

Lesson X

UNDERSTANDING SIN

Understanding sin removes sin. Misunder- 1
standing sin makes for sin's increase. To
understand sin is to see its relation to God and
the race. This is to know the Truth. Truth 4
is possible only when one has finished his
course in sin sufficiently to aspire to return
to the Father's house. The Father's house is
an organism of consciousness in which the 8
harmonies of Being can be revealed. Every
person is a prodigal, progressing in sin. When
one has finished feeding with the swinish 12
elements of one's nature, he may forsake sin
and put on the light of the Christ Mind. The
Christ Mind not only makes sin understand-
able, but dissolves its elements. Through the
Truth of the Christ Mind one is redeemed 16
from sin and its effects.

Understanding dissolves sin even as light
dissolves darkness. Sin is something more
than wrong conduct. Conduct is wrong only 20
because someone has formed a different con-
cept of action. Measuring activities by higher
concepts, those that fall short of the ideal are
said to be sin. This is only a mortal compre- 24
hension of sin. Sin is a development in the

1 darkness of ignorance. This is incidental to
the gaining of Light. Sin is the law of neces-
sity; a necessary discipline by which one is
4 made to master the forces of sin and to come
into the Light of Truth.

Everything is right in its time and place by
which one progresses. This is the fiat of Truth.
8 This means that the sin is right as a means of
progression. This understanding of sin is
present when wisdom and love govern. Para-
doxically, the whole plane of progression in
12 sin is obnoxious to the Principles of Being.
However, the Principles of Being do not
reckon with sin until its results are gained.
This reckoning makes for the conflict of
16 Christ and Satan at the time of the redemp-
tion of the ego.

The more we know, the more of the unknown
we are capable of knowing. Hence, the more
20 we progress in light the more darkness arises
to be known. The more Truth we gain the
more we understand sin. The more capable
one is to master the elements of sin the more
24 of sin arises to be mastered. Hence, the tribu-
lations through which the advancing egos are
expected to live make for their redemption.
The mortal belief that an advancing ego is
28 not involved in sin is a necessary delusion.

It is not that one in Truth is also in sin, but 1
that such an ego must reckon with the forces
sin has promoted before he can go free. Even
the Saviour is made to partake of sin for the 4
life of the world. Only one freed from sin can
offset sin; this involves becoming mixed again
with its forces by which they are destroyed in
Divine Law. 8

Primarily, the impetus to be without know-
ing what man is expected to be identifies sin.
Sin is the impetus to know, prompted by the
will to be. The will to be acts in ignorance of 12
Being. When the will of Being is gained, one
wills to know the Truth and offsets sin. One
gains the will of Being when one is ready to
die to sin. One who has died to sin is justified 16
from sin. This is to say, that one who has
died to sin is made to partake of the elements
of sin to destroy them, though this is justified
in the Divine Law. This is the Cross that 20
every initiate is called upon to bear in being
redeemed from sin and mortality.

Forgiveness of sin is accomplished through
knowing the virtues that offset sin. It is to 24
give for the ignorance the truth; for misunder-
standing, understanding. Each one must die
for his own sins; though, such a one, is used
in the Divine Law to make less the sins of the 28

1 race. The paradox of the atonement is
wrapped up in these ideas. Sin, mastered by
4 anyone, makes sin less sinful for the whole
race. Yet, each ego must attain to the under-
standing of sin and his relation to God to go
free from sin and death.

The idea of original sin is in relation to
8 sex. The belief has prevailed that sex is
sinful. It is sinful in that it falls short of the
Principles of Being. It is a necessary sin of
progression. Sexual progression is mortality
12 of consciousness. Mortality is subject to sin,
sickness, death. The Divine Law places a
check upon the sexual progression because
it is temporary. Repulsion to sexual pro-
16 gression is provided for in the consciousness.
Through this repulsion one dies to the love of
sex which is to die to the love of mortality.
To die to the love of mortality is to become
20 eligible to be born of the Spirit. Through
being born of the Spirit one is regenerated
and manifested in the real state of being.

The fruit of sin is death. Death inheres in
24 sexual love. To die to sexual love is to die
to that which makes for death. To withdraw
one's love from that which makes for death
(sexual love) is to uncover the forces of
28 death. This is automatically to uncover the

forces of Christ. Christ is the Seed of Divine 1
Life. This Seed was given for the life of the
race and became its sexual love. The death of
the sexual love resurrects the Love of God or 4
the Seed of Divine Life. One does not die to
sin because he changes his mind about sex or
sin. The elements of sin or sex must die in the
ego to effect spiritual birth. These are the 8
elements of death at their ultimate identity.
Hence, those who attain the resurrection of
Christ must die in the likeness of his death.
His death, that is, the death of Christ, is in 12
relation to the death of sexual love. It
involves the death of the elements of death. It
is in this death that sin is really understood
and dissolved. This is a mystery solved in 16
an Initiate, at his-her identification in Life
and Love.

The dissolution of sin makes for the identi-
fication of the ego in Christ consciousness. In 20
Christ consciousness one understands all dual
forces in relation to Creation. This is to see
as God sees and to be opened in the body of
Light. The body of Light identified dissolves 24
the dual nature and makes for the new crea-
ture in Christ. This creature is dead to the
loves of the flesh. Before one can die to sin
he is made alive in it. The aliveness of sin is 28

1 often thought to be the Life of Christ. The
aliveness of sin is Death. The Life of Christ is
identified at the death of the life of sin. The
4 death of the life of sin is the death of Death.

One, dead to sin, is in the understanding
of sin and its activities. This is not a disre-
garding of sin nor a repulsing of its forces,
8 but a mastery of the aspects of sin. One
involved in sin cannot understand it. It is
only when one has been freed from the sinful
tendencies that one understands them. One
12 involved in any experience is in the process
of gaining knowledge of its forces. When
knowledge of sin is gained one is no longer
involved in the experiences of sin. One must
16 develop through all phases of sin before
mortality can be finished. Understanding
increases and sin lessens the more advanced
one becomes. This is the case until one dies
20 to sin, when the life of sin (Death) arises.
This phase of progression is one with the
mystical death with Christ. One is made to
partake of the sins of the world for the disso-
24 lution of the worldly elements of one's own
nature in this mystical death.

The strength of sin is the law. The law is
the necessity of dual progression. Through
28 this necessity sin is increased and multiplied.

The wages of sin are death. Death is the 1
means by which the mortal elements are
dissolved and reduced to naught. Without
death on the mortal plane, the forces of sin 4
would be more disastrous. Through death,
the spirit is freed from its abode of sin, and
permitted a fresh unfoldment. While death
is an enemy to be overcome, it performs a 8
service on the plane of mortality. When the
mortal has grown up by means of sin and
death, the ego seeks its freedom to express
beyond the planes of limitation. This pre- 12
cipitates the final conflict of the spirit and the
flesh, by which the ego goes free from sin
and death. To attain this freedom, one is
made to partake of the forces of sin and death 16
to their dissolution. This partaking is in the
Law of the Lord, and is a "living death" by
which death is itself destroyed.

One is expected to become immune to the 20
forces of both good and evil. This is an
attainment that is made on the spiritual path.
Condemnation of evil is offset with under-
standing. The natural repulsion to sin and 24
its forces stands in the consciousness through
Divine Fiat. This is sufficient to protect the
ego from becoming involved in the evil forces.
Because one understands sin does not imply 28

- 1 a free mingling with the sinful forces. One
is not expected to love the evils as though they
were the good. Both good and evil are to be
4 seen as to the particular service they render.
This is not to exalt the good nor defame the
evil, but it is to see them both as temporary
conditions by which one grows. Truth is the
8 One gained through mastering the dual
aspects of mortality.

MEDITATION

Through understanding sin, I am freed
12 from sin and its effects.

No sense of sin can control man, for I am
made free through Truth.

I rejoice in the forgiveness of sin through
16 Jesus Christ (action of God).

