MAX KAPPELER

Fundamentals of a Christian Science treatment

THE FOUNDATIONAL BOOK COMPANY
for
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Translated by: Peter A.W. Rosenthal (2009)

Foreword by the editor

Before Max Kappeler had to lay down his work for ever on this plane of existence in December 2002, in order to be ready for new tasks from a higher standpoint, he gave instructions for a large number of manuscripts from his archives to be published.

During the preceding years Max Kappeler had himself gone through these manuscripts most carefully, editing them in part himself, and communicating to me his requests and instructions regarding these important documents; in addition, he also entrusted me with the safeguarding of his copyrights which are now all the property of the Kappeler Institute.

This present booklet contains the content of two talks from a series of talks which Kappeler gave in the years 1966 and 1967 on the occasion of the 100 year anniversary of Christian Science.

The year 1866 had been the decisive year when the Christian Science idea was discovered by Mary Baker Eddy. In 1966 – a century later – it was absolutely overwhelming to see in what wonderful way this idea had unfolded. The signs for this development were manifold. Not only that John W. Doorly had given the proof for the systematic scientific rigour of Christian Science. From the system of fundamental ontological categories identified by him in the Textbook *Science and Health with Key to the Scriptures*, there grew the overall structure of the text in this Textbook as verified by Kappeler, and this again provided the impetus for the recognition and elaboration of the overall superordinate structural interrelationships in the Bible (Prophets, Epistles) which at the same time also made possible the discovery of spiritual laws and matrices. This represented a further exaltation and elaboration of the Bible structures that had already been found by Doorly, such as could hardly have been expected. In addition, there was the Model of Being that Doorly had already presented in terms of the overall interrelationships, and within which Kappeler was able to show the manifold laws that had since resulted from the interplay of the categories of Being.

The booklet presented here on the frequently controversial subject of Christian Science practice also shows the enormous steps in development taken by the idea until 1966 – from the standpoint of this important aspect. Although almost 4 decades have passed in the meantime, during which there has been an enormous further unfolding and development of the idea, the subject of Christian Science practice is still as topical as ever. In all important aspects, it anticipates its own development taken in subsequent years.

Kappeler's unique scientific approach - linking his analytic method of investigation with a spiritual-categorial consciousness and thus leading to a new synthesis - was able to present the subject in a way that still appeals to us today and touches us most deeply. It becomes clear that a spiritual truth is and remains completely timeless, generally valid and sublime in its essence. A spiritual truth is in no way dependent upon the spirit and the fashion of the age – which, particularly today, fill all the media with regard to the age-old human problem of healing, promise fast help and disappoint just as fast.

I have endeavoured to preserve the lively style of this talk so that the reader – particularly if he has studied the tape recordings of these talks - may rediscover and find again Max Kappeler's original tone in a pure and unadulterated form. The necessary corrections and minor additions are in accordance with Kappeler's own wishes. The two talks have been collated into a single text so that there are no overlaps but no gaps either.

The publication of this booklet meets the desire of many friends who - after listening to the tape recordings - time and again expressed their hope that this topic might be published one day in text form.

Finally, I wish all readers the same wonderful experiences that
I was allowed to have when I was working on this subject.

Küsnacht/Zürich,
December 2003

Kappeler-Institutes Switzerland and Germany
Eva-Maria v. d. Steinen

Abbreviations used to reference the works of Mary Baker Eddy

"Science and Health"	Throughout this text the student will find various quotations from the Christian Science Textbook *Science and Health with Key to the Scriptures*. Where these quotations occur the page number is given from the Textbook, for example: (254:19) Page numbers in brackets without any further detail always refer to *Science and Health with Key to the Scriptures*.

Mis.	Miscellaneous Writings
My.	The First Church of Christ, Scientist, and Miscellany
Ret.	Retrospection and Introspection
No.	No and Yes
Un.	Unity of Good
Rud.	Rudimental Divine Science
Peo.	The People's Idea of God
Chr. H.	Christian Healing
Pan.	Christian Science versus Pantheism
'00/'01/'02	Message to the Mother Church 1900 / 1901 / 1902
Man.	Church Manual
Chr.	Christ and Christmas
Pul.	Pulpit and Press
Poe.	Poems

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The fundamentals of a Christian Science treatment

Introduction

Since the discovery of Christian Science by Mary Baker Eddy and the research work carried out by John W. Doorly which finally led to the decoding of the system of Christian Science, the subject of Christian Science treatment has again and again given rise to many questions. But whoever doubts the scientific nature of Christian Science will need to be content with individual religious-atomistic statements and hardly find a conclusive and consistent answer. However, those who understand Christian Science on a scientific basis will start from the following very simple fundamental principles and thus allow themselves to be led to a convincing answer.

The Science of Christian Science - if we explain this in the shortest possible way - is based on the following three fundamental principles:

1. God is All-in-all: the omnipotent, omniscient, omnipresent and omni-acting Principle of Being which declares itself to man as Mind, Spirit, Soul, Principle, Life, Truth and Love in the form of adapted orders and divine ideas without any contradictions and inconsistencies.

2. This divine Principle acts on all levels of conscious experience as the only good; it acts as the living Word of God, as the true idea of the Christ, as loving, redeeming Christianity, and as the one infinitely dimensional, all-inclusive, all-explaining Science.

3. On the human plane, our consciousness determines our experience. Based on a lack of understanding or ignorance, this consciousness interprets its experiences by means of the relative system of

reference made up of human concepts which are all limited, inconsistent and in most cases disharmonious, whilst a consciousness of the divine value system - as shown in points 1 and 2 above - can only experience the one harmonious Being. Man therefore needs to give up his limited inconsistent system of reference and must bring his consciousness into unity with the divine system of reference. This is made possible by a study of Christian Science.

The expression "Christian Science treatment" is a general designation for the endeavours of a Christian Scientist to make the experiences of the human plane harmonious, that is, to bring about the correspondence with divine reality by bringing his consciousness more and more into agreement with the divine Being, in order to solve all kinds of disharmonious problems.

It is rather strange: there is a general perception that a Christian Science treatment is something of a mystery as in some kind of an occult science - just as if it was something mystical or esoteric that needs to remain hidden from the general public. Frequently, it is also said that the person giving a treatment, that is, the person practising Christian Science or the practitioner, as he/she is also known, must be a very special human being with very special mental abilities or a particular mental force or strength. However, this is not the case but a completely incorrect, magical-mythical and person-related point of view. Instead of thinking in terms of persons, we should understand that one always deals with forms of consciousness, even though we speak of "practitioner" and "patient" as a matter of habit.

A Christian Science treatment is something very natural and matter of course. Therefore, I should like to present to you here the fundamental questions that have an impact on this subject - quite independent from the historical development of Christian Science practice since Mrs Eddy and John Doorly[1]. If we analyse the subject

[1] See Max Kappeler, *The Development of the Christian Science Idea and Practice.*

with systematic scientific method, the following factors are important:

1. The disease or the problem.
2. The patient.
3. The healer (also known as a practitioner).
4. The remedy.
5. The healing method.
6. The healing process.
7. The healing or being whole.

If we can be clear about these fundamental factors in a simple manner, then we will see that there is nothing mysterious or inexplicable in any of these points. Neither is this an activity reserved only for the specially "chosen". In fact, quite the opposite is true: anyone who loves Christian Science, studies and thus begins to understand the same, can and should put his understanding of a Christian Science treatment into practice at any time - in particular on himself or herself. The practice which we exercise upon ourselves will cause us to progress more than anything else does.

In the following we will now consider in more detail the basic factors that are involved here.

1. The disease

What is "the disease"? When I say "disease", then I mean by this term to refer to a collective designation for anything and everything that is not whole - or diseased or ill -, a collective designation for all disharmony. This may be understood to refer to all kinds of different things whether these be physical diseases or other disharmonies, psychological or mental disharmonies, or disharmonies of character or disposition, disharmonies in business, in the family, in the environment, in relationships of any kind, between states, nations, peoples and so on, in short: *all disharmony*. All this we designate by the term "disease".

Disease or disharmony is an effect, not a cause. However, when treating their patients, physicians usually only start from the

symptoms of a disease, that is from the effect, and attempt to determine the cause by starting to reason from the symptoms. Yet all physicians know that this requires an exact diagnosis and that medical diagnostics err in very many cases. Christian Science, on the other hand, does not pay any attention to the symptoms but immediately asks what the cause of the disease is and finds that the cause of each and every disease or disharmony is always mortal mind. "Mortal mind" is everything and anything that is not in agreement with the divine Mind. This mortal mind - not anything external, material - is what brings about the disharmony, generally called "disease". We are never dealing with a specific disease or any other type of problem but always with mortal mind only.

This mortal mind is literally the root of all disharmony - we cannot make this clear to ourselves and realise this fact often enough. A most important fundamental statement in Christian Science - which in the meantime has become common knowledge - is that all is mental. We must therefore always start with the mental, the psychological, and this is reduced by Christian Science to this one belief as the common denominator for all evil, to "mortal mind".

General linguistic usage shows that this has always been known intuitively. People say: "'This makes me sick' – or 'He/she has hurt my feelings'" and then they feel ill; or: "This or that gives me pain, it has injured me", and one surely feels some indefinable pain. People also say that something "is eating them up" or that something "makes their stomach turn" if they are faced with a difficult situation or are annoyed, and then a stomach upset manifests itself; or people say that something "makes them sick at heart" or that their heart "is broken", and immediately they feel heart trouble. It is said that a situation wherein one feels trapped "makes one want to run a mile", and the feet respond with motion problems. Today, this sort of thing is designated as "organ language" by modern psychosomatic medicine, which is meant to signify that the organs respond to your mental attitude.

We know therefore that all beliefs of disharmony are the result of

mortal mind, this mortal, psychological/mental thinking, feeling and perception. For this reason, it is completely unimportant whether one is having to deal with functional or organic diseases of the body, problems of supply or accidents or problems in relationships - the cause is always mental, always mortal mind.

This psychosomatic medicine (psyche = soul, soma = body), that is, the branch of medicine which traces somatic complaints back to the psyche and considers in particular the correlation between the psychological and physical aspects, has started to confirm what Mrs Eddy had already discovered in 1866. Today, some psychosomatic physicians thus state that all diseases, even accidents and infections, must always be traced back to the psychological states of the patient. Disease is explained by stating that the individual lives against his/her own inner truth. It is also said that disease is a "dropping out of the order". The well-known physician from Geneva, Dr Paul Tournier, a pioneer in psychosomatics, even said that it was a "dropping out of the divine order". In this way he really touched upon what we need to understand as the fundamental basis, namely that mortal mind, the cause of each and every disharmony, is a "dropping out of the order of the divine Mind". As soon as we believe that we have dropped out of the divine Mind, that we can even drop mentally out of the All-Mind at all, we accommodate mortal mind which will then be the cause of all kinds of disharmony. This reproduces itself on our body as a so-called physical disease; in our experience, this manifests itself in the form of a variety of problems.

Now, what is this mortal mind exactly? It is nothing else but not being in harmony with the divine Mind. We are always healthy if we are in harmony with the eternal action of the divine, which is Mind. But the nature of God, as explained by the Textbook of Christian Science[2], is also Spirit, Soul, Principle, Life, Truth and Love. True health consists in our being in harmony with the whole nature of God. If we are in harmony with the eternal action of Mind, then our thinking is filled with the ideas of the divine Mind only, so that mortal

[2] Mary Baker Eddy, *Science and Health with Key to the Scriptures*, Boston 1910

beliefs do not find any room in us. If we are in harmony with the action of divine Spirit, then we reflect the nature of Spirit, so that we reflect the order, purity and spiritual strength of Spirit and not any material, limited states of disorder. If our consciousness then is in harmony with the nature and eternal action of God as Soul, we are always in balance, harmonious, and free from the witness of the physical senses, which will then not be able to give us an incorrect view of the body, for we listen to spiritual sense only. If we are in harmony with the Principle of our Being, which is God, then we experience the eternal action of this Principle as Life, Truth and Love. This is "being in the order" with God. Anything that deviates from the above is mortal mind and already the latent cause for disharmonies, which may manifest themselves externally.

However, we must be very careful now that we do not draw a wrong conclusion here. As soon as a disharmony shows itself, the student of Christian Science who has already understood that mortal mind is the cause of all disharmony asks himself: "What have *I* done wrong?", "What wrong *thoughts* have I entertained?". And in doing so the student of Christian Science makes the biggest mistake because he includes the personal pronoun 'I' in his reasoning. For the fact is that mortal mind is *impersonal*. That is something which we must never forget. It is never 'my' or 'your' or 'our' mortal mind.

We know that there are individual, collective and universal beliefs; Mrs Eddy had recognized this long before it was finally confirmed by psychological science. Mortal mind includes *all* beliefs, individual as well as collective and universal beliefs. It is not so much the individual beliefs, that is, "what *I* have thought wrong", but rather the collective and universal beliefs which are the cause of the disharmonies. Most of the so-called individual beliefs are fundamentally collective because they are found in all mankind. The reason is that we are not only individualities but also a part of a collective. Everyone is a member of a nation and participates in the national beliefs. Everyone is a member of a race, a gender, an age group, an occupational group and a level of society and so on, that is,

everyone participates in many different collective beliefs. In the same way, man is subject to universal beliefs which have been in existence even long before man appeared in the scale of evolution, beliefs such as disease, sin, death, age, decay, accident, chance, lack, jealousy, resentment, enmity, competition, greed, quality, theft and so on. If we trust psychology and also our experience, then it is mainly these universal and collective beliefs which cause our problems.

Fundamentally, however, we are not faced with many diseases, different degrees of disease, different problems or beliefs but with just the one belief that there is a mortal mind, something in addition to the divine Mind which – according to this belief - is not all. Jesus never asked whether the disease he was faced with was a functional or organic disease, a curable or incurable disease, a major or minor disease or illness. He never asked for the name, duration, cause or localization of a disease, whether it was the result of an accident or heredity. Jesus knew that there was only one disease: mortal mind. Mortal mind does not have any categories, it is disorder per se, and it is impersonal, it has nothing whatever to do with us. It is nothing real but only the one general belief in the absence of the divine. This insight allows us to experience enormous liberation. We can liberate ourselves from continuously accusing ourselves, continuously asking ourselves what we have done wrong, where we have gone wrong in our thinking, where we have sinned. But we must also never ask what the other person, as the so-called patient, has done so that he became ill. It is always supposed to be the personal I or you that is to be guilty. But this is not true; rather, it is the general impersonal belief of mortal mind which we allow to misuse us. Already in the second record of creation in the Bible, Eve rejects the accusation and states that it was the snake which had tempted her. She did not give herself the blame, but was able to understand that it is always mortal mind which attempts to make us sinful and suffering from disease.

Therefore, we are not having to deal with *our* mortal mind, not even with myriads of beliefs, but only with the one impersonal claim that there could be anything in addition to the divine Mind or that the divine Mind could be absent. When we are therefore faced with a problem, with sin or disease, then this is a "not being in harmony

with" the divine, the true Being. However, we have it in our hands to align our consciousness in accordance with the true Being, with divine Truth. Mrs Eddy says: "This is Christian Science: that mortal mind makes sick, and immortal Mind makes well" (Misc. 219). If we know God as Mind, Spirit, Soul, Principle, Life, Truth and Love, and if we have learned what these seven synonymous terms mean, then we can have the Mind which is God and makes healthy. We can have the Spirit which is God and brings everything into the order. We can recognize ourselves as that entity which is in accord with God, Soul. In this way we can free ourselves from the belief in a mortal mind. To the extent that we recognize that we are in harmony with the action of the infinite Principle which is Life, Truth and Love, we are free from so-called mortal mind. If disease is a "dropping out of the divine order", that is, "a dropping out of being at one with Being", then the conscious at-one-ment or being at one with the divine order is the solution. As soon as we are at one with the nature of God, with the order of the divine Word, that is, with the seven synonyms as stated in the Textbook as the definition of God (475), as soon as we think, feel, act as, and are in consciousness and consciously at one with Mind, Spirit, Soul, Principle, Life, Truth and Love, we are governed by this nature of God and in the state of being whole or healthy.

2. The patient

What is a "patient" really? According to its origin, this word means something like "the patient one", "the suffering one", the "one who has patience", someone who is totally passive. This passivity is contrasted with the activity of the practitioner. Initially, one sees a person here, usually a body, a part of a body, who is ill. But any problem is a kind of "patient", for example an evil situation or a relationship which is not good, a business which is in a poor state, a disharmonious condition. It is always a something, an external something, that seems to develop its own incorrectly directed activity. Now, this is where a second important fundamental principle of Christian Science applies, which we must never forget. The Textbook says: "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (71).

If only we would take to heart this important principle! Evil is not a person, that is, disease and sin cannot be attached to a person either. "Sin existed as a false claim before the human concept of sin was formed… sin created the sinner" (Ret. 67). It is exactly the same with disease: the belief of disease creates the patient, the one who is ill or diseased. A "belief" is an erroneous concept, something that is not in accordance with reality. Beliefs are the opposite of understanding. Who or what has a belief? The Textbook answers: mortal mind. Neither matter nor the body can have a belief. "The believer and belief are one and are mortal" (487). Belief and believer are traced back to mortal mind which, however, does not exist in reality. The patient is the acceptance of a belief, an accepted belief. But a belief is impersonal. There is only one patient: mortal mind; the so-called patient is never a person.

Therefore, we are never having to deal with man who is ill. Man is the expression of the consciousness of God. Man is idea, the image of God. To say that we were having to deal with someone who is ill, that is, man who is ill, would be a contradiction in itself, for the idea of God, the consciousness of God, can never be ill. The "patient" is therefore again nothing but mortal mind, this impersonal belief, which claims: I am a person, I am a body, a condition, a thing and so on. If we recognize that the only patient is the impersonal mortal mind because man cannot be a patient, then we experience again great liberation again. It is not *us* who can be ill but it is only mortal mind which pretends to be ill.

Therefore, we never treat a body or a part of a body, never an organ, for the body cannot be ill or diseased out of itself; it only manifests a belief of mortal mind. Body and mortal mind are one. Jesus never asked about an organ or where it hurt, nor what the name of the disease was. Therefore, we need to put the patient - with all his or her beliefs - behind us.

The "patient" who feels ill is the acceptance of a belief. If we do not accept the belief, then there is no longer a patient. There is no patient, for man is only ever the image of the divine Mind, only ever the likeness of Spirit, only ever the one unchangeable entity of Soul; man is only ever the faultless action of Principle and the living expression of Life; man is only ever in the state of the wholeness of Truth. Man has never fallen ill, he therefore does not need to return to health, for he is always a state of the perfection of Love.

Therefore, if the patient is only a belief , then we may declare anyone who comes to us as a "patient" to be free from subjection to any belief. Therein lies the beauty of a Christian Science treatment: we are able to see that the whole thing is to do neither with persons nor with human beings, nor with the idea man, but only with mortal mind.

This is a major step which we must take: we always declare man to be free. That is the most beautiful thing which a practitioner can experience time and again; if a so-called patient comes to him, then it is the practitioner's prerogative to declare this patient free, irrespective of what the patient has told him, whatever has gone wrong, however bad everything looks and however bad he is feeling. If a practitioner does this, then a wonderful pure concept of love for the patient arises in his consciousness, for it is with this concept that he can lift someone who believes himself to be ill, sinful, fallen, bad out of all this, declare him to be free and thus liberate him and see that he has never been subject to any bondage. There simply is no bondage, neither the bondage of heredity nor the bondage of fear, anxiety, jealousy, being unwanted or unwelcome, a hopeless situation or anything else. It is a wonderful, holy feeling that arises in consciousness in this way, a certainty that man is only God-idea, pure and free.

This subject runs through the entire Bible; it is shown that we always have to start by declaring man to be free from beliefs. Let us think of the Old Testament here, of Jacob and how he – after his wrestling at Peniel - met his arch enemy and brother Esau. Jacob had to wrestle and wrestle until he was able to change his inner view.

Then he was able to say: "I saw you as if I had seen God face-to-face." This is the correct attitude toward any patient.

Let us think of Jesus who always declared anyone to be free before he healed them. He said to Mary Magdalene: "Thy sins are forgiven." And about Lazarus he said to the bystanders: "Loose him, and let him go." In Christian Science this is formulated as follows: "Jesus beheld in Science the perfect man," – in the consciousness of God we only ever see the perfect man – "who appeared to him where sinning mortal man appears to mortals. … and this correct view of man healed the sick" (476 f.).

In this way we can always declare any man to be free from ever having been a patient or ever being a patient. In this way we declare him to be whole. We can leave behind the entire proposition that someone is a patient and turn to true man, the idea of God.

3. The healer (practitioner)

Who or what is the healer? Already in Exodus God says: "I am the LORD that healeth thee" (Exodus 15:26). Only God is the healer. Therefore, the healer is not a person; but it is God, Truth, which heals. Truth is the healer, Truth is the physician, surgeon, Truth is the redeemer, the liberator, that is, not any person at all, not even Jesus! You might perhaps reply: but Jesus did heal! No, Jesus as the son of Mary did not heal. But the divine consciousness, which he had, his consciousness of the unity with God, the Christ-consciousness, *that* is what did heal. This is why he declared: "The Son can do nothing of himself" (John 5:19) and "the Father that dwelleth in me, he doeth the works" (John 14:10). Whenever Jesus talked about what he was doing, it was always "the works of my Father" (John 10:37) that he talked about. He rejected and did not accept that his person could exercise any healing power. It was the Christ-consciousness, which we all can have, the Christ-Spirit that is available to all. It is as Paul said: "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

We must be absolutely clear about the fact that we must never understand the healer to be a person. That is why we never go to a person, to a human being, to be healed and freed, but only ever to the one infinite Person, God, to our unity with God, to the Christ-consciousness of Truth. This alone can make us free.

It is therefore completely wrong what is often said, namely that this or that person is a practitioner of great power and has powerful thoughts. This sort of thing is like saying: this or that person is a good hypnotiser, a man with a strong will, a good mesmerist. Believing that thoughts heal is benevolent mesmerism. Not thoughts, not the mentality heals, but it is always God, the divine in us, that heals - not we ourselves with our small human I.

If we are faced with the problem, we must first be clear about these three points:

1. that the disease is not attached to a person but is only mortal mind which we can put behind us;

2. that the patient is not a person but nothing else than a mortal belief which we can also put behind us;

3. that the healer is not a person either and that we can also put behind us the concept of a personal healer.

Remember what Mrs Eddy replied in answer to the question how she had succeeded in doing an immediate healing: "I put Mary out of the way". Therefore, everything - the disease, the patient as a person and the practitioner as a person - must be removed from view, and thought must turn wholly to the true healer, God. In this way, we can lift the entire question onto the level of the divine, and we will then see:

Mind:
God as Mind is the one great omnipresent physician, the one

omnipotent medicine;

Spirit:
God as Spirit is the one great infinite renewal agent which brings everything into the order;

Soul:
God as Soul is the one great, redeeming psychoanalyst, the true divine psychologist;

Principle:
God as Principle is the one great surgeon who intervenes, orders and prescribes in a healing way;

Life:
God as Life is the one great preserver, the father of man, the eternal originator of life;

Truth:
God as Truth is the one great healer, the only correct remedy for any type of disease or error; Truth is the health and wholeness of man;

Love:
God as Love is the one great redeemer and saviour, the divine motherhood which protects and preserves man forever.

If we turn to God in this way, we free ourselves from the concept of persons and make ourselves at one with the divine Principle which does not know any persons in the human sense. God himself is an infinite Person in the meaning of an infinite personality, that is, the tri-une Person or the threefold divine Principle of Life, Truth and Love (see 116 and 331).

As a healer, this Principle is self-operating, that is, it is always Life, never lack, poverty, age or death. It is always Truth, never half but always whole, never wrong but always right, never a lie but

always true, healthy consciousness. It is always Love, never imperfect, lost or isolated but always perfect, fulfilled and held safe and secure in a state of wholeness. This Principle is the healer; and it is not only the healer when we turn to it and beseech it, but rather it is always operating, it is always at work, it is self-acting.

What do *we* have to do? What is demanded of us is a change, a mental reversion which turns away consciousness from the disease, from the patient and from the practitioner, and turns to the eternal operation of God and his ideas.

Do we really not have to do anything else? No, we *only* need to allow the divine Principle to operate. But for human thought this is often the most difficult task, as it has to let go of itself and its own preconceptions. We must put ourselves out of the way. We must cease to want to "heal spiritually". We must give up any benevolent influencing of others whom we want to help. Any kind of thought power, thought influencing, thought transmission must be given up irrevocably, because as soon as we "want to heal", we have already lost the true standard.

The only healer is God himself. In this way, we have taken up the correct scientific starting point.

4. The remedy

What about the remedy? What is a remedy? In the various different cultures there have always been very many different types of remedy, and also in the history of medicine the conceptions and views have been subject to major change. However, here only our Western culture is to be considered, and we only want to point out briefly the more recent developments in relation to our subject.

Until the mid 19th century natural remedies were primarily used for healing purposes. With the development of the natural sciences, above all biology, physiology and chemistry, more and more synthetic medicines and also physiotherapeutic remedies came in, particularly at the start of the 20th century, such as medicinal baths,

ointments for rubbing in, radiation treatments, massages, diets etc. These are all material means in medicine by which physicians attempt to heal. In addition, there soon arose psychotherapies, which are used for psychological diseases, with their causes being sought partly in the body on a material basis, and partly in certain experiences or in special predispositions and characteristics on a biographical basis. And then there are the attempts of marginal esoteric groups which, with all kinds of miracle cures and magical practices - that can usually be traced back to the Middle Ages and perhaps have only covered themselves in a modern look -, seek their salvation or healing in the literal sense.

How did Jesus work? Did he prescribe medicinal plants, did he administer pills, did he expose someone who was ill to radiation treatment? Jesus was the greatest healer we know, and he did not use any material remedies; neither did he recommend any, for he knew that matter cannot heal out of itself. Therefore, the true remedy cannot be material; it can neither be a natural nor a synthetic human-made means. God did not create any material remedies. God's medicine is the divine Mind, the only medicine that Jesus used.

At this juncture it could be said: But the material-medical means do have an effect? Certainly, they have any effect. And where does this effect come from? Psychosomatic medicine is asking this question ever more intensively: where does the effect that medicines have actually come from? Is the healing effect really found in the substance of these remedies? Why can the healing effect act exactly on this or that part of the body? And why does it work so well in the case of one patient, and in the case of another patient it does not work at all? Why is it necessary to produce ever more, new, different or more powerful remedies? Why are there on the one hand more medicines or remedies than diseases, that is, for each disease there is a range of different medicines or remedies, and on the other hand, why are there diseases against which there is as yet no remedy at all? Why are there ever new diseases although medical endeavours and progress are simply superhuman and although the latest medical research has achieved almost unbelievable results?

Progress meanwhile forces new questions upon traditional medicine. Traditional medicine has changed very much in recent decades, and even though most of its representatives still continue in the old materialistic tracks, there are increasing signs that the question of "spiritual" healing is being raised more and more, even though people are not yet quite clear about what the word "spiritual" really means and equate it with "mental". It is exactly at this point that Christian Science can give the highest possible answer.

Even some decades ago, psychosomatic medicine began to prepare the way for these new questions in medicine. Psychosomatic medicine has led to the recognition that the effect of a particular medicine or remedy does not lie so much in the material substance but rather in believing in the properties attributed to it. This means that one already sees that the remedy is really immaterial. It has been said for a long time that there is "the magic of the medicine", the magic belief that the patient invests his medicine or remedy with. What gives the pharmaceutical substance the power and the force of an effect is above all the magic belief in the substance. First, the inventor, the chemist and the manufacturer attribute a certain specific effect to a substance which - in experiments - then turns into a self- fulfilling prophecy. Next, advertising produces a collective belief so that more and more people begin to believe in it - the physician, the nurse, the patient, his/her family, the neighbours etc. Again and again, the entire world begins to believe deeply in a new medicine or remedy. Whether, in the Middle Ages, one believed in one's herbwoman or herbwitch, or, in modern times, one believes in medicines of a highly sophisticated and complex design - it is always the belief which produces the effect. This has been confirmed by many experiments, for example by double-blind tests using placebos (mock medicines) which only look like medicines but do not contain any pharmaceutical substance at all. When these test series are carried out, neither the physicians nor the test candidates know which patient is given these placebos; in this way it is ensured that the result cannot be falsified. And these placebos have an effect! They cause the same effects as the real medicines - as long as no one knows that they are placebos.

But: what do they cause - the placebos and the medicines? They do not cause man to become healed; at best, they cause the body to become healthy again. Or, let us say, the clinical picture disappears. Certainly, many people are helped by the
100,000 medicines that there perhaps are, but all of them come back after some time with the same or with another disease. Not man was healed, but only the clinical picture was changed. Perhaps one succeeds in making the disease disappear in this way, but healing is postponed as a result. That which must turn healthy is not the body but the whole man. Thank God, this has been recognized meanwhile by the new holistic branch of medicine. Individual man must be healed as a whole.

As disease is a belief, and as such is mental, then the remedy must also be mental. This has long since been said by many esoteric groups too. But we must understand clearly what we understand by "mental". Primitive cultures have known mental healing for millennia. Magic has always been around, white or black, with thousands of different ways of practice, and these all celebrate their comeback today. Even very rational thinking people hold the basic view that many diseases can be overcome simply by good will, and that it only takes a strong will to master the body. Human will is taken to be a strong mental force. Is human will a real force, a healing force? Human will is based on human urges, desires, and conceptions, and these can be positive or negative; they are always limited, self- related and short-sighted. Therefore, human will is not a suitable remedy, for it can also cause hurt or injury. All attempts to heal with such mental means, with human will power, the force of thought, hypnosis, suggestions, laying on of hands etc must not be designated as *spiritual* healing, for this type of mentality is not spiritual but material-mental.

Therefore, human consciousness must rise to a different type of mentality which is free from human will, desires, conceptions and objectives. What type of mentality is this? It is that mentality which is at one with the divine Mind and therefore free from any human factor. This is a spiritual mentality. And here we have the true remedy. God is thus not only the physician, he is also the remedy. Jesus did not use any other remedy but this divine Mind.

Here, we touch on another important point. As long as we attempt to heal in a humanly mental way, we use a very limited remedy, for our thinking is limited even though it may be very benevolent thinking. Even faith healings are basically only of a mental nature. Mrs Eddy differentiates very strictly between mere faith healings and scientific healings. (See Ret.
54) The biblical healings also are primarily faith healings. If faith in God does not lead to understanding and certainty, it becomes blind and finally ineffective.

All human thinking is limited by space and time and is therefore dependent on including the phenomenon of thought transmission from the practitioner to the patient, and thereby leads to the belief in a person. The situation is totally different if divine Mind is accepted as the remedy. Divine Mind is unlimited, not bound in any way, neither by space nor time, nor any persons. The divine Mind is All-in-all, that is, it is omnipresent. It is the All-Mind which is free from space and time. Being at one with the divine Mind is omnipresence. Therefore, there is no remote treatment, for Mind is everywhere, that is, infinite. It is conscious of itself, therefore it heals so-called mortal mind. We have seen above that the patient, just as the disease, is a belief in mortal mind, that is, the negation of the omnipresence of the infinite divine Mind.

But we can have the Mind of Christ! Nothing in this world can separate us from the divine All-Mind for it is the only Mind. And that is the remedy for the belief that there could be a mortal mind full of beliefs.

5. The healing method

If we ask about the healing method we are asking how a remedy is actually applied. How does one use it in practice? Let us consider here the development taken in Christian Science since its beginnings.

As I have already said, most biblical healings - and Christian Science starts with the Bible – are faith healings, Christian faith healings. For Jesus, naturally, these healings were scientific healings; he *knew* what healed, but for the people in his day it was faith, and that was all Jesus ever demanded: "believe only", "thy faith hath made thee whole", "And the prayer of faith shall save the sick"; but also: "And he did not many mighty works there because of their unbelief", this is what the Bible tells us. Since then Christian faith healings have been reported from all centuries, especially from the first three centuries of early Christianity. Thereafter, Christian healing was lost almost completely, except in the case of some spiritually particularly sensitive people where it was then also seen as an extraordinary miracle.

The method of faith healing

This method usually has a fast effect if the patient can believe, have faith. But, essentially, this is a mental method, at least to the extent that the patient is concerned. Now, many take the view: the main thing is that the person has been healed, and from this they derive: "Whoever heals, is right." From the point of view of the person suffering from disease, this is naturally quite understandable but it is still misleading and wrong.

Faith is not synonymous with scientific insight and understanding. Christian Science, however, is primarily concerned with the realisation of Truth, the divine Mind, and this means, Christian Science is concerned with the healing of human consciousness, not the body, because the body suffering from disease, and all other problems, are secondary; they are the result of human consciousness. Faith is also only a thinking, praying and hoping, asking and

expecting that God might heal; that is, faith is a better but still a human-mortal consciousness.

Mrs Eddy says about faith healings very emphatically that, frequently, these come about very quickly and more easily than Christianly scientific healings (Ret. 54). Why? Because it is much easier to believe than to meet the divine demands with conscious awareness. Within such a state of thought there lies also a great danger, because error may easily penetrate through the channel of unknowing faith. This is really quite obvious because each mental state, each state of thought which is not enlightened, that is, which is not based on an understanding of the divine Principle, is a state of blindness. Blindness always lets in all types of error. Therefore, Mrs Eddy leaves the ground of faith healings and demands that the student of Christian Science attempts to rise higher and understand Truth.

Naturally this requires time. "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine" (297). The way from faith to understanding passes through various different stages. Because the student cannot understand right from the start the fullness of divine Truth, Mrs Eddy provides the method of argumentation as an introduction.

The method of argumentation

This method assumes that one already has a certain knowledge of what the truths of being are and that one also knows what the false beliefs, the errors, are. That is, one moves into an inner defensive position, and starts to negate all that which is designated as error, as something negative. In contrast, that which is recognized to be positive and desirable is affirmed intensively. This affirming and negating, however, is very clearly a method of human thinking; human thinking is the measure for what one has to classify as right or correct, that is, for what one has to affirm, and for what one has to classify as false, that is, for what one has to negate. The more one knows about Truth, the more the divine truths about a situation or a case will gradually be affirmed. The practitioner working during the early days of Christian Science affirmed everything that he somehow

knew about God, and negated everything that he knew as a negative appearance or that occurred to him as a possible cause for the error. Mrs Eddy had introduced this method during the early days of Christian Science because the new student understood it best. Initially, it was even permitted to perform external manipulations (stroking with hands) and to argument audibly; later, this was changed.

The major disadvantage of argumentation is not only that human thinking determines the standards of what is to be right or wrong. But it is also dangerous, in that the practitioner does not know whether, during negation, he has found all the negative beliefs or the specific negative beliefs for the case, and this really leaves him working in a blind fashion. Frequently, these errors are collected in an ever lengthening list so as not to miss any. The result of proceeding in this way is that consciousness is so strongly occupied with a negative that the positive can no longer manifest itself, so that the negative gains ever more reality.

Hand stroking was very soon stopped by Mrs Eddy. Later, argumentation went from being audible to inaudible or silent argumentation. This was a development which noticeably mentalized the method of treatment. Soon it was also recognized that the method of treatment really has nothing to do with the patient, rather that the person giving the treatment must make the correction of the error in his own consciousness. In this way, the concept of a thought transmission from practitioner to patient was overcome more and more.

It was also seen that one needed compensation for the ejected beliefs of mortal mind, namely the unity with God, the divine Mind. To this end, one had to occupy oneself more with God and less with error, and that meant that one started to ask for the forms in which God expresses himself: divine ideas.

The method of argumentation has very much in common with "positive thinking", a direction which developed from the line of

Mesmer and Quimby and which today - in the age of psycho groups - experiences a general boom. One only has to look at the catalogues of the relevant publishing houses where there are innumerable titles of this kind. The range goes from "How do I think myself healthy" – rich – slim – happy – successful – to "How do I get each one of my fellow human beings to do what I want". All this shows the harmful consequences that a mental method may lead to: it is pure willpower which Mrs Eddy calls an "animal propensity".

The metaphysical method of treatment

Each error is only ever a lie about Truth, it does not exist on its own. Therefore, Truth must already exist, for otherwise the lie could not occur in the first place. That is, one has to recognize that it is really not possible to experience error without the Truth about this error being already in existence and available because God, Truth, is always omnipresent. This recognition brings great liberation, since one can know with certainty that - as soon as one is faced with any type of problem - Truth has been in action long before this point; otherwise it would not be possible to set up a lie about the same or to accept or experience such a lie. This leads us to what is called metaphysical healing.

Each false disharmonious condition and state is only the lie about a truth, only the reversal, falsification or mimicry of an idea. As a result of a reversal or distortion by mortal mind, this idea appears as error. Thus, if one operates the rule of reversal, one arrives at the true idea in this way.

The ideas of Being constitute all of Being. Therefore, the first step which we must take in comprehending divine reality is that we exchange the claims of the physical senses for ideas. Using this method, material beliefs are exchanged for spiritual ideas. One works with ideas, attempts to give them space and to attribute to them power and presence. The work consists in raising our consciousness above the physical, and then up to the recognition of those truths, that is, those ideas, about which the disease, the error, the problem is a lie. In this way, we learn the method of exchanging illusions for ideas.

Always, when we are faced with something wrong, we attempt to effect this exchange by the rule of reversal, to recognize those ideas about which the illusions are a lie, and then to maintain and nurture these ideas in consciousness.

Let us take an example for this type of treatment. The problem that one is faced with may possibly appear as constipation. The metaphysician will conclude that here the lie is a belief of inactivity, and that the idea required here is the idea of activity. He will consequently focus his consciousness on the fact that the divine Mind is omni-active, and that therefore no inactivity exists, and that this is the truth about the case, and that this truth is the reality etc etc - the trains of thought will initially be quite haphazard. If the person giving the treatment knows something about the characteristic ideas which explain each synonym for God he will conclude further that this activity of the divine Mind is ordered because Mind always reflects Spirit, that it is constant and unchangeable (Soul), self- operating (Principle), continuous, without beginning and end (Life), that it is whole and healthy (Truth) and perfect (Love).

Let us take another example: some state or condition shows an insufficiency or lack, whether it is a lack in health, in supply, in money, in intelligence, or in relationships. The metaphysician knows that insufficiency or lack are the reversal of the idea of the abundance of Life. Therefore, in his consciousness, he will replace the false by what is true, the belief of insufficiency or lack by the idea of abundance, and in this way he will treat the case. Or, if the belief appears to be weakness, he will replace that by strength, and so on.

This method enjoys widespread and popular use, and it is frequently helpful. However, we can see that the successes are mostly chance successes. The method is not yet scientific; something is not yet quite correct about this method. Why? Have you noticed that it includes a basic fault? The fault is that one starts from error. This "meta-physical" method starts from the physical, from the

appearance, in order to come to conclusions about the idea behind it.[3] That is, the metaphysician starts from what is false, from error, in order to arrive at the truth. Is it possible for error to reveal the truth? Is it possible in mathematics, for example, that one could derive the correct result from an error in calculation? Never. In a science, one always proceeds from the principle of the science. Metaphysics, therefore, cannot provide us with the right method because it starts from the phenomenon, not from the real cause. It bases its diagnosis on the grounds of human appearance which is deceptive. If someone suffers from heart pain, the cause is not necessarily unhappy love; or if someone suffers from a stomach upset, the cause is not necessarily an upset in his mood. If one proceeds in this way, one immediately starts to "psychologise", that is, one enters ever more deeply into human thinking and supposition, whereas in contrast the task is to enquire from the divine Mind. This is what we learn from the Christianly scientific method of treatment.

The Christianly scientific method of treatment

The Christianly scientific method of treatment is a very much higher method than anything that we have so far considered. We know that any disharmony originates in the mental sphere. Therefore, we need not treat a disease as such, because it is only the effect of a mental cause; rather, we must remove the cause, and not just any cause but the specific cause.

The task is to dissolve a specific error with a specific truth. The error 2x2=5 can only be removed with the specific truth that 2x2=4. Using the method of chance, one would either go on trying for as long as it takes until one has found the correct answer for 2x2=?, or one would simply give up. The scientific method uses the rules of calculation set down in the multiplication tables and can therefore provide a specific answer. There is only one correct answer. Even if one knows that 3x3=9 is correct, this does not help at all in the case of the problem of 2x2=?. But how does one recognize the specific

[3] See Max Kappeler, *Science and Metaphysics*, Zürich 1985

belief? By means of the correct method of diagnosis.

It is very important here to arrive at the correct diagnosis first, that is, to determine the specific question or the cause of the problem, only then will it be possible to determine the specific truth or answer.

The medical practitioner starts from various different considerations when diagnosing a case. Initially, he starts from what he once learnt, then from the external symptoms and the complaints of the patient, and naturally also from his own experience of medical practice with similar cases. He therefore starts entirely from human-mortal conditions. Many years ago there were reports in England according to which only about 50% of all medical diagnoses were said to be correct. This is no reproach against medical practitioners; we should hold medical practitioners in high esteem. But it does not change the fundamental fact, namely that a medical diagnosis cannot do much for the healing of the mental cause. It can say which organ is diseased and prescribe material medicines or take other measures. This may frequently help but it cannot really heal. The medical practitioner does not know what in reality has caused the organ to be ill. The patient does not know it either, for if he did know then he would have corrected it and would not be ill. However, some people have a certain feeling for what might be the mental cause of their problems but they are usually not able to counter them with the specific truth.

It is not much different with psychological diagnoses. It may very well be that it is possible to state from experience that anger upsets the stomach and that psychology feels its way somewhat nearer toward the problem, but far too often the right therapy is then missing. Very many of the psychologically analysed patients later suffer from the consequences of the analysis, because the mental causes have been lifted to the light of awareness but could not be removed by means of the (divine) truth about man. We have seen that the metaphysician does not do it much better. This is no surprise because mortal mind is as unknowing about itself as about the divine Mind. It is not possible to set up psychological-metaphysical rules which

define what mental disorder causes what diseases. All this remains stuck in the low level of the mental-physical sphere.

Christian Science, therefore, moves away completely from all the rules of thumb that one can read about in popular- metaphysical books today and which seem to tell us exactly what diseases may have what causes and by means of what right thought we could heal them. Each case is different, no disease repeats itself.

By contrast, Christian Science represents a method of diagnosis which is spiritual and designated as "divine Mind- reading" in the Textbook (83-95) where it is summarised very concisely as follows:

"Let Truth uncover and destroy error in God’s own way" (542).

Only the divine Mind, not the psychological, human mind, can comprehend what is true and then, using the "*law of opposites*" (see Misc. 14 and 57), uncover what is at work as the so-called false mental cause.

How is it possible that the divine Mind can reveal to us error or disharmony? What does this law of opposites mean? We may also call it the law of identity. Let me give you an example to illustrate this.

Suppose an orchestra performs the music incorrectly at one specific point. Who or what says that the performance was not right? Who or what discovers the fault? The conductor, yes. But why? Because he counted the vibrations of the instruments and sounds? Naturally not. It is the cultivated musical consciousness that a conductor must have, because this responds immediately to any disharmony which reaches him from outside. For there is an identity between the correct performance of the orchestra and the cultivated musical understanding of the conductor. If the identity or harmony is disturbed by incorrect playing, then there is no identity but an opposite making itself felt. This causes the conductor to discover the fault. The audience whose hearing may not be so cultivated do not

notice anything at all or only the very coarsest deviations from harmony.

This is also true for the realm of divine harmony and divine Mind-reading. If we have a consciousness cultivated in the spiritual, then we have a feeling for whether there is harmony between what we as divine Mind perceive inwardly as harmony and that which we find in the seeming external situation. The law of identity says that there is only one harmony against which any disharmony will appear as an opposite. Therefore, the more consciousness is in accord with the divine, that is, the more it is in harmony with God, the better we can discern the mental cause, the disharmony.

We see that this is a much higher, purer, more spiritual method than the metaphysical or even psychological methods. Mrs Eddy also talks about mortal mind-reading. She defines divine Mind-reading as "a revelation of divine purpose through spiritual understanding, by which man gains the divine Principle and explanation of all things", whilst she designates mortal mind-reading as a "distinctly opposite standpoint" which "investigates and touches only human beliefs" (83/84).

Mrs Eddy also talks about "insight" (see 94 and 363) by means of which Jesus read the thoughts of mankind. He read "mortal mind on a scientific basis, that of the omnipresence of Mind" (94), he read it from the standpoint of the harmony of God. He therefore did not read it *with* mortal mind, not *with* thought - it was not thought-reading or even clairvoyance - rather, he read with the divine Mind, with the Christ-Mind and that revealed the claim of error to disharmony in human thinking for the purpose of dissolution.

At this point I should like to repeat the well-known, often quoted sentence from the Textbook and add an essential point to what has been said so far:

"Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man

the Saviour saw God’s own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy." (476)

Jesus saw "in Science", that is, not with the eyes, "the perfect man", that is, not the patient, "who appeared to him", that is, exactly where the mortal, the normal average human as it were, sees the patient or the sinner. That is, Jesus saw neither a disease nor a patient, and this correct view (of God and his likeness) healed. The healing power lies in the correct view, in the understanding of Science, not in a person.

If I summarize again what I have said so far, then we can recognize the following scientific method that John Doorly always very much enjoined us to use. What we have to do, if we want to treat a so-called problem or a specific "case" is the following:

I. As disease is only mortal mind, and as the patient is also only mortal mind, and as the healer is not a person either, we do well if we put these three - problem or disease, patient and practitioner - out of the way. Instead of grappling with these, we put all that behind us, we look away from it all. For Jesus "saw in Science", that is, we no longer need to see with our eyes, nor do we need to hear with our ears, we need not trust our physical senses at all. Rather, we must view the situation with our scientific consciousness. We do not pay any attention to mortal mind which declares on the one hand that it is ill, then again that it has a patient; the disease, the problem has this or that name or designation, it is difficult, hopeless etc. Instead we turn away and towards the divine Mind and look into this divine Mind, into the one infinite, divine, all powerful, omnipresent Mind which is the saviour, the problem solver for all "cases", for the entire universe.

II. What do we see in this divine Mind? We see the perfect man. And what is this perfect man? This is not a mortal who is in perfect health! The perfect man is the idea of God. Man is the image of God, and "image" is idea. In this way we start to see something

completely different instead of disease and an ill person; we start to see what the idea man is, namely the image of Being compounded of the infinite ideas of God, the idea man.

In this Christianly scientific view of the so-called problem all we are left with to consider is the idea man, that is the only focus for our considerations. Naturally, one needs to know the nature of God for this purpose. And without knowing God as Mind, Spirit, Soul, Principle, Life, Truth and Love, we cannot know the ideas of God. Without knowing how the divine nature operates, namely as Word, as Christ, as Christianity and as Science, we cannot experience that God declares himself for us, that he operates through his Word as Christ, that we experience healing in Christianity and can even understand healing through Science. We would not know that God has a Science which operates in the absolute as well as in the relative and which is *divine* Science because it is controlled by the infinite universal and dynamic Principle of Being itself.

Without this knowledge we would have to fall back on to the ground of mere faith healing. In this way, however, we can use a scientific consciousness to raise the image of the true man in us, the image which is compounded of infinite ideas. For example, we can see:

As idea of Mind, man is the image of intelligence, the image of creative activity, the image of power and force, of wisdom, guidance and enlightenment.

As idea of Spirit, man is the image of spiritual substance, the image of the only reality, of unfoldment, order and understanding.

As idea of Soul, man is the image of spiritual identity, in the state of full satisfaction, the image of complete happiness and freedom, of balance, of true unchangeable character.

As idea of Principle, man is the image of eternal harmony, the image of the combined action of all ideas together in a great

systematic structure within which there are no frictions and disharmonies, the image of being divinely governed, which understands the explanation of all things.

As idea of Life, man is the image of eternity, immortality, the indestructible liveliness, deathless, without beginning and end, infinitely individualised being, supreme above all material existence.

As idea of Truth, man is the image of the divine self-consciousness, the image of wholeness and health; man *is* the consciousness of God about himself, the self-consciousness of divine dominion which is always conscious of its true form and content, that does not know any error, any beliefs, any disease, any half measures.

In this way, man is the idea of Love, the image of God which has been perfect from the beginning, is and always will be perfect. Before the world was, the idea of Love was glorified and seen as holy. Man can therefore be nothing else but whole, expressing the wholeness and the holiness of Love.

As soon as our consciousness does not carry in itself anything else but this nature of God, the treatment is done.

And - the human mind enquires - what if the healing, the solution to the problem does not (yet) show itself? As soon as such a question appears, this is a sign that we are not sufficiently firmly anchored in God.

III. Then it is necessary that we must stay longer with this view until the Soul-sense in us - through its law of identity - uncovers that mental belief which is the cause of the problem. Here, we come to the Christianly scientific diagnosis by divine Mind-reading.

IV. If the belief of the disharmony has been uncovered by means of this identity in being which fundamentally exists between God

and his universe, that is, by this law of identity, then this belief can also be treated specifically by understanding its nothingness.

We then know that this belief as the opposite of

Mind: does not have any cause, never was created, therefore does not have any power and cannot act in any way;

Spirit: does not have any substance, is no reality and cannot unfold;

Soul: does not have any name because it does not have any identity or any being, and cannot witness itself by the senses;

Principle: does not have any capacity to operate, does not have any power to govern and cannot have an effect anywhere;

Life: does not exist, cannot exist and does not have any being;

Truth: does not have any consciousness, that there can be no consciousness of the belief and that therefore it cannot be a fact;

Love: doesn't have any place within the all-comprehensive realm of the perfection of Love and that, even as a belief, it cannot have any existence but is extinguished.

In this way, we do what is called "handling error or evil". However, this phrase is often misunderstood, as if evil existed and that one would need to use good to destroy evil. The reason is that one thinks that good is mightier than evil but that evil also has a certain degree of power. But this is not the Christianly scientific "handling of evil" but rather a fight with evil. The correct handling of evil means to understand why evil cannot exist, why anything evil was never created, that is, to have a full understanding of the allness of good. That dissolves the belief of the seeming existence of something evil.

Using this method we do not treat anything else than our non-knowledge or our misunderstanding of God and his creation.

Finally, in order to give a practical illustration of this subject of treatment, I should like to present and explain to you two examples so as to show you how much more spiritually pure the Christianly scientific method is.

The first example is concerned with the belief of so-called "chronic constipation". The case occurred in America and was treated metaphysically with the idea "activity", because the cause obviously seemed to be inactivity of the digestive organs. All kinds of spiritual facts were established such as that God as Mind is all activity, and causes all activity to take place in a governed and orderly fashion, that God carries out, regulates, renews and keeps all activity going, that he does not know any inactivity, that therefore there is no inactivity, etc. But all this did not help.

Then, in accordance with the Christianly scientific method, the entire claim was put to one side. When consciousness focused entirely on the nature and operation of God, it became clear by means of divine Mind-reading that the cause was not inactivity but a deep feeling of dissatisfaction with life. This was the real belief which may then have secondarily led to the physical problem. Thus it became clear that the governing error was a great lie about truth, that the one Life is always Soul, that is, always in the state of the fullest and eternal satisfaction which is the birthright of any man. This scientifically specific counterfact to the error was the realisation of a moment. In this way, the case was solved and the healing was permanent.

I am thinking of another case in Australia. A woman was suffering from cancer. Her husband had died of cancer, and a year later she also suffered from cancer. When viewed psychologically or even metaphysically, the outbreak of cancer may have many different causes: sorrow, major existential worries and fears, mental contagion, heredity etc. This case was treated psychologically as well as

metaphysically - without any success. Then it was treated from a scientific standpoint; there was no asking where perhaps one should look for the cause. No attention at all was paid to the problem; rather, only the immensity of the divine Mind was present in the consciousness of the practitioner. And this one infinite Mind, which knows all, always uncovers the mimicry of the truth by the law of opposites. In this case divine Mind-reading showed that the woman was suffering from spiritualism. She had an incredibly close relationship with her husband, and her husband did not want to be without her, and she did not want to be without him. So there was the spiritualistic belief that he wanted to take her with him. The woman was healed by the clear realisation that in the infinite rhythm of the one Spirit each individuality has its own unfoldment, its own order, free from the beliefs of any other individuality. That each individuality has the right to go forward into the newness of Life, to separate itself from material attachments, be they ever so intensive and wonderful, because all men are born free and have the right to their own development.

We see the great difference and the advantage of the scientific method of treatment in relation to the many other methods described. It is direct and radical, it goes directly to the real cause, and it is very precise and successful. It goes far beyond thinking, it has nothing to do with right thinking any more. And absolutely nothing to do with the blind groping and suppositions of metaphysics. In reality, it is thus much easier and simpler than anything else. It has only to do with our establishing and *maintaining* a spiritual consciousness! This method shows us very clearly that what is necessary is our spiritual accord with the divine Being, our at-one-ment with God. Therefore, our entire love, our entire hope, our entire energy, our deepest and holiest desire must be to understand more and more the greatness and vastness, the wonderful structure of the divine Being.

6. The healing process (the process)

It is asked time and again: how can God heal disease and solve problems if he does not know any error or evil? If such a question occurs, we should not attempt to answer it immediately but to consider in principle whether it is a right question at all? And it is exactly this question which is not a right question because it mixes up two different standpoints. The divine standpoint says: God, the absolute all-good does not know evil - "Thou art of purer eyes than to behold evil" (Hab. 1:13) - therefore, no healing is necessary. The other standpoint is the standpoint of the human-mortal consciousness which has the feeling it needs to be healed and which expects this healing to come from God. Both standpoints must not be mixed up, otherwise there will be great difficulties. For both standpoints bring different answers. What is it all about?

We have already seen that human consciousness is what knows disease and wants to be healed. If disease is thus only the expression of a false state of consciousness and if I want to have the feeling of wholeness, of health, then I need not do anything else but to change my consciousness, and bring it into line with the divine because the divine consciousness will then express itself in health. Primarily, the healing takes place in human consciousness. It is not primarily the body, the situation, the problems that need to be healed but the erroneous, unenlightened, ungodly consciousness. As soon as this false consciousness has been replaced by the correct view, as soon as it has been replaced by the understanding of what God is and how he operates, how he reveals himself, expresses himself, demonstrates himself and glorifies himself by means of the divine synonyms and ideas, this consciousness has an effect on my experience, irrespective of whether this concerns the body, the life situation or anything else which is false, for "this correct view heals".

Where do I get this correct consciousness from? I get it from God and his Science, which teaches me what is spiritually correct. Therefore, the fact of the matter is that fundamentally it is always God who does the healing, although he does not know about anything that would need to be healed. God heals through the Principle of his

Science by my understanding of God, my consciousness of Truth, changing the effects of the false beliefs on the level of experience.

We see that there is a hierarchy here, as it were, in which - speaking metaphorically - the omnipotence of the spiritual, that is the power of God, is at the very top. The next level down is the consciousness of man by means of which man grasps the spiritual either more or less. And thirdly we have the effect of consciousness on the physical level. Modern medicine and psychology speak of a trinity which makes up man: namely spirit, soul (psyche) and body. We do not accept this model as it stands because it contains wrong conclusions with regard to the sequence of operation. We say that the effect or authority always proceeds from God. Consciousness can be divinely aligned, then it will heal. If it is aligned in a mortal way, that is, if it does not let in the divine, then healing will not be experienced. Our model is therefore more a hierarchy of power. And this is the way the healing process takes place. Thus, although God does not know disease, Spirit does not know matter, and Soul does not know body, the perfection of the divine - being whole - is experienced on the human level, by means of consciousness, as a healing or solution to the problem.

The healing process therefore has nothing mysterious about it as such, but has only to do with understanding divine Truth. It is very important here not to attempt *to apply* the (specific) truth or the divine consciousness *to a problem*. The question one hears so often: now, how do I apply what I have understood? is also a wrong question. Man cannot "apply" God, infinite Truth, to all kinds of things, to crises, disharmonies, wars, catastrophes, disease, death, sin etc as one would use a tool, as one would use a hammer to smash clay pot. What we can do is to raise our consciousness into the sphere of the divine. This is our right of inheritance. It is the birth right of all men to have the Christ-Mind. The only thing which is true about us is that we are at one with God, and that we therefore do not have any other consciousness than only this Christ-Mind. To the extent that we accept the divine Mind as the only Mind, this will free us from the opposite claim, namely from mortal thinking. By recognizing Spirit as the only Spirit, this will free us from material limitations. In this way,

Soul frees from the false testimony of the senses; Principle frees from the realm of people; divine Life frees from mortal, finite life; Truth frees from erroneous consciousness; and Love frees from all fears of finite existence. Therefore, everything is in order, and only the eternal operation of the one divine plan is going on. *That* is healing. Let us then stop wanting to apply Truth!

7. The healing or being whole

If the Bible says that our refuge is in God, that God is holy, that he is our salvation, that he sends us the saviour and the healing, then this always means that the divine Being, which is Spirit, is at one with itself, is a perfect oneness and a holy wholeness. Healing, being whole, health means being holy, means spiritual wholeness, means to be perfect and whole. This perfection belongs to God. We experience it via our consciousness to the extent that this gives itself over fully and completely to this operation of God; this is the healing *process*.

The original and eternal being whole, or holy of God, is the origin and basis for the perfection, that is, the wholeness and health of his creation, man.

> "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history." (470/471)

There is thus neither a lapse from perfection nor a return to perfection. The idea man lives in the unbroken order of Being. From this it follows what is *not* to be achieved by a Christianly scientific treatment, namely that we are or do well materially, that we should improve, immortalise, enlarge - in a word: heal matter. No selfish personal aim should be aimed for. If we still try to do this in spite of everything, we will experience that it simply does not work. Divine law does not operate how we would humanly like it to operate. It only operates if we subject ourselves to the same, and then our aim is always our unity with God, our sanctification, our unity with Life,

Truth and Love; for the innermost original destiny of man is to be aware of the unity of God and man.

Any other aim or objective is wrong and does not have any true healing as its result. We must not forget: disease is retrogression, so that healing of the disease is a treading or standing still in the same place. Only if we advance in consciousness and research and recognize more and more what Being is in its immensity, do we experience infinite progression, and this is the only true life. True spiritual practice is much more than just coping with a disease or disharmony in daily life. Okay, we need to cope, and if one is ill one does well to reach at least this point in the human, but we must be clear about the fact that Being goes much further for us than just standing still in the same place. It is not by accident that Jesus was highly selective with regard to those whom he helped. If he became aware that the motivation of those seeking help from him was not pure, he did not even start work on the case. This last point in our analysis, which concerns being whole, is the most important point, because here we are focusing on our motivation. The motive is decisive here, and the motive must be to come closer and closer to God, to feel more and more the desire to be only that which God has planned for us. Whatever the acute problem is which may threaten us, the motivation must remain pure. Our study, all our work, must remain directed towards the unity with Life, Truth and Love. In this way, our consciousness will become a protective wall against all beliefs, even against those which are still latent, which we are not yet aware of, because they lie dormant in our subconscious.

Practice of absolute Christian Science

At this point we touch upon a higher level of practice, namely the practice of absolute Christian Science. This practice is not so much the healing practice but rather more of a preventative nature. Here the question is no longer primarily what effect the divine consciousness has on the problems of human life. Consciousness is aware that nothing but the one divine Principle is at work, and that the operation of this Principle as Life, Truth and Love builds up an impenetrable protective wall which does not allow anything ungodly to reach us.

This handles latent hidden error. We know that we are not only faced with individual but rather more with collective beliefs. On the human level, we move within the playing field of innumerable influences, with ancient beliefs many thousands of years old as well as universal beliefs. It is as if the human two-legged being would wake up from an age-old dream, from the dreamland of the magical-mythical age to his being the Son of God. This awakening is the main task of our life.

When we have awoken to unity with God, we know that we live, move and have our being in the spiritual reality, in the eternal order of Being. Mrs Eddy's essential discovery was not a method of healing. The more important aspect of her discovery was the divine laws of Life, Truth and Love (see 107). What do these laws tell us?

The law of divine Life states that Life is always new, always spontaneous, that it brings direct renewal because it is the law of self-preservation, that it does not proceed from cause and effect, that it is not subject to causality, that it manifests itself forever wholly and perfectly and immediately, without any time factor.

The law of divine Truth states that Truth always acts on us as the self-realisation of God. It is not we who aim for a human self-realisation (as the slogan is designated in psychology) but God, Truth, realises itself on us. The law of Truth causes the self-demonstration of all truths for each and every possible question, the manifestation of all true facts of Being which make themselves conscious.

The law of divine Love states that Love protects and preserves the perfection of Being so that nothing can escape from fulfilment and being complete. The law of Love does not allow the smallest imperfect detail but ensures that all is integrated within a great plan of Love. Love is the self-sufficiency of Being which gives us the certainty of happiness and peace.

The law of Life, Truth and Love is continuously at work in order to treat us. This law is the eternal "practitioner", and it is also always the correct "method", which never ceases to demonstrate what we are

in God, always new, never dependent on the past (Life), always conscious of Truth, never listening to error (Truth), and always filled with happiness in feeling safe and secure (Love). Life is always the impulse for something new which Truth demonstrates, and Love protects. Life, Truth and Love treat us continuously, every day, morning, noon, evening, night, from the start of the year to the end of the year, each year of our life's path. Life makes a way for us, Truth restores whatever has gone wrong, and Love keeps us on our way.

What can we do? We can listen, be still, accept, and willingly allow it to happen, give room to the newness of Life, follow the true, say to Love: yes, let it fulfil itself in me! Then we allow the infinite idea of Life, Truth and Love to break through in the human, then it can do with us what God wants, what God has planned for us. There is nothing better. In this way salvation happens to me, in this way I move on the level of being whole, where only the eternal laws of God operate from everlasting to everlasting.

The consciousness which has risen to this level is spiritually far more powerful than the consciousness which endeavours to put mortal mind behind itself. We have seen that we can free ourselves from mortal mind by opening ourselves to the immortal divine Mind; yes, we have even seen that there is no other mind and that we therefore have the Mind which is God. But from the absolute level, consciousness can open even further and see that Life-Truth-Love is our Mind. Now it is no longer *our* understanding of Mind which governs us, but that the triune God himself, Life-Truth-Love, is our Mind which continuously renews itself, realises itself and fulfils itself. The one Principle of Life-Truth-Love is the law of *our* "thinking", *our* consciousness. Life-Truth-Love is Spirit and advances our unfoldment. Life-Truth-Love is Soul and gives us our destiny. Life-Truth-Love is the Principle which operates us - it is not we who have to operate anything. Life-Truth-Love is our Life, and it lives us - it is not we who have to live life. Life-Truth-Love is our Truth, and this is the content of our consciousness, it is *our* Truth, it is not we who will have to demonstrate Truth. Life-Truth-Love is our Love that never lets perfection out of its sight - it is not we who have to reach an aim. Life-Truth-Love is the Love that loves us endlessly so that being

filled with God is the only law of our being.

Practice of divine Science

The Textbook shows that there is still an even higher level, the level of divine Science. Jesus worked from this level, and Mrs Eddy also practised from this level. This divine Science is the culmination of scientific practice. In divine Science, everything culminates which I have previously indicated. If consciousness makes itself more and more free, not only from the acute but also from latent unconscious beliefs, then it will become ever more pure and transparent until it finally understands: There is only one Being, only one Life, one Truth, one Love. There is not even the supposition of anything that is unlike God or evil. From this level, Mrs Eddy experienced immediate healings. She answered the question how this had happened by saying: "I put Mary out of the way."

This standpoint, which we may perhaps already touch upon in our consciousness here and there, shows the unity of Principle and idea. If there is only one Life, one Truth, one Love, then this is God himself who is conscious about his perfect Being, the consciousness of the one and only divine I. It is no longer the life of all, no individual life but rather the only Life. It is with this consciousness that Jesus healed the multitude, because he saw that the I and the Father are one. This I is always aware of its own wholeness which is conscious of itself as the one Life, the one Truth, the one Love.

In divine Science it is no longer said that God loves, but that he is Love. In her last class instruction Mrs Eddy asked the students how they would explain healing. The answer of the students was: *By the realisation of the allness of Love*. Mrs Eddy was happy with that answer. 10 years later, when she called in a selection of students in order to give them a two-day course of instruction, she repeated the question. The students faithfully gave the same answer. However, this time Mrs Eddy said that this answer was good but did not go far enough. And then she said: “Do you know how I heal? Through Love!”.

She no longer said: by the realisation of the allness of Love. The one and only Love does not need any realisation, since it knows itself in its allness, and knows that all is the manifestation of the one Being in which everything is included.

Science thus leads us higher and higher to itself, to Science itself where God is conscious of himself as the I AM THAT I AM. This I AM is Being, and it is the solution for the small personal "I" that we conceive ourselves to be and which says so often: I want or I do not want, I cannot, I am ill, poor, incapable etc.

There is only one I - GOD. This I says: I *AM*.

What else could there be?