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MAX KAPPELER

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ILLUSTRATIVE MATERIAL

SYLLABUS I

“THE SEVEN SYNONYMOUS TERMS FOR GOD” (Audio Code A-6I)

includes A-6Ia, “The Rules for Studying the 7 Synonymous Terms”

Max Kappeler

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Contents

Syllabus I
A-61(28.5 hours) and A-61a (2.5 hours)
“The Seven Synonymous Terms for God”
includes “The Rues for Studying the 7 Synonymous
Terms for God in *Science and Health*”

	Page
Syllabus I Audio Recording Table of Contents	i
A Note from Max Kappeler	vi
“A Survey of the Continuing Study Program Since 1976,” Max Kappeler	1
“Method for the Study of the Synonymous Terms for God,” Max Kappeler	6

Syllabus I Program

Syllabus I Assignment	12
I. Conceptual analysis of the characteristics of each synonymous term for God	12
II. The method: interpretation rules	13
III. Textual analysis	15
Syllabus I Guide	17
I. Conceptual analysis of the characteristics of each synonymous term for God	17
II. The method: interpretation rules	18
III. Textual analysis.	19
General Approach to the Study	19

Contents

Syllabus I

(Audio code: A-61 and A-61a)

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RECORDING NUMBER/SIDE	RECORDING SUBJECT
1-A	Introduction to the study: the 7 synonyms for God <ul style="list-style-type: none">▪ human language vs. spiritual language▪ understanding spiritual language demands a change of consciousness▪ scientific approach to the subject
1-B	...continued <ul style="list-style-type: none">▪ review of assignment on method (see Study Syllabus I, points 1–3)
2-A	▪ method: concept-building to tonality-building, which is independent of terms (points 4–10)
MIND	
2-B	creator, producer, parent-Mind, first, forms
3-A	models, cause, power, force, action,
3-B	emanation, influence, ideas, image, thoughts
4-A	▪ method: dimensional sense of ideas
4-B	light, enlightenment, vision, inspired thought, manifest, intelligence, information, conceives, Mind-reading
5-A	faculties, guidance, unerring, will <ul style="list-style-type: none">▪ method: understanding why each idea is intrinsic to one specific synonym, and how the synonymy-principle gives proof of this
5-B	law, control, heals, medicine, saves, cares for, aid
6-A	maintains, limitless, unsearchable, All-in-all <ul style="list-style-type: none">▪ method: asking what the idea means and what it implies noumenon and phenomena counterfeits of Mind

Syllabus I – Contents (continued)

RECORDING NUMBER/SIDE	SUBJECT
6-B	<p>...continued</p> <p>translated forms of the ideas of Mind</p> <ul style="list-style-type: none"> ▪ method: the proposition or primary subject determines which synonymous term is blended with an idea (point 6) ▪ example: Textbook-references on “power” blended with all the synonymous terms.
7-A	...continued
7-B	<p>...continued</p> <ul style="list-style-type: none"> ▪ method: the counterfeit claim determines which synonym needs to be combined with an idea, thus dealing with negative problems from the standpoint of the synonymous terms. ▪ method: how to determine when an idea is intrinsic to a synonym (see point 7)
8-A	<p>...continued</p> <ul style="list-style-type: none"> ▪ example: Textbook-references on “law” blended with all the synonymous terms ▪ method: an idea is intrinsic to a synonym when it conforms to all other ideas of the synonym
8-B	<ul style="list-style-type: none"> ▪ method: all ideas of a synonym must blend together to gather their proper meaning (point 8) ▪ method: culturing the ideas of the synonymous terms, which are the nature, essences, and wholeness of Being—builds a new consciousness
SPIRIT	
	separates
9-A	<ul style="list-style-type: none"> ▪ result: this new consciousness enables us to understand the language of the Bible, Textbook, and life-experience <p>understands</p>
9-B	<p>(the difference between Mind that knows and Spirit that understands)</p> <p>understanding, warfare, strength, leaven</p>
10-A	chemicalization, crises, birth, development, offspring,
10-B	bears fruit, progress, unfoldment, order purity
11-A	baptism, patience, worship, the focal point of Spirit, reflection

Syllabus I – Contents (continued)

RECORDING NUMBER/SIDE	SUBJECT
11-B	diversifies, classifies, individualizes, reflection, order, likeness, good, substance
12-A	reality, tangible, nature, supply, the only
12-B	counterfeits of Spirit ideas of Spirit translated to the human attitude
	<ul style="list-style-type: none"> ▪ examples of blending: Textbook-references to Spirit
13-A	...continued
13-B	
14-A	...continued
	<ul style="list-style-type: none"> ▪ only through a deep understanding of the synonyms for God can we understand the Textbook
SOUL	
	from sense to Soul
14-B	...continued, identity, names, self-sameness, spiritual understanding
15-A	...continued
	Soul never in anything,
15-B	testify, representative
16-A	resurrection (example: Lazarus, Jesus), spiritual sense,
16-B	master, further discussion of resurrection
17-A	reverses, unchangeable, seed within itself
17-B	<ul style="list-style-type: none"> ▪ method: when to go out from the synonymous term, and when to go from the idea
	reappear, capacity, sinless
18-A	immortality, freedom, joy, self-abnegation, rule
	<ul style="list-style-type: none"> ▪ summary: overall tones of M, Sp, So
18-B	counterfeits of Soul: counterfeit, material senses, body, sin, suffering how Soul translates itself to the human attitude
19-A	<ul style="list-style-type: none"> ▪ exercises with Textbook-references: how to understand when a synonym is used in combination with an idea

Syllabus I – Contents (continued)

RECORDING NUMBER/SIDE	SUBJECT
19-B	<ul style="list-style-type: none"> ▪ method: how context determines the scientific truth of a statement ▪ result: the Textbook deals with life questions, not mere words or metaphysical terms
PRINCIPLE	
20-A	the creative Principle, the triune P, all ideas have one P, an idea must be seen in its P, P and its idea is one, relationship, unity of God, universe
20-B	
21-A	<ul style="list-style-type: none"> ▪ development of the understanding of the scientific system of Christian Science
21-B	<p>...continued</p> <p>government, absolute, P never pardons human attitudes raised by P: obedience to P, principled attitude, adherence to P, honesty</p>
22-A	demonstration, proves, ever operative, interprets the universe
22-B	<p>counterfeits of P: person, personal sense, personality, theories, dogmas, doctrines, translated forms of ideas of P: obedience to P, being in accord with P, strict adherence to P</p> <ul style="list-style-type: none"> ▪ example: Textbook-references to P
23-A	<p>...continued</p> <ul style="list-style-type: none"> ▪ example: Textbook-references to governs/government (point 7)
LIFE	
23-B	Life-principle, father, self-sustaining, mutation, grace
24-A	isness,
24-B	to know God is Life eternal, exaltation, spontaneity, love, multiplies
25-A	the method of Life, individuality, existence, isness
TRUTH	
25-B	factuality, Truth must be sought, sincerity, key of Truth, the claim of Truth, trust
26-A	standard of Truth, ideal, son, the Christ-consciousness
26-B	consistency, excludes error, health, wholeness, inner consistency, form, gestalt, (differentiation between gestalt/structure/system)

Syllabus I – Contents (continued)

RECORDING NUMBER/SIDE	SUBJECT
27-A	the compound idea, “man,” a compound idea, “earth,” revelation, light, utilization of T, T neutralizes error
27-B	seed of T, leaven, sword of T, power to prevail, T destroys error, saving power, victor, energy of T, dispels error, silences error, remedy
28-A	universal panacea, dimensional sense of the synonyms: dominion
LOVE	
28-B	the sum total of Deity, mother, fulfillment, perfection, completion imparts, meets every human need, inexhaustible, profusion, universal, maximum, perfection, fulfillment, law of achievement, aim, goal, purpose, inseparable union, infinite self-containment
29-A	(the difference between T and Lo), inseparable union, full compensation, Lo never loses sight of loveliness, womanhood, ministering
29-B	chastens, enforces, knows no error, no accuser

ABBREVIATIONS

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

A Note from Max Kappeler

Dear Student,

This booklet outlines the first segment of a program of study that is absolutely fundamental to the Science of Christian Science. The entire study involves researching the meaning of the key terms of this Science—the capitalized terms. The program begins with researching the seven synonymous terms for God as they appear in the textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy.

The program's value lies with one's own individual work with the Textbook during the year. A class can only give students a correct concept of the subject and the proper scientific method for approaching it. It is the daily, year-round researching and pondering of the material of the synonyms and their characteristics that unfolds within us the spiritual understanding of God that we seek.

Please read this booklet through before beginning the assignment.

- The *first* article, “A Survey of the Continuing Study Program Since 1976,” describes the entire program of study—why it evolved from the present need, what it involves from beginning to end, and the spiritual and scientific value of such a study.
- The *second* article, “Method for the Study of the Synonymous Terms for God,” discusses the method of studying the seven synonymous terms for God: the value and history of the synonym study, the issues and questions involved with studying the synonyms in the Christian Science Textbook, and the various methods that unravel these questions.
- The *third* section, “The Syllabus I Assignment,” presents the specific assignment of research work on the meaning of the synonyms from the Textbook. This research work is done in the context of the findings of previous research on this subject. The emphasis is on learning the method of research so that students are freed from relying on the findings of others and can verify the findings for themselves.
- The *fourth* section, “Syllabus I Guide,” discusses various helpful points on how to do the assignment.

At first, you may feel that a great deal is required with the assignments. Do not feel overwhelmed. This program of study can only be begun, never finished. It is a life-time study, going to the core of our existence. Therefore, if after going through the assignment once or twice, you feel you want to start all over again, be grateful, for this is the best attitude to have in approaching the study. It is an on-going study that we never completely finish and never leave.

A SURVEY OF THE CONTINUING STUDY PROGRAM SINCE 1976

Since 1976, a comprehensive study program of several years length has been offered in the United States, Germany, England, and Australia. This program offers its participants a basic education in the fundamentals of Christian Science, focusing on the three main categories of the divine system of reference:

- 1) the seven synonymous terms for God;
- 2) the four divine modes of operation;
- 3) the four spiritual levels of Science or of spiritual consciousness.

The program specifically emphasizes how to work scientifically with the Christian Science textbook, “Science and Health with Key to the Scriptures,” by Mary Baker Eddy. It involves training in such scientifically trustworthy methods of investigation as John W. Doorly and his students applied when doing their early research work with the textbook.

The Program of Work

The method of studying the synonymous terms for God

Several years ago, the importance of acquainting today’s students of Christian Science not only with the results of scientific investigation, but also with the method of investigation itself became overwhelmingly apparent. Few students seemed to know the method of finding the results given in the “Compendiums for the Study of Christian Science,” hence few students would have been able to verify these findings in the Textbook. The correctness of this central research work could not have been defended.

This presents a danger. The idea of the Science of Christian Science can only grow if the scientific methods of investigation are known and understood—not forgotten with the ease of having findings presented to students as conclusive results. No matter how helpful these results are, unless the method of finding scientific results is recognized, the study of Science collapses onto the shaky foundation of blind acceptance of a few pioneers’ work. If scientists base themselves on fundamental results, then these results should continue to be verified and re-verified by succeeding generations of scientists to keep the scientific foundation clear and secure.

If the method of verifying scientific results is forgotten, the danger of losing the idea of Science becomes great. Without knowing the methods of scientific investigation, succeeding generations would be unable to verify and defend the scientific findings.

No science can hold its ground and progress if its representatives rely only on what earlier pioneers have found, but do not understand how they found it. A science can only survive and move forward if each generation can deduce the results anew from the system of the science.

This is equally true with the idea of the Science of Christian Science. For this reason, we must enliven and maintain the knowledge of how to study the seven synonymous terms for God with the Christian Science Textbook scientifically, i.e. according to a clear scientific method.

Another point on the method of studying the synonymous terms for God should be considered. It makes sense for students to begin their study of the seven synonyms for God with the results presented in the “Compendiums” and other places, as many students have done over the years. But in no way should this mean thrusting the Textbook into the background—turning with every question that arises to the findings derived by others from the textbook and not to the Textbook itself. This practice would alienate us from the Textbook, when the intention of making the findings available is quite the contrary.

The overriding aim and intention is to familiarize the student with the Textbook, giving the individual a deeper understanding of what is presented in its exact text. Indeed, the Textbook is for us the only spiritual, scientific authority for handling all questions. Therefore, by studying the seven synonymous terms for God, we are led to a better understanding of this authority.

The work in the study groups

This program is not designed to acquaint newly interested students with the synonyms. Rather, it purposes to show students already familiar with the fundamentals of the Science of Christian Science how to discover those fundamentals in the Bible and the Textbook. Learning the scientific method of research work, students are able to verify for themselves and defend for critics the results scientifically. They learn the “how” and the “why” of the results, assuming that they already know “what” the results are.

The study program is comprised mainly of the following points:

1. An analysis of the meaning of the seven synonymous terms for God from the Textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy.
Students learn how to verify the ideas which specifically characterize each synonym by using scientific methods of text analysis when working with the Textbook.
2. The four main orders of the synonymous terms for God: the Word-order, the Christ-order, the Christianity-order, and the Science-order.
3. The four spiritual levels of Science or of consciousness.
4. Laws and matrices.

The groups in the United States, Australia, England, and Germany work in the same systematic way, though independently from one another. Each time a class meets, the work is discussed and whatever is not clear about the subject is explained. Then, the study assignment for the next meeting is given, and students prepare this study for half a year or even a year before meeting again. Naturally the groups of the different countries are not all at the same point, but they advance as suits their individual needs.

To date, the following aspects have generally been dealt with:

a) *Finding the rules for a scientifically correct analysis of the synonym references in the Textbook.*

First, the groups work to find those rules that must be applied when studying the synonymous terms with the Textbook in order to get scientifically correct results. Here again, it is very important that students not follow blindly a given catalogue of rules, but that they understand how these rules have been developed. This work is available on two recordings, tape code A-61a, introduction.

b) *Looking up all Textbook references to each synonym.*

The next important step is to look up all Textbook references to each synonym and to investigate which characteristic quality the Textbook ascribes to the different synonyms. The rules already identified in (a) provide the method for this analysis.

At the next meeting, all those references which led students to answers which differ from the findings given in the “Compendiums” are explained. The discussion of these difficult references—those appearing to yield results contradictory to the “Compendium” findings—is especially worth-while. These are the best examples to illustrate how more dominant scientific criteria of interpretation must be considered to resolve the ambiguity of some references.

c) *Gaining an enlarged synonym-consciousness.*

The next step lies in deeply pondering the synonymous terms, broadening the concept of the synonyms further to a synonym-consciousness. After the meaning of the synonym is found in the Textbook, students can then learn to hear the tonality of each synonymous term. This is schooled by specific references.

The Results of this Work

The aim:

The general aim is to lead the student from a *mere acceptance of the fundamentals* to a scientifically-based *understanding of these fundamentals*. Even now, long before the whole program is finished, the inner attitude towards the subject and the study work has changed through the diligent pursuit of this program: students find a new devotion and respect for the study and its subject.

Satisfaction in working scientifically:

Obviously, students enjoy working scientifically; they do not feel it is a burden to study all the numerous references in the Textbook, but have a great sense of satisfaction. Each individual learns how to work independently with the Bible and the Textbook, and they soon feel that they have a greater scientific authority when dealing with the text. Consequently, the Bible and the Textbook become of greatest interest for the student, who rediscovers a deep love for both books.

The letter and the spirit:

Furthermore, one can see how the correct understanding of the letter serves spiritual sense. The better the students are rooted in the scientific categories, the more free they feel to let spiritual sense speak. From the beginning, steps of applying a rule in a rather schematic fashion, in a very definite spiritual sense, develops in the framework of scientifically correct work.

The wish to let the spiritual grow

These classes have shown a deeper insight into the very nature of spiritual progress. Students do not want, for example, to learn as quickly as possible one subject after another; rather, the desire is to allow what they have already learned to grow and develop naturally within themselves. By going over and over a few fundamentals, the subject becomes established. This attitude is brought about through scientific work, for only the correct, in-depth analysis of a subject can uncover its immense richness—demonstrating that we need time and devotion to grasp it.

The growing love for biblical subjects

This growing spiritual sense leads the classes quite naturally to the roots of Christian Science. Today, students generally feel that the investigation of biblical texts is an especially helpful exercise. In order to see the spiritual laws underlying the symbolic stories of the Bible, the student must be well-trained in hearing the tonality of every category of Being. Thus, the student is able to discover these categories within the different language and frame of a Bible-text. (See “Compendium” No. 8, pages 238–239, also tape X-6: “*The Tonality of the Seven Synonymous Terms in the Bible*”, 5 hours).

The conclusions from this work

The two lines of the study-program

The work that has been done so far with the classes confirms that the work within the institutes, as well as the individual student's own investigation, should always be comprised of the following two points:

- 1) Education in the fundamentals—research of the fundamentals;
- 2) Actual work with the fundamentals.

Students have a sure basis, enabling them to study all other subjects easily, only when they are familiar with the subjects of the study program.

The present main interest

At present, the main interest is centered on the first point of the study program—the education in the fundamentals. Does this mean that we start where we were forty years ago? No, not at all, because today our standpoint is completely different. Further, the aim of the many groups who undertake this work today is also entirely different.

Those who listen to these classes today need not go through all the roundabout ways, the difficulties and setbacks as did the first group of research workers, who, during the late nineteen-thirties and early forties, investigated the subject with John W. Doorly. Today, the scientific rules are known, and there is no point in making each student discover them again with much effort and time. Today's aim is to equip the students with the scientific tools and methods. Then, they not only can deal correctly with the arguments of the critics, but can also be confident in verifying the findings for themselves.

All those who, after many years of a devoted study, begin again to investigate the fundamentals in this systematic and scientific way, do not just repeat an old lesson. On the contrary, they take a great step forward. Now, they are not content with simply learning what others have found and applying it to their own usefulness; rather, they take an active part in establishing the scientific understanding of the idea of the Science of Christian Science so that it may not be lost, but forever maintained.

METHOD FOR THE STUDY OF THE SYNONYMOUS TERMS FOR GOD

Max Kappeler

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

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

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

The synonyms in the Textbook

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

Thus the number of times that Mind appears in the Textbook is 753, Spirit 579, Soul 161, Principle 294, Life 366, Truth 703, and love 366. A complete list of all references for each synonymous term is given as an appendix in the “Compendiums for the Study of Christian Science” by Max Kappeler and co-authors (Nos. 4–10 respectively), and also in John W. Doorly’s “The Pure Science of Christian Science.”

The history of the synonym study

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

The result of this research, behind which lie thousands of hours of intensive study of the Textbook, is to be found in the “Compendiums for the Study of Christian Science” Nos. 4–10. These books deal with the seven synonymous terms, and set out those particular qualities which characterize each synonym.

Today, a student of Christian Science can get a general picture of each synonymous term through the study of these books, and so save oneself from the initial stages of the research work: discovering the proper methods for investigation and making the basic findings. In no science is it required for each scientist to rediscover everything afresh for himself. On the contrary, the student can go ahead with what the previous generation has worked out and made known. However, one must master the *method of study* and apply it to verify and defend the findings. For

the synonym study, this means that each serious student must master the method of researching the synonyms in the textbook and verify for oneself the findings given. Only in this way can the student truly stand on the work of previous generations of researchers.

The investigation for students

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

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

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

The method of investigation

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

- ***Shared characteristics***

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

- ***The meaning of “synonymous”***

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

“By synonymous words, we usually understand words that coincide or nearly coincide in some part of their meaning and may hence within certain limits be used interchangeably, while outside of these limits, they may differ very greatly in meaning and use” (*Funk & Wagnalls*).

In other words, synonymous terms:

- a) share certain meanings, but also
- b) have distinctly different meanings.

A study of synonymous terms must consider both realms of meaning: those shared meanings as well as those meanings that distinguish synonymous terms, one from another.

Therefore, contrary to popular belief, synonymous terms are not identical terms. In fact, synonymy is defined as the science devoted to differentiating the meaning and use of synonyms—discovering the differences among synonyms.

All of the seven synonymous terms for God coincide in their meaning in that they all refer to God. Hence, all can be described as “divine”—of God. There is a whole series of such qualifying words which cannot be specifically attributed to any one synonymous term, but rather to all seven. For the purpose of differentiating synonyms, therefore, such words need not be considered. Only those characteristics need to be investigated which make up the uniqueness of a synonym, differentiating it from the rest. Only by focusing on this differentiation do the different, definite and exact hues of Deity express themselves. (See “Compendium” No. 4, pages 91–92.

- ***Combinations of synonyms***

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

- ***Specific counterfeits***

Furthermore, the study of the synonymous terms must not be limited to finding out the specific characteristics of each synonym. We must at the same time get to know the *specific opposites* of each synonym. For instance:

the opposite of Mind	is mortal mind;
the opposite of Spirit	is matter, the flesh;
the opposite of Soul	is sense testimony, sin;
the opposite of Principle	is human theories;
the opposite of Life	is death, lack;
the opposite of Truth	is error, lie;
the opposite of Love	is fear, hate.

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

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

- ***The blending of synonyms and ideas***

Research work has shown that a characteristic idea of Mind, for instance, is “power”: “...there can be no power except that which is derived from Mind” (S&H p.143:26–27). Now, it

can be objected to, that this analysis does not hold, since the Textbook clearly speaks of the “power of Truth” (S&H p.378: 17), and the “power of Love” (S&H p. 231: 22)—so that “power” cannot be regarded as a specific characteristic of Mind alone. However, there is in fact no contradiction here. Why not?

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

▪ ***Exact use of the synonyms in the Textbook to offset specific counterfeits.***

It is in this very point that we can see the exactness with which Mrs. Eddy uses the synonymous terms in framing sentences. Here, the important question arises: how does a student know when, for instance, one reads the “power of Spirit,” whether “power” denotes the intrinsic nature of Spirit or not?

In most cases, we can find the answer by seeing whether the synonymous term is used in a sentence to counteract an opposite negative. If, for instance, the belief that matter or the flesh has power, is being handled, then—to handle it scientifically—this belief of “matter” or “the flesh” must be corrected with the precise opposite, namely with Spirit. It is the opposite or negative, then, in the argument stated in the text, which determines—through the law of opposites—which synonymous term must be used to correct a false belief. Thus, the Textbook speaks of the “power of Spirit over the flesh: (S&H p.316:8–9) because “Spirit” is the answer to “the flesh.” It speaks of the “power of Truth over error” (S&H p. 378:17), because Truth deals with the problem of error. And it speaks of the “power of Love:, which knows no fear. “To fear sin is to misunderstand the power of Love” (S&H p. 231:21–2).

“Power” remains an intrinsic characteristic of “Mind.” But if the belief is:

- that matter has power, then this negative argument is solved through the blending of the “power of Spirit”;
- the “power of sin” is solved through the “power of Soul”;
- the “power of organization and people” is solved through the “power of Principle”;
- the “power of death” is solved through the “power of Life”;
- the “power of error” is solved through the “power of Truth; and
- the “power of fear: is solved through the “power of Love.” (See “Compendium” No. 5, pages 155–156).

What has been said here about “power” is only one example. The same method applies to all other ideas.

In a serious study of the synonymous terms, one must be able to distinguish when an idea is being used in the text as a characteristic of one synonymous term from when it is being blended with another synonymous term. Naturally, only those qualities which are characteristic

belonging exclusively to one synonym for God should be listed as characteristic of that synonym, for they alone can build up the pure concept of the synonym.

Right attitude toward the study

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

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

All this simply presents the method by which the Christian Scientist acquires, with the aid of the Textbook, a definite grasp of what constitutes the real meaning of the seven synonymous terms. But, in doing this, one has only acquired the tools with which one must later learn to work.

Thus, later on, it becomes a fascinating study to investigate how each synonymous term performs a distinctly different function in each of the sixteen chapters of the Textbook—from the chapter “Prayer” to the chapter “The Apocalypse.” This leads us into the complete mode of operation of each synonymous term.

However, it is beyond the scope of the first years of the synonym study to pursue these, and further steps. It is sufficient to point out the vastness and precision of the subject, and hence, the supreme value of knowing the subject scientifically—with equal precision and scope.

SYLLABUS I PROGRAM

This syllabus presents a method for studying the seven synonymous terms for God. It is compiled for the purpose of defining the meaning of these capitalized terms: Mind, Spirit, Soul, Principle, Life, Truth, and Love—from the Christian Science Textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy.

Syllabus I divides into three parts:

I. *Conceptual analysis of the characteristics of each synonym for God*

References: *References in the booklets Compendium for the Study of Christian Science #1–10*. See #4–10.

II. *The method: interpretation rules*

References: *The Rules for Studying the 7 Synonymous Terms for God in “Science and Health,”* Tape code A–61a

References in the booklets Compendium for the Study of Christian Science #1–10. See #5, pages 155–156

III. *Textual analysis*

References: *Science and Health with Key to the Scriptures*, by Mary Baker Eddy;

References in the booklets Compendium for the Study of Christian Science #1–10: lists of references to each synonym in the Textbook are given at the back of each Compendium. See #4–10.

These three parts support the one aim of Syllabus I: to equip each student of the Science of Christian Science with the scientific method for finding, verifying, and defending, the central research work on the seven synonymous terms for God.

SYLLABUS I ASSIGNMENT

I. *Conceptual analysis of the characteristics of each synonym for God*

1. *A list of characteristics for each synonym*

The student should take the Compendiums and compile a list of characteristics for each synonym for God. (See example below.)

To simplify the vast number of characteristics for each synonym, we can distinguish general characteristics from the many shadings of these characteristics.

The general characteristics are printed as headings in the Compendiums; while the shadings elaborating these general characteristics are printed in italics in the text.

To compile the list, indent the shadings so that the more general characteristics stand out clearly.

Example: MIND **creator**
 creates
 makes
 begets
 produces
 creative power
 made all
 creative impulse
 producer
 etc.

Also include a separate category for the negatives or counterfeits of each synonym cited in the Compendiums.

2. *The intrarelatedness of the ideas of a synonym*

With the list of characteristics of each synonym, (see point 1), can you see how they are all closely related in meaning—how they flow and weave together to form one full tone of one synonym?

3. *Ponder the tone of a synonym*

Ponder why the characteristics of one synonym constitute a single tone of that synonym.

This tone is more than the list of characteristics; it is the characteristics plus the way these characteristics intrarelate to give a larger, more general *tone* of that synonym.

To culture this tonal-sense of a synonym, ponder the relationships of meaning between the many characteristics. In other words, because concepts within a synonym blend with each other, is it clear how these various characteristics interlink and define each other?

For example: if creator, cause, power, law and action all characterize Mind, how do these concepts all go together? Are they just a list of characteristics, or is there a definite reason from

within the meaning of these characteristics why they all go together and need each other? In this example, is it possible to have a creator without it being a cause, without it having power to create and the action of creating—creating according to law?

By pondering this intrarelatedness of characteristics of a synonym frequently, we culture a constantly improved sense of the tonality of each synonym (See page 25 for a further discussion of this point.).

4. *The differences between synonyms*

Having compiled and pondered the list of characteristics for each synonym, can you discern the differences between the synonyms as they follow the Word-order (given in S&H p. 465:10)?

How does Mind lead to Spirit, Spirit to Soul, Soul to Principle, Principle to Life, Life to Truth, and Truth to Love?

By delineating the differences between the synonyms, we are aided in understanding each term's uniqueness.

II. *The method: interpretation rules*

What is meant by Mind, Spirit, Soul, Principle, Life, Truth, and Love? Only the Textbook of Christian Science can teach us this. How? Take every sentence in which a synonym appears. Ask yourself: how is the synonym characterized in this sentence or passage? Make a list of your findings.

In doing this study, take the following rules into consideration. These rules have been further defined during an evening session at the 1976 Summer School by Max Kappeler in Wilmington, Delaware (A-6Ia). It is important, not merely to be acquainted with the rules, but also to see their reason and necessity: how we would be sidetracked and misled by ambiguous references if we did not apply these rules. The two recordings of the summer-school session are invaluable for giving examples of the following rules in their application to specific references, giving a working feel for the value and role of these rules.

Rules for studying the seven synonymous terms for God

1. In answering the question: how is the synonym characterized in this sentence?—the answer must always name a characteristic *of the synonym*. It must convey something about the *nature* of the synonym itself and not, for example, *man's attitude towards* a synonym.
e.g. 143:26 “Mind is the grand creator...”
Therefore Mind is characterized as the “creator”.
Be sure to list your findings.
2. As far as possible, try to answer with the letter of the text.
Do not get sidetracked on developing long metaphysical arguments or expositions that are not in the simplicity of the reference itself.
3. Do not give your humanly subjective interpretation:

“What the text says to me”, or “how the text inspires me”. The issue is: what the text is telling us about the synonym, not our personal views.

4. Not every sentence with a synonym in it defines the meaning of the synonymous term.

e.g. 256:18 “...what is infinite Mind or divine Love?”

This reference indicates no specific characteristic of either synonym.

5. A double negative statement can be grammatically put into a positive statement.

e.g. 1:10 “Thoughts unspoken are not unknown to the divine Mind.”

Therefore Mind knows (all).

6. For the beginning, list only the very clear, conclusive findings; do not list those findings which are questionable.

7. Be careful in listing natural or biblical symbols such as “light,” “sword,” “warfare,” etc. Fundamentally, we should only list abstract terms which most clearly state the nature of the synonym.

8. Make a special list for the basic counterfeits of every synonym.

9. For the present, omit combinations of two or more synonyms.

e.g. “Principle, Love” or “Life, Truth, Love,” etc.

10. *Caution:* A synonym may be used in combination with ideas characterizing other synonyms to offset a counterfeit belief. In such cases, the ideas used are not intrinsically characteristic for the synonym used.

For a further discussion of this particular use of synonyms, see Compendium No. 5, pages 155–156.

11. The theme stated in a sentence determines which synonym must be used.

Ask: What is the theme presented in the text to be dealt with through the used of the synonym?

12. Because the synonyms all refer to God, there are ideas which are characteristic for all synonyms. Having a common referent—God—the synonyms have certain common characteristics among them.

Therefore, these shared characteristics should not be listed as uniquely characterizing any one synonym.

e.g. “Divine” and “infinite” apply to all synonyms.

13. When this study is first undertaken, the findings will be only an approximation. Each succeeding research effort will weed out inaccuracies, clarifying and refining our understanding of these synonymous terms for God as they appear in the Textbook.

Further points to be considered

Because it is important to be clear about the following subjects once and for all, take the Concordances to “Science and Health” and “Prose Works” and look up all the relevant references on:

- a) the letter and the spirit of Christian Science;
- b) intellectual, intellect (is Christian Science intellectual?);
- c) faith-healing (especially Ret., pages 54–55).

Draw your own conclusions

III. *Textual analysis*

1. With the help of the rules for studying the synonyms, analyze the references in “Science and Health” to each synonymous term.

A complete list of references to each synonym can be found in the Appendix of the “Compendiums” Nos. 4–10.

It is best to study the synonyms in the order in which they appear on page 465:10 of the Textbook—the Word order. In other words, study first all the references to Mind, then to Spirit, then Soul, Principle, Life, Truth, and Love.

2. In studying the synonym references from the Textbook:
 - a) Do you arrive at the same conclusions as the Compendiums?
Can you verify the findings of the Compendiums by your own research?
 - b) Are the rules given above sufficient, or should others be added?
 - c) Can you enlarge the list of characteristics of each synonym by adding other characteristics without blurring the tonality of the synonym?
e.g. Truth “dispels” (Compendium No. 9, page 260)
Truth “disposes” (S&H, Page 473:4)
 - d) Make a list of any references you find which cannot be verified by the given rules. These will then be discussed at the seminar, and will be a great help for deepening our understanding of the synonyms.
3. According to our present understanding, we consider, for instance, “power” and “law” as ideas uniquely characterizing Mind. Yet these ideas are also used in the Textbook in combination with other synonyms.

Study the following references. Can you give the reason why “power” and “law” are used with synonyms other than Mind, or do these references disprove the findings in the Compendiums?

Make notations of your findings, giving the reason why the synonym used with “power” or “law” is used. The reason may be found in the same sentence or in the surrounding paragraph.

a) **power**

with Mind:	143:30	157:10	443: 8	483: 7	139: 6
	199:10	203: 4	148: 4	209:14	149:25
	151:10	182:26			
with Spirit:	44:30	110: 1	167:18	202:30	
	309:14	316: 8			
with Principle:	232:17	302:32	507:15		
with Truth:	20:19	111:13	378:17	495:11	
	38:32	40:19	388: 3	412:16	
	137: 2	146:26	285:31	150:2, 4	
	20:19	495: 4	380:20		
with Love:	231:22	420:26	411:10	224:31	
	55:20				

b) **law**

with Mind:	417:14	423:25	168:23	169:31	
	216:17	229:21			
with Spirit:	207:12	302:23	183:19		
with Soul:	63: 1	311:23			
with Principle:	522:32	318:30			
with Life:	253:29	180: 9	63:10	311;23	
	381: 1				
with Truth:	182:32	183:27	482:27	542: 7	
	530: 3				
with Love:	19:10	30:17	118:30	203: 2	
	384: 6	572:12	547:19		

SYLLABUS I GUIDE

This guide is intended to provide helpful pointers and background information on how to pursue the three parts of the syllabus I assignment. The assignment and guide are companions: one to state the program and the other to give further suggestions on how to follow the program.

I. Conceptual analysis of the characteristics of each synonym for God

Ideas characterizing a synonym for God appear to us first as concepts. We can gain a general understanding of these concepts by first studying the text of the Compendiums—analyzing the concepts and seeing how they work together in their office of characterizing the synonymous term for God. Several basic questions arise:

1. *What is the inner meaning of this concept?*

What does the term mean?

What other concepts are implicit in it?

Mrs. Eddy is noted for using words in their original meaning, so etymology may sometimes be helpful.

2. *How does this meaning relate to or conform with other characteristics of the synonym?*

See how all the other characteristics of that synonym are drawn in by the inner meaning of one concept.

For example, for a creator to be a creator, it must also be a *cause* which cannot create without having the *power to manifest itself* and this power of manifestation is an *action* according to its inner *law*.

In this way, the concept of creator, characterizing Mind, draws in all the other ideas of Mind. It is not possible to have a creator without cause, power, law, and action.

A concept is not yet an idea. It is only when every concept is related with every other concept or a synonym that the perfect concept, or idea, appears.

3. *What specific counterfeit is offset by this characteristic of the synonym?*

A distinction can be made between noumenal and phenomenal counterfeits:

Noumenal counterfeits: pose a false concept of the whole synonym—giving the compound of all the false concepts of a synonym for God.

The noumenal counterfeit is the one lie, the root of all the various forms (phenomena) of error.

e.g. the noumenal counterfeit of:

Mind	is mortal mind, animal magnetism;
Spirit	is matter, the flesh;
Soul	is sin, sense testimony; etc.

Phenomenal counterfeits: the counterfeits of specific ideas of a synonym, are the various ways in which the root false beliefs (noumenal counterfeits) may appear in human experience.

e.g. the phenomenal counterfeit of:

intelligence	is ignorance
ideas	is illusions
Mind-healing	is mesmerism, drugs
divine Mind-reading	is mortal mind reading, thought transference, etc.

II. *The method: interpretation rules*

The rules for studying the synonyms are both assignment and guide, and need no further explanation. However, there are a few general points that can be helpful in analyzing the references.

Keep in view that the one great aim of this study is to understand the seven synonymous terms for God, not only with respect to what they have in common (their reference to God), but also with respect to their differences and unique meanings. If the seven synonyms were truly identical—exactly the same—why would we have seven: why not just one?

Therefore, the overriding rule is to find out how and why Mrs. Eddy used the synonyms as she did in the Textbook. The assumptions are:

- that “Science and Health” is, through revelation, an exact, scientific text;
- that the fundamental terms of this Science have exact meanings;
- and therefore, that these terms are not used randomly in the Textbook of this Science.

With this in view, we can ask ourselves with every reference: why is one particular synonym used in this case, and not another? Using the rules given, the reason should become apparent from the text.

In some references, the reason is given in the sentence in which the synonym occurs. In others, the reason is woven into an earlier or later part of the paragraph or page where a certain problem is carefully stated and then resolved by the synonym. Always, the meaning and reason for using the synonym comes from the context.

To check or test our analysis, or to help analyze a difficult reference, we can try substituting different synonyms for the one used. Would the different synonym make as much sense and ring true? Would it sound strange? What issue would be left unanswered?

With these rules and considerations, we can go to the textbook with an intelligent, scientific method that ensures an impersonal, accurate analysis of the textual use of the synonyms. The analysis has nothing to do with personal opinions and personal interpretations, or with a religious-emotional response to the text. Rather, the analysis has to do with making us transparent in our approach to the subject, such that the same mind that wrote the text can be the Mind that reads it.

III. Textual analysis

Various techniques can make the process of looking up 3,222 references to the seven synonymous terms for God easier. There are several possibilities to choose from.

1. Begin with an unmarked “Science and Health”. Select seven colors for underlining, one for each synonym. Underline each synonym on a page in the color chosen for it. In the same color, put the page number of the next occurrence of that synonym in the margin so that you can easily turn to the next reference.
2. Another technique is to buy seven copies of “Science and Health: and use one for each synonym. Underline the synonym each time it occurs and put the page number of the next reference in the margin so that you can easily turn to it.

General Approach to the Study

As in all things, this program of study is best pursued, not in waiting for large blocks of time to open up in one’s schedule, but in regular, though shorter, intervals of time set aside for study.

For example, one could set aside a certain amount of time each morning for study, and then carry around what one has learned all during the day, pondering the implications of the divine facts in the face of life-experience.

The main point is to pursue the program on a regular continuing basis, and not to attempt to do the assignment in a few intensive periods of study.

As a final note, it is important to realize that all the studying in the world will not unfold within us the real impact of this ordered program of study if the subject does not transform our humanly conditioned view of things to a perspective informed at every point by the divine facts of God.

By living with the study, we find we have a completely different perception of things. We do not need to wait for long periods of undivided quiet time to ponder the synonyms; rather, we can turn the many spare moments during the day—usually occupied with worrying about details—into a spiritually fruitful line.

In this way, we can attend the new birth of a scientific understanding of God, loving and valuing the vastly simple fundamentals of this Science, as a moment-to-moment activity.

“The new birth is not the work of a moment. It begins with moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love.

Time may commence, but it cannot complete, the new birth: eternity does this; for progress is the law of infinity.”

**Mary Baker Eddy
Miscellaneous Writings 15: 13–20**

RULES FOR STUDYING THE 7 SYNONYMOUS TERMS FOR GOD

1. The answer to the question: “How is the synonym characterized in this sentence?” must always name a characteristic of the synonym. It must convey something about the nature of the synonym itself and *not*, for example, man’s attitude towards a synonym.

For example, S&H 143:26: “Mind is the grand creator...” Here Mind is characterized as the creator.

Be sure to make a list of your findings.

2. As much as possible, try to answer with the letter of the text. Do not get sidetracked on developing long metaphysical arguments or expositions that are not in the simplicity of the reference itself.
3. Do not give your humanly subjective interpretation—“What the text says to me,” or “how the text inspires me.” The issue is: “What is the text telling us about the synonym?”—not our personal views.
4. Not every sentence with a synonym in it defines the synonym’s meaning.

For example, S&H 256:18: “...What is infinite Mind or divine Love?” This reference indicates no specific characteristic of either synonym.

5. Grammatically, a double negative statement can be put into the positive.

For example, S&H 1:10: “Thoughts unspoken are not unknown to the divine Mind.” In other words: Mind knows (all).

6. When you first begin this work, list only the very clear, conclusive findings; do not list those findings which are questionable.
7. Be careful in listing natural or biblical symbols such as “light,” “sword,” “warfare,” etc. Fundamentally, we should only list abstract terms which most clearly state the nature of the synonym.
8. Make a special list for the root counterfeits of every synonym.
9. Also, for now, omit combinations of two or more synonyms.

For example: Principle, Love; or Life, Truth, Love, etc.

10. Caution: Synonyms are often used in combination with ideas characterizing other synonyms to offset a counterfeit belief. In such cases, the ideas used are not intrinsically characteristic of the synonym with which they appear. For a discussion of this special use of synonyms, see Max Kappeler, *Complete Compendium for the Study of Christian Science*, Appendix 3 “The Study of Synonyms,” p. 258.
11. In blendings, the theme stated in a sentence determines which synonym must be used. We must ask: What is the theme presented in the text to be dealt with through the use of the synonym?
12. Because the synonyms all refer to God, there are ideas which are characteristic of all synonyms. Having a common referent—God—the synonyms have certain common characteristics among them. These shared characteristics should not be listed as uniquely characterizing any one synonym.

For example: “divine” and “infinite” apply to all synonyms.

13. Continue your research over time. When this study is first undertaken, the findings will be only an approximation. Each succeeding research effort will weed out inaccuracies, clarifying and refining our understanding of the meaning of each synonym as it is characterized in the Textbook.

References:

Books by Max Kappeler:

- The Seven Synonyms for God*, Chapter 1, especially “An important rule of interpretation” and “Guidelines for the study.”
Complete Compendium for the Study of Christian Science, Appendix 3, p. 258.
From the Physical, through the Mental, to the Spiritual, Chapter 5: The 7 Synonymous Terms for God, p. 49

Recordings by Max Kappeler:

- A-5: *A Seminar on the 7 Synonymous Terms for God*, hours #3–5A.
A-6Ia: *The Rules for Studying the 7 Synonymous Terms for God in Science and Health* (2 hours).
A-6I: *Syllabus I* (31 hours).
B-2: *From Atomistic Thinking to Cybernetic Comprehensive Consciousness*, hours #5–6.



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ILLUSTRATIVE MATERIAL

SYLLABUS II

**“THE INFINITE REFLECTION OF
THE SEVEN SYNONYMOUS TERMS FOR GOD
AND THEIR IDEAS”**

(Audio Code A-6II)

Max Kappeler

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Contents

Syllabus II

(Audio code: A-6II)

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AUDIO RECORDING NUMBER/SIDE	RECORDING SUBJECT
1-A	Purpose and aim of Syllabus II: to give the method and criteria for study <ul style="list-style-type: none">▪ The method requires a paradigm shift<ul style="list-style-type: none">- the new paradigm of reality- the new paradigm of language- the new vs. the old paradigm for approaching reality
1-B	<ul style="list-style-type: none">- the new paradigm demands a holistic understanding▪ The method uses definite rules which give scientific criteria for investigation▪ The synonym principle<ul style="list-style-type: none">- enables the description of the infinite through finite terminology
2-A	<ul style="list-style-type: none">- enables differentiation within the whole- only the relationship within the whole determines the value of a term
2-B	<ul style="list-style-type: none">▪ Great love for the subject essential to progress Review of Syllabus II assignment
3-A	A. Method for consciousness-building
3-B	A-1. concept-building
	A-2. tonality-building
	A-3. consciousness-building
4-A	A-4. being-building
4-B	B. The self-reflection of Being: the four ways of blending
	B-1. synonym reflecting synonym
	Exercises:
	M blended with Sp – Lo
5-A	Sp blended with M – Lo
	So blended with M – So
5-B	P – Lo
	P blended with M – T

Syllabus II – Contents (continued)

RECORDING NUMBER/SIDE	RECORDING SUBJECT
6-A	Lo Li blended with M – Lo
6-B	T blended with M – Lo
7-A	Lo blended with M – Lo
7-B	These exercises on B-1 (synonym blended with synonym) are shown only from the standpoint of A-1, concept-building. Their further development must be left to individual consecration.
8-A	B-2. Ideas within a synonym blending (intrarelate) with each other idea characterizing that synonym. Exercises: M – Li
8-B	T – Lo
9-A	B-3. Each idea reflecting all the synonyms - to show how each idea reflects the whole - to offset specific counterfeits of the synonyms Exercises:
9-B	“intelligence” blended with Sp – So P – Lo “system” blended with M – P idea intrinsic to synonym vs. idea about the synonym
10-A	“system” blended with L – Lo “individuality” blended with M – P
10-B	Li – Lo “consciousness” blended with M
11-A	Sp – Lo
11-B	“fulfillment” blended with M – T in the text, how to determine whether an idea is intrinsic to a synonym or if it is being blended
12-A	B-4. Each idea reflecting all other ideas of all synonyms - to define through the synonymy principle the meaning of each idea in Science
12-B	Exercises: (fundamental, practical blending counteracts erroneous beliefs in everyday life) “intelligence” blended with ideas of M – Lo
13-A	“substance” blended with the ideas of M – Lo
13-B	“identity” blended with ideas of M – Lo

Syllabus II – Contents (continued)

RECORDING NUMBER/SIDE	RECORDING SUBJECT
14-A	“government” blended with ideas of M – Li
14-B	T – Lo
	“individuality” blended with ideas of M – Sp
15-A	So – Lo
	“health” blended with ideas of M
15-B	Sp – Lo
	“plan” blended with ideas of M – Lo
16-A	Example of blending used by Biblical writers: Samuel I and II – the David story Doorly’s method of interpretation is based on a consciousness structured scientifically according to the divine system of reference.
16-B	Result: - discerning the underlying laws of the stories unlocks the Bible; - pondering the metaphysical ideas behind the Biblical symbols gives us the tone. - his method is holistic, system intrinsic
17-A	The David story depicts the spiritual development of true manhood. Overall tones of M – Lo:
17-B	MIND: Shall we go to divine Mind for our answer? — the parent Mind SPIRIT: Shall we trust matter or Spirit? SOUL: Though wandering in the wilderness, we are kept safe (identified with God)
18-A	PRINCIPLE: Established of true government—government by God, not by persons
18-B	LIFE: The true system of government is individualized—we lay down the false for the true sense of fatherhood, providing what is needed and destroying error. TRUTH: The emergence of our true manhood in spite of error and mortal consciousness.
19-A	- willingness to repent and correct one’s attitude destroys both the cause and effect of error - demonstrating an impersonal sense of manhood by rejecting even that which seems right humanly and affirming only that which is right divinely
19-B	LOVE: How the human yields to grace: - appearing of true womanhood/manhood as one, as God’s self-operation
	Comparison of David story/Matthew story of Jesus’ life: (theory versus working out the theory in life-practice) (aCS → CS) MIND – LOVE

Syllabus II – Contents (continued)

RECORDING NUMBER/SIDE	RECORDING SUBJECT
20-A	MIND-subject of the David story with its subtone: M/M – M/P
20-B	Side note: the problem of language as we shift from biblical symbolism to spiritual logic M/Li – M/T
21-A	“Animal Magnetism Unmasked,” Chapter V in <i>S&H</i> - history of mesmerism
21-B	- from mesmerism to Christian Science
22-A	The seven main revisions of Chapter V in <i>S&H</i> : Mind– Spirit
22-B	Soul – Life
23-A	Truth – Love
23-B	Final revision of <i>S&H</i> gives the scientific standpoint of subjects in Chapter V, compared with the metaphysical standpoints given in the earlier revisions.
24-A	Epitomes of the subjects in chapter: MIND: M/M – M/Lo
24-B	The laws handling animal magnetism: their scientific criteria
25-A	The laws handling animal magnetism: MIND: M/M
25-B	...continued SPIRIT: Sp/M
26-A	PRINCIPLE: P/M – P/Lo
26-B	LIFE: Li/M – Li/Lo (See other laws in <i>Animal Magnetism–Unmasked</i> , by Max Kappeler)
27-A	Assignment: - culturing tonality of the seven synonymous terms (as in the David story)
27-B	...continued
28-A	- culturing the laws handling animal magnetism - studying the Word-order in its various sequences
28-B	...continued - working on detecting the tones of the synonyms in the Textbook: sections in “Recapitulation”

ABBREVIATIONS

M, Sp, So, P, Li, T, Lo	= Mind, Spirit, Soul, Principle, Life, Truth, Love
W, X, Xty, Sc	= Word, Christ, Christianity, Science
M – Lo	= the sequence of Mind through Love
M/M – M/P	= Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.).
syn.	= synonym
<i>S&H</i>	= <i>Science and Health with Key to the Scriptures</i> , by Mary Baker Eddy
a.m.	= animal magnetism

**“The Infinite Reflection of the Seven Synonymous Terms
for God and their Ideas”**

Contents

- I. SYLLABUS II ASSIGNMENT, pg. 1
- II. A GUIDE FOR SYLLABUS STUDY II, pg. 4

	Page
I. SYLLABUS II ASSIGNMENT	1
1. Reading the references to the synonymous terms in the textbook	1
2. Blending the synonymous terms for God and their ideas and culturing this blending	1
3. Practical application of blendings	2
a) Applied to specific daily experiences	2
b) Applied to handling evil	2
c) The David story as our life-story	3
II. A GUIDE FOR SYLLABUS STUDY II	4
A. The method for consciousness-building	4
1. Concept-building	4
2. Tonality-building	4
3. Consciousness-building	4
4. Being-building	5
B. The self-reflection of Being	5
1. Synonyms reflecting synonyms	5
2. Ideas within a synonym blending (intrarelated) with each other idea characterizing that synonym	5
3. Each idea reflecting all the synonyms	5
4. Each idea reflecting all other ideas of all synonyms	6

SYLLABUS II ASSIGNMENT

This syllabus builds on Study Syllabus I. The main purpose is to define from the Christian Science textbook the meaning of the seven synonymous terms for God. Syllabus Class I compiled a list of ideas characterizing each of the seven synonymous terms for God. Now, in order to culture the tonality of each synonymous term as defined through its ideas, the following assignment is proposed.

1. *Reading the references to the synonymous terms in the textbook:*

- Take one synonymous term at a time.
- Read all sentences where the synonymous term occurs.
- Leave out those sentences where one synonym appears in combination with other synonyms.
- Read fluently from one reference to the next in order to build up in consciousness the tone of that synonym.
- Do not concentrate too much on what the sentence itself explains but on hearing the characteristic ideas of the synonym. In the course of a year, read all the references to each synonym several times.

2. *Blending the synonymous terms for God and their ideas and culturing this blending:*

Whereas through the study of Syllabus I we begin by analyzing God through the seven synonymous terms and their ideas, now we must see that these ideas and terms are not isolated concepts, but that because they all refer to the infinite One, they reflect each other and must therefore be seen as integrated.

Taking the Guide for Syllabus Study II, Part B, each student should exercise each of the four specific modes of blending.

1. synonym reflecting synonyms,
2. ideas within as synonym blending
(intrarelateing with each other
idea characterizing that synonym,
3. each idea reflecting all the synonyms,
4. each idea reflecting all other ideas of all synonyms.

Such exercises are not merely a matter of the letter or intended only to build a further concept, but as with every subject, they must also evolve the spirit, specifically through the ordered steps of cultured consciousness. See the Guide for Study Syllabus II, Part A.

3. *Practical application of blendings:*

- a) applied to specific daily experiences;
- b) applied to handling evil;
- c) the David story as our life-story
- a) *Applied to specific daily experiences:*

Whenever a problem presents itself to you, use these exercises to clarify an idea (or a counterfeit) by blending it with ideas of all the other synonyms. For example, when dealing with the idea “law,” it is not enough to know that it is an idea of Mind. By blending it with other ideas, a fuller meaning is brought out. For instance, we can see that law is intelligent and powerful (Mind), that law brings order (Spirit), that it is unchangeable (Soul), that it demonstrates itself (Principle), that it is eternal (Life), that it has dominion (Truth), and that it operates within a purposeful plan (Love).

Make these blendings of ideas a daily habit, so that ideas are no longer “isolated ideas”.

b) *Applied to handling evil:*

The blending can also be seen as a method for solving everyday problems by exercising the laws of handling animal magnetism. Each day take one of these laws as presented in the book, “Animal Magnetism – Unmasked” (Max Kappeler), pp. 140–162. Stick to the law and elaborate the law through the seven subtones in your individual way. For example, the law of Minds states: Divine Mind is the all-influence; there is no other influence. “Elaborate “the influence of divine Mind” by blending “influence” with the seven synonymous terms — seeing the influence of Mind, the influence of Spirit, the influence of Soul, the influence of Principle, the influence of Life, the influence of Truth, the influence of Love — and state how this influence offsets the counterfeit claims of the seven synonyms.

Each day take one law and ponder it spiritually. Do it each time afresh until it becomes a law to yourself. At the next seminar, you should be able to give the class — without notes or memorization — a treatment by going through these laws.

c) *The David story as our life-story:*

Take the book, “The Science of the Bible,” Volume V: “I and II Samuel” (John Doorly). The book of Samuel presents the David story in seven main subjects, following the order of Mind, Spirit, Soul, Principle, Life, Truth, Love. Each main subject is further presented in seven sub-subjects, making in all seven-times-seven, or forty-nine. John Doorly has given the spiritually scientific meaning of the seven-times-seven subjects.

- Study Doorly’s presentation and extract for yourself a concise summary (one short epitome) of each of the seven main subjects (main tones).
- With each main subject, make seven concise summaries of the seven sub-subjects (subtones), so that the subtones are always in an elaboration of the main tones. If it helps, make an additional note of the main points of the biblical story in each subtone; it may serve as an illustration of the metaphysical sense. For instance:

<i>MIND</i>	<i>(main tone):</i>	The creative Parent-Mind
	<i>as Mind:</i>	The light of the Parent-Mind breaks on thought. Hannah is given a promise to conceive.
	<i>as Spirit:</i>	The light of the Parent-Mind is manifested in true birth. Hannah bears a son.
	<i>as Soul:</i>	The child of the Parent-Mind is identified, and the children of mortal parenthood are rebuked. Samuel, the child of Hannah, is identified with the Lord. The children of Eli are rejected.
	<i>etc.</i>	

Endeavor to see that David’s story, how a shepherd-boy can become king, is our spiritual biography.

A GUIDE FOR SYLLABUS II STUDY

To aid in the Syllabus II study, two areas of focus can be briefly outlined:

- A. the way consciousness builds and evolves in the study of the seven synonymous terms for God, from the study of concepts to our own being, and
- B. the ways of self-reflection of Being, expressed through the blending of synonyms and ideas, with the consequence of clarifying the nature of Being and offsetting the beliefs in counterfeits.

A. *The method for consciousness-building*

To arrive at a consciousness of the infinite self-reflection of Being, awareness unfolds through the following stages:

1. *Concept-building* — Ideas characterizing a synonym for God and their infinite relationships appear to us at first as concepts. Getting the concepts clear is a necessary beginning. For example, what does the concept “power” mean? How does it interlink with the concept “law”? What false concept of “power” does this offset? Only when we see every concept related with every other concept of the synonyms does a perfect concept — that is, “idea” appear. Syllabus I focused attention on this aspect of the developing sense of the synonyms for God, while Syllabus II refines this aspect through making exercises of it (see Syllabus Study II, point 2).
2. *Tonality-building* — As all the ideas characterizing a synonym are so clearly seen and felt as tightly interwoven as to form one strong tone, the tonality of the seven synonyms for God evolves. At this point, the tone swells in meaning, so that there is just the sense of the synonym itself. When we deeply contemplate and ponder, for example, all the ideas characterizing Mind, they swell into one common tone: Mind.
3. *Consciousness-building* — Through the constant culturing of the tonality of the synonyms for God, a pure consciousness of the synonyms evolves. Thus, “thinking about” the synonyms is transformed into “thinking from” the synonyms — that is, a consciousness develops that is divinely differentiated. Such a divine consciousness comes from the ongoing refinement of *concept-building* and *tonality-building*.
4. *Being-building* — This pure consciousness of the seven synonymous terms for God swells in depth and import, revealing our true being. Divine consciousness becomes our very being.

B. *The self-reflection of Being*

Syllabus II, building on Syllabus I, aims at developing a definite sense of the seven synonyms for God through the ideas characterizing each synonym. To sort out and elucidate the way the synonyms and their ideas are related, four ways of blending or reflection can be identified as follows:

1. *Synonym reflecting synonyms* — Why must the seven synonyms for God reflect each other? Since the seven synonymous terms all refer to the infinite One, they present seven fundamental and complementary, each needs all the others to give a whole sense of what constitutes Being. What does Mind mean when it reflects *Spirit, Soul, Principle, Life, Truth, and Love*? What would be missing if Mind were not *Spirit, Soul, Principle, Life, Truth, and Love*?

If Mind were not *Spirit*, Mind could be *material*.

If Mind were not *Soul*, Mind could be *changeable*.

If Mind were not *Principle*, Mind could be *personal*.

If Mind were not *Life*, Mind could *die*.

If Mind were not *Truth*, Mind could be *erroneous*.

If Mind were not *Love*, Mind could have *no plan*.

Do the same exercise with *Spirit, Soul, Principle, Life, Truth, and Love*, thus seeing that to be a synonymous term for the infinite One, each of the seven terms must reflect all the others.

2. *Ideas within a synonym blending (intrarelate) with each other idea characterizing that synonym* — If creator, cause, power, manifestation, action and law all characterize Mind, how do these ideas relate to each other? Is it possible to have a creator without cause, power, manifestation, action, or law? For a creator to be a creator, it must be a cause, which cannot create without power to manifest itself, and this manifesting power is an action according to its inner law.

Therefore it is not possible to have a creator without cause, power, manifestation, action, and law.

3. *Each idea reflecting all the synonyms* — Having gained some sense of each synonym reflecting all synonyms (1. *synonym reflecting synonyms*) and of each idea reflecting each other idea (2. *ideas within a synonym blending with each other idea characterizing that synonym*), the question arises: must each idea of a synonym not also reflect all the other synonyms (3. *each idea reflecting all the synonyms*)? Indeed they must, so that each idea is a reflection of the whole. For instance, the power of Mind also reflects the power of *Spirit, the power of Soul, the power of Principle, the power of Life, the power of Principle, the power of Life, the power of Truth, and the power of Love*. Mary Baker Eddy uses these combinations primarily when she intends to offset a counterfeit that claims to have power.

Because matter claims to have power, she must offset it by the fact about matter, namely Spirit; therefore, she uses the power of Spirit. In the same way, she would use:

- the power of *Soul* to offset the belief that *sin* has power,
- the power of *Principle* to offset the belief in the power of *personal authority*,
- the power of *Life* to offset the belief that *death* has power,
- the power of *Truth* to offset the belief that *error* has power,
- the power of *Love* to offset the belief that *fear* has power.

4. *Each idea reflecting all other ideas of all synonyms* — A fourth way in which the infinite self-reflection within Being is viewed is through the infinite ideas, each idea reflecting every other idea. This brings out the fullness of reality, the omnipresence of Being reflected as a universe of ideas. This universe of ideas, through the infinite reflections, is seen as consistent, coherent, and complete within itself.

For example, intelligence cannot be an “idea”, it cannot be divine intelligence, unless it is qualified by every other idea characterizing Being. One can take, for example, “intelligence” and view it as reflecting all the ideas of the seven synonymous terms. Intelligence is seen then to be powerful (Mind), ordered (Spirit), definite (Soul), operative (Principle), ever new (Life), affirmative (Truth), and goal-fulfilling (Love). Intelligence is therefore not powerless (the counterfeit of Mind), not chaotic (the counterfeit of Spirit), not vague (the counterfeit of Soul), not inoperative (the counterfeit of Principle), not routine (the counterfeit of Life), not negating (the counterfeit of Truth), and not pointless (the counterfeit of Love). An illustration of such an exercise, using the terms “intelligence” and “Penalty”, is available on four recordings (hours 12 to 15) from the “Seminar on the seven synonymous terms for God”, Wilmington, Delaware, 1975 (A-5 in the Kappeler Institute Publishing USA- Writings/Recordings catalogue).

Seeing these four ways of reflection sorts out how the nature of Being establishes itself and pervades the universe of its expression with its own nature. The reflections allow infinite diversification and specification — but not in a haphazard fashion. The daily culturing of these four modes of reflection builds a precise understanding and consciousness of the nature of Being.



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

SYLLABUS III
(Audio Code A-6III)

Max Kappeler

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Contents

Syllabus III

(Audio code: A-6III)

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AUDIO RECORDING NUMBER/SIDE	RECORDING SUBJECT
1-A	review of the subjects taken in Syllabus I and II Syllabus III considers the Word-order
1-B	...continued; review of assignment
2-A	order: the 4 fundamental orders in general the Word-order: various illustrations and examples <ul style="list-style-type: none">▪ days of creation, introduction
2-B	M – So
3-A	...continued P
3-B	...continued Li – T
4-A	...continued, showing why M – Li are prerequisites for T Lo <ul style="list-style-type: none">▪ The three degrees: M
4-B	...continued Sp – Li
5-A	...continued T – Lo <ul style="list-style-type: none">▪ John W. Doorly's creative process: M – Li
5-B	T – Lo <ul style="list-style-type: none">▪ Doorly's scientific tools M – So
6-A	So – T
6-B	Lo <ul style="list-style-type: none">▪ W-order according to the synonyms themselves
7-A	– flow of the Word-order – absolute and relative sense of the Word-order
7-B	– overforming an idea through the Word-order: ex: power of Mind, strength of Spirit, capacity of Soul, etc.

Syllabus III – Tape Code A-6III, Contents continued.

RECORDING NUMBER/SIDE	RECORDING SUBJECT
8-A	<ul style="list-style-type: none"> ▪ resolving the 7 great enigmas of the world (according to Du Bois-Reymond in his paper <i>Die Sieben Weltrathsel</i>) through the Word-order
8-B	<ul style="list-style-type: none"> ▪ the 7 stages of evolution according to Lecomte du Noüy
9-A	<ul style="list-style-type: none"> – the only evolution is spiritual, not material
9-B	<ul style="list-style-type: none"> ▪ the 1000-year periods
	M – So
10-A	So – Lo
10-B	Jesus' life according to the 4 gospels
	– Matthew: M – Lo
11-A	<ul style="list-style-type: none"> ▪ the 7 steps leading to the new man, according to Meister Eckhart
11-B	<ul style="list-style-type: none"> – (<i>Meister Eckhart, A Modern Translation</i>, Raymond B. Blakney, ©1957 Harper and Brothers Publishers) ▪ the modern law of creativity according to the sciences – and in the empirical evidence of James Webb Young – general process of scientific creative ability according to Hutchinson and Ott (1949, 1955)
12-A	<ul style="list-style-type: none"> ▪ the 29 subtones of the days of creation:
	M: M/M – M/So
12-B	...continued
	Sp: Sp/M – Sp/So
13-A	So: So/M – So/Li
13-B	...continued
	P: P/M – P/Li
14-A	Li: Li/M – Li/P
14-B	Li/Li
	T: T/M – T/T
15-A	T/Lo
	Lo: Lo/T – Lo/Lo
15-B	<ul style="list-style-type: none"> ▪ operational sense of the days of creation: (John Doorly's matrix)
	W/W – W/Sc
16-A	<ul style="list-style-type: none"> ▪ 1000-year periods in the history of the Bible and of civilization
16-B	...continued
17-A	<ul style="list-style-type: none"> ▪ the 4 great Bible teachings – the Commandments
17-B	...continued
18-A	...continued, and recapitulation
18-B	– the Beatitudes
19-A	...continued
19-B	– The Lord's Prayer

RECORDING NUMBER/SIDE	RECORDING SUBJECT
20-A	▪ horizontals of the 4 great Bible teachings
20-B	...continued
21-A	▪ answering questions through the Word-order: (examples from <i>S & H</i> Chapter XIV “Recapitulation”)
	– Is there no sin?
	M – Sp
21-B	So
22-A	P – Lo
22-B	...recapitulation
	– Do the 5 corporeal senses constitute man?
23-A	M – So and review
23-B	P – Li
24-A	▪ side note on method of Text-interpretation
	– question of 22-B continued
	T
24-B	Lo
	...recapitulation
25-A	– Will you explain sickness and how it is to be healed?
	M – So
25-B	So – Lo
26-A	▪ the difference between the numerals of infinity and the days of creation
26-B	...continued
27-A	...continued
27-B	▪ the second record of creation

ABBREVIATIONS

M, Sp, So, P, Li, T, Lo	= Mind, Spirit, Soul, Principle, Life, Truth, Love
W, X, Xty, Sc	= Word, Christ, Christianity, Science
M/M – M/P	= means Mind in its subtone of M, Sp, So, P (Mind as Mind, etc.)
W/W, W/X, W/Xty, W/Sc	= means the Word in its subtone of Christ, Christianity, Science

Study Syllabus III

A. The ordered development of the seven synonyms in the Word-order

The main purpose of the syllabus program is to ground students in the fundamentals of the Science of Christian Science on the basis of the Christian Science textbook and the Bible.

Syllabus I focused on the meaning of the seven synonymous terms for God as defined in the Textbook, on gaining a right concept for the synonyms for God through a right concept of their characteristic ideas, and on gaining a tonality of these synonyms through understanding the coherency of all ideas of one synonym as one tone.

Syllabus II took the study one step further with the method of combining the synonyms and their ideas according to the principle of synonymy, thus bringing into focus the blending of synonyms and ideas. Only after Syllabus I and II do we have our tools: the elements and the method of combining them.

Syllabus III has a twofold purpose:

- B. to consolidate Syllabus I and II through a variety of means;
- C. to see the ordered development of the seven synonyms in the Word-order.

Outline

- A. Students should familiarize themselves more intimately with those portions of Syllabus I and II that have been covered in the summer school classes. This includes:
 - 1. reading closely the references to each synonym in the Textbook, according to the rules presented in Syllabus I, so as to see what the text itself reveals about each synonym (Syllabus I, points 1 and 2);
 - 2. reading fluently through these references to gain in consciousness the tonality of each synonym (Syllabus II, point 1);
 - 3. blending the synonyms and ideas according to the four ways of reflection presented in the “Guide for Syllabus Study II” (B1–B4), taking the rule of thumb which shows how the blending specifically offsets noumenal and phenomenal counterfeits;
 - 4. culturing in greater depth the spiritual story of David presented in I and II Samuel, translating the Biblical symbols into their metaphysical and scientific significance. The Bible is an excellent means for culturing tonality; though it does not use the symbols of the Textbook or the Compendiums, nonetheless it conveys the tonality of the synonyms.

Ask, for example: Why, in the Bible text, is I Samuel 1:1–12:25 the Mind tone; why is 1:1–19:28 Mind as Spirit, 2:1–36 Mind as Soul, etc? (Syllabus II, point 9);

5. pondering mental anatomy and scientific obstetrics (Science and Health 462:20) as forming a right inner attitude toward our subject (Syllabus II, point 6);
6. taking the laws for handling animal magnetism from the standpoint of the fifth chapter of the Textbook (Syllabus II, point 7).

In these ways, a solid foundation is laid for the first fundamental category of reality: the seven synonymous terms for God. Our tools are defined: (a) in what they mean, and (b) in their relationships — their modes of combination.

B. From the seed of the meaning of the seven synonyms and their interrelations grows a natural ordering of these spiritual tones. The second fundamental category of the divine system of reference (Word, Christ, Christianity, Science) is introduced when the seven synonyms are first understood as an ordered statement of the Word of God — namely: Mind, Spirit, Soul, Principle, Life, Truth, Love. This *Word-order* can be seen through many examples — the greater the number of examples, the more the generalized sequence can be discerned and cultured.

1. Ponder the following sequences to discern the inner spiritual logic which runs through them. The emphasis is on spiritually understanding the creative flow from one idea to the next. Ask:
 - Why are these ideas in this order?
 - Why can this order not be changed?
 - Why is the preceding stage necessary for the succeeding one?
 - Why is each not possible without the one before and not complete without the ones after?
 - a) *the order of the seven days of creation*. Study help: Compendium No. 2.
 - b) *the order in the third degree* in the “scientific translation of mortal mind”: wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.
 - c) *the order of the creative process*, which John Doorly has given: creative ability, unfoldment, identity, classification, individualization, consciousness, unity with God.
 - d) *the Word-order of the synonyms*: Mind, Spirit, Soul, Principle, Life, Truth, Love.
 - e) *the order in the four great Bible teachings*: (1) the days of creation, (2) the Commandments, (3) the Beatitudes, and, (4) the Lord’s Prayer. Study help: Compendium No. 3.

Also consider the spiritual relationship of the first day of creation with the first statement of the Commandments and with the first Beatitude, and with the first statement of the Lord’s Prayer, and so on, with the second to the seventh statements.

2. How do the days of creation compare with the *numerals of infinity*? See Science and Health 520:10–15. Discussions of this can be found in “God and Science” by John W. Doorly, chapter 3, pp. 36–48, and Appendix I pp. 216–217. Ponder this distinction and its meaning.
3. How are the days of creation reflected in the *thousand-year periods*? Discussions of this can be found in “The Four Levels of Spiritual Consciousness” (Max Kappeler), chapter 3, pp. 29–32; see also “John W. Doorly and the Scientific Evolution of Christian Science” (Peggy M. Brook), pp. 75–81.
4. How do these seven fundamental tones appear in an ordered way in Lecomte du Nouy’s theory of *evolution*? See “A Recent Theory of Evolution and Its Implications” (Max Kappeler).

What are the implications of such an ordered evolution?

5. The *inverted Word-order*: Love, Truth, Life, Principle, Soul, Spirit, Mind. When do we apply the inverted Word-order scientifically? Practice it?

Study help: “The Four Levels of Spiritual Consciousness” (Max Kappeler), p. 182, and “Christian Science Practice” (John Doorly), pp. 346–355.

6. *Exercises in text interpretation*: as the tonality of the synonyms becomes clearer and more present to consciousness, the layout of the revealed text can be discerned. Consider the following references from “Science and Health”:

472:23 – 475:4	“Is there no sin?”
488:14 – 493:8	“Do the five corporeal senses constitute man?”
493: 9 – 495:24	“Will you explain sickness and how it is to be healed?”

Read through the text multiple times. Ask yourself: What is the ordered line of reasoning? How can it be epitomized through the synonyms?

This assignment should be done by the individual student, not by a group.



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

SYLLABUS IV
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Contents

Syllabus IV

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AUDIO RECORDING NUMBER/SIDE	RECORDING SUBJECT
1-A	Introduction: <ul style="list-style-type: none">▪ a brief review of Syllabus I–III▪ why we need the second category: W, X, Xty, Sc▪ definitional sequences of W, X, Xty, Sc
1-B – 3-A	...continued
3-B	<ul style="list-style-type: none">▪ biographies of Jesus in the four: Matthew, Mark, Luke, John▪ revealed texts in the four: the Laws (W), the Prophets (X), New Testament (Xty), CS Textbook: <i>Science and Health with Key to the Scriptures</i>, by Mary Baker Eddy (Sc)
4-A	CHRIST
4-A	<ul style="list-style-type: none">▪ the Christ-idea<ul style="list-style-type: none">– how it contrasts with thought
4-B	...continued
	<ul style="list-style-type: none">▪ how it operates as W, X, Xty, Sc
5-A	<ul style="list-style-type: none">▪ the Christ-translation (see <i>A Study Aid for the Science of Christian Science</i>, pp. 49–50)▪ gives a new world feel when we stand aside and consciously flow with it.
5-B	<ul style="list-style-type: none">▪ the Christ-order: three standpoints (see <i>A Study Aid for the Science of Christian Science</i>, p. 52)<ol style="list-style-type: none">1. the divinely subjective/objective<ul style="list-style-type: none">P – M
6-A	<ol style="list-style-type: none">2. the human standpoint, if we let it happen<ul style="list-style-type: none">P
6-B	Li – M
7-A	<ol style="list-style-type: none">3. what we encounter when we resist the Christ-translation<ul style="list-style-type: none">P – SoSp – M
7-B	<ul style="list-style-type: none">▪ further elaboration of the Christ-order, Part II and III
8-A	...continued
8-B	<ul style="list-style-type: none">▪ questions that the Christ-order answers, and the method of practice based on the Christ-order

-
- 8-B continued • the Christ-translation: further analysis
 - 9-A ▪ the two translations
 - why we need translation
 - the first translation
 - the second translation
 - 9-B ♦ place value of the 1st degree in the two translations
 - 10-A ♦ place value of the 2nd degree in the two translations
 - ♦ the 3rd degree—outcome of the 1st translation
 - Bible references to the two translations
 - ♦ ascending and descending ways
 - ...continued
 - 10-B • summary of the two translations
 - 11-A ROMANS: biblical example of the Christ-translation, adapted to the period of Jesus and Paul
 - ♦ Paul reasons logically through the order
 - ♦ Paul’s view of law, grace, faith, righteousness
 - ♦ main tones given in the Christ-order: PRINCIPLE, LIFE, TRUTH, LOVE, SOUL, SPIRIT, MIND
 - 11-B ♦ subtone in the Word-order to enlighten and therefore correct the error that the Christ has uncovered
 - 12-A ♦ subtone in the Word-order to enlighten and therefore correct the error that the Christ has uncovered
 - 12-B ♦ subtone in the Word-order to enlighten and therefore correct the error that the Christ has uncovered
 - PRINCIPLE: P/M – P/T
 - 13-A ♦ review of P-subtones: P/M – P/T
 - P/Lo
 - 13-B LIFE: Li/M – Li/P
 - Li/Li – Li/Lo
 - 14-A TRUTH: T/M – T/Sp
 - T/So – T/Lo
 - 14-B TRUTH: T/M – T/Sp
 - T/So – T/Lo
 - 15-A LOVE: Lo/M – Lo/So
 - Lo/P – Lo/Lo
 - 15-B LOVE: Lo/M – Lo/So
 - Lo/P – Lo/Lo
 - 16-A SOUL: So/M – So/P
 - ...continued
 - So/Li – So/Lo
 - 16-B SOUL: So/M – So/P
 - ...continued
 - So/Li – So/Lo
 - 17-A SPIRIT: Sp/M
 - Sp/Sp – Sp/Lo
 - 17-B SPIRIT: Sp/M
 - Sp/Sp – Sp/Lo
 - a brief recap of Sp
 - MIND: M/M – M/Lo

18-A	CHRISTIANITY
	<ul style="list-style-type: none"> • the tone and standpoint of Christianity <ul style="list-style-type: none"> ▪ as contrasted to the Word and the Christ ▪ the counterfeit-concept
18-B	<ul style="list-style-type: none"> • the Christianity-order
19-A	<p>...continued</p> <ul style="list-style-type: none"> ▪ derived from the glossary definition of God, from the point of view of the universe: P – Lo ▪ why Mrs. Eddy used the semi-colon between each synonym <ul style="list-style-type: none"> • the three standpoints (see <i>A Study Aid for the Science of Christian Science</i>, p. 54) <ol style="list-style-type: none"> 1. the nature of the idea PRINCIPLE – SOUL
19-B	<p>...continued</p> <p>SPIRIT</p>
20-A	<ul style="list-style-type: none"> – review of the tone of the Christianity-order, God is the origin, the sum-total of the ideational universe: P; M; So; Sp
20-B	<ul style="list-style-type: none"> – P – Sp give the foundation of the true universe Li; T; Lo is the purpose, the practical demonstration of the relationship of ideas, the familyhood of ideas, expressing: <p style="margin-left: 40px;">LIFE – fatherhood of the idea TRUTH – sonship of the idea</p>
21-A – 21-B	<p>...continued</p> <p>LOVE – motherhood of the idea</p> <ul style="list-style-type: none"> – the family law: (see <i>A Study Aid for the Science of Christian Science</i>, p. 55) – practical application of these relationships – elaboration of the law in its fourfold application
22-A	<ul style="list-style-type: none"> – review of the Christianity-order
22-B	<ol style="list-style-type: none"> 2. attitudes of true humanhood P – Lo 3. Mortal manhood - counterfeit of true manhood P – Lo
23-A	SCIENCE
	<ul style="list-style-type: none"> • tone of the Science-order: isness sense • place value of the synonyms and the W, X, Xty, and Sc in the Science-order (see <i>A Study Aid for the Science of Christian Science</i>, pp. 56–57)
23-B	<p>...continued</p>

-
- 24-A
- a brief review of the tone of the Science-order
 - the four standpoints: (see *A Study Aid for the Science of Christian Science*, p. 57)
 1. the divinely objective/subjective standpoint,
God's objectification
So + Li (Sc/W)
Sp + T (Sc/X)
- 24-B
- ...continued
M + Lo (Sc/Xty)
P (Sc/Sc)
2. the divinely objective/subjective standpoint,
we look out from God, therefore look from right to left
in the candlestick-order
Li + So (Sc/W)
T + Sp (Sc/X)
Lo + M (Sc/Xty)
P (Sc/Sc)
- 25-A
3. humanly scientific understanding (necessary to experience
the divine)
So + Li
Sp + T
M + Lo
P
- 25-B
- review the tone of the Science-order; the isness of being
 4. unscientific understanding
So + Li
Sp + T
M + Lo
P
 - assignment for Syllabus V

ABBREVIATIONS

- M, Sp, So, P, Li, T, Lo = Mind, Spirit, Soul, Principle, Life, Truth, Love
 W, X, Xty, Sc = Word, Christ, Christianity, Science
 P – M = the X-order
 P – Lo = the Xty-order
 PRINCIPLE, LIFE, etc. = in all capital letters means that tone is the main tone
 P/M – P/Lo = means Principle in its subtone (Principle as Mind, etc.)

Syllabus IV

The orders of the synonyms:
Word-order, Christ-order, Christianity-order and Science-order

The syllabus classes provide us with the tools for understanding and approaching reality. We attain this understanding and approach through a fundamental knowledge of the three main categories of Being: 1) the seven synonymous terms for God, 2) the four sides of the Holy City and 3) the four levels of spiritual consciousness.

Study Syllabus IV builds on the work of Syllabus I, Syllabus II, and Syllabus III. While Syllabus I focused on the meaning of the seven synonymous terms for God, the aim of Syllabus II was to culture the tonality of each synonymous term as defined through its ideas. This was achieved through exercises on blending, which show the interrelationships of all ideas. With Syllabus III, the second main category of Being — the Word, Christ, Christianity and Science — was introduced, showing that these blendings cannot be done at random, but that they obey definite orders within Being. Its focus was the ordered development of the seven synonyms in the creative Word-order, as the cornerstone of the whole system.

With Syllabus IV, the focus shifts to the orders of Christ, Christianity and Science as they are depicted on the level of Christian Science. Though each of these three orders will be investigated in Syllabus IV, the accent will be on the Christ-order.

Outline

A. *The Christ-order*

1. To get an overall feeling of the Christ, read the book entitled “The Christ-idea” by Max Kappeler.
2. The pedal-note of the Christ-order is that God comes to us. The main office of the Christ-order is to show this translation from God to man. This is why the seven synonymous terms are arranged differently from the Word-order. To understand the Christ-order mans to understand the place-values and relationships of the synonymous terms within the order. Ask:
 - What is the meaning or place-value of Principle, Life, Truth, Love, Soul, Spirit, Mind from the absolute standpoint? From the relative standpoint? What is the logical flow from Principle to Mind

3. Study the “Scientific Translation of Immortal Mind: and the “Scientific Translation of Mortal Mind” on pages 115 and 116 of the Christian Science textbook. Can you see how the impact of the Christ-order brings about the creative Word-order in the third degree? Ask:
 - What is the relation between these two translations which make up the Christ-translation?
 - Why do the seven synonymous terms for God appear in the “Scientific Translation of Immortal Mind” in the stated Christ-order?
 - Why, on the other hand, does the “Third Degree: Understanding” in the “Scientific Translation of Mortal Mind” depict the “Spiritual” in the Word-order? How does that relate to the preceding Christ-order?
4. In order to spiritually “hear” the Christ-order and to sense its living impact, study Paul’s epistle to the Romans in its seven-by-seven layout. Can you see how Romans is an exemplification of the Christ-order? Can you also see how the Christ –order brings about the creative Word-order, as shown in the seven subtones? See “The Epistles in the Light of Christian Science” by Max Kappeler. Once having discerned the layout, begin to live with it and “walk around with it,” until it becomes consciousness and your way of being.

B. The Christianity-order

The pedal-note of the Christianity-order is the establishment of the full reflection of an idea. Study the term “God” as elucidated through the seven synonymous terms in the Christianity-order (“Glossary,” *S&H* p. 587:6). Ask:

- What is the meaning or place-value of Principle; Mind; Soul; Spirit; Life; Truth; Love from the absolute standpoint? From the relative standpoint?

C. The Science-order

In the Science-order, symbolized by the seven-branched candlestick, the seven synonymous terms for God do not follow a sequence; rather, they are arranged so as to show the structural sense of God, Being. For this structural order study the reference materials listed on the following page.

Reference Materials

Publications

by Max Kappeler

“The four levels of Spiritual Consciousness,” pp. 109–117 and pp. 169–198.

“The Epistles in the Light of Christian Science,” pp. 45–60.

“The Christ-idea”.

“Introduction to the Science of Christian Science”.

(The “Introduction” book does not deal specifically with the orders of the synonymous terms on the level of Christian Science, but does give good general information on the four-fold operation of God.)

Recordings

by Max Kappeler

E–1: *The Structure of Being and its Universal Laws*, especially tapes 15-23.

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

These tapes present the four sides of the Holy City on all levels of consciousness. For the purposes of Syllabus IV, the student should concentrate on the level of Christian Science.

CHRIST-ORDER

Divinely
subjective/
objective

Human standpoint

		If we let it happen	If we resist it
	PRINCIPLE		
	LIFE		
	TRUTH		
	LOVE		
	SOUL		
	SPIRIT		
	MIND		

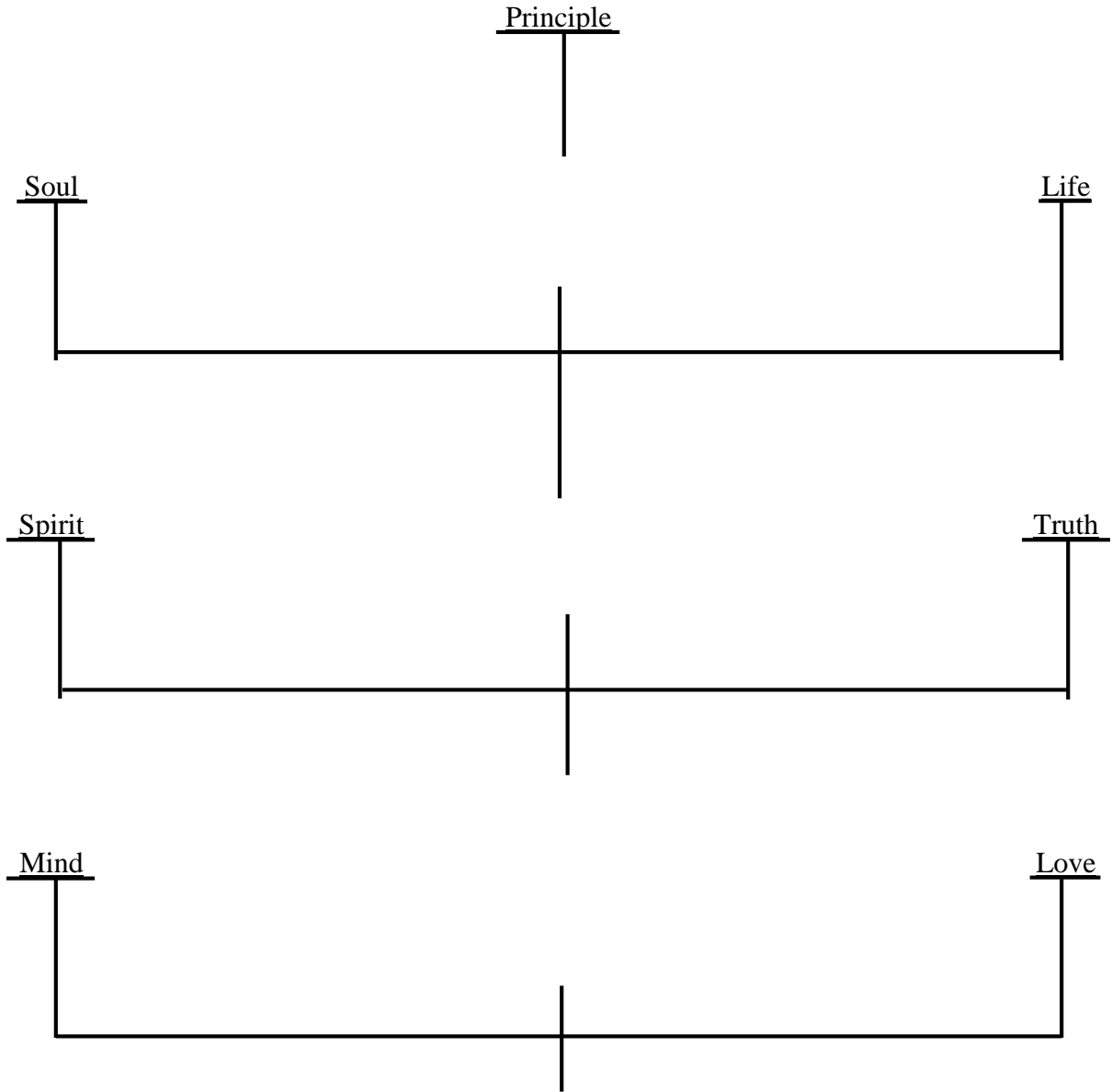
CHRISTIANITY-ORDER

Nature of idea		true humanhood	mortal manhood
	PRINCIPLE		
	MIND		
	SOUL		
	SPIRIT		
	LIFE		
	TRUTH		
	LOVE		

SCIENCE-ORDER
 = structured understanding

Synonyms	divinely objective/subjective	divinely subjective/objective	humanly scientific understanding	unscientific understanding
SOUL + LIFE numerals of infinity				
SPIRIT + TRUTH calculus				
MIND + LOVE 4 th dimension - Matrix				
PRINCIPLE omniaction				

SCIENCE-ORDER





KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

SYLLABUS V (Audio code A-6V)

THE FUNDAMENTALS OF CHRISTIAN SCIENCE

The laws of the four levels:
Science itself
divine Science
absolute Christian Science
Christian Science

Max Kappeler

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Contents

Syllabus V

(Audio code: A-6V)

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AUDIO RECORDING NUMBER/SIDE	RECORDING SUBJECT
1-A	Introduction: <ul style="list-style-type: none">▪ the purpose of the syllabus classes: to train us in the fundamental categories of Being.▪ Spiritual teaching must always be by symbols.<ul style="list-style-type: none">- danger of believing that the symbols are the reality- symbols of the seven 1000-year periods provide a measuring rod for spiritual progress:
1-B	1 st through 3 rd : myth, legend, tribal history 4 th - metaphysics 5 th - symbol and idea one 6 th - the symbol is Sc, overlapping into the 7 th 1000-year period 7 th - the symbols disappear. Consciousness flows in the categories of the capitalized terms, not specific ideas.
2-A	- where am I spiritually?
2-B	...continued
3-A	the four levels of spiritual consciousness <ul style="list-style-type: none">▪ the purpose of the levels▪ the development of the idea of dimensionalism in CS▪ how the one Being translates itself through the different levels as different phenomena
3-B	<ul style="list-style-type: none">▪ how we therefore need the level-consciousness to resolve apparent contradictions▪ examples of dimensionalism in world thought
4-A	<ul style="list-style-type: none">▪ definition of the levels<ul style="list-style-type: none">- Sc itself, dSC
4-B	aCS
5-A	CS
5-B	<ul style="list-style-type: none">▪ exercises in translating the tones of the levels: Sc•CS
5-B	...continued
6-A	...continued

-
- 6-B
 - how the levels deal with:
 - problems
 - demonstrations
 - 7-A
 - evil
 - 7-B
 - healing
 - 8-A
 - Jesus as a Scientist
 - exercises on the ascending scale: CS•Sc:
 - the method of study, of understanding
 - thinking in categories gets us out of ruts
 - the temptation is to try to go in one step from metaphysics to Sc, as the mystics do, whereas we need the scientific method
 - exercises continued:
 - Jesus' life
 - law
 - 8-B
 - the four levels as one integrated whole:
 - the ascending way yields understanding
 - the descending way yields demonstration
 - 9-A
 - the ascending way yields understanding
 - the descending way yields demonstration
 - 9-B
 - progressive steps in the Sc of CS
 - the value of finding order, structure, matrices, and laws as tools for scientific text-interpretation
 - 10-A
 - should we work out the level of CS before going on to the higher levels?
 - Study should be done with the prayer qualities, not through the intellect alone
 - 10-B
 - Why we need all four levels:
 - what would each level be missing without the other levels?
CS•Sc
 - what would each level become without the others?
Sc•CS
 - 11-A
 - brief review of the tones of W, X, Xty, Sc
 - the “Survey” (“The Four Levels of Spiritual Consciousness”, p. 92; also the “Study Aid”, pp. 64-68)
 - how the levels of dSc, aCS, CS are intersected by W, X, Xty, Sc:
 - W/dSc•X/dSc
 - 11-B
 - W/dSc•X/dSc
 - 12-A
 - Xty/dSc—Sc/dSc
 - W/aCS—X/aCS
 - 12-B
 - ...continued
 - Xty/aCS—Sc/aCS
 - Flowing vertically through W and X: dSc, aCs, CS

-
- 13-A the Chart or Model of Being: (see “The Four Levels of Spiritual Consciousness”, by Max Kappeler, also the “Study Aid”, p. 63)
- 13-B ...continued
- the level of Sc itself
 - elaborating the law of the Sc level: M: M/M—M/Lo
- 14-A
- the level of dSc:
 - W
 - X, Xty, Sc
 - practice on the level of dSc: W, X, Xty, Sc
 - elaborating the law on the level of dSc
- 14-B
- 15-A
- 15-B
- 16-A
- the level of aCS
 - W: Li, T, Lo
 - the law and practice of Li, T, Lo
- 16-B
- 17-A
- ...continued
- X: T, Li, Lo
- the law and practice of T, Li, Lo
- 17-B
- Xty: Li and Lo
- the law and practice of Li and Lo
- Sc: T and Lo
- the law and practice of T and Lo
- 18-A
- the law of interdependence
- 18-B
- W: aCS/CS Li, T, Lo/M – Li
- 19-A
- Li, T, Lo/T – Lo
- with a touch of the X
 - with a touch of Xty and Sc
- 19-B
- 20-A
- structuring the ideas of the seven synonymous terms
- history of the synonym study
 - explanation of each level
- 20-B
- ...continued
- the different phenomena of each level
 - the necessity of subcategories within the level of CS
 - reasoning out the place value of the ideas according to the tones of each level:
 - M
- 21-A
- ...continued
- 21-B
- flowing through the levels with the ideas of M
- 22-A
- ...continued
- 22-B
- Sp
- 23-A
- ...continued
- 23-B
- So

24-A	...continued, P
24-B	- P
25-A	- Li
25-B	...continued, T
26-A	- flowing through the levels with the ideas of T, Lo
26-B	- Lo continued

ABBREVIATIONS

M, Sp, So, P, Li, T, Lo	= Mind, Spirit, Soul, Principle, Life, Truth, Love.
W, X, Xty, Sc	= Word, Christ, Christianity, Science.
CS - SC	= means the ascending way of Christian Science to Science.
W: dSc	= Word in divine Science, etc.
Li, T, Lo/M	= Lo means the impact of Li, T, Lo on Mind through Love in the law of interdependence.

Introduction

Study Syllabus V

(Audio code: A-6V)

The intention of the syllabus program is to ground the student, step-by-step, in the fundamentals of the Science of Christian Science, presenting in depth the three main categories of Being:

- 1) the 7 synonymous terms for God (Mind, Spirit, Soul, Principle, Life, Truth, Love),
- 2) the 4 sides of the Holy City (Word, Christ, Christianity, Science), and
- 3) the 4 levels of spiritual consciousness (Science itself, divine Science, absolute Christian Science, Christian Science)

With *Syllabus I*, the meaning of each of the 7 synonymous terms for God is clearly defined from the Christian Science textbook. The purpose of *Syllabus II* is to then cultivate the distinct tonalities of these synonymous terms with their characteristic ideas, utilizing various blending exercises according to the principle of synonymy. With *Syllabus III*, the second main category of Being is introduced, focussing specifically on the 7 synonyms for God in the creative order of the Word on the level of Christian Science. The work of *Syllabus IV* is to investigate the remaining orders of Christ, Christianity, and Science on the level of Christian Science.

Study Syllabus V, building on the solid foundation of the foregoing, focuses on an understanding of the 4 levels of spiritual consciousness and their laws. The following assignment is proposed.

A. *The 4 levels of spiritual consciousness*

In “The Four Levels of Spiritual Consciousness,” Max Kappeler, pp. 63–169, each of the 4 levels is defined and explained, and the type of consciousness that distinguishes each is depicted.

1. Do not only read about these levels, but begin to ponder them; consider the meaning of each level in such a way that the correct concept begins to grow into tonality. During the seminar, each level is discussed at length, and further examples are taken in order to culture their individual tonalities.
2. Consider the 4 different phases of divine operation (Word, Christ, Christianity, Science) on the levels of divine Science and absolute Christian Science, and Christian Science. Ask:
 - What place-value emerges when these various categories intersect?
 - What is the distinct office or meaning of each of these four on the level of divine Science? What is the distinct office or meaning on the level of absolute Christian Science?

3. The Model of Being (Chart) shows that the points of intersection of the horizontal categories (the levels) and vertical categories (the fourfold operation) are defined by certain synonyms for God as they appear in “the Chart.” Begin to culture the tonality of these 7 synonyms and what they mean on each of the 4 levels of Science itself, divine Science, absolute Christian Science, and Christian Science. Ask:
- What are the different place-values assumed by each synonym for God?
 - What aspect of each synonym is accentuated on each level?
 - How does the aspect of each synonym change again, according to whether the standpoint is the Word, Christ, Christianity, or Science?

As you question the subject, pondering and weighing it, the tonality-building process is in motion.

B. The laws of Being

Of greatest import are the laws upon which the Science of Christian Science rests. These laws of Being are embedded within the levels of “the Chart.” What are these laws? How can they be defined? How do they apply?

As these laws are not developed within the text of “The Four Levels of Spiritual Consciousness” (Kappeler) and as there is no written statement on this subject, students are asked to make use, as far as possible, of the following tape recording:

Tape code E-1: *The Structure of Being and its Universal Laws*, Max Kappeler, 1973, New York (39 hours)

Study especially hours:

- #7–15: the laws of the levels of Science itself, divine Science, and absolute Christian Science;
- #15–23: the laws of the level of Christian Science;
- #24: the general laws of “the Chart;”
- #25, 30–33: the laws of interdependence.

Additional Reference Materials*

Audio Recordings

- D-1: *The 4 Levels of Science*, Max Kappeler, 1967/68, London, England, (20 hours) (the first presentation of the levels in English)
- D-2: *Divine Cybernetics: the proto-science, the integral Science*, Max Kappeler, 1969, Braunwald, Switzerland (20 hours) (covers various subjects not in the levels-book)
- D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God: Word (Part I), Word (Part II), The Christ (Part III), Christianity (Part IV), Science (Part V)*, Max Kappeler, 1971/72, New York, NY (24 hours).
(concentrates explicitly on the vertical laws of the Model of Being “the Chart”)

*Note:

Use of these tape recordings as additional reference materials, although beneficial, is left to the individual student’s discretion.

Syllabus V

The Fundamentals of Christian Science

Some definitions

paradigms:

“universally recognized scientific achievements that for a time provide model problems and solutions to a community of practitioners.”

“some accepted examples of actual scientific practice—examples which include law, theory, application, and instrumentation together—provide models from which spring particular coherent traditions of scientific research.”

normal science:

“means research firmly based upon one or more past scientific achievements that some particular scientific community acknowledges for a time as supplying the foundation for its further practice.”

extraordinary science:

It is not “a cumulative process, one achieved by an articulation or extension of the old paradigm. Rather it is a reconstruction of the field from new fundamentals, a reconstruction that changes some of the field’s most elementary theoretical generalizations as well as many of its paradigm methods and applications.”

“...it is a process that involves handling the same bundle of data as before, but placing them in an new system of relations with one another by giving them a different framework.”

mature science:

“The transformation of the paradigms...are scientific revolutions, and the successive transitions from one paradigm to another via revolution is the usual development pattern of mature science.” (Thomas S. Kuhn: *The Structure of Scientific Revolutions*)

structure:

from “*structura*” = to arrange, to fit together, ordering “the interrelation-ships of parts as dominated by the general character of the whole.”(*Webster*)

“Structures appear wherever elements combine into a meaningful whole whose arrangements follow definite laws.” (*Webster*)

“A structure is the sum-total of relationships which maintains the communication among the various parts of a whole.” (Amar)

structuralism:

“is that method of procedure which transforms every problem into a structural problem.” (Amar)

In structuralism, “the object itself and its various constituents are seen as point of intersections of multitudinous systems of reference.” (Amar)

“...structuralism is a mode of thought... Structuralism constitutes essentially a method... By method (is meant) any set of rules or regulations which describes and prescribes the operations to be performed upon any matter with the purpose of ordering it and understanding its workings.” (Michael Lane: *Introduction to Structuralism*)

“...a structure is a system of transformations. Inasmuch as it is a system and not a mere collection of elements and their properties, these transformations involve laws: the structure is preserved or enriched by the interplay of its transformation laws, which never yield results external to the system nor employ elements that are external to it. In short, the notion of structure is comprised of three key ideas: the idea of wholeness, the idea of transformation, and the ideal of self-regulation.” (Jean Piaget: *Structuralism*)

gestalt:

“A unified physical, psychological, or symbolic configuration having properties that cannot be derived from its parts.” (*The American Heritage Dictionary*)

“The basic idea is that the parts of a shape only have meaning by the fact that they belong to a whole, i.e. a shape cannot be split up into its elements without losing the meanings which it possessed as a whole. A form is more than the sum-total of its elements.” (*Encyclopaedia of Cybernetics*)

calculus:

“A process of reasoning by the use of symbols.” (*Webster*)

algorithm:

“An algorithm is a system of symbols, connected according to pre-established rules.”

“Given a suitable set of symbols, i.e. a “vocabulary”, and given suitable rules of the game, a “grammar”, symbols can be handled as tokens of the things they represent...eventually a result drops out which was unforeseeable to the individual mind with its limited capacities.” (Bertalanffy: *Robots, Men and Minds*)

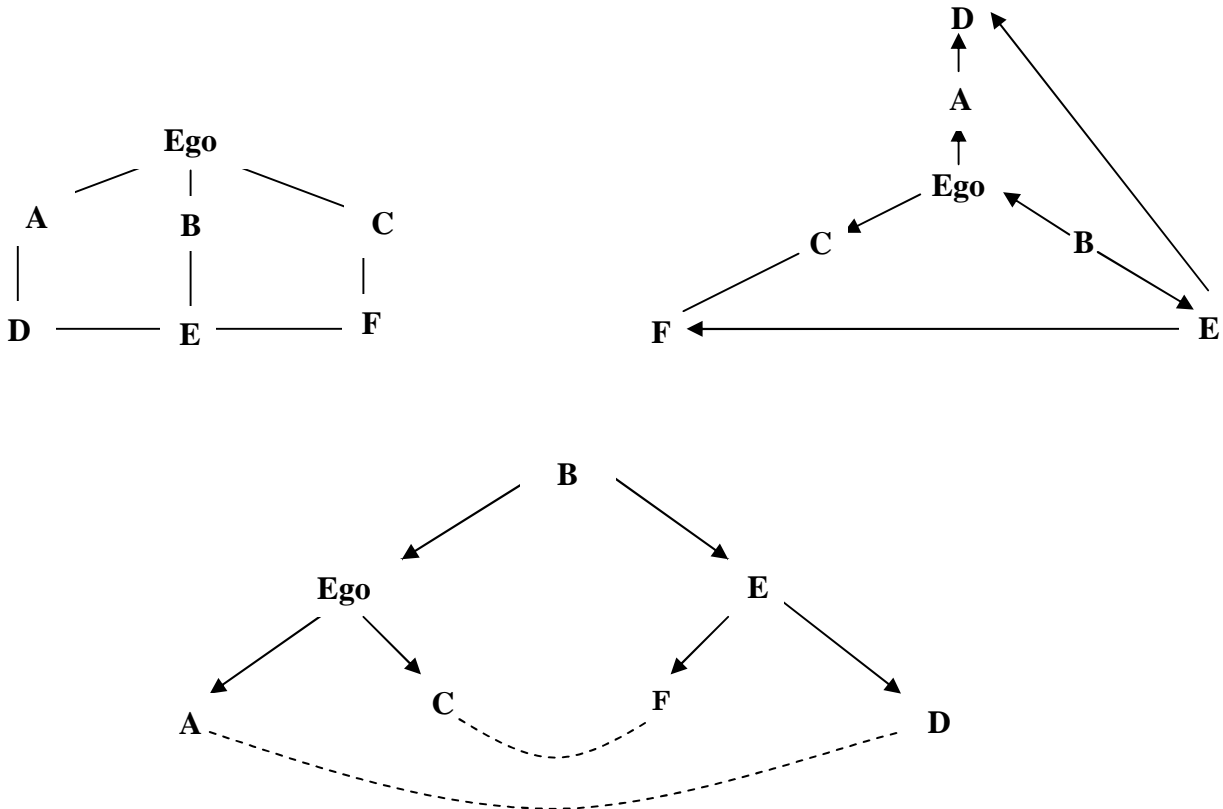
“A general clearly defined process for the automatic solution of all problems within a certain range.” (*Encyclopaedia of Cybernetics*)

From *Productive Thinking*, Max Wertheimer (pages 136–137)

“I was visiting a family. The daughter of the house came home and was introduced to me. Her father asked how she had spent the day. She answered that there had been a good deal of work, but that she was fine. I asked, “Are you working?” “Yes,” she answered, “I am working with a firm.” “Is it a big place?” “Well,” she said, “there are a number of people in the office. I have to do directly with a Mr. A, a Mr. B, and a Mr. C, who often come to my desk, ask questions, bring me letters, etc. There are others in the office with whom I do not have to do directly. Mr. A has dealings with a Mr. D, Mr. B with a Mr. E, and Mr. C with a Mr. F. D and E also have dealings with each other; so do E and F. Let me see, that makes six people in the office besides myself.”

I asked, “Are you the boss?” “Oh no,” she answered. “Do you give orders to anyone?” “Oh yes, I sometimes give orders to Mr. A and to Mr. C. I get orders from Mr. B; Mr. D gets them from Mr. E, Mr. E from Mr. B, and Mr. F from Mr. E.” (She was apparently logically minded, and was trying to tell the whole story.)

I was somewhat disturbed — I guess the reader is too — and I said: “I am still in the dark about the people in your office.” “Oh, but I have told you everything,” she answered. Nevertheless, I was in the dark.”



**The law on the level of Science itself
the law of infinite Being**

- I. *pedal note:* I Am that I Am
the infinite One
Being itself, indivisible Being
- II. *factors of the law:* Being (I Am)
relationship
to itself (= Being)
- III. *law:* $\underbrace{\text{Being}}_1 \quad \underbrace{\text{is its own infinite}}_2 \quad \underbrace{\text{Being}}_3$
- IV. *application:* $M \longrightarrow Lo \quad \text{is its own infinite} \quad M \longrightarrow Lo$
(7 x 7 = 49)
- V. *criteria:*
- a) isness vs. operational sense
 - b) no time or space sense
 - c) no human or material connotation,
no anthropomorphic sense

Mind	power intelligence basis	Principle	Science structure
Spirit	substance reality the only nature	Life	isness individuality
Soul	identity Ego	Truth	consciousness whole standard
		Love	perfection self-completeness

References:

Books by Max Kappeler:

The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science, pp.119–127.

Recordings by Max Kappeler:

E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hours 7–9A.

Books by John W. Doorly:

Talks at the Oxford Summer School, 1949, Vol. II, pp. 268–273.

Talks on the Science of the Bible, #59 “blue-book”, pp. 5, 14, 15.

Talks on the Science of the Bible, #60 “blue-book”, pp. 32.

Talks on the Science of the Bible, #61 “blue-book”, pp. 3–10, 31–32.

The law on the level of divine Science
the law of divine self-organization

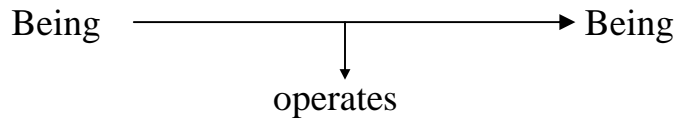
I. *pedal note:*

oneness } within-ness
 All-in-all } all-embracedness

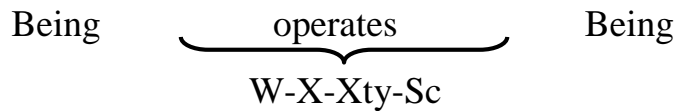
Principle and idea is one
 operational oneness:

- a) Word
- b) Christ
- c) Christianity
- d) Science

II. *factors of the law:*



III. *law:*



- W = out of itself (origin)
- X = through itself (channel, medium)
- Xty = as itself (outcome, result)
- Sc = for/to itself (feedback)

IV. *criteria:*

- a) operative sense
- b) oneness, within-ness
- c) no human or material connotation

Mind	knows acts	Life	eternalizes sustains itself
Spirit	orders (verb) reflects	Truth	affirms itself demonstrates itself realizes itself
Soul	identifies		
Principle	self-organizes structures (verb) operates self-governs	Love	plans itself optimizes itself glorifies itself

References:

Books by Max Kappeler:

The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian, Science, Christian Science, pp.127–143.

Recordings by Max Kappeler:

E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hours 9B–12A.

The laws on the level of absolute Christian Science
the law of spontaneity

The derivation of the laws from the level of Science itself:

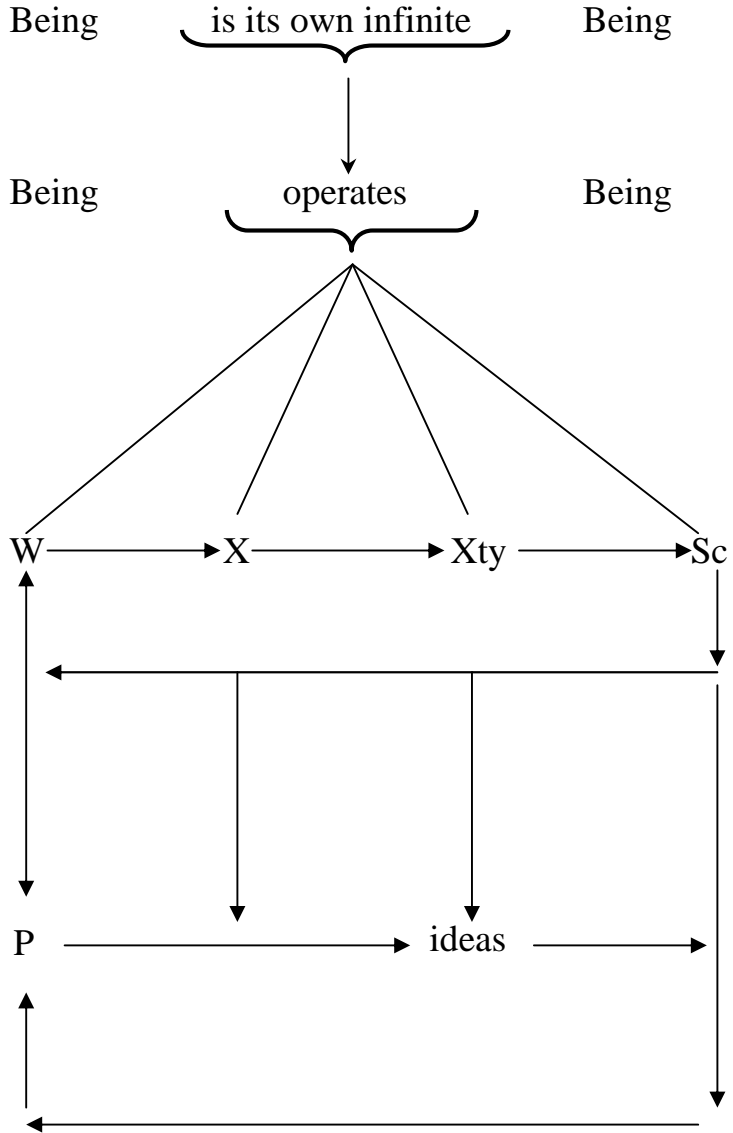
the law on the level of Science itself

Being is its own infinite Being

the law on the level of divine Science

Being operates Being

the law on the level of absolute Christian Science



References:

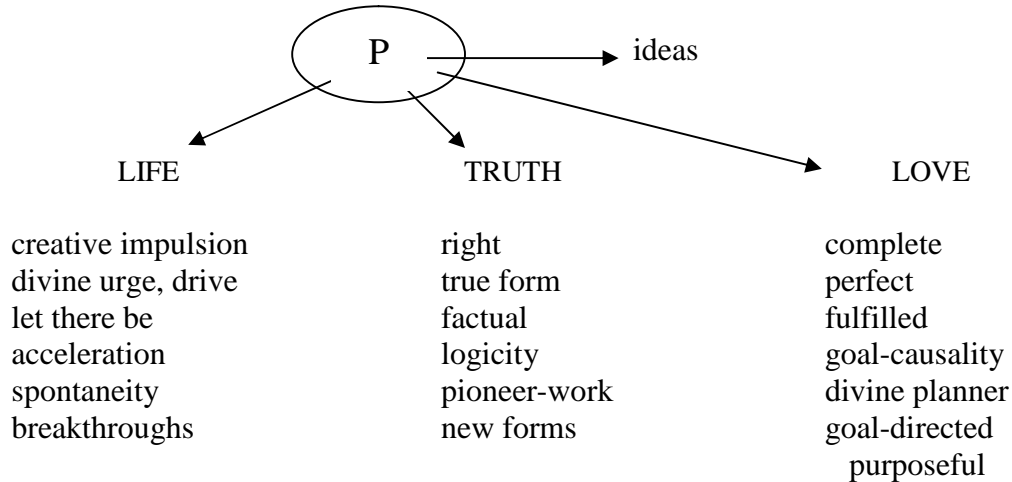
Books by Max Kappeler:

The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian, Science, Christian Science, pp.168–169 (divine laws of Life, Truth, and Love on the level of absolute Christian Science).

Recordings by Max Kappeler:

E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hours 12B–14.

The law of “The Word” on the level of absolute Christian Science
the law of divine impulsion
(law of divine success-mechanism)



References:

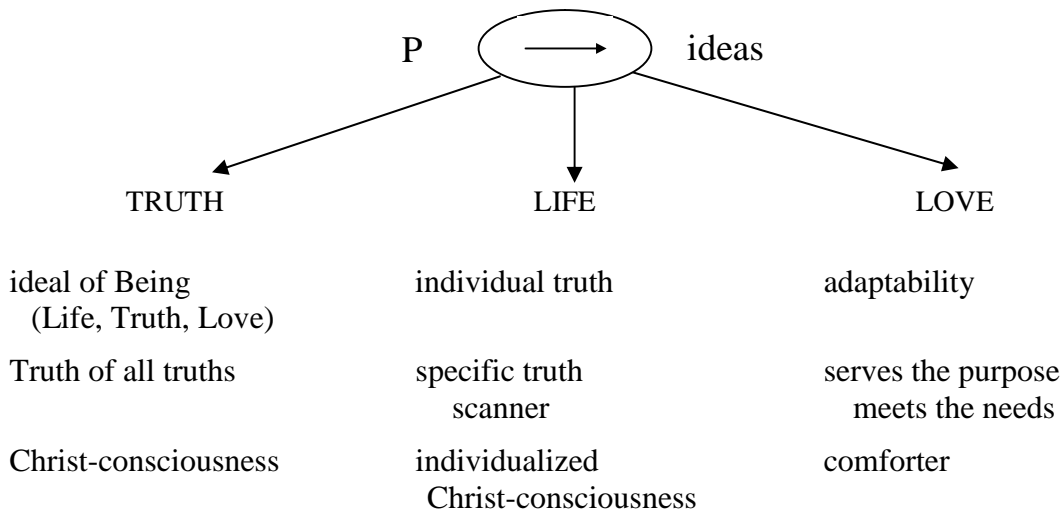
Books by Max Kappeler

The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science, pp. 154–157.

Recordings by Max Kappeler

E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hour 13A.
 D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, 1971/72, New York, hour 7.

The law of “The Christ” on the level of absolute Christian Science
the law of divine individualization
(law of specification)



References:

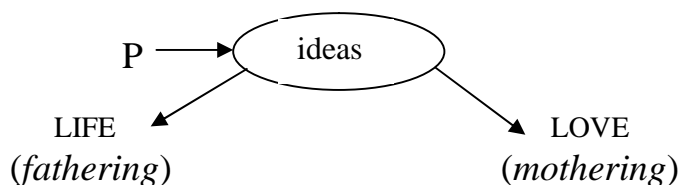
Books by Max Kappeler

The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science, pp. 157–161.

Recordings by Max Kappeler

E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hour 13B.

The law of “Christianity” on the level of absolute Christian Science
the law of eternalization
(law of self-maintenance)



eternalizes
 maintains, feeds
 conserves
 provides, promotes
 upholds, sustains

preserves
 embraces, enfolds
 contains, protects
 nurtures, accepts
 cares, cherishes, tends

References:

Books by Max Kappeler

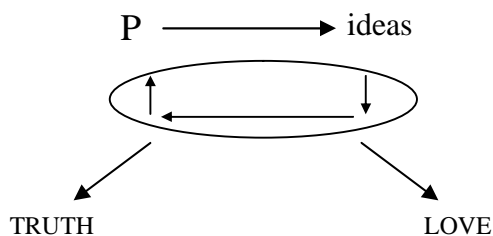
The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science, pp. 162-166.

Recordings by Max Kappeler

E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hour 14A.

D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, 1971/72, New York, hour 19.

The law of “Science” on the level of absolute Christian Science
the law of prestabilized perfection
(law of pre-established harmony)



all truths
 all facts
 every positive problem
 the work
 the whole ideal

exist in perfection
 exist in completion
 is already solved, fulfilled
 is done
 is complete

References:

Books by Max Kappeler

The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science, pp. 166-168.

Recordings by Max Kappeler

E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hour 14B.

Word-order
the law of creativity

divinely		→		humanly		annihilates
subjective I Am (S&H 465)	I Am not:	objective		objective (3 rd degree)	subjective (our attitude to God)	wrong concept about God
MIND	mortal mind	intelligence	Christ- impact →	wisdom	seeking God	ignorance agnosticism
SPIRIT	matter	substance the Only	→	purity	choosing the spiritual	dualism polytheism
SOUL	sense-testimony (body)	identity, Ego	→	spiritual understanding	self-abnegation	sin pantheism
PRINCIPLE	person	the One	→	spiritual power	obedience	anthropomorphic sense of God
LIFE	death, mortality	individuality eternality	→	love	laying down the mortal	pride of life vitalism
TRUTH	error	consciousness	→	health	affirmation of Truth	denying Truth theodicy
LOVE	nothingness	perfection	→	holiness	unity with God	nihilism

References:

Books by Max Kappeler

The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science, pp.181–187.

The Seven Synonyms for God, Chapter 6: The Word-order.

Recordings by Max Kappeler

D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, 1971/72, New York, hours 8–9.

E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hours 15–17A.

Books by John W. Doorly

Talks at the Oxford Summer School, 1948, Vol. I, pp. 21–22.

Talks on the Science of the Bible, #67 “blue-book”, pp. 4–15.

Talks on the Science of the Bible, #69 “blue-book”, pp. 5–10.

Talks on the Science of the Bible, Vol. I “red-book”, pp. 218–219.

Talks on the Science of the Bible, Vol. VII “red-book”, pp. 281–282, 343–348.

Syllabus V - Audio code A-6V

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Christ-order
the law of translation and reformation

<i>synonyms</i> (S&H: 115)	divine standpoint	human standpoint	
	<i>divinely subjective/objective</i>	<i>when we let it happen</i>	<i>When we resist it</i>
(subjective)			
Principle	potential power	divine authority	imperative – apodictical
Life	dynamic power	spontaneous power – generating power	irrepressible power – irresistible power
Truth	conscious power	penetrating power – dominating power	crushing power
Love	power of total engagement	power of salvation	enfolding power
(objective)			
Soul	identifying power – translating power	transforming power – reverses – exchanges	suffering
Spirit	ordering power – ordering hierarchically	purifying power – excludes – separates	chemicalization – crises – conflict – frustration
Mind	manifesting power	enlightening power – corrects – leads – heals	animal magnetism – ignorance

References:

Books by Max Kappeler:

- The Christ-idea*, booklet on the Christ-idea in general.
The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science, pp.187–192.
Introduction to the Science of Christian Science, pp.39–55, 115–124.
The Minor Prophets in the Light of Christian Science, pp. 197–198.
The Seven Synonyms for God, Chapter 6: The Christ-order.

Recordings by Max Kappeler:

- A-6IV: *Syllabus IV*, 1980, Wilmington, DE, hours 5–8 (hours 11–17: Christ-order illustrated in “Romans”).
D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, 1971/72, New York, hours 13–16.
E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hours 17–19.

Books by John W. Doorly:

- Christian Science Practice*, pp. 34–35, 174.
Talks at the Oxford Summer School, 1948, Vol. I, pp. 95–97 (ideas are power).
Talks on the Science of the Bible, #67 “blue-book”, pp. 19–25.
Talks on the Science of the Bible, #69 “blue-book”, pp. 10–16.
Talks on the Science of the Bible, Vol. I “red-book”, pp. 219–220.
Talks on the Science of the Bible, Vol. III “red-book”, pp. 367–368, 370.
Talks on the Science of the Bible, Vol. VI “red-book”, pp. 250–254.
Talks on the Science of the Bible, Vol. VI “red-book”, pp. 66–67 (from W-order to X-order).

Christianity-order
the law of reflection and demonstration

<i>synonyms (S&H 587)</i>	<i>nature of ideas</i>	<i>true humanhood</i>	<i>mortal man</i>
Principle	all ideas have only one Principle	principled – impersonal	personal “I”
Mind	all is idea (the realm of ideas)	thinking in ideas	thinking in false beliefs – illusions – misconceptions – opinions
Soul	every idea is identified with Principle	unselfed – selfless	egotistic
Spirit	every idea reflects every other idea	spiritually minded – spiritual transparency	materialistic
Life	fatherhood of the idea	fullness of true manhood	destructive – sense of lack
Truth	sonship of the idea	man having dominion – brotherhood	negative
Love	motherhood of the idea	fulfilled manhood	nihilistic – fatalistic

References:

Books by Max Kappeler:

- The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science*, Christian Science, pp.192–195.
The Seven Synonyms for God, Chapter 6: The Christianity-order.

Recordings by Max Kappeler:

- A-4: *The Structure-principle of Being*, 1974, Wilmington, DE, hour 19A.
A-6IV: *Syllabus IV*, 1980, Wilmington, DE, hours 18–22.
D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, 1971/72, New York, hours 17–21.
E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hours 19–22.

Books by John W. Doorly:

- Talks at the Oxford Summer School*, 1948, Vol. I, pp. 23–24.
Talks at the Oxford Summer School, 1949, Vol. II, pp. 78–79.
Talks on the Science of the Bible, #67 “blue-book”, pp. 4–15.
Talks on the Science of the Bible, #69 “blue-book”, pp. 17, 31–32.
Talks on the Science of the Bible, #70 “blue-book”, pp. 11–15.
Talks on the Science of the Bible, #71 “blue-book”, p. 10.
Talks on the Science of the Bible, Vol. I “red-book”, p. 245.
Talks on the Science of the Bible, Vol. III “red-book”, pp. 375.

The Family – Law
universal reflection of ideas

fatherhood
sonship
motherhood

} of ideas

fatherhood of ideas (Li)

provides, maintains, gives, supports, projects, feeds...

- a) to itself
- b) to every other idea (= universe)
- c) every other idea to itself
- d) every other idea to every other idea

sonship of ideas (T)

affirms, claims, confirms, takes possession...

- a) to itself
- b) to every other idea (= universe)
- c) every other idea to itself
- d) every other idea to every other idea

motherhood of ideas (Lo)

protects, cherishes, preserves, embraces...

- a) to itself
- b) to every other idea (= universe)
- c) every other idea to itself
- d) every other idea to every other idea

References:

Books by Max Kappeler:

The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science, p. 194.

The Seven Synonyms for God, chapter 6: the Christianity-order.

Recordings by Max Kappeler:

A-6IV: *Syllabus IV*, 1980, Wilmington, DE, hour 20–22A

D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, 1971/72, New York, hour 20B.

E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hour 20.

Books by John W. Doorly:

Talks at the Oxford Summer School, 1949, Vol. II, pp. 82–83 (right relationship in Christianity).

Science-order
the law of structured understanding

<i>synonyms</i>	<i>the structure of scientific being</i>	<i>divinely scientific understanding</i>	<i>human understanding of Science</i>	<i>unscientific understanding (misunderstanding)</i>
Soul + Life (1) <i>numerals of infinity</i> WORD	unchanging identities of being (ideas of the seven synonyms for God)	being can be identified only through spiritual understanding (spiritual sense)	as we understand spiritually, so are we	mortal beliefs produce mortal existence
Spirit + Truth (2) <i>infinite calculus (divine computations)</i> CHRIST	every idea reflects being in a different, specific and new form	Truth is a fact-ordering activity (seeing order in chaos)	through the restructuring of facts, we make new discoveries	calculating humanly leads to false conclusions (combinatorics)
Mind + Love (3) <i>fourth dimension (matrix)</i> CHRISTIANITY	each idea has its own perfection (its right place within the whole)	perfection operates according to law (miracle) (the impossible happens)	through taking a holistic view, we find better and higher answers, answers which bring both an individual and collective blessing	atomistic thinking is structure-blind, and blind to the future
Principle (4) <i>omni-action</i> SCIENCE	all that is going on is the omni-action of Principle	Principle operates through Science and system as the all-harmony of being	we furnish true, holistic proof	enigmatical, un-scientific thinking, mysticism

References:

Books by Max Kappeler

The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science, pp.195–198.

The Seven Synonyms for God, Chapter 6: The Science-order.

Recordings by Max Kappeler

A-6IV: *Syllabus IV*, 1980, Wilmington, DE, hours 23–25.

D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, 1971/72, New York, hours 22–24.

E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hours 22–23.

Books by John W. Doorly

Talks at the Oxford Summer School, 1948, Vol. I, p. 24.

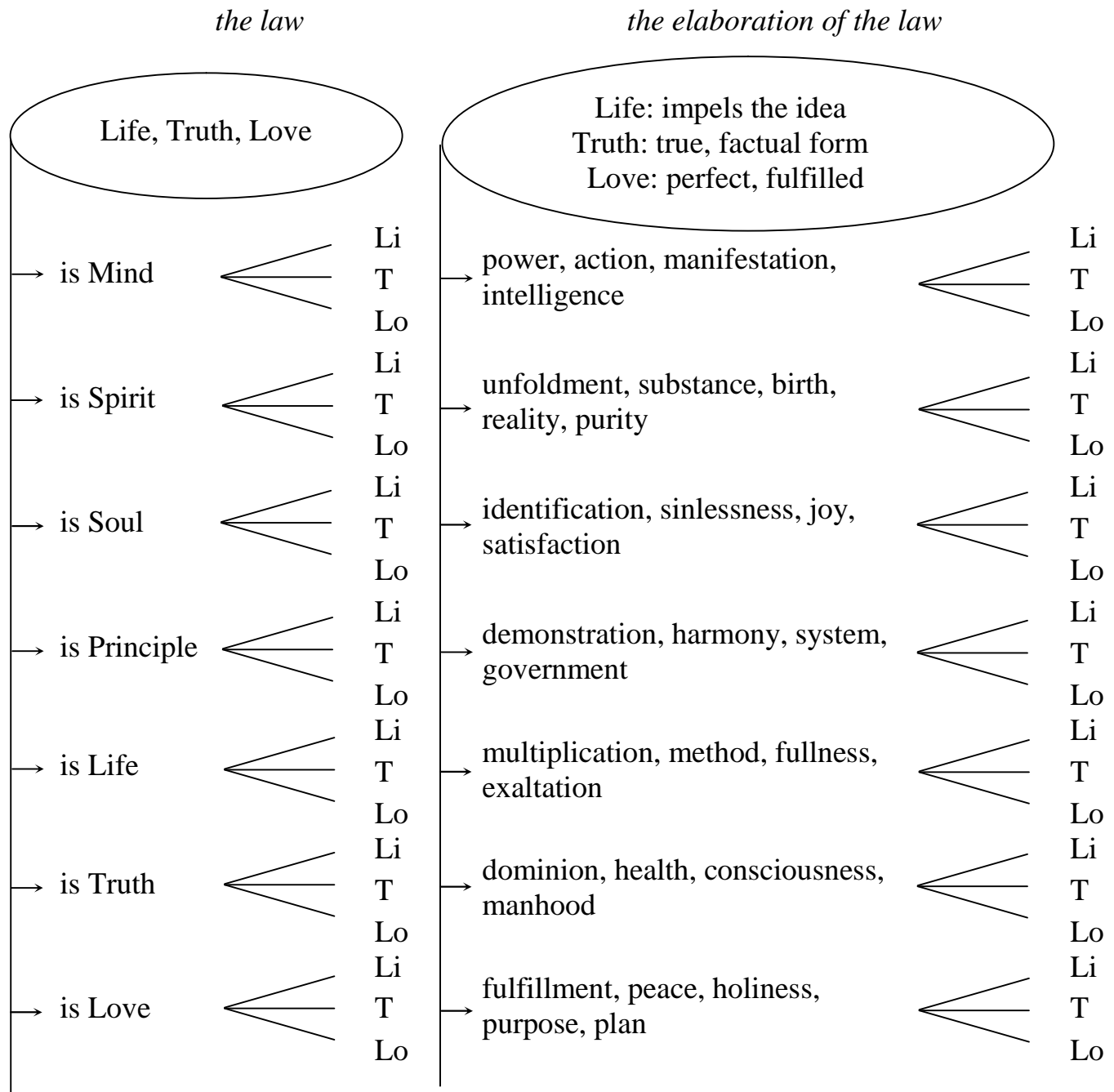
Talks at the Oxford Summer School, 1949, Vol. II, pp. 235–236, 241–242, 253–255.

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The laws of interdependence between absolute Christian Science and Christian Science

The law of interdependence in the Word



References:

Books by Max Kappeler:

The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science, pp. 169–174.

The Science of the Oneness of Being in the Christian Science Textbook, pp. 226–235.

Books by John W. Doorly:

Talks at the Oxford Summer School, 1949, Vol. I, pp. 9, 18–21, 31–48 (in the Word).

Recordings by Max Kappeler:

A-6V: *Syllabus V*, 1980, hours 18–19A

D-2: *Divine Cybernetics: the proto-science, the integral Science*, 1969, Braunwald, Switzerland, hours 14B–15.

D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, 1971/72, New York, hour 11.

E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hour 24B–25.

G-2: *The Science of Being—As I See It Today*, 1970, London, England, hour 7.

X-15: *Divine Cybernetics*, (hours #9–10 from B-1).

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St. Matthew

The law of interdependence in the Word illustrated through the layout of St. Matthew

The seven stages of unfoldment (Christian Science)
from the standpoint of Life, Truth, and Love (absolute Christian Science)

MIND Life, Truth, and Love manifest the divine Parent-Mind and thus bring to light the true idea of man (Matt. 1:1–2:23).

- Life: Under the impulsion of Life, the creative Mind manifests uninterruptedly its own idea (Matt. 1:1–17).
 – the genealogy of Jesus (“...begat...begat”)
- Truth: The idea which is brought forth by the impulsion of Life is the idea of Truth: the saving Christ-idea (Matt. 1:18–25).
 – Mary’s conception of Jesus (= Saviour)
- Love: Love protects the idea from the assaults of mortal mind (Matt. 2:1–23).
 – the wise men - escape to Egypt - Herod - return to Nazareth

SPIRIT Life, Truth, and Love unfold, through the baptism of Spirit, the idea of man purified from all mortal beliefs (Matt. 3:1–17).

- Life: The inspiration and exaltation of Life arouses in man the desire for the things of Spirit (Matt. 3:1–9).
 – the baptism of repentance
- Truth: The factuality of Truth resolves all that is wrong in man and lets only that which is true unfold in him (Matt. 3:10–11).
 – the baptism of the Holy Ghost
- Love: The perfection of Love brings forth in an ordered way the purely spiritual identity of man (Matt.3:12–17).
 – the baptism of Spirit

SOUL Life, Truth, and Love impel the true identification of man (Matt. 4:1–22).

- Life: Life identifies itself in man as his only provider and maintainer (Matt. 4:1–7).
 – 1st temptation (to turn stones into bread)
 – 2nd temptation (pinnacle of the temple:
 “cast thyself down”)

St. Matthew (cont.)

Truth: The Christ-Truth in man rejects sin and affirms the divine identity of man (Matt. 4:8–11).

– 3rd temptation (“Get thee hence, Satan”)

Love: Love makes each one become conscious of their universal identity (Matt. 4:12–22).

– Jesus calls the disciples and makes them fishers of men

PRINCIPLE Life, Truth, and Love reveal the interpretation of the Science of man (the Sermon on the Mount) (Matt. 4:23–7:29).

Life: Life impels the divine Principle to interpret itself to man in an ordered way as a healing Science (Matt. 4:23–5:9).

– Jesus healed all manner of disease

– The Beatitudes (“blessed are...”)

Truth: Truth demands “Christ-Science” instead of “right thinking” in order to establish harmony in man (Matt. 5:10–48).

– Jesus’ teaching versus human opinions

Love: Love fulfills the Science of man through the Science of Life and the Science of the one Being (Matt. 6:1–7:29).

– Jesus teaches the Science of Life, a new style of life, in contrast to a hypocritical life (Matt. 6:1–7:12).

– Jesus teaches the Science of Being (Matt. 7:13–29)

LIFE Life, Truth, and Love demonstrate the fullness of life (Matt. 8:1–14:36).

Life: The impulsion of Life demonstrates the fullness of life individually (Matt. 8:1–9:8).

– individual healings through Life-power

Truth: The acknowledgment and affirmation of the Christ-Truth in man has a regenerating and resurrecting effect (Matt. 9:9–9:38).

– individual experiences in which the Christ-consciousness in the patient is appealed to, and thus a new sense of life is affirmed

Love: Love bestows a full measure of life, which fulfills itself in every detail (Matt. 10:1–14:36).

– Jesus sends out his twelve apostles

– seven parables of the kingdom of heaven(a fulfilled state)

– feeding of the 5000

St. Matthew (cont.)

TRUTH Life, Truth, and Love establish true manhood as a divine calculus of ideas (Matt. 15:1–25:46).

- Life: The impulsion of Life establishes the calculus of ideas in place of human calculations and opinions (Matt. 15:1–25:46).
- the commandments of God versus the tradition of the elders
 - feeding of 4000
 - to know the signs of the times
 - the leaven of the Pharisees
 - who is the Son of man?
- Truth: The Christ-Truth (the divine calculus) has dominion over the human (the mortal calculus) and thus translates the human back into the divine (Matt. 16:21–19:15).
- “Get thee behind me, Satan.”
 - mount of transfiguration
 - who is the greatest? — “whoever shall humble himself”
 - to save that which was lost
 - to forgive seventy times seven
- Love: In the all-embracing Love, the divine calculus resolves the mortal calculus completely (Matt. 19:16–25:46).
- Being is indivisible and therefore all mortal concepts have to be laid down (Matt. 19:16–20:34).
 - the wholeness of the idea (Matt. 21:1–46)
 - complete devotion to the Christ-consciousness (Matt. 22:1–23:39)
 - the self-destruction and nothingness of error (Matt. 24:1–25:46)

LOVE Life, Truth, and Love bring true manhood to fulfillment; no error can prevent salvation (Matt. 26:1–28:20).

(a) In the face of error

- Life: The impulsion of Life enforces the complete disappearance of the mortal concept of man (Matt. 26:1–26:46).
- Bethany—Last Supper—Gethsemane
- Truth: The whole gamut of error cannot touch the factuality of the Son of God (Matt. 26:47–27:44).
- Judas’ kiss—Jesus before the high priest—
 - the denial by Peter—Pilate—crucifixion

St. Matthew (cont.)

Love: Love fulfills itself in the victory of the Son of God over every error (Matt. 27:45–61).

- darkness—veil of temple rent—earthquake
- rocks rent—graves opened

(b) In the oneness of Being

Life: The irrepressible impulsion of Life proves that the life of man is deathless (Matt. 27:62–28:8).

- Jesus’ resurrection.

Truth: The true form of the Son of God is an unchangeable fact (Matt. 28:9–17).

- Jesus reappears to his disciples.

Love: The design of Love is fulfilled: the universality of the Son of God (Matt. 28:18–20).

- “All power is given unto me in heaven and in earth.”
- “I am with you always, even unto the end of the world.”

References:

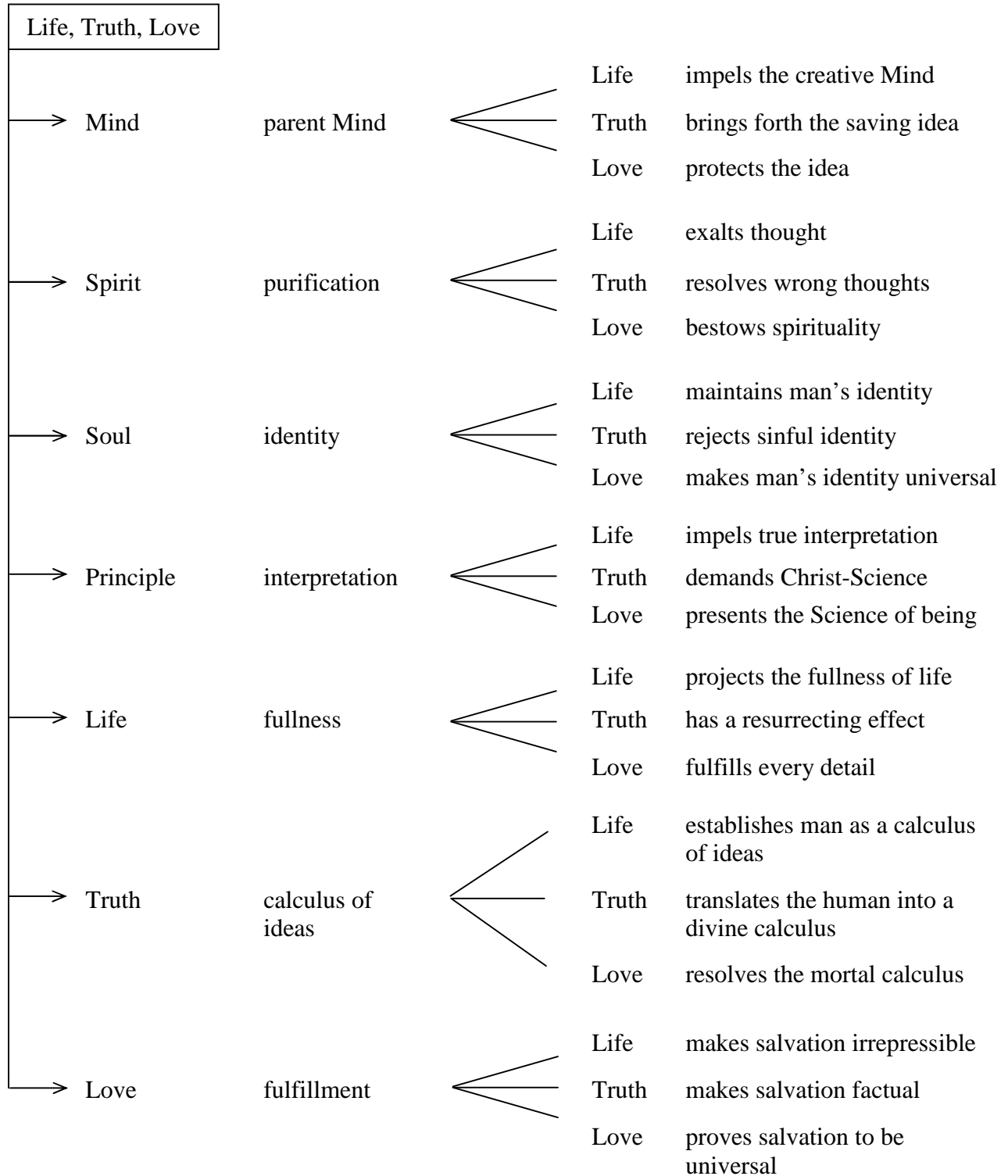
Recordings by Max Kappeler

- D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, 1971/72, New York, hour 11B–12.
E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hours 26–29.

Books by John W. Doorly

- Talks at the Oxford Summer School, 1949*, Vol. I, pp. 49–140, Appendix: “Plan of the Gospel of Matthew.”

Summary of the law of interdependence in “The Word”
Illustrated through the layout of “ St. Matthew”



References

References to the previous diagram, *Summary of the law of interdependence in “The Word,” Illustrated through the layout of “ St. Matthew”*:

Books by John W. Doorly:

Talks at the Oxford Summer School, 1949, Vol. I, pp. 49–140, Appendix: “Plan of the Gospel of Matthew”

Recordings by Max Kappeler:

- D-2: *Divine Cybernetics: the proto-science, the integral Science*, 1969, Braunwald, Switzerland, hour 15B.
- D-4: *Divine Cybernetics and the Self-operating “ Dimensional Laws” of the One Being, God: Word (Part I), Word (Part II), The Christ (Part III), Christianity (Part IV), Science (Part V)*, 1971/72 – New York, hours 11B–12.
- E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hours 26–29.

References to the following diagram, *The law of interdependence in “The Christ:*

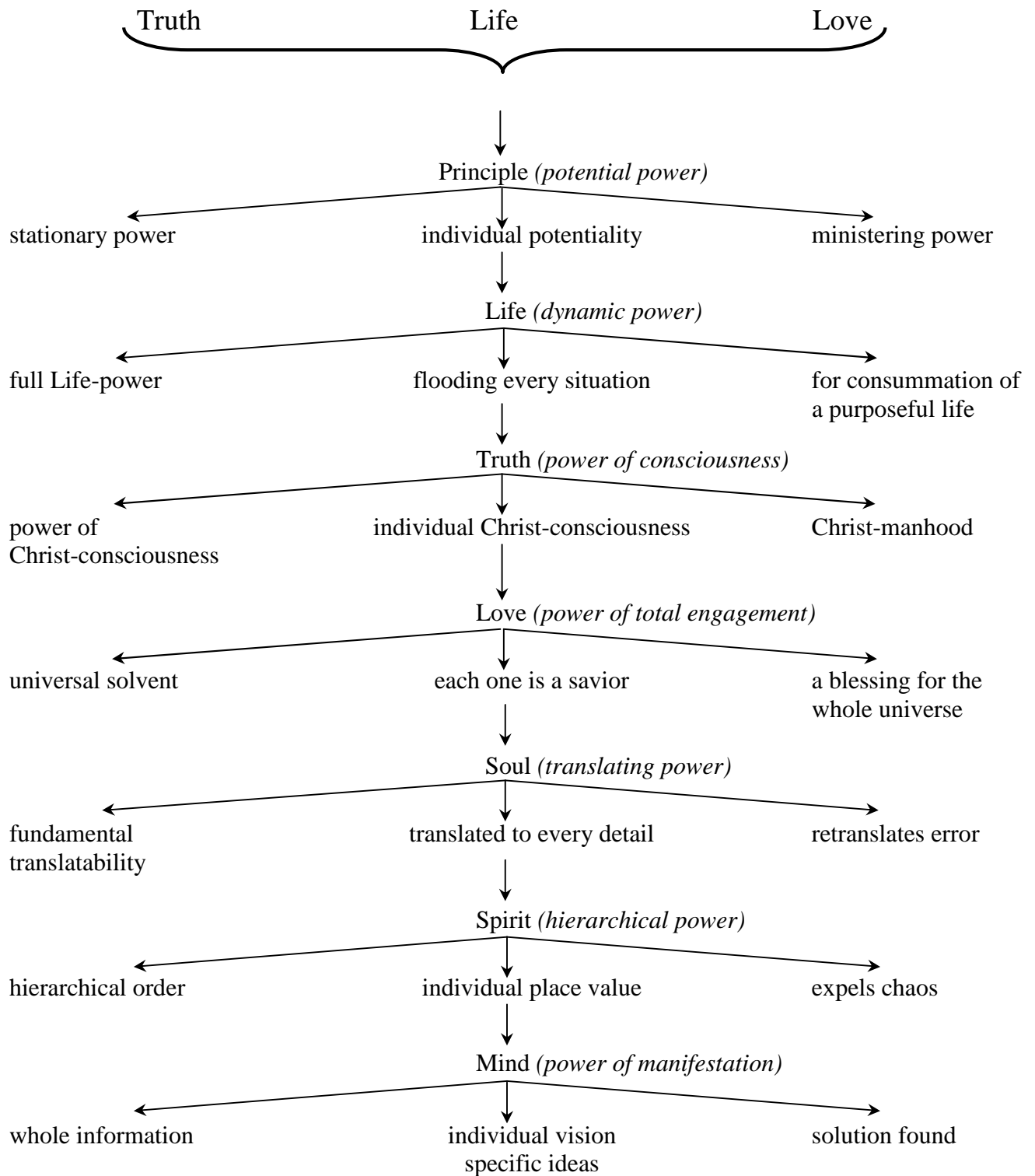
Books by John W. Doorly:

Talks at the Oxford Summer School, 1949, Vol. I, pp. 141–260, Appendix: “Plan of the Gospel of Mark”

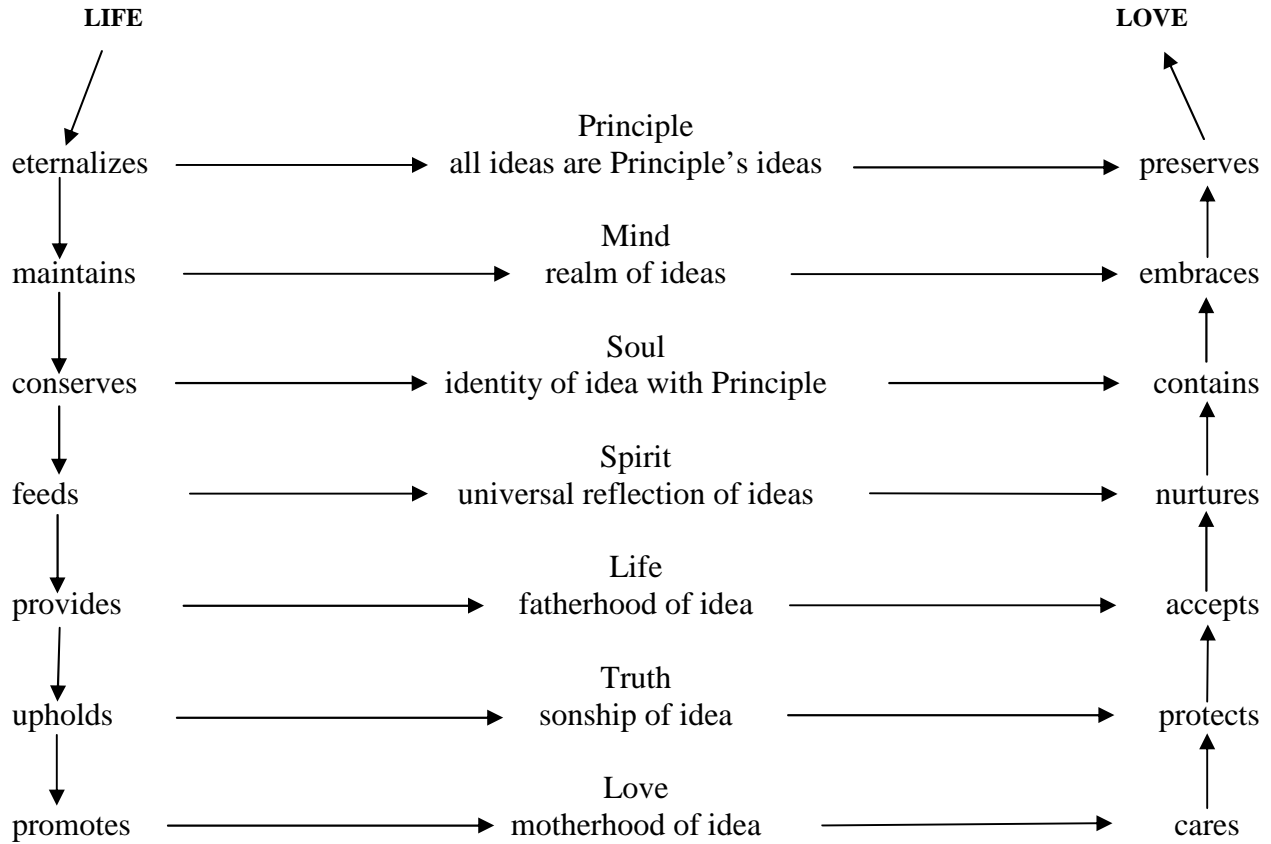
Recordings by Max Kappeler:

- E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hour 30.

The law of interdependence in “The Christ”



The law of interdependence in “Christianity”



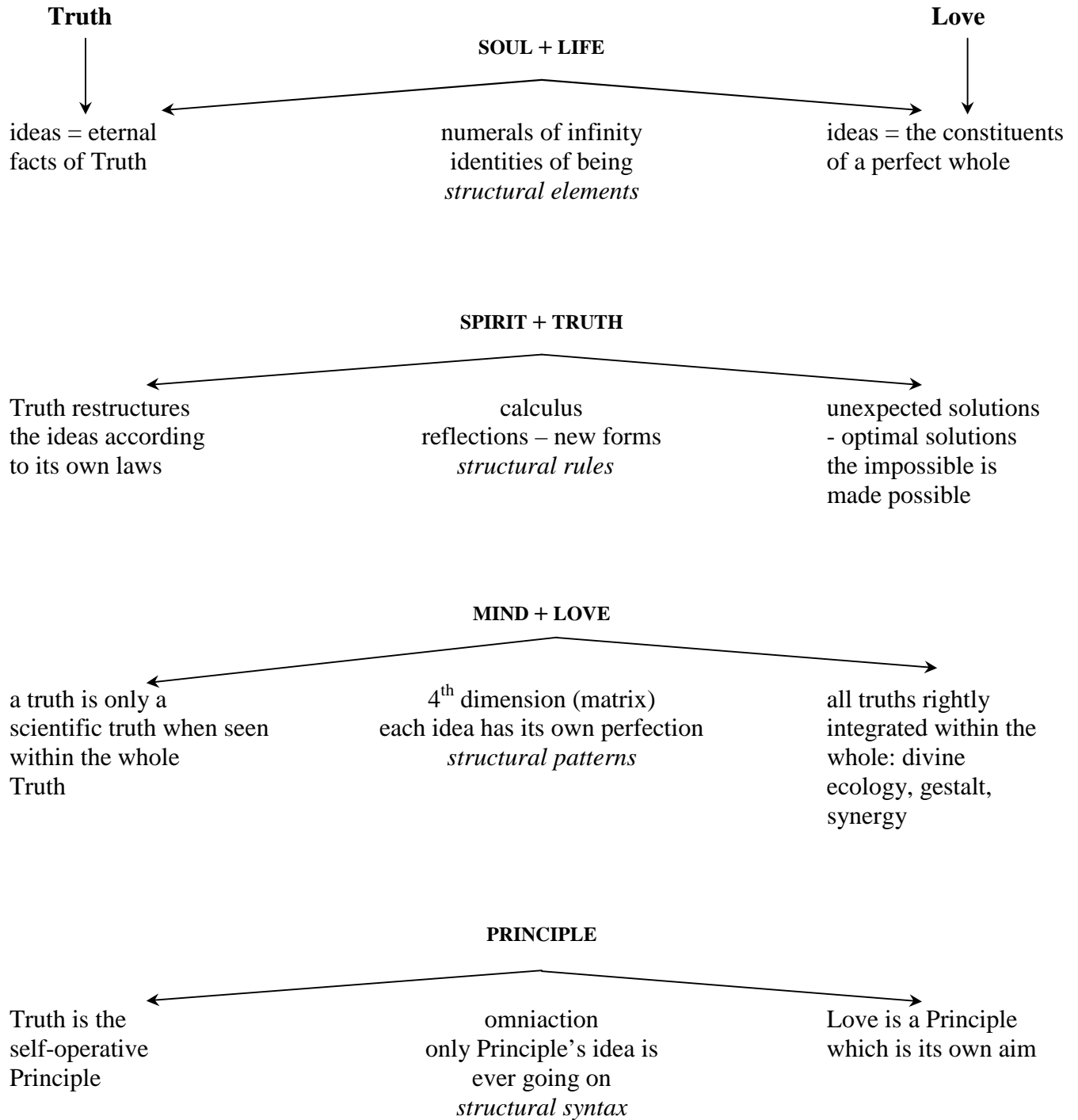
References:

Recordings by Max Kappeler:

D-4: *Divine Cybernetics and the Self-operating “Dimensional Laws” of the One Being, God*, 1971/72, New York, hour 21.

E-1: *The Structure of Being and its Universal Laws*, 1973, New York, hour 31.

The law of interdependence in “Science”



References:

Books by John W. Dooley:

Talks at the Oxford Summer School, 1949, Vol. II, pp. 131–273;
Appendix: “Plan of the Gospel of John”.

Recordings by Max Kappeler:

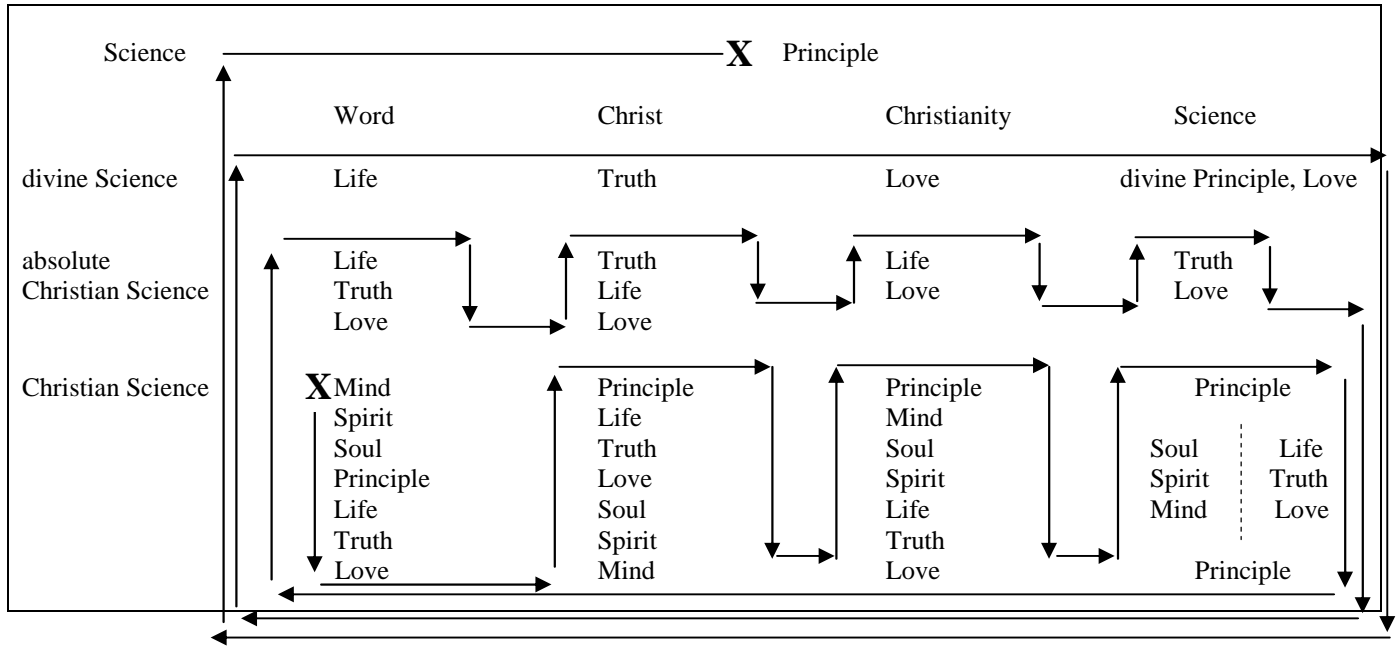
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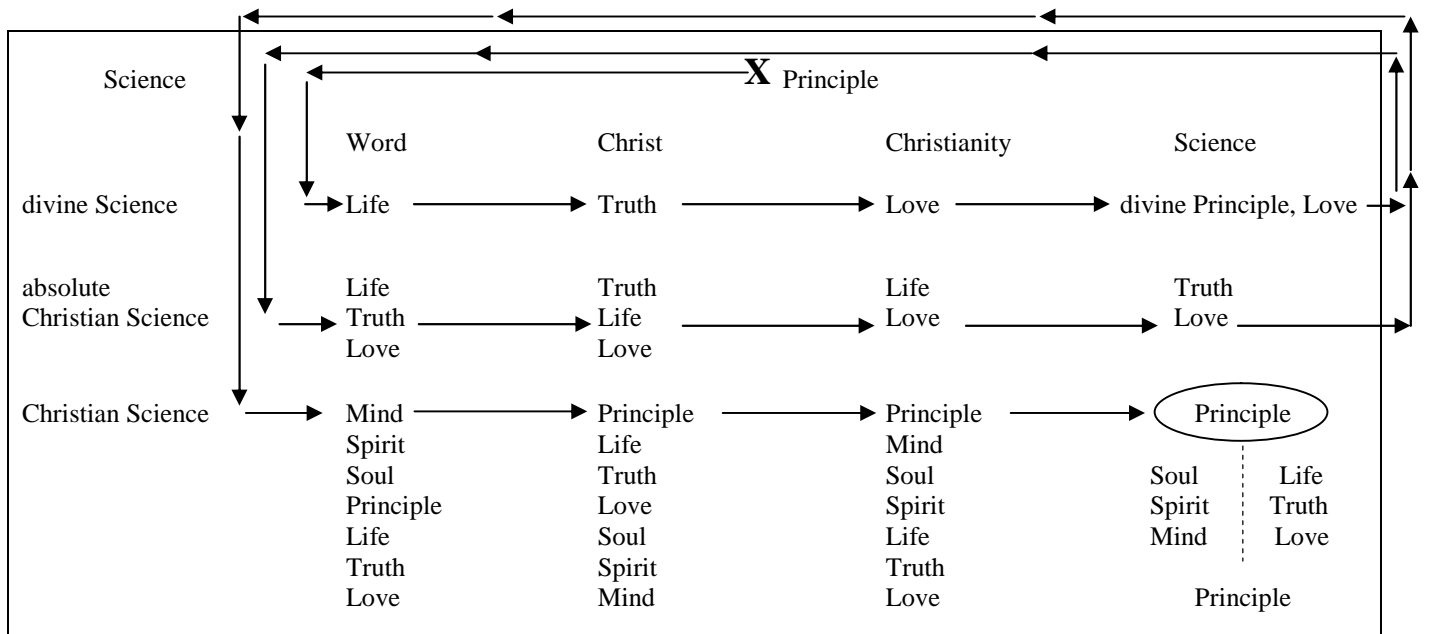
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Model of Being “Flow-Charts”

1. The fundamental way of understanding



2. The fundamental way of demonstration



References:

Books by Max Kappeler

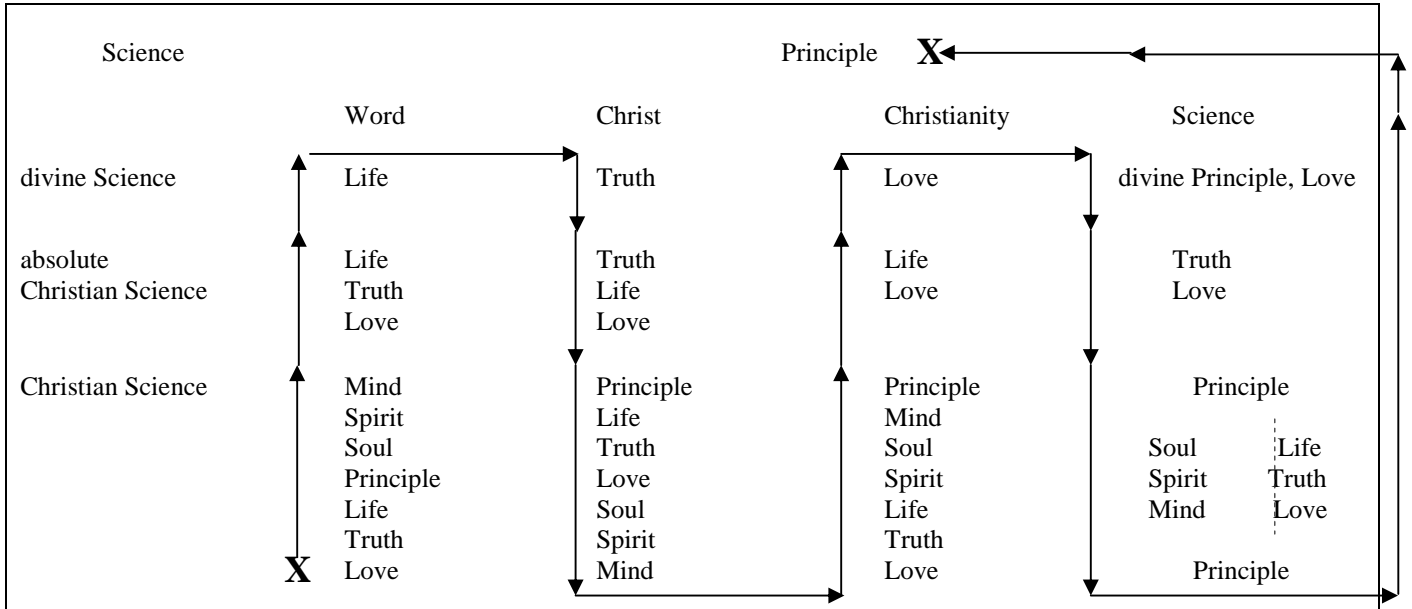
The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science, (for understanding the Model of Being).

Syllabus V – Audio code A-6V

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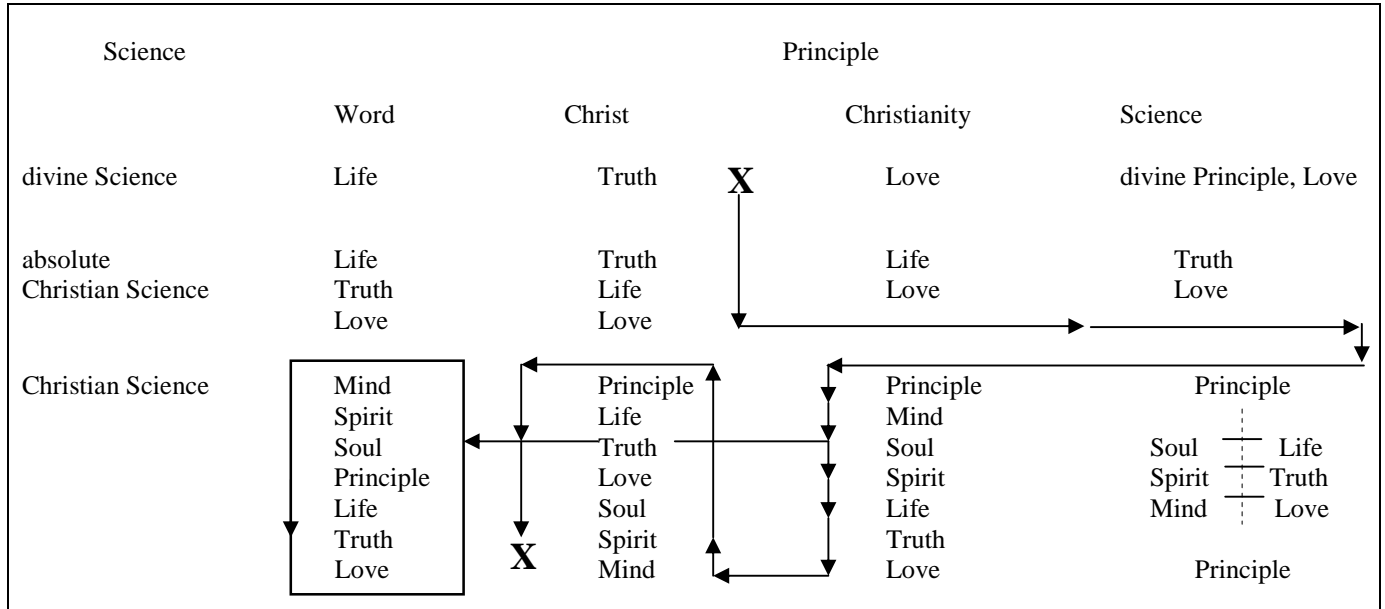
Model of Being “Flow-Charts” (continued)

3. Culturing the four sides of the Holy City

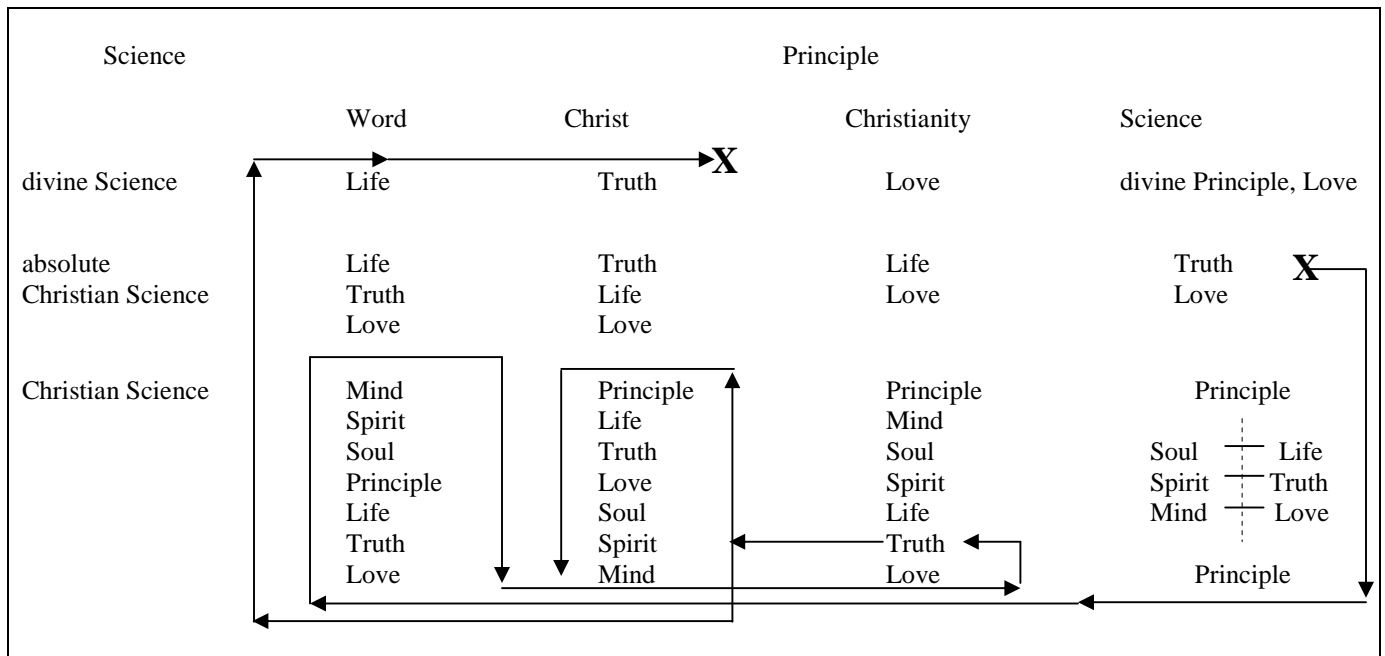


Model of Being “Flow-Charts” (continued)

4. Individual case in practice (never repeats itself)



5. Individual case in practice (never repeats itself)



The Dimensional Structuring of the Ideas of the Seven Synonyms for God

On the basis of the levels of Science, the ideas of the seven synonyms for God can be dimensionally ordered, showing how the synonyms themselves appear on each level. Considering the levels in the descending way, we can distinguish definite categories:

Science itself:

- I. *What is the synonym as itself?* i.e., What does the synonym know about itself as itself, as the synonym as such, or as a whole?

divine Science

- II. *What is the synonym in its own realm?* Here the focus is on those ideas that express the universal realm of the synonym, its whole sphere of self-expression, all that the synonym includes within its own domain.

absolute Christian Science

- III. *What is the synonym in relation to its creation?* The focus is no longer on the universal oneness of Principle and idea, but on the ideas themselves and how ideas express the infinite relationships within Being.

Christian Science

- IV. *In what form does the synonym come to the human?* When the divine touches the human, it translates itself in such a way that it is reflected in the human, showing the coincidence of the divine and the human.
- V. *What does the synonym do in the realm of its suppositional opposite?* When the divine has an impact on the human (IV), whatever is unlike God must simultaneously yield. The healing, redeeming process takes place, as something is corrected in the human.
- VI. *What higher attitude does the synonym bring forth in the human?* When that which is unlike God in us gradually yields to the divine (V), something better and higher is brought about in the human; we manifest a higher humanhood through an attitude and consciousness that reflects the divine.
- VII. *How does the synonym appear when it is not understood?* When the entire process of translation (I-VI) is resisted through a lack of understanding, the synonym appears to us in the form of its suppositional opposite. The counterfeit-concept is therefore always the synonym itself, but in misunderstood form.

References:

Books by John W. Doorly:
The Seven Synonymous Terms for God, Chapter 7.
The Science of the Oneness of Being, Max Kappeler, pages 53–63.

Recordings by Max Kappeler:
A-6V: *Syllabus V*, hours. 20–26 (also listed separately as M-16).

MIND

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring forth in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
the one Mind All The first basis primordial conception (light) intelligence divine will power – force	parent Mind All-in-all – unsearchable – unfathomable realm of ideas – image – metaphysics information – all-knowing – comprehends all – perceives all – apprehends all – all-hearing – all-seeing all-action law	cause – origin – author – source mandate creative impulse creator – creates – makes – produces manifests emanation – proceeds from – flows forth forms – shapes – models – fashions Mind-reading maintains – supports imparts	illumination – vision – enlightenment – gives insight – brings light – discovery wisdom bestows – capacities guides – leads, directs helps influence stimulates unerring governs	controls – regulates medicine heals – saves corrects	true desire poor in spirit – open thought – no preconceptions turning to God being a willing disciple seeking learning – investigating – searching – studying logical reasoning to have the Mind of Christ courage – acting boldly law-abiding divine thoughts true knowledge of God	mortal mind – illusions intelligent matter animal magnetism agnosticism

SPIRIT

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring forth in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
the only substance – somethingness reality nature good	likeness order rhythm understanding calculus infinite reflection	like produces like gives birth brings forth diversifies – classifies – individualizes orders all unfoldment – development specific reflections focal point	positive – spiritually tangible purity strength spiritual qualities progress – improvement – success – bears fruit spiritual evolution brings understanding	allows no mingling line of demarcation separates – excludes leaven – alchemy leads the warfare dechemicalizes – crisis – subdues purifies	to have but <u>one</u> God uncompromising trust in Spirit discernment turning to Spirit turning away from matter mourning striving worship – focusing on Spirit putting first things first spiritual affections spiritualization gratitude patience	evil – the negative duality – opposites mingling matter – substance materialism the flesh spirits spiritualism polytheism

SOUL

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring forth in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
divine Ego infinite within-ness identity unchangeable immortality sinless self-sameness I Am that I Am	unlimited – never “in” anything capacity – nothing ever lost inviolable – untouchable – intact rule balance	translates Principle to its idea reproduces itself identifies – defines never without its representative the seed within itself self-regulating	spiritual understanding – spiritual sense – Soul-sense testifies to the spiritual gives divine mission – makes definite – names spiritually true selfhood freedom gives safety – security – stability – certainty – surety joy – happiness – satisfaction	master the greater controls the lesser rebukes – rejects reverses – transforms – retranslates exchanges objects of sense for ideas of Soul reforms resurrects restores leads from sense to Soul	humility meekness self-abnegation – unselfed identifying everything correctly renamed confidence determination constancy – steadfastness perseverance integrity balance beauty – grace	sin – malpractice physical sense-testimony sensations – pain – suffering body souls many egotism counterfeit limitations – “in” something changeable variable pantheism

PRINCIPLE

What is it as itself? I	What is it in its own realm? II	What is it in relation to its creation? III	In what form does it come to the human? IV	What does it do in the realm of its suppositional opposite? V	What higher attitude does it bring forth in the human? VI	How does it appear when it is not understood? VII
divine Person – Supreme Being the triune Principle – triunity in unity unity of God Science infinite One indivisible whole absolute	the Principle of all all ideas have the same Principle Principle and idea is one interrelated being oneness – indivisibility harmony system – structure – classification self-governing self-organizing ever-operative omni-action	the creative Principle every idea is seen in its Principle inseparable – unity interprets itself as spiritual computations unites all governs “Immanuel”	apodictical – authority – imperative irrefutable spiritual power teaches – explains works out good	never pardons demonstrates proves solves problems	obedience – discipline honesty loyalty impersonality – being principled scientific attitude co-operation	personal sense theories – dogmas – hypotheses – speculations – superstition material knowledge fragmentation arbitrary material organization an anthropomorphic God

LIFE

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring forth in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
being isness indestructible infinite individuality self-existent	Father oneness – timeless eternal – everlasting – permanency – continuity ever-present – spaceless existence – coexistence self-sustaining fullness – abundance method	fatherhood inexhaustible source provides – maintains spontaneity – impulse multiplication progression	man's life – supports – sustains gift of grace inspiration newness – mutation the way of Life supplies with ideas love	overcomes death, lack uplifts – exalts above the earthly concept renews – resuscitates – regenerates irrepressible – breaking through irresistible	rarefaction of thought aspiration – soaring rising above corporeality laying down the mortal concept of life merciful follow the way pioneer consecration	mortal life death time destructive lack persecution vitalism

TRUTH

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring forth in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
divine self-consciousness ideal standard the whole	Son self-claiming self-affirming all-penetrating ever at work form (Gestalt) wholeness factuality right	sonship the compound idea the truth about everything specific truths all-illuminating	the voice of Truth revelation faultlessness unerring establishes the idea in us the true solution effectual gives dominion true manhood – the rights of man health – wholeness divine justice	unveils error uncovers error denies error neutralizes error works out the nothingness of error destroys error – dispels “ – annihilates “ – removes “ – obliterates “ – consumes “ – overcomes “ – conquers “ – quenches “ – casts out “ sets man free – victor healer – redeemer – savior universal remedy alterative	adhering to Truth having dominion affirmation of Truth denial of error claiming the Truth utilization of Truth righteousness uprightness truthfulness pure consciousness – sincerity humanity – brotherliness	error – falsity lie – falsehood denial of Truth contradiction sickness theodicy

LOVE

What is it as itself?	What is it in its own realm?	What is it in relation to its creation?	In what form does it come to the human?	What does it do in the realm of its suppositional opposite?	What higher attitude does it bring forth in the human?	How does it appear when it is not understood?
I	II	III	IV	V	VI	VII
perfection integrated being self-sufficiency	Mother is one with its creation never without its full manifestation never loses sight of loveliness infinite self-containment all-embracing – universal – all-encompassing complete totality plan – design	motherhood inexhaustible riches consummation design – step-by-step execution of the plan goal-directed purposes – aim fulfillment	being included blesses all holiness, glory supports the struggling heart impartial all-ministering – all works together for good imparts all good – gives all – bestows all making man a partaker meets human needs ever-present help rest, peace holiness, glory	ultimatum salvation forces the redemption – chastens forgives all universal solvent – ultimate and final solution excludes error makes error harmless fills every vacuum full compensation – full reward instantaneous healing protects – comforts to Love there is – no error – no accuser – no contest to Love everything is possible instantaneous healing	accepting – welcoming mothering womanhood – woman sense – loving – peaceful – compassion – devotion – impartial – long-suffering – forgiving – confident glorification to be with the Lord universal outlook divine service	non-existence – annihilation fear, hate enmity penalty curse – damnation nihilism