This Lie Called Evil

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Abbreviations for the titles of works by Mary Baker Eddy:

- S&H Science and Health with Key to the Scriptures
- Mis. Miscellaneous Writings
- Ret. Retrospection and Introspection
- Un. Unity of Good
- Rud. Rudimental Divine Science
- No. No and Yes

Preface

An illustration of the method of Science. This book illustrates how the categories of Science systematically speak to the age-old problem of evil, bringing a solution based on a scientific, divinely structured consciousness. Although expressly dealing with the subject of evil, this treatise is even more an illustration of the method of Science. What is this method? Science, by reducing the infinite to simplicity, presents the few fundamental categories that reveal the nature, operation and multidimensional consciousness of divine Being. To take this Science as our way of understanding and life means to think, reason and live from these few fundamental categories. Whatever question or problem arises, we can go to these few yet all-encompassing fundamentals of divine Being, letting them resolve the problem through a consciousness of what God is.

Just as Science reduces the infinite to simplicity without restricting or limiting the infinite, so the method of Science is simple yet infinitely adaptable — a source of infinite inspiration, insight and discovery. As each question of evil is posed to the categories anew, new aspects and insights appear, yet always structured according to the same few fundamentals. It is this method — the method of working from the categories of divine Being — that is of greatest practical value to us. Once we know, live and embody this method of Science, the books that could be written could indeed fill the world, for there is no limit to Science or its adaptability to every problem of existence.

The developing understanding of Christian Science with respect to handling evil. Since this book draws fully from the categories of Science, it is clearly indebted to the pioneering research in Christian Science that has discovered and elucidated these categories as the foundation of the Science of being. Accordingly, to show the developing understanding of these categories and their implications, as well as to give proper credit to those whose work provides the foundation of this book, it may be helpful to give a brief survey of the developing understanding of Christian Science, especially as it relates to the treatment of evil.¹

Mary Baker Eddy: the discovery of Christian Science. As the discoverer of Christian Science, Mary Baker Eddy was the first to teach the Science of Christianity as the Science of all being. In short, this Christ-Science shows the transforming, indeed revolutionary, implications of taking the nature of God — systematically understood — as the basis of all life. For her, the premise of Christian Science was simple and straightforward: what God is, revealed through the Science of God, determines all things all laws, all thought and reason, all cause and effect, all order and development, all experience, all practice and demonstration, all life and method, all consciousness, all design and its fulfilment. There is nothing either outside the realm of God or beyond the rule of God's Science. Her major work, 'Science and Health with Key to the Scriptures', the textbook of Christian Science, gives a systematic presentation of this one theme, establishing a scientific understanding of God, while also showing how this divinely scientific understanding transforms all human experience.

Needless to say, such a system so radically based on the spiritual itself was little understood by an age steeped in materialism, empiricism and the dogmas of ritualistic theology. Among adherents and critics alike, there was a great need for growth in understanding before the spiritual idealism, indeed the spiritual monism, discovered by Mary Baker Eddy could be both scientifically and practically understood.

The pre-Kimball period: positive thinking. For many years, Christian Science was construed as nothing more than a system of positive thinking, with mind-over-matter effects taken as healing. Yet in her own lifetime, Mary Baker Eddy clearly and pointedly rejected this interpretation of her discovery. In the preface to 'Science and Health', she writes: "Various books on mental healing have since been issued, most of them incorrect in theory and filled with plagiarisms from SCIENCE AND HEALTH. They regard the human mind as a healing agent, whereas this mind is not a factor in the Principle of Christian Science." (x:4) Later in the textbook, she writes: "Works on metaphysics leave the grand point untouched.

¹ For a thorough treatment of this development, on which the following pages are based, see Max Kappeler, *The Development of the Christian Science Idea and Practice.*

They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies, — even to the extinction of all belief in matter, evil, disease, and death, — nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind." (116:13) Not only is positive thinking not Christian Science, it is not effective in handling evil. According to Christian Science, finite mortal mind with its finite mortal beliefs is precisely the cause of evil and suffering. How can this mind also provide the solution to evil by merely overlaying it with a human concept of goodness and health? If the basis is false, no superficial improvement can provide a real or lasting solution. To handle evil effectively, we must at least base ourselves on a standard that transcends human thinking. Furthermore, to understand Christian Science and its method of handling evil, we must understand the Principle of Christian Science. But how?

Edward Kimball: understanding Principle through its ideas. It was Edward Kimball's great contribution to the developing understanding of what Mary Baker Eddy had discovered to see that Principle must be understood through its idea. Therefore, rather than basing healing and its treatment of evil on human thinking, students turned their attention to the ideas of God and began to correct the manifold illusions of evil with the impersonal, absolute and divinely objective standard of ideas.

The problem that arose at this point in the development was twofold. First, although students acknowledged divine ideas as the basis of healing, they started from illusions, the phenomena of evil, to determine which idea was needed to correct the situation. Rather than deducing all things from God, they tried to deduce the right idea from the wrong premise by reversing whatever they humanly thought was the error of the situation. Once again, this method fell back on the human mind to determine what was wrong in a situation, and therefore, by reversal, what must be the right idea to solve it. The spiritual premise was not consistently maintained. However, even if the Kimball students had consistently worked from ideas, as Kimball had originally taught, could the method have been ultimately successful? The second difficulty arose with the observation that there are infinite ideas of God: How can we know this infinitude, much less find which specific idea is needed to resolve a specific situation? The treatment of evil was atomistic. Specific but isolated ideas, specific but isolated truths, neither establish a systematic, cohesive understanding of being nor provide a systematic, divinely effective treatment of evil. How can we know the infinite ideas of God? Further, how can these infinite but unrelated ideas be rightly applied to the countless phenomena of evil?

Bicknell Young: the one Being. Rather than focusing on the infinite ideas of God, Bicknell Young was deeply impressed by the fact that there is only one Being: "Principle and its idea is one, and this one is God" (S&H 465:17). The universe is not composed of many separate elements, for all things cohere in the One, namely, God. For Bicknell Young, evil was simply God misunderstood, 'not-God'. Accordingly the way to deal with evil and suffering was to understand the One. The question was: How? The teaching came to face the same criticisms as face the mystics. To say that Being is one does not tell us much until we can explain what that one is, for materialists also say that being is one—namely, material. Clearly, the one must be defined in order to be understood.

With respect to the method of handling evil, if all is one, and if that one remains undefined in its nature and operation, we have no scientific way of distinguishing between what actually reflects the One and what is the One misunderstood. The simple reversals that became popular — lack is no-lack, death is no-death, etc. — were atomistic statements, based on no systematic understanding of what constitutes the nature of the One. Although the fact of the oneness of being constituted a major step forward in the understanding of Christian Science, it fell short of providing a systematic and ultimately effective way of either understanding Christian Science or handling evil.

John W. Doorly: the Science of Christian Science.¹ For John Doorly, the question of understanding God through Science became his one overriding life-concern. He could see that to go no further than an amorphous concept of oneness leaves the One as an undefined whole — the conception of God remains open to human misinterpretations and distortions. Furthermore, among Christian Scientists in general, Christian Science had been accepted as a religion through belief and faith, not understanding. As Mary Baker Eddy clearly emphasized in one of her last articles,

¹ The scope of John Doorly's evolving perception of the Science of Christian Science is too extensive to be dealt with here. For a fuller treatment of his work, see Peggy M. Brook (John Doorly's assistant), John W. Doorly and the Scientific Evolution of Christian Science; also Max Kappeler, The Development of the Christian Science Idea and Practice, pp. 46 ff., and Stately Science Pauses Not, pp. 13-28.

'Principle and Practice'¹ (written in 1910) and as John Doorly also recognized, this widespread belief in Christian Science must be replaced by divinely scientific understanding, or the future of Christian Science on this plane would be in serious danger. Since the unique quality of Christian Science, distinguishing it from all religions, lies in the very fact that Christian Science is a Science, John Doorly saw that our number-one task must be to understand what Science means — its nature and operation. Thus he raised the all-important question: What is the Science of Christian Science?

Order implies differentiation: differentiation makes scientific understanding possible. The first step in answering this question came with the perception of divine order: being is ordered, for "order is heaven's first law." Thus the order of the seven days of creation, the order of qualities in the third degree of the "scientific translation of mortal mind" (S&H 116:2) and, most importantly, the order of the seven synonymous terms for God given in the definition of God (S&H 465:10) became major clues for discerning the Science of Christian Science. Why? What does order imply? To have order, we must have differentiation. Seven things that are identical cannot be put in an order, but seven different identities can be ordered according to their differences. So with the seven synonymous terms for God: the fact that they are put in definite orders implies differentiation, and differentiation is the key to both Science and understanding. Thus Science, with its differentiation of the One through seven synonyms for God, provides the tools for gaining a definite, divinely-based understanding of God. God ceases to be an amorphous unknown and instead reveals through Science its perfect spiritual nature. With further research, John Doorly saw that this first category presenting the sevenfold nature of God was complemented by two more fundamental categories: first, the Word, Christ, Christianity and Science, showing the self-operation of Being, and second, the four levels of Science, showing the multidimensional workings of divine consciousness. With these three categories. the whole system of Christian Science implicit in the textbook could be explained. The quest to know God through Science gained a solid foundation through this simple but comprehensive, understandable yet wholly divinely-based system of categories.

¹ Reprinted in Max Kappeler, Why Study Christian Science as a Science.

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Handling evil through the ordered nature of God. With respect to the method of handling evil. John Doorly was insistent on the importance of handling evil consistently and in an ordered way according to the nature of God.¹ In his last talks on Christian Science practice, he said: "I have told you many and many a time, and I am more convinced of it today than ever, that the reason why I was able to see that Mrs. Eddy's discovery and the record of the Bible are really scientific is that I have always handled the claims of evil in this way." ('Christian Science Practice', 2nd ed., p.329) What was this way of handling evil? Doorly taught that we must learn to handle the claims of evil through an ordered understanding of the nature of God. "Each one of us should learn how, in the holiest and most consecrated thinking, to declare and realise the facts about Mind, Spirit, Soul, Principle, Life, Truth, and Love, and then to use those facts to counteract mortal mind's lies about them, -to counteract all that is unlike Mind, Spirit, Soul, Principle, Life, Truth, and Love," ('Christian Science Practice', 2nd ed., p. 328) Through this method, the handling of evil is divinely ordered, proceeding from what God is to analyze, uncover and annihilate consistently the arguments of error. Further, although based on God, the infinite whole, this method is specific. By deducing from the One to the sevenfold nature of God and then to the ideas distinctly characterizing each of the seven synonyms for God, the method shows how specific truths can analyze, uncover and annihilate specific errors. The power to correct evil lies not with the human mind but wholly with divine ideas, ideas which in turn draw their power from their oneness with the Principle of being and its divine system. Thus the foundation for handling evil through Science and its system was finally elucidated — re-discovered. As so often happens, the greatest discoveries go unrecognized and misunderstood, until some independent thinker is compelled to re-discover them. So with the scientific nature of Christian Science.

Max Kappeler: the structure of Being and its laws. Dr. Max Kappeler, a student of John Doorly, has for decades continued the pioneering

¹See Peggy M. Brook, John W. Doorly and the Scientific Evolution of Christian Science, pp. 123-133, "The handling of evil".

research into the fundamentals and scientific nature of Christian Science.¹ In the years that followed Doorly's passing in 1950, there was a great need to distill from his voluminous verbatim reports, and even more from the textbook itself, the exact, scientific meaning of the fundamentals of Science, including not only the elements of the three categories but also their orders and relationships. As this work was carried out over decades, consciousness became more finely attuned to the divine system of Science, which in turn revealed the divine system operating through an exact spiritual structure throughout the textbook. 'Science and Health' ceased to be a book of random truths of inspiration, as it had seemed in the pre-Doorly years, and instead emerged as the ordered, structured presentation of the Principle of Christian Science. Not only does the textbook as a whole obey the dictates of an overall spiritual structure, but also each chapter within the textbook presents its subject according to the ordered structure of the fundamental categories as they speak to each issue. With the text of 600 pages reduced to the simple structure of categories of divine Being, the patterns of fundamental spiritual laws began to appear. For ages, theologians and philosophers have spoken of the laws of God. Now through the method of Science, these laws could be identified, stated and elaborated through divinely objective means.

Handling evil through spiritual structure. With respect to the question of handling evil, this systematic understanding of the textbook-structure and its laws brings a great advance in the method of handling evil. Whereas Doorly handled evil mainly through the order of the seven synonyms for God, the structure of the textbook shows how evil can be handled through the structure of Being reflected in the textbook. From the first chapter to the last, we gain a step by step treatment of the rootarguments of evil. For example, the first chapter, 'Prayer', shows that the scientific treatment of evil begins with the desire to be delivered from evil. Yet this is just the beginning, a beginning in which it seems

¹The extent of Max Kappeler's work in the Science of Christian Science, as with John Doorly's, is too extensive to be represented in a few pages. See the bibliography for a list of titles which are referred to in this book. There is also a great bulk of research which is available only on tape (contact Kappeler Institute Publishing for information on these recordings).

as if evil could exist. Step by step, this desire must be developed to a scientific understanding of God, good, in which all evil is self-destroyed, as in the sixteenth chapter, 'The Apocalypse'.¹

Handling evil through spiritual laws. As each of the chapters presents fundamental spiritual laws, these laws become the means for handling evil. Mary Baker Eddy's statement: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (S&H 442:30) takes on new and deeper meaning. A clear presentation of such laws is found in relation to the fifth chapter of the textbook. In the book 'Animal Magnetism — Unmasked' by Max Kappeler (Chapter 5: pp. 133-162), we find an explanation of why evil must be handled through divine laws, followed by the seven fundamental laws specific to the fifth chapter of the textbook for handling animal magnetism. Through such an analysis evil is handled through laws of being, laws which cohere in a structure and operate on every level of consciousness. Our task is to know these laws and strive to go with not against — their requirements.

Handling evil through the laws of the oneness of being. A further basic development in the scientific handling of evil emerges with a structural understanding of the oneness of being. In 'The Science of Oneness in the Christian Science Textbook' by Max Kappeler, we see how specific laws defining the oneness of being underlie each chapter of the textbook, providing a divinely differentiated, structural understanding of oneness. Oneness is once and for all taken out of the realm of vague, mystical sentiment and defined in a divinely objective and scientific way.

This scientific understanding of the oneness of being uncovers evil as the root-claim of duality. Evil is handled, not as a thing or force, but as the belief of there being something other than God and God's all-embracing oneness. Step by step through each chapter of the textbook, the laws of oneness systematically analyze, uncover and annihilate the fundamental phases of duality that we face in working out the prob-

¹ At present, Max Kappeler's work on a structural analysis of evil is available only on tape, although the structure of the textbook itself is presented in: Max Kappeler, The Structure of the Christian Science Textbook — Our Way of Life; The Science of Oneness in the Christian Science Textbook; and Epitomes for the Structural Interpretation of the Christian Science Textbook.

lem of being and existence, until nothing operates in consciousness but the scientific fact of the oneness of being. Step by step, duality is resolved by the multidimensional workings of the laws of oneness. Through these laws of oneness and their coherent structure, we see how evil is handled from Science and through Science, and how we can go with this divine process through divinely structured, law-based consciousness.

Handling evil through the categories of divine Being. On the basis of Mary Baker Eddy's presentation of the system of Christian Science in the textbook, John Doorly's recognition of the constituents of this system as the seven synonyms for God, the fourfold operation of God and the four levels of Science, and Max Kappeler's work from these few fundamental categories to identify the structure and laws of Being, it is clear that the whole understanding and demonstration of Science proceeds from the operation of these few fundamental categories in consciousness and experience. The more we study, ponder and live with these categories, the more our consciousness and life experience are restructured divinely. We gain the divine basis of Science for interpreting all things and accept the 'king' and 'counsellor' (see Micah 4:9) of Science in us, displacing the mortal, material and human system of reference.

This understanding of God through Science and the fundamental categories of Being gives us the fundamental method for handling evil: evil is handled through the operation of the categories of divine Being. To pursue the implications of this, this book considers how each of the synonyms for God, each aspect of the fourfold operation of God and each level of Science operates systematically and scientifically to resolve the root-claims of evil. As we stay with the categories of Being and work entirely from their basis, evil is resolved from the whole of God through the simplicity of Science and the workings of its divine system. For example the whole of Mind resounds in us to resolve every claim of mortal mind. The whole Word of God declares itself, resolving every false statement about the nature of being, and the whole Principle of Science itself works omni-actively, reigning supreme on every level of consciousness. In this way. Science enables us to work from the whole of God through the categories of Being, letting these few fundamentals focus the whole infinitely to resolve every claim of evil.

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Summary. Thus we can see how the understanding of Christian Science and the method of dealing with evil have developed side by side. Each step forward in understanding Christian Science brings a step forward in the scientific treatment of evil. As this development shows, if we want to handle evil, as we inevitably must, we do best by striving to gain an ever more scientific understanding of God, for this understanding is what effectively handles the claims of evil. As the textbook shows, "To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously." (S&H 39:25) In the beginning stages of this developing understanding, the conception of Christian Science was largely confused with the workings of human thinking. Only as the scientific nature of Christian Science, in which the human mind is not a factor, be rightly understood.

Needless to say, without this scientific understanding, there could be no divinely scientific treatment of evil. Atomistic affirmations of truths are inadequate to deal with the organized arguments of evil, for they are based on no coherent, systematic understanding of God. Evil can be effectively handled only through Science and its method of understanding. As we follow this method, we proceed from the One through Science and let the categories of divine Being resolve evil through their innate order, structure and laws. As we have said, this book is but an illustration of what can be done if we stick to this method of Science and reason wholly from the categories of divine Being.

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Denise Breton

This Lie Called Evil

Introduction

The age-old problem of evil. The question of evil has always baffled thinkers. Through the centuries and from divergent cultures, endless answers have been proposed. Usually these answers intend either to end the questioning with one statement or doctrine or to enable us to live with evil by accepting it as part of life. Yet the questioning persists: How can there be evil if God is all-good? No system of thought is ultimately useful or worthwhile unless it can adequately deal with such questions about evil. Why? Evil is not merely a problem of intellect but far more a problem of life. Although we may be unfamiliar with the wrestlings of philosophers and theologians on this subject, few people are unfamiliar with the phenomenon of evil: suffering. How would a divinely scientific approach deal with the question of evil? Such an approach is presented in Christian Science—that Science which aims at a systematic, practical understanding of divine being.

Science: understanding God as divine Principle. To answer this question, we must first understand what Science means. The central revelation of Mary Baker Eddy, the discoverer of Christian Science, is that it is possible — and in our age necessary — to use the fundamental method of Science to understand God. However, this revelation presupposes that God is not a great unknown or a mysterious super-person but the one all-encompassing Principle of being — a Principle that can and must be understood. Thus to understand God is to understand the fundamental Principle of all reality. Such a radically untheological conception of God demands an equally untheological and non-religious approach for understanding God. Dogmatic doctrines, belief, emotional prayer, supplications, ritual observance and sentimentality are inappropriate. Instead, to understand God as the Principle of being in any profound way requires a completely new method: the method of Science. Science — capitalized because it refers to the Science of God — provides the tools for gaining such an understanding of God as divine Principle. How?

Science: reducing the infinite to simplicity. "Divinely defined, Science is the atmosphere of God: humanly construed, and according to Webster, it is 'knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived.' I employ this awefilled word in both a divine and human sense" (No. 9:25). Science then is not a collection of isolated, unrelated truths or facts. As Funk and Wagnalls' dictionary notes: "Knowledge of a single fact, not known as related to any other, or of many facts, not known as having any mutual relations or as comprehended under any general law, does not reach the meaning of science." Rather "science is knowledge reduced to law and embodied in system." In other words, science involves reducing an infinite subject to simplicity — to a few fundamental categories through which that subject can be understood. In this way, science does not make less of a vast subject but presents the essence of the subject through simple categories. These categories usually include hierarchies of sub-categorization, showing through order, system and structure an endless range of values within that category. Through scientific categories, we go directly to the pith or core of the subject, undistracted by details, and can elaborate infinitely from within this simple framework.

The need for categories. The search for fundamental categories was the constant quest of the Greeks, the founders of Western science. In modern sciences, we are familiar with such categories. In music, for example, there are basically two categories: 1) the notes, and 2) the ways of combining these notes. Also in arithmetic, there are 1) the digits of primary numerical values, and 2) the ways of operating these values. In chemistry, there are three relevant categories: 1) the chemical elements, 2) the ways these elements react with each other, and 3) the different phases or levels on which the chemicals and reactions can occur: solid, liquid or gas.

Without these categories, neither music, arithmetic nor chemistry could be understood. Every combination of sounds, every aggregate of numerical values or every chemical compound would, without these categories, be a unique phenomenon, not analyzable in terms of some system or ordering

principle. This need for categories is even more true of the subject of God - that which encompasses all real being. How can we ever come to understand what God is through isolated truths or single statements of inspiration? It would require an infinite collection of such truths to indicate the divine nature. Even if it were possible to retain these infinite truths, could we call such atomistic knowledge understanding? Rather we experience the opposite. Without any comprehensive systematizing framework, the more we learn of what the great thinkers have taught about the divine nature, the more confusing and contradictory the divine nature could seem. From such confusion, no clear analysis of evil can emerge. Instead the only possibility of gaining a coherent, consistent and comprehensive understanding of God lies in following the method of Science: letting Science reduce the infinite to simplicity by outlining the essence of the subject through a few simple categories. Then, as we culture these few fundamentals, the whole subject becomes understandable. We gain a grid through which the endless spiritual truths and teachings can be ordered, categorized and thereby understood. What are the few categories that provide the ordering framework for understanding God?

The categories of the one divine Being. In answer to the question — what is God? — Science presents three fundamental categories, analogous, for example, to the categories of chemistry presented above (p. 2).

1. The nature of God. Analogous to presenting the basic elements of chemistry, the first category of Science presents the nature of God — the basic elements comprising the divine nature. The symbols representing these basic elements or aspects of Being are the seven synonymous terms for God: Mind, Spirit, Soul, Principle, Life, Truth, Love. With the many qualities represented by each term, we gain a simple but vast sevenfold Principle for understanding the nature of God.

2. The self-operation of God. Analogous to presenting the basic ways in which chemical elements work together, the second category presents the fourfold way in which the elements of Being interact, revealing God as self-operative. Being is not a static absolute but a dynamic, ever-operative system. This operative aspect of Being is symbolized through John the Revelator's vision of the four sides of the holy city: Word, Christ, Christianity and Science. (See S&H 575:7-21) Rather than representing symbols of religion, persons or movements, these four terms represent the four basic modes of divine self-operation.

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3. The four levels of Science. Analogous to presenting the basic levels on which the elements and reactions of chemistry occur — one element taking on different forms according to each level — the third category shows how Being operates on every level of consciousness. Although there is one Being, the phenomena of this one Being change according to the standpoint of consciousness. Through a dimensional analysis, one entity can express itself on various levels through different forms. The nature and operation of God, although constant, appear differently from different levels of spiritual consciousness. The levels of consciousness relevant to understanding God are identified as four levels of Science: Science itself, divine Science, absolute Christian Science and Christian Science. According to each level, new views of the nature and operation of Being are accentuated.

Together these three categories, describing 1) the nature, 2) the operation and 3) the levels of the one Being, provide a comprehensive divinely scientific system for understanding God. They answer the following key questions: 1. What is God? 2. How does God operate? and 3. How does God translate itself to every level of consciousness and experience?

The practicality of the scientific method of reasoning in categories. This method of understanding a subject through categories is the essence of the scientific method, especially as applied to the subject of God. By reducing the infinite to a few fundamental but comprehensive categories, Science presents in simple terms the essence of God. This method has enormous practical value. No matter what question or problem arises, we can go to the categories of Science and reason from these categories in order to arrive at a solution. As long as the categories are comprehensive, they include an infinite range of applicability.

In the analogy of chemistry, the three categories of chemistry can be applied to molecular reactions, biological reactions (the growth of plants and animals) and cosmic reactions (the formations of suns and galaxies) widely different spheres. In human experience, the categories of chemistry are applied to food, clothes, medicine, sanitation, transportation, industry — every aspect of physical life. In Science, the scope of applicability of the fundamental categories of Being is far greater. Because Science is the Science of God, including all true existence, the fundamental categories of Science apply to every aspect of life.

For example, Jesus, the exemplar of divine Science, demonstrated the

universal applicability of the categories of divine Being through his life. By reasoning from categories of divine reality, Jesus demonstrated authority over every aspect of human existence. Specifically he demonstrated the impact of the categories of reality on: physical health with his many cases of healing; mental health with his healing of the insane; economics with his feeding of the multitudes and supplying tax-money; law and social science with his debates with the scribes and Pharisees (as in the case of the woman taken in adultery); meteorology with the stilling of the storm; physics and biology with his walking on the water, raising the dead and his own resurrection and ascension. Thus, as Jesus demonstrated, understanding God scientifically is not an abstract or abstruse metaphysical exercise but the most practical discipline in the world. There is no question of life that cannot be answered through a scientific understanding of God.

Using the method of Science to resolve the question of evil. This brief introduction to Science and its method can be further studied in the pamphlet 'Why Study Christian Science as a Science?' by Max Kappeler. For the purposes of this book, this scientific method will be applied to the issue of handling evil. As we shall see, the answer of Science to the problem of evil is not like traditional single answers to this question but rather presents a structural method for analyzing, uncovering and annihilating the fundamental propositions of evil. As John W. Doorly taught, Science shows how evil must be handled in a consistent way. As a result, the scientific method does not provide an easy solution which we can figure out merely intellectually and forget. Rather the method of Science demands a complete transformation through restructuring human consciousness according to the categories of Science. To answer the question of evil fully, we must go out from the categories of Being, reasoning from them not merely as a new thought-model but as the model of our life, defining our whole existence. Rather than expecting one answer to remove a particular question of evil, we must embody and live the method of Science, striving to see the implications of the divine categories for resolving every question of evil. Why is this a scientifically effective method?

Evil arises from the categories of human belief. The question and phenomena of evil arise not from the categories of reality but from the categories of human belief. God is "of purer eyes than to behold evil, and cannot look on iniquity" (Hab. 1:13). "God could never impart an element of evil" (S&H 539:10). "Christian Science reveals God, not as the author of sin, sickness, and death, but as divine Principle, Supreme Being, Mind, exempt from all evil." (S&H 127:16) Thus evil arises when we accept and embody categories based not on God, reality, but on "the lie" — misconceptions about God, human belief, "the first lie and all liars" (S&H 16:19).

Since the problem of evil arises from human belief, it follows that human belief can provide no real or satisfying solution to the problem of evil. The solution to evil — the scientifically effective method for resolving evil — can only come from the categories of God, that which truly is. Only "Science is able to destroy this lie, called evil." (S&H 568:4) However this solution is no placebo, no superficial escape from evil. Instead our being must be defined through the categories of reality. For us to accept the scientific solution, Science requires that the categories of Science constitute the categories of understanding. We cannot vacillate between two different and opposing sets of categories: one that represents human belief and the other that represents divine reality. Rather we must choose consistency with one set of categories and let those categories transform our being accordingly. What does this mean?

The demands of Science for handling evil. The demand of Science for consistency to its categories means that we must be honest with ourselves. We must face the questions: Do we really want a scientific answer to the question of evil? Are we willing to do what this method requires, namely, to adhere to the categories of Science and so to abandon the endless reasoning from human categories and mortal misconceptions? Sometimes it is easier to stay with a problem that we know than to seek a solution that is unknown. Yet, insofar as we persist in reasoning from human beliefs, the question of evil persists. By contrast, insofar as we reason from categories of reality and are consistent with this method, the divine categories show the nothingness of evil. Only by accepting the demand of Science and step by step abandoning the false method that creates the problem of evil are we freed from evil. Only then is the endless, gnawing anxiety regarding the question of evil finally silenced in us. How do the divine categories effect this solution?

Four fundamental questions in regard to handling evil

To see how the categories of Being analyze the question of evil, we will pose four questions to each of the three categories and their main subcategories. These four questions indicate how divine Being operates through its fourfold office of Word, Christ, Christianity and Science to systematically silence the question of evil.

1. WHAT IS THE CATEGORY OF REALITY?

How do each of the three fundamental categories represent divine Being? We must start from a right concept of God through a right concept of the categories of Science that represent God. We gain this right concept by culturing the unique set of spiritual qualities that characterize each category of Being. To answer this question meaningfully takes a lifelong culture, involving us in the study of many works on the subject. However we must also consider the practical implications of these categories of reality, in this case, for resolving the question of evil. Thus we can ask:

2. How does the category of reality uncover evil?

The categories of Being include no element of evil. Yet, by the law of opposites, the true nature and operation of reality uncover the lie or counterfeit concept. The truth of 2 + 2 = 4 makes every other answer to this calculation wrong. Indeed every other calculation of 2 + 2 is simply a misunderstanding of the correct calculation. Likewise in Science, what appears to be evil is really the divine categories misunderstood. To see what are the facts of being automatically analyzes and uncovers whatever counterfeits these facts. Yet do these categories leave evil or misunderstanding undisturbed? We must ask the third question:

3. How does the category of reality resolve evil?

The truth of the categories of Being not only analyzes and uncovers but also annihilates evil — makes evil disappear. "God says, I am too pure to behold iniquity, and destroy everything that is unlike Myself." (Un. 18:7) Evil or misunderstanding cannot co-exist with the fact of being but is driven from consciousness by the facts that are. We are compelled

FOUR FUNDAMENTAL QUESTIONS IN REGARD TO HANDLING EVIL

to forsake the categories of human belief, to give up all belief in evil and so "never to believe a lie" (S&H 540:23). At this point, we can ask:

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4. How does the category of reality restructure understanding?

Finally, we can investigate the divine process of eliminating the possibility of evil by filling consciousness with the facts that are. The categories of reality operate as our consciousness and so give us scientific immunity from the arguments of evil. Under the impulsion of the divine categories, we accept the structure of Science not only as the structure of consciousness but also as the structure of being. This is our ultimate solution to the problem of evil.

I. THE FIRST CATEGORY: THE NATURE OF GOD

The four fundamental questions in regard to the nature of God

1. What is the nature of God?

The first category of Science presents the nature of Being through seven synonymous terms for God: Mind, Spirit, Soul, Principle, Life, Truth, Love. These terms are synonymous because, although each presents a distinctly different aspect of Being, they all refer to the whole of God, hence their capitalization. Together they present the nature, essence and wholeness of Being, providing the sevenfold Principle for understanding the nature of God.¹

2. How does the nature of God uncover evil?

Evil is a misconception of the divine nature — a lie about Mind, a lie about Spirit, a lie about Soul, Principle, Life, Truth and Love. As a result, evil is the claim that reality has some other nature than the divine nature. Humanly the universal evil is first to believe this lie and then to act from the categories of human belief counterfeiting the divine nature. We accept that the nature of reality, the nature of our being, for example, is somehow different and separate from the divine nature. This is the lie of evil.

3. How does the nature of God resolve evil?

The divine nature causes this lie or misconception about God to give way by proving that there is but one reality and that evil has not one

¹ For further study of the synonyms for God, see: Max Kappeler, Compendium for the Study of Christian Science (Nos. 4-10); Introduction to the Science of Christian Science (pp. 26-38); The Seven Synonyms for God — Text Analysis (forthcoming).

quality of this reality. All that is real — of God — possesses all the qualities of God. Evil has not one of these divine qualities to sustain itself. As a result, evil, stripped of its claims of power and reality, falls into its own nothingness. In this way, the nature of God "teaches mortals never to believe a lie".

4. How does the nature of God restructure understanding?

As evil disappears, the fullness of the divine nature reigns in consciousness, establishing the nature of Mind as the only real nature, the nature of Spirit as the only real nature, the nature of Soul, Principle, Life, Truth and Love as the only real nature of being. In this way, the divine nature comes to us in the form of a more spiritual understanding of God. We see the divine nature defined from what God is, not from human misconceptions about God, and we let this divine nature be born to us through the workings of the sevenfold nature of God in consciousness. What are these seven synonyms for God?

Mind

1. WHAT IS MIND?

Mind is the allness of divine intelligence. Mind forever creates Mind's own image as idea and manifests this idea as the true cause of creation. Through Mind, we see that the primal origin of all being lies in Mind's will to create its own realm of ideas, each idea reflecting Mind and so having Mind's power and faculties to manifest itself infinitely. Through its idea, Mind knows all, comprehends all, includes all true knowledge as well as the power of its right expression. Thus, from the standpoint of Mind, all is Mind and Mind's idea, all is the intelligence of Mind, the action of Mind, the power, influence, law and origin of Mind. Mind is All-in-all — the basis for all true being.

2. How does the nature of Mind uncover evil?

Evil is the belief in mortal mind. Evil, being a misconception about Mind, is the claim that there is a mind separate from God but nonetheless possessing all the qualities of God: power, intelligence, action, creative ability, influence, etc. In shorthand terminology, evil is the claim that there is "mortal mind" (see S&H 114:10-22), the concept of finite, self-acting mental agents working independently of God. From the basis of this false concept come all the illusions of human belief. Mortal mind epitomizes the kind of abject ignorance of God that we find analyzed in the second record of creation in the Bible.¹ If we accept this misconception about Mind as our mind, we reason from mortal mind's beliefs and categories and allow the mortal-mind concept to act on us, proliferating its endless mental phenomena of illusions. In the scientific analysis of evil, the claim of evil begins with the belief of mortal mind, counterfeiting Mind as the true origin of things.

Science reduces all evil to the root-cause: mortal mind. The analysis of evil as the universal claim of mortal mind helps us enormously in handling evil scientifically. All problems arise from ignorance of God — from mortal mind. Therefore, when we face problems — confusions,

¹ See John W. Doorly, Talks on the Science of the Bible, Vol. I.

mental distress, fears, anxieties, etc. — we must trace these evils back, not to our thinking as the cause or culprit, but to mortal mind itself, to the universal misunderstanding about the one Mind. Our thinking and the errors it entertains are but a fraction of the false claims springing from the belief of mortal mind. Indeed the illusions from which we suffer have no cause in us but are wholly the effect of the mortal-mind belief. Thus the solution to evil does not lie in analyzing people's thinking; this is the method of psychology. Rather the first step towards resolving evil lies in a right analysis of evil, analyzing evil not as many separate beliefs but as one false root-belief: mortal mind. By reducing the endless amount of errors to one false claim, we gain the scientific means for handling evil.

Thus in Science, we do not overcome evil through endless battles with an endless number of illusions. Rather Science reduces all the myriad forms of evil to one evil — "the first lie and all liars" (S&H 16:19) — to the false belief of mortal mind per se. By awakening from this belief, we free ourselves from all mortal mind's effects. The Bible illustrates this method of Science with Eve's analysis of the mistake of eating the apple. Whereas Adam blamed Eve, Eve traced the error back not to herself but to the lying serpent: "The serpent beguiled me, and I did eat." (Gen. 3:13) Eve did not bind herself to the errors she may have found from looking at her own thinking; rather she turned away from the mortal picture of herself and analyzed the problem in terms of the root-evil, the universal false belief of mortal mind. She put evil in its proper category — the one category of lying, deceiving mortal mind, ignorance of God — and so dealt with evil scientifically.

3. How does the nature of Mind resolve evil?

Mortal mind has not one quality of Mind. The fact that Mind is allpower, all-intelligence, all-action, etc. deprives mortal mind of its claim to power or intelligence. "Evil has no power, no intelligence, for God is good, and therefore good is infinite, is All." (S&H 398:32) By virtue of the divine nature, the misconception about Mind — mortal mind — has not one quality of Mind. For example, it has no origin to investigate, no will of its own to be feared, no causal power to produce anything, no law to be learned or respected, no basis on which to act. It is a serpent of mist and illusion, adding up to nothing. Thus, "in reality, there is no mortal mind" (S&H 103:29).

Mind

Mind leads us out of mortal misconceptions. Yet, due to miseducation and universal false conditioning, this is not how the mortal-mind concept seems to us humanly. Instead "mankind must learn that evil is not power." (S&H 102:30) Under the command of Mind's wisdom, mankind must learn the nothingness of the mortal-mind belief and learn how not to be deluded or confused by its illusions. Thus, to our mistaken human sense of things, the nature of Mind comes as a law of correction, correcting illusions with the ideas of Mind and helping us shift our standpoint from mortal thinking to the Mind of Christ. As in the first statement of the Commandments, Mind declares: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." (Ex. 20:2) Mind is forever leading mankind out of illusions, saving us from bondage to mortal mind and thereby healing us of the phenomena of its false beliefs.

4. How does the nature of Mind restructure understanding?

Mind brings Mind-based knowledge: Mind is our Mind. This action of Mind brings about a change of basis in us. We abandon the basis of mortal mentality and go out from the Mind of Christ. We accept only what Mind knows of its own creation and reject the images of mortal mind. As a result, we are Mind-enlightened, guided by wisdom and the light of Mind's ideas. Rather than laboring under the darkness of misconceptions about Mind, we discover the real nature of our being as Mind-created and witness within ourselves a new Mind-caused knowledge of the divine nature. What we know of God comes to coincide with what Mind knows of its own creation. We experience the action of Mind's idea in us and so gain a truer, idea-based insight into the divine nature. Yet is this nature of Mind the only nature of being? This question is answered through the nature of God as Spirit.

Spirit

1. WHAT IS SPIRIT?

Spirit is the only reality. Whereas Mind presents the allness of Mind and Mind's idea, Spirit shows that what Mind is and conceives is the only: the only reality, the only true nature, the only substance of being. Because of the onliness of Spirit, all that is real reflects Spirit's pure nature and bears Spirit's likeness. The onliness of Spirit brings order to the universe. There is no inherent duality to disrupt the infinite reflection of like producing like — the spiritual nature bringing forth its spiritual likeness. With this pure nature of Spirit comes the understanding of divine good good that has no opposite but directs all things in the line of Spirit. As a result, Spirit provides the only standpoint for thoroughgoing spiritual monism: namely, that there is but one reality, that of God, good, Spirit.

2. How does the nature of Spirit uncover evil?

Evil is the belief in duality. Evil, being a misunderstanding about Spirit, is the claim that there is duality: good and evil, the divine and the human, the spiritual and the material, the real and the unreal, Spirit and flesh. It is the claim that God, the divine nature, has an opposite, either to fight or to mingle with. If we accept this claim of evil, we leave the spiritual monism of Science and entertain many gods. We believe in a universe that has two separate and conflicting principles. From this misunderstanding about Spirit, we accept the subjective state of mortal mind — matter — and believe in a matter-world with spirits born into it. We reason in two-valued logic: on the one hand, accepting matter, evil and duality, but at the same time, trying to understand Spirit, good, and Spirit's monistic order. This split-standpoint brings chaos and confusion, as in the symbol of the flood in the second thousand-year period of the Bible.¹

3. How does the nature of Spirit resolve evil?

Duality has not one quality of Spirit. Because Spirit is the only, nothing

¹See John W. Doorly, Talks on the Science of the Bible, Vol. I and Max Kappeler, The Bible in the Light of Christian Science: Genesis.

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else is real. There is but one reality: Spirit. From this fact of Spirit, evil or duality has no reality of its own, no compelling logic and no calculus to mingle Spirit with matter or good with evil. "If God, or good, is real, then evil, the unlikeness of God, is unreal." (S&H 470:13) We live in a universe of one value: Spirit and spiritual reality; there are not and cannot be two equal but opposing natures in being.

The apparent reality of evil results from misunderstanding. How is it then that we think evil is real? "Evil can only seem to be real by giving reality to the unreal." (S&H 470:14) In other words, evil appears to be real when we take the standpoint not of God but of mortal mind, of human belief. "To mortal mind, matter is substantial, and evil is real." (S&H 292:14) To human belief, evil is very real. Yet what does this mean, since mortal mind, human belief itself, is false, lying and deceptive? From such observations, we realize that the issue in Science is not to make something that is real (as evil appears to be) unreal but rather to correct a misunderstanding of reality. Reality is always of the nature of Spirit. The question is: Do we understand it as such, or do we misunderstand it through the categories of human belief? The section in Max Kappeler's book, 'Introduction to the Science of Christian Science', pp. 78-83, deals with this issue of the real and the unreal, showing that the unreal is only a misunderstanding of reality.

Spirit resolves dualism and misunderstanding by making us stay with the onliness of Spirit. As we follow the order of Spirit, such misunderstanding is corrected by reasoning according to the method of Science: (a) by going out from divine categories — from a right concept of God as Spirit; (b) by letting Spirit separate the real from the unreal according to its own spiritual nature, and then (c) by staying with the onliness of Spirit, letting the fact of Spirit exclude evil and duality as unreal and illusion. By staying with the onliness of Spirit, we obey the second statement of the Commandments and "have no other gods before me". We turn away from matter and evil as lies about Spirit and instead trust in divine good. As we do this, the one-valued spiritual logic corrects the so-called twovalued logic, showing it to be based not on two different values but on two different concepts about the one Spirit. What we humanly call good and evil, metaphysical and material, are not values inherent in being but concepts based on the images of mortal mind and human reasoning. With this analysis, the belief in duality as the real nature of things dissolves. We abandon the dualistic standpoint of human belief and work from the monism of spiritual reality — the onliness of Spirit.¹

4. How does the nature of Spirit restructure understanding?

Spirit brings spiritual development: Spirit is our Spirit. As we stay with the onliness of Spirit, Spirit brings to birth in us the unfoldment of real spiritual good. Reflecting Spirit, we develop a more spiritual understanding of the divine nature. The onliness of Spirit brings forth man's real nature as an infinite calculus of spiritual qualities. As a result, we value the spiritual above all else and reason exclusively according to the onevalued logic of Spirit. Step by step, the claims of matter, duality and evil lose their hold on us, and we progress in the order of Spirit: like producing like, the one-valued standpoint of Spirit unfolding in us a one-valued, Spirit-like consciousness and experience.

However, what do we do with the conflicting evidence of the senses? Even if we understand reality as Spirit, do we not perceive evil in our life experience? This phase of evil is handled through Soul.

¹ In regard to this one-valued logic of Christian Science, see Max Kappeler, Introduction to the Science of Christian Science, pp. 75-78; The Science of Oneness in the Christian Science Textbook.

Soul

1. WHAT IS SOUL?

Soul is the identity of being, unchanging and immortal. The Bible gives the sense of Soul as: "I Am that I Am", that which is remains what it is. Soul has the infinite capacity of including within itself all the qualities of Mind and Spirit, uniting those qualities in one divine selfhood. This divine identity represents itself under all circumstances, translating the one divine Ego to the point of specific manifestations. Consequently the identity of Soul is unbounded, unlimited, never "in" anything but instead always reproducing the divine selfhood in infinite Soul-defined forms. This constant but infinite divine identity is the only reliable standpoint for defining the true nature of things. All that is real is identified with God, the divine nature; all that is unreal is identified with mortal mind as nothingness. Accordingly it is only through Soul and Soul-sense that we can identify all things rightly and so keep in view the Soul-defined selfhood of being.

2. How does the nature of Soul uncover evil?

Evil is the belief in counterfeits, false identity. Evil, being a misunderstanding about Soul, is the claim that the divine identity can be counterfeited, distorted into finite and limited forms defined through the five physical senses. From this belief in a counterfeit sense of identity arise sin (deviation from the divine nature), body (the finite, corporeal concept of identity) and suffering (the pain of being bound in something finite, something that the real man is not). If we believe this false concept, we feel that we have lost our original spiritual selfhood and are instead locked in the confining box of many mortal egos and changing physical bodies.

We accept a false identity by relying on the material senses. The question inevitably arises: How and why have we come to accept this false identity so completely? We accept this false picture because we are conditioned to make gods of our five physical senses. Whatever the senses tell us whatever evidence they produce — we automatically accept as true. Rather than relying on Soul-sense, we let the physical senses define our existence. What we see of ourselves or others is what we think we are. A Sufi joke illustrates this point: When a bank teller asked Nasrudin if he could identify himself to cash a check, Nasrudin looked in a mirror and said, "Yes, that's me". Day in and day out, we read from the senses — from our bodies, our emotions, our psychological states — as if these limited and distorted barometers could tell us anything about reality. Far from comprising true being, "material perception, gathered from the corporeal senses, constitutes evil and mortal knowledge." (S&H 527:15)

3. How does the nature of Soul resolve evil?

Soul rebukes sense-testimony. Soul resolves evil by challenging the validity of the senses. The fact of Soul, the unlimited God-defined identity of being, categorically rebukes sense-testimony along with its finite and distorting labels for everything: e.g. pleasurable, painful, desirable, offensive, satisfying or blasé. Soul shows that any label that the senses produce is false - finite and distorting. "Corporeal sense defrauds and lies" (S&H 489:13). "The corporeal senses can take no cognizance of spiritual reality and immortality." (S&H 488:20) Instead the true value of things lies in the spiritual value, in that which Soul defines as the divine nature. In this way, Soul rebukes the sense-picture, leading us away from sense-based reasoning and making us rely on the testimony of Soul. From the standpoint of Soul, the senses provide no true evidence, have no power to testify on their own and so cannot identify us rightly. "Christian Science shows [the corporeal senses] to be false, because matter has no sensation, and no organic construction can give it hearing and sight nor make it the medium of Mind." (S&H 489:25) Instead the greater fact of spiritual identity overrides the misconceptions perpetuated by the senses and so has the capacity to restore us to the true sense of unchanging spiritual selfhood. By rejecting the spurious claims of the senses, we stop making and bowing down to the idols of human belief (as in the third statement of the Commandments) and refuse to let the senses define the true nature of being.

Science refutes the reliability of sense-evidence. This challenge of Science to the senses should not seem strange to those familiar with philosophy, science or modern psychology. In all these disciplines, there are numerous examples illustrating the limited and distorting nature of sense-evidence. For example, what we see is not what is there: a stick bends in water; railroad tracks appear to meet; "under the mesmeric illusion of belief, a

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man will think that he is freezing when he is warm, and that he is swimming when he is on dry land" (S&H 490:31); "to corporeal sense, the sun appears to rise and set, and the earth to stand still" (S&H 493:2). Furthermore we perceive only a fraction of the universe; of the spectrum of both light and sound, we perceive only a minute range. What we do perceive, we distort: time is distorted by our states and moods of mind: edges are exaggerated visually, as are shades of light and dark. Most of what we see, hear, feel and smell is screened out, while we accentuate those things that seem most important or relevant to us. In short, our senses are programmed by human belief, and function to vindicate the categories of mortal mind. "Change the belief, and the sensation changes. Destroy the belief, and the sensation disappears." (S&H 491:5) Because the senses provide no objective or reliable indicator of true identity, their false claim cannot help but be overturned by the unchanging spiritual evidence of Soul. "All the evidence of physical sense and all the knowledge obtained from physical sense must vield to Science, to the immortal truth of all things," (S&H 493:6)1

Soul demands that we stick to the spiritual sense of things. What does this challenge of Science to the false testimony of the senses demand of us? From the standpoint of Soul, it demands that we stick to the spiritual sense of things, no matter what trials and opposition we may face. We must persevere in spiritual understanding, be confident in Soul's rule and so come to rely on the evidence of Soul more than we rely on the evidence of appearances: feelings, emotions, fears, etc. — all the merchandise of finite mortal sense. In short, as the nature of Soul works in us as our true being, we must inwardly challenge the sensations and phenomena arising from the physical and psychological sense of things. Soul's categorical rebuke to the senses equally rebukes our reliance on the senses, until finally nothing within us responds to the so-called evidence of evil.

4. How does the nature of Soul restructure understanding?

Soul brings spiritual understanding: Soul is our Soul. As Soul rebukes the evidence of the senses, Soul testifies to the spiritual, bestowing Soul-

¹ In regard to this issue of Science versus sense-testimony, see Max Kappeler, Introduction to the Science of Christian Science, pp. 70-75.

sense. Through spiritual understanding, we gain the capacity to recognize the divine nature represented in every situation. We rely no longer on the material sense of things but on spiritual sense — on what Soul tells us about true being. By relying on Soul-sense, we find true joy, happiness and satisfaction, for "outside the material sense of things, all is harmony." (S&H 489:28) In this way, Soul brings freedom from evil's claim to bind us in the senses, and we expand to accept that which Soul defines of our unbounded spiritual selfhood.

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Principle

1. WHAT IS PRINCIPLE?

Principle is the system and government of being. Principle builds on Mind, Spirit and Soul, providing the foundation for all true existence. Through Mind, Spirit and Soul, we understand the nature of Principle's scientific system. First, the system of Principle consists of ideas created by Mind (Mind). Second, these ideas are the only reality, the only true substance (Spirit). Third, each idea is identified with God, defined through God and embodies every element of the divine nature (Soul). Thus the system of Principle operates on the basis of Mind, Spirit and Soul. This divinely self-operative system is the foundation for scientific harmony. Because all ideas have the same Principle, and Principle is the Principle of all ideas, Principle's system unites all in one harmony of interrelated spiritual being. This system provides the true government of the universe, constituting our only authority, our only interpreter of scientific being. Because Principle presents the quintessence of God as Science, it is only through Principle - through Principle's system and structure - that we are able to gain a scientific understanding of God and so find man's scientific unity with God.

2. How does Principle uncover evil?

Evil is the belief in personal sense: that which works from false foundations. Evil, being a misunderstanding about Principle, is the claim that we operate, not on the basis of the Principle defined through Mind, Spirit and Soul, but on its counterfeit—a principle based on mortal mind, matter and sense-testimony. Counterfeiting Principle, evil is the claim that we must take as our authority and governing principle not the divine nature but systems of beliefs, false paradigms based on finite mortal mentalities (vs. Mind), a material concept of reality (vs. Spirit) and the "bundle of sensations" that we accept as our mortal egos, as the philosopher David Hume called them (vs. Soul). That which accepts these false beliefs and incorporates them into one false system is personal sense (vs. Principle). Whereas the mortal ego represents a false sense of identity based on material sense-testimony, personal sense represents the evil of operating on false principles, working from systems of beliefs and accepting material knowlege and human theories as authorities. From this root-evil of operating from false foundations comes a plethora of disharmonies: personal domination and conflicts in human relationships, arbitrary personal opinions, superstition, dogmas, repressive material organizations, authoritarian hierarchies — ecclesiastic, academic, social or political — tyrannical and oppressive governments, and international strife for world hegemony.

3. How does the nature of Principle resolve evil?

Personal sense has not one quality of Principle. Principle is apodictical, allowing no rival or contrary. It is comprehensive, providing the only reliable foundation for scientific government and scientific being. As a result, this fact of Principle deprives the false systems of human belief of every claim to power or authority. Because Principle's system provides the only scientific foundation for governing the universe, evil has no system through which to govern man, no operative power to demonstrate itself and no category of reality on which to build its false superstructure of dogmas, theories and superstitions. Because evil has not one quality of Principle, it cannot demand obedience from mankind, much less usurp the authority of divine Principle. With not one element of Principle behind itself, evil has no possibility of working, either in us, in mankind or in the universe.

We unite with Principle by breaking our alliance with false foundations. How then do we break our apparent attachment to personal sense and its false systems of belief? Nothing in being binds us to the false category of personal sense. Nothing except mortal misconceptions classifies us as a mortal personality. Consequently it is our practical prerogative as well as our divine responsibility to shift our allegiance from a personal sense of things to the scientific categories of divine Principle. As we see that all evil springs from unscientific reasoning, we realize that a principled, scientific consciousness — built on Mind, Spirit, Soul — undercuts evil's claims, rendering them powerless. As a result, we discipline ourselves according to the nature of Principle, accept its demand for being divinely scientific, and in this way liberate ourselves from false foundations, from the dictates of personal belief. As in the fourth statement of the Commandments, it is Principle's intention to "shew mercy unto thousands of them

Principle

that love me, and keep my commandments" (Ex. 20:6). On the one hand, Principle causes us to bind ourselves to Principle through Science, while on the other hand, Principle shows mercy by refuting the so-called systems of mortal mind, matter and sense-testimony. The spiritual power and authority of divine government renders impotent the claims of government by false systems of belief, and we see the demonstration of Principle, proving the irrefutability of its scientific system of ideas.

4. How does the system of Principle restructure understanding?

Principle brings scientific understanding: Principle is our Principle. The system of Principle operates in us as the absolute spiritual authority, as that which teaches and explains the divine Principle of being through the categories of Science. In this way, the divine Principle works universally to demonstrate the divine nature, making us wed ourselves to divine Principle above all else and so bringing out the maximum of good in conscious unity with God. As a result of Principle's working, we gain a divinely scientific attitude: we think, act and live from the categories of divine Being. Scientific understanding takes form in us as a divine quality, breaking in on mankind through Principle's power to demonstrate the idea of Mind. Spirit and Soul as Life. Truth and Love. By conforming to the system of Principle, we become impersonal and scientific. We become wedded to Principle through our true idea-being and, through this divine relationship, are brought into a right sense of human relationships. Principle and its idea become more real, tangible and satisfying to us than all the trappings of a mortal personality. As a result, we not only reason from but also embody the triune Principle, which in turn excludes the categories of unscientific beliefs.

What is the effect of this divinely scientific system, both within the divine nature and in its practical implications for handling the effects of evil? This question leads on to the next three synonymous terms for God: Life, Truth, Love.

1. WHAT IS LIFE ?

Life is eternal and self-existent. The central and most compelling issue about Life in the context of handling evil is the fact that Life is eternal and self-existent. "Life is God, good, and not evil" (S&H 288:21). "Because Life is God, Life must be eternal, self-existent." (S&H 289:32) "Life is the everlasting I AM, the Being who was and is and shall be, whom nothing can erase." (S&H 290:1) Life is the isness of the divine nature, the being and infinite expression of divine Principle. Because Life is God, Life draws its nature from Principle. Life is the outpouring of Principle's scientific system, eternalizing all that is included in the categories of Science. What God is, Life expresses through infinite spiritual individuality, independent of time, space or mortal consciousness. Thus "Life is without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity." (S&H 468:27) Because Life is God, "Life demonstrates Life." (S&H 306:7) Life demonstrates the isness and indestructibility of all that is divine. All that God is finds expression in the continuing multiplication of spiritual being, in new forms of divine expression impelled by the one Life. Thus Life is everpresent, self-sustaining, abundant, inextinguishable and deathless.

Jesus demonstrated the implications of the fact that Life is God. This divine concept of Life is very different from the mortal sense of life, yet it was this divine concept that Jesus demonstrated. For example, Jesus' willingness to let himself be tried and crucified served one purpose: to show mankind that "Life demonstrates Life", that Life exists not in minds, matter, or bodies but as God, forever untouched by the circumstances of mortality. With his resurrection and ascension, Jesus demonstrated the absolute indestructibility, eternality and spirituality of Life in the face of the most severe threats that life could be extinguished through death and destruction. For Jesus, the fact that Life is God brought new possibilities for spiritual being and enabled him to demonstrate these possibilities for all mankind.

2. How does Life uncover evil?

Evil is the belief in mortal life. Evil, being a misunderstanding about

Life, is the claim that life is not of God but separate from God and independent of divine Life. Because evil tries to build up a sense of mortal existence from mortal mind, matter and sense-testimony, operating through persons, "error begins by reckoning life as separate from Spirit" (S&H 539:3). "All forms of error support the false conclusions that there is more than one Life" (S&H 204:3). Thus evil is the delusion that there are many mortal lives, each laboring under the categories of human belief. What kind of life is this? "So-called mortal life is mortal mind, not matter." (S&H 399:22) "Mortal existence is a dream of pain and pleasure in matter, a dream of sin, sickness, and death" (S&H 188:11). "Mortal existence has no real entity" (S&H 250:6). "Mortal existence is a state of self-deception and not the truth of being." (S&H 403:15) "Such so-called life always ends in death." (S&H 309:29) Thus mortal existence is a distortion, a misconception about Life and not the reality of Life itself.

Death is overcome by first overcoming the belief of mortal life. As a result, all the phenomena of mortal existence — decay, death, destruction, lack, persecution, etc. — are nothing but the consequence of misunderstanding Life. If we see this, we realize that the common problem of mortals, the root-evil, is not death but the belief of mortal life: life arising from and residing in mortal mind, matter, sense-testimony and personal beliefs. Therefore the only way to overcome death is first to overcome the belief of having a mortal life — a life separate from God. Without this false concept, there can be no death.

3. How does Life resolve evil?

Life sustains Life: the belief of mortal life has no life. From the absolute standpoint, the fact that Life is God, on the one hand, eternalizes all that is divine, while on the other hand, deprives evil of any claim of life. "Life is real, and death is the illusion." (S&H 428:3) "Nothing really has Life but God, who is infinite Life; hence all is Life, and death has no dominion." (S&H 347:6) "All is Life, and there is no death." (S&H 331:16) In this way, "Life, God, omnipotent good, deny death, evil, sin, disease." (S&H 113:19) Because Life is God, evil (the claim of mortal existence) has no life, no permanency or continuity, no power of perpetuating or propagating itself, no method to impose and no ability to sustain itself. Consequently what dies — or is dead — is evil, the false concept of Life, but never Life itself. "It is evil that dies; good dies not." (S&H 204:1)

To understand Life, we must lay down the mortal sense of life. However this fact of Life is not apparent or even always understandable in a practical way to the human sense of life. Rather "we all must learn that Life is God." (S&H 496:9) "Mortals must emerge from this notion of material life as all-in-all." (S&H 552:16) We must see that "a sinning, earthly mortal is not the reality of Life" (S&H 72:26) and so lay down the mortal concept. This demand of Life to lay down the mortal is necessary, for only in this way can we rise above the belief of life in matter. By making us abandon all that counterfeits Life — all that binds life in minds, matter, bodies and personalities — Life exalts us to newness of life and raises us above all corporeality. As in the fifth statement of the Commandments, we cannot "take the name of the Lord thy God in vain" (Ex. 20:7) by entertaining empty, false concepts of God. Rather Life impels us to lay down every "vain" concept of Life and accept God as the only Life of man.

Life exalts us to newness of life. Thus the indomitability of Life makes the false systems of human belief die in us. We are exalted above all the phenomena of decay and destruction into newness of life. By making us abandon the root-evil of misunderstanding Life, Life overcomes the consequence of misunderstanding: namely, death. Thus "there is but one way to heaven, harmony... it is to know no other reality — to have no other consciousness of life — than good, God and His reflection" (S&H 242:9). As we stay with what Life is, we are exalted above the belief of life in matter and finally accept the fact that "God alone is man's life." (S&H 203:32)

4. How does Life restructure understanding?

Life establishes man's life through grace: Life is our Life. The irresistibility of divine Life operates as newness of life, supplying us with all that we need to demonstrate man's life at-one with God. Life impels our true being, establishing man's true life through grace, not through merit. In other words, we live and progress spiritually because of what God is, Life is, not because of what we are humanly. In this way, "the understanding that Life is God, Spirit, lengthens our days by strengthening our trust in the deathless reality of Life, its almightiness and immortality." (S&H 487:27) We gain "the eternal unfolding of Life as immortality brought to light." (S&H 335:23) We experience man's life as the living, immortal expression of the divine nature, bringing ever new forms of expression into being. Our true life is wholly supported by the one Life, since "all Life is God" (S&H 526:8).

Truth

1. WHAT IS TRUTH?

Truth is the consciousness of the whole of the divine nature. Truth is the factuality of the divine nature: the factuality of Mind, not mortal mind; of Spirit, not matter; of Soul, not sense-testimony; of Principle, not persons; of Life, not death; of Truth, not error; and of Love, not fear or hate. Therefore the truth of being is established by what God is. Why is this so? Truth is the whole, including all that really is. Even more, Truth is the consciousness of this whole as one coherent, self-consistent system. This divine self-consciousness forever knows and claims all that Being is — all that Mind is, Spirit is, Soul, Principle, Life, Truth and Love are. In this way, Truth is the full consciousness of Being in its whole form, its divine gestalt, establishing the divine nature on every level of consciousness as the standard of true being.

Truth is the consciousness of all truths. As Truth holds within its selfawareness the whole of the divine nature, Truth presents the compound idea of God, the divine idea that includes all ideas, all divine qualities in one divine consciousness. Because Truth presents the whole truth, Truth is conscious of all truths and so is the truth about everything. There is no problem whose solution does not lie in a scientific consciousness of the truth of being. As we will see, this fact of divine self-awareness or divine self-consciousness is the key, on the one hand, to a true consciousness of God, which, on the other hand, annihilates every misconception about God — evil.

2. How does Truth uncover evil?

Evil is error, the belief of a false sense of being. Evil, being a misconception about Truth, is error, falsity, a supposed denial of Truth. Rather than the full consciousness of the divine nature, evil is the claim that we can be conscious of counterfeit concepts of God. "Error is false, mortal belief" (S&H 287:22). "Error is a belief without understanding... It is that which seemeth to be and is not." (S&H 472:18) Error is the antithesis of Truth, the anti-Christ, that which misstates, misrepresents, contradicts and attempts to utterly obscure with irrelevant complexities the truth of spiritual being. It was a great step for Mary Baker Eddy

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in a religious age to analyze evil not as a thing or entity but as error, a mistaken sense of God.

The criterion of truth and error: truth is what comes from God; error is based on mortal belief. What does this mean in practical terms? Human experience is full of greys — things that are not absolutely true but also not absolutely false. How do we know what error is in our confusing world of ambiguities? If we use the scientific method of reasoning from categories, we see that whatever builds on a consciousness of mortal mind, matter and sense-testimony, organised in billions of personal entities, and so lives by all the beliefs of life in matter cannot provide the truth of being. Therefore we can know what is truth from what is error by analyzing its foundations. Whatever is of Truth reflects the whole of God, the whole of the divine nature. Whatever is of error proceeds from misconceptions about God—misconceptions about Mind, Spirit, Soul, Principle, Life, Truth and Love.

Error confuses us with so-called partial truths. If the questions as to what truth is and what error is are so simple, why then are we so easily confused, calling error truth and truth error? The problem is that error confuses us by seemingly claiming parts of God - like intelligence, power or reality. However no truth, no divine quality, exists alone. God has no parts - only reflected wholes. Unless a truth reflects the whole of the divine nature, it is a partial truth and therefore no scientific truth. Thus error is false, not for what it is - because of itself, error is nothing — but for what it is not, i.e. not the whole. As St. Augustine, the fourth-century philosopher-theologian, analyzed it, error is the absence of Truth, the absence of the holistic context of the divine nature and not a thing per se. Mary Baker Eddy also regarded error, evil, as the absence of Truth. For example: "What is evil? It is suppositional absence of good." (Mis. 289:7) Error is Truth misunderstood, a partial truth which, because it does not reflect the whole of Truth, misleads and so is false. Thus error is a partial, atomistic, fragmented, one-sided rendering of Truth - no truth.

What is truth must reflect the whole. This holistic requirement for truth is apparent even in human experience. For example, a witness in court is sworn to tell "the whole truth and nothing but the truth". Otherwise a witness could testify to a part, which in isolation would not give the true picture. More poignantly, the physicist Werner Heisenberg analyzes the errors causing individual, social and political confusion as "partial orders":

> The subjective realm of an individual, no less than a nation, may sometimes be in a state of confusion. Demons can be let loose and do a great deal of mischief, or, to put it more scientifically, partial orders that have split away from the central order, or do not fit into it, may have taken over. But in the final analysis, the central order, or the 'one' as it used to be called and with which we commune in the language of religion, must win out. And when people search for values, they are probably searching for the kind of actions that are in harmony with the central order, and as such are free of the confusions springing from divided, partial orders. ('Physics and Beyond — Encounters and Conversations', p. 214)

Error can only be uncovered rightly from the standpoint of the whole. The crucial question then for determining truth and error is: What is the central order, 'the one', the ultimate whole? What is the whole truth of being that serves as the absolute context and standard for determining truth and error? In short, we must ask: What is God? Why? We must know the central order in order to know what is not in line with this order. We must know the whole truth in order to know what does not reflect or represent this whole truth. In other words, we must know the divine nature, know God, and let this divine nature uncover error. Only from the standpoint of the central order, that which is conscious of the whole of the divine nature, can error or partial truths be uncovered.

The consequences of being deceived by error. If we lack this holistic context, we are deceived. We accept self-contradictory, partial truths as true and work from their false foundations. Finite standards of belief become the judge of truth or error, right or wrong. Without the coherency and effectiveness of the whole truth behind them, these inadequate premises break down, and we with them. We become sick and diseased of mind and body. We experience fragmentation in our individual lives, in our collective societies and in our universal world-view or conception of being. These are the objective forms of error, evil.

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3. How does Truth resolve evil?

Error has not one quality of Truth. The wholeness of Truth reveals the nothingness of error. "To Truth there is no error, — all is Truth." (S&H 475:2) "Because Truth is infinite, error should be known as nothing." (S&H 367:30) "Truth has no consciousness of error." (S&H 243:25) "Truth has but one reply to all error, — to sin, sickness, and death: 'Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return.'" (S&H 545:27) Thus, from the standpoint of Truth, error or evil has no standard, no quality of truth, no power to assert itself, no ability to penetrate consciousness, no form, no factuality. Rather "evil is a suppositional lie" (S&H 103:17) — a lie which has no power to make itself a fact. "Truth creates neither a lie, a capacity to lie, nor a liar." (S&H 357:8) Thus even the belief that there could be a lie is empty, nothing.

The self-conscious self-consistency of Truth makes error self-destruct. What is there about Truth that makes error nothing? The self-consciousness of Truth presents the divine nature as a divine gestalt — a holistic structure, one coherent whole. This self-conscious, self-consistent whole operates to dispel error from consciousness by excluding all that does not conform to its divine standard. By depriving error of its claim to truth, Truth makes error self-destruct. In the face of Truth, no error can stand. Because there is Truth, error must surrender even its suppositional appearance. In this way, Truth is the savior from all error, neutralizing error by making error demonstrate its own nothingness.

We must understand that error is nothing. However, from the human standpoint, this absolute fact of error's nothingness must be learned step by step. "We need to understand that error is nothing" (S&H 346:9). The nothingness of error "must be demonstrated in order to prove the somethingness — yea, the allness — of Truth." (S&H 346:11) As in the sixth statement of the Commandments, we must labor six days (see Ex. 20:9) to find out the nothingness of error. How do we do this?

Culturing the "six days" of unfolding spiritual consciousness. Just as error can only be analyzed and uncovered rightly from the standpoint of Truth, so error can only be resolved and annihilated from the standpoint of Truth. Our task then is not to fight against error, either objectively manifested or appearing within consciousness. Rather our job is to accept the standpoint of Truth and adhere to it. We must culture the "six days" of unfolding spiritual consciousness, represented through the unfolding nature of Mind, Spirit, Soul, Principle, Life and Truth. With Truth-consciousness, we must affirm the nature of Mind as our intelligence, the nature of Spirit as our substance, the nature of Soul as our selfhood, the nature of Principle as our true personality, the nature of Life as our life, and the nature of Truth as our manhood. Our "labor" becomes the scientific labor of reasoning from the categories of divine Being and letting these categories resolve error. We labor to be open to Truth — open to divine consciousness, to the whole of the divine nature — and so closed to error, closed to the illusions generated from fragmented misconceptions about reality.

Human thinking is inadequate and cannot replace divine consciousness. As the rightness of Truth-consciousness and its affirmation of infinite spiritual qualities becomes our standpoint of consciousness, we gain a healthy skepticism about every human judgment of right or wrong. Our confidence lies only in the dictates of spiritual qualities, translated from the divine nature. No human judgment presents the absolute right, since every judgment is necessarily conditioned by the limitations of human reasoning. Therefore, to work out effectively the nothingness of error, we must recognize this limited quality of human judgments and abandon human standards as a premise for demonstrating spiritual truth. What we know or think we know of Truth is infinitesimal compared with what Truth knows of itself. Therefore the only possible way to demonstrate the nothingness of error is to disregard the basis of human thinking and put all our efforts into being open to the influx of divine self-consciousness. Then whatever is known of Truth --- and hence of error's nothingness --- is known by virtue of divine consciousness at work, not human thinking. Divine consciousness can use human thinking and make it give way to divine consciousness, but human thinking per se cannot use divine consciousness or make it its servant.

Truth's standard provides the method of approximation in working out the nothingness of error. How then do we specifically proceed to work out the nothingness of error in human experience? We "let Truth uncover and destroy error in God's own way," (S&H 542:19) freeing mankind from error's beliefs and consequences. In this process, though,

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our labor with Truth is a labor of approximation, of choosing that which most reflects Truth and so makes us most consistent with the divine nature. Accordingly we should not despise the human because we do not yet know the whole of Truth or cannot yet demonstrate the absolute truth completely. Mary Baker Eddy gives a most intriguing rule for this issue: "From a human standpoint of good, mortals must first choose between evils, and of two evils choose the less; and at present the application of scientific rules to human life seems to rest on this basis." (Mis. 289:8) Also "Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute." (Mis. 288:13) From the human standpoint, we cannot demonstrate the absolute at once but rather must approximate it. We begin by doing that which is "nearest right under the circumstances", that which most reflects the whole truth, that which is the lesser evil. Truth gives us a 'ladder let down from heaven' (see Ret. 85:10 and Gen. 28:12) by translating its divine standard to the task of leading mankind step by step out of the limited categories of human thinking. We do well to utilize this translated standard of Truth and abandon only "so fast as practical" (S&H 254:21) the errors of human belief. From the human standpoint, this method of approximation is the "nearest right" - that method by which we finally "achieve the absolute". Thus, although humanly we must proceed step by step, it is always Truth working behind our steps of approximation, resolving error from human consciousness in "God's own way".

4. How does Truth restructure understanding?

Truth establishes true spiritual manhood: Truth is our Truth, our consciousness. As Truth resolves error, Truth establishes its idea — that which represents the whole truth — in consciousness. We find our true manhood as that which reflects the whole of the divine nature. This spiritual manhood gives us dominion over all the claims of the mortal. We realize that our consciousness and being is the effect of divine selfconsciousness at work, making the errors of mortal manhood yield. Everything within us comes to affirm Truth, claim Truth and provide a spontaneous denial of error. Consequently the true solution to the problem of being lies, not in trying to overcome the mortal with the human, but in waiting on divine self-consciousness, culturing the whole range of spiritual qualities and letting the divine idea — the compound idea of Truth — form our manhood. In this way, man reflects wholeness, health, and so is immune to the lies, contradictions and partial truths of error, evil.

Love

1. WHAT IS LOVE?

Love is integrated being. Whereas Truth presents the whole of the divine nature as the truth of being, Love shows that within this whole, every aspect is perfectly integrated with every other. In Love, there is one divine plan of perfectly integrated being at work, with each idea dovetailing with every other to fulfil the divine purpose. This plan of Love is all-embracing. No element of being or reality is excluded. Everything has its perfect place and plays a necessary role for the fulfilment of spiritual good. Consequently Love presents the self-sufficiency of the divine nature, showing that Being has everything within itself to bring out the completeness and perfection of all that is divine. This divine self-completeness is expressed as Love always having and holding its perfect manifestation: " divine Love cannot be deprived of its manifestation, or object" (S&H 304:10). No matter what the circumstances, Love always presents its idea at the point of perfect manifestation, perfect expression. "Love never loses sight of loveliness." (S&H 248:3) Love's purpose and plan of perfection are ever-present, ever at work, all-encompassing, driving every detail towards the fulfilment of Love's goal. Thus the self-conscious whole (Truth) has not only a plan of fulfilment but also the inexhaustible means for consummating its plan (Love). As a result, we live at the impulse of the divine design - of Love's universal plan driving all mankind towards full and final salvation.

2. How does Love uncover evil?

Evil is the belief in something besides God. Evil, being a misunderstanding about Love, is the claim that there is something besides God, outside Love's plan. Evil is the claim that there is an enemy or opposing force that works to disrupt man's unity with God and so drive us and the universe towards complete annihilation. In short, evil, as the counterfeit of Love, is the claim that there is something besides God: separate from God, excluded from the divine nature or working out a plan contrary to the divine design. How do we experience this root-evil?

Evil manifests itself as fear. Fear is the most obvious form of misunderstanding Love. Fear arises when we believe that something besides the divine nature is working to fulfil finite, selfish and destructive ends. We fear when we believe that we are excluded from God, that we have no purpose in God or that our unique purpose and reason for being can be usurped, defeated or annihilated. On this false concept, we fear that we face dangers and challenges for which there is no divine solution. Fearing failure, we fear being cut off from God, as if we could lose our place within the whole.

Fear brings hate, jealousy, envy. With fear comes hate, animosity, jealousy, envy — the state of consciousness which tries to find security by excluding others, creating enemies and irreconcilable conflicts. Why? We hate when we fail to see that all are at-one with God and that no one is or can be separated from God. To believe otherwise — to believe that others are at-one with God and we are not, or that we are at-one with God and the others are not — is to plant the seeds of hate, jealousy and envy. Yet Love embraces all impartially. From Love, we always have our place in divine being; no one can usurp or deprive us of this divine fact of integrated being. We have all that we need divinely, and this divine sense of purposefulness and fulfilment is not something that humans can either give or take from us. Love embraces all good and so includes infinite means for redeeming all that is good in every situation. No good can ever be excluded from God, from Love and Love's plan.

Fear involves fear of penalty, curse. With the fear of being excluded from Love's plan of salvation comes the fear of damnation, curse, penalty. We fear that we have fallen outside God and must suffer the consequences. Believing ourselves to have fallen outside Love's all-inclusion, we fear that we are helpless to protect ourselves from becoming victims of the excesses of mortal-mind beliefs.

Fear leads to nihilism. All these fears lead to nihilism. The recurrent anxiety in the twentieth century is that there is no meaning and no purpose to life. From the advocates of nihilism comes the sense that nothing we do is of any consequence or has any ultimate value. We are grains of sand in an endless sea extending into infinity. Why try? Why bother with things like hope or aspiration? This fear of emptiness and inevitable futility brings, on the one hand, superficiality, escapism, materialism and provincialism, while on the other hand, cynicism, sarcasm and jaded ambition.

Fear is the result of misunderstanding God. These fears proliferate as we accept in consciousness the categories, not of the divine nature, but of

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ignorance and misunderstanding about God. For example, we entertain fear of the illusions of mortal mentalities (vs. Mind), fear of material chaos (vs. Spirit), fear of pain and emotions — what the senses tell us (vs. Soul), fear of other persons and human government (vs. Principle), fear of death (vs. Life), fear of sickness (vs. Truth) and finally, fear of fear itself, fear of emptiness and nothingness (vs. Love). From these fears arise all the world's problems: individual, collective and universal. Accordingly the task of facing these fears with the allness of divine Love is no idle or abstract inquiry. It is the single, most important question for the future of men. If hate cannot be resolved, if enemy-consciousness cannot be made obsolete, if fears cannot be overcome with trust and a sense of purpose in the plan of divine good, then the likelihood of survival is slim.

3. How then does Love resolve evil?

The allness of Love excludes evil and fear. Love resolves the evils of fear by excluding their false premise. "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death." (S&H 567:7) To Love, there is no outside, no opposite, no enemy. Nothing is or can be going on in the universe but Love and Love's plan of perfection, of completely integrated being. Love begins from the standpoint of the impossibility of error's existence — from the fact that error is nothing because Love, God, is all. The lie of evil is seen to be wholly suppositional, with no place in reality. Thus Love excludes error, wiping out any basis for fear. By including all that is real — all that is divine — Love excludes the possibility of there being something outside of God to be feared. All that is real and true of our being is included in Love's plan at the point of perfection and full manifestation. Man is at-one with Love, integrated into Love's all-encompassing design. Our place in the fabric of being is secure, held in God and forever serving the divine purpose.

Love enforces complete salvation: full and final deliverance from evil. In human experience, Love's assurance of the nothingness of error forces us to work out our salvation accordingly. Love does not allow us to stay mired in fear or dread of mortal beliefs. Rather "the design of Love is to reform the sinner." (S&H 35:30) "Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science." (S&H 323:6) "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified." (S&H 22:20) Love's purpose of perfection allows no error to pass as true or to enter the realm of real being. Love drives us to no less than perfection and so secures every possible and necessary means to fulfil this goal. Love forces full and final salvation by making error harmless against the demands of perfection. We have no choice but to accept Love's plan and let Love effect its final and inescapable solution, namely, that to Love, man is one with God, and there is no error to disrupt this oneness.

Love enables us to work out our salvation through the seventh-day state of consciousness. The assurance that only Love's plan is at work enables us to find out the nothingness of error through the seventh-day state of consciousness: with peace and no sense of enemy or accuser. As in the seventh statement of the Commandments (Ex. 20:10,11), we have a Sabbath-day consciousness, a day of rest. We cease our struggle against error with the realization that there is no error in being to struggle against. "The Gabriel of His presence has no contests." (S&H 567:6) Love's plan is all-encompassing, and we cease our warfare against the dreamserpent. "Against Love, the dragon warreth not long" (S&H 567:9). The scientific fact of the allness of the categories of Being and the nothingness of counterfeits becomes subjective to consciousness. No matter what happens humanly, inwardly we accept Love's plan and see that nothing can ever "separate us from the love of Christ" (Rom. 8:35).

4. How does Love restructure understanding?

Love fulfils its plan of perfectly integrated being: Love is our Love. As Love resolves the sense of evil — of fear, struggle, anxiety, etc. — Love bestows the sense of man as the blessed and glorified of God. Love makes man partake of the divine nature through the super-abundant gift of grace. In the universe of Love, Love's plan of integrated being makes all things serve and support Love's plan: "to those who love God, who are called according to his plan, everything that happens fits into a pattern for good" (Rom. 8:28 — Phillips' translation). We feel immeasurably blessed that God is Love, that Being is one with its expression and never without its perfect manifestation. We realize not only that all our own human

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needs are fully met but also that Love blesses all mankind — impartially and universally. We have the trust that the least glimmer of spiritual good — because it reflects the whole of God — cannot help but be brought to complete fulfilment. We gain a scientific sense of compassion for ourselves as well as for others, because we see ourselves as Love sees us, not as an imperfect mortal but as the perfect man of divine Principle, Love. This perception of true womanhood, true motherhood, supports each step towards salvation, showing each stage at the point of fulfilment. Because Love's plan is all-embracing, we cannot escape this salvation but inevitably find our true manhood included in God and blessed by the totality of the divine nature. Love becomes the subjective assurance of the self-sufficiency of Being, of man's inclusion in this divine selfcompleteness, and of the absolute, unconditional nothingness of evil.

Summary of the sevenfold nature of God

In this way, the seven synonyms for God, defining what God is, systematically analyze, uncover and annihilate the claims of evil. Mortal misunderstanding is replaced by the elements of the divine nature operating in consciousness. Most importantly for us, we gain the scientific method for handling evil: we proceed from the first fundamental category representing the nature of divine Being and let the divine nature operate as "one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses." (Ret. 30:11) Thus the method of handling evil is based wholly on the divine nature and does not depend on the qualities or categories of human thinking.

Like cause produces like effects. With the seven synonyms for God our sevenfold Principle for handling evil — we can analyze "the suppositional evolution of evil".¹ Through the counterfeits of Mind, Spirit and Soul, error claims a false cause. Without the endless illusions generated from mortal mind (vs. Mind), without the objectification of these illusions in material forms (vs. Spirit) and without the false evidence of the senses, the outcome of putting mind in matter (vs. Soul), there could be no error — no sin, sickness or death. Only when this false cause of error is accepted and embodied in personal belief (vs. Principle) can this false cause bring its false effects. What are these false effects?

As mortals work from the false foundations of mortal mind, matter and the material senses, they experience death, lack and destruction (vs. Life); they experience sickness and disease (vs. Truth); and they experience fear, hate, jealousy and emptiness (vs. Love). The solution to these phenomena of evil lies not in battling against the false effects but in rejecting the false cause. To stop reaping the whirlwind, we must stop sowing the whirlwind. Only by refuting the false premises of the carnal mind can we free ourselves from its destructive consequences. Thus the scientific solution to the phenomena of evil lies in going out from the divine cause, from Mind, Spirit and Soul operating as one all-encompassing Principle, and letting the operation of this divine system lead us into a higher, more spiritual sense of Life, Truth and Love.

¹ See Max Kappeler, Notes on Handling Evil, pp. 4-5.

Summary

Evil has not one quality of the divine nature. As the divine Principle operates to annihilate the effects of evil, we see that evil has not one quality of the divine nature. For example:

- because Being is Mind, evil has no power, no intelligence, no action and no influence;
- because Being is Spirit, evil has no reality, no substance and no order;
- because Being is Soul, evil has no identity, no evidence to support its claims, no tenacity;
- because Being is Principle, evil has no government or system, no authority, no power to demonstrate itself or to take over a situation;
- because Being is Life, evil has no life of its own, no power to sustain itself or to multiply its errors;
- because Being is Truth, evil has no truth, no factuality, no claim on consciousness, no persuading or penetrating power;
- because Being is Love, evil has neither plan, power of fulfilment nor overriding design.

Thus, under the impact of the all-inclusiveness of the divine nature, evil has no element of being or reality. The sevenfold Principle of the divine nature provides a sevenfold process of annihilating the rootclaims of evil. The Bible writers symbolized this sevenfold scientific treatment of evil as follows: "The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways." (Deut. 28:7)

The divine nature resolves evil. As the divine nature constitutes the elements of spiritual consciousness, it operates to resolve every sense of evil. For example:

- Mind operates as a law of correction, correcting the illusions of mortal mind with divine ideas and so saving mankind from mortal mind's beliefs.
- Spirit operates as a line of demarcation, establishing the substance and order of spiritual monism by excluding dualistic reasoning, and so allowing no mingling between the reality of Spirit and the unreality of evil's beliefs.
- Soul operates as a rule of reformation, as spiritual sense rebuking the material senses and their false evidence and so leading mankind step by step from sense to Soul, from material evidence to real spiritual identity.

- Principle operates as the divine system of spiritual ideas, never pardoning error but rather correcting error through Principle's scientific interpretation of the divine system.
- Life operates as the spiritually scientific method for overcoming evil, impelling mankind to go to the Principle of being and accept that Principle alone constitutes man's life. This method of Life based on Principle breaks through every claim of error, makes us lay down the false categories of mortality and so exalts us to an ever new sense of existence.
- Truth operates as the whole truth of being, working out the nothingness of error by uncovering, neutralizing and destroying error. As a result, Truth is the universal remedy, for there is no error that has no solution in Truth.
- Love operates as the plan of salvation, forcing all mankind to find out the nothingness of error. Love protects the unfolding idea of man's true, scientific being, not only by making the attacks of error harmless but also by making these very attacks serve the spiritual idea through forcing us out of the categories of mortality. Thus, no matter what happens, Love ensures that salvation — conscious acceptance of man's unity with God — is inescapable.

II. THE SECOND CATEGORY: THE OPERATION OF GOD

The four fundamental questions in regard to the operation of God

1. WHAT IS THE OPERATION OF GOD?

Whereas the first prime category of Being presents the nature of God, the second prime category shows how this divine nature works in a divinely self-operative system. Being is not a static absolute, not an abstract concept of perfection, but a dynamic, ever-operative Principle of being. working through system and structure to establish the divine nature in consciousness. The fundamental offices of this divine activity are identified through the symbols of Word, Christ, Christianity and Science – four basic aspects of the one self-operative Principle. This fourfold operation is reflected in every aspect of life and can be understood through various symbols. Perhaps the easiest and clearest symbol is found in the four phases of a cybernetic system — the basic concept underlying all computer technology. A cybernetic system is a self-steering, self-operating, selfregulating process. A home thermostat is a cybernetic system, regulating the furnace according to the temperature in the room. All learning systems are cybernetic, depending on feedback for gaining a new and higher understanding. What then are the elements of a cybernetic system, and how does it give us an analogy for understanding the way Being operates?

First, every cybernetic system must have an input, its basic storehouse of information. This input or information-bank is comparable to the Word of God, which states the nature of Being.

Second, every cybernetic system has its way of processing this information, sorting it out, organizing it, selecting just the right information needed. This processing aspect is comparable to the Christ, the aspect of Being which shows the dynamic operation of the divine nature, translating the whole Truth of being to individual, specific situations. Through the Christ-consciousness, the whole of the divine nature comes into action, working universally to establish the true idea of God in consciousness.

Third, every cybernetic system has an output, the outcome of its programmed process. This output is comparable to Christianity, the realm of the Christ-activity. Rather than representing a religious history or churches, sects and denominations, Christianity is used in Christian Science to represent the effect or outcome of the Christ-activity, and reveals the true man and the true universe as ideational being, the divine nature reflected in infinite spiritual manifestations.

Fourth, the distinguishing element of every cybernetic system is its feedback mechanism, analyzing and evaluating the combined process of input-process-output and using this new comprehensive understanding as new input. This feedback mechanism is comparable to Science. Science comprehends Word, Christ and Christianity as one divine operation and presents this comprehensive understanding as the scientific standpoint for interpreting all things. Through "the divine digest of Science" (Rud. 3:15), we gain an ever higher understanding of the divine nature, which becomes our new 'input'. In this way, the Word, Christ, Christianity and Science present one complete self-organizing system for understanding the dynamics of divine Being.¹ As with the study of the seven synonymous terms for God, a lifetime culture is necessary to gain a right concept of and feel for these four modes of divine self-activity.²

2. How does the operation of God uncover evil?

Evil, being a misunderstanding about the divine self-activity, is the claim that something else, something other than God, has operative power and is operating in the universe. Whereas the system of divine Being is allinclusive, evil is the claim that error has its own system to operate and has as much if not more power than God to operate in human consciousness and experience. In short, the claim of evil is that something other than and contrary to the divine nature is at work in the universe.

¹ This subject of the cybernetic sense of being was first presented in talks by Max Kappeler in 1969.

² For further study of these four offices of Being, see Max Kappeler, Introduction to the Science of Christian Science and The Four Levels of Spiritual Consciousness — Science, divine Science, absolute Christian Science, Christian Science, pp. 87-116.

3. How does the operation of God resolve evil?

Because God is All—omnipotent (Word), omniscient (Christ), omnipresent (Christianity) and omni-active (Science)—the allness of the divine system systematically refutes any other claim to operative power or manifestation. Because the divine system is all that operates in being, this fact excludes the possibility of another so-called system, a lie of a system or a system of lies, existing alongside the divine. We live in a universe that has but one Principle. This one Principle has but one system to express itself and to exert the scientific authority of its one divine nature. The system and operation of "the central order, or the 'one'... must win out" (Heisenberg, op. cit.). Nothing can withstand the operation of Principle's system or challenge its scientific government of the universe. All that happens is that the self-operation of Being precipitates the inevitable collapse and self-destruction of any other claim to system or operative power. Because God's operation, the divine Principle of Science, is allencompassing, no other system exists in being or can work in the universe.

As we consciously accept this one system of Principle as the only operative power, we strive to pattern our life in harmony with the divine. We "search for the kind of actions that are in harmony with the central order, and as such are free of the confusions springing from divided, partial orders" (Heisenberg, op. cit.). We become aware of the system of divine Principle and its fourfold mode of operation operating throughout our life. We seek no other nature than that which comes from the divine Word. We work from no other power or impetus than that which comes from the Christ. We live in no other universe and have no other being than that which exists in the realm of Christ's working — Christianity. And we have no other interpretation of things and events — of life in general — than that which Science teaches us. In this way, the claim that some other power or system works in being is resolved.

4. How does the operation of God restructure understanding?

The fourfold operation of Being forever demonstrates the power and authority of its system to establish scientific understanding. As Being operates, the structure of Being constitutes the structure of understanding, which in turn provides the structure of life experience. Accordingly the statement of the Word of God — the divine nature — constitutes our true nature. Through the translation of the Christ, the Christ-consciousness constitutes our consciousness. The expression or outcome of Christianity constitutes our true manhood, so that the structure of Science constitutes the structure of our understanding and being. In this way, the divine system is for us what it is in being: all-encompassing. Then nothing else has power, authority or opportunity to operate in us or alienate us from the divine nature. We are at-one with the divine nature at work.

Word

1. WHAT IS THE WORD?

The Word is the self-declaration of Being, stating and revealing the divine nature. The Word answers the question: "What is God?" (S&H 465:8) by presenting the sevenfold Principle for understanding the divine nature — the seven synonyms for God. For example, through the Word, God says: I am Mind, the one intelligence and power of all being; I am Spirit, the only reality and substance of things; I am Soul, the identity of all being, that which is unchanging and immortal; I am Principle, the Science of all being, the indivisible unity of God that governs all through a system of ideas; I am Life, the isness and indestructibility of all that is; I am Truth, the divine self-consciousness, the divine ideal ever at work through the whole of being; I am Love, perfection, completely integrated being, the divine self-sufficiency that encompasses the universe.

As in the analogy to cybernetic systems, the Word gives the right 'input' on what Being is: God declares what God is instead of mortals trying to declare the divine nature. Thus, through the Word, Being declares its eternal self-existence, its infinite individuality comprising the whole of the divine nature.

The creative Word. John opens his gospel with this self-statement of the Word: "In the beginning was the Word, and the Word was with God, and the Word was God... All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." (John 1:1,3,4) By stating what God is, the Word states all that there is in the universe. The Word is and expresses itself as the creative Word, the one creator that creates all under the impulsion of God. The Word calls into being infinite manifestations of its divine individuality and so manifests infinite individualities. New aspects of the divine nature are always coming forth from the Word of God — new revelations, new insights. Like the reservoir of information in a computer memory, the Word holds within itself the full statement of being. Yet unlike the computer memory, the Word carries within itself the creative urge to make this divine nature known, to pour forth its nature infinitely. Thus, through the operation of the Word, the nature of God manifests itself infinitely as "the light of men", the nature of all that is.

2. How does the Word uncover evil?

Evil is the misstatement of reality. Evil, being a misunderstanding about the divine Word, is the claim that the primal nature of reality is not divine but is defined through that which the categories of mortality declare. Evil is that which, in belief, constantly states: reality is not of Mind but of mortal mind and its illusions; reality is not of Spirit but of matter; reality is not of Soul but of the perceptions of material sense and emotions; reality is not of Principle but of personal beliefs working from false foundations; reality is not of Life but of birth and death, decay and destruction; reality is not of Love but of fear, anxiety, emptiness and hate. In this way, evil claims that the categories of mortality possess a so-called self-existence and that counterfeit beliefs plague mankind with illusions, with endless false statements about reality.

The temptation to accept evil's false declarations. This claim of evil puts before us the constant temptation to accept, not the true statement of the divine nature, but instead networks of false beliefs, false paradigms, false models for understanding reality. If we follow this temptation and operate from human ignorance about God, we accept evil's false statements and so doom ourselves to suffer from evil and its beliefs.

False conditioning by collective and universal beliefs. Yet to operate from ignorance of God is something few people consciously choose to do. Instead we are consistently conditioned into false paradigms into the categories of mortal belief. In ignorance, we accept ignorance of God. From parents, from human institutions of culture, science, education, religion, etc., from centuries of habituated thinking and from universal archetypal beliefs, we are systematically programmed to build up an information-bank of mortal misconceptions. We do not choose this false system of reference; rather we inherit or fall into it unknowingly. However, ignorant error is no less erroneous. Under the impulsion of the Word, our task is to recognize our universal miseducation and to challenge it. Science gives us the opportunity to make a choice as to which guiding principle of being we accept. Our job is to choose Science — what the Word declares of God's nature — and not to let an opposite choice be made for us by the false conditioning we receive from collective and universal false beliefs.

3. How does the Word of God resolve evil?

To light, there is no darkness. Divinely speaking, the self-declaration of God as the All and the Only excludes the possibility of there being a counterfeit statement of being. "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe." (S&H 503:12) Because there is light, there is no darkness. Because the Word states the whole nature of being, there is no other statement of reality. The revelation of what God truly is reveals the emptiness and falsity, the nothingness, of every counterfeit statement. Evil, darkness, the counterfeit concept of being is resolved, not because it is destroyed by the Word, but because the self-existence of the divine nature precludes evil's claim of selfexistence.

We must awaken from the false conditioning of mortal beliefs. For us, the continual revelation of the divine nature and its exclusion of the categories of mortality cause us — individually and collectively — to awaken from our false conditioning in mortal beliefs. The self-declaration of the Word — of what reality truly is — makes us recognize the categories of mortality as false and challenge these categories as our guiding principle of life. Under the impulsion of the Word, we turn away from ignorance of God and turn to the one Principle of being. We rely on the divine nature as our sole 'input' and reject the statements of mortal beliefs.

We must choose the Word of God as our guiding Principle and abandon all that is unlike God. In this way, the Word of God sets the aim for mankind: all that is of God must be our guiding Principle, whereas all that is unlike God must be abandoned. On one hand, the Word causes us to imbibe all the qualities of Mind, Spirit, Soul, Principle, Life, Truth and Love, cultivating these spiritual qualities as our only true nature. On the other hand, the Word causes us to lay down all that arises from the categories of mortality. It is not enough to know intellectually what God is, if we do not at the same time let this divine nature operate in us as the divine Word, making us abandon — 'sacrifice' — all that is unlike God in us. This operation of the Word, compelling us to lay down the mortal concept is crucial, for without this process error cannot be resolved from human consciousness. Divinely, there is no error; humanly, we must accept this divine statement and all that it implies for changing our paradigm of thought and standpoint of consciousness. As long as we cling to the categories of error and mortal belief, error will seem more real in the dream-world that these categories create. By contrast, as we challenge these false categories and follow the Word's command to abandon them step by step, the divine becomes to us what it truly is: the All and Only. We are ushered into a new understanding based on the divine Word.

4. How does the Word of God restructure understanding?

The Word brings spiritual unfoldment: the order of the Word becomes our order of understanding. As the Word declares the nature of Being through the ordered revelation of God's nature, the divine nature breaks in on consciousness, making us think in new ways and along new categories. The divine order of the Word unfolds itself as our ordered way of understanding. Through this step by step unfoldment, the Word presents the law of creativity, the order of spiritual ideas that constitutes the law underlying every creative process. "In its genesis, the Science of creation is stated in mathematical order, beginning with the lowest form and ascending the scale of being up to man." (Mis. 57:27) This exact "mathematical order" is stated symbolically in the Bible through the seven days of creation, symbolizing the seven fundamental steps of any spiritual development, progress or unfoldment. This spiritual order underlies the Bible-teaching as the divinely ordered way of approaching God and growing in spiritual understanding. This same spiritual order appears again and again throughout the Christian Science textbook, unfolding the steps that establish a scientific understanding of God in us. Thus, as " 'Order is heaven's first law" (Ret. 87:3), the order of the Word and its creative impulsion of ideas comes to us as a divinely ordered way of understanding God. "The natural order of heaven comes down to earth" (S&H 118:31), lifting us individually and collectively to an ever higher understanding of God.

We do well to follow this divine order, obey its requirements and let it

constitute our way of understanding and life. "In obedience to the divine nature, man's individuality reflects the divine law and order of being." (Mis. 104:22) "Christian Science demands order and truth. To abide by these we must first understand the Principle and object of our work... Then we shall demonstrate the Principle in the way of His appointment, and not according to the infantile conception of our way" (Mis. 215:12). The order of the Word, the 'central order', impels on us the steps of *its* order, restructuring our consciousness and being according to the unfolding revelation of God's nature and thereby generating in us — with mathematical order and certainty — a divinely structured understanding of God.

This restructuring of consciousness according to the Word breaks through the error of deviating from divine order, of sidestepping the "seven days" of creative unfoldment in our life. We cannot start anywhere we like and think to progress in spiritual understanding. "[We] cannot in the beginning take the attitude, nor adopt the words, that Jesus used at the *end* of his demonstration. If [we] would follow in his footsteps, [we] must not try to gather the harvest while the corn is in the blade, nor yet when it is in the ear" (Mis. 215:27). Because the Word declares the supremely ordered nature of God, we must follow this order, until we think, act and live by the dictates of what God is and how God unfolds its divine nature to man. Step by step, the order of the Word constitutes our order of understanding, and we gain man's scientific immunity from being the mouthpiece of disordered belief and mortally programmed thought. As Psalms states: "The steps of a good man are ordered by the Lord" (37:23).

However, what happens if we knowingly or unknowingly do not follow the divine order? Are we left in our illusions to suffer? At this point, the office of the Christ comes into focus.

Christ

1. WHAT IS THE CHRIST?

Christ is the self-expression of God. In Christian Science, the term 'Christ' does not so much refer to Jesus, the human personality, but to a fundamental office of Being itself. Thus, although this Christ-office was represented throughout the earthly career of Jesus — just as it can be reflected throughout everyone's life — Christ is not equivalent to Jesus. What then is the Christ-office ? Christ is the fundamental power and will of divine Being to express itself — to manifest the whole of the divine nature universally. As in the analogy of cybernetic systems, the input must be processed, put into operation. The self-existence of the Word carries within itself the power and demand for self-expression; this self-expression is the Christ. Thus Christ represents the dynamic operation of the Word, ever at work to manifest the whole of the divine nature on every level of consciousness and experience. The Christ's office of self-manifestation enforces the full and unrestricted expression of the Word — all that God is — in spite of error and mortal misconceptions. How does the Christ do this?

Idea is the form of Christ's self-conscious expression of the Word. The Word is not an objective thing, unaware of the nature, reality and scope of its own existence. The Word has a Christ: Christ is the selfexpression of the Word and represents the fact that Being is always fully conscious of all that the Word declares. Through Christ, Being is eternally conscious of the whole of the divine nature and expresses this holistic divine self-consciousness as idea. This divine idea is not what mortals think about God or how mortals conceive of God's working. Rather the idea of God represents the focusing of the whole Word in one infinite manifestation, including within this manifestation the divine purpose, means and design for its full expression.

Christ's idea specifies itself through infinite ideas. Through its divine idea, Christ manifests the eternal consciousness of Truth. As a result, divine self-consciousness is not an amorphous, undifferentiated consciousness. Instead Christ expresses the divine activity of translating the whole Truth to the point of specific truths, showing the infinite diversification, classification and individualization of the Christ-consciousness. Through Christ, the idea of God is expressed through infinite ideas, each reflecting the whole. Thus Christ represents divine self-consciousness, not only as

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the consciousness of the whole Truth, but also as the ability to specify the whole Truth infinitely.

The Christ-consciousness is the saving power. Divine self-consciousness, by including the consciousness of specific truths, brings in turn specific solutions to misconceptions about God. Through its universal operation to establish the true idea of God by displacing mortal misconceptions, the Christ-consciousness operates as a saving consciousness, manifesting the divine idea in spite of error. As a result, the Christ-consciousness works as the universal power behind salvation, driving all mankind towards true divine consciousness by forcing us to lay down mortal beliefs. Whereas the Word sets the aim that the categories of mortality must be abandoned, the Christ alone has the means for executing this divine plan, enforcing its requirements and so ensuring its fulfilment.

The Christ executes and enforces the Word. To summarize the office of the Christ: What the Word is, the Christ expresses. What the Word states, the Christ establishes through its idea. What the Word demands and implies for humanity, the Christ enforces universally. Christ is the doing and enacting of the Word on every level of consciousness. There is no escape from Christ's activity, and there is no substitute for its divine office.

2. How does the Christ uncover evil?

Evil is the belief in an anti-Christ. Evil, being a misunderstanding about the Christ, is the claim that something can resist or challenge Christ's workings. It is the claim of an anti-Christ, a supposed state of consciousness operating from a standpoint contrary to the Word of God. In short, evil is the claim that there is a power, consciousness, expression or manifestation at work other than God.

The anti-Christ is impersonal mortal resistance to Christ's workings. This claim of evil is an impersonal argument facing all mankind, individually and collectively. Whenever we take a standpoint separate from God, we face the belief of an anti-Christ. Whenever we believe that solutions to problems can be found in human thinking, material means or moral codes, we submit ourselves to the counterfeit of the Word and thereby rely on the counterfeits of Mind, Spirit, Soul, Principle, Life, Truth and Love as our life-principle. We look to something other than God as the power of salvation. This is the belief in an anti-Christ. Thus the anti-Christ is not a devil or personified evil; it is the impersonal claim of resisting the Christ. If we cling to the categories of mortality, we embody this impersonal resistance, oppose the Christ's translation of Truth to human consciousness and so suffer the consequences of mortal beliefs.

Suffering is the inevitable consequence of resisting the Christ. This analysis of evil as resistance to the Christ gives the right explanation for suffering. Suffering is so often viewed as counter-evidence against the allness, power and goodness of God: How can there be God, people wonder, in a world of so much suffering? From the standpoint of the Christ, the question should be radically different: How could there be God if evil and the categories of mortality were able to bring joy, happiness and harmony? What kind of universe would it be if erroneous beliefconsciousness did not bring suffering? Because the Word of God is expressed (Christ), this divine expression necessarily involves the destruction of all that contradicts and resists the divine nature. Thus we witness Christ's working in the very fact that false concepts break down — bring suffering. "The destruction of error is by no means the destruction of Truth or Life, but is the acknowledgment of them." (S&H 91:13)

Suffering is Christ's means for error's self-destruction. Suffering from error becomes a sign and tool of Christ's working, not because suffering per se can achieve the divine purpose, but because the Christ does not leave error undisturbed, undestroyed. The Christ forces error to express its false nature through the suffering that error brings. This suffering from error makes us abandon error. Thus, under Christ's dictates, suffering becomes the very means for error's self-destruction.

Christ determines what is good and what is evil. To analyze suffering in this way makes it impossible to judge good and evil rightly from the categories of human reasoning. What humans call good is often deadly comfort and complacency in the conventions of mortal beliefs. What humans call evil and suffering is often the activity of the Christ, forcing mankind to abandon its errors and progress spiritually. Looked at from the categories of human thinking, the operation of the Christ-consciousness can seem like evil and suffering — "the anger of the Lord" — while the operation of human categories can look like a good human existence. Thus what is good and what is evil can be judged rightly only from the standpoint of the Christ-consciousness. Only the Christ can judge Christ's activity. From the standpoint of the Christ, good is whatever promotes spiritual growth, changing our standpoint and forcing us to accept the Christ-consciousness as the truth of being. By contrast, evil is whatever hinders spiritual progress, binding us in categories of mortal, human beliefs.

However, if our human categories are inadequate for judging evil, if we are confused, calling Christ's workings evil and calling evil good, how can we be free of evil and the suffering it brings? In other words:

3. How does the Christ resolve evil?

The Christ compels us to abandon the mortal standpoint and its categories. The Word states that the nature of Being is the All and Only; evil is excluded as an element or factor in divine being. As a result, the question of evil arises only from the false belief that evil exists and operates. To resolve this misconception, the Christ demands that we first be willing to abandon false belief --- the false categories that affirm evil's existence. Without this willingness to abandon the mortal standpoint — even though the Christ continues to demonstrate the nothingness of evil — we continue to suffer through the self-destruction of our false beliefs. Therefore, the Christ operates to resolve evil by first making us ask ourselves: What statement of reality are we embodying? What 'word' is made flesh in us? What system do we submit ourselves to as the power of salvation: Do we submit ourselves to the Christ-consciousness and its means of salvation. or do we submit ourselves to the categories of human belief and expect these false categories to make a success of our life? Clearly, if we submerge ourselves in the categories of belief, evil — with all its consequences seems real and ever-present to consciousness. As in a movie, dream or mirage, fiction seems factual.

Submission to Christ's demands. The breakthrough comes as we challenge the false categories and submit ourselves to the Christ. The compelling power of the Christ forces us to relinquish our attachments to human beliefs and to have no 'word' or 'input' other than the Word of God. Our human sense of things and personal concepts prove to be worse than useless, posing obstacles to the full acceptance of the Christ-idea. Instead of opinions, we must have the humility to sacrifice our attachments to what Christ knows, intends and purposes to accomplish through the power of its own idea. Only this complete submission to the Christ-activity brings

us into unity with what the Word of God states and so ultimately frees us from all suffering. Only then is our inward standpoint brought into agreement with Christ's standpoint — with the operation of the divine nature — and we find freedom from the belief in an anti-Christ.

The demands of the Christ and its salvation are inescapable. This demand to submit ourselves to the Christ is unavoidable for the resolution of evil. The Christ-consciousness is the only true consciousness; thus its demands are inescapable. As Jonah, the rebellious prophet, found out, there is no way we can evade the Christ-demand to submit ourselves wholly and exclusively to Christ's working. "Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind" (S&H 296:6). The Christ uses whatever means are effective to establish in us an attitude that is receptive to the Christ. Thus universal salvation is inescapable, undeterred by mortal resistance. Whether we accept or resist the Christ-consciousness, there is one way and one goal: conscious acceptance of man's unity with God. The only difference lies in how we experience this divine process — through suffering or through Christ-like understanding.

The Christ is an irresistible law of annihilation to everything unlike God. As we submit to the Christ-demands and lay down the categories of mortality, we experience the redeeming, saving power of the Christ. The Christ operates universally as a law of annihilation to everything unlike itself. Nothing can withstand the power of the Christ to establish the idea of God on every level of consciousness. The Christ-consciousness operates to manifest the divine idea in spite of error, uncovering error with the truth of being. As a result, error is forced to vield its false claim to existence. This sense of the Christ reflects the metaphysical interpretation of the Christ given in the 'Glossary': Christ is "the divine manifestation of God, which comes to the flesh to destroy incarnate error." (S&H 583:10) The Christ-process is irresistible, manifesting the Word of God to every state and stage of consciousness by having infinite means, infinite capacity and infinite power to overcome entrenched mortal belief. Thus nothing can prevent Christ's impersonal destruction of the illusions of mortal consciousness.

Human goodness is no substitute for the Christ. Equally, however, nothing is needed to augment or supplement Christ's redeeming power. Our human sense of goodness, justice or morality per se is not divine ---

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not from the Word — and so is inadequate as a surrogate for the Christ. We cannot take the place of the Christ in judging or saving a situation. Our own thinking is not the Christ to a case. However obvious it may seem, we must finally realize what it means that only Christ is the Christ.

Our role in conforming to Christ's activity. Consequently our role in working with the Christ is neither to resist Christ's workings nor to take on the false responsibility of being a personal substitute for the Christ. The Christ alone is the all-sufficient power for effecting salvation. What we must do is to accept Christ's divine office, submit to its demands and let man's fundamental unity with the Word operate through the Christ to resolve every suppositional claim of evil. Then, only one standpoint works in us, and we no longer suffer from the evils arising from the anti-Christ belief.

4. How does the Christ restructure understanding?

The Christ brings a transformation of consciousness: the Christ constitutes our consciousness. As the Christ works as a law of annihilation to everything unlike God, we experience an ongoing change of consciousness, shifting our standpoint from the categories of mortality to the Word, the seven synonyms for God. As a result, the Christ establishes in understanding man's at-one-ment with God. We see that what must be changed in our life are not persons, things or material situations; what must change is our standpoint of consciousness. Misunderstanding must be transformed into understanding, for understanding is the central and pivotal point of Christ's translation. How?

On one hand, in the "Scientific Translation of Immortal Mind" (S&H 115:12-18), the Christ translates God to man as idea, defined in part as "the immediate object of understanding". The Christ translates the "divine synonyms", the divine nature, to the point of idea, operating in understanding. On the other hand, the workings of this Christ-translation in human consciousness precipitates the "Scientific Translation of Mortal Mind" (S&H 115:19 — 116:3), destroying the destructive beliefs of "depravity" (the first degree), until step by step the third degree of "understanding" appears. Thus the factor common to both aspects of the Christ-translation is understanding. In the first translates God to

understanding through the divine idea. Understanding is the necessary tool and aim of Christ's workings. In the second translation, (the scientific translation of mortal mind), understanding appears — or rather reappears — as mortal mind is forced to disappear. As evil, misunderstanding the Christ, is destroyed, understanding emerges. Thus understanding is the central focus of Christ's activity — the key to a scientific transformation of consciousness.¹

As we let the first translation work in us, we are reformed through the emerging understanding. Paul described the power and totality of this scientific transformation of consciousness as follows: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17) As we accept the Christ, Christconsciousness is established as our only true consciousness. We recognize the Christ as the only power and consciousness operating in being, and we leave behind the misunderstanding and false consciousness perpetuated by the suppositional belief-standpoint.

What is the result? What is the outcome of the Christ's manifestation of the Word in understanding?

¹ For a further analysis of the Christ-translation, see Max Kappeler, Introduction to the Science of Christian Science, pp. 41-47.

Christianity

1. WHAT IS CHRISTIANITY?

Christianity is the outcome of Christ's activity — "the outcome of the divine Principle of the Christ-idea in Christian history" (S&H 577:16). Christianity is the realm — the 'output' — of Christ's working. Since Christ is the manifestation of the Word, Christianity is the infinite reflection of the divine nature. How?

The All is expressed in all. From the earliest great teachers, there has been the concept of God being All-in-all: the whole is completely and perfectly reflected in each of its individualized expressions. A part is not a part but a perfect reflection of the whole. Like a diamond, each facet reflects the whole diamond. In the philosopher Leibniz's theory of monads, each monad represents a primary unit of being which reflects the whole universe. The microcosm mirrors the macrocosm. In modern biology, the DNA molecule — the information code for biological systems — carries all the information for the whole body, whether that DNA molecule is found in a cell in the heart, skin or muscle. The new concept of holography is based on this same holistic relationship. The "All" is expressed in "all".

Each idea of God reflects the whole. This relationship between the whole and its aspects, its individualized wholes, is the key to Christianity. The Word declares the nature of Being as the All and Only. Through the Christ, this All is expressed as the universal operation of the divine nature. In Christianity, the All is reflected in each specific manifestation. Each individual manifestation of the Christ-idea reflects and is empowered by the whole. Thus the realm of Christianity is a universe of ideas, in which each idea reflects the whole of God in a specific way. Each manifestation of the Christ is clothed with every element of the divine nature, the Word, and so finds its state of perfection. No element necessary for the fulfilment of the divine process is lacking. An idea is never unsupported, unprovided for, unpreserved by all that constitutes being. Because each idea reflects the whole Principle, Principle is coexistent with idea. Each idea coexists with and therefore is backed by the whole of God.

This understanding of true Christianity gives the scientific meaning to the "legions of angels" of which Jesus spoke (Matt. 26:53). To touch a single idea, a single fact or truth of the divine nature is to call upon the whole of the divine nature — described metaphorically as legions of angels. Another example of this holistic concept is found in Jesus' parable of a grain of mustard seed: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17:20) No aspect of divine being is small, isolated or incomplete; the faintest, most dimly glimpsed idea is equipped with the whole Word and the whole Christ to effect salvation. Thus such biblical metaphors express poetically the scientific fact that the true universe is a universe of wholes, a universe in which each idea reflects the wholeness of God. Each idea is a point of intersection of the categories of Science — a unique reflection of divine Principle in operation. Accordingly each idea is God-empowered and so carries within itself all the means for its complete self-expression.

Christianity reveals man's true being as idea. This perfect ideational being is man. Man is the outcome of the Word and the Christ. The sevenfold divine nature (Word) in eternal self-expression (Christ) provides the true meaning of man (Christianity). Man is an outcome, not an origin; an effect rather than a cause. Man's whole being is the outcome of the divine self-activity. What God is (Word), man reflects (Christianity). What God expresses (Christ), man is conscious of (Christianity). Man is that which is lived by and moved by the Word and the Christ. Thus man's true being (Christianity) consists of the conscious reflection (Christ) of the whole of the divine nature (Word). But this spiritual concept of man and the universe is radically different from the mortal concept. We can ask:

2. How does Christianity uncover evil?

Evil is the belief in a false outcome. Evil, being a misunderstanding about Christianity, is the claim of an outcome not based on the Word and the Christ. Whatever does not originate in the Word, the divine nature, finds no operation through the Christ and so brings as a result the counterfeit of Christianity. There are multifarious forms of the counterfeit of Christianity. Yet these many forms of evil result from one simple mistake: that of not reasoning along the second fundamental category of Being of first, not starting with the Word, second, not submitting all things to Christ's workings and so third, not accepting the true outcome of Christianity. What are these forms of evil?

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Evil is the belief in a false universe. Most obviously, the counterfeit of Christianity is the claim of a false universe: a world of worlds based on mortal mind (vs. Mind), matter (vs. Spirit) and sense testimony (vs. Soul), run by people, theories and dogmas (vs. Principle) and filled with death, poverty and destruction (vs. Life), sickness and disease (vs. Truth), fear, hate and anxiety (vs. Love). It is the claim that we live in a universe created by the counterfeit of the Word operating in consciousness (vs. Christ). The outcome (vs. Christianity) is a material universe of things running down, a people-universe of conflicting, competing, egocentric personalities, a destructive universe, driving itself towards total annihilation.

Evil is the belief that man is a mortal. With respect to man, the counterfeit of Christianity is the claim that man is a mortal, separate from God and constituted of all that counterfeits the divine nature. It is the belief that man is the outcome of the categories of mortality operating in consciousness — that we are the plaything and unwilling mouthpiece for the gamut of mortal-mind beliefs. This concept of man as a mortal is graphically depicted through the symbols of the second record of creation in 'Genesis'.¹ In that false record, man is created not as the outcome of the Word of God but from dust. The false concept of man starts with man, not with the Word of God and its Christ. Through the false record, man is depicted as a creator and origin unto himself, dependent not on God but on his own limited devices. This false concept of man springs from a misconception of what constitutes idea.

Evil is the belief in universal beliefs. Whereas Christianity presents the realm of ideas, the counterfeit of Christianity postulates the claim of universal beliefs, each of which presents not a reflection of the whole but a deflection, a distorting partial picture of being and reality. These universal beliefs are the outcome of the counterfeit of the Word: the merchandise of mortal mind, conceiving of itself as matter, defining itself through the physical senses and working through corporeal personalities. The belief of mortal mind multiplies itself in endless mortal beliefs: like origin, like effect; like input, like output; garbage in, garbage out. The stuff of the universe becomes the expression of universal false beliefs, intersecting, overlapping and combining with each other in an endless false calculus.

¹ See John W. Doorly, Talks on the Science of the Bible, Vol. I.

The mortal is the intersection and combination of false beliefs. In the belief-land which this false calculus generates, man loses true individuality and becomes the intersection of multitudinous false beliefs. Astrology, no less than psychology or medicine, provides an analysis of mortal character in terms of intersecting sets of mortal beliefs and tendencies. As an analogy for this, we could consider a flower whose petals overlap and intersect in the center, the petals representing various root-beliefs and the center representing the mortal ego, the unique intersection of all these beliefs. Accepting this false ego, we believe that our problems are singular. unique to ourselves; we believe that no one suffers such grief, such pain, such depression, such frustration, such disappointment, etc. as we do. Yet there is nothing unique about this ego or its problems. Its apparent uniqueness stems from general, root counterfeit-beliefs about God, showing that the mortal ego possesses no origin of its own. As a result, we are compelled to reduce all problems to root-evils - to rootbeliefs counterfeiting the nature of Mind, Spirit, Soul, Principle, Life, Truth and Love — and not to accept them as our own.

Evil is the belief that the mortal and the idea-man mingle. Perhaps the most damning misunderstanding of Christianity is the universal attempt to mingle the mortal concept of man with the divine nature. We start with the human or mortal concept of man and expect it to become divine. We look for perfection in the human, either in human personalities or in the human world. We interpret Jesus' statement: "Be ve therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48), not as a command to accept man as the perfect idea of God, but as an impossible demand on the mortal to be perfect. Only when we realize that this is impossible do we stop looking to the mortal for the divine. Only then do we stop condemning ourselves and suffering perpetual guilt for the past. As we stop trying to mix the divine with the mortal and vice versa, we stop thinking that we must be the idea of God on a mortal basis and so stop judging the mortal as if it were divine. Indeed it is evil to judge and condemn the mortal for not being divine. Instead, like Jesus, we must learn to behold in Science the perfect man, appearing to scientific consciousness where sinning mortal man appears to mortal consciousness (see S&H 476:32-477:2). By keeping in view the true concept of man and not trying to mingle the true idea with mortality, we gain an abiding and unshakable compassion for ourselves and all humanity. We neither

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blame, despise nor in any way react to the mortal with fear, hate or repulsion. Rather we identify all mankind rightly with the true ideaman — which is man's only true being — and then let this true idea leaven, heal and save us from all mortality. Whereas the mortal always falls short and fails us, the divine always preserves all that is good in every situation. Once we learn this, we look only to the divine for the divine, for salvation, and have nothing but compassion for the mortal in us and in everyone, as the mortal is delivered from itself. How then, we can ask, does Christianity deliver the mortal from itself? In other words:

3. How does Christianity resolve evil?

The universe of ideas operates to dissolve illusions. Christianity resolves the outcome of evil through the infinite reflection of its ideational universe. Since each idea reflects the whole, each idea reflects all other ideas, all aspects of divine being. This infinite reflection of ideas operates to dispel the deflections and distorted images of mortal beliefs and finite human concepts. Since ideas and only ideas reflect all divine qualities, mortal beliefs are deprived of all qualities of reality and existence. Because each idea is created by the whole Word and operated by the whole Christ, ideas cannot help but operate to dissolve illusions — both from consciousness and life experience (Christianity). This divine activity of ideas constitutes man and displaces the concept of man as the activity of mortal beliefs. However we must understand how this divine process translates itself to human experience in order to experience its elevating effect. Specifically, how does the universe of ideas provide a right approach to solving all life's problems?

The false method: improving mortal manhood. For contrast, it may be helpful to consider the false method or approach for resolving evil, namely, starting not with the Word and the Christ but rather with the mortal. In other words, the common yet false approach to resolving evil involves trying to improve mortals, making them better and better through religion, education or moral codes, until they finally become, if not divine, at least acceptable to God. This is not only the method of institutionalized religion but also the method of psychology, ethics, education, medicine and theosophy. Although the modern schools may not share the same end of religion, they do share the same method of working from the mortal basis to improve mortality.

The condemnation of trying to improve material belief. However, the problem is: Is it possible to improve something that is fundamentally false? By analogy, can 2 + 2 = 5 be improved into 2 + 2 = 4? No, and the false method that tries to do this only brings endless failure. Not only does it fail to build on the divine Word, but it also denies the power and activity of the Christ, substituting for the Christ human theories and methods. Of this false method, Mary Baker Eddy writes: "The condemnation of mortals to till the ground means this, — that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality." (S&H 545:7) In other words, the attempt to improve the mortal from the mortal basis — to improve our thinking, improve our body, improve our mortal personality — reflects the curse on Adam (see Gen. 3:17-19) and leads to a hopeless, burdensome struggle to become what the mortal is not.

Yet what are the alternatives? Must we simply resign ourselves to having a mortal nature and character? Certainly not. We can expect an improved human existence, but not by this method. There is one viable and effective alternative: to be Christianly scientific. No mortal method can resolve mortal evils; only the divine idea can cut through the beliefs of mortality. But how specifically does the ideational universe of Christianity do this?

We must identify and reject the false cause of evil. Since it is useless to improve false effects, scientific Christianity challenges the false cause that which gives rise to the mortal picture of man. Divinely or humanly, man is not a cause. Man is an outcome, not an origin. Divinely, man is that which reflects the activity of the Word and the Christ. Mortally, man is that which reflects the suppositional activity of false beliefs. Therefore universal mortal beliefs — the counterfeit of the Word — is the false cause, not mortals. Human thinking is an effect, not a cause in itself. The cause of all evils is mortal belief per se, not our thinking. "The sinner created neither himself nor sin, but sin created the sinner; that is, error made its man mortal, and this mortal was the image and likeness of evil, not of good. Therefore the lie was, and *is*, collective as well as individual. It was in no way contingent on Adam's thought, but supposititiously selfcreated." (Ret. 67:18)

The impersonality of evil, as well as of good. Through this analysis

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of evil as universal false beliefs - beliefs believing the believer - we are able to see the impersonality of evil. Evil "is neither person, place, nor thing, but simply a belief, an illusion of material sense." (S&H 71:2) We stop identifying evil with persons or organizations, ourselves or others, and reduce evil to its root-cause: universal beliefs facing all mankind. As we cease to attach evil to things or people, we slowly stop blaming, condemning and being annoyed by the people-universe. Our vision is transformed. Instead of seeing persons involved in mortal categories, we see ideas impersonally uprooting and dissolving universal false beliefs. We cease starting with man to know about man and instead analyze man in terms of its origin, whether of God or of the universal lie of mortality. As John Doorly poignantly stated, we trace all good back to God, the divine source, and trace all evil back to mortal belief, the one lie. As a result, not only evil but also good is impersonalized. Just as all evil inheres in universal false beliefs, not in persons, so all good inheres, not in persons, but in the Word and its expression through the Christ as a universe of ideas.

The true man and the true universe result from the operation of the Word and the Christ. In this way, the solution to the root-misconceptions about Christianity, appearing as a universe of false beliefs, lies in accepting the categories of divine Being, namely, in letting the Word and the Christ demonstrate Christianity. As we do this, we gain the true man and the true universe through the activity of ideas. The true outcome, ideational creation, comes more and more into focus and replaces the false concept of creation. The more we follow this scientific method, the less we are tempted to try to improve the mortal and instead become willing to drop the mortal concept. We begin to experience our true being as the outcome of the divine activity of the Word and the Christ. On one hand, we accept the infinite reflection of spiritual ideas as man's true individuality, while on the other hand, we witness in our own life the operation of ideas to resolve the mortal concept of man.

There is but one universe and one man. As we see the universe as the outcome of the Word and the Christ — as a universe of divine ideas — we realize that there is but one universe: the spiritual. This spiritual universe can either be understood as such or misconstrued through the false categories of mortality. Yet there is just one universe. Through its infinite reflection of ideas, this one universe brings the dissolution

of the false concept of the universe — the universe of mortal beliefs. Similarly, as we see *man* as the outcome of the Word and the Christ, man as the compound idea of God, we realize that there is but one man: that which reflects God. As with the universe, this man can either be understood as such or misconstrued through the false categories of mortality. Yet there is just one man, which, through its very existence as the idea of God, brings the dissolution of the mortal concept of man.

True humanhood is the point where ideas dissolve illusions. What does this mean for us? What we experience of ourselves as humans is actually the activity of the impersonal consciousness of divine ideas dissolving illusions, the ideational creation dissolving the creation of mortal beliefs. Our job therefore is to understand ourselves in this way and consequently to operate from an impersonal concept of existence. Claude Levi-Strauss describes such an impersonal concept of existence as follows: "I appear to myself as the place where something is going on, but there is no 'I', no 'me'. Each of us is a kind of crossroads where things happen" ('Myth and Meaning' pp. 3-4). The question is: What are we a crossroads for? Mortal sense would say that we are a crossroads for the gamut of mortalmind beliefs. From the divine standpoint, this is not true. Because divinely man is idea, an infinite calculus of ideas, the human is the crossroads where this divine calculus overcomes the mortal, where ideas dissolve illusions. We are a divine happening, not a human or mortal personality.

The consequences of this impersonal, ideational concept of existence bring a great sense of liberation. For example, we realize that evil does not belong to a corporeal personality anymore than good does — and vice versa — since a corporeal personality is not an entity or factor in divine being. As a result, we are liberated, on the one hand, from believing that we are a failing, lacking, sinning mortal, while on the other, from believing that we have to try to make the human become the idea of God. The less we see ourselves humanly as a person, place or thing, the freer we are to accept the activity of divine ideas and let this give true form and substance to our life. We stop trying to defend, justify or vindicate a human personality and instead let our true being emerge from the activity of the Word and the Christ, working to transform a receptive consciousness. As a result, we are able to forgive ourselves and others, having hopeful compassion for all mankind by seeing only the perfect idea operating individually, collectively and universally.

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4. How does Christianity restructure understanding?

Christianity brings a higher humanhood through ongoing spiritualization. As Christianity resolves the beliefs of mortal personalities through the universe of ideas, we gain a higher humanity. By accepting the Christpurpose and laving down the mortal concept, we discover our true life as the outcome of Christ's workings on every level of consciousness. We strive to demonstrate only what is dictated from the standpoint of the Word and the Christ, letting the operation of divine categories and their ideas define our true need and life's purpose. We become, along with all mankind, the embodiment of an ongoing spiritualization process. In this process, scientific Christianity makes us go higher and higher in reflecting divine qualities, exchanging things for ideas and leaving the mortal for the immortal. This divine activity comes to us as healing, for healing indicates the impact of the categories of divine Being on human consciousness, making the mortal yield. As ideas resolve illusions, we are healed and never again subject to those beliefs in the same measure. Most fundamentally, we are healed of thinking that we are a mortal and instead conceive of ourselves as the activity of the categories of divine Being, dissolving the categories of mortality. We are not a human thing but the manifestation of a divine process ever at work, effecting our spiritualization.

Christianity becomes our Christianity: theory impels practice. In this spiritualization process, we experience the demand for consistency between theory and practice. In Christianity, we cannot think and not be, say and not do. Christianity involves complete consistency between theory and practice, statement and proof. Herein lies the lifelong challenge: Do we embody what we reason out intellectually or what we understand spiritually? Is resolving evil through the categories of divine Being a question of mere thinking or a question of divinely restructured being? One thing is certain: if the divine idea ever really touches us as far as restructuring our conceptual awareness, it is bound to do something to our life. We find ourselves being restructured according to divine categories and will never again be able to experience the complacency or hell we once knew from the categories of mortality. There is no return to mortality, once we have begun to see through its false beliefs. Whether we realize it or not, theory impels practice. Principle and practice are inseparable in scientific Christianity.

Consistency with the method of Christianity brings immunity from the arguments of evil. Consequently we cannot sidestep scientific consistency, for only through this consistency can we find immunity from the arguments of evil. Why? Evil is more than false thinking; it is the claim that evil exists in the universe and in our life as well. As a result, evil cannot be resolved through mere thinking; it requires a complete restructuring of our whole life-attitude in order to remove the question and phenomena of evil from consciousness. Insofar as divine ideas constitute our true being, we must consciously abandon mortal beliefs—the claims of being a mortal personality and living in a false universe—not only in consciousness but also in life experience. The result is higher humanhood, true humanhood, through which we find man's Christianly scientific immunity from both the cause and effects of evil.

Science

1. WHAT IS SCIENCE?

Divinely scientific understanding. The issue in Science, the fourth aspect of the self-operation of Being, is no longer one of process but of understanding. Christianity brings the process of the Word and the Christ to fulfilment in perfect being. What is needed further is the scientific means for understanding this divine process. Thus Science tackles the fundamental questions: *First*, is an understanding of God possible? Second, if so, how? What means and channels provide a reliable way of understanding? And *third*, how does this transform human understanding?

Understanding God is possible because of divine self-comprehension. 1. Is an understanding of God possible? Because human thought is finite and limited, it cannot provide a basis for understanding the infinite. Rather an understanding of God is possible only because, within the oneness of being, there exists the operative faculty of divine self-comprehension. Only God can know God; only the infinite can comprehend the infinite. Accordingly Science, as the fourth aspect of Being's self-operation, presents the capacity of divine self-understanding, divine self-explanation. Science unites the process of Word, Christ, Christianity in one system of eternal, scientific being. In this way, Science presents the means for understanding the divine self-operation, not as a linear process with a beginning and an end, but as a self-feeding, self-regulating and self-explicating cycle. Being not only declares itself (Word), expresses itself (the Christ) and fulfils itself (Christianity) but also understands itself as the one everoperative Principle of being (Science). This office of divine self-understanding (Science) provides the groundwork for establishing a scientific understanding of God, not as humans thinking about God, but as the influx of divine self-comprehension. We know God through Science because God knows God and presents this divine self-understanding as Science, How?

Divine self-comprehension presents God through the simplicity of Science. 2. The fact of divine self-understanding leads to the next question: What are the means and channels of divine self-comprehension? Here we come to consider the essence of Science as the true form of understanding. Science reduces the infinite to simplicity. However the simplicity of Science never loses sight of the infinite, the whole. The self-comprehension of Science presents, not an endless collection of truths, but a system for understanding divine Being in its wholeness. Through the three fundamental categories, the whole of God is diversified and classified into the nature (the sevenfold nature of God), operation (the fourfold operation of God) and omni-dimensional consciousness (the four levels of Science) of divine Being. Through these categories, the whole of divine Being is differentiated without blurring or losing sight of the character of the whole.

The wholeness of the categories. Thus each category refers to God, the whole. In the first category defining the nature of God, the seven synonymous terms for God always operate as the whole of God. Therefore Mind is never less than the whole Mind, God; Spirit is never less than the whole Spirit; Soul is never less than the whole Soul; Principle, the whole Principle; Life, the whole Life; Truth, the whole Truth; and Love, the whole Love. This character of the whole also pervades the fourfold operation: the Word always operates as the whole Word of God; the Christ always operates as the whole Christ; Christianity always operates as the whole Christianity; such that Science always comprehends God as the whole of divine Being. In this way, Science always presents the whole of Being, forever operating as the whole through its fundamental constituents.

The wholeness reflected in the system and calculus of ideas. These categories of divine Being specify their wholeness through ideas. Infinite ideas characterize each of the categories of Science, and each of these ideas interacts with every other idea within the divine system. Consequently each idea presents an aspect of the whole of God. As ideas operate and reflect each other infinitely, they form a calculus of ideas — "the divine infinite calculus" (S&H 520:14). This calculus of ideas presents the infinitude of God in operation, for each of the infinite combinations of ideas unfolds new views, new aspects of the whole of divine Being.

Science presents a hierarchy of wholes. In this way, the divine selfunderstanding evolves a hierarchy of 'wholes' — a 'holarchy' — through which the one whole is understood through Science. Each point within the system and structure is imbued with the character of the whole, functions perfectly within the whole and so serves the whole. Thus Science provides a simple but infinitely diversified system for revealing the operation of divine self-understanding. Divine self-understanding has the capacity of

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further and further differentiating itself, without ever blurring the character of the whole. Why is this so?

Wholeness pervades the system of Science, because the divine subject and object of divine self-understanding coincide. The answer lies in the meaning of divine self-understanding. In divine self-understanding, subject and object coincide — are one and the same. God understands God. For this reason, no matter how specified this divine self-understanding becomes, neither the subject nor the object is ever less than the whole of God. The divinely subjective standpoint, God, never loses sight of its divine object, the whole of divine Being. Conversely, the divine object, the whole of divine Being, can never be understood aright except from the standpoint of the divine subject, God.

Science transforms human understanding. 3. How does this operation of divine self-understanding transform human consciousness? Because the infinite Principle explains itself as Science, Science provides (a) the right standpoint and (b) the right means for gaining a scientific understanding of God.

The standpoint for scientific understanding is divine, not human. (a) What is the right standpoint for scientific understanding? If only God understands God, then all scientific understanding must be a quality of God, not a quality of human thinking. In Science, it is not we who understand God but rather God, operating through Science and divine system, which understands itself and manifests this understanding in human consciousness as a higher, more scientific understanding of divine Being. Thus what we know of God through Science is the way Being's own self-comprehension translates itself to us. We come to understand God because of the omni-action of divine self-understanding. We grow in scientific understanding because of the all-pervasiveness of Science and its self-knowing system.

By contrast, we do not derive a scientific consciousness of God from improving human thinking. As we have seen in Christianity (page 64-65), human thinking is not a cause but an effect, not an origin but an outcome. So also in Science, human understanding is not a noumenon but a phenomenon. Our reasoning scientifically along the categories of divine Being is a phenomenon of divine self-understanding, not the effect of human thinking. We are 'thought' by divine Being and so made to think scientifically. Only this divine standpoint effects scientific understanding in us.

THE SECOND CATEGORY: THE OPERATION OF GOD

The false method for scientific understanding: atomistic thinking. (b) What then are the right means for gaining a scientific understanding of God? How does divine self-understanding manifest itself as an ordered method of understanding? To answer this question, we must first consider the false means, those means that obscure scientific understanding. Specifically, the false means are those that would fragment the vision of God, reducing the infinite not to simplicity but to an endless aggregate of random truths of inspiration. Rather than revealing the scientific consistency and understandability of the subject, this approach makes God infinitely incomprehensible and contradictory. We immediately lose sight of the whole and become absorbed in irrelevant details. Rather than focusing on the overall structure, we focus on atomistic, disjointed concepts, from which any conclusion can be deduced.

The method for scientific understanding: following the categories of Science. By contrast, as the standpoint of divine self-understanding operates in consciousness, we are compelled to reason according to the tool of Science — along the categories of divine Being and its scientific system. Our scientific understanding emerges from the operation of divine categories in consciousness: the seven synonymous terms for God, operating through the fourfold operation and specifying themselves infinitely through a system of ideas. Our primary endeavor shifts from seeking infinite truths to disciplining ourselves according to the simplicity of the divine system. The more we strive to be rigorously consistent with the divine categories, the more we ground our whole being on the method of Science, the more our means of understanding coincides with the means of Science: we approach God in terms of a few fundamental categories and so come to understand the infinite in its simplicity.

2. How does Science uncover evil?

Evil is a misunderstanding about Science and so is that which reasons along the categories of mortality. Evil, as a misunderstanding about Science, includes all forms of misunderstanding: belief-consciousness, unscientific thinking, the calculus of mortality. As the counterfeit of Science, evil is the claim of mortal consciousness, that which reasons from the categories of belief counterfeiting the divine system and so bases all life experience on the interaction of mortal beliefs. Thus evil is the mis-

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understanding that takes the categories of human belief as authorities and then accepts their judgments as true knowledge. In short, evil as the counterfeit of Science includes all the forms of evil outlined as misunderstanding in the foregoing categories, for evil is misunderstanding per se.

3. How does Science resolve evil?

Evil is resolved through the operation of the categories of divine Being. This whole treatise has been an exposition and illustration of how Science resolves evil. In summary, evil is resolved through Science by the operation of the categories of divine Being. Specifically, because the omni-action of the categories of divine Being establishes a scientific understanding of God in us, this scientific understanding automatically displaces misunderstanding and its effects. The correctness and authenticity of the system of Principle disproves the claims of the categories of mortal belief: the calculus of ideas refutes every claim of evil. Thus the false categories and their effects are shown to be counterfeit and suppositional, unreal and untrue. All true evidence is derived from the divine system, the categories of Science. Whatever is not from the divine origin must be discounted as a lie, the testimony and phenomena of mortal beliefs. In this way, the divine self-understanding demonstrates itself as allpervasive and all-encompassing: misunderstanding is proved to be no factor in divine Being, "Science is able to destroy this lie, called evil." (S&H 568:4)

The question of evil is a wrong question. At this point, the question arises: Why does there seem to be misunderstanding? How could a misunderstanding of God arise at all? It is easy to speculate about evil and be seduced into an infinite regress: Why is there evil? It is a wrong question. Why is there this wrong question? Because of false categories. Why are there false categories? Because of misunderstanding. Why is there misunderstanding? Because of a supposed standpoint other than God. And so on. We become mesmerised by the human mind's endless reformulation of the same false question and so ignore the implications of a right answer. The only way to break this infinite regress of evil is to take the standpoint of Science. Science grants no more credence to these questions than to misunderstanding per se, for they are wrong questions. Like the question: "Why is the earth flat?", these false questions are based on false assumptions. They presuppose the reality and existence of misunderstanding and its phenomena and so are questions born of the categories of mortality. Our asking these questions implies, not that the questions themselves are valid, but that we are still reasoning from the categories of human belief. Misunderstanding breeds misunderstanding. A false system perpetuates false questions. Thus the wrong questions are questions posed, not by God, but by the lying serpent — a serpent of dream, illusion, nothingness.

The fact that evil is a wrong question poses a practical demand and requires practical demonstration. This analysis of the question of misunderstanding as a wrong question is not a deft move of intellectual gamesmanship but the practical challenge of Science: Are we serious about exchanging the categories of belief for the categories of Science? Are we rigorous with ourselves and consistent with the facts of Science, or are we swaved by appearances? Most importantly, are we practically constructive in working out the problem of evil through Science and through the transformation that Science demands on our life, or are we more fascinated with "the metaphysical mystery of error" (Mis. 223:1)? As we will see from the level of Science, evil is unknown to God. There is only the omni-action of the categories of Science, excluding the possibility of categories of mortality. However, for this divine fact to become a tangible, practical reality to us, we must cease speculation and devote our life to demonstrating and embodying the scientific solution.

The practical demonstration of Science means being scientific, not merely talking scientifically. Certainly, because we are faced with the endless arguments of evil in human experience, we must analyze the claim of misunderstanding in all its forms through Science. However, we must not stop with this right analysis; rather we must go on to demonstrate the practical solution which Science provides and impels on us. We must value the spiritual evidence of Science more than we value the evidence of mortal beliefs. We must honor and accept Principle's scientific interpretation of man and the universe more than we honor the interpretation of existence given by mortal consciousness. In other words, we must genuinely make the shift of consciousness that Science demands by abandoning the categories of mortality and so discover

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man's eternal, ideational being. Only in this way are the endless gnawing questions of evil silenced in us, not by specific answers, but by a right method which eradicates the false questions, refuting their legitimacy.

The simplicity of Science makes our life simple. Reflecting this simplicity of Science, we are forced to think simply and exclusively in terms of the categories of Science. We reduce the enigmas and complexities of human experience to one simple process: the categories of divine Being impersonally dispelling impersonal mortal beliefs. Our human experience becomes a testament, not to the activity of the illusions of mortal misunderstanding, but to the authority of the categories of Science and their spiritual power to disprove the suppositional claims of mortal consciousness.

4. How does Science restructure understanding?

The structure of Science becomes the structure of understanding. As Science proves the nothingness of mortal consciousness, Science establishes the system and structure of divine Being as the system and structure of our understanding. We become disciplined according to the method of Science and reason only from the categories of divine Being. We are compelled to think comprehensively, from the structure of the whole, and not to let ourselves get lost in irrelevant details. Instead of letting the countless problems circumscribe and define our standpoint, we gain a divinely scientific perspective for dealing with all life's problems. Only the Science of the whole of being can give the true picture of being and present everything in its right relationship. Thus, rather than superimposing human opinions and judgments on every person and situation, we let Science, the categories of divine Being, interpret all things through its scientific system. "The divine Principle of the universe must interpret the universe." (S&H 272:28) In this way, we discover a new system operating in consciousness, a new standpoint of understanding not based on the categories of human thinking. The structure of our being is made isomorphic with the structure of Science, operating through its system of ideas. From this standpoint of scientific being, we are immune from the spurious claims and arguments of misunderstanding.

Summary of the fourfold operation of God

The suppositional claims of evil. In this way, the fourfold operation of God operates in consciousness to dispel the suppositional arguments of evil. What are these arguments?

Counterfeiting the Word, evil is the claim that there is a suppositional nature of reality other than the Word — a suppositional nature which constantly declares itself and its own false existence. For us, this claim of evil tempts us to accept evil's false paradigm as our life-principle and to take for granted the counterfeit of the Word — the counterfeits of the seven synonyms for God — as the true nature of being.

Counterfeiting the Christ, evil is the claim that false categories, false beliefs, operate in consciousness and experience. This false claim of beliefs having operative power constitutes impersonal mortal resistance to the Christ. This resistance to the Christ is the cause of suffering. Whereas the only salvation from suffering lies in submitting ourselves unconditionally to the Christ-consciousness, the argument of evil rejects the Christconsciousness and instead interjects human means and methods of salvation as a substitute for the Christ. As a result, we take persons, theories, organizations or our own thinking as a saving power, even when these false means prolong and intensify our suffering.

Counterfeiting Christianity, evil is the claim of a false universe — the outcome of the beliefs counterfeiting the Word. Man becomes not the reflection of divine consciousness but the effect of universal mortal beliefs. We lose sight of man's spiritual selfhood as the compound idea of God and become bound in the egocentricity and destructiveness of mortal personalities.

Finally, *counterfeiting Science*, evil is the claim of misunderstanding per se, of unscientific thinking based not on the operation of the Word, Christ and Christianity but on the counterfeits of these divine offices. Thus evil is the suppositional claim of mortal consciousness, the gamut of mortal beliefs operating in the calculus of mortality.

To pinpoint these claims of evil in cybernetic terminology, evil is the claim of there being: — an input other than God's (vs. Word), a process or operative power other than God's (vs. the Christ), an outcome other than God's (vs. Christianity) and feedback, interpretive categories other than God's (vs. Science).

Summary

How does the self-operation of Being deal with these arguments of evil? God, through the dynamic operation of the whole of the divine nature, operates to show the nothingness of evil and so to exclude the suppositional claims of evil from consciousness. How?

The Word of God does not know the suppositional nature of evil but rather declares the allness and onliness of the divine nature to all creation. The self-declaration of Being includes within itself the eternal drive to pour forth all divine qualities and reveal the infinite individuality of Being. However, equally implicit in this self-declaration of the Word is the categorical refutation of all evil's claims to reality and existence.

The Christ does not know the suppositional workings of evil but rather uncovers and annihilates evil in human consciousness. How ? The Christ is eternally conscious of the whole of the divine nature as the truth of being. This Truth-consciousness translates the divine ideal to every level of consciousness, manifesting the idea of God in spite of error and mortal resistance. Thus, the Christ shows that the manifestation of the divine idea depends not on how good we are as mortals but rather on the power of the Christ to dominate every situation through its divine idea.

Christianity does not know the phenomena of evil but rather demonstrates the true outcome of the Christ as one man and one universe. Thus Christianity shows that only that which results from the self-declaration of the Word and the self-expression of the Christ is the real universe. All else is a suppositional counterfeit.

Science does not know the categories of evil but rather disproves all that is not derived from the categories of divine Being. The result is that scientific understanding replaces the calculus of mortality, the machinations of mortal consciousness. Spiritual evidence — that which comes from the system of ideas — replaces the evidence of human belief. In this way, the operation of the categories of Being in understanding establishes our true being as the dynamic intersection of the categories of reality, moving within and glorifying the majestic system and structure of Science.

Evil cannot operate. Through the impact of the self-operation of Being, evil is deprived of all claims to operative power. In other words, evil has no self-operation.

From the standpoint of the Word, evil has no self-existence, no creative, generative power. Thus evil cannot declare itself to divine consciousness or state its false claims.

From the standpoint of the Christ, evil has no power of self-expression, no power of manifestation. Therefore evil cannot operate in divine consciousness.

From the standpoint of Christianity, evil has no power of fulfilment. Thus evil can have no real outcome, no real effect.

From the standpoint of Science, evil has no calculus, no authority, no principle or science. Therefore, because evil can produce no true evidence or proof of its false beliefs, it cannot reign in divine consciousness.

Our role in reflecting the divine self-operation. Since evil is nothing evil has no quality of reality and no power to operate — our task is to pattern our consciousness and being in harmony with the divine system. In other words, we must exchange the categories of mortal consciousness for the categories of divine Being and let the divine categories operate to establish a scientific understanding of God. How?

First, we must turn away from the premises of human belief and turn to the Word of God as the only true statement of reality. The seven synonyms for God become both our life's premise and our Principle, and we abandon the false categories of evil.

Second, we must submit ourselves to the Christ-power and let the categories of divine Being operate in consciousness as the sole power of salvation. The Christ-consciousness becomes our consciousness, saving us from what we really need to be saved from — namely, mortal beliefs — and enforcing the process of laying down the mortal concept. We trust the workings of the divine nature and surrender our reliance on the conventions of human belief.

Third, we must adhere to the Word and the Christ and be consistent with the outcome of their self-operation. We must embody what the Word declares and live according to the dictates of the Christ. Only what the Word and Christ bring forth is what we accept as our true being. In this way, theory and practice coincide. What we understand, we demonstrate as our being.

Finally, we must discipline ourselves according to the system of Science and its divine categories. The structure of Being becomes our structure of understanding. The system of Science interprets all things according to the divine self-operation. In this way, we are schooled in Science and find freedom from the millenia of miseducation from which mortals suffer. This is our role, our opportunity in Science.

Summary

The need for the third category: the levels of Science. Thus, through the self-operation of Being, the claims of evil are reduced to a suppositional lie — nothing of itself. Yet questions remain: If evil is nothing to begin with, why is there the divine process of destroying evil? If evil is unknown to God, there exists nothing to be resolved through Science. Is there not a great measure of self-contradiction and simple logical inconsistencies in this divinely scientific treatment of evil? These questions show the necessity for the third fundamental category of divine Being: the four levels of Science.

III. THE THIRD CATEGORY: THE LEVELS OF SCIENCE

The four fundamental questions in regard to the levels of Science

1. WHAT ARE THE LEVELS OF SCIENCE?

The levels of Science present four different dimensions of divine selfconsciousness. The levels of Science depict four different altitudes of spiritual consciousness included within the divine self-consciousness of Being. Together they show four different but complementary ways the nature and operation of Being are rightly understood and experienced through Science and scientific consciousness. Like the three levels in chemistry—solid, liquid and gas—each level presents a different form or dimension of one divine consciousness. This multidimensionality of divine consciousness introduces 'dimensionalism' in Science.

Dimensionalism.¹ Dimensionalism is the concept that one thing appears different according to different levels, different standpoints of consciousness or different scales of observation. One thing can take on different forms according to different contexts. This concept of dimensionalism challenges the concept of reductionism, the argument that complex subjects or systems can be reduced to one thing — one substance or one statement, for example — which tells us all we need to know about that system or subject. Reductionism argues that if something appears one way, it must be that and nothing else. Although reductionism was the prevailing approach during pre-Einsteinian physics, this concept has since been challenged again and again in all areas of knowledge and life. We live in a multidimensional universe, with systems operating and interacting on many different levels in many different ways. Although different, these levels are complementary. Dimensionalism shows that all levels

¹See Max Kappeler, The Science of Oneness in the Christian Science Textbook, Part 1, point 10. 'Multidimensional oneness'.

relevant to a subject must be taken into consideration for a complete and coherent understanding of that subject. We cannot reduce a multidimensional system to just one level.

To take a simple and familiar example, H_2O can appear either as ice (solid), water (liquid) or steam (gas). One element can take on three very different forms. Yet all three levels are necessary to give a complete description of the forms of H_2O as we know it. Someone who does not know these different levels of chemistry would naturally think that ice, water and steam are three different and unrelated phenomena. Ice is not water; water is not steam; steam is not ice; etc. To say that they are all forms of one substance seems at first paradoxical, for they appear to be so different. Nonetheless, because they are all forms of one substance — H_2O — all must be understood for us to deal effectively with H_2O in our experience.

Levels. Crucial to a dimensional analysis is the concept of levels. What are levels? Levels appear in almost every discipline. For example, modern linguistics identifies levels of language as deep structures and surface structures — deep structures being the unexpressed, collective patterns of language and thought, and surface structures being the actual expression of these deep structures. In the geometry of space and time, there are the levels of the 1-dimensional (line), the 2-dimensional (plane), the 3-dimensional (space) and the 4-dimensional (space-time), as well as infinitely more mathematically-defined levels or dimensions. Psychology speaks of the levels of the unconscious, subconscious, conscious and supraconscious mind, to mention only a few. Physics deals with the levels of the microcosmic (the atomic and subatomic), the world we see described through Newtonian physics, and the macrocosmic (the galaxies and stars). Biology deals with organisms on a cellular level, on the level of different systems within the organism (the respiratory system, the nervous system, the circulatory system, etc.), on the level of the organism as a whole, and on the level of how that organism fits into a larger environment.

In all these cases, each level gives a distinctly different view of the whole subject from a well-defined standpoint. As a result, a level does not show us one part of a subject but rather the whole subject from a certain standpoint. One aspect of a subject is not a level unless it presents the whole subject in a systematic self-consistent way. To go back to the example of chemistry: iron, sulphur, carbon, hydrogen, oxygen, etc. are not levels

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of chemistry; they are elements showing various aspects of the nature of the chemical world. Also the various reactions in chemistry — oxidation and ionization, for example — are not levels of chemistry, for these reactions occur in different ways on different levels of energy. Only when we start looking at chemistry — both the elements and their reactions — on different levels of energy do we see the whole of chemistry operating on different levels.

The dimensional analysis of the one Being through the levels of Science. Although these analogies are approximate, they do give a sense of how the concept of levels can help us to understand the multidimensionality of divine Being through Science. "Spiritual teaching must always be by symbols." (S&H 575:13) As with the examples from the sciences, the different but complementary character of any level-analysis applies to the levels of Science. Each level of Science is different, defined according to a different aspect or focus of Science, and so presents a different but always self-consistent view of the nature and operation of God. When the statements characterizing each of the levels of Science are juxtaposed, they seem contradictory and paradoxical. Only when we understand how each of these levels describes different but complementary views of one Being can we unravel the paradoxes and discover their dimensional logic.

The levels of Science show us the whole of the divine nature and the whole of God's self-operation. Because the purpose of such a dimensional analysis is to understand God, the levels of Science must give us a dimensional understanding of both the nature and the operation of God. Whereas Mind, for example, presents God from one aspect of the divine nature, or the Word presents God from one aspect of the self-operation of Being, each level of Science presents the whole of the divine nature and the whole of the divine operation in different yet self-consistent and complementary ways. Thus, as with all dimensional analyses, the levels of Science do not present another aspect of God's nature or another aspect of God's operation but rather the whole system of the categories of divine Being at work on every level of consciousness and experience.

Example: the multidimensionality of Christ. That one divine fact can appear to be different from different levels or standpoints of consciousness should not seem unfamiliar, for in a general way we have already taken an example of this in the discussion of the Christ. The Christ is always one Christ, the whole Christ. From the standpoint of accepting the Christ-

activity, this Christ appears to us as the Mind of Christ, uncovering and annihilating all the claims of mortal belief and manifesting the divine idea in spite of error. However, from the standpoint of mortal resistance to the Christ, this same Christ-activity appears to us as suffering, precipitated by the process of error's self-destruction. One process, the Christ-operation, can appear either as the savior or as the destroyer: the savior from beliefs, which looks like blessing, or the destroyer of beliefs, which looks like suffering from the standpoint of belief-consciousness.

Misunderstanding provides no valid standpoint for understanding God. The question is: Which standpoints are relevant for understanding God as God is? We know all too well how the one Being appears if seen through the categories of misunderstanding; we see the counterfeits of the nature and self-operation of Being: mortal mind, matter, sense testimony and body, persons, death, sickness, fear (vs. the seven synonyms for God) and false paradigms, the anti-Christ, a people universe and mortal consciousness (vs. the fourfold operation of God). Clearly the standpoint of misunderstanding is utterly misleading for understanding God as God is.

Only Science provides right standpoints for understanding God. Instead, we need the standpoint of spiritually scientific understanding to understand God aright. Yet wherein lies this right standpoint? As we have seen in the fourth operational aspect, Science, only God knows God. This divine self-understanding represents itself to us through Science. Thus only Science can provide the standpoints for understanding and being conscious of God aright. Every other standpoint introduces factors of distortion and is consequently unreliable. What are these standpoints of Science?

The four levels of Science. First, Science presents the level of Science itself, the standpoint of Science which shows how Being is conscious of itself as the infinite One, the infinite whole.

Second, Science presents *the level of divine Science*, the standpoint of Science which shows how Being is conscious of itself through the oneness of being, the oneness of Principle and idea, revealing the All-in-all throughout one realm of all-embracing being.

Third, Science presents *the level of absolute Christian Science*, the standpoint of Science which shows how Being is conscious of itself through the infinitely individualized relationship between Principle and idea, constituting an infinite calculus of ideas computing infinite spiritual truths.

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Fourth, Science presents *the level of Christian Science*, the standpoint of Science which shows how Being is conscious of itself as a law of annihilation to everything unlike itself, destroying error and ignorance of God.

These four levels of Science act simultaneously, not as four separate compartments but in unison as four fundamental dimensions of one divine self-understanding, one Science. God is not broken up into four separate realms but revealed in its supreme unity, a unity which translates the divine nature and operation to every level of consciousness.¹

2. WHAT CLAIM OF EVIL COUNTERFEITS THE LEVELS OF SCIENCE?

Evil is the belief that evil has a dimension independent of God. Evil, as the counterfeit of the levels of Science, is a suppositional denial of the dimensional analysis that Science gives. How? Evil counterfeits the levels of Science in two ways. First, evil would have us believe that evil, mortal belief, is a level in itself — a dimension separate from and independent of God. Evil claims to have its own standpoint outside of the levels of Science. If we listen to this argument of evil, we find ourselves believing that we are struggling on a level below Christian Science, buried in a level of mortal, material beliefs. God is 'out there', and the human is relegated to a standpoint separate from God. Such a claim of evil would deny the core of the dimensional analysis of Science and its spiritual monism, claiming instead that evil has its own level, dimension, consciousness and existence independent of God.

Evil is the belief that reality does not have to be understood dimensionally. The second way evil counterfeits the levels of Science is its claim that reality does not have to be considered dimensionally. Evil would have us believe that we do not have to think and reason in a dimensional way but can be satisfied with single answers, single truths, single statements to solve our problems. This claim of evil makes absolutists as much as it makes materialists, dogmatists and fanatics. In all these cases, evil is the temptation to be a reductionist — to reduce multidimensional reality

¹ The main source for researching this third category is: Max Kappeler, *The Four Levels of Spiritual Consciousness — Science, divine Science, absolute Christian Science, Christian Science*. A concise explanation of the levels of Science is found on pages 63-77. The book also contains a section (pp. 77-83) addressed specifically to a dimensional analysis of evil through the four levels of Science.

to one humanly or materially defined standpoint. Accordingly a reductionist is forced either to ignore all those things that do not conform to his one limited concept or to twist everything to fit his reductionist categories. The result of this claim of evil is the appearance of a fragmented, paradoxical world — a world full of contradictions, divisions and misunderstanding. Each has his own narrow concept of things — his 'level' which he takes to be the only right and true, the justified and valid. This is the evil that is responsible for all wars, violence and human conflict.

3. How do the levels of Science resolve evil?

The levels of Science resolve evil through spiritual monism. The dimensional analysis of Science asserts spiritual monism: that all existence is but a standpoint included within the one Being, for God is All. This spiritual monism resolves all sense of duality by presenting one grand deduction from the infinite Principle of Science. From Principle, there is only one being and only one consciousness at work: the self-conscious understanding of Science. There can be nothing — no standpoint or consciousness — not included in the allness of God and God's idea.¹

The suppositional standpoint of evil is resolved from within the levels of Science. As a result, the suppositional standpoint of evil can do nothing but behold — albeit "through a glass, darkly" (I Cor.13:12) — the facts of divine being. Because there can be nothing outside the spiritual monism of Science, the suppositional standpoint of evil must be considered within the understanding of the levels of Science and resolved from within their dimensional analysis. There is no level where the one Science of God is not supreme, for no matter what dimension we accept as our standpoint, we always face the whole of the divine nature, self-operative throughout the whole universe to dispel illusions. In this way, the suppositional standpoint of evil is resolved from within the levels of Science, not as something existing outside.

The dimensional analysis of Science refutes reductionism. The dimensionalism of Science also refutes the second root-claim counterfeiting the levels

¹ See Max Kappeler, The Science of Oneness in the Christian Science Textbook.

of Science, namely, the claim that reality does not have to be understood dimensionally. How? Reductionism is refuted by the very fact that reality is multidimensional. To think in a reductionist way does not make reality less dimensional. For example, to believe that reality is nothing but matter does not make reality less spiritual. Or, to think only in absolute statements does not exempt us from dealing with the practical problems of overcoming specific arguments of evil. Sooner or later, paradoxes, anomalies or conflicts arise. We run into the dimensional nature of things, and the dimensional nature of reality itself forces us out of narrow, simplistic, reductionist concepts of reality. Higher dimensions break into our onelevel world and interrupt our peace and comfort in one narrow concept. We are forced to make a mutation and understand things more dimensionally, for this is how the levels of Science translate their dimensional logic to practical experience.

4. How do the levels of Science restructure understanding?

The levels of Science bring a dimensional sense of being. The levels of Science operate to restructure understanding by giving both a dimensional understanding of divine being and a dimensional treatment of the question of evil. This dimensional sense enables us to analyze the phenomena of experience not as objective happenings but as reflections of standpoints of consciousness. For example, 'our' consciousness, so-called, is analyzed, not as a thing or entity of itself, but as a set of standpoints included within the four levels of Science. How?

On one hand, that which represents a false standpoint in us is forever being corrected through the levels of Science: specifically, Christian Science corrects every false standpoint that tries to manifest itself in our experience, removing the false phenomena of evil; absolute Christian Science uncovers the root-beliefs of misunderstanding, those beliefs which would give rise to false standpoints in us; divine Science removes the belief that false standpoints could exist or find a place in us or in the universe: in other words, divine Science excludes false standpoints from consciousness; until finally the consciousness of Science itself appears, in which the possibility of a false standpoint of consciousness is unknown.

On the other hand, as the levels of Science and scientific consciousness impel us to abandon false standpoints based on human categories and

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conventions, we let our standpoint of consciousness be defined through Being's own consciousness of itself (Science itself). That which represents the divine nature and operation in us is forever included and grounded in the oneness of being (divine Science). This divine nature operates in us as an infinite calculus of ideas, computing infinite spiritual truths and establishing in us a standpoint constituted of absolute spiritual facts (absolute Christian Science). As a result, this absolute standpoint brings to birth in us an ever more scientific understanding of God, replacing ignorance and mortal thinking with Science and understanding (Christian Science).

Thus, rather than viewing ourselves as metaphysical thinkers about God or Science, we realize that all that reasons in us divinely comes from the deep structure of divine Being, from the descent of the divine Principle through Science. On one hand, all that is true of us springs from and inheres in the four aspects of divine self-consciousness; on the other hand, all that is false springs from the mortal and is systematically corrected through the dimensional workings of Science. We find a true consciousness of existence, not from the standpoint of human belief and its appearances, but through the four dimensional understanding of our true being. From these four levels of Science, the question of evil is no longer an unanswerable question.

Science

1. WHAT IS THE LEVEL OF SCIENCE ITSELF?

The level of Science presents the infinite consciousness of the infinite Principle. The level of Science is the standpoint of consciousness in which Being is conscious of itself as the infinite whole. All is the action of infinite Principle, knowing only itself as the infinite Mind, the infinite Spirit, the infinite Soul, Principle, Life, Truth, Love. This infinite whole cannot be divided by human concepts, for the infinite Principle does not know human questions or problems. The infinite is conscious of itself only as itself, as the One and Only, the I Am of being. This level of Science is the ground of all the other levels, the fundamental form of divine self-consciousness from which all the other levels derive their standpoint and power. It is Being as itself, the infinite all, conscious of itself and of nothing else.

2. How does the Science-level deal with evil?

Evil is unknown. From the standpoint of Science, evil is unknown. Because Being is conscious only of itself, within this wholeness of divine consciousness, the question of evil does not arise. All the questions of evil are wrong questions — not only because they presuppose false categories but also because their false categories do not exist; they are unknown, non-factors. There is no standpoint other than the divine self-consciousness of Being. Hence evil does not appear.

3. How does the Science-level resolve evil?

There is no evil to be resolved. In Being, Science does not have to resolve evil, since there is no evil to be resolved; all is infinite Principle and infinite idea. The implications of this fact are enormous. We finally come to the point of realizing that in reality there is no evil problem to be resolved. Behind all appearances, the scientific fact is that there is no knowledge or consciousness of evil, no existence of evil and therefore no need for an explanation or resolution of evil. There is no returning to understanding and no destroying misunderstanding, since all is the infinite consciousness of the infinite Principle. "Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history." (S&H 471:1) Thus the ultimate practice is not a fight against evil but Principle's infinite consciousness of itself. The perpetual sense of evil existing somewhere, undetected and unmanifested, or existing in gross forms as a constant threat to life and peace is gone, unknown in divine self-consciousness. There is no evil and no problem, either to fight with or to be victimized by. Evil is utterly unknown.

4. What are the implications of the Science-level for restructuring understanding?

Science knows only harmony, the harmony of the seven synonyms for God. This standpoint of Science imbues us with the consciousness that nothing is going on in being but the omni-action of Principle. There is only harmony — no falling away from harmony and no returning to harmony. From the standpoint of Mind, all is the action of infinite intelligence, infinite power, the infinite conception of the one Mind, in which mortal mind and its finite concepts are unknown. From the standpoint of Spirit, all reflects the onliness of Spirit, the infinite good that constitutes the nature of all reality, in which matter, evil and duality are utterly unknown. From the standpoint of Soul, all is held in the infinite withinness of Soul. the divine Ego of unchanging, immortal identity, in which the material sense of a corporeal ego is unknown. From the standpoint of Principle. there is only the infinite One, the indivisible whole presenting the absolute unity of God through Science, in which personal sense is unknown. From the standpoint of Life, being is infinite indestructibility, infinite individuality, the isness of all being, in which death is unknown. From the standpoint of Truth, all is divine self-consciousness, the whole - God - being conscious of itself as the whole, in which error, sickness and mortal consciousness are unknown. From the standpoint of Love, all is perfection, completely integrated being, divine self-completeness, in which fear, hate, anxiety, jealousy and envy are completely unknown.

The infinite consciousness of Being itself has infinite translatability to all levels of consciousness. In this way, the consciousness of 'I's' and 'you's' is unknown. All is the infinite harmony of the infinite Principle being conscious of itself as the whole Mind, the whole Spirit, the whole Soul,

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Science itself

Principle, Life, Truth and Love. This Science-level consciousness is the only consciousness of Being. However, to the human standpoint that keeps raising questions about evil, this divine self-consciousness translates itself through divine Science, absolute Christian Science and Christian Science, making explicit what is implicit in the Science-level consciousness for the means and methods of resolving evil in human consciousness. Since evil is unknown to God, it cannot be known by man. Therefore the false belief that we can know and experience evil is doomed to pass away into nothingness, as the next three levels of Science show.

Divine Science

1. WHAT IS THE LEVEL OF DIVINE SCIENCE?

The oneness of being. Whereas the level of Science contemplates the infinite One as the infinite All, the self-consistent whole, divine Science contemplates the divine nature of this whole as one all-encompassing being. The infinite One expresses itself as the oneness of Principle and idea, the all-embracing oneness of divine good. In this way, the infinite Principle, from the level of divine Science, is seen as the one Principle of being, holding within itself its one idea, including man and the universe. "Principle and its idea is one, and this one is God" (S&H 465:17). All real being is contained within the oneness of Principle and idea, coincident with Principle and coexistent with God. Thus divine Science presents the complete indivisibility of divine being, in which Principle is inseparable from its idea. The All is one and cannot be divided. As a result, All is in all. The whole cannot be divided into parts but is completely reflected throughout its one realm of self-contained being. In this way, divine Science presents one universe, forever revealing the allness of good.

2. How does the level of divine Science uncover evil?

Evil is the belief of something outside or excluded from the oneness of being. Evil is the belief that there could be a realm besides God. Thus the first question of the possibility of evil arises with the suggestion that something exists in addition to or independent of God. It is the gnawing question: Can something be operating outside the one realm of Principle? Can there be an enemy, an opposite or a standpoint other than the divine? Can we now or ever be excluded from God? This is the one suppositional root-evil handled on the level of divine Science. How?

3. How does the level of divine Science resolve evil?

Evil is excluded. Because divine Science presents the all-embracing oneness of the divine nature, including all real being, evil must be excluded. Because of the allness of good, there can be no possibility of evil. All that truly is exists in the oneness of Principle and idea; in this oneness, there is no room, no opportunity for evil to postulate a suppositional existence.

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Thus, because of the totality of divine good, evil is not a factor in being. Evil has no entity, no possibility and so is automatically ruled out as an element in divine consciousness.

Evil is nothing. Whereas the level of Science shows that evil is unknown to God, divine Science shows why evil is unknown and therefore excluded from divine consciousness. Evil is unknown and excluded because fundamentally evil is nothing. In divine Science, the allness of good reveals the nothingness of evil. The complete coexistence of all that is divine with God deprives evil of every claim to having real being or existence — to having some entity in reality. The allness of the divine nature makes the nothingness of evil inescapable. There is no channel, no avenue, no possibility for evil to find a place in the face of the allness of divine being. "Where the spirit of God is, and there is no place where God is not, evil becomes nothing" (S&H 480:2).

The automatic preclusion of evil. As a result, the question of evil is resolved on the level of divine Science not by destroying or dispelling evil but by precluding the claim that there could be evil. Light does not know darkness, neither does it fight to remove darkness. Rather the allness of light precludes the possibility of there being darkness. Because of the allness and oneness of the divine nature, evil has no chance of existing. "Divine Science . . . saith to the darkness upon the face of error, 'God is All-in-all', and the light of ever-present Love illumines the universe." (S&H 503:12) In divine Science, evil is precluded as nothing, not because of what evil is or is not, but because of what Being, God, is — because of the unconditional all-inclusiveness of the divine nature. Because of the totality of divine being, evil cannot be something of itself to rival the allembracing oneness of Principle and its idea.

The allness of the divine nature shows the nothingness of the claims of evil. For example, because of the allness of Mind and Mind's idea, mortal mind with its beliefs is precluded — is nothing. Because of the allness of Spirit and Spirit's idea, matter with its fleshly, dualistic concepts is precluded — is nothing. Because of the allness of Soul and Soul's idea, material sense with its counterfeit evidence is precluded — is nothing. Because of the allness of the allness of the allness of Principle and Principle's idea, personal sense with its false systems of government is precluded — is nothing. Because of the allness of Life and Life's idea, mortal life with its death-dealing concepts is precluded — is nothing. Because of the allness of Truth and

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Truth's idea, error with its variations of mortal consciousness is precluded — is nothing. Because of the allness of Love and Love's idea, fear in all its myriad forms is precluded — is nothing. Error has no chance to become something that must be dealt with. Thus divine Science resolves evil, showing it to be impossible because of the allness and oneness of God and God's idea.

4. How does the level of divine Science restructure understanding?

Divine Science brings the consciousnessness of peace and rest in the fact that there is no enemy or accuser. As we see that error is excluded from divine being, divine Science brings the consciousness of the allness of good. We are conscious of nothing but Life, Truth and Love operating in consciousness — without an opposite. All is held within the infinite embrace of the all-good. This consciousness knows no evil, no fear of being excluded from God, no possibility of anything existing other than God and God's idea. Only one system — the divine — operates in consciousness. The suppositional, worldly sense of error at work in the universe is excluded, and we are instantaneously liberated from believing in the possibility of evil. In divine Science, there is and can be no enemy, no outside, no accuser, neither a lie nor a liar. We are at peace, finding rest in man's unchallenged freedom from every possible argument of evil. In this way, the foundations of divinely scientific monism are secured by the absolute allness and oneness of the divine nature.

Yet the human sense of things may not be satisfied to stay with the standpoint of divine Science. Humanly, the arguments of evil seem to persist, springing up unbeckoned to plague us. We are challenged by life experience to discover the absolute truth of the divine system in the face of the suppositional arguments of evil. For this further specification of the infinite Principle and its scientific system, the levels of absolute Christian Science and Christian Science come into focus.

Absolute Christian Science

1. WHAT IS THE LEVEL OF ABSOLUTE CHRISTIAN SCIENCE?

Principle's system of ideas. Whereas the level of divine Science contemplates the oneness of Principle and its idea, constituting the one ideal of God, the level of absolute Christian Science contemplates the infinite relationships within this divine ideal. Absolute Christian Science brings into focus Principle's system of ideas. Because every idea is first related to Principle, this right relationship to Principle relates each idea to every other. In this way, absolute Christian Science explains the oneness of divine Science through the unity of Principle's scientific system of ideas — through the inherent cohesiveness of a system in which all aspects are united by means of each aspect's overriding unity with the whole. The infinite interrelations among ideas work in one cohesive system (absolute Christian Science that Principle is one with its idea.

Principle interprets itself through its system of ideas. Through this system of ideas, Principle interprets itself to spiritual consciousness. Principle's one ideal (divine Science) is explained through Principle's system of infinitely interrelating ideas (absolute Christian Science). We gain the system of spiritual truths through which the facts of divine being are computed -- "the divine infinite calculus" (S&H 520:14). In this way, the operation of Principle is made understandable to human thought through the blending and calculating of purely spiritual values. As the categories of divine Being intersect and reflect each other in ever new and infinitely multiplying ways, we awaken to the operation of absolute truths in consciousness. The allness of the divine nature (divine Science) is focused as specific truths, the specific facts of spiritual being (absolute Christian Science). From the dynamics of this divine system come all truths, the truth about everything. All real being emerges as the natural consequence of Principle's scientific system of ideas in operation - the only right interpretation of existence.

2. How does the level of absolute Christian Science uncover evil?

Evil is good misunderstood. Evil, being a misunderstanding about absolute Christian Science, is truth misunderstood. Evil is not then a thing

in itself, for divine Science has already established the fact that evil is nothing. Rather evil is the phantom of false belief, having no existence of its own, yet seeming to pose itself as a factor in consciousness. Accordingly evil becomes the misunderstanding and misinterpretation of Principle's system of ideas. Although the spiritually scientific monism of divine Science cannot be challenged, the facts of divine being can seem to be misunderstood and misconstrued by mortal belief, creating the illusion of duality. We become duped by distorted, false concepts and so adopt the false calculus of mortality. Yet this false calculus is not a thing in itself but rather the misrepresentation or parody of the true calculus of ideas. If we apply this analysis of evil to man, mortal man is not an entity in itself but merely "a burlesque of God's man" (S&H 92:18). Evil, parading as the mortal concept, loses its somethingness and becomes merely the misrendering of truth.

The noumenon of evil. This analysis of evil on the level of absolute Christian Science uncovers the noumenon or root-cause of evil. All error, whether manifested or latent, arises from a mortal misunderstanding of divine facts. Without mortal misunderstanding, there can be no evil. Sin sins the sinner. Beliefs create a believer. The phenomena of mortal existence are generated only from the noumenon of universal false beliefs --- misunderstanding. "Sin 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. The human thought does not constitute sin, but vice versa, sin constitutes the human or physical concept." (Ret. 67:1) Herein lies a fundamental rule for handling evil scientifically: every possible claim of evil must be treated not as a thing or entity per se but as a misunderstanding of God. This method simplifies our work enormously. Rather than dealing with people or material situations, we face universal false beliefs. Rather than dealing with false phenomena, we deal with absolute spiritual truths, truths which are misunderstood.

3. How does the level of absolute Christian Science resolve evil?

The rightness of Truth proves the falseness of error. Within the right analysis of evil on the level of absolute Christian Science lies the right solution to evil. Since evil is nothing but truth misunderstood, the rightness of truth demonstrates the wrongness of false belief. Just as in mathematics, a right calculation proves every other result to be wrong, so the divine calculus proves that human conception and its calculations must be erroneous. The absolute truth of the divine system declares the absolute erroneousness and nothingness of the calculus of mortal beliefs and misunderstanding. Once misunderstanding is seen as such — proved false — it can no longer pass as true. When a lie is uncovered by truth, it loses its suppositional claim to credibility and so disappears.

The positive problem of understanding God resolves evil. As a result, evil is resolved on the level of absolute Christian Science by transforming all problems of evil into the positive problem of understanding God. Because only understanding can uncover and dispel misunderstanding, universal mortal beliefs are resolved, not by analyzing beliefs, but by consistently culturing a scientific understanding of spiritual truth. Truth, through its calculus of ideas, always has the initiative in dispelling misunderstanding, not by militating against beliefs, but by forever asserting spiritual truth in consciousness. Truth's statement of all that is true, by permeating consciousness with the absolute facts of the divine nature, uncovers and corrects error. Truth-consciousness dispels mortal misunderstanding.

The activity of the divine nature corrects mortal misunderstanding. For example, Mind, by being Mind - all-power, all-intelligence, the divine cause and origin - corrects with its ideas every misconception or misunderstanding about Mind, e.g. the belief of mortal mind and its illusions. Spirit, by being Spirit - all-good, the only substance and reality - corrects with its pure reflection of ideas every misunderstanding about Spirit, e.g. the matter-concept, duality, fleshly concepts. Soul, by being Soul - the unchanging divine identity which is never without its representative corrects with its divine rule every misunderstanding about Soul, e.g. egotism, sin, the concept of physical sensations. Principle, by being Principle - the absolute spiritual authority - corrects with its system of ideas every misunderstanding about Principle, e.g. the concept of mortal personalities, human theories and material knowledge. Life, by being Life — the infinite provider and sustainer of all real being — corrects with the method of Life every misunderstanding about Life, e.g. the mortal concept of life in matter. Truth, by being Truth --- the compound idea establishing the truth about everything-corrects with Truthconsciousness every misunderstanding about Truth, e.g. the errors and lies of mortal belief, the belief of mortal consciousness. Finally, Love, by being Love — the inexhaustible plan of perfection, self-contained being that holds each idea at the point of fulfilment — corrects through its own design and purpose every misunderstanding about Love, e.g. fear, hate, nihilism.

Preventive practice. In this way, the level of absolute Christian Science handles latent error, the noumenon of evil, and so provides the scientific method of preventive practice. Evil is corrected in the root-form of misunderstanding before it manifests itself in human experience. Right calculations prevent the opportunity of calculating wrongly. The endless possibilities of individual, collective and universal beliefs arising from the calculus of mortality are cut off before they can take root or find expression. The positive activity of understanding God, letting consciousness be formed and molded by the infinite interplay of the categories of divine Being, removes from consciousness the latent possibility or potentiality of evil. As we know and abide in the realm of spiritual truth, Principle's system of ideas makes it impossible for error to assert its claims in us. Error falls back into "its native nothingness" (S&H 572:6) — the nothingness of evil found on the level of divine Science.

4. How does the level of absolute Christian Science restructure understanding?

Absolute Christian Science brings immunity from mortal misunderstanding through the demonstration of absolute spiritual facts. As evil is dispelled from consciousness in its latent form, we find safety in the preventive practice of absolute Christian Science. We no longer fear the possibility of evil springing unknown and unbeckoned into our experience to disrupt the harmony of scientific being. Rather we take refuge in going out from the divine cause, letting our consciousness and being emerge from the calculus of divine ideas. Life, Truth and Love compute absolute spiritual values infinitely, dispelling every possible argument of evil. Our true being is found in the dynamics of Principle's system of ideas, and we cease to find our roots in the calculus of mortal misunderstanding. Consciousness is what Life, Truth and Love cause it to be, impelled by the demonstration of absolute spiritual values. There is only the newness and infinite progression brought forth from the divine origin. Mortal misunderstanding is no longer the dark, brooding sea of endless evil it once seemed but is rather "like an atom of dust thrown into the face of spiritual immensity" (S&H 263:28), having no weight or credibility. We find our absolute scientific immunity from the arguments of evil.

Full compensation in good. Not only are we immune from evil, but also we find full compensation for the evils we seem to suffer. Since evil is not a thing in itself but rather only good misunderstood, we are never subject to the ravages of evil. The so-called experience of evil, analyzed from absolute Christian Science, is really only the experience of good misunderstood; furthermore, this experience of good misunderstood can do nothing but inevitably compel us to seek a right understanding of good. As a result, we can either see such experiences as a divine process impelling and enforcing understanding, or we can misunderstand them as the workings of evil. The difference lies, not in the fact, reality and presence of good, but in our standpoint of consciousness.

This means that we are never truly outside the activity of divine good. All we ever experience is the process of gaining a higher, clearer sense of divine good, for this is the only possible outcome of what we mistakenly call evil. Why? To be forced to understand God — to accept divine selfunderstanding through the operation of spiritual truths in consciousness cannot be evil. Consequently, from the standpoint of absolute Christian Science, we can only be blessed by experiences, never hurt or destroyed, for we receive full compensation in inevitable spiritual gains. In this way, the operation of absolute Christian Science in restructured understanding can only be good by bringing forth a deeper, more scientific understanding of God.

However, what do we do if we feel faced with the phenomena of concrete evil? Does evil have factuality just the same, making our situation hopeless and the illusion of error and evil justified? Can misunderstanding win out, or do the absolute facts prevail? This aspect of the divine activity is the focus of the level of Christian Science.

Christian Science

1. WHAT IS THE LEVEL OF CHRISTIAN SCIENCE?

Christian Science shows the impact of Truth on mortal existence. The level of Christian Science shows the impact of the levels of Science itself, divine Science and absolute Christian Science in resolving the concrete errors of mortal existence. Indeed, when understood, these levels become Christian Science by saving us from sin, sickness, lack and all kinds of disharmony through a scientific understanding of God. In other words, the level of Christian Science shows how the divine and absolute standpoints of Science come to bear on solving practical life-problems. "Christian Science relates especially to Science as applied to humanity." (S&H 127:15) Thus Christian Science deals with the relative standpoint — the ever-changing phenomena of human belief — but is in no way itself a relative standpoint of consciousness. Rather the level of Christian Science shows the effect of absolute spiritual truth on the realm of human experience.

Science is a saving Science. Science is not then an abstract, remote theory of perfection but a most practical life-principle, coming to the needs of humanity and lifting mankind out of the errors of human belief. Science is a saving Science, not only on the level of absolute Christian Science where we are saved from the noumena of evil—belief and misunderstanding — but also on the level of Christian Science, where we are saved from the phenomena of evil — error in concrete and visible forms. We see how and why Truth heals, how Truth corrects error. This divine activity is made clearer when we see how the level of Christian Science gives a right analysis of evil.

2. How does the level of Christian Science uncover evil?

Evil is the claim that false beliefs take form in our experience. Evil, being a misunderstanding about Christian Science, is the belief that the misunderstandings of divine Science and absolute Christian Science find expression as persons, things or forces. To recapitulate the arguments of evil on the levels: there is no argument of evil on the level of Science itself; the evil or misunderstanding about divine Science is that there could be something other than or outside of God; the evil or misunder-

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standing about absolute Christian Science is that the divine system of truths can be misunderstood, creating the illusion of systematized false beliefs. On the level of Christian Science, evil appears as the claim that systematized false beliefs can be objectified, providing the phenomena of evil in human experience. Evil claims to take on the appearance of reality or entity, as if evil were some thing: a person, a nation, a force or power, a material, physical or social condition. Evil becomes objectified in tangible, visible, concrete forms. The question is: Does this objectification of evil give it a power or status of reality that it does not have on the other levels of Science?

Evil as objectified misunderstanding. On the level of Christian Science, the divine facts established on the levels of Science, divine Science and absolute Christian Science are maintained in the face of the phenomena of concrete evil. Error is no more of a person, place or thing on the level of Christian Science than it is on the levels of absolute Christian Science, divine Science or Science itself. Instead Christian Science analyzes the phenomena of evil not as things in themselves but rather as the consequences of false belief, as objectified misunderstanding. For example, from the root-beliefs of mortal mind, matter and the material senses, a world of people appears. As a result, this people-world lives out mortal lives, experiences the consequences of mortal consciousness and so suffers fear and emptiness. However, without the root-beliefs of mortal mind, matter and sense-testimony, there could be no phenomena of evil: no death, disease or fear. Thus evil - even objectified - is not an entity or power in itself but only a form of belief, a mode of misunderstanding. As a result, what we experience of evil are not evil things or events but mortal misunderstandings, attempting to find expression through the symbols of life experience.

Evil is not a thing. In this way, evil loses its thingishness, its somethingness or own-beingness. For example, what is the evil in a stabbingmurder? Not the physical act of using the knife, for there are similar uses of similar tools regarded as good, such as in cooking or surgery. Rather the evil lies in the thought motivating the act. What is the evil in a failing economy? Not the goods and services exchanged but the greed and selfishness causing imbalances in the system and its symbols. Or what is the evil in a sickness? Not the body per se but the destructive set of mental and emotional circumstances that weaken the body to the point of susceptibility to decay and disease. As many doctors discover, they often heal a body only to have the patient return to the same lifestyle that caused the disease.

Thus the evils we face in human experience are not things or forces but false beliefs, misunderstandings of the divine nature, and the destructive way of life built on these false beliefs. Sin sins the sinner. Beliefs make a believer and manifest in that believer the consequences of those beliefs. "A false belief is both the tempter and the tempted, the sin and the sinner, the disease and its cause." (S&H 393:30) Evil inheres not so much in the objectified forms but far more in the root-misunderstanding, universal false beliefs, the belief of mortal mind. From mortal mind, the root-symbol of mortals' misunderstanding of God, comes all disease, all disharmony, all the phenomena of evil. Without mortal mind and its false beliefs, there can be no experience, no phenomena of evil.

How then does this analysis of evil as false beliefs — objectified misunderstanding — facilitate the correction and dissolution of evil? In other words:

3. How does the level of Christian Science resolve evil?

Christian Science corrects the false cause: misunderstanding. Since the level of Christian Science shows that mortal mind, false belief, is the cause of all disharmony, the solution to the phenomena of evil begins not with changing the effects but with correcting the false cause. If the evils we suffer are objectified forms of misunderstanding, we cannot be free of suffering so long as we stay mired in misunderstanding. Therefore the level of Christian Science compels us to ask ourselves: Do we want freedom from beliefs, from mortal misunderstanding, or do we merely want freedom from belief's effects? We cannot have the latter without the former. Where there is misunderstanding, there is suffering. Consequently evil can be expelled from experience only when it is first removed from consciousness. If we try to evade this rule by persisting in false beliefs, we simply exchange the circumstances of our suffering. The only way to end the suffering is to dispel the misunderstanding. This is the strategy for resolving evil on the level of Christian Science. How does it work?

Truth has the initiative in dispelling mortal beliefs. How are beliefs dispelled from consciousness? Do we look into our thoughts or the thoughts

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of others to figure out what is wrong? If this were the method, Christian Science practice would be no different from psychoanalysis. Furthermore, how can the human mind correct the human mind's beliefs?"If mortal mind knew how to be better, it would be better." (S&H 186:29) The problem of mortals is not usually lack of the desire to be good but rather ingrained ignorance of God. This ignorance is the very nature of mortal mind. How can ignorance resolve ignorance?

The scientific solution lies with the standpoint of Truth and its selfassertion of spiritual facts in consciousness. Truth has the initiative in asserting truth and so in correcting and destroying the errors of mortal belief. Only the activity of divine self-knowing and the imperative nature of Truth cut through and correct ingrained ignorance of God. Thus all that constitutes Truth on the levels of Science itself, divine Science and absolute Christian Science has on the level of Christian Science the effect of dispelling mortal misconceptions about God. The total factuality of divine Being makes the errors of mortal belief yield. Truth's activity through divine self-consciousness uncovers the errors that must be destroyed, not by knowing error, but by affirming all that is true. The consciousness of Truth becomes irresistible, in the face of which all consciousness of error - even consciousness of error in objectified forms — yields. The Mind of Christ replaces mortal mind's consciousness of endless false concepts. As a result, without mortal mind's endless false beliefs, there is no evil to be objectified.

'We' do not apply Truth to error. This initiative of Truth in destroying error corrects the false concept that 'we' — a human personality —must apply Truth to error. Since the mortal personality is but another construct of human and material beliefs, it cannot apportion Truth. "Truth applies itself and handles the arguments of error. There is no question of how 'we' should or could apply Truth to a disharmonious situation. The personal 'I' and 'we' have no place on any level of Science."¹ The 'I' and 'we' concepts are consequences of misunderstanding and not things in themselves. Hence we cannot look to these false concepts for a means of salvation nor expect them to be an integral part of Truth's method of destroying error.

¹ See Max Kappeler, The Four Levels of Spiritual Consciousness, p. 71.

THE THIRD CATEGORY: THE LEVELS OF SCIENCE

The law of opposites: Truth making the consequences of error intolerable. As Truth asserts the divine nature in consciousness and destroys the errors of mortal belief, we experience a higher understanding of God. Step by step, the limitations of ignorance and misunderstanding are broken down, and we awaken to a more Truth-based standpoint of consciousness. Yet this forward step sets in motion what is called "the law of opposites". "By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear." (Mis. 57:12) We may experience the counterfeit of what we have just seen spiritually. But why? What is lawful about such an apparently devilish sequence of events?

The issue is one not of magic or mystery but of scientific consistency. As long as we are ignorant of the divine nature, we take for granted the consequences and effects of false mortal consciousness. However, as Truth asserts the divine nature in consciousness, dispelling error, the effects of error become increasingly apparent, until they become intolerable. Truth uncovers not only the false belief but also the belief's false effects. In this way, the level of Christian Science enforces consistency between true consciousness and experience.

By contrast, too often we accept the statements of Truth in consciousness but persist unawares in the thought-habits and life-patterns of mortal belief. Nonetheless this state of inconsistency cannot last. By the grace of Science and the law of opposites, we learn what it means to be consistent to Truth: how the implications of Truth affect every detail of experience. As we awaken to Truth-consciousness, we cannot remain entrenched in the phenomena and habituated trappings of mortal belief. Specific truths uncover specific errors not only in consciousness but also in life experience. By uncovering errors that were before unnoticed and unrecognized, showing these errors to be blatant impositions, Truth forces us to abandon error. On one hand, Truth becomes more real and more tangible to consciousness; on the other hand, the counterfeit beliefs become both more apparent and less tolerable due to their manifest error. Thus by the law of opposites, Truth demonstrates scientific consistency in us, uncovering error in all its guises, until every aspect of false belief yields to Truth.

Truth is true in the realm of belief. In this way, Truth is demonstrably true not only in the realm of Truth but also in the realm of belief. There

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is no phase, no state or stage of existence in which Truth is less factual, less potent, less imperative. The facts of divine being demonstrate their truth and validity on all levels, cutting through every plane of consciousness and existence. Scientific consistency to spiritual facts is not variable, not conditional on circumstances. Therefore there is no set of circumstances in which Truth is inoperative, ineffective or untrue. Belief manifested or unmanifested, conscious or unconscious, objectified or lurking in the collective-subconscious realm-poses no barrier to the operation of the divine nature in consciousness. Just as the laws of mathematics or gravity hold for child and mathematician alike, on earth and beyond, so the laws of divine Being hold whether we know them or not, whether we behold them in spiritual consciousness or in the face of counterfeit arguments. That which is can neither be altered by ignorance nor suspended by illusion, no matter how real illusion may seem from the standpoint of misunderstanding. Thus, throughout all existence, Truth is true — in the realm of Truth and in the realm of belief.

The nothingness of nothing: understood and demonstrated. Just as Truth does not become less true in the face of the arguments of mortal belief, so evil does not become more true because of belief's objectified forms. The nothingness of evil established on the level of divine Science is shown to be practically true on the level of Christian Science: Truth forces error to disclose its illusory and insubstantial nature. We come to understand how error is nothing by analyzing its counterfeit nature and workings through Science. Because the allness of divine facts allows evil no power or reality, no identity or operative power, neither life, truth nor fulfilment (divine Science and absolute Christian Science), evil's claim to these qualities in human experience is understood to be illusive and empty (Christian Science). With this understanding, we realize that the appearance of evil cannot succeed. All that the appearance of evil can do is to expose evil's nothingness. In other words, under the impact of the facts of being, the epicycles and crises of evil have no end other than to demonstrate through the symbols of human experience the nothingness of nothing. In this way, the divine facts and their implications for the beliefs of evil become practical, demonstrated being.

The self-destruction of evil. We experience this demonstration of the nothingness of evil as evil's self-destruction. Because evil has no quality of reality, evil has no power to sustain itself, no self-consistency and

hence no means for securing its own fulfilment. All that evil can do is drive itself to its own self-destruction. As a result, evil is destroyed, not because evil is ever something to be contended with as a reality, but because it is the nature of mortal misunderstanding to bring self-destruction. The false evidence that evil is something is countered not only by absolute spiritual facts but also by the utter emptiness of evil's claims. Thus the impact of divine facts on human understanding shows that evil has no possibility of doing anything but destroying itself, falling back into its "native nothingness" (S&H 572:6).

The solution to evil lies in a higher standpoint of consciousness. We witness this process of evil's self-destruction — and are not consumed in the process — as we take the standpoint, not of mortal misunderstanding, but of Science, divine self-understanding. Herein lies the great rule for resolving evil: solutions to problems always lie in a higher standpoint of consciousness. Conversely, we can never find solutions to problems by staying within the limited framework that gave rise to the problem. Specifically, if mortal mind, mortal belief, is that which proliferates all the phenomena of evil, we find solutions, not by tinkering with the phenomena of belief, but by transcending the realm of belief through Science and understanding. "Error found out is two-thirds destroyed, and the last third pierces itself, for the remainder only stimulates and gives scope to higher demonstration. To strike out right and left against the mist, never clears the vision; but to lift your head above it, is a sovereign panacea." (Mis. 355:13)

This need for a higher standpoint is the point behind the ancient teaching symbol of a maze. From within the maze, there is no way out. We can only trace the direct path of freedom from the higher standpoint of looking down on the maze. To take another example, we cannot solve the problem of dreaming from within the dream. Rather we must go to a higher level; we must wake up. A dream-world cannot provide a reality-solution.

This requirement of a level-shift is illustrated in Jesus' method of healing. For example, "had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it." (S&H 75:16) Evil would have us believe that evil constitutes a level in itself, a reality of its own that must be accepted on its own terms. Yet to

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believe this would forever bind us in evil. It takes vision, courage, spiritual strength and spiritual understanding to challenge the claims of evil and to take the standpoint of spiritual truth. This is what we must do to be free of evil and find healing.

These examples illustrate that the answer to the problem of evil cannot be found within the level or plane on which the problem occurs. We cannot let ourselves be bound by the standpoint and conditions of belief that create the phenomena of evil and then expect to find a solution. Rather we must dare to make a level-shift. We must change our standpoint to a higher, Truth-based consciousness. Then the problem of evil — in whatever form — can be resolved dimensionally: on the level of Science, all problems are unknown; on the level of divine Science, the problems of evil are excluded as nothing; on the level of absolute Christian Science, the problems of evil are dispelled through Principle's system of ideas correcting root-misunderstandings, until we see only good ever-operative; finally, on the level of Christian Science, we rest in the assurance that error in manifested forms is being analyzed, uncovered and annihilated along with its false evidence. We are lifted out of and beyond the problems of evil into the higher demonstration of the facts that are. In this way, Christian Science resolves evil, not by waging an endless battle against evil, but by revealing the practical convergence of all the levels of Science on the activity of dispelling misunderstanding and its false effects.

4. How does the level of Christian Science restructure understanding?

Christian Science brings scientific understanding: the constant activity in consciousness of all the levels of Science. As Christian Science resolves evil in specific and concrete forms, we gain the tangible, scientific sense that "we live, and move, and have our being" (Acts 17:28) under the impact of the divine nature operating on all levels of Science. Faith in God, even faith in Science, becomes scientific understanding, for we experience the practical demonstration of absolute spiritual facts in disproving the arguments of error. Our consciousness ceases to be 'our' consciousness and becomes the impersonal demonstration of the dimensional sense of Science, the convergence of all the levels of Science in annihilating every form of error. The levels of spiritually scientific consciousness become the only consciousness and only activity in being. There is no standpoint of consciousness outside of or beyond these four levels. What seems to be a personal, mortal consciousness is just the activity of divine consciousness on the level of Christian Science disproving and dissolving mortal misunderstanding and its effects, and we discover the multidimensional activity of spiritually scientific consciousness.

We experience a higher humanhood as the result of less misunderstanding. Consequently, on the level of Christian Science, we experience a higher humanhood. The misunderstandings about the divine nature (the seven synonymous terms for God) and its self-operation (the fourfold divine system) disappear step by step, and the higher, truer nature of man appears. This does not mean that the human is made better by improving the mortal; rather it means that the human becomes better because the mortal has less chance of obscuring the divine. Thus the effect of the level of Christian Science is that we embody less belief, less misunderstanding, less evil and so experience a higher sense of being.

We find immunity from all evil. In this way, Christian Science demonstrates for human understanding the spiritual standpoint of the levels of Science by enforcing the dissolution of all the opposing claims of evil. We gain the understanding that there is no error, no evil that cannot be corrected by Truth-consciousness. No possible problem in human experience can overwhelm the divine consciousness of Science. To paraphrase a common saying, evil cannot beat the system of divine Being. Even the appearance and phenomena of evil give way to the dimensional treatment of Science. Thus, as Science operates on every level of consciousness, we find man's spiritually scientific immunity from every argument of evil.

Summary of the levels of Science

Dimensionality in the world religions. Thus the four levels of Science provide a dimensional consciousness of the one Principle of being, while at the same time providing a dimensional analysis of evil. This dimensional analysis is unique among world religions and philosophies, for together the four levels of Science solve fundamental paradoxes that have perplexed thinkers for ages. For example, the more intellectual of the Hindus often extrapolate their teachings from concepts that could be compared with the levels of Science itself or divine Science. In China, the 'Tao Te Ching' by Lao Tzu speaks from a vision of oneness that could be compared in certain ways with the level of divine Science. By contrast, Zarathustra in Persia focused his teachings more on the interacting realm of 'fravashi', absolute spiritual ideas, and how these ideas purify and rectify human thought (comparable in certain ways to the levels of absolute Christian Science and Christian Science).

While all these teachings present excellent insights that indicate in certain ways the tonality of one or two of the levels of Science, the forcefulness and practicability of these teachings falter when they are required to deal with questions arising from the other levels. Taoism provides an obvious example. The 'Tao Te Ching' is a beautiful expression of the oneness of being, the one Tao flowing through all in all. This statement of oneness has stood for ages, inspiring the more philosophically minded to ponder the nature of being as one self-contained self-existence. However, when it came to practicing this standpoint in life experience, the teaching broke down. Very soon religious Taoism became filled with superstition and magic. The sense of oneness remained an abstract concept, untranslated to the level of solving practical life-problems. As a result, the adherents of Taoism were left to find solutions to their problems by whatever means they could.

Such examples proliferate in the history of religions. Another obvious example is found in Buddhism. The Buddha, although raised a Hindu, felt that Hinduism had become excessively absorbed in absolute metaphysics and was ignoring the implications of the absolute standpoint for transforming human consciousness and experience. Hence he sought to show in a practical way how an understanding of the spiritual frees mankind from suffering. However, problems arose with later followers of Buddhism. Without a scientific method to keep all dimensions in balance, the followers of Buddhism lost sight of the Buddha's multidimensional understanding and came to disdain the endeavor to understand absolute spiritual facts. Instead they became immersed in the burdensome labor of fighting human concepts and trying to lay down the mortal. What once was a teaching about the implications of the spiritual for awakening man to his native spiritual freedom became reduced to nothing more than salvation through ethics and meditative practices: salvation through human effort.

In short, a pattern emerges from the history of world religions. A teacher is trained in a tradition, a certain concept of the spiritual. However, through revelation, inspiration or years of prayerful thought and experience, the poincer intuitively comes to feel that there is some imbalance in the tradition. It has become focused on one level of consciousness to the exclusion of all others. To remedy the situation, the pioneer presents a new teaching, usually complementing but sometimes completely restructuring what has gone before. Yet without scientific categories for a dimensional analysis and dimensional understanding, a religious following grows which accentuates this new aspect exclusively, creating a new imbalance and more misunderstanding. Thus the bane of many outstanding teachings has been precisely this religious reductionism: the tendency to reduce the multidimensionality of the spiritual to one dimension, producing one-sidedness and imbalance. Naturally, whenever this happens, distortions abound. Extremists and fanatics take over, blindly trying to demonstrate a teaching that they have not understood. It is tragic not only for the teaching and its adherents but also for the world in its lost treasures of spiritual insight and understanding.

The need for all four levels of Science together. Such observations illustrate the most fundamental issue regarding the levels of Science: namely, all four levels are necessary to give a balanced and adequate spiritual as well as practical answer to any question of being. We cannot become partial to one or two of the levels of Science and disdain the others for whatever reason. For example, it is self-deceptive and hypocritical, not to mention utterly impractical, to cultivate an exclusive affinity for the levels of Science itself or divine Science and regard the levels of absolute Christian Science and Christian Science as beneath our standpoint. However, equally ill-conceived and impractical is the position that all

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that is important is the activity of overcoming error and 'making demonstrations'. The level of Christian Science cannot stand without the spiritual power of the levels of Science itself, divine Science and absolute Christian Science, for Christian Science reveals nothing else but the implications of these levels of Science on human understanding. Thus what the levels of Science require is not only an understanding of what each level presents of the one divine Being but also an understanding of how each level interrelates with all the other levels. Each level of Science needs every other level to be divinely effective and so is only able to be what it is through its complementary relationship with every other dimension of Science.

Could any level stand alone? To elaborate this point, it is perhaps easiest to consider what would be lacking if each level were to stand alone.¹

Science itself alone: an empty human concept that leads to fatalism. For example, what would be missing if we understood nothing more than the level of Science itself? This would be tempting, because the level of Science gives the sublime sense that all is the operation of the infinite Principle. There are no people, no problems, no evil, no human universe to deal with. Why is this consciousness not all-sufficient? From the standpoint of Being itself, it is all-sufficient. However, from the human standpoint, it is insufficient. Why? Whereas the infinite Principle knows no evil, the human is perpetually confronted with the claims of evil. Therefore, to satisfy the human need to see through the arguments of evil, the infinite Principle must translate itself through Science to every level of consciousness. Otherwise Principle would become a remote abstraction, an empty concept without any practical consequences.

The danger arises when the human thinks that it can isolate the level of Science itself and escape from or ignore the arguments of evil by assuming Principle's infinite consciousness. Assuredly, Principle's consciousness of itself through Science does render null and void every possibility of evil, but can the human take on this consciousness through an act of will or decision? Indeed it is a contradiction in terms to say that we, a finite human personality, can possess at will the infinite consciousness of the

¹ This issue was first analysed by Max Kappeler in his talks on the levels of Science dating from 1967.

infinite Principle. On closer analysis, what we usually have is merely a new concept of the infinite Principle. Yet a concept of Principle's infinite self-consciousness is not the same as Principle's infinite self-consciousness. The former is a human concept of God; the latter is Principle's own consciousness of itself. If we mistake the former for the latter, we are dangerously self-deceived. While the former may incite inspiration, religious ecstasy and emotion, only the latter carries the spiritual power and authority of Principle. As a result, the human cannot be ignored or handily dismissed through a human concept of Principle; rather the human can only be dealt with scientifically through divine consciousness itself, operating on *all* levels of Science.

The question immediately arises: How do we know whether we are entertaining a human concept or divine consciousness itself? The answer is simple. If we are absorbing ourselves in a human concept of Principle, we will be baffled by the human, disdain the human and its problems and so assume a smug but cruel fatalism. Since there is no human, no evil, no problems—our human concepts reason—why bother with the human at all? We resign ourselves to fate, the inevitable necessity of illusion to destroy itself. The trouble is, we as humans would also be destroyed.

Fortunately, this position is neither of God nor of Science. Far from saving the human through a more spiritual sense of existence, this position subjects the human to the doom of evil and illusion, for it has no spiritual power to save us. Its self-claimed exalted standpoint is nothing more than a human concept, having no operative power or authority. By contrast, Principle's consciousness is infinite and includes within itself all the levels of Science. Consequently, as we partake of Principle's infinite self-consciousness on the level of Science itself, this infinite spiritual consciousness inevitably unfolds the levels of divine Science, absolute Christian Science and Christian Science. Consciousness that is spiritually scientific translates itself naturally and automatically to every level of Science, until all evil is not only declared but also demonstrated to be unknown. Thus the test of the authenticity of Science-level consciousness — whether it be a human concept or Principle's own consciousness - lies precisely in its ability to include the other levels of Science. Principle's consciousness of itself through Science includes all aspects, all dimensions of Science. By contrast, a human concept of Principle includes nothing more than a human concept and so eventually betrays its own

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emptiness through its inability to deal with the human in a balanced, compassionate and healing way.

Divine Science alone: mysticism. What would be missing if we understood nothing further than the level of divine Science? This would also be tempting, for divine Science reveals the all-embracing oneness of being. All is one and the one permeates all. What more needs to be said? If we are going to understand this oneness and its implications for transforming human consciousness, much more needs to be said. For example, if all is one, are evil and suffering part of this oneness? Do we let the excesses of ignorance, materialism, self-interest and greed for power take over the human because, after all, they must be part of the one?

Such spurious reasoning would make a mockery of genuine divine Science, but such is the weakness of mysticism. For ages, mystics have expressed the oneness of being — the One at-one with its creation — but have failed miserably to answer the latent and manifest arguments of evil. Evil is nothing, they affirm, yet this answer unsupported and unproved seems absurd in the face of the arguments of evil. The issue is: How can we know and demonstrate that error is nothing? Furthermore, how can we find freedom from the oppressive, perpetual sense that evil is something? These questions from life experience drive us to find the spiritually scientific tools for handling evil on the levels of Christian Science.

Absolute Christian Science alone: a narrow human concept that leads to absolutism. Through absolute Christian Science, the oneness of divine Science becomes diversified, specified through the system of spiritual truths. Error is analyzed as a misunderstanding of the divine system and not as a thing per se; evil is good misunderstood and not an entity in itself. As the system of spiritual truths operates to correct the latent, root-errors of mortal consciousness, evil disappears. All that exists is the absolute realm of spiritual truths, calculating within the system of divine Being. What more do we need to concern ourselves with? All we need to do is to stay in the consciousness of spiritual truths.

It is right that we stay in the consciousness of spiritual truths, but it is wrong if we deny the power and potency of this spiritual consciousness to translate itself to every phase and stage of human understanding. Absolutists either ignore this translatability of spiritual consciousness or grant but one form of translation, dictated usually by a superficial human concept of what is right. To be consistent with the spiritual, absolutists believe, we must walk a very narrow line of acceptability, determined by a narrow human conception of the spiritual and spirituality. They believe that there is only one way to work out problems, and ultimately our salvation, namely, to make the human look divine. Such an absolutist mentality would be uncomfortable with Jesus—especially in his associations with harlots and sinners — but at ease with the scribes and Pharisees.

After we cut through the self-righteousness and self-satisfaction that plagues absolutism, we find nothing but another empty human concept of God — no spiritual consciousness. Science by its very nature is a saving Science. Thus, however easy and high-sounding it may be to declare absolute spiritual facts, such declarations do not weigh in the scale of divine consciousness. We win far more by striving to abandon a superficial, human concept of Science for the life-teaching we receive at the impulse of Being itself. This life-teaching is what we receive on the level of Christian Science.

Through these considerations, we are brought to the level of Christian Science, the practical but exalting standpoint of consciousness where the one Being is translated to the point of resolving every problem of human existence. The system of the one Being becomes our way of life, leading us out of the errors of mortal consciousness and freeing us from the objectified forms of mortal belief. Science, divine Science and absolute Christian Science become concrete being — no abstract theory or human concept. We are neither overwhelmed by the divine system nor overwhelmed by evil but rather are led step by step to find man's true being at-one with God, operative on every level of Science.

Christian Science alone: an endless struggle against concrete error. Why then could we not stay exclusively with the level of Christian Science, if indeed that level is most pertinent to solving human problems? What is Christian Science without the other levels of Science? Christian Science without the other levels of Science is not Christian Science. Instead the constant activity of being engaged in overcoming error would quickly degenerate into an endless battle against the innumerable phenomena of evil. Lacking the standpoint of absolute spiritual truth (absolute Christian Science), we would feel the weight and responsibility of solving problem after problem, crisis after crisis. Our yoke would not be easy; our burden would not be light. Without the assurance of the oneness

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of being, an all-embracing oneness that includes evil as nothing (divine Science), we would become fearful of the perpetual possibility of evil arising to disrupt the harmony of being. Unsustained by the standpoint of Science itself, which beholds only the omni-activity of Principle, we would lose the joy, freedom and happiness that attends genuine Christian Science and instead feel like the mythical Sisyphus, pushing a rock up the mountain only to have it roll down the other side to be pushed up again. For all our efforts in metaphysics, we would wonder if we ever really get anywhere. What do we accomplish: health in bodies, material success, happiness in personal relationships? These are temporal and not eternal achievements, lost with the grave if not before.

However, Christian Science does not involve an endless metaphysical struggle for human and material gain, neither are temporal things the fruits of Christian Science. Rather the blessing of Christian Science lies in "growth in grace" (S&H 4:4), the unfoldment of spiritual understanding as the levels of absolute Christian Science, divine Science and Science itself operate in consciousness. Christian Science draws its spiritual power from the factuality of the other levels of Science and cannot operate without them. For example, the only way to analyze concrete errors (Christian Science) is to reduce them to their root-form of misunderstanding — a misconception of spiritual truths (absolute Christian Science). As mortal misunderstanding, these errors are not something in themselves but are born of the one lie that there could be something other than God (divine Science). However, since all there is is the infinite Principle, God is All and the lie of evil is unknown (Science itself).

Through this dimensional analysis of evil, Christian Science deals with the phenomena of evil, not by fighting the phenomena, but by showing how absolute Christian Science corrects the noumenon of evil: how the calculus of ideas corrects the false calculus of mortal beliefs and misunderstanding. But from what source does the divine infinite calculus (absolute Christian Science) derive its power? It draws its power, not from the realm of human thinking, but from the one all-inclusive realm of divine being, the selfconscious system of divine Principle (divine Science). Yet what does this divine system demonstrate? Nothing but the infinite consciousness of the infinite Principle, in which there is no evil, no problem. We gain the ultimate sense of peace and rest in the consciousness that there is only infinite Principle at work in consciousness (Science itself).

THE THIRD CATEGORY: THE LEVELS OF SCIENCE

The four dimensions or levels of Science are complementary. In this way, we realize that all levels of Science are necessary for the complete statement and proof of divine Being. No level can stand alone. The old Indian story of the blind men and the elephant illustrates this point. As the story goes, some blind men were trying to determine the nature of an elephant, each from a different part of the elephant's body. On feeling the elephant's legs, one blind man said: "It's plain to see, an elephant is nothing but a tree." But another feeling the elephant's trunk said: "You've made a mistake, an elephant is nothing but a snake." A third feeling the elephant's ears said: "You both are wrong, an elephant is nothing but a fan." And so it went, each determining the nature of an elephant from the part he felt. No description alone was right. Only when all descriptions were combined in a right relationship could a more coherent and complete description of an elephant emerge. So with the levels of Science. No level alone is wholly right or able to establish a complete or accurate understanding of God. Only when all four levels of Science are combined in a right, working relationship with each other can we gain a coherent and complete, balanced and all-sufficient understanding of God, Principle. And only this genuinely spiritual consciousness can finally silence the arguments of evil.

SUMMARY

The method of Science: reasoning in categories of the one divine Being. What have we done with this extended analysis of evil? The aim has been to show how the categories of divine Being dismantle the root-arguments of evil. To this end, however, the book has been as much an exercise in the method of Science — in reasoning from the categories of divine Being — as it has been an exercise in handling evil. Because Being is infinite, the categories that represent divine Being are infinite in scope and applicability. Thus the issues considered under each category with respect to handling evil are selected highlights and do not represent an exhaustive treatment of the subject. Everyone who considers the question of evil through the categories of divine Being can expect deeper and broader insights and analyses to emerge.

But this is the practical beauty of Science. Because Science reduces the infinite to simplicity, to a few fundamental categories, we gain through Science a simple method not only for understanding God but also for elaborating the subject infinitely within the system of Science. On one hand, the method is simple and understandable; it depends only on knowing the elements of three fundamental categories: 1) the seven synonyms for God, 2) the fourfold operation of God and 3) the four levels of Science — fifteen terms in all. Fifteen terms is not much for understanding the infinite. On the other hand, the method is limitless, reflecting infinity. The infinite Principle of being is revealed through Science through categories that are each infinite in scope and application. As a result, these few but comprehensive categories cover every fundamental question of life --- the gamut of human experience: individually, collectively and universally; here and hereafter; now and for all time. There is no problem that cannot be resolved through a consciousness of the operation of the categories of divine Being.

This is quite a claim for Science and its method, but such is the comprehensive nature of God, divine Principle. Principle is the Principle of all. It is not a principle for one aspect of experience only. Thus we understand Principle rightly when we recognize its transforming, restructuring power for every department of life. To think otherwise would be to miss the essential nature of Principle and to attempt to confine Principle in outworn human and religious concepts.

Evil is a misunderstanding of the categories of Science. Indeed evil is nothing more than such a misunderstanding of Principle. The 'Koran' summarizes evil or 'sin' in just this way. In the teachings of the 'Koran', evil arises (a) whenever mortals attribute to God something God is not; or (b) whenever mortals attribute to anything other than God one of God's qualities. In short, evil is a confusion of categories. If we do not know God scientifically, then we are bound to fall into the confusion of belief — mingling the categories of divine Being with the categories of mortal misunderstanding.

For example, the first form of evil would have us believe that God, being or reality, is whatever we think is real or whatever the material senses describe. God is believed to be something God is not. Specifically, the Principle of being is taken to be a principle of finite minds, matter, bodies, personalities, life in matter, mortal consciousness and fear (vs. the seven synonyms for God). Misunderstanding the true nature of Principle, we misunderstand Principle's self-operation. The Principle of being is misconstrued as a principle that declares, manifests, sustains and eternalizes false beliefs and so interprets false belief as scientific truth (vs. the fourfold operation of God). In this way, the Principle of being is misconstrued as constituting a false science, having its own level of consciousness and reality independent of God (vs. the four levels of Science).

This first form of evil gives rise to the second. Once belief asserts that the Principle of being is found in a false universe and explained through a false material science, it is not long before belief starts attributing to this false universe and science all the qualities of God: law, power and intelligence, substance and reality, identity, authority and the power of demonstration, life, truth and fulfilment. Further, not only does the false realm assume the divine nature, it also assumes operative power: it would make us believe that it is self-creative, self-operative, self-fulfilling and self-interpreting through the symbols of the material world. In this way, belief claims for itself the divine nature and operation and so creates the illusion of a world or level of reality in itself — complete and undeniable.

But, as Christian Science explains, this false appearance is evil and sin error rather than the truth of being. All the ills of men, all evil, must be reduced to a fundamental misconception of God: either believing that God is something God is not, or believing that something other than God has God's qualities. In short, whatever is not completely consistent with the categories of Science — nothing more nor less — is evil. Thus evil is not a thing but the result of a false method: not reasoning or working from the categories of divine Being but rather reasoning and working from the categories of human belief.

Our one problem: to understand God. This analysis of evil as a false method, a misunderstanding of God, simplifies our life enormously. We do not face many different problems. Throughout our life, we have but one problem: to understand God and so to be consistent with the categories of Science. Thus, just as Science reduces the one infinite Being to the simplicity of a few root-categories, so Science reduces the infinite evils or problems of mankind to one problem: the need to know God through the fundamentals of Science. This is the only problem which, if rightly approached, can provide a solution to all other problems.

As an example, consider the area of human relationships. Relationships are built on qualities. Healthy relationships are built on spiritual qualities; destructive relationships are built on mortal qualities and human concepts. Hence to improve any relationship requires abandoning mortal, material qualities and culturing spiritual qualities. But how is this done? We can only culture spiritual qualities when we know what the spiritual is and what the spiritual implies for our way of being. Thus what seems to be a problem of relationships — between persons or between persons and their actions — becomes a problem of understanding the spiritual: understanding God.

If we consider physical problems as another example, we come to the same conclusion. The more doctors study the body in relation to the whole person, the more they recognise the mental basis of disease. Even accidents are considered to be psychosomatic. People come to be classified as accident-prone, cancer-prone, disease-prone. Why? The mind-set or standpoint of consciousness partakes of beliefs that work destructively on the body, producing mental or physical breakdown. Thus the solution lies not merely in restoring the body or mind to health but far more in establishing a healthy standpoint of consciousness, one that partakes of wholeness and will not simply make the body or mind sick again, perhaps in another way. Yet this standpoint of wholeness can only come from understanding the whole that is God. How can we have wholeness without understanding the Principle on which the whole of being operates? We may postulate our concept of health and dub it wholeness, but unless this concept reflects the whole, the "central order", we are self-deluded and do not find a lasting solution.

So it goes. Whether we consider individual problems, collective problems or universal problems, problems of body, mind or soul, there is no problem of life whose solution does not depend on gaining a deeper understanding of real being, of God. What does this mean in practice?

Freedom from 'wrong problems'. As we shift our attention from the many problems to the one problem of understanding God, from the many evils to the one evil of misunderstanding, we stop trying to solve 'wrong problems'. 'Wrong problems' are situations or circumstances that we consider to be problems from the standpoint of belief and misunderstanding. However, since belief itself, misunderstanding per se, is the only evil we face, all the various forms that this one evil takes are merely smoke-screens, decoys trying to divert our attention from the real issue of having to understand God. When faced with a problem, we tend to forget about God or Science — to forget about the need for understanding — and instead to focus exclusively on the particulars of the situation. Certainly our problems arise from a need to understand God, we may think, but the situation we face is unique, a special case, and must be dealt with on its own terms. Too quickly our attention is diverted, and we are deceived. We forget that our life's endeavor does not lie with the human and material world and its problems, and so we immerse ourselves in 'wrong problems'. However, our freedom lies not in focusing on problems but in putting problems behind us. In this way, we gain the inward space to address ourselves to the real issue of seeking a spiritually scientific understanding of God and of discovering what this understanding implies for transforming our way of understanding and life.

Understanding God is a positive problem. As we focus our attention on the development of spiritual understanding, we discover that our life ceases to be an endless sequence of crises — 'wrong problems' and instead becomes unified, integrated around our one positive problem of understanding God. Our life gains meaning and purpose, for no matter what we do or encounter, we recognize the opportunity for "growth in grace", growth in a spiritual understanding of God. We are deceived no longer by the phenomena of mortal mentalities, bodies, personalities, relationships, finances — human and material crises — for these are no longer considered to be the real issue for us. Instead, our entire focus is directed to making these surface-problems serve our one problem: understanding God through the categories of Science. In return, what was once a life of negative situations becomes a divinely purposeful life full of opportunity. We experience immeasurable spiritual gains and find ourselves lifted beyond the problem-consciousness to a consciousness of the unfolding spiritual Principle of being.

Healing: the result of systematically analyzing, uncovering and annihilating error. This divinely scientific orientation of our life away from problems and towards the scientific goal of spiritual understanding gives a right perspective for healing. Although little has been explicitly said of healing, every activity of systematically dismantling the claims of evil necessarily involves healing as an effect. We cannot resolve the rootcauses of disharmony and not experience the effect of healing — freedom from disharmony through a higher, more scientific sense of being. Thus healing is not the result of a human activity to improve mortal existence but rather the result of the activity of divinely structured consciousness, resolving mortal consciousness by providing the systematic analysis, uncovering and annihilation of every claim of evil.

Accordingly, true healing is not the result of atomistic affirmations of truths and atomistic denials of error intended to solve atomistic problems. Atomistic arguments against evil change little more than the momentary content of consciousness, leaving the fundamental false standpoint unchanged to work its false effects. By contrast, real, scientific healing involves a total shift of consciousness, a complete restructuring of thought and life according to the categories of reality. The fundamental nature and operation of consciousness are changed as the rootforms of evil are systematically overthrown and replaced by the categories of Science. In divinely structured consciousness, evil is no factor. In this way, we gain the kind of healing that mankind needs most: that healing which is synonymous with the systematic unfoldment of a scientific understanding of God.

The method of Science: that which is most important. What then, we may ask, is most impressive and most important about the way the Science of being deals with the problem of evil? The specific answers we find are important, but are they most important? Every time we go to the categories of Science anew, the categories unfold their answers in ever new ways. Thus, because the specific answers - the insight and inspiration — change and evolve, they cannot be the abiding element of primary importance. What about the healing we receive as an effect: Is this what is most impressive and important? We soon forget changes in the phenomena of our life. The real healing is the gain of a higher spiritual understanding, of divinely structured consciousness. This is important, but the very life of this new understanding depends on a further question: What is the method of divinely scientific understanding? How does it work, and how do we work with it? If once we grasp this method and make the method of Science our way of being, we shall have touched what is most important about the way Science resolves evil. Why?

What did Jesus have that made him different from everyone else? Did he have a specific set of answers, truths that he held on to all his life? Did he have a given dispensation of understanding that happened to be greater than everyone else's? Apparently not, for neither of these alternatives would have equipped him to deal with the diversity of situations he faced, and neither of these alternatives would have provided an eternal, universal savior for all mankind. Rather what Jesus embodied was a method, symbolized through his virgin birth, reiterated throughout his life — "I am the way, the truth and the life" (John 14:6) - and demonstrated to be triumphant with his resurrection and ascension. It was the method of Science — of going to the categories of divine Being and drawing all that he was from these categories of reality --that set Jesus apart and enabled him to do what he did. As a result of this method. Jesus did not have to maintain a certain quota of truths or a certain level of inspiration in his so-called Jesus-consciousness; rather he simply had to maintain the method of going to the Father, to divine consciousness itself, and letting this divine consciousness master every situation. It was therefore the scientific method which Jesus lived that was his overriding and most important contribution as the savior to men. The specific truths he taught were but selections from infinity,

chosen solely to illustrate the method of scientific being which he embodied. As Jesus said, "I am the way" (the method).

The beauty of this method is that everyone can follow it. No matter what our past or our circumstances may be, we can discipline ourselves according to the method of Science, as Jesus did, and experience its blessing. Consequently, we do not need to find a certain set of magic answers that will solve all our problems. Magic answers do not exist. Even scientific answers must be lived to be understood, for this is the demand of Science. Equally we do not need to try to assume Jesus' consciousness or the consciousness of a so-called genius in spiritual things. Even if this were possible, it would not help us. What we need above all else is a method of understanding and life. As a result, what makes us a genius in spiritual things - what made Jesus what he was is not a certain dispensation of spiritualized consciousness but obedience to the method of Science. Embodying the divinely scientific method, always going out from divinely scientific consciousness through the categories of Science: this makes us, as it made Jesus, what we must be, namely the man of divine Science.

Therefore, what Jesus did, what Mary Baker Eddy did in discovering Christian Science, what John Doorly did in discerning the Science of Christian Science, what Max Kappeler does in elucidating this Science as the Science of all being through spiritually scientific laws and structures, what all great pioneers in spiritual things have done all over the world in all ages is simple. In all cases, the achievements in spiritual understanding involve the genius not of people but of a method — the method of Science. Furthermore what the pioneers did, we can do: discipline ourselves according to this method, take the yoke of Science upon us and follow the way of Life which Jesus exemplified. The opportunity is open to all. As a result of following the method of Science, we experience the operation of the categories of divine Being in consciousness. There is no evil which this divine operation does not resolve, and there is no limit to the universal spiritual blessing which this divine operation effects.