

WHAT IS THE SCIENCE OF BEING?

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Note to Readers

This 2005 publication of *What is the Science of Being?* has undergone minor editing and format changes from the 1978 original. As a result of these changes, the page numbers of this second edition do not correspond to those in the original booklet. This reformatting will affect those situations where Kappeler (or other authors) have referenced a specific page number.

What is the Science of Being?

Purpose of the lecture. All of you listening to this lecture today have recently been introduced to the Science of being. So I am not addressing an audience who has come out of curiosity or publicity. Rather, you have been brought here by your own desire to learn more about the Science of being, and to see whether you can find in it an answer to the complex questions of human existence.

The subject that I am going to talk to you about today—a subject that touches all the questions of being, of human existence and of daily life—is the Science of being. You have come here as honest seekers of Truth looking for a real solution, and therefore you deserve an honest answer. This requires me, first of all, to tell you quite frankly what this lecture does *not* set out to do and what you should *not* expect from it:

- I am not seeking to edify you with eloquent phrases; instead, I will try to give you factual information.
- I cannot promise a patent recipe for bringing about heaven on earth at once; instead, I can show you a way that leads to the solution of all the questions of being.
- I cannot hold out the prospect of easy solutions to your day-to-day problems; instead, I can give you reasonable hope of a Principle for solving all problems.
- And I shall not try to make converts of you by telling you about marvelous results experienced by other students, and the extraordinary removal of their so-called problems; instead, I shall be dealing with laws and methods available to everyone, which will impact your own experience, if you follow them correctly.

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- In short, I cannot give you any ready-made solutions, but I can tell you in broad outline about the Science that produces solutions.

Four fundamental questions. When we think about being, we find there are four fundamentally important questions to be answered:

1. What is reality? What constitutes being? What constitutes the harmony of being?
2. How can I consciously become one with reality? By what methods can I unite with reality, with the harmony of being, and thereby experience it?
3. How can I apply these methods in practical everyday life? For, naturally, what we know of being should not be just an abstract philosophy, a kind of aestheticism; it must also be of practical value.
4. This brings us to the final question: How can I learn the methods by which I can achieve oneness with the reality of being? How can I school myself in the understanding of reality?

Let us now briefly consider what each of these four great fundamental questions involves, and what conclusions can be drawn from them.

1. What is reality?

The great theme of the Science of being is reality. It deals with the vital question: What is real, what is true being? We can call it by various names. The eminent German philosopher Heidegger calls it “being, independent of what exists” (“das vom Seienden unabhängige Sein”). Or we may also define it as *that which is*; as the eternal, the absolute, the

immutable, the spiritual or the divine. Being is that which expresses itself as being-conscious of everything. The Science of being examines (1) the *nature* of the one Being, and the elements of which it is constituted, (2) their *method of operation*, and (3) the *interaction of these elements* on different levels of spiritual consciousness. Thus, the Science of being is concerned with the structure of divine being and its laws on different levels of divine consciousness. It inquires into the meaning and *purpose* of everything that exists—the real aim of life. It seeks clarification of the great question concerning *the nature of the unreal, the lie, illusion, nothingness*. Therefore, it looks for criteria that will make plain what is real and what only “seems” to be real, so that we are not permanently deceived.

The subject of inquiry in the Science of being, therefore, touches not just a section of human life, but the whole of being. It is an incredibly comprehensive and vast subject, involving all the great questions about being—questions, for instance, about God, the universe and the cosmos, about man and the whole of creation. It also inquires into the nature of matter, the dualism of good and evil, how dualism can be solved, and so forth.

A science that investigates such an all-embracing range of subjects cannot be regarded just as a science among other sciences. The object of its research is not one particular subject; it is nothing less than that which underlies everything that exists. It must, therefore, be a kind of basic or proto-science, on which all other lines of research are based (providing they are truly scientific)—hence, a Science of all sciences.

This could well provoke the question: Why is such a vast subject not left to the philosophers? Why should we be the ones to study this Science? The answer to this is simple: the

Science of being of which we speak is not an abstract, philosophical department of learning, but it has to do with life itself, with our very existence. We are all brought into this life, and have to cope with it as best we can. But no education ever prepares us for the battle of life. We acquire certain pieces of knowledge that have specialized uses—such as the theorem of Pythagoras—but this is not fundamentally what we need to know about life, about our own existence. What would be of the greatest use to us would be a basic science, which would include the laws and methods for helping us to become masters in living, and provide us with a reliable basis for solving our problems.

The method of investigation. The question of being or reality has, of course, preoccupied mankind for thousands of years. But what methods have we employed to find the answer? For as long as we can remember, mankind has tried to comprehend and to bring itself into accord with immutable, harmonious being. But our methods of approach to being have always been, to a greater or lesser degree, *unscientific*. For example, we turned to being by way of ritual and sacrifice and dogmatic theology. We sought to unite with being through mysticism, ecstasy, meditation, or so-called peak-experience. Later on, pseudo-scientific methods arose, such as those used in spiritualism or in parapsychology, which sought to investigate being by means of speculation.

In contrast to these methods, the Science of being investigates this great theme with purely *scientific* cognitive methods as described in modern theoretical science. That is to say, it does not approach being with emotion, blind faith, ecstasy, and so on, but chooses the classic scientific methods of analysis, system, and logic; it observes causality (the operation of

cause and effect), and applies the genuinely scientific method of test, trial, and proof. And going beyond this, it also employs the methods of trans-classical science, which are increasingly gaining ground today in other fields of scientific research. Trans-classical logic works, for example, with intuition (in so far as intuition coincides with logic), with revelation (in so far as it agrees with the new logic), and with the laws of spontaneity, mutation, and cybernetics, which overform causality, and so on.

Thus, we have established that being is the field of our research, and that Science is the method by which the research is carried out.

Science encompasses the infinite. This brings us to another very important point. Why has divine being not been investigated scientifically before? The question of being and of what constitutes reality has occupied man for thousands of years; and modern scientific methods have certainly been known for a few centuries now. Why, then, did no one see that the questions of divine being can be answered by scientific methods? Apparently there must have been grave obstacles in the way, misconceptions that are still fixed in human thinking today. The world saw that being is infinite. It saw equally clearly that human thinking is circumscribed and finite. From this it drew the following, ostensibly very logical conclusion: If being is indeed infinite and limitless, how can we grasp and understand it with our limited, finite way of thinking? This is impossible, for the infinite can never be grasped by the finite. This has always been the premise on which theology has based its teaching: God, divine Being, is the infinite; therefore, finite man cannot grasp it.

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But what is not taken into account in this conclusion is the very characteristic of science that renders it truly miraculous. For science is the instrument that makes it possible to reduce an infinite subject to a very small number of categories and, by combining these categories, to make it accessible to finite and limited human thinking. We can see this from an analogy with arithmetic, which is also a quasi-infinite subject. But here one does not give up so easily; one does not tell children in school that this subject is so infinitely complex that they could never grasp it with their limited thinking. On the contrary, arithmetic is introduced to young children through science. They are shown how to grasp this infinite subject. How? By reducing all possible arithmetical calculations to a very few, but correct, categories—to the digits from 1 to 10, and to the four basic methods of computation by which these 10 digits relate to each other, namely, addition, subtraction, multiplication, and division. These few categories are thoroughly comprehensible even to a small child. By combining the categories, the infinite field of arithmetic can then be opened up. And it is the same in other fields.

This is the marvelous thing about science—using this method, great successes can be gained, providing it is correctly applied. This “Science,” as the method of reducing everything to the fundamental elements in any particular field, together with the laws that these elements obey, can make the infinite accessible to human thinking.

Let’s now apply this method to divine being. Being is an infinite subject; if we could first reduce infinite being to a few fundamental categories, and then find the laws governing the interrelationships of these simple categories, would we not then understand the whole of being? And if we could

understand it, then we could also apply it, prove it, and live it! This is the great subject taught by the Science of being.

History of the research into divine being. When we look at the development of this research, we see that attempts were always being made to understand divine being. *Mysticism*, for example, achieves oneness with the infinite through meditation. Through *unio mystica* (union without distinction), its adherents seek to unite with being as an amorphous undifferentiated whole, and to be merged in the infinite One (Nirvana). But this is not the aim of the Science of true being. Science is looking for concrete solutions to practical problems and questions, and this cannot be achieved by withdrawing from ordinary life.

The Judaeo-Christian *religion*, which permeated the West, chose a different route. It tried to explain Being, God, and to express it in laws. But it appeared at a time when the scientific way of thinking of the Greeks had not yet taken hold in general consciousness. And so its attempt led to a vast collection of rules and precepts, which finally covered all the trivial details of life and overlooked what is really essential.

Philosophy, on the other hand, beginning with the Greeks, soon recognized that what matters is the fact that the whole can be grasped when it is reduced to its fundamental categories. Thus, the more thoroughly one knows the categories of divine being and their interrelationships, the more clearly and exactly one can comprehend all its details, so that one begins to get a better understanding, not only of divine being itself, but also of all the details of human existence. In fact, if we could find this scientific way of being, we would be able to find the right solution to every single situation in life, and the right answer to every question. The Greeks were

already trying to classify being, taking fire, water, earth, and air as the four great categories. Then, with Aristotle, a whole doctrine of categories was developed. Since that time many great philosophers have looked for the categories of being. Descartes, Kant, Hegel, all founded their own categorial systems. Leibnitz, for instance, speaks of trying to find the “root-notions” of being and to construct a great calculus for their operation. But all these efforts failed to discover a satisfactory answer to the question of being.

Why was this? It was because these philosophers, although looking for categories, always sought humanly limited categories with which to understand being. But divine being is in no way human, limited, or finite. It is the province of the spiritual, the absolute, the divine. Efforts were always made to grasp this immaterial, spiritual being by means of material, human categories. But it can be comprehended only through its own immanent categories—categories inherent in spiritual being itself. Why did it take so long for this to be recognized? Because until not long ago philosophers as well as scientists were hampered by the notion that material, human existence, seen and experienced through the physical senses, is founded on an unalterable, irrefutable human system of reference. We are all educated in this human, material system of reference; thus, until recently, it was taken for granted that this was the absolute and only system of reference, and that the categories of this human system of reference constituted an adequate instrument for grasping all of being. People were deluded into thinking that these categories provided a valid standard for measuring everything. Only very rarely have spiritual seers and prophets appeared who realized that there is a reality above material so-called reality, a superior

reality, which obeys laws and categories quite different from our human ones.

Space travel forces us to change our thinking. That the conditions and laws governing our material existence are relative, and that they do not constitute the only reality, had already been recognized by certain scientists, especially by Einstein. But what made it obvious to the world in general was space travel. Through this, many people saw with their own eyes that the earth's system of reference, on which all our speculation is based, is not absolute reality. We were able to observe and experience the fact that only a few hundred miles farther into space a quite different system of reference is in operation, with quite different laws. In space there is, for instance, no reference point for determining left and right, above and below, in front of and behind; there is no night nor day; there the organic and chemical processes are different, and even time is not what we mean by time here on earth. Suddenly, it became clear to us that there are laws that operate quite differently from terrestrial laws—that what we have until now accepted as the only valid and true system of reference is actually extremely narrow, small, and restricted to our own planet. And something else was also realized: space research can only be pursued by breaking away from our purely earthbound system of reference and investigating the system that operates in space.

This starting point leads to another realization of great importance in our research into being: If we want to apply the scientific method of understanding to spiritual being—that is, if we want to reduce the infinite to its essential categories of divine being—then we must not use human categories, derived from the narrow, restricted frame of reference

belonging to life here on earth. If these categories cannot even inform us reliably about outer space, how could they help us to grasp the infinite? To investigate spiritual being, we must instead seek the categories of the infinite, divine Being, God. This is where the great turning point lies. We should never try to comprehend the infinite, the spiritual, the absolute with finite, material, relative categories. We must find completely new and absolute categories that are of the same nature of divine being and are inherent in spiritual being itself. In other words, if we want to discover the reality of being, we must relinquish our human system of reference for the divine system of reality.

The divine system of reference. This is not the place to explain the divine system of reference in detail. Initially, the important thing is to keep in mind the fact that the system of reference with which we can understand spiritual reality is fundamentally different from the human, material system. Thus, when we take up the subject of the Science of being we must be prepared to give up the old scale of values, which holds good in the domain of human life alone, and take as our new values only the categories of spiritual reality. A brief comparison of the human and divine systems of reference will suffice to show that they are diametrically opposed to each other:

1. *Mind vs. human mind.* In the human system of reference, we proceed from human thinking, from human reason; only when our intellect and reason and our human knowing all approve, are we really convinced. Opposed to this human reasoning or to the human mind, there is in the divine system of reference a far greater category, which we call *divine Mind*. It is that

intelligence which does not come from the human mind or originate in the brain. The reality of spiritual being can be understood only when we no longer rely on the categories of human knowing and reasoning, but adopt the standpoint of divine Mind seeing and discerning.

2. *Spirit vs. matter.* In the human system of reference, we regard matter as real and substantial. In the divine system of reference, *Spirit* is the only true substance and the only reality. A hundred years ago this new thinking was revolutionary. Today, physics itself is advancing further and further into metaphysics in its search for the nature of matter.
3. *Soul vs. physical senses.* In the human system of reference, we test everything with the help of the physical senses. It is only when a phenomenon is verified by these limited senses that we are convinced of its existence. But the physical senses have been shown to be untrustworthy, inadequate, and limited, even in the human realm. To be capable of judging what is real, we need a higher, spiritual means of perception, one which does not continually deceive us and lead us astray as the physical senses do. This higher, spiritual sense we term *Soul*. In the divine system of reference, it is always the spiritual senses of Soul, and not the physical senses, that testifies to what is real and what is not real.
4. *Principle vs. human authority.* In the human system of reference, everything is based on human theory and dogma, human personality and authority. In the divine system of reference, the only authority, to which everything conforms, lies not in a human person, a humanly devised system, or any human theory or teaching, but

only in God, divine Being itself, which is the *Principle* of all that is spiritually real.

5. *Life vs. death.* In the human system of reference, we start from the premise that everything is subject to the law of birth, maturity, and death. In the divine system of reference, there is only Being, *Life*, the “isness” of eternal Life, which does not appear and subsequently disappear.
6. *Truth vs. error.* The human system of reference includes error, disease, falsehood—discord of every kind—as part of human existence. The divine system of reference knows only *Truth*; here discord has no part in reality.
7. *Love vs. imperfection.* In the human system of reference, everything is aligned to hate, envy, destruction, and so on, and leads inevitably to imperfection. In the divine system of reference, being is *Love*—which means that its purpose is always to fulfill itself and never lose sight of perfection.

To recapitulate: Opposed to the human system of reference are seven fundamental prime factors that characterize the divine system of reference: (1) the human mind—*divine Mind*; (2) matter—*Spirit*; (3) the physical senses—*Soul*; (4) human authority—*Principle*; (5) death—*Life*; (6) error—*Truth*; (7) imperfection—*Love*. We capitalize these seven prime factors, on which the divine system of reference is based, to indicate that these seven terms do not have human significance, but denote the nature of divine being. The exact meaning of the 7 synonymous terms Mind, Spirit, Soul, Principle, Life, Truth, Love (see *Science and Health* 465:10), and the results that follow from a deep understanding of these

seven prime factors of Being, become clear to the student in the course of a thorough study of the Science of being. This brings us once again to the subject of how infinite divine being can be understood. We have seen that the only possible method of rendering the infinite comprehensible to mankind is the scientific one, through which infinite Being is reduced to a few fundamental categories. We have also seen that these categories must be inherent in being itself, and that therefore they must be of divine origin. Through knowledge of the seven prime factors of the divine system of reference and the laws according to which they operate, we can comprehend the reality of being; and we thereby find at the same time the fundamental solution to all the day-to-day problems and questions of human existence.

The new logic. Something else also strikes us when we contrast the human system of reference with the divine: all the terms used to characterize the human system of reference—that is to say, the human mind, matter, the physical senses, human authority, death, error, imperfection—are essentially dualistic. All deductions made within this human frame of reference conform to the classical two-valued logic that, since Aristotle, determines our conception of the world. According to this logic, everything we think, see, feel, and experience is divided into two diametrically opposed categories. Things are either good or bad, right or wrong, true or false, beautiful or ugly, positive or negative, and so on. But Being is not two-valued. There is only *one* Being, which indeed includes endless forms of expression, but is in itself a unified whole and, therefore, cannot be reduced to mutually contradicting categories. This one undivided Being presents only *one value*; so it cannot be grasped with the two-valued

logic of the human system of reference. Thus, with the new system of reference we also get a new scale of perception suited to the subject we are considering—namely spiritual being. This means that we are dealing with a new *one-valued logic*. This is the only logic that provides us with the true concept of the reality of the one Being. To be able to understand the divine system of reference and its fundamental categories, we must be prepared to rely no longer on our human reasoning based on two-valued logic, but on the one-valued logic of divine being.

2. How can I unite with reality?

This brings us to the important question of how we can establish unity with God, divine Being. There is little point in entertaining thoughts about reality and making a study of it, while all the time regarding it as some sort of phenomenon external to ourselves. Only when we are one with spiritual reality can we experience it for ourselves. But how can we become one with it? The answer is: *through consciousness*. Neither dogmas, nor rituals, nor drugs can lead us to divine being, but only consciousness.

The mental nature of the universe we experience. Being is not material. The world we experience is mental, not objectively material. Everything that we experience happens in our own consciousness. Our experiences do not exist outside ourselves—they are fabricated and molded by our consciousness. We build with our consciousness our own perfect or imperfect experience of the world. Democritus, about 2500 years ago, held that the characteristic features of things, such as color, warmth, smell, and so on, do not reside in the things themselves, but in our mode of perceiving

them. In our own time, Einstein showed that space and time do not exist as absolute realities. There is, therefore, actually no materially objective reality; rather, everything that appears to be objective and material is basically the result of our mode of thinking. Modern physics even goes a step further. Lincoln Barnett, for example, writes in his book *The Universe and Dr. Einstein* that, “since every object is simply the sum of its qualities, and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness.” This suggests that our universe changes when our consciousness changes. James Jeans declares that the “objective and material universe is proved to consist of little more than constructs of our own minds,” and again: “The universe begins to look more like a great thought than like a great machine.” This shows very clearly that the limited human mind (the first point in the human system of reference) is responsible for what we experience. So the question as to why God (or Being) created evil is a wrong question, since the material world, with its attendant evil, as Jeans so clearly states, consists of constructs of our own human minds, and has no truly objective reality.

It is, therefore, up to us what we make of our lives. We are not at the mercy of material conditions; we are not delivered helpless into a materially objective universe. We can change our consciousness, and in so doing produce different, more positive lives. We are masters of the world we live in.

This is something of which psychology has long been aware. It has become increasingly clear that human consciousness, the psyche—the realm of human thinking—determines the experiences of daily life. Psychology teaches that our

entire human existence is made up of individual, collective, universal beliefs—conscious and unconscious; that we do not inhabit an objective and material universe, but that our daily experience is the expression of these diverse beliefs, which influence our lives for good or ill. Psychology has awakened many to the necessity for guarding against this host of conscious and unconscious pressures. Today, it is generally recognized that we can cope with life successfully only when we keep a proper mental balance; that we are healthy and harmonious only when we are sound in mind; that we must learn to control the focus of our consciousness, and then we can exert a good influence over our bodies and the whole material world around us.

Thus, it is a matter of filling consciousness with everything that will have a constructive, healing influence on our lives. How can we do this? By bringing ourselves consciously into line with the divine system of reference, which gives us the harmony of being. When our consciousness is filled with the reality of being, this also affects our human life and daily experience. This shows how important it is to learn how to understand reality through the spiritual categories of being within the divine system of reference. Preoccupation with these divine categories is not just a hobby; it is not a philosophy or literary pastime—rather it is a question for us of “being” or “not being.” When we align our consciousness with the categories of the divine system of reference, we then experience divine reality—and this reality is always harmonious. When, however, we do not knowingly conform to this divine system of reference, we then remain imprisoned in the material system of reference, at the mercy of all those conscious and unconscious individual, collective and universal

beliefs of human thinking, which psychology recognizes to be the cause of inharmonious life-experiences.

3. How can this new method be of practical use?

How can this method of consciously uniting with the divine system of reference be put to practical use?

The body-soul-spirit hierarchy. For hundreds of years, mankind was regarded as a tri-unity of body-soul (or psyche)-spirit. Then suddenly we learned from psychology that these three spheres of the physical, the psychic, and the spiritual are not spheres of equal value, existing so to speak side-by-side, but that they form a hierarchy. Psychosomatics proved, for example, that the psyche can make us sick, that the material body is therefore influenced by the psyche. Consequently, it was recognized that the sphere of the psyche (the soul), has precedence over the sphere of the body, and controls it. It was further realized that the spiritual sphere is superior to that of the psyche (soul). This caused the final abandonment of the notion that body, soul, and spirit were three equal, coexistent entities, fulfilling equally important roles. It had been discovered that the body is controlled by the psyche. The psyche, however, can be formed. We can mold our psyche, our consciousness, in accordance with the human system of reference—then it is subject to this system’s limited laws, which include evil and discord of every kind; our material life-experience, our body, will then express inharmony. Or we can align our consciousness with the divine system of reference—then it receives the impact of spiritual reality, and our body and human life-experience are controlled by this newly formed consciousness and express harmony, a greater degree of health and perfection.

Thus, we make practical use of our increasing knowledge of being by bringing our consciousness more and more into line with the divine system of reference. Our consciousness is thereby overformed, and then our material experience of life is influenced for good by this divinely fashioned consciousness. So we can see that, fundamentally, there is only one power at work in this great mechanism of being, and it works on all levels—on the spiritual level, on the level of the psyche or human consciousness, and on the physical level. This power is Spirit, God.

The power of spiritual consciousness. When we consciously unite with the divine system of reference, we touch a power far greater than any other. This fact also dawned only gradually upon human thinking. In former times, for example, only one force or power was known: visible power—the muscle power of man and beast, the power of water to drive the water wheel, the power of the wind to turn the windmill, and so on. No one could then imagine different kinds of power, and would not have understood anyone who had believed in a power that was invisible and at the same time far more efficient. But later on these invisible forms of energy appeared: steam power, electricity, atomic power, all far more efficient than physical strength. Yet in the age of the windmill and the water wheel people would have ridiculed the notion of finding a mighty power in the atom. Before each forward stride in this development the previous generation believed that there could be no greater power than that which they already knew. Why did the invisible sources of power remain unknown for so long? Because they did not coincide with the general conception of what power is. And yet these different kinds of power were always there.

In general, we approach the greatest power of all, *spiritual power*, in the same way. A few seers, such as the prophets and Jesus and his disciples, recognized and used this power—but they were not understood; for this power too is invisible to the physical senses, and it does not agree with our ancient, inbred concepts of power. Simply because this spiritual power is invisible, however, and not generally recognized, that is no reason to maintain that it does not exist. It exists whether we know about it or not. The question is not whether there is such a power, but whether we take the time to investigate it for ourselves. This new power is the power of spiritual consciousness. It has power over everything else, for within the hierarchy of spirit, soul, body, it holds first place and dominates the lower spheres of the psychic and the physical. The power of spiritual consciousness cannot simply be explained away. The fact that people on the whole are not interested in it is no proof of its nonexistence. Just as with atomic power, our notions about power did not fit in with it, and so we could not conceive of it. And yet everyone is capable of studying this spiritual power and its laws of operation. It is the power of Spirit, God, which Paul referred to as “the authority,” and also “the power,” “which the Lord hath given me to edification” (II Cor. 10:8 and 13:10). This he demonstrated, and we can do the same. We are given power to have dominion over all the earth, as the Bible promises in the record of the sixth day of creation. How? Through conscious oneness with the divine system of reference by bringing our consciousness into harmony with the sevenfold divine nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love.

The right motive. This spiritual power differs from all other kinds of power in one very important way: it can never

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be abused. We can never misuse the power of Spirit in the interests of our own petty motives and desires. Indeed, if we could, it would mean that the spiritual was subordinate to the human. But this is never the case. I would like to stress this most particularly to avoid any misunderstanding; it is not true that we can fulfill all our personal desires by studying the Science of being. Only those purposes that are innate in divine being can ever attain fulfillment; thus only those goals are reached that coincide with the divine system of reference. This is always a difficult point, for our main concern is usually with satisfying our own wishes. It was for this reason that many of the disciples deserted Jesus. The Science of being has purely spiritual goals and aims. And the sole purpose of Being is to establish everywhere that harmony which belongs to the realm of the spiritual.

This is why the Science of being can be applied also to human existence. Here it operates in two ways: therapeutically (healing and solving problems), and also prophylactically (preventively) by teaching students how to protect themselves from discord of every kind. Its effect is always to bring out and develop the divinely real in us. Everything in us that is in accord with reality crystallizes. The aim of the Science of being is always to enable us to find the true identity of our life-mission.

The practice of the Science of being is not superficial. I would warn against approaching this Science with anything but an absolutely honest heart; our search must be inspired by a deep reverence for the spiritual, and carried out with complete devotion to the spiritual. This must be coupled with consistent work. It is not enough to take a casual interest in the Science of being. The study requires lifelong

perseverance and staying power, and also the capacity and willingness to put up with occasional so-called failures and to learn from mistakes without immediately giving in. Thus, a persistent adherence to the fundamentals of this Science is essential; students must stick to its laws as closely as they can and constantly endeavor to apply its rules. The same is true of this study as of all other subjects: only practice makes perfect. It would be unfair and misleading to promise that all your problems will be solved as soon as you begin the study of the Science of being—that it is easy to free oneself from the human system of reference and to accept the new, divine system. It would be wrong to give you such false hopes. The study requires much more of us—not only seeking, but striving; not only interest, but complete dedication. It is a task for a real man or real woman; it demands from us mankind's finest qualities.

4. How do I become schooled in the understanding of reality?

No personal teaching authority. Our devotion to the spiritual and our consequent increased understanding must be consciously nurtured, cultured, and developed. Perhaps you may wonder how the Science of being can be learned, what qualifications or talents are necessary. I have been talking to you about this Science and perhaps you may now have the impression that it has something to do with me personally. I must, however, tell you at once that this is not so. There is no personal authority for teaching the Science of being.

Many of you are seeing me today for the first time and may be thinking: What sort of person is this? I will tell you what I am, and that is nothing in particular. I am no guru, no swami, no wise man. I am a normal average man, with an

ordinary school and university education. After graduation I practiced economics, first in a governmental position and later with private firms. And then I began to ask myself why I should go on doing what so many others were doing; and I saw that there was no point in continuing in my profession, especially as it all came too easily. I therefore abandoned a successful career and dedicated all my time, strength, and talents to investigating the Science of being. So you see I am not specially chosen. But I chose myself—that is, I chose to do something out of the ordinary, something outside the generally accepted human frame of reference; I elected to acquaint myself thoroughly with the divine system of reference. That is all. Anyone sitting here can do the same. All you need is courage, perseverance, and love. Then you too are chosen. Jesus said: “Many are called, but few are chosen.” Who are the chosen? They are those who choose to separate themselves from the old system of reference and follow the new, the spiritual system of reference.

The two textbooks of the Science of being. So teaching authority is not vested in any person. It lies rather in two divinely inspired books, which complement each other and form the basis of the Science of being: they are the Bible and the Christian Science textbook, *Science and Health with Key to the Scriptures*, by Mary Baker Eddy. The system of the Science of being is revealed in these two books.

The Bible I have purposely mentioned very little about so far; for in speaking of the Bible one has to be very careful. Some years ago it was said that it was not much in favor; today it is said that it is “in” again. The Bible has, nevertheless, endured better than any other book. Many followers of the Bible have one thing in common—they take the Bible liter-

ally. However, some reject it because they are skeptical of the stories when taken literally; others try to prove that the Bible is historical and accept it on that account. But according to the Science of Being, the purpose of the Bible is something quite different, something quite extraordinary! There have always been those who could look beneath the surface to the ultimate spiritual reality. This ultimate reality is spiritual; but Spirit, God, has no human language, and therefore the spiritual had to be translated into human speech. The spiritual laws of being that had been discerned had to be translated into a symbolic language comprehensible to human understanding; the Bible is written in just such a language. It must, therefore, be regarded as a symbolic representation and should not be taken literally. The chief intent of the Bible is not to tell stories. These narratives may be historically true or not; that is not the point. They serve only to illustrate and elucidate *the great spiritual laws* and make them intelligible. Hence, *the Bible is not a storybook*; it reveals the great laws that are always in operation, and that are therefore still valid today. What is recorded about Noah or Abraham, for example, is our own story, when we understand the spiritual meaning behind the biblical accounts. It is not the purpose of the Bible to write about certain legendary characters, but rather to set forth spiritual laws of being that hold true always—and therefore also in our own lives today. And so the Noah and Abraham stories are interesting only *as symbols for the spiritual laws they illustrate*. The question whether these symbolic narratives ever took place is immaterial. All the Bible characters must be regarded as symbolic; they all tell us something about the laws of our own lives. They illustrate the spiritual laws that hold good always, for everyone, and

therefore apply just as much today, and for each one of us. It is therefore wrong to take the biblical stories and try to prove their historic truth. They are used merely as symbols that point to reality and the spiritual laws of reality.

Who is Jesus? For me he is not so much the founder of a new religion but, first and foremost, a Scientist, a proto-scientist. He discerned the Principle of divine being and could also demonstrate it. Thus, his so-called miracles are not marvels in the sense of supernatural happenings. Rather, Jesus understood the spiritual laws of spiritual being and used them. He understood laws of a higher order, which we do not yet fully understand, but which we can learn to understand. Jesus is the prototype of the man who will appear, the prototype of spiritually scientific man in contradistinction to today's (natural) scientific man. In an age when people were unlearned and incapable of abstract thought, Jesus had to make these great laws intelligible to them with the help of familiar symbols.

The other textbook on which the Science of being is based is the *Christian Science textbook*. This book sets forth the divine system of reference in a language adapted to the present day. It no longer illustrates the spiritual laws of being by means of symbolic stories, as the Bible does, but presents the system of divine being and its inherent categories by means of scientific symbols; it presents the laws and rules—in short, the whole structure—of the divine system of reference.

It is on these two books, the Bible and *Science and Health*, that instruction in the Science of being is based. That is to say, I have based my research and teaching on two books and not on a religion or church-organization called “Christian Science.” I too was once, 40 years ago, a member of the Christian

Science church, but not for very long. I was too independent a thinker, and more interested in the research of the *Science* of Christian Science than a religious organization allows, and was consequently excommunicated. My whole interest was focused on understanding the Christian Science textbook (which nowhere speaks of or demands a material, human church-organization) as Science and not simply as religion.

I have tried to give you, within the space of a lecture, a general picture of what the Science of being is, what it is based on, and how it can be taught and learned. Whatever your reactions have been—whether favorable, critical, or unfavorable—I thank you for the interest with which you have heard me through to the end.

By the Same Author

I. The Science of Christian Science

- Why Study Christian Science as a Science? (35 pages)
- Introduction to the Science of Christian Science
(169 pages)
- Compendium for the Study of Christian Science, #1–10
(a series of 10 booklets, approx. 30 pages each)
- The Seven Synonyms for God: An Analysis of the
Concept of God in the Christian Science Textbook
(361 pages)
- The Structure of the Christian Science Textbook—Our
Way of Life:
Vol. I: Revelation of the Structure (204 pages)
- Epitomes for the Spiritually Structured Interpretation of
the Christian Science Textbook (110 pages)
- The Science of the Oneness of Being in the Christian
Science Textbook (274 pages)
- The Four Levels of Spiritual Consciousness: Science itself,
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- The Law of the Self-Evolution of Scientific Spiritual
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- The Spiritual Breakthrough to the Next Millennium
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- Christian Government—Its Scientific Evolution
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- The Development of the Christian Science Idea and
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- A Study Aid for the Science of Christian Science
(116 pages)
- The Subject and Method for Studying the Science of
Christian Science (147 pages)

II. The Science of the Bible

The Bible in the Light of Christian Science:

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Vol. II: Exodus (90 pages)

Vol. III: Joshua, Judges (210 pages)

Vol. IV: I and II Samuel (258 pages)

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The Christian Science Textbook *Science and Health with
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Taking Responsibility for the Idea (4 pages)
“*Quo vadis?*” Where are you going, Christian Scientist?
 (27 pages)
Christian Science in the World of Today and Tomorrow
 (23 pages)

About the Author

Dr. Max Kappeler (Switzerland), a pupil of John W. Doorly, CSB (England) was a dedicated and lifelong student of Christian Science. After completing his Ph.D. in economics at the University of Zürich, he began his pursuit of a more scientific sense of Christian Science, joining John Doorly's research group in 1938. The outbreak of war brought him back to Switzerland, where in 1948, after a successful business career, he felt compelled to devote all his energies to the research, teaching, and practice of the Science of Christian Science. For over 60 years, he wrote books and held classes on this subject in Switzerland, Germany, and the United States. His writings have been published in German and English.

All of Kappeler's work is based entirely on the Bible and the writings of Mary Baker Eddy. They represent a scientific approach to the spiritual, one that will challenge, inspire, and offer a lifetime of study and research to those seeking a deep, spiritually scientific understanding of God, man, and the universe.

About the Science of Christian Science

John W. Doorly, CSB, of London, England (1878–1950), was the first to pursue deeply the question of what Christian Science means as Science: Why is it called “Science”? Does it warrant the term? If so, how and why? Through a lifetime of researching Christian Science as a practitioner, lecturer, teacher, author, and president of The Mother Church (1919–1920), he discerned, step-by-step, the order and system of divine metaphysics implicit in the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. He presented these findings in his classes, books, and extensive *Talks on the Science of the Bible*, published as verbatim reports.

Max Kappeler, Switzerland (1910–2002). In his lifelong work, Dr. Kappeler remained devoted to his teacher, John W. Doorly, and expounded upon the fundamental system of the Science of Christian Science discovered by Doorly.

This system is composed of the three ontological root categories which comprise the essence of Christian Science as found in the Textbook. These main categories, called the divine system of reference, are:

1. “**The 7.**” The nature of God as defined in the Christian Science textbook through seven synonyms: “God is incorporeal, divine, supreme, infinite *Mind, Spirit, Soul, Principle, Life, Truth, Love*” (see S&H 465:9).
2. “**The 4.**” The fourfold mode of operation of God as derived from the four sides of the Holy City, the culmination of biblical revelation: *Word, Christ, Christianity, and Science*.
3. “**And the 4.**” The four levels of Science, as described in the Textbook as: *Science itself, divine Science, absolute Christian Science, and Christian Science*.

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