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ILLUSTRATIVE MATERIAL

**THE CHRISTIAN SCIENCE TEXTBOOK:
A WORKSHOP ON TEXT-INTERPRETATION**

Chapter I
PRAYER
(Tape Code C-2PR)

Max Kappeler

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Chapter I Prayer

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ABBREVIATIONS

M, Sp, So, P, Li, T, Lo	= Mind, Spirit, Soul, Principle, Life, Truth, Love
W, X, Xty, Sc	= Word, Christ, Christianity, Science
M/M – M/P	= means Mind in its subtone of M, Sp, So, P (Mind as Mind, etc.)
MIND, SPIRIT, etc.	= in all capitals means that tone is the main tone
W/W, W/X, W/Xty, W/Sc	= means the Word in its subtone of Word, Christ, Christianity, Science
> <	= versus
Textbook or <i>S&H</i>	= <i>Science and Health with Key to the Scriptures</i> , by Mary Baker Eddy

The Matrix of Christian Science
(in Science and Health with Key to the Scriptures, by Mary Baker Eddy, Chapters I–XVI)

absolute standpoint (j) relative standpoint (i)	WORD Revelation of God’s nature	CHRIST Translation of God to idea	CHRISTIANITY The realm of ideas	SCIENCE Principle and idea is one
Word accepting the proposition	CHAPTER I <i>Prayer</i> Revelation of God’s nature by accepting God’s nature in us	CHAPTER V <i>Animal Magnetism Unmasked</i> <i>As we accept the Christ- translation, the ungodlike is translated back into its native nothingness</i>	CHAPTER IX <i>Creation</i> As we accept the realm of ideas, the ideational universe reveals itself to us	CHAPTER XIII <i>Teaching Christian Science</i> By accepting our oneness with Principle, we are Principle- idea
Christ power of manifestation in spite of error	CHAPTER II <i>Atonement and Eucharist</i> God’s nature manifests itself in us in spite of the ungodlike in us	CHAPTER VI <i>Science, Theology, Medicine</i> The Christ-translation manifests itself by translating the false constituents into the true constituents of Being	CHAPTER X <i>Science of Being</i> The dynamic power of manifestation of ideas dissolves both latent and concrete error	CHAPTER XIV <i>Recapitulation</i> Principle-idea manifests itself as a calculus of ideas and corrects the calculus of human beliefs
Christianity exalted being	CHAPTER III <i>Marriage</i> God’s nature demonstrates itself in us as a higher humanhood	CHAPTER VII <i>Physiology</i> The Christ-translation translates mortals into immortals	CHAPTER XI <i>Some Objections Answered</i> The perfect reflection of ideas exalts a theoretical Christianity to a practical Christianity	CHAPTER XV <i>Genesis</i> In the oneness of Principle and idea, creation is exalted in its divine Principle
Science scientific understanding	CHAPTER IV <i>Christian Science vs. Spiritualism</i> God’s nature can be understood only by scientific methods of understanding	CHAPTER VIII <i>Footsteps of Truth</i> The Christ-translation translates an unscientific consciousness into a scientific consciousness	CHAPTER XII <i>Christian Science Practice</i> A scientific understanding of ideas heals	CHAPTER XVI <i>The Apocalypse</i> Scientific understanding recognizes that on all levels of existence, only the idea of Principle is ever going on

References for “The Matrix of Christian Science”

Books by Max Kappeler:

The Development of the Christian Science Idea and Practice ©2004, 2nd edition, pp. 8–18 (the development of the Science and structure of the Textbook).

Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook (the entire book is presents an elaboration of this subject).

The Science of the Oneness of Being in the Christian Science Textbook, Appendix, Table 3, also pp. 263–267.

The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure (the entire book is devoted to explaining this subject).

Stately Science Pauses Not, booklet, pp. 31–47.

When I think of John W. Doorly...II—Introduction to the Matrix Consciousness, ©2002.

Recordings by Max Kappeler:

B-2: *From Atomistic Thinking to Cybernetic Comprehensive Consciousness*, 1970, Ogunquit, ME, hours 13–14.

C-1: *The Structure of the Christian Science Textbook—Our Way of Life*, an extensive series of talks spanning the last 30 years of Series talks on the Textbook’s structure, covering both the structure of each chapter and the structure of *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, as a whole.

C-2: *The Christian Science Textbook: A workshop on text-interpretation*, an analysis of the structure of the first five chapters to Series illustrate the structural and scientific method of text-interpretation.

C-4: *The Matrix of Science and Health: An overview*, 1975, Wilmington, DE, hours 7–24.

C-6: *Exercises in Culturing Consciousness According to the Matrix of “Science and Health,”* 1976, Ilkley, England, 26 hours, especially hours 2B–9A.

E-2: *The Matrix of Immortality: Code of divine laws*, 1974, Wilmington, DE, hours 11–16A.

M-20: *The Structure of the Christian Science Textbook: An overview*, 2 hours.

Illustrative Material for
The Christian Science Textbook: A workshop on text-interpretation
Chapter I
Prayer
(Tape code: C-2PR)

Introduction

Since our Textbook is *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, our main interest must be to research this Textbook. To do this, we must constantly keep in mind that the Textbook presents a science, the Science of divine being, interpreting itself to human understanding as a system of divine ideas. This fact has special importance when we investigate the subject of prayer, for prayer is usually regarded as a purely religious issue, not lending itself to scientific treatment. Yet this is not so. Because divine being is strictly lawful, the approach to being through prayer must also be lawful. Investigating these laws is our main concern, for thereby our ignorance about how to pray is resolved and replaced by that prayerful attitude which constitutes answered prayer.

1. *The spiritually scientific structure of Chapter I, “Prayer.”* An overall view of this structure is available in the book, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure* by Max Kappeler, pages 10–15. However, our main concern will be to research the finer structure of the chapter. The epitomes for the chapter “*Prayer*” give the detailed layout (see points 4 and 6 under, “Some advice for preparation”).
2. *The method of scientific text-interpretation.* For most students, this method is rather new. We will, therefore, take the entire text of the chapter “*Prayer*” and by working with it, distill the method of text-interpretation. To this end, it will be a great advantage for students to come already well acquainted with the text and its structure. This scientific method of text-interpretation is of paramount importance. Why? As we will see, merely reading the text—even if it is done devotedly—cannot disclose the real meaning, neither can it begin to reveal as much as we gain by applying the method of scientific text-interpretation. We can truly state that only this method enables us to understand the teaching of Christian Science rightly, providing the assurance that Christian Science cannot be lost again. As we know, this possibility was for Mary Baker Eddy still an open question.

3. *The necessity of a divinely structured consciousness.* Scientific text-interpretation demands that we interpret the text from the standpoint of divine Principle, with a consciousness from the standpoint of divine Principle, with a consciousness molded by the tonality of the seven synonyms for God.

On this basis , this class will show how to read and understand a text in its tonality, in contrast to literal interpretations. By exercising the scientific method in a disciplined way with the text, we drill ourselves in a divinely structured consciousness; the structure of our consciousness becomes more and more consonant with the structure of divine being.

Our aim therefore will be to show the great difference between trying to grasp the chapter “*Prayer*” by reading it sentence by sentence on one hand and comprehending it through scientific text-interpretation on the other. This difference in method is crucial and must be clearly understood. One way to see the difference for oneself is to do the following: At the beginning of the preparatory work, read through the chapter many times in a consecrated and inquiring way and then ask what has been grasped, e.g.: What does it mean to pray?, What are the means and aims of prayer? After listening to the recorded material, one can ask the same questions again and so see for oneself how much more a scientific interpretation reveals.

This is a crucially important point. Why? In both cases the text is the same; however, what is gained from the text through the scientific method is infinitely greater. What is the result? First, we see the necessity of understanding the Textbook through scientific text-interpretation. Second, such an exercise helps to break down the resistance to this method, so deeply rooted in a religious and emotional mind. Third, by applying scientific methods of research, we gain scientific conclusions. With respect to the subject of prayer, we see that prayer is supremely scientific and not something that can be left to individual judgment and sentiment.

Some advice for preparation.

1. Read the chapter, “*Prayer*” many times in an understanding, consecrated way—without using the epitomes for “*Prayer*.” Doing this calls into action the creative faculties of each student, no matter where one is spiritually.
2. *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure* by Max Kappeler gives an overall view of the chapter “*Prayer*” and should be carefully studied.
3. The student can then go a step further and start investigating the finer structure of the chapter, making use of the layout of the chapter with its epitomes given in the book of epitomes (explained in point 5).
4. Listen to the recording (C-2PR) and study the questionnaire and illustrative materials included with it.

5. Since scientific text-interpretation is based on the method of epitomizing, it would be a great help for students to acquaint themselves with this method. The subject is presented in the introduction to Max Kappeler's book, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook*. Without a clear understanding of this method, one cannot properly understand the writings of Max Kappeler and John Doorly in their deeper meaning.
6. Clearly mark your Textbook according to the main tones and subtones (see point 3). This can be done in an individual way. The main point of this exercise is so that the student can see where the main tones and subtones start and end in the text.
7. It is helpful to read the book, *The Science of Prayer* by Max Kappeler, in your preparatory work. The subject of prayer is laid out on the basis of four factors (indicated by 1·2·3·4), with each factor being further elaborated upon in a fourfold way (indicated by a·b·c·d). Although it is not necessary, it is an excellent preparation to work the subject into a 4x4 matrix.

In short, the subject we are undertaking is absolutely fundamental to the present and future understanding of Christian Science.

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Talk I

1. What is prayer?
 - a) What is the common, theological sense of prayer?
 - b) What is Mary Baker Eddy's scientific meaning of prayer?
2. Are all prayers answered?
3. Is prayer always good, or can it even be evil?
 - a) Is prayer sometimes a danger for me? Why? What danger?
 - b) What then is the right attitude for prayer?
4. What are the elements that constitute the right sort of prayer?
 - (M) of asking and desiring right?
 - (Sp) of believing firmly,
 - (So) so that it comes to happen?
 - a) What is the counterfeit of these three right elements?
 - of not asking rightly but wrongly?
 - of not being firm in what we ask?
 - and of why it does not come to happen?
 - b) Take the Textbook and read it through time and time again, asking one big question:

What does Mrs. Eddy say *texturally* about what constitutes a right prayer and a wrong prayer?

Make two columns to mark positively and negatively what is said from the text.

See the "Questionnaire" to the talks on *The Structure of the Christian Science Textbook*, located on page 33, for further questions on "Prayer".

Question 4: What constitutes a right versus a wrong prayer?

right prayer

wrong prayer

First day: “ask ye” aright: true desire, motives

deepfelt desire
 fervent, humble, unspoken
 longing, yearning
 prayer is an inward mental
 attitude
 right motives
 unspoken thoughts

wrong mental attitude:
 mere request that God will save us
 habit of pleading, imploring
 asking God to do more,
 asking God to be God
 requesting something from God
 only empty words, not the divine Mind
 that speaks petitions, etc.

**Second day: Do we love and value the vision?
 Do we put everything into it?**

struggling and striving for
 the desire of Mind
 longing to be better,
 expressed in life
 not speech but action
 doing right
 laboring for what we ask
 putting our desire into
 practice
 going beyond the desire of
 the first day
 expression of spiritual
 qualities
 consecration
 sincerity

empty prayer
 substanceless
 simply asking
 mere request
 vain repetitions
 voluminous prayers
 torrent of words
 empty – no depth or substance
 outward worship
 whatever materializes worship

Third day: right object of prayer: to know God

spiritual understanding
 sober resolve
 unselfed love
 balanced, secure
 deep-seated, firm
 object of prayer: God —
 the only object of prayer
 is to understand God

counterfeit of understanding God spiritually:
 informing God
 advising and reminding God
 giving information to God
 telling God what to do or how to do it
 misapprehension of God
 emotion, ecstasy, sentimentalism
 momentary elevation of thought
 zeal not according to knowledge
 self-satisfied ventilation

First Scriptural Note

Mind	Spirit	Soul
For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; Therefore I say unto you, What things soever ye desire when ye pray, (Mark 11:23–24)	and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; believe that ye receive them,	he shall have whatsoever he saith. and ye shall have them.

first day

divine will of Mind

second day

firmness of Spirit

third day

definiteness of Soul

These three steps depict the inward attitude with which we pray:

desire for the new light,

firmness where we put
everything into it with
earnestness,

and by sticking to it,
something happens.

Second Scriptural Note

YOUR FATHER knoweth what things ye have need of, before ye ask Him.
The emphasis is on who knows, not what is known.
Only God knows what our real need is.

WORD as the Word

Mind	“Mind says, ‘Let there be light’” the light of ideas;
Spirit	“Spirit develops and gives order to those ideas,”
Soul	“and Soul makes that order definite—it gives identity to divine order.”

References:

Books by John W. Doorly:

The Pure Science of Christian Science, Foundational Book Company Ltd., London, England, ©1946, page 55.

Introductory Paragraph

There is a condition of possibility for God: Science.

All is possible to God in the realm of Science, but all is not possible to God in the realm of our personal desires and wishes.

“When man is governed by God, the ever-present Mind who understands all things, man knows that with God all things are possible. The only way to this living Truth, which heals the sick, is found in the Science of the divine Mind as taught and demonstrated by Christ Jesus.” (*S&H* 180:25–30)

See also: *S&H*, pages 178:14–17, 182:32–1, 232:9–12.

First Main Subject: MIND (*S&H* 1:10–3:11)

Main Tone: The prayer of wisdom to desire and seek God as He is.
Therefore, we must be willing to submit ourselves and our desires to the nature of God in the allness and infinitude of God.

human picture

space

time

probability

divine picture

God is infinite and all

God is, the isness of God

God’s law is reliable, unchanging,
immutably right

Subtones show: a) what God is b) what our approach should be
a) goal b) way to the goal.

Subtones of MIND: what God is:

Mind (M) God is the Mind that knows all;
Spirit (Sp) God reflects Itself in blessing;
Soul (So) God is unchanging;
Principle (P) God has the Science of being in Itself;
Life (Li) God is the source of all that exists;
Truth (T) God is and always does right
Love (Lo) God’s work is done.

Subtones of MIND: what our approach should be:

- (M)** True prayer is the desire to be willing for our thoughts to be moulded by the divine Mind. (*S&H* 1:10–14)

Our desire in prayer must come in line with God’s nature.

Are we willing to accept God as He is, or do we want God for our human desires?

Are we basing our desires on the allness of God, or on the littleness of human thinking?

- (Sp)** The only right motive for desire is to hunger “after righteousness” (*S&H* 2:1–7).

Spirit gives the direction of our desire.

What is our motive?

Are we praying “to” get some effect?

If we have a pure desire in prayer, i.e. to come nearer to God, then that longing is its own blessing, and it does not “return unto us void.”

The direction of desire is to God; the blessing is the deeper spiritual blessing.

- (So)** Our desire must include the humbleness and the willingness to change to come into line with God, who “is unchanging” (*S&H* 2:8–14).

God is not moved by our likes and dislikes; what needs to be changed is our inward attitude.

- (P)** The prayer of true desire must be to come “into harmony” with the Science of being. (*S&H* 2:15–22)

If we are humble (3rd subtone), we are brought nearer to God.

Putting “my” personal self aside opens the way to be in harmony with God, so that we come into oneness with God.

- (Li)** Our desire must be to draw nearer and “nearer to the source of all existence” (*S&H* 2:23–30).

On the condition of the fourth subtone, we become partakers of that Principle that demonstrates itself as Life, Truth, and Love.

God is and knows all, therefore knows what we truly have need of—and even more, is infinitely supplying it.

The question is, what do I really desire? Do we harbor small, personal desires, or do we carry within ourselves the one big desire to let God be God—be all—for us?

Subtones of MIND: what our approach should be: (continued)

(T) Our true desire must be to acknowledge God as “immutably right” (*S&H* 2:31–3:3).

Issue: the human sense of things always wants to judge situations humanly, whether God has been at work, or whether a demonstration has been made.

A right demonstration in Truth is to have gone the way of Life: the way from Mind to Spirit to Soul to Principle to Life. This brings us into all truth, and we do not need to judge it humanly.

(Lo) Our desire is to accept that God’s work is done, and “to avail ourselves of God’s rule” (*S&H* 3:4–11).

What sort of work has God done?

What is God’s rule?

**Second Main Subject: SPIRIT
(*S&H* 3:12–5:2)**

Main tone: The prayer of true worship, true devotion.

The second subject involves taking the big vision of the first subject into our hearts with love, affection and worship.

Reflection is presented:

What does Spirit reflect?

How shall man reflect God?

Spirit reflects only its own nature.

Man reflects God nurturing the vision of Mind and being grateful for the little seed of the divine that we already have.

This second subject involves the means of prayer:

What are the positive means of prayer?

What are the negative means of prayer?

Prayer consists of:

availing ourselves of blessings;

expressing gratitude;

absolving consecration;

patience, meekness, love, good deeds;

following the Master’s Commandments;

habitual struggle to be always good;

striving to assimilate more of the divine character, watchfulness.

Main tone of SPIRIT (continued)

The wrong means of worship are:

outward worship, insincerity;
admitting God theoretically;
material and verbal prayers, etc.

Divine law:

spiritual worship leads to unfoldment.

Subtones of SPIRIT:

- (M)** Reflecting God “demands absolute consecration of thought, energy and desire” (*S&H* 3:12–16).

The reflection of Spirit is first presented through the spiritual qualities that appear as the divine comes to the human. These qualities are those that must be expressed by man.

- (Sp)** Gratitude “for the good already received” makes us fit “to receive more” (*S&H* 3:17–26).

Law of order: like produces like.

If we want more of the spiritual, this can only come through the spiritual qualities.

What we must do: love what we already have, feel the heartfelt gratitude—which fits us to receive more.

- (So)** Gratitude must be unselfed—gratitude “for Life, Truth and Love,” not for benefactions. (*S&H* 3:27–4:2)

Gratitude must be sincere, genuine.

Why are we thankful: for selfish reasons?
or because it takes us back to God?

- (P)** The principled attitude of loving God and man (gratitude) alone can pay the “proper debt” to God. (*S&H* 4:3–11)

If we are sincere in our gratitude, we cannot help but to express a principled attitude.

The commandments of Jesus are:

- a) to love the Lord with all thy heart, soul and mind, and
- b) to love thy neighbor as thyself.

- (Li)** “The habitual struggle to be always good” enables us to become more and more partakers of infinite blessing. (*S&H* 4:12–16)

The more principled we are according to the days of creation and the commandments, the more we are partakers of the divine nature.

Subtones of SPIRIT (continued)

(T) By assimilating “more of the divine character,” we are fashioned into God’s likeness. (*S&H* 4:17–26)

We become a new man by going the order of the days of creation.

(Lo) Spiritual prayer and worship confers strength for “spiritual growth” (*S&H* 4:27–5:2).

We cannot be neutral about our prayer: we are either worshipping spiritually or materially.

The strength of spiritual prayer comes from the order of the previous six subtones.

Third Main Subject: SOUL (*S&H* 5:3–7:26)

Main tone: The prayer of reformation through sinlessness through the Christ-selfhood.

The third subject of reformation is attained through going the way of the first two subjects, not through human or moral efforts to reform.

Worship must be tested:

does it have the integrity and genuineness of Soul?

In Soul, the tares and the wheat are no longer left to grow together: the tares become identified as tares and must be destroyed, while the wheat is gathered into the barns.

“Human sin”: not being willing to go the ordered way of Mind, Spirit, and Soul.

Rule of Soul: we reap what we sow, i.e.
sin brings suffering
genuine prayer brings reformation.

Subtones of SOUL:

(M) Reformation begins with learning “that there is no discount in the law of justice” (*S&H* 5:3–13).

There is no getting around Soul’s rule that is law-binding.

Test: Are we willing to pay the full price?

Law: What we put into prayer, we get back, both positively and negatively.

Subtones of SOUL (continued)

- (Sp) Reformatory steps ensure a final “full award” (*S&H* 5:14–21).
Does this rule of Soul bring its fruit?
Spirit brings the assurance of the spiritual fruits of following the divine order of prayer.
- (So) The destruction of sin “by Christ” is the sole means of reformation (*S&H* 5:22–6:2).
There is no substitute for the Christ-method of identifying sin as sin, destroying sin, and thus bringing about true reformation through the sinless Christ-selfhood.
- (P) Improving God’s “talents” reforms us. (*S&H* 6:3–10)
“God’s talents” are what we already know of God, the little seed that is backed up by the whole of Principle and carries the authority of Principle—the translated form of the unity of Principle and idea.
- (Li) The true selfhood of each one has always gone on sinlessly, and this brings about the merciful destruction of sin. (*S&H* 6:11–22)
Life works by itself out of its own abundance. Right where we think we have sinned, Soul has ever been establishing its sinless identity.
- (T) The sinlessness of Soul never accepts anything that is wrong: it always rebukes sin, and by rebuking sin, reforms and heals the sinner of sin. (*S&H* 6:13–7:7)
Identify sin with “Satan,” not with people.
The destruction of sin brings healing, in that order.
- (Lo) Sinlessness or spiritual sense alone makes a Christian. (*S&H* 7:8–26)
Counterfeit of Soul as Love:
the belief that ecstasy, emotion, momentary elevation, sentimentalism, etc. could bring us nearer God.
Instead, sober resolve and the wholesome perception of God’s requirements are necessary.

John Doorly's Matrix
(Word-matrix)*

i j	The Word <i>(God's self declaration)</i>	The Christ <i>(the Christ-idea)</i>	Christianity <i>(God's infinite self- reflection)</i>	Science <i>(God's self-interpretation as Science)</i>
the Word <i>(creative)</i>	<i>order</i>	<i>manifestation</i>	<i>reflection</i>	<i>numerals of infinity</i>
	MIND SPIRIT SOUL	PRINCIPLE LIFE TRUTH LOVE	PRINCIPLE MIND SOUL SPIRIT	PRINCIPLE SOUL ——— LIFE
the Christ <i>(Christ-selfhood)</i>	<i>identity</i>	<i>translation</i>	<i>reality</i>	<i>infinite calculus</i>
	SOUL PRINCIPLE LIFE	TRUTH LOVE SOUL SPIRIT	SPIRIT LIFE TRUTH	SPIRIT ——— TRUTH
Christianity <i>(pure demonstration)</i>	<i>line</i>	<i>plane</i>	<i>space</i>	<i>fourth dimension</i>
	LIFE TRUTH	LOVE SOUL SPIRIT MIND	MIND SOUL SPIRIT LIFE TRUTH LOVE	MIND ——— LOVE
Science <i>(God-being)</i>	<i>omnipotence</i>	<i>omniscience</i>	<i>omnipresence</i>	<i>omni-action</i>
	LIFE TRUTH LOVE	SOUL SPIRIT MIND	LIFE TRUTH LOVE	 PRINCIPLE

*This matrix, developed over the years by John W. Doorly, has since been further elaborated. Specifically, the "i" and "j" indices have been defined as shown in the parentheses; also the matrix as a whole is seen as the Word-matrix.

References: Books by John W. Doorly:

The Pure Science of Christian Science (London: The Foundational Book Company for the John W. Doorly Trust, 1949), 2nd edition, p. 53.

Christian Science Practice (London: The Foundational Book Company for the John W. Doorly Trust, 1949), p. 358.

Talk II

Prayer: The WORD as the Word (from John Doorly's Matrix):

the approach to God with a deep-seated desire to know God, to find unity with God, stated through Mind, Spirit, and Soul.

- Mind ▪ the unspoken, fervent desire to know God from right motives;
- Spirit ▪ substantiating that desire with the expression of spiritual qualities;
- Soul ▪ for the object of spiritual understanding, understanding God as He is.

Recapitulation of the First Three Subjects

MIND main tone: The prayer of wisdom that desires God through the allness of God.

- (M) Thought and desires must be refashioned according to divine Mind.
- (Sp) Thought must be directed only to God: purity of motive.
- (So) Thought must be humble enough to change its outlook.
- (P) Thought must come into harmony with the Science of being.
- (Li) Thought must be willing to accept all that Life pours forth.
- (T) Thought must accept that God is already doing right.
- (Lo) Thought must accept that God's work is done, enabling us to avail ourselves of God's rule for His blessing.

Developing sequences of the MIND main tone through the subtones:

Example 1: Main theme: The desire to approach God in His allness, as He is.
Subtones answer the question: How shall I do it?

- (M) We must be willing to let our desires be moulded by Mind.
- (Sp) Our whole desire must go forth after God.
- (So) We must be humble enough to put all other desires away.
- (P) Our desires must be brought into harmony with the Science of being.
- (Li) We must be open to the source of all existence.
- (T) Our desire must not be to advise God—God who is always doing right.
- (Lo) We must accept that God's work is done, and avail ourselves of God's rule.

Developing sequences of MIND (continued)

Example 2: Main theme: the bigness and allness of Mind.

Subtones show: How this allness informs our prayer and uncovers the false prayer of littleness.

	The prayer of allness	The prayer of littleness
(M)	Desire goes out to Mind, that knows all;	Little prayer asks for a single thought, a single demand from God;
(Sp)	Seeking the biggest blessing: the spiritual	Little prayer directs its interest to little things;
(So)	Seeking unlimited, unrestricted blessing;	Little prayer wants just a little from God, which God cannot give;
(P)	Seeking to be brought into harmony with the whole Science of being;	Little prayer seeks to be brought into harmony with persons, situations;
(Li)	Seeking to be brought nearer the source of all existence;	Little prayer wants <i>my</i> existence to be set straight;
(T)	Seeking that Truth which is immutable right;	Little prayer seeks an answer that is right according to human standards and judgments;
(Lo)	Seeking the one universal rule for all answers.	Little prayer seeks as solution for my specific problem.

Example 3: Main theme: Desire God, and let God do what it will to me.

Subtones elaborate this through the synonyms and their ideas relevant to this context of prayer:

Desire **Mind to Love**, and let **Mind to Love** do what it will to me.

Example 4: Main theme: Desire must be identical with the nature of God. If we do not approach God through the qualities of God, then we cannot receive the blessing of God.

Subtones elaborate this:

Whatever desire is not directed to God (Mind to Love) is not like God (Mind to Love), and therefore cannot receive the blessing of God (Mind to Love).

Developing sequences of MIND (continued)

What is the blessing of God shown in MIND?

- (M) the moulding and fashioning of thought;
- (Sp) receiving the substantiation of that desire;
- (So) the changing of my self—reformation;
- (P) being brought into harmony with the Science of being;
- (Li) the outpouring of Life;
- (T) the rightness of Truth—immutably right;
- (Lo) the full workings of salvation.

Law of demand and supply in MIND and SPIRIT:

	demand	supply
MIND	As I desire and seek God,	God reveals Himself as a big promise.
SPIRIT	As I take the promise into me and worship it,	in that measure something begins to grow in me as spiritual birth, development.

Relationship between the first and second subjects:

MIND	Seek God in His infinitude, allness
SPIRIT	This desire must be substantiated: are you willing to reflect that promise in you? value it and adore it? do you give it first place in your heart? This attitude gives birth in us.

SPIRIT main tone: The prayer of reflection through the expression of spiritual qualities, substantiating the desire of prayer.

SPIRIT subtones answer: How to worship? How to reflect?

- (M) By absolute consecration of thought, energy and desire to the vision of Mind, we reflect God.
- (Sp) By gratitude for the good already received, we are fitted to receive more. Devaluation of the good already received deprives us.
- (So) Gratitude must be sincere, gratitude for Life, Truth, and Love.
- (P) Gratitude is expressed by being principled.
- (Li) Gratitude must be habitual striving.
- (T) Through following the order of reflection, we are fashioned anew in God's likeness; it becomes our nature.
- (Lo) We are regenerated through spiritual growth.

Developing sequence of SPIRIT main tone through the subtones:

Example 1: Main theme: Worship.

Subtones answer: what is worship?
what is it to worship?

- (M) We worship spiritually through absolute consecration of thought, energy, and desire.
- (Sp) We worship what we already know of God.
- (So) In this way, we abide in the good.
- (P) By abiding in the good, we do good.
- (Li) We are then supplied with abundant good.
- (T) Thus, we become the likeness of good—a good man.
- (Lo) This new person excludes false worship and leads more and more to the spiritual, and we reflect spiritual progress.

Example 2: Main theme: Substantiation of desire.

Subtones answer: what qualities substantiate desire?

Desire is substantiated by:

- (M) absolute consecration of thought, energy, and desire;
- (Sp) a real, heartfelt gratitude;
- (So) sincerity;
- (P) proof of meeting the divine commandments;
- (Li) habitual living of that good;
- (T) assimilation of the divine character;
- (Lo) veritable devotion.

Example 3: Main theme: False worship.

Subtones show: how false worship brings no blessing.

- (M) False worship scatters thought, energy, and desire.
- (Sp) False worship always asks for more than that which is already omnipresent, and thus is always barren.
- (So) False worship is insincere.
- (P) False worship tries to pay an improper debt, one not required by God. God requires spiritually principled worship.
- (Li) False worship is not sporadic, audible, superficial.
- (T) False worship does not strive to assimilate the divine character.
- (Lo) False worship is the materialization of worship, which hinders spiritual growth.

SOUL main tone: The prayer of reformation through the cancellation of sin by the Christ self-hood.

The third subject follows the order of the first two subjects:

First: By desiring, seeking God as He is, we get the promise of God.

Second: By worshiping that promise, something is born in us.

Third: By keeping to the rule, sticking to what is seen in the first two subjects, we are blessed with reformation.

Note: We cannot start with either the second or third subject:

Example: If we started with the second subject of worship, what would we worship?

Example: If we started with the third subject of reformation:

- what would we reform to? our own view or concept?
- how would we reform? by will or moral effort, rather than by spiritual birth?

Sin or diabolism is not following the order of prayer. This is the temptation that puts us under the stress of circumstances.

Subtones of SOUL: How are we reformed?
What are the temptations?

	Order of reformation	Temptations
(M)	Willingness to be reformed and willingness to pay the price of reformation is the first step.	Wanting to escape the price of reformation and repeating the offense against God are the temptations.
(Sp)	Reformatory steps ensure a full reward—the fruit of SOUL as Mind in a purification occurring.	The temptation is that there is no point in progress since we only get ingratitude from the world, while sinners flourish.
(So)	Sinlessness, destruction of sin through the Christ, is the sole means of reformation.	The temptation is to seek other means of canceling sin than destruction, e.g. confession.
(P)	The only pardon is correction, reformation, improving God’s talents, accepting the demands of being principled.	Temptation is to hope God could overlook sin in this case, or that we only need ask God’s pardon.
(Li)	Reformation applies to every individual manifestation: every sin must be destroyed. Going the order of reformation, we do lay down the mortal.	Temptation is that we can seek God’s mercy as a method of forgiving sin.
(T)	Sin must be rebuked before we can have the effects of sinlessness—health.	Temptation is to try to remove the effects of sin without relinquishing sin itself.
(Lo)	Only spiritual sense can fulfill the reformation and make us a Christian with sincere seeking and sober resolve.	Temptation is satisfaction with ecstasy and emotional elevation of thought as indices of reformation.

Developing sequence of the SOUL main tone through the subtones:

Example: Main theme: The reformation to be a Christian.
Subtones show: the means to secure this reformation:

- (M) willingness to pay the price;
- (Sp) willingness to receive blessing according to where we are;
- (So) willingness to work with God in seeking the whole destruction of sin;
- (P) willingness to improve God’s talents, doing right, being principled;
- (Li) willingness to work until *every* belief in material life is destroyed;
- (T) willingness to rebuke sin in ourselves and others—to deprive sin of its false claims;
- (Lo) willingness to work out the solution only through spiritual sense and sober resolve.

**Fourth Main Subject: PRINCIPLE
(S&H 7:27–11:20)**

Main tone: The prayer of honesty through conformity with Principle.

The prayer of Principle operates on the basis of the prayers of Mind, Spirit, and Soul as *one* principled prayer.

Prayer is a danger, making us “hypocrites,” if we do not unite the aspects of prayer given in Mind, Spirit, and Soul in one prayer.

Example: Joseph’s interpretation of the chief butler and chief baker’s dreams (Gen. 40).
At the point of the fourth subject, the subjects of Mind, Spirit, and Soul are united to the one prayer of a principled standpoint that “sounds through” every aspect of our personality.

Subtones of PRINCIPLE answer: How do the prayer-aspects of Mind, Spirit, and Soul combine in one prayer—an honest prayer?

Honest prayer

Dishonest prayer

- (M) Honest desire is prayer:
(S&H 7:27–32)
- (M) desire that is also
- (Sp) real, and
- (So) sinless, therefore
- (P) principled

Desire alone without the substantiation of that desire;

Subtones of PRINCIPLE (continued)

	(Honest prayer)	(Dishonest prayer)
(Sp)	Honest expression is prayer: (S&H 8:1–27) expression in which— (M) desire accords with expression; (Sp) inward and outward expression conform: pure in character; (So) inward and outward expression are sincere.	Discrepancy between inward and outward expression: pretending;
(So)	Honest prayer requires self-examination, self-rectification: (S&H 8:28–9:4) (M) willingness to learn “what we honestly are;” (Sp) gratitude for “merited rebuke;” (So) inward and outward expression are sincere.	Not wanting to see ourselves as we honestly are and not listening to rebuke; Grateful not to be as other people; Self-aggrandizement.
(P)	The test of honest prayer is unselfishness, impersonality, a principled attitude: (S&H 9:5–16) (M) the desire for unselfishness; (Sp) showing forth unselfishness; (So) perseverance in unselfishness.	Not living consistently with our prayer; Simply asking without deeds or without taking up the cross;
(Li)	Honest prayer goes the way of Life. (S&H 9:17–10:21) The way of God is my way, surrendering going the way of persons, “material sensation” and worship. (M) seeking is not sufficient; (Sp) striving is needed; (So) spiritual attainments open the door for higher understanding.	Unwillingness to lay down the mortal way. Unwillingness to pay the price of persecution.
(T)	Honest prayer is doing right. (S&H 10:22–11:4) Going the order of prayer is the answer to prayer—a principled attitude.	Praying merely with words; prayer that is not and cannot be answered.
(Lo)	Honest prayer bestows pardon through correction and not by remitting the penalty. Spiritual law cannot be sidestepped, and the penalty for its breach compels progress.	Generally, dishonest prayer is the unwillingness to put personal self away and let Mind, Spirit, and Soul sound through our personality, so that we are a new personality.

Developing sequence of PRINCIPLE main tone through subtones:

Example: Main theme: The need for conformity in one's attitude and life.
Subtones show: what conforms to what?

- (M) conformity between spoken prayer and real desire;
- (Sp) conformity between prayer and our character—inward and external;
- (So) conformity between our concept of what we are and what we really are;
- (P) conformity between theory and practice;
- (Li) conformity between our desire to follow Christ and actually following Christ;
- (T) conformity between desiring the divinely right and doing it.
- (Lo) conformity with the Principle of prayer.

Fifth Main Subject: LIFE **(S&H 11:20–13:19)**

Main tone: The prayer for wholeness through deep consecration.

Issue: The law of cause and effect: on what basis do we want to have and effect of prayer—understanding or belief?

Both understanding and belief have effects.

The effects of prayer are of the same nature as prayer.

The nature of prayer fathers the effects of prayer.

Symbol: circle, either:

- a) mortal circle – what mortal mind gives out,
it gets back; or
- b) divine circle – Life sustains itself. Life cannot support anything outside its
own sphere.

Subtones of LIFE:

- (M) “The desire for holiness is requisite in order to gain holiness” (S&H 11:21–32).
Only holiness brings holiness: how do we find holiness?
By falling back on Mind, Spirit, Soul, and Principle to Life:
 - (M) we must desire holiness;
 - (Sp) we must desire above all else;
 - (So) we must sacrifice everything for it;
 - (P) this must be our active doing—
 - (Li) for the only practical road to holiness.

Subtones of LIFE (continued)

- (Sp)** Prayer is the human understanding of the divine Principle, which expresses itself in “deep and conscientious protests of Truth” (*S&H* 12:1–15).
What is this understanding?
(M) the earnest desire to know God, no blind belief;
(Sp) substantiating desire with conscientious protests of Truth;
(So) humility;
(P) that brings us into oneness with God;
(Li) this has a positive, healing effect.
- (So)** The nature of prayer determines the effect of prayer, (the law of cause and effect). (*S&H* 12:16–21)
Belief in God brings the effects of belief, “like a drug.”
The inward mental attitude is the determining factor:
is it grounded on the preceding subjects or prayer or not?
- (P)** Prayer must be the outgrowth of Science, Principle. (*S&H* 12:22–26)
Therefore prayer should never be the outgrowth of belief, and human intentions, etc.
Enlightened understanding does not come out of the blue, but is the outgrowth of Science, the scientific steps of prayer.
- (Li)** In prayer, we avail ourselves of God as “a very present help” (*S&H* 12:27–13:4).
Fall back to God itself, to the real source, but in the order or prayer:
(M) desire to go back to the real source;
(Sp) substantiate that desire with deep consecrated protests for that real source;
(So) stay with the source of a definite nature, an unchangeable source;
(P) fall back to where all is an outgrowth of Science;
(Li) —a very present help.
- (T)** Prayer is a laboring for “what we ask” (*S&H* 13:5–12).
(M) There is the prayer, the desire;
(Sp) we should not go beyond the good we know, our real convictions;
(So) our conviction must be definite;
(P) this is the honest standpoint of fervent desire;
(Li) in which we are “secretly yearning and openly striving;”
(T) and will labor for what we desire (6 days).
- (Lo)** Prayer is a cherishing of the true desire (*S&H* 13:12–19).
Love demands that we cherish what we have; this, “God will bless.”

Talk III

The WORD as the Word attitude pervades the chapter:

- Mind:** inward desire;
- Spirit:** desire is real if it is substantiated by spiritual qualities;
- Soul:** desire must seek God as He is, not what we conceive to be our need. Our need is a spiritual need—divine Science—and in “Prayer,” it is a “fervent desire for growth in grace”.

Recapitulation of the First Five Main Tones

- MIND** The prayer of wisdom to seek the allness and infinitude of God. The subtones define this seeking.
- SPIRIT** The vision of MIND is clothed with spiritual qualities, reflecting the divine in purely spiritual worship, bringing progress, unfoldment, and birth.
- SOUL** Sincerity, holding fast to the order of the first two subjects, brings reformation. Reformation comes as a result of following the divine order, not by human will or moral effort.
Example: the irrevocable order illustrated in the thousand-year periods.
- PRINCIPLE** The first three subjects combine as one principled attitude of prayer. The subjects of MIND, SPIRIT, and SOUL “sound through” every aspect of our being, bringing about honesty, conforming to Principle in every way.
A principles attitude is not the result of a moral effort, but of the spiritual order.
The subtones elaborate a principled attitude, in which there is conformity between:
- (M) words and desires;
 - (Sp) inward and outward expressions;
 - (So) what we think we are and what we are;
 - (P) Principle and practice; theory and practice;
 - (Li) intentions and the execution of intentions;
 - (T) asking and receiving;
 - (Lo) God’s prayer and man’s prayer.

Secret of Prayer:

A scientific, prayerful attitude cannot be thought out; it must come as the result of a spiritual birth, because:

- God generates Himself and nothing else:
- ” ” only our seeking of God (M);
 - ” ” the love for God (Sp);
 - ” ” sincerity (So);
 - ” ” a scientific attitude (P)

Therefore, we never leave prayer, because prayer is man, our true being. We need prayer, the attitude of the WORD as the Word, in everything we do.

LIFE

The prayer of wholeness through deep consecration.

Issue: Prayer seeks some effect, but what sort of effect?
What cause do we seek for an effect?

The nature of the cause determines the effect, but,
you cannot determine the cause simply by looking at the effect.

Example: 1) Rain always makes streets wet.

one cause → one effect

2) But if the streets are wet, does that necessarily mean it has rained?

one effect → many possible causes

wet streets → rain?
sprinklers?
watermain opened?
melting snow?

1) Divine cause → divine effect

Mortal-belief cause → mortal belief effect

2) Effect: healing → divine cause?
change of mortal belief?
benevolent mesmerism

Therefore, if we want a divine effect, we must go to the divine cause and not read from the effects.

Law of the fifth subject: we get back from prayer
what we put into prayer.

The only cause we want to embody is that cause which is of the nature of God, given in the first four subjects of prayer in the form of a right prayerful attitude.

Contrast: Christian Science healing with faith-cures.

What is the difference?

See "Faith-cure" (*Prose Works*, Mary Baker Eddy, "Retrospection and Introspection," pages 54–55).

Christian Science healing

understanding
harder to understand reality
learning the divine way
self-renunciation
deny claims of material sense

Faith-cure

blind faith
easy to believe in anything
ignorance and blindness
not much cross-bearing
reading from self and sense

Recapitulation of LIFE (continued)

Subtones: Cause must be of the same nature as the effect.

Example: If we pray from ignorance, we cannot expect intelligence from God.

We cannot pray for fullness out of emptiness, only from fullness.

Like proceeds from like; exaltation brings exaltation.

Therefore, what do we put into prayer?

(M) a desire for holiness;

(Sp) deep, heartfelt protests of Truth;

(So) not being fooled by the false prayer of belief by its effects;

(P) to be grounded on Science, understanding, not on belief;

(Li) going to God as an ever-present help—as the only source;

(T) yearning, striving, laboring for what we ask;

(Lo) cherishing, mothering the desire for holiness, which God will bless.

Order: The order of the first five subjects is irrevocable, unavoidable: we cannot start with the fifth, fourth, third, or second subjects, only with the first subject under the umbrella of the WORD as the Word, given in the Scriptural Note.

Example: The fifth subject in Judges (Judges 9–11)
Abimelech compared with Jephthah

Sixth Main Subject: TRUTH (S&H 13:20–15:24)

Main tone: The prayer of spiritual consciousness brings health, wholeness, healing.

The sixth subject builds on the five preceding, always going back to the Father, and shows how to get into the sanctuary of Spirit.

True man appears as that in me which is conscious of divine qualities:

- (Li)** habitual state,
- (P)** of being principled,
- (So)** in sincerity,
- (Sp)** loving one God only,
- (M)** that we seek afresh—

and therefore cannot be aware of duality.

Therefore, prayer demands no human or moral conditions, but starts with the spiritual qualities which all may avail themselves of by going to the divine source

Subtones: Show how consciousness is purified—taken out of darkness into the fullness of light.

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Subtones of TRUTH (continued)

- (M)** Consciousness of error has no knowledge of consciousness of Truth. (*S&H* 13:20–32)
Consciousness cannot be both ignorant of the truth of God and man and be able to know Truth.
- (Sp)** The day of decision comes as consciousness must choose to abide with the spiritual—to be “absent from the body and present with the Lord,” with the spiritual facts of the first five subjects. (*S&H* 14:1–11)
- (So)** This consciousness rules out of me all that is not of this spiritual nature, showing that consciousness is what needs to be changed. (*S&H* 14:12–24)
- (P)** Falling back on divine Life, principled consciousness carries dominion and authority. (*S&H* 14:25–30)
- (Li)** The method of consciousness is depicted: (*S&H* 14:31–15:2)
1. “When thou prayest” (asking, seeking)
 2. “enter into thy closet” (expression)
 3. “shut thy door” (deny sin)
 4. “pray to thy Father in secret” (in the principled realm with a principled attitude)
 5. “and thy Father will reward thee openly” (the floodgates of Life are opened);
i.e. of consciously going the way of the first five subjects of prayer, which opens the floodgates of heaven.
- (T)** Consciousness that has gone the way of Truth wipes out “erring senses,” false consciousness, and has “audience with Spirit.” (*S&H* 15:3–13)
- (Lo)** Following the order, we do “pray aright;” consciousness is cleansed fully and we fulfill the requirements of the prayer of spiritual consciousness (the 6 musts). Sinful sense is cleansed. (*S&H* 15:14–24)

Seventh Main Subject: LOVE **(*S&H* 15:25–16:23)**

Main tone: Praise and glorification of God as He is and God’s doing.

The Christian’s prayer is shown: the subjective state of rejoicing in the facts that bring an infinite, universal blessing.

Subtones of LOVE:

MIND A summary of the first six subjects from the point of view of Love, showing what constitutes trustworthiness and makes us fit to receive holiness: (*S&H* 15:25–32)

- (M)** self-forgetfulness
- (Sp)** purity and affection
- (So)** these are constant prayers
- (P)** practice, not profession
- (Li)** understanding, not belief
- (T)** gain the ear and right hand of omnipotence,
- (Lo)** calling down infinite blessings.

Subtones of LOVE (continued)

- (Sp)** Highest worship requires “a great sacrifice of material things.” Blessings are of a spiritual nature, therefore we must aim for the spiritual first. (*S&H* 16:1–6)
- (So)** The one prayer of Soul, spelled out through the seven synonym-aspects, covers all human needs. (*S&H* 16:7–14)
- (P)** Seeing the one Principle of prayer frees us from the one evil of not praying according to the principled way of prayer. (*S&H* 16:15–19)
- (Li)** Love is all or nothing: Love requires us to rise
- T** “above all material sensuousness and sin” to reach:
- Lo)** (*S&H* 16:20-23)

Li – “heaven-born aspiration”

T – “spiritual consciousness”

Lo – “which instantaneously heals the sick.”

Love brings us back to Mind in the WORD as the Word:
aspiration born of heaven. We cannot think out what is best for us.

Love gives the fulfilled sense of prayer—excluding the fears that prayer could be lacking—with a deep trust in the magnitude of the divine.

By abiding in this conscious trust, the true prayerful attitude, God has a chance to give us what we divinely need.

THE LORD’S PRAYER: See the “Questionnaire,” page 33–38

Talk IV Summary of Prayer

Science: the super importance of approaching God, Christian Science, and the Textbook scientifically.

WORD as the Word: the necessary scientific approach:

1. unprejudiced, unpreconceived;
2. pure – not trying to graft a scientific vision on a religious approach;
3. humble, not self-satisfied or being proud in what we know.

Review of Subjects

MIND	Open your thought to the allness of Mind, and accept that Mind knows all.
SPIRIT	Love the vision and be grateful for its bigness. Worship the vision purely, with no desire for material gain, and something is born in us..
SOUL	Rebuke every temptation to sidestep the order of prayer, and, resolved to go the divine way, we are reformed.
PRINCIPLE	Let every department of our life be lined up with the prayerful attitude of Mind, Spirit, Soul—bringing out harmony.
LIFE	Principled prayer is a consecrated, deep-rooted understanding, whose effects come with a living devotion to the divine.
TRUTH	The solution is effected to the issue of the fifth subject (the circle of divine Life vs. the circle of mortality) by wiping out error and going to the “spiritual sanctuary,” back to the Father—the divine cause. Duality then vanishes.

Order: The order of the first five subject to the sixth is imperative: only a living spiritual understanding can enter the sanctuary of spiritual consciousness. Belief is not able to enter, neither can we enter without the cleansing process of this order. We can fool people about our development, but we cannot fool Science. We must go the ordered way for Science.

Examples of the sixth prayer in its subtone:

Example 1: **The sixth subject shows the awakening to the consciousness of one divine Father.**

- (M)** Mortal consciousness cannot know divine consciousness: all our thought then goes toward divine consciousness.
- (Sp)** But to know divine consciousness, we must turn away from body and turn to the spiritual.
- (So)** This rules us and changes us, and we find ourselves suddenly well.
- (P)** This consciousness reaches over the whole earth in its dominion and authority.
- (Li)** This opens the floodgates.
- (T)** This washes away every error.
- (Lo)** This is answered prayer.

Example 2: What constitutes divine consciousness?

- (M) Consciousness that wants to know Truth as it is.
- (Sp) Consciousness that is present with the Lord—with what we know as true.
- (So) Consciousness of Soul as supreme, ruling the body.
- (P) Consciousness of the supremacy of Soul over the whole earth, over every detail.
- (Li) Consciousness that forsakes error for the fullness of the Father.
- (T) Consciousness that silences material sense and listens consciously to Truth.
- (Lo) Consciousness that puts everything into it, — that is put fully into practice.

Example 3: What constitutes mortal consciousness?

- (M) Human ignorance of the Father, unenlightened faith;
- (Sp) Serving two masters; being sensibly with the body and mesmerized by it.
- (So) Seeking life in matter and listening to the material senses.
- (P) Having one's own dream of life, one's own concept of the universe and how problems should be solved..
- (Li) Unwillingness to go to the Father first unreservedly.
- (T) Reluctance to let error be destroyed and attempting to justify error—our human sense of right.
- (Lo) Reluctance to accept the one prayer and its requirements.

LOVE The prayer of praising the wonder of divine consciousness, ceasing affirmations and sitting down and contemplating the universe which God knows.

Rest in the consciousness that God is as He is. In this, we feel loved, held in Love, the beloved of God, which enables us scientifically to love our neighbor, but not out of an educated moral sense of love.

- (M) A true prayerful attitude, which is all God knows of us, makes us fit to receive holiness.
- (Sp) God purifies us from all that is of a sinful nature.
- (So) Consciousness of the first six subjects takes care of every true need and will rule us.
- (P) Love knows us as consciousness, and does not know any evil that cannot be wiped out.
- (Li) Love exalts us—no fear of not being exalted.
- (T) Love nurtures your true consciousness, expanding it until no false element remains.
- (Lo) Love is completely taking care of the true me—that which is of the nature of Mind, Spirit, Soul, Principle, Life, Truth, Love.

Order: To feel the Love-sense of prayer, we must go the way of the first six subjects, the purification of consciousness—of a prayerful attitude. Then we enter the purity of Love by scientific, spiritual birth, not by intellectual analysis.

THE LORD'S PRAYER

Approach from the standpoint of Love and Soul:

of spiritual sense, unselfed love, humbleness that lets the all-Love be all-loving by letting go of self and sense.

Purpose of the Lord's Prayer:

Not for a specific benefit, but for the allness and universality of Being, not to make God small.

Praying becomes praising the allness of God, not begging for something finite.

God can never be God to me only, for to try to restrict God is unscientific.

Seven statements of the Lord's Prayer:

- (1st) Praising God as the all-harmony;
- (2nd) Praise of complete purity and sanctity: nothing else to adore;
- (3rd) Praising the ever-presence of God, not limiting the Holy One of Israel to being only where we are;
- (4th) Praising universal omnipotence—potent in every direction, not just for certain cases;
- (5th) Praising the one Life sustaining all that the Word of Life contains—not asking God to sustain me or anything else but the Word of God;
- (6th) Praising the one manhood of God by reflection—praising this one reflection, not for the forgiveness of sins.
- (7th) Praising the complete ever-deliverance of Love from all sin, disease, death—rather than praying to God to deliver me.

Contrast this with other approaches to the Lord's Prayer:

- restricting God, shutting the door of prayer to a small hole;
- using the Lord's Prayer for personal ways and means;
- positive thinking—egotistic and materialistic to the nth degree.

“Prayer” in the context of spiritual evolution:

Bible: Old Testament

There is God, one God, only God as the standard of reality governing the universe.

New Testament

Man can be one with God. Jesus exemplified this unity between God and man.

Christianity

For 2000 years, people have tried to get hold of this unity, but usually through emotion and belief.

Science and Health:

Mrs. Eddy presented a scientific explanation of Christianity, which builds on the Bible. Therefore, *Science and Health with Key to the Scriptures* does not start by stating that there is God, but begins with the Science of the whole manhood, explaining man's scientific approach to God.

Assuming the substance of the Bible, the Textbook shows the scientific way of the new birth of manhood.

“Prayer”

“Prayer” shows the first step of giving to God, or hallowing to God what is of the nature of God—spiritual qualities.

The purpose of our life forms the point of view of “Prayer”:

The purpose of life becomes consecrating our lives to God, giving to God what belongs to God—fully and unrestrictedly. “Prayer” shows how to do this through the seven subjects.

Scientific simplicity and unity of prayer:

one prayer: the WORD as the Word,

one object of prayer: to understand God,

one big need (not many material needs): to grow in grace,

one reward: receiving from God only what is of God’s nature.

The WORD as the Word: one scientific attitude

Mind Pray from the bigness and allness of God—to know God as He is, thus being open, unprejudiced, without preconceptions of what is right, but desiring, reaching out for God;

Spirit Putting everything into our seeking, substantiating our seeking with our whole inward attitude;

Soul All directed to a divine object, divinely defined.

Key: What prays in us must be of the same nature as that to which we pray.

What is unlike God has no access to God.

Therefore, the seven subjects of prayer appeal to the divine in us, which alone can pray aright, but in the translated forms of:

(M) seeking

(Sp) devotion, gratitude

(So) sincerity, humility, rebuking sinful sense

(P) honesty

(Li) consecration of life

(T) affirming what is true

(Lo) confiding all to God.

Thus we only pray to **God** through that which is **Godlike** in me.

This divine in us is all that matters in Prayer; all the rest does not matter, and is of no concern.

Thus we learn how to nurture that which is divine in us, so that it can come to birth by a process of ordered, spiritual unfoldment.

Questionnaire
to the talks on
THE STRUCTURE OF THE CHRISTIAN SCIENCE TEXTBOOK
OUR WAY OF LIFE

Prayer

Scriptural Note I

“For verily I say unto you, That whomsoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.” (Mark 11:23–24)

1. In this short Bible verse, thought passes through three stages. Can you see what they are and what synonyms they characterize?
2. Does this mean that all prayers are answered? Read the whole chapter through and ascertain for yourself what the text has to say in this respect.
3. Is prayer always good or can it also be a danger? Again, let the text of the chapter answer this.
4. The three stages depicted in the Scriptural Note I (question 1) permeate the whole chapter—and this (1) in a positive sense and (2) in a negative senses. Read the chapter through and note:
 - 1) how these three stages are depicted in a positive sense:
 - a) that prayer is, for instance, desire, mental, unspoken,
 - b) that this prayer must be substantiated with expressing qualities, struggling, striving,
 - c) that prayer is assured its answer when of the nature of understanding God.
 - 2) how these three stages are counterfeited in a wrong sense of prayer, that is, in a prayer:
 - a) which consists of requests, words,
 - b) which is superficial, empty,
 - c) which rests on belief, material sense, emotion.

Scriptural Note II

“Your Father knoweth what things ye have need of, before ye ask Him.” (Matt. 6:8)

5. This Scriptural Note also pervades the text of the chapter. Who knows our need? God or us?
6. What does the chapter says our need is?
7. How does Scriptural Note II complement Scriptural Note I?

Introductory Paragraph (S&H 1:1–9)

8. “...all things are possible to God,...” (S&H 1:2–3)
Is this unconditionally true from the petitioner’s viewpoint?
Study S&H 1:1–4; 13:20–24; 178:13–17; 180:25–27; 182:32–1

1st Subject (S&H 1:10–3:11)

9. Note how the fact is stressed that God is unchangeable, hence that *we* must change.
10. Also note how the is-ness, allness and infinitude of God is stressed, and how God must be sought as such.
11. Try to epitomize this subject (from now on called “Main tone epitome”).
12. Also try to epitomize each of the seven subtones (from now on called “Subtone epitomes”).
13. Can you understand the developing sequence of the seven subtones (from now on called “Developing sequence”)?

2nd Subject (S&H 3:12–5:2)

14. “The Divine Being must be reflected by man...”
Note: a) the proper means through which this is done;
b) the false means
15. Note: a) how spiritual worship promotes progress;
b) how material worship hinders progress.
16. Main tone epitome?
17. Subtone epitome?
18. Developing sequence?

3rd Subject (S&H 5:3–7:26)

19. We reap what we sow. Note how this simple rule is stated here in various ways.
20. Note how sin brings suffering.
21. Note how sin must be destroyed:
a) either through suffering,
b) or through Christ.
22. Main tone epitome?
23. Subtone epitome?
24. Developing sequence?

4th Subject (S&H 7:27–11:20)

25. Note the various forms in which dishonesty or hypocrisy can manifest.
26. Note how every subtone shows a need for conformity in one’s attitude and life.
27. Note how the fourth subject gathers the first three subjects into *one* prayer.
28. Main tone epitome?
29. Subtone epitome?
30. Developing sequence?

5th Subject (S&H 11:21–13:19)

31. Ponder Mrs. Eddy's article "Faith-cure" (*Prose Works*, by Mary Baker Eddy, "Retrospection and Introspection," pages 54–55).
32. Ponder Mrs. Eddy's article "Principle and Practice," reprinted in "*Why Study Christian Science as a Science?*," Max Kappeler, Appendix I, page 34.
33. Note how in every subtone of the fifth subject, the law or cause and effect is brought in various ways.
34. Note how the depth of true prayer is contrasted here with the superficiality of ordinary prayer.
35. Main tone epitome?
36. Subtone epitomes?
37. Developing sequence?

6th Subject (S&H 13:20–15:24)

38. Note how the sixth prayer, the prayer of Truth, goes out from a pure sense of God as Life or Father—from a sense that Life and existence is spiritual (Life in and of Spirit) and how consciousness must abide in that.
39. Note how many ways it is stated that the true sense of things shuts out a wrong sense of things, and *vice versa*.
40. Note how in this sixth subject a conscious affirmation of the true sense of things is urged.
41. Main tone epitome?
42. Subtone epitome?
43. Developing sequence?
44. Through the seven subtone we get the constituents of consciousness in true prayer. Ask yourself:
 - a) what are the seven right constituents?
 - b) what are the seven wrong constituents?

7th Subject

45. Note that in this last prayer the sense of desiring, pleading, asking, has yielded to a sense of highest accomplishment and all-inclusiveness.
46. Can you feel a sense of a trustworthy attitude pervading the whole subject?
47. Main tone epitome?
48. Subtone epitomes?

The Lord's Prayer (S&H 16:24–17:15)

49. Mrs. Eddy calls the Lord's Prayer "the prayer of Soul, not of material sense" (S&H 14:23–24). What may be the reason for it? Why did she not call it, for instance, "the prayer of Principle," or "the prayer of Love"?
50. In relation to the 7th statement (S&H 17:8–11) study also:
S&H 28:29–31; 39:8–9; 48:10–14 66:9–11

51. Note how
 statement 1, 2, and 3 (Mind, Spirit, Soul) postulate a falling in line with God;
 statement 4 (Principle) states the unity of God and the universe;
 statement 5, 6, and 7 (Life, Truth, Love) glorify God in His blessing the universe.
52. The Lord's Prayer is the prayer Jesus taught (*S&H* 16:7–8).
 Note the universality of this prayer.
53. It may be of help to consider also the text of the Lord's Prayer from a new translation:
 "This then is how you should pray:
 Our Father in Heaven,
 Thy name be hallowed;
 Thy kingdom come;
 Thy will be done;
 As in Heaven, so on earth;
 Give us the bread of life today;
 And forgive us our debts,
 As we forgive our debtors;
 And do not bring us to ordeal;
 But save us from evil.
 (For Thine is the kingdom,
 the power, and the glory,
 Into the ages. Amen.)"

(*The Four Gospels*, a new translation from the Greek by E.V. Rieu, ©1952, The Penguin Classics).

General survey on the whole chapter "Prayer"

54. **ONE PRAYER**
 The chapter presents not many kinds of prayer, but *one* Principle of prayer. What conclusions can we draw from this when we pray?
55. **THE WORD AS THE WORD (Mind – Spirit – Soul)**
 How could we describe the *attitude* of prayer as symbolized through the two Scriptural Notes or the WORD as the Word?
56. **THE SEVEN SUBJECTS OF PRAYER**
- How could we summarize in a few words the seven subjects of prayer depicting the means of prayer?
 - Can we see the developing sequence in these seven subjects, and can we see their irresistible order?
 - What are the false prayers counterfeiting these seven true prayers?
57. **INTERPLAY** of the "Word/Word: with the "7"
 How does the attitude of the WORD as the Word combine with the 7 subjects of prayer?

58. THE LAWS OF PRAYER

The chapter on “Prayer” sets forth the laws regulating the interplay of demand and supply—the means of approaching God and the reward God bestows. The following is an attempt to define this law—open for investigation and examination:

subject	demand	supply
1.	open thought	brings full promise
2.	spiritual worship	" unfoldment
3.	sincerity	" reformation
4.	consistency in every detail	" a principled attitude
5.	consecration of life	" exaltation
6.	affirming the Father	" wholeness
7.	trustworthiness	" salvation
Lord's Prayer	hallowing God	hallows man

59. THE LAW OF FULFILMENT

We can ask ourselves if there is no general law governing the sequence of the subtones in each of the seven subjects. Does the following pattern come close to what you feel?

Approach:

1 st subtone:	divine intention
2 nd subtone:	keeping this intention pure
3 rd subtone:	being humble about it

Coincidence:

4 th subtone:	brings us into harmony with the divine
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Reward:

5 th subtone:	thus we partake of the fullness of the divine source,
6 th subtone:	which works infallibly,
7 th subtone:	and blesses infinitely.

Study Material
on
Science and Health with Key to the Scriptures,
by Mary Baker Eddy

Chapter I
(Word reflecting the Word)

Prayer

Standpoint: Word reflecting the Word:
Word from the absolute standpoint: Statement of God’s perfect nature
Word from the relative standpoint: Our approach to God through accepting our unity with God.

Scriptural Note I: Mind—Spirit—Soul
Mark 11:[23–]24 (see newer translations)
Believing: *S&H* 582:1–3

Scriptural Note II: *S&H* 7:24–26; 13:14–16
See also [Mat. 6:8], Rom. 8:26; 1 Cor. 2:11
John 6:46, 65; John 14:6, and *S&H* 286:9–15
John 14:10, 13, 14; 15:7; 16:23, 24; I John 5:14

Introduction: *S&H* 1:1–9

Prayer is a spiritual understanding of God, which through unselfed love brings us into unity with the perfect nature of God.

Mind **The prayer of true desire to know God as He is brings us into unity with the intelligent active All-Mind (*S&H* 1:10–3:11).**

What is involved in a true desire?

as Mind: We must be willing to let our desire be “moulded” by Mind (*S&H* 1:10–14).

as Spirit: Pure motives for prayer find their reward (*S&H* 2:1–7).

as Soul: This requires the humility to change ourselves (*S&H* 2:8–14).

as Principle: Such a prayer brings us “into harmony” with the Science of being (*S&H* 2:15–22).

as Life: It thereby brings us nearer to the open “source of all existence” (*S&H* 2:23–30).

as Truth: It acknowledges that God does right without giving Him advice (*S&H* 2:31–3:4–11)

as Love: Willingness “to avail ourselves” of this divine rule “enables us to work out our own salvation,” as God’s work is already done (*S&H* 3:4–11)

Spirit **The prayer of reflecting the Divine Being through the culturing of spiritual qualities brings us into unity with the unfoldment of Spirit (S&H 3:12–5:2).**

Through which spiritual qualities can this reflection be brought forth?

- as Mind: Absolute consecration of “thought, energy and desire” is necessary (S&H 3:12–16).
- as Spirit: Gratitude “for the good already received” enable us to receive more (S&H 3:17–26).
- as Soul: Unselfed gratitude for God—and not primarily for His blessings—unfolds a fruitful life (S&H 3:27–4:2).
- as Principle: By keeping Jesus’ commandments we furnish the proof of our gratitude (S&H 4:3–11).
- as Life: “The habitual struggle to be always good” makes us worthy to be partakers of God (S&H 4:12–26).
- as Truth: “Striving to assimilate more” and more “of the divine character” fashions us in God’s likeness (S&H 4:17–26).
- as Love: Spiritual devotion and worship promote spiritual growth (S&H 4:27–5:2)

Soul **The prayer of sinlessness, fulfilling the Christ-demand to rebuke sin, brings us into unity with Soul’s ability to reform (S&H 5:3–7:26).**

How does the prayer of sinlessness make us Christians?

- as Mind: The prayer of sinlessness begins by recognizing “that there is no discount in the law of justice” (S&H 5:3–13).
- as Spirit: This prayer strengthens the sinless affections, whereas the sinner only reaps “the destruction of sin through suffering” (S&H 5:14–21).
- as Soul: The destruction of sin through Christ is the only means of canceling sin. Prayer as such cannot cancel sin (S&H 5:22–6:2).
- as Principle: Only working in accordance with the divine Principle reforms the sinner (S&H 6:3–10).
- as Life: Sin destroys itself through suffering, but we reach heaven through an understanding of God’s impartial mercy (S&H 6:11–22).
- as Truth: By uncovering, rebuking, and relinquishing error, sin and sickness are healed (S&H 6:23–7:7).
- as Love: The prayer of spiritual sense and of the perception of God’s requirements makes us Christians (S&H 7:8–26).

Principle **The prayer of obedience to God, the prayer of honesty, by which we bring everything within us into accord with Him, unites us with the impersonal workings of the divine Principle (7:27–11:20).**

How is a Principle-like attitude established?

- as Mind: by praying according to an honest desire (*S&H* 7:27–32).
- as Spirit: by allowing no discrepancy between outer and inner purity (*S&H* 8:1–27).
- as Soul: by examining ourselves honestly (*S&H* 8:28–9:4).
- as Principle: by furnishing proof of our unselfishness (*S&H* 9:5–16).
- as Life: by being willing to leave all for Christ’s sake, by being willing to follow Jesus’ example and by being willing to go the way of Life, “even though with bleeding footsteps” (*S&H* 9:17–10:21).
- as Truth: by desiring the right and doing it (*S&H* 10:22–11:4).
- as Love: by correcting error and wiping it out, whereby we win divine pardon (*S&H* 11:5–20).

Life **The prayer of an understanding, living devotion to the divine, which is willing to sacrifice the mortal, brings us into unity with all-renewing Life. (*S&H* 13:20–15:24).**

Wherein lies this living devotion to the divine?

- as Mind: It lies in a fervent constant desire to know and do the will of God, and in a willingness to “sacrifice everything for it” (*S&H* 11:21–32).
- as Spirit: also in “deep and conscientious protests” of man’s likeness to God and his unity with God (*S&H* 12:1–15).
- as Soul: As the inner attitude determines the outward effect (*S&H* 12:16–21).
- as Principle: the inner attitude must base itself on divine Science and not on human thoughts (*S&H* 12:22–26).
- as Life: In Science all may avail themselves of God as a “present help” (*S&H* 12:27–13:4).
- as Truth: Thereby we must strive “for the accomplishment of all we ask” (*S&H* 13:5–12).
- as Love: If we cherish the desire devotedly, it will be blessed of God (*S&H* 13:12–19).

Truth **The prayer of spiritual consciousness, which is closed to error and open to Truth, brings us into unity with the dominion of Truth (*S&H* 13:20–15:24).**

What is the prayer of spiritual consciousness?

- as Mind: It is a knowledge of the true God and the true man; this alone can grasp the wonders of God (*S&H* 13:20–32).

THE METHOD OF WORKING WITH A CHAPTER OF THE TEXTBOOK

I. Prerequisites

- 1 . Knowing the meaning of the fundamental categories.
- 2 . Seeing how the categories blend or reflect each other.

II. Specific Method

- 1 . Getting the whole picture of a chapter.
- 2 . The main tones developing the theme.
- 3 . The subtones developing the main tones.
- 4 . Getting the range and purpose of the development of the subject.
- 5 . The order of the developing sequence.
- 6 . The regularities in the subtones.
- 7 . The many standpoints for considering one subject.
- 8 . The comparable main tones in chapters.
- 9 . The hierarchical ordering of the subject.
- 10 . A summary of the method.

III. General Attitude

- 1 . Building a right concept of the chapter.
- 2 . Pondering the tones of the chapter.
- 3 . Textbook-structured consciousness.
- 4 . Textbook-structured being.

THE METHOD OF WORKING WITH A CHAPTER OF THE TEXTBOOK

I. Prerequisites

1. *Knowing the meaning of the fundamental categories.*

The Christian Science Textbook was written through revelation from the standpoint of what God is, i.e. from the fundamental categories of reality. In studying Christian Science as a Science, these fundamental categories are identified through the capitalized terms:

- a) the seven synonymous terms for God;
- b) the fourfold operation of God;
- c) the four levels of divine consciousness.

These categories comprise the divine system of reference from which the Textbook was written, so it follows that these categories provide the underlying structure of the Textbook itself. As the Textbook was written from divine order and about divine order, so this same divine order must be—and is—reflected in the text.

The question for the student of the Textbook is: how can we see this simple, underlying structure and so grasp in simplicity the pith of the Textbook?

Considering that the Textbook is structured on divinely scientific categories, the prerequisite for discerning this structure is to know these basic categories.

To see the structure of a chapter, one must know the categories of reality on which that text is structured. For example, to see the structure of “Prayer,” one must know the seven synonymous terms for God and how they translate to the point of an inner attitude. Or, to see the structure of the “Platform,” one must know the fourfold operation of God and how God operates on every level of consciousness. If we do not have a good working knowledge of these basic categories, we do not hear their tones in the text, though these tones are there and apparent to a divinely structured consciousness.

2. *Seeing how the categories blend or reflect each other.*

Because all the categories of reality refer to one God, one Being, they blend together and reflect each other in forming the structure of the Textbook. Indeed, structure comes from the intersection and interrelation of categories.

Thus, a second prerequisite for reading the Textbook in its structure is knowing how these fundamental categories interrelate.

Without these two prerequisites:

1. knowing the meaning of the capitalized terms, and
2. knowing how these terms reflect each other,

one cannot expect to see the structure of the Textbook or the structure of any of its chapters.

II. Specific Method

1. *Getting the whole picture of a chapter.*

Read a chapter through many times to catch the tone and theme of a chapter.

Ask:

- what main issues flow right through the whole chapter?
- why do these issues arise?

e.g. In “Prayer” a scientific approach to God is contrasted with a theological approach to God, because the first chapter of the Textbook in the WORD as the Word must establish what constitutes a right and a wrong approach to God.

It is only too easy at this point to get sidetracked on single, isolated subjects that do not characterize the whole text. A way to check whether or not one has discerned a basic theme is to see to what extent a theme recurs consistently throughout the text.

2. *The main tones developing the theme.*

How is the chapter divided to develop its theme, i.e. what are the main subjects (main tones)?

- Can these main tones be symbolized through the capitalized terms?
- How is the overall theme reflected in each subject (main tone)?

e.g. How does each main tone of “Prayer” tell us something about what constitutes a scientific approach to God in terms of our inward attitude?

3. *The subtones developing the main tones.*

How are the main tones divided into a developing sequence of subtones?

- How can the subtones be symbolized through the capitalized terms?
- How is each main tone reflected in and elaborated through each one of its subtones?

e.g. for a subtone of PRINCIPLE as Soul, ask:

- what is the tone of PRINCIPLE?
- what is the tone of Soul?

4. *Getting the range and purpose of the development of the subject.*

Compare the beginning with the end:

- the beginning with the end of the whole chapter;
- the beginning with the end of each main tone.

5. *The order of the developing sequence.*

How do the main tones develop from Mind to Spirit, from Spirit to Soul, etc. to the point of Love?

How do the subtones develop from Mind to Spirit, from Spirit to Soul, etc. to the point of Love?

Ask yourself, what would be missing without:

- one of the main tones developing Mind to the point of Love?
- one of the subtones developing Mind to the point of Love?

Why are these orders a necessary and unchanging order?

6. *The regularities in the subtones.*

Compare the subtones of the seven main tones:

e.g. compare the subtone of Mind in MIND with the subtones of Mind in SPIRIT, SOUL, PRINCIPLE, LIFE, TRUTH, LOVE; i.e. compare all the Mind subtones, then all the Spirit subtones, etc. in each of the seven main tones.

This shows us the law of the subtones - how each main tone of the chapter is developed in a lawful way. The regularity of the subtones is especially clear in the first chapter, “Prayer”

7. *The many standpoints for considering one subject.*

Take different aspects of each main tone, and see how the subtones speak to these questions in a seven-fold way.

e.g. The second subject of “Prayer”—Spirit—can be considered with respect to:

- a) the proper means of reflection;
- b) the false means of reflection;
- c) how spiritual worship promotes progress, or
- d) how material worship hinders progress

See the “Questionnaires” to the first four chapters for further suggested questions.

Naturally, the key is to pose appropriate questions: those questions that arise from the subject within the overall framework of the Textbook. What questions or problems is the text answering?

Once one has identified a right question—a leading question—it is a joy to see how the text can answer this question, both positively and in analyzing the counterfeit, through an ordered sevenfold answer.

8. *The comparable main tone in chapters.*

As you progress from chapter to chapter, compare each main tone of a chapter with the respective main tones of the preceding chapters.

e.g. compare MIND in the first chapter with MIND in the second and third chapters, etc.

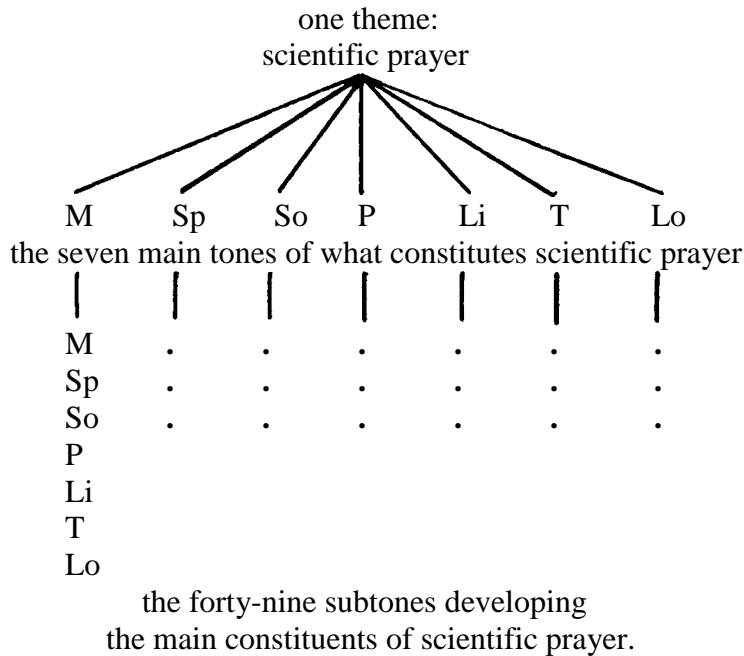
9. *The hierarchical ordering the subject.*

Through this method, can you begin to read the Textbook through a hierarchical ordering of the subject—however that hierarchy may be developed in a chapter—rather than through the traditional linear conception?

The linear way of reading a text—one sentence following the previous—is inadequate for getting:

- a) the overall picture of the subject, and
- b) how this overall theme is developed.

e.g. “Prayer”:



As we culture this hierarchical method of reading a text, we are more able to catch the thread of spiritual reasoning that weaves the chapter into one coherent story, and we are less prone to be atomistic in our comprehension of the subject.

10. *A summary of the method.*

In summary, our overall method of working with a chapter of the Textbook should be to view a chapter from as many angles and standpoints as possible.

This means:

- posing practical life-questions to the chapter and seeing how the text answers these questions in an ordered way;
- seeing how every part or aspect of the chapter fits together in one coherent story of the chapter;
- pondering the chapter, i.e. loving it; standing in awe before the bigness of the subject and the bigness of its scientific analysis in the Textbook; valuing the subject; ‘worshipping’ it, and thus carrying the subject around with us in all that we do.