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ILLUSTRATIVE MATERIAL

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Chapters I–XVI

MAX KAPPELER

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ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter I
PRAYER
(Audio Code C-1PR)

MAX KAPPELER

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Chapter I Prayer

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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/M – M/P	= means Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.)
MIND, SPIRIT, etc.	= in all capitals means that tone is the main tone
W/W, W/X, W/Xty, W/Sc	= means the Word in its subtones of Word, Christ, Christianity, Science
> <	= versus

The Matrix of Christian Science
(in Science and Health with Key to the Scriptures, by Mary Baker Eddy, Chapters I–XVI)

absolute standpoint (j) relative standpoint (i)	WORD Revelation of God’s nature	CHRIST Translation of God to idea	CHRISTIANITY The realm of ideas	SCIENCE Principle and idea is one
Word accepting the proposition	CHAPTER I <i>Prayer</i> Revelation of God’s nature by accepting God’s nature in us	CHAPTER V <i>Animal Magnetism Unmasked</i> <i>As we accept the Christ- translation, the ungodlike is translated back into its native nothingness</i>	CHAPTER IX <i>Creation</i> As we accept the realm of ideas, the ideational universe reveals itself to us	CHAPTER XIII <i>Teaching Christian Science</i> By accepting our oneness with Principle, we are Principle- idea
Christ power of manifestation in spite of error	CHAPTER II <i>Atonement and Eucharist</i> God’s nature manifests itself in us in spite of the ungodlike in us	CHAPTER VI <i>Science, Theology, Medicine</i> The Christ-translation manifests itself by translating the false constituents into the true constituents of Being	CHAPTER X <i>Science of Being</i> The dynamic power of manifestation of ideas dissolves both latent and concrete error	CHAPTER XIV <i>Recapitulation</i> Principle-idea manifests itself as a calculus of ideas and corrects the calculus of human beliefs
Christianity exalted being	CHAPTER III <i>Marriage</i> God’s nature demonstrates itself in us as a higher humanhood	CHAPTER VII <i>Physiology</i> The Christ-translation translates mortals into immortals	CHAPTER XI <i>Some Objections Answered</i> The perfect reflection of ideas exalts a theoretical Christianity to a practical Christianity	CHAPTER XV <i>Genesis</i> In the oneness of Principle and idea, creation is exalted in its divine Principle
Science scientific understanding	CHAPTER IV <i>Christian Science vs. Spiritualism</i> God’s nature can be understood only by scientific methods of understanding	CHAPTER VIII <i>Footsteps of Truth</i> The Christ-translation translates an unscientific consciousness into a scientific consciousness	CHAPTER XII <i>Christian Science Practice</i> A scientific understanding of ideas heals	CHAPTER XVI <i>The Apocalypse</i> Scientific understanding recognizes that on all levels of existence, only the idea of Principle is ever going on

References for “The Matrix of Christian Science”

Books by Max Kappeler:

The Development of the Christian Science Idea and Practice ©2004, 2nd edition, pp. 8–18 (the development of the Science and structure of the Textbook).

Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook (the entire book is presents an elaboration of this subject).

The Science of the Oneness of Being in the Christian Science Textbook, Appendix, Table 3, also pp. 263–267.

The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure (the entire book is devoted to explaining this subject).

Stately Science Pauses Not, booklet, pp. 31–47.

When I think of John W. Doorly...II—Introduction to the Matrix Consciousness, ©2002.

Recordings by Max Kappeler:

B-2: *From Atomistic Thinking to Cybernetic Comprehensive Consciousness*, 1970, Ogunquit, ME, hours 13–14.

C-1: *The Structure of the Christian Science Textbook—Our Way of Life*, an extensive series of talks spanning the last 30 years of Series talks on the Textbook’s structure, covering both the structure of each chapter and the structure of *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, as a whole.

C-2: *The Christian Science Textbook: A workshop on text-interpretation*, an analysis of the structure of the first five chapters to Series illustrate the structural and scientific method of text-interpretation.

C-4: *The Matrix of Science and Health: An overview*, 1975, Wilmington, DE, hours 7–24.

C-6: *Exercises in Culturing Consciousness According to the Matrix of “Science and Health,”* 1976, Ilkley, England, 26 hours, especially hours 2B–9A.

E-2: *The Matrix of Immortality: Code of divine laws*, 1974, Wilmington, DE, hours 11–16A.

M-20: *The Structure of the Christian Science Textbook: An overview*, 2 hours.

Illustrative Material for
The Christian Science Textbook: A workshop on text-interpretation
Chapter I
Prayer
(Audio code: C-1PR)

Introduction

Since our Textbook is *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, our main interest must be to research this Textbook. To do this, we must constantly keep in mind that the Textbook presents a science, the Science of divine being, interpreting itself to human understanding as a system of divine ideas. This fact has special importance when we investigate the subject of prayer, for prayer is usually regarded as a purely religious issue, not lending itself to scientific treatment. Yet this is not so. Because divine being is strictly lawful, the approach to being through prayer must also be lawful. Investigating these laws is our main concern, for thereby our ignorance about how to pray is resolved and replaced by that prayerful attitude which constitutes answered prayer.

1. *The spiritually scientific structure of Chapter I, “Prayer.”* An overall view of this structure is available in the book, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure* by Max Kappeler, pages 10–15. However, our main concern will be to research the finer structure of the chapter. The epitomes for the chapter “*Prayer*” give the detailed layout (see points 4 and 6 under, “Some advice for preparation”).
2. *The method of scientific text-interpretation.* For most students, this method is rather new. We will, therefore, take the entire text of the chapter “*Prayer*” and by working with it, distill the method of text-interpretation. To this end, it will be a great advantage for students to come already well acquainted with the text and its structure. This scientific method of text-interpretation is of paramount importance. Why? As we will see, merely reading the text—even if it is done devotedly—cannot disclose the real meaning, neither can it begin to reveal as much as we gain by applying the method of scientific text-interpretation. We can truly state that only this method enables us to understand the teaching of Christian Science rightly, providing the assurance that Christian Science cannot be lost again. As we know, this possibility was for Mary Baker Eddy still an open question.

3. *The necessity of a divinely structured consciousness.* Scientific text-interpretation demands that we interpret the text from the standpoint of divine Principle, with a consciousness from the standpoint of divine Principle, with a consciousness molded by the tonality of the seven synonyms for God.

On this basis , this class will show how to read and understand a text in its tonality, in contrast to literal interpretations. By exercising the scientific method in a disciplined way with the text, we drill ourselves in a divinely structured consciousness; the structure of our consciousness becomes more and more consonant with the structure of divine being.

Our aim therefore will be to show the great difference between trying to grasp the chapter “*Prayer*” by reading it sentence by sentence on one hand and comprehending it through scientific text-interpretation on the other. This difference in method is crucial and must be clearly understood. One way to see the difference for oneself is to do the following: At the beginning of the preparatory work, read through the chapter many times in a consecrated and inquiring way and then ask what has been grasped, e.g.: What does it mean to pray?, What are the means and aims of prayer? After listening to the recorded material, one can ask the same questions again and so see for oneself how much more a scientific interpretation reveals.

This is a crucially important point. Why? In both cases the text is the same; however, what is gained from the text through the scientific method is infinitely greater. What is the result? First, we see the necessity of understanding the Textbook through scientific text-interpretation. Second, such an exercise helps to break down the resistance to this method, so deeply rooted in a religious and emotional mind. Third, by applying scientific methods of research, we gain scientific conclusions. With respect to the subject of prayer, we see that prayer is supremely scientific and not something that can be left to individual judgment and sentiment.

Some advice for preparation.

1. Read the chapter, “*Prayer*” many times in an understanding, consecrated way—without using the epitomes for “*Prayer*.” Doing this calls into action the creative faculties of each student, no matter where one is spiritually.
2. *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure* by Max Kappeler gives an overall view of the chapter “*Prayer*” and should be carefully studied.
3. The student can then go a step further and start investigating the finer structure of the chapter, making use of the layout of the chapter with its epitomes given in the book of epitomes (explained in point 5).
4. Listen to the recording (C-1PR) and study the questionnaire and illustrative materials included with it.

5. Since scientific text-interpretation is based on the method of epitomizing, it would be a great help for students to acquaint themselves with this method. The subject is presented in the introduction to Max Kappeler's book, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*. Without a clear understanding of this method, one cannot properly understand the writings of Max Kappeler and John Doorly in their deeper meaning.
6. Clearly mark your Textbook according to the main tones and subtones (see point 3). This can be done in an individual way. The main point of this exercise is so that the student can see where the main tones and subtones start and end in the text.
7. It is helpful to read the book, *The Science of Prayer* by Max Kappeler, in your preparatory work. The subject of prayer is laid out on the basis of four factors (indicated by 1·2·3·4), with each factor being further elaborated upon in a fourfold way (indicated by a·b·c·d). Although it is not necessary, it is an excellent preparation to work the subject into a 4x4 matrix.

In short, the subject we are undertaking is absolutely fundamental to the present and future understanding of Christian Science.

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Talk I

1. What is prayer?
 - a) What is the common, theological sense of prayer?
 - b) What is Mary Baker Eddy's scientific meaning of prayer?
2. Are all prayers answered?
3. Is prayer always good, or can it even be evil?
 - a) Is prayer sometimes a danger for me? Why?
What danger?
 - b) What then is the right attitude for prayer?
4. What are the elements that constitute the right sort of prayer?
 - (M) of asking and desiring right?
 - (Sp) of believing firmly,
 - (So) so that it comes to happen?
 - a) What is the counterfeit of these three right elements?
 - of not asking rightly but wrongly?
 - of not being firm in what we ask?
 - and of why it does not come to happen?
 - b) Take the Textbook and read it through time and time again, asking one big question:

What does Mrs. Eddy say *texturally* about what constitutes a right prayer and a wrong prayer?

Make two columns to mark positively and negatively what is said from the text.

See the "Questionnaire" to the talks on *The Structure of the Christian Science Textbook*, located on page 33, for further questions on "Prayer".

Question 4: What constitutes a right versus a wrong prayer?

right prayer

wrong prayer

First day: “ask ye” aright: true desire, motives

deepfelt desire
fervent, humble, unspoken
longing, yearning
prayer is an inward mental
attitude
right motives
unspoken thoughts

wrong mental attitude:
mere request that God will save us
habit of pleading, imploring
asking God to do more,
asking God to be God
requesting something from God
only empty words, not the divine Mind
that speaks petitions, etc.

Second day: Do we love and value the vision?

Do we put everything into it?

struggling and striving for
the desire of Mind
longing to be better,
expressed in life
not speech but action
doing right
laboring for what we ask
putting our desire into
practice
going beyond the desire of
the first day
expression of spiritual
qualities
consecration
sincerity

empty prayer
substanceless
simply asking
mere request
vain repetitions
voluminous prayers
torrent of words
empty – no depth or substance
outward worship
whatever materializes worship

Third day: right object of prayer: to know God

spiritual understanding
sober resolve
unselfed love
balanced, secure
deep-seated, firm
object of prayer: God —
the only object of prayer
is to understand God

counterfeit of understanding God spiritually:
informing God
advising and reminding God
giving information to God
telling God what to do or how to do it
misapprehension of God
emotion, ecstasy, sentimentalism
momentary elevation of thought
zeal not according to knowledge
self-satisfied ventilation

First Scriptural Note

Mind	Spirit	Soul
For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; Therefore I say unto you, What things soever ye desire when ye pray, (Mark 11:23–24)	and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; believe that ye receive them,	he shall have whatsoever he saith. and ye shall have them.

first day	second day	third day
divine will of Mind	firmness of Spirit	definiteness of Soul

These three steps depict the inward attitude with which we pray:

desire for the new light,	firmness where we put everything into it with earnestness,	and by sticking to it, something happens.
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Second Scriptural Note

YOUR FATHER knoweth what things ye have need of, before ye ask Him.
The emphasis is on who knows, not what is known.
Only God knows what our real need is.

WORD as the Word

Mind	“Mind says, ‘Let there be light’” the light of ideas;
Spirit	“Spirit develops and gives order to those ideas,”
Soul	“and Soul makes that order definite—it gives identity to divine order.”

References:

Books by John W. Doorly:

The Pure Science of Christian Science, Foundational Book Company Ltd., London, England, ©1946, page 55.

Introductory Paragraph

There is a condition of possibility for God: Science.

All is possible to God in the realm of Science, but all is not possible to God in the realm of our personal desires and wishes.

“When man is governed by God, the ever-present Mind who understands all things, man knows that with God all things are possible. The only way to this living Truth, which heals the sick, is found in the Science of the divine Mind as taught and demonstrated by Christ Jesus.” (*S&H* 180:25–30)

See also: *S&H*, pages 178:14–17, 182:32–1, 232:9–12.

First Main Subject: MIND (*S&H* 1:10–3:11)

Main Tone: The prayer of wisdom to desire and seek God as He is.
Therefore, we must be willing to submit ourselves and our desires to the nature of God in the allness and infinitude of God.

human picture

space

time

probability

divine picture

God is infinite and all

God is, the isness of God

God’s law is reliable, unchanging,
immutably right

Subtones show: a) what God is b) what our approach should be
a) goal b) way to the goal.

Subtones of MIND: what God is:

Mind (M)	God is the Mind that knows all;
Spirit (Sp)	God reflects Itself in blessing;
Soul (So)	God is unchanging;
Principle (P)	God has the Science of being in Itself;
Life (Li)	God is the source of all that exists;
Truth (T)	God is and always does right
Love (Lo)	God’s work is done.

Subtones of MIND: what our approach should be:

- (M)** True prayer is the desire to be willing for our thoughts to be moulded by the divine Mind. (*S&H* 1:10–14)
- Our desire in prayer must come in line with God's nature.
- Are we willing to accept God as He is, or do we want God for our human desires?
- Are we basing our desires on the allness of God, or on the littleness of human thinking?
- (Sp)** The only right motive for desire is to hunger “after righteousness” (*S&H* 2:1–7).
- Spirit gives the direction of our desire.
- What is our motive?
- Are we praying “to” get some effect?
- If we have a pure desire in prayer, i.e. to come nearer to God, then that longing is its own blessing, and it does not “return unto us void.”
- The direction of desire is to God; the blessing is the deeper spiritual blessing.
- (So)** Our desire must include the humbleness and the willingness to change to come into line with God, who “is unchanging” (*S&H* 2:8–14).
- God is not moved by our likes and dislikes; what needs to be changed is our inward attitude.
- (P)** The prayer of true desire must be to come “into harmony” with the Science of being. (*S&H* 2:15–22)
- If we are humble (3rd subtone), we are brought nearer to God.
- Putting “my” personal self aside opens the way to be in harmony with God, so that we come into oneness with God.
- (Li)** Our desire must be to draw nearer and “nearer to the source of all existence” (*S&H* 2:23–30).
- On the condition of the fourth subtone, we become partakers of that Principle that demonstrates itself as Life, Truth, and Love.
- God is and knows all, therefore knows what we truly have need of—and even more, is infinitely supplying it.
- The question is, what do I really desire? Do we harbor small, personal desires, or do we carry within ourselves the one big desire to let God be God—be all—for us?

Subtones of MIND: what our approach should be: (continued)

(T) Our true desire must be to acknowledge God as “immutably right” (*S&H* 2:31–3:3).

Issue: the human sense of things always wants to judge situations humanly, whether God has been at work, or whether a demonstration has been made.

A right demonstration in Truth is to have gone the way of Life: the way from Mind to Spirit to Soul to Principle to Life. This brings us into all truth, and we do not need to judge it humanly.

(Lo) Our desire is to accept that God’s work is done, and “to avail ourselves of God’s rule” (*S&H* 3:4–11).

What sort of work has God done?

What is God’s rule?

Second Main Subject: SPIRIT (*S&H* 3:12–5:2)

Main tone: The prayer of true worship, true devotion.
The second subject involves taking the big vision of the first subject into our hearts with love, affection and worship.

Reflection is presented:

What does Spirit reflect?

How shall man reflect God?

Spirit reflects only its own nature.

Man reflects God nurturing the vision of Mind and being grateful for the little seed of the divine that we already have.

This second subject involves the means of prayer:

What are the positive means of prayer?

What are the negative means of prayer?

Prayer consists of:

availing ourselves of blessings;

expressing gratitude;

absolving consecration;

patience, meekness, love, good deeds;

following the Master’s Commandments;

habitual struggle to be always good;

striving to assimilate more of the divine character, watchfulness.

Main tone of SPIRIT (continued)

The wrong means of worship are:

outward worship, insincerity;
admitting God theoretically;
material and verbal prayers, etc.

Divine law:

spiritual worship leads to unfoldment.

Subtones of SPIRIT:

- (M)** Reflecting God “demands absolute consecration of thought, energy and desire” (*S&H* 3:12–16).

The reflection of Spirit is first presented through the spiritual qualities that appear as the divine comes to the human. These qualities are those that must be expressed by man.

- (Sp)** Gratitude “for the good already received” makes us fit “to receive more” (*S&H* 3:17–26).

Law of order: like produces like.

If we want more of the spiritual, this can only come through the spiritual qualities.

What we must do: love what we already have, feel the heartfelt gratitude—which fits us to receive more.

- (So)** Gratitude must be unselfed—gratitude “for Life, Truth and Love,” not for benefactions. (*S&H* 3:27–4:2)

Gratitude must be sincere, genuine.

Why are we thankful: for selfish reasons?
or because it takes us back to God?

- (P)** The principled attitude of loving God and man (gratitude) alone can pay the “proper debt” to God. (*S&H* 4:3–11)

If we are sincere in our gratitude, we cannot help but to express a principles attitude.

The commandments of Jesus are:

- a) to love the Lord with all thy heart, soul and mind, and
- b) to love thy neighbor as thyself.

- (Li)** “The habitual struggle to be always good” enables us to become more and more partakers of infinite blessing. (*S&H* 4:12–16)

The more principled we are according to the days of creation and the commandments, the more we are partakers of the divine nature.

Subtones of SPIRIT (continued)

- (T) By assimilating “more of the divine character,” we are fashioned into God’s likeness. (*S&H* 4:17–26)
We become a new man by going the order of the days of creation.
- (Lo) Spiritual prayer and worship confers strength for “spiritual growth” (*S&H* 4:27–5:2).
We cannot be neutral about our prayer: we are either worshipping spiritually or materially.
The strength of spiritual prayer comes from the order of the previous six subtones.

Third Main Subject: SOUL (*S&H* 5:3–7:26)

- Main tone:** The prayer of reformation through sinlessness through the Christ-selfhood.
The third subject of reformation is attained through going the way of the first two subjects, not through human or moral efforts to reform.
- Worship must be tested:
does it have the integrity and genuineness of Soul?
- In Soul, the tares and the wheat are no longer left to grow together: the tares become identified as tares and must be destroyed, while the wheat is gathered into the barns.
- “Human sin”: not being willing to go the ordered way of Mind, Spirit, and Soul.
- Rule of Soul: we reap what we sow, i.e.
sin brings suffering
genuine prayer brings reformation.

Subtones of SOUL:

- (M) Reformation begins with learning “that there is no discount in the law of justice” (*S&H* 5:3–13).
There is no getting around Soul’s rule that is law-binding.
Test: Are we willing to pay the full price?
Law: What we put into prayer, we get back, both positively and negatively.

Subtones of SOUL (continued)

- (Sp) Reformatory steps ensure a final “full award” (*S&H* 5:14–21).
Does this rule of Soul bring its fruit?
Spirit brings the assurance of the spiritual fruits of following the divine order of prayer.
- (So) The destruction of sin “by Christ” is the sole means of reformation (*S&H* 5:22–6:2).
There is no substitute for the Christ-method of identifying sin as sin, destroying sin, and thus bringing about true reformation through the sinless Christ-selfhood.
- (P) Improving God’s “talents” reforms us. (*S&H* 6:3–10)
“God’s talents” are what we already know of God, the little seed that is backed up by the whole of Principle and carries the authority of Principle—the translated form of the unity of Principle and idea.
- (Li) The true selfhood of each one has always gone on sinlessly, and this brings about the merciful destruction of sin. (*S&H* 6:11–22)
Life works by itself out of its own abundance. Right where we think we have sinned, Soul has ever been establishing its sinless identity.
- (T) The sinlessness of Soul never accepts anything that is wrong: it always rebukes sin, and by rebuking sin, reforms and heals the sinner of sin. (*S&H* 6:13–7:7)
Identify sin with “Satan,” not with people.
The destruction of sin brings healing, in that order.
- (Lo) Sinlessness or spiritual sense alone makes a Christian. (*S&H* 7:8–26)
Counterfeit of Soul as Love:
the belief that ecstasy, emotion, momentary elevation, sentimentalism, etc. could bring us nearer God.
Instead, sober resolve and the wholesome perception of God’s requirements are necessary.

John Doorly's Matrix
(Word-matrix)*

i j	The Word (God's self declaration)	The Christ (the Christ-idea)	Christianity (God's infinite self-reflection)	Science (God's self-interpretation as Science)
the Word (creative)	<i>order</i>	<i>manifestation</i>	<i>reflection</i>	<i>numerals of infinity</i>
	MIND SPIRIT SOUL	PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE MIND SOUL SPIRIT	PRINCIPLE SOUL ——— LIFE
the Christ (Christ-selfhood)	<i>identity</i>	<i>translation</i>	<i>reality</i>	<i>infinite calculus</i>
	SOUL PRINCIPLE LIFE	TRUTH LOVE SOUL SPIRIT	SPIRIT LIFE TRUTH	SPIRIT ——— TRUTH
Christianity (pure demonstration)	<i>line</i>	<i>plane</i>	<i>space</i>	<i>fourth dimension</i>
	LIFE TRUTH	LOVE SOUL SPIRIT MIND	MIND SOUL SPIRIT LIFE TRUTH LOVE	MIND ——— LOVE
Science (God-being)	<i>omnipotence</i>	<i>omniscience</i>	<i>omnipresence</i>	<i>omni-action</i>
	LIFE TRUTH LOVE	SOUL SPIRIT MIND	LIFE TRUTH LOVE	PRINCIPLE

*This matrix, developed over the years by John W. Doorly, has since been further elaborated. Specifically, the “i” and “j” indices have been defined as shown in the parentheses; also the matrix as a whole is seen as the Word-matrix.

References: Books by John W. Doorly:

The Pure Science of Christian Science (London: The Foundational Book Company for the John W. Doorly Trust, 1949), 2nd edition, p. 53.

Christian Science Practice (London: The Foundational Book Company for the John W. Doorly Trust, 1949), p. 358.

CH. I, Prayer, The Structure of the Christian Science Textbook—Our Way of Life, Audio code C-1PR

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Talk II

Prayer: The WORD as the Word (from John Doorly's Matrix):

the approach to God with a deep-seated desire to know God, to find unity with God, stated through Mind, Spirit, and Soul.

- Mind ▪ the unspoken, fervent desire to know God from right motives;
- Spirit ▪ substantiating that desire with the expression of spiritual qualities;
- Soul ▪ for the object of spiritual understanding, understanding God as He is.

Recapitulation of the First Three Subjects

MIND main tone: The prayer of wisdom that desires God through the allness of God.

- (M) Thought and desires must be refashioned according to divine Mind.
- (Sp) Thought must be directed only to God: purity of motive.
- (So) Thought must be humble enough to change its outlook.
- (P) Thought must come into harmony with the Science of being.
- (Li) Thought must be willing to accept all that Life pours forth.
- (T) Thought must accept that God is already doing right.
- (Lo) Thought must accept that God's work is done, enabling us to avail ourselves of God's rule for His blessing.

Developing sequences of the MIND main tone through the subtones:

Example 1: Main theme: The desire to approach God in His allness, as He is.
Subtones answer the question: How shall I do it?

- (M) We must be willing to let our desires be moulded by Mind.
- (Sp) Our whole desire must go forth after God.
- (So) We must be humble enough to put all other desires away.
- (P) Our desires must be brought into harmony with the Science of being.
- (Li) We must be open to the source of all existence.
- (T) Our desire must not be to advise God—God who is always doing right.
- (Lo) We must accept that God's work is done, and avail ourselves of God's rule.

Developing sequences of MIND (continued)

Example 2: Main theme: the bigness and allness of Mind.

Subtones show: How this allness informs our prayer and uncovers the false prayer of littleness.

	The prayer of allness	The prayer of littleness
(M)	Desire goes out to Mind, that knows all;	Little prayer asks for a single thought, a single demand from God;
(Sp)	Seeking the biggest blessing: the spiritual	Little prayer directs its interest to little things;
(So)	Seeking unlimited, unrestricted blessing;	Little prayer wants just a little from God, which God cannot give;
(P)	Seeking to be brought into harmony with the whole Science of being;	Little prayer seeks to be brought into harmony with persons, situations;
(Li)	Seeking to be brought nearer the source of all existence;	Little prayer wants <i>my</i> existence to be set straight;
(T)	Seeking that Truth which is immutable right;	Little prayer seeks an answer that is right according to human standards and judgments;
(Lo)	Seeking the one universal rule for all answers.	Little prayer seeks as solution for my specific problem.

Example 3: Main theme: Desire God, and let God do what it will to me.

Subtones elaborate this through the synonyms and their ideas relevant to this context of prayer:

Desire **Mind to Love**, and let **Mind to Love** do what it will to me.

Example 4: Main theme: Desire must be identical with the nature of God. If we do not approach God through the qualities of God, then we cannot receive the blessing of God.

Subtones elaborate this:

Whatever desire is not directed to God (Mind to Love) is not like God (Mind to Love), and therefore cannot receive the blessing of God (Mind to Love).

Developing sequences of MIND (continued)

What is the blessing of God shown in MIND?

- (M) the moulding and fashioning of thought;
- (Sp) receiving the substantiation of that desire;
- (So) the changing of my self—reformation;
- (P) being brought into harmony with the Science of being;
- (Li) the outpouring of Life;
- (T) the rightness of Truth—immutably right;
- (Lo) the full workings of salvation.

Law of demand and supply in MIND and SPIRIT:

	demand	supply
MIND	As I desire and seek God,	God reveals Himself as a big promise.
SPIRIT	As I take the promise into me and worship it,	in that measure something begins to grow in me as spiritual birth, development.

Relationship between the first and second subjects:

MIND	Seek God in His infinitude, allness
SPIRIT	This desire must be substantiated: are you willing to reflect that promise in you? value it and adore it? do you give it first place in your heart? This attitude gives birth in us.

SPIRIT main tone: The prayer of reflection through the expression of spiritual qualities, substantiating the desire of prayer.

SPIRIT subtones answer: How to worship? How to reflect?

- (M) By absolute consecration of thought, energy and desire to the vision of Mind, we reflect God.
- (Sp) By gratitude for the good already received, we are fitted to receive more. Devaluation of the good already received deprives us.
- (So) Gratitude must be sincere, gratitude for Life, Truth, and Love.
- (P) Gratitude is expressed by being principled.
- (Li) Gratitude must be habitual striving.
- (T) Through following the order of reflection, we are fashioned anew in God's likeness; it becomes our nature.
- (Lo) We are regenerated through spiritual growth.

Developing sequence of SPIRIT main tone through the subtones:

Example 1: Main theme: Worship.

Subtones answer: what is worship?
what is it to worship?

- (M) We worship spiritually through absolute consecration of thought, energy, and desire.
- (Sp) We worship what we already know of God.
- (So) In this way, we abide in the good.
- (P) By abiding in the good, we do good.
- (Li) We are then supplied with abundant good.
- (T) Thus, we become the likeness of good—a good man.
- (Lo) This new person excludes false worship and leads more and more to the spiritual, and we reflect spiritual progress.

Example 2: Main theme: Substantiation of desire.

Subtones answer: what qualities substantiate desire?

Desire is substantiated by:

- (M) absolute consecration of thought, energy, and desire;
- (Sp) a real, heartfelt gratitude;
- (So) sincerity;
- (P) proof of meeting the divine commandments;
- (Li) habitual living of that good;
- (T) assimilation of the divine character;
- (Lo) veritable devotion.

Example 3: Main theme: False worship.

Subtones show: how false worship brings no blessing.

- (M) False worship scatters thought, energy, and desire.
- (Sp) False worship always asks for more than that which is already omnipresent, and thus is always barren.
- (So) False worship is insincere.
- (P) False worship tries to pay an improper debt, one not required by God. God requires spiritually principled worship.
- (Li) False worship is not sporadic, audible, superficial.
- (T) False worship does not strive to assimilate the divine character.
- (Lo) False worship is the materialization of worship, which hinders spiritual growth.

SOUL main tone: The prayer of reformation through the cancellation of sin by the Christ self-hood.

The third subject follows the order of the first two subjects:

First: By desiring, seeking God as He is, we get the promise of God.

Second: By worshiping that promise, something is born in us.

Third: By keeping to the rule, sticking to what is seen in the first two subjects, we are blessed with reformation.

Note: We cannot start with either the second or third subject:

Example: If we started with the second subject of worship, what would we worship?

Example: If we started with the third subject of reformation:

- what would we reform to? our own view or concept?
- how would we reform? by will or moral effort, rather than by spiritual birth?

Sin or diabolism is not following the order of prayer. This is the temptation that puts us under the stress of circumstances.

Subtones of SOUL: How are we reformed?
What are the temptations?

	Order of reformation	Temptations
(M)	Willingness to be reformed and willingness to pay the price of reformation is the first step.	Wanting to escape the price of reformation and repeating the offense against God are the temptations.
(Sp)	Reformatory steps ensure a full reward—the fruit of SOUL as Mind in a purification occurring.	The temptation is that there is no point in progress since we only get ingratitude from the world, while sinners flourish.
(So)	Sinlessness, destruction of sin through the Christ, is the sole means of reformation.	The temptation is to seek other means of canceling sin than destruction, e.g. confession.
(P)	The only pardon is correction, reformation, improving God’s talents, accepting the demands of being principled.	Temptation is to hope God could overlook sin in this case, or that we only need ask God’s pardon.
(Li)	Reformation applies to every individual manifestation: every sin must be destroyed. Going the order of reformation, we do lay down the mortal.	Temptation is that we can seek God’s mercy as a method of forgiving sin.
(T)	Sin must be rebuked before we can have the effects of sinlessness—health.	Temptation is to try to remove the effects of sin without relinquishing sin itself.
(Lo)	Only spiritual sense can fulfill the reformation and make us a Christian with sincere seeking and sober resolve.	Temptation is satisfaction with ecstasy and emotional elevation of thought as indices of reformation.

Developing sequence of the SOUL main tone through the subtones:

Example: Main theme: The reformation to be a Christian.
Subtones show: the means to secure this reformation:

- (M) willingness to pay the price;
- (Sp) willingness to receive blessing according to where we are;
- (So) willingness to work with God in seeking the whole destruction of sin;
- (P) willingness to improve God’s talents, doing right, being principled;
- (Li) willingness to work until *every* belief in material life is destroyed;
- (T) willingness to rebuke sin in ourselves and others—to deprive sin of its false claims;
- (Lo) willingness to work out the solution only through spiritual sense and sober resolve.

Fourth Main Subject: PRINCIPLE (S&H 7:27–11:20)

Main tone: The prayer of honesty through conformity with Principle.

The prayer of Principle operates on the basis of the prayers of Mind, Spirit, and Soul as *one* principled prayer.

Prayer is a danger, making us “hypocrites,” if we do not unite the aspects of prayer given in Mind, Spirit, and Soul in one prayer.

Example: Joseph’s interpretation of the chief butler and chief baker’s dreams (Gen. 40).

At the point of the fourth subject, the subjects of Mind, Spirit, and Soul are united to the one prayer of a principled standpoint that “sounds through” every aspect of our personality.

Subtones of PRINCIPLE answer: How do the prayer-aspects of Mind, Spirit, and Soul combine in one prayer—an honest prayer?

Honest prayer

- (M) Honest desire is prayer:
(S&H 7:27–32)
- (M) desire that is also
- (Sp) real, and
- (So) sinless, therefore
- (P) principled

Dishonest prayer

Desire alone without the substantiation of that desire;

Subtones of PRINCIPLE (continued)

	(Honest prayer)	(Dishonest prayer)
(Sp)	Honest expression is prayer: (S&H 8:1–27) expression in which— (M) desire accords with expression; (Sp) inward and outward expression conform: pure in character; (So) inward and outward expression are sincere.	Discrepancy between inward and outward expression: pretending;
(So)	Honest prayer requires self-examination, self-rectification: (S&H 8:28–9:4) (M) willingness to learn “what we honestly are;” (Sp) gratitude for “merited rebuke;” (So) inward and outward expression are sincere.	Not wanting to see ourselves as we honestly are and not listening to rebuke; Grateful not to be as other people; Self-aggrandizement.
(P)	The test of honest prayer is unselfishness, impersonality, a principled attitude: (S&H 9:5–16) (M) the desire for unselfishness; (Sp) showing forth unselfishness; (So) perseverance in unselfishness.	Not living consistently with our prayer; Simply asking without deeds or without taking up the cross;
(Li)	Honest prayer goes the way of Life. (S&H 9:17–10:21) The way of God is my way, surrendering going the way of persons, “material sensation” and worship. (M) seeking is not sufficient; (Sp) striving is needed; (So) spiritual attainments open the door for higher understanding.	Unwillingness to lay down the mortal way. Unwillingness to pay the price of persecution.
(T)	Honest prayer is doing right. (S&H 10:22–11:4) Going the order of prayer is the answer to prayer—a principled attitude.	Praying merely with words; prayer that is not and cannot be answered.
(Lo)	Honest prayer bestows pardon through correction and not by remitting the penalty. Spiritual law cannot be sidestepped, and the penalty for its breach compels progress.	Generally, dishonest prayer is the unwillingness to put personal self away and let Mind, Spirit, and Soul sound through our personality, so that we are a new personality.

Developing sequence of PRINCIPLE main tone through subtones:

Example: Main theme: The need for conformity in one's attitude and life.
Subtones show: what conforms to what?

- (M) conformity between spoken prayer and real desire;
- (Sp) conformity between prayer and our character—inward and external;
- (So) conformity between our concept of what we are and what we really are;
- (P) conformity between theory and practice;
- (Li) conformity between our desire to follow Christ and actually following Christ;
- (T) conformity between desiring the divinely right and doing it.
- (Lo) conformity with the Principle of prayer.

Fifth Main Subject: LIFE (S&H 11:20–13:19)

Main tone: The prayer for wholeness through deep consecration.

Issue: The law of cause and effect: on what basis do we want to have an effect of prayer—understanding or belief?

Both understanding and belief have effects.

The effects of prayer are of the same nature as prayer.

The nature of prayer fathers the effects of prayer.

Symbol: circle, either:

- a) mortal circle – what mortal mind gives out,
it gets back; or
- b) divine circle – Life sustains itself. Life cannot support anything outside its
own sphere.

Subtones of LIFE:

- (M) “The desire for holiness is requisite in order to gain holiness” (S&H 11:21–32).
Only holiness brings holiness: how do we find holiness?
By falling back on Mind, Spirit, Soul, and Principle to Life:
 - (M) we must desire holiness;
 - (Sp) we must desire above all else;
 - (So) we must sacrifice everything for it;
 - (P) this must be our active doing—
 - (Li) for the only practical road to holiness.

Subtones of LIFE (continued)

- (Sp)** Prayer is the human understanding of the divine Principle, which expresses itself in “deep and conscientious protests of Truth” (*S&H* 12:1–15).
What is this understanding?
(M) the earnest desire to know God, no blind belief;
(Sp) substantiating desire with conscientious protests of Truth;
(So) humility;
(P) that brings us into oneness with God;
(Li) this has a positive, healing effect.
- (So)** The nature of prayer determines the effect of prayer, (the law of cause and effect). (*S&H* 12:16–21)
Belief in God brings the effects of belief, “like a drug.”
The inward mental attitude is the determining factor:
is it grounded on the preceding subjects or prayer or not?
- (P)** Prayer must be the outgrowth of Science, Principle. (*S&H* 12:22–26)
Therefore prayer should never be the outgrowth of belief, and human intentions, etc.
Enlightened understanding does not come out of the blue, but is the outgrowth of Science, the scientific steps of prayer.
- (Li)** In prayer, we avail ourselves of God as “a very present help” (*S&H* 12:27–13:4).
Fall back to God itself, to the real source, but in the order or prayer:
(M) desire to go back to the real source;
(Sp) substantiate that desire with deep consecrated protests for that real source;
(So) stay with the source of a definite nature, an unchangeable source;
(P) fall back to where all is an outgrowth of Science;
(Li) —a very present help.
- (T)** Prayer is a laboring for “what we ask” (*S&H* 13:5–12).
(M) There is the prayer, the desire;
(Sp) we should not go beyond the good we know, our real convictions;
(So) our conviction must be definite;
(P) this is the honest standpoint of fervent desire;
(Li) in which we are “secretly yearning and openly striving;”
(T) and will labor for what we desire (6 days).
- (Lo)** Prayer is a cherishing of the true desire (*S&H* 13:12–19).
Love demands that we cherish what we have; this, “God will bless.”

Talk III

The WORD as the Word attitude pervades the chapter:

- Mind:** inward desire;
Spirit: desire is real if it is substantiated by spiritual qualities;
Soul: desire must seek God as He is, not what we conceive to be our need. Our need is a spiritual need—divine Science—and in “Prayer,” it is a “fervent desire for growth in grace”.

Recapitulation of the First Five Main Tones

- MIND** The prayer of wisdom to seek the allness and infinitude of God. The subtones define this seeking.
- SPIRIT** The vision of MIND is clothed with spiritual qualities, reflecting the divine in purely spiritual worship, bringing progress, unfoldment, and birth.
- SOUL** Sincerity, holding fast to the order of the first two subjects, brings reformation. Reformation comes as a result of following the divine order, not by human will or moral effort.
Example: the irrevocable order illustrated in the thousand-year periods.
- PRINCIPLE** The first three subjects combine as one principled attitude of prayer. The subjects of MIND, SPIRIT, and SOUL “sound through” every aspect of our being, bringing about honesty, conforming to Principle in every way.
A principles attitude is not the result of a moral effort, but of the spiritual order.
The subtones elaborate a principled attitude, in which there is conformity between:
- (M) words and desires;
 - (Sp) inward and outward expressions;
 - (So) what we think we are and what we are;
 - (P) Principle and practice; theory and practice;
 - (Li) intentions and the execution of intentions;
 - (T) asking and receiving;
 - (Lo) God’s prayer and man’s prayer.

Secret of Prayer:

A scientific, prayerful attitude cannot be thought out; it must come as the result of a spiritual birth, because:

- God generates Himself and nothing else:
- " " only our seeking of God (M);
 - " " the love for God (Sp);
 - " " sincerity (So);
 - " " a scientific attitude (P)

Therefore, we never leave prayer, because prayer is man, our true being. We need prayer, the attitude of the WORD as the Word, in everything we do.

LIFE

The prayer of wholeness through deep consecration.

Issue: Prayer seeks some effect, but what sort of effect?

What cause do we seek for an effect?

The nature of the cause determines the effect, but,
you cannot determine the cause simply by looking at the effect.

Example: 1) Rain always makes streets wet.

one cause → one effect

2) But if the streets are wet, does that necessarily mean it has rained?

one effect → many possible causes

wet streets → rain?
sprinklers?
watermain opened?
melting snow?

1) Divine cause → divine effect

Mortal-belief cause → mortal belief effect

2) Effect: healing → divine cause?
change of mortal belief?
benevolent mesmerism

Therefore, if we want a divine effect, we must go to the divine cause and not read from the effects.

Law of the fifth subject: we get back from prayer
what we put into prayer.

The only cause we want to embody is that cause which is of the nature of God, given in the first four subjects of prayer in the form of a right prayerful attitude.

Contrast: Christian Science healing with faith-cures.

What is the difference?

See “Faith-cure” (*Prose Works*, by Mary Baker Eddy, “Retrospection and Introspection,” pages 54–55).

Christian Science healing

understanding
harder to understand reality
learning the divine way
self-renunciation
deny claims of material sense

Faith-cure

blind faith
easy to believe in anything
ignorance and blindness
not much cross-bearing
reading from self and sense

Recapitulation of LIFE (continued)

Subtones: Cause must be of the same nature as the effect.

Example: If we pray from ignorance, we cannot expect intelligence from God.

We cannot pray for fullness out of emptiness, only from fullness.

Like proceeds from like; exaltation brings exaltation.

Therefore, what do we put into prayer?

(M) a desire for holiness;

(Sp) deep, heartfelt protests of Truth;

(So) not being fooled by the false prayer of belief by its effects;

(P) to be grounded on Science, understanding, not on belief;

(Li) going to God as an ever-present help—as the only source;

(T) yearning, striving, laboring for what we ask;

(Lo) cherishing, mothering the desire for holiness, which God will bless.

Order: The order of the first five subjects is irrevocable, unavoidable: we cannot start with the fifth, fourth, third, or second subjects, only with the first subject under the umbrella of the WORD as the Word, given in the Scriptural Note.

Example: The fifth subject in Judges (Judges 9–11)
Abimelech compared with Jephthah

Sixth Main Subject: TRUTH (S&H 13:20–15:24)

Main tone: The prayer of spiritual consciousness brings health, wholeness, healing.

The sixth subject builds on the five preceding, always going back to the Father, and shows how to get into the sanctuary of Spirit.

True man appears as that in me which is conscious of divine qualities:

- (Li)** habitual state,
- (P)** of being principled,
- (So)** in sincerity,
- (Sp)** loving one God only,
- (M)** that we seek afresh—

and therefore cannot be aware of duality.

Therefore, prayer demands no human or moral conditions, but starts with the spiritual qualities which all may avail themselves of by going to the divine source

Subtones: Show how consciousness is purified—taken out of darkness into the fullness of light.

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Subtones of TRUTH (continued)

- (M) Consciousness of error has no knowledge of consciousness of Truth. (*S&H* 13:20–32)
Consciousness cannot be both ignorant of the truth of God and man and be able to know Truth.
- (Sp) The day of decision comes as consciousness must choose to abide with the spiritual—to be “absent from the body and present with the Lord,” with the spiritual facts of the first five subjects. (*S&H* 14:1–11)
- (So) This consciousness rules out of me all that is not of this spiritual nature, showing that consciousness is what needs to be changed. (*S&H* 14:12–24)
- (P) Falling back on divine Life, principled consciousness carries dominion and authority. (*S&H* 14:25–30)
- (Li) The method of consciousness is depicted: (*S&H* 14:31–15:2)
1. “When thou prayest” (asking, seeking)
 2. “enter into thy closet” (expression)
 3. “shut thy door” (deny sin)
 4. “pray to thy Father in secret” (in the principled realm with a principled attitude)
 5. “and thy Father will reward thee openly” (the floodgates of Life are opened);
i.e. of consciously going the way of the first five subjects of prayer, which opens the floodgates of heaven.
- (T) Consciousness that has gone the way of Truth wipes out “erring senses,” false consciousness, and has “audience with Spirit.” (*S&H* 15:3–13)
- (Lo) Following the order, we do “pray aright;” consciousness is cleansed fully and we fulfill the requirements of the prayer of spiritual consciousness (the 6 musts). Sinful sense is cleansed. (*S&H* 15:14–24)

Seventh Main Subject: LOVE (*S&H* 15:25–16:23)

Main tone: Praise and glorification of God as He is and God’s doing.

The Christian’s prayer is shown: the subjective state of rejoicing in the facts that bring an infinite, universal blessing.

Subtones of LOVE:

MIND A summary of the first six subjects from the point of view of Love, showing what constitutes trustworthiness and makes us fit to receive holiness: (*S&H* 15:25–32)

- (M) self-forgetfulness
(Sp) purity and affection
(So) these are constant prayers
(P) practice, not profession
(Li) understanding, not belief
(T) gain the ear and right hand of omnipotence,
(Lo) calling down infinite blessings.

Subtones of LOVE (continued)

- (Sp)** Highest worship requires “a great sacrifice of material things.” Blessings are of a spiritual nature, therefore we must aim for the spiritual first. (*S&H* 16:1–6)
- (So)** The one prayer of Soul, spelled out through the seven synonym-aspects, covers all human needs. (*S&H* 16:7–14)
- (P)** Seeing the one Principle of prayer frees us from the one evil of not praying according to the principled way of prayer. (*S&H* 16:15–19)
- (Li)** Love is all or nothing: Love requires us to rise
- T** “above all material sensuousness and sin” to reach:
- Lo)** (*S&H* 16:20-23)

Li – “heaven-born aspiration”

T – “spiritual consciousness”

Lo – “which instantaneously heals the sick.”

Love brings us back to Mind in the WORD as the Word:
aspiration born of heaven. We cannot think out what is best for us.

Love gives the fulfilled sense of prayer—excluding the fears that prayer could be lacking—with a deep trust in the magnitude of the divine.

By abiding in this conscious trust, the true prayerful attitude, God has a chance to give us what we divinely need.

THE LORD’S PRAYER: See the “Questionnaire,” page 33–38

Talk IV Summary of Prayer

Science: the super importance of approaching God, Christian Science, and the Textbook scientifically.

WORD as the Word: the necessary scientific approach:

1. unprejudiced, unpreconceived;
2. pure – not trying to graft a scientific vision on a religious approach;
3. humble, not self-satisfied or being proud in what we know.

Review of Subjects

MIND	Open your thought to the allness of Mind, and accept that Mind knows all.
SPIRIT	Love the vision and be grateful for its bigness. Worship the vision purely, with no desire for material gain, and something is born in us..
SOUL	Rebuke every temptation to sidestep the order of prayer, and, resolved to go the divine way, we are reformed.
PRINCIPLE	Let every department of our life be lined up with the prayerful attitude of Mind, Spirit, Soul—bringing out harmony.
LIFE	Principled prayer is a consecrated, deep-rooted understanding, whose effects come with a living devotion to the divine.
TRUTH	The solution is effected to the issue of the fifth subject (the circle of divine Life vs. the circle of mortality) by wiping out error and going to the “spiritual sanctuary,” back to the Father—the divine cause. Duality then vanishes.
Order:	The order of the first five subject to the sixth is imperative: only a living spiritual understanding can enter the sanctuary of spiritual consciousness. Belief is not able to enter, neither can we enter without the cleansing process of this order. We can fool people about our development, but we cannot fool Science. We must go the ordered way for Science.

Examples of the sixth prayer in its subtones:

Example 1: **The sixth subject shows the awakening to the consciousness of one divine Father.**

- (M)** Mortal consciousness cannot know divine consciousness: all our thought then goes toward divine consciousness.
- (Sp)** But to know divine consciousness, we must turn away from body and turn to the spiritual.
- (So)** This rules us and changes us, and we find ourselves suddenly well.
- (P)** This consciousness reaches over the whole earth in its dominion and authority.
- (Li)** This opens the floodgates.
- (T)** This washes away every error.
- (Lo)** This is answered prayer.

Example 2: What constitutes divine consciousness?

- (M) Consciousness that wants to know Truth as it is.
- (Sp) Consciousness that is present with the Lord—with what we know as true.
- (So) Consciousness of Soul as supreme, ruling the body.
- (P) Consciousness of the supremacy of Soul over the whole earth, over every detail.
- (Li) Consciousness that forsakes error for the fullness of the Father.
- (T) Consciousness that silences material sense and listens consciously to Truth.
- (Lo) Consciousness that puts everything into it, — that is put fully into practice.

Example 3: What constitutes mortal consciousness?

- (M) Human ignorance of the Father, unenlightened faith;
- (Sp) Serving two masters; being sensibly with the body and mesmerized by it.
- (So) Seeking life in matter and listening to the material senses.
- (P) Having one's own dream of life, one's own concept of the universe and how problems should be solved..
- (Li) Unwillingness to go to the Father first unreservedly.
- (T) Reluctance to let error be destroyed and attempting to justify error—our human sense of right.
- (Lo) Reluctance to accept the one prayer and its requirements.

LOVE The prayer of praising the wonder of divine consciousness, ceasing affirmations and sitting down and contemplating the universe which God knows.

Rest in the consciousness that God is as He is. In this, we feel loved, held in Love, the beloved of God, which enables us scientifically to love our neighbor, but not out of an educated moral sense of love.

- (M) A true prayerful attitude, which is all God knows of us, makes us fit to receive holiness.
- (Sp) God purifies us from all that is of a sinful nature.
- (So) Consciousness of the first six subjects takes care of every true need and will rule us.
- (P) Love knows us as consciousness, and does not know any evil that cannot be wiped out.
- (Li) Love exalts us—no fear of not being exalted.
- (T) Love nurtures your true consciousness, expanding it until no false element remains.
- (Lo) Love is completely taking care of the true me—that which is of the nature of Mind, Spirit, Soul, Principle, Life, Truth, Love.

Order: To feel the Love-sense of prayer, we must go the way of the first six subjects, the purification of consciousness—of a prayerful attitude. Then we enter the purity of Love by scientific, spiritual birth, not by intellectual analysis.

THE LORD'S PRAYER

Approach from the standpoint of Love and Soul:

of spiritual sense, unselfed love, humbleness that lets the all-Love be all-loving by letting go of self and sense.

Purpose of the Lord's Prayer:

Not for a specific benefit, but for the allness and universality of Being, not to make God small.

Praying becomes praising the allness of God, not begging for something finite.

God can never be God to me only, for to try to restrict God is unscientific.

Seven statements of the Lord's Prayer:

- (1st) Praising God as the all-harmony;
- (2nd) Praise of complete purity and sanctity: nothing else to adore;
- (3rd) Praising the ever-presence of God, not limiting the Holy One of Israel to being only where we are;
- (4th) Praising universal omnipotence—potent in every direction, not just for certain cases;
- (5th) Praising the one Life sustaining all that the Word of Life contains—not asking God to sustain me or anything else but the Word of God;
- (6th) Praising the one manhood of God by reflection—praising this one reflection, not for the forgiveness of sins.
- (7th) Praising the complete ever-deliverance of Love from all sin, disease, death—rather than praying to God to deliver me.

Contrast this with other approaches to the Lord's Prayer:

- restricting God, shutting the door of prayer to a small hole;
- using the Lord's Prayer for personal ways and means;
- positive thinking—egotistic and materialistic to the nth degree.

“Prayer” in the context of spiritual evolution:

Bible: Old Testament

There is God, one God, only God as the standard of reality governing the universe.

New Testament

Man can be one with God. Jesus exemplified this unity between God and man.

Christianity

For 2000 years, people have tried to get hold of this unity, but usually through emotion and belief.

Science and Health:

Mrs. Eddy presented a scientific explanation of Christianity, which builds on the Bible. Therefore, *Science and Health with Key to the Scriptures* does not start by stating that there is God, but begins with the Science of the whole manhood, explaining man's scientific approach to God.

Assuming the substance of the Bible, the Textbook shows the scientific way of the new birth of manhood.

“Prayer”

“Prayer” shows the first step of giving to God, or hallowing to God what is of the nature of God—spiritual qualities.

The purpose of our life forms the point of view of “Prayer”:

The purpose of life becomes consecrating our lives to God, giving to God what belongs to God—fully and unrestrictedly. “Prayer” shows how to do this through the seven subjects.

Scientific simplicity and unity of prayer:

one prayer: the WORD as the Word,

one object of prayer: to understand God,

one big need (not many material needs): to grow in grace,

one reward: receiving from God only what is of God’s nature.

The WORD as the Word: one scientific attitude

Mind Pray from the bigness and allness of God—to know God as He is, thus being open, unprejudiced, without preconceptions of what is right, but desiring, reaching out for God;

Spirit Putting everything into our seeking, substantiating our seeking with our whole inward attitude;

Soul All directed to a divine object, divinely defined.

Key: What prays in us must be of the same nature as that to which we pray.

What is unlike God has no access to God.

Therefore, the seven subjects of prayer appeal to the divine in us, which alone can pray aright, but in the translated forms of:

(M) seeking

(Sp) devotion, gratitude

(So) sincerity, humility, rebuking sinful sense

(P) honesty

(Li) consecration of life

(T) affirming what is true

(Lo) confiding all to God.

Thus we only pray to **God** through that which is **Godlike** in me.

This divine in us is all that matters in Prayer; all the rest does not matter, and is of no concern.

Thus we learn how to nurture that which is divine in us, so that it can come to birth by a process of ordered, spiritual unfoldment.

Questionnaire
to the talks on
THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK
OUR WAY OF LIFE

Prayer

Scriptural Note I

“For verily I say unto you, That whomsoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.” (Mark 11:23–24)

1. In this short Bible verse, thought passes through three stages. Can you see what they are and what synonyms they characterize?
2. Does this mean that all prayers are answered? Read the whole chapter through and ascertain for yourself what the text has to say in this respect.
3. Is prayer always good or can it also be a danger?
Again, let the text of the chapter answer this.
4. The three stages depicted in the Scriptural Note I (question 1) permeate the whole chapter—and this (1) in a positive sense and (2) in a negative senses.
Read the chapter through and note:
 - 1) how these three stages are depicted in a positive sense:
 - a) that prayer is, for instance, desire, mental, unspoken,
 - b) that this prayer must be substantiated with expressing qualities, struggling, striving,
 - c) that prayer is assured its answer when of the nature of understanding God.
 - 2) how these three stages are counterfeited in a wrong sense of prayer, that is, in a prayer:
 - a) which consists of requests, words,
 - b) which is superficial, empty,
 - c) which rests on belief, material sense, emotion.

Scriptural Note II

“Your Father knoweth what things ye have need of, before ye ask Him.” (Matt. 6:8)

5. This Scriptural Note also pervades the text of the chapter. Who knows our need? God or us?
6. What does the chapter say our need is?
7. How does Scriptural Note II complement Scriptural Note I?

Introductory Paragraph (S&H 1:1–9)

8. “...all things are possible to God,...” (S&H 1:2–3)
Is this unconditionally true from the petitioner’s viewpoint?
Study S&H 1:1–4; 13:20–24; 178:13–17; 180:25–27; 182:32–1

1st Subject (S&H 1:10–3:11)

9. Note how the fact is stressed that God is unchangeable, hence that *we* must change.
10. Also note how the is-ness, allness and infinitude of God is stressed, and how God must be sought as such.
11. Try to epitomize this subject (from now on called “Main tone epitome”).
12. Also try to epitomize each of the seven subtones (from now on called “Subtone epitomes”).
13. Can you understand the developing sequence of the seven subtones (from now on called “Developing sequence”)?

2nd Subject (S&H 3:12–5:2)

14. “The Divine Being must be reflected by man...”
Note: a) the proper means through which this is done;
b) the false means
15. Note: a) how spiritual worship promotes progress;
b) how material worship hinders progress.
16. Main tone epitome?
17. Subtone epitome?
18. Developing sequence?

3rd Subject (S&H 5:3–7:26)

19. We reap what we sow. Note how this simple rule is stated here in various ways.
20. Note how sin brings suffering.
21. Note how sin must be destroyed:
a) either through suffering,
b) or through Christ.
22. Main tone epitome?
23. Subtone epitome?
24. Developing sequence?

4th Subject (S&H 7:27–11:20)

25. Note the various forms in which dishonesty or hypocrisy can manifest.
26. Note how every subtone shows a need for conformity in one’s attitude and life.
27. Note how the fourth subject gathers the first three subjects into *one* prayer.
28. Main tone epitome?
29. Subtone epitome?
30. Developing sequence?

5th Subject (S&H 11:21–13:19)

31. Ponder Mrs. Eddy's article "Faith-cure" (*Prose Works*, by Mary Baker Eddy, "Retrospection and Introspection," pages 54–55).
32. Ponder Mrs. Eddy's article "Principle and Practice," reprinted in "*Why Study Christian Science as a Science?*," Max Kappeler, Appendix I, page 34.
33. Note how in every subtone of the fifth subject, the law or cause and effect is brought in various ways.
34. Note how the depth of true prayer is contrasted here with the superficiality of ordinary prayer.
35. Main tone epitome?
36. Subtone epitomes?
37. Developing sequence?

6th Subject (S&H 13:20–15:24)

38. Note how the sixth prayer, the prayer of Truth, goes out from a pure sense of God as Life or Father—from a sense that Life and existence is spiritual (Life in and of Spirit) and how consciousness must abide in that.
39. Note how many ways it is stated that the true sense of things shuts out a wrong sense of things, and *vice versa*.
40. Note how in this sixth subject a conscious affirmation of the true sense of things is urged.
41. Main tone epitome?
42. Subtone epitome?
43. Developing sequence?
44. Through the seven subtone we get the constituents of consciousness in true prayer. Ask yourself:
 - a) what are the seven right constituents?
 - b) what are the seven wrong constituents?

7th Subject

45. Note that in this last prayer the sense of desiring, pleading, asking, has yielded to a sense of highest accomplishment and all-inclusiveness.
46. Can you feel a sense of a trustworthy attitude pervading the whole subject?
47. Main tone epitome?
48. Subtone epitomes?

The Lord's Prayer (S&H 16:24–17:15)

49. Mrs. Eddy calls the Lord's Prayer "the prayer of Soul, not of material sense" (S&H 14:23–24). What may be the reason for it? Why did she not call it, for instance, "the prayer of Principle," or "the prayer of Love"?
50. In relation to the 7th statement (S&H 17:8–11) study also:
S&H 28:29–31; 39:8–9; 48:10–14 66:9–11

51. Note how
 - statement 1, 2, and 3 (Mind, Spirit, Soul) postulate a falling in line with God;
 - statement 4 (Principle) states the unity of God and the universe;
 - statement 5, 6, and 7 (Life, Truth, Love) glorify God in His blessing the universe.
52. The Lord's Prayer is the prayer Jesus taught (*S&H* 16:7–8).
Note the universality of this prayer.
53. It may be of help to consider also the text of the Lord's Prayer from a new translation:

“This then is how you should pray:
 Our Father in Heaven,
 Thy name be hallowed;
 Thy kingdom come;
 Thy will be done;
 As in Heaven, so on earth;
 Give us the bread of life today;
 And forgive us our debts,
 As we forgive our debtors;
 And do not bring us to ordeal;
 But save us from evil.
 (For Thine is the kingdom,
 the power, and the glory,
 Into the ages. Amen.)”

(*The Four Gospels*, a new translation from the Greek by E.V. Rieu, ©1952, The Penguin Classics).

General survey on the whole chapter “Prayer”

54. **ONE PRAYER**
The chapter presents not many kinds of prayer, but *one* Principle of prayer. What conclusions can we draw from this when we pray?
55. **THE WORD AS THE WORD (Mind – Spirit – Soul)**
How could we describe the *attitude* of prayer as symbolized through the two Scriptural Notes or the WORD as the Word?
56. **THE SEVEN SUBJECTS OF PRAYER**
 - a) How could we summarize in a few words the seven subjects of prayer depicting the means of prayer?
 - b) Can we see the developing sequence in these seven subjects, and can we see their irresistible order?
 - c) What are the false prayers counterfeiting these seven true prayers?
57. **INTERPLAY** of the “Word/Word: with the “7”
How does the attitude of the WORD as the Word combine with the 7 subjects of prayer?

58. THE LAWS OF PRAYER

The chapter on “Prayer” sets forth the laws regulating the interplay of demand and supply—the means of approaching God and the reward God bestows. The following is an attempt to define this law—open for investigation and examination:

subject	demand	supply
1.	open thought	brings full promise
2.	spiritual worship	" unfoldment
3.	sincerity	" reformation
4.	consistency in every detail	" a principled attitude
5.	consecration of life	" exaltation
6.	affirming the Father	" wholeness
7.	trustworthiness	" salvation
Lord's Prayer	hallowing God	hallows man

59. THE LAW OF FULFILMENT

We can ask ourselves if there is no general law governing the sequence of the subtones in each of the seven subjects. Does the following pattern come close to what you feel?

Approach:

1 st subtone:	divine intention
2 nd subtone:	keeping this intention pure
3 rd subtone:	being humble about it

Coincidence:

4 th subtone:	brings us into harmony with the divine
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Reward:

5 th subtone:	thus we partake of the fullness of the divine source,
6 th subtone:	which works infallibly,
7 th subtone:	and blesses infinitely.

Study Material
on
Science and Health with Key to the Scriptures,
by Mary Baker Eddy

Chapter I
(Word reflecting the Word)¹

Prayer

Standpoint:	Word reflecting the Word: Word from the absolute standpoint: Statement of God’s perfect nature Word from the relative standpoint: Our approach to God through accepting our unity with God.
Scriptural Note I:	Mind—Spirit—Soul Mark 11:[23–]24 (see newer translations) Believing: <i>S&H</i> 582:1–3
Scriptural Note II:	<i>S&H</i> 7:24–26; 13:14–16 See also [Mat. 6:8], Rom. 8:26; 1 Cor. 2:11 John 6:46, 65; John 14:6, and <i>S&H</i> 286:9–15 John 14:10, 13, 14; 15:7; 16:23, 24; I John 5:14
Introduction:	<i>S&H</i> 1:1–9 Prayer is a spiritual understanding of God, which through unselfed love brings us into unity with the perfect nature of God.
Mind	The prayer of true desire to know God as He is brings us into unity with the intelligent active All-Mind (<i>S&H</i> 1:10–3:11). What is involved in a true desire?
as Mind:	We must be willing to let our desire be “moulded” by Mind (<i>S&H</i> 1:10–14).
as Spirit:	Pure motives for prayer find their reward (<i>S&H</i> 2:1–7).
as Soul:	This requires the humility to change ourselves (<i>S&H</i> 2:8–14).
as Principle:	Such a prayer brings us “into harmony” with the Science of being (<i>S&H</i> 2:15–22).
as Life:	It thereby brings us nearer to the open “source of all existence” (<i>S&H</i> 2:23–30).
as Truth:	It acknowledges that God does right without giving Him advice

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1979), Chapter I.

	(S&H 2:31–3:4–11)
as Love:	Willingness “to avail ourselves” of this divine rule “enables us to work out our own salvation,” as God’s work is already done (S&H 3:4–11)
Spirit	The prayer of reflecting the Divine Being through the culturing of spiritual qualities brings us into unity with the unfoldment of Spirit (S&H 3:12–5:2).
	Through which spiritual qualities can this reflection be brought forth?
as Mind:	Absolute consecration of “thought, energy and desire” is necessary (S&H 3:12–16).
as Spirit:	Gratitude “for the good already received” enable us to receive more (S&H 3:17–26).
as Soul:	Unselfed gratitude for God—and not primarily for His blessings—unfolds a fruitful life (S&H 3:27–4:2).
as Principle:	By keeping Jesus’ commandments we furnish the proof of our gratitude (S&H 4:3–11).
as Life: partakers	“The habitual struggle to be always good” makes us worthy to be of God (S&H 4:12–26).
as Truth: us in	“Striving to assimilate more” and more “of the divine character” fashions God’s likeness (S&H 4:17–26).
as Love:	Spiritual devotion and worship promote spiritual growth (S&H 4:27–5:2)
Soul	The prayer of sinlessness, fulfilling the Christ-demand to rebuke sin, brings us into unity with Soul’s ability to reform (S&H 5:3–7:26).
	How does the prayer of sinlessness make us Christians?
as Mind:	The prayer of sinlessness begins by recognizing “that there is no discount in the law of justice” (S&H 5:3–13).
as Spirit:	This prayer strengthens the sinless affections, whereas the sinner only reaps “the destruction of sin through suffering” (S&H 5:14–21).
as Soul:	The destruction of sin through Christ is the only means of canceling sin. Prayer as such cannot cancel sin (S&H 5:22–6:2).
as Principle:	Only working in accordance with the divine Principle reforms the sinner (S&H 6:3–10).
as Life:	Sin destroys itself through suffering, but we reach heaven through an understanding of God’s impartial mercy (S&H 6:11–22).
as Truth:	By uncovering, rebuking, and relinquishing error, sin and sickness are healed (S&H 6:23–7:7).
as Love:	The prayer of spiritual sense and of the perception of God’s requirements makes us Christians (S&H 7:8–26).

Principle	The prayer of obedience to God, the prayer of honesty, by which we bring everything within us into accord with Him, unites us with the impersonal workings of the divine Principle (7:27–11:20). How is a Principle-like attitude established? as Mind: by praying according to an honest desire (<i>S&H</i> 7:27–32). as Spirit: by allowing no discrepancy between outer and inner purity (<i>S&H</i> 8:1–27). as Soul: by examining ourselves honestly (<i>S&H</i> 8:28–9:4). as Principle: by furnishing proof of our unselfishness (<i>S&H</i> 9:5–16). as Life: by being willing to leave all for Christ’s sake, by being willing to follow Jesus’ example and by being willing to go the way of Life, “even though with bleeding footsteps” (<i>S&H</i> 9:17–10:21). as Truth: by desiring the right and doing it (<i>S&H</i> 10:22–11:4). as Love: by correcting error and wiping it out, whereby we win divine pardon (<i>S&H</i> 11:5–20).
Life	The prayer of an understanding, living devotion to the divine, which is willing to sacrifice the mortal, brings us into unity with all-renewing Life. (<i>S&H</i> 13:20–15:24). Wherein lies this living devotion to the divine? as Mind: It lies in a fervent constant desire to know and do the will of God, and in a willingness to “sacrifice everything for it” (<i>S&H</i> 11:21–32). as Spirit: also in “deep and conscientious protests” of man’s likeness to God and his unity with God (<i>S&H</i> 12:1–15). as Soul: As the inner attitude determines the outward effect (<i>S&H</i> 12:16–21). as Principle: the inner attitude must base itself on divine Science and not on human thoughts (<i>S&H</i> 12:22–26). as Life: In Science all may avail themselves of God as a “present help” (<i>S&H</i> 12:27–13:4). as Truth: Thereby we must strive “for the accomplishment of all we ask” (<i>S&H</i> 13:5–12). as Love: If we cherish the desire devotedly, it will be blessed of God (<i>S&H</i> 13:12–19).
Truth	The prayer of spiritual consciousness, which is closed to error and open to Truth, brings us into unity with the dominion of Truth (<i>S&H</i> 13:20–15:24). What is the prayer of spiritual consciousness? as Mind: It is a knowledge of the true God and the true man; this alone can grasp the wonders of God (<i>S&H</i> 13:20–32).

(Truth continued).

- as Spirit: A consciousness that dwells in the spiritual is governed by God (S&H 14:1–11).
- as Soul: A spiritual consciousness has reforming power (S&H 14:12–24).
- as Principle: It has dominion over the compound idea (earth) and authority over error and sickness (S&H 14:25–30).
- as Life: it opens the source of God’s blessings (S&H 14:31–15:2).
- as Truth: it silences erring sense (S&H 15:3–13).
- as Love: Practicing such a consciousness is answered prayer (S&H 15:14–24).

Love The prayer of glorifying the perfection of being brings us into unity with the perfection of Love (S&H 15:25–16:23)

What is this prayer of perfection?

- as Mind: A prayer which only knows perfection calls down “infinite blessings” (S&H 15:25–32).
- as Spirit: The highest worship presupposes “a great sacrifice of material things” (S&H 16:1–6).
- as Soul: It is the prayer of Soul that “covers all human needs” (S&H 16:7–14).
- as Principle: It is a scientific apprehension of God and delivers us “from the evil one” (S&H 16:15–19).
- as Life: It gives us that heaven-born aspiration,
- as Truth: and spiritual consciousness,
- as Love: “which instantaneously heals the sick” (S&H 16:20–23).

The Lord’s Prayer: S&H 16:24–17:15

See the following books by Max Kappeler:

*References in the booklets Compendium for the Study of Christian Science #1-10,
(especially # 3: The Commandments, the Beatitudes, The Lord’s Prayer)
The Science of Prayer*



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter II ATONEMENT AND EUCHARIST (Audio Code C-1A)

MAX KAPPELER

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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.).
MIND, SPIRIT, etc.	= in all capitals means that tone is the main tone.
W/W, W/X, W/Xty, W/Sc	= the Word in its subtones of Christ, Christianity, Science.
CS - SC	= the ascending way of Christian Science to Science.
> <	= versus

“Atonement and Eucharist”

Dear Student,

The world today agrees that it is finding itself in a terrible mess; however, students of Christian Science know that there is a solution to this great crisis: namely, a scientific understanding of the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. Such an understanding demands a method wholly different from the human ways of understanding things. In order to understand the Textbook correctly, we must proceed from a consciousness structured according to the structure of the one infinite Being, i.e. according to the three great categories of capitalized terms as found in the Textbook. Only such a consciousness is able to interpret the divine Principle through its own categories and thereby arrive at a correct, a divinely scientific understanding of the Textbook.

Some advice for preparation:

1. You should start preparation as early as possible.
2. I suggest that Chapter II in *Science and Health* be read various times in an understanding and consecrated way, without first using the epitomes for “Atonement and Eucharist”. Doing this calls into action the creative faculties of each student, no matter where one is spiritually.
3. An overall view of the Chapter “Atonement and Eucharist” can then be gained by carefully studying my books:
 - a) *The Structure of the Christian Science Textbook—Our Way of Life*, pages 16–21, and
 - b) *The Science of the Oneness of Being in the Christian Science Textbook*, pages 75–87.
4. The enclosed study-references indicate how the text deals with some pertinent theological questions in regard to the subject of “Atonement and Eucharist”. Be sure to get a clear sense of these important issues.
5. Then start investigating the finer structure of the chapter with the help of the epitomes as found in my book, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*.
6. It will be necessary for you to mark your Textbook according to the finer structure of the chapter (see point 5). These markings can be done in an individual way.
7. Since the purpose of the class is to understand scientific text-interpretation and the method of epitomizing the findings, you should become more and more familiar with the method involved. To this end, great attention should be given to the introduction to the *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*, pages 1–11.

With my best wishes,



Atonement and Eucharist

General remarks

1. It may prove very helpful for the student first to read the whole chapter through consecutively several times, with the sole intention of getting the general “touch” of the chapter as a whole.

Atonement

2. Atonement defined.
S&H 18:1–3
3. The theological view of atonement must give place to the scientific view of atonement.
S&H 23:7–11 24:15–19 24:20–26
4. Jesus exemplified atonement.
S&H 18:3–6
5. Christ reconciles.
S&H 18:13–15 19:1–2
6. No reconciliation of Truth and error.
S&H 19:5–6
7. Our atonement.
S&H 21:1–5 23:4–5 24:11–15
8. No vicarious atonement.
S&H 18:6–9 21:6–8 22:23–27 25:22–31
40:14–15
9. Atonement is unavoidable for all.
S&H 26:1–9 37:22–25 37:32–9 40:25–28
54:8–10

The divine and the human

10. The divine must be made manifest in the human.
S&H 25:31–32 26:12–14 30:19–25
11. The divine must overcome the human.
S&H 33:18–21 43:27
12. The human has the ability to reflect the divine.
S&H 52:23–28 54:1–7
13. Christ is the way.
S&H 26:10–12
14. Jesus is the way-shower.
S&H 25:13–21 30:5–13 30:19–21

15. Jesus explored the way for us.
 S&H 26:1–6 38:24–25 46:25–26
16. There is no other way.
 S&H 30:30–32
17. The way is no path of flowers.
 S&H 22:23–27 28:29–31 31:28–2 39:1–4
 40:19–24 41:8–10 43:32–4 48:10–16

The way

18. Jesus suffered; Christ suffers not.
 S&H 20:14–16 24:11–15 36:36–31 MH 38:21–24
 40:17–19 MH 53:25–1 MH
19. Suffering as a concomitant of atonement
 S&H 19:17–20 22:6–7 23:7–11 36:4–6
20. Jesus drank the cup.
 S&H 32:11–14 33:13–14 43:21–22 51:1–5
21. All must drink the cup.
 S&H 31:17–22 26:6–9
22. Experiences are necessary.
 S&H 18:1–3
23. We have to go through, not shun, experience.
 S&H 18:1–3
24. Every right effort has its reward.
 S&H 18:1–3
25. There are three Scriptural Notes. Ponder—
- a) in conjunction with Scriptural Note I:
 Gal. 5:15–25
 - b) in conjunction with Scriptural Note II:
 I Cor. 1:10–18
 - c) in conjunction with Scriptural Note III:
 Luke 22:17–20
 John Doorly’s Verbatim Report of Talks on
 the Science of the Bible, Vol. II,
 page 318:33–319

26. The three Scriptural Notes depict the tones of Soul-Principle-Life (Word as Christ). Can you feel these three tones running through the whole chapter as the leading attitude?

Can you feel:

- a) How the tone of Soul demands the abandonment of self through self-sacrifice, self-denials, self-immolation, the rebuking of sin, repentance, reformation, willingness to traverse the path from sin to holiness, etc?

S&H 19:17 20:14 21:15

- b) How the tone of Principle demands the abandonment of human doctrines and theories, ritualism, dead ceremonies, etc., and instead demands demonstration, proofs in practice, doing the works Jesus did, obedience to Principle, etc?

S&H 19:24 23:12 25:13

- c) How, in the tone of Life, the bitterness of the cup gives place to the wine of inspiration, ushering us into newness of life, into a new and higher understanding, etc.?

S&H 20:27 24:11 26:10

1st subject (18:3 – 19:28)

27. Main tone epitome?

28. Subtone epitomes?

29. Developing sequence?

30. Note how the subtones also depict the arguments which would speak against our accepting the law of atonement. What are they?

31. Can you see how this subject is the inevitable consequence of the 1st subject of “Prayer”?

2nd subject (24:4 – 27:9)

32. Note how this subject urges on us the demand to turn away from the false and to turn towards the true.

33. Note how atonement is shown as a gradual process.

34. Main tone epitome?

35. Subtone epitomes?

36. Developing sequence?

37. Can you see how this subject is the inevitable consequence of the 2nd subject in “Prayer”?

3rd subject (21:15 – 24:3)

38. Note the tone of perseverance and determination that runs through this subject.

39. Main tone epitome?

- 40. Subtone sequence?
- 41. Developing sequence?
- 42. Can you see how this subject is the inevitable consequence of the 3rd subject in “Prayer”?

4th subject (24:4 – 27:9)

- 43. Note how this subject stresses the necessity of proof, demonstration and works.
- 44. Note how this subject shows that atonement cannot be based on theological views, but must be based on Principle and Science.
- 45. Main tone epitome?
- 46. Subtone epitomes?
- 47. Developing sequence?
- 48. In each subtitle, a different scientific sense of atonement is contrasted with a theological sense. Can you discern these distinctions?
- 49. Can you see how this subject is the inevitable consequence of the 4th subject in “Prayer”?

5th subject (27:10 – 29:11)

- 50. Note how the subject of Life constantly falls back on Principle and Science, from which standpoint alone, Life can be rightly understood.
- 51. Interpreting Life from another standpoint leads to a misunderstanding of Life. Note how this misunderstanding runs through this subject as the persecutor.
- 52. Main tone epitome?
- 53. Subtone epitomes?
- 54. Developing sequence?
- 55. Note how in each subtitle a different sense of divine Life is contrasted with the claims of a mortal sense of life.
- 56. Can you see how this subject is the inevitable consequence of the 5th subject in “Prayer”?

6th subject (29:12 – 35:29)

- 57. Note how this subject presents the spiritual history of Jesus, exemplifying the history of the true man.
- 58. Main tone epitome?
- 59. Subtone epitome?
- 60. Developing sequence?

61. Note the correspondence of this subject in its seven subtones—

- a) with the sixth day of creation and its subtones (as given by J.W. Doorly in his summary of the days of creation in Volume I of his Bible Talks),
- b) with the seven main subjects of Matthew's Gospel as given by J.W. Doorly at his Oxford Summer School, 1948.

62. Can you see how this subject is the inevitable consequence of the 6th subject in "Prayer"?

7th subject (35:30 – 55:29)

(Because this subject is rather voluminous, instead of putting questions to you, I deem it of greater help to give you the structure of the subject in my own captions, to guide you in your study.)

Main tone epitome: Love renders atonement unavoidable.

Love as Mind (35:30 – 37:4)

Tone of Love: design, final purpose, reward, heaven
Tone of Mind: law, justice, intention

Subtone epitome: The law of Love inevitably confers a full reward on a heavenly state of mind.

- M Heaven is a state of mind.
- Sp This state of mind must be an experience of purity and affection.
- So In this experience, the love of sin must be quenched by sufficient suffering.
- P God's government does not allow a mere pardoning of sin.
- Li Spirituality requires paying the earthly price.
- T The form of this earthly price is righteousness and well-doing, which has its full reward.
- Lo This reward is heaven: the redemption of sin and suffering.

Love as Spirit (38:21 – 40:24)

Tone of Love: all, in every way, complete
Tone of Spirit: emulation of the Christ-spirit

Subtone epitome: It lies in the demand of Love that the Christ-spirit be emulated by all.

- M The spirit of martyrs is the seed of the church, which cannot be uprooted.
- Sp Martyrs serve to cleanse and rarify humanity with purer ideals.
- So All must strive to emulate Jesus.

- P All must be like Jesus in obedience to his divine commands.
- Li These demands concern everyone at every time.
- T All who follow are endowed with healing power.
- Lo The Christ-spirit blesses all and is shared by all.

Love as Soul (38:21 – 40:24)

- Tone of Love: full salvation, all error destroyed, the nothingness of error
- Tone of Soul: pains and pleasures in material sense, sin
- Subtone epitome: Love enforces full salvation through the abandonment of sin.
- M The belief of sin and self must yield to the idea of spiritual selfhood.
- Sp Man's spiritual selfhood must overcome and triumph over self and sin.
- So Immortality is not won by succumbing to mortality, death and the grave.
- P Salvation is possible here and now through scientific apprehension.
- Li Without this scientific apprehension, we practice and, thereby, support sin.
- T By removing sin, we remove the penalty due for sin.
- Lo In the endeavor to abandon sin, we can rejoice in anticipation of triumph, in spite of the suffering involved.

Love as Principle (40:25 – 42:4)

- Tone of Love: peace, rest, Shekinah, complete and fulfilled mission
- Tone of Principle: doing deeds, proving, demonstrating
- Subtone epitome: Love demands that we prove the divine Principle to be Love. How? We give the proof of Love:
 - M by daily deeds;
 - Sp by departing from material sense into the spiritual sense of being;
 - So by walking calmly on, trusting the Golden Rule;
 - P by healing through Science and not through sciences;
 - Li by not shrinking from fulfilling God's mission, no matter what the cost;
 - T by practicing the truth ridiculed by the world;
 - Lo by proving through our lives that God is unchanging Love.

Love as Life (42:5 – 45:15)

- Tone of Love: indivisibility of God and man, man finding all in God
- Tone of Principle: eternal, deathless, irresistible

Subtone epitome: The purpose of Love is to demonstrate that Life cannot be defeated:

- M by the universal belief in death and mortality,
- Sp by the belief of life in body or in matter,
- So by malignity and brutality,
- P by the verdicts of human laws,
- Li by the deprivation of material methods of sustenance
- T by humanly insurmountable obstructions, and
- Lo by an enmity towards Life.

Love as Truth (45:16 – 54:7)

- Tone of Love: glory, fullness, the highest, best, greatest, most sublime, final
- Tone of Principle: Christ, the idea man, man's rights, illustrated through the manhood of Jesus as: the great demonstrator of Truth and Love; the great exponent of God; the highest instructor and friend of man; the best man that ever trod the globe; the highest earthly representative; the friend of sinners; a glorified example

Subtone epitome: Love is glorified in forcing us to atone fully with the true idea man.
(elaborated in the "Days of Creation" Matrix)

Mind: Atonement reveals man as the idea of the inspired Word (45:16 – 46:12)

- M It brings to light man as idea;
- Sp it reveals him as such to have supremacy over matter;
- So it shows him to be identified through the inspired Word;

Spirit: Atonement reveals man as developing purely in the spiritual
(46:13 – 47:9)

- M This true development is based on the fact that physique is not Spirit (after resurrection);
- Sp this true development is always spiritual and exalts above all material conditions (ascension);
- So this true development is always to be found in the unfoldment of spiritual capacities (Pentecost).

- Soul: Atonement reveals man as free from carnality (47:10 – 48:24)
- M Betrayal is shown as having its source in worldly motives,
 - Sp as falling back on the betrayer,
 - So as having to be handled through watching,
 - P as being overcome only through a life-work,
 - Li and by resorting only to spiritual means.
- Principle: Atonement reveals man as never forsaken by God (48:25 – 50:18)
- M Ignorance forsakes,
 - Sp because it cannot value the spiritual rightly;
 - So thus man is forced to rely solely on God,
 - P who saves in a divine way — not according to human opinions,
 - Li and who cannot help but ever abide with man.
- (see Psalm 22; Mis. 63:22 – 64:8)
- Life: Atonement reveals man's life as one with the Life which is God (50:19 – 51:18)
- M This oneness is factual, even if gainsaid;
 - Sp being factual, it is able to bear the cross of the misunderstanding of Life,
 - So and being self-preserving, it can stand the test of its indestructibility,
 - P thus proving the impossibility of separating man from his
inextinguishable spiritual Life.
- Truth: Atonement reveals man as always at work in God (51:19 – 53:15)
- M His motives for healing are God-inspired;
 - Sp his spirituality enables him to do the works of God;
 - So his pursuit is to imbibe the spiritual evidence of health, holiness and life;
 - P his perfection stirs up error — the prince of this world;
 - Li his work is infinitely individual;
 - T he is always the friend and savior of mortal man;
 - Lo he works in a divinely scientific sense.
- Love: Atonement reveals man as blessing the whole universe (53:16 – 54:7). How?
- T By shocking the world out of its comfort in error, and
 - Lo by giving the world a complete example of the affluence of God.

Love as Love (54:8 – 55:29)

Tone of Love: universality, Christianity

Tone of Love: accepting, adhering, (not rejecting, denying or excluding the Christ)

Subtone epitome: It lies in the plan of Love that atonement be accepted universally in its divinely Christian and scientific sense.

M The true idea of God must be accepted as the basis of Christianity.

Sp Christianity can be accepted only through a vital understanding of it.

So Christianity must be accepted in its genuine sense.

P Christianity must be accepted in its curative mission.

Li In Christianity, Love must be accepted in its curative mission.

T Accepting the Science of Christ, we are endued with the spirit and power of Christian healing.

Lo Through the acceptance of divine Science, at-one-ment is established forever.

Study Material
on
Science and Health with Key to the Scriptures,
by Mary Baker Eddy

Chapter II
Atonement and Eucharist

(Word reflecting the Christ)¹

Standpoint: Word reflecting the Christ:
Word from the absolute standpoint: Statement of God’s perfect nature.
Christ from the relative standpoint: casts out all that is unlike God’s nature in us.

Scriptural Note I: Soul (self-immolation)

Scriptural Note II: Principle (new interpretation)

Scriptural Note III: Life (newness of Life, inspiration)

Introduction: S&H 18:1–3

Through man’s unity with God, we overcome all that is unlike God in ourselves.

Mind **Through man’s unity with Mind, we are enabled to act according to the law of atonement (S&H 18:3–19:28).**
as Mind: Through man’s unity with Mind, we are enabled to act boldly and with power against opposing arguments (S&H 18:3–12).

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1979), Chapter II.

- as Spirit: Through man's unity with Mind, atonement unfolds only in the line of Spirit: man is reconciled to God not God to man (S&H 18:13–19:3).
- as Soul: Through man's unity with Mind, a higher sense of God helps us to free ourselves from lower laws (S&H 19:12–16).
- as Principle: Through man's unity with Mind, we are not tempted to reconcile ourselves with material beliefs (S&H 19:12–16).
- as Life: Through man's unity with Mind, every practical effort of reconciliation is made more efficacious (S&H 19:17–20).
- as Truth: Through man's unity with Mind, we are able to do the will of wisdom (S&H 19:20–24).
- as Love: Through man's unity with Mind, we put into practice our partnership with God (S&H 19:24–28).

Spirit Man's unity with Spirit compels us towards complete spiritualization (S&H 19:29–21:14).

- as Mind: Man's unity with Spirit makes us act, moved by spiritual recognition (S&H 19:29–20:5).
- as Spirit: Man's unity with Spirit—not ritualistic worship—opens for us the spiritual realm (kingdom of God) (S&H 20:6–13).
- as Soul: Man's unity with Spirit rejects our weaknesses and makes us adhere strictly to the ordered way from sense to Soul (S&H 20:14–23).
- as Principle: Man's unity with Spirit gives us entrance into the whole realm of spiritual facts (S&H 20:24–27).
- as Life: Man's unity with Spirit compels us to lay down material burdens in order to go the way of Life (S&H 20:27–32).
- as Truth: Man's unity with Spirit vanquishes error and makes us better men (S&H 21:1–8).
- as Love: Through man's unity with Spirit we win at last complete spiritualization (S&H 21:9–14).

Soul Man's unity with Soul bestows on us consistency which leads us safely along the way from sense to Soul (S&H 21:15–24:3).

- as Mind: Man's unity with Soul leads us along a straight way and prevents us from taking a zigzag course (S&H 21:15–22:2).
- as Spirit: Through man's unity with Soul, our strong efforts are crowned with success (S&H 22:3–10).
- as Soul: Through man's unity with Soul, our perseverance will be rewarded (S&H 22:11–22).

as Principle:	Through man's unity with Soul, we work out our own deliverance from error (S&H 22:23–29).
as Life:	Man's unity with Soul demands of us constant self-immolation (S&H 22:30–23:11).
as Truth:	Through man's unity with Soul, every kind of sin is rebuked and the claims of God established (S&H 23:12–20).
as Love:	Through man's unity with Soul, we entrust—through spiritual understanding—our deliverance to God (S&H 23:21–24:3).
Principle	Through man's unity with Principle, we are divinely empowered (S&H 24:4–27:9).
as Mind:	Through man's unity with Principle, the healing Principle of Christian Science can reveal itself to us (S&H 24:4–10).
as Spirit:	Through man's unity with Principle, we rise to newness of Life through regeneration (S&H 24:11–25:2).
as Soul:	Man's unity with Principle holds within itself a spiritual offering which effects our purification from sin (S&H 25:3–12).
as Principle:	Through man's unity with Principle, we are able to demonstrate the divine in the human (S&H 25:13–32).
as Life:	Through man's unity with Principle, each one of us can tread the pathway of life individually up to the throne of glory (S&H 26:1–9).
as Truth:	Man's unity with Principle gives us the Christ-power over sin, sickness and death (S&H 26:10–18).
as Love:	Through man's unity with Principle, we can prove that the Principle of Christianity is Love (S&H 26:19–27:9).
Life	Through man's unity with Life, we lay down the material concept of life and thereby free ourselves from the belief of persecution (S&H 27:10–29:11).
as Mind:	Through man's unity with Life, our life manifests itself as indestructible (S&H 27:10–16).
as Spirit:	Through man's unity with Life, pantheism (the doctrine of Life in and of matter) is eradicated (S&H 27:17–21).
as Soul:	Through man's unity with Life, we cannot miss our life's purpose (S&H 27:22–27).
as Principle:	Through man's unity with Life, we enabled to demonstrate the divine Life-principle without hindrance (S&H 27:28–28:14).
as Life:	Because of man's unity with Life, our life cannot be measured aright by the material world's methods (S&H 28:15–21).

- as Truth: Through man's unity with Life, we encounter persecution in some form (S&H 28:22–31).
- as Love: Through man's unity with Life, we can overcome any persecution until we finish our course (S&H 28:32–29:11).

Truth Through man's unity with Truth, true manhood is being established in us (S&H 29:12–35:29).

- as Mind: Through man's unity with Truth, we recognize the saving idea that God is the only creator of man (S&H 29:12–19)
- as Spirit: Through man's unity with Truth, the material law and its order of generation is silenced and man as the true offspring of Spirit is born (S&H 29:20–30:13).
- as Soul: Through man's unity with Truth, we execute the new rule which rebukes sin and blesses all mankind (S&H 30:14–31:3).
- as Principle: Through man's unity with Truth, the right human relationships are formed (S&H 31:4–11).
- as Life: Through man's unity with Truth, we are lifted out of dead ceremonies, persecutions, bitter experiences, and afflictions (cup) into true life (S&H 31:12–33:17).
- as Truth: Through man's unity with Truth, God is with us and we are equipped with the perception of infinite possibilities (S&H 33:18–34:28).
- as Love: Through man's unity with Truth, the glory of spiritual manhood is realized in us (S&H 34:29–35:29).

Love Through man's unity with Love, atonement with God fulfills itself in us (S&H 35:30–55:29).

- as Mind: Through man's unity with Love, we experience heaven through heavenly mindedness (S&H 35:30–37:4).
- as Mind: Heaven is a state of divine Mind (S&H 35:30–36:1).
- as Spirit: This heavenly state can only be known through experiencing purity (S&H 36:1–4).
- as Soul: This demands sufficient suffering to quench love for sin (S&H 36:4–6).
- as Principle: Merely to forgive error is not in accordance with God's government (S&H 36:6–9).
- as Life: Spirituality demands mercy which excludes us however from finding favor with the worldly-minded (S&H 36:10–18).
- as Truth: The law of mercy finally bestows on the righteous their full reward (S&H 36:19–29).

- as Love: The law of God brings heaven; the belief in sin is being destroyed (3 S&H 6:30–37:4).
- as Spirit: Through man’s unity with Love, we are stirred to reflect the Christ-spirit without measure (S&H 37:5–38:20).
- as Mind: The spirit of the martyrs who fight with sword of Spirit is the seed of the Church (S&H 37:5–8).
- as Spirit: This spirit purifies the atmosphere of material sense and permeates humanity with purer ideals (S&H 37:9–15).
- as Soul: As followers of Christ we learn to emulate Jesus in *all* his ways (S&H 37:16–22).
- as Principle: It is the duty of all Christians to follow the demonstrations of Jesus in some degree (S&H 37:22–31).
- as Life: This Christian demand is valid for all and in every age, not only for some chosen people (S&H 37:32–38:9).
- as Truth: All who follow are equipped with spiritual power (S&H 38:10–18).
- as Love: By accepting the Word of God the Christ-spirit blesses all (S&H 38:18–20).
- as Soul: Through man’s unity with Love, our true selfhood remains untouched by sin and suffering (S&H 38:21–40:24).
- as Mind: Our true selfhood (our Christ-self) is the idea of Love and not the belief of the material senses (S&H 38:21–32).
- as Spirit: Our Christ-self overcomes the world and the flesh as nothingness (S&H 39:1–9).
- as Soul: The spiritual selfhood is “the way” which overcomes mortality and leads to immortality and bliss (S&H 39:10–17).
- as Principle: In Science salvation is a present fact and material self (material pains and material pleasures) impossible (S&H 39:18–30).
- as Life: In supporting our scientific self we stop sinning (S&H 39:31–40:7)
- as Truth: Sin is forgiven through its destruction and the balance of our true selfhood restored (S&H 40:8–16).
- as Love: Through the Christ-selfhood we can endure with joy the inevitable suffering for Truth, by anticipating the final triumph (S&H 40:17–24).
- as Principle: Through man’s unity with Love, we prove that Love is our Life-principle (S&H 40:25–42:4).
We give the proof of this:
- as Mind: through daily deeds (= divine service) (S&H 40:25–30),
- as Spirit: by taking the step forward out of matter into the Shekinah (S&H 40:31–41:7),
- as Soul: by walking on calmly according to the Golden Rule (S&H 41:8–13),

- as Principle: by teaching and demonstrating the absolute Science of divine healing (S&H 41:14–21),
- as Life: by continuing to do good deeds in spite of persecution (S&H 41:22–28),
- as Truth: by becoming disciples of Truth (S&H 41:28–32),
- as Love: by giving the living proof that God is unchanging Love (S&H 42:1–4).
- as Life: Because of man’s unity with Love our demonstration of deathless life cannot be hindered by anything (S&H 42:5–45:15).
It cannot be hindered:
 - as Mind: by the common belief of death because death is only a material dream which vanishes at last through the light of Mind (S&H 42:5–8);
 - as Spirit: by the belief that life is material and corporeal because through the influx of the Holy Ghost the nothingness of this belief is understood (S&H 42:9–43:10);
 - as Soul: by the malignity of brutal persecutors, by treason and betrayal, because Soul transforms malignity into glory (S&H 43:11–20);
 - as Principle: by human laws and material beliefs, by the claims of medicine, surgery and hygiene because the spiritual laws of divine Science triumph over material beliefs (S&H 43:21–44:12);
 - as Life: by deprivation of mortal life-conditions (drugs, food, pure air, skill of surgeon) because divine Life sustains man through a method above every human invention (S&H 44:13–27);
 - as Truth: by humanly unconquerable obstacles (rock-ribbed walls, great stone) because Truth over-comes every material law (S&H 44:28–45:5);
 - as Love: by the grave (the belief of being separated from Life) because Love serves the whole world (S&H 45:6–15).
- as Truth: Through man’s unity with Love, we become aware of our oneness with the spiritual idea of man and his divine Principle, Love (S&H 45:16–54:7).
- as Mind: Man is God’s idea (S&H 45:16–46:12).
Introduction (S&H 45:16–21).
 - as Mind: The idea man can only be spiritually recognized (S&H 45:22–24);
 - as Spirit: the idea man is neither a spirit nor a ghost (S&H 45:24–31);
 - as Principle: the idea man defines itself to the receptive heart only through the inspired Word (S&H 45:32–46:12).
- as Spirit: As God’s idea, man is purely spiritual (S&H 46:13–47:9),
 - as Mind: it has to be recognized clearly that the body is not Spirit (S&H 46:13–19);
 - as Spirit: spiritual man is always above material conditions and not perceptible to material sense (S&H 46:20–29);

- as Soul: man is only measured (identified) through spiritual sense (S&H 46:30–47:9).
- as Soul: As a purely spiritual idea, man is protected against betrayal and treachery (S&H 47:10–48:24).
 - as Mind: Worldly motives are the betrayers of the spiritual idea man (S&H 47:10–15);
 - as Spirit: worldly enmity against spirituality betrays itself (47:16–30);
 - as Soul: this causes us to watch that we turn forever away from sin to Soul (S&H 47:31–48:9);
 - as Principle: only when a life-work is fulfilled, can sin no more revenge itself on its destroyer (S&H 48:10–16);
 - as Life: the idea man does not need any human means (methods for its defense (S&H 48:17–24).
- as Principle: As idea, man is never abandoned by God nor by the idea man (S&H 48:25–50:18).
 - as Mind: The knowledge of what God can do for man forms the basis for fidelity towards God and the idea man (S&H 48:25–49:6).
 - as Spirit: Ingratitude and disregard of spiritual deeds destroy the faithfulness toward the idea man (S&H 49:7–13).
 - as Soul: Forsaken by all, we are ready to encounter our earthly fate alone with God (S&H 49:14–25).
 - as Principle: God’s fidelity to man does not manifest itself in the way of human expectancy (S&H 49:26–50:4).
 - as Life: The divine Principle—Life, Truth, Love—cannot help but remain one with the idea man (S&H 50:5–18).
- as Life: The Life of man is that Life which is God (S&H 50:19–51:18)
 - as Mind: The recognition of eternal Life is an irrefutable fact (S&H 50:19–25).
 - as Spirit: This fact enables us to bear the burden and the cross of a misunderstood sense of life (S&H 50:26–51:5).
 - as Soul: The human sense of life can be laid down for the identity of our divine Life (S&H 51:9–18),
 - as Principle: because the spiritual life of man is one with the inextinguishable Life which is God (S&H 51:9–18).
- as Truth: As a living idea, man is always at work in God (S&H 51:19–53:15).
 - as Mind: Man is inspired by God in all he does (S&H 51:19–27);
 - as Spirit: man’s spirituality enables him to heal (S&H 51:28–32),
 - as Soul: and he lets his acts be ruled by God and not by the senses and the material evidence (S&H 52:9–18);
 - as Principle: and his makes him the perfect Prince of Peace (S&H 52:9–18).

- as Life: The working of the idea man in God is available to all men at all times (S&H 52:19–28),
 - as Truth: it is the friend of mortal man (S&H 52:29–53:7),
 - as Love: but it is impossible for a mortal to conceive of the operation of the idea man in divine Science (S&H 53:8–15).
- as Love: As an operative idea, man is a blessing for the whole world in all circumstances (S&H 53:16–54:7).
 - as Truth: Through the destruction of error he shakes the world out of its comfort in error, and this has to be seen as a spiritual blessing (S&H 53:16–24).
 - as Love: By this he blesses the whole world whether it recognizes it or not (S&H 53:25–54:7).
- as Love: Through man’s unity with Truth, all mankind is led to accept scientific Christianity (S&H 54:8–55:29);
- as Mind: Sooner or later all will have to base themselves on the true idea of God (S&H 54:8–20);
- as Spirit: this needs a living understanding (S&H 54:21–28).
- as Soul: As the time of Jesus, a deadened sense of religion still rejects the idea of Christian healing (S&H 54:29–55:5).
- as Principle: The doctrine of Christian healing is again excluded from the Church today (S&H 55:6–14),
- as Life: but one day the immortal idea of Christianity will be universally recognized (S&H 55:15–22).
- as Truth: Whoever lays his earthly all on the altar of divine Science will be imbued today with the spirit and strength of Christian healing (S&H 55:22–26).
- as Love: Divine Science remains a Comforter forever (S&H 55:27–29).

Atonement and Eucharist: *Matrix 1*—the whole chapter

	MIND	SPIRIT	SOUL	PRINCIPLE	LIFE	TRUTH	LOVE
	Through man's unity with God, we overcome all that is unlike God in us	<i>Through man's unity with Mind, we are enabled to act according to the law of atonement.</i>	<i>Man's unity with Spirit compels us towards complete spiritualization.</i>	<i>Man's unity with Soul, bestows on us consistency, which leads us safely along the way from sense to Soul.</i>	<i>Through man's unity with Principle, we are divinely empowered.</i>	<i>Through man's unity with Life, we lay down the material concept of life and thereby free ourselves from the belief of persecution.</i>	<i>Through man's unity with Love, atonement with God fulfils itself in us. (see matrix 2)</i>
Mind	Through man's unity with Mind, we are enabled to act boldly and with power against opposing arguments.	Man's unity with Spirit makes us act, moved by spiritual recognition.	Man's unity with Soul leads us along a straight way, preventing us from taking a zigzag course.	Through man's unity with Principle, the healing Principle of Christian Science can reveal itself to us.	Through man's unity with Life, our life manifests itself as indestructible.	Through man's unity with Truth, we recognize the saving idea that God is the only creator of man.	Through man's unity with Love, we experience heaven through heavenly-mindedness. (7 tones)
Spirit	Through man's unity with Mind, atonement unfolds only in the line of Spirit: man reconciled to God.	Man's unity with Spirit, not ritualistic worship, opens for us the spiritual realm.	Through man's unity with Soul, our strong efforts are crowned with success.	Through man's unity with Principle, we rise to newness of Life through regeneration.	Through man's unity with Life, pantheism (the doctrine of Life in and of mater) is eradicated.	Through man's unity with Truth, material law and its order of generation is silenced, and man as the offspring of Spirit is born.	Through man's unity with Love, we are stirred to reflect the Christ-spirit without measure. (7 tones)
Soul	Through man's unity with Mind, a higher sense of God helps us to free ourselves from lower laws.	Man's unity with Spirit rejects our weakness and makes us adhere to the way from sense to Soul.	Through man's unity with Soul, our perseverance will be rewarded.	Man's unity with Principle holds within itself a spiritual offering which effects our purification from sin.	Through man's unity with Life, we cannot miss our life's purpose.	Through man's unity with Truth, we execute the new rule which rebukes sin and blesses all mankind.	Through man's unity with Love, our true selfhood remains untouched by sin and suffering. (7 tones)
Principle	Through man's unity with Mind, we are not tempted to reconcile ourselves with material beliefs.	Man's unity with Spirit gives us entrance into the whole realm of spiritual facts.	Through man's unity with Soul, we work out our own deliverance from error.	Through man's unity with Principle, we are able to demonstrate the divine in the human.	Through man's unity with Life, we are enabled to demonstrate the divine Life-principle without hindrance.	Through man's unity with Truth, the right human relationships are formed.	Through man's unity with Love, we prove that Love is our Life-principle. (7 tones)
Life	Through man's unity with Mind, every practical effort of reconciliation is made more efficacious.	Man's unity with Spirit compels us to lay down material burdens in order to go the way of Life.	Man's unity with Soul demands of us constant self-immolation.	Through man's unity with Principle, each of us can tread the way of Life individually up to the throne of glory.	Because of man's unity with Life, our life cannot be measured aright by the material world's methods.	Through man's unity with Truth, we are lifted out of bitter experiences, afflictions, etc. (cup) into true life.	Because of man's unity with Love, our demonstration of deathless life cannot be hindered by anything. (7 tones)
Truth	Through man's unity with Mind, we are able to do the will of wisdom.	Man's unity with Spirit vanquishes error and makes us better men.	Through man's unity with Soul, every kind of sin is rebuked and the claims of God established.	Man's unity with Principle gives us the Christ-power over sin, sickness, and death.	Through man's unity with Life, we encounter persecution in some form.	Through man's unity with Truth, God is with us and we are equipped with the perception of infinite possibilities.	Through man's unity with Love, we become aware of our oneness with the spiritual idea of man and his divine Principle, Love. (29 tones)
Love	Through man's unity with Mind, we put into practice our partnership with God.	Through man's unity with Spirit, we win at last complete spiritualization.	Through man's unity with Soul, we entrust, through spiritual understanding, our deliverance to God.	Through man's unity with Principle, we can prove that the Principle of Christianity is Love.	Through man's unity with Life, we can overcome any persecution, until we finish our course with joy.	Through man's unity with Truth, the glory of spiritual manhood is realized in us.	Through man's unity with Love, all mankind is led to accept scientific Christianity. (7 tones)

Atonement and Eucharist: *Matrix 2*—the seventh subject, Love

	MIND	SPIRIT	SOUL	PRINCIPLE	LIFE	TRUTH	LOVE
	Through man's unity with Love, atonement with God fulfils itself in us.	<i>Through man's unity with Love, we experience heaven through heavenly-mindedness.</i>	<i>Man's unity with Love, we are stirred to reflect the Christ-spirit without measure.</i>	<i>Through man's unity with Love, our true selfhood remains untouched by sin and suffering.</i>	<i>Through man's unity with Love, we prove that love is our Life-principle. We give proof of this:</i>	<i>Because of man's unity with Love, our demonstration of deathless life cannot be hindered by anything. It cannot be hindered:.</i>	<i>Through man's unity with Love, we become aware of our oneness with the spiritual idea of man and his divine Principle, Love (see matrix 3).</i>
as Mind	Heaven is a state of divine Mind.	The spirit of the martyrs who fight with the sword of Spirit is the seed of the Church.	Our true selfhood (our Christ-self) is the idea of Love and not the belief of the material senses.	through daily deeds (= divine service);	by the common belief of death, because death is only a material dream which vanishes at last through the light of Mind;	Man is God's idea. (3 tones)	Sooner or later, all will have to base themselves on the true idea of God.
as Spirit	This heavenly state can be known only through experiencing purity.	This spirit purifies the atmosphere of material sense and permeates humanity with purer ideals.	Our Christ-self overcomes the world and the flesh as nothingness.	By taking the step forward out of matter into the Shekinah;	by the belief that life is material and corporeal, for with the influx of the Holy Ghost, its nothingness is seen;	as God's idea, man is purely spiritual. (3 tones)	This needs a living understanding.
as Soul	This demands sufficient suffering to quench the love for sin.	As followers of Christ, we learn to emulate Jesus in <i>all</i> his ways.	The spiritual selfhood is "the way" which overcomes mortality and leads to immortality and bliss.	by walking on calmly according to the Golden Rule;	by malignity, treason or betrayal, since Soul transforms malignity into glory;	As a purely spiritual idea, man is protected against betrayal and treachery. (5 tones)	As at the time of Jesus, a deadened sense of religion still rejects the idea of Christian healing.
as Principle	Merely to forgive error is not in accordance with God's government.	It is the duty of all Christians to follow the demonstration of Jesus in some degree.	In Science, salvation is a present fact and material self (pains and pleasures) impossible.	by teaching and demonstrating the absolute Science of divine healing;	by human laws or material beliefs, since the spiritual laws of divine Science triumph over material beliefs;	As idea, man is never abandoned by God nor by the idea man. (5 tones)	The doctrine of Christian healing is again excluded from the Church today,
as Life	Spirituality demands mercy, which excludes us however from finding favor with the worldly-minded.	This Christian demand is valid for all and in every age, not only for some chosen people.	In supporting our scientific self, we stop sinning.	by continuing to do good deeds in spite of persecution;	by deprivation of mortal life-conditions, since Life sustains man through a method above every human invention;	The Life of man is that Life which is God. (4 tones)	but one day, the immortal idea of Christianity will be universally recognized.
as Truth	The law of mercy finally bestows on the righteous their full reward.	All who follow are equipped with spiritual power.	Sin is forgiven through its destruction and the balance of our true selfhood restored.	by becoming disciples of Truth;	by humanly unconquerable obstacles, since Truth overcomes every material law;	As a living idea, man is always at work in God. (7 tones)	Whoever lays his earthly all on the altar of divine Science will be imbued with the spirit and strength of Christian healing.
as Love	The law of God brings heaven; the belief in sin is being self-destroyed.	By accepting the Word of God, the Christ-spirit blesses all.	Through the Christ-selfhood, we can endure with joy the inevitable suffering for Truth by anticipating the final triumph.	by giving the living proof that God is unchanging Love.	by the grave (the belief of being separated from Life), because Life saves the whole world.	As an operative idea, man is a blessing for the whole world in all circumstances. (2 tones)	Divine Science remains a Comforter forever.

Atonement and Eucharist: *Matrix 3*—the subtone of Love as Truth

Love as Truth: Through man's unity with Love, we become aware of the spiritual idea of man and his divine Principle, Love.	as Mind <i>Man is God's idea.</i>	as Spirit <i>As God's idea, man is purely spiritual.</i>	as Soul <i>As a purely spiritual idea, man is protected against treachery and betrayal.</i>	as Principle <i>As idea, man is never abandoned by God nor by the idea man.</i>	as Life <i>The Life of man is that Life which is God.</i>	as Truth <i>As an operative idea, man is a blessing for the whole world in all circumstances.</i>	as Love <i>Through man's unity with Love, atonement with God fulfils itself in us. (see matrix 2)</i>
1. Mind	The idea man can only be spiritually recognized.	It has to be recognized clearly that the body is not Spirit.	Worldly motives are the betrayers of the spiritual idea man.	The knowledge of what God can do for man forms the basis of fidelity towards God and the idea man.	The recognition of eternal Life is an irrefutable fact.	Man is inspired by God in all that he does.	
2. Spirit	The idea man is neither a spirit nor a ghost.	Spiritual man is always above material conditions and is not perceptible to material sense.	Worldly enmity against spirituality betrays itself.	Ingratitude and disregard of spiritual deeds destroy the faithfulness towards the idea man.	This fact enables us to bear the burden and cross of a misunderstood sense of life.	Man's spirituality enables him to heal,	
3. Soul	The idea man defines itself to the receptive heart only through the inspired Word.	Man is measured (identified) only through spiritual sense.	This causes us to watch that we turn forever away from sin to Soul.	Forsaken by all, we are ready to encounter our earthly fate alone with God.	The human sense of life can be laid down for the identity of our divine Life,	and lets his acts be ruled by God and not by the senses and the material evidence.	
4. Principle			Only when a life-work is fulfilled can sin on longer revenge itself on its destroyer.	God's fidelity to man does not manifest itself in the way of human expectancy.	because the spiritual life of man is one with the inextinguishable Life which is God.	This makes him the perfect Prince of Peace.	
5. Life			The idea man does not need any human means (methods) for its defense.	The divine Principle—Life, Truth, Love—cannot help but remain one with the idea man.		The working of the idea man in God is available to all men at all times.	
6. Truth						It is the friend of mortal man,	Through the destruction of error, he shakes the world out of its comfort in error, which is a spiritual blessing.
7. Love						but it is impossible for a mortal to conceive of the operation of the idea man in divine Science.	By this, he blesses the whole world, whether it recognized it or not.



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on

**THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK—
OUR WAY OF LIFE**

Chapter III

Marriage

(Audio Code C-1M)

Max Kappeler

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**Introduction
for the chapters
“Marriage” and “Christian Science vs. Spiritualism”**

Dear Student,

We are studying the Christian Science Textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, chapter by chapter, with the purpose of interpreting it in a spiritually scientific way rather than in an individually subjective way. This endeavor demands a method of text-interpretation that proceeds from the standpoint of divine Principle and its explanation of itself through the categories of Being.

In the chapter “Prayer,” we consider the text not mainly to discover the concept of prayer taught in Christian Science, but to point out the method of spiritually scientific text-interpretation through textural illustration. Since facility with this method requires exercise, we continue with the chapters. When dealing with the chapter “Atonement and Eucharist,” we apply our knowledge of the method and exercise it with the text. We will do the same with the chapters “Marriage” and “Christian Science vs. Spiritualism” to become even clearer and more thoroughly schooled in the method. Only by continual exercise can we gain mastery.

Some advice for preparation:

1. The two chapters should be studied separately: first the chapter “Marriage” according to this study advice and the enclosed study-references on “Marriage,” afterwards the same work can be done with the chapter “Christian Science vs. Spiritualism”.
2. It is helpful first to read through the chapter various times in a consecrated and understanding way, without the help of the epitomes. By so doing, the creative faculties of each student are called into action, no matter where one is spiritually.
3. An overall view of the chapter can then be gained by carefully studying my books:
 - a) *The Structure of the Christian Science Textbook — Our Way of Life*, pp. 22–28, and 29–45;
 - b) *The Science of the Oneness of Being in the Christian Science Textbook*, pp. 89–95 and 97–106.
4. On this basis, one can start investigating the finer structure of the chapter with the help of the epitomes found in my book, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*.
5. The audio recordings of the class on “Marriage,” C-1M, and the class on “Christian Science vs. Spiritualism,” C-2SP, can be a great help in this work. Epitomes for the chapters and tables of contents for the recordings are included

Introduction (continued)

6. Since the purpose of the class is to understand the method of scientific text-interpretation and the method of epitomizing the findings, students should become thoroughly familiar with the method involved. To this end, much attention should be devoted to the section in my book, *The Seven Synonyms for God*, entitled, “Spiritually scientific interpretation, pp. 324–335, as well as to the introduction to the *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*, pp. 1–11.

Because of their place value within the whole structure of the Textbook, “Marriage” and “Christian Science vs. Spiritualism” are crucial for our life-practice.

With best wishes,

A handwritten signature in black ink, reading "Max Kappeler". The signature is written in a cursive, flowing style with a prominent initial 'M'.

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The Structure of the Christian Science Textbook —Our Way of Life Chapter III Marriage

(Tape code: C-1M)

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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.).
MIND, SPIRIT, etc.	= in all capitals means that tone is the main tone.
W/W, W/X, W/Xty, W/Sc	= the Word in its subtones of Christ, Christianity, Science.
> <	= versus
S&H	= <i>Science and Health with Key to the Scriptures</i> , by Mary Baker Eddy
MH	= Marginal Heading
Mis.	= <i>Miscellaneous Writings</i> , by Mary Baker Eddy

Study Assignment: “Marriage”

1. Read: Mis. 52:11–17; 285–290 (“Wedlock”),
297–298 (“A Christian Science Statute”)
2. Consider the statements in this chapter in connection with the terms
“marriage” and “matrimony”:
 - a) it is temporal: 56:8–14; MH; 64:26–27
 - b) a provision for generation: 56: 7–8
 - c) for improvement of the human species: 60:16–18
 - d) its spiritual signification: 61:30–31; 64:17
 - e) its erroneous foundations: 56:15–17; 59:27–31
65:8–11; 65:25–28
3. Concession — marriage as a concession:
56:7–14; 61:29–30; 61:31–2; 64:27–29
4. Compare the beginning (56:7–8) with the end of the chapter:
68:30–2; 69:10–16; 69:19–26
5. The seven subjects of the chapter:
 - a) Can you see how each of the seven subjects is the natural outcome of the corresponding subject in the chapters “Prayer” and “Atonement and Eucharist”? In other words, try to see the spiritually logical flow from the main tone of Mind in “Prayer” to the main tone of Mind in “Atonement and Eucharist” and then to the main tone of Mind in “Marriage.” Try this with the subjects of each of the synonyms for God.
 - b) **1st main subject: Mind.**
Note the qualities through which “law-abiding” is characterized in the text.
 - c) **2nd main subject: Spirit.**
Note what kind of spiritual, pure qualities are needed.
 - d) **3rd main subject: Soul.**
Note the qualities through which “selflessness” and “unity of interest” are expressed (positively and negatively) in the text.

“Marriage” Study Assignment (continued)

e) **4th main subject: Principle.**

Note the qualities through which a “scientific attitude” is expressed (positively and negatively) in the text.

f) **5th main subject: Life.**

Note through which qualities “exalted and refined affections” are expressed (positively and negatively) in the text.

g) **6th main subject: Truth**

a) Note through which qualities “metaphysical understanding” is expressed (positively and negatively) in the text.

b) This subject compares the nature of mortal manhood with the higher nature of man. Can you see how another aspect of this comparison is brought out in each subtone?

h) **7th main subtone: Love.**

a) Note through which qualities “a stronger adherence to the spiritual” is expressed in the text.

b) Note how each subtone shows how the insufficiency of the human draws mortals to the spiritual.

**The Scriptural Notes
of Principle, Life, Truth in the
seven main subjects of the chapter “Marriage”¹**

Principle		Life	Truth
spiritual unity in:	qualities of the 7 synonyms for God		
Mind	law-abiding	advancing	civilization
Spirit	pure qualities	enrich	human nature
Soul	selflessness and unity of interest	promote	human partnership
Principle	scientific attitude	permanent	human relationship
Life	exalted and refined affections	nobler	human species
Truth	metaphysical understanding	the higher	nature of man
Love	stronger adherence to the spiritual	brings more and more into evidence	the man of God’s creation

¹ See main tone epitomes to *Science and Health with Key to the Scriptures* (Mary Baker Eddy) in Max Kappeler’s *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing, 1982).

Study Material
on
Science and Health with Key to the Scriptures,
by Mary Baker Eddy

Chapter III
Marriage

(Word reflecting Christianity)²

Read also:	“What do you think of marriage?” (Mis. 52:11–17) “Wedlock” (Mis. 285–290) “A Christian Science Statute” (Mis. 297–298)
Standpoint:	Word reflecting Christianity: Word from the absolute standpoint: Statement of God’s nature Christianity from the relative standpoint: Evolution of a higher sense of humanity
Scriptural Notes:	Principle: joined together by God Life: in the resurrection Truth: as in the angels of God
Introduction:	S&H 56:1–6 • Concessions only for the advancement of spiritual good. • Compare the beginning with the end of the chapter (S&H 69:17–30) Spiritual unity in God brings forth a higher humanity.
Mind	Spiritual unity in Mind assures, through being law-abiding, an advanced civilization (S&H 56:7–57:3). What does being law-abiding imply? as Mind: The necessity of submitting oneself to legal and moral regulations (S&H 56:7–14); as Spirit: the command to keep these regulations pure (S&H 56:15–20), as Soul: and the exercise of self-control (S&H 57:1–3).

² Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1979), Chapter III.

Spirit	Spiritual unity in Spirit enriches the human nature through the union of pure qualities (S&H 57:4–30). (See Appendix) How does this unifying of pure qualities enrich human nature? as Mind: Pure qualities of mind conjoin in a natural way to form a higher mentality (S&H 57:4–14). as Spirit: Worldly qualities do not weigh against divine qualities (S&H 57:15–21). as Soul: Pure qualities may bring a separation of fleshly ties but this only serves to lift thought heavenward (S&H 57:22–30).
Soul	Spiritual unity in Soul promotes, through selflessness and unity of interests, the happiness of human partnership (S&H 57:31–59:26). How does this of interests express itself? as Mind: Through intercourse with exalting mentalities (S&H 57:31–58:4); as Spirit: through association of pure qualities (S&H 58:5–11); as Soul: through moral freedom which cannot be abused or limited by selfishness (S&H 58:22–23); as Principle: through the obligations of solicitude, mutual attention and approbation (S&H 58:24–59:6); as Life: through the maintenance and furtherance of the individuality of each partner (S&H 59:7–26).
Principle	Spiritual unity in Principle makes, through a scientific attitude, human relationships more harmonious and permanent (S&H 59:27–61:3). Wherein consists this scientific attitude? as Mind: In keeping moral obligations intact (S&H 59:27–60:3); as Spirit: in the good and pure welding indissolubly the links of affection (S&H 60:4–15); as Soul: in the education of a higher nature which builds a barrier against vice (S&H 60:16–23); as Principle: in a scientific sense which alone can evaluate what harmony really is (S&H 60:24–28); as Life: in seeking in Soul, not in personal sense, the unlimited source of happiness (S&H 60:29–61:3).
Life	Spiritual unity in Life brings forth, through exalted and refined affections, a nobler human species (S&H 61:4–62:19).

	How can progeny be improved?
as Mind:	Through heavenly-minded parents from whom the children inherit better minds and healthier bodies (S&H 61:4–13);
as Spirit:	by cherishing the good (S&H 61:14–28);
as Soul:	by an improved morale of propagation (S&H 61:29–62:3);
as Principle:	by educating the children so as to form habits of obedience to moral and spiritual laws (S&H 62:4–19).
Truth	Spiritual unity in Truth brings forth, through a metaphysical understanding, the higher nature of man (S&H 62:20–65:12).
	What is this understanding of man’s higher nature?
as Mind:	that the divine Mind, not erring human beliefs, takes care of the human body (S&H 62:20–63:4);
as Spirit:	that Spirit, the good and pure, is the only source of man’s being (S&H 63:5–11);
as Soul:	that both sexes have equal human rights (S&H 63:12–32);
as Principle:	that man includes both masculine and feminine qualities and is one with all men (S&H 64:1–25);
as Life:	that God is the Father of all men (S&H 64:26–32);
as Truth:	that Christ, Truth, gives to man a higher sense of being (S&H 65:1–6);
as Love:	that life should be regarded more and more metaphysically (S&H 65:7–12).
Love	Spiritual unity in Love, through a stronger adherence to the spiritual, brings more and more into evidence the man of God’s creation (S&H 65:13–69:30)
	How does Love bring forth in a greater measure the man of God’s creation?
as Mind:	As the human mind becomes aware of its own insufficiency it at last demands a higher affection (S&H 65:13–19).
as Spirit:	In the transitional period, by a stronger adherence to the spiritual, all evil and impurity will be thrown off through mental fermentation (S&H 65:20–32).
as Soul:	Holding steadfastly to the spiritual in the midst of adversities, tribulations, sorrows and trials assuredly holds in itself God’s blessing (S&H 66:1–67:17).
as Principle:	This superiority of spiritual power brings forth the man of scientific creation (S&H 67:18–68:8).

- as Life: In proportion as man gives up the belief that he has a humanly propagated life, his eternal being, coexistent with God, appears (S&H 68:9–69:2).
- as Truth: In proportion as man understands the truth of being the real ideal man appears (S&H 69:2–10).
- as Love: The understanding that there is only *one* creator, God, brings the assurance that man can never be separated from God; therefore he is deathless, perfect and eternal (S&H 69:10–30).

Appendix

“Union of the masculine and feminine qualities
constitutes completeness”
(S&H 57:4–5)

Mrs. Eddy stated:

“This is my support, that the male and female natures are equally expressed, coexistent in me. This is the way that I exist and is the reason I never lack. It is because I am of the nature of infinite completeness; there is never anything in my experience in which the male and female qualities are not infinitely at one, supporting each other. It is because my spiritual inspiration is perfectly balanced with scientific understanding; because my joy is perfectly balanced with courage, and because my love is perfectly balanced with strength. My tender emotional nature is perfectly balanced with thought, reason and understanding; therefore I am a state of perfect protection, perfect substance, and I am supported by my own infinity. I am the presence of substance, because there is no unsupported idea in me.

“My manhood takes care of my womanhood, defends, protects, and supports her. My joy is defended and protected by my courage. My love is protected and defended by my understanding, by the strength of my scientific understanding which is omnipotence. I am never undefended and my womanhood cherishes my manhood. My tender affection cherishes my scientific understanding and unfolds love to it, takes care of it, watches over it with love, and gives it every opportunity to unfold and demonstrate itself in perfect harmony, unity, equality, and unfoldment. So my nature is complete.”³

³ From: Arguments, given by Mary Baker Eddy to students; reprinted in *Collectanea*, p. 73, Collection of Gilbert Carpenter Jr.

Chapter III, Marriage, The Structure of the Christian Science Textbook—Our Way of Life, Audio code C-1M
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KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter IV CHRISTIAN SCIENCE VS. SPIRITUALISM (Audio Code C-1SP)

Max Kappeler

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The Structure of the Christian Science Textbook — Our Way of Life Chapter IV Christian Science vs. Spiritualism

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RECORDING NUMBER/SIDE	SUBJECT
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21-A	Lo/Li – Lo/Lo
21-B	Summary: experience, imposition, solution (Q. 83)

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.).
MIND, SPIRIT, etc.	= in all capitals means that tone is the main tone.
W/W, W/X, W/Xty, W/Sc	= the Word in its subtones of Word, Christ, Christianity, Science.
CS - SC	= the ascending way of Christian Science to Science.
> <	= versus
S&H	= <i>Science and Health with Key to the Scriptures</i> , by Mary Baker Eddy
Q.	= Questionnaire included in illustrative materials.

Questionnaire

General Remarks

1. Consider the statements in Chapter IV, “Christian Science versus Spiritualism” in connection with the term “spiritualism”:
 - a) spiritualism is based on human beliefs:
71:21–24; 79:11–12; 80:14–15
 - b) spiritualism is gross materialism:
71:27–28; 75:8–11; 77:25–32; 78:24–27
 - c) spiritualism believes in corporeal spirits:
71:29–32; 73:3–5; 84:24–27
 - d) spiritualism is not a derivative of Spirit:
71:24–26; 78:16–17
2. *Science and Health with Key to the Scriptures* 71:21–24 states that “spiritualism will be found mainly erroneous”. We could ask ourselves in what respect it is not wholly false.
72:23–26; 75:21–29; 81:7–11
3. What are “spirits”?
70:9–11; 71:28–29; 72:9; 79:17; 84:24–27; 88:14–17; 93:27–28

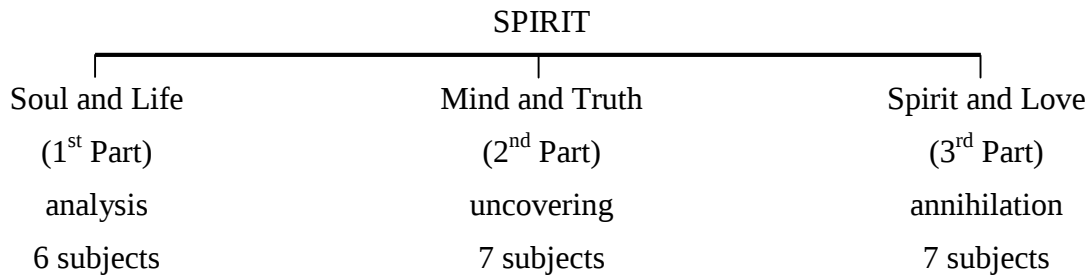
Scriptural Note

4. The first scriptural note, giving the tone of Spirit, reads in:
American Bible:
“And when men say to you, ‘Consult the ghosts and spirits that chirp and gibber! Should not a people consult its gods? On behalf of the living should they not consult the dead for instruction and direction?’”

Translation from the Aramaic (by G. Lamsa)
“And when they shall say to you, inquire of men who have familiar spirits and of wise men who chirp and mutter, these men are not God’s people, who inquire of the dead concerning the living”.
5. The second scriptural note gives the tone of final and full salvation, of Life, Truth, and Love.

General structure of the chapter

6. In order to get the main structure of the whole chapter, please read *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I Revelation of the Structure*, by Max Kappeler, ©1955 Kappeler Institute Publishing, from the middle of page 30 to the last paragraph of page 32.



Introduction (70:1–11)

7. In the introduction we find a short indication of what the three parts want to convey:
 - a) 70:1–3 hints to the first part of the chapter
 - b) 70:3–6 hints to the second part of the chapter
 - c) 70:6–11 hints to the third part of the chapter
8. Consider in connection with:
 - 7a) 80:15–18; 90:27–30; 98:22–30
 - 7c) 90:24–25; 91:5–7; 93:26–28

First Part

(70:12–78:32)

9. Read this part through several times until you feel the general touch of it.
10. Notice how a standpoint of SCIENCE is confronted with an unscientific standpoint of beliefs, supposition, assumption, incorrect theories, etc. (The chapter is entitled: “Christian Science *versus* Spiritualism”).
11. Notice how the standpoint of scientific *analysis* is also brought out through the very many uncompromising statements like “is–is not,” “can–cannot,” “neither–nor,” “is not, has not, does not, are not, is never,” etc.
12. Ponder in what way the overall tone of SPIRIT is used here (in each subject).
13. Consider in what way the main tone of SOUL and LIFE is brought out here (in each subject).

1st Subject (70:12–71:32)

14. This subject has a lot to do with the question of “form,” “formation”.
15. The question here is: Are things and forms material?
16. Try to epitomize this subject.
17. The seven subtones of this subject show how the belief of spiritualism builds itself up

2nd Subject (72:1–73:18)

18. The subject has a lot to do with “communion”
 - a) from God to man
 - b) from man to God
 - c) and with a false sense of communion in general.
19. Notice also that the term “through” is often used.
20. Try to epitomize this subject.
21. Through the seven subtones the seven main claims of spiritualistic communion are presented.

3rd Subject (73:19–75:11)

22. This subject deals with a false sense of transformation.
23. Try to epitomize this subject.
24. Through its seven subtones the seven main beliefs of spiritualism as regards transformation are refuted.

4th Subject

(There seems to be no subject illustrating “Principle”.)

5th Subject (75:12–76:5)

25. Notice how this subject has a lot to do with
 - a) “awakening” from “dream” and “sleep”
 - b) “going” and “departing”
 - c) the resuscitating effect an understanding of Life has.
26. Try to epitomize this subject.

6th Subject (76:6–77:12)

27. This subject presents “the understanding of God” as the savior from the beliefs in spiritualism.
28. Note the many sentences with “when–then,” “until–then”.
29. Try to epitomize this subject.
30. The seven subtones describe the method of man’s gradual liberation from spiritualism.

7th Subject (77:13–78:32)

31. This subject shows that spiritualism has no fulfillment because it is absurd.
32. The hypothetical sense of spiritualism is brought out also through the many sentences with “if,” “would,” and “were”.
33. Try to epitomize this subject.

- 34. Through the seven subtones the hypothetical plan of spiritualism is summarized and shown as wretched.
- 35. The seven subtones also show that Spirit works out its own plan anyhow.

Second Part

(79:1–90:23)

- 36. Read this part through several times until you feel the general touch of it.
- 37. Notice how the main theme is concerned with “mentality” (Mind, ideas; mind, thought, mental, mind-reading, memory, etc.).
- 38. Notice how the standpoint of SCIENCE is confronted with unscientific investigations (with beliefs, hypotheses, mysticism, mere assertions, superstitions, fiction, misconceptions, etc.).
- 39. Notice how this second part has its stress on *uncovering*.
- 40. The main tone of this second part is a combination of MIND and TRUTH. Consider in what way it is brought out here.
- 41. Notice how in comparison with the first part this second part conveys a sense of activity.

1st Subject (79:1–79:28)

- 42. This subject deals with the basis of mental practice, both in Christian Science and in spiritualism.
- 43. Try to epitomize this subject.

2nd Subject (79:29–80:32)

- 44. This subject has a lot to do with the question of what gives strength, in Christian Science and in spiritualism.
- 45. Try to epitomize this subject.

3rd Subject (81:1–81:30)

- 46. Here the question of what can be considered to be a proof of immortality is discussed.
- 47. Try to epitomize this subject.

4th Subject (81:31–86:12)

- 48. This subject deals with mind-reading, both in Christian Science and in spiritualism. It expounds the difference between mortal mind-reading and immortal Mind-reading.
- 49. Try to epitomize this subject.
- 50. Through its seven subtones the whole Principle of Mind-reading is laid out.

Questionnaire, cont.

51. The sixth subtone (84:19–85:32) is especially interesting in regard to the practice of Christian Science.
 - a) Through seven stages this subtone of Principle as Truth depicts the scientific method of discerning the specific error.
 - b) Compare this tone with the following statements of John W. Doorly in his book, *Christian Science Practice*, pages 42:25–43:25; pages 70:1–71:31; and page 208:10–31.

5th Subject (86:13–24)

52. This subject deals with the mental cause of all physical effects of spiritualism.
53. Try to epitomize this subject.

6th Subject (86:25–88:8)

54. This subject shows that the whole content of the realm of mentality can be made conscious (can be recalled, recollected, reproduces, described).
55. Try to epitomize this subject.
56. Through its seven subtone it is explained why and how this is possible.

7th Subject (88:9–90:23)

57. This subject uncovers the emptiness and vacuity of all phantasms of mortal thought, and the immortal substance of the workings of ideas.
58. Try to epitomize this subject.
59. Through the seven subtone the immortal wonders of ideas and the delusiveness of mortal phantasms are evolved.

Third Part

(90:24–99:29)

60. Read this part through several times until you feel the general touch of it.
61. Notice how the means of SCIENCE characterizing understanding have to replace the means of belief.
62. Notice how the proposition of the scientific ANNIHILATION of error is postulated.
63. Notice, too, how the disappearing of error is shown to go hand-in-hand with the appearing of Truth.
64. Consider how the overall tone of SPIRIT here conveys the reality of reflection, likeness, spirituality, etc.

Questionnaire, cont.

- 65. The main tone of this third part is a combination of SPIRIT and LOVE. It postulates the final spiritualization of all things. Note the way the text brings out this sense in various ways.
- 66. Also try to see how this third part stresses the unity of God and man as the only true basis from which to start.

1st Subject (90:24–91:15)

- 67. This subject is an invitation to open thought for the acceptance of man as God's own likeness.
- 68. Try to epitomize this subject.

2nd Subject (91:16–92:10)

- 69. This subject tells us to take the side of Spirit and to deny material selfhood
- 70. Try to epitomize this subject.

3rd Subject (92:11–93:20)

- 71. In this subject we are warned to beware of the whisper of the serpent, the knowledge of good and evil.
- 72. Try to epitomize this subject.

4th Subject (93:21–94:23)

- 73. This subject stresses the necessity to start from God and derive everything from God, Spirit.
- 74. Try to epitomize this subject.

5th Subject (94:24–95:18)

- 75. This subject shows that immortal Mind-reading is essential for true constructive living.
- 76. Try to epitomize this subject.

6th Subject (95:19–97:28)

- 77. This subject predicts the struggle with error and the end of error.
- 78. Try to epitomize this subject.
- 79. The subject is built up through seven distinct subtones, showing the effect the light of Truth has on error until error disappears.

7th Subject (97:29–99:22)

- 80. This subject aims at the adoption of a scientifically practical Christianity instead of human creeds.

Questionnaire, cont.

81. Try to epitomize this subject.
82. The subject is built up through seven subtones, showing us the spiritual recompense of Christianity and also that which tries to frustrate the scientific demonstration of Christianity.

Conclusion (99:23–29)

83. This last paragraph seems to summarize the three parts of the chapter.

Christian Science versus Spiritualism

Part I: Analysis – Soul and Life – Scientific understanding analyzes the fact that God and its ideas constitute the only immortal existence

	MIND	SPIRIT	SOUL	LIFE	TRUTH	LOVE
	The identities of being are ideas of Mind; these are never “in” a finite form.	Spirit can only communicate itself through a spiritual sense of life and not through a its opposite, the material sense of existence.	Because for Spirit there is no matter, there can be no backward transformation from a spiritual into a material sense of existence.	The understanding that Life is incorporeal, that it can neither live nor die in a body, awakens from the belief of death.	An understanding of man’s immortal life destroys the consciousness of man’s mortal existence.	Before the all-embracing Spirit, spiritualism is found to be nothing.
Mind:	Divine Mind maintains all identities of being.	Mortal material sense cannot take cognizance of spiritual existence.	The belief that after death a material body can rise up as a spiritual body with material sensations is incorrect.		When we reach the understanding that Life is infinite, we recognize man as idea—as individual, spiritual consciousness.	It is of no value to try to prolong the illusion of material life when this illusion must inevitably fade out.
Spirit:	God and its idea alone are real; evil is not real.	The material sense cannot take cognizance of spiritual existence.	The material and sensual cannot be made the medium for the spiritual, because there is no communication between Spirit and matter.		As soon as it is understood that mortal beliefs are unreal they have no more power over man.	Even if spiritism were possible we would outgrow material spiritualism through every progressive stage of existence.
Soul:	The idea of reality never exists inside finite forms.	The divine cannot express itself through its opposite.	A spiritualized condition can never return to a material condition.		True man is sinless and immortal.	The unnatural deflections of mortal mind are falsities of the senses and never the natural identities of existence.
Mind: Spirit: Soul:	On the other hand, mortal things are the product of so-called mortal mind, not matter; they are not real, neither are they God’s identities.					
Principle:	Therefore, spiritualism has: a human and not a scientific basis	Scientific good is communicable without restriction; the evil and personal is not communicable.	Science renders any backward transformation impossible.		This spiritual, immortal state of man’s existence is only perceptible through an understanding of divine Science: it cannot be reached through death.	To regard spiritualistic communications as oracles is absurd; they are without proof and pernicious in tendency.
Life:	only limited and finite corporealities	Spiritual man does not live materially nor does he live as Spirit.	In Christian Science there is never a retrograde step.		This understanding comes step-by-step – not suddenly, nor at a single bound.	Spiritualism with its material methods of communication would destroy the omnipresence of Spirit
Truth:	It sets out from the false supposition that the infinite Spirit has a finite form.	A spirit cannot control man, for the only Spirit is God and It alone controls man.	The possibility of a return to a form outgrown is only a mistaken assumption.		Until the spiritual understanding of Life is reached, error brings its own self-destruction.	The majesty of Spirit does not need material means in order to operate.
Love:	This theory is contrary to Christian Science.	In the order of Spirit, God an only communicate Itself through Its own nature, never through any form of matter.	Backward transformation is scientifically impossible because for infinite Spirit there is nothing into which it could be transformed.		When the spiritual understanding of Life is reached, then the “second death” has no more power.	Spirit blesses man invisibly in a universal way.

Christian Science versus Spiritualism

Part II: Mind and Truth – Uncovering – Scientific understanding alone can distinguish rightly between what is real and what is unreal

	MIND	SPIRIT	SOUL	PRINCIPLE	LIFE	TRUTH	LOVE
	Christian Science bases itself on the Mind of Christ, whereas spiritualism bases itself on human beliefs and hypotheses.	The Science of Mind derives its strength from the apprehension of truth, whereas spiritualism derives its strength from mysticism.	In Science man's immortality is the logical consequence of the immortality of God, whereas in spiritualism the immortality of man is a mere assertion.	In Christian Science divine Mind-reading is based on the divine Principle, whereas in spiritualism mortal mind-reading is based on human beliefs.	Spiritualism brings forth its phenomena thru mortal mentality.	In Christian Science mental images can always be called back to consciousness, whereas spiritualism can never become conscious of true reality. Why? Because:	In Christian Science only divine Mind and its ideas produce wonders: the so-called wonders of spiritualism are only delusions and illusions. Only:
Mind:				Thought-reading is possible and natural.		mental concepts can be taken from pictorial thought	ideas emanate from divine Mind; all else is an illusion.
Spirit:				Different states of consciousness cannot intercommune.		they are formed mentally before becoming material conceptions	ideas produce spiritual phenomena; illusion only excites the physical senses.
Soul:				The human mind cannot imitate the works of divine Mind		the mind-reader can reproduce them	Soul sets ideas free; illusions free us only from limiting beliefs of mortal mind.
Principle:				Immortal Mind-reading reveals the true nature of all things; mortal mind-reading touches only human belief.		they float independent of persons in the general atmosphere of the human mind	The Principle of scientific improvisation rests on Mind, Spirit, Soul.
Life:				Scientific predictions can only be made from a divine standpoint.		they present primal facts to mortal mind	In this Principle lies the source of multiplication of Life; matter is not creative.
Truth:				The Science of Mind enables us to recognize the error which needs to be destroyed; the Science of Mind is the Savior.		The true concept can never be lost	For divine Mind all the factual is possible.
Love:				Divine Mind-reading enables us to be susceptible to mortal mind's call for aid.		memory can reproduce everything that can be discerned by the senses.	whereas the so-called wonders of mortal mentality are only delusions

Christian Science versus Spiritualism - Part II: Continued.

sub-subtones	Principle as Truth with sub-subtones
	The Science of Mind enables us to recognize the error which needs to be destroyed; the Science of Mind is the Savior.
(Mind)	Through the unlimited divine Mind we can discern man's nature and being.
(Spirit)	If we have properly learned and digested the Science of Mind, Spirit enables us to calculate Truth accurately.
(Soul)	This divine Mind-reading enlightens spiritual understanding with intuitions of Soul.
(Principle)	These intuitions reveal whatever constitutes harmony and the error which has to be destroyed.
(Life)	This method must be applied to all problems.
(Truth)	Thereby every error has to be sternly condemned as such.
(Love)	so that Truth alone can communicate itself.

Christian Science versus Spiritualism

Part III: Spirit and Love – Annihilation of mortality – Scientific understanding leads to the final spiritualization of all things

	MIND	SPIRIT	SOUL	PRINCIPLE	LIFE	TRUTH	LOVE
	Spiritualization begins when we recognize man as God's own likeness.	Spiritualization is furthered by our denying that matter is a part of man.	Spiritualization becomes a present possibility when we reject the knowledge of good and evil.	Spiritualization demands that we reason scientifically, from God, so as to arrive at the spiritual concept of man.	Spiritualization enables us to father the universe spiritually	Through conscious spiritualization the end of error is brought about.	Final spiritualization is possible through the union of Christianity with Science.
Mind:	The fact that man is God's own likeness must be admitted by man himself.	The denial of material selfhood aids the recognition of the spiritual individuality of man.	The knowledge of good and evil represents man as merely an offshoot of the material senses.	In Christian Science we recognize that man is not quantitatively but qualitatively derived from God.	Uniting with the one ever-present divine Mind we can read the thoughts of mankind and direct them aright.	By welcoming new truths we lift consciousness out of its apathy in to truth.	For every new step in Christianity the gift of Love assures a spiritual recompense.
Spirit:	he must free himself from the belief that man is separated from God.	Contrasting spiritual facts with certain erroneous material postulates, we can better comprehend the spiritual facts.	Evil is based on false belief of two opposite powers, of which error seems to be the superior.	As the qualitative likeness of the one God man reflects only the one infinite Spirit.	Through divine Mind-reading we can do only good and never harm.	In the course of spiritualization the material order breaks up until spiritualization of all things is reached.	The reappearance of true Christianity can only be recognized spiritually.
Soul:	even when it is difficult for him to accept his genuine being.	By denying that Mind is in the cranium we free ourselves from the ability to sin.	Today it is recognized that Soul is able to control the body.	Through demonstrating the scientific statement of "man" we make ourselves the son of God.	No error can hide from divine Mind-reading.	During this fermentation material beliefs give place to spiritual understanding.	Superior to creeds, scientific Christianity remains inviolate.
Principle:			Divine logic and revelation coincide in declaring that good can never cause evil.	In this recognition of the right relationship of man to God lies true government.	Scientific Mind-reading depends on spirituality: it is not a personal characteristic like clairvoyance.	During this time those who perceive Christian Science will hold crime in check by being law-abiding.	Christianity must be united with Science.
Life:			The nature of the divine <i>Esse</i> does not contain anything evil or destructive.	The demonstration of Principle goes on and cannot be stopped by persecution.		The closer error simulates Truth the closer it comes to its self-destruction.	The way of salvation in Christianity is not humanly impelled but effect by God.
Truth:						The more broadly Truth is recognized the more error displays its falsities.	Christian Science opens with the key of Truth the door of human understanding.
Love:						All matter disappears before the supremacy of Spirit.	Scientific Christianity loves all mankind, but excludes every other system as false.

Study Material
on
Science and Health with Key to the Scriptures,
by Mary Baker Eddy

Chapter IV
Christian Science versus Spiritualism

(Word reflecting Science)¹

General remarks:

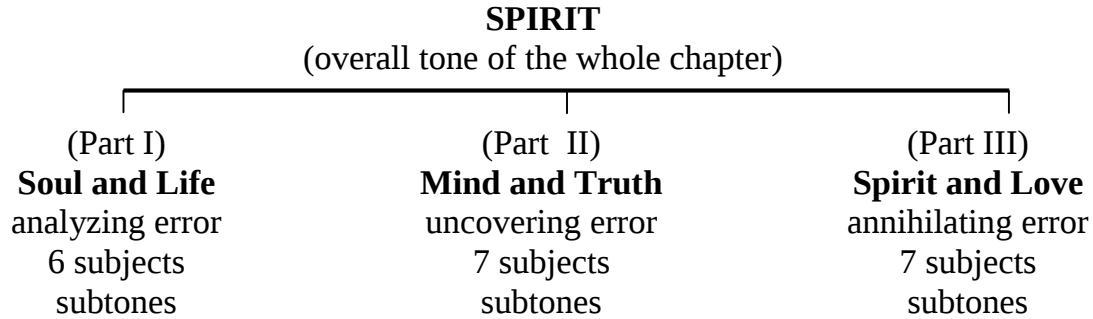
1. What is spiritualism?
 - a) spiritualism is based on human beliefs:
S&H 71:21–24; 79:11–12; 80:14–15
 - b) spiritualism is gross materialism:
S&H 71:27–28; 75:8–11; 77:25–32; 78:24–27
 - c) spiritualism believes in corporeal spirits:
S&H 71:29–32; 73:3–5; 84:24–27
 - d) spiritualism is not a derivative of Spirit:
S&H 71:24–26; 78:16–17
2. What are “spirits”?
Ret. 56:5–11; Pan. 9:3–7
S&H 70:9–11; 71:28–29; 72:9; 79:17; 84:24–27; 88:14–17; 93:27–28

Scriptural Note I: (Isaiah 8:19): Spirit

Scriptural Note II: Unity with Principle demonstrates Life, Truth, Love
(See also definition of “Salvation,” S&H 593:20–22)

Standpoint: Word reflecting Science:
Word from the absolute standpoint: Statement of God’s nature.
Christ from the relative standpoint: Scientific understanding
analyzing, uncovering and annihilating the false testimony of the
physical senses (See Ret. 30:10–12)

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1979), Chapter IV.



Introduction (S&H 70:1–11)

The introduction indicates what the three parts are meant to convey:

1. S&H 70:1–3 hints at Part I (the first part of the chapter)
See also S&H 80:15–18; 90:27–30; 98:26–30
2. S&H 70:3–6 hints at Part II (the second part of the chapter)
See also S&H 88:9–17; Mis. 34:23–27; Mis. 95:14–21
3. S&H 70:6–11 hints Part III (hints at the third part of the chapter)
See also S&H 90:24–25; 91:5–8; 93:25–28

Part I: Soul and Life

(S&H 70:13–78:32)

1. Notice how the standpoint of scientific understanding is contrasted with an unscientific standpoint of beliefs, illusions, supposition, assumption, incorrect theories, etc.
2. The standpoint of “analysis” is shown by such phrases as something “is” or “is not,” something “can be” or “cannot be,” or by such terms as “cannot,” “can never,” “is never,” “is not,” “has no,” and so on.
3. “Spirit,” the over tone of this chapter, here in Part I means that there is only one Spirit, the infinite one Spirit; that Spirit is incorporeal and infinite; that God is the only Spirit; that Spirit knows no opposite; that Spirit can only express itself spiritually; that Spirit is supreme, omnipresent and omnipotent.
4. “Soul and Life,” the main subject of Part I, deals with the eternal identities of being, the spiritual sense of life, the infinite identified Life.

**Scientific understanding analyzes the fact that God and His ideas
constitute the only immortal existence.**

Mind **The identities of being are ideas of Mind; these are never “in” a finite form (S&H 70:12–71:32).**

- as Mind: Divine Mind maintains all identities of being (S&H 70:12–16).
- as Spirit: God and His idea alone are real; evil is not real (S&H 71:1–4).
- as Soul: The idea of reality never exists inside finite forms (S&H 71:5–9).
On the other hand mortal things are (S&H 71:10–20):
- as Mind: the product of so-called mortal mind,
- as Spirit: not matter; they are not real,
- as Soul: neither are they God’s identities.
Therefore spiritualism has:
- as Principle: a human and not a scientific basis (S&H 71:21–26);
- as Life: only limited and finite corporealities (S&H 71:27–29).
- as Truth: It sets out from the false supposition that the infinite Spirit has a finite form (S&H 71:29–31);
- as Love: this theory is contrary to Christian Science (S&H 71:31–32).

Spirit **Spirit can only communicate itself through a spiritual sense of life and not through its opposite, the material sense of existence (S&H 72:1–73:18).**

- as Mind: Mortal material sense cannot take cognizance of spiritual existence (S&H 72:1–8).
- as Spirit: The material sense of life and the spiritual sense of life are not united by progress, but more and more separated (S&H 72:9–16).
- as Soul: The divine cannot express itself through its opposite (S&H 72:17–20).
- as Principle: Scientific good is communicable without restriction; the evil and personal is not communicable (S&H 4:3–11).
- as Life: Spiritual man does not live materially nor does he live as a spirit (S&H 73:3–7).
- as Truth: A spirit cannot control man, for the only Spirit is God and He alone controls man (S&H 73:8–14).
- as Love: In the order of Spirit, God can only communicate Himself through His own nature, never through any form of matter (S&H 73:15–18).

Soul	Because for Spirit there is no matter, there can be no backward transformation from a spiritual sense of existence (S&H 73:19–75:11).
as Mind:	The belief that after death a material body can rise up as a spiritual body with material sensations, is incorrect (S&H 73:19–25).
as Spirit:	The material and sensual cannot be made the medium for the spiritual, because there is no communication between Spirit and matter (S&H 73:26–74:2).
as Soul:	A spiritualized condition can never return to a material condition (S&H 74:3–16).
as Principle:	Science renders any backward transformation impossible (S&H 74:17–28).
as Life:	In Christian Science there is never a retrograde step (S&H 74:29–32).
as Truth:	The possibility of a return to a form outgrown is only a mistaken assumption (S&H 75:1–7).
as Love:	Backward transformation is scientifically impossible because for infinite Spirit there is nothing into which it could be transformed backwards (S&H 75:8–11).
Life	The understanding that Life is incorporeal—that it can neither live nor die in a body—awakens from the belief of death (S&H 75:12–76:5).
Truth	An understanding of man’s immortal life destroys the consciousness of man’s mortal existence (S&H 76:6–77:12).
as Mind:	When we reach the understanding that Life is infinite, we recognize man as idea—as individual, spiritual consciousness (S&H 76:6–17).
as Spirit:	As soon as it is understood that mortal beliefs are unreal they have no more power over man (S&H 76:18–21).
as Soul:	True man is sinless and immortal (S&H 76:22–26).
as Principle:	This spiritual, immortal state of man’s existence is only perceptible through an understanding of divine Science; it cannot be reached through death (S&H 76:26–31).
as Life:	This understanding comes step by step—not suddenly, nor at a single bound (S&H 76:32–77:4).
as Truth:	Until the spiritual understanding of Life is reached, error brings its own self-destruction (S&H 77:5–11).

as Love: When the spiritual understanding of Life is reached, then the “second death” has no more power (S&H 77:11–12).

Love Before the all-embracing Spirit, spiritualism is found to be nothing (S&H 77:13–78:32)

as Mind: It is of no value to try to prolong the illusion of material life when This illusion must inevitably fade out (S&H 77:13–21).

as Spirit: Even if spiritism were possible we would outgrow material spiritualism through every progressive stage of existence (S&H 77:22–32).

as Soul: The unnatural deflections of mortal mind are falsities of the senses and never the natural identities of existence (S&H 78:1–5).

as Principle: To regard spiritualistic communications as oracles is absurd: they are without proof and pernicious in tendency (S&H 78:6–15).

as Life: Spiritualism with its material methods of communication would destroy the omnipresence of Spirit (S&H 78:16–20).

as Truth: The majesty of Spirit does not need material means in order to operate (S&H 78:21–27).

as Love: Spirit blesses man invisibly in a universal way (S&H 78:28–32).

Part II: Mind and Truth

(S&H 79:1–90:23)

1. This part deals with the “mental” realm (mind; ideas; thoughts; memory; mind-reading; mental power; methods and states; etc.).
2. Here the scientific methods of perception are set against the unscientific methods of perception.
3. Through the scientific method of perception error can be “uncovered” and incomprehensible phenomena can be explained.
4. “Spirit,” the overtone of the chapter, shows here in Part II that there is only one Spirit through which we can know the truth—not many so-called spiritual states.
5. “Mind and Truth,” the main subject of Part II, shows that the perception of Truth, the Mind of Christ, the Science of Mind, can uncover a wrong state of mind.

**Scientific understanding alone can distinguish rightly between
what is real and what is unreal.**

Mind	Christian Science bases itself on the intelligence of the Mind of Christ, whereas spiritualism bases itself on human beliefs and hypotheses (S&H 79:1–28).
Spirit	The Science of Mind derives its strength from the apprehension of truth, whereas spiritualism derives its strength from mysticism (S&H 79:29–80:32).
Soul	In Science man’s immortality is the logical consequence of the immortality of God, whereas in spiritualism the immortality of man is a mere assertion (S&H 81:1–30).
Principle	In Christian Science divine Mind-reading is based on the divine Principle, whereas in spiritualism mortal mind-reading is based on human beliefs (S&H 81:31–86:12).
as Mind:	Thought-reading is possible and natural (S&H 81:31–82:8).
as Spirit:	Different states of consciousness cannot intercommune (S&H 82:9–30).
as Soul:	The human mind cannot imitate the works of divine Mind (S&H 82:31–83:5).
as Principle:	Immortal Mind-reading reveals the true nature of all things; mortal mind-reading touches only human belief (S&H 83:6–84:2).
as Life:	Scientific predictions can only be made from a divine standpoint (S&H 84:3–18).
as Truth:	The Science of Mind enables us to recognize the error which needs to be destroyed; the Science of Mind is the Savior (S&H 84:19–85:32).
as Mind:	Through the unlimited divine Mind we can discern man’s nature and being (S&H 84:19–27).
as Spirit:	If we have thoroughly learned and properly digested the Science of Mind, Spirit enables us to calculate the truth accurately (S&H 84:28–85:1).
as Soul:	This divine Mind-reading enlightens spiritual understanding with intuitions of Soul (85:1–6).
as Principle:	These intuitions reveal whatever constitutes harmony and the error which has to be destroyed (85:7–14).
as Life:	This method must be applied to all problems (85:15–22).

- as Truth: Thereby every error has to be sternly condemned as such (S&H 85:23–30),
- as Love: so that Truth alone can communicate itself (S&H 85:30–32).
- as Love: Divine Mind-reading enables us to be susceptible to mortal mind's call for aid (S&H 86:1–12).

Life **Spiritualism brings forth its phenomena through mortal mentality (S&H 84:13–24).**

Truth **In Christian Science mental images can always be called back to consciousness, whereas spiritualism can never become conscious of true reality (S&H 86:25–88:8).**

Why?

- as Mind: Because mental concepts can always be taken from pictorial thought (S&H 86:25–31),
- as Spirit: because they are always first formed mentally before they become material conceptions (S&H 86:31–87:1),
- as Soul: because the mind-reader can reproduce them (S&H 87:1–4),
- as Principle: because they float independent of persons in the general atmosphere of the human mind (S&H 87:5–12),
- as Life: because they present primal facts to mortal mind (S&H 87:13–18),
- as Truth: because the true concept can never be lost (S&H 87:19–28),
- as Love: because memory can reproduce everything that can be discerned by the senses (S&H 87:29–88:8).

Love **In Christian Science only divine Mind and its ideas can produce wonders; the so-called wonders of spiritualism are only illusions and delusions (S&H 88:9–90:23).**

- as Mind: Only ideas emanate from divine Mind; everything coming from another source is an illusion (S&H 88:9–17).
- as Spirit: Ideas bring forth spiritual phenomena; illusions only excite the physical senses (S&H 88:18–25).
- as Soul: The infinite capacity of Soul sets ideas free; illusions free us only from the limiting beliefs of mortal mind (S&H 88:26–89:17).
- as Principle: The Principle of scientific improvisation rests on Mind, Spirit, Soul (S&H 89:18–24),
- as Life: In this Principle lies the source of the multiplication of Life; matter is not creative (S&H 89:25–90:5).

as Truth: For divine Mind all the factual is possible (S&H 90:6–15),
 as Love: whereas the so-called wonders of mortal mentality are only
 delusions (S&H 90:16–23).

Part III: Spirit and Love

(S&H 90:24–99:22)

1. “Science” and “understanding” have to replace human beliefs and theories.
2. Through spiritual Science “error is reduced to its nothingness,” is annihilated.
3. “Spirit,” the overtone of this chapter, shows here in Part III the necessity for an understanding of Spirit and the supremacy of Spirit.
4. “Spirit and Love,”—the main subject of Part III, postulates the final spiritualization of all things as the plan of Love—the complete disappearing of all disharmonies before the supremacy of Spirit.
5. In Part III the standpoint is always the unity of God and man, the fact that man is God’s image and likeness.

Scientific understanding leads to the final spiritualization of all things.

Mind **Spiritualization begins when we recognize man as God’s own likeness (S&H 90:24–91:15).**

as Mind: The fact that man is God’s own likeness must be admitted by man himself (S&H 90:24–91:4);
 as Spirit: he must free himself from the belief that man is separated from God (S&H 91:5–8);
 as Soul: even when it is difficult for him to accept his genuine being (S&H 91:9–15).

Spirit **Spiritualization is furthered by our denying that matter is a part of man (S&H 91:16–92:10).**

as Mind: The denial of material selfhood aids the recognition of the spiritual individuality of man (S&H 91:16–21).
 as Spirit: By contrasting the spiritual facts with certain erroneous material postulates, we can better comprehend the spiritual facts (S&H 91:22–92:8).
 as Soul: By denying that Mind is in the cranium we free ourselves from the ability to sin (S&H 92:9–10).

Soul	Spiritualization becomes a present possibility when we reject the knowledge of good and evil (S&H 92:11–93:20).
as Mind:	The knowledge of good and evil still represents man as merely an offshoot of the material senses (S&H 92:11–20).
as Spirit:	Evil is based on the false belief of two opposite powers, of which error seems to be the superior (S&H 92:21–31).
as Soul:	Today it is recognized that Soul is able to control the body (S&H 92:32–93:9).
as Principle:	Divine logic and revelation coincide in declaring that good can never cause evil (S&H 93:10–14).
as Life:	The nature of the divine Esse does not contain anything evil or destructive (S&H 93:15–20).
Principle	Spiritualization demands that we should reason scientifically, from God, so as to arrive at the spiritual concept of man (S&H 93:21–94:23).
as Mind:	In Christian Science we recognize that man is not quantitatively but qualitatively derived from God (S&H 93:21–32).
as Spirit:	As the qualitative likeness of the one God man reflects only the one infinite Spirit (S&H 94:1–6).
as Soul:	Through the demonstration of the scientific statement of “man” we make ourselves the son of God (S&H 94:6–11).
as Principle:	In this recognition of the right relationship of man to God lies true government (S&H 94:12–16).
as Life:	The demonstration of Principle goes on and cannot be stopped by persecution (S&H 94:17–23).
Life	Spiritualization enables us to father the universe spiritually (S&H 94:24–95:18).
as Mind:	Through uniting ourselves with the one ever-present divine Mind we can read the thoughts of mankind and direct them aright (S&H 94:24–32).
as Spirit:	Through divine Mind-reading we can do only good and never harm (S&H 94:32–95:10).
as Soul:	No error can hide from divine Mind-reading (S&H 95:11).

Truth	Through conscious spiritualization the end of error is brought about (S&H 95:19–97:28).
as Mind:	By welcoming new truths we life consciousness out of its apathy into truth (S&H 95:19–96:3).
as Spirit:	In the course of spiritualization the material order breaks up until the spiritualization of all things is reached (S&H 96:4–20).
as Soul:	During this fermentation material beliefs give place to spiritual understanding (S&H 96:21–30).
as Principle:	During this time those who perceive Christian Science will hold crime in check by being law-abiding (S&H 96:31–97:4).
as Life:	The closer error simulates Truth the closer it comes to its self-destruction (S&H 97:5–20).
as Truth:	The more broadly Truth is recognized the more error displays its falsities (S&H 97:21–25).
as Love:	All matter disappears before the supremacy of Spirit (97:26–28).
Love	Final Spiritualization is possible through the union of Christianity with Science (S&H 97:29–99:22).
as Mind:	For every new step in Christianity the gift of Love assures a spiritual recompense (S&H 97:29–98:3).
as Spirit:	The reappearance of true Christianity can only be recognized spiritually (S&H 98:4–14).
as Soul:	Superior to creeds, scientific Christianity remains inviolate (S&H 98:15–21).
as Principle:	Christianity must be united with Science (S&H 98:22–30).
as Life:	The way of salvation in Christianity is not humanly impelled but effected by God (S&H 98:31–99:9).
as Truth:	Christian Science opens with the key of Truth the door of human understanding (S&H 99:9–17)
as Love:	Scientific Christianity loves all mankind, but excludes every other system as false (S&H 99:18–22).

Summary: S&H 99:23–29

- Part I: S&H 99:23–25 (experience)
- Part II: S&H 99:25–27 (imposition)
- Part III: S&H 99:27–29



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

**SUMMARY OF THE FIRST FOUR CHAPTERS IN
SCIENCE AND HEALTH,
THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK—
OUR WAY OF LIFE
(Audio Code C-158)**

Max Kappeler

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Contents

**Summary of the First Four Chapters in *Science and Health*,
The Christian Science Textbook—Our Way of Life**
Recapitulation of Chapters I – IV, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy

(Audio code: C-158)

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RECORDING NUMBER/SIDE	RECORDING SUBJECT
1-A	Scientific method of study
1-B	Overall tone of talks: Life/Spirit Going the way of Life: M – Lo We give birth to it: Spirit
2-A	Only by understanding Chapters I – IV can we grasp that Life is Spirit; “Prayer” ; scientific > < theological elements
2-B	Elements of scientific prayer are all of the nature of God: petitioned, petitioner, means, reward.
3-A	Recapitulation of “Prayer”: following the Principle of prayer, we get the fruits: M – Lo
3-B	Approach to God from wholeness, not lack Meditation > < scientific prayer
4-A	“Atonement and Eucharist” human yielding (the bitter cup) > < scientific Eucharist (spiritual communion with God) Opposite natures irreconcilable Linking Chapters I and II
4-B	...continued
5-A	“Prayer,” the seed-plot of the Textbook Spiritual progress measured by demonstration of subjects of each chapter
5-B	“Marriage”: Scriptural Note: Do not put asunder the spiritual unity that already exists
6-A	“Marriage” continued: meeting challenges of human condition brings about a higher civilization, and the emergence of a more spiritual sense of life. Factors that promote humanity > < factors that disintegrate M – Sp

RECORDING NUMBER/SIDE	RECORDING SUBJECT
6-B	So – Lo How are we contributing factors to the universe? Unity with M – Lo enables us to participate in the advent of divine Science.
7-A	“Christian Science versus Spiritualism” Linking chapters I – III to IV Part I analyzes reality: only that which is at one with M – Lo Claims of dualism: counterfeits of M – Sp
7-B	So – Lo Part II challenges Part I: uncovers counter arguments to Science; counterfeits of M – Lo Part III believing beliefs > < decision for Spirit Scientific understanding is the only way to spiritualization. Linking the three parts of the chapter.
8-A	Linking the Word chapters, questions to put to each. Method of study: seeing place value of each chapter in the whole, grasping attitude of each.

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	= means the sequence of Mind through Love
M/M – M/P	= means Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.)
MIND, SPIRIT, etc.	= in all capitals means that the tone is the main tone
W/W, W/X, W/Xty, W/Sc	= means the Word in its subtones of Christ, Christianity, Science
> <	= versus
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

The seven main subjects in the first four chapters of *Science and Health with Key to the Scriptures*

WORD	Chapter I: Prayer <i>Word as Word</i>	Chapter II: Atonement and Eucharist <i>Word as Christ</i>	Chapter III: Marriage <i>Word as Christianity</i>	Chapter IV: Christian Science vs. Spiritualism <i>Word as Science</i>		
subject of chapter	Prayer is a spiritual understanding of God, which through unselfed love brings us into unity with the perfect nature of God.	Through man's unity with God, we overcome all that is unlike God in ourselves	Spiritual unity in God brings forth a higher humanity.	Scientific understanding reveals that in the one infinite Spirit, God and his likeness, spiritual man, are inseparable. Part I: Soul and Life Scientific understanding analyzes the fact that God and its ideas constitute the only immortal existence.		
Mind	The prayer of true desire to know God as God brings us into unity with the intelligent, active All-Mind.	Through man's unity with Mind, we are enabled to act according to the law of atonement.	Spiritual unity in Mind assures, through being law-abiding, an advanced civilization.	The identities of being are ideas of Mind; these are never "in" a finite form.	Christian Science bases itself on the intelligence of the Mind of Christ, whereas spiritualism bases itself on human beliefs and hypotheses.	Spiritualization begins when we recognize man as God's own likeness.
Spirit	The prayer of reflecting the Divine Being through the culturing of Spiritual qualities brings us into unity with the unfoldment of Spirit.	Man's unity with Spirit, not ritualistic worship, compels us toward complete spiritualization..	Spiritual unity in Spirit enriches the human nature through the union of pure qualities.	Spirit can only communicate itself through a spiritual sense of life and not through its opposite, the material sense of existence.	The Science of Mind derives its strength from the apprehension of truth, whereas spiritualism derives its strength from mysticism.	Spiritualization is furthered by our denying that matter is a part of man.
Soul	The prayer of sinlessness, fulfilling the Christ-demand to rebuke sin, brings us into unity with Soul's ability to reform.	Man's unity with Soul bestows on us consistency, which leads us safely along the way from sense to Soul.	Spiritual unity in Soul promotes, through selflessness and unity of interests, the happiness of human partnership.	Because for Spirit there is no matter, there can be no backward transformation from a spiritual into a material sense of existence.	In Science man's immortality is the logical consequence of the immortality of God, whereas in spiritualism the immortality of man is a mere assertion.	Spiritualization becomes a present possibility when we reject the knowledge of good and evil.
Principle	The prayer of obedience to God, by which we bring everything in us into accord with God, unites us with the impersonal workings of Principle.	Through man's unity with Principle, we are divinely empowered.	Spiritual unity in Principle makes, through a scientific attitude, human relationships more harmonious and permanent.	(no subject given)	In Christian Science divine Mind-reading is based on the divine Principle, whereas in spiritualism mortal mind-reading is based on human beliefs.	Spiritualization demands that we should reason scientifically, from God, so as to arrive at the spiritual concept of man.
Life	The prayer of understanding, living devotion to God, which is willing to sacrifice the mortal, brings us into unity with the all renewing Life.	Through man's unity with Life, we lay down the material concept of life and thereby free ourselves from the belief of persecution.	Spiritual unity in Life brings forth, through exalted and refined affections, a nobler human species.	The understanding that Life is incorporeal — that it can neither live nor die in a body — awakens from the belief of death.	Spiritualism brings forth its phenomena through mortal mentality.	Spiritualization enables us to father the universe spiritually.
Truth	The prayer of spiritual consciousness, which is closed to error and open to Truth, brings us into unity with the dominion of Truth.	Through man's unity with Truth, true manhood is being established in us.	Spiritual unity in Truth brings forth, through a metaphysical understanding, the higher nature of man.	An understanding of man's immortal life destroys the consciousness of man's mortal existence.	In Christian Science mental images can always be called back to consciousness, whereas spiritualism can never become conscious of true reality.	Through conscious spiritualization, the end of error is brought about.
Love	The prayer of glorifying the perfection of being brings us into unity with the perfection of Love.	Through man's unity with Love, atonement with God fulfils itself in us.	Spiritual unity in Love, through a stronger adherence to the spiritual, brings more and more into evidence the man of God's creation.	Before the all-embracing Spirit, spiritualism is found to be nothing.	In Christian Science only divine Mind and its ideas can produce wonders; the so-called wonders of spiritualism are only illusions and delusions.	Final spiritualization is possible through the union of Christianity with Science.

The seven main subjects in the first four chapters of “*Science and Health*”
(first half of previous chart: larger type)

WORD	Chapter I: Prayer <i>Word as Word</i>	Chapter II: Atonement and Eucharist <i>Word as Christ</i>	Chapter III: Marriage <i>Word as Christianity</i>
subject of chapter	Prayer is a spiritual understanding of God, which through unselfed love brings us into unity with the perfect nature of God.	Through man’s unity with God, we overcome all that is unlike God in ourselves	Spiritual unity in God brings forth a higher humanity.
Mind	The prayer of true desire to know God as God brings us into unity with the intelligent, active All-Mind.	Through man’s unity with Mind, we are enabled to act according to the law of atonement.	Spiritual unity in Mind assures, through being law-abiding, an advanced civilization.
Spirit	The prayer of reflecting the Divine Being through the culturing of Spiritual qualities brings us into unity with the unfoldment of Spirit.	Man’s unity with Spirit, not ritualistic worship, compels us toward complete spiritualization..	Spiritual unity in Spirit enriches the human nature through the union of pure qualities.
Soul	The prayer of sinlessness, fulfilling the Christ-demand to rebuke sin, brings us into unity with Soul’s ability to reform.	Man’s unity with Soul bestows on us consistency, which leads us safely along the way from sense to Soul.	Spiritual unity in Soul promotes, through selflessness and unity of interests, the happiness of human partnership.
Principle	The prayer of obedience to God, by which we bring everything in us into accord with God, unites us with the impersonal workings of Principle.	Through man’s unity with Principle, we are divinely empowered.	Spiritual unity in Principle makes, through a scientific attitude, human relationships more harmonious and permanent.
Life	The prayer of understanding, living devotion to God, which is willing to sacrifice the mortal, brings us into unity with the all renewing Life.	Through man’s unity with Life, we lay down the material concept of life and thereby free ourselves from the belief of persecution.	Spiritual unity in Life brings forth, through exalted and refined affections, a nobler human species.
Truth	The prayer of spiritual consciousness, which is closed to error and open to Truth, brings us into unity with the dominion of Truth.	Through man’s unity with Truth, true manhood is being established in us.	Spiritual unity in Truth brings forth, through a metaphysical understanding, the higher nature of man.
Love	The prayer of glorifying the perfection of being brings us into unity with the perfection of Love.	Through man’s unity with Love, atonement with God fulfils itself in us.	Spiritual unity in Love, through a stronger adherence to the spiritual, brings more and more into evidence the man of God’s creation.

The seven main subjects in the first four chapters of “*Science and Health*”
(second half of previous chart: larger type)

Chapter IV: Christian Science vs. Spiritualism		
<i>Word as Science</i>		
Scientific understanding reveals that in the one infinite Spirit, God and his likeness, spiritual man, are inseparable.		
Part I: Soul and Life Scientific understanding analyzes the fact that God and its ideas constitute the only immortal existence.	Part II: Mind and Truth Scientific understanding alone can distinguish rightly between what is real and what is unreal.	Part III: Spirit and Love Scientific understanding leads to the final spiritualization of all things.
The identities of being are ideas of Mind; theses are never “in” a finite form.	Christian Science bases itself on the intelligence of the Mind of Christ, whereas spiritualism bases itself on human beliefs and hypotheses.	Spiritualization begins when we recognize man as God’s own likeness.
Spirit can only communicate itself through a spiritual sense of life and not through its opposite, the material sense of existence.	The Science of Mind derives its strength from the apprehension of truth, whereas spiritualism derives its strength from mysticism.	Spiritualization is furthered by our denying that matter is a part of man.
Because for Spirit there is no matter, there can be no backward transformation from a spiritual into a material sense of existence.	In Science man’s immortality is the logical consequence of the immortality of God, whereas in spiritualism the immortality of man is a mere assertion.	Spiritualization becomes a present possibility when we reject the knowledge of good and evil.
(no subject given)	In Christian Science divine Mind-reading is based on the divine Principle, whereas in spiritualism mortal mind-reading is based on human beliefs.	Spiritualization demands that we should reason scientifically, from God, so as to arrive at the spiritual concept of man.
The understanding that Life is incorporeal — that it can neither live nor die in a body — awakens from the belief of death.	Spiritualism brings forth its phenomena through mortal mentality.	Spiritualization enables us to father the universe spiritually.
An understanding of man’s immortal life destroys the consciousness of man’s mortal existence.	In Christian Science mental images can always be called back to consciousness, whereas spiritualism can never become conscious of true reality.	Through conscious spiritualization, the end of error is brought about.
Before the all-embracing Spirit, spiritualism is found to be nothing.	In Christian Science only divine Mind and its ideas can produce wonders; the so-called wonders of spiritualism are only illusions and delusions.	Final spiritualization is possible through the union of Christianity with Science.



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter V ANIMAL MAGNETISM UNMASKED (Audio Code C-1AN)

MAX KAPPELER

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The Structure of the Christian Science Textbook —Our Way of Life Chapter V Animal Magnetism Unmasked

(Audio code: C-1AN)

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1-B	...continued, from Mesmer to Quimby to Mary Baker Eddy
2-A	What is animal magnetism? (the belief in something other than God); Evaluation of the treatment of animal magnetism in the seven main editions of the Textbook: 1) Mind
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3-A	...continued 3) Soul
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Animal Magnetism Unmasked, Contents (continued)

RECORDING NUMBER/SIDE	RECORDING SUBJECT
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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	= means the sequence of Mind through Love
M/M – M/P	= means Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.)
MIND, SPIRIT, etc.	= in all capitals means that the tone is the main tone.

Illustrative Material for
“Animal Magnetism Unmasked”
(Tape code: C-1AN)

- 1) Chapter V in the Textbook should be studied in relation to Max Kappeler’s books:
 - *Animal Magnetism – Unmasked*, Second Edition, (192 pages);
 - *The Structure of the Christian Science Textbook—Our Way of Life*, (pages 48–53);
 - *The Science of the Oneness of Being in the Christian Science Textbook*, (pages 107–115);
 - *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*, (pages 1–11 and also Chapter V, “Animal Magnetism Unmasked” in the Textbook);
 - *Notes on Handling Evil*, (10 pages).
- 2) Get a good over-all picture of the “History of Animal Magnetism” from the book, *Animal Magnetism – Unmasked*, Chapter 1, pages 4–46. This is important in order to understand better:
 - a) how an understanding of this subject unfolds in our own consciousness, and
 - b) how to recognize and evaluate the many new forms of animal magnetism so prevalent in our age.
- 3) Next, study carefully in the book *Animal Magnetism – Unmasked*, Chapter 2: “The Evolution of the Chapter on Animal Magnetism in the Main Editions of the Textbook,” pages 47–84.
 - Acquaint yourself with the tonality of the seven main editions.
 - Can you see that the seven main editions follow the developing order of Mind, Spirit, Soul, Principle, Life, Truth, Love?
 - Can you see that this development is also the development that goes on in our own understanding of the subject?
- 4) Then as you read *Animal Magnetism – Unmasked*, Chapter 3: Analysis of the Chapter “Animal Magnetism Unmasked,” with the purpose of exercising scientific text-interpretation, can you agree tone-wise with the main tone epitomes and the subtone epitomes that are given in the book as well as in the book *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*, Chapter V, “Animal Magnetism Unmasked”? This exercise cultivates in the student the art of epitomizing a text.

- 5) Please give your full, prayerful attention to Chapter 5: “Christian Scientists, be a law to yourselves” (pages 147–192) in the book *Animal Magnetism – Unmasked* by considering:
- a) how we can arrive at divine laws from the text itself, without interjecting humanly subjective views;
 - b) how we can elaborate a law through the seven synonyms for God (as subtones);
 - c) how we can exercise these laws (not literally, but with a prayerful attitude).

Study Material
on
Science and Health with Key to the Scriptures,
by Mary Baker Eddy

Chapter V
Animal Magnetism Unmasked

(Christ reflecting the Word)¹

Reference book: “Animal Magnetism—Unmasked” (Max Kappeler)

See also: Mis. 31:1–32:2
Mis. 47:27–48:22
Mis. 221:30–223:5
'01 19:20–21:5
My 210:1–17 (written in 1899)
My 210:18–213:26 (written in 1887)

Standpoint: Christ reflecting the Word:
Christ from the absolute standpoint: translation from God to idea.
Word from the relative standpoint: accepting no other statement.

Scriptural Notes: Counterfeit of “the Mind of Christ”

In Christian Science there is no animal magnetism.

Mind **The effects of animal magnetism are due to the influence of the imagination—to illusion (S&H 100:1–101:32).**

as Mind: Animal magnetism is regarded as a so-called force, which can be exerted by one living organism on another (S&H 100:1–6).

as Spirit: The influence of this force is believed to disseminate itself through the substance of the nerves (S&H 100:6–11).

as Soul: As there is no proof of the existence of an animal magnetic fluid, the violent effects of animal magnetism are due to the excitement of the imagination and the impressions made upon the senses (S&H 100:12–101:7).

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1979), Chapter V.

as Principle:	The assertions of animal magnetism do not stand up to scientific investigation (S&H 101:8–20).
as Life:	The influence of animal magnetism is never constructive; it has a destructive effect upon those who practice it and upon their subjects who do not resist it (S&H 101:31–32).
as Truth:	The seemingly alleviating and healing effects of animal magnetism are deceptive; they are the effects of illusion (S&H 101:26–31).
as Love:	The seeming benefit derived from animal magnetism is in proportion to the belief in esoteric magic (S&H 101:21–32).
Spirit	Animal magnetism is a mere negation of the allness of the one God, Spirit (S&H 102:1–15).
as Mind:	The only basis of reality is Mind; animal magnetism has its basis in the unreality of mortal mind (S&H 102:1–8).
as Spirit:	The only real attraction is that of God, Spirit (S&H 102:9–11).
as Soul:	Spiritual reality controls the material, not the other way round (S&H 102:12–15).
Soul	Through spiritual understanding we can free ourselves from the mental despotism of animal magnetism (S&H 102:16–103:11).
as Mind:	The aggressive features of animal magnetism try to exercise their influence in secret by producing indolence and apathy (S&H 102:16–23).
as Spirit:	Malpractice uses animal magnetism for the purpose of evil (S&H 102:23–29).
as Soul:	Spiritual understanding robs sin of all its claims (S&H 102:30–103:5).
as Principle:	Scientific understanding operates as universal blessing (S&H 103:6–9).
as Life:	Spiritual understanding cognizes only the primeval existence of good (S&H 103:9–11).
Principle	Mind-science operates in accordance with the divine Principle; animal magnetism has no divine Principle (S&H 103:12–28).
as Mind:	Divine Principle demonstrates itself on the basis of Mind-science, whereas animal magnetism is based on half-way impertinent knowledge (S&H 103:12–15).
as Spirit:	Divine Principle works out the maximum of good, the infinite God and His idea (S&H 103:15–17).

as Soul:	Divine Principle defines animal magnetism as false belief (S&H 103:18–22).
as Principle:	Divine Principle handles all categories of animal magnetism as one single belief (S&H 103:22–23).
as Life:	Divine Principle preserves the true and annihilates the false (S&H 103:23–28).
Life	The practice of animal magnetism has no place in divine being (S&H 103:29–104:12).
as Mind:	As being is of God, there is no “mortal” mind (S&H 103:29–32).
as Spirit:	Scientific Life-practice can only do good (S&H 103:32–104:2).
as Soul:	The newness of Life is discerned and acknowledged by spiritual understanding (S&H 104:3–7).
as Principle:	Through the impulsion of Life, the right scientific interpretation of being has a universal impact (S&H 104:8–12).
Truth	The divine justice of Truth condemns animal magnetism (S&H 104:13–106:14).
as Mind:	All action emanating from the divine Mind is right; any other so-called action is wrong (S&H 104:13–18).
as Spirit:	Spiritual qualities alone can bring about true healing; animal qualities only make every case worse (S&H 104:19–28).
as Soul:	Truth identifies mortal mind as the criminal (S&H 104:29–105:2).
as Principle:	Divine metaphysics, not persons, is the true judge of animal magnetism (S&H 105:3–21).
as Life:	Divine justice puts an end to the misuse of mental powers (S&H 105:22–29).
as Truth:	Truth upholds the standards of humanity; the misuse of mental power lets them decline (S&H 105:30–106:5).
as Love:	Man’s God-given rights are inalienable; to violate them is to incur divine retribution (S&H 106:6–14).
Love	The law of Love does not sanction animal magnetism (S&H 106:15–29).
as Truth:	Animal magnetism cannot inherit the kingdom of Love (S&H 106:15–29).
as Love:	In the perfection of Love there is no animal magnetism (S&H 106:26–29).



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter VI SCIENCE, THEOLOGY, MEDICINE (Audio Code C-1S)

MAX KAPPELER

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Chapter VI Science, Theology, Medicine

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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	= means the sequence of Mind through Love
M/M – M/P	= means Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.)
MIND, SPIRIT, etc.	= in all capitals means that tone is the main tone
W/W, W/X, W/Xty, W/Sc	= means the Word in its subtones of Word, Christ, Christianity, Science
> <	= versus
Sc, dSc, aCS, CS	= Science, divine Science, absolute Christian Science, Christian Science
S&H	= <i>Science and Health with Key to the Scriptures</i> , by Mary Baker Eddy

Illustrative Material for
The Structure of the Christian Science Textbook—Our Way of Life
Chapter VI
Science, Theology, Medicine¹
(Audio code: C-1S)

(Christ reflecting the Christ)

Scriptural Note I: Interpretation from revelation

Spiritual significance:

See:

S&H 118:13–16 “In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace.”

S&H 109:28–31 “Jesus once said of his lessons: “My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” (John vii. 16, 17.)

S&H 110:17–20 “No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH; and neither tongue nor pen can overthrow it.”

S&H 117:16–28 “As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself and by his power over the sick and sinning. Human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty crowning, unparalleled, and triumphant exit from the flesh.

Evidence drawn from the five physical senses relates solely to human reason; and because of opacity to the true light, human reason dimly reflects and feebly transmits Jesus’ works and words. Truth is a revelation.”

S&H 137:16–25 “With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: ‘Thou art the Christ, the Son of the living God!’ That is: The Messiah is what thou hast declared,—Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. This assertion elicited from Jesus the benediction, ‘Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;’ that is, Love hath shown thee the way of Life!

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1979), Chapter VI.

Scriptural Note II: Translation

Kingdom of Heaven: see also:

S&H 110:8–12 “Thus it was that I beheld, as never before, the awful unreality called evil. The equipollence of God brought to light another glorious proposition,—man’s perfectibility and the establishment of the kingdom of heaven on earth.”

S&H 122:1–7 “The evidence of the physical senses often reverses the real Science of being, and so creates a reign of discord,—assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false witnesses, and reveal the kingdom of heaven,—the actual reign of harmony on earth.”

S&H 590:1–3 “KINGDOM OF HEAVEN. The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.”

leaven:

S&H 117:29–118:25 “Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines. His parable of the ‘leaven, which a woman took, and hid in three measures of meal, till the whole was leavened,’ impels the inference that the spiritual leaven signifies the Science of Christ and its spiritual interpretation,—an inference far above the merely ecclesiastical and formal applications of the illustration.

Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?

Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man’s spiritual freedom.

In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by a perverse material sense of law, are metaphysically presented as three measures of meal,—that is, three modes of mortal thought. In all mortal forms of thought, dust is dignified as the natural status of men and things, and modes of material motion are honored with the name of *laws*. This continues until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal.”

Standpoint:

Christ reflecting the Christ:

Christ from the absolute standpoint: translation from God to idea.

Christ from the relative standpoint: translates all that is not Godlike back into the Godlike.

Introduction:

S&H 107:1–108:18

“In the year 1866, I discovered the Christ Science of divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing.

This apodictical Principle points to the revelation of Immanuel, ‘God with us,’—the sovereign ever-presence, delivering the children of men from every ill ‘that flesh is heir to.’ Through Christian Science, religion and medicine are inspired with a diviner nature and essence; fresh pinions are given to faith and understanding, and thoughts acquaint themselves intelligently with God.

Feeling so perpetually the false consciousness that life inheres in the body, yet remembering that in reality God is our Life, we may well tremble in the prospect of those days in which we must say, ‘I have no pleasure in them.’

Whence came to me this heavenly conviction,—a conviction antagonistic to the testimony of the physical senses? According to St. Paul, it was ‘the gift of the grace of God given unto me by the effectual working of His power.’ It was the divine law of Life and Love, unfolding to me the demonstrable fact that matter possesses neither sensation nor life; that human experiences show the falsity of all material things; and that immortal cravings, ‘the price of learning love,’ establish the truism that the only sufferer is mortal mind, for the divine Mind cannot suffer.

My conclusions were reached by allowing the evidence of this revelation to multiply with mathematical certainty and the lesser demonstration to prove the greater, as the product of three multiplied by three, equaling nine, proves conclusively that three times three duodecillions must be nine duodecillions,—not a fraction more, not a unit less.”

S&H 107:1–6

Discovery through revelation

S&H 107:7–14

1st translation (see also Mis. 22:10–14)

Christ reflecting the Word S&H 107:7–8

(see also S&H 322:32-2)

Christ reflecting the Christ S&H 107:8–10

(see also S&H 583:10-11;

Immanuel: S&H xi: 9-21; 34:5–9)

Christ reflecting Christianity S&H 107:10–12

(see also S&H 332:19-26)

Christ reflecting Science S&H 107:12–14

(see also S&H 332:9-11)

SCIENCE, cont.

S&H 107:15–19	2nd translation (see also Mis. 25:12–15) 1 st degree S&H 107:15–16 2 nd degree S&H 107:16–18 3 rd degree S&H 107:18–19 (see also Ret. 23:1–24)
S&H 108:1–11	Christ-order Principle: Life, Truth, Love S&H 108:1–6 (fact) Soul S&H 108:6–7 Spirit S&H 108:7–8 Mind S&H 108:8–11
S&H 108:12–18	Multiplication through right conclusions

Notes on the two Translations:

1. The scientific translation of immortal Mind (S&H 115:12–18)
2. The scientific translation of mortal mind (S&H 115:19–116:3)

John	3:13; 6:62; 8:14; 13:3; 16:28
S&H	209:16–24; 31:4; 257:15–21
Mis.	22:10–21; 25:12–21; 67:24–68:6; 74:13–17
Hea.	7:6–10
Peo.	1:2–7

**Being is Immanuel, “God with us”. This fact translates
all that is not Godlike back into the Godlike.**

SCIENCE

MIND:	The All-Mind translates the belief of a mortal mind out of itself back into the metaphysics of immortal Mind (S&H 108:19–116:19).
as Mind:	The divine Mind is All-in-all; all is divine Mind and idea; mortal mind is error (S&H 108:19–109:31).
as Spirit:	Mind’s allness as good and the unreality of evil can only be discerned and understood spiritually (S&H 109:32–111:5).
as Soul:	Mind rules through divine metaphysics, reversing perverted and physical hypotheses regarding Deity (S&H 111:6–25).
as Principle:	The divine Mind is the one and only Principle of the divine system of metaphysical healing (S&H 111:26–112:31).
as Life:	Divine metaphysics is a practical, living Science (S&H 112:32–113:8).
as Truth:	Divine metaphysics rests on self-evident Truth; everything else is a lie or a denial (S&H 113:9–32).

as Love: The divine Mind is one and all-inclusive; therein mortal mind disappears (S&H 114:1–116:19).

SPIRIT: **The new language of Spirit leavens the material sense of nature and of natural law and translates them back into the nature of Spirit S&H 116:20–119:24).**

as Mind: The language of Spirit is the “new tongue”; it has a spiritual and not a mortal, physical or human meaning (S&H 116:20–117:13).

as Spirit: The pure language of Spirit speaks through parables, miracles and the final triumph over death (S&H 117:14–23).

as Soul: The five physical senses are too opaque to transmit the language of Spirit (S&H 117:24–28).

as Principle: The Science of Christ and its spiritual interpretation is the leaven of Spirit that leavens all human doctrines (S&H 117:29–118:5).

as Life: The spiritual leaven, though hidden in sacred secrecy, is ever at work to destroy the entire mass of error (S&H 118:6–12).

as Truth: The leaven of Spirit changes the whole of mortal thought (S&H 118:13–25).

as Love: God and nature are one, good and spiritual. Mortals alone regard God as the creator of matter and of evil (S&H 118:26–119:24).

SOUL: **The Science of Soul replaces the false testimony of the physical senses with spiritual ideas, thereby translating seeming into being (S&H 119:25–123:15).**

as Mind: Christian Science reverses the false concept of soul in body and presents man and body as tributary to Mind (S&H 119:25–120:6).

as Spirit: When reversing the false testimony of the physical senses in order to arrive at the fundamental facts of being, Science takes neither matter nor materialistic logic into account (S&H 120:7–24).

as Soul: The conclusions of Science free us from the conclusions of physical sense testimony (S&H 120:25–121:3).

as Principle: The explanations of Science correct the hypotheses of material sense with everlasting facts (S&H 121:4–32).

as Life: In Science, the great facts of Life go on unchanged and they cannot be reversed by the contradictory testimony of the physical senses (S&H 122:1–28).

as Truth: Christian Science destroys the mistaken theory of soul in body and brings to light the true idea and Principle of man (S&H 122:29–123:10).

as Love: Divine Science resolves things into thoughts and replaces seeming with being (S&H 123: 11–15).

PRINCIPLE:	The ever-operative divine Principle replaces the concept of material science with the Science of God (S&H 123:16–131:11).
as Mind:	Science bases itself on the divine Mind and not on human beliefs (S&H 123:16–125:30).
as Spirit:	All Science is spiritual; there is no physical science (S&H 125:31–128:3).
as Soul:	Christian Science frees the human mind from its limitations and thus enlarges the human capacities (S&H 128:4–26).
as Principle:	Science rests on a fixed Principle; therefore its logical conclusions are harmonious (S&H 128:27–129:10).
as Life:	Science demonstrates ontology—the science of real being—and overthrows all other systems which are antagonistic to true being (S&H 129:11–130:6).
as Truth:	As there is no error in Science, the actuality of Science demonstrates harmony with the divine Principle of all being by destroying all discord (S&H 130:7–131:5).
as Love:	In Science, through the superiority of spiritual over physical power, the false testimony of the corporeal senses disappears (S&H 131: 6–11).

THEOLOGY

LIFE:	The one Life lifts theology from a dead to a living, practical Christianity (S&H 131:13–142:24).
as Mind:	The Christ-spirit is revealed only to the receptive thought (S&H 131:13–133:18).
as Spirit:	The Christ-spirit overcomes all material resistance (S&H 133: 19–135:10).
as Soul:	The same Christ-spirit heals sin as well as sickness and makes Christianity identical with Science (S&H 135:11–32).
Principle:	The impersonal Christ, the spirit of God—not a human personality or a spirit—is the healing power (S&H 136:1–138:16).
as Life:	To possess the Christ-spirit and to follow the Christ-example is the theology of Christianity (S&H 138:17–139:14).
as Truth:	The healing Christ cannot be subdued by error (S&H 139:15–142:3).
as Mind:	by a mistaken sense of the Bible (S&H 139:15–27);
as Spirit:	by adhering to opposing systems such as atheism, pantheism, theosophy, agnosticism, etc. (S&H 139:28–140:3);
as Soul:	by the belief that God can be perceived through the senses (S&H 140:4–22);
as Principle:	by anthropomorphism (S&H 140:23–32);
as Life:	by profession instead of practicing and living the divine precepts, —to leave all for Christ (S&H 141:1–9);
as Truth:	by scholasticism and ecclesiasticism (S&H 141:10–26);

- as Love: by the neglect of Christian Science by pulpit, press and institutes of learning (S&H 141:27–142:3).
- as Love: Through welcoming the whole Christ, a superficial sense of Christianity is cast out (S&H 142:4–24).

MEDICINE

- TRUTH:** **Christian Science replaces the common belief in the curative effect of drugs with Truth as the only remedy (S&H 142:26–164:29).**
- as Mind: The divine Mind is the remedy of Truth; neither the human mind nor matter is curative (S&H 142:26–143:25).
- as Mind: God made the divine Mind the medicine of Truth (S&H 142:26–143:4).
- as Spirit: Divine Mind never called matter medicine (S&H 143:5–12).
- as Soul: Divine Mind is superior to the human mind and to matter (S&H 143:13–25).
- as Spirit: Truth controls error only through spiritual and not through material means (S&H 143: 26–145:30).
- as Mind: The power of Mind does not coalesce, mingle or cooperate with drugs (S&H 143:26–144:7).
- as Spirit: Mortal beliefs and human will-power are mainly founded on matter and are detrimental; they produce evil continually (S&H 144:8–22).
- as Soul: In the struggle for recovery the spirit of immortal Mind subdues the beliefs of mortal minds (S&H 144:23–145:30).
- as Soul: The healing power of Truth was lost through religious and medical idolatry and rediscovered as definite scientific rules (S&H 145:31–147:31).
- as Mind: The healing element of Christianity was lost through trust and faith in drugs—the first idolatry (S&H 145:31–146:12).
- as Spirit: The supremacy of Spirit cannot be replaced by material drugs (S&H 146:13–22).
- as Soul: Eternal Truth is now reduced to the requirements of the present age—to system and its rules (S&H 146:23–147:5).
- as Principle: The demonstration of these rules show through practical tests that Truth has lost none of its healing efficacy (S&H 147:6–13).
- as Life: The practice of these rules lifts us high above antiquated theories and enables us to grasp the spiritual facts of being (S&H 147:14–31).
- as Principle: Truth heals all classifications of disharmony; it heals disease as well as sin (S&H 147:32–151:16).
- as Mind: The requisite power to heal is in Mind—and not in obedience to material laws (S&H 147:32–148:6).
- as Spirit: Anatomy, physiology, and theology reject God’s spiritual man and regard him as physical and subject to material law (S&H 148:7–149:2).

as Soul:	In Christian Science the rules of healing never vary; they outweigh the speculative theories of <i>materia medica</i> (S&H 149:3–16).
as Principle:	Mind governs all classifications of disease and benefits mind and body (S&H 149:17–150:3).
as Life:	The main purpose of Christian Science is not physical healing but to demonstrate Truth as an immanent, eternal Science through which each individual can save himself from bondage (S&H 150:4–151:16).
as Life:	Truth produces health because it outweighs mortal beliefs (S&H 151:17–155:27).
as Mind:	Mortal belief cannot interfere with real being, which is maintained by Mind (S&H 151:17–152:9).
as Spirit:	Matter can neither make sick nor heal. Either human faith or divine Mind is the healer (S&H 152:10–153:15).
as Soul:	Mentally replacing belief with truth brings about the cure; advocating beliefs instead of truths brings about sickness (S&H 153:16–154:15).
as Principle:	The majority of beliefs rule the minority of beliefs until Science outweighs even universal beliefs (S&H 154:16–155:27).
as Truth:	In Christian Science Truth takes the place of drugs (S&H 155:28–162:11).
as Mind:	Drugs possess no intrinsic curative qualities; Mind alone does (S&H 155:28–157:15).
as Spirit:	Drugging makes mankind worse; Christian Science makes them better (S&H 157:16–32).
as Soul:	Drugging is idolatry, a stupid substitute for the dignity and potency of Mind (S&H 158:1–23).
as Principle:	Drug-systems progress towards spiritualization (S&H 158:24–30).
as Life:	In spite of drugs, the mental state of patient and physician can increase disease; the power of divine Mind alone destroys disease (S&H 158:31–160:2).
as Truth:	Drugs without faith in them become powerless. Mind alone can help (S&H 160:3–162:3).
as Love:	Truth is an alternative by which the human mind gives place to the harmony of the divine Mind (S&H 162:4–11).
as Love:	Truth brings full salvation from sin, sickness and death; <i>materia medica</i> does not (S&H 162:12–164:29).
as Mind:	Mind governs the body in every instance (S&H 162:12–13).
as Spirit:	The indestructible faculties of Spirit exist without the conditions of matter (S&H 162:13–16).
as Soul:	The rules of Science are practical (S&H 162:16–17).
as Principle:	A full understanding of the divine Principle heals all classifications of disease (S&H 162:17–28).
as Life:	<i>Materia medica</i> is destructive (S&H 162:29–163:18).
as Truth:	<i>Materia medica</i> is contradictory (S&H 163:19–164:8).
as Love:	Divine Science is all-saving (S&H 164:9–29).

SCIENCE, THEOLOGY, MEDICINE: Chapter VI—the whole chapter

Science				Theology	Medicine		
	MIND	SPIRIT	SOUL	PRINCIPLE	LIFE	TRUTH	
	Being is Immanuel, “God with us”. This fact translates all that is not Godlike back into the Godlike.	The All-Mind translates the belief of a mortal mind out of itself back into the metaphysics of immortal Mind.	The new language of Spirit leavens the material sense of nature and of natural law and translates them back into the nature of Spirit.	The Science of Soul replaces the false testimony of the physical senses with spiritual ideas, thereby translating seeming into being.	The ever-operative divine Principle replaces the concept of material science with the Science of God.	The one Life lifts theology from a dead to a living practical Christianity.	Christian Science replaces the common belief in the curative effect of drugs with Truth as the only remedy.
Mind	The divine Mind is All-in-all; all is divine Mind and idea; mortal mind is error.	The language of Spirit is the “new tongue”; it has a spiritual and not a mortal, physical or human meaning.	Christian Science reverses the false concept of soul in body and presents man and body as tributary to Mind.	Science bases itself on the divine Mind and not on human beliefs.	The Christ-spirit is revealed only to the receptive thought.	The divine Mind is the remedy of Truth; neither the human mind nor matter is curative. (3 tones)	
Spirit	Mind’s allness as good and the unreality of evil can only be discerned and understood spiritually.	The pure language of Spirit speaks through parables, miracles and the final triumph over death.	When reversing the false testimony of the physical senses in order to arrive at the fundamental facts of being, Science takes neither matter nor materialistic logic into account.	All Science is spiritual; there is no physical science.	The Christ-spirit overcomes all material resistance.	Truth controls error only through spiritual and not through material means. (3 tones)	
Soul	Mind rules through divine metaphysics, reversing perverted and physical hypotheses regarding Deity.	The five physical senses are too opaque to transmit the language of Spirit.	The conclusions of Science free us from the conclusions of physical sense testimony.	Christian Science frees the human mind from its limitations and thus enlarges the human capacities.	The same Christ-spirit heals sin as well as sickness and makes Christianity identical with Science.	The healing power of Truth was lost through religious and medical idolatry and rediscovered as definite scientific rules. (5 tones)	
Principle	The divine Mind is the one and only Principle of the divine system of metaphysical healing.	The Science of Christ and its spiritual interpretation is the leaven of Spirit that leavens all human doctrines.	The explanations of Science correct the hypotheses of material sense with everlasting facts.	Science rests on a fixed Principle; therefore its logical conclusions are harmonious.	The impersonal Christ, the spirit of God—not a human personality or a spirit—is the healing power.	Truth heals all classifications of disharmony; it heals disease as well as sin. (5 tones)	
Life	Divine metaphysics is a practical, living Science.	The spiritual leaven of Spirit, thought hidden in sacred secrecy, is ever at work to destroy the entire mass of error.	In Science, the great facts of Life go on unchanged and they cannot be reversed by the contradictory testimony of the physical senses.	Science demonstrates ontology—the science of real being—and overthrows all other systems which are antagonistic to true being.	To possess the Christ-spirit and follow the Christ-example is the theology of Christianity.	Truth produces health because it outweighs mortal beliefs. (4 tones)	
Truth	Divine metaphysics rests on self-evident Truth; everything else is a lie or a denial.	The leaven of Spirit changes the whole of mortal thought.	Christian Science destroys the mistaken theory of soul in body and brings to light the true idea and Principle of man.	As there is no error in Science, the actuality of Science demonstrates harmony with the divine Principle of all being by destroying all discord.	The healing Christ cannot be subdued by error. (7 tones)	In Christian Science Truth takes the place of drugs. (7 tones)	
Love	The divine Mind is one and all-inclusive; therein mortal mind disappears.	God and nature are one, good and spiritual. Mortals alone regard God as the creator of matter and of evil.	Divine Science resolves things into thoughts and replaces seeming with being.	In Science, through the superiority of spiritual over physical power, the false testimony of the corporeal senses disappears.	Through welcoming the whole Christ, a superficial sense of Christianity is cast out.	Truth brings full salvation from sin, sickness and death; <i>material medica</i> does not. (7 tones)	

SCIENCE, THEOLOGY, MEDICINE: Chapter VI—the fifth subject, Life

LIFE: The one Life lifts theology from a dead to a living, practical Christianity.	Mind <i>The Christ-spirit is revealed only to the receptive thought.</i>	Spirit <i>The Christ-spirit overcomes all material resistance.</i>	Soul <i>The same Christ-spirit heals sin as well as sickness and makes Christianity identical with Science.</i>	Principle <i>The impersonal Christ, the spirit of God—not a human personality or a spirit—is the healing power.</i>	Life <i>To possess the Christ- spirit and to follow the Christ-example is the theology of Christianity.</i>	Truth <i>The healing Christ cannot be subdued by error.</i>	Love <i>Through welcoming the whole Christ, a superficial sense of Christianity is cast out.</i>
as Mind						by a mistaken sense of the Bible	
as Spirit						by adhering to opposing systems such as atheism, pantheism, theosophy, agnosticism, etc.	
as Soul						by the belief that God can be perceived through the senses	
as Principle						by anthropomorphism	
as Life						by profession, instead of practicing and living the divine precepts—to leave all for Christ	
as Truth						by scholasticism and ecclesiasticism	
as Love						by the neglect of Christian Science by pulpit, press and institutes of learning	

SCIENCE, THEOLOGY, MEDICINE: Chapter VI—the sixth subject, Truth

TRUTH: Christian Science replaces the common belief in the curative effect of drugs with Truth as the only remedy.	Mind <i>The divine Mind is the remedy of Truth; neither the human mind nor matter is curative.</i>	Spirit <i>Truth controls error only through spiritual and not through material means.</i>	Soul <i>The healing power of Truth was lost through religious and medical idolatry and rediscovered as definite scientific rules.</i>	Principle <i>Truth heals all classifications of disharmony; it heals disease as well as sin.</i>	Life <i>Truth produces health because it outweighs mortal beliefs.</i>	Truth <i>In Christian Science Truth takes the place of drugs.</i>	Love <i>Truth brings full salvation from sin, sickness and death; materia medica does not.</i>
as Mind	God made the divine Mind the medicine of Truth.	The power of Mind does not coalesce, mingle or cooperate with drugs.	The healing element of Christianity was lost through trust and faith in drugs—the first idolatry.	The requisite power to heal is in Mind—and not in obedience to material laws.	Mortal belief cannot interfere with real being, which is maintained by Mind.	Drugs possess no intrinsic curative qualities; Mind alone does.	Mind governs the body in every instance.
as Spirit	Divine Mind never called matter medicine.	Mortal beliefs and human will-power are mainly founded on matter and are detrimental; they produce evil continually.	The supremacy of Spirit cannot be replaced by material drugs.	Anatomy, physiology and theology reject God's spiritual man and regard him as physical and subject to material law.	Matter can neither make sick nor heal. Either human faith or divine Mind is the healer.	Drugging makes mankind worse; Christian Science makes them better.	The indestructible faculties of Spirit exist without the conditions of matter.
as Soul	Divine Mind is superior to the human mind and to matter.	In the struggle for recovery the spirit of immortal Mind subdues the beliefs of mortal minds.	Eternal Truth is now reduced to the requirements of the present age—to system and its rules.	In Christian Science the rules of healing never vary; they outweigh the speculative theories of <i>materia medica</i> .	Mentally replacing belief with truth brings about the cure: advocating beliefs instead of truths brings about sickness.	Drugging is idolatry, a stupid substitute of the dignity and potency of Mind.	The rules of Science are practical.
as Principle			The demonstration of these rules shows through practical tests that Truth has lost none of its healing efficacy.	Mind governs all classifications of disease and benefits mind and body.	The majority of beliefs rule the minority of beliefs until Science outweighs even universal beliefs.	Drug-systems progress towards spiritualization.	A full understanding of the divine Principle heals all classifications of disease.
as Life			The practice of these rules lifts us high above antiquated theories and enables us to grasp the spiritual facts of being.	The main purpose of Christian Science is not physical healing but to demonstrate Truth as an immanent, eternal Science through which each individual can save himself from bondage.		In spite of drugs, the mental state of patient and physician can increase disease; the power of divine Mind alone destroys disease.	<i>Materia medica</i> is destructive.
as Truth						Drugs without faith in them become powerless. Mind alone can help.	<i>Materia Medica</i> is contradictory.
as Love						Truth is an alternative by which the human mind gives place to the harmony of the divine Mind.	Divine Science is all-saving.

The seven main subjects in the second four chapters of *Science and Health with Key to the Scriptures*

CHRIST	Chapter V: Animal Magnetism Unmasked <i>Christ as Word</i>	Chapter VI: Science, Theology, Medicine <i>Christ as Christ</i>	Chapter VII: Physiology <i>Christ as Christianity</i>		Chapter VIII: <i>Christ as Science</i>	
subject of chapter	In Christian Science there is no animal magnetism.	Being is Immanuel, “God with us”. This fact translates all that is not Godlike back into the Godlike.	God is supreme in the realm of Truth and in the realm of Error		A consciousness of Truth disrobes us of a consciousness of error.	
			Part I: God is supreme over the mortal body.	Part II: God’s supremacy brings the true idea of man to light.	Part I: The humanity of divinity	Part II: The divinity of humanity
Mind	The effects of animal magnetism are due to the influence of the imagination—to illusion.	Part I: SCIENCE The All-Mind translates the belief of a mortal mind out of itself back into the metaphysics of immortal Mind.	By turning from the belief in physiology and gaining an understanding of Mind, we achieve dominion over the body.	By apprehending that brain is not the basis of intelligence the fact dawns on human thought that the divine Mind is the only intelligence.	Consciousness must be based on the Science of Mind and not on human beliefs.	When thought is permeated by the divine it is educated spiritually.
Spirit	Animal magnetism is a mere negation of the allness of the one God, Spirit.	The new language of Spirit leavens the material sense of nature and of natural law and translates them back into the nature of Sprit.	Through reliance on Spirit alone we can regain Paradise, Mind’s control over the universe including man.	Trusting Spirit alone, the spiritual idea of man embodies the strength of omnipotent Spirit.	Consciousness must be based on an understanding of spiritual facts and not on a belief in matter or evil.	Spiritual receptivity of human thought secures progress.
Soul	Through spiritual understanding we can free ourselves from the mental despotism of animal magnetism.	The Science of Soul replaces the false testimony of the physical senses with spiritual ideas, thereby translating seeming into being.	Physiology identifies man as body, whereas man must be defined as God’s image and likeness.	By exchanging the education of human belief wit the culturing of spiritual understanding the bodily condition improves.	Consciousness must be based on spiritual sense and spiritual understanding and not on material sense.	Through transformation of human thought we overcome sin, the senses, the body and our own ego.
Principle	Mind-science operates in accordance with the divine Principle; animal magnetism has no divine Principle.	The ever-operative divine Principle replaces the concept of material science with the Science of God.	Mortal mind and its effect are one; but the divine Mind destroys both.	By forsaking materialistic knowledge for metaphysical Science mortal mind grows out of itself.	Consciousness must be based on Science and not on human theories.	As we adopt the standpoint of the Science of Being the divine Principle becomes demonstrable.
Life	The practice of animal magnetism has no place in divine being	Part II: THEOLOGY The one Life lifts theology from a dead to a living, practical Christianity.	Mortal mind’s method increases disease, whereas an understanding of Christian Science is the metaphysical method which heals disease.	By freeing mortal mind from its mortal beliefs, which alone are destructive, and by improving individual options the standard of living and of health is also improved.	Consciousness must be based on spiritual methods and not on material means.	As we live in the nowness and newness of Life we experience true Life.
Truth	The divine justice of Truth condemns animal magnetism.	Part III: MEDICINE Christian Science replaces the common belief in the curative effect of drugs with Truth as the only remedy.	Christian Science heals through Truth alone.	By consciously subordinating mortal mind to divine Mind grand human achievements become possible.	The consciousness of Truth is the liberator from mortal consciousness.	By giving up the dream of mortal existence, we awake to the consciousness of the one divine Ego.
Love	The law of Love does not sanction animal magnetism.	(no subject given)	Mortal existence is illusory, a belief which always falls back into its native nothingness while man eternally exists in God’s likeness.	As a material sense of body yields to a spiritual interpretation, man as the perfect and glorified idea of God is apprehended.	The consciousness of perfection has no consciousness of sin, sickness, and death.	As the human self learns to know the falsity of its own imperfection, perfection can be gained.

The seven main subjects in the second four chapters of “*Science and Health*”
(first half of previous chart: larger type)

CHRIST	Chapter V: Animal Magnetism Unmasked <i>Christ as Word</i>	Chapter VI: Science, Theology, Medicine <i>Christ as Christ</i>
subject of chapter	In Christian Science there is no animal magnetism.	Being is Immanuel, “God with us”. This fact translates all that is not Godlike back into the Godlike.
Mind	The effects of animal magnetism are due to the influence of the imagination—to illusion.	Part I: SCIENCE The All-Mind translates the belief of a mortal mind out of itself back into the metaphysics of immortal Mind.
Spirit	Animal magnetism is a mere negation of the allness of the one God, Spirit.	The new language of Spirit leavens the material sense of nature and of natural law and translates them back into the nature of Sprit.
Soul	Through spiritual understanding we can free ourselves from the mental despotism of animal magnetism.	The Science of Soul replaces the false testimony of the physical senses with spiritual ideas, thereby translating seeming into being.
Principle	Mind-science operates in accordance with the divine Principle; animal magnetism has no divine Principle.	The ever-operative divine Principle replaces the concept of material science with the Science of God.
Life	The practice of animal magnetism has no place in divine being.	Part II: THEOLOGY The one Life lifts theology from a dead to a living, practical Christianity.
Truth	The divine justice of Truth condemns animal magnetism.	Part III: MEDICINE Christian Science replaces the common belief in the curative effect of drugs with Truth as the only remedy.
Love	The law of Love does not sanction animal magnetism.	(no subject given)

The seven main subjects in the second four chapters of “*Science and Health*”
(second half of previous chart: larger type)

CHRIST	Chapter VII: Physiology <i>Christ as Christianity</i>		Chapter VIII: <i>Christ as Science</i>	
subject of chapter	God is supreme in the realm of Truth and in the realm of error.		A consciousness of Truth disrobes us of a consciousness of error.	
Mind	Part I: God is supreme over the mortal body.	Part II: God’s supremacy brings the true idea of man to light.	Part I: The humanity of divinity	Part II: The divinity of humanity
Spirit	By turning from the belief in physiology and gaining an understanding of Mind, we achieve dominion over the body.	By apprehending that brain is not the basis of intelligence the fact dawns on human thought that the divine Mind is the only intelligence.	Consciousness must be based on the Science of Mind and not on human beliefs.	When thought is permeated by the divine it is educated spiritually.
Soul	Through reliance on Spirit alone we can regain Paradise, Mind’s control over the universe including man.	Trusting Spirit alone, the spiritual idea of man embodies the strength of omnipotent Spirit.	Consciousness must be based on an understanding of spiritual facts and not on a belief in matter or evil.	Spiritual receptivity of human thought secures progress.
Principle	Physiology identifies man as body, whereas man must be defined as God’s image and likeness.	By exchanging the education of human belief with the culturing of spiritual understanding the bodily condition improves.	Consciousness must be based on spiritual sense and spiritual understanding and not on material sense.	Through transformation of human thought we overcome sin, the senses, the body and our own ego.
Life	Mortal mind and its effect are one; but the divine Mind destroys both.	By forsaking materialistic knowledge for metaphysical Science mortal mind grows out of itself.	Consciousness must be based on Science and not on human theories.	As we adopt the standpoint of the Science of Being the divine Principle becomes demonstrable.
Truth	Mortal mind’s method increases disease, whereas an understanding of Christian Science is the metaphysical method which heals disease.	By freeing mortal mind from its mortal beliefs, which alone are destructive, and by improving individual options the standard of living and of health is also improved.	Consciousness must be based on spiritual methods and not on material means.	As we live in the nowness and newness of Life we experience true Life.
Love	Christian Science heals through Truth alone.	By consciously subordinating mortal mind to divine Mind grand human achievements become possible.	The consciousness of Truth is the liberator from mortal consciousness.	As the human self learns to know the falsity of its own imperfection, perfection can be gained.



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter VII
PHYSIOLOGY
(Audio Code C-1PH)

MAX KAPPELER

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Chapter VII Physiology

(Audio code: C-1PH)

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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	= means the sequence of Mind through Love
M/M – M/P	= means Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.)
MIND, SPIRIT, etc.	= in all capitals means that tone is the main tone
W/W, W/X, W/Xty, W/Sc	= means the Word in its subtones of Word, Christ, Christianity, Science
> <	= versus
S&H	= <i>Science and Health with Key to the Scriptures</i> , by Mary Baker Eddy
Sc, dSc, aCS, CS	= Science, divine Science, absolute Christian Science, Christian Science

Audio Code: C-1PH

Title: Physiology

Author: Max Kappeler

Time: 8 hrs

Level: Introductory

Subject(s): The Structure of the Christian Science Textbook

Related books: Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life*

Overview of C-1 Series: For over 60 years, Max Kappeler presented the structure of the Christian Science textbook through books, lectures, and classes, giving the divinely structured layout of each chapter. Kappeler's premise is that *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, is a revealed text and contains the whole of Christian Science. Read humanly, atomistically, or sentence by sentence, the divinely inspired structure is missed. Our challenge is to understand Mrs. Eddy's revelation in its Science, something that can only be achieved through understanding the Textbook's spiritual system and structure. When John W. Doorly pointed out the fundamental categories of the scientific system of Christian Science, it became possible to interpret the Textbook as a divinely structured, coherent story. This story leads the student through an evolution of understanding and consciousness in an uninterrupted, ordered way, from the first page to the last. This spiritual story is our ordered way of Life.

Synopsis: Max Kappeler shows how, through a new concept of Being, that the mortal basis can be exchanged for an immortal one. Our physiological concept of man has nothing in common with the true idea of man when we awake to the recognition of the fact that man is the idea of God.

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Mind: mortal mind is the cause of all discord

Spirit: reliance on matter brings desolation

Soul: the body, which is an assumed combination of spirit and matter, is not the real identity, man

Principle: human beliefs and all discord are one

Life: mortal mind methods, medical methods, increase disease

Shift from metaphysics to Science comes at the point of Truth

- Metaphysics >< Science

Truth: no remedy except Truth is potent

- Crystallization of Truth tone, Truth, the only healing agent

Love: mortal mind or evil is nothing

- Only a divinely structured consciousness can grasp Science

CH. VII Physiology, *The Structure of the Christian Science Textbook—Our Way of Life*, Audio code C-1PH

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Part II:

Mind: man must be cognized as an idea of Mind

Spirit: only moral and spiritual strength can be trusted

Soul: spiritual understanding determines the state of immortal man and of the body

Principle: scientific investigation and knowledge are useful

Life: individual opinions must be improved

Truth: devotion to honest achievement makes that achievement possible

Love: man is perfect and glorified

Physiology **(Christ as Christianity)**

See also:

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|--------------------------------------|---|
| S&H 556:25-30 | “Ontology receives less attention than physiology. Why? Because mortal mind must waken to spiritual life before it cares to solve the problem of being, hence the author’s experience; but when that awakening comes, existence will be on a new standpoint.” |
| S&H 148:25-2 | “Physiology exalts matter, dethrones Mind, and claims to rule man by material law, instead of spiritual. When physiology fails to give health or life by this process, it ignores the divine Spirit as unable or unwilling to render help in time of physical need. When mortals sin, this ruling of the schools leaves them to the guidance of a theology which admits God to be the healer of sin but not of sickness, although our great Master demonstrated that Truth could save from sickness as well as from sin.” |
| S&H 200:8-13 | “Whoever is incompetent to explain Soul would be wise not to undertake the explanation of body. Life is, always has been, and ever will be independent of matter; for Life is God, and man is the idea of God, not formed materially but spiritually, and not subject to decay and dust.” |
| Scriptural Note I:
S&H 170:14-17 | “The demands of Truth are spiritual, and reach the body through Mind. The best interpreter of man’s needs said: ‘Take no thought for your life, what ye shall eat, or what ye shall drink.’” |
| S&H 197:11-15 | “The less that is said of physical structure and laws, and the more that is thought and said about moral and spiritual law, the higher will be the standard of living and the farther mortals will be removed from imbecility or disease.” |
| Scriptural Note II:
S&H 167:30-31 | “Only through radical reliance on Truth can scientific healing power be realized.” |
| Introduction:
S&H 165:1-5 | “Should we implore a corporeal God to heal the sick out of His personal volition, or should we understand the infinite divine Principle which heals? If we rise no higher than blind faith, the Science of healing is not attained, and Soul-existence, in the place of sense-existence, is not comprehended.” |
| S&H 196:1-5 | “If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has “sought out many inventions,” but he has not yet found it true that knowledge can save him from the dire effects of knowledge. The power of mortal mind over its own body is little understood” |
| S&H 197:5-10 | “A minutely described disease costs many a man his earthly days of comfort. What a price for human knowledge! But the price does not exceed the original cost. God said of the tree of knowledge, which bears the fruit of sin, disease, and death, “In the day that thou eatest thereof thou shalt surely die.” |

Introduction (cont.):

- S&H 200:27-29 “(I Cor. ii.2.) Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him glorified.”
- S&H 182:22-26 “Mortals entreat the divine Mind to heal the sick, and forthwith shut out the aid of Mind by using material means, thus working against themselves and their prayers and denying man’s God-given ability to demonstrate Mind’s sacred power.”
- S&H 183:22-25 “No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.”

The power of Mind over the body

- S&H 166:3-7 “As a man thinketh, so is he. Mind is all that feels, acts, or impedes action. Ignorant of this, or shrinking from its implied responsibility, the healing effort is made on the wrong side, and thus the conscious control over the body is lost.”
- S&H 166:28-32 “The balance of power is conceded to be with matter by most of the medical systems; but when Mind at last asserts its mastery over sin, disease, and death, then is man found to be harmonious and immortal.”
- S&H 167:26-28 “The scientific government of the body must be attained through the divine Mind. It is impossible to gain control over the body in any other way.”
- S&H 169:16-17 “If we understood the control of Mind over body, we should put no faith in material means.”
- S&H 171:12-13 “Mind’s control over the universe, including man, is no longer an open question, but is demonstrable Science.”
- S&H 176:19-20 “Mortal mind is the worst foe of the body, while divine Mind is its best friend.”
- S&H 177:5-7 “The evidence of divine Mind’s healing power and absolute control is to me as certain as the evidence of my own existence.”
- S&H 182:18-19 “Mind’s government of the body must supersede the so-called laws of matter.”

With God all things are possible

- S&H 166:18-22 “Instead of thrusting Him aside in times of bodily trouble, and waiting for the hour of strength in which to acknowledge Him, we should learn that He can do all things for us in sickness as in health.”
- S&H 178:14-17 “When wrested from human belief and based on Science of the divine Mind, to which all things are possible, that chronic case is not difficult to cure.”
- S&H 180:25-27 “When man is governed by God, the ever-present Mind who understands all things, man knows that with God all things are possible.”
- S&H 182:32-1 “The law of Christ, or Truth, makes all things possible to Spirit...”

Our position as a Christian Scientist

- S&H 182:1-4 “The act of healing the sick through divine Mind alone, of casting out error with Truth, shows your position as a Christian Scientist.”
- S&H 192:4-6 “We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ.”

The demands of Truth

- S&H 170:14-15 “The demands of Truth are spiritual, and reach the body through Mind.”
- S&H 182:5-7 “The demands of God appeal to thought only; but the claims of mortality, and what are termed laws of nature, appertain to matter.”
- S&H 183:21-22 “Divine Mind rightly demands man’s entire obedience, affection, and strength.”
- S&H 184:12-15 “Truth, Life, and Love are the only legitimate and eternal demands on man, and they are spiritual lawgivers, enforcing obedience through divine statutes.”
- S&H 199:9-12 “Hence the great fact that Mind alone enlarges and empowers man through its mandate, — by reason of its demand for and supply of power.”

Subject of Chapter VII, Physiology:

An understanding of God bestows absolute control over the universe
from *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*,
by Max Kappeler (Seattle: Kappeler Institute Publishing, 1979)

Part I (S&H 165:6–190:31)

Subject: An understanding of God bestows dominion over the body

- MIND:** By turning from the belief in physiology and gaining an understanding of Mind, we achieve dominion over the body (165:6–167:10).
- as Mind: Physiology subjugates intelligence or mind to non-intelligent matter, thereby placing mind at the mercy of matter (165:6-11).
- as Spirit: Obedience to physical laws of health instead of to spiritual truth has multiplied disease (165:12-15).
- as Soul: The human mind, not matter, produces pain. When ignorant of this we lose the conscious control over the body, its feelings and actions (165:16–166:7).
- as Principle: Religious beliefs as well as medical beliefs are unable to save (166:8-14).
- as Life: Instead of ignoring God, we should learn that He can do all things for us (166:15-22).
- as Truth: When adherence to physiology fails to recover health, faith is turned to the divine Mind which asserts its mastery over sin, sickness and death (166:23-32).
- as Love: In proportion as we rise above blind faith to an apprehension of divine Science we attain the harmony of our existence (167:11–171:16).
- SPIRIT:** Through reliance of Spirit alone we can regain Paradise—Mind’s control over the universe including man (167:11–171:16).
- as Mind: We cannot serve two masters. Only by availing ourselves of the power of Spirit can we gain the divine source of all health and perfection (167:11-19).
- as Spirit: Radical reliance on Spirit alone—on God and His idea—is the only way by which the body can be governed scientifically (167:20-31).
- as Soul: By shifting our reliance from material beliefs to divine Mind we give preponderance to Mind and health (167:32–168:14).
- as Principle: Instead of acknowledging man-made systems as authority, we should obey the laws of Mind as the only authority, in spite of matter (168:15-23).
- as Life: When belief changes from a material to a spiritual basis we can also scientifically foresee a change from sickness to health and vice versa (168:24–169:17).

- as Truth: There can be on real healing except through absolute reliance on the supremacy of Spirit (169:18–170:27).
- as Love: Materiality (physiology) is hell; spirituality is Paradise (170:28–171:16).
- SOUL: Physiology regards body as man, whereas we must define man as God’s image and likeness (171:17–174:21).
- as Mind: Man is not a combination of Spirit and matter wherein man as the image of infinite Mind is believed to be subject to non-intelligence (171:17-30).
- as Spirit: Man has not gradually evolved through all the forms of matter into the likeness of Spirit; but in the eternal chain of existence man is uninterruptedly wholly spiritual (171:31–172:22).
- as Soul: Man is not a bodily structure of organs but a spiritual identity (172:23–173:16).
- as Principle: Physiology and its allied sciences do not define the real man, the image of God; they define the mortal body (173:17-29).
- as Life: By the methods of physiology man subjects himself to a higher form of idolatry—to the idols of civilization (173:30–174:8).
- as Truth: By rising in thought above the material standpoint we pioneer in opening the way in Christian Science (174:9-16).
- as Love: Man’s heaven is on earth: Truth practiced (174:22–178:17).
- PRINCIPLE: Mortal mind and its effects are one (174:22–176:20).
- as Mind: Mortal mind and disease are one; the divine Mind and health are one (174:22–176:20).
- as Spirit: There is only one basis for all classifications of diseases: mortal mind (176:21–177:7).
- as Soul: Mortal mind and body are one—a false human concept (177:8-14).
- as Principle: A theory and what it declares are one—an erroneous interpretation (177:15-24).
- as Life: The majority of human beliefs and their effects are one. They control the minority of human beliefs (177:25-178:7).
- as Truth: Heredity and mortal mind are one; the predisposing cause and the exciting cause are both mental (178:8-12).
- as Love: Fear and disease are one; they are both mental (178:13-17).
- LIFE: Mortal mind’s method increases disease, whereas an understanding of Christian Science is the metaphysical method which heals disease (178:18-180:24).
- as Mind: In proportion to our understanding of immortal being, animal magnetism—being self-contradictory—is disarmed (178:18-27).
- as Spirit: Only the living method of metaphysics—unmixed with other methods—can perform sudden cures (178:28–179:4).

- as Soul: Metaphysical healing is not restricted by space, it is based on the spiritual capacity of immortal Mind-reading (179: 5-11).
- as Principle: An education for any method of treatment creates also a demand for that method (179:12-20).
- as Life: Medical mindedness is the prolific source of disease and should be uprooted (179:21–180:4).
- as Truth: In Science, the understanding of the resuscitating law of Life—not faith in healers—is the real healer (180:5-10).
- as Love: Medical methods add more fear to the patient’s mind, while the metaphysical method casts out fear through divine Love (180:11-24).
- TRUTH: Christian Science heals through Truth alone (180:25–186:10).
- as Mind: Truth heals through trust in the Science of Mind alone, not by resorting to any lower remedies, such as manipulation, electricity, magnetism, hypnotism, drugs, matter, etc. (180:25–186:10).
- as Spirit: Truth makes all things possible through Spirit, but not to a dualistic standpoint of Spirit and matter (physiology) (182:5–183:7).
- as Soul: Obedience to Truth gives man dominion over sin and material beliefs through spiritual understanding, whereas submission to material beliefs induces loss of power (183:8-32).
- as Principle: Truth enforces obedience through divine statutes but never demands obedience to erroneous beliefs of so-called laws of health (184:1-15).
- as Life: Truth restores health by destroying the false belief which produced the mortal effect (184:16–185:5).
- as Truth: Truth’s healing power rests on immortal Mind and excludes the human mind as a spiritual factor in the healing work (185:6-25).
- as Love: Christian Science heals by emptying the human mind of its errors and filling it with the divine energies of Truth (185:26-186:10).
- LOVE: Mortal existence is illusionary, a belief which finally always falls back into its native nothingness (186:11–190:31).
- as Mind: Evil is nothing, a supposition of the absence of omnipotence (186:11-16).
- as Spirit: Evil is unreal; it is self-destructive (186:17-27).
- as Soul: Mortal mind is ignorant of itself and therefore is self-deceiving; it does not know Mind and therefore is an idolator (186:28–187:12).
- as Principle: Mortal mind governs all actions of the mortal body, both voluntary and miscalled involuntary actions. In Science, all action is governed by divine Mind (187:13-26).
- as Life: Death exists only in mortal mind. Mortality disappears when mortal mind yields to the divine Mind (187:27–188:2).

- as Truth: Disease does not exist: it is a dream, a growth of error. Christian Science establishes health (188:3–189:14)
- as Love: A mortal is only a mortal seeming. He starts from the lowest thought and returns to its native nothingness. Man, in God’s likeness, is spiritual and eternal (189:15–190:31).
1. The human mortal mind makes all things start from the lowest mortal thought (189:15-24).
 2. In human reproduction, embryonic mortal mind develops in the direct line of matter (189:25-32).
 3. So-called embryonic mortal mind afterwards produces mortals (190:1-7).
 4. Mortals then fill themselves with their own beliefs (190:8-13).
 5. Mortals are temporal and return to their native nothingness (190:14-26).
 6. Mortals must awake in God’s likeness (190:27-29).
 7. In God man is Godlike (190:30-31).

Part II (S&H 191:1–200:29)

Subject: An understanding of God is the true embodiment of man

- MIND: By apprehending that brain is not the basis of intelligence that fact dawns on human thought that the divine Mind is the only intelligence (191:1–192:3).
- as Mind: Brain cannot take cognizance of Mind nor give an idea of God’s man (191:1-3).
- as Spirit: By giving up the delusion in more than one Mind, man in God’s likeness, with no material element, appears (191:4-7).
- as Soul: When a material life-basis is found to be a misapprehension of existence, the spiritual sense of being dawns on human thought, and frees it from self-imposed bondage; then all will be transformed (191:8-20).
- as Principle: Organic (physiological) matter can do nothing of its own volition (191:21-23).
- as Life: The basis of the immortality of being is Spirit, not matter (191:24-27).
- as Truth: As Mind has not affinity with its opposite matter, Truth can cast out the errors of the flesh (191:28-32).
- as Love: Mind alone is intelligence, brain is not (191:32-192:3).
- SPIRIT: Trusting Spirit alone, the spiritual idea of man embodies the strength of omnipotent Spirit (194:4–194:5).
- as Mind: We must quite our reliance on human opinions and trust only Spirit (192:4-10).
- as Spirit: Human power is a blind force, a material belief, the offspring of will and of mortal mind (192:11-16).

SPIRIT continued:

- as Soul: By putting all into the scale of good we embody the good and this gives us the only real power (192:17-26).
- as Principle: By following in the understanding of divine metaphysics we receive directly the divine power (192:27-31).
- as Life: Reliance of Spirit has the power of resurrection (192:32–193:16).
- as Truth: Spirit has healing power (193:17-31)
- as Love: The might of omnipotent Spirit shares not its strength with matter but coincides with the spiritual idea of man (193:32–194:5).

SOUL: By exchanging the education of human belief with spiritual understanding the bodily condition changes (194:6–195:10).

PRINCIPLE: By forsaking materialistic knowledge for metaphysical Science mortal mind grows out of itself (195:11–196:5).

LIFE: By freeing mortal mind from its mortal beliefs, which alone are destructive, and by improving individual opinions the standard of living and of health is improved, too (196:6–198:28).

TRUTH: By consciously subduing mortal mind to divine Mind grand achievements become possible (198:29–200:7).

LOVE: As a material sense of body yields to a spiritual interpretation man as the perfect and glorified idea of God is apprehended (200:8-29).

Soul and Life: Man as idea is incorporeal and undecaying (200:8-15).

Spirit and Truth: The real man is the reflection of God (200:16-24).

Mind and Love: Christian Science knows man only as the glorified of God (200:25-29).

Study Material
on
Science and Health with Key to the Scriptures,
by Mary Baker Eddy

Chapter VII
Physiology

(Christ reflecting Christianity) ¹

Standpoint: Christ reflecting Christianity:
Christ from the absolute standpoint: translation from God to idea.
Christianity from the relative standpoint: translation of mortals into immortals.

Scriptural Note I: See S&H 170:14–17; 197:11–15

Scriptural Note II: See S&H 167:30–31

Introduction: S&H 165:1-5
See also S&H 196:1–5; 197:5–10; 200:27-29; 182:22–26;
183:21–25

The power of Mind over the body

- S&H 166:3-7 “As a man thinketh, so is he. Mind is all that feels, acts, or impedes action. Ignorant of this, or shrinking from its implied responsibility, the healing effort is made on the wrong side, and thus the conscious control over the body is lost.”
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¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1979), Chapter VII.

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Part I

(S&H 165:6–190:31)

God is supreme over the mortal body

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as Mind:	Physiology subjugates intelligence or mind to non-intelligent matter, thereby placing mind at the mercy of matter (S&H 165:6-11).
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as Truth:	When adherence to physiology fails to recover health, faith is turned to the divine Mind which asserts its mastery over sin, sickness and death (S&H 166:23-32).
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	Mortal existence is illusionary, a belief which finally always falls back into its native nothingness (S&H 186:11–190:31).
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 - as Soul: So-called embryonic mortal mind afterwards produces mortals (S&H 190:1-7).
 - as Principle: Mortals then fill themselves with their own beliefs (S&H 190:8-13).
 - as Life: Mortals are temporal and return to their native nothingness (S&H 190:14-26).
 - as Truth: Mortals must awake in God’s likeness (S&H 190:27-29).
 - as Love: In God man is Godlike (S&H 190:30-31).

Part II

(S&H 191:1–200:29)

God’s supremacy brings the true idea of man to light

- Mind** **By apprehending that brain is not the basis of intelligence that fact dawns on human thought that the divine Mind is the only intelligence (S&H 191:1–192:3).**
- as Mind: Brain cannot take cognizance of Mind nor give an idea of God’s man (S&H 191:1-3).
- as Spirit: By giving up the delusion in more than one Mind, man in God’s likeness, with no material element, appears (S&H 191:4-7).
- as Soul: When a material life-basis is found to be a misapprehension of existence, the spiritual sense of being dawns on human thought, and frees it from self-imposed bondage; then all will be transformed (S&H 191:8-20).
- as Principle: Organic (physiological) matter can do nothing of its own volition (S&H 191:21-23).

as Life:	The basis of the immortality of being is Spirit, not matter (S&H 191:24-27).
as Truth:	As Mind has not affinity with its opposite matter, Truth can cast out the errors of the flesh (S&H 191:28-32).
as Love:	Mind alone is intelligence, brain is not (S&H 191:32-192:3).
Spirit	Trusting Spirit alone, the spiritual idea of man embodies the strength of omnipotent Spirit (S&H 194:4–194:5).
as Mind:	We must quite our reliance on human opinions and trust only Spirit (S&H 192:4-10).
as Spirit:	Human power is a blind force, a material belief, the offspring of will and of mortal mind (S&H 192:11-16).
as Soul:	By putting all into the scale of good we embody the good and this gives us the only real power (S&H 192:17-26).
as Principle:	By following in the understanding of divine metaphysics we receive directly the divine power (S&H 192:27-31).
as Life:	Reliance of Spirit has the power of resurrection (S&H 192:32–193:16).
as Truth:	Spirit has healing power (S&H 193:17-31)
as Love:	The might of omnipotent Spirit shares not its strength with matter but coincides with the spiritual idea of man (S&H 193:32–194:5).
Soul	By exchanging the education of human belief with spiritual understanding the bodily condition changes (1 S&H 94:6–195:10).
Principle	By forsaking materialistic knowledge for metaphysical Science mortal mind grows out of itself (S&H 195:11–196:5).
Life	By freeing mortal mind from its mortal beliefs, which alone are destructive, and by improving individual opinions the standard of living and of health is improved, too (S&H 196:6–198:28).
Truth	By consciously subduing mortal mind to divine Mind grand achievements become possible (S&H 198:29–200:7).
Love	As a material sense of body yields to a spiritual interpretation man as the perfect and glorified idea of God is apprehended (S&H 200:8-29).
as Soul and Life:	Man as idea is incorporeal and undecaying (S&H 200:8-15).
as Spirit and Truth:	The real man is the reflection of God (S&H 200:16-24).
as Mind and Love:	Christian Science knows man only as the glorified of God (S&H 200:25-29)



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter VIII FOOTSTEPS OF TRUTH (Audio Code C-1F)

MAX KAPPELER

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Chapter VIII Footsteps of Truth

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1-B	Part I: place value of Chapter VIII: Christ/Science. The humanity of divinity ♦ scriptural note ♦ scientific footsteps in understanding the scientific consciousness ♦ scientific proof of revelation ♦ Principle, the only I, not the human ego, is expressing itself in life-practice
2-A	♦ aim of the chapter: to show the divine and human are but two aspects of the same thing ♦ understanding God (M–Lo) is our life-practice
2-B	MIND: M/M – M/P M/Li – M/Lo
3-A	SPIRIT: Sp/M – Sp/So - Textbook (<i>Science and Health with Key to the Scriptures</i>, by Mary Baker Eddy) language and illustrations are of the 19th century. - contemporary natural scientists begin to accept that Spirit is the only reality.
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MIND: M/M – M/Lo

8-A SPIRIT – LIFE (no subtones given)

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TRUTH – LOVE

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 = means the sequence of Mind through Love

M/M – M/P = means Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.)

MIND, SPIRIT, etc. = in all capitals means that tone is the main tone

W/W, W/X, W/Xty, W/Sc = means the Word in its subtones of Word, Christ, Christianity, Science

Sc, dSc, aCS, CS = Science, divine Science, absolute Christian Science, Christian Science

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

Illustrative Material for
The Structure of the Christian Science Textbook—Our Way of Life
Chapter VIII
Footsteps of Truth¹
(Audio code: C-1F)

(Christ reflecting Science)

Standpoint of the Chapter:	Christ reflecting Science Christ from the absolute standpoint: translation from God to idea Science from the relative standpoint: translation of an unscientific into a scientific consciousness
Scriptural Note :	
Introduction:	S&H 201:1–202:5

A consciousness of Truth disrobes us of a consciousness of error

Part I

(S&H 202:6–233:32)

The humanity of divinity

Mind	Consciousness must be based on the Science of Mind and not on human beliefs (S&H 202:6–206:31).
as Mind:	The study of the Science of Mind, the perception and acceptance of Truth, leads to man's dominion over all the earth (S&H 202:6–23).
as Spirit:	Understanding, instead of belief, unfolds the omnipotence of Spirit and brings to light man's likeness to God (S&H 202:24–203:16).
as Soul:	The belief that the divine Mind is imprisoned in a sensuous body and escapes from it when the body dies is mere imagination. God is at once the center and circumference of being (S&H 203:17–204:2).
as Principle:	In Science there is only one Ego, only one Mind; man can have no mind of his own, distinct from the <i>all</i> Mind (S&H 204:3–29).

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1979), Chapter VIII.

Mind, continued.

- as Life: The belief of life in matter is pantheistic. God created all through Mind, eternal; a recreation is unnecessary (S&H 204:30–205:14).
- as Truth: The realization of the fact that we can have no other Mind but His excludes the possibility of having an erring consciousness (S&H 205:15–206:14).
- as Love: The omnipotent and infinite Mind has made everything perfect; it includes all, blesses all and does not admit that man can deviate from perfection (S&H 206:15–31).

Spirit

Consciousness must be based on an understanding of spiritual facts and not on a belief in matter or evil (S&H 206:32–213:15).

- as Mind: Spirit is neither the creator nor the cause of an evil mind. From the one primal cause only the reality of good can come (S&H 206:32–207:26).
- as Spirit: Spiritual facts constitute the only reality (S&H 207:27–208:16).
- as Soul: The infinite calculus of Spirit translates man and the universe back into Spirit (S&H 208:17–209:30).
- as Principle: The scientific operation of the divine Principle rests on understanding; its demonstrations are wrought through spiritual sense and can only be grasped through spiritual sense (S&H 209:31–210:18).
- as Life: The law of Spirit is immortal, therefore material sense is self-destructive (S&H 210:19–32).
- as Truth: Material sensations cannot testify to the truth of man. As man spiritually understands so is he in truth (S&H 211:1–213:5).
- as Love: Spiritual facts, existing apart from material conceptions, are self-existing (S&H 213:6–15).

Soul

Consciousness must be based on spiritual sense and spiritual understanding and not on material sense (S&H 213:16–217:5).

- as Mind: The divine Mind transmits its impressions through spiritual sense, not through material sense (S&H 213:16–214:17).
- as Spirit: Bowing down to matter is idolatry; it multiplies pain and would rob God (S&H 214:18–25).
- as Soul: The senses of Soul with all its faculties can never be lost (S&H 214:26–215:10).
- as Principle: The proofs of Science reverse the testimony of the material senses (S&H 215:11–26).
- as Life: The understanding of the superiority and immortality of Soul leads to the recognition of the immortality of man (S&H 215:27–216:2).
- as Truth: The truth of immortal sense destroys the errors of material sense and makes the body servant instead of master (S&H 216:3–27).
- as Love: As God forms His own likeness it is impossible for man to lose his identity (S&H 216:28–217:5).

Principle	Consciousness must be based on Science and not on human theories (S&H 217:6–219:32).
as Mind:	In Christian Science, healings are proofs of divine Mind and not indications of unnatural mental conditions (S&H 217:6–14).
as Spirit:	Through scientific healing an advance is won which cannot be turned back (S&H 217:15–28).
as Soul:	The mortal I—not the body—pronounces false claims with regard to the bodily condition. The consciousness of Truth determines the bodily condition (S&H 217:29–218:8).
as Principle:	The human mind is disinclined to self-correction and has no faith in God’s willingness and ability to heal the sick. The authority of God governs the body (S&H 218:9–23).
as Life:	The scientific method of healing consists in immediately rejecting the beliefs in disease and waking to the truth of being forever dispelling the mortal dream (S&H 218:24–219:5).
as Truth:	Science governs harmoniously by destroying those beliefs whose effects we wish to have removed (S&H 219:6–22).
as Love:	Scientific healing may not be entirely achieved at this period but an abatement of evils is a scientific beginning in the right direction (S&H 219:23–32).
Life	Consciousness must be based on spiritual methods and not on material means (S&H 220:1–223:13).
as Mind:	Material hygiene cannot maintain the health of mankind; to believe otherwise is misguided reasoning (S&H 220:1–17).
as Spirit:	Dietetics cannot increase man’s spirituality (S&H 220:18–25).
as Soul:	Neither fasting nor feasting can improve man morally or physically (S&H 220:26–32).
as Principle:	All systems of nutrition are based on self-imposed beliefs and cannot maintain the life of man; in divine Science being is sustained by God (S&H 221:1–28).
as Life:	Food, as such, can neither hurt nor help man but the bread of Life maintains him (S&H 221:29–222:21).
as Truth:	God has given man power over food (S&H 222:22–28).
as Love:	Consult neither matter nor food but let Spirit fulfill everything in the life of man (S&H 222:29–223:13).
Truth	The consciousness of Truth is the liberator from mortal consciousness (S&H 223:14–228:32).
as Mind:	Through spiritual rationality and free thought Truth will free mankind from old illusions (S&H 223:14–224:3).
as Spirit:	Spiritual receptivity to Truth opens the door for painless progress free from any opposition (S&H 224:4–27).

Truth, continued.

- as Soul: Truth frees from bondage (S&H 224:28–226:13).
- as Mind: The power of God brings deliverance (S&H 224:28–31).
- as Spirit: Truth frees from all that tries to oppose divine government (S&H 224:32–225–4).
- as Soul: Truth which brings the elements of liberty marches on unrestrictedly (S&H 225:5–13).
- as Principle: All declarations of divine justice are potent enough to break despotic fetters (S&H 225:14–22).
- as Life: Mental slavery must be rooted out through the workings of divine Mind (S&H 225:23–28).
- as Truth: The rights of man must banish world-wide slavery on all planes of existence (S&H 225:29–226:4).
- as Love: The universal freedom of man as the Son of God must be won through Christ’s divine Science (S&H 226:5–13).
- as Principle: Man’s inalienable rights rest on the authority of divine Science which frees from the fetters of human beliefs, theories and educational systems (S&H 226:14–227:13).
- as Life: God-given liberty brings about the doom of all oppression (S&H 227:14–29).
- as Truth: Man’s God-given dominion over the body frees him from sickness and heredity (S&H 227:30–228:24).
- as Love: The acknowledgment of God as omnipotence frees from the supposition that other powers might exist, such as sin, sickness and death (S&H 228:25–32).

Love The consciousness of perfection has no consciousness of sin, sickness and death (S&H 229:1–233:32).

- as Mind: The law of immortal Mind makes mortal belief, which universal consent has constituted a law, null and void (S&H 229:1–22).
- as Spirit: God, good, can never make a law which can be evil for mankind (S&H 229:23–230:26).
- as Soul: Only when the cause of disease is obliterated through Christ in divine Science will disease be thoroughly healed and not liable to reappear (S&H 230:27–231:11).
- as Principle: In God’s government discord of any kind is not part of man (S&H 231:12–232:25).
- as Life: Perfection is acknowledged and won only by degrees (S&H 232:26–233:15).
- as Truth: Truth, correcting and destroying sin and disease, is a revelation to all mankind (S&H 233:16–24).
- as Love: The efficacy of Truth on the sick is unquestionable (S&H 233:25–32).

Part II
(S&H 234:1–254:32)

Mind	When human thought is permeated by the divine it is educated spiritually (S&H 234:1–236:20).
as Mind:	Spiritual draughts heal and inspire the human family (S&H 234:1–8).
as Spirit:	Being familiar with good purifies mortal mind and empties it of sin and disease (S&H 234:9–24).
as Soul:	The control of evil thoughts is a strong defense against their effects (S&H 234:25–235:6).
as Principle:	Pure and uplifting thoughts of educators achieve more than does a debased and unscrupulous mind of mere scholarly attainment (S&H 235:7–18).
as Life:	Physicians should transmit to their patients the certainty of the perpetuity of being (S&H 235:19–27).
as Truth:	Clergyman and leaders should uplift the standard of Truth in the interests of mankind so as to broaden its concepts and raise it spiritually (S&H 235:28–236:11).
as Love:	A mother's thoughts should take their models from the divine Mind (S&H 236:12–20).
Spirit	Spiritual receptivity of human thought secures progress (S&H 236:21–239:32).
as Mind:	Children are easier to guide than adults and they learn simple truths more readily. Insubordination is an evil (S&H 236:21–27).
as Spirit:	Children are receptive to good and make easy and rapid progress. Age halts between two opinions (S&H 236:28–32).
as Soul:	The mentality of children is naturally free from stubborn beliefs and theories whereas parents are often so entangled in beliefs that they choke the good seed (S&H 237:1–14).
as Principle:	Children should be taught Christian Science and not theories of sickness. This makes Christian Science early available (S&H 237:15–22).
as Life:	If the sick are unwilling to investigate the Science of Mind it is well to wait until they are ready for the blessings (S&H 237:23–238:5).
as Truth:	He who is willing to leave all for Christ gains Christlikeness and gets better views of humanity (S&H 238:6–239:15)
as Love:	When our affections more and more approximate divine Love they bring forth perfection (S&H 239:16–32).
Soul	Through transformation of human thought we overcome sin, the senses, the body and our own ego (S&H 240:1–242:20).

Soul, continued.

- as Mind: Human belief misinterprets the natural, spiritual law of the all-governing divine Mind (S&H 240:1–17).
- as Spirit: Progress will be attained only when all wrong work is corrected through suffering or Science (S&H 240:18–26).
- as Soul: To be freed from sin involves first unwinding one’s snarls (S&H 240:27–241:12).
- as Principle: The transformation of the body is attained through practical demonstrations (S&H 241:13–22).
- as Life: Through spiritual exaltation mortals lay down their material beliefs and false individuality and thereby approach spiritual life(S&H 241:23–242:8).
- as Truth: Through the Christ-consciousness we rise superior to the so-called pains and pleasures of the senses (S&H 242:9–14).
- as Love: With the universal solvent of Love our own ego is dissolved (S&H 242:15–20).

Principle

As we adopt the standpoint of the Science of Being, the divine Principle becomes demonstrable (S&H 242:21–244:6).

- as Mind: Spiritual ignorance of Science furnishes mere professions instead of proofs (S&H 242:21–243:3).
- as Spirit: The demonstrations of Science can only be brought about through spiritual mindedness and spiritual growth (S&H 243:4–15).
- as Soul: God can neither convey nor testify to anything unlike God (S&H 243:16–24).
- as Principle: }
as Life: } Principle declares nothing except Life, Truth, and Love; this is a law of
as Truth: } annihilation to everything unlike God (S&H 243:25–244:6).
as Love: }

Life

As we live in the nowness and newness of Life we experience true Life (S&H 244:7–248:11).

- as Mind: Youth and age are mental conditions. In Science ,man is neither young nor old. Life is the law of infinite Mind (S&H 244:7–245:31).
- as Spirit: Man reflects eternal Life; his life does not germinate materially and then unfold towards Spirit (S&H 245:32–246:9).
- as Soul: The transient sense of life must yield to imperishable Life (S&H 246:10–16).
- as Principle: The forever Life cannot be measured and classified according to time (S&H 246:17–26).
- as Life: As Life is eternal, our views of existence must be shaped into continuity instead of into age and blight (S&H 246:27–247:9).
- as Truth: The true forms of Life—spiritual beauty, comeliness, grace, etc.—are immortal (S&H 247:10–248:2).

Life, continued.

as Love: Love's endowments feed the body with freshness and immortality (S&H 248:3–11).

Truth

By giving up the dream of mortal existence, we awake to the consciousness of one divine Ego (S&H 248:12–250:32).

as Mind: We must form and hold in thought perfect models (S&H 248:12–32).

as Spirit: Imperfect models must be given up for the one Mind which produces His own models of excellence (S&H 249:1–4).

as Soul: Our ideal selfhood is the “male and female” of God’s creation (S&H 249:5–17).

as Principle: The only “I” is God; mortals are dreamers as Truth: Mortal man is a mortal dream; the real man is immortal (S&H 249:18–23).

as Life: Mortal existence is a dream; the one Ego is conscious of its own existence (S&H 249:24–250:13).

as Truth: Mortal man is a mortal dream; the real man is immortal (S&H 250:14–27).

as Love: The life of man is not the sport of circumstance (S&H 250:28–32).

Love

As the human self learns to know the falsity of its own imperfection, perfection can be gained (S&H 251:1–254:32).

as Mind: Knowledge that the divine Mind is the only Mind makes perfect and brings about the disappearance of error (S&H 251:1–27).

as Spirit: When the falsity of human beliefs is understood they begin to disappear (S&H 251:28–252:14).

as Soul: The I of material sense-testimony is destined to annihilation; the I of spiritual sense is the I AM THAT I AM (S&H 252:15–253:8).

as Principle: By asserting man’s divine rights nothing can prevent us from experiencing harmony instead of discord (S&H 253:9–31).

as Life: Imperfect mortals grasp the ultimate of spiritual perfection only step-by-step (S&H 253:32–254:15).

as Truth: In the measure that the human self is evangelized we finally achieve absolute Christian Science (S&H 254:16–23).

as Love: In spite of storms, misrepresentations and cross-bearing, we shall win the crown and enter heaven (S&H 254:24–32).



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter IX
CREATION
(Audio Code C-1C)

MAX KAPPELER

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Chapter IX Creation

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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	= means the sequence of Mind through Love
M/M – M/P	= means Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.)
MIND, SPIRIT, etc.	= in all capitals means that tone is the main tone
W/W, W/X, W/Xty, W/Sc	= means the Word in its subtones of Word, Christ, Christianity, Science
Sc, dSc, aCS, CS	= Science, divine Science, absolute Christian Science, Christian Science
S&H	= <i>Science and Health with Key to the Scriptures</i> , by Mary Baker Eddy

The Matrix of Christian Science
(in Science and Health with Key to the Scriptures, by Mary Baker Eddy, Chapters I–XVI)

absolute standpoint (j) relative standpoint (i)	WORD Revelation of God’s nature	CHRIST Translation of God to idea	CHRISTIANITY The realm of ideas	SCIENCE Principle and idea is one
Word Accepting the proposition	CHAPTER I Prayer Tevelation of God’s nature by accepting God’s nature in us	CHAPTER V Animal Magnetism Unmasked As we accept the Christ- translation, the ungodlike is translated back into its native nothingness	CHAPTER IX Creation As we accept the realm of ideas, the ideational universe reveals itself to us	CHAPTER XIII Teaching Christian Science By accepting our oneness with Principle, we are Principle- idea
Christ Power of manifestation in spite of error	CHAPTER II Atonement and Eucharist God’s nature manifests itself in us in spite of the ungodlike in us	CHAPTER VI Science, Theology, Medicine The Christ-translation manifests itself by translating the false constituents into the true constituents of Being	CHAPTER X Science of Being The dynamic power of manifestation of ideas dissolves both latent and concrete error	CHAPTER XIV Recapitulation Principle-idea manifests itself as a calculus of ideas and corrects the calculus of human beliefs
Christianity Exalted being	CHAPTER III Marriage God’s nature demonstrates itself in us as a higher humanhood	CHAPTER VII Physiology The Christ-translation translates mortals into immortals	CHAPTER XI Some Objections Answered The perfect reflection of ideas exalts a theoretical Christianity to a practical Christianity	CHAPTER XV Genesis In the oneness of Principle and idea, creation is exalted in its divine Principle
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Appendix 1

“Genesis” Subtones of the Days of Creation

1. Light	1. Let there be light	as Mind
MIND	2. Light was good, divided from darkness	as Spirit
	3. Light was called Day, darkness was called Night	as Soul
2. Firmament	1. Let there be a firmament to divide	as Mind
SPIRIT	2. Firmament divided the waters	as Spirit
	3. The firmament is called Heaven	as Soul
3. Dry land	1. Let the water be gathered together; let the dry land appear	as Mind
SOUL	2. Division of Earth and Sea is good	as Spirit
	3. Let the earth bring forth grass, herb, fruit tree, —seed within itself	as Soul
	4. Brought forth after its kind	as Principle
	5. Third day: “resurrection”	as Life
4. Lights: sun, moon, stars	1. Let there be lights for signs, seasons, days, years	as Mind
PRINCIPLE	2. Give light upon the earth	as Spirit
	3. God made two great lights to rule, and the stars also	as Soul
	4. Ruling over day and night	as Principle
	5. “Marking periods of progress”	as Life
5. Fish and fowl	1. Let the waters bring forth abundantly moving creature that has life and fowl that fly above the earth	as Mind
LIFE	2. Waters brought forth abundantly every living creature and every winged fowl after their kind	as Spirit
	3. God blessed them: be fruitful and multiply	as Soul
	4. “Exalted beings”	as Principle
6. Animals and Man	1. Let the earth bring forth living creature, cattle, creeping thing, beast of the earth	as Mind
TRUTH	2. It was good	as Spirit
	3. Let us make man in our image after our likeness	as Soul
	4. Male and female created He them	as Principle
	5. Be fruitful and multiply, and replenish the earth	as Life
	6. Man is given every herb, and fruit-tree; beast is given green herb	as Truth
	7. Everything is good	as Love
7. Creation finished	6. Heavens, earth, all the host of them finished	as Truth
LOVE	7. God ended His work and rested from all His work	as Love

Appendix 2

The Day of Life, Truth, Love (in the seven days of creation) (Gen. 1:3–2:2)

Day of Creation	Life = The Creative	Truth = The Factual	Love = The Fulfilled
1 st Day	Let there be light (1:3)	And God divided the light from the darkness (1:4)	And God called the light Day (1:5)
2 nd Day	Let there be a firmament (1:6)	And God made the firmament (1:7)	And God called the firmament Heaven (1:8)
3 rd Day	Let the dry land appear (1:9, 10)	Let the earth bring forth grass, and herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself (1:11)	And the earth brought forth grass, and herb, and the tree yielding fruit (1:12, 13)
4 th Day	Let there be lights...for signs and for seasons and for days, and years...to give light on the earth (1:14, 15)	God made two great lights...to rule the day and the night (1:16)	God set them in the firmament of the heaven...to rule (1:17–19)
5 th Day	Let the waters bring forth abundantly the moving creature that hath life (1:20)	God created great whales, and every living creature that moveth...and every winged fowl (1:21)	God said, be fruitful and multiply (1:22, 23)
6 th Day	Let the earth bring forth the living creature (1:24, 25)	Let us make man in our image, after our likeness. God created man in His own image (1:26, 27)	Be fruitful, and multiply...and have dominion (1:28–31)
7 th Day (as Truth) (as Love)	Heavens... (2:1) On the seventh day God ended... (2:2)	And earth... (2:1) ...His work which He had made... (2:2)	and all the hosts of them were finished (2:1) ...And he rested... from all His work (2:2)

References:

John W. Doorly

Talks at the Oxford Summer School 1949, Vol. I, pages 34–37

Appendix 3

Comparison of 1st and 2nd Record of Creation

Symbol in 2 nd record	metaphysical meaning	Synonym for God	metaphysical meaning of 1 st record
1. mist	ignorance	Mind	intelligence
2. Adam formed out of dust of the ground and breath of life tree of knowledge of good and evil	duality mingling of: ▪ matter and Spirit ▪ good and evil	Spirit	the only separation of opposites understanding
3. Adam put into the garden of Eden (body, pleasure, delight) Adam named every living creature	corporeal identity bodily senses false identification	Soul	identity immorality right identification
4. deep sleep Eve made of Adam's rib	animal magnetism division, ▪ atomism	Principle	spiritual power system
5. serpent: Eve eats from the tree of knowledge of good and evil nakedness hiding	demoralization lack oblivion	Life	exaltation fullness multiplication
6. mortal manhood: Eve: ▪ to bring forth in sorrow Adam: ▪ to till the ground in sweat ▪ unto dust shall thou return Cain and Abel: Cain slays Abel	mortal consciousness sinful manhood slavery condemnation self-destruction of error	Truth	spiritual consciousness spiritual manhood dominion
7. Cain: ▪ went out from the presence of the Lord ▪ dwelt in the land of Nod	error excluded ▪ complete annihilation of error restlessness	Love	perfection fulfillment

Appendix 4

The 2nd Record of Creation (Gen. 2:1–25)

	biblical symbolism	metaphysical meaning
1.	1. a mist went up from the earth 2. and watered 3. the whole face of the ground	Ignorance: 1. ignorance evolves a false creative sense 2. from a false creative sense arises the belief of material creation 3. this involves a false sense of God (idolatry)
2.	1. Adam formed from dust and breath of life 2. the tree of life and the tree of knowledge of good and evil 3. every tree pleasant to the sight	Mingling of Spirit and matter: 1. produces a mortal creation 2. material beliefs are dualistic 3. these involve sensations in matter
3.	1. Adam put into the garden of Eden to dress it 2. eating from the tree of knowledge of good and evil brings death 3. Adam need an help meet 4. Adam gave names to every living creature 5. for Adam there was not found a help meet	The corporeal senses: 1. the belief of mind in matter constitutes the physical senses 2. knowledge from the physical senses constitutes evil; death 3. physical sense is unsatisfied within itself 4. this develops animal qualities 5. but they cannot bring forth a new creature
4.	1. deep sleep: a rib taken out 2. woman made from the rib 3. man and woman are one flesh 4. the serpent misinterprets the Lord's commandments 5. eating from the tree of knowledge brings death	Animal magnetism (a false system): 1. animal magnetism operates as isolated beliefs breaking up the system 2. it brings forth material fruits 3. and disidentifies man from God 4. animal magnetism misinterprets God to man. 5. misinterpretation increases mortality
5.	1. serpent: ye shall be as gods, knowing good and evil 2. Eve ate the fruits 3. eyes were opened; they knew that they were naked 4. aprons from fig leaves; they hid themselves	Mortality: 1. mortality rests on dualistic knowledge 2. materiality cannot sustain life 3. the corporeal senses multiply mortality 4. a system of beliefs is doomed to oblivion

The 2nd Record of Creation, Appendix 4 continued.

6.	1. Adam blames Eve and God 2. the serpent beguiled me enmity between the serpent and the woman in sorrow shalt thou bring forth children 3. Adam cursed to live in sorrow and to return to dust 4. Adam driven out from Eden so as not to become like a god condemned to till the ground 5. Eve bore Cain and Abel the offspring of Cain and Abel 6. Cain slew Abel Cain is cursed 7. sevenfold vengeance for slaying Cain	Mortal manhood: 1. material consciousness blames God for an evil mind 2. carnal consciousness is enmity against the spiritual idea 3. corporeal consciousness with its sorrows returns to nothingness 4. personal consciousness excludes harmony 5. mortal consciousness creates mortal mankind 6. erroneous consciousness receives penalty of self-destruction 7. imperfect consciousness receives penalty of self-destruction
7.	6. Cain went out of the presence of the Lord 7. Cain dwelt in the land of Nod	The realm of nothingness: 6. mortality falls into complete oblivion 7. mortality is not

True record of creation	False record of creation
1. Creative ability; intelligence: 1. creates all in ideas 2. ideas are only good 3. record of ideas 2. Understanding 1. separates idea from human conceptions 2. reality brought to light 3. secures ordered progress 3. Identity 1. ideas gather identity 2. identities have spiritual qualities 3. identities are self-reproducing 4. identities classified 5. identities are immortal 4. System of ideas 1. basis: a system of ideas 2. reflects itself in demonstration 3. the greater ruling the lesser: harmony 4. interprets divinely 5. brings progressive interpretation 5. Fullness 1. Life is ideational 2. spiritual 3. cognizant to spiritual sense 4. scientific 6. True manhood 1. consists of ideas 2. they are spiritual realities 3. individual identity 4. generic man as God's ideal 5. son of God has dominion 6. compound idea man 7. perfect womanhood 7. Fulfillment 6. all-inclusiveness 7. holiness	Ignorance: 1. false creative sense 2. myth of material creation 3. idolatry Mingling of Spirit and matter 1. produces an evil creation 2. dualistic 3. involves sensation in matter Corporeal senses 1. belief creates sensation of body 2. material knowledge is evil 3. are not self-reproducing 4. classify according to animal qualities 5. cannot bring forth a new creation Animal magnetism (false system) 1. basis: isolated beliefs 2. demonstrates material fruits 3. disidentification with God disrupts harmony 4. misinterprets God to man 5. this increases mortality Mortality 1. basis: dualistic knowledge 2. brings only mortal life 3. is testified by corporeal senses 4. unscientific; leads nowhere Mortal manhood 1. material mindedness 2. carnal consciousness (enmity against the spiritual) 3. corporeal consciousness (sorrows) 4. personal consciousness (discord) 5. mortal consciousness 6. erroneous consciousness (disruptive) 7. imperfect consciousness (self-destruction) Realm of nothingness 6. oblivion 7. "is not"

Study Material
on
Science and Health with Key to the Scriptures,
by Mary Baker Eddy

Chapter IX
Creation

(Christianity reflecting the Word)¹

References: *The Structure of the Christian Science Textbook—Our Way of Life*, Max Kappeler, pp.85–90.

Standpoint: Christianity as Word: Creation consists of ideas

Scriptural Note I and II:

The two Scriptural Notes are two very different statements. What are their points of view and how do they relate to each other?

Introduction: S&H 225:1–10
Compare the introductory paragraph with the last paragraph of the chapter (S&H 267:19–32).

General subjects of the chapter:

1. Read the whole text and see how it deals with the question of limitations and of breaking these limitations. Reading the text chronologically, make notes on this subject with short quotations.
2. The chapter deals very much with the infinite and the finite. How does the text deal with the relationship between the infinite and the finite?
3. The text deals very much with terms like, concept, conception, views, both in a positive and a negative sense. Make notes as to how these terms are used chronologically for metaphysical explanations.
4. The chapter deals very much with “thought.” Reading the text chronologically, how is “thought” used in a negative and in a positive sense?
5. Note how “idea’ and “ideas” are used throughout the chapter, when read chronologically.

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1978), Chapter IX.

The Subjects

Mind	Creation is the infinite image, or infinite idea, of the infinite Mind, because all is Mind (S&H 255:11–257:3).
as Mind:	Human conceptions and limited views are no basis for a true idea of the infinite Godhead (S&H 255:11–18).
as Spirit:	Advancing from a material sense to the spiritual sense, all things are created spiritually by Mind (S&H 256:1–8).
as Soul:	God, the everlasting I AM, is not bounded by corporeality (S&H 256:9–18).
as Principle:	God’s working is incontestable (S&H 256:19–23).
as Life:	An infinite sense of God always brings newness of life (S&H 256:24–27).
as Truth:	Creation is the infinite idea of infinite Mind (S&H 256:28–257:1).
as Love:	All is infinite Mind (S&H 257:1–3).
Spirit	Spirit, not matter, is the substance of an idea and therefore the substance of creation (S&H 257:4–21).
as Mind:	Spirit is the only creator of substance (S&H 257:4–11).
as Spirit:	Substance is not matter, but idea (S&H 257:12–15).
as Soul:	Spiritual ideas cannot be translated into material beliefs (S&H 257:15–21).
Soul	The infinite cannot be expressed in the limited (S&H 257:22–258:18).
as Mind:	Infinite Mind cannot be limited to a finite form (S&H 257:22–258:8).
as Spirit:	Man as true idea reflects infinity (S&H 258:9–12).
as Soul:	Man as the expression of the infinite idea is the image and likeness of God (S&H 258:13–18).
Principle	Man as the true idea of creation is as perfect as its perfect divine Principle (S&H 258:19–259:21).
as Mind:	Humanity is perfected as it gains the true conception of man and God (S&H 258:19–24).
as Spirit:	The perfect concept of man is spiritual (S&H 258:25–30).
as Soul:	Through spiritual sense the generic term man can be comprehended (S&H 258:31–259:5).
as Principle:	Man in divine Science is the perfect idea of the perfect Principle (S&H 259:6–14).
as Life:	Man can never lose his perfection (S&H 259:15–21).

Life	Man reflects the idea of fatherhood by raising thought to the contemplation of creation as ideas (S&H 259:22–262:26).
as Word:	Our models of thought must be immortal ideas (S&H 259:22–260:6).
as Christ:	Mortal thoughts must give way to perfect models (S&H 260:7–30).
as Christianity:	Turning our thoughts away from body to the constant contemplation of realities supernal, we experience the true and the good (S&H 260:31–261:30).
as Science:	Putting off the mortal concepts and rising to the immortal idea, man reaches the absolute center and circumference of his being (S&H 261:31–262:26).
Truth	Man reflects the idea of sonship by claiming the true creation as idea for himself and for others (S&H 262:27–264:31).
as Mind:	The true sense of man begins with divine Mind as the origin of man;—mortal mind is not a cause (S&H 262:27–32).
as Spirit:	Spiritual man, not mortal man, represents the truth of creation;—mortal mind creates materially (S&H 263:1–6).
as Soul:	When thought blends with the spiritual it can taste heaven;—carnal beliefs create deformity (S&H 263:7–19).
as Principle:	A scientific consciousness of creation can discover new ideas;—the multiplication of mortal thoughts is a dense blindness (S&H 263:20–31).
as Life:	Contemplating the permanent facts, the true sense of being is gained;—fleeting concepts bring fading forms (S&H 263:32–264:12).
as Truth:	Correct views of God lead to self-completeness (S&H 264:13–19).
as Love:	Recognizing man’s spiritual being, the glories of God’s creation are understood (S&H 264:20–31).

Love	Man reflects the idea of motherhood by loving the creation of ideas (S&H 264:32–267:32).
as Mind:	The affections and aims of mortals must gravitate Godward (S&H 264:32–265:9).
as Spirit:	Willingness to forsake matter for Spirit confers unfoldment and perennial newness (S&H 265:10–22).
as Soul:	The pains of sense transplant the pleasures from sense to Soul (S&H 265:23–266:5).
as Principle:	The loss of personal friends and joys forces us to win universal Love (S&H 266:20–267:12).
as Life:	Man creates his own heaven by blessing the universe (S&H 266:20–267:12).
as Truth:	God’s man is father, son, and mother to his universe (S&H 267:13–18).
as Love:	Loving God by overcoming all error, the crown of life is received (S&H 267:19–32).



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter X
SCIENCE OF BEING
THE PLATFORM
(Audio Code C-1B Complete)
Part I, II, & III

MAX KAPPELER

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The Structure of the Christian Science Textbook —Our Way of Life Chapter X Science of Being

(Audio code: C-1B, Part I and II)

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2-B	World views on evolution, and history of thinking versus idea of Science
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11-B	♦ Scientific structural text interpretation yields: 1. order 2. supporting melody: subtones intertwining 3. laws ♦ law of PART I: M – Lo
12-A	Only the scientific method is adequate to understanding
12-B	MIND: M/M – M/Lo. SPIRIT – LIFE TRUTH – LOVE Synchronic reading of tones (not words) gives main and supporting themes PART II PART I shows the “isness” of being; PART II shows the developing sequence and proof of the idea, making human error yield. Has underlying theme of T, Li, Sp
13-A	MIND: M/M – M/So
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The Structure of the Christian Science Textbook —Our Way of Life Chapter X Science of Being The Platform

(Audio code: C-1B, Part III)

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2-A	The 4x4 structure Word (W), Christ (X), Christianity (Xty), and Science (Sc), divine Science (dSc), absolute Christian Science(aCS), and Christian Science (CS) explained
2-B	WORD: W/W – W/Xty
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6-A	Brief summary of SCIENCE Point XXXII Summary of Platform
6-B	...continued Recapitulation Flowing through the “Platform”

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.).
MIND, SPIRIT, etc.	= in all capitals means that tone is the main tone.
W/W, W/X, W/Xty, W/Sc	= the Word in its subtones of Christ, Christianity, Science.
Sc, dSc, aCS, CS	= Science, divine Science, absolute Christian Science, Christian Science
><	= versus
S&H	= <i>Science and Health with Key to the Scriptures</i> , by Mary Baker Eddy

Illustrative Material for
The Structure of the Christian Science Textbook—Our Way of Life
Chapter X
“Science of Being”¹
(Audio code: C-1B, Part I and II)

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(Christianity reflecting the Christ)

- Standpoint:**
- a) Christianity reflecting the Christ: Ideas have a Christ
(See “The Structure of the Christian Science Textbook—Our Way of Life,” Max Kappeler, pp. 91–106).
 - b) Layout of the chapter:
 - Part I (S&H 268:1–306:31): Ideas dissolve beliefs
(dissolving of latent error).
 - Part II (S&H 306: 32–330:10): The belief that man is a mortal yields
to the fact that man is immortal
(dissolving of concrete error, the
Adam-dream).
 - Part III (S&H 330:11–340:29): The dynamics of the divine idea
(the divine calculus).
 - c) What is reality?
 - Are life, substance and intelligence material or spiritual?
 - Are the facts (Truth) of being (Life) material or spiritual (Spirit)?
- Scriptural Note:** I and II
- Introductory
basic subject of
the chapter:** (S&H 268:1–13)

¹ Edited excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing), Ch. X.

Part I

(S&H 268:1–306:31)

Ideas dissolve their counterfeit-beliefs

Mind: **The idea of a metaphysical basis dissolves the belief in a material basis (S&H 268:1–276:24).**

as Mind: The belief in a material basis challenges the idea of a metaphysical basis (S&H 268:1–13).

as Spirit: Semi-metaphysical systems unfold pantheistic unreality; metaphysics unfolds the reality of good (S&H 268:14–269:8).

as Soul: Metaphysics is above physics and exchanges the objects of sense for the idea of Soul (S&H 269:9–20).

as Principle: Metaphysics bases itself on the Science of Mind and not on materialistic theories (S&H 269:21–270:21).

as Life: A cultivated spiritual understanding of Mind heals and leads to life eternal (S&H 270:22–271:25).

as Truth: A spiritual sense of truth annuls so-called material truth (S&H 271:26–274:11). How?

as Mind: by being willing to learn Christian healing based on the spiritual meaning of the Word (S&H 271:26–272:2).

as Spirit: by gaining the spiritual sense of the Scriptures (S&H 272:3–12).

as Soul: by Christianization of daily life (S&H 272:13–27).

as Principle: by interpreting all from the divine Principle—and not through the testimony of the physical senses (S&H 272:28–273:15).

as Life: by understanding the truth of being, which reveals the laws of spiritual existence (S&H 273:16–20).

as Truth: by overcoming through deeds the claims of material laws (S&H 273:21–28).

as Love: by persistently opposing mortal mind with ideas (S&H 273:29–274:11).

as Love: In divine metaphysics all is the manifestation of the one Mind, and there is no matter (S&H 274:12–276:24).

as Mind: Understanding Science supersedes the so-called laws of matter (S&H 274:12–22)

as Spirit: and destroys the imaginary partnership of matter and mind (S&H 274:23–32).

as Soul: As matter has nothing from God, it has nothing to lose (S&H 275:1–9).

as Principle: All belongs to Principle and is the manifestation of Mind (S&H 275:10–24).

as Life: Such a scientific understanding robs the grave of victory (S&H 275:25–30).

as Truth: As real consciousness is cognizant only of the things of God, it heals the sick (S&H 275:31–276:11).

as Love: With God as the only Mind, all is seen in its perfection (S&H 276:12–24).

Spirit: **The idea of spiritual reality dissolves the belief in a material reality (S&H 276:25–280:8).**

as Mind: Like produces only like; Mind does not produce matter and matter does not produce mind (S&H 276:25–277:23).

as Spirit: Spirit is the real, matter is the unreal (S&H 277:24–32).

Spirit: continued.

- as Soul: Therefore there is no matter “in” Spirit and this explains away the notion of substance-matter (S&H 278:1–11).
- as Principle: As we approach the only cause, Spirit, we lose all consciousness of material substance (S&H 278:12–22).
- as Life: The substance of Spirit is eternal; matter is mortal (S&H 278:23–279:10).
- as Truth: To spiritual consciousness the immortal facts of being are real, and this dissolves the contradictory dualism of pantheistic beliefs (S&H 279:11–32).
- as Love: From Spirit only reflections of good can come; matter is unknown (S&H 280:1–8).

Soul: The idea of limitlessness dissolves the belief of limitations of every kind (S&H 280:9–285:6).

- as Mind: Mind is unlimited; beliefs would limit and divide up the infinite (S&H 280:9–15).
- as Spirit: There is only one God; beliefs would make minds many and gods many (S&H 280:16–24).
- as Soul: Soul and its qualities are supreme over corporeality (S&H 280:25–281:6).
- as Principle: The Ego-man is the image and likeness of the Ego-God, the divine Principle; sin and mortality have no Principle (S&H 281:7–26).
- as Life: The infinite is eternal; the finite is temporal (S&H 281:27–282:22);
- as Truth: The true concept dispels the false beliefs of intelligence and life in matter (S&H 282:23–283:31).
- as Love: The unlimited cannot possibly know the limited, nor can the limited know the unlimited (S&H 283:32–285:6).

Principle: The idea of the sole authority of the divine Principle dissolves the belief that there are other authorities (S&H 285:7–288:19).

- as Mind: Man is God’s image; a material personality is its counterfeit (S&H 285:7–14).
- as Spirit: To material conception God and man are physical personalities; to divine conception they are Principle and idea (S&H 285:15–22).
- as Soul: To demonstrate Science we must look beyond human doctrines and gain a spiritual understanding of the divine Principle (S&H 285:23–286:8).
- as Principle: The divine Principle, not physical causation, governs the universe (S&H 286:9–20).
- as Life: All that proceeds from a divine cause is eternal; everything else is temporal (S&H 286:21–287:8).
- as Truth: As error is not foundational, it must finally yield to Truth (S&H 287:9–31).

Principle: continued.

as Love: Love settles all conflicts; then spiritual harmony alone reigns (S&H 287:32–288:19).

Life: The idea of immortal Life dissolves the belief of mortality (S&H 288:20–292:6).

as Mind: Man as the idea of Life is immortal; a mortal is not this idea (S&H 288:20–289:13).

as Spirit: Spirit and spiritual things alone are real and eternal; the belief of life in matter is a mortal illusion (S&H 289:14–290:2).

as Soul: A higher level of existence cannot be gained through death but only through a spiritual sense of life (S&H 290:3–15).

Principle: Immortality must be demonstrated through the destruction of sin and cannot be gained through death or God’s pardon (S&H 290:16–291:11).

as Life: Life is gained through progression and probation, not through death (S&H 291:12–27).

as Truth: The divine judgment destroys error hourly and continually (S&H 291:28–32).

as Love: When the last mortal fault is destroyed, the battle with mortality is ended and the heights and depths of being are revealed (S&H 292:1–6).

Truth: The idea of immortal consciousness, constituting true man, dissolves the belief of mortal consciousness, constituting mortals (S&H 292:7–302:24).

as Mind: Material man and the material universe have their origin in the self-destructive illusive consciousness; but the real man has his origin in divine Mind (S&H 292:7–293:31).

as Spirit: The mortal belief that man is a union of matter and Spirit is unreal; only spiritual man is real (S&H 293: 32–294:18).

as Soul: When, through suffering or Science, mortal consciousness is given up, the immortality of man appears (S&H 294:19–296:21).

Principle: A scientific consciousness has its foundation in Principle; beliefs and faith are not founded in Principle (S&H 296:22–298:24).

as Life: Exalted thoughts (angel-consciousness) point to higher ideals of life (S&H 298:25–299:17).

as Truth: A consciousness of Truth brings the true reflection, man, to light, so that the inverted image disappears (S&H 299:18–302:13).

as Love: Beyond mortal illusions, the true man has always existed in perfection (S&H 302:14–24).

Love:	The idea of man's oneness with God dissolves the belief that man is separate from God (S&H 302:25–306:31).
as Mind:	Man is a mental manifestation of divine Mind; he comes from no power of propagation in matter (S&H 302:25–303:7).
as Spirit:	Man is conceived, born and evolved from Spirit, not matter; any other statement is illusive (S&H 303:8–20).
as Soul:	Man is God's own expression and can never lose his high estate (S&H 303:21–304:15).
Principle:	In Science man can only work as God works; he can do nothing harmonious of himself (S&H 304:16–305:19).
as Life:	Life demonstrates the immortality of man; he is not subject to decay (S&H 305:20–306:20).
as Truth:	Undisturbed by mortal thought-forms the true forms of being continue to exist (S&H 306:21–29).
as Love:	Man is God's man, therefore never a mortal (S&H 306:30–31).

The Law:

Each of the seven man subjects presents through its seven sub-subjects the law as to how ideas dissolve opposite beliefs:

Mind:	always presents the two opposite starting-points: idea in contrast to false belief;
Spirit:	always show that idea is real and that false belief is unreal;
Soul:	always shows that idea is superior to false belief—that idea is never “in” something;
Principle:	always shows that idea alone is backed up by Principle, whereas beliefs can never be traced back to a divine Principle;
Life:	always shows that idea is in and of Spirit and therefore eternal; that it does not live in matter but exists exalted above the belief of mortal existence;
Truth:	always shows that the consciousness of ideas destroys erroneous consciousness, the consciousness of false beliefs;
Love:	always shows that idea is one with God and that false beliefs are nothing.

Ideas Dissolve Beliefs
(Chapter X, “Science of Being” in Science and Health)

Idea versus belief dissolves	Mind metaphysical basis versus material basis	Spirit spiritual reality versus material reality	Soul limitlessness versus limitations	Principle divine authority versus other authorities	Life immortal Life versus mortal life	Truth immortal consciousness versus mortal consciousness	Love oneness with God versus separation from God
Mind idea opposed to belief	Metaphysics, not matter is our basis	Like produces like; Mind does not produce matter	The divine Mind is unlimited; beliefs are limited	Man is the image of God; a material personality is not this image	Man as idea is immortal; mortals are not this idea	The origin of the real man is Mind; material man is illusive consciousness	Man is the manifestation of Mind, not of matter
Spirit idea is real, belief is unreal	Metaphysics is real; semi-metaphysics is unreal	Spirit is real; matter is unreal	Only the one God is real; there are not gods many	God and man are Principle and idea; they are not physical personalities	Spiritual life is real; material life is unreal	Spiritual man is real; material man is unreal	Man is born of Spirit; any other statement is illusive
Soul idea superior to belief, never “in” something	Metaphysics is above physics	Spirit explains away substance- matter	Soul is supreme over corporeality	The divine Principle is above human theories	Spiritual sense gains a higher level of existence	Spiritual consciousness must replace mortal consciousness	Man can never lose his high estate
Principle only idea has a divine Principle	Metaphysics bases itself on the Science of Mind	Spirit is the cause of substance	The one Ego is the Principle of man	The divine Principle governs the universe	Immortality is gained only through demonstration	A scientific consciousness has its foundation in Principle	Man can only work as Principle works
Life idea is exalted, eternal	Spiritualization of thought leads to eternal life	The substance of Spirit is eternal	Limitlessness is eternal	All that proceeds from Principle is eternal	Deathless life is gained through spiritual progression	Spiritual consciousness lifts us to our true individuality	Life demonstrates the immortality of man
Truth idea destroys false belief	Spiritual sense of truth annuls material truth	Spiritual consciousness annuls pantheistic beliefs	The true concept dispels the belief in limitations	Error yields to Truth	Error must be destroyed hourly	True consciousness dissolves false consciousness	The true forms of existence continue to exist undisturbed by mortal thought forms
Love idea is one with God; belief is nothing	All is the mani- festation of Mind; there is no matter	Only reflections of good exist; matter is unknown	The unlimited knows no limitations	Harmony alone reigns; all conflicts are solved	When the last fault is destroyed, being is revealed and mortality is ended	True man exists always in perfection, beyond mortal illusions	Man is God’s man, never a mortal

Part II

(S&H 306:32–330:10)

The belief that man is a mortal yields to the fact that man is immortal

- Mind:** **The belief that man is created of intelligent matter yields to the fact that man’s origin is in the divine Mind (S&H 306:32–307:30).**
- as Mind: The Adam-dream is the origin of the delusion that life and intelligence proceed from matter (S&H 306:32–307:6).
- as Spirit: Evil claims that there is more than one intelligence, that there are gods many (S&H 307:7–13).
- as Soul: This belief yields to the higher law that the divine Mind is the Soul of man (S&H 307:14–30).
- Spirit:** **The belief that man consists of material error yields to the fact that man is purely spiritual (S&H 307:31–309:23).**
- as Mind: Mortals must decide between the belief of mind in matter and the living faith that God is the only Mind (S&H 307:31–308:13).
- as Spirit: With spiritual strength mortals must struggle against material sense until its unreality is seen (S&H 308:14–309:6).
- as Soul: This struggle of Spirit changes man and gives him a new name (S&H 309:7–23).
- Soul:** **The belief that man is a corporeal mortal yields to the fact that the identity of man is incorporeal and immortal (S&H 309:24–312:13).**
- as Mind: Soul expresses itself through the intelligence of its own infinite Mind, not through a finite body (S&H 309:24–310:17).
- as Spirit: As Soul is Spirit, Soul is unchangeable, sinless, immortal (S&H 310:18–311:6).
- as Soul: Spiritual man is sinless and is never lost spiritually; but a sense of sin must be lost (S&H 311:7–25).
- as Principle: Science reverses the false testimony of the physical senses (S&H 311:26–312:7).
- as Life: Only the senses testify to death; only the beliefs of mortals can die (S&H 312:8–13).
- Principle:** **The belief that man is subject to a personal, unknown Deity yields to the fact that God is man’s impersonal, understandable Principle (S&H 312:14–314:9)**
- as Mind: Instead of understanding God as eternal Principle (Life, Truth, and Love) mortals believe in a finite, corporeal, personal God (S&H 312:14–22).

Principle: continued.

- as Spirit: Mortals turn towards material theories instead of to the divine Principle (S&H 312:23–30).
- as Soul: Jesus’ demonstration of the divine Principle anointed him with God-given qualities (S&H 312:31–313:8).
- Principle: As a royal reflection of God, Jesus was an expression of God’s glory (S&H 313:9–22).
- as Life: As the most scientific man, Jesus gained the solution of being (S&H 313:23–314:9).

Life: The belief that man has a corporeal life yields to the fact that the life of man can only be discerned spiritually (S&H 314:10–315:20).

- as Mind: Material views cannot discern the true idea of Life (S&H 314:10–22).
- as Spirit: Material beliefs and laws oppose spiritual being (S&H 314:23–315:2).
- as Soul: Jesus’ understanding that his Ego was God brought upon him the anathemas of the age (S&H 315:3–10).
- as Principle: By subduing false views we can discern and prove man’s spiritual existence (S&H 315:11–20).

Truth: The belief that man has an erring consciousness yields to the fact that man has the saving Christ-consciousness (S&H 315:21–319:20).

- as Mind: Jesus’ spiritual origin enabled him to demonstrate through Truth the destruction of error (S&H 315:21–28).
- as Spirit: As the mediator between Spirit and the flesh, Jesus demonstrated the Christ, Truth, as the power of Spirit over the flesh (S&H 315:29–316:11).
- as Soul: As the representative of the Christ or the true idea of God, Jesus was not subject to sin but demonstrated man’s dominion over all the earth (S&H 316:12–32).
- as Principle: Jesus uttered the secret things of the creative divine Principle, and not the proclamations of an anthropomorphic god (S&H 317:1–5).
- as Life: Living our spiritual individuality in spite of persecutions enables us to conquer sin, disease, and death (S&H 317:6–318:4).
- as Truth: Truth heals sickness by silencing material sense with the truth of spiritual sense (S&H 318:5–319:12).
- as Love: Understanding that man has no other Mind but God, all mythological beliefs disappear (S&H 319:13–20).

Love: The belief that mankind cannot be saved yields to the fact that divine Science can be demonstrated infallibly (S&H 319:21–330:10).

- as Mind: The spiritual meaning of the Science of the Bible must be gained through inspiration, not through the letter (S&H 319:21–320:23).

Love: continued.

- as Spirit: In order to gain the spiritual meaning of the Bible, the standpoint of interpretation must be changed from a material to a spiritual basis (S&H 320:24–322:13).
- as Soul: Through sharp experiences and suffering, physical sense gives way to a higher sense and the unconfined sense is reached (S&H 322:14–323:12).
- as Principle: Practicing what has been understood precipitates ultimate harmony (S&H 323:13–324:6).
- as Life: By following the true idea of being we reap indestructible Life (S&H 324:7–325:29).
- as Truth: Living aright brings the final destruction of error (S&H 325:30–328:13).
- as Mind: Truth brings light to false beliefs (S&H 325:30–326:2).
- as Spirit: To demonstrate Truth our whole affections must be set on spiritual and not on material things (S&H 326:3–22).
- as Soul: When the uncertain sense of right yields to a spiritual sense, which is always right, then man is reformed (S&H 326:23–327:16).
- as Principle: The strict demands of Science demand the correction of error (S&H 327:17–328:3).
- as Life: Living the Life that is God brings the final destruction of error
- as Truth: and reveals the grand realities of God's allness
- as Love: (S&H 328:4–13).
- as Love: Equipped with the might of divine Science, humanity can prove the infallibility of divine metaphysics (S&H 328:14–330:10).

Part III

(S&H 330:11–340:29)

The dynamics of the divine idea

Word: The deific creator (S&H 330:11–332:8)

- as Word: God declared through the revelations of Mind.
- I. The individuality of the one infinite Life can only be known through the revelation of divine Science.
 - II. The one God (Life, Truth, Love) is declared through the one Mind.
- as Christ: God expresses Himself as an unlimited creation of good only.
- III. Evil is not mind; it is nothing, obsolete.
 - IV. Life is Mind, the creator reflected—not absorbed—in His creation.
- as Christianity: God is All-in-all.
- V. All is Mind and its ideas.
 - VI. God, the universal creator, is reflected by all that is real and eternal: therefore all is Spirit and spiritual.
- as Science: God's inner unity.
- VII. The triunity of the divine Person (Life, Truth, Love).
 - VIII. God's relationship to His creation: "We are His offspring".

Christ: The Christ-idea (S&H 332:9–334:30)

- as Word: Christ is the true idea leading into all truth.
- IX. Christ is the true idea voicing good.
 - X. Christ is the divine idea of God leading into all truth.
- as Christ: The Christ expresses itself as the Godlike.
- XI. Christ illustrates the spiritual coincidence between God and man in His image.
 - XII. Christ expresses God's spiritual, eternal nature as man's Godlike-ness.
- as Christianity: Christ comes at all times to all and blesses all.
- XIII. Christ, the spiritual idea, inseparable from its divine Principle, comes at all times to all men.
 - XIV. Christ, the spiritual idea, eternally one with God, illumines forever heaven and earth.

Christ: The Christ-idea, continued.

- as Science: The one Christ is eternal.
- XV. The one Christ continues to exist in the eternal order of
 divine Science.
- XVI. In the understanding of Science, the one Christ (the first and
 the last) is eternally alive.

Christianity: Infinite individualized spiritual reflection (S&H 334:31–336:31)

- as Word: Spirit creates infinitely individualized spiritually substantial things.
- XVII. There is only one Spirit, infinitely individualized.
- XVIII. Spirit creates only spiritual things; they alone are substance.
- as Christ: Spirit evolves only immortal, spiritual reality.
- XIX. As Spirit is Soul, Spirit can only evolve the immortal
- XX. Mind produces only a reality that is spiritual.
- as Christianity: The spiritual universe, including man, is the reflection of God.
- XXI. The divine individuality is never in limitation, but is
 reflected in all spiritual individuality.
- XXII. Spiritual man is the infinite expression and reflection of
 God.
- as Science: In the indivisible allness, God and man coexist.
- XXIII. Indivisible allness.
- XXIV. God and man are inseparable and coexistent.

Science: Scientific being (S&H 336:32–340:29)

- as Word: With the Mind of God perfection is seen.
- XXV. The scientific unity of man with his Principle constitutes
 man's perfection.
- XXVI. Purity of hearth leads to perfection.
- as Christ: An understanding of the true idea of man brings God's man to light.
- XXVII. Eternal things (verities) are God's thoughts and are real;
 temporal things are the thoughts of mortals and are unreal.
- XXVIII. Christian Science, rightly understood proves its system by
 healing the sick and the sinning.
- as Christianity: The ideal man is revealed through the destruction of all sin..
- XXIX. The ideal man, not Adam, represents man's unity with God.
- XXX. God's pardon involves the final destruction of all sin.

Science: Scientific being, continued.

as Science: Understanding the allness and oneness of God demonstrates the unreality of evil and the reality of good.

XXXI. Only through Science can the unreality of evil be fully understood and demonstrated.

XXXII. Understanding that all men have one Mind demonstrates God's kingdom "in earth as it is in heaven".



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter XI SOME OBJECTIONS ANSWERED (Audio Code C-10B)

MAX KAPPELER

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Contents

Chapter XI Some Objections Answered

(Audio code: C-1OB)

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AUDIO RECORDING NUMBER/SIDE	RECORDING SUBJECT
1-A	Introduction: (See <i>Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook</i> , Max Kappeler, on “Some Objections Answered”) ▪ Criticisms usually based on isolated statements which robs them of their consistency within the whole, and of their coherency, thereby preventing the theory of Christianity from being practical.
1-B	▪ Scriptural notes ▪ Chapter place-value: Xty/Xty ▪ Overall view of the seven main tones
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2-B	SPIRIT: Sp/M – Sp/Lo
3-A	SOUL: So/M – So/T So/Lo
3-B	PRINCIPLE: P/M – P/P Recapitulation of PRINCIPLE
4-A	LIFE: • ghostly beliefs - Li/M – Li/T - Li/Lo
4-B	TRUTH: T/M – T/Li T/T – T/Lo
5-A	LOVE: Lo/W – Lo/X Lo/Xty – Lo/Sc
5-B	Recapitulation of objections (counterfeits of M – Lo) Scientific interpretation is system-intrinsic.

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	= means the sequence of Mind through Love
M/M – M/P	= means Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.)
MIND, SPIRIT, etc.	= in all capitals means that tone is the main tone
W/W, W/X, W/Xty, W/Sc	= means the Word in its subtones of Word, Christ, Christianity, Science

Subject(s): The Structure of the Christian Science Textbook

Related books: Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life; The Science of Oneness of Being in the Christian Science Textbook; Animal Magnetism—Unmasked*

Overview of C-1 Series: For over 60 years, Max Kappeler presented the structure of the Christian Science textbook through books, lectures, and classes, giving the divinely structured layout of each chapter. Kappeler's premise is that *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, is a revealed text and contains the whole of Christian Science. Read humanly, atomistically, or sentence by sentence, the divinely inspired structure is missed. Our challenge is to understand Mrs. Eddy's revelation in its Science, something that can only be achieved through understanding the Textbook's spiritual system and structure. When John W. Doorly pointed out the fundamental categories of the scientific system of Christian Science, it became possible to interpret the Textbook as a divinely structured, coherent story. This story leads the student through an evolution of understanding and consciousness in an uninterrupted, ordered way, from the first page to the last. This spiritual story is our ordered way of Life.

Synopsis: A class by Max Kappeler on Chapter XI, "Some Objections Answered," in the Christian Science textbook, which presents the fundamental objections of the human mind that interfere with scientific, theoretical Christianity demonstrating itself as practical Christianity. This is about all the objections that prevent us from seeing every idea in its perfect spiritual reflection.

Contents:

- ♦ Introduction
 - Criticism is usually based on isolated statements that rob them of their consistency within the whole
 - Prevents theory of Christianity from being practical
 - Scriptural notes
 - Chapter place-value
- ♦ **Mind:** human opinions cannot prevent Truth from being scientifically practical
- ♦ **Spirit:** the distinction between God's man and Adam, between the spiritual and the materials, must be clearly understood
- ♦ **Soul:** only spiritual sense and spiritual apprehension can grasp the spiritual meaning of the working of Truth
- ♦ **Principle:** only a scientific understanding, not religious faith, can demonstrate the divine Principle
- ♦ **Life:** the ghost of materiality must be given up
- ♦ **Truth:** contradictory, inconsistent, absurd, and false reasoning is not of the nature of Truth
- ♦ **Love:** through spiritually scientific understanding, all is gathered into one consistent whole
- ♦ Recapitulation of objections (counterfeits of Mind—Love)
- ♦ Scientific interpretation is system-intrinsic

Study Material
on
Science and Health with Key to the Scriptures,
by Mary Baker Eddy

Chapter XI
Some Objections Answered

(Christianity reflecting Christianity)¹

Standpoint: Christianity reflecting Christianity:
Christianity from the absolute standpoint: pure reflection
Christianity from the relative standpoint: demonstration
Christianity as Christianity: practical Christianity = demonstration
through pure reflection

Scriptural Note I: Truth seen in its consistency: understanding.

Scriptural Note II: Spiritual understanding brings demonstration.

Introduction: S&H 341:1–10

- a. How can a theoretical Christianity be elevated to a practical Christianity?
- b. The necessity for an understanding of Truth which is free from contradictions.
- c. The demand for consistency in statements.
- d. Statements free from contradictions lead to proofs.
- e. Proofs lead to true statements.
- f. Compare the beginning (statements separated from context) with the end of the chapter (oneness of being, S&H 361:15–20).

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1979), Chapter XI.

The Subjects

Mind **Lack of scientific, logical reasoning (ignorance, mere opinion) would deny Christian Science the power of demonstration (S&H 341:11–343:32).**

What references are there in the text to false mental attitudes?

- as Mind: Mere opinions cannot overthrow demonstrable, tested facts (S&H 341:11–342:4).
- as Spirit: Denunciation of Christian Science conflicts with Jesus' command to heal the sick (S&H 342:5–15).
- as Soul: An invariable law cannot be denied (S&H 342:16–20).
- as Principle: The healing work of Christian Science cannot be denied (S&H 342:21–343:5).
- as Life: It is only ignorance that seeks to hide God's healing methods (S&H 343:6–16).
- as Truth: When error is stripped of its disguise, by being shown to be an illusion, sickness can be destroyed (S&H 343:14–20).
- as Love: Meekness and spirituality enable us to heal through truth (S&H 343:21–32).

Spirit **The inability to distinguish between the spiritual and the material concept would rob Christian Science of its demonstrability (S&H 344:1–348:13).**

How does the text indicate this inability to distinguish?

- as Mind: Objections to the claim that man is God's idea can be refuted on the authority of the Scriptures, which imply that God's likeness cannot be found in matter (S&H 344:1–10).
- as Spirit: The merits and demerits of Christian Science should first be investigated and tested, before the value of spiritual methods can be rightly judged (S&H 344:11–345:9).
- as Soul: When the incongruity between God's man and Adam's race is perceived, all apparent contradictions are resolved (S&H 345:10–346:5).
- as Principle: The understanding of Truth and of the nothingness of nothing is essential for demonstrating the somethingness of Truth (S&H 346:6–347:2).
- as Life: In the one Life there is nothing left to be cured (S&H 347:3–11).

as Truth:	The reality of man delivers us from so-called mortal manhood (S&H 347:12–22).
as Love:	In a material age it is difficult to apprehend spiritual Truth (S&H 350:16–23).
Soul	Without spiritual sense the demonstrability of Christian Science cannot be perceived (S&H 348:14–350:23). How is this lack of spiritual sense illustrated in the text?
as Mind:	Belief in sickness and the suffering it brings must be eliminated from mortal mind (S&H 348:14–25).
as Spirit:	The fruits of Christian Science are already evident, even though sickness will be believed for an indefinite time (S&H 348:26–349:2).
as Soul:	Material law must be subordinated to spiritual law (S&H 349:3–12).
as Principle:	The elucidation of Christian Science lies in its spiritual sense, and thought must therefore be educated up to spiritual apprehension (S&H 349:13–30).
as Life:	The spiritual is something, the material is nothing (S&H 349:31–350:5).
as Truth:	Only the Christ-consciousness can interpret the spiritual meaning of Jesus’ works (S&H 350:6–15).
as Love:	In a material age it is difficult to apprehend spiritual Truth (S&H 350:16–23).
Principle	With insufficient trust in divine Principle it is impossible to demonstrate Christian Science (S&H 350:24–352:4). False premises can never produce practical proofs of God’s healing power. What false premises are death with in the text?
as Mind:	The practicality of Christian Science must first be understood scientifically, before it can be demonstrated (S&H 350:24–30).
as Spirit:	Only by placing ourselves firmly on a spiritual basis can we heal the sick (S&H 350:31–351:7).
as Soul:	A spiritual sense of the Science of Christianity is a present help (S&H 351:8–15).
as Principle:	God’s power to heal cannot be demonstrated from a material or personal starting-point (S&H 351:16–352:4).

Life	Lack of understanding that materialism must be given up, for the love of spiritual life, impedes our demonstration of the reality of Life (S&H 352:5–353:32).
	The ghostly (unreal) belief of spiritual bodies and corporeal spirit
as Mind:	Regarding the material body as spirit springs from mortal belief (S&H 352:12–25).
as Spirit:	Ghosts are not realities (S&H 352:12–25).
as Soul:	Ghosts vanish into nothingness (S&H 352:26–32).
as Principle:	The testimony of the material senses yields to scientific reality (S&H 353:1–6).
as Life:	The stronger evidence of Truth is thus the way, the life, that destroys error (S&H 353:13–24).
as Truth:	The spectral is being given up at all points and will continue to disappear, until it is finally forgotten (S&H 353:13–24).
as Love:	The ghost of materiality is banned by limitless Mind (S&H 353:25–32).

Truth	Lack of consistent thought and action obstructs the demonstration of Christian Science (S&H 354:1–359:10).
	What references to inconsistency are to be found in the text?
as Mind:	Christian Science proves its words by its deeds (S&H 354:1–25).
as Spirit:	All ambiguity vanishes when the spiritual meaning of Christian Science is gained (S&H 354:26–355:2).
as Soul:	Proof of the consistency of Christian Science is furnished through spiritual sense and spiritual understanding (S&H 355:3–31).
as Principle:	A copartnership of opposites is illogical (S&H 355:32–357:6).
as Life:	Not God, but rather our false conception of God, is the father of all evil (S&H 357:7–32).
as Truth:	In Christian Science, as in the Bible, Truth is logical and not contradictory (S&H 358:1–23).
as Love:	Healing takes place through the Holy Spirit and not through faith in a person (S&H 358:24–359:10).

Love	Lack of consistency in our understanding that there is only <i>one</i> being would prevent our demonstration of the one Christianity (S&H 359:11–361:32).
as Word:	Only spiritual scientific knowledge leads finally to the goal of the one Christianity (S&H 359:11–361:32).

- as Christ: When material ideals are subordinated to the one spiritual ideal, nothing is lost and all is won (S&H 359:29–360:27).
- as Christianity: In the omnipresence of God all disagreements are cancelled, and we are all one in God (S&H 360:28–361:20).
- as Science: To give the clear and full expression of the original meaning of the textbook, its one coherent interpretation must be textually correct (S&H 361:21–32).



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter XII CHRISTIAN SCIENCE PRACTICE (Audio Code C-1P)

MAX KAPPELER

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Chapter XII Christian Science Practice

(Audio code: C-1P)

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ABBREVIATIONS

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W, X, Xty, Sc	= Word, Christ, Christianity, Science
M – Lo	= means the sequence of Mind through Love
M/M – M/P	= means Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.)
MIND, SPIRIT, etc.	= in all capitals means that tone is the main tone

Tape Code: C-1P

Title: Christian Science Practice

Author: Max Kappeler

Time: 17 hrs

Level: Intermediate

Subject(s): The Structure of the Christian Science Textbook

Related books: Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, The Development of the Christian Science Idea and practice.*

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Blurb: Max Kappeler discusses how, at this point, we have grown to the degree of understanding which enables us to let the Christ-idea demonstrate itself in every situation. This chapter is presented in four parts using the scientific method of Christian Science.

Contents:

Introduction: the standpoint where we knowingly, consciously use the realm of ideas for solving practical problems

Overall view of the four parts of the chapter

- Scriptural notes
- General tone of Part I, Love and Mind

Part I: Love and Mind: attitude of true practitioner

Mind: Love's mentality attracts the patient, the needing thought, the seeker

Spirit: Love's mentality operates as true discernment, as divine insight

Soul: Love's mentality brings about true repentance

Principle: Love's mentality operates as pure demonstration

Life: Love's mentality demands the laying down of the mortal concept through love

Truth: Love's mentality demands the standards of true manhood

Love: Love's mentality brings full consummation

- How patient reacts to the practitioner's attitude

Part II: Truth and Mind – The Truth that the practitioner knows in a treatment

Mind: Truth-healing is dependent on recognizing Truth as All and error as nothing

Spirit: Truth-healing is based on the infinite substance and reality of spirit

Soul: Truth-healing demands freedom from mortality and sin

Principle: Truth-healing demands metaphysics

Life: Truth-healing always has divine method, maintaining man's individuality

Truth: Truth-healing always involves the consciousness of man's dominion

Part III: Life and soul the practitioner's method

Mind: the law of Life is free of decay

Spirit: the substance of Life is Spirit, not matter

Soul: the supremacy of Life is the rule of Soul

Principle: the government of Life is the omnipotence of Principle

Life: the immortality of Life denies every phase of mortality

Truth: the embodiment of Life is true consciousness, that the body of mortality is mortal mind

Love: the fulfillment of Life is ever-present identity

Part IV: Introduction to the healing process, Love and Spirit—Mind

Argumentation versus Science of Mind

Mind: love's fulfillment of its own reflection operates through mental and spiritual Science

Spirit: Love's reflection is real and ordered

Soul: Truth's ordered reflection enforces translation

Principle: Truth's ordered reflection is foundational and operates through system

Life: understanding Life is eternal being

Truth: Truth's ordered reflection leads to immortality and eternal life, free from heredity, birth and death

Love: understanding Life is the perfect answer to every condition

- Summary of Love and Spirit
- Summary of Truth and Spirit
- Life and Spirit:

Summary of chapter XII

Study Material
on
Science and Health with Key to the Scriptures,
by Mary Baker Eddy

Chapter XII
Christian Science Practice

(Christianity reflecting Science)¹

Reference books:

Christian Science Practice, John W. Doorly
The Structure of the Christian Science Textbook—Our Way of Life,
Vol. 1: Revelation of the Structure, Max Kappeler

Standpoint: Christianity from the absolute standpoint: the reality of ideas
Science from the relative standpoint: scientific understanding
Christianity reflecting Science: scientific understanding of ideas
is real health.

Layout of the chapter:

Part I	(S&H 362:1–367:29)	
	Love and Mind:	Love’s mind of perfection (the attitude of the true practitioner)
Part II	(S&H 367:30–386:15)	
	Truth and Mind:	Truth’s knowing heals (what the practitioner has to know in his treatment)
Part III	(S&H 386:16–410:21)	
	Life and Soul:	Life is untouched by error (the practitioner’s unchanging method in his treatment)
Part IV	(S&H 410:22–442:32)	
	Love and Spirit:	Love, Truth, and Life
	Truth and Spirit:	reflected in the
	Life and Spirit:	patient’s case

Scriptural Note I: God is the health of man.

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1979), Chapter XII.

Scriptural Note II: This is demonstrated through the Christianity-order of Principle; Mind, Soul; Spirit; Life; Truth; Love (See also S&H 587:6–7)

Part I
(S&H 362:1–367:29)

Love and Mind: Love’s mind of perfection

The attitude of the true practitioner

Mind	The true practitioner only knows perfection (S&H 362:1–363:23).
as Mind:	This acts as attracting the patient (S&H 362:1–7);
as Spirit:	the patient chooses the right and moves toward the right direction (S&H 362:7–12);
as Soul:	he begins to touch the Christ, to identify himself with the saving power (S&H 362:12–363:1);
as Principle:	he acknowledges that the divine Principle is the saving power to any situation (S&H 363:1–4);
as Life:	he is willing to lay down the mortal concept of life (S&H 363:5–7).
as Truth:	Such a consciousness is always whole, healthy—without debts (S&H 368:8–20)
as Love:	and partakes of complete forgiveness (S&H 363:20–23).
Spirit	The true practitioner must be good and pure himself (S&H 363:24–364:15).
Soul	The true practitioner must be selfless himself (S&H 364:16–365:14).
Principle	The true practitioner must first win his own pardon scientifically (S&H 365:15–366:2).
Life	The true practitioner must first demonstrate the fullness of life for himself (S&H 366:3–29).
Truth	The true practitioner must first grow into Christian manhood (S&H 366:30–367:23).
Love	The true practitioner must live by anticipating spiritually the consummation of his vision (S&H 367:24–29).

How does a patient react to the practitioner's true attitude?

The practitioner's attitude:

The patient's reaction:

Mind:	only knows perfection	he feels irresistibly attracted by Love
Spirit:	purity and goodness	through grief and contrition he shows affection and reverence for the good
Soul:	selflessness	he repents and rises higher
Principle:	winning his own pardon	his own spiritual power resuscitates him
Life:	demonstrating the fullness of life himself	he is no longer overwhelmed by sin but his thoughts are flooded with the fullness of life
Truth:	Christian manhood	he inherits his Christ-consciousness; "ye are the light of the world"
Love:	anticipating fulfillment	he reaches higher attainments in the line of light

Part II

(S&H 367:30–386:15)

Truth and Mind: Truth's knowing heals

The Truth that the practitioner knows in his treatment

Mind	Truth's knowing knows that Truth is All and error is nothing (S&H 367:30–369:4).
as Mind:	Truth is omnipotent, error is powerless (S&H 367:30–368:2).
as Spirit:	Truth is real, error is unreal (S&H 368:2–9).
as Soul:	Truth is superior to the belief in error (S&H 368:10–14).
as Principle:	Trusting God we lose faith in error (S&H 368:14–19).
as Life:	When we know that Life is incorporeal, the erroneous belief in disease and death disappears (S&H 368:20–24).
as Truth:	When we deny the erroneous consciousness, the false conditions disappear (S&H 368:24–31).

as Love:	When fear disappears, the treatment of disease is successful (S&H 368:31–369:4).
Spirit	Truth’s knowing is based on the fact that Spirit alone is substance and reality and that therefore matter and disease are unreal (S&H 369:5–29).
Soul	Truth’s knowing demands rising above sin and corporeality (S&H 369:30–372:13).
as Mind:	Rising above the mortal sense of things by spiritualizing thought (S&H 369:30–370:9).
as Spirit:	Rising above material remedies to the moral and spiritual facts of health (S&H 370:10–22).
as Soul:	Rising above sensation to Science (S&H 370:23–31).
as Principle:	Rising above medical diagnosis to Mind’s mandate (S&H 370:32–371:4).
as Life:	Rising above ghostly existence to the way in divine Science (S&H 371:20–32).
as Truth:	Rising above undeveloped manhood to manhood in Science (S&H 371:20–32).
as Love:	Rising above self-limitations to the Science of being, in which all is God and His idea (S&H 371:1–13).
Principle	Truth’s knowing demonstrates divine metaphysics (S&H 372:14–374:25).
as Mind:	Demonstrating Science in obedience to the law of God, man demonstrates himself to be the idea of God (as the angels in heaven) (S&H 372:14–24).
as Spirit:	Honest recognition of benefits received (gratitude) leads to more success (S&H 372:25–32).
as Soul:	Healing sin is more difficult than healing disease (S&H 373:1–21).
as Principle:	Establishing the scientific sense of health restores the healthy functions of disabled organs (S&H 373:21–26).
as Life:	Through the even flow of the truth of being, mortal mind returns to its own standard of normality (S&H 373:27–374:4).
as Truth:	With divine metaphysics we can destroy all ills proceeding from conscious and unconscious mind (S&H 374:5–16).
as Love:	Divine metaphysics handles ignorance and fear as the cause of future disease (S&H 374:17–25).

Life	Truth’s knowing maintains man continually in the fullness of Life (S&H 374:26–378:7).
	The divine method consists in flooding the patient’s thought by:
as Mind:	increasing his mental and moral power through Mind—not through any mental despotism (S&H 374:26–375:20);
as Spirit:	instructing mortal mind that all strength and courage is in Mind, not in matter (S&H 375:21–376:5);
as Soul:	filling life with good motives and acts as against self-deceiving, hidden, undefined and insidious beliefs (S&H 376:6–16);
as Principle:	arguing the true facts in regard to harmonious being and not by admitting that disease must have its course (S&H 376:17–32);
as Life:	mentally convincing the patient of the ever-presence of health (S&H 377:1–11);
as Truth:	continually watching over the mental state so as to remove the leading error that causes disease (S&H 377:12–25);
as Love:	seeing through the mortal beliefs of fear and meeting every circumstance with truth (S&H 377:26–378:7).
Truth	Truth’s knowing affirms the consciousness of man’s dominion (S&H 378:8–384:2).
as Mind:	Exercising the power of Truth over error involves the might of intelligence over mortal beliefs (S&H 378:8–21).
as Spirit:	Disease and matter are not endowed with power and consequently cannot dispute the empire of Mind (S&H 378:22–32).
as Soul:	When we rise above false beliefs, Mind controls the body (S&H 379:1–380:14).
as Principle:	Man’s God-given dominion over error rests on divine authority, God’s law (S&H 380:15–382:4).
as Life:	We gain dominion over the body by providing it with the exalting influence of divine Mind (S&H 382:5–383:20).
as Truth:	Our state of consciousness determines our state of health (S&H 383:21–28).
as Love:	True health depends solely on Mind (S&H 383:29–384:2).

Love	Truth’s knowing preserves man in his perfection—free from penalty (S&H 384:3–386:15).
as Mind:	In the law of Love there is no penalty for doing right (S&H 384:3–15).
as Spirit:	In Christian Science the transgression of laws of matter brings no penalty (S&H 384:16–29).
as Soul:	The divine law, rising above the human, exempts man from all penalties but those due for wrong-doing (S&H 384:30–385:14).
as Principle:	Honest toil has no penalty (S&H 385:15–21).
as Life:	We penalize ourselves by our own beliefs (S&H 385:22–30).
as Truth:	By rejecting the evidence of the senses we free ourselves from the belief of having been penalized (S&H 385:31–386:4).
as Love:	The action of Truth on the minds of mortals annuls the universal belief in penalty (S&H 386:5–15).

Part III

(S&H 386:16–410:21)

Life and Soul: being is changeless

The practitioner’s method

Mind	The law of being is Mind—untouched by the beliefs of mortal mind (S&H 386:16–388:11).
as Mind:	In the law of Mind there exists no cause for any loss (S&H 386:16–387:2).
as Spirit:	The ever active Mind does not wear out its spiritual energies (S&H 387:3–26).
as Soul:	Omnipotent Mind defends man from bodily suffering (S&H 387:27–388:11).
Spirit	The substance of being is Spirit—untouched by matter (food) (S&H 388:12–390:3).
as Mind:	Life sustains itself spiritually; material health-theories can neither maintain nor destroy Life (S&H 388:12–30).
as Spirit:	Material conditions (food) cannot disturb the harmonious functions of mind and body (S&H 388:31–389:12).

as Soul:	The self-contradictory views of materialists must be rebuked (S&H 389:13–390:3).
Soul	The supremacy of being is the rule of Soul—untouched by corporeal conditions (S&H 390:4–393:15).
as Mind:	Knowing God’s law we must dispute and dismiss the illegitimate testimony of the material senses (S&H 390:4–26).
as Spirit:	In the conscious strength of Spirit we must meet the pleas of disease with powerful mental opposition (S&H 390:27–391:6).
as Soul:	Instead of blindly submitting to the claims of disease we must rise in rebellion against them, contradict and rebuke them (S&H 391:7–392:10).
as Principle:	As our decisions master us, we have to watch that they control us harmoniously (S&H 392:11–393:3).
as Life:	We must exercise our God-given authority in governing the feeling and action of our bodies through Mind (S&H 393:4–15).
Principle	The government of being is the omnipotence of Principle—untouched by human theories (S&H 393:16–395:14).
as Mind:	The divine Mind—not a law of mortal mind—governs man and body (S&H 393:16–395:14).
as Spirit:	Understanding that neither man nor Mind nor matter can be sick and that sickness is not real is the universal and perfect remedy (S&H 393:29–394:4).
as Soul:	Rising above our difficulties stimulates the recuperative power of mental energy (S&H 394:5–16).
as Principle:	God is omnipotent, whereas material systems and their theories are fallacious (S&H 394:17–395:5).
as Life:	The authority of Science destroys the material method of healing and then sin, disease and death disappear (S&H 395:6–14).
Life	The immortality of being is the self-supporting law of Life—untouched by destructive influences (S&H 395:15–397:22).
as Mind:	Only a constructive attitude has a life-giving effect (S&H 395:15–20).
as Spirit:	We should not make disease a reality—not by thinking, seeing, feeling or talking (S&H 395:21–396:13).

as Soul: The testimony of the physical senses must be refuted in spite of the overwhelming weight of opinions on the wrong side (S&H 396:14–21).

as Principle: The true method of healing lies in the continuous fidelity to divine metaphysics and disbelief in physics (S&H 396:22–397:22).

**Truth The true form of being is the consciousness of Truth—
untouched by mortal manhood (S&H 397:23–409:26).**

as Mind: Neither mortals nor disease and material medicine are material but rest on mortal mind. Rising above mortal mind and working with the Science of Mind we gain more of our true manhood (S&H 397:23–399:2).

as Spirit: Matter without mortal mind cannot act. The actions of immortal Mind alone are real (S&H 399:3–28).

as Soul: Through the supremacy of Mind, the disturbances of mortal mind and its effects on the body are kept under control (S&H 399:29–402:19).

as Principle: When we govern ourselves through Science, voluntary and involuntary mesmerism cannot touch us (S&H 402:20–403:25).

as Life: The patient’s health is improved by the method of exalting his thoughts with the truth of being (S&H 403:26–405:4).

as Truth: With Christian Science we can master all the beliefs of mortal manhood and lift humanity above itself (S&H 405:5–408:27).

as Love: In proportion as mortal realize the Science of man, material consciousness constituting mortal man is put off and the real man is put on (S&H 408:28–409:26).

**Love The fulfillment of being is the perfection of Love—untouched by
imperfection (S&H 409:27–410:21).**

as Truth: Knowing Truth in Christian Science is perfect life (S&H 409:27–410:13).

as Love: In perfect Love there is no fear (S&H 410:14–21).

Part IV

(S&H 410:22–442:32)

Love, Truth, Life and Spirit: full reflection

How the healing process takes place

Love and Spirit: Love's full reflection

Mind **Love's reflection fulfils itself through mental and spiritual Science (S&H 410:23–413:11).**

Spirit **Love's reflection is spiritual reality and order (S&H 413:12–417:26).**

Truth and Spirit: Truth's full reflection

Soul **Truth's reflection brings about translation (S&H 417:27–421:24).**

Principle **Truth's reflection operates through a divinely scientific system (S&H 421:25–424:27).**

Life **Truth's reflection has a renewing effect (S&H 424:28–426:22).**

Life and Spirit: Life's full reflection

Life **Life's reflection is eternal life (S&H 426:23–430:12).**

as Mind: The human concept of death must be relinquished (S&H 426:23–32).

as Spirit: Life is not contingent on matter and death has no reality (S&H 427:1–12).

as Soul: Nothing can interfere with the existence of man in Science (S&H 427:13–25).

as Principle: Through obedience to God, we can demonstrate eternal life (S&H 427:26–428:14).

as Life: Through consecrating existence to Life, man can master death (S&H 428:15–29).

as Truth: Through an understanding of Life, mortals awake from the dream of death (S&H 428:30–429:18).

as Love: All-inclusive Life has no beginning nor end (S&H 429:19–430:12).

Truth **Life’s reflection maintains the standard of manhood as perfect health (S&H 430:13–442:15).**

COURT OF ERROR

Judge: Judge Medicine

Plaintiff: Personal Sense

Defendant: Mortal Man

Attorney for Personal Sense: False Belief

Jury: Mortal Minds, *Materia Medica*, Anatomy, Physiology, Hypnotism, Envy, Greed, Ingratitude

Courtroom: Filled with interested spectators

as Mind: the witness Health-laws (S&H 430:27–431:19)
as Spirit: the witness Coated Tongue and Sallow Skin (S&H 431:20–31)
as Soul: the witness Nerve (S&H 432:1–8)
as Principle: the witness Governor Mortality (S&H 432:9–19)
as Life: the witness Death (S&H 432:20–30)
as Truth: the prisoner pronounced guilty (S&H 433:17)
as Love: the prisoner condemned to death (S&H 433:18–30)

COURT OF SPIRIT

Chief Justice of the Supreme Court: Judge Justice

Plaintiff: Personal Sense

Defendant: Mortal Man

Attorney for Mortal Man: Christian Science

Jury: Spiritual Senses

as Mind: Man is only under the jurisdiction of Mind (S&H 434:22–29).
as Spirit: Man is amenable to Spirit only (S&H 434:30–435:10).
as Soul: Man is free from sin and penalty (S&H 435:11–35).
as Principle: Man, acting in obedience to Principle, cannot be penalized (S&H 436:1–437:31).
as Life: Man is deathless (S&H 437:32–439:14).
as Truth: Man is ever without disease (S&H 439:15–440:32).
as Love: Man is adjudged innocent (S&H 440:33–442:15).

Love **Life’s reflection is the solution to every human problem (S&H 442:16–32).**

Christian Science Practice

	Practitioner			Patient
	<i>Love and Mind</i> <i>How he himself must be</i>	<i>Truth and Mind</i> <i>The Truth he knows</i>	<i>Life and Soul</i> <i>His Method</i>	<i>Love</i> <i>Truth</i> <i>Life</i> } <i>and Spirit</i> <i>Healing process</i>
Mind	seeing only perfection	Mind is all	law of Mind	<i>Love + Spirit</i> based on Mind-science
Spirit	good and pure	Spirit is the only reality	Spirit: the only substance	creates order
Soul	selfless	incorporeality and sinlessness of man	rule of Soul: supremacy;	<i>Truth + Spirit</i> translation takes place
Principle	winning his own pardon scientifically	Science and metaphysics: basis of demonstration	government: omnipotence of Principle	reaching every part of the system
Life	experiencing fullness of life; laying down the mortal concept	man maintained by fullness of Life	immortality: self-supporting Life	renewal of Life
				<i>Life + Spirit</i> eternal life
Truth	growing into Christian manhood	man's dominion through consciousness	form of man: consciousness of Truth	perfect health
Love	anticipating fulfillment	man's perfection; no penalty	fulfillment: perfection of Love	solution for every problem

References:

Books by Max Kappeler:

Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook, pp. 2–10.
The Science of the Oneness of Being in the Christian Science Textbook, pp. 183–196.
The Structure of the Christian Science Textbook, Vol. I.: Revelation of the Structure, pp. 116–135.

Books by John Doorly:

Christian Science Practice

Recordings by Max Kappeler:

A-4: *The Structure-principle of Being*, Wilmington, DE, hours 24–25.
C-6: *Exercises in Structuring Consciousness According to the Matrix of "Science and Health,"* Ilkley, England, 26 hours
C-1P: *CH. XII, "Christian Science Practice", The Structure of the Christian Science Textbook—Our Way of Life*, 17 hours.



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter XIII TEACHING CHRISTIAN SCIENCE (Audio Code C-1T)

MAX KAPPELER

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Chapter XIII Teaching Christian Science

(Audio code: C-1T)

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1-B	...continued; a paradigm shift; ethics in <i>Science and Health with Key to the Scriptures</i> , by Mary Baker Eddy main tone of chapter
2-A	Standpoint of the chapter; place-value in Textbook; Scriptural note
2-B	Precis: M – Lo; side remark on the epitomes MIND: M/M; three questions on healing
3-A	What the benefit of this class should be; approaching the Textbook in a structural way MIND: M/M – M/So
3-B	M/P – M/Lo; summary of Mind tone
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5-A	Sp/Lo; method of study; summary of Spirit tone
5-B	SOUL: So/M – So/Lo; summary of So tone
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ABBREVIATIONS AND DEFINITIONS

M, Sp, So, P, Li, T, Lo	= Mind, Spirit, Soul, Principle, Life, Truth, Love
W, X, Xty, Sc	= Word, Christ, Christianity, Science
M – Lo	= means the sequence of Mind through Love
M/M – M/P	= means Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.)
MIND, SPIRIT, etc.	= in all capitals means that tone is the main tone
ontology	= the branch of metaphysics that studies the nature of existence or being as such. [<i>Dictionary.com Unabridged (v 1.0.1)</i> , Based on the Random House Unabridged Dictionary, © Random House, Inc. 2006].
metaphysics	= The branch of philosophy that examines the nature of reality, including the relationship between mind and matter, substance and attribute, fact and value [<i>Dictionary.com Unabridged (v 1.0.1)</i> , <i>The American Heritage® Dictionary of the English Language, Fourth Edition</i> , Houghton Mifflin Company, 2004].

Abbreviations

used to reference the work of Mary Baker Eddy

S&H	<i>Science and Health with Key to the Scriptures</i>
Mis.	<i>Miscellaneous Writings</i>
Ret.	<i>Retrospection and Introspection</i>
Pan.	<i>Christian Science versus Pantheism</i>
Mess.'01	<i>Message to The Mother Church, June 1901</i>
Hea.	<i>Christian Healing</i>
Peo.	<i>The People's Idea of God</i>
My.	<i>The First Church of Christ, Scientist, and Miscellany</i>

Illustrative Material for
The Structure of the Christian Science Textbook—Our Way of Life
Chapter XIII
Teaching Christian Science
(Audio code: C-1T)

(Science reflecting the Word)¹

Standpoint:	Science reflecting the Word: Science from the absolute standpoint: Principle and idea is one Word from the relative standpoint: accepting our oneness with Principle Science reflecting the Word: By accepting our oneness with Principle we are Principle-idea
Scriptural Note:	Only like can understand like
General subjects of the chapter:	a) the ethics of Christian Science b) strict adherence to the divine Principle of Christian Science

(Teaching Christian Science demands strict adherence to the divine Principle)

MIND:	Teaching Christian Science demands strict adherence to the wise leadings of Mind; this involves pure motives in teaching and healing (S&H 443:1–447:11). This demands:
as Mind:	to be tolerant with adherents of medicine while having confidence in the wise leadings of omnipotent Mind (S&H 443:1–444:12);
as Spirit:	to be charitable to opponents and parting with them without strife (S&H 444:13–30);
as Soul:	to conform to God’s rules (S&H 444:31–445:18);
as Principle:	casting out human will with the divine Mind so that the unlabored motion of divine energy is brought to light (S&H 445:19–26);
as Life:	teaching without consideration of money (S&H 445:27–446:4);
as Truth:	practicing from right motives which alone bring victory (S&H 446:5–32);

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1979), Chapter XIII.

as Love: influencing the thoughts of others for the sole purpose of benefiting them (S&H 447:1–11).

SPIRIT: **Teaching Christian Science demands strict adherence to the purity of Spirit; this involves the overcoming of evil and the practicing of good (S&H 447:12–451:18).**

This demands:

as Mind: exposing and denouncing evil without believing in the reality of evil (S&H 447:12–29);

as Spirit: not evading the demonstration of the unreality of evil (S&H 447:30–448:11);

as Soul: forsaking sin by rising above evil (S&H 448:12–25);

as Principle: doing the good which alone insures success (S&H 448:26–449:18);

as Life: practicing the good, which has an improving effect (S&H 449:19–32);

as Truth: recognizing Truth and annihilating the claims of evil (S&H 450:1–451:7);

as Love: striving for the spiritual with our whole heart (S&H 451:8–18).

SOUL: **Teaching Christian Science demands strict adherence to the divine rules of Soul; this involves protection from malpractice and malpracticing (S&H 451:19–453:23).**

This demands:

as Mind: recognizing what ignorant and malicious malpractice is (S&H 451:19–30);

as Spirit: barring the door of thought against malpractice (S&H 451:31–452:6);

as Soul: rebuking egotism (S&H 452:7–17);

as Principle: acting rightly, which makes wrong practice impossible (S&H 452:18–27);

as Life: practicing rightly which destroys even the inclination to practice wrongly (S&H 452:28–453:5);

as Truth: Right practice is invincible (S&H 453:6–13);

as Love: Sin must be uncovered for the sole purpose of blessing others (S&H 453:14–23).

PRINCIPLE: **Teaching Christian Science demands strict adherence to divine Principle; this involves absolute trust in the omnipotence of Principle (S&H 453:24–456:2).**

This demands:

as Mind: metaphysical treatment rests on the medicine of Mind—not on animal magnetism or hypnotism (S&H 453:24–454:3);

as Spirit: we must understand that God is All-power and that evil or matter have no power (S&H 454:4–13);

as Soul: understanding the divine Principle sorts out the right and the wrong so as to form the perfect concept (S&H 454:14–24);

- as Principle: by bringing thought into accord with Principle, the superiority of spiritual power over sensuous power is gained (S&H 454:25–455:2);
- as Life: by trusting first Truth in our own behalf, we can help others too (S&H 455:3–16).
- as Truth: God bestows His trust only upon a worthy messenger (S&H 455:17–27).
- as Love: The more Science is understood, the less it can be abused (S&H 455:28–456:2).

LIFE: **Teaching Christian Science demands strict adherence to Life; this involves a scientific method of practice and not quackery (S&H 456:3–458:19).**

This demands:

- as Mind: Knowing that there is only one method for demonstrating Christian Science (S&H 456:3–15).
- as Spirit: Making no concessions to other methods (S&H 456:16–24).
- as Soul: The success of the healing method of Christian Science rests on scientific rules (S&H 456:25–457:6).
- Principle: The scientific method of healing cannot be applied in a self-contradictory way, namely for good and for evil (S&H 457:7–18).
- as Life: Christian Science demands complete devotion to the one method (S&H 457:19–32).
- as Truth: The method of Christian Science has not two opposite principles, error and truth, working together simultaneously (S&H 458:1–10).
- as Love: Quackery must be kept out of Christian Science (S&H 458:11–19).

TRUTH: **Teaching Christian Science demands strict adherence to Truth; this involves the consciousness of a Christian and a Scientist (S&H 458:20–462:19).**

What makes a Christian Scientist?

- as Mind: A Christian Scientist, reflecting the divine law, is a law unto himself (S&H 458:20–31).
- as Spirit: A Christian Scientist advances by turning from matter to Spirit (S&H 458:32–459:11).
- as Soul: A Christian Scientist’s knowledge must be restrained by Christian Science (S&H 459:12–23).
- Principle: A Christian Scientist rests his demonstration on the sure foundation of Science—on ontology (S&H 459:24–460:13).
- as Life: A Christian Scientist practices with a right apprehension of the truth of being; else he would become a mischief-maker (S&H 460:14–23).
- as Truth: A Christian Scientist practices from his own spiritual consciousness (S&H 460:14–23).

as Love:	Every Christian Scientist can demonstrate Christian Science successfully (S&H 461:31–462:19).
LOVE:	Teaching Christian Science demands strict adherence to the motherhood of Love; this involves accepting divine self-completeness (S&H 462:20–464:29).
as Mind:	Self-completeness rests on mental self-knowledge (S&H 462:20–464:29).
as Spirit:	Self-completeness unfolds through scientific obstetrics (S&H 463:5–20).
as Soul:	Self-completeness demands unhesitating decision as to the proper treatment of error (S&H 463:21–31).
Principle:	Self-completeness operates in an impersonal way for the redemption of mankind (S&H 463:32–464:12).
as Life:	All things may serve the demonstration of self-completeness (S&H 464:13–20).
as Truth:	Self-completeness includes no falsities (S&H 464:21–26).
as Love:	Self-completeness cares for its idea, so that it cannot be overthrown (S&H 464:26–29).



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter XIV
Recapitulation
(Audio Code C-IR)

Max Kappeler

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Chapter XIV Recapitulation

(Audio code: C-1R)

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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/M – M/P	= means Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.)
W/W, W/X, W/Xty, W/Sc	= means the Word in its subtones of Word, Christ, Christianity, Science
M.H.	= marginal heading

Abbreviations

used to reference the work of Mary Baker Eddy

S&H	<i>Science and Health with Key to the Scriptures</i>
Mis.	<i>Miscellaneous Writings</i>
Ret.	<i>Retrospection and Introspection</i>
Pan.	<i>Christian Science versus Pantheism</i>
Mess.'01	<i>Message to The Mother Church, June 1901</i>
Hea.	<i>Christian Healing</i>
Peo.	<i>The People's Idea of God</i>
My.	<i>The First Church of Christ, Scientist, and Miscellany</i>

The Structure of the Christian Science Textbook: Our Way of Life

Recapitulation

<u>WORD</u>	<u>absolute Christian Science</u>	<u>Christian Science</u>
Word	1. What is God?	4. What are spirits and souls?
Christ	2. Are these terms synonymous?	5. What are the demands of the Science of Soul?
Christianity	3. Is there more than one God or Principle?	6. What is the scientific statement of being?
<u>CHRIST</u>		
Christ	7. What is substance?	10. What is Mind?
Christianity	8. What is Life?	11. Are doctrines and creeds a benefit to man?
Word	9. What is intelligence?	12. What is error?
	<u>Christian Science</u>	<u>absolute Christian Science</u>
<u>CHRISTIANITY</u>		
Christianity	13. Is there no sin?	16. Does brain think, and do nerves feel, and is there intelligence in matter?
Christ	14. What is man?	17. Is it important to understand these explanations in order to heal the sick?
Word	15. What are body and Soul?	18. Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism?
<u>SCIENCE</u>		
Word	19. Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit?	22. Will you explain sickness and show how it is to be healed?
Christ	20. You speak of belief. Who or what is it that believes?	23. How can I progress most rapidly in the understanding of Christian Science?
Christianity	21. Do the five corporeal senses constitute man?	24. Have Christian Scientists any religious creed?

Study Material
on
Science and Health with Key to the Scriptures,
by Mary Baker Eddy

Chapter XIV
Recapitulation

(Science reflecting the Christ)¹

Standpoint: Science from the absolute standpoint: “Principle and its idea is one.”
Christ from the relative standpoint: The manifestation of a divinely scientific system resolving the human system of reference.
Science reflecting the Christ: The oneness of Principle and idea manifests itself in Science as a divinely scientific system of ideas resolving the human system of reasoning.

Layout of the chapter:

(See John W. Doorly: *Talks at the Oxford Summer School*, 1948, Vol. II, pages 131, 137, 160).

- Word:** First 6 question and answers (1–6)
- a. from the standpoint of absolute Christian Science:
as the Word (1); as the Christ (2); as Christianity (3)
 - b. from the standpoint of Christian Science:
as the Word (4); as the Christ (5); as Christianity (6)
- Christ:** Second 6 questions and answers (7–12)
- a. from the standpoint of absolute Christian Science:
as the Christ (7); as Christianity (8); as the Word (9)
 - b. from the standpoint of Christian Science:
as the Christ (10); as Christianity (11); as the Word (12);
- Christianity:** Third 6 questions and answers (13–18)
- a. from the standpoint of Christian Science:
as the Word (1); as the Christ (2); as Christianity (3)
 - b. from the standpoint of absolute Christian Science:
as the Word (4); as the Christ (5); as Christianity (6)

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1980), Chapter XIV.

- Science: Fourth 6 questions and answers (19–24)
- a. from the standpoint of Christian Science:
as the Word (1); as the Christ (2); as Christianity (3)
 - b. from the standpoint of absolute Christian Science:
as the Word (4); as the Christ (5); as Christianity (6)

Scriptural Note

Introductory paragraph:

For the distinction between absolute Christian Science and Christian Science see: John W. Doorly, *The Pure Science of Christian Science* (2nd edition), pages 27 forward and Max Kappeler, *The Four Levels of Spiritual Consciousness*, pages 63–72.

Scriptural Note I: See S&H 170:14–17; 197:11–15

Scriptural Note II: See S&H 167:30–31

Introduction: S&H 165:1-5
See also S&H 196:1–5; 197:5–10; 200:27-29; 182:22–26; 183:21–25

Word: The statement of God as the one and only Being

- (a) Word from the standpoint of absolute Christian Science: **The definition of God as the one Being.**

Word reflecting the Word: **The one God defined.**

1. Question: What is God? (S&H 465:8–10)

Word reflecting the Christ: **The one God expresses itself.**

2. Question: Are these terms synonymous? (S&H 465:11–15)

Word reflecting Christianity: **Principle and its idea is one Being or God, and His reflection is man and the universe.**

3. Question: Is there more than one God or Principle? (S&H 465:16–466:6)

- (b) Word from the standpoint of Christian Science: **There is no duality in God.**

Word reflecting the Word: **Apart from God there are no other gods.**

4. Question: What are spirits and souls? (S&H 466:7–31)

Word reflecting the Christ: **The demand to have no other gods.**

5. Question: What are the demands of the Science of Soul? (S&H 467:1–468:7)

Word reflecting Christianity: **Being is spiritual, not material.**

6. Question: What is the scientific statement of being? (S&H 468:8–15)

Christ: God expressing Himself

- (a) Christ from the standpoint of absolute Christian Science: **The definition of God as the life-giving substance of divine intelligence.**

Christ reflecting the Christ: **Christ translates the substance of God into the substance of the true universe.**

7. Question: What is substance? (S&H 468:16–24)

Christ reflecting the Christianity: **Christ eternalizes the substance of Spirit.**

8. Question: What is Life? (S&H 468:25–469:6)

Christ reflecting the Word: **Christ expresses Mind as omni-intelligence.**

9. Question: What is intelligence? (S&H 469:7–11)

- (b) Christ from the standpoint of Christian Science: **Only the Mind which is of God has a saving Christ.**

Christ reflecting the Christ: **God, good, is the only Mind of man.**

10. Question: What is Mind? (S&H 469:12–471:21)

Mind: God, good is the only Mind—evil is not Mind (S&H 469:13–14).

Spirit: There is only one Mind—not many minds (S&H 469:25–470:10).

Soul: God, the Mind of man, never sins; therefore man has never fallen (S&H 470:11–20).

Principle: Mind, God, being man's perfect Principle and idea is indestructible, all remains eternally unchangeable (S&H 470:32–471:5).

Life: As the harmonious relationship of Principle and idea is indestructible, all remains eternally unchangeable (S&H 470:32–471:5).

Truth: The facts of Truth can only be made evident on the grounds of scientific truth (S&H 471:6–12).

Love: Therefore, the coexistence of God and man should be admitted as factual in spite of the evidence of the corporeal senses (S&H 471:13–21).

Christ reflecting the Christianity: **Only that which proceeds from Mind can benefit man—doctrines and creeds cannot as they are human beliefs.**

11. Question: Are doctrines and creeds a benefit to man? (S&H 471:22–472:12)

Christ reflecting the Word: **Error has no Christ—it has no Mind-faculties.**

12. Question: What is error? (S&H 472:13–22)

Christianity: divine reality

- (a) Christianity from the standpoint of Christian Science: **The unreality of sinful, corporeal humanity.**

Christianity reflecting Christianity: **Sin, sickness and death are proved to be unreal.**

13. Question: Is there no sin? (S&H 472:23–475:4)

Mind: Sin, sickness and death are not realities, but illusions, erring human beliefs; they only seem to be real (S&H 469:13–14).

Spirit: Christ, Truth, disposes of all evil (S&H 473:4–17).

Soul: Sin can be healed through understanding the rules of Science (S&H 473:18–25).

Principle: Proving the divine Principle of Science by demonstration—by overcoming sin, sickness, and death (S&H 473:26–474:3).

Life: The Science of Christianity with its marvelous proofs is still misunderstood (S&H 474:4–15).

Truth: The mission of Christ, Truth, is to destroy sin, sickness, and death as falsities (S&H 474:16–32).

Love: There is no error or matter—all is Spirit, divine Principle and its idea. This is reality (S&H 474:32–475:4).

Christianity reflecting the Christ: **The spiritual idea man resolves the false concept that man is a mortal.**

14. Question: What is man? (S&H 475:5–477:18)

(See also Glossary definition of man S&H 591:5–7)

Spirit: Man is spiritual, not material (S&H 475:6–27).

Soul: Mortals give place to immortal man (S&H 475:28–476:27).

Mind: Man is a state of Mind; the idea of God (S&H 476:28–477:18).

Christianity reflecting the Word: **As the expression of Soul, man is incorporeal.**

15. Question: What are body and Soul? (S&H 477:19–478:13)

Spirit: Soul's identities are spiritual, not material (S&H 477:20–25).

Soul: Man's identity is the expression of Soul (S&H 477:26–478:2).

Mind: “Soul in body” is a mortal belief (S&H 478:3–13).

(b) Christianity from the standpoint of absolute Christian Science: **Reality is spiritual.**

Christianity reflecting Christianity: **There is no universe of material sensations.**

16. Question: Does brain think, and do nerves feel, and is there intelligence in matter? (S&H 478:14–482:12)

Mind: Matter is non-intelligent, a material human belief, and cannot perform the functions of Mind (S&H 478:16–479:7).

Spirit: Matter has no selfhood; it is a nothingness. The only facts are Spirit (S&H 479:8–480:7).

Soul: Matter is devoid of sensation; material sense is unreal (S&H 480:8–13).

- Principle: Matter is the cause of disharmony; harmony proceeds from Spirit (S&H 480:13–18).
- Life: Evil is non-existent. God is not its author (S&H 480:19–25).
- Truth: Material sense must give way to the facts of unchangeable Truth (S&H 481:26–481:23).
- Love: In Science, Soul must take the place of material sense (S&H 481:24–482:12).

Christianity reflecting the Christ: **Through Christ, Truth, Mind’s control over matter is demonstrated absolutely.**

17. Question: Is it important to understand these explanations in order to heal the sick? (S&H 482:13–484:5)
- 482:15–25 Jesus, inseparable from the Christ, demonstrated his control over matter.
- 482:26–31 Truth heals through Mind.
- 483:1–12 Mind transcends all other healing powers.
- 483:13–21 Mind must be understood in its Science.
- 483:22–484:5 The Science of Mind demonstrates Science absolutely.

Christianity reflecting the Word: **Christian Science healing excludes material healing methods.**

18. Question: Does Christian Science, or metaphysical healing, include medication, material hygiene, mesmerism, hypnotism, theosophy, or spiritualism ? (S&H 484:6–27)

Science: Scientific understanding

(a) Science from the standpoint of Christian Science: **The way to understanding.**

Science reflecting the Word: **Mind-faculties, not material sense, are necessary for gaining scientific understanding.**

19. Question: Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit? (S&H 484:28–487:12)
- Mind: Mind, not matter, has real senses (S&H 485:1–13).
- Spirit: To emerge gently from matter into Spirit (S&H 485:14–27).
- Soul: In all circumstances spiritual understanding must be gained (S&H 485:28–486:13).
- Principle: Mind, not blind beliefs, is able to produce harmony (S&H 486:14–22).
- Life: The spiritual senses of man are eternal and permanent (S&H 486:23–487:2).

Truth: The Mind-faculties must be exercised (S&H 487:3–9).
 Love: The Mind-faculties remain always, in order to work wonders (S&H 487:9–12).

Science reflecting the Christ: **In Science belief gives way to understanding.**

20. Question: You speak of belief. Who or what is it that believes? (S&H 487:13–488:13)

Mind: There is no need of believing (S&H 487:15–16),
 Spirit: matter cannot believe (S&H 487:16–17),
 Soul: the body cannot believe (S&H 487:17),
 Principle: the believer and the belief are one,—without Principle (S&H 487:17–24).
 Life: Understanding brings a fuller sense of life (S&H 487:25–29).
 Truth: Understanding heals (S&H 487:30–488:6).
 Love: The Scriptures enforce the necessity of understanding (S&H 488:7–13).

Science reflecting Christianity: **Understanding constitutes man.**

21. Question: Do the five corporeal senses constitute man? (S&H 488:14–493:8)

Mind: The five senses are mortal beliefs. The Mind-faculties constitute the real senses of man (S&H 488:16–31).
 Spirit: There is no reality in the sensation of matter. The senses of Mind are real (S&H 489:1–12).
 Soul: The corporeal senses defraud and lie. Man is independent of the material senses (S&H 489:13–23).
 Principle: From the corporeal senses arises inharmony. Outside of the material sense of things all is harmony (S&H 489:24–490:18).
 Life: The material senses would annihilate man. The immortal testimony ushers in the spiritual sense of being (S&H 490:19–27).
 Truth: Material sense is a myth, constituting mortal man. Man is the likeness of man's Maker (S&H 490:28–492:6).
 Love: All knowledge obtained from physical sense must yield to the Science of Mind, on which rests the Science of being (S&H 492:7–493:8).

(b) Science from the standpoint of absolute Christian Science: **Understanding is being.**

Science reflecting the Word: **Scientific understanding is health.**

22. Question: Will you explain sickness and show how it is to be healed? (S&H 493:9–495:24)

Mind: Sickness is a belief of mortal mind which must be annihilated by the divine Mind (S&H 493:17–24).
 Spirit: Matter only suffers in illusion, not in reality, and Christ can improve on this false sense (S&H 493:24–30).

- Soul: Mind can hold man forever intact and meet every human need (S&H 493:24–30).
- Principle: The Science of being demonstrates harmony by correcting the errors of corporeal sense (S&H 494:15–24).
- Life: By accepting the eternal evidence of reality, we have the fullness of immortal fruits (S&H 494:25–29).
- Truth: Sickness is error and Truth casts it out, setting the captive free (S&H 494:25–29).
- Love: Clinging steadfastly to God and His ideas silences discord with harmony (S&H 495:14–24).

Science reflecting the Christ: **Scientific understanding fosters more understanding.**

23. Question: How can I progress most rapidly in the understanding of Christian Science? (S&H 495:25–496:27)

- Mind: Study thoroughly the letter (S&H 493:17–24).
- Spirit: imbibe the spirit (S&H 495:27–28).
- Soul: adhere to the divine Principle of Christian Science (S&H 495:28–31).
- Principle: obey God and have but one Mind (S&H 495:31–496:8).
- Life: live the life that approaches the supreme good (S&H 496:9–14).
- Truth: The spiritual idea enables you to heal (S&H 496:15–19).
- Love: When mortality is swallowed up in immortality, death is swallowed up in victory (S&H 496:20–27).

Science reflecting the Christianity: **A Scientist must be a Christian.**

24. Question: Have Christian Scientists any religious creed? (S&H 496:28–497:27)

Subject(s): A class by Max Kappeler on Chapter XIV, Recapitulation in *Science and Health*

Related books: *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I, Revelation of the Structure*, Max Kappeler,

Overview of C-1 Series: For over 60 years, Max Kappeler presented the structure of the Christian Science textbook through books, lectures, and classes, showing the divinely structured layout of each chapter. Kappeler's premise is that *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, is a revealed text and contains the whole of Christian Science. Read atomistically (sentences read out of context), the divinely inspired structure is missed. Our challenge is to understand Mrs. Eddy's revelation in its Science, something that can only be achieved through understanding the Textbook's spiritual system and structure. Once John W. Doorly pointed out the fundamental categories of the scientific system of Christian Science, it became possible for Kappeler to interpret the entire Textbook as a divinely structured, coherent story. This story leads the student through an evolution of understanding and consciousness in an uninterrupted, ordered way, from the first page to the last. This spiritual story is our ordered way of life and our teacher.

Synopsis: Chapter XIV explains how divine Principle expresses itself through a scientific system of metaphysics. Science has a Christ, and the office of the Christ in Science is to reduce or translate the divine Principle to a system of ideas which can be taught, learned, demonstrated, and lived. In its first form, this chapter appeared as a separate booklet entitled "The Science of Man," and was used by Mrs. Eddy for Class Instruction. Here Mrs. Eddy expounds the divine Principle and its operation that underlies every single chapter in the Textbook. This chapter has a very symmetrical layout. The 24 questions and answers are divided into four groups of six questions and answers each. We find that there are six questions and answers that depict the Word, six the Christ, six Christianity, and six Science.

Contents:

Standpoint of Chapter XIV: Science reflecting the Christ: The oneness of Principle and idea manifests itself in Science as a divine scientific system of ideas resolving the human system of reasoning.

- The 24 questions and answers of Chapter XIV are illustrations of the intrinsic categories of Being

Historical sketch of the chapter

- Explanation of Word, Christ, Christianity, Science in cybernetic terms
- Summary of John Doorly's layout of the chapter
- Overall tonality of Word, Christ, Christianity and Science
- Restructuring consciousness according to the 4 X 4 calculus builds understanding and effects demonstration

Topics discussed:

Word: The statement of God as the one and only Being
Christ: God expressing itself
Christianity: Divine reality
Science: Scientific understanding

The Matrix of Christian Science
(in Science and Health with Key to the Scriptures, by Mary Baker Eddy, Chapters I–XVI)

absolute standpoint (j) relative standpoint (i)	WORD Revelation of God’s nature	CHRIST Translation of God to idea	CHRISTIANITY The realm of ideas	SCIENCE Principle and idea is one
Word accepting the proposition	CHAPTER I <i>Prayer</i> Revelation of God’s nature by accepting God’s nature in us	CHAPTER V <i>Animal Magnetism Unmasked</i> <i>As we accept the Christ- translation, the ungodlike is translated back into its native nothingness</i>	CHAPTER IX <i>Creation</i> As we accept the realm of ideas, the ideational universe reveals itself to us	CHAPTER XIII <i>Teaching Christian Science</i> By accepting our oneness with Principle, we are Principle- idea
Christ power of manifestation in spite of error	CHAPTER II <i>Atonement and Eucharist</i> God’s nature manifests itself in us in spite of the ungodlike in us	CHAPTER VI <i>Science, Theology, Medicine</i> The Christ-translation manifests itself by translating the false constituents into the true constituents of Being	CHAPTER X <i>Science of Being</i> The dynamic power of manifestation of ideas dissolves both latent and concrete error	CHAPTER XIV <i>Recapitulation</i> Principle-idea manifests itself as a calculus of ideas and corrects the calculus of human beliefs
Christianity exalted being	CHAPTER III <i>Marriage</i> God’s nature demonstrates itself in us as a higher humanhood	CHAPTER VII <i>Physiology</i> The Christ-translation translates mortals into immortals	CHAPTER XI <i>Some Objections Answered</i> The perfect reflection of ideas exalts a theoretical Christianity to a practical Christianity	CHAPTER XV <i>Genesis</i> In the oneness of Principle and idea, creation is exalted in its divine Principle
Science scientific understanding	CHAPTER IV <i>Christian Science vs. Spiritualism</i> God’s nature can be understood only by scientific methods of understanding	CHAPTER VIII <i>Footsteps of Truth</i> The Christ-translation translates an unscientific consciousness into a scientific consciousness	CHAPTER XII <i>Christian Science Practice</i> A scientific understanding of ideas heals	CHAPTER XVI <i>The Apocalypse</i> Scientific understanding recognizes that on all levels of existence, only the idea of Principle is ever going on

References for “The Matrix of Christian Science”

Books by Max Kappeler:

The Development of the Christian Science Idea and Practice ©2004, 2nd edition, pp. 8–18 (the development of the Science and structure of the textbook).

Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook (the entire book is presents an elaboration of this subject).

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The Structure of the Christian Science Textbook (the entire book is devoted to explaining this subject).

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When I think of John W. Doorly...II—Introduction to the Matrix Consciousness, ©2002.

Recordings by Max Kappeler:

B-2: *From Atomistic Thinking to Cybernetic Comprehensive Consciousness*, 1970, Ogunquit, ME, hours 13–14.

C-1: *The Structure of the Christian Science Textbook—Our Way of Life*, an extensive series of talks spanning the last 30 years of Series talks on the Textbook’s structure, covering both the structure of each chapter and the structure of *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, as a whole.

C-2: *The Christian Science Textbook: A workshop on text-interpretation*, an analysis of the structure of the first five chapters to Series illustrate the structural and scientific method of text-interpretation.

C-4: *The Matrix of Science and Health: An overview*, 1975, Wilmington, DE, hours 7–24.

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E-2: *The Matrix of Immortality: Code of divine laws*, 1974, Wilmington, DE, hours 11–16A.

M-20: *The Structure of the Christian Science Textbook: An overview*, 2 hours.



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter XV
GENESIS
(Audio Code C-1G)

MAX KAPPELER

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The Structure of the Christian Science Textbook —Our Way of Life Chapter XV Genesis

(Audio code: C-1G)

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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	= means the sequence of Mind through Love
M/M – M/P	= means Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.)
MIND, SPIRIT, etc.	= in all capitals means that the tone is the main tone.

Overview of the Bible's Layout in the Light of the 7 Synonymous Terms

Synonyms for God	Days of Creation (1 st Record – Part I)	Adam-Story (2 nd Record – Part II)	1000-Year Periods (Part III)
MIND	1. light—intelligence, creative power	1. mist—ignorance	1. Adam-record of creation, Adam to Enoch—awakening (c. 4000–3000 BC)
SPIRIT	2. firmament—onliness of spiritual reality, separates real from unreal, understanding	2. Adam formed of dust and breath, 2 trees—duality, impurity	2. Noah—turning away from material beliefs, purity, understanding (c. 3000–2000 BC)
SOUL	3. dry land, seed within itself—definiteness of spiritual identity, which defines all things rightly	3. Adam in garden (body), names every creature, no helpmeet—corporeal identity, false identification	3. Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Judges—going the way from sense to Soul (c. 2000–1000 BC)
PRINCIPLE	4. sun, moon, stars—Principle's system governing the universe; scientific metaphysics demonstrating spiritual power	4. deep sleep of Adam, Eve made from his rib, the misinterpretation of the serpent—mesmerism, division, atomism	4. Samuel, kings, prophets—true government through prophecy; Principle's system interpreting itself and governing the universe (c. 1000 BC–1 AD)
LIFE	5. teeming, abundant fish and fowl (soaring in the firmament)—fullness, multiplication, exaltation of spiritual life	5. serpent tempts Eve, who eats from tree of good and evil; nakedness—demoralization, downfall, lack	5. Jesus, the apostles, Paul, the spreading of Christianity, Revelation—laying down a mortal sense of life for newness of Life as Spirit (c. 1–1000 AD)
TRUTH	6. every living creature: animals and man—spiritual consciousness, spiritual manhood and dominion	6. Eve cursed, Adam cursed to till the ground, Cain kills Abel—mortal manhood, error self-destroyed	6. pioneering scientific consciousness, understanding being through scientific methods (vs. blind faith) (c. 1000–2000 AD)
LOVE	7. creation finished, rest—fulfillment, peace, the perfection of integrated being	7. Cain flees from God's presence and dwells in Nod—error excluded as nothingness	7. reign of divine Science, fulfillment of the Bible's design, bringing in the millennium (2000 AD onwards)

John Doorly's Matrix
(Word-matrix)*

i j	The Word (God's self declaration)	The Christ (the Christ-idea)	Christianity (God's infinite self-reflection)	Science (God's self-interpretation as Science)
the Word (creative)	<i>order</i>	<i>manifestation</i>	<i>reflection</i>	<i>numerals of infinity</i>
	MIND SPIRIT SOUL	PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE MIND SOUL SPIRIT	PRINCIPLE SOUL ——— LIFE
the Christ (Christ-selfhood)	<i>identity</i>	<i>translation</i>	<i>reality</i>	<i>infinite calculus</i>
	SOUL PRINCIPLE LIFE	TRUTH LOVE SOUL SPIRIT	SPIRIT LIFE TRUTH	SPIRIT ——— TRUTH
Christianity (pure demonstration)	<i>line</i>	<i>plane</i>	<i>space</i>	<i>fourth dimension</i>
	LIFE TRUTH	LOVE SOUL SPIRIT MIND	MIND SOUL SPIRIT LIFE TRUTH LOVE	MIND ——— LOVE
Science (God-being)	<i>omnipotence</i>	<i>omniscience</i>	<i>omnipresence</i>	<i>omni-action</i>
	LIFE TRUTH LOVE	SOUL SPIRIT MIND	LIFE TRUTH LOVE	PRINCIPLE

*This matrix, developed over the years by John W. Doorly, has since been further elaborated. Specifically, the “i” and “j” indices have been defined as shown in the parentheses; also the matrix as a whole is seen as the Word-matrix.

References: Books by John W. Doorly:

The Pure Science of Christian Science (London: The Foundational Book Company for the John W. Doorly Trust, 1949), 2nd edition, p. 53.

Christian Science Practice (London: The Foundational Book Company for the John W. Doorly Trust, 1949), p. 358.

Appendix 1

“Genesis”

Subtones of the Days of Creation

1. Light	1. Let there be light	as Mind
MIND	2. Light was good, divided from darkness	as Spirit
	3. Light was called Day, darkness was called Night	as Soul
2. Firmament	1. Let there be a firmament to divide	as Mind
SPIRIT	2. Firmament divided the waters	as Spirit
	3. The firmament is called Heaven	as Soul
3. Dry land	1. Let the water be gathered together; let the dry land appear	as Mind
SOUL	2. Division of Earth and Sea is good	as Spirit
	3. Let the earth bring forth grass, herb, fruit tree, —seed within itself	as Soul
	4. Brought forth after its kind	as Principle
	5. Third day: “resurrection”	as Life
4. Lights: sun, moon, stars	1. Let there be lights for signs, seasons, days, years	as Mind
PRINCIPLE	2. Give light upon the earth	as Spirit
	3. God made two great lights to rule, and the stars also	as Soul
	4. Ruling over day and night	as Principle
	5. “Marking periods of progress”	as Life
5. Fish and fowl	1. Let the waters bring forth abundantly moving creature that has life and fowl that fly above the earth	as Mind
LIFE	2. Waters brought forth abundantly every living creature and every winged fowl after their kind	as Spirit
	3. God blessed them: be fruitful and multiply	as Soul
	4. “Exalted beings”	as Principle
6. Animals and Man	1. Let the earth bring forth living creature, cattle, creeping thing, beast of the earth	as Mind
TRUTH	2. It was good	as Spirit
	3. Let us make man in our image after our likeness	as Soul
	4. Male and female created He them	as Principle
	5. Be fruitful and multiply, and replenish the earth	as Life
	6. Man is given every herb, and fruit-tree; beast is given green herb	as Truth
	7. Everything is good	as Love
7. Creation finished	6. Heavens, earth, all the host of them finished	as Truth
LOVE	7. God ended His work and rested from all His work	as Love

Appendix 2

The Day of Life, Truth, Love (in the seven days of creation) (Gen. 1:3–2:2)

Day of Creation	Life: The Creative	Truth: The Factual	Love: The Fulfilled
1 st Day	Let there be light (1:3)	And God divided the light from the darkness (1:4)	And God called the light Day (1:5)
2 nd Day	Let there be a firmament (1:6)	And God made the firmament (1:7)	And God called the firmament Heaven (1:8)
3 rd Day	Let the dry land appear (1:9, 10)	Let the earth bring forth grass, and herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself (1:11)	And the earth brought forth grass, and herb, and the tree yielding fruit (1:12, 13)
4 th Day	Let there be lights...for signs and for seasons and for days, and years...to give light on the earth (1:14, 15)	God made two great lights...to rule the day and the night (1:16)	God set them in the firmament of the heaven...to rule (1:17–19)
5 th Day	Let the waters bring forth abundantly the moving creature that hath life (1:20)	God created great whales, and every living creature that moveth...and every winged fowl (1:21)	God said, be fruitful and multiply (1:22, 23)
6 th Day	Let the earth bring forth the living creature (1:24, 25)	Let us make man in our image, after our likeness. God created man in His own image (1:26, 27)	Be fruitful, and multiply...and have dominion (1:28–31)
7 th Day (as Truth) (as Love)	Heavens... (2:1) On the seventh day God ended... (2:2)	And earth... (2:1) ...His work which He had made... (2:2)	and all the hosts of them were finished (2:1) ...And he rested... from all His work (2:2)

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John W. Doorly

Talks at the Oxford Summer School 1949, Vol. I, pages 34–37

Appendix 3

Comparison of 1st and 2nd Record of Creation

Symbol in 2 nd record	metaphysical meaning	Synonym for God	metaphysical meaning of 1 st record
1. mist	ignorance	Mind	intelligence
2. Adam formed out of dust of the ground and breath of life tree of knowledge of good and evil	duality mingling of: ▪ matter and Spirit ▪ good and evil	Spirit	the only separation of opposites understanding
3. Adam put into the garden of Eden (body, pleasure, delight) Adam named every living creature	corporeal identity bodily senses false identification	Soul	identity immortality right identification
4. deep sleep Eve made of Adam's rib	animal magnetism division, ▪ atomism	Principle	spiritual power system
5. serpent: Eve eats from the tree of knowledge of good and evil nakedness hiding	demoralization lack oblivion	Life	exaltation fullness multiplication
6. mortal manhood: Eve: ▪ to bring forth in sorrow Adam: ▪ to till the ground in sweat ▪ unto dust shall thou return Cain and Abel: Cain slays Abel	mortal consciousness sinful manhood slavery condemnation self-destruction of error	Truth	spiritual consciousness spiritual manhood dominion
7. Cain: ▪ went out from the presence of the Lord ▪ dwelt in the land of Nod	error excluded ▪ complete annihilation of error restlessness	Love	perfection fulfillment

Appendix 4

The 2nd Record of Creation (Gen. 2:1–25)

biblical symbolism	metaphysical meaning
1. 1. a mist went up from the earth 2. and watered 3. the whole face of the ground 2. 1. Adam formed from dust and breath of life 2. the tree of life and the tree of knowledge of good and evil 3. every tree pleasant to the sight 3. 1. Adam put into the garden of Eden to dress it 2. eating from the tree of knowledge of good and evil brings death 3. Adam needs a help meet 4. Adam gave names to every living creature 5. for Adam there was not found a help meet 4. 1. deep sleep: a rib taken out 2. woman made from the rib 3. man and woman are one flesh 4. the serpent misinterprets the Lord's commandments 5. eating from the tree of knowledge brings death 5. 1. serpent: ye shall be as gods, knowing good and evil 2. Eve ate the fruits 3. eyes were opened; they knew that they were naked 4. aprons from fig leaves; they hid themselves	Ignorance: 1. ignorance evolves a false creative sense 2. from a false creative sense arises the belief of material creation 3. this involves a false sense of God (idolatry) Mingling of Spirit and matter: 1. produces a mortal creation 2. material beliefs are dualistic 3. these involve sensations in matter The corporeal senses: 1. the belief of mind in matter constitutes the physical senses 2. knowledge from the physical senses constitutes evil; death 3. physical sense is unsatisfied within itself 4. this develops animal qualities 5. but they cannot bring forth a new creature Animal magnetism (a false system): 1. animal magnetism operates as isolated beliefs breaking up the system 2. it brings forth material fruits 3. and disidentifies man from God 4. animal magnetism misinterprets God to man. 5. misinterpretation increases mortality Mortality: 1. mortality rests on dualistic knowledge 2. materiality cannot sustain life 3. the corporeal senses multiply mortality 4. a system of beliefs is doomed to oblivion

(Appendix 4 cont'd)

6.	1. Adam blames Eve and God 2. the serpent beguiled me enmity between the serpent and the woman in sorrow shalt thou bring forth children 3. Adam cursed to live in sorrow and to return to dust 4. Adam driven out from Eden so as not to become like a god condemned to till the ground 5. Eve bore Cain and Abel the offspring of Cain and Abel 6. Cain slew Abel Cain is cursed 7. sevenfold vengeance for slaying Cain	Mortal manhood: 1. material consciousness blames God for an evil mind 2. carnal consciousness is enmity against the spiritual idea 3. corporeal consciousness with its sorrows returns to nothingness 4. personal consciousness excludes harmony 5. mortal consciousness creates mortal mankind 6. erroneous consciousness disrupts brotherhood and brings condemnation 7. imperfect consciousness receives penalty of self-destruction
7.	6. Cain went out of the presence of the Lord 7. Cain dwelt in the land of Nod	The realm of nothingness: 6. mortality falls into complete oblivion 7. mortality is not

Appendix 5

Metaphysical comparison between 1st and 2nd Records of Creation

True Record of Creation	False Record of Creation
1. Creative ability; intelligence: 1. creates all in ideas 2. ideas are only good 3. record of ideas 2. Understanding 1. separates ideas from human conceptions 2. reality brought to light 3. secures ordered progress 3. Identity 1. ideas gather identity 2. identities have spiritual qualities 3. identities are self-reproducing 4. identities classified 5. identities are immortal 4. System of ideas 1. basis: a system of ideas 2. reflects itself in demonstration 3. the greater ruling the lesser: harmony 4. interprets divinely 5. brings progressive interpretation 5. Fullness 1. Life is ideational 2. spiritual 3. cognizant to spiritual sense 4. scientific 6. True manhood 1. consists of ideas 2. they are spiritual realities 3. individual identity 4. generic man as God's ideal 5. son of God has dominion 6. compound idea man 7. perfect womanhood 7. Fulfillment 6. all-inclusiveness 7. holiness	Ignorance: 1. false creative sense 2. myth of material creation 3. idolatry Mingling of Spirit and matter 1. produces an evil creation 2. dualistic 3. involves sensation in matter Corporeal senses 1. belief creates sensation of body 2. material knowledge is evil 3. are not self-reproducing 4. classify according to animal qualities 5. cannot bring forth a new creation Animal magnetism (false system) 1. basis: isolated beliefs 2. demonstrates material fruits 3. disidentification with God disrupts harmony 4. misinterprets God to man 5. this increases mortality Mortality 1. basis: dualistic knowledge 2. brings only mortal life 3. is testified by corporeal senses 4. unscientific; leads nowhere Mortal manhood 1. material mindedness 2. carnal consciousness (enmity against the spiritual) 3. corporeal consciousness (sorrows) 4. personal consciousness (discord) 5. mortal consciousness 6. erroneous consciousness (disruptive) 7. imperfect consciousness (self-destruction) Realm of nothingness 6. oblivion 7. "is not"

The Thousand-year Periods
“One day is with the Lord as a thousand years”
(S&H 504:16–26; 537:19–24)

<i>synonyms</i>	<i>1000-year period</i>	<i>spiritual meaning</i>	<i>symbol/reality</i>
Mind	Adam to Enoch (c. 4000–3000 BC)	awakening from ignorance (the mist of Eden) to follow the light of the spiritual idea (Enoch walks with God)	myth
Spirit	Noah story with the flood to tower of Babel (c. 3000–2000 BC)	turning away from material beliefs to build an ‘ark’ of understanding, remaining with the purity and onliness of spiritual ideas	legends, sagas
Soul	Abraham, Isaac, Jacob, Joseph into Egypt, Moses leading people out of Egypt, entering the Promised Land, Joshua, Judges (c. 2000–1000 BC)	going the way from sense (Ur, Egypt) to Soul (Canaan, the Promised Land), exchanging a physical, corporeal identity for our spiritual selfhood	tribal history
Principle	the Kingdom period and the prophetic age (c. 1000 BC–1 AD)	rejecting personal or material government and finding true government through prophecy, through Principle’s system of ideas	revelation of the idea of God
Life	the life of Jesus, the apostles, Paul and the spreading of Christianity (c. 1–1000 AD)	laying down a mortal, material sense of life and accepting the newness and fullness of Life in and of Spirit as a gift of grace	unity of Jesus and idea (Christ Jesus)

The Thousand-year Periods, “One day is with the Lord as a thousand years,” (S&H 504:16–26; 537:19–24), continued

<i>synonyms</i>	<i>1000-year period</i>	<i>spiritual meaning</i>	<i>symbol/reality</i>
Truth	(c. 1000–2000 AD)	the rise of scientific consciousness, grounding our understanding of true being and manhood in scientific methods	unity of Science and idea (Christ Science)
Love	(c. 2000 AD)	the reign of divine Science and the fulfillment of the Bible’s divine design, bringing in the millennium	God’s consciousness of itself (capitalized terms)

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Illustrative Material for
The Structure of the Christian Science Textbook—Our Way of Life
Chapter XV
Genesis
(Tape code: C-1G)

(Science reflecting Christianity)¹

Reference books:	John W. Doorly: <i>Talks on the Science of the Bible</i> , Vol. I “The True and False Records of Creation” <i>God and Science</i> (Chapter Three)
	Max Kappeler: <i>The Structure of the Christian Science Textbook— Our Way of Life</i> , pp. 160–176 <i>References in the booklets Compendium for the Study of Christian Science #1–10</i> Especially #2: “The Seven Days of Creation”
	Mary Baker Eddy: <i>Science and Health with Key to the Scriptures</i> <i>Prose Works</i>
Standpoint of the Chapter:	Science reflecting Christianity: - Science from the absolute standpoint: “Principle and idea is one”. - Christianity from the relative standpoint: exaltation of existence. Science reflecting Christianity: In the oneness of Principle and idea, creation is traced back to its divine Principle.—It is the “Science of creation.”
Scriptural Note I:	A higher sense of God.
Scriptural Note II:	A higher sense of creation.
Layout of the chapter:	Introduction: S&H 501:1–502:20 Part I: (S&H 502:21–520:15): The first record of creation Love and Mind: Love embracing its own perfect creation. Part II: (S&H 520:16–543:16): The second record of creation Truth and Mind: Truth excluding the suppositional creation of error. Part III: (S&H 543: 17– 557:27): The Science of Life versus material theories of evolution. Life and Mind: Life is its own creator, creating through Mind.

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1981), Chapter XV.
CH. XV, Genesis The Structure of the Christian Science Textbook—Our Way of Life, Audio code C-1G
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Part I

(S&H 502:21–520:15)

Introduction to the first record of creation (S&H 502:22–503:17)

- divine creation from the standpoint of:
 - Science itself (S&H 502:24-25)
 - divine Science (S&H 502:25–27)
 - absolute Christian Science (S&H 502:27–29)
 - Christian Science (S&H 502:29-503:5)
- divine creation from the standpoint of divine Science (S&H 503:6–17)
 - divine Science (S&H 503:9–12)
 - as the Word (S&H 503:12–14)
 - as the Christ (S&H 503:14–15)
 - as Christianity (S&H 503:15–17)

Study suggestions Part I

- a) Note how much the text is pervaded by concepts like: infinite, infinity, infinitude, infinite space, all-inclusiveness, countlessness, etc.
- b) Note how the text shows in various ways that creation is stated in successive and ascending stages. (See also Mis. 57:25–31).
- c) Study the meaning of “evening,” “morning,” and “day” (S&H 504:16–24) together with their definitions in the “Glossary”.

The first record of creation

Love and Mind: embracing its own perfect creation

Mind	Mind manifests itself as a creation of ideas (S&H 503:18–505:3).
as Mind:	Mind creates all in ideas (S&H 503:18–25).
as Spirit:	Mind’s ideas are only good (S&H 503:26–504:2).
as Soul:	Mind makes its own record, a record of ideas (S&H 504:3–15, 504:27–505:3).
Spirit	Spirit imparts the understanding which distinguishes between the real and the unreal (S&H 505:4–506:14)
as Mind:	Spirit’s understanding separates spiritual ideas from human conceptions (S&H 505:4–12).
as Spirit:	This understanding, by distinguishing between the real and the unreal, brings the reality of all things to light (S&H 505:13–506:7).

Spirit, continued.

as Soul: Understanding secures ordered progress (S&H 506:8–14).

Soul bestows on every idea definable, unchanging and self-reproducing identity (S&H 506:15–509:8).

as Mind: Soul gives identity to all of Mind’s ideas (S&H 506:15–21).

as Spirit: Spirit names and blesses every identity with spiritual qualities (S&H 506:22–507:10).

as Soul: The identities of Soul are ever appearing, self-reproducing,—“the seed is in itself” (S&H 507:11–508:8).

as Principle: Every identity is classified according to its own gender (S&H 508:9–25).

as Life: The identities of Soul are incorporeal and therefore immortal (S&H 508:26–509:8).

Principle unites all identities into a system of ideas (S&H 509:9–511:18).

as Mind: Divine metaphysics is based on a system of ideas (S&H 509:9–510:5).

as Spirit: The system of ideas reflects itself in understanding and demonstration (S&H 510:6–12).

as Soul: In divine metaphysics the greater rules the lesser, thereby bringing out harmony (S&H 510:13–511:6).

as Principle: Divine metaphysics interprets all in the divine light (S&H 511:7–14).

as Life: Divine metaphysics brings progressive interpretations (S&H 511:15–18).

Life individualizes infinitely through the multiplication of ideas (S&H 511:19–513:13).

as Mind: Life is metaphysical, ideational (S&H 511:19–512:3).

as Spirit: Life individualizes itself in spiritual natures (S&H 512:4–16).

as Soul: Life multiplies itself infinitely to spiritual sense (S&H 512:17–513:3).

as Principle: The method of Life leads through scientific interpretation to an exalted sense of being (S&H 513:4–13).

Truth is conscious of itself as its own perfect creation (S&H 513:14–519:6).

as Mind: Creation consists of individualized ideas of God (S&H 513:14–21).

as Spirit: God’s ideas are spiritual realities,—qualities of good only (S&H 513:22–515:10).

as Soul: The individual man’s identity is the image and likeness of God (S&H 515:11–516:23).

as Principle: Generic man is Principle’s ideal (S&H 516:24–517:24).

as Life: As the son of God, man exercises full dominion over the earth (S&H 517:25–518:4).

Truth, continued.

- as Truth: In the compound idea man, every idea reflects every other idea (S&H 518:5–23)
- as Love: In God’s infinite self-containment perfect womanhood embraces the compound idea in all its perfection (S&H 518:24–519:6).

Love Love is fulfilled in its creation (S&H 519:7–520:15).

- as Truth: The motherhood of Love includes the universal perfection of being, of measureless infinity (S&H 519:7–21).
- as Love: Infinite Love operates as holiness, as the divine infinite calculus of ideas (S&H 519:22–520:15).

The seven days of creation from the standpoint of the Word in its four aspects

- Word/Word: (from Mind/Mind to Soul/Spirit):
primal creativity
- Word/Christ: (from Soul/Soul to Life/Spirit):
abundant translation—“the seed within itself”
- Word/Christianity: (from Life/Soul to Truth/Principle):
multiplication and dominion
- Word/Science: (from Truth/Life to Love/Love):
wholeness and infinity

The irregular number of subtones in the days of creation

The numerals of infinity: What is the difference between the “days of creation: and the “numerals of infinity” (S&H 520:10)?
See: John W. Doorly, *God and Science*, pp. 45–47, 216–218

The sixth day of creation from the standpoint of the diagonal of the “Matrix”

- See John W. Doorly, *Talks on the Science of the Bible*, Vol. I, pp. 115–117, 120–123, 176–178
- Word/Word: The order of God’s primal creativity (S&H 513:14–515:10)
- Mind: God conceives all thoughts (S&H 513:17–21).
- Spirit: God’s thoughts unfold spiritual reality (S&H 513:26–514:9).
- Soul: God’s thoughts are defined through divine qualities (S&H 514:10–515:10).
- Christ/Christ: The translation of God to man (S&H 515:11–517:24)
- Truth: Truth translates itself to every idea through reflection (S&H 515:16–516:8).
- Love: Love fashions all things in glorified quality (S&H 516:9–23).
- Soul: Soul translates the ideal Truth to the point of ideal man and woman (S&H 516:27–517:14).
- Spirit: The ideal is reflected in an infinitude of ideas (S&H 517:15–24).

Christianity/Christianity: Infinite space is peopled with ideas, all reflecting Life, Truth, and Love (S&H 517:25–518:23)

Life: Life multiplies the compound idea man (S&H 517:30–31)

Truth: Truth gives man dominion (S&H 517:31–518:2)

Love: Love makes this dominion universal (S&H 518:2–

4)

Spirit: In the compound idea man, every idea reflects every other idea (S&H 518:13–17).

Soul: All ideas have identity of interest (S&H 518:17–19).

Mind: Every idea is the expression of the full manifestation of Mind (S&H 518:19–23).

Science/Science: Principle includes all ideas in omniaction (S&H 518:24–519:6)

The law of interdependence in the seven days of creation

The Word of God in absolute Christian Science:

Life: the creative impulsion

Truth: the factual

Love: the fulfilled
impelling:

The Word of God in Christian Science:

Mind, Spirit, Soul, Principle, Life, Truth, Love.

See: John W. Doorly, *Talks at the Oxford Summer Schools 1949*, Vol. I, pp. 9, 18–21, 34–48.

Part II

(S&H 520:16–543:16)

The bridge from the first to the second record of creation (S&H 520:16–521:17)

Word/Word:	Primal creativity (S&H 520:23–30)
Word/Christ:	Resurrection (S&H 520:30–521:3)
Word/Christianity:	Eternal factuality and supremacy (S&H 521:4–11)
Word/Science:	Creation understood as eternally intact (S&H 521:12–17)

The difference between the first and second record of creation:

- a) Note the difference between the Jehovistic and Elohist documents, especially in their concept of God
See: for example S&H 523:14–32; 524:6–12, 16–17.
- b) Read the whole text and make notes on how Mrs. Eddy shows that the second record is the exact opposite of the first.
See especially: S&H 521:23–523:2.
- c) Compare the seven main stages of the first record with those of the second record.
See: John W. Doorly, *God and Science*, p. 78
Max Kappeler, *Notes on Handling Evil* (especially p. 5).

The second record of creation

Truth and Mind: Truth excluding the suppositional creation of error

Mind	From ignorance, mystification, arises a false creative sense (S&H 521:21–22; 523:3–524:12).
as Mind:	The darkness of ignorance, the mist of obscurity, evolves a false creative sense (S&H 523:3–7).
as Spirit:	From a false creative sense arises the myth of a material creation (S&H 523:7–13).
as Soul:	This material mythology involves idolatry, a false sense of God (S&H 523:14–524:12).
Spirit	Mingling Spirit and matter creates evil beliefs (S&H 524:13–526:25).
as Mind:	The mingling of Spirit and matter produces a mortal, evil creation (S&H 524:13–525:29).
as Spirit:	Material beliefs are dualistic (S&H 525:30–526:9).
as Soul:	The belief in intelligent matter (the knowledge of good and evil) involves sensations in matter (S&H 526:9–25).

Soul	The belief of mind in matter constitutes a sinful, mortal creation of the corporeal senses (S&H 526:26–528:8).
as Mind:	The belief of mind in matter constitutes the physical senses of the mortal body (S&H 526:26–527:5).
as Spirit:	Material perception, gathered from the corporeal senses, constitutes evil and would make man mortal (S&H 527:6–20).
as Soul:	Physical sense with its false identification of God and man needs outside help for re-creation (S&H 527:21–23; 527:26–528:4; Gen. 2:18).
as Principle:	Unsatisfied cravings develop only on the basis of animal genders and qualities (S&H 527:23–25; 528:4–5).
as Life:	But, the qualities of physical sense cannot bring forth a new creation (S&H 528:5–8; Gen. 2:20).
Principle	Animal magnetism disrupts the relation of God and man (S&H 528:9–530:12).
as Mind:	Animal magnetism operates on the basis of isolated beliefs, thereby breaking up the system of man (S&H 528:9–12; 15–27).
as Spirit:	The operation of animal magnetism brings forth material fruits (S&H 528:12–14; 528:28–529:5; Gen. 2:23).
as Soul:	Animal magnetism disidentifies man from God and thus tries to disrupt divine system and relationship (S&H 529:5–12; Gen. 2:24, 25).
as Principle:	Malicious animal magnetism misinterprets God to man (S&H 529:13–16; 21–29).
as Life:	This misinterpretation increases mortality (S&H 529:16–20; 529:30–530:12).
Life	A knowledge of both good and evil brings death,—death to spiritual senses, demoralization (S&H 530:13–532:12).
as Mind:	The method of mortality rests on dualistic knowledge (S&H 530:13–531:24).
as Spirit:	Matter can neither institute nor sustain life (S&H 531:25–532:4; Gen. 3:6).
as Soul:	The corporeal senses bring about mortality (S&H 532:5–10; Gen. 3:7).
as Principle:	Hypocrisy (false systems) estranges man from his true being and reminds him to dust (S&H 532:10–12; Gen. 3:7–8).
Truth	Mortal manhood carries within itself the elements of its self-destruction (S&H 532:13–542:26).
as Mind:	Material consciousness is an evil mind, devoid of the divine Mind (S&H 532:13–533:25).
as Spirit:	Carnal consciousness is enmity against the spiritual idea and brings forth in sorrow (S&H 533:26–535:18).
as Soul:	Corporeal consciousness with its sorrow and cheats returns to dust, nothingness (S&H 535:19–536:29).

Truth, continued.

- as Principle: Personal, mortal consciousness excludes harmony (S&H 536:30–538:22).
- as Life: Mortal consciousness creates mortal mankind (S&H 538:23–541:5).
- as Truth: Erroneous consciousness disrupts brotherhood and brings condemnation (541:6–542:13).
- as Love: Imperfect consciousness receives the penalty of self-destruction (542:14–26).

Love **Finally, mortal manhood is shut out from the presence of God (S&H 542:27–543:16).**

- as Truth: Mortality reaches its climax by falling into complete oblivion (S&H 542:27–543:7).
- as Love: As mortality has no place in God’s ever-presence, it “is not” (S&H 543:8–16).

Subsequent Bible revelation (S&H 537:19–24): The seven thousand-year periods.

“One day is with the Lord as a thousand years (S&H 504:16–26).

See: Peggy M. Brook, *John W. Doorly and the Scientific Evolution of Christian Science*,” pp. 75–81

Max Kappeler, *The Four Levels of Spiritual Consciousness*, pp. 29–32

The Minor Prophets in the Light of Christian Science, pp. 1–12

Part III
(S&H 543:17–557:27)

The Science of Life versus material theories of evolution

Life and Mind: Life is its own creator

Mind	Man originates in Mind; material creation originates in erroneous thought (S&H 543:17–544:12).
Spirit	Man evolved spiritually; matter has no creative power (S&H 544:13–27).
Soul	Man is forever immortal; he does not have to rise from mortality to immortality (S&H 544:28–546:8)
as Mind:	Finite conceptions reverse spiritual understanding (S&H 544:28–545:2).
as Spirit:	These false conceptions would bring about the degeneration of material man (S&H 545:3–6).
as Soul:	In order to save themselves from mortality, mortals are condemned to improve their material beliefs (S&H 545:7–20).
as Principle:	But, viewed from a scientific standpoint, sin, sickness and death (mortality) are nothingness (S&H 545:21–30).
as Life:	That spirit must be emancipated from matter is only a false belief; the fact is that man is already immortal (S&H 545:31–546:8).
Principle	Christian Science gives the true interpretation of the divine Principle and of the Scriptures and proves its correctness by the good it accomplishes (S&H 546:9–547:8).
Life	Life is; it evolves spiritually. Life is not embryonic (S&H 547:9–552:21).
as Mind:	The ordinary theories of evolution imply that Mind creates materially (S&H 547:9–22).
as Spirit:	The true theory of the universe is in spiritual and immortal development (S&H 547:23–30).
as Soul:	Through entertaining the spiritual sense of being, humanity is lifted out of a corporeal sense of existence (S&H 547:31–548:17).
as Principle:	The naturalist’s system of evolution must give place to the metaphysics of Christian Science (S&H 548:18–549:23).
as Life:	Life is infinite, now, the great I Am; it is not embryonic, nor does it ascend through all the lower grades of existence (S&H 549:24–551:16).
as Truth:	The spiritual facts of existence include neither material peculiarities nor sin, sickness and death, and therefore cannot transmit them from one generation to the next (S&H 551:17–552:12).

Life, continued.

as Love: With Christian Science we must emerge from the notion of a material life as all-in-all (S&H 552:13–21).

Truth

A true concept of creation redeems man from a wrong concept of creation (S&H 552:22–555:15).

as Mind: A consciousness of man's true origin in Mind redeems from the belief in embryology (S&H 552:22–553:9).

as Spirit: It is only general mortal thought which determines under what circumstances birth can take place (S&H 553:10–28).

as Soul: Scientifically seen, being is immortal and not subject to mortal thought (S&H 553:29–554:7).

as Principle: Therefore a consciousness of one's own personal existence is a misconception of life (S&H 554:8–19).

as Life: The belief of mind in matter is a lie and the father of more lies (S&H 554:20–28).

as Truth: The more mortal mind is entertained, the more disease is manifested (S&H 554:29–555:5).

as Love: But, such an error is not God-created and therefore has no entity (S&H 555:6–15).

Love

God and man are coexistent (S&H 555:16–557:27).

as Mind: Man's origin is in God, Life (S&H 555:16–556:2).

as Spirit: Creation is the radiation of Spirit, before which all belief in intelligent matter will pass away (S&H 556:3–9).

as Soul: When Life is understood spiritually, mortal belief goes out at last forever (S&H 556:10–24).

as Principle: Ontology, not physiology, solves the problem of being (S&H 556:25–30).

as Life: Education should not be misdirected (S&H 556:31–557:5).

as Truth: The consciousness of man's coexistence with his creator removes sufferings and sorrow (S&H 557:6–21).

as Love: In Science, man never fell (S&H 557:22–27).



KAPPELER INSTITUTE RECORDINGS

ILLUSTRATIVE MATERIAL

THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK— OUR WAY OF LIFE

Chapter XVI
The Apocalypse
(Audio Code C-IAP)

Max Kappeler

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Contents

Chapter XVI The Apocalypse

(Audio code: C-1AP)

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3-A	▪ from “Revelation” Mrs. Eddy interprets those parts which describe her mission, pertinent to this age

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	= means the sequence of Mind through Love
M/M – M/P	= means Mind in its subtones of M, Sp, So, P (Mind as Mind, etc.)
W/W, W/X, W/Xty, W/Sc	= means the Word in its subtones of Word, Christ, Christianity, Science
Sc, dSC, aCS, CS	= Science, divine Science, absolute Christian Science, Christian Science
<i>S&H</i>	= <i>Science and Health with Key to the Scriptures</i> , by Mary Baker Eddy

Since the key to Max Kappeler’s presentation of this subject lies in the relationship between the spiritual structures underlying each text, the following outline seems best adapted to show this correlation.

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		Lo/Sp, Lo/Li
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		Lo/Lo
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		Xty, Sc
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Spring, 1982

Dear Student,

The subject of my 1982 Summer School Class was the chapter “The Apocalypse” in the Christian Science textbook. Even a brief glance at the chapter shows that only a small part of “The Revelation of St. John” given in the Bible is interpreted in the text. One naturally wonders why Mary Baker Eddy selected just those particular verses. According to the method of scientific text interpretation, we cannot find a valid answer except by first gaining an overall view of “Revelation.” The enclosed layout of “Revelation” should help you in gaining such an overall view.

In preparation for this class, I suggest that you study “The Revelation of St. John” first and only then the Textbook-chapter, “The Apocalypse,” both with the enclosed study material. In this way, it will be easier to comprehend the spiritually scientific message that Mary Baker Eddy conveys in the chapter.

I am very much looking forward to sharing my understanding of this subject with you.

Sincerely,

A handwritten signature in black ink that reads "Max Kappeler". The script is cursive and fluid, with a prominent initial 'M'.

Max Kappeler

The Revelation of St. John

The lay-out of “Revelation” is from: John W. Doorly, “Talks at the Oxford Summer School, 1948,” Vol. II, pages 117–253.

A list of the most important symbols and their metaphysical meaning is given on pages 12–14 of this workbook.

The text framed in black is treated in Chapter XVI “The Apocalypse” in the Christian Science textbook and in the “Study material of class work on ‘The Apocalypse’” (Max Kappeler).

In the C-1AP recordings, Max Kappeler refers to the illustrative material as the “blue papers,” “blue study material,” “blue pages”. This booklet contains all of that material.

Introduction (Revelation: Chapter 1)

The process of revelation

Word:	revelation comes from God (Rev. 1:1a)
Christ:	manifestation of the revelation (Rev. 1:1b)
Christianity:	testimony of the revelation (Rev. 1:2)
Science:	understanding of the revelation (Rev. 1:3)

The source of revelation:

Word:	the infinite One; the seven synonyms for God (Rev. 1:4)
Christ:	Jesus Christ (Rev. 1:5)

Jesus fulfilled the seven days of creation (showing what Jesus has done):

(Rev. 1:5 and 1:6)

Mind:	faithful servant	he had the <i>wisdom</i> of Mind
Spirit:	the first begotten of the dead	<i>purity</i> of birth
Soul:	the prince of the Kings of the earth	the rule of <i>spiritual understanding</i>
Principle:	he loved us	<i>spiritual power</i> from obedience; 4 th statement of the Commandments
Life:	he washed us from our sins in his own blood	<i>love</i> , laying down the mortal concept
Truth:	he made us kings and priests unto God	true manhood, <i>health</i>
Love:	to God be glory	<i>holiness</i> , glory

The modus operandi of translation (Rev. 1:7)

The seven days of creation are an eternal law (Rev. 1:8)

The seven days of creation reveal the seven synonyms for God (Rev. 1:10–12)

- the Lord's day; the first and the last (eternity)
- seven golden candlesticks (the seven days become "seven numerals of infinity")

The demonstration of the "Son of man" through the numerals of infinity (showing what the idea "man" is) (Rev. 1:13–18):

Mind: clothed with a garment (Rev. 1:13)

Spirit: head and hair: white (Rev. 1:14)

Soul: feet like fine brass, burned in a furnace (Rev. 1:15)

Principle: in his hand, he had seven stars (seven "numerals of infinity") (Rev. 1:16)

Life: the first and the last (Rev. 1:17)

Truth: I was dead, but am alive for evermore (Rev. 1:18a)

Love: I have the keys of hell and of death (Rev. 1:18b)

The seven stars = the numerals of infinity

The seven lamps = the seven synonyms for God (Rev. 1:20)

The Seven Messages to the Seven Churches (Revelation: Chapters 2 and 3)

The Christ-order:

Principle (Ephesus):	demonstration; labor, doing the works
Life (Smyrna):	the first and the last; was dead and is alive; tribulation, persecution; crown of life given; not hurt by the second death
Truth (Pergamos):	consciousness; faithfulness to the standard of Truth; true manhood
Love (Thyatira):	the motherhood and universality of Love chastens all
Soul (Sardis):	watchfulness and repentance secures that our name is written in the book of Life
Spirit (Philadelphia)	the key: the order of Spirit; new Jerusalem: the calculus of Spirit
Mind (Laodicea):	God clothes man with ideas

The Seven Visions (in the Christ-order)

(Revelation: Chapters 4 and 5)

1. Vision: Principle: The Sealed Book of Life

(in the Christianity-order)

Principle:	the infinite One as a sevenfold Principle (a throne, rainbow) (Rev. 4:1–3)
Mind:	scientific metaphysics (24 seats and 24 elders; 24 questions and answers in <i>S&H</i> , CH. XIV “Recapitulation”) (Rev. 4:4)
Soul:	identity of seven days of creation (seven lamps) and seven synonyms for God (seven spirits of God) (Rev. 4:5)
Spirit:	the infinite calculus of Spirit (sea of glass = pure reflection; four beasts = four-fold operation; six wings each = $4 \times 6 = 24$) (Rev. 4:6–11)
Life:	the book of Life sealed with seven seals (Rev. 5:1–4)
Truth:	the Christ-idea (the Lamb with seven horns and seven eyes) can open the book (Rev. 5:5–7)
Love:	song of praise for universal salvation through the Christ-idea (Rev. 5:8–14)

2. Vision: Life: Opening the Seven Seals: Divine Analysis

(Revelation: Chapters 6:1 – 8:1)

Opening the seven seals in the Word-order:

Mind:	the power of the divine Mind is victorious (Rev. 6:1–2)
Spirit:	the sword of Spirit kills error (Rev. 6: 3–4)
Soul:	the balance of Soul never hurts the good (Rev. 6: 5–6)
Principle:	Principle demonstrates spiritual power over all false personal systems (Rev. 6:7–8)
Life:	the immortality of Life demands the complete laying down of the mortal concept (Rev. 6: 9–11)

Truth:	the Christ, Truth, brings Christian Science to mankind (Rev. 6:12 – 7:17) “In the opening of the sixth seal, typical of six thousand years since Adam, the distinctive feature has reference to the present age.” (S&H 560: 2–5)
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- a great earthquake; the great day of wrath; who shall be able to stand?
 - Word/Word: the knowledge of the divine calculus (4 angels, 4 corners of the earth, 4 winds) is the safety against every error (Rev. 7:1)
 - Christ/Christ: Christ translates itself to each one as the individual good (Rev. 7:2–3)
 - Christianity/Christianity: demonstration of universal salvation (Rev. 7:4–10)
 - Science/Science: in the omni-action of Principle, Principle and idea is one and this wipes away all evil (Rev. 7:11–17)

Love: in the consciousness of Love, error is silenced (Rev. 8:1)

3. Vision: Truth: The Seven Trumpets: Uncovering Error

(Revelation: Chapters 8:2 – 11:19)

Truth translates the divine to manifestation in the human and thereby stirs up the un-Godlike. (Rev. 8:2–6)

The uncovering of error is presented in the Word-order. (The rendering “a third part” means false identity.)

- Mind: the power of divine Mind uncovers the nothingness of the power of mortal mind (hail cast on earth) (Rev. 8:7)
- Spirit: the calculus of Spirit (a great mountain) uncovers the nothingness of the flesh (sea became blood) (Rev. 8:8)
- Soul: the joy of Soul uncovers the nothingness of the bitterness of human thinking (rivers were made bitter) (Rev. 8:10–11)
- Principle: the divine system of Principle uncovers the nothingness of false systems (system of sun, moon, stars was darkened) (Rev. 8:12)

the three woes

- Life: the immortality of Life uncovers the self-destructiveness of mortal life (Rev. 9:1–12)
- Truth: through scientific thinking, Truth uncovers the powerlessness of material thinking (Rev. 9:13–11:14)
- the loosing of the four angels bound in the great river Euphrates
 - the third part of men slain (Rev. 9:13–21)

- | | |
|---------|--|
| (Truth) | <ul style="list-style-type: none">▪ Chapter 10 of “Revelation” is interpreted in the Textbook (“The Apocalypse,” S&H 558:1–559:31) through seven subtones in the Word-order. <p>The open “little book,” containing the revelation of divine Science, must be digested by us.</p> |
|---------|--|

- Chapter 11:1–14 of “Revelation” shows that the step from faith (3 ½) to understanding has to be made.
 - The two witnesses (Christ Jesus and Christian Science) must be pervaded by the “spirit of Life”.
- Love:
 - the omnipotence of Love uncovers the nothingness of the un-Godlike (the 24 elders give thanks to God; the temple of God was opened in heaven) (Rev. 11:15–19)

4. Vision: Love: The God-Crowned Woman: The Divine Method of Handling Evil (Revelation: Chapters 12 – 14)

- “The twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the nineteenth century.”
(S&H 559:32–2)
- “The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare.”
(S&H 568:5–7)

Christianity/Word (Chapter 12):

Love: the divine method of handling evil through true womanhood

- Chapter 12 is interpreted in the Textbook-chapter; “The Apocalypse”, in seven subtones in the Christianity-order.

- “The following chapters depict the fatal effects of trying to meet error with error.” (S&H 568:7–8)

Christianity/Christ (Rev. Chapter 13):

medicine (Rev. 13:1–10) and theology
(Rev. 13:11–18) are no saviors and view
man as mortal (= 666)

Christianity/Christianity (Rev. Chapter 14:1–5): true manhood

Christianity/Science (Rev. Chapter 14:6–20): the scientific annihilation of error
(in the Christianity-order)

Principle:	Principle announces the judgment of the everlasting gospel (Rev. verses 6–7)
Mind:	material knowledge (Babel) is nothing (Rev. verse 8)
Soul:	the fires of Soul burn up sin (Rev. verses 9–12)
Spirit:	the purity of Spirit blesses all through order (Rev. verses 13–14)
Life:	Life reaps fullness in the now (Rev. verses 15–16)
Truth:	Truth is sharp as a sickle (Rev. verse 17)
Love:	Love brings the “wrath of God,” i.e. the self-destruction of error (Rev. verses 18–20)

5. Vision: Soul: Pouring out the Seven Vials of Wrath: The Annihilation of Error (Revelation: Chapters 15–18)

The seven angels with the seven golden vials full of the wrath of God (Rev. Chapter 15):

- the seven angels (seven “numerals of infinity” with the seven last plagues (seven fundamental illusions)
- the temple of the tabernacle of the testimony in heaven was opened
- one of the four beasts (Christianity) gave unto the seven angels seven golden vials full of the wrath of God (the complete annihilation of error)
- no man was able to enter into the temple until the seven plagues of the seven angels were fulfilled (handling error through the two translations — *S&H* 115–116)

Pouring out the seven vials of the wrath of God (Rev. Chapter 16):

- handling error through the *inverted Word-order*

Love:	Love handles fear, hate (grievous sore)	▪ earth
Truth:	Truth handles the belief of mortal manhood (blood of a dead man)	▪ sea
Life:	Life handles mortality, persecution	▪ rivers and fountains of water
Principle:	Principle handles adherence to false systems	▪ sun
Soul:	Soul handles the pains of the physical senses	▪ seat of the beast
Spirit:	Spirit handles dualism and crisis (Armageddon)	▪ Euphrates
Mind:	Mind handles the manifold beliefs of mortal mind	▪ air
Science/Word:	material knowledge (Babylon) is enmity against the scientific idea (Lamb) (Rev. Chapter 17)	
Science/Christ:	the Christ-idea destroys with great power (a great millstone) mortal mind with all its manifestations (Rev. Chapter 18)	

6. Vision: Spirit: The Holy City: The Divine Infinite Calculus

(Revelation: Chapters 19–21)

Science/Christianity: universal acknowledgement (a great multitude) of the glory of God (Alleluia; praise) (Rev. 19:1–9)

Science/ Science: worshipping God and not the person Jesus (Rev. 19:10)

absolute Christian Science (Rev. 19:11–21:9)

as Word: Life, Truth, Love (Rev. 19:11–21)

- Heaven is opened. The Word of God: faithful and true.
 - Life: the Word of God is individualized (Rev. 19:11–14)
 - Truth: the consciousness of dominion: the Lord of Lords (Rev. 19:15–16)
 - Love: the idea of Love (the supper of the great God) exterminates every vestige of error (Rev. 19:17–21)

as Christ: Truth, Life, Love (Rev. 20:1–3)

- An angel came down from heaven: a law of annihilation for error
 - Truth: Truth is the key for error (Rev. 20:1a)
 - Life: Life is the chain of scientific being (Rev. 20:1b)
 - Love: Love seals error (Rev. 20:2–3)

as Christianity: Life and Love (Rev. 20:4–15)

- First and second resurrection; eternal life
 - Life: first resurrection: overcoming death (Rev. 20:4–10)
 - Love: second death: free from the belief that death exists (Rev. 20:11–15)

as Science: Truth and Love (Rev. 21:1–9)

- A new heaven and a new earth; there was no more sea
- Spiritual consciousness
- See Textbook-chapter “The Apocalypse” (S&H 572:19–574:24)

divine Science (Rev. 21:10–14)

as Science: Principle, Love

- The city foursquare (divine Science)
- See Textbook-chapter “The Apocalypse” (S&H 574:25–576:7)

- Principle: the great city, the holy Jerusalem (Rev. 21:10)
- Love: having the glory of God (Rev. 21:11)

as Word: has a wall great and high (Rev. 21:12a)

as Christ: has 12 gates, 12 angels, names of the 12 tribes of Israel (Rev. 21:12a, 13)

as Christianity: 12 foundations with the names of the 12 Apostles (Rev. 21:14)

absolute Christian Science (Rev. 21:15–27)

The Holy City is measured:

as Word: Life (wall), Truth (the measure of a man), Love (the measure of an angel) (Rev. 21:17)

as Christ: Truth (building), Life (wall), Love (city is of pure gold) (Rev. 21:18)

as Christianity: Life (12 precious stones), Love (street of pure gold as if it were transparent glass) (Rev. 21:19–21)

as Science: Truth (God and the Lamb are the temple), Love (nothing can enter that defileth) (Rev. 21:22–27)

- The city of our God
- See Textbook-chapter “The Apocalypse” (S&H 576:8–577:27)

7. Vision: Mind: The Eternal Manifestation of God (Revelation: Chapter 22)

Christian Science

The manifestation of the divine idea (Rev. 22:1–5)

Word-order:	the river of life (Rev. 22:1)
Christ-order:	the healing Christ-idea (Rev. 22:2)
Christianity-order:	the complete salvation of all (Rev. 22:3–4)
Science-order:	nothing is ever going on but the omni-action of the idea of God (Rev. 22:5)

The Word of God must be kept (Rev. 22:6–9)

as Word:	the Word is faithful and true (Rev. 22:6a)
as Christ:	it is the divine message to men (Rev. 22:6b)
as Christianity:	the Word must be kept (Rev. 22:7)
as Science:	the Word of God is impersonal (Rev. 22:8–9)

The Word of God demonstrates itself as divine creation (Rev. 22:10–17)

Mind:	divine Mind is the creator of all (Rev. 22:13)
Spirit:	Spirit blesses every situation (Rev. 22:14a)
Soul:	The rule of Soul gives us freedom for true identification (Rev. 22:14b)
Principle:	Principle makes Principle and idea one (Rev. 22:14c)
Life:	Life demands laying down the mortal concept (Rev. 22:15)
Truth:	Christ, Truth, forms the ideal man (Rev. 22:16)
Love:	Love and its perfection is open to all (Rev. 22:17)

Being is an indivisible whole (Rev. 22:18–21)

Word:	nothing can be added to it (Rev. 22:18)
Christ:	nothing can be taken away (no subtraction) (Rev. 22:19)
Christianity:	it comes to all and all can take it (multiplication) (Rev. 22:20)
Science:	it is indivisibly at hand (divine division) (Rev. 22:21)

Symbols

The “Revelation of St. John” uses numerous symbols that today’s Bible reader cannot easily decode and interpret. For this reason the Textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, has added the chapter, “Glossary,” giving “the metaphysical interpretation of Bible terms” and “their spiritual sense” (S&H 579:4–6). The following list selects from the “Glossary” those important symbols used in the “Revelation of St. John” and presents the spiritual meaning of those terms given in the “Glossary.” For a brief analysis of the right use of symbols, see: Max Kappeler, “Introduction to the Science of Christian Science,” pp. 148–151.

Angels	“God’s thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality” (S&H 581:4–7).
Babel	“Self-destroying error; a kingdom divided against itself, which cannot stand; material knowledge” (S&H 581:17–18).
Bride	“Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer” (S&H 582:14–16).
Bridegroom	“Spiritual understanding; the pure consciousness that God, the divine Principle, creates man in His own spiritual idea, and that God is the only creative power” (S&H 582:17–20).
Day	“The irradiance of Life; light, the spiritual idea of Truth and Love” (S&H 584:1–2).
Dust	“Nothingness; the absence of substance, life or intelligence” (S&H 584:28–29).
Earth	“To material sense, earth is matter” (S&H 585:7). Relates to visible error and audible sin (see S&H 559:8)
Euphrates	“The atmosphere of human belief before it accepts sin, sickness, or death; a state of mortal thought, the only error of which is limitation; finity; the opposite of infinity” (S&H 585:19–22).
Eyes	“Spiritual discernment, — not material but mental” (S&H 586:3–4).
Fire	“Fear; remorse; lust; hatred; destruction; affliction purifying and elevating man” (S&H 586:13–14).
Flesh	“An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation” (S&H 586:18–20).

Lamb of God	“The spiritual idea of Love; self-immolation; innocence and purity; sacrifice” (S&H 590:9–10).
New Jerusalem	“Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony” (S&H 592:18–20).
Red Dragon	“Error; fear; inflammation; sensuality; subtlety; animal magnetism; envy; revenge” (S&H 593:7–8).
River	“Channel of thought. When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error” (S&H 593:14–17).
Rock	“Spiritual foundation; Truth” (S&H 593:18).
Salvation	“Life, Truth, and Love understood and demonstrated as supreme over all; sin, sickness, and death destroyed” (S&H 593:20–22).
Seal	“The signet of error revealed by Truth” (S&H 593:23).
Serpent	“Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God, animal magnetism; the first lie of limitation; finity; the first claim that there is an opposite of Spirit, or good, termed matter, or evil; the first delusion that error exists as fact; the first claim that sin, sickness, and death are the realities of life. The first audible claim that God was not omnipotent and that there was another power, named <i>evil</i> , which was as real and eternal as God, good” (S&H 594:1–11).
Sword	“The idea of Truth; justice. Revenge; anger.” (S&H 595:5–6).
Temple	“A material superstructure, where mortals congregate for worship” (S&H 595:9–10).
Year	“A solar measurement of time; mortality; space for repentance. ‘One day is with the Lord as a thousand years.’ (II Peter iii:8) One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually, the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, the divisor of which is the solar year. Eternity is God’s measurement of Soul-filled years” (S&H 598:19–599:2).

Numbers as Symbols

Often numbers were used in the Bible to symbolize definite spiritual values. The most common number-symbols are:

- 1 the One, the one Principle
- 2 Spirit or duality
- 3 identity or the loss of identity
- 3 ½ three days and half a day; 42 months = 3 ½ years; 1260 days = 3 ½ years
a time of trial: Mind, Spirit, and Soul must become our Principle of being
- 4 the fourfold divine calculus (Word, Christ, Christianity, Science)
- 5 Life or the five corporeal senses
- 6 man or false manhood
- 7 perfection; the seven synonyms for God and their ideas
- 10 the practical application of spiritual facts (hands with 10 fingers)
- 12 demonstration:
3 x 4: the demonstration of Life, Truth, and Love (3)
through the fourfold divine calculus (4)
- 24 demonstration:
(12 x 2) from the two levels of absolute Christian Science and Christian Science
(24 questions and answers in the Textbook-chapter “Recapitulation”)
- 42 (see 3 ½)
- 144 12 x 12 = 144: universal demonstration
- 1260 (see 3 ½)
- 100 }
1000 } means that which is manifold, in great number, countless
10000 }

The Bible: Book of “The Revelation of St. John”
Science and Health with Key to the Scriptures, by Mary Baker Eddy: Chapter XVI “The Apocalypse”

<i>Introduction</i>	<i>1st Vision</i>	<i>2nd Vision</i>	<i>3rd Vision</i>	<i>4th Vision</i>	<i>5th Vision</i>	<i>6th Vision</i>	<i>7th Vision</i>
Chapter 1	Chapter 4-5	Chapter 6: 1-8:1	Chapter 8: 2-11:19	Chapter 12-14	Chapter 15-18	Chapter 19-21	Chapter 22
Process of revelation: W X Xty Science Source of revelation: W X Jesus fulfilled the 7 days of creation: W-order 7 days of creation reveal the 7 synonyms for God Demonstration of “Son of man” through 7 numerals of infinity Chapters 2-3 7 messages to 7 churches X-order	PRINCIPLE: The sealed book of Life Xty-order P M So Sp Li Truth Lo	LIFE: Opening the 7 seals: divine analysis <u>W-order</u> M Sp So P Li Truth W/W X/X Xty/Xty Sc/Sc Lo	TRUTH: The 7 trumpets: uncovering error W-order M Sp So P 3 woes Li Truth 7 subtones M-Lo Measuring the temple 3 ½ Lo	LOVE: The God-crowned woman: divine method of handling evil Xty/W Love Xty-order Xty/X false saviors Xty/Xty true manhood Xty/Sc the nothingness of error	SOUL: Pouring out the 7 vials of wrath: annihilation of error 7 angels with 7 vials Chapter 15 Pouring out the 7 vials Chapter 16 Inverted W-order Lo T Li P So Sp M Sc/W Babylon, the great city Sc/X Babylon is fallen	SPIRIT: The Holy City Sc/Xty metaphysics Sc/Sc worship God <u>a/CS</u> heaven opened as W as X as Xty as Sc: T & Lo <u>dSc</u> as Sc:P, Lo city four-square as W as X as Xty <u>aCS</u> measuring the city as W as X as Xty as Sc:T & Lo no temple therein	MIND: The eternal manifestation of God <u>CS</u> W/W The manifestation of the divine idea W/X The Word of God must be kept W/Xty The Word of God demonstrates itself as divine creation W/Sc Being is an indivisible whole KEY <u>7 Synonyms</u> M = Mind Sp = Spirit So = Soul P = Principle Li = Life T = Truth Lo = Love <u>4-fold orders</u> W = Word X = Christ Xty = Christianity Sc = Science <u>4-levels of Science</u> Sc it = Science itself dSc = divine Science aCS = absolute Christian Science CS = Christian Science

Oxyrhynchus Scroll

Jesus to John

This dialog is translated from a manuscript in the British Museum. The manuscript, which was found in Oxyrynchus, Egypt, on the backside of a land-surveyor list of measurements, is very old. It is stored in a case which is chained to a table.

John said: “Master, is there any material universe?”

Jesus answered: “No.”

John asked: “Is there a material body?”

Jesus hesitated a long time and finally said: “Saints believed that their bodies were fashioned of clay and this believing brought them death.”

Jesus said: “Let not him who seeketh cease from seeking until he hath found:

...and when he hath found, he shall be amazed.

...and when he hath been amazed, he shall reign.

...and when he shall reign, he shall have rest.

...the Kingdom of Heaven is within you and whoever shall know himself shall find it.

...strive, therefore, to know yourselves and ye shall know that ye are in the City of God, and ye are the City.

Abbreviations

used to reference the work of Mary Baker Eddy

S&H	<i>Science and Health with Key to the Scriptures</i>
Mis.	<i>Miscellaneous Writings</i>
Ret.	<i>Retrospection and Introspection</i>
Pan.	<i>Christian Science versus Pantheism</i>
Mess.'01	<i>Message to The Mother Church, June 1901</i>
Hea.	<i>Christian Healing</i>
Peo.	<i>The People's Idea of God</i>
My.	<i>The First Church of Christ, Scientist, and Miscellany</i>

Study Material
on
Science and Health with Key to the Scriptures,
by Mary Baker Eddy

Chapter XVI
The Apocalypse

(Science reflecting Science)¹

Reference books:

The chapter “The Apocalypse” interprets only a relatively few verses out of the 22 chapters of “The Revelation of St. John.” In order to understand better the place-value of “The Apocalypse” within the whole Textbook it is helpful to get first an overall picture of “The Revelation of St. John.” A rather detailed exegesis of its structure and layout is given by John W. Doorly in *Talks at the Oxford Summer School, 1948, Vol. II*, pages 117–253. A shorter survey is found in John W. Doorly’s book, *The Pure Science of Christian Science*, pages 69–88 (a précis written by Peggy Brook).

A survey on the chapter “The Apocalypse” can be found in: Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life*, pages 177–185.

The climax of the chapter “The Apocalypse,” of the whole Bible and of the Christian Science Textbook is the Holy City, i.e. “The city foursquare” (S&H 575:MH) and “The city of our God” (S&H 577:MH), symbolizing “the divine infinite calculus.” (See John W. Doorly, *The Pure Science of Christian Science*, pages 20–29, 65–67).

A fuller treatment of the fourfold calculus of Word, Christ, Christianity, and Science on the various levels of Science is given in: Max Kappeler, *The Four Levels of Spiritual Consciousness*, pages 63–198.

Standpoint of the Chapter:

Science reflecting Christianity:

- Science from the absolute standpoint: Principle and idea is one.
- Christianity from the relative standpoint: Scientific understanding.
- Science as Science: Scientific understanding of the oneness of being.

Scriptural Note I: Scientific Being

Scriptural Note II: Being as a fourfold calculus

¹ Excerpt from Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1982), Chapter XVI

THE ASCENDING WAY OF SCIENCE
(UNDERSTANDING)(S&H 558:1–575:21)

Christian Science: Accent on Truth and on Love (S&H 558:1–572:18)

“The opening of the sixth seal” (Truth), “typical of six thousand years since Adam, the distinctive feature has reference to the present age.” (S&H 560:2; Rev. 6:12–7:17)

Scientific thought (angel) (S&H 558:1–559:31)

(In the “Revelation of St. John” this text appears in the Third Vision [Truth] as the sounding of the sixth trumpet: Truth).

Truth:	Through scientific thinking Truth uncovers error and destroys it.
as Mind:	Angels are God’s thoughts passing on to man (S&H 558:9–12).
as Spirit:	God’s thoughts lend themselves to unfold to the point of understanding (S&H 558:13).
as Soul:	When seen in their true identity, they burn up their counterfeit beliefs (S&H 558:13–19).
as Principle:	An understanding of Science (“a little book”) has power over latent and concrete error (S&H 559:1–8).
as Life:	The truth of Scientific thought is ever-present (S&H 559:8–14).
as Truth:	The demonstration of the power of Truth is experience in the destruction of error (S&H 559:14–20; Rev. 10:7–9).
as Love:	When scientific thought partakes of the divine nature (by reading, studying and pondering the book) then it brings us out of bondage into the El Dorado of Christian Science (S&H 559:20–31; Rev. 10:10, 11).

Spiritual idea (true womanhood) (S&H 559:32–572:2)

(In the “Revelation of St. John” this text is part of the Fourth Vision: Love. This chapter “has a special suggestiveness in connection with the nineteenth century” [S&H 560:1]).

Love:	The divine method of handling evil through true womanhood (“the divine method of warfare in Science” (S&H 568:6).
as Principle:	The spiritual idea is always Principle’s own idea in operation (560:6–562:21).
as Mind:	The spiritual idea is the idea of the parent Mind—therefore great (S&H 562:9–12).
as Soul:	A spiritual idea is always safe in the face of animal magnetism (S&H 562:29–565:5).

as Spirit:	The spiritual idea is the pure reflection of its divine Principle (S&H 565:6–28).
as Life:	The spiritual idea irresistibly and irrevocably leads to divine heights—the way of Life (S&H 565:29–566:24).
as Truth:	The spiritual idea is always victorious in the warfare with error (S&H 566:25–568:12).
as Love:	Either through Science or suffering the spiritual idea is brought to the glory of fulfillment (S&H 568:13–572:2).

Summary of Love’s Christianity: In the fulfillment of Love, sin is reduced to its native nothingness (S&H 572:3–18).

Absolute Christian Science: Truth and Love (S&H 572:19–574:24)

Spiritually scientific consciousness

(In the “Revelation of St. John” this text appears in the Sixth Vision [Spirit] illustrating absolute Christian Science as Science: Truth and Love.

Truth:	All is a matter of consciousness. The consciousness which God bestows is a scientific consciousness (S&H 572:19–573:12).
Love:	With such a scientific consciousness the law of Love offers full compensation for the sum total of human misery (S&H 573:13–574:24).

Divine Science: divine Principle, Love (S&H 574:25–575:21)

Spiritually scientific oneness

(In the “Revelation of St. John” this text appears in the Sixth Vision [Spirit] illustrating divine Science as Science: divine Principle, Love.

Love:	The oneness of being: Love wedded to its own spiritual idea (S&H 574:25–575:6).
Principle:	This oneness of being is founded on a fourfold calculus (the city foursquare), on Science and system (S&H 575:7–21).

THE DESCENDING WAY OF SCIENCE
(DEMONSTRATION)(S&H 575:22–578:18)

Divine Science: divine Principle, Love (S&H 575:22–576:7)

Principle, Love: Divine Science (Love) operates through a fourfold calculus (Principle) (S&H 575:22–576:7).

Absolute Christian Science: Truth and Love (S&H 576:8–577:27)

Truth and Love: (In the “Revelation of St. John” this text appears in the Sixth Vision [Spirit] illustrating absolute Christian Science as Science: Truth and Love.

Man as a perfect compounded spiritual idea, is the demonstration of the fourfold calculus (the city of our God) (S&H 576:8–577:27).

Christian Science: accent on Love (S&H 577:28–578:18)

Love: The incorporeal or spiritual sense of Deity demonstrates Love’s perfection in human experience (S&H 577:25–578:18).

as Mind: Mind guides (S&H 578:5)

as Spirit: Spirit feeds and clothes (S&H 578:6–7)

as Soul: Soul restores (S&H 578:8 to :)

as Principle: Principle demonstrates itself (S&H 578:8–9)

as Life: Life leads to deathless life (S&H 578:10–12)

as Truth: Truth’s consciousness saves (S&H 578:13–15)

as Love: Love bestows infinite good (S&H 578:16–18).