



EDITOR'S COMMENT

In Newsletter #16, *Culturing Consciousness in the Tonality of Love*, we saw that mankind has reached the pinnacle of biblical history, the age of Love (the 7th 1000-year period, 2000–3000 A.D.). The purpose of that newsletter was to help us culture our consciousness in the tonality of the synonymous term, Love. We were working on concept-building and tonality-building.

In this newsletter, we move on to consciousness-building and being-building as we take up the question: How do we become one with God, Love? Max Kappeler answers this question in his booklet: *The Ordered Approach to the One Being*. The purpose of this newsletter is to focus on the 8 ordered steps in the *ascending way of understanding*. We leave it to your further study to investigate the *descending way of demonstration*.¹

The 8 Ordered Steps to Our Oneness with Being²

Max Kappeler

The Important Question

In the Science of Being, two questions are fundamental:

1. What is the nature of spiritual reality?
2. How can this reality be grasped by us and experienced as our own conscious being?

The answer to the first question is to be found in the three main categories of divine Being,³ which lie at the root of the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. As this subject is dealt with very thoroughly in all my publications,⁴ it will not be necessary to go into it in any detail here.

The second question, concerning the ordered, step-by-step approach to oneness with the one reality, is a question that is intimately connected with practice and has many and varied aspects. Here, however, it will only be necessary to deal with the main points. My aim is not to give an exhaustive explanation of the whole subject, but merely to indicate the general outlines as a guide to study so that the reader can become familiar with the spiritual implications of that ordered way and is able to make it spiritually their own.

The central question is this: How can we exchange the personal I for the divine I? What does it really involve? Everyone has a different concept of reality, for it is always only the mortal, human, and therefore erring consciousness that is forming the individual's concept of reality. Since we all look at the world from our own personal I, we each have a

Continued on page 3



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THE CHRISTIAN SCIENCE THAT MARY BAKER EDDY discovered and stated in her Textbook, *Science and Health with Key to the Scriptures*, is seen to be the universal Science of all sciences. The denominational aspect of Christian Science is fading away, and its vital role as a proto-science is emerging.

Science cannot be organized, and its investigation cannot be outlined or controlled humanly without endangering its unfoldment. Dr. Max Kappeler (Switzerland) based his research entirely on the Bible and the teachings of Mary Baker Eddy as the complete revelation of Christian Science, as well as the teachings of John W. Doorly, who detected the scientific system of reference in the Christian Science textbook. The Kappeler Institute USA claims no exclusive rights to the Science of Christian Science, nor does it present itself as an authority to endorse, control, or regulate work in the subject of Science. Dr. Kappeler founded the Kappeler Institute for the Science of Being in 1973 to maintain, protect, publish, promote, and archive his English language works.

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The 8 Ordered Steps *Continued from page 1*

different reality of our own. In this way, the human consciousness becomes the creator of its own world. This is not, however, the picture that the divine Mind has of its creation; therefore, it cannot be the true picture of divine reality, but merely a caricature of what is actually real. If our consciousness is coming from our own personal I, it is not being formed by the divine I, and we cannot know divine reality as it really is. True reality is that being which God itself is aware of as its own Being. Every other view is incapable of giving the true picture of reality. God alone is the true I, the only I, that I which remains forever the same I. In the Bible, God, which is the only I, is called “I AM THAT I AM” (*Exodus 3:14*). The human personal I and the divine I start from two completely opposite standpoints. Consequently, the entire question depends on how we are looking at reality—from which standpoint in consciousness are we viewing?

From the earliest times people had a longing to be in harmony with the divine nature and essence of the one Being. They sensed and believed that being on good terms and in the closest possible harmony with a higher power would give them mastery over their daily life. The methods man used to acquire this close relationship with God varied according to the different age, culture, and religious beliefs of the period. For example, we may point to the age of magic or religious rituals, or the mystical age in which *unio mystica*

(mystical union with God) was the highest aim. With Greek philosophy, modern man touched the realm of the mental. Then, in place of magic, ritual, and mysticism, came logical thinking. In that age, Parmenides (5th century B.C.) declared: “For thinking and being is the same.” From then on, reality had to be explored through schooled, logical thought, and scientific thinking began to develop. Then there started a long progress toward differentiated, purely scientific thought, leading up to our own age, in which great transformations are once again taking place in the concept of science. The Textbook points to this fact on the first page of the Preface: “The time for thinkers has come”

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(*S&H vii:13*). The way to oneness with the I AM is a scientific way—not a magical, emotional, ritualistic, or mystical way. The method of Christian Science, which offers a valid answer to the age-old longing of mankind for oneness with the divine Being, is founded on understanding.

So Christian Scientists ask: Is there an ordered way of understanding that leads from the standpoint of the small, personal I to the great I AM? Such a way would have to enable us to separate ourselves from the personal, mortal I-awareness and adopt the consciousness of the divine I AM, which perceives, from God’s viewpoint, a true image of the divine—that is, the only true reality.

From the earliest times people had a longing to be in harmony with the divine nature and essence of the one Being.

Continued on page 4

The 8 Ordered Steps *Continued from page 3*

Spiritual development shows that such a way exists. The change of standpoint involved, however, cannot be achieved all at once. For this development does not merely require a change in human thinking; it is, rather, an inner transformation, and experience shows that such a change usually comes about gradually. In this change, the human mind must submit wholly to the divine Mind. This requires of us significantly more than an act of human thinking. Christian Science is not a mind-science or “brain-science,” but a divine Mind-science.

The way from the small, personal I to the divine I AM is an *ascending way* in consciousness.

The way from the small, personal I to the divine I AM is an *ascending way* in consciousness. Translated into the language of Christian Science, this means that consciousness is led “up,” scientifically, through the 4 levels of spiritual consciousness: that is, from the level of Christian Science, to the level of absolute Christian Science, then to the level of divine Science, and finally up to the I AM, the level of Science itself. Thus, we have a divinely ordered guide, and are, therefore, not in danger of losing our way. These lawfully ordered steps, leading consciousness along the path to divine awareness, form the subject of the present article. The starting point and the aim are given: the way leads us from a material I-centered viewpoint to a spiritual I AM worldview. As practical experience teaches, that involves eight steps.

The 8 Steps: The Ascending Way of Understanding

The First Step: All is Mental

First of all, we must become conscious that we are not dealing with a material universe, but that *all* is mental. Christian Science teaches that matter is merely the subjective state of mortal mind. We perceive the so-called material universe mentally and process this perception with the help of our feelings and thoughts, from which a definite pattern of experience and thought-structure emerges. Thus everyone, according to their own feelings and thoughts, has a different view of the world. We see, therefore, that things can be converted back into thoughts. From this it is clear that we are not primarily concerned with what appears to be happening materially, but with the quality of our own thought-structure. This already constitutes an immense insight: It is not the external world that we can blame for any circumstance, but only our own mentality, molded by mortal mind. Thus, all inharmony comes primarily from impersonal mortal mind, that is, from the collective consciousness, and only secondarily from the individual mortal thought which is imbued with this mind. A full realization of this fact can go a long way toward solving our life’s problems. Only when we are inwardly prepared to accept that no material circumstance, but only our own material thinking, has to be changed, are we ready to take the next step.

The Second Step:

The Mental can be Both Good and Evil

Now comes the second question, whether the mental is only good, only evil, or both good and evil. Does reality, cognized mentally, resemble the tree of knowledge of good and evil? That is, is reality both good and evil? Christian Science denies this. It rests upon the principle contained in the words of Shakespeare, which appear as a motto at the front of the Textbook: “There is nothing either good or bad, but thinking makes it so.” Thus, whether we move in a good or bad universe depends not on an intrinsically good or bad material universe, but on the quality of our awareness of reality. If divinely true reality is wrongly perceived—that is, through the viewpoint of the mortal, personal I—then it appears evil. Fundamentally, everyone is free to harbor either good or evil thoughts, to act accordingly, and to reap the ensuing life-experiences. “As a man thinketh, so is he” (*S&H 166:3*). At heart, every one of us longs for a good life experience. To fulfill this longing, we must, therefore, know how a consciousness of good, constructive, and positive thoughts can be gained. The more clearly and completely we can make the distinction between good and evil thoughts in ourselves, the better our lives will be. People are aware of this; that is why so many turn to the power of “positive thinking.” Thus, the operative

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question is: What are good thoughts and what are bad thoughts? By what yardstick can we measure what is good and what is bad in our thinking? This calls for a further step.

The Third Step: Thinking in Ideas

The Bible and the Christian Science textbook give the answer to what alone is good. Only divine values are good; only the ideas of God, hence the ideas of the 7 synonyms for God, are good. Therefore, it is a matter of becoming intimately acquainted with the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love. For this, we must know what these ideas are.

The 7 synonyms are explained in the Textbook. A study of all the references where any of these 7 synonyms for God are used, shows through which ideas the nature of divine reality is expressed. This gives us quite a list of ideas for each of these synonyms.⁵ This absolutely essential study enables us to know what the ideas of the one Being are, and to bring our own thinking into line with these ideas. Thus, to live a good, positive life, we must learn to think only in ideas. When we do this, we free ourselves from harmful thinking. Through this “thinking in ideas” our human ego gains an improved identity. Dualistic thinking slowly gives way to ideational thinking, and this consciousness of

Continued on page 6

The 8 Ordered Steps *Continued from page 5*

what the I is, lifts itself above a material, dualistic level to the “ideational I.” When our consciousness is geared to ideas, we become more and more aware of ourselves as “ideational I.” For example, this ideational I is conscious that: My true I is the idea *intelligence*; I am not ignorant (Mind). It is the idea *substance*; I am not material (Spirit). It is the idea *unchangeable identity*; I am not subject to changes (Soul). It is the idea *all-harmonious operation*; I am not inharmonious (Principle). It is the idea *eternal life*; I am not mortal (Life). It is the idea *divinely conscious dominion*; I am not enslaved and powerless (Truth). It is the idea *perfect fulfillment*; I am not isolated and aimless (Love). The more comprehensive our knowledge of the ideas of the 7 synonyms for God is, the more completely we can identify our true I with the perfection of an ideational I. In this way, a higher I is molded in consciousness.

But however progressive this third step may be, it must not be forgotten that this is only a further step toward the goal and not the final step. What is still missing?

The Fourth Step: Thinking in the Tonality of the Synonyms for God

Ideas do not exist as isolated individual values *per se*; ideas are always ideas of the one God; they are always one with God, and therefore, inseparable from all the countless other ideas. The more constantly we foster the ideas of the synonyms for God in our thought—

loving them, marveling at them, and seeing their promise—the sooner we arrive at the stage where we no longer grasp the countless ideas of a synonym as separate concepts, but begin to see how they melt into one whole tone, one divine atmosphere of the particular synonym, which we call the tonality of a synonym for God. At this stage, we advance in consciousness from thinking in ideas to thinking in synonyms. This is characteristic of the transition from the third to the fourth step. But synonym-thinking can no longer really be called “thinking,” because at this stage the conceptual sense begins to recede. Concepts give way to hearing a spiritual tone; being in a state of awareness of the spiritual;

moving in a spiritual atmosphere. Accordingly, the ideational I is also overformed, becoming identified as “synonym I.” At this point, we become conscious that: I am one with Mind; I am one with Spirit; I am one with Soul; I am one with Principle; I am one with Life; I am one with Truth; I am one with Love. Here our I is

identified through divine tonality with the whole of God, and we may well wonder at this point: Have we not reached the summit of our consciousness, or is there still something greater, higher? Yes, there is! For only with the following fifth step, leading on to the sixth, seventh, and eighth steps, does the most important development on our spiritual journey to the one Being start.

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The Fifth Step: Only the Synonyms for God in Us can be One with the Synonyms for God

Here the question arises: Who or what is the I that, at the fourth stage, seeks to identify itself with the synonyms for God? Is it not still “our” I, hence our human, personal I, thinking in the synonyms for God? But this human I can never be one with the divine I; the human I can never blend with the I AM THAT I AM. The duality God/man is still not completely overcome. We must recognize no other I than the I which is God. This I is the only I. For God alone is the only true “conscious” subject. Therefore, only Mind, Spirit, Soul, Principle, Life, Truth, and Love are the true I. Here, in the fifth step, human thinking gives way

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to the divine I; the human mind with its human thinking gives way to the divine Mind. We no longer think from ourselves, but from the divine Mind in us, which is conscious of its divine being. The divine Mind as such does not think—it has no brain. The divine Mind is a state of awareness of the whole of being. Here we reach the turning point from the metaphysics of human thinking to the metaphysics of divine Mind: to Mind-science.

Only the tonality of the synonyms for God in us can be one with the divine synonyms. In the words of Paul: “Even so the things of God knoweth no man, but

the Spirit of God” (*I Cor. 2:11*). If we should argue that we do not have the spirit of God, Paul immediately corrects us: “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God” (*I Cor. 2:12; see also Romans 8:16 and 26*). In all the apostolic writings there is a strong tone of having that Mind which was also in Christ Jesus. The New Testament shows us that we live by the grace of God—the grace that there dwells in us, that Mind which is God, Mind.

We now consciously recognize that “God [is] the *Mind* of man” (*S&H 470:17, italics added*). Since God expresses itself as all 7 synonyms, we can expand this statement and see: God is the *Spirit* of the real man; God is the *Soul* of the real man; God is the *Principle* of the real man; God is the *Life* of the real man; God is the *Truth* of the real man; God is the *Love* of the real man. Hence, the real I of the true man is no other mind than the Mind which is God; no other spirit than the Spirit which is God; no other soul than the Soul which is God; no other principle than the Principle which is God; no other life than the Life which is God; no other truth than the Truth which is God; no other love than the Love which is God. Mind, Spirit, Soul, Principle, Life, Truth, Love, which are God, dwell as Mind, Spirit, Soul, Principle, Life, Truth, Love in man. Now we understand the meaning of Immanuel or “God with us.”

Continued on page 8

The 8 Ordered Steps *Continued from page 7*

God is infinite individuality (*S&H 281:14*) and is reflected in man as infinite individualities; but these infinite individualities are not “parts” of an infinite divine individuality; rather, they individually reflect *the whole* of God—the infinite individuality of God. Thus we see: Man is *Mind*, which is individualized, but always remains the whole of Mind; man is *Spirit*, which is individualized, but always remains the whole of Spirit; man is *Soul*, which is individualized, but always remains the whole of Soul; man is *Principle*, which is individualized, but always remains the whole of Principle; man is *Life*, which is individualized, but always remains the whole of Life; man is *Truth*, which is individualized, but always remains the whole of Truth; man is *Love*, which is individualized, but always remains the whole of Love. It is rewarding to stay with the contemplation of this fundamental realization until we are conscious of its greatness and feel the overwhelming promise it contains. We recognize that the whole spirit of God dwells in us, and this alone is one with God. Only through Mind, Spirit, Soul, Principle, Life, Truth, and Love can we approach Mind, Spirit, Soul, Principle, Life, Truth, and Love. With such a prayerful attitude we can pray aright, and this prayer will not return to us void.

Again, at this stage, we might assume that the highest point has been reached. Is there still something higher than the realization that the Mind, which is God, is also our Mind and dwells within us? Yes! Since the question arises: What do we mean by this “us”? Does not this “my,” “your,” “our” still indicate a certain duality? This question is answered in the next step.

The Sixth Step: Life, Truth, Love is the I of Man

“Mine and thine are obsolete terms in absolute Christian Science” (*Mis. 318:2*). On the level of absolute Christian Science, the general concept of personality falls away and is replaced by “infinite Person,—in the sense of infinite personality” (*S&H 116:29*). Even the “I,” “my,” “your,” “our,” “we,” etc., now disappears and gives place to the divine person of “Life, Truth, Love.” A turning point forces itself on consciousness with the utmost dynamic power. With the fifth step, we see that Mind, which is God, is my/our Mind. Does there not still persist a faint suggestion of personality? Is there not always something relating to “me” or “us,” and is it not, after all, always “my” or “our” redemption that we are striving for? But the only person is Life, Truth, Love. This leads to another realization: *Life, Truth, Love* is, and operates as, the *Mind* of man, as

The realization that the Mind, which is God, is also my Mind is overformed to the new standpoint: the Mind, which is God, is the Mind of Life, Truth, Love—the triune Principle.

the *Spirit* of man, as the *Soul* of man, the *Principle*, the *Life*, the *Truth*, and the *Love* of man. The personal “I,” “my,” and “us” now fall away completely. The realization that the Mind, which is God, is also my Mind is overformed to the new standpoint: the Mind, which is God, is the Mind of Life, Truth, Love—the triune Principle. *Life, Truth, Love is the divinely subjective I or Ego*, which is the Mind, Spirit, Soul, Principle, Life, Truth, and Love of man.

Now, in the new spiritual atmosphere of the sixth step, there constantly sounds the divine call: *I—Life, Truth, Love*—am the Mind of man; *I—Life, Truth, Love*—am the Spirit of man; *I—Life, Truth, Love*—am the Soul of man; *I—Life, Truth, Love*—am the Principle of man; *I—Life, Truth, Love*—am the Life of man; *I—Life, Truth, Love*—am the Truth of man; *I—Life, Truth, Love*—am the Love of man. No longer is the personal “I” or “we” conscious that the Mind, which is God, dwells within “me” or “us,” but only that the triune Person—Life, Truth, Love—is conscious of itself as the Mind, Spirit, Soul, Principle, Life, Truth, Love of man. Now, in the quiet contemplation of reality, the personal I is totally excluded, and consciousness is filled with the eternal operation of *Life, Truth, Love* as all-intelligent Mind, as ever-unfolding Spirit, as crystal-clear identification through Soul, as the all-harmonization of Principle, as infinitely individualizing, upward aspiring Life, as the hierarchically-structuring form of Truth, as the goal-directed plan of universal Love. But even this stage of consciousness must be overformed through a further step. How?

The Seventh Step:

The Synonyms for God are the Only I or Ego

The sixth step shows us two very positive viewpoints: the standpoint of God and that of the true man. But these are still two distinct standpoints. The first shows that God, the triune Person—Life, Truth, Love—constantly declares: Let there be Mind, let there be Spirit, let there be Soul, let there be Principle, let there be

Therefore, there is only one I or Ego, namely God. This means that there is not a Mind which is God and, at the same time, a divine Mind of man. There is only one Mind, to which the division into God and man is unknown.

Life, let there be Truth, let there be Love! With the second standpoint, the true man is central; from this standpoint the declaration is: Life, Truth, Love is the Mind, Spirit, Soul, Principle, Life, Truth, Love of man. But are God and man, then, two different realms? Christian Science teaches that God and man are one, they co-exist. The I of God and the I of man is one. “There is but one I, or Us” (*S&H 588:11*), only *one* Ego. One and the same I is the I of God and the I of man. “Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being” (*S&H 465:17*). Therefore, there is only *one* I or Ego, namely God. This means that there is not a Mind which is God and, at the same time, a divine Mind of man. There is only *one* Mind, to which the division into God and man is unknown. This one, God, declares: There is only *one* Mind, only *one* Spirit, only *one* Soul, only *one* Principle, only *one* Life, only *one* Truth, only *one* Love; there is nothing else besides. Consciousness can realize with amazement and awe that: Mind is the only conscious I or Ego; Spirit is the only conscious I or Ego; Soul is the only conscious I or Ego; Principle is the only conscious I or Ego; Life

Continued on page 10

The 8 Ordered Steps *Continued from page 9*

is the only conscious I or Ego; Truth is the only conscious I or Ego; Love is the only conscious I or Ego. There is no other mind besides, no other spirit, no other soul, no other principle, no other life, no other truth, no other love.

The Eighth Step: The I is—it is the I Am

However, the way leads us still further, and the question arises: Does God need such stages of self-analysis? No, for God is constantly conscious of itself as the whole, as the one I, as the One and the Only. The different steps merely give us (the I seen from a lower standpoint) the possibility of making a scientific differentiation of the one whole. Through them we are able to understand God, because they make the nature and essence of the one God comprehensible in its fundamental aspects without fragmenting the whole, God. But God itself is the whole, the I AM THAT I AM. God is the self-consciousness of its whole Being. There is only one passage in the Bible where the nature of God is described from this high standpoint. It is the passage where God declares itself to Moses as “I AM THAT I AM.” (*Exodus 3:14*). Other translations give a different version of the Hebrew: “I am the being, the eternally becoming” (*Erich Fromm*), or: “I am that one that I will show myself to be.” Another translation is: “God’s being is in the becoming;” a translation from the Aramaic reads: “I am the living God.” Thus, God is not something fixed. What we call God is not simply motionless being. Rather, it is dynamic. It is ever new being as becoming. God is not

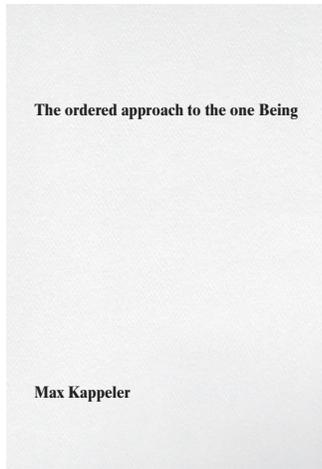
a static God, but a *God showing itself forever new*. It is the perfect One, showing itself in its eternally new perfection. There is a *God-genesis* forever going on.

With the eighth step we see that the human I is completely dissolved, giving place to the divine I AM. The human “I am” gives way to the divine I AM, and this alone is conscious of true reality.

Endnotes

- ¹ “The ascending way of understanding” and “the descending way of demonstration” are both discussed in Max Kappeler’s booklet, *The Ordered Approach to the One Being* (Seattle: Kappeler Institute Publishing USA, 1989). This article covers only pages 1–9 in that booklet. To study this subject further, see p. 16 for Special Offers on this book and related recordings.
- ² This article is an edited excerpt from Max Kappeler, *The Ordered Approach to the One Being* (Seattle: Kappeler Institute Publishing USA, 1989), pp. 1–9.
- ³ In Kappeler’s books we find that the three categories of Being are: 1) Mind, Spirit, Soul, Principle, Life, Truth, Love—the 7-fold nature and essence of God; 2) Word, Christ, Christianity, Science—the 4-fold operation of God; 3) Science itself, divine Science, absolute Christian Science, Christian Science—the 4 levels of spiritual consciousness.
- ⁴ All of Kappeler’s books and recordings are available at our website (www.kappelerinstitute.org), and in the KI USA Catalog, *The Journey from Sense to Soul, KI USA Catalog 2007/2008*.
- ⁵ See Max Kappeler, *References in the Booklets Compendium for the Study of Christian Science # 1-10* (Seattle: Kappeler Institute Publishing USA, 1951–1954). For an in-depth discussion on the synonyms, see Max Kappeler, *The Seven Synonyms for God: An analysis of the concept of God in the Christian Science textbook* (Seattle: Kappeler Institute Publishing USA, 1984).
- ⁶ See Max Kappeler, *The Seven Synonyms for God*, pp. 125–132.

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The Ordered Approach to the One Being

Max Kappeler

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By pondering these 8 steps, students can follow the logic within this order. It may not be easy at first; but great subjects with great promise are worthy of greater effort. Two thousand years of Christianity have shown that heaven cannot be stormed at the first attempt. Indeed, the subject does make certain intellectual demands on our thinking; still greater demands are made on our spiritual understanding. Mary Baker Eddy's instruction to the reader is particularly important:

'Study thoroughly the letter and imbibe the spirit' (S&H 495:27).

But we cannot imbibe the spirit by reading the text over and over again; even learning by heart would be of no use. Rather, it is a matter of pondering each of these steps in our hearts, of grasping its meaning and importance spiritually, evaluating its naturalness in the context of the whole process, rejoicing in the promise, and nourishing our inner gratitude for having found this way. Without love for the subject, nothing can prosper; without awe, the spirit of Science cannot stay alive.

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