

The Imperative Step: the step from metaphysics to Science

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FOREWORD

This book has been developed from verbatim reports of lectures on the Science of Being given by the author in Seattle, Washington. Eight sessions were held. The first four were devoted to "the approach to the one Being," and the second four were devoted to "the structure of the one Being." This book presents the substance of the first three lectures. Although the original talks have been expanded to further develop their meaning, the main tone remains the same.

These Seattle lectures were based on the teachings of Dr. Max Kappeler of Zurich, Switzerland. One of Kappeler's main themes has been to awaken consciousness to the vast difference between metaphysics and Science. During his 1970 talks in Ogunquit, Maine, and at the Imperial College of Science and Technology, London, England, he showed the students the difference between metaphysical thinking and a scientific awareness when he presented the atomistic, linear, functional, operational, structural, dimensional, cybernetic and comprehensive stages of consciousness.

Talk Three, *The Step From Metaphysics To Science In Christian Science Today*, is based on Kappeler's seminar notes and study questions.

A special acknowledgment goes to Helen Wright who helped edit this present work.

Joel Jessen

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5	<i>Theosophy, spiritualism</i>	45
6	<i>“Science and Health”</i>	46
7	<i>Einstein’s physics</i>	47

Talk III

**THE STEP FROM METAPHYSICS TO SCIENCE
IN CHRISTIAN SCIENCE TODAY**

1	Our structure of consciousness determines the phenomenon						53
2	The study questions	....	....	....	....	....	55
(a)	1 <i>What are the dictionary definitions of metaphysics, and how does metaphysics relate to ontology?</i>	....					56
(b)	2 <i>What is the relationship of metaphysics to matter?</i>	....					63
(c)	3 <i>What is the step from homeopathy to divine metaphysical healing?</i>	....	....	....	....	....	66
(d)	4 <i>On what fundamental points does ordinary metaphysical healing rest?</i>	....	....	....	....	....	68
(e)	5 <i>On what fundamental points does divine metaphysical healing in Christian Science rest?</i>	....	....				69
(f)	6 <i>What are the steps from ordinary metaphysics to divine metaphysics, to scientific metaphysics, into Science?</i>	....	....	....	....	....	75
(g)	7 <i>What is the difference between metaphysics and Science: (a) in standpoint, (b) in study, (c) in healing?</i>	....	....	....	....	....	107
(h)	8 <i>What is the difference in dealing with some of the subjects of each of the seven elements when viewed from metaphysics and when viewed from Science?</i>	....					108

Talk I

THE STEP FROM METAPHYSICS TO SCIENCE IN THE WORLD TODAY

1 The new awareness

A whole new dimension, a whole new structure is breaking in on world consciousness.

Tonight we will talk about the step from metaphysics to Science.* Simply stated, it is a step from fragmentation and specialized thinking into structure and total awareness.

There is a vast difference between metaphysics and Science. Once we thoroughly understand this vast difference, our consciousness will never falter again. Once we have been impelled into the realm of Science, that consciousness of Science is always with us; even if at times there seems to be a descent in consciousness, we will always be impelled back into the dimension of Science itself.

The step we are now taking from metaphysics to Science, individually, is something the world is also taking universally. The whole world is going through this new mutation — this mutation from metaphysics into Science. This is why we are witnessing a turmoil, and why we are seeing new ideas coming forth. It is because a whole new structure, a whole new dimension, is breaking in on world consciousness today.

This step from metaphysics to Science is something Jesus took, and Mary Baker Eddy took, and John W. Doorly took. They took these steps individually. These are steps that Albert Einstein has seen, that R. Buckminster Fuller is prophesying about, and that some of the physicists are beginning to see.

These steps have been seen individually, but they are now also being seen universally. To be awake, comprehensively, to this great step that the world is taking from metaphysics to Science, will be the main tone of these talks. We want to be awake, to see and to understand what the new form of consciousness will be. In reading new books by metaphysicians, psychologists, physicists, and biologists, it is interesting to

*When the author capitalizes the term Science this refers to the Science of Being.

note the cry of a new mutation, a new man, a transformation of man. You hear them ask, "What's going to come after man?"

Buckminster Fuller is an architect, an engineer, a cosmogonist (a cosmogonist is one who studies the creation of the universe). He is called a comprehensive designer, a philosopher, a visionary. He has written many books, among which are *Operating Manual for Spaceship Earth*, and *Utopia or Oblivion*. He was nominated for the 1969 Nobel Peace Prize. He is a comprehensivist. He is known in the world as the architect who designed the geodesic dome. In talking about the new mutation, Fuller says:

There is a great possibility that all humanity is about to go through an experience in relation to the universe which will be such a great change that it will be equivalent to the coming out of a womb, with a set of conditions very familiar, into quite unfamiliar conditions, as at birth.¹

Ruth Nanda Anshen, in her essay entitled "World Perspectives," states, "It is the thesis of World Perspective that man is in the process of developing a new consciousness . . . a fresh vision of reality. . . ." She continues, "Man has entered a new era of evolutionary history, one in which rapid change is a dominant consequence," and "we stand at the brink of an age of a world in which human life presses forward to actualize new forms."²

Mary Baker Eddy saw this new mutation dawning when she said, "Eternal Truth is changing the universe. As mortals drop off their mental swaddling-clothes, thought expands into expression. 'Let there be light,' is the perpetual demand of Truth and Love, changing chaos into order and discord into the music of the spheres."³

"Eternal *Truth* is changing the universe!" should be music to our ears. From every side we hear that there is a universal change coming upon man. We call it the step from metaphysics to Science; we call it the mutation from metaphysics to Science, or the change from metaphysics to Science.

Some time ago I read this joke in the Seattle Post Intelligencer: "A certain politician said, 'I'm 100% for progress. It's just all this change that I'm against.'" Aren't most of us like that? We're 100% for progress, but when the big mutation actually makes itself felt, we cry out against it. We don't want to be bumped out of our little rut.

It is important to understand the simple difference between progress and change. In November, 1969, during the Seattle Talks, Dr. Max Kappeler spoke about progress as being just an extended linear line of development. For example, when man first began to go somewhere he went by foot. From foot, he went by horseback. With the invention of the wheel, transportation progressed from wagon to train to car. This was all an extension, it was progress. But what was a mutation, or a change, in transportation?

With progress, we have movement in a linear line of development. With a mutation, we have a complete break in the line of progress, and something quite new comes forth. So, here is progress, from foot to horse to train to car. But a mutation, a complete change in transportation, came with the airplane. Today we have progress from airplane to spaceship. What will be the next mutation in transportation?

Charles Lindbergh states in Life Magazine (July 4, 1969) that he is no longer interested in spaceships. He feels the time is not far distant when we will travel without spaceships. That will be another mutation in transportation. That will be teleportation, when man will travel at the speed of light, as light itself.

A "mutation" means a complete change.

While talking with a physicist last spring he mentioned the possibility of feeding a man's genetic code into a computer; then if that man passed on, all you would have to do would be to run that computer again, and he would reappear. He was really quite hesitant in talking about this concept. He said that this would be "playing with immortality," and that right now this was something which the physicists did not want to "fool around with."

It is important to realize that the world is going through a mutation, and, in order for us to flow freely with the rapid changes which are occurring, we must be comprehensivists and not specialists. A specialist works with parts, fragments, and isolation. A comprehensivist takes a whole-world view. He has total awareness.

As Christian Scientists we must be comprehensivists and embrace the total world view, because what we are seeing in Christian Science is the truth about the whole world. We are not coming here tonight as individuals trying to work out our individual problems. We are not coming here as Christian Scientists trying to understand an isolated sectarian doctrine. If what we see in Christian Science is the Truth, then

it must be the truth about the whole world and not just the truth about a few Christian Scientists. So let us all be comprehensivists.

In talking about these truths with the students at the University, I find they are thinking along these same lines even though they are not Christian Scientists.

Fuller is urging this comprehensive view upon us when he says, "Over-specialization brings extinction."

Kappeler has asked many times, "Why doesn't the world take notice of Christian Science any more?" And he feels it is because Christian Scientists do not take notice of the world. They go off into their own little secluded corner, and have their own little terminology. They can communicate beautifully with each other, but when they talk with a physicist, a biologist, a psychologist, this ability to communicate no longer exists. It is again a case of isolation, specialization. Truth is the truth about the *whole* world. Specialization leads to extinction.

In his book *Operating Manual for Spaceship Earth* Fuller gives a good example of the dangers of specialization. He tells of a certain type of bird that existed when the earth's polar ice caps were increasing. This type of bird lived on a special variety of micro-marine life, which was found only in certain marshes along certain ocean shores, so the birds migrated to where they could find this micro-marine life to feed on. But as the polar ice caps began to expand, the water began to recede. The birds with the shortest bills were the first to die since they couldn't reach the food. But the birds that had a longer beak got to the marine life and were able to stay alive. Through generation after generation of inbreeding and the propagation of the longer-beaked birds, the bills kept getting longer and bigger. And even though the polar ice caps kept on expanding and the water receding, the birds got along fine, until a fire came to this marsh area. Then disaster struck. The birds found they couldn't get air-borne because of their enormous beaks. Through over-specialization on their long beaks they had lost their general adaptability to fly. So they all perished.⁴

We must drop being specialists and be awake to the total world view – awake to the fact that the world is going through the steps from metaphysics to Science. When we speak of the step from metaphysics to Science we mean the step from the limited metaphysical system of reference (human mind, matter, sense testimony, dualism, lines of demarcation, parts, fragments, space-time, specialization, disintegration) into Science with its system of reference being a dimensional,

cybernetic, and comprehensive awareness. Again, to state it simply, it is a mutation from fragmentation and specialized thinking, into structure and total awareness.

Today we must give up our interest in specialization and fragmentation. We are being forced to do this because we begin to see that our individual problems are not just our individual isolated problems. We are beginning to see the world as structure. We are beginning to see that every individual problem that appears in the world today is really solved only by understanding its proper place within the whole structure of things.

If today we appear to have an individual problem of business or finance do we think that that's just an individual problem of finance? Or is it a total restructuring of world economics that is needed? We begin to see that we are talking about total world economy and not an individual problem. The whole-world's total economy has to be based on new comprehensive laws, and has to be restructured.

What is wealth? Presently, our wealth is based on 'physical values' that exist within a 'physical world.' Because our world bases its wealth on physical 'things' such as gold or land, it is forced to base its economy on physical laws.

The classical physical laws are mechanical laws which define the universe as a big machine which is running down. The classical law of cause and effect defines the universe in terms of birth and death. The classical law of entropy is also a 'death' law. Entropy is the second law of thermodynamics that has to do with spending, stagnation and death. The law of entropy states that when energy gets together it spends itself, and it goes toward a normality or heat death.

Let us look closely at this second law of thermodynamics which "stands today as the principal pillar of classical physics." Lincoln Barnett in his book *The Universe and Dr. Einstein* clearly explains the law of entropy as follows:

All the phenomena of nature, visible and invisible, within the atom and in outer space, indicate that the substances and energy of the universe are inexorably diffusing like vapor through the insatiable void. The sun is slowly but surely burning out, the stars are dying embers, and everywhere in the cosmos heat is turning to cold, matter is dissolving into radiation, and energy is being dissipated into empty space.

The universe is thus progressing toward an ultimate “heat-death,” or as it is technically defined, a condition of “maximum entropy.” When the universe reaches this state some billions of years from now all the process of nature will cease. All space will be at the same temperature. No energy can be used because all of it will be uniformly distributed through the cosmos. There will be no light, no life, no warmth – nothing but perpetual and irrevocable stagnation.⁵

Our whole world’s economy, based on the law of entropy, is geared toward “depreciating of values” and “spending.” This is a retrogressive, depreciating, death-directed economy, which finally ends up having not enough wealth to go around. Therefore, some people must be rich and some people must be poor. What a sad state!

Today the physicists are rejecting classical physics, and are saying that the universe is not a rigid physical machine. The scientists now know that the “whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness. . . .”⁶ Therefore, the whole universe is mental – “a construction of the consciousness.”

Because the universe is mental and because the mind deals with ideas, with information, we can easily see that the world’s wealth is *information*. Our true wealth is information, and information is based on the cybernetic laws of feedback. This means that information is not entropic, it is not retrogressive or death directed, but instead, information moves forward with great acceleration and in a multiplying way.

The cybernetic laws of feedback show that all preceding information, through goal-directedness, brings out new forms of information. This new information (plus the preceding information) restructures itself, and again through goal-directedness brings out even newer information. Thus the self-organizing and self-regulating circuit of information goes on and on, moving at an exponential rate.

The laws of feedback maintain a constant flow of information within the universe. That information is our *wealth!* Therefore, we can see that it is really this information flow that maintains intelligence, order, freedom, science, life, health, and fulfilment, and at the same time it rids mankind of ignorance, chaos, sin, disharmony, death, disease and hate. Can we ask for better wealth? Today the world reaches out for these new comprehensive laws of information feedback.

We have to go above and beyond Darwin in the world, above having survival only for the fittest. We have to go above and beyond Malthus when he talks about scarcity—that there is not enough to go around in the face of the population explosion. We have to go above and beyond isolated fragmented sovereignties, above and beyond the war games. We begin to see that all these are based on false laws of life. We begin to see that there are other laws governing.

Today the world must awaken to the real laws which are governing the universe. Today we must strongly question the accepted law of entropy.

Today the scientist-philosophers strongly question that the universe is governed by this law of ultimate death. The scientists are now bringing forth new laws to explain reality. Today we have the law of negative entropy as opposed to the law of entropy. The law of negative entropy has to do with order and irreversible progression instead of increasing disorder and death.

Back in 1947 Lecomte du Noüy in his book *Human Destiny* clearly states that our present scientific laws are relative to man's standpoint of observation, and cannot be imposed on total reality. Because as du Noüy states, "We must not confuse these human, subjective laws which our intelligence has superposed on facts, with the true, eternal laws . . . our laws are conditioned by the structure of our brains and our sense organs and express the succession of our states of consciousness. . . ."7 He further states, "From the standpoint of man *it is the scale of observation which creates the phenomenon*. Every time we change the scale of observation we encounter new phenomena."⁸

We must realize that the laws which have been previously accepted in the classical world may not be the highest or the real laws governing the universe. Various world thinkers of today are questioning the adequacy of man's present structure of consciousness, and are asking man to change, to mutate into a higher standpoint of observation which will bring forth new laws. The world now stands on the brink of a new universal structure of consciousness, and planet earth witnesses a total world-wide revolution.

2 The revolution

An upheaval, an overturning, a changing, a mutation, a total revolution has overtaken physicists, mathematicians, engineers, chemists, psychologists, biologists, physicians, sociologists, historians, philosophers, theologians, politicians, businessmen, musicians, artists, architects, poets, writers, housewives and youth. We witness a total scientific revolution, philosophical revolution, technological revolution, social revolution, and individual revolution. Why?

“What is now unfolding is no less than the transformation of all things.” (L.C. Stevens). “At the heart of everything is . . . a change of consciousness. This means a ‘new head’ – a new way of living – a new man.” (C.A. Reich). “We open our eyes like prehistoric man, we see a world totally new.” (C.W. Ceram).

In order to have a comprehensive view of the present world-wide revolution let us look at man’s basic world images. To begin with, man viewed the world in terms of isolated dots and fragments. The world image changed as thinking man imagined his world to be a continuously interwoven interplay between the magical world of nature and the mythological world of the supernatural. Then once again the world image changed as man became fully conscious of his own distinct mental states and was able to observe the logic of his thinking process. Man, individually, began to reason – to look out for the “why” of things. In search for a reasonable explanation of reality he split up the interwoven world into parts – into the supernatural realm and into the natural realm. The supernatural realm was said to be inhabited by God, and the natural realm was said to be inhabited by man.

Around 500 B.C. the Judean Prophets began investigating the supernatural realm – the realm of God the creator; and the Greeks began their scientific investigation into the natural realm – the realm of man, the creation. All questions concerning reality were asked and answered according to a two-value logic. This was a dualistic logic which reasoned in opposites: absolute/relative; original/copy; begin/end; subject/object; spirit/matter; reason/intuition; ideal/material; good/evil; right/wrong; sinless/sin; soul/body; free will/law; time/infinity; life/death; permanence/change; truth/error; male/female; love/hate; etc.

Today man awakens and discovers that there is a higher explanation of reality. Theologians and philosophers begin to discover that reality can no longer be explained in the dualism of God and man. Dr. John

Robinson, an Anglican bishop, and author of *Honest to God*, *The New Reformation?*, and *Exploration Unto God*, sees that there should be a drastic revision of approach to the religious problem. It is related that a newspaper one day sent Dr. Robinson a telegram asking: "Do you believe in the existence of God?" The bishop replied: "When the question is put to me in such a way my answer is No." Dr. Robinson's views echo the feelings of many prominent theologians today.

Tanneguy De Quenetaïn in his article, "Will God be written in lower-case?" which appeared in *Realities* (1969), states that the groundwork for this new theology was prepared in the Thirties and Forties by three German Protestant theologians: Paul Tillich, a Lutheran; Rudolf Bultmann, an existentialist and disciple of Heidegger, and Dietrich Bonhoeffer who, in his *Letters and Notes from Prison*, advocated "Christianity without religion." De Quenetaïn points out that the theologians of today realize that they must find a new way of formulating certain questions because the dualistic vision of the world, which distinguishes between nature on the one hand and the supernatural on the other, no longer has any meaning: "The universe has no upper story . . . the traditional divisions on the basis of which our theology was developed — body and soul, heaven and earth, profane and sacred — are less and less viable." De Quenetaïn continues to point out that the real question to be asked is: "What is the nature of ultimate reality?" He states that it is only by asking new questions, according to a new logic, will men be able to "start off afresh in the search for ultimate reality, in a manner suited to the demands of our time." De Quenetaïn also states that the new theologians ask for a categorial model of being, a model which will show the structural relationship between an I and a Thou. Thus the new theologians ask for an end to the dualistic vision of the world.

Similarly, the scientific community awakens and realizes that the mechanical explanation of the natural world is no longer adequate to explain reality. For in all the various fields such as physics, mathematics, biology, psychology, etc., scientists are now finding out that they are no longer dealing with the study of parts or processes in isolation, but that they are encountering structure. In other words, scientists find that in all cases they are dealing with the identity of structures and not with the identity of things or of parts per se. Because scientists are beginning to reason from a comprehensive view they are finding out that every event occurs as a point of intersection within a

structural whole. Therefore scientists see that reality is structural and that structural thinking demands reasoning which is based upon a new logic. Gyorgy Kepes in the book *Structure in Art and in Science* states, "Each historical era seeks and needs a central model of understanding. Structure seems central to our time — the unique substance of our vision." Kepes adds that "*structure* [is] the power to see our world as an interconnected whole" and "the most powerful imaginative vision is structured-oriented."⁹

New structural questions which are formulated today are: "How do we think in terms of wholes?" (Fuller); and "What is the science of wholeness?" (Bertalanffy). These new questions demand a whole new theory of knowledge; a whole new methodology; a new logic. Ludwig von Bertalanffy, R. Buckminster Fuller and others, who are searching for this new methodology, now see the blending of philosophy and science under a "general system theory." Fuller states, "One of the modern tools of high intellectual advantage is the development of what is called general systems theory. Employing it we begin to think of the largest and most comprehensive systems, and try to do so scientifically. . . . I have found . . . that total universe including both its physical and metaphysical behaviors and aspects are scientifically definable."¹⁰ Bertalanffy states that the new discipline called general system theory would have as its subject "the formulation and derivation of those principles which are valid for 'systems' in general."¹¹ Thus the major aim of the general system theory would be to state the unifying principles which are running "vertically" through both the nonphysical fields and the physical fields.

The revolution which is upon us today is destined to overthrow the established dualistic logic which has shaped man's vision of his world for 2,500 years — a logic which brings about a world of ignorance, human creators, sensuous reasoning, animal magnetism (mesmerism, hypnotism, occultism, necromancy, clairvoyance, astrology), nerves, fatigue; a logic which brings the matter world of the flesh, lines of demarcation, war, human birth, chaos, unreality; a logic which brings the sense world of the material body, sin, passion, sorrow, loss; a logic which brings human personality, personal desires and ambitions, human theories and opinions, persecution, disharmony, disobedience, hypocrisy, dishonesty, disloyalty, fragmentation, false education; a logic which brings material life, mortal life, organic life, space-time, human fatherhood, death; a logic which brings false remedies, errors, lies, human consciousness, human subconsciousness, human

unconsciousness, human sonship; a logic which brings fear, hate, envy, jealousy, cruelty, malice, imperfection, unfulfilment, divorce, ugliness, strife, enemies, accusers, purposelessness, apathy, temptation and human motherhood.

Revolutionists around the world are calling for a complete break with the world image. The cry is to throw off the old logic – to throw off the old consciousness – and to begin to see the world anew. As Lecomte du Nouÿ states, if we change our structure of consciousness, if we change our scale of observation, if we change our system of reference then we will encounter new phenomena and new laws. Bruce Wilshire in *Metaphysics* states, “We are confined to a store of conceptual tools that may be inadequate to the task of comprehension . . . we may even forge new conceptual tools and see the world in quite a different way – indeed, the world may *be* quite different. . . .”¹²

George Leonard, an American writer who is considered to be a man of great vision, sums up the present world view, saying, “Within the lifeless husk of the old civilization, a new civilization already stirs . . . it involves not so much the transformation of the world by mankind as the transformation of mankind itself. . . .” Leonard continues, “We’re going to move toward a new kind of species that won’t even be recognized in today’s terms. . . . [However] we are never going to see how various existence is until we get out of the dualistic trap and see *all* things as unified.” “I’m looking for a *unified* theory of life and society.”¹³

Lancelot Law Whyte, a renowned physicist and philosopher, offers in his book *The Next Development In Man* a solution to how mankind must steer itself through the present era. Whyte states, “Civilization can only be saved by the development of a *universal* way of thinking which can provide the basis for a unified humane science and a stable world order. We need a language of process, supported by the authority of science, which can show man how to think if he is to understand nature and himself. . . . Emancipation from present frustrations will come only when science can transcend its separate specialisms and achieve a single language unifying all knowledge.”¹⁴

Whyte goes on to say that the only hope of social order lies in the establishment of a valid universal doctrine which can only emerge from the broadening of science. Consequently Whyte summarizes his solution as follows:

The principal assumption is that only what is here called a *unitary* system of thought can satisfy the contemporary mind, reflect the true structure of nature, and show man how to think. The term “unitary” is used for a system of thought which:

- 1) Emphasizes process, development, and transformation. . . .
- 2) Is capable . . . of bringing all facts into relation with one another. This implies that it recognizes no absolute dualism, such as *mind/body*, or *good/evil*. These and similar dualities must be interpreted as referring to pairs of aspects of *one* underlying phenomenon: the process of the universe in all its forms.
- 3) Recognizes . . . a *universal formative process* in nature, . . . Nature is not a chaos of particles, but a process which consists in the development and transformation of patterns. . . .¹⁵

We could go further and build upon Whyte’s solution of a unitary system of thought which is based on a unified science. We could go beyond the limits of a material science, and ask: What is the Science of all sciences; what is the Science of the one Being?

3 A brief world survey

Let’s take physics for a moment. The physics which we had from the time of Newton up to the time of Einstein showed the world as made up of parts and of forces. Physicists took all the multifarious substances of the universe and reduced them to 92 elements. They took these elements and reduced them to a few fundamental particles. They took all the forces and radiation in the world and reduced these forces to the gravitational force or the electromagnetic force. Thus they talked about forces, tensions, pressures, oscillations, and waves. All these were based on mechanical laws, which, in turn, were based on the law of cause and effect.

When Einstein entered, around the turn of the century, he began to see that this reasoning was inadequate. He saw that actually reality was a multidimensional structure, and he had to reject Newton’s machine world of isolated parts and isolated forces. Einstein saw, when he was working with new astronomical dimensions within the macrocosm and new dimensions within the microcosm, that Newton’s isolated forces

did not hold true because here in these new dimensions Einstein found interrelationship and structure.

It is really fantastic what the physicists are seeing today: that there are not isolated forces working against isolated forces, but that everything is working together to create a structure. As Lincoln Barnett states:

The gravitation of Einstein is something entirely different from the gravitation of Newton. It is not a “force.” The idea that bodies of matter can “attract” one another is, according to Einstein, an allusion that has grown out of erroneous mechanical concepts of nature. So long as one believes that the universe is a big machine, it is natural to think that its various parts can exert a force on one another. But the deeper science probes toward reality, the more clearly it appears that the universe is not like a machine at all. So Einstein’s Law of Gravitation contains nothing about force. It describes the behaviour of objects in a gravitational field — the planets, for example — not in terms of “attraction” but simply in terms of the path they follow.¹⁶

Here we see that the gravitational field is a definite structure, and this structure determines the behaviour of objects within that field. So Einstein set forth field equations which described the *structure* of a gravitational field.

The following also points to the necessity of a structural consciousness:

In contrast to [a] mechanistic view . . . problems of wholeness, dynamic interaction and organization have appeared in the various branches of modern physics. In the Heisenberg relation and quantum physics, it became impossible to resolve phenomena into local events; problems of order and organization appear whether the question is the structure of atoms, the architecture of proteins, or interaction phenomena in thermodynamics.¹⁷

Psychology, too, has come a long way. Only a few years ago when I was attending psychology classes at the University of Washington we were always talking about “robot” man. The teaching was all centered around Pavlov’s experiments on stimulus and response. Pavlov had been experimenting with animals and he was correlating his research on stimulus and response to total human behavior. We were always discuss-

ing robot man and how he could be conditioned or unconditioned according to stimuli. We were told that man was a passive receiver. All this was very foreign to my thinking, namely, that we were just passive receivers to stimuli. Today the psychologists do not believe this any more either; they are breaking away from their old concepts of mechanistic man as an isolated passive receiver, and are seeing that man's total behavior is determined by the *structure* of his consciousness.

In biology the same progressive thinking is going on. Biologists were always interested in isolation, in cells. All living organisms were reduced to cells. All their activities were reduced to physiological processes. All their behavior was reduced to unconditioned and conditioned responses. All heredity was reduced to genes. Today the biologists are no longer interested in studying only these various parts and processes in isolation. Once the structure of DNA was discovered, the biologists were on their way to discovering the whole *structure* of the biological process.

Also in the social sciences there is a big change going on. Instead of saying that society is the sum of individuals, they are now saying that social science is a science of structure, a science of social systems which is no longer concerned just with individuals. For all of a sudden in the world we hear about ecology — the wholeness and interrelationship of all things. Again, it is structure.

In history mankind was prone to blame a king, or an emperor for the predicament he found himself in. We can't do this any more. It is no longer an individual. Today it is the close-knit structure of world organizers that creates the disharmony in the world.

What we want to see in the world today is not a lot of isolated systems but total world structure. We want to see the total world working one hundred percent. This is what Fuller means when he is talking about his "world game" — how to make the total world work under a general system theory, not according to isolated sovereignties but according to total world structure. He has far-reaching theories which, if practiced, could wipe out poverty by 1985. One of Fuller's theories is based on world electrical co-operation. Because India doesn't have enough electricity their ample supply of food decays and is useless to them. If we were on a total world theory electricity would reach India because the electricity that is unused while the Western world sleeps could be re-cycled for use in the Eastern hemisphere. Someday,

when we are working under total world, the world will be restructured; but today, says Fuller, our isolated, fragmented sovereignties with their dualism prevent this from happening. Therefore he calls his book *Utopia or Oblivion* – we can have utopia through total world structure, or we can have oblivion through fragmentation and isolation.

Art, in the world today, is also going through a mutation. Take just the subject of fine arts, for example. Only a few years ago the art field had become so specialized that a painter was a painter, a sculptor was a sculptor, a printmaker was a printmaker. Today, however, we have an integration of all the arts with technology. Today the artist is a comprehensivist because he is working with *all* technology. He is working with light, and with computer, and with sound. The artist is no longer in a little isolated drawer, and art is no longer a fragmented subject.

What does Mary Baker Eddy say about all this? She rejected the machine world of Newton. She rejected a fragmentary, specialized world when she said, “Principle is not to be found in fragmentary ideas.”¹⁸ She said, “We should not spread abroad patchwork ideas that in some vital points lack Science.”¹⁹ It is music to us today to read that “Principle is not to be found in fragmentary ideas.” We will find Principle only in that which is structured, which has system, and which is based upon structural laws. With structure we view the whole and the interrelationship of all the parts and systems within that whole.

In *No and Yes* Mary Baker Eddy speaks of “This infinite logic. . . .”²⁰ Mrs. Eddy’s logic was an infinite logic – a one-value logic. She says, “From the infinite One . . . comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, . . .”²¹ Here the infinite One reasons with itself, reasons with an infinite logic, a one-value logic.

Mrs. Eddy says, “Man is not . . . an isolated, solitary idea. . . .”²² but “in divine Science, God and the real man are inseparable as divine Principle and idea.”²³ She further says, “Principle and its idea is one. . . .”²⁴ Mary Baker Eddy therefore rejected the world’s belief that man was an isolated solitary idea that was separate from God or Principle. Further, she rejected the classical two-value logic, a dualistic logic, which splits the one Being into an absolute realm called God and a relative realm called man, and instead she revealed reality as being of a one-value logic – the I Am itself.

During these sessions we will see how metaphysics bases itself upon the classical two-values of God and man, whereas Science is based upon the one-value logic of the I AM.

Today the world is beginning to make this step from metaphysics to Science. As we have already seen, the world today is awakening to the fact that reality cannot be explained according to a two-value logic, because the world is discovering that reality is structural and structural thinking demands reasoning which is based upon a one-value logic.

4 Take the whole

In one of Kappeler's recent lectures he included a talk on the philosophical development of "idea." He showed how, through the centuries, philosophers had viewed "idea." He presented these philosophers in the scientific order of Mind, Spirit, Soul, Principle, Life, Truth, and Love. This standpoint of those philosophers is the highest standpoint for observation.

However, tonight we are going to do something a little different. We are not going to point up the scientific order of those philosophers; we are going to point up their *disorder*, or their lines of demarcation, and their two-value logic. We want to point this out so that when we leave here tonight we will know the difference between metaphysical, fragmented thinking and a structural, scientific awareness, and we will be able to tell whether our thought is in metaphysics or is looking out from Science.

In *No and Yes* Mrs. Eddy says, "Leibnitz, Descartes, Fichte, Hegel, Spinoza, Bishop Berkeley, were once clothed with a 'brief authority.'" But she says of them that "such miscalled metaphysical systems are reeds shaken by the wind."²⁵ She says, "Ancient and modern philosophies are spoiled by lack of Science."²⁶ She further states, "Ancient and modern philosophy, human reason, or man's theorems, misstate mental Science, its Principle and practice."²⁷

Why are these philosophies "reeds shaken by the wind"?

Metaphysics is a branch of philosophy. Will Durant in his book *The Story of Philosophy* states that philosophy can be divided into the categories of logic, esthetics, ethics, politics, and metaphysics. Logic, he says, is the study of the ideal method of thought and research. Esthetics is the study of the ideal form, or beauty. Ethics is the study of ideal

conduct. Politics is the study of ideal social organizations. Metaphysics is the study of the ultimate reality of all things.²⁸

Here one definition of metaphysics is that it is a branch of philosophy, and it is the study of the ultimate reality of all things. There are other definitions of metaphysics which we will review later on.

Classical metaphysics

In classical metaphysics, classical philosophers drew their line of demarcation. Modern philosophers are beginning to talk about comprehensiveness and structure.

The classical philosophers were running a 'classical dual game.' Instead of a ball game we can call it a dual game. These philosophers split the world into the 'teams' of idealism versus materialism, mind versus matter, subject versus object, permanence versus change, free will versus determinism, etc. It was always a question as to which 'team' would be up to 'bat' next. Back and forth the game went from "is idealism right or is materialism right?"

The rules for playing this classical dual game are: First, look out from the human mind; second, reason with the two-value logic; third, draw the lines of demarcation, and then begin the game. It is very easy.

The world plays this dual game. It is called the war game. The world divides itself into the 'teams' of Christianity versus Communism. The world looks out from the human mind. The world reasons with the two-value logic. The world draws its lines of demarcation, and the world shoots. The rules for this game are based on Darwin's survival of the fittest, on entropy, and on death.

We will now make a brief survey of classical and 'modern' metaphysics, and we will review these philosophers according to their system of metaphysics. As you know, these philosophers have many ideas on ethics, politics, and in other realms of philosophy, but we are only going to delve into what they say about metaphysics.

The classical philosophers were interested in getting an answer to the question, Does reality have to do with permanence or with change? Some classical thinkers asked, if reality is of a permanent nature, how can it change? Or, if reality changes, how can it be permanent?

(a) A philosophical survey

Heraclitus	(530–470 B.C.)	“change”
Parmenides	(540–480 B.C.)	“permanence”
Democritus	(460–360 B.C.)	“materialism”
Plato	(429–348 B.C.)	“idealism”
Epicurus	(342–270 B.C.)	“materialism”
Plotinus	(204–270 A.D.)	“idealism”
Saint Augustine	(354–430 A.D.)	“idealism”
Stoic metaphysics	(.)	“materialism”
Descartes	(1596–1650 A.D.)	“division of mind and body”
Malebranche	(1638–1715 A.D.)	“division of mind and body”
Leibnitz	(1646–1716 A.D.)	“division of mind and body”
Spinoza	(1632–1677 A.D.)	“synthesis”
Hume	(1711–1776 A.D.)	“empiricism”
Kant	(1724–1804 A.D.)	“empiricism”
Berkeley	(1684–1753 A.D.)	“idealism”
Fichte	(1762–1814 A.D.)	“idealism”
Hegel	(1770–1831 A.D.)	“idealism”
Marx	(1818–1883 A.D.)	“dialectical materialism”

Heraclitus (530–470 B.C.) “change”

Heraclitus, a 5th century B.C. philosopher, was on the side of change. He reasoned that “you could not step twice in the same river; for other and yet other waters are ever flowing on.”²⁹ He stood for change. To him there was no permanent substance in the universe, and the only constant in the universe was change. He drew his line of demarcation, so to speak, and stood on the side of change.

Parmenides (540–480 B.C.) “permanence”

Parmenides was a contemporary of Heraclitus. He said, “Being is, Non-Being is not.”³⁰ By saying that, he stands on the side of permanence. Being is. When he says “Being is,” he means that reality is of a fixed permanent nature. Being is. Being exists, and it is fixed, and it is permanent. And to him, since reality is fixed, and is permanent, it could not change or it would not be permanent. Therefore “Being is” fixed, permanent; and anything that changes is not real, therefore is “Non-Being.” “Being is, Non-Being is not.” He drew his line and stood on the side of permanence.

Democritus (460–360 B.C.) “materialism”

Then along came Democritus and saw the philosophers standing on opposite sides with their lines of demarcation, and he saw how ridiculous it was to be drawing these lines. He said, “I’ll solve it. I’ll solve your dualism.” He maintained that reality has to do with both permanence and change. He said it could all be explained through the atom. He explained that the atom was of a fixed permanent nature. To Democritus the atom wasn’t the moving atom we have today. Their atom at that time was a solid-stuff atom, a solid particle. He said that the atom is first fixed and permanent; yet, the atom is always changing positions, so this fixed permanent atom is always changing positions. Reality has to do with permanence *and* change. But by correlating the whole universe and solving this problem of permanence and change by saying that it can only be based on the atom, he drew his line and stood on the side of materialism, for to Democritus reality could only be explained through atoms and the changing forms of atoms.

Plato (429–348 B.C.) “idealism”

Plato rejected the teaching of Democritus. He regarded Democritus’ explanation, of the whole world through atoms, as pure materialism. Plato agreed that reality has to do with both permanence and change, but he rejected the materialistic world of Democritus. Plato argued that reality could only be explained in terms of the “Ideal.” He maintained that there is an Ideal world, an “Ideal, Absolute world”; and that the physical world which we see is just a shadow world, an illusion, a copy world.

In explaining the real world he first had the “Absolute,” and then he had the relative or the physical or the copy world. Therefore, in order to have the Absolute come to the copy world, he had an agent sitting on the border line between the two worlds. In one of his dialogues he postulated an agent called Demiurge as the fashioner of the physical universe. Demiurge sits on the border line between the Absolute world and the relative world, and takes the “Ideas” (they capitalized Ideas because they belonged to the Ideal, Absolute world) from the Absolute world and gives these Ideas or Forms to the shadow world. But because the shadow world could not sustain these Ideas for a very long time, it would change. Plato reasoned that this was why you would see change in the shadow world. It was because the shadow world could not sustain Ideas of the Absolute world.

Plato draws his line and stands on the side of idealism. There is an Absolute Ideal world, he declares.

Plato's idea was that man had an immaterial mind which was capable of knowing Ideas. But then Plato noted that man had a body and this body was part of the physical world, and this body would receive sense impressions from the physical world. So the body was part of the illusion, or shadow world. But, somehow, a mediator was needed between mind and body, and that is where the soul came in. The soul was the mediator between the mind and body; and it was the soul that was always steering mind and body, trying to keep mind from flying up into the Ideal world, and always trying to keep body from completely succumbing to the physical world, because the soul, even though it was trapped in the prison house of the body, was always in some way trying to guide the mind and the body of man. To those metaphysicians the soul was a mediator between mind and body. They thought of soul as being like a chariot driver — it was guiding and driving the two horses of mind and body. Here was mind, and over there was body, and soul was always trying to hold them together. It was on the soul that they felt man's immortality hinged, because when man got rid of the body then the soul could soar upward.³¹

The metaphysics of Plato continued to influence the minds of men. The metaphysicians who came after Plato stressed his concept of soul; and they stressed the idea of the desire of the soul to escape the prison-house of the body. They emphasized that the most valuable Ideas were in the Ideal world and not in the physical world, and that the soul was always trying to escape from its prison house, and from its role as mediator.

Plotinus (204–270 A.D.) “idealism”

Plotinus, a third century A.D. metaphysician, was an Egyptian, and a Neoplatonic philosopher who followed dynamically Plato's idealism. He rejected the whole material world, and spent most of his time contemplating the ideas of the Ideal world. He believed that if anyone really persevered in contemplating these ideas of the Ideal world then a mystical union would take place, and he would become one with the Ideal world.

Plato's static Ideal world did not work directly within the shadow world, it needed an agent. Plotinus, however, believed that Plato's Ideal

world did work within the physical world. So the Ideal world of Plotinus became its own active agent.

Saint Augustine (354–430 A.D.) “idealism”

Similar to Plotinus, Saint Augustine follows Plato’s idealism. Saint Augustine, however, tries to wed Plato’s idealism with Christian theology. He calls Plato’s Ideal world the “Divine Creator,” and says that the Divine Creator creates and organizes the physical world according to “Divine Ideas.”

The classical lines of demarcation begin to be drawn. We now see Plato, Plotinus, Saint Augustine all standing on the side of idealism, whereas Democritus stands on the side of materialism.

Epicurus (342–270 B.C.) “materialism”

Epicurus, a Greek philosopher, stands with Democritus on the side of materialism or “atomism.” Epicurus rejected totally Plato’s Ideal world, and said that it was all a figment of the imagination because the world can only be explained in terms of atoms. He maintained that there is no Absolute world, no Divine Creator. Since the world can only be explained through atoms, events are just different combinations of atoms, he contended. All mental events are just different combinations of atoms.

The atom of Epicurus was a solid particle which occurred in infinite shapes and sizes, such as cube shapes, pyramid shapes, hooked shapes, or spherical shapes. Every object, every physical event, every mental event, in other words, all animate objects such as living things, the human brain, as well as all inanimate objects such as stones, were nothing but the combinations of atoms moving through space. Everything in the total universe was just atoms in motion.

In order to further explain mental events in atomistic terms, Epicurus stated that all the mental events which occur in living objects were due to the combination of very fine spherical atoms called “soul atoms.” Death occurred when these soul atoms departed from a certain combination.

Stoic metaphysics, “materialism”

The Stoic metaphysicians followed Epicurus in his materialistic view of the world as to atoms and combinations of atoms, but they felt that

there must be also some type of reasoning force in the world. The Stoics believed that there was a “Universal Reason,” or a God, that was governing the atoms. They reasoned that this God or Universal Reason worked within the material world.

‘Modern’ metaphysics

During the 16th and 17th centuries occurred the Renaissance or re-birth of philosophy and science. This period is designated as the beginning of modern science and philosophy. Relatively speaking these 16th and 17th century philosophers were modern. To us, today, however, they are not modern. Today we begin to see that they were just an extension of the early Greek philosophers and that this period was just an extension of the classical logic because the philosophers were still carrying along the same old lines of demarcation.

Descartes (1596–1650) “division of mind and body”

Rene Descartes, French philosopher, is a pivot philosopher for the 17th, 18th, and 19th centuries. Descartes was the pivot or the point upon which all the succeeding philosophers turned, because it was after Descartes that the battle began to either overthrow his theories or improve them.

Descartes rigidly divisioned the universe into mind and body. Descartes’ line of demarcation was so strong that the mind in no way could be in contact with the body. He reasoned that the mind’s basic substance was thinking, and that the body’s essential substance was extended matter. To him matter or the physical world extends or moves within its own realm operating on mechanical principles. The mind, on the other hand, having no physical properties, and being involved with thinking only, was not at all a part of this machine world. To Descartes the realm of thinking and the realm of extended matter could not mix. “How can an idea move a hammer or a hammer strike upon an idea?” is the way one philosopher sums up Descartes’ reasoning.³²

Descartes was impressed by scientific evidence of his time that there was a relationship between mind and body in some way. But he didn’t yield, he still divided his universe into mind and body even though he admitted that perhaps there might be some contact between mind and body. He talked about a God that was the creative substance of mind

and body, but this God was very mystical. His main thesis was the division of thinking substance and extended matter.

Malebranche (1638–1715) “division of mind and body”

Malebranche was a Catholic priest and a follower of Descartes. He was convinced that there was no possible way for mind and body to interact, or to be connected in any way whatsoever. He maintained that there is a mind and there is a body, and the only way they could interact was through the power of God. If something happened within the mind, then God would come along and make it happen within the body. Today philosophers explain Malebranche’s concepts this way: If a telephone rings within the matter realm, God then comes along and produces that ringing sound within the mind. Or, if we have two clocks that are keeping perfect time, and let’s say one clock points to the hour, and the next clock rings a bell, regarding this, Malebranche would say that when the first clock points to the hour then God comes along and makes the second clock ring a bell. He had quite an active God in the world. He had a God running around producing all the “sounds, tastes, smells, and motions in the physical world. . . .”³³

Leibnitz (1646–1716) “division of mind and body”

Leibnitz, German philosopher and mathematician, also believed in the division between mind and body. However, where Malebranche had a God producing the ring within the mind, Leibnitz said, No. In creation God *pre-established* perfect harmony. God prearranged mind and body so that they were in perfect harmony. If the bell rang within the matter realm it was predetermined that it would ring within the mental realm. Everything was pre-established in perfect harmony.

Spinoza (1632–1677) “synthesis”

We can see these philosophers were having a good time with Descartes’ division of the universe into mind and body, until Spinoza came along and saw the inadequacies of Descartes’ thinking.

Spinoza was a Dutch philosopher. He tried to make the thesis of mind and the antithesis of body resolve into a synthesis. He maintained that body and mind were just two ways of looking at the same substance: mind and body were of the same substance, namely God;

they were not split. Mind and body were just two different ways of looking at God, he contended. You could look out from mind, or you could look out through body. However when Spinoza thought he had achieved a synthesis of substance, he suddenly found that he had only made a new thesis and antithesis out of two different ways of looking at God. You could either look at God, then, as mind or as body. This became a synthesis of substance, but now you had two different ways of looking at that substance. So he really didn't give an answer: he just pushed the whole question into a different standpoint of observation.

Hume (1711–1776) “empiricism”

David Hume was a Scottish historian and philosopher. He was irritated by the metaphysicians' constant debate between idealism and materialism, mind and body. Hume's reasoning followed the lines that “for over two thousand years, metaphysicians have debated as to which of these theories is more satisfactory, more plausible.”³⁴ Hume felt there was something wrong with the whole metaphysical school or system. He insisted that metaphysicians asked silly questions.

Hume wondered why the metaphysicians asked about an Absolute world when there was nothing in man's experience that would suggest an outside world. And so we see Hume drawing his line of demarcation and standing on the side of empiricism, sense testimony.

Kant (1724–1804) “empiricism”

Immanuel Kant, German philosopher, stands with Hume in the empirical world. Kant, however, takes Hume's empirical world and injects new life into it by stating that all experience is mental. Kant agrees with the empirical concept that all knowledge starts with experience. However, Kant reasoned that the mind (noumenon) gave form to the experience world (phenomenon).

With Kant, all of a sudden the accent in the world is upon consciousness. Kant's concept of mind-consciousness, however, remained in the empirical world.

*Berkeley (1684–1753), Fichte (1762–1814),
and Hegel (1770–1831) “idealism”*

George Berkeley (Irish), Johann Fichte (German), and Georg Hegel (German), lifted Kant's narrow empirical mind-world right out and

placed it into the idealistic world of the “Absolute Mind.” Berkeley called the Absolute the “Divine Mind.”

To Berkeley, Fichte, and Hegel, the Divine Mind, the Ego, the Absolute Mind created and worked through the physical universe. This Mind was the *source* of all that goes on in the *physical* world.

Hegel (1770–1831) “idealism”

Hegel espoused dialectic idealism. He had an “Absolute Mind” at work. To him the Absolute was working through the physical world in order to fulfil total “Self-realization.” Once the Absolute had reached this total Self-realization, world history would come to a close; the Absolute was just working through the world, using the world to realize itself. As soon as the Absolute became self-contained, and self-understood, world history would come to a close.

In order to explain his concept of Absolute Being, Hegel had to borrow from Plato what is called the law of dialectic reasoning. The dialectic is a logical process using the method of argumentation which uses contrary cases or opposite cases. Socrates used this, and other early Greek philosophers also used this method of argumentation.

With the dialectic process of reasoning, you first state your thesis, or case. Immediately after you have stated your thesis along comes an antithesis or a contrary case. Then, out of the thesis case and the antithesis case comes a synthesis. A synthesis resolves the conflict of thesis and antithesis by including parts from both.

Socrates used the dialectic process. For instance in *The Republic* on justice, the thesis is “justice means telling the truth.” The antithesis would be justice means telling a lie when somebody comes to the door to kill a friend. So the synthesis would be that justice means telling the truth, but it is also compatible with telling a lie if a life is involved.³⁵ Thus, we have thesis, antithesis, synthesis – statement of case, contrary cases coming up, and a higher and higher synthesis.

Now we can understand what Hegel saw about the world: he took Plato’s law of the dialectic and lifted it out of being just a method for argumentation. Hegel believed that the dialectic law was the universal law of Being. It was upon the operation of this universal dialectic law that the Absolute worked towards total Self-realization.

Hegel believed that through the universal dialectic law the Absolute transformed the world into a history of dialectic developments. Thus

world history was a continual dialectic process of thesis and antithesis, producing a higher synthesis. On account of this, as the thesis nation developed it would produce opposition to itself in the form of an antithesis nation. When the thesis nation and the antithesis nation struggled, what emerged was always a higher synthesis civilization. And so the process goes on. As this new thesis civilization develops, it again creates its opposite and again there is conflict, and out of this conflict a synthesis again results and we again get a higher civilization. This is the dialectic process of history. The whole world history will come to an end finally, and then there will be only the Absolute itself.

Marx (1818–1883) “dialectical materialism”

Karl Marx, German philosopher and journalist, turned the idealism of Hegel upside down and emphatically stood for dialectical materialism.

Marx borrowed everything from Hegel – his whole dialectical process of reasoning. But instead of saying that there is an Absolute Being in the dialectical process of Self-realization, he rejects Hegel’s idealism for his own materialistic theories. According to Marx, everything in existence could only be explained in the materialistic terms; therefore all philosophical idealism and religious beliefs did not exist as a true scientific factor. Of Marxism we read:

The fourth major premise of Communism is “That all religion must be overthrown because it inhibits the spirit of world revolution.” It was the feeling of Marx, Engels and their fellow travelers that the deep spiritual convictions of the people hindered their acceptance of Communist philosophy and Communist rule. It kept them from capturing the revolutionary spirit. . . . As one of their writers declared: “Religion does not fit into a dialectical materialist system of thought. It is the enemy of it. One cannot be a thorough materialist, that is, a dialectical materialist, and have any remnants of religious beliefs.” Marx said: “Religion is the opium of the people,” and . . . it became a prime objective of the Communist Manifesto to overthrow “all religions.”³⁶

Basing his theories on Hegel’s concept of a universal dialectic law, Marx hammered home his political views of economic determinism:

While ruthlessly purging the supernatural elements from [Hegel's] conception of history, Marx retained the form. For Marx, no less than for Hegel, history followed a lawful and necessary pattern that advanced inevitably from phase to phase. For Marx, also, there was a central theme in each period that gave it a special character. Finally, the Marxist evolution is similarly a dialectical one, each period creating the "germs of its own destruction," and all seemingly negative features in history both justified and required by the thesis-anti-thesis-synthesis pattern. The essential difference between the Hegelian and the Marxist philosophy of history involves the occupant of the driver's seat. In place of the traditional God of Western Christendom, Hegel had set Universal Reason or Spirit. Marx further depersonalized the "first cause" by giving reins to an inanimate economic process, formulating thereby a philosophy of history strangely similar to the animistic myths of primitive man.³⁷

Karl Marx drew his line of demarcation and stood on the side of dialectic materialism.

(b) The step from metaphysics to Science

What is metaphysics?

Metaphysics is classical logic. We have already seen that classical logic is a two-value logic which splits the one Being into parts and fragments. This dualistic logic splits the infinite One into an absolute realm called God and a relative realm called man. Within the relative realm, man reasons in the opposites of: absolute/relative; begin/end; subject/object; spirit/matter; soul/body; free will/law; time/infinity; life/death; etc. Again, simply stated, metaphysics divides the one Being into an absolute God and a relative man. All of the classical philosophers who stood on the side of idealism based their theories on the absolute and the relative.

What does Mary Baker Eddy say about all of this? In *No and Yes* she says: "Human philosophy has an underdeveloped God, who unfolds Himself through material modes, wherein the human and divine mingle in the same realm and consciousness."³⁸

We saw that Hegel believed the “Absolute” needed to go through the physical universe in order to achieve total “Self-realization” – the absolute needed the relative realm. We saw where Berkeley and Fichte also believed that the “Divine Mind” and the “Ego” had to go through the material universe in order to unfold itself. Therefore we see why Mrs. Eddy says, “Human philosophy has an underdeveloped God, who unfolds Himself through material modes, . . .”

Plotinus also believed in the existence of an “Absolute Ideal” world and a relative world. Plotinus believed that if he persevered in contemplating ideas of the Ideal world then a mystical union with the Ideal world would take place. John Doorly defined metaphysics as “the contemplation of ideas.”³⁹ It is the “i”, the small “i”, contemplating the qualities of Mind; the small “i” contemplating the qualities of Spirit; the small “i” contemplating the qualities of Soul; the small “i” contemplating the qualities of Principle; the small “i” is contemplating the qualities of Life; the small “i” is contemplating the qualities of Truth; and the small “i” is contemplating the qualities of Love.

It is the “i” of Descartes when he said, “Cogito, ergo sum” (I think, therefore I am); but the “I” he had was the personal “i”, the human “i”, and therefore it was “i” am. This is metaphysics. It is “i”, the human “i”, contemplating, trying to contemplate the ideas of the “Ideal” world, hoping that a mystical union will take place. We have to see this, and what the difference is between metaphysics and Science. Seeing this difference is one of the most important points in taking this step from metaphysics to Science. Metaphysics is the human mind contemplating ideas. In metaphysics we can be like the mystic and contemplate ideas all day, but we will always have a *relative* here and an *absolute* there. It is always two values; it is “i” contemplating what the absolute has. Can you see those *two* values? The “i” is trying to think about it, “i” am trying to attain it, “i” am trying to get up the ladder and clutch something up there; and maybe if I can grasp it something will happen to me. But there is always that line of demarcation between the absolute and the relative, between my “i’s” view and Mind’s “I” view; there is always that separation. We can see this; we can feel this.

What is Science?

The view from Science is magnificent, it is beautiful, it is music. But we have to have the mental flexibility and the courage to look out from that view. It is very, very important to make the mutation from metaphysics to Science in our thinking. And it is a *mutation*. This is a big point. We must have a complete revolution, a right-about face in consciousness; we must change our present structure of consciousness. In order to do this we must change our system of reference. We must change our system of reference from the metaphysical two-value reasoning of the human mind to Science, which is the infinite one-value logic of the “I AM.” As we know, *I* means the one Ego, and *AM* is the first person singular of the substantive verb ‘to be.’ Therefore, the I AM signifies the I (the one Ego) AM (which is infinitely Being) – the I AM signifies the infinite Mind (I) and its infinite manifestation (AM).

The important point to understand and become convinced of is that a step – a change, a mutation – is needed in consciousness, from metaphysics into Science. Mary Baker Eddy says, “To attend properly the birth of the . . . divine idea, you should so detach mortal thought from its material conceptions, . . .”⁴⁰ Let’s do it now. Let’s change our system of reference from the human mind to the infinite Mind. By doing this we can freely look out and say, “I AM THAT I AM.” But we must first get rid of the mortal human mind.

This is why we are here tonight; and this is why we will spend eight evenings together. We all see the great necessity of detaching “mortal thought from its material conceptions.” We are going to spend these eight evenings finding out the vast difference between metaphysics and Science.

In Science, instead of the mortal “i” looking up to the I AM, the “I” looks out from the I AM. If “i” spend all my life thinking only of Joel’s experiences as being the isolated, fragmented experiences of a mortal “i” and if “i” think that’s reality, when it isn’t – well, that’s metaphysics. We can see that if “i” reason out from the system of reference of the mortal human mind, then “i” am basing my whole being on physical laws which, in turn, force me to subject my “i” to life and death. But if I change my system of reference to the I AM, then my whole being is subject to the law of reality. Under this law, the I AM knows itself only as its own infinite Mind, as its own infinite Spirit, as

its own infinite Soul, as its own infinite Principle, as its own infinite Life, as its own infinite Truth, and as its own infinite Love.

We have to make the view from the I AM, reality. We have to make the view from the I AM, *concrete* being; it isn't abstract glory. We must have the courage and the mental flexibility to drop the limited "i" – to drop the baggage of the old human self. "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity . . . is Science that opens the very flood-gates of heaven; . . ."41

What has to be dropped is this "i" that seems to say it is me, that it is my identity. Youth has it a little easier. Youth doesn't have this whole baggage of years. Some people are very proud of what they have achieved through the years, while others are very much ashamed of what they have been through the years; but somehow everybody has an identity of "i". The bigness of today is to perceive that we can drop that "i" and look out from the "I AM," and accept as reality the view that I AM has. Reality is here and now, and it is concrete being. If we can understand this, then we are looking out from Science.

In the second edition of *Science and Health* Mrs. Eddy quotes an observation which is as beautiful as it is profound, and it all has to do with where you place your I:

I, I, I, I itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I.

That is looking out from the view of Science, and making that view reality.

Talk II

THE WORLD REACHES OUT FOR REALITY

1 The various stages of consciousness

As we saw last week it is important to see where the world is today, and how it is changing from metaphysics to Science.

Through expansion of our consciousness we become comprehensivists, taking in the whole universal picture. As Christian Scientists, we will see this as we take the step from metaphysics to Science.

In the step from metaphysics to Science we see that a new dimension is impelling itself upon world consciousness. We have to respond to this new dimension. We have to recognize the form this new dimension will take. We stand on the brink of the 21st century. That's BIG!! Classical reasoning and logic is coming to an end, and the 4th dimension is breaking in on consciousness.

We have just seen that "man is in the process of developing a new consciousness . . . a fresh vision of reality. . . ." "We stand at the brink of an age of a world in which human life presses forward to actualize new forms."

Mrs. Eddy said, "Eternal Truth is changing the universe," – not just the world or the earth, but the universe – and it is eternal Truth that is doing it. Truth is doing the impelling, reality is doing the impelling.

For centuries people have sought for reality. Now, at last, reality is breaking in on consciousness.

Kappeler, in his tape recordings on "The Science of Being – as I see it today," London, 1970; and "Ogunquit Summer School," June, 1970, shows how consciousness evolves through the following stages:

(a) *Atomistic thinking*

First, we have atomistic thinking. This is fragmented thinking in the realm of isolated events.

(b) *Linear thinking*

Second, we have linear thinking. This type of thinking imposes an order and time sequence on events, so that thought is led in a linear way from one event to another event.

(c) *Functional thinking*

With functional thinking, consciousness begins to realize that one event does not just lead in a linear way to another event, but that each event is functioning at once with all other events. In functional thinking the time element disappears and consciousness grasps how each event is related to every other event.

(d) *Operational thinking*

With operational thinking, consciousness then begins to understand that all events which function together are operating according to a definite purpose.

(e) *Structural consciousness*

Here consciousness looks out from the whole, and grasps the total relationship and interrelationships of system upon system within the whole.

(f) *Dimensional consciousness*

A dimensional consciousness understands that within the whole structure of Being there are many dimensions, many levels. The whole structure of Being operates according to an operational height, an operational depth and an operational breadth.

(g) *Cybernetic consciousness*

Here consciousness understands that within the whole dimensional structure of Being there is a constant flow of information and communication. This one Being is cybernetic; therefore all information is communicated freely within Being's own self-organizing system by means of a self-regulating circuit which maintains a positive and a negative feedback.

(h) *Comprehensive awareness*

With a comprehensive awareness consciousness comprehends and embraces an awareness of the infinite One.

This atomistic, linear, functional, operational thinking, as well as structural, dimensional, cybernetic consciousness and comprehensive awareness, can be clearly seen in our study of Christian Science.

1. First, we can see that *atomistic thinking* is a religious type of thinking which only wants to learn and memorize a lot of isolated truths.

2. With *linear thinking*, consciousness is not satisfied with always quoting and quoting isolated truths at random. A linear consciousness begins to realize that a proper interpretation of isolated truths demands knowing the exact point of intersection which each truth has within the whole structure of Being. Therefore linear thinking brings *order* to atomistic thinking. An example of this would be seeing an ordered sequence to the seven days of creation in the Bible. With the seven days of creation we are thinking in a linear way when we go from the first day to the second day, to the third day, to the fourth day, the fifth day, the sixth day, and to the seventh day. Here we are in an ordered time sequence as our consciousness rises in the scale to the seventh day. This is linear thinking: we go from Mind, cause (1st day); to Spirit, birth (2nd day); to Soul, identity (3rd day); to Principle, government (4th day); to Life, multiplication (5th day); to Truth, wholeness (6th day); to Love, fulfilment (7th day). We are going up the scale to fulfilment – from cause to fulfilment.

3. With *functional thinking* we start seeing that these days of creation are really the “numerals of infinity.” We see that these days of creation are functioning together here and now. Therefore, the cause to effect, the time sequence – the whole time element – is out of it. With the numerals of infinity we get the “blending” or the functioning of the synonymous terms together. Let’s take one of the seven synonymous terms, such as Mind, and see its function as a numeral of infinity:

Mind x Mind: intelligence (Mind) is power (Mind)

Mind x Spirit: intelligence (Mind) is ordered (Spirit)

Mind x Soul: intelligence (Mind) is definite (Soul)

Mind x Principle: intelligence (Mind) is operative (Principle)

Mind x Life: intelligence (Mind) is ever-present (Life)

Mind x Truth: intelligence (Mind) is divine consciousness (Truth)

Mind x Love: intelligence (Mind) is universal (Love)

And so it is with the other synonymous terms, all of which may be ‘blended’ together according to the layout of the 7 x 7.

4. When we get into *operational thinking*, we ask ourselves the question: “For what purpose do these synonymous terms function together?” It is here, in operational thinking, that we realize the four ways in which Being operates for the purpose of showing forth itself as a self-existent, self-expressed, self-fulfilled, and self-understood structure. Here the functional thinking starts to operate; and it starts to

operate in a fourfold way. As we know, the four ways in which Being operates is presented in the Bible by St. John in Revelation where we see the four ways Being operates through the holy city, which has four equal sides. Mary Baker Eddy has interpreted the four sides of the holy city as the Word, Christ, Christianity, and Science:

First, we have seen the *Word* as a seeking, ascending process, where we seek for the whole I AM concept of Being.

Second, we have seen the *Christ* as a finding, descending process, where we see that the Christ-idea comes to every specific situation, and touches every level of consciousness.

Third, we have seen *Christianity* as a using, expanding process, where we are aware that the whole life experience is filled with the Christ impulsion.

Fourth, we have seen *Science* as being, isness, where the operational way of the Word, Christ, Christianity, now in Science, becomes isness. In Science, the time concept disappears and consciousness looks out from the whole, which naturally forever includes the operation of the Word, Christ, and Christianity within its domain.

Today we speak of this fourfold operation of Being through the terms of *input* (self-declaration), *process* (self-operation), *output* (self-fulfillment), and *feedback* (self-explanation).

5. When we get into *structural consciousness* we begin to understand that the fourfold operation of Being is operating as system and structure. We see how this fourfold operation reflects itself according to the layout of the 4 x 4.

It is here in Christian Science where we work with matrices. We have studied a matrix-calculus such as the Christ matrix (the Prophets). We have also studied the Christianity matrix (the Epistles), and the Science matrix (Science and Health).⁴²

6. With a *dimensional consciousness* we understand the multi-dimensions which exist within the whole structure of Being. With a dimensional consciousness we see the Word, Christ, Christianity, and Science as being a fourfold dimensional operation, which touches every level of consciousness. In Revelation, St. John actually saw a dimensional city when he presented the holy city, which has been interpreted as being both the “city foursquare” and the “city of our God.” It is from this dimensional view that we understand the four levels of

spiritual consciousness. These levels are the levels of *Science*, *divine Science*, *absolute Christian Science*, and *Christian Science*.⁴³

7. With a *cybernetic consciousness* we understand that within this whole dimensional structure of Being there is a constant flow of information and communication.

8. With a *comprehensive awareness*, consciousness understands and embraces reality.

2 Dimensional being

(a) *A structural and dimensional consciousness*

Last week we saw how the classical thinkers reasoned out from the human mind, from matter, sense perception, and personal opinion. They reasoned that there were isolated forces against isolated forces, and that everything was in dualism and opposition. They had lines of demarcation drawn between the subject and the object. They reasoned with parts and fragments, with time and space, isolation, chance and random. All this gives us the 'tone' of classical reasoning.

The modern thinkers of today for the most part still base their system of reference on the human mind. However, today they know that matter is not matter, per se, but that all is an image in mind, a "construction of the consciousness," a standpoint of observation. Where the classical thinkers reasoned out from empirical sense perception and personal opinion, today the scientists, philosophers, etc., rely on science, structure, and systems for explanations. Today the reasoning is no longer with isolated forces against forces, with dualism, lines of demarcation, parts or fragments, but with structure. Today the world's thinkers are beginning to understand that every event, every idea, and every happening is a point of intersection within the whole structure or scheme of things. Today scientists know that every problem is a problem dealing with structure. The thinkers of today know that only a structural consciousness, only a consciousness which comprehends the interrelationships of parts within the whole, can begin to ask the right questions regarding reality.

Gyorgy Kepes, Professor of Visual Design at M.I.T., is well-known in the art field. Kepes has held many seminars with artists, psychologists,

engineers, physicists, architects, etc., over the past twenty years. He has held these seminars for the purpose of bringing together these various fields in order to find out the structure or interrelationship of all the cultural and scientific disciplines. As we have seen in the book *Structure in Art and in Science*, which Kepes has edited, he writes about the importance of structural consciousness when he states that "... we must combine and intercommunicate all such knowledge so that we may gain the sense of structure, the power to see our world as an interconnected whole." There it is. How can it be said more dynamically? Structure is "the power to see our world as an interconnected whole."

Last week we began to see that in physics the key to the different substances is no longer considered to be the elemental stuff of matter. We saw that all the multifarious substances of the universe had been reduced to 92 elements, and that those isolated elements were considered to be what made up the properties of different materials. Today, however, physics has taken all those isolated fundamental elements and reduced them to a few fundamental particles. Physicists have seen that the properties of different materials are determined by the patterning of atoms. So today's physicists know that solids, liquids, and gasses are the same thing except for the different structuring of their atoms. Last week we also saw that the psychologists can not talk any more about people in isolation, such as the psychological atoms, or the robot type of individual. The psychologists are now talking about man as being a whole dynamic structure. The psychologist can not talk about isolated parts any more, nor can the biologist, nor can the historian, nor can the artist, and so it goes with all cultural and scientific fields today. They are all having to talk about structure. Therefore, structure is the key to modern concepts.

It is very important to see that structure also implies dimensions. In the various sciences, they now see that within the whole structure of things there are many dimensions. An example would be if we were looking at the structure of a stone. With the unaided eye we would see the stone as having a nice round form; but if we looked at this stone through a microscope and viewed it from the various microscopic levels we would see a new form on each of the various levels — at each microscopic level we would see a different structuring. So "the key modern concept of structure encompasses arrangements on all these levels, and many, many more."⁴⁴ Here we have structure which implies

multidimensions. Kepes, when talking about dimensions, says, “The Greek universe was smaller than ours, shaped in accordance with the perceptual limits of the naked human senses. Human ingenuity could stretch those limits – but not far. There was not room enough for a thing to have more than one matter or more than one form.”⁴⁵ Today we go beyond the “naked human senses” of the Greeks, and we see structure – dimensions. Man can now be pictured as having a microscope attached to one eye, and a telescope attached to the other eye. This is the picture of man today, for he has left the visual plane that he appears on, and with the aid of the microscope he journeys into the microcosm, and with the telescope he journeys into the macrocosm.

Tonight we will see how a dimensional consciousness is impelling itself upon the world’s consciousness. We will see how the world responds to dimensional thinking. We will see how the world asks for an expansion of consciousness – an expansion in order to take in all the multidimensions existing in Being.

(b) *The expansion of consciousness*

Lecomte du Noüy in *Human Destiny* shows how it is not the eye at sees, it is the brain. He states:

The external world, nature, is revealed to us through our sense organs. We see the stars, the sun, the mountains, the animals, and other men by means of the eye which is constructed like a photographic apparatus. The inverted image of things is projected onto the retina at the back of the eye. The retina is composed of an immense number of sensitive elements, the so-called cones and rods. The reactions of these elements are transmitted through the optic nerve to certain brain centers. These reactions are the cause of what we call visual impressions. It is, therefore, not the eye which sees, but the brain.⁴⁶

This is important to see. It is because the world now understands that “the universe . . . is perceived and conceived by the human brain,”⁴⁷ that we today have the great cry for the expansion of consciousness.

1 *Physics*

We know that there are two structures in the world: one is the gravitational field, and the other is the electromagnetic field.

All the radiation in the world is of an electromagnetic origin. This electromagnetic field is radiating cosmic rays, x-rays, gamma rays, visible light rays, radio waves, etc. Our human eye is receptive to only a very narrow range of radiation in this electromagnetic spectrum.

The human eye receives only the wave lengths that fall between red and violet. The difference between what we see and what we do not see is a matter of a few one hundred thousandths of a centimeter in wave length. For instance, the wave length of red is .00007 cm; infrared, which we do not see, is .00008 cm in wave length. So infrared is just .00001 cm too long to excite the cones and rods of the retina; yet our skin feels the infrared rays as heat. Similarly, there is ultraviolet light, which we do not see, with a wave length of .00003 cm; but violet light which we do see is .00004 cm. The ultraviolet light is just .00001 cm too short to excite our vision.⁴⁸

Here we see the limitation of the senses, of sense perception. If there are lights in the world which the human eye is not receptive to, then are there other "lights" or realms in being that the human mind is not aware of?

Today we are becoming vitally aware of the fact that man and all the animal life on earth have become isolated specialists. Man and the animals are responding to a very limited amount of information that exists in the universe. Lawrence Frank, psychologist, shows the present limitations in awareness when he says:

The world, as Norbert Wiener once remarked, may be viewed as a myriad of To Whom It May Concern messages. The significance of this statement becomes apparent when we recognize that everything that exists and happens in the world, every object and event, every plant and animal organism, almost continuously emits its characteristic identifying signal. Thus, the world resounds with these many diverse messages, the cosmic noise. . . .

Through evolution, each organism has developed a concern for those messages which are essential to its living functions and survival as a species, while ignoring what is not biologically relevant or useful. Accordingly, many different species, bacteria in the soil, worms, insects, fish, reptiles, birds, amphibians, and the array of mammals, carry on their life careers, selectively receiving and responding to the signals that are of concern to each species, while unaware of the many other messages that are being concurrently transmitted.

But organisms are not limited to these basic biological signals . . . even the lower organisms, like worms, can and do learn to recognize not only these basic signals, but also other signals. . . .⁴⁹

So we get the feeling of a world of “to whom it may concern messages,” information coming into the environment; and we are so highly specialized and selective in our receptivity that we fail to take cognizance of them. Mankind must awaken to the fact that there is *information* filling the universe of Mind – THAT THERE IS INFORMATION IN THE UNIVERSE THAT WE ARE NOT RESPONDING TO. There is a higher dimension, here and now, but because of our education, the limitations of our thinking, we are not responding to these higher dimensions.

In Science, in reality, there is just an INFORMATION UNIVERSE. Infinite Mind, the basis, the one power, the one intelligence, the one law, is an infinite light or understanding which is radiating an information-universe.

This one information is constantly being pumped into the world. It is emitting understanding, and this understanding is what illumines consciousness. This understanding illumines man’s consciousness imparting true vision, true conception, true discovery, and it is annihilating our narrow, three-dimensional, limited-education world which is not responding to this ever-present information.

This is the bigness of Science, the bigness of the Science of Christian Science. These teachings are big because they provide a method to cultivate consciousness so that we can respond, here and now, to reality.

2 Mind expansion drugs

Today we have a world that is trying to break away from limitations, and there is a cry for a dimensional awareness. Today’s youth is seeking to become dimensional in awareness – to break out, to receive the other dimensions that exist in being.

It is a known fact that man has the capacity to expand consciousness. Consciousness has expanded many times. Since what we call ‘modern man’ emerged, some 30,000 years ago out of Cro-Magnon man and Neanderthal man, he has not changed physically. The body has not

changed but consciousness has evolved from the one dimension, to the second dimension and into the third dimension.

It is interesting to note that man has not always seen in the seven hues that we perceive today. The physiological possibility for seven-hued vision existed, but man's consciousness was receptive to only red and black.⁵⁰ This makes it inevitable that man's consciousness will expand again, to include infrared, ultraviolet, and even the x-rays of the electromagnetic spectrum.

The world now begins to witness a sensory revolution. During this sensory revolution what is most needed is the "education in the visual to reveal to people what they actually see."⁵¹ All of a sudden we ask: Are we seeing only what we have been educated to see? And we answer, Yes, we see just what we have been educated to see. So the accent is on a newer and higher education.

This whole sensory revolution is just one explanation of why the younger generation is experimenting with such mind-expansion drugs as LSD. They want to break away from the limitations of the senses, and with LSD the user experiences an illusion of dimensional being.

Masters and Houston, in their book entitled *Psychedelic Art* point out that there are four dimensions that drug takers can experience: (1) The first dimension is called the *sensoric level*. Here thinking is tremendously accelerated and there is a great expansion in sense perception. While under the influence of drugs, on this sensoric level, the users often say that their whole sensory world becomes completely transformed: they begin to "hear" colors, to "feel" colors; and they begin to "see" sounds. Most of the objects in the sense world become "alive," and drug takers tell you that the walls are "breathing." They tell you that an apple or an orange becomes so much "alive" and beautiful that they would not dare to eat it. Also, while they are on this sensoric level, long distances become extremely clear and in sharp focus. (2) The second dimension is called the *memoral-analytical level*. Suddenly the whole subconscious comes forward. Everything that has ever been suppressed comes forward, and one experiences all those forgotten desires and memories. (3) On the third dimension or *symbolic level* the universal unconscious is experienced. Here the whole unconscious world of magic and mythology presents itself to consciousness. Ancient myths, legends, and events are experienced in a very 'real' way. (4) With the fourth dimension, or *integral level*, one experiences a complete

transformation of the self. Here it is said that the personal "I" is transformed and one meets face to face with fundamental reality, with God, the pure idea.

A young student told me that he had taken many times the normal amount of LSD. "All of a sudden," he said, "I was catapulted way out into the universe, and I quickly felt a fantastically high degree of universal oneness." Not knowing how to handle this awareness, all he could do was to sit in a corner until he had returned to normal.

What this student proceeded to tell me was highly encouraging. He acknowledged the fact that mind-expansion drugs showed the possibilities of dimensional awareness. However, he was off drugs, because, as he said, he wanted to base his life on the dimensions existing in reality — not on unreality, the drug. Because drugs only lead to being 'hooked' on drugs, this student was most anxious to achieve dimensional being through understanding. He now had a great respect for today's scientists and artists who know that reality consists of multidimensions, and are working to help mankind's universal comprehension of these multidimensions.

It is interesting to note that the four levels which are experienced through drugs counterfeit the four levels of spiritual consciousness (Science, divine Science, absolute Christian Science and Christian Science): (1) The sensoric level experience, which is drug induced, expands sense perception, and the human mind's sense world becomes alive and vivid. However, in Science we see that the level of Christian Science is showing forth the human mind's sense world as an illusion—as limited. But once we completely break away from the human mind and view reality from the divine Mind, then new images and divine forms will appear which remain forever invisible to the human mind's eye. Therefore, the level of *Christian Science handles all of the conscious, visible errors and sense illusions* which exist within the human mind. (2) The memorial-analytical level experience, which is drug induced, causes the whole subconscious world of mortal mind to suddenly spring forward. The subconscious world of suppressed desires, passions, sufferings, sorrows, pleasures, sentimentalities, fears, etc. now presents itself to consciousness. The level of *absolute Christian Science handles these subconscious latent errors* within the human mind, because the level of absolute Christian Science is showing that the whole subconscious world only exists within the illusionistic world of the human mind; but once we mutate out of this limited mind and look

out from the divine Mind, then our Life experience is spiritual and free of all lingering subconscious mortal mind beliefs. Looking out from the divine Mind we see that Life is new every moment and each new moment brings an infinite calculus of new ideas and experiences. (3) The symbolic level experience, which is drug induced, now presents to the human mind the whole universal unconscious experience of ancient myths, legends, wars, etc. In other words, the whole universal history of the mortal human mind presents itself to consciousness. The level of *divine Science handles all of these universal unconscious beliefs* which exist within universal mortal mind, because the level of divine Science is showing that the human mind does not exist, per se, but is only an illusionistic belief. In reality there is only the divine Mind and its idea, and the divine Mind presents the ever-present universal experience of the one Life, the one Truth, and the one Love. Thus, the divine Mind opens up the universe of spiritual spheres and exalted beings. (4) The integral level experience, which is drug induced, produces the feeling that the human “i” is transformed and meets face to face with the I AM. However, *the Science level knows only the I AM itself* – knows only the one Ego (I) which is infinitely Being (AM). Therefore the Science level shows that the human “i” can never meet face to face with the I AM. In other words, there is no possible way for limited, illusionistic thinking to take hold of the comprehensive I AM view. First the whole of mortal mind’s thinking must be dropped entirely before the “i” can freely resolve into the I AM itself.

The levels of Science, divine Science, absolute Christian Science and Christian Science present a permanent view of reality which far surpasses an illusionistic mortal sense experience which has been drug induced.

Many young people are beginning to see how futile it is to “tune in, turn on, and drop out.” In the movie, “Easy Rider,” Peter Fonda said: “We blew it.” This is what the young people are beginning to see: that they will “blow it” if they continue to take drugs and drop out of society. Today the world is experiencing many revolutions, and it is up to every individual to help make the total world work 100%.

LSD is opposed to self-dimensional awareness. Drugs, such as LSD, force the user to go on a trip into the unreality realms of the mortal human mind; whereas Science presents a spiritual view of reality which is here and now, but is perceptible only to the divine Mind.

3 *Psychology*

Who else is seeing dimensional being?

Carl Gustav Jung, along with Freud and Adler, broke open the realm of depth psychology. Jung discovered that an individual's human mind was being regulated by all of mankind's collective and universal beliefs. He further discovered that these individual, collective, and universal beliefs operate on a conscious level, on a subconscious level, and on an unconscious level. Therefore, "beyond the 'individual' unconscious there exists a 'collective' unconscious common to all men. . . ."52

The original beliefs of mankind, which are called archetypal beliefs, are still with us today. These archetypal beliefs – 10,000 years old, 5,000 years old, 1,000 years old – will lie dormant within the unconscious, but all of a sudden they will "pop up" in consciousness and we will react.

Carl Jung based his whole method of analysis on the probing of dreams. Jung felt that the dream was a self-organizing process which maintained the communication between the conscious, subconscious, and unconscious levels. He felt that the dream would feed back information from the unconscious to the conscious, and thus help to maintain a psychological balance within the individual.

It is fascinating to read an account of one of Jung's dreams which led him to his psychological discoveries:

"I found myself in a two-storeyed house that I had never seen before. It was 'my' house and I was on the upper floor, where there was a kind of living room, elegantly furnished in rococo style. I was surprised by the thought that it must be my house, and I thought: 'Not bad!' Suddenly it occurred to me that I did not know what the lower floor was like, so I went downstairs to the ground floor. There everything was much more ancient – the furnishings were medieval and the floor was laid with red tiles. All the rooms were in semidarkness and as I went from one room to the other, I thought: 'Now I must explore the whole house.' I came to a heavy door, which I opened. Behind it I discovered a stone staircase leading to the cellar. I went down it into a very ancient room with magnificent vaulting. On examining the walls, I discovered layers of brick between the stones; the mortar contained pieces of broken brick. From this I deduced that the walls dated from Roman times. My interest had by now been

fully aroused. I also examined the stone flags on the floor. In one of them I discovered a ring which I pulled, thus lifting up the stone flag. Again there was a staircase, this time of narrow stone steps leading down into the depths. I went down into a low-ceilinged rocky grotto. In the thick dust covering the floor were bones and broken vases, the remnants of some primitive civilization. I saw two half-disintegrated human skulls which were probably very old. Then I woke up.”

[Thus] the Jungian explanation of the dream is as follows: the house represents the dreamer’s psyche. The rococo living room is the area of consciousness, and the unconscious begins on the ground floor. The further down I went, the stranger and darker everything became. In the cave I found remains of a primitive civilization, in other words, I found the world of primitive man within myself.⁵³

Today it is established that 90% of all our reactions come from the unconscious. This means that we are only consciously conscious of 10% of our reactions. What does all this do to mankind? As we have seen, the human eye does not respond to all the lights in the world; and now we find out that our consciousness is being regulated mainly by those original archetypal beliefs that lie within the collective unconscious. Small wonder that the world reaches out for an expansion of consciousness and desires to be consciously aware of all the dimensions existing in reality.

4 *Christian Science*

Mary Baker Eddy was fully aware of the original archetypal beliefs that operate on the conscious, subconscious and unconscious levels. She states: “The physical universe expresses the conscious and unconscious thoughts of mortals.”⁵⁴ Also, regarding the original archetypal beliefs, she says: “Sin [an original archetypal belief] existed as a false claim before the human concept of sin was formed; hence one’s concept of error is not the whole of error.”⁵⁵

Can we see that all of those original primitive *beliefs* are still controlling and governing man’s actions today? In order for the world to be completely freed from the whole gamut of the collective and universal unconscious beliefs, mankind must drop entirely the human mind as a system of reference.

In order to gain a true vision of reality, the world's consciousness must make a fresh start and begin to ask questions based on a one-value logic: What is infinite Mind? What is infinite Spirit? What is infinite Soul? What is infinite Principle? What is infinite Life? What is infinite Truth? What is infinite Love?

5 Theosophy, spiritualism

Theosophy and spiritualism are again coming into focus in the world's thought. In fact, with the young people these occult teachings may be taking the place of LSD in the hierarchy of importance. LSD takes its users on a "trip" into dimensional realms, and in a similar way spiritualism and theosophy impel their adherents into dimensional thinking.

Theosophy is the "supposed intercourse with God and superior spirits, and [the] consequent attainment of superhuman knowledge by physical processes; . . ."56 Therefore, theosophy is "any of [the] various ancient and modern philosophies professing to attain to a knowledge of God by spiritual ecstasy, direct intuition, or special individual relations."57

Spiritualism is the "belief that [the] departed spirits [can] communicate with and show themselves to men, especially at seances by means of spirit-rappings, handwritings, etc., . . ."58

Today there are a vast number of books available on theosophy and spiritualism. We could briefly summarize one of these occult theories in this way:

Existing in the universe are two energies which unite to form a cosmic being. This cosmic being, which at first is operating in the realm of pure mind, has to be born into the third-dimensional world of matter. When born into this third-dimensional world (earth) he lives his life with various guardian angels. If a person dies suddenly or commits suicide without reaching his required state of third-dimensional awareness, he is immediately impelled onto a fourth level. This fourth level is still very closely related to earth, and the 'beings' on this level continue to have mortal experiences. They are still hanging onto earth. Therefore, it is between the third level (earth) and this fourth-level realm that there is said to be the existence of communication through mediums.

If a person lives a very moral and spiritual life on earth, he can quickly pass over the fourth realm's experience and go on to a fifth realm, a sixth realm, a seventh realm, and finally back into cosmic being.

Carl Jung has shown that multidimensional levels exist within each man, and these multidimensional levels govern and control all of man's actions. LSD has enabled drug users to consciously experience these multidimensional belief levels. Now theosophy and spiritualism have proclaimed that there are even more realms which reach beyond just the conscious, subconscious, and unconscious levels.

Again, we must understand that all of the multidimensional levels of which Jung speaks, and of which theosophy speaks, are only operating within the structure of the human mind. These levels do not touch reality.

6 "Science and Health"

In *Science and Health* we read:

When the Science of Mind is understood, spiritualism will be found mainly erroneous, having no scientific basis nor origin, no proof nor power outside of human testimony. It is the offspring of the physical senses. . . .

The basis and structure of spiritualism are alike material and physical. Its spirits are so many corporealities, limited and finite in character and quality. Spiritualism therefore presupposes Spirit, which is ever infinite, to be a corporeal being, a finite form, — a theory contrary to Christian Science.⁵⁹

Do we want to 'run off' with the spiritualists to another mortal realm, with limited and finite thinking, just as we have it now on the third dimension?

In Science, "there is but one spiritual existence, — the Life of which corporeal sense can take no cognizance."⁶⁰ In Science there is but one reality; and in order to experience this reality a complete mutation in our present structure of consciousness is needed.

"Eternal Truth is changing the universe" — the *universe* — not just the world (earth) but all dimensions of materiality. Eternal Truth is changing all dimensions. So wherever material consciousness is trying to hang on, right there eternal Truth is changing the universe.

We must see the bigness of that statement regarding the “universe”! This means that *all* dimensions that are still suffering under limited thinking are being changed. This is the bigness that is today breaking in on the world – the bigness of reality – and we can experience it, because it is only a matter of changing our structure of consciousness.

We are here tonight in this classroom because we see the bigness, and the necessity, of changing our present structure of consciousness. And when we finally can look out from reality, we will experience the one Life, the one Truth, the one Love, and the one divine Principle, Love. The view from Science is glorious.

7 *Einstein's physics*

Albert Einstein not only revolutionized the scientific world, he also revolutionized the philosophical world.

(1) Einstein's physics show that there are no lines of demarcation. His equation, $E = mc^2$ reveals the oneness of mass and energy. Briefly stated, $E = mc^2$ means that the “energy [E] contained in any particle of matter is equal to the mass of that body [m] multiplied by the square of the velocity of light [c^2]. . . .”⁶¹

(2) Einstein also saw that reality was not a rigid mechanical-sense world of isolated parts against isolated parts. His physics show that reality is a multidimensional structure. Einstein's laws, therefore, are not the mechanical laws of Newton, but are *structural laws* which describe the behavior of objects within a certain field (structure).

(3) Consequently, Einstein's physics reveal that there are multi-dimensions (macrocosm, microcosm) existing in being, and he personally believed that these dimensions were part of one basic superstructure. In his *Special Relativity* he presented the laws of electromagnetism and disclosed the equivalence of mass and energy. In his *General Relativity* he presented the laws of gravitation and showed the indivisibility of the space-time continuum. Einstein then worked for about 25 years on his *Unified Field Theory* trying to show how the electromagnetic field and the gravitational field were part of one basic superstructure of universal law.⁶²

(4) In *General Relativity* Einstein presents his theory of the indivisible four-dimensional space-time continuum, and reveals that we live in a four-dimensional space-time continuum. This means that in our

present world there are three dimensions of *space* – one-dimensional space, two-dimensional space, and three-dimensional space – and to this, Einstein added, as the fourth dimension, *time*. In other words, time is the coordinating factor for the three dimensions of space.

(5) With relativity, Einstein points out that everything is relative to its system of reference. Therefore, if our system of reference in the four-dimensional space-time continuum is earth, then the laws for that system of reference cannot be imposed upon the total universe; so in order to understand the laws of the universe, we must change our system of reference from earth to total universe.

Let's briefly survey the concepts of relativity, space, time, and matter.

(a) *Relativity*

Today the scientific world is very much aware that our “scale of observation creates the phenomenon.” All of man's experiences are relative to his system of reference (scale of observation). Thus the whole objective universe is just relative to man's point of observation.

With great simplicity Lincoln Barnett concisely depicts the relativity of man and his universe:

. . . the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols shaped by the senses of man.⁶³

Here we are informed: “the whole objective universe of matter and energy, atoms and stars *does not exist*.” However, Barnett doesn't leave it at, “does not exist,” but adds: “except as a construction of consciousness, an edifice of conventional symbols shaped by the senses of man.” So we are all on the third-dimensional level of consciousness, and it is shaped by the mind of man.

Can we see that everything is relative to our system of reference? (Instead of system of reference we could say ‘scale of observation’ or ‘structure of consciousness’). If our system of reference is the mortal human mind, then our experience will be one of ignorance, chaos, sin, inharmony, death, disease, and hate. However, if our system of refer-

ence is the divine Mind, then our experience will be one of intelligence, order, joy, harmony, immortality, health, and love.

John Locke, in his essay *On Human Understanding*, gives an account of one of the principles of relativity – the relativity of position. Perhaps we could paraphrase this interesting account like this:

Let's say we are playing a game of chess; we have a chessboard and chessmen. We have the chessmen standing on a square. We say that those chessmen are in the same place (unmoved) regardless of whether we carry that chessboard out of one room and into another.

We then say that the chessboard is in the same place if it remains in the same part of the cabin, regardless of the fact that the ship is moving. We say that the ship is in the same place if it keeps the same distance from the neighboring land, but we are not taking into account the fact that the earth is rotating.

According to one system of reference we say that these things are in the same place (unmoved); but we have not considered the fact that the chessmen, and the chessboard, and the ship have all changed their position when viewed from a more remote system of reference.⁶⁴

So, let us not be caught in the trap of believing that our present system of reference, which is based on the human mind, is the only absolute system of reference.

(b) *Space*

Isaac Newton believed that space itself could be used as an absolute, fixed system of reference. He believed that space was an absolute substance, immovable and stationary. He called this space-substance "ether," and to Newton ether was like a bowl of jelly.

In 1881, A. A. Michelson and E. W. Morley, two American physicists, decided to investigate this 'solid-substance' space theory. They reasoned that if the earth was like a ship and if the sky was like the sea, then, if they shot a beam of light out into the universe, that light beam would either be retarded or increased. Therefore, if space was really an absolute substance, then the speed of light would be retarded if it was projected in the direction of the earth's movement. Also, the speed of

light would be increased if it was projected in the area where the earth had just been.

Michelson and Morely projected their beam of light out into the universe and discovered that the speed of light was not affected in either direction. This discovery by Michelson and Morley greatly puzzled the scientists. Now they were left with two choices: (1) they could reject the ether theory of an absolute space-substance, or (2) they could reject the theory that the earth moved. At that time many of the scientists would rather have given up the fact that the earth moved than to have given up the theory that the electromagnetic spectrum could be propelled through space without a substance.⁶⁵

In 1905 Albert Einstein, while in Bern, Switzerland, began thinking over this Michelson-Morley experiment. He soon published his *Special Theory of Relativity* which rejected the ether theory that space was an absolute fixed substance; and which as a consequence also rejected Newton's theory that space could be used as an absolute system of reference.

Einstein made it clear that the whole universe was in motion, and that motion could only be described by the relativity of moving objects. Therefore an absolute fixed system of reference did not exist, but what did exist was the relativity of objects in motion.

Space, Einstein revealed, was not an 'objective reality' — space was only relative to man. Man experiences space because he imposes an order or arrangement on the objects he perceives.

(c) *Time*

In the same way that Einstein proved that space was not an objective reality, he also proved that time was not an objective reality. He was able to mathematically demonstrate that man experiences time only because he imposes a linear order or arrangement on all events that take place.

Lincoln Barnett again brings out very clearly the concept of relativity:

Much of the obscurity that has surrounded the Theory of Relativity stems from man's reluctance to recognize that sense of time, like sense of color, is a form of perception. Just as there is

no such thing as color without an eye to discern it, so an instant or an hour or a day is nothing without an event to mark it. And just as space is simply a possible order of material objects, so time is simply a possible order of events. The subjectivity of time is best explained in Einstein's own words. "The experiences of an individual," he says, "appear to us arranged in a series of events; in this series the single events which we remember appear to be ordered according to the criterion of 'earlier' and 'later.' There exists, therefore, for the individual, an I-time, or subjective time. This in itself is not measurable. I can, indeed, associate numbers with the events, in such a way that a greater number is associated with the later event than with an earlier one. This association I can define by means of a clock by comparing the order of events furnished by the clock with the order of the given series of events. We understand by a clock something which provides a series of events which can be counted."

By referring our own experiences to a clock (or a calendar) we make time an objective concept.⁶⁶

Barnett goes on to explain that we cannot impose our time sense on the total universe, since all of our clocks and calendars refer only to our solar system. *We* call it one hour when the earth rotates on its axis 15 degrees. The total rotation of the earth on its axis we call one day; and the earth's orbit around the sun we call one year.

But we cannot impose our time concepts on the total universe! With Mercury, for instance, which is within our solar system, one day and one year are the same thing. It takes Mercury 88 of our earth days to rotate on its axis, and it takes 88 of our earth days for Mercury to orbit the sun, thus a day and a year are the same thing. What is important for us to understand is that there is not an absolute fixed time; time is just relative to our earth system of reference.

We begin to feel the tone of something very big. Can we impose our earth's time events of birth and death on total reality? The answer is No! Birth-maturity-death are just a series of linear events which are relative only to our system of reference called the human mind. Today we must change our system of reference and get away from the limited birth-death concept, which Mary Baker Eddy has pointed out as being "the error [which] is unreal and obsolete."⁶⁷

(d) *Matter*

Richard Farson, of Western Behavioral Science Institute, says, “The real barrier to a better world is our own resistance to change.”⁶⁸ This is interesting because in physics, mass (matter) is defined as resistance to a change of motion.

In classical physics, mass was considered to be an absolute, fixed, and unchanging property. It was believed that mass remained the same whether at rest or in motion. Also in classical physics, mass and energy were two distinct elements. Matter was considered to have mass, and to be completely inert and tangible (matter was solid stuff). Energy was considered not to have mass, but was active and invisible.

Einstein’s equation of $E = mc^2$ quickly turned classical physics upside down. He was able to mathematically demonstrate that mass was not an absolute, unchanging property, but that the mass of a moving body increases with its speed. Once Einstein saw that the increase of mass comes from its increase of energy, he definitely knew that mass has energy, and that energy has mass: thus, his famous equation, $E = mc^2$.

$E = mc^2$ (“energy [E] contained in any particle of matter is equal to the mass of that body [m] multiplied by the square of the velocity of light [c^2]”). The practical value of this equation is that if you entirely convert two pounds of coal into energy, it will yield twenty-five billion kilowatt hours of electricity! $E = mc^2$ also explains why the stars go on radiating and radiating.⁶⁹

Why is it so important for us to understand this equation: $E = mc^2$? Because it drops all the lines of demarcation between matter and energy. Matter and energy are the same thing — they are equivalent. Matter is just concentrated energy; but at any time matter can take the form of free, flowing energy. It is always a temporary state whether something is concentrated energy (matter) or whether it is free flowing energy. It is always all energy! Think of what this implies and the beauty of it. Buckminster Fuller expressed it when he said, “I seem to be a verb; I seem to be an energy event.”

We can see what this simple equation, $E = mc^2$, has done to our world: it has completely uprooted all our classical concepts! If the world will listen to the music of this equation, no longer will it have to struggle under the limitations of a two-value logic.

Talk III

THE STEP FROM METAPHYSICS TO SCIENCE IN CHRISTIAN SCIENCE TODAY

1 Our structure of consciousness determines the phenomenon

The new discoveries which are coming forth in the world today are tremendous; and they are exciting because they are comprehensive discoveries which are leading mankind into a new world — into a new structure of consciousness.

In order for each one of us to go forward into the new world with a new structure of consciousness, we must first learn — in an ordered, scientific way — how to drop our old structure of consciousness which is based on the two-value logic of mortal mind.

In a *scientific way* we must learn how to drop our old structure of consciousness. It must be a scientific way, because it is only by following certain scientific steps that we will be able to completely detach ourselves from the limitations of a three-dimensional human mind. Once we have consciously and scientifically cultivated a higher structure of consciousness, then each one of us can freely go forward into the new world as self-revelators. We will not always need the methodology of Science in order to help us rise in the scale of understanding because, in reality, total understanding is an ever-present fact.

All is mental

The first step that our consciousness must take is the realization that all is mental. We live in a mental universe. It is super-important to understand this as it is the first step we must take. Because we have been educated in the two-value logic of mind versus matter, it is difficult to fully realize that matter is not a solid-stuff substance which exists 'out there.' But what a great freedom is ours once we realize that all is mental, because then we know that the 'out there' is just an expression of our present state of consciousness. Once we change to a higher structure of consciousness, the out there will also change. So, it's

easy! All we have to do is first realize that all is mental; and second, to set about cultivating a higher structure of consciousness.

A question asked

We have seen how man's thinking has mutated from a one-dimensional thinking into a two-dimensional thinking, and then into a three-dimensional thinking. All this time – from the appearing of 'modern man' some 30,000 years ago – there has been no change in the body; his thinking alone has changed. The question has been asked: "*If thinking has changed, why hasn't the body changed?*" If we believe that the structure of our consciousness determines the phenomenon, and we know that man's thinking has changed, then why hasn't the body changed?"

This is a good question.

The answer lies in the fact that what we have been witnessing is the evolution of thinking *man*. What we have been seeing is that man's thinking has changed but not his total structure of consciousness. This evolution from the one-dimensional to the two-dimensional to the three-dimensional has been going on within the same structure of consciousness – that structure of consciousness which is based on the human mind.

Within that structure of consciousness, based on the human mind, the world has been saying "I am man." The world has been reasoning with a two-value logic and has been saying, "I am not God; I am man." Thus, the evolution of thinking man has been going on only within the structure of the human mind; and because the human mind believes that it is man, man has continued to maintain his 'man-body form.' But the world is heading for a big change: We will completely drop our present structure of consciousness, which is based on the human mind (man), and we will look out from an entirely new structure of consciousness which is based on the infinite Mind (I AM). From this new structure of consciousness we will begin to behold a new world with new 'identity-form.'

Mary Baker Eddy speaks of "man's changed appearance and diviner form visible to those beholding him here." (Mis. 68). It is vital to see this, and thrilling. It means that when we change our present structure of consciousness from the human "i" to the I AM, we are not talking about losing our identity. We will not lose our identity, but will gain a

“diviner form.” To grasp this is deeply satisfying. Just think how wonderful it will be for each of us to clearly, freely, see our true fourth-dimensional form – our true I AM form.

Another important fact to understand is that we can, here and now, mutate into the new structure of consciousness – it is an ever-present possibility. We do not have to go anywhere – “man’s changed appearance and diviner form [are] visible to those beholding him here.” That’s the grace of Science; it isn’t asking us to wait for something which is always ahead of us – always just around the next corner. Science is a new structure of consciousness that we can enjoy *here* and *now*.

2 The study questions

Let us now take a closer look at the steps from metaphysics to Science. By following these steps we will – in an ordered, scientific way – begin to change our present structure of consciousness from the human mind (man or “i”) to the infinite Mind (I AM).

In making this step from metaphysics to Science we will be taking three basic steps in consciousness: (1) from metaphysics to divine metaphysics; (2) from divine metaphysics to scientific metaphysics; and (3) from scientific metaphysics into Science. In order to comprehend the magnitude and depth of each of these steps we will follow a series of study questions. These study questions were originally prepared by Max Kappeler for his recent seminars.

Kappeler states that we cannot grasp the true meaning of the revelation of Christian Science if we do not understand the great difference between metaphysics and Science, and that Doorly gave us a lead when he wrote:

They (the Bible and the textbook) represent the appearing of the idea of manhood and the idea of womanhood – the idea of manhood including the Word, the Christ, and the beginning of Christianity, and the idea of womanhood including the development of Christianity into metaphysics, and then into Science itself. . . . Remember that metaphysics involves the contemplation of ideas, whereas Science involves the contemplation of the infinite One, forever including within itself its own ideas. (Oxford Summer School Report 1949, Vol II, pp. 131-132.)

Questions

1. WHAT ARE THE DICTIONARY DEFINITIONS OF METAPHYSICS, AND HOW DOES METAPHYSICS RELATE TO ONTOLOGY?

- (a) *Webster (new), metaphysics*: “That division of philosophy which includes ontology or the science of being, and cosmology, or the science of the fundamental causes and processes in things.”

(1) Metaphysics is “that division of philosophy. . . .” What is philosophy?

Webster states that philosophy comes from the Greek word “philosophia,” meaning love, and wisdom. Philosophy literally means: “the love of wisdom.”

It has been said about philosophy that “we often imagine the philosopher (as in Rodin’s statue of The Thinker) as one who sits, pondering questions of the ultimate significance of human life while the rest of us only have the time or the energy to live it.”⁷⁰ How true! Most of us really do feel that the philosopher – having all the time in the world – can go off and contemplate ideas of life while the ordinary working man has scarcely enough time or energy just to live life.

Another popular conception about philosophy is that the philosopher’s theories always sound good, but that they are ultimately of no practical value. However, we begin to realize that it is actually the philosophers who are primarily responsible for the outlook and ideals of our culture. It is the philosophers who have provided a framework (a structure) within which the rest of us can place our own ideals. Karl Marx and Friedrich Engels, for instance, provided the framework for the Communist party; on the other hand Thomas Jefferson, John Locke, and John Stuart Mills provided the philosophic framework for the democratic societies. Consequently, the philosophers’ theories have proved practical for man.

Webster goes on to say that, in general, philosophy is an “explanation of the reason of things; or an investigation of the causes of all phenomena, both of mind and of matter . . . it is the collection of general laws or principles. Thus, that branch of *philosophy* which treats of God is called *theology*; that which treats of nature is called *physics* . . . ; that which treats of man is called *logic* and *ethics* . . . ; that which treats of mind is called . . . *metaphysics*.” So, here we see

that metaphysics is that branch of philosophy which deals with the mind.

(2) *Metaphysics* is “that division of philosophy which includes ontology.” How does metaphysics relate to ontology? We see here that metaphysics *includes* ontology.

Webster defines ontology as being “that part of the science of metaphysics which investigates and explains the nature and essence of all beings, their qualities and attributes.” Mary Baker Eddy says of ontology: “We must abandon pharmaceutics, and take up ontology, — ‘the science of real being.’ We must look deep into realism instead of accepting only the outward sense of things.” (S. & H. 129). Mrs. Eddy goes on to say: “Ontology is defined as ‘the science of the necessary constituents and relations of all beings,’ and it underlies all metaphysical practice. Our system of Mind-healing rests on the apprehension of the nature and essence of all being — on the divine Mind and Love’s essential qualities.” (S. & H. 460).

Divine metaphysics includes ontology in its search into the nature and essence of the real being. In answer to the question, “What is God?” Mary Baker Eddy says, “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” She goes on to say that these terms are synonymous and that they are “intended to express the nature, essence, and wholeness of Deity.” (S. & H. 465).

These terms: incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love are revolutionary. They are revolutionary because they require mankind to drop the *name* God, and look to the real nature and essence of Being itself.

We begin to see that the nature of the one Being is Mind, Spirit, Soul, Principle, Life, Truth, and Love. The essential qualities of Mind are intelligence, law, basis, power . . . The essential qualities of Spirit are substance, order, reality, understanding . . . The essential qualities of Soul are identity, rule, freedom, joy . . . The essential qualities of Principle are science, system, harmony, foundation . . . The essential qualities of Life are individuality, method, multiplication, immortality . . . The essential qualities of Truth are divine consciousness, form, revelation, ideal . . . The essential qualities of Love are perfection, plan, glory, universality. . . .

- (b) *Webster, metaphysics*: “The science of the conceptions and relations which are necessary to thought and knowledge; science of mind.”

Metaphysics is the “science of mind.” It is important for us to understand that metaphysics is the science of mind (human mind – “i”) because as we go on in our study we will see that Science deals with the Science of the infinite Mind (I AM).

Richard Bucke, M.D., points out four distinct stages in the evolution of the intellect (mind):

- 1st stage: perceptual mind – no consciousness – based on percepts (sense impressions)
- 2nd stage: receptual mind – simple consciousness – based on receipts (combined sense impressions)
- 3rd stage: conceptual mind – self-consciousness – based on concepts (named sense impressions)
- 4th stage: intuitional mind – cosmic consciousness – based on intuition⁷¹

Bucke explains how the first three stages – the perceptual mind, the receptual mind, the conceptual mind – all “exist together within the ordinary human mind,” and he calls this the “science of humanity” (“i”). Bucke goes on to explain that there is a big break between the first three stages and the fourth stage, when consciousness mutates out of the human mind into the fourth stage of the intuitional mind which he calls the “science of God” (I AM). We can easily see how Bucke’s four stages in the evolution of the intellect correlate very closely with what we are seeing in the step from metaphysics to Science – where metaphysics (science of mind) mutates into Science (Science of infinite Mind).

Right now, time does not permit us to go thoroughly into an investigation of Bucke’s four evolutionary stages – perhaps we can do this together at a later date. However, we could look briefly into the main differences between his first three stages, that is: a perceptual, receptual, and conceptual mind, in order to understand why metaphysics is the “*science of conceptions*.”

Very briefly, (1) a perceptual mind is based on sense impressions. In other words, through the bodily organs an impression is made of the sound heard or the object seen. (2) A receptual mind is based on the

combination of many sense impressions. (3) A conceptual mind is based on named sense impressions.

With the breaking in of a conceptual mind upon mankind, all the various combinations of sense impressions were named, and by giving a name to the various sense impressions the birth of language was made possible. Thus, through the use of names (symbols) man was able to build up a system of language, a system of science, a system of art, a system of philosophy, etc. As we have seen, it was the system of mathematical symbols which finally enabled Einstein to base himself totally on his conceptual mind, and transcend the world of sense perception, and thus rely only on mathematical equations to tell him about reality.

After learning how to reason with symbols, man was soon able to base his life on the 'ideas' (concepts) formed in his mind, rather than on the 'objects' of a sense-perception world. Consequently, we have the conceptual mind which bases itself on the ideas or concepts that are formed in mind, rather than the perceptual mind which bases itself on the objects of the sense-perception world.

Let us take a close look at Webster's definitions of perception and conception, in order to get a clearer understanding and feeling for these two terms:

Perception. 1. The act of perceiving, or of receiving the knowledge of external objects by impressions or the senses; . . .
2. . . . the faculty of perceiving; the faculty . . . by which [man] has knowledge through the medium or instrumentality of the bodily organs.

Conception. 3. . . . the act of conceiving in the mind; that mental act, or combination of acts, by which an idea or notion is formed. . . .

Webster also says, "When we see an object with our eyes open, we have a *perception* of it; when the same object is presented to the mind with the eyes shut, in idea only, . . . we have a *conception* of it." The accent with regard to conception is on the ideas of mind, whereas the accent with regard to perception is on the external objects of the sense world.

Perception

Last week we saw the limitations of the senses, and so if we rely only on perception – on the objects of our empirical sense testimony – to tell us what reality is, we're in trouble. We found out that the eye is aware of only an exceedingly narrow band on the electromagnetic spectrum; thus we can perceive only a very small amount of the total lights of the world.

When scientists became aware of the limitations of the senses, they had to start relying on mathematical equations. Einstein had to transcend empirical sense testimony, as we have seen, and rely on mathematical equations in order to discover the universe – in order to discover and explain the facts underlying the microcosm, which could not be seen under even the most powerful microscope; and to discover and explain the macrocosm, which even the most powerful telescope could not begin to reveal.

Mathematical equations unveiled to Einstein those other dimensions of being. *Conceptual* thinking revealed this to him – what he saw through his eyes could never have imparted such discoveries.

Science of conceptions (metaphysics)

What metaphysics is interested in, then, is the science of conceptions, the science of mind. It is interested in the concepts, the ideas, which are formed by the mind.

Bruce Wilshire in his book *Metaphysics* says, “Natural science looks *through* its concepts and its knowledge and is absorbed in the objects known. . . . Metaphysics . . . looks *at* concepts and knowledge of the known and is absorbed in the relationship of mind and world.”⁷² Thus, we see the difference between natural science and metaphysics. The natural scientist looks through his concepts and studies objects, whereas the metaphysician studies concepts. The metaphysician wants to take a poke at those concepts because maybe those concepts are limited, and maybe there are yet higher concepts to be discovered.

Wilshire continues, “Metaphysics, then, is thought about thought about the world.”⁷³ Similarly, John Doorly says, “Metaphysics involves the contemplation of ideas.” Here Wilshire and Doorly are defining metaphysics in the same way: as “thought (contemplation) about (of) thought (ideas).”

Why contemplate ideas? Why go off into the realm of metaphysics and contemplate ideas? One of the reasons we contemplate ideas in metaphysics is to understand the meaning of the world, and also to bring a newer and higher meaning to our world. Again, Wilshire says, "We react to the world in terms of what it means to us. . . . We do not know the world by simply bumping against it, . . . We can know the world only because we can mean something about it."⁷⁴ Isn't this true? The world must mean something to us. We have in the world all these various dimensions of people who are reacting according to what the world means to them. They react according to their religious beliefs; they react according to their philosophical beliefs; and they react according to their scientific beliefs. So, meaning is very important. But today all the fun begins because people are suddenly realizing that their isolated, specialized meaning of the world is not the highest and most comprehensive interpretation. In metaphysical study people are constantly running to a dictionary and looking up words. They want to find out what things mean in the world – they want to give meaning to the world from dictionary definitions, just as we are doing right now in asking, "What is the dictionary definition of metaphysics?"

The study of metaphysics is very closely related to the study of language. Why do we have language? Why do we talk?

Language is the communication or the expression of ideas (concepts). Language is our tool or our means to express and to communicate the concepts in mind. Language is a tool to express ideas, to voice conceptions. Therefore we find today that the structure of language becomes a clue to the structure of reality; and there are people today who are working to find the original structure of language. They see that somehow the structure of language is closely related to the structure of reality. Since language is the expression of concepts and since concepts (ideas) are formed by the mind, then it is believed that those ideas or concepts will reveal the structure of that mind – the structure of reality.

A perceptual consciousness doesn't need language; it doesn't need to talk. Why should I talk if I only have to sit there and be a receiving tube with everything coming in at me? There would be no need for me to express concepts if I am just a receiving tube, or if I only have perceptual consciousness. But if I possess a conceptual mind I am not just a passive receiving tube, and I must talk in order to express my concepts.

Once again: a perceptual consciousness looks out and sees an 'object-man'; a conceptual consciousness looks out and sees 'idea-man.' A conceptual consciousness doesn't look at the object-man, but looks, instead, at the ideas or the qualities that constitute a man. Therefore, metaphysics (conceptual mind) sees man as ideas; it sees man as being creative and intelligent; it sees man as being good and pure; it sees man as having true identity, and as being steadfast, joyful and happy; it sees man as having unity with Principle, and being harmonious; it sees man as having immortality, abundance, individuality; it sees man as being truthful, as being healthy, as being self-asserting, self-claiming, self-affirming, as having dominion and the power to prevail; and it sees man as a sense of perfection, fulfilment, peace, accepting, and abiding. It sees more to man than just 'man.' It sees that man is all these ideas. It sees man not as a body (an object) but as ideas. Ideas make up man in metaphysics.

So, our second definition of metaphysics should now be clear to us, namely, that "metaphysics is the science of conceptions and relations which are necessary to thought and knowledge; science of the mind."

(c) "*Brande calls metaphysics* 'The science which regards the ultimate grounds of being, as distinguished from its phenomenal modifications.' 'A speculative science, which soars beyond the bounds of experience,' is a further definition." (Mis. 68).

Here, in this definition of metaphysics, we are talking about the "ultimate grounds of being"; we are talking about soaring above and "beyond the bounds of experience."

In order to comprehend the full significance of this definition, we must again look a little closer at the categories of metaphysics. Two important categories exist in metaphysics. One category is called "descriptive metaphysics," and the other is called "revisionary metaphysics."⁷⁵

(1) Descriptive metaphysics involves the contemplation of ideas that *are in actual use* in the world today. In other words, descriptive metaphysics seeks to explain the concepts that are actually being used by the various scientists, philosophers, artists, etc. in today's world.

(2) Revisionary metaphysics involves the contemplation of ideas that *should be in use* in the world today. Revisionary metaphysics concerns itself with ideas that go above and beyond the present world;

it is interested in and is talking about an ultimate reality. The definition for revisionary metaphysics bases itself on the Greek word, "meta ta physika" which means: "meta," beyond, over, after; "physikos," relating to external nature. Thus, metaphysics means: above and beyond the external world.

Divine metaphysics, in Christian Science, is a revisionary metaphysics which involves contemplating the ideas of ultimate reality.

2. WHAT IS THE RELATIONSHIP OF METAPHYSICS TO MATTER?

Can you see by these questions that we are beginning to cultivate our consciousness in categorial thinking? Nothing can be more unshackling to us, nothing can be more emancipating than to know that we live in a perfectly structured universe which is based on an infinite Principle. It is freeing to sit back and know that the universe is operating according to law, order, rule, system, method, form, and plan; it is a joy to know that reality is a multidimensional structure which maintains a constant information and communication flow within its own domain. It is exalting to know that there is just one Life, and that this Life is always bringing forth new ideas which are already fulfilled. And these new, fulfilled ideas are coming into the universe as intelligent ideas which dissolve ignorance; as ordered ideas which dissolve chaos; as joyful ideas which dissolve dissatisfaction; as scientific ideas, based on Principle, which dissolve mere human theories; as immortal ideas which dissolve death; as truthful ideas which dissolve error; and as purposeful ideas which dissolve randomness.

By comprehending the various categories in metaphysics, namely, ordinary metaphysics, divine metaphysics, scientific metaphysics, we will be led to Science which, in turn, will enable us to drop our old three-dimensional structure of consciousness which is based on unreality and the limitations of the human mind; and we will be able to take hold of an entirely new structure of consciousness which will touch the true, unconfined universe of reality.

As we go on with these questions we will see that we will all have to take the step from ordinary metaphysics to divine metaphysics. By ordinary metaphysics we mean descriptive metaphysics which bases itself on the ideas that are in actual use in the world today; its system

of reference is the human mind. By divine metaphysics we mean revisionary metaphysics or that which bases itself on the ideas of ultimate reality; its system of reference is the divine Mind.

(a) *What is the relationship of ordinary metaphysics to matter?*

Today the world is aware that there is no longer a demarcation between mind and matter. That line of demarcation is gone, and instead, matter (phenomena) exists as an image in mind (noumenon). As we have already seen, philosophers and scientists have arrived at the conclusion that “the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols shaped by the senses of man.” Matter does not exist out there except as a construction of consciousness.

Mary Baker Eddy says “. . . what is termed *matter* is but the subjective state of . . . *mortal mind*.” (S. & H. 114). Therefore the relationship of ordinary metaphysics to matter is that ordinary metaphysics, which bases itself on the mortal human mind, views matter as being an image in mind.

(b) *What is the relationship of divine metaphysics to matter?*

Divine metaphysics, which bases itself on the divine Mind, goes above and beyond the human mind and its phenomena. In divine metaphysics we have changed our system of reference to the incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love.

In taking the step from ordinary metaphysics to divine metaphysics there is quite a demand placed upon each one of us. Each one of us must be totally awake to the fact that the mortal human mind cannot be *both* human and divine. Because the structure of the human mind is based on that two-value logic which says that the divine Mind must go through the human mind in order to fulfil itself, we experience a matter world of ignorance, chaos, sin, disharmony, death, disease and fear. This is what we saw with the philosophers in our first talk: they had “an undeveloped God, who unfolds Himself through material modes, wherein the human and divine mingle in the same realm and consciousness.” (No & Yes, p. 21). Mary Baker Eddy says this is rank infidelity, because by it we lose God’s ways and perpetuate the supposed power and reality of evil.

Mary Baker Eddy states in *Science and Health*, “The spiritually unscientific definition of mind is based on the evidence of the physical senses, which makes minds many and calls *mind* both human and divine.” (S. & H. 114). In *Science and Health* (p. x) she says that the human mind is not a factor in the Principle of Christian Science. She says the human mind is a myth (S. & H. 150:32), and that “the human mind is opposed to God and must be put off, . . .” (S. & H. 151:24); “. . . Christian Science . . . excludes the human mind as a spiritual factor . . .” (S. & H. 185:20); “The human mind has been an idolater from the beginning, having other gods and believing in more than one Mind.” (S. & H. 186:32). “The beliefs of the human mind rob and enslave it, . . .” (S. & H. 187:10). In *Miscellaneous Writings* she speaks of “the human mind that holds within itself all evil” (p. 97:6), and says, “no advancing modes of human mind made Jesus; rather was it their subjugation, . . .” (p. 360:32).

Can we see this super-important point: that in order for our consciousness to touch the divine world, we must break entirely away from the human mind; we must change our system of reference to the divine Mind. If we do, we will open up a new world of new phenomena, a whole new world of Spirit.

Speaking of divine metaphysics, John Doorly says that it is “always above matter; it operates in the fourth dimension of spiritual thought, in which there is no time, no place, no person, no corporeality, no fear, no hate, no malice, no division or separation, no beginning or ending, no human incident, no mortal calculations, no sin, disease, nor death.”⁷⁶

Mary Baker Eddy says: “Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul.” (S. & H. 269). Elsewhere she goes on to say that metaphysics challenges physics (S. & H. 116, M.H.); metaphysics versus the physical (S. & H. 99:1); metaphysics versus the belief in physics (S. & H. 155:15); metaphysics versus the materialistic hypotheses (S. & H. 268:9); metaphysics is taking the place of physics (S. & H. 585:18). Here we have the tone that divine metaphysics is above physics, above the matter world. Thus the relationship of divine metaphysics to matter is that we completely drop that system of reference of the human mind and its phenomenon, matter; and when we are looking out from the

divine Mind there is absolutely no relationship to the matter world at all.

3. WHAT IS THE STEP FROM HOMEOPATHY TO DIVINE METAPHYSICAL HEALING?

The step from homeopathy to divine metaphysical healing is a step from *mind* healing to divine *Mind* healing.

Homeopathy is “the doctrine or theory of curing diseases with very minute doses of medicine.” (Webster). It is in homeopathic practice that the placebo (a ‘drug’ that doesn’t have any drug in it) is used. In the vernacular, it’s where you say, “Man, this is going to help you,” and the patient says, “O.K., O.K., O.K.,” and it heals him, although there was no drug in the ‘drug.’ So homeopathy relies mainly on the human mind to heal the body, and it is in this connection that you hear people say, “Well, use mind over matter!”

Mary Baker Eddy gives a good example of how homeopathy or the placebo works:

The author has attenuated . . . (common table-salt) until there was not a single saline property left. The salt had “lost his savour;” and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever. The highest attenuation of homeopathy and the most potent rises above matter into mind. This discovery leads to more light. From it may be learned that either human faith or the divine Mind is the healer and that there is no efficacy in a drug. (S. & H. 153).

Here she speaks of the rise from matter into mind and then into the divine Mind. She could see that it was either human faith or the divine Mind that was the healer. It was not the drug. It was either the human mind or the divine Mind.

She continues:

Homeopathy takes mental symptoms largely into consideration in its diagnosis of disease. (S. & H. 156).

Drug-systems are quitting their hold on matter and so letting in matter's higher stratum, mortal mind. Homeopathy, a step in advance of allopathy, is doing this. Matter is going out of medicine; and mortal mind, of a higher attenuation than the drug, is governing the pellet. (S. & H. 158).

[Christian Science] succeeds where homeopathy fails, solely because its one recognized Principle of healing is Mind. . . . Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind has all power. (S. & H. 157).

Drugs . . . are stupid substitutes for the dignity and potency of divine Mind and its efficacy to heal. It is pitiful to . . . victimize the race with intoxicating prescriptions for the sick, until mortal mind acquires an educated appetite for strong drink, and men and women become loathsome sots. (S. & H. 158).

[Divine] metaphysics, as taught in Christian Science, is the next stately step beyond homeopathy. In [divine] metaphysics, matter disappears from the remedy entirely, and Mind takes its rightful and supreme place. (S. & H. 156).

Once the world begins to see that all is mental (metaphysics), it will take the next step into divine metaphysics, since it will soon see the great necessity for switching from the human mind into that whole new system of reference of the divine Mind. This was the bigness, the greatness, of Mary Baker Eddy: she changed her system of reference. First she realized that all was mental — that matter was a subjective state of the human mind. This concept was revolutionary at her time, but she didn't leave it at that. She went on to discover a whole new system of reference which was based on the divine Mind, and thus she completely mutated, completely changed her whole system of reference.

The results of Mary Baker Eddy's medical researches, which culminated in the discovery that all is mental, entitle her to recognition as a scientist of the highest caliber. Because it is only today, almost a century later, that scientists, philosophers, artists and other advanced thinkers are beginning to comprehend this fact that all is mental. But

the bigness of Mary Baker Eddy was that she went on to bring forth a whole new system of reference based on the divine Mind instead of on the human mind.

So, to sum up our answer to the question, What is the step from homeopathy to divine metaphysical healing: we have found that homeopathic healing is based on the human mind, and to get from homeopathic healing to divine metaphysical healing we must base ourselves on the divine Mind.

4. ON WHAT FUNDAMENTAL POINTS DOES *ORDINARY* METAPHYSICAL HEALING REST?

The ordinary metaphysics of today, as we have already seen, bases itself on the human mind and acknowledges the fact that all is mental.

Ordinary metaphysics bases its healing on such fundamental points as the following: (1) fear can kill a man (S. & H. 158-159), (2) mind controls the body (S. & H. 154:9), (3) education constitutes the mind (S. & H. 194:17), (4) mind says that we are well or sick, in other words, mind affects the body (S. & H. 194:6).

Fundamentally the practice of ordinary metaphysical healing rests on the method of argumentation.

(a) *Audible or silent argument*

This practice involves using affirmations and denials. The practitioner affirms the true health about the patient, and he denies the patient's sickness. This method hinges mainly on the "thought transference" from practitioner to patient. In other words, the practitioner's stronger belief in health overcomes the patient's weaker belief in sickness. So here we have the method of willing the sick to recover.

(b) *Impersonal argument*

Impersonal argument was a forward step in practice and was based on the biblical statement (Luke 4:23): Physician, heal thyself. Instead of arguing away the patient's false beliefs, the practitioner now devoted himself to arguing away the false beliefs in his *own* thought because he had become aware that all is mental and that there is no line of demarcation between his mentality (noumenon) and the patient's

mentality (phenomenon). Therefore by healing his own consciousness of false beliefs, the patient's consciousness was also healed.

Here we have the ordinary metaphysician basing himself on the human mind and using the method of argument to affirm all good thoughts and to deny all evil beliefs.

5. ON WHAT FUNDAMENTAL POINTS DOES *DIVINE* METAPHYSICAL HEALING IN CHRISTIAN SCIENCE REST?

The most fundamental point of healing through divine metaphysics is that here the practitioner bases himself on the divine Mind; he drops the human mind as a system of reference; drops the method of argument, and drops reasoning with good human thoughts. In divine metaphysical healing the practitioner turns to the divine Mind and seeks to understand the ideas which emanate from this Mind.

Why is the step from ordinary metaphysics to divine metaphysics so important?

Ordinary metaphysics bases itself on the human mind and is therefore forced to reason with the logic of that human mind which is grounded in dualism. It is this dualistic reasoning which is back of all sin, sickness, disease and death in the world today. Because the structure of the human mind completely shuts out the real world of Mind it is important to escape the clutches of the human mind and accomplish the step from ordinary metaphysics to divine metaphysics.

Well, we can understand that all "mortal thought is made up of error" and that "the theoretical mind is matter, named *brain*, or *material consciousness*, the exact opposite of real Mind, or Spirit." (S. & H. 295:25). "In the third degree mortal mind disappears, and man as God's image appears." (S. & H. 116:4). That's it! That's the point! We can't improve mortal mind. Mortal mind must be completely dropped before the real world of Mind can appear.

The genius of Mary Baker Eddy shows itself in her discernment that consciousness must mutate completely out of the mortal human mind. The following is the account which led to her discovery:

When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science: that all real being is in God, the divine

Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth, — called error, sin, sickness, disease, death, — is the false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names *matter*, thereby shutting out the true sense of Spirit.

My discovery, that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science.

Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea. (S. & H. 108:19).

Let us also drop the mortal human mind; let us also set “to work in new channels” and acknowledge the ever-present divine Mind. Let us impel our consciousness into the realm of the divine Mind. So that our consciousness can respond to reality which is here and now.

Ordinary metaphysics can only heal the human body. But because the real disease was not healed the body will get sick again. The real disease that is plaguing mankind today is the mortal human mind. That’s it. Just think of it: mortal mind is the only disease. Mortal mind is running wild in the world today. *The disease is mortal mind; the cause is mortal mind, and the patient is mortal mind!*

As we have already seen, mortal mind (cause) with all its two-value logic brings about the mortal mind disease of ignorance, human creators, sensuous reasoning, animal magnetism (mesmerism, hypnotism, hypnotic suggestion, occultism, necromancy, clairvoyance, astrology), nerves, fatigue, drug cures; it brings the matter world of the flesh, lines of demarcation, war, human birth, chaos, unreality; it brings the sense world of the material body, sin, passion, sorrow, loss; it brings human personality, personal desires and ambitions, human theories and opinions, persecution, disharmony, disobedience, hypocrisy, dishonesty, disloyalty, fragmentation, false education; it brings material life, mortal life, organic life, belief that food is a sustainer, that blood is life, space-time, human fatherhood, death; it brings false remedies, errors, lies, human consciousness, human subconsciousness, human unconsciousness, human sonship; it brings fear, hate, envy, jealousy,

cruelty, malice, imperfection, unfulfilment, divorce, ugliness, strife, enemies, accusers, no purpose, apathy, temptation and human motherhood.

And so the list goes on! Think of the ordinary metaphysician using his mortal mind to deny all those errors and arguments about himself and his patients and affirm the truth that corrects the error. What a task, and what chaos!

Again our question: On what fundamental points does the divine metaphysical healing of Christian Science rest?

Divine metaphysical healing is based on the divine Mind. If the disease is mortal mind, the cause is mortal mind, and the patient is mortal mind, then the only healer must be the divine Mind.

So the practitioner turns to the divine Mind and seeks to understand the true ideas which flow from this Mind. His starting point is to understand that “Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, . . .” (S. & H. 465:17). Therefore, he seeks to understand the oneness of divine Being, or, in other words, the allness of Spirit and the nothingness of matter. The practitioner at work in divine metaphysics is “reasoning from cause to effect in the Science of Mind, [he begins] with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter.” (S. & H. 467:29).

The practitioner now asks himself: If Principle and its idea is one, and this one is God, then what is God? In *Science and Health* the answer is given: “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, and Love.” Now instead of just a *name*, ‘God,’ the practitioner is aware of the real nature and essence of Being — the real elements which constitute Being.

The practitioner further asks himself: If when “reasoning from cause to effect in the Science of Mind, we begin with Mind which must be understood through the idea which expresses it,” what then is the idea of Mind? — what then are the ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love?

The practitioner now begins an indepth investigation into the ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love, which go to make up the true world. As he searches in *Science and Health* he finds these elements characterized in the following way:

(1) *Mind* is the one basis, the one law, the one power, the one will, the one intelligence, the one information, the one cause, the one origin, the one source, the one grand creator, the one author, the one producer which is guiding, leading, directing, controlling, regulating, maintaining, forming and manifesting itself as the ideas of intelligence, creative thought, information, light, vision, discovery, comprehension, the faculties of spiritual seeing, hearing, feeling, and so on.

(2) *Spirit* is the only substance, the only reality which is reflecting itself as the ideas of order, development, birth, diversification, classification, individualization, infinite calculus, likeness, reality, substance, purity, goodness, strength, understanding, supply, and so on.

(3) *Soul* is the true identity, the true Soul-sense, the true rule which is identifying itself as the ideas of selfhood, steadfastness, regularity, safety, freedom, joy, happiness, satisfaction, balance, beauty, grace, sinlessness, capacity, rule, and so on.

(4) *Principle* is the one Science, the one government which is demonstrating itself as the ideas of Science, structure, system, foundation, government, operation, demonstration, relationship, unity, harmony, obedience, and so on.

(5) *Life* is the one Life, the one Being, the one infinite individuality which is eternalizing itself as the ideas of immortality, eternity, eternal is-ness, eternal now-ness, permanency, continuity, everlasting, ever-presence, individuality, self-existence, self-creative, self-sustaining, multiplication, abundance, method, newness of Life, spontaneity of Life, immediateness of Life, infinite progression of Life, fatherhood of Life, and so on.

(6) *Truth* is the one Truth, the one standard, the one ideal, the one form, the one divine consciousness which is conscious of itself as the ideas of truth, standard of ideas, ideal man, the compound idea man, generic man, divine consciousness—self-asserting, self-claiming, self-affirming, self-revealing, self-operating—energy, potency, wholeness, form, sonship of Truth, and so on.

(7) *Love* is the one Love, the one universal plan, the one perfection which is glorifying itself as the ideas of plan, purpose, design, perfection, completeness, highest excellence, inseparable union, self-fulfilment, self-sufficiency, self-containment, universality, all-embracing, omnipresence, ideal woman, loveliness, selflessness, devotion, holiness, glory, peace, motherhood of Love, and so on.

Once the divine metaphysician is aware of the ideas which emanate

from these seven elements of Being — these seven synonymous terms — he can easily see that the real practitioner is the seven elements themselves.

The following method of treatment in the divine metaphysics of Christian Science appears in Kappeler's most recent publication:⁷⁷

(1) *The practitioner begins by putting the whole problem behind him.* In other words, the best “remedy lies in forgetting the whole thing; . . .” (S. & H. 165). Why? Well, it's because the disease is mortal mind, the cause is mortal mind, and the patient is mortal mind; so the only remedy lies in totally breaking away from the whole mortal mind illusion, and turning one's consciousness to the divine Mind.

I remember a practitioner friend of mine saying, “Well, I just tell the patients not to dump their garbage in my backyard.” Think about this. Think of how freeing it is to actually realize that we do not have to listen to all the lies that mortal mind keeps telling us, but we can turn away and turn to the real world of divine ideas. After all, if the patient is impersonal mortal mind itself, we do not have to treat a lot of people with a lot of problems. Regardless of what the lie is that a person is suffering under, it is always impersonal mortal mind that has to be corrected. “[Evil] is neither person, place, nor thing, . . .” (S. & H. 71). Evil is not personal with the patient; evil is impersonal mortal mind and a patient can suffer unknowingly from all the collective, universal and cosmic beliefs which are operating on the conscious, subconscious, and unconscious levels. So, put the patient and the problem away.

Also, it is important to remember that the real practitioner is the seven synonymous terms themselves. If a patient needs help, or if we appear to have a problem, we must do as Mary Baker Eddy did. She says, “All I have ever accomplished has been done by getting Mary out of the way, and letting God be reflected.” (Coll. 185). She also said, “That individual is the best healer who asserts himself the least, and thus becomes a transparency for the divine Mind who is the only physician; the divine Mind is the scientific healer.” (Mis. 59).

(2) *The practitioner turns to the divine Mind.* By turning to the divine Mind one can easily contemplate the ideas that are flowing from this Mind. In divine metaphysics we fill our consciousness with the ideas of Mind, the ideas of Spirit, the ideas of Soul, the ideas of Principle, the ideas of Life, the ideas of Truth, and the ideas of Love.

And “when the thinker is lost in the eminence of Mind the healing takes place.” (Coll. 237).

(3) *The specific truth about the problem appears.* After we have based our consciousness on the divine Mind, and have so filled our consciousness with the real world of ideas, our Soul-sense can then perceive or discern the specific truth about the error or problem which has presented itself.

(4) *The specific truth uncovers the specific error.* This is so, because once our consciousness is entirely moving within the harmony of Being, a discord or error is quickly detected and we can pinpoint the specific error that is causing the inharmony. This is what is called “divine Mind reading.” In other words, the divine Mind reads (knows, analyzes) the specific truth – divine Mind knows only the Truth – and this specific truth automatically uncovers the specific error.

Let’s see how this works. As we have seen, there is an enormous ‘list’ of mortal mind diseases. These specific diseases can only be uncovered by our understanding of the specific ideas of the seven synonymous terms such as:

Synonymous terms	specific truth	uncovers	specific error
Mind	intelligence	uncovers	ignorance
	power	uncovers	fatigue
Spirit	order	uncovers	chaos
	spiritual substance . . .	uncovers	flesh, matter
Soul	Soul-identity	uncovers	body-identity
	Soul-sense	uncovers	physical senses
Principle . .	Science	uncovers	fragmented human opinions
	Principle	uncovers	personal sense
Life	immortality	uncovers	death
	self-sustaining	uncovers	food as the sustainer
Truth	truthfulness	uncovers	lie, error
	divine consciousness .	uncovers	human conscious, human subconscious, human unconscious
Love	love	uncovers	hate, fear, jealousy
	plan	uncovers	no purpose

(5) *The specific error is destroyed.* For once the divine Mind has analyzed the specific truth about a situation, and has consequently

uncovered the specific error, this error is automatically annihilated. Why? Because the error is seen as a lie, and so is self-destroyed – “error found out is two-thirds destroyed, and the last third pierces itself, for the remainder only stimulates and gives scope to higher demonstration.” (Mis. 355).

The specific error is compensated by the specific truth. How? Let’s say the specific truth of intelligence has uncovered the specific error of ignorance. Ignorance is completely compensated by the idea of intelligence. In other words, anyone would gladly give up his world which is based on ignorance when he finally understands the intelligent world of Mind. Because intelligence exists as an ever-present fact in the information universe of Mind, this information universe of Mind has an intelligent order (Spirit); this information universe is intelligently identified (Soul); this information universe is governed by the intelligence of Science (Principle); in this information universe, intelligence is ever-present and multiplies (Life); in this information universe, intelligence is the divine consciousness (Truth); and in this information universe, intelligence is universal (Love).

(6) *The specific truth operates in the realm of the divine Mind and in the realm of the human mind.* The specific truth operates in the realm of the human mind by dissolving the errors and beliefs of mortal mind, because once the specific truth is understood the belief of error is destroyed. This disappearing of an error or belief is what the human world has called healing.

(7) *Every treatment helps.* Once our consciousness has been elevated to the realm of the divine Mind, that consciousness can only heal. Because our consciousness is filled with divine ideas, we will only accept the truth about the world and we will automatically reject every error that appears. Every illusion, every error, that is dissolved helps to further mankind’s spiritual progress.

6. WHAT ARE THE STEPS FROM *ORDINARY* METAPHYSICS TO *DIVINE* METAPHYSICS, TO *SCIENTIFIC* METAPHYSICS, INTO *SCIENCE*?

(a) *Ordinary metaphysics*

Ordinary metaphysics, as we have already seen, is based on the

human mind and employs the method of argument to affirm good thoughts and to deny evil thoughts.

Ordinary metaphysics is inadequate to help mankind because it continues within the realm of mortal mind. It is really a practice that involves a lot of mortal mind thought transference.

If the one cause is mortal mind, and the one disease is mortal mind, then consciousness had better break out of this realm as fast as possible.

Why is the world going through so many great revolutions today? It is because the world is beginning to see the inadequacy of the present human mind logic. The world is seeking a higher awareness; the world is asking for a 'new mind' – a new structure of consciousness. As a consequence of the world searching for these new mental foundations, we are experiencing much turmoil because the old established ideas of the human mind refuse to yield to the newer and higher ideas of the divine Mind.

In *Science and Health* we read, "Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect. Materialistic hypotheses [ordinary metaphysics] challenge metaphysics [divine metaphysics] to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath [mortal mind]." (S. & H. 268). Here Mary Baker Eddy foresaw this universal change which is taking place today – from ordinary metaphysics to divine metaphysics. She knew that this would be a revolutionary period, as it must be when we look away from matter to mind and then to the divine Mind.

(b) *Divine metaphysics of Christian Science*

Again, divine metaphysics, which bases itself on the divine Mind, involves the study of the seven elements of Being – the seven synonymous terms – which describe the nature and essence of the one Being. It is a divine metaphysical study in which we begin to see the correlation between the ordered sequence of the seven days of creation (Genesis 1.) and the ordered sequence of the seven synonymous terms. In other words, when viewed in a linear-ordered way, the seven days of creation and the seven elements of being express the same law of creativity that exists in Being. Therefore, we go from:

days of creation	ideas	elements
1st day light	intelligent cause . . .	Mind
2nd day firmament	separation	Spirit
3rd day earth, seed in itself . . .	identity	Soul
4th day sun, moon, stars	government	Principle
5th day moving creatures	life	Life
6th day man	dominion	Truth
7th day rest	fulfilment	Love

Here we see that the law of creativity, which is inherent in the linear order of the seven elements of Being, follows a definite ordered sequence. In an ordered way the intelligent idea of Mind is given birth (Spirit); is identified (Soul); is governed by Science and structure (Principle); has abundant life (Life); has divine dominion (Truth); and is fulfilled (Love).

In a similar way we can see how the linear order of the seven elements (law of creativity) is also present in the Commandments, the Beatitudes, the Lord's Prayer,⁷⁸ and in the third degree in *Science and Health*. This same law of creativity is also operating in the world today wherever an intelligent, creative idea is given birth.

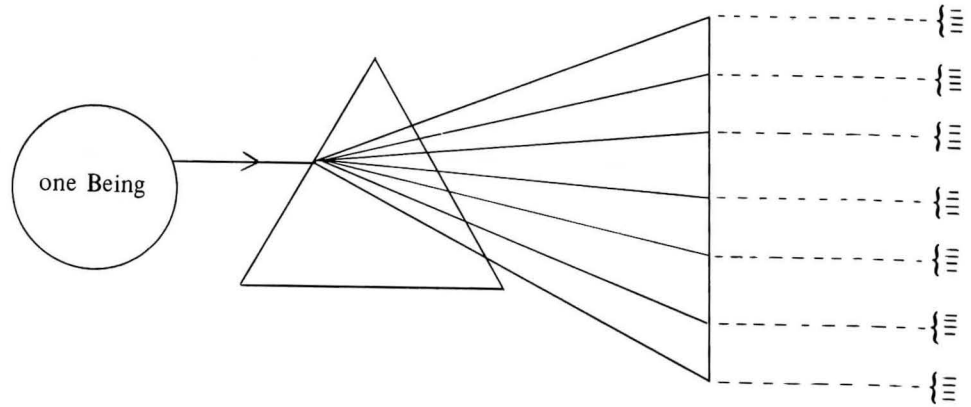
The prism of Truth

“Science is the prism of Truth, which divides its rays and brings out the hues of Deity.” (Ret. 35). In optics a prism of glass is used to split up light into the color spectrum; and here, in Science, we have Deity (light) separated into the seven elements (colors) of Mind, Spirit, Soul, Principle, Life, Truth, and Love, and each of these seven elements has distinct ideas (shades). It is, therefore, the study of divine metaphysics which involves the contemplation of these various ideas (shades) of Being, as indicated by the diagram on the following page.

(c) *Scientific metaphysics of absolute Christian Science*

Scientific metaphysics also bases itself on the divine Mind, but here the accent is on *Science*, on *scientific* metaphysics. A definition for science is: “science is knowledge reduced to law and embodied in system. . . .” (Funk & Wagnalls). System means “to place together . . . an . . . assemblage of objects united by . . . regular interaction or interdependence; . . .” (Webster).

divine metaphysics



prism

“Science is the prism of Truth, which divides its rays and brings out the hues of Deity”

Diagram: by Max Kappeler

hues (elements)	shades (ideas)
Mind	intelligence
Spirit	order
Soul	identity
Principle	Science
Life	multiplication
Truth	wholeness
Love	fulfilment

“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.” (S. & H. 146:31). In scientific metaphysics we see that “divine metaphysics is now reduced to a *system*, to a form . . . adapted to the thought of the *age in which we live*” – and the age in which we live is *science*.

Our world today is the world of science, and scientific logic is based on law, order, rule, system, structure, method, form, and plan. Reality can only be explained to a scientific world through the use of scientific terminology. Du Noüy in *Human Destiny* drives home this point when he says:

A mathematical argument can only be fought by other mathematical arguments, a scientific reasoning can only be destroyed by a reasoning of the same kind. If a lawyer tries to demonstrate that you are in the wrong it is no use pleading your case sentimentally or even logically. He will only be convinced if you confront him with other laws which contradict those he has invoked. It makes no difference if you are right and if, equitably, you should win. It is just as impossible to overcome his objections by subjective and psychological statements as it is to open a door with the wrong key.

We must use the right key if we want to fight paralyzing skepticism and destructive materialism which are by no means the inevitable consequences of the scientific interpretation of nature, as we have been led to believe. Therefore, we must attack the enemy with his own weapons and on his own ground. If we are unable to convince the skeptic, because of his bad faith or simply because of his negative faith, there is hope that the honest and impartial spectator who has followed the vicissitudes of the struggle will recognize the victor.

In other words, nowadays we can hardly expect to destroy atheism by using the sentimental and traditional arguments which could arouse the ignorant masses of the past. We cannot fight tanks with cavalry, nor planes with bows and arrows. *Science was used to sap the base of religion. Science must be used to consolidate it.* The world has evolved in the last five hundred years. It is important to recognize this and to adapt ourselves to the new conditions. We no longer travel from New York to San Francisco

in a “prairie schooner,” nor do we burn witches as they did in some places during the seventeenth century. We no longer treat infectious diseases by purging and bleeding, but we still use the same weapons as two thousand years ago to fight the greatest peril which has ever menaced human society, and we do not realize that large quantities of powerful arms are within our reach, capable of ensuring a certain if not immediate victory.⁷⁹

“Science was used to sap the base of religion. Science must be used to consolidate it.” Today the world is beginning to ask for the Science of all sciences; it is beginning to ask for the science of wholeness; it is asking for the Science of the one Being.

It was Mary Baker Eddy’s destiny to be the first individual in human history to wed science and religion. Our Christian Bible came to us almost entirely through revelation. Mary Baker Eddy wedded *Christian* (revelation) to *Science* (scientific reasoning). It was through revelation that she described the nature and essence of the one Being as incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love, and “upon these terms for God rests the basis of the Science, in fact they are the Science.” (1888 class).

“Two different paths may eventually lead to the comprehension of man,” states du Noüy. “The first, revelation, is a direct road, but is closed to a great many people and independent of rational thought. Those who can make use of it are fortunate. The second, on the contrary, is strictly rational and scientific.”⁸⁰ He could see the two paths of revelation and scientific reasoning, but he believed they were opposite paths — that you either followed the path of revelation, or you followed the path of scientific reasoning. Mary Baker Eddy wedded the two paths and showed that revelation could be explained through scientific reasoning. She also made it clear that within the domain of Science itself there is constant revelation going on.

Today the world is beginning to see that within the realm of science lie the two fundamental methods that help mankind to comprehend reality, because science is “a branch of study which is concerned with . . . observed facts systematically classified . . . under general laws, . . .” Here we have the scientific method. In addition, science also “includes trustworthy methods for the discovery of new truth within its own domain. . . .” Here we have revelation. (Oxford dictionary).

Each one of us must be both scientist and revelator, since what we are studying is the Science of Being, which demands that we be both.

Remember that in scientific metaphysics we see that “divine metaphysics is now reduced to a system” – to a science – and it is upon the seven elements that the Science of Being rests.

In divine metaphysics we saw that “Science is the prism of Truth, which divides its rays and brings out the hues of Deity,” and from here we went on to study the seven elements (hues) and their qualities (shades). Now, in scientific metaphysics, we go a step further and see that “the rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence.” (S. & H. 504). Also we see that “the lens of Science magnifies the divine power to human sight; and we then see the allness of Spirit. . . .” (‘01, 12). Here we have the rays of Truth gathered into the *focus* of ideas, and it is the lens of Science which does the focusing.

What is focusing? Focusing is taking the seven elements of Being and focusing or blending them together *simultaneously*. In divine metaphysics we were mainly interested in finding out what the ideas were that characterized each of the seven elements. We had seen that these seven elements constitute the law of creativity. Now in scientific metaphysics we see something higher: we now see that those seven elements in Being are not only operating in a time sequence according to the law of creativity, but that these elements are free of a time concept and are operating according to the law of spontaneity, according to the law of instantaneousness, and according to the law of immediateness.

Divine metaphysics, scientific metaphysics, and Science are steps or plateaus that help our consciousness ascend in the scale of understanding until we reach a comprehensive awareness of reality, so we must always keep these steps alive, warm and natural. In the category of divine metaphysics our first step was to discern that the real nature and essence of Being is Mind, Spirit, Soul, Principle, Life, Truth, and Love. But because human education had drilled our consciousness mainly in the law of cause and effect – viewing reality as existing in time and space – we, at first, could only comprehend the seven elements as also operating according to the time law of cause and effect.

In divine metaphysics when we viewed the elements of Being according to the law of creativity – the time law of cause and effect – we

took a giant step. It was a big and vital step because it showed us that the world is not chaotic and disordered, but that every idea in the world can be discerned and observed as following a definite ordered sequence from the birth of Mind's idea to its fulfilment in Love.

In scientific metaphysics we go a step further, and we begin to see that there is a higher level from which to behold and contemplate the elements of Being. We begin to see that when viewed from this higher dimension these elements of Being are functioning together instantaneously. In other words, fulfilled ideas are here and now, and we do not have to wait in time and space for their fulfilment – total understanding is here and now.

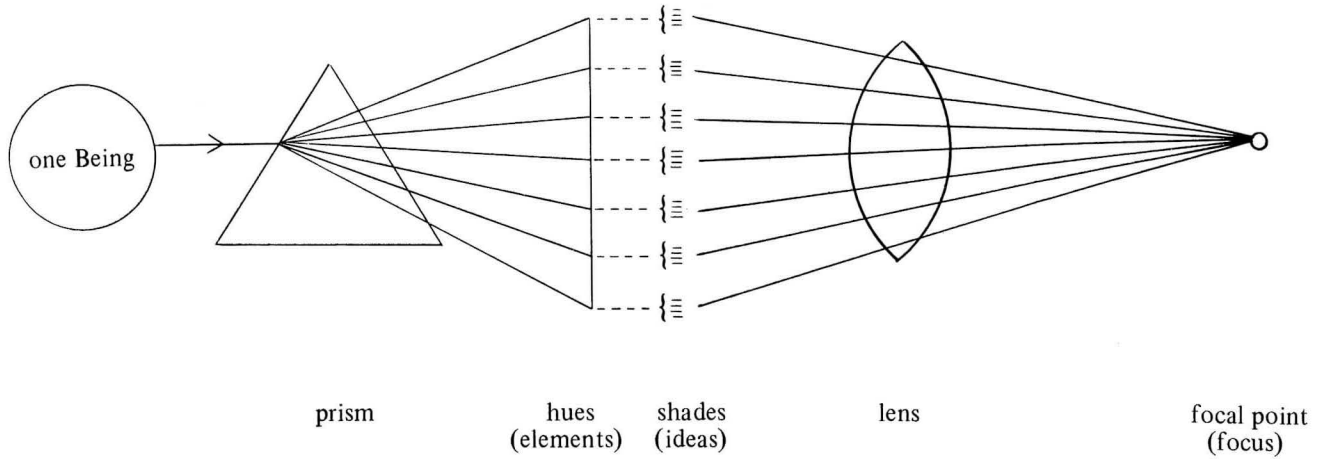
In scientific metaphysics we see that “divine metaphysics is now reduced to a system” – to a system of ideas, where we understand that these ideas are functioning together instantaneously, here and now, free of time and space. We become aware that “the rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously” – bring instant understanding which is free of time and space, as indicated by the diagram on the opposite page.

By focusing the elements – by blending the elements together – we get instant understanding.

Let's now take a closer look at the focusing of ideas, a closer look at the *focal point*, and see just how these ideas are functioning together.

The diagram on page 84 shows the focusing of the elements according to the layout of the 7 x 7.

scientific metaphysics



83

Diagram: by Max Kappeler

“the lens of Science magnifies the divine power to human sight; and we then see the allness of Spirit. . . .”

“the rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, . . .”

ELEMENTS – MATRIX

Elements	Mind	Spirit	Soul	Princ.	Life	Truth	Love
Mind	M / M	Sp / M	So / M	P / M	Li / M	T / M	Lo / M
Spirit	M / Sp	Sp / Sp	So / Sp	P / Sp	Li / Sp	T / Sp	Lo / Sp
Soul	M / So	Sp / So	So / So	P / So	Li / So	T / So	Lo / So
Princ.	M / P	Sp / P	So / P	P / P	Li / P	T / P	Lo / P
Life	M / Li	Sp / Li	So / Li	P / Li	Li / Li	T / Li	Lo / Li
Truth	M / T	Sp / T	So / T	P / T	Li / T	T / T	Lo / T
Love	M / Lo	Sp / Lo	So / Lo	P / Lo	Li / Lo	T / Lo	Lo / Lo

Diagram: by Max Kappeler

To gain an understanding of the focusing of ideas involves a fascinating study, and is something each one can do during his quiet study time. Right now, let's briefly survey the focusing of the two elements of Mind and Spirit. We will start by taking the first two vertical categories on the chart. Since the scientists of today know that we live in an intelligent universe, an information universe, a wholly mental universe, let's focus in on that information universe:

Mind

Mind x Mind:	information	(Mind)	is the one basis, the one power	(Mind)
Mind x Spirit:	information	(Mind)	brings order	(Spirit)
Mind x Soul:	information	(Mind)	brings freedom and joy	(Soul)
Mind x Princ:	information	(Mind)	obeys scientific laws and brings harmo- nious government	(Princ.)
Mind x Life:	information	(Mind)	is ever-present and multiplies	(Life)
Mind x Truth:	information	(Mind)	exists in divine consciousness	(Truth)
Mind x Love:	information	(Mind)	operates according to a universal plan	(Love)

Spirit

Spirit x Mind:	idea, the real substance	(Spirit)	is light, is information	(Mind)
Spirit x Spirit:	idea, the real substance	(Spirit)	is substantial, is real	(Spirit)
Spirit x Soul:	idea, the real substance	(Spirit)	has definite identity	(Soul)
Spirit x Princ:	idea, the real substance	(Spirit)	has structure	(Princ.)
Spirit x Life:	idea, the real substance	(Spirit)	has infinite indi- viduality and is self-existent	(Life)
Spirit x Truth:	idea, the real substance	(Spirit)	has an ideal form	(Truth)
Spirit x Love:	idea, the real substance	(Spirit)	is perfect	(Love)

In this way by continuing on and blending all of the other elements together, we will begin to feel the immediate power of an information universe.

As we continue in scientific metaphysics we ask ourselves: For what purpose do these seven elements in Being function or focus together? It is for the purpose of showing the *allness of Spirit*, and therefore the *nothingness of matter* because, as we have already seen, “the lens of Science magnifies the divine power to human sight.” So the focusing of ideas shows us the allness of Spirit, of the spiritual universe, and the nothingness of a material universe.

We read, “Delusion, sin, disease, and death arise from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and substance with everything turned upside down.” (S. & H. 301). Here we see that any standpoint of observation *outside of the focal point* of infinite Spirit gives an *inverted image*, as indicated by the diagram on the opposite page.

By focusing the elements of Being together in this manner our consciousness lays hold of the spiritual universe. But the moment our standpoint of observation goes out from the human mind, from the material universe, we will see the *inverted* image of the divine Mind or spiritual universe because, as we have already noted, our structure of consciousness (standpoint of observation) determines the phenomenon.

From the images listed below we can see how important it is to drop the human mind and go out from the divine Mind:

	<i>divine Mind images</i>	<i>human mind images</i>
(Mind)	illuminated vision	depression
	ever-active power	fatigue, overwork
(Spirit)	idea-substance	matter, flesh
	order, progress	chaos, relapse
(Soul)	Soul-sense	bodily sense
	freedom	slavery
(Principle)	divine Science	human theories
	divine Principle	anthropomorphic God
(Life)	immortality of idea	death of man
	instantaneous universe	time universe
(Truth)	ideal form	sick body
	voice of Truth	voice of a liar
(Love)	universal plan	universal holocaust
	universal citizens	universe enslaved by fear, hate, and oppression

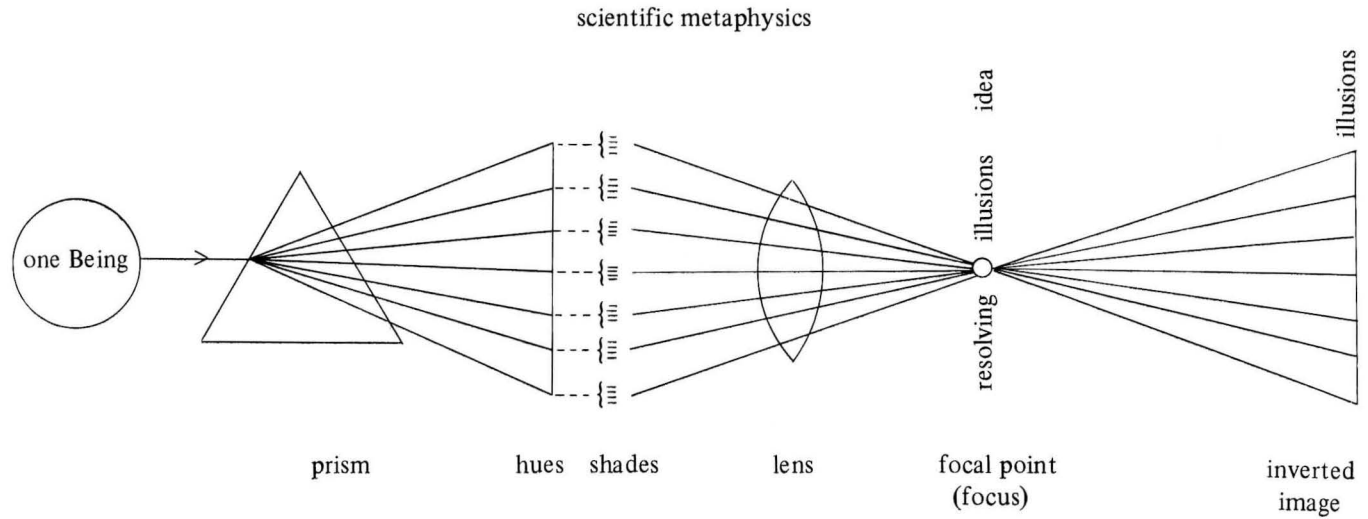


Diagram: by Max Kappeler

“Delusion, sin, disease and death arise from the false testimony of material sense, which, from a supposed standpoint outside the focal distance of infinite Spirit, presents an inverted image of Mind and substance with everything turned upside down.”

In scientific metaphysics we go on to the understanding that the seven elements are operating for the purpose of showing forth their self-declaring, self-operating, self-fulfilling, and self-understanding nature. Here we can take a much closer look at the nature and essence of the one Being and see that it is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, and Love.

(1) First, we have the *incorporeal* (Word) aspect of the seven elements of Being – Mind, Spirit, Soul, Principle, Life, Truth, and Love – which are operating as an ascending process, as a self-declaring process. Here we have the law of creativity operating where a divine idea unfolds from its cause to its fulfilment.

(2) Second, we have the *divine* (Christ) aspect of the seven elements of Being – Principle, Life, Truth, Love, Soul, Spirit, Mind – which are operating as a descending process, as a self-operating process. Here the divine idea is seen as coming to every specific situation and touching every level of consciousness.

(3) Third, we have the *supreme* (Christianity) aspect of the seven elements of Being – Principle, Mind, Soul, Spirit, Life, Truth and Love – which are operating as an expanding process, as a self-fulfilling process. Here we see that the whole universe is filled with the divine idea and the divine impulsion.

(4) Fourth, we have the *infinite* (Science) aspect of the seven elements of Being – Principle; Soul and Life; Spirit and Truth; Mind and Love; – which are operating as isness, as self-understanding. In other words, the whole incorporeal, divine, and supreme processes are forever operating in the now, as indicated by the diagram on the opposite page.

We must continue to realize that what is being presented here is just a very general survey of divine metaphysics, scientific metaphysics, and Science. For the time being this will enable us to catch the overall tone of these categories.

As we progress with scientific metaphysics we begin to understand that the fourfold operation of Being – incorporeal Word, divine Christ, supreme Christianity and infinite Science – is operating within various dimensions of the one Being. For within the one Being there are four dimensions of spiritual consciousness.⁸¹ These four dimensions are called, in Christian Science terminology: Science, divine Science,

absolute Christian Science, and Christian Science. Here we see that the one Being, the infinite One, the I AM, has multiforms.

“Rose is a rose is a rose.”⁸² Gertrude Stein said of her serial poem that it was only when you repeated ‘rose’ three times that you would fully realize the identity of a rose. We can quickly see that Stein was not repeating herself. She was showing the many forms of a rose. To Stein a rose had various levels of meaning, such as: a rose was a flower, a rose was a color, a rose was a perfume and a rose was the name of a person. So to Stein her poem read: Rose (Francis Rose) is a rose (a flower) is a rose (a beautiful color).

Today a physicist would call the color rose a ‘wave length’ and a ‘photon’; a physiologist would call the color rose a ‘nervous sensation’; a psychologist would call the color rose an ‘aesthetical impression’; a metaphysician would call the color rose ‘a symbol.’ Who is right? They all are right. All those multiforms go to make up the *whole* identity of the color rose.

Remember we quoted Kepes as saying that the Greeks’ universe was shaped by the unaided human senses, and there was not room enough for a thing to have more than one matter or more than one form. It was this type of reasoning that led the world into a two-value logic which reasoned with isolated forces against isolated forces, lines of demarcation, parts and fragments, etc.

It was because of the two-value logic that the classical physicists reasoned that matter and energy were two different things. But when Einstein came with his one-value logic he quickly dissolved this line of demarcation. Because, as he revealed, matter was concentrated energy, and energy was free flowing energy, therefore matter and energy were multiforms of the same form, namely, energy. It is this one-value logic which is breaking in on the world today, and this one-value logic states that an object can have multiforms yet still remain the same object, as du Noüy shows:

On our scale of human observation, . . . the edge of a razor blade is a continuous line. On the microscopic scale, it is a broken but solid line. On the chemical scale we have atoms of iron and carbon. On the sub-atomic scale we have electrons in perpetual motion which travel at the rate of several thousand miles per second. All these phenomena are in reality the manifestation of

the same basic phenomenon, the motions of the electrons. The only difference which exists between them is the scale of observation.⁸³

So a razor blade can have many forms, yet still remain a razor blade.

A definition of *form* is “that . . . total organic structure . . . in which the relation of the parts involves relation to the whole.”⁸⁴ Here we see form as being a *total organic structure*, and by structure we mean the “manner in which . . . [the] complete whole is constructed . . . [the whole] framework or [the] whole of the essential parts. . . .” (Oxford Dictionary).

Form means the *whole structure* — the whole framework of an object — but within that whole framework there are multidimensions with multiforms that go to make up the whole framework; consequently the razor blade can have many forms on various dimensions yet still remain the same razor blade. This is why we saw earlier that the world today is beginning to think in the one-value logic of structure and is dropping the two-value logic of isolated parts, lines of demarcations, etc. Today the structure of the color rose, or any other color, is such that it has many forms on various dimensions — wave length and photon, nervous sensation, aesthetical impression, or a symbol — yet it remains the same whole form of the color rose. Thus, with a structural awareness we view the whole form and the multidimensions of forms which exist within the whole form.

Earlier we realized that we must be comprehensivists and not isolated specialists. A specialist would say that the color red is *nothing but* a wave length; another specialist would say that the color red is nothing but a nervous sensation; and yet another specialist would say that the color red is nothing but a symbol. However, a comprehensivist would say that the color red is a wave length and at the same time a nervous sensation, and at the same time a symbol. In other words, a comprehensivist takes in all the dimensions of the color red, whereas a specialist takes in only one dimension. The danger of specialization is that the specialist considers only one aspect of the entire subject and then *generalizes* that one aspect as being true about the entire subject.

Lecomte du Noüy shows that the method of analysis used by a specialist is based on reductionism. He gives the example of an observer who wishes to study the laws governing human societies. This certain observer first, investigates mankind in general. Second, he investigates

individual man. Third, he investigates human anatomy, physiology. Fourth, he investigates biological chemistry. Fifth, he investigates inorganic chemistry. Sixth, he investigates molecules, atoms, electrons, and protons.⁸⁵ From the original search for the laws governing human societies, this observer has dissected and dissected and dissected until finally he has ended up with the laws that are governing the atoms within the microcosm. The danger lies in the fact that this observer may try to generalize the laws that are governing the atoms and say that these are the same laws which are governing human societies. But, as du Noüy says, "... thought and the psychology of man cannot be deduced from the physico-chemical and biological properties of living matter."⁸⁶

The danger of specialization (reductionism) is that the observer may lose his comprehensive view of the *whole*, and so will not know how each of the new dimensions which he encounters functions within the whole structure of being. On the other hand, a comprehensivist maintains a structural consciousness and is constantly aware of how everything functions within the whole structure of being.

A specialist will zero in on only one dimension in being, and then generalize his discoveries within this dimension as being true about the whole of being. For instance, he will look upon our present life-death experience, which is based upon the human mind, and say that this is the whole of reality. In other words, he will say that there was no life before birth and there is no life after death, and that this life-death experience is all there is to reality. A comprehensivist, on the other hand, knows that we live in a multidimensional universe. He knows that mankind at present thinks and lives within the three-dimensional consciousness of the human mind, but he knows that in reality other dimensions exist which are based on an infinite Mind. Therefore a comprehensivist knows that the human mind creates the phenomena of the birth-maturity-death experience, but he also knows that this life-death experience goes on only within the human mind and is not true about total reality. The comprehensivist knows that the moment we change the structure of our consciousness from the human mind to the infinite Mind we will encounter newer and higher dimensions with new phenomena, new experiences and new laws.

So let us be comprehensivists: let us not accept the belief that this life-death experience is total reality, but let us drop completely the

whole human mind belief, and become awake and receptive only to the information which is pouring forth from the infinite Mind. Let us be awake to the higher dimensions of reality; let us be free, totally free, from the limitations of the human mind. Let us march forward into the multidimensional reality of the infinite Mind.

What is reality? What is the view which the infinite Mind beholds? What is the true Life experience? Because our consciousness is seeking to change its system of reference from the human mind's "i" to the infinite Mind's I AM, we ask for more specific information concerning reality. We ask for the Science of reality. In other words, we ask for the definite structure and laws of reality because we want to understand what goes on within the rhythm of the one Being. It is here in scientific metaphysics that we study the four dimensions (levels) of spiritual consciousness. We see here that multidimensions exist within the one Being, and that on each of these dimensions we encounter new phenomena and new laws.

What Mary Baker Eddy discovered was the Science of Being, which she gave to the world through her book *Science and Health*. Recently Max Kappeler in his book entitled *The Four Levels Of Spiritual Consciousness* has presented the main essence of Mary Baker Eddy's discovery. In his book Kappeler presents in detail the Science of Being, the structure of reality. Tonight we can briefly touch upon this structure, and get a tone of the four dimensions that exist within the one Being. Then later on we can go into further detail.

Mary Baker Eddy has interpreted the four dimensions (levels) of spiritual consciousness as being the Science level, the divine Science level, the absolute Christian Science level, and the Christian Science level, symbolized as follows:

Science
divine Science
absolute Christian Science
Christian Science

The Science level symbolizes that dimension within the one Being where the I AM, the one Ego, only knows itself as an indivisible whole. But when we ask concerning the structure of the one Being, we then come to the levels of divine Science, absolute Christian Science, and Christian Science, because these three levels symbolically present the Science of the one Being, and tell us what is actually going on within the rhythm of the Science level. It is here, within the three levels of divine Science, absolute Christian Science, and Christian Science, that we see how the one Being operates as a self-declaring process (incorporeal Word), as a self-operating process (divine Christ), as a self-fulfilling process (supreme Christianity), and as a self-understanding process (infinite Science). This fourfold operation touches all three dimensions of spiritual consciousness, symbolized as follows:

Science				
	WORD	CHRIST	CHR'TY	SCIENCE
divine Science				
absolute Christian Science				
Christian Science				

Within the four levels of spiritual consciousness we see that the seven elements of Being appear on each dimension in a new form, as symbolized by the following Chart: (Note – during our subsequent sessions together when we refer to this chart we will simply call it the *Chart*.)

Science		P		
	WORD	CHRIST	CHR'TY	SCIENCE
divine Science	Li	T	Lo	div. P, Lo
absolute Christian Science	Li T Lo	T Li Lo	Li Lo	T Lo
Christian Science	M Sp So P Li T Lo	P Li T Lo So Sp M	P M So Sp Li T Lo	P So : Li Sp : T M : Lo P

Key:

- M = Mind
- Sp = Spirit
- So = Soul
- P = Principle
- Li = Life
- T = Truth
- Lo = Love

Symbols

Why the need for the Chart? The Chart is a model for the one Being because it symbolizes the structure of the one Being. The Chart is unique because it symbolically presents the structure of the one Being, and at the same time helps us to cultivate our consciousness within the

rhythm of the one Being so that we can respond to those higher dimensions which are here and now. The Chart is a symbol for the one Being and, as we know, the world reasons with symbols. Symbols were created by man in order to enable him to go beyond his pure animal responses.

There are four different ways of responding to information, namely: (1) *Signal response* based on the perceptual mind; (2) *sign response* based on the receptual mind; (3) *symbol response* based on the conceptual mind; and (4) *intuitional response*, direct revelation, based on the infinite Mind. The first three responses all exist within the human mind, but the fourth response exists within the infinite Mind.

For the time being, let us take a closer look at the first three types of response: (1) First, a signal response is a pure animal instinct response to the information which exists within the environment. Here the animal's main concern is to maintain all of his living functions and to perpetuate his species. (2) Second, a sign response is a little higher response to environmental information. Sign response must be learned, whereas signal responses are instinctive. In sign responses the animals learn to respond to new signals, to new messages which were previously ignored. (3) Third, is the symbol response. Man has created symbols in order to bring meaning into his world.⁸⁷ Man was not satisfied with responding to the environment only according to his animal instincts. He wanted to go higher and have a meaningful and purposeful goal-directed life. For this reason man created symbols. This was done by giving names (symbols) to the various objects that he perceived. Consequently, it was by reasoning with these symbols that conceptual thinking and language as a means of communication began.

Man began to reason with symbols, and these symbols were used for the communication of his concepts. At first man's symbols were in the form of non-verbal messages such as dances, posture positions, gestures with arms and hands, facial expressions, etc. Soon symbols took the form of the varied tones of the human voice; then these varied voice tones were given written symbols, and in turn these symbols became the basis for the phonetic alphabet. Therefore, our written language today is actually a visual code for speech. In other words, writing is simply a visual way of speaking.

Phonetic writing became only one of the ways in which early man learned to communicate his concepts. He also developed a 'picture writing.' Pictures were drawn in order to symbolize various objects.

This early form of picture writing has since evolved into the art of today which still exists as a form of symbol communication.

Today we live in a world of symbols. All of the various fields of study such as science, art, music, philosophy, theology, etc., reason by symbols. We have mathematical symbols such as numerical digits; we have the notes and scales in music; we have religious symbols such as the star, the cross, or the crown; we have graphic symbols such as maps, charts or arrows; we have monetary symbols such as money; and we have ritual symbols in the form of marriages. Our whole world is full of symbols, and our whole education has been based on reasoning and communicating by the use of these symbols.

Alfred North Whitehead in *Symbolism, Its Meaning and Effect* also shows the three ways of responding to information. Whitehead calls these (1) pure instinctive action [signal response]; (2) reflex action [sign response]; (3) symbolically conditioned action [symbol response].⁸⁸ Mary Baker Eddy also shows the same three types of information response. She presents these as the “three degrees” in the “Scientific Translation of Mortal Mind” (S. & H. 115). She shows: (1) *First Degree*: Depravity. Physical. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death. (Unreality). [signal response]. (2) *Second Degree*: Evil beliefs disappearing. Moral. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance. (Transitional qualities). [sign response]. (3) *Third Degree*: Understanding. Spiritual. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness. (Reality). [symbol response]. In order to gain spiritual understanding, Mrs. Eddy says that “spiritual teaching must always be by symbols.” (S. & H. 575).

Mary Baker Eddy was unique in that she presented in *Science and Health* the Science of Being which was based on new symbols and a new logic. She asked the world to drop the old symbol systems, which were based on the human mind, matter, sense testimony, and personal theories, because these mortal mind symbols only bring about death, sickness and fear. She asked the world to adopt a new and higher symbol system which is based on the incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love. And today the world also asks for higher symbols to evoke higher responses within

mankind. Earlier we saw that Bruce Wilshire said: “We are confined to a store of conceptual tools [symbols] that may be inadequate to the task of comprehension,” and he goes on to say, “We may even forge new conceptual tools [symbols] and see the world in quite a different way – indeed, the world may *be* quite different, and to understand it we may indeed have to forge such tools [symbols].” Buckminster Fuller states, “We are faced with an entirely new relationship to the universe. We are going to have to spread our wings of intellect and fly or perish; that is, we must dare immediately to fly by the generalized principles governing the universe and not by the ground rules of yesterday’s superstitious and erroneously conditioned reflexes. And as we attempt competent thinking we immediately begin to reemploy our innate drive for comprehensive understanding.”⁸⁹

The Bible takes approximately 3,000 pages and hundreds of symbols to explain the one Being. The Bible uses the symbols of stones, rocks, trees, mountains, hills, rivers, fruit, sun, moon, stars, earth, water, sheep, shepherds, angels, dragons, horses, serpents, etc. to symbolically explain reality. By using more precise and abstract symbols, Mary Baker Eddy could present in the 600 pages of *Science and Health* the entire Truth of the Bible plus the divine Principle and rule of healing. Today the skeletal framework of *Science and Health*, consisting of Mary Baker Eddy’s fifteen capitalized terms, has been reduced to the Chart which contains the entire truth of the Bible and the entire truth of *Science and Health*. The Chart presents the structure of reality on just one page. Thus today man’s symbols are becoming more and more precise.

The Chart

Soon the world will fully realize that we live in the *information universe of infinite Mind*. Recently an outstanding article appeared in “The Illustrated London News” (June 20, 1970) entitled *A Universe that thinks*. It is so full of new spiritual insights that we will find it of interest to read almost the entire article:

Today, says Colin Wilson, the evidence is beginning to point to *A Universe that thinks*. It’s a question of “energy frequency” – an energy that can carry the code of life itself. By 2000 AD mere scientific materialism could seem like a bad joke.

What is happening is this. For more than 200 years, science and philosophy have tended to be materialistic. There is a story of Goethe and Schiller coming out of a scientific meeting in Jena. They had just met for the first time. Goethe hated the materialistic attitude of the scientists, and said to Schiller: "There ought to be some other way of grasping nature — as *active and living* . . ." Schiller shrugged and said: "That's not scientific. It's just an *idea* of yours." For 200 years, science has agreed with Schiller. And now, amazing as it seems, it is beginning to agree with Goethe.

Why? Because as we get to know more about the universe, we discover that the old rigid, mechanical ideas leave too much unexplained. For example, when Darwin published *The Origin of Species*, his idea of "mechanical" evolution seemed to cover all the facts that were known. According to Darwin, you do not have to assume that creatures *want* to change and evolve. They don't. But in the course of time the sick and the stupid die, because they aren't as fitted to survive as the healthy and intelligent. It is all quite mechanical.

[Also] . . . according to the Darwinians . . . the mind cannot influence the genes.

In the past ten years an increasing number of biologists have been willing to concede that, in certain cases, the mind *does* somehow influence the genes. It is Goethe's living nature, Shaw's life force.

In short, science and philosophy have been doing their best to account for the universe in terms of mechanical principles: but little by little they are discovering that the universe is too complicated to be explained in this way. It is not a revolution by religious cranks or mystics who want to introduce God by the back door. It is the scientists themselves who are slowly conceding that things are more complicated than they thought.

There is no space here to write about the revolution that is taking place in biology, psychology, philosophy, even linguistics, but for readers who would like to gain an overall view, I recommend a book called *Against Reductionism*, edited by Arthur Koestler (Hutchinson, 1969) in which scientists cover all these fields.

I would rather devote the available space to sketching what may well be the most revolutionary idea yet: the theory of the “intelligent universe,” which is propounded by a cybernetician named David Foster.

Cybernetics, as most of my readers will know, is the science of making machines think for themselves . . . or appearing to do so. The world becomes increasingly mechanized, and it saves a lot of time and labour if you can somehow make a complicated process *self-regulating*. Because in that case, you don’t need a man to stand watching it. The automatic pilot on an aeroplane is a cybernetic device. So is my wife’s washing machine, and she makes it work by means of a kind of plastic biscuit which has various “codes” punched out along its edges.

If she inserts one of these edges into a slot, the machine will wash woollens, and only go up to a certain temperature; another edge will make it wash cotton fabrics, or heavy rugs and blankets. All computers have the equivalent of this plastic biscuit, although it may be a card with holes punched in it, or simply a tape.

In the mid-50s biologists began to recognize that our genes are also “coded.” In this case the equivalent of the plastic biscuit is a substance called nucleic acid, and its molecules are twisted into a shape like two springs wound together. Crick and Watson discovered that the order of the molecules — the DNA code, as it is called — determines your sex, your height, the colour of your hair and eyes, and other physical characteristics.

It struck Dr. David Foster that, as we look around at nature, we see the result of endless “coding.” Every tree, insect, and bird is the product of a kind of computer card. An acorn is a “programme” of an oak tree. But who — or what — programmes the computer?

In cybernetic language you could say that the more complex the information, the higher the wavelength of the energy that carries it. This leads Dr. Foster to his boldest step. He points out that most of the energies known to us on the surface of the earth are not high enough — in frequency — to carry the kind of information involved in the DNA code. Sound, light, heat — even X-rays — are all too low. But there *are* plenty of energies in the

universe that are high enough to carry the information – all kinds of cosmic rays that permeate the whole of space.

Dr. Foster's conclusion – announced at the International Conference on Cybernetics, held at the Imperial College, London, last year – is that we are living in an "information universe," an *intelligent* universe. He suggests that the overall picture of a "coded" nature seems to point to some superior intelligence doing the coding.

Of course, any scientist may indignantly deny this as mystical nonsense, and insist that the "coding" of DNA somehow gets done by chance – like the monkeys strumming on typewriters who will eventually write all the books in the British Museum.

Dr. Foster would not disagree fundamentally. He would only point out that for monkeys to write all the books in the British Museum by chance would require more time than the recorded history of the universe. And similarly to account for the complicated "books" called giraffes and elephants and human beings in terms of pure chance is also stretching the known time scale of the universe, let alone the earth.

What are these superior intelligences? There is obviously no point in asking, since we have no possibility of formulating the answer. For the sake of simplicity, Dr. Foster is perfectly willing to call it God; but that is purely a matter of convenience. His arguments do not "prove" the existence of God. They only indicate that, in view of the complexity that surrounds us, it is by no means far-fetched to assume that the energy waves that fly through the universe are carrying information, like Morse code.

And if he is right – or even halfway right – then the old epoch of scientific materialism is quite definitely at an end. From now on we scrutinize the heavens and the molecules of organic matter on the assumption that they reflect an *information code* rather than purely mechanical laws of nature. Religion need not enter into it, but the concept of *purpose* does.

A final – and perhaps even more outrageous – speculation. Ancient man believed that the universe was permeated with all kinds of strange, unseen forces – the *orenda* of the American

Indians, the *huaca* of the Peruvians, the *Jinn* of the Berbers. As time went on, science showed that nearly all magic could be explained in logical terms. The lightning was not a god, but static electricity, and so on. Gold cannot be made from lead because the number of electrons and protons are different, and cannot be altered by merely chemical processes.

This is all to the good. But whenever science encountered things it could not explain – second sight, telepathy, knowledge of future events – it dismissed them as superstition. It had to, because there was no way of making them fit into the universe of mechanical laws.

Now science itself is being forced to enlarge its boundaries, to explain weird but perfectly natural phenomena – like the DNA code and the homing instinct of birds and fishes. And suddenly, there is no need to dismiss extra-sensory perception, second sight, and the rest. It is possible to acknowledge that the range of our senses, and our subconscious knowledge, may be wider than we suppose. If this is an “information universe” and all living beings are crude attempts at radio sets, then there is no telling what stations your radio might not be picking up by accident.

I predict that by the year 2000, the rigid scientific materialism of the nineteenth century will be regarded as a thing of the past, an interesting and necessary phase in human development. . . .

Isn't it magnificent that now, after two thousand, five hundred years, classical logic comes to an end and we are seeing how “eternal Truth is changing the universe.” Today, at the dawn of the 21st century, world consciousness shifts its accent from the three-dimensional human mind, and focuses in on the fourth-dimensional information universe of infinite Mind.

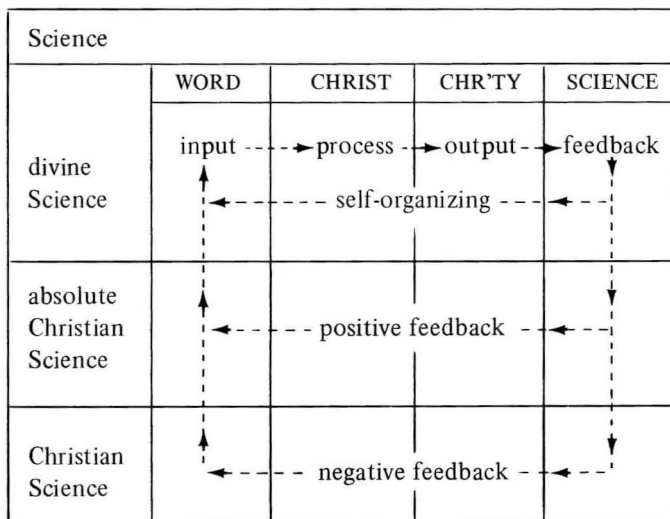
Who, or what, programs the world's mental computer? Who or what is doing the information coding of Life? It is infinite Mind that infinitely programs and codes the universe – and today the world is awakening to this fact. This is the universal significance of the Chart, for the Chart symbolizes the information universe of infinite Mind and shows exactly how this information universe is coded.

The Chart, as a model of divine cybernetics, illustrates that within the whole dimensional structure of infinite Principle, Mind, there is a

constant flow of information and communication; and the Chart shows how information is communicated throughout the whole structure of Being according to the cybernetic laws of information feedback. These cybernetic laws maintain the goal-directed action of the infinite Mind by which all information is constantly flowing freely within Mind's own self-organizing system; consequently, this information flows by means of a self-regulating circuit which maintains an equilibrium through the ever-moving cycle of positive and negative feedback.

Within the one Being no information is ever lost because, according to the divine cybernetic laws of information feedback, all information that proceeds from the divine Mind always returns to the divine Mind in its fulfilled form. If some interference should come along, such as the mis-information of the death belief, then this mis-information is fed back (according to the law of negative feedback) to the divine Mind, and the right information of Life is, in turn, communicated in order to dissolve the mis-information of the death belief.

First let us look at the Chart again, this time as it illustrates the operation of divine cybernetics. (The following chart, as a model of divine cybernetics, is the result of the pioneering work of Max Kappeler.)



Let us always remember that the levels of divine Science, absolute Christian Science, and Christian Science symbolize the divine cybernetic operation which happens instantaneously within the realm of Science itself. Also let us remember that the fourfold operation of Being – the Word, Christ, Christianity, and Science – operates vertically and horizontally, touching all the levels of divine Science, absolute Christian Science, and Christian Science.

Briefly, the one Being (the I AM) is symbolized by the Chart as a self-organizing system which is operating on the self-regulating circuit of *input* (Word), *process* (Christ), *output* (Christianity), and *feedback* (Science). First, we see the Word as input – the Word is the divine Mind’s self-declaring operation which *inputs* into Being all of Mind’s information. Second, we see the Christ as process – the Christ is the self-operating process in Being which *processes* all of Mind’s information. Third, in Christianity – the self-fulfilling operation – we have the *output* of all processed information. Fourth, in Science – the self-understanding of Being – all processed information is fed back to the Word for further and higher input of information.

Also, the Chart symbolizes the *divine Science level* as that realm where the perfect self-organizing system of Being is operating on a universal scale. The Chart symbolizes the *absolute Christian Science level* as that realm in Being where the positive feedback of right information is continually operating in every collective and individual situation. And it symbolizes the *Christian Science level* as that realm in Being where the negative feedback of all mis-information or error is fed back to the divine Mind and the true information comes to dissolve the error or illusion.

The information universe of infinite Principle, Mind

Just think of it, we live in a “universe that thinks” – an information universe – an information universe that exists entirely free of the human mind. We live in a universe of true information, which is the infinite Principle, Mind itself. This true information is coding the universe and causing all forms of limited thinking to yield to a higher awareness; this information is bringing order to chaotic reasoning; this information is opening up the visual field and is revealing new identity forms; this information, which obeys structural laws, is resolving the rigid, fragmented mechanical theories; this information, which

accelerates and multiplies at an extraordinary rate, is causing the linear time concept to yield to the instantaneous now; this information is revealing the higher one-value logic of a comprehensive consciousness; and this information, which is universally goal-directed, is bringing forth new spheres of universal citizenship.

The infinite Principle, Mind (information itself), is impelling itself upon the limited thinking of mankind, and this is why we are experiencing such a great movement in the world today. Mankind is beginning to awaken and to respond to this true information universe!

So the Chart, as a model of divine cybernetics, illustrates that within the information universe of infinite Principle, Mind is the one information (information itself) which spontaneously fills the universe and is realizing itself through its goal-directed activity. (1) This information, as *Mind*, is impelling upon the world today a tremendous number of discoveries; and we are beginning to witness the world's accent on 'all is mind.' Consequently, with this switch from physics to metaphysics we are also witnessing the world's attempts to break away from the limitations of the human mind and to seek out a higher cosmic Mind – infinite Mind. (2) This information, as *Spirit*, is bringing order to chaotic reasoning, and we see the inadequacy of the retrogressive law of entropy to explain reality. (3) This information, as *Soul*, is bringing to the world the realization that subject (noumenon) and object (phenomenon) is one. With this realization we are beginning to understand that an identity can have many forms, yet still remain the same identity. (4) This information, as *Principle*, is impelling the world to resolve the concept of a rigid, fragmented mechanical world, and to behold the world as a multi-dimensional cybernetic structure which is governed by structural laws rather than by mechanical laws. Thus, in the world today, we have the search for a 'Unified Field Theory'; a 'General System Theory'; a Science of wholeness.' (5) This information, as *Life*, is impelling a world-wide knowledge explosion where information is multiplying at a great rate, and is opening up the realization that we live in a spontaneous, instantaneous universe, free of time and space. With all this overflowing information, the world searches for higher and more precise symbols. (6) This information, as *Truth*, is impelling the world's search into the conscious, subconscious, unconscious, and cosmic conscious realms; and as a result of this search psychologists, and thinkers in other fields, are beginning to find that beyond the

human mind a higher form of consciousness exists. Therefore, the world is beginning to ask: "Are we man?" or "After homo sapiens what?" The world is reaching out for its true comprehensive I AM identity. (7) This information, as *Love*, is bringing forth the world's quest for total integration, and so we are witnessing the world's desire for a universal citizenship which is based upon the purposeful goal-directed activity of the one infinite Principle, Mind.

(d) *Science*

We have just taken a bird's eye view of scientific metaphysics and have seen what a new world will open up to each one of us when we take the time to investigate for ourselves the Science of Being. Our whole life will be changed and we will enter a new era of consciousness.

But scientific metaphysics is not the highest goal on our ascending way to the understanding of the one Being. The highest goal is Science itself.

First we must see that ordinary metaphysics, divine metaphysics, and scientific metaphysics are all under the category of *metaphysics*. As we have already seen, Doorly defined metaphysics as the "contemplation of ideas," and Wilshire defined metaphysics as being "thought about thought about the world." Therefore, in metaphysics we have the *human mind* contemplating ideas. That's the big point! In metaphysics we are still within the realm of the human mind. No matter whether we are studying from the standpoint of divine metaphysics or scientific metaphysics, it is still the human mind which is contemplating the ideas of the divine Mind. In other words, the human mind has adopted a new system of reference which is based on the divine Mind, but the human mind — the "i" — is still in an ascending state where it is trying step by step to reach the I AM view. Thus, the "i" contemplates the ideas of the divine Mind; the "i" calculates absolute spiritual values until the "i" suddenly understands the Science of Being and breaks into the realm of Science itself. When the "i" finally achieves comprehensive understanding, the "i" actually mutates and becomes the I AM!

That's the beauty of the realm of Science itself, for consciousness can mutate completely away from the structure of the human mind and be totally free of that mind. What a joy! Because we have gone the way

of ordinary metaphysics into divine metaphysics, and then into scientific metaphysics, we have been slowly cultivating a new structure of consciousness, and then all of a sudden we spring forward and say “I AM that I AM,” and I now consciously comprehend that whole I AM view.

It is interesting to note that Mary Baker Eddy called this high level of consciousness *Science*. She saw that it was Science itself, the epitome of all the sciences. She saw that it was Science itself which includes within itself its own infinite Principle and its own infinite idea, and therefore the I AM doesn’t need an outside science to explain itself to itself, because the I AM knows itself instantaneously as an indivisible whole. We can therefore say that Science itself is “neither behind the point of perfection nor advancing toward [perfection]; it is at this point.”⁹⁰

7. WHAT IS THE DIFFERENCE BETWEEN METAPHYSICS AND SCIENCE: (a) IN STANDPOINT (b) IN STUDY (c) IN HEALING?

(a) *in standpoint*

<i>METAPHYSICS</i>	<i>SCIENCE</i>
“i”	I AM
human mind	infinite Mind

(b) *in study*

<i>METAPHYSICS</i>	<i>SCIENCE</i>
“i” contemplate ideas	I AM infinite Principle and forever include within myself my own idea
“i” study about reality	I AM reality
“i” seek to attain the right ideas . . .	I AM idea itself

(c) *in healing*

METAPHYSICS

SCIENCE

“i” start from a problem	problem unknown: I AM perfection
“i” struggle with error	error unknown: “in the order of Science . . . all is one grand concord”
“i” identify myself with the ideas of Soul	I AM infinite Soul
“i” am a practitioner or “i” am a patient demonstrating a problem	practitioner or patient unknown: I AM infinite Principle which alone is operating. “From the infinite One . . . comes one Prin- ciple and its infinite idea, and with this infinitude come spirit- ual rules, laws and their demon- stration.”
“i” go the way	I AM the way
“i” affirm truth and deny evil	evil unknown: I AM infinite Truth
“i” determine what has to be solved	I AM that I AM and I AM what I AM going to prove I AM

8. WHAT IS THE DIFFERENCE IN DEALING WITH SOME OF THE SUBJECTS OF EACH OF THE SEVEN ELEMENTS WHEN VIEWED FROM METAPHYSICS AND WHEN VIEWED FROM SCIENCE?

METAPHYSICS

SCIENCE

MIND

“i” try to gain information	I AM infinite Mind, information itself
“i” think about the ideas of Mind	I AM infinite Mind and forever include within myself my own infinite idea

METAPHYSICS

SCIENCE

SPIRIT

“i” reason from matter to matter unknown:
idea I AM infinite Spirit

“i” separate between good and . . evil unknown:
evil I AM infinite Spirit; the only

SOUL

“i” am always trying to attain . . . I AM infinite Soul-identity
my true identity

“i” try to become sinless I AM freedom itself

PRINCIPLE

“i” endeavor to demonstrate . . . I AM infinite Principle
Principle

“i” attempt to learn Science I AM Science itself

LIFE

“i” strive after Life I AM infinite Life

“i” struggle to overcome death . . I AM immortal

TRUTH

“i” try to seek the Truth I AM infinite Truth

“i” desire to be healthy I AM the ideal form

LOVE

“i” must be loving I AM infinite Love

“i” seek perfection I AM perfection itself

ABBREVIATIONS

Books by Mary Baker Eddy:

- '01 Message to The Mother Church, 1901
Mis. Miscellaneous Writings
Ret. Retrospection and Introspection
S. & H. Science and Health with Key to the Scriptures

Other books concerning Mary Baker Eddy:

- Coll. Course in Divinity and General Collectanea of items by and
 about Mary Baker Eddy, collected by Gilbert C. Carpenter
 Jr., C.S.B.; published by R. F. Oakes (1958)

FOOTNOTES

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