

Lesson IX

SIN AND DISEASE

Sin and disease are incidental to mortal 1
progression. Both are the result of the limi-
tations imposed upon the unfoldment of 4
Principles of Being on the plane of the flesh. 4
Sin is the spirit or impetus of disease. Disease
is the form of sin. Sin is the unfoldment of
consciousness in ignorance of the Principles 8
unfolding. Disease is the formed aspects of 8
the unfolding forces of darkness. The forces
of Light, as the Principles of Being, become
reversed on the plane of the flesh. This
reversal identifies darkness. The unfoldment 12
of the forces of darkness promotes sin. The 12
disordered results of sin's promotion are
called diseases.

Sin is healed when one ceases to sin. The 16
healing of sin is both relative and absolute. 16
The relative healing of sin is through a change
of mind. When a change of mind is sufficient
to permit the forces of Light to penetrate 20
the consciousness, offsetting the forces of 20
darkness, sin is overcome. The overcoming
of sin is the wiping out of sin. The overcoming
of sin means a new creature; one free from 24
the tendencies of sin. The absolute healing 24

1 of sin is effected in spiritual birth. The
regenerating of the forces of consciousness
dissolves the elements generated in sin. This
4 means a bodily change as well as a mental
one. "Be ye transformed by the renewing of
the mind." The dissolution of the evil mind
is the end of sin. The mortal mind is the evil
8 mind; that in which are the tendencies of
ignorance and lust.

The promotion of sin is lust. Lust, when it
is finished, produces death. Death is the
12 means of dissolving the elements of sin. The
dissolution of the elements of consciousness
by means of death gives the spirit a new
habitation in which to attain to Light. Light
16 is the offset of darkness, though primarily
it is the cause back of the darkness. Darkness,
when it has finished its course, comes under
the jurisdiction of Light, and is dissolved. Sin
20 and disease are dissolved with the dissolution
of darkness. Darkness is ignorance of the
Truth.

Sin and disease are not without their serv-
24 ices to the unfolding consciousness. There is
no chance in Life's unfoldment. Everything
serves the purpose of the All. Both sin and
disease are agents by which the Spirit-forces
28 are formed and unformed. The formation of

the forces of the Principles of Being produces 1
matter. Matter is promoted by means of sin
or darkness. The dissolution of matter is the
liberation of the Spirit-forces confined in it. 4
Disease is an agent by which the dissolution
of matter is effected.

Sin is the imperfections of consciousness in
processes of development. The goal of the 8
forces of consciousness is Perfection. Perfection
is consciously gained through unfolding
through the imperfections. The law of necessity
is one with sin. The ego of necessity 12
unfolds *in sin* before coming into knowledge
of sin. The knowledge *of sin* is associated with
the "tree of the knowledge of good and evil."
Mortally, man becomes as god knowing good 16
and evil, but he must die to the knowing
gained to become the God-Man. This is to say,
that sin when it is finished bringing forth
death. But death, controlled in Divine Law, 20
divests the ego of the garments of sin and
reveals the gained spirit and body of the new
creature. The new creature is in Christ, with
sin forever annulled. It is the living death 24
that destroys sin.

The processes of sin's unfoldment are
revealed as diseases. Disease is incidental to
changes taking place on the mortal plane. 28

1 Change is the law of growth. Change involves
transformation of tissues as well as of
consciousness. Disease is incidental to the
4 liberation of the energies of spirit. It is the
breaking up of the formed tissues, a material
chastening of the spirit of man. Pain and
disorder are due to the formation of the new
8 creature. The pain of disease and the pain
of regeneration are alike to sense but different
in their effect. Fleshly pain is incidental to
the changing elements of the flesh. Regenera-
12 tive pain is incidental to the changing spirit
and its emanated energies to form the spiritual
being. The former is incidental to disease;
the latter to the suffering for the Kingdom of
16 Heaven's sake.

Sin and disease are sense beliefs. These
sense beliefs have been set upon something
man did not understand. It is not that men,
20 through sense beliefs, have produced sin and
disease; they are incidental to the laws of
progression. But not understanding the laws
of progression, men have called the processes
24 of development all sorts of things. Men have
suffered from what they have believed to be
true, hence, have suffered most from igno-
rance. The ignorance of men has been in not
28 discerning God's unfoldment by means of

consciousness. Primarily feeling and not 1
knowing, man named the forces felt names
of diseases, setting up in the flesh the char-
acter of the names. Yet, since Truth cannot 4
be until consciousness is capable of discerning
it, ignorance is a necessity under the law of
evolution. Sin and disease are also necessi-
ties under this law of growth. 8

It is the Son of man or man conscious of
Christ, the Son, that dissolves sin and heals
disease. Man conscious of the Son is con-
sciousness identified in Truth. Truth dissolves 12
sin and disease, reducing the elements of
mortality to nothingness. At this point, God,
the Father-Mother, sets to work to perfect the
Son and to reveal the real state of being. 16
Consciousness as man did not produce sin
and disease, hence, cannot absolutely destroy
them.

The Son of man has power on earth to for- 20
give sins. To forgive is to give for. To give
Truth for sin is to incorporate into the organ-
ism of consciousness the qualities of Truth by
which the ego goes free from sin and its 24
effect, viz., disease. The healing of disease
is incidental to Christ's unfoldment in con-
sciousness. Hence, the forgiving of sin and
the healing of disease are one in the Law of 28

- 1 the Lord. Sin is the cause, disease is the effect,
on the outer planes. But from the inner plane,
the Law of the Lord is the author of all and
4 the controller of all. The sins and diseases
that men comprehend are not so cognized by
Divine Intelligence that sees in purity and
Truth.
- 8 God does not heal diseases or forgive sins.
God, the Absolute Cause, deals with the
essences of sin and the elements of disease
in the "last day" even as in the beginning, but
12 these are unformed and unidentified. This
is to say, they are the essences of darkness
and their forms. These, to God, are the primal
elements of Hell by which the Heaven-qualities
16 are formed. Hence, the unforming of these
elements on the plane of the flesh serves in
forming the spiritual qualities of being. It is
man, conscious of Christ (Truth) that deals
20 with the outer nature and unforms sin and
disease. The dissolved elements of sin are
delivered to the Father or Laws of Being.
These Laws utilize the primal elements of
24 "worked darkness" to form the body of Light.
Man has intercession with God through Jesus
Christ. Jesus Christ is the action of God in
Christ. Men must attain to the Christ con-
28 sciousness to be freed from sin and disease.

Sin is healed through understanding it. 1
Understanding is the light that dissolves dark-
ness. Sin is not to be condemned. It is to be
understood. To condemn sin is to increase 4
its activities or to suppress its forces. The
suppression of the forces of sin results in cer-
tain form of diseases. There are diseases
common to excessive expression as well as to 8
suppression. The sins of omission are as
destructive to the physical domain as the sins
of commission. Through understanding sin
as phases of progression by which one comes 12
into knowledge, sin is not condemned and its
effect is short-lived. Finally, to see sin as an
agent of progression in the Law of Life is to
see it in relation to Creation. This is to see as 16
God sees, not beholding iniquity but the
Truth. The Truth sets man free from sin and
disease.

Sin and disease have infinite forms of 20
expression. In this, they reversely objectify
the qualities of the Infinite. Sin and disease
are aspects of the finiteness of the Infinite.
They are incidental to the unfoldment of the 24
Principles of Being. The Principles of Being
become nonbeing before they can be. Their
nonbeing gives rise to the unprincipled condi-
tions of life. These unprincipled conditions 28

1 and forces are called sin. The unprincipled
conditions understood give rise to the Prin-
ciples. The Principles of Truth are quickened
4 by means of the lie. Perfection is gained
through living through the imperfections.

Sin is present so long as condemnation
exists. Condemnation is lack of understand-
8 ing. Condemnation offset is Love identified.
Love is the fulfilling of the law. The law is
progression in sin. Love is the healing agent
of consciousness. The Love of God is
12 emanated when sin is understood. Sin under-
stood makes its elements and forces usable in
forming the real state of being. The real state
is the sinless, sickless, deathless state. Sin
16 understood is the darkness subjected to the
light.

Diseases can be reduced to the forces of
thought underlying them. These forces of
20 thought can be related to ideas, and ideas to
Principles. Through perceiving Principles
one may emanate their influences outwardly
and heal disease, the effects of sin. The
24 metaphysical healing is from the outer thing
to the idea within. An aggregation of ideas,
consciously gained through understanding
outer conditions, is attractive to illumination
28 of Principles. The consciousness of Principles

is spiritual in contradistinction to the meta- 1
physical. Healing that emanates from the
Creative Principles is regenerative and abso-
lute. This is to say, it produces a change in 4
the consciousness and offsets the condition
permanently. Metaphysical healing is not
permanent. That is, metaphysical healing
offsets inharmony but does not change the 8
nature sufficiently to set up righteous align-
ment of the organism to Principles. This is
because it does not include an understanding
of sin and disease, but, rather repudiates and 12
disregards them.

Righteous alignment of the forces of the
organism to Principles of Being can be
effected only through a change of heart. A 16
change of heart is a change of love. Through
the forces of love being changed from the
basis of sense to that of Truth, the Principles
of Being are emanated into the organism. 20
This produces regeneration and rebirth.
Through regeneration and rebirth the sinless,
sickless, deathless state of consciousness is
identified. This identification is the virginal 24
state of being that appears at the end of
mortality. This state of being is the new
spirit and new body that make for righteous-
ness. 28

1 Mental discords are direct promoters of
disease. Rheumatism may be traced to greed,
fear, bitterness. Fever may have its inception
4 in suppressed passions. Colds are due to
negative forces. Failures and indolence pro-
mote kidney and bladder disorders. Anger
upsets the stomach and digestive organism.
8 Jealousy and envy disorder the liver and gall-
bladder. Because mental discords promote
diseases, men attempt to attribute diseases to
the flesh. In doing this they attempt to exon-
12 erate the Creation from having anything to
do with diseases.

Why should one suffer mental discords?
They are due to ignorance of the Laws of God
16 and the Order of Creation to be unfolded
among men. As one advances in intelligence
and is able to see all things as working
together to promote the good of being, disease
20 is less apt to express. However, the law of
sin having been set up in the consciousness
must fulfil its course. This is to say, that
karmic conditions persist in spite of a change
24 of love and intelligence, until every jot and
tittle of the law of karma are fulfilled. Christ
(Truth) is an offset to karma, but the sins
identified in consciousness must be reckoned
28 with to their complete dissolution. Hence,

the more one enters into the spirit of Truth 1
the more rapidly one reaps the fruits of
discord. This, however, is the rapid dissolu-
tion of evil forces in the presence of a power 4
that controls them.

There are many diseases that are regenera-
tive in their effect. They are the result of
the combustion of accumulated forces that 8
impede the progression of the spirit. Other
diseases are disintegrating in their effect. But
since one grows through the formed and the 12
unformed, both aspects are present in bodily
discords. Disease is the lack of order in the
cellular organism. This is greatly corrected
when an orderly state of mind is identified.
However, there is that which is born of the 16
Spirit and that which comes from the flesh.
Certain forces, identified in the flesh, increase
and multiply, promoting disease of a like
nature. These are more fleshly in nature and 20
yield most quickly to the "things of Cæsar."
All forms of healing serve men, according to
their need.

Pain is incidental to the formation of the 24
spiritual qualities. One spiritually unfolding
may suffer pain. In fact, there would be no
transformation from the material to the spir-
itual state without the agency of pain. This 28

- 1 pain is the suffering for Christ's sake, that
an initiate endures; this is the suffering for
the kingdom of heaven's sake. Pain is also
4 incidental to the changing cells and structures
of the flesh. Pain, when it becomes excessive,
is a promoter of disease. Healing is most
easily accomplished when the pain first
8 presents itself. Pain, induced by spiritual
regeneration, cannot be healed. Its effect is
spiritual and it is gladly endured for the
Spirit's sake.
- 12 Harmony is the goal to be attained, there-
fore the tendency to seek healing when pain
presents itself. If the condition does not yield
to spiritual treatment, then it is oftentimes so
16 fleshly in its nature as to be subject only to
the things of Cæsar. One should seek relief,
either through spiritual or material means.
In this way, the dissolving forces are held in
20 check and the least inharmony promoted.
- Inharmony is disruptive to the organism
and is not to be encouraged. However, what
one needs to suffer, by which he is transposed
24 from an earthy to a heavenly creature, must
be endured. What the Divine Will promotes
cannot be controlled through the will of man.
Thus, there is a suffering for the Spirit's sake
28 that partakes of the chastening, inflicted by

Divine Law. This suffering sets in when one 1
has died to sin. It pertains to the remnant of
elements that must be dissolved in Divine 4
Law to effect the ego's redemption. To die to
sin is to understand the forces of evil, dark-
ness, and death. This dying involves the ego
in the forces of death, in which the remnant
of disease and sin inheres. It is the work of 8
the Lord or action of God to set the ego free
from sin and disease. This freedom is
accomplished through the Law of redemption
at the end of mortality. 12

Sin is both conscious and unconscious.
Unconscious sin is the unfoldment of forces
of ignorance and darkness by which one
grows. Growth is in mastering the inhar- 16
monious forces that arise. Conscious sin is
in the repetition of evils. Conscious sins
result in consciously promoted diseases.
Unconscious sins, or ignorance, result in 20
inharmonious bodily effects that bring the
ego to a conscious recognition of his trans-
gressions. This recognition makes for the
cultivation of health and harmony. On the 24
natural plane, the tribulations of the flesh
force conscious seeking after Harmony. The
discovery of the laws governing the real
nature of man follows in sequential order. 28

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MEDITATION

I am free from the belief of sin through the Christ Mind that makes for understanding and illumination.

4 Sin and disease are understandable in Truth; all sense of fear and ignorance is now overcome.

8 No sense of disease can hold man in bondage for he is controlled in Divine Love.

