

CHAPTER I
RESEARCHING THE TEXTBOOK
**The Key to Learning
What You Are Divinely as
the Seven Synonyms For God**

The Language of Love

Mary Baker Eddy gave the world a new language.

Buried deep within the pages of the Christian Science textbook, *Science and Health with Key to the Scriptures*, lies the primordial spiritual language, Truth's language. In this book, as we begin to learn this language, we are going to look at landscapes of Mind more singular than the towering peaks of the Himalayas.

Webster, in his treatise, "Origin of Language," states, "Language was of divine origin It is therefore probable that language, as well as the faculty of speech, was the immediate gift of God."

Genesis 11 speaks of a time when: "Behold, the people is one, and they have one language." It describes a time when the whole earth was of one language and of one speech—when earth was crowned with heaven and every common bush afire with God, but only those who saw, took off their shoes; the rest sat round it and plucked blackberries. And the people said, "Let us build us a city [a consciousness—in this case an erroneous consciousness] and a tower," which they did. Thus perfection was lost.

This allegory shows us there originally was a spiritual language—it hints at primeval existence as the radiant reality of God’s creation, when the stars sang together in harmony with the music of the spheres—but somehow *with human birth, materialism crept in*, and man no longer heard the voice of God, nor did he any longer talk with God, divine Mind, “as consciously as man talks with man.”

The Bible tells of man’s search to find his oneness with God—his reunion with paradise lost—culminating with the coming of Christ Jesus who individually demonstrated his union with God, and promised to send “the Comforter” (John 14)—the Christ Science.

The Christ Science is “the Comforter.” This *Science can be learned*, and thus each one of us, individually, can achieve unity with God, through a spiritual understanding of this Science.

Mrs. Eddy Presents the Language of Spirit

In *Science and Health* Mrs. Eddy presents the language of Spirit. The *Concordance* to *Science and Health* shows more than a hundred and twenty references to “learning, learn, learns, learned, learner, and learners.” When the language of Spirit is learned spiritually it will enable us to regain our seemingly lost heritage of ability to commune with Spirit—to be one with God, with Mind, Spirit, Soul, Principle, Life, Truth, and Love.

Naturally, this ability to commune with Spirit has always been here—it is eternal and ever-present—but it will

not be cognized and demonstrated until it is *learned*, and thus made one's own by supplanting material communion (misunderstanding) with spiritual communion, the spiritual understanding of our God-nature as Mind, Spirit, Soul, Principle, Life, Truth and Love. Our false sense of substance must yield to, and be exchanged for, the ever-presence of ministering Love.

We must be a "detached **BRANCH**" inasmuch as "the man whose name is The **BRANCH** [not a fleshly mortal] . . . shall grow up out of his place, [his own conception] and he shall build the temple of the Lord" (Zech. 6:12). The premise from which we work in Christian Science, is that God, infinite good, our true Mind, can be understood as a divine Principle, through a range of capitalized synonymous terms. And that our image—the image of Mind, Spirit, Soul, Principle, Life, Truth and Love—the image we name man—is our own spiritual idea reflecting all that we are as Mind, Spirit, Soul, Principle, Life, Truth and Love.

Mrs. Eddy writes, "The mutations of mortal sense are the evening and morning of human thought,—the twilight and dawn of earthly vision, which precedeth the nightless radiance of divine Life, our true Life. Human perception, advancing toward the apprehension of its nothingness, halts, retreats, and again goes forward; but the divine Principle and Spirit [*that we are,*] and [our reflection, the] spiritual man, are *unchangeable*—neither advancing, retreating, nor halting.

"Our highest sense of infinite good in this mortal sphere is but the sign and symbol, not the substance of

good. Only faith and a feeble understanding make the earthly acme of human sense" (*Un.* 61:17-20).

Mrs. Eddy Had To Hide Her Discovery

Mrs. Eddy discovered Christian Science and the language of Spirit in an age of gross materialism, and she knew her discovery must be hidden until thought was prepared spiritually to accept the new language of Spirit and its revelation of the Science of being. Otherwise, she knew, her discovery would not survive the materialism, and hence would not eventually develop to reveal the true identity of our being as incorporeal, divine, supreme, infinite being. To her students Mrs. Eddy said, "Keep all I write closely in your heart. Few understand it yet, and if placed in matter it is killed" (*Essays & Other Footprints*, See Appendix).

At first Mrs. Eddy believed, if she could reflect the truth from God, mortals could comprehend it; but she found they could not. Material sense, which forms the basis of the thinking of mortals, is unable to understand the things of Spirit, until they are expressed in terms comprehensible to it. At that point mortals can begin to lift themselves and, in this activity, more and more of the truth becomes clear to them. As Longfellow has said:

"We have not wings, we cannot soar,
But we have feet to scale and climb
By slow degrees, by more and more
The cloudy summits of our time."

As one studies and ponders the textbook, he may not comprehend all that he is reading; nevertheless he gains

an imperceptible spiritual development, and he must trust that this growth is taking place.

Laura Sargent, who lived with Mrs. Eddy, related that Mrs. Eddy, upon completing a final revision of the textbook, exclaimed, "There! Laura, I have hidden it . . . and if I hide it anymore they will never see the Science in it." (See *Essays and Other Footprints* and *Miscellaneous Documents* in Appendix.)

But, of course, Mrs. Eddy knew it would be seen, eventually. When asked who would take charge of the cause of Christian Science in time to come, Mrs. Eddy answered, according to Henry Robinson's Biographical Sketch: "That question has resolved itself into a fatal mistake. I do not carry on the work myself. It is only through the influence of the Lord that I do it, and the Lord is the one who will carry it on. There is no more speculation on how the work will be carried on in the future than there is on what the future discoveries in astronomy will show, or what will be done in the nebulae. Why it is an infinite subject! So speculation is void. My life has been such a demonstration of this that it would amaze you" (*Essays and Other Footprints*, See Appendix.)

The Science in the Textbook Dawns on John W. Doorly

In less than six years from the time Mrs. Eddy left the human scene John W. Doorly, a teacher and practitioner in England, began a twenty-year quest and inquiry into the language of Spirit. By 1936 he had begun to see the system in Christian Science and had reached the conclusion that it

was super-important to have a better understanding of the seven synonymous terms for God. It is interesting to recall that in 1886, fifty years before the Doorly's discovery, Judge Hanna had seen the system in Science and Health. When he remarked to Mrs. Eddy about this system in the textbook, she said that it was too early to bring it out. "Give us another 50 years ..." she advised, and it was just 50 years later that John Doorly discovered the system.

John Doorly's life was a life of devotion to the cause of Truth and was characterized by great vision, moral courage, and singleness of purpose. His lectures and writings were fresh, dynamic and full of a warm humanity. His contribution to the Science of Christianity will continue to inspire and encourage all who are seeking Truth.

Doorly had been asking himself: "Is it right to call ourselves *Scientists* if we don't know the *Science* in our textbook?" Every science has elements with which it works. Our elements, Doorly saw, are the seven synonymous terms, the terms Mrs. Eddy uses to define God. We must learn from the textbook how Mrs. Eddy characterizes each of these terms; how she characterizes Mind, how she characterizes Spirit, how she characterizes Soul, Principle, Life, Truth, and Love.

A student in Mary Baker Eddy's 1888 class recorded that Mrs. Eddy told this class that the synonymous terms for God were basic for the Science, that, in fact, the synonyms for God are the Science. (*Miscellaneous Documents*, p. 51, preserved by Gilbert Carpenter. See Appendix.) This fact was not generally seen by the field until fifty years after Mrs. Eddy made this important statement, but, as

we have seen, the concept of the seven synonymous terms as being foundational for a Science had been slowly dawning on Mr. Doorly since 1916.

Echoes of Mrs. Eddy's poem, *The United States to Great Britain*, reverberate in their deep significance to Doorly's efforts in bringing forth a clear understanding of the "system," the Science, in Mrs. Eddy's textbook.

Brave Britain, blest America!
Unite your battle-plan;
Victorious, all who live it,—
The love for God and man.

Doorly and Team Begin Their Monumental Work

Around 1938 Doorly and a team of dedicated students—Dr. Max Kappeler among them—began their momentous work, a consecrated and comprehensive scientific research into the seven synonymous terms for God.

During the next twelve years, as Mr. Doorly worked with his students, revelation followed revelation until the three main categories of the Science of being and their relationship to each other came to light:

- (1) The *category of the seven synonymous terms*
- (2) The *operational category*: Word, Christ, Christianity and Science, showing how the seven synonyms operate in a divine infinite calculus
- (3) The *category of the four levels of spiritual consciousness*—the levels on which the elements of the Science of being operate. These are, in descending order: the Science level, the divine Science level,

the absolute Christian Science level and the Christian Science level.

Dr. Max Kappeler Recalls the Early Steps

Dr. Max Kappeler was a student of Mr. Doorly. In the late autumn of 1938 he obeyed a divine impulse to close shop in Zurich, Switzerland, and spend a year in England.

Doorly, now thoroughly convinced that the seven synonymous terms for God were foundational for the Science in the textbook, needed a team of co-workers for the monumental work of proving his hypothesis; so it seemed providential that young Kappeler appeared on the scene just as this critical and decisive activity was getting underway.

Besides Doorly and a few teachers of Christian Science, such as Laurie Sinton and Irene Oppenheim, the research group consisted of four Christian Science practitioners, one or two other people, and Kappeler, who referred to himself as the rookie.

The Research Group Yields Expansively to Their Hallowed Task

The little research group yielded expansively to this important assignment. To their hallowed task—which they considered a great privilege—they brought a prayerful and total consecration.

For seven months they met every Saturday, working from early morning till late evening, studying the seven synonymous terms for God in Science and Health.

How did they study them? "Well," explains Kappeler, "We just tried! And by trying we found out step by step how to do it a little better at our next meeting." One determined soul will do more with a rusty monkey wrench than a loafer will accomplish with all the tools in a machine shop. And, as Yogi Berra advised, "When you come to the fork in the road, take it."

They started by taking one synonym at a time. The definition of God starts with "Mind" so they began with Mind, examining each sentence in the text containing the term Mind.

Later in their study they devised a way of using four columns.

Under their column, "What Mind is," they wrote such ideas as "power," "law," "basis," "intelligence," etc. (See references to Mind at the beginning of the Mind chapter.)

Under the column headed, "What Mind does," they wrote "Mind heals, influences, directs, produces, forms, creates," etc.

Under the column, "What Mind deals with," they would jot down such negatives as "ignorance, heredity beliefs, illusions, mesmerism, minds many," etc.

Under the column, "How does Mind interpret itself?" they recorded ideas like "through revelation," or, "as all-knowing," etc.

Each reference was examined to see if it told them anything about Mind itself. Every time they found that a statement defined Mind through some idea they wrote it down, and made a list for themselves as they went along. This may sound easier than it was.

The research group realized they had to be very honest in this investigation. They couldn't interpolate or change standpoints. They saw they must continually ask, "What does *the text say about Mind itself?*" not "What does the text say about *man's attitude* towards Mind?" which is something very different since it would describe man's attitude and not Mind's peculiar distinguishing qualities. They had to be very alert, very strict, in their analysis; they had to be very pure so as not to get an incorrect, or falsified list, hence a false foundation to build on.

They soon saw one of their big difficulties was that they were inclined to put too much of their own interpretation into the text, with the result that instead of allowing the text itself to yield its value, their lists were loaded with interpolations they made because *they* happened to like it that way, or thought it ought to be that way, or *maybe* it might be so. Naturally this resulted in a terrifically long list of Mind characteristics.

Are the Synonyms Interchangeable?

When the researchers studied Spirit they got into even more trouble, recalls Kappeler. Here, in Spirit, they were faced with many of the same qualities, attributes, ideas they had jotted down as characterizing Mind. This same problem was to face them with each synonymous term. After proceeding through Soul, Principle, Life, Truth, and Love they were keenly aware their method wasn't right, because they saw many of the words on their Mind list were used more or less with every synonymous term.

They were now confronted with the questions: Was their hypothesis wrong? Are the church Scientists actually right in contending the synonymous terms are freely interchangeable and have no distinguishing characteristics that differentiate one synonym from the other synonyms? Or, was their *method* inadequate?

Being men of moral mettle, they turned their disappointments into helps, "as the oyster turns into pearls the sand which annoys it." After careful consideration *they decided their concept building method was defective*. They could see it must include certain rules of thumb in order to get to the core of the question.

They decided there must be a reason, for instance, why each synonymous term was characterized by power, and by law, even though these attributes were elsewhere specifically assigned to Mind. Why did Mrs. Eddy speak about the power of Mind, the power of Spirit, the power of Principle, the power of Life, the power of Truth, and the power of Love? Why did she speak of the law of Mind, the law of Spirit, the law of Soul, the law of Principle, the law of Life, the law of Truth, and the law of Love?

It was this feature of the textbook that caused Christian Scientists as a body to feel the synonymous terms were interchangeable, and to feel they were able to prove it from Mrs. Eddy's statements in the textbook, since she used characteristics like power and law with all seven synonyms. But, of course, church Scientists had not made, and still have not made, an in-depth study which would take *all* facets into consideration.

The Blending of Qualities

The church Scientists have not taken into consideration, for instance, what Doorly and his team eventually came to see, namely, that every synonymous term also has its counterfeit, and this has a bearing on why Mary Baker Eddy uses “power” and “law” with all the synonyms.

The teaching of Christian Science maintains that if we want to heal a negative problem we have to use the exact fact about the problem and not just *any* truth. For example, if the problem is something concerning the testimony of the physical senses we know it has to be dealt with through the fact about which the five physical senses are a lie. It is the counterfeit—in this case the testimony of the physical senses—that determines which synonym will be used. The physical senses are a lie about the senses of Soul. Thus, in a problem with the physical senses, which are a counterfeit of Soul, Mrs. Eddy uses the senses of Soul to counteract the testimony of the physical senses and dislodge the deceitful evidence of the physical senses.

To counteract and overcome false beliefs, however, we need power, which intrinsically belongs to Mind; therefore when we say “the power of Soul” it is a blending of Soul and Mind. When Mrs. Eddy uses the power of Spirit to overcome the ills of the flesh—flesh being a counterfeit of Spirit—we have a blending of Spirit and Mind. If the problem was the specter of imminent death, Mrs. Eddy would speak of the power of Life to resuscitate and revi-

talize; when she speaks of the power of Life to overcome death (the counterfeit of Life) we have a blending of Life and Mind.

The textbook is full of these blendings. In every case, the researchers began to see, it is the power of *Mind* that is meant—not the power of Spirit or Soul or Life—since they had learned that power intrinsically belongs to Mind.

It all became clearer to this little band of researchers as they acquired more skill and knowledge in the blending of ideas and they began to see how they operate as Word, Christ, Christianity and Science on the four descending levels of Science, divine Science, absolute Christian Science and Christian Science. Because much of the textbook is written on the level of Christian Science, which is the lowest and least absolute level, the level which deals with human problems and human needs, most of the references to the synonymous terms were these *blendings*. On the level of Christian Science, Mrs. Eddy deals with negative problems, and this can only be done by using the exact fact about which the problem is a lie.

Although a certain percent of the text is devoted to absolute Christian Science, where other rules govern, usually in the textbook Mrs. Eddy is dealing with a wrong sense, and *therefore the problem that is stated is the main thing* and gives the tone. On this Christian Science level, Doorly and his team of researchers realized that the *problem* stated in the text is the subject, and in order to set right this problem (the subject) Mrs. Eddy must use the right synonymous term. So, if Mrs. Eddy is dealing with the five physical senses—the testimony of the five physi-

cal senses—she is not free to say Life corrects it or Love corrects it. Only the senses of Soul can correct the five physical senses; but since power is also required, it would be the “power of Soul.”

Again, if the problem is the illusion of death, and the belief is that death has power, then what is the answer? The problem stated is that death has power. Through which synonymous term could they find an answer for the belief that death has power? Through Life. Because everyone believes death has power, the *belief* that death has power must be corrected through Life. So they saw they must use Life, to really be exact. But it takes power to correct—the power of Mind—so we have a blending of Life and Mind. Power is used secondarily—power of Life—because the problem is the first thing; the problem says death has power, so Mrs. Eddy had to offset it through Life being the focus of power. But power fundamentally is Mind, as the researchers had learned, so they called such statements a blending or a combination.

Method is Everything

The research team soon learned that method is everything. When they found and obeyed a few rules things became easier.

The textbook is written perhaps ninety-eight percent in combinations of the seven synonymous terms. Very seldom were the researchers able to get the pure tone of a synonymous term in their study of the text; only occasionally does the text *state* that Mind is power, and Mind alone is power. But even though power is mostly used in

the textbook in combination with other synonymous terms—the power of Spirit, of Soul, of Principle, of Life, of Truth, and of Love—the textbook does, they saw, unmistakably *characterize* Mind as power.

The textbook is a great symphony where all the tones blend. Only here and there the purity of one synonymous term shines through. Since almost the entire textbook is in these combinations, it was difficult for these early researchers to find the right method to separate these combinations and to see the pure tone of each synonymous term.

The Textbook Is a Symphony

In studying music we often find a symphony where all the tones are harmonizing together—they all join together. Very seldom do we have just a simple melody where one tone in its purity goes to the next tone in its purity, and we would feel, if that was all there was to music, that it wasn't very full or thrilling. The textbook is a symphony. To analyze that symphony we have to first determine what the pure tones are.

This was a difficult task for Doorly's team. They had to go through the wilderness. Gradually they discerned why their findings on the first round were not very conclusive. The little band soon learned that failure is instructive. When a student *really thinks*, he learns quite as much from his failures as from his successes. Problems are opportunities, and there are a lot of them around. As someone has said, "A kick in the teeth may be the best thing in the world for you." Step by step they learned

that the use of a synonymous term was, in most cases, determined by the problem stated—if it was a negative problem. *The negative problem determined what synonymous term had to be used to counteract it.* When the researchers became aware of that, *they had a rule for their method.*

A Challenge from the Board

After the group had been studying the synonymous terms in this manner over a seven-month period they received word from the Board of Directors in Boston that it was against the rules of the *Manual* for students to gather and think things out. Imagine!

Doorly then asked Max Kappeler and John Sinton to go over the findings resulting from their winter's work and cut out everything that wasn't absolutely conclusive. As stated before, they had made a voluminous list for each synonymous term because at the beginning they were not aware of the various rules governing this study—rules that must be taken into consideration in order to make a proper list. They knew their list was not yet at the point where it could be defended against criticism.

Their next step was to look up in the *Concordance* all the *qualities, attributes, ideas* they had listed under the seven synonymous terms, ideas like power, law, intelligence, substance, etc. They needed to see how these ideas are used in connection with the synonymous terms.

This was a different approach. By attacking the study in this manner they could more easily see when terms

like power, law, intelligence, substance, etc. were used as combinations, denoting a blending of two synonymous terms, or when they showed the intrinsic nature of a synonym.

Kappeler and Sinton Reduce the List

For this study Kappeler went up to Manchester where the Sintons lived, and Kappeler and Sinton worked together on the lists. To their surprise, using this method of looking up each idea in the *Concordance* they found they could cut out nearly everything. Before they were through they had only about ten percent left of that original long list.

Kappeler wondered what Doorly would say when the list was finally given to him. But Doorly soon put Kappeler's fears to rest by showing great pleasure. Said Doorly, "Let's only work on that which is absolutely conclusive; because if we build on that which is not absolutely conclusive it is like building on sand, in that it gets weaker and weaker and finally tumbles." He approved of a small list that was conclusive and fundamental. Only on a list that was fundamental could one safely build.

The human mind, of course, likes to have a big list. But many of our exact sciences have a saying that with less we can do more. This is true with regard to this synonym study—it is better to work for absolute purity and to leave open whatever is questionable.

Returning to Zurich, Kappeler went over the references to the synonymous terms at least thirty times. In

collaboration with his colleagues there, he brought out the ten *Compendiums* for the Study of Christian Science. Numbers four to ten cover the seven synonymous terms: Mind, Spirit, Soul, Principle, Life, Truth and Love. In England, Peggy Brook, collaborating with friends, brought out "*A Study of the Fundamentals of Christian Science,*" a book which deals with the seven synonymous terms and also the divine infinite calculus. (See Appendix.)

The Need for a Questioning Attitude

Kappeler is often asked why he was able to follow and carry forward the teachings of Doorly, and his answer is usually that in the first instance he always had a questioning attitude and *questioned* everything Doorly said with a view to making sure he thoroughly understood the point under discussion. "When the *Verbatim Reports* came, I didn't read them the way most of Doorly's students read them," explains Kappeler, "I questioned them. I asked, 'Why does John Doorly epitomize this particular section as Mind? Why did he epitomize it in that tone of Mind which he has given? How did he arrive at his conclusion?'"

Many of the Doorly students were so impressed with the caliber of John Doorly they felt they could accept without question everything they read in the *Verbatim Reports* and so they never mobilized in their consciousness the most important thing, namely, the inquiring thought.

Using the Bible to Understand Tones

Kappeler also says he found the Bible a great help, especially in culturing *tonality*. When he, at a certain point in his development, was suddenly able to see the entire layout of the textbook (see last pages of this book), he felt this ability was in great part due to the fact that he had spent four years studying the Bible with the intention of seeing the *tonality* in it. He did not read the Bible storywise but tone-wise, always tone-wise. He was interested, he says, in reading a book of the Bible as a story of the seven synonymous terms. He read it as the story of a law that was happening right here and now, but which was illustrated through the symbolism of that time. He saw the stories were actually presenting an eternal unchanging law that is at work here, today—working on us right now. He saw that we need only to see the *structure* of a book of the Bible; it will then give us the law of that book, and that law is a present law. In this way Kappeler trained himself in *tonality*.

Kappeler also feels his ability to grasp the *tonality* as well as the structural interpretation of the Bible and the textbook was greatly enhanced by his launching on a teaching, writing, lecturing career immediately upon his return to Zurich. This could not be done without first gaining considerable understanding of the subject.

The fact that Kappeler *published* his German lectures, called for an even greater mastery of the subject matter, since the enormous amount of material in the *Doorly Verbatim Reports* had to be reduced to bare essentials in order

to minimize printing costs; and condensing something voluminous to just its rudiments is always an excellent way to thoroughly learn a subject.

All these activities developed Kappeler's sense of tonality. Revelation followed revelation with bewildering swiftness.

Doorly and Kappeler as Pioneers and Mature Scientists

According to Webster a pioneer is one who goes before, as into a wilderness, removing obstacles, and preparing the way for others to follow. Being a pioneer is not a profession for the faint-hearted. To clear the path for others to follow, in the Science of being, requires great love for Mrs. Eddy's discovery, a steadfast conviction that what God has spoken to this age through her is the way and sure foundation, and also the realization that no man can enter the divine system of reference by any other way. "In every age," Mrs. Eddy says "the pioneer reformer must pass through the baptism of fire." The careers of Doorly and Kappeler and the other dedicated students who worked with them have been no exception. But hindrances and obstructions only served to drive them forward; and their long-range goals have always been fully supported by the will to make them work out.

Never ones to feel allegiance to outmoded ways and concepts, Doorly, Kappeler and our other pioneering friends expected good results to follow their theories, or soon scrapped them for methods that promised more concrete results. Over the years, they maintained a well es-

tablished habit of charting new territory and pioneering without fear of consequences. And there has always been something characterizing these efforts that has lifted them out of the novice class, and set them on a level with the trained professional, regardless of the fact that these students had no special training in this area. Just as the rising tide lifts all boats, so did their understanding lift all divine seekers.

These Pioneers Possessed Wonderful Thought Qualities

From the beginning Doorly, Kappeler, and those who worked with them exhibited the qualities so necessary for both the pioneer and the mature Scientist. Definite independence of thought, total self-reliance, and a strong tendency to go it alone, along with a sharply defined critical sense, keen perceptiveness, well developed powers of observation, and a strong sense of purpose, were native qualities that greatly aided their calling.

As the long days hurtled past the midnight hour, the seven synonyms that tell us what we are divinely became clearer, as these dedicated workers pushed forward in their efforts to understand the *Science* of our being.

A natural proclivity for research and analysis of the Christian Science textbook kept them in the forefront of the independent Christian Science movement. These researchers were not gamblers; they did their homework, dispensed with non-essentials and emphasized simplicity. The assurance of success was prerequisite and they were willing to put forth whatever effort it took.

The Pioneers Push Forward

With total dedication and unflagging determination, aided by high creative ability and remarkable fluency, John Doorly, Max Kappeler, John Sinton, Peggy Brook, Irene Oppenheimer, Gordon Brown, John Morgan and the other dedicated students have produced many books and pamphlets, all furthering the Christian Science system's own contribution to the idea, all elucidating the order and coherency of the textbook. To comprehend infinite Being in its basic structure has been their quest; and they had the ability to perceive in every category set forth in the textbook, the great lines and structures in which alone the details find their right place and form. These wide awake students saw each aspect from the comprehensive point of view. Their books and pamphlets—written in spare moments and odd intervals between speaking engagements, teaching, healing work, and annual Summer Schools and Seminars—carry the mark of genius, the genius of reading what everyone else has read, but seeing what no one else has seen.

In the following pages I have tried to capture the substance of these early students' teaching on this all-important subject of the elements of our being, as they carried on faithfully, exploring what Doorly and his ground students had seen in Science and Health.