

Lesson XVI

RELATION OF EATING AND THINKING

- 1 Eating is the digestion and assimilation of
elements of food. The food eaten is made up
of certain elements. When these elements
4 conform in right combination and quantity to
the elements of the body, it is nourished and
a state of health expresses. When there is a
mixture of elements or an excess, so as to
8 promote inharmony, disease and waste ensue.
- The vitamin of food is its spirit. Food is
valuable according to its vitamins and its
calories. The calorie is its heat-producing
12 energy. The science of food and eating has
especially unfolded with the science of mind.
A century ago food was anything one wanted
to eat, with people entirely governed by their
16 uncontrolled desire as to what they should
eat. Even now, people claim that the desire
is the index to the food needed. The animal
desire has been developed in the sensations
20 of the flesh and must be brought under the
dominion of understanding. This will produce
a new desire, one partaking of the spirit of
knowledge and a controlled will. When one
24 has mastered the forces of self-consciousness,
he can depend upon his natural impulses as

a guide as to food selection. The natural 1
should be the result of an intelligence that
transcends the knowledges developed on the
plane of sense consciousness. 4

It is the spirit of the food eaten that makes
up the nature of the physical organism.
From the mental side, the body is affected by
the thought. Thought is mental assimilation 8
and digestion, with the forces projected in
the process leaving their impression upon the
nature. Just as there is a residue of food that
makes up the waste of the body, so there is 12
a wasteful residue of thought. Both thinking
and eating must be conformed to a higher
understanding, and their forces controlled to
a higher will, before their effects are har- 16
monious to the organism of the ego.

The spirit of the food eaten, as well as the
spirit of the thought, makes up the character
of the brain organism; the controlling factor 20
of the entire body. Experiments reveal the
residue of spirit-energy of food eaten in the
cellular organism of the brain. This has
especially been the case when the flesh of 24
animals has been eaten as food. The spirit of
fruit and vegetables is of necessity different
in its quality than that of meats or animal
foods. It is well to know that the essences of 28

- 1 food and thought give characteristic to the
mind and body of man, leaving their impres-
sions of good or ill upon the organism.
- 4 Back of all formed things is the idea that
formed it. Back of the formation of food are
the ideas and forces that constitute their
elements. When we partake of food we
8 partake of their spirit. Why partake of the
spirit of the hog when the spirit of an orange
or that of an apple is so much more
harmonious to the thought. Ideas are the
12 function of mind. Mind has its center of
operation from the brain. The spirit of food
has its final identity in the brain. The brain
partakes of the essences of thought and of
16 food. Thought in turn, functioned by means
of brain, partakes of the character of the
spirit of food. Refined food means a refined
brain, with capacity of refined thought. A
20 refined brain also is the capacity to receive
from the Spirit, from whence cometh the
essences of intelligence, or refined ideas.
- Man's eating is always in keeping with his
24 will. His will is in keeping with his desires.
His desires are in keeping with his thoughts.
More refined thought means more refined
food, through the law of desire or demand.
28 Bodily refinement is in keeping with the

mental change. A change in the mental taste 1
builds up a changed physical taste. Taste,
as to food, clothing, environment, is in keep-
ing with the mental progression. 4

One's eating is in the sense consciousness
until it is mentally controlled. The sense
consciousness follows the natural desires and
impulses. Gluttony of food is one with uncon- 8
trolled thought. Self-control involves the
control of thought, emotions, and appetites.
The soul, the plane of feelings, is influenced
by the mental unfoldment; and, in turn, 12
exercises an influence over the physical
domains. When the feelings are sensual,
appetite runs riot. Drinking, eating, and
sensual excitations are one to the mind of the 16
sensualist. False stimulation, through strong
drink and concoctions of food, quickens the
sense passions. Control of thought, with the
development of higher intelligence, is the only 20
offset to sensualism of any form.

The mental development must give rise to
the spiritual to effect marked physical changes.
When the body is seen as the temple of God, 24
and that it is to be a tabernacle in which the
Spirit is to abide, desire to include the body
in the changing consciousness is aroused.
While it is not the material body that is to 28

- 1 become the temple of the Holy Spirit, yet,
without seeing the body that now is, in its
relation to harmony, proper understanding of
4 the body cannot arise. If the body that is
now is not understood, how can the intelli-
gence by which the righteous body is fashioned,
be liberated in consciousness? Consciousness
8 works by means of the symbol to gain the
capacity to conceive and to bring forth the
reality. Righteous consciousness of the present
body is essential by which one may be mani-
12 fested in the righteous body. This is to be
formed when the righteous consciousness of
body is brought under the control of the
Spirit of Christ.
- 16 Body is an essential factor of consciousness
and the relation it bears to thought and food
makes for its materiality or spirituality. Both
eating and thinking are individual matters,
20 and keep pace according to the unfoldment of
the ego. The methods of advancement of one
ego, in respect to thought and food, are
similar to that of all advancing egos. Yet, just
24 as a food may agree with one and disagree
with another, according to the chemistry of
the body, so the application of harmonious
thought and food gives rise to particular
28 experiences according to the advancement of

people working out these matters. 1

No law can be absolutely set down for another as to food or thought. There are impersonal principles relating to each that apply alike to all, according to the unfoldment. What one can work out today, as to food, may not be worked out by another until years hence. A right relation of unfoldment must exist in the consciousness to permit the harmonious outworking of the science of dietetics. Likewise, what one can think today and by his thought adjust his life, others may not attain until later. But because harmonious food and thought produce discords in their application to the individual does not imply that one is pursuing the wrong course. Anything pure projected toward that which is less than itself will cause the corresponding impurities to arise. 8 12 16

The impurities of thought arise in the presence of purity of thought; even so, the effects of impurities of food are stimulated in the presence of harmonious combinations of food. There is no growth on either the mental or the physical plane without struggling with the ignorance and its effects, before indulged in. 20 24

Eating and thinking work out as one, and 28

1 diet continually undergoes changes. Because
one has worked out the problem of food
today, finding a harmonious adjustment, does
4 not imply that this is a fixed standard. Food
that agrees today with the system may not
apply so harmoniously later. This is because
the chemistry and alchemy of the body are
8 changing. This change is produced through
the spiritualization of energies that is con-
tinually going on, especially in one spiritually
12 unfolding. Deep-seated forces are turned over
in the regeneration of the consciousness, these
throwing out of harmony the system for the
time being. One who is advancing in spirit
and body as one, operative in regeneration,
16 fares best on a natural diet of raw fruits and
vegetables, and cooked vegetables.

Reality of eating is in eating the substance
of spiritual principles, projected into the
20 consciousness in regeneration. These mighty
forces disturb the natural physical organism.
Happy is one who has greatly worked out the
food problem before this transition begins.
24 Cleanliness of physical organism greatly aids
in the purification of the consciousness, when
the spiritual adjustments set in.

Thinking culminates in Truth. Truth is not
28 thought into expression, but thinking promotes

the faculties of consciousness by which one 1
may know the Truth. One does not live by
bread alone, that is, through the eating of
food, but must also eat or appropriate the 4
substance of Truth, projected from the King-
dom of God within the consciousness. The
body is Christ's and is not to be defiled by the
forces of food or thought. 8

MEDITATION

Appetite is controlled in Laws of Divine
Will.

I am satisfied from the Spirit and nourished 12
in understanding.

I rejoice in purity of thought and food.

