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Article: **Study Note: O R D E R in your study is indispensable**

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Under the heading of "Suggestions for your study", our INFORMATION letter provides notes and tips which you - as we hope - will appreciate as pertinent suggestions for your own study; naturally, it is left to you - depending on one's own standpoint - to pursue the subject immediately or to return at a later time to take it up again. As in any scientific study, students have very different interests, different degrees of progress, completely different individual initial positions as regards time and speed, in short - everyone acts under his own responsibility, and it is good that this should be so. For the SCIENCE of Being differs from the sciences in general in that it does not know any rigid timetable within which some specific amount of work or a particular school syllabus must have been worked through; there are no personal teachers who know how to apply so-called "didactic methods", find pleasure in preparing huge quantities of worksheets, ask test questions, conduct examinations, write school reports and confirm the achievement of specific "results". All this does not exist. BUT: there is a systematic structure to our study. The spiritual system of reference of Christian Science is our teaching and education system.

Christian Science demands discipline and order in your study so that we learn - in the human as well as in the spiritual - to be a law unto ourselves. The freedom that we have also involves a great responsibility and commitment. If we are faithful to the same, we will experience the fulfilment of the promise which says that we may know, understand and experience the SCIENCE OF GOD, the SCIENCE of the divine Being, as our own being.

The need for an ordered and structured approach to our study

Mrs Eddy says in her autobiography:

"The poet's line, "Order is Heaven's first law¹," is so eternally true, so axiomatic, that it has become a truism;... Experience has taught me that the rules of Christian Science can be far more thoroughly and readily acquired by regularly settled and systematic workers, than by unsettled and spasmodic efforts" (Ret. 87: 3-10).

Order is the indispensable prerequisite for success in one's study . A fundamental aid for disciplined study has been given to us by the ordered study syllabus Max Kappeler has time and again enjoined us to follow. This study syllabus follows the path which has been taken by the spiritual idea out of its own power of self-evolution to this very day, and along which it has revealed its systematic nature. Due to the scientific research work by Doorly and Kappeler, this structure of our course of study is known and accessible to us. This course of study leads us with absolute certainty to the understanding of the Bible and the Textbook - which Mrs Eddy so very much longed for her students to achieve. It is therefore important to know the steps of unfoldment the spiritual idea has taken.

Mrs Eddy's greatest wish was that Christian Scientists would study her Textbook and thereby understand the same. We do not need to go into further detail here about this generally known fact.

¹ Alexander Pope

However, what this "study" is supposed to mean requires some knowledge of history² as during the course of time certain attitudes have become somewhat entrenched that may be a hindrance to progress of the Cause as well as the individual.

In the beginning: the lesson sermons. Mrs Eddy was continuously working on the text of the Textbook, from its first appearance (1875) to the final edition (1910) published during her lifetime, in order to render its message clearer and clearer. As during her time the understanding of Christian Scientists was still in its infancy and human misinterpretations were the natural consequence, she established the two books, the Bible and the Textbook, as preachers for the church services; from these two books, the Bible and the Textbook, selected passages were to be read and pondered ("studied") on 26 topics that repeat themselves every six months. This method and the limited number of topics were appropriate for that period and adapted to the low level of knowledge of Christian Scientists in those days. Nonetheless, the topics of the lesson sermons also comprise the synonyms for GOD -with the exception of PRINCIPLE. The references for the respective lessons are collected by means of the concordance; this had been prepared for all her works during Mrs Eddy's time at her special request. The lecturers of the Church also use this concordance method in order to justify the topics of their lessons. John Doorly, who was one of the best-known and most successful lecturers within the Church organisation, also studied the synonyms and the other fundamental terms of Christian Science by means of the concordance. However, he was not satisfied with individual striking references but always studied *all* references to *each* respective term; in this way he arrived at a comprehensive overview of Mrs Eddy's use of spiritual language. But many church lecturers do the same. They even prepare lists with specific qualities of the synonyms which they themselves feel are characteristic for the same; and in order to be able to present lists that are as impressive as possible, they seem to use - quite obviously - synonym dictionaries. But this is where they stop. Unfortunately, it is only an "unsettled and spasmodic effort". In doing so, all kinds of possible characteristics for each synonym will be subjectively and arbitrarily associated so that the terms as such are thrown about wildly.

The way forward. Doorly and his team of co-workers, above all Max Kappeler, on the other hand asked scientific questions of the text and the logic of its overall theme. They did not accept the evident disorder which appears to prevail in the text if it is read superficially, and which the official Church view considers to be "specially inspirational". Rather they assumed that Mrs Eddy meant exactly what she said when she used the designation "Science". From the respective theme of the text, they established the laws according to which the synonyms are used by Mrs Eddy. It was only this that led them to a clear analysis of the synonymous terms showing that very definitive values are associated with each synonym. This led to the systematic order found to be the basis of the scientific terms of the Textbook, which quite evidently unfolded on the basis of the seven days of creation. In this way the system of the fundamental terms and categorial interrelationships within the text of the Textbook crystallised slowly but surely. John Doorly was able to grasp the system because he followed up the question of order in SCIENCE; in this way he allowed himself to be guided by the divine MIND through the revelatory texts of the Bible and the Textbook, and for his spiritual understanding the system of the categorial fundamental terms appeared from the depths of the text: the text revealed its core, as it were.

Following on from this example, Kappeler was able to discover the structure of the Textbook by means of a structural analysis of the same. Gradually, the text-immanent orders and structures were revealed in this way, first in the Bible, later in the Textbook itself. With Doorly and Kappeler too, references initially provided the detail basis of the study. But unlike the lesson method where only some few references were collected arbitrarily, Doorly and Kappeler examined the references in their entirety on a *content-analytical* basis; they then proceeded to study them *thematically* on the basis of the order emerging from the references themselves. A good example for this approach is Kappeler's early work on *The Handling of Evil*. Doorly and later Kappeler, initially as a student of Doorly but very soon as Doorly's co-worker and independent researcher, asked the right questions of the text. Initially the references, later the wider text interrelationships, provided the answers leading to progress. These "right" questions did not refer - as with all other Christian Scientists of the time - to the solution of human problems but solely to the recognition of the idea of GOD and his SCIENCE, completely new in the world.

² See in this regard: Max Kappeler, *The Development of the Christian Science Idea*

Whilst the atomistic lesson method continues to be practised in the Church to this very day, Doorly and Kappeler followed completely different scientific-methodical paths from as early as 1938. Doorly worked on the Bible which he took all the way through from Genesis to Revelation by means of the system found in the Textbook. For Kappeler, too, the Bible provided the field of work in which he studied and educated himself in the categories of divine metaphysics and their spiritual tonality - well into the early 1950s. Then the breakthrough came when the overall structure of the text in the Textbook was revealed to him - as John Doorly had foreseen it for him. Kappeler followed the methodical approaches of his teacher, who had anticipated the method according to Mrs Eddy, and thus arrived at an immense wealth of insights, which the next 50 years were to reveal.

Here we want to break off from this historical review. Anyone can avail himself or herself of an overview; the wealth of insights and spiritual progress that broke through and established themselves since then are abundantly and fully documented and accessible to all. *Here, we want to point out above all that an individual wishing to take up this study should always do this in an ordered way.*

It is obvious that the atomistic lesson method does not touch at all upon the essential interrelationship of the text and thus its deepest statements. However, this method frequently still provides the point of entry for the beginner who approaches or comes to Christian Science via a Church service. Very often this method helps to open oneself inwardly to the text of the Textbook and its spiritual diction. Whoever takes up the Textbook with an open consciousness and the longing to want to understand divine Being, will experience a deep inner response to the Textbook merely by reading its text. All testimonials of experiences with Christian Science, presented in the closing chapter of the Textbook, were experienced solely by reading the book. However, reading the text - that is, the *entire* text in its full context (!) is only the first step, although an important step!

Excursion. Here, it is absolutely necessary to make the following clarifying statement: the foolish objection that the text in the Textbook is no longer adapted to our modern day and thus needs to be "modernised" can and must be briefly refuted by the following consideration: if this objection were raised with any professionally competent linguists and literature specialists, they would - with much laughter and shaking of heads - point to the texts by Goethe and Shakespeare, which the text in Mary Baker Eddy's Textbook is in no way inferior to, and ask: *how can anyone even want to rewrite such a classic text?* A more detailed description of the attempt - which indeed has already been made - to redesign the Textbook in a more modern linguistically revised version such that it would be more market-friendly, can - if at all necessary - be made at a later date only.

Returning to the method of reading lessons: Above all in the beginning (in terms of Christian Science history and, possibly, in the development of individuals), this method has its justification. But is it really still the appropriate method today which a Christian Scientist should use all his life in order to understand the Textbook? To retain this method only because Mrs Eddy found it appropriate and fit for purpose in terms of her period would be the equivalent of becoming set in ritualism. The lesson sermons are designated by the Church administration as "divinely inspired" sermons. Although the texts, from which the references are taken, are divinely inspired, the selection - that is, the lesson itself - has only been made and collected humanly. We do not doubt that this is done with a prayerful attitude, but now that we know what it means to pray scientifically, it is obvious that the human intention is at work during the selection of the lessons and not the divine MIND which as PRINCIPLE applies scientific methods. The frequently heard objection that the lesson sermons are an institution of Mrs Eddy's that one needed to obey is easy to refute. The Textbook itself gives the reason: "PRINCIPLE [that is, GOD] is not to be found in fragmentary ideas" (S&H 302: 1-2). We have compared the references given for the lesson sermons over a period of approximately ten years. It became clear that certain references occurred time and again because they seem to fit so wonderfully in respect of one of the 26 topics. But hundreds of possible others do not occur at all because the 26 topics - as fundamental as they may be - are limited. They are only the anticipation of the concordance method which Mrs Eddy could not teach in any other way - due to the limited horizon of her day. However, she herself knew exactly that sentences must never be taken out of their textual context because this necessarily *must* lead to misinterpretations. This is exactly the circumstance Mrs Eddy points out at the start of the eleventh chapter in the Textbook ("Some Objections Answered", 341: first paragraph), when she objects to detached sentences or clauses being taken out of their context.

Would Mrs Eddy, who always supported progress almost more than anyone else, have wanted that the superficial knowledge of Bible and Textbook which this lesson method conveys would - more than 100 years later - still be established and/or used like a ritual?

The use of the concordance is enormously helpful if one wants to obtain a specific insight into Mrs Eddy's fullness of thought on a specific subject. But this will only be successful if one selects *all* the references for a specific term and looks up thematically *all* the terms for a given word field, and - above all - takes into consideration the respective context (textual interrelationship) for the subject. Here, too, the wealth of references will not lead to any result unless one is able to think in terms of categories, that is, in terms of orders, and thematically in terms of overall superordinate interrelationships, which means that the structure of the entire text must be taken into account.

It is a truism which is learnt even by first-year pupils that one is not allowed to follow one's own subjective order and preferences in learning. Even university students cannot determine the order of their scientific studies in terms of how they would like it to be. In the beginning, there are always the fundamentals. Without numbers and their place values, we would not have any multiplication tables. Without vocabulary and syntax, we would not be able to learn any foreign language, even if ultra-modern direct teaching methods were used. Only when we have thoroughly learnt the fundamentals, the full scope of science opens up, and only if the full scope has opened up at least in terms of an overview, will it be possible to think carefully about a specialisation with regard to a particular subject.

Arbitrariness in one's method is disastrous. Unfortunately, one still finds an *inadmissible arbitrariness* in the study of Christian Science. But there must not be methodical arbitrariness because this has a disastrous effect on the development of the student. However, for many this is still not clear. Thus, for example, such students - if they "have to solve a problem" - go straight to the chapter in the Textbook, the title of which promises to provide information on how to practice. These students forget that the twelfth chapter is preceded by eleven earlier chapters in which the steps and stages of growth for an understanding of the twelfth chapter are presented. You cannot omit or treat them superficially; one has to grasp these chapters in their depths of meaning and *live through them*. To this end, one may and must give oneself the requisite time. Spiritual study does not bear any self-will, no hurry, no stress, no ambition, no pride, no need for recognition, no competition, no force. Many so-called "advanced" students think that progress on the way to heaven is marked by endless lists and tables and written elaborations. In his last years, Max Kappeler said very often and very seriously: "if only the students would work more with their scientific spiritual sense, with the tonality of the synonyms *in consciousness*, instead of with pencil and paper. What is the good of all those elaborations, if spiritual manhood does not keep up with them."

Whoever grasps the categorical fundamental terms and the ground plan of their orders in this system of Christian Science, whoever understands their close correlation and interrelation in terms of tonality, even if only to some extent, knows that it is not enough to study the "incorporeal" (abstract) WORD. Such study must lead to a process which changes us. Sometimes this happens explosively fast; in most cases, however, such change occurs in an unnoticeably quiet and soft manner. Sometimes it is painful, sometimes it is a happy experience - but whatever it is, a development takes place which - as we can feel - is driven "from above". This is the first contact which we have with the divine idea of the CHRIST operation. It is this timeless moment, this *one* moment, which "born from above" in consciousness gives our study its true solemnity and gives power and endurance to our effort.

If, in our study, we do not trace back our progress to the CHRIST, but to our own diligence, our own industry, our human intelligence, our education, our knowledge, our intellectual curiosity, our abilities, the paper we have written on, our name etc, then we will miss this contact with the CHRIST idea, that is, we will not feel it; or better said: not understand its touch, which occurs all the time. This leads to those endless questions: Why does it not have any effect in my case? Why do I not *experience* it?

The divine order of SCIENCE always drives us to start with the WORD, which initially conveys to us a higher level of concept building and the recognition of the ordered way of SCIENCE. Along this way we experience a conscious encounter with the CHRIST operation and learn that right from the start it was always this CHRIST which has led us to the study of the divine WORD. The WORD of GOD allows us to recognise first the nature of GOD through the order of the seven days of creation and their correspondence with the seven synonyms for GOD and their ideas. Without this knowledge of GOD, all the other categories of the system would disappear. For man, this knowledge of GOD provides the basis which gives him a sure foundation. However, the WORD of GOD cannot be separated from the next category, the CHRIST operation. This means, that a study of the WORD undertaken with the right consciousness carries in itself the CHRIST operation, or in other words: that the divine WORD comes to us as an outflow of this CHRIST operation. The nature and the operation of GOD are not two different

things. This differentiation of divine Being in terms of different categories is only needful as a learning aid for man. And it is not only necessary but even indispensable because it brings order into our consciousness. The manifestation of divine Being in *orders* is the salvation from all disorder - that is: error - by means of that translation process from GOD to man which we designate as the CHRIST operation (CHRIST order) and as a result of which we experience the manifestation of the divine ideas in an ordered way.

Ordered course of study. Therefore, if it is recommended that an ordered course of study be followed, this is not in any way by accident. Max Kappeler has pointed out time and again what the ordered (course) structure of one's studies should look like. In accordance with his explanations, it is meaningful to obtain at first a complete overview of the system of Christian Science as a whole. This is best done with the book and/or the sound recordings of the relevant *introductory course*. No one should think he/she does not need any introduction any more because he/she has known Christian Science for umpteen years. All those students who took the time for a good introduction have later shown themselves to be grateful and happy and have admitted that they - even after having known the Textbook for perhaps twenty years - have absolutely needed these introductory fundamentals.

Following these introduction, which is really a course in the fundamentals, the topic of the *seven days of creation* gives a first impression of the sevenfold order of the divine WORD. The correspondence of these days with the seven synonyms in the definition of GOD in the Textbook thus becomes understandable in a simple way. The way in which this anchors the seven synonyms in the Bible provides a convincing first proof of the fact that both texts, the Bible and the Textbook, in their deepest layers of meaning, form an indissoluble unit. This conviction later led to the highest of heights in the courses on the Textbook chapters "Genesis" and "Apocalypse". If you do not have the foundation of the seven days of creation, you cannot understand the complex structures at the end of the Textbook and will thus forego the deepest insights and most wonderful experiences, you may even drop the whole thing as an abstract letter-based system of knowledge and injure yourself as well as the Cause.

The *four Bible lessons*, which follow the course on the seven days of creation, expand the same by the category of the four modes of operation, by adding to the WORD (days of creation) - with the Commandments, the Beatitudes and the Lord's Prayer - the other three aspects of CHRIST, CHRISTIANITY and SCIENCE. Each of these Bible lessons shows the sevenfold fundamental order of the WORD, but always from a different standpoint. The network of interrelationships which this reveals conveys the first impression of a 4 x 7 structure which serves as an introduction into the reading of tables on spiritual subjects. Such tables are aids used to keep in view the whole of the respective subject.

As a further foundation, the *study of the synonyms* is indispensable. Some Christian Scientists who are already convinced of the necessity to study scientifically begin their work with the study of the synonyms for GOD. This is also a legitimate place to start if one first obtains the widest possible overview by means of the corresponding courses and the "Compendium for the study of Christian Science". However, one should not go into such detail with this study that it goes on for years and years. Max Kappeler's maxim always was: *first look at the whole by means of the widest possible overview because the details will insert themselves later on their own*. With regard to the study of the synonyms, this means: looking up and analysing the many hundreds of references should be left to a much later phase of your studies. If you do this right at the beginning, the exercise of spiritual tonality is missing which is what makes the synonym study fruitful in the first place. It is a pity if the human vigour becomes fatigued with the technical work of looking up and copying the references; very easily the study then turns into "dry skiing" instead of a living experience of spiritual values. For not everyone initially has the necessary patience, and disappointed humans like to push responsibility away from themselves to Science.

In this way, they even forego the learning effect which is inherent in all minor failures and which encourages a new beginning.

The detailed synonym study using the Textbook must certainly be done once, as soon as one has familiarised oneself with the fundamentals of the system. It helps to use different colours (one for each synonym) to work through the entire text in a Textbook specially provided for this purpose. If the Textbook has been prepared in this way, it is possible to go through the text from reference to reference following a single colour and without being distracted by any technical effort; it is possible in this way to "scan" the references, as it were. The "tone" of the respective synonym will show itself

clearly in spiritual understanding, and we will never lose it ever again. In this way, a consciousness of the synonyms arises in us, a definitive understanding of what GOD is. It is only with such a consciousness that the meaning of the Textbook can be opened up scientifically. And this alone is the aim of all our efforts.

With the *study of the Textbook*, the experience of spiritual values in our time so deprived of values is a gift beyond measure for us. Learning to hear the spiritual tonality is the prerequisite for a honed spiritual scientific sense. It is easiest and best to practice on the text of the Textbook itself. The structure of the Textbook is so accurate, so mathematically exact and precise, and yet so true to life and practical that it can be used to learn the tonality of the synonyms and their combinations, the thinking in orders and structures, the categorical consciousness as well as the perception of the underlying subjects in the text. The Textbook is truly a *teaching* book. From the first to the last page it teaches us by showing us our way of life and conveying the abilities to proceed along the same successfully. In this way, the way of life of each one of us becomes the way of divine LIFE, it becomes the individually customised method of life, as it were.

In his comprehensive life's work, Max Kappeler has left us the key to the entire Textbook. There are comprehensive courses for each chapter of the Textbook, which deeply fathom the text and allow it to become scientifically practical. But here, too, an ordered course of study must be followed. You cannot start at the end. The true scientist is humble and submits to the given step-by-step order of the chapters. Only the arrogance of the absolutist mystic believes he/she can do without the efforts along the way and working through the individual stages. The true scientist does not allow himself/herself to become discouraged by the scope of the area of study he finds himself/herself faced with. The study of the first chapter "Prayer" alone will be full recompense for all the preceding work. And with each chapter which he/she conquers for himself/herself and whose traces he/she follows in life, he/she will feel closer to the aim - better still: he/she will see himself unified in a living practical way with the partial aims achieved by and through the individual chapters; and with regard to the overriding aim, the oneness with the "book eaten up", realize that the journey *is* the destination. The humble, scientifically thinking student of the Textbook will experience what Max Kappeler emphasized more than before as one the last overall topics in his summer schools 1993/94: the self-evolving power of the divine idea in our consciousness.³

³ Max Kappeler, *The Law of the Self-Evolution of Scientific Spiritual Understanding*, Seattle 2000