

# Handling the Belief of Pain

February 28, 2018

HYMNS: 207, 134, 202

## The Bible

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### *Ps. 119:76, 77*

Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live: for thy law is my delight.

### *Jer. 15:18, 21 1st I*

Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? ... I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

### *Ps. 40:13*

Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

### *Isa. 57:18 (to 3rd him), 19 1st Peace*

I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him ... Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

### *Luke 13:11-13*

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.

### *Ps. 25:1, 2 (to :), 6, 8 (to :), 12, 13 (to :), 15-18, 20*

Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee: ... Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have been ever of old. ... Good and upright is the Lord: What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; ... Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net. Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses. Look upon mine affliction and my pain; and forgive all my sins. O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

### *Matt. 9:19-22 Jesus*

Jesus arose, and followed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

**Ps. 3:3-5**

But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me.

**Isa. 49:13**

Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

**Rom. 8:1, 2, 9 ye (to 1st .), 14-17 (to 2nd );, 26 1st the (to us), 28, 35, 37-39**

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. ... ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. ... For as many as are led by the Spirit of God, they are the sons of God. 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. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; ... the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us ... 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. ... Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

**II Cor. 5:8**

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

**John 8:32**

And ye shall know the truth, and the truth shall make you free.

**Science and Health with Key to the Scriptures, by Mary Baker Eddy**

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**SH 478:14-18, 20-23**

*Question.* — Does brain think, and do nerves feel, and is there intelligence in matter?

*Answer.* — No, not if God is true and mortal man a liar. The assertion that there can be pain or pleasure in matter is erroneous. How can intelligence dwell in matter when matter is non-intelligent and brain-lobes cannot think? Matter cannot perform the functions of Mind.

**SH 145:8-17**

The struggle for the recovery of invalids goes on, not between material methods, but between mortal minds and immortal Mind. The victory will be on the patient's side only as immortal Mind through Christ, Truth, subdues the human belief in disease. It matters not what material method one may adopt, whether faith in drugs, trust in hygiene, or reliance on some other minor curative. Scientific healing has this advantage over other methods, — that in it Truth controls error.

**SH 211:32-4**

Nerves are not the source of pain or pleasure. We suffer or enjoy in our dreams, but this pain or pleasure is not communicated through a nerve. A tooth which has been extracted sometimes aches again in belief, and the pain seems to be in its old place.

**SH 212:12**

When the nerve is gone, which we say was the occasion of pain, and the pain still remains, it proves sensation to be in the mortal mind, not in matter. Reverse the process; take away this so-called mind instead of a piece of the flesh, and the nerves have no sensation.

**SH 414:19**

The Christian Scientist's argument rests on the Christianly scientific basis of being. The Scripture declares, "The Lord He is God [good]; there is none else beside Him." Even so, harmony is universal, and discord is unreal. Christian Science declares that Mind is substance, also that matter neither feels, suffers, nor enjoys. Hold these points strongly in view. Keep in mind the verity of being, — that man is the image and likeness of God, in whom all being is painless and permanent. Remember that man's perfection is real and unimpeachable, whereas imperfection is blameworthy, unreal, and is not brought about by divine Love.

**SH 76:18-29**

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 divine authority.

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

**SH 113:26**

The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: There is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in good, and no good in matter.

**SH 122:1**

The evidence of the physical senses often reverses the real Science of being, and so creates a reign of discord, — assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false witnesses, and reveal the kingdom of heaven, — the actual reign of harmony on earth. The material senses' reversal of the Science of Soul was practically exposed nineteen hundred years ago by the demonstrations of Jesus; yet these so-called senses still make mortal mind tributary to mortal body, and ordain certain sections of matter, such as brain and nerves, as the seats of pain and pleasure, from which matter reports to this so-called mind its status of happiness or misery.

**SH 153:21**

The fact that pain cannot exist where there is no mortal mind to feel it is a proof that this so-called mind makes its own pain — that is, its own belief in pain.

**SH 188:11**

Mortal existence is a dream of pain and pleasure in 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 mind. In both the waking and the sleeping dream, the dreamer thinks that his body is material and the suffering is in that body.

**SH 261:8-20**

The effect of mortal mind on health and happiness is seen in this: If one turns away from the body with such absorbed interest as to forget it, the body experiences no pain. Under the strong impulse of a desire to perform his part, a noted actor was accustomed night after night to go upon the stage and sustain his appointed task, walking about as actively as the youngest member of the company. This old man was so lame that he hobbled every day to the theatre, and sat aching in his chair till his cue was spoken, — a signal which made him as oblivious of physical infirmity as if he had inhaled chloroform, though he was in the full possession of his so-called senses.

**SH 346:19-30**

We treat error through the understanding of Truth, because Truth is error's antidote. If a dream ceases, it is self-destroyed, and the terror is over. When a sufferer is convinced that there is no reality in his belief of pain, — because matter has no sensation, hence pain in matter is a false belief, — how can he suffer longer? Do you feel the pain of tooth-pulling, when you believe that nitrous-oxide gas has made you unconscious? Yet, in your concept, the tooth, the operation, and the forceps are unchanged. Material beliefs must be expelled to make room for spiritual understanding.

**SH 415:1, 27-20**

Immortal Mind is the only cause; therefore disease is neither a cause nor an effect. Mind in every case is the eternal God, good. Sin, disease, and death have no foundations in Truth. Inflammation as a mortal belief quickens or impedes the action of the system, because thought moves quickly or slowly, leaps or halts when it contemplates unpleasant things, or when the

individual looks upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve inflammation. They quiet the thought by inducing stupefaction and by resorting to matter instead of to Mind. Opiates do not remove the pain in any scientific sense. They only render mortal mind temporarily less fearful, till it can master an erroneous belief.

Etherization will apparently cause the body to disappear. Before the thoughts are fully at rest, the limbs will vanish from consciousness. Indeed, the whole frame will sink from sight along with surrounding objects, leaving the pain standing forth as distinctly as a mountain-peak, as if it were a separate bodily member. At last the agony also vanishes. This process shows the pain to be in the mind, for the inflammation is not suppressed; and the belief of pain will presently return, unless the mental image occasioning the pain be removed by recognizing the truth of being.

A hypodermic injection of morphine is administered to a patient, and in twenty minutes the sufferer is quietly asleep. To him there is no longer any pain. Yet any physician — allopathic, homœopathic, botanic, eclectic — will tell you that the troublesome material cause is unremoved, and that when the soporific influence of the opium is exhausted, the patient will find himself in the same pain, unless the belief which occasions the pain has meanwhile been changed. Where is the pain while the patient sleeps?

The material body, which you call me, is mortal mind, and this mind is material in sensation, even as the body, which has originated from this material sense and been developed according to it, is material.

**SH 472:14-19 Error (to 1st .)**

Error is a supposition that pleasure and pain, that intelligence, substance, life, are existent in matter. Error is neither Mind nor one of Mind's faculties. Error is the contradiction of Truth. Error is a belief without understanding. Error is unreal because untrue.

**SH 170:22**

Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress. The age seems ready to approach this subject, to ponder somewhat the supremacy of Spirit, and at least to touch the hem of Truth's garment.

**SH 392:31-21**

Exclude from mortal mind the offending errors; then the body cannot suffer from them. The issues of pain or pleasure must come through mind, and like a watchman forsaking his post, we admit the intruding belief, forgetting that through divine help we can forbid this entrance.

The body seems to be self-acting, only because mortal mind is ignorant of itself, of its own actions, and of their results, — ignorant that the predisposing, remote, and exciting cause of all bad effects is a law of so-called mortal mind, not of matter. Mind is the master of the corporeal senses, and can conquer sickness, sin, and death. Exercise this God-given authority. Take possession of your body, and govern its feeling and action.

Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man.

Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government. Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation.

***SH 195:11***

The point for each one to decide is, whether it is mortal mind or immortal Mind that is causative. We should forsake the basis of matter for metaphysical Science and its divine Principle.

***SH 218:32-2***

When we wake to the truth of being, all disease, pain, weakness, weariness, sorrow, sin, death, will be unknown, and the mortal dream will forever cease.

***SH 125:12-16***

As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy, — from fear to hope and from faith to understanding, — the visible manifestation will at last be man governed by Soul, not by material sense.

***SH 69:13-16***

Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and of man deathless and perfect and eternal.

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