

Lesson VII

WHAT CONSTITUTES HEALTH

- 1 Health pertains to the outer man. The
harmonious expression of natural laws is
called health. Health is the mortal concept
4 of harmony. It is the means by which con-
sciousness of harmony is promoted. Harmony,
however, is the result of proper coordination
of the natural and the spiritual planes of
8 being. Harmony is a figure of heaven. Heaven
is the identity in consciousness of the Prin-
ciples of Being. It is gained through spiritual
progression.
- 12 Health is mortally perceived to be a state
opposite to being sick. But are all people who
are not sick in a state of harmony? No: there
may be people who have never had a pain,
16 who think they are in a state of health. Yet,
these may be full of latent forces that will
in the course of their progression come forth
as all manner of diseases. Mortals think that
20 so long as they can keep the discordant forces
suppressed that they are well. Yet all the
hellish and discordant forces must be
reckoned with, before the soul can go free
24 from its house of clay and become united
with the Spirit, by which a harmonious state

of man is revealed. 1

The race is subject to diseases according to its advancement. Diseases are the outpicturing of the hellish forces that are being quickened for destruction. The destruction of diseases, and their subjection to health, is the outer play in the race showing the subjection of the mortal forces to the inner spiritual qualities of consciousness. The natural progression of the race reflects its spiritual progression. But the spiritual is spiritually discerned, hence, only those spiritually unfolding can correctly discern the plane of the natural. 8 12

Mortals are in a dual state of nature. They must deal with sickness and health. The harmonious of a dual pair is gained by means of its opposite. Health is gained through mastering sickness. But when sickness is really mastered, health has given way to harmony and wholeness. Wholeness is unity gained through mastering both of a dual state. In this respect, wholeness is gained through mastering both health and disease. 16 20 24

Mortals, intent upon selfish progression, see no reason why they should master health. Health is for their enjoyment, they think. With health present, they may eat, drink, be 23

1 merry, and carouse after the manner of men.
This brings them to the depths in one way or
another. To master health is to have
4 developed to the point where one may serve
the race in gladness and peace; not using
one's health as a basis of self-enjoyment but
as an opportunity by which some racial good
8 may be disseminated. But, until consciousness
has advanced considerably, it cannot share
its good with another. Because of this innate
selfishness it is brought to discord. The dis-
12 cord serves mortals in bringing them to
themselves. That is, it enables them to be
softened in heart and more considerate of
others. Being made helpless oneself gives one
16 a comprehension of the helplessness of others.
In this way, consciousness of service is pro-
moted in the mankind that inhabits the earth.
The more genuine service rendered the
20 race, both on the spiritual and the natural
planes of expression, have come from people
who are suffering or have suffered. While
this necessity in the law is disgusting to those
24 able to go free, yet, it can also be understood.
Abraham Lincoln attained national immor-
talization through a long series of tragedies
ending in assassination. Jesus, the spiritual
28 figure in this planetary progression, attained

spiritual immortalization through suffering 1
for the Kingdom of Heaven's sake.

Why should people clamor for health if
sickness has been the gateway to immortaliza- 4
tion? Because the goal of attainment is
heaven, the kingdom of harmony within the
consciousness. This harmony is to be out-
wardly manifested and the kingdom of 8
heaven to be in the earth. The earth is the
plane of the physical. The promotion of
health on the plane of the physical is a
symbolization of the desire for the harmony 12
of heaven on that plane. The harmony of
heaven is more than health: it is a state of
being in which the ego cannot be sick.

There is a state of negation or low order of 16
progression that characterizes mortality.
People, of low forces and inclinations on this
plane, may have what the world calls health
of body. In reality, they are not yet conscious 20
of health. It is *conscious* consciousness that
people live to develop. When man knows the
various aspects of good and evil, that is,
becomes conscious of them, he may go free 24
from this plane of mortality and its dual
factors. Then he will not need to grow by
worshipping heroes, and people will not have
to be killed to be immortalized. Racial 28

1 immortalization is a figure of man's immortal-
ization in Christ as a living state of being.
To attain this living state he must go through
4 a living death. This is symbolized by martyr-
dom on the plane of mortality.

People may be highly advanced and not in
a state of conscious health. They may be in
8 health in the sense that they are free from
physical pain and discord. This may be the
result of some phase of previous development.
Health, in as real a sense as is possible on the
12 plane to which it relates, is consciously gained
through mastering sickness. Hence, one must
have been sick to have attained to a state of
health. Yet, this attainment is from the con-
sciousness itself and not through the offices
16 of doctors or healers.

One must work out his own natural salva-
tion. This makes him eligible to spiritual
20 salvation. This is not to say that one should
not receive help from others; but that one
must come to a place where he exercises the
same discipline over himself in the attain-
24 ment of health, as others would exercise.
Until one can do this he is a slave, and a
promoter of bondage. To call in a doctor to
outline a harmonious diet, which one can
28 himself work out, is an act of a weakling. A

weaking continues to suffer and to promote 1
additional agonies in the race, until, through
discipline, he becomes strong in the might of
his own consciousness. This permits him to 4
be controlled in the might of the Lord by
which he is identified in spiritual strength
and character.

To understand what constitutes health one 8
must understand disease. One understands
only that in which he has been involved. All
have been sick in the annals of Time, and the
forces promoted thereby are stored up in con- 12
sciousness. As these break forth in forms of
disease, effort to attain health very naturally
springs up. The forces of darkness, by which
disease exists, must be subjected to the forces 16
of light that promote health.

Disease is a means by which material con-
ditions break up and the energies of spirit,
confined in matter, are liberated. This is the 20
cause of physical suffering. Suffering for
the Kingdom of Heaven's sake is incidental
to spiritual growth. It is due to the penetra- 24
tion of the physical domains with the spiritual
powers and energies; as well as to the
formation of the energies being liberated
through disease. The spiritual essences must
be broken up to be disseminated. Herein is 28

- 1 persecution and suffering for Christ's sake;
for the Kingdom of Heaven's sake.

- Disease is incidental to the progression of
4 the Spirit through matter to gain the reality
of form. People are the aggregation of
forces of spirit and matter. They struggle
to form themselves as their ideals prompt.
8 This is but God's way of working out His-Her
Ideals.

- Health is like wealth: one may have it and
still be in poverty. One may be well materially
12 and in a state of health, but be far from being
in a whole state of being. A sick or a poverty
stricken person may have more real harmony
than the so-called healthy and wealthy.
16 Health, on the natural plane, should be a word
used to indicate an all-around harmonious
expression. This would include the mental,
the soul, and the physical planes of expression.
20 Health is the positive pole of which sickness
is the negative. Both are temporary and are
to be superseded by the One Quality, gained
from the mastering of the two states. The
24 reality of the two of any dual state is found
to be neither one of the duals. The reality
back of both health and sickness is a state
of harmony, gained in spiritual unfoldment.
28 The manifestation of this harmony is inci-

dental to the passing of the remnant of 1
mortality. All progression is leading to a
God-appointed goal and all things work 4
together to make man conscious of what he
is to attain. The things of the natural plane
are not for the self-consciousness, but are
means by which the ego grows out of the
limitations of the self. This growth is through 8
mastering the limitations that beset the self
in the Path of Life. The reality of both health
and disease is a heavenly consciousness that
cannot be sick. This is the character of man 12
spiritualized and reborn.

The idea that people spiritually progress-
ing are not subject to disease or sickness is 16
presumptuous and based upon ignorance of
the Law of Progression. So long as a remnant
of mortal elements remains in the organism
(and these remain until mortality is over-
thrown in the Divine Law), one is subject to 20
the discords they invite. One may be free, in
many ways, from the woes that beset mortals
who give no thought to the spiritual, but in a
degree one is bound. The "one devil" that 24
holds all egos to the plane of mortality is
ultimately used to bring itself and mortality
to naught. But it is commendable to work
toward the overthrowing of the legions of 28

- 1 devils, reducing them to the one. The one
devil or Satan controlled in Christ acts to set
man free. It is Christ that frees.
- 4 No one suffers so much as the spiritually
progressing. But the suffering is induced in
the Law of the Lord and makes for redemp-
tion from mortality. Having suffered through
8 the plane of the physical, after the manner of
men, the ego masters both health and disease.
This makes him or her eligible to spiritual
progression. On the plane of the spiritual, one
12 suffers for the Kingdom of Heaven's sake,
after the manner of Christ. Yet, on this plane
the suffering makes for perfection through
dissolving the mortal elements, and is not to
16 be despised.
- Truth brings a sword to the flesh and makes
for dissolution and anguish. But this is not
to suffer as a sick man but as a Christian.
- 20 I Pet. 4:12-19. Yet, outwardly such an ego
may appear to be in health. Students in the
regeneration, forced through family influence
to consult doctors, find, that though suffering
24 intensely, the doctor is not able to discern it
on the plane of the flesh. This only indicates
that the suffering is on the inner planes. That
it can be consciously felt is but an evidence
28 that the spiritual forces working out are

including the physical in their scope of action. 1

Health is something more than material well-being. It is a coördination of the natural forces with the spiritual that invites regeneration and redemption. Yet, being of the natural plane it is temporary. Health gives way in the regeneration to a Law of God that makes for eternal harmony and wholeness. Egos who struggle to attain health would find the natural harmonies more quickly if they could lose themselves in unselfish service. Selfishness, even the desire to be well, is an obstruction to obtaining what is desired. The willingness to let the harmonies of Being express more readily promote healing and health. If one seeks first the understanding of the Principles of Truth, all things needed will be added. 4
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16

MEDITATION

All the forces of consciousness are aligned to the Laws of Being and I am identified in health and harmony. 20

Health is the symbol of wholeness. I grow by its presence and use my powers toward the promotion of wholeness of mind and spirit. 24

No sense of disease can disturb man, for he is controlled in the Spirit of Divine Love.