

The Necessary
Change of
Standpoint

Max Kappeler

Translated by Renate May from the original German edition
Der notwendige Standpunktwechsel

Abbreviation:

S&H *Science and Health with Key to the Scriptures*
by Mary Baker Eddy

© 1993 Max Kappeler

© 2006 Kappeler Institute for the Science of Being, 2nd edition web

© 2009 Kappeler Institute for the Science of Being, 2nd edition print



Kappeler Institute Publishing, USA
PO Box 99735, Seattle, WA 98139-0735
Tel: (206) 286-1617 • Fax: (206) 286-1675
mail@kappelerinstitute.org
www.kappelerinstitute.org

Contents

The approach to the one Being	1
The ascending way of consciousness, the way of understanding . .	4
The 7 days of creation as our ascending way of understanding . .	4
The big breakthrough.	6
The descending way, the way of demonstration	8
The new attitude	9
The “7” and the “4” in the 6 th day of creation	10
The new method of treatment.	11
Meekness is necessary	12
The ascending way of understanding within the Model of Being	13
Level of Christian Science.	13
Level of absolute Christian Science.	14
Level of divine Science	14
Level of Science itself	14
How do we arrive at this turning point?	15
The way to the standpoint of Science.	16
Means for understanding.	18
The true motives	19
Striving is necessary and good.	20
APPENDIX: The Model of Being	21

The Necessary Change of Standpoint

The approach to the one Being

Christian Science teaches that there is only one true Being, and that by identifying ourselves with the one Being, we can consciously experience it in our lives.

This effort to give up everything that does not coincide with Being is a long process. It means breaking away from age-old, traditional forms of consciousness. We must allow the Christ-idea to wean us from human opinions and beliefs that originate in the physical senses that still form our concepts of the outer world. We must be willing to give up the mystical views that are imbedded in our thinking. Our consciousness today is far from coinciding with the scientific state of consciousness needed to free us from all these old beliefs. In order to approach the one Being, we must first give up the old views and willingly adopt a purely spiritual structure of consciousness.

This is an enormous task for mankind. We must answer the question: How can we become one with Being, the only real Being, and one that greatly differs from our human beliefs? This answer involves two considerations:

1. First, we begin to ask ourselves: How can we turn to the one infinite Being, God? What steps are necessary to leave behind

the old structures of consciousness and become one with Being?
In other words: How can we approach Being?

2. As we do this, a change of consciousness takes place, and we are ready to accept the standpoint of Being as our own standpoint. This enables us to look at our being, or existence, from the very standpoint of Being itself. We begin to see everything — “man” and the universe — in the light of the one Being. The question then arises: How is consciousness structured when it reflects the true Being? How does the universe, man, and all our experiences appear to us when we are sitting on the throne of the Almighty, so to speak? How does everything appear when we take the standpoint of the three divine categories of Being, God?

To find the answer, we must first find the proper approach to Being. For this reason, we are looking for a way that will lead us to “the throne.” But when we have taken this standpoint — that is, when we sit on the throne — we not only sit there but we also look out on the entire realm of the infinite One. Then, with this new structure of consciousness, we contemplate the whole Being and our own being. When we refer to “Being,” we understand it to be spiritual, the absolute and perfect Being. The term “being” refers to the *reflection* of the one Being in our daily, human, so-called material lives.

These two great questions are our basic concerns. John W. Doorly, C.S.B. (London, England, 1878–1950), spoke of the “ascending way” when he was pondering the first point of our approach

to the one Being. This terminology implies that we are leaving something imperfect behind us and attaining a higher form of consciousness until we reach the throne of God, the standpoint of Being itself. The other point Doorly called the “descending way,” because we look not only from the standpoint of Being itself, but also at everything that appears as a translated form—as our being. It is not *actually* a descending way; for if we have once taken the standpoint of Being, we never leave it again. We do not descend, but only “look down,” so to speak. This means that our consciousness remains on high and we look down to observe the translation of the absolute to the human standpoint, on the level where error and animal magnetism (hypnotism, false influence) seem to operate. Jesus put it this way: “Let him which is on the housetop not come down to take any thing out of his house” (Matthew 24:17).

The ascending way can also be seen as the “way of understanding.” We seek to understand God in its true, divine nature, as God understands itself. Once this understanding is achieved, then the outcome is the descending way, or the “way of demonstration.” At this point, we no longer interfere with God’s demonstration by imposing our individual will. The “I Am” that is God becomes our consciousness, and our being becomes the demonstration of Being.¹

¹ For an in-depth discussion on the ascending and descending way, see Max Kappeler, *The Ordered Approach to the One Being* (Seattle: Kappeler Institute Publishing USA, 1989). Also, see Max Kappeler, *The Four Levels of Spiritual Consciousness* (Seattle: Kappeler Institute Publishing USA, 1970), pp. 1–62.

The ascending way of consciousness, the way of understanding

We approach the infinite one Being by following a way that allows us to build up a form of consciousness that is ready to understand the one Being. This approach to Being is extremely important, but difficult to deal with. When we are concerned with the structure of our consciousness, all the talking and thinking about Being ceases. At this point we do not focus on the theory of the subject, but on those spiritual attitudes that grow within our consciousness and shape it anew. There are many ways of describing the necessary approach to Being, but they are not really important. The only thing that counts is *going* every step of the way. In the ascending way of understanding we ask: What is actually the most important point? How can we zero in on what is essential? How can we break through our human conceptual barriers and enter a totally different realm of the spiritual? Once we realize the necessity of this breakthrough, we have seen the most important point. Then we experience a change of consciousness. This change takes place within ourselves and lifts us to a higher, spiritual plane. This new form of consciousness is the important consideration, not the words used to describe it.

The 7 days of creation as our ascending way of understanding

The 7 days of creation in Genesis show that on our way to the one Being, we suddenly come to a turning point where we cease to look at everything from *our own point of view*, but regard it from *above*,

from the standpoint of God.² This is the step from metaphysics to Science.³ Metaphysics is our contemplation of ideas; Science is the contemplation of the infinite One, including its own ideas.

First, we have willingly tried to gain a true, divine concept of God and man. By following the 7 days of creation, we have cultured the ideas of Mind (1st day), Spirit (2nd day), Soul (3rd day), Principle (4th day), Life (5th day), Truth (6th day), and Love (7th day), and have achieved a consciousness of the universe of ideas. By doing this, we have consciously exchanged the “objects of the senses” for the ideas of the 7 synonyms for God. We see the approach to the one Being through the way of understanding, i.e., through the ascending way. We learn, through the ideas of the 7 synonyms for God, what reality is. This is a giant step forward, for now we let the Christ-idea replace the material concept of what the universe looks like by understanding it as a universe of divine ideas, of God.

But it is still *we* who go this way. It is still *we* who look at Being by pondering ideas. We work up to the one Being. The first five days of creation serve as this ascending way that *leads us to an* understanding of Being.

² See Max Kappeler, *Complete Compendium for the Study of Christian Science. Chapter 2: The Seven Days of Creation* (Seattle: Kappeler Institute Publishing USA, 2009).

³ See Max Kappeler, *Metaphysics and Science in Christian Science* (Seattle: Kappeler Institute Publishing USA, 1985).

The big breakthrough

Then, in the 6th day of creation, we come to a very important turning point.⁴ Up through the tone of “Truth as Spirit” (S&H 513:22–515:10), the ideas of God are presented; we learn what constitutes the universe of ideas, step by step, and gain the true concept of what God is. However, up to this point, it is still we ourselves who are forming this new concept.

Then the tone of “Truth as Soul” (S&H 515:11–516:23) comes in: “And God said, ‘Let us make man....’” This appears to be a continuation of the first five days of creation. After the light (1st day, Mind), the firmament (2nd day, Spirit), the dry land (3rd day, Soul), the firmament of heaven (4th day, Principle) and the fish and fowl (5th day, Life), man is created. But the 6th day of creation (Truth) does not continue in the same way, for it does not say “Let us make man” as it had said “Let there be light,” or “Let the earth bring forth grass,” etc., but rather it says in the 6th day for the first time: “Let us make man *in our image, after our likeness*” [italics added]. And it goes on in the tone of “Truth as Principle” (S&H 516:24–517:24) and says: “So God created man in his *own* image, in the image of God created he him.” This shows the big turning point. It is as if the 6th day of creation is telling us that we cannot understand the new breakthrough except by changing our standpoint to that of God.

⁴ The seven days of creation, in all their main tones and subtones, are explained in detail in the audiotaped lecture by Max Kappeler: C-1G, Ch. XV *Genesis, The Structure of the Christian Science Textbook—Our Way of Life*, (26 hours). See also John W. Doorly, *Talks on the Science of the Bible: Vol. 1, The True and False Records of Creation* (London: The Foundational Book Company for the John W. Doorly Trust, 1957).

Up to the 6th day (through Life) a hidden belief is still uncorrected, namely, that there is a perfect Being (God), separate from the universe and man, and man strives, step by step, to reach the one Being. The 6th day of creation, however, shows us something quite different: only God, divine Being, can see the image or make a true image; and it is always an image of itself. This true image must have a name, so it is called “man.” This name is only a symbol to illustrate the fact that there is a consciousness of God; that God makes an image of itself, i.e., that God has an expression and is reflected.

With the 6th day of creation (Truth), something essentially new is presented. It starts with the first five days of creation, which shows us the true ideas of God. As we follow them, we come to the great turning point of “Truth as Soul” where we are told that not we can ponder the ideas, but that only God itself reflects itself. God, not man, is conscious. God is conscious of itself, and this divine consciousness is called man. Only if God reflects on God, only if Being is conscious of itself, then that which we call “man” is brought into being. Everything else is not man but fish, fowl, and so forth—that which represents only single ideas or qualities as we find them in the first five days of creation. Although the first five days of creation also speak of God’s consciousness, it is not yet the entire and full consciousness of God. Only in the 6th day of creation (Truth), is the full and whole consciousness of God presented, called “man.” This shows us that if we stop, on the way to understanding, at the point of just contemplating single divine ideas, then we are not “man,” because we have not yet taken the standpoint of God. We

have not yet realized that it is God who looks at itself, and makes an image of itself.

We come to the great turning point when we *consciously* take the step from metaphysics to Science, and accept a pronounced change in our consciousness. By going this way, we arrive at the point where we reach for the first time the throne of God, so to speak. We realize it is most important that we give up the human standpoint for the divine. This is the standpoint where God contemplates itself. This state of consciousness, where God looks at its own image, we call “man.”

The descending way, the way of demonstration

Taking the standpoint of God has a forceful effect upon us. From this point on, the way of demonstration begins. This does not mean that we ever leave the standpoint of God, but that we no longer interfere with God’s consciousness operating in us. This is when we stop giving instructions about what should happen and in what way. We no longer think it is up to us to tell God’s consciousness *how* it should demonstrate itself, or *what* it should demonstrate. When our understanding has reached the state of the 6th day (Truth) and we have accepted that great shift in consciousness, then this shows itself without fail in our way of demonstration. Something speaks to us and says: Look, only God makes an image of itself; only God knows what should happen; only God is aware of the plan that has to be fulfilled. It is not our business to determine all that. We can trust God’s plan, and this plan has a scientific basis that can be understood. This is far from the old blind belief that does not

know the workings of God. One can always trust if one understands God's spiritually scientific basis.

We can, for instance, understand spiritually:

- that God knows its own plan (Word);
- that God carries out its own plan unconditionally (Christ);
- that God fulfills its own plan for the best in any situation and for all concerned (Christianity);
- that God's own plan is the only plan of Being (Science).

The new attitude

When we have sought and found the right approach to Being, that is, when we have learned *through the way of understanding* to take the standpoint of the one Being, then we naturally also have a different attitude toward what is happening in our daily lives. Then we follow willingly and consciously *the way of demonstration* and trust the power of the idea. We stop giving instructions to the infinite One. We free ourselves from all our human wishes concerning a situation because we know the idea has its own Christ and, therefore, we have to leave the demonstration to God. We cannot rightly judge what is going on according to human, material standards. For most of us, this is extremely difficult. We must have an unshakable certainty and absolute trust which compels us to go out from the standpoint of God, knowing that God is working out everything by manifesting its own image and likeness. Only this divine expression counts. All our human thinking, all our human plans, our condemnations and considerations, are meaningless.

The “7” and the “4” in the 6th day of creation

In the 6th day of creation (Truth), the 7 synonyms for God blend with the 4 modes of operation of God: *Word, Christ, Christianity, Science*. This is possible only because there is, in the 5th day of creation (Life), a first hint that the ideas of the preceding days are *ideas of Being*. Up to the 5th day this is not clearly expressed. We have not yet learned that ideas are eternal by nature and have life within themselves. But the 5th day (Life) explains this point very clearly. It shows that ideas do not exist because we ponder them; rather, ideas have a “divine” nature, and therefore constitute the “isness” of Being itself, independent of anything else.

The 5th day of creation (Life) tells us that ideas exist without our help. At this point we ask: What is the source of ideas? The answer is in the 6th day of creation (Truth), which points to the fact that ideas exist because God, Mind, exists. At this point, we become aware that God, the one Being, is an eternal rhythm, self-operative and self-demonstrating. When we ask: “What *is* the idea?” the 7 synonyms for God give the answer. But when we ask: “How does the idea *operate*?” we find the answer in the 4 modes of operation. These two categories, the 7 and the 4, present the first two categories of the divine system of reference.

The eight steps to our oneness with Being show that it is this great change with which we are mostly concerned. It is not we who ponder the ideas. Rather, the ideas ponder us. The 7 synonyms for God, presenting the divine nature of Being, become, through the

4 modes of operation, an ever-operating law of self-declaration, self-operation, self-fulfillment, and self-explanation.⁵

The new method of treatment

As soon as our consciousness is directed toward the 4-fold operation of the idea within the realm of being, we have freed ourselves from the question: "How can *I* solve a problem by thinking about ideas?" As this attitude slowly gives way to the standpoint of Science, we find ourselves being detached more and more from a mere metaphysical method of treatment. We gain a *new* method for solving problems. The metaphysician always goes out from a problem and tries to see the problem in the "right light." The metaphysician asks: "Here is a problem; I see illness; I see many dangers; times are bad and there is no prospect for the future, and so forth. Now I will replace all these claims with ideas." Although this is good, and can be considered a great step forward (and need not be resisted), it reflects the attitude that the metaphysician is able to judge *all values* and is capable of distinguishing between right and wrong.

There is another consideration. If we were to work as metaphysicians, we would try to demonstrate that which conforms to our highest understanding. If the demonstration is not what we think it should be, we might be dissatisfied or unhappy with it. In such cases, we can expect the following reasoning: Either we think that we do not fully understand the ideas of God, or we feel that ideas do not

⁵ See Max Kappeler, *The Ordered Approach to the One Being*.

really “work.” Then we may be disappointed in Christian Science, or we go on fighting to “know the truth,” always hoping for the healing *we* have outlined. This is characteristic of the metaphysician’s attitude, and is quite different from that of the important change of consciousness which takes place when, as Scientists, we go out from the standpoint of God. As a Scientist, we understand that it is not up to us to make a perfect image to contemplate; rather, it is always God who makes an image of perfect being, the only image and way of looking at things that counts.

Meekness is necessary

In order to attain this attitude, we need a lot of meekness and courage to allow the idea to work the way God has designed, not as we wish it to happen. This attitude of “let it happen,” and the acceptance of the divine plan, is the descending way of demonstration. It requires much of us to let go of all our human views.

This whole subject⁶ is of value to us only if we have found this change of attitude. If we want to go on working metaphysically, we will resist the teaching of Science. We want to apply *our* understanding of Being at the various levels of consciousness, to the problems of the world, and expect the resulting demonstration to conform to our desired outcomes. We want to “apply” the Model of Being. Where, then, is the understanding that leads us to the standpoint of the one Being, and to the image that God has of itself?

⁶ See Max Kappeler, *The Four Levels of Spiritual Consciousness*.

John W. Doorly said that Science is the “contemplation of God” while metaphysics is the “contemplation of ideas.” The “contemplation of God” does not mean *we* do the contemplating; rather, that God contemplates itself—the contemplation of being which goes out from God.

The ascending way of understanding within the Model of Being

When we ponder the Model of Being (see Appendix, p. 21, also known as “The Chart”),⁷ we begin by going the ascending way, or the way of understanding. We do not, however, start from the highest level of Science itself, but from the level of Christian Science. Nor do we begin with the Science-order, but with the Word-order, i.e., with the seven days of creation, not with the “numerals of infinity” (S&H 520:10). What does this mean? We begin our journey at the level of Christian Science, with the Word-order, that is, with the step-by-step ascending order of the 7 days of creation. We then ascend “up” the Model of Being, building up to the numerals of infinity, a divine understanding of the 7 synonymous terms as the timeless self-operation of God.

Level of Christian Science

First, we must understand the 7 days of creation (*Word-order*). After that, the *Christ-order* occupies our thoughts and removes from our consciousness all false beliefs. Then we proceed to the *Christianity-order* and begin to see how the ideas combine or blend.

⁷ See Max Kappeler, *The Four Levels of Spiritual Consciousness*, opposite page 1.

Then, the *Science-order* shows us that this calculus of ideas must become the structure of our consciousness. These are the steps on the level of Christian Science.

Level of absolute Christian Science

This immediately leads to a higher standpoint. Here we are no longer concerned with right thinking (Mind), not even with distinguishing ideas from illusions (Spirit) or with holding on to ideas (Soul). We see something more, namely, that *the essence* of God is represented by the synonyms Life, Truth, and Love. Not we ourselves, but only Life, Truth, and Love determine what is going on in our thinking (Mind). As we are aware of this, we are moving to the level of absolute Christian Science.

Level of divine Science

From there we are impelled to the level of divine Science, where we now see that there is only *one* Being, only *one* Life, *one* Truth, *one* Love, eternally operating as our true divine origin.

Level of Science itself

With this understanding we touch the level of Science itself, the one infinite Principle. Now everything human has yielded. No duality exists between God and man, only the standpoint of the "I AM that I AM." The ascending way of spiritual understanding is fulfilled.⁸

⁸ The Word-order, Christ-order, Christianity-order, and Science-order are explained in detail in Max Kappeler, *The Seven Synonyms for God* (Seattle: Kappeler Institute Publishing USA, 1984).

The forms of consciousness that we are gaining on the levels of divine Science and Science itself are very beautiful. But we can only relax in this atmosphere when we have gone the way of understanding, step by step, in an ordered way. We first, by means of Mind, Spirit, and Soul on the level of Christian Science, must give up everything that, on the higher levels, would be inconsistent with the consciousness of Life, Truth, and Love.

How do we arrive at this turning point?

We achieve this goal by giving up the human sense of things. We no longer try to improve the human with the help of Science; we let go of it. Which synonyms help us to clarify the human standpoint? Mind, Spirit, and Soul. When the divine Mind corrects the human mind; when Spirit corrects the belief in the duality of Spirit and matter in us; and when Soul frees us from the testimony of the physical senses, there is nothing left within us that can oppose Life, Truth, and Love. Then the essence of God—Life, Truth, and Love—is recognized as the only essential in Being and can operate infinitely. This development, however, is only going on when we consciously go the way of understanding. In other words, if we are led by Mind and Spirit to Soul, we have found the way, for then Mind, Spirit, and Soul is the Principle of our contemplation.

It is good when we are honest and take ourselves to task by asking: Do I want to understand being only in the way *I* can understand it? If this is so, it is better to leave the whole subject of the Science of God, because the Science of Being cannot give answers to questions that originate in the human mind's lack of

understanding. Science reveals the one Being in such a way that it can only be comprehended by scientific, spiritual understanding. So, if we want to understand Being in the way Being understands itself, and if we are willing to let this true understanding operate in us, then this understanding has an effect on us. Here we have, of course, the solution to the whole world problem.

The way to the standpoint of Science

As we go along the ascending way of understanding, we have to be wise and careful. We must be able to discern where we are, for we cannot just talk big and say: "The world, humanly speaking, is in chaos, but I am convinced that Christian Science alone can give an answer to the problem." Although I am convinced that this statement is true, and there are many others who are too, none of us can change a jot of the very difficult world situation if we work from a metaphysical standpoint in Christian Science. We must proceed along the way of understanding, until we are able to *come from* the standpoint of Science. Then this will certainly have an impact, because we stop making *our own* image of the universe, about the future, people, and all we see, and so on. From the standpoint of Science, we accept the turning point after "Truth as Spirit" in the days of creation. We become aware of the fact that God alone makes an image and makes only an image of itself—not of the world, not even of man. The Bible does not say that God created man and made "an image of man." This is what God did *not* do. Rather, God makes an image *of itself*, and this divine image is called "man."

As long as we are metaphysicians, we still make our own image of man, an image of a nation, of our time, of our conditions, of our family, of everything we encounter. We try to correct all the problems and crises by making better images, that is, by exchanging all beliefs and claims for divine ideas. With this attitude, we look at everyone as “ideas,” not mortals. This, however, is only metaphysics. Why? It is still *we* who make this image, although it is an image of ideas. The big turning point is in perceiving that *only God makes an image of itself*. It is, therefore, our task to adopt the divine way of contemplation. Then we see everything in a different light, thereby “changing the world,” so to speak.

At this point in Christian Science practice, we finally stop correcting what we do not like about the universe, people, and circumstances. We stop trying to improve matters. We understand and accept that there is no need to focus on the universe, on our world, on people and situations. It is most important to go out from “the throne of God” and focus on the image of everything that God creates. This image is after God’s likeness.

When we willingly accept this attitude, we have taken the turn. We are at the point of “Truth as Soul”—the 6th day (Truth)—in the days of creation in the Bible. Only from this point can we be impelled to “Truth as Principle” (S&H 516:24–517:24), “Truth as Life” (S&H 517:25–518:4), and to “Truth as Truth” (S&H 518:5–23) where we have the true brotherhood of mankind. This is our goal, but true brotherhood comes only at the point of “Truth as Truth” (6th day), not before. For this reason, we first have to take, through “Truth as Soul” (6th day), the standpoint of God and ask ourselves:

What is God and what is the image that is made by God? As long as we are still interested in mortal mind's image of itself, we will never get out of chaos.

We often resist this very important point. We believe that God cannot be left in the absolute—that we should bring God down to earth where we live, on our human level, so that God can be demonstrated. But God is never “down here,” and need not be demonstrated by us. God is simply the whole of Being, and is aware of itself. This divine consciousness of what Being is, is the image that Being creates. We should be concerned with that image and with nothing else. This is the teaching in the 6th day of creation where we see that Word-Christ-Christianity-Science demonstrates itself—not as *we* want, but as God wills.

Means for understanding

If we take the absolute standpoint, we might ask why God needs to make an image of itself. In reality, God need not have an image of itself. God is what God is. Even when we see that it is not we who make images but God, we have not yet reached the highest standpoint. This understanding coincides with the 6th day of creation (Truth), which leads to the 7th day (Love). All these stages of understanding, symbolized by the 7 days of creation, do not exist in Being itself. God is not conscious of these stages; there is no need for Being to be conscious of them. Why do they exist for us? It is the eternal operation of the Christ that comes to us saying: Being itself is just its own infinite Being; it needs no Science or categories of Being. Being translates itself as Science, which we can grasp through its

categories. This allows the human understanding to realize, step by step, what Being is.

This is why we use different words and concepts for every level of understanding. Our terms of “God” and “man” do not exist in Being. They are only means for understanding. Being exists only as the great “I Am.” Everything else is just a symbol to help us understand the I Am. It is, therefore, our task to redefine spiritually old concepts such as “God” and “man” into—as Mary Baker Eddy suggests—the terms “Principle” (God) and “idea” (man), which are spiritually and scientifically more correct and exact.

The true motives

John W. Doorly, through his research work, made it possible to understand Christian Science as the Science of God. It is also our responsibility to take that big step from metaphysics to Science. To do this, a very clear and pure analysis of our motives is needed. John Doorly repeatedly spoke about the necessity of pure motives.⁹ It is not easy to be truly honest with oneself, without pretense. One can easily excuse and justify the old beliefs we hold. But as soon as we *are willing* to let go of our human ego, we stop trying to uphold our own image of everything. We accept that the image God holds of itself is of prime importance. Then nothing human stands in the way of our spiritual development. We take the standpoint of God and this leads to the descending way of demonstration, which we then consciously experience in our daily lives.

⁹ See Max Kappeler, *The Psychology of Spirit* (Seattle: Kappeler Institute Publishing USA, 1981), and Max Kappeler, *When I Think of John W. Doorly... I: “Scientific Obstetrics”* (Seattle: Kappeler Institute Publishing USA, 1994).

Striving is necessary and good

This is a profound point. Although our striving is often lengthy, it is very positive. John Doorly told us again and again that it is always a good sign if we have to struggle within ourselves. Whoever strives spiritually and goes through deep waters is not necessarily having a bad or negative experience. In such a case, we should not think we have failed in our demonstration. On the contrary, it is very salutary when we have to strive. The apostle Paul did not hide his struggles, but even boasted of his weakness. He suffered a lot and experienced more than one shipwreck. Why do we so often think that we should not go through deep waters? Why do we so often feel obliged to always demonstrate human harmony? Paul held a different view. He knew that whatever he experienced was not really weakness or a shipwreck, but always a chance for progress. We must give up our “Sunday school views” of what a Christian Scientist is. A Christian Scientist is not “a saint,” someone who never has to deal with problems. On the contrary! The self-evolving divine idea pushes forward and dissolves everything that seems to be obstructing our spiritual progress. This often causes crises or hard struggles, and these experiences can benefit us and are good for us. We will move ever forward if we seek willingly, strive honestly, and go the ascending way of understanding. Paul, too, had to fight hard, but at last he could say: “I have fought a good fight, I have finished my course, I have kept the faith” (2 Tim. 4:7).

Appendix: The Model of Being (The Chart)

Science itself	infinite Principle			
divine Science	Word	Christ	Christianity	Science
	Life	Truth	Love	divine Principle, Love
absolute Christian Science	Life Truth Love	Truth Life Love	Life Love	Truth Love
Christian Science	Mind Spirit Soul Principle Life Truth Love	Principle Life Truth Love Soul Spirit Mind	Principle Mind Soul Spirit Life Truth Love	Principle Soul --- Life Spirit --- Truth Mind --- Love Principle

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

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

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

About the Author

Dr. Max Kappeler (Switzerland, 1910–2002), was a dedicated and lifelong student of Christian Science. After completing his Ph.D. in economics at the University of Zürich, he began his pursuit of a more scientific sense of Christian Science, joining John W. Doorly's (C.S.B., London, 1878–1950) research group in 1938. The outbreak of war brought him back to Switzerland, where in 1948, after a successful business career, he felt compelled to devote his entire energies to the research, teaching, and practice of the Science of Christian Science. For over 60 years he wrote books and held classes on this subject. His writings have been published in German and English, with a few books and booklets in French and Spanish.

Kappeler's work is based entirely on the Bible and Mary Baker Eddy's writings. He presents a scientific approach to the spiritual, one that will challenge and inspire those seeking a deep, spiritually scientific understanding of God, man, and the universe.

About the Kappeler Institute USA

The Kappeler Institute for the Science of Being is a nonprofit, tax-exempt 501(c)3 corporation. Its mission is to archive, publish, and promote Max Kappeler's English language writings and recordings. The activities of the KI USA are currently focused on publishing Kappeler's unpublished manuscripts, bringing Kappeler's work to a larger worldwide audience, and improving our outreach to new and longtime students. Our goal is to make sure that every student has the resources they need to study Science.

Kappeler Institute for the Science of Being

PO Box 99735, Seattle WA 98139-0735 USA

Tel: 206.286.1617 • Fax: 206.286.1675

mail@kappelerinstitute.org

www.kappelerinstitute.org

Printed in the USA by

CCS Printing, Inc.