



Understanding the 4 Levels of Science (Science itself, divine Science, absolute Christian Science, Christian Science)

through consideration of the question:

What is Evil?

Max Kappeler

In the last two Kappeler Institute Newsletters, we have dealt with the 7 synonymous terms for God (NL #9) and the 4-fold operation of God (NL #10). In this Newsletter, we will continue with the 4 levels of Science—Science itself, divine Science, absolute Christian Science, and Christian Science—in our study of the 7, 4, and 4, or the divine system of reference. How does one approach a dimensional topic like the 4 levels of Science? —KI Editors.

The practical implication of an understanding of the 4 levels of Science becomes clear when we consider how each level answers the question: What is evil? We arrive at very different answers according to the level on which we deal with this question. The answers will not contradict one another for they are complementary and all of them together give a complete explanation to human thought. Let us take each level of Science separately:

Science itself

Evil is unknown. The infinite One is a consistent Whole; it knows no evil. Here the question, What is evil? does not arise. Consciousness is so completely engaged in the contemplation of infinite Principle, which knows only its own idea, that there is no room to consider anything else. As there is no question, an answer is uncalled for. Our salvation lies, therefore, in pondering exclusively this infinite Principle and abiding with it under all circumstances, so that we are aware that nothing is ever going on but the operation of Principle as Principle-idea. This gives the highest sense of harmony.



Understanding the 4 Levels of Science *continued*

All is one great harmony. “In the order of Science, in which the Principle is above what it reflects, all is one grand concord” (S&H 240:10). Evil is a falling-away-from-divine-order; as long as we remain in “the order of Science” we can have no knowledge of evil and therefore need no explanation of it. We stay in “the order of Science” when we always proceed from Principle, deduce everything only from Principle, and do not include any factors in our reasoning that are unlike Principle. Then we only experience harmony. “The relations of...divine Principle and idea, are indestructible in Science; and 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 470:32).

Wrong questions. All questions such as: Where does evil come from? What is evil? Why did a particular evil happen to me? How can I overcome evil? fundamentally need no answers. They are wrong questions, like: Why is the earth flat? Because the earth is not flat, the question cannot be answered. The same fact applies here: because “Science knows no lapse from nor return to harmony” the question regarding inharmony is erroneously presented. As “the divine order or spiritual law...have remained unchanged” and goes on operating eternally, the question of evil never arises.

But we know from experience that the suggestions of evil are so persistent that they can only be silenced when they have been corrected, point by point, in our understanding. It will be seen that this correction takes place on subsequent levels.

Divine Science

Evil is excluded. Divine Science contemplates the one Being from the standpoint of divine oneness, the divine self-containment. The divine is the good; oneness is the one Good. Therefore evil is excluded. We could say: the belief of being excluded from divine oneness is the one evil. But only human sense can suppositionally exclude something from divine Being or deny anyone the divine. God, Being itself, cannot do this. God neither

includes something evil nor recognizes anything evil. “Thou art of purer eyes than to behold evil, and canst not look on iniquity” (Hab 1:13).

Nothingness of evil. Divine Science presents the Allness of Being, of good, the All-in-all. From this follows the nothingness of evil. While Science itself is not at all interested in the question of evil because any such questions stem from a false premise, divine Science explains why this is so: because evil is no entity, no factor in Being, a nothingness, we cannot investigate its existence. Evil does not exist and therefore nothing can enter the holy city which “defileth...or maketh a lie” (Rev. 21:27).

Allness of good. How is evil handled in divine Science? “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). Light does not say to darkness: I destroy you. Otherwise, darkness would first of all have to be a reality and secondly, light would have to know darkness. Darkness is nothingness, unknown to light. Therefore, the good says to all: I am the All-good and I bestow All-good boundlessly, infinitely. Here the light does not dispel darkness; it simply knows itself and shines, that is all.

No accuser. A universe flooded with light, good, and harmony excludes the possibility of darkness, evil, and inharmony. But vice-versa, the worldly consciousness excludes the consciousness of divine Science. Jesus “was at work in divine Science. His words and works were unknown to the world...” (S&H 53:11). It is our privilege to hold ourselves superior to sin, disease, and death, to remain in the consciousness of harmony which excludes any accuser. The divinely male in us then constantly says that there is only one Life, one Truth, and one Love flooding all and everything; the divinely female in us includes all in Life, Truth, and Love. This constitutes the only reality, the good which pervades all.

Absolute Christian Science

Evil: a false belief. Divine Science explains why evil



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is nothing; absolute Christian Science determines why evil *seems* to be, though it has no real existence. 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. Every right result implies the wrongness of any other result. Whereas divine Science declares evil to be nothingness, absolute Christian Science shows it to be a false belief, a belief that there is a human truth as well as a divine truth.

Evil: a misunderstanding of good. Thus, absolute Christian Science deals with the essence of evil, with the noumenon of evil which has not yet objectified itself, and therefore with the belief that there can be evil and that it can actually operate. Evil is recognized to be our misinterpretation of good, our misunderstanding of good. Evil never exists as evil per se, but is always good that has not been rightly understood by us.

Full compensation in good. The Revelation of St. John illustrates this graphically when it tells of the angel with “the seven vials full of the seven last plagues,” symbolizing “the sum total of human misery.” An angel, not the devil, presented these vials; the good, when misunderstood, seems to offer evil. But the angel said: “Come hither, I will show thee the bride, the Lamb’s wife.” The seven vials full of the seven last plagues do not hint at an oncoming catastrophe, the manifestation of evil, but at “the Lamb’s wife,” i.e., “Love wedded to its own spiritual idea.” Thus, “the sum total of human misery...has full compensation in the law of Love.” All evil, rightly understood, is seen to be only good. “The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares” (S&H 574:27). It depends on how *we* look at things—with spiritual sense or with mortal mind.

Handling latent error. Each truth includes the latent realization that anything which does not correspond to this truth must be error. Absolute Christian Science handles this latent error. For this, too, the Revelation

of St. John gives us an impressive picture: “And I saw another mighty angel come down from heaven [divine Science]...and he set his right foot upon the sea, and his left foot on the earth” (Rev. 10:1). Interpreting this passage, the Textbook writes of “the revelation of divine Science, the ‘right foot’ or dominant power of which was upon the sea,—upon elementary, latent error, the source of all error’s visible forms. The angel’s left foot was upon the earth; that is, a secondary power was exercised upon visible error and audible sin” (S&H 559:3). Divine Science (the angel from heaven) stands, as it were, on two pillars: on absolute Christian Science (right foot) and on Christian Science (left foot). Absolute Christian Science is the “dominant power” handling “elementary, latent error,” the noumenon of evil, the belief that there can be evil; it deals with the “source of all error’s visible forms”; it corrects the innumerable collective and universal beliefs with all their magical and mythological archetypes latent in subconsciousness.

Preventive practice. Because absolute Christian Science handles the source of error and not primarily the manifestations of error, it gives us the method of preventive practice which corrects error before it has an opportunity to manifest itself as “visible error and audible sin.” In the practice of Christian Science, the prevention of disease should take a more important place than the healing of disease. Prevention is better than cure. Absolute Christian Science is the prophylactic practice; it teaches us to handle latent error so that it cannot show itself as pain, suffering, disease, and decay. In arithmetic, too, the primary aim is to calculate accurately, not to correct mistakes. In the measure that consciousness is continuously engaged in divinely calculating the synonyms for God and their ideas, false beliefs have no opportunity of entering consciousness to master us in objectified forms of evil. Thus we build a wall of protection against all false influences. Let us not forget that the human consciousness is an omnium-gatherum of universal, cosmic, collective, and individual beliefs, and that these weigh on us, whether consciously or unconsciously, and try to plague us. All the possible forms of evil that mankind has ever thought out and believed in only wait to be conjured up from the



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subconscious to the conscious. We cannot protect ourselves against these beliefs by closing our eyes to them, but by consciously accepting the divine infinite calculus. Then neither conscious nor unconscious beliefs have any opportunity to objectify themselves in our lives. But if we neglect the preventive practice of Christian Science, we leave the door open for evil to manifest itself. In that case, evil has to be handled on the level of Christian Science.

Christian Science

Handling concrete error. “The angel’s left foot” symbolizes the level of Christian Science; it stood “upon the earth,” “upon visible error and audible sin”—not on the sea, upon elementary, latent, unformed error. Now tangible, concrete error has to be handled; not the source of error but its effect—“error’s visible forms.” Absolute Christian Science handles the beliefs of mortal mind, whereas Christian Science deals with the effects of mortal mind, such as sin, disease, and death.

Healing practice. Christian Science explains how the manifestations of evil are produced, how mortal mind brings forth all the forms of inharmony; it explains why Truth, which does not know error, destroys error; how Truth, in order to destroy error, analyses, uncovers, and annihilates it. All questions regarding the effect Truth has upon error are made understandable to human comprehension.

Self-destruction of error. It seems as though evil is the effect of Truth. Indirectly this is so. Truth does not allow a false belief to operate unhampered. If we do not master latent beliefs consciously with the truth of absolute Christian Science, then Truth urges obstinate error to destroy itself and this may temporarily take on the form of a crisis, disease, war, etc. No error can succeed against Truth but breaks down, and this is what we experience as evil. Is it really evil if error breaks down and destroys itself?

Recapitulation

Descent. Each level of Science handles the problem of evil in a different way. On the level of Science itself all

is harmony; the question of evil does not arise. On the level of divine Science God is All-in-all; therefore evil is excluded as nothingness. On the level of absolute Christian Science it is shown that evil is a misunderstanding of good, a latent belief that there is something besides good. The level of Christian Science explains how incarnate evil is dissolved by the affluence of Truth.

Ascent. How is evil dissolved by Truth? Through the ascending way of understanding: Christian Science explains that mortal mind is the source of every manifestation of evil; absolute Christian Science replaces the beliefs of mortal mind with the calculus of ideas of the divine Mind; in divine Science it is understood that in the divine Mind mortal mind is excluded as nonexistent, which leads to Science itself where only the operation of the infinite Mind fills consciousness. There mortal mind, evil, is unknown.

Illustrative material for this subject is found on page 6 and 7 of this newsletter.

Excerpt from Max Kappeler’s book
The Four Levels of Spiritual Consciousness:
Science itself
divine Science
absolute Christian Science
Christian Science

pp. 77–83.

Kappeler Institute Publishing, USA 1970

Available now from:

Kappeler Institute Publishing
Cloth: 198 pages \$16.00 U.S.

THE FOUR LEVELS OF SPIRITUALLY SCIENTIFIC CONSCIOUSNESS

Science itself	Principle itself	infinite One	the only	indivisible	the whole	integral	I Am	self-operation
divine Science	Principle and idea is one	oneness	All-in-all	inseparable	co-existence	closed system	triune Person: Li, T, Lo (divine ideal)	Principle and spiritual power is one
absolute Christian Science	relationship between Principle and idea	unity	the calculation of specific truths	inter-relationships	calculus of ideas	open system	ideal ideas	demonstration of spiritual values
Christian Science	ideas dissolve illusions	makes one	resolves duality	isolation dissolved; reconciliation	dissolves atomistic thinking	resolves system of false beliefs	unselfed "I"	self-regulating: error eliminating

Recommended references for studying this subject:

- The Four Levels of Spiritual Consciousness*, Max Kappeler, pp. 63–77
- The Pure Science of Christian Science*, John W. Dooley, pp. 24–29
- Word, Christ, Christianity, and Science*, Max Kappeler, audiotope (D-4), hours #3–4
- The Seven Synonymous Terms for God: the structure-principle of Being*, Max Kappeler, audiotope (A-4), hours #20–22
- Syllabus V*, Max Kappeler, audiotope (A-6V), hours #3–6A
- The Fundamentals of Christian Science*, Max Kappeler, audiotope (B-2), hours #18-19A
- The Four Levels of Science: their practical implications*, Max Kappeler, audiotope (D-2) hour #3
- Talks on the Science of the Bible*, John W. Dooley, No. 70, pp. 3–4
- A Survey of the Fundamentals of Christian Science*, Max Kappeler, audiotope (B-1), hours #5B-6A
- The Four Levels of Science*, Max Kappeler, audiotope (D-1), hours #6–8, 10

THE FOUR LEVELS OF SPIRITUALLY SCIENTIFIC CONSCIOUSNESS
 —how the levels provide a dimensional analysis of specific issues

	<i>life</i>	<i>death</i>	<i>evil</i>	<i>matter</i>	<i>healing</i>	<i>problems</i>	<i>demonstration</i>	<i>counterfeit of levels</i>
Science itself	I Am Life	unknown	unknown	unknown	whole	unknown	of itself	fatalism
divine Science	Life lives Life: eternal Life	no possibility of death: there is no death	excluded	excluded	instantaneous healing: wholeness	excluded	divine origin	mysticism
absolute Christian Science	Life lives Life: newness of life	Life, Truth, Love, make man undying	God, good, misunderstood	Spirit not seen as such	preventive practice: handles source of error (prophylactic)	solves positive problems	newness, progression, unfoldment of spiritual values	absolutism
Christian Science	Life lives me: we live the one Life in spite of the body	Life spiritually discerned overcomes the belief in death	good over evil: misunder- standing resolved	Spirit over matter: destroys belief in matter	curative practice: handles the effect of error (therapeutic)	solves negative problems	victory over sin, sickness, disease, and death	pragmatism: trying to use the spiritual to improve matter

From Max Kappeler, *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1984), p. 61.



Is there a Science of God that handles the question of evil?

Yes. The practical implication of an understanding of the 4 levels of Science becomes clear when we consider how each level answers the question: What is evil?

Recommended titles by Max Kappeler:

The Four Levels of Spiritual Consciousness: Science itself, divine Science, absolute Christian Science, Christian Science

This book, based on the Bible and Science and Health with Key to the Scriptures by Mary Baker Eddy, has proven itself to be a vital resource for studying the 4 levels of Science.

198 pages (Cloth)

\$16

Notes on Handling Evil

To anyone researching the issue of evil, this booklet is a concise guide and study aid. In a note-like study, various crucial points are succinctly explained through references from the Bible and Mrs. Eddy's writings. Topics covered include: the necessity of handling evil, the right analysis of evil, the suppositional origin and evolution of evil, the treatment of evil in the Bible through the second record of creation, the purposes of evil, and the methods of handling evil. A truly remarkable and valuable booklet based on Kappeler's inspired research notes.

10 pages (Booklet)

\$4.50

References in the Booklet: "Notes on Handling Evil"

This spiral bound workbook contains all the text in Notes on Handling Evil, plus the full text of all the references listed therein. This workbook is recommended if you do not have a complete library of Mrs. Eddy's works.

28 pages (Spiral)

\$15



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Max Kappeler

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Why listen to the entire set of mini-recordings on the topic of the 4 levels of Science?

Students will gain the most out of their study of the 4 levels of Science by listening to the entire series of mini-recordings. This scientific method, to go over and over a subject to gain the spiritual tonality, is necessary for the process of concept-building, tonality-building, consciousness-building, and being-building. The goal is not to merely build up more “information” in a linear manner, but to gain the “spirit” of this subject so that it becomes the structure of our consciousness, and therefore our very own being.