

GOD'S NATURE AS SOUL

No. 5 of a Series on the
Sevenfold Nature of God

PEGGY M. BROOK

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AUTHOR'S NOTE

This booklet contains the substance of the fifth of a series of seven talks on the synonymous terms for God as given by Mary Baker Eddy in her textbook, *Science and Health with Key to the Scriptures*. (See page 465: 8-10.)

These talks were delivered in London in the Spring of 1956. They began with a single talk on God's nature as Love. This was the outcome of a great desire to know more of what divine Love is and to share these findings with others. This resulted in six more talks being given week by week, the purpose of which was to share a living sense of the nature of God as Truth, as Life, as Principle, as Soul, as Spirit, and as Mind.

Many appreciated the tape recordings of these meetings and in response to requests they were made available in this series of booklets published during the years 1960-1967.

PEGGY M. BROOK
London, England

The following is a list of abbreviations of the titles of the writings of Mary Baker Eddy used in this booklet:-

<i>S. & H.</i>	<i>Science and Health with Key to the Scriptures</i>
<i>Mis.</i>	<i>Miscellaneous Writings</i>
<i>Un.</i>	<i>Unity of Good</i>
<i>My.</i>	<i>The First Church of Christ Scientist and Miscellany</i>

God's Nature as Soul

“My soul doth magnify the Lord.” “Bless the Lord, O my soul.” “He restoreth my soul.” What is meant in these passages by the word “soul”? Surely the spiritual sense of a man, that which is innately conscious of the spiritual identity which lies behind all things. Spiritual seekers, thinkers, leaders, throughout the ages, have been keenly aware of the tangibility of soul or spiritual sense, and this has been the source of their strength, of their comfort, of their ability to accomplish the mighty purposes of good. It has brought to them freedom from the limitations of a sense-bound estimate of man and the universe. Christ Jesus, whose life and works stand as a prototype of the ideal man, prized this quality above all, for he declared, “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” When a man has experienced the certainty, the changelessness, the freedom, the feeling of satisfying poise and balance, and the joy that none can take away which comes from Soul itself, the source of spiritual sense, his heart echoes and re-echoes these words of Jesus.

To most people the term “soul” used in relation to man means his spiritual core, that which has nothing to do with his physicality or even his human personality, though dwelling within it; it is his spiritual essence, which men believe can be good or bad, but is nevertheless untouched by finiteness and therefore is immortal and continues after death. This concept of soul, purged of its duality, can serve as a pointer to its pure, deep, and fundamental character in relation to Deity and the true man.

SOUL AS GOD

Soul, as a term for God, refers to the great Soul of all things, the infinite spiritual identity which is purely good and which lies behind all creation. It is in this sense that Mrs. Eddy uses the term.

In Webster's dictionary under the definition of “Soul” there is the heading “*Christian Science*” and it reads, “A synonym for God.

Soul or Spirit signifies Deity and nothing else. *Soul* is the substance, Life, and intelligence of man, which is individualized, but not in matter. *Mary Baker Eddy*."

Mrs. Eddy lifts the whole concept of Soul out of the personal sense of a soul in the body, and therefore a multiplicity of individual souls belonging to different people—souls which can be sinless or sinful—and uses it in its unique signification as God, infinite good. She writes in *Science and Health*, "Science reveals Soul as God, untouched by sin and death,—as the central Life and intelligence around which circle harmoniously all things in the systems of Mind" (310: 14-17).

Of the seven terms Mrs. Eddy uses to define God, it is only of Soul that she says specifically that human thought has adulterated its meaning. This may be because the common concept of soul so nearly approximates the truth and yet this concept is impure in that it mixes Spirit and matter, sinlessness and sin. Mrs. Eddy writes in this connection, "Human thought has adulterated the meaning of the word *soul* through the hypothesis that soul is both an evil and a good intelligence, resident in matter. The proper use of the word *soul* can always be gained by substituting the word *God*, where the deific meaning is required. In other cases, use the word *sense*, and you will have the scientific signification. As used in Christian Science, Soul is properly the synonym of Spirit, or God; but out of Science, soul is identical with sense, with material sensation" (S. & H. 482: 3-12).

So when we come to think about Soul, we can first of all gain a pure concept of it by realizing it to be the one infinite identity which lies behind everything in the universe,—the one Spirit, God.

SOUL REVERSES MATERIAL SENSE

In Mrs. Eddy's writings, more than with any other term for God she defines the positive nature of Soul by saying what it is not. For instance, she says that Soul is not *in* the body, it is incorporeal; that it cannot sin, for there is no such thing as sinful Soul, since Soul is God; and that there is no loss in Soul, and no change in Soul. It would seem that the intact and pure nature of Soul

impels the reversal of material sense in order for Soul to be found as the one infinite identity of the universe. Because of this fact one experiences that in proportion as one sincerely seeks to understand and feel the nature of Soul, the testimony of material sense is irresistibly dealt with. One cannot find Soul through anything but pure spiritual sense. Incorporeality, sinlessness, the safety of spiritual identity, the permanence and changelessness of spiritual reality, can be found in all their loveliness only through Soul's reversal of sense testimony. Soul, the one spiritual identity of all things, consistently operates to translate consciousness out of a material sense of man and the universe into the reality of spiritual sense, true identity. Moreover it cannot help but do this specifically, because the very nature of Soul is definiteness. There is nothing so sure and definite in all the world as Soul-sense.

SOUL IS THE "DRY LAND" THAT IS FRUITFUL

In the Genesis record of creation the third day is illustrative of God's nature as Soul. After the light of the first day,—symbolizing the one Mind, divine wisdom and intelligence,—and the firmament of the second day, which divides the waters above from the waters beneath (a symbol of the purity of Spirit), the record declares in the third day, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear." This "one place," this "dry land," symbolizes the definiteness of the one infinite Soul which underlies all creation. It deals with the uncertainty of "tempest-tossed human concepts advancing and receding," as Mrs. Eddy defines the sea (see *S. & H.* 536: 6-7), and presents a symbol of a firm basis of God-given identity, something that is definite, something we can stand on, something that never lets us down.

The Scriptures show through saga, history, and allegory how the divine nature works itself out in every man's experience, and in the third thousand years of Bible history, which illustrates the third day of creation, the great symbol is correspondingly that of "land." The story is one of journeying, migrating from an old land to a promised land,—from a confined, mortal sense of self to the unconfined yet firm land of God-given identity. The very first

character in this third thousand-year period, Abraham, came out of Ur of the Chaldees, a place rife with beliefs of chance and superstition, and "looked for a city which hath foundations, whose builder and maker is God." Later in this period his grandson, Jacob, had to flee his land because of Esau's hatred, and to find his true identity in a new land. Joseph, Jacob's favourite son, was forced out of his land,—sold into Egypt by his brethren,—and had to prove his God-given identity in a new and strange land. Finally the great exodus of the whole body of Israelites took place under Moses' leadership, whereby he led them out of the land of Egypt, through the wilderness, and eventually, under Joshua, into the Promised Land, where they found their identity as a nation.

All these instances are illustrative of the "dry land" appearing, and symbolize man's individual spiritual journey, through varying experiences, to find and understand his assured and God-given identity. Also, the third day of creation declares that the earth brings forth grass, herb, and fruit tree—the land is fruitful. There is nothing so fruitful as definite, understood identity. It is the same in any subject; when we gain a definite understanding of arithmetic, for instance, or of music, these subjects begin to bear fruit for us in all kinds of ways. So directly we stand on the dry land of definite spiritual understanding and become conscious of our true identity, we find it to be fruitful. Moreover, the grass, the herb, and the fruit tree have seed within themselves. This speaks of the natural reproducing power and permanence of specific identity throughout all creation, and illustrates that man's God-given identity quite naturally reproduces itself in Godlikeness continually, persistently, and effortlessly.

To seek and find our Godlike identity is to realize the kingdom of God within. It is the only thing in the world that matters, for in spiritual idea—and only in spiritual idea—man finds real and enduring health, happiness, supply, friendship, everything that makes him complete, and when he finds these things in God, he can never lose them. Man can never lose anything of good so long as he keeps his spiritual lamp trimmed and burning. Once more the Master's words come to mind, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" One can have material plenty and yet feel poor and mean, one can be materially

healthy whilst still remaining dissatisfied and incomplete, one can experience longevity but still feel lifeless and purposeless. On the other hand, with spiritual sense aroused and awake, one can appear to be in the midst of poverty and find a sense of real substance and richness in the facts of Soul, one can be tempted by disease and find the unfailing testimony to man's health and wholeness in Soul, or be faced with death and find the changelessness and eternity of true life in Soul. Moreover, remaining with these living, spiritual facts will always ultimately translate the sense picture. So the one and only thing that it is vital never to lose is one's own soul, and this man can never really do, for it is his very identity which sooner or later must assert itself.

SOUL MEANS GOD AND MAN ONE

In the first three booklets of this series, we considered the three-fold essential nature of the divine Principle of the universe, first as Love, then as Truth, and then as Life. With Love, not only did we feel the substance of its nature, but also its operation as true *Christianity*; with Truth we felt its nature operating as the dynamic, rocklike power of the *Christ*; and with Life we felt its timeless facts operating as the eternal flow of being inherent in the living *Word*. Then in the last booklet we considered the divine Principle itself and saw that it operates through infinite *Science* and system. Now, as we consider Soul, we shall find that Soul expresses that quality of being that all along enables us to realize that we *are* these spiritual ideas of God in operation. In reality we are not learning about God, but becoming aware of our true selfhood as God-in-action,—Mind-in-action, Spirit-in-action, Soul-in-action, Principle-in-action, Life-in-action, Truth-in-action, and Love-in-action. Just as a ray of the sun is the sun itself shining, so man is the expressing of God. This complete identification of man with his Cause is the operation of Soul. Soul in its essence is identity, which comes from the Latin word "idem" meaning "the same"; the German philosopher, Schelling, defined "identity" as "reality at its deepest level, at which subject and object are one." Soul's identity reveals the deepest level of reality where we realize God and man to be one, so that all that is true about Love and its

harmonious operation is us,—our very being; all that Truth is in its rocklike certainty, we are; the flow of divine Life is the flow of our life, the only life we have; man has no other existence but as idea of Principle, moving in Science and system and harmony. Man is not a mortal, entertaining ideas of divine Principle. He is those ideas in operation. This indivisible relationship of man with God is the function of Soul.

Soul is the synonymous term for God which Mrs. Eddy uses least in her writings, and yet her whole textbook teems with the sense of Soul, and indeed without Soul-sense or spiritual sense it cannot be understood at all.

It is significant that the first edition of her textbook used the term "Soul" copiously, for the outstanding accent in her first edition was the revelation of the oneness of God and man. It would seem that the dawning of this fact of true identity,—God and man one,—was so brilliant in Mrs. Eddy's thought at that time as a revolutionary discovery that she used every tool of language to convey this overriding conception. Because the pure sense of this great fact was misunderstood and many were identifying their mortal selves (instead of their eternal and immortal selfhood) with God, and also because of the continual unfoldment of the Science of her discovery to Mrs. Eddy, her textbook went through many revisions until it arrived at its present form. This form is essentially a presentation of Science in its wholeness, and therefore it takes account of the infinite categories of the Science of Being. For instance, it takes account of the levels of Divine Science, absolute Christian Science, and Christian Science; the standpoints of the absolute and the relative, the subjective and the objective; what constitutes both the fatherhood and motherhood of God, and the manhood and womanhood of God; the functions of understanding and demonstration, the letter and the spirit. It gives a complete sense of the divine nature as Mind, Spirit, Soul, Principle, Life, Truth, and Love; and a whole sense of its operation through the Word, the Christ, Christianity, and Science. Nevertheless, this fundamental fact of Soul, of spiritual sense, of the one identity, is basic to a living understanding and consistent proof of the Science and truth which the last edition of her textbook contains. Exercising Soul-sense gives us the spirit of the one-

ness of Being which overwhelmingly pervades the first edition, together with an understanding of the scientific letter to which Mrs. Eddy was led to wed the spirit. In spiritual matters, this is the wedding of womanhood and manhood, which constitutes the balance of spiritual sense, or Soul.

A SEVENFOLD ASPECT OF SOUL

As with all the other synonymous terms for God that we have considered in this series, we shall take a sevenfold aspect of Soul in this way:—

Soul as Mind is the *spiritual understanding* that *knows*

Soul as Spirit is *spiritual sense*, which *discerns reality* and is *sinless*

Soul as Soul is the *one changeless identity*, which *identifies all with God*

Soul as Principle is the *incorporeality* which *unites all in one body*

Soul as Life is the *immortality* which *resurrects*

Soul as Truth is the *certainty* which *brings man's birthright of freedom*

Soul as Love is the *calm and balance of Soul*, which *satisfies and keeps safe*

So in this sevenfold reflection Soul expresses itself as *spiritual understanding, spiritual sense, one changeless identity, incorporeality, immortality, certainty, and balance*.

Just as in "God's Nature as Love" we took the twenty-third Psalm as an illustration of Love's sevenfold reflection, in "God's Nature as Truth" we took the Song of Moses, the Lord's Prayer with "God's Nature as Life," and the forty-sixth Psalm with "God's Nature as Principle," so here with Soul we shall take the Magnificat from the Gospel of Luke. (See Luke 1: 46-55.) This was Mary's prayer of rejoicing before she gave birth to Jesus. It is one of the most beautiful passages in the Bible and brings out the nature of Soul in its sevenfold reflection. Whenever I turned my thought to the Bible for a complete passage that spoke of Soul-sense, always there came to me this Magnificat with its opening

words, "My soul doth magnify the Lord." It is permeated with the sense of Soul.

SOUL AS MIND: SPIRITUAL UNDERSTANDING THAT KNOWS

Soul as Mind is the *spiritual understanding* that *knows*. The Magnificat opens, "*And Mary said, My soul doth magnify the Lord.*"

Soul as Mind is the quality of spiritual understanding, which is absolutely certain of the reality of the spiritual; it just knows it. Nothing and no one can convince you of spiritual reality but your spiritual sense or understanding, which is an integral part of every man, the fundamental essence of his being, and is always alert, intelligent, and aware of spiritual things; no one can really tell you how you are aware of them, but you just know that spiritual facts are true. You cannot reason out why humanly. There is a true reasoning process in spiritual Science, and it is an important part of it, but it is divine reasoning, not human reasoning. The most important thing, though, is to know and feel spiritual reality with spiritual sense,—with spiritual understanding.

When Mary declared, "My soul doth magnify the Lord," her spiritual understanding was conscious of God as the one Cause, the only reality, without any need to argue it through reasoning. When spiritual sense is cultured to the point of understanding, you just know, and you know that you know, and nothing can change you, but it is entirely a matter of spiritual understanding. One might say that a musician can be aware of the reality and being of music only through exercising his musical sense to the point of understanding; and to call into expression musical sense or any similar sense primarily involves being freely receptive to, and selflessly identifying oneself with, the subject concerned. This is so with spiritual reality. The only difference is that the realm of the spiritual supersedes all other realms, being the native background of man, and therefore there must lie at the core of every man this spiritual seed of true identity; this seed, if allowed to grow freely, brings the reality of spiritual facts into conscious experience.

Mrs. Eddy writes in her interpretation of the third day of creation, which specifically illustrates the divine nature as Soul,

"The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding" (*S. & H.* 508: 28-1). It is an important stage, because it is where you find your Soul-sense operating as a real and definite understanding of spiritual things, which irresistibly bears fruit. Again, in learning music, you may have a slight musical sense, and then as you start to learn music and give your love and attention to it, your musical understanding gradually develops and there comes a time when you just feel music and understand music and it uses you. This point of definite understanding comes in any subject, and the Science of being is no exception.

Soul as Mind expressing itself as definite, accurate, spiritual understanding is brought out in the following passage: "If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse. This Mind-reading is the opposite of clairvoyance. It is the illumination of the spiritual understanding which demonstrates the capacity of Soul, not of material sense. This Soul-sense comes to the human mind when the latter yields to the divine Mind" (*S. & H.* 84: 30-6). So when we stop trying to understand spiritual things with the human mind and let it yield to the divine Mind, Soul-sense operates and we can know the truth more accurately than an "astronomer can read the stars or calculate an eclipse."

Think of the accurate knowing, the power of spiritual understanding, to which the Bible bears witness. In the Old Testament, for instance, Moses' declaration to the Children of Israel, pursued by the Egyptians and faced with crossing the Red Sea, indicates that his spiritual sense knew, with complete certainty, that divine law was in operation: "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever." And they crossed the Red Sea on dry land in safety. Again, Elisha at Dothan, surrounded by enemies, knew with the certainty of spiritual sense that "they that be with us are more than they that be with them" and it was proved so. All the other Old Testament prophets exercised the spiritual understanding that knows. Coming to the New Testament, we realize that no one

manifested spiritual understanding and its resultant conviction of being under the operation of divine law more than Jesus did. This enabled him at length to undergo even crucifixion and know what the outcome would be,—the proof of the eternity of life.

We may sometimes feel that our proof of spiritual reality in human experience does not always keep pace with our knowledge of Truth, but to judge spiritual progress from the so-called material manifestation is not to “judge righteous judgment.” Mrs. Eddy gives quite a different criterion for judgment when she writes, “To ascertain our progress, we must learn where our affections are placed and whom we acknowledge and obey as God. If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit. The objects we pursue and the spirit we manifest reveal our standpoint, and show what we are winning” (*S. & H.* 239: 16–22). So if we want to ascertain our progress, let us check up on these points and not on outward demonstrations. Mrs. Eddy says in *Unity of Good*, “I believe that of which I am conscious through the understanding, however faintly able to demonstrate Truth and Love” (48: 19–21). Though sometimes we may not always prove Truth in the way that we feel it should be proved, nevertheless the conviction also remains with us that the spiritual is true, and we quite naturally experience the constancy of Soul-sense, that steadfastness of Soul that will just not allow us to stray from spiritual reality. Though, like Job, we may still be struggling with human beliefs, we cannot help but declare, as he did, “I know that my redeemer liveth.” And, like Job, when we are fully conscious of the allness of Spirit, God, and the impossibility of existence apart from the infinite One, we experience proof of this reality here and now in our lives.

There is one fact certain, however: we cannot learn of the spiritual through the material, but in proportion as the spiritual is seen as the All-in-all, it produces its fruits in human experience as proof of the allness of Spirit.

In the final analysis, spiritual understanding is never dependent on any material evidence. In this connection someone once asked Mrs. Eddy, “How do you know that there ever was such a man as Christ Jesus?” She answered him, “I do not find my authority for Christian Science in history, but in revelation. If there had

never existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's spiritual ideal is the only real man in His image and likeness" (*My.* 318: 31-4). To-day people sometimes question, "How do you know the Gospel story is true? There may never have been such an individual as Jesus." But there comes a point when it is of no importance if a so-called historical event is factual or not, from the point of view of convincing one of spiritual truth; one just knows through spiritual understanding what is true.

In a different connection, Mrs. Eddy also relates a frequent experience she had, and which many others have had too; she says, of being faced with a decision, "Two individuals, with all the goodness of generous natures, advise me. One says, Go this way; the other says, Take the opposite direction! Between the two I stand still; or, accepting the premonition of one of them, I follow his counsel, take a few steps, then halt. A true sense not unfamiliar has been awakened. I see the way now. The guardians of His presence go before me" (*Mis.* 347: 14-20). Again, there is the sense of knowing spiritually the way one has to go; when one is alert divinely and spiritual understanding is in operation, one instinctively knows the way. This is the operation of Soul as Mind, the spiritual understanding that knows.

The words, "My soul doth magnify the Lord," are commented on in two places in Mrs. Eddy's writings. In one she writes, "Mary's exclamation, 'My soul doth magnify the Lord,' is rendered in Science, 'My spiritual sense doth magnify the Lord,' . . . It was evidently an illuminated sense through which she discovered the spiritual origin of man" (*Mis.* 75: 21-23, 25-57). "My spiritual sense doth magnify the Lord,"—that is exactly what spiritual sense does. Spiritual sense or understanding, and nothing else, tells us that God or infinite good is the great and only power in all the world, and that is "magnifying" the Lord. "To magnify" means "to increase the importance of; to cause to be held in greater esteem or respect" (Webster). Spiritual understanding quite naturally convinces us that the greatest power in all the world is the spiritual.

God's nature as Soul deals with the five physical senses, for spiritual sense is the fundamental reality behind all the senses. In

its sevenfold reflection of the divine nature Soul as Life specifically emphasizes the truth about the senses as a whole. It shows their identity to be of the substance of Spirit and reveals their permanence,—their eternal nature. Taking each of the five senses in detail, though, one can see how in Soul's reflection of the divine nature, Soul as Mind is the fundamental truth which lies behind hearing, Soul as Spirit is the fundamental truth which lies behind seeing, Soul as Soul the true sense of touch, Soul as Principle the true tasting or testing, and Soul as Life the truth about smelling,—the odour of a life consecrated to God.

Here, in Soul as Mind, is the true sense of hearing. The definition of "ears" in the "Glossary" of *Science and Health* reads, "Not organs of the so-called corporeal senses, but spiritual understanding. Jesus said, referring to spiritual perception, 'Having ears, hear ye not?' (Mark viii. 18.)" (585: 1-4). Soul as Mind operates as that sense in us which hears God and cannot help listening to what the divine Mind is imparting. We read in *Science and Health*, "Sound is a mental impression made on mortal belief. The ear does not really hear. Divine Science reveals sound as communicated through the senses of Soul—through spiritual understanding. Mozart experienced more than he expressed. The rapture of his grandest symphonies was never heard. He was a musician beyond what the world knew. This was even more strikingly true of Beethoven, who was so long hopelessly deaf. Mental melodies and strains of sweetest music supersede conscious sound. Music is the rhythm of head and heart . . . If the medium of hearing is wholly spiritual, it is normal and indestructible" (213: 16-26; 214: 3-4).

The belief with hearing is that man is shut up inside a finite body and has to hear something from outside, often something that it appears necessary for him to know. Soul, or spiritual sense, the fundamental identity of man, is never confined in a body, and man reflecting Mind knows all he needs to know.

"Sound is a mental impression," and hearing, in its fundamental sense, means exercising our spiritual sense so that we listen with an open mind to the voice of God. One of the great rules for perfect hearing is not to shut anything out. Sometimes one has found that behind the belief of deafness there is a mental attitude that is

always resisting something, shutting something out; it believes that it does not want this, and it does not want that, and so it forms a closed mentality. If, on the other hand, one exercises spiritual sense and has a flexible thought and an open mind, which is willing to face up to anything that comes along and to let spiritual understanding translate it, and not reject it, this can open the door to true hearing; hearing, as with every sense, is primarily mental and spiritual.

So Soul as Mind is the spiritual understanding that knows and which is so certain of God's presence and power that it spontaneously echoes Mary's words, "My soul doth magnify the Lord."

SOUL AS SPIRIT: SPIRITUAL SENSE WHICH DISCERNS REALITY AND IS SINLESS

Now we come to *Soul as Spirit*. *Soul as Spirit* is *spiritual sense*, which *discerns reality* and is *sinless*. The Magnificat continues, "*And my spirit hath rejoiced in God my Saviour.*"

Soul as Spirit is spiritual sense, which is so pure that it can always discern the spiritual reality in any situation. In the creation story in Genesis, the second tone of the third day—Soul as Spirit—was epitomized by John Doory as true "naming" and "blessing." It is where the dry land is called "earth" and the waters—which so frequently in the Bible are used as a symbol of evil—are called "seas," and they are both pronounced "good." This pronouncement would at first appear contradictory, but is not so when the clear light of Science is thrown upon it. It is then seen to illustrate the fact that spiritual sense, based on understanding, enables us to look past every situation which is presented to us—whether the human mind calls it good or bad—and to pierce right through it, reverse it if need be, and discern the pure spiritual nature and essence of that situation, thereby naming it aright and being blessed by it, for only good is real. This is the translating power of Soul.

One of the clearest examples of this divine process can be seen in the crucifixion of Jesus. Material sense, gazing at the body on the cross, can only name it "crucifixion," and believe that it must inevitably bring the curse of death. On the other hand, spiritual

sense looks right through the outward appearance of crucifixion to the reality that is at work and can see, even at the stage of the cross, the eternity of man being proved,—that eternal being which will later manifest itself in resurrection. In fact, it can name that same outward manifestation, even at the point of crucifixion, “resurrection,” bringing the blessing of the proof of eternal Life.

In Soul as Mind we had the spiritual understanding which knows, because Soul as Mind expresses itself as an intelligent spiritual consciousness of ideas. In Soul as Spirit this understanding operates as a pure and deep spiritual sense, which discerns spiritual good and can therefore separate between Truth and error, good and evil. Mrs. Eddy writes, “Spiritual sense is the discernment of spiritual good” (*S. & H.* 505: 20–21) and also, “Through spiritual sense you can discern the heart of divinity” (*S. & H.* 258: 31–32).

These two terms “spiritual understanding” and “spiritual sense” are very closely related, and perhaps the slight difference between them may be clarified by an example from music. It is generally conceded that everyone has musical sense, though in some it may be more marked than in others. When an individual cultures that musical sense and applies himself to studying music, he naturally develops an intelligent musical understanding. Then his musical sense becomes a different proposition from what it was originally. It maintains its intuitive aspect, but it also has the deep quality of a cultured musical understanding. It is just the same with spiritual development. Everyone has spiritual sense. Through Soul as Mind spiritual sense unfolds intelligently, so that spiritual understanding develops. Then Soul as Spirit is that type of spiritual sense which is deep and cultured and has the ability “to discern spiritual good” and “to discern the heart of divinity.” Mrs. Eddy writes, “Spiritual sense is a conscious, constant capacity to understand God” (*S. & H.* 209: 31–32). This statement links these two terms together in a lovely way, showing their relationship to one another and dependence on one another. Spiritual sense, to be pure, must be based on understanding; and understanding, to be completely spiritual and not intellectual, must emanate from spiritual sense.

Soul as Spirit, the spiritual sense which discerns reality, is sinless. Soul as Spirit deals with sin. What is sin? There was a

Greek word "sinne" which had the meaning of "missing the mark." It was used in archery. When men aimed at a target and missed the mark, it was called "sinning;" it is from this that the word "sin" was originally derived. In relation to God and man, therefore, to sin means to base our reckoning of man on any other foundation but the spiritual. Man's Godlike identity must always be our "mark."

Sin is not merely moral disobedience. It is not concerned specifically just with stealing or being humanly dishonest or committing adultery, or something of that nature. Those may be outward forms of sin, but fundamentally to sin is to calculate materially in any way whatever,—it is to fail to "hit the mark" of spiritual identity. That is why sin is dealt with through Soul as Spirit. Soul as Spirit conveys the fact that spiritual sense, which constitutes the nature of man's true identity, is absolutely pure; it has no element of materiality in it at all. Therefore spiritual sense can never sin, and it never does. Likewise man, whose only identity is in spiritual sense, can never sin either,—the true man is never a sinner. He can never "miss the mark," for he is forever identified with the spiritual Principle of the universe.

The Bible speaks of Jesus as the friend of publicans and sinners, but it also records Jesus as saying that the Son of man had power on earth to forgive sins. In accomplishing this, Jesus was aware of the innate sinlessness of the true man. Moreover, he was not concerned primarily with dealing with moral sins, but first and last with proving that "There is no life, truth, intelligence, nor substance in matter" (*S. & H.* 468: 9-10). This was the purpose of his great mission and in fulfilling this, he naturally dealt with sin in all its forms, for sin basically is the belief of life originating in matter. Mrs. Eddy says, "The belief of life in matter sins at every step" (*S. & H.* 542: 1). The belief of life in matter is always limited and practically every sin involves a belief in limitation. Envy, jealousy, stealing, committing adultery, all involve beliefs of limitation. If the unlimited nature of good were realized, there would be little occasion for sin. But the unlimited nature of good is spiritual, and this fact must first be seen, understood, and proved in order to deal effectively with sin.

Mrs. Eddy speaks of forgiving sin and says that this can be done

only by wiping it out. She writes, "Sin is forgiven only as it is destroyed by Christ,—Truth and Life" (*S. & H.* 5: 23-25); the only way to forgive sin is to destroy it through the Truth that is Life, the exact truth which is a living fact. Take, for example, a mathematician, who comes across a boy struggling with mistakes in a problem. Humanly, he may "forgive" or excuse the boy's ignorance for some human reason that the boy may put forward, but the only way that he can effectively forgive those mistakes is by showing the boy the correct computations and so wiping out the mistakes. Personally the mathematician may not be superior to the boy, but it is his understanding of the subject and that those mistakes are nothing to do with arithmetic that gives him the power to wipe them out. In a similar way, Jesus had "power on earth to forgive sins" because he understood the nature of Truth. It was no special gift, but it was Jesus' cultivated spiritual understanding of the Truth that is Life,—wherein lies the true and living fact of every situation. Primarily he forgave sins by seeing through the concept of man as material. Beholding the perfect spiritual qualities which constitute the real man, he saw that this man could never sin nor fall in any way from being God's image and likeness. He saw that "God, or good, never made man capable of sin. . . Man is tributary to God, Spirit, and to nothing else" (see *S. & H.* 480: 19-3). This realization of spiritual, scientific fact reformed the sinner.

In wiping out sin, Jesus also wiped out sickness and disease, for they are all of the same stuff,—an offshoot of the belief that man is a material and organic personality. When Jesus was faced with the blind man and his disciples asked, "Master, who did sin, this man, or his parents, that he was born blind?" he answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." In other words, Jesus saw the ideal man as a work of God, and therefore that this man's pure, purposeful, Godlike identity was the fundamental truth about him and was there to be made manifest. Consciousness of this perfect identity brought it into expression, and the blind man was healed.

Again, when they brought to him a man suffering from palsy, Jesus at once said to him, "Son, be of good cheer; thy sins be

forgiven thee." The scribes were shocked and accused the Master of blasphemy, but Jesus saw both sin and disease as a mistaken mortal reckoning of the true man, and his answer to the scribes implied that to say, "Thy sins be forgiven thee" or "Arise, and walk" was virtually making practical the same spiritual fact of the true man's whole identity in God as sinless and free. And he healed the man.

One asks the question, therefore: what does sin, then, or appears to sin? In *Miscellaneous Writings* (p. 61) Mrs. Eddy quotes a letter to her asking such a question. The letter writer said that he had seen a man who was a murderer hanging on the end of a rope. What was that thing hanging there? Had that sinned? If not, what had sinned? Mrs. Eddy replied in effect that God's image and likeness could never dangle at the end of a rope, any more than God could; that the belief of a mortal man and the belief of sin were both the same thing, and that the only true man is man in God's image and likeness, who could never sin and had never sinned.

Mortals believe in a sinful Soul, but we read, "If Soul could sin, Spirit, Soul, would be flesh instead of Spirit. It is the belief of the flesh and of material sense which sins. If Soul sinned, Soul would die. Sin is the element of self-destruction, and spiritual death is oblivion. If there was sin in Soul, the annihilation of Spirit would be inevitable" (*S. & H.* 310: 20-26). "All sin is of the flesh. It cannot be spiritual" (*S. & H.* 311: 9-10). "Soul is the divine Principle of man and never sins,—hence the immortality of Soul. In Science we learn that it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul" (*S. & H.* 481: 28-32).

It is comforting to realize that sin is of material sense, that it is of the belief of life in matter, and has nothing to do with man in God's image and likeness, who is idea and entirely spiritual. If we believe, for instance, that we have sinned,—that we have not thought spiritually about a situation, but have perhaps let in fear, which is sin, or condemnation, which is sin, or unkindness, which is sin, or believed in disease, which is sin (anything other than pure spiritual thinking is sin), then when we awaken to Truth, we do not have to blame ourselves, nor feel that we must continue to

suffer endlessly because we have sinned. The only thing that has sinned is material sense, and that is not man—the sin and the sinner are one and they are both the carnal mind. So immediately, when we awaken to a real consciousness of spiritual Truth, we cannot help but return to the fact that fundamentally our being is as man in God's image and likeness, sinless and upright, the man who, as the idea of divine Principle, can never fall from perfection. It brings a wonderful sense of freedom and release to realize that man in God's image and likeness is not a sinner and never has been a sinner. If he is always tributary to God and to nothing else, how can he be a sinner? If he could be, then God is not omnipotent good.

This is not an easy "let-out" for sinning, though, as some critics aver. If you sin, you suffer, until you awaken to the truth of being, for sin and suffering are of the same stuff. Some may say that there are many who appear to be sinning, in the sense of indulging in greed, dishonest practices, and licentiousness, and yet do not seem to suffer, but rather to "flourish like a green bay tree." Surely their flourishing is in their own terms of happiness and success, but in order to experience real happiness and success, based on fundamental good,—a happiness which has no limits and is unselfed and enduring, and a success which is of the same quality and which also brings with it peace of mind,—they must inevitably cease "missing the mark" and come into accord with the sinless, spiritual Principle of the universe, which is Love.

In connection with the senses, Soul as Spirit involves the true sense of discernment or seeing. With the two faculties of hearing and seeing, it is clear that hearing is concerned with taking something in, whilst seeing emphasizes outward vision. The definition of "eyes" in the "Glossary" of *Science and Health* stresses this point. It reads, "Spiritual discernment,—not material but mental. Jesus said, thinking of the outward vision, 'Having eyes, see ye not?' (Mark viii. 18.)" (586: 3-6). True sight is primarily outward vision. The question is: What are we beholding outwardly? Are we unthinkingly subscribing to a material view of man and the universe, or are we beholding God's universe all around us,—the fundamental spiritual truth about God and man? Mrs. Eddy writes that "Jesus beheld in Science the perfect man" (*S. & H.*

476: 32-1). She also writes, "When we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere" (S. & H. 516: 6-8).

The symbols of "sight" and "vision" are used prolifically in the interpretation of spiritual reality. The Bible teems with them and so do Mrs. Eddy's writings. The climax of the creation story in Genesis reads, "And God saw every thing that he had made, and, behold, it was very good." The prophets were spiritual seers and many of them had visions. John the Revelator also had visions. Vision, in its primal essence, is not concerned with visual organs at all; it has to do with spiritual sense, with seeing spiritually.

John saw a "new heaven" and a "new earth." This sense of "newness" with vision is important. To experience continuous inspiration and revelation we must refresh ourselves with new and wider vision all the time. If we allow our thought to become stale or stereotyped, we no longer see spiritual things in a living way, and so tend to become weary and disillusioned. This also has a bearing on the physical belief of seeing. One of the theories about it is that as you get older you need glasses to see clearly. It is an argument of time and age, and that this thing called "time" can weaken man's faculties and functions. Accompanying this is the belief that existence can become stale and disillusioning. On the other hand, where consciousness is constantly abiding in the spiritual facts of being and is always new and fresh and expanding, it deals with such beliefs, and this strengthens physical sight and indeed all man's faculties and functions, for man is a mental proposition through and through and not really physical. I have seen people who have had to wear glasses for a period lay them aside, and their sight become quite normal. In one particular case it was clear that this individual's spiritual vision was becoming broader and yet more definite and certain all the time; also it was constantly new and fresh. He never allowed himself to have a stale sense of things; he was always looking at spiritual Truth afresh, willing to accept new concepts, and that has a great deal to do with healthy vision.

Naturally, this is not the only answer to problems involving sight, because they may be due to heredity, accident, strain, or

other beliefs, all of which can be disproved through man's birth-right of clear vision.

In these matters, though, we should not be discouraged if it is by degrees that we prove our birthright of perfection. If it seems necessary to wear glasses, there is no personal blame attached to it. As mortals, we all have some peculiarity that we have to deal with, and it is no worse to wear glasses than to be working out some other belief which is not noticeable to outward appearances. No one belief is worse than any other. It makes little difference what we are working out; we are all seeing through the limitations of this mortal belief little by little, and we are inevitably destined to awake in His likeness, for our fundamental identity is in the intact nature of Soul.

Soul, therefore, the one infinite identity, reflected as Spirit, is completely sinless. This is echoed in the lovely words of the Magnificat, "My spirit hath rejoiced in God my Saviour." Soul, or spiritual sense, cannot help but rejoice in "God [our] Saviour," rejoice in the consciousness of being eternally safe,—eternally free from sin, which brings an abiding joy. The joy which "no man taketh from you" lies in Soul. It is a consistent joy, because part of man's eternal identity, a joy that never goes up and down with the changing testimony of the material senses. We cannot help but find an unchanging joy in the things of the Spirit, for unlike material so-called pleasures, they have no element of selfishness nor finiteness about them. Mrs. Eddy writes of this that man "will learn the nothingness of the pleasures of human sense and the grandeur and bliss of a spiritual sense, which silences the material or corporeal" (S. & H. 327: 31-2). She also says, "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul" (S. & H. 60: 29-31), in the one sinless identity. This leads to the essence of Soul,—namely, identity.

SOUL AS SOUL: THE ONE CHANGELESS IDENTITY WHICH IDENTIFIES
ALL WITH GOD

Now we come to *Soul as Soul*, which is the *one changeless identity*, which *identifies all with God*. The Magnificat continues, "For he

hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

Soul in its essence constitutes the one identity of man and the universe. Behind everything and everybody in the universe is one, infinite, changeless, spiritual identity, commonly called God. The word "identity," as we have seen, comes from the Latin "idem," which means "the same," and it is defined as the "absolute likeness of two or more things in the respect in which they are considered" (Webster 1927 edition). "The condition of being the same with something described or asserted, or of possessing a character claimed" (Webster 1944 edition). In connection with God and man, identity means that man is the "absolute likeness" of God, good, and that the real man is just God in action; it speaks of one infinite manifestation, one infinite man, identified with God. As we have seen, Schelling reached a clear and succinct definition of identity when he said that it was "reality at its deepest level, at which subject and object are one." So Soul in its fundamental nature, as the one identity, impels us to see that there is no such thing as God and man separate, in the sense of a God "up there" and a man "down here," but that God and man are one, not two, in nature, substance, and essence; man as idea is the expressing of God's being.

There is only the one infinite identity. This is what Moses saw,—the I AM THAT I AM. To be aware of the one "I AM" means that when spiritual sense is alert, we can only say "I AM" followed by spiritual, Godlike qualities, as, for instance, "I am intelligent," "I am ordered," "I am whole," because there is only the one "I", the one infinite Soul or Principle of the universe, which expresses itself as perfect and harmonious being. This expressing and expression is the real man. If we are tempted to say, "I am sick," "I am discouraged," or "I am sinful," for instance, then we are not really speaking of our true selves, our fundamental identity, for these negative conditions cannot be associated with God, infinite good, and our identity is the being of God, the one Being. In making such statements it is material sense which is speaking of the mortal concept of man, for the one identity, the one I AM, is wholly good. So we can only really say "I am" followed by that which is good; then we mean God, and so are conscious

of and referring to our true selves as idea, forever one with God.

Whereas Moses represents the type of thought that was sufficiently awakened by the revelation of the I AM to rescue man from bondage to materiality and lead him through the wilderness of spiritual development to his true estate as God's representative in the Promised Land, Jesus was fully aware of man's oneness with his divine Cause. He completely identified himself with infinite good, and proved man to be God-in-action. He spoke continually in terms of the I AM, declaring, "I am the light of the world," "I am the resurrection and the life," "I am the way, the truth, and the life." This conscious acceptance of divine identity enabled the very presence of Jesus so to radiate light, truth, and life that he restored sight to the blind, healed the sick, and raised the dead.

We too are the presence of God and can do such works if we will become aware of the one identity, and this must happen quite naturally as, through spiritual understanding, we give up a limited mortal sense of an isolated selfhood apart from God, and consciously accept our being as one with the infinite Principle of the universe. In this connection Mrs. Eddy writes, "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness" (*Mis.* 185: 7-14). As we renounce the belief of being a material man, separated from the one divine Cause, and, through spiritual understanding, become aware of God or good as the one identity of all creation, we come into our true inheritance.

Mrs. Eddy, linking all good with God, makes this great statement: "All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are His attributes, the eternal manifestations of the infinite divine Principle, Love. No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows" (*S. & H.* 275: 14-19). So here she traces all good back to the one

identity, and shows that all wisdom, all truth, all love, all life, is part of the one infinite identity or Soul.

The Magnificat continues, "For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed." Mary was laying down the false belief of being just an ordinary mortal and was identifying herself with God, so that she became blessed by being the mother of Jesus. As it says in *Science and Health*, "Jesus was the offspring of Mary's self-conscious communion with God," and "the Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit" (see *S. & H.* 29: 20-4). She saw that there was one Creator, one Cause, and that was why she was able to bring forth Jesus. She was convinced of the one infinite identity and therefore that there is only one Father, divine Life.

In connection with the five senses, Soul as Soul presents the true sense of touch. Even the meaning of identity is where the objective and the subjective sense of reality touch; they meet and express reality at its deepest level. As we have seen, the true sense of Soul is felt when thought is deeply touched by spiritual reality, and one feels instinctively that one has made contact with the spiritual; then, through understanding, this touch melts into a consciousness of oneness with the divine.

To touch is to make contact, and how true it is that a man can be touched spiritually only through spiritual sense, or Soul. Often in conversations with others on spiritual matters, to be alert to the fact that what is really taking place is spiritual sense touching or communing with spiritual sense, opens up fresh and unlimited conceptions of reality to those exchanging ideas. One has often experienced the fruitlessness of the opposite attitude towards others: "I understand the spiritual facts and I am going to give them to my fellow man who has no understanding of them." This attitude may bear fruit in time because of the irresistibility of spiritual sense, but how much more fruitful it is when one recognizes the presence of the one infinite identity, and that in spiritual education, therefore, it is always a case of spiritual sense meeting spiritual sense. There may still need to be education in spiritual matters, but when our standpoint is that of realizing the active

presence of spiritual sense as everyman's identity, then the "touch" or contact with our fellow man is pure and meaningful.

Along these same lines, it is comforting to realize that fundamentally nothing can touch nor contact nor affect man, but that which is an integral part of true identity. Sometimes we believe that we can be touched by other people's thoughts about us, by what is going on around us, or by some situation, but if we are clear that there is only the one identity and that man is one with God, "hid with Christ in God," then nothing can touch us nor affect us but that which is Godlike. Godlike identity and the human mind's limited and material assessment of a mortal have no point of contact. Take as a very simple analogy the fact that oil and water do not mix. The properties of oil are such that water will not mix with it. You can put water with oil, but it does not touch it at all in the sense of mingling with it, because the identity of oil has nothing in common with that of water. So in a similar way, anything unlike good that may claim to be swirling round you can never affect your true Godlike identity, because it is not of the same nature or substance.

In John Doorly's book, "Christian Science Practice,"* he relates the healing of a woman who was suffering from a tumour, and it was uncovered to her that it was due to the jealousy of another woman in her district, and that she had unconsciously allowed into her universe hatred, criticism and bitterness. She then began to know that her true identity lay in Soul and therefore that nothing had ever touched her but the all-transforming Soul. Healing took place as soon as she saw this.

People are often tempted to fear that if they are standing for Truth they can become a target for the carnal mind. This fear needs to be disposed of spiritually and intelligently, or it can lead to an unnecessary persecution complex. To believe that we can, as mortals, stand for the spiritual ideal, is to attempt to put that ideal into a finite body or personality, whereas the truth is that in identifying ourselves with the spiritual ideal it takes us at once out of a limited, mortal concept of ourselves into oneness with infinite, ever-present Truth, the identity of which is everywhere,

* *Christian Science Practice* by John W. Doorly (published by The Foundational Book Company Limited).

filling all space. The so-called carnal mind can have no cognizance of such infinitude. It can only conceive of or touch its own limited conceptions, for it is limited in its very nature and essence. Man, identified with God, infinite good, is completely out of its range. This is the safety of Soul. This fact preserved the three Hebrew young men in the fiery furnace, and when they came out there was not even the smell of smoke upon their garments. Later Jesus proved this fact to the highest degree. Because he identified himself completely with the one infinite Being, he proved that even the most violent persecution, culminating in crucifixion, could never touch this eternal identity of man, even to the point of presenting intact the necessary temporary symbol called the body.

Man's identity as God-in-action is incorporeal and infinite, and consists entirely of that which is good, spiritual, intelligent, ordered, and harmonious in every way. Nothing can possibly cognize it nor touch it that is unlike this nature. The belief in malpractice is only a belief, and we can reject this belief intelligently as we become aware of our infinite spiritual identity in God, and understand the allness of God, good, and the nothingness of evil. Then all the evil-directed thoughts in the world cannot touch us.

It is also true, though, that as we go forward spiritually in our journey from sense to Soul, we become more sensitive to the discords and errors of material existence. It may even seem in our experience as though an increasing number of problems arises to be solved. This is because in becoming more aware of the one spiritual identity that lies behind all things, that which would claim to be unlike it touches us more keenly than before, but touches us only to be resolved into the true spiritual identity of which it is an ephemeral counterfeit. Again, Jesus was the great exemplar in this respect. He was so conscious of the true identity of all creation that when anything touched him that needed help he was immediately aware of it; and more than this, his realization of the omnipresence and omnipotence of spiritual identity irresistibly replaced that counterfeit with the true fact, so that the result looked like healing or regeneration or resurrection. When Jesus was thronged by a crowd, and the woman with the issue of blood touched him, he was at once alert to ask, "Who touched me?" And he healed her. His consciousness was touched only to

be alerted to the realization of true womanhood and its complete and intact nature.

So Soul as Soul is the one identity which lies behind all things. Awareness of this great fact irresistibly identifies all with God, and impels translation of all creation back into the divine.

SOUL AS PRINCIPLE: THE INCORPOREALITY WHICH UNITES ALL IN ONE BODY

Now we come to *Soul as Principle*. Soul as Principle is the *incorporeality* which *unites all in one body*. Mary continues in the Magnificat, “*For he that is mighty hath done to me great things; and holy is his name.*”

Soul as Principle emphasizes the fact of incorporeality, because it is the truth about the belief that there are many souls inhabiting many different personalities or bodies. Soul is incorporeal, which means that it is not in a body. A synonym of “corporeal” is “bodily,” and “incorporeal” means “not having a material body” (Webster). So because Soul, Spirit, is Principle, and there is one Principle of the universe, there cannot be separate souls inhabiting material and personal bodies. Soul as Principle declares, “There is one infinite Soul or Spirit, and it is individualized, but as infinite individual reflections of the one spiritual Principle, the one infinite whole.” As Pope writes, “All are but parts of one stupendous whole, whose body nature is, and God the Soul.”

One infinite Soul,—one changeless incorporeal body of spiritual ideas,—constitutes the identity of the Principle of the universe. By reason of this, the real man is united in one body. The belief that there are millions of different souls inhabiting separate bodies would divide the one Being into a multitude of isolated entities and belie the fact that there is one Principle of the universe. Mrs. Eddy writes, “The term *souls* or *spirits* is as improper as the term *gods*. Soul or Spirit signifies Deity and nothing else. There is no finite soul nor spirit. Soul or Spirit means only one Mind, and cannot be rendered in the plural” (S. & H. 466: 19-23).

When one realizes that there is only one infinite Soul, and it is the one Mind or divine Principle of the universe, then clearly every idea in the infinite range of Being must be united in that

whole. As Mrs. Eddy writes in her chapter on the Apocalypse, "What further indication need we of the real man's incorporeality than this, that John saw heaven and earth with 'no temple [body] therein'? . . . This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,—as one Father with His universal family, held in the gospel of Love" (*S. & H.* 576: 18–20, 31–4).

So Soul as Principle expresses the natural oneness and interdependence of Being. This expression is the true body, in which every part moves in harmony with every other part. In answer to the question, "What are body and Soul?" Mrs. Eddy writes in her textbook in the chapter "Recapitulation": "Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter. Soul can never reflect anything inferior to Spirit" (477: 20–25). One often finds that when Mrs. Eddy poses a question, she does not answer it directly. She does not say, for instance, in answer to this question, "Body is this, Soul is that," but she words the answer in such a way that it makes one think for oneself and go more deeply into it. In reply to "What are body and Soul?" her first statement is, "Identity is the reflection of Spirit," as if to indicate that body is identity and that it is a spiritual conception; she goes on to say that this identity is "the reflection in multifarious forms of the living Principle, Love" and that it is "individualized, but not in matter." The belief about body and soul humanly is that Soul is individualized in body, in matter, but here we read that identity or body is indeed individualized, but not in matter. There is a true sense of body, and it is the embodiment of spiritual ideas. Often when helping people with so-called physical problems, I like to realize that there is only one body, one infinite body, a body of harmoniously moving ideas under the government of divine Principle. The body of Principle has true system, harmony, and function, and this is the only body that is in operation. As the idea of this Principle man has no other.

I remember helping a woman who was suffering from the belief that her bodily system was not functioning as it should. I saw

clearly that there is only one system, the divine system of Principle, and that this is the true body, which is always working harmoniously, and that this forever operation of the one divine system controls all so-called lesser conceptions of system. We worked along these lines together and in a few days the whole trouble cleared up most beautifully. Until then, I had never seen so clearly what true body is, and that with a true and substantial sense of the divine body we can intelligently and with dominion translate the human concept of body. We none of us have a little private body of our own that can go wrong for private, personal reasons. There is only the one infinite body and the "enemy" is always the one carnal mind. The truth is that we all reflect the same body, which is governed by a common Principle. This body cannot help but operate harmoniously all the time, and we are forever included in this operation.

We are speaking now of the translating of the physical body, but this mighty truth also applies to the corporate body. The apostle Paul was very conscious of the one body in this respect. He declared, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." He also repeated in many different forms that "there is one body, and one Spirit" and spoke of the whole body as being "fitly joined together." There is a very definite connection between the physical and corporate body. So many physical problems that arise are due to inharmonious human relationships. Envy, jealousy, and hatred all have their root in the belief that mankind consists of finite separated personalities, liable to operate in limited, conflicting ways. And this frequently outpictures itself on the so-called "physical" body, interfering with its rhythm, producing inflammation or some kind of disorder. To lift one's thought right out of such a divided concept and realize that there is one body, one infinite Soul of all, in which every idea is related to every other in harmonious relationships under the government of one Principle, wipes out the possibility of conflicting interests. Actively abiding with this reality deals with envy, jealousy, hatred, and such beliefs. Then this temporary symbol called a body is released from its pressures and tensions, its inflammations or disorders, and healing takes place, for from first to last the "physical" body is only a

mental concept. Such healing, however, based on the consciousness of the true body, constitutes spiritual and scientific healing, and is not merely mental or faith healing.

And so Soul as Principle emphasizes that Soul is never *in* anything finite; this is one of the great facts of Soul, that it is never in a body, never in matter, never in a limited situation. A pertinent question in "Recapitulation" regarding Soul is this: "What are the demands of the Science of Soul?" It is answered, in part, "Science reveals Spirit, Soul, as not in the body, and God as not in man but as reflected by man. The greater cannot be in the lesser. The belief that the greater can be in the lesser is an error that works ill. This is a leading point in the Science of Soul, that Principle is not in its idea. Spirit, Soul, is not confined in man, and is never in matter" (*S. & H.* 467: 17-23). If Soul could be confined in man, in a body, or in a material situation, then it would be limited; it would not be infinite nor spiritual, and therefore would not have the freedom, the power, and the ever-availability that it actually possesses. To take an analogy from arithmetic: the identity of the numbers is not confined in the figures that are written on paper. The facts represented by symbols reflect the principle, but the principle is never *in* those facts or it would be limited by them,—how large or how small they were, how well or how badly written. No, the principle is never confined in its symbols, and is capable of unlimited application.

If we are ever tempted to put a fence round a spiritual fact, or outline just how it should operate in human experience, we limit good. Also we stand in danger of not recognizing good when it comes in a form that is different from our outlining. The women at Jesus' tomb experienced this when they looked in vain into the sepulchre for their Master, and the two men who stood by them in shining garments asked, "Why seek ye the living among the dead? He is not here, but is risen." We should never look for the living spiritual fact in the dead symbol, but on the other hand, awareness of the spiritual fact brings life to the symbol.

Because Soul as Principle is not fundamentally *in* anything, man can never be limited nor can he be liberated merely by his human environment. If one desires to establish harmonious surroundings, for instance,—say one finds oneself in a place where harmony

appears to be lacking,—one learns that one cannot ultimately find any more harmony in another position than in the present one. It is no use going further up the street, as it were, expecting that the Principle of harmony is more to be found there with another group of people than where one is at present. This is because the Principle of all harmonious being is never confined to any place or person or group of persons; rather is it present everywhere to be reflected under all circumstances. True, if one realizes this fact clearly, it often results in a transfer of place or position, but then the move is Principle's positioning to bring about "the greatest good for the greatest number," as Principle's operation always does, and not the result of mere human planning. Soul, or the infinite identity of all good, is everywhere, to be accepted and proved. It fills all space, it is incorporeal, and not bodily in terms of finite space or time.

In the analysis of the five physical senses we have seen that it is Soul as Mind which hears, Soul as Spirit which sees, and Soul as Soul which brings the true sense of touch. Soul as Principle has to do with taste. In Cruden's Concordance there is a definition of "taste," which reads, "to prove or try anything, to have an inward experimental knowledge of a thing." This sense occurs in such Bible passages as "those who were once enlightened, and have tasted of the heavenly gift" (Heb. 6: 4), and "O taste and see that the Lord is good" (Psa. 34: 8). So to taste of spiritual Truth is to test or prove it, so that one has an inward and practical knowledge of its workings, which is really the only way one can fully know anything.

Principle is always that which can be tested or proved. Moreover, it never fails, when understood. It is sweet to the taste, but, as John the Revelator himself records in his vision of the "little book" which he was commanded to eat, although it was sweet to the taste, it made his "belly bitter." As, through spiritual sense or Soul, we become more aware of our God-given identity as one with Principle, it naturally impels the laying down of a personal, separated sense of manhood in all its implications. This may seem bitter to sense. The Children of Israel, at the first Passover, drank the hemlock cup and ate the bitter herbs when they left the familiar ruts of captivity in Egypt for the unknown wilderness, with only a

“promised” land ahead of them. The Last Supper, when Jesus gave up all concessions to matter, was also a sad occasion. But both instances teach us that if we sincerely and with vision drink the cup and eat the bread (take in and digest and so truly identify ourselves with the infinite truth which we have tasted), it leads to a new and truer sense of Life, Truth, and Love. It led to the Promised Land of true identity in the one instance,—a land flowing with milk and honey,—and to resurrection in the other, with the joyous morning meal which Jesus took with his disciples “in the dawn of a new light” (*S. & H.* 35: 10–11). This “new light” was the rising “from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit” (*S. & H.* 35: 7–9). When we have sincerely tested or tasted the laying off of a mortal sense of selfhood,—confined and limited,—it irresistibly leads on to the joy of realizing our spiritual selfhood; a new sense of life comes to us, of being an unconfined and eternal expression of the divine Cause,—of living, moving, and having our being in God.

Here in the Magnificat, Mary says, “For he that is mighty hath done to me great things; and holy is his name.” This follows on naturally from the previous statement in the Magnificat, which reads, “He hath regarded the low estate of his handmaiden,” for as one recognizes the one infinite identity and has that humility which accepts that man of himself can do nothing, it opens the door to real might and greatness. The divine Principle of the universe is mighty, and man, forever identified as the expression of an infinite Cause or Principle, is mighty too. Principle makes him mighty,—“He that is mighty hath done to me great things.” When man lays down a human and material sense of himself as a small, isolated entity, and humbly identifies himself as part of Principle’s infinite universe, he finds that in reality he is mighty. He is the man spoken of in the first chapter of Genesis, made “in the image and likeness of God” with dominion over all the earth.

Two wonderful verses in the Bible, when linked together, always seem to convey just this sense,—Jesus’ assertion, “I can of mine own self do nothing,” coupled with Paul’s declaration, “I can do all things through Christ which strengtheneth me.” One statement shows the laying down of the mortal sense of a selfhood apart from God, and the other the taking on of man’s true, Godlike identity.

Humility and meekness do not mean being a doormat; they mean accepting man's true estate as God's representative, which is a mighty thing, a great and wonderful thing. It is man being himself, —what he really is.

So Soul as Principle, incorporeal, unconfined, unites all in one body, which is a truly powerful concept.

SOUL AS LIFE: THE IMMORTALITY WHICH RESURRECTS

Soul as Life is the *immortality* which *resurrects*. Mary says, “*And his mercy is on them that fear him from generation to generation.*”

Soul as Life speaks of changelessness, permanence, and eternity. Immortality, of course, has to do with not dying: “mortal” comes from the Latin word “mors,” meaning “death,” and it means “subject to death.” “Immortal,” on the other hand, means “exempt from liability to die; . . . exempt from oblivion, imperishable” (Webster). So Soul as Life expresses the permanence and the eternity of man's identity, which is never born into matter, never confined in matter, and never dies out of matter. There is a clearly defined sequence through from Soul as Soul to Soul as Life: Soul as Soul is the one identity, Soul as Principle shows that this identity constitutes the one infinite body, and Soul as Life expresses the permanence and eternity of this one body. It never began and it will never end; it is immortal and changeless.

Old theology has taught that man has an immortal soul but that it enters a mortal body, and that when that dies, the soul leaves the body and goes on immortally; but this conception presents man as having two lives, two identities,—one immortal and the other mortal. In the Christian Science textbook we read, “Because Soul is immortal, it does not exist in mortality . . . Only by losing the false sense of Soul can we gain the eternal unfolding of Life as immortality brought to light” (S. & H. 335: 20-24). Soul as Life declares that a man's entire identity lies in the one Life “before Abraham was,” now and forever, and so man's fundamental being is immortal, which means spiritual and eternal. On this same subject, *Science & Health* also states, “Life demonstrates Life. The immortality of Soul makes man immortal. If God, who is Life, were parted for a moment from His reflection,

man, during that moment there would be no divinity reflected. . . . If Life or Soul and its representative, man, unite for a period and then are separated as by a law of divorce to be brought together again at some uncertain future time and in a manner unknown,—and this is the general religious opinion of mankind,—we are left without a rational proof of immortality. But man cannot be separated for an instant from God, if man reflects God. Thus Science proves man's existence to be intact" (306: 7-10, 13-20). To be intact is to be "untouched, especially by anything that harms, defiles, or the like . . . left complete or entire." (See Webster's definition.) Man's existence *is* intact. Because fundamentally his true identity is never confined in a mortal body, nor subject to the limited testimony of the senses, but is forever one with divine Life, he can never be touched by anything mortal which can harm or defile. Nor can he be robbed of nor lose anything that is germane to infinite Life and is therefore part of man's natural identity. It *is* him for ever. The permanence, the changelessness, the intact nature of Soul as Life makes impossible defilement or loss,—loss of true identity, loss of the wholeness of body, loss of any Godlike quality or ability.

So in Soul as Life we see that man's identity is forever one with God, eternal Life. "Life demonstrates Life" and is always expressing itself as life, so there can never be a moment when man's identity can stop, change, nor diminish in any way; it is held intact and constant in the one divine Life throughout eternity. As Mrs. Eddy says, "There is neither growth, maturity, nor decay in Soul. These changes are the mutations of material sense, the varying clouds of mortal belief, which hide the truth of being" (S. & H. 310: 31-2).

The fact that man's identity never changes, however, does not mean that the Godlike man is a static, uninteresting, and inert proposition—quite the reverse. Because he is identified with infinite Life, with its colourful, rich, and abundant nature, man must forever be seeing and expressing new facets of being. In answer to the question, "Is there infinite progression with man after the destruction of mortal mind?" Mrs. Eddy writes, "Man is forever unfolding the endless beatitudes of Being . . . Infinite progression is concrete being . . . Mind . . . is not subject to growth, change, or

diminution, but is the divine intelligence, or Principle, of all real being; holding man forever in the rhythmic round of unfolding bliss, as a living witness to and perpetual idea of inexhaustible good" (see *Mis.* 82: 13-83: 4). So there is and always will be continuous newness and unfoldment of man's being, though safely held in the constant changelessness of his Godlike identity in the one infinite Soul.

In the third day of Soul the earth rises up out of the waters and the grass, herb, and fruit tree spring up from the earth. In the fifth day of Life one of the great symbols is that of the fowl flying "above the earth in the open firmament of heaven." Both these days contain symbols of rising; immortal identity with the one infinite Life cannot do anything else in human experience but resurrect man out of finiteness. The more we recognize, understand, and feel the identity of ourselves and of all creation to be in Soul and its immortality,—in infinite Life,—the more our whole being is irresistibly resurrected out of a material sense of existence and experiences freedom and limitlessness. But never let us lose sight of the fact that this rising is only as it appears to human sense. Divinely man is always identified with the Life which is God and is spiritual and eternal. Mrs. Eddy says, "Soul never saw the Saviour come and go" (*Un.* 59: 17), and neither does Soul ever see our true selfhood come and go. Our true selfhood neither comes in mortal birth nor goes in mortal death. It is a constant throughout eternity.

Humanly it appeared as though Jesus was resurrected from death and then ascended out of mortal sight, but this was only possible because of his awareness of man's eternal identity in Soul as Life, which never comes nor goes. Through this same awareness he had raised Lazarus from the dead, never believing for one moment that man lives or dies in his mortal body. We may not yet have proved this fact so clearly as to resurrect ourselves or others from the experience termed death, but daily our spiritual sense of existence resurrects us from all kinds of limitations. Ultimately this continuous resurrection will quite naturally overcome the greatest limitation, called death. Humanly, therefore, it may appear as though man is continuously resurrected and uplifted,—lifted out of a material sense of existence into the spiri-

tual,—but this is possible only because of the fact of his forever changeless, spiritual identity in Soul, in infinite Life.

Taking the five physical senses, as we have done all along, Life gives the true sense of smell. In one of his Verbatim Reports on the Bible, John Doorly speaks of “the odour of a life consecrated to God” and how that permeates the atmosphere. Everything to do with perfume and odour has an outward, expressing sense. A perfume is that which permeates and that which gives out of itself. Moreover, we know in human experience that for things to maintain a pleasant odour, we normally need to keep them new and fresh and living. When one shuts things up that should have light and air, they become stale, old, or dead, and then they also smell bad. This certainly applies to food and plants. But it also applies to the faculties and qualities of man and the universe. To hold back, for instance, from expressing love or true initiative, through fear, selfishness, or stolidity, is to shut up something that needs to be expressed. And this withholding so often results in a stale or dead sense of things. But let us see that man’s true self-hood can never be confined nor limited. It is as free as the air, and Soul will impel us to let our immortal identity go free in Life and express itself in the way its divine Cause would have it do so. Then it will permeate the atmosphere as something sweet and fresh and infinitely acceptable.

Here, though, in Soul as Life lies the truth about the five physical senses as a whole. The human belief is that we receive all our impressions of life through the five physical senses, but Soul says that man receives his impressions of life through infinite spiritual sense. This is the only sense that can tell him what is fundamentally true about life. Because our life is rooted in the spiritual, our true identity is in Soul, and we can never look to anything but spiritual sense to testify truly to us regarding life. It is meaningless to look to the five physical senses, because from start to finish they can tell only lies about man. In answer to the question, “Do the five corporeal senses constitute man?” Mrs. Eddy writes, “Christian Science sustains with immortal proof the impossibility of any material sense, and defines these so-called senses as *mortal beliefs*, the testimony of which cannot be true either of man or of his Maker. The corporeal senses can take no

cognizance of spiritual reality and immortality. Nerves have no more sensation, apart from what belief bestows upon them, than the fibres of a plant. Mind alone possesses all faculties, perception, and comprehension" (*S. & H.* 488: 14-24).

Even humanly we have indications that the fundamental basis of the senses lies in mind and not in matter; for instance, you can be looking at an object with your eyes, but if you are absorbed in thinking about something else, you do not see the object you are looking at. You are using your eyes, which mortal mind says are the organs for seeing, yet you do not see that object. People have concluded that in any case it is man's brain that directs his eyes, but the brain cannot really tell us anything of the true nature of man. One might say that the brain would have directed Jesus' eyes to see a withered hand, but Jesus, as Mrs. Eddy says, "stooped not to human consciousness, nor to the evidence of the senses. He heeded not the taunt, 'That withered hand looks very real and feels very real;' but he cut off this vain boasting and destroyed human pride by taking away the material evidence" (*Un.* 11: 14-19).

So gradually one's true mental and spiritual eyes,—one's spiritual senses,—are opened to the fact that there is no intelligence in matter, and that the physical senses, therefore, can really tell one nothing about life. It is interesting that people who wear glasses will often say that when they dream at night, they are never conscious of wearing glasses. They always see without them in their dreams, as if wearing glasses is not something that they feel is a part of them. Also someone said the other day that when you seem to pass on, mortal belief says that you leave behind you all your physical organs, and yet you never imagine that you will not be able to see or hear, because seeing and hearing are inseparable from the expression of Life.

So one begins to realize how substanceless, "sense-less," and unreliable the physical senses are, regarded on a physical basis. On the other hand, there is an eternal and fundamental truth regarding the senses and that is why in the one infinite identity is found spiritual hearing, spiritual seeing, spiritual touch, spiritual tasting, spiritual smelling; consequently all these senses (even in a human depict) must be obedient symbols to the reality behind

them and so be useful servants serving us rightly and effortlessly; when translated, they must reflect the action, the strength, the intact nature, the harmony, and the permanence of the divine. Jesus proved this to be so.

Mrs. Eddy makes some startling and powerful statements regarding the senses in this way,—that it is possible to reproduce them, for instance, as Jesus did. She writes, “If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection; but they cannot be disturbed nor destroyed, since they exist in immortal Mind, not in matter” (*S. & H.* 488: 27–31). “Neither age nor accident can interfere with the senses of Soul, and there are no other real senses. It is evident that the body as matter has no sensation of its own, and there is no oblivion for Soul and its faculties” (*S. & H.* 214: 28–32). “Sight, hearing, all the spiritual senses of man, are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter,—hence their permanence” (*S. & H.* 486: 23–26). No one realized this more clearly than Jesus. To him the well-spring and source of all the faculties and functions of man was mental and spiritual, based in the eternal Mind, the one Life or Soul of the universe. Mrs. Eddy writes, “There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and it will repeat the wonder” (*S. & H.* 487: 6–12). If the spiritual identity of all creation is infinite and limitless, then we should be able to reproduce the senses if mortal mind claims that they have been lost. Man has dominion over these claims.

Soul as Life is the true fact relative to any belief of loss. Because the one identity, which is infinitely good, is intact and permanent, it is impossible to lose anything of good. How could man ever lose any part of his God-given identity? He is it and it is him. In human experience this fact has been proved practical over and over again in literal instances of loss. I know many people who have found things they had lost, through the realization that true identity is an ever-present fact and that everything that is part of man’s identity is one with it and is permanently associated with it.

Moreover, man is conscious of all that belongs to his being. He can never be unconscious or unaware of any part of his true identity, for man is consciousness.

At this point the verse from the Magnificat reads, "His mercy is on them that fear him from generation to generation,"—a lovely sense of constancy, eternity, and permanence. Mercy is the accent in the fifth Beatitude and it is having the love that is Life, that quality of fatherhood which always maintains its creation as inseparable from the one Life,—a constant love that is life-giving. This mercy is poured on "them that fear him." Cruden writes of the fear of God, "The filial fear of God is a holy affection, or gracious habit wrought in the soul by God, whereby it is inclined and enabled to obey all God's commandments, even the most difficult, and to hate and avoid evil." So to fear God is really to acknowledge no other power or origin but the divine, and this by reason of man's sonship with God, his identification with his divine source, whereby he cannot help but be true to what he innately is.

To realize our identification with the one divine Life brings us the assurance of being eternally blessed and loved, no matter what problems the material senses present. The immortality of Soul constantly resurrects man out of the pains and tribulations of sense in proportion as spiritual sense or true identity is acknowledged in its truly living nature.

So Soul as Life is the immortality which resurrects.

SOUL AS TRUTH: THE CERTAINTY WHICH BRINGS MAN'S BIRTHRIGHT OF FREEDOM

Soul as Truth is the *certainty* which *brings man's birthright of freedom*. Here Mary declares, "*He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away.*"

Two characteristics that Soul and Truth have in common are certainty and freedom. Symbolically one can see this sense of certainty in the fact that Soul is represented by the dry land and Truth by the rock. The freedom of Soul is that it is never *in* any-

thing; the freedom of Truth is that quality described by Sir John Herschel as "its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion." Jesus said of Truth, "Ye shall know the truth, and the truth shall make you free." One has often experienced this,—vagueness and uncertainty make one feel confined and miserable, but when one is certain about the truth, there immediately comes a feeling of release and freedom and joy.

In human experience people often talk about being sure of oneself, and that to be this brings a sense of freedom in whatever company. That could be taken personally, but if one is sure of oneself as God's idea, as man in God's image and likeness forever identified with God, then one certainly experiences a feeling of freedom wherever one goes and whatever one does. Mrs. Eddy gives the true sense of being sure of oneself when she writes, "The admission to one's self that man is God's own likeness sets man free to master the infinite idea" (*S. & H.* 90: 24-25). It is liberating when one begins truly to feel that man is the image and likeness of God,—God's representative, Soul's representative. To be aware and certain of the fact that all there is to man is God in action, the one identity manifesting itself, obviously carries with it a wonderful sense of freedom and dominion, not only freedom "to master the infinite idea," but with this a freedom from and dominion over mortal problems. For one thing it brings the conviction that man is always greater than any human circumstance he may be faced with, greater than any situation he may seem to be in, because he is Soul's representative, and Soul is never in anything,—never in a body, nor imprisoned in a situation. Soul frees man to express the powerful and liberating consciousness of Truth. It identifies man as consciousness,—divine consciousness.

Mrs. Eddy declares on page 224 of *Science and Health*, "Truth brings the elements of liberty. On its banner is the Soul-inspired motto, 'Slavery is abolished.'" Here Truth and Soul are linked together to bring "the elements of liberty." The next four or five pages in this chapter "Footsteps of Truth" teem with the idea of freedom and what constitutes freedom. Though mainly associated with Truth and its freedom-giving power, the sense of Soul also enters in, freeing man from the testimony of the senses. We read,

for instance, "The enslavement of man is not legitimate. It will cease when man enters into his heritage of freedom, his God-given dominion over the material senses" (*S. & H.* 228: 11-13). It is illegitimate to be enslaved by the senses. On page 227 we read, "Discerning the rights of man, we cannot fail to foresee the doom of all oppression. Slavery is not the legitimate state of man. God made man free. Paul said, 'I was free born.' All men should be free. . . Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right." To read through these few pages renews one's conviction that it is man's right to be free, that he has no need to be bound by what the material senses are saying to him.

One has often had the feeling that Mrs. Eddy must have had when she wrote in these pages that she saw before her "the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind." Sometimes when my attention has been drawn to groups of people or individuals who appear to be labouring under some physical difficulty, I have felt, "What fools we mortals are! Here we are wearing out years of servitude in bondage to an unreal master!" We do not have to be bound. If we would exercise our spiritual sense, it would arouse us to see that we are feebly submitting to the imprisoning lies of the carnal mind, which bases its conception of man on materiality, whilst all the while our birthright of Truth is to be man made in the image and likeness of God, good, with dominion over all the earth. Moreover, this birthright is ours for the awaking to it, we are one with it; it is not far away nor foreign to us, but "closer than breathing" and completely natural. The veil is really so thin that imprisons us in unnatural, material beliefs and we do not have to accept it. It is a veil of separation. Soul, or spiritual sense, in its reflection of Truth, shows us that we are forever identified as ideas of Truth. There are not two of us,—a selfhood separated from Truth and dominated by the carnal mind, and a spiritual identity that is intelligently conscious of these truths. There is only one of us, one man, spiritual sense conscious of ideas moving in perfect health and wholeness. This living

consciousness is man's body, and because it is free and limitless, omnipotent and omnipresent, it liberates even the human conception of body. Truth does set man free.

One of the rules of Soul in the chapter "Christian Science Practice" in *Science and Health* is this: "Rise in the strength of Spirit to resist all that is unlike good." It continues, "God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" (393: 12-15). We need to claim this birthright constantly. We do not have to allow first one erroneous suggestion and then another to knock us over, because we are divinely equipped to stand certainly and squarely on our true identity as man in God's image and likeness. We should base ourselves always on the conviction voiced by Paul, "I was free born,"—in other words, "I am spiritual and come straight forth from God with all the authority of Truth behind me." This is our God-given birthright of dominion.

Jesus always expressed the trenchant nature of Truth in the demands he made on those he healed. To the man at the pool of Bethesda, waiting for the moving of the waters and for someone to put him into the pool when these so-called healing waters stirred, he said, "Rise, take up thy bed, and walk." To the man with the withered hand he commanded, "Stretch forth thy hand." He called on those who believed that they were under the domination of forces beyond their control to rise and assert their God-given dominion and to be what he knew they were,—man in God's image and likeness with dominion over all the earth.

The Magnificat at this point gives a dynamic sense of the power of Truth to rebuke the carnal mind and deal with it, and to maintain the true status of man. It says, "He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away."

To "scatter the proud in the imagination of their hearts" is to exercise one's spiritual sense to dispute the testimony of material sense, which, as Mrs. Eddy says, "lifts its voice with the arrogance of reality" (*S. & H.* 252: 16-17). If we remain quietly and persistently with the consciousness of Truth, it will always pierce

through the pretentious, dishonest testimony of the senses, and sweep away its lies. Then that which seems to be "mighty" in some experience in the way of error will be laid low, and that which may only seem a "still, small voice" will be exalted. Our hunger for good will be satisfied, and complacency with materiality will become aware of its emptiness. In these verses there is a sense of true balance and justice, the definiteness and clear-cut nature of Soul operating as the sword of Truth to maintain the true status of man as God's image and likeness.

So Soul as Truth forever stands in all its certainty, maintaining man's birthright of freedom and dominion.

SOUL AS LOVE: THE CALM AND BALANCE OF SOUL WHICH
SATISFIES AND KEEPS SAFE

Finally we come to *Soul as Love*. *Soul as Love* is the *calm and balance of Soul*, which *satisfies and keeps safe*. The Magnificat ends, "*He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.*"

Soul and Love have much in common, and specifically satisfaction, calm, safety, and peace. Naturally to realize man's forever oneness with God, divine Love, brings a quiet sense of safety and peace. What can happen to God that is unlike good? Nothing. Therefore what can happen to man, His image, that is unlike good? Nothing. Man's relationship to God is like that of a ray of light to the sun. One would have to interfere with or put out the sun first before one could do anything to one of its rays. In the same way, the great First Cause would have to be attacked or destroyed before its image and likeness could be injured or annihilated. Man held forever in his divine Cause, infinite Love, as the direct expression of that Cause is naturally safe and at peace.

Soul as Love brings into our experience true balance and satisfaction. Spiritual awareness that is not emotional, but is constantly rejoicing in the things of Spirit, because it loves them for their own sake and not for what can be got out of them, does not go up and down. It always remains at peace. "The calm and exalted thought or spiritual apprehension is at peace" (*S. & H.* 506: 11-12). There is an indescribable peace to be found in the exercise of

spiritual sense, the peace of Soul as Love. When, with spiritual sense, you continually feel the reality of the spiritual universe, you are always satisfied and at peace, not in a stagnant or complacent way, but in the sense of resting in action. Moreover, spiritual sense is the one and only thing which can satisfy a man completely, for it is the exercise of that which is his native and fundamental essence, his very identity. The Psalmist wrote, "I shall be satisfied, when I awake, with thy likeness." This is so true; when Soul-sense is awakened and one becomes aware of fundamental spiritual identity, it begins to supersede all lesser considerations, and there comes a peace, a rest, and a satisfaction that are enduring, and which nothing else gives. We have all experienced this.

So many passages in Mrs. Eddy's writings emphasize the satisfaction that Soul, or spiritual sense, brings. For instance, "To an ill-attuned ear, discord is harmony; so personal sense, discerning not the legitimate affection of Soul, may place love on a false basis and thereby lose it. Science corrects this error with the truth of Love, and restores lost Eden. Soul is the infinite source of bliss; only high and holy joy can satisfy immortal cravings" (*Mis.* 287: 8-13). And, "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal man" (*S. & H.* 60: 29-1).

I remember a very spiritually-minded woman saying to me, "I have learned during my life that the kingdom of heaven is certainly within. I have found, for instance, that if I want joy, I do not have to get it from outside of myself somewhere; I just need to express joy and I find I have it. It is the same with courage. If ever I have felt I lacked courage and desired courage to be given me, I only had to begin to express it and I found I had it. Also with friendship. If we believe we lack or need friends, we have but to express friendship to find at once that we have friends." She had felt the touch of Soul as Love. She had found that the infinite identity of Soul,—her identity and the identity of all men,—is continuously fulfilled in Love. Anything good or worthwhile of which we may feel a need is already contained within the

infinite identity of the universe; and because we also are embraced in that identity, we cannot help but feel the satisfaction and peace of already being one with it. But to experience this we need to accept, understand and express it.

Moreover, complete and fulfilled identity means man reflecting qualities of both manhood and womanhood,—the creative and theceptive faculties operating in perfect balance, wisdom wedded to love, intelligence being inspired by intuition and inspiration. The divine Cause or Principle of the universe is not only Father, but Mother as well. Then its expression, man, must also reflect the qualities of both fatherhood and motherhood, manhood and womanhood. This being so, the real satisfaction that lies in true identity can be felt only in proportion as man puts on his balanced and complete identity as both man and woman. This does not mean that in order to feel complete, a male should put on femininity, nor a female masculinity. It has to do with spiritual qualities alone. Mrs. Eddy writes, “The ideal man corresponds to creation, to intelligence, and to Truth. The ideal woman corresponds to Life and to Love” (*S. & H.* 517: 8-10). When anyone—whether so-called male or female—expresses, for instance, initiative or creative ability in good, positive ways, or expresses intelligence, or the forthright, trenchant qualities of Truth, he or she is expressing true manhood; when that same individual expresses, say, inspiration, care, tenderness, love, or affection, that is true womanhood. Naturally there must be infinite facets of these qualities and they blend in perfect harmony, bringing a sense of fruitfulness and satisfaction. In her chapter on the Apocalypse, commenting on St. John’s vision of the bride, the Lamb’s wife, Mrs. Eddy writes, “The Lamb’s wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one; and this compounded spiritual individuality reflects God as Father-Mother, not as a corporeal being. In this divinely united spiritual consciousness, there is no impediment to eternal bliss,—to the perfectibility of God’s creation” (*S. & H.* 577: 4-11).

Jesus was a perfect example of this completeness. His consciousness was a “divinely united spiritual consciousness.” He had all the initiative, intelligence, and trenchant nature of manhood

wedded to the inspiration, the meekness, and the love which belong to true womanhood. In his lifework, one feels that Jesus' manhood lay in his active doing of the works, whilst his womanhood lay in his constant acknowledgment of the divine origin of those works, and indeed of himself. Manhood is creative; womanhood accepts. Jesus said, "The Father that dwelleth in me, he doeth the works." Nevertheless, Jesus, through the Father, *did* the works; manhood manifests Truth and is trenchant in its operation to cast out error and uncover the truth of being. But he never failed to *accept* their origin as divine; womanhood is consistently conscious of divine Life and Love, the fatherhood and motherhood of God, as the forever origin of all power and being, enabling man to say, "I can of mine own self do nothing," because "I and my Father are one."

To-day when physical science claims to be striding forward in its progressive, creative way, which puts the accent on manhood, the great need, in order to restore balance in the world, is for true womanhood. And true womanhood *is* already present wherever there is consciousness that is so imbued with Soul-sense, or spiritual sense, that it pierces through outward appearances to discern the spiritual Cause or divine plan that lies behind all things. This Soul-sense thus translates the concept of the whole universe back into Spirit, and in proportion as this takes place, mankind's progress—individually, collectively, and universally—will become more positive, peaceful, and satisfying, for spiritual consciousness, ruled by Soul, is power.

Evidently to Mrs. Eddy this conviction of the completeness of man's nature was a vital source of strength and support. The following is one of her prayers, which indicates just this and is applicable to us all:—

"This is my support, that the male and female natures are equally expressed, coexistent in me. This is the way that I exist and is the reason I never lack. It is because I am of the nature of infinite completeness; there is never anything in my experience in which the male and female qualities are not infinitely at one, supporting each other. It is because my spiritual inspiration is perfectly balanced with scientific understanding; because my joy is perfectly balanced with courage, and because my love is perfectly

balanced with strength. My tender emotional nature is perfectly balanced with thought, reason and understanding; therefore I am a state of perfect protection, perfect substance, and I am supported by my own infinity. I am the consciousness of infinity. I am the presence of substance, because there is no unsupported idea in me.

“My manhood takes care of my womanhood, defends, protects, and supports her. My joy is defended and protected by my courage. My love is protected and defended by my understanding, by the strength of my scientific understanding which is omnipotence. I am never undefended and my womanhood cherishes my manhood. My tender affection cherishes my scientific understanding and unfolds love to it, takes care of it, watches over it with love, and gives it every opportunity to unfold and demonstrate itself in perfect harmony, unity, equality, and unfoldment. So my nature is complete.”

Those who may be struggling with problems involving sex, division, unbalance,—the many dissatisfying, conflicting and disturbing experiences of sense to which, as mortals, we are all subjected,—will find that to ponder these fundamental truths of Soul as Love, truths that are life-giving and infinitely satisfying, will literally bring balm to their soul and illuminate and translate for them their whole human experience.

The Magnificat here speaks of God helping “his servant Israel.” Throughout the Scriptures, Israel, in her true depict, stands for the spiritual seed, the spiritual idea, the man of God’s creating. “Israel” means “ruling with God,”—one with God,—which is the fundamental status of man’s spiritual identity. Love cannot help but care for and mother its own identified expression, for it is its very nature to do so, and this it does continuously, for Love is never more nor less than Love,—constant, ever-present Love. The plan of Love,—permanent, irresistible, “closer than breathing,”—is behind the spiritual line of light always, fulfilling it at every stage.

So Soul as Love speaks to us of the calm and balance of Soul, which satisfies. It also brings with it the consciousness of fulfilled identity,—man expressing both manhood and womanhood, the “divinely united spiritual consciousness” in which “there is no

impediment to eternal bliss" (*Ibid.*). Mrs. Eddy gives this sense when she writes, "Into His haven of Soul there enters no element of earth to cast out angels, to silence the right intuition which guides you safely home" (*Mis.* 152: 26-29). Here is the same sense with which we began in Soul as Mind,—the "right intuition," the understanding which knows, and here it "guides you safely home" to Love.

A SUMMARY

Let us now recapitulate this sevenfold reflection of Soul, letting our spiritual sense feel the deep reality and fundamental nature of spiritual identity, just as Mary must have felt it when she accepted her important mission.

Soul as Mind is the *spiritual understanding* that *knows*.

"*And Mary said, My soul doth magnify the Lord.*"

Spiritual understanding is always conscious of God. Soul-sense *hears* God speak.

Soul as Spirit is *spiritual sense*, which *discerns reality* and is *sinless*.

"*And my spirit hath rejoiced in God my Saviour.*"

True spiritual sense can always discern the good and rejoice in it. Soul-sense *sees* God in all His creation.

Soul as Soul is the *one changeless identity*, which *identifies all with God*.

"*For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.*"

To lay off false identity and become aware of the one infinite identity irresistibly blesses man. Soul-sense *touches* God, the one identity.

Soul as Principle is the *incorporeality* which *unites all in one body*.

"*For he that is mighty hath done to me great things; and holy is his name.*"

To recognize that there is one infinite body is truly a "great thing." It lifts man out of a limited concept of isolated, separated, personal bodies, into the holiness or wholeness of the divine nature.

Soul-sense *tastes* or tests this conception that there is only one infinite body, and finds it wholly satisfying.

Soul as *Life* is the *immortality* which *resurrects*.

“And his mercy is on them that fear him from generation to generation.”

The unconfined and eternal nature of identity is continually resurrecting man out of mortality into immortality. The *perfume* of Soul-sense is always fragrant and fresh, for it is unconfined and limitless.

Soul as *Truth* is the *certainty* which *brings man's birthright of freedom*.

“He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away.”

The certainty and rocklikeness of spiritual identity frees man to be what he is and consequently brings dominion.

Soul as *Love* is the *calm and balance of Soul*, which *satisfies and keeps safe*.

“He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.”

Spiritual sense alone satisfies man, bringing his fulfilment in Love as expressing both manhood and womanhood, “eternal bliss.”

What can one say about Soul in conclusion? To write so many words about Soul is almost contrary to the true nature of Soul, for it is, in fact, essentially that which is above and beyond words,—it needs to be felt. It is said that “as we rise, the symbols disappear,” and Soul is really the constant disappearing point of the symbols, being “reality at its deepest level, at which subject and object are one.”

To understand and feel the meaning of Soul is to bridge the gap between “absolute” thinking in metaphysics and thought which maintains that there is also the problem of the belief in life, substance, and intelligence in matter to be seen through and disproved. Soul, or spiritual sense, reveals the spiritual facts of being

as the only identity of man and the universe, but of necessity its very depth and definiteness pierces through the veil of material sense, reversing its presentations and so translating them that there is no longer any twofold sense of being, even in belief. To be truly aware of Soul, the one identity, whereby we can say with understanding, "I am the being of Being" is to remove forever the cry, "I can see spiritual facts intellectually, but I cannot prove them," for Soul-sense is aware of only one universe, one identity, and this actively and specifically translates out of all material sense to prove this one spiritual universe to be the only universe.

A true sense of Soul makes possible of fulfilment in our own experience the Psalmist's certainty, "I shall be satisfied, when I awake, with thy likeness."

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