



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

**AN INTRODUCTION
TO THE
SCIENCE OF CHRISTIAN SCIENCE
(Audio Code A-1)**

Max Kappeler

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Kappeler Institute Publishing
P.O. Box 99735
Seattle, WA 98139-0735
Tel: (206) 286-1617 • Fax: (206) 286-1675
mail@kappelerinstitute.org
www.kappelerinstitute.org
Division of Kappeler Institute for the Science of Being USA
Seattle, WA USA

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An Introduction to the Science of Christian Science

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ABBREVIATIONS

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

Introduction

The following questionnaire is a suggested study aid to be used in conjunction with the book “Introduction to the Science of Christian Science” by Max Kappeler.

A set of questions covers each chapter, bringing into focus its essential points, and all questions are directly cross-referenced to the text, wherein all answers may be found. Relevant exercises introducing the student to the simple exercising of the 7 synonymous terms for God and their ideas are also incorporated.

Abbreviations:

- Intro. “Intro.” in this document refers to: Max Kappeler, “*Introduction to the Science of Christian Science*” (Seattle: Kappeler Institute Publishing USA, 1978).
- Ret. *Retrospection and Introspection*
- S&H Throughout this booklet, references from the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, will be noted with a page and line number, for example: (465:10).

I. The Universal Life-principle

1. In your own words, see if you can clearly:
 - a) state the four fundamental steps common to the solution of any problem;
 - b) give a life-example;
 - c) show the logical flow and relationship between these steps (See Intro. pp. 13–16).
2. Does the Bible teach one Life-principle? Can you enumerate and substantiate for yourself how the Bible depicts the four prime factors of Being? (See Intro. pp. 16–22.)
3. What does Christian Science teach us about these four? Can you explain the terminology for them as we have it in Christian Science? (See Intro. pp. 22–23.)
4. Can you see that the only Life-principle is the divine Principle? Then how would you depict the four divine demands on us — i.e. the four basic requirements? (See Intro. pp. 23–24.)
5. In every case we have found that steps 1, 2, and 3 are not wholly sufficient in themselves. But why? Why do we need step 4?

II. The Word of God

1. Why is it not enough to say there is only “one God”?
What is further needed to attain the true meaning of monotheism?
(See Intro. p. 26.)
2. If God cannot be defined as a whole, how can we know God?
What is the method we use (the method used by the authors of the Bible and by Mary Baker Eddy)? (See Intro. pp. 27–28.)
3. In Mrs. Eddy’s answer to the question, “What is God?”, she gives us the 7 terms: Mind, Spirit, Soul, Principle, Life, Truth, Love (S&H 465:10). But what does she mean when she says these terms are “synonymous”? Are they identical terms? Are they interchangeable with one another? and if so, when? (See Intro. pp. 29–31.)

4. You have now been introduced to these 7 terms in their unique and accurate characterization, their scientific differentiation, from one another. Begin to familiarize yourself *daily* with these 7 synonymous terms and their ideas. See if you can begin to feel the uniqueness of one synonym from another — a uniqueness conveyed through the specific ideas characterizing that particular synonym. (See Intro. pp. 31–35, and your 7 synonym lists.)
5. What is the difference between “biblical symbolism” and “metaphysical symbolism”? (See Intro. pp. 36–37.)
6. We know that the 7 words that can be used in place of “God” are always written with capital letters when they are used as synonymous terms for God. But what do each of these 7 words indicate when they are written in small letters? (See Intro. pp. 37–38.)

III. The Christ

1. We have seen that the second great prime factor of Being — the second side of the Holy City — *Christ*, has two complementary aspects. What are these two complementary aspects? (See Intro. p. 39.)
2. As God, divine Being, is the perfection of being, and therefore needs no Redeemer, what does Christ mean when viewed from the standpoint of divine reality? What is the “Christ-idea”? (See Intro. pp. 39–40.)
3. In the Christian Science textbook, we find an insight into the understanding of the spiritual processes that go on within the Christ-operation, given in the “SCIENTIFIC TRANSLATION OF IMMORTAL MIND” and the “SCIENTIFIC TRANSLATION OF MORTAL MIND” (S&H 115–116). In your own words, can you:
 - a) depict these two phases of the Christ-translation
(including the three degrees); and,
 - b) explain the process of scientific translation?
(See Intro. pp. 41–44.)
4. In order to experience existence in a more harmonious way, we know that we must always begin with the “first translation” of immortal Mind, that is, from God; allowing mortal mind to be translated out of itself into the divinely real. What, then, does Mary Baker Eddy mean when she speaks of the “condemnation of mortals”? (See Intro. p. 44.)
5. Does the Bible verify the three stages or degrees of the redeeming process? By what illustration? (See Intro. pp. 44–47.)

6. How can we explain the fact that the second degree of the moral is, by itself, never able to stand up against the first degree of physicality? That is, why can we never trust our own moral qualities to overcome evil? (See Intro. p. 45.)
7. How can God, Spirit, heal its opposite, of which it has no knowledge? What is the hierarchy of body, soul and spirit (i.e., how does this definite order of precedence correspond to the three degrees)? (See Intro. pp. 48–49.)
8. Is the Christ-power only at work if we submit to it? Can we resist the dynamic self-expressing energy of the Christ and hinder it? What is meant by the “anger of the Lord”? (See Intro. pp. 50–52.)
9. Are Christ and Jesus identical? If not, what are their distinct meanings? (See Intro. pp. 52–53.)
10. Christ is the eternal idea of God, an ever-present fact, capable of infinite forms. How has this Christ appeared through the ages? And what is the form of its appearing to our very own age? (See Intro. pp. 53–55.)

IV. Christianity

1. In the Christian Science textbook, Mary Baker Eddy defines Christianity as “the outcome of the divine Principle of the Christ-idea in Christian history” (S&H 577:16). How can we further explain the meaning of this third side of the Holy City — the third great prime factor of Being? In order to be scientifically what it is, how is the third stage of Christianity related to the first two of Word and Christ? (See Intro. pp. 56–57.)
2. In our human experience, this “outcome of the divine Principle of the Christ-idea” is naturally and inevitably expressed. How does it show itself forth? How can we scientifically explain the raising of the standard of our humanhood? (See Intro. p. 57.)
3. With Christianity, the focus shifts to *man*, and to what constitutes true manhood. How does the Bible take up and pursue to its solution this question of immortal man vs. mortal man? (See Intro. pp. 58–60.)
4. When we compare the two records of creation in Genesis, we see that they set forth two diametrically opposed presentations of God and man. How are these true and false records contrasted one from another? (See Intro. pp. 58–59.)

5. We know that the creator of the true man is the Word of God, and that the real man is, therefore, the image and likeness of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Everything that is not this image and likeness, and that is, therefore, unlike the nature and essence of the Word, is not man, but is the mortal. Exercise your present understanding of the 7 synonymous terms for God and their ideas by pondering how the immortal, spiritual man differs from the mortal. You may fall back upon the example in the *“Introduction to the Science of Christian Science”* at first (p. 61); then, see if you can flow through a simple 7-fold definition yourself, free from the book. (See Intro. pp. 60–61.)
6. What does it mean when we speak about the “scientific method”? How does the scientific method differ from the unscientific method, and what is the outcome of each? (See Intro. p. 63–64.)
7. What is meant by the terms “reflection” and “deflection”? Using the analogy of the mirror, can you explain for yourself how the Word, the Christ, and Christianity, constitute true reflection? (See Intro. pp. 64–65.)
8. What does it imply if we can say that man is “that which...”, and not “he who...”? (See Intro. p. 65.)
9. Can you explain what Mary Baker Eddy means in the Textbook when she defines man as “the compound idea of God, including all right ideas” (S&H 475:14)? (See Intro. p. 66.)

V. Science

1. The meaning of *Science* as the fourth prime factor of Being can best be understood when we look at it in relation to the first three of Word, Christ, and Christianity. In light of this, what then does Mary Baker Eddy mean when she refers to Science as that “which to-day and forever interprets this great example and the great Exemplar” (S&H 577:18)? What does Science explain? (See Intro. p. 68.)
2. In our search for an understanding of Truth, there are two sources of knowledge that we may call upon. What are these two sources, and how would you characterize each of them? (See Intro. pp. 68–69.)
3. Providing that both Science and revelation are founded on the divine Principle of being, do these two distinct approaches to knowledge then complement or contradict each other? Which method did the discoverer of Christian Science use? (See Intro. pp. 69–70.)

4. Christian Science teaches the antithesis of Spirit *and* matter. Christian Science, like the Bible, starts from the premise that there is but one God, and that God is Spirit, the only reality. God's creation, made in God's image and likeness, is therefore, also divine, hence spiritual, and alone real. It follows that the opposite of this spiritual creation, what we regard as the material creation, cannot be real. What is it that contradicts this divine logic and its spiritually logical conclusion? (See Intro. pp. 70–71.)
5. We know now that everything depends upon “the point of view,” upon our scale of observation, or the standpoint from which we observe the phenomenon; and, that “matter,” as such has no objective reality. How would you explain what we mean when we say that matter has no objective reality? Can you give some examples of:
 - a) the deceptive nature of sense-testimony;
 - b) the limited nature of sense-testimony;
 - c) how the standpoint of observation can change the phenomena; and,
 - d) the subjective nature of, so-called matter? (See Intro. pp. 71–75.)
6. How does the Christian Science textbook come to the same conclusion that we have reached in point #5 above? And, what is the great step further that the Textbook takes? (See Intro. pp. 74–75.)
7. Nevertheless, the approach of Christian Science differs from that of physics, and only an understanding of the *logic* of Christian Science can explain its conclusions. We know that the classical, two-valued logic of Aristotle is ingrained in western thought. Did Mary Baker Eddy employ a dualistic logic? If your answer is “yes,” you should be able to explain. What is the vital distinction that Christian Science shows between a dual-conceptual logic and the ordinary logic of two values? (See Intro. pp. 75–77.)
8. With an understanding of the dual-conceptual logic in Christian Science, still a further step is needed. How many *values* does this two-conceptual logic actually have? And what is that value? (Can you see how this further understanding brings a change to our human experience?) (See Intro. pp. 77–78.)
9. What is *mortal mind*? Does this expression imply that there is another reality besides God, divine Mind? If matter has no objective reality, what is it then, in terms of mortal mind? (See Intro. pp. 78–79.)
10. If everything we experience or perceive corresponds with the concept we have of being, a key question is: Which mental process, or which *consciousness*, is the true and real one, and which is the unreal and false? What is the self-evident answer to this question? (Can you elaborate this answer through the 7 synonymous terms for God and their ideas?) (See Intro. pp. 80–81.)

11. We can see, therefore, that in order to have a “correct view” of being — (that correct view that Jesus had when he “beheld in Science the perfect man” (S&H 476:32) — the whole of mortal consciousness, which constitutes a mortal, must in fact yield to the divine consciousness, which constitutes the real man. But what is this mortal consciousness? And in which way does it work and manifest itself? In order to answer these questions fully and completely, we should be able to answer the following:
 - a) What is the basis of mortal consciousness?
 - b) What does this consciousness, with its false basis, bring forth?
 - c) If mortal consciousness presents itself in many diversified forms, as it does, and the beliefs that make it up can be divided into various groups, how can we distinguish between these beliefs?
 - d) If “sin existed as a false claim before the human concept of sin was formed...” and “...sin created the sinner” (Ret. 67:1-2, 18-19), is mortal consciousness personal or impersonal?
 - e) What is implied by the fact that in mortal consciousness the greater controls the lesser?
 - f) Having seen from (a) to (e) what constitutes mortal consciousness, and how it can be dealt with, is there any real truth to this consciousness? Is it a fact or a counterfeit?
 - g) When looked at from the standpoint of scientific understanding, mortal consciousness is indeed nothing. How can we elaborate this nothingness in a 7-fold way? (See Intro. pp. 83–96.)
12. Fundamentally, there are three distinct types of consciousness: the mortal, the human, and the divine. Mortal consciousness contains only illusions, as we have seen, whereas, divine consciousness, in contrast, knows only divine ideas. What, then, is *human consciousness*? (See Intro. pp. 96–97.)

VI. The Scientific Approach to the Word of God

1. What is the “divine standard”? In proportion as we understand what constitutes the divine standard, what are the two complementary aspects that a truly scientific concept of God includes for us? (See Intro. pp. 98–99.)
2. We know that there are three fundamentally different ways in which we can try to discern Truth. What are these three? In your own words, see if you can:
 - a) define what the positive and/or negative aspects of each are;
 - b) tell what each one’s different results are,
 - c) explain simply why the first two are insufficient, and only the third stands as a true response to Science. (See Intro. pp. 99–102.)

3. Christian Science explains “idea” in a new way, as a purely spiritual expression of purely spiritual origin. Can you enumerate for yourself further what ideas are? What are illusions? What is thought? (See Intro. pp. 102–106.)
4. In our daily living practice of Christian Science what do we know now to be the *test* of whether a thought that we hold is actually divine or mortal? (See Intro. pp. 105–106.)
5. Begin to exercise your present understanding of the 7 synonymous terms for God by defining “ideas” through these 7 terms. You may take the example in the Intro. (pp. 103–104) at first; then, see if you can flow through a 7-fold definition yourself (with book closed, and free from memorization).
6. What attitude is needed to attain spiritual understanding? Is Christian Science intellectual? Or does Christian Science require intellectualism? (See Intro. pp. 106–111.)
7. Specifically, what are the three spiritual qualities we must have that lead us from the study of the letter to the imbibing of the spirit? What does each one mean? (See Intro. pp. 109–111.)
8. What is “prayer” in Christian Science? In scientific prayer, from what knowledge do we already start? What does it mean, in a scientific sense, to “ask the Father in my name...”? (See Intro. pp. 111–114.)

VII. The Scientific Approach to the Saving Power of the Christ

1. We know now that our scientific approach to the saving power of the Christ is through “the Christ-attitude.” What comprises this attitude of consciousness? In other words, how can we obey the Christ-command and establish the Christ-nature in ourselves? (See Intro. pp. 115–119.)
2. If the Christ-attitude means in part the identifying of oneself with the Word of God, how *can* we identify ourselves with this Word of God, and what essential requirements are involved? (See Intro. pp. 115–116.)
3. Jesus expressed the culmination of the Christ-attitude when he said, “I and my Father are one,” indicating his perfect “at-one-ment” with the divine nature. With your present understanding of this divine nature as Mind, Spirit, Soul, Principle, Life, Truth, Love, and their ideas, begin to ponder for yourself what such a Christ standpoint of consciousness implies. (For example, “I and Mind are one”; “I and Spirit are one”; “I and Soul are one”; and so forth).

4. In consciously claiming our oneness with God, what does it mean that our “communication should be, Yea, yea; Nay, nay” (Matt. 5:37)? (See Intro. p. 117.)
5. Because he had the Christ-nature and attitude, Jesus was endowed with the redeeming power of God. What does it mean that Jesus “*made* himself the Son of God”; and why did he call all those who had come before him “thieves and robbers” (John 10:8)? (See Intro. pp. 121–122.)
6. Mary Baker Eddy clearly expresses the lawful order of the two Christ-aspects when she says: “Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth” (S&H 316:21). But, what happens when we try to reverse the order of the two Christ-aspects? Or, when we have paid attention only to the second aspect of the Christ, its redeeming power? (See Intro. pp. 122–123.)
7. Scientifically defined and speaking, what is the “anti-Christ”? What is *the* one answer to the false arguments of the anti-Christ? (See Intro. pp. 123–124.)

VIII. The Scientific Approach to Christianity

1. We have seen Christianity to be *the outcome* of living the Christ-attitude, the *appearing* of “the coincidence ... between God and man in His image” (S&H 332:32–333:2). But, contemplating Being as a whole, what is the yet deeper and more fundamental meaning of this third great prime factor of Being, and what is its relationship to the Word (as self-existent) and the Christ (as self-expressed) Being? (See Intro. p. 125.)
2. Would you say that healing is a natural or a supernatural phenomenon? If it is natural, then it must be scientific and explainable. How can we simply state what is actually taking place in this process that we call “healing”? (See Intro. pp. 125–126.)
3. How is healing depicted in the Bible? Did Jesus explain the scientific Principle of Mind-healing? If not, wherein was the rule for demonstrating this Principle of healing discovered? (Can you see that when the rule was discovered, the healing power was *rediscovered*?) (See Intro. pp. 126–127.)
4. What is the real aim of Christian Science treatment? Is it to satisfy material desires or to fulfill human objectives? How does the true aim lead naturally, scientifically, to the solution of the human difficulty? (See Intro. pp. 127–128.)
5. The noble object of Christian Science treatment is to help and to heal mankind. But, what does this mean? In other words, should a patient be helped by healing in Christian Science? And should it be our aim to see them well and happy? Explain the two alternative replies that must be given. (See Intro. p. 128.)

6. What is the true medicine in Christian Science? How great a factor is the human mind with its thoughts in Christian Science healing? And what do such mental practices as “positive thinking”, faith-healing, thought-transference, benevolent thought, and the like, have in common with the healing taught and practiced in Christian Science? (See Intro. pp. 128–129.)
7. In Chapter XII of the Textbook, “Christian Science Practice,” Mary Baker Eddy explains what the basis of Christianly scientific healing is and how such healing can be achieved. Can you enumerate the four points that comprise “the healing process”? You should be able to explain each of them briefly in your own words. (See Intro. pp. 130–133.)
8. As the Christianly scientific practitioner in Christian Science, how do you begin your treatment? What is the truth that you must know? By filling your consciousness with the truths of being revealed to us by the 7 synonymous terms for God and their ideas, give that treatment which yields the true concept of man as God’s idea. (See Intro. pp. 131–132.)
9. In the practice of Christian Science, we know that every case is unique. What is meant by the three related terms, *analysis*, *uncovering*, and *annihilation*? And how is the specific truth in every case revealed? (See Intro. pp. 134–136.)
10. How is it that we can help others in Christian Science treatment, just as we can help ourselves? And, once this is explained, why then is the patient under treatment healed and not all those who are sick along with him? (See Intro. pp. 136–137.)
11. What about the role of the patient? Is it true that the patient is just a passive recipient in the treatment, or has he, too, a contribution to make? What is the vital attitude of the patient, and how does it express itself? (See Intro. pp. 137–139.)

IX. The Scientific Approach to the Understanding of the Science of Being

1. We have seen Science to be that factor of the divine Being that *explains* the Word, Christ, and Christianity, enabling us to make ourselves consciously one with the truth of being through scientific understanding. But, does God, divine Being, need to be led, as we do, by a gradual apprehension of Truth, to the divine facts of being? As with the first three sides of the Holy City, we can also consider the office of the fourth side of Science when looked at from the divine standpoint. How would you characterize this office and describe the way in which Science inherently includes Word, Christ, and Christianity? (See Intro. pp. 140–141.)

2. In clarifying what something is, it is sometimes helpful to state what it is not. Can you define what the essential character of a science is by clearly stating both what it is and what it is not? What does such a definition imply, then, about the Science which interprets divine being? (See Intro. pp. 141–142.)
3. There are essentially two methods of teaching and learning. What are these two methods? How do these two differ when it comes to meeting our practical needs? (See Intro. pp. 142–143.)
4. What do we mean when we say that Science is creative? If we are working creatively, according to Science, does this mean that we can call into being something that does not yet exist? What does it mean? (See Intro. pp. 143–144.)
5. If divine revelation is infinite, how then can we explain Mary Baker Eddy’s own statement: “God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing”? (S&H 107:3). Does this declaration of finality imply that after so great a revelation nothing further can be revealed? What does it mean that “Science reveals”? (See Intro. pp. 144–145.)
6. What is the great import of scientifically correct text-interpretation? If both the Bible and the Christian Science textbook are divinely inspired and revealed texts, then we may say that their true author is the divine Mind. In order for a revelation to be correctly understood, is it enough just to have the inspired text of the revelation? If only like can understand like, what is it, therefore, that we further need in order to correctly understand the Science of being revealed in these texts? (See Intro. pp. 146–147.)
7. What is the double support upon which rests all true text-interpretation of the Bible and the Christian Science textbook? (See Intro. pp. 147–148.)
8. Is a literal interpretation of these inspired texts as viable as a spiritually scientific interpretation of them? What are the shortcomings of a literal, word-for-word interpretation of the Bible, as well as of the Textbook? (See Intro. pp. 148–150.)
9. The Bible is written in a language of symbols, once generally understood, but whose meaning was gradually lost over the centuries. Little by little, the inspired interpretation of the Bible faded, replaced largely by literal exposition. The inspired text remained, but the key that unlocks its symbolism was lost. Has this “key” ever been rediscovered? If so, where may it be found? (See Intro. pp. 148–149.)
10. What is implied by each of the two methods of interpretation — the *structural* method, and the *atomistic* method? Which method is the essential one for discerning spiritually the Science of being revealed in our inspired texts, and why? (See Intro. pp. 151–152.)

11. Considering the results of true scientific text-interpretation, can you state the three main questions about the divine Being to which the divinely inspired texts must provide an answer? Can you see how these three relate to what we call the “divine system of reference”? (See Intro. pp. 152–154.)
12. We are already familiar with the first two main categories of the divine system of reference: the 7 synonymous terms for God, and their 4 modes of operation. But the Science of the infinite One, Being, must also be comprehensive enough to embrace all levels of understanding and experience, and therefore can be further viewed from four different levels of consciousness. What are these 4 levels that comprise the third main category of Being? Describe each level briefly, in your own words. (See Intro. pp. 153–154.)
13. What do we mean when we speak of “the divine, infinite calculus of being”? (See Intro. pp. 154–156.)
14. We can now begin to culture a richer concept of any idea of a synonym by seeing it in connection with all the other synonyms and their ideas. With your present understanding of the 7 synonymous terms for God and their ideas, exercise this possibility. Choose an idea which you would like to see more clearly, and contemplate it in the light of the 7 synonyms for God in such a way as to bring out a fuller concept of that idea. (An illustration of this process is found on page 155 of the Intro.)
15. What is the real use of such exercises (as in point #14 above)? How is this related to the preventive practice of Christian Science? (See Intro. pp. 156–157.)
16. In the light of Science, how would you depict the order that is followed by the great line of development running through the Bible and leading to the Christian Science textbook? (See Intro. pp. 157–159.)
17. What was the crucial role and all-important contribution of John W. Doorly in respect to the Bible and the Textbook in the light of Science? What did he first discover, and what were his findings that followed? (See Intro. pp. 159–161.)
18. The 16 chapters of the Textbook, in which the structure of the Science of being is revealed, follow a definite order. What is this order? And what does it mean if we say that the structure of the Textbook represents “our way of Life”? (See Intro. pp. 161–162.)

19. Now that the subject of “God” is revealed in its Science as the universally available Life-principle, operating according to divine laws which are teachable, learnable, applicable, and demonstrable, can “the church” in its ordinary sense go on serving this new concept of God? Why did Mary Baker Eddy choose the form of church organization at the beginning? What does she say about “church” in the Christian Science textbook, and what conclusions can we draw for today’s task of leading mankind into the scientific understanding of spiritual Science? (See Intro. pp. 163–166.)
20. Why is a general survey of the Science of Christian Science only the *beginning* for the student of this Science? What is further needed, and why? (See Intro. pp. 166–167.)
21. Why does a knowledge of the 7 synonyms for God, with the ideas which characterize them, form the basis for all work and research in the Science of Christian Science? Can you see that to gain an exact and comprehensive concept of these 7 synonyms is one of the student’s primary and chief objectives? (See Intro. p. 167.)
22. Why must the student then go on to a deeper study of the 4 divine modes of operation, and of the 4 spiritual levels of consciousness? (See Intro. pp. 167–168.)
23. Gradually, the divine system of reference becomes our own system of reference. A thorough study of the Bible and the Textbook not only gives us the facts of being, but forms our whole consciousness anew. Can you see, therefore, that a scientific understanding of these inspired texts, with the laws of being which they contain, is indispensable? (See Intro. pp. 168–169.)
24. Do you now begin to realize (scientifically understand) that the Science of Christian Science is the universal Life-principle for solving all problems?

The Ideas of MIND

creator

creates, makes
produces
creative power
made all
creative impulse

producer

parent Mind

forms

shapes, models
fashions

cause

causative
First Cause
origin, author
source

first

beginning

basis

power

force

action

movement

emanation

proceeds from
issues
flows forth
springs from

influence

ideas

image

model

thoughts

light

presents
brings to light
illuminates
comprehension
illumination
vision
discovery

manifests

will to express itself

all-knowing

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

intelligence

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

Mind of Christ

Mind-reading

faculties

spiritual seeing,
hearing, feeling

guidance

leads, steers
directs

unerring

corrects

will

volition
willingness

mandate

law

controls

regulates

governs

heals

healing power
Mind-healing
Mind-science

medicine

saves

helps

maintains

sustains

limitless

fetterless
unsearchable
unfathomable

All-in-all

All, all

the one Mind

NEGATIVE

mortal mind

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

animal magnetism

mesmerism, occultism
hypnotism, astrology
clairvoyance

ignorance

halfway knowledge
sensuous reason
petty intellect

drugs, brain, nerves

The Ideas of SPIRIT

Spirit separates ideas from illusions

- dividing line
- no point of contact
- never mingles
- excludes matter

understanding

- faculty of discernment

warfare between the flesh and Spirit

the strength of Spirit

- uncompromising firmness
- firm standpoint

leaven–alchemy

- understanding transforms
- chemicalization

birth

- brings forth
- scientific obstetrics
- newness of life

development

- unfoldment
- evolution

offspring

bears fruit

order

- ordered sequence
- law of order: like produces like

purity

baptism

- burial

worship

- focus
- centered

reflection

- focal point, rhythm
- diversifying
- classifying
- individualizing
- infinite calculus

likeness

good

substance

reality

- the real
- actualities
- positive
- tangible

nature

- qualities

supply

- spiritual realities

the only

- only one
- no opposite or other

NEGATIVE

dualism

matter

- subjective state of mortal mind

flesh

- belief of life or substance in matter

spiritualism

The Ideas of SOUL

from sense to Soul

wandering
spiritual idea appearing

identity

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

names

defines
definite
identification

man, the representative

the expression of God

spiritual understanding

outside body

never “in” anything

the greater controls

the lesser

master

resurrection

spiritual sense

Soul-sense
constant, steadfast

reverses

exchanges,
transforms

unchangeable

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

carries the seed

within itself

reproduces itself
kind, gender

capacity

withinness

sinless

immortality

freedom

joy, happiness, satisfaction

balance
rejoices
beauty, grace

self-abnegation

rule

NEGATIVE

the material senses

body

sin

sensation

ecstasy, emotion
passion
propensities
sufferings, sorrows
pleasures
feelings

counterfeits *per se*

The Ideas of PRINCIPLE

the creative Principle: Mind, Spirit, Soul

creative nature

the triune Principle: Life, Truth, Love

essence

trinity in unity

Father, Son, Mother

triune Person

the sevenfold Principle

wholeness

central point

Principle of all

Supreme Being

all ideas have the same Principle

Principle and its idea

the idea must be seen in its Principle

Principle and its idea is one

relationship

the unity of God

atonement / at-one-ment

inseparable

divine coincidence

universe

harmony

system

government

theocracy

absolute

immutable, fixed

apodictical

imperative

never pardons

never repents

correction

obedience to Principle

demonstrates itself

spiritual power

operates

proves itself

ever-operative

working out all good

always at work

interprets itself

expounds

explains, states

God is the Principle of all sciences

solves all problems

NEGATIVE

personality, personal sense

anthropomorphism

material organization

theories

opinions

lack of Principle

without Principle

hypocrisy

dishonesty

disloyalty

The Ideas of LIFE

Principle–Life

Life-principle

Father

co-existence

self-sustaining

sustainer

self-creating

self-existent

God is the Life of man

only one Life

here and now

ever-present

exaltation

rise in consciousness

giving up the mortal concept of existence

to love God means Life

multiplication

stream of ever-new ideas

abundance, supply

grace, inspiration

newness and spontaneity of life

resuscitates

regenerates

the way of Life

method

following the way

individuality

existence

ever-present

present condition of perfection

now, now-ness

being

eternal

now-ness

is-ness

everlasting newness

without beginning, without end

spontaneous

permanency

continuity

indestructible

cannot be annihilated or erased

deathless

immortality

NEGATIVE

material life

Life is never in nor of matter

organic life

organizations, embryonic, mortal life

food, blood, time

death

The Ideas of TRUTH

Truth

actuality of God
truthfulness

Life—Truth

Truth must be sought

motives of truth
sincerity and
righteousness

the key to harmony

state of consciousness

claim Truth

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

trust Truth

unshakable
dependable, unswerving
rock, cornerstone

standard

ideal standards
standard of ideas

ideal

son

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

Christ

consciousness

man

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

health

form

faultless

the voice of Truth

revelation

reveals itself
awakens spirituality

the light of Truth

radiance, sunshine
of Truth
true light
unveils and uncovers

the utilization of Truth

the seed of Truth

the leaven of Truth

chemicalization

the sword of Truth

two-edged sword

power to prevail

energy, potency
enforces itself
healing power

destroys error

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

remedy

alterative
universal panacea

dominion

deliverer

NEGATIVE

error

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

lie

falsehood
denial of Truth

sickness

The Ideas of LOVE

God is Love

spiritual climax
sum total of Deity

Truth–Love

love of truth

mother

motherhood, mothers

imparts all good

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

meets human needs

inexhaustible

to the fullest extent
abundance, profusion
complete sufficiency

universal

universality
impartial
omnipresent
world-citizen

perfection

completeness
highest excellence

fulfillment

inseparable union

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

brings full compensation

fully counterbalances

womanhood

divinely feminine
ideal woman:
Life and Love

ministering Love

all-ministering

loveliness

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

chastens

forces to accept

blesses all

forgives

knows no temptation

does not tempt

knows no error

universal solvent
error is excluded
no contest

redemption

deliverance
miracle of grace

protection

holiness, glory

glorification

rest

peace

plan

design, purpose
collective plan

Christianity

NEGATIVE

fear

hate

antipathy

enmity

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

Recommended references for studying “The Ideas of Mind, Spirit, Soul, Principle, Life, Truth, Love”

“The Ideas of Mind”:

Books by Max Kappeler:

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

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

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

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

“The Ideas of Spirit”:

Books by Max Kappeler:

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

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Books by Max Kappeler:

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The Seven Synonymous Terms for God, Chapter 1.

Recordings by Max Kappeler:

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

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A-6I: *Syllabus I*, 1977, hours 20–23

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

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

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

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“The Ideas of Love”:

Books by Max Kappeler:

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

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

The Seven Synonymous Terms for God, Chapter 1

Recordings by Max Kappeler:

A-6I: *Syllabus I*, 1977, hours 28-29