



The New Model for the Scientist in the Next Millennium

Max Kappeler

Today, Paul Davies, Professor of theoretical Physics, states in his book, *The Mind of God*, "I belong to the group of scientists who do not subscribe to a conventional religion but nevertheless deny that the universe is a purposeless accident. Through my scientific work, I have come to believe more and more strongly that the physical universe is put together with an ingenuity so astonishing that I cannot accept it merely as a brute fact. There must, it seems to me, be a deeper level of explanation. Whether one wishes to call that deeper level 'God' is a matter of taste and definition. Furthermore, I have come to the point of view that mind, i.e., conscious awareness of the world, is not a meaningless and incidental quirk of nature, but an absolutely fundamental facet of reality." (16)

In the midst of a purely materialistic age, Mary Baker Eddy, discoverer of Christian Science (1866) and author of its textbook *Science & Health with Key to the Scriptures*, perceived the mental nature of matter: matter is the subjective state of mind. In the late 1940s, physics acknowledged that "the whole objective universe of

matter and energy, atoms and stars, does not exist except as a construction of consciousness" (Lincoln Barnett: *The Universe & Dr. Einstein*).

While this conclusion was a novelty a century ago, today the world is full of various metaphysical, psychological, and religious groups based on the theory that all disease is mental, mind controls the body, and healing can be practiced through this power of mind over the body.

Deep research has been made to show how individual, collective universal, conscious, subconscious,

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unconscious, and cosmic and archetypal beliefs are the cause of disease and inharmonious life experiences.

The human and mortal mind, however, has a limited view of the divine Mind, giving a false sense of substance, or Spirit. “Matter is a misstatement of Mind,” wrote Mrs. Eddy a century ago, and Prof. Carl F. von Weizsacker, internationally known physicist-philosopher, states today: “Matter is Spirit, inasmuch as Spirit is not recognized as Spirit.”

Dualism Solved. Spirit and matter, therefore, are seen to be states and stages of consciousness. Hence, we no longer have to deal with a material and spiritual *universe*, but with a material and a spiritual *consciousness*. Natural scientists have begun to see this, too. For the paleontologist, Teilhard de Chardin, spirit and matter are only two different aspects of the one cosmic substance. The biologist, Prof. Charles Birch writes, “Matter and mind are not two things but two ways of looking at one thing.” Christian Science lifts this issue above relativity and declares that only the Mind way of looking at things can describe reality, whereas the mind way and matter way is false, illusive.

In Christian Science, consciousness looks out from Mind and as Mind, and can behold only the realm of spiritual ideas, the universe of Spirit, thereby superseding the mind and matter way of looking at things with its limited subjective sense of matter. Thus, Mind, not mind, controls the body. This draws a clear distinction between Christian Science with its Mind healing and the many

metaphysical schools building on the power of mind over the body.

Mind-science. Many religious and metaphysical groups today have accepted Mrs. Eddy’s discovery that there is only one Being, one Mind or Spirit and, through conscious communion with this infinite Mind experience, a person can attain a sense of peace and perfection, accompanied by mental, psychical and bodily well-being. To believe that there is only one Mind is one thing, but to understand this one Mind in its Science is a completely different proposition. The accent of Christian Science is on Science, not on religion. Our age is a scientific age, not a religious one.

The textbook of Christian Science reveals the Science of Mind and, therefore, it yields its treasure to the student only when it is approached with the Mind of Science. A reading with the human mind will yield at the utmost only metaphysical truths. A religious approach may inspire thought with a better view of God, man, and the universe. But studying the Textbook with a scientifically structured consciousness will disclose in the very same pages the Science of ultimate reality, the Science of ideas.

Science is not just an accumulation of isolated truths; “it is not a fact-finding, but a fact-arranging activity” (Bronowski). Therefore, “knowledge of a single fact, not known as related to any other, or of many facts not known as having mutual relations, or as comprehended under any general law, does not reach the meaning of

science; science is knowledge reduced to law and embodied in system...” (Funk & Wagnalls).

Science implies a knowledge of law, order, rule, system and categories, methods, elements, calculus, matrix, and structure. The Christian Science textbook teems with such scientific terms, but only since the late 1930’s could intelligent answers be given as to what these terms mean in the Science of Christian Science. Since then, students have been, and are, experiencing the most stupendous spiritual adventure.

“Only spiritual sense wedded to scientific sense can meet the demands of a scientific age that has seen the fallacy, not of science, but of materialism, and is looking for the spiritual aspect behind the sciences.”

Categories of Being. In investigating the Science of the one infinite Being, three main questions pose themselves:

- First, what are the basic elements of the nature of the divine Being?
- Second, what is the fundamental *modus operandi* according to which these elements operate?
- Third, how do they operate on all levels of conscious experience, from the divine right down to the human and material level?

1. The infinite cannot be grasped as a whole or we would have to be bigger than the whole. Is it then at all possible to grasp the infinite in any way? Science is that great wonder of



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wonders that can take an infinite subject and reduce it to a few basic elements without thereby limiting the subject in any respect. Mrs. Eddy used this method of making the infinite understandable. She wrote: "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live." It was revealed to her that the infinite nature of Being could be reduced to seven elements, namely, to *Mind, Spirit, Soul, Principle, Life, Truth, and Love*, which she called synonymous terms for God. She laid great stress on the need to understand these seven terms because they represent the nature of Being and, therefore, an understanding of them would solve every problem.

But, what is the precise meaning of Mind, Spirit, Soul, Principle, Life, Truth, and Love? In the late 1930's, a great amount of research work went into answering this question. It demanded a very exhaustive, analytical investigation of the Textbook in order to distill their exact meaning from the thousands of statements made in connection with these terms. Each of these seven terms for God can be defined by numerous specific ideas that are characteristic of it. Therefore, each of these synonyms for God serves as a super-symbol for a whole range of specific ideas, Just as red is a super-symbol for all the shades of red. Thus, the seven basic elements of Being could be clearly defined and the foundation for a Science of Being laid. Just as in the arithmetical system, the endless range of numbers, is first reduced to ten digits and then used for endless combinations in computations,

so it was seen that in the Textbook these seven synonymous terms for God and their wide range of ideas are calculated in a "divine infinite calculus," bringing out definite blendings in the same way as one color may be blended with others. At this point, the meaning of "the numeration table of Christian Science" began to dawn as the definite calculation of spiritual ideas.

2. A science not only demands investigation of its basic elements, but also the way the elements interrelate. The ten digits in arithmetic would be of no use to us if we did not know how numbers operate in addition, subtraction, multiplication, or division. Further research into the Christian Science textbook brought to light that the modus operandi of Being lies in a fourfold process of the seven synonymous terms for God, illustrated as the climax of the Bible through the four sides of the holy city (the new Jerusalem). Mrs. Eddy interpreted these as four processes, namely, *Word, Christ, Christianity, and Science*. They indicate:

(a) The divine infinite calculus has as its basis the true statement of the nature of self-existent Being as given through the seven synonymous terms for God (Word). Without this starting point no right results can be attained.

(b) This self-existent Being has a self-expression, the power of manifestation to bring forth infinite individualized ideas (Christ).

(c) The outcome of the Christ-idea is an infinite, harmonious and fulfilled universe of ideas, each idea reflecting every other idea (Christianity).

(d) This process of Word-Christ-Christianity can and must be

understood (Science). Without a scientific understanding, Being would be misinterpreted and, consequently, be without proof of its existence.

3. A Science of Being must be so comprehensive that it furnishes the true interpretation of existence for all levels of consciousness and experience. A further investigation of the Textbook revealed that the term "Science" is used in four fundamentally different ways, namely as *Science itself, divine Science, absolute Christian Science, and Christian Science*. Four altitudes, levels, or dimensions of scientific consciousness are thus distinguished:

(a) The highest sense is Science itself, a state of consciousness where Being is conscious only of itself as Being—the infinite Principle knowing only itself.

(b) In divine Science, consciousness is aware of the oneness of being as creator including its own creation, the All-in-all. In the one Life, the one Truth, and the one Love (the essential nature of Being) there is the consciousness of Principle and idea being one.

(c) In absolute Christian Science, the focus shifts to the awareness of how Life, Truth, and Love impel the manifestation of specific ideas and how in a specific situation ideas are interrelated with one another for solving specific positive problems. The accent is on ideas—calculus of ideas.

(d) In Christian Science, the scientific relationship between Truth and error, ideas and illusions, health and sickness, etc., is under consideration. "[The term] Christian



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Science relates especially to Science as applied to humanity.” Whereas absolute Christian Science deals with the preventive art of Christian Science, the level of Christian Science deals with its curative power. On this level, consciousness rests mainly on a clear understanding of Mind, Spirit, and Soul as the Principle of healing through which Life, Truth, and Love are demonstrated. Without the mortal, human mind (the counterfeit of Mind), we cannot experience matter (the counterfeit of Spirit), and without the belief of mind in matter there would be no sense testimony (the counterfeit of Soul), testifying discord, death, sickness, or destruction. The consciousness of Mind, Spirit, Soul resolves mortal consciousness and its painful effects.

System of Reference. Humankind has been living with a human material, earthly system of reference, limited to its conceptions. Today, scientists tell us what spiritual seers have been telling us through the ages: that our system of reference is not absolute but relative; for instance, some 100 miles away from our earth our system of reference becomes valueless. Out there, there is no right and left, above and beneath, day and night, there is no gravitation; moreover, the chemical and biological reactions are different and the time concept changes. In order to be intelligently aware of and to investigate spiritual reality as absolute, an unchangeable system of reference is needed. The great importance of Science is that it furnishes us with such a system.

Through the interrelation of the

three fundamental categories of Being (1) *Mind, Spirit, Soul, Principle, Life, Truth, Love*; (2) operating as *Word, Christ, Christianity, Science*; (3) translating itself from *Science itself to divine Science, absolute Christian Science, and Christian Science* as the adequate answer for all ontological questions, we have a divine system of reference. It rests entirely on divine, not on human conceptions, and this is indicated by the proper capitalization of the relevant terms. Science therefore postulates an understanding of this new language of capitalized terms, the divine meta-language. Thus, the infinite is reduced to a system of just a few super-symbols of divine conceptions. Within this system, the infinite’s infinite implications can be reckoned through its “divine infinite calculus” (calculus is reckoning through special symbols). No wonder the Textbook refers, right at the beginning, to “spiritual mathematics,” not because spiritual Being has anything to do with mathematics, but because it operates as spiritual Science with mathematical exactness.

Structure. Does any chaos exist at all? From a divinely structured viewpoint, what appears as chaos is actually only a state of things in which fundamental order is not perceived. The infinite presents itself in an infinitude of manifestation, of ideas. Without any understanding of system, these ideas appear to be chaotic, fragmentary, but with system the parts of an apparently disordered whole can be categorized properly and their relationships determined. Therefore, it is not only a knowledge of facts or ideas per se that is important, but moreover an understanding of their

relationships. Classical metaphysics was interested in finding and investigating ideational facts or substances, whereas transclassical divine metaphysics investigates relationships as being essential for an understanding of reality.

Let us take an analogy: *Hamlet* may have a few thousand sentences. Each sentence is a statement that can be understood as such. If from the whole text we cut out every sentence and put them into a bowl, mixed them, take them out one by one and put them together again in the random order in which they were drawn out, what would we have? We would have the same amount of sentences or statements, but not a story that makes sense, not *Hamlet*. That which gives sense to the text is relationship, order. Only when a sentence or statement is in its right place with regard to the whole does the whole—and the parts—make sense. Order is therefore the important immaterial principle that forms out of its parts a purposeful whole, making the whole greater than the sum of its parts. This synergetic principle underlies structure.

“As a proto-science or integral Science, Science teaches the structure of the one Being, which is also the transcendental structure of all the sciences.”

So a metaphysical approach to reality, which is engaged only in contemplating single spiritual ideas, separate spiritual facts, isolated verses or stories from the Bible, and particular



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sentences or paragraphs from the Christian Science textbook is seen to be completely inadequate. Such an atomistic view of isolated spiritual facts will never take us very far. A completely different attitude is necessary—the consciousness of a comprehensivist. The comprehensivist starts from the whole and reasons along the categories of the whole, therefore, with the divine system of reference that, through points of intersection, determine the parts (spiritual facts) correctly within the framework and purpose of the whole. Thus, system leads to structure. Structure means “the interrelationship of parts as dominated by the general character of the whole” (Webster). Today, all the sciences are moving away from primarily investigating parts, elements, and substances to the higher level of investigating structure. “Structure” is an immaterial principle and thus the antithesis of “matter” (L.L. Whyte).

Geometrically seen, a dot does not exist per se but is the point of intersection of two lines. Likewise, a spiritual fact or idea is not a substance per se but the outcome of a blending of two or more categories of divine Being. Modern scientists approach their subjects through structuralism, which they define as that method of procedure that transforms every problem into a structural problem, whereby the object under consideration and its elements are seen as points of intersections of multifarious systems of references.

Does Being present and interpret itself structurally? Indeed it does, but this could not have been revealed to the students of the Bible and of the

Christian Science textbook until consciousness understood what constitutes Science as a divine system of reference. Then it was possible for two great discoveries to be made about a half of a century ago.

The first amazing and fascinating discovery was that each book of the Bible is written according to a structure that illustrates the divine system of reference as presented in the Science of Christian Science. By restructuring the fundamental divine system, each book of the Bible gives, in the symbolism of its time, a structured presentation of divine ideas, which follow definite and fundamental laws and order, illustrating the divine infinite calculus operating in multifarious and timeless ways.

The second discovery concerned the Christian Science textbook, which was then seen as a textbook in the proper meaning of the term. Up to that time, the student of Christian Science was studying the Textbook in an atomistic way, trying to understand it sentence by sentence without being able to recognize the spiritual scientific structure of each chapter and of the book as a whole. To the student, the Textbook was a collection of metaphysical statements and aphorisms. Now a student who has the structural consciousness of a comprehensivist perceives in it a scientifically ordered revelation of spiritual ideas. Each chapter has a definite structure, and all the chapters together form a perfectly balanced superstructure. Viewed in this way, the Textbook yields a higher order of understanding and demonstration.

Divine Cybernetics. Structure, as an immaterial principle, is not characteristic of one science alone. Today it is the common central theme of all the sciences. It has become the uniting link between all the sciences, a superscience or proto-science, also called “Cybernetics” or “General System Theory.” In the higher fields, structural laws operate according to cybernetic laws and do not obey the classical laws of causality but function on the immaterial principle of a self organizing system through feedback control.

Because the Science of Christian Science presents Being as the highest order of structure, it was a matter of course that its operative nature as divine cybernetics also came to light. The divine system of reference lent itself clearly as a model for it. Divine cybernetics can be described through the four levels of Science as: the one infinite Being (Science itself); as a self-organizing system (divine Science) with a positive feedback control system that is error preventing (absolute Christian Science); and a negative feedback control system that is error correcting (Christian Science).

Today, the trend of basic research in science and art is directed towards structure and its inherent cybernetic laws resting on information. For the cybernetician “information is neither matter nor energy” (Prof. Wiener), neither object nor humanly subjective (Prof. Gunther). It is a spiritual principle. Consequently, the various sciences turn away from matter to spirit, whereby they are aware that the spiritual realm is not composed primarily of spiritual substances, but



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is spiritual structure—Spirit as a structural concept. The transcendental nature of the sciences is now under investigation. At this point Science takes its proper place and presents itself as the Science from which all the sciences stem. As a proto-science or integral Science, Science teaches the structure of the one Being, which is also the transcendental structure of all the sciences. Indeed, the Science of the one Being is the Science of all sciences and it is as such that it should be presented to the world in an intelligent way and not in its limited sense as “the religion of Christian Science.”

Scientific Spiritual Laws. Science teaches that there are divine laws. But merely to accept the fact that Being operates according to law does not lead very far and does not attain the meaning of science. We must know what these laws are, and this demands that they be defined through the individual elements constituting a law and the definite way in which these elements operate. It is therefore clear that the exact nature of such laws could not be stated until the research into the Science of Christian Science had brought to light the fundamental categories of the divine system of reference. From that point on the basic laws were revealed one by one in both the Bible and the Textbook.

A whole new field opened up and a new spiritual era began. Structure yielded its manifold structural and cybernetic laws, bringing to understanding a certainty and strength unknown before. Thus, for example, the divine law of creativity resting on the seven elements symbolized by the

seven days of creation and epitomized through the order of the seven synonymous terms for God was found. Today, the academic field in its research postulates the same universal law of creativity in its terms. In recent years the different laws operating on the various levels of Science have been discovered and also the powerful laws of interdependence between these levels, that govern the fundamental translatability of the infinite to the point of dissolving illusions.

“A Science of Being must be so comprehensive that it furnishes the true interpretation of existence for all levels of consciousness and experience.”

Understanding. Two great problems have been the core of all the higher religions and of philosophy in general: (1) What is the nature of the infinite and its operation? (2) How can one commune with the infinite? It was always felt that basically there is identity between God and the human soul and that the enigma of being can only be resolved within one’s innermost self. As we have seen, Science answers the first question by defining the three basic categories of the divine system of reference revealing the structure of Being, and it answers the second question by the paramount declaration that “Principle and its idea *is* one.” The structure of the divine infinite Principle and the structure of its interpretation *is* one. This implies that the structure of Being can be understood only through an

understanding that is identically structured. Only like can understand like, only a divinely structured consciousness can commune with and understand the structure of Being. Then Being and understanding “*is*” one. Natural scientists also have come to the recognition that there is isomorphy between the Logos-structure, the transcendental structure of nature, and the structure of understanding. Because of this fact, the infinite can be understood.

Here it must be stressed that Science is both intellectual and spiritual, and that one without the other is fallacious. A spiritually and scientifically structured consciousness makes strong appeal for an ever progressive scientific attitude combined with a deep spiritual comprehension of what is implied thereby. Only spiritual sense wedded to scientific sense can meet the demands of a scientific age that has seen the fallacy, not of science, but of materialism, and is looking for the spiritual aspect behind the sciences.

Mysticism-Religion-Science. The world is in a period of great overturnings. Such periods make great demands on our spiritual caliber. Because material science and material wealth have not brought us nearer to paradise but have, rather, led us into a wilderness, many turn away from science and seek the answer in mysticism and religion. Whereas mysticism by definition seeks the *unio mystica* or oneness with the infinite through non-rational methods, religion seeks salvation by sticking to legions of spiritual truths. Both turn their telescope to the past when these methods were the best that were



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known, but trying to solve the problems of today and of tomorrow with the methods of yesterday is a trend that goes against the line of light; it is mental escapism. It is much easier to tranquilize the human mind with mystical and religious views than it is to face the immense issues squarely, mobilize the most progressive of what our age has attained, namely science per se, and push on into the adventure of solving today's problems through spiritual Science.

Like mysticism, Science accepts as its basis the oneness of Being but, instead of shunning spiritual rationality in defining this oneness, it lifts the classical Aristotelian two-value logic of a dualistic age out of itself and presents the one-value logic of spiritual Science which is the infinite logic of the infinite One. Only consciousness, which is one with the infinite One, and therefore only divine consciousness, can reason spiritually in the one-value logic within the framework of the divine system of reference. In such consciousness, spiritual sense and scientific reasoning "is" one.

Healing. When Christian Science was discovered, healing through non-material means was a great novelty and attraction. Today, a century later, the world is full of healings of all kinds through nonmaterial methods. They all have their healings, their fruits, and their proofs. Proofs of what? Of their own theories and beliefs. Every belief has its effect and consequently its proof. But the question is, are such so-called proofs in the long run a solution, a salvation, a real proof?

Will mankind, by turning away

from matter to beliefs of all kinds find a real answer? The chances are very great that the situation will temporarily become much worse. Mortal human mind let loose is hell let loose. Only when mind gives way to Mind-science, can real healing and true salvation take place. This implies that mankind must be willing to let consciousness be cultured in the structure of the one Being.

This brings up an essential point. Divine Mind-science demonstrates that which Mind intends, which may be something completely different from what people humanly desire. Working with mind, people outline the what, the when, and the how of their demonstrations. This outlook is atomistic, narrow, and shortsighted. On the other hand, the dynamically structural consciousness of a comprehensivist will demonstrate only for each part what is intended within the whole. But this demands a willingness to detach personal desires from all material and human conceptions and to accept that which Mind's own demonstration has in store for us, whether it is humanly what we have outlined or not.

Science Cannot be Organized. Science is a revelation of a special order, namely the revelation of how to receive revelation and also to be Principle's own revelation. As there is no limit to the infinite One, revelation is continuous. No human authority can take the place of Principle nor be the mediator for the individual's understanding of this Principle.

A New Model of Thought. This article has introduced the categories of

the one infinite Principle, God, that comprises the new model of thought for the Scientist of the next millennium. This new model of the one Being is all-inclusive, therefore it explains all the laws and their governing activities within the universe. Stephen Hawking in *Black Holes and Baby Universes* states, "I am hopeful that we will find a consistent model that describes everything in the universe. If we do that, it will be a real triumph for the human race." (41)

John W. Doorly, C.S.B., London, England (1878-1950), was the first to pioneer into the Science of Christian Science. Well-known practitioner and teacher in the Christian Science organization for nearly 40 years, one time President of The Mother Church in Boston and official lecturer for the Movement, traveling all over the world in this capacity for fifteen years, he left the lectureship in order to devote his time to a deeper research into the Science of Christian Science. This progressive research freed him from church affiliations and latterly he shared the rich fruits of his work through lecture series in London, summer schools in Oxford, and his many books amounting to some 6,000 pages. His findings have formed a solid basis for the continual unfoldment of the Science of Christian Science.



Excerpts from:

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Max Kappeler

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There are distinct differences between the concepts of metaphysics and Science, differences that are vital to our developing an understanding of Science. Many students of “Science and Health” fail to draw any distinctions regarding both concepts as generally descriptive of Mary Baker Eddy’s revelation. As a result of this confusion, the Christian Science textbook is considered to be merely a treatise on metaphysics in the belief that it approaches its subject in a metaphysical way. Nothing could be more mistaken, for Mary Baker Eddy distinguished clearly,

- first, between ordinary metaphysics and the metaphysics of Christian Science and
- second, between the metaphysics of Christian Science and the Science of Christian Science.

These distinctions must be thoroughly understood, for us to have a right foundation for progress in Science. (1)

“The basis: the human mind or the divine Mind?”

Ordinary metaphysics bases itself entirely on **human mentalities**, the metaphysics of Christian Science bases everything **on the Mind that is God**. (4)

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