



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

SYLLABUS I

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

Max Kappeler

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Syllabus I

(Audio code: A-61)

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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

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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
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	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

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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
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	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
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RECORDING NUMBER/SIDE	SUBJECT
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PRINCIPLE	
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20-B	an idea must be seen in its P, P and its idea is one, relationship, unity of God, universe
21-A	<ul style="list-style-type: none"> ▪ development of the understanding of the scientific system of Christian Science
21-B	...continued
	government, absolute, P never pardons human attitudes raised by P: obedience to P, principled attitude, adherence to P, honesty
22-A	demonstration, proves, ever operative, interprets the universe
22-B	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
	<ul style="list-style-type: none"> ▪ example: Textbook-references to P
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	<ul style="list-style-type: none"> ▪ example: Textbook-references to governs/government (point 7)
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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-6Ia, 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	57212	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**