

Lesson XIX

PAIN AND SUFFERING

- 1 Pain is a rate of inharmonious energy. It
is incidental to the formation and the
unformation of forces. The form of forces, in
4 relation to man, is called the body. The body
is made up of organs which in turn are made
up of cells. Cells are the formed identities of
energies of forces. Energies are the emanations
8 of powers within the consciousness. These
powers have their being from the Source of
Being. The energy that pervades the body is
called life. Yet, until the life of the
12 body partakes of the Life of God, the energy
is death and not life. Hence, in this death-
energy of the organism pain and suffering
arise.
- 16 Disease is a name applied to the excessive
breaking up of cells in the organism. When
this breaking up is excessive, the organism is
thrown out of balance and inharmony dom-
20 inates. Inharmony that is attended by pain
is called disease. There are many inharmonious
adjustments going on within the constitution
of man, but they are not always consciously
24 felt. When they are consciously felt, the
inharmony is labeled pain. Excessive pain

indicates a discordant condition in the organ- 1
ism, and may suggest disease. Disease is
discomfort; lack of ease. Ease is present in
the balanced relation of the positive (male) 4
and the negative (female) forces of the
organism. When this balance is offset, pain
and suffering result.

There is pain, induced through spiritual 8
progression. This is the suffering by which
one is perfected. It is incidental to the
formation of spiritual energies and the coun-
terpartal tearing down of their opposite forces. 12
This suffering, while similar to that of a sick
man, is not a condition of sickness. It may be
painful, weakening, and have many of the
symptoms of diseased conditions, and yet not 16
be in the outer body. Many students, in
extreme suffering, have been examined by
physicians, only to be told that they were per- 20
fectly whole and well; though at that very
moment were in great pain.

Pain is painful whether it be induced by
spiritual progression or by material progres- 24
sion. It is the result of the pain that determines
its character. On the natural plane, pains are
sometimes spoken of as "growing pains."
Inharmonious conditions of life type these
healing or growing pains of the body. One is 28

- 1 cleansed and purified through suffering even
on the material plane of existence. How
much more one is purified and redeemed on
4 the spiritual plane of progression; when the
Laws of Being have opened to work out
themselves and to bring forth the new crea-
ture in Christ.
- 8 "For it is better, if the will of God should
so will, that ye suffer for well-doing than for
evil-doing." "But even if ye should suffer for
righteousness' sake, blessed are ye." Much of
12 the persecution and suffering to which those
are subject, in whom the Laws of Being
unfold, come from within the organism. This
is counterparted by an outer persecution in
16 one's season of advancement, and, thus, one
is made to suffer for the kingdom of heaven's
sake. This kingdom of heaven is within
consciousness. To be penetrated within the
20 organism with energies that transcend the
forces of the fleshly nature, is to be subjected
to a conflict between the forces of the Spirit
and the flesh that is painful. This is like
24 unto the suffering of Christ. Christ is the
totality of the Principles of Being within the
consciousness. To form itself, Christ must
take its victory over the elements of matter
28 (flesh). There is no victory without a conflict.

The relation between spirit and matter 1
becomes so intimate in the ego in whom the
dual forces are being made one, that a spir-
itual suffering is oftentimes hidden behind a 4
material suffering. Each is accomplishing its
purpose on its particular plane. One may be
aware of the Spirit's purpose and at the same
time be entirely too disturbed on the outer 8
plane for comfort. In such cases, such aid
as will hold the fleshly forces in check is
necessary, else the work of the Spirit will be
in vain. When the spiritual suffering has 12
domination over the flesh, one can feel the
forces of the Spirit asserting themselves; and
know that a victory is being made. But when
the forces of the flesh dominate, one is 16
expected to dominate them. The various aids
to offset suffering, on the fleshly plane, are
the agents of Cæsar and are commended to
be used, when necessary; rendering unto the 20
Spirit the things of the Spirit and unto the
flesh the things of the flesh.

It is better to suffer in the flesh some incon-
venience for the Spirit's sake than to be afraid 24
to suffer, or to fear the results of suffering.
Suffering is a refining, regenerating process,
when occasioned by the Spirit. It has the
same effect on the plane of the flesh when 28

1 it is due to progression. When suffering is
the result of deterioration of cells and organ-
ism, due to excessive fleshly forces, it is time
4 one received aid according to one's need and
receptivity, and took dominion over the
adverse forces. Spiritual progression never
robs anyone of common sense, though much
8 delusion has entered the race with the meta-
physical current, as to suffering and the flesh.
Enmity toward healing systems, or toward the
use of their services, is not the characteristic
12 of one, established in wisdom and love.
Wisdom and love characterize the spiritually
progressing.

Students find it difficult to determine, in
16 view of suffering being from the Spirit and
from the flesh, as to when the Divine Will is
back of it. In the first place, only one in
subjection to the Divine Will, suffers in the
20 Divine Will. One in subjection to the Divine
Will has died to self-desires and is in the
process of becoming a servant of Christ. This
is to say, that such a one becomes an organism
24 in which the Christ Seed can unfold itself to
produce a new state of being. The death to
self-desires is ultimately the death to self-
love. Not many are scheduled to die to the
28 love of self, even at the end of mortality,

hence, not many suffer for the kingdom of 1
heaven's sake. That is, are directly under the
Divine Will.

Because one is perfected through suffering 4
does not imply that any kind of suffering is
permitted to run its course. It is suffering,
engendered in the Divine Will, that perfects
the ego. The perfecting is not in the suffering 8
but in the refinement and regeneration that
take place as a result of the suffering. The
effort of the spiritual qualities to form them-
selves is attended with pain and suffering. 12
This is automatically accompanied with the
pain of dissolution at the breaking up of
material forces.

When a balance exists between the spiritual 16
and material forces, ecstasy occurs instead of
pain. But where there is lack of balance
between the opposite forces, enmity of the
flesh against the spirit identifies as pain. The 20
suffering, occasioned by the breaking of a
bone and its adjustment, or that comes from
pneumonia, is not the kind that makes for
perfection. Suffering that is occasioned by 24
the Perfect, attempting to work itself out, will
produce perfection. The Perfect is a name
applied to the Principles of Being.

All pain makes for progression, either 28

- 1 through mastering and subduing it, or through
enduring it. Diseases are incidental to the
progression of energies of Spirit in matter.
- 4 This is not to say that diseases issue from
Spirit, but that the energies of spirit, to form
themselves, become reversed. These reversed
forces are god-less, or un (not) godly. Through
8 the lack of God's energies one gains the godly.
The godly is gained through mastering the
ungodly; even as the harmonious is gained
through mastering the inharmonious.
- 12 When the ego has mastered the inharmo-
nies of matter, he gains consciousness of the
Spirit that primarily stands back of matter.
In this consciousness, the energies of the
16 Spirit open, fluxing themselves into the organ-
ism. This may occasion pain and suffering.
In the suffering that is occasioned from the
plane of the Spirit, one is opened in spiritual
20 understanding, growing in love and grace.
Suffering that is from the Spirit produces a
spiritual result. The outward man may
decrease and die daily but the inward man
24 springs up in newness of life. There is a spir-
itual compensation for what one suffers in
the flesh, for the Spirit's sake. When this
compensation is not present, the suffering is
28 material; and should be treated so as to bring

its forces into subjection. 1

Pain is incidental to the formation of matter and its dissolution. It is also incidental to the formation of spiritual energies. As spiritual energies form, material energies break up, and in this is the mixture of the suffering of the Spirit and the flesh. There is much suffering that does not touch the body in physical ways. Mental and emotional anguish have their demoralizing effects upon the departments of consciousness, as well as their refining effects. Imaginary sufferings, such as jealousies, worries, anxieties, have their deteriorating effects upon the physical organism. All the aspects of suffering that relate to the flesh, as to their forces, are to be mastered and overcome. This is to say, for example, that jealousy is to be overcome, which is in turn to overcome its effects upon the system. 20

The suffering induced by the Divine Will cannot be overcome by man. It will run its course, accomplishing the purpose contained in the energy liberated from the Source of Being. One may pray to be released from the anguish or pain but cannot offset what has been produced by a Power greater than the self-will. When one knows that the Divine 28

- 1 Will is being done, and suffering is from that Source, one does not pray to be released. One drinks this cup of anguish, knowing that in
4 the Father's will it worketh to accomplish its good purpose.

MEDITATION

- 8 "Nevertheless not my will, but thine be done."

All suffering is controlled, according to the need, and I am established in wholeness and harmony.

- 12 No sense of pain can control Man for I am controlled in the Law of Divine Love.

