

CHAPTER VI SOUL

As we go through the ideas characterizing Soul we again make a list of epitomes showing what Science and Health says or infers Soul is, what Soul does, what Soul has, what Soul deals with, and how Soul interprets itself, followed by an alphabetical listing of terms characterizing Soul.

What Soul Is

- 9:23 Soul is our master
- 72:11 Soul is the only truth-giver to man
- 288:22 Soul is sinless
- 390:5 Soul is everlasting harmony
- 468:6 Soul is immortal

What Soul Does

- 89:23 Soul confers freedom
- 306:7 Soul makes man immortal
- 310:18 Soul doesn't change
- 350:29 Soul rebukes sense
- 477:24 Soul never reflects anything inferior to Spirit

What Soul Has

- 60:29 Soul has infinite resources
- 322:5 Soul has control over sense
- 582:15 Soul has spiritual bliss

What Soul Deals With

On the human level Soul deals with the material senses, body, sin, sensation in matter, passions and appetites, the pleasures and pains of material sense, sorrow, suffering, loss, bondage, pantheism, corporeality, sense testimony, in, false identification, and so on.

Soul Interprets Itself

64:21	as rejoicing in its own
71:7	as synonymous with Spirit, God
93:1	as substantial and able to control the body
310:14	as God, untouched by sin
335:16	as Soul and Spirit being one
335:16	as God and Soul are one
390:5	as everlasting harmony
481:28	as the divine Principle of man that never sins
482:10	as properly the synonym of Spirit, or God
587:27	as the atmosphere of heaven

Words Mrs. Eddy Uses to Describe Soul

balance	incorporeal	satisfies
beauty	identity	seed within
changeless	intact	sinless
defines	joy	spiritual sense
doctrine	mission	spiritual understanding
earth	names	(Soul/Spirit)
find	perseverance	star
freedom	reverses	salvation
	rules	unconfined
	resurrection	wilderness

Opposites to Soul

appetite	corporeal	m.m.p.	senses
body	hypocrisy	mortality	sin
bondage	in	oblivion	slavery
change	lost	pantheism	suffering
chemicalization	lust	passion	
(Soul/Spirit)	malice	pleasures and pains	

Building a Tone of Soul

In the first edition of S&H Mrs. Eddy makes it clear that Soul is that great factor in being that bestows *unchangeable identity* on everything Mind creates and Spirit understands to be the only reality. Soul ensures that nothing of divine origin can ever lose its nature of perfection. Because the divine Principle remains perfect, the ideas of that Principle remain perfect.

Spiritual understanding is Soul; that's why we are Soul and not body. In *My.* 165:15, Mrs. Eddy tells us "Goodness never fails to receive its reward, for goodness makes life a blessing. As an active portion of one stupendous whole; goodness identifies man with universal good. Thus... [may we] rise above the oft-repeated inquiry, what am I? to the scientific response: I am able to impart truth, health and happiness, and this is my rock of salvation and my reason for existing." *We should turn at once from error's suggestions, knowing they are only hypnotic suggestion.*

In this chapter we will build up the tone of Soul, and as we do we will continually go back to Mind and Spirit.

We are going to see that Soul is again a further aspect of Mind. We saw, in our buildup of Spirit, that Spirit was always looking at Mind. Spirit was giving to Mind a further aspect. This is why they are synonymous. They overlap completely. Mind and Spirit are not two different realms; they are the same realm, namely, God, or Being. The seven synonyms all stand for the one and only Being, but each synonymous term adds another aspect to that one Being. Soul is going to add another aspect to what we have seen of Being, our true being, as Mind and Spirit.

The Path from Sense to Soul

When we are reasoning out from Mind to Spirit what do we see? In Mind we see cause, the causative power of Mind bringing forth the substance of Spirit, evolving the spiritual universe, the spiritual nature.

Then something within me says, "Always stick to this line of reasoning. Always start with Mind, and see—in Spirit—that Mind is the only Mind, and when you see that Mind is the only Mind, stick to that, don't give in, don't backslide, don't retreat, don't break faith, don't desert the stand you have taken. Continue with uncompromising firmness along the path Mind and Spirit have pointed out."

This Mrs. Eddy calls the way from sense to Soul. Persevering in this way from sense to Soul is an idea of Soul. Be firm, be constant, be steadfast in adhering to the realm Mind and Spirit have set our feet in. "Thou [Mind and Spirit] hast set my feet in a large room" (Ps. 31:8). Don't go back to the human or material way of thinking. Stick

with the spiritual. Reason things out as we have been doing with the Mind and Spirit synonyms. Resolve not to go back to mortal mind or the human mind. We have taken our absolute standpoint as the basis in Mind, and have seen in Spirit that this basis is reliable, is substantial—this is *why Spirit is understanding and substance*. Now Soul says, “Be steadfast. Don’t give in.”

Thus we have *definiteness* in Soul, the definiteness of Soul. Soul doesn’t waver. We hear a completely different tone coming in. Soul is definite, Soul is *unchangeable, changeless*.

What does it mean that Soul is unchangeable? It means that Mind is our basis. Mind and Spirit are our unchanging steps—the steps we took in Mind and Spirit are unchanging—and now we are constant in our reliance on all that Mind and Spirit have pointed out to us.

This builds up in us the definiteness of that divine nature. The true identity is being brought forth in this way, so that everything has its spiritually tangible *identity*.

In Mind we have the creative power. In Spirit we have the development of that creative power. What develops is that we come to a definite identity, as in nature. In nature we have a seed. That seed develops, it takes root, forms a stem, blades, and finally bears fruit, giving forth the *identity* of that creative sense.

We, too, experience that wonderful order. As we are building on the ideas of Mind, these ideas begin to unfold within our mind; they become definite to us (Soul), and we now feel the identity, the definiteness. The clear-cuttedness of the idea is apparent, and it gathers its definite expression.

Soul Has to do With Identity, Unchangeability and Balance

Soul has a lot to do with definiteness, with identity. It has, therefore, a lot to do with naming, since naming is giving identity to something. The moment you name a chair as a chair and not as a table, you identify it properly. Definiteness, identity, and naming all give a sense of the unchangeable identity of being.

Would unchangeableness know a coming and going? No. Would it know either a gain or a loss? No. In Soul there is no coming and going because Soul means identity. An identity doesn't come and go; it is *unchangeable*. Therefore there is neither gain nor loss in Soul. We get a great sense of stability in Soul when we see that things don't come and go. Everything remains what it is. We can hear the same tone always coming in, namely, the *unchangeability* of Soul, the *stability* of Soul, the *definiteness* of Soul.

We get *balance* in Soul. When we are balanced, weighed in the balances of God, we are steady, steadfast, unwavering, unchangeable. This is why in Soul nothing can touch us; "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Soul is that which is untouchable. In Soul we can't be injured, defaced, tarnished; we can't lose our identity, because that identity is constantly kept intact. This is the balance of Soul, the definiteness, the unchangeability—keeping our identity constantly intact. If we are rooted in Soul—having gone the way through Mind and Spirit—then error can happen all around us, but it doesn't touch us.

Why We Are Always What We Are

Because Mind is All-in-all, and because that All-in-all is the “only” of Spirit, in Soul we see that this only of Spirit is the great *withinness* of Soul, where we see that God, as identity, includes all identities, and therefore everything in the All-in-all has God’s own identity. Nothing that is within the All-in-all has a different identity from God’s identity. Every part, every little thing within the All-in-all has the same nature, the identical nature of God, our true being as Mind, Spirit, Soul, Principle, Life, Truth and Love, infinite good. Everything that happens within the capacity of Soul is reproducing nothing other than the identity of God our true being. God, infinite good, our true being as Mind, Spirit, Soul, Principle, Life, Truth and Love, is reproducing the identity of Soul. “Mind is the Soul of all,” Mrs. Eddy says. Only what is produced by Mind can be reproduced by Soul.

Soul doesn’t come and go, because Soul cannot be changed, cannot be touched. In Soul the ideas always reproduce themselves, they reappear and reappear. The form never loses its identity; it is constantly renewed. A fingerprint, for instance, remains the same; the fingertip may be injured, but when it is healed it produces the same fingerprint; it keeps its identity. Why are we always what we are? Why aren’t we one minute a human and the next minute an animal or a tree? Because of Soul. If it wasn’t for Soul we could be a human one minute and a plant or a bird the next minute.

Our Identity is Kept Intact

It is the identity principle that keeps our identity intact. Soul keeps everything intact. It is constantly reproducing the same identity. This frees us from the fear that we might lose our identity. *Soul assures us that even if we lose our body, our identity remains intact.* This is why, in Soul, we have the *immortality* of being. Immortality means the identity remains intact; nothing can touch or mar it.

Because of this unchanging identity, we can see that in the human, Soul acts to reverse all that is not identical with God. Whatever doesn't conform to the divine identity is reversed until it shows forth the identity of Soul. This means Soul calls forth repentance; Soul rebukes; Soul reforms; Soul changes our standpoint until it coincides with the divine standpoint; it exchanges the false for the true because Soul says, "I reproduce myself. I am what I am, and I reappear as what I am." Therefore, in the human, Soul acts as a reforming power, as an exchanging power, exchanging the objects of sense for the ideas of Soul. Soul acts as a transforming power, transforming all that is not in conformity with the divine until it does have the identical nature of God. Soul will continue to exchange every detail until it appears in its true Soul-identity.

If we take time to ponder on that unchangability of the identity of Soul, our thought will have power, because it is Mind. (Soul is Mind and therefore it is power.) What will it do? It will purify the situation (because it is Spirit). How does it purify itself? By exchanging that which is not pure

for that which is pure; by replacing that which is not the likeness of Spirit with that which is the likeness of Spirit.

Our Changeless Spiritual State

Because the true identity appears and reappears we have the fact of transformation, reformation, exchanging, resurrecting, resolving—all working to bring us out of a false state into our true Soul identity, our changeless spiritual state.

What is meant by the sinlessness of Soul? Sinless means that something never loses its own spiritual divine nature. Soul says, “I am the unchangeable identity, therefore I cannot lose my identity, nor can I deviate from my identity.” This is what sinless means in the context of Soul; it isn’t talking about human moral values.

On our list we have the balance of Soul and the perseverance of Soul. We might well add the constancy of Soul, the steadfastness, the persistency, the toughness, the strictness of Soul. These are translated qualities of Soul; they are attitudes that are being awakened within us.

Soul is unyielding. “Occupy till I come! Don’t give in!” it orders. Soul is resolute, staunch, determined, unwavering, uncompromising. No matter what temptations arise, what influences mortal mind brings to bear, Soul says, “Go the way! *Stick with what Mind and Spirit have shown you.* Don’t be a deserter, a backslider.”

What Sticking With Soul Brings

If Soul is always maintaining its unchangeable identity and is never touched by anything foreign, we feel a sense of joy, happiness, freedom, satisfaction. We feel a

sense of bliss, beauty, and grace. We feel an inner balance, that the calm and the balm of Soul brings out. The moment there is nothing contrary—when mortal mind illusions aren't obstructing the way—we feel we are resting in our true nature, our divine Ego, that self-sameness with God, the "I am that I am."

Soul represents the original or the origin; Soul is the representative. Being is represented everywhere as what it is. God, your true Mind, Spirit, Soul, Principle, Life, Truth and Love, without the true image and likeness of yourself would be a nonentity. Being could not be without being the selfsameness everywhere at all times. This is what is meant by identity; we have the same exact nature that God has, namely "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love." Everything that exists is the image and likeness of our true Mind, Spirit, Soul, Principle, Life, Truth and Love. Subject and object are one at the deepest level.

In Soul we have spiritual understanding and spiritual sense. Why? In Mind we had Mind knows, and in Spirit this knowing of Mind progresses or unfolds to our understanding. Again, why? Because Spirit has the faculty of discernment. It discerns between ideas and illusions, and separates ideas from illusions; this brings about understanding. We are on firm ground. In Soul, we have *spiritual understanding*, which means the understanding we gained through Spirit's separating process and its line of demarcation is now definite. We are no longer separating, deciding between ideas and illusions and making decisions. In Soul the understanding we gained in Spirit

becomes a constant conscious capacity to understand God. Our consciousness and God's consciousness are aligned, are the same, the selfsame. Spiritual understanding makes us understand ourselves as Mind, Spirit, Soul, Principle, Life, Truth and Love, and means we can speak as God speaks.

In Soul We Have the Seed Within Itself

In Soul we have the seed within itself. This means an identity always reproduces itself. A carrot reproduces a carrot, it does not bring forth a cabbage. A fish doesn't bring forth a bird. Like produces like. Mrs. Eddy says Mind presents the idea. But it is Soul that re-presents it, so the reappearing is Soul. An identity never has to be established—it simply is—and it is the responsibility of the seed within itself to see that the idea never loses its identity.

In the first edition of *Science and Health*, Soul was the predominant synonym. Mrs. Eddy didn't even have the synonym Mind in the first edition; instead she capitalized creator, wisdom, and intelligence. In subsequent editions this soon changed, as she gave more prominence to the other synonymous terms. Today Soul is mentioned the fewest times, and therefore it is not always easy to get the fullest sense of what Soul means.

We will now look in more detail at each of these ideas and terms on our list in order to gain a better understanding of Soul. In this present work we are only trying to learn what these terms mean when we read them in the textbook. This will be laying the foundation for the struc-

ture we can later build on, with these introductory remarks as a background.

From Sense to Soul

Let's start by considering the phrase "from sense to Soul." (S&H 266:1)

Mrs. Eddy uses this phrase, from sense to Soul, either spelled out or indicated by various other phrases, as meaning the transition we must all make from sense to Soul.

Is this an idea of Soul? No. Soul doesn't make a transition from sense to Soul. Then why does it have something to do with Soul? It is showing *the impact Soul has on us, causing us to go from sense to Soul.*

There is a line of development going from Mind to Spirit, to Soul. We start with Mind. Mind is the beginning. The desire to go from sense to Soul, the thinking act, is Mind. Spirit, then, is purification, the separating, the turning in the right direction, which in turn leads to Soul in which we get the perseverance in the right direction, and the identification and definiteness of our objective.

In Soul We Persevere

First, in Mind, we open up our thought to seek reality; we have a desire to see the light. Having desired and actively sought the light of divine Mind we come to Spirit, which calls on us to substantiate this light of Mind by turning away from the false concept and turning to the right concept. Having seen the light, the idea in Mind, we can

then, in Spirit, discern and separate idea from illusion, misconception. This causes us to turn to the light, the right. This is why we have the struggle and the warfare in Spirit, because in Spirit we reject illusions, hypnotic suggestions. Seeking is not sufficient; we must strive to supplant the material with the spiritual, hence the “warfare” and struggle.

We know this warfare between Spirit and flesh will settle all questions, if only we stand fast.

Then comes Soul to our aid. In Soul we persevere until that image we saw in the light of Mind becomes definite and we become identified with that image, that light, that reality. We persist in going the way from sense to Soul until we are identified with the light of Mind, with the image in Mind.

This is an inner attitude. Soul means more than turning away from illusions and material sense and turning to Soul. It means that once we have turned to the right, we then have to make that passage from sense to Soul, and this is where we have to persevere and never give in or look back.

Soul’s impact on the human is that urge to go the way, to reach our identity with reality. The phrase “from earth to heaven” is the same thing. This is the essence of the third thousand-year period in the Bible, when Abraham, then Isaac and Jacob, and finally the children of Israel led by Moses, wandered from place to place seeking the Promised Land. Every change of “name” recorded in the Bible was a change in consciousness from a material sense to a spiritual sense. These wan-

derers exchanged the material sense identification of themselves for a spiritual sense of identity.

David and Saul

In Samuel we have the beautiful story of David, in which we find the tones of Mind, Spirit, Soul, Principle, Life, Truth, and Love. In the Soul part the story describes how David had to flee from Saul, always dwelling in yet another cave. He could never settle down. In this passage of wandering, going through the wilderness, David tried to find his true identity and the true identity of Saul. He wanted to accept only that which was divinely identifiable.

David had many chances to kill Saul, but he always thought of Saul as the blessed of God. David entertained and maintained the right identification of Saul, and in doing this David found his own true identity. When he fulfilled this passage from sense to Soul, he came to Principle, and he became king, the governor of the land. When we seek to discover the best in others, we sometimes bring out the best in ourselves.

David's passage from sense to Soul shows how each one of us has to move from the sense identification to the Soul identification of both ourselves and our enemies.

Identity

This brings us to another idea characterizing Soul—namely identity.

What does identity mean? It means selfsameness. It

says that something that is, always is what it is, remains what it is, and preserves itself as what it is.

Soul shows that the things created by Mind are the things that are given substance through Spirit; they have identity in Soul, and remain what they are. They will always be what they are. They will not change from what they are.

First, Mind is the creator and creates all. Second, Spirit is the substance of that creation, and says it is tangible; it is that on which you can rely. However, if we didn't go further, thought could say that what you stand on, what you rely on, can change, can take another form. As a third step, Soul, we see that what Mind creates is so substantial in Spirit that it will always be the same. It will never change its nature.

In the third 1000-year period we have the definition of God as I AM THAT I AM, meaning that it is what it is. Moses saw that the nature of Spirit when contemplated from the point of view of Soul is unchangeable. We can see that every idea has identity because an idea created by Mind, substantiated by Spirit, will never change, and these ideas form the identities of being.

Identification With Soul Brings Security

Things that are divine can never change. The I AM, being conscious of itself, is true identity, is true self-identification. We get security from identification with Soul.

Why are we insecure? Because we are afraid we may not have tomorrow what we have today. We are constantly plagued with a feeling of fear that we might lose that

which we love and cling to. It is a fear that things can change, can lose their identity, that things that are today may no longer be tomorrow. This is why “loss” is a negative under Soul. If we really understood what Soul stands for—if we understood our nature as Soul—we would never again fear loss, just as we don’t fear $2 \times 2 = 4$ can get lost. *In Soul, that which is, always will be.* It never loses its selfhood, its selfsameness. In Soul, spiritual man is the highest identity, the spiritual form in which all ideas are included, since subject and object, God, our true Mind and its reflection (man) is one thing.

Mind, your true Mind, manifests itself through ideas. Spirit is the substance of these ideas. Soul gives them their characteristics in order that one idea is distinguishable from another idea. Every idea has its ultimate identity, but every identity must coincide with the divine nature.

Man, Reflection, Coincides with God’s Ideas

Mind gives us ideas. Spirit imparts the understanding that separates ideas from illusions. Then Soul demands that we identify ourselves with ideas, since man, reflection, coincides with God’s ideas and is one with them. Soul brings us the Christ-idea, because Christ illustrates that blending with God, his divine Principle, which gives your true being dominion over all the earth. (S&H 316.) To experience our Soul identity we must think like God, our true Mind and Spirit; we must identify ourselves with divine ideas and divine qualities, since “the kingdom of God is within [us].”

When we see that our true being, our true nature, is the ideas of Mind embodying the substance of Spirit, we are expressing our identity as Soul, our Soul-identity. Mind and Spirit, our true consciousness, constitutes our true selfhood, our true Ego, our I AM, or identity—"the kingdom of God [that] is within you."

When we desire to go the way from sense to Soul, divine ideas lead us, and as these ideas come to us they separate us from illusions, because Spirit teaches us that there is only one reality. In the third stage, the stage of Soul (because we have broken away from the mutations of time and sense), our true nature, our true identity, appears as Mind, Spirit, Soul, Principle, Life, Truth and Love. Our identity with God, with Soul, can only be understood through spiritual sense. Only like can understand like.

Soul Names

Closely related to the idea of identity in Soul is the idea that Soul names. Naming means to make something specific, to describe it. Why is naming a characteristic of Soul?

We give a certain idea a name, and that name is just for that particular thing or idea. It is specific for that thing. Naming defines something, and defining makes it definite.

Thus "names" lead us to the ideas "define" and "definite." "Testify" is another related idea.

To testify means that you describe something exactly, so that it can't be misunderstood; when you testify or give

testimony, what you say is right and cannot be gainsaid. You make a solemn declaration to establish some fact so that it cannot be confused with something else. This has to do with Soul. Testifying is defining, making definite.

What does it mean to define something, to make it definite? The fact is being given its specific identity so that it can no longer be confounded. Soul testifies rightly. It describes correctly, defines that which is, as it is, and not otherwise. To blur something is the counterfeit of Soul. Soul delineates clearly, accurately, sharply that which is, so it is identified and unmistakable.

I Must See That “I Am That I Am”

Why is it the testimony of Soul that we must listen to?

Because Soul can truly define and name and testify in an unmistakable way, so that I see that *I AM THAT I AM*. Then the thing itself is described subjectively through other terms so that there is identity—identity between the object and the subject. The way I describe that object is then identical with the object and is true identity. Identity is reality at its deepest level where object and subject is one. It is that deepest level where there is absolute congruity, absolute coincidence, between the object—what the object, as such, is—and how we look at the subject—what we see it is—so that subject and object is one. Then we have selfsameness. The object or the subject is reproduced exactly in our consciousness. It is the same within us. There is no discrepancy between the object and the subject. At the point of Soul, the identity is preserved.

Where Did the Identity Come From?

Where did that identity come from?

In nature we can see that the species is preserved because like produces like. Identity in Soul is preceded by like producing like in Spirit. We always have to have the reason why, the *reason* for it. And here the reason for it is in Spirit, where like produces like, so we have the likeness. Then we can go back to Mind and ask, "What conceived it?" Mind conceives of all true identities; Mind conceives all ideas. Spirit unfolds them by like producing like. When like produces like, it always establishes its own identity—Soul—never anything foreign to itself. Mind therefore never produces anything unlike itself.

Mind produces, and in Spirit like produces like, therefore Soul always produces its own identity. In every development of the idea we go through these three stages. We first open our thought to recognize that Mind knows all, and because Mind knows all, Mind will give us the right idea at the right time. The light will break in our thought. Then Spirit is that which says, "I will stick to that idea and will let that idea unfold. I will not take in any foreign elements. I will love, worship, adore, and cherish that idea and dedicate myself to it. I will not mix it up with human conceptions. I will let that idea work in my consciousness." As that idea works in consciousness it brings forth its same nature, it brings forth ideas of the same nature. It unfolds by bringing in new ideas that are necessary for this idea. When, through Soul, it has finally brought in all those ideas that give identity to

this idea, I can say, “Now I have it! Now I see what I am going to do.”

An Idea Goes Through Stages

The creativity of an idea goes through these three stages. An idea never comes to us in its full identity. It always comes first as a light, a vision, as an indefinite form, an image. Then we ask, “What is that image? What does it mean?” The idea gathers together new ideas that belong to that image, and what doesn’t belong to that image dies out, is obliterated. Like attracts like, and as Spirit attracts what is like itself, it comes to the point of Soul where it has attracted all the ideas needed, and we see it in its completeness. That’s the identity of it.

Then we can go to work with it, for at this point we have come to the fourth stage, Principle. Something changes when we come to Principle—where our consciousness has grasped the Principle, *where we are the Principle*. Principle puts the idea into operation, and it begins to operate.

That is one way an idea unfolds. Mind, Spirit, Soul has many ways. It all depends upon the level of consciousness we are on. In spiritual obstetrics where we are on a higher level, it operates a little differently than it does on a divinely human level.

Mind, Spirit, and Soul give us the nature of the idea; then we come to the operation of it in Principle; and in Life, Truth, and Love we get the essence of it.

The infinite identities of Soul are named. Soul names. The ideas of Soul are definite and spiritually defined. I

must identify myself with what I am, namely: Mind, Spirit, Soul, Principle, Life, Truth and Love, “thus tenderly expressing the fatherhood and motherhood of God” (S&H 507:5), I must see that as Mind, Spirit, Soul, Principle, Life, Truth and Love, I have an expression, a reflection; thus I am also the expression of God’s being, for God and God’s reflection are one.

Representative

Why is “representative” a characteristic of Soul? What does it mean spiritually?

Reason it out from representative, from the idea, not from Soul or from what Mrs. Eddy has said here. Representative re-presents the original, or origin, and this is reality at its deepest level where subject and object are one, where the origin, the object, and the subject, the representation, must be one. It shows that infinite Being in all its manifestations has Soul, which says, “I am represented exactly as what I am, everywhere. I cannot be without being the selfsame everywhere at every time.”

We always come back to the *I AM THAT I AM*. Christian Science teaches us that we have the same nature that God has, namely, we are “incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love,”—“the kingdom of God is within [us].” We do not have a nature that is foreign to God’s nature. We re-present Being. We must identify ourselves spiritually and then we see that subject and object are one at the deepest level of reality. The origin, the channel, and the outcome are all one identity.

We, as Mind, Spirit, Soul, Principle, Life, Truth and Love Must Have Expression

The synonymous terms and their ideas have identity; they have selfsameness. They are always that which they are, and they never lose their identity, their selfsame qualities. Therefore the identity of Being is always re-presented through the identities of being. Man is the expression of Soul, Mrs. Eddy says. We must identify ourselves with divine qualities, and therefore with God, our true Mind. God, in order to be God, must express Soul, Principle in its own essential nature and being, and this means that *we, as God, as Mind, Spirit, Soul, Principle, Life, Truth, and Love must have expression*. We must have changeless inner stability, balance, and immutability. In divine metaphysics *we must see ourselves as Mind, Spirit, Soul, Principle, Life, Truth and Love*. This means we must rise above the testimony of the physical senses, rise above the belief in human parentage, and identify ourselves only with divine qualities. Then we can demonstrate the Science of Love, the divine Science which is our spiritual origin. Then, as Jesus said, "And I, if I be lifted up...will draw all men unto me."

Spiritual Understanding

To make this transition from sense to Soul, to rise above the testimony of the physical senses and identify ourselves only with divine qualities requires spiritual understanding, one of the most important ideas of 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).

In Spirit we had *understanding* as an idea characterizing Spirit. To understand *spiritual understanding* as Soul, let’s again ask, “How does understanding (in Spirit) link with Mind knows? Why does knowing (in Mind) become understanding in Spirit, and spiritual understanding in Soul?”

In Spirit we have discernment, the ability to separate ideas from illusions, and through this distinguishing faculty we stand on firmer ground, and we are sure of what we know. As we saw earlier, Mrs. Eddy associates spiritual understanding with Soul rather than with Spirit because spiritual understanding is more definite than understanding. In Spirit we are separating, and we are seeing that good is the only (in these ascending steps), but when we come to Soul everything is definite. It is no longer a matter of weighing thoughts or things, of deciding between ideas and illusions. What is and what is not has become definite. In spiritual understanding we have become identified with that understanding, and that understanding is *ourselves*. *This understanding is now myself*, so I speak out of myself. I no longer have to make a decision or discern between ideas and illusions. I am the representative of it to such an extent that it speaks within me. It is a present knowledge, a constant conscious capacity to know.

Having reached spiritual understanding in Soul we can sense, for instance, when a situation is not right. It is

spiritual understanding that tells us and not just understanding. Why is it spiritual understanding? Because only when everything that is of the nature of God is identified within our consciousness, as the representative within our consciousness, does our consciousness react automatically toward something that is not right, something that doesn't ring true, or doesn't coincide with our true being as Mind, Spirit, Soul, Principle, Life, Truth and Love—"the kingdom of God...within [us]."

Difference Between Understanding and Spiritual Understanding

Understanding, in Spirit, makes decisions, weighs, discerns, separates ideas from illusions. But in spiritual understanding—Soul—we are so identified with the truth, with testifying to the right, that it at once resounds within consciousness and we know what is right, and what is not right. We know what rings true, and what doesn't have the ring of truth. Here, in Soul, we know without a process of reasoning.

Spiritual understanding makes us secure. It is that faculty where the divine is so re-presented in our consciousness that it reacts at once. Spiritual understanding is the point where I am so in agreement with reality, with the identities of being, that I recognize error instantly as error, as not conforming to reality, as not in conformity with the identities of being.

Understanding sets the line of demarcation. Spiritual understanding resounds or doesn't resound. It re-pre-

sents, or doesn't re-present. "As light destroys darkness and in the place of darkness all is light, so (in absolute Science) Soul, or God is the only truth-giver to man" (S&H 72:9). *Spiritual understanding* takes no account of the evidence of the physical senses; it derives its knowledge from the contemplation of divine facts. So it alone can impart to us the spirit of Truth. The wisdom that contemplates spiritual realities becomes pure understanding; and the unfoldment and development of this pure understanding reaches the stage of definite spiritual understanding, which steadfastly acknowledges only spiritual facts as true and immortal.

Soul is Outside Body

Soul is Spirit, so Soul can never be confined in something. Soul is not confined in man or in matter since Soul is God, and man is the representative of Soul, or the self-sameness identified with God. A vital rule of Soul is that the greater cannot be in the lesser. This rule of Soul teaches that the higher, Soul, is superior to the lesser. *Soul, God, our true being, is not in its reflection, man.*

Soul, the opposite of the material senses, can't be limited to a body, to an illusion. *Body is the counterfeit of Soul*; body is the illusion of material sense; it is hypnotic suggestion. The world believes that Soul is *in* something, is *in* matter, *in* body, as life, substance, intelligence; and that this life, substance, and intelligence can leave the illusion called body. This is not true.

The truth is that God—meaning our true Mind, Spirit, Soul, Principle, Life, Truth and Love, "the kingdom of God

within" our consciousness—has a reflection, body, and that body we call man. Thus man has a Soul, but that Soul is God, just as man has a Mind, but that Mind is God. Man likewise has a Spirit, but that Spirit is God; man has Life but that Life is God. This does not mean that Mind, Spirit, Soul, Principle, Life, Truth, Love are *in* man, *in* the reflection. The greater cannot be in the lesser—the reflection of our true being as Mind and Spirit, which is called "man," or reflection.

Soul is selfsameness with that which is. It can never come and go; it can never be lost; it gives us a sense of the ever-identity of being. Soul refutes the human concept that everything that has identity must be limited. A tree has identity and seems to be limited. Everything that has form seems to be limited. That seeming must all be reversed. Since man is the reflection of Mind and Spirit, then in Soul we see nothing can be limited, or *in* something.

Soul is Not "In" Something

The idea that Soul is never "in" something can be difficult to grasp.

Can we conceive of our true universe without feeling it is in something? Mortals believe that life is in plants, animals, man; that intelligence is in people, in animals; they believe that mind is in the body, but the belief that Soul is *in* something has to be reversed if we are going to be consistent with the teachings of Christian Science. We can no longer find reality *in* something. We can no longer limit the identities of being which are incorporeal and

don't have a body. The identities of being are not *in* body, *in* matter, *in* anything. If we could see this, we would be free. We would be without limitation. This is why we have *freedom* as an idea of Soul.

The continuous active expression of divine ideas is Life, Truth, and Love; but Soul comes first and shows that these ideas have an unchangeable identity, and are limitless. Life, Truth, and Love express themselves as these ideas. The activation of these ideas, the operation of these ideas, the healing mission of the ideas, is Life, Truth, and Love.

When we go through the ideas of Soul—that is, when we go to the textbook and not to our concept of Christian Science—we find that Soul says to every idea that Mind creates, that it is unchangeable, that it has the nature of God, conforms to God, is congruent, consistent, consonant, and coincident with God. Nothing more than that. It is only when Principle (our next synonym) enters that we get activity. Principle takes these identities of being and does something with them. That's the operation of Principle. But before Principle comes in, we just have the nature of God, we have what God is as the seven synonyms that we are.

The Definition of God Tells Us What We Are

In the definition of God, which tells us what we are, we have Mind, Spirit, Soul—with Principle in the middle—then Life, Truth, and Love. Mind, Spirit and Soul define the nature of what reality consists of. Then Principle asks, “What am I going to do with these elements of

Mind, Spirit, Soul? Well, I am going to operate with them. They are my ideas, my elements, and I am going to do something with these elements. I am going to see that they express themselves. They must be living ideas, *Life*; they must be truthful ideas, and therefore *error-correcting ideas*; and they must *drive toward a great plan's fulfillment, Love.*"

Principle defines the operative ability of God, and through that operation of God, Life, Truth, and Love show the demonstration of Principle and show what is being demonstrated, manifested, with the ideas.

So, remember, in Mind, Spirit, and Soul we are only defining the nature of God, our true being, as ideas of Mind, as the only substance, a substance that never changes, that is definable and definite. These three, Mind, Spirit, and Soul, which are our true being, are our tools in this study.

Soul is Master Because the Greater Controls the Lesser

We saw that Soul cannot be in something because "the greater cannot be in the lesser." For the same reason Soul is the master. Because the higher law of Soul controls and takes no account of so-called material laws, Soul masters the false evidence of the physical senses. The spiritual understanding of Soul masters the evidence of the corporeal senses.

When we studied the ideas of Mind we never had any sense of the greater controlling the lesser. How did this develop from Mind to Spirit to Soul?

In Mind we learned that Mind *controls*. We learned that in Mind lies the power to regulate, to control; this was the power that was exercised through the creative intelligence, through basic Mind.

Spirit then said, "What Mind creates is the only, and is separate from the illusion of an opposite." This gave us the line of demarcation. Now Soul comes and says, "That which Mind has created is *superior* to what is *not*, what is *merely illusion, hypnotic suggestion*." Here we have the higher controlling the lesser. Soul, therefore, is the master in the spiritual realm as well as in the material realm because it is superior, because it controls, and even controls the material realm, controls the body. In Soul we get the solution of the duality we warred with in Spirit. Soul controls both the spiritual realm and the suppositional realm.

Resurrection, an Idea of Soul

Resurrection at first may seem to be an unrelated idea, until we see that along with resurrection we can consider such ideas as "Soul restores" and "Soul reproduces." Now we begin to see why it fits. Soul is identity, and always remains what it is. *Nothing is lost in Soul*, but because there is the *belief* that something can be lost, or that the identity has changed, we have words like resurrection, restores, reproduces, etc., characterizing Soul.

Soul says that nothing can be lost; it always remains what it always was, so (for mortal belief) it is restored, reproduced, resurrected. This is the Christ sense of Soul, showing the impact Soul has on the counterfeit,

such as restoring, reproducing, resurrecting, etc.

Why is resurrection an idea of Soul rather than of Life? Let's look at Jesus' resurrection as an example. Did Jesus' resurrection demonstrate Life or Soul? Life says, "I take you out of the mortal sense." In the fifth day of creation, the day corresponding to Life, the birds fly above the earth in the open firmament of heaven. Life, as a synonymous term, is where we lift ourselves out of the mortal, but after his resurrection Jesus reappeared in the same body, in the same unchanged form. Life would not have left him unchanged in the mortal. Jesus restored the body both in himself and in Lazarus. The outcome of his demonstration was actually showing Soul, *showing the body unchanged*.

Jesus later demonstrated Life, the fifth stage, in the ascension, by rising above the body and laying down the mortal. Soul, in contrast, does not show laying down the body, the mortal; Soul shows, as in Jesus' resurrection, that the greater—Soul—controls the lesser—the body.

What the Disciples Saw

The disciples, standing outside and looking at the resurrection, saw Life because they had in mind a dead Jesus, a dead body, and afterwards a resurrected Jesus, alive, as Life. For them, he demonstrated Life. But for himself, Jesus restored what was normal for mortal mind.

Speaking of the third day of creation, the day which represents Soul, Mrs. Eddy states, "The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding [Soul]" (S&H 508:28).

Note, if there is a third stage, there must necessarily have been a first and second stage. The context of this statement makes it clear these would be the first and second days of creation. Also note that Mrs. Eddy says, “in the order of Christian Science.” What is this order? The days of creation must be an ascending order. The *Christ* order is a *descending* order, so the order referred to here must be the Word order—Mind, Spirit, Soul, Principle, Life, Truth, Love—with the first two stages being Mind and Spirit and the third being Soul.

Why do we have authority for saying resurrection has to do with the third day, or stage—with Soul? Mary Baker Eddy herself says, “Our Master...rose from the grave...on the third day of his ascending thought.”

Why can we say resurrection is Soul and not Life? Mrs. Eddy says, “...Spirit is discerned to be the Life of all [she doesn't say to be the Soul of all] and the deathless Life, or Mind, dependent upon no material organization” (S&H 509:2). Through an understanding of Life, Jesus could only restore his body to this sense of Life, *without material organization*, and this is what he demonstrated in the ascension—*the full sense of Life which no longer believes in a material organization*.

What the Resurrection and Ascension Proved

In the resurrection Jesus proved to his disciples that Life is independent of material organization by restoring the material organization in the face of the illusion

of death, whereas in the ascension, already having proved that Life is independent of material organization, and simply knowing this fact, he exalted himself above the material organization. Therefore Mrs. Eddy says, "Our Master re-appeared to his students [now she takes in the students' viewpoint]—to their apprehension he rose from the grave [that's Life]—on the third day of his ascending thought and so presented to them the certain sense of eternal Life." What was this event called Jesus' resurrection? To Jesus it was the third stage but to his students it was the fifth stage, a sign of the fifth day, because it presented to them that "certain sense of eternal Life."

Jesus himself had that "certain sense of eternal Life" when, after the ascension he said, "And I shall be with you always"—always, in all ways and conditions, forever. That's Life.

The marginal heading on S&H, page 509:3—"Rising to the light"—indicates resurrection. Resurrection is a restoring of the identity to human thought. Human thought is under the belief of loss, of having fallen away from the standard; fallen man, coming and going—all that is the counterfeit of Soul. Soul is able to restore the identity, whether it is a sick body, a broken friendship, or an inharmonious relationship. We go out from the fact that the identities of being are never lost, but are forever intact, and have never been deformed in any way. This Soul-consciousness restores the original identity that was in the Mind of God, our true Mind.

When Can We Say “I, Soul, Will Raise It Up?”

We saw that in one place in the textbook Mrs. Eddy said, “I, Mind, will raise it up,” and in another place she said, “I, Spirit, will raise it up.” (S&H 27:13, 494:3) Under what circumstances could she have said, “I, Soul, will raise it up?”

When the statement was “I, Mind,” the problem under consideration was the dream, the delusion, illusion, of death. When she used, “I, Spirit,” it was dealing with matter—that Life is not in matter so it can’t be destroyed by matter beliefs. Now, we ask, when could she say, “I, Soul, will raise it up?” If the problem was a case of the loss of identity—the body not identifiable; or when the body has lost a limb, or in connection with a loss of any kind, we could say, “I, Soul, can raise it up, can restore it.”

We could conjure up problems that would involve each of the seven synonyms, to restore, reproduce. It is the *problem* involved that governs which synonym is used, not the phenomenon. With the raising of Lazarus, for example, Mrs. Eddy deals differently than with Jesus’ statements that I, Mind, or I, Spirit, will raise it up. With the raising of Lazarus, *Jesus had a sense of Life that made him know that Lazarus never lived in a body, so he couldn’t die out of a body.* Jesus knew Life isn’t corporeal, so Lazarus never lived in matter. Mrs. Eddy therefore uses Life here, instead of Mind, Spirit, or Soul to deal with the problem.

How We Partake of the Resurrection

Resurrection is the state of consciousness in which spiritual understanding is superior to material beliefs and controls material beliefs. Mrs. Eddy defines resurrection as “spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding” (S&H 593:9).

Whenever we identify ourselves, through spiritual understanding, with the immortal facts of Spirit, and thereby relinquish reliance on the evidence of the material senses, we partake of the resurrection. Whenever we rise above the material standpoint, and bury the evidence of the physical senses, with all its so-called pains and pleasures, we partake of the resurrection. *Soul is the diametrical opposite of everything to do with the material body*—everything to do with physical and material sense. Soul transcends the evidence of the physical senses.

Why Is Spiritual Sense Soul?

How does Soul transcend the evidence of the physical senses? By replacing them with their opposite, spiritual sense. But what exactly is spiritual sense? Why is spiritual sense an idea of Soul? What is the office of spiritual sense?

The spiritual senses testify definitely and exactly. They are incorporeal, not dependent on body. Spiritual sense alone can testify truly to the real. Spiritual sense blends with all the other divine qualities. The spiritual senses are infinite. Spiritual evidence is a sense; spiritual fore-

knowledge, intuition, perception, etc. are spiritual senses.

We can take hold of spiritual reality in infinite ways and means, always starting from God, infinite good. Reality can build up an identity within me; spiritual evidence can build up a reality within me; spiritual foreknowledge, intuition, perception can all build up an identity within me through all kinds of ways and means, because "the kingdom of God is within [me]."

For example, *spiritual hearing* would enable us to hear the textbook, to hear the tones. This is why it is so important to master the synonyms, and have them as tones rather than as words.

The Faculties of Mind Cannot Be Lost

Mind produces the faculties of spiritual seeing, spiritual hearing, feeling, intuition, comprehension, perception, etc. They come from Mind. But spiritual sense tells us that they identify to us what is happening in being. When we have spiritual sense, the senses of Spirit, we contemplate the fact that spiritual seeing, hearing, feeling, intuition, etc., identify to us what being is. Mind produces these faculties, they are Mind faculties, but the senses of Spirit (spiritual sense) have the office of identifying to us what exists in reality. It is the *identifying* process that is indicated through Soul. The faculties of Mind can never be lost, because Mind is Soul, Mind is the Soul of all. The faculties of Mind are Soul, and therefore they cannot be lost.

Spiritual sense, like spiritual understanding, is that wonderful immediate reaction to any situation. Like a sounding board which immediately either accepts or re-

jects, it detects unerringly when something isn't right or is very right. It needs no testimony from any of the five physical senses in order to react unerringly, like an echo.

Spiritual sense is the detecting of the true identity. It is something that is evolved through Mind and Spirit, and so is the opposite of what we are accustomed to, namely, that the physical senses identify everything. We must exchange this physical sense identification process for the spiritual sense identification process.

How To Get Spiritual Sense

There is an ordered process by which we get this spiritual sense that we would all like to have. We have to start with Mind. No spiritual sense will be awakened in us unless we first go to Mind and become acquainted with the ideas of Mind. The conviction must take hold that we have only to do with ideas, and never with objects out there. All that really matters is the ideas of God flowing from what we are in reality, namely Mind, Spirit, Soul, Principle, Life, Truth, and Love. We must think more and more in terms of ideas. Then as we go to the second stage of Spirit and get into the habit of distinguishing ideas from illusions, continually rejecting illusions and accepting only ideas, we finally reach the third stage which develops out of the first and second stages. In the measure that we follow this line, spiritual sense develops and grows within us.

Soul sense comes to the human mind when the human mind yields to the divine Mind. Remember, we have no spiritual understanding of our own as a mortal; "The only intelligence or substance of a thought...is God [our

true Mind], the creator of it" (S&H 508:5). There are diversities of operations, but it is the same God—our true Mind, Spirit, Soul, Principle, Life, Truth, and Love, the kingdom of God within us—which worketh all in all, says Paul. Spiritual understanding is a quality of God, and it is the true identity of each one of us. When the veil is lifted we will see that we are Soul, that we are God in action, operating as spiritual understanding and spiritual sense.

Soul Reverses

Soul reverses, exchanges, transforms, reforms, translates.

Why is it Soul that reverses? Why not Mind, or Life?

In order to find out, we have to go out from the meaning of the term, "reverses." If something is wrong in your experience and you feel it must be reversed (but you don't know that reversal is a characteristic of Soul), how would you know with which synonymous term to work? To find out you have to go out from, or start with, the idea of reversal.

What does the idea, reversal, imply? It implies that something has lost its true identity; and we must now get back to true testimony so the true identity is shown forth. Because of our previous work building up synonymous ideas, we immediately see that right identity, no loss, true testimony, etc., all have to do with Soul. Thus, through the synonymy principle, we arrive at Soul.

How to Reverse Something

To reverse something, we first go to Mind; and then Soul testifies to what Mind produces, and this reverses the testimony of the physical senses.

Similarly, how would we know to which synonym "mutation" belongs? To mutate means to alter, to undergo change. The Science of Soul overturns the testimony of the erring senses, revealing the existence of good only. Soul says "I am what I am, the identity, and therefore everything that isn't in accord, in conformity with Soul sense will be exchanged, reversed, translated back into its original."

The more we know the textbook the more we see how inadequate human language is, and the more we appreciate the revelation that came to Mrs. Eddy. She says, "As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of Soul and body, and makes body tributary to Mind" (S&H 119:27). And again, "The material senses reversal of the Science of Soul was practically exposed nineteen hundred years ago by the demonstrations of Jesus; yet these so-called senses still make mortal mind tributary to mortal body" (S&H122:7).

Soul Rejects the Evidence of the Physical Senses

Soul rejects the evidence of the physical senses and turns thought to the contemplation of spiritual truths; the counterfeiting of the material senses is reversed, and is replaced by the ideas of Soul. The material senses always

testify to the opposite of what is true and real. Soul exchanges these illusions of mortal sense for the ideas of Soul. Mind is the Soul of all, so the illusions of mortal sense are exchanged for the original Mind ideas.

As we cultivate spiritual understanding we learn the sinless immutable facts of being, and *learning these facts gives the spiritual power that reverses and transforms discordant conditions*. We should immediately reverse every false claim both in ourselves and in others. In so doing we aid in establishing the kingdom of heaven on earth, here and now.

Soul is Unchangeable

“Unchangeable” is one of the most central characteristics of Soul. But if, as we have just seen, Soul reverses, exchanges and transforms, what does it mean to say “Soul is unchangeable?”

What does it mean, “Soul is unchangeable”?

From the standpoint of the *Word*, Soul says, “I have identity, I am unchangeable.” But from the standpoint of the *Christ*—the standpoint of the Christ impact on the human—we do have reversal and change brought about. Soul has the transforming power to change what needs to be changed, to resurrect the unchanging identity. Soul reverses and changes the counterfeits of Soul, the illusions, the error, the hypnotic suggestions which material sense passed off as “reality” when it reversed Mind’s ideas into mortal mind concepts, mortal mind beliefs.

Terms are not contradictory when we look at them in a dimensional way. We have the dimension of the Word, the dimension of the Christ, the dimension of Christianity, and the dimension of Science. Then we also have the dimension of divine Science, absolute Christian Science and Christian Science. We must therefore see in regard to which dimension a term is used.

One of the main points of Soul, as identity, is that it is unchangeable. We find that Mrs. Eddy brings out this unchangeability in many ways. For instance, Soul is untouched by material sense; Soul cannot be lost; an identity cannot be lost; we cannot lose the identity of anything—of health, success, friendship, home, companionship, business, supply, joy, freedom, satisfaction. We cannot lose anything that is of the nature of idea. In Soul we have a definite sense of steadfastness, regularity, constancy. In real being our faculties of seeing, hearing, feeling, perceiving, are invulnerable and unchangeable. Hence all our spiritual faculties are immortal. The Soul-created forms are “undisturbed amid the jarring testimony of the material senses.” There isn’t growth, maturity, or decay in Soul. Since Life is the law of Soul, and it is true that we live, then this fact can never change to the belief that we die. “Plan” is the expression of God’s being, of *your* being as Mind, Spirit, Soul, Principle, Life, Truth, Love. In *Unity of Good*, Mrs. Eddy says that Soul never saw the Savior come and go because the divine idea is always present. Soul remains undisturbed, unimpaired; Soul has immunity, intactness, constancy, and this gives us the safety of Soul. We

are safe in Soul because Soul doesn't change. The identity doesn't change. It is never unbalanced. No false influences can reach us. "Man is harmonious when governed by Soul."

Soul Carries the Seed Within Itself

Soul constantly reproduces itself, just as the numerals in the multiplication table reproduce themselves. No matter how many 3's, 4's, 5's we might use all over the world, they are instantly replaced. Creation is ever appearing, Mrs. Eddy says, and must ever continue to appear from the nature of its inexhaustible source. If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection.

In Soul, the third stage, Mrs. Eddy shows that everything has the seed within itself, and that it reproduces itself after its own kind, its own gender. This means that everything is intact from within itself, and it always reproduces itself, since it has the seed within itself. The identity always takes care of itself and sees to it that it remains what it is. A lion doesn't bring forth an oak tree, or a fish a lion. Carrots bring forth carrots, and lettuce, lettuce. Like produces like.

An identity never has to be established, never has to be brought into being. We have to see that a true idea, whatever that idea is, has the seed within itself and can always reproduce itself; it can always reappear—that's the seed within itself. Mind presents the idea, but the reap-

pearing and reappearing is a sense of Soul. *The seed within itself is responsible for seeing that the idea never loses its identity.*

Unchangeable Identity in Soul

The following account of a woman's beloved dog, which was sent to me separately by three different friends, gives a perfect example of the unchangeable identity in Soul, the seed within:

THE QUALITIES WERE THE DOG'S IDENTITY

I was widowed by World War II. During that time, my little daughter and I rescued a tiny ball of fur, a mongrel puppy. We called her "Shep" and hoped she would remain reasonably small and would turn out to be beautiful. But her thick, shaggy, tan-colored coat resisted the most persistent brushing; and hair grew terrier-style on her face and chin. The appearance was both comic and formidable; but Shep was gentle, devoted, intelligent, and obedient. When we took long walks into the woods, or down by the river, our big dog was protection for us. Neighbors cautioned us about danger along isolated paths, but after taking one look at our four-legged escort, they were reassured. Guardianship was Shep's special gift, and we were always safe.

We had Shep eleven years. Then one day she did not bark when the milk man came. I did not think it

possible to grieve so over what some might regard as 'just a dog,' but I did. It drove me to a practitioner who explained that I never could lose the *true identity* of my pet. Shep was not just an animal with four legs and a shaggy coat, but a spiritual, indestructible idea of love, loyalty, intelligence and *protection*. I learned that nothing that ever lived can ever die. I could feel my old friend alive again, I could see her frisky and gay and, of course, guarding someone. I dried my tears. So clear was this vision, and so complete the healing that I never thought of that dog again. That is, until 1960 when this account had an unpredictable sequel.

My daughter had married, and I had moved to New York City to teach art in a public High School. One day I was notified that a fine new youth center was soon to open and requested my services as art teacher. The hours would be 7:00 to 10:00 P.M. and the building was in the heart of Harlem!

My first reaction was indignation. "What nerve! Who in his right mind is going to traipse the Harlem streets at night, alone? They must think I'm crazy." Later when I made inquiries, I learned the project was the first of its kind and would serve as a model for other such projects throughout the country. The aim: to provide gifted but delinquent youth with the opportunity to develop talents and skills while keeping them off the streets and thus breaking up the vicious gangs which were terrorizing the area. I thought seriously about the whole thing several

weeks. Then I volunteered and signed up as "Art Specialist," for a year.

The first Sunday after starting I wrote my mother who was a devout Christian Scientist—there was so much she was afraid of; but her reply came fast. "Do your protective work," she admonished me, "regularly and thoroughly. Work on Angels." And so I did.

It was an eight block walk from the Center at 120th Street and 1st Avenue to Lexington Avenue and 125th Street where I took the subway to go home. Each night I rejoiced in the wonderful truths about angels as I started my walk to the subway. I was never afraid. During that year many unfortunate incidents occurred, both in the Center and out. Several teachers were robbed, mugged and seriously assaulted. Crime on the streets was common, but no evil befell me; ever.

At the end of the year, I planned an exhibition of the pupils' art work in our art room. I told the group they might invite their parents and friends as this would also be a party with refreshments. One of the girl artists had to baby sit that night and brought her charge, a little girl, with her. Towards the end of the evening, this child came over to me and out of the clear sky said, "My grandmother and I see you going past our apartment on your way home, and she told me to ask you, 'How do you get your big dog on the subway?'" I didn't know what she was talking about. "What?" I asked, bewildered. "Oh, you know," the little girl answered, "that big shaggy

dog that always stays so close to you... what do you do with him when you get on the subway?" An eerie chill ran through me as recognition forced the door of memory. She had described my old friend, Shep. But I hadn't even thought of Shep since that sad time, long ago. How could this be?

It wasn't until 1973 during class that I got my answer. We were studying the meaning of the word "identity." How clearly this was explained by our teacher! In class I learned that every act of life writes its own history. What we identify determines our atmosphere—a mental environment which remains to be transmitted. All forms of Life respond to their God given intent—the purpose for which they were created.

Why, of course! *The qualities my pet had expressed were her true identity—loyalty, love, obedience, protection.* I had prayed for angel guardians. How natural that the externalized form should be seen by others as my good old Shep, my concept of protector! I am so grateful for this explanation of an experience which had puzzled me for years.

Beloved students, carry with you these verities. The more transcendent the concept, the more concrete its form; the loftier the ideal, the more practical its appearing; the purer the unseen, the more beautiful the seen. To every seed its own body—balanced completeness!

The Capacity of Soul

“The illumination of spiritual understanding demonstrates the capacity of Soul.” (S&H 85:2) Why is capacity an idea of Soul? Capacity is the ability to contain or hold something or some attribute or ability. For example, when someone has a talent for public speaking, or the ability to easily understand the various sciences, we say he has a capacity. Mrs. Eddy uses Soul in this way.

How can we see that *capacity* is an idea of Soul? Capacity is like a seed within itself. The seed within itself has the ability to reproduce itself endlessly, so it is a capacity to hold without limits. The oak tree, for instance, has brought forth oak trees for millions of years, like producing like. This capacity to reproduce without limit is not so much the ability to supply as it is the ability to hold, to contain—the ability to contain all abilities. “Soul,” Mary Baker Eddy says, “has infinite resources.”

I Am One With All Abilities

The capacity of Soul isn't limited like the self-limited capacity of mortals, who say, “I am a woman, therefore I am not as physically strong as a man is,” or, “I am a man, therefore I don't have feminine intuition; I have masculine wisdom, courage, and strength, but I lack feminine love.” These statements are lies about God, about Soul, since our true identity is Soul-identity, *and Soul has all capacity, unlimited, infinite*. I am Soul, therefore I am one with all abilities, all resources. We should never again say, “I am good at this, but I am not good at that.” Being

is of the nature of Soul, meaning it is of the nature of reproducing itself, not just of reproducing one or the other ability. It has all the abilities, all the faculties. So I have the right and the ability, in reality, to do anything, and especially I have the right to do what everyone thinks I don't have the capacity to do.

The capacity of Soul takes in all the senses, all the spiritual senses, and this is my capacity. The capacity of Soul is my capacity. Never again should I say, "I can't do this. I can't do that. I have no spiritual abilities, no understanding, no dominion, etc." *Soul tells me I have all abilities, all capacity.* We have to believe what Soul tells us.

Soul Has Infinite Gender

When the Christ touches us, we find we have all these qualities, and it is only a matter of accepting them, accepting the infinite capacity of Soul. We are built according to the gender of Soul. There is only one gender. Manhood and womanhood is too small. We are all one in Christ, and Soul has infinite gender, not just manhood and womanhood.

Where do we get that infinite gender? Where do we get Soul? We get Soul from Mind and from Spirit. We start with Mind. We see that Mind has all abilities and all faculties. Through Spirit we can give birth to all those faculties and abilities. We can see they are our identity, and therefore *we have the whole capacity of all the faculties and abilities that Mind and Spirit give us.*

This is Science. And it doesn't start with, "I can't do this, and I can't do that, because I am only a half portion."

We all have within ourselves everything we need in order to surpass ourselves. Why? Because “the kingdom of God is within you.” We only have to go back to our primeval state where there was no limitation, no restriction, no putting into a body, into a material form.

How We Must See Ourselves

We must see ourselves as Mind, Spirit, Soul, Principle, Life, Truth, Love, expressing itself as an infinite idea. Let’s get outside the body and stay outside. We must put the body behind us and look into the infinitude of the divine Mind, our true Mind, that has all faculties, all abilities, and all intelligence to do it. Insist that divine Mind is my Mind. God’s, infinite good’s, aspect as Spirit is the substance of my being. This is the nature of my being, and therefore in Soul I feel that the unlimited concept of the divine Mind is my only nature and I am outside of the body. As an idea I am living in Principle as Principle. This is the capacity of Soul. Soul is the infinite withinness. Our riches are thus not in matter but in spiritual understanding. To spiritual understanding God’s kingdom is come, it is ever-present—“the kingdom of God is within you.”

Soul is Sinless

When, through spiritual understanding, we discover the “the kingdom of God within,” we experience the sinlessness of Soul. Why is Soul sinless? We saw that Spirit has the characteristic of purity. How is sinless different? How do we reason out that Soul is sinless? How can we reason from sinlessness to Soul?

Sin means deviating from something. Sin is something that doesn't spring from the spiritual seed within itself. Sin is something which is not in accord with, not identified with, God, our Mind, Spirit, Soul, Principle, Life, Truth, Love. Sin is a belief that the full identity is not there. Sin means an aberrance from divine rules and laws. Sin is a counterfeit of Soul, because Soul is your divine Principle and never sins. Mind, the perfect Mind, is the Soul of all. Spirit says this Mind is the only. Therefore, Soul tells us, there is no possibility for deviations and aberrations to enter and cause sin.

The Immortality of Soul

Sinlessness is one aspect of the unchangeable identity of Soul. The immortality of Soul is an idea characterizing Soul. Although here and there in the textbook "immortality" is used as an idea characterizing Life, as when we look at immortality from the aspect of no beginning and no ending, we mostly find immortality has to do with Soul.

Why does immortality characterize Soul? Because immortality means no changing. What is the essence of immortality? Isn't it sinlessness? Mrs. Eddy says that Soul is immortal because it is Spirit, which has no element of self-destruction. And because Soul is immortal, your reflection, man, is immortal. We can always determine why Soul is immortal by going back to Mind, and to Spirit that tells us Mind is the only. Then we find Mind to be the Soul of all, and the reason for Soul's immortality.

Freedom

Soul is characterized by *freedom* because Soul is never confined in the material senses, in the body, or in any other illusion. Therefore Soul knows no restrictions. The only way we can arrive at this freedom of Soul is to start with Mind and see that Mind deals only in spiritual ideas. These ideas are kept pure through God's aspect as Spirit which draws the line between what is and what is not, between ideas and illusions, and causes us to turn to the right. Then as we persevere in the right, in ideas, we arrive at the freedom of Soul.

Joy, Happiness, Satisfaction

Why do terms like joy, happiness, satisfaction, balance, rejoices, beauty, grace, and bliss characterize Soul?

The moment we have freedom, and nothing hinders or restricts us, and our whole capacity can express itself freely without frustration or restraint, we have balance, joy, happiness, satisfaction, and so on.

In Soul everything is the image and likeness of Mind, and we dwell in a consciousness of spiritual understanding which is infinitely above the realm of illusions—illusions of a matter body and a material world, which are merely hypnotic suggestion. In this realm of spiritual understanding everything is perfectly balanced. There is no pain, sorrow, suffering, no corporeality, no bondage to appetites, no slavery to conventions—to timid conservatism that wants to maintain the existing illusion—no fear

of loss or oblivion. “ But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. ... And now I have told you before it come to pass, that, when it is come to pass, ye might believe. —*John 14:26,29*

Soul Exchanges Delusions For Facts

Because Soul exchanges the delusions and false evidence of the material senses for the facts of being, Soul guarantees grace and beauty, happiness, satisfaction, and joy through an immutable and constant flow of spiritual ideas.

Only as we live in this realm of spiritual ideas will the “cravings of immortal man” find joy, happiness, satisfaction. And only as we start with Mind and Mind’s ideas is the seed within itself really kept pure through God’s aspect as Spirit, thus bringing freedom in Soul.

In this connection Mrs. Eddy uses harmony to characterize Soul. She uses harmony, however, much more with Principle because the inner meaning of harmony has much to do with system; it is the frictionless interaction and interrelationship of parts. Intrinsically we cannot have harmony without Principle, without system, without structure.

Mrs. Eddy uses harmony in conjunction with Soul when she means joy, happiness, freedom, the calm and the balm of Soul. Harmony has a Soul-sense when we look at the way harmony affects us, when we look at har-

mony as the effect, and see that *outside the material sense of things all is harmony.*

Soul Demands Self-Abnegation

On one hand Soul offers joy, happiness, satisfaction. On the other it demands self-abnegation.

Why is self-abnegation an idea characterizing Soul?

Mortal selfhood is the opposite of Soul, and this self that is the opposite of Soul must disappear, must be abnegated. "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity . . . is Science that opens the very flood-gates of heaven..." (*Mis.* 185:7). The self ego, the belief that one has an identity of one's own, which is the self—is the counterfeit of true identity. Everything that concerns getting rid of the self, exchanging the self for the true identity, falls into the Soul category. Renouncing the false identity—self-abnegation—is naturally a rule of Soul.

Would it ring true if we said that self-abnegation is a rule of Mind? No. There isn't a self in Mind. Mind isn't concerned with a self. Mind is concerned with knowing, with intelligence, with creative ability, law, power, basis, and so on. It has nothing to do with an identity, a self, for it has not reached the point of a definite selfhood that is the selfsame, the image and likeness of the original Mind image.

Would it sound right to say that self-abnegation is a rule of Spirit? No, because in Spirit we are still weighing and separating, and again, have not yet reached the

definiteness of identity. Self-abnegation has to do with the surrender, the abandonment of mortal selfhood, that self that is a false identity. In Spirit we discern the reality of ideas and the falsity of illusions and draw a line of demarcation, and then turn in the right direction. We carry on the warfare in Spirit, but not until we arrive at the *definiteness* of Soul do we experience the self-abnegation by which we lay down all for Truth, because we see our true being is the opposite of material sensation, and that we are the one Ego; only then are we concerned with self-abnegation.

Reasoning in this way we see that such a term as self-abnegation couldn't be a rule of any other synonymous term, but it is essentially for the rule of Soul.

Rule

This brings us to the idea of rule itself—the rule of Soul. Why do we have rule as characterizing Soul?

We had law in Mind. We had order in Spirit. What is a rule compared with a law? A rule is a specific application. A law is more general. Laws of multiplication, for instance, apply to every case of multiplying, but rules apply to specific calculations.

“To begin right is to end right” would be a law in Christian Science. “A perfect cause produces a perfect effect,” would be another law.

Examples of Rules

What are some examples of rules in Christian Science?

In the third part of the chapter "Christian Science Practice" several pages are devoted to rules. Starting on page 390 we have such rules as, "When the first symptoms of disease appear, dispute the testimony of the material senses with divine Science. Suffer no claim of sin or of sickness to grow upon the thought. Dismiss it . . ." These are specific rules; they give specific directions. They are not general.

That Soul reverses sense testimony is a rule of Soul. That Soul exchanges the objects of sense for the ideas of Soul is another rule of Soul. That Soul rebukes sin and sense is still another rule of Soul. The ideas of Soul present the rules of Soul. Sin is rebuked in Soul through the rule of Soul that the greater controls the lesser.

In Soul we have the rule of inversion. Error reversed, hints at Truth; "by reversal, errors serve as waymarks to the one Mind," is another rule. Another rule is that Soul burns up the tares of material sense and gathers the wheat of spiritual sense at harvest time.

We must identify ourselves completely with the divine Ego in going the way from sense to Soul. This calls for the rule of self-abnegation, the laying off of a selfhood apart from God. Laying down a false sense of self means repudiating all temptation to believe in a matter body, with its attendant beliefs of sensation in matter, pleasure and pain in matter, false appetites, and so on.

The rule of self-abnegation is actually the divine method of warfare. Every synonymous term has its rules, since every synonym reflects Soul, and reflects every other synonym.

Counterfeits of Soul

What are the counterfeits of Soul? Here again, as when we looked at counterfeits of Mind and Spirit, we only want to take up the noumenon counterfeits.

In Mind the most important counterfeit was mortal mind.

In Spirit the most telling counterfeit was dualism. Though we have a dualistic sense connected as a counterfeit with each of the seven synonymous terms, the inner nature of Spirit is that it is one and the only; therefore its great opposite is dualism.

In Soul, counterfeit itself is the central noumenon counterfeit.

In Soul we speak of the counterfeit of master, the counterfeit of balance, of freedom, and so on, but the counterfeit of Soul, of identity, is a counterfeit *per se*. Identity is an entity, and a nonentity is its counterfeit. The very belief that an identity can be a nonentity implies the premise that there is a counterfeit to an identity.

This is the great deep problem we have to deal with in everyday life, namely, that we feel there is always a counterfeit to something, and that we never get the real identity, but always get the distortion.

We need Soul as that aspect of Being that tells us not to be afraid that something can be turned into its opposite, that it can have a counterfeit. In reality it can't.

The Material Senses

The illusory material senses seemingly counterfeit spiritual sense and spiritual understanding. The material senses

want to testify—they want to define the identities—but they define the material—the material identities—so they are actually the very opposite of spiritual sense and spiritual understanding. Therefore, *what the material senses tell us must be exchanged for what the spiritual senses tell us*. When the material senses testify to pain, to lack, to sickness, discord, and so on, we can, and must, immediately know this testimony is a counterfeit, and we can go on to knowing the *fact* that it is a lie about.

What does spiritual sense say about the situation? What is the testimony of the spiritual senses? How does spiritual sense define the situation? As we clearly discern what spiritual sense says about a situation the whole condition changes from discord to harmony. *This is the reversal*.

This reversal takes place when the evidence of the physical senses is disregarded, completely shut out. The view Christian Science presents can only be seen when the clouds of corporeal sense roll away.

How the Counterfeit Comes to View

How does the counterfeit seemingly come into view? Mortal mind reflects upon itself. Mortal mind is the subjective state of error; and what is termed matter, Mrs. Eddy says, is but the subjective state of mortal mind. (See S&H 114:29.) When we have mortal mind, the counterfeit of the divine Mind, reflecting upon itself, this subjective condition, limited and ignorant, is called matter, the opposite of Spirit. Here we have the belief of mind in matter, and this counterfeit mind in matter erroneously gives, to the illusion of matter, the illusion of life, intelligence, and sensa-

tion. This constitutes the false concept of sense, which is the opposite of Soul.

The belief that mind is in matter is the expression of material sense. The material senses try to invert scientific facts, but when we learn, through Soul, the true identification of ourselves as God, as Mind, Spirit, Soul, Principle, Life, Truth, Love, with a body of spiritual ideas, the false identification of the material senses falls into oblivion, and “the kingdom of God [which] is within you”—within your consciousness—speaks.

Body

Body, the human body, is also a counterfeit for Soul. Body is identical with the material senses since body is the representative of sensible matter, the representative of the belief that matter can have sensation, substance, life, and intelligence. Since matter is nothing other than the subjective state of mortal mind, namely hypnotic suggestion, illusion, and has no substantiality of its own, body as matter is an illusion which spiritual understanding will obliterate.

With the reversal of Soul we get Soul’s counterfeit, the body. Spiritual sense and spiritual understanding will enable us to reverse this reversal, and so find ourselves not in a body, but as Soul. We are Soul, and can never reflect anything inferior to Spirit, God. Soul, which is sinless, reverses the belief that man can be in a matter body. Soul—what we are in reality—thus confers upon us harmony, freedom, immortality, spiritual bliss, revealing to us that we are bodiless bliss—“incorporeal, divine, su-

preme, infinite Mind, Spirit, Soul, Principle, Life, Truth and Love." The matter body is pure illusion, hypnotic suggestion; and the belief that we live in a matter body is also pure illusion, hypnotic suggestion.

Sin

In the Old Testament sin meant "missing the mark." Sin misses the true identity, the true definition of anything. In the New Testament Paul defined sin as not living by faith. Under "faith" he didn't mean blind belief, but *spiritual understanding*. Paul had a sense of Soul.

Mrs. Eddy has a new definition of sin. *She defines sin as the connubial relationship, as the absence of identity with God.* Sin, she maintained, is a failure to identify ourselves with God, to see that each one is Mind, Spirit, Soul, Principle, Life, Truth and Love, and so has every quality and attribute of God, infinite good. Her weapon against sin is oneness with God, unity with God.

Mrs. Eddy had a higher sense of the deadliness of sin. We can see how a term changes with the development of an idea. The moment a term undergoes development from the Word to the Christ, to Christianity, and then to Science, it takes on, at each stage, a new connotation. Basically it is the same, but according to which age we live in, it takes on a different meaning or import, a new significance.

There is Only One Identity

Soul is identity, and it says to us, "Identify yourself with the identities of being because there is only one iden-

tity." Identity is reality at the deepest level where subject and object is one. The object, the divine object, is God Himself, as your true Mind, Spirit, Soul, Principle, Life, Truth and Love —"the kingdom of God within you." The subject is our consciousness of God. In reality, at this deepest level, these are one, and we have identity of spiritual understanding with the object.

This shows how we gain a much more scientific sense of sin in the textbook.

Everything that has to do with sensation in matter, with the sensuous nature of matter, such as lust, material feelings, passions and appetites, suffering, pain and pleasure in matter, etc., is the opposite of Soul because Soul is outside the body. Whatever seems to be part of the matter body is the counterfeit of Soul.

There Is No Sensation in Matter

The moment we try to put Mind and Spirit *into* body we have sensation in the body. The moment we have identity *in* something we have sensation. It has to do with that belief that Mind and Spirit are *in* something, giving that something life and sensation. If we didn't believe Mind and Spirit were *in* the body we wouldn't have any sensation in matter. When we see that Mind and sensation can never be *in* something we are successful in treating pain and bodily discords.

Anything that is put into limits begins to suffer, whether it is the business, the body, a relationship, a friendship, or whatever. Mathematical calculations, like $2 \times 2 = 4$, can't suffer because they are not concerned with limits,

with corporeality; they are never *in* anything. Mrs. Eddy says, "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love." (S&H 28:6) When we don't put Mind or Spirit in anything we liberate it from corporeality and the suffering of corporeality. When Mind and Spirit are restricted to something, it is this that suffers; the body doesn't suffer; the nerves don't suffer. It is the belief that the greater is *in* the lesser that suffers. It is this belief that brings on suffering.

How does Soul, that doesn't know the human, translate itself to the human, to the human attitude and emotion? How does this translation to the human awaken, in the human, certain attitudes that reflect the synonymous term?

When we studied the synonymous term Mind we saw that Mind translates itself to the human as wisdom, desire, seeking, researching, study, turning to the light, being a willing disciple, waiting for the Mind of Christ, willing to be a student. Blessed are those who know they don't know, and are willing to seek and learn, in order to know more.

Separating Ideas From Illusion

When we studied the synonymous term Spirit we saw that Spirit translates itself to the human as separating ideas from illusions and being willing to learn, willing to be a student, and so on. Blessed are those who know that the Spirit translates itself to the human as separating ideas from illusions, choosing the right, turning away from evil and turning to the right, submerging ourselves in Spirit,

striving, putting first things first, taking our stand with uncompromising firmness.

In our study of Soul we have seen that Soul translates itself to us as an attitude of self-abnegation. Self-abnegation is an attitude we take. It is a translated quality of Soul. Soul translates itself to the human as the attitude of persistence, willingness to be reformed, willingness to go the way from sense to Soul, perseverance, sticking to it, a willingness to go forward without looking back.

The Synonymous Terms Are Within Us

These synonymous terms are within us. They constitute our being. They are the fiber of our being. They are us. Because these synonymous terms constitute our being, we must occupy ourselves with the business of getting spiritual understanding until the human "I" has been totally supplanted by the true "I," the only Ego. To this end we must not weary of the struggle. We must put all our energy into going forward, *studying the letter until it becomes being*.

As we culture this new frame of reference, this new being within us, we slowly get out of the letter, as the letter becomes being. In Soul we must identify ourselves with God, with Mind, with Spirit, with Soul, Principle, Life, Truth, and Love—with the highest we know. We must never give in. We must see that we are Mind, Spirit, Soul, Principle, Life, Truth and Love. Then when the "smoke of battle" clears away we will see the good we have accomplished, the progress we have made in our journey from sense to Soul, from earth to heaven.

In biblical symbolism the children of Israel (during the third thousand-year period) wandered for a thousand years in search of their true identity, until they crossed the "Jordan." Then the government of Principle could set in.

In spiritual history there was always a decline when things went well materially. The crisis doesn't come when the challenge is a big one. The decline comes when we no longer have enemies to conquer. *When Constantine accepted the Christians at Court the decline set in.*

The Physical Concept

Sin, being the opposite or counterfeit of Soul, is mortal and self-destructive. "Sin," Mrs. Eddy says, "existed as a false claim before the human concept of sin was formed; hence one's concept of error is not the whole of error. The human thought does not constitute sin but vice versa, sin constitutes the human or physical concept" (*Ret.* 67:1).

If someone dreams in sleep that something is wrong, we realize that the dream and the dreamer are one. The dream has no reality, no intelligence, no mind, and when the dream ceases, any sense of wrong ends; it is self-destructed. The history of sin is a dream, from which spiritual sense and spiritual understanding awakens us, and we find ourselves intact, sinless and immortal. This is what Mrs. Eddy means by "sin constitutes the human or physical concept." *Outside of the dream there is no mortal man.* We will find ourselves unfallen, upright, pure, and free when with our cultured understanding of divine Science we are able to reopen the gates of Paradise which

human beliefs—the dream, (the hypnotic suggestion)—have closed.

Sensation

Sensation in matter is our last counterfeit of Soul. Matter has no sensation of its own; the body has no sensation of its own. *The sensation is in mortal mind.* Learning this we should change our basis. Instead of believing in sensation in matter we should believe in the teachings of Christian Science. It is our lack of spiritual understanding that tells us there is sensation in matter, or in the body. In reality man, the reflection, doesn't have a body of his own. God, our true Mind, Spirit, Soul, Principle, Life, Truth and Love, alone has a body, a reflection, and that body is called man. Soul is the substance, Life, and intelligence of this body *of ideas*, which is individualized, but not in matter. (See S&H 477:22.)

References From Science and Health

As we did with Mind and Spirit, let us now look at some references from Science and Health relating to Soul.

S&H 393:8 states, "Mind is the master of the corporeal senses, . . ."

We just learned that *Soul is the master.* Why is Mind used here? We always have to ask, "What is the question? What is the proposition Mrs. Eddy is trying to clear up?" Here, "Mind is the master," is the answer, because the proposition under consideration was, "Does mortal mind control the body or does Mind control the body?"

At the beginning of the paragraph, when we hear “The body seems to be self-acting,” we hear Mind. The body seems to be self-acting “only because [now we get the reason] mortal mind is ignorant of itself, of its own actions [it is all Mind]—ignorant that the predisposing, remote, and exciting cause of all bad effects is a law of so-called mortal mind, not of matter.” How can we now control the body, seeing that mortal mind seems to be self-acting, and we have to correct that seeming self-action? By what can we correct it? By divine Mind. This is why Mrs. Eddy says, “Mind is the master of the corporeal senses, and can conquer sickness, sin, and death.”

If the Science of Being Were Understood

S&H 489:3 says, “If the Science of Life were understood, it would be found that the senses of Mind are never lost, and that matter has no sensation.” We have just learned in Soul, that senses belong to Soul, and loss also was connected with Soul, so again we need to ask, “What is the proposition? What is the subject under discussion?” The paragraph starts out, “The less mind there is manifested in matter the better.” Here is the proposition—the less mortal mind is manifested in matter the better—but Mrs. Eddy goes further and gives a specific proof of this. “When the unthinking lobster loses its claw [here she is saying mortal mind can lose something, a counterfeit of Soul] and the claw grows again.” Here clearly we hear a tone of Soul, in the ideas of reappearing, the unimpaired, no loss, intact, reproduces, and so on, bringing back its identity, its wholeness.

If there is no mortal mind, then the lobster can lose its claw and the claw grows again. So it is mortal mind that says whether we lose something or not. It is only in mortal mind that something could ever be lost. In reality, in the identity of being, we can never lose anything.

In the Divine Mind Nothing Can Be Lost

After having taken this as an example to substantiate her proposition, Mrs. Eddy reasons, "If it is this way with the lobster, how is it in the realm of the Science of Life?" We have had an example. Now she gives us the theory, "If the Science of Life were understood, it would be found that the senses of Mind are never lost and that matter has no sensation." Mrs. Eddy has to counteract mortal mind, the unthinking mind, with the divine Mind; and in the divine Mind nothing can ever be lost. No right action is ever lost in divine Mind, and matter has no sensation. Senses are intrinsic to Soul, so this phrase, "the senses of Mind" is a combination of Soul and Mind.

We must always watch to see if the quote we are considering is stating something intrinsically about the synonymous term, or if it is a combination of the synonymous terms. When it is a combination, watch to see what is being rectified, corrected, or set right. Notice why a certain synonymous term is being used to counteract an opposite, a counterfeit; notice when a synonym is used because the proposition requires it, since the proposition is in line with the synonymous term.

S&H 488:27 states, "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 [the real senses] exist in immortal Mind, not in matter." With "the real senses of man" we, of course, think about Soul. Mrs. Eddy is telling us that there is no impairment or injury in Soul, and she is setting up the hypothesis that if it were possible for the real senses to be injured or lost, it is Soul that can reproduce, bring them back to their identity.

Mental Endowments Can't Lose Their Identity

Why don't "the real senses of man" exist in Soul? To get the answer we must again ask, "What is the proposition?"

On line 23, where Mrs. Eddy is speaking about the senses, it is a qualified sense. "Mind alone possesses all faculties, perception, and comprehension." These are Mind senses. Mrs. Eddy is not so much speaking about the material senses as about Mind's faculties, about mental endowments. Of course they are not at the mercy of organization and decomposition. *They cannot lose their identity.* They cannot be unfashioned (the counterfeit of Soul). They cannot be disturbed nor destroyed. Why? Because Soul cannot lose anything. And because Soul can never lose anything, Mind's faculties can't be impaired, lost, or disorganized because they exist in immortal Mind.

Here the subject, the main proposition, is that Mind has faculties, Mind faculties, the Mind senses. They can't be distorted, unfashioned, impaired, disorganized, or disturbed because Soul maintains the identities, and for this reason the senses of Mind cannot be unfashioned. The faculties of Mind will always be maintained; they can't be lost.

Why Is It Spirit and Not Soul, Here?

S&H 214:32 says, "Spirit's senses are without pain, and they are forever at peace. Nothing can hide from them the harmony of all things."

Why isn't it "Soul's senses are without pain"? We know "senses" is a Soul term, that it characterizes Soul, and that pain and pleasure are counterfeits of Soul, and yet Mrs. Eddy says, "Spirit's senses are without pain."

What is the proposition here? Line 31 says, "...the body as matter has no sensation of its own. Note the rendering, "the body as matter." Why does Mrs. Eddy insert the words "as matter"? We usually consider the body to be matter. What she really wants to bring out is not so much that the body has no pain, but that the body *as matter* has no sensation of its own. The problem she is addressing is that there is something, as matter, that she has to correct, set right. The body, as matter, has no sensation of its own. We don't counteract body, but counteract the *belief* that body is matter, and Mrs. Eddy corrects matter through Spirit's senses.

Mary Baker Eddy was amazingly accurate in her use of the synonymous terms. We are in "Footsteps of Truth," in that part of the chapter that deals with Soul, and here the side note is "The senses of Soul." The whole tone here is Soul. This paragraph starts, "How transient a sense is mortal sight." *Transient* is the counterfeit of unchangeableness. The paragraph goes on, "Neither age nor accident can interfere with the senses of Soul." Soul is always intact; it can't be interfered with, or harmed, or impaired.

Why We Believe the Body Has Sensation

Mrs. Eddy wants to show, in one way or another, why we *believe* the body has sensation. "The body," she says, "wouldn't have sensation if it weren't for the belief in matter." If we believed we had the body of Principle there would be no belief of sensation in matter. In the last chapter of the textbook she speaks about the body of this Principle, but that is not the body as matter, the body that suffers. She corrects this misinformation about "matter" by saying, "Spirit's senses are without pain."

When we read that short sentence, "Spirit's senses are without pain" and put it into its proper context, it is right. Out of context it doesn't seem to agree with our rules, but put into its proper context it is completely right.

What is it that changes it from wrong to right? Context. Context means the environment in which a word occurs. When we put something into a wider frame of reference it is a different truth. A truth can be a truth but that doesn't mean it is a scientific truth. A truth may not be a scientific truth. It only becomes a scientific truth when it is put into a wider context. An incorrect statement may suddenly become a correct statement when it is put into a wider frame of reference. In mathematics, for example, you cannot subtract a bigger number from a smaller number, but the moment you are introduced to a wider frame of reference, namely, numbers that are plus and minus—a bigger frame—then you can subtract a bigger number from a smaller number.

Whether a statement is true or false often depends upon context, upon which context it is put in—it depends

upon whether or not the context is wide enough. The more you broaden out the context in which you consider a statement, the more that statement can become scientific truth, or it becomes a truth, whereas before it was an incorrect statement.

Putting a Statement Into a Wider Frame of Reference

We make the statement, "Spirit's senses are without pain." By itself this is an incorrect statement, but when put into the context of a paragraph such as we just read, it is no longer incorrect because it has been put into a wider, higher, frame of reference.

We have seen that according to the *level* of consciousness in which we contemplate something, that something is right or wrong. This means that as long as we deal in metaphysics, deal with isolated statements, or what we call atomistic thinking, we are not dealing with scientific truth.

It is the same with the statements in the textbook. We know that every statement in the textbook is correct. We take this as an axiom. But as long as we take those statements as isolated atomistic statements they are not scientific truths. What is scientific truth? These statements are only scientific truths when they are put into the whole system; only then are they true.

Christian Science Can't Be Held Back

For the religious thought you provide the obvious, the aphorisms. For thousands of years religious teaching has been on the basis of aphorisms, proverbs, maxims,

precepts, single true statements, wisdom statements, one beautiful verse, etc., but this cannot be the method for studying the Christian Science textbook.

We only get scientific truths and are able to interpret these truths when they are put into their proper context, or into the whole structure of the whole teaching. As students of the textbook we are being led to structured truth, where every truth has its place in the whole. We can see that *a whole new age is coming on*. We had in Christian Science growth the early period of argumentation, the pre-Kimball period. Then we had the Bicknell Young period. After that came the Doorly period. Today we are coming into a new age. The whole development of Christian Science is going forward in its understanding of the Christian Science textbook. It can't be held back.

Reading the Textbook Sensibly

We must learn to read the textbook sensibly and not just as terms; our life is not made up of terms. We must ask, "What is the subject?" Here Mrs. Eddy is asking, "Is Life something that comes and goes? How do we attack this argument that life is something that can come to an end? It is only an argument and is unreal. So how do we learn the truth about it?" If we know Life and Soul we have the answer that we cannot be separated for an instant from God, our true Mind, Spirit, Soul, Principle, Life, Truth, Love, "the kingdom of God within [our consciousness]." We cannot be separated from immortality; and Man reflects God, so his existence is intact. We only have to know Life and Soul to get at the truth. Life is ever-

present, and it is the province of Soul to see that it doesn't come and go. S&H 306:13 states, "If Life or Soul and its representative, man, unite for a period and then are separated . . ." What is the subject under consideration? The subject, we have learned, rules the use of the synonymous terms. We must always read the whole paragraph. Here we get the sense of the coming and going, the ups and downs—all the opposites of Soul. We see that the belief handled here is that Life comes and goes. Mrs. Eddy is speaking about Life and the stability of Soul—the unchanging nature and continuity of Soul.

The Textbook Is About Our Life

The paragraph (S&H 306:13) is about *our* Life. There isn't anything in it that doesn't pertain to our life, so we must read the textbook as Life propositions, and not as words.

The textbook is the answer to every Life-question. But Christian Scientists read it all their lives and get nowhere with it. Since the textbook contains the truth about everything why doesn't it move the world? It is because students of the textbook *just read words. They don't see the pure Science in it.*

Let's make it a habit to *read the textbook as subjects.* Always ask, What is the life-question in the paragraph? If necessary, read two or three paragraphs in order to get a bigger and bigger frame of reference. In this way, one little sentence takes on a higher meaning. In this way we begin to realize we are reading a Life-story, *our Life-story.* A terrible mistake has gripped the readers of the textbook, or its truths would by now have revolutionized the world.

We must *see the textbook as a Life-proposition* and not as a metaphysical treatise. In everyday exchange we ask questions and expect answers. We should regard the textbook in the same way. Mrs. Eddy asks pertinent questions, and she gives correct answers.

Comparing Mind, Spirit, Soul

What now is the overall tone of the first three synonymous terms? What is the impact of Mind, Spirit, Soul?

The ideas of Soul gave us the sense that Soul is changeless. Soul said, "That which I am, I remain. I am what I am and I never lose my identity. I am always the same, the selfsameness of being." This applies to the synonymous term Soul, as well as to the ideas. Each idea in the infinite One is an idea of Soul, and therefore each idea always remains what it is. It never loses its selfsameness, its identity.

If we get that tone we have touched the third synonymous term.

By comparing the first three synonymous terms we will feel more the specific aspect of each synonymous term. What Soul tells us is completely different from what Mind tells us. In Mind we never heard that Mind was telling us that it always remains what it is, though naturally Mind is Soul, i.e., Mind is Soul as a combination.

In *Mind*, we felt Mind is concerned with that aspect of Being that says: "I am the infinite intelligence, the infinite power, the creator of everything; I am that which calls worlds into being. I am the cause that manifests everything as infinite ideas."

We can hear the tone of Mind as the productive, intelligent, active, powerful, manifesting, lawful Mind. It is that terrific impulsion of Mind coming out. It is the creative Mind, and combined with that power is the intelligent activity of it. So Mind, as an active, intelligent power, always has an idea.

When we came to *Spirit* did we have the same sense? No. In Spirit we had the calm reflection of Spirit that said, "Mind, you are the only one. There is nothing besides you, Mind. You are the only creative, intelligent, active, powerful, manifesting, lawful Mind. Only you, Mind, are going on."

This was Spirit.

Then when we came to *Soul* we got the feeling that this Mind that is the only thing going on, this all-knowing Mind, is always what it is. It never changes. That is Soul. It is what it is, and it is never anything else.

We can see these three constitute the nature of all being, of every being, and constitute the nature of Being and of all ideas.

Mind creates infinite ideas. Spirit says these ideas are spiritual and there is nothing besides these ideas. In Soul these ideas are unchangeable; they don't come and go, so now we have the unchangeable universe of ideas.

Up to this point we aren't yet aware of what these ideas are going to do. But when we take up Principle, next, which has woven Mind, Spirit, Soul into one system, we will find Principle saying, "I demonstrate these ideas," and then these ideas will demonstrate themselves as ideas of Life (exaltation), as ideas of Truth (health), as ideas of Love (fulfillment).

In our study we have built up through Mind, Spirit, Soul the nature of Being, and in this way we have gained a sure foundation. In this chapter on Soul we have seen how Mary Baker Eddy shows us how to transplant the affections from sense to Soul—to Soul that has infinite resources with which to bless mankind. Mrs. Eddy tells us that sooner or later we all shall learn that the fetters of man’s finite capacity are forged by the illusion that he lives in body instead of in Soul, God, that he exists in matter instead of in Spirit (which shows Mind to be the only.)

In a way we are like a chick inside an egg. The chick must first guess that there is a freedom beyond its own limited sphere. Upon pecking open its shell, the chick proves that it guessed correctly.

The belief that the greater can be in the lesser is an error that works ill, Mrs. Eddy tells us. Science, she tells us, reveals Soul, our true being, as God, untouched by sin and death.

The following list of references to Soul in Science and Health will help the reader continue this study. You may also wish to review what Soul is, does, deals with, etc., as presented at the beginning of this chapter.

Science and Health References to Soul

PRAYER

7 : 17 9 : 23 13 : 32 14 : 23

ATONEMENT AND EUCHARIST

30 : 24 30 : 27 39 : 10 48 : 9

MARRIAGE

58 : 12 60 : 29 60 : 31 63 : 1 64 : 21

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

70 : 15 71 : 7 72 : 11 85 : 4* 89 : 23 93 : 1

SCIENCE, THEOLOGY, MEDICINE**Science**

114 : 24 119 : 30 120 : 5 122 : 29 131 : 9
 115 : 14 120 : 4 122 : 8 125 : 16

Medicine

144 : 13

PHYSIOLOGY

167 : 5 172 : 20 200 : 8

FOOTSTEPS OF TRUTH

203 : 23 210 : 11 214 : 29 215 : 7 223 : 11 240 : 32 249 : 31
 204 : 31 210 : 16 214 : 32 216 : 1 224 : 29 247 : 15 250 : 1
 207 : 15 213 : 18 215 : 4 223 : 5 240 : 13 247 : 32

CREATION

266 : 1

SCIENCE OF BEING

269 : 16 281 : 28 302 : 22 309 : 4 310 : 25 322 : 5 335 : 21
 273 : 18 282 : 20 306 : 7 309 : 25 310 : 32 323 : 21 335 : 23
 274 : 6 288 : 22 306 : 13 310 : 14 311 : 7 330 : 12
 280 : 13 300 : 23* 306 : 23 310 : 18 311 : 20 335 : 16*
 280 : 23 302 : 1 307 : 25 310 : 21* 311 : 24 335 : 19
 280 : 27 302 : 20 308 : 14 310 : 23* 317 : 27 335 : 20

SOME OBJECTIONS ANSWERED

344 : 2 350 : 29 359 : 15 360 : 10

CHRISTIAN SCIENCE PRACTICE

381 : 13 390 : 5 395 : 7 420 : 32 427 : 4 428 : 4 438 : 25
 388 : 25 390 : 11 396 : 28 427 : 3 427 : 6 437 : 15 441 : 6

RECAPITULATION

465 : 10 467 : 21 468 : 26 477 : 24 479 : 2 481 : 30
 466 : 20 467 : 22 477 : 6 477 : 26 480 : 17 482 : 10
 466 : 21 468 : 3 477 : 7 477 : 30 481 : 24 488 : 28
 467 : 2 468 : 6* 477 : 19 478 : 3 481 : 28 490 : 5
 467 : 17 468 : 22 477 : 22 478 : 6 481 : 29 497 : 22

GENESIS

508 : 7 510 : 16 535 : 16 536 : 16

THE APOCALYPSE

566 : 7

GLOSSARY

580 : 24 583 : 5 587 : 27 590 : 3 595 : 1 599 : 1
 582 : 15 587 : 7 588 : 9 591 : 16 598 : 16