Christian Science teachers and practitioners, and later completed by many of his students working individually.

This research required thousands of hours of intensive study of the Textbook, and resulted in a variety of books on the subject of the 7 synonymous terms, and the ideas that characterize each synonym.<sup>16</sup>

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<sup>14</sup> Gilbert C. Carpenter, Sr. & Jr., *Miscellaneous Documents* (Providence: The Carpenter Foundation, 1961), pp. 61, 84.

<sup>15</sup> Richard F. Oakes, ed., *Course in Divinity and General Collectanea* (South Africa, Rustica Press, 1958), p. 212.

<sup>16</sup> More information and references on this synonym research can be found in the following works:

Today, students of Christian Science obtain a general picture of each synonymous term through the study of these books, and so save themselves the initial stages of the research work: discovering the proper methods for investigation and making the basic findings. In no science is it required for each scientist to rediscover everything afresh for himself. On the contrary, a student can build on what the previous generation has worked out and made known. However, as students we must master the method of study and apply it to verify and defend the findings. For the synonym study, we must master the method of researching the synonyms in the Textbook and verify for ourselves the findings given. Only in this way can we truly stand on the work of previous generations of researchers.

### **The investigation for students**

In order for us to get a clearer conception of what, for instance, “Mind” means, as used in Christian Science, we need to look up all 753 references in which the capitalized term Mind appears in the text, and ask ourselves in each case by what *particular quality* the nature of Mind is characterized in the sentence concerned. To do this, we must find from the text answers to such questions as:

- What is Mind?
- What does Mind have?
- What does Mind do?
- How does Mind express itself?

Usually, the answer can be given in one word, such as “power,” “action,” “intelligence,” “law.” These ideas, or characteristics, will begin to form a comprehensive list for the synonym Mind. Work with each synonym. As we do this research, a general sense of the meaning of each of the 7 synonymous terms for God will take shape.

### **The method of investigation**

However, this method of investigation is not as easy as it appears on the surface. In order to obtain reliable findings, we must be familiar with the appropriate scientific method of text-analysis. The following methodological points must be kept in view as basic considerations.

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- a) Max Kappeler, *References in the booklets Compendium for the Study of Christian Science #1–10* (Seattle: Kappeler Institute Publishing USA, 1995).
  - b) Max Kappeler, *The Seven Synonyms for God* (Seattle: Kappeler Institute Publishing USA, 1984).
  - c) John W. Doorly, *The Pure Science of Christian Science* (London: The Foundational Book Company, for the John W. Doorly Trust, 1946).
  - d) Peggy Brook & coauthors, *A Study of the Fundamentals of Christian Science* (London: The Foundational Book Company, 1949).

a) *Shared characteristics*

In pursuing the method suggested above, we will soon notice that certain characteristics, such as “divine” or “infinite,” are used in connection with every synonymous term. The Textbook speaks of “divine Mind,” “divine Spirit,” “divine Principle,” “divine Life,” “divine Truth,” “divine Love.” Therefore, “divine” is not particularly characteristic of any one specific synonymous term, but rather characteristic of all synonymous terms.

b) *The meaning of “synonymous”*

One of the peculiarities of synonymous words is that they have certain meanings in common. The definition of “synonym” reads:

“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” (Funk & Wagnalls Dictionary).

In other words, synonymous terms:

- 1) share certain meanings, but also
- 2) have distinctly different meanings.

Therefore, a study of synonymous terms must consider *both* realms of meaning; those *shared* meanings, as well as those meanings that *distinguish* synonymous terms one from another. Contrary to popular belief, synonymous terms are not identical terms. In fact, “synonymy” is defined as the science devoted to differentiating the meaning and use of synonyms—discovering the differences among synonyms.

In the Textbook, in answering the question: “Are these terms synonymous?”, Mrs. Eddy answers: “They are. They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity. The attributes of God are justice, mercy, wisdom, goodness, and so on” (S&H 465:11).

*Case 1: When synonymous terms coincide in meaning, and can be used interchangeably.* All of the 7 synonymous terms for God coincide in their meaning in that *they all refer to God*. Thus they can be used, in this case, interchangeably.

*Case 2: When synonymous terms differ in their meaning, and are not used interchangeably.* When the 7 synonymous terms for God are intended to bring out a specific aspect of the nature of God, they *differ* in their meaning and use. In order to ascertain in what way one synonym differs from another, we must find out what particular qualities characterize each of the 7 synonyms in order to give it its unique meaning.

For instance, if we are speaking of God as “Mind”, this should give us quite a different sense from when we speak of God as Spirit, as Soul, as Principle, as Life, as Truth, or as Love. The question is therefore: “What are the *divine ideas* that characterize uniquely each of the 7 synonyms for God?” *Compendiums #4–10* (Mind through Love), are devoted to answering this question. With the aid of the Textbook it will be shown what the specific ideas are that pertain to each synonym.

*c) Combinations of synonyms*

Often two or more synonymous terms are used together, such as “Life, Truth, Love,” or “divine Principle, Love.” Such combinations of synonyms have special significance. In order not to make the study too elaborate or too complicated from the start, it is better to leave out these combinations until a clear idea of each separate synonymous term has been developed. Then the more complex study of the combinations of synonyms can be tackled.

*d) Specific counterfeits*

Furthermore, the study of the synonymous terms for God must not be limited to finding out only the specific characteristics of each synonym. We must at the same time gain an understanding of the *exact opposites* of each synonym. For instance:

the opposite of Mind	is mortal mind
the opposite of Spirit	is matter, the flesh (duality)
the opposite of Soul	is sense testimony, sin, the so-called material body
the opposite of Principle	is human theories, personality, personal opinions
the opposite of Life	is death, lack, “deadly criticism”
the opposite of Truth	is error, lie, human consciousness, subconscious
the opposite of Love	is fear, hate, imperfection

This analysis is of great practical value. If a discordant situation has to be corrected, it is healed only through the specific truth to the situation. For instance, if we are dealing with human ignorance, then the idea of the intelligence of divine Mind is the correcting fact. The false testimony of material sense is handled through Soul sense. The *Compendiums*, therefore, contain also a short analysis of “the negatives” that are opposed to each particular synonymous term.

These suggestions for the method of study, however, are still not quite sufficient for arriving at conclusive results. A further point must be taken into account.

*e) The blending of synonyms and ideas*

Research work has shown that a characteristic idea of Mind, for instance, is “power”: “...there can be no power except that which is derived from Mind” (S&H 143:26). It can be objected that this analysis does not hold good, since the Textbook clearly speaks of the “power of Spirit” (S&H 316:8), the “power of Truth” (S&H 378:17), and the “power of Love” (S&H 231:22). Therefore, it can be argued that “power” cannot be regarded as a specific characteristic of Mind alone. However, this is not the case. Mind is uniquely characterized by the idea of “power.” Why?

To understand this, we must remember that because all 7 synonymous terms stand for the one God, they all reflect each other. Thus Mind reflects Spirit, and also Soul, Principle, Life, Truth, and Love. Mind reflecting Spirit is already “a combination or blending” of synonymous terms. Naturally, there is also similar blending between the specific ideas which characterize Mind and all the other synonymous terms. For instance, when “power,” as a characteristic idea of Mind, reflects Spirit, we then speak of the “power of Spirit”. In this case, “power” is not a specific idea of Spirit, but is a blending of “power” (a characteristic of Mind) with “Spirit.”

*f) Exact use of the synonyms in the Textbook to offset specific counterfeits*

With this point we see the exactness with which Mrs. Eddy uses the 7 synonymous terms in framing sentences. Here, the important question arises: How do we know when, for instance, we read the “power of Spirit” whether “power” denotes the intrinsic nature of Spirit or not? In most cases, we can find out the answer by seeing whether the synonymous term is used in a sentence to counteract an opposite negative. If the belief that is being handled is that matter has power, then—to handle it scientifically—the belief in “matter” must be corrected with the exact opposite fact, namely Spirit. It is the exact opposite in the argument stated in the text, that determines—through the law of opposites—which synonymous term must be used to correct a false belief. Thus, the Textbook speaks of the “power of the Spirit over the flesh” (S&H 316:8), because “Spirit” is the answer to “the flesh.” It speaks of the “power of Truth over error” (S&H 378:17), because Truth deals with the problem of error. And it speaks of the “power of Love” that knows no fear. “To fear sin is to misunderstand the power of Love” (S&H 231:21).

“Power” remains an intrinsic characteristic of “Mind.” But the belief is that matter has power, and this negative argument is solved through the blending of the “power of Spirit”. What has been said here about “power” is only one example. The same method applies to all other ideas of the 7 synonymous terms. For instance:

- the “power of sin” is solved through the “power of Soul”

- the “power of organization and people” is solved through the “power of Principle”
- the “power of death” is solved through the “power of Life”
- the “power of error” is solved through the “power of Truth”
- the “power of fear” is solved through the “power of Love”<sup>17</sup>

A serious study of the synonymous terms enables us to distinguish when an idea is being used in the text as a characteristic of one particular synonymous term from when it is being blended with another synonymous term. Naturally, only those qualities that are characteristics belonging exclusively to one synonym for God should be listed as characteristic of that synonym, for they alone can build up the pure concept of the synonym.

*g) Right attitude toward the study*

We must realize that such a study does not succeed solely through the letter of the text. Without a spiritually scientific sense, we will frequently stumble over the letter. We would do well not to approach the study either with merely human intellect, or simply from the basis of human language.

The text reveals its treasures completely only when we are conscious that there is only one Mind, and that we have the same Mind that dictated and wrote the text. In this one Mind, Mind knows itself and is the only Mind that can know. If we study the text with a consciousness in consonance with this omniscient Mind, then everything becomes clear to us in an ordered way.

This presents the method by which the Scientist acquires, with the aid of the Textbook, a definite grasp of what constitutes the real meaning of the 7 synonymous terms for God. However, in doing this, we have only acquired the tools with which we must learn to work.

Thus, later on, it will become a fascinating study to investigate how each synonymous term performs a distinctly different “function” in each of the 16 chapters of the Textbook, from Chapter I, “Prayer,” to Chapter XVI, “The Apocalypse.” This will lead us to the complete “mode of operation” of each of the 7 synonymous terms.

However, re-creating the research it took to derive the “tonality” of each synonym from the Textbook is beyond the scope of our early synonym study. It is sufficient now to point out only the vastness and precision of the subject, and the scientific process used to derive it.

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<sup>17</sup> See Max Kappeler, *References in the booklets Compendium for the Study of Christian Science #1–10* (Seattle: Kappeler Institute Publishing USA, 1995), No. 5, Appendix I, “The Study of the Synonyms,” pp. 30–31.

Those who begin to study Science today need not go through all the roundabout ways, the difficulties and setbacks, as did Kappeler and the first group of research workers, who, during the late 1930s and early '40s, investigated the subject with John W. Doorly. Today, the scientific rules are known, and there is no point in making students discover them again for themselves with much effort and time.<sup>18</sup> Today's aim is to equip students with the scientific tools and methods. Then, they can be confident in verifying the findings for themselves.

### **Lists of the 7 synonyms and their ideas**

As seen, in order to discern in what way one synonym for God *differs* from another, we must find out the particular qualities that characterize each synonym in order to give it its unique tone. As seen, when we are speaking of God as Mind, this should give us quite a different tone from when we speak of God as Spirit, or God as Soul, and so on. The question is therefore: What are the divine ideas that characterize each synonym for God?

The answer to this question is summarized in the following lists of the ideas of each synonymous term, which follows. Each list summarizes the *ideas* inherent in each synonym, as derived from the Textbook.<sup>19</sup>

The *lists of synonyms and their ideas* are to be used as a study aid to assist you in your concept-building and tonality-building work with the synonyms. These lists of ideas will help you focus on the *characteristics* and overall *tone* of each synonym. Please use these lists as reference material—to refer to and reflect upon as you study.

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<sup>18</sup> See Max Kappeler *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984) pp. 4–5.

<sup>19</sup> See Max Kappeler *References in the booklets Compendium for the Study of Christian Science #1–10* (Seattle: Kappeler Institute Publishing USA, 1995).

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## The Ideas of MIND

### creator

creates, makes  
produces  
creative power  
made all  
creative impulse

### producer

### parent Mind

### forms

shapes, models  
fashions

### cause

causative  
First Cause  
origin, author  
source

### first

beginning

### basis

### power

force

### action

movement

### emanation

proceeds from  
issues  
flows forth  
springs from

### influence

### ideas

### image

model

### thoughts

### light

presents  
brings to light  
illuminates  
comprehension  
illumination  
vision  
discovery

### manifests

will to express itself

### all-knowing

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

### intelligence

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

### Mind of Christ

### Mind-reading

### faculties

spiritual seeing,  
hearing, feeling

### guidance

leads, steers  
directs

### unerring

corrects

### will

volition  
willingness

### mandate

### law

### controls

regulates

### governs

### heals

healing power  
Mind-healing  
Mind-science

### medicine

### saves

helps

### maintains

sustains

### limitless

fetterless  
unsearchable  
unfathomable

### All-in-all

All, all

### the one Mind

## NEGATIVE

### mortal mind

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

### animal magnetism

mesmerism, occultism  
hypnotism, astrology  
clairvoyance

### ignorance

halfway knowledge  
sensuous reason  
petty intellect

### drugs, brain, nerves

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## The Ideas of SPIRIT

### Spirit separates ideas from illusions

dividing line  
no point of contact  
never mingles  
excludes matter

### understanding

faculty of discernment

### warfare between the flesh and Spirit

### the strength of Spirit

uncompromising firmness  
firm standpoint

### leaven — alchemy

understanding transforms  
chemicalization

### birth

brings forth  
scientific obstetrics  
newness of life

### development

unfoldment  
evolution

### offspring

### bears fruit

### order

ordered sequence  
law of order: like produces like

### purity

### baptism

burial

### worship

focus  
centered

### reflection

focal point, rhythm  
diversifying  
classifying  
individualizing  
infinite calculus

### likeness

### good

### substance

### reality

the real  
actualities  
positive  
tangible

### nature

qualities

### supply

spiritual realities

### the only

only one  
no opposite or other

## NEGATIVE

### dualism

### matter

subjective state of mortal mind

### flesh

belief of life or substance in matter

### spiritualism

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## The Ideas of SOUL

### from sense to Soul

wandering  
spiritual idea appearing

### identity

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

### names

defines  
definite  
identification

### man, the representative

the expression of God

### spiritual understanding

### outside body

### never "in" anything

### the greater controls

the lesser

### master

### resurrection

### spiritual sense

Soul-sense  
constant, steadfast

### reverses

exchanges, transforms

### unchangeable

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

### carries the seed

### within itself

reproduces itself  
kind, gender

### capacity

within-ness

### sinless

### immortality

### freedom

### joy, happiness, satisfaction

balance  
rejoices  
beauty, grace

### self-abnegation

### rule

## NEGATIVE

### the material senses

### body

### sin

### sensation

ecstasy, emotion  
passion  
propensities  
sufferings, sorrows  
pleasures  
feelings

### counterfeits *per se*

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## **The Ideas of PRINCIPLE**

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

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

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

**all ideas have the same Principle**

**Principle and its idea**

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

**Principle and its idea is one**

**relationship**

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

**universe**

**harmony**

**system**

**government**  
theocracy

**absolute**  
immutable, fixed  
apodictical  
imperative

**never pardons**  
never repents  
correction

**obedience to Principle**

**demonstrates itself**  
spiritual power  
operates

**proves itself**

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

**interprets itself**  
expounds  
explains, states

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

### **NEGATIVE**

**personality, personal sense**  
anthropomorphism

**material organization**

**theories**  
opinions

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

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## **The Ideas of LIFE**

### **Principle–Life**

Life-principle

### **Father**

co-existence

### **self-sustaining**

sustainer

self-creating

self-existent

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

only one life

here and now

ever-present

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

### **exaltation**

rise in consciousness

giving up the mortal concept of existence

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

### **multiplication**

stream of ever-new ideas

abundance, supply

grace, inspiration

newness and spontaneity of life

resuscitates

regenerates

### **the way of Life**

method

following the way

### **individuality**

### **existence**

ever-present

present condition of perfection

now, now-ness

### **being**

### **eternal**

now-ness

is-ness

everlasting newness

without beginning, without end

spontaneous

permanency

continuity

### **indestructible**

cannot be annihilated or erased

### **deathless**

immortality

## **NEGATIVE**

### **material life**

Life is never in nor of matter

### **organic life**

organizations, embryonic, mortal life

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

### **death**

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## The Ideas of TRUTH

### Truth

actuality of God  
truthfulness

### Life—Truth

#### Truth must be sought

motives of truth  
sincerity and  
righteousness

#### the key to harmony

state of consciousness

#### claim Truth

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

#### trust Truth

unshakable  
dependable, unswerving  
rock, cornerstone

#### standard

ideal standards  
standard of ideas

#### ideal

#### son

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

### Christ

#### consciousness

#### man

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

#### health

#### form

faultless

#### the voice of Truth

#### revelation

reveals itself  
awakens spirituality

#### the light of Truth

radiance, sunshine  
of Truth  
true light  
unveils and uncovers

#### the utilization of Truth

#### the seed of Truth

#### the leaven of Truth

chemicalization

#### the sword of Truth

two-edged sword

#### power to prevail

energy, potency  
enforces itself  
healing power

#### destroys error

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

#### remedy

alterative  
universal panacea

#### dominion

deliverer

## NEGATIVE

#### error

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

#### lie

falsehood  
denial of Truth

#### sickness

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## The Ideas of LOVE

### God is Love

spiritual climax  
sum total of Deity

### Truth-Love

love of truth

### mother

motherhood, mothers

### imparts all good

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

### meets human needs

### inexhaustible

to the fullest extent  
abundance, profusion  
complete sufficiency

### universal

universality  
impartial  
omnipresent  
world-citizen

### perfection

completeness  
highest excellence

### fulfillment

### inseparable union

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

### brings full compensation

fully counterbalances

### womanhood

divinely feminine  
ideal woman:  
Life and Love

### ministering Love

all-ministering

### loveliness

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

### chastens

forces to accept

### blesses all

forgives

### knows no temptation

does not tempt

### knows no error

universal solvent  
error is excluded  
no contest

### redemption

deliverance  
miracle of grace

### protection

holiness, glory  
glorification

### rest

### peace

### plan

design, purpose  
collective plan

### Christianity

## NEGATIVE

### fear

### hate

antipathy

### enmity

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

## **Recommended references for studying**

### **“The Ideas of Mind”:**

#### Books by Max Kappeler:

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

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

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

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

#### Recordings by Max Kappeler:

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

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

#### Books by John Doorly:

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

### **“The Ideas of Spirit”:**

#### Books by Max Kappeler:

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

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

*The Seven Synonymous Terms for God*, Chapter 1

#### Recordings by Max Kappeler:

A-6I: *Syllabus I*, 1977, hours 8B–14

### **“The Ideas of Soul”:**

#### Books by Max Kappeler:

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

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

*The Seven Synonymous Terms for God*, Chapter 1

#### Recordings by Max Kappeler:

A-6I: *Syllabus I*, 1977, hours 14–19

### **“The Ideas of Principle”:**

#### Books by Max Kappeler:

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

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

*The Seven Synonymous Terms for God*, Chapter 1

#### Recordings by Max Kappeler:

A-6I: *Syllabus I*, 1977, hours 20–23

### **“The Ideas of Life”:**

#### Books by Max Kappeler:

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

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

*The Seven Synonymous Terms for God*, Chapter 1

#### Recordings by Max Kappeler:

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

### **“The Ideas of Truth”:**

#### Books by Max Kappeler:

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

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

*The Seven Synonymous Terms for God*, Chapter 1

#### Recordings by Max Kappeler:

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

### **“The Ideas of Love”:**

#### Books by Max Kappeler:

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

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

*The Seven Synonymous Terms for God*, Chapter 1

#### Recordings by Max Kappeler:

A-6I: *Syllabus I*, 1977, hours 28–29

CHAPTER

4

## Culturing Spiritual Consciousness

Max Kappeler

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## The Ordered Steps for Culturing Consciousness<sup>20</sup>

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*Is it actually so important to study the synonymous terms for God?* As students of Christian Science, we find that a great deal is written on a variety of subjects, all of which may attract our attention and interest. If we are beginning in the study, we must wonder why it is so necessary to focus on the 7 synonymous terms for God, when Science presents such a wide range of other interesting subjects. And we may consider it a rather dry form of study—just the letter. Correctly viewed, this study requires that we approach it with the right spiritual attitude. To do this, we must keep foremost in mind the vastness and importance of the synonymous terms.

### The problem

The 7 synonymous terms stand for God, for the entire nature of the Supreme Being. We can go no higher, for there is nothing beyond this. Besides the one Being, nothing else exists. The one Being governs everything; it governs our entire existence; it even manifests itself on the mental and physical levels of human existence. Everything comes under the impact of the 7 synonyms for God. This is why it is of greatest importance to have a correct understanding of the synonyms before everything else. Without this understanding we cannot interpret rightly the experiences of our daily lives. In the words of the parable of the talents: “Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things” (Matt. 25:21). Faithfulness towards the “few things” gives us dominion over everything.

“Man” is God’s consciousness of itself. This means that we are the consciousness of the 7 synonyms for God. *This synonym-consciousness is our being-consciousness.* Can there be anything more important than this?

To approach the study, we must get our priorities right. An understanding of the synonyms must take first place. The question “Must we study the synonymous terms for God?” is posed from the human way of thinking. It betrays the fact that we do not yet have the proper attitude and so cannot recognize the necessary ordering of our priorities. Indeed, studying the synonyms is not a “must”, but a *divine privilege*; it is by the gift of grace that we are brought into this study and enabled to know God aright. If we realize this, we do not dissipate our efforts on the side issues—“straining at gnats and swallowing camels.” True, we never reach the point where we can finally say “I have finished my synonym study,” for according to God’s law of self-evolution, we are constantly led back to it from a higher standpoint. Our consciousness of the synonyms continually expands to a broader, more finely structured spiritual understanding. Through this cultivation of consciousness, we attend the birth of our

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<sup>20</sup> From Max Kappeler, *The Seven Synonyms for God* (Seattle: Kappeler Institute Publishing USA, 1984), pp. 121–136.

own infinite being. By the constant restructuring of our consciousness, we “put off the old man with his deeds” and become the new man, experiencing a new world and a new life. Synonym-consciousness revolutionizes us—and with us, the entire world.

*How do we apply the synonymous terms for God?* Christian Science never indulges in mere abstractions; it needs to be practiced. Mary Baker Eddy says: “The introduction of pure abstractions into Christian Science, with their correlatives, leaves the divine Principle of Christian Science unexplained, tends to confuse the mind of the reader, and ultimates in what Jesus denounced, namely, straining at gnats and swallowing camels” (My. 218:15). Since a scientific study of the synonyms may at first seem somewhat abstract to us, the question of the relationship between theory and practice naturally arises—the problem of how to “apply” it.

This is the crucial point: the word “apply.” Although it is a word that Mary Baker Eddy rarely used herself, it is frequently used by students, largely incorrectly, based on a false sense of what “apply” means. Some would like to take a truth in Science and apply it to something external to itself, such as a disease, just as a medical rule is applied by taking a medicine and applying it to a wound. The point is, *it is impossible to “apply Truth” to something outside of Truth*, for Truth knows nothing outside itself; indeed nothing exists outside of Truth. “Applying Truth” must have a different meaning. It means resorting to Truth and not to error, turning in every situation to the synonymous terms for God. This turning to God heals disease and solves problems. “Applying Truth” therefore means turning to the 7 synonymous terms in every situation. Then Truth heals the disease and solves the problem. Devotedly turning to the synonymous terms means “applying Christian Science” with the result that *Truth applies itself* in human experience, causing error to disappear.

*The ordered steps leading to a pure synonym-consciousness.* We have seen that our study of the synonymous terms must be both intellectual and spiritual—that the letter alone is inadequate and therefore needs to be coupled with the spirit. Our task is clear: “Study thoroughly the letter and imbibe the spirit” (S&H 495:27). Students may ask: “How can we do this”? There is a natural ordered development that unfolds in four distinct stages:

1. concept-building
2. tonality-building
3. consciousness-building
4. being-building

Let us examine these four stages more closely.

## 1. Concept-building

*First, we must strive to master the letter as thoroughly as possible.* It is essential to get a “clear concept” of what each synonym for God means. This is possible only if we have studied the meaning of the concepts that are classified as the “ideas” characterizing the synonyms for God, such as “intelligence,” “creator,” “power.” In other words, we must ask: “Are the terms that define God through the 7 synonyms—as well as the ideas characterizing each synonym—clear and definite concepts, *concepts that are defined in a divinely objective way*, so that all students have the same sense of them”? This has not been the case. Only through John Doorly’s research and analysis of the synonyms was such a standard first made practical and possible. Until that time students interpreted the synonymous terms in a wholly subjective and intuitive way, usually giving them only a heightened sense of their ordinary human meaning. The concept of each of the 7 synonymous terms for God was based on each person’s own inspired feelings about them, leaving their definition as a matter of human judgment.

*By contrast, Doorly taught a method which is both impersonal and divinely scientific.* To grasp the divine content of the synonyms for God, we must gain their right interpretation through the ideas characterizing them in the Textbook itself. But to define the true concept of the ideas and to classify them rightly—i.e. to understand the meaning of each idea as characterizing a specific synonym—we must understand the principle of reflection. Doorly’s method first of all gave the tools for the correct definition of concepts. The extensive text-analysis that followed resulted in long lists of ideas characterizing each of the 7 synonyms for God. We are well advised, especially at the beginning of our study, to make such lists for all the synonymous terms and to add to them year by year. In this way we establish within ourselves a good and reliable foundation.

*The great advantage in doing this work on the exact letter is that it enables us to gain the spirit as well.* Why? When a concept is filled, not with humanly subjective interpretations, but with its divinely objective meaning, it becomes a “divine concept”—a concept intrinsic to divine Mind. We call these intrinsic concepts “ideas.” Ideas are prime conceptions of divine Being.

This process of filling concepts with their true, divine meaning may be seen as a bridge between right concepts and divine ideas. The clearer our concept of an idea, the nearer it comes to the nature of the idea itself. Jesus—not Christ—embodied this close approximation of a right concept to idea. He was “the highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man’s immortality” (S&H 589:16). *Whereas Jesus was the highest human concept of the divine idea, Christ is the divine idea itself.* As the mortal conceptions of human thought disappear, the perfect concept appears more clearly (S&H 454:22). Perfect concepts become ideas. In other words, divine ideas translate themselves to mortals as right concepts, and the

perfection of these right concepts depends on the transparency of human thought to their spiritual content.

Reading the Textbook for the first time, we discover from the very start: “How empty are our conceptions of Deity!” (S&H 3:17) As we study the Textbook, these empty conceptions are filled with divine meaning, until concepts grow into ideas. *Both the letter and the spirit take on new meaning, and we learn the language of Spirit.* The particular human language in which the letter is written makes no difference to the spiritual sense and meaning of the new tongue.

With the proper method of concept-building, we think more and more in line with divine ideas. Although we still use human speech and move in the realm of human thought, we find that an underlying, common spiritual language emerges. This brings us, metaphorically speaking, to the bridge leading from the mere letter to the absolute letter that is always inseparably one with the spirit.

*To recapitulate.* Thought has to do with concepts, and concepts can be expressed in words. Originally, speech consisted mainly of words that represented concrete objects; only later were more abstract concepts introduced. Gradually thought moved beyond an objective “thing-world” into a world of abstract concepts. In Science, thought continues to expand: we reach the bridge of divine concepts and cross over from the world of human conceptions into the universe of divine ideas. With this passage, the absolute letter appears; the letter is wedded indissolubly to the spirit.

## 2. Tonality-building

*What does “tonality” mean?* Having gained some sense of the divinely objective meaning of the concepts, we come to the further question of how the absolute unity between the letter and spirit can be experienced in our study, so that the letter *per se* fades into the background, and the focus rests primarily on the spiritual content, the divine meaning, or the spiritual atmosphere. This sounds almost paradoxical. In concept-building, the accent is on the clear definition of words; concepts are filled with their spiritual, divinely objective meaning. In tonality-building, the letter is less and less in central focus, as the spiritual meaning assumes priority, surpassing the letter. *The spiritual meaning of a synonym for God—free from words and concepts—is what we call the “tone” of a synonym.* This brings us to the question of tonality-building.

In order to follow the development from the exact to the absolute letter, which gives full expression to the spirit—in other words, from concept-building to tonality-building—we must understand the method by which this transition takes place. Building a sense of spiritual tonality requires a method different from concept-building. Concept-building involves intensive, detailed study of the letter; the more thorough and exact the study of the letter, the better the results. *Tonality-building, however, is not a question of learning—of more intensive study—but rather of gaining the “spirit.”* As we cultivate our findings, the tone of a synonym becomes clearer and definite,

until it gathers an unmistakable spiritual identity. *This tone is then free from the letter; it is a spiritual impression, a definite spiritual perception and consciousness.* When the tonality of each of the 7 synonyms for God is sufficiently cultivated in us, so that each stands out clearly with its own distinct spiritual identity, then the meaning of each synonym can be distinguished unequivocally from that of all the rest.

*How do we get to the point of tonality?* What is the method of spiritualization, enabling us to gain the tonality of the 7 synonyms for God? First of all, we must ponder each of the synonyms separately. We should start with Mind and work with the list of ideas for Mind. Among these ideas we find: creator, parent Mind, cause, first, basis, power, action, will, mandate, manifests, emanation, influence, intelligence. The question is: *“How do we gain the spirit of the letter?”* Merely reading through the words or learning them by heart is not sufficient. We must search for the inner meaning of these concepts and see how they are all connected and interrelated in meaning. After studying the list of ideas, we must think them over prayerfully. We must sit back and ponder them with an attitude of deep consecration, inwardly listening to what these concepts mean and imply. To this end, we should ask ourselves such questions as: *“How are all these ideas interconnected? How do they all have the same common denominator, namely Mind? How do they presuppose each other, and why could each not exist without all the others?”*

With such spiritual (prayerful) pondering, we discover a completely different attitude towards life being established in us. *The more we feel the inner meaning and working together of the divine concepts (ideas), the more we gain a clear sense of their spiritual meaning and value, and the letter melts into the spirit.* Since the attitude of pondering and contemplation is the key, this whole process requires a great love for the subject, a feeling of awe before the vastness of the task, a sense of worship and a constant anticipation of the fulfillment of a great spiritual promise.

*The practical implications of tonality-building.* Since it would take an entire book to explain the practical implications of this method, we can only touch upon them here. As an example, let us take the synonym Mind and work from the ideas mentioned in the previous paragraph. We can sit back and ponder, with a sense of awe, what it means, namely, that: God, Mind, is the creator, therefore neither man nor mortal mind is a creator. Hence the parent Mind, God—not human parents—created us and is our true source of origin. The term “creator” presupposes that Mind (creator) is also cause, for without cause there could be no effect, no creation. There can be no creator without a creation. The term “creator” also includes the fact that Mind (creator) is the “beginning of everything”; it is therefore the first. If it were not the beginning of everything, it would not be the creator but would be created. Accordingly, any creative activity starts from the divine Mind and not from so-called human intelligence, human abilities, or human brain. Mind, the “First Cause,” is our basis, the foundation upon which all our activities must be based. A creator that is also a cause, and therefore

produces its effect, must have within itself the force and power to produce. Cause without power could not be a cause of anything. As soon as cause operates from its own inherent power, action takes place. There is no creative cause without also powerful action. This creative, causative, powerful action is the divine will, the command to “Let there be!” If the divine creator were not at the same time the divine will, the creator could not carry forth its creation. The creative command would bring with it no manifestation. Manifestation without power, force, and action is impossible, each presupposes the other. With Mind’s infinite manifestation of itself comes the emanation of Mind. Mind is not a latent force, ambivalent about its manifestations or manifesting itself in an arbitrary way: Mind is an active force that is never without its manifestation, its emanation. From the standpoint of creation, this emanation or outflowing of the one Mind is the divine influence. As with the creator, this influence would be ineffectual—no influence—without power and the ability to act. Because Mind is all, everyone is under the all-influence of the divine Mind. Yet how can a creator operate creatively and have its influence without being, at the same time, intelligence? A creator that did not manifest itself intelligently would produce an erroneous creation, and, being erroneous, such a creation would collapse.

In this way we can go through the entire list of ideas for Mind, seeing how no idea can exist without the others, how every idea is interlocked with and therefore needs all the others. Far from being a word-game or an intellectual exercise of playing with words, this *active prayerful pondering* is a matter of talking to our own spiritual sense, *making us consciously conscious of all that Mind, which is our true Mind, means and implies through its ideas.*

Such consecrated, intelligent pondering of the meaning of the ideas characterizing the 7 synonyms is a spiritually creative activity. As we reflect on the ideas of Mind quietly and prayerfully, these ideas take on their true and full spiritual meaning, gradually swelling into one full tone, the spiritual sense of the whole. *Words fade into the background and in their place comes the one integrated tone of Mind itself.* At this point, Mind is no longer a mere concept, requiring explanation through a list of independent ideas. Instead, Mind is one great tone, surpassing portrayal through specific words or concepts. Then the single term “Mind” represents an entire world to us—Mind’s universe of ideas.

*Concept-building gives way to tonality.* Once again, there appears to be something of a paradox here. We study the letter thoroughly in concept-building, only to see it fade into the background in tonality-building. The point is, this is the right way, marking the necessary steps of development. Before concept-building, a synonymous term is little more than an empty word to us, a term filled with all kinds of human conceptions. Therefore we need concept-building to give us the right, divinely objective meaning of the term. Yet this is not the end. We must go on and cultivate tonality-building, so that the synonymous term becomes one great spiritual tone for

us, the atmosphere of God. At this point, the first stage of concept-building is left behind, and is thoroughly integrated into the new understanding in which the letter and spirit are inseparably one.

This development from the letter to the spirit does not take place overnight. It is a spiritual birth; “it begins with moments, and goes on with years” (Mis 15:13). Through it we experience the transition from a material to a spiritual conception of life. Conceptual thinking gives way to a spiritual atmosphere. A good memory is no longer of any assistance, for thinking in words fades into the background. Instead, cultured spiritual sense governs our consciousness.

*Simplification and greater clarity.* Getting the tonality of the 7 synonymous terms greatly simplifies our thinking. How? The spiritual tone of *one* synonymous term includes *all* the many countless, indeed infinite, ideas interwoven within it. Instead of many, we have one. This enables us to think and reason along spiritual lines in a more economical way. We work from the big lines, and find ourselves getting caught in the details less and less. Categorizing all the ideas of a synonymous term into *one single tone* brings not only an enormous simplification, but also a far greater clarity and transparency. This helps us to gain a better understanding of divine being.

*A growing sense of the tonality of the synonyms brings about a significant change in the practice of Christian Science.* If, in treatment, we work from the tonality of the 7 synonyms for God, this naturally includes a spiritual understanding of all the ideas of each synonym. When we reach this point of spiritual development, we outgrow the method of handling a specific error with a specific truth. Treatment operates, instead, according to the “redundancy principle,” whereby an understanding of the synonym includes more than the specific spiritual idea necessary to handle a specific case. Jesus healed the multitude by this method. From the altitude of understanding Being in its wholeness, he no longer had to detect every individual false belief and treat it specifically, since working from “the whole” includes the solution to all the individual problems.

*Tonality: the key to the Bible and the Textbook.* The importance of tonality-building cannot be placed too highly, for it is the prerequisite for understanding the spiritual structure of both the Bible and the Textbook. Why? Let us start again from the fact that God is All-in-all. God interprets itself as Mind, Spirit, Soul, Principle, Life, Truth, and Love. Each of these 7 synonyms for God is characterized by specific ideas. To teach these, we need symbols. Accordingly, both the Bible and the Textbook teach the subject of God by means of symbols.

Many different kinds of symbols can be used to represent a specific spiritual value, whether it be of a synonym or an idea. The Bible mainly uses symbols taken from nature and human experience, while the Textbook uses the more abstract symbols of concepts taken from the scientific disciplines. The Bible and the Textbook both teach the same subject, God, but not through the same symbols. For example,

nowhere in the Bible do we find the terms “Mind,” “Soul,” or “Principle” used as capitalized terms. The terms “Spirit,” “Life,” “Truth,” and “Love” are used in the New Testament, but only rarely. Most of the words that the Textbook uses for divine ideas do not appear in the Bible at all, and those that do appear are used with quite a different meaning. Does this mean that the Bible teaches a different concept of God from that taught by the Textbook? Does the Bible not teach that God is Mind, Spirit, Soul, Principle, Life, Truth, and Love? Of course it does, but it uses a completely different set of symbols from that of the Textbook, employing a symbolism adapted to the biblical and not to the scientific age.

Consequently, the spiritual message of the Bible cannot be grasped on a literal level, but must be interpreted and understood spiritually; only in this way can its scientific meaning be brought to light (S&H 320:24; 272:9). *In our age, the language of Spirit expresses itself through the language of the capitalized terms.*<sup>21</sup> Yet no matter what the symbol, the language of Spirit states the same fundamental facts. When we understand the language of Spirit in its tonality, we hear the spiritual message, whether it be expressed through the language and symbols of the Bible or the Textbook, for we see beyond their various symbols to *the eternal and universal tones of reality*.

*This is seen very clearly in John Doorly’s development.* His lifelong work with the tonality of the 7 synonymous terms for God and their divine modes of operation as Word, Christ, Christianity, and Science enabled him to decode the symbolic language of the Bible. The results were astounding. It became clear that the writers of both the Old and New Testaments were imbued with the spirit of Science and so wrote texts that were founded on the same spiritual system as the Textbook. Reading the Bible in the language of Spirit—that is, according to the tones of the capitalized terms—we can translate its biblical-symbolic language into the language of the capitalized terms, the language of the synonymous terms for God, for example. After this came the amazing discovery that many books of the Bible follow the order of Mind, Spirit, Soul, Principle, Life, Truth, and Love.<sup>22</sup> Others were soon found to follow other fundamental synonym-orders, as will be shown in the next chapter.<sup>23</sup> At three of his summer schools, as well as in a number of lectures, John Doorly showed that the books of the Bible have a balanced, scientific layout. Through this spiritually structured layout, they present an ordered, spiritual story, teaching scientific orders and systematic laws. Without a well-cultivated sense of the tonality of the 7 synonyms

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<sup>21</sup> The “capitalized terms” refer to **Mind, Spirit, Soul, Principle, Life, Truth,** and **Love** (the 7 synonymous terms for God), **Word, Christ, Christianity,** and **Science** (the 4-fold operation of Being), and **Science itself, divine Science, absolute Christian Science,** and **Christian Science** (the 4 levels of spiritual consciousness), as found in *Science and Health*. These terms are also referred to as the “divine system of reference.”

<sup>22</sup> John Doorly’s work on the spiritual structure of the Bible is presented in extensive verbatim reports. For more information, contact The John W. Doorly Trust, London ([www.johndoorlytrust.co.uk](http://www.johndoorlytrust.co.uk)).

<sup>23</sup> The chapter referred to here is Chapter 6 of *The Seven Synonyms for God* by Max Kappeler (Seattle: Kappeler Institute Publishing USA, 1984).

for God, this spiritual message and structure of the Bible could never have been seen. Without a knowledge of the language of Spirit, we cannot unlock the Christianly scientific meaning of the Bible.

This explains why the Textbook-chapters “Genesis,” “The Apocalypse,” and “Glossary” constitute the “Key to the Scriptures.” The “Glossary”—which Mrs. Eddy “added” (S&H 579:4)—shows that biblical terms and symbols must be interpreted in their spiritual meaning. The chapter “Genesis” shows that the 7 synonyms for God underlie the seven days of creation, while “The Apocalypse” presents as its culmination the “city foursquare,” showing the 4 modes of divine operation: Word, Christ, Christianity, and Science. The inherent structure of “The Apocalypse” presents the 4 levels of spiritual consciousness: Science itself, divine Science, absolute Christian Science, and Christian Science. In this way, the fundamental root-notions of reality—“the 7, the 4, and the 4,” which constitute *the key* to understanding the one Being—are introduced as that which provides the key to unlocking the Bible.

Yet the “the 7, the 4, and the 4” also give us the key to unlocking the structure of the Textbook. Every student of the Textbook experiences difficulty, not so much in grasping individual sentences, but far more in seeing the layout of the subject matter within each chapter, and even more in seeing the structure and logic of the Textbook as a whole. The solution lies in abandoning the habit of reading the Textbook as separate words and sentences, and instead, learning to detect the tones of the subjects presented in the text. The more we do this with a cultivated sense of the capitalized terms, the more we can see how these subjects teach the system of the capitalized terms from various levels and aspects. As a result, we can epitomize these subjects most accurately and comprehensively through the capitalized terms themselves.<sup>24</sup> With this method of understanding the Textbook through the tones of the synonyms, we discover that the great categories of Being comprising the system of Science are revealed through the layout of each chapter. For example, if the layout of the subjects follows the order Mind, Spirit, Soul, Principle, Life, Truth, and Love, the spiritual structure of the chapter presents the Word-order of the 7 synonyms for God.

True, we can gain much individual inspiration—of immeasurable value to ourselves—from the Bible and the Textbook without knowing the tonality of the 7 synonyms for God and the 4 modes of operation. The trouble is, lacking the tones of the fundamental categories of Being, we continually deal with atomistic, isolated truths, truths that are helpful to us in day-to-day situations, but bring us no further in understanding the infinite. Understanding the infinite demands spiritually scientific study, requiring us to grasp the whole as an integral system, not through fragmentary knowledge. For a Scientist, the overriding interest is to study the system and structure

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<sup>24</sup> See Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1982). The method of epitomizing the textual subjects through the tones of the capitalized terms is further explained in the introduction to this book.

of the Bible and the Textbook—a study made possible only through a consciousness cultured in the tonality of the “the 7, the 4, and the 4”. Without such a divinely structured consciousness, we can read the sentences endlessly and never see their spiritual structure.

John Doorly showed such an ordered layout in several of the Textbook-chapters as early as 1938, focusing in particular on the chapter “Christian Science Practice” in 1950.<sup>25</sup> At the beginning of the ’50s, it was my privilege to work out the layout of all the chapters from “Prayer” to “The Apocalypse,” showing both their internal structure as well as how they all flow together to form one coherent, structured whole. These findings are presented in my books *The Structure of the Christian Science Textbook—Our Way of Life* and *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*.

### 3. Consciousness-building

*Tonality-building lays the groundwork for a further development: consciousness-building.* Through the tonality of the 7 synonyms for God, consciousness imbibes spiritual, divine values, causing us to relinquish human conceptions with their human and material values. *Then our consciousness reflects God’s consciousness of itself.* Instead of being filled with humanly subjective concepts, we experience a great transformation, as our consciousness becomes restructured according to divine values. We are no longer the thinker, we are the “thought-of” of God. Ideas come to us and structure our consciousness divinely. We no longer have to become consciously aware of Truth, but awaken to something much higher. God—i.e. the divine values of the synonyms for God—works as the self-operation of divine consciousness in us and as us. The 7 synonyms for God become our conscious being, establishing in us the ever-presence and allness of divine consciousness. This is divine consciousness-building. We no longer think about Mind, but realize that Mind is conscious of itself as us. Then Mind manifests itself as us, Spirit reflects itself as us, Soul identifies itself as us, Principle operates itself as us, Life eternalizes itself as us, Truth is conscious of itself as us, and Love fulfills itself as us. In this consciousness there is nothing else going on but God and God’s idea. *The implications of consciousness-building for healing.* In healing, this means that only a consciousness of the 7 synonyms for God can judge and read a situation correctly. In Christian Science terminology, we call this divine Mind-reading. It is not we who should analyze a situation to uncover and destroy the error. Our role is to allow the consciousness of the 7 synonyms for God to illuminate the situation, for “in thy light shall we see the light” (Ps. 36:9). Divine Mind-reading does not read error. Instead it is “a revelation of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things” (S&H 83:26). This divine self-consciousness or divine self-knowing knows all and is aware of all things, because

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<sup>25</sup> See John W. Doorly, *Christian Science Practice* (The Foundational Book Company for the John W. Doorly Trust, London, 1950).

the synonyms for God constitute the allness of Deity. To this divine consciousness, nothing is unknown, and from it nothing can be hidden. Our role is to let this consciousness make the divinely scientific analysis. We no longer have the sense that we must be God's advocates, for the spirit of God acts as an advocate for us. Neither do we have the sense of having to work our way up to spiritual consciousness, for the spirit of God dwelling in us works out its plan of perfection. Then, in all our experiences, the right idea comes to us and fills our consciousness.

This spiritual consciousness works like a good musical ear that is so well attuned that it can both rejoice at the right tone and automatically detect and correct a wrong note. A mistake can be uncovered only if we already know the right answer. So, too, with spiritual consciousness: whenever an inharmonious situation arises, spiritual consciousness reacts spontaneously to correct the error. We no longer have to strive to find the harmonious fact, unsure whether or not we shall ever find it. A consciousness structured divinely is so filled with the harmonious facts of being, that any inharmony or mistake can be detected immediately and reduced to nothingness.

*Significance for preventive practice.* This consciousness of the 7 synonyms for God is not only curative in its impact, but is also the best preventive method against any kind of inharmony, for it handles unconscious error. The more thoroughly consciousness is imbued with the tonality of the 7 synonyms for God, the less room there is for mortal beliefs to enter. The more finely our consciousness is structured according to the 7 synonyms for God, the less possible it is for any error to slip through. Consequently, a divinely structured consciousness acts as a means of defense, a preventive treatment against latent error. This preventive practice is far more important than healing, since the need for healing presupposes that some mortal belief has already had a chance to manifest itself in our life.

#### **4. Being-building**

*In Science the law is certainly true that our consciousness determines our life experience.* Consciousness of the 7 synonyms for God shapes and gives form to our real, divine being. Thus, consciousness-building leads to the most important stage, being-building. *Through a divinely structured consciousness, we experience true being.* What does this mean for us in practice? We may have been working for years to overcome problem after problem, trying in each case to answer all our questions with a divine consciousness. Now, with consciousness-building and being-building, we experience a mutation in method. The situations and questions of everyday life cease to be our starting point, just as solving them one by one ceases to be our answer. Instead, we put ourselves and our entire human existence aside and let the consciousness of the synonyms for God determine our true being. Then, and only then, do we find the mission in life which is willed and determined for us by God. Our chief concern is no longer to make individual demonstrations or to solve isolated problems. Instead, we consciously let

Being demonstrate itself. We no longer try to demonstrate God. God demonstrates us. In this way we fulfill our mission in life that Being—the consciousness of the whole—dictates.

All the other subjects that we may study—such as botany, zoology, geology, astronomy, and so forth—deal with objective things completely external to our own lives; none of these become subjective to us—none touches our own being. However intensely we may study botany, zoology, geology, or astronomy, we shall never, ourselves, become plants, animals, stones, or stars. Studying the 7 synonyms for God is quite different. Through a consciousness imbued with the subject, we become one with the subject. A consciousness of the 7 synonyms for God becomes our being. We then know ourselves as Mind-idea, Spirit-idea, Soul-idea, Principle-idea, Life-idea, Truth-idea, and Love-idea. Furthermore, to be the idea of the 7 synonyms for God is not something objective, something outside of us. We do not merely contemplate the ideas of the synonyms; we *are* these ideas in operation.

There is a further difference. In other sciences, we can either apply what we have learned to our life's career, or not use it at all. With divine consciousness-building, the synonyms apply themselves. They practice themselves, and in so doing they practice us. They create in us a new consciousness and with it a "new man." Through the impact of divinely structured consciousness, we experience a new world and a new life. They are our being. Therefore the question of whether or not to apply what we have learned is obsolete—irrelevant—since *divine consciousness is self-applying*.

To understand this method of cultivating a consciousness of the synonyms for God, we must realize that the stages of concept-building, tonality-building, on to consciousness-building and being-building, all blend into one ordered development. For example, we do not have to wait until concept-building is one hundred percent perfect before we can move on to tonality-building, and tonality-building need not be mastered completely before it begins to become consciousness-building, and eventually being-building. The transitions from one stage to another constitute a continuous flow, so that gradually *we find ourselves experiencing all stages at once*. The more we live in this way, the more we find that each stage helps to consolidate the one before. A right concept of the synonyms is strengthened in us by a growing sense of their tonality, just as the tonality is fortified in us the more we practice from a synonym-consciousness. And nothing establishes a synonym-consciousness more firmly in us than to see its operation as our own being. Thus, with only a rudimentary knowledge of concept-building, we can culture our tonality, and this leads us on to the practical aspect of demonstrable consciousness-building, that determines our lives anew. All four stages work inextricably together and support each other.

CHAPTER

5

**A Guide for Self-Instruction in Science**

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## Creating a Home Study Program

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A student of the Science of Christian Science needs a firm basis in the fundamentals of this subject to comprehend and accept Being in its full implication. Mary Baker Eddy poses the question “How can I progress most rapidly in the understanding of Christian Science”<sup>26</sup> and she answers it by stating “Study thoroughly the letter and imbibe the spirit” (S&H 495:25).

A full letter and spirit understanding of Christian Science can be found in the writings of Mary Baker Eddy,<sup>26</sup> John W. Doorly, and Max Kappeler. Creating your own home study program in order to delve deeply into the works of these spiritual pioneers will provide you with a scientific understanding, and spiritual consciousness, of God.

The Kappeler Institute USA offers the following recommendations to help you progress smoothly in your exploration of Science.

### Studying Books and Recordings

The fundamentals of Science are available to you in Kappeler’s numerous books and recorded lectures. Most students prefer to study books first, then augment their study with recordings on the same subject.

Books provide an understanding of the *structure* of the subject, that is, its laws, orders, rules, system, method, form, and plan of Science. Books also present the proper spelling, references, and capitalization of words. These are important because the Science of this subject, or the *exact letter*, is based on explicit use of these terms and their meaning as found in the Christian Science textbook.

Once you understand the basic concepts of Science, select a few recordings to study. Recorded lectures can broaden your understanding of Science, and help you “imbibe the spirit” by providing insights into the implications of Science in your daily life experience. Recordings add a wonderful richness to your study, and provide an opportunity to explore nuances in meaning. They allow you to follow the development of the subject in a way unavailable in books, adding tone and depth to your understanding.

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<sup>26</sup> Mary Baker Eddy’s writings can be obtained through the Christian Science Reading Rooms in your area.

## **Individual Study and Study Partners**

Individual study should be the main focus of your home study program. Why is individual study so important? There is no substitute for the quiet and prayerful consideration of the subject. You need time to make the subject your own, that is, to allow the subject to be integrated into your consciousness so that the outcome is spiritual growth and health. Individual study, where you are alone to think and ponder, is absolutely vital to a full letter-and-spirit understanding of Science.

A well-rounded study program in Science can also include study partners.

## **Study Partners**

Study partners are a self-organizing, self-directing, voluntary association of individuals and friends. They provide a structure to support each partner's individual study in Science.

Study partners may choose to study together, study the same material separately at their own pace, or may merely contact each other occasionally to discuss issues that come up during study. Study partners may support each other in person, via phone, chat-room, or e-mail.

To place your name on our KI USA Study Partners List (which you must do prior to receiving the list), please read the full text of the program (pdf document on the KI USA website at [www.kappelerinstitute.org](http://www.kappelerinstitute.org) or contact KI USA), fill out the appropriate forms, and return the forms to KI USA. The KI USA Study Group/Study Partners List is protected under our KI USA Privacy Policy.

## **Study Suggestions**

Whether you are studying by yourself or with a partner, with books or audio/video recordings, incorporating these structures into your personal home study program will yield the best results.

- Have reference materials and study aids handy. We recommend, at minimum, a Bible and *Science and Health*.
- Take notes. Review the main points and reflect on the subject after each section of a book or recording.
- “Live with the subject” between study sessions. This means that you should ponder what you have learned between study sessions, bring it into your daily life, and allow it to restructure your consciousness.

By systematically studying a section of a book or recording, and then taking the time to reflect, understand, and embrace it, you will be able to culture an ever-

deepening spiritual sense of Science and be able to recognize and accept Principle's self-demonstration in your life.

### **Suggestions for Note Taking**

Whether studying books or recordings, note taking is best used to discern the *structure* of the subject you are exploring. Focus your note taking efforts on identifying:

- the *overall theme* of the subject
- the *main parts* that develop the overall theme of the subject
- the *specific points* developing the main parts
- the *false concepts or attitudes* that are challenged and corrected by Science

This will keep your notes succinct, aid your overall structural understanding of the subject, and make it easy to review your notes (rather than the entire book or recording) at a later time.

## Guide to Books and Recordings

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This *Guide to Books and Recordings* is designed to assist you in creating your own individualized study program of Kappeler's work on the Science of Christian Science.

**Part I** of this *Guide* presents a **progressive study program**. It categorizes Kappeler's writings and recordings by their *spiritually scientific complexity*, and is divided into three sections (introductory, intermediate, and advanced), to reflect the student's prior experience with Science. Within each section are three categories.

- *Core Recommendations.* The *Core* contains the essential elements for a basic understanding of Science (see page 65). Reading the *Core* within each section will provide you with the minimal number of study materials necessary to progress to the next section.
- *Additional Kappeler Literature.* This category contains additional study materials appropriate to that section (see page 66). Select these items if you wish to gain a fuller understanding of Science before moving on to the next section, or if you want to study certain topics in more depth.
- *Related Audio/Video Recordings.* This section can be found in the last column (see page 65). These recorded lectures cover the same or related topics presented in the literature in the first column. We recommend that you select at least one or two recorded lectures within each section, as it will significantly improve your understanding of the topics being presented in the literature.

**Part II** of this *Guide* presents a **study by subject**. This part of the *Guide* is designed for those already familiar with Science, and who prefer to thoroughly study a *particular subject*, such as the synonymous terms, or the books of the Bible.

All items in the *Guide* (both Part I and Part II), are listed in a progressive order, from the general to the specific. However, do not feel that you must adhere strictly to the recommendations in this *Guide*—choose those items that appeal to you. This *Guide* is best used as a compass, rather than a curriculum. Allow your selections to reflect your background, interests, and goals in Science. Ultimately you are guided by the self-evolution of understanding of the Christ-idea.

*The Journey from Sense to Soul, KI USA Catalog 2007/2008* contains complete descriptions and additional information about each item. For your complimentary copy of our catalog, please contact the Kappeler Institute, USA. This catalog also appears on the KI USA website: [www.kappelerinstitute.org](http://www.kappelerinstitute.org).

# Guide to Books and Recordings

## PART I: Progressive Study Program

<b>Introduction to Science</b>		
<b>Core Literature</b>	<b>Description / Summary</b>	<b>Related Recordings</b> (see <i>The Journey from Sense to Soul, KI USA Catalog 2007/2008</i> for more information)
1) What is the Science of Being?	An ontological discussion of the nature of reality	(M-38) <i>Introduction to Divine Cybernetics</i> 2 hrs, audio (from D-2, hours 1–2)
2) Why Study Christian Science as a Science? <i>¿Por qué estudiar Ciencia Cristiana, como Ciencia?</i>	Answers the question posed by the title. An excellent primer  <b>Spanish edition</b>	(M-17) <i>Why Study Christian Science as a Science?</i> 3 hrs, audio (from C-2 PR, hours 1–3)
3) Stately Science Pauses Not (S&H 566:9)	Presents the platform and progressive evolution of understanding upon which the Science of Being is based	(M-19) <i>The Development of the Science of Christian Science Since Mary Baker Eddy</i> 3 hrs, audio
4) The New Model for the Scientist in the Next Millennium ( <i>Kappeler Institute Newsletter #6, Winter 1999</i> )	Discusses the Science of Being in light of current scientific thought and contrasts it with “the religion” of Christian Science	(M-3) <i>The Divine System of Reference</i> 4 hrs, audio (from D-4, hours 1–4)
5) The Necessary Change of Standpoint	A discussion on the necessity of accepting a change of standpoint in consciousness	(M-10) <i>Debunking Mortal Consciousness</i> 4 hrs, audio (from A-1, hours 6–9)
6) The Subject and Method for Studying the Science of Christian Science with an introduction to the 7 synonymous terms for God (KI USA home study program)	Designed as a home-study aid for students new to Kappeler’s work, this book lays the foundation for studying the Science of Christian Science.	(M-17) <i>Why Study Christian Science as a Science?</i> 3 hrs, audio
7) The Science of Prayer  <i>La Ciencia de la Oración</i>	Presents the nature and purpose of prayer, as well as a spiritually scientific look at the Lord’s Prayer in light of Science  <b>Spanish edition</b>	(M-27) <i>“The Lord’s Prayer”:</i> Considered According to the 7 Synonyms for God Intervoven with the 4-fold Operation of Being 1 hr, audio (from C-2 PR, hour 23)

Introductory: <b>CORE Literature</b> – cont.	Description / Summary	Related Recordings (see <i>The Journey from Sense to Soul, KI USA Catalog 2007/2008</i> for more information)
8) The Christ-idea	Presents the key issue of Science, the difference between Christ and Jesus, man’s relationship with Christ, and the divine impulsion of the Christ-idea throughout history	(M-40) <i>The Christ-idea vs. Human Thinking</i> 1 hr, audio (from A-61V, hour 4–5a) <i>The Implication of the Two Translations</i> (M-25) 1 hr, audio (from D-4, hour 16)
9) Introduction to the Science of Christian Science  <i>Introducción a la Ciencia de la Ciencia Cristiana</i>	A general introduction to the study of Science that covers most of the fundamental issues. This book is vital to the comprehension of Science  <b>Spanish edition</b>	(A-1) <i>An Introduction to the Science of Christian Science</i> 18 hrs, audio
10) The Christian Science Textbook: <i>Science and Health With Key to the Scriptures</i> by Mary Baker Eddy—our way of life and our teacher	An introduction to the divine structure of <i>Science and Health with Key to the Scriptures</i> . An excellent guide to understanding why Science is “our way of life and our teacher”	(M-20) <i>The Structure of the Christian Science Textbook: An Overview</i> 2 hrs, audio
11) The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure  <i>La Estructura del Libro de Texto de la Ciencia Cristiana,—Nuestro Camino de Vida, Vol. I, Revelación de la Estructura</i>	A summary of the divine structure within each chapter of <i>Science and Health</i>  <b>Spanish edition</b>	(M-34) <i>The Structure of the Christian Science Textbook: The Logic of the 16 Chapters</i> 5 hrs, audio (from B2, hours 13–17)
12) The Bible in the Light of Christian Science, Vol. I: Genesis	An introduction to biblical text-interpretation using the principles of Science. An outstanding analysis of the book of Genesis	(M-33) <i>The Days of Creation become the Numerals of Infinity</i> 4 hrs, audio (from B-2, hours 2–5)
13) The Physical, The Mental, The Spiritual (Joel Jessen)  Revised and updated edition anticipated Autumn 2009	A great introductory text to Science.  New edition anticipated Autumn 2009	(J-6) <i>The Science of Being: The emergence of a divine philosophy</i> (Joel Jessen), 22 hrs, audio

Introductory: <b>Additional Kappeler Literature.</b>	Description / Summary	Related Recordings (see <i>The Journey from Sense to Soul, KI USA Catalog 2007/2008</i> for more information)
Logical Reasoning in Christian Science	A primer for investigating logical reasoning in the study of Science	(X-2) <i>The Logic of Christian Science</i> 5 hrs, audio (from B-3, hours 19–23)
The One Man	A discussion of the nature of “man” in light of Science	(M-2) <i>The Universal Life-principle</i> , 1 hr., audio (from A-1, hours 1–2a)
“He Shall Never See Death” (St. John 8:51)	A discussion of the nature of life and death in light of Science	(M-2) <i>The Universal Life-Principle</i> 1 hr, audio (from A-1, hours 1–2a)
Christian Science in the World of Today and Tomorrow	Discusses spiritual progress, transformation from the human to the divine system of reference, and issues of today and tomorrow in light of Science	(M-4) <i>The Contribution of Christian Science to the World</i> , 1 hr, audio (from A-4, hour 4)
Evolution—Material or Spiritual?	Answers the question posed by the title by comparing Science with the work done on evolution by Pierre Lecomte du Noüy (a French paleontologist)	(M-39) <i>The Relationship Between the Two Translations of the Christ</i> 2 hrs, audio (from A-6IV, hours 9–10)
Christian Government—Its Scientific Evolution	Concise account of the Science of true government, the divine rights and duties of men, and divine justice. Includes an inspired account of the true government of the Christian Science Church in Boston	(J-8) <i>Theocracy in the Light of Christian Science</i> (Joel Jessen), 4 hrs, audio
<p>The Seven Synonymous Terms for God Meet the World’s need for a New System of Reference (Joel Jessen)</p> <p><b><i>Los Siete Sinónimos de Dios Satisfacen la Necesidad de un Nuevo Sistema de Referencia para el Mundo</i> (Joel Jessen)</b></p>	<p>Beautifully written introductory article that describes the fundamental difference between the human system of reference and the divine system of reference. “The answer to the entire life-problem is, in fact, simple. We do not have to change a seeming material, mortal universe <i>per se</i>; all we need to do is change our basis of consciousness.”</p> <p><b>Spanish edition</b></p>	(J-1) <i>The 7 Synonymous Terms for God (Sc&amp;H 465:10)</i> (Joel Jessen), 24 hrs., audio

## Intermediate Studies in Science

<b>CORE Literature</b>	<b>Description / Summary</b>	<b>Related Recordings</b> (see <i>The Journey from Sense to Soul, KI USA Catalog 2007/2008</i> for more information)
1) “Scientific Obstetrics” (S&H p. 463)	An in-depth analysis of the spiritual structure behind the text of Scientific Obstetrics (S&H p. 463). Prepares the student to study Science, and presents the method of attending the birth to a divine idea within our consciousness	(X-11) <i>Scientific Obstetrics: Giving Birth to the Idea</i> 2 hrs, audio
2) Compendiums for the Study of Christian Science # 1–10 (10 booklets)  OR:  <b><i>References in the booklets Compendium for the Study of Christian Science #1-10*</i></b> <i>*Contains the full text of all references AND the entire text of #2 above</i>  <b><i>The Complete Compendium</i></b> Revised and updated edition anticipated 2010	This series of 10 booklets provides the sequential basis for the study of the seven synonymous terms for God (S&H p.465). A necessary primer on the subject  A complete collection of all the references in the <i>Compendiums</i> (primarily from S&H & the Bible). Recommended for students that prefer the convenience of having all references cited and compiled under one cover  <b>New bound edition anticipated 2010</b>	(A-61) <i>Syllabus I</i> 31 hrs, audio  (X-6) <i>The Tonality of the 7 Synonyms for God</i> 5 hrs, audio (from A-5, hours 6–10)  (A-61) <i>Syllabus I</i> 31 hrs, audio  (X-6) <i>The Tonality of the 7 Synonyms for God</i> 5 hrs, audio (from A-5, hours 6–10)  (J-1) <i>The 7 Synonymous Terms for God (S&amp;H 465:10)</i> (Joel Jessen), 24 hrs, audio
3) The Bible in the Light of Christian Science, Vol. II: Exodus	Biblical text-interpretation for the book of Exodus, using the principles of Science	(F-1) <i>The Minor Prophets in the Light of Christian Science</i> , 32 hrs, audio  (F-2) <i>The Epistles in the Light of Christian Science</i> , 31 hrs, audio
4) The Ordered Approach to the One Being	Answers the questions “What is the nature of reality?” and “How do I understand and experience this reality?” using more advanced concepts in Science. It presents the model of the <i>8 ordered steps</i> to finding our oneness with Being	(X-13) <i>The Eight Ordered Steps to Finding our Oneness with Being</i> 1 hr, audio (from B-2, hour 23)  (J-10) <i>The Eight Ordered Steps to Finding our Oneness with Being</i> (Joel Jessen), 10 hrs, audio and video

Intermediate: <b>CORE Literature</b> – cont.	Description / Summary	Related Recordings (see <i>The Journey from Sense to Soul, KI USA Catalog 2007/2008</i> for more information)
5) The Seven Synonyms for God: An analysis of the concept of God in the Christian Science textbook (Recommended: Chapters 1–7 at this level)	Goes in-depth on synonym analysis and the interaction with the fourfold operation of God.	(A-61) <i>Syllabus I</i> 31 hrs, audio (previously recommended above with Compendiums)
6) A Study Aid for the Science of Christian Science* *OPTIONAL Core Literature selection	A compilation of diagrams, reference tables and descriptive graphs outlining key concepts of Science. Helpful to students from this point forward.	All of Kappeler’s recordings
7) The Law of the Self-evolution of Scientific Spiritual Understanding	This book describes how we, as individuals, progress from belief, to faith, to scientific spiritual understanding in our study of the Science of Being	(G-7) <i>The Law of the Self-evolution of Understanding Through the Idea of Christian Science</i> , 27 hrs, audio and video
8) The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science	This book goes into depth on the Model of Being and its universal laws	(E-1) <i>The Structure of Being and its Universal Laws</i> 39 hrs, audio
9) Man: The Thinker—or the Thought?	An important discussion of the ascending and descending operation of God: the I AM that I AM	(X-13) <i>The Eight Ordered Steps to Finding our Oneness with Being</i> , 1 hr, audio
10) Animal Magnetism—Unmasked	History of the concept of “animal magnetism” (hypnotism), and psychology, and an analysis of the Chapter <i>Animal Magnetism Unmasked</i> in <i>S&amp;H</i>	(C-2 AN) <i>Chapter V, Animal Magnetism—Unmasked</i> , The Christian Science Textbook: A workshop on text-interpretation 9 hrs, audio, or video
11) Notes on Handling Evil with References from the Works of Mary Baker Eddy	Answers the question “Is it necessary to handle evil?” and provides all references for study from <i>S&amp;H</i> , the Bible, and other writings by Mrs. Eddy	(X-5) <i>The Problem of Handling Evil</i> 6 hrs, audio (from B-3, hours 3–8)
12) The Bible in the Light of Christian Science, Vol. III: Joshua, Judges	Biblical text-interpretation for the books of Joshua and Judges using advanced principles of Science	(F-1) <i>The Minor Prophets in the Light of Christian Science</i> , 32 hrs, audio  (F-2) <i>The Epistles in the Light of Christian Science</i> , 31 hrs, audio
13) The Bible in the Light of Christian Science, Vol. IV: I & II Samuel	Biblical text-interpretation for the books of I & II Samuel using advanced principles of Science	(M-42) <i>I &amp; II Samuel—The David Story</i> 2 hrs, audio (from A-6II, hours 16–20)

Intermediate: Additional Kappeler Literature – cont.	Description / Summary	Related Recordings (see <i>The Journey from Sense to Soul, KI USA Catalog 2007/2008</i> for more information)
The Science of Prayer	Presents the nature and purpose of prayer, as well as a spiritually scientific look at the Lord’s Prayer in light of Science	(M-27) <i>“The Lord’s Prayer”</i> : Considered According to the 7 Synonyms of God Interwoven with the 4-fold Operation of Being 1 hr, complimentary, audio and video, (from C-2 PR, hour 23)
Only Science Reveals	A look at the first part of the book of Genesis in light of the 4 levels of Science and spiritual consciousness (Science itself, divine Science, absolute Christian Science and Christian Science)	(C-1G) <i>Chapter XV, Genesis</i> , The Structure of the Christian Science Textbook—Our Way of Life, 26 hrs, audio, video
The Spiritual Breakthrough to the Next Millennium	A presentation of the 1000-year periods of biblical history, and its implications in light of Science as we enter the seventh 1000-year period	(M-15) <i>The 1000-Year Periods in Biblical History</i> 4 hrs, audio (From C-1G, hours 21–24)  (M-18) <i>Symbol and Reality: Evolving Through the 1000-Year Periods in the Bible</i> 1 hr, audio (from C-1OAP, hour 1)
Metaphysics and Science in Christian Science	Distinguishes metaphysics from Science, and takes a look at the seven synonymous terms for God from each standpoint	(X-8) <i>Metaphysics Contrasted with Science</i> 2 hrs, audio (from A-5, hours 19b–21)
The Development of the Christian Science Idea and Practice	Presents the evolution (history) of the idea of Christian Science. For those interested in the topic of spiritual healing, it clearly explains the difference between mind/faith healing and healing through Science	(M-8) <i>The Development of the Healing Practice</i> 2 hrs, audio (from B-3, hours 9–10)  (C-168) <i>Development of the Christian Science Idea from 1866 to 1986, The Christian Science Textbook: A workshop on text-interpretation</i> 10 hrs, audio and video

## Advanced Studies in Science

CORE Literature	Description / Summary	Related Recordings (see <i>The Journey from Sense to Soul, KI USA Catalog 2007/2008</i> for more information)
1) The Minor Prophets in the Light of Christian Science	An in-depth analysis of the prophetic books of the Bible in light of Science	(F-1) <i>The Minor Prophets in the Light of Christian Science</i> 32 hrs, audio  (F-1A) <i>The Minor Prophets: The Laws of the Christ</i> 25 hrs, audio and video
2) The Epistles in Light of Christian Science	An in-depth analysis of the epistle books of the Bible in light of Science	(F-2) <i>The Epistles in the Light of Christian Science</i> 31 hrs, audio  (F-2A) <i>The Epistles: The Laws of Scientific Christianity</i> 23 hrs, audio and video
3) Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook	Summaries of each chapter of S&H that succinctly outline its spiritually scientific structure. This book contains, in summary, the culmination of Max Kappeler's life's work involving the Christian Science textbook	C-1 and C-2 series on <i>The Structure of the Christian Science Textbook—Our Way of Life</i> (1956–1982) Total 393 hours of audio, 153 hours of video
4) The Seven Synonyms for God: An analysis of the concept of God in the Christian Science textbook (Chapter 8–10)	Advanced study on the tonality of the synonyms, synonym-matrices, and the oneness of being	(E-2) <i>The Matrix of Immortality: Code of divine laws</i> 24 hrs, audio  (A-6I) <i>Syllabus I</i> , 31 hrs, audio  (A-6II) <i>Syllabus II</i> , 28 hrs, audio  (A-6III) <i>Syllabus III</i> , 27 hrs, audio
5) The Science of Oneness of Being in the Christian Science Textbook	A companion book to Kappeler's <i>The Structure of the Christian Science Textbook</i> . It looks at the matrix of S&H from the level of divine Science—the standpoint of the oneness of being. It deals with the concept of the oneness of being from biblical ages to today	(C-7) <i>The Science of Oneness in the Christian Science Textbook</i> 23 hrs, audio

<b>Advanced: Additional Kappeler Literature:</b>	<b>Description / Summary</b>	<b>Related Recordings</b> <i>(see The Journey from Sense to Soul, KI USA Catalog 2007/2008 for more information)</i>
The Dissolving of Duality as Presented in the 16 <sup>th</sup> Chapter of the Christian Science Textbook (“The Apocalypse”)	Takes the basic question “Is being material, spiritual, or both?” through the fourfold operation of Being (Word, Christ, Christianity, Science) at each of the four levels of spiritual consciousness (Science itself, divine Science, absolute Christian Science, Christian Science)	(B-6 IV) <i>Ascending and Descending in the 4 Levels of Science</i> , 2 hrs, audio and video  (C-1AP) CH. XVI, <i>The Apocalypse, The Structure of the Christian Science Textbook—Our Way of Life</i> , 25 hrs, audio and video
Truth and Scientific Truth	Distinguishes a truth from a scientific truth, and, through an example using a fourfold operation of Being matrix, shows how Truth can only be accepted and demonstrated when understood	
Taking Responsibility for the Idea	A discussion of the need to take responsibility for our devotion to the evolution of the idea of Science	
The Pioneer of Truth is Blessed	A practice to help stay on the “straight and narrow path of Truth” despite obstacles	(C-1AN) CH. V, <i>Animal Magnetism Unmasked, The Structure of the Christian Science Textbook—Our Way of Life</i> , 8 hrs, audio

## Guide to Books and Recordings

### PART II: Study by Subject

#### Christian Science as a Science

Title	Item Type	Level of Difficulty	Description
1) Why Study Christian Science as a Science?	Booklet	Introductory	Answers the question posed by the title. An excellent primer
2) What is the Science of Being?	Booklet	Introductory	An ontological discussion of the nature of reality
3) “Stately Science Pauses Not” (S&H 566:9)	Booklet	Introductory	Presents the platform and progressive evolution of understanding upon which the Science of Being is based
4) Logical Reasoning in Christian Science	Booklet	Introductory	A primer for investigating logical reasoning in the study of Science
5) Why Study Christian Science as a Science?	Audio (M-17)	Introductory	Answers the question posed by the title. An excellent primer
6) Introduction to the Science of Christian Science	Book	Introductory	A general introduction to the study of Science that covers most of the fundamental issues. This book is vital to the comprehension of Science

## Preparing Yourself to Study Science

Title	Item Type	Level of Difficulty	Description
1) The Subject and Method for Studying the Science of Christian Science: with an introduction to the 7 synonyms for God	Spiral	Introductory	An introduction to the study of the Science of Christian Science
2) “Scientific Obstetrics” (S&H p. 463)	Booklet	Intermediate	An in-depth analysis of the spiritual structure behind the text of Scientific Obstetrics (S&H p. 463). Prepares the student to study Science, and presents the method of attending the birth to a divine idea within our consciousness
3) The Necessary Change of Standpoint	Booklet	Introductory	A discussion on the necessity of accepting a change of standpoint in consciousness
4) Scientific Obstetrics: Giving birth to the idea	Audio (X-11)	Introductory	A wonderful presentation of how the Christ-idea brings forth a new idea
5) The Science of Prayer	Book	Introductory to Intermediate	Presents the nature and purpose of prayer in light of Science. Combines <i>The Spiritual Principle of Prayer</i> and <i>The Lord’s Prayer</i> in one book.
6) The Ordered Approach to the One Being	Booklet	Intermediate	Answers the questions “What is the nature of reality?” and “How do I understand and experience this reality?” using more advanced concepts in Science. It presents the model of the <i>8 ordered steps</i> to finding our oneness with Being
7) The Law of the Self-evolution of Scientific Spiritual Understanding	Book	Intermediate	This book describes how we, as individuals, progress from belief, to faith, to scientific spiritual understanding in our study of the Science of Being
8) The Eight Ordered Steps to Finding our Oneness with Being (Joel Jessen)	Audio and Video (J-10)	Introductory	This class faces our basic concerns of how we can become one with divine Principle, God, and attain a state of divine consciousness.

## Introduction to the *Divine System of Reference* (the 7, the 4, & the 4)

Title	Item Type	Level of Difficulty	Description
1) What is the Science of Being?	Booklet	Introductory	An ontological discussion of the nature of reality
2) Why Study Christian Science as a Science?	Booklet	Introductory	Answers the question posed by the title. An excellent primer
3) The Necessary Change of Standpoint	Booklet	Introductory	A discussion on the necessity of culturing a spiritual consciousness
4) The Christian Science Textbook: <i>Science and Health With Key to the Scriptures</i> by Mary Baker Eddy—Our way of life and our teacher	Booklet	Introductory	An introduction to the divine structure of <i>Science and Health with Key to the Scriptures</i> . An excellent guide to understanding why Science is “our way of life and our teacher”
5) Stately Science Pauses Not (S&H 566:9)	Booklet	Introductory	Presents the platform and progressive evolution of understanding upon which the Science of Being is based
6) Introduction to the Science of Christian Science	Book	Introductory	A general introduction to the study of Science that covers most of the fundamental issues. This book is vital to the comprehension of Science
7) The Divine System of Reference	Audio (M-3)	Introductory	<i>From D-4 (hours 1–4)</i> An insightful class on the divine system of reference as based on the capitalized terms in <i>Science and Health</i>
8) The Physical, The Mental, The Spiritual (Joel Jessen)	Book	Introductory	A great introductory text to Science
9) The Science of Being: The emergence of a divine philosophy (Joel Jessen)	Audio (J-6)	Introductory	Presents the divine philosophy that is the spiritual foundation “for accurate views of creation” (S&H 255:9)

## The 7 Synonymous Terms for God

Title	Item Type	Level of Difficulty	Description
1) The Seven Synonyms for God: An analysis of the concept of God in the Christian Science textbook (Chapters 1–7)	Book	Intermediate	Goes in-depth on synonym analysis and the interaction with the 4-fold operation of God.
2) Compendium for the Study of Christian Science # 1, 4–10 OR References in the booklets Compendium for the Study of Christian Science #1, 4–10	Booklets (8 of 10)  Spiral	Intermediate	This series of 10 booklets provides the sequential basis for the study of the 7 synonymous terms for God (S&H p.465). A necessary primer on the subject  A complete collection of all the references in the <i>Compendiums</i> (primarily from S&H & the Bible). Recommended for students that prefer the convenience of having all references cited and compiled under one cover
3) The Tonality of the 7 Synonyms for God	Audio (X-6)	Introductory	An excellent overview of the tonality of the synonyms for God
4) The 7 Synonymous Terms for God	Audio (M-5)	Introductory	<i>From A-1 (hour 2)</i> A good, concise discussion of the 7 synonymous terms for God
5) Syllabus I	Audio (A-6I)	Intermediate	An in-depth study of each of the 7 synonymous terms for God
6) The Rules for Studying the 7 Synonymous Terms for God in <i>Science and Health</i>	Audio (A-6Ia)	Intermediate	The rules and method of analyzing and studying the fundamental categories of Being. Can be studied AFTER starting Syllabus I
7) The Days of Creation Become the Numerals of Infinity	Audio (M-33)	Introductory	<i>From B-2 (hours 2–5)</i> You will discover how the 7 days of creation become the numerals of infinity within our consciousness

## The 7 Synonymous Terms for God – cont.

Title	Item Type	Level of Difficulty	Description
8) Metaphysics and Science in Christian Science	Booklet	Intermediate	Distinguishes metaphysics from Science, and takes a look at the seven synonymous terms for God from each standpoint
9) Syllabus II	Audio (A-6II)	Intermediate	A continuation in synonym study from Syllabus I, introduces blending of the synonymous terms
10) Exercises in the Blending of Ideas of the 7 Synonyms for God	Audio (M-37)	Intermediate	<i>From A-5 (hours 12–15)</i> You will gain an understanding of how the ideas of the 7 synonyms blend together
11) The Dimensional Structuring of the Ideas of the 7 Synonyms for God	Audio (M-16)	Intermediate	<i>From A-6 V (hours 20–26)</i> A wonderful presentation of how the ideas of the 7 synonyms structure themselves dimensionally on the 4 levels of Science
12) Syllabus III	Audio (A-6III)	Intermediate	An in-depth examination of the Word-order of the 7 synonyms for God
13) The 7 Synonymous Terms for God (S&H 465:10) (Joel Jessen)	Audio (J-1)	Introductory	A comprehensive investigation into the meaning and implication of the 7 synonyms in our lives and in world consciousness. Text for this class: <i>References in the booklets Compendium for the Study of Christian Science</i> (spiral book) #1, 4–10, Max Kappeler or <i>Compendium for the Study of Christian Science</i> (individual booklets) #1, 4–10, Max Kappeler

## The 4-Fold Operation of Being

Title	Item Type	Level of Difficulty	Description
1) The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science	Book	Intermediate	This book goes into depth on the Model of Being and its universal laws
2) Syllabus III	Audio (A-6III)	Intermediate	An in-depth examination of the Word-order of the 7 synonyms for God
3) Examples of the 4-fold Operation: Word, Christ, Christianity, Science	Audio (M-29)	Intermediate	<i>From A-6 IV (hours 1–3)</i>
4) The 4-fold Operation of Being	Audio (M-28)	Intermediate	<i>From A-4 (hours 14–19)</i>
5) Syllabus IV	Audio (A-6IV)	Advanced	An examination of the 3 other orders of the synonymous terms—Christ-order, Christianity-order, and Science-order—and how these 3 orders, along with the Word-order, present the 4-fold operation of Being
6) “The Lord’s Prayer”: Considered according to the 7 synonyms for God interwoven with the 4-fold operation of Being	Audio (M-27)	Intermediate	<i>From C-2 PR (hour 23)</i> An invaluable guide to the study of the Lord’s Prayer in the light of Science
7) Truth and Scientific Truth	Booklet	Advanced	Distinguishes a truth from a scientific truth, and, through an example using a fourfold operation of Being matrix, shows how Truth can only be accepted and demonstrated when understood

## The 4 Levels of Science

Title	Item Type	Level of Difficulty	Description
1) The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science	Book	Intermediate	This book goes into depth on the Model of Being and its universal laws
2) Syllabus V	Audio (A-6V)	Advanced	Examines the 3 <sup>rd</sup> fundamental category of Being—the 4 levels of Science—and shows the dimensional understanding and consciousness that these levels establish. Also presents the laws of Being
3) The Dimensional Consciousness of the One Being	Audio (M-30)	Intermediate	<i>From A-4 (hours 20–22)</i> A general overview of the 4 levels of Science
4) The Concept of Dimensionalism	Audio (M-31)	Intermediate	<i>From A-6 V (hour 3)</i> Understanding the concept of dimensionalism is vital to an understanding of Science
5) The Tones of the 4 Levels of Science	Audio (M-32)	Intermediate	<i>From A-6 V (hours 4–8)</i> You will gain an understanding of the 4 levels of Science
6) The Dissolving of Duality as Presented in the 16 <sup>th</sup> Chapter of the Christian Science Textbook (“The Apocalypse”)	Booklet	Advanced	Takes the basic question “Is being material, spiritual, or both?” through the fourfold operation of Being (Word, Christ, Christianity, Science) at each of the four levels of spiritual consciousness (Science itself, divine Science, absolute Christian Science, Christian Science)
7) The Seven Synonyms for God: An analysis of the concept of God in the Christian Science textbook (Chapters 8+)	Book	Advanced	Advanced study on the tonality of the synonyms, synonym-matrices and the dimensional character of the synonyms for God

## The Laws of Being

Title	Item Type	Level of Difficulty	Description
1) The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science	Book	Intermediate	This book goes into depth on the Model of Being and its universal laws
2) The Structure of Being and its Universal Laws	Audio (E-1)	Intermediate	An inspired class on the universal laws of God
3) Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God	Audio (D-4)	Intermediate	Invaluable study of the laws of interdependence that operate between the levels of Science
4) The Model of Being and its Universal Laws	Audio (G-3)	Intermediate	This class is a major breakthrough for the student of Science. It focuses on the holistic Science implicit in Mary Baker Eddy’s revelation
5) The Law of the Self-evolution of Understanding Through the Idea of Christian Science	Audio (G-7) Video	Advanced	
6) The Law of the Self-evolution of Scientific Spiritual Understanding	Book	Intermediate	This book shows how our scientific spiritual understanding evolves through the structure of both the 7 synonyms and the Textbook

## Matrices

The Matrix of Immortality: Code of divine laws	Audio (E-2)	Intermediate	You will gain a clear and basic understanding of what constitutes a matrix and how it is used in Christian Science as a tool for understanding the whole of Being
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## Handling Evil / Mortal Consciousness

Title	Item Type	Level of Difficulty	Description
1) Debunking Mortal Consciousness	Audio (M-10)	Introductory	<i>From A-1 (hours 6–9)</i> Presents, in a step-by step orderly way, how Science debunks mortal consciousness
2) Notes on Handling Evil with References from the works of Mary Baker Eddy	Booklet  Spiral	Intermediate	Answers the question “Is it necessary to handle evil?” and provides all references for study from the Bible, <i>Science and Health with Key to the Scriptures</i> , and other writings by Mrs. Eddy
3) The Development of Handling of Animal Magnetism in <i>Science and Health</i>	Audio (M-14)	Intermediate	<i>From C-1 AN (hours 2–4)</i>
4) Animal Magnetism—Unmasked	Book	Intermediate	History of the concept of “animal magnetism” (hypnotism), and psychology, and an analysis of the Chapter <i>Animal Magnetism Unmasked</i> in <i>S&amp;H</i>
5) How Ideas Dissolve Illusions	Audio (X-10)	Intermediate	<i>From C-6 (hour 17–19)</i>
6) The Problem of Handling Evil	Audio (X-5)	Intermediate	
7) The One Man	Booklet	Introductory	A discussion of the nature of “man” in light of Science
8) Evolution—Material or Spiritual?	Booklet	Intermediate	Answers the question posed by the title by comparing Science with the work done on evolution by Pierre Lecomte du Noüy (a French paleontologist)

## Handling Evil / Mortal Consciousness – cont.

Title	Item Type	Level of Difficulty	Description
9) Handling Evil: The 4 Levels of Science	Audio (M-46)	Advanced	<i>From D-2, hours 4–5</i>
10) The Question of Evil as seen from the 4 Levels of Science	Audio (M-47)	Advanced	<i>From D-1, hour</i>

## The Bible in the Light of Science

1) Compendium for the Study of Christian Science # 1–3	Booklets	Intermediate	Three in this series of 10 booklets provides the basis for the study of selected subjects in the Bible—The Seven Days of Creation, the Commandments, the Beatitudes, and the Lord’s Prayer
OR References in the booklets Compendium for the Study of Christian Science # 1–3	Spiral		A complete collection of all the references in the <i>Compendiums</i> . Recommended for students that prefer the convenience of having all references provided under one cover
2) The Bible in the Light of Christian Science, Vol. I: Genesis	Book	Introductory	An introduction to biblical text-interpretation using the principles of Science. An outstanding analysis of the book of Genesis
3) Only Science Reveals	Booklet	Intermediate	A look at the first part of the book of Genesis in light of the 4 levels of Science and spiritual consciousness (Science itself, divine Science, absolute Christian Science, Christian Science)
4) The Bible in the Light of Christian Science, Vol. II: Exodus	Book	Intermediate	Biblical text-interpretation for the book of Exodus, using the principles of Science
5) The Days of Creation become the Numerals of Infinity	Audio (M-33)	Introductory	<i>From B-2 (hours 2–5)</i>

## The Bible in the Light of Science – cont.

Title	Item Type	Level of Difficulty	Description
6) The Spiritual Breakthrough to the Next Millennium	Book	Intermediate	A presentation of the 1000-year periods of biblical history, and its implications in light of Science as we enter the seventh 1000-year period
7) The 1000-year Periods in Biblical History Found in “The Minor Prophets” in the Bible	Audio Video (M-13)	Introductory	<i>From F-1 (hours 1–2)</i>
8) The 1000-year Periods in Biblical History	Audio (M-15)	Introductory	<i>From C-1 G (hours 21–24)</i>
9) Symbol and Reality: Evolving through the 1000-year periods in the Bible	Audio (M-18)	Intermediate	<i>From C-1 OAP (hour 1)</i>
10) The Bible in the Light of Christian Science, Vol. III: Joshua, Judges	Book	Intermediate	Biblical text-interpretation for the books of Joshua and Judges using advanced principles of Science
11) The Bible in the Light of Christian Science, Vol. IV: I & II Samuel	Book	Intermediate	Biblical text-interpretation for the books of I & II Samuel using advanced principles of Science
12) The Minor Prophets in the Light of Christian Science	Book	Advanced	An in-depth analysis of the prophetic books of the Bible in light of Science
13) The Epistles in Light of Christian Science	Book	Advanced	An in-depth analysis of the epistle books of the Bible in light of Science
14) The Science of Prayer	Book	Intermediate	Presents the nature and purpose of prayer, as well as a spiritually scientific look at the Lord’s Prayer in light of Science
15) The Gospel of St. John in the Light of Christian Science	Audio Video (F-4)	Advanced	A must for all advanced students, as it explores the place-value of St. John’s gospel within the Model of Being—the point of the Science-order on the level of Christian Science

## The Bible in the Light of Science – cont.

Title	Item Type	Level of Difficulty	Description
16) The Practical Implications of the Spiritual Structure of the Gospel of St. John	Audio Video (F-5)	Advanced	Builds on F-4, revealing the practical implications of St. John’s message for everyday life-experience

## The Structure of the Christian Science Textbook

1) The Christian Science Textbook: <i>Science and Health With Key to the Scriptures</i> by Mary Baker Eddy—Our way of life and our teacher	Booklet	Introductory	An introduction to the divine structure of <i>Science and Health with Key to the Scriptures</i> . An excellent guide to understanding why Science is “our way of life and our teacher”
2) The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure	Book	Introductory	A summary of the divine structure within each chapter of <i>Science and Health</i>
3) “Stately Science Pauses Not” (S&H 566:9)	Booklet	Introductory	Presents the platform and progressive evolution of understanding upon which the Science of Being is based
4) The Structure of the Christian Science Textbook: An Overview	Audio (M-20)	Introductory	
5) The Structural Method of Science	Audio (M-12)	Intermediate	<i>From C-4 (hours 1–2)</i>
6) The Structure of the Christian Science Textbook: The logic of the 16 Chapters	Audio (M-34)	Intermediate	<i>From B-2 (hours 13–17)</i>
7) The 16 Aspects of Oneness in <i>Science and Health</i>	Audio (C-3)	Intermediate	This dynamic lecture presents the 16 aspects of oneness as found in the 16 chapters of <i>Science and Health</i>
8) Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook	Book	Advanced	Summaries of each chapter of S&H that succinctly outline its spiritually scientific structure. This book contains, in summary, the culmination of Max Kappeler’s life’s work involving the Christian Science textbook

## The Structure of the Christian Science Textbook – cont.

Title	Item Type	Level of Difficulty	Description
9) The Science of the Oneness of Being in the Christian Science Textbook	Book	Advanced	A companion book to Kappeler's <i>The Structure of the Christian Science Textbook</i> . It looks at the matrix of S&H from the level of divine Science—the standpoint of the oneness of being. It deals with the concept of the oneness of being from biblical ages to today

## The History and Development of the Science of Christian Science

1) The Development of the Christian Science Idea and Practice	Book	Intermediate	Presents the evolution (history) of the idea of Christian Science. For those interested in the topic of spiritual healing. Clearly explains the difference between mind/faith healing and healing through Science
2) The Development of the Science of Christian Science Since Mary Baker Eddy	Audio (M-19)	Introductory	
3) Christian Science in the World of Today and Tomorrow	Booklet	Introductory	Discusses spiritual progress, transformation from the human to the divine system of reference, and issues of today and tomorrow in light of Science
4) The New and The Old Concept of Science	Audio (M-11)	Introductory	<i>From C-1S (hour 16)</i>
5) The Development of the Idea of Oneness from the Bible to Mary Baker Eddy's Scientific Revelation	Audio (M-22)	Intermediate	<i>From C-1S (hour 1-2)</i>

## The History and Development of the Science of Christian Science – cont.

Title	Item Type	Level of Difficulty	Description
6) The History of the Medical Sciences and Their Philosophies	Audio (X-12)	Introductory	<i>From C-1S (hours 23–24)</i>
7) Taking Responsibility for the Idea	Booklet	Advanced	A discussion of the need to take responsibility for our devotion to the evolution of the idea of Science

## Healing and Christian Science Practice

1) The Development of the Christian Science Idea and Practice	Book	Intermediate	Presents the evolution (history) of the idea of Christian Science. For those interested in the topic of spiritual healing. Clearly explains the difference between mind/faith healing and healing through Science
2) The Eight Ordered Steps to Finding Our Oneness with Being	Audio (X-13)	Introductory	<i>From B-2 (hour 23)</i>
3) Healing in the 16 Chapters of the Christian Science Textbook	Audio (M-35)	Intermediate	<i>From B-3 (hours 11–15)</i>
4) Healing on the Levels of absolute Christian Science, divine Science, and Science itself	Audio (M-36)	Intermediate	<i>From B-3 (hours 16–18)</i>
5) Healing	Audio (M-9)	Introductory	<i>From A-1 (hours 13–14)</i>
6) Principle and Practice are One	Audio (M-7)	Intermediate	<i>From B-3 (hours 1–2)</i>

## Healing and Christian Science Practice – cont.

Title	Item Type	Level of Difficulty	Description
7) “Christian Science Practice”: Chapter XII in <i>Science &amp; Health</i>	Audio (X-4)	Intermediate	<i>From A-4 (hours 24–25)</i>
8) “He Shall Never See Death” (St. John 8:51)	Booklet	Introductory	A discussion of the nature of life and death in light of Science
9) The Impact of the Divine Idea on the World	Audio (M-21)	Intermediate	<i>From A-6 III (hour 16)</i>
10) The Universal Life-Principle	Audio (M-2)	Intermediate	<i>From A-1 (hours 1–2a)</i>

## The Christ-idea

1) The Christ-idea	Book	Introductory	Presents the key issue of Science, the difference between Christ and Jesus, man’s relationship with Christ, and the divine impulsion of the Christ-idea throughout history
2) Man: The Thinker—or the Thought?	Booklet	Intermediate	A discussion of the ascending and descending operation of God: the I AM that I AM
3) The Christ-idea vs. Human Thinking	Audio (M-40)	Introductory	<i>From A-6 IV (hour 4–5a)</i>
4) The Two Translations	Audio (M-24)	Intermediate	<i>From C-1SP (hour 14–15)</i>
5) The Relationship Between the Two Translations of the Christ	Audio (M-39)	Intermediate	<i>From A-6 (hours 9–10)</i>

## The Christ-idea – cont.

Title	Item Type	Level of Difficulty	Description
6) The Implications of the Two Translations	Audio (M-25)	Intermediate	<i>From D-4 (hour 16)</i>
7) Idea and Ideas	Audio (X-7a)	Intermediate	<i>From A-4 (hours 6–9)</i>
8) The History of the Term “Idea”	Audio (X-7b)	Intermediate	<i>From C-4 (hour 5)</i>
9) How Ideas Dissolve Illusions	Audio (X-10)	Intermediate	<i>From C-6 (hour 17–19)</i>
10) “Idea” within the Framework of Divine Cybernetics	Audio (M-26)	Intermediate	<i>From D-2 (hour 12)</i>

## Christian Science – Government & Ethics

1) Christian Government—Its Scientific Evolution	Book	Introductory	Concise account of the Science of true government, the divine rights and duties of men, and divine justice. Includes an inspired account of the true government of the Christian Science Church in Boston
2) The Ethics of Christian Science	Audio (M-23)	Introductory	<i>From C-1T (hour 1)</i>
3) Theocracy in the Light of Christian Science (Joel Jessen)	Audio (J-8)	Introductory	An in-depth discussion of mankind’s birthright to be governed by God, divine Principle. Text for the class: <i>Christian Government—Its Scientific Evolution</i> (Max Kappeler)

## Christian Science on World Issues

Title	Item Type	Level of Difficulty	Description
1) The Spiritual Challenge of Today	Audio Video (G-4)	Introductory	Human understanding of the spiritual idea in its Science evolves. The Science of physical harmony must give way to the investigation of the Science of spiritual harmony.
2) The World's Problems Today—and We?	Audio Video (G-5)	Introductory	The solution to the multiple crises that threaten global survival that lies wholly with spiritual consciousness with a scientific understanding of God.
3) The Science of Being—As I See It Today	Audio (G-2)	Introductory	This recording explores how the idea of the Science of Being has impacted world consciousness.
4) The Education of the Future in the Light of Christian Science (Joel Jessen)	Audio (J-7)	Introductory	A discussion surrounding Mary Baker Eddy's challenge to all mankind to understand the spiritual origin of the universe, inclusive of man

CHAPTER

6

## Obtaining Your Study Materials

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Purchasing Kappeler's Writings and Recordings . . . . .	90
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## Purchasing Kappeler's Writings and Recordings

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All of the materials listed in the *Guide to Books and Recordings* can be purchased from the Kappeler Institute for the Science of Being USA.<sup>27</sup> Orders for books and recordings can also be placed via e-mail by writing to [mail@kappelerinstitute.org](mailto:mail@kappelerinstitute.org), by telephone, or by using the online shopping cart on our website at [www.kappelerinstitute.org](http://www.kappelerinstitute.org).

### Kappeler Institute Information Centers

If you wish to order books/recordings, or have any questions about Max Kappeler's work or the Kappeler Institutes, please contact the KI Information Center in your preferred language:

<p><b>KI Information Center, USA</b>          (English &amp; limited Spanish Language Information/          Writings/Recordings)</p> <p>Kappeler Institute for the Science of Being          PO Box 99735          Seattle, WA 98139-0735          USA</p> <p>Tel: (206) 286-1617          FAX: (206) 286-1675</p> <p>E-mail: <a href="mailto:mail@kappelerinstitute.org">mail@kappelerinstitute.org</a>          Website: <a href="http://www.kappelerinstitute.org">www.kappelerinstitute.org</a></p>	<p><b>KI Information Center, Europe</b>          (German and limited French Language Information/          Writings/Recordings)</p> <p>Kappeler-Institut für die Wissenschaft des Seins,          EUROPA          Grainauer Str. 19          D-10777 Berlin          GERMANY</p> <p>Tel: 0049-30-4556063          FAX: 0049-30-4568146</p> <p>E-mail: <a href="mailto:KappelerID@aol.com">KappelerID@aol.com</a></p>
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### Ordering Books and Recordings

All of Max Kappeler's writings and recordings in English can be obtained through the KI Information Center, USA, at the addresses below:

Books	Audio Recordings
<p><b>KI Publishing, USA</b>          PO Box 99735          Seattle, WA 98139-0735          Tel: (206) 286-1617          FAX: (206) 286-1675          E-mail: <a href="mailto:mail@kappelerinstitute.org">mail@kappelerinstitute.org</a>          Website: <a href="http://www.kappelerinstitute.org">www.kappelerinstitute.org</a></p>	<p><b>KIR Recordings, USA</b>          PO Box 9229          Seattle, WA 98109-0229          Tel: (206) 286-1617          FAX: (206) 286-1675          E-mail: <a href="mailto:Barbara@kappelerinstitute.org">Barbara@kappelerinstitute.org</a>          Website: <a href="http://www.kappelerinstitute.org">www.kappelerinstitute.org</a></p>

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<sup>27</sup> Kappeler Institute order forms are found in Appendix D of this publication.

## **Borrowing Recordings from Kappeler Institute, USA**

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Kappeler Institute USA has created a Recordings Lending Program to make it easier for students to gain access to Max Kappeler's recorded lectures. We hope that you are able to use this program to add depth to your study of Science.

### **Borrowing Recordings from Kappeler Institute USA**

Any of the recordings listed in the *KI USA Catalog* can be borrowed directly from KI USA. There is a limited supply of recordings available for loan, so requests will be handled on a first come, first serve basis.

### **Lending Fees**

KI USA lending fees differ by format. The fees are:

- Audiocassettes                      \$3 per hour
- CD-mp3                      not available for lending
- CD-audio format:                      \$4 per hour

Lending fees include illustrative materials (printed study materials specific to each recorded program). Shipping costs are paid by the borrower. We use media mail by the US Postal Service because of its reliability and low cost.

*Lending Period.* The lending period is based on the length of the recorded class, usually between 2 and 5 months (approximately 2 tape-hours per week allotted time for study). KI USA recommends that students listen to each recorded class at least twice—the first time to get the tone of the subject, the second time to discern the structure of the subject and take notes for future study.

### **Number of “Borrowers”**

Single individuals, as well as study partners, may borrow recordings. However, if recordings are borrowed for use by more than one individual, lending fees are charged on a *per student* basis.

### **Deciding Whether to Purchase or Borrow Recordings**

For an individual, borrowing recordings is a good way to save on the cost of study materials. Study partners, on the other hand, if they live nearby and study together, might find it better to purchase recordings. For two people, the lending fees can equal

the purchase price for audiocassette or CD-audio. Groups of three or more will save on videotaped programs.

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*Buffalo* Buffalo & Erie County Public Library, Lafayette Square, Buffalo, NY 14203

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*Rochester* Rochester Public Library, 115 South Ave, Rochester, NY 14604

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<i>Melbourne</i>	The State Library of Victoria, 328 Swanston Street, Melbourne, Victoria 3000
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*Firenze* Biblioteca Nazionale Centrale, Piazza dei Cavalleggeri, 50 100 Firenze

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APPENDIX



## **Appendix A: Science Terminology**

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# DEFINITIONS<sup>28</sup>

## of Scientific Terms used in the Science of Christian Science

### calculus

- A process of reasoning by the use of symbols (Webster).
- *Calculus of operations*: A systematic method of treating problems by operating upon (seeing the relationship among) symbols of operation (Webster).
- vs. *combinatorics*: random combining.

#### References:

##### Books by John W. Doorly

*Talks on the Science of the Bible*, Vol. I “red-book,” [1949] pp. 41–43.

*Talks on the Science of the Bible*, #60 “blue-book,” pp. 4–11, 31–32.

*Christian Science Practice*, 2<sup>nd</sup> edition, pp. 308–309.

Publisher: The Foundational Book Company for the John Doorly Trust, London, England [1949].

### category

- One of the underlying forms to which any fact known by experience must conform; specifically defined divisions in a system of classification (Webster).
- A class, division, genus, family, or type with which distinctions are made among things for conceptual analysis and classification (Peter A. Angeles: *Dictionary of Philosophy*)
- Any basic idea, concept, notion or principle fundamental to a system of philosophy; an ultimate conceptual form by which knowledge is made possible, providing the foundation for all meaning (ibid.).
- A system of categories is constituted of the pure concepts or principles that provide the necessary structure for understanding. Nothing is intelligible unless put into the framework of these categories. Our understanding of things is formed by the categories. And things themselves are formed by the forces acting in nature which operate according to these categories (ibid.).

#### References:

##### Recordings by Max Kappeler

A-6V *Syllabus V*, hour 1

C-1AP *Chapter XVI, The Apocalypse*, The Structure of the Christian Science Textbook—Our Way of Life, hour 1, 2

##### Books by Max Kappeler

*Stately Science Pauses Not...*, pp. 16–24

##### Books by John W. Doorly

*Talks on the Science of the Bible*, #63 “blue-book,” pp. 3–5, 5–13, (as presented in *The Apocalypse*), [1949].

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<sup>28</sup> See Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing, 1984), pp. 111–116.

## classification

- Systematic arrangement in groups or categories according to established criteria (Webster).

## combinatorics

- A random combining of categories that yields results not system-intrinsic in being; not using a valid systematic or scientific method for seeing relationships among symbols of operation.

## cybernetics

- From the Greek “Kybernetes”: steersman, pilot, controller, governor.
- The study of systems which are self-operating, self-organizing, self-regulating, and self-controlling through their feedback mechanism to exercise adaptive control.

### References:

#### Books by Max Kappeler

*A Study Aid for the Science of Christian Science*, p. 69.

## dimensionalism

- The concept that one identity, when translated to different levels or standpoints of consciousness, can appear in different forms, while at the same time preserving its one, original identity.

### References:

#### Books by Max Kappeler:

*The Science of the Oneness of Being in the Christian Science Textbook*, pp. 49–51.

*The Seven Synonyms for God*, Ch. 7.

#### Recordings by Max Kappeler:

A-4 *The Structure-principle of Being*, hour 20.

A-6V *Syllabus V*, hour 3.

B-2 *From Atomistic Thinking to Cybernetic Comprehensive Consciousness*, hour 17.

D-4 *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, hour 3.

G-2 *The Science of Being—As I See It Today*, hours 6–7.

## gestalt

- A unified physical, psychological or symbolic configuration having properties that cannot be derived from its parts (American Heritage Dictionary)
- The basic idea is that the parts of a shape only have meaning by the fact that they belong to a whole, i.e., a shape cannot be split up into its elements without losing the meanings which it possesses as a whole. A form is more than the sum-total of its elements (Encyclopedia of Cybernetics)

### References:

#### Books by Max Kappeler:

*The Science of the Oneness of Being in the Christian Science Textbook*, pp. 52, 175–176.

## holism

- The view that an integrated whole has a reality independent of and greater than the sum of its parts (Webster).
- The thesis that wholes, or some wholes, are more than the sums of their parts in the sense that the wholes in question have characteristics that cannot be explained in terms of the properties and relations to one another of their constituents (Harper Dictionary of Modern Thought).
- *holistic explanation*: 1. Explaining phenomena in terms of the functions (purposes, properties, activities) of a whole (form, totality, unity) that is the guiding principle of its parts. 2. Explaining the activity of the parts of a whole in terms of the functions of that whole (Dictionary of Philosophy).

### References:

#### Books by Max Kappeler:

*The Science of the Oneness of Being in the Christian Science Textbook*,  
pp. 23–25, 52–53, 169–176, 179–180.

#### Books by John W. Dooley

*Talks on the Science of the Bible*, Vol. III “red-book,” pp. 375–376, [1949].

## interpretation

- Root: inter = between
- Pretari = to show, explain, point out (Century Dictionary)

### unscientific meaning of “interpretation”:

- 1) To explain what is inexplicit
  - to explain what is unintelligible
  - explanation of what is not immediately plain or explicit (Webster)
  - to interpret the hidden meaning of a parable (Random House)
- 2) Individually subjective
  - to understand and appreciate in the light of individual belief, judgment, interest or circumstance (Webster)
  - to perform or render according to one's understanding or sensibility (Random House)
- 3) Translation
  - translation from one language into another (Webster)
- 4) To interpret by representation
  - to apprehend and represent by means of art, e.g., to show by illustrative representation (Webster)

### scientific meaning of “interpretation”:

- 1) Explanation through general principles
  - explanation of actions, events or statements by pointing out inner relationships ... or by relating particulars to general principles (Webster)
  - a matter of accentuation according to the context or frame of reference defined by the structure

- “Knowing this first that no prophecy of the scriptures is of only private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (II Peter 1:20, 21)
- To leave “to mortals’ interpretation ...to identify the meaning is susceptible of abuse owing to one’s ignorance ....The only safety... must lie in confining (the interpretation) to generalities and not specialities” (Mary Baker Eddy: “Essays and Other Footprints” p. 63)

2) vs. *interpolate*

- To alter or corrupt by inserting new or foreign matter; especially to change, as a book or a text, by inserting matter that is new or foreign to the purpose of the author (Webster)

**References:**

**Books by Max Kappeler**

*The Seven Synonyms for God*, Ch. 10.

*Introduction to the Science of Christian Science*, pp. 146–163, 168.

*The Four Levels of Spiritual Consciousness*, pp. 25–28.

*Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*, pp. 1–11.

*The Bible in the Light of Christian Science, Vol. I: Genesis*, pp. 1–19.

*Only Science Reveals*, pp. 1–4, 12–15, 23–25.

*References in the booklets Compendium for the Study of Christian Science #1–10*, No. 8: “Life,” Appendix I (p. 24)

(showing how a knowledge of the system of ideas enables us to detect the tones of the subjects in the chapter).

*Stately Science Pauses Not*, pp. 24–27.

**Books by John W. Doorly**

*Talks at the Oxford Summer School, 1948*, Vol. I., pp. 89–90, [1948].

**Recordings by Max Kappeler**

C-2PR Chapter I, *Prayer, The Christian Science Textbook: A workshop on text-interpretation*, #24, 25.

C-1C Chapter IX, *Creation, The Structure of the Christian Science Textbook—Our Way of Life*, #3, 5–7A.

**law**

- A general statement describing an invariable order or regularity that exists under certain specific conditions (Dictionary of Philosophy).

**References:**

**Books by Max Kappeler**

*Introduction to the Science of Christian Science*, pp. 168–169.

*The Science of the Oneness of Being in the Christian Science Textbook*, pp. 57–59.

*The Minor Prophets in the Light of Christian Science*, pp. 26–27, 40–41, 208–209.

*Animal Magnetism—Unmasked*, pp. 133–140, 169.

**Recordings by Max Kappeler**

E-1 *The Structure of Being and its Universal Laws*, hour 6B.

**matrix** (Plural: **matrixes** or **matrices**)

- Womb, place of origin, cradle. The place in which anything is nurtured in its earlier stage (Oxford Dictionary). Source, cause; grid, chessboard pattern.
- The womb. A place or enveloping element within which something originates, takes form, or develops... That which gives form, origin, or foundation to something enclosed or embedded in it (Webster).
- A matrix is a schematic model of order. It has columns and rows or lines, which are constructed according to definite rules. The essential requirement is that all the elements

in a column or in a row possess a common characteristic (Z. Dienes and E. Golding: *Mathematisches Denken and logische Spiele*, Herder 1966).

- A rectangular array with systematic entries (Prof. Luft).
- A matrix is an arrangement of values in lines and columns (Prof. Muller-Markus: *Wo die Welt nochmals beginnt*, p. 279).

### ***matrix elements***

A matrix is a rectangular arrangement of elements. An element is a primary component, in the sense that it is not possible to divide an element and at the same time retain the properties which are relevant to the associative context. Elements form the constituent parts of magnitudes; their interrelation constitutes the structure of a magnitude. Matrices afford a more accessible general view of the functional interconnections of elements within a system (*Lexikon der Planung and Organisation*, 1968).

### ***purpose***

- The word “matrix” (denotes) any ability, habit, or skill, any pattern of ordered behavior governed by a “code” of fixed rules (Koestler: *The Act of Creation*).
- A matrix is an aid to remembering the succession of operations. It needs few symbols, as each symbol acquires a special meaning according to its particular box within the grid.
- Matrices themselves provide a very powerful condensed language in which complicated mathematical statements can be expressed simply (Evelyn Sharp: *The Parent’s Guide to the New Mathematics*).
- A matrix is important for categorical, relational and structural thinking (Z. Dimes and E. Golding: *Mathematisches Denken and logische Spiele*, Herder 1966).
- A matrix is a means to the most economic representation (*Mathematik-Duden fur Lehrer*, Mannheim 1969).
- A purely conceptual, not an observable, construct, superseding the last traces of physical detectability (Prof. Muller-Markus).
  - aids structure recognition
  - acts as a memory-support
  - provides a cognizable overall view
  - is a steering mechanism

### **References:**

#### **Books by Max Kappeler**

A *Study Aid for the Science of Christian Science*, p. 96.

*The Minor Prophets in the Light of Christian Science*, pp. 17–19.

*The Science of the Oneness of Being in the Christian Science Textbook*, pp. 255–256.

#### **Recordings by Max Kappeler**

E-2 *The Matrix of Immortality: Code of divine laws*, hours 1–4A, 20.

C-4 *The Matrix of “Science and Health”: An overview*, hour 6.

C-6 Exercises in Culturing Consciousness According to the Matrix of “Science and Health,” hours 1B–2A.

G-2 *The Science of Being—as I see it today*, hours 4–7.

## order

- Regular arrangement; any methodical or established succession or harmonious relation; method; system; ...A condition in which everything is so arranged as to play its proper part; as, “order is heaven’s first law” (Pope) (Webster).
- Sequence, disposition; the fixed arrangement formed in the existing constitution of things; a natural, moral or spiritual system in which things proceed according to definite laws (Oxford).
- The sequence or arrangement of things or events, series, succession; a fixed or definite plan, system or law of arrangement; (rhetoric) the placing of words in such a manner as to contribute ...to the clear illustration of the subject (Webster).

### References:

#### Books By Max Kappeler

*Stately Science Pauses Not...*, pp. 14–16

#### Books by John W. Doorly

*The Pure Science of Christian Science*, 3<sup>rd</sup> edition, pp. 92–93, [1949].

*Talks at the Oxford Summer School, 1948*, Vol. I., pp. 143–144, 232–233, [1948].

*Talks on the Science of the Bible*, Vol. I “red-book,” p. 109 No. 70, pp. 15–16 No. 71, pp. 5–9, [1949].

*Christian Science Practice*, 2<sup>nd</sup> edition, pp. 21–22, [1949].

## paradigm

- worldview or model of understanding and consciousness.
- A universally recognized scientific achievement that for a time provides model problems and solutions to a community of practitioners (Thomas Kuhn: *The Structure of Scientific Revolution*).
- Some accepted examples of actual scientific practice—including law, theory, application, and instrumentation—provide models from which spring particularly coherent traditions of scientific research (ibid.).

### References

#### Recordings by Max Kappeler

E-1 *The Structure of Being and its Universal Laws*, hours 1–4.

## science

- 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 a system (Funk & Wagnall’s Dictionary).
- A branch of study which is concerned either with a connected body of demonstrated truths or with observed facts systematically classified and more or less colligated by being brought under general laws, and which includes trustworthy methods for the discovery of new truths within its own domain (Oxford).

- “Divinely defined, Science is the atmosphere of God; humanly construed, and according to Webster, it is 'knowledge, duly arranged and referred to general truths 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).

#### References:

##### Books by Max Kappeler

*Why Study Christian Science as a Science?*, pp. 5–11.

*References in the booklets Compendium for the Study of Christian Science #1–10*, No. 1: “Introduction,” pp. 3–6.

*Introduction to the Science of Christian Science*, pp. 141–145.

*Stately Science Pauses Not...*, pp. 6–8, 28.

*The Science of the Oneness of Being in the Christian Science Textbook*, pp. 31–34.

*The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science*, pp. 24–25.

##### Books by John W. Doorly

*The Pure Science of Christian Science*, 3<sup>rd</sup> edition, p. 92, [1949].

##### Recordings by Max Kappeler

D-4 *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, hour 1.

M-1 *Why study Christian Science as a Science, (3 hours from C-1PR, #1–3)*.

## structure

- From “structura”: to arrange, to fit together, ordering.
- The interrelationships of parts as dominated by the general character of the whole (Webster).
- Structures appear wherever elements combine into a meaningful whole whose arrangements follow definite laws (Wieser).
- A structure is the sum-total of relationships which maintains the communication among the various parts of a whole (Amar).

## structuralism

- Is that method of procedure which transforms every problem into a structural problem (Amar).
- In structuralism, the object itself and its various constituents are seen as points of intersection of multitudinous systems of reference (ibid.).
- Structuralism is a mode of thought; structuralism constitutes essentially a method. By method (is meant) any set of rules or regulations which describes and prescribes the operations to be performed upon any matter with the purpose of ordering it and understanding its workings (Michael Lane: Introduction to Structuralism).
- A structure is a system of transformations. Inasmuch as it is a system and not a mere collection of elements and their properties, these transformations involve laws: the structure is preserved or enriched by the interplay of its transformation laws, which never yield results external to the system nor employ elements that are external to it. In short, the notion of structure is comprised of three key ideas: the idea of wholeness, the idea of transformation, and the idea of self-regulation (Jean Piaget: Structuralism).

### ***Eight stages of the development of consciousness***

1. atomistic thinking
2. linear thinking
3. functional thinking
4. operational thinking
5. structural consciousness
6. dimensional consciousness
7. cybernetic consciousness
8. comprehensive consciousness

### ***Structural vs. atomistic attitude***

<i>structural</i>	<i>atomistic</i>
keeps the whole in view	narrow-minded
considers structure, relationships within and governed by the whole	engulfed in details, pedantic
always has a new perspective	routine, repetitive
center: the whole	center: personal “I”
the whole has its own solution	meeting our own human and material desires

#### **References:**

##### **Books by Max Kappeler**

- A *Study Aid for the Science of Christian Science*, p. 2.  
Introduction to the *Science of Christian Science*, pp. 151–152.  
*The Science of the Oneness of Being in the Christian Science Textbook*, pp. 52–53.  
*The Bible in the Light of Christian Science, Vol. I: Genesis*, pp. 3–11.  
*Stately Science Pauses Not. . .*, pp. 9–12, 31.

##### **Recordings by Max Kappeler**

- B-2 *From Atomistic Thinking to Cybernetic Comprehensive Consciousness*.  
C-1C *Chapter IX, Creation, The Structure of the Christian Science Textbook—Our Way of Life*, hours 1–2.  
C-6 *Exercises in Culturing Consciousness According to the Matrix of “Science and Health,”* hours 1, 20.  
D-4 *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, hour 1.  
E-1 *The Structure of Being and its Universal Laws*, hours 4–6.  
G-2 *The Science of Being—as I see it today*, hours 4–5.  
M-12 *The Structural Method of Science*, (2 hours from C-4: #1–2).

### **synergy**

- The additional benefit accruing to a number of systems should they coalesce to form a larger system; the concept reflects the classical idea that the whole is greater than the sum of its parts. Synergy is formally studied as a property of systems by cybernetics (Harper Dictionary of Modern Thought).

#### *References:*

##### **Books by Max Kappeler**

- The Science of the Oneness of Being in the Christian Science Textbook*, pp. 23–25, 175–176.

## synonymous

- 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. It is the office of a work on synonyms to point out these correspondences and differences, that language may have the flexibility that comes from freedom of selection within the common limits, with the perspicuity and precision that result from exact choice of the fittest word to express each shade of meaning outside of the common limits. To consider synonymous words identical is fatal to accuracy: to forget that they are similar, to some extent equivalent and sometimes interchangeable, is destructive of freedom and variety (Funk & Wagnall's Dictionary).
- Thus synonymous terms: (a) coincide in some part of their meaning and are in this context—in this certain limit—freely interchangeable; yet also (b) have clearly distinguishable differences and are therefore not freely interchangeable outside of context (a).
- *vs. equinymys*: Words identical or completely equivalent in meaning (many linguists maintain that no such words exist, for, in the economy of language, why would there be two rather than one word, if indeed there were no perceivable difference?).

### References:

#### Books by Max Kappeler

*The Seven Synonyms for God*, Ch. 1.

*Introduction to the Science of Christian Science*, pp. 30–32.

*Why Study Christian Science as a Science?*, pp. 14–15.

*Stately Science Pauses Not*, No. 5, pp. 17–20.

#### Books by John W. Doorly

*The Pure Science of Christian Science*, 3<sup>rd</sup> edition, [1949], pp. 19–20.

#### Recordings by Max Kappeler

A-1 *An Introduction to the Science of Christian Science*, hours 2–3A

A-5 *A Seminar on the Seven Synonymous Terms for God*, hours 18–23

A-6II *Syllabus II*, #1B–2A

D-4 *Divine Cybernetics and the Self-operating "Dimensional Laws" of the One Being, God*, hour 2A

## system

- A regularly interacting or interdependent group of items forming a unified whole (Webster).
- An assemblage of things unified into a consistent whole by a regular interrelationship (interaction, interdependence, interconnection) of its parts (Dictionary of Philosophy).
- An assemblage of things working in a coherent order according to some rational or intelligible principle, plan or method (ibid.).
- The principle or method of operation by which the consistent and coherent order of the whole is achieved and/or explained (ibid.).

### References:

#### Books by Max Kappeler

*References in the booklets Compendium for the Study of Christian Science* #1–10, No. 1: "Introduction," pp. 4–5.

*Stately Science Pauses Not*, pp. 16–24.

#### Books by John W. Doorly

*The Pure Science of Christian Science*, 3<sup>rd</sup> edition, [1949], p. 92

## Science Terminology Worksheet

The terms below are commonly used and are important to an understanding of Science. You may use this worksheet to write in definitions as you study.

<b>TERM</b>	<b>DEFINITION</b>
3 fundamental categories	
4 levels of Science	
4 modes of operation	
7 synonymous terms	
15 root-notions	
1000-year periods in biblical history	
absolute Christian Science	
All-in-all	
animal magnetism	
ascending way	
being	

Being	
being-building	
calculus	
capitalized terms	
City Foursquare	
Christ Christ-matrix	
Christ-consciousness	
Christ-idea	
Christ-impulsion	
Christ-operation	
Christ-order	
Christ-translation	
Christianity	
Christianity-matrix	

Christianity-order	
Christian Science	
Christian Science Practice	
concept-building	
consciousness-building	
descending way	
demonstration	
divine metaphysics	
divine Mind-reading	
divine Science	
epitome	
error	
false concepts/attitudes	
4 levels of Science and spiritual consciousness	

4-fold calculus	
4-fold operation of Being	
Holy City	
idea(s)	
immortal Mind-reading	
infinite calculus	
law of oneness	
Life	
Love	
man	
manhood	
material sense(s)	
matrix of Being, “matrix of immortality”	
mental anatomy	

mental malpractice	
mesmerism	
metaphysics	
Mind	
Model of Being	
mortal mind	
mortal thoughts	
oneness	
oneness of Being	
personal sense	
Principle	
re-translation	
Science of Christian Science	
Science of Being	

Science Science-matrix	
Science itself	
Science-level	
Science-order	
scientific obstetrics	
sense-testimony	
sevenfold order	
sin	
Spirit	
spiritualism, spiritism	
Soul	
subtone	
synonym-consciousness	
synonymy principle	

system of reference	
the Textbook	
tonality	
tonality-building	
tone	
translation	
Truth	
understanding (and demonstration)	
womanhood	
Word	
Word-order	

**Additional Definitions**




APPENDIX



## **Appendix B: Abbreviations**

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Abbreviations used in Kappeler's works. . . . .	118
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## Abbreviations<sup>24</sup> used in Kappeler's works

The following abbreviations are used throughout Kappeler's writings and recordings:

M, Sp, So, P, Li, T, Lo = Mind, Spirit, Soul, Principle, Life, Truth, Love

W, X, Xty, Sc = Word, Christ, Christianity, Science

Sc, dSc, aCS, CS = Science itself, divine Science, absolute Christian Science,  
Christian Science

c. of = counterfeit of

vs = versus

### **The works of Mary Baker Eddy (MBE)**

S&H = Science and Health with Key to the Scriptures

Mis. = Miscellaneous Writings

Man. = Manual of the Mother Church

Chr. = Christ and Christmas

Ret. = Retrospection and Introspection

Un. = Unity of God

Pul. = Pulpit and Press

Rud. = Rudimental Divine Science

No. = No and Yes

'00 = Message to the Mother Church, June 1900

'01 = Message to the Mother Church, June 1901

'02 = Message to the Mother Church, June 1902

Hea. = Christian Healing

Peo. = The People's Idea of God

My. = The First Church of Christ, Scientist, and Miscellany

---

<sup>24</sup> See Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), pp. iii-iv.

## The Works of John W. Doorly (JWD)

- Bible-talks = *Talks on the Science of the Bible*  
Oxford-talks = *Talks at the Oxford Summer School*  
Statement = *A Statement by John W. Doorly*

## The Works of Max Kappeler (MK)

### Books:

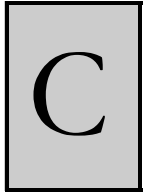
- A. M. book = *Animal Magnetism—Unmasked*  
Bible-books = *The Bible in the Light of Christian Science, Vols. I–IV*  
compendium = *Compendium for the Study of Christian Science, #1–10*  
development-book = *The Development of the Christian Science Idea and Practice*  
epistle-book = *The Epistles in the Light of Christian Science*  
epitome-book = *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*  
government = *Christian Science Government*  
introduction-book = *Introduction to the Science of Christian Science*  
level-book = *The Four Levels of Spiritual Consciousness*  
oneness-book = *The Science of the Oneness of Being in the Christian Science Textbook*  
prophet-book = *The Minor Prophets in the Light of Christian Science*  
study aid = *A Study Aid for the Science of Christian Science*  
structure-book = *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure*  
synonym-book = *The Seven Synonyms for God*

### Audio/Videotapes

References for audio/video sets are identified by the recording (or “tape”) code, then title, followed by the hours.

An example of a tape reference would be: D-4 *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God, #1*. This references the *first hour* of the D-4 recorded lecture series.

APPENDIX



## **Appendix C: Illustrative Materials**

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Model of Being .....	121
Color Schemes .....	123

## MODEL OF BEING

(The Chart)

<b>Science itself</b>	infinite Principle				
	<b>Word</b>	<b>Christ</b>	<b>Christianity</b>	<b>Science</b>	
<b>divine Science</b>	Life	Truth	Love	divine Principle, Love	
<b>absolute Christian Science</b>	Life Truth Love	Truth Life Love	Life Love	Truth Love	
<b>Christian Science</b>	<b>Mind</b>	Principle Life Truth Love Soul Spirit Mind	Principle Mind Soul Spirit Life Truth Love	Principle	
	<b>Spirit</b>			Soul	Soul
	<b>Soul</b>			Principle	Spirit
	<b>Principle</b>			Life	Mind
	<b>Life</b>			Truth	Love
	<b>Truth</b>			Principle	Principle
	<b>Love</b>			Love	Love

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

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

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

The Subject and Method for Studying the Science of Christian Science with an introduction to the 7 synonymous terms for God

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

### Books by Max Kappeler:

*The Development of the Christian Science Idea and Practice* ©2004, 2<sup>nd</sup> edition. (healing on the levels)  
*The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science*, pp. 117–198 (the place value of the synonyms on *The Chart*).

### Recordings by Max Kappeler:

- A-4: *The Structure-principle of Being: Our need for a divine system of reference*, 1974, Wilmington, DE, hour 21.
- A-5: *A Seminar on the 7 Synonymous Terms for God*, 1975, Wilmington, DE, hours 22–23.
- A-6V: *Syllabus V*, 1980, hours 13–19.
- B-1: *A Survey of the Fundamentals of Christian Science*, hours 5–8, 12.
- B-2: *From Atomistic Thinking to Cybernetic Comprehensive Consciousness*, Ogunquit, ME, hours 19–20.
- D-1: *The 4 Levels of Science*, 1967/68, London, England, hours 6–9, 13–16.
- D-2: *Divine Cybernetics: The proto-science, the integral Science*, Braunwald, Switzerland, hours 8–11.
- D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, 1971/72, New York, hours 5–24.
- E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hours 7–38.
- G-2: *The Science of Being—As I See It Today*, 1970, London, England, hour 17.

### Books by John Doorly:

treated mostly in the context of the ascending and descending scales of Science:

- Talks at the Oxford Summer School, 1948*, Vol. II, pp. 38, 157–158.
- Talks at the Oxford Summer School, 1949*, Vol. I, pp. 21–24, 49–51.
- Talks at the Oxford Summer School, 1949*, Vol. II, pp. 268–273 (the story of the one infinite system, including the level of Science itself).
- Talks on the Science of the Bible*, Vol. I, “red book,” pp. 65–69.
- Talks on the Science of the Bible*, Vol. III, “red book,” pp. 282–284.
- Talks on the Science of the Bible*, Vol. VI, “red book,” pp. 207–208.
- Talks on the Science of the Bible*, #58, “blue book,” pp. 9–16.
- Talks on the Science of the Bible*, #59, “blue book,” pp. 4–16 (Christian Science to Science itself to Christian Science).
- Talks on the Science of the Bible*, #61, “blue book,” pp. 3–10, 31–32.
- The Pure Science of Christian Science*, pp. 65–67 (the city foursquare and the city of our God).

# COLOR SCHEMES

Below are the color schemes used by Doorly, Brook, Kappeler, and KI USA. Although the colors used for the 7 synonyms is randomly chosen (you may select any color scheme for your own notes), the colors for the 4-fold operation of Being and 4 levels of Science are derived from the colors selected for Principle, Life, Truth, and Love. Please note this when devising your own color scheme.

## John W. Doorly / Peggy Brook

### 7 Synonyms for God

<b>Mind</b>	red
<b>Spirit</b>	orange
<b>Soul</b>	yellow
<b>Principle</b>	black
<b>Life</b>	green
<b>Truth</b>	blue
<b>Love</b>	purple

## Max Kappeler

### 7 Synonyms for God

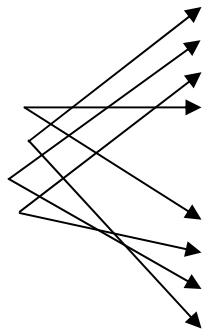
<b>Mind</b>	black
<b>Spirit</b>	red
<b>Soul</b>	yellow
<b>Principle</b>	purple
<b>Life</b>	brown
<b>Truth</b>	blue
<b>Love</b>	green

### 4-fold Operation of Being

<b>Word</b>	(Life)
<b>Christ</b>	(Truth)
<b>Christianity</b>	(Love)
<b>Science</b>	(divine Principle, Love)

### 4 Levels of Science

<b>Science itself</b>	(infinite Principle)
<b>divine Science</b>	(Love)
<b>absolute Christian Science</b>	(Truth)
<b>Christian Science</b>	(Life)



## Kappeler Institute USA Publications *(based on the rainbow/prism)*

### 7 Synonyms for God

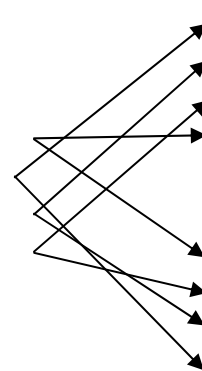
<b>Mind</b>	red
<b>Spirit</b>	orange
<b>Soul</b>	yellow
<b>Principle</b>	green
<b>Life</b>	blue
<b>Truth</b>	indigo
<b>Love</b>	violet

### 4-fold Operation of Being

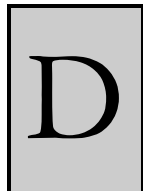
<b>Word</b>	(Life)
<b>Christ</b>	(Truth)
<b>Christianity</b>	(Love)
<b>Science</b>	(divine Principle, Love)

### 4 Levels of Science

<b>Science itself</b>	(infinite Principle)
<b>divine Science</b>	(Love)
<b>absolute Christian Science</b>	(Truth)
<b>Christian Science</b>	(Life)



APPENDIX



## **Appendix D: KI Order Forms**

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KI USA Book / Recording Order Form .....	125
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- NL7:** Visions 2000
- NL8:** John W. Doorly: A Spiritual Pioneer
- NL9:** What is God? (7 synonyms)

- NL10:** How does God Operate? (4-fold operation of Being)
- NL11:** What is Evil? (4 levels of Science)
- NL12:** What is Healing? (4 levels of Science)
- NL13:** What is True Government?
- NL14:** What is True Government? Part II
- NL15:** The Global Crisis
- NL16:** Culturing the Tonality of Love

### KI USA PUBLICATIONS (See [www.kappelerinstitute.org](http://www.kappelerinstitute.org))

- KI USA Catalog 2007/2008
- A Statement by John W. Doorly (Catalog, page 8)
- KI USA Programs (Catalog, page 10)

### KI USA RECORDINGS by Max Kappeler

*The World's Problems Today—and We?* (Tape code G-5, 1.5 hours) (Catalog, page 33)

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- CD-mp3 format
- CD-audio format (1 hour per CD)

*The Spiritual Challenge of Today* (Tape code G-4, 1 hour) (Catalog, page 33)

- Audiocassette
- CD-mp3 format
- CD-audio format (1 hour per CD)

*“The Lord’s Prayer:” Considered According to the 7 Synonyms for God Interwoven with the 4-fold Operation of Being* (Tape code M-27, 1 hour) (Catalog, page 37)

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