

## Lesson XXIV

### LAW OF FORGIVENESS

*For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* 1  
4  
Matt. 6:14-15 R. V.

The Law of Forgiveness intimately relates to prayer and healing. God can give to man only what man gives to himself, through giving to his fellow men. In this is a law of progression. Through giving to one's fellow man one develops qualities of consciousness. These enable one to make contact with corresponding Qualities of God. 8  
12

Every spiritual quality is counterparted by a natural one. Until man brings up the natural quality to perfection he does not make union with the corresponding spiritual. It is through the union of the spiritual and the natural that one connects with the Qualities and Powers of God. The spiritual represents the spirit, while the natural the body. The oneness of the spirit and the body is the oneness of consciousness necessary to connect man with the One, God. 16  
20  
24

Union with God is necessary if one is to

1 pray aright and to receive the bounties and  
goodness of Creation. Man cannot give God  
anything, but God gives man all things. God's  
4 gifts to man are measured in qualities of  
consciousness. When these have been con-  
sciously received by man, he becomes the  
embodiment of God. Man thus embodied is  
8 the god-man. This is the fruit of God's gift  
of His Son for the life of the race.

If one thinks he can offer anything to God  
within his soul or consciousness, and, at the  
12 same time, have aught against his brother, he  
is commanded to go his way and first be  
reconciled with his brother, and then come  
and offer his gift. Matt. 5:23-24. If man does  
16 not forgive those who transgress against him,  
the heavenly Father or Laws of Being cannot  
forgive man. God cannot give to man what he  
is not capable of receiving. Man becomes  
20 capable of receiving through giving.

Forgiveness promotes love and understand-  
ing. Forgiveness is incidental to a cycle of  
progression in sin. Sin is lack of illumination  
24 and perfection. It is a phase of development  
by which consciousness comes into the Quali-  
ties of real being through mastering the forces  
opposed to them. To forgive sin is to give  
28 for the sin that which makes for perfection

and illumination. To transcend the limited 1  
thought and act with the unlimited is to give  
for, to forgive.

Forgive means to give for; to give for 4  
ignorance the Truth; to give for hate, love. To  
give for any form of limitation and lack that  
which makes for the opposite result is the art  
of forgiveness. Forgiveness has phases of 8  
development. It operates by understanding  
the thing formerly misunderstood. All con-  
ditions that require forgiveness are the result  
of misunderstanding. Misunderstanding is a 12  
form of ignorance: it is wiped out by under-  
standing.

Forgiveness is both individual and uni-  
versal. The forgiveness of man by man is the 16  
individual process; while the forgiveness of  
man by God is the universal. When the cycle  
of sin has been fulfilled for an ego, the indi-  
vidual goes through the process of forgiving 20  
himself of the limitations and ignorances,  
developed in the senses. Through this process,  
one comes to see himself as he is in Divine  
Mind, and to give for the ignorance a new- 24  
born understanding. This individual process  
has its inception on the metaphysical plane;  
though it has its culmination on the plane of  
the spiritual. 28

1     When one has gained the Mind of the Spirit,  
and the Laws of God have become operative  
in the consciousness, then it is that God  
4 forgives man his trespasses. Finally, one's  
iniquities are wiped out and remembered no  
more. This does not imply an automatic  
action of God, without conscious knowledge  
8 of man; but it is predicated upon the ego's  
developed understanding of all things in  
relation to God. When all things are under-  
stood, all the ignorances and their limitations  
12 are forgiven. In this is God's forgiveness of  
man because of man's forgiveness of the  
trespasses of men. It is the Son of Man who  
has power on earth to forgive sins. This is  
16 man, conscious of the Son, or Christ. God  
does not forgive in the sense that man for-  
gives. Man's forgiveness is the identification  
of qualities of consciousness, by which the  
20 Power and Presence of God enter the con-  
sciousness to give for the limitations and  
imperfections the limitless, perfect expres-  
sion. In this is God's forgiveness in that it  
24 is His-Her opportunity to fashion the real  
state of man.

Sin is forgiven when one ceases to sin.  
Anything that is forgiven ceases to be, as an  
28 energy of force, in the consciousness of the

one in which forgiveness has taken place. If 1  
one gives for the energies of hate the energies  
of love, hate is not present; hence, one has  
given for the limited, imperfect expression 4  
that which makes for its annihilation.

Forgiveness is a factor in healing. One  
cannot be in a state of hatred or antagonism  
toward people and be harmonious. All forces 8  
of thought and feeling generate energies  
equivalent in character, and these flood the  
physical organism for good or ill. Ill will  
toward anyone or anything promotes disease 12  
and discord, while good will promotes har-  
mony and well-being. Yet, optimism is not  
sufficient to promote the well-being or health  
of the natural man. Life is for a different 16  
purpose than that of material well-being. The  
organism is that in which the spiritual quali-  
ties unfold themselves, and their progression  
effects the physical plane to a considerable 20  
degree. A harmonious state of mind will  
promote a temporary condition of well-being,  
and is to be encouraged as a means by which  
one connects with higher Laws of Being. 24

The goal of life is Perfection. All things  
that make for harmony and perfection are  
to be encouraged as a means to the end.  
Through forgiveness one can wipe off the 28

1 errors of today, and assure a more harmo-  
nious harvest for tomorrow. Because mistakes  
are made does not imply that their effects are  
4 ever-present. Forgiveness brings to naught  
many adverse forces, giving the consciousness  
a new starting point.

Forgiveness is not alone a matter between  
8 people. One must also forgive the limitations  
and ignorance of his own consciousness; giv-  
ing for the imperfections and untruth that  
which is perfect and true. When one has  
12 gained his Real Self and is true to it, there  
will be little necessity for forgiveness in  
relation to his fellow men. Finally, one arrives  
at a point of advancement where the Prin-  
16 ciples of Truth give for the limited state of  
being the realities, manifesting man perfect  
as the Principles that produced him. A man,  
so begotten, would be fourth-dimensional in  
20 character, freed from the necessity of sin,  
sickness, and death. God's forgiveness sets  
man free from mortality altogether, identify-  
ing him in eternal life and being; but, this of  
24 necessity comes as a new state of being.

Christ, God's gift to man, when gained, is  
the totality of the Principles of Being in  
identity. The unfoldment of these Principles  
28 will bring to light the hidden darkness. It is

through Christ that sin is finally forgiven and 1  
one is freed from mortality. This is effected  
in spiritual birth, and involves the forces of a  
living death. In the living death, one gives up 4  
all that has been gained, both natural and  
spiritual, and is conformed to the Laws of  
Being.

Man is here to attain consciousness of 8  
Christ. Christ is that through which God  
acts. This action is Jesus Christ. What man  
does not know about God is that much of  
consciousness unknown to God. In this lack 12  
of knowing God are the forces of sin, sickness,  
and death expressing. As man comes into the  
conscious knowing of God and its Laws, and  
his relation to his fellow men, the Love and 16  
Wisdom of God are identified in the soul and  
a new creature is in the process of being  
born.

To forgive is both personal and spiritual. 20  
Spiritually, it operates when one gives for the  
limited thought and feeling the one of Wis-  
dom and Love. It implies a change of heart.  
Personally, forgiveness is outer and is a 24  
matter between people. It reacts to the mind  
and soul, begetting understanding and good  
will. It is often a surface effect on this plane  
of expression and a symbol of the true for- 28

1 giveness. True forgiveness involves a wiping  
out of the discord, with all resentment and  
antagonism about it being remembered no  
4 more.

To forgive anything is to be unmoved by  
thought of the offense. One may not forget  
the incident so as to have no recollection of  
8 it, but it is as though it had not been. To  
continue to commit an offense, even though  
it has been forgiven many times, is to develop  
sin and hypocrisy. Yet, one is commanded in  
12 the Law of forgiveness to forgive seventy  
times seven. This is to say that so long as  
an offense is committed it must be forgiven.  
When it is genuinely forgiven, producing a  
16 change of mind and heart, it ceases to be  
expressed. It must be forgiven in the offender  
to cease to be. Each one dies to his own sins.

Love is developed through forgiveness.  
20 When one has gained Love, with which is  
Wisdom also, offenses are forgiven before  
they are committed, for they are understood.  
Where understanding is there is forgiveness.  
24 To be in the love of forgiveness does not mean  
that one does not have enemies, but that  
one understands their purpose. To emanate  
love is one thing, while to invite love is  
28 dependent upon another's consciousness. One



may express forgiveness in the direction of 1  
another, but not invite forgiveness from that  
direction. Each is responsible to the Laws of  
his own being. To align properly to God is 4  
what is required of each.

To have a forgiving spirit does not imply  
being an easy mark. When one advances to  
the point where a forgiving love could be 8  
present, capability to master hard conditions  
is present. Such a one is given the greater  
work to do, hence, meets the greater trials.  
In this, the Love and Wisdom identified in 12  
such a one are projected toward those lesser  
advanced, this acting as a healing agent.

One who loves most is capable of greater  
forgiveness. Such a one meets the evil forces 16  
in a different spirit, and is a greater agent of  
good in the race. To be forgiving, one is not  
negative and unthinking. One may be posi-  
tive in his expressions, even chastising in 20  
word and act, and still not hold the discords  
against anyone. People are the agents by  
which forces of good and evil are promoted.  
In the law of progression, the forces of good 24  
and evil are pitted against each other. Those  
in the love of the good should be more for-  
giving than those in the love of the evil, for  
these are expected to be more understanding. 28

- 1 Forgiveness, identified in the heart, wipes  
out past offenses as well as present and future  
ones. A change of mind respecting any force,  
4 so as to bring to light the Truth, will wipe out  
the former adverse forces. A change of act  
will make null and void former inharmonious  
acts. A change of thought or action toward  
8 one person will offset inharmonious thoughts  
and actions held against another person. It  
is forces of consciousness that one deals with  
in the art of forgiveness, and not with people.
- 12 People are the agents by which forces of con-  
sciousness are promoted. Through forgiveness  
one makes the record of his own conscio-  
ness clean.
- 16 Love is the fulfilling of the law. The law,  
by which all things progress, is fulfilled with  
love when all things are viewed in under-  
standing; whether this relates to external  
20 conditions and experiences or to inner  
thoughts and feelings. To forgive one's own  
trespasses within the consciousness is to also  
forgive the trespasses committed outwardly  
24 toward people. When the consciousness is  
clean before God (Laws of Being), the for-  
giveness of God has expressed, and one is free.
- If people persist in being at enmity toward  
28 one that is their matter. One may forgive

another, but they may not forgive. After 1  
one has done all that can be done to bring  
about an understanding, if the unforgiving 4  
attitude remains, the retribution of it will be  
reaped by those entertaining it. If I forgive  
another and they do not forgive me, I receive  
forgiveness in exact law of God; but the one 8  
not forgiving does not receive forgiveness.  
One can receive from God only what he can  
give toward his fellow men, as the Law of  
Forgiveness implies.

**MEDITATION**

12

The forgiving Love of God establishes man  
in wholeness and order.

God forgives my debts as I forgive my 16  
debtors.

Through understanding, I am established in  
forgiving love.

