



When I Think of  
John W. Doorly ... II

**Introduction to the  
Matrix-Consciousness**

Max Kappeler

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**When I Think of John W. Doorly...II:  
Introduction to the Matrix-Consciousness**



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“Divine metaphysics is now reduced to a system,  
to a form comprehensible by and adapted to the thought  
of the age in which we live.”

Mary Baker Eddy (S&H 146:31)

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## Abbreviations

used to reference the works of Mary Baker Eddy

S&H	Throughout this book, quotations from the Christian Science textbook, <i>Science and Health with Key to the Scriptures</i> , will be noted with a page and line number, for example: (254:19). Quotations that occur in this form will always be referencing the 1910 Textbook.
Mis.	<i>Miscellaneous Writings</i>
My.	<i>The First Church of Christ, Scientist, and Miscellany</i>
No.	<i>No and Yes</i>
Ret.	<i>Retrospection and Introspection</i>
'01	<i>Message to The Mother Church, June 1901</i>
Man.	<i>Manual of the Mother Church</i>

## Foreword

To understand the subject of this booklet it is necessary to have a good understanding of the seven synonymous terms for God: *Mind, Spirit, Soul, Principle, Life, Truth, and Love*, as used in the definition of God (465:9) in the Christian Science textbook, “*Science and Health with Key to the Scriptures*,” by Mary Baker Eddy. Lacking knowledge of this definition, the reader will easily become confused and may set this booklet aside thinking it is too intellectual or too abstract, or possibly even highly esoteric and belonging to an occult science. This judgment would be disturbing to me. Neither the theme concerning an introduction to matrix consciousness nor Christian Science as Science deserves any kind of criticism. Quite the contrary!

In Christian Science, the seven synonymous terms for God: *Mind, Spirit, Soul, Principle, Life, Truth, and Love* (7), along with their four divine modes of operation *Word, Christ, Christianity, and Science* (4), are the foundations of the Christian scientific system.<sup>1</sup> The mutual interrelations between the terms and modes become apparent in the matrix presented in this booklet. This matrix illustrates the differentiated shades of the synonyms that are necessary to bring out the subtleties of the system. Only with a good foundation of understanding of the synonyms is it possible to appreciate the simple beauty of the system found in the combinations of the synonyms.

If students of Christian Science read this text without a good understanding of the synonyms and, therefore, reject the text as being too complicated and incomprehensible, they are rejecting one of the most powerful and important practical aspects of Christian Science.

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<sup>1</sup> There is a third main category of the system of divine metaphysics: the four levels of Science—*Science itself, divine Science, absolute Christian Science, and Christian Science*. These were not yet of great importance for the unfoldment of the matrix in John W. Doorly's time. Later, this third category led to the introduction of the “Model of Being” (also referred to as the “Chart”). See Max Kappeler, *The Four Levels of Spiritual Consciousness* (Seattle: Kappeler Institute Publishing USA, 1978), opposite p. 1.

I have hesitated to publish this text for a long time. Since there are now few people left who have experienced the complete history of the origin of this matrix, I have decided to present the explanation for understanding this special theme. This is done in the hope that it will be accepted with the right attitude of consciousness. In order to preserve the most basic aspects of working with a matrix, I intentionally deal with the key issues here and leave the many other possible topics concerning this subject to future discussion.

Zürich, Spring 2002

Max Kappeler

## Part I

### “The Matrix of Immortality”

(Mary Baker Eddy, S&H 250:5)

#### What is Science?

John W. Doorly’s<sup>2</sup> presentation of the fundamentals of Christian Science in the form of a matrix is a vital part of the scientific teachings of Christian Science. For the most part, his presentation has been understood by very few students. Where does the difficulty lie? Doorly never fully explained this matrix—which is often incorrectly called the “Doorly-matrix”—in any great detail. Only brief explanations on this theme exist.<sup>3</sup> The reason for this is that Doorly presented this matrix to a group of students who had closely followed his spiritual, scientific steps of development and his discovery of the pure science of Christian Science over a number of years leading up to the presentation of the matrix. These students had a certain background of knowledge that Doorly relied upon when making his explanations. Since I am one of the remaining few who experienced this development very closely, I will attempt to present the individual steps taken.

The roots of Doorly’s presentation of the matrix reach far back to the turning of the 19<sup>th</sup> to the 20<sup>th</sup> century. In these years, the question of a successor to Mrs. Eddy was increasingly being raised. At first, Mrs. Eddy tried to find a personal successor who would take over the leadership of the Christian Science movement. For a time, she believed to have found this person in Dr. Ebenezer Foster, whom

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<sup>2</sup> John W. Doorly (1878–1950) was a Christian Science practitioner in London, England, from 1907; a teacher from 1910; a lecturer from 1914–1929; and President of The Mother Church in Boston in 1918. For more information on his life, see the highly informative biography by his assistant, Peggy M. Brook, *John W. Doorly and the Scientific Evolution of Christian Science* (London: The Foundational Book Company for the John W. Doorly Trust, 1973).

<sup>3</sup> John W. Doorly, *Talks on the Science of the Bible* (London: The Foundational Book Company, 1947–1950), *Vol. I*, pp. 115–124 and *Vol. VII*, pp. 280–306; John W. Doorly, *The Pure Science of Christian Science* (London: The Foundational Book Company for the John W. Doorly Trust, 2nd edition, 1949), pp. 49–64; also Brook, *John W. Doorly* (op. cit.), pp. 103–112.

she adopted as her son. She placed him in various leading positions. After a few years she had to admit that he was not able to live up to her expectations, but rather, he was becoming an impediment to her cause. She was forced by Principle to entrust the future unfoldment of the idea of Christian Science to the working of the Christ-idea, because she saw that generic man would reveal her successor (My. 347:2). In order to prevent persons from ever taking her place, she built 28 important estoppel clauses into the Church Manual that prevented anyone from holding a leading position without her permission (usually requiring her signature). Thus, she placed the continued unfoldment and the safeguarding of the cause entirely in the scientific understanding of what constitutes the true idea of man, the spiritual generic man, the compound idea of man. She taught that the Christian-scientific man represents this idea.

Students of Christian Science call themselves “Christian Scientists.” Usually they are familiar with great divine facts that are on a higher level than other Christian or general religious views—divine facts such as: God is only good and, therefore, God does not know sin, sickness, or death, and does not impose these things on mankind; that divine Truth is the redeemer casting out every error, healing the sick, and so on. Students of Christian Science call themselves Christian Scientists and defend their point of view with sincere hearts, full of conviction. Are they, however, Christian Scientists just because they know Christian truths? Do they ever ask the question: What is science and what is the necessary understanding it comprises? Do they ever try to answer these questions? My lifelong experiences and observations have shown me that only a very few have raised these questions and even fewer have answered them.

There is a great misunderstanding regarding what science is. The definition of the term in Funk and Wagnall’s dictionary clarifies the misunderstanding: “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*.” This makes it clear that we cannot call ourselves scientists as long as we only know single divine facts and claim them as our own. Thus, isolated facts become mere assertions. Certainly, such a consciousness can have its effects, and with *faith-cure* it can work

“wonders.”<sup>4</sup> Describing isolated facts in a new and emphatic manner can be effective in our life experience. Every form of consciousness has its effect. The question is, which of the accepted assertions are true and which are not? Christian Science is concerned with divine Truth, and we cannot be satisfied with an assumed belief in truth. Therefore, Christian Science considers science to be more than a knowledge of single facts.

The scientific theoretician, Bronowski, states this simply by emphasizing that science is not so much a fact-finding activity, but rather, a fact-ordering activity.<sup>5</sup> In general, Christian Scientists are interested in searching for and finding more facts; their mountain of knowledge increases through the addition of more and more single truths, and the higher the mountain becomes, the more they consider themselves to be scientists. They think of separate facts of truth. By contrast, Bronowski says that science is not only engaged with facts but also with the *relationships* that exist between the facts—with the *whole* that they form and fill, and not with isolated parts. Thinking in parts is called *atomistic* thinking—this is not yet scientific thought.

For Christian Scientists, the main concern must be an activity of *ordering* the facts. This was also Mary Baker Eddy’s concept of science. For her, science is that which is defined as “knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived” (No. 9:27).

Order, however, does not consist of any arbitrary lining up of facts, rather, “order is heaven’s first law” (Ret. 87:3). Scientific order requires conformity with laws. Therefore, the definition of science in Funk and Wagnall’s dictionary goes on: “Science is knowledge reduced to law and embodied in a system.” Thus, the questions of God’s laws are placed at the center of research. Christian Scientists know from “Science and Health” that spiritual laws are the foundation of divine being. The term “law” is mentioned about 200 times in the Textbook. But what good does it do to know that laws exist if we cannot say what they are, nor are we able to define the elements and

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<sup>4</sup> See Ret. chapter on “Faith-cure,” pp. 54–55.

<sup>5</sup> Jacob Bronowski, *The Common Sense of Science* (London: Penguin Books, 1962).

their relationships? Laws consist of certain factors within a system and their unchangeable relationships to each other.

How can laws be discovered and determined in their factors? The above definition from Funk and Wagnall's dictionary indicates that laws have to do with *system*. Christian Science must, therefore, be based on a system. Mrs. Eddy says, "Divine metaphysics is now reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (146:31).

How can Christian Scientists explain what this system is and what its components are? Has not too much lip service been paid for too long? After Mrs. Eddy discovered Christian Science, she used its Principle as a spiritual method of healing. She sought to perfect it and examine it for its revelatory content. She did not, however, consider it to be her purpose in life to spend her days as a practitioner. As soon as possible, and as often as she could, she passed this task on to her students. From the 1870s on, her main purpose was in *systematizing* Christian Science. Until the last year of her life, she was continually changing the Textbook in order to formulate the message clearly, crystallizing the scientific content precisely. The Oxford Dictionary defines science as "facts systematically classified" and "being brought under general laws."

Reducing a science to its laws, orders, and system is not for its own sake, but rather, establishes the precondition for the main purpose, namely, that science "includes trustworthy methods for the discovery of new truths within its own domain" (Oxford Dictionary). Once a science has been founded on its system, it is an open door that unfolds infinitely. With the knowledge of the simple rules for restructuring, a countless number of *structures of being* can be detected. Structures are bound to a system: They continually illustrate the scientific system in new relationships, emphasizing special factors. For example, the Bible and the Textbook represent completely different texts and symbols that are outwardly not comparable; yet both books are based on the same scientific system, they correspond. Structures change, yet the underlying system remains the same. New structures arise according to the change of emphasis in the interrela-

tionships of the elements to each other. Seeing the whole is always the main point, but it can be viewed from different angles. In the Bible and the Textbook, their surface structure—the face value of the texts—is quite different, but the system, with its ontological categories that determine the deep structure, is the same for both.

We cannot embrace the infinite in its infinity because we would have to be greater than infinity. In spite of that, infinitude becomes comprehensible through its reduction to a system. The miracle tool for this purpose is the science that enables us to master the infinite. A good example is arithmetic. Using our knowledge of the arithmetical system, we are able to perform each of the innumerable possible calculations. In the same way, it is possible in divine Science to calculate. An understanding of God that is bound to the system, the divine Principle, “...sets man free to master the infinite idea” (90:25).

How does a system come into being? A system comes into being when at least two *categories* are placed into a relationship with each other. The Textbook speaks of the “categories of Mind” (269:13). The question of categories is of primary importance in Christian Science. What are the divine categories? What does “category” actually mean?

The word “category” stems from Greek and means “fundamental statement.” A category is a basic concept from which other concepts can be derived. It is a class of concepts, the common denominator for many different concepts. Every field of knowledge has its own specific categories. We are interested in the categories of divine Mind, in the fundamental statements about the divine Being, the *ontological categories*. Since the beginning of western science, that is, since the classical Greek age beginning with Aristotle, all philosophers have searched for categories but have never completely found them. We find an interesting attempt with Leibniz. Sir James Jeans writes the following about Leibniz’ efforts: “He hoped to find that all the fundamental ideas of reasoning could be reduced to a very small number of primitive elements or ‘root-notions,’ each of which could then be designated by a universal character or symbol like the symbols of algebra. If once this could be done, it ought to be possible to construct a calculus for the operation of these symbols ... In discussing these problems we

have to deal with subtle and delicate shades of meaning ... this would seem to demand a perfectly precise, perfectly flexible and perfectly refined instrument. Ordinary language is none of these things.”<sup>6</sup>

Leibniz did not find the answer, Mrs. Eddy did. While the philosophers depended on their human reason, she relied on the revelation of the divine Mind. “The categories of metaphysics rest on one basis, the divine Mind” (269:13). Thus, she discovered the definition of God to be “Mind, Spirit, Soul, Principle, Life, Truth, Love” (465:9). These seven synonymous terms for God are a basic statement about Being; they form a category of Being, a fundamental statement—Leibniz would call them “root notions”—in which each synonym contains many concepts that are characteristic for that synonym. In the divine system, these concepts have a divine content; therefore, they are called divine “ideas.”

An intensive study of the synonyms in the Textbook reveals the characteristic ideas for each synonym. Thus, if we spiritually carry the exact letter of all the ideas characteristic of, for example, Mind, within us, then the whole tone of Mind will fill our consciousness. The clearer we see the tonality of the seven synonyms, the clearer and more conscious the “new tongue” and the “language of Spirit” will become for us. Thereby, the seven synonyms become super-symbols for us, and we will be able to speak and think in this spiritual language easily. Then, when we speak of Mind, we do not mean solely the word “M-i-n-d,” but rather, the entire content of this basic concept or tone, including all specific characteristic ideas comprising Mind. For example, if we are dealing with a situation having to do with “intelligence” (an idea of Mind) on the one hand, we can use the concordance to the Textbook to research what the term intelligence means in Christian Science. We could also blend the idea “intelligence” with other ideas reflecting it and, thereby, achieve a larger context for “intelligence.” On the other hand, if we have a consciousness that is spiritually trained in understanding the synonyms, we can approach the problem with the whole Mind, with the spiritual tonality of Mind. Since Mind includes many more ideas

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<sup>6</sup> Sir James Jeans, *Physics and Philosophy* (England: Cambridge University Press, 1942).

than just “intelligence,” it becomes a redundant symbol for us (redundancy = abundance of information), because the abundance of the ideas of Mind is included. A consciousness of the whole of Mind naturally arrives at a higher potential for power. Therefore, all of our studies aim at attaining a spiritual consciousness of the seven super-symbols for God.

### What is the System of Christian Science?

The idea of Christian Science arises in consciousness through spiritual birth. Mrs. Eddy presented the necessary process of “scientific obstetrics” in the Textbook (463:5). She speaks of how to attend the birth of the new idea of Science. Since then, no one has taken scientific obstetrics as a leitmotif for everyday life as seriously as John Doorly.<sup>7</sup> Therefore, we should not be surprised that soon after Mrs. Eddy left us, the spiritual idea began to develop and the roots of a scientific understanding continued to evolve in Doorly’s consciousness.

In his study of the Textbook, Doorly felt himself strongly drawn to the seven days of creation and their spiritual interpretation as found in “Science and Health.” He sensed great meaning in the seven days of creation as they constitute the beginning of the “Key to the Scriptures.” Around 1915, he chose the seven days of creation as the theme of one of his lectures. His message was welcomed enthusiastically. However, a few years later when he presented the same subject as a definite order, he was strongly criticized.<sup>8</sup> This shows that religious consciousness does not welcome scientific thought immediately. The lawful order of the seven days of creation, however, proved to be the beginning and the basis for the scientific development of the Science of Spirit that could not be stopped. For Doorly, this new recognition was clear and self-evident. He brooded over it earnestly and let it develop. This enabled him to find the *order* of the seven days of creation in other examples: in the Commandments, in the Beatitudes, in the Lord’s Prayer, and in the Third Degree (“Understanding”) of the “Scientific Translation of Mortal Mind” (116:1).

Increasingly, he sensed that there was a close correspondence between the seven days of creation and the seven synonymous terms for God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. After Mrs. Eddy had repeatedly reformulated this definition for God in her Textbook, she stated the final order that we have today. This was in

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<sup>7</sup> Max Kappeler, *When I Think of John W. Doorly...I: “Scientific Obstetrics”* (Seattle: Kappeler Institute Publishing USA, 1994).

<sup>8</sup> Doorly, *Talks on the Science of the Bible*, Vol. I, p. 95.

1907—quite a long time since the year of her discovery in 1866. In 1938–39, Doorly and a small study group researched spiritually all references of the synonyms in the Textbook in order to reach a definite conclusion regarding the content of their inherent meanings and their specific characteristics.

Of course, Doorly could not fail to notice that the seven synonyms in the Textbook also occur in two further arrangements, namely as, (1) divine Principle, Life, Truth, Love, Soul, Spirit, Mind in the “Scientific Translation of Immortal Mind” (115:13), and again in (2) the chapter “Glossary” in the following sequence: Principle; Mind; Soul; Spirit; Life; Truth; Love (587:6).

At this time (the beginning of the 1940s), Doorly also studied intensively Chapter XVI, “The Apocalypse” of the Textbook. This chapter speaks of a new birth and culminates with the allegory of the Holy City descending from heaven. This city has four sides that Mrs. Eddy interprets as: *Word, Christ, Christianity, and Science*. Thus, a second category was added to scientific metaphysics called the “divine infinite calculus” (520:14).

Accordingly, at that time, the numeration table of Christian Science (’01 22:20) consisted of two categories, like the numeration table of arithmetic. In arithmetic, we have the numbers from 1 through 10 as the first category, and the four modes of operation—addition, subtraction, multiplication, and division—as the second category. The entire field of arithmetic can be covered or calculated using these two categories. In scientific metaphysics, we have the seven synonyms as the definition of the nature of God as the first category, and we have the four modes of operation of God, or the divine calculus, as the second category. The interrelationship of these two categories yields an infinite number of divine calculations. This is the key to Doorly’s additional insight that the sequence of the seven synonyms was, for the time being, limited to only three orders. The seven synonyms could be arranged in 5,040 different ways (expressed mathematically as “7!” or “seven factorial”). The order of the synonyms is determined by the fourfold calculus, however, and that excludes any arbitrary combinatorics. Thus, it became apparent that the first side of the Holy City, *the Word of God*, is defined by the following order of the synonyms: “Mind, Spirit, Soul, Principle, Life, Truth, Love”

(465:10). We call this order the “Word-order,” that is, the orderly revelation (definition) of God’s nature. The second side of the Holy City that Mrs. Eddy interprets as *Christ* can be explained through the “Christ-order” as “divine Principle, Life, Truth, Love, Soul, Spirit, Mind,” which is *the translation* of the Christ (115:13). The third side is Christianity, and the sequence of the synonyms, the “Christianity-order,” appears in the “Glossary” as “Principle; Mind; Soul; Spirit; Life; Truth; Love” (587:6).

In this way, the first three sides of the Holy City were defined through the three orders of the synonyms. A question remained unanswered: Since the Holy City has four sides, would not the fourth side also have to be explained by a synonym-order? However, such an arrangement did not seem to be obviously present in the Text-book. But there had to be an answer to this question! Doorly never let himself be taken in by the construction of hypotheses, and he never attempted to force an answer through the method of combinatorics. For this reason, he carried this question around in his heart for a long time, relying on the certainty that every right answer will come forth through spiritual birth.

At that time, Doorly was also concerned with the major question of the difference between *becoming* and *being*. He saw that Word, Christ, and Christianity all have a great deal to do with unfolding, while *Science* has more to do with a condition of being. His spiritual scientific consciousness recognized that the fourth side of the Holy City, Science, does not proceed linearly as in the process of becoming, but occurs, rather, as a condition of being that is described through its structure. Thus, in consciousness, he crystallized the view of the Word-order *structurally*, starting from the center, from Principle. Viewed in this manner, Principle, occupying the center, comprises all of the other synonyms placed on both the left and right side of it, beginning with “Soul and Life,” then proceeding to “Spirit and Truth,” and finally “Mind and Love.” This insight was the result of his spiritually cultivated sense. But could this insight also be documented scientifically? This question could also be answered in a convincing manner. The picture of the seven-armed candlestick that Moses had given the Israelites as the highest symbol for God suddenly came to Doorly’s consciousness in a flash. This candlestick has a shaft (Prin-

ple) with three pairs of arms unifying the lamps and providing them with oil. One pair symbolizes “Soul and Life,” the next pair symbolizes “Spirit and Truth,” and the last pair “Mind and Love.” All three pairs of arms are equally sustained by Principle and provided with oil. The seven lamps no longer have a linear order, but rather, a structural one. Becoming has turned into being.

The symbol of the seven-armed candlestick yielded another scientific insight. The seven yielded a four, since the candlestick, including the base and the three pairs of arms, symbolize a fourfold structural system. This “Science-order” thus includes the *Science of the Word* (“Soul and Life”), the *Science of the Christ* (“Spirit and Truth”), the *Science of Christianity* (“Mind and Love”) in the *Science of Science* (Principle). With these insights, Doorly was able to clarify, first of all, the two fundamental categories of Christian Science: 1) the order of the synonyms, and 2) the fourfold divine calculus.

Doorly placed these four orders in the form of a table:<sup>9</sup>

Word-order (465:10)	Christ-order (115:13)	Christianity-order (587:6)	Science-order (465:10)
Mind	Principle	Principle	Soul — Life
Spirit	Life	Mind	Spirit — Truth
Soul	Truth	Soul	Mind — Love
Principle	Love	Spirit	Principle
Life	Soul	Life	
Truth	Spirit	Truth	
Love	Mind	Love	

<sup>9</sup> For further explanation of these four synonym-orders, see Max Kappeler, *The Seven Synonyms for God: An Analysis of the Concept of God in the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1984).

### **The Further Scientific Unfoldment to the Matrix Form**

Contemplation of the fourfold order of Science led Doorly's understanding of the Science of Being further and further. The order of Science that includes the Science of Word, Christ, and Christianity is quite natural, because we know that in the one infinite Being every identity of being reflects every other identity. Every side of the Holy City reflects every other side. This results in  $4 \times 4 = 16$  aspects. How can each side be defined by the seven synonyms for God? The order of Science symbolized by the candlestick has already provided the answer for the Science side. But what is the arrangement for the orders of Word, Christ, and Christianity? The Word also reflects Word, Christ, Christianity, and Science. The Christ and Christianity also reflect the other sides in a fourfold manner. Thereby, we have a  $4 \times 4$  description of the four orders of the synonyms. Each of the four orders reflects the fourfold calculus. This raises the question of the transitions within each order that represent the steps from Word to Christ, from Christ to Christianity, and from Christianity to Science. Expressed somewhat differently: What is the essence of Word, Christ, Christianity, and Science in each of the synonym-orders? Doorly spent three years studying this question (1943–1945). He had to rely entirely on his excellent spiritual scientific sense that had become sharpened through his successful spiritual practice.

The question he asked was the following: How do Word, Christ, Christianity, and Science reflect each other in the Word-order, in the Christ-order, in the Christianity-order, and in the Science-order? At first, Doorly had no texts that could have provided an answer. Therefore, he had to listen to the divine Being, that is, to the spiritual meaning of the four synonym-orders. He spent hours and hours in the attempt to sense spiritually the form that was crystallizing. The answer did not come immediately or at once, but gradually, through spiritually directed attempts, so he was always ready to change his findings. Through his letters and those of his assistant at the time, Peggy M. Brook, I was able to follow his spiritual wrestling in achieving the correct result. In his book, "The Pure Science of Christian Science" (first edition 1946), he published the results of his research.

At his last summer school in Oxford (1949), he made the last change based on the Gospel of Mark (see the second edition of 1949).

He presented his results to his students in the form of a table or chart (see Table I, p. 15). A mathematician listening to one of his lectures informed him that in scientific circles this type of table was called a “matrix.” From then on, his students incorrectly referred to it as the “Doorly-Matrix.” This is a wrong designation, for the matrix does not deal with John Doorly, but rather with the immortal one Being. It is much more the “matrix of immortality” according to the Textbook (250:5).

How is the term “*matrix*” defined? The word is derived from Latin and means “womb” or “topsoil.” Webster defines “matrix” as: “A place or enveloping element within which something originates, takes form, or develops.” This rather biologically based definition is very informative for us. Our matrix is an enclosing element that is also unfolded by the all-embracing One until it takes on its complete form. The mathematical definition then provides the rules about how a matrix is built up. It is determined by columns (verticals) and rows or lines (horizontal). Each of the columns has a common denominator. The same applies to the rows. Where the columns and rows meet, there are points of intersection, each of which yields a new value. They are called the matrix elements.<sup>10</sup>

How are the  $4 \times 4 = 16$  points of intersection explained by John Doorly?

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<sup>10</sup> For more detailed explanations of “matrix,” see Max Kappeler, *The Science of the Oneness of Being in the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1983), pp. 255–256; Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. II: Interpretation of the Structure* (Seattle: Kappeler Institute Publishing USA, 2002); and Max Kappeler, *The Minor Prophets in the Light of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1962), p. 17–21.

### The Word-vertical

The Word-order shows the step-by-step presentation of the *revelatory power* of the nature of God. It is the answer to the question: "What is God?" (465:8). This is explained by the seven synonyms that are listed in a sequence. In their proper spiritual meaning, they do not appear one after the other, but rather, they signify interlocking links in a chain. For example, in a rainbow it is never possible to say exactly where one color ends and where the next color begins because they blend. We see this even more distinctly with the four synonym-orders, because each synonym itself stands for God. If we wish to understand the four synonym-orders through their four modes of operation, we have to understand that this fourfold operation within the four orders cannot be abruptly separated by a break between the synonyms, but rather we have to understand them as interlocking like a chain or as overlapping. Therefore, there are repetitions in the sequences of the synonyms within the four orders.

Word as Word: Mind, Spirit, Soul. Word as Word is the cornerstone of the entire matrix for it establishes the preconditions under which Mind says: I know myself through and through, I am the All-Mind, the all-intelligence that recognizes and knows and understands everything. Spirit adds: I am the only one; beside Mind there is no other mind; therefore, I am the only substance, Spirit. Is this permanently true or can it change? Mind and Spirit still need a supplement, an addition: Soul, that declares that the divine being is unalterable and safe. The foundation of all being is laid with this order of consciousness: Mind, Spirit, Soul.

This foundation of being comes to us as light, enlightenment, wisdom, with which divine insight begins: Mind. Once the light has broken through, nothing can stop its unfoldment (Spirit). Thereby, it is impossible that there could be a relapse or stagnation, because Soul knows no change and no loss. Thus, Mind, Spirit, Soul keep us safe from any fall from a divine foundation.

It is not enough, however, to simply read these results or to memorize them and intellectually agree with them. This threefold tonal sequence must repeatedly be loved and admired through prayer, until it becomes the basic attitude with which we approach our everyday life.

**Table I: The Matrix**  
as it was left to us by John W. Doorly (1950)

	<b>WORD</b>	<b>CHRIST</b>	<b>CHRISTIANITY</b>	<b>SCIENCE</b>
<b>WORD</b>	<b>Order</b> MIND SPIRIT SOUL	<b>Manifestation</b> PRINCIPLE LIFE TRUTH LOVE	<b>Reflection</b> PRINCIPLE MIND SOUL SPIRIT	<b>Numerals of Infinity</b> PRINCIPLE  SOUL ——— LIFE
<b>CHRIST</b>	<b>Identity</b> SOUL PRINCIPLE LIFE	<b>Translation</b> TRUTH LOVE SOUL SPIRIT	<b>Reality</b> SPIRIT LIFE TRUTH	<b>Infinite Calculus</b>  SPIRIT ——— TRUTH
<b>CHRISTIANITY</b>	<b>Line</b> LIFE TRUTH	<b>Plane</b> LOVE SOUL SPIRIT MIND	<b>Space</b> MIND SOUL SPIRIT LIFE TRUTH LOVE	<b>Fourth Dimension</b>  MIND ——— LOVE
<b>SCIENCE</b>	<b>Omnipotence</b> LIFE TRUTH LOVE	<b>Omniscience</b> SOUL SPIRIT MIND	<b>Omnipresence</b> LIFE TRUTH LOVE	<b>Omni-action</b>  PRINCIPLE

From John W. Doorly, *The Pure Science of Christian Science* (London: The Foundational Book Company for the John W. Doorly Trust, 1949).

*Word as Christ:* Soul, Principle, Life. What propels the Word-order, preventing it from remaining self-sufficiently in place as Word as Word (Mind, Spirit, Soul)? The divine foundation must become the basis for our individual consciousness. God, Being, is identical with its creation (Soul), for Christ means that the divine coincidence between God and man is based on the fact that Principle and idea *is* one. Since Principle is the Principle of all ideas, Principle expresses itself as the Principle of the one, the one Science. This Principle has, however, an infinite individuality (Life). Individuality means inseparability and because being is infinite, so the infinite ideas are always one with Principle. Thus, through Soul, Principle, and Life, the Christ in the Word brings creation in an identical nature to individual expression.

From the human point of view, the divine Being, whose universe is identical with Being's nature (Soul), reveals itself. This universe consists of the unchangeable identities of the one Being (Principle), and every idea has its own individuality (Life).

*Note.* The Word-order remains the foundation, although Soul appears twice: once at the end of Word as Word, and again at the beginning of Word as Christ. In the chain of scientific being, Word as Christ does not have an isolated existence beside Word as Word; rather, Soul is the uniting link of the chain. This is also the case with the other elements of the matrix. Thereby, the basic orders of Word, Christ, and Christianity are not touched or changed.

*Word as Christianity:* Life, Truth. This aspect can be characterized by the two synonyms, Life and Truth. God's power of revelation also contains the announcement of true Christianity, namely, the eternity (Life) of Truth. Word as Christianity connects again with Life (Word as Christ), emphasizing infinite individuality. With Word as Christianity, it shows that the individuality of an idea is an eternal (Life) fact (Truth).

Christianity has to do with man. Viewed divinely, man's individuality exists now and forever (Life) as the Truth of being. Considered from a human point of view, we receive through divine revelation the knowledge that everyone who stays with Word as Word and Word as Christ can go the way of Truth. Everyone can and must

claim their individual divine right to be the son of God (Truth) here and now (Life). Man is not a mortal left to the clutches of death.

*Word as Science:* Life, Truth, Love. God reveals itself as its own Being, as the divine infinite person, as Life, Truth, and Love. Thereby, Life is symbolized as Father, Truth as Son, and Love as Mother. This trinity stands for God. The revealing Word does not stem from a human person or a collective of human persons, and it is not directed toward the glorification of a person. Rather, its goal is the complete acknowledgment of divine Principle that is Life, Truth, and Love in one.

Seen from a human point of view, it is our duty to close our ears to human opinions and hair-splitting subtleties, so that we can only hear and follow the inner voice of Life, Truth, and Love. Only this voice can lead us in being. Word as Science teaches us that the wisdom of men is foolishness with God, and also that wisdom of God is foolishness with men. If God does not speak, no one has spoken. As the idea of Principle, we are the idea of the one Being, the idea of Life, Truth, and Love. There is no other real power than the omnipotence of Life, Truth, and Love.

*Summary.* In order to gain scientific spiritual understanding, we must first turn to the Word of God. This reveals to us the definition of God, thus, leading us to the nature (Mind, Spirit, Soul), the essence (Life, Truth, Love), and the wholeness (Principle) of God. Laying down our human point of view and our human thinking, we are able to open ourselves to divine being. We are ready to enter a world not yet known to us in which the divine point of view is definite above all. Full of expectancy, we open ourselves to a new divine being that, at first, may appear to be a mystery. Step-by-step, the clarity of scientific spiritual understanding opens to us. We sense the promise and, in an alert openness toward the unknown, we await the influx of divine revelation.

The All-Mind always reveals itself as the creative foundation, as the cornerstone of the revelation of all being (Mind). This divine Mind knows no other mind and thus, presents itself as the only Mind, or the only substance of true being (Spirit). This being is then understood to be unchanging, safe, and definite (Soul). (Word as Word)

From this, we reach the conclusion that from now on we only want to identify ourselves with this foundation, and then we make it the Principle of our identity (Soul). Since this Principle is infinite, it expresses itself differently for each one individually (Life). Everyone feels that he or she has an individual identity that does not repeat itself or have competition; it does not imitate nor can it be imitated. We begin to be satisfied about the uniqueness of our being (Life) and to value it. (Word as Christ)

Now we have a clear outline for our demonstration: the way of Life that always represents Truth. Jesus said, "I am the way, the truth and the life: no man cometh unto the Father but by me" (John 14:6). We feel safe to walk along the right way. (Word as Christianity)

Thus, we attain the certainty that we need only listen to the omnipotence of Life, Truth, and Love in order to attain divine harmony—the day of rest, through divine revelation, rather than through human planning. (Word as Science)

*Note.* In the Word-order just dealt with, several synonyms appear repeatedly according to the four modes of the Word-operation. For example, we have the synonym Life three times: first in Word as Christ, then in Word as Christianity, and lastly, in Word as Science. Life must emphasize three different characteristic ideas. Why? Because it always deals with different elements of the matrix. Word as Christ has a different meaning than Word as Christianity or Word as Science. The student of Christian Science who has studied the synonyms has a long list of ideas on every synonym.<sup>11</sup> It is not acceptable, however, to simply take any idea for a specific synonym in a particular context. That would be, quite simply stated, arbitrary combinatorics. It is necessary to be familiar with the synonyms as well as the fourfold operational calculus that determines the choice of ideas of the synonyms. If we wish to sharpen our consciousness with the matrix, we have to keep the vertical tone in mind first of all, while blending it with a touch of the horizontal tone that is subordinate to the vertical. Only then are we able to determine the tonality of the

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<sup>11</sup> As a study aid, we recommend Max Kappeler, *Compendium for the Study of Christian Science, No. 1–10* (Seattle: Kappeler Institute Publishing USA, 1951–53); and Kappeler, *The Seven Synonyms for God*.

synonyms correctly in any given context. This means that we must learn to think in categories. Leibniz had already attempted to do this, but he had to give it up. He had hoped that through the use of an ontological analysis of categories he could work out “a perfectly precise, perfectly flexible and perfectly refined instrument,” in order to deal with subtle and delicate shades of meaning.” Mrs. Eddy accomplished this and gave it to us in her Textbook, and John Doorly helped us to understand it.

Let us take an analogy from the field of arithmetic. The number 9 remains 9 regardless of whether we express it as  $7 + 2$  or  $12 - 3$  or  $3 \times 3$  or  $27 \div 3$  and so on. The value is always 9. But, depending on the calculation, it can be represented in many different ways. It is the same in spiritual concerns. Finely differentiated forms of expression in the language of Spirit make it possible to express the finest shades in meaning.

### The Christ-vertical

The Christ-order explains how divine Principle translates itself to the point of manifestation as idea (Mind). Divine Principle has its place-value at the beginning of the process of translation, and Mind has its place-value at the end of this process (see 115:13). God, the divine Being, embraces the idea of Christ within itself as an ideal that operates in a redeeming manner for every situation. We do not need to set the idea of the Christ and its translation into motion; it is self-acting and self-redeeming. The Christ-order explains *God's self-translation* of its own Being.

In the Christ-order, too, the operational calculus is reflected as Word, Christ, Christianity, and Science. The question can be raised again about which of the synonyms in each of the four aspects emphasize the intersection with the Christ vertical.

*Christ as Word:* Principle, Life, Truth, Love. Word always presents the beginning or starting point; the proposition of the translating process. At the end of the Word-order, we saw that God can be designated as the triune Principle—Life, Truth, Love. The Christ refers to this zenith of God's self-revelation and shows that God always manifests this Principle. Life, the Father, manifests itself as "father-hood," Truth, the Son, as "son-ship," and Love, the Mother, as "mother-hood." With the suffix "hood," the power of manifestation of the Christ is expressed. Father, Son, and Mother are not only states of being, but are also functions in being that are constantly operating. In this way, Father, Son, and Mother express their natures. Therefore, the power of manifestation of Life, Truth, and Love is irresistible. For that reason, Principle, the power of manifestation, precedes Life, Truth, and Love. Thus, for Christ as Word, the mode of operation is father-hood, son-ship, and mother-hood: Principle, Life, Truth, Love.

*Christ as Christ:* Truth, Love, Soul, Spirit. Here we reach the central point of the Christ-order, namely, the scientific translation of immortal Mind (see 115:12). What does the father-hood, son-ship, and mother-hood of the divine Principle of Life, Truth, and Love consist of (Christ as Word)? It consists of the translation-power of the divine ideal of Life, Truth, and Love to the point of man as idea.

Thereby, everyone reflects the total ideal of the divine Being as its image and likeness. The complete ideal of Truth exists in its perfection (Love). Since Love can never be deprived of its manifestation or object, the perfection can never be lost in the process of translation (Soul). Subject and object are qualitatively equal in perfection. Thus, the expression or the object of the Christ reflects the original in all its purity (Spirit). Through this translation, the one divine ideal reflects itself in an infinite number of differentiated ideal forms.

*Christ as Christianity:* Love, Soul, Spirit, Mind. Christ operates as Christianity, as the power of salvation. As such, it must touch every level of consciousness, from the divine to every human level, indeed, even to the mortal, the erroneous conception of life. It is in this manner only that we can regard the Christ as the factual redeemer, and experience it as such. In its perfection, the Christ does not tolerate imperfection (Love). The Christ has the task to dissolve any imperfection so that only the perfect idea is identically expressed. What spiritual steps are required for this? Since “Christ’s Christianity” exemplifies the correspondence of God and man, of creator and creation, we can attribute to the universe, including man, only those qualities that are identical with perfection. Only with this Soul-sense do we become aware of true creation (Soul). Infinitely differentiated, classified, and individualized identities of being then become spiritually visible (Spirit) according to the situation of every level of conscious experience (Mind). Thus, Christ replaces a false concept of Christianity with the idea of a perfect concept of being (Love, Soul, Spirit, Mind). Love is never without its manifestation (Mind).

*Christ as Science:* Soul, Spirit, Mind. A science must clearly recognize whether its object of consideration is actual and real or not. A science cannot be deceived or be led astray. For that reason, a science must correctly analyze a situation, an object, or a theme to uncover any error and reduce it to its nothingness. For this, we do not turn to human reason, but rather to divine Mind-reading. Any evidence contradicting Soul-sense is analyzed as erroneous. Spirit separates the true from the false, thereby uncovering what is true and what is false. Thus, error is unmasked and after correction through Mind, only the manifestation of the true—the idea (Mind)—remains.

Through Soul, Spirit, Mind, Christian Science gives us the divine method for freeing ourselves from the manifestation of evil and for participating only in the manifestation of good.

In both the first edition of “The Pure Science of Christian Science” (1946) and in his published lectures on “The Science of the Bible” under the matrix element “Christ as Science,” Doorly used only the synonym, Mind. However, during his Oxford summer school in 1949, as he dealt with the Gospel of Mark that presents the Christ in the order of the Christ-vertical, he saw that Mark explains Christ as Science in a broader manner through Soul, Spirit, Mind. With this, Doorly’s matrix was changed for the last time.

*Summary.* In the Christ-vertical, we can be overwhelmed with the fact of the Christ that God continually manifests as father-hood, son-ship, and mother-hood—whether we think of it or not (Christ as Word). Christ translates the whole ideal of God to every level of our conscious life experience, to every problem of life (Christ as Christ). This great gift of grace of the abundance of the stream of life overflows each individual for the blessing of all (Christ as Christianity), so that every idea contributes to the manifestation of the divine and extinguishes error (Christ as Science).

*Note. The letter and the spirit.* We must take Mrs. Eddy’s instructions seriously: “Study thoroughly the letter and imbibe the spirit” (495:27). Reading and re-reading the letter is not the same as studying. We have to pursue the letter, ask the right questions, and search for answers; we have to learn to understand the step-by-step logic, until something inside of us says: Yes, this is clear now. That would be studying the letter thoroughly. After this comes the most important step—imbibing the spirit. But how should this happen? For this, we need time and quietness. We have to go out from the clear-cut letter and then begin pondering it deeply and intensively. We can marvel at the letter prayerfully, view it with respect and humility, “brood” over it, admire its divine greatness and exactness, and grasp its promise until finally the letter blends with the spiritual sense in us to certainty.

## The Christianity-vertical

We know Christianity as the result of the Christ-idea (see 577:16). In order to comprehend the Christianity-order (Principle; Mind; Soul; Spirit; Life; Truth; Love), we have to always stay with the basic tone in consciousness, and know that it is the result of the divine Principle (Word), and its manifestation (Christ). This result is the manifestation of God's universe, including the idea, man. It is *God's self-reflection* characterized by the synonym Spirit. At the center of the Christianity-order is the synonym Spirit that accentuates the main tone and dominates the reflection. In order to recognize how the reflection comes into being and what it means, the four modes of operation have to be considered. What is God's infinite self-reflection?

*Christianity as Word:* Principle; Mind; Soul; Spirit. If Christianity is the result of the Christ, we begin with the main tone of the Christ-order—Principle translates itself to the manifestation of idea (Mind). Christianity begins with the Christ-idea—that divine Principle is the Principle of all ideas (Mind). No idea exists in and of itself; there are no isolated ideas; an idea has no self-existence. All ideas in the entire universe belong to Principle. As soon as we speak of an idea, we have to think that we must trace it back to Principle, because it is in and of Principle (Mind). From this, it can be concluded that every idea is identified (Soul) with Principle, therefore, its creation is the spiritual reflection (Spirit) of the one Principle.

*Christianity as Christ:* Spirit; Life; Truth. It is the office of the Christ in Christianity to retranslate matter back into Spirit. In Christianity, the belief of a material universe is retranslated to spiritual reality (Spirit). Only the spiritual life forms: life (Life) forms (Truth) have reality; only the reflections (Spirit) of the Christ-ideal (Truth) are worth living for (Life). Expressed somewhat differently, the Christ operates in creation as the leaven (Spirit), leavening the entire existence so that only true being (Life) can be given expression (Truth) as reality.

*Christianity as Christianity:* Mind; Soul; Spirit; Life; Truth; Love. Here we reach the infinite realm of ideas in which divine Principle expresses itself in an infinite number of reflections. These reflections reflect all the synonyms of Principle, as it is the cause of the

infinite universe of ideas. All ideas (Mind) whose unity with Principle are unchangeably safe (Soul), comprise the whole universe as reflection (Spirit). This universe of ideas operates everywhere as eternal Life that knows only Truth and blesses universally (Love). A universe of personal belief is entirely unknown, because everything—the universe, including man—is always the idea of the infinite person of God.

*Christianity as Science:* Life; Truth; Love. We also have the trinity of Life, Truth, and Love, with the Word as Science as the triune person of God (Word) that is symbolized as Father, Son, and Mother. In the Christ-vertical, the emphasis is on the father-hood, son-ship and mother-hood of God. In the Christianity vertical, their reflection is explained as the fatherhood, sonship, and motherhood of *ideas*. By this is meant the scientific relationships of the *ideas* among one another. Every idea “fathers,” “sons,” and “mothers” in a fourfold manner. Every idea fathers: (a) itself, (b) every other idea, (c) recognizes how every other idea fathers itself, and (d) recognizes how every other idea fathers all other ideas. The same fourfold relationship also exists with regard to the sonship and the motherhood of ideas. With this, we get a sense of what Mrs. Eddy must have felt when she wrote of “one Father with His universal family, held in the gospel of Love” (577:3). Perhaps we could call Christianity as Science the “divine family law.”

*Summary.* In everyday life we are constantly dealing with a material universe but, in particular, with a universe of people. Therefore, it is important to cultivate our consciousness with a divine, spiritual standard of what makes up true Christianity. If we have assimilated the tonality of the Word- and Christ-verticals, we are well prepared to tonally build up the Christianity-vertical within ourselves. By turning away from the material, physical, and personal universe, we can consider, with adoration and astonishment, what constitutes reality—the eternal, spiritual realm of ideas. From within this great inner astonishment and with a deep sense of gratitude, we can understand the foundation of Christianity as Word. This explains to us that the realm of ideas (Mind) stems from Principle and, therefore, possess identical qualities as God (Soul), reflecting (Spirit) itself everywhere without any restriction (Christianity as Word). In Christianity, we sense how Christ

makes us aware that everything in the spiritual universe (Spirit) is worth living for (Life), because it brings us the irrefutable Truth (Christianity as Christ). Thus, we stand admiring and adoring the fact that we live (Life) in a universe of ideas (Mind) that have the same qualities as God (Soul), we reflect ideas universally (Spirit), and all of this takes place consciously (Truth) in the plan of Love (Christianity as Christianity). This keeps the true family of the universal fatherhood, sonship, and motherhood of ideas upright. Every idea fathers itself and every other idea in a great spiritual brotherhood; all ideas attest to one another in the sonship and motherhood of the ideas of God (Christianity as Science).

### The Science-vertical

As the seven-armed candlestick shows, the Science-order is not ordered linearly, but rather, structurally. The creative order has become the structure of being. The Science-order obeys the all-acting Principle that explains itself through its four aspects of Word, Christ, Christianity, and Science. The Science-vertical deals with *God's self-understanding*.

The Science-order explains the inner structure of the divine Principle of being. Through the interpretation of the structure-principle of divine being, our structure of understanding is also formed, and this occurs isomorphically. This means that the structure of our understanding is of the same gestalt as that of the whole being. This is the reason that we are able to understand God at all. Only like can understand like. Even the knowledge of an infinite number of separate divine truths could not make this possible. What does the structure of understanding of the divine Principle consist of?

*Science as Word:* "Soul and Life." Being presents its nature as infinite identities (Soul) of being (Life). Only ideas identify the content of the divine Being. From the divinely subjective standpoint—Life and Soul—Being consists only of invariable identities, the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love. They alone are the unchangeable elements (Soul) that make up being (Life). Here we are no longer thinking of a creative, unfolding order such as the seven days of creation, but rather, of the ever existing, perfect values of being, the basic factors of the whole structure.

*Science as Christ:* "Spirit and Truth." The identities of being reflect each other in an orderly manner (Spirit), and continually yield new forms, new results, or new solutions (Truth). Just as in arithmetic, the four basic types of calculation continually yield new and exact results (in regard to numbers), so do the four divine modes of operation, and so does the divine infinite calculus in regard to ideas. In the spiritual universe, the Christ ideal (Truth) functions as a calculus bringing forth order (Spirit). Truth and Spirit are the divine foundation of the chaos theory that is being widely discussed today. Order is the higher level of so-called chaos.

*Science as Christianity:* "Mind and Love." Not every correct calculation is also the correct solution:  $4 \times 4 = 16$  taken alone is correct, but it is incorrect if the question is:  $5 \times 5 = ?$  The reflection (Spirit) of true ideas in the divine calculus (Truth), (Science as Christ), is only the correct solution if it has its correct place value in Christianity, that is, if it is the manifestation (Mind) in the plan of perfection (Love). A mosaic tile is only correct when it is in the correct position to complete the entire picture. If we are hungry, God does not give us stones when we need bread. But he does give us stones when we need to build a house. From the divinely subjective standpoint, Love is fulfilled through the manifestation of its correct idea (Mind). Love assigns the correct idea to each situation. The perfection and completeness of Love expresses itself in the allness of Mind. It does not withhold its manifestation.

*Science as Science:* Principle. All three pairs of arms of the candlestick are united in the middle shaft and belong to the activities of the infinite one Principle. It would be helpful in Christian Science to speak of Principle instead of using the religious term "God," because Principle manifests and interprets its operating power through a system; without a system no principle can express itself. So it is with the divine Principle; it continually works through its inner essence as Life, Truth, and Love that manifests itself through the divine nature of Mind, Spirit, and Soul.

*Summary.* With the Science-vertical, spiritual consciousness reaches its apex: scientific spiritual understanding. God's own being can be understood through an isomorphic structured consciousness. As soon as the term "God" is replaced with Principle, and Principle is reduced to its system, one feels overwhelmed by the greatness and grandeur of the possibility of grasping "the nature, essence, and wholeness of Deity" (465:13). What has been believed from time immemorial, namely, that mankind could not understand God, is now outdated. God is "Immanuel," that is, "God with us." We are not sinners and slaves, but rather, "the sons," the heirs of God, possessing the Christ-Mind. "The universe, like man, is to be interpreted by Science from its divine Principle, God, and then it can be understood" (124:14).

### Reduction of the Matrix-Elements to Epitomes

Every science attempts to reduce its knowledge to simpler forms of presentation. After he had defined the relationships of the synonyms, John Doorly also felt the need to reduce the matrix-elements to simpler terms that would be the common denominator. He characterized these terms as follows:

#### Word-vertical

- Word as Word with *order*, because through Mind, Spirit, Soul, we can find ordered access to Principle;
- Word as Christ with *identity*, because through Soul, Principle, Life, the Word becomes identical with the Principle of being;
- Word as Christianity with *line*, because through Life and Truth, it leads us on the straight path of Life to Truth, the only Truth that is Life;
- Word as Science with *omnipotence*, because God, the Principle of being, is, as Life, Truth, and Love, the only person and perfection.

#### Christ-vertical

- Christ as Word with *manifestation*, because the divine Being is self-existing and wishes to express itself through Christ: Principle manifests itself as Life, Truth, and Love;
- Christ as Christ with *translation*, because its intrinsic office is to express Truth everywhere in a corresponding manner;
- Christ as Christianity with *plane*, because the all-embracing Love wishes to bless every level of human experience;
- Christ as Science with *omniscience*, because only Christ has the intelligence to analyze every situation correctly, to uncover error and to annihilate it so that only the correct idea becomes manifest.

#### Christianity-vertical

- Christianity as Word with *reflection*, because the main point of Christianity is the outcome of the Christ-process; the realm of ideas appears in the universe as the reflection of Principle;

- Christianity as Christ with *reality*, because in this way, the reflection of the divine Being as the only true existence is brought into expression;
- Christianity as Christianity with *space*, because ideas fill the entire infinite universe;
- Christianity as Science with *omnipresence*, because Life, Truth, and Love are omnipresent with everyone and in every experience.

### Science-vertical

- Science as Word with the *numerals of infinity* (see 520:10), because advancing linear thinking has come to an end, and the *is-ness* of being that comprises infinity has been identified as the infinite facts of being; the days of creation have become numerals of infinity;
- Science as Christ with the *infinite calculus* (see 520:14), because with the numerals of infinity, the dynamics of Christ enable infinite divine calculations or solutions;
- Science as Christianity with the *fourth dimension of Spirit*. Mrs. Eddy describes Christian Science as “the infinite calculus defining the line [Word], plane [Christ], space [Christianity], and fourth dimension of Spirit [Science]” (Mis. 22:11).
- Science as Science with *omni-action*. In the Glossary, (587:19) good, God, is described fourfold as: “omnipotence [Word], omniscience [Christ], omnipresence [Christianity], and omni-action [Science].” Thereby, everything that occurs is recognized as being the omni-action of infinite Principle. Nothing else ever happens other than the infinite Principle in its infinite effectiveness.

This matrix, as presented on page 15, was left to us by John Doorly in 1950.

### The Completion of the Matrix

In mathematics, a matrix is symbolized by the formula  $A^i_j$  in which A stands for the subject of the matrix and the indices  $i_j$  stand for the columns and rows. Doorly never identified the A, or the theme of the matrix he presented. Is it the “Matrix of Immortality” (250:5), or the Word-Matrix? This question must remain unanswered and should not yield to speculation. I do, however, use the expression “matrix of immortality” according to the Textbook. In any case, it is not the “Doorly-matrix,” as it is often called for the sake of simplification, because it does not deal with “Doorly.” Also, one should not speak of “the” matrix as though this is the only matrix that exists.

In a specific matrix, both the i-index and the j-index must have constant values. Thereby, we take the i-index as the dominant one and indicate the verticals with it. Doorly called the verticals (the i-index) the calculus of Word, Christ, Christianity, Science, but he also indicated the horizontals (the j-index) with these four categories. Today, we see that the verticals and the horizontals of his matrix are different. The i-index (the columns or verticals) has more of the tone of absolute Christian Science, while the j-index (the horizontals) has more of the tone of Christian Science (see Table II, page 33).

The meaning of the i-index is as follows:

- Word: God’s self-revelation;
- Christ: God’s self-translation;
- Christianity: God’s self-reflection;
- Science: God’s self-understanding.

The values of the j-index are different:

- Word: creative proposition;
- Christ: Christ-selfhood;
- Christianity: pure demonstration;
- Science: divine being.

Let us consider the i-index, the verticals. In the Word, the tonality of God’s *self-revelation* must be the dominant at every intersection. We see the following at the intersection:

- Word: presupposing God’s revelation of Mind, Spirit, Soul, as *order*;
- Christ: only after that condition occurs do the *identities* of God, Principle, appear;
- Christianity: ensuring that this is the only *line* to demonstrate true revelation;
- Science: the divine being can generally be accepted as the *omnipotence* of all the revelation.

In Christ, the tonality of God’s *self-translation* must be maintained at every point of intersection. At the intersection:

- Word: We have the triggering tone that God wants to have a *manifestation*;
- Christ: We hear that this manifestation requires a *translation* to ideas;
- Christianity: We see that this translation occurs on every *plane* of existence from the divine to the corporeal level, so that:
- Science is the *omniscience* that can see through all chaos so that the idea behind everything can be recognized.

In Christianity, God’s *self-reflection* pervades the whole vertical. At the intersection:

- Word: First of all, the proposition of *reflection* is presented that the universe reflects God;
- Christ: It is seen that this reflection makes up *reality*;
- Christianity: Fills up all *space*, the whole universe, so that:
- Science expresses the *omnipresence* of divine being.

In Science, the tone of God’s *self-understanding* must pervade the vertical. At the intersection:

- Word: The understanding begins with the knowledge of the *numerals of infinity* that is, with the ideas of the seven synonyms;
- Christ: These numerals are applied in the dynamics of the *infinite calculus*; so that:
- Christianity: The *fourth dimension of Spirit*, the cosmos, is completely understood in its spiritual nature, and
- Science: places everything under the *omni-action* of the one infinite Principle.

Let us consider the j-index, the horizontals. Here the basic tone of the four modes of operation must also be maintained at every intersection.

In the Word, the *creative proposition* is always presented first. At the intersection:

- Word: We have open thought as the compelling requirement at the outset of any scientific activity;
- Christ: Explains the creative force toward manifestation; the divine Being wants to express itself through its Christ;
- Christianity: Lets all creative activity appear as a demonstration of God's reflection;
- Science: Lets the days of creation be seen as identities of being that have always existed, and elevates them to numerals of infinity, without beginning or end.

In the Christ, the creative proposition receives its self-expression, the *Christ-selfhood*. At the intersection:

- Word: As the identity of divine Principle, as the spiritual coincidence of God and man;
- Christ: As the ability to translate God to all ideas;

**Table II: The Matrix of Immortality**

<div> <div>i) absolute CS</div> <div>j) Christian Science</div> </div>	<b>WORD</b> God's Self-Revelation	<b>CHRIST</b> God's Self-Translation	<b>CHRISTIANITY</b> God's Self-Reflection	<b>SCIENCE</b> God's Self-Understanding
<b>WORD</b> Creative Proposition	<b>Order</b> MIND SPIRIT SOUL	<b>Manifestation</b> PRINCIPLE LIFE TRUTH LOVE	<b>Reflection</b> PRINCIPLE MIND SOUL SPIRIT	<b>Numerals of Infinity</b> PRINCIPLE SOUL ——— LIFE
<b>CHRIST</b> Christ-Selfhood	<b>Identity</b> SOUL PRINCIPLE LIFE	<b>Translation</b> TRUTH LOVE SOUL SPIRIT	<b>Reality</b> SPIRIT LIFE TRUTH	<b>Infinite Calculus</b> SPIRIT ——— TRUTH
<b>CHRISTIANITY</b> Pure demonstration	<b>Line</b> LIFE TRUTH	<b>Plane</b> LOVE SOUL SPIRIT MIND	<b>Space</b> MIND SOUL SPIRIT LIFE TRUTH LOVE	<b>Fourth Dimension</b> MIND ——— LOVE
<b>SCIENCE</b> God's being	<b>Omnipotence</b> LIFE TRUTH LOVE	<b>Omniscience</b> SOUL SPIRIT MIND	<b>Omnipresence</b> LIFE TRUTH LOVE	<b>Omni-action</b> PRINCIPLE

- Christianity: As the true reality of every idea that is brought to light;
- Science: As the infinite calculus of Spirit properly applied.

In Christianity, we attain the results of the Christ-operation, namely the *pure demonstration*. At the intersection:

- Word: We follow the straight line, “the straight way” of life;
- Christ: We can do this on every level of human experience;
- Christianity: All space, the whole universe, is permeated by God;
- Science: The fourth dimension of Spirit is understood as the highest possible demonstration.

In Science, the pure demonstration of Christianity opens the door to scientific *divine being*, to God, who is the only good (see 587:19). The intersections show:

- Word as omnipotence;
- Christ as omniscience;
- Christianity as omnipresence;
- Science as omni-action.

With this, the matrix started by John Doorly found its conclusion.

## The Vastness of Christian Science

### The First Record of Creation

As already mentioned, John Doorly was led by his scientific spiritual sense when he presented his matrix. However, he also needed confirmation for its correctness from the Bible and the Textbook. He received this confirmation for the Word-vertical from the first record of creation (see Table III, p. 37).

The biblical record of creation can be considered, not only from the point of view of the synonyms, but also from the point of view of the fourfold calculus. The calculus describes the compelling force behind the synonym-order, the force that pushes the synonyms forward toward the condition of perfection until the day of rest, until consciousness is at rest.

In the *Word as Word*, at first the fact is explained that God is the creative power. From Mind as Mind (Genesis 1:3) to Soul as Spirit (Genesis 1:10), the creative power of God as the direct creator is explained in the *order* of Mind, Spirit, and Soul. "And God said, Let there be light" (Mind); "Let there be a firmament" (Spirit); "and let the dry land [earth] appear" (Soul). God is identified up to that stage as the direct creative power.

Then something new happens. In the *Word as Christ*, the *identity* of creator and creation is expressed. Through Christ, Being as the creator reflects itself in the creation; the creator also becomes creative in the creation. Christ illustrates "the coincidence, or spiritual agreement, between God and man in His image" (332:32).

From Soul as Soul (Genesis 1:11) up to Life as Spirit (Genesis 1:21), the creation is also part of the occurring process. "Let the earth bring forth" (the creation has identical power as the creator); "let there be lights ... let them be for signs, and for seasons, and for days, and years ... to rule over the day and over the night" (Principle classifies and governs); "Let the waters bring forth abundantly the moving creature ... after their kind."

With Life as Soul (Genesis 1:22), up to Truth as Principle (Genesis 1:27), that is in the *Word as Christianity*, the creation is blessed and multiplied. And God blessed them, saying, "Be fruitful, and multiply ..." (the idea of Life multiplies). And it is given dominion:

“Let us make man ... and let them have dominion” (the idea of Truth gives the power to rule over all things). To the degree that man faithfully follows the *line* of Word as Word and then Word as Christ, man gains power to rule over all things and can, thus, demonstrate the Life that is Truth. Not God, but Jesus said, “I am the way, the truth, and the life.”

From Truth as Life (Genesis 1:28) until the end, with Love as Love (Genesis 2:2) or *Word as Science*, nothing more is created. The omnipotence of Life, Truth, and Love is established. “And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth...” (Genesis 1:28) (Life); “...and subdue it; and have dominion over the fish of the sea, and over the fowl ... and over every living thing that moveth upon the earth” (Truth). “Thus the heavens and the earth were finished, and all the host of them...And on the seventh day ... God rested ... from all his work which He had made” (Genesis 2:1–2) (the perfection of Love). This shows us rather obviously that we can only experience the *omnipotence* of God when we see clearly that we must first comprehend the Word as Word, as Christ, and as Christianity.

*Summary.* The entire record of creation shows the power of revelation of the creative Word of God. The Word stands behind every phase of unfoldment. For an understanding of creation, it is not enough to merely speak of the Word. Word as Word generally says that the Word is the power of creation. But only through the Word as Christ is the correspondence of the creation with the creator established. This makes it possible for the Word as Christianity to be demonstrated by us so that Word as Science must be acknowledged as the omnipotence in creation. The Word requires the entire calculus. Thus, the record of creation ends with: “thought accepts the divine infinite calculus”(520:14).

### **The Diagonal of the Matrix**

One can distinguish a square from a rectangular matrix. In a square matrix, there are equally many columns and rows; in a rectangular matrix the number of columns is not the same as the number of rows.

Our matrix is square because it has four columns and four rows. In a square matrix, the *diagonal* has particular importance. It extends

**Table III: The Seven Days of Creation (Genesis 1:3–2:2)**

The WORD OF GOD in the four aspects: Word, Christ, Christianity, Science

WORD AS WORD		WORD AS CHRIST		WORD AS CHRISTIANITY		WORD AS SCIENCE	
	1 <sup>st</sup> Day	2 <sup>nd</sup> Day	3 <sup>rd</sup> Day	4 <sup>th</sup> Day	5 <sup>th</sup> Day	6 <sup>th</sup> Day	7 <sup>th</sup> Day
MIND	MIND/MIND 1:3	SPIRIT/MIND 1:6	SOUL/MIND 1:9	PRINCIPLE/MIND 1:14	LIFE/MIND 1:20	TRUTH/MIND 1:24	
SPIRIT	MIND/SPIRIT 1:4	SPIRIT/SPIRIT 1:7	SOUL/SPIRIT 1:10	PRINCIPLE/SPIRIT 1:15	LIFE/SPIRIT 1:21	TRUTH/SPIRIT 1:25	
SOUL	MIND/SOUL 1:5	SPIRIT/SOUL 1:8	SOUL/SOUL 1:11	PRINCIPLE/SOUL 1:16	LIFE/SOUL 1:22	TRUTH/SOUL 1:26	
PRINCIPLE			SOUL/PRINCIPLE 1:12	PRINCIPLE/PRINCIPLE 1:17–18	LIFE/PRINCIPLE 1:23	TRUTH/PRINCIPLE 1:27	
LIFE			SOUL/LIFE 1:13	PRINCIPLE/LIFE 1:19		TRUTH/LIFE 1:28	
TRUTH						TRUTH/TRUTH 1:29–30	LOVE/TRUTH 2:1
LOVE						TRUTH/LOVE 1:31	LOVE/LOVE 2:2

from the matrix element at the top left to the element at the bottom right, and it always emphasizes an element in its *own* aspect of its own potency, as Word as Word (Mind, Spirit, Soul), Christ as Christ (Truth, Love, Soul, Spirit), Christianity as Christianity (Mind; Soul; Spirit; Life; Truth; Love), and finally, Science as Science (Principle).

The student may ask whether or not this matrix is merely a mental game, and whether or not it can be proven objectively. The answer can be found, for example, in the Bible, the *sixth day of creation* (see Table IV, p. 39). In the first record of creation, “Genesis,” not every day is symbolized as a synonym with all of its possibilities of reflection. While the first day (Mind) and the second day (Spirit) each contain only three subtones, the third day (Soul) and the fourth day (Principle) each contain five subtones. The fifth day (Life) is reflected only in four subtones, and the seventh day (Love) in only two subtones. Only the *sixth day* (Truth), the day of consciousness and the day of the ideal man, has all seven subtones and, thus, is reflected in all of the seven synonyms. The consciousness of Truth comprises all of the synonyms and includes the possibility of presenting the four modes of operation completely. Here, we can recognize the diagonal of the matrix, which can be explained as follows:

*Word as Word: Mind, Spirit, Soul—Order.* “Let the earth bring forth [the creative Mind] the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind [Spirit diversifies, classifies, and individualizes; Spirit orders the ideas of Mind], and it was so ... and God saw that it was good” [Soul makes all ideas definite] (Genesis 1:24–25).

*Christ as Christ: Truth, Love, Soul, Spirit—Translation.* “And God said, Let us make man in our image, after our likeness [Truth stands for man, consciousness], and let them have dominion over the fish ... the fowl ... the cattle ... all the earth [the fulfillment of Love]. So God created man in his own image [identity of God and man in Soul], male and female created he them” [Spirit diversifies] (Genesis 1:26–27).

*Christianity as Christianity: Life, Truth, Love, Spirit, Soul, Mind—Space.* In Christianity, the order is often reversed (see 113:26). Understanding leads to demonstration, but demonstration also leads to understanding (see 43:3 and 137:1). “And God said unto them, be

**Table IV: The Diagonal of the Matrix**

The 6<sup>th</sup> Day of Creation

The 6 <sup>th</sup> day of creation	WORD	CHRIST	CHRISTIANITY	SCIENCE
WORD	TRUTH/ MIND, SPIRIT 1:24–25			
CHRIST		TRUTH/ SOUL, PRINCIPLE 1:26–27		
CHRISTIANITY			TRUTH/ LIFE, TRUTH 1:28–30	
SCIENCE				TRUTH/ LOVE 1:31

fruitful, and multiply, and replenish the earth [the propagation of Life], and subdue it: and have dominion over the fish ... and over the fowl [Truth gives man dominion], and over every living thing that moveth upon the earth [Love fulfills the dominion universally] ... I have given you every herb bearing seed ... and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat ... [the fruit of the Spirit]. And to every beast ... and to every fowl ... and to every thing that creepeth upon the earth, I have given every green herb for meat [the third day, Soul, brings forth green herbs], and it was so" [Mind is the creator of all] (Genesis 1:28–30).

*Science as Science: Principle—Omni-action.* "And God saw everything that he had made, and, behold, it was very good." The divine Principle is perfect; it includes everything and expresses everything (Genesis 1:31).

### **The Advantages of a Matrix**

Why should we research the foundations of Christian Science using a matrix as a tool? Does the matrix method have advantages compared with the atomistic or the linear method of reading? The matrix method is a scientific method and Christian Science should be studied with scientific rather than religious methods. A science is established to explain complex themes—such as the one Being—in a way that is as plain as possible. It is more likely to be adapted by our common understanding.

Working with matrices may seem unusual for the older generation today, but this is not the case for younger people. For them, it is already a widely used method. It must be remembered that in the 1920s, further research in the field of atomic physics was possible only through the use of Heisenberg's mechanics of matrices. Today, in our modern world it is unthinkable to not use matrices.

In the following, a brief list of the advantages of a matrix presentation will be given in an attempt to encourage Christian Scientists to think in new ways. A matrix presentation:

- reduces complicated and otherwise not easily understood interrelations to simple fundamentals;
- serves to present the complex whole as a clearly arranged wholeness;

- makes the hierarchical net of relationships of structures transparent;
- abstracts the theme and summarizes it into categories without distorting it;
- provides an overview of the interrelationships of all factors of a system;
- provides, therefore, a means of structure recognition;
- trains categorial, relational, and structural thinking;
- functions as a means of steering creative, dynamic thinking;
- provides a possibility for precise presentation and expression;
- functions as an aid to memory because all values of a subject can be derived from two indices;
- leads from the old concept of linear thinking and the law of causality to structural thinking and structural laws.

### Restructuring the System Leads to Matrices

The pinnacle of the Bible is the Holy City in Revelation with its four equal sides. These four sides reflect one another, so that we have  $4 \times 4 = 16$  aspects. They determine the structure of the Christian Science system underlying the Textbook. The four sides are interpreted by Mrs. Eddy as: Word, Christ, Christianity, Science. In order to present the interrelationships in a simple manner, we use the scientific method of a matrix. The formula  $A^i_j$  taken from mathematics symbolizes the theme (A) and the two indices: namely, the index  $i$  for the columns (the verticals) and the index  $j$  for the rows (the horizontals) as explained in “The Completion of the Matrix,” p. 30. This basic system can be restructured. Considering all standpoints from the Word would yield a *Word-matrix* with 16 aspects.

We can also take the Christ as the main theme, in which case we have as “A” a *Christ-matrix*, just as we found it in the Bible within the 16 prophets.<sup>12</sup> All of the prophets show the Christ-operation as their main theme. Each of the 16 prophets describes the Christ in operation from a different aspect. What is most impressive is the fact that each prophet describes a different matrix-element. In this case,

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<sup>12</sup> Kappeler, *The Minor Prophets*, pp. 20, 199–203.

the four modes of operation of the i-index and the j-index remain the same, but the matrix-elements maintain a different tone than in a Word-matrix. In the same way, the four columns and the four rows have a different tone than they would have in a Word-matrix.

In the same manner, we can take Christianity as a theme and then discover a *Christianity-matrix* as we have found in the *Epistles*.<sup>13</sup> There, the four modes of operation of Word, Christ, Christianity, and Science would have a different characterization in both the verticals as well as in the horizontals.

It is similar with the *Science-matrix* as we find it in the first 16 chapters of the *Textbook*, in which the i-index and the j-index are different than in the Word, Christ, and Christianity-matrices.<sup>14</sup>

In this manner, the *one* system can yield many structures. Through the reduction of divine metaphysics to the simplicity of a system, “the vastness of Christian Science” (330:3) can be mastered with order. Reducing the infinite Being to a few ontological categories enables us to comprehend the infinity of Being.

*The Synonym-Matrices.* The *Textbook* is very suitable to work out the finding of synonym-matrices. When we correctly interpret the synonyms in each of the 16 chapters of the *Textbook* based on scientific text analysis, we obtain a matrix for each synonym, e.g., the Mind-matrix, the Spirit-matrix; altogether seven matrices.<sup>15</sup>

*The 7 x 7-Matrices.* Of course, in Christian Science we deal not only with the fourfold calculus but also with the seven synonyms for God. Just as the four sides of the Holy City reflect each other, so the synonyms reflect one another. Many books of the Bible and many chapters of the *Textbook* are presented in seven main themes that are each explained in seven sub-themes. The results are 7 x 7-matrices.<sup>16</sup>

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<sup>13</sup> Max Kappeler, *The Epistles in the Light of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1962), p. 42.

<sup>14</sup> Kappeler, *The Structure of the Christian Science Textbook, Vol II.*

<sup>15</sup> Kappeler, *The Seven Synonyms*, pp. 235–302.

<sup>16</sup> Doorly, *Talks on the Science of the Bible*, 1947; John W. Doorly, *Oxford Summer Schools* (London: Foundational Book Company, 1948 and 1949); Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1982).

For an introduction to a consciousness of matrices, as this text is intended to be, it would go too far afield to deal with the many matrices that we find in the Bible and the Textbook in greater detail. Here, I wish to merely point out the vastness of the possibilities in presenting matrices by using the help of the matrix-method.

In this way, it becomes clear that both of our revelatory books, the Bible and the Christian Science Textbook, stem from *one* Science and are not simply a collection of wise sayings. The one infinite Being can be interpreted using the highest method of our thinking: Science. Science takes the place of religious emotionality and frees us from the disharmonies of all personal and unscientific opinions.

### **“Don’t Mix the Categories!”**

Everyone who had the opportunity to hear John W. Doorly’s lectures in the 1940s can still remember his urgent and repeated warning, “Don’t mix the categories!” What did he mean by that? Is not the calculus just that, relating the categories with one another? What is the difference between “mixing” and correct relating or blending?

The *divine infinite calculus* is the interdependent reflection of ideas and categories within the spiritual frame of reference: an ordered, lawful relating, that obeys definite, specific rules. While the seven synonyms define God’s nature, the calculus describes God in an operational manner. It shows how the divine nature, the synonyms, operate according to their function as Word, Christ, Christianity, and Science, and according to the levels of scientific consciousness.<sup>17</sup> We know the calculus as the second big main category of the divine system: the four of Word, Christ, Christianity, and Science. The calculus is the foundation for all spiritual relations or reflections of the synonyms and ideas in the divine system. The calculus is the guarantee for order in the system.

Without interrelations there would be no meaningful context. Meaningful relations, however, obey certain rules. We can hear that the emphasis is upon law, order, and rules, without which no system can exist. These are the requirements in the Science of Spirit that the calculus fulfills.

This divine infinite calculus is mentioned by Mrs. Eddy in only a few places. All the same, it is of extreme importance. In Chapter VIII of the Textbook, “Footsteps of Truth” (209:29), she explains that all material calculations and theories will ultimately disappear before the infinite calculus of Spirit. In Chapter XV, “Genesis” (520:10), at the end of the interpretations of the first record of creation, Mrs. Eddy states that the seven days of creation do not imply a concept of time. Rather, the seven days are “numerals” that represent values of infinity which appear when mortality and the finiteness of material thinking disappears. Then she says thought will accept the

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<sup>17</sup>Kappeler, *The Four Levels of Spiritual Consciousness*.

divine infinite calculus. In her article, "One Cause and Effect" (Mis. 22:11), Mrs. Eddy points out that "Christian Science *is* the infinite calculus defining the line [Word], plane [Christ], space [Christianity], and fourth dimension of Spirit [Science]." Furthermore, she says that we begin with the numeration table of Christian Science and then, above all, we must stay with this knowledge "all the way up to the infinite calculus of the infinite God" ('01 22:19).

Even though the calculus represents an *infinite* calculation of spiritual values, it is not a process subjected to chance or arbitrariness. According to human thought, "infinite" is synonymous with "everything is possible and therefore everything is right." That is why today one often hears the phrase: "In the spiritual realm everything is connected to everything else." That is true of course, but the conclusion that is usually drawn is incorrect, namely, if everything is connected to everything else, then one can also combine everything with everything else. This is not true, because that would produce mixtures that do not correspond with divine order but, rather, meet human wishes. These mixtures are the opposite of the purity of Spirit as we are taught in the biblical second record of creation. There, the illusion of a false creation is analyzed and uncovered as the exact opposite of the true creation in order to finally be seen in its nothingness. The second day in the first record of creation symbolizes the purity of Spirit (separation of the waters) and is contrasted with the mixture of the second record of the false creation (mist watered the ground). Mixture means impurity: the illusion of a material world with material plants, animals, and mortals created from a mixture of dust of the ground and a kind of spiritual breath of life (breathed into the nostrils of that human being). This mortal man gives names to the creation as he wishes; he categorizes and classifies the world according to his arbitrary beliefs (Adam gives everything a name). In the record of the true creation, however, it is God who categorizes and classifies everything: He created everything "after his kind." We know that in nature an oak tree always yields another oak tree, never a cherry tree. But mortals think they can manipulate genes by creating mixtures and thus, improving on creation.

The Science of Spirit objects to this belief of mixture because, in the system of divine being, there are laws with definite orders that

must be observed with the help of specific rules. If they are not followed, blind combinatorics takes over, exposing scientific progress to danger in the name of science.

The term “combinatorics” comes from the field of mathematics, just as “calculus” and “matrix” do. Since mathematics is such an extremely exact science, it provides us with good symbols that help us to express something in human terminology that would be difficult or impossible to convey in the Science of Spirit, which is even much more exact than mathematics. We must modify and explain these symbols with regard to the spiritual content that they represent.

While “combinatorics” is actually a value-free mathematical term, we use it in a modified sense in Christian Science to indicate the mixing of categories that John Doorly warned us about. This mixing or combinatorics occurs when students do not apply the divine infinite calculus according to the inherent orders of the Christian Science frame of reference, but instead, confuse it with human considerations and estimations in order to achieve their own goals and fulfill their own wishes. So what did Doorly mean with his warning against mixing categories? I will try to explain it with an example.

We have a biblical symbol for the fourfold calculus in the Book of Revelation: the Holy City with four equal sides. These four sides are, as already mentioned, explained in the Textbook as Word, Christ, Christianity, and Science. They are the four components of the calculus that can be symbolized and expressed in many different ways. We have, for example, in the definition of God, seven synonyms (see 465:9) and four adjectives that are placed in front of the synonyms: incorporeal, divine, supreme, infinite. Rather late (1907), Mrs. Eddy added these words to the definition of God and placed them in this sequence. Thus, in the final version, she answers the important question, “What is God?” as follows: “God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.” The four adjectives refer to all the synonyms. It is important to note that they are in a definite order that must not be changed. The nature of God, the seven synonyms, is first of all, to be understood as the incorporeal Word. The student of Christian Science is not allowed to have a physical, material, or humanly limited image of God. Then he/she will understand that the operation of the synonyms is divine, because

the Christ-operation comes from God and is not dependent on the work of men. Only then can the student understand that this is a supreme effect occurring all the time and everywhere (Christianity). Only then will it be possible to understand the infinity of Science. The four components of the calculus-category are inseparably bound to the seven components of the categories of the nature of God.

Now, what does it look like in our practice? Do we maintain this order? Do we begin with the Word of God and then proceed from Word to Christ, from Christ to Christianity, and finally, from Christianity to Science? Naturally, students notice that without a clear concept of God, there is no foundation. For this reason, they usually go to the Word at the beginning of their practice and attempt to attain a clear concept of God. They know that God is the only creator and that this divine creator created everything that has been created. So students are likely to turn to the nature of God for a solution to the problem. They know from the seven days of creation that man was created on the sixth day in the image and after the likeness of God, and that God gave man dominion over all the earth. Briefly, they know that God's man is perfect and, therefore, knows no imperfection. For the students, it seems reasonable to claim this perfection for themselves. There is the possibility to overcome their imperfection. Yet, "demonstration" is an idea of Christianity. Unconsciously then, the students proceed from the Word (the days of creation) to Christianity, to the process of demonstration that they wish to initiate with their knowledge. They skip the Christ, the divine process of salvation that requires that they subordinate themselves to the divine will. The students have their own conception of what needs to be solved (Christianity), and they try to work out their own concept of a solution with the help of the Christ-idea.

This means that the students are ignoring the divine order and proceed from the Word to Christianity and then to Christ by confounding and mixing the categories. This happens when one does not see that the sixth day of creation belongs to the category Word and not to the category Christianity. The demonstration of man as the perfect image and likeness of God, as idea, occurs in the realm of Christianity and is the result of the operation of Christ, not the result of *our* study of the Word. This is not merely a theoretical question,

but one of great importance for our life practice. Why? When one jumps from the Word to Christianity, one mixes the categories by combining one's own impression of what the solution to a situation should be with what is actually the office of the Christ, thereby interfering humanly in the divine order. Then one should not be surprised when the solution does not appear immediately or if something happens completely different than what one wished to experience.

It is different if one does not mix the categories and maintains the order spiritually. This order demands that one begins with the Word, that is, with the correct concept of God. God alone has the right idea (Christ) to solve the problem. The Word has a Christ that knows and manifests the correct solution. This can be something quite different than one imagines. We must allow the Christ-idea to work so that the Word is translated and made manifest as God wishes and has planned. We must allow this solution to take its course. This requires us to put aside any human conception. This may be difficult for us as *chemicalization*<sup>18</sup> may come up that causes suffering. It could bring about a crisis in all that can be summarized as "cross-bearing." We may not expect that everything in human life will proceed without problems unless we accept the working of Christ as supreme (Christianity). The operation of Christ is always and everywhere without error, yet, it is also friendly toward a mistake, that is, it uncovers errors that are obstacles in our journey toward perfection and it offers the correction.

Only maintaining the lawful order of Word, Christ, Christianity, is Science. The matrix-consciousness to which Doorly introduced us shows us how we can practice categorial thinking and can polish the categories in order to eliminate the dangers of human combinatorics so that we can take Doorly's warning to heart as a sincere recommendation: "Don't mix the categories!"

It is often asked: "Is there no short-cut in Christian Science?" The answer is: "Yes, there is, namely: *Science!*"

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<sup>18</sup> "Chemicalization" is a term used by Mrs. Eddy. It is explained in *Compendium No. 5* under "Leaven—Alchemy," pp. 134–135.

## Part II

### John W. Doorly: A Spiritual Pioneer

All those students of Christian Science who have followed my work over a long period of time know that I have been deeply committed not only to the work of Mary Baker Eddy, but also to that of my teacher, John W. Doorly, C.S.B., London. I base my work completely on these two great pioneers in the realm of Spirit. I have written this book for those who are interested in the spiritual evolution of the *Science* of Christian Science. It is an opportunity to express my extreme appreciation to these two spiritual giants. Just as Mrs. Eddy gave us the revelation of scientific Christianity directly from God in the form of the textbook of Christian Science, “Science and Health with Key to the Scriptures,” John Doorly gave us the initial understanding of Christian Science as Science. Mrs. Eddy reduced divine metaphysics to a system that is adapted to thought in a scientific age (see 146:31). However, no one was able to see this *system* in the Textbook until it was revealed to Doorly. His great pioneering achievement was that he was open to the Science of Christian Science and he asked the right questions at the right time. His intensive study of the Bible and the Textbook and his successful practice over decades enabled him to identify this system in our Textbook. He was also able to discover the system in the Bible and thus, decode its scientific message. Mrs. Eddy allowed herself to be used by the Christ-idea. As a spiritual pioneer, she listened to the revelation of the divine Being and devoted her life to the work of recording this revelation in a book that she continually revised over a period of more than 40 years in order to express her revelation as precisely as possible. John Doorly let himself be used by the same Christ-idea. He, too, was a spiritual pioneer. It was his task to analyze the inner systematic meaning of this revelation spiritually and scientifically, and to discover the divine system of ontological categories.

*Neither the Textbook nor the system of divine categories were thought out through the human mind.* Are we aware of the fact that both Mrs. Eddy and John Doorly were under divine dictate? For the first time, after thousands of years during which mankind searched

for the nature and essence of divine Being, we are able to systematically understand God through Science. All human attempts to find an answer finally yielded to the explanation that divine Principle, God, gives of itself. This is the central point of the teaching of Christian Science, and answers the most important question Mrs. Eddy raised, "What is God?" with the *scientific definition*, "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (465:9).

*This definition for God is an incredible revelation.* Are we aware of this miracle of grace or that we live in an age in which a transparent consciousness such as that of Mary Baker Eddy could receive this self-revelation of God? And should we not be astounded anew every day that there was a transparent consciousness such as that of John Doorly, who possessed so much love for Science that he devoted his life to discovering its system within the Christian Science textbook?

The revelation of the divine nature of Being in its pure Science brought forth new discoveries that came to light in accordance with Science. This is possible because a science includes trustworthy methods for the discovery of new truths within its own domain (according to the definition of "science" in the Oxford Dictionary).

The next question was raised by Doorly: What are the *specific characteristics of Mind, Spirit, Soul, Principle, Life, Truth, and Love*? In other words, what are the ideas through which each synonym can be described? What distinguishes each synonym from the other even though they all relate to God? Without understanding the differentiation of the synonyms, we cannot find the treasures of the Textbook. Further insights are necessary. The ensuing development made it very clear that many deeper insights were concealed in the Textbook. Mrs. Eddy said that it would take centuries to fully understand the Textbook because of its inexhaustible topics and interrelated meanings.

*The Textbook is a revelational book.* "Science and Health" cannot be understood without its immanent *categories* of meaning that compose the system of divine metaphysics. All attempts to study the Textbook without first spiritually understanding its system of categories and becoming intimately acquainted with it, must fail. "Belief is virtually blindness, when it admits Truth without understanding" (Ret. 54:14).

On the other hand, once one has understood this divine frame of reference, all of the interrelationships of the text become clear. Through its structure, the Textbook reveals to us the way of Life that becomes our individual way of life, leading us safely to the goal of *true manhood*.

*A divine revelation cannot be explained in its entire infinite meaning.* New discoveries within the domain of Science are continually necessary. For these discoveries to occur, it is necessary to have spiritual pioneers who have a transparent consciousness that is open to further revelations. This applied to John Doorly. For many years, he was a successful practitioner, teacher, and lecturer in Christian Science before he realized that the Science of Christian Science must include much more than was generally taught and practiced. Thus, he was led to discover the Science and the system of Mrs. Eddy's revelation. In this context, he found the method for discerning the specific ideas of each synonym in the text of the Textbook. Besides the *seven synonyms* of Mind, Spirit, Soul, Principle, Life, Truth, and Love (7) that describe the nature of God, he was able to discover their *fourfold modus operandi*: Word, Christ, Christianity, Science (4). Additionally, he was able to recognize the *four levels of spiritual consciousness of Science*: Science itself, divine Science, absolute Christian Science, Christian Science (4), which grounded the divine system universally and that subsequently have led us to the *model of Being* and its *laws* ( $7 + 4 + 4$ ).<sup>19</sup> He could also see that the fundamental orders of Christian Science could be represented in a *matrix* form. This led to the use of many diverse matrices as the form of presentation of spiritual structures of meaning. He gave us the general basis for this *scientific method of text analysis* and, in so doing, he prepared the way for a higher scientifically structured interpretation of the Textbook. The later discovery of the *scientific structure of the Textbook*<sup>20</sup> is founded on the basis of this knowledge, as is the

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<sup>19</sup> Kappeler, *The Four Levels of Spiritual Consciousness*.

<sup>20</sup> Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure* (Seattle: Kappeler Institute Publishing USA, 1954).

discovery of the *structured oneness of Being and its laws*.<sup>21</sup> Likewise, the formulation of Christian Science as *divine cybernetics* is “the Science which governs these changes”<sup>22</sup> (224:6), because it contains a self-organizing system that follows an entirely new *one-valued logic*.<sup>23</sup>

Doorly devoted almost 50 years of his life to the study, research, practice, and teaching of Christian Science. His life’s work, comprising 16 volumes, is a witness to the depth of inspiration and vision Doorly received from divine Principle. Anyone who had the privilege of experiencing his summer schools had the feeling of standing under a spiritual “Niagara Falls,” for the powerful flow of new knowledge and insights into the work of Mary Baker Eddy came so unceasingly and spontaneously. Since 1937, I had received over 160 letters from him and had close contact through countless conversations. Thus, I was able to experience how the development of the system of Science proceeded. Just as Mrs. Eddy continually changed and improved her explanation of the idea during the unfolding years of Science, John Doorly also made corrections that must be viewed correctly according to the circumstances at the time.

*Through the newly discovered system, the unfolding Science caused an entirely new method of study.* How were the Bible and the Textbook studied up until the time of Doorly? The text was read, verse by verse, sentence by sentence. One attempted to understand the spiritual meaning in order to find a spiritual answer. Among such a large number of verses and single sentences, sometimes a particularly impressive statement was found that was kept in mind as a favorite saying and was clung to in everyday life experience. Furthermore, one was especially interested in trying to understand clearly, the meaning of the single terms that appeared to be important by using the concordances of both the Bible and “Science and Health” for this

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<sup>21</sup> Kappeler, *The Science of the Oneness of Being*.

<sup>22</sup> Max Kappeler, *The Four Levels of Science: their practical implications*, audio tape recordings, Class 1969—Braunwald, Switzerland (tape code D-2).

<sup>23</sup> Max Kappeler, *Logical Reasoning in Christian Science* (Seattle: Kappeler Institute Publishing USA, 1980).

purpose. This manner of reading was considered to be scientific study. Is this type of access to the Bible and the Textbook truly scientific? No! It is an accumulation of single facts, *an atomistic method*, fragmenting the whole, the one Being, into separate truths. This is *the opposite* of a *modern concept of science* that always considers the whole of the theme and is in accordance with the scientific concept as presented by John Doorly.

*In the meantime, over 50 years have passed.* Doorly's work introduced a vast and entirely new scientific era into the field of Christian Science. His lectures have been studied seriously, commented upon, and often quoted. Countless numbers of his students and others indirectly influenced by him have taken the path toward the *pure Science of Christian Science* as he called it. But, have these students actually found the pure Science? Today, many decades after Doorly's new insight into the Science of Christian Science, this question becomes even more pressing. Do students know the system of the teaching that they have come to trust? Do they know the spiritual tonality of the seven synonyms that characterize the nature of God? Do they know the fourfold operational method of God and the fourfold dimensional Science? Furthermore, have they prayerfully cultivated the divine categories as spiritual tones within their consciousness? Have they cultivated scientifically "the atmosphere of God" (No. 9:26) in their consciousness? Is the divine system of reference truly their frame of reference, and is it expressed in each and every situation? If not, they are building on sand; they are building towers of Babel. The result, as shown in the Bible, is an inundation of human words, instead of the Word; a self-willed mind, rather than the Mind of Christ; blind and arbitrary actions, rather than Christ's Christianity; and misunderstandings upon misunderstandings, rather than the scientific understanding of genuine Christian Science.

*My more than 60 years of experience with Doorly's legacy has shown that not all students have succeeded in truly understanding Doorly's intent.* I know that human history repeats itself, as emphasized by Mrs. Eddy (see My. 58:6). Her work was not understood. It was torn apart into single statements that destroyed its spiritual context of meaning, because it could not be seen in its divine systematics and wholeness. The *divine frame of reference* (7 + 4 + 4) was

needed before the Textbook could be understood in its scientific structured wholeness. A revelation is always something whole that can only yield its true meaning when approached as a whole. Today, we know that it is not sufficient to understand Mrs. Eddy's work through detached statements that are quoted to prove a certain theory. The Bible also suffered this fate, resulting in a lack of understanding of its message to this day.

The text of the Textbook was revised with attention to the smallest detail. For the most part, this does not apply to the literary work of John Doorly. The presentation of the idea as a system of divine categories occurred primarily in the form of the *spoken* word and was hardly revised. In only five years, 14 volumes of "Verbatim Reports" of his freely spoken and inspired lectures appeared. For this reason, it is of particular importance not to attempt to understand separate statements without knowledge of the context—or even individual books or themes, without knowledge of his entire work. As with every great visionary, for John Doorly there were completely different points of view dependent on the specific situation in which he found himself as a speaker. One should not isolate or make absolute, separate statements or even longer explanations of Doorly. In the year 1908, even Mrs. Eddy said of her early explanations: "What I wrote on Christian Science some twenty-five years ago I do not consider a precedent for a present student of this Science. The best mathematician has not attained the full understanding of the principle thereof, in his earliest studies or discoveries" (My. 237:5).

*John Doorly was a lively, open, and active Christian Scientist.* Doorly took an active part in everything: in politics and in current events. He quoted the press, letters, popular books, or even his own experience. Much in his lectures must be interpreted according to what was important to him at the time in his arguments with the Church. Anyone who knew Doorly personally, knows that he was continually inspired. From one day to the next, he constantly showered everyone in his surroundings with his thoughts and ideas, confronting them with new spiritual insights. He was a true pioneer, who, like a bulldozer (as he called himself), first plowed a rough path through the incomprehensible thicket of Christian Science of the time, not caring that bushes or stones might lie at the edge of the path,

possibly causing his followers to stumble. Anyone who cannot see the vast and general direction pointed out by the pioneer, cannot keep up.

John Doorly's genuine concern, the true greatness of his pioneering achievement, can only be understood by someone who approaches his work with an expanded *present* knowledge of Science today. What was so totally new at his time has been scientifically developed in the past 50 years. The system of the divine ontological fundamental categories as we see it today, with all of its far-reaching implications, unlocks the pioneering work of both Mary Baker Eddy and John Doorly. Doorly's "Verbatim Reports" must be viewed *systematically*, if we wish to understand and appreciate his immense contribution to the Christian Science idea in its pure scientific aspects. It is not sufficient to merely read his work or to "study" his writings with good intentions. We must push forward to the roots, to the source of his work and the Textbook. This means we must understand the 15 root notions of the divine frame of reference! Whoever wants to go to the root in order to comprehend the deep structure behind the Bible and the Textbook must know the spiritual system of divine categories. John Doorly spent his entire life in this pursuit. Whoever does not study the seven synonyms for God (7), their four modes of operation (4), and the four levels of Science (4), whoever does not study the foundations of the divine frame of reference *more than once* (I myself have studied and pondered them in a prayerful way and in more depth many times throughout my entire life), will not understand Mrs. Eddy's or Doorly's work. Reading his lectures, quoting separate passages from them, and using them for one's own purposes is easy. However, to *truly understand* Doorly in the complete frame of his greatest concern, we must polish and understand the divine fundamental categories better and make them our own. We must allow our consciousness to be molded by the divine system of reference so that, quite naturally and self-evidently, the practical consequences come to the fore—now *this* is something different. *This* requires our entire human life.

*What makes true pioneers?* Pioneers break a path through unknown, rough territory so that followers have an easier path and can cultivate the land. Scientific pioneers are, then and only then, pioneers, if their fundamental contribution is broad and scientific enough for

future generations to build upon. Albert Einstein was a pioneer. But he was so modest that he called himself a dwarf who was only able to see farther because he stood on the shoulders of a giant, by whom he meant Sir Isaac Newton. Mary Baker Eddy's revelation of Christian Science is such a giant. Doorly could see so much farther standing upon its "shoulders," thus enabling him to discover the system and Science of Christian Science. We stand upon Doorly's shoulders. We build upon his immense vision, and this has brought us new insights into the realm of the infinite Science of divine Being. If we wish to stand solidly on his shoulders and see where his path is leading, it is not enough to read Doorly's lectures or to quote him again and again. There is nothing wrong with this, I do it too—but it is not enough, and it cannot be the most important. The most important thing must be to understand the essence of his message—the divine system of reference.

Mrs. Eddy recommended that Christian Scientists study the Textbook as *self-instruction* (Man. 34: Section 1). Today, anyone can do this with the aid of the system of Christian Science. But how can students know if they are carrying on their self-instruction correctly, or if they are studying atomistically? Each student can ask herself or himself the following questions and answer them honestly:

1. Do I know at least 20 ideas for each synonym for God?
2. Do I know the order of the 16 chapters of the Textbook?
3. Am I able to summarize the scientific meaning of each chapter in a brief statement?

When you read these lines, dear reader, stop and answer them without any outside help. If you can answer all three questions with *yes*, you can be certain of having the right foundation for beginning a systematic study in order to achieve a structural understanding of the Science of Being as it is explained in the Textbook. Be honest with yourself. If you have to answer one of the questions with *no*, take the opportunity to study the foundations again and in more depth. That will protect you from building a tower of Babel with mere words. Lacking a spiritual and scientific understanding of the "7 + 4 + 4"

that are the root notions of the divine system, any attempt to attain higher insights is nothing other than self-deception. In this case, great disappointment would be pre-programmed into our life-experience.

*John Doorly was one of the few great pioneers in the realm of Spirit.* We honor pioneers by making their last and greatest insights our own. To follow a pioneer means to proceed forward in the direction he or she has pointed out. Doorly's watchword was: "And on we go, and ever on...." It should be our watchword as well.

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