



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 exists. 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."*

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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.