

"Suffering, sinning and dying beliefs are unreal"

SH 76:18–29

18 Suffering, sinning, dying beliefs are unreal. When
divine Science is universally understood, they will have
no power over man, for man is immortal and lives by
21 divine authority.

The sinless joy, — the perfect harmony and immortality
of Life, possessing unlimited divine beauty and goodness
24 without a single bodily pleasure or pain, —
constitutes the only veritable, indestructible
man, whose being is spiritual. This state of existence
27 is scientific and intact, — a perfection discernible only
by those who have the final understanding of Christ in
divine Science.

Immaterial
pleasure

SH 76:6–12

6 When being is understood, Life will be recognized as
neither material nor finite, but as infinite, — as God,
universal good; and the belief that life, or
9 mind, was ever in a finite form, or good in
evil, will be destroyed. Then it will be understood that
Spirit never entered matter and was therefore never
12 raised from matter.

Real Life
is God

Ps. 121:1–8

- 1 I will lift up mine eyes unto the hills, from whence cometh my help.
- 2 My help *cometh* from the LORD, which made heaven and earth.
- 3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
- 4 Behold, he that keepeth Israel shall neither slumber nor sleep.
- 5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.
- 6 The sun shall not smite thee by day, nor the moon by night.
- 7 The LORD shall preserve thee from all evil: he shall preserve thy soul.
- 8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Eccl. 3:1, 2, 9–14, 22 (to :)

- 1 To every *thing there is* a season, and a time to every purpose under the heaven:
- 2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;
- 9 What profit hath he that worketh in that wherein he laboureth?
- 10 I have seen the travail, which God hath given to the sons of men to be exercised in it.
- 11 He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

- 12 I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.
- 13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.
- 14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.
- 22 Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: ...

Rom. 8:1–4, 10–13, 15, 22, 23, 28–30

- 1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
- 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
- 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
- 10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.
- 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.
- 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.
- 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.
- 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
- 22 For we know that the whole creation groaneth and travaileth in pain together until now.
- 23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.
- 28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.
- 29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.
- 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

SH 180:31

To reduce inflammation, dissolve a tumor, or cure organic disease, I have found divine Truth more potent than

1 all lower remedies. And why not, since Mind, God, is the source and condition of all existence? Before decid-

3 ing that the body, matter, is disordered, one should ask, “Who art thou that repliest to Spirit? Can matter speak for itself, or does

6 it hold the issues of life?” Matter, which can neither suffer nor enjoy, has no partnership with pain and pleasure, but mortal belief has such a partnership.

The
important
decision

SH 143:13–27

Sometimes the human mind uses one error to medicine another. Driven to choose between two difficulties,
15 the human mind takes the lesser to relieve the greater. On this basis it saves from starvation by theft, and quiets pain with anodynes. You
18 admit that mind influences the body somewhat, but you conclude that the stomach, blood, nerves, bones, etc., hold the preponderance of power. Controlled by
21 this belief, you continue in the old routine. You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of divine Mind.
24 The body is not controlled scientifically by a negative mind.

Error not curative

Mind is the grand creator, and there can be no power
27 except that which is derived from Mind.

SH 165:1, 12–4

1 **P**HYSIOLOGY is one of the apples from “the tree of knowledge.” Evil declared that eating this fruit
3 would open man’s eyes and make him as a god. Instead of so doing, it closed the eyes of mortals to man’s God-given dominion over the earth.

12 Obedience to the so-called physical laws of health has not checked sickness. Diseases have multiplied, since man-made material theories took the place of spiritual
15 truth.

You say that indigestion, fatigue, sleeplessness, cause distressed stomachs and aching heads. Then
18 you consult your brain in order to remember what has hurt you, when your remedy lies in forgetting
1 the whole thing; for matter has no sensation of its own, and the human mind is all that can produce pain.

Causes of sickness

3 As a man thinketh, so is he. Mind is all that feels, acts, or impedes action.

SH 188:11–21

Mortal existence is a dream of pain and pleasure in
12 matter, a dream of sin, sickness, and death; and it is like the dream we have in sleep, in which every one recognizes his condition to be wholly a state of
15 mind. In both the waking and the sleeping dream, the dreamer thinks that his body is material and the suffering is in that body.

Disease a dream

18 The smile of the sleeper indicates the sensation pro-
duced physically by the pleasure of a dream. In the
same way pain and pleasure, sickness and care, are
21 traced upon mortals by unmistakable signs.

SH 302:3

3 The material body and mind are temporal, but the
real man is spiritual and eternal. The identity of the
real man is not lost, but found through this
6 explanation; for the conscious infinitude of
existence and of all identity is thereby discerned and re-
mains unchanged. It is impossible that man should lose
9 aught that is real, when God is all and eternally his. The
notion that mind is in matter, and that the so-called pleas-
ures and pains, the birth, sin, sickness, and death of
12 matter, are real, is a mortal belief; and this belief is all
that will ever be lost.

Identity
not lost

SH 218:27

27 The Scriptures say, "They that wait upon the Lord
. . . shall run, and not be weary; and they shall walk,
and not faint." The meaning of that passage is not
30 perverted by applying it literally to moments of fatigue,
for the moral and physical are as one in their results.
When we wake to the truth of being, all disease,
1 pain, weakness, weariness, sorrow, sin, death, will be
unknown, and the mortal dream will forever cease. My
3 method of treating fatigue applies to all bodily ailments,
since Mind should be, and is, supreme, absolute, and
final.