



**The Law of
the Self-evolution of
Scientific Spiritual
Understanding**

Max Kappeler

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Scientific Spiritual Understanding**



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**This book
is dedicated
to all those who are willing
to study and research**

“the vastness of Christian Science”
(330:3)

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Foreword

How do we progress from belief, to faith, to spiritual scientific understanding in our study of the Science of God? This book investigates the Christian Science textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, discoverer and founder of Christian Science. It uncovers the law of self-evolution as it relates step by step to our individual journey from belief, to faith, to understanding. The law of the self-evolution of God is the basis for our individual evolution in understanding and demonstration of the true man, the image and likeness of God. It shows how our understanding evolves spiritually and scientifically through the order of the 7 synonymous terms for God and the structure of the Textbook in order to achieve an understanding of the Science behind Christian Science.

Summer 2000

Max Kappeler

Abbreviations used to reference the works of Mary Baker Eddy

“Science and Health” Throughout this text the student will find various quotations from the Christian Science textbook *Science and Health with Key to the Scriptures*. Where these quotations occur the page number is given from the Textbook, for example: (254:19)

Mis.	Miscellaneous Writings
Ret.	Retrospection and Introspection
Un.	Unity of Good
Rud.	Rudimental Divine Science
No.	No and Yes
'01	Message to The Mother Church, June 1901
My.	The First Church of Christ, Scientist, and Miscellany
MH	Marginal Heading (on the pages of <i>Science and Health</i>)
Man.	Manual of The Mother Church

The Law of the Self-evolution of Scientific Spiritual Understanding

Understanding *versus* belief/faith

The teaching and practice of Christian Science rests on understanding. Science cannot be made our own through beliefs or mere faith, it demands understanding. Only understanding is the way to Science.

The central theme of Christian Science is God—God in its nature, essence and wholeness. Until Christian Science was discovered, it was blasphemous to think that God could be understood scientifically. The religious activity of the time was predominantly beliefs and faith. There was no scientific content. Christian Science demanded that the approach to God must be lifted out of the realm of religious beliefs and faith and all its doctrines, into the realm of a cultured scientific understanding. Only an understanding of God can completely interpret the true nature, essence, and wholeness of God.

The seekers of truth, who generally begin their study with a religious approach to Christian Science, usually have great difficulties in overcoming their religious beliefs and faith while cultivating their consciousness with a Christianly scientific understanding. In the Textbook, “Science and Health with Key to the Scriptures,” by Mary Baker Eddy, we find the important statement, “Until belief becomes faith and faith becomes spiritual understanding, human thought has little relation to the actual or divine.” (297:28) This makes it unmistakably clear that Christian Science is based on understanding, otherwise the actual or divine can never be fully fathomed.

The question of how Christian Science can be secured in the future occupied the thoughts and heart of Mary Baker Eddy, especially during her last years as she struggled to find a reliable answer. Shortly before she left us she dictated to her secretary, Adam Dickey, an article entitled "Principle and Practice." (1910) When the Christian Science movement was facing a crisis in 1917 (between the Directors of The Mother Church and the Trustees of the Publishing Society) this article was published.¹ In the article, Mrs. Eddy states, "The inclination of mortal mind is to receive Christian Science through belief instead of understanding." She then further states that a faith-healer may perform a faith-cure, "which he mistakenly pronounces Christian Science." Also, in this manner, she states: "some students of Christian Science have accepted, through faith, a divine Principle, God, as their savior, but they have not understood this Principle scientifically." She declares, "Christian Science requires understanding instead of belief...and it must be understood." This brings this article to the core of its purpose, "Christian Science is not a faith-cure, and unless human faith be distinguished from scientific healing Christian Science will again be lost from the practice of religion as it was soon after the period of our great Master's scientific teachings and practice."

The most fundamental question is stated clearly: What is the basis for securing the future state of Christian Science? No other aspect of Christian Science is more important than the realization that Christian Science demands a scientific spiritual understanding. Consequently we have to learn what steps will lead us from belief to faith, and from faith to understanding. If we choose the way of belief, we try to ascertain truth from ignorance. If we choose the way of faith, we trust truth from the standpoint of hope. But if we choose the way of understanding, we recognize Truth in its scientific, demonstrative power.

¹Mary Baker Eddy, "Principle and Practice," *Christian Science Sentinel* (September, 1917). The complete text is reprinted as an appendix in Max Kappeler's booklet, *Why Study Christian Science as a Science* (Seattle: Kappeler Institute Publishing USA, 1956).

Belief. Every belief rests on ignorance and is lacking the power of proof. Belief can be the result of strong will-power or superficial apathy. Beliefs can be individual, collective, or universal, but lack the real meaning of Truth. Beliefs are devoid of truths. Whatever their effects may be, beliefs will not be true and divine. “Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error.” (83:9)

There are different states and stages of beliefs. It may be right for the beginner to accept Christian Science unreservedly, because a “belief in Truth is better than a belief in error.” (297:26) However, we cannot remain in a state of belief, we must advance to the standpoint of faith.

Faith. Faith rises above blind belief. Even with a strong faith in God, we cannot fully fathom the reality of divine being. Our true faith in God ascends above the testimony of the senses, so that we can trust with “all hope against hope.” (Rom. 4:18) There are also different states and stages of our faith in God. Today, the meaning of “blind faith” is nearly the same concept as “belief.” In the Old Testament, faith meant to be firm, constant, trusting, faithful, and trustworthy. In the New Testament, this term has a higher tone, namely our acceptance of revealed Truth. Faith is the ability to completely trust the truth that is understood. Thereby, faith and understanding become nearly synonymous terms. Consequently, we have to distinguish what kind of faith is under consideration, and know when faith is “blind faith” or when it is a “holy, uplifting faith.” (109:19) About blind faith, we read, “If we rise no higher than blind faith, the Science of healing is not attained and Soul-existence, in the place of sense-existence, is not comprehended.” (167:3)

Spiritual faith is quite different. Here Mrs. Eddy says: “Faith is higher and more spiritual than belief. It is a chrysalis state of human thought in which spiritual evidence, contradicting the testimony of material sense, begins to appear, and Truth, the ever-present, is becoming understood.” (297:20) True faith can become the steppingstone for spiritual understanding. The “holy,

uplifting faith” can, in spite of contradictory sense-testimony, adhere only to the Truth using the method of “hope against hope.” Faith alone cannot explain the inner content of Truth, its order, system, and structure. Faith can only be considered as a further step on the way to spiritual understanding and can merely “change the belief of disease to a belief of health.” (398:27)

Differentiation is necessary, especially when we have to deal with the phenomenon of *faith-cures*. Mrs. Eddy deals with this issue in the chapter on “Faith-cure” in her book “Retrospection and Introspection.” (Ret. 54) She draws attention to the fact that “faith is belief and not understanding; and that it is easier to believe than to understand spiritual Truth. It demands less cross-bearing, self-renunciation, and divine Science.” In contrast, the ascending way of understanding demands “drinking Jesus’ cup, being baptized with his baptism, gaining the end through persecution and purity.” “Belief is virtually blindness when it admits Truth without understanding it.” “There is danger in this mental state called belief.” Already at that time (1891), Mrs. Eddy saw the danger that Christian Science could be lost again if it is only believed but not understood: “for if Truth is admitted, but not understood, it may be lost.” Then she makes this impressive statement: “The faith-cure has devout followers whose Christian practice is far in advance of their theory.” With great regret, she could already see that her students could perform remarkable faith-healings, but spiritual understanding was missing. Therefore, she renewed her admonition in her article, “Principle and Practice.”

Spiritual understanding. A true faith can lead to understanding, but it is still a great step from faith in Truth to a scientific understanding of Truth. A pure faith can prepare consciousness for an understanding of Truth and make it receptive for spiritual understanding. “The realities of divine Science dawn in faith and glow full-orbed in spiritual understanding.” (298:2) Spiritual understanding rests on an understood Principle. It can stand against a contradictory faith, and all the various human beliefs, no matter how strong and overpowering these seem to be.

We should not be too impressed by some good works. “Even a blind faith removes bodily ailments for a season...the Science of Mind must come to the rescue, to work a radical cure.” (398:27)

The self-evolution of scientific spiritual understanding. Once we have seen that the way in Christian Science leads from belief to faith and from faith to understanding, we carry within ourselves the yearning for more understanding. The great question is: How can we reach a higher understanding? This is the central point of the book. A scientifically reasoned answer was unknown in Mrs. Eddy’s time. Each one had, in their own way, tried to find an answer. But an answer must be principled, or else it is not a right scientific answer. Some have opened the Bible and the Textbook at random with great inner devotion in the faith that the opened page will contain the answer. Others investigate all sorts of Christian Science literature. Some devote themselves to a deeper study of the Church’s weekly lesson-sermons, and others search for articles and books of the famous thinkers from the early days of Christian Science. Many work with the Concordance for Mrs. Eddy’s writings in order to gain a deeper insight of important concepts. The methods are manyfold. Generally, the aim of all these pursuits is to acquire more single truths, so as to accumulate, through accretion, more knowledge. This is the *atomistic* method. All these endeavors are fact-finding methods that are atomistically additive and lead to an ever growing heap of knowledge. Knowledge, in small or large amounts is not yet understanding. The scientific method is not only a fact-finding activity, but also a fact-ordering activity.

How is *science* defined? “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 and Wagnall’s Dictionary) The Oxford Dictionary includes in its definition of science: “Trustworthy methods for the discovery of new truths within its own domain.”

Scientific understanding is not primarily based on a fact-finding activity, therefore it is not based on heaps of atomistic knowledge that requires a great human intellectual capacity or even a photographic memory. Understanding is based on quite a different method. It is the ability to see the facts in their meaningful relationship so that all the facts are related in a closed whole—then these form a system. A collection of facts does not constitute a science, just as a heap of bricks does not make a house. But the same bricks, when brought into an intelligent relationship, can form a house. In its deepest meaning, the purpose of a science is not so much to find new facts, but to ultimately lead to an ever higher understanding—conducive to our *evolution of understanding*, which means a change of paradigm.

For the study of a science, we need the ability to order the single facts into *categories* and to understand the relationship between the categories. Only through this scientific method can we reach understanding. In like manner, the facts of Christian Science must be understood in their respective categories.

What are the *ontological categories*? “The categories of metaphysics rest on one basis, the divine Mind.” (269:3) Since Aristotle, philosophers have searched for the ontological categories of reality but never found a satisfying answer, as they always reasoned incorrectly from the basis of the human mind. Leibniz searched for them. Of his endeavors, Sir James Jeans writes in his book, “Physics and Philosophy”:

He hoped to find that all the fundamental ideas of reasoning could be reduced to a very small number of primitive elements or “root-notions,” each of which could then be designated by a universal character or symbol like the symbols of algebra. If once this could be done, it ought to be possible to construct a calculus for the operation of these symbols... In discussing these problems we have to deal with subtle and delicate shades of meaning...this would demand a perfectly precise, perfectly flexible and perfectly refined instrument. Ordinary language is none of these things...²

Leibniz did not find the answer, but Mrs. Eddy did. She based her discovery on the categories of divine Mind, God, that were not based on human reasoning as was the thought of the philosophers. Mrs. Eddy used the new language of Spirit that is expressed through the 7 synonymous terms of God—the capitalized terms for God in the Textbook that are the “root-notions” of Being. This led John W. Doorly to define the three ontological main categories of Christian Science in the language of the capitalized terms, as follows:

1. The 7 synonyms for the nature of God: *Mind, Spirit, Soul, Principle, Life, Truth, Love.* (465:12)
2. The 4-fold calculus of *Word, Christ, Christianity, Science.* (The 4 sides of the Holy City. 575:18)
3. The 4 levels of Science: *Science itself, divine Science, absolute Christian Science, Christian Science.*³

The first category, the 7 synonyms for God, demands a most thorough study in order to distinguish the basic characteristics of each synonym in contrast to the others. How is “synonym” defined?

Synonymous words are terms 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 greatly in meaning and use. (Funk and Wagnalls Dictionary)⁴

The second category defines the 4-fold calculus of being. The “city foursquare,” the Holy City with its 4 sides, is the high-

²James Jeans, *Physics and Philosophy*. Quoted from the German edition. (Cambridge: The University press, New York, The Macmillan Company, 1944). pp. 127–128.

³Max Kappeler, *The Four Levels of Spiritual Consciousness* (Seattle: Kappeler Institute Publishing USA, 1969).

⁴Max Kappeler, *The Seven Synonyms for God—An analysis of the concept of God in the Christian Science textbook* (Seattle: Kappeler Institute Publishing USA, 1984; and *Compendium for the Study of Christian Science* 1985).

est symbol of the Bible, with which the Bible ends. This 4-fold symbol is fundamental for the entire world. It is basic in arithmetic: (1) addition, (2) subtraction, (3) multiplication, (4) division. It is basic in music to have: (1) tone, (2) rhythm, (3) melody, (4) harmony. Cybernetics, which is fundamental for computer science, is based upon a fourfold, feedback control system: (1) input, (2) process, (3) output, (4) feedback.

The third category deals with the 4 levels of Science. These, like other sciences, distinguish between theoretical and applied science. In Christian Science, we can differentiate between the 4 levels of the one Science, indicating that we can rise higher and higher in understanding.

These 3 fundamental categories are symbolized by capitalized terms to emphasize their importance. Without a deep-seated consciousness of these 3 categories, the true essence of the Textbook cannot be understood scientifically, and the words have a very humanly restricted meaning. Only an interpretation that is based on a divine categorial consciousness, (according to Webster: “categorial” is used as a derivation of “category”) can understand the Textbook.⁵

Through a meaningful relationship of the 3 categories, we get many points of intersection, a whole network, therefore a *system*—the system of Christian Science.

Comprehending its system is of greatest importance in the formation of understanding.

The definition of system is:

A set or assemblage of things connected, associated or interdependent, so as to form a complex unity; a whole composed of parts in orderly arrangement according to some scheme or plan.

(Oxford Dictionary).

Mrs. Eddy makes the important statement, “Divine meta-

⁵For scientific text-interpretation, see Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life* (Seattle: Kappeler Institute Publishing USA, 1954; new enlarged edition forthcoming, 2000); and *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (1982), pp. 7–23.

physics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live.” (146:37) We need to be able to explain what this system is and to understand it through its inner categories. Expansion of knowledge is not the way to a deeper understanding. Understanding is achieved by reducing the Textbook to its essence: that of a simple system. This is the way to a deeper spiritual understanding. Without a system there is no science.

Without the order inherent in a system there can be no resultant understanding. Understanding is not a fixed form with unchanging content. If our understanding claims to be scientific it must also conform with the definition of science. We must understand the facts in their relationships and categories that lead to new truths. In the deeper sense of science, we are interested in finding *higher levels* of understanding, mainly through a *paradigm-shift*. This becomes apparent as an *evolution* of understanding.

Christian Scientists were impressed by miraculous, spontaneous healings, as has been well documented, and this was especially true when Mrs. Eddy was here. It is, therefore, understandable that students today, are interested in looking back to those times, hoping to get an understanding of the healing work. However, science does not look back, but forward, to the promise of spiritual progress. We should look to “trustworthy methods” for the discovery of “new truths within science’s own domain.” This is so in all sciences. Who wants to solve the problems of today with the methods of yesterday? The sciences certainly do not.

This brings up the issue of *the future form of scientific spiritual understanding*. The understanding of today will be transformed so that it is open to change in the future. Some fundamental questions arise: How can we know what form our understanding will take? Our form of human understanding today cannot predict the source or form of scientific, spiritual understanding in the future. But this is not an excuse to stand still and be self-satisfied with the present form of understanding. Standing still is regression.

Mrs. Eddy, with a concept of science that was centuries ahead, could see the self-evolution of understanding in the future. She saw that Science has its own life, it evolves by itself, it evolves out of itself, and therefore, governs its own law of order of development. The question is, consequently, not how *we* can develop a Christianly scientific understanding, but how Principle, God, governs its own law of self-evolution of understanding. Since the “big bang,” there was evolution long before there was human thinking on earth. A law higher than human progressive thinking has been at work. This higher law is the *Christ-idea* forcing human thought to accept ever higher levels of consciousness. The Christ-law translates itself to human consciousness in such a way that it leads to higher understanding. Today, science calls such a change of consciousness a *paradigm-shift*. In short, man is not a thinker *about* God, but *is the thought-of-God*.

In order to successfully accept the paradigm-shift toward the law of the self-evolution of Christian, scientific understanding, it is helpful for us to first refer to the writings of Mrs. Eddy and investigate what she expected to be the changes in the future—in contrast with today. To begin, we will first contemplate the 7 synonyms for God and examine in the following examples, what she expects the future form of understanding to be.

The future development of understanding

Mind: “Each successive period of progress is a period more humane and spiritual. The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle ether, to a potato patch.” (Mis. 26:4–8)

See also: S&H 108:30–109:6

What was the beginning of the revelation of Christian Science? Mrs. Eddy began working in “new channels,” namely, to show the revelation and demonstration that “Mind is All” as “the

leading factor in Mind-Science.” (109:2) She further states: “Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea.” (109:4) It must be noticed that “All” is capitalized, which expresses the whole, and that this “All” is expressed as the all with hyphens, indicating a state of oneness between the “All and the “all.” This last “all” is written in lowercase, characterizing the individual aspects of the All. It concerns the modern question of “the whole and the parts” that Werner Heisenberg was concerned about in physics. Mrs. Eddy’s rendition is in her statement: “God is All-in-all. What can be more than All? *Nothing.*” (Mis. 26: 22)

The beginner in the study of *the Science of Christian Science* usually accepts this new view readily, respects and defends it. It seems absolutely clear. But are we really conscious of its deep meaning and essential content? Or, honestly, is it only unconscious lip-service? Do we really stick to this brilliant insight in daily life? Next to God, Mind, do we also have a human, material, mortal mind? Are we still living in a dualistic state of mind? Do we have, on the one hand, a spiritual world-view, and on the other, a material personal world? On one side, we testify to the Allness of the Science of Mind, and on the other, do we battle with a “horrible evil”? This discrepancy led Mrs. Eddy to the thesis of the “equipollence of God.” (110:9) Equipollence means “equally powerful,” “equally meaningful,” “equally important.” The “equipollence of God” relates to “God’s allness” (MH 110: 4) on the basis of the three great verities of Spirit, namely, the “omnipotence, omnipresence, omniscience of God.” (109:32) These three great verities belong to Spirit and are therefore indissolubly related to each other. All three are equally meaningful and equally powerful. As Spirit, God, good, is omnipotent, omnipresent and omniscient, it precludes that neither “matter” nor “awful evil” can exist. In the allness of God’s omnipotence, there is no evil. The allness of God’s omnipresence allows no room for evil. The allness of God’s omniscience gives no consciousness to evil. God is not aware of evil and therefore opposites cannot ex-

ist: There is no duality, no evil, no matter. In this state of oneness, there is no duality of Spirit and matter.⁶ This implies that the law of self-evolution of understanding is at work. It shows that we do not experience any substantial progress without the self-evolving Christ-idea that is working out the so-called problem of duality, and in human experience that often needs a long time for the development of consciousness.

Mrs. Eddy states: “No human hypothesis, whether in philosophy, medicine or religion, can survive the wreck of time.” (Mis.25:32) Whatever is not based on the divine Mind, cannot survive. How would the world look if Mind is understood as the All-in-all? The answer is: “Each successive period of progress is a period more humane and spiritual. The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle ether, to a potato patch.” (Mis.26:4) This is only one hint, among many others, that exemplifies how our understanding is unfolding step by step according to the self-evolving law of divine Mind. The concept “all” is used here to mean all forms of manifestations, for example: “the rolling of worlds” onward. It not only concerns one world, our world, but the multiplicity of worlds. Today, astrophysicists accept the thought that different worlds exist here and now. The fact that we experience only one world, our world, results because we have a very limited concept of Mind as the All-in-all.

Do we take the standpoint of the one Mind that understands “the rolling of worlds...to the potato patch,” as a manifestation of Mind itself? Or do we accept the concept that “the rolling of worlds” is the manifestation of the power of Mind, God, but attribute the “potato patch” to the material world—and therefore still entertain dualism? Is it not so that a “potato patch” is considered “matter” by the majority of Christian Scientists and is therefore defined as “error”—that leads to gross dualism? Without an understanding of the “Allness” and “Onliness” of God, and the

⁶See Max Kappeler, *Logical Reasoning in Christian Science* (Seattle: Kappeler Institute Publishing USA, 1980).

divine Mind, which is Spirit, this dualism cannot be resolved. Perhaps we can arrive at a theoretical answer, but the question is: Is this our present state of consciousness?

Christian Science, because of its divine revelation that Mind is All-in-all, can be a leading force in the world. We see indications in the last decades, in numerous scientific disciplines, that similar concepts are being presented. Cybernetics speaks of an “intelligent universe,” or a “thinking universe” that does not depend upon the intelligence of people. A well-known professor of mathematical physics, Paul Davies, wrote a bestseller entitled, “The Mind of God.” (1992) Other natural scientists deny the concept of a “local mind” and profess a “universal mind.” Nobel prize winners Penfield and Eccles (neuro-physiologists) think of “mind” as independent of matter, as a non-material reality that is self-conscious, uninfluenced by a brain that makes decisions and executes them and is not subject to death. This mind, which they consider to be the last reality of nature, plays an important role in the universe, directing the creation of the universe and the laws of nature toward a desired goal. In Stephen Hawking’s book, “A Brief History of Time” (1988), we find, in the last paragraph:

...if we do discover a complete theory...we shall all...
take part in the discussion of the question of why it is
that we and the universe exist...for then we would know
the mind of God. (p. 175)

This Mind, that is God, is the beginning and end of creation. We see today, that the ultimate law of God is: Mind is its own infinite Mind. Mind, God, is only conscious of itself. Is this understanding our constant form of consciousness?

Spirit: “Spiritual evolution alone is worthy of the exercise of divine power.” (S&H 135:9–10)

See also: No. 45:25–27; S&H 547: 25–27; 371:22–25; 449:3–6.

Mrs. Eddy met with a lot of resistance from her surroundings. Christian Science was opposed from outside, as well as from

the ranks of her students who were unable to understand the spiritual aim of Science. In spite of it, Mrs. Eddy was constantly conscious that: "To hinder the unfolding truth ... is of course out of the question. ... The spiritual status is urging its highest demands on mortals, and material history is drawing to a close." (No. 45:8;25)

We sense here the direction that our understanding must take. The material attitude with its material history must come to an end. We cannot still continue with the present limited form of understanding. We cannot extend the methods and ways that were successful up to now, or even prescribe how the development should take form. "Truth cannot be stereotyped; it unfoldeth forever." (No. 45:27)

What is demanded now is a spiritual form of understanding adapted to a spiritual history. This is a completely different aim than using Christian Science to demonstrate a better, more comfortable world: a better material supply, better career, a holiday house, a car, more personal acknowledgment, more students—in short, material human success and prosperity. "The true theory of the universe, including man, is not in material history, but in spiritual development." (547:25) The whole material, organic evolution from a single cell up to thinking man is only a poor copy, a distortion behind which lies a spiritual history with its law of self-evolution that alone is worthy to be the subject of research. "Spiritual evolution alone is worthy of the exercise of divine power." (135:9)

The important question is: Do we have a genuine true desire and a deep longing for spiritual unfoldment that replaces the drive for material human prosperity? In the quoted references, the term "alone" is extremely important. To what should the exercise of spiritual power be applied? Perhaps only to demonstrate a material, corporeal healing. "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action in the higher range of infinite goodness." (Rud. 2:23) The aim and also the possibilities of Christian Science should not be misunderstood. Only the spiritual evolution

of understanding secures the continuity and the progressive evolution of Christian Science. Though the power of Spirit over matter and a material concept of the body must be demonstrated in daily practice, this is by no means the central point of Mrs. Eddy's teaching. The main purpose is definitely the spiritual unfoldment of her teaching in our consciousness. Is our desire, our spiritual power, our spiritual faculties, and our spiritual attitude directed toward a material solution of a problem? Or are we directed to the much higher and more important aim of spiritual evolution, that is, toward a scientific spiritual understanding of God and man as the image and likeness of God?

Our devotion to the future evolution of understanding which defines the law of the power of self-evolution is not to be neglected. This necessity is due to the fact that the teaching of Christian Science "is in advance of the age." Therefore we should not be satisfied with any present stage of our understanding and "we should not deny our need of its spiritual unfoldment." (371:24) This was written a century ago during the period of a deep materialistic world-view. Is this still the case today? Will "the earth (the natural sciences) help the woman"? (Rev. 12:16) Today, there are indications that this will be so. Are we satisfied with merely atomistic knowledge? Many find that this is enough because, they reason: "A little leaven causes the whole mass to ferment. A grain of Christian Science does wonders for mortals, so omnipotent is Truth...." (449:2) Too many students are satisfied with this statement and are quite at ease; the drive for further research is buried with it. Mrs. Eddy goes on: "...but more of Christian Science must be gained in order to continue in well doing." (449:5) "A little leaven" and only "a grain of Christian Science" is not enough—much more is demanded. The true Scientist is imbued with the desire for more understanding, for a method that brings forth a higher understanding. Therefore, the demand: "Christian Science and Christian Scientists will, *must*, have a history." (Mis. 106:3) Without such a history, there is retrogression (not evolution), which will finally lead to "death." At the turn from the 19th to the 20th century, "cures were produced by holy uplifting faith."

(109:18) Since the middle of 20th century, there has been a common complaint that this is no longer so. Faith did not evolve to spiritual understanding, nor did it evolve into a *scientific* spiritual understanding.

Theoretically, we admit that all is Spirit and spiritual, but in daily life, it may seem that the dualism of Spirit and matter governs. Mrs. Eddy wanted to break such a dualistic concept in our human way of thinking. Once she tried in vain to do this with her most devoted secretary, Adam Dickey. “One day Mrs. Eddy touched Adam Dickey’s hand with her finger and asked him, ‘What is this?’ He replied, ‘Matter.’ She said, ‘It is *not*, it is Spirit.’ Then another time she looked at him and said, ‘You are Spirit.’ And he said, ‘No Mother, I am spiritual.’ She said in a very emphatic way, ‘You are Spirit.’ And he said, ‘Mother, I do not see that.’ She said, ‘You are Spirit,’ the third time, but he said he could not see it. When he was going to his room he met Mrs. Sargeant and he told her of the conversation with Mrs. Eddy, and she said, ‘Oh Mr. Dickey, why did you say that! Mother was trying to give you her highest teaching’!”⁷

The state of “unconscious dualism”—here, a true spiritual world and there, an erring material universe—must finally yield to an awareness within us of the oneness and onliness of divine Spirit. The material scientists are also on this path. Professor Carl Friedrich von Weizsäcker states it very simply: “Matter is spirit, as far as spirit is not recognized as spirit.”⁸ It all depends on our standpoint of understanding. Will we consciously accept the Christ-idea to overform our deep-seated dualism into a living, practical, spiritual monism? We can learn today that matter is Spirit if we willingly give up our material concepts. Mrs. Eddy said over a century ago: “This shows unmistakably that what the human

⁷Richard F. Oakes, ed. *Course in Divinity and General Collectanea*. (South Africa: Rustica Press, 1958). p. 252.

⁸Carl Friedrich von Weizsäcker, *Beyond Reductionism*. ed. by Koestler/Smythies (Berlin, New York, Springer-Verlag, 1970), p.403.

mind terms matter and spirit indicates states and stages of consciousness.” (573:9)

**Soul: “When will the ages understand the one Ego, and realize only one God, one Mind or intelligence?”
(S&H 204:20–22)
See also: S&H 70: 7-9**

The Textbook has few quotations that explain Soul or indicate the further evolution of spiritual understanding. A main characteristic of Soul is divine identity, the one Ego. While we unconsciously think of ourselves as “our own ego,” we learn that God is the only Ego, the one “I AM that I AM.” Whatever may be the various translations of the original meaning of the word Ego, they all indicate that God is the one and only Ego, and that there are no other egos besides God. Christian Science teaches that in reality no universe of many egos exists besides this one divine Ego, God. But from morning to night we speak and think about our “I.” Do we mean with this “I” our own personal little “I,” or the individual manifestation of the “I AM”? Do we have a whole universe of personal egos separate from the one Ego, God? Theoretically and intellectually, we admit to the fact that we have to deal only with the one Ego-God that reflects itself as the Ego-man, therefore, ultimately, only with the “I AM that I AM-man.” Such an understanding excludes a universe of numerous “I am’s.” Do we live, in this situation, in gross dualism that diametrically opposes the standpoint, in spiritual understanding, of spiritual monism?

What is the origin of dualism? The old concept of science draws a sharp line of distinction between subject and object. Classical science refutes every subjective view as unscientific and defines man as split into two parts: a thinking subject, observing a material object. This made it possible to investigate something objectively, but the outcome was that humankind lost its complete and true identity. What does “identity” mean? The philoso-

pher Schelling defined it as: “reality at its deepest level where subject and object are one.” Christian Science rests on the spiritual understanding that in reality each identity includes subject and object as being one in nature and essence. The modern concept of science, which seeks a universal world-formula, drops the separation of subject and object in order to get away from a dualistic world concept. For this reason, a new term has been introduced: the *participatory ego* or universe. It thus indicates that the object participates or is at one with the subject, and that the subject also participates or is at one with the object.⁹

The promise of further advancement in spiritual understanding fills us with awe. Consider the magnitude of a standpoint of consciousness in which the Ego-God, and the Ego-man are *one* Ego, as the “I AM.” Object and subject are contemplated as the one and only being. From the standpoint of spiritual understanding, the concept of a separate “I and you,” an “I and the other” *disappears*. “There is but one I, or Us,” and this is “one divine Principle, or Mind.” (588:11) This Mind is All-in-all. When we think of “I,” then we understand this expression as meaning the one I, or Ego, as God, inclusive of its universe. The separation of the object from its subject has disappeared. The real “I” is the identity of the nature and essence of Principle, God, and its universe. Such an understanding knows no duality.

**Principle: “A higher discovery” (MH) “...the divine Mind produces in man health, harmony, and immortality. Gradually this evidence will gather momentum and clearness, until it reaches its culmination of scientific statement and proof.” (S&H 380: 22–28)
See also:S&H 449:16–18.**

⁹See Henryk Skolimowski, *The Participatory Mind* (Arkana Books, 1994); See also the theory of morphogenic fields by Rupert Sheldrake, *A New Science of Life* (Boston: Houghton Mifflin, 1981); also Gregory Bateson’s concept of “MIND” for the holistic view of the system of the universe in: *Steps to an Ecology of Mind* (San Francisco: Chandler Publishing Company, 1972); and *Mind and Nature* (New York: Dutton, 1979).

The divine Principle of Christian Science proves itself. In this regard, we cannot stop at a given state of understanding and proof. Progress demands a constant evolution of a vaster and higher understanding. Also in this regard, the Textbook points to an ascending development. Mrs. Eddy states: "You should practice well what you know, and you will then advance in proportion to your honesty and fidelity..." This indicates the present state of understanding and consciousness. However, the sentence continues with a "but" which always hints that more is demanded: "but it requires a higher understanding to teach this subject properly and correctly than it does to heal the most difficult case." (449:13) This warning, as well as many others in Mrs. Eddy's writings, makes it clear that we should not be satisfied with only the healing success that we achieve in our present form of understanding. First, we must realize that we have to constantly ascend on the scale of understanding. This frees us from accentuating the healing successes first in Christian Science. Christian Science is much more than a healing method; healings are the outcome of our acceptance of the law of self-evolution of scientific spiritual understanding. In mathematics, the mathematician's task is not to solve errors but to first rise constantly to higher and higher insights.

This problem is dealt with in Chapter XII, "Christian Science Practice," in a way that cannot be misunderstood. The side note "A higher discovery" (MH. 380:24), makes it clear that we cannot stop at the present state of understanding; higher insights have to be reached through the law of the self-evolution of spiritual understanding. Mrs. Eddy points, with marked words, to the necessary unfoldment: "Many years ago the author made a spiritual discovery, the scientific evidence of which has accumulated to prove that the divine Mind produces in man health, harmony, immortality." This was the state at the beginning and has remained in effect now for a century. But Mrs. Eddy also looked into the future and foresaw a higher development. She says, "Gradually this evidence will gather momentum and clearness, until it reaches its culmination of scientific statement and proof." (380:22) After a century, this "gradual evidence" should come to the fore. The

one-sided main emphasis on the healing work should be changed to a primary acceptance of the self-evolution of spiritual understanding so that it can reach its “culmination of scientific statement.” Many Christian Scientists adhere to and reiterate the same sentence or verse that at one time has helped them. Though this may be a very strong experience, it is still only blind trust in a “belief,” instead of a “culmination of scientific statement,” in understanding the Science of the divine Principle, God. The Scientists of today are asked to direct their main interest to the law of the spiritual self-evolution of understanding. Healings take second place as they are the effect of scientific understanding. Problems will be solved according to the self-evolving laws of Principle, God, and not according to personal desires and beliefs.

Life: “The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated.” (S&H 325:26)
See also: S&H: 566:9–11; 55:15–22; Mis. 61:4–6; 82:20–21

With the synonym, Life, we feel the demand and urge to be constantly open to further progress in the form of our advancing understanding. Life that stands still is not Life—it is death. Life is the progressive Life, the bubbling Life, the newness of Life, constantly bringing forth new phases and forms of progress. “Stately Science pauses not, but...leading to divine heights...” (566:9). Life does not allow us to stay at our the present point of understanding. Life is the divine impulsion that constantly drives us on and on, higher and higher toward our understanding and demonstration of the Science of the one Being.

Life demands not only progress, but much more, namely, progression. “Infinite progression is concrete being.” (Mis. 82:20) Progression means exponential growth; this is progress that evolves faster and higher. In the realm of all the sciences, we can clearly see this exponential knowledge-progression. It is estimated

that 90% of all the scientists who lived since the beginning of the scientific age, live *today*. We, as Christian Scientists, are part of this exponential development that has occurred in the collective understanding of Science since 1866. “Stately Science pauses not.” This is shown by the classical scientists. Their work unfolds to the point where they pass over the border of physics into metaphysics, nearing Mrs. Eddy’s prophecy, namely that “each successive period of progress is a period more humane and spiritual,” (Mis. 26:4) and Mrs. Eddy’s prophecy comes true: “The earth will help the woman.” (570:22) The scientists of today are advancing toward the standpoint of metaphysics and will be impelled by the law of the self-evolution of understanding into divine metaphysics, and finally into the spiritual realm of the Science of Being.

Again, Mrs. Eddy looks into the future: “The education of the future will be instruction in spiritual Science, against the material, symbolic counterfeit sciences.” (Mis. 61:4) An educational, spiritual program is only feasible when it is possible to present the divine Principle through a categorial understanding that can interpret divine Science through its laws, orders, rules, classifications, and systems, in a methodical way. This is not possible through atomistic truths and beautiful aphorisms. Only when Christian Science is understood as Science and not as religion can it be seen as the Science of all sciences, because “All Science is divine.” (126:8) From this one Science, all the sciences can be deduced. This is an extremely high ideal and demands a structure of understanding adapted to this aim. The form of understanding practiced today is not yet adapted to this high ideal and demands a drastic paradigm-shift. In the other sciences, one can already recognize the first attempts toward a paradigm-shift through a new structure of understanding as, for instance, in the steps leading from physics to metaphysics. Will the earth ultimately help the woman?

Also, Mrs. Eddy could foresee that the future will give us a new understanding of Life and its creation. “The time cometh when the spiritual origin of man, the divine Science which ush-

ered Jesus into human presence, will be understood and demonstrated.” (325:26) This was written a century ago. Is not our time fulfilling that prophecy? Everyone is free to practice this prophecy. The implications are enormous. The text conveys the fact that *divine Science* is the spiritual origin of man. The religious attitude is that God is the spiritual origin of man. Science overforms this concept from the term God to *divine Science*. Mrs. Eddy preferred that the term *Principle* be used in place of the word God. With the term “principle” one understands the foundation of a science. Humankind must awake to the natural certainty that our origin is not in “material parents,” but in “divine Science.” To understand Jesus’ origin and, therefore, our true origin, we have to learn that our origin lies in divine Science. Mrs. Eddy explains our oneness with Principle, God, when she states: “Principle and idea is one, and this one is God.” (465:17) This may remind us of the true form of man, as symbolized by Melchisedek. (Hebr. 7:3)

Truth: “Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness.”
(Rud. 2:23–25)

See also: S&H 145:31–146:2; 51:21–23; 150:4–6; 150:8–17; 144:27–29.

When we consider the synonym, “Truth,” it is important to ponder why an evolution of understanding is necessary. As Truth is able to resolve error of every sort and thereby heal disease, Truth attains a special meaning. But this carries within itself the danger that the healing of disease becomes more important to us than an understanding of Truth. A further danger is coupled with it: If those who are sick do not trust that their understanding of “Science and Health” is sufficient for healing, they may believe that it is too difficult to adhere, unwaveringly, to an understanding of Truth, especially when their belief in sickness is great. It may seem necessary to them to seek the help of a practitioner. Thus, the practitioner becomes the proxy of the patient, a

medium between God and man. The unity between God and man is broken. The twelve tribes of Israel made this mistake: They chose the tribe of the Levites as their spiritual representatives (mediums) who were responsible for the well being of the other tribes. Today the practitioner represents such a caste. Can it be right that we stay spiritually dependent on persons (practitioners) instead of learning to claim our direct relationship to Principle, God, the source of healing? Can Christian Science have a future under such circumstances?

Why do we not believe Mrs. Eddy? Every student must attain the point of being his or her own practitioner. Mrs. Eddy states, "When the Science of being is universally understood, every man will be his own physician, and Truth will be the universal panacea." (144:27) Do we go to school to learn the numeration table with the intention to forever phone the teacher whenever we have to solve a problem in arithmetic? We must see that a strong holy faith can be mistakenly taken to be understanding.

A secure development of understanding God is hindered by the fact that healing is given preference. This does not conform with Mrs. Eddy's aim. She says, "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action in the higher realm of infinite goodness." (Rud.2:23) For the serious student of Christian Science, the healing work should be the smallest part and, for the newcomer, it is only a bugle call. A century ago, when medicine, compared with today, was still on a very low standard, the cry for spiritual healing was the only possible means to lead people to Christian Science. Today, it should be different. "Today the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition...but the mission of Christian Science now, as in the time of its earlier demonstration, is not one of physical healing." (150: 4) What then is considered as the main purpose of Truth? Jesus' "purpose in healing was not alone to restore health, but to demonstrate his divine Principle." (51:21) Mrs. Eddy even wrote that a physical healing—despite the fact that it has healed the sick—can be a shock to the mind and "de-

frauds the scholar,” because “this renders the mind less inquisitive, plastic and tractable; and deep systematic thinking is impracticable until this impulse subsides.” (Rud.15:1)

The effect of a bodily healing is that the corporeal state, “by mental means...is changed, and returns to that standard which mortal mind has decided upon as essential for health.” (373:31) A physical healing means that a defection from health can be stopped and rectified, so that the so-called “normality” of mortal mind—not divine Mind—is restored to a state of health. Our main interest should not be concentrated on a “phenomenal exhibition” but must aim toward further development of our form of spiritual understanding where we attain the standpoint of the divine Mind. Therein lies spiritual progress.

**Love: “Through many generations human beliefs will be attaining divine conceptions, and the immortal and perfect model of God’s creation will finally be seen as the only true conception of being.”
(S&H 260:8–12)**

Since the Textbook was first written, about five generations have elapsed, and four generations have passed since the final edition appeared. The difference in the form of understanding is so enormous from one generation to the next, they can hardly be compared. Should the Textbook be read and studied with the same structure of consciousness as the previous generations? This was not Mrs. Eddy’s intention. She states: “Through many generations human beliefs will be attaining diviner conceptions, and the immortal and perfect model of God’s creation will finally be seen as the only true conception of being.” (260:8) How can the same text constantly give a higher meaning? In a book that is inspired by divine revelation, as is the case with “Science and Health,” this is absolutely possible. Books that are written from the standpoint of the human mind cannot do this. Books written through divine revelation—such as the Bible—always yield new treasures. “Science and Health,” as it was understood by students

at the beginning of the 20th century, is understood differently today, though the text remains exactly the same. In books written through revelation, our understanding of the text develops while studying the text according to the law of self-evolution of understanding to the point where the text reveals its higher meaning. As the form of understanding changes, the meaning of the text (not the scientific interpretation) unfolds. Mrs. Eddy foresaw that after many generations, the perfect model of God's creation as presented in "Science and Health," will be seen and understood. We have reliable indications that this will be so. Therefore the definite promise in the Textbook is that "mortals [will] realize the Science of man and seek the true model." (409:25) Books written through revelation are unique because they reveal the *deep* spiritual structure of Principle alongside the surface worded structure of the text. The more we recognize the power of the law of the self-evolution of understanding, the clearer the deep structures are revealed. Thereby we can recognize the model of divine being that yields its infinite meanings.

The Self-evolution of a Scientific Spiritual Understanding in the 16 Chapters of “Science and Health”

Jesus to St. John:

“...the Father shall give you another Comforter ...the Comforter shall teach you all things ... and he will show you things to come...”

(John 14:16, 26; 16:13)

Mary Baker Eddy on “Science and Health”:

“Centuries will intervene before the statement of the inexhaustible topics of that book become sufficiently understood to be absolutely demonstrated.”

(Mis. 92:4–6)

See also: Mis. 317:14; Un. 5:28–7:26.

Study points

In her works, Mrs. Eddy describes what state of knowledge was necessary *in the past* to lead the beginner to Christian Science. Yet, our Textbook speaks to *our time* and also indicates what *the future* demands. The great question for us is: How can the future form of understanding evolve? Human thinking cannot answer this question. It has been shown that science has its own inner self-dynamics. Above all, it can be seen that the understanding that God bestows on us has its own power of evolution. If we ask how we can fathom this self-unfoldment, we do not receive an answer in a single sentence or paragraph of the Textbook. Yet, as every law must be defined clearly and scientifically, the answer is found in the coherent sense of the entire Textbook from the first to the last chapter.

Christian Scientists are used to working with the Concordance to “Science and Health,” when researching the meaning of a word. With the help of the Concordance, we look up all the references to that word as it is used in the Textbook. By this method, we can comprehend a more definite sense of it. This gives

us a *concept-interpretation*. Yet if we ask for the sense and meaning of the whole idea or a certain subject, we can discern the answer only by studying the Textbook *as a whole*. For this purpose, a method of *scientific text-interpretation* is demanded. As we have the question of how an understanding of the whole of being will unfold in the future, the entire Textbook of all sixteen chapters must define the answer. In this way, the faculty of understanding will be defined in an unfolding sequence of 16 ordered steps.

Thus, our method of study is presented. We have to consider the entire text of each of the 16 chapters, always with the same fundamental question in our spiritual ear: What does each chapter say in answer to the question of what is necessary to further an understanding of Christian Science? Before you start with this work, you may think that the answers that you find in one chapter will also be found in the other chapters. But this is not so! It is impressive to see that *one* specific answer in *one* chapter does not occur again in the other chapters as a characteristic main subject. The 16 answers to our questions result in a “scientific answer” and form a logical order of spiritual development. This gives us the certainty that the text of “Science and Health” is God’s own revelation. We can stand in awe of the scientific nature of Principle, God. No human intellect could have reasoned out the structure of the Textbook. No human pen could have presented such a scientific structure that defines Being in its 16 aspects.

To better understand the 16 ordered spiritual steps, it may be helpful to state the main points of scientific research and its results. The 16 chapters can be reduced to $4 \times 4 = 16$ fundamental subjects. These “four” correspond with the spiritual tonality of “the city foursquare” of which the Textbook states: “Taken in its allegorical sense, the description of the city as foursquare has a profound meaning. The four sides of our city are the Word, Christ, Christianity and divine Science.” (575:16) We will find that the first four chapters stress the *Word* standpoint; the second four chapters, the *Christ* standpoint; the third set of four chapters, the *Christianity* standpoint; and the fourth set of four chapters, the *Science*

standpoint. As in the “city of Spirit,” every standpoint reflects the other standpoints. This results in $4 \times 4 = 16$ different hues of the Textbook’s one major theme, divine Being. The city foursquare is the Holy City, the New Jerusalem, that comes down from heaven and opens up divine understanding. Mrs. Eddy describes this vision of the Holy City as “the acme of this Science, as the Bible reveals it.” (577:30)

The Word-chapters

Chapter I

“Prayer”: Good human qualities (Word as Word)

In the first sentence of the Textbook, a quality that is deeply necessary for spiritual understanding is presented, namely *unselfed love*. Unselfed love is not to be confused with selfless love. The phrase “unselfed love” occurs only twice in the Textbook. Being selfless or unselfish means that we can let go of our own self for another “self.” But “unselfed love” has a much deeper and more scientific meaning, namely that we know no “I” or self, neither our own I or self, nor that of someone else. God is the only I, or Self. An “unselfed love” is a love that does not love one’s own self nor the self of someone else, but a love that surpasses a personal universe, because Love cannot help but be Love.

In Chapter I, “Prayer,” we read that desire is prayer. Here the term “desire” is not to be confused with wishes. Do we pray to a personal God in order to have our preconceived wishes fulfilled? Should God be our servant? This would be a completely wrong attitude. What brings spiritual progress and demonstration is a desire that is willing, even against our own wishes, to be molded and purified according to the standard of the divine Principle. It is not our own wish that should be fulfilled, but God’s purpose and aim that should be nurtured in our hearts. Divine motives should prevail, not our personal motives. Our motives and inner attitudes always have to be questioned and clarified within us. If we do not do so, we deceive ourselves. It is easy to claim for ourselves, and to others, that the desire for understanding is foremost, but do our words correspond with our inner attitude?

Only our true desires, coupled with true striving toward our reflection of the nature of God, brings spiritual power. This striving must be free from our own personal “I” and only directed toward appropriating the divine character. Do we nourish ourselves with the longing to be better and holier? We must always

question ourselves about our true motives. Does our longing for material success and gain predominate in our lives? Is this our hidden motivation? The first chapter states that our true desire for growth in grace is most important. Paul demanded that we should not throw away the grace of God. We live in an enormously grand time of grace, when God as Principle has been revealed through Christian Science, so that God, divine Being, can be understood as it is. What a difference compared with the preceding centuries! Do we feel the consciousness of grace in our hearts that enables us to always understand more of the Science of Christian Science, so that we do not have to “slumber on” in the same old religious beliefs?

Growth in grace has nothing to do with impatience or exhausting conflicts. Rather, the text appeals to good human qualities of patience, meekness, love, good works, and especially to gratitude. All these God-given human qualities are the favorable ground in which the seed of spiritual understanding can grow. Mrs. Eddy states, “Are we really grateful for the good already received?” Then we will “be fitted to receive more.” (3:22) With a grateful heart, more and more will unfold. Yet, gratitude has its gradations. It is not enough to be grateful for “the good already received.” We should be grateful, in the first place, for the source of the good we are receiving. She says, “If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere and incur the sharp censure our Master pronounces on hypocrites.” (3:27) Are we only grateful when we have already received our blessings, instead of feeling gratitude *before* their manifestation? Then we will be called hypocrites. The Scientist is grateful for the omni-activity of Life, Truth, and Love. We should ask ourselves from time to time: What would the universe look like without Life, Truth, and Love? Our hearts overflow with gratitude when we contemplate how the world would look from the standpoint of Life, Truth, and Love. (How would the world be if God would not be of the nature of Life, Truth, and Love?) Such a heart is open for the inrush of a higher spiritual understanding, spiritual power, and demonstration. Sin and error would be excluded before such a state of consciousness.

Chapter II

“Atonement and Eucharist”: To rise above material sense (Word as Christ)

When we advance to Chapter II, “Atonement and Eucharist,” we notice right from the beginning that a completely new theme is being presented. When, through prayer, desire is sufficiently clarified to be true and pure, it is as if the second chapter says to us: Get up from your knees in prayer and do something! The Textbook states that “Jesus acted boldly.” (18:10) The demand is to act according to our prayer. The issue is not to present what has to be done in a specific case, but to attain a Principle-like attitude. Then one finds, surprisingly, the same common denominator for the command to rise above the material sense of things. Terms like “rise” and “arise” are used again and again, or similar meanings such as: “to lay down the material mortal sense.” The following are some references that indicate the necessity of rising above the mortal, material sense of things in order to be prepared for the unfoldment of spiritual understanding:

– To rise above spiritual apathy and a blind faith in God, we should not allow ourselves to carry on in apathetical thinking. Even blind faith that sometimes seems to bring us miraculous healings and solutions for our problems, must be detected and overcome. Science demands spiritual understanding and not blind faith. The longing to go beyond blind faith and reach spiritual understanding must be practiced in daily life.

– To rise into newness of *life in Spirit*. If our aim is not life in and of Spirit, but life in and of matter, the Christ will demand that we rise above material wishes and work constantly toward an ever higher spiritual life.

The Christ-idea further demands that we:

– Rise above a material point of view. Christ constantly urges us to not use Christian Science for the attainment of better worldly conditions. This naturally demands that we keep our de-

sires pure in prayer.

– The Christ activities demand that we rise above corporeal knowledge and sense-testimony. It takes bravery to give up our longing for such material knowledge and to give it up for the sake of spiritual attainments.

– Like Jesus, we must cast our hope “beyond the veil of matter into the Shekinah”—the holy of the Holiest (41:2). By leaving the standpoint of matter for the attainment of Spirit, we give spiritual understanding room to unfold in us in a harmonious way.

– We hear the call to go from a material sense to the spiritual sense of things constantly. Since we cannot achieve this with our own will and might, we accept the Christ-impulsion into our lives in order to accomplish this divine aim.

– We can only attain a spiritual life if we lay down our earthly all on the altar of divine Science.

As we can see, in order to be transparent to a higher vision, it is necessary to rise above material existence, which also requires laying down mortal sense. In this way, spiritual understanding can be achieved and then developed into scientific understanding.

Chapter III

“Marriage”:

During the transitional phase:

To subject ourselves to moral issues

(Word as Christianity)

Chapter III is the outcome of the development from Chapter I and II. In Chapter I, the foundation is laid for the possible spiritual impact of the unfoldment of a new understanding of being: the divine desire coupled with pure striving and divine longing. In addition, Chapter II demands that we act boldly like Jesus and rise above the material to a purely spiritual standpoint. This appeal, though right and necessary, is quite impossible for us to

fulfill in a short time. Thus, a transitional period becomes necessary. We cannot suddenly jump from one standpoint to another extremely different one. This transitional stage is presented through the step-by-step method of Science. The meaning of Chapter III explains how this is accomplished. It is the chapter of concessions and compromises, of “suffer it to be so now: for thus it becometh us to fulfill all righteousness.” (56:3) Not everyone has the same spiritual standpoint during this transitional time, so the concessions we are allowed to make may seem to be different from others. The main concern is that each one of us always does what can be done to the best of our ability. We cannot begin our journey where Jesus or Mrs. Eddy ended. Therefore, we see the humanity expressed in this advice, “Suffer it to be so now.” This leaves the door open to always do everything better, to become wiser and more spiritual in the future. In doing our best, we encounter the comparative words and not the superlative. Thus, we are free to allow the Christ-idea to develop our inner standard to an even higher form.

These questions answer themselves according to our own understanding and standpoint, such as: Should we get married or not; Is it right to have children or not? What is always helpful during the transitional time for the development of higher understanding is “mutual affection,” “mutual compromises,” the foundation of a “better education,” a more righteous civilization, and the equality of the sexes—as we have seen how it has developed in the last one hundred years.

Understanding is not one sided. It is not just a male quality or a female quality. Both men and women possess the quality of spiritual understanding. Therefore, this understanding develops best if we know ourselves as *generic man*.¹⁰ To this end, it is

¹⁰“What has been named ‘man’ is now understood in its true nature as the idea of God. Man is the family name for the ‘compound idea of God,’ including all right ideas; the generic term for all that reflects God’s image and likeness.” (475:14) See Max Kappeler, *The Four Levels of Spiritual Consciousness* (Seattle: Kappeler Institute Publishing USA, 1978), p.14.

necessary that we cultivate in ourselves, in a conscious way—male as well as female qualities. “Union of the masculine and feminine qualities constitute completeness.” (57:4) This leads to “a higher tone” and to “true harmony in a spiritual oneness.” (57:6,10)

Obedience to the “moral degree” (115:25) finally leads us to a spiritual state of understanding. (116:1) Toward the end of the third chapter, it indicates that life should be regarded more metaphysically. This shows that after having understood, and gone the way in our life experience, we are prepared to step into a more metaphysical explanation of reality. In our moving from the first to the fourth chapter, we may encounter wholesome trials, and we have to prove, in spite of unpleasant experiences—sufferings, afflictions, envy, mistrust, and disaster—that we can hold fast to the spiritual.

Chapter IV

“Christian Science versus Spiritualism”: Ideas taking the place of thoughts (Word as Science)

In Chapter IV, “Christian Science versus Spiritualism,” we touch upon one of the most important chapters in “Science and Health.” Though all the chapters are of equal value scientifically, as each one is a necessary element of the entire Textbook, this chapter is especially important, because it is the one most misunderstood. Experience shows that it is often neglected, because the reader may not be interested in “spiritism” and may consequently believe that it is only written for “spiritists.” Usually, students are not conscious of the great difference between “spiritualism” and “spiritism,” therefore, some remain lifelong spiritualists. In my book *The Science of Oneness*, I explain:

What is spiritualism? Spiritualism (from Latin ‘spiritus’ = ‘spirit’) bases its teaching on the premise that the essence of all things is spiritual. But what is spiritual? This philosophical view

postulates that either matter is a particular form of spirit or that spirit is a specific form of matter. Clearly both types of spiritualism are founded on gross dualism, on the belief that something can be turned into its opposite.

Although spiritualism claims to be a doctrine of spirit and the spiritual, it actually argues for the exact opposite. Spiritualism maintains that the spiritual and material are intimately connected and blend with each other, that matter can be spiritualized or that spirit can be materialized. For this reason, Mary Baker Eddy calls spiritualism “material spiritualism” (77:27) and “gross materialism.” (75:9)

What is spiritism? Modern dictionaries define the word “spiritism” as synonymous with “spiritualism,” but this is misleading. “Spiritism” is mentioned in this chapter only in passing as a special form of spiritualism. Specifically, spiritism is the belief that Mind can be divided into minds, Spirit into spirits, Soul into souls, and Being into beings. On this view, everyone has [their] own spirit, a spirit which lives on after physical death as a departed spirit-being. This spirit-being is able to communicate with the living through some form of “medium.” Whereas Christian Science shows that Spirit is indivisible and therefore always reflected as a whole, spiritism believes that Spirit can be divided into countless finite personal spirits. Spiritism, like spiritualism builds on the belief that Spirit and matter can be united and that Spirit can express itself materially through spirits. Here again the fundamental question is: Can the infinitely indivisible One, “the infinite one Spirit” (70: MH) be divided? The title of the fourth chapter already supplies the answer, showing at the outset that Christian Science is diametrically opposed to this belief. The Science of Spirit rejects both spiritualism and spiritism.¹¹

A spiritualist unconsciously entertains a consciousness that tries to spiritualize matter or materialize Spirit. This hinders the further unfoldment of spiritual understanding.

¹¹Max Kappeler. *The Science of the Oneness of Being in the Christian Science Textbook*. (Seattle: Kappeler Institute Publishing USA. 1983), pp. 97-98.

In regard to the further development of spiritual understanding, Chapter IV shows us how to take the important step beyond the “thinking stage” to a “consciousness of spiritual ideas.” Human “thoughts” have to give way to ideas. The concept of *an idea as an identity of being* is of the greatest importance for the teaching of Christian Science. The terms “idea” or “ideas” appear in the Textbook about 200 times. In this respect, it is surprising and highly meaningful that this term is neither used in Chapter I, nor in Chapter III, and that Chapter II only indicates that the idea of God, Christ, man, has to be understood, while the realm of the *identities* of being are not yet described. Only when we come to page 71:1 in Chapter IV, do we find a clarification that is so important for an understanding of Christian Science: “Nothing is real and eternal—nothing is Spirit—but God and His idea.” And later on, on page 88:10 this great difference between ideas and thoughts is accentuated: “Ideas are emanations from the divine Mind. Thoughts proceeding from the brain or from matter, are offshoots of mortal mind; they are mortal, material beliefs.”

In the transitional stage of human mind, “thoughts” and “thinking” are terms often misused by Christian Scientists. For example, they plead to others: Send me some good thoughts or think of me in this or that situation. They ask: Did I think wrongly? They believe, in this stage, only in the power of thought, in thought-transmission and thought-influence. Hence, their world becomes a world of thoughts, not a spiritual world of ideas. In Christian Science, we work in the universe or realm of ideas, and not within a realm of thoughts. Thoughts emanate from the brain, ideas emanate from the divine Mind. Thoughts are limited, mortal, human, material beliefs. While ideas are always real, thoughts are always mortal beliefs, are always illusions. God and its ideas alone are real. “Evil has no reality. It is neither person, place, nor thing, but simply a belief, an illusion of material sense.” (71:12) Ideas are that which God knows about itself, and that which the divine Mind is conscious of.

Toward the end of Chapter III, it indicates that life must be regarded more metaphysically. Here, the term “metaphysically” is used for the first time in the Textbook but without clearly describing its meaning. The necessary explanations come in Chapter IV, with ideas. The physical, therefore the material universe, is conceived by material thoughts, but “that which comes after the physical,” (according to Aristotle) is the meta-physical, the ideational. From Chapter III to Chapter IV, the standpoint for the evolution of understanding changes from thoughts to the ideas of God, Spirit, and are completely independent of human thinking.

In Christian Science, there is no mingling of human thoughts with the ideas of God, there is no mingling of Spirit and matter. However, spiritualism does not recognize this separation but is based upon the mingling of Spirit and matter, on the spiritualization of matter, and on the materialization of Spirit. The spiritualist aims for an improvement of the material body. The Christian Scientist aims to free the concept of “body” from material beliefs until all beliefs are given up as illusions, so that only the idea, “man,” appears. Only ideas are the identities of reality—ideas are the building blocks of being.

Progress in understanding is shown by the realization that we do not form our world with our thoughts. Rather, we have turned away from the images of thought and see that we only have a world of ideas. We are not what we *think* about ourselves or the world. The world of spiritualism is not that of Spirit and its ideas. The important step in understanding is, “The admission to one’s self that man is God’s own likeness sets man free to master the infinite idea.” (90:24) As in arithmetic, once we have grasped the simple foundational rules of arithmetic, we can master the unlimited realm of arithmetic. So too in Christian Science, once we have understood the fundamental system of the divine Principle and its ideas—that is, the “numeration table of Christian Science,” (‘01, 22:15) we can master the entire realm of ideas.

Spiritual understanding evolves out of itself and consequently we evolve by being led out of a world of thoughts into a world of ideas, for “nothing is real and eternal but God and His

idea.” Everything else is mere belief or the illusions of material sense. Only through ideas, and not through humanly created thoughts, are we in communion with the divine Mind. For God, Spirit, knows only ideas and manifests itself only through ideas. Therefore, Mrs. Eddy could foretell that one day all so-called human discoveries will yield to the understanding that only Christian Science reveals divine reality. Then spiritualism will finally be overcome. This spiritual development will not happen all at once. In the meantime, we continue to stand on the battlefield against mortal mind’s illusions and annoyances. The purification process of Spirit will be accompanied, step-by-step, by disturbances, crisis, chemicalization, inharmony, and chaos of all sorts. These are transitory times that we will experience “until the end of error, when all discord will be swallowed up in spiritual Truth,” namely, “until the final spiritualization of all things.” (96:10, 19)

As soon as we get away from the world of thoughts and evolve into the realm of ideas, scientific spiritual understanding will lead us from discord to spirituality. Then the belief in spiritualism will have been completely resolved.

Word-chapters: Summary

Good thoughts leading to ideas

Our main subject is: How does spiritual understanding unfold? Is there a lawful order to which we can entrust our way of life? We have tried to see if we can hear this theme in the various chapters of “Science and Health.” Chapter I, “Prayer,” teaches us that *good human qualities* are the necessary ground in which the seed can grow. A deep, pure desire to know Truth as it is, is a necessary requisite. This is coupled, in Chapter II, “Atonement and Eucharist,” with the willingness to lay down mortal sense and rise above material sense and matter so that true spiritual desire becomes reality. This step away from matter toward Spirit demands a lot. A whole human lifetime may not easily fulfill it. Chapter III “Marriage,” appeals to our willingness *to adhere* to the moral demands to *become better and holier*, and to rise higher and higher. In this way, Chapter IV, “Christian Science versus

Spiritualism,” gives us the necessary orientation: Reality does not consist of images in thought but of ideas. *Ideas constitute the real identities of being. Ideas take the place of thoughts.*

The objective of scientific text-interpretation is to find the smallest common denominator, as it brings greater simplification and, consequently, more clarity. For example, we have already reduced Chapters I, II, III, IV to simple statements. Now we can ask ourselves if these four chapters can be reduced even further to one fundamental statement. This is possible. These first four chapters in “Science and Health,” (the Word chapters) can be reduced to *one* fundamental statement: *Good thoughts leading to ideas.*

The Christ-chapters

Chapter V

“Animal Magnetism Unmasked”:

What is good and what is evil?

(Christ as Word)

The preceding chapter declared that only God and its idea is real and eternal, and that evil is neither person, place, nor thing. As spiritual scientific understanding must lead to absolute good, the question arises: How can I know what is good and what is evil? Only a change of standpoint can give the right answer namely, from human thinking to God's point of view. Chapter IV moved us away from human thinking to a consciousness of ideas. In Chapter V, we learn the answer to our question: All that proceeds from God is the good, and all that does not proceed from God but comes from mortal mind, must be considered as evil. “The maximum of good is the infinite God and His idea, the All-in-all.” (103:15) If we go out from God, that is, if we can comprehend being from the standpoint of the *seven synonymous terms for God*, (465:10) then we entertain in consciousness a realm of ideas that are only good. The doubts, coming from a latently existing concept of dualism that we still may have, disappear from our consciousness. We now understand that “evil is a suppositional lie” (103:17) that proceeds from mortal mind. However, we learn that “in reality there is no mortal mind.” (103:29)

In this way, the question of good and evil is elevated out of a human context into a scientific evaluation. It is not a question of the corporeal senses, nor the usually acknowledged moral rules that are a measure of judgment. They all collapse before scientific criteria. If we go out from the divine Mind, we will always have the maximum of good. If we go out from its opposite standpoint, from so-called mortal mind, we reap only evil, an illusion, a suppositional lie.

Chapter VI

“Science, Theology, Medicine”: In Science we reason from God (Christ as Christ)

Chapter VI, “Science, Theology, Medicine,” was the last chapter that Mrs. Eddy wrote. At that time (1891), she put it as the first chapter in her Textbook because of its great importance. Only much later was it moved to the place it has today. In regard to our question of the unfoldment of understanding, the *scientific* sense is now emphasized. Here we find the important statement: “All Science is divine.” (126:8) Consequently, all the sciences must finally be deduced from divine Science. As Jesus had not given definite rules for the demonstration of the divine Principle, it was up to Christian Science to discover these rules. “Science alone reveals the divine Principle of goodness and demonstrates its rules.” (147:30) This declaration is of special importance, because it teaches that Science alone—not God—reveals. The Textbook uses the term “reveals” only in connection with Science, divine Science, and Christian Science (about 30 times), and interestingly, the term is never used in connection with God. “God reveals” is never used; it is always Science that reveals. “God reveals” would be religion. “Science reveals” is Science.

Up to this point, our understanding has led us from thoughts to ideas, and now we may ask the question: Does “being” consist of random ideas, and does our consciousness entertain ideas in an arbitrary way? This is naturally not so. A principle always interprets itself through a scientific system that has laws, orders, and rules. In this way, spiritual understanding is molded into scientific understanding. In the present chapter, the demand is made that our understanding must be systematized. There we find the important statement: “Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus’ healing was based, and the sacred rules for its present application to the cure of disease.” (146:31)

A system is a web of categories. Scientific understanding obeys metaphysical categories. These categories rest on *one* basis, the divine Mind. (269:13) To understand divine Principle, a *categorial* understanding is necessary. We have, therefore, to school ourselves in the 3 great categories: First in the “7 synonyms for God,” second, in the “4-fold calculus,” and third, in the 4 spiritual levels of Science. If the student does not proceed in this way, the ideas will seem to form a wild muddle, causing people to constantly ask: What should I, and how should I think now? If one uses an arbitrary combinatorics of ideas and themes, these can never be called scientific. A categorial understanding of divine ideas leads consciousness out of a disoriented wilderness into an ordered and clear insight of reality.

Mrs. Eddy’s discovery leads us out of the confusion of erring mortal mind to “the proposition that Mind is All and matter is nought as the leading factor in Mind-science.” (109:1) From this proposition she deduces: “Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea.” (109:4) Consequently, she deduces further that only the categories of the divine Mind have reality, and that all other mental and material systems of thinking must be illusory and therefore unreal. The categories of the divine Mind, alone, constitute the system of divine metaphysics and such a systematic understanding secures a scientific demonstration.

When in 1866, Mrs. Eddy was “standing within the shadow of the death-valley,” (108:20) she was spontaneously healed by reading the Bible. This could have been called a “wonder” that brought forth great gratitude and adoration. Over many centuries such “wonders” have happened again and again. But Mrs. Eddy had a complete *scientific* attitude: “I knew...that cures were produced in primitive Christian healing by a holy, uplifting faith.” (109:16) She, alone, drew an important conclusion from this: In divine being, wonders do not occur, only unknown laws occur. If these laws can be found, then these “wonders” can be repeated in a lawful way. Therefore, her all-important and unique conclusion: “I must know the Science of this healing.” (109:19) Herein,

we can detect the breadth of Mrs. Eddy as a Scientist. A scientist is known by the fact of asking the right questions. This happened with Mrs. Eddy. Her scientific sense that was unique to her way of thinking and to her attitude is even more impressive, because she accomplished it at a time when women were not yet allowed to attend universities.

Chapter VII

“Physiology”: To leave all for the Christ-standpoint (Christ as Christianity)

Chapter VI is based upon the discovery that Mind is All and that matter is naught. What spiritual attitude is requisite (Christ as Christianity) to conform to this divine standpoint? If we change our standpoint so that we reason only from the one Mind, and through the categories of Mind to attain a consciousness of the All-in-all, then we have to give up every other starting point, because they belong to the realm of nothingness. If we do not want to stand in the way of the self-evolution of scientific spiritual understanding, then we must comply with the demands of Christ to give up every erroneous standpoint, every material aim, every belief in other methods, all trust in sense-testimony, and all self-centeredness. Giving up every wrong premise allows the divine standpoint to manifest without resistance. “We are not Christian Scientists until we leave all for Christ.” (192:5) If we take no other standpoint but that of divine Mind, then we see only the ideas of God working. Then we experience exalted, lofty understanding: “In Thy light shall we see light.” (190:31)

If we only go out from divine light, that is, from the 7 synonyms for God, then through a spiritual understanding of the 4-fold calculus, we can see only ideas, and we can see only light. In this way, matter and the physiological body disappear, and in their place the idea *spiritual man* appears. By cultivating the standpoint of the divine Mind, that is, of spiritual understanding, the corporeal state improves just as the norm of existence and health

improves. Greater human abilities become possible only when man, as the perfect and glorified idea of God, becomes apparent. Thus, the erroneous claims of physiology are overcome.

Chapter VIII

“Footsteps of Truth”:

Nothing can stop the advancement of Christian Science (Christ as Science)

Spiritual understanding has an ordered way of self-unfolding. It advances step-by-step as the title of this chapter indicates. There are definite footsteps that lead to the divine goal. Heaven cannot be taken by storm. This means that we cannot stop with just what we have already perceived so far. In our impatience, we would like to have everything happen quickly. We may not take the necessary ordered steps. On the other hand, there is the danger that we will stand still with our attained insight, because we like what we have attained and feel no desire to research further. By stopping, we are in danger of dogmatizing a certain state of understanding, yet “Science... marches on.” (225:10) The inner meaning of Science embraces the self-evolution of scientific understanding, because “the seed was in itself.” (Gen.1:12)

The Textbook teaches that “perfection is seen and acknowledged only by degrees,” and that “the ages must slowly work up to perfection.” (233:18) The way to achieve spiritual understanding is slow; it demands patience and trust. The final aim of spiritual perfection can only be reached slowly by mortals, but the rule is important: “to begin aright and to continue the strife...is doing much.” (254:13) We live in the inescapable trust that progress is a law of God. The fundamental trend is an unfolding that advances and rises higher. If we fall under the suggestion that to progress is asking too much of us, we can find comfort in the law of God, “whose law demands of us only what we can certainly fulfill.” (233:6) Wisdom teaches us to keep our impetuous desire

for bigger and faster progress in check and to remember: “During the sensual ages, absolute Christian Science may not be achieved prior to the change called death, for we do not have the power to demonstrate what we do not understand. But the human self must be evangelized. This task God demands of us to accept lovingly today, and to abandon the material concept as quickly as possible and to work out the spiritual which determines the outward and actual.” (254:16) This also refutes the objection that a scientific spiritual understanding demands too much of an ordinary mortal without an academic education. This is actually not so. Everyone can be filled with the evangelic spirit and can begin this task in a loving way.

If we start aright and persevere, then progress in understanding cannot be stopped. “The question, ‘What is Truth?’ convulses the world.” (223:14) We can answer it today with scientific understanding. “Spiritual rationality and free thought accompany Science, and cannot be put down.” (223:21) The text that follows gives a number of indications of what will happen in the future: “They will emancipate humanity and supplant unscientific means”; “Peals...,” [will] “startle the slumbering thought”; “Truth urges upon mortals its resisted claims”; and “we shall better understand the Science which governs these changes.” (223:23) After a century, we understand this Science as divine cybernetics that will govern the oncoming information age. “A higher and more practical Christianity ... stands at the door of this age, knocking for admission. Will you open ... the door”? (224:22) Mrs. Eddy felt the power of Truth, and she could foresee that nothing can, at length, withstand the unfolding impulsion of a spiritual understanding that is scientific.

Christ-chapters: Summary

The ideas of Principle bring forth divine thoughts

The second set of four chapters also have a common denominator that results from the flow of unfoldment from Chapter V through Chapter VIII.

In Chapter V, the Christ as the Word shows that Christ, as the idea of God, is always only good and can never manifest any evil. It brings to light the maximum of good. This also clarifies that, in reality, no so-called mortal mind can exist.

In Chapter VI, the Christ as the Christ makes it clear that Mind is All-in-all and has the power of manifestation that interprets itself to the human. Only true and good ideas can be deduced from the standpoint of divine Mind.

As the divine Mind is the only real Mind, in Chapter VII, Christ as Christianity demands that we must leave all for the Christ-standpoint. We must be in accord with the power of manifestation of the Christ-idea, and we must not allow anything to stand in the way of the light of understanding as it breaks through; otherwise, we cannot experience true "manhood," Christianity.

Finally, Chapter VIII presents Christ as Science demonstrating that nothing can prevent the Christ-manifestation and the advancement of Christian Science. Our understanding of Christian Science is propelled forward either by suffering or Science, and it cannot be hindered by anything. Divinity is manifested in humanity.

We may ask: What is the fundamental tone of these four chapters? We recognize the purpose of the Christ by the fact that Christ is the only power of manifestation that translates the ideas of Principle to the human level of existence and manifests diviner thoughts in the human. Now the ideas of God come to us as divine thoughts. Man no longer thinks about God, but is the *thought-of-God*. Man is not an independent "thinker," but must think according to God's will. If we give up the resistance of our own ego, our own "I," we become fully transparent for the perfect light. The Christ-idea is in command and defines the thought-forms of man. Human thinking is not formed through the human brain and its intelligence but by the divine Mind that is All-in-all.

A century after Mrs. Eddy described this future development, the promise is slowly appearing. Already, several of the best philosophers and natural scientists see that thinking does not

emanate from the brain nor is limited to it. They can see that we are part of a thinking universe—an information universe. Christ is at the helm, reigning and bringing thoughts to us. True human thinking is manifested by Mind—not by the brain. If everything within us is at peace and the “I” has no self, then we can hear the divine Mind. If the claims of animal magnetism: (1) false influences, (2) negation of God’s allness, (3) mental despotism, (4) unprincipled personal opinions, (5) malpractice, (6) criminal actions, and (7) nothing claiming to be something are properly handled, then our way of understanding expands to the maximum good, and “neither philosophy nor skepticism can hinder the research of the Science which reveals the supremacy of Mind.” (209:11) All this has nothing to do with the assumed supremacy of intelligent thinkers.

The great question is: Will the world ever accept Christian Science? The undoubtable answer is found in the Christ-idea. The Christ-idea is the irresistible power that breaks through and does not rest until, through crisis and chemicalization, it will overturn whatever stands in the way or is trying to hinder the crystallization of Science and its understanding. The *humanity of divinity* translates itself to the point of the *divinity of humanity*. Through our spiritual understanding we experience God’s thoughts filled with true inspiration and revelation. The Science of the Christ reveals that *the ideas of Principle bring forth divine thoughts*.

The Christianity-chapters

Chapter IX

“Creation”:

A consciousness of ideas changes the universe (Christianity as Word)

In regard to the dominant question of how spiritual understanding unfolds itself, the first sentence of Chapter IX, “Creation,” is already characteristic: “Eternal Truth is changing the universe.” (255:1) The central point here is the universe (including man). We see at once that the subject is now Christianity, namely, “the outcome of the divine Principle of the Christ-idea in Christian history.” (557:16) In the second set of four chapters it was explained how the All-Mind translates itself to the point of idea. Now the subject is taken up and developed further. The focal point of a scientific spiritual understanding is now a consciousness that can only be aware of the universe of ideas. From the standpoint of human thought, we appear to live in an extremely chaotic world. Chapters I through VIII explain that the standpoint of human thought, however, is illusory. The Christ-operation translates human thinking back into an understanding of ideas. The outcome is that our consciousness of ideas perceives a totally different world. Consequently, the universe changes. Chaos changes into order, and inharmony changes into the “music of the spheres.” (255:5) Did the universe, as such, change? Naturally not, only our way of contemplating the universe can change. The divine universe remains what it is. In like manner, chaos, as such, cannot change into order. Chaos is order misunderstood. It is order on a higher level, an order that is not yet understood. This is even understood today as the subject of “Chaos Theory.” As there is only *one* being, a duality of order *and* disorder cannot exist. The solution to this dilemma lies in changing how we look at things. The sense testimony from a materialistic point of view may perceive chaos but, as this is from a wrong basis, it must be changed

to a true point of view, and then quite a different universe appears. Our standpoint determines whether we perceive a world of chaos and discord, or a world of order and heavenly harmony. Therefore, the urgent necessity is to become aware of what is helpful for the unfoldment of spiritual understanding.¹²

In the realm of ideas, there is no standing still. The universe as infinite idea is not a finite, static state but is infinitely dynamic. Of this infinite idea, Mrs. Eddy writes that it is “forever developing itself”—we hear the dynamics— “broadening”— that is, enlarging horizontally on the same level on the basis of the same paradigm, so that the truths become clearer and clearer— “from a boundless basis”—Mind is All-in-all—“rising higher and higher.” (258:13) It is also unfolding vertically, and therefore, progressively. This demands a paradigm shift in scientific understanding. More than 100 years ago, Mrs. Eddy foresaw in Chapter VIII, that “we shall better understand the Science that governs these changes.” (224:5) This has come to pass with the discovery of cybernetics. Cybernetics shows, in the theory of information with its four phases of the feedback control system, that knowledge has not only unfolded, but it is also unfolding onto higher levels through the feedback mechanism. This is confirmed in Chapter IX. Again, we see that spiritual understanding carries within itself a drive for self-unfoldment, and it is constantly pushed higher and higher to scientific understanding. Mrs. Eddy was well aware that this unfoldment takes time. “Through many generations human beliefs will be attaining diviner conceptions, and the immortal and perfect model of God’s creation will finally be seen as the only true conception of being.” (260:8) Since those words, four generations have passed and, looking back, we have confirmation that the process of self-unfoldment has already taken place. Through the feedback process (specific for cybernetics), we can

¹²See Max Kappeler, *The Necessary Change of Standpoint* (Seattle: Kappeler Institute Publishing USA, 1993).

constantly start anew from a higher standpoint. “Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort....” (262:24) In this spontaneous manner, we come to “diviner conceptions and the immortal and perfect model of God’s creation will finally be seen as the only true conception of being.” (260:8) Actually, this model took form in the 1940’s in John Doorly’s scientific consciousness.¹³ The higher we rise, the more spontaneously higher levels of understanding unfold themselves.

Chapter X

“Science of Being”: Many useful wonders are brought to light (Christianity as Christ)

In Chapter IX, our understanding has unfolded to the point where we know that we have to deal only with the realm of ideas. This understanding rests on the limitless basis of the one Mind and its ideas that constantly extend and rise higher, so that the spiritual realm expands further and further. This illustrates the place-value of Christianity as Christ. As every side of the Holy City reflects every other side, so Christianity must reflect, not only the Word, but also the Christ. Speaking metaphysically, we have to be conscious that ideas (Christianity) have a Christ. Whenever we understand an idea, we cannot stop at this standpoint of understanding but must go a step further, namely to Chapter X. Here we see that every idea also has a Christ that is a power of manifestation that clears up any erroneous conception, enabling the idea to come to light in its clarity and purity.

This subject is treated right away in the first sentence of the chapter: “In the material world, thought has brought to light with great rapidity many useful wonders.” (268:1) Since the dis-

¹³See Max Kappeler, *The Four Levels of Spiritual Consciousness*. (Seattle: Kappeler Institute Publishing. USA, 1978).

covery of Christian Science, all the other sciences have made, with growing rapidity, new and far reaching discoveries that look like wonders. We experience today—especially when we consider computer science—everything going faster and hardly needing any more space. We become conscious that time and space seem to shrink and will finally disappear.

Therefore, we must hold in thought that it is “the realm of the real” that is the “spiritual cause of those lower things that give impulse to inquiry.” (268: 3) Divine Science knows only *one* being that is governed by Principle and its idea. It knows no duality of both spiritual Science and material science. A scientific understanding of the one Principle has the Christ-impact to lift the conceptions of the natural scientists to the point where the scientific sense of Spirit *must* be reached. “Belief in a material basis...is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect.” (268:6)

If we contrast natural science with spiritual Science, we should not forget that this is *our* way of looking at it. In reality, there is only the idea of spiritual Science that has the power to correct all erring conceptions—like those in the natural sciences—and to elevate those conceptions to the right spiritual view, so that its “useful wonders” come to light. Every right idea has the Christ-power to correct an unscientific conception. In reality, there is only *one* cause.

Through the Christ-power of an idea, the material basis yields to the idea of a metaphysical basis, thus thought rises to the realm of the real. This manifests itself in the human as inventions, discoveries, visions in science, and technical applications. Thereby, inventions are only discoveries of what has existed forever but were veiled. The Christ-idea takes away the veil, so that the underlying idea is seen as crystal clear. What is being “invented” or “discovered” is something that existed forever; only ignorance has to be removed, and this is brought about by the idea in its Christ-power.

The comparatively long text of this chapter indicates the great meaning of what develops in spiritual consciousness in a

new way. What attitude is necessary so that we can successfully master our entire existence? It is not enough to confess that the Christ will help the idea break through. We need to have the conviction that our entire being accepts the realization of the idea. With patients, for instance, we not only have to know the true idea that makes them free, but we also have to know that the patients themselves accept this truth completely. The world is full of the knowledge of God, and thus the knowledge of the All-Mind is everywhere and in all of us. Also, the patient takes part in the one Mind and knows the divine Truth. The whole of Christianity is full of the saving Truth. Our understanding enlarges itself until we accept the view that the whole of mankind is being led to understand the platform of Christian Science so that "the infallibility of divine metaphysics will be demonstrated." (330:8) In the long run, nothing will be able to resist the acceptance of Christian Science as seen in its Science.

Chapter XI

"Some Objections Answered": The higher meaning of Christian Science cannot be demonstrated at once (Christianity as Christianity)

Chapter X reveals that the idea has a Christ, a powerful impulsion. Now in Chapter XI, the unfoldment proceeds to the point where spiritual understanding includes its demonstration. Spiritual understanding and demonstration are one and the same: The higher the understanding, the higher the demonstration. A lack of understanding shows itself in the lack of demonstration. Yet a higher meaning of Christian Science is not fathomed all at once. Today does not know tomorrow. Today, we cannot yet know what the form of understanding will be in the future. But one thing we can do so that we are receptive to a higher form of understanding is to become educated "as thought is educated up to spiritual apprehension." (349:27) We must go through the process of a step-

by-step self-education in spiritual understanding, an understanding of true Christianity, before we can properly attend the birth of the divine idea that is going on in the world today. This is typical for “Christianity as Christianity,” as it is our responsibility to the divine idea that we “must grow into that stature of manhood in Christ Jesus.” (350:8) This is a task that asks for full devotion. The solution demands that we first learn to know ourselves in a spiritual and scientific way. Everyone has to answer the question: Who am I as scientific man? If, through spiritual education, we welcome the fact that our origin is in divine Science, then we consciously experience that we are the idea of divine Science. Therefore, we can very easily define ourselves as the idea, “man,” the image and likeness of God. Now we can say with spiritual understanding: I am the idea of Mind, I am the idea of Spirit, I am the idea of Soul, Principle, Life, Truth, and Love. I am the idea of Word, of Christ, of Christianity, of Science. I am the idea of Christian Science, of absolute Christian Science, of divine Science. I am a Scientist in the best sense of the word.

Chapter XII

“Christian Science Practice”: Re-establishing corporeal health (Christianity as Science)

Chapter XII acquaints us with a further step in the evolution of understanding: the power of spiritual understanding over matter that expresses itself as corporeal healing. The healing of disease (Christianity) must rest on Science (Christianity as Science). But healing deals with *the Science of physical harmony*. With the healing of disease, the body “returns to that standard which mortal mind has decided upon as essential for health.” (373:32) This is not yet *the Science of spiritual harmony* as Jesus proved with his ascension and as it is presented in the last chapter of “Science and Health.” When healing disease, only mortal mind is reduced to the normality of mortal mind, whereas in the Science of spiritual harmony, mortal mind disappears completely. It

is always our scientific spiritual understanding that demonstrates its superiority over mortal mind, matter, and sense-testimony.

Though the healing of disease is important, it is only in the realm of “the Science of physical harmony.” It is not yet the true purpose of Christian Science which is the “Science of spiritual harmony.” In answering the question: “Is healing the sick the whole of Science”? Mrs. Eddy states: “Healing physical sickness is the smallest part of Christian Science. It is only a bugle-call to thought and action, in the higher range of infinite goodness.” (Rud.2:22) It seems today as if animal magnetism (false influence) has achieved its claim to make the healing of bodily disease the greatest part of Christian Science. In this way, Christian Scientists miss the highest aim of Christian Science.

Christianity-chapters: Summary

The idea is in God (the seven synonyms):

Universe and man are God-ideas

The third set of four chapters follow the first and second set of four chapters in a logical way. *In the first four chapters*, human desires and strivings are purified and replace our own longings until thought touches the spiritual idea whereby we become conscious that only ideas manifest the eternal reality. These are the ideas of divine Principle. *The second set of four chapters* clarify that the ideas of Principle translate themselves to us and bring to light thoughts that are in conformity to ideas; they are then divine thoughts and no longer human thoughts: They are God-given.

The third set of four chapters centers around the world of ideas. Instead of a material world, we become conscious of a universe of ideas. Thus Christianity is touched. We must remember that ideas do not exist because of themselves. They are always the manifestation of the divine Principle. As soon as we think or talk about ideas, we have to remember that the higher authority of God stands behind ideas. This is the reason why ideas also have a Christ. Therefore, ideas have the power of manifestation that dissipates all that is not of the nature of ideas and banishes these as

illusions into the realm of nothingness. Consequently, this is why we always witness new discoveries. This is the cause of spiritual progress, and also of so-called material progress. What may first appear as a miracle is just the operation of a spiritual law of God not yet understood. The law of Christianity, through the Christ-Truth, unveils the truth of a divine idea, so that the progressive form that has existed forever is brought to light. There exists no wonders in God, only laws and lawfulness.

The apathy and resistance of human thinking prevents the sudden revelation of spiritual being, so that the newness of Christian Science cannot be seen at once. Science must come as a help and reveal the newness of progressive being. On this basis, the healing work of Jesus and of Christian Science can be explained. The clearer the spiritual understanding of ideational existence, the more mortal mind disappears, and the idea of health appears in its purest form. The patient is thereby healed and hallowed.

In surveying the third set of four chapters, it is clear that the ideas of God are at the center. These ideas alone constitute the universe including man. Spiritual understanding is the understanding of ideas. *The idea is in God: universe and man are God-ideas.*

The Science-chapters

Chapter XIII

“Teaching Christian Science”: Receptivity for spiritual unfoldment of scientific understanding (Science as Word)

In the last four chapters, we experienced a great change. Let us not forget what our subject is. We have asked ourselves the vital question: How does the understanding of Christian Science develop within our consciousness? We look for a right answer in the order of the sixteen chapters of the Textbook. The aim of this book is not to research the structure of the Textbook, as this has already been done in my book, “The Structure of the Christian Science Textbook—Our Way of Life.” Here we only want to select from each chapter that which pertains to *the unfoldment of scientific spiritual understanding*.

In Chapter XIII, we are now led from Christianity to the fourth side of the Holy City, to Science, which demands a definite change of consciousness. The preceding twelve chapters still have a moralistic human view. Now we witness a change to a completely divine attitude. A paradigm shift is demanded: a shift away from the highest possible human, moralistic ethics to the absolutely authoritative ethics of God, to the “ethics,—that all is Mind....” (444:32) The ethics of divine Mind refer to very different criteria than morally formed ethics; this demands a completely different receptivity of our consciousness for the scientific unfoldment of spiritual understanding.

Willingness to go forward shows itself in many ways. Students are willing to learn and understand more of Christian Science. They turn to the relevant literature in increased measure, take class instruction, attend lectures, seminars, and summer schools, and so forth. Perhaps they try to study under instruction, keeping notes, in order to deepen what they have heard. But this is only a receptive form of information or attitude. The student, at

this point, tries to grasp what the teacher has understood, what was said, written and attained. But when we are faced with the much more important question of the unfoldment of scientific spiritual understanding, then creativity, not passive receptivity, is demanded. Without an active, creative attitude, our standard of knowledge would always remain the same and we would stand still. But how can that which we do not know yet, be understood? With healing, only the standpoint of normality of mortal mind is restored. It is different with the teaching of Science.

“It requires a higher standard to teach this subject properly and correctly than it does to heal the most difficult case.” (449:16) Most students of Christian Science are satisfied when they understand enough to heal disease and preserve health. They feel satisfied that “a grain of Christian Science does wonders for mortals,” (449:3) and that Truth is omnipotent. With such an attitude, we stand still and keep to “the Science of physical harmony.” But the demand is, as the reference states: “but more of Christian Science must be gained in order to continue in well doing.” (449:5) What is it that must be gained? It is the Science of Christian Science. To attain this, a completely new breakthrough is necessary; we need patience and endurance. “Wait patiently for divine Love to...form the perfect concept.” (454:22) Then we can be sure of being led rightly, as far as we have unselfed love. “God selects for the highest service one [God does it, not we] who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trust upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself.” (455:20) Just as “Principle and its idea is one,” so revelation and the revelator are one also. The revelator cannot be separated from the revelation.

After this introductory preparation, the end of the chapter shows that two important subjects have to be heeded so that future progress—the form and gestalt of which until now we have no awareness—will restate itself clearly to our understanding. The two subjects are “mental anatomy” which is “mental self-knowledge,” (462:20) and “scientific obstetrics.” (463:5)

Mental anatomy. The true scientific understanding of “mental anatomy” pertains to the divine Principle and has nothing to do with the personal “I.” The personal “I” has to get out of the way as it is the opposite of divine Principle. The student of Christian Science has to carefully consider that “selfishness, malice, envy and hate,” (462:27) is cast out of consciousness and especially, it is “mad ambition” that has to be held in check. This mad ambition lies in wait as a dangerous snare for every devoted student; it tries to hinder all scientific progress. Mad ambition manifests itself in the personal drive to be the greatest, the first, the most important one, the ablest, and the most recognized. This dangerous enemy of scientific development has to be handled daily and consciously. How? The anatomy of Christian Science teaches us how to probe these wrong mental attitudes through love.

Mrs. Eddy enumerates the kind of love that we need. The pure love that we need is adapted to the three degrees in the “Scientific Translation of Mortal Mind,” (115–116) namely: (1) unselfishness, that does not put the love for our own “I” first, (2) philanthropy, and (3) spiritual love. (462:29) We know, “In the third degree mortal mind disappears and man as God’s image appears.” (116:4) In the third degree “mad ambition” does not have any place in our consciousness. Consciousness is pure enough so that a Principle-like understanding can reveal itself to us and the newness of understanding can take form.¹⁴

Scientific obstetrics. “Mental anatomy” prepares the ground of our consciousness so that the idea of Science can be given birth within it. After “mental anatomy,” the next paragraph on “scientific obstetrics,” (463:5) shows us the rule of how we can, in a lawful ordered way, accept the birth of the new idea of scientific spiritual understanding.¹⁵ “To attend properly the birth of the new

¹⁴See Max Kappeler, *The Psychology of Spirit* (Seattle: Kappeler Institute Publishing USA, 1981).

¹⁵See Max Kappeler, *Scientific Obstetrics* (Seattle: Kappeler Institute Publishing USA, (1978) and: *When I Think of John W. Doorly...I: “Scientific Obstetrics”* (1994).

child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe.” (463:6–10) This statement does not deal with the birth of a baby, nor the birth of a new child or a single idea. It concerns “the birth of *the* new child or divine idea,” the birth of the idea of Science itself, therefore, the birth of a new form of scientific understanding.

This gives us the key to the recognition of what has never been thought of. Infinite Principle suddenly reveals itself to an open consciousness as a new way of understanding. This consummates progress and is the main point of this book. All the great thinkers over the centuries did not find what was revealed to Mrs. Eddy. When will the Christian Scientists and the world stand in awe before this grace to know the Science of Christian Science?

Chapter XIV

“Recapitulation”: Systematizing scientific metaphysics (Science as Christ)

Usually a chapter with the title “Recapitulation,” is found at the end of a book and it frequently provides a summary of the preceding chapters. In our Textbook it is different. Two more chapters follow “Recapitulation”: “Genesis” and “The Apocalypse,” which together are called the “Key to the Scriptures.” These chapters are part of the structure of the Textbook, while the “Glossary” has been added (579:4), and has nothing to do with the real structure of the subject. Also, the chapter “Fruits of Christian Science” is an appendix of testimonies from various writers who have been healed while studying the Textbook. It does not belong to the revelation itself.

How is “Recapitulation” built into the structure of the entire Textbook? The first 12 chapters of the Textbook present the first 3 sides of the Holy City (Word, Christ, Christianity) in their reflections as Word, Christ, Christianity, and Science, therefore,

$3 \times 4 = 12$ aspects. In the Bible, the number 12 is symbolic of perfect Christianity. Sometimes this number 12 is also emphasized in its universality as: $12 \times 12 = 144$, or even as 144,000. Therefore, the 12 tribes of Israel and the 12 Apostles of Jesus symbolize, as a presupposition of the Old and New Testament, the demonstration of the universality of perfect Christianity. As the highest symbol of the Bible, the Holy City has 12 gates, therefore a twelve-fold access to the inner nature of the four-sided city.¹⁶ In like manner, the purpose of the first 12 chapters (3×4) of the Textbook is to show how we can enter into the “holy of the Holiest,” that is, into a consciousness of a scientific spiritual understanding of the Holy City, divine Science. In the last 4 chapters of the Textbook, the step from demonstration to pure scientific understanding will be accomplished. The disciples of Jesus understood Jesus only after his resurrection. (137:1-7) After the first 12 chapters, the subject of the last 4 chapters of Science is developed further until the understanding of the pure Science of Christian Science is reached. Then we can contemplate the Holy City from the standpoint of divine Science from within its domain. Only in Chapter XVI, “The Apocalypse,” do we comprehend how, through understanding each of the 4 sides of the Holy City, we become conscious of the entire city, therefore, in a $4 \times 4 = 16$ -fold way.¹⁷ The number 12, as the central symbol of the Bible, becomes number 16 as the central symbol of the Science of Christian Science.

In Chapter XIII, we take the step from the “outside” to the “inside.” It is the step where the standpoint of the personal self is left outside and we have overcome “the self-inflicted wounds of selfishness,” (462:26) and “mad ambition.” (462:28) In place of

¹⁶In *Science and Health*, Mrs. Eddy defines New Jerusalem (Holy City) as: “Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony.” (592:18)

¹⁷For the full meaning of these numeric symbols, see: Max Kappeler, *The Four Levels of Spiritual Consciousness* (Seattle: Kappeler Institute Publishing USA, 1978).

the personal “I,” we experience “unselfed love,” the love that knows no personal “I.” At this point, nothing can hinder the birth of the idea of pure Science.

What does “the new divine idea” look like? In the first 12 chapters, the text follows the Word-order of the 7 synonyms as given in the definition of God: “Mind, Spirit, Soul, Principle, Life, Truth, and Love.” At the end of Chapter XIII, this order shows the methods (mental anatomy and scientific obstetrics) by which we can pass through the 12 doors, enter the four-sided Holy City, and attend the birth of the idea of Science. Thus, when we come to Chapter XIV, the next obvious question is: What does “the new child” look like? What is the form, gestalt, and structure of the divine idea? The predominating form is not that of the 7 synonyms for God, but that of the 4-fold operation of God: Word, Christ, Christianity, and Science.

John W. Doorly classifies the 24 questions and answers that are the structure of the chapter as follows: The 24 questions and answers are grouped into sets of 6 questions and answers. The first group of questions and answers accent the *Word*; the second, the *Christ*; the third, *Christianity*; and the fourth, *Science*. Each of these groups has two parts. Three questions and answers are treated from *the level of absolute Christian Science*, and the other three questions and answers are from *the level of Christian Science*. Thereby, the subject is presented in both the first, and the second set of three questions and answers as the reflection of Word, Christ, and Christianity (but never as Science). The order is different from group to group.¹⁸

Doorly adds: “Even ‘Recapitulation’ doesn’t embody the whole system because it doesn’t include the purely scientific aspect of the picture—in which the Word, the Christ, Christianity

¹⁸See Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*, Chapter XIV, “Recapitulation” (Seattle: Kappeler Institute Publishing USA, 1980).

and Science are viewed from Science itself. It is absolute, but it is still progressional. Mrs. Eddy presents it in ‘Recapitulation’ from the Word, the Christ and Christianity, and then, at the point of the ‘city foursquare,’ which symbolizes divine Science, she presents the four-fold picture from the infinite One itself...and so in ‘The Apocalypse,’ the four-fold picture is elucidated from sixteen—instead of twelve—aspects.”¹⁹

Being aware of the spiritually exact structure of the text, one cannot help but stand in awe before this spiritual Principle and, in addition, with grateful certainty, know that this precision and exactness is possible only to a divinely revealed text.

The preceding 13 chapters are all built up in the Word-order of the 7 synonyms for God (with the exception of the platform in Chapter X). These chapters guide the students in a step-by-step way, to cultivate their consciousness in the category of the 7 synonymous terms for God. Without a thorough study of these 7 synonyms, the student has no basis for understanding the Textbook scientifically. It would remain only a compilation of helpful single truths, atomistic facts, and beatific aphorisms. In Chapter XIV, the Textbook acquaints us with the second, and partly, the third fundamental category of the system of Christian Science. The second category concerns the four-fold calculus of Word, Christ, Christianity, and Science. The third category is partially touched upon, namely, the Science-levels of absolute Christian Science and of Christian Science, but not the level of divine Science, as introduced later in Chapter XVI. The statements of Chapter XIV are pervaded by “absolute Christian Science...to elucidate scientific metaphysics.” (465:4)

In Chapter XIV, the concept of *scientific metaphysics* is dealt with. Spiritual understanding is evolving to a spiritual *sci-*

¹⁹John W. Doorly. *Oxford Summer School, 1948, Vol. II*, (London: The Foundational Book Company, 1957), p. 137. The structure is presented in more detail in Max Kappeler, *The Structure of the Christian Science Textbook—Our way of Life*. (Seattle: Kappeler Institute Publishing USA, 1954); new enlarged edition forthcoming (2000).

entific understanding. This builds upon the 7 synonyms for God and the four-fold operation of the spiritual calculus. The first question is the cornerstone of the whole chapter and presents the 7 (synonyms) and the 4 (orders). The answer to the question: “What is God”? reads: “God is incorporeal (Word) divine (Christ), supreme (Christianity), infinite (Science) Mind, Spirit, Soul, Principle, Life, Truth, Love.” (465:9) A scientific spiritual understanding must not only be an awareness of the seven synonyms, but also of the four-fold calculus.

Students are, therefore, asked to acquaint themselves spiritually, not only with the 7 synonyms, but also with the 4 modes of operation (calculus). This cannot be emphasized enough: Without a spiritually cultured understanding of these two categories of being, the scientific sense of Christian Science and consequently the structure of the Textbook, cannot be fathomed. If we do not cultivate our understanding of the 7 synonymous terms for God and the 4 modes of operation, we cannot be led finally and willingly to the 4 levels of Science that make spiritual understanding an omnipresent, all-encompassing and powerful scientific consciousness.

Key to the Scriptures

“Genesis and the Apocalypse...contain the deep divinity of the Bible.” (546:18) The Bible and “Science and Health,” are based on the same three fundamental categories; therefore, Christian Science and the Bible correspond. Once we have spiritually understood the *scientific metaphysics* of “the 7 and the 4,” we have understood the prerequisites that enable us to use this key to open the Bible. “Revelation” is fulfilled: “behold, I have set before thee an open door, and no man can shut it.” (499) The succeeding chapter, “Genesis,” is primarily structured by the 7 days of creation and their counterfeits. The last chapter culminates in the “city foursquare,” (575:9 MH) and the “city of our God,” (577: 14 MH) that “cometh down from God, out of heaven.” (575:8) The 4 modes of operation give the 7 synonyms the dynamics that allow scientific spiritual understanding to ascend higher and higher through the Science-levels.

Chapter XV

“Genesis”: Spiritual evolution leads to a finer complexity (Science as Christianity)

The dynamics of the 7 synonyms and the 4 modes of operation have the effect of always rising higher in consciousness. Chapter XV is characterized as the ascending way to finer and more complex ideas. This does not contradict the fact that ideas have always existed in perfection. Mrs. Eddy explains an apparent contradiction by taking up the question: “Why does the record make man a creation of the sixth and last day if he was coexistent with God?” (Mis.57:25) The same question always comes up in a similar way, for example: If God was perfect from the beginning and has created all that is created, why did He need six days to create man? The difference is this: Do we ask about the aim (from the absolute standpoint) or about the way that leads to the aim (which would be from the relative standpoint)? Not only is the aim important and sufficient, but also the lawful ordered way to the aim must be scientifically understood. Mrs. Eddy answers: “In its genesis, the Science of creation is stated in mathematical order.” Mathematics is perhaps the most precise symbol to explain metaphysics. On the third page of the Textbook, Mrs. Eddy declares her statements to be “spiritual mathematics” and in the same way, she symbolizes the 7 days of creation through mathematical symbols: This “Science of creation...is beginning with the lowest form and ascending the scale of being up to man.” (Mis.57: 27) Consequently, we have a beginning, a starting point, and then steps of ascension, and finally the culmination—man. We have a lowest form and a highest form. Being itself does not know any scale of ascension, being *is*. Yet, we have to keep the way and the aim properly apart. “But all that really is, always was, and forever is, for it existed in and of the Mind that is God, wherein man is foremost.” (Mis. 57:29)

The 7 days of creation symbolize in mathematical order how our understanding constantly rises higher. The text is full of such hints: “This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity...”.(502:29) “The successive appearing of God’s ideas ...indicate...spiritually clearer views of Him” (504: 16). “Thus the dawn of ideas goes on, forming each successive stage of progress.” (506:13) “The intelligent individual idea...rising from the lesser to the greater” (508:23). “This text gives the idea of the rarefaction of thought as it ascends higher.” (509:15) She writes of “the periods of spiritual ascension” (509:24) of the animals and mortals, “rising in the scale of intelligence”; (511:24) the “advancing spiritual steps...lead on to spiritual spheres and exalted beings.” (513:6) “Minds infinite ideas...climb the heights of holiness.” (514:7)

The text is permeated with references indicating the constant ascension until thought reaches scientific spiritual understanding. Once we have made the system of scientific metaphysics our own (Chapter XIV), there is no impediment for the eternal unfoldment and the constant ascension in the scale of understanding.

A purely spiritual order of creation excludes any erroneous development. This is symbolized by the second record of creation, (Gen.2:6–5:27) the record of a wrong concept about creation. This so-called Adam-creation is the very opposite of the true record and follows, in the form of a material counterfeit, the same order as the true record. As in the first record where creation rises higher and higher, in the second record the so-called creation of falsehood dissolves step-by-step until finally Cain is cast out into the land of Nod (nothingness, erroneousness). This record does not imply fighting with error; it is not warfare against wrong in order to destroy matter, but it shows how the unfoldment of spiritual understanding (the first record of creation) brings about the dissolution of the material concept (the second record of creation).

The material concept progressively dissolves itself and will be seen as illusive, as nothingness.

The end of the chapter “Genesis” specifies that this creative, spiritually mathematical order manifests itself in history as well as in each individual existence.

Chapter XVI

“The Apocalypse”: The unfoldment of understanding through the levels of Science (Science as Science)

In the last chapter, “The Apocalypse,” the third great category of being is presented: the Science-levels.²⁰ Our understanding is led step-by-step from Christian Science to absolute Christian Science, to divine Science. The main purpose is to become aware of this line of unfoldment. The reader is seldom aware of it. The chapter contains a great richness of symbols, each of which is fascinating. It also contains impressive sentences that are most enlightening. But we know that atomistic concepts or symbols can only be translated into atomistic truths. Only the relationships of these truths convey the genuine, deep meaning. The true sense and meaning can only be brought out by defining their relationship to each other. Let us remember that the whole is greater than the sum of its parts. The whole is the sum of the parts, plus the relationship of the parts to each other and to the whole. Only on this basis can we recognize the system and structure of the whole so that specific questions can be answered. Therefore, it is important to understand not only the parts, but also the relationship between them. Then we have the basis for understanding the real meaning and are able to experience the culmination of the Bible, namely to abide in the Holy City that comes down from heaven.

²⁰For a detailed presentation of the Science levels, see Max Kappeler, *The Four Levels of Spiritual Consciousness* (Seattle: Kappeler Institute Publishing USA, 1978).

The level of Christian Science

Mrs. Eddy's exegesis of the "Revelation of St. John" begins with Revelation 10 in the Bible. The text considers the sixth trumpet from the third vision (Truth). The central symbol is the *angel*. The metaphysical meaning of the Biblical symbol of "angel" is "God's thoughts passing to man; spiritual intuitions, pure and perfect." (581:4)

The exegesis begins with an angel, therefore with *God's thoughts*—not with ideas. This reminds us that in Chapter I, "Prayer," thoughts are the beginning of an understanding of Science. "And I saw another mighty angel come down from heaven." Angels are God's thoughts that come to us. They are translations from heaven to earth. Angels are good, pure, true, perfect thoughts. The angel is clothed with a cloud. A cloud covers part of it. The vision is not completely clear; only some of its parts can be clearly recognized; the rest is unrecognizable. This picture describes our own state of thought. Sometimes an enlightened thought for the solution of a problem comes to us. But a cloud tries to darken our vision, not every detail is clear; much may still be vague and indistinct.

The angel has a rainbow on its head. Our thoughts are replete with a promise symbolized by a rainbow. A rainbow has seven colors—a symbol for the 7 synonyms for God. In this way, the angel symbolically announces divine Science, even if it seems at first—because of the cloud—indistinct, abstract, and obscure. Our understanding of the 7 synonyms may be vague at the beginning, full of promise, but not yet crystal clear. However, the promise is still there: "Science is the prism of Truth which divides its rays and brings out the hues of Deity" (Ret. 35:13)

The angel's face is like the sun. As a symbol, the light of the sun contains all 7 colors of the prism together in the one God, through which all 7 synonyms are comprehended as the One. When Science is understood, it becomes Truth's prism and praise. It is "a light above the sun, for 'God is the light thereof.'" (558:15) This strengthens our certainty that an understanding of the 7 synonyms as the oneness of being will evolve in our consciousness.

The feet of the angel are like pillars of fire. The entire vision is built upon the pillars of fire, the foundation of Truth and Love which consume error. The relationship of Truth to error is typical for the level of Christian Science. The angel had “a little book open” in its hand. Up to this point, the book was sealed with “seven seals.” Only an open consciousness that understands Truth can handle error properly; a cloudy faith cannot do it. The open little book contains, as the Textbook of Christian Science, the revelation of divine Science that translates itself to the level of absolute Christian Science, and then to the level of Christian Science. So the right foot of the angel, or the dominant power, stands on the sea, on the elementary, latent error that is the source of all visible forms of error. This function is typical for the level of absolute Christian Science. The left foot of the angel was set upon the earth: “a secondary power was exercised upon visible error and audible sin.” (559:7) This is the field of demonstration on the level of Christian Science, the relation of Truth to error.

Today, the Textbook is an open book. It is accessible for each one to read and study. But does everyone understand it? It may take centuries before its entire content is fully understood and is made part of our own consciousness. We are on the way and have not yet realized the goal. Therefore the command: “Go and take the little book...take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.” (559:17) Each one of us who is in earnest will experience it. When we read the Textbook, it tastes very good, it is like honey—it promises a lot and we expect a lot. But soon we feel that it is not so easy to meet the demands that it brings, “chemicalization” and crisis that make the “belly bitter.” If we eat the body of this Principle, then we come nearer to the divine Principle—yet we still are on the way and have not reached the goal.

As late as in the last chapter, Mrs. Eddy writes: “Take divine Science. Read this book from beginning to end.” (559:20) Why does she not say this at the beginning of the book—why only at the end? At first, the beginner cannot see the uninter-

rupted thread that leads to understanding from beginning to end. The students usually read the Textbook in bits and pieces and not in an ordered sequence. They look for single truths adapted to their problems. So if the Textbook is read randomly and atomistically, the information remains fragmentary. Was this different for Mrs. Eddy? She constantly changed the text from edition to edition, and she changed the order of the chapters and the subjects within the chapters. Time and time again, she corrected the structure of her scientific explanation. As late as 1902, the chapters appeared in their final order, and then, in 1907, she answers the question “What is God?” She put the 7 synonyms in the right order so that from then on, the order of the synonyms was in consonance with the thematic order of the text as structured in each chapter. Only in 1907, did Mrs. Eddy add this statement to the text of “Recapitulation”: “Principle and its idea is one and this one is God.”(465:17) Note that she says *is* one, not *are* one! Thus, the oneness of being is emphasized. Then she writes this rousing sentence in “Preface”: “Until June 10, 1907, she had never read this book throughout consecutively in order to elucidate her idealism.” (xii:20)²¹ After many changed editions, today we have the final form. The beginning and the end of the Textbook show that only a coherent understanding that leads thought in an uninterrupted way from the first to the last chapter can reveal the idealism of the teaching of Christian Science. Only when we have attained this knowledge can the 16 chapters be further reduced still and presented as unified in the form of a matrix,²² which is much easier to overlook in seeking the scientific spiri-

²¹The publisher of the Textbook writes that Mrs. Eddy said to a student only six months before she left us, “I feel I am just really beginning to understand Science and Health.” Gilbert Carpenter ed., *Miscellaneous Documents* (The Carpenter Foundation, Providence, RI, 1961), p. 141.

²²For further explanation of the matrix of the Christian Science textbook, see Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life* (Seattle: Kappeler Institute Publishing USA, 1954); new enlarged edition forthcoming (2000).

tual structure of “Science and Health.” In such a “matrix of immortality” (250:5) all the various claims of mortality have no place anymore.

In regard to her book, Mrs. Eddy states: “Read this book from the beginning to the end, study it, ponder it.” (559: 20) She does not say: Read only certain sentences here and there, or one or the other chapter of interest. In our daily life, we often hear: “I read a lot in Mrs. Eddy’s works.” Indeed, the Textbook is read over and over again. But is what is being read also being studied? There is a great difference between reading and studying. Studying means to see how the subject is connected, to see the reasoning that flows through the text from paragraph to paragraph. Reading a lot can augment knowledge, but study is the necessary starting point for the development of understanding. It involves the ability to think about what one has read, to ask the right questions of the text to reduce the subject to simple clearness. It is most important to ponder what one has gained from the study. She says: “Study it, ponder it.” (559:21) Only the long and prayerful pondering and deep “brooding” over what we have studied promotes a deeper understanding. It stimulates not only the knowledge but also the understanding of the meaning, freeing us from our own reasoning as we begin to sense the relationships and order that enable us to grasp the overall structure. In this way, a natural network crystallizes and frees our thinking from human combinatorics. In such a spiritual “incubator,” an idea can take form.

In “The Apocalypse,” the interpretation of St. John’s “Revelation” jumps from Revelation 10 to Revelation 12. The central symbol is a *“woman clothed with the sun.”* The symbol of an “angel”—“God’s thought passing to man”—is overformed to the *woman*, the idea of the motherhood of God. The progress from “angel” to “woman” also has an historical aspect. Chapter 12 of “Revelation” in the Bible “has a special suggestiveness in connection to the nineteenth century. In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age.” (560:2) “Science and Health,” leads us out of a world of thoughts into a realm of ideas, hence

the importance of the Biblical Chapter 12 of "Revelation," with the woman as the central figure. In "Science and Health," the vision of St. John of the first century is being overformed and newly interpreted for the present age. Why? The problems of today cannot be solved with the methods of yesterday. What is the method for today?

"And there appeared a great wonder in heaven." (560:6) Whereas the angel came down from heaven, the woman appeared *in* heaven. She symbolizes the idea that remains in God, in Being itself. It is not the contemplation of the idea anymore, but the idea itself. The woman is clothed with the sun, symbolizing the spiritual idea as the ideal of God. The idea is in God: "Principle and idea is one." In the Bible, Revelation 10:1, only the face of the angel was like the light of the sun, the whole identity of the idea had not yet become light. He only saw a great, wonderful, sevenfold light. But the woman was the light entirely; she was the *idea* itself. The moon was under her feet: matter is subject to the idea. Upon her head was a crown of twelve stars. The crown, as a symbol of the governing Principle rules over the demonstration of the 12 (12 tribes of Israel, 12 apostles) as interpreted in "Recapitulation" as "scientific metaphysics." This illustrates the standpoint of true government in absolute Christian Science and in Christian Science.

These symbols are of the greatest importance for the development of understanding. They illustrate how the idea of divine Science leads to the demonstration of the level of absolute Christian Science and the level of Christian Science. The starting point is "heaven," harmony, as interpreted in divine Science through its divine Principle. Only for the human sense does this appear as a "wonder" of divine Love. It is the true idea that constitutes the kingdom of heaven in man. As this divine Principle is understood, it translates itself to the level of absolute Christian Science by working out "the ends of eternal good." It translates itself further to the level of Christian Science and "destroys both faith in evil and the practice of evil." (561:2) Thus the divine idea unfolds itself to the point of its total scientific interpretation.

When our understanding touches “the correlation of divine Principle and spiritual idea,” (561:14) it brings forth harmony. This is illustrated in an ascending line. At the point of the fifth thousand year period in Biblical history, the correlation of divine Principle and its idea appears as the person Jesus. He proved it as “the human and divine coincidence.” Jesus’ demonstrations showed that divinity embraces humanity, thus “reducing to human perception and understanding the Life which is God.” (561:16) Jesus demonstrated to humanity, in an unquestionable way, the level of Christian Science—the coexistence of the human and the divine. But Mrs. Eddy saw, in the symbol of the woman, a higher aim—“the coincidence of God and man as the divine Principle and divine idea.” (561:22) She saw that the “woman” was not a person, but she represents the consciousness of our origin in divine Science. This indicates the level of absolute Christian Science, as well as the breakthrough of divine Science, as it is adapted to the sixth and seventh thousand year periods of Biblical history. Jesus promised that he would send a Comforter—the spirit of Truth. *In the first appearing*, Christ came in the form of a person who embodied the Christ, “Jesus Christ.” *In the second appearing*, Christ came in the form of Science, the Christ Science. While Jesus presented the idea of the fatherhood of God, the accent today rises higher, to the “woman,” the idea of the motherhood of God. As followers of Christ, our devotion must not be turned back to putting the works of Jesus at the center of our endeavors. Adapted to the present age, we must look into the future, to a consciousness of the coincidence and coexistence of Principle and its idea as oneness. If we cling too long to the ideals of the fifth thousand year period, with its proofs of physical healing, we stand in the way of our own progress. A world completely freed from disease would still be a material, corporeal world, it would not yet be a spiritual world, not “a new heaven and a new earth.” The true man is idea, the image and likeness of God. The true man is not a so-called “healthy mortal,” that is a healthy “material” body.

The new idea, the idea of Science, does not fall into one’s

lap all by itself. We must give birth to it. "To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe." (463:6) In Chapter XIII of the Textbook, this ordered law of "scientific obstetrics" is presented. As "woman" we must attend properly the birth of the new idea. Now we come to the critical point: How is the new idea given birth in our consciousness; the new idea that we do not yet know and is still foreign to us? Through scientific obstetrics, we attend the birth of the new idea by nurturing in ourselves the readiness that allows the new idea to find its own ways and means of taking form. We are then in a state of expectation of the unexpected. For this we need a completely new attitude of consciousness: one that is totally different from the one we need for the healing work, as well as for teaching in the most general meaning of the word.

"Great is the idea, and the travail portentous." (562:27) The new idea is never welcomed at once. Every progressive step is met with resistance. The greatness and importance of the new idea can be measured "by the fewness and faithfulness of its followers." (225:5) We are "not many wise men after the flesh, not many mighty, not many noble." (1.Cor. 26:1) But, "A small group of wise thinkers is better than a wilderness of dullards and stronger than the might of empires." (My. 162:7) When David began to count his soldiers, he lost the battle. The question is not how many we are, but how deep is our scientific understanding? "The great red dragon ...the sum total of human error...the highest degree of human depravity," (563:8-564:18) is always ready to fight progress and to persecute the spiritual idea with hate.

Should we fight the dragon? No! Which method should we apply? Jesus did not open his mouth before Pilate. He let the Truth of divine Science demonstrate itself. So did "the woman" in the Bible. She lifted the spiritual idea to its divine Principle, to God, to the zenith of demonstration. "The woman" elevated her consciousness to the recognition that "Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, fi-

nally—with divine Science.” (565:16) “Stately Science pauses not...leading to divine heights.” (566:9) Science carries within itself the power of self-evolution. Our method is to be the woman and to let the idea of progressive understanding have free course in consciousness.

In the “Revelation of St. John” in the Bible, the angel Michael (Rev.12:7–9) enters the story. He symbolizes spiritual strength and fights the holy wars. But as long as there is a fight, there is an opponent, and thus we still have a dualistic standpoint. Mrs. Eddy only gives the Michael method of warfare brief consideration. She overforms the angel Michael with *the angel Gabriel*. The angel Gabriel is never mentioned in St. John’s “Revelation.” But Mrs. Eddy uses the angel Gabriel as a symbol in order to present a new spiritual standpoint. Now, with the symbol of the angel Gabriel, we recognize that we cannot stop at the Michael-consciousness but must rise to the Gabriel-consciousness of our time.

At this point in the self-evolution of understanding, Gabriel symbolizes “a sense of the ever-presence of ministering Love,” for Gabriel fights no contests. “To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death. Against Love, the dragon warreth not long, for he is killed by divine Principle.” (567:7) The dragon cannot fight against divine Love, if we accept the standpoint of a Gabriel consciousness. This demands that we not make ourselves a target for error by fighting error ourselves. Human sense may interpret this as weakness or even cowardice, because it does not understand the divine method of warfare as presented by Gabriel. “Divine Science shows how the Lamb slays the wolf.”(567:31) To human sense, “the heavenly secret” of the Gabriel method of warfare is not known: “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” (Rev. 5:12)

St. John’s “Revelation” describes an even higher consciousness. “And I heard a loud voice saying in heaven.” (Rev.12:10) Again, the form of consciousness that is described as being *in heaven* is explained in a 4-fold way: all sins are vanquished (*Word*),

and the accuser (anti-Christ) is no longer there (*Christ*). Through self-abnegation as a rule in Christian Science—God, divine Principle—is interpreted as Life that is illustrated by the Father, as Truth that is illustrated by the Son, and as Love that is illustrated by the Mother (*Christianity*). And finally, we need to be conscious of the supremacy of Truth and the nothingness of error (*Science*). (568-569) At this point, though our consciousness is on a high level, it is still on the level of Christian Science, dealing with the relationship between Truth and error. When the supremacy of Truth is mentioned, it is the supremacy *over* something; therefore, there is still a trace of dualism, only later will this trace also disappear.

Again, Mrs. Eddy looks into the future, and the future of a century ago is now our present age. In the text, the future tense is stressed often: “Millions of unprejudiced minds”—not unprejudiced Christian Scientists—“are waiting...for rest.” (570:14) Today, more than in past times, people are turning away from materialism and are investigating mental, psychic, esoteric, or metaphysical truths, but fundamentally, they seek spiritual truth. “In this age the earth will help the woman.” (570:22) Even natural scientists lean more towards metaphysics. “The spiritual idea will be understood.” (570:22) “Sin is to be Christianly and scientifically reduced to its native nothingness.” (572:4) “Under the supremacy of Spirit, it will be seen and acknowledged that matter must disappear.” (572:17) Thus the aim is set: matter *must* disappear—but at this point it has not yet disappeared!

The level of absolute Christian Science

Mrs. Eddy now makes a big leap from Chapter 12 of “Revelation” to Chapter 21. She sheds more light on the difference between the levels of Christian Science and of absolute Christian Science. In “Revelation” 21:1 we read: “And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.” (572: 20) In the beginning, we saw, on the level of Christian Science, the angel with feet like pillars of fire on the sea and the earth. Now the first heaven and

the first earth, and also the sea have passed away. At the end was the vision for the future, “that matter must disappear.” This explains the disappearance of duality.²³ How can this be explained? Instead of having a thesis and an anti-thesis (Spirit vs. matter), Christian Science presents the solution on a higher level, as a synthesis in consciousness. Instead of actually confronting, for example, Spirit and matter as opposing facts, they are declared to be different states of consciousness that are to be dissolved into two states of consciousness: spiritual consciousness and material consciousness. Heaven and earth appear to be, and are, spiritual to a consciousness bestowed by God. On the other hand, to a consciousness formed by the unenlightened human mind, the vision is material. The “objective” world has not changed, but human consciousness has changed. The question of Spirit or matter is not our problem. We must be concerned with the question: What is the form of our consciousness?

For example, if we look at a white ball with a clear eye, we see it as white. But, if we look at it through red glasses it is red. In actuality, the ball remains white even though we experience it as red and we name it as such. Therefore, in Chapter XVI, Mrs. Eddy’s conclusion is: “This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness.” (573:9) In place of a wrong concept, the spiritual concept must take its place. This includes the spiritual idea and the consciousness of reality.

At this point, dualism is dissolved. Through spiritual consciousness we can become conscious of the cessation of error, the cessation of death, the cessation of sorrow and pain. “There will be no more pain, and all tears will be wiped away.” (573:30) This is because: “The kingdom of God is within you.” (Luke 17:21) Is this just religious fanaticism? No! Even on our level of existence, this is a present possibility, and we can become conscious

²³For further explanation, see Max Kappeler, *The Dissolving of Duality, as presented in Chapter 16 of the Christian Science Textbook*, (Seattle: Kappeler Institute Publishing USA, 1996).

of it here and now. “This is indeed a foretaste of absolute Christian Science.” (573:28) In the chapter “Footsteps of Truth,” the question is still there: Can absolute Christian Science be reached before death? (254:16) “The Apocalypse” gives the method of how we can experience a foretaste of a consciousness of absolute Christian Science now.

The level of divine Science

“The Apocalypse” has shown, up to now, the spiritual ascension from the symbol of “angel” (divine thoughts) to the symbol of “woman” (the idea in Principle), and then to the “new heaven and new earth” where “there was no more sea” (spiritual consciousness of reality). Now the text leads us even further to “the bride, the Lamb’s wife.” (574:8) It is most interesting to see under what preconditions this new and higher symbol of *the bride* is introduced: “And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will show thee the bride, the Lamb’s wife.” (Rev. 21:9) The seven vials full of the last seven plagues, the sum total of human misery, offers the invitation: Come! Would we be happy to accept such an invitation? Under human circumstances, we would decline. Under divine conditions, from the standpoint of divine Science, it is a unique opportunity to rise higher. The angel does not, in fact, offer a taste of the “sum total of human misery” (574:17), but invites us to rise to the consciousness of the “bride, the Lamb’s wife.” The bride is no longer the “woman in travail” but “the true sense of Love”—“Love wedded to its own spiritual idea.” (575:2) What is the form of the “Lamb’s wife”? The Revelator describes it as the consciousness of “‘the New Jerusalem, coming down from God, out of heaven,’—the spiritual outpouring of bliss and glory.”(574:13) It is the city that “lieth foursquare,” that is “heaven bestowed and heaven-bestowing.” (574:23)

The consciousness of “the city foursquare” resolves a consciousness of error. The sum total of human misery finds full compensation in the law of Love. On the level of divine Science,

we experience the adventure of Love. Instead of experiencing the sum total of human misery, Love exalts us and we see the Holy City. Whatever we deem otherwise, “wrathful and afflictive, Love can make an angel entertained unawares.” (574:29) On the level of Christian Science, dualism is resolved by letting the angel Michael fight the dragon and conquer it. On the level of absolute Christian Science, we master dualism by recognizing the sublimity of Truth on one hand, and the nothingness of error on the other. On the level of divine Science, the belief in dualism is not considered at all. The “lamb-consciousness” always remains in the spiritual idea of Love, in the true sense of Love, in that Love that is “wedded to its own spiritual idea.” (575:3) We are not concerned, anymore, with the Allness of Truth on the one hand, or with the nothingness of error on the other. Now we are concerned only with the standpoint of God as the All. Love, at this point, stands for the oneness of Principle and idea: “Divine Love cannot be deprived of its manifestation, or object.” (304:10)

Love wedded to its own spiritual idea interprets itself to understanding through the Holy City—the city foursquare with its 4 sides: “the Word, Christ, Christianity, and divine Science.” (575:18) These 4 modes of operation constitute the “divine infinite calculus” as the category for the infinite computations of spiritual being. This Holy City “represents the light and glory of divine Science.” (575:9) It is built upon solid ground and knows no night, no duality, no darkness, in spite of the fact that it instantaneously expels darkness. The city is wholly spiritual; it knows no matter, though it spontaneously dissolves it.

In order to clarify the consciousness-structure of the Holy City, the Textbook continues with Revelation 21:22: “And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.” (576:10) The temple also means body. This Holy City, this 4-fold calculus, is not inhabited by “mortals”; rather, it is inhabited by the real man, the incorporeal idea of God. In divine Science, man is consciously aware of this fact. In place of a material concept of people, we have the incorporeal concept of

God and man as the infinite Principle and the infinite idea, where Principle and its idea is one and this one is God. (465:17) The people-universe disappears. Whereas the Textbook has spoken earlier of overcoming the trinity of sin, disease and death, it now deals with the greatest concept of evil: the concept of a people-universe. We may not be faced daily with sin, disease and death, but we have to deal daily with the concept of material personalities. In divine Science, we only find the oneness of Principle and idea; a universe of people, human personalities and human opinions is unknown, excluded. "In this divinely united spiritual consciousness, there is no impediment to eternal bliss, or to the perfectibility of God's creation." (577:9) Into this city—into this consciousness—nothing can enter which "defileth or maketh a lie." (577:26)

The Bible closes with the highest symbol, the Holy City, that represents the 4-fold infinite calculus as Word, Christ, Christianity and, Science. As this city, the calculus comes down from heaven to earth, therefore translating Principle to the point of idea, and we gain a more heavenly concept of man as a calculus of ideas. "I am the city of God." This high concept is also the main point of a dialogue that Jesus had with John. In a very old document that was found in Oxyrynchus, Egypt, and is housed in the British museum, one of the various translations states:

John said: "Master, is there any material universe"?

Jesus answered: "No."

John asked: "Is there a material body?"

Jesus hesitated a long time and finally said: "Saints believed that their bodies were fashioned of clay and this believing brought them death."

Jesus said: "Let not him who seeketh cease from seeking until he hath found:

...and when he hath found, he shall be amazed;

...and when he is amazed, he shall reign;

...and when he reigns, he shall have rest.

The Kingdom of Heaven is within you and whosoever

shall know himself shall find it.
Strive, therefore, to know yourselves and ye shall know
that ye are in the city of God,
and ye are the city.”²⁴

This again gives a hint that man as the idea of God, as an idea of divine Science, is a “divine infinite calculus.” To call man only the “idea of God” does not yet give “man” a definite meaning. What is the content of an idea? The idea “man” is the “infinite calculus” because “idea” means that it embraces categories, system, and structure. Can we say of ourselves in a conscious way that we are a divine infinite calculus of ideas that have the effect of dissolving error instantaneously without ever being aware of error? For example, where there is light, there cannot be darkness; the standpoint of darkness is instantaneously precluded.

In “The Apocalypse,” our consciousness now is ripe to go out from the understanding that we are the city foursquare that comes down from heaven to earth; that we are the “city of God,” the consciousness of God in operation. This consciousness unfolds through the $4 \times 4 = 16$ chapters in the Textbook as it becomes “an open book” for us. The Textbook opens up as we become acquainted with the 15 root-notions of reality. It cannot be emphasized often enough: To attain a consciousness of divine Science, a thorough study is necessary of the 7 synonymous terms for God;²⁵ the 4-fold calculus of Word, Christ, Christianity, and Science; and the 4 levels of Science.²⁶ Through these three fun-

²⁴Robert M. Grant and David N. Freeman, *Geheime Worte Jesu*. Translated from the German (Frankfurt, 1960).

²⁵For a detailed study, see Max Kappeler: *Compendiums for the Study of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1985); and *The Seven Synonyms for God: An analysis of the concept of God in the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1984).

²⁶See Max Kappeler, *The Four Levels of Spiritual Consciousness* (Seattle: Kappeler Institute Publishing USA, 1978).

damental categories, it is possible not only to read the Textbook in its surface text, but to understand its immanent, deep system and structure. Thereby we begin to understand the spiritually ordered layout of every chapter and finally the entire structure of the Textbook.²⁷

The level of Science itself

At the end of her interpretation of St. John's "Revelation," Mrs. Eddy remarks that she has recorded John's vision as "the acme of this Science as the Bible reveals it." (577:30) But the Bible was written 2,000 years ago and contains the promise that a second comforter will appear. This second appearing is Christian Science, the spirit of Truth that leads to all truth. Christian Science verifies not only the Bible, but also goes above it, namely above divine Science to *the level of Science itself*. John Doorly emphasized this in 1949. While the level of divine Science rests on the understanding that "Principle and its idea is one," the level of Science itself drops the concept of "idea" and shows that idea is always included in its Principle. Therefore, the level of Science itself builds only on the capitalized terms. From this high standpoint, the capitalized terms for God include all their ideas within themselves. For example, Mind includes all the ideas of Mind; hence we have the gestalt of Mind, itself. God, Being, knows itself as the whole Being. "God is His own infinite Mind." (310:10) This is the highest perception of God, and from this standpoint of God, its manifestation—the infinite idea—can be deduced to the other levels of Science: divine Science, absolute Christian Sci-

²⁷As a study aid, Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life*. (Seattle: Kappeler Institute Publishing USA 1954); new enlarged edition forthcoming (2000); and *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*. (1984). Both books taken together enable every student to undertake ordered self-instruction of the Textbook, as demanded by Mrs. Eddy. (Man. p.34). I emphasize that I consider all my books to be study aids, not "textbooks." We have two textbooks: the Bible and "Science and Health."

ence, and Christian Science. The 7 synonyms can be seen in place of the term God. Then we understand that Mind is its own infinite Mind; Mind is its own infinite Spirit; Mind is its own infinite Soul; Mind is its own infinite Principle; Mind is its own infinite Life; Mind is its own infinite Truth; Mind is its own infinite Love. This continues with the other synonymous terms for God. Thus, consciousness is aware of the “7 x 7” combination of the synonyms for God. These can be expanded further by also including the 4-fold calculus. We cannot experience a more embracing scientific consciousness!

This pinnacle of consciousness is also mentioned by Edward E. Norwood, C.S., the publisher of Mrs. Eddy’s Textbook. In her last class (1898) which lasted only two days, Mrs. Eddy asked the students: “How could you heal the sick spontaneously”? All 67 students were of one mind with the answer: “To realize the presence of Love.” This was also the standpoint which Mrs. Eddy taught ten years earlier in “Unity of Good” (p.7). However, now this answer was not high enough for her, because she replied: “You have answered very well, very well indeed. But you don’t get quite close enough. Now let me tell you how I would heal spontaneously. It is not so much to realize the presence of Love—but: LOVE”!²⁸ Thus, she ascended above the level of divine Science to the level of Science itself. Science itself knows only the language of the capitalized terms. She had interpreted the culmination of her vision and did not lead any more classes after that! Also, this was the culmination of the Textbook that explains its intent in Psalm XXIII with

²⁸*Miscellaneous Documents* (Carpenter Foundation 1961), pp. 110-111. See also, Doris Grekel, *The Founding of Christian Science* (Havilah, California 1987), p. 363.

A class student asked the question: “But Mother, are we not to discriminate between good and evil”? Mrs. Eddy answered this most difficult question in Christian Science with the hint that Jesus not only loved righteousness, but that “he also hated iniquity,” and that we *must* uncover and rebuke and hate iniquity. (see Grekel, p.365).

one word: LOVE. (578) Here she writes the synonym for the first and last time, not only with the first letter capitalized, but now the entire word is in capital letters, showing that the highest level of scientific consciousness has been reached: Science itself, the atmosphere of God's consciousness of itself.

Science-chapters: Summary

Understanding the structural idea of Science

In the last 4 chapters, we reached the culmination of the Christian scientific development of understanding. Chapter XIII prepares us for the structural scientific development of understanding. Within the necessary moral ethics, the human attitude is overformed to a divine attitude. Divine ethics says that "all is Mind" and rests upon the spiritual basis of the capitalized terms for God. This divine ethics overforms the moral, human foundation, the good human qualities to God-immanent qualities. In order to develop a scientific spiritual understanding, we need more than an atomistic knowledge of truths, more than "a little leaven" or "a little grain of Christian Science." With "mental anatomy" and "scientific obstetrics," the male and female initial conditions that are necessary are molded so that the idea of the scientific sense of Christian Science can take hold in us and unfold.

The essential content of Chapter XIV was published many years before the first edition of "Science and Health" with the title "The Science of Man" (1870). Mrs. Clara E. Choate recalls an interview with Mrs. Eddy in 1877 in which Mrs. Eddy said: "Healing is what the *world* needs.... I must move my attentions from now on to other departments of my work on *Science and Health* which I am trying to systematize. We must have system."³⁰ From that time on, the form of the text developed step-by-step to the structure that today is found in "Recapitulation." This is based mostly on the 12 gates of the city foursquare which introduces

³⁰*Miscellaneous Documents* (Carpenter Foundation. 1961), p. 17.

the student to the systematic disposition that leads to a systematic network of the 15 fundamental root-notions of being. In the following decades, Mrs. Eddy worked on the entire text of the Textbook until it corresponded to the divine system in every detail.

If the understanding of the 7 days of creation in the Bible, as they correspond to the 7 synonymous terms for God, is cultivated in an expanding way, then consciousness ascends higher and higher without effort. Ultimately it reaches “the depth, breadth, height, might, majesty and glory of infinite Love,” and so reveals the “newness of Life,” where “thought accepts the divine infinite calculus.” (520:3) Chapter XV, “Genesis,” illustrates the vast possibility of being that is constantly renewing itself into higher complexities.

In Chapter XVI, our understanding is led to ever higher levels, to the 4 levels of Science—from the level of Christian Science to the level of absolute Christian Science, to the level of divine Science that finally points to the level of Science itself.

In this way, the Textbook as a whole presents to the student as researcher, the 3 great fundamental categories of divine being. It speaks the simple, new language of the capitalized terms for God, namely the language of: (1) Mind, Spirit, Soul, Principle, Life, Truth, Love; (2) Word, Christ, Christianity, Science; and (3) Christian Science, absolute Christian Science, divine Science, Science itself. These are the $7+4+4=15$ root-notions of being, whereby the scientific sense of divine being is brought to light. This new language is the language of Spirit, the “new tongue” to which Mark refers. (16:7) When the 3 fundamental categories are brought into relation with each other we get the “Model of Being,”³¹ which is the highest concentration of the divine system. This model presents the *understanding of the structural idea of Science*.

³¹See John Doorly’s *Model of Being* in Max Kappeler, *The Four Levels of Spiritual Consciousness* (Seattle: Kappeler Institute Publishing USA 1978); p. 8 (Chart).

Survey of the Whole Textbook (Matrix)

Every science has as its goal: the reduction of the field of research to simplicity, to the smallest common denominator that helps accomplish the necessary survey of the subject. The subject we are investigating in “Science and Health,” is the law that rules the self-evolution of the scientific spiritual understanding with the help of the ordered sequence of its 16 chapters.

To achieve the simplest survey of our subject, we use the scientific method of a *matrix*.³² A matrix provides better structure-recognition by reducing the subject to two main points of view and presenting it as a chart in a rectangular field, whereby the individual values are ordered in columns and rows. In a matrix, the vertical columns are named *index i*. The horizontal rows are named *index j*. The points of intersection of columns and rows give the *matrix-elements*. This means, in our case, that the elements are the individual 16 chapters of the Textbook (see Matrix on the following page).

If we contemplate the vertical columns, *index i*, we recognize *the level of Christian Science*. We have already seen that the 16 chapters can be reduced to the even shorter denominator of 4 aspects, which have the following order:

- the 4 Word-chapters base the subject on good human qualities that finally lead to the recognition of ideas;
- the 4 Christ-chapters show the translation of the ideas from Principle bringing forth divine thoughts;
- the 4 Christianity-chapters lead to the realization that the idea is in God; that the universe, including man, are God-ideas;
- the 4 Science-chapters lead to the understanding of the structured idea of Science.

³²The meaning of a matrix is explained, for example, in my book, *The Structure of the Christian Science Textbook—Our Way of Life* (Seattle: Kappeler Institute Publishing USA.1954); new enlarged edition forthcoming (2000).

If we take the rows that are read horizontally, *index j*, we see that the 4 ordered steps of the 4 vertical columns cannot be defined as changes of consciousness that we ourselves have to fulfill. The changes are forced upon us by the Christ-impulsion. Our contribution is to be open to the Christ-idea, as it is specifically shown in the subjects of “mental anatomy” and “scientific obstetrics.” We are no longer under any obligation to struggle for a higher understanding. Everyone can accept that heaven is open if we submit ourselves to the scientific law and order as shown in the Textbook. This attitude is seen in *index j* with which we open ourselves to *scientific metaphysics*. The horizontal rows shows the attitude towards the vertical columns of Word, Christ, Christianity, and Science:

- that openness is the proposition (Word);
- that we submit all to the good (Christ);
- that we let the spiritual take the place of the material (Christianity);
- so that a spiritually scientific consciousness establishes itself in us (Science).

Parallel with the unfoldment of a scientific spiritual understanding, the healing practice undergoes changes. In place of thought-power and thought-transmission we have a deep-felt faith in God. This leads to the practice of a consciousness of ideas. As ideas are always God’s ideas and as God is understood today through the 3 great fundamental categories, we attain a healing practice based upon the capitalized terms for God. As each idea is an idea of the 15 root notions, our practice can be based immediately upon the 15 capitalized terms. Instead of tackling an individual case with specific ideas, the practice is concerned fundamentally with the 15 root-notions. For example, instead of handling a situation that has to do with intelligence—with the idea “intelligence”—we can work with the concept of Mind itself. Because intelligence is an idea of Mind, we use the so-called principle of redundancy or abundance. Mind means infinitely more than just intelligence, so this idea is embedded in all the ideas of

Mind. Our practice actually becomes the practice of all the capitalized terms themselves, because Mind reflects all categories of the self-operating, divine system of Being. This practice is the practice of the whole of divine being that is infinitely more than the sum of its parts, or all ideas. In practice, the so-called problem becomes a structure-problem, a question of the entire structure of divine being that is going to be answered from the whole of being. A solution found by this method of practice always blesses the entire universe.

**The law of the self-evolution of scientific spiritual understanding
in the 16 chapters of *Science and Health***

<p>(i) Christian Science</p> <p>(j) scientific metaphysics</p>	<p>WORD</p> <p>good thoughts leading to ideas</p>	<p>CHRIST</p> <p>the ideas of Principle bring forth divine thoughts</p>	<p>CHRISTIANITY</p> <p>the idea is in God; the universe and man are God-ideas</p>	<p>SCIENCE</p> <p>understanding the structured idea of Science</p>
<p>WORD</p> <p>proposition: openness</p>	<p>PRAYER</p> <p>good human qualities are necessary</p>	<p>ANIMAL MAGNETISM UNMASKED</p> <p>the spiritual distinction of what is good and what is evil comes to light</p>	<p>CREATION</p> <p>a consciousness of ideas changes the universe</p>	<p>TEACHING CHRISTIAN SCIENCE</p> <p>receptivity for spiritual unfoldment of scientific understanding</p>
<p>CHRIST</p> <p>to submit all to the idea of good</p>	<p>ATONEMENT AND EUCHARIST</p> <p>to lay down mortal sense and rise above material sense</p>	<p>SCIENCE, THEOLOGY, MEDICINE</p> <p>in Science we reason from God</p>	<p>SCIENCE OF BEING</p> <p>many useful wonders are brought to light</p>	<p>RECAPITULATION</p> <p>systematizing scientific metaphysics</p>
<p>CHRISTIANITY</p> <p>to let the spiritual in us take the place of the material</p>	<p>MARRIAGE</p> <p>during the transitional phase we subject ourselves to moral issues</p>	<p>PHYSIOLOGY</p> <p>to leave all for the Christ-standpoint</p>	<p>SOME OBJECTIONS ANSWERED</p> <p>the higher meaning of Christian Science cannot be demonstrated at once</p>	<p>GENESIS</p> <p>spiritual evolution leads to a finer complexity</p>
<p>SCIENCE</p> <p>a spiritually scientific consciousness establishes itself in us</p>	<p>CHRISTIAN SCIENCE VERSUS SPIRITUALISM</p> <p>ideas as the identities of being take the place of thoughts</p>	<p>FOOTSTEPS OF TRUTH</p> <p>nothing can stop the advancement of Christian Science</p>	<p>CHRISTIAN SCIENCE PRACTICE</p> <p>reestablishing corporeal health, the normality of mortal mind</p>	<p>THE APOCALYPSE</p> <p>the unfoldment of understanding through the levels of Science</p>

Breaking the Resistance Against Scientific Progress

The vastness of Christian Science

When Mrs. Eddy discovered Christian Science and had proved its Principle in an unmistakable way, “she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance.” (330:5) We can feel the same with her completely. But her hopes were not realized. She gives three points as an explanation of why this did not happen: (1) the vastness of Christian Science; (2) the fixedness of mortal illusions; and (3) the human hatred of Truth. (330:4) Progress demands change, and this is resisted by the human mind. Apathy, indifference, indolence, disunion, superficiality, lack of interest, selfishness, prejudice, and also, humanly conceived ideals are just a few of the characteristic attitudes that hinder progress. Only step-by-step can something new break through.

Even Jesus could not reach his disciples with the higher truths, so he had to trust the future. St. John, the Scientist among the four evangelists—Matthew (Word), Mark, (Christ), Luke (Christianity)—spoke impressively about Science in the future. “And ye shall know the truth and the truth shall make you free.” (John 8:32) “The Father shall give you another comforter...the Spirit of truth [also translated as the science of Truth] whom the world cannot receive because it seeth him not, neither knoweth him.” (John 14:16) “But the comforter...shall teach you all things.” (John 14:26) “I have yet many things to say unto you, but ye cannot bear them right now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth... and he will show you things to come.” (John 16: 12-13) It took two thousand years until “the things to come,” that is, Christian Science, was discovered.

Is “Science and Health” understood today? As Mrs. Eddy states, the vastness of Christian Science hinders a deep scientific understanding of the Textbook: “Centuries shall intervene before the statement of the inexhaustible topics of that book become sufficiently understood to be absolutely demonstrated.” (Mis. 92:4) A century has passed already and significant progress should be seen. Also, in her time, Mrs. Eddy was faced with a great lack of

understanding among the students. "Scarcely a moiety, compared with the whole of the scriptures and the Christian Science Text-book, is yet assimilated spiritually by the most faithful seekers. Yet, this assimilation is indispensable to the progress of every Christian Scientist." (Mis. 317:14) So we are all still on the way. Are we conscious of it? If so, then the spirit of progress must awaken in us; then our consciousness must be focused on tomorrow and not on yesterday. Although thinkers of yesterday have brought forth "phenomenal exhibitions" (150: 6) of healing, they did it in a world-consciousness of yesterday and not in the consciousness of today. To investigate this may be historically interesting, but it is no help for the present situation and certainly not for the rapid development of tomorrow. The exact sciences are approaching the metaphysical standpoint more and more. Are they not "the earth" that will "help the woman," the idea of the Science of being? The spiritual interpretation of "earth" in the "Glossary" is: "a type of eternity and immortality, which are likewise, without beginning or end...to spiritual sense, it is a compound idea." (585:5) The exact sciences are making progress and seem to outrun Christian Science. Can the Christian Scientist make progress by clinging to the subject with the emotional and religious forms of understanding of yesterday and find the spiritually scientific understanding that is unfolding the future? Here we must say with Paul: "But this one thing I do, forgetting those things which are behind...I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil.3:13-14)

The aim for the beginning of our studies of Christian Science

When studying the published works of Mrs. Eddy, we can see that she had two very different aims for the student of Christian Science. These can perhaps be described as "the aim for the beginning" of our study of Christian Science, and "the goal for the future" of our study. Just as a mother gives different food to a baby than to the grown-ups, so the content of teaching is different. The aim and practice of Science is different for the beginner than for an advanced student, and especially for a researcher. The

beginner cannot continue where Jesus or Mrs. Eddy left the subject. Mrs. Eddy makes this clear, especially in her book, "Unity of Good," (1887) under the section "Caution in the Truth" (see pages 6 and 7). Christian Science embraces two goals: one is "the Science of physical harmony," and the other "the Science of spiritual harmony or divine Science." Though they differ from each other, neither of the two should be neglected. This was the case over the last hundred years, as physical harmony was favored.

The preceding text was written in a time of crisis (1887–1891). At that time, Mrs. Eddy wrote: "Our present understanding is but 'the seed within itself,' for it is divine Science bearing 'fruit after its kind'." She differentiates between the understanding of that time which was *only the seed*, while she saw the future, the *fruit—divine Science*. "No wise mother...will talk to her babe about the problems of Euclid." (Un. 6:21) Right from the beginning, the goal of the future toward which mankind is evolving is already given: "Sooner or later the whole human race will learn that in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God." At the beginning of our spiritual journey, we need the renovation of human nature until we finally grow to the spotless selfhood of God.

Mrs. Eddy describes the general atmosphere of consciousness at that time (1887) as follows: "The Science of physical harmony, as now presented to the people in divine light, is radical enough to promote as forcible collisions of thought as the age has strength to bear." She reasons further: "Until the heavenly law of health, according to Christian Science, is firmly grounded, even the thinkers are not prepared to answer intelligently leading questions about God and sin, and the world is far from ready to assimilate such a grand and all-absorbing verity concerning the divine nature and character as is embraced in the theory of God's blindness to error and ignorance of sin." (Un.6:10)

What led to "forcible collisions of thought" over one hundred years ago, has today become common knowledge that lies at

the base of many “mind-over-matter” movements. Yet, such a consciousness is still far away from the Science of spiritual harmony, from divine Science, in which God does not know error nor sin. Human logic reasons: As God knows all, He must also know all the misery of the world. This is not the logic of divine Science, which goes out from different premises and consequently reaches totally different conclusions.³³ For an understanding of Christian Science, we cannot build on classical logic. Because students read the Textbook with the classical logic that they learned in school, the Textbook is often considered to be illogical. A completely new system of reference is needed. In Mrs. Eddy’s time, this new system of reference was unknown, and she gives the reason for it, namely that: “the platoons of Christian Science are not yet thoroughly drilled in the plainer manual of their spiritual armament.” (Un.6:27) Progress is only possible when thought is ready for it. “Spiritual ideas unfold as we advance” (361:22)—but not if we always look backward.

The aim for the future of our studies of Christian Science

Mrs. Eddy was aware that the ascending way of spiritual understanding has “the seed within itself,” which is an ordered way of self-evolution. Therefore, she always looked to the future. “ ‘Wait patiently on the Lord,’ and in less than another fifty years His name will be magnified in the apprehension of this new subject.” (Un. 6:28) With “this new subject,” she explains *divine Science* with its spontaneous healings in her following three paragraphs. She ends with an incontestable point in divine Science, “that an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can. An incontestable point in divine Science is, that because God is All, a realization of this fact dispels even the sense or consciousness of sin, and

³³For further explanations on logic, see Max Kappeler, *Logical Reasoning in Christian Science* (Seattle: Kappeler Institute Publishing USA 1980).

brings us nearer to God, bringing out the highest phenomena of the All-Mind.” (Un.7:20)

How could “the platoons of Christian Science be drilled in the plainer manual of their spiritual armament”? She calculated that it would take another 50 years to get from the Science of physical harmony to the Science of spiritual harmony, to divine Science. This would cover the time from 1887 to 1937. The question is: How can spiritual understanding evolve to divinely scientific understanding, to an understanding of an “immanent, eternal Science”? (150:5)—by giving birth to the idea. Herein lies the enormous importance of “scientific obstetrics” as we find it as the culmination of the Textbook-chapter, “Teaching Christian Science.” (463:5) Instead of applying “scientific obstetrics” to the practice of birthing a babe, therefore for physical harmony, it is destined for the birth of the idea of Christian Science. It was John W. Doorly³⁴ who could see the enormous importance of scientific obstetrics. He emphasized again and again how he would handle animal magnetism daily and cultivated the idea of “scientific obstetrics.” When he was asked why he thinks that the lot fell on him to discern the Science of Christian Science and not on anyone else, his answer was always that he cultivated daily the handling of animal magnetism, together with praying intensely along the line of “scientific obstetrics.”

“Order is heaven’s first law.” The self-evolution of the divine Principle first brought *order* to Doorly’s consciousness. In 1914, he saw that the “7 days of Creation” in the Bible symbolize a 7-fold order; that the development is a compelling order; and it is consonant with “the Science of creation in mathematical order.” (Mis 57:27) For about two decades he cultivated this scientific order in his consciousness, and he also saw it in other Bibli-

³⁴John W. Doorly (1878-1950) was a practitioner since 1907 in London, England; a teacher since 1910; a lecturer from 1914-1929; and President of the Mother Church in Boston in 1918. See the highly interesting biography by his assistant, Peggy Brook: *John W. Doorly and the Scientific Evolution of Christian Science*. Foundational Book Co. for the Trust of John W. Doorly. London. (1973).

cal statements: in the Commandments, in the Beatitudes, in the Lord's Prayer. He saw it in Mrs. Eddy's "third degree" of the "scientific translation of mortal mind," (116) and finally he saw it in conformity with the 7 synonyms for God in the definition of God. (465) This led him, in 1937, to the conviction that he had touched the scientific nature of all the sciences, the spiritually scientific order of creation, that—as we would realize later on—presents the universal *spiritual law of creativity*.

In the middle of the 1930's, Mrs. Eddy's declaration left a lasting impression on John Doorly: "Divine metaphysics is now reduced to a system, to a form comprehensible to the thought of the age in which we live." (146:31) What constitutes a *system*? A system is a network of *categories*. In divine metaphysics, the system consists of the 3 fundamental categories of being and their interrelationships. These categories are expressed by 15 root-notions, the capitalized terms for God. Because the three fundamental categories are connected in infinite possible relationships, there are numerous meaningful points of intersection, a whole network of meaning. Thereby the results are—as Leibniz had already envisioned—"subtle and delicate shades of meaning, a perfectly flexible and perfectly refined instrument."³⁵ We name it the divine system of reference, a system of synonym combinations and blending of ideas. According to the subject, we always get a different text, a different surface structure. This is the reason why the text of the Textbook-chapters are different, although each chapter is based on the same 3 fundamental categories of 15 root-notions.

When consciousness is trained in the fundamental categories, the 600 pages of "Science and Health," present in ordinary language, textually, the "surface structure" of Christian Science, which can be reduced to an underlying "deep structure" of

³⁵James Jeans, *Physics and Philosophy* (The University Press; New York, The Macmillan Company, 1944), Quoted from the German edition Cambridge: pp. 127–128.

spiritual sense. This deep structure behind the text only needs the *capitalized terms* in order to express itself. So Mrs. Eddy's ideal of reducing divine metaphysics to a system was fulfilled. With this reduction to a system, the comprehension of the infinite was possible. Why? Through the ability of a system to restructure itself, we always receive—as we know it from mathematics—new forms. Thanks to the *synonymy-principle*,³⁶ every capitalized term reflects the others, producing innumerable structures. In addition, if we consider that every capitalized term is characterized by innumerable ideas—divine qualities—then infinite forms of expression result from restructuring. As ideas can be illustrated through symbols (concrete or abstract), we outwardly receive new “surface structures” in an endless variety of texts. This is the reason why the Bible and “Science and Health” correspond with one another. Although the texts of both books are incomparable, the deep structure within both coincide. We are investigating a “*divine infinite calculus*” (520:14) that unfortunately, can sometimes be misunderstood. As with everything that is vast, there is the risk of running wild in unscientific combinatorics. Only a categorial consciousness cultivated with true scientific humility can keep this risk in check.

This shows clearly that there can be, and is, a spiritual, scientifically structured *Bible interpretation*. As the Bible and the Christian Science textbook coincide, so the Bible must also be based in its underlying structure on the 15 (7+4+4) root notions or capitalized terms for God. With a categorial consciousness, it is possible to reduce the surface structure (the Biblical surface text) to its underlying deep-structure of the scientific system of being. John Doorly has shown us in 14 volumes that the Biblical text can be reduced to the 3 fundamental divine ontological categories as we have seen. He discovered that many books within

³⁶See Max Kappeler, *The Seven Synonyms for God: An analysis of the concept of God in the Christian Science textbook* (Seattle: Kappeler Institute Publishing USA, 1984), pp. 89-108.

the Bible are structured according to the Word-order of the 7 synonyms for God: Mind, Spirit, Soul, Principle, Life, Truth, and Love. Others are structured in the order of the 4-fold calculus: Word, Christ, Christianity, and Science. Others show the levels of Science: Science itself, divine Science, absolute Christian Science, and Christian Science. Each book of the Bible has a different surface structure (text), but with the help of the 3 main categories, the common traits of the system in each of the various texts can be recognized. Thus Mrs. Eddy's vision fulfilled itself: "I foresee and forsay that every advancing epoch of Truth will be characterized by a more spiritual apprehension of the Scriptures, that will show their marked consonance with the textbook of Christian Science Mind-healing, 'Science and Health with Key to the Scriptures.' Interpreting the Word in the 'new tongue,' whereby the sick are healed, naturally evokes new paraphrase from the world of letters." (Mis. 363:30) The new tongue is the *language* of the capitalized terms whose sense is quite different than when these terms are used in common language. For example, Mind is not the same as mind, and Word is something very different than words. Whereas the non-capitalized terms find their definition in the various dictionaries, the capitalized terms are not found in them; they must be researched in the Textbook.

Equipped with Doorly's discoveries, we can recognize many other structures. For example, the underlying structure of the Textbook with its 16 chapters. The culmination of the Bible is the city foursquare, the four sides reflecting each other and therefore giving the picture of $4 \times 4 = 16$ aspects of the idea of Christian Science. In this way, the Textbook is built up: the Word is in 4 aspects, the Christ, Christianity, and Science—each in their 4 aspects. The Textbook *is* the Holy City of our age and symbolizes the surface structure according to our scientific time. Jesus said: Ye are the city. If we restructure the 16 aspects of the divine system and, for example, place them under the roof-category of the Christ, we can see the structure of the 16 Prophets in the Bible. If we place them under the roof-category of Christianity, we see the structure of the Epistles in the Bible. Under the roof-category

of Science, we see the structure of the 16 chapters of “Science and Health.”³⁷

The “vastness of Christian Science” unfolds itself through its divine system and its restructuring. For Mrs. Eddy, it was this vastness that was one of the main reasons why Christian Science did not meet with immediate and universal acceptance. And again today, the question remains: Are the students ready to study an infinite *Science*, or do they want to be satisfied with the study of atomistic truths from the Bible and the Textbook? Even Jesus could not present this teaching in an easy form. His teaching took 2,000 years to be discovered.

All this is a very shortened presentation of the development that unfolded during the time from World War I to World War II, and possibly it still sounds very theoretical. It needs volumes of books to present the spirit of the divine system and its structures in order to touch our hearts. Various books and tape recordings are available that deal with the application of the practice of the divine system of the Science of Christian Science.³⁸ This book is limited to the subject of the law of self-evolution of a scientific spiritual understanding. It shows that “stately Science pauses not.” (566:9) When “Science and Health,” is interpreted with a structured scientific consciousness, it gives us a different insight into its teaching than when the text is read just as it is printed. For a book, such as the Textbook that contains a true revelation, it is characteristic that it speaks differently to the various levels of consciousness. It may seem to the reader in the begin-

³⁷See Max Kappeler, *The Minor Prophets in the Light of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1962). *The Epistles in the Light of Christian Science* (1962); and *The Structure of the Christian Science Textbook—Our Way of Life* (1954); new enlarged edition forthcoming (2000).

³⁸See the list of my publications at the end of this book. There is also a detailed catalogue available of my recordings and writings published by Kappeler Institute Publishing.

ning that the Textbook appears to give a mystical, emotional, or religious presentation covering the subject of God. Through scientific spiritual understanding, we can see the deeper meaning of the text. After the final edition of "Science and Health" was available (1910), it is reported that Mrs. Eddy said to her long-standing co-worker, Laura Sargeant: "There Laura! I have hidden it, and hidden it and hidden it, and if I hide it more they will never find it."³⁹ On another occasion, Mrs. Eddy wrote: "The Textbook contains it all, but it is so arranged as to require growth before it is spoken by those who have not grown to it."⁴⁰ But still, in 1907, she wrote to the Mother Church: "At this period my demonstration of Christian Science cannot be fully understood theoretically; therefore it is best explained by its fruits..." (My.136:3)

With Doorly's research of the fundamentals of Christian Science, *a complete paradigm-shift* took place in consciousness. During the 1920's, it became more and more evident that something went wrong in the Christian Science movement. The thinkers among the Christian Scientists of that time detected what was going on: a trend toward materialism instead of toward spirituality. Christian Scientists used mind-power over matter in order to attain more happiness in matter, to build up more riches, well-being, and joy in daily life and to build up a healthy body. Their goals basically became a reflection of the golden age of materialism.⁴¹ At that time, Doorly was a lecturer for The Mother Church and lectured all over the world. He noticed that Christian Scien-

³⁹Lida Fitzpatrick. *Association Addresses, Vol. II.*

⁴⁰Richard F. Oakes, ed. *Course in Divinity and General Collectanea* (South Africa: Rustica Press, 1958), p.184.

⁴¹See Paul R. Smillie. *Mary Baker Eddy, The Prophetic and Historical Perspective* (Saint Maries: Idaho, 1979), pp. 306-311. Also the well-honored teacher, Bicknell Young, wrote on the 4th of May, 1937, to the prominent Dr. de Lange, "What we have now to run the Christian Science organization, our Leader never established... Nothing has gone right since 1910 when she left; it has not been carried on according to Mrs. Eddy's intention."

tists were less and less interested in their own studies and were leaving the solution of their problems up to their practitioners. He noticed that blind belief in Christian Science increased and that the striving for spiritual understanding was lessening. Therefore, he decided to give up the prominent position of lecturer (1929) so as to have more time to research the Science of Christian Science. As we have seen, his pure aim was fulfilled step-by-step.

As Mrs. Eddy grew in years, it was natural that the question arose in the movement of how things should go on after her time. Wisdom told her not to nominate a personal successor; but in order to meet the oncoming uncertainty, she signed a statement in the summer of 1909: "In answer to oncoming questions, I will say I calculate that about one half century more will bring to the front the man that God has equipped to lift aloft His standard of Christian Science."⁴²

This brings us back to the fundamental question of the self-evolution of scientific spiritual understanding. We have seen that shortly after Mrs. Eddy's passing, the first elements of a scientific understanding came to light in Doorly's consciousness in the form of a 7-fold, lawful order of the days of creation in the Bible. Unnoticed by the world, Jesus' birth took place in Bethlehem; and in like manner did the birth of the scientific sense of Christian Science. It evolved during World War II in London, England, through John W. Doorly, and it happened practically unnoticed to the great number of Christian Scientists in the United States. At that time, England was nearly isolated from the USA during World War II, and so Christian Scientists in America did not know what had happened in London. Doorly crystallized the understanding of the metaphysical, fundamental divine categories, the system, and its calculus which are manifest in spiritual structures, structuring and restructuring themselves up to the infinitely differentiated One and its oneness. This divine infinite 4-fold calculus makes us think of

⁴²Richard F. Oakes, ed. *Course in Divinity and General Collectanea* (South Africa: Rustica Press, 1958), p. 97.

Ezekiel's vision of four wheels, "the wheels within wheels," (Ez.1:15) which in their oneness, work together harmoniously.

For those of the old fashioned religious mind who had not taken part in this inner development over many years, this unfolding of the idea may at first have seemed to be foreign, intellectual, mystical, or even numerological. They did not realize that the step from religion to Science had taken place. In the Christian Science movement, the expression, "the religion of Christian Science," was used more and more until today. Mrs. Eddy never used this wording. In the Textbook, the term "Science" appears 1,012 times, the term "religion," only 40 times, and out of this it is used only 13 times with a positive meaning. The Christian Scientists who speak of "their religion" have a Christianly-religious view, but not a Christianly-*scientific* consciousness. Surely Christian Science has a religious aspect, just as it has a theological, philosophical, psychological, or medical aspect. What Mrs. Eddy discovered is the proto-science, a science which is the Science of all sciences.

The Turning Point: 1940's

Science is omni-active; therefore Christian Science comes "after the manner of God's appointing."(131:15) At the same time, when Doorly could conceive of the 4-fold "divine infinite calculus" in the world, the foundation of cybernetics was being discovered, including the fundamentals of our information age and of the computer sciences. This brought about a complete change. Today, if the computers fail, the world would stand still and collapse. The concept of cybernetics is based upon the same fundamentals as the 4-fold divine calculus symbolized by the Holy City, the culmination of the Bible. Abraham went out to find that city. In Mrs. Eddy's time, the term "cybernetics" was unknown in its present sense. It was coined during the revolutionary period of the 1940's by Norbert Wiener to define a new theory of information, or science of feedback control systems that automatically steer information processes in the right direction to achieve a certain goal. Cybernetics can accomplish what Mrs. Eddy already

indicated, when she wrote about “the Science which governs these changes.” (224:6) Christian Science demands progress; progress brings change; change engenders balance and harmony. But with self-organizing systems, as in the case of cybernetics and divine Science, the harmonious unfoldment is secured in spite of the changes of all the included parts and relations.

Mrs. Eddy also wanted the scientific development to be kept free from all personal influences. The student of Christian Science is therefore asked to learn by *self-instruction*. The Manual demands: “The Bible, together with *Science and Health* and the other books by Mrs. Eddy, shall be the only textbooks for self-instruction in Christian Science, and for teaching and practicing metaphysical healing.” (Man. p. 34) She never withdrew this statement. Under the title “Questions Answered,” Mrs. Eddy writes in 1900: “My published works are teachers and healers.” (My. 218:24)

Naturally the question comes up: Do we not also teach with the help of Doorly’s and my books and recordings? The answer is: On one side it is important to stress that we always wanted our books to be considered only as study aids for self-instruction. The Bible and the Textbook are our primary sources. On the other hand, it is equally important to see that a lecture or class teaching is not an end in itself. These should never free students from doing their own individual research work. Also, students have to watch that the teacher does not become a medium between the divine source and the student. Nor should the work of teaching be used to build up the human ego of a teacher. Therefore, we have to watch that teaching does not become a routine.

The Textbook contains the entire teaching of Christian Science. The moment its scientific structure is opened, all questions are answered. But it needs scientific understanding. Such an understanding demands our whole devotion. Our Textbook is the most efficient and all-sufficient teacher. Mrs. Eddy makes it very clear in the Textbook that the main aim of Christian Science does not lie in physical healing. “Today the healing power of Truth is wisely demonstrated as an immanent, eternal Science, instead

of a phenomenal exhibition.” But the “higher mission” is to attest to the ability of “the Christ-power to take away the sins of the world.” (150:4) What is right for the question of healing is also right in regard to teaching.

When the prominent 50th edition of “Science and Health” appeared (1891), which for the first time contained all the chapters of the final edition, Mrs. Eddy wrote to a student: “This book is complete in itself; it is a teacher and healer.”⁴³ A short time later, an accompanying article was published in the *Christian Science Journal* (March 1891) that was under Mrs. Eddy’s direction and inspiration. Therein it states that the Textbook “*will* supersede all teaching in the technical sense of the word.” Furthermore it states: “that it will prove great gain for the cause of Truth when that day arrives.” Interestingly, the reader is explicitly asked to study the two paragraphs on “mental anatomy” (the handling of self-mesmerism) and on “scientific obstetrics,” (462/463) which, as we know, have played an important part in Doorly’s unfoldment of the idea of the Science of Christian Science. With every step, as the Bible and the Textbook are understood in their scientific system and spiritual structure, the more these become our only reliable teachers.

All students yearn for a *higher understanding*, but too often they are insecure about how this can be accomplished. They may believe that it is just a matter of a human effort, or that they should read the Textbook more often, or must learn the texts by heart, take more notes and attend more lectures and classes—in short, that they must study *more*. Yet they only find spiritual substance if they study deeply what they read, pondering the deeper meaning in silence, reading it over patiently in solitude, and dig for more understanding. Then in their honest devotion, heavenly grace will grow. Thus, spiritual understanding unfolds in an ordered way. The Christ-idea leads them with patient steps through

⁴³Letter to Frank Gale, January 1891, quoted in: *Mary Baker Eddy’s Six Days of Revelation*. Ed. by Richard F. Oakes. London. (1981). p. 358.

the self-evolution of spiritual understanding to constantly higher heights. Therefore, it is important to turn daily to “mental anatomy” in order to master self-inflicted mesmerism, and to primarily nurture “scientific obstetrics”—not just read about it. This prepares consciousness so that it becomes fit ground for the seed to grow. The 16 chapters of “Science and Health” serve as signposts helping us to grow in a straight and ordered way, leading us to the desired aim of scientific understanding. We cannot define “progress” as *we* would like it to be. Therefore John Doorly urged his students again and again: “Don’t try to be original!”

The 1940’s were the turning point. Not only because World War II came and went as a result of a great chemicalization of the irresistible idea of Christianly scientific understanding. It was also the time when Mrs. Eddy’s prophecies were fulfilled, namely that Christian Science would come to light as Science and would bring “to the front that man, that God has equipped to lift aloft His standard of Christian Science.”⁴⁴ At that time, the Christian Science organization reached the culmination of its membership. It was also the time that through John Doorly, the pure Science of Christian Science unfolded, and the system of divine metaphysics was clarified through the 3 fundamental divine categories of the capitalized terms for God.

Mrs. Eddy foresaw that Christian Science would not come through the churches but “after the manner of God’s appointing.”(131: 15) “In this age the earth will help the woman.” (570:22) During that time well known and competent natural scientists turned from a purely material concept to a more spiritual concept of the world. The physicist James Jeans (1944) conceived of the world as being more a great thought than a big machine. Einstein could even evaluate the importance of Mrs. Eddy’s discovery as he is reported to have said in the 1940’s to the librarian of the Reading Room of a New York church: “Science and Health is beyond this generation’s understanding. It contains the *pure*

⁴⁴Richard F. Oakes, ed. *Course in Divinity and General Collectanea* (South Africa: Rustica Press, 1958), p. 97.

science. And, to think that a woman knew this over eighty years ago.”

If we devote our highest attention not to the “smallest part” of Christian Science, but to its highest and greatest part—to its scientific nature—then our gratitude and love of the revelator take on their true form and show the necessary obedience and proper faithfulness. Mrs. Eddy repeatedly said: “They who know [understand] my book, know me.”⁴⁵ Then we also feel the grace that is given to us in order to live in the revolutionary age, which can only be compared with the overturning power of Jesus’ time. “Spiritual rationality and free thought accompany approaching Science, and cannot be put down.” (223:21) “The time for thinkers has come.” (vii:13)

⁴⁵Transmitted by Julia S.Bartlett in *Miscellaneous Documents*. (Carpenter Foundation, 1961), p. 201.

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