

# **Spirit is Natural Law. Spirit is Nature. Spirit is Natural**

George Nicol ([georgenicol10@gmail.com](mailto:georgenicol10@gmail.com))

....."Let me make it clear that although natural law itself is not subject to evolution and change, evolution and change are subject to and are determined by natural law. In other words, natural law governs evolution and change.

Because natural law is spirit, what we can say is that spirit governs evolution and change. This agrees with the spiritualist approach to creation.

As spirit governs life and all aspects of life, it follows that it must also govern the evolutionary changes that occur in life.

Therefore, when the individual associates and co-operates closely with spirit and with the power, guidance and influence that derives from spirit; when they let spirit's will be their will, then their life and the evolutionary changes that occur in their life will be well-governed and be as they spiritually should be.

When, however, the individual **does not** associate and co-operate with spirit; when they deny and reject it; when their way bears little or no resemblance to the way of the spirit, then their life and the evolutionary changes that occur in their life will be poorly governed and not be as they spiritually should be.

You may think that the life of an individual who denies and rejects spirit must be in a state of complete chaos. That, however, **cannot** happen. Their life can descend into chaos - even into great chaos - but it can **never** descend into a state of complete chaos. You see, although **they** may deny and reject spirit and refuse to have anything to do with it, **spirit** does not deny and reject them or refuse to have anything to do with them.

You see, in spirit there is and can be no separation. I have said that many times. This means that spirit is always capable of exerting a governing effect on their life - and because that is so, it is impossible for the individual to experience a state of complete chaos.

Spirit may exert a governing effect on their life, but that doesn't mean that that governing effect is perfect or anywhere close to being perfect. It cannot be perfect or anywhere close to being perfect in the case of the individual because they actively deny and reject spirit, and this prevents spirit from manifesting perfectly in their life. Because spirit can only manifest imperfectly it can only govern imperfectly. Clearly the finger of blame cannot be pointed at spirit when that occurs." .....



We noted in a previous article that spirit **is** the universe and that spirit is **all** things in the universe. **Thus, spirit is nature, and spirit is the natural physical, mental, psychical and spiritual laws which govern and control all things in nature.**

Such laws do not exist by chance or because of evolution - as we will see - but are a consequence of divine design, divine purpose, divine intention and divine being. It is also

the case that: **as spirit is nature and spirit is natural, spirit (or spiritual) law is also natural law.**

You may ask: “**Why** isn’t evolution involved in natural law?” My reply is: “Where we have evolution, there we have natural law – but natural law itself has no evolution. Evolution is not involved in natural law itself because natural law is spirit, which, of course, is beyond evolution - not just because it is perfect but because it has **always** been perfect. It seems to me that the more important point here is not that spirit is perfect but that it has **always** been so. You see, if we just say that spirit is perfect, it may or may not be the case that that was always so. If we say that spirit is **now** perfect but **was** imperfect at an earlier time, then we could say that spirit – and natural law which cannot be separated from it – must have undergone evolution and change because it could not have attained its present state of perfection **without** having undergone evolution and change.

Although evolution is **not** involved with spirit and natural law, it **is** involved with the physical, mental and spiritual development of human beings and living things. That is, the creations of the spirit are subject to the effects of natural law. This must be so. You see, **all** human beings and living things are not only **imperfect**, they **have always been** imperfect – and they **will always be** imperfect. They have **never** been perfect and never **will** be perfect. However their goal nevertheless is to perfect and to constantly seek perfection. It is the will of spirit that that be so. In order for them to perfect and become perfect they must constantly undergo evolution and change. Perfection and growth cannot be attained by any other means.

Although natural law itself is **not** subject to evolution and change, evolution and change **are** subject to and **are** determined by natural law. **In truth then, evolution may not be involved with natural law but natural law is involved with evolution. Because natural law is spirit, what we can say is that spirit governs life and spirit governs evolution and change. This agrees with the spiritualist approach to creation.”**

You may further ask: “But doesn’t the **physical** world govern evolutionary and developmental change in human beings, animals and living things? Is that not what scientists believe to be the truth?” My response is that: “What you have just described is the materialist approach to evolution. It is admittedly a very popular belief and approach to evolution, but it is **not** a belief and an approach with which I agree. Indeed, as a spiritualist I could not disagree more with the materialist approach to evolution because materialism and its beliefs and approaches are the antithesis of the beliefs and approaches of spiritualism.

Scientists may believe the physical governs evolution and change but that belief is not the truth. It has never been the truth and it could not be further from the truth. While it is true that scientists know a great deal, it is not true that they know everything. They have a history of at times not just being wrong but of being completely wrong about the most

important matters – and evolution and change is an example of a most important matter they are completely wrong about.

It only **appears** that the physical world induces evolutionary change, and it only **appears** that the physical governs life, evolution and change. It is true, of course, that the physical **does** impact on the physical world and on the spiritual condition of human beings, but you see, materialists forget – or do not know or acknowledge – that there are **other** things apart from the physical that impact on the physical world. They forget – or do not know or acknowledge – that the spiritual and the mental have **tremendous** impact and produce **tremendous** change on things physical. They forget – or do not know or acknowledge – that the spiritual and the mental have, in fact, a **much greater impact** and produce **much greater change** on things physical than the physical does itself.

How then can we say that the physical governs life, evolution and change when it has the **least** impact on the physical world? Surely, if anything governs life, evolution and change it must be that which produces the **greatest** impact on the physical world.

Let us remember that as **all** things are spirit, this means that spirit not only has the greatest impact on the physical world, it **alone** impacts on the physical world.”

What the materialist **usually** does not know, and what they **will not and cannot** acknowledge even if they do, is that **spirit** is the primary cause and driver of evolution and change. The materialist though will **never** acknowledge that that is the case. They cannot acknowledge that and still be a materialist. The materialist cannot acknowledge that spirit is the primary cause and driver of evolution and change because that is in direct opposition to their philosophy of life.

The materialist assumes that their philosophy **must** be right. They assume it **cannot** be wrong. They assume that any philosophy that is different to theirs **must** be wrong and cannot be right. Unfortunately, because they fail to consider spirit and its effects in their philosophy of life, it is they who are wrong and cannot be right.

Unfortunately, by focusing almost exclusively on the physical, what the materialist so often erroneously does is to declare that the effect is the cause. Physical change may occur in the physical form but such change derives from the prompting of the soul and the spirit. If the physical environment is involved in change, it is through the spiritual effects it produces on the soul. The spiritual change that is produced in the soul in turn creates change in the physical. This is in accordance with the spiritualist approach which says that it is spirit that creates and governs life.

What we can say about evolutionary change in human beings, animals and living things is that the soul is the main instigator of change while the physical induces the soul and the spirit to change spiritually. We can also say that in the production of evolutionary change, spirit is the **primary** factor while the physical is a **secondary** and **associated** factor.

Obviously, if we have evolution and change in the physical, physical factors must be involved. Physical change must have a physical association. As physical factors are involved in physical change, they are important and must be taken into consideration. But they are not all important – and we have seen why they are not.

In this world though, the physical seems to be given **all** the credit for the production of change. The physical is given undue and inappropriate credit, while spirit is given **no** credit at all.

You may say: “But the physical is **not** given undue and inappropriate credit because it **does** produce all the change in the physical world. If that is so, it is inappropriate to give spirit **any** credit.” My reply is that: “What you declare can be - and has already been - **completely** disproved by the actions of spiritual mediumship. Spiritual mediumship indicates that spirit – or rather the power that derives from spirit - produces change in the physical. Even spiritual mediumship that produces small or minute physical effects in our world disproves that. Physical mediumship has provided great examples of how spirit can control and change matter. Its practice though is quite rare these days. However, if you will take the trouble to search out good books on physical mediumship or look up information about it on the internet, you will see that it can produce profound change in the physical world. Spiritual healing is another - and a much more common - form of spiritual mediumship that can produce great effects on the physical. It specifically produces positive change in the physical body. As spiritual mediumship can produce physical changes and effects, what you say about it being inappropriate for spirit to receive **any** credit cannot possibly be correct. Clearly, if spirit produces changes in the physical it is worthy of receiving credit for doing so. It is inappropriate then, **not** to give spirit due credit.<sup>1</sup>

It seems to me that if the **human** labourer is entitled to his or her wages, then it is only fair, just and appropriate that the **spiritual** labourer is entitled to its. Spirit is indeed worthy of its wages and its entitlements – and one of the entitlements it is worthy of is **due credit**.<sup>2</sup>

The healing results of spiritual healing mediumship indicate that spirit power can produce change in the mind and body. If you will investigate spiritual healing closely, your investigations will clearly indicate that spirit can effect **tremendous subtle and non-subtle change** in the mind and in the physical body.

Tremendous change of a subtle nature may be very difficult to detect. You may not even be able to detect them at all. However, you do not need to be a clairvoyant to observe and appreciate great non-subtle changes in the body. When we witness great examples of spiritual healing, we witness how spirit can effect great – and frequently instantaneous – positive healing change in the mind and body. In such cases, we have mental and physical change, but such change has spiritual causes rather than physical ones. **When such change occurs we have spiritual causes and physical and mental effects.**

In truth, however, as spirit is everything, we can only really have spiritual causes **and** spiritual effects. The physical and mental effects are really just effects in the range of spiritual vibrations that are called physical and mental.

The materialist may say the practice of spiritual healing and the production of other spiritual phenomena are a waste of time but in my opinion I can conceive of no **better** use of time because such practice gives great service to others, indicates the validity of the spirit; produces the correct perspective – and last, but my no means least, promotes the spiritual development of the self.

Is it not apparent to you then that what spiritual phenomena that occur through mediums indicate is that the spiritualist view of the universe is right, while the materialist view is wrong?”

**Demonstrations of spiritual phenomena are very very important because – amongst other things – they indicate: a) the existence and validity of spirit and the power of the spirit; b) the truth of spiritualism; and c) the falsity of materialism and all that involves. What demonstrations of spiritual phenomena do is to help remove and replace a way of thinking and living that could not be more wrong with a way of thinking and living that could not be more right.**

We have learned that everything is spirit and that there is no and can be no spiritual separation. Thus, physical, mental and psychical laws are merely **aspects** of spirit or spiritual law, while physical, mental and psychical worlds and planes are merely **aspects** of spirit and **examples** of spiritual worlds and planes. As everything **is** spirit and because there can be no separation **in** spirit the above **must** be so.

**Therefore, in the universe we really only have spiritual vibrations, spiritual worlds and planes and the operation of spirit law.**

**We should remember when we deal with physical laws and physical relationships in our world that these belong to, and are inseparable from spirit law.** We should remember that physical laws and physical vibrations are aspects of spirit law and spirit vibrations that are described as physical. As such, we should not and can not separate them – or indeed separate **any** law or plane – from the spiritual.

**Unfortunately, when we separate the physical, the mental, the psychical and the spiritual, we isolate them and the laws that are associated with them instead of considering them as an inseparable, integrated and interrelated unit as they should be.**

**A great problem is that real, complete and total understanding – as opposed to partial and incomplete understanding - can never, never, never derive from isolation, separation, disintegration, dismissal, disregarding and ignorance of the**

**various natural laws and planes. When we have that, we can only achieve partial and incomplete understanding. When we have that, we set ourselves up for misunderstanding and non-understanding. Surely, the true scientist and the earnest seeker of truth cannot be satisfied with that.**

How can we possibly understand an event if we only understand and consider **part** and not **all** the energies involved with the event? How can we hope to really understand if we disintegrate and fail to integrate?

Similarly, how can people possibly expect to really understand and heal the self if they do not **know** the self, if they do not know the various aspects of the self and how these work together? How can people expect to heal the self in the best way when they consider **one** aspect of the self and not **all** aspects of the self? The answer is: they cannot.

When we focus on the physical and then study the things of the physical world including human life, circumstances, relationships and health, we find there are many many mysteries and many things that just cannot be understood and many problems that just cannot be solved. When we focus exclusively – or almost exclusively – on the physical and fail to take into consideration the non-physical, we not only find there are many things we can only partially understand but find there are many things we do not understand at all. In truth, there are also many things that are completely misunderstood. Unfortunately, there are many things that people think and truly believe they **do** understand when they actually **do not**.

If you want my opinion, the reason people **do not** understand, **cannot** understand and **will never** understand is because they focus only on the physical – and if the truth be told, they do not even know a great deal about that! How can people hope to unlock the great secrets of the universe under such conditions? If you have reason, logic and common sense, you will see that the above information points the way to the resolution of mysteries and the solving of problems that have baffled people for centuries.

**Scientists earnestly seek to understand and unlock the secrets and mysteries of the universe. But unfortunately by denying and rejecting spirit and the things of the spirit they ironically deny themselves the possibility of understanding and unlocking those very secrets and mysteries. It is only when one knows about spirit that one can truly understand about science – and it is only when one knows about spirit and the mechanics of the spirit that one can unlock the great and elusive secrets of the universe.**

Let me tell you that intelligent, rational, discerning, spiritually inclined people tend to turn their backs on things they consider unnatural, superstitious, supernatural, unscientific, unspiritual and harmful. Therefore if we want to get intelligent, rational, discerning, spiritually inclined people interested in spirit and involved in the production of spiritual phenomena **it is essential that they be provided with information - which amongst**

**other things - cause them to realize that spirit and the things of the spirit actually exist and that those are natural things that involve natural laws and natural processes.**

They should be informed: a) that energy and the phenomena resulting from spirit energy must obey and cannot contravene and circumvent natural law; b) that such spiritual phenomena have **always** obeyed natural law – even in biblical times; c) that spiritual phenomena are scientific; d) that they can be explained by natural law; e) that they are produced as a consequence of natural law; f) that they can be produced better through mediums who apply natural law better; g) that in the production of spiritual phenomena it is spirit that does the work and that it is spirit – **not** the human being – that determines the work and what can be and what can not be done; h) that as the energy comes from spirit and is determined by spirit, the energy can only be used for spiritual purposes; and i) that **anyone** can link with spirit and channel spirit power.

It is important that such information be presented in a rational way that does not insult their intelligence. The information that is given should not only **be** the truth it should **ring** true and **feel** true because people commonly use their intuitive abilities as well as their analytical abilities in decision making – and they frequently profit greatly by doing so.

It is important people come to understand that spirit and the things of the spirit are very natural, scientific, spiritual and **harmless**. I do not wish to insult people's intelligence by saying that there is **no** possibility of harm in utilizing the energy of the spirit – indeed whenever we utilize energy of **any** kind there is **always** the possibility of harm, but if only a few simple precautions are made – and indeed even if they are not made – the possibility of harm in being associated with spirit and with using spirit energy is almost zero.

It is important that people be given information that helps them to realize that the **benefits** of the spirit and the benefits obtained from association **with** spirit are so **very very great** that they just **cannot** afford to deny spirit and disassociate themselves from it.

What I have written above is very important, I think, because if people do not know and appreciate such things they will not be inclined to become involved with spirit and the things of the spirit. It seems to me that it is when people know about spirit; when they know about the truths of the spirit that derive from spirit rather than from the minds of men; when such information is presented in such a way that does not insult but appeals to their intelligence, reason, logic and common sense, that they will incline towards spirit and the things of the spirit and not turn their backs on spirit.

No one should ever describe **any** power or energy as being supernatural because spirit is, and incorporates all energy and power in the universe, and as such, **no** power or energy can possibly be beyond, above and outside the infinite and natural power of the spirit and its expressions.

As spirit is infinite and is all power in the universe, then spirit **must** include **all** types of power and **must exclude no** type of power. Spirit must include **all** expressions of power and energy and exclude **no** expressions of power and energy.

Therefore, just because a manifestation of power or energy is strange and unknown, not well-known or misunderstood, does not make it unnatural or supernatural. Surely, it is a thing of reason, logic and common sense that every event and every manifestation of energy, no matter whether those are known, not well known or completely unknown, **must all** exist within infinity. They cannot exist beyond it or be separate from it.

Let us remember: a) that all energy is spirit energy; and b) that in spirit there is no separation. Let us remember then that whenever we experience energetic phenomena and events of **any** kind, we **always** experience the manifestation of spirit energy and we **only ever** experience the manifestation of spirit energy.<sup>3</sup>

Let us also remember that **every** energetic phenomenon and event **always** involves the operation of natural energy that **must** obey natural law and **must** occur **only 'within'** its confines. This means that the energy involved in spiritual mediumship and the energy involved in spiritual phenomena or miracles - which are the fruits of mediumship - must also be natural spirit energy that must obey and be subject to natural law.

As spiritual mediumship, spiritual phenomena or miracles only involve natural law and **must** obey natural law, they can **only** be explained by natural law. Their explanation is not due – nor have they **ever** been due - to the contravention, circumvention and suspension of natural law which are the traditional, usual and common explanations.

**Every** phenomenon has a **true** explanation. Many phenomena can be properly explained, but many cannot be. Many phenomena lie far far beyond the knowledge and ability of science to explain. However, whether a phenomenon can be explained or whether it cannot, **no** phenomena in existence can be explained by saying: “It is not given to us to understand. We cannot understand it because God has produced it by suspending and circumventing natural law.” That is a traditional explanation for the phenomena of the spirit, but it is not valid nor has it ever been – and because of that it should neither be proffered nor accepted.

It is the case then that no intelligent, rational, discerning and spiritually inclined person need turn their back on the practice and fruits of mediumship out of fear they are unnatural, superstitious, supernatural, unscientific, unspiritual or harmful. None of the foregoing adjectives apply to spirit and its energetic manifestations.

The individual's inclination towards matter and the things of matter and their disinclination towards spirit and the things of the spirit constitutes a great personal loss because material inclination and spiritual disinclination tend to retard spiritual development – which is the reason for the individual's very existence.



Materialism tends to retard and obstruct spirit on the earth plane and by doing so obstructs the manifestation and manipulation of spirit power in the physical world. Spiritual disinclination basically retards human evolution, intelligence and creativity while lack of spirit and the laws of the spirit prevent true understanding of the universe and the things in the universe. It is not the will of spirit that such things be so.

The beloved spirit guide, Silver Birch, once declared that materialism is a curse that must be destroyed.<sup>4</sup> The individual who is under the sway of materialism is truly cursed, while the more and the longer they are under the sway of materialism the more and the longer they are cursed.

However, although that is the case, it should also be remembered that materialism – or more specifically its rejection – is **very frequently** the means by which the ‘cursed’ and afflicted individual becomes spiritually inclined and turns towards the spiritual path. As the individual becomes dissatisfied and disillusioned with materialism and begins to reject it, they begin to tread the spiritual path and move in the spiritual direction.

When this occurs, materialism is a **blessing not a curse** for the individual because it has prompted them to spiritual living. Materialism can no longer be considered a curse when it prompts the individual to start fulfilling the very reason for their existence. Surely that is a thing of reason, logic and common sense. It is only when materialism prevents the individual from doing that that it may be considered a curse.

If you were to ask me then: “Is materialism bad or good?” or “Is it a curse or a blessing?” I could not answer yes **or** no to both questions. I would be forced to answer yes **and** no to both questions. I would be forced to say that materialism is good **and** bad, and that it is both a curse **and** a blessing.

Spiritual laws - and the subset of physical, mental, and psychical laws – are spirit proper. They are not so much derivatives of the spirit or reflections of the spirit but rather they **are** spirit. We might say that they are part of the ‘body’ of the spirit. This means that spirit law and all the laws that are associated with it are imbued with **all** the qualities and attributes of the spirit. It also means that the principles that apply to one law apply to **all** laws.

As we describe spirit itself then, so too must the laws of the spirit be described in the same way. As spirit, for example, is imbued with the qualities and attributes of perfection, eternity and immutability – which are **some** of the qualities and attributes of the spirit - so too are spirit law and the laws that are associated with it also perfect, eternal, fixed, immutable and unchanging.

This means that **all** natural spiritual, physical, mental and psychical law that exists in the universe today is **precisely** the same as it was in past – and it means that the natural law that will exist in the future will and must be the same also.

Natural law and its various aspects are not only perfect but have **always** been perfect. It means that natural law has always been perfect in the past, is perfect now and will always be perfect. The fact is, natural law and its expression are **always** perfect and constant and are **never imperfect** and inconsistent. Natural law – unlike complex matter - is completely unaffected and unchanged in any way by the passing of time because it is of the eternal and immutable spirit.

Although natural law and the truths of the spirit are fixed, absolute, eternal and unchanging, what is not fixed, absolute, eternal and unchanging about natural law and the truths of the spirit, however, are **people's understanding of them**. People's understanding of natural law and the truths of the spirit is imperfect. It constantly undergoes addition, subtraction, radical change and minor adjustment; and until understanding becomes perfect, there must by necessity be a continual and ongoing process of such change so that true understanding can occur.

Let me say that an idea and an understanding of the truth and what the truth is do not necessarily signify the truth. Just because you think and believe something to be the truth does not necessarily make it so. Belief **never** automatically confers truth.

When we talk about truth and an individual's understanding of it, there are four possibilities: a) understanding; b) non-understanding; c) partial understanding; and d) misunderstanding. Thus, what the individual considers true and what constitutes **their** truth, may or may not be **the** actual truth. Indeed, understanding of the truth can be **so** poor that it can be the **exact opposite** of what the essential truth actually is.

The belief in materialism as the right way to live is perhaps the greatest example. This is a belief held by millions of people to be essential truth, but **the** truth is the **exact opposite** of what **their truth** actually is. Belief in materialism causes people to think, act and live in ways that could not be more wrong. It prevents people from understanding what really makes the universe and the things in the universe tick.

From the paragraph above, we can see that just as the individual's belief does not necessarily confer truth, we can also see that neither does the belief of millions of people necessarily confer truth either. The truth is **never** automatically conferred by universal or popular consensus and agreement. That has never been so. Therefore, it should not be assumed – as it so often is - that something is automatically the truth because it has been derived by those means.

Similarly, the truth is not even necessarily derived and conferred by consensus of a large group of the most authoritative and knowledgeable of human beings. Again, it should not be automatically assumed that something is necessarily the truth because it has come about by that means.

You should be very wary of sources that people tend to believe confer truth, because they may not as we have seen. You should be wary, for instance, of information given in 'black and white'. People frequently think that somehow information must be valid, reliable and true – or be **more** valid, reliable and true - because it is presented in print form or because it is printed in a certain source. In this world, the printed word has great power and impact but sometimes it has undue and unwarranted power and impact. People frequently also place great faith, belief and credibility in information given in the form of research, journals, studies, statistics and reports etc. I refer to these things as the new 'black and white'. Professional opinion is another thing that tends to confer truth. People assume that just because information comes from the mouth or pen of a scientist or from the mouth or pen of a person they believe to be authoritative it must be the truth. Somehow, information that is provided by a well groomed distinguished looking older man in a suit and tie confers truth and credibility. Let me tell you that **no** information given in that way **ever automatically** confers truth.

I do not say, of course, that something **cannot** be the truth because it has come about because of the above means, but I say it should not **automatically** be assumed to be the truth because it has come about by those means. The above means may have been the way people have used in the past – and the way which they still commonly use in the present – to determine the truth, but it is by no means one hundred percent accurate in doing so.

The lessons of history indicate that numbers, authority, knowledge, and 'knowledge' can just as easily confer truth, untruth, or partial truth – or a combination of two or more of these. Has not history shown that millions can be wrong, while a few - or even one - can be correct? Are there not numerous examples in history of beliefs that were once held to be essential but which now are either completely or virtually discarded?

As consensus and knowledge change, so too does belief that derives from the mind of men and women frequently change. This does not say a great deal in support of beliefs derived from consensus from the minds of men and women.

Clearly, beliefs that are derived from the minds of men and women are frequently incorrect and transient. They frequently tend to be mutable and are frequently not fixed and determined. If their beliefs were the truth they would not need to be constantly amended or discarded over time. It seems to me then that the seeker after truth – particularly the seeker after spiritual truth - needs to be somewhat careful and discerning, because if they are not, that which they assume to be the truth may well not be.

The truths of the spirit **cannot** be arrived at **solely** through the philosophizing of the minds of men and women. The truths of the spirit cannot be arrived at even through application of the greatest – **or ten times** the greatest - intelligence, reason, logic and common sense. I do not say that intellect, reason, logic and common sense cannot or should not be used in discerning spiritual truth, but what I do say is that they cannot and should not be the **sole** means of doing so.

If they are the sole means that are used, the truths of the spirit cannot and will not be determined correctly. Admittedly intellect, reason, logic and common sense may produce some truths, but they will produce many many more non-truths and partial truths which will mislead, confuse and produce misunderstanding and misconception.

They will, in addition – and more importantly - produce ‘truth’ that cause people to live, think and act contrary to the ways of the spirit – and that can never be right. When one lives, thinks and acts contrary to the ways and the laws of the spirit, one cannot profit because one must suffer the negative consequences of doing so.

If people want to discern the truths of the spirit correctly, and if they want to live, think and act in the correct spiritual way at all times, they must: a) connect to spirit so as to access the truths of the spirit; b) access the truths of the spirit from other true sources; c) apply intellect, reason, logic and common sense **to** those truths; and d) co-operate with spirit and live, think and act in accordance with those mental determinations. Thus, discerning the truths of the spirit, and living, thinking and acting spiritually at all times require a combination of mind **and** spirit.

If people would discern the truth of the spirit correctly, they must do what physical scientists do to unlock the secrets of the physical world and discern physical truth. They should follow and apply the scientific method. This involves scientific investigation and experimentation, and the application of intellect, reason, logic and common sense.

In the same way as physical scientists apply the scientific method to the physical world – and profit greatly by doing so, so too should spiritual scientists apply the scientific method to the spiritual world. If it is possible to apply the scientific method to one aspect of the spiritual universe - and profit by doing so - it should also be possible to apply the scientific method to another aspect of the spiritual universe and profit by doing that.

However, in applying the scientific method to the science of the spirit, it should be applied in the ideal way. It should, for instance, be free of assumptions, intransigence, prejudice, and closed-mindedness which physical scientists sometimes make and have - and which they particularly make and have towards spirit and the things of the spirit.

Spiritualists should ensure that the justifiable criticisms they level at orthodox scientists who investigate spiritualism cannot be justifiably levelled at them.

Although all things are spirit, we can say we have spirit proper which is perfect, fixed, immutable and unchanging, and we have the derivatives of the spirit such as the body, mind and soul of the self and the self itself which are imperfect, mutable and changing.

These derivatives are not created absolutely perfect by spirit but are created rather **potentially** perfect – and they are deliberately created so for a **spiritual** reason. Indeed, **everything** spirit does is for a spiritual reason.

The reason why there is imperfection in the self is to **prompt, induce and encourage** the individual to live a spiritual life and to strive for physical, mental, psychical and spiritual perfection. You should not think that the perfect, all-knowing spirit has somehow erred in creating in that manner because it is **incapable** of error. If spirit did place an individual on the earth plane in a state of perfect health with no possibility of suffering ill-health or experiencing any kind of difficulty or unhappiness, the individual would not be prompted, induced and encouraged to live spiritually or to develop themselves spiritually. If that were so, there would be no point to the creation and the continued existence of the physical world and the physical existence.

No individual should ever blame spirit for imperfection, illness and suffering in the physical existence. Such problems should be rather attributable to ‘user-error’, i.e. the individual concerned has failed to live properly spiritually and failed to manifest spirit correctly.

What individuals should do instead of blaming spirit for the problems experienced in the physical world is to **thank** spirit for creating the physical world and for the spiritual opportunities such as imperfection, illness, suffering, difficulty and adversity it provides. Individuals should thank spirit for providing the physical classroom and the opportunities it provides them for spiritual development.

**We must remember that the physical world and the things of the physical world have been created by spirit for spiritual reasons and for spiritual purposes and not for physical reasons and physical purposes. Spirit concerns itself with spirit and the things of the spirit. The physical and the mental are tools spirit uses and makes available to promote the spiritual.**

**People frequently declare that the spirit and the soul are one and the same – but that is not so.** The paragraph above indicates that is not so. You may ask: “What is the difference then between spirit and soul?” My response to that would be: “On the surface there is not a great deal of difference between spirit and soul. Both spirit and soul, for instance, are intangible spiritual essences. The soul is derived from the spirit and is composed of higher spiritual vibrations.

However, despite similarities, there is clear distinction between the two. **The distinction is that spirit is perfect, fixed, immutable and unchanging, while the soul is imperfect, mutable and changing. If the soul and the spirit were the same then their characteristics would be the same but they are obviously not.** What you can do is to think that spirit is like the parent, while the soul, mind and body are like the offspring and derivatives of the parent – and just as no one would ever say that the parent and the

offspring are one and the same, no one should ever say that spirit and the soul are one and the same either.

**Let us not forget that the spirit affects the soul but the soul does not affect the spirit.** That is an important distinction between the soul and the spirit. For example, if spiritual healing works in the ideal way, spirit power touches, affects and changes the soul - of both the patient **and** the healer - producing what is commonly referred to as spiritual development but which should really be referred to as soul development.

The term, spiritual development, is unfortunately a misleading misnomer. The spirit **affects** and **causes** development. The spirit does not need to be developed as it is **already** perfect. It has **always been** perfect.

When we have spiritual development then, what we really have is soul development - a process by which the soul is perfected and developed by the spirit – or as most people would say, perfected and developed spiritually. We should be aware of these things when we use the term spiritual development.”

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1 If you want to see good examples of healing changes that spiritual healing can produce on the mind and body I recommend you read the spiritual healing books of Harry Edwards.

If you want good examples of physical mediumship see: The Mediumship of Jack Webber by Harry Edwards, (London: Rider and Co., 1940),



2 What other entitlements do you think spirit should receive?



3 Even when energy is expressed unspiritually and when events involve unspiritual use of energy, all such energy still derives from spirit. However, although energy can be expressed and used in that way, when energy **is** expressed and used in that way, it is not spirit but human and other spirit beings that do so.

Spirit itself **cannot** use its energy in an unspiritual way – although it may appear to at times. However, unspiritually inclined spirit beings, including human beings can, and unfortunately frequently do.



4 How true that is! Unfortunately, this world is even more afflicted with the curse of materialism now than it was many years ago when Silver Birch made that declaration. Fortunately though, materialists are starting to see materialism for what it really is: as a curse and not as a blessing as they thought it to be.



George Nicol, Tuesday, 14 February 2012