

## Lesson XI

### RIGHTEOUS CONCEPTS ABOUT THE BODY

Righteous concepts about the body help to 1  
conceive the righteous body. What is not  
conceived in mind is not brought forth. The  
outer concept of mind is a means by which 4  
the Principles back of the conceptions may  
operate to produce themselves. What one  
can conceive in mind can be brought forth  
in form. The righteous conceptions produce 8  
their likeness. But to manifest their realities,  
the present form must undergo a change.

One cannot put new wine into old wine-  
skins. That is, the body to be is not the body 12  
that now is. The body that is now is the means  
by which consciousness of the realities of  
Being is gained. These realities form their  
own state of being, dissolving the elements 16  
of matter. The formation of the new states  
and the dissolution of the old are controlled  
in one action of Divine Law. Consciousness  
of realities of Being is in understanding the 20  
dual aspects. This is the substance-body in  
essence.

The body is the formed of the unformed;  
the visible of the invisible. It is the vehicle 24  
through which qualities of consciousness are

1 expressed. It is also the means by which more  
is known, the house which the ego inhabits.  
The actions of the plane of body react to the  
4 plane of mind; the forces of the mental plane  
enact themselves on the plane of body. Body  
is earthly and heavenly in character, material  
and spiritual, mortal and immortal. Its  
8 character is determined by the developed  
consciousness. The elements of the body are  
the solidified essences, generated by the spirit  
and functioned by the mind and soul. Body  
12 is the fourth aspect of consciousness, the  
outer picture of the forces of spirit, soul, and  
mind.

The mortal or material body is the product  
16 of the senses. It is formed in the elements of  
sex, hence, is subject to sin, sickness, and  
death. Sex is the separated state of conscious-  
ness. It was identified when the male and  
20 female Qualities of Being were cut in two.  
This twoness characterize the consciousness,  
making for heavenly and earthly develop-  
ment. The earthly body, the vehicle of  
24 mortality, is the garment with which con-  
sciousness is clothed while it develops its  
heavenly qualities. Consciousness must live  
through the earthly elements before it can  
28 put on the heavenly. The forces of mortality,

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mastered, make for consciousness of the 1  
heavenly.

The heavenly is reverse to the earthly. 4  
Through reversing the earthly forces one gains  
the heavenly qualities. The heavenly qualities  
of consciousness fulfilled in Divine Love result  
in the immortal body. The immortal body is 8  
the formed aspect of the heavenly qualities.  
It is the outpicturing of the involved forces  
evolved in mortality, that is, mortal forces  
transposed to their spiritual equivalents.  
Before the immortal body can be formed it 12  
must be identified as substance. The substance  
of immortality is identified through perceiving  
and conceiving the truth about the material  
things. This is to perceive the untruth also. 16

It is conception that produces body. Per-  
ception identifies mind. To mentally perceive  
the physical aspects, including the body, is  
to identify the first heaven. The first heaven 20  
passes away as the spiritual conceptions of  
the plane of form are realized. This is also  
the passing of the first earth, or the elements  
of material, physical form. 24

The body to be formed as the vehicle of the  
immortal is in the consciousness of mortality  
gained. This is to say, when an ego under-  
stands the mortal forces of his consciousness, 28

1 the essence of the next plane of being is identified. The reduction of the formed to its  
2 essences, through spiritually perceiving it, is  
4 that by which the next expression of form  
is identified. Mental perceptions are from  
the outer mind while spiritual perceptions are  
8 from the inner Spirit. Spiritual perceptions  
and conceptions are one, the knowing and  
being of Principles of Being. The reality of  
body is in this oneness. It is this oneness that  
12 makes for a sinless, sickless, deathless state of  
being.

Mental perceptions of the physical plane  
of materiality transcend the knowledges of the  
senses. Mental perception results in increased  
16 capacity of health and rejuvenation. Spiritual  
perceptions and conceptions about the body  
result in rebirth and regeneration. The reality  
of being is from the Spirit. Mental perceptions  
20 have a renewing and revitalizing effect upon  
the body, but are not sufficient to change its  
elements. "Ye must be born again." That  
is, consciousness must come under the Laws  
24 of Being to be manifested in reality of spirit  
and body. One is reborn through the action  
of Truth (Christ). Mental development  
prepares consciousness to know the Truth.  
28 Truth is known through an action of God in

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the prepared consciousness. Spiritual perception and conception must follow mental perception to permit Truth to be known, and rebirth to result.

The temporary condition of body permits consciousness great freedom. Change is the law of progression. The changing body accommodates itself to the spirit. Until the spirit of man makes connection with the Spirit of God (Christ), the temporary condition of the body results in death. Yet, death is a merciful provision in mortality by which the spirit clothes itself in a new garment. If the spirit could not put on a new bodily garment, it would become confined to matter to its destruction. This would be annihilation of man instead of his being an ever-unfolding consciousness of God. The body without the spirit is dead; but the body joined with the spirit is eternal life. This is not to say that the body is eternal, but that consciousness eternalized can fashion the body according to its needs.

The temporary condition of the mortal body permits the immortal one to appear. To be temporary, the mortal body changes and decays. The reality of the body is in the consciousness of Being gained through living.

- 1 Being is God. Through understanding oneself  
in relation to God, one understands God, and  
the action of God in man. "This is life eternal  
4 that they might know God, and Jesus Christ  
whom he hath sent." Jesus Christ is the action  
of God to form the reality of being; united  
spirit and body.
- 8 The righteous concepts of everything on  
the formed plane make for the reality of the  
body. All formed expression is body. To  
understand the plane of form is possible only  
12 from the Spirit that caused it to be. Hence,  
one does not have the righteous concepts of  
the plane of form until he attains to Truth.  
Truth is the identified Spirit of God or Christ.
- 16 Christ is the light of the body. The body  
formed from Christ is fourth dimensional;  
that is, capable of being formed or unformed  
in Divine Will. This is the garment of egos,  
20 born of the Spirit. That which is born of the  
flesh is subject to limitation and disorder.
- The reality of being is not in the body that  
is mortal but in the consciousness of Truth,  
24 gained by means of mortal expression. This  
consciousness is both heavenly and earthly,  
that is, both unformed and formed. To gain  
the reality of being one must meet and master  
28 the unrealities. The unrealities characterize

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the plane of mortality. The inharmonies that 1  
beset the mortal are unreal. This is to say  
they are not permanent or eternal in their  
character. This is a fortunate provision. 4  
Through mastering the forces of inharmonies  
one makes connection with the Spirit within  
and is opened in spiritual understanding.  
Spiritual understanding is the beginning of the 8  
identity of the immortal.

The body is more than meat and drink.  
Yet, righteous treatment of the present body  
as to food and drink makes for control of 12  
appetite. Controlled appetite is the control  
of the forces underlying appetite. It also leads  
to righteous concepts of food and their effects.  
A purified state of mortal body permits the 16  
ego to become conscious of harmony. Yet,  
inharmony forces mastery of the inharmoni-  
ous conditions and promotes desire for the  
spiritual. The forces of the body, developed 20  
in mortality, are finally mastered by Christ.  
This is to say that the primal elements of  
mortality remain to the "last day," stored up  
in the Law of Creation to effect the dissolution 24  
of mortality. This dissolution is in the Law of  
the Lord, operative in Christ Consciousness.

A polluted body, one full of iniquitous forces  
and disease, makes for a disordered spirit. 28

1 The necessity for health also serves the  
unfolding Spirit. Man cannot form the spir-  
2 itual body but he can prepare a proper  
4 body-consciousness in which the Spirit may  
act to bring it forth. Mastering the discords  
and woes of the bodily plane is part of this  
preparation. The body of man is the center  
8 of which his environment is the circumference.  
The forces of both planes of body must be  
mastered to assure righteous bodily con-  
sciousness. Except the ego gains harmonious  
12 bodily consciousness it does not conform  
body to the pattern in heaven.

What one does not attain on the natural  
plane one cannot attain on the spiritual plane.  
16 This is to say that every natural force has  
a spiritual equivalent. To attain to the  
spiritual force one must master and under-  
stand the natural force. This opportunity for  
20 progression characterizes the bodily plane.

The spiritual body is the formed aspect of  
the spiritual consciousness. The spiritual  
consciousness is the realities gained through  
24 understanding the material forces. As the  
spiritual consciousness is established, the outer  
body becomes but a shell in which the spiritual  
body is formed. The spiritual body is formed  
28 within while the outer aspect of mortal body



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becomes but a “coat of skins” that covers it. 1  
The spiritual body is formed through spiritual  
birth. This is effected in the Law of Life,  
operative in Jesus Christ. The spiritual body 4  
may be felt as a living, pulsing, breathing  
being, with the remnant of mortality covering  
it from sight. The spiritual body is gained in  
the living death. This involves the quickening 8  
of the forces that make for death of the mortal  
body, with the mastering of these forces by  
Christ.

As the spiritual body is formed within 12  
through action of Truth (Christ), the elements  
of the mortal body are reduced to naught.  
These essences of naught are translated and  
re-formed, though there is a remnant that is 16  
thrown off at the end of mortality. This  
is the element of mortality that made man  
mortal, and for which he is not responsible.  
It is the function of the Law or Lord to bring 20  
a finish to this, even as it produced its  
beginning. The dissolving of the elements  
of mortality is in the Law of the Lord. They  
are absorbed and assimilated by the spiritual 24  
body, much as the mortal body assimilates  
and absorbs the elements of food. The  
dissolution of the mortal body takes place  
when the Body of Christ has been introduced 28

1 into consciousness. This is introduced in the  
coming of Christ.

Age is associated with the mortal body  
4 because it is temporary and formed in time.  
The spiritual body is ageless, partaking of the  
nature of eternity. Eternal youth is one with  
eternal life. Both characterize the fourth  
8 dimensional plane of being. The immortal  
plane of being is the heavenly identity of the  
third dimensional. Immortals must grow up to  
eternal life and being. The restoration of  
12 consciousness to its righteous relation to  
Being will permit the body to share in the  
Qualities of God. Body will then be free from  
age and limitation.

16 The metaphysical tendency to disregard  
the present body is not conducive toward the  
identification of righteous body. Body must  
be regarded and understood on all planes of  
20 expression. Consciousness progresses by  
means of the body and is expected to appreciate  
it. To disregard the body is to promote  
the bodiless state of consciousness. This is  
24 to be returned to the plane of invisible forces  
where form is not. Where there is no form  
there is no consciousness of being. The  
formless plane is the potentiality of the plane  
28 next to be formed.

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The gaining of the consciousness of form 1  
is that which permits Being to be manifested  
in righteous bodily expression. Consciousness  
of form is identified when body is understood 4  
in relation to Creation. Body is the earth of  
the heavens that God created. The earth and  
heavens are one in God-Mind, and must be  
so conceived in the mind of Man. Spirit 8  
(heaven) and Body (earth) are one. The  
righteous conception of the spirit of man in  
relation to the Spirit of God is also the right-  
eous conception of body and its formation. 12

Body is the product of the love conscious-  
ness. It is the vehicle in which consciousness  
wills to be. When love is restored to Divine  
Order, and its righteous relation identified in 16  
consciousness, body will be transformed as  
well as formed anew in righteous expression.  
Love is the transforming and transmuting  
Power of Being. It is through reborn love that 20  
the body is transformed (changed in form).  
The change is in the elements that com-  
pose the body, not in the outline of form.  
Outline of form is provided for in Divine 24  
Mind. Man is the likeness of the Image that  
exists in God-Mind. The likeness is a state  
of consciousness of which the body is the  
image, the Principles of Being reversing on 28

1 the manifest plane. When consciousness is like God intended, the body is established in righteous expression.

4 **MEDITATION**

I see the body as the form of spiritual realities.

8 I rejoice in oneness of spirit and body; in wholeness and harmony.

I die continually to the limited concepts about body and come into the understanding of the temple of God, which I am.

