

WORDS OF POWER

By Eugene Halliday

The nine parts that go to make up the complete 'Words of Power' by Eugene Halliday, were first published in the St Michael's Church's parish magazine between May and December of 1978. I have added paragraph numbers to this edition for ease of reference.

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Words of Power – Part 1 (May 1978)

1. In this series of articles we are going to examine the nature of words, what they are, what they can do, and why they have such power.
2. First of all we will say what a word is. A word is first of all a *sound* used to produce some effect, either within our mind or in that of someone else, and then, through the mind, to stimulate some kind of response, either in some re-arrangement of ideas, or in some system of behavior, emotional or physical. Secondly, a word may be written or printed, and is then a number of visual shapes which we call letters of the alphabet, and which stand for a spoken word. Spoken words are very ancient; written words are only about six thousand years old.
3. Long before words were written down, their sounds had acquired associations with different things and relationships of things, and with emotional reactions and attitudes, and with tendencies to action. These associations were very complex, and by means of spoken words could be invoked into consciousness, and also triggered off certain kinds of unconscious associations and action-tendencies.
4. The power of words depends upon their associations, upon their relationships with things, with emotions, with ideas and with the will. When we use a word we use a stimulus, a certain kind of energy, formed in a certain way and used in a certain situation.
5. This brings us to our second point: what a word can do. A word is a sound, or a written or printed letter-pattern visible to the eye, and able, under certain conditions to *stimulate us into some kind of action* mental, psychical or physical. A word can provoke us to respond to its associated feelings, emotions, action-tendencies or ideas. Only if we accept this fact shall we be able to look upon words with the deep respect they deserve. A word out of its proper context may cause confusion. A word misunderstood might cause a disaster. A word in season might save a wasted life.
6. We come now to our third point, *why* a word may have such power.
7. The Gospel of John begins with the statement, "In the beginning was the Word." In the Greek original is the word 'Logos'. 'Logos' means 'word' and 'ratio', the ground of the possibility of logical relationships, the substantial basis of all intelligent communication. This 'Logos-Word' is the opposite of chaos or infinite disorder. This Logos-Word introduced *order* into the unordered mass of energy, which now constitutes the universe. The Logos-Word is an order-bringer, a creative intelligent power that acts on unordered forces to bring them into an orderly system of harmoniously interrelated forms of energy. By means of this ordering power of the Logos Word, infinite confusion has been given clarity of expression, so that the previously chaotic, haphazard behavior of infinite forces has been brought into the condition of an ordered universe.

8. Everything that is now in the universe conducting its harmoniously ordered process was once a mass of totally disordered forces, travelling with no purpose, traversing infinite space to no established effect. In that sea of disordered forces there was no stable ground on which to set our feet. The earth and other planets had not yet been formed and set in their orbits; the sun had not yet condensed its mass of energy into the orb we now know. Nothing recognizable existed; there was no possibility there of what we call perception, or of an ordered mental process, or of any permanent emotional relationship of beings. There were no beings at all, in our sense of the word.
9. Then, within the vast unordered mass of dissembling forces, there arose an initiative act of God the Father, a first movement towards order and harmony. This power-act initiated the Logos-Word, the Divine Word referred to in the fourth gospel, the Word that by its ordering power created out of an infinitely formless mass of random forces a harmonious system of motions, a universe of stars, suns, and rotating planets able to maintain their forms and serve as a system of stable references by means of which an operative intelligent power could lead a purposive life and evolve to the greatest heights of joyful activity.
10. We are not to think of this Logos-Word, this Divine Articulating Power, as a mere abstraction of the human intellect. The human intellect itself is a precipitated creation of this Divine Power, this Cosmic Word. Everything whatever that has been made, or now exists, or will exist in the future, had, has, or will have this Divine Logos-Word as its Creator.
11. Just as we have two kinds of word in our language on earth, so also, in the balanced infinity of power that we call Heaven, there are two kinds of words; a spoken and a written or printed word. To understand the *Spoken* Word of God, the Divine Logos-Word, we have to understand that *sound itself is formative*. We have all heard the story of Caruso, the great Italian tenor, smashing a wineglass with the power of his voice. Those of us who have studied a little science know also that sound can be *creative*, that fine particles of sand can be vibrated into geometrical forms by simply sounding notes of particular pitches. Today the study of the formative power of sound is bringing us nearer and nearer to the realization that the whole universe is a colossal sound- structure, in which each thing is held together as it is by the vibrational activity of ultra-sound, sound beyond the range of human hearing, but nevertheless a real, active and creative power, an energy process worthy of study by the most advanced science.
12. What, then, shall we say of the written or printed word? Quite simply, all the physical things that we see in the world around us are these 'printed' things, these 'written' words. The invisible sounding power of God, the Logos-Word, by its vibratory activity brings into visibility the things of the universe that our eyes see all around us. "From the things visible we know the invisible." From the things our eyes show to us we know the activities of the all-creative Divine Sound that is the Logos-Word. God *said* and the world *appeared*. "The Word of God is

quick and powerful," says St Paul. As the Divine speaks, the original sound vibrates in infinite space, and so at once appears that signified by the spoken word. When we look at visible objects we are seeing things that at another level of consciousness are vibratory patterns of power

13. The first chapter of the Gospel of John, verse fourteen, says of the Divine Logos-Word, the Creative Sounding Power of God, "And the word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." To understand this great truth we are to remember that the formative power of sound is the cause of all things visible.
14. The all-powerful sounding Word of God vibrated into existence His own most powerful expression in Jesus Christ. Jesus Christ in His physical body was the precipitated intelligence of the Divine Logos-Word, the very principle of Truth, which brought into the primeval chaos the Divine Order of Cosmos. This is why Jesus says in the fourteenth chapter of John's Gospel, verse six, "I am the Way, the Truth and the Life." And in Matthew chapter twenty-four, verse thirty-five, "My Word shall not pass away." For the word that speaks through Him is the Word of unalterable Truth, the Divine Logos-Word, root of all true logic. The Words of Christ are true, and they are life.
15. Let us examine this idea a little more closely. There is a very intimate relation between truth and life, because only if we know the truth of any-thing can we adequately adjust our actions to it. If we enter a strange city and ask a man to direct us to a particular place within the city, and the man knows the way to this place, and tells us truthfully how to get there, then, if we follow properly his directions, we shall arrive at that place. The truth will have led us to our destination.
16. But if we ask another man, who does not know the place, but nevertheless, such is human nature, directs us, so that finally we are lost in that city, and have to start our search again, the non-truth has misled us, to our great inconvenience. We thus see that truth is more useful as a directive than is non-truth.
17. Jesus calls the Devil a liar, and the father of lies. A lie is a statement that something *is*, which is *not*, or that something is *not*, which *is*. Jesus was very aware of the all-too-human tendency to fall into lying, rather than into truth-telling. Many people would rather tell a pleasant untruth than an unpleasant truth, because of the undesirable reactions of the hearer. Many people would rather be told pleasant untruths than unpleasant truths because of the damage to their self-imagery and their fear of social rejection.
18. Jesus was not conditioned by what men thought of Him. He knew His own Being, and His destiny, and knew that this could be known fully only to Himself and God.

19. The preference of most people for pleasantries in conversation is the cause of 'polite' behavior and 'civility', both words referring to the behavior patterns of people dwelling in cities. This is quite efficient for the general running of civilizations with their very difficult problems of the management of very large masses of mankind, but it is not very good for the internal spiritual development of the human individual. For inner individual development requires inner individual truth. The more inner truth we have, the more consistent our inner processes of thought and feelings and will. Thus Truth is intimately related to life.
20. Of course, the vulnerability of people being what it is, the more we are required to control our tongues when relating to them. But this is not a justification for treating our own souls inwardly in the same polite or civil manner. Only if we tell ourselves internally the truth about ourselves, our ideas, feelings and motivations, can we participate in the Greater Life, which is Universal Truth.
21. The words that we speak to ourselves are words of power, words that produce responses inside us, to increase or decrease the amount of truth we possess. If we desire the fuller life possible for us, we are to, "lay no flattering unction to our soul." Only the truth can direct us to our true destination in the world city. We are not to misdirect ourselves, either through carelessness or ill will or sheer lack of knowledge about ourselves. Where we do not know what is essential for us to know, we owe it to ourselves to find out, to broaden and deepen our self-understanding.
22. When we begin to look inside ourselves and to seek greater self-knowledge, we can be helped by the use of words, and these words must be true. Untrue words, sentences which represent what is as if it were not, or what is not as if it were, cause confusion, re-introduce us into the primeval chaos from which the Divine Logos-Word rescued us.
23. All words are vibratory patterns that tend to produce reactions whenever they are introduced. True words tend to build harmonious patterns of thought and feeling and to produce actions that make for increase of life. Untrue words act as disintegrating forces, destroy the harmonious tendencies that are natural in living beings. A forceful lie might overthrow a weakly held truth. This is the secret of the confidence trickster, in whose presence we cannot afford to have only feebly held convictions.

24. Luckily for us we have in Jesus Christ a man whose words are words of power, words which, when we take them into our souls, work powerfully for our deliverance from the untruths that, if we had no defense, would destroy the unity of our body, mind and soul. To build our defenses against untruth on the Words of Jesus Christ, is to be like a wise man who builds his house on a rock – the Rock of Ages.

Words of Power – Part 2 (June 1978)

25. Before we enter further into our consideration of 'words of power', we will look at a problem which occupies the minds of certain thinkers. Put simply, the problem is; can we think without words? The answer to this depends on what we mean by 'words'. If by 'words' we mean the apparently arbitrary units of language which human beings have developed for the purposes of communication with each other and to economize the attainment of their various goals, then we can say that we do not need words in order to be able to think. We can think by using memory images of our sense-impressions, of things seen by using our eyes, or heard by our ears, or by manipulating memories of things smelled, tasted or touched.
26. A Beethoven thinks in terms of musical sound patterns, a wine-taster by means of the sensations of taste and bouquet, an athlete in terms of muscle sensations and feelings of degree and effort, and so on.
27. But if by the word 'word', we mean *any ordering energy-process whatever*, then we can *not* think without words. When the Fourth Gospel begins with the statement, "In the beginning was the Word," by the word 'Word' it does not mean some arbitrary language-unit similar to that used in human language communication. The word translated as the 'Word' in English, has in the original Greek the word '*Logos*', which means 'Ratio', 'rational formulator'; 'Ground of our True Reason or Logic'.
28. If we accept that in the Fourth Gospel's first paragraph the English word 'Word' has the same meaning as the Greek word *Logos*, of which it is a translation, then we can say in relation to this that we can *not* think without *this* word.
29. Without this 'Logos-Word' nothing in the universe was ever created. This Logos-Word is itself the very creative Word of God, the Rational Logical Power of God, which by its formulating action brought forth every thing whatever that we have found, find now, and may find in the future, into existence. The universe of forms, shapes or ideas is the result of the rational forming power of God, the power that, as manifestor of the invisible God, we call God's Son.
30. We know scientifically today that all material things are behaviors of energy, ways in which energy operates. The difference between one thing and another, as all things are made of energy, is the *pattern* of this energy's activity, the manner of the energy's relating to itself. Each thing in the material world is made of an amount of energy, acting in a certain way. By its pattern of action of its energy-mass, one thing is distinguished from another. This is why we say we live in an *actual* world, that we *actually* live different kinds of lives, and so on. Everything in the world depends on *actualization*.
31. As everything is what it is because a certain amount of energy is activated in some particular way in order to maintain it as it is, there is a relationship between all things, a relationship based on two factors: (1) the energy amount contained in the things, and (2) the pattern or form in which this energy activates or actualizes itself.

32. This relationship between the amount of energy involved in constituting a thing, and the form or pattern taken by this energy amount, when viewed by comprehending all things whatever taken as a whole energy-mass and a whole pattern, is what we are to try to grasp when we think of the Logos- Word which has created and maintains the universe and all things in it, including our own selves, our bodies, minds and souls.
33. If a thing did not consist of a certain amount of energy, it could not act upon another being. Only energy or power can act as a *cause*, for a cause is *whatever can strike a blow*. We shall see that this is most important when we come to consider more closely the nature of Words of Power.
34. If a thing constituted of a certain amount of energy did not have a definite form or shape or pattern, then it could not have a clearly defined form of action; it could not act as a special kind of cause, a cause that we could control and make operative in a known, clearly defined manner.
35. Here we see the difference between 'might' and 'right'. 'Might' is an energy-mass able to produce effects, but without these effects being controllable in all their details, or without these effects being clearly defined beforehand. We cannot predict the particularized effects of throwing an undefined energy-mass into a situation. So mere 'might' on its own, divorced from 'right' is not efficient. Hence the joke about the plumber's bill: "To hitting with a hammer = four pence; to knowing where and when to hit = four pounds; Total = Four pounds and four pence."
36. 'Right' depends on 'know-how', on knowledge of the forms or patterns that energy may take, the particular way in which energy operates or may operate. Thus 'right' and 'might' are not interchangeable terms. A man with big, powerful muscles, or a government with big, powerful nuclear weapons is not necessarily 'right'. 'Might' may be present in very large measure, but unless this 'might' is accompanied with an appropriate amount of *discriminative intelligence* able to see all the ultimate effects of its application, then it cannot stand as identical with 'right'. Mere 'might' is simply mass-energy undirected by discriminative intelligence. 'Right' is might controlled and directed by that intelligence which is concerned with ultimate effects.
37. 'Unright' has a good example in the indiscriminate use of the world's energy and material resources to destroy and pollute the environment in which we live. Might, energy and power used unintelligently, is unright. 'Might is right' is a false equation This is why Jesus has so much to say in the Sermon on the Mount in favor of those who lack "might", those who are "poor in spirit", who are "meek", who are "merciful", who are "peacemakers", who are "persecuted for righteousness sake". For those who lack might are more likely to use what intelligence they have in order to discover the right way, the discriminate intelligent way of dealing with the mighty.
38. This intelligent way of dealing with the mighty cannot confine itself to the use of naked force to attain its goals; it cannot simply launch intercontinental ballistic missiles as its contribution to a world conference. The intelligent way must use 'words of power' to make its points.

39. Words are very economic ways of directing energy. The words, "Press the button," might direct a missile from a nuclear submarine at some target defined as 'enemy'. Or they might simply result in the arrival of a lift at the floor where one is waiting to descend or ascend in a building. Here the *context* of the directive sentence is most important.
40. 'Context' means the way things are built or constructed and related together. 'Context' is a very important word. We live within the context of the universe, in the solar system, on earth, in the world of living things, within the structure of human society, inside a particular nation and family, within a circle of acquaintances or friends, perhaps infiltrated with some enemies. We live in a very complex context of daily life procedures and events, general and particular, communal and personal. If we forget our context we can make serious errors of judgment.
41. Here is where words show one of their chief values. They enable us to remember the context of things. They supply us with very efficient memory aids. When children first learn to read music they are given a simple sentence by which they can remember the names of the notes on the lines and in the spaces of the stave. Counting from below, the initial letters of the sentence, "Every good boy deserves favor" (E,G,B,D,F,) give the names of the notes on the lines of the stave where the 'G' clef is used. The names of the four letters which indicate the four spaces are contained in the letters of the word Face (F,A,C,E,). By such easy memory aids the child is enabled quickly to learn the names of the notes it will later use for the entertainment of itself and others. Words properly used are very powerful aids to memory. A memory well stocked with words well understood, is an arsenal filled with powerful weapons, requiring only intelligent use for the outcome of the battle of life, which we must all fight.
42. Of Jesus, it is said that when men were sent to arrest Him, they returned without Him, saying, "Never man spake like this man." We know that He could quote with great relevance the Mosaic scriptures, and we know that not merely the overturning of the money-changer's tables drove them out of the temple. Jesus gave powerful support to His physical actions by words that rang even more powerfully in the ears of the guilty: "It is written that My house shall be a house of prayer, but ye have made it a den of thieves." Guilty men do not like words of power that remind them of their guilt.
43. Psychologists and psychiatrists constantly encounter the effects of repression-forces in the human mind. Actions that have been verbally defined as socially unacceptable, if one is in a social situation, are often repressed, pushed down out of the level of waking consciousness. But not only the *actions* themselves are repressed, but also the *words* that refer to these actions. Much so-called 'bad memory' is the result of such verbal repressions. We try to recall an event or a name, and we cannot. Often one can feel the hidden name "on the tip of our tongue", as we say, but it will not come off and pass into speech. Some hidden association with an unpleasant context has perhaps seized this name, lest it make reference to some other forbidden repressed name or event, which would be socially unacceptable.
44. Words, like every other event in the universe, are patterns of energy. They are

formed powers that impinge on other formed powers stored in our memory, and may re-stimulate these, to the increase or decrease of our pleasures or pains. Here is the secret of the, "Keys of loosing and binding," which Christ gave to Peter. Words are formed powers which may have effects on mental contents, and through these on our physical behavior and general and particular conditions of, and attitudes towards, life.

45. We know the conditioning effects of words, the powerful influence that they exert upon the human soul, mind and body, because the world is cut up into various groups of people who are distinguished most obviously by the different languages they speak. Each nation has its own language, often widely different from that of the immediately neighboring country, so that, for example, French and German people cannot understand each other's speech, unless they make a special and often difficult study of it.
46. But not only the language of different nations make a communication problem. Within each nation's language there are different levels of vocabulary which tend to separate the social classes more or less into three levels, lower, middle and upper, levels in which accents and ways of pronouncing words may mean the difference between gaining or not gaining acceptance in a given occupation or profession. Also, within each social level exists, for each profession, a special vocabulary or word-group, which may make understanding between the different professions, and between these and the non-professionals, very difficult. A trained lawyer and a doctor have such a specialized vocabulary that usually neither can understand the other, and both would be in difficulty with the special terms of a sub-atomic physicist. Language, then, may not only allow communication, but may also create divisions.

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47. Language is therefore capable of a two-fold action: it can aid communication, and it can cause division. Jesus, the supreme Master of the double power of language, tells us that we are to love one another, and yet we are not to think He comes to bring peace, but rather that He will set even the members of the same household against each other. Why are we given apparently contradictory directives?
48. Christ came into our world and sacrificed Himself so that we might have more abundant life. How can His sacrifice act to enrich our lives? Firstly by waking us up to reality, the reality that demonstrates that everything in the world is what it is because of the fact of sacrifice.
49. Jesus divided people into two kinds, according to whether they are aware of life's sacrificial nature or not. Those who see the necessity of sacrifice He calls the 'quick'. Those who fail to see this necessity He calls 'dead'. The 'quick' see that life necessarily involves sacrifice, that every gain must be paid for with a corresponding loss, that everything *costs* something, that we can get, "Nothing for nothing and very little for a half-penny." The 'dead', on the other hand, think that it is possible to get something for nothing, that the movement of past history will carry on unchanged, or that if nothing is being carried to us by the river of time, that it is of no use for us to make special efforts to gain something. The dead suffer from inertia, are dictated to by the pattern of past events, which they believe must repeat itself according to some unbreakable law. The dead are not creative. But the quick ones are very creative, because they can see within the movement of time, particular points at which they can act upon events in order to break their old patterns of reaction.
50. 'Sacrifice' is a basic word of power, which Christ not only tells us about in words, as when He says "Greater love hath no man than this, that he lay down his life for his friends." but also physically demonstrated upon the cross. The power of that word derived from the power of the act, which that word signifies. If there had been no actual crucifixion, no real material nails in hands and feet to fasten the real physical body of Jesus to the real wood of the cross, then the word 'sacrifice' would not have the force with us that it has.
51. A word not based on a real deed is a sound or written number of shapes of no real significance. Strictly it is not properly even a word, for a real word has *actual* meaning. It refers to some *act*, some accomplished deed. *A word of power witnesses a deed of power.* Every word uttered by Jesus Christ is rooted in a deed. He utters nothing except those words which stand firmly upon His decisive acts. His word and His deed are one power.
52. This is why Jesus Christ is equated with the Logos, the Creative Word of God. It is quite permissible to translate the first words of the Gospel of John thus; "In the beginning was the Word-Deed," the Word that was also the Creative Deed by which God brought into existence the World in which we, "Live and move and have our being."

53. We are to remind ourselves that matter is only energy, force-power behaving in certain specialized ways. This is no longer a mere theory; it is a scientifically demonstrable fact. The whole universe and all things in it are constituted of power. The *forms* of things are but the ways in which energy habitually behaves.
54. But every energy behavior makes a *sound pattern*, whether audible or not to human ears. This sound pattern is the correspondent *word* of the *deed* that the energy generates. Recognition of this fundamental identity of the word and the deed makes it possible for Jesus to say to us, "The words I say to you are truth, and they are life." His words correspond exactly with His deeds of life-power.
55. Absolutely, God is the totality of all conceivable power, the infinite spirit-energy, which operates within and beyond all created things. There is nothing anywhere but His power and His intelligence and His activity. The world is actual because He is Actual. "My Father works," says Jesus, "and I work." All work is an act of energy, a demonstration of force, an application of power.
56. In the parable of the talents, Jesus teaches us that the world is a world of energy, that a man given ten talents, or five talents or only one, is required by God to make use of what has been given to him, to show a *profit*. Each talent is a special kind of energy, a capacity for a certain kind of creative activity. The whole universe is a demonstration of the activities of creative power. The whole history of the human race and all its accomplishments is an expression of talents given by God to chosen men and women and children—yes, to children also, for the talents which children are given interact with those of their parents and so determine the next steps of human evolution and its effects upon the world.
57. Deed and Word are exactly correspondent in God. In man they are required to become so. Here is a saying of power: A man's word must be matched by his deed for him to give birth to his own true self, that self which, after death, he will carry with him in eternity. After death the human soul has only its own self-knowledge, its memories of its deeds and words. If these exactly correspond then the soul is perfectly integrated and can face itself. Such a soul shall not be hurt by the 'second death'.
58. We may die two deaths; one, the death of our physical body, the other, the death of the disintegration of our body of ideas about ourselves. If our deeds match our words, we have a condition of integration, we are not inconsistent with ourselves, we do not fall apart. While living in our physical body, the inertia of this body and its organic processes serves as an anchor for our consciousness, so that under ordinary conditions we have a sufficient degree of relatively permanent reference in our body to give us enough integration for the tolerable conducting of our daily life.
59. But at the death of our physical body, our soul no longer has its organic inertia to serve as a means of stabilizing and integrating the energies of our soul. It is then we need a consistent 'body of truths' to refer to, so that we can hold our consciousness together without the support of the physical body we have left in death.
60. This body of truths is the record within our soul of the totality of all our 'deed-words', the things that we have *said* we would do and have actually *matched with correspondent deeds*. These 'deed-words' are words of *power*. They are *forms of*

energy entirely self-consistent. The word is matched by the deed; the deed exactly matches the word. Where the word and deed match, there is no quarrel, no battle of conflicting energies. There is unity of being.

61. When we talk of God's *Unity*, we are not talking about a simple oneness, a oneness of a non-difference of a *uniform* energy; we are talking about a oneness built by the affirmation of the simultaneous Word-Deed, the bringing together into a structured unity of Deed and Word by an act of Will.
62. In the Christian religion, the *act of will* is God the Father's, the *Word* is God the Son, and the *deed* is the action of God the Holy Spirit. The deed comes out from the divine will as it is accepted by the Son, Jesus Christ.
63. Thus *Unity* is a word of power. It signifies not a simple oneness of a non-different substance, such as a piece of clay appears to be, but a bringing together of will, idea, and action, where the word 'idea' corresponds to the divine Son, mediator between the will and the act.
64. Here we have another word of power: the word 'Trinity', three-in-one. If we think carefully about the relation between the Will, the Idea and the Action which demonstrates the presence of the Will and Idea, we shall not find the doctrine of the Trinity as difficult as it might otherwise be. The Holy Spirit is said to come equally from the Father and the Son. This means that the divine deed emerges from the exactly correspondent Will of God the Father and with the Supreme Idea or Logos-Word of God the Son.
65. We can see this possibility at our own human level in a very simplified way when we first will to define an idea which we intend to use to guide one of our actions, and then deliberately obey, by act of our will, our defined idea. For example, I will to make a statement that at the end of this sentence I will put a full stop. (I hope the printer won't forget to put one!) In this example my *will* corresponds with the generative power which carries my whole intention into existence. My *idea* is of a full stop placed at the end of this sentence. My *deed* (if I accomplish it) will be the placing of the dot at the sentence's end.
66. In this simple example we, as human beings, have to discuss separately what we intend to do, and then do it. We have to will to think of an idea and then will to *obey* the idea that we have defined, in act. With God, because of His Immediate Presence to Himself, there is no time lag between His will to generate His idea, His generation of the idea, and His operation on the basis of His idea. God defines His idea, and then obeys it in act. This is the origin of Jesus Christ's obedience on the Cross. Here is a great word of power: Obedience.
67. On this word of power is based a Latin proverb which translates, 'Obey in order to rule'. If we obey the Truth, the Truth will guide our actions and free us from errors that otherwise would impede the attainment of our goal. By obedience to the truth of any situation we gain maximum power of effective adjustment. If we know nothing of the truth of a situation we cannot successfully adapt to it. 'Truth' itself is a word of power.
68. 'Truth' means the *form* of anything. To understand this we must again remind ourselves that the ultimate reality underlying all things of the universe is power, the Power of God the Father. This power as such is invisible to all creatures. Thus,

in order to manifest His power, God must *formulate* it, and this information we call the Truth, and the Son of God. This is why Jesus refers to Himself as the Truth: “I am the Way, the *Truth* and the Life.”

69. We cannot see power as it is in itself. We can see it only if it is formulated. What we see is *form*, the expressed way in which power, itself invisible, brings itself to manifestation. This way of self-expression of the infinite power involves that mode of action, which we call ‘rotation’. By rotating or spinning on an axis the invisible brings itself from invisibility into visibility. This is why everything in the manifest universe rotates, why planets spin on their axis, why they orbit round the sun, why the sun itself rotates on its axis, why the stars spin in the vast distances of outer space, why electrons inside atoms spin and orbit around the atomic nucleus. And this is why the word ‘Torah’ is used in Hebrew for the ‘Divine Law’.

Words of Power – Part 4 (August 1978)

70. Torah, the Hebrew name for the Law of God, implies rotation, a cyclic reality, the repeated restatement of eternal Truth. Without this restatement, the continual repositing of Truth, Truth would vanish from the world. As we have seen, the world is an energy formulation, not a so-called world of inert matter different from energy. 'Substance' does not mean matter; it means 'that which stands underneath' the forms of reality, and what stands underneath is not *dead matter* as conceived by the disproved atomists, but *power* -the Power of God the Father.
71. Everything that exists in the universe is a behavior of this power. There are no non-powers. Whatever is, is power. Our physical bodies, our minds, and the words we use to formulate our thoughts, are ways of action of power. Each kind of power interacts with other kinds. Our physical actions supply stimulus energies to our mind, and generate ideas inside it. Our ideas can influence the patterns of our physical activities. Emotional reactions to our actions and to the actions of others on us may become associated with our ideas. Ideas may be represented in words. Here a question of economy is raised.
72. Economy originally meant 'good household management' or the efficient use of energy. Efficiency is the 'least energy expenditure for the greatest effect'. If we say, "I will raise my hand," but do not raise it, we do not expend as much energy as if we actually sent nerve impulses down our arm into our muscles to contract them and lift the weight of our hand. It is easier to give verbal commands to build a pyramid than to build it. Pharaoh may say in a few moments to his grand architect, "Build me a pyramid," without exhausting himself in giving the command. Years later, after untold amounts of energy expenditure, the pyramid may stand.
73. What is it that causes one man to obey another? The superior power of the one who gives the commands. When Jesus called the Fishermen to follow Him and He would make them, "Fishers of men," they left their boats and nets and followed Him. Why? Because they felt His words to be the words of a man of *power*. He spoke with an *inner conviction* that they had never heard in any other man.
74. The source of this inner conviction in Jesus was in His deep self-knowledge. He *knew* himself to be the Son of God: He *knew* Himself to be the Logos-Word incarnate: He *knew* himself to be the only man on earth fit to serve as the Supreme Sacrifice by which the heart and mind and will of mankind would be saved. He knew that the whole future history of the human race depended on His powerful Word-Deed, His call and demonstration of divine love.
75. Sacrifice, Unity, Trinity, Obedience: Words of Power. The sacrifice of Jesus Christ, Son of God, to re-establish man's lost unity with the divine Trinity, by a supreme act of obedience. Words of Power which are powerful because they are also *deeds* of power, deeds in which the mind and heart and will of Jesus were *exactly coincident*.
76. It is useless for us to think one thing, feel another, and will something else quite different. We have to *mean* what we say, to feel it, to will it with equal power, a trine act, a three-fold gathering together of our whole being's energies. As we

strive to do this we become closer and closer to Jesus Christ, we begin to become what God wills us to become, beings of clarity, of sensitivity, of power, each one of us uniquely, in the way proper to each of us; "From the one divine spirit many diverse gifts".

77. To gain each of us our true uniqueness, willed for us by God, we must understand thoroughly these words of power: Sacrifice, Unity, Trinity, Obedience.
78. 'Sacrifice' means 'deed done in secret'. "Pray in secret," says Jesus, "and your Father who sees in secret shall reward you openly." Prayer is inner work. It is meditation on what is to be done to raise one's level of being. It is self-examination of one's innermost motives, and the elimination of all that is unworthy of one's slightest aim. Without such inner self-examination we cannot disclose to ourselves those inertic inner patterns of ideas and feelings which inhibit our true pattern of development. Our body is a body bequeathed to us by our ancestors. It has in it innumerable records of our ancestors' purposes which tend under certain stimuli to react and force us into behavior patterns which are not our own. Not all the fears and envies, the angers and ambitions we feel are ours. Rather we *suffer* them because we do not understand that they are not our own. We are sacrificial lambs slaughtered by ancestral impulses.
79. If we were able to project onto a T.V. screen pictures of our ideas, feelings, emotions and impulses to action, so that we could see them clearly and objectively, we would discover that most of them are not willed by us, that in relation to them we are sacrificial figures, doorways through which, without our permission, they act.
80. It is most important to understand that the behavior-tendencies of our ancestors which tend to operate through us, are not our own, unless we *make them our own by our own conscious will to agree with them and to reinforce them*. Only those of our ancestral impulses are our own which we make our own by *conscious personal agreement with and reinforcement of them*, and only for these are we held personally responsible by God.
81. The secret (unconscious) doings of our ancestors in the depths of our mind are the sacrificers of our life to theirs. Only by secret inner self-examination, therefore, can we disclose to ourselves these ancestral tendencies and gain control over our own being.
82. The totality of evil impulses, impulses of destruction, envies, hates, angers, etc., of our ancestors, is their collective sin, their 'missing of the mark' set for mankind by God. The mark set is Jesus Christ, the supreme example of conscious sacrifice. Jesus is the Mark Man, the target to be aimed at, the figure of what mankind is to become. Not to attain this Mark is sin. Sin means 'to miss the mark'.
83. To attain this Mark we have to extricate our mind, feeling and will from the total mass of ancestral misdirections. For this we must first become innerly conscious of this mass. This mass of ancestral errors is the *enemy of our own individuality*. Until we recognize this, we will remain enslaved by unconscious forces, sacrificed to ancestral purposes by our forerunners who never knew us, never thought about our possibly different purposes from their own. We were

too far in the future for them to see, too high up on the evolutionary tree.

84. Once our ancestors were swimming in the primordial oceans newly condensed on earth. How then did they think and feel and act? Could they foresee us as we are today? Later, some of the original life-forms crawled out of the ocean and developed from their fins four legs on which they could move about the dry earth. Could these first quadrupeds conceive of a biped animal, an animal able to stand unaided on only two legs, able to transform its front legs into arms, its forepaws into hands able to accomplish sensitive manipulations? Could the dim brains of our early ancestors imagine the operations of mathematics which today every school child accomplishes? Could the amoeba pre-form the equation of Einstein which gave us nuclear power?
85. No. In each period of the earth's history the particular form of life then existing had its own physical and mental horizon. The mind develops as the body accumulates experiences which allow new ways of life to be seen. But although our ancestors could not see what we now see, they have bequeathed to us their own views of reality as they know it, and along with these views their own emotional attitudes and impulses to action. The protoplasm, the very material of our physical bodies, is passed to us by our ancestors. Physically, we are actual portions of our parents' protoplasm. The ovum from our mother, the sperm from our father, are actual portions of their body-substance, and as such contain records of their experiences, and of their attitudes and decisions in relation to these experiences. We are inheritors not only of nose-shapes, eye-colors, general complexions, but also of tendencies of thought, feeling and action. If we do not take ourselves in hand, our ancestors rule us. If we do not see this truth we cannot escape the viewpoints of our forerunners. We will act like the amoeba, like the fish, like the quadruped, like the primitive man, and not like the divine man we are destined to become. Where inertias of ancestral impulses rule us we are not conscious of our own true being, our own personal individuality; we are the dead of whom Jesus spoke; we are not the 'quick', the awake to life's new possibilities. Somehow these inertias must be broken. For this we need a procedure. Christ's life illustrates this for us.
86. Amongst the mass of evil misdirections of ancestral energies, we need to see the very principle of disintegration, the principle of disunity. We need to see that our personal individual unity is daily sacrificed by our unconscious slavery to ancestral impulses. This disunity, this disharmony of opinions of our ancestors is rooted in the principle we call the 'devil'. The devil is the principle of disruption, the force which moves ever towards disintegration of being, towards dissolution, towards corruption and death. Once we have understood this, we can, by contrast, understand its opposite, the principle of unity, of harmonious integration and life.
87. When we see such a pair of opposites we are to choose for ourselves a path. "I have set before you life and death; therefore choose life," says God. This means "I have set before you harmonious integration of being-powers, and disintegration: therefore choose harmonious integration." Simple to say. Difficult to do. Why so? Because we live in a world *already fallen*. The physical world in which we live is a world where the forces of disintegration strongly operate. Our sense organs are stimulated from all directions and tend to react by moving in every direction in which pleasure appears to be offered, by moving away from anything

which appears possibly causative of pain or displeasure.

88. What do we mean when we say that the physical world is fallen? To understand this we are to remind ourselves that the so-called 'material' world is really a world composed of energies, energies once not compacted into the solid earth-forms that we see around us. In their uncompact forms these energies were *free from inertia*; they could change direction in each moment, undetermined by their previous activities. Such energies were free spirits, similar in their freedom to God. "God is Spirit," says Jesus. We do not know from where this spirit comes, or to where it is going, but we can hear it in the present moment, *now*. The Spirit of God is infinitely creative, infinitely unpredictable, because *absolutely free from inertia*. Before the Fall there was no inertia; all energies were free, and all such energies were spirits, modes of the divine Spirit. The Fall occurred when certain spirits or energies compacted themselves and in so doing made themselves the slaves of inertia. The material world is only a mass of spiritual energy trapped in inertia.

Words of Power – Part 5 (August 1978)

89. We cannot too strongly stress this fact: the material world and all the things in it are but spiritual energy trapped in inertia.
90. Inertia is the tendency of things to behave in the manner to which they have become habituated unless some external force compels them to act in a different way. There are inertias of the body, of the mind, and of the soul. Inertias of the body are exemplified in the fixed ways the physical body tends to react to the events that occur around and within it. Inertias of the mind are seen in the tendencies of established thought processes to resist change, and to persist in holding the same old opinions about things regardless of changes that may occur in them. Inertias of the soul are felt in the unchanging likes and dislikes born out of uncontrolled reactivity to pleasures and pains of the past.
91. Inertia stops our free responses to reality unless we teach ourselves how to overcome it. We cannot act as the free spiritual beings we really are unless we conquer inertia, and we cannot conquer it unless we understand how it arises and what makes it continue.
92. When we do a new act that we have never done before, this act has no inertia governing it; it is a free, unconditioned act that will not be repeated unless we deliberately do it again. But if we do it again, and then again, and repeat it many times, this act may become a *habit*. We may actually forget that this habitual act was once a free act of will. We may come to think of it as a necessary part of our being, as something that we cannot stop, cannot get rid of. Addiction to heavy smoking and alcohol may seem so much a part of our being that we cannot imagine ourselves without it. Yet, once upon a time, the cigarette we were smoking, the alcohol we were drinking, was our first.
93. So with all our other action patterns which we find so difficult to drop. When attacked, by word or deed, we tend to leap into self-defense. Why? Because we have been hurt so often in the past, and have thought about our hurts and how to avoid them in the future, and have mentally rehearsed how we will defend ourselves, how we will retaliate; therefore our rehearsed patterns spring into action before we have time to consider a better and freer response.
94. 'Becoming enslaved by inertias' is another way of describing the Fall of the Soul. A once-free being, the soul, by acting in a separative way over and over again, comes to believe that it is really a separative being, a being separated from other souls and separated from God.
95. Living in this belief in one's separativity is what is meant by Sin. Sin is the state of a soul which believes that it is separate from other souls and from God. In this state an individual believes that what he wants to do is his own business and nobody else's. He believes that the effects of his actions do not go any further beyond him than he wants them to. He is oblivious of the fact that he himself, his very being, is but a patterned play of the universal ocean of energy. He does not know that his actions, his thoughts, and his feelings cannot be confined merely to his own being, but must radiate their influence into the surrounding space and

affect other beings. He does not remember that he is a zone of operation of the infinite divine spirit, and that nothing can separate him from his infinite source.

96. Words of power may be positive or negative, that is, they can produce tendencies towards an increase or a decrease of life. In one sense 'separateness' is a negative word. It tends to focus our mind on the idea that individual human beings are unrelated to each other. If I say, "I am separate from you," and if I believe this, then the idea ruling in my mind is one of separativity of my being from yours. If I were entirely separate from you, then nothing I could do would affect you. We would be as if we were in two wholly unconnected worlds.
97. But actually, if you read these words, then it is proved that we are not entirely separate; the words I write and you read have *mediated* between us. We are connected, at least through these words. Even if you were to disagree with me about the ideas we are discussing, this disagreement would not prove us to be entirely separate. Disagreement would be a proof of our *relationship*.
98. 'Separativeness' as a negative word of power may be used by persons aiming to create differences of opinion between individuals or groups. 'Apartheid' is the word for 'separativeness' of white and black people in South Africa.
99. But separativeness may be used in a positive sense, as when we say that we can separate ourselves from people who believe in separativity in the negative sense. "I have separated me a peculiar people," says God of the Jews, whom He intended to carry the message in a world where many gods were worshipped. "There is truly only One God."
100. In the ancient world people worshipped thousands of gods, gods who were believed to have power over particular little territories, over a certain mountain, or a forest, or a well-spring. Such territorial gods were believed to be powerful only in their little domain. It was no use praying for help to the god of the mountain if what was wanted was a drink of water; for this one had to go to a well and pray there - and 'prayer' meant 'work'; one had to let down into the well a jug or a bucket in order to be able to drink of its water. *Orare est laborare*
101. Abraham, who lived at the crossing place of many caravan routes heard much about the numerous territorial gods that particular peoples worshipped, and he conceived the idea that there must be, beyond all these little gods, a supreme 'God of Gods', a God whose power was not limited to a particular place, a God to whom one could pray wherever one was, in what- ever territory one might pitch one's tent.
102. Once this idea of the One Supreme, non-territorial God was conceived it was necessary for Abraham to view this God as separate from all other gods, and to view himself as separate *in his idea* from all those peoples who worshipped territorial gods. Here was a positive use of the idea of separativeness, the idea of separation of the man who believed in the One Supreme God from all those who believed only in little local gods.
103. As Abraham taught his friends and his children about the One Supreme God, so gradually a people who accepted his teaching were separated off from other peoples. Abraham's followers became known as the 'peculiar people' the

believers in the One Supreme God, a God infinite in Power and Wisdom and Presence. This 'peculiar people' became known as the 'Jews'. The word 'Jew' is a form of the word we translate as Jehovah, and means 'worshipper of the One Supreme God'.

104. 'Separateness' here had become a great word of power. Those who believed in the One Supreme God were no longer confined to the worship of little local gods, gods of particular territories. They did not have to go to a particular well, or to a particular river or mountain in order to do their acts of worship; they could worship wherever they were, in whatever country they entered. The whole world had become their place of worship. Wherever they were they could call on the One Supreme God's blessing upon their work, their co-believers, and on themselves. The One Supreme God had conferred upon His Worshippers a mobility unknown to the worshippers of merely local gods.
105. 'There is but One Supreme God' had become a great word of power. The One Supreme God gave to His worshippers a superiority over all the worshippers of the little gods. The One Supreme God gave liberty from all the restricted petty rituals needed to worship the god of the well, at such and such a place, the mountain in such and such a territory. The One Supreme God conferred rights on His worshippers unknown to the worshippers of the little local gods. The believers in the One Supreme God could now think of themselves as the 'Chosen People' the People Chosen by the One Supreme God to be His worshippers.
106. Here was the source of the tremendous positivity and vitality of the Jews. As long as they believed in the One Supreme God, they were freed from the petty ritualistic worships of the merely local gods. But if they became back-sliders, if they returned to the worship of the petty territorial gods, they at once lost power, became enslaved by the local worship pattern of those gods, and they ceased to deserve to bear the name of a 'Jew', that is, the name of the One Supreme God, Jehovah.
107. A word spoken is an invocation of an idea into one's mind. The idea invoked may lead towards increase or decrease of our vitality. Certain words open the mind to new possibilities, gladden the soul and strengthen the will. Certain other words may close the mind, make miserable the soul, and make one's will like a straw in the wind.
108. To a tremendous degree words rule the mind, determine its images, its emotions and impulses to action. If we prefer freedom to slavery, we cannot afford to disregard the power of words. The illiterate person is at a disadvantage over against the well-lettered. The man of well-controlled vocabulary can open doors closed to the man of ill-controlled words. The greatest leaders of men have known how to match their utterances to the level of their listeners' mentalities. We cannot afford to ignore the power of words.
109. When Abraham explained to his followers the idea of the One Supreme God, he did so in words, in words carefully chosen. It is said of Jesus "Never spake man like this man". When he called the fishermen to follow him, he spoke in words familiar to them. Not accidentally did he say, "Follow me and I will make *you fishers* of men". It would have been useless to say to these fishermen, "Follow me and I will show you how to catch men's imaginations with a market gardener's vocabulary."

The fishermen would have thought him either a joker or a madman.

110. Words, to be powerful, to be effective in moving men's minds, must talk first to men's hearts, to their feelings and desires, and only later to their reason. For this the word-user must know what is basic in the souls of men.
111. All men except those driven to despair seek more, not less of life and its joys. Christ came that we may have life, and have it more abundantly. He did not come to weigh us down with the conviction of sin, but by reminding us that sin is negative separation from humanity and from God, to lift us up, to reverse our fall, help us climb out of our false separativity and attain living relationship with each other and with God. For this Christ used words of power, words addressed first to the *heart* of man and only then to his intellect. It is the emotional charge on a word that empowers it. For behind every emotion is *love*, and God is love. Hate is but love frustrated, and so, absolutely, there is no effective power other than love. 'Love' is the greatest word of power.

Words of Power – Part 6 (September 1978)

112. What is Love? Love is intelligent power working for the development of all its possibilities of action in such a way that they do not nullify each other. It is the will to infinite harmonious interaction, the will to the infinite increase of joyous interfunction of all possible forms of being
113. As referring to such intelligent working power, 'Love' is the most powerful of all words. Millions of books have been written around the idea of love and what it has done, is doing, and will do for the world and for all creatures in it. Without the idea of love, expressed or implied, every book would read like dust in our mouths. Even the most coldly scientific book has for its motive and reason for existence the love of its writer for its subject matter.
114. Hate is merely love frustrated of its object and determined to destroy that which has impeded its love. There is no hate in itself as such. Hate is always directed to avenge injured love, to sweep out of love's way whatever hinders its loving purpose. This is why there can be such energy in hate, because hate is love and love is the infinite power of God Himself working to fulfill His divine purpose.
115. In the word 'Hate' we can feel the crucifixion of Love-power. In the word 'Love' we can feel the warm-hearted benevolence of God, the will of the Creator for His creatures, for the increase of their capacity for life, the giving to them of His infinite abundance of joy in living..
116. When we use a word we trigger off associated words and their corresponding ideas, feelings, emotions and impulses to action. If we repeatedly utter, with all the emotion we can generate, the word 'Hate', we will find our mind becoming clouded with memories of all the things we have ever hated, and not only our own, but also the things that our ancestors have hated, for the substance of our body, our living protoplasm, has recorded not only the things that have happened to us since we were born, but also deep within our unconscious mind the joys and sorrows of all our ancestors. This is why it is easy to be swamped by emotional reactions triggered by words, flooded with emotions so strongly that we cannot account for all their energy on the basis merely of our own individual experience.
117. Triggered by a word, a man may find himself thrown into such a whirlpool of rage that, before he can do anything about it, he has committed some act of violence that shortly he will deeply regret. Words, then, can be very powerful stimuli to action.
118. Writers in general, and poets especially, study the trigger-power of words. So do salesmen, advertising copywriters and politicians. Without knowledge of the trigger-power of words, no man can adequately present his case for the acceptance of his ideas, and no man can move another to action in pre-determined directions.
119. "In the beginning was the Word," the Logos, the Rationale of all being. From this prime word of God, all other true words derive whatever power and authority

they have. Insofar as this Word, this Logos, signifies the harmonious interrelation of all things, this Word is a synonym of love'. We might legitimately start the Gospel of St John with the words, "In the beginning was Love, and Love was with God, and Love was God." For God is Love and the Word of God is the Word of Love, and the Word that comes out of the mouth of God is the Spirit of Love, and this Spirit of Love vitalizes and dynamises all living things, brings them from nothingness to somethingness, from death to life, from mechanical repetitiveness to living responsive immediacy.

120. Everywhere in the universe we see the operation of the infinite spirit of divine Love. Inside the atoms the nuclear protons attract the orbiting electrons; in the chemist's world molecules interact and cling to each other to make the building units of living organisms; in the plant world, strange, powerful invisible forces lift chemistry of the earth and atmosphere to raise the mighty trunks and branches of great trees; in the animal world love begets and cares for progeny; in the human world great thinkers construct philosophies, scientists seek out the 'how' of the world's mysteries, artists paint the beauties of nature and of their creative imagination, poets sing of the power of Love and sacrifice.
121. Love is the most mysterious of all powers. We cannot see it, as it is in itself, with our physical eyes, but we can feel it within our souls, and we know its powerful healing effect in our life. We can feel its warm, flowing energy coursing through our arteries. Always where we feel love we feel better for its presence. Always where love is thwarted we feel that our very life is being dammed and we struggle to remove the impedance to its flow.
122. We can *feel* that hate is only impeded love, and we can *feel* that cold indifference is not good for the circulation of our blood. We can *feel* processes that we can never adequately put into merely intellectual forms.
123. Feeling is love evaluating its own condition, love in process of self-examination, determining how much freedom of action and how much impedance it has to face.
124. Emotion is feeling overflowing its boundaries, either to increase the flow of energies, or to battle against inhibiting forces imposed upon it from outside itself.
125. Feeling and emotion are *conditions of love*, evaluating and flowing out from the center of the living being to encounter the world and all beings in it. We could draw the seed of a tree, a tree as large as the universe itself, and call this seed the portal of divine love through which must grow every living being in the whole of reality. This seed of love is eternally the doorway of universal joy, sprouting throughout infinite space to the continuous increase of cosmic harmony and the delight of all living beings.
126. What keeps mankind from sharing in this ever-increasing delight is nothing but our erroneous belief in our negative separativity. What will save us from this negative separativity is the acceptance of the way of life demonstrated for us by Jesus Christ, the way of intelligent self-sacrifice. What tends to keep us from following His example is the lack of understanding of the principle on which His life was based.

127. Whenever we perform any act, we necessarily expend energy to some amount. We live in an infinite field of energy, the power of God. When we expend energy, the energy we put out of ourselves passes into the surrounding energy-field and produces some kind of reaction, for all energy is responsive to interferences coming to it from outside itself and adjusts itself in some way to these interferences
128. In classical physics we are told that to every action there is an equal and opposite reaction. But we must be very careful how we interpret his statement. It may apparently be true for things of the gross material world, but it is not necessarily true for the world of free intelligent spirit. We know that by practice we can inhibit certain reactions that ordinarily tend to arise when we are subjected to certain kinds of external stimuli. There is no reason why, if we practice sufficiently, we should not altogether control our own being-energies, so that no energy acting upon us from outside could force us to react. In oriental philosophy this attained condition of controlled non-reactivity is called the 'transparency of the wise'. This is the condition that Jesus recommends us to attain when He tells that when we are attacked we are to, "Turn the other cheek."
129. Free spiritual intelligence does not have to react to energies that attack its organism from outside itself. It can determine for itself whether or not it will show a response to anything that happens to it. Free spiritual intelligence, the highest level of man's soul-consciousness, is able to make itself absolutely transparent to any energy inputs from outside the organism it uses for its earthly expression. By so doing it places itself above all kinds of attack from the things of the material world.
130. To gain this freedom from reactivity, this 'transparency of the sage', this power to 'turn the other cheek', we must understand that spirit is eternal and indestructible, that we are ourselves spiritual beings, although for a time resident in physical bodies. As spiritual beings we are immortal. Mortality belongs only to the material body and to ideas derived from it. It has no meaning for free spirit. When, by practice, we become able to remember our essential spirituality in each moment, fear begins to lessen in us.
131. Fear belongs to the state when our consciousness is identified with the idea of separative negativity. If we believe that we are separate from other beings and from God, we can believe that we are exposed to some form of attack from some other separative being. This belief makes us tend to defend our finite territory, our little zone of enclosed selfhood, and in the process of self-defense to anticipate a self-defensive attack on our imagined enemy.
132. Here is a word of power worth remembering and worth believing with all the energy we can gather: *I am an eternal Spiritual intelligence*. Remembering this and understanding it, we can say at once, "I am an immortal being. My essential self is indestructible. Mortality refers to my material body. It has no meaning for my essential spiritual self, which is of God, which has never been, nor can ever be, separated from God."

133. God is Love. God is Spirit. My essential self is Spirit, is of God, participates of God's invulnerability to the things of the material world. Whatever may be done to my material body, as was done to the physical body of Jesus, yet my spirit and intelligence cannot be marred by it.
134. The physical, material body which we use on earth to gain experience of the world, of Mammon, is but a garment spun of that world's substance. If that garment is destroyed, my spiritual self is not destroyed with it, but is merely released to return into the spiritual world from which it came. In that spiritual world, like the prodigal son, my soul will be received once more into the arms of the eternal intelligent spirit who is my Father and Creator and original source.
135. With this word of power: *I am one with God, who is Love*, fear is cast out. God is infinite power. Against what finite powers shall I waste my time defending myself? If God wills me to be in existence, then in existence I shall be. If He wills to withdraw me from the world of Mammon-matter, then I shall be withdrawn. In either case I shall remain what I am, a spiritual being, of Good Will, of Love, and of Truth, for of such is God's spirit, which I can never lose, for it is myself.
136. All who believe in the One Supreme God who rules over and beyond all local territories, and in His power to incarnate His spirit in Jesus Christ and in all of us, are saved absolutely, and are children of God. Here is a great word of power for all of us who believe in the divine spirit, and in its separateness from error: *We are all children of the One Supreme God, and all inheritors of His kingdom.*
137. Perfect love of this One Supreme God casts out fear, and this perfect love is itself a gift from that God to everyone who wills to receive it.

Words of Power – Part 7 (October 1978)

138. Just as there are words of power, so also are there words of powerlessness, words of weakness, words of negativity, words of despair. All negative words are potentially harmful and are to be shunned as such.
139. We must remind ourselves that when we pronounce a word we invoke in our mind its corresponding meanings and also with these, all associated words and meanings. To say, "I doubt," is to place one's mind in a condition of doubtfulness in relation to the things one doubts. It is to put uncertainty into one's mind. Doubt places alternatives in our mind without allowing us to choose between them. Doubt thus paralyses our will to act in a particular direction.
140. The essence of being human is being able to choose between alternative courses of action. Doubt destroys our ability to choose. Thus doubt dehumanizes us. How are we to cure doubt? The answer is, by decision.
141. 'Decision' is a word of power as 'doubt' is a word of deficiency. When we are in doubt our mind oscillates between alternatives. If it is allowed to continue in this oscillation, this continuous changing of sides, our mind dissipates its energies, loses its unity, and our will does not operate.
142. 'Decision' means 'cutting away' from all the alternatives except one, so that this one can be dynamised by the will and so set into operation. The whole of life's effectiveness results from decision. Doubt makes life ineffective by not allowing it to choose a course of action. Doubt is a word of weakness.
143. Some people would say that we have to doubt when we have insufficient information about a thing or situation, but it is better for us in such a case to say to ourselves quite clearly that we have insufficient information to be able to assess that thing or situation. We suspend judgment because we know without doubt that our information is not enough to allow us to make an intelligent evaluation. This knowledge that we have not enough information does not feel like doubt. It is a knowledge that tells us that we must make a *decision* to acquire the information needed to make a *further* decision possible. This knowledge is the basis of all profitable human enquiry, in philosophy, art, science or any other area of possible human advance.
144. Let us be aware, then, of words, which by their emotional associations, can lead us into negative, profitless states of mind. Such words are the enemies of true living, for they set up impedances in the nervous system so that effective action becomes very difficult.
145. The names of the seven deadly sins are such words: pride, covetousness, envy, anger, gluttony, concupiscence and sloth. All these are words, which by their associations, tend to rouse unprofitable ideas and emotions. If we take any one of those words and repeat it and feel for its associations inside our mind, we will feel other related words, other feelings, coming into our consciousness and tending either to reinforce them, or if we have in the past suffered pain or discomfort in situations related to them, to react against them.

146. One of these seven words is often used as if it did not refer to sin, the word 'pride'. We tend to think that it is a good thing to 'Take a pride in one's good works', for a man of superlative performance to be 'justified' in his capacity. We tend to push out of our mind the proverb that says, "Pride goes before a fall". We forget that the first listed sin was the pride of Lucifer.
147. 'Pride' has been used so often as meaning something justifiable whenever good work is done, that it seems like a word of power. Pride of race, pride of nation, pride of family, pride of individual talents, have been, and still are, encouraged in our competitive societies. But such pride has been the occasion of racial hatred, international wars, inter-family squabbles, and individual separativity.
148. Is there, then, no justification for pride? Is a man not to take a pride in his well-done work? Is the craftsman not to be proud of his craftsmanship, the athlete of his physical and mental capacity to drive himself to excellent performance, the social worker not to be proud of the good he does in society? The answer to this depends on whether we prefer truth to falsity, reality to illusion.
149. For a man to be justified in his pride in his personal, superlative performance in any area of human activity, he must first have *created* himself. He must not be dependent on any other being for his talents and capacities. But every man who has ever appeared in history has been born of a woman, a mother whose own nature has been at least partially a source of *some* of his characteristics. And leaving aside the question of the Virgin Birth of Jesus Christ, every man has also had a father whose own characteristics have not been without some effect upon his child. No man is freed from the effects of heredity except by divine grace. Not only are the sins of the fathers visited upon the children, but also their gifts and talents. None of us can legitimately claim total freedom from the forces of heredity. We are inheritors of talents as we are inheritors also of deficiencies. We cannot rightly claim to be the only creator of our being. But if not, then our pride cannot be justified.
150. Whatever tendencies to inferior or to excellent performance we have are firstly *given to* us. Whatever work we are able to do to modify these tendencies depends upon the *primary gift of freedom*, a Gift of God. To be proud is to view oneself as the source of one's own capacity for superlative performance. But we are not the source of our own freedom, by which whatever talents we may possess can be developed. To justify our pride, we should have to be able truthfully to claim our own self as the only source of our freedom.
151. Pride then, cannot be justified. Every intelligent thinker knows this, for it is the mark of intelligence to know its deep indebtedness to its forerunners and to the original source-power of the universe. What then, are we to put in the place of our discredited pride? The answer is in another word, a word of power, the word *gratitude*. Gratitude is the condition of the whole being, mind, heart and will, in the presence of the knowledge of the real source of our talents and especially of the primary gift of freedom which God conferred on the human soul.
152. If we look honestly at ourselves we will find nothing in us that has not been given to us, either by the Creator of the universe, or by our parents and educators. We are taught the alphabet and how to put its letters together to make

words, how from words we can build sentences, expressions of sense. We are taught what to eat, how to keep ourselves clean and healthy, how to relate to each other within human society. I once saw two little boys who had been taught none of these things because their mother had an erroneous idea that if they were left to themselves they would develop their inner talents unaided. The behavior of these little boys was sub-human.

153. We are profoundly indebted to others for the first movements that we are able to make towards whatever is good for us. We are indebted firstly to God for our freedom and for our primary capacity to respond to the things offered to us from our environment. Then we are indebted to our parents, whose care helps us to survive the first hazards of existence. Then we are indebted to our educators for our initiation into the nature of human society. But whatever good we receive from our parents and educators is made possible by the capacity that God has given them to do such good. All good gifts come ultimately from God, the Creative Source Power of the universe.
154. 'Gratitude' is a word of power. To feel and recognize the truth that everything is good for us, everything that makes for more abundant life, is ultimately from God, though mediated often through human beings, is to experience true gratitude, especially for our primary God-given gift of freedom.
155. Although every good gift comes from God, we are also the receivers of gifts that are not good. The sins of our ancestors have passed down to us and have impaired our action-tendencies, so that we do not always move uninterruptedly towards what is truly good. We are the recipients of erroneous ideas of the past, misconceptions of less enlightened ages. But we are also the receivers of wrong ideas current in our time, for not every con- temporary view of reality is a true one. Because this is so, we need another word of power to help us. This word is *discrimination*.
156. 'Discrimination' is the capacity to separate from each other things that are different in substance, form or function. Jesus discriminated between different kinds of persons, which He defined as sheep and as goats, those who were happy to follow the voice of Truth, and those who preferred to follow their own will regardless of Truth. He discriminated also between the 'quick' and the 'dead', those who were quick to see the implications of His teaching, and those who were dull of understanding, locked in inertia, cloaked in habitual modes of thought which allowed no inbreak of new light or understanding.
157. To cultivate discrimination, we must make ourselves more conscious of the fact of consciousness, what consciousness is, what it can do for us, how it is related to creative freedom. Consciousness is a state of awareness in which things, though held together in relation, are not allowed to lose their differences of matter, form or function. Consciousness is not a mere vague awareness that something exists,. It is essentially analytic and synthetic at once. It discriminates the differences between things, and yet holds these differences in relationship with each other so that they can be seen as parts of a whole pattern.
158. We discriminate the earth from the moon, the other planets from each other, all the planets from the sun. Yet we hold all these bodies together in one large

idea we call the solar system, the existence of which gives sense to all its constituent bodies by embracing them all in a large pattern.

159. In the same way we discriminate different peoples of different nations from each other, Hindus from Pakistanis, African negroes from West Indian negroes, and so on. Yet we hold all together in the larger idea of humanity, the greater community of beings whose nature has in it the power of free choice which discriminates the human being from the animal.
160. In every act of true *consciousness*, as opposed to mere vague awareness, these functions concur, the function of analysis, by which we mentally take the elements of a situation and discriminate them one from another, and the function of synthesis, by which we put the separated or discriminated elements back together again in a meaningful pattern.
161. There is a very intimate relationship between consciousness and the degree of richness of the self. The more the self or soul has consciousness of its own content, the richer is that soul and the more substantial it becomes. This brings us back to the doctrine of the two deaths that we suffer, the death of our physical body, and the death of the idea-structure which serves the soul in life as a center of focus and reference.
162. If we gather our ideas at random and do not bother to relate them together in an intelligent way, these ideas will not cohere into a meaningful patterned whole. The only thing then that keeps them all in relation with each other is the fact that they are recorded in the same brain.

Words of Power – Part 8 (November 1978)

163. The brain of the living human being stores and holds together all the records of experiences had by that being, however randomly those experiences have been gained or filed. Thus a living man's brain contains the records of all that he has undergone during his life, all his thoughts, words, feelings, emotions and deeds. But if these records have not been related together in some comprehensible pattern which may be held harmoniously together by the soul, so that its experiences are understood in relation to each other, thus giving a meaning to the soul's life as a whole, then, as only the brain is holding them together, at death, when the brain-processes cease, the unrelated experience records fall apart or disintegrate. In the Revelation this disintegration is called the 'second death'. We have touched upon this idea before, but it is of great importance for the future of our souls.
164. Now, here are some words of Power; "*Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and Christ*" Here is stated very clearly that the disintegration of the mental content which follows the death of the unbeliever shall have no power over the true follower of Christ. Why not? The reason is simple.
165. Christ is incarnate Truth, Truth embodied. To follow Christ is to place Truth centrally in one's being. What is the essence of Truth? It is *self-consistency*. Every part of Truth presupposes every other part. Strictly, we cannot talk of 'parts' of Truth in any separative sense, for Truth is One and Whole. This is symbolized in the 'seamless garment' of Christ. When a man is self-consistent in his thoughts, words and deeds, we say that we can *rely* on him. His self-consistency allows us to evaluate him as being a 'man of his word'. What he says he will do, he will do. In this he is near to Christ.
166. Christ as Truth embodied is entirely self-consistent. The nearer we can approach to embodying Truth as He does, the more nearly we approach to perfect self-consistency. Our thoughts will be matched by our words, our words by our deeds. Then our mental content will be a whole, perfectly integrated pattern of our experience records. Such a perfectly integrated pattern cannot fall apart, for every part of it supposes every other part and recalls every other part to memory. The perfectly integrated mind is a mind that can get hold of its own whole pattern, starting from any area of its experience.
167. When a man's experiences have been gained haphazardly or at random and he has not bothered to try to link them together in some patterned way, his mind lacks coherent unity. We say that he has a 'bitty' mind. If during life a man's mental content lacks coherence, we have no logical ground for assuming that at death he will suddenly prove himself full of unity. Rather the contrary.
168. When we go to sleep at night, we temporarily let go of our habitual self-references, the ideas and patterns of thought by which we recognize ourselves to be ourselves. In the morning, when we re-awaken, we gather together the

things we know about ourselves and restate them to ourselves and so re-cognize or re-know ourselves. Apart from the recognizable ideas of ourselves, the memories of our experience of ourselves, we would have no recognizable awareness of ourselves as the kind of persons we are. This is why when a person, either by accident or other means, loses his memory, he does not know who he is.

169. Now, if we wish to know who we are, what kind of persons we are, if we wish to be able to recognize ourselves, we must attain to some degree of self-consistency, to some recognizable pattern of ideas of ourselves. Only a self-consistent pattern of ideas or experience-records can help us here. Random ideas having no logical relationship with each other will not serve our purpose.
170. But the only really consistent ideas are ideas that are *true*. Untrue ideas cannot cohere together, cannot adequately define each other, cannot fit together. If an apple is red, it is of no use to me to say that it is green or yellow. This will not be consistent with its real color. So also, if I know that a certain action has been done from a certain motive, it is of no use for me to pretend that it has been done from quite another motive. We would hardly believe a pickpocket caught in the act of removing the victim's wallet, if the thief said that he was merely reducing the weight upon his victim on account of compassion for his obvious tiredness.
171. Only Truth fits Truth perfectly; and only the perfectly fitting can resist disintegration. A mind full of untruths is a mind full of inconsistencies, a mind doomed to disintegration.
172. The only final evidence we have for death is disintegration. Death is another word for disintegration. Life is a process of integration, an activity which brings into intimate relationships things which otherwise would fall apart. In the absence of the integrational activity of life, all the chemistry of our body would fall into dust. Dust, disintegrated, blown willy-nilly anywhere, is the symbol of death.
173. The fact that life is an integrational process, that it can bring together and hold in a pattern separate elements of the chemical world, proves that life aims at self-consistency, not a static self-consistency as of stone, but the dynamic self-holding together of purposive intelligence aiming to fulfill certain valuable projects.
174. As long as we are living inside a physical body, all its vital processes help us to hold our mind and soul together. Through our sense organs we collect information about our world and about the universe at large. By our reason we are enabled to find a pattern of relation between the things we experience. By our feeling we can evaluate how far we wish to retain or to re-experience or to avoid certain events. By our will we can give ourselves a direction in which to develop our lives. We live in our minds, in our bodies. What happens to our bodies when we die? We lose the body's inertia, its tendencies to continue its habitual processes by which it serves us as an established reference point for our mind and soul. When at death we have lost our physical body reference, we are left with the records of our life-experiences, records which in the absence of our

physical body are our only references for our consciousness. If these records are sufficiently self-consistent and so hold together in a recognizable pattern, we can re-member ourselves, recognize the pattern of our experiences as the same as that which we had during our life in our bodies.

175. But if these experience-records have no self-consistency, if they do not logically fit together in a comprehensive pattern, then at the loss of the physical body, these records fly apart or disintegrate, so that our consciousness has then no stable reference, no established, formed center which we can recognize as our own, derived from our own life-experience.
176. All our sense of self-identity depends upon our mental furniture, our ideas and concepts of the world and of our own being as we have gained awareness of them through our life-experiences. Without such mental furniture we could not recognize ourselves to be what we are.
177. Each individual human being is what he is because of his experiences of the world and of himself, recorded within his mind, and replayable under certain circumstances or conditions. Because the experience pattern of each being is unique in certain respects, every human being is uniquely himself in those respects, and insofar as he can replay his experience records to himself, he has a recognizable self-pattern to which he may relate himself, thus sustaining his identity.
178. But an experience-complex, a set of life records which has been stored randomly without relating their forms together, has no logical coherence, and, when deprived of the physical body as its reference point, must fall apart. It is this falling apart or disintegration which is meant by 'mortality'. A 'mortal' is a being, which, when deprived of its physical body, must fall apart. Lacking the support of the physical body as a reference center, the mortal self must disintegrate.
179. An 'immortal' is a being so well integrated in his experience records that no external force can cause him to fall apart, and in whom no internal conditions of inconsistency exist. As finally only the eternal Truth is free from inconsistency, so only a man given without reserve to eternal Truth can be immortal. To be an immortal is to be perfectly consistent in every aspect of one's being. That in us which is inconsistent must at some time, somewhere, fall apart.
180. There is much in us that is inconsistent, that cannot logically stay together. To account for this fact we are to remind ourselves that we are born into a world in which a battle is being waged between Truth and Untruth. The education offered to us as children is an education based largely, not on ascertained Truth, but on opinions of educationalists, who in many countries have certain private interests to further. Not only the education of German children under Hitler was falsely based; biased interests can be found almost everywhere exerting their influence. Thus it would be surprising if our minds were furnished only with Truth.
181. This being so we are placed in a position where we must choose what we shall believe of what we are told. We must choose for ourselves what kind of beings we will to become. We must select from all that is offered to us what we hold most close to our hearts. We must decide whether or not we desire to

be immortal. In this matter we are to notice that certain parts of our being do not desire immortality. These are the ones which feel themselves to be inconsistent with themselves, which feel internally at war with themselves, which feel profoundly uncomfortable and so do not wish to continue to be what they are. These are the parts, which, because of their natural misery, are usually pushed down below conscious awareness. But even in the unconscious they have their effect on the soul, often holding it for long periods in negativity.

182. What we have to do about these parts, these inconsistent, unhappy zones of our being, is to remember that they are the products of mis-education and error, of mis-direction and blind willfulness. There is another side to us, the side that has a degree of self-consistency, that is built of Truths that we have preferred to believe. To these Truths others can be in-built; a structure of unbreakable eternal Truth can be raised, a being worthy of immortality can be created, and this being is glad to affirm its immortality, joyful to know that its earned, freely willed, self-consistent dedication to Truth must bring it to its highest estate, and not only this, but ensure also its infinite value to others.
183. We fight a hard battle in a world where untruth thinks itself Lord of all. But we do not fight alone. There is the Eternal Truth on our side, the Truth which only has the self-consistency which by its nature untruth cannot have. Untruth at last must fall apart, for parts deny each other. Only Truth must finally endure, for all its areas define and support each other and functionally relate to each other, and so finally guarantee their self-consistency, their power and capacity to dwell together in harmony.
184. To aid us in our hard battle we have some words of Power: *"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with My Father in His throne."*

Words of Power – Part 9 (December 1978)

185. As we have seen, *Consistency* must be a word of power, a very important word. It means the 'affirmation of the togetherness of being'. All real being, as opposed to phantasy, holds together, or is consistent. Every smallest truth in any particular, existent thing necessarily holds together with every other truth, including the great Truth that we call the Universe or Cosmos, and which is the expression of the Eternal Creative Word or Logos of God.
186. Unlike untruths, which are inconsistent with each other in their inner structure, truths always relate together in such a way that they necessarily build a larger and larger truth until they become one with the Universal Truth, which, because of its perfect self-consistency, can never disintegrate, and so is immortal, undying, eternal. By participation in this Universal Truth we can attain the same immortality, the same undying eternity of life which belongs to us all who will follow the same way.
187. This means that if we have inside us even one little truth to which we have given our will, this truth has a necessary connection with universal truth, and so can serve as an anchor to this truth. Given only this one truth we can slowly disclose its connections with all other truths and so gradually build up a body of truths which necessarily must harmonize with the whole universal truth.
188. One great difficulty for most of us is the problem of the relation of the mind and the body. We live in a period in which scientific ideas of the nature of man tend to gain more credence than do the ideas revealed to us by religious reaching. Before the development of modern science man was believed to be a soul in a physical body. But this 'soul' was invisible and intangible and so not scientifically provable under laboratory conditions, so the idea of 'mind' was substituted for the idea of the 'soul'. At least the mind processes could be watched in an act of inner observation. But science was still not satisfied; it decided to view 'mental processes' as belonging to the activities of the physical brain. Psychology thus descended to the level of 'brain mechanics'. Why the physical brain possessed the capacity for mental processes was not asked. How these processes were conducted was explained by the analogy of electrical currents in circuits similar to those used in telephone systems.
189. Today, however, this explanation is seen to be an over-simplification. Science has gone beyond the simple telephone system model. There are forces at work in the living organism which are not confined to the flow of electrons in the communication lines of the physical nerves. There are bio-magnetic processes much more subtle than the mere electronic phenomena in the actual nerve-lines. The measurable magnetic forces found in living cells demand a finer level of explanation of the life-processes which everywhere surround us.
190. Instead of the crude heat-engine theories of the human body which were current in the 19th Century we now find that a much more complex theory of the life-

processes is required. Slowly we are being forced by the increasing sensitivity of scientific instruments to recognize that life-processes are not merely mechanical or chemical or electrical. When we enter the problem of the influence of magnetic fields on living tissues we are beginning to re-trace our footsteps towards the re-discovery of the soul.

191. All things in the universe are the products of energy. The universe is an energy play. Some of the patterns of this energy have in the past been called 'matter' and have been believed to be quite other than the patterns called 'forces'. Today we know that 'matter' is but a particular way in which energy may operate. Mind is also a way in which energy may activate itself. Feeling, emotion and thought also are ways of energy operation. All that we are, and do, and will, and feel, and think, are but energies. But what is energy? There is nothing other than it at work. Why does it attain in our thinking and feeling and willing to the state of consciousness?
192. Energy is simply spirit expressing itself at the manifest levels of universal action. Energy is defined as 'that which does work'. Jesus says, "My Father works, and I work." Here He states the basic characteristic of spirit. Spirit is the Supreme Worker. Spirit is the highest level of conceivable activity, the first cause of all work, all energy expenditure and application. To work is to do as God does. He, the Supreme Spirit, is the First Worker, who, because He is essentially a worker, makes possible all other work. If He had not worked to bring the world into being, if He had not exerted His will throughout millions of years of evolution, the world could not have reached its present state, the earth on which we stand could not have come into existence, the vegetation which covers the ground could not have grown, the animals which rove the forests and plains could not have developed their present forms, and we ourselves would not have become able to think and feel and will to participate in the great work of world evolution.
193. Everything that exists, and every event that occurs is a play of energy. In mankind this energy displays a capacity for feeling, thought and will, three different kinds of work. *'Work' is a word of power*, a very powerful word indeed.
194. There are many kinds of work or energy activation aimed at a specific result. Energy expenditure not directed to some particular effect is not work. Work is an activity with an idea directing it to attain some defined goal. All kinds of work have this in common; they are the products of Will, sensitivity and intelligence. If there were no will to apply the energy, none would have an application. If there were no intelligence there would be no definition of an aim to be attained. If there were no sensitivity there would be no balanced relation between the energy to be applied and the object on which it was to be exerted. But these three, intelligence, will and sensitivity, are qualities or properties belonging to living beings, and especially to those in which the forces of evolution have reached their highest level of development.
195. But the source of intelligence, will and sensitivity cannot be other than the original power which has evolved everything in the universe. We cannot

conceive that something can emerge from a source that is not already there in principle, either actually or potentially. Thus the source power of all the things in the universe must in itself be intelligent, possess will, and be sensitive to everything it creates or evolves. But it is precisely because of its will, sensitivity and intelligence that we call the universal source power 'GOD'.

196. If all the power in the whole of reality had no sensitivity, no intelligence and no will or initiative, it would not deserve to be called 'God' and would not be worthy of worship. But because these three qualities must necessarily be inherent in the originating source of the universe, then this source must be the natural and essential being which all intelligent and sensitive creatures must from their own centers, will to worship.
197. Intelligence worships intelligence, will worships will, sensitivity worships sensitivity, and all three are infinitely inter-related so that they operate as one. This is another way of thinking about the meaning of the Holy Trinity. God the Father corresponds with the Will, God the Son with the Intelligence, and God the Holy Ghost with the Sensitivity. The three are not to be confused, but their unity is not to be divided.
198. In the human being, the same three qualities are present, but at the level of evolution so far attained most people have not yet realized, or made real to themselves, the vital significance of their threefold nature. Few persons at this stage of the world's development actually ask themselves what is the essential relation of their three talents, the capacity to feel, to think and to will. Fewer still actually work hard at bringing the three into close dynamic relationship. Yet the intimate working relationship of these three qualities is at the foundation of top performances in any field of human endeavor, in the Olympic Games, in record-breaking performances in every competitive sport and game, in the superb creations of great artists and musicians and composers. Everywhere that talent springs up and develops itself to its highest degree, these three qualities are at work. Everywhere that genius shows itself the three are in harmonious and dynamic co-operation. A Michelangelo, a Beethoven, an Einstein, any superbly outstanding human being, all draw upon the hidden trinity, the three-in-oneness at the center of their being, the Source Being of all beings.
199. We cannot too often remind ourselves of this fact of the threefold quality of our being. If it were not for the working activity of this threefold nature, the physicality of our body would not help us in any way. With these three operative inside it, our body is a useful center of reference and a vehicle through which we can work out, each of us, our own pattern of life and destiny. Without these three our material body would merely be a mass of intractable atoms with no purpose in existence.
200. We are not to think of the Threefold Source of our being as existing somewhere far away in the past, as if it were, millions of years ago, a substance that somehow had begun a process of evolution and had dimly striven to rise to a state higher than its being possessed at the start. Such a process is impossible. No force can rise higher than its origin. If there had been no intelligence, sensitivity and will in the source power of the universe, there could have been

no evolution of these qualities in ourselves. Whatever we have attained of talent, whatever we have been able to express of will, of compassion, of intelligent purpose, all that we value as worthy to develop, all that we could possibly come to worship, has come to us, or will come to us, from the infinite original power source which has built the Universe and every good thing in it.

201. But what of the not-good things, the evil things? They are the product of unbalanced energies, the results of non-co-ordination of thought, feeling and will. When any of these three acts independently of the others there is an unbalance of forces, and the result is a less perfect act. If the will ignores the directives of the intelligence and the warnings of sensitive feelings there will be an unintelligent, insensitive act, which will have an unfortunate or even destructive result. If the intelligence cuts itself off from the will and feeling and occupies itself only with its own thought processes, whatever conclusion it internally reaches will be of no external use or application. A man might think of a very intelligent way of rescuing another man in danger, but leave his idea unexpressed or unactivated.
202. A very sensitive person might feel all the distress and pain of the whole of humanity, yet not allow his intelligence to devise a way of giving help, nor let his will activate itself. All the evils of the world have arisen from such unbalanced energies. Evil will is will separated from sensitivity and intelligence. If a man wills an act without regard to the judgment of his intelligence upon this act, and without sensitivity to the effects of this act upon his own being and that of others, the probability of unfortunate evil results will be very high.
203. *Co-ordination* is, then, a word of power. Like consistency it reminds us of the necessity of bringing together the best qualities of our being. It reminds us of the way to integration and to immortality, the way trodden by Jesus to complete the work started for Him by God, His Father and ours.
204. Co-ordination, consistency, immortality, and everlasting life are but different ways of saying the same thing: the Way of Jesus Christ, possible for all who will believe Him. We have but to remember our words of power and to act on them.