

THE RODAN PARALLELS



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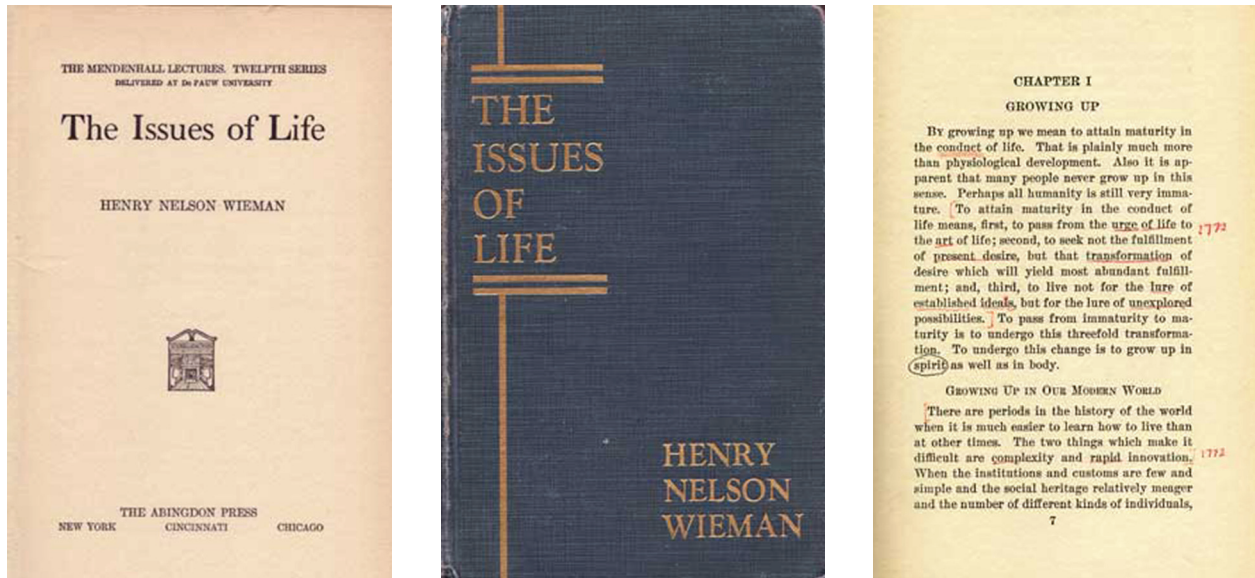
THESE PARALLELS REPRESENT my attempt to trace how a human source was used as a base text in inditing Paper 160 and the first two sections of Paper 161. If you feel so moved, please peruse the parallels and share your thoughts and feelings about them with me, either through e-mail or the UBRON message board.

Having reflected on these parallels in relative isolation for a few years, I've worked up an outline of my own observations, but I won't share them until a loose forum of interested readers has been formed to participate in ongoing conversation.

All I will say now is that I feel the parallels shed light on a previously unappreciated dimension of the Urantia Book: the creative genius and spiritual artistry that went into adapting source texts for inclusion in the Papers. I am awed when I see how comments from relatively mundane books have been transformed by the writers of the Urantia Book into passages of great beauty and inspirational power.

In the case of the Rodan papers, the major source appears to have been Henry Nelson Wieman's 1930 book, *The Issues of Life*, the full text of which can be found at the Urantia Book Fellowship's website: <http://urantia-book.org/sources/>

Wieman was a well-known theologian and philosopher of religion who began his career as a Presbyterian pastor. In 1930, when *The Issues of Life* was published, he was a professor at the University of Chicago's Divinity School and had already written four books in much the same vein as *The Issues of Life*. I do not know if Wieman ever met Dr. Sadler, but it is certainly possible that they were acquainted. Sadler cites Wieman's *Normative Psychology of Religion* (1935) in the bibliography of his 1936 psychiatry textbook. Regina Westcott-Wieman (Wieman's wife, who was a psychologist) wrote a mixed review of Sadler's textbook for *The Christian Century*, in which she concluded, "Altogether, the volume would not seem to be the wise selection to serve as a basic reference for physicians, sociologists, psychologists, pastors or nurses, either in practice or in training." Henry Nelson Wieman was a theological radical, as seen in *The Issues of Life* and his other



books. He did not believe in a personal God or in survival after death, and denied the existence of a transcendent spiritual dimension beyond the natural realm. Urantia Book readers, such as myself, may well wonder how Wieman could have been inspired by a God he defined as “the order of existence and possibility which makes for greatest value.” But he was fervently dedicated to this concept, and *The Issues of Life* was largely written in the attempt to inspire others with his theological beliefs.

Considering how different Wieman’s views

are from the Urantia Book’s, it is remarkable that his book appears to have been chosen for adaptation. But the author of Papers 160 and 161 performed a splendid conceptual transformation of Wieman’s worldview and theology, which can be seen in many passages in the parallels. I call the UB author’s technique of spiritualizing paraphrasing “meta-phrasing.” (See my article “Morontia Mota: A New Perspective” (2000) where I describe “meta-phrasing.”)

I hope you find the parallels as fascinating and challenging as I have. Let’s talk about them.

How to Read the Parallel Chart

ON THE RIGHT COLUMN is the complete, sequential text of Paper 160 and the first two sections of Paper 161. On the left are the corresponding passages from the first edition of *The Issues of Life*. (The page number appears at the end of each passage.)

Because Wieman’s book was used mostly in consecutive order, the left column reads coherently, for the most part. I recommend that you read this column from top to bottom first, before studying the parallel rows, to get an overview of Wieman’s teachings and vocabulary. (Note: The notation [contd] means that the successive passages follow each other directly in the book without intervening sentences.) Some verbatim or near-verbatim parallelisms, as well as exact synonyms, have been **bolded**. (This includes some shared single words.) Words and clauses marking significant deviations between Wieman and the UB have been underlined.

Certain phrases in the Urantia Book column have been italicized and put into Arial typeface. This has been done in an attempt to highlight the “meta-phrases” introduced by the midwayer in spiritualizing and cosmicizing Wieman’s mundane worldview and naturalistic theology.

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PREAMBLE

PAPER 160 - RODAN OF ALEXANDRIA

0.1 On Sunday morning, September 18, Andrew announced that no work would be planned for the coming week. All of the apostles, except Nathaniel and Thomas, went home to visit their families or to sojourn with friends. This week Jesus enjoyed a period of almost complete rest, but Nathaniel and Thomas were very busy with their discussions with a certain Greek philosopher from Alexandria named Rodan. This Greek had recently become a disciple of Jesus through the teaching of one of Abner's associates who had conducted a mission at Alexandria. Rodan was now earnestly engaged in the task of harmonizing his philosophy of life with Jesus' new religious teachings, and he had come to Magadan hoping that the Master would talk these problems over with him. He also desired to secure a firsthand and authoritative version of the gospel from either Jesus or one of his apostles. Though the Master declined to enter into such a conference with Rodan, he did receive him graciously and immediately directed that Nathaniel and Thomas should listen to all he had to say and tell him about the gospel in return.

1. RODAN'S GREEK PHILOSOPHY

THE ISSUES OF LIFE, by Henry Nelson Wieman (1930)

PREFACE (5)

The *Mendenhall* lectures at De Pauw University and the *Taylor* lectures at Yale

were both given during the spring of 1930 (5).

[contd] The present volume is officially the publication of the *Mendenhall* lectures, but a considerable portion of the material of the Yale lectures has been **included** (5).

1. RODAN'S GREEK PHILOSOPHY

1.1 Early Monday morning, Rodan began

a series of ten addresses to Nathaniel, Thomas, and a group of some two dozen believers who chanced to be at Magadan.

These talks, condensed, **combined**, and restated in modern phraseology,

present the following thoughts for consideration:

CHAPTER I: GROWING UP (7)

To attain maturity in the conduct of life means, first, to pass from the urge of life to the art of life;

second, to seek not the fulfillment of present desire, but that transformation of desire

which will yield most abundant fulfillment;

and, third, to live not for the **lure** of **established** ideals,

but for the lure of unexplored possibilities (7).

GROWING UP IN OUR MODERN WORLD (7)

There are periods in the history of the world when it is much easier to learn how to live than at other times. The two things which make it difficult are complexity and rapid innovation.... [T]o-day, when the social heritage is much vaster than it ever was before and the diverse currents of interaction are enormously **complicated**,

the art of life is a difficult art (7-8).

[contd] But even complexity does not make it so hard to learn how to live if the complexity remains relatively unchanged. But if there are radical and **swift innovations** constantly being introduced, as there are to-day,

the attainment to full maturity is further obstructed (8).

The present is a time when the art of living must be learned anew by all humanity (8).

1.2 Human life consists in three great drives—urges, desires, and lures.

Strong character, commanding personality, is only acquired by converting the natural urge of life into the social art of living,

by transforming present desires

into those higher longings

which are capable of lasting attainment,

while the commonplace **lure** of existence must be transferred from one=s conventional and **established** ideas

to the higher realms of unexplored ideas and undiscovered **ideals**.

1.3 The more **complex** civilization becomes,

the more difficult will become the art of living.

The more **rapid** the **changes** in social usage,

the more complicated will become the task of character development.

Every ten generations mankind must learn anew the art of living

[contd] There have been times when humanity, generally speaking, knew how to live. That is to say, the established institutions and ideals were adapted to the conditions which then prevailed, so that the developing individual had only to **master** the way of life which was charted for him by these institutions and ideals.... Such a time, for example, was the twelfth century in Europe, or the Golden Age in Greece....

But our age is not such a time.... On the contrary, our world has been transformed so swiftly and radically by machinery and science

that the established institutions and ideals are no longer fitted to guide us. We must reconstruct and reinterpret them anew. That is what we mean when we say that the present is a time when mankind must learn anew the lesson of how to live (8-9)

The world has changed so rapidly and we have been so absorbed in mastering the **technique** of the new science, the new machinery, and the new industry, that our ideals have not **kept pace** (246).

The present status of human existence must be destroyed, and it surely will be. Either its destruction will be the fuller entry into existence of that order which yields the greatest possible value through communication or else it will mark the relapse of human existence to the plane of animal living

where mutual adaptation of organic responses without community of mind is the dominant goal of endeavor (235).

Humanity in our twentieth century shows no maturity in the conduct of life (10).

if progress is to continue.

And if man becomes so ingenious that he more rapidly adds to the complexities of society,

the art of living will need to be **remastered**

in less time, perhaps every single generation.

If the evolution of the art of living fails to **keep pace** with the **technique** of existence,

humanity will quickly revert to the simple urge of livingC

the attainment of the satisfaction of present desires.

Thus will humanity remain immature;

Thus the problem of **growing up** is not merely a problem for the individual. It is the acute problem of our age (10).

[contd] Of the three parts of growing up, namely, to pass from the blind urge of life to the intelligent art of life, to pass from the striving to fulfill present desire to the striving to transform desire so that it can be fulfilled more abundantly, and, third, to pass from the lure of established ideals to the lure of unexplored possibilities, it is the first of these three which is the one universal requirement of all growing up. Growing up in any age means to pass from the urge to the art of living. The second and the third requirements are not so invariably demanded of all maturity, and the third less than the second.

The second, which is

striving to transform desire

so that it can be most **abundantly** fulfilled,

rather than seeking to satisfy whatever desires one may happen to have, is demanded of everyone until he achieves the right sort of desires (10-11).

The third requirement is the most difficult of all....

It is that characteristic of maturity which has been most recently thrust to the front. Indeed, it is scarcely recognized to-day to be a requirement of mature living because in the past it has not been so. Many to-day think it is nothing but foolishness to say that a man must live not

under the lure of established beliefs and ideals,

society will fail in **growing up** to full maturity.

1.4 Social maturity is equivalent to the degree to which man is

willing to surrender the gratification of mere transient and present desires

for the entertainment of those superior longings the **striving** for whose attainment

affords the more **abundant** satisfactions

of progressive advancement toward permanent goals.

But the true badge of social maturity

is the willingness of a people to surrender the right to live peaceably and contentedly

under the ease-promoting standards of the lure of established beliefs and conventional ideas

but under the lure of unexplored possibilities (12).

FROM THE URGE OF LIFE TO THE ART OF LIFE (14)

All the lower animals seem to live more or less under the dominance of this blind urge [of life] (14).

[contd] So also do men in great part (14).

But in this respect there are two most remarkable characteristics about the human being. Perhaps nothing more revolutionary has ever occurred in the history of life upon this planet than the emergence of these two characteristics in human life. These two are, first, that man does sometimes ask the reason why, and, second, does sometimes commit suicide. These two facts about human life mark the great turning point from life as **blind urge**

to life as intelligent art (14-15).

[contd] No animal will ever commit suicide as long as

it never asks the question whether life is worth living (15).

So we say the appearance upon this planet of a species which commits suicide

for the disquieting and energy-requiring lure of the pursuit of the unexplored possibilities

of the attainment of undiscovered goals of idealistic spiritual realities.

1.5 Animals respond nobly to the urge of life,

but only man can attain the art of living,

albeit the majority of mankind only experience the animal urge to live.

Animals know only this **blind** and instinctive **urge**;

man is capable of transcending this urge to natural function. Man may elect

to live upon the high plane of intelligent art,

even that of celestial joy and spiritual ecstasy.

Animals make no inquiry into the purposes of life;

therefore they never worry, neither do they commit suicide.

Suicide among men

is one of the most significant and revolutionary events which has ever happened because it indicates that this species is no longer dominated by the senseless urge (15).

[contd] It shows that

this species demands some rational justification for the continuance of life.... It ... marks the beginning of intelligent **inquiry** concerning the meaning and the worth of life (15).

[contd] Suicide is not the consummation of the high **art** of living,

but it would be so if **life** had no **meaning** and **value** that could justify the labor and the pain. Suicide ... marks the beginning of the subordination of urge to art and of biological mechanism to intelligent control (15-16).

The genuine possibilities of value in our age can only be brought to light by **exploratory ventures** which to many an onlooker will seem to be nothing but **failure** (39).

[Men] have ventured out beyond the well-trodden trails of the ancient urge

and have not yet established the new trail of reason and of art (18).

Any such new venture is frightfully hazardous

and takes an enormous toll of life (17).

[contd] The cost appears in the form of boredom, suicide, misery, bitterness, insanity, defiance, despair and all the spiritual maladies (17).

testifies that such beings have emerged from the purely animal stage of existence,

and to the further fact that

the **exploratory efforts** of such human beings

have **failed** to attain the artistic levels of mortal experience.

Animals know not the **meaning of life**; man not only possesses capacity for the recognition of **values** and the comprehension of meanings, but he also is conscious of the meaning of meanings. He is self-conscious of insight.

1.6 When men dare to forsake a life of natural craving

for one of adventurous art and uncertain logic,

they must expect to suffer the consequent hazards

of emotional casualties.

conflicts, unhappiness, and uncertainties.

[contd] But he who would be discouraged shows in that very discouragement his immaturity (17).

Thus we find that the problem of growing up is twofold (17).

[contd] It is first the problem of bringing the individual to maturity,

and second the problem of bringing humanity to maturity (17).

The individual that is mature, in so far as the individual can be,

will look upon all his fellow men with great tenderness,

knowing that they all, himself included, are like **children** crying in the darkness, having lost their way, or rather, never having found it (18).

WORSHIPFUL PROBLEM-SOLVING (18)

Achieving maturity is largely a matter of

learning how to apply intelligence to the practical conduct of life, and that, in turn, is largely a matter of

mastering the method by which problems are solved.

The method of solving problems, so far as concerns the bare intellectual technique, has been well analyzed and described by John Dewey and his followers in their various expositions of "reflective thinking." But these expositions leave out the most important part of the whole matter. There are six different requirements for the intelligent solution of the major practical problems of life which these expositions have failed to note, much less give any

at least until the time of their attainment of some degree of intellectual and emotional maturity.

Discouragement, worry, and indolence are positive evidence of moral immaturity.

Human society is confronted with two problems:

attainment of the maturity of the individual

and attainment of the maturity of the race.

The mature human being

soon begins to look upon all other mortals with feelings of tenderness and with emotions of tolerance.

Mature men view immature folks with the love and consideration that parents bear their **children**.

1.7 Successful living is nothing more or less than

the art of the mastery of dependable techniques for solving common problems.

instruction concerning how to meet them....
One is mature only when he can conduct life in the light of intelligence, and this he can do only when he is able to meet these six requirements needed for the exercise of intelligence in dealing with the more complicated and personal problems of life (18-19).

The first step in solving a problem,

according to the technique of reflective thinking,

is to locate the difficulty (19).

[contd] But

if the difficulty is of such a sort as to excite the deep fear of the individual,

he may be incapable of acknowledging it. There will be a subconscious, protective mechanism which will prevent him from **acknowledging any difficulty** which would arouse a devastating fear within him (19).

[contd] So, likewise if the difficulty

is of the sort to deflate his conceit, supposing he is greatly conceited,

or destroy some other fiercely **cherished illusion**,

or excite his envy to towering proportions or run counter to any deep-rooted prejudice (19).

[contd] The most important part, then, in this first step in solving a practical problem, is to acquire that mental attitude in which one is sufficiently free of fear, conceit, prejudice, cherished illusions, envy, and other distorting mental attitudes,

The first step in the solution of any problem

is to locate the difficulty,

to isolate the problem, and frankly to recognize its nature and gravity.

The great mistake is that,

when life problems excite our profound fears,

we refuse to recognize them.

Likewise, when the **acknowledgment of our difficulties**

entails the reduction of our longcherished conceit,

the admission of envy, or the abandonment of deep-seated prejudices,

the average person prefers to cling to the old **illusions** of safety and to the long-**cherished** false feelings of security.

Only a brave person

to be able to acknowledge the difficulty which the intellect is able to bring to light (19-20).

The second requirement

has to do with the way one views the difficulty after it has been found and is acknowledged. One must view it comprehensively and **disinterestedly** (20).

[contd] One must be free of that bias, passion, narrow, specialized interest or other prejudice

which distorts the vision and makes reliable judgment impossible (20).

The fourth requirement is to have

that courage, honesty, and disinterestedness

without which we cannot follow through rigorously

to the end wherever our logic may lead us (21).

The fifth requirement is

the **enthusiasm**, the **zeal** or **drive**

which will enable us to act upon the tested suggestion and carry it out in the form of practical behavior (21).

[contd] We must have some lure

which will induce us thus to act (21).

[contd] Often this is the greatest **difficulty** of all in solving the practical **problems** of life,

is willing honestly to admit, and fearlessly to face, what a sincere and logical mind discovers.

1.8 The wise and effective solution of any problem demands that

the mind shall be free from bias, and other purely personal prejudices

which might interfere with the **disinterested** survey of the actual factors that go to make up the problem presenting itself for solution.

The solution of life problems requires

courage and sincerity.

Only honest and brave individuals are able to follow valiantly through

the perplexing and confusing maze of living

to where the logic of a fearless mind may lead.

And this emancipation of the mind and soul can never be effected without

the **driving** power of an intelligent **enthusiasm** which borders on religious **zeal**.

It requires the lure of a great ideal

to drive man on in the pursuit of a goal

which is beset with **difficult** material **problems**

when the blind urge is subordinated to **intelligence** (21).

Last, and perhaps the most difficult of all,

we must be able to establish those habits, dispositions, and mental attitudes

which will enable us to

deal with the various factors involved in carrying through **successfully** to a final issue the course of action upon which we embark (21).

[contd] Pre-eminently this is the problem of how to deal with other people, win their co-operation,

learn from them, persuade them (21).

[contd] We must be winsome, gracious, **tactful**, meek, yet none the less purposive and unswerving in the pursuit of what our intelligence has revealed to be the right (21-22).

[contd] We must be **tolerant**, open to the suggestions of others, and yet determined in following the light of reason (22).

These six requirements for the practical conduct of life by solving problems intelligently are so important that we wish here to suggest a further elaboration of the method which, in its purely intellectual side, has been so well described and analyzed in such books as John Dewey's *How We Think*, Burt's *Principles and Problems of Right Thinking*, McClure's *Introduction to the Logic of Reflection*, and other works.

The further development of the method of solving problems

and manifold **intellectual** hazards.

1.9 Even though you are effectively armed to meet the difficult situations of life,

you can hardly expect **success** unless

you are equipped with that wisdom of mind and charm of personality

which enable you to

win the hearty support and cooperation of your fellows.

You cannot hope for a large measure of **success** in either secular or religious work unless you can

learn how to persuade your fellows,

to prevail with men.

You simply must have tact

and tolerance.⁷

1.10 *But the greatest of all methods of problem solving*

which we here propose we shall call

worshipful problem-solving,

for it endeavors to meet

not only the purely intellectual requirements,

but also

the moral and spiritual

which we have just described and which are equally indispensable, for without them the intellect cannot function effectively to solve practical, major problems which deeply involve the personal interests of the individual (22).

[contd] This method of worshipful problem-solving is designed to meet the six requirements above stated. But ...

[h]e who is morally and intellectually **defective** will not suddenly become equipped with all the attributes of intellect and **personality** needed to solve important problems, by the simple device of giving him the **right method** (23).

I have learned from Jesus, your Master.

I refer to that which

he so consistently practices, and which he has so faithfully taught you, the isolation of

worshipful meditation.

In this habit of Jesus= going off so frequently by himself to commune with the Father in heaven is to be found the technique,

not only of gathering strength and wisdom for the ordinary conflicts of living,

but also

of appropriating the energy for the solution of the higher problems of

a moral and spiritual nature.

But

even **correct methods** of solving problems will not compensate for inherent **defects of personality**

or atone for the absence of the hunger and thirst for true righteousness.

1.11 I am deeply impressed with

the custom of Jesus

consists in taking time periodically to **go apart** and be alone,

in order (1) to **survey** the activities of life in which one plays some part,

and get these in perspective with the highest possibilities they carry;

(2) quicken and deepen afresh the propulsion of life

by exposing the total personality to the stimulus of sovereign loyalty;

(3) after this survey and stimulus, to face some major problem with which life is struggling with a view to calling up into the mind some solving suggestion, or at least establishing some better personal adjustment

to the difficulty;

(4) examining one's own habits and mental **attitudes** with a view to **reconstructing** them

so that one can deal with the difficulty in such a way as to serve his major objective and promote the highest possibilities;

(5) finally, he will put into words the impelling interest of his life with whatever reconstruction, reinterpretation, and clarification of it may have resulted from this survey and self-examination; (6) this statement of his major objective, incorporating the readjustment of personal attitudes necessary to carry it out and put it into alignment with the highest possibilities, he will repeat a number of times in order to stamp it into

in **going apart** by himself

to engage in these seasons of solitary **survey** of the problems of living;

to seek for new stores of wisdom and energy for meeting the manifold demands of social service;

to quicken and deepen the supreme purpose of living

by actually subjecting the total personality to the consciousness of contacting with divinity;

to grasp for possession of new and better methods of adjusting oneself

to the everchanging situations of living existence;

to effect those vital **reconstructions** and readjustments of one's personal **attitudes**

which are so essential to enhanced insight into everything worth while and real;

his mental processes so deeply that it will continue to function subconsciously when his mind is given to other things (23-24).

If you labor for God **with an eye single to His glory**, your work will bear the divine mold, and you will be carrying out the Lord's purposes (Ellen G. White, "The Work in the Cities," *Testimonies for the Church*, Vol. 9, 150).

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light (Matt 6:22).

One might be uttering the words of the most devout **prayer** that was ever **breathed** and yet not be praying at all. It is the attitude of the personality which is that prayer, and not the words (231).

The lure which undiscovered values exercise ... is expressed in such words as these: "Not my will, but thine, be done." "As the heavens are higher than the earth, so are ... my thoughts than your thoughts." Or, still again: "Though he slay me, yet will I trust him" (39).

These several operations in worshipful problem-solving might be named and classified as follows:

- (1) relaxation,
- (2) aspiration,
- (3) facing the problem,
- (4) self-examination,
- (5) statement of need, (6) repetition (24).

and to do all of this

with an eye single to the glory of God

*to **breathe** in sincerity your Master's favorite **prayer**,*

ANot my will, but yours, be done.®

^{1.12} *This worshipful practice of your Master*

brings that relaxation which renews the mind;

that illumination which inspires the soul;

that courage which enables one bravely to face one's problems;

that self-understanding which obliterates debilitating fear;

and that consciousness of union with divinity which equips man with the assurance that enables him to dare to be Godlike.

But how can one get into this [relaxed] state of mind? The means by which it is accomplished are our justification for calling this a **worshipful** method of solving problems. One must **relax**, yet not in the way one does when he goes to sleep (25).

The relaxation of worship,

or spiritual communion as practiced by the Master,

[contd] It must be a relaxation of the suppressions, tensions, and mental conflicts,

relieves tension, removes conflicts,

but at the same time a quickening of the total resources of the whole personality (25).

and mightily augments the total resources of the personality.

[contd] This is accomplished when one does two things: first, yields himself up to the stimulus of some objective which is not merely of greatest value to himself, but to all other men also, hence an objective of such sort that deep and stirring interest in it drives out the ordinary social jealousies, envies, fears, and prejudices. Second, rest himself upon that order in the process of existence which sustains and promotes the efforts of himself and of all men when they strive to attain the supreme and communal values of life. As we shall see later, these are the **two** essential attributes

*And all this philosophy, **plus** the gospel of the kingdom,*

which make up high religion,

constitutes the new religion

and when a man deliberately takes time and means to cultivate these attitudes, he is worshiping. Also we have seen these two attitudes are [the first two steps in worshipful problem-solving] (25-26).

as I understand it.

[P]rejudices ... distort the judgment and blind the vision (28).

1.13 Prejudice blinds the soul to the recognition of truth,

After one has thus prepared himself, he is ready to face the problem, which is the third step in worshipful problem-solving. He must first locate the difficulty, which means that he must discover what needs to be changed or removed in order to attain the end desired. Often the chief

difficulty is some characteristic of oneself or other fact which one is psychologically incapable of acknowledging until he has lost his prejudices and self-concerned feelings in

devotion to something

that is inclusive of the good of all or of a great many besides himself, and, best of all, if it is something to which all human life can give itself in devoted service (27).

[contd] For the highest fulfillment of human life is found when satisfaction is attained not by seeking **satisfaction** directly, but in

serving a cause which is greater than humanity itself (27).

THE TRANSFORMATION OF DESIRE (28)

The second phase in growing up, we have said,

is to **seek** primarily **for** the transformation of desires

so that their fulfillment will yield greatest value (28).

[T]he first and greatest problem in seeking the major values of life is to have those desires which lead to them. This does not necessarily mean any one single system of desires or any one particular kind of desires. It may be that if we are ever to attain the greatest values, our desires must undergo constant transformation to meet the requirements of a **changing world** (28).

and prejudice can be removed only by

the sincere devotion of the soul to the adoration of a cause

that is all-embracing and all-inclusive of one's fellow men.

Prejudice is inseparably linked to selfishness. Prejudice can be eliminated only by

the abandonment of self-seeking and by substituting therefor the quest of the **satisfaction** of

the service of a cause that is not only greater than self, but one that is even greater than all humanity

the search for God, the attainment of divinity.

The evidence of maturity of personality

consists in the transformation of human desire

so that it constantly **seeks for** the realization of those values which are highest and *most divinely real*.

1.14 In a continually **changing world**, in the midst of an evolving social order,

One can only become a mature personality

by devoting himself not to his ideals, not even to the ideal of his own maturity,

but to the quest of **undiscovered** values through that method of experimental **living** so well described by [Walter] Lippmann [in his *Preface to Morals*] (33).

[contd] **Thus** we come to the third stage in maturity, which means

to pass from the lure of ideals to the lure of unexplored possibilities (33).

In his portrayal of the theory of high religion Mr. Lippmann presents the ideal of a **regenerate** and mature personality as the one great end of all living....

But when Mr. Lippmann describes high religion as it is lived in the political, the commercial, and the domestic orders of modern life, it is something very different from the meager religion of self-respect to which his theory reduces it. In the practical conduct of life his high religion is the discernment, or the striving to discern, the possibilities of greatest value which the machine and science and industry may afford, and the striving to actualize them. This is very different from cultivating and coddling a mature and regenerate personality by viewing the world as comedy or high tragedy or just plain farce (29-31)

it is impossible to maintain *settled and established goals of destiny*.

Stability of personality can be experienced only by those

*who have **discovered** and embraced the **living** God as the eternal goal of infinite attainment.*

And thus

to transfer one=s goal from time to eternity, from earth to Paradise, from the human to the divine,

requires that man shall become

regenerated,

converted, be born again; that he shall become the recreated child of the divine spirit; that he shall gain entrance into the brotherhood of the kingdom of heaven.

FROM IDEALS TO UNEXPLORED
POSSIBILITIES (33)

Any way of life

which glorifies human desire and hope and **ideal**, and ignores any objective order constituting values which may be very different from such desires and hopes,

is the **religion of immaturity** (35).

When we discover a possibility of great value, we can devote ourselves to it, but not permanently and irrevocably in a world which is changing as rapidly as ours. In such a changing world the only person who displays maturity is he who recognizes all his ideals to be inadequate, even the ideal of a mature personality, and who gives his life to a search for those possibilities which have not yet been represented by any socially accepted ideal.

This life of search and experimentation

can itself be called an ideal, but it is not a final ideal.

It is merely a means to the end of finding undiscovered values and making them the goal of endeavor. When these objective possibilities are found and are adequately represented by ideals, such ideals can be taken as our guides, provided the world does not keep on changing so rapidly as to require their constant reconstruction and so an ever-renewed search, not because nothing is ever found, but because something more is ever to be found. A mature personality can live this way. An immature one cannot (33-34).

He who does not feel the inspiration of unexplored possibilities must make himself think that **his ideal is final and infallible** in order to maintain his driving force (37).

All philosophies and religions

*which fall short of these **ideals***

are immature.

The philosophy which I teach,

linked with the gospel which you preach,

*represents the new **religion of maturity**,*

the ideal of all future generations.

And this is true because

our ideal is final, infallible,

eternal, universal, absolute, and infinite.

[W]e cannot search with maximum zeal for [unknown and unexplored] possibilities unless we not only believe they are to be discovered, but feel the lure of these undiscovered possibilities, and so are **impelled to throw ourselves into the search**

for them (12-13).

[repeated] He who does not feel the inspiration of unexplored possibilities must make himself think that his ideal is final and infallible in order to maintain his **driving force** (37).

[contd] He cannot be tentative in his beliefs and projects. He must think the undertaking will unquestionably yield the result expected, in order to maintain his steadfastness. His energy for living depends upon his **certainty** in specific beliefs and enterprises.

He does not like to call it dogmatism, but dogmatism it is. It is a kind of protective dogmatism, protective of his vital energy. This has probably been the chief source of all dogmatism in the history of religion and morals, the dogmatism that has been so obstructive to the increase of the good (37-38).

But how about those beliefs concerning right and wrong that are called Christian, especially the **“principles of Jesus”**

and other accumulated wisdom handed down in the Christian tradition? Do not these impose limits upon the scope and freedom of our search and our experimentation? ... This is the claim some make. We do not think

1.15 *My philosophy gave me **the urge to search***

for the realities of true attainment, the goal of maturity.

But my urge was impotent; my search lacked

driving power;

my quest suffered from the absence of

certainty of directionization.

And these deficiencies have been abundantly supplied by

this new gospel of Jesus,

it is correct.... If the Christian tradition has relevant knowledge bearing upon any problem, then that knowledge has the same status as any other knowledge and should control the search just as any knowledge might. But knowledge in a changing world should stimulate search and experiment, not limit it (39-40).

[contd] But what advantage is there, then, in being a Christian if we have to keep on searching? The advantage is that in being a Christian one has access to certain **insights**, clues and suggestions that may help in the search (40).

*with its enhancement of **insights**,*

elevation of ideals, and settledness of goals.

Without doubts and misgivings I can now wholeheartedly enter upon

[contd] [The Christian] has access to certain historic ventures in human living together with the record of what resulted from these ventures. In other words, he has access to data which are relevant and exceedingly important to some of our most vital problems.... But one thing is plain. The possibilities of value in this new world of machinery and science have yet to be explored. Christianity ought not to be an obstruction to the search. It ought to be a help (40-41).

the eternal venture.

CHAPTER II: LIVING TOGETHER (42).

2. THE ART OF LIVING

There are two ways of living together (42).

2.1 There are just two ways in which mortals may live together:

[contd] One is practiced by all the lower animals. Men also live together in this way (42).

the material or animal way

[contd] But there is another way in which men can live together, in addition to this way of the lower animals. Let us call the first the low way and the other the high way (42).

and the *spiritual* or human way.

[contd] The low way is by anticipatory adjustments which are mutually adaptive to one another.... The clenched fist is an automatic, anticipatory adjustment to trouble when [a] man is angry,

By the use of signals

like the growl and bared teeth of a dog (42-43).

Of course, between human beings there generally is some **communication**, but if the interaction were **limited** to what we have described, there need not be (43).

The high way is by communication through which meanings are shared (42).

The second kind of association, which we call the high way, is what makes all the difference between the distinctively human and the merely animal way of living (42).

But now, suppose a man shakes his fist at me not in anger, but to serve as a **symbol**

to make me understand

that there was a fight here on this street corner yesterday and one man shook his fist at the other in the way which he is now representing by his fist. Here at last we have genuine communication and not merely anticipatory adjustments which are adaptive to one another (43-44).

What we are doing is ... to communicate with one another in such a way that we can share a common **meaning** (44).

[contd] This is something quite strange and new and wonderful in the world. It opens up a new way of life with vast possibilities of **value** which men have scarcely yet begun to explore (44).

[contd] It gives rise to community of thought and purpose and to a creative synthesis of **ideas** (44).

It makes possible **ideals** and aspiration and releases imagination from bondage to the immediate situation (45).

and sounds

animals are able to **communicate** with each other in a **limited** way.

But such forms of communication do not

convey meanings, values, or ideas.

The one distinction between man and the animal is that

man can communicate with his fellows by means of *symbols*

which most certainly designate and identify

meanings,

values,

ideas,

and even ideals.

2.2 Since animals cannot communicate ideas to each other, they cannot develop personality.

Personality as something peculiar to man is developed

out of this high way of living together (42).

[contd] **Human culture**, the progressive accumulation of a social heritage, art, religion, philosophy, science, political and economic organization all develop out of this high way of living together

and cannot develop when the low way is the only kind of association which is practiced (42).

This new thing called communication enables us to transmit to the next generation

what we have acquired in the way of technique, sentiment, vision, ideal,

and thus accumulate in history a social heritage which mounts from more to more through **successive generations** (44).

Thus progress becomes possible, the development of culture,

the arts and sciences, religion and philosophy (44-45).

This kind of association achieved by [symbolic] communication can be considered in two ways, first as an association of a few intimate acquaintances who know one another personally.... Then there is the larger group which may be extended to include all mankind in so far as all men can communicate with one another either directly or indirectly or at least are potentially able to communicate (45).

Man develops personality

because he can thus communicate with his fellows concerning both ideas and ideals.

2.3 It is this ability to communicate and share meanings that constitutes **human culture**

and enables man,

through social associations,

to build civilizations.

Knowledge and wisdom

become cumulative

because of man's ability to communicate these possessions to **succeeding generations**.

And thereby arise the cultural activities of the race:

art, science, religion, and philosophy.

2.4 Symbolic communication between human beings predetermines the bringing into existence of social groups.

[The] small personal group finds its highest attainment in

the group of two (45).

We shall first consider the small group of friends between whom there is **personal affection**, especially the group of two (45).

[contd] Some of the most precious values of life can be found only in that community of heart and mind which **two people** are able to achieve by communication through many years of intimate association (45).

But whether it be in marriage or elsewhere, this kind of **friendship** is needed if the highest and best possibilities of which an individual is capable are ever to be elicited and developed (48).

There are seven great values which every **friendship** ought to achieve. Every case of personal **affection** ought to be cultivated in such a way as to bring these values to the maximum (46).

[contd] The first of these we would mention is **mutual self-expression** and mutual appreciation.

The rich possibilities of personality can be developed only when the individual can express himself to another... The mutual intimate understanding of two friends provides a process of life in which many delicate and hidden impulses and thoughts can be developed into structures of value (46-47).

A third value to be sought and magnified in friendship is mutual self-knowledge. No man can know himself unless he is able to view himself through the eyes of others (51).

The most effective of all social groups is the family, more particularly

the *two parents*.

Personal affection

is the spiritual bond which holds together these material associations.

Such an effective relationship is also possible between **two persons**

of the same sex,

as is so abundantly illustrated in the devotions of genuine **friendships**.

2.5 These associations of **friendship** and mutual **affection** are socializing and ennobling because they encourage and facilitate the following essential factors of the higher levels of the art of living:

2.6 1. Mutual self-expression

and self-understanding.

Many an impulse which might have made a rich contribution to life is suffocated at birth or perverted into an evil

because it finds no way of connecting with the process of life.... If an individual has no one who understands him intimately and profoundly and to whom he can communicate hopes, suggestions, aspirations, these latter must **die** for lack of sustenance (46-47).

And the LORD God said,

It is not good that the man should be alone; I will make him an help meet for him (Gen. 2:18).

There are certain powers and qualities and achievements which find **recognition** and **appreciation** in public life (48).

[contd] Consequently, these powers and qualities find nourishment and stimulus in public life and are exercised and developed there. But the best part of a good man's life ... will never be **developed** ...

unless that individual has someone who can understand him as none other can understand ... (48).

A child that is reared in a public institution without the hovering love of personal affection surrounding him like an atmosphere, eliciting and nourishing the budding impulses by quick and tender sympathetic understanding,

never becomes a fully developed personality (47).

Mental ability and genius are not character; for these are often possessed by those who have the very opposite of a good character (Ellen G. White, "A Good Character," *The Youth's Instructor*, November 3, 1886, n.p.).

The builders of character must not forget to lay the foundation which will make education of the greatest value. This will require self-sacrifice, but it must be done. The physical training will, if properly conducted, prepare for mental taxation. But the one alone always makes a deficient man. The physical taxation, combined with mental effort, keeps the **mind and morals** in a more healthful condition, and far better work is done (Ellen G. White, "Proper Training," *Special Testimonies for Ministers and Workers*, (No. 4, 16).

Many noble human impulses **die**

because there is no one to hear their expression.

Truly,

it is not good for man to be alone.

Some degree of **recognition** and a certain amount of **appreciation**

are essential to the **development** of human character.

Without the genuine love of a home,

no child can achieve the full development of normal character.

Character is something more than mere **mind and morals**.

There is only one place in the whole expanse of modern life where it is possible for the ordinary man to have the kind of association we have been describing (57).

In **wedlock** is the golden opportunity for the kind of association we have described, offering the greatest values of communication that life can give (57).

[O]mitting ... rare exceptions it is impossible for two people to have lifelong and intimate association in which they face together the greatest problems of life and death and where they cherish together objects most precious to both, except in one place, and that is in marriage (57).

... the hidden motivation, the tender sentiment, the reach that exceeded the grasp, the quick, deep sympathetic insight into the need of another personality Call of these most precious powersC ... (48).

... Jesus made the care of God for man like the solicitude of a loving father for the welfare of his dependent children and then made this teaching the cornerstone of his religion (159:5.7; 1769).

Such a community of spirit

is precious and so vital that it is worth every sacrifice (49).

The second value to be achieved by two people living together is integration of visions (49).

Of all social relations calculated to develop character,

the most effective and ideal is the affectionate and understanding friendship of man and woman in the mutual embrace of intelligent **wedlock**.

Marriage, with its manifold relations,

is best designed to draw forth

those precious impulses and those higher motives

which are indispensable to the development of a strong character.

I do not hesitate thus to glorify family life, for

your Master has wisely chosen the father-child relationship as the very cornerstone of this new gospel of the kingdom.

And such a matchless community of relationship,

man and woman in the fond embrace of the highest ideals of time,

is so valuable and satisfying an experience that it is worth any price, any sacrifice, requisite for its possession.

27 2. *Union of souls*C

the mobilization of wisdom.

[contd] Each individual

sees things differently from any other... There are social movements, there are opportunities of service, there is all the rich **world** with its infinite manifold of objects and movements and signs and qualities, which no single mind can compass (49).

[contd] Now, if two or more persons can integrate their visions

so that each

perceives not only what falls within the scope of his own native discernment, but also learns through intimate communication to apprehend what the other has gathered,

so that they can

pool their findings,

then it is plain that each can live in a far **richer** and more significant world. Then the height and depth and fullness of the world opens up, not only the world that now exists, but the world of ideals and imagination and possibilities (49-50).

[contd] Every individual

has prejudices and obsessions that **distort his vision** and make him blind to many things (50).

Every human being

sooner or later acquires a certain concept of this **world**

and a certain vision of the next.

Now it is possible, through personality association, to unite these views

of temporal existence and eternal prospects.

Thus does the mind of one

augment its spiritual values by

gaining much of the insight of the other.

In this way men

enrich the soul by

pooling their respective spiritual possessions.

Likewise, in this same way,

man

is enabled to avoid

that everpresent tendency to fall victim to **distortion of vision**, prejudice of viewpoint, and narrowness of **judgment**.

[contd] He has fears and envies and conceits that pervert his **judgment** and lead him astray (50).

[contd] But if there is **another mind** with whom he can communicate concerning these most difficult and delicate and personal matters, the prejudices of the one mind will be corrected by the other (50).

And he called unto him the twelve, and began to send them forth by two and two ... (Mk. 6:7).

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come (Lk. 10:1).

[P]rayer may be likened to recharging the spiritual batteries of the soul ... (144:4.8; 1621).

A fourth value to be sought and found through communication in intimate personal relations is

the renewal of zest

and **courage** for **living** (52).

A fifth value to be sought through long-continued association of friends is

the glorification of the joys and triumphs of life (53).

Communication in deep affection

Fear, envy, and conceit

can be prevented only by intimate contact with **other minds**.

I call your attention to the fact that the Master never sends you out alone to labor for the extension of the kingdom;

he always sends you out two and two.

And since wisdom is superknowledge, it follows that, in the union of wisdom, the social group, small or large, mutually shares all knowledge.

2.8 3. *The enthusiasm for living.*

Isolation tends to exhaust the energy charge of the soul.

Association with one's fellows is essential to

the renewal of the zest for life

and is indispensable to the maintenance of the **courage** to fight those battles consequent upon the ascent to the higher levels of human **living**.

Friendship

enhances the joys and glorifies the triumphs of life.

Loving and intimate human associations

has a magic touch which gives to sorrow and pain a kind of blessedness (54).

Every good thing is multiplied many fold in its goodness if there is someone with whom you can share it (53).

The **quicken**ing of **appreciation** and sensitivity to the beauty and goodness of life is the work of communication and that cultivation of the mind which comes from the use of **symbols** (53).

It is communication which releases the **imagination**,

deepens our appreciation, and opens to our experience all the higher values. The kind of communication which two friends are able to develop will add a glamorous and tender light, transfiguring all the world (54).

The last of the seven values of personal affection is co-operative devotion to a common cause (55).

The sixth value to cultivate in personal affection

is the **transmutation of evil** (54).

[contd] Grief, sorrow, disappointment, failure, pain

are all evils (54).

[contd] We do not mean to suggest that these evils cease to be evils when they are experienced by two people who are able to share profoundly all that may befall them (54).

tend to rob suffering of its sorrow and hardship of much of its bitterness.

The presence of a friend enhances all beauty and exalts **every goodness**.

By intelligent **symbols** man is able to **quicken** and enlarge the **appreciative** capacities of his friends.

One of the crowning glories of human friendship is this power and possibility of the mutual stimulation of the **imagination**.

Great spiritual power is inherent in the consciousness of wholehearted devotion to a common cause,

mutual loyalty to a cosmic Deity.

2.9 4. The enhanced defense against all evil.

Personality association and mutual affection

is an efficient insurance against evil.

Difficulties, sorrow, disappointment, and defeat

are more painful and disheartening when borne alone.

Association does not **transmute evil** into righteousness,

[contd] But we do claim that while these are certainly evils, they take on a different quality when they are shared by two who have deep affection for one another (54).

“Blessed are they that mourn:

for they shall be comforted.” But what is comfort? Is it not just this deep mutual understanding and sympathy of two or more who can find in their sorrow a deeper level of community? (54)

[T]he development of ... a life purpose, at least for the ordinary man, is impossible unless he lives for the sake of others whose interests he shares (55).

[contd] By thus identifying himself with the protection and fostering care of a group of loved ones

he finds the horizons of his life expanding farther and farther into the future, gathering up more of the heritage of the past, and being filled with a rich fullness of what now exists and of what shall exist in the future (55-56).

The present when cut off from the past and future

is too trivial and transitory to constitute any great value (55).

[contd] Only when the present is integrated as one essential component in a vast structure of achievement which is continued from the past and reaches far into the future,

can any great value be experienced (55).

but it does aid in greatly lessening the sting.

Said your Master,

AHappy are they who mourn@C

if a friend is at hand to comfort.

There is positive strength in the knowledge that

you live for the welfare of others,

and that these others likewise live for your welfare and advancement.

Man languishes in isolation. Human beings unflinchingly become discouraged when they view only the transitory transactions of time.

The present, when divorced from the past and the future,

becomes exasperatingly trivial.

Only a glimpse of the circle of eternity

can inspire man to do his best and can challenge the best in him to do its utmost.

[repeated] In wedlock is the golden opportunity for the kind of association we have described, offering the greatest values of communication that life can give (57).

[contd] We do not mean to suggest that in married life this kind of friendship is always achieved (57).

All we can say is that it seems very plain that many fail to **attain** to it

and also equally plain that some succeed (57-58).

The reason why most people miss these values is because they never dream that such values of friendship are to be had. Such a thing simply never **enters** their heads (58).

[contd] They seek entirely other values when they marry (58).

[contd] They seek and cherish romantic love as that is understood, with its beauty and glamour and tenderness. There are the children and the home and all the social and economic advantages of marriage. All these are sought in marriage. But all these are other and, so far as the value for the individual personality is concerned, all these are less than

the values of personal affection through communication when this affection reaches its highest consummation (58-59).

What are the difficulties in the way of achieving such a community of life in marriage or anywhere else for that matter?... We can only briefly mention a few.... There is the **sentimental** tradition

And when man is thus at his best, he lives most unselfishly for the good of others, his fellow sojourners in time and eternity.

2.10 I repeat, such inspiring and ennobling association finds its ideal possibilities in the human marriage relation.

True, much is **attained** out of marriage,

and many, many marriages utterly fail to produce these moral and spiritual fruits.

Too many times marriage is **entered** by

those who seek other values

which are lower than

these superior accompaniments of human maturity.

Ideal marriage must be founded on something more stable than

the fluctuations of **sentiment**

that in love one must be blind to the faults of the other. This is perfidy, and this sentimental tradition should be rooted out as quickly as possible (59).

Finally, there are the **fickleness**, the uncertainty and the propulsive power of sex attraction, which comes and goes (59).

The ultimate basis and justification of marriage is not sex, it is personal affection (61).

THE GREAT SOCIETY (63)

Thus far

we have been speaking of living together in the small group, pre-eminently in the group of two or in the home.

But that is only half the problem. We must also live together in the great society of economic, political, racial, and religious relations, which, in its utmost reach, includes all mankind (63).

The possibilities of communication in the Great Society, weaving into a single web all the meanings of life and thus binding all individual lives into one great community, are so little known and so often even ridiculed, because the history of communication upon this planet has been so brief that its possibilities are scarcely recognized. But perhaps all of us in rare mystic moments have sensed **what life might be beneath the sun if the lives of all men are woven by communication into a single tissue of life** that throbs and thrills as from a central heart (64-65).

[contd] What is this order of the **Great Society**, made possible by communication, but still so dimly discerned as yet? It is that **structure** of existence,

brought about through communication, in which the physiological organisms of men, along with their meanings and physical

and the **fickleness** of mere sex attraction;

it must be based on genuine and mutual personal devotion.

And **thus**,

if you can build up such trustworthy and effective

small units of human association,

when these are assembled in the aggregate, the world will behold

a **great** and glorified **social structure**,

conditions, are so adjusted to one another that each man's whole good and supreme good includes the whole good and supreme good of all, so that each man will find in every other person one necessary constituent and function of that total structure of existence and possibility which constitutes the most precious value for him and for all (65).

In such a community brought about by communication men will be more than brothers. Love, however, is scarcely the word to apply, because it suggests that kind of personal affection which can never include a great many people. **Good will**, perhaps, expresses it better, but good will seems too passive, seems to say merely "Live and let live." But the human fellowship will be more than that when communication has done its proper work. It will be the mutual creativity of a common good ... (66).

In such a community there will doubtless be moral turpitude as black as any, but

it will be on a much higher plane than what we now struggle with.

The evil in such a time will be as different from our evils as our evils differ from cannibalism and from the social approval of torture as the regular institution of punishment (67).

the civilization of mortal maturity.

Such a race might begin to realize something of your Master-s ideal of "peace on earth

and good will among men.@

While such a society would not be perfect or entirely free from evil,

it would at least approach the stabilization of maturity.

CHAPTER III: MAXIMUM ENERGY FOR LIVING (69)

All living **requires energy** (69).

How can we increase to the utmost that stream of transforming energy which constitutes life? (70)

3. THE LURES OF MATURITY

3.1 The effort toward maturity necessitates work, and work **requires energy**.

Whence the power to accomplish all this?

[contd] This problem divides into two parts. There is, first, the biochemical problem and, second, the psychological problem. It is the psychological problem that we shall consider. The biochemical is no less important, but we must leave that to the physiologist and the **physician** (70).

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (Matt. 4:4).

THE PSYCHOLOGICAL PROBLEM (73)

After we have secured the physical environment which is most conducive to maximum energy for living, and have built up our health, and have our native endowment of vitality,

we still have the great problem of

using these in such a way as to live to the utmost by means of them. The great problem of maximum energy for living has not been solved until we have met these further requirements (73).

[contd] The first of these requirements is an adequate stimulus.... Many a man has lived his whole life through and has never discovered his own potential power, never had the great experiences he might have had, nor done the things he might have done, and never even dreamed that it was in him to live in such a magnificent manner, all because he never found the **stimulus** which could awaken all his powers (73).

One cannot **release** his utmost resources of energy

by mere determination. He cannot do it by gritting his teeth and clenching his fist and resolving that he will (74).

The **physical** things can be taken for granted,

but the Master has well said, AMan cannot live by bread alone.@

Granted the possession of a normal body and reasonably good health,

we must next

look for those lures which will act as

a **stimulus** to call forth man's *slumbering spiritual forces*.

Jesus has taught us that God lives in man;

then how can we induce man to

release these soulbound powers of *divinity and infinity?*

No man has the energy for living the richest life of which he is capable until he has been exposed to the stimulus which can **unlock the sluice gates of energy** that are in him (73).

The stimulation of which we speak must not be confused with excitement (75).

[contd] Excitement does not release energy for rich living and great achievement (75).

[contd] On the contrary,

it consumes energy in mere waste. In excitement ... [o]ne is merely blocking himself and exhausting his energies in trying to overcome his own self-imposed obstructions....

When the proper stimulus is found many impulses are quickened, but they are quickened harmoniously (75-76).

The second requirement for maximum energy

is rest.

How shall we induce men to

let go of God that he may spring forth

to the refreshment of our own souls while in transit outward and then to serve the purpose of enlightening, uplifting, and blessing countless other souls?

How best can I awaken these latent powers for good which lie dormant *in your souls?*

One thing I am sure of:

Emotional excitement is not the ideal spiritual stimulus.

Excitement does not augment energy;

it rather

exhausts the powers of both mind and body.

Whence then comes the energy to do these great things? Look to your Master. Even now he is out in the hills taking in power while we are here giving out energy.

The secret of all this problem

is wrapped up in spiritual communion, in worship.

The great art of relaxation and rest must be cultivated until a man can recuperate and regain his bounce and gusto (76).

[S]easons of relaxation and aspiration will promote the discovery [of one's life-purpose] (94).

[In trying to discover my life-purpose,] I must give opportunity for the deep, hidden subconscious propulsion of my nature to assert itself and come to consciousness.... How can it be done? By a kind of worshipful, meditative waiting, in which one quietly hearkens until the call of the world and the deepest desire of his own heart merge into a single demand (94).

Some [people] ... have far greater reserves of vital energy than others and so may not feel the need of rest as much as a man of more limited **capacity**.

But if they do not feel the need, it is because they are not living to the utmost of their powers. They may excel others, but they are falling short of what they might attain. And what is far more likely, the people who say they do not need these periods of **relaxation** simply do not know how **incapacitated** they are (77-78).

It is not through one act that the character is formed, but by a repetition of acts that habits are established

and character confirmed.

From the human standpoint it is a question of combined

meditation and relaxation.

Meditation makes the contact of mind with spirit;

*relaxation determines the **capacity** for spiritual receptivity.*

And this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes worship. At least, that is the way the philosopher views it.

3.2 When these experiences are frequently repeated, they crystallize into habits,

strength-giving and worshipful habits, and such habits eventually formulate themselves into

a spiritual character,

To have a Christlike character it is necessary to act in a Christlike way. Christians will exhibit a holy temper, and their actions and impulses will be prompted by the Holy Spirit (Ellen G. White, "Character Formation," *Signs of the Times*, Aug. 6, 1912, n.p.).

To be able thus to relax at any time of need is a high art which may take years to muster. Like any other art one can learn it only by practice (77).

The third requirement is energy conserving habits (78).

As the world becomes more complex and the distracting lures of life multiply,

this need of a **protecting** and conserving shell of habit becomes increasingly **urgent** (80).

[Referring to Nobel Prize winner Michelson:] Only a lifetime given to the progressive organization of a system of habits which conserve and magnify

the amount of **energy** available for rich experience and high achievement

could reach three quarters of a century with banners waving in such fashion (80).

The fourth requirement is co-operative adjustment to the environment (81).

We can win [other people's] **co-operation** or their **antagonism** (81).

[contd] We can win the co-operation or antagonism of physical conditions and of animals also. But the stakes at issue are magnified many fold

and such a character is finally recognized by one's fellows as a *mature personality*.

These practices are difficult and time-consuming at first,

but when they become habitual, they are at once restful and timesaving.

The more complex society becomes, and the more the lures of civilization multiply,

the more **urgent** will become the necessity for Godknowing individuals to form such **protective** habitual practices.

designed to conserve and augment

their spiritual energies.

3.3 Another requirement for the attainment of maturity is the cooperative adjustment of social groups to an everchanging environment.

The immature individual arouses the **antagonisms** of his fellows; the mature man wins the hearty **cooperation** of his associates,

thereby many times multiplying

when we come to dealing with persons. Some men are so gifted in winning the cooperation of others that wherever they go their fellows rush forward to pick them up and carry them on their shoulders to whatever high end is at sight (81).

There are times when we must fight. Perhaps there are times when every man ought to fight (82).

[contd] But ninety-nine out of every hundred, perhaps nine hundred and ninety-nine out of every thousand of the fights which we think are altogether holy and **righteous** and demanded as a matter of honor,

would never have been necessary at all if we had not been so cocksure of our own way or so egotistic or so blind to the interests of others, or so lacking in plain courtesy or deficient in any one of a thousand different ways (82).

We won the last Great War,

but everyone knows that in that war the victors lost as well as the defeated (82-83).

[contd] There are two ways of getting through a locked door. One way is to smash it down with an ax.... But there is another way of getting through the door

and that is to find the key that will fit the lock.

Then you simply insert the key, turn it and the great door, no matter how massive and sheathed with steel, will swing upon its hinges and you can pass through without any of that commotion and irritation and wastage of life (83).

the fruits of his life efforts.

3.4 My philosophy tells me that

there are times when I must fight, if need be,

for the defense of my concept of **righteousness**,

but I doubt not that the Master, with a more mature type of personality,

would easily and gracefully gain an equal victory by his superior and winsome technique of tact and tolerance.

All too often,

when we battle for the right,

it turns out that both the victor and the vanquished have sustained defeat.

I heard the Master say only yesterday that

the Awise man, when seeking entrance through the locked door, would not destroy the door

but rather would seek for the key wherewith to unlock it.@

In childhood and adolescence

one often feels it necessary to start a fight merely to show his independence and manliness (84).

LIFE-PURPOSE (85)

The last and most important of the requirements for maximum energy is a **life-purpose**.

If it is rightly cultivated, it provides all the other four requirements which we have mentioned....

When the activities of a life are organized under the sovereignty of one **supreme** devotion, each activity supports the others, inner conflict and friction are removed, maximum stimulus is operative, all habits pull together and distractions are excluded, and, if the purpose is of the right sort, co-operative adjustment to the environment is promoted (85-86).

Just as there is increase of energy for living when the simple activities of walking are organized under a ruling purpose, so likewise when all the activities of a whole lifetime are so organized, there is still greater store of vital energy made available. This ruling passion may be very humble, but if the whole life is organized under it, there is maximum energy....

It is plain that such a purpose

will give us the needed stimulus (88).

Too often

we engage in a fight merely to convince ourselves that we are not afraid.

3.5 This new gospel of the kingdom renders a great service to the art of living in that it supplies a new and richer incentive for higher living.

It presents a new and exalted goal of destiny,

*a **supreme life purpose**.*

And these new concepts of the eternal and divine goal of existence

are in themselves transcendent stimuli,

calling forth the reaction of the very best that is resident in man's higher nature.

[Life-purpose] also helps us solve the problem of rest and relaxation.... On every summit

there is rest, said Goethe (88-89).

[contd] Most of the time we must struggle through the ravines and underbrush of inconsequential detail. But if we have before us the vision of a calm, high summit and can lift our gaze to it and get the details in proper perspective,

we find rest (89).

The many distracting little things which goad and **worry** and **irritate**

are what destroy the capacity to rest (88-89).

DEVELOPING LIFE-PURPOSE (92)

Waiting before the **Highest** fosters inarticulate aspiration (94).

The distractions and **cross currents** then subside

and the deeper urge can rise to the level of **consciousness**

and the total personality recover the single unified thrust of life (94).

[contd] The eddies and backwash of superficial conscious projects can be drawn into the central **current**.

Whether one finds his ruling purpose at such a time or not, such seasons of relaxation and aspiration will promote the discovery (94).

On every mountaintop of intellectual thought

are to be found relaxation

for the mind, *strength for the soul, and communion for the spirit.*

From such vantage points of high living,

man is able to transcend

the material **irritations** of the lower levels of thinking **worry**, jealousy, envy, revenge, and the pride of immature personality.

These **high-climbing** souls

deliver themselves from a multitude of the **crosscurrent** conflicts of the trifles of living,

thus becoming free to attain **consciousness**

of the higher currents

of spirit concept and celestial communication.

Can one guard the purpose of life from the lure

of quick and cheap success?

The way to do that is to have these seasons of worshipful meditation, of relaxation and aspiration and renewed dedication, when the deepest propulsion of my nature is stirred anew and all the currents of my life run strong and deep and steady into the channel of my true vocation (96).

After finding a life-purpose one must foster it (94).

Finally, one must guard it from **fanaticism**.

To have an absorbing purpose does not necessarily mean to be a fanatic. One becomes a fanatic if, in pursuit of his purpose, he ignores the interests of others, or ignores the conditions which must be met to fulfill it, or does not keep it growing in adaption to changing conditions. These are three forms of fanaticism, and it is a constant **danger** to him who lives a dedicated life (99).

But the life purpose must be jealously guarded from the temptation

to seek for easy and transient attainment;

likewise must it be so fostered

as to become immune to the disastrous **threats** of fanaticism.

CHAPTER IV: GOODS OF THE GOOD LIFE (101)

If you labor for God with an eye single to His glory, your work will bear the divine mold, and you will be carrying out the Lord's purposes (Ellen G White, "The Work in the Cities," *Testimonies for the Church*, Vol. 9, 150).

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light (Matt 6:22).

The Son of God has a care **for the necessities of temporal life**.

He did not neglect the broken fragments after the feast, although He could make such a feast whenever He chose. The workers in our institutions would do well to heed this lesson: "Gather up the fragments that remain, that nothing be lost." This

4. THE BALANCE OF MATURITY

4.1 *While you have an eye single to the attainment of eternal realities,*

you must also make provision

for the necessities of temporal living.

is the duty of all; and those who occupy a leading position should set the example (Ellen G. White, "Economy of Self-Denial," *Testimonies for the Church*, Vol. 4, 572).

There are two possible ways of winning the goods of the good life. One is by accident

and the other is by intelligent solving of problems (101).

Solving a practical problem

becomes a religious matter when the problem is so important, and we take it so seriously, that in trying to solve it we are forced to take into consideration that which we believe to be the ultimate factor determining our destiny and the most important object for all human living. Thus the most important problems always require religious treatment if they are to be solved aright (102).

But the solving of practical problems is not merely a matter of formulating and testing rational theories. The forming and testing of theories is a part; but often the more important part consists in controlling and establishing **personal** attitudes and habits of body and mind (101).

Some of the goods to be sought by [the method of worshipful problem-solving] are **health, wealth, skill**, vision, selective memory, and transmutation of failure.... Every human life must experience all of these in some measure else it cannot be human (102).

While the spirit is our goal, the flesh is a fact.

Occasionally the necessities of living may fall into our hands by accident,

but in general, we must intelligently work for them.

The two major problems of life are: making a temporal living and the achievement of eternal survival.

And even the problem of making a living

requires religion for its ideal solution.

These are both highly

personal problems.

True religion, in fact, does not function apart from the individual.

^{4.2} The essentials of the temporal life, as I see them, are:

1. Good physical **health**.
2. Clear and clean thinking.
3. Ability and **skill**.
4. **Wealth** the goods of life.
5. Ability to withstand defeat.
6. Culture Education and wisdom.

HEALTH, WEALTH AND SKILL (103)

What ... has problem-solving got to do with health? Above all, what has **religion** got to do with it? Nothing at all, many will say....

But the solution of the problem of health

consists in establishing those habits which are conducive to health; and the establishment of such habits is a kind of [worshipful] problem-solving (103-04).

Know ye not that ye are the temple of God,

and that the Spirit of God dwelleth in you? (1 Cor. 3:16)

Evolutionary mortals are prone to look upon mind as a cosmic mediation between spirit and matter, for that is indeed the principal ministry of mind as discernible by you (107:5.1; 1181).

On Paradise the three energies, physical, mindal, and spiritual, are coordinate. In the evolutionary cosmos energymatter is dominant except in personality, where spirit, through the mediation of mind, is striving for the mastery (12:8.14; 140).

[T]he only way to achieve the good life which can lay any claim upon our attention is the way of solving practical problems through the exercise of **intelligence** (101).

4.3 Even the physical problems of bodily health and efficiency are best solved

*when they are viewed from the **religious** standpoint of our Master's teaching:*

That the body and mind of man are the dwelling place of the gift of the Gods,

the spirit of God becoming the spirit of man.

The mind of man thus becomes the mediator between material things and spiritual realities.

4.4 It requires **intelligence** to secure one's share of the desirable things of life.

Wealth is the second of the goods we are considering. Wealth in any quantity sufficient for the free and satisfactory conduct of life is rarely gotten by the simple method of being faithful and diligent and serviceable (104-05).

Sometimes accident throws a man under the golden stream and he could not escape it if he tried ... (106).

Economic goods, which are wealth,

are to-day produced by a vast and enormously complicated system of activities which includes machinery as one of its most important components along with human labor and management.... This vast system has many **spigots** through which the wealth it produces is poured out in the form of wages or salaries or commissions or profits (105).

[contd] Now, the way an individual obtains wealth in a world dominated by this impersonal and mechanical system of production is not primarily by rendering good service, but it is by getting under one of **these spigots** through which the golden stream is poured (105).

[S]ince there is [a] separation between wealth and significant and interesting achievement, they who are intelligent enough to see it must **plan** their lives accordingly (108).

[contd] Since wealth does not regularly come as the reward and inevitable outcome of important constructive achievement, ... the man who engages in work which is worthy of high devotion must do two things. He must, first, **devote himself to his work** and bring it to the highest fulfillment possible (108).

It is wholly erroneous to suppose that faithfulness in doing one's daily work will insure the rewards of wealth.

Barring

the occasional and accidental acquirement of wealth,

the material rewards of the temporal life

are found to flow in certain well-organized **channels**,

and only those who have access to **these channels** may expect to be well rewarded for their temporal efforts.

Poverty must ever be the lot of all men who seek for wealth in isolated and individual channels.

Wise **planning**, therefore,

becomes the one thing essential to worldly prosperity.

Success requires not only **devotion to one's work**

[contd] Then, in the second place, he must do something else quite different, and he must not deceive himself into thinking the two are the same. This second thing he must do is to

but also that one should

maneuver himself and his work in such a way that he will never be beyond the reach of one of the sizable spigots

function as a part of some one of the channels

from which the economic necessities are procured (108).

of material wealth.

So we conclude that there are two kinds of fools in this matter of wealth, and which is worse it is hard to say. The first fool is he who thinks that because he is making money legitimately he therefore is rendering **worthy service** or doing important work. The conclusion does not necessarily follow at all. The second kind of fool

If you are unwise,

is he who thinks that because he is giving his life to noble work he therefore does not need to think about such mundane matters as wealth.

you can bestow a devoted life upon your generation without material reward;

On the contrary, precisely because his chosen work is not automatically remunerative he must give all the more attention to the financial problem (109-10).

if you are an accidental beneficiary of the flow of wealth, you may roll in luxury even though you have done nothing **worth while** for your fellow men.

The third component of any good life is **skill** (110).

4.5 Ability is that which you inherit, while **skill** is what you acquire.

[contd] Every man must have some particular kind of work in which he has a sense of mastery, else he has missed the high fulfillment of life (110).

Life is not real to one who cannot do some one thing well, expertly.

The man who comes around the block once a month with a grindstone and a bell to sharpen knives and axes has the needed skill. He takes pride in his ability to sharpen steel and his **life** is triumphant in consequence (110).

Skill is one of the real sources of the satisfaction of **living**.

VISION (111)

The fourth problem to be solved, if the good life is to be attained, is the integration of means and ends (111). This integration of remote possibilities with the activity of the present, so that present activity has these possibilities as its meaning, is what we call vision (118).

To be able to distinguish between means and ends ... enables us to act contrary to what we call the “natural impulse,” to discipline ourselves, to suppress the impulse aroused by the immediate good

for the sake of a more remote good (113).

To be able to distinguish between means and ends

and to detach one from the other is a great gain in some respects (113).

Plainly, this foresight—this planning and working for the future—

has its advantages, but it also has its evil. Its evil arises where there is disjunction between the means and ends. The evil consists in undergoing long, disagreeable instrumental processes for the sake of consummatory ends that are unproductive and transitory (114).

[T]he **purpose** of a lifetime must be guarded from the stranglehold of instrumentalities. The means and instruments must not be allowed to thwart the very end for which they are used by becoming so burdensome and numerous that they absorb all the time and energy (97).

Ability implies the gift of foresight,

farseeing **vision**.

Be not deceived by the tempting rewards of dishonest achievement;

be willing to toil

for the later returns inherent in honest endeavor.

The wise man is able to distinguish between means and ends;

otherwise, sometimes

overplanning for the future

defeats its own high **purpose**.

One of the first and most important steps in [the] integration of means and ends is the elimination of that kind of consummatory experience which is wholly nonproductive, which merely consumes what has been produced without producing anything of value. As long as we **seek** such ends there can be no integration of means and ends.

As long as we prize that kind of enjoyment which merely burns up what has been laboriously and patiently produced, but produces nothing to take its place, the problem cannot be solved (116-17).

SELECTIVE MEMORY (121)

What we shall remember of the past is partly under our control. Some memories can be cultivated. We all have had experiences which embitter and degrade; and we all have had experiences which bless and sanctify. These last can be preserved in memory if we make it our business to keep them fresh and vivid (124).

It is the high vocation of art to preserve them in symbol and story; and the growing tradition of the human race must accumulate them through the centuries. **Thus** a heritage may be gathered and transmitted to each generation with an added store of gracious and **noble** tradition ... (124).

But there is another kind of experience which must also be cherished in the mind until it rises from the memory whenever the mind is free (124).

[contd] Rare and beautiful experiences of friendship must follow us through the years like a trailing cloud.

To that end one will deliberately draw aside from time to time and there in solitude call them up and count them over one by one as you count beads upon a rosary (124).

As a pleasure **seeker** you should aim always to be a producer as well as a consumer.

4.6 Train your memory to hold in sacred trust the strength-giving and worthwhile episodes of life,

which you can recall at will for your pleasure and edification.

Thus build up for yourself and in yourself reserve galleries of beauty, goodness, and artistic grandeur.

But the **noblest** of all memories are

the treasured recollections of the great moments of a superb friendship.

The part of each individual in this total enterprise is to preserve his own most **precious** experiences until his own personality **radiates** their graciousness and delicacy and tenderness (125).

[contd] This he can do by observing seasons of **worship** when he takes out his rosary of memories ...

This rosary he must wear so close to his heart that it becomes a part of his personality and in seasons of worshipful meditation he must count the pearls until he comes to the cross at the end (125).

HOW TO FAIL (125)

As an adolescent he [an acquaintance of Sadler's] had not been trained to take defeat **gracefully** but had grown up with a false pride of personality (William S. Sadler, M.D., *Theory and Practice of Psychiatry* [St. Louis: The C.V. Mosby Company, 1936], 109).

Unfortunately, but few young people are taught how to become good losers; they fail to **acquire** a technic for facing disappointment. They are well trained in loyalty to the duties of any life situation, but they are not instructed in **the art of** adjusting themselves to failure and **defeat**, experiences which are inevitable, and which all of us must sooner or later learn how to endure (*Ibid.*, 108-09).

Although not lacking in loyalty to his job, [the acquaintance of Sadler's] did lack stamina to face failure **cheerfully** and manfully (*Ibid.*, 108-09).

[repeated] Unfortunately, but few young people are taught how to become good losers; they fail to acquire a technic for facing **disappointment** (*Ibid.*, 108-09).

How must one deal with failure to make it serve the good life? First of all the fact of failure must be admitted....

And all of these memory treasures

radiate their most **precious** and **exalting influences**

under the releasing touch of spiritual worship.

4.7 But life will become a burden of existence unless you learn

how to fail

gracefully.

There is an art in defeat which noble souls always acquire;

you must know how to lose cheerfully;

you must be fearless of disappointment.

Never hesitate to admit failure.

Often we conceal the fact of failure by an unconscious mechanism which the psychologists call projection (127).

Make no attempt to

There is another device by which we quite subconsciously hide our failures out of sight (127).

hide failure

under deceptive smiles and

[contd] Not only did we not fail, but nothing has gone wrong. We assume a **beaming** attitude toward everything and everybody and all is sweet and beautiful (127).

beaming

He who thinks he never has failed and never will is blinded by conceit and foolish **optimism** (125).

optimism.

[A] popular philosophy asserts: "Never admit failure. Always affirm success. Always think success." That sounds nice and feels nicer still (127).

It sounds well always to claim success,

[contd] But it has one difficulty.

but the end results are appalling.

The difficulty is that he who never admits the fact of failure, and never notes what led up to it and what issued from it, will never learn the lesson that it had to teach him. He will never gain that deep wisdom which conscious recognition and examination of one's own failures can give (127).

Such a technique leads directly to the creation of a world of unreality and to the inevitable crash of ultimate disillusionment.

One of the chief reasons why people shun reality when it is disagreeable, and especially that kind of disagreeable reality called failure, is because, if they admitted it, they would lose their **courage**. Their zest and drive would fail (128-29).

4.8 Success may generate courage and promote confidence,

The good to be extracted from occasional failure is wisdom. There are some things we can learn from the testimony of others;

and some we learn by thinking them out for ourselves. But the most important and subtle wisdom of life cannot be put into words nor symbolized in any way. It cannot be learned from others nor by observation nor by constructive exercise of imagination. It can only be gathered from experience,

and that means experience of failure (126).

Here we have one of the most fundamental differences between men. On the one hand we have **those who prefer illusion to reality** when reality is difficult or otherwise unpleasant,

and who always develop an illusion to conceal reality when the latter becomes very bitter, although they do this quite unconsciously through the exercise of a subconscious mental attitude (128).

The whole problem of dealing with occasional failure, then, resolves itself to this: How can I **face the fact** of failure, especially when it is disastrous, and at the same time keep up my courage so that striving will be unabated? (129)

He who cherishes illusions to keep up his courage and his zeal

but wisdom comes only from the experiences

of adjustment to the results of one's failures.

Men who prefer optimistic illusions to reality

can never become wise.

Only those who face facts

and adjust them to ideals can achieve wisdom.

Wisdom embraces both the fact and the ideal and therefore saves its devotees from both of those barren extremes of philosophy—the man whose idealism excludes facts and the materialist who is devoid of spiritual outlook.

Those timid souls who can only keep up the struggle of life by the aid of continuous false illusions of success

are doomed to suffer failure and experience defeat as they ultimately awaken from

becomes less and less able to face disagreeable reality until at last he must wrap himself so deeply in dreams that he cannot live at all unless others protect and keep him. He must then become a parasite or perish (129).

On the other hand are those who prefer reality to illusion no matter how bitter the reality. They prefer reality, for one thing, because they have that kind of **religion** which seeks the best that reality has to offer, and while this particular bit of reality may not be good, they know that if they play fast and loose with reality, they can never follow it **far** enough and close enough to find the best that ever may be (128).

Perhaps that striving after the unattained possibilities of life ... is a striving which springs anew in each generation because of the influence of devoted lives that have failed. With the breath of these lives upon us we are not deaf to the call of something on beyond. Their efforts were **exploratory** and **experimental**, and hence their failure served to unveil possibilities which lure us after they are gone (133-34).

How face failure without despair? This is possible when a man considers his own personality and his whole life simply as a **tool**

for the service of some cause.

the dream world of their own imaginations.

4.9 And it is in this business of facing failure and adjusting to defeat that

the **far-reaching** vision of **religion**

exerts its supreme influence.

Failure is simply an educational episodeC

a cultural **experiment** in the acquirement of wisdomC

*in the experience of the God-seeking man who has embarked on the eternal adventure of the **exploration** of a universe.*

To such men defeat is but a new **tool**

for the achievement of higher levels of universe reality.

Then he can look at himself and his own efforts objectively, impersonally, as he would look at any tool and its work.... There is simply the tool called myself to be used for whatever it is worth, and the cause to be promoted in whatever measure this tool can promote it (129-30).

Apparently the **greatest** personalities in history, measuring greatness

by the magnitude of their influence,

have lived what can only be called a lifetime failure

so far as their own achievement was concerned. Three such personalities we would mention [Jesus, Socrates and Gandhi]....

How can this paradox be explained, that failure has exerted such an enormous influence? We believe it is not far to seek. No man can drive me to follow an untrodden trail save the man who has failed to tread it.... A single individual can be a persistent influence in leading many generations in such an undertaking only if he has won the hearts of men and grandly failed. This, we believe, explains the paradox (130).

[contd] We have spoken of world-famous characters. The same principle, in a smaller way, applies to inconspicuous figures. Someone whom we have known and loved, who strove to do a work and failed, has probably shaped our lives more potently than any other. Such a one has left a heritage (133).

It was at Ur that Ganid had a long talk with Jesus regarding the difference between knowledge, wisdom, and truth (133:9.3; 1481).

4.10 *The career of a God-seeking man may prove to be a **great** success*

in the light of eternity,

even though

the whole temporal-life enterprise may appear as an overwhelming failure,

provided

each life failure yielded the culture of wisdom and *spirit achievement*.

Do not make the mistake of confusing

knowledge, culture, and wisdom.

They are related in life, but they represent vastly differing spirit values;

Knowledge can be had by education, but **wisdom**, which is indispensable to true **culture**, can be secured only through experience and by men and women who are innately intelligent (81:6.13; 908).

Knowledge is possessed only by sharing; it is safeguarded by wisdom and socialized by love (47:8.27; 557).

wisdom ever dominates **knowledge** and always glorifies **culture**.

CHAPTER V: **RELIGION** (135)
CHAPTER VI: **GOD AND THE IDEAL**
(157)

5. THE RELIGION OF THE IDEAL

5.1 You have told me that

At Ramah Jesus [said to an aged Greek philosopher:] “ ... Religion is a revelation to man’s soul dealing with **spiritual realities** which the mind alone could never discover or fully fathom ...” (146:3.1; 1641)

your Master regards genuine human religion as the individual’s experience with spiritual realities.

WHAT IS RELIGION? (135)

I have regarded

Religion in general is reacting to something

religion as man’s experience of reacting to something

as though it were that to which all human life should be devoted (135).

which he regards as being worthy of the homage and devotion of all mankind.

[contd] Religion of the sort we wish to advocate is dedicating life in supreme devotion to

In this sense, religion symbolizes our supreme devotion to

that order of existence

that which represents our highest concept of *the ideals of reality*

and possibility

and the farthest reach of our minds toward *eternal possibilities*

which provides the highest values which ever can be actualized....

of spiritual attainment.

But before we consider this kind of religion which we desire to defend, we must first discuss the general definition of religion, that is to say, the essence which is common to all religion, both good and bad, true and false (135-36).

[contd] Religion is **reacting to something** as though it were that to which all human life should be devoted. In tribal or national religions the human life that is thought to owe allegiance to this object of devotion is limited to the tribe or other group,

but that is because such groups, at the time their religion arose,

did not think people outside the group were human in just the same sense as the members of the group.

So we do not think such cases are exceptions to our definition (136).

[contd] In any case religion tends to develop to the point where it considers

the object of devotion worthy of the allegiance of all men (136).

Religion is not merely a matter of believing (136).

[contd] Hence we say religion is reacting to,

that is,

thinking, feeling, acting toward, an object

as being worthy of universal devotion (136).

[T]he man who experiences religion

must have an **evangel**.

He has a way of life to share with all men, and all men must share it, so he believes, if they are to find the great values and escape the great ills (139).

5.2 When men **react to religion** in the tribal, national, or racial sense,

it is because they

look upon those without their group as not being truly human.

We always look upon

the object of our religious loyalty as being worthy of the reverence of all men.

Religion can never be a matter of mere intellectual belief or philosophic reasoning;

religion is always and forever a mode of reacting to

the situations of life; it is a species of conduct.

Religion embraces

thinking, feeling, and acting reverently toward some reality

which we deem worthy of universal adoration.

5.3 If something has become a religion in your experience,

it is self-evident that you already have become an active **evangel** of that religion

[contd] In some religions the devotees **do not try to share** their devotion with others. They think others are incapable or unworthy of such a high vocation. But their religious object, whether personal or impersonal, existent or ideal, they revere

as *worthy* of the devotion of all (139).

And these three manifestations of the religious urge are:

1. *Primitive religion*. The seminatural and instinctive urge to fear mysterious energies and worship superior forces, chiefly a religion of the physical nature, the religion of **fear**.

2. *The religion of civilization*. The advancing religious concepts and practices of the civilizing races—the religion of the mind—the **intellectual** theology of the authority of established religious tradition (155:5.3-4; 1728).

[contd] 3. **True religion**—*the religion of revelation*. The revelation of supernatural values, a partial insight into eternal realities, a glimpse of the goodness and beauty of the infinite character of the Father in heaven—the religion of the spirit as demonstrated in human experience (155:5.5; 1728).

The object to which the individual or group thus reacts religiously

is not necessarily a worthy object.... Religions are more or less **true** and more or less **false** according as the object which is judged to be supremely important for human living is truly or approximately so (138).

since you deem the supreme concept of your religion

as being worthy of the worship of all mankind,

all universe intelligences.

If you **are not a positive and missionary evangel** of your religion, you are self-deceived in that what you call a religion is only a traditional belief or a mere system of intellectual philosophy.

If your religion is a spiritual experience, your object of worship must be the universal spirit reality and ideal of all your spiritualized concepts.

All religions based on **fear**, emotion, tradition, and philosophy I term the **intellectual** religions,

while those based on *true spirit experience* I would term the **true religions**.

The object of religious devotion

may be material or spiritual,

true or false,

real or unreal, human or divine.

[R]eligions can be infected with error, just as anything else which man does. Also they can be infected with evil (138).

Religion is essentially reconstructive and revolutionary. In this respect it differs from morality although morality may be religious (140).

When a morality

becomes sufficiently passionate and reconstructive of life, with a gospel to spread and a zeal to make life over into the order of God (or whatever takes the place of God),

it begins to be a religion (140-41).

[contd] On the other hand, when a religion loses

its passion and seeks not to change life except in so far as is needed to make things work together smoothly,

it begins to be a morality and not a religion (141).

This **order** which operates in our present state **of existence**,

but which includes in the form of **possibility** whatever unknown possibilities of higher value may ever be brought into existence, this order of existence and possibility,

which is by no means the total order of nature or the total cosmic order, but which is one order of nature and one cosmic orderCthis order thus operative in the present and carrying the utmost possibilities of value,

can well be identified with God (249).

John Dewey ... recognizes that there is an order of existence, which gives rise to the highest possibilities of value that can be actualized. **Religious devotion** is given to these possibilities (142-43).

Religions can therefore be either good or evil.

5.4 Morality and religion are not necessarily the same.

A system of morals,

by grasping an object of worship,

may become a religion.

A religion, by losing

its universal appeal to loyalty and supreme devotion,

may evolve into a system of philosophy or a code of morals.

This thing, being, state, or **order of existence**,

or possibility of attainment

which constitutes the supreme ideal of religious loyalty, and which is the recipient of the **religious devotion** of those who worship,

is God.

Whether we continue to use the word of three letters commencing with G is a matter of minor importance (149).

[T]he word is not the **reality** under consideration (149).

Religion seeks to convert the individual and to transform the world (141).

When [socially accepted] ideals are revered as constituting the supreme good for all men everywhere, when these ideals are spread to all men as an evangel, and when the devotees strive to refashion the world into the likeness of these ideals, then the reaction to them is a religious reaction. But if, on the other hand, these ideals are treated merely as paths and roads which the group must travel in their quest of unexplored good lying on beyond, then this something unattained on beyond the **ideals**

is the object of religious response (145-46).

[contd] Religious devotion is then given to that unexplored order transcending the socially accepted ideals (146).

A religion which did make socially accepted ideals the highest object of allegiance for all men would be a **true** and good religion only if such ideals really did constitute the object of highest value for all men everywhere, being of greater value than any existence or possibility which might ever be found throughout the whole range of reality (146).

Regardless of the name applied

to this *ideal of spirit reality*,

it is God.

5.5 The social characteristics of a true religion consist in the fact that

it invariably seeks to convert the individual and to transform the world.

Religion implies the existence of

undiscovered **ideals** which far transcend the known standards of ethics and morality embodied in even the highest social usages of the most mature institutions of civilization.

Religion reaches out for undiscovered ideals, unexplored realities,

superhuman values, divine wisdom, and true spirit attainment.

True religion does all of this;

RELIGION WITHOUT GOD (147)

There is a growing interest at the present time in developing a religion without God.

We believe this is chiefly due to confusion and misunderstanding in respect to the idea of God, and if the concept can be adequately clarified the issue may settle itself (147).

[contd] When religion is maintained without professing belief in God, the object of supreme devotion is generally called an **ideal** (148).

We cannot escape the conclusion that, if by ideal we mean man's idea of the good to be sought, the ideal is not identical with what truly is the good to be sought, and often is very foolish and evil. Still, again, perhaps even more frequently, it is something which is **not attainable** and cannot even be approximated by human effort (159).

My idea of the attainable good is by no means identical with what truly is good and attainable (157).

[T]he whole issue involved in the contrast between religion with God and religion without God is the issue between God and the ideal. Both parties are at one in striving to bring into existence the greatest possible value. **The only** question is whether God and the ideal are both involved in the **attainment** of this highest **value** or only the ideal without God (148).

If ... God is essentially involved in the [attainment of this highest value], then we can never serve it with power and

all other beliefs are not worthy of the name.

You cannot have a genuine spiritual religion without the supreme and supernal ideal of an eternal God.

A religion without this God is an invention of man, a human institution of lifeless intellectual beliefs and meaningless emotional ceremonies.

A religion might claim as the object of its devotion a great **ideal**.

But such ideals of unreality are **not attainable**;

such a concept is illusionary.

The only ideals susceptible of human attainment are the divine realities of the infinite values

intelligence until we discern that **fact** and conform to it... [This] is a question to be settled like any other question of **fact**—calmly, dispassionately, by the utmost exercise of intelligence and by examining all the evidence and all the logic involved (148-49).

But this question must not be confused with the use of **the word “God.”** ... The only point under consideration is whether that something which we indicate by the word “God,” but which might be indicated by another word, is essentially involved in that order of value in which human life must find its fulfillment (149-50).

We must distinguish between God and the idea of God,

just as we found it necessary to distinguish between the **ideal** and the **idea** of the possible good (161).

God does not mean simply and solely that idea of God which was revered by the Crusaders or by the Hebrew prophets or by Jesus. It does not mean **any** single historical instance of the idea of God, any more than ideal means any single historical instance of the idea of the good (161-62).

[contd] Ideas must not be confounded with the objects to which they refer. To be sure, people often do confound the two. A tribe, for example, when conquered, may retain its old ideas of the gods and add to them the ideas of the gods which prevail among the conquerors. But instead of using these new ideas to correct and clarify the older, the members of the tribe simply increase the number of gods by adding the two together because they fail to distinguish between god and the idea of god. When the ideas increase, the gods increase. But this muddle-headed confusion of simple and undisciplined minds is no excuse for a modern thinker falling into the same absurdity (162).

They who have been responsible for the idea of God have ... been deeply concerned

*resident in the spiritual **fact** of the eternal God.*

5.6 The word God,

the *idea* of God as contrasted with the *ideal* of God,

can become a part of **any** religion,

no matter how puerile or false that religion may chance to be.

with ministry to the welfare and peace of mind of the mass of humanity. Therefore they felt under constraint to shape their conception of God in such a way as to give people comfort and peace (155).

Shall we go on trying to shape the idea of God to fit the needs of the human heart? If we do, we shall go from bad to worse, for the present confusion has resulted precisely in trying to do that very thing....The greatest teachers of religion have never tried to **shape the idea of God to meet the needs of the human heart,**

but, rather, have declared that the human heart must be changed to meet the requirements of

God

or be damned (156).

The ideal

may mean either one of two things. It may mean (1) some human idea of a possible good to be attained by human effort, or (2) that which **truly** is a possible good to be **attained**

by human effort (157).

My idea of the program of action leading to **highest** fulfillment of life in any particular situation is one thing. What truly is the course of action leading to **highest** fulfillment in that situation is something different (157).

And this idea of God can become anything which those who entertain it may choose to make it.

The lower religions **shape their ideas of God to meet the natural state of the human heart;**

the higher religions demand that the human heart shall be changed to meet the demands of

the ideals of true religion.

5.7 The religion of Jesus transcends all our former concepts of the idea of worship in that he not only portrays his Father as

the ideal of infinite reality

but positively declares that this divine source of values and the eternal center of the universe

*is **truly** and personally **attainable***

by every mortal creature who chooses to enter the kingdom of heaven on earth, thereby acknowledging the acceptance of sonship with God and brotherhood with man.

*That, I submit, is the **highest** concept of religion the world has ever known,*

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father (John 16:28).

Jesus saith unto him, I am the way,

the truth, and the life: no man cometh unto the Father, but by me (John 14:6).

We have seen that if, when the religious humanist speaks of the ideal he means a human idea of the best to be attained, and sets up that idea as the supreme object of religious devotion, he is putting himself in an indefensible position. But if by ideal he means the best that may be sought and achieved, even though that best be very different from our present idea of it, then he has something which truly must be an object of great concern. But when ideal is so conceived, God is essentially involved in its attainment (161).

and I pronounce that there can never be a higher since this gospel embraces the infinity of realities, the divinity of values, and the eternity of universal attainments.

Such a concept constitutes the achievement of the experience of the idealism of the supreme and the ultimate.

5.8 I am not only intrigued by the consummate ideals of this religion of your Master, but I am mightily moved to profess my belief in his announcement that these ideals of spirit realities are attainable; that you and I can enter upon this long and eternal adventure with his assurance of the certainty of our ultimate arrival at the portals of Paradise.

My brethren, I am a believer, I have embarked; I am on my way with you in this eternal venture.

The Master says he came from the Father,

and that he will show us the way.

*I am fully persuaded he speaks **the truth**.*

I am finally convinced that

there are no attainable ideals of reality or values of perfection apart from the eternal and Universal Father.

5.9 I come, then, to worship,

Any structure of possible existence can be a possibility only because there is even now in the present process of existence an order which makes it a possibility. God is that order. But God is not limited to existence (164).

[contd] He also includes possibilities (164).

The only way in which any unattained possibility can ever be achieved is by operating with that order by which it is brought to pass....

Therefore devotion to the supreme ideal must

be devotion to God (165).

The only effective service we can render the high ideal is to serve that order which will actualize the ideal. We must serve this order in such a way that the greatest possible value will become progressively realized. The highest ideal may be infinite; but if so, it may be infinitely approached through God and in God, but in **no other** way (165).

Whatever God truly is, that he is; and anyone who refuses to consider anything as God save that which he happens most to desire, is the devotee of an **idol**

because he is not even seeking for that which truly does constitute the order of value in devotion to which all men can find community and oneness of life (224).

GODLESS RELIGION (165)

There are, however, two kinds of religion which can leave God out (165).

[contd] But if the word "false" can be applied to any religion, it can be applied to these two (165).

not merely the God of existences,

but the God of the possibility of all future existences.

Therefore must your devotion to a supreme ideal,

if that ideal is real,

be devotion to this God

of past, present, and future universes of things and beings.

And there is **no other** God, for there cannot possibly be any other God.

All other gods are figments of the imagination, illusions of mortal mind, distortions of false logic, and the self-deceptive **idols** of those who create them.

Yes, you can have a religion without this God,

but it does not mean anything.

The second kind of religion

leaves God out in reality although it may not leave him out in name.

Indeed, it may be more insistent about the name of God than any other (166).

[contd] This kind of religion does not seek the highest possibility of value, but gives its devotion instead to some **wishful fancy** which is not a practicable possibility at all (166).

The religion of wishful fancy sets up its own **ideas** of what is highest and best, and if there is nothing in the universe to indicate that these ideas represent genuine possibilities except the testimony of subjective desire and inner experience, they are still held. They may even be held when the weight of evidence is against them, and the religious devotee may even glory in the fact that he cherishes a faith that finds no support in reason or in the data of observation. But plainly such devotion cannot be devotion to the objective order which is God (168).

RELIGION AT ITS BEST (169)

We must now try to state what is the supreme function of religion at its highest (169).

[contd] It is seeking and finding God,

God being that order of existence and possibility which includes the possibilities of greatest value and is therefore himself the greatest value. (169).

[contd] This way of life has two requirements which are most important,

And if you seek to

substitute the word God for the reality of this ideal of the living God,

you have only deluded yourself by putting an **idea** in the place of an ideal, *a divine reality*.

Such beliefs are merely religions of **wishful fancy**.

5.10 *I see in the teachings of Jesus,*

religion at its best.

This gospel enables us to

seek for the true God and to find him.

But are we willing to

pay the price of this entrance into the kingdom of heaven?

and we can best describe it by specifying these requirements (169).

Are we willing to be born again? to be remade? Are we willing to be subject to this

[contd] The first requirement is to recognize the fact that the order leading to highest possibilities of value, as well as these highest possibilities themselves, may be very different from our present beliefs, desires and ideals. This order, which we identify with God, ... may well be alien and **terrible** to us (169). [T]his order of greatest value is something quite alien and even **terrible** to the "natural man," because we are in great part shaped and dominated by the ancient order of exclusive goods, exclusive views, and exclusive devotions. As human beings our life is shaped by two orders which are alien and hostile to one another: one is the ancient order of all animal life, and the other is the order of that new way of life which communication imposes. Thus we are dual creatures, caught between the conflicting demands of two orders. We cannot extricate ourselves from either one. Thus we are torn. We constantly suffer "crisis" (172-73).

terrible

and testing process of

[contd] The second requirement which must be met in order to seek and enter more fully into the communal life imposed by communication is to dedicate ourselves to that higher order... Most of our present way of life must be wrecked, if we are to conform to the requirements of this communal order of greatest value. Hence we must in great part be broken and destroyed before we find our way into it. That is the reason passionate self-dedication is necessary. It must be a religious quest. We must be able to find in our very failures and **self-destruction** the manifestation of the presence and working in human life of this higher order (173-74).

self-destruction

[contd] Some may object to our assertion that human life must undergo such great pain and destruction before it can conform to the order which leads to greatest values. Their objection will be to point to the large part which communication already plays in our lives. Why, then, must human life undergo such radical **reconstruction** to meet the requirements of the order of communication? Our reply is that while communication does play a large part in our lives, we have not met the requirements of the order of greatest value which it offers. We communicate, yes, but we do not live in such a way as to find the highest values which communication makes possible (174).

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it (Matt. 16:25).

Think not that I am come to send peace on earth: I came not to send peace,

but a sword (Matt. 10:34).

This dedication must be so complete and so passionate

that the pain and destruction and death which it incurs will be experiences in which we apprehend and enjoy the object of our devotion....

Because of the conflict between the two orders which shape our living, the only way to draw near to the order which is God is by way of tragedy (175).

[I]n dedicating ourselves to this order

and soul reconstruction?

Has not the Master said:

“Whoso would save his life must lose it.

Think not that I have come to bring peace

but rather a soul struggle”?

True, after we pay the price of dedication to the Father-s will,

we do experience great peace

provided we continue to walk in these spiritual paths of consecrated living.

5.11 Now are we truly forsaking the lures of the known order of existence while

*we unreservedly dedicate our quest to the lures of the **unknown** and **unexplored** order*

of the communal life

we are giving ourselves to something which is in great part transcendent, **unexplored**, and **unknown**. Furthermore, it is an order which, in so far as we enter it, must crush and destroy the old [animal] way of life with all the goods which we have cherished so fondly in it (173).

The new way of life demanded by the order of communication is an innovation superimposed upon the old way. The old way of life which all animals follow does certainly display co-operation and mutual help. But we are speaking of something over and above that. We are speaking of a sharing which can be achieved only by way of **symbolical** communication and is impossible through the use of mere signs (171).

[God] is that order in which and through which men can achieve a **communal vision** and a united good in which each individual finds in all his living the meaning and the value of the whole march of life (176).

[Traditional theists] say God is a personality with a **focalized**, attentive consciousness, with plans and ideas, like our own ... (156).

of the existence of a future life of adventure in the spirit worlds of the higher idealism of divine reality.

And we seek for those

symbols of meaning

wherewith to convey to our fellow men these concepts of the reality of the idealism of the religion of Jesus,

and we will not cease to pray for that day when all mankind shall be thrilled by

the communal vision

of this supreme truth.

Just now, our

focalized concept

of the Father, as held in our hearts, is that

God is a Spirit: and they that worship him must worship him in spirit and in truth (John 4:24).

Can we state in very simple language what we believe is the nature of this order which is God? Yes, we can describe it in very ancient and very simple language. It is the **order of love** (176).

To search out this order which is God and to bring to light the supreme but hidden possibilities of value that are in it, we must learn to **live** on that border line which marks the beginning of a realm of possibilities which are yet to be known, a realm of quest, where none may lead and none may guide and none has found the way, but where the radiant and ultimate values lie (177).

[contd] This border line between possibilities known and possibilities unknown is where the great discoveries and insights are achieved. This is the line where **spiritual growth** takes place. This is the spiritual frontier of history (177).

This order and process of interaction [which sustains and promotes the highest values of life] is more or less approximated in actual fact. This approximation, together with whatever degree of complete **actualization** in the future history of existence it may make possible, is God (178).

[contd] **Progressive** interaction may or may not be a satisfactory description of it (178).

God is spirit;

as conveyed to our fellows, that

God is love.

5.12 *The religion of Jesus demands*

living

and spiritual experience.

Other religions may consist in traditional beliefs, emotional feelings, philosophic consciousness, and all of that,

but the teaching of the Master requires the attainment of

actual levels

of real spirit

progression.

CHAPTER VII: LIFE AND SCIENTIFIC METHOD (179)

EXPERIENCE IS NOT KNOWLEDGE (188)

The fact that I experience a certain quality is no evidence at all that the quality I experience pertains to what I think it pertains to. Whether the quality I experience is the quality of "Reality" must be ascertained by the proper [scientific] method, but the mere fact that I have the experience proves nothing at all.

If I experience ecstasy when I hold a gold brick in my hand, the quality of my experience is no evidence at all that the brick is genuine gold. If I have been taught from earliest infancy to react to the figure of Jesus with awe and reverence and even ecstasy, the quality of my experience is no evidence that Jesus reveals the uttermost nature of "Reality."

Often the "empirical method" as defended by exponents of religion has rested on the claim that when we experience anything we have knowledge of it simply because we experience it. But experience does not yield knowledge at all unless it is subjected to the right method. The method of getting knowledge, therefore, must not be identified merely with experiencing the matter in question. The method is not the experience. The method is the way we deal with the experience (189-90).

There is no "religious experience" which can give knowledge to the man that has such experience unless he subjects it to this same [scientific] method (193).

[T]he method by which truth is reached in any department of life, in the sciences, in moral conduct, in religion, in social relations of friendship or anywhere else, most

5.13 The consciousness of the impulse to be like God is not true religion.

The feelings of the emotion to worship God are not true religion.

The knowledge of the conviction to forsake self and serve God is not true religion. The wisdom of the reasoning that this religion is the best of all is not religion

as a personal and spiritual experience.

emphatically is not purely a matter of armchair speculation. Meditation and logical consistency most certainly are necessary, but they are not sufficient. The **actual doing** of things,

and observation of what happens when things are done, are likewise indispensable (186).

[W]hile scientific method in religion lags, simple and devoted souls discover what others cannot see, not because of any magic, not because of anything supernatural, not because of some organ of the soul peculiar to themselves, not because of some strange kind of intuition, but simply because they are sensitized by love and note what happens under certain conditions when they do and say certain things. They perceive through the same identical senses through which we perceive. Furthermore, they perceive and get their data through the external senses, not through any kind of internal sense ... (207).

*True religion has reference to destiny and **reality of attainment** as well as to the reality and idealism of that which is wholeheartedly faith-accepted.*

And all of this must be made personal to us

by the revelation of the Spirit of Truth.

5.14 And thus ended the dissertations of the Greek philosopher, one of the greatest of his race, who had become a believer in the gospel of Jesus.

PAPER 161 - FURTHER DISCUSSIONS WITH RODAN

0.1 On Sunday, September 25, A.D. 29, the apostles and the evangelists assembled at Magadan. After a long conference that evening with his associates, Jesus surprised all by announcing that early the next day he and the twelve apostles would start for Jerusalem to attend the feast of tabernacles. He directed that the evangelists visit the believers in Galilee, and that the women-s corps return for a while to Bethsaida.

0.2 When the hour came to leave for Jerusalem, Nathaniel and Thomas were still in the midst of their discussions with Rodan of Alexandria, and they secured the Master-s

CHAPTER VIII: PERSONALITY (209)

GOD VERSUS PERSONALITY (220)

... Is God a personality? Perhaps all who entertain the idea of God will agree that God must be the supreme good or the greatest value. But we have seen that the greatest value cannot be a personality. Therefore **God cannot be a personality** (220).

To be sure, a Robinson Crusoe can live in isolation, but he could never have developed into a personality without association with other individuals which were personalities or which could develop into personalities along with him. This conclusion follows from the **fact** that personality is that which communicates (209).

[contd] Communication is impossible unless there are at least two,

permission to remain at Magadan for a few days. And so, while Jesus and the ten were on their way to Jerusalem, Nathaniel and Thomas were engaged in earnest debate with Rodan. The week prior, in which Rodan had expounded his philosophy, Thomas and Nathaniel had alternated in presenting the gospel of the kingdom to the Greek philosopher. Rodan discovered that he had been well instructed in Jesus' teachings by one of the former apostles of John the Baptist who had been his teacher at Alexandria.

1. THE PERSONALITY OF GOD

1.1 There was one matter on which Rodan and the two apostles did not see alike, and that was the personality of God. Rodan readily accepted all that was presented to him regarding the attributes of God, but he contended that

the Father in heaven is not, cannot be, a person

As man conceives personality.

While the apostles found themselves in difficulty trying to prove that God is a person, Rodan found it still more difficult to prove he is not a person.

1.2 Rodan contended that

the **fact** of personality consists in the coexistent **fact** of full and mutual communication

between beings of equality,

so that they can express themselves to one another and understand one another (209).

The story of the development of personality

is the story of the development of **symbols** and **communication** (210).

Personality is that which communicates and hence which shares experience. Such being the case,

a single isolated personality is impossible (209).

God is the personality-producing process of the universe,

to use the expression of Shailer Mathews (229).

[contd] But he is not himself a personality.

God is that ordered process which generates the greatest possible value; and personalities seem to be indispensable components of the greatest values. But personality is not the goal or end of this order which is God. Rather, personality seems to be a necessary incident in the actualization of highest values (229).

beings who are capable of sympathetic understanding.

Said Rodan:

In order to be a person,

God

must have **symbols** of *spirit communication*

which would enable him to become fully understood by those who make contact with him.

But since

God is infinite and eternal, the Creator of all other beings, it follows that, as regards beings of equality,

God is alone in the universe.

There are none equal to him; there are none with whom he can communicate as an equal.

God indeed may be the source of all personality,

but as such he is transcendent to personality,

even as the Creator is above and beyond the creature.”

Various arguments are advanced to justify the claim that God is a personality (223).

[contd] One runs like this (223).

[contd] I want a God with whom I can have fellowship, with whom I can share my sorrows and troubles as with a friend, with whom I can talk and who, perhaps, **will talk with me**. If God is not a personality who can give me this kind of fellowship, he is nothing to me. As a God he is worthless. Anyone who makes such a statement as that is revealing the cloven hoof of a godless religion. Instead of subordinating his own desires to the end of discovering what in actual fact does constitute the greatest value, he takes the opposite course. He sets up his own desire as a model and then insists that God must be made in the image of that desire or else abdicate the status of God (223).

[contd] Another argument advanced for personality of God

is that only with such a God can we have **personal** relations (224).

Does this argument mean that if God is not a personality, we cannot find in God the kind of response we find in a

1.3 This contention greatly troubled Thomas and Nathaniel, and they had asked Jesus to come to their rescue, but the Master refused to enter into their discussions. He did say to Thomas: "It matters little what *idea* of the Father you may entertain as long as you are spiritually acquainted with the *ideal* of his infinite and eternal nature."

1.4 Thomas contended that

God does communicate with man,

and therefore that the Father is a person, even within the definition of Rodan.

This the Greek rejected on the ground that God does not reveal himself personally; that he is still a mystery.

Then Nathaniel appealed to

his own **personal** experience with God,

and that Rodan allowed, affirming that

personality? ... [I]f it means that we get no response from God, or if it means that the response we get from God is not as worthwhile as the response of a personality, then it is mistaken. For we do get response from God,

and the kind of response we get from God far exceeds the value of any response which any personality could make (225).

The greatest value is an association of communicating personalities together with all the highest undiscovered possibilities involved in such an association, to be actualized in the future.

As a matter of fact, this is what ancient Christian tradition has always affirmed in **the doctrine of the Trinity**. We do not want to resurrect the doctrine of the Trinity in its primitive form, nor, for that matter, in any form. We merely refer to it to point out that this recognition that personality is not the highest value is not something new in our Christian tradition (220).

Jesus taught his apostles the truth regarding the persons of the Paradise Trinity, but they thought he spoke figuratively and symbolically. Having been nurtured in Hebraic monotheism, they found it difficult to entertain any belief that seemed to conflict with their dominating concept of Yahweh. And the early Christians inherited the Hebraic prejudice against the Trinity concept.

he had recently had similar experiences,

but these experiences, he contended, proved only the *reality* of God, not his *personality*.

1.5 By Monday night Thomas gave up. But by Tuesday night Nathaniel had won Rodan to believe in the personality of the Father, and he effected this change in the Greek's views by the following steps of reasoning:

1.6 1. The Father in Paradise does enjoy equality of communication with at least two other beings who are fully equal to himself and wholly like himself—the Eternal Son and the Infinite Spirit.

In view of

the doctrine of the Trinity,

the Greek was compelled to concede the personality possibility of the Universal Father.

(It was the later consideration of these discussions which led to the enlarged conception of the Trinity in the minds of the twelve apostles. Of course, it was the general belief that Jesus was the Eternal Son.)

The first Trinity of Christianity was proclaimed at Antioch and consisted of God, his Word, and his Wisdom. Paul knew of the Paradise Trinity of Father, Son, and Spirit, but he seldom preached about it and made mention thereof in only a few of his letters to the newly forming churches. Even then, as did his fellow apostles, Paul confused Jesus, the Creator Son of the local universe, with the Second Person of Deity, the Eternal Son of Paradise (104:1.11-12; 1144).

[repeated] One [argument for the personality of God] runs like this. I want a God with whom I can have fellowship, with whom I can share my sorrows and troubles as with a friend, with whom I can talk and who, perhaps, will talk with me. If God is not a personality who can give me this kind of fellowship, he is nothing to me (223).

It is common to say that personality constitutes the greatest value we know.

1.7 2. Since Jesus was equal with the Father, and since this Son had achieved the manifestation of personality to his earth children, such a phenomenon constituted proof of the fact, and demonstration of the possibility, of the possession of personality by all three of the Godheads and forever settled

the question regarding the ability of God to communicate with man and the possibility of man's communicating with God.

1.8 3. That Jesus was on terms of mutual association and perfect communication with man; that Jesus was the Son of God. That the relation of Son and Father presupposes equality of communication and mutuality of sympathetic understanding; that Jesus and the Father were one. That Jesus maintained at one and the same time understanding communication with both God and man, and that, since both God and man comprehended the meaning of the symbols of Jesus' communication, both God and man possessed the attributes of personality in so far as the requirements of the ability of intercommunication were concerned. That the personality of Jesus demonstrated the personality of God, while it proved conclusively the presence of God in man. That two things which are related to the same thing are related to each other.

1.9 4. That personality represents man's highest concept of human reality and divine values;

It seems to us more accurate to say that personality is one component in that structure which constitutes greatest value (216-17).

Perhaps all who entertain the idea of God will agree that God must be the supreme good or the highest value (220).

[contd] But we have seen that the greatest value cannot be a personality. **Therefore** God cannot be a personality (220).

[repeated] God is the personality-producing process of the universe, to use the expression of Shailer Mathews. But he himself is not a personality (229).

Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:48).

[contd] But please take note: We deny personality to God

because he must have **greater value** than any personality can ever have (220).

Whatever more God may be than a moral personality, He cannot, if our finite personalities are not to be spiritually homeless, be any less (John Baillie, *The Interpretation of Religion* [New York: Charles Scribner's Sons, 1928], 391).

that God also represents man's highest concept of divine reality and infinite values;

therefore, that God must be a divine and infinite personality,

a personality in reality although infinitely and eternally transcending man's concept and definition of personality, but nevertheless always and universally a personality.

1.10.5. That God must be a personality since he is the Creator of all personality

and the destiny of all personality.

Rodan had been tremendously influenced by the teaching of Jesus,

"Be you therefore perfect, even as your Father in heaven is perfect."

1.11 When Rodan heard these arguments, he said: "I am convinced.

I will confess God as a person

if you will permit me to qualify my confession of such a belief by attaching to the meaning of personality a group of **extended values**,

such as superhuman, transcendent, supreme, infinite, eternal, final, and universal.

I am now convinced that,

while God must be infinitely more than a personality, he cannot be anything less.

Whatever more God may be than a high and perfect moral personality, he cannot, in our hungry and finite concept, be anything less (102:1.6;1119).

Therefore, although you may know that God must be much more than the human conception of personality, you equally well know that the Universal Father cannot possibly be anything less than an eternal, infinite, true, good, and beautiful personality (1:5.2; 27).

CHAPTER IX: THE LAST DEVOTION
(238)

I am satisfied to end the argument and to accept Jesus as the personal revelation of the Father

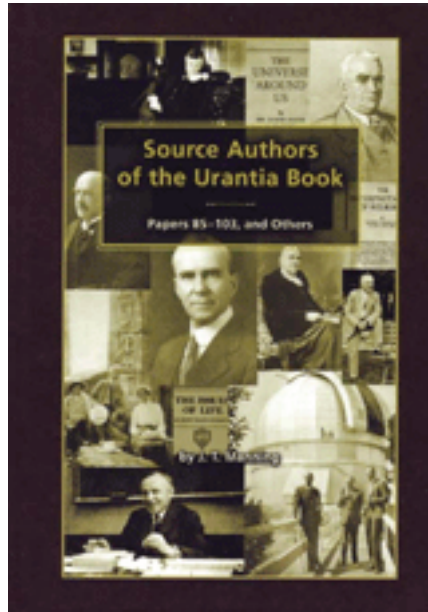
This glorification of our desires and ideals brings us to consideration of what we shall call the vicious circle of disillusionment.... We are thinking of that state of mind which ensues when a man has once experienced **satisfaction** of his desires and has achieved his ideals in so far as there is any possibility of achieving them, and has discovered how small and worthless that experience is, and yet believes that the sole guide to any value whatsoever consists in **satisfaction** of his desires and achievement of his ideals. After having once experienced this **satisfaction** and this achievement such a man is unable to believe in any values worth seeking. So he enters the vicious circle of disillusionment (261).

*and the **satisfaction** of all unsatisfied factors in logic, reason, and philosophy.”*

* * * * *

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For more on Henry Nelson Wieman see
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For a bibliography of Wieman's works, see The Urantia Book Fellowship's website:
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