

August 7–Weekly Subject: Soul

DEAR FRIENDS: We plan to use this spot on our web page to bring you a different set of citations each week—expanding on specific citations from the “Weekly Lesson.” A paraphrase can so often open thought to new insights of familiar statements. In this way we hope to share with you some of the wonderful work that has been done in Christian Science over the past fifty years and in to the present by authors you may or may not have yet met.

This week’s first citation is from Peggy Brook’s booklet “God’s *Nature as “Soul”* ([Click here to see a background report on these talks given in our Lesson on Truth](#))

A SUMMARY

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

Soul as Mind is the *spiritual understanding that knows*. “*And Mary said, My soul doth magnify the Lord.*” Spiritual understanding is always conscious of God. Soul sense *hears* God speak.

Soul as Spirit is *spiritual sense, which discerns reality and is sinless.*” *And my spirit hath rejoiced in God my Saviour.*” True spiritual sense can always discern the good and rejoice in it. Soul-sense *sees* God in all His creation.

Soul as Soul is the *one changeless identity, which identifies all with God.* “*For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.*” To lay off false identity and become aware of the one infinite identity irresistibly blesses man.

Soul-sense *touches* God, the one identity.

Soul as Principle is the *incorporeality which unites all in one body.*” *For he that is mighty hath done to me great things; and holy is his name.*” To recognize that there is one infinite body is truly a “great thing.” It lifts man out of a limited concept of isolated, separated, personal bodies, into the holiness or wholeness of the divine nature.

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

Soul as Life is the *immortality which resurrects.* “*And his mercy is on them that fear him from, generation to generation.*” The unconfined and eternal nature of identity is continually resurrecting man out of mortality into immortality. The *perfume* of Soul-sense is always fragrant and fresh, for it is unconfined and limitless.

Soul as Truth is the *certainty which brings man’s birthright off freedom.*” *He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away.*” The certainty and rocklikeness of spiritual identity frees man to be what he is and consequently brings dominion.

Soul as Love is the *calm and balance of Soul, which satisfies and keeps safe.*” *He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.*” Spiritual sense alone satisfies man, bringing his fulfilment in Love as expressing both manhood and womanhood, “eternal bliss.”

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

To understand and feel the meaning of Soul is to bridge the gap between “absolute” thinking in metaphysics and thought which maintains that there is also the problem of the belief in life, substance, and intelligence in matter to be seen through and disproved. Soul, or spiritual sense, reveals the spiritual facts of being as the only identity of man and the universe, but of necessity its very depth and definiteness pierces through the veil of material sense, reversing its presentations and so translating them that there is no longer any twofold sense of being, even in belief. To be truly aware of Soul, the one identity, whereby we can say with understanding, “I am the being of Being” is to remove forever the cry, “I can see spiritual facts intellectually, but I cannot prove them,” for Soul-sense is aware of only one universe, one identity, and this actively and specifically translates out of all material sense to prove this one spiritual universe to be the only universe.

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

The only other selection this week is from a talk given by John Doorly on, *I Samuel* given in London in 1947. This selection corresponds to section 3. (Click [here](#) to read a short biographical sketch of John Doorly given in our first Lesson on Life.)

The Lord Calls to Samuel: Mind as Principle (1)

“And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days: there was no open vision” (I Sam. 3: 1)–you remember that in the fifth day of creation comes the symbol of the “open firmament,” but that point had not yet been reached. You know, the development of the Bible record–its order, its sequence, its Science–is beautiful beyond words. And remember its purpose: it is to tell us about Mind, Spirit, Soul, Principle, Life, Truth, and Love, the infinite ideas of the infinite God, how they operate and how we can use them, and its name is Wonderful.

“And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see”–that is an excellent description of priestcraft. Its eyes wax dim, it is worn out, it is old, it has no vision. And so if any one of us allows himself to become a “high priest” to other people, the same thing will happen–our eyes will wax dim and we shall lose our vision.

“And ere the lamp of God went out in the temple of the Lord,”—if you have no vision, then “the lamp of God” always goes out,—“where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel; and he answered, Here am I” (I Sam. 3: 2-4). That gives a sense of the “I AM,” which is very interesting when we remember that we are considering Mind as Principle and that Mrs. Eddy’s definition of “I AM” reads, “God; incorporeal and eternal Mind; divine Principle; the only Ego” (S. & H. 588: 20-21). So that’s what Samuel became conscious of, and he said, “Here am I” four times,—he put his answer into the divine infinite calculus.

“And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down” (I Sam. 3: 5). So often an idea of God comes to us and identifies us with Principle, but we then go to that which is priestcraft, and we say, “Here am I, you called me.” We hope that priestcraft will work out our problem for us, but it can’t. No Christian Scientist is honest until he begins to accept the position that he has got to put everything he can into working out his problem individually and that he must not rely on somebody else to do it for him. And he won’t be able to demonstrate Principle until he is honest. It is an utterly dishonest position for a practitioner to hold on to a case that he has been unable to heal for a long time. Often the person whom he has been trying to help for years will never be healed until he himself awakens to his individual responsibility, and so the only honest thing is to tell him that. You can help a man who is helping himself to the full, but you can’t go on helping a man who is not helping himself. “Justice marks the sinner, and teaches mortals not to remove the waymarks of God” (S. & H. 542:22-24). Very often, if people won’t learn through Science, it is pathetic but true that they have to learn through suffering. But we don’t have to learn through suffering. We should learn through Science.

“And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, Samuel. Then Samuel answered, Speak; for thy servant heareth” (I Sam. 3: 6-10). You remember that Mrs. Eddy records that she had a similar experience. (See Ret. 8-9). As the light of the creative Mind came to her, and she began to identify herself with that Mind, the light came to her as a voice, as it did to Samuel.

“And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.” The Eli in us is apathy, smug self-satisfaction, personal domination priestcraft. Priestcraft, says, “Don’t bother, leave it to me, I’ll fix it for you,” but it can’t do the job.

So if the Samuel in us listens and responds to the voice of God, then the Eli in us will be exposed. “And therefore I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice nor offering for ever” (I Sam. 3: 11-14). In the time of the law Eli’s sin might have been atoned for through sacrifice and offering, but not in the time of the prophets. So to-day there is no hope of proving God through blind, religious faith. If you are going to prove God today, it must be through spiritual Science.

“And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good”(I Sam. 3: 15-18). Mrs. Eddy says, “Moral courage is ‘the lion of the tribe of Juda’” (S. & H. 514: 10), and, like Samuel, we should be perfectly frank when people come to us for help. We should withhold nothing, and tell them “every whit;” we should tell them that in Science salvation is individual. Others can help you and inspire you somewhat, but ultimately you’ve got to work out your own problem. If a small boy was having a difficult time with an arithmetical problem, but was really trying to work it out, and a teacher came along and showed him how to solve it, that would be in accord with Principle, but if the small boy was lazy or careless or was merely playing at it, it would not be in accord with Principle for the teacher to solve it for him. You can’t fool Principle. The sooner we can make mankind understand that salvation is individual, and that mass salvation is utterly impossible, the better. Jesus said, “no man cometh unto the Father, but by me.”

“And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground”—Samuel had identified himself with Principle, and so none of God’s words fell “to the ground,” to nothingness. “And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord” (I Sam. 3: 19-21). Samuel had now identified with Principle that light which had originated in true parenthood.