

Man: The Thinker — or the Thought?

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It is generally assumed that man thinks and that thinking originates in his brain. But is he the primary creator of thoughts? Can he claim intelligence exclusively? Was not evolution, prior to the appearance of man and his brain, led and impelled by a goal-directed intelligence, producing during three billion years, out of apparently lifeless matter, ever more strongly differentiated forms of life? To whom or what can this pre-human intelligence be attributed?

Prime-information

The religionist believes this creative power to be God. Some cyberneticians and biologists call this intelligence proto-information or prime-information. A non-human, intelligent, goal-directed Principle has to be assumed, to which human intelligence and human thinking are subjugated, in the hierarchical structure of Being. Such a view, when considered deeply, demands of man a completely new attitude of consciousness; it demands reckoning a prime intelligence, or prime-information to be the source of all human intelligence. Man, then, thinks truly creatively only when he is aware of that source and willing through spiritual openness to serve as its transparency. Any thinking not derived from this transparency is vain.

The religionist, particularly the mystic, has always felt at home with this concept. But today scientists in many different fields concern themselves with this issue. In this age we witness very strikingly the rapprochement of religion and science, in statements pointing to the same principle underlying both.

A science of science

These statements indicate that science primarily is not made or developed by the scientists. According to Arnold Buchholz ("Die Grosse Transformation"), many have become aware, especially since the 1960's, that there is a "science of science," that science as such has a science which, through self-generating truth, develops according to its own laws. One could almost speak of the 'genetics' of scientific development based on three factors:

1. Exponential growth of knowledge: The snowballing acceleration of the knowledge explosion is caused not so much by the increased number of scientists as by its own dynamic immaterial feedback principle.

2. Logicity in the development of discoveries: The exponential development of knowledge does not follow primarily the logic of the scientists, discoverers, and inventors, but the law of an inner logic. Here a bridge is built to the Logos of the ancient world, the Logos of John's Gospel and the logical

development of the “world-mind” (Hegel). Science develops itself according to its own laws and not the way that scientists would have it develop. Whenever a general spiritual standard of development is reached in human thought, a new discovery is apt to be made and the possibility of a great theoretical change is imminent. The time is then ripe for a new idea, for a mutation of the whole world view. One is reminded of Victor Hugo: “There is no mightier force than an idea whose time has come.” In such a period of gestation the new idea or discovery manifests itself in various places, each discovery appearing quite independently of the others. Hence the phenomenon of multiple discovery, which is the rule rather than the exception. The new idea is then perceived wherever fundamental openness and spiritual receptivity to the new is coupled with systematic knowledge of the subject. The resulting discovery, however, is determined by the new idea itself. Buchholz deduces that the personalities of the discoverers are replaceable and that without them scientific development, apart from certain structural and timely changes, would have taken a similar course.

3. *Goal-directedness (teleology)*: Within the self-generation of science a definite goal-causality and goal-directedness can be discerned, a built-in, purpose-motivated power drive. Its logicity has a constructive and universally unifying purpose. Political and economic leaders will in the long run be unable to work against pure scientific attainments. The more precisely a science is understood, the more it commands the political and economic systems. Mathematics operates the same whether applied in communist or capitalist countries. Decisions in politics and world economy are more and more often dictated, or even enforced, by the best available scientific solutions. The idea of science is programmed for universal unity. It stands above political and confessional creeds, and it can be seen to carry within itself, when understood in its deepest sense, the right way and the right goal for mankind.

The idea inspires thought

Prof. Max Born, Nobel prizewinner for physics, said: “I believe that science is an institution that progresses irresistibly, and that it is useless for a few people to try to force the development into another direction.” The physicist-philosopher Prof. C. F. von Weizsäcker (Hamburg) puts it this way: “We all know that we don’t know where science is leading us.” It seems apparent that it is the idea of science — and not the scientists — which plans the course of science. Prof. Otto Hahn, head of the Max Planck Institute for Chemistry, once requested of his colleagues a forecast of the possible research achievements within the following five years. When the time had passed, he was amazed to find that none of the really important discoveries that had occurred during those five years had been forecast. They could not have

been foreseen. The idea of science and not human intelligence programmed the scientific development. Science does not fulfil an ideal which *we* may have of it. So it is not the scientist who discovers science, but rather is it science that discovers the scientist.

We now rightly see that we should not speak so much of 'inventions' as of 'discoveries.' All technical problems (according to Friedrich Dessauer and others) find their ideal solutions in a prestabilized realm of technical ideas. The technician can only "translate the potential being of pre-established structures into the actual reality of experience". All inventions of the future already exist today as technical ideas. A realm of ideal structures of these ideas determines the outward physical characteristics which are but cyphers or symbols. Through reckoning the world as ideational, we can grasp spiritually the immaterial structures of fundamental reality.

In philosophy similar trends can be seen. The German philosopher Heidegger asks why we think and why we think exactly this and not something else. He answers: "We do not arrive at thoughts. They come to us." Man partakes of Being as being. So Being 'sends' what has to be thought which, looked at as the history of Being, is 'sent' in epochs to enlightened human thinking. Plato, for example, thought of reality as idea; he did not think the way he did because he chose to do so, but because he was impelled to think that way. It is the Being of being which impels us into thinking.

Logos-creativity

Spiritual seers have always been familiar with this idea. They know of St. John's premise: "In the beginning was the Word," the primeval creative Being, the Logos, the prime-information, the 'world-reason.' This prime reason programs and informs creation. For the religionist this is a matter of faith, while the modern natural scientist sees in it the principle of Being. Physicist Prof. Müller-Markus ("Wo die Welt nochmals beginnt") points out that "in scientific research we find today the activity of the same creative Logos which as Christians we have accepted as the divine dispensation". Since the universe must have emanated from one source, it must be accepted that the final and most simple cause of the creative stimuli in the theoretician is the all-producing and all-ordering Logos. The structure of the Logos-creativity is seen to be the same both as the structure of man's thinking and of unthinking nature. Man and nature participate in a common reservoir of information, in a realm of ideas which feeds equally both nature's behaviour and man's comprehension.

Only that in our thought which derives from the Logos is truly creative thinking. That which emanates from human thinking is largely a miscarriage and it has no goal-causality. Paul defined it neatly: "The wisdom of this world is foolishness with God," and "the foolishness of God is wiser than men." It is

dawning more and more on our era that mere keen-edged, reasoned thinking cannot produce any meaningful solutions; that indeed this kind of thinking now has to subordinate itself to a structure of understanding which draws its information from its coincidence with the supra-human Logos. Philosopher Karl Jaspers writes: "The sciences do not embrace all truth, but only a general rightness demanded by reason. Truth is more embracing."

With all great scientific achievements the determining factor has been intuition, vision, inner evidence, and this has been confirmed by research scientists such as Niels Bohr, de Broglie, Max Born, Wien, Einstein, Heisenberg, Max Planck and others. A study in America showed 83% of the research scientists questioned ready to credit unconscious intuition more or less as a help in their work. Einstein put it like this: "There is no logical way to the discovery of these elementary laws. There is only the way of intuition."

Not everything is intuition that looks like it. Intuition must afterwards stand the test of logic in order to bring revelation, enlightenment, sudden inspiration into harmony with logic, since the Logos and human reason in its deepest sense have the same structure. In a science with meaningful solutions, therefore — in a healing, purposeful science — revelation and logic must be reconciled.

Transcendence as a mandate of science

If we take as our premise a supra-human prime-information, the creative Logos, and if we see that this Logos-creativity evolves the science of science in a goal-directed way, through its law of self-generating truth, then it is also our duty today to conceive the new unfoldment by entertaining a new attitude of awareness. This is a very different method from trying to produce new constructions through thought-combinations which in the end amount to nothing. While it has previously been the concern of the religionist to transcend himself, today a transcendent awareness is becoming a prerequisite for the research scholar. In American universities this question is growing more and more important. Karl Jaspers sees our task in this way: "Instead of seeing ourselves as only of this world, it is natural for us to stand in opposition to the world. If we come to this world from somewhere else, then we must go beyond this world."

Though we are in this world, we are not of it. In order to find the destiny of man we need to entrust ourselves to the 'information field' of the Logos. From a consciousness of comprehensiveness the individual finds not only his own individual self-realization, but also his transformation into one mankind. That which translates itself from the supra-human principle in infinite variety to all levels of existence operates not only as individualization but also as harmonious integration. Only from an integrated, total view can total questions be totally solved.

Towards a Science of Spirit

This does not mean retrogression into mysticism, but rather progression towards a spiritually scientific method, to consciously penetrate and unlock that which is called Spirit and the spiritual. The way through science and beyond it would then lead not to the irrational but rather to the a-rational, to a realm where revelation and logic do not exclude but complement each other. Since the Logos-creativity is recognized as the wellspring of the ideas of Spirit, the investigation of a Science of spiritual ideas should become of prime importance to our age. We have witnessed during the last decades how the nineteenth-century concept of solid matter-substance gradually dissolved itself and had to give way to a mental concept. Now we should not stand still, but move on above the humanly mental concept to the comprehension of the realm of Spirit and its ideas, to absolute values which are unaffected by the changeableness and shortcomings of human thinking.

There have always been voices in the wilderness among the natural scientists. For instance, Charles P. Steinmetz, one of America's famous electrical engineers, was asked more than half a century ago in which direction — in his opinion — research would bring about the greatest discoveries within the next fifty years. His reply was: "I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has in the last four."

When the general public awakens to the as yet unutilized spiritual forces, people will be astonished to discover how much deeply penetrating work has already been accomplished in this respect all over the world. Then mankind will be led into a new form of awareness, into a consciousness of being inspired and guided not by men's minds but by the one divine Mind. With Mind as the 'Thinker', men's thoughts will re-echo the unifying information of this one Mind, showing forth an integral world.