



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

SYLLABUS II

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

(Audio Code A–6II)

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Contents

Syllabus II

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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”

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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
(intrarelate 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 (intrarelating) 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.