

Lesson XIV

RELATION OF WILL TO BODY AND HEALTH

Body is the organism of consciousness, the 1
vehicle of will. It is through will that con-
sciousness is unfolded. Will is determination
to be. Will is innately united with under- 4
standing; though consciousness is not always
aware of what is working out. Will is the
medium of activity. Through activity forces
of spirit, soul, mind, and body are progressed. 8
When the will is *consciously* coupled with
understanding one acts so as to promote
harmony and health. There is a long period
of growth in which there is no conscious 12
understanding, hence, the will to be persists,
the ego acting upon his impulses and sense
desires.

The flesh of the Word is the body to be 16
gained. This is the body that is fashioned in
Divine Will. Divine Will is not set up in the
consciousness until one dies to self-desires
and the will of the senses. One cannot die to 20
self-desires until the self-consciousness is
completed. One cannot become will-less so as
to be opened to the Law of Divine Will until
the self-consciousness is culminated in its 24

1 experiences of good and evil. Metaphysics
culminates self-conscious progression and
determines the ego's eligibility to enter the
4 spiritual path, and to come under the Divine
Will.

A great many of the disorders that beset
self-consciousness are induced by self-will.
8 Not expressing in understanding but following
the blind impulses of desire, the ego does
many things that are not in keeping with the
inherent Will of Being. This builds up karma
12 and necessitates another opportunity by which
one finishes what was not before completed.
If he fails to do this, more karma is added,
until through many reëmbodiments, the will
16 to grow and advance has piled up many dis-
cords in which the body is involved. All outer
discords react discordantly upon the body,
making for sickness and woe. Spirit, soul,
20 and mind are also involved, many distresses
accruing to self-consciousness in its effort to
progress the self.

Living is the means by which consciousness
24 is gained. Living involves forces of spirit,
soul, mind, and body. What one does, says,
and thinks affect the body as well as the other
departments of consciousness. The body is
28 the "lamb" that is slain from cycle to cycle,

until the consciousness grows up in understanding so as to think, say, and do the Truth. Truth sets man free from karmic conditions, though this is primarily accomplished through a change of thought, word, and act.

Body is the outer factor of consciousness. It suffers from the erroneous forces of the spirit, soul, and mind, as well as from the willful transgressions of the outer man. Body also bears the brunt of transgressions, made in ignorance of the Laws of Being. One suffers as much for what he does not do, when capacity is seeking to assert itself, as for the wrongs committed. The willingness to be all that God requires will free one from suppression; and make for a better state of health. Many discords thought to be physical are the result of suppressed forces of spirit, soul, and mind.

Thought has a direct effect upon the body. The will to think only that which is uplifting and healing has a freeing effect, making for poise of mind and health of body. The will to do good, to master the evil, to conform to humanity of character, all have a harmonizing effect upon the body. Will is the agent of expression and is operative by means of body. The will to think, speak, and do what is in

- 1 keeping with the good of all reacts harmoniously to the body of man. Innately, the willingness to be what God intended, and
4 to find the way of Life, is to set the consciousness free from discords and to promote the health of the natural organism. What one frees in the inner forces, one frees in the body.
8 What one binds upon the outer man, that is bound upon the inner forces.

Harmonious conduct reacts harmoniously to the spirit, soul, mind, and body; while
12 inharmonious conduct holds the forces of these departments of consciousness in bondage, making for suppression and woe.

The I is more conscious of body than it is
16 of the spirit. The I develops by means of the will. Primarily, will is confined to doing what selfishness dictates. This makes for bodily discords and inharmonies, but is a phase of
20 development through which one suffers. As selfishness gives way to unselfishness better feeling is expressed, and the body reacts to this more harmonious expression. Unselfishness is not the goal of progression. Selflessness is to be attained; the capacity to subject the thought and feeling to the Divine Will and to be born anew.

28 It is spiritual birth that frees the body and

ushers the ego into a state of harmony 1
that will be eternal. However, the death of
the old man and his deeds, attend the path
of spiritual progression. The inharmonies 4
induced in this death are constructive in their
tendencies. On the selfish and unselfish
planes of progression the inharmonies are
destructive, though the desire of the ego to be 8
freed marks the real gain of these experiences.

The self-will relates to person. Person is
the mortality of consciousness. Personal
forces, engendered in developing sense con- 12
sciousness, make for ill-health. One can
become so self-centered as to be in a state of
ill-health. One can so turn the thought of
sickness over in the mind, or become a slave 16
to the pains of the body, that it requires a
super-action to set the consciousness free.
One can *will* to be free from these enslave-
ments. 20

Through asserting the will one comes into
greater understanding. Will is a great agent
of growth to self-consciousness. If one wills
only to express harmoniously in regard to all 24
concerned, will becomes an agent of har-
monious growth. However, a certain lack of
knowledge, at low planes of self-development,
permits the will to become assertive and 28

- 1 greedy. This bondage must be broken before
will becomes an agent to serve rather than
to entice and to destroy.
- 4 Some of the most common diseases are the
result of willfulness. That is to say, an exces-
sive expression of will, without the modifying
effect of understanding. Rheumatism is the
8 effect of acidity in the blood and system.
Acidity is due to the will of appetite, or the
will of emotions not controlled to love and
harmony. Where rheumatism results from
12 acidity, physically engendered, appetite is
permitted to control without the modification
of understanding. When acidity is engen-
dered through false emotions, such as hate,
16 envy, jealousy, the will of feeling has been
allowed to control the consciousness, without
the modifying effect of love. Paralysis is oft-
times due to excessive expression, mentally,
20 emotionally, or through muscular activity.
Forces are depleted and lack of strength and
energy ensue. Heart disease may be the result
of selfishness, with self-will greedily active to
24 promote personal gains.

There is a positive as well as a negative side
to disease. The negative embraces the lack
of doing, the positive pertains to the over-
28 doing; to the excessive expression. On the

positive side, it is the will that brings about 1
the inharmony. The will to eat, to think, to 2
say, to do, out of balance and harmony, pro- 3
mote disease and disorder. To wheel the will 4
in line with balance and order, with unselfish- 5
ness and poise, is a great promoter of health 6
and harmony. To do what one can do in 7
a state of joy and happiness is health- 8
promotive. This does not imply that the thing 9
done occasions the joy and happiness. Joy 10
and happiness must always be found within 11
the consciousness. They spring up through 12
the conviction that what is brought to one's 13
hand to be done is necessary as a means of 14
growth. Each attracts his own in the Law of 15
Life, and nothing happens by chance. One 16
always has something to learn or something 17
to teach others in all experiences. 18

Finally, to see all things from the stand- 19
point of spiritual law is to set the body free. 20
Body is made up of emanated energies of 21
spirit, soul, mind, and will. It is the formed 22
aspect of one's developed consciousness. Out- 23
wardly, bodies of mortals may appear alike, 24
but it is the conscious development of the 25
ego, inhabiting the body, that determines its 26
quality and nature. Since will is the forces 27
of consciousness in expression, and the body 28

1 is the aggregation of the forces expressed,
nothing relates so closely to the body as the
will. It is the will of consciousness, conformed
4 to the Divine Will, that makes for the Spirit-
body, the body of realities. Yet, this embraces
the will of forces of spirit, soul, mind, and
body, and means a change of consciousness
8 from the self-will to the will-less state.

To do the will of the Father assures har-
mony. Health is an outer aspect of harmony.
Health is the symbol of which harmony is the
12 reality. When the real consciousness of being
is identified, the forces of spirit, soul, mind,
and body are coördinated to the Principles of
Being underlying them, and harmony is
16 omnipresent. This capacity is present only
to one, dead to self-will and alive in obedience
to the Divine Will. The state of harmonious
being is worked out through the operation of
20 Divine Will in the processes of spiritual
birth. The result of spiritual birth is the body
of realities, conformed in its forces to the
Principles of Being. Egos so positioned will
24 be whole, made one with Christ. These will be
well and harmonious, going free from sin,
sickness, and suffering.

Body includes the environment, the outer
28 affairs of living. The will of Truth must be

introduced into the environment and affairs 1
to effect harmony. It is in dealing with these
outer things that one bears witness of the will
of Truth, or of the will of self. What one 4
enacts, as to its spirit, reacts for good or ill
upon the bodily consciousness. It is through
the will that one affects the body harmo-
niously or inharmoniously. The more refined 8
the thought and the love become, and the
more these penetrate the will that prompts
expression, the more harmonious the reaction
to the bodily plane. 12

One may bolster up the body as it goes
through the changes, incidental to a changing
consciousness, but only a reborn will furnishes
the supply necessary to effect its regeneration 16
and redemption. The will to live by which
one may grow in wisdom, love, and grace,
causes one to aid the body in artificial ways.
Scripture shows it is better to cut off the 20
offending member than that the whole body
should perish. It is better to promote har-
mony in artificial ways than to permit the 24
antagonistic forces to overthrow the con-
sciousness, and demand the body as a forfeit.
When one is sufficiently advanced, one can
discern these aids as temporary means to a
more important end than health, and so be 28

1 free from condemnation.

It is not to be well that one spiritually
4 unfolding promotes harmony of thought,
feeling, and action. It is to promote the
consciousness so that one may advance in
Wisdom and Love, coming under the author-
8 ity of Divine Will. It is through this authority
that one is spiritually born and brought to the
goal of existence. Health is desirable as a
means by which one unfolds spiritually and
12 naturally into the capacity of the real state of
being. In this spirit, one always seeks to pro-
mote harmony, however it needs to be
attained. It is not willful to utilize the means
that Intelligence has promoted to assure one's
16 health.

One spiritually unfolding would rather
suffer in the flesh for the Spirit's sake, if need
be, if by so doing a spiritual victory is gained.
20 The will to let the Divine Will be done will
give one the clue as to his conduct. All things
are permissible to one conformed to the
Divine Will, but not all things are expedient.
24 To have no other will but to let the Divine
Will direct as to thought, word, and action,
is to progress on the spiritual and the natural
planes in the way necessary to effect bodily
28 redemption.

If one wills to do the Truth known, he 1
will come into a fuller understanding of the
Creative Plan and Principles. Man, governed
by Divine Will, is the organism of God by 4
which God works to reveal more of its Plan
and Purpose. Man is the Will of God when
really identified. Man as the Will of God is
the embodiment of Divine Qualities. This 8
organism is free from sin, sickness and death
when all states of bondage have been sub-
jected to the action of God (Divine Will)
through the service performed. Harmony is 12
gained when the Real Man is identified. This
is the earth in which the Will of God is per-
fectly expressing.

MEDITATION 16

Body is the organism of consciousness in
which the Principles of Being unfold.

I rejoice in the authority of the Divine Will,
effecting spiritual birth and redemption. 20

I am glad to let the Divine Will promote its
Qualities to reveal the reality of being.