

**TRUE SUCCESS**  
**THE HARMONIOUS BALANCE**  
**OF OUR PHYSICAL, MENTAL, AND SPIRITUAL ENERGIES**

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*True Success* is a study guide for 36 topics taken from the four parts of *The Urantia Book*, a revelation of epochal significance to the world. The Book has 196 Papers in 2,097 pages. After the Foreword, the four parts of the Book are:

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|--------|---------------------------------|--------------------|
| Part 1 | The Central and Superuniverses  | (Papers 1 – 31)    |
| Part 2 | The Local Universe              | (Papers 32 – 56)   |
| Part 3 | The History of Urantia          | (Papers 57 – 119)  |
| Part 4 | The Life And Teachings of Jesus | (Papers 120 – 196) |

**The Study of *The Urantia Book***

There are a number of on-line educational centers.  
They offer a comprehensive range of subjects to students based on the teachings,  
information, and revelations found in *The Urantia Book*.

They facilitate the search  
for self knowledge and the discovery of truth.  
They have links to introductory and advanced courses,  
and direct access to the best available supporting resources.

There are also study groups world wide, and international conferences.  
Their purpose is to encourage personal and spiritual development, increase the  
awareness and study of the Urantia Papers, foster education,  
encourage research, and enhance cross-cultural communication.

The Urantia Papers present to the modern world a new and integrated view  
of science, philosophy, God, cosmology, and history.  
These enlarged concepts of advanced truth endeavor  
to expand religious and philosophical perception.  
They give greater understanding to life and to universal destiny.

Except for the general descriptions of the topics, this is a compilation  
of selected quotations from *The Urantia Book*,  
first published in 1955 by Urantia Foundation, Chicago, U.S.A.  
The Book has been translated into the main languages of the world.



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## INTRODUCTION

*True Success* is a study aid for students of *The Urantia Book*.

The Papers in *The Urantia Book* teach personal growth as the proportional expansion of the whole self. This creates the balance necessary to make progress towards self-mastery in all aspects of our living and being. That is, the harmonious balance of our physical, mental, and spiritual energies.

Books and courses that offer self-development are usually limited in their scope, omitting the appeal to, and nourishment for, our spiritual natures. This course corrects that deficiency as it incorporates the spiritual dimensions as portrayed in the revelation.

*True Success* collates text in a study format by topic. This allows readers to gain an appreciation of some of the key concepts in the revelation. Preference is given to quotations that are relative to our everyday activities.

Each of these topical studies is a stand-alone module. They have been selected as they encapsulate the characteristics and qualities that pertain to a truly successful life.

The standard prose format of *The Urantia Book* has been varied somewhat in this presentation. This has been done to create a user-friendly design while highlighting the beautiful and rich style of writing that often flows with a poetic rhythm.

Except for the General Descriptions of the Topics that precede each of the four sections, all of the material has been taken from *The Urantia Book*. All page references are included. Students can then refer directly to the Book for more information about a topic. Some of the quotations appear in more than one section

It is recommended that *True Success* be used in conjunction with the full text of *The Urantia Book*. Only the complete revelation can be considered as the accurate and authentic record of the fifth revelation of epochal significance presented to the people of Urantia.

*True Success* completes the Trilogy of Topical Studies, the other two works being *Mota-vation* and *Universal Ethics*.

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# TRUE SUCCESS

## PART 1

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### A general description of the topics

#### **A NEW PHILOSOPHY**

Truth is found in discovering new and better ways of reacting to life situations. We need to distinguish between the realities of the material and the spiritual worlds while realizing their unification. Cosmic insight can then be applied to the way we react emotionally to our social and economic circumstances.

We must dare to think, act, and live honestly, loyally, fearlessly, and truthfully. Accept that there will be no growth without difficulties. As civilization becomes more complex, the more important it is for us to keep life simple and avoid its small conflicts. Strive for emotional, intellectual, social, and spiritual maturity. The result is a strong character and a unified personality. This leads to happiness.

We can come to know by faith that we are the sons and daughters of a loving God.

#### **ACTION LIVING**

Successful living is nothing more or less than the art of the mastery of dependable techniques for solving common problems. We need to recognize them, face them courageously, and adjust our attitudes to the ever-changing challenges of life.

Find time for spiritual meditation and religious devotion. Through the practice of worship, union with divinity, we gather strength and wisdom. In this way, we can install a philosophy of living in the place of religious authority.

Moral power and spiritual energy are mighty forces for spiritual living that make all levels of activity richer and more meaningful. With high ideals and practical ideas we can become useful to our fellow mortals.

#### **BE PERFECT**

... even as the Father in heaven is perfect. Such a simple request has within it the challenge of eternity. It is the purpose of the long career of all mortals – to ascend by personal choice and effort to find our individual self and our own journey to heaven.

Man finding God and God creating man - the creature becoming perfect as is the Creator - that is the final and certain destiny of our spiritual progress. As we approach perfection we are more at one with our indwelling spirit and becoming closer to God.

We experience the ecstasy and grandeur of spiritual socialization on a universe scale.

#### **CIVILISATION**

Our rich social and cultural heritage should be wisely and effectively passed on to succeeding generations. Civilization can flourish when we have time to think, to plan, to imagine new and better ways of doing things. Modern civilization needs to progress in spiritual development and the safeguarding of the home institution.

The higher civilization climbs, the more we need to “seek first the realities of heaven”. This helps in our efforts to stabilize society and solve its material problems. The maintenance of worldwide civilization is dependent on human beings learning how to live together in peace and fraternity. This leads directly to the social achievement of the brotherhood of man and the personal status of God-consciousness.

## **DECISIONS**

We can choose to embrace the fact of God-conscious social service. This occurs as an inner response of spiritual faith to external conditions - material decisions based on intelligent reflection. We function as responsible enlightened individuals. We become more like God.

God allows us to have the power of relative freewill. This overriding power, our only power, can be offered back to God by choosing to do his will. This will is found in worship, love, and service. In all our decisions, we are simply to choose goodness.

Our spiritual growth is directly linked to the power and persistency of our decisions.

## **EDUCATION**

Education continues throughout life, and is experienced in teaching and sharing. Facts stimulate the mind while wisdom and truth entice the soul. We are able to meet the demands of everyday life through the wise coordination of facts with the guiding light of supreme values and higher truths.

We aspire to God-consciousness which is the ultimate of mind attainment.

The purpose of all education should be to develop a well-balanced personality. It allows us to understand and plan life, solve problems, and develop character. But it cannot divulge absolute truth. That is an exercise of faith.

## **EXPERIENCE**

As we truly experience this universe, we can look for a divine mind and personality. Through spiritual insight, we can create a relationship with God and this presence is the greatest experience of all. It is purely personal and unique for each of us.

All of our achievements come from teamwork, individual effort, and personality expression. We become creative, as life requires us to deal with a wide range of universe problems. From adversity we grow.

Experience is the master teacher. It teaches us the power of reflective thinking.

## **FAITH**

Faith triumphs over all adversity and can dominate the way we live. It releases us from the mechanisms of the material world and the limits of the intellectual world. It lives in the spiritual realm that can be known, and known now.

Living faith mobilizes the total powers of our personality and gives an insight into the love of God. But it has no influence on the ordained laws of the material universe.

Beliefs are subject to doubt and fear. They can be challenged. But there is a certainty in faith when it is linked to cosmic reality. By faith, we become spirit-conscious that God is our loving parent.

## **FRIENDSHIP**

God is a living friend and a loving father. There is no need for God to be a stranger to us. There is an exhilaration in having such a true and reliable friend.

Our service to humanity can be done as a friend for a friend. It is not a duty. Friendships are the treasures of life and give pleasant memories.

It is wise to be interested and friendly to others. Such self-expression develops the human character. It gives insight between people. It gives zest for living, glorifies our achievements, lightens burdens, enhances beauty, and stimulates the imagination.

The secret of all good relationships is love.

## A NEW PHILOSOPHY

**The highest levels of self-realization are attained by worship and service. (1572.6)**

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### PERSONAL CHARACTERISTICS

The materials out of which to build a personal philosophy of religion are derived from both the inner and the environmental experience of the individual.

The social status, economic conditions, educational opportunities, moral trends, institutional influences, political developments, racial tendencies, and the religious teachings of one's time and place all become factors in the formulation of a personal philosophy of religion. Even the inherent temperament and intellectual bent markedly determine the pattern of religious philosophy. Vocation, marriage, and kindred all influence the evolution of one's personal standards of life. (1113.7)

The enlightened spiritual consciousness of civilized man is not concerned so much with some specific intellectual belief or with any one particular mode of living as with discovering the truth of living, the good and right technique of reacting to the ever-recurring situations of mortal existence.

Moral consciousness is just a name applied to the human recognition and awareness of those ethical and emerging morontial values which duty demands that man shall abide by in the day-by-day control and guidance of conduct. (1115.6)

An effective philosophy of living is formed by a combination of cosmic insight and the total of one's emotional reactions to the social and economic environment.

Remember: While inherited urges cannot be fundamentally modified, emotional responses to such urges can be changed; therefore the moral nature can be modified, character can be improved. In the strong character emotional responses are integrated and co-ordinated, and thus is produced a unified personality.

Deficient unification weakens the moral nature and engenders unhappiness. (1572.8)

Strong characters are not derived from not doing wrong but rather from actually doing right. Unselfishness is the badge of human greatness. The happy and effective person is motivated, not by fear of wrongdoing, but by love of right doing. (1572.6)

### GROWTH IS CONTINUOUS

Religious perplexities are inevitable; there can be no growth without psychic conflict and spiritual agitation. The organization of a philosophic standard of living entails considerable commotion in the philosophic realms of the mind. Loyalties are not exercised in behalf of the great, the good, the true, and the noble without a struggle.

Effort is attendant upon clarification of spiritual vision and enhancement of cosmic insight. And the human intellect protests against being weaned from subsisting upon the nonspiritual energies of temporal existence. (1097.6)

(1097.5) Religious living is devoted living,  
and devoted living is creative living, original and spontaneous.  
New religious insights arise out of conflicts which initiate the choosing  
of new and better reaction habits in the place of older and inferior reaction patterns.

## STEPS IN RELIGIOUS PHILOSOPHY

There are four phases in the evolution of religious philosophy:

1. Submission to tradition and authority.
2. Just enough to stabilize the daily living, letting well enough alone.
3. Logical intellectuality but there stagnate in consequence of cultural slavery.
4. Freedom from all conventional and traditional handicaps and dares to think, act, and live honestly, loyally, fearlessly, and truthfully. (1114.2)

The acid test for any religious philosophy consists in whether or not it distinguishes between the realities of the material and the spiritual worlds while at the same moment recognizing their unification in intellectual striving and in social serving. (1114.3)

## THE ATTAINMENT OF MATURITY

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. 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 living – the attainment of the satisfaction of present desires.

Thus will humanity remain immature; society will fail in growing up to full maturity.

(1772.4)

*Tact is the fulcrum of social leverage, and tolerance is the earmark of a great soul.*

Another requirement for the attainment of maturity is the co-operative adjustment of social groups to an ever-changing environment. The immature individual arouses the antagonisms of his fellows; the mature man wins the hearty co-operation of his associates, thereby many times multiplying the fruits of his life efforts. (1778.1)

Monotony is indicative of immaturity of the creative imagination and inactivity of intellectual co-ordination with the spiritual endowment. By the time an ascendant mortal begins the exploration of these heavenly worlds, he has already attained emotional, intellectual, and social, if not spiritual, maturity. (159.4)

## KNOW BY FAITH: WE ARE SONS AND DAUGHTERS OF A LOVING GOD

This renders a great service to the art of living. It supplies a new and richer incentive for higher living. It presents a new and exalted goal of destiny, a supreme life purpose.

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. 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. (1778.3)

## **ACTION LIVING**

**To commune with the Father in heaven is 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. (1774.2)**

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### **SUCCESSFUL LIVING**

Successful living is nothing more or less than the art of the mastery of dependable techniques for solving common problems. In the solution of any problem:

- locate the difficulty,
- isolate the problem, and
- frankly 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 long-cherished 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 is willing honestly to admit, and fearlessly to face,  
what a sincere and logical mind discovers. (1773.4)

### **The wise and effective solution of any problem demands:**

- mind shall be free from bias, passion, and all other purely personal prejudices
- courage and sincerity
- the logic of a fearless mind
- the driving power of an intelligent enthusiasm
- the lure of a great ideal to drive man on in the pursuit of a goal which is beset with difficult material problems and manifold intellectual hazards. (1773.5)

### **THE WAYS TO BETTER LIVING**

#### **Engage in these seasons of solitary survey of the problems of living:**

- seek for new stores of wisdom and energy for social service
- subject the total personality to the consciousness of contacting with divinity
- grasp for possession of new and better methods of adjusting oneself to the ever-changing situations of living existence
- effect those vital reconstructions and readjustments of one's personal attitudes. (1774.3)

#### **This worshipful practice brings:**

- relaxation which renews the mind
- illumination which inspires the soul
- courage which enables one bravely to face one's problems
- self-understanding which obliterates debilitating fear
- consciousness of union with divinity
- relieves tension, removes conflicts, and mightily augments the personality. (1774.4)

### **THE GREATEST METHOD**

**The greatest of all methods of problem solving –  
the isolation of worshipful meditation. (1774.2)**

## **OTHER PROBLEM SOLVING METHODS**

### **Learn the value of rest and the efficacy of relaxation.**

The best method of solving some entangled problems is to forsake them for a time. Then when you go back fresh from your rest or worship, you are able to attack your troubles with a clearer head and a steadier hand, not to mention a more resolute heart. Again, many times your problem is found to have shrunk in size and proportions while you have been resting your mind and body. (1611.1)

Many human perplexities are in reality nonexistent, that many pressing troubles are the creations of exaggerated fear and the offspring of augmented apprehension. All such perplexities are best handled by being forsaken, left to solve themselves. (1611.4)

Remember, there are two things you cannot run away from –

***God and yourself.***

Settle down to the courageous practice of facing the facts of life.

Lay firm hold on the assurances of sonship with God. (1475.4)

## **THE ETERNAL GOAL**

The destiny of eternity is determined moment by moment by the achievements of the day by day living. The acts of today are the destiny of tomorrow. (557.10)

In a continually changing world,  
in the midst of an evolving social order,  
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. (1774.6)

## **CHALLENGES FOR A BETTER WORLD**

The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness.

Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul.

Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities of the Eternal become increasingly coordinated and unified in God, who is love. (43.3)

The world is filled with lost souls, not lost in the theologic sense but lost in the directional meaning, wandering about in confusion among the isms and cults of a frustrated philosophic era. Too few have learned how to install a philosophy of living in the place of religious authority. (1098.4)

Someday man should learn how to enjoy liberty without license, nourishment without gluttony, and pleasure without debauchery. Self-control is a better human policy of behavior regulation than is extreme self-denial. (977.2)

**Spiritual living mightily increases true self-respect.**

But self-respect is not self-admiration.

Self-respect is always co-ordinate with the love and service of one's fellows.

It is not possible to respect yourself more than you love your neighbor.

The one is the measure of the capacity for the other. (1740.1)

**DAY BY DAY**

Believers should possess an implicit faith, a whole-souled belief,  
in the certain triumph of righteousness. Believers must increasingly learn  
how to step aside from the rush of life - escape the harassments of material existence -  
while they refresh the soul, inspire the mind,  
and renew the spirit by worshipful communion. (1739.7)

Are your ideals sufficiently high to insure your eternal salvation while your ideas are so practical as to render you a useful citizen to function on earth in association with your mortal fellows? In the spirit, your citizenship is in heaven; in the flesh, you are still citizens of the earth kingdoms. Render to the Caesars the things which are material and to God those which are spiritual. (1740.3)

**Avoid dishonesty and unfairness in all your efforts.**

Seek no unearned recognition and crave no undeserved sympathy.

Love, freely receive from both divine and human sources  
regardless of your deserts, and love freely in return.

But in all other things related to honor and adulation  
seek only that which honestly belongs to you. (1740.6)

**One of the great troubles with modern life is that  
man thinks he is too busy to find time  
for spiritual meditation and religious devotion. (2077.3)**

**AS THE DAYS PASS**

**As you grow older** in years and more experienced are you becoming more tactful in dealing with troublesome mortals and more tolerant in living with stubborn associates?

**As the days pass**, you will become more alert and expert in your worthy efforts to avoid all unnecessary social misunderstandings.

Such wise souls are able to avoid much of the trouble which is certain to be the portion of all who suffer from lack of emotional adjustment, those who refuse to grow up, and those who refuse to grow old gracefully. (1740.5)

**As the days pass**, every true believer becomes more skillful in alluring his fellows into the love of eternal truth.

Are you more resourceful in revealing goodness to humanity today than you were yesterday? Are you a better righteousness recommender this year than you were last year? Are you becoming increasingly artistic in your technique of leading hungry souls into the spiritual kingdom? (1740.2)

**Dare to inaugurate new ways of thinking  
and improved methods of living. (767.5)**

**THE MASTER**  
**His superbly balanced character**

So lovingly merciful yet so inflexibly just and fair; so firm but never obstinate;  
so calm but never indifferent;  
so helpful and so sympathetic but never meddlesome or dictatorial;  
so strong but at the same time so gentle;  
so positive but never rough or rude;  
so tender but never vacillating;  
so pure and innocent but at the same time so virile, aggressive, and forceful;  
so truly courageous but never rash or foolhardy;  
such a lover of nature but so free from all tendency to revere nature;  
so humorous and so playful, but so free from levity and frivolity. (1562.1)  
In the very face of all the natural difficulties  
and the temporal contradictions of mortal existence,  
he experienced the tranquility of supreme and unquestioned trust in God  
and felt the tremendous thrill of living, by faith,  
in the very presence of the heavenly Father. (2087.3)

**HAVE RESILIENCE**

Do not become discouraged by the discovery that you are human.  
Be not downcast by your failure wholly to forget some of your regrettable experiences.  
***Lighten your burdens of soul by speedily acquiring a long-distance view  
of your destiny, a universe expansion of your career.*** (1739.3)

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Make not the mistake of estimating the soul's worth  
by the imperfections of the mind or by the appetites of the body  
nor evaluate its destiny by a single unfortunate human episode. (1739.4)

***Your spiritual destiny is conditioned only by your spiritual longings and purposes.***

Moral power and spiritual energy are mighty forces which may be utilized in dealing with difficult social situations and in solving intricate economic problems. Moral and spiritual endowments make all levels of human living richer and more meaningful. (1739.5)

***True liberty is the quest of the ages and the reward of evolutionary progress.*** (613.4)

God-knowing individuals are not discouraged by misfortune or downcast by disappointment. Believers are immune to the depression consequent upon purely material upheavals; spirit lovers are not perturbed by the episodes of the material world. Candidates for eternal life are practitioners of an invigorating and constructive technique for meeting all of the vicissitudes and harassments of mortal living.

***Every day a true believer lives, he finds it easier to do the right thing.*** (1739.8)

The measure of the spiritual capacity of the evolving soul  
is your faith in truth and your love for man.

But the measure of your human strength of character  
is your ability to resist the holding of grudges

and your capacity to withstand brooding in the face of deep sorrow.

***Defeat is the true mirror in which you may honestly view your real self.*** (1740.4)

## **BE PERFECT**

**The goal of eternity is ahead!  
The adventure of divinity attainment lies before you!  
The race for perfection is on! Whosoever will may enter,  
and certain victory will crown the efforts of every human being  
who will run the race of faith and trust. (365.4)**

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### **OUR GOAL**

We are a part of a gigantic creation, and it is not strange that everything does not work in perfection. Our universe was not created in perfection.

Perfection is our eternal goal, not our origin. (846.5)

When the heights of perfection and eternity are attained, all the more honor to those who began at the bottom and joyfully climbed the ladder of life, round by round, and who, when they do reach the heights of glory, will have gained a personal experience which embodies an actual knowledge of every phase of life from the bottom to the top. It would be just as easy for the Universal Father to make all mortals perfect beings. But that would deprive them of the wonderful experience of the adventure and training associated with the long and gradual inward climb. (361.5 - 6)

Every facility and all power have been provided for insuring your ultimate attainment of the Paradise goal of divine perfection. (454.3)

**“Be you perfect, even as I am perfect.” (21.3)**

This magnificent and universal injunction to strive for the attainment of the perfection of divinity, is the first duty, and should be the highest ambition, of all the struggling creature creation of the God of perfection.

This possibility of the attainment of divine perfection is the final and certain destiny of all man's eternal spiritual progress. (22.1)

Such perfection may not be universal in the material sense, unlimited in intellectual grasp, or final in spiritual experience. But it is final and complete in all finite aspects of divinity of will, perfection of personality motivation, and God-consciousness. (22.2)

### **THE PERFECTION OF GOD**

The perfection of divinity and the magnitude of eternity are forever beyond the full grasp of the circumscribed mind of mortal man. (36.0)

God's primal perfection consists not in an assumed righteousness but rather in the inherent perfection of the goodness of his divine nature. He is final, complete, and perfect. There is no thing lacking in the beauty and perfection of his righteous character. And the whole scheme of living existences on the worlds of space is centered in the divine purpose of elevating all will creatures to the high destiny of the experience of sharing the Father's Paradise perfection. (36.3)

God is the personal creator of Paradise and the central universe of perfection. (24.7)

## **THE PURPOSE OF IT ALL**

The mortal-survival plan has a practical and serviceable objective; you are not the recipients of all this divine labor and painstaking training only that you may survive just to enjoy endless bliss and eternal ease. There is a goal of transcendent service concealed beyond the horizon of the present universe age.

If the Gods designed merely to take you on one long and eternal joy excursion, they certainly would not so largely turn the whole universe into one vast and intricate practical training school, requisition a substantial part of the celestial creation as teachers and instructors, and then spend ages upon ages piloting you, one by one, through this gigantic universe school of experiential training.

The furtherance of the scheme of mortal progression seems to be one of the chief businesses of the present organized universe, and the majority of innumerable orders of created intelligences are either directly or indirectly engaged in advancing some phase of this progressive perfection plan. (558.1)

Every creature of every evolving universe who aspires to do the Father's will is destined to become the partner of the time-space Creators in this magnificent adventure of experiential perfection attainment. Were this not true, the Father would have hardly endowed such creatures with creative free will, neither would he indwell them, actually go into partnership with them by means of his own spirit. (614.7)

## **BEAUTY**

Beauty, art, is largely a matter of the unification of contrasts. Variety is essential to the concept of beauty. The supreme beauty, the height of finite art, is the drama of the unification of the vastness of the cosmic extremes of Creator and creature. Man finding God and God finding man - the creature becoming perfect as is the Creator - that is the supernal achievement of the supremely beautiful, the attainment of the apex of cosmic art. (646.4)

### **In the physical life,**

mortals may be outwardly beautiful though inwardly unlovely.

### **On the spiritual level,**

outward form and inner nature begin to approximate complete identification, which grows more and more perfect on higher and higher spirit levels. (1236.1)

## **THE MASTER**

The unique feature of the Master's personality was not so much its perfection as its symmetry, its exquisite and balanced unification. (1101.5)

He was surcharged with divine enthusiasm, but he never became fanatical.

He was emotionally active but never flighty.

He was imaginative but always practical.

He frankly faced the realities of life, but he was never dull or prosaic.

He was courageous but never reckless; prudent but never cowardly.

He was sympathetic but not sentimental; unique but not eccentric.

He was pious but not sanctimonious.

And he was so well-poised because he was so perfectly unified. (1102.1)

## **THE ELIMINATION OF EVIL**

The will of God is divine truth, living love.

Therefore are the perfecting creations of the evolutionary universes characterized:

- by goodness - nearness to divinity;
- by potential evil - remoteness from divinity. (52.5)

The presence of evil constitutes proof of the inaccuracies of mind and the immaturity of the evolving self. Evil is, therefore, also a measure of imperfection in universe interpretation. The possibility of making mistakes is inherent in the acquisition of wisdom, the scheme of progressing from the partial and temporal to the complete and eternal, from the relative and imperfect to the final and perfected. (1435.3)

As you ascend the universe scale of creature development, you will find increasing goodness and diminishing evil in perfect accordance with your capacity for goodness-experience and truth-discernment. The ability to entertain error or experience evil will not be fully lost until the ascending human soul achieves final spirit levels. (1458.3)

Continuing evolution modifies nature by augmenting the content of Paradise perfection and by diminishing the content of the evil, error, and disharmony of relative reality. (57.1)

- Evil is the unconscious or unintended transgression of the divine law, the Father's will.
- Evil is likewise the measure of the imperfectness of obedience to the Father's will. (1660.2)

## **PERFECTION – OUR NATURAL ENDOWMENT**

There is original endowment of adaptation in living things and beings.

In every living plant or animal cell, in every living organism - material or spiritual - there is an insatiable craving for the attainment of ever-increasing perfection of environmental adjustment, organismal adaptation, and augmented life realization. These interminable efforts of all living things evidence the existence within them of an innate striving for perfection. (737.2)

As mind evolution is dependent on, and delayed by, the slow development of physical conditions, so is spiritual progress dependent on mental expansion and unfailingly delayed by intellectual retardation.

But this does not mean that spiritual evolution is dependent on education, culture, or wisdom. The soul may evolve regardless of mental culture but not in the absence of mental capacity and desire - the choice of survival and the decision to achieve ever-increasing perfection - to do the will of the Father in heaven. (739.8)

The fragment of God which indwells the mind of man  
is the absolute and unqualified assurance that man can find the Universal Father  
in association with this divine Adjuster, which came forth from God. (1176.3)

Every mortal really craves to be a complete person,  
to be perfect even as the Father in heaven is perfect,  
and such attainment is possible because in the last analysis  
the “universe is truly fatherly”. (1573.2)

## **THE DESIRE FOR PERFECTION**

The Master came to create in man a new spirit, a new will - to impart a new capacity for knowing the truth, experiencing compassion, and choosing goodness - the will to be in harmony with God's will, coupled with the eternal urge to become perfect, even as the Father in heaven is perfect. (1583.6)

He did not come as the perfect and detailed example for any child or adult, any man or woman. True it is, indeed, that in his full, rich, beautiful, and noble life we may all find much that is exquisitely exemplary, divinely inspiring, but this is because he lived a true and genuinely human life. (1425.6)

As he lived his mortal life in his day and as he was, so did he thereby set the example for all of us thus to live our lives in our day and as we are. You may not aspire to live his life, but you can resolve to live your lives even as, and by the same means that, he lived his. He is everlastingly the inspiration and guide of all Paradise pilgrims. (1426.0)

The God-knowing believer increasingly experiences the ecstasy and grandeur of spiritual socialization on a universe scale - citizenship on high in association with the eternal realization of the divine destiny of perfection attainment. (1985.1)

What magic could death, the natural dissolution of the material body, hold  
that such a simple step  
should instantly transform the mortal and material mind  
into an immortal and perfected spirit?  
**Such beliefs are but ignorant superstitions and pleasing fables.** (541.2)

## **WORK IN ACCORDANCE WITH THE DIVINE PLAN**

Never, in all your ascent to Paradise, will you gain anything by impatiently attempting to circumvent the established and divine plan by short cuts, personal inventions, or other devices for improving on the way of perfection, to perfection, and for eternal perfection. (846.4)

Universe difficulties must be met and planetary obstacles must be encountered as a part of the experience training provided for the growth and development, the progressive perfection, of the evolving souls of mortal creatures. (1719.1)

Perfect your inner spiritual life so as to render you manyfold more competent to attack the solution of your purely human problems. (1581.4)

In our evolving universe of relative perfection and imperfection we rejoice that disagreement and misunderstanding are possible, for thereby is evidenced the fact and the act of personality in the universe. And if our creation is an existence dominated by personality, then can you be assured of the possibilities of personality survival, advancement, and achievement; we can be confident of personality growth, experience, and adventure. What a glorious universe, in that it is personal and progressive, not merely mechanical or even passively perfect! (846.6)

You have perfect guides; therefore is the goal of perfection certainly attainable.(1192.5)

## CIVILIZATION

**To enjoy privilege without abuse, to have liberty without license,  
to possess power and steadfastly refuse to use it for self-aggrandizement –  
these are the marks of high civilization. (556.8)**

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### ERAS OF DEVELOPMENT

Mortal races successively pass through the following seven developmental epochs:

1. **The nutrition epoch.** The prehuman creatures and the dawn races of primitive man are chiefly concerned with food problems.
2. **The security age.** Homes are fortified, and the clans are solidified by mutual fear and by the inculcation of hate for foreign groups. Self-preservation is a pursuit which always follows self-maintenance.
3. **The material-comfort era.** Luxury vies with necessity in occupying the center of the stage of human activities. Such an age is all too often characterized by tyranny, intolerance, gluttony, and drunkenness.
4. **The quest for knowledge and wisdom.** When a culture has learned how to profit and improve by experience, civilization has really arrived. Many forward-looking individuals are hungering for knowledge and thirsting for wisdom. Every child is provided an opportunity to learn by doing; education is the watchword of these ages.
5. **The epoch of philosophy and brotherhood.** The society of this age becomes ethical, and the mortals of such an era are truly becoming moral beings. Wise moral beings are capable of establishing human brotherhood on such a progressing world.
6. **The age of spiritual striving.** When evolving mortals have passed through the physical, intellectual, and social stages of development, sooner or later they attain those levels of personal insight which impel them to seek for spiritual satisfactions and cosmic understandings.  
Religion is completing the ascent from the emotional domains of fear and superstition to the high levels of cosmic wisdom and personal spiritual experience. Education aspires to the attainment of meanings, and culture grasps at cosmic relationships and true values. Such evolving mortals are genuinely cultured, truly educated, and exquisitely God-knowing.
7. **The era of light and life.** Ages of physical security, intellectual expansion, social culture, and spiritual achievement. These human accomplishments are now blended, associated, and co-ordinated in cosmic unity and unselfish service.

(576.6 - 8, 577.0 - 5)

### SAFEGUARD PLANETARY CULTURE

Culture presupposes quality of mind; culture cannot be enhanced unless mind is elevated. Superior intellect will seek a noble culture. Inferior minds will spurn the highest culture even when presented to them ready-made. (578.4)

The superior qualities of civilization - scientific, philosophic, and religious - are not transmitted from one generation to another by direct inheritance. These cultural achievements are preserved only by the enlightened conservation of social inheritance.

(763.2)

Today the human races possess a rich social and cultural heritage, and it should be wisely and effectively passed on to succeeding generations.

The family as an educational institution must be maintained. (913.3)

## **CUSTOMS NEED TO ALLOW SOCIETY TO PROGRESS**

Custom has been the thread of continuity which has held civilization together. The path of human history is strewn with the remnants of discarded customs and obsolete social practices; but no civilization has endured which abandoned its mores except for the adoption of better and more fit customs. (767.6)

The survival of a society depends chiefly on the progressive evolution of its mores. A progressing civilization embraces the progressive idea and endures. Time and circumstance finally select the fitter group for survival. But this does not mean that each separate and isolated change in the composition of human society has been for the better. No! Indeed no! (767.7)

## **GETTING AN UNDERSTANDING OF NATURAL LAW**

In the beginnings on an evolutionary world the natural occurrences of the material order and the personal desires of human beings often appear to be antagonistic.

Much that takes place on an evolving world is rather hard for mortal man to understand - natural law is so often apparently cruel, heartless, and indifferent to all that is true, beautiful, and good in human comprehension. But as humanity progresses in planetary development, this viewpoint is modified by the following factors: (1306.1)

1. Man's augmenting vision - his enlarging capacity for the comprehension of the material facts of time, the meaningful ideas of thought, and the valuable ideals of spiritual insight. As long as men measure only by the yardstick of the things of a physical nature, they can never hope to find unity in time and space. (1306.2)
2. Man's increasing control - the gradual accumulation of the knowledge of the laws of the material world, the purposes of spiritual existence, and the possibilities of the philosophic co-ordination of these two realities. (1306.3)
3. Man's universe integration - the increase of human insight plus the increase of human experiential achievement brings him into closer harmony with cosmic truth. (1306.4)

## **THE EVOLUTION OF REPRESENTATIVE GOVERNMENT**

Democracy, while an ideal, is a product of civilization, not of evolution. Go slowly! Select carefully! For the dangers of democracy are:

1. Glorification of mediocrity.
2. Choice of base and ignorant rulers.
3. Failure to recognize the basic facts of social evolution.
4. Danger of universal suffrage in the hands of uneducated and indolent majorities.
5. Slavery to public opinion; the majority is not always right. (801.13)

Public opinion, common opinion, has always delayed society; nevertheless, it is valuable, for, while retarding social evolution, it does preserve civilization. Education of public opinion is the only safe and true method of accelerating civilization.

Force is only a temporary expedient,  
and cultural growth will increasingly accelerate as bullets give way to ballots.  
Public opinion, the mores, is the basic and elemental energy in social evolution and state development, but to be of state value it must be nonviolent in expression. (802.1)

The measure of the advance of society is directly determined by the degree to which public opinion can control personal behavior and state regulation through nonviolent expression. Evolution does not at once produce superlative perfection but rather comparative and advancing practical adjustment. (802.2)

## **OUR LEADERS**

The political or administrative form of a government is of little consequence provided it affords the essentials of civil progress - liberty, security, education, and social co-ordination. And no state can transcend the moral values of its citizenry as exemplified in their chosen leaders. Ignorance and selfishness will insure the downfall of even the highest type of government. (803.1) Leadership is vital to progress. (911.7)

Wisdom, insight, and foresight are indispensable to the endurance of nations. Civilization is never really jeopardized until able leadership begins to vanish. (911.7)

In civilization much, very much, depends on an enthusiastic and effective load-pulling spirit. Ten men are of little more value than one in lifting a great load unless they lift together - all at the same moment.

And such teamwork - social co-operation - is dependent on leadership. (911.2)

The status of any level of civilization is faithfully portrayed by the caliber of its citizens who volunteer to accept the responsibilities of statehood. (803.10)

**Someday civil rulers will learn that the Most Highs rule in the kingdoms of men.**  
(1488.1)

## **THE ART OF PROGRESS**

Progress in the arts of civilization leads directly to the realization of the highest human and divine goals of mortal endeavor - the social achievement of the brotherhood of man and the personal status of God-consciousness. (804.15)

Civilization can never flourish, much less be established, until man has leisure to think, to plan, to imagine new and better ways of doing things. (902.4)

All things equal, a numerous people will dominate the civilization of a smaller race. Hence failure to increase in numbers up to a certain point prevents the full realization of national destiny, but there comes a point in population increase where further growth is suicidal. (907.8)

The optimum stabilization of national population enhances culture and prevents war. And it is a wise nation which knows when to cease growing. (908.1)

## **HIGHER CIVILIZATIONS**

Only in the higher levels of the superconscious mind as it impinges upon the spirit realm of human experience can you find those higher concepts in association with effective master patterns which will contribute to the building of a better and more enduring civilization. (1220.4)

The higher a civilization climbs, the more necessitous becomes the duty to "seek first the realities of heaven" in all of man's efforts to stabilize society and facilitate the solution of its material problems. (2075.4)

**High civilizations are born of the sagacious correlation of material wealth, intellectual greatness, moral worth, social cleverness, and cosmic insight.** (911.3)

## **THE MAINTENANCE OF CIVILIZATION**

No national civilization long endures unless its educational methods and religious ideals inspire a high type of intelligent patriotism and national devotion. (910.8)

The maintenance of world-wide civilization is dependent on human beings learning how to live together in peace and fraternity. Without effective co-ordination, industrial civilization is jeopardized by the dangers of ultraspecialization: monotony, narrowness, and the tendency to breed distrust and jealousy. (911.1)

## **OUR YOUTH**

The inner and the outer worlds have a different set of values. Any civilization is in jeopardy when three quarters of its youth enter materialistic professions and devote themselves to the pursuit of the sensory activities of the outer world.

Civilization is in danger when youth neglect to interest themselves in ethics, sociology, eugenics, philosophy, the fine arts, religion, and cosmology. (1220.3)

## **DANGERS TO CIVILIZATION**

No state can attain ideal levels of functioning until every form of intolerance is mastered; it is everlastingly inimical to human progress. And intolerance is best combated by the co-ordination of science, commerce, play, and religion. (803.2)

The improvement in education has not kept pace with the expanding social structure; neither has the modern appreciation of ethics developed in correspondence with growth along more purely intellectual and scientific lines. And modern civilization is at a standstill in spiritual development and the safeguarding of the home institution. (909.6)

## **ONWARD AND UPWARD**

The greatest influences contributing to the furtherance of civilization and the advancement of culture are the marked increase in world travel and the unparalleled improvements in methods of communication. (909.6)

The quality of the social torchbearers will determine whether civilization goes forward or backward. The homes, churches, and schools of one generation predetermine the character trend of the succeeding generation. (909.7)

Intelligence may control the mechanism of civilization, wisdom may direct it, but spiritual idealism is the energy which really uplifts and advances human culture from one level of attainment to another. (909.8)

The present social order is vastly better than any system known to your ancestors. Make certain that when you change the social order you change for the better. Do not be persuaded to experiment with the discarded formulas of your forefathers. (782.5)

No great social or economic change should be attempted suddenly.

Time is essential to all types of human adjustment - physical, social, or economic.

Only moral and spiritual adjustments can be made on the spur of the moment, and even these require the passing of time for the full outworking of their material and social repercussions. The ideals of the race are the chief support and assurance during the critical times when civilization is in transit from one level to another. (911.5)

## DECISIONS

**Man consciously grows from the material toward the spiritual  
by the strength, power, and persistency of his own decisions. (1282.1)**

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### THE SPIRIT INFLUENCE

Man's physical environment entails the battle for existence. The social surroundings necessitate ethical adjustments. The moral situations require the making of choices in the highest realms of reason. The spiritual experience (having realized God) demands that man find him and sincerely strive to be like him. (68.4)

The determiner of the differential of spiritual presence exists in your own hearts and minds and consists in the manner of your own choosing, in the decisions of your minds, and in the determination of your own wills. (150.4)

### **Be truly triumphant over the temptations of the lesser and lower nature**

Come to that place of spiritual advantage  
and love those higher and more idealistic forms of conduct  
which your mind is desirous of substituting  
for lower and less idealistic habits of behavior.

Be delivered through spiritual transformation  
rather than overburdened with the deceptive suppression of mortal desires.

The old and the inferior will be forgotten in the love for the new and the superior. Beauty is always triumphant, illuminated by the love of truth. (1739.0)

### DECISIONS DETERMINE ALL

And so the decision awaits each of you: Will you fail the God of time,  
who is so dependent upon the decisions of the finite mind? (1285.2)

Decisions determine your advancement in the circles of human achievement.

- The supremacy of a decision, its crisis relationship,
  - numbers of decisions, frequent repetitions, persistent repetitions,
- are also essential to the habit-forming certainty of such reactions. (1210.1)

Moral will embraces decisions based on reasoned knowledge, augmented by wisdom, and sanctioned by religious faith. Such choices are acts of moral nature and evidence the existence of moral personality. (1111.7)

### THE IMPACT OF CHOICE

When a moral being chooses to be unselfish when confronted by the urge to be selfish, that is primitive religious experience. No animal can make such a choice; such a decision is both human and religious. It embraces the fact of God-consciousness and exhibits the impulse of social service, the basis of the brotherhood of man. When mind chooses a right moral judgment by an act of the free will, such a decision constitutes a religious experience. (1131.7)

Every time man makes a reflective moral choice,  
he immediately experiences a new divine invasion of his soul.  
Moral choosing constitutes religion as the motive of inner response to outer conditions.

(2095.4)

## **THE ULTIMATE DECISION**

Choosing to do the will of God joins spiritual faith to material decisions in personality action and thus supplies a divine and spiritual fulcrum for the more effective functioning of the human and material leverage of God-hunger. (1211.2)

The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God, and God is the source and destiny of all that is good and beautiful and true.

The will of man is the way of man, the sum and substance of that which the mortal chooses to be and do. Will is the deliberate choice of a self-conscious being which leads to decision-conduct based on intelligent reflection. (1431.2)

The affectionate dedication of the human will to the doing of the Father's will is man's choicest gift to God. In fact, such a consecration of creature will constitutes man's only possible gift of true value to the Paradise Father. There is nothing which man can give to God except this choosing. Such decisions constitute the reality of true worship. (22.5)

## **THE BASIS OF THIS DECISION**

The doing of the will of God is nothing more or less than an exhibition of creature willingness to share the inner life with God. Sharing is Godlike - divine. (1221.2)

Such a creature choice is not a surrender of will. It is a consecration of will, an expansion of will, a glorification of will, a perfecting of will; and such choosing raises the creature will from the level of temporal significance to that higher estate wherein the personality of the creature son communes with the personality of the spirit Father. (1221.6)

This choosing of the Father's will is the spiritual finding of the spirit Father by mortal man, even though an age must pass before the creature son may actually stand in the factual presence of God on Paradise. This choosing does not so much consist in the negation of creature will - *"Not my will but yours be done"* - as it consists in the creature's positive affirmation: *"It is my will that your will be done."* (1221.7)

Mortals live in God, and so God has willed to live in mortals. As men trust themselves to him, so has he - and first - trusted a part of himself to be with men; has consented to live in men and to indwell men subject to the human will.

And if this choice is made, sooner or later will the God-choosing son find inner union (fusion) with the indwelling God fragment. This same perfecting son will find supreme personality satisfaction in the worship communion of the personality of man and the personality of his Maker, two personalities whose creative attributes have eternally joined in self-willed mutuality of expression - the birth of another eternal partnership of the will of man and the will of God. (1221.4)

**THE IMITATION OF GOD IS THE KEY TO PERFECTION. (1221.3)**

## **THE ACT OF CHOOSING**

Man, a mechanism, is much more than a machine; he is mind endowed and spirit indwelt. And though he can never escape the chemical and electrical mechanics of his existence, he can increasingly learn how to subordinate this physical-life machine to the directive wisdom of experience by the process of the spiritual urge. (1301.7)

The act of choosing must function within the universe frame which has actualized in response to higher and prior choosing. The entire range of human will is strictly finite-limited except in one particular:

When man chooses to find God and to be like him, such a choice is superfinitive.  
(1300.3)

When man decides, and when he consummates this decision in action, man experiences, and the meanings and the values of this experience are forever a part of his eternal character on all levels, from the finite to the final. Cosmically moral and divinely spiritual character represents the creature's capital accumulation of personal decisions which have been illuminated by sincere worship, glorified by intelligent love, and consummated in brotherly service. (1287.4)

## **FREEDOM OF CHOICE**

Mortal man is endowed with free will, the power of choice, and though such choosing is not absolute, nevertheless, it is relatively final on the finite level and concerning the destiny of the choosing personality. (1300.0)

In the mortal life, paths of differential conduct are continually opening and closing, and during the times when choice is possible the human personality is constantly deciding between these many courses of action. (1300.2)

### **Never should a righteous cause be promoted by force**

Spiritual victories can be won only by spiritual power.

Man's mind is not to be crushed

by the mere weight of logic or overawed by shrewd eloquence.

While emotion as a factor in human decisions cannot be wholly eliminated,

make your appeals directly to the divine spirit

that dwells within the minds of men.

Do not appeal to fear, pity, or mere sentiment.

Be fair; exercise self-control and exhibit due restraint.

Show proper respect for the personalities of your pupils. (1765.4)

Thus always it was and forever will be: Men must arrive at their own decisions.

There is a certain range of the freedom of choice which mortals may exercise.

The forces of the spiritual world will not coerce man;

they allow him to go the way of his own choosing. (1802.4)

## **THE THOUGHT PROCESS**

Revelation teaches mortal man that he should begin by the organization of knowledge into idea-decisions. Next, mandate wisdom to labor unremittingly at its noble task of transforming self-possessed ideas into increasingly practical but nonetheless supernal ideals. The co-ordination of idea-decisions, logical ideals, and divine truth constitutes the possession of a righteous character, the prerequisite for mortal admission to the ever-expanding and increasingly spiritual realities of the morontia worlds. (1112.3)

## THE IMPORTANCE OF THE SPIRIT INFLUENCE

Moral evaluation with a religious meaning - spiritual insight - connotes the individual's choice between good and evil, truth and error, material and spiritual, human and divine, time and eternity. Human survival is in great measure dependent on consecrating the human will to the choosing of those values selected by this spirit-value sorter - the indwelling interpreter and unifier. (2095.1)

Man can, intellectually, deny God and yet be morally good, loyal, filial, honest, and even idealistic. Man may graft many purely humanistic branches onto his basic spiritual nature and apparently prove his contentions in behalf of a godless religion, but such an experience is devoid of survival values, God-knowingness and God-ascension. In such a mortal experience only social fruits are forthcoming, not spiritual. (1126.4)

## THE KEYS OF TRANSITION

**The keys of heaven are: *Sincerity, more sincerity, and more sincerity.***

All men have these keys.

Men use them - advance in spirit status –

by decisions,

by more decisions,

and by more decisions.

The highest moral choice,

the choice of the highest possible value,

is to choose to do the will of God.

If man thus chooses, he is great,

though he be the humblest citizen or the least of mortals. (435.7)

Man's great universe adventure consists in the transit of his mortal mind from the stability of mechanical statics to the divinity of spiritual dynamics, and he achieves this transformation by the force and constancy of his own personality decisions, in each of life's situations declaring, ***“It is my will that your will be done.”*** (1303.1)

## SIMPLY CHOOSE GOODNESS

Creature mind must exhibit the worship outreach and indicate wisdom function by exhibiting the ability to choose between the emerging values of good and evil - moral choice. (1187.1) When in honest doubt about the equity and justice of material situations, let your decisions favor those who are in need, favor those who suffer the misfortune of undeserved hardships. (1463.7)

Goodness, like truth, is always relative and unfailingly evil-contrasted. It is the perception of these qualities of goodness and truth that enables the evolving souls of men to make those personal decisions of choice which are essential to eternal survival. (1457.6)

## IS THIS CLAIM TRUE? YOUR DECISION

Education, training, and experience are factors in most of the vital decisions of all evolutionary moral creatures. But it is entirely possible for the indwelling spirit to make direct contact with the decision-determining powers of the human personality so as to empower the fully consecrated will of the creature to perform amazing acts of loyal devotion to the will and the way of the Father in Paradise. (756.8) There are no intermediaries or other intervening authorities or powers functioning between the divine Adjusters and their human subjects. God and man are directly related. (1187.3)

## EDUCATION

**Seek truth as well as fact, to expand your soul as well as your mind.  
Even now you should learn to water the garden of your heart  
as well as to seek for the dry sands of knowledge. (554.6)**

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### THE VALUES OF EDUCATION

There is great educational value in mingling with diverse groups of personalities, orders very different from one's own fellows. (526.4)

The higher a creature's education, the more respect he has for the knowledge, experience, and opinions of others. (278.3) This is the keynote of the whole educational system: character acquired by enlightened experience. (412.3)

**Knowledge is possessed  
only by sharing;  
it is safeguarded by wisdom and socialized by love. (557.12)  
First you learn to be loyal,  
then to love,  
then to be filial,  
and then may you be free. (435.4)**

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### **The true perspective of any reality problem**

- human or divine, terrestrial or cosmic -  
can be had only by the full and unprejudiced study and correlation  
of three phases of universe reality: origin, history, and destiny.  
The proper understanding of these three experiential realities  
affords the basis for a wise estimate of the current status. (215.3)

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### THE PUPIL-TEACHER

Enact the role of a pupil-teacher by imparting to those just below you the new-found knowledge of your advancing career. You are not reckoned as having possessed yourself of knowledge and truth until you have demonstrated your ability and your willingness to impart this knowledge and truth to others. (279.13)

The expression of even a good thought must be modulated in accordance with the intellectual status and spiritual development of the hearer. (1960.2)

The teacher surely is not without honor in the eyes of a diligent pupil. (1481.3)  
Of the teacher more is expected than of the pupil.  
Of the master more is exacted than of the servant. (1570.2)

### THE TEACHINGS OF THE MASTER

You shall not portray your teacher as a man of sorrows.  
Future generations shall know also the radiance of our joy,  
the buoyance of our good will, and the inspiration of our good humor.  
We proclaim a message of good news which is infectious in its transforming power. Our religion is throbbing with new life and new meanings.  
Those who accept this teaching are filled with joy  
and in their hearts are constrained to rejoice evermore. (1766.6)

## **EDUCATION FOR THE FUTURE**

Education recently passed from the control of the clergy to that of lawyers and businessmen. Eventually it must be given over to the philosophers and the scientists.

Teachers must be free beings, real leaders, to the end that philosophy, the search for wisdom, may become the chief educational pursuit. (806.4)

**The enduring state** is founded on culture, dominated by ideals, and motivated by service. The purpose of education should be acquirement of skill, pursuit of wisdom, realization of selfhood, and attainment of spiritual values. (806.1)

**In the ideal state**, education continues throughout life, and philosophy sometimes becomes the chief pursuit of its citizens. The citizens pursue wisdom as an enhancement of insight into the significance of human relations, the meanings of reality, the nobility of values, the goals of living, and the glories of cosmic destiny. (806.2)

**A new and higher cultural society.** Education will jump to new levels of value with the passing of the purely profit-motivated system of economics. Education has too long been localistic, militaristic, ego exalting, and success seeking; it must eventually become world-wide, idealistic, self-realizing, and cosmic grasping. (806.3)

## **EDUCATION IS THE BUSINESS OF LIVING**

It must continue throughout a lifetime so that mankind may gradually experience the ascending levels of mortal wisdom, which are:

1. The knowledge of things.
2. The realization of meanings.
3. The appreciation of values.
4. The nobility of work - duty.
5. The motivation of goals - morality.
6. The love of service - character.
7. Cosmic insight - spiritual discernment. (806.5)

And then, by means of these achievements, many will ascend to the mortal ultimate of mind attainment, God-consciousness. (806.13)

## **THE ROLE OF THE FAMILY**

The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience, altruism, tolerance, and forbearance which are so essential to the realization of brotherhood among all men. (941.9)

And home building should be the center and essence of all educational effort. (931.1)

Only families are continuing agencies in social evolution. The family is the channel through which the river of culture and knowledge flows from one generation to another. Heredity lies at the bottom of all character. (931.2)

While a good environment cannot contribute much toward really overcoming the character handicaps of a base heredity, a bad environment can very effectively spoil an excellent inheritance, at least during the younger years of life.

Good social environment and proper education are indispensable soil and atmosphere for getting the most out of a good inheritance. (848.6)

## THE SPIRIT IN LEARNING

Knowledge is an eternal quest; always are you learning, but never are you able to arrive at the full knowledge of absolute truth. In knowledge alone there can never be absolute certainty, only increasing probability of approximation.

But the religious soul of spiritual illumination knows, and knows now. (1120.1)

Knowledge attains to truth and experience ascends to wisdom. (303.0) The pursuit of mere knowledge, without the attendant interpretation of wisdom and the spiritual insight of religious experience, eventually leads to pessimism and human despair. The pride of unspiritualized learning is a treacherous thing in human experience. (2076.8)

The true teacher maintains his intellectual integrity by ever remaining a learner. (1433.2)

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Science, knowledge, leads to fact consciousness;  
religion, experience, leads to value consciousness;  
philosophy, wisdom, leads to co-ordinate consciousness;  
revelation leads to the consciousness of true reality;  
while the co-ordination of the consciousness of fact, value, and true reality  
constitutes awareness of personality reality,  
maximum of being,  
together with the belief in the possibility of the survival of that very personality.

(1122.1)

## EDUCATION FOR TODAY

The expansion of material knowledge permits a greater intellectual appreciation of the meanings of ideas and the values of ideals. A human being can find truth in his inner experience, but he needs a clear knowledge of facts to apply his personal discovery of truth to the ruthlessly practical demands of everyday life. (1222.6)

Even secular education could help in this great spiritual renaissance if it would pay more attention to the work of teaching youth how to engage in life planning and character progression. (2086.3)

Help men solve their spiritual problems. Quicken their minds so that they may be the better prepared and inspired to go about solving their manifold material problems.
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(1662.1)

That which the world needs most to know is:

**Men are the sons of God, and through faith  
they can actually realize, and daily experience, this ennobling truth.** (2052.4)

## HIGHER EDUCATION

We cannot search out God by knowledge,  
but we can know him in our hearts by personal experience. (1453.5)  
Seek for a knowledge of the will of God  
and for grace and courage to do that will. (1723.3)

The spiritualization of the human soul requires intimate experience with the educational solving of a wide range of real universe problems. Problematic situations, coupled with exertion stimuli, conspire to produce those activities of mind, soul, and spirit which contribute mightily to the achievement of worthy goals of mortal progression and to the attainment of higher levels of spirit destiny. (1719.1)

The entire universe is one vast school. (412.2)

## **INSTRUCTION FOR TEACHERS AND BELIEVERS**

Never should a righteous cause be promoted by force. Do not appeal to fear, pity, or mere sentiment. Show proper respect for the personalities of your pupils. (1765.4)

Make not the mistake of only condemning the wrongs in the lives of your pupils. Also accord generous recognition for the most praiseworthy things in their lives. Restore self-respect to those who have lost it, and who really desire to regain it. (1765.5)

Take care that you do not wound the self-respect of timid and fearful souls. Put forth every effort to secure work for those who find themselves without employment. (1765.6)

Strong feelings of emotion are not equivalent to the leadings of the divine spirit. To be strongly and strangely impressed to do something or to go to a certain place, does not necessarily mean that such impulses are the leadings of the indwelling spirit. (1766.2)

Extend sympathy to the brave and courageous while you withhold overmuch pity from those cowardly souls who only halfheartedly stand up before the trials of living. Offer not consolation to those who lie down before their troubles without a struggle. Sympathize not with your fellows merely that they may sympathize with you in return. (1766.7)

Believers are not thereby rendered immune to the accidents of time or to the ordinary catastrophes of nature. Believing will not prevent getting into trouble, but it will insure that you shall be unafraid when trouble does overtake you. (1767.1)

## **THE SPIRIT OF TRUTH – THE GREAT TEACHER**

It appears that the Spirit of Truth comes really to lead all believers into all truth, into the expanding knowledge of the experience of the living and growing spiritual consciousness of sonship with God. (2061.5)

The joy of this outpoured spirit, when it is consciously experienced in human life, is a tonic for health, a stimulus for mind, and an unfailing energy for the soul. (2065.7)

## **THE ENRICHMENT OF LIFE**

The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and well-balanced personality.

There is great need

for the teaching of moral discipline in the place of so much self-gratification.

Upon such a foundation

religion may contribute its spiritual incentive

to the enlargement and enrichment of mortal life,

even to the security and enhancement of life eternal. (2086.3)

The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience. (43.5)

**The full summation of human life is the knowledge that man is educated by fact, ennobled by wisdom, and saved - justified - by religious faith. (2094.3)**

## EXPERIENCE

**Let experience teach you  
the value of meditation  
and the power of intelligent reflection. (2047.6)**

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### **GOD IN HUMAN EXPERIENCE**

Those who know God have experienced the fact of his presence.

The existence of God is utterly beyond all possibility of demonstration except for the contact between the God-consciousness of the human mind and the God-presence that indwells the mortal intellect. (24.6)

The existence of God can never be proved by scientific experiment  
or by the pure reason of logical deduction.

God can be realized only in the realms of human experience. (24.5)

The actuality of the existence of God is demonstrated  
in human experience by the indwelling of the divine presence.

The presence in the human mind is disclosed by three experiential phenomena:

1. The intellectual capacity for knowing God - God-consciousness.
2. The spiritual urge to find God - God-seeking.
3. The personality craving to be like God - the wholehearted desire to do the Father's will. (24.1 - 4)

### **THE GREATEST EXPERIENCE**

God is the greatest experience in human existence. Other experiences are limited in their nature and content, but the experience of God has no limits save those of the creature's comprehension capacity, and this very experience is in itself capacity enlarging. When men search for God, they are searching for everything. When they find God, they have found everything. The search for God is the unstinted bestowal of love attended by amazing discoveries of new and greater love to be bestowed. (1289.2)

### **TRUE REALITY**

As a reality in human spiritual experience God is not a mystery.

But when an attempt is made to make plain the realities of the spirit world to the physical minds of the material order, mystery appears: mysteries so subtle and so profound that only the faith-grasp of the God-knowing mortal can achieve the philosophic miracle of the recognition of the Infinite by the finite, the discernment of the eternal God by the evolving mortals of the material worlds of time and space. (27.2)

You can argue over opinions about God, but experience with him and in him exists above and beyond all human controversy and mere intellectual logic. The God-knowing man describes his spiritual experiences, not to convince unbelievers, but for the edification and mutual satisfaction of believers. (30.5)

(30.6) To assume that the universe can be known, that it is intelligible,  
is to assume that the universe is mind made and personality managed.

Man's mind can only perceive the mind phenomena of other minds,  
be they human or superhuman.

If man's personality can experience the universe,  
there is a divine mind and an actual personality somewhere concealed in that universe.

## **THE SPIRITUAL EXPERIENCE**

In the physical universe we may see the divine beauty, in the intellectual world we may discern eternal truth, but the goodness of God is found only in the spiritual world of personal religious experience. (40.5)

Mortal man secures three great satisfactions from religious experience:

1. Intellectually he acquires the satisfactions of a more unified human consciousness.
2. Philosophically he enjoys the substantiation of his ideals of moral values.
3. Spiritually he thrives in the experience of divine companionship, in the spiritual satisfactions of true worship. (69.2 - 5)

**God can be known only by the realities of experience.  
Never can he be understood by the mere teaching of the mind. (1856.2)  
God who is spirit can be known only as a spiritual experience. (1857.4)**

The bestowal of the Spirit of Truth disassociates the idea of spiritual experience from the notion of especially favorable environments. (2064.2)

Transform your emotions of mind and body into the higher loyalties of mind and the more satisfying experiences of the spirit. (1730.3)

## **THE ENERGY OF SPIRIT**

The divine Spirit is the source of continual ministry and encouragement to the children of men. Your power and achievement is through the renewing of the Spirit. Spiritual life, like physical energy, is consumed. Spiritual effort results in relative spiritual exhaustion. The whole ascendant experience is real as well as spiritual; therefore, it is truly written,

**“It is the Spirit that quickens.” “The Spirit gives life.” (380.6)**

When man fails to discriminate the ends of his mortal striving, he finds himself functioning on the animal level of existence. He has failed to avail himself of the superior advantages of that material acumen, moral discrimination, and spiritual insight which are an integral part of his cosmic-mind endowment as a personal being. (193.4)

## **THE INDIVIDUAL EFFORT IN REAL LIFE**

While the elements of grace are freely admixed, nevertheless, the creature attainments are the result of individual effort and actual living, personality reaction to the existing environment. (361.4)

One of the most important lessons to be learned is teamwork. (312.1) The spheres of perfection are manned by those who have mastered this art of working with other beings. Few are the duties in the universe for the lone servant. The higher you ascend, the more lonely you become when temporarily without the association of your fellows.

Mathematics asserts that, if one person stands for a certain unit of intellectual and moral value, ten persons would stand for ten times this value. In dealing with human personality it would be nearer the truth to say that such a personality association is a sum equal to the square of the number of personalities concerned in the equation rather than the simple arithmetical sum. A social group of human beings in co-ordinated working harmony stands for a force far greater than the simple sum of its parts. (1477.1)

## **PERSONAL AND DIVINE REVELATION**

But the concept of the divine personality can be grasped only by the spiritual insight of genuine personal religious experience. Any person, human or divine, may be known and comprehended quite apart from the external reactions or the material presence of that person. (30.3)

Moral evolution is not wholly dependent on revelation. High moral concepts can be derived from man's own experience. Man can even evolve spiritual values and derive cosmic insight from his personal experiential living because a divine spirit indwells him. But revelation glorifies man and discloses his capacity for partnership with God.

(1045.5; 1122.3)

Prayer is indeed a part of religious experience, but it has been wrongly emphasized by modern religions, much to the neglect of the more essential communion of worship. The reflective powers of the mind are deepened and broadened by worship. Prayer may enrich the life, but worship illuminates destiny. (1123.5)

Revealed religion is the unifying element of human existence. Revelation unifies history, co-ordinates geology, astronomy, physics, chemistry, biology, sociology, and psychology. Spiritual experience is the real soul of man's cosmos. (1123.6)

## **THE FACT OF EXPERIENCE**

The purpose of human existence:  
the fact that mankind is designed to evolve by the technique of experience. (1174.4)

If the nonreligious approaches to cosmic reality presume to challenge the certainty of faith on the grounds of its unproved status, then the spirit experiencer can likewise resort to the dogmatic challenge of the facts of science and the beliefs of philosophy on the grounds that they are likewise unproved; they are likewise experiences in the consciousness of the scientist or the philosopher. (1127.3)

Of God, the most inescapable of all presences, the most real of all facts, the most living of all truths, the most loving of all friends, and the most divine of all values, we have the right to be the most certain of all universe experiences. (1127.4)

Actual living experience has no cosmic substitute.

Experience is inseparable from a living existence.

It is the one thing which no amount of divine endowment can absolve you from.

(1195.4)

The entire scheme of universal creation and evolution  
on all experiencing levels is apparently  
a matter of the conversion of potentialities into actualities. (1261.3)

## **THE WILL OF GOD**

The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God.

The will of man is the way of man, the sum and substance of that which the mortal chooses to be and do. Will is the deliberate choice of a self-conscious being which leads to decision-conduct based on intelligent reflection. (1431.2)

**An experience is good**

when it heightens the appreciation of beauty,  
augments the moral will,  
enhances the discernment of truth,  
enlarges the capacity to love and serve one's fellows,  
exalts the spiritual ideals,  
and unifies the supreme human motives of time with the eternal plans  
of the indwelling Adjuster.  
All lead directly to an increased desire to do the Father's will,  
thereby fostering the divine passion to find God and to be more like him.

(1458.2)

**THE VALUE OF ADVERSITY**

The spiritualization of the human soul requires intimate experience with the educational solving of a wide range of real universe problems. The animal nature and the lower forms of will creatures do not progress favorably in environmental ease.

Problematic situations, coupled with exertion stimuli,  
conspire to produce those activities of mind, soul, and spirit  
which contribute mightily to the achievement of worthy goals of mortal progression  
and to the attainment of higher levels of spirit destiny. (1719.1)

**The Father in heaven does not willingly afflict the children of men.**

Man suffers, first, from the accidents of time and the imperfections of the evil of an immature physical existence.

Next, he suffers the inexorable consequences of sin - the transgression of the laws of life and light.

And finally, man reaps the harvest of his own iniquitous persistence in rebellion against the righteous rule of heaven on earth. (1664.3)

You cannot perceive spiritual truth until you feelingly experience it,  
and many truths are not really felt except in adversity. (557.2)

The greatest affliction of the cosmos is never to have been afflicted.

Mortals only learn wisdom by experiencing tribulation. (556.14)

**THE MASTER**

**What you have not been able to get from my teachings and my life,  
you must now prepare to acquire at the hand of that master of all teachers:  
ACTUAL EXPERIENCE. (1961.3)**

**THOUGHTS FOR THE DAY**

- Experience superimposes upon experience until the fullness of time ripens that high quality of wisdom - authoritative wisdom. (453.1)
- The experience of loving is very much a direct response to the experience of being loved. (39.7)
- The element of error present in human religious experience is directly proportional to the content of materialism which contaminates the spiritual concept of the Universal Father. (1123.4)
- The act is ours, the consequences God's. (1286.3) (1434.3)
- All true values of creature experience are concealed in depth of recognition.
- We cannot search out God by knowledge, but we can know him in our hearts by personal experience. (1453.5)

## **FAITH**

**The world is filled with hungry souls who famish in the very presence of the bread of life. Men die searching for the very God who lives within them. Men seek for the treasures of the kingdom with yearning hearts and weary feet when they are all within the immediate grasp of living faith. Faith is to religion what sails are to a ship. It is an addition of power, not an added burden of life. (1766:4)**

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### **THE SIMPLICITY OF FAITH**

Few persons live up to the faith which they really have. Unreasoned fear is a master intellectual fraud practiced upon the evolving mortal soul. (556.4)

Better by far to have a small but living and growing faith than to be possessed of a great intellect with its dead stores of worldly wisdom and spiritual unbelief. (1653.2)

Many things which happen in the course of a human life are hard to understand. It so often appears that slander, lies, dishonesty, and unrighteousness prevail. Does faith, after all, triumph? **IT DOES.** (2062.11)

A victorious human life on earth is born of that creature faith which dares to challenge each recurring episode of existence by the unfailing declaration:

Even if I cannot do this, there lives in me one who can and will do it. (59.5)

### **PROOF BEYOND THE REALM OF SCIENCE**

Facts never quarrel with real spiritual faith; theories may. Better that science should be devoted to the destruction of superstition rather than attempting the overthrow of religious faith - human belief in spiritual realities and divine values. (2078.4)

If you truly believe in God - by faith know him and love him - do not permit the reality of such an experience to be in any way lessened by the doubting insinuations of science, the caviling of logic, the postulates of philosophy, or the clever suggestions of well-meaning souls who would create a religion without God. (1140.4)

### **EVIDENCE OF FAITH**

Genuine spiritual faith (true moral consciousness) is revealed in that it:

1. Causes ethics and morals to progress.
2. Produces a sublime trust in the goodness of God.
3. Generates profound courage and confidence.
4. Exhibits inexplicable poise and sustaining tranquillity.
5. Maintains a mysterious poise and composure of personality.
6. Maintains a divine trust in ultimate victory in spite of the cruelties of seemingly blind fate and the apparent utter indifference of natural forces.
7. Persists in the unswerving belief in God despite all contrary demonstrations of logic and successfully withstands all other intellectual sophistries.
8. Continues to exhibit undaunted faith in the soul's survival.
9. Lives and triumphs irrespective of the complex civilizations of modern times.
10. Contributes to the continued survival of altruism in spite of human selfishness, social antagonisms, industrial greeds, and political maladjustments.
11. Steadfastly adheres to a sublime belief in universe unity and divine guidance.
12. Goes right on worshiping God in spite of anything and everything. (1108.3-15)

## FAITH AND BELIEF

The acceptance of a teaching as true is not faith; that is mere belief.

Neither is certainty nor conviction faith.

A state of mind attains to faith levels

only when it actually dominates the mode of living.

Faith is a living attribute of genuine personal religious experience. (1114.5)

It is a living experience concerned with spiritual meanings, divine ideals, and supreme values; it is God-knowing and man-serving. Beliefs may become group possessions, but faith must be personal. Theologic beliefs can be suggested to a group, but faith can rise up only in the heart of the individual religionist. (1114.6)

Faith never shuns the problem-solving duty of mortal living.

Living faith does not foster bigotry, persecution, or intolerance. (1115.0)

Faith does not shackle the creative imagination,

neither does it maintain an unreasoning prejudice

toward the discoveries of scientific investigation.

Faith vitalizes religion and constrains the religionist

heroically to live the golden rule. (1115.1)

Never can there be either scientific or logical proofs of divinity. Reason alone can never validate the values and goodnesses of religious experience.

But it will always remain true: Whosoever wills to do the will of God shall comprehend the validity of spiritual values. This is the nearest approach that can be made on the mortal level to offering proofs of the reality of religious experience. Such faith affords the only escape from the mechanical clutch of the material world and from the error distortion of the incompleteness of the intellectual world. (1116.7)

He is thereby identifying himself with the plan of the Infinite and the purpose of the Eternal. Such a liberated soul immediately begins to feel at home in this new universe, his universe. (1117.1)

Now are the sons of God enlisted together.

At last all creatures become conscious of the fact

that God and all the divine hosts of a well-nigh limitless universe

are on their side.

Even the stars in their courses are now doing battle for them.

At last they gaze upon the universe from within, from God's viewpoint,

and all is transformed

from the uncertainties of material isolation

to the sureties of eternal spiritual progression.

Even time itself

becomes but the shadow of eternity

cast by Paradise realities upon the moving panoply of space. (1117.3)

## **THE FOUNDATIONS OF FAITH**

**To the unbelieving materialist**, man is simply an evolutionary accident. His fears, loves, longings, and beliefs are but the reaction of the incidental juxtaposition of certain lifeless atoms of matter. No display of energy nor expression of trust can carry him beyond the grave. The devotional labors and inspirational genius of the best of men are doomed to be extinguished by death, the long and lonely night of eternal oblivion and soul extinction.

Nameless despair is man's only reward for living and toiling under the temporal sun of mortal existence. Each day of life slowly and surely tightens the grasp of a pitiless doom which a hostile and relentless universe of matter has decreed shall be the crowning insult to everything in human desire which is beautiful, noble, lofty, and good. (1118.1)

**But such is not man's end and eternal destiny.** All this doom of darkness and all this destiny of despair are forever dispelled by one brave stretch of faith on the part of the most humble and unlearned of God's children on earth. (1118.2)

This saving faith has its birth in the human heart when the moral consciousness of man realizes that human values may be translated in mortal experience from the material to the spiritual, from the human to the divine, from time to eternity. (1118.3)

## **FAITH IN COMIC REALITY**

In much that pertains to life, probability must be reckoned with. But when contacting with cosmic reality, certainty may be experienced when meanings and values are approached by living faith. The God-knowing soul dares to say, "I know," even when this knowledge of God is questioned by the unbeliever. To every such doubter the believer only replies, "How do you know that I do not know?" (1124.7)

Belief may not be able to resist doubt and withstand fear,  
but faith is always triumphant over doubting, for faith is both positive and living.  
(1125.2)

If the nonreligious approaches to cosmic reality presume to challenge the certainty of faith on the grounds of its unproved status, then the spirit experiencer can likewise resort to the dogmatic challenge of the facts of science and the beliefs of philosophy on the grounds that they are likewise unproved; they are likewise experiences in the consciousness of the scientist or the philosopher. (1127.3)

**THE GOD-KNOWING INDIVIDUAL** is not one who is blind to the difficulties or unmindful of the obstacles which stand in the way of finding God in the maze of superstition, tradition, and materialistic tendencies of modern times. He has encountered all these deterrents and triumphed over them, surmounted them by living faith, and attained the highlands of spiritual experience in spite of them.

But it is true: many who are inwardly sure about God fear to assert such feelings of certainty because of the multiplicity and cleverness of those who assemble objections and magnify difficulties about believing in God. It requires no great depth of intellect to pick flaws, ask questions, or raise objections. But it does require brilliance of mind to answer these questions and solve these difficulties. **Faith certainty is the greatest technique for dealing with all such superficial contentions.** (1126.6)

## **THE GRANDEUR OF FAITH**

Reason, wisdom, and faith are man's highest human attainments. Reason introduces man to the world of facts, to things; wisdom introduces him to a world of truth, to relationships; faith initiates him into a world of divinity, spiritual experience. (1141.4)

### **Faith most willingly**

carries reason along as far as reason can go  
and then goes on with wisdom to the full philosophic limit;  
and then it dares  
to launch out upon the limitless and never-ending universe journey  
in the sole company of TRUTH. (1141.5)

Faith leads to knowing God, not merely to a mystical feeling of the divine presence. Faith must not be overmuch influenced by its emotional consequences. True religion is an experience of believing and knowing as well as a satisfaction of feeling. (1142.2)

When the faith of your religion has emancipated your heart,  
when the mind, like a mountain, is settled and immovable,  
then shall the peace of the soul flow tranquilly like a river of waters. (1447.1)

## **DAY TO DAY FAITH**

It is only natural that mortal man should be harassed by feelings of insecurity as he views himself inextricably bound to nature while he possesses spiritual powers wholly transcendent to all things temporal and finite. Only religious confidence - living faith - can sustain man amid such difficult and perplexing problems. (1222.7)

The dangers of courage and faith:  
they sometimes lead unthinking souls on to recklessness and presumption. (1673.4)

Man cannot cause growth, but he can supply favorable conditions.  
Man's sole contribution to growth is the mobilization of the total powers  
of his personality - living faith. (1097.4)

Through spiritual faith man gains insight into the love of God but soon discovers that this spiritual faith has no influence on the ordained laws of the material universe. (1145.4)

## **THE FAITH OF THE MASTER**

Faith was personal, living, original, spontaneous and purely spiritual. This faith was not reverence for tradition nor a mere intellectual belief which he held as a sacred creed, but rather a sublime experience and a profound conviction which securely held him.

It absolutely swept away any spiritual doubts and effectively destroyed every conflicting desire. Even in the face of apparent defeat or in the throes of disappointment and threatening despair, he calmly stood in the divine presence free from fear and fully conscious of spiritual invincibility. And in each of life's trying situations he unfailingly exhibited an unquestioning loyalty to the Father's will. (2087.5)

Faith is the open door  
for entering into the present, perfect, and eternal love of God. (1545.9)

Mortal man may, by faith, become spirit-conscious that he is a son of God. (2002.5)

## **FRIENDSHIP**

**Spread good cheer everywhere.  
Graciousness is the aroma of friendliness  
which emanates from a love-saturated soul. (1874.4)**

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### **GOD - A LIVING FRIEND, A LOVING FATHER (68:1)**

God is inherently kind, naturally compassionate, and everlastingly merciful. And never is it necessary that any influence be brought to bear upon the Father to call forth his loving-kindness. The creature's need is wholly sufficient to insure the full flow of the Father's tender mercies and his saving grace.

Since God knows all about his children, it is easy for him to forgive. The better man understands his neighbor, the easier it will be to forgive him, even to love him. (38.2)

### **GOD – OUR MOST ADORABLE FRIEND (1450.2)**

God is an eternal power,  
a majestic presence, a transcendent ideal, and a glorious spirit.

He is all these and infinitely more.

He is truly and everlastingly a perfect Creator personality,  
a person who can “know and be known”,  
who can “love and be loved”, and one who can befriend us.

You can be known, as other humans have been known, as the friend of God.  
He is a real spirit and a spiritual reality. (28.5)

Some degree of moral affinity and spiritual harmony  
is essential to friendship between two persons.

A loving personality can hardly reveal himself to a loveless person.

Even to approach the knowing of a divine personality,  
all of man's personality endowments must be wholly consecrated to the effort;  
halfhearted, partial devotion will be unavailing. (30.4)

### **TRUE FRIENDSHIP**

The consciousness of sacrifice implies the absence of that wholehearted affection which would have made such a loving service a supreme joy. The idea of duty signifies that you are servant-minded and hence are missing the mighty thrill of doing your service as a friend and for a friend.

**The impulse of friendship transcends all convictions of duty,  
and the service of a friend for a friend can never be called a sacrifice. (1945.3)**

If one man craves freedom – liberty - he must remember that all other men long for the same freedom. Groups of such liberty-loving mortals cannot live together in peace without becoming subservient to such laws, rules, and regulations as will grant each person the same degree of freedom while at the same time safeguarding an equal degree of freedom for all of his fellow mortals.

If one man is to be absolutely free, then another must become an absolute slave. And the relative nature of freedom is true socially, economically, and politically. (1490.4)

## THE SUPREME EXPERIENCE

No man is a stranger to one who knows God. In the experience of finding the Father in heaven you discover that all men are your brothers, and does it seem strange that one should enjoy the exhilaration of meeting a newly discovered brother?

To become acquainted with one's brothers and sisters,  
to know their problems and to learn to love them,  
is the supreme experience of living. (1431.1)

When a great truth seeker and a great truth giver meet, the result is a great and liberating enlightenment born of the experience of new truth. (1428.1)

The master revealed such an example

*He perfected increasingly effective methods of personal communication with the indwelling spirit presence of the Paradise Father. He lived a real life, a full life, and a truly normal, natural, and average life in the flesh. (1425.2)*

*And as he lived his mortal life in his day and as he was, so did he thereby set the example for all of us thus to live our lives in our day and as we are.*

***Resolve to live your lives even as he lived his.*** (1426.0)

### **Train your memory to hold in sacred trust**

the strength-giving and worth-while 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.

And all of these memory treasures  
radiate their most precious and exalting influences  
under the releasing touch of spiritual worship. (1779.4)

## THE BASIS OF FRIENDSHIP

Human friendship and divine religion are mutually helpful and significantly illuminating if the growth in each is equalized and harmonized. (1089.9)

What one could do to make friends: (1438.5)

Become interested in your fellows; learn how to love them and watch for the opportunity to do something for them which you are sure they want done.

“A man who would have friends must show himself friendly.” (1439.0)

Admix friendship with your counsel and add love to your philosophy. Be less critical; expect less of some men and thereby lessen the extent of your disappointment. (2049.1)

The wise man is a noble soul who is friendly in the midst of his enemies, tranquil among the turbulent, and generous among the grasping. (1447.3)

The supreme measure of true affection:

(1944.6)

Greater love can no man have than this - that he will lay down his life for his friends.

**I am absolutely assured that the entire universe is friendly to me.  
This all-powerful truth  
I insist on believing with a wholehearted trust  
in spite of all appearances to the contrary. (1470.0)**

### **EXTRAORDINARY HUMAN EMOTIONS**

- The supreme sentiment of friendship-loyalty. (1546.3)
- Mercy denotes the truest friendship - loving-kindness. (1575.2)
- Greater love has no man than to lay down his life for his friends. And a fatherly love can freely do all these things - things which brotherly love can hardly encompass. (1575.6)
- Forsake not an old friend, for the new is not comparable to him. As new wine, so is a new friend; if it becomes old, you shall drink it with gladness. (1656.1)
- Dispense health and scatter happiness naturally and gracefully. (1875.4)
- Love is the secret of beneficial association between personalities. (141.3)

### **THE MASTER**

He inspired profound self-confidence and robust courage  
in all who enjoyed his association. When he smiled on a man,  
that mortal experienced increased capacity for solving his manifold problems. (1875.1)

### **BETTER TO RESOLVE**

Of all the problems in the universe requiring an exercise of the consummate wisdom of experience and adaptability, none are more important than those arising out of the relationships and associations of intelligent beings.

Whether in human associations of commerce and trade, friendship and marriage, or in the liaisons of the angelic hosts, there continue to arise petty frictions, minor misunderstandings too trivial even to engage the attention of conciliators but sufficiently irritating and disturbing to mar the smooth working of the universe if they were allowed to multiply and continue. (311.5)

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#### **If your brother sins against you**

Go to him and with tact and patience show him his fault.

And do all this between you and him alone.

If he will listen to you, then have you won your brother.

But if your brother will not hear you, if he persists in the error of his way ...

Go again to him, taking with you one or two mutual friends  
that you may thus have two or even three witnesses  
to confirm your testimony, and establish the fact  
that you have dealt justly and mercifully with your offending brother.

Now if he refuses to hear,  
you may tell the whole story to the congregation.

And then, if he refuses to hear,  
let them take such action as they deem wise. (1762.5)

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## **THE BENEFITS OF FRIENDSHIPS**

Associations of friendship and mutual affection are socializing and ennobling because they encourage and facilitate the following essential factors of the higher levels of living:

### **1. Mutual self-expression and self-understanding**

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.

### **2. The mobilization of wisdom**

Through personality association, does the mind of one augment its spiritual values by gaining much of the insight of the other. Likewise, in this same way, man is enabled to avoid that ever-present tendency to fall victim to distortion of vision, prejudice of viewpoint, and narrowness of judgment. Fear, envy, and conceit can be prevented only by intimate contact with other minds.

### **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 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.

### **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. "Happy are they who mourn" - 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. (1775.6 - 7; 1776.1 - 3)

## **FRIENDLINESS REQUIRES ABSOLUTE HONESTY**

And no amount of piety or creedal loyalty can compensate for the absence in the life experience of believers of that spontaneous, generous, and sincere friendliness which characterizes the spirit-born sons of the living God.

Neither tradition nor a ceremonial system of formal worship can atone for the lack of genuine compassion for one's fellows. (1951.1)

(45.2)

Man goes forth searching for a friend while that very friend lives within his own heart.

# TRUE SUCCESS

## PART 2

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### A general description of the topics

#### **GOD CONSCIOUSNESS**

We can know God. Not in a book, not from someone else, not as a distant force. We can know God as a loving friend who understands us and loves us as a parent loves a child. We can experience a loving spiritual presence that is truly astonishing, and this can be attained by intelligent prayer and sincere worship.

In the consciousness of mind, we are to discern the Father's will. The next challenge is to actually do that will. We realize the interdependence that exists between God and man.

The personality becomes dominated by spirit. We discover profound spiritual realities of loyalty and love, of service and friendship. However, the full realization of God requires the experiencing of total reality.

#### **GOOD LUCK AND PROVIDENCE**

Divine providence refers to the natural law and order of the universe which science is identifying as causes and effects. Spirits are no longer to be blamed for ill luck. Now however, the tendency is to blame government, industry, and society. And religion can avoid such accusation by embracing higher philosophic levels.

True human progress and spiritual advancement depend not on superstitions, wishful thinking, and supposed luck. They are part of progressive evolution in harmony with providence, and require intellectual hard work.

At times, our tribulations can develop great strengths. And so called good luck can lead to adverse circumstances. Accept fortuitous circumstances for their true meaning. See them in relation to the greater purpose of the evolving universes.

#### **HAPPINESS**

Enjoy life in all its legitimate and constructive ways while aware of the goals of destiny. Personal happiness is linked to faith, the pursuit of worthy goals, spiritual progress, and acting on the direction of the Father's spirit.

Happiness is not dependent on the abundance of material possessions or basic gratifications. It takes origin in the inner life – intellectual application, emotional maturity, and spiritual achievement.

To be truly happy? Love one another. Share life. Recognize truth. Disappointment and pride are errors of the material environment and our reactions to it. They are not reality.

#### **HUMOR**

Humor is a contributor to health, a release for emotions, a deflator of ego, and a buffer to serious self-contemplation. Laugh. Smile. Such is the way in all the universes.

True religion does not destroy the sense of humor. It contributes to group association and the social aspects of play and entertainment.

Reflection on times past is a great source of humor. It lightens our current concerns as we realize the unimportance of much that concerns us. And although we see the future as uncertain, we can rejoice in the promise of the eternal journey.

It gives perspective to our place in the universe.

## **JUST IMAGINE**

Imagine a gigantic scheme of created and organized planets whirling through space. Then add an immense plan for the adventurous inhabitants to evolve and progress, through an endless career to Paradise and beyond. This voyage of discovery is perfected through ages upon ages of loving instruction and guided experience.

On this journey we see wonders of beauty, meet beings of exquisite knowledge, and enjoy the melodies and pageants of the universes. There is a harmony of existence.

Dare we think that our sin-stricken and self-seeking world can one day attain the grandeur of physical perfection, intellectual attainment, and spiritual development?

## **LOVE**

Love is the greatest of all spirit realities, the supreme relationship. This love of God for the individual brings into being the divine family of all individuals. And the ultimate goal of human progress is the reverent recognition of the Fatherhood of God and the loving materialization of the brotherhood of man.

Love is a measure of forgiveness. It totally destroys evil. Love is infectious, alive, free, thrilling. By approaching God through love, we increase our reality.

Devote your life to proving that love is the greatest thing in the world.

## **MARRIAGE**

Personal freedoms, lack of preparedness, and the pace of social change, are placing pressure upon pair relationships. However marriage, with its family association, is the mainstay of civilization. It leads to the establishment of the home, and safeguards the educational values and the cultural heritage for future generations.

Commitment and heightened individuality are the ideals of this social partnership. From it we experience greater personal insights, interpersonal understanding, and spiritual growth.

The sum of effective family units is a mature and moral civilization.

## **MATERIALISM AND WORK**

Idleness is destructive of self-respect. Acquire the essentials required for the temporal life through suitable work. Be spirit led in the way we do that work. Well-earned leisure can be devoted to increased self-realization.

Industry can one day replace the uncivilized notion of war. The profit motive will be replaced by superior types of nonprofit motives for economic striving and social serving. And competition will give way to cooperation.

In our obsession with ownership and consumerism, we need to be mindful of values. God-knowing individuals are not discouraged by misfortune or purely material upheavals. Make time to explore true reality. Find higher achievements with everlasting rewards.

## **MIND AND THINKING**

Material mind is the arena in which we live, make decisions, choose or reject God, and eternalize or destroy ourselves. Mind connects matter and spirit. Mind universally dominates matter. And mind, in turn, is responsive to the ultimate overcontrol of spirit.

Our thoughts, not our feelings, lead us Godward. A superconscious level, as opposed to the standard and subconscious levels, provides the zone for the spiritual connection.

Reason grows from material awareness while faith grows from spiritual awareness.

Scientific, moral, and spiritual insights, are qualities of courageous and independent reflective thinking, and can be unified. Strive for quality of thinking. Explore unknown realms of intellectual living. Unify with the indwelling spirit of the Father.

## **GOD CONSCIOUSNESS**

**Many of you spend so much time and thought on mere trifles of living, while you almost wholly overlook the more essential realities of everlasting import. The great goal of human existence is to attune to the divine spirit who waits and works within your mind. (1206.2)**

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### **FOUR WAYS TO SPIRITUAL HARMONY**

1. Choosing to respond to divine leading; sincerely basing the human life on the highest consciousness of truth, beauty, and goodness, and then co-ordinating these qualities of divinity through wisdom, worship, faith, and love.
2. Loving worship of the heavenly Parent.
3. An intelligent and wise affection for each of your fellow mortals.
4. Joyful acceptance of cosmic citizenship - awareness of the interdependence of evolutionary man and evolving Deity. (1206.5 - 8)

### **DEVELOPING SPIRITUAL CAPACITY**

Mortals may differ greatly in innate abilities and intellectual endowment.

They may enjoy environments exceptionally favorable to social advancement and moral progress, or they may suffer from the lack of almost every human aid to culture and supposed advancement in the arts of civilization.

But the possibilities for spiritual progress are equal to all. (63.2)

God-consciousness, as it is experienced by an evolving mortal of the realms, must consist of three varying factors, three differential levels of reality realization.

There is first **the mind consciousness** - the comprehension of the idea of God.

Then follows **the soul consciousness** - the realization of the ideal of God.

Last, dawns **the spirit consciousness** - the realization of the spirit reality of God.

(69.6)

The divine presence is limited only by the capacity to receive and discern. (27.1)

### **A PERSONAL JOURNEY**

Do not allow the magnitude of the infinity, the immensity of the eternity, and the grandeur and glory of the matchless character of God to overawe, stagger, or discourage you; for the Father is not very far from any one of you; he dwells within you, and in him do we all literally move, actually live, and veritably have our being. (139.1)

The consciousness of the spirit domination of a human life is presently attended by an increasing exhibition of the characteristics of the Spirit in the life reactions of such a spirit-led mortal: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Such spirit-guided and divinely illuminated mortals, while they yet tread the lowly paths of toil and in human faithfulness perform the duties of their earthly assignments, have already begun to discern the lights of eternal life as they glimmer on the faraway shores of another world. (381.7)

Faith sons work on intellectual levels and live on spiritual planes far above the conflicts produced by unrestrained or unnatural physical desires. The normal urges of animal beings and the natural appetites and impulses of the physical nature are not in conflict with even the highest spiritual attainment except in the minds of ignorant, mistaught, or unfortunately overconscientious persons. (383.1)

**The great challenge to modern man is:  
to achieve better communication with the divine Monitor  
that dwells within the human mind. (2097.2)**

### **HOW IT WORKS**

There dwells within the human mind a fragment of God, and there sojourns with the human soul the Spirit of Truth. These spirit forces conspire to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of universe meanings. These spirits of the Divine Presence are able to assist man in the spiritual appropriation of all truth contributory to personal religious experience –

**God-consciousness. (17.2)**

Man's contact with the highest objective reality, God,  
is only through the purely subjective experience  
of knowing him, of worshipping him, of realizing sonship with him. (2095.5)

To material, evolutionary, finite creatures, a life predicated on the living of the Father's will leads directly to the attainment of spirit supremacy in the personality arena and brings such creatures one step nearer the comprehension of the Father-Infinite. Such a Father life is one predicated on truth, sensitive to beauty, and dominated by goodness.

Such a God-knowing person is inwardly illuminated by worship and outwardly devoted to the wholehearted service of the universal brotherhood of all personalities, a service ministry which is filled with mercy and motivated by love, while all these life qualities are unified in the evolving personality on ever-ascending levels of cosmic wisdom, self-realization, God-finding, and Father worship. (1175.1)

### **CO-OPERATE WITH THE INDWELLING SPIRIT**

But usually, when your Adjuster attempts to communicate with you, the message is lost in the material currents of the energy streams of human mind. Only occasionally do you catch an echo, a faint and distant echo, of the divine voice. (1205.5)

The enterprise of piloting you through the mortal life depends not so much on the theories of your beliefs as upon your decisions, determinations, and steadfast faith. All these movements of personality growth become powerful influences aiding in your advancement because they help you to co-operate with the Adjuster; they assist you in ceasing to resist. (1205.6)

In contrast with conversion-seeking, the better approach would be through living faith and sincere worship, wholehearted and unselfish prayer. Altogether too much of the uprush of the memories of the unconscious levels of the human mind has been mistaken for divine revelations and spirit leadings. (1099.5)

### **THOUGHTS FOR TODAY**

Emotion alone is a false conversion. One must have faith as well as feeling. (1099.3)  
Genuine spiritual ecstasy is usually associated with great outward calmness and almost  
perfect emotional control. (1000.4)

The more healthful attitude of spiritual meditation  
is to be found in reflective worship and in the prayer of thanksgiving. (1100.1)

## **THE DANGERS**

There is great danger associated with the habitual practice of religious daydreaming; mysticism may become a technique of reality avoidance, albeit it has sometimes been a means of genuine spiritual communion. Short seasons of retreat from the busy scenes of life may not be seriously dangerous, but prolonged isolation of personality is most undesirable. (1099.6) Self-realization is potentially evil if it is antisocial. (647.5)

Religious persons must not regard every vivid psychologic presentiment and every intense emotional experience as a divine revelation or a spiritual communication. Under no circumstances should the trancelike state of visionary consciousness be cultivated as a religious experience. (1099.6) This gravitates consciousness toward the subconscious rather than in the direction of the superconscious. (1100.0)

The mystic status is favored by such things as:

physical fatigue, fasting, psychic dissociation, profound aesthetic experiences, vivid sex impulses, fear, anxiety, rage, and wild dancing. Much of the material arising as a result of such preliminary preparation has its origin in the subconscious mind. (1100.1)

## **THE MOTIVATION OF HIGH IDEALS**

Every human being very early experiences something of a conflict between his self-seeking and his altruistic impulses, and many times the first experience of God-consciousness may be attained as the result of seeking for superhuman help in the task of resolving such moral conflicts. (1131.3)

If a human mind is sincerely and spiritually motivated, if such a human soul desires to know God and become like him, honestly wants to do the Father's will, there exists no negative influence of mortal deprivation nor positive power of possible interference which can prevent such a divinely motivated soul from securely ascending to the portals of Paradise. (63.5)

## **THE MASTER PERFECTED TECHNIQUES**

He is the living way from the material level of self-consciousness to the spiritual level of God-consciousness. (1281.5)

He perfected increasingly effective methods of personal communication with the indwelling spirit presence of the Paradise Father. (1425.2)

He mastered a technique of acceptably doing the Father's will. (2093.3)

The secret of his unparalleled religious life was this consciousness of the presence of God; and he attained it by intelligent prayer and sincere worship - unbroken communion with God - and not by leadings, voices, visions, or extraordinary religious practices. (2089.0)

## **GOD CONSCIOUSNESS – CONTACT WITH THE DIVINE PRESENCE**

Man's greatest adventure in the flesh consists in the well-balanced and sane effort to advance the borders of self-consciousness out through the dim realms of embryonic soul-consciousness in a wholehearted effort to reach the borderland of spirit-consciousness - contact with the divine presence. Such an experience constitutes God-consciousness, an experience mightily confirmative of the pre-existent truth of the religious experience of knowing God. Such spirit-consciousness is the equivalent of the knowledge of the actuality of sonship with God. Otherwise, the assurance of sonship is the experience of faith. (2097.2)

## **WE BECOME TRANSFORMED INDIVIDUALS**

The courage of the flesh is the lowest form of bravery. Mind bravery is a higher type of human courage. But the highest and supreme is uncompromising loyalty to the enlightened convictions of profound spiritual realities. And such courage constitutes the heroism of the God-knowing man. (1608.4)

The God-conscious mortal is certain of salvation:

- He is unafraid of life; he is honest and consistent.
- He knows how bravely to endure unavoidable suffering.
- He is uncomplaining when faced by inescapable hardship. (1740.7)

*You begin to be endowed with the “mind of the spirit” - spiritual insight. (79.0)*

## **THE RESULTS**

After spiritual attainment, whether secured by gradual growth or specific crisis, there occurs a new orientation of personality as well as the development of a new standard of values. They can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively know that such catastrophes are but preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment. (1096.5)

### **When my children once become self-conscious**

of the assurance of the divine presence,  
such a faith will expand the mind, ennoble the soul, reinforce the personality,  
augment the happiness, deepen the spirit perception,  
and enhance the power to love and be loved. (1766.8)

The new loyalties of enlarged spiritual vision create new levels of love and devotion, of service and fellowship; and all this enhanced social outlook produces an enlarged consciousness of the Fatherhood of God and the brotherhood of man. (1101.3)

But do not make the mistake of trying to prove to other men that you have found God; you cannot consciously produce such valid proof, albeit there are two positive and powerful demonstrations of the fact that you are God-knowing:

1. The fruits of the spirit of God showing forth in your daily routine life.
2. The fact that your entire life plan furnishes positive proof that you have unreservedly risked everything you are and have on the adventure of survival after death in the pursuit of the hope of finding the God of eternity, whose presence you have foretasted in time. (1733.2 - 4)

## **THE ULTIMATE RESULT**

When, by living faith, you become divinely God-conscious, you are then born of the spirit as children of light and life, even the eternal life wherewith you shall ascend the universe of universes and attain the experience of finding God the Father on Paradise. (2052.3)

The progressive comprehension of reality is the equivalent of approaching God.

The finding of God, the consciousness of identity with reality,  
is the equivalent of the experiencing of self-completion - self-entirety, self-totality.

The experiencing of total reality is the full realization of God,  
the finality of the God-knowing experience. (2094.2)

## **GOOD LUCK AND PROVIDENCE**

**Catastrophes of nature, accidents of time, and other calamitous happenings  
are not visitations of divine judgments or mysterious dispensations of Providence.**

(1671.5)

### **THE PROVINCE OF GOD**

There is a providence of divine outworking, but it is not the childish, arbitrary, and material ministry many have conceived it to be. The providence of God consists in the interlocking activities of the celestial beings and the divine spirits who, in accordance with cosmic law, unceasingly labor for the honor of God and for the spiritual advancement of his universe children. (54.4)

Throughout millenniums, Providence has been working out the plan of progressive evolution. Divine providence is never arrayed in opposition to true human progress, either temporal or spiritual. (54.5)

### **ORIGIN OF RESPONSES TO EVENTS**

At one time or another mortal man has worshiped everything on the face of the earth, including himself. He has also worshiped about everything imaginable in the sky and beneath the surface of the earth. Primitive man worshiped every natural phenomenon he could not comprehend. The inexplicable things of life are still termed "acts of God" and "mysterious dispensations of Providence". (944.4)

Primitive man never regarded anything as accidental; always was everything intentional. To primitive man the domain of fate, the function of luck, the spirit world, was just as unorganized and haphazard as was primitive society. Luck was looked upon as the whimsical and temperamental reaction of the spirit world. (952.1)

### **CHANCE: GOOD LUCK AND BAD LUCK**

Aside from the natural worship urge, early evolutionary religion had its roots of origin in the human experiences of chance - so-called luck, commonplace happenings. Primitive man was a food hunter. The results of hunting must ever vary, and this gives certain origin to those experiences which man interprets as good luck and bad luck. (950.3)

This ever-present dread of bad luck was paralyzing. Why work hard and reap bad luck - nothing for something - when one might drift along and encounter good luck - something for nothing? Unthinking men forget good luck - take it for granted - but they painfully remember bad luck. (950.5)

The later herders held the same views of chance and luck, while the still later agriculturists were increasingly conscious that crops were immediately influenced by many things over which man had little or no control. And as all of these natural influences affected individual prosperity, they were regarded as good luck or bad luck. (951.1)

Life was an exciting game of chance; existence was a gamble. Partially civilized people still believe in chance and evince lingering predispositions to gambling. (950.6)

You should not become dreamers and drifters,  
supinely trusting in a fictitious Providence to provide even the necessities of life.

(1931.5)

## **PROGRESS HAS BEEN SLOW**

Man inherited a natural environment, acquired a social environment, and imagined a ghost environment. The state is man's reaction to his natural environment, the home to his social environment, the church to his illusory ghost environment. (955.6)

Mankind has been slow to learn that there is not necessarily any relationship between purposes and results. Human beings are only just beginning to realize that the reactions of existence appear between acts and their consequences. (951.5)

Man naturally tends to believe that which he deems best for him,  
that which is in his immediate or remote interest. Self-interest largely obscures logic.  
(951.6)

Modern society is removing the business of insurance from the realm of priests and religion, placing it in the domain of economics. Religion is concerning itself increasingly with the insurance of life beyond the grave. Modern men, at least those who think, no longer pay wasteful premiums to control luck. Religion is slowly ascending to higher philosophic levels in contrast with its former function as a scheme of insurance against bad luck. (956.5)

Mankind is progressing from magic to science, not by meditation and reason, but rather through long experience, gradually and painfully. Man is gradually backing into the truth, beginning in error, progressing in error, and finally attaining the threshold of truth. Only with the arrival of the scientific method has he faced forward. But primitive man had to experiment or perish. (970.0)

## **MAGIC AND SUPERSTITION**

1. The courses of the stars in the heavens have nothing whatever to do with the events of human life on earth. Astronomy is a proper pursuit of science, but astrology is a mass of superstitious error.
2. The examination of the internal organs of an animal recently killed can reveal nothing about weather, future events, or the outcome of human affairs.
3. The spirits of the dead do not come back to communicate with their families or their onetime friends among the living.
4. Charms and relics are impotent to heal disease, ward off disaster, or influence evil spirits; the belief in all such material means of influencing the spiritual world is nothing but gross superstition.
5. Casting lots, while it may be a convenient way of settling many minor difficulties, is not a method designed to disclose the divine will. Such outcomes are purely matters of material chance.
6. Divination, sorcery, and witchcraft are superstitions of ignorant minds, as also are the delusions of magic. The belief in magic numbers, omens of good luck, and harbingers of bad luck, is pure and unfounded superstition.
7. The interpretation of dreams is largely a superstitious and groundless system of ignorant and fantastic speculation.
8. The spirits of good or evil cannot dwell within material symbols of clay, wood, or metal; idols are nothing more than the material of which they are made.
9. Amulets and all sorts of incantations are futile either to win the protection of good spirits or to ward off supposed evil spirits. (1680.4 - 7; 1681.1 - 6)

## **THE PROBLEM AND SOLUTION**

To continue to ascribe things difficult of comprehension to supernatural causes is nothing less than a lazy and convenient way of avoiding all forms of intellectual hard work.

Luck is merely a term coined to cover the inexplicable in any age of human existence. It designates those phenomena which men are unable or unwilling to penetrate. Chance is a word which signifies that man is too ignorant or too indolent to determine causes. Men regard a natural occurrence as an accident or as bad luck only when they are destitute of curiosity and imagination, when the races lack initiative and adventure.

Exploration of the phenomena of life sooner or later destroys man's belief in chance, luck, and so-called accidents, substituting therefore a universe of law and order wherein all effects are preceded by definite causes.

**Thus is the fear of existence replaced by the joy of living.** (951.7)

## **THE MODERN APPROACH**

Modern civilized races are just emerging from ghost fear as an explanation of luck and the commonplace inequalities of existence. Mankind is achieving emancipation from the bondage of the ghost-spirit explanation of ill luck.

But while men are giving up the erroneous doctrine of a spirit cause of the vicissitudes of life, they exhibit a surprising willingness to accept an almost equally fallacious teaching which bids them attribute all human inequalities to political misadaptation, social injustice, and industrial competition.

But new legislation, increasing philanthropy, and more industrial reorganization, however good in and of themselves, will not remedy the facts of birth and the accidents of living. Only comprehension of facts and wise manipulation within the laws of nature will enable man to get what he wants and to avoid what he does not want. Scientific knowledge, leading to scientific action, is the only antidote for so-called accidental ills. (956.7)

## **THE EVOLUTION OF THOUGHT**

Each passing generation smiles at the foolish superstitions of its ancestors while it goes on entertaining those fallacies of thought and worship which will give cause for further smiling on the part of enlightened posterity. (956.1) One half the world is grasping eagerly for the light of truth and the facts of scientific discovery, while the other half languishes in the arms of ancient superstition and but thinly disguised magic. (973.1) Evolution may be slow, but it is unerringly effective. (957.2)

## **HOW PROVIDENCE FUNCTIONS**

Providential intervention with regard to any being is indicative of the importance of the function of that being as concerns the evolutionary growth of some total; such total may be the total race, the total nation, the total planet, or even a higher total. It is the importance of the function of the creature that occasions providential intervention, not the importance of the creature as a person. (1305.0)

Nevertheless, the Father as a person may at any time interpose a fatherly hand in the stream of cosmic events all in accordance with the will of God and in consonance with the wisdom of God and as motivated by the love of God. (1305.1)

Providence does not mean that God has decided all things for us and in advance. God loves us too much to do that, for that would be nothing short of cosmic tyranny. Man does have relative powers of choice. (1304.3)

### **BE WISE**

But what man calls providence is all too often the product of his own imagination, the fortuitous juxtaposition of the circumstances of chance. (1305.2)

Most of what a mortal would call providential is not; his judgment of such matters is very handicapped by lack of farsighted vision into the true meanings of the circumstances of life. Much of what a mortal would call good luck might really be bad luck; the smile of fortune that bestows unearned leisure and undeserved wealth may be the greatest of human afflictions.

The apparent cruelty of a perverse fate that heaps tribulation upon some suffering mortal may in reality be the tempering fire that is transmuting the soft iron of immature personality into the tempered steel of real character. (1305.4)

### **BE RESOLUTE**

The God-knowing individual is not one who is blind to the difficulties or unmindful of the obstacles which stand in the way of finding God in the maze of superstition, tradition, and materialistic tendencies of modern times. He has encountered all these deterrents and triumphed over them, surmounted them by living faith, and attained the highlands of spiritual experience in spite of them.

But it is true that many who are inwardly sure about God fear to assert such feelings of certainty because of the multiplicity and cleverness of those who assemble objections and magnify difficulties about believing in God. It requires no great depth of intellect to pick flaws, ask questions, or raise objections. But it does require brilliance of mind to answer these questions and solve these difficulties; faith certainty is the greatest technique for dealing with all such superficial contentions. (1126.6)

### **RECOGNIZE PROVIDENCE**

There is a providence in the evolving universes, and it can be discovered by creatures to just the extent that they have attained capacity to perceive the purpose of the evolving universes. (1305.5)

To realize providence in time, man must accomplish the task of achieving perfection. But man can even now foretaste this providence in its eternity meanings as he ponders the universe fact that all things, be they good or evil, work together for the advancement of God-knowing mortals in their quest for the Father of all. (1306.7)

Providence becomes increasingly discernible as men reach upward from the material to the spiritual. The attainment of completed spiritual insight enables the ascending personality to detect harmony in what was theretofore chaos. (1306.8)

**When men pray for providential intervention in the circumstances of life, many times the answer to their prayer is their own changed attitudes toward life.**

(1307.4)

## HAPPINESS

**Happiness and joy take origin in the inner life.**

**You cannot experience real joy all by yourself. A solitary life is fatal to happiness.  
Even families and nations will enjoy life more if they share it with others. (1220.6)**

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### THE REWARD OF HAPPINESS

Let man enjoy himself; let the human race find pleasure in a thousand and one ways; let evolutionary mankind explore all forms of legitimate self-gratification, the fruits of the long upward biologic struggle. Man has well earned some of his present-day joys and pleasures. But look you well to the goal of destiny! Pleasures are indeed suicidal if they succeed in destroying property, which has become the institution of self-maintenance; and self-gratifications have indeed cost a fatal price if they bring about the collapse of marriage, the decadence of family life, and the destruction of the home - man's supreme evolutionary acquirement and civilization's only hope of survival. (943.1)

A man and a woman, co-operating, even aside from family and offspring, are vastly superior in most ways to either two men or two women. This pairing of the sexes enhanced survival and was the very beginning of human society. The sex division of labor also made for comfort and increased happiness. (932.6)

Pair marriage favors and fosters that intimate understanding and effective co-operation which is best for parental happiness, child welfare, and social efficiency. (928.1)

### HAPPY IN SPIRIT

No matter how difficult it may be to reconcile the scientific doubtings regarding the efficacy of prayer with the ever-present urge to seek help and guidance from divine sources, never forget that the sincere prayer of faith is a mighty force for the promotion of personal happiness, individual self-control, social harmony, moral progress, and spiritual attainment. (999.6)

The highest happiness is linked with the intelligent and enthusiastic pursuit of worthy goals. Such achievements constitute true progress in cosmic self-realization. (1037.1)

Of health and sanity man understands much, but of happiness he has truly realized very little. The highest happiness is indissolubly linked with spiritual progress. Spiritual growth yields lasting joy, peace which passes all understanding. (1098.0)

### THE INFLUENCE OF THE SPIRIT WITHIN

Some persons are naturally more happy than others.

Much, very much, depends upon the willingness of man  
to be led and directed by the Father's spirit which lives within him. (1674.4)

Although the divine indwellers are chiefly concerned with your spiritual preparation for the next stage of the never-ending existence, they are also deeply interested in your temporal welfare and in your real achievements on earth.

They are delighted to contribute to your health, happiness, and true prosperity. They are not indifferent to your success in all matters of planetary advancement which are not inimical to your future life of eternal progress. (1204.1)

## **THE MOTIVE OF SELF-INTEREST**

Moral choosing is usually accompanied by more or less moral conflict. And this very first conflict in the child mind is between the urges of egoism and the impulses of altruism (the altruistic impulse as leading to the goal of human happiness). (1131.6)

Human happiness is achieved only when the ego desire of the self and the altruistic urge of the higher self (divine spirit) are co-ordinated and reconciled by the unified will of the integrating and supervising personality. The mind of evolutionary man is ever confronted with the intricate problem of refereeing the contest between the natural expansion of emotional impulses and the moral growth of unselfish urges predicated on spiritual insight - genuine religious reflection. (1134.3)

Your transient and ever-changing emotions of joy and sorrow are  
in the main purely human and material reactions  
to your internal psychic climate and to your external material environment. (1192.1)

## **HAPPINESS AND THE EXTERNAL WORLD**

You cannot completely control the external world - environment. It is the creativity of the inner world that is most subject to your direction because there your personality is so largely liberated from the fetters of the laws of antecedent causation. There is associated with personality a limited sovereignty of will. (1220.7)

Since this inner life of man is truly creative, there rests upon each person the responsibility of choosing as to whether this creativity shall be spontaneous and wholly haphazard or controlled, directed, and constructive. How can a creative imagination produce worthy children when the stage whereon it functions is already preoccupied by prejudice, hate, fears, resentments, revenge, and bigotries? (1220.8)

Inner creativity contributes to ennoblement of character through personality integration and selfhood unification. It is forever true: The past is unchangeable; only the future can be changed by the ministry of the present creativity of the inner self. (1221.1)

**Be of good cheer. (1103.1) Rejoice and be exceedingly glad. (1102.6)**

## **OVERCOME FEAR**

Being sensitive and responsive to human need creates genuine and lasting happiness, while such kindly attitudes safeguard the soul from the destructive influences of anger, hate, and suspicion. (1575.1)

Anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the combined intellectual and physical natures. Anger indicates your lack of tolerant brotherly love plus your lack of self-respect and self-control. Anger depletes the health, debases the mind, and handicaps the spirit teacher of man's soul. (1673.2)

Fear and anger weaken character and destroy happiness. (1573.8)  
The tamed mind yields happiness. Let not anger and hate master you.  
Speak harshly of no one. Contentment is the greatest wealth. (1447.3)

## **PAIN AND SUFFERING**

Pain and sorrow follow in the path of evil as the dust follows the wind. Happiness and peace of mind follow pure thinking and virtuous living as the shadow follows the substance of material things. Evil is the fruit of wrongly directed thinking. Those who avoid evil by seeing things as they are gain joy by thus embracing the truth. (1446.5)

Is pleasure - the satisfaction of happiness - desirable?  
Then must man live in a world where the alternative of pain  
and the likelihood of suffering are ever-present experiential possibilities. (51.13)

Remember, every act shall receive its reward. Evil results in sorrow and sin ends in pain. Joy and happiness are the outcome of a good life. (1447.2)

### **THOUGHTS FOR THE WEEK**

1. Increasing happiness is always the experience of all who are certain about God. (1766.6)
2. Effort does not always produce joy, but there is no happiness without intelligent effort. (556.10)
3. Anxiety must be abandoned. The disappointments hardest to bear are those which never come. (557.5)
4. The pursuit of happiness is an experience of joy and satisfaction. (630.3)
5. Without a worthy goal, life becomes aimless and unprofitable, and much unhappiness results. (1572.9)
6. A merry heart does good like a medicine. (1674.4)
7. A merry heart makes a cheerful countenance and is a continual feast. (1674.4)

## **TECHNIQUES THAT LEAD TO HAPPINESS**

Selfish satisfaction and sensuous gratification, alone and of themselves, are not able to confer happiness upon evolving human beings. There are higher values in mortal existence - intellectual mastery and spiritual achievement - which far transcend the necessary gratification of man's purely physical appetites and urges.

Man's natural endowment of talent and ability should be chiefly devoted to the development and ennoblement of his higher powers of mind and spirit. (1519.3)

Education should be a technique of learning (discovering) the better methods of gratifying our natural and inherited urges, and happiness is the resulting total of these enhanced techniques of emotional satisfactions. Happiness is little dependent on environment, though pleasing surroundings may greatly contribute thereto. (1573.1)

Happiness ensues from the recognition of truth because:  
it can be acted out; it can be lived.

Disappointment and sorrow attend upon error because:  
not being a reality, it cannot be realized in experience.

Divine truth is best known by its spiritual flavor. (42.7)

**SPREAD GOOD CHEER WITH MANY SMILES. (1441.1)**

## **BE TROUBLED NOT**

Much of man's sorrow is born of the disappointment of his ambitions and the wounding of his pride. Although men owe a duty to themselves to make the best of their lives on earth, having thus sincerely exerted themselves, they should cheerfully accept their lot and exercise ingenuity in making the most of that which has fallen to their hands. All too many of man's troubles take origin in the fear soil of his own natural heart. (1674.5)

Seek not, then, for false peace and transient joy  
but rather for the assurance of faith and the sureties of divine sonship  
which yield composure, contentment, and supreme joy in the spirit. (1674.6)

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 - 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. (1773.3)

## **HAPPINESS IS...**

It is the business and duty of society to provide the child of nature with a fair and peaceful opportunity to pursue self-maintenance, participate in self-perpetuation, while at the same time enjoying some measure of self-gratification, the sum of all three constituting human happiness. (794.12)

The right to property is not absolute; it is purely social. But all government, law, order, civil rights, social liberties, conventions, peace, and happiness, as they are enjoyed by modern peoples, have grown up around the private ownership of property. (782.4)

To a child, happiness is the satisfaction of immediate pleasure craving. The adult is willing to sow seeds of self-denial in order to reap subsequent harvests of augmented happiness. Happiness has all too often been associated with the idea of the possession of wealth. (1573.9)

How could one ever hunger for something negative - something “not to do”?  
Experiential righteousness is a pleasure, not a duty.  
Righteousness is a dynamic love - fatherly-brotherly affection.  
It is not the negative or thou-shalt-not type of righteousness. (1574.2)

A man's happiness consists not in the abundance of his material possessions.  
“What shall it profit a man if he gain the whole world and lose his own soul?”  
It is eternally essential that spiritual values come first. (1581.4)

Seekers after truth do not have to wait for rewards in a distant future.  
They are rewarded now, and they experience such happiness now. (1574.0)

## **WORDS OF THE MASTER**

**You shall experience the divine fullness of joy  
if you will only obey my command to love one another,  
even as I have loved you. (1945.1)**

## HUMOR

**Joyful mirth and the smile-equivalent are as universal as music. (547.4)**

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### **LEARNING TO LAUGH**

The tribal life of the animal ancestors of early men foreshadowed the beginnings of numerous social conventions. With the expanding emotions and augmented brain powers of these beings, there was an immediate development in social organization and a new division of clan labor. They were exceedingly imitative, but the play instinct was only slightly developed, and the sense of humor was almost entirely absent. Primitive man smiled occasionally, but he never indulged in hearty laughter. Humor was the legacy of the later race. (713.8)

Migratory conquests continued to 6,000 B.C. out of Mesopotamia. And to every nation they journeyed, they contributed humor, art, adventure, music and manufacture. (873.4)

Emotionally, man transcends his animal ancestors in his ability to appreciate humor, art, and religion. Socially, man exhibits his superiority in that he is a toolmaker, a communicator, and an institution builder. (772.1)

### **THE PAST**

Humor and play - relaxation - are never reactions of progressive exertion. Always are they the echoes of a backward glance, a reminiscence of the past. You always find it rejuvenating when for a short time you can suspend the exertions of the newer and higher intellectual efforts and revert to the more simple engagements of your ancestors. (549.6)

It is refreshing and in a measure amusing to look back upon certain episodes of our early experience. There is a restfulness in the contemplation of that which is old and which lingers as a memory possession of the mind. (548.7)

### **PRESENT**

Lighten the heavy loads of the present. (547.8) Recalling of past experiences provides the basis for present diversion and amusement. And that part of God (the Adjuster) contributes the overtones of divinity to the joyous expressions, even spiritual laughter, of the ascending creatures of time and space. (550.1)

### **AND FUTURE**

The future signifies struggle and advancement;  
it bespeaks work, effort, and achievement.

But the past savors of things already mastered and achieved.

Contemplation of the past

permits relaxation and such a carefree review as to provoke merriment.

(548.7)

Sense joy at discovering

the unimportance of much of our serious personal anxiety.

Discount the anxieties of the present in favor of the certainties of the future.

(548.1)

**... LAUGH HEARTILY. (1416.4)    ... HAVE FUN ... (549.1)**

## **HUMOR AND THE SELF**

Avoid an overdevelopment of the notion of one's self-importance. When we are tempted to magnify our self-importance, if we stop to contemplate the infinity of the greatness and grandeur of our Makers, our own self-glorification becomes sublimely ridiculous, even verging on the humorous.

**One of the functions of humor  
is to help all of us take ourselves less seriously.  
Humor is the divine antidote for exaltation of ego. (549.1 - 2)**

Even mortal humor becomes most hearty when it depicts episodes affecting those just a little beneath one's present developmental state, or when it portrays one's supposed superiors falling victim to the experiences which are commonly associated with supposed inferiors. (548.8)

## **DEALING WITH REALITY**

The need for the relaxation and diversion of humor is greatest in those who are subjected to sustained stress in their upward struggles. (549.3) Give rein to it freely when in recess from the serious assignments. (549.1)

Humor also functions  
to lessen the shock of the unexpected impact of fact or of truth,  
rigid unyielding fact and flexible ever-living truth.  
The mortal personality, never sure as to which will next be encountered,  
through humor swiftly grasps - sees the point and achieves insight –  
the unexpected nature of the situation  
be it fact or be it truth. (549.5)

## **HUMOR FOR HEALTH**

Humor should function as an automatic safety valve to prevent the building up of excessive pressures due to the monotony of sustained and serious self-contemplation in association with the intense struggle for developmental progress and noble achievement. (549.5) It does serve both as a health insurance and as a liberator of emotional pressure, thus preventing injurious nervous tension and overserious self-contemplation. (549.6)

The higher the mortal species, the greater the stress and the greater the capacity for humor as well as the necessity for it. In the spirit world the opposite is true. (549.4)

## **HUMOR AND RELIGION**

True religion is a living love, a life of service. The religionist's detachment from much that is purely temporal and trivial never leads to social isolation, and it should not destroy the sense of humor. (1100.7) Burdensome religion could never have origin among a people with a sense of humor. (1736.5)

Spirit jest is never tinged with the accentuation of the misfortunes of the weak and erring. Neither is it ever blasphemous of the righteousness and glory of divinity. (547.7)

Genuine religion renders the religionist socially fragrant and creates insights into human fellowship. Religion puts new meaning into all group associations - families, schools, and clubs. It imparts new values to play and exalts all true humor. (1089.9)

## **JUST IMAGINE**

**We are all a part of an eternal project which the Gods are supervising and outworking. The whole marvelous and universal mechanism moves on majestically through space to the music of the meter of the infinite thought and the eternal purpose of the First Great Source and Center. (364.3)**

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### **IMAGINE A DIVINE PLAN**

There is a great and glorious purpose in the march of the universes through space. All of your mortal struggling is not in vain. We are all part of an immense plan, a gigantic enterprise, and it is the vastness of the undertaking that renders it impossible to see very much of it at any one time and during any one life. (364.3)

The furtherance of the scheme of mortal progression seems to be one of the chief businesses of the present organized universe. (558.1)

### **AN ETERNAL VOYAGE**

Love of adventure, curiosity, and dread of monotony – these traits inherent in evolving human nature - were not put there just to aggravate and annoy you during your short sojourn on earth, but rather to suggest to you that death is only the beginning of an endless career of adventure, an everlasting life of anticipation, an eternal voyage of discovery. (159.6)

Curiosity - the spirit of investigation, the urge of discovery, the drive of exploration – is a part of the inborn and divine endowment of evolutionary space creatures. These natural impulses were not given you merely to be frustrated and repressed. True, these ambitious urges must frequently be restrained during your short life on earth, disappointment must be often experienced, but they are to be fully realized and gloriously gratified during the long ages to come. (160.1)

### **VAST AND GLORIOUS UNIVERSES**

There is operative throughout these realms a technique of intelligent control for both physical and spiritual forces, and the universal gravity presences there function in majestic power and perfect harmony. It is important first to gain an adequate idea of the physical constitution and material organization of the superuniverse domains. (164.3)

Then you will be the better prepared to grasp the significance of the marvelous organization provided for their spiritual government and for the intellectual advancement of the will creatures who dwell on the myriads of inhabited planets scattered hither and yon throughout these seven superuniverses.

The confusion and turmoil do not signify that the Paradise Rulers lack either interest or ability to manage affairs differently. The Creators are possessed of full power to make a veritable paradise, but such an Eden would not contribute to the development of those strong, noble, and experienced characters which the Gods are so surely forging out on your world between the anvils of necessity and the hammers of anguish.

Your anxieties and sorrows, your trials and disappointments, are just as much a part of the divine plan on your sphere as are the exquisite perfection and infinite adaptation of all things to their supreme purpose on the worlds of the central and perfect universe. (258.11)

## **AND EVENTUALLY, IN THE PERFECTION OF TIME**

The test of time is almost over; the race for eternity has been all but run. The days of uncertainty are ending; the temptation to doubt is vanishing; the injunction to be perfect has been obeyed.

From the very bottom of intelligent existence the creature of time and material personality has ascended the evolutionary spheres of space, thus proving the feasibility of the ascension plan while forever demonstrating the justice and righteousness of the command of the Universal Father to his lowly creatures of the worlds: *“Be you perfect, even as I am perfect.”* (295.1)

There is a goal of transcendent service concealed beyond the horizon of the present universe age. If the Gods designed merely to take you on one long and eternal joy excursion, they certainly would not so largely turn the whole universe into one vast and intricate practical training school, requisition a substantial part of the celestial creation as teachers and instructors, and then spend ages upon ages piloting you, one by one, through this gigantic universe school of experiential training. (558.1)

## **IMAGINE UNIVERSAL HARMONIES**

- a vastness of range and a soul of expression, as well as a grandeur of execution, associated with the melody of the spheres, that are wholly beyond human comprehension. (499.3)
- one hundred thousand different modes of sound, color, and energy manipulation, techniques analogous to the human employment of musical instruments.
- the celestial harmony of being placement and personality arrangement. (500.1)

### **THESE THINGS ARE POSSIBLE**

A stupendous presentation in which more than one million actors produced a succession of one thousand scenes. (501.9)

Artisans that, when they function en masse, are able to re-enact an age, and in collaboration with the seraphic ministers they can actually portray the eternal values of the spirit world to the mortal seers of time. (501.10)

A chance meeting on Paradise reveals more of mutual understanding than could be communicated by a mortal language in a thousand years. (503.3)

Celestial musicians are occupied with the production of celestial harmony by the manipulation of spirit forces. (499.4)

Thinking of spiritual thoughts can be so perfected as to burst forth in melodies.

(499.10)

## **WE COULD BE AN ADVANCED CIVILIZATION**

Think what it would mean on your world if somewhere there were a world center of civilization, a great planetary university of culture, which had functioned uninterruptedly for 37,000 years.

And again, pause to consider how the moral authority of even such an ancient center would be reinforced were there situated not far-distant still another and older headquarters of celestial ministry whose traditions would exert a cumulative force of 500,000 years of integrated evolutionary influence. It is custom which eventually spreads ideals to a whole world. (587.1)

### **MATERIAL DEVELOPMENT WE COULD ACHIEVE**

Mortal creatures living on a sin-stricken, evil-dominated, self-seeking, isolated world, such as Urantia, can hardly conceive of the physical perfection, the intellectual attainment, and the spiritual development which characterize advanced epochs of evolution on a sinless sphere. (629.10)

On these cultured worlds, gone are the idleness and friction of the earlier primitive ages. Poverty and social inequality have all but vanished, degeneracy has disappeared, and delinquency is rarely observed. Insanity has practically ceased to exist, and feeble-mindedness is a rarity. (629.11)

The economic, social, and administrative status of these worlds is of a high and perfected order. Science, art, and industry flourish, and society is a smoothly working mechanism of high material, intellectual, and cultural achievement. Industry has been largely diverted to serving the higher aims of such a superb civilization. The economic life of such a world has become ethical. (629.12)

War has become a matter of history, and there are no more armies or police forces. Government is gradually disappearing. Self-control is slowly rendering laws of human enactment obsolete. The extent of civil government and statutory regulation, in an intermediate state of advancing civilization, is in inverse proportion to the morality and spirituality of the citizenship. (630.1)

### **ARTISTIC EXPRESSION WE COULD ACHIEVE**

Schools are vastly improved and are devoted to the training of mind and the expansion of soul. The art centers are exquisite and the musical organizations superb. The temples of worship with their associated schools of philosophy and experiential religion are creations of beauty and grandeur. The open-air arenas of worship assembly are equally sublime in the simplicity of their artistic appointment. (630.2)

The provisions for competitive play, humor, and other phases of personal and group achievement are ample and appropriate. A special feature of the competitive activities on such a highly cultured world concerns the efforts of individuals and groups to excel in the sciences and philosophies of cosmology.

Literature and oratory flourish, and language is so improved as to be symbolic of concepts as well as to be expressive of ideas. Life is refreshingly simple; man has at last coordinated a high state of mechanical development with an inspiring intellectual attainment and has overshadowed both with an exquisite spiritual achievement. (630.3)

The individual, while no less independent and devoted to his family, has become more altruistic and fraternal. (630.4)

### **REFLECTIONS ON THE UNIVERSE**

Think of stepping up to a huge living mirror, as it were,  
but instead of beholding the likeness of your finite and material self,  
of perceiving a reflection of the wisdom of divinity and the philosophy of Paradise.

These living mirrors have only to turn their faces downward  
to reflect the standards and needs of another world or universe. (311.3)

## IMAGINE THE DIVINE NATURE OF THE MASTER

By his friends.

His life association with us exemplifies the ideal of human friendship; only a divine being could possibly be such a human friend. He is the most truly unselfish person we have ever known. He is the friend even of sinners; he dares to love his enemies. He is very loyal to us. While he does not hesitate to reprove us, it is plain to all that he truly loves us. The better you know him, the more you will love him. You will be charmed by his unswerving devotion.

Through all these years, he has been a faithful friend. While he makes no use of flattery, he does treat us all with equal kindness; he is invariably tender and compassionate. We do not believe that a mere human could live such a blameless life under such trying circumstances.

He never does wrong; he makes no mistakes. His wisdom is extraordinary; his piety superb. He lives day by day in perfect accord with the Father's will. He never repents of misdeeds because he transgresses none of the Father's laws. He prays for us and with us, but he never asks us to pray for him.

We believe that he is consistently sinless. We do not think that one who is only human ever professed to live such a life. He claims to live a perfect life, and we acknowledge that he does. Our piety springs from repentance, but his piety springs from righteousness.

The uniqueness of his character and the perfection of his emotional control convince us that he is a combination of humanity and divinity. He unfailingly responds to the spectacle of human need; suffering never fails to appeal to him. His compassion is moved alike by physical suffering, mental anguish, or spiritual sorrow.

He is quick to recognize and generous to acknowledge the presence of faith or any other grace in his fellow men. He is so just and fair and at the same time so merciful and considerate. He grieves over the spiritual obstinacy of the people and rejoices when they consent to see the light of truth.

He seems to know the thoughts of men's minds and to understand the longings of their hearts. And he is always sympathetic with our troubled spirits. He seems to possess all our human emotions, but they are magnificently glorified. He strongly loves goodness and equally hates sin. He possesses a superhuman consciousness of the presence of Deity. He prays like a man but performs like a God. While he is kind, he is also brave and courageous. He never falters in doing his duty.

He unquestionably lives on a spiritual plane far above the rest of us. He speaks with the authority of a divine teacher. He is assertive, positive, and authoritative. He seems to be so sufficient within himself. He craves not the support of the multitude; he is indifferent to the opinions of men. He is brave and yet so free from pride.

He goes about doing good, for God seems to be in him; he professes to be in partnership with God. He even dares to assert that he and the Father are one.

He talks with God, as it were, face to face.

(1785.3 - 5; 1786.1 - 5)

## LOVE

The Father's love follows us now and throughout the endless circle of the eternal ages. As you ponder the loving nature of God, there is only one reasonable and natural personality reaction thereto: You will increasingly love your Maker; you will yield to God an affection analogous to that given by a child to an earthly parent.

**For, as a father, a real father, a true father, loves his children, so the Universal Father loves and forever seeks the welfare of his created sons and daughters.**

(40.1)

**Devote your life to proving that love is the greatest thing in the world. Love is the ancestor of all spiritual goodness, the essence of the true and the beautiful.**

(2047.5)

### THE APPROACH TO GOD

Mortal man cannot possibly know the infinitude of the heavenly Father.

Finite mind cannot think through such an absolute truth or fact.

But this same finite human being can actually feel - literally experience - the full and undiminished impact of such an infinite Father's LOVE. Such a love can be truly experienced, albeit while quality of experience is unlimited, quantity of such an experience is strictly limited by the human capacity for spiritual receptivity and by the associated capacity to love the Father in return. (50.4)

We find God through the leadings of spiritual insight.

But we approach this insight of the soul through

the love of the beautiful,

the pursuit of truth,

loyalty to duty,

and the worship of divine goodness.

But of all these values, love is the true guide to real insight. (2076.5)

Finite appreciation of infinite qualities far transcends the logically limited capacities of the creature because of the fact that mortal man is made in the image of God - there lives within him a fragment of infinity. Therefore man's nearest and dearest approach to God is by and through love, for God is love. And all of such a unique relationship is an actual experience in cosmic sociology, the Creator-creature relationship - the Father-child affection. (50.5)

### THE REALIZATION OF THE BROTHERHOOD OF MAN

You cannot truly love your fellows by a mere act of the will. Love is only born of thoroughgoing understanding of your neighbor's motives and sentiments. It is not so important to love all men today as it is that each day you learn to love one more human being.

If each day or each week you achieve an understanding of one more of your fellows, and if this is the limit of your ability, then you are certainly socializing and truly spiritualizing your personality. Love is infectious, and when human devotion is intelligent and wise, love is more catching than hate. But only genuine and unselfish love is truly contagious.

If each mortal could only become a focus of dynamic affection, this benign virus of love would soon pervade the sentimental emotion-stream of humanity to such an extent that all civilization would be encompassed by love, and that would be: the realization of the brotherhood of man. (1098.3)

## FATHERLY LOVE

Spirit-discerning mortals could be expected to attain such levels of divine selflessness as to be able to attempt the amazing exercise of fatherly affection; to love even unlovely mankind with a fatherly love. A father's affection can attain levels of devotion that immeasurably transcend a brother's affection. (1573.7)

God's love is by nature a fatherly affection. (39.2)

A good and true father not only loves his family as a whole - as a family - but he also truly loves and affectionately cares for each individual member. (1597.2)  
Selflessness is inherent in parental love. God loves not like a father, but as a father. (41.2)

That faith which a parent has in his child, enables him to love his fellows even as a father would love them. A father's love need not pamper, and it does not condone evil, but it is always anticynical. Fatherly love has singleness of purpose, and it always looks for the best in man; that is the attitude of a true parent. (1574.5)

The brotherhood of men is founded on the fatherhood of God.  
The family of God is derived from the love of God - God is love.  
God the Father divinely loves his children, all of them. (1486.4)

### **LOVE is the greatest relationship in the world - in the universe.**

Truth is the greatest pronouncement of the observation of these divine relationships. (1625.5)

Love is the greatest of all spirit realities. Truth is a liberating revelation, but love is the supreme relationship. The ultimate goal of human progress is the reverent recognition of the fatherhood of God and the loving materialization of the brotherhood of man. (1608.1)

God first loves man and confers upon him the potential of immortality - eternal reality.  
And as man loves God, so does man become eternal in actuality.

And here is mystery: The more closely man approaches God through love, the greater the reality - actuality - of that man. The more man withdraws from God, the more nearly he approaches nonreality - cessation of existence. (1285.3)

A good and noble man may be consummately in love with his wife but utterly unable to pass a satisfactory written examination on the psychology of marital love. Another man, having little or no love for his spouse, might pass such an examination most acceptably. The imperfection of the lover's insight into the true nature of the beloved does not in the least invalidate either the reality or sincerity of his love. (1140.3)

## EACH CHILD IS UNIQUE

The love of the Father absolutely individualizes each personality as a unique child of the Universal Father, a child without duplicate in infinity, a will creature irreplaceable in all eternity. The Father's love glorifies each child. The love of God unmistakably reveals the high value which the Universal Father has placed upon each and every one of his children. (138.4) This very love of God for the individual brings into being the divine family of all individuals, the universal brotherhood of the freewill children of the Paradise Father. (138.5)

## PICTURE THIS

### **In the mind's eye:**

Conjure up a picture of one of your primitive ancestors of cave-dwelling times - a short, misshapen, filthy, snarling hulk of a man standing, legs spread, club upraised, breathing hate and animosity as he looks fiercely just ahead. Such a picture hardly depicts the divine dignity of man.

### **But allow us to enlarge the picture.**

In front of this animated human crouches a saber-toothed tiger. Behind him, a woman and two children. Immediately you recognize that such a picture stands for the beginnings of much that is fine and noble in the human race.

### **But the man is the same in both pictures.**

Only in the second sketch you are favored with a widened horizon. You therein discern the motivation of this evolving mortal. His attitude becomes praiseworthy because you understand him. If you could only fathom the motives of your associates, how much better you would understand them.

**If you could only know your fellows, you would eventually fall in love with them.**

(1098.2)

## THE GREAT AND POSITIVE LAW OF LOVE

Love God supremely and your neighbor as yourself. It is this supreme law of love for God and for man that I declare to you as constituting the whole duty of man. (1600.0)

### **Be concerned with one supreme duty.**

And this duty of man is expressed in two great privileges:

sincere worship of the infinite Creator, the Paradise Father,  
and loving service bestowed upon one's fellow men.

If you love your neighbor as you love yourself,  
you really know that you are a son of God. (1600.3)

Love the Lord your God with all your heart and with all your soul, with all your mind and with all your strength. This is the first and great commandment. And the second commandment is like this first; indeed, it springs directly therefrom, and it is: "You shall love your neighbor as yourself." There is no other commandment greater than these; on these two commandments hang all the law and the prophets. (1901.2)

## THOUGHTS ABOUT LOVE

Only a God-knowing individual can love another person as he loves himself. (196.4)

Growth is always unconscious, be it physical, intellectual, or spiritual.

Love thus grows; it cannot be created, manufactured, or purchased; it must grow. (1097:4)

God is love, but love is not God. (40.2)

Facing the world of personality, God is discovered to be a loving person.

Facing the spiritual world, he is a personal love. In religious experience, he is both. (42.1)

Human things must be known in order to be loved,

but divine things must be loved in order to be known. (1118.4)

Greater love no man can have than this:

that he would be willing to lay down his life for his friends. Love even your enemies.

(2018.6; 1897.2)

Make sure that your love is admonished by wisdom and guided by intelligence. (1922.1)

All things work together for good to those who love God. (55.2)

## **LOVE DESTROYS EVIL**

“How can God, if he is infinitely good, permit us to suffer the sorrows of evil?”

“My brother, God is love; therefore he must be good, and his goodness is so great and real that it cannot contain the small and unreal things of evil. God is so positively good that there is absolutely no place in him for negative evil. Evil is the immature choosing and the unthinking misstep of those who are resistant to goodness, rejectful of beauty, and disloyal to truth.” (1429.1)

God loves the sinner and hates the sin:

The love of God saves the sinner; the law of God destroys the sin. (41.6)

Fatherly love delights in returning good for evil –  
doing good in retaliation for injustice. (1575.9)

Divine love does not merely forgive wrongs; it absorbs and actually destroys them. The forgiveness of love utterly transcends the forgiveness of mercy. Mercy sets the guilt of evil-doing to one side; but love destroys forever the sin and all weakness resulting therefrom. (2018.1)

## **CAPACITIES OF LOVING**

All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows. **Love is dynamic.**

**It can never be captured; it is alive, free, thrilling, and always moving.**

Man can never take the love of the Father and imprison it within his heart.

The Father's love can become real to mortal man only by passing through that man's personality as he in turn bestows this love upon his fellows. (1289.3)

While you cannot observe the divine spirit at work in your minds, there is a practical method of discovering the degree to which you have yielded the control of your soul powers to the teaching and guidance of this indwelling spirit of the heavenly Father, and that is the degree of your love for your fellow men. This spirit of the Father partakes of the love of the Father, and as it dominates man, it unfailingly leads in the directions of divine worship and loving regard for one's fellows. (1642.2)

Your inability or unwillingness to forgive your fellows is the measure of your immaturity, your failure to attain adult sympathy, understanding, and love. You hold grudges and nurse vengefulness in direct proportion to your ignorance of the inner nature and true longings of your children and your fellow beings. (1898.5)

## **LOVE IS TO BE SHARED**

Love is the outworking of the divine and inner urge of life. It is founded on understanding, nurtured by unselfish service, and perfected in wisdom. (1898.5)

**LOVE IS THE DESIRE TO DO GOOD TO OTHERS. (648.4)**

You are destined to live a narrow and mean life if you learn to love only those who love you. Human love may indeed be reciprocal, but divine love is outgoing in all its satisfaction-seeking. The less of love in any creature's nature, the greater the love need, and the more does divine love seek to satisfy such need.

Love is never self-seeking, and it cannot be self-bestowed.

Divine love cannot be self-contained; it must be unselfishly bestowed. (1739.6)

## **MARRIAGE**

**Marriage, which began in crude coercion, is gradually evolving into a magnificent institution of self-culture, self-control, self-expression, and self-perpetuation. (928.1)**

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### **THE EVOLUTION OF MARRIAGE**

Primitive marriage was primarily industrial; and even in modern times it is often a social or business affair. As a result of the mores of advancing civilization, marriage is slowly becoming mutual, romantic, parental, poetical, affectionate, ethical, and even idealistic. (922.8)

The marriage mores have drawn heavily on both property and religion for support; but the real influence which forever safeguards marriage and the resultant family is the simple and innate biologic fact that men and women positively will not live without each other, be they the most primitive savages or the most cultured mortals. (922.2)

Most civilizations continued to evolve because the home was effectively functioning. Today the human races possess a rich social and cultural heritage, and it should be wisely and effectively passed on to succeeding generations.

**The family as an educational institution must be maintained. (913.3)**

Marriage has given mankind the home, and the home is the crowning glory of the whole long and arduous evolutionary struggle. (913.1)

### **THE DANGER OF SOCIAL PRESSURES / REASONS FOR INSTABILITY**

Marriage is threateningly assailed by widespread dissatisfaction among those peoples where individual choice - a new liberty - figures most largely. (928.5)

The new and sudden substitution of the more ideal but extremely individualistic love motive in marriage for the older and long-established property motive, has unavoidably caused the marriage institution to become temporarily unstable. The presence of large numbers of unmarried persons in any society indicates the temporary breakdown or the transition of the mores. (928.6)

Two pampered and spoiled youths, educated to expect every indulgence and full gratification of vanity and ego, can hardly hope to make a great success of marriage and home building - a life-long partnership of self-effacement, compromise, devotion, and unselfish dedication to child culture. (928.7)

The high degree of imagination and fantastic romance entering into courtship is largely responsible for the increasing divorce tendencies among modern Occidental peoples, all of which is further complicated by woman's greater personal freedom and increased economic liberty. (929.1)

The home institution is now undergoing a serious testing  
because of woman's liberties, rights so long denied her. (930.5)

**The family is the channel through which the river of culture and knowledge flows from one generation to another. (931.2)**

## **THE NEED FOR TRAINING**

The great inconsistency of modern society is to exalt love and to idealize marriage while disapproving of the fullest examination of both. (929.3)

While religious, social, and educational institutions are all essential to the survival of cultural civilization, the family is the master civilizer. A child learns most of the essentials of life from his family and the neighbors. (913.2)

But young men and women should be taught something of the realities of marriage before they are plunged into the exacting demands of the interassociations of family life. Youthful idealization should be tempered with some degree of premarital disillusionment. (930.2) The youthful idealization of marriage should not, however, be discouraged; such dreams are the visualization of the future goal of family life. (930.3)

Just so long as society fails to properly educate children and youths,  
so long as the social order fails to provide adequate premarital training,  
and so long as unwise and immature youthful idealism is to be the arbiter  
of the entrance upon marriage, just so long will divorce remain prevalent.

And in so far as the social group falls short of providing marriage preparation for youths, to that extent must divorce function as the social safety valve which prevents still worse situations during the ages of the rapid growth of the evolving mores. (929.2)

## **BE KIND TO THOSE DENIED**

Truly, monogamy is ideal for those who are in, but it must inevitably work great hardship on those who are left out in the cold of solitary existence. (927.5)

Always should the favored majority look with kindness and consideration on their less fortunate fellows who must pay the price of failure to attain membership in the ranks of those ideal sex partnerships. (927.6)

## **THE PARTNERSHIP OF MAN AND WOMAN**

While the sexes never can hope fully to understand each other, they are effectively complementary, and though co-operation is often more or less personally antagonistic, it is capable of maintaining and reproducing society. (939.2)

Conflict is inevitable. Mating is inherent; it is natural. But marriage is not biologic; it is sociologic. Passion insures that man and woman will come together, but the weaker parental instinct and the social mores hold them together. (938.6)

Monogamy is indispensable to the immediate maintenance and further development of social civilization. It contributes to a delicacy of sentiment, a refinement of moral character, and a spiritual growth which are utterly impossible in polygamy. A woman never can become an ideal mother when she is all the while compelled to engage in rivalry for her husband's affections. (927.8)

**Without the genuine love of a home, no child can achieve the full development of normal character. 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. (1775.7)**

## **THE IDEAL OF MARRIAGE**

The ideals of marriage have made great progress in recent times; among some peoples woman enjoys practically equal rights with her consort. But even this newer version of marriage need not presume to swing so far to the extreme as to confer mutual monopoly of all personality and individuality. Marriage is not just an individualistic ideal; it is the evolving social partnership of a man and a woman. (930.4)

It is also unfortunate that certain groups of mortals have conceived of marriage as being consummated by divine action. Such beliefs lead directly to the concept of the indissolubility of the marital state regardless of the circumstances or wishes of the contracting parties. But the very fact of marriage dissolution itself indicates that Deity is not a conjoining party to such unions.

If God has once joined any two things or persons together, they will remain thus joined until such a time as the divine will decrees their separation. (929.7)

True, indeed, much spiritual progress may accrue consequent upon the sincere human efforts of husband and wife to progress, but this does not mean that marriage is necessarily sacred. Spiritual progress is attendant upon sincere application to other avenues of human endeavor. Nevertheless, the ideal mortal marriage is humanly sacred. (929.5; 930.1)

Ideal marriage 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, the civilization of mortal maturity. (1777.1)

## **THE POWER OF THE MATING INSTINCT**

Notwithstanding the personality gulf between men and women, the sex urge is sufficient to insure their coming together for the reproduction of the species. This instinct operated effectively long before humans experienced much of what was later called love, devotion, and marital loyalty. Mating is an innate propensity, and marriage is its evolutionary social repercussion. (913.4)

No human emotion or impulse, when unbridled and overindulged, can produce so much harm and sorrow as this powerful sex urge. Intelligent submission of this impulse to the regulations of society is the supreme test of the actuality of any civilization. Self-control, more and more self-control, is the ever-increasing demand of advancing mankind. Secrecy, insincerity, and hypocrisy may obscure sex problems, but they do not provide solutions, nor do they advance ethics. (914.6)

## **IMPORTANT COMMENTS ON THE PRESENT ERA**

Marriage is now passing out of the property stage into the personal era. Regardless of its merits this system did provide stability.

Now, woman is no longer regarded as property,  
and new mores are emerging designed to stabilize the marriage-home institution. (939.6)

The marriage institution is evolving along new economic lines. Family life has become more and more costly, while children, who used to be an asset, have become economic liabilities. But the security of civilization itself still rests on the growing willingness of one generation to invest in the welfare of the next and future generations. And any attempt to shift parental responsibility to state or church will prove suicidal to the welfare and advancement of civilization. (941.8)

### **IT IS THE DIVINE WILL**

It is the divine will  
that men and women should find  
their highest service and consequent joy  
in the establishment of homes  
for the reception and training of children,  
in the creation of whom  
these parents become copartners  
with the Makers of heaven and earth.

And for this cause shall a man leave his father and mother  
and shall cleave to his wife, and they two shall become as one. (1839.4)

### **BLESSING FOR THE WEDDING CEREMONY**

Marriage is our supreme dream for a rewarding and fulfilling life. Though this beautiful dream is seldom realized in its entirety, it endures as a glorious ideal, ever luring us on to greater strivings for human happiness.

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.

Ideal marriage must be based on genuine and mutual personal devotion, and affectionate and understanding friendship.

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, necessary for its possession.

Love is beginning to justify and glorify marriage as the ancestor and creator of civilization's most useful and sublime institution, the home. And without the genuine love of a home, no child can achieve the full development of normal character.

Marriage and the home thereby become the basis of our society. And the family is our greatest human achievement. These small but trustworthy units of human association, when added together, can one day create a world of peace and goodwill to all.

(Based on 930.2; 931.1; 939.3; 1775.7; 1776.0; 1777.1)

## MATERIALISM AND WORK

**Spiritual greatness consists in an understanding love that is Godlike and not in an enjoyment of the exercise of material power for the exaltation of self. (1758.4)**

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### THE REWARDS OF A GOOD DAY'S WORK

Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will. And fail not to remember that the will of God can be done in any earthly occupation. Some callings are not holy and others secular.

All things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness - justice.

(1732.4)

The work of this world, paramount though it is, is not nearly so important as the way in which you do this work. There is no material reward for righteous living, but there is profound satisfaction - consciousness of achievement - and this transcends any conceivable material reward. (435.6)

The weak indulge in resolutions, but the strong act.  
Life is but a day's work - do it well.  
The act is ours; the consequences God's. (556.13)

### THE COST OF THE FINAL VERDICT

Sorrow cannot exist in the face of the consciousness of divine duty faithfully performed. And when man's ascending soul stands before the Supreme Judge, the decision of eternal import will not be determined by material successes or quantitative achievements; the verdict reverberating through the high courts declares:

“Well done, good and faithful servant; you have been faithful over a few essentials; you shall be made ruler over universe realities.” (274.3)

### ELEVATE TOIL TO A FINE ART

A devoted and determined effort to realize eternal destiny is wholly compatible with a light-hearted and joyous life and with a successful and honorable career on earth. (1206.2)

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Elevate the drudgery of your daily toil to the high levels of a fine art  
through the increasing realization that you minister to God  
in the persons whom he indwells by his spirit. (1475.1)

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Work with the soil is not a curse; rather is it the highest blessing to all who are thus permitted to enjoy the most human of all human activities. (752.0)

While it is true that many men and women must assiduously apply themselves to some definite pursuit as a livelihood vocation, it is nevertheless wholly desirable that human beings should cultivate a wide range of cultural familiarity with life as it is lived on earth. Truly educated persons are not satisfied with remaining in ignorance of the lives and doings of their fellows. (1674.2)

Idleness is destructive of self-respect; therefore, admonish your brethren ever to keep busy at their chosen tasks, and put forth every effort to secure work for those who find themselves without employment. (1765.6)

## **THE CREATION OF WORTHY GOALS**

The spiritualization of the human soul requires intimate experience with the educational solving of a wide range of real universe problems.

The animal nature and the lower forms of will creatures do not progress favorably in environmental ease. Problematic situations, coupled with exertion stimuli, conspire to produce those activities of mind, soul, and spirit which contribute mightily to the achievement of worthy goals of mortal progression and to the attainment of higher levels of spirit destiny. (1719.1)

God-knowing individuals are not discouraged by misfortune or downcast by disappointment. Believers are immune to the depression consequent upon purely material upheavals; spirit lovers are not perturbed by the episodes of the material world. (1739.8)

## **EVER HIGHER STANDARDS OF MATERIAL COMFORT**

Primitive man was not slow to recognize the advantages of association. Association led to organization, and the first result of organization was division of labor, with its immediate saving of time and materials. (773.4)

Mankind gradually escaped the worst of the incessant struggle to live. Through manufacture and industry man is gradually augmenting the pleasure content of mortal life. (905.7) Well-earned leisure can be devoted to increased self-realization. (814.2)

## **INDUSTRY IS PREFERABLE TO MILITARY**

If industrialism is to triumph over militarism, it must avoid the dangers which beset it. The perils of budding industry are:

1. The strong drift toward materialism, spiritual blindness.
2. The worship of wealth-power, value distortion.
3. The vices of luxury, cultural immaturity.
4. The increasing dangers of indolence, service insensitivity.
5. The growth of undesirable racial softness, biologic deterioration.
6. The threat of standardized industrial slavery, personality stagnation. Labor is ennobling but drudgery is benumbing. (786.2 - 8)

Militarism is autocratic and cruel - savage. It promotes social organization among the conquerors but disintegrates the vanquished. Industrialism is more civilized and should be so carried on as to promote initiative and to encourage individualism. (786.9)

Old-fashioned war did select the innately great men for leadership, but modern war no longer does this. To discover leaders society must now turn to the conquests of peace: industry, science, and social achievement. (786.12)

## **THE EVOLUTION OF COMPETITION**

Competition is essential to social progress, but competition, unregulated, breeds violence. Competition is slowly displacing war in that it determines the individual's place in industry, as well as decreeing the survival of the industries themselves. (805.1)

In advanced civilizations co-operation is more efficient than competition. Early man is stimulated by competition. Civilizations are the better promoted by intelligent co-operation, understanding fraternity, and spiritual brotherhood. (805.3)

## **THE PROFIT MOTIVE IS NOT WORTH IT**

Money has become the universal language of modern trade.

Modern society is largely held together by the industrial market.

The gain motive is a mighty civilizer when augmented by the desire to serve. (787.5)

Present-day profit-motivated economics is doomed unless profit motives can be augmented by service motives. Ruthless competition based on narrow-minded self-interest is ultimately destructive of even those things which it seeks to maintain. (805.5)

In economics, profit motivation is to service motivation what fear is to love in religion. But the profit motive must not be suddenly destroyed or removed; it keeps many otherwise slothful mortals hard at work. It is not necessary, however, that this social energy arouser be forever selfish in its objectives. (805.6)

The profit motive of economic activities is altogether base and wholly unworthy of an advanced order of society; nevertheless, it is an indispensable factor throughout the earlier phases of civilization. Profit motivation must not be taken away from men until they have firmly possessed themselves of superior types of nonprofit motives for economic striving and social serving - the transcendent urges of superlative wisdom, intriguing brotherhood, and excellency of spiritual attainment. (805.7)

## **ADVANCING WISELY**

Science, guided by wisdom, may become man's great social liberator. A mechanical age can prove disastrous only to a nation whose intellectual level is too low to discover those wise methods and sound techniques for successfully adjusting to the transition difficulties arising from the sudden loss of employment by large numbers consequent upon the too rapid invention of new types of laborsaving machinery. (909.3)

Idleness should never be tolerated. All able-bodied persons should be compelled to do at least a self-sustaining amount of work. (780.2)

The higher any scientist progresses in his chosen science, the more will he abandon the theories of materialistic fact in favor of the cosmic truth of the dominance of the Supreme Mind. Materialism cheapens human life. (1125.5)

## **THE MIGHTY INFLUENCE OF SPIRIT**

Man can never wisely decide temporal issues or transcend the selfishness of personal interests unless he meditates in the presence of the sovereignty of God and reckons with the realities of divine meanings and spiritual values. (1093.2)

Economic interdependence and social fraternity will ultimately conduce  
to brotherhood. Economic necessities tie man up with reality,  
and personal religious experience brings this same man face to face  
with the eternal realities of an ever-expanding and progressing cosmic citizenship.

(1093.3)

Machines do not think, create, dream, aspire, idealize, hunger for truth, or thirst for righteousness. Machines are never intellectual, emotional, aesthetic, ethical, moral, or spiritual. (2079.9) You cannot pray to a chemical formula, supplicate a mathematical equation, worship a hypothesis, confide in a postulate, commune with a process, serve an abstraction, or hold loving fellowship with a law. (1126.3)

## **THE NECESSITIES OF LIVING**

While you have an eye single to the attainment of eternal realities, you must also make provision for the necessities of temporal living. 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. (1778.4)

The essentials of the temporal life 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. (1778.5 - 11)

## **THE PURSUIT OF HIGHER VALUES**

What a crushing thing is disappointment in the lives of those foolish persons who, in fastening their gaze on the shadowy and evanescent allurements of time, become blinded to the higher and more real achievements of the everlasting attainments of the eternal worlds of divine values and true spiritual realities. (1926.3)

Civilization can hardly progress when the majority of the youth of any generation devote their interests and energies to the materialistic pursuits of the sensory or outer world. (1220.2) Enter joyfully into your spiritual inheritance. (1820.7)

**The secret of greatness in the spiritual kingdom  
is not like the methods of power in the material world. (1940.0)**

## **MATERIALISM IS CONSUMING**

Scientists have unintentionally precipitated mankind into a materialistic panic; they have started an unthinking run on the moral bank of the ages, but this bank of human experience has vast spiritual resources; it can stand the demands being made upon it. (2076.6)

The mechanistic naturalism of some supposedly educated men and the thoughtless secularism of the man in the street are both exclusively concerned with things; they are barren of all real values, sanctions, and satisfactions of a spiritual nature, as well as being devoid of faith, hope, and eternal assurances.

One of the great troubles with modern life is that man thinks he is too busy to find time for spiritual meditation and religious devotion. (2077.3)

## **THE VULNERABILITY OF MATERIALISM**

Science should do for man materially what religion does for him spiritually: extend the horizon of life and enlarge his personality. True science can have no lasting quarrel with true religion. The “scientific method” is merely an intellectual yardstick wherewith to measure material adventures and physical achievements. But being material and wholly intellectual, it is utterly useless in the evaluation of spiritual realities and religious experiences. (2078.5)

But there is no excuse for the involvement of the church in commerce and politics. Such unholy alliances are a flagrant betrayal of the Master. (2085.5)

## **MIND AND THINKING**

**Mind: The thinking, perceiving, and feeling mechanism of the human organism.  
The total conscious and unconscious experience.  
The intelligence associated with the emotional life  
reaching upward through worship and wisdom to the spirit level. (8.8)**

**The mind is a personal-energy system existing around a divine spirit nucleus and  
functioning in a material environment. (142.1)**

**Material mind is the arena in which human personalities live, are self-conscious,  
make decisions, choose God or forsake him, eternalize or destroy themselves. (1216.4)**

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### **THE INNER EXPERIENCE**

What a mistake to dream  
of God far off in the skies  
when the spirit of the Universal Father  
lives within your own mind! (64.6)

The divine spirit makes contact with mortal man, not by feelings or emotions,  
but in the realm of the highest and most spiritualized thinking.

**It is your thoughts, not your feelings, that lead you Godward.**

The divine nature may be perceived only with the eyes of the mind.

All such inner and spiritual communion is termed spiritual insight. (1104.6)

### **A FRAMEWORK FOR THINKING**

If one is disposed to recognize a theoretical subconscious mind as a practical working hypothesis in the otherwise unified intellectual life, then, to be consistent, one should postulate a similar and corresponding realm of ascending intellectual activity as the superconscious level, the zone of immediate contact with the indwelling spirit entity. (1099.4)

Evolving intellects would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates. (1260.2)

Conceptual frames of the universe are only relatively true; they are serviceable scaffolding which must eventually give way before the expansions of enlarging cosmic comprehension. God is much, much more than a Father, but the Father is man's highest concept of God. Man must think in a mortal universe frame, but that does not mean that he cannot envision other and higher frames within which thought can take place. (1260.3)

A human mind, built up solely out of the consciousness of physical sensations, could never attain spiritual levels. This kind of material mind would be utterly lacking in a sense of moral values and would be without a guiding sense of spiritual dominance. (1480:2)

## UNIVERSE REALITY AND THE HUMAN WILL

Mortal mind is a temporary intellect system  
loaned to human beings for use during a material lifetime.  
Mind is about all you have of universe reality that is subject to your will. (1216.6)

It is within this mind and with this mind  
that you make those moral decisions which enable you to achieve Godlikeness.  
(1216.5)

### **Mind is the cosmic instrument**

on which the human will can play the discords of destruction,  
or upon which this same human will  
can bring forth the exquisite melodies of God identification  
and consequent eternal survival.

But mortal mind can actually be twisted, distorted, and rendered evil and ugly  
by the sinful machinations of a perverse and self-seeking human will.

Likewise can this mind be made noble, beautiful, true, and good - actually great -  
in accordance with the spirit-illuminated will of a God-knowing human being.

(1217.1)

Through our good thinking the wise Creator will enable us to do his will, thereby attaining  
the realization of all that is divinely perfect. (1450.2)

### **Man's great universe adventure**

consists in the transit of his mortal mind  
from the stability of mechanical statics  
to the divinity of spiritual dynamics.

And he achieves this transformation  
by the force and constancy of his own personality decisions,  
in each of life's situations declaring,  
***"It is my will that your will be done"***. (1303.1)

## THE THINKING PROCESS

Man tends to crystallize science, formulate philosophy, and dogmatize truth because he is  
mentally lazy in adjusting to the progressive struggles of living, while he is also terribly  
afraid of the unknown. Natural man is slow to initiate changes in his habits of thinking and  
in his techniques of living. (1459.3)

### **Approach cosmic philosophy by:**

proceeding from the simple and the finite to the complex and the infinite, from human  
origins to divine destinies. But that path does not lead to *spiritual wisdom*. At best it can  
only reveal man's origin; it reveals little or nothing about his divine destiny. (215.2)  
Eternal ends are not shown in time beginnings. The present can be truly interpreted only in  
the light of the correlated past and future. (215.8)

### **Employ the technique of approaching man and his planetary problems by:**

embarkation on the time-space journey from the infinite, eternal, and divine. (215.9)

Presently new systems of values come into existence;  
new formulations of principles and standards are achieved;  
habits and ideals are reshaped.  
Some idea of a personal God is attained,  
followed by enlarging concepts of relationship thereto. (1114.1)

## **MIND AND SPIRIT**

So few mortals are real thinkers; you do not spiritually develop and discipline your minds to the point of favorable liaison with these inspiring spirit leadings. (1213.1)

Thinking is more closely related to the material life and should be in the main, but not altogether, dominated by reason and the facts of science and, in its nonmaterial reaches toward the spirit realms, by truth. (1140.8)

There exists a great cosmic gulf between matter and thought, and this gulf is immeasurably greater between material mind and spiritual love. (1228.5)

The spirit is the architect, the mind is the builder, the body is the material building. (484.0)

**Mind universally dominates matter,  
even as it is in turn responsive to the ultimate overcontrol of spirit. (484.3)**

## **THE QUALITY OF THINKING**

Moral cowards never achieve high planes of philosophic thinking; it requires courage to invade new levels of experience and to attempt the exploration of unknown realms of intellectual living. (1114.0) Too often, all too often, you mar your minds by insincerity and sear them with unrighteousness; you subject them to animal fear and distort them by useless anxiety. (103.5)

The expression of even a good thought must be modulated in accordance with the intellectual status and spiritual development of the hearer. (1960.2)

At first life was a struggle for existence; now, for a standard of living.  
Next it will be for quality of thinking, the coming earthly goal of human existence.  
(910.1)

### **THOUGHTS FOR THE DAY**

The mind is the vital link connecting matter and spirit, the mediator between material things and spiritual realities. (1271.0; 1779.1)

Every reflective and spiritually minded human being can become creative. (1432.0)

As a man thinks in his heart, so is he. (1445.2)

No man can rob you of the liberty of your own mind. (1447.1) (1776.1)

Fear, envy, and conceit can be prevented only by intimate contact with other minds.

Reason grows out of material awareness, faith out of spiritual awareness. (1138.4)

## **REFLECTIVE THINKING**

The experience of living never fails to develop these three cosmic intuitions:

Scientific, moral, and spiritual insights:

But it is sad to record that so few persons take delight in cultivating these qualities  
of courageous and independent cosmic thinking. (192.5)

These three basic factors in reflective thinking, when they become unified, produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine religious experience. (192.6)

It is the purpose of education to develop and sharpen these innate endowments of the human mind; of civilization to express them; of life experience to realize them; of religion to ennoble them; and of personality to unify them. (192.7)

## **A GOOD MIND**

The supremely happy and efficiently unified mind is the one wholly dedicated to the doing of the will of the Father in heaven. Unresolved conflicts destroy unity and may terminate in mind disruption.

But the survival character of a soul is not fostered by attempting to secure peace of mind at any price, by the surrender of noble aspirations, and by the compromise of spiritual ideals.

Rather is such peace attained by the stalwart assertion of the triumph of that which is true, and this victory is achieved in the overcoming of evil with the potent force of good. (1480.4)

## **PATTERN AND FORM**

The ability of the mortal intellect to conceive, design, and create automatic mechanisms demonstrates the superior, creative, and purposive qualities of man's mind as the dominant influence on the planet. Mind always reaches out towards:

- Creation of material mechanisms.
- Discovery of hidden mysteries.
- Exploration of remote situations.
- Formulation of mental systems.
- Attainment of wisdom goals.
- Achievement of spirit levels.
- The accomplishment of divine destinies. (483.1 - 8)

The human mind early begins to manifest qualities which are supermaterial; the truly reflective human intellect is not altogether bound by the limits of time. That individuals so differ in their life performances indicates, not only the varying endowments of heredity and the different influences of the environment, but also the degree of unification with the indwelling spirit of the Father. (1480.3)

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Why do you not encourage the heavenly helper to cheer you with the clear vision of the eternal outlook of universal life as you gaze in perplexity at the problems of the passing hour?

Why do you refuse to be enlightened and inspired by the universe viewpoint while you toil amidst the handicaps of time and flounder in the maze of uncertainties which beset your mortal life journey? (1223.5)

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The attainment of cosmologic levels of thought includes: (646.6 - 9)

1. Curiosity. Hunger for harmony and thirst for beauty. Persistent attempts to discover new levels of harmonious cosmic relationships.
2. Aesthetic appreciation. Love of the beautiful and ever-advancing appreciation of the artistic touch of all creative manifestations on all levels of reality.
3. Ethic sensitivity. Through the realization of truth the appreciation of beauty leads to the sense of the eternal fitness of those things which impinge upon the recognition of divine goodness in Deity relations with all beings; and thus even cosmology leads to the pursuit of divine reality values - to God-consciousness

# TRUE SUCCESS

## PART 3

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### A general description of the topics

#### **PARENTING AND HOME LIFE**

Parenting by mothers and fathers is the supreme responsibility of life. And the home is the mainstay of civilization. The love of children and the home gives pleasure to the spirit.

The earth family is indicative of the heavenly family. God loves all his children as a true parent. The loyalty, security, and freedom offered to children provide an excellent grounding for developing qualities of love and faith. These qualities in turn, will be provided to the next generation.

Wisdom needs to be shown in the raising of children so they understand the realities of existence. Their heroes, their ideals, their lifework, and their original experiences, need to be nurtured in order to prepare them for a contributing and rewarding life.

#### **PEACE**

Trade, travel, and communications with a global language, are greater promoters of peace than treaties and agreements. Peace is best for our material welfare.

War will continue until we love one another for then the strong will not seek to oppress the weak. Peace is the measure of our civilization. Religious peace requires religions to recognize their common God, see all religionists as equals, have a global outlook, and abandon the authority of their leaders. Only God is spirit sovereign.

Nationalism and secularism are the main obstacles to world peace. Representative government can bring peace on earth by the regulation of our earthly problems, thereby allowing citizens to realize their true friendship with one another. God has to reside in human society. We find peace in the heart, not in transient joys.

#### **PRAYER**

Prayer is not a means of escaping difficulties and conflicts. It is a way of courageously facing problems and gaining wisdom to deal with them - and proceeding with absolute faith. An effective technique is the concept of an alter ego, where we endeavor to talk in a purely personal way with the spirit within, that is, with the very presence of God.

The benefits of prayer are an increased capacity for spiritual receptivity, increased spiritual insight - God-consciousness. The sincerity and motivation behind the prayer are more important than our earthly status or the words we use.

The limited, finite mind reaches out to the Infinite. Freely ask for the welfare of others. After prayer, listen in the silence for spiritual answers. And be prepared to receive an unexpected answer, one that requires us to do the will of the Father.

#### **RELATIONSHIPS**

We first identify with relationships within the family and expand these concepts to embrace divine relationships in the universal realms. And all of these relationships, even with the nation and the race, are unique and to be treasured.

The relationship between men and women is eternally beneficial and complementary in their enduring differences. Equality in such associations represents social justice with prevailing aspects of fairness, peace, and happiness. And we are not to be deprived of the liberty to truly love and serve others, and to find our personal relationship with God.

## **RELIGION IN PERSONAL EXPERIENCE**

The influences and demands of modern society require the stabilizing influence of a cosmic perspective. Each of us is unique with a different interpretation of the religious experience. The temporal life is infused with comforting knowledge, the assurance of belonging, and universal love. There is comprehension beyond mind.

True religion provides a dynamic way to face life, and reacting to situations, on a daily basis. Through the application of spiritual meanings and values, we can wisely make decisions about living. We can rise above self interest. We share religion.

Religion is alive, dynamic, and ever changing. It is not static or locked away. As highly active personalities, we are free to explore its continually revealing truths.

## **RELIGION IN SOCIETY**

Religion needs to accelerate its adaptation to a rapidly changing world that is altering our values and way of living. Unfortunately religion is part of the social order facing reconstruction. Its power for good has been curtailed as it has become institutionalized. Therefore civilization will best advance as a result of creative leadership based on the personal spiritual experience of its people. And this demonstrates that religion is a way of thinking as well as a way of living.

Religions of authority operate in contrast to the religion of the spirit where people are free to express their spirit leadings and longings. The ease of conformity to traditional religions is contrasted to a life of challenge and progress.

## **SERVICE**

Service is the real nature of the religious life. It can be performed in all life situations from the materially difficult to the spiritually divine. Bravely express the desire to serve God and fellow beings. We are especially called to be of loving service to those who seek truth. We can all achieve perfection through service.

Service is based on love and creates goodness that overcomes evil. It creates a moral nature, a true companion, and a better citizen. Service makes us forget self, seek a noble cause, and leads to the search for God.

## **SPIRIT**

Each person has an indwelling spirit who lovingly guides them on the long journey to perfection. The endeavor is to subject our material lives to the leadings of the spirit. Then mastery can be derived from spiritualized thinking. It is an indicator of our closeness to God and our usefulness to others.

Material goals can be ruinous whereas the spiritual goal of self-realization is impervious to catastrophe. Spiritual progress does not arbitrarily give or confer power over others. Spirit transcends mind and matter. It inspires love, worship, and wisdom. It sets new goals for living and new realities that transform the human character.

## **SUCCESS**

Success is discovering the truth of living, its spiritual prizes. There is the endless exploration of potential infinity, the freedom of the spirit existence, the rewards of wise reactions to ever-recurring life situations, and inexplicable self-realization.

Our spiritual success may appear to be a material failure. But from failing gracefully, we learn. We become wise. We strive and start anew.

A strong ambition is essential for material success. In comparison, spiritual achievements are built on a hunger for faith, love, and truth. The difficulties of time can become the triumphs of eternity. Success is the development of a perfectly unified human personality.

## **PARENTING AND HOME LIFE**

**It is an unfortunate and mistaken notion of modern peoples that child culture is largely the task of mothers. Children need fathers as well as mothers, and fathers need this parental experience as much as do mothers. (531.4)**

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### **THE DEVELOPMENT OF HOME LIFE**

From earliest times, where woman was has always been regarded as the home. (765.3)

Woman's first liberation came when man consented to till the soil, consented to do what had theretofore been regarded as woman's work. Pastoral living tended to create a new system of mores, the patriarchal type of family life. The mother-family was natural and biologic; the father-family is social, economic, and political. (934.7; 933.0; 933.6)

Man was woman's superior on the battlefield and in the hunt.

But at home woman has usually outgeneraled even the most primitive of men. (934.4)

In this work of passing on the cultural torch to the next generation, the home will ever be the basic institution. The play and social life comes next, with the school last but equally indispensable in a complex and highly organized society. (909.4)

### **THE IDEALS OF FAMILY LIFE**

Woman's instinct to love and care for children conspired to make her the interested party in promoting marriage and primitive family life. Man was only forced into home building by the pressure of the later mores and social conventions. (939.5)

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.

(1775.5)

The animals love their children; man - civilized man - loves his children's children.

(940.6)

The higher the civilization, the greater the joy of parents in the children's advancement and success. Love and plan for grandchildren and grandchildren's children. (750.6)

### **CHILDREN – THE JOY AND RESPONSIBILITY**

Bringing a child into the world, instead of conferring certain parental rights, entails the supreme responsibility of human existence. (941.6)

Civilization regards the parents as assuming all duties, the child as having all the rights. Respect of the child for his parents naturally grows as a result of the care, training, and affection which are lovingly displayed in assisting the child to win the battle of life. The true parent is engaged in a continuous service-ministry which the wise child comes to recognize and appreciate. (941.7)

Modern problems of child culture are rendered increasingly difficult by:

1. The large degree of race mixture.
2. Artificial and superficial education.
3. Inability of the child to gain culture by imitating parents - the parents are absent from the family picture so much of the time. (941.2 - 5)

It is civilization's protection of the child from the natural consequences of foolish conduct that contributes so much to modern insubordination. (941.1)

### **THE MASTER'S ADVICE TO A HUSBAND**

Always remember that man has no rightful authority over woman unless the woman has willingly and voluntarily given him such authority. Your wife has engaged to go through life with you, to help you fight its battles, and to assume the far greater share of the burden of bearing and rearing your children; and in return for this special service it is only fair that she receive from you that special protection which man can give to woman as the partner who must carry, bear, and nurture the children.

The loving care and consideration which a man is willing to bestow upon his wife and their children are the measure of that man's attainment of the higher levels of creative and spiritual self-consciousness.

It is Godlike to share your life and all that relates thereto on equal terms with the mother partner who so fully shares with you that divine experience of reproducing yourselves in the lives of your children. If you can only love your children as God loves you, you will love and cherish your wife as the Father in heaven honors and exalts the Infinite Spirit, the mother of all the spirit children of a vast universe.

(1471.1)

### **THERE ARE DESTRUCTIVE TENDENCIES**

Property accumulation is becoming an instrument for augmenting all forms of self-gratification, while marriage is often viewed only as a means of pleasure. This overindulgence, this widely spread pleasure mania, now constitutes the greatest threat that has ever been leveled at the social evolutionary institution of family life, the home. (942.3)

The hunger of the soul cannot be satisfied with physical pleasures; the love of home and children is not augmented by the unwise pursuit of pleasure. Though you exhaust the resources of art, color, sound, rhythm, music, and adornment of person, you cannot hope thereby to elevate the soul or to nourish the spirit. Vanity and fashion cannot minister to home building and child culture; pride and rivalry are powerless to enhance the survival qualities of succeeding generations. (942.5)

Children are naturally trustful, and parents should see to it that they do not lose that simple faith. In dealing with children, avoid all deception and refrain from suggesting suspicion. Wisely help them to choose their heroes and select their lifework. (1574.7) When children have their ideals, do not dislodge them; let them grow. (555.0)

### **THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN**

The Master discoursed on the earthly family as an illustration of the heavenly family, restating the two fundamental laws of living: the first commandment of love for the father, and the second commandment of mutual love among the children, to love your brother as yourself. And then he explained that such a quality of brotherly affection would invariably manifest itself in unselfish and loving social service. (1603.5)

If an affectionate father of a large family chooses to show mercy to one of his children guilty of grievous wrongdoing, it may well be that the extension of mercy to this misbehaving child will work a temporary hardship upon all the other and well-behaved children. Such eventualities are inevitable. Each member of a family profits by the righteous conduct of every other member; likewise must each member suffer the immediate time-consequences of the misconduct of every other member. (618.6)

**A true family is founded on the following seven facts:**

1. The fact of existence. Personality existence depends on the act of the parent.
2. Security and pleasure. True fathers take great pleasure in providing for the needs of their children. Many fathers enjoy making provision for pleasures.
3. Education and training. Sons and daughters, when young, are prepared for the greater responsibilities of later life.
4. Discipline and restraint. Farseeing fathers also make provision for the necessary discipline, guidance, correction, and sometimes restraint of their young and immature offspring.
5. Companionship and loyalty. Always is his ear open to their petitions. The father is supremely interested in the progressive welfare of his progeny.
6. Love and mercy. A compassionate father is freely forgiving. Fathers are not like judges, enemies, or creditors. Real families are built upon tolerance, patience, and forgiveness.
7. Provision for the future. Temporal fathers like to leave an inheritance for their sons. Death terminates an individual life but not necessarily the family.

(1604.0 - 7)

**PARENTS SET AN EXAMPLE**

When children are young and unthinking, they must necessarily be admonished to honor their parents. They grow older and become somewhat more appreciative of the benefits of the parental ministry and protection. (1675.7)

A true family reveals to the parental procreators the attitude of the Creator to his children. True parents portray to their children the love of the Paradise parent. (942.1)

Religious meanings progress in self-consciousness when the child transfers his ideas of omnipotence from his parents to God. And the entire religious experience of such a child is largely dependent on whether fear or love has dominated the parent-child relationship. Slaves have always experienced great difficulty in transferring their master-fear into concepts of God-love. (1013.6)

As time passes, fathers and their children will love each other more, and thus will be brought about a better understanding of the love of the Father in heaven for his children on earth. Remember, a good and true father not only loves his family as a whole - as a family - but he also truly loves and affectionately cares for each individual member. (1597.2)

**GOD AS PARENT**

The heavenly Father is not a lax, loose, or foolishly indulgent parent who is ever ready to condone sin and forgive recklessness. God does not indulgently condone those acts and practices of his children which are self-destructive and suicidal to all moral growth and spiritual progress. (1653.3)

A father's love for his son oftentimes impels the father to restrain the unwise acts of his thoughtless offspring. The child does not always comprehend the wise and loving motives of the father's restraining discipline. (1608.1)

Yield to God an affection analogous to that given by a child to an earthly parent; for, as a father, a real father, a true father, loves his children, so the Universal Father loves and forever seeks the welfare of his created sons and daughters. (40.1)

## THE IMPORTANCE OF EARLY HOME LIFE

### **ADVICE TO A YOUNG MAN**

I can depend upon your present faith and love when these qualities are grounded upon such an early training as has been your portion at home. You are the product of a home where the parents bear each other a sincere affection, and therefore you have not been overloved so as injuriously to exalt your concept of self-importance. Neither has your personality suffered distortion in consequence of your parents' loveless maneuvering for your confidence and loyalty, the one against the other.

You have enjoyed that parental love which insures laudable self-confidence and which fosters normal feelings of security. But you have also been fortunate in that your parents possessed wisdom as well as love; and it was wisdom which led them to withhold most forms of indulgence and many luxuries which wealth can buy.

And they also encouraged you to learn how to live in this world by permitting you to have original experience.

Love is the supreme reality of the universe when bestowed by all-wise beings, but it is a dangerous and oftentimes semiselfish trait as it is manifested in the experience of mortal parents. When you get married and have children of your own to rear, make sure that your love is admonished by wisdom and guided by intelligence.

Your whole afterlife will be more happy and dependable because you spent your first eight years in a normal and well-regulated home.

You possess a strong and well-knit character because you grew up in a home where love prevailed and wisdom reigned. Such a childhood training produces a type of loyalty which assures me that you will go through with the course you have begun.

The child must derive his first impressions of the universe from the mother's care; he is wholly dependent on the earthly father for his first ideas of the heavenly Father.

The child's subsequent life is made happy or unhappy, easy or difficult, in accordance with his early mental and emotional life, conditioned by these social and spiritual relationships of the home. A human being's entire afterlife is enormously influenced by what happens during the first few years of existence.

The love life of a wise home and the loyal devotion of true religion exert a profound reciprocal influence upon each other. Such a home life enhances religion, and genuine religion always glorifies the home.

It is true that many of the objectionable stunting influences and other cramping features of olden homes have been virtually eliminated from many of the better-regulated modern homes. There is, indeed, more spontaneous freedom and far more personal liberty, but this liberty is not restrained by love, motivated by loyalty, nor directed by the intelligent discipline of wisdom.

(1921.6 - 1923.1)

## PEACE

**Personal peace integrates personality.**

**Social peace prevents fear, greed, and anger.**

**Political peace prevents race antagonisms, national suspicions, and war. (1575:3)**

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### OUR PRIMITIVE ANCESTORS

The peoples who early organized themselves into a primitive society became more successful in their attacks on nature as well as in defense against their fellows; they possessed greater survival possibilities. (764.1)

The one great task of those ages was to transform man from a hunter to a herder, with the hope that later on he would evolve into a peace-loving, home-abiding farmer. (743.3) The first peace group was the family, then the clan, the tribe, and later on the nation, which eventually became the modern territorial state. (788.3)

### THE GENESIS OF WAR

**War is the natural state and heritage of evolving man.**

**Peace is the social yardstick measuring civilization's advancement.**

Whenever the fabric of civilization becomes stressed by the complications of society's advancement, there is always an immediate and ruinous reversion to these early methods of violent adjustment of the irritations of human interassociations. (783.4)

Influences of social mobilization - hunger, love, vanity, and fear –  
conspire to plunge mankind into war and bloodshed. (766.5)

War is an animalistic reaction to misunderstandings and irritations.

Peace attends upon the civilized solution of all such problems and difficulties. (783.5)

Only in recent times has religion begun to frown upon war. The early priesthoods were, unfortunately, usually allied with the military power. One of the great peace moves of the ages has been the attempt to separate church and state. (783.10)

### THE SOCIAL IMPLICATIONS OF WAR

In past ages a fierce war would institute social changes and facilitate the adoption of new ideas such as would not have occurred naturally in ten thousand years. (785.6)

Olden wars promoted travel and cultural intercourse.

These ends are now better served by modern methods of transport and communication.

Olden wars strengthened nations, but modern struggles disrupt civilized culture.

Ancient warfare resulted in the decimation of inferior peoples;

the net result of modern conflict is the selective destruction of the best human stocks.

Early wars promoted organization and efficiency,

but these have now become the aims of modern industry.

During past ages war was a social ferment which pushed civilization forward;

this result is now better attained by ambition and invention.

Ancient warfare supported the concept of a God of battles,

but modern man has been told that **God is love**. (785.14)

Man will never accept peace as a normal mode of living until he has been thoroughly and repeatedly convinced that peace is best for his material welfare, and until society has wisely provided peaceful substitutes. (786.11)

**Peace will be promoted far more by international trade organizations than by all the sentimental sophistry of visionary peace planning. Trade relations have been facilitated by development of language and by improved methods of communication as well as by better transportation.**

(787.4)

### **IDEAL DEFENCE STRATEGIES**

Can an advanced society maintain that military preparedness which renders it secure from all attack by its war-loving neighbors without yielding to the temptation to employ this military strength in offensive operations against other peoples for purposes of selfish gain or national aggrandizement?

Religious idealism alone can prevent the prostitution of preparedness into aggression. Only love, brotherhood, can prevent the strong from oppressing the weak. (804.17)

Language differences have ever been the great barrier to the extension of peace. The conquest of dialects must precede the spread of a culture throughout a race, over a continent, or to a whole world. A universal language promotes peace, insures culture, and augments happiness. (908.7)

### **FAITH IN REALITY / INNER PEACE**

To a God-knowing kingdom believer, what does it matter if all things earthly crash?

Temporal securities are vulnerable, but spiritual sureties are impregnable.

When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable. At least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God. (1096.4)

God is a saving person and a loving Father to all who enjoy spiritual peace on earth. (24.0)

**When the faith of your religion has emancipated your heart,  
when the mind, like a mountain, is settled and immovable,  
then shall the peace of the soul flow tranquilly like a river of waters.** (1447.1)

### **SOVEREIGNTY - DIVINE AND HUMAN**

If different religions recognize the spirit sovereignty of God the Father, then will all such religions remain at peace. Only when one religion assumes that it is in some way superior to all others, and that it possesses exclusive authority over other religions, will such a religion presume to be intolerant of other religions or dare to persecute other religious believers. (1486.6)

Religious peace - brotherhood - can never exist unless all religions are willing to completely divest themselves of all ecclesiastical authority and fully surrender all concept of spiritual sovereignty. God alone is spirit sovereign. (1487.1)

There can be no lasting religious peace until all religious groups freely surrender all their notions of divine favor, chosen people, and religious sovereignty. Only when God the Father becomes supreme will men become religious brothers and live together in religious peace on earth. (1487.7) Spiritually, all men are equal. (1487.4)

## **POLITICAL SOVEREIGNTY**

Religious teachers must always remember that the spiritual sovereignty of God overrides all intervening and intermediate spiritual loyalties. Someday civil rulers will learn that the Most Highs rule in the kingdoms of men. (1488.1) The rule of the Most Highs, the overcontrollers of political evolution, is a rule designed to foster the greatest good to the greatest number of all men and for the greatest length of time. (1488.2)

Sovereignty is power and it grows by organization. This growth of the organization of political power is good and proper, for it tends to encompass ever-widening segments of the total of mankind. But this same growth of political organizations creates a problem at every intervening stage between the initial and natural organization of political power - the family - and the final consummation of political growth - the government of all mankind, by all mankind, and for all mankind. (1488.3)

The political sovereignty of representative mankind government will bring lasting peace on earth, and the spiritual brotherhood of man will forever insure good will among all men. And there is no other way whereby peace on earth and good will among men can be realized. (1491.7)

**With scientific progress, wars are going to become more and more devastating until they become almost racially suicidal. How many world wars must be fought and how many leagues of nations must fail before men will be willing to establish the government of mankind and begin to enjoy the blessings of permanent peace and thrive on the tranquility of good will - world-wide good will - among men?**

(1490:3)

## **PEACE IN THE WORLD**

Religion makes it spiritually possible to realize the brotherhood of men, but it will require mankind government to regulate the social, economic, and political problems associated with such a goal of human happiness and efficiency. (1490.5)

It is not a question of armaments or disarmament. Neither does the question of conscription or voluntary military service enter into these problems of maintaining world-wide peace. If you take every form of modern mechanical armaments and all types of explosives away from strong nations, they will fight with fists, stones, and clubs as long as they cling to their delusions of the divine right of national sovereignty. (1490.9)

World peace cannot be maintained by treaties, diplomacy, foreign policies, alliances, balances of power, or any other type of makeshift juggling with the sovereignties of nationalism. World law must come into being and must be enforced by world government - the sovereignty of all mankind. (1491.3) Local affairs will be handled by local governments; national affairs, by national governments; international affairs will be administered by global government. (1491.2)

Under global government the national groups will be afforded a real opportunity to realize and enjoy the personal liberties of genuine democracy. The fallacy of self-determination will be ended. With global regulation of money and trade will come the new era of world-wide peace.

Soon may a global language evolve, and there will be at least some hope of sometime having a global religion - religions with a global viewpoint. (1491.5)

## **PEACE IN THE HEART**

Seek not for false peace and transient joy but rather for the assurance of faith and the sureties of divine sonship which yield composure, contentment, and supreme joy in the spirit. (1674.6) Experience the peace of God, which passes all understanding. (1627.5)

Secular, social, and political optimism, is an illusion.

Without God, neither freedom and liberty, nor property and wealth, will lead to peace.

(2082.4)

It is not the purpose of true religion merely to bring peace but rather to insure progress. And there can be no peace in the heart or progress in the mind unless you fall wholeheartedly in love with truth, the ideals of eternal realities. (1745.1)

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### **THE MASTER'S TEACHING ...**

... provides the joy and peace of another and spiritual existence to enhance and ennoble the life which men now live in the flesh. (2063.1)

### **THE MASTER'S SALUTATION**

Go to your sleep, and peace be upon you till we rise on the morrow, one more day to do the Father's will and experience the joy of knowing that we are his sons. (1928.3)

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## **TAKING ACTION**

Display wisdom and exhibit sagacity in your dealings with unbelieving civil rulers. By discretion show yourselves to be expert in ironing out minor disagreements and in adjusting trifling misunderstandings.

In every possible way -

in everything short of your spiritual allegiance to the rulers of the universe - seek to live peaceably with all men. (1930.4)

And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unflinching goodness, forgiving tolerance, and enduring peace. (2054.3)

## **SECULARISM**

Materialism denies God. Secularism has assumed a more militant attitude, assuming to take the place of the religion whose totalitarian bondage it onetime resisted. Secularism tends to affirm that man does not need God.

But beware! This godless philosophy of human society will lead only to unrest, animosity, unhappiness, war, and world-wide disaster. (2081.5)

The secularistic revolt went too far and lost sight of God and true religion, there also followed the unlooked-for harvest of world wars and international unsettledness. (2081.7) Secularism can never bring peace to mankind. (2081.6)

Nothing can take the place of God in human society. (2081.6)

Without God, without religion, scientific secularism can never co-ordinate its forces, harmonize its divergent and rivalrous interests, races, and nationalisms. This secularistic human society, notwithstanding its unparalleled materialistic achievement, is slowly disintegrating. The chief cohesive force resisting this disintegration of antagonism is nationalism. And nationalism is the chief barrier to world peace. (2082.2)

## **PRAYER**

**The motive of the prayer gives it right of way to the divine ear,  
not the social, economic, or outward religious status of the one who prays. (1639.3)**

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### **GOOD HEALTH AND HAPPINESS**

Prayer has been the ancestor of much peace of mind, cheerfulness, calmness, courage, self-mastery, and fair-mindedness in the men and women of the evolving races. (998.3)

Prayer is not a technique for curing real and organic diseases, but it has contributed enormously to the enjoyment of abundant health and to the cure of numerous mental, emotional, and nervous ailments. (999.5)

The sincere prayer of faith is a mighty force for the promotion of personal happiness, individual self-control, social harmony, moral progress, and spiritual attainment. (999.6)

### **BENEFITS CAN BE IDENTIFIED**

Confession, repentance, and prayer have led individuals, cities, nations, and whole races to mighty efforts of reform and courageous deeds of valorous achievement. (998.5)

The practical test of all these strange religious experiences of mysticism, ecstasy, and inspiration is to observe whether these phenomena cause an individual:

1. To enjoy better and more complete physical health.
2. To function more efficiently and practically in his mental life.
3. More fully and joyfully to socialize his religious experience.
4. More completely to spiritualize his day-by-day living while faithfully discharging the commonplace duties of routine mortal existence.
5. To enhance his love for, and appreciation of, truth, beauty, and goodness.
6. To conserve currently recognized social, moral, ethical, and spiritual values.
7. To increase his spiritual insight - God-consciousness. (1000.6 - 10; 1001.1 - 3)

### **PRAYER MAY BE:**

A spontaneous expression of God-consciousness or  
a meaningless recitation of theologic formulas.  
Ecstatic praise of a God-knowing soul or  
the slavish obeisance of a fear-ridden mortal.  
Sometimes the pathetic expression of spiritual craving and  
sometimes the blatant shouting of pious phrases.  
Joyous praise or a humble plea for forgiveness.  
The childlike plea for the impossible or  
the mature entreaty for moral growth and spiritual power.

For daily bread or may embody  
a wholehearted yearning to find God and do his will.  
A wholly selfish request or a true and magnificent gesture  
toward the realization of unselfish brotherhood.  
An angry cry for vengeance or a merciful intercession for one's enemies.  
Expression of hope of changing God or  
the powerful technique of changing one's self.  
The cringing plea of a lost sinner before a supposedly stern Judge or  
the joyful expression of a liberated son of the living and merciful heavenly Father.  
(1001.9 - 11)

## TECHNIQUES OF PRAYING

Man, when he prays, should strive to grasp the concept of the Universal Father on Paradise. But the more effective technique for most practical purposes will be to revert to:

- *the concept of a near-by alter ego, so that man can talk face to face, as it were, with a real and genuine and divine alter ego that indwells him and is the very presence and essence of the living God, the Universal Father.* (997.5)

Modern man is perplexed by the thought of talking things over with God in a purely personal way. Many have abandoned regular praying; they only pray when under unusual pressure - in emergencies. (1001.12)

Prayer is not a technique of escape from conflict but rather a stimulus to growth in the very face of conflict. Pray only for values, not things; for growth, not for gratification. (1002.5)

If you truly desire to overcome the habit of criticizing some friend, the quickest and surest way of achieving such a change of attitude is to establish the habit of praying for that person every day of your life.

But the social repercussions of such prayers are dependent largely on two conditions:

1. The person who is prayed for should know that he is being prayed for.
2. The person who prays should come into intimate social contact with the person for whom he is praying. (998.6 - 7; 999.1)

Words are irrelevant to prayer; God answers the soul's attitude, not the words. (1002.4)

## CONDITIONS OF EFFECTIVE PRAYER

- You must qualify as a potent prayer by sincerely and courageously facing the problems of universe reality. You must possess cosmic stamina.
- You must have honestly exhausted the human capacity for human adjustment. You must have been industrious.
- You must surrender every wish of mind and every craving of soul to the transforming embrace of spiritual growth. You must have experienced an enhancement of meanings and an elevation of values.
- You must make a wholehearted choice of the divine will. You must obliterate the dead center of indecision.
- You not only recognize the Father's will and choose to do it, but you have effected a dynamic dedication, to the actual doing of the Father's will.
- Your prayer will be directed exclusively for divine wisdom to solve the specific human problems encountered in the Paradise ascension.
- And you must have faith - living faith. (1002.7 - 13)

### **The Master taught that effective prayer must be:**

Unselfish - not alone for oneself.

Believing - according to faith.

Sincere - honest of heart.

Intelligent - according to light.

Trustful - in submission to the Father's all-wise will. (1620.16 - 20)

The Master prayed very little for himself, although he engaged in much worship of the nature of understanding communion with his Paradise Father. (1620.21)

## THE SPIRIT CONTENT

Prayer is a factor in the enlargement of one's capacity to receive the presence of the divine spirit. (1640.3)

It is the motivating thought, the spiritual content, that validates the mortal supplication.

Words are valueless. (85.1)

Prayer is entirely a personal and spontaneous expression of the attitude of the soul toward the spirit; prayer should be the communion of sonship and the expression of fellowship. Prayer, when indited by the spirit, leads to co-operative spiritual progress. The ideal prayer is a form of spiritual communion which leads to intelligent worship. True praying is the sincere attitude of reaching heavenward for the attainment of your ideals. (1618.6) Genuine faith will remove mountains of material difficulty. (619.4)

Be persistent in your attempt to ascertain the Father's will. Persistence will win favors even from mortal man. How much more will your persistence in the spirit win the bread of life for you from the willing hands of the Father in heaven. Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you. (1619.1)

Even when the air currents are ascending, no bird can soar except by outstretched wings. Prayer elevates man because it is a technique of progressing by the utilization of the ascending spiritual currents of the universe. (1002.1)

### IN THE WORDS OF THE MASTER

“If you are ever in doubt as to what you would ask of the Father, ask in my name, and I will present your petition in accordance with your real needs and desires and in accordance with my Father's will.” (1639.5)

### SPIRIT AND MATERIAL INTERACTION

By opening the human end of the channel of the God-man communication, mortals make immediately available the ever-flowing stream of divine ministry to the creatures of the worlds. When man hears God's spirit speak within the human heart, inherent in such an experience is the fact that God simultaneously hears that man's prayer. Even the forgiveness of sin operates in this same unerring fashion. (1638.4)

Prayer, unless in liaison with the will and actions of the personal spiritual forces and material supervisors of a realm, can have no direct effect upon one's physical environment. Such limits do not equally apply to the *faith* of those who pray. (999.4)

Do not be so slothful as to ask God to solve your difficulties, but never hesitate to ask him for wisdom and spiritual strength to guide and sustain you while you yourself resolutely and courageously attack the problems at hand. (999.8)

But the efficacy of prayer in the personal spiritual experience of the one who prays is in no way dependent on such a worshiper's intellectual understanding, philosophic acumen, social level, cultural status, or other mortal acquirements. The psychic and spiritual concomitants of the prayer of faith are immediate, personal, and experiential. There is no other technique whereby every man, regardless of all other mortal accomplishments, can so effectively and immediately approach the threshold of that realm wherein he can communicate with his Maker. (1000.1)

## PRAYER AND WORSHIP IN OUR DAILY LIFE

The earnest and longing repetition of any petition, when such a prayer is the sincere expression of a child of God and is uttered in faith, no matter how ill-advised or impossible of direct answer, never fails to expand the soul's capacity for spiritual receptivity.

In all praying, remember that sonship is a gift. No child has aught to do with earning the status of son or daughter. The earth child comes into being by the will of its parents. Even so, the child of God comes into grace and the new life of the spirit by the will of the Father in heaven. Therefore must divine sonship be received as by a little child.

Prayer will lead the mortals of earth up to the communion of true worship.  
The soul's spiritual capacity for receptivity determines the quantity of heavenly blessings which can be personally appropriated and consciously realized as an answer to prayer.

Prayer and its associated worship is a technique of detachment from the daily routine of life, from the monotonous grind of material existence. It is an avenue of approach to spiritualized self-realization and individuality of intellectual and religious attainment.

Prayer is an antidote for harmful introspection.

At least, prayer as the Master taught it is such a beneficent ministry to the soul. The Master usually prayed in the plural, not in the singular.

Prayer is the breath of the spirit life in the midst of the material civilization of the races of mankind. Worship is salvation for the pleasure-seeking generations of mortals.

As prayer may be likened to recharging the spiritual batteries of the soul, so worship may be compared to the act of tuning in the soul to catch the universe broadcasts of the infinite spirit of the Universal Father.

Prayer is the sincere and longing look of the child to its spirit Father. It is a psychologic process of exchanging the human will for the divine will.

(1621.1 - 8)

## THE SPIRIT OF THANKSGIVING

Employ prayer as a means of leading up through thanksgiving to true worship. (1640.4)

Be not constantly overanxious about your common needs. Be not apprehensive concerning the problems of your earthly existence. **With the spirit of sincere thanksgiving,** let your needs be spread out before your Father who is in heaven. (1640.5)

Remain for a time in silent receptivity to afford the indwelling spirit the better opportunity to speak to the listening soul. The spirit of the Father speaks best to man when the human mind is in an attitude of true worship. (1641.1)

**THE MASTER** never prayed as a religious duty. To him prayer was:

a sincere expression of spiritual attitude,  
a declaration of soul loyalty, a recital of personal devotion,  
an expression of thanksgiving, an avoidance of emotional tension,  
a prevention of conflict, an exaltation of intellection,  
an ennoblement of desire, a vindication of moral decision,  
an enrichment of thought, an invigoration of higher inclinations,  
a consecration of impulse, a clarification of viewpoint,  
a declaration of faith, a transcendental surrender of will,  
a sublime assertion of confidence, a revelation of courage,  
the proclamation of discovery, a confession of supreme devotion,  
the validation of consecration, a technique for the adjustment of difficulties,  
and the mighty mobilization of the combined soul powers  
to withstand all human tendencies toward selfishness, evil, and sin.

The secret of his unparalleled religious life  
was this consciousness of the presence of God.

And he attained it by intelligent prayer and sincere worship - unbroken communion with  
God - and not by leadings, voices, visions, or extraordinary religious practices.

(2089.0)

### **THE ETHICS OF PRAYER**

Prayer is not a process of getting your way but rather a program of taking God's way, an experience of learning how to recognize and execute the Father's will. When your will has been truly aligned with his, you can ask anything conceived by that will-union, and it will be granted. (1946.2)

What the true son desires and the infinite Father wills IS. (1639.2)

In all your praying be *fair*; do not expect God to show partiality, to love you more than his other children, your friends, neighbors, even enemies. Egoistic prayers involve confessions and petitions and often consist in requests for material favors.

Prayer is somewhat more ethical when it deals with forgiveness and seeks wisdom for enhanced self-control. (998.1) No prayer can be ethical when the petitioner seeks for selfish advantage over his fellows. (997.6)

The sincerity of any prayer is the assurance of its being heard; the spiritual wisdom and universe consistency of any petition is the determiner of the time, manner, and degree of the answer. (1639.1) Let your real petitions always be in secret. (1640.1)

Iniquity in the heart of man gradually destroys the prayer connection of the human soul with the spirit circuits of communication between man and his Maker. (1638.2)

That prayer which is inconsistent with the known and established laws of God is an abomination to the Paradise Deities. If man will not listen to the Gods as they speak to their creation in the laws of spirit, mind, and matter, the very act of such deliberate and conscious disdain by the creature turns the ears of spirit personalities away from hearing the personal petitions of such lawless and disobedient mortals. (1638.3)

Pray for the welfare of your families, friends, and fellows, but especially pray for those who curse you, and make loving petitions for those who persecute you. (1639.6)

## **THE ANSWERS TO PRAYER**

1. Prayer is an expression of the finite mind in an effort to approach the Infinite. The making of a prayer must, therefore, be limited by the knowledge, wisdom, and attributes of the finite; likewise must the answer be conditioned by the vision, aims, ideals, and prerogatives of the Infinite.
2. No sincere prayer is denied an answer except when the superior viewpoint of the spiritual world has devised a better answer, an answer which meets the petition of the spirit of man as contrasted with the prayer of the mere mind of man.
3. The prayers of time, when indited by the spirit and expressed in faith, are often so vast and all-encompassing that they can be answered only in eternity. The answer must long be postponed to await the creation of adequate capacity for receptivity.
4. The answers to the prayer of the mortal mind are often of such a nature that they can be received and recognized only after that same praying mind has attained the immortal state. The prayer of the material being can many times be answered only when such an individual has progressed to the spirit level.
5. The prayer of a God-knowing person may be so distorted by ignorance and so deformed by superstition that the answer thereto would be highly undesirable. Then must the intervening spirit beings so translate such a prayer that, when the answer arrives, the petitioner wholly fails to recognize it as the answer to his prayer.
6. All true prayers are addressed to spiritual beings, and all such petitions must be answered in spiritual terms, and all such answers must consist in spiritual realities. Spirit beings cannot bestow material answers to the spirit petitions of even material beings. Material beings can pray effectively only when they “pray in the spirit”.
7. No prayer can hope for an answer unless it is born of the spirit and nurtured by faith. Your sincere faith implies that you have in advance virtually granted your prayer hearers the full right to answer your petitions in accordance with that supreme wisdom and that divine love which your faith depicts as always actuating those beings to whom you pray.
8. The child is always within his rights when he presumes to petition the parent; and the parent is always within his parental obligations to the immature child when his superior wisdom dictates that the answer to the child's prayer be delayed, modified, segregated, transcended, or postponed to another stage of spiritual ascension.
9. Do not hesitate to pray the prayers of spirit longing; doubt not that you shall receive the answer to your petitions. These answers will be on deposit, awaiting your achievement of those future spiritual levels of actual cosmic attainment, on this world or on others, whereon it will become possible for you to recognize and appropriate the long-waiting answers to your earlier but ill-timed petitions.
10. All genuine spirit-born petitions are certain of an answer. Ask and you shall receive. But you should remember that you must constantly reckon with the time-space factor in the experience of your personal reception of the full answers to your manifold prayers and petitions.

(1848.4 - 9; 1849.1 - 4)

## RELATIONSHIPS

**Any child can best relate himself to reality  
by first mastering the relationships of the child-parent situation  
and then by enlarging this concept to embrace the family as a whole.  
Subsequently the growing mind of the child will be able to adjust to the concept  
of family relations, to relationships of the community, the race, and the world.  
Then to those of the universe, the superuniverse, even the universe of universes.**

(92.1)

### **THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN**

God loves each individual as an individual child in the heavenly family.  
The universality of his love brings into being a relationship of the whole,  
the universal brotherhood. (138.3)

Brotherhood constitutes a fact of relationship between every personality in universal existence. No person can escape the benefits or the penalties that may come as a result of relationship to other persons. The part profits or suffers in measure with the whole. The good effort of each man benefits all men; the error or evil of each man augments the tribulation of all men. As moves the part, so moves the whole. As the progress of the whole, so the progress of the part. (138.6)

Families, groups, nations, races, worlds, systems, constellations, and universes are relationships of association which possess individuality. Therefore does every member of any such group, large or small, reap the benefits and suffer the consequences of the rightdoing and the wrongdoing of all other members of the group concerned. (619.0)

But one thing should be made clear:

No matter what you may have to endure because of the wrongdoing of your associates, fellows, or superiors - you may rest secure in the eternal assurance that such tribulations are transient afflictions. (619.1)

### **FRATERNAL BEHAVIOUR**

There is a great reward of personal satisfaction  
in being first just, next fair, then patient, then kind.  
And then, on that foundation,  
if you choose and have it in your heart,  
you can take the next step and really show mercy.

But you cannot exhibit mercy in and of itself.  
These steps must be traversed; otherwise there can be no genuine mercy.  
There may be patronage, condescension, or charity - even pity - but not mercy.  
True mercy comes only as the beautiful climax  
to these preceding adjuncts to group understanding, mutual appreciation,  
fraternal fellowship, spiritual communion, and divine harmony.

(315.1)

### **No being in all the universe**

has the rightful liberty  
to deprive any other being of true liberty,  
the right to love and be loved,  
the privilege of worshiping God  
and of serving his fellows. (615.2)

## **FORGIVING OTHERS – THE DIVINE PATTERN**

Comprehend the nature of those intimate and loving relations between the creature and the Creator, between man and God. Grasp that understanding sympathy which the wise parent entertains for his immature and sometimes erring child.

It is indeed doubtful whether intelligent and affectionate parents are ever called upon to forgive an average and normal child. Understanding relationships associated with attitudes of love effectively prevent all those estrangements which later necessitate the readjustment of repentance by the child with forgiveness by the parent. (1898.2)

A part of every father lives in the child. The father enjoys priority and superiority of understanding in all matters connected with the child-parent relationship. The parent is able to view the immaturity of the child in the light of the more advanced parental maturity, the riper experience of the older partner. With the earthly child and the heavenly Father, the divine parent possesses infinity and divinity of sympathy and capacity for loving understanding.

Divine forgiveness is inevitable; it is inherent and inalienable in God's infinite understanding, in his perfect knowledge of all that concerns the mistaken judgment and erroneous choosing of the child. Divine justice is so eternally fair that it unfailingly embodies understanding mercy. (1898.3)

When a wise man understands the inner impulses of his fellows, he will love them. And when you love your brother, you have already forgiven him. This capacity to understand man's nature and forgive his apparent wrongdoing is Godlike.

If you are wise parents, this is the way you will love and understand your children, even forgive them when transient misunderstanding has apparently separated you. The child, being immature and lacking in the fuller understanding of the depth of the child-father relationship, must frequently feel a sense of guilty separation from a father's full approval, but the true father is never conscious of any such separation. (1898.4)

## **MARRIAGE - THE MOST IDEAL OF ALL HUMAN RELATIONSHIPS**

Parents, children, relatives, and society all had conflicting interests in the marriage regulations. But in spite of all this, those races which exalted and practiced marriage naturally evolved to higher levels and survived in increased numbers. (915.6)

Society must not overlook the unenviable situation of those unfortunate men and women who fail to find a place in this new and improved social order, even when having done their best to co-operate with, and enter into, its requirements. Failure to gain mates in the social arena of competition may be due to insurmountable difficulties or multitudinous restrictions which the current mores have imposed. (927.5)

The real test of marriage, all down through the ages, has been that continuous intimacy which is inescapable in all family life. (928.7)

### **THE MASTER**

“Acquire the ability to listen with the ear of the spirit? I am teaching you as spiritual children in the spirit family of heaven, of which the fatherhead is an infinite and eternal spirit; allow me to use the earth family as an illustration of divine relationships.”

(1605.2)

## **THE PHENOMENON OF STIMULUS-RESPONSE**

Life is really a process which takes place between the organism (selfhood) and its environment. (1227.3) And every such process tends to create and establish organismal patterns of reaction to such an environment.

And all such directive patterns are highly influential in goal choosing. (1227.4)

It is through the mediation of mind that the self and the environment establish meaningful contact. The ability and willingness of the organism to make such significant contacts with environment (response to a drive) represents the attitude of the whole personality. (1227.5)

Personality cannot very well perform in isolation. Man is innately a social creature. He is dominated by the craving of belongingness. "No man lives unto himself." (1227.6)

But the concept of the personality as the meaning of the whole of the living and functioning creature means much more than the integration of relationships; it signifies the unification of all factors of reality as well as co-ordination of relationships. Relationships exist between two objects, but three or more objects eventuate a system, and such a system is much more than just an enlarged or complex relationship. This distinction is vital, for in a cosmic system the individual members are not connected with each other except in relation to the whole and through the individuality of the whole. (1227.7)

## **WOMAN AND THE DEVELOPING MORES**

In self-perpetuation woman is man's equal, but in the partnership of self-maintenance she labors at a decided disadvantage, and this handicap of enforced maternity can only be compensated by the enlightened mores of advancing civilization and by man's increasing sense of acquired fairness. (936.5)

The modern idea of sex equality is beautiful and worthy of an expanding civilization, but it is not found in nature. When might is right, man lords it over woman; when more justice, peace, and fairness prevail, she gradually emerges from slavery and obscurity. Woman's social position has generally varied inversely with the degree of militarism in any nation or age. (936.7)

Science, not religion, really emancipated woman; it was the modern factory which largely set her free from the confines of the home. Man's physical abilities became no longer a vital essential in the new maintenance mechanism; science so changed the conditions of living that man power was no longer so superior to woman power. (937.4)

Changes have tended toward woman's liberation from domestic slavery and she now enjoys a degree of personal liberty and sex determination that practically equals man's. Once a woman's value consisted in her food-producing ability, but invention and wealth have enabled her to create a new world in which to function - spheres of grace and charm. Thus has industry won its unconscious and unintended fight for woman's social and economic emancipation. (937.5)

In the ideals of pair marriage, woman has finally won recognition, dignity, independence, equality, and education. Will modern woman respond to this great achievement of social liberation with idleness, indifference, barrenness, and infidelity? (937.7)

## THE PARTNERSHIP OF MAN AND WOMAN

### Rights

Woman is man's equal partner in race reproduction, hence just as important in the unfolding of racial evolution; therefore has evolution increasingly worked toward the realization of women's rights.

But women's rights are by no means men's rights. Woman cannot thrive on man's rights any more than man can prosper on woman's rights. (938.1) Each sex has its own distinctive sphere of existence, together with its own rights within that sphere.

**If woman aspires literally to enjoy all of man's rights, then, sooner or later, pitiless and emotionless competition will certainly replace that chivalry and special consideration which many women now enjoy, and which they have so recently won from men. (938.2)**

### Nature

Civilization never can obliterate the behavior gulf between the sexes. From age to age the mores change, but instinct never. Innate maternal affection will never permit emancipated woman to become man's serious rival in industry. Forever each sex will remain supreme in its own domain, domains determined by biologic differentiation and by mental dissimilarity. (938.3)

Only socially will men and women compete on equal terms. (938.4)

Male and female are, practically regarded, two distinct varieties of the same species living in close and intimate association. Their viewpoints and entire life reactions are essentially different; they are wholly incapable of full and real comprehension of each other. Complete understanding between the sexes is not attainable. (938.7)

### Differences

Women seem to have more intuition than men, but they also appear to be somewhat less logical. Woman, however, has always been the moral standard-bearer and the spiritual leader of mankind. The hand that rocks the cradle still fraternizes with destiny. (938.8)

The differences of nature, reaction, viewpoint, and thinking between men and women, far from occasioning concern, should be regarded as highly beneficial to mankind, both individually and collectively. Such dual associations greatly multiply versatility and overcome inherent limitations. (938.9)

### Need

Men and women need each other in their spiritual as well as in their mortal careers. The differences in viewpoint between male and female persist even beyond the first life and throughout the local and superuniverse ascensions. Never will the creature metamorphose so far as to obliterate the personality trends - male and female.

**Always will these two basic variations of humankind continue to intrigue, stimulate, encourage, and assist each other. Always will they be mutually dependent on co-operation in the solution of perplexing universe problems and in the overcoming of manifold cosmic difficulties.**

(939.1)

## **RELIGION IN PERSONAL EXPERIENCE**

**There is no danger in religion's becoming more and more of a private matter  
- a personal experience -  
provided it does not lose its motivation for unselfish and loving social service. (1090.3)**

### **EACH ONE OF US IS UNIQUE**

Since personality is unique - no two mortals being alike - it inevitably follows that no two human beings can similarly interpret the leadings and urges of the spirit of divinity which lives within their minds. A group of mortals can experience spiritual unity, but they can never attain philosophic uniformity. In reality, every human being defines religion in the terms of his own experiential interpretation of the divine impulses emanating from the God spirit that indwells him. (1129.8)

While your religion is a matter of personal experience,  
it is most important that you should be exposed to the knowledge of a vast number  
of other religious experiences (the diverse interpretations of other and diverse mortals)  
to the end that you may prevent your religious life  
from becoming egocentric - circumscribed, selfish, and unsocial. (1130.2)

### **THE CURRENT SITUATION**

Amid the economic upheavals, the moral crosscurrents, and the sociologic rip tides of the cyclonic transitions of a scientific era, thousands upon thousands of men and women have become humanly dislocated. They are anxious, restless, fearful, uncertain, and unsettled. As never before in the world's history they need the consolation and stabilization of sound religion.

In the face of unprecedented scientific achievement and mechanical development,  
there is spiritual stagnation and philosophic chaos. (1090.2)

Modern science, particularly psychology, has weakened only those religions which are so largely dependent upon fear, superstition, and emotion. In the midst of the confusions of a rapidly changing environment mortal man needs the sustenance of a far-flung cosmic perspective. (1090.4)

### **THE TRANSFORMED INDIVIDUAL**

It is difficult to identify and analyze the factors of a religious experience. But it is not difficult to observe that such religious practitioners live and carry on as if already in the presence of the Eternal. Believers react to this temporal life as if immortality already were within their grasp. In the lives of such mortals there is a valid originality and a spontaneity of expression that forever segregate them from those of their fellows who have imbibed only the wisdom of the world.

Religionists seem to live in effective emancipation from harrying haste and the painful stress of the vicissitudes inherent in the temporal currents of time.

They exhibit a stabilization of personality and a tranquility of character. (1119.8)

No matter what upheavals may attend the social and economic growth of civilization, religion is genuine and worth while if it fosters in the individual an experience in which the sovereignty of truth, beauty, and goodness prevails, for such is the true spiritual concept of supreme reality. **And through love and worship this becomes meaningful as fellowship with man and sonship with God.** (1089.12)

## **BEYOND THE COMPREHENSION OF MIND**

Religious experience, being essentially spiritual, can never be fully understood by the material mind. (69.1) There really is a true and genuine inner voice. This spirit leading is distinct from the ethical prompting of human conscience. The feeling of religious assurance is more than an emotional feeling. The assurance of religion transcends the reason of the mind, even the logic of philosophy. Religion is faith, trust, and assurance.

(1104.3)

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.

**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.

(1782.4)

## **DAY TO DAY APPLICATION**

True religion is a meaningful way of living dynamically face to face with the commonplace realities of everyday life. It must not be standardized. (1089.11)

Religion inspires man to live courageously and joyfully on the face of the earth; it joins patience with passion, insight to zeal, sympathy with power, and ideals with energy.

(1093.1)

**Man can never wisely decide temporal issues  
or transcend the selfishness of personal interests  
unless he meditates in the presence of the sovereignty of God  
and reckons with the realities of divine meanings and spiritual values.**

(1093.2)

## **RELIGION IS DYNAMIC IN HUMAN EXPERIENCE**

One of the most amazing earmarks of religious living is that dynamic and sublime peace, that peace which passes all human understanding, that cosmic poise which betokens the absence of all doubt and turmoil. Such levels of spiritual stability are immune to disappointment. (1101.1) The experience of dynamic religious living transforms the mediocre individual into a personality of idealistic power. (1094.1)

Spiritual growth is mutually stimulated by intimate association with other religionists. Love supplies the soil for religious growth - an objective lure in the place of subjective gratification - yet it yields the supreme subjective satisfaction. (1094.2)

## **REAL EDUCATIONAL GROWTH IS VALUE BASED**

Give every developing child a chance to grow his own religious experience; do not force a ready-made adult experience upon him.

Remember, year-by-year progress through an established educational regime does not necessarily mean intellectual progress, much less spiritual growth. Real educational growth is indicated by enhancement of ideals, increased appreciation of values, new meanings of values, and augmented loyalty to supreme values. (1094.5)

## FACTORS IN PERSONAL RELIGIOUS EXPERIENCE

Religious experience is markedly influenced by physical health, inherited temperament and social environment. But these temporal conditions do not inhibit inner spiritual progress by a soul dedicated to the doing of the will of the Father in heaven. (1095.1)

Religion cannot be bestowed, received, loaned, learned, or lost. It is a personal experience which grows proportionally to the growing quest for final values. (1095.2)

One can develop a sort of conditioned spiritual reflex. Habits which favor religious growth embrace cultivated sensitivity to divine values, recognition of religious living in others, reflective meditation on cosmic meanings, worshipful problem solving, sharing one's spiritual life with one's fellows, avoidance of selfishness, refusal to presume on divine mercy, living as in the presence of God.

The factors of religious growth may be intentional, but the growth itself is unvaryingly unconscious. (1095.3)

It is an activity functioning in the superconscious levels of mortal mind. (1095.4)

## THE TRUE NATURE OF RELIGION

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. (1780.4)

Religion lives and prospers, then, not by sight and feeling, but rather by faith and insight. The highest religious experience is not dependent on prior acts of belief, tradition, and authority. Neither is religion the offspring of sublime feelings and purely mystical emotions. It is, rather, a profoundly deep and actual experience of spiritual communion with the spirit influences resident within the human mind. (1105.1)

When religion is wholly spiritual in motive, it makes all life more worth while, filling it with high purposes, dignifying it with transcendent values, inspiring it with superb motives, all the while comforting the human soul with a sublime and sustaining hope.

(1727.7)

## THE NEED FOR ACTION

There is no real religion apart from a highly active personality. Therefore do the more indolent of men often seek to escape the rigors of truly religious activities by a species of ingenious self-deception through resorting to a retreat to the false shelter of stereotyped religious doctrines and dogmas. But true religion is alive.

Intellectual crystallization of religious concepts is the equivalent of spiritual death.

(1120.4)

It is the mission of religion to prepare man for bravely, even heroically, facing the vicissitudes of life. True religion must act. Conduct will be the result of religion when man actually has it, or rather when religion is permitted truly to possess the man. Never will religion be content with mere thinking or unacting feeling. (1121.1)

***IT IS DYNAMIC!*** (1121.2)

**The religion of the spirit leaves you forever free  
to follow the truth wherever the leadings of the spirit may take you.** (1731.3)

## **PERSONAL LIBERTY**

Goals rather than creeds should unify religionists. Since true religion is a matter of personal spiritual experience, it is inevitable that each individual religionist must have his own and personal interpretation of the realization of that spiritual experience. (1091.6)

When a member of a social religious group has complied with the requirements of such a group, he should be encouraged to enjoy religious liberty in the full expression of his own personal interpretation of the truths of religious belief and the facts of religious experience. (1135.2)

## **SPIRITUAL LIBERTY**

The dual concept of the truth of the fatherhood of God and the correlated fact of the brotherhood of man would liberate man from the age-long bondage of animal fear and at the same time enrich human living with the following endowments of the new life of spiritual liberty:

1. The possession of new courage and augmented spiritual power.
2. New confidence and true consolation for all men, even for the poor.
3. A new standard of moral values, a resultant new order of human society.
4. It taught the pre-eminence of the spiritual compared with the material.
5. Spiritual attainment as the true goal of living.
6. Eternal realities were the result (reward) of righteous earthly striving.
7. Human salvation is the revelation of a far-reaching divine purpose.

(1859.11 - 15; 1860.1 - 3)

## **THE EXPERIENCE IS UNIQUE FOR EACH PERSON**

Religion is the revelation to man of his divine and eternal destiny. Religion is a purely personal and spiritual experience and must forever be distinguished from man's other high forms of thought, such as:

1. Man's logical attitude toward the things of material reality.
2. Man's aesthetic appreciation of beauty contrasted with ugliness.
3. Man's ethical recognition of social obligations and political duty.
4. Even man's sense of human morality is not, in and of itself, religious.

(2075.6 - 10)

When mind chooses a right moral judgment by an act of the free will, such a decision constitutes a religious experience. (1131.7)

There is a reality in religious experience that is proportional to the spiritual content, and such a reality is transcendent to reason, science, philosophy, wisdom, and all other human achievements. The convictions of such an experience are unassailable. (1142.3)

## **THE SOCIAL ASPECTS**

The social characteristics of a true religion consist in the fact that it invariably seeks to convert the individual and to transform the world. 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. (1781.1)

**Just now, our focalized concept of the Father,  
as held in our hearts, is that God is spirit;  
as conveyed to our fellows, that God is love. (1782.2)**

## RELIGION IN SOCIETY

**Modern man is confronted with the task of making more readjustments of human values in one generation than have been made in two thousand years. And this all influences the social attitude toward religion, for religion is a way of living as well as a technique of thinking. (1013.9)**

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### THE NATURE OF EVOLUTIONARY RELIGION

Cults are formed, not to discover truth, but rather to promulgate their creeds. (1005.3)  
A cult - a symbolism of rituals, slogans, or goals - will not function if it is too complex.  
No cult can survive if it retards moral growth and fails to foster spiritual progress. (966.5)

The power of any idea lies, not in its certainty or truth,  
but rather in the vividness of its human appeal. (1005.5)

Evolved religion commands respect because its followers believe it is The Truth. The cult resists development because real progress is certain to modify or destroy the cult itself. Therefore must revision always be forced upon it. (1006.1) Evolutionary religion must ever continue to be refined and ennobled by the continuous censorship of revealed religion and by the fiery furnace of genuine science. (1006.7)

### ITS EFFECT ON SOCIAL DEVELOPMENT

Religion enmothered much nonreligious culture: Sculpture originated in idol making, architecture in temple building, poetry in incantations, music in worship chants, drama in the acting for spirit guidance, and dancing in the seasonal worship festivals. (1006.3)

Religion has hampered industrial activities and economic development;  
it has been wasteful of labor and has squandered capital;  
it has not always been helpful to the family; it has not adequately fostered peace  
and good will; it has sometimes neglected education and retarded science;  
it has unduly impoverished life for the pretended enrichment of death.  
Nevertheless, it did maintain cultural ethics, civilized morality and social coherence.

(1006.4)

Conditions of living alter so rapidly that institutional modifications must be greatly accelerated, and religion must accordingly quicken its adaptation to this new and ever-changing social order. (1086.3) True religion must ever be, at one and the same time, the eternal foundation and the guiding star of all enduring civilizations. (1013.10)

### STABILITY IS REQUIRED DURING TIMES OF CHANGE

The paramount mission of religion as a social influence is to stabilize the ideals of mankind during these dangerous times of transition from one phase of civilization to another from one level of culture to another. (1086.6)

Religion has no new duties to perform, but it is urgently called upon to function as a wise guide and experienced counselor in all of these new and rapidly changing human situations. Society is becoming more mechanical, more compact, more complex, and more critically interdependent.

Religion must function to prevent these new and intimate interassociations from becoming mutually retrogressive or even destructive. (1087.1)

(1013.8) THINKING MEN AND WOMEN WANT RELIGION REDEFINED,  
AND THIS DEMAND WILL COMPEL RELIGION TO RE-EVALUATE ITSELF.

## **CHANGE IS ESSENTIAL**

Religion must not become organically involved in the secular work of social reconstruction and economic reorganization. But it must actively keep pace with all these advances in civilization by making clear-cut and vigorous restatements of its moral mandates and spiritual precepts. (1087.3)

Institutional religion cannot provide leadership in this impending world-wide social reconstruction and economic reorganization - it has unfortunately become more or less of an organic part of the social order and the economic system which is destined to undergo reconstruction. Only the real religion of personal spiritual experience can function helpfully and creatively in the present crisis of civilization. (1087.4)

Institutional religion has invariably lagged behind the slowly changing mores of the human races. (1128.2) **The religion of living experience finds no difficulty in keeping ahead of all these social developments and economic upheavals,** amid which it ever functions as a moral stabilizer, social guide, and spiritual pilot. (1088.1)

## **AVOIDING ADVERSE INFLUENCES**

Churches and all other religious groups should stand aloof from all secular activities. Religion can be kept free from unholy secular alliances only by:

1. A critically corrective philosophy.
2. Freedom from all social, economic, and political alliances.
3. Creative, comforting, and love-expanding fellowships.
4. Progressive enhancement of spiritual insight and the appreciation of cosmic values.
5. Prevention of fanaticism by the compensations of the scientific mental attitude.

(1092.5; 1089.1 - 6)

There is always the great danger that religion will become distorted and perverted into the pursuit of false goals, as when in times of war each contending nation prostitutes its religion into military propaganda.

(1088.9)

## **UNITY IS POSSIBLE**

Just as certainly as men share their religious beliefs, they create a religious group which eventually creates common goals. Someday religionists will get together and actually effect co-operation on the basis of unity of ideals and purposes rather than attempting to do so on the basis of psychological opinions and theological beliefs. (1091.6)

**Any religious belief which is effective in spiritualizing the believer is certain to have powerful repercussions in the social life of such a religionist.**

(1091.5)

There is not a religion that could not profitably study and assimilate the best of the truths contained in every other faith, for all contain truth. Religionists would do better to borrow the best in their neighbors' living spiritual faith rather than to denounce the worst in their lingering superstitions and outworn rituals. (1012.4)

Science lives by the mathematics of the mind; music expresses the tempo of the emotions.

Religion is the spiritual rhythm of the soul in time-space harmony with the higher and eternal melody measurements of Infinity. (2080.5)

## **WHAT IS RELIGIOUS LIVING?**

Religion is not a specific function of life; rather is it a mode of living. True religion is a wholehearted devotion to some reality which the religionist deems to be of supreme value to himself and for all mankind. And the outstanding characteristics of all religions are: unquestioning loyalty and wholehearted devotion to supreme values. (1100.3)

All live religions encourage human friendship, conserve morality, promote neighborhood welfare, and facilitate the spread of the essential gospel of their respective messages of eternal salvation. (1092.2)

But as religion becomes institutionalized, its power for good is curtailed, while the possibilities for evil are greatly multiplied. (1092.3)

While religion is exclusively a personal spiritual experience – knowing God as a Father – the corollary of this experience – knowing man as a brother – entails the adjustment of the self to other selves, and that involves the social or group aspect of religious life.

Religion is first an inner or personal adjustment, and then it becomes a matter of social service or group adjustment. (1090.10)

## **HALLMARKS OF RELIGIOUS LIVING**

Genuine religion takes nothing away from human existence, but it does add new meanings to all of life. It generates new types of enthusiasm, zeal, and courage. It may even engender the spirit of the crusader, which is more than dangerous if not controlled by spiritual insight and loyal devotion to commonplace social obligations. (1100.7)

In the midst of the confusions of a rapidly changing environment mortal man needs the sustenance of a far-flung cosmic perspective. (1092.6) The new loyalties of enlarged spiritual vision create new levels of love and devotion, of service and fellowship; and all this enhanced social outlook produces an enlarged consciousness of the Fatherhood of God and the brotherhood of man. (1101.3)

It is far better to have a religion without a church than a church without religion. (1092.1) The experience which is paramount is the feeling regarding moral values and social meanings, not the thinking regarding theologic dogmas or philosophic theories. (1132.4)

## **A BETTER SOCIETY IS CREATED**

Religion stands above science, art, philosophy, ethics, and morals, but not independent of them. They are all indissolubly interrelated in human experience, personal and social. Religion is man's supreme experience, but finite language makes it forever impossible for theology ever adequately to depict real religious experience. (2096.4)

Religion may permeate all four levels of the realization of values and the enjoyment of universe fellowship:

- the physical or material level of self-preservation;
- the social or emotional level of fellowship;
- the moral or duty level of reason;
- the spiritual level through divine worship. (68.5)

Moral power and spiritual energy are mighty forces which may be utilized in dealing with difficult social situations and in solving intricate economic problems. (1739.5)

## **RELIGION OF THE MIND VERSUS RELIGION OF THE SPIRIT**

The great difference between the religion of the mind and the religion of the spirit is that, while the former is upheld by ecclesiastical authority, the latter is wholly based on human experience. (1729.1)

Until the human race progresses to the level of a higher and more general recognition of the realities of spiritual experience, large numbers of men and women will continue to show a personal preference for those religions of authority which require only intellectual assent, in contrast to the religion of the spirit, which entails active participation of mind and soul in the faith adventure of grappling with the rigorous realities of progressive human experience. (1729.3)

The acceptance of the traditional religions of authority presents the easy way out for man's urge to seek satisfaction for the longings of his spiritual nature. The settled, crystallized, and established religions of authority afford a ready refuge to which the distraught soul of man may flee when harassed by fear and tormented by uncertainty. (1729.4)

And for a long time there will live on earth those timid, fearful, and hesitant individuals who will prefer thus to secure their religious consolations, even though, in so casting their lot with the religions of authority, they compromise the sovereignty of personality, debase the dignity of self-respect, and utterly surrender the right to participate in that most thrilling and inspiring of all possible human experiences:

the personal quest for truth,  
the exhilaration of facing the perils of intellectual discovery,  
the determination to explore the realities of personal religious experience,  
the victory of spiritual faith over intellectual doubt. (1729.5)

**The religion of the spirit means effort, struggle, conflict, faith, determination, love, loyalty, and progress. The religion of the mind - the theology of authority - requires little or none of these exertions from its formal believers. (1729.6)**

## **GUIDING PRINCIPLES FOR HUMANITY**

Every race of mankind has its own mental outlook upon human existence; therefore must the religion of the mind ever run true to these various racial viewpoints. Never can the religions of authority come to unification. Human unity and mortal brotherhood can be achieved only by and through the superendowment of the religion of the spirit - the religion of personal spiritual experience. (1732.1)

The religions of authority can only divide men and set them in conscientious array against each other; the religion of the spirit will progressively draw men together and cause them to become understandingly sympathetic with one another. The religions of authority require of men uniformity in belief, but this is impossible of realization in the present state of the world. The religion of the spirit requires only uniformity of insight, not uniformity of viewpoint and outlook. The religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. (1732.2)

But religious leaders are making a great mistake when they try to call modern man to spiritual battle with the trumpet blasts of the Middle Ages. Religion must provide itself with new and up-to-date slogans. Neither democracy nor any other political panacea will take the place of spiritual progress. (2077.6)

## SERVICE

**Service - purposeful service, not slavery - is productive of the highest satisfaction and is expressive of the divinest dignity.**

**Service - more service, increased service, difficult service, adventurous service, and at last divine and perfect service - is the goal of time and the destination of space. But ever will the play cycles of time alternate with the service cycles of progress. And after the service of time there follows the superservice of eternity. (316.4)**

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### THE MOTIVATION FOR SERVICE

Evolving religion requires that the individual should make some personal sacrifice for the good of his social group, should do something to make other people happier and better. Ultimately, religion is destined to become the service of God and of man. (1132.2)

The early evolutionary mind gives origin to a feeling of social duty and moral obligation derived chiefly from emotional fear. The more positive urge of social service and the idealism of altruism are derived from the direct impulse of the divine spirit indwelling the human mind. (1133.6) Contact, while often favored by devoted meditation, is more frequently facilitated by wholehearted and loving service in unselfish ministry to one's fellow creatures. (1000.2)

### THE DECISION TO SERVE

Material feelings, human emotions, lead directly to material actions, selfish acts. Religious insights, spiritual motivations, lead directly to religious actions, unselfish acts of social service and altruistic benevolence. (1121.5)

Those who make wholehearted moral decisions and unqualified spiritual choices are thus progressively identified with the indwelling and divine spirit, and thereby are they increasingly transformed into the values of eternal survival – unending progression of divine service. (1431.4)

Social service is the result of moral thinking and religious living. (68.7)  
He who would be greatest among you, let him become server of all. (647.5)

### THE DESIRE TO SERVE

Religious desire is the hunger quest for divine reality. Religious experience is the realization of the consciousness of having found God. And when a human being does find God, there is experienced within the soul of that being such an indescribable restlessness of triumph in discovery that he is impelled to seek loving service-contact with his less illuminated fellows, not to disclose that he has found God, but rather to allow the overflow of the welling-up of eternal goodness within his own soul to refresh and ennoble his fellows. Real religion leads to increased social service. (1121.6)

**When the feelings of service for your fellow men arise within your soul,**  
do not stifle them.

**When the emotions of love for your neighbor well up within your heart,**  
give expression to such urges of affection  
in intelligent ministry to the real needs of your fellows. (1745.1)

**Even when a cup of cold water is given to a thirsty soul,**  
the Father's messengers shall ever make record of such a service of love. (1764.3)

## **SOCIAL SERVICE IS NOT ENOUGH**

Man can, intellectually, deny God and yet be morally good, loyal, filial, honest, and even idealistic. But such an experience is devoid of survival values, God-knowingness and God-ascension. In such a mortal experience only social fruits are forthcoming, not spiritual. (1126.4) Religion is a living and dynamic experience of divinity attainment predicated on humanity service. (66.5)

God is not only the determiner of destiny; he is man's eternal destination.

All nonreligious human activities seek to bend the universe to the distorting service of self. The truly religious individual seeks to identify the self with the universe, and then to dedicate the activities of this unified self to the service of the universe family of fellow beings, human and superhuman. (67.1)

## **GO THE SECOND MILE**

It is not the first mile of compulsion, duty, or convention  
that will transform man and his world,  
but rather the second mile  
of free service and liberty-loving devotion that betokens,  
reaching forth to grasp his brother in love  
and sweep him on under spiritual guidance  
toward the higher and divine goal of mortal existence.  
But mankind languishes and stumbles along in moral darkness  
because there are so few genuine second-milers - to live and love and serve.  
(2084.5)

### **The second miler**

“Master, what should I do if a stranger forced me to carry his pack for a mile?”

“Do not sit down and sigh for relief while you berate the stranger under your breath. Righteousness comes not from such passive attitudes. If you can think of nothing more effectively positive to do, you can at least carry the pack a second mile. That will of a certainty challenge the unrighteous and ungodly stranger.”

(1770.7)

## **RETURNING GOOD FOR EVIL**

Forget not, the truly good is invariably more powerful than the most malignant evil.

The three ways of contending with, and resisting, evil:

To return evil for evil - the positive but unrighteous method.

To suffer evil without complaint and without resistance - the purely negative method.

To return good for evil, to become master of the situation, to overcome evil with good.

(1770.2; 1770.3 - 6)

The love call of the spiritual kingdom should prove to be the effective destroyer of the hate urge of the unbelieving and war-minded citizens of the earthly kingdoms. But these material-minded sons in darkness will never know of your spiritual light of truth unless you draw very near them with that unselfish social service which is the natural outgrowth of the bearing of the fruits of the spirit in the life experience of each individual believer. (1930.1)

Is altruism - service of one's fellows - desirable?  
Then must life experience provide for encountering situations of social inequality. (51.6)

### **THE MASTER'S ADVICE TO THE YOUNG MAN**

The ideal life is one of loving service rather than an existence of fearful apprehension.

(1206.2)

My friend! You may be surrounded with small enemies and be retarded by many obstacles, but the big things and the real things of this world and the universe are on your side. The sun rises every morning to salute you just as it does the most powerful and prosperous man on earth.

Look - you have a strong body and powerful muscles. You could do great things with your body if you would hasten off to where great things are waiting to be done. You are trying to run away from your unhappy self, but it cannot be done. You and your problems of living are real; you cannot escape them as long as you live.

Look again. Your mind is clear and capable. Your strong body has an intelligent mind to direct it. Set your mind at work to solve its problems; teach your intellect to work for you; refuse longer to be dominated by fear like an unthinking animal.

Your mind should be your courageous ally in the solution of your life problems rather than your being, as you have been, its abject fear-slave and the bond-servant of depression and defeat.

But most valuable of all, your potential of real achievement is the spirit which lives within you, and which will stimulate and inspire your mind to control itself and activate the body if you will release it from the fetters of fear, and thus enable your spiritual nature to begin your deliverance from the evils of inaction by the power-presence of living faith.

And then will this faith vanquish fear of men by the compelling presence of that new and all-dominating love of your fellows which will so soon fill your soul to overflowing because of the consciousness which has been born in your heart that you are a child of God. (1437.3)

This day, my son, you are to be reborn, re-established as a man of faith, courage, and devoted service to man, for God's sake.

And when you become so readjusted to life within yourself, you become likewise readjusted to the universe; and henceforth will your whole life become one of victorious accomplishment. Trouble will invigorate you; disappointment will spur you on; difficulties will challenge you; and obstacles will stimulate you.

Arise, young man! Say farewell to the life of cringing fear and fleeing cowardice. Hasten back to duty and live your life in the flesh as a son of God, a mortal dedicated to the ennobling service of man on earth and destined to the superb and eternal service of God in eternity. (1438.1)

The privilege of service immediately follows the discovery of trustworthiness. Nothing can stand between you and opportunity for increased service except your own untrustworthiness, your lack of capacity for appreciation of the solemnity of trust.

(316.3)

**THE MASTER - Restoring a lost child to his anxious mother**

“Most human beings are like the lost child. They spend much of their time crying in fear and suffering in sorrow when, in very truth, they are but a short distance from safety and security, even as this child was only a little way from home. And all those who know the way of truth and enjoy the assurance of knowing God should esteem it a privilege, not a duty, to offer guidance to their fellows in their efforts to find the satisfactions of living. Did we not supremely enjoy this ministry of restoring the child to his mother? So do those who lead men to God experience the supreme satisfaction of human service.” (1465.5)

**THE SPIRITUAL QUEST THROUGH SERVICE**

Inward and spiritual fellowship with God the Father so certainly and directly manifests itself as outward and loving service for man. The consciousness of being a member of the family of believers leads inevitably to the practice of the precepts of the family conduct, the service of one's brothers and sisters. (1862.6)

Man develops his character by unselfish service. He unfolds his moral nature in loving relations with his fellows. (1862.7) The attitude of unselfish service of man and intelligent worship of God should make all kingdom believers better world citizens. (1930.5)

This duty of man is expressed in two great privileges:

sincere worship of the infinite Creator, the Paradise Father,  
and loving service bestowed upon one's fellow men.

If you love your neighbor as you love yourself,  
you really know that you are a son of God. (1600.3)

As faith-enlightened and spirit-liberated sons, you face a double responsibility of duty to man and duty to God while you voluntarily assume a third and sacred obligation:

service to the brotherhood of God-knowing believers. (1930.2)

Prejudice is inseparably linked to selfishness.

Prejudice can be eliminated only by the abandonment of self-seeking  
and by substituting therefore 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.* (1774.5)

**THE MASTER – comments on service**

You can, through loving service, become God-revealing to your fellow men even as, by loving you and serving you, I have become God-revealing to you. I have lived among you as the Son of Man that you, and all other men, might know that you are all indeed the sons of God. Love all men as I have loved you; serve your fellow mortals as I have served you. (2053.1)

Those who are born of the spirit will immediately begin to show forth the fruits of the spirit in loving service to their fellow creatures. And the fruits of the divine spirit which are yielded in the lives of spirit-born and God-knowing mortals are: loving service, unselfish devotion, courageous loyalty, sincere fairness, enlightened honesty, undying hope, confiding trust, merciful ministry, unfailing goodness, forgiving tolerance, and enduring peace. (2054.3) *Seek perfection through service.* (1536.8)

## **SPIRIT**

**In the evolutionary cosmos, energy-matter is dominant except in personality, where spirit, through the mediation of mind, is striving for the mastery.  
Spirit is unchanging, and therefore,  
in all personality relations, it transcends both mind and matter. (140.10)**

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### **THE NATURE OF SPIRIT**

Spiritual forces unerringly seek and attain their own original levels. Having gone out from the Eternal, they are certain to return thereto, bringing with them all those children of time and space who have espoused the leading and teaching of the indwelling Spirit. (380.5)

There are three separate evidences of this spirit indwelling of the human mind:

- 1. Humanitarian fellowship - love.**
- 2. Interpretation of the universe - wisdom.**
- 3. Spiritual evaluation of life - worship. (2094.5 - 8)**

Spiritual life, like physical energy, is consumed.  
Spiritual effort results in relative spiritual exhaustion. (380.6)

The mind of man is human, mortal, but the spirit of man is divine, immortal. (1454.0)  
Mind and spirit, when fully united, are potential for the creation of superhuman values.  
(757.2)

### **SPIRIT AND MATERIAL DIVERSITY**

In every mortal there exists a dual nature: the inheritance of animal tendencies and the high urge of spirit endowment. They can hardly be harmonized and unified; but throughout your lifetime the combined Spirit ever ministers to assist you in subjecting the flesh more and more to the leading of the Spirit.

Even though you must live your material life through, even though you cannot escape the body and its necessities, nonetheless, in purpose and ideals you are empowered increasingly to subject the animal nature to the mastery of the Spirit. (381.3)

**Spiritualize your thinking.** (1223.5) There truly exists within you a conspiracy of spiritual forces, a confederation of divine powers, whose exclusive purpose is to effect your final deliverance from material bondage and finite handicaps. (381.3)

### **THE EFFECT ON THE INDIVIDUAL**

Separate the spiritual realities from the material, social, economic, and political problems of the age. Grow in spirit perception. (1605.2)

Divinely watered souls are all but independent of material environment as regards the joys of living and the satisfactions of earthly existence. They are spiritually illuminated and refreshed, morally strengthened and endowed. (381.2)

**The spiritual forward urge is the most powerful driving force present in this world.**  
(2063.2)

All physical poisons greatly retard the efforts to exalt the material mind, while the mental poisons of fear, anger, envy, jealousy, suspicion, and intolerance likewise tremendously interfere with the spiritual progress of the evolving soul. (1204.3)

## **EVIDENCE OF SPIRITUAL DEVELOPMENT**

Spiritual development depends, first, on the maintenance of a living spiritual connection with true spiritual forces and, second, on the continuous bearing of spiritual fruit: yielding the ministry to one's fellows of that which has been received from one's spiritual benefactors. (1095.5)

Spiritual growth is first an awakening to needs,  
next a discernment of meanings, and then a discovery of values.  
The evidence of true spiritual development  
consists in the exhibition of a human personality  
motivated by love, activated by unselfish ministry,  
and dominated by the wholehearted worship of the perfection ideals of divinity.  
And this entire experience constitutes the reality of religion  
as contrasted with mere theological beliefs. (1095.6)

Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to fellow beings. Spirituality enhances the ability to discover beauty in things, recognize truth in meanings, and discover goodness in values. (1096.1)

## **THE GOAL OF LIVING IS SPIRITUAL**

The goal of human self-realization should be spiritual, not material. The only realities worth striving for are divine, spiritual, and eternal. Mortal man is entitled to the enjoyment of physical pleasures and to the satisfaction of human affections. He is benefited by loyalty to human associations and temporal institutions. But these are not the eternal foundations upon which to build the immortal personality which must transcend space, vanquish time, and achieve the eternal destiny of divine perfection. (1096.3)

Spirit-born individuals are so remotivated in life that they can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively know that such catastrophes are but the redirecting cataclysms which wreck one's temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment. (1096.5)

***Spiritual greatness consists in an understanding love that is Godlike  
and not in an enjoyment of the exercise of material power for the exaltation of self.***

(1758.4)

## **THE INDWELLING SPIRIT**

These Monitors are wise and experienced manipulators of the spiritual potential of the human intellect. These tireless toilers are:

- consecrated to the future triumph of divine truth in your life everlasting;
- the watchful workers who pilot the God-conscious human mind away from the shoals of evil while expertly guiding the evolving soul of man toward the divine harbors of perfection on far-distant and eternal shores;
- loving leaders, your safe and sure guides through the dark and uncertain mazes of your short earthly career;
- the patient teachers who urge their subjects forward in progressive perfection;
- the careful custodians of the sublime values of creature character. (1203.4)
- delighted to contribute to your health, happiness, and true prosperity. (1204.1)

Love them more, co-operate with them more fully, cherish them more affectionately.

(1203.4)



## THE MASTER SPEAKS ON SPIRITUAL UNITY

“Master, how shall we learn to see alike and thereby enjoy more harmony among ourselves?”

“When did I teach you that you should all see alike? I have come into the world to proclaim spiritual liberty to the end that mortals may be empowered to live individual lives of originality and freedom before God. I do not desire that social harmony and fraternal peace shall be purchased by the sacrifice of free personality and spiritual originality. What I require of you is spirit unity - and that you can experience in the joy of your united dedication to the wholehearted doing of the will of my Father.

“You do not have to see alike or feel alike or even think alike in order spiritually to be alike. Spiritual unity is derived from the consciousness that each of you is indwelt, and increasingly dominated, by the spirit gift of the heavenly Father. (1591.6)

“And you may enjoy all of this profound spiritual unity in the very face of the utmost diversity of your individual attitudes of intellectual thinking, temperamental feeling, and social conduct. (1591.7)

“Your spirit unity implies two things, which always will be found to harmonize in the lives of individual believers:

First, you are possessed with a common motive for life service; you all desire above everything to do the will of the Father in heaven.

Second, you all have a common goal of existence; you all purpose to find the Father in heaven, thereby proving to the universe that you have become like him.” (1592.1)

### **Be born of the spirit**

When the wind blows, you hear the rustle of the leaves,  
but you do not see the wind - whence it comes or whither it goes.  
And so it is with everyone born of the spirit.

With the eyes of the flesh you can behold the manifestations of the spirit,  
but you cannot actually discern the spirit. (1602.4)

If you would be led by this spirit from above,  
very soon would you begin to see with the eyes of the spirit, and then,  
by the wholehearted choice of spirit guidance,  
would you be born of the spirit.

Your only purpose in living would be to do the will of your Father.  
And happily you would begin to bear in your daily life  
the abundant fruits of the spirit. (1602.6)

### **THE APPEAL TO THE SPIRIT**

The appeal to human feelings is transitory and utterly disappointing. The exclusive appeal to the intellect of man is likewise empty and barren. It is only by making your appeal to the spirit which lives within the human mind that you can hope to achieve lasting success and accomplish those marvelous transformations of human character. (1705.3)

*When you are blessed with spiritual vision, go forth to your work,  
dedicating your life to the cause of leading mankind to search for God  
and to seek eternal realities with the eye of spiritual faith.  
and not with the eyes of the material mind. (1960.1)*

## SUCCESS

**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.**

(1780.2)

### THE ETERNAL ADVENTURE

The great God makes direct contact with mortal man and gives a part of his infinite and eternal and incomprehensible self to live and dwell within him. God has embarked upon the eternal adventure with man. If you yield to the leadings of the spiritual forces in you and around you, you cannot fail to attain the high destiny established by a loving God as the universe goal of his ascendant creatures from the evolutionary worlds of space. (64.3)

Ascendant children of time have learned to feast upon uncertainty, to fatten upon disappointment, to enthuse over apparent defeat, to invigorate in the presence of difficulties, to exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable.

Long since, the battle cry of these pilgrims became:

“In liaison with God, nothing - absolutely nothing - is impossible.” (291.3)

### IT'S ALL ABOUT THE SEARCH FOR GOD

Sooner or later all universe personalities begin to realize that the final quest of eternity is the endless exploration of infinity, the never-ending voyage of discovery into the absoluteness of the First Source and Center. Sooner or later we all become aware that all creature growth is proportional to Father identification. We arrive at the understanding that living the will of God is the eternal passport to the endless possibility of infinity itself. Mortals will sometime realize that success in the quest of the Infinite is directly proportional to the achievement of Fatherlikeness. (1174.7)

Such a life is one predicated on truth, sensitive to beauty, and dominated by goodness.

Such a God-knowing person is inwardly illuminated by worship and outwardly devoted to the wholehearted service of the universal brotherhood of all personalities, a service ministry which is filled with mercy and motivated by love, while all these life qualities are unified in the evolving personality on ever-ascending levels of cosmic wisdom, self-realization, God-finding, and Father worship. (1175.1)

The entire scheme of universal creation and evolution on all experiencing levels is apparently a matter of the conversion of potentialities into actualities. (1261.3)

### TO SERVE IS TO SUCCEED

Religionists, as a group, must never concern themselves with anything but religion, albeit any one such religionist, as an individual citizen, may become the outstanding leader of some social, economic, or political reconstruction movement. (1089.7)

It is the business of religion to create, sustain, and inspire such a cosmic loyalty in the individual citizen as will direct him to the achievement of success in the advancement of all these difficult but desirable social services. (1089.8)

Social leadership is transformed by spiritual insight. (1089.10)

## SUCCESS REQUIRES SPIRITUAL EFFORT

**There are no royal roads, short cuts, or easy paths to Paradise.** (551.2)

The enlightened spiritual consciousness of civilized man is not concerned so much with some specific intellectual belief or with any one particular mode of living as with discovering the truth of living, the good and right technique of reacting to the ever-recurring situations of mortal existence. Moral consciousness is just a name applied to the human recognition and awareness of those ethical and emerging morontial values which duty demands that man shall abide by in the day-by-day control and guidance of conduct.

- If you fail, will you rise indomitably to try anew?
- If you succeed, will you maintain a well-balanced poise - a stabilized and spiritualized attitude - throughout every effort in the long struggle to break the fetters of material inertia, to attain the freedom of spirit existence? (1115.6)

The real rewards for noble living are spiritual prizes. (2056.9)

## THE SELF – ALL OUR OWN WORK

Man, in his spiritual domain, does have a free will. Mortal man is neither a helpless slave of the inflexible sovereignty of an all-powerful God nor the victim of the hopeless fatality of a mechanistic cosmic determinism. Man is most truly the architect of his own eternal destiny. (1134.8)

***You increase your burdens and decrease the likelihood of success  
by taking yourself too seriously.***

Nothing can take precedence over the work of your status sphere.

The work is important, the self is not.

When you feel important

You lose energy to the wear and tear of ego dignity  
so that there is little energy left to do the work.

Self-importance, not work-importance, exhausts immature creatures;  
it is the self element that exhausts, not the effort to achieve.

You can do important work if you do not become self-important;  
you can do several things as easily as one if you leave yourself out.

Variety is restful; monotony is what wears and exhausts. (555.5)

## THE MASTER AND THE ABSOLUTES OF HIGH ACHIEVEMENT

Faith, the ultimate of mortal universe attainment, provided for:

1. Salvation from material fetters in the personal realization of sonship with God.
2. Salvation from intellectual bondage. Man shall know the truth shall set him free.
3. Salvation from spiritual blindness. The service-discovery of spiritual reality and the ministry-revelation of the goodness of spirit values.
4. Salvation from incompleteness of self through the attainment of the spirit levels of the universe and through the eventual realization of the perfection of Paradise.
5. Salvation from self. Deliverance from the limitations of self-consciousness through the attainment of the cosmic levels of the Supreme mind.
6. Salvation from time. The achievement of an eternal life of unending progression in God-recognition and God-service.
7. Salvation from the finite. The perfected oneness with Deity. (1112.4 - 7; 1113.1 - 4)

## **SUCCESSFULLY RELATING TO OTHERS**

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 co-operation 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. (1774.1)

Forceful ambition, intelligent judgment, and seasoned wisdom are the essentials of material success. Leadership is dependent on natural ability, discretion, will power, and determination. Spiritual destiny is dependent on faith, love, and devotion to truth - hunger and thirst for righteousness - the wholehearted desire to find God and to be like him. (1739.2)

Intellectually, socially, and spiritually two moral creatures do not merely double their personal potentials of universe achievement by partnership technique; they more nearly quadruple their attainment and accomplishment possibilities. (494.10)

### **THE MASTER – Growing in wisdom and experience**

He has learned well to bear responsibility. He knows how to carry on in the face of disappointment. He bears up bravely when his plans are thwarted and his purposes temporarily defeated. He has learned how to be fair and just even in the face of injustice. He is learning how to adjust his ideals of spiritual living to the practical demands of earthly existence. He is learning how to plan for the achievement of a higher and distant goal of idealism while he toils earnestly for the attainment of a nearer and immediate goal of necessity. He is steadily acquiring the art of adjusting his aspirations to the commonplace demands of the human occasion.

He has very nearly mastered the technique of utilizing the energy of the spiritual drive to turn the mechanism of material achievement. He is slowly learning how to live the heavenly life while he continues on with the earthly existence. More and more he depends upon the ultimate guidance of his heavenly Father while he assumes the fatherly role of guiding and directing the children of his earth family. He is becoming experienced in the skillful wresting of victory from the very jaws of defeat; he is learning how to transform the difficulties of time into the triumphs of eternity. (1405.4)

### **DEALING WITH THE ANXIETY AND PRESSURE OF LIFE**

Anxiety was a natural state of the savage mind. When men and women fall victims to excessive anxiety, they are simply reverting to the natural estate of their far-distant ancestors; and when anxiety becomes actually painful, it inhibits activity and unfailingly institutes evolutionary changes and biologic adaptations. Pain and suffering are essential to progressive evolution. (951.3)

But man is not saved or ennobled by pressure. Spirit growth springs from within the evolving soul. Spiritual growth is greatest when the pressures of home, community, church, and state are least. (1135.1)

“Refrain from these men and let them alone,  
for if this counsel or this work is of men, it will be overthrown;  
but if it is of God, you will not be able to overthrow them,  
lest haply you be found even to be fighting against God.” (2067.5)

## **RECOGNIZE THE BENEFITS OF FAILURE**

Success may generate courage and promote confidence, but wisdom comes only from the experiences of adjustment to the results of one's failures. (1779.6)

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. Make no attempt to hide failure under deceptive smiles and beaming optimism. It sounds well always to claim success, but the end results are appalling. Such a technique leads directly to the creation of a world of unreality and to the inevitable crash of ultimate disillusionment. (1779.5)

How prone is man, when he is confronted with the failures of his own making, to put the blame upon others, oftentimes upon those who least deserve it! (1918.2)

Failure is simply an educational episode - a cultural experiment in the acquirement of wisdom - 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. (1780.1)

Sometimes your most disappointing disappointments have become your greatest blessings. Sometimes the planting of a seed necessitates its death, the death of your fondest hopes, before it can be reborn to bear the fruits of new life and new opportunity.

And from them you will learn to suffer less through sorrow and disappointment, first, by making fewer personal plans concerning other personalities, and then, by accepting your lot when you have faithfully performed your duty. (555.4)

## **LOVE IS THE ANSWER**

Some men's lives are too great and noble to descend to the low level of being merely successful. The animal must adapt itself to the environment, but the religious man transcends his environment and in this way escapes the limitations of the present material world through this insight of divine love.

This concept of love generates in the soul of man that superanimal effort to find truth, beauty, and goodness. And when he does find them, he is glorified in their embrace. He is consumed with the desire to live them, to do righteousness. (2096.8)

Those who aspire to greatness must learn to humble themselves. Relate yourself to every man as if you were in his place. Recompense injury with kindness. If you love people, they will draw near you - you will have no difficulty in winning them. (1452.2)

Religious insight possesses the power of turning defeat into higher desires and new determinations. Love is the highest motivation which man may utilize in his universe ascent. But love, divested of truth, beauty, and goodness, is only a sentiment, a philosophic distortion, a psychic illusion, a spiritual deception. (2096.5)

### **Conquer the world**

with unfailing forgiveness, matchless good will, and abounding love.  
Overcome evil with good, vanquish hate by love,  
destroy fear with a courageous and living faith in truth. (2064.3)

**THE MASTER AND THE ULTIMATE OF SUCCESSFUL LIVING**  
**the perfectly unified human personality**

**It is altogether possible for every mortal believer to develop a strong and unified personality. The unique feature of the Master's personality was not so much its perfection as its symmetry, its exquisite and balanced unification.**

The most effective presentation consists in following the example of the one who said, as he gestured toward the Master standing before his accusers, **“Behold the man!”**

The unfailing kindness touched the hearts of men, but his stalwart strength of character amazed his followers. He was truly sincere; there was nothing of the hypocrite in him. He was free from affectation; he was always so refreshingly genuine. He never stooped to pretense, and he never resorted to shamming.

He lived the truth, even as he taught it. He was the truth. He was constrained to proclaim saving truth to his generation, even though such sincerity sometimes caused pain. He was unquestioningly loyal to all truth.

The Master was so reasonable, so approachable. He was so practical in all his ministry, while all his plans were characterized by such sanctified common sense. He was so free from all freakish, erratic, and eccentric tendencies. He was never capricious, whimsical, or hysterical. In all his teaching and in everything he did there was always an exquisite discrimination associated with an extraordinary sense of propriety.

The Son of Man was always a well-poised personality. Even his enemies maintained a wholesome respect for him; they even feared his presence. He was surcharged with divine enthusiasm, but he never became fanatical. He was emotionally active but never flighty. He was imaginative but always practical.

He frankly faced the realities of life, but he was never dull or prosaic. He was courageous but never reckless; prudent but never cowardly. He was sympathetic but not sentimental; unique but not eccentric. He was pious but not sanctimonious. And he was so well-poised because he was so perfectly unified.

He was not bound by tradition or handicapped by enslavement to narrow conventionality. He spoke with undoubted confidence and taught with absolute authority. But his superb originality did not cause him to overlook the gems of truth in the teachings of his predecessors and contemporaries. And the most original of his teachings was the emphasis of love and mercy in the place of fear and sacrifice.

He was free from all narrow-mindedness. His sympathetic heart embraced all mankind, even a universe. Always his invitation was, “Whosoever will, let him come.”

“He trusted God.” As a man among men he most sublimely trusted the Father in heaven. He trusted his Father as a little child trusts his earthly parent. His faith was perfect but never presumptuous. He was immune to disappointment and impervious to persecution. He was untouched by apparent failure.

He loved men as brothers, at the same time recognizing how they differed in innate endowments and acquired qualities. “He went about doing good.”

An unusually cheerful person, he was not a blind and unreasoning optimist. His constant word of exhortation was, "Be of good cheer". He could maintain this confident attitude because of his unswerving trust in God and his unshakable confidence in man. He was always touchingly considerate of all men because he loved them and believed in them. Still he was always true to his convictions and magnificently firm in his devotion to the doing of his Father's will.

The Master was always generous. He never grew weary of saying, "It is more blessed to give than to receive". Said he, "Freely you have received, freely give". And yet, with all of his unbounded generosity, he was never wasteful or extravagant. He taught that you must believe to receive salvation. "For every one who seeks shall receive."

He was candid, but always kind. Said he, "If it were not so, I would have told you". He was frank, but always friendly. He was outspoken in his love for the sinner and in his hatred for sin. But throughout all this amazing frankness he was unerringly fair.

He controlled his enthusiasm; it never controlled him. He was unreservedly dedicated to "the Father's business." This divine enthusiasm led his unspiritual brethren to think he was beside himself, but the onlooking universe appraised him as the model of sanity and the pattern of supreme mortal devotion to the high standards of spiritual living. And his controlled enthusiasm was contagious; his associates were constrained to share his divine optimism.

This man was not a man of sorrows; he was a soul of gladness. Always was he saying, "Rejoice and be exceedingly glad". But when duty required, he was willing to walk courageously through the "valley of the shadow of death". He was gladsome but at the same time humble.

His courage was equaled only by his patience. When pressed to act prematurely, he would only reply, "My hour has not yet come". He was never in a hurry; his composure was sublime. But he was often indignant at evil, intolerant of sin.

He was often mightily moved to resist that which was inimical to the welfare of his children on earth. But his indignation against sin never led to anger at the sinner.

His courage was magnificent, but he was never foolhardy. His watchword was, "Fear not". His bravery was lofty and his courage often heroic. But his courage was linked with discretion and controlled by reason. It was courage born of faith, not the recklessness of blind presumption. He was truly brave but never audacious.

The Master was a pattern of reverence. He was even respectful of the faulty worship of his fellows. But this did not deter him from making attacks on religious traditions or assaulting errors of human belief. He was reverential of true holiness, and yet he could justly appeal to his fellows, saying, "Who among you convicts me of sin?"

He was gentle and unassuming in his personal life, and yet he was the perfected man of a universe. His associates called him Master unbidden.

He unifies life, ennobles character, and simplifies experience. He enters the human mind to elevate, transform, and transfigure it. (1101.5 - 7; 1102.1 - 9; 1103.2 - 6)

# TRUE SUCCESS

## PART 4

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### A general description of the topics

#### **THE FUTURE**

There will be an outpouring of love for God and amongst mankind. There will be high moral conduct of citizens and devoted family units. Spiritual idealism and enlightenment will shape the destiny of the planet.

Recognition will be given to people of ideals who advance representative government, science, philosophy, and culture. Peace can then ensue. A new social order based on mutual understanding and service will prevail. Leisure will be used for self improvement. We will return to a more simplified way of life.

Improvement in all of these aspects of living is dependent on spiritual transformation – the recognition of the reality of God who is love. New leaders will inspire this regeneration. Social, economic, and political reorganization will follow.

#### **THE GOLDEN RULE**

The highest interpretation of this ideal, its true cosmic meaning, is found in universal relationships and spiritual comprehension.

To a God knowing person, there is satisfaction in the true application of this rule. We act as citizens of a friendly universe and realize the love of God for we have discovered the joy of loving and serving our fellow mortals. And in so doing, we realize the value of self.

Love leads us to redefine and re-evaluate relationships. And love, the highest cosmic good, then expands to embrace other universal citizens in spirit-led living and loving.

#### **THE HARMONIOUS BALANCE**

The physical, intellectual, and spiritual domains of total creation are divinely integrated by one infinite mind. God and the spirit domains, in perfect co-ordination, lead us from material bonds to spiritual freedoms. At some future time, balanced energy circuits will be governed by mind. And spirit will dominate mind.

The faith drive of the emerging soul needs to be tempered with the wisdom gained from hard won experience. Consider the harmony of family love, personal honor, and social duty. And reflect on the harmonious co-ordination of knowledge, wisdom, and truth. This all culminates in the completeness of consciousness of God.

When the perfection and harmony of the human will is in accord with God's will, we become one with the creator. We are to be faithful to this divine trust in human freewill.

#### **TRUTH**

Living truth exists only in the totality of creation. As such, it is replete and uniform. There is no conflict. And this can be experienced in both our intellectual and spiritual natures.

The application of intellect to knowledge leads to a personal discovery of truth that allows us to meet the demands of daily life. When there is absolute clarity of truth, together with genuine faith, then spiritual light can be offered to those who languish in spiritual darkness.

Sincere believers do not fear the examination of their ideals. Beliefs mature into considered truths, where true knowledge is compatible. Truth grants the highest forms of beauty and human liberty. There is recognition of divinity and communion with God.

## **VALUES**

The virtuous life is innate in human personality. Yet we are free to make moral decisions, accept truths, and love unconditionally. Values resonate in the heart. They act independently of reason and logical proofs.

Loyalty is a truly impressive virtue. To labor without self interest for the welfare of others, is a hallmark of greatness. And that is a sign of Godlikeness. Spiritual values of truth, beauty, and goodness are known with the eye of faith. Life is meaningful when we expand our realization of these spiritual values. And these eventuate from spiritual experiences.

## **WEALTH**

Wise planning is essential to the acquisition of worldly prosperity. And wealth is then required to be administered wisely in regards to equity and the laws of justice.

Material wealth may enhance the material life but it knows not truth. And happiness does not result from its power. It is unfortunate when wealth misdirects the attention and affection from spiritual pursuits. Those who know faith, love, and contentment are truly wealthy. Debt, by contrast, is enslavement.

Today, the contest for wealth is disproportionate to our needs and causing stress. There is a resulting injustice in its distribution.

## **WISDOM**

We interpret the world through personal experience. Factual knowledge and true values so gained, are harmonized to create our reality and develop our wisdom. This high intellectual feat also incorporates a spiritual motivation and universal perspective. Better decisions are then made on the known past and probable future and become a forward plan of action. All the while, we are to exercise the art of living in the present, and wait upon time, for knowing the unfolding purpose of the Universal Father.

We need wise leadership to manage and protect our planet, for wisdom is superior to mere knowledge. And this wisdom enhances the gift of spiritual insight.

## **WORSHIP**

The erroneous worship of nature was originally based on fear and illusion. It eventually developed a spirit basis. And this spiritual communion is facilitated by: connection through mind relaxing meditation combined with spirit receptivity through spirit exertion.

Wisdom gained in reflective thinking, under the guidance of the indwelling spirit, encourages us to perform acts of greatness. And wisdom leads us to worship.

True worship, the sense of the presence of God, leads us to acknowledge the oneness of all humanity. For we increasingly become like the god we worship. Our inner being longs for such divine association.

## **YOU**

You are unique and irreplaceable. And you have the capacity to spiritually connect with God. And although he is a majestic and glorious presence, he is also a true and loving friend. Some distant day it will be possible to stand in the presence of God.

The love of adventure and discovery indicate that an eternal voyage stretches ahead. All ambitions will be fully realized in the ages to come. Infinite treasures await. Your truth capacity will draw others to you. Such outpouring of love signals faith in divine outcomes.

Be inspired. Reveal God in your daily life. The predominance of spirit led conduct shows self control which is true self mastery. The greatest discovery is the truth of the Fatherhood of God which is lovingly materializing the one family of mankind.

## THE FUTURE

**In the affairs of men's hearts the Universal Father may not always have his way. But in the conduct and destiny of a planet the divine plan prevails; the eternal purpose of wisdom and love triumphs. (51.2)**

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### THE ADVANCE OF MANKIND

Man, the savage, was helpless before the onslaughts of natural forces, was slavish before the cruel mastery of his own inner fears. Semicivilized man is beginning to unlock the storehouse of the secrets of the natural realms, and his science is slowly but effectively destroying his superstitions while at the same time providing a new and enlarged factual basis for the comprehension of the meanings of philosophy and the values of true spiritual experience. Man, the civilized, will someday achieve relative mastery of the physical forces of his planet:

the love of God in his heart will be effectively outpoured as love for his fellow men, while the values of human existence will be nearing the limits of mortal capacity.

(1306.3)

### INTERGENERATIONAL IDEALS

The ideals of one generation carve out the channels of destiny for immediate posterity. The quality of the social torchbearers will determine whether civilization goes forward or backward. Homes, churches, and schools of one generation predetermine the character trend of the succeeding generation. The moral and spiritual momentum of a race or a nation largely determines the cultural velocity of that civilization. (909.7)

Ideals elevate the source of the social stream. The driving power of even the most material aspects of a cultural civilization is resident in the least material of society's achievements. Intelligence may control the mechanism of civilization, wisdom may direct it, but spiritual idealism is the energy which really uplifts and advances human culture from one level of attainment to another. (909.8)

Inner creativity contributes to ennoblement of character through personality integration and selfhood unification. It is forever true:  
The past is unchangeable; only the future can be changed  
by the ministry of the present creativity of the inner self. (1221.1)

### THE WORLD OF THE FUTURE

There is a gradual lessening of governmental supervision. True self-government is beginning to function; fewer and fewer restrictive laws are necessary. The military branches of national resistance are passing away; the era of international harmony is really arriving. There are many nations, mostly determined by land distribution, but only one race, one language, and one religion. Mortal affairs are almost, but not quite, utopian. This truly is a great and glorious age! (597.1)

The greatest ambition of the wisest and noblest of citizens is to gain civil recognition, to be elected or appointed to some position of governmental trust, and such governments confer their highest honors of recognition for service upon their civil and social servants. Honors are next bestowed in the order named upon philosophers, educators, scientists, industrialists, and militarists. Parents are duly rewarded by the excellency of their children, and purely religious leaders, being ambassadors of a spiritual kingdom, receive their real rewards in another world. (803.12)

## **A SOCIAL ORDER OF LOVE AND SERVICE**

It is indeed a new experience for evolutionary creatures to participate in social activities which are predicated neither on personal aggrandizement nor on self-seeking conquest. A new social order is being introduced, one based on the understanding sympathy of mutual appreciation, the unselfish love of mutual service, and the overmastering motivation of the realization of a common and supreme destiny. (536.4)

This is an age characterized by the world-wide pursuit of moral culture and spiritual truth. The mortal passion of this dispensation is the penetration of cosmic reality and communion with spiritual reality. The joy of living takes on new color, and the reactions of life are exalted to heavenly heights of tone and timbre. (596.1)

## **THE HOME LIFE**

As worlds advance in the settled status of light and life, society becomes increasingly peaceful. The individual, while no less independent and devoted to his family, has become more altruistic and fraternal. (630.4)

These people regard the home as the basic institution of their civilization. It is expected that the most valuable part of a child's education and character training will be secured from his parents and at home, and fathers devote almost as much attention to child culture as do mothers. 811:4 Attendance of parents, both fathers and mothers, at the parental schools of child culture is compulsory. (811.2)

Such refined peoples well know how to utilize leisure  
for self-improvement and planetary advancement. (595.0)

### **The realization of social brotherhood depends much on the achievement of the following personal transformations and planetary adjustments:**

**1. Social fraternity.** Multiplication of international and interracial social contacts and fraternal associations through travel, commerce, and competitive play. Development of a common language and the multiplication of multilinguists. The racial and national interchange of students, teachers, industrialists, and religious philosophers.

**2. Intellectual cross-fertilization.** There must occur an exchange of national and racial literature. Each race must become familiar with the thought of all races; each nation must know the feelings of all nations. Ignorance breeds suspicion, and suspicion is incompatible with the essential attitude of sympathy and love.

**3. Ethical awakening.** Only ethical consciousness can unmask the immorality of human intolerance and the sinfulness of fratricidal strife. Only a moral conscience can condemn the evils of national envy and racial jealousy. Only moral beings will ever seek for that spiritual insight which is essential to living the golden rule.

**4. Political wisdom.** Emotional maturity is essential to self-control. Only emotional maturity will insure the substitution of international techniques of civilized adjudication for the barbarous arbitrament of war. Wise statesmen will sometime work for the welfare of humanity even while they strive to promote the interest of their national or racial groups. Selfish political sagacity is ultimately suicidal – destructive of all those enduring qualities which insure planetary group survival.

**5. Spiritual insight.** The quickest way to realize the brotherhood of man is to effect the spiritual transformation of present-day humanity. Mutual understanding and fraternal love are transcendent civilizers and mighty factors in the world-wide realization of the brotherhood of man. (597.3 - 6; 598.1 - 2)

## **CURRENT RELIGION NEEDS TO PROGRESS**

Do not overlook the value of your spiritual heritage, the river of truth running down through the centuries, even to the barren times of a materialistic and secular age. In all your worthy efforts to rid yourselves of the superstitious creeds of past ages, make sure that you hold fast the eternal truth. But be patient! (2082.6)

A new and fuller revelation is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. (2082.7)

Religion does need new leaders, spiritual men and women. The spiritual renaissance must await the coming of these new teachers who will be exclusively devoted to the spiritual regeneration of men. And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world. (2082.9)

### **Uncertainty is the secret of contented continuity.**

When ignorance is essential to success,  
it would be a colossal blunder for the creature to know the future.  
Heighten man's taste for the sweetness of uncertainty,  
for the romance and charm of the indefinite and unknown future. (438.2)

## **THE FUTURE OF RELIGION**

No social system or political regime which denies the reality of God can contribute in any constructive and lasting manner to the advancement of human civilization. (2084.7)

The praiseworthy desire to preserve traditions of past achievement often leads to the defense of outgrown systems of worship. The well-meant desire to foster ancient thought systems effectually prevents the sponsoring of new and adequate means and methods designed to satisfy the spiritual longings of the expanding and advancing minds of modern men. (2085.0)

The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And this brotherhood is destined to become a living organism in contrast to an institutionalized social organization. (2085.3)

## **WORLD PEACE IS NOT A FOLORN HOPE**

As the number of truly sovereign nations (great powers) decreases, so do both opportunity and need for mankind government increase. When there are only a few really sovereign (great) powers, either they must embark on the life and death struggle for national (imperial) supremacy, or else, by voluntary surrender of certain prerogatives of sovereignty, they must create the essential nucleus of supernational power which will serve as the beginning of the real sovereignty of all mankind. (1489.2)

Peace will not come until every so-called sovereign nation surrenders its power to make war into the hands of a representative government of all mankind.

Political sovereignty is innate with the peoples of the world. They have the right and the power to make such a government SOVEREIGN; and when such a **representative or democratic world power** controls the world's land, air, and naval forces, peace on earth and good will among men can prevail - but not until then. (1489.3)

### **New revelation of truth must develop a new and appropriate symbolism**

Modern man must find some adequate symbolism for his new and expanding ideas, ideals, and loyalties. This enhanced symbol must arise out of religious living, spiritual experience. And this higher symbolism of a higher civilization must be predicated on the concept of the Fatherhood of God and be pregnant with the mighty ideal of the brotherhood of man. (966.1)

A cult - a symbolism of rituals, slogans, or goals - will not function if it is too complex. No cult can survive if it retards moral growth and fails to foster spiritual progress. The cult is the skeletal structure around which grows the living and dynamic body of personal spiritual experience - true religion. (966.5)

The old cults were too egocentric; the new must be the outgrowth of applied love. The new cult must, like the old, foster sentiment, satisfy emotion, and promote loyalty.

But it must do more: It must facilitate spiritual progress, enhance cosmic meanings, augment moral values, encourage social development, and stimulate a high type of personal religious living. The new cult must provide supreme goals of living which are both temporal and eternal - social and spiritual. (966.2)

No cult can endure and contribute to the progress of social civilization and individual spiritual attainment unless it is based on the biologic, sociologic, and religious significance of the home. (966.3)

### **THE FAR DISTANT GOLDEN AGE**

Throughout this glorious age the chief pursuit of the ever-advancing mortals is the quest for a better understanding and a fuller realization of the comprehensible elements of Deity - truth, beauty, and goodness. This represents man's effort to discern God in mind, matter, and spirit. And as the mortal pursues this quest, he finds himself increasingly absorbed in the experiential study of philosophy, cosmology, and divinity. (646.3)

Man finding God and God finding man - the creature becoming perfect as is the Creator - that is the supernal achievement of the supremely beautiful, the attainment of the apex of cosmic art. (646.4) Hence materialism, atheism, is the maximation of ugliness, the climax of the finite antithesis of the beautiful. (646.5)

As this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: intellectual peace, social progress, moral satisfaction, spiritual joy, and cosmic wisdom.

The advanced mortals have learned that love is the greatest thing in the universe - and they know that God is love. (648.3)

### **LIFE BECOMES SIMPLE ONCE AGAIN**

Society begins to return to more simplified forms of living.

The complex nature of an advancing civilization is running its course.

This is the age of the flowering of art, music, and higher learning. The physical sciences have already reached their height of development. This age witnesses the fullness of a great religious awakening, a world-wide spiritual enlightenment.

(595.3)

## **THE GOLDEN RULE**

**Do to others that which you desire others to do to you. (1650.4)**

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### **ORIGINS**

This idea-ideal of doing good to others - the impulse to deny the ego something for the benefit of one's neighbor - is very circumscribed at first.

Primitive man regards as neighbor only those very close to him, those who treat him neighborly.

As religious civilization advances, one's neighbor expands in concept to embrace the clan, the tribe, the nation.

And then the whole of humanity, even that we should love our enemies.

And there is something inside of every normal human being that tells him this teaching is moral - right.

Even those who practice this ideal least, admit that it is right in theory. (1133.7)

The worship of insects and other animals was promoted by a later misinterpretation of the golden rule - doing to others (every form of life) as you would be done by. (946.6)

### **THE HIGHEST INTERPRETATION**

Only ethical consciousness can unmask the immorality of human intolerance and the sinfulness of fratricidal strife. Only a moral conscience can condemn the evils of national envy and racial jealousy. Only moral beings will ever seek for that spiritual insight which is essential to living the golden rule. (597.6)

In the lives of moral beings, the golden rule becomes the wise center and circumference of all their philosophy:

1. Some persons discern and interpret the golden rule as a purely intellectual affirmation of human fraternity.
2. Others experience this expression of human relationship as an emotional gratification of the tender feelings of the human personality.
3. Another mortal recognizes this same golden rule as the yardstick for measuring all social relations, the standard of social conduct.
4. Still others look upon it as the highest concept of moral obligation as regards all fraternal relationships. (1950.1)

The truest interpretation of the golden rule consists in the consciousness of the spirit of the truth of the enduring and living reality of such a divine declaration.

The true cosmic meaning of this rule of universal relationship is revealed only in its spiritual realization.

And when such spirit-led mortals realize the true meaning of this golden rule, they are filled to overflowing with the assurance of citizenship in a friendly universe.

and their ideals of spirit reality are satisfied only when they love their fellows, and that is the reality of the realization of the love of God. (1950.3)

### **THE MASTER**

He taught men to place a high value upon themselves in time and in eternity. He was willing to spend himself in the unremitting service of humankind. And it was this infinite worth of the finite that made the golden rule a vital factor in his religion.

(2093.4)

## STEPS TO TAKE

There is a great reward of personal satisfaction  
in being first just, next fair, then patient, then kind.  
And then, on that foundation, if you choose and have it in your heart,  
you can take the next step and really show mercy.

But you cannot exhibit mercy in and of itself.  
These steps must be traversed; otherwise there can be no genuine mercy.

There may be patronage, condescension, or charity - even pity - but not mercy.  
True mercy comes only as the beautiful climax to  
group understanding, mutual appreciation, fraternal fellowship,  
spiritual communion, and divine harmony. (315.1)

## OTHER THINGS WE CAN DO

Manifest fatherly love rather than brotherly love. Brotherly love would love your neighbor  
as you love yourself. That would be adequate fulfillment of the golden rule. (1573.3)

Overthrow error and overcome evil by the love of the living truth.  
In all your relations with men do good for evil.  
Poor men and rich men are brothers. God is their Father.  
The evil you would not have done you, do not to others. (1443.3)

The morality of any act is determined by the individual's motive. The golden rule demands  
active social contact. (1585.3) Practical political, social, or economic value is the natural  
outworking of this inner experience of the soul as it manifests the fruits of the spirit in the  
spontaneous daily ministry of genuine personal religious experience. (1585.4)

Do not forcibly resist injustice; put not your trust in the arm of the flesh.  
If your neighbor smites you on the right cheek, turn to him the other also.  
Be willing to suffer injustice rather than to go to law among yourselves.  
In kindness and with mercy minister to all who are in distress and in need. (1571.1)

## ABOUT THE SELF

The attempt to secure equal good for the self and for the greatest number of other selves  
presents a problem which cannot always be satisfactorily resolved in a time-space frame.  
(1134.4) The self has rights as well as one's neighbors. (1134.2)

Self is man's invincible foe, and self is manifested as man's four greatest passions: anger,  
pride, deceit, and greed. Man's greatest victory is the conquest of himself.  
(1451.0)

When man looks to God for forgiveness, and when he makes bold to enjoy such liberty, he  
is thereby delivered from fear. Man should journey through life treating his fellow  
creatures as he would like to be treated.

**You may always labor to persuade men's minds,  
but you must never dare to compel them.  
You must not forget the great law of human fairness:  
Whatsoever you would that men should do to you,  
do even so to them. (1931.3)**

**The differing levels of meaning**  
**attached to this rule of living, this admonition to**  
**“do to others that which you desire others to do to you”.**

**1. The level of the flesh.**

A purely selfish and lustful interpretation.

**2. The level of the feelings.**

This plane is one level higher than that of the flesh and implies that sympathy and pity would enhance one's interpretation of this rule of living.

**3. The level of mind.**

Now come into action the reason of mind and the intelligence of experience. Good judgment dictates that such a rule of living should be interpreted in consonance with the highest idealism embodied in the nobility of profound self-respect.

**4. The level of brotherly love.**

Still higher is discovered the level of unselfish devotion to the welfare of one's fellows. On this higher plane of wholehearted social service growing out of the consciousness of the fatherhood of God and the consequent recognition of the brotherhood of man, there is discovered a new and far more beautiful interpretation of this basic rule of life.

**5. The moral level.**

Interpretation as you would imagine a high-minded, idealistic, wise, and impartial third person would so view and interpret such an injunction as applied to your personal problems of adjustment to your life situations.

**6. The spiritual level.**

And then last, but greatest of all, we attain the level of spirit insight and spiritual interpretation which impels us to recognize in this rule of life the divine command to treat all men as we conceive God would treat them. That is the universe ideal of human relationships. And this is your attitude toward all such problems when your supreme desire is ever to do the Father's will. (1650.4 - 7; 1651.1 - 3)

**This golden rule takes on living qualities of spiritual realization  
on those higher levels of interpretation. (1950.2)**

**THE GOLDEN RULE AND NONRESISTANCE TO EVIL**

This same philosophy must be perceived before you can hope adequately to understand the teaching and practice of nonresistance to evil. The Master's teaching is basically a spiritual pronouncement. Even the material implications of his philosophy cannot be helpfully considered apart from their spiritual correlations. (1950.4)

**And so must we clearly recognize**

that neither the golden rule nor the teaching of nonresistance can ever be properly understood as dogmas or precepts.

They can only be comprehended by living them, by realizing their meanings in the loving contact of one human being with another. (1950.6)

## **POWER AND FAIRNESS**

There is no error greater than that species of self-deception which leads intelligent beings to crave the exercise of power over other beings for the purpose of depriving these persons of their natural liberties.

The golden rule of human fairness cries out against all such fraud, unfairness, selfishness, and unrighteousness. Only true and genuine liberty is compatible with the reign of love and the ministry of mercy. (614.3)

The golden rule, when divested of the superhuman insight of the Spirit of Truth, becomes nothing more than a rule of high ethical conduct. The golden rule, when literally interpreted, may become the instrument of great offense to one's fellows. Without a spiritual discernment of the golden rule of wisdom you might reason that, since you are desirous that all men speak the full and frank truth of their minds to you, you should therefore fully and frankly speak the full thought of your mind to your fellow beings. Such an unspiritual interpretation of the golden rule might result in untold unhappiness and no end of sorrow. (1949.7)

## **ETHICAL BEHAVIOR**

When mortals learn to think and begin to profit by experience, they become philosophical - they start out to reason within themselves and to exercise discriminative judgment. Wise moral beings are capable of establishing human brotherhood on such a progressing world. Ethical and moral beings can learn how to live in accordance with the golden rule. (577.3)

The appearance of genuine brotherhood signifies that a social order has arrived in which all men delight in bearing one another's burdens; they actually desire to practice the golden rule. But such an ideal society cannot be realized when either the weak or the wicked lie in wait to take unfair and unholy advantage of those who are chiefly actuated by devotion to the service of truth, beauty, and goodness. (804.16)

## **THE MASTER**

“I say to you: Love your enemies, do good to those who hate you,  
bless those who curse you, and pray for those who spitefully use you.  
And whatsoever you believe that I would do to men, do you also to them. (1571.2)  
Your Father in heaven makes the sun to shine on the evil as well as upon the good;  
likewise he sends rain on the just and the unjust.” (1571.3)

## **LOVE CHANGES ALL**

Love, unselfishness, must undergo a constant and living readaptative interpretation of relationships in accordance with the leading of the Spirit of Truth. Love must grasp the ever-changing and enlarging concepts of the highest cosmic good of the individual who is loved.

And then love goes on to strike this same attitude concerning all other individuals who could possibly be influenced by the growing and living relationship of one spirit-led mortal's love for other citizens of the universe.

And this entire living adaptation of love must be effected in the light of both the environment of present evil and the eternal goal of the perfection of divine destiny.

(1950.5)

## THE HARMONIOUS BALANCE

**Maintain a well-balanced poise - a stabilized and spiritualized attitude – throughout every effort in the long struggle to break the fetters of material inertia, to attain the freedom of spirit existence. (555.3)**

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### THE UNITED SPIRITUAL MINISTRATION TO MANKIND

God is unity. Deity is universally co-ordinated. The universe of universes is one vast integrated mechanism which is absolutely controlled by one infinite mind. The physical, intellectual, and spiritual domains of universal creation are divinely correlated. The perfect and imperfect are truly interrelated, and therefore may the finite evolutionary creature ascend to Paradise in obedience to the Universal Father's mandate: **“Be you perfect, even as I am perfect.”** (637:1)

These divine spirits which work for man's uplifting and spiritualization all act in unison and in perfect co-operation. They are as one in the spiritual operation of the plans of mortal ascension and perfection attainment. (100.7)

The potentials and the actuals of the cosmos are eternally harmonized by the spirit. (1033.6)

The physical or material creation is not infinite, but it is perfectly co-ordinated. (637.3)

### A COSMIC TECHNIQUE OF SELF-REVELATION.

These three basic factors in reflective thinking may be unified and co-ordinated in personality development, or they may become disproportionate and virtually unrelated:

1. Matter-energy is recognized by the mathematical logic of the senses.
2. Mind-reason intuitively knows its moral duty.
3. Spirit-faith (worship) is the religion of the reality of spiritual experience.

When they become unified, they produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine religious experience. (192.6)

It is the purpose of education to develop and sharpen these innate endowments of the human mind; of civilization to express them; of life experience to realize them; of religion to ennoble them; and of personality to unify them. (192.7)

#### **Revelation does synthesize**

the apparently divergent sciences of nature and the theology of religion into a consistent and logical universe philosophy, a co-ordinated and unbroken explanation of both science and religion, thus creating a harmony of mind and satisfaction of spirit which answers in human experience those questionings of the mortal mind which craves to know how the Infinite works out his will and plans in matter, with minds, and on spirit. (1106.0)

Circle by circle your intellectual decisions, moral choosings, and spiritual development add to the ability of the Adjuster to function in your mind.

Circle by circle you thereby ascend from the lower stages of Adjuster association and mind attunement, so that the Adjuster is increasingly enabled to register his picturizations of destiny with augmenting vividness and conviction upon the evolving consciousness of this God-seeking mind-soul. (1209.5)

### **TRUTH BEAUTY AND GOODNESS;**

The unity of truth, beauty, and goodness can only be realized in the spiritual experience of the God-knowing personality. Truth, beauty, and goodness are divine realities.

(2095.8, 43.3)

Health, sanity, and happiness are integrations of truth, beauty, and goodness as they are blended in human experience. Such levels of efficient living come about through the unification of energy systems, idea systems, and spirit systems. (43.4)

Expressions of the divine urge within the evolving creature may be intellectually true, emotionally beautiful, and spiritually good; but the real soul of expression is absent unless these realities of truth, meanings of beauty, and values of goodness are unified in the life experience of the artisan, the scientist, or the philosopher. (507.4)

Even truth, beauty, and goodness - man's intellectual approach to the universe of mind, matter, and spirit - must be combined into one unified concept of a divine and supreme ideal. (647.6) These divine qualities are perfectly and absolutely unified in God. (507.5)

### **THE MASTER – harmonious association and co-ordination**

Always did the Master co-ordinate the faith of the soul with the wisdom-appraisals of seasoned experience. Personal faith, spiritual hope, and moral devotion were always correlated in a matchless religious unity of harmonious association with the keen realization of the reality and sacredness of all human loyalties –

personal honor, family love, religious obligation, social duty, and economic necessity. (2088.2)

The teachings fully embraced a harmonious co-ordination of knowledge, wisdom, faith, truth, and love as completely and simultaneously to provide –  
temporal tranquility, intellectual certainty, moral enlightenment, philosophic stability, ethical sensitivity,

God-consciousness, and the positive assurance of personal survival. (1112.4)

### **RELIGIOUS EXPERIENCE**

There is a reality in religious experience that is proportional to the spiritual content, and such a reality is transcendent to reason, science, philosophy, wisdom, and all other human achievements. (1142.3)

Personal, spiritual religious experience is an efficient solvent for most mortal difficulties; it is an effective sorter, evaluator, and adjuster of all human problems. Religion does not remove or destroy human troubles, but it does dissolve, absorb, illuminate, and transcend them. True religion unifies the personality for effective adjustment to all mortal requirements. (2093.6)

### **RELIGIOUS LIVING**

Just as certainly as men share their religious beliefs, they create a religious group which eventually creates common goals. Someday religionists will get together and actually effect co-operation on the basis of unity of ideals and purposes rather than attempting to do so on the basis of psychological opinions and theological beliefs. (1091.6)

The great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE. Health, mental efficiency, and happiness arise from the unification of physical systems, mind systems, and spirit systems. (1097.7)

## **THE HUMAN PARADOX – THE FINITE LIFE AND INFINITE LAW**

Many of the temporal troubles of mortal man grow out of his twofold relation to the cosmos. Man is a part of nature - he exists in nature - and yet he is able to transcend nature. Man is finite, but he is indwelt by a spark of infinity. Such a dual situation not only provides the potential for evil but also engenders many social and moral situations fraught with much uncertainty and not a little anxiety. (1221.8)

The spirit can dominate mind; so mind can control energy. Creature mind does not inherently control energy; that is a Deity prerogative. But creature mind can and does manipulate energy just in so far as it has become master of the energy secrets of the physical universe. (1222.3)

Science is the source of facts, and mind cannot operate without facts. They are the building blocks in the construction of wisdom which are cemented together by life experience. Man can find the love of God without facts,  
and man can discover the laws of God without love.

**But:** man can never begin to appreciate the infinite symmetry, the supernal harmony, the exquisite repleteness of the all-inclusive nature of the First Source and Center until he has found divine law and divine love and has experientially unified these in his own evolving cosmic philosophy. (1222.5)

It is believed that, in the ages to come, the possibilities for disharmony, maladjustment, and misadaptation will be eventually exhausted in the superuniverses.

The energy circuits will be in perfect balance and in complete subjugation to mind, while spirit, in the presence of personality, will have achieved the dominance of mind.

(1292.7)

## **EVENTUAL MASTERY**

Much that takes place on an evolving world is rather hard for mortal man to understand - natural law is so often apparently cruel, heartless, and indifferent to all that is true, beautiful, and good in human comprehension. But as humanity progresses in planetary development, this viewpoint is modified by the following factors: (1306.1)

1. Man's augmenting vision. His increased understanding of the world in which he lives; his enlarging capacity for the comprehension of the material facts of time, the meaningful ideas of thought, and the valuable ideals of spiritual insight. As long as men measure only by the yardstick of the things of a physical nature, they can never hope to find unity in time and space. (1306.2)

2. Man's increasing control. Man, the civilized, will someday achieve relative mastery of the physical forces of his planet; the love of God in his heart will be effectively outpoured as love for his fellow men, while the values of human existence will be nearing the limits of mortal capacity. (1306.3)

Worship - contemplation of the spiritual –  
must alternate with service, contact with material reality.

Work should alternate with play;  
religion should be balanced by humor.

Profound philosophy should be relieved by rhythmic poetry.

The strain of living - the time tension of personality –  
should be relaxed by the restfulness of worship. (1616.5)

## **TRANSMITTING SPIRITUAL TRUTHS TO A MATERIAL INTELLECT**

Mind can never succeed in this unification of the diversity of reality unless such mind is firmly aware of material things, intellectual meanings, and spiritual values. (1120.2) The individual progress of human beings is measured by levels of associated intellectual, social, spiritual, and cosmic-insight values. (569.3)

When the growing child fails of personality unification, the altruistic drive may become so overdeveloped as to work serious injury to the welfare of the self. A misguided conscience can become responsible for much conflict, worry, sorrow, and no end of human unhappiness. (1132.0)

### **SPIRITUAL CAPACITY**

It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function - when the physical, mental, and spiritual powers are in triune harmony of development - that a maximum of light and truth can be imparted with a minimum of temporal danger or risk to the real welfare of such a being. (1209.4)

## **GETTING THE BALANCE**

In body and mind - emotionally - men react individually. The only uniform thing about men is the indwelling spirit. Though divine spirits may vary somewhat in the nature and extent of their experience, they react uniformly to all spiritual appeals.

Only by appeal to this spirit can mankind ever attain unity and brotherhood. (1672.6)

Without God, without religion, scientific secularism can never co-ordinate its forces, harmonize its divergent and rivalrous interests, races, and nationalisms. This secularistic human society, notwithstanding its unparalleled materialistic achievement, is slowly disintegrating. The chief cohesive force resisting this disintegration of antagonism is nationalism. And nationalism is the chief barrier to world peace. (2082.2)

## **THE EVENTUAL ONENESS**

Only in the perfection, harmony, and unanimity of will can the creature become as one with the Creator; and such a state of divinity is attained and maintained only by the creature's continuing to live in time and eternity by consistently conforming his finite personal will to the divine will of the Creator. (1434.2)

There is unity in the cosmic universe if you could only discern its workings in actuality. The real universe is friendly to every child of the eternal God. The real problem is:

How can the finite mind of man achieve a logical, true, and corresponding unity of thought?

This universe-knowing state of mind can be had only by conceiving that the quantitative fact and the qualitative value have a common causation in the Paradise Father. (1477.3)

### **Prove faithful to the trust reposed in you by the divine spirit.**

There will eventually ensue that oneness, that supernal harmony, that cosmic co-ordination, that divine attunement, that celestial fusion, that never-ending blending of identity, that oneness of being which is so perfect and final. (1204.4)

## TRUTH

### **Truth cannot be defined with words, only by living.**

Truth is always more than knowledge. Knowledge pertains to things observed, but truth transcends such purely material levels in that it consorts with wisdom and embraces such imponderables as human experience, even spiritual and living realities.

**Knowledge originates in science; wisdom, in true philosophy;  
truth, in the religious experience of spiritual living.**

**Knowledge deals with facts; wisdom, with relationships; truth, with reality values.**

(1459.2)

### **TRUTH IS ALIVE AND REVEALING**

Truth often becomes confusing and even misleading when it is dismembered, segregated, isolated, and too much analyzed. Living truth teaches the truth seeker aright only when it is embraced in wholeness and as a living spiritual reality, not as a fact of material science or an inspiration of intervening art. (2075.5)

Physical facts are fairly uniform, but truth is a living and flexible factor in the philosophy of the universe. Evolving personalities are only partially wise and relatively true in their communications. They can be certain only as far as their personal experience extends. (42.3)

Divine truth, final truth, is uniform and universal. (42.4)

The false science of materialism would sentence mortal man to become an outcast in the universe. Such partial knowledge is potentially evil; it is knowledge composed of both good and evil. Truth is beautiful because it is both replete and symmetrical. When man searches for truth, he pursues the divinely real. (42.5)

### **LIMITATIONS**

Truth having to do with spiritual realities and eternal values cannot always be built up by a combination of apparent facts. Although individual facts may be materially true, it does not follow that the association of a group of facts must necessarily lead to truthful spiritual conclusions. (2023.5)

**In the mortal state, nothing can be absolutely proved; both science and religion are predicated on assumptions.** (1139.2) Truth is always a revelation. (1109.4)

The expansion of material knowledge permits a greater intellectual appreciation of the meanings of ideas and the values of ideals.

A human being can find truth in his inner experience, but he needs a clear knowledge of facts to apply his personal discovery of truth to the ruthlessly practical demands of everyday life. (1222.6)

Our ideals tend to grow by geometrical progression,  
while our ability to live up to them is enhanced only by arithmetical progression.

(1133.2)

Conscience, untaught by experience and unaided by reason, never has been, and never can be, a safe and unerring guide to human conduct. Conscience is not a divine voice speaking to the human soul. It is merely the sum total of the moral and ethical content of the mores of any current stage of existence; it simply represents the humanly conceived ideal of reaction in any given set of circumstances. (1005.2)

### **THE MASTER – In the shipyard**

When a great truth seeker and a great truth giver meet,  
the result is a great and liberating enlightenment born of the experience of new truth.  
(1428.1)

THE STUDENT: “If the Gods are interested in me, then why do they not remove the cruel and unjust foreman of this workshop?”

THE MASTER: “Since you know the ways of kindness and value justice, perhaps the Gods have brought this erring man near that you may lead him into this better way. Maybe you are the salt which is to make this brother more agreeable to all other men; that is, if you have not lost your savor. As it is, this man is your master in that his evil ways unfavorably influence you.

“Why not assert your mastery of evil by virtue of the power of goodness and thus become the master of all relations between the two of you? I predict that the good in you could overcome the evil in him if you gave it a fair and living chance.

“There is no adventure in the course of mortal existence more enthralling than to enjoy the exhilaration of becoming the material life partner with spiritual energy and divine truth in one of their triumphant struggles with error and evil. It is a marvelous and transforming experience to become the living channel of spiritual light to the mortal who sits in spiritual darkness.

“If you are more blessed with truth than is this man, his need should challenge you. Surely you are not the coward who could stand by on the seashore and watch a fellow man who could not swim perish! How much more of value is this man's soul floundering in darkness compared to his body drowning in water!”

(1430.2 - 3)

### **SPIRITUAL STANDARDS**

If you are ethically lazy and socially indifferent, you can take as your standard of good the current social usages. If you are spiritually indolent and morally unprogressive, you may take as your standards of good the religious practices and traditions of your contemporaries. But the soul that survives time and emerges into eternity must make a living and personal choice between good and evil as they are determined by the true values of spiritual standards. (1457.5)

The spiritually blind individual who logically follows scientific dictation, social usage, and religious dogma stands in grave danger of sacrificing his moral freedom and losing his spiritual liberty. Such a soul is destined to become an intellectual parrot, a social automaton, and a slave to religious authority. (1458.1)

### **FROM BELIEFS TO TRUTH AND THEN TO FAITH**

**Truth can never become man's possession without the exercise of faith.**

Revealed truth, personally discovered truth, is the supreme delight of the human soul; it is the joint creation of the material mind and the indwelling spirit. There is never conflict between true knowledge and truth. There may be conflict between knowledge and human beliefs, beliefs colored with prejudice, distorted by fear, and dominated by the dread of facing new facts of material discovery or spiritual progress. (1459.4 - 5)

True and genuine inward certainty does not in the least fear outward analysis, nor does truth resent honest criticism. **Intolerance is the mask covering up the entertainment of secret doubts as to the trueness of one's belief.** Sincere men are unafraid of the critical examination of their true convictions and noble ideals. (1641.4)

## **SO CALLED HOLY BOOKS**

Ancient beliefs have been invariably altered by the fact that primitive man was a mythmaker. (60.0) In the absence of printing, when most human knowledge was passed by word of mouth from one generation to another, it was very easy for myths to become traditions and for traditions eventually to become accepted as facts. (1352.3)

Concerning the accumulated fetish writings which various religionists hold as sacred books, it is not only believed that what is in the book is true, but also that every truth is contained in the book. If one of these sacred books happens to speak of the earth as being flat, then, for long generations, otherwise sane men and women will refuse to accept positive evidence that the planet is round. (969.5)

The meanings of eternal truth make a combined appeal to the intellectual and spiritual natures of mortal man. (646.10)

### **THESE BOOKS WERE WRITTEN BY MEN**

These writings are the work of men, some of them holy men, others not so holy. The teachings of these books represent the views and extent of enlightenment of the times in which they had their origin. Many of these books were not written by the persons whose names they bear, but that in no way detracts from the value of the truths they contain. The Scriptures are faulty and altogether human in origin. (1767.5 - 6)

The Scriptures are sacred because they present the thoughts and acts of men who were searching for God, and who in these writings left on record their highest concepts of righteousness, truth, and holiness. (1768.0)

Never permit yourself for one moment to believe the records which tell you that the God of love directed your forefathers to go forth in battle to slay all their enemies - men, women, and children. Such records are the words of men, not very holy men, and they are not the word of God. They are not the works of either historians or philosophers. (1768.1)

Nothing which human nature has touched can be regarded as infallible. (1768.4)

But the greatest error is the doctrine of their being sealed books of mystery and wisdom which only the wise minds of the nation dare to interpret. The revelations of divine truth are not sealed except by human ignorance, bigotry, and narrow-minded intolerance. A false fear of sacredness has prevented religion from being safeguarded by common sense.

The fear of the authority of the sacred writings of the past effectively prevents the honest souls of today from accepting the new light which these very God-knowing men of another generation so intensely longed to see. (1768.5)

But the saddest feature of all is the fact that some of the teachers are moral cowards, intellectually dishonest. They know the truth regarding the sacred writings, but they prefer to withhold such disturbing facts from the people.

And thus do they pervert and distort them, instead of appealing to the sacred writings as the repository of the moral wisdom, religious inspiration, and the spiritual teaching of the God-knowing men of other generations. (1769.1)

## **TRUTH IS LIVING AND EXPANDING**

However wise it may be to glean wisdom from the past, it is folly to regard the past as the exclusive source of truth. Truth is relative and expanding; it lives always in the present, achieving new expression in each generation of men - even in each human life. (888.1)

Your revelation of truth must be so enhanced by passing through your personal experience that new beauty and actual spiritual gains will be disclosed to all who behold your spiritual fruits. (1917.3)

### **Regarding stewardship of divine truth:**

“Here, Master, is the truth you committed to us a hundred or a thousand years ago. We have lost nothing; we have faithfully preserved all you gave us; we have allowed no changes to be made in that which you taught us; here is the truth you gave us.”

But such a plea concerning spiritual indolence will not justify the barren steward of truth in the presence of the Master. In accordance with the truth committed to your hands will the Master of truth require a reckoning. (1918.0)

Divine truth is a spirit-discerned and living reality. Truth exists only on high spiritual levels of the realization of divinity and the consciousness of communion with God. You can know the truth, and you can live the truth; you can experience the growth of truth in the soul and enjoy the liberty of its enlightenment in the mind, but you cannot imprison truth in formulas, codes, creeds, or intellectual patterns of human conduct. When you undertake the human formulation of divine truth, it speedily dies.

The post-mortem salvage of imprisoned truth, even at best, can eventuate only in the realization of a peculiar form of intellectualized glorified wisdom. Static truth is dead truth, and only dead truth can be held as a theory. Living truth is dynamic and can enjoy only an experiential existence in the human mind. (1949.4)

## **THE SPIRIT OF TRUTH**

It appears that the Spirit of Truth comes really to lead all believers into all truth, into the expanding knowledge of the experience of the living and growing spiritual consciousness of the reality of eternal and ascending sonship with God. (2061.5)

Sooner or later, these concealed truths of the fatherhood of God and the brotherhood of men will emerge to effectually transform the civilization of all mankind. (2061.6)

It is the comprehension of truth that constitutes the highest form of human liberty.  
(2060.7)

### **Having started out on the way of life everlasting,**

having accepted the assignment and received your orders to advance,  
do not fear the dangers of human forgetfulness and mortal inconstancy,  
do not be troubled with doubts of failure or by perplexing confusion,  
do not falter and question your status and standing,  
for in every dark hour,  
at every crossroad in the forward struggle,  
the Spirit of Truth will always speak, saying,  
***“This is the way”.*** (383.2)

## VALUES

**Moral acts are those human performances which are characterized by the highest intelligence, directed by selective discrimination in the choice of superior ends as well as in the selection of moral means to attain these ends. Such conduct is virtuous. (193.9)**

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### THE VIRTUOUS LIFE

Intelligence alone cannot explain the moral nature. Morality, virtue, is indigenous to human personality. It is his moral and religious natures that especially distinguish him from the animal world. (192.8)

As a result of experience an animal becomes able to examine the different ways of attaining a goal and to select an approach based on accumulated experience. But a personality can also examine the goal itself and pass judgment on its value.

Intelligence alone can discriminate as to the best means of attaining indiscriminate ends, but a moral being possesses an insight which enables him to discriminate between ends as well as between means. And a moral being in choosing virtue is nonetheless intelligent. He knows what he is doing, why he is doing it, where he is going, and how he will get there. (193.3)

In the day-by-day life of mortal man, virtue is realized by the consistent choosing of good rather than evil. (193.5) Man's choosing between good and evil is influenced, not only by the keenness of his moral nature, but also by such influences as ignorance, immaturity, and delusion. (193.6)

### CHOICES REWARD OR PENALISE

Morality can never be advanced by law or by force. It is a personal and freewill matter. (193.8) The relative free will which characterizes the self-consciousness of human personality is involved in:

1. Moral decision, highest wisdom.
  2. Spiritual choice, truth discernment.
  3. Unselfish love, brotherhood service.
  4. Purposeful co-operation, group loyalty.
  5. Cosmic insight, the grasp of universe meanings.
  6. Personality dedication, wholehearted devotion to doing the Father's will. (194.7-13)
- Supreme virtue is wholeheartedly to choose to do the will of the Father in heaven.

(193.9)

### WHAT IS LOYALTY?

It is the fruit of an intelligent appreciation of universe brotherhood; one could not take so much and give nothing. As you ascend the personality scale, first you learn to be loyal, then to love, then to be filial, and then may you be free; but not until you have attained perfection of loyalty, can you self-realize finality of liberty. (435.4)

Children are permanently impressed only by the loyalties of their adult associates. Loyal persons are growing persons, and growth is an impressive and inspiring reality.

Live loyally today - grow - and tomorrow will attend to itself.

The quickest way for a tadpole to become a frog is to live loyally each moment as a tadpole. (1094.6)

## **THERE ARE SECRETS OF GREATNESS**

When the spiritual tests of greatness are applied, the moral elements are not disregarded, but the quality of unselfishness revealed in disinterested labor for the welfare of one's earthly fellows, particularly worthy beings in need and in distress, that is the real measure of planetary greatness.

And the manifestation of greatness is the exhibition of self-control.  
The great man is not he who "takes a city" or "overthrows a nation",  
but rather "he who subdues his own tongue". (317.1)

To be great is to be Godlike. And since the quality of greatness is wholly determined by the content of goodness, it follows that, if you can through grace become good, you are thereby becoming great. (317.3) All things work together for good. (548.2)

No act of good is ever wholly lost; it may be long thwarted but never wholly annulled, and it is eternally potent in proportion to the divinity of its motivation. (552.5)

## **RIGHTS INCUR RESPONSIBILITY**

Might does not make right, but it does enforce the commonly recognized rights of each succeeding generation. The prime mission of government is the definition of the right, the just and fair regulation of class differences, and the enforcement of equality of opportunity under the rules of law. Every human right is associated with a social duty; group privilege is an insurance mechanism which unflinchingly demands the full payment of the exacting premiums of group service. (906.4)

Liberty subject to group regulation is the legitimate goal of social evolution. (906.5)

## **CONCEPTS OF SUPREME VALUE**

In the contemplation of values you must distinguish between that which *is* value and that which *has* value. You must recognize the relation between pleasurable activities and their meaningful integration and enhanced realization on ever progressively higher and higher levels of human experience. (1096.8) Values are always both actual and potential - not what was, but what is and is to be. (1097.2)

Paradise values of eternity and infinity, of truth, beauty, and goodness, are concealed within the facts of the phenomena of the universes of time and space. But it requires the eye of faith in a spirit-born mortal to detect and discern these spiritual values.

(2078.7)

The association of actuals and potentials equals growth, the experiential realization of values. But growth is not mere progress. Progress is always meaningful, but it is relatively valueless without growth. The supreme value of human life consists in growth of values, progress in meanings, and realization of the cosmic interrelatedness of both of these experiences.

And such an experience is the equivalent of God-consciousness. (1097.3)

## **DEGREES OF BRAVERY**

The courage of the flesh is the lowest form of bravery.

Mind bravery is a higher type of human courage.

But the highest and supreme is uncompromising loyalty  
to the enlightened convictions of profound spiritual realities.

And such courage constitutes the heroism of the God-knowing man. (1608.4)

## THE SPIRITUAL EXPERIENCE

In physical life the senses tell of the existence of things; mind discovers the reality of meanings; but the spiritual experience reveals to the individual the true values of life. These high levels of human living are attained in the supreme love of God and in the unselfish love of man.

If you love your fellow men, you must have discovered their values.

You can best discover values in your associates by discovering their motivation. If some one irritates you, causes feelings of resentment, you should sympathetically seek to discern his viewpoint, his reasons for such objectionable conduct.

If once you understand your neighbor, you will become tolerant, and this tolerance will grow into friendship and ripen into love. (1098.1)

## SPIRITUAL VALUES

Never can there be either scientific or logical proofs of divinity.

Reason alone can never validate the values and goodnesses of religious experience.

But it will always remain true: Whosoever wills to do the will of God shall comprehend the validity of spiritual values. This is the nearest approach that can be made on the mortal level to offering proofs of the reality of religious experience.

Such faith affords the only escape from the mechanical clutch of the material world and from the error distortion of the incompleteness of the intellectual world.

**It is the only discovered solution** to the impasse in mortal thinking regarding the continuing survival of the individual personality.

**It is the only passport** to completion of reality and to eternity of life in a universal creation of love, law, unity, and progressive Deity attainment. (1116.7)

## VALUES SHOW THERE IS MORE TO LIFE

If there is no survival of eternal values in the evolving soul of man, then mortal existence is without meaning, and life itself is a tragic illusion. (1219.6)

To the unbelieving materialist, man is simply an evolutionary accident. His hopes of survival are strung on a figment of mortal imagination. His fears, loves, longings, and beliefs are but the reaction of the incidental juxtaposition of certain lifeless atoms of matter. Each day of life slowly and surely tightens the grasp of a pitiless doom which a hostile and relentless universe of matter has decreed shall be the crowning insult to everything in human desire which is beautiful, noble, lofty, and good. (1118.1)

But such is not man's end and eternal destiny; such a vision is but the cry of despair uttered by some wandering soul who has become lost in spiritual darkness, and who bravely struggles on in the face of the mechanistic sophistries of a material philosophy, blinded by the confusion and distortion of a complex learning. And all this doom of darkness and all this destiny of despair are forever dispelled by one brave stretch of faith on the part of the most humble and unlearned of God's children. (1118.2)

This saving faith has its birth in the human heart when the moral consciousness of man realizes that human values may be translated in mortal experience from the material to the spiritual, from the human to the divine, from time to eternity. (1118.3)

### **CHOICES ARE BASED ON VALUES**

The human mind does not create real values; human experience does not yield universe insight. Concerning insight, the recognition of moral values and the discernment of spiritual meanings, all that the human mind can do is to discover, recognize, interpret, and choose. (2094.9)

The moral values of the universe become intellectual possessions by the exercise of the three basic judgments, or choices, of the mortal mind:

1. Self-judgment - moral choice.
2. Social-judgment - ethical choice.
3. God-judgment - religious choice. (2094.10 - 13)

Mind knows quantity, reality, meanings. But quality - values - is felt. (1219.5)

### **PRIDE IS A STEALTHY BARRIER**

Of all the dangers which beset man's mortal nature and jeopardize his spiritual integrity, pride is the greatest. Courage is valorous, but egotism is vainglorious and suicidal. Reasonable self-confidence is not to be deplored. Man's ability to transcend himself is the one thing which distinguishes him from the animal kingdom. (1223.1)

Pride is deceitful, intoxicating, and sin-breeding whether found in an individual, a group, a race, or a nation. It is literally true, "Pride goes before a fall". (1223.2)

Man's conceit often outruns his reason and eludes his logic. (2079.2)

Fear is man's chief enslaver and pride his great weakness;  
will you betray yourself into bondage to both of these destroyers of joy and liberty?  
(1596.2)

### **WHEN VALUES DO NOT KEEP PACE WITH PROGRESS**

The slowness of evolution, of human cultural progress, testifies to the effectiveness of that brake - material inertia - which so efficiently operates to retard dangerous velocities of progress. For when culture advances overfast, when material achievement outruns the evolution of worship-wisdom, then does civilization contain within itself the seeds of retrogression. (1302.3)

In any religion it is very easy to allow values to become disproportionate and to permit facts to occupy the place of truth in one's theology. (1615.4)

### **WE CAN EXPERIENCE THESE HIGHEST VALUES**

The reality of the divine indwelling forever transcends the crude materialistic technique of the physical sciences. You cannot put spiritual joy under a microscope; you cannot weigh love in a balance; you cannot measure moral values; neither can you estimate the quality of spiritual worship. (2095.2)

Religion is not a technique for attaining a static and blissful peace of mind; it is an impulse for organizing the soul for dynamic service. It is the enlistment of the totality of selfhood in the loyal service of loving God and serving man. (1096.6)

And God-consciousness is equivalent to the integration of the self with the universe, and on its highest levels of spiritual reality. Only the spirit content of any value is imperishable. Even that which is true, beautiful, and good may not perish in human experience. (2097.3) Spiritual values come first. (1581.4)

## WEALTH

**There is no sin in having honest possessions on earth provided your treasure is in heaven, for where your treasure is there will your heart be also. (1821.5)**

**I would bestow material wealth for the enhancement of material life, even as I would minister knowledge, wisdom, and spiritual service for the enrichment of the intellectual life, the ennoblement of the social life, and the advancement of the spiritual life. I would administer material wealth as a wise and effective trustee of the resources of one generation for the benefit and ennoblement of the next and succeeding generations. (1462.2)**

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### WISE PLANNING

Wealth is not a natural gift; it results from labor, knowledge, and organization. (773.3)

It requires intelligence to secure one's share of the desirable things of life. 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.
- 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 but also that one should function as a part of some one of the channels of material wealth.

If you are unwise, you can bestow a devoted life upon your generation without material reward; 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. (1779.2)

### A STORY ABOUT WEALTH

For a moment they sat down by the treasury, watching the people drop in their contributions: the rich putting much in the receiving box and all giving something in accordance with the extent of their possessions. At last there came along a poor widow, scantily attired, and they observed as she cast two mites (small coppers) into the trumpet.

“Heed well what you have just seen. This poor widow cast in more than all the others, for all these others, from their superfluity, cast in some trifle as a gift, but this poor woman, even though she is in want, gave all that she had, even her living.” (1883.4)

## **APPLICATION OF WEALTH**

Administer each portion in accordance with the wise and honest interpretation of the laws of justice, equity, fairness, and true efficiency.

1. Wise discrimination and sound judgment should dictate your decisions regarding the bequest of riches to your successors.
2. Everyone who enjoys wealth as a result of discovery should make adequate provision for the sharing of these discoveries in helpful ways by the largest possible number of fellow men.
3. As long as men choose to conduct the world's business by trade and barter, they are entitled to a fair and legitimate profit. The honest trader should not hesitate to take the same profit which he would gladly accord his fellow trader in a similar transaction.
4. Riches are a moral curse and a spiritual stigma when they are derived from the sweat of oppressed mortal man. All such wealth should be restored to those who have thus been robbed or to their children and their children's children.
5. Honest wealth is entitled to interest. Never permit yourself to be so selfish as to employ money-power to gain unfair advantage over your struggling fellows.
6. The genius owes something to both his ancestors and his progeny; likewise is he under obligation to the race, nation, and circumstances of his inventive discoveries. It would be equally unjust to deprive the genius of all his increment of wealth.
7. Except for the just and legitimate fees earned in administration, no man should lay personal claim to that wealth which time and chance may cause to fall into his hands. Accidental riches should be expended for the benefit of one's social or economic group.
8. If your riches are the product of unjust dealings with your fellows, make haste to restore all these ill-gotten gains to the rightful owners.
9. Take for yourself of any trust only that which all honest men would allow.
10. That part of your fortune which represents the earnings of your own mental and physical efforts - if your work has been done in fairness and equity - is truly your own (provided your exercise of this right does not work harm upon your fellows). (1463.7, 9, 10; 1464.1 - 5; 1465.1 - 3)

At least three questions must be answered by all who acquire great wealth:

1. How much wealth did you accumulate?
2. How did you get this wealth?
3. How did you use your wealth? (1822.5 - 8)

## **THE INFLUENCE OF MATERIALISM**

Materialism denies God, secularism simply ignores him;  
at least that was the earlier attitude.

More recently, secularism has assumed a more militant attitude,  
assuming to take the place of the religion  
whose totalitarian bondage it onetime resisted.

Secularism tends to affirm that man does not need God.

But beware!

This godless philosophy of human society will lead only to  
unrest, animosity, unhappiness, war, and world-wide disaster. (2081.5)

**Matter knows not truth, neither can it love mercy nor delight in spiritual realities.**

(2077.8)

## **HONORABLE WEALTH**

A man's life consists not in the abundance of the things which he may possess. Happiness comes not from the power of wealth, and joy springs not from riches.

Wealth, in itself, is not a curse, but the love of riches many times leads to such devotion to the things of this world that the soul becomes blinded to the beautiful attractions of the spiritual realities of the kingdom of God on earth and to the joys of eternal life in heaven. (1821.1)

It is not a sin to have honorable wealth; but it is a sin if you convert the wealth of material possessions into treasures which may absorb your interests and divert your affections from devotion to the spiritual pursuits of the kingdom.

There is a great difference between wealth which leads to covetousness and selfishness and that which is held and dispensed in the spirit of stewardship by those who have an abundance of this world's goods. (1821.5)

### **MONEY CANNOT LOVE. (1398.0)**

## **THE CONTRIBUTION TO CULTURE**

Individual character of moral and spiritual value may be acquired in the absence of material wealth, but a cultural civilization is only derived from those conditions of material prosperity which foster leisure combined with ambition. (907.3)

The perils of budding industry are:

1. The strong drift toward materialism, spiritual blindness.
2. The worship of wealth-power, value distortion.
3. The vices of luxury, cultural immaturity.
4. The increasing dangers of indolence, service insensitivity.
5. The growth of undesirable racial softness, biologic deterioration.
6. The threat of standardized industrial slavery, personality stagnation. Labor is ennobling but drudgery is benumbing. (786.2 - 8)

## **HAPPINESS AND TRUE VALUES**

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

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

Be not deceived by the tempting rewards of dishonest achievement.

Be willing to toil for the later returns inherent in honest endeavor.

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

(1779.3)

### **THOUGHTS FOR THE DAY**

Faith is man's true wealth. (1446.4)

Contentment is the greatest wealth. (1447.3)

What is given wisely is well saved. (1447.3)

Call attention to the injustice of the unequal distribution of wealth. (1581.2)

Man may not share his supreme loyalty to a spiritual ideal with a material devotion.

(1803.1)

### **THE TEACHINGS OF THE MASTER**

The material and temporal must be subordinated to the welfare of the soul and the progress of the spiritual nature in the kingdom of heaven. (1822.2)

All of your anxiety or fretting doubts can do nothing to supply your material needs. Which of you by anxiety can add a handbreadth to your stature or a day to your life? Since such matters are not in your hands, why do you give anxious thought to any of these problems? (1823.2)

O you of little faith!  
Seek the greater thing, and the lesser will be found therein; ask for the heavenly, and the earthly shall be included. The shadow is certain to follow the substance. (1823.3)

### **THE WEALTH OF THE SPIRITUAL LIFE**

Whatever thing or person comes between you and the love of the truths of the kingdom, must be surrendered. If one's wealth does not invade the precincts of the soul, it is of no consequence in the spiritual life. (1803.5)

But never forget that, after all, wealth is unenduring.  
The love of riches all too often obscures and even destroys the spiritual vision.  
Fail not to recognize the danger of wealth's becoming,  
not your servant, but your master. (1822.1)

Spiritual worship cannot be shared with material devotions. (1803.3) No man can serve two masters; either he will hate the one and love the other, or else he will hold to one while he despises the other. You cannot serve God and mammon. (1854.3)

### **THE PROBLEM OF THESE TIMES**

But today society is top-heavy with the overgrowth of supposed human needs. Occidental civilization groans wearily under the tremendous overload of luxury and the inordinate multiplication of human desires and longings.

Modern society is enduring the strain of one of its most dangerous phases of far-flung interassociation and highly complicated interdependence. (765.2)

**Today, men are not social slaves,  
but thousands allow ambition to enslave them to debt.  
Involuntary slavery has given way  
to a new and improved form of modified industrial servitude.**  
(780.1)

Though capital has tended to liberate man, it has greatly complicated his social and industrial organization. The abuse of capital by unfair capitalists does not destroy the fact that it is the basis of modern industrial society.

Through capital and invention the present generation enjoys  
a higher degree of freedom than any that ever preceded it on earth.

This is placed on record as a fact and not in justification of the many misuses of capital by thoughtless and selfish custodians. (777.3)

## **WISDOM**

**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. (1779.6)**

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### **WISDOM COMES FROM EXPERIENCE**

We gain knowledge from the experience of man,  
but we derive wisdom from the contemplation of the Most High. (1443.0)

The greatest affliction of the cosmos is never to have been afflicted. Mortals only learn wisdom by experiencing tribulation. (556.14) Experience superimposes upon experience until the fullness of time ripens that high quality of wisdom which is engendered by focalized experience - authoritative wisdom. (453.1)

Even wisdom is divine and safe only when it is cosmic in scope and spiritual in motivation. (614.2) Wisdom is the acme of intellectual performance. (403.0)

### **WISDOM APPLIED TO KNOWLEDGE AND TRUTH**

Wisdom is the principal thing; therefore get wisdom. With all your quest for knowledge, get understanding. Exalt wisdom and she will promote you.

She will bring you to honor if you will but embrace her. (1481.5)

Knowledge is the sphere of the material or fact-discerning mind. Truth is the domain of the spiritually endowed intellect that is conscious of knowing God. Knowledge is demonstrable; truth is experienced. Knowledge is a possession of the mind; truth an experience of the soul, the progressing self. Knowledge is a function of the nonspiritual level; truth is a phase of the mind-spirit level of the universes.

The eye of the material mind perceives a world of factual knowledge; the eye of the spiritualized intellect discerns a world of true values. These two views, synchronized and harmonized, reveal the world of reality, wherein wisdom interprets the phenomena of the universe in terms of progressive personal experience. (1435.2)

### **WISDOM APPLIED TO REASON**

When reason once recognizes right and wrong, it exhibits wisdom; when wisdom chooses between right and wrong, truth and error, it demonstrates spirit leading. And thus are the functions of mind, soul, and spirit ever closely united and functionally interassociated. Reason deals with factual knowledge; wisdom, with philosophy and revelation; faith, with living spiritual experience. (1142.1)

In time, thinking leads to wisdom and wisdom leads to worship;  
in eternity, worship leads to wisdom, and wisdom eventuates in the finality of thought.  
(1228.8)

### **WISDOM APPLIED TO SCIENCE**

Science deals with physical-energy activities; religion deals with eternal values. True philosophy grows out of the wisdom which does its best to correlate these quantitative and qualitative observations. There always exists the danger that the purely physical scientist may become afflicted with mathematical pride and statistical egotism, not to mention spiritual blindness. (1476.6)

## **KNOWLEDGE, WISDOM, AND REVELATION**

Knowledge leads to placing men, to originating social strata and castes.

Religion leads to serving men, thus creating ethics and altruism.

Wisdom leads to the higher and better fellowship of both ideas and one's fellows.

Revelation liberates men and starts them out on the eternal adventure. (1122.2)

Science sorts men;

religion loves men, even as yourself;

wisdom does justice to differing men;

but revelation glorifies man and discloses his capacity for partnership with God. (1122.3)

Science vainly strives to create the brotherhood of culture;

religion brings into being the brotherhood of the spirit.

Philosophy strives for the brotherhood of wisdom;

revelation portrays the eternal brotherhood, the Paradise Corps of the Finality. (1122.4)

Knowledge yields pride in the fact of personality;

wisdom is the consciousness of the meaning of personality;

religion is the experience of cognizance of the value of personality;

revelation is the assurance of personality survival. (1122.5)

Evolution tends to make God manlike; revelation tends to make man Godlike. (1122.10)

## **WISELY ADVANCE SOCIETY**

From a world standpoint, overpopulation has never been a serious problem in the past, but if war is lessened and science increasingly controls human diseases, it may become a serious problem in the near future.

At such a time the great test of the wisdom of world leadership will present itself. Will rulers have the insight and courage to foster the multiplication of the average or stabilized human being instead of the extremes of the supernormal and the enormously increasing groups of the subnormal? The normal man should be fostered; he is the backbone of civilization and the source of the mutant geniuses of the race. (770.8)

Do not make the mistake of confusing knowledge, culture, and wisdom.

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

wisdom ever dominates knowledge and always glorifies culture. (1780.2)

## **THE EFFECTIVENESS OF MATERIAL RESOURCES**

Much depends on the wisdom displayed in the utilization of natural resources, scientific knowledge, capital goods, and human potentials. The chief factor in early civilization was the force exerted by wise social masters; primitive man had civilization literally thrust upon him by his superior contemporaries.

Well-organized and superior minorities have largely ruled this world. (908.3)

The God-knowing individual is constantly elevating wisdom to the living-truth levels of divine attainment. The spiritually unprogressive soul is all the while dragging the living truth down to the dead levels of wisdom and to the domain of mere exalted knowledge. (1949.6)

The true child of universe insight  
looks for the living Spirit of Truth in every wise saying. (1949.6)

#### **WISE SAYINGS FOR THE DAY**

While divine or spiritual insight is a gift, human wisdom must evolve. (1109.3)

Animals have knowledge, but only man possesses wisdom capacity. (1112.0)

Supreme wisdom can only be comprehended by living it. (1749.1)

The wise man, when seeking entrance through the locked door, would not destroy the door but rather would seek for the key wherewith to unlock it. (1778.2)

True wisdom embraces discretion as well as courage. (1958.2)

#### **PAST, PRESENT AND ETERNITY**

The personality of the mortal creature may eternalize by self-identification with the indwelling spirit through the technique of choosing to do the will of the Father. Such a consecration of will is tantamount to the realization of eternity-reality of purpose. This means that the purpose of the creature has become fixed with regard to the succession of moments; stated otherwise, that the succession of moments will witness no change in creature purpose. A million or a billion moments makes no difference. Number has ceased to have meaning with regard to the creature's purpose. (1295.2)

- As the human mind reckons backward into the past, it is evaluating past experience for the purpose of bringing it to bear on a present situation.
- As mind reaches out into the future, it is attempting to evaluate the future significance of possible action.
- And having thus reckoned with both experience and wisdom, the human will exercises judgment-decision in the present, and the plan of action thus born of the past and the future becomes existent. (1295.4)

So does judgment become less and less dependent on the momentary present. (1295.5)

On the levels of the infinite and the absolute the moment of the present contains all of the past as well as all of the future. I AM signifies also I WAS and I WILL BE.  
And this represents our best concept of eternity and the eternal. (1296.1)

#### **WISDOM AND THE INTEGRATED PERSPECTIVE**

Patience is exercised by those mortals whose time units are short;  
true maturity transcends patience by a forbearance born of real understanding. (1295.6)

To become mature is to live more intensely in the present,  
at the same time escaping from the limitations of the present.

The plans of maturity, founded on past experience, are coming into being  
in the present in such manner as to enhance the values of the future. (1295.7)

The time unit of immaturity concentrates meaning-value into the present moment in such a way as to divorce the present of its true relationship to the not-present - the past-future. The time unit of maturity is proportioned so to reveal the co-ordinate relationship of past-present-future that the self begins to gain insight into the wholeness of events, begins to view the landscape of time from the panoramic perspective of broadened horizons, begins perhaps to suspect the nonbeginning, nonending eternal continuum, the fragments of which are called time. (1295.8)

**In the evolutionary universes eternity is temporal everlastingness -  
the everlasting now. (1295.1)**

### **THE RULE OF THE FATHER**

The long-drawn-out evolutionary processes of peoples, planets, and universes are under the perfect control of the universe creators and administrators and unfold in accordance with the eternal purpose of the Universal Father, proceeding in harmony and order and in keeping with the all-wise plan of God. (46.6)

The Father as a person may at any time interpose a fatherly hand in the stream of cosmic events all in accordance with the will of God and in consonance with the wisdom of God and as motivated by the love of God. (1305.1)

Man's wisdom grows out of the trials and errors of human experience.

God's wisdom consists in the unqualified perfection of his infinite universe insight.

(58.2)

### **THE MASTER – the wisdom of living in the present**

“Everything must await the coming of its time. No amount of anxiety and no manifestation of impatience will help you to grow up. You must, in all such matters, wait upon time. Time alone will ripen the green fruit upon the tree. Season follows season and sundown follows sunrise only with the passing of time. I am now on the way to Rome, and that is sufficient for today. My tomorrow is wholly in the hands of my Father in heaven.” (1436.4)

### **WISDOM APPLIED TO DAY TO DAY LIVING**

The wise man is a noble soul who is friendly in the midst of his enemies, tranquil among the turbulent, and generous among the grasping. (1447.3)

No religionist may hope to attain the enlightenment of immortal wisdom who persists in being slothful, indolent, feeble, idle, shameless, and selfish. But whoso is thoughtful, prudent, reflective, fervent, and earnest - even while he yet lives on earth - may attain the supreme enlightenment of the peace and liberty of divine wisdom. (1447.2)

Logic is valid in the material world, and mathematics is reliable when limited in its application to physical things; but neither is to be regarded as wholly dependable or infallible when applied to life problems. Arithmetic says that, if one man could shear a sheep in ten minutes, ten men could shear it in one minute. That is sound mathematics, but it is not true, for the ten men would get in one another's way. (1476.7)

Mathematics asserts that, if one person stands for a certain unit of intellectual and moral value, ten persons would stand for ten times this value. But in dealing with human personality it would be nearer the truth to say that such a personality association is a sum equal to the square of the number of personalities concerned in the equation rather than the simple arithmetical sum. (1477.1)

The continent richest in natural deposits and the most advanced mechanical equipment will make little progress if the intelligence of its people is on the decline. 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.

Such a people are able to learn from experience; they may become truly wise. (908.2)

## WORSHIP

**When the worship urge is admonished and directed by wisdom  
- meditative and experiential thinking -  
it then begins to develop into the phenomenon of real religion. (948.8)**

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### TRUE WORSHIP

In God, man lives, moves, and has his being; there is nothing which man can give to God except this choosing to abide by the Father's will, and such decisions, effected by the intelligent will creatures of the universes, constitute the reality of that true worship **which is so satisfying to the love-dominated nature of the Creator Father.** (22.5)

Worship is for its own sake; prayer embodies a self- or creature-interest element; that is the great difference between worship and prayer. There is absolutely no self-request or other element of personal interest in true worship; we simply worship God for what we comprehend him to be. **Worship asks nothing and expects nothing for the worshiper.** We do not worship the Father because of anything we may derive from such veneration; we render such devotion and engage in such worship as a natural and spontaneous reaction to the recognition of the Father's matchless personality and because of his lovable nature and adorable attributes. (65.5)

Worship is, therefore, the act of the material mind's assenting to the attempt of its spiritualizing self, under the guidance of the associated spirit, **to communicate with God as a faith son of the Universal Father.** The mortal mind consents to worship; the immortal soul craves and initiates worship; the divine Adjuster presence conducts such worship in behalf of the mortal mind and the evolving immortal soul. (66.4)

### NATURE IS NOT GOD

What a travesty to worship nature because it is in a limited, qualified sense pervaded by God; because it is a phase of the universal and, therefore, divine power! Nature also is a manifestation of the unfinished, the incomplete, the imperfect outworkings of the development, growth, and progress of a universe experiment in cosmic evolution. (57.3)

And nature is marred, her beautiful face is scarred, her features are seared, by the rebellion, the misconduct, the misthinking of the myriads of creatures who are a part of nature, but who have contributed to her disfigurement in time.

No, nature is not God. Nature is not an object of worship. (57.5)

### ORIGINS OF WORSHIP

Primitive religion had a biologic origin, a natural evolutionary development, aside from moral associations and apart from all spiritual influences. Man creates his primitive religions out of his fears and by means of his illusions. (944.1)

Worship in its primitive manifestations appears long before the mind of man is capable of formulating the more complex concepts of life. Early religion was wholly intellectual in nature and was entirely predicated on associational circumstances. The objects of worship were altogether suggestive; they consisted of the things of nature. (944.2)

When religion once evolved beyond nature worship, it acquired roots of spirit origin but was nevertheless always conditioned by the social environment. (944.3)

### **WORSHIP OF STONES AND HILLS**

The first object to be worshiped by evolving man was a stone. (944.5) All ancient clans and tribes had their sacred stones, and most modern peoples manifest a degree of veneration for certain types of stones - their jewels. (945.1)

The tombstone is a surviving symbol of images and idols which were carved in stone in connection with beliefs in ghosts and the spirits of departed fellow beings. (945.2)

Hill worship followed stone worship, and the first hills to be venerated were large stone formations. It presently became the custom to believe that the gods inhabited the mountains, so that high elevations of land were worshiped for this additional reason.

(945.3)

### **WORSHIP OF PLANTS AND TREES**

Plants were first feared and then worshiped because of the intoxicating liquors which were derived therefrom. Primitive man believed that intoxication rendered one divine.

(945.4)

The Maypole, the Christmas tree, and the superstitious practice of rapping on wood perpetuate certain of the ancient customs of tree worship and the later-day tree cults.

(946.1)

### **THE WORSHIP OF ANIMALS**

Early men revered the animals for their power and their cunning. They thought the keen scent and the farseeing eyes of certain creatures betokened spirit guidance. (946.4)

The Chinese worship of the dragon is a survival of the snake cults. The wisdom of the serpent was a symbol of Greek medicine and is still employed as an emblem by modern physicians. (946.5) Early in evolutionary religion the lamb became the typical sacrificial animal and the dove the symbol of peace and love. (946.6)

### **WORSHIP OF THE ELEMENTS**

Mankind has worshiped earth, air, water, and fire. The primitive races venerated springs and worshiped rivers. (946.8)

Influences regarded as beneficent in one part of the world may be looked upon as malignant in other regions. The east wind is a god in South America, for it brings rain; in India it is a devil because it brings dust and causes drought. Belief in nature spirits was strong enough to insure their perpetuation in theology as angels of fire, water, and air. 947:1 Candles still burn as a part of the ritual of many religious services. (947.3)

### **WORSHIP OF THE HEAVENLY BODIES**

Moon worship preceded sun worship. Veneration of the moon was at its height during the hunting era, while sun worship became the chief religious ceremony of the subsequent agricultural ages. (947.5)

### **IN FACT, WORSHIP IS:**

- a personal communion with that which is divinely real, with that which is the very source of reality. Man aspires by worship to be better and thereby eventually attains the best. (2095.6)

- the spiritual domain of the reality of religious experience, the personal realization of divine fellowship, the recognition of spirit values, the assurance of eternal survival, the ascent from the status of servants of God to the joy and liberty of the sons of God. This is the highest insight of the cosmic mind. (192.4)

## **WORSHIP IN RELIGIONS**

All religions teach the worship of Deity and some doctrine of human salvation. (67.3) All these religions have arisen as a result of man's variable intellectual response to his identical spiritual leading. They can never hope to attain a uniformity of creeds, dogmas, and rituals - these are intellectual; but they can, and some day will, realize a unity in true worship of the Father of all, for this is spiritual, and it is forever true, in the spirit all men are equal. (1012.5)

## **WORSHIP – A PRIVILEGE AND A JOY**

Worship is the highest privilege and the first duty of all created intelligences. Worship is the conscious and joyous act of recognizing and acknowledging the truth and fact of the intimate and personal relationships of the Creators with their creatures. (303.5)

The quality of worship is determined by the depth of creature perception; and as the knowledge of the infinite character of the Gods progresses, the act of worship becomes increasingly all-encompassing until **it eventually attains the glory of the highest experiential delight and the most exquisite pleasure known to created beings.**

**Worship is the highest joy of Paradise existence;** it is the refreshing play of Paradise. What play does for your jaded minds on earth, worship will do for your perfected souls on Paradise. The mode of worship on Paradise is utterly beyond mortal comprehension, but the spirit of it you can begin to appreciate, for the spirits of the Gods even now indwell you, hover over you, and inspire you to true worship. (304.3)

## **PRACTICES THAT LEAD TO WORSHIP**

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?**

The secret of all this problem is wrapped up in spiritual communion, in worship. 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. (1777.2)

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, 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 time-saving.

The more complex society becomes, and the more the lures of civilization multiply, the more urgent will become the necessity for God-knowing individuals to form such protective habitual practices designed to conserve and augment their spiritual energies.

(1777.3)

## **THE ACTIVITY IN THE MORTAL MIND**

In time, thinking leads to wisdom and wisdom leads to worship; in eternity, worship leads to wisdom, and wisdom eventuates in the finality of thought. (1228.8) The mind of material limitations can never become highly conscious of the real significance of true worship. The spiritual growth of the soul takes place wholly independently of the intellectual self-consciousness. (66.3)

## **A TRULY RELIGIOUS GATHERING**

The characteristic difference between a social occasion and a religious gathering is that in contrast with the secular the religious is pervaded by the atmosphere of communion. In this way human association generates a feeling of fellowship with the divine, and this is the beginning of group worship. Partaking of a common meal was the earliest type of social communion, and so did early religions provide that some portion of the ceremonial sacrifice should be eaten by the worshippers. And this is the prelude to true worship - the practice of the presence of God which eventuates in the emergence of the brotherhood of man. (1133.1)

## **TEACHINGS ABOUT PRAYER AND WORSHIP**

Prayer is indeed a part of religious experience, but it has been wrongly emphasized by modern religions, much to the neglect of the more essential communion of worship. The reflective powers of the mind are deepened and broadened by worship. Prayer may enrich the life, but worship illuminates destiny. (1123.5)

**Make prayer your inmost friend and worship your soul's support.**

**God is our father, brother, and friend.**

**And we long to know this God in our inner being.** (1448.3)

Worship is intended to anticipate the better life ahead and then to reflect these new spiritual significances back onto the life which now is. Prayer is spiritually sustaining, but worship is divinely creative. (1616.7)

Worship is the technique of looking to the One for the inspiration of service to the many. Worship is the yardstick which measures the extent of the soul's detachment from the material universe and its simultaneous and secure attachment to the spiritual realities of all creation. (1616.8)

Prayer is self-reminding - sublime thinking; worship is self-forgetting - superthinking. Worship is effortless attention, true and ideal soul rest, a form of restful spiritual exertion. (1616.9) Worship is the badge of spiritual-ascension candidacy. (402.8)

Worship is the act of a part identifying itself with the Whole; the finite with the Infinite; the son with the Father; time in the act of striking step with eternity. (1616.10)

Worship makes one increasingly like the being who is worshiped.  
Worship is a transforming experience whereby  
the finite gradually approaches and ultimately attains the presence of the Infinite.  
(1641.1)

## **THE REWARDS OF BEAUTY**

The Master taught the value of worshipping the Creator in the midst of the natural surroundings of creation. He preferred to commune with the heavenly Father amidst the trees and among the lowly creatures of the natural world. He rejoiced to contemplate the Father through the inspiring spectacle of the starry realms. (1840.4)

When it is not possible to worship God in the tabernacles of nature, men should do their best to provide houses of beauty, sanctuaries of appealing simplicity and artistic embellishment, so that the highest of human emotions may be aroused in association with the intellectual approach to spiritual communion with God.

Truth, beauty, and holiness are powerful and effective aids to true worship. (1840.5)

## YOU

**God is an eternal power, a majestic presence, a transcendent ideal,  
and a glorious spirit. He is all these and infinitely more.**

**He is truly and everlastingly a perfect Creator personality, a person who can  
“know and be known”, who can “love and be loved”, and one who can befriend us.**

**You can be known as the friend of God. (28.5)**

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### **YOUR PERSONALITY IS ALL OF YOU**

The personality of mortal man is neither body, mind, nor spirit; neither is it the soul. Personality is the one changeless reality in an otherwise ever-changing creature experience; and it unifies all other associated factors of individuality. The personality is the unique bestowal which the Universal Father makes upon the living and associated energies of matter, mind, and spirit, and which survives with the survival of the soul. (9.1)

### **YOU HAVE A PERSONAL CONNECTION WITH GOD**

You should rejoice in the recognition of the ever-present possibility of immediate communion with the bestowal spirit of the Father so intimately associated with your inner soul and your spiritualizing self. (63.1)

Therefore settle in your philosophy now and forever:

To each of you and to all of us, God is approachable, the Father is attainable, the way is open; the forces of divine love and the ways and means of divine administration are all interlocked in an effort to facilitate the advancement of every worthy intelligence of every universe to the Paradise presence of the Universal Father. (63.6)

Do not allow the magnitude of the infinity, the immensity of the eternity, and the grandeur and glory of the matchless character of God to overawe, stagger, or discourage you; for the Father is not very far from any one of you; he dwells within you, and in him do we all literally move, actually live, and veritably have our being. (139.1)

And some day, doubt not, you shall stand in the divine and central presence and see him, figuratively speaking, face to face. It is a question of the attainment of actual and literal spiritual levels. (64.0)

The love of the Father absolutely individualizes each personality as a unique child of the Universal Father, a child without duplicate in infinity, a will creature irreplaceable in all eternity. (138.4)

#### **Let me emphatically state this eternal truth:**

If you, by truth co-ordination, learn to exemplify in your lives this beautiful wholeness of righteousness, your fellow men will then seek after you that they may gain what you have so acquired.

The measure wherewith truth seekers are drawn to you represents the measure of your truth endowment, your righteousness.

The extent to which you have to go with your message to the people is, in a way, the measure of your failure to live the whole or righteous life, the truth-co-ordinated life. (1726.2)

## **THE ADVENTURE OF LIFE AND ITS ETERNAL PROMISE**

Love of adventure, curiosity, and dread of monotony - these traits inherent in evolving human nature - were not put there just to aggravate and annoy you during your short sojourn on earth, but rather to suggest to you that death is only the beginning of an endless career of adventure, an everlasting life of anticipation, an eternal voyage of discovery. (159.6)

Curiosity - the spirit of investigation, the urge of discovery, the drive of exploration - is a part of the inborn and divine endowment of evolutionary space creatures. These natural impulses were not given you merely to be frustrated and repressed. True, these ambitious urges must frequently be restrained during your short life on earth, disappointment must be often experienced, but they are to be fully realized and gloriously gratified during the long ages to come. (160.1)

Sooner or later all universe personalities begin to realize that the final quest of eternity is the endless exploration of infinity, the never-ending voyage of discovery into the absoluteness of the First Source and Center. **Sooner or later we all become aware that all creature growth is proportional to Father identification.** And to live divinely means actually to live the will of God. (1174.7)

The goal of eternity is ahead!  
The adventure of divinity attainment lies before you!  
The race for perfection is on!  
Whosoever will may enter, and certain victory will crown the efforts  
of every human being who will run the race of faith and trust. (365.4)

## **THE FANTASTIC JOURNEY TO PARADISE**

Though you cannot find God by searching, if you will submit to the leading of the indwelling spirit, you will be unerringly guided, step by step, life by life, through universe upon universe, and age by age, until you finally stand in the presence of the Paradise personality of the Universal Father. (39.4)

Between you and God there is a tremendous distance (physical space) to be traversed. There likewise exists a great gulf of spiritual differential which must be bridged; but notwithstanding all that physically and spiritually separates you from the Paradise personal presence of God, stop and ponder the solemn fact that God lives within you; he has in his own way already bridged the gulf. He has sent of himself, his spirit, to live in you and to toil with you as you pursue your eternal universe career. (39.5)

You are not able to comprehend much about the divine residence because of its remoteness from you and the immensity of the intervening space, but those who are able to comprehend the meaning of these enormous distances know God's location and residence just as certainly and literally as you know the location of New York, London, Rome, or Singapore. If you were an intelligent navigator, equipped with ship, maps, and compass, you could readily find these cities.

If you had the time and means of passage, were spiritually qualified, and had the necessary guidance, you could be piloted through universe upon universe and from circuit to circuit, ever journeying inward through the starry realms, until at last you would stand before the central shining of the spiritual glory of the Universal Father. (118.5)

## DEVELOP FAITH CERTAINTY

The God-knowing individual is not one who is blind to the difficulties or unmindful of the obstacles which stand in the way of finding God in the maze of superstition, tradition, and materialistic tendencies of modern times. He has encountered all these deterrents and triumphed over them, surmounted them by living faith, and attained the highlands of spiritual experience in spite of them. (1126.6)

**The real believer is only concerned about present separation from God. (2017.5)**  
**As you supremely desire, so shall you be. (1450.1)**

But it is true that many who are inwardly sure about God fear to assert such feelings of certainty because of the multiplicity and cleverness of those who assemble objections and magnify difficulties about believing in God. It requires no great depth of intellect to pick flaws, ask questions, or raise objections. But it does require brilliance of mind to answer these questions and solve these difficulties; faith certainty is the greatest technique for dealing with all such superficial contentions. (1126.6)

## FOLLOW THE GREAT AND GLORIOUS PLAN

There is a great and glorious purpose in the march of the universes through space. All of your mortal struggling is not in vain. **We are all part of an immense plan**, a gigantic enterprise, and it is the vastness of the undertaking that renders it impossible to see very much of it at any one time and during any one life.

The whole marvelous and universal mechanism moves on majestically through space.  
(364:3)

**There is in the mind of God a plan**  
which embraces every creature of all his vast domains.  
And this plan is an eternal purpose  
of boundless opportunity, unlimited progress, and endless life.  
And the infinite treasures of such a matchless career are yours for the striving!  
(365.3)

You have begun an endless unfolding of an almost infinite panorama, a limitless expanding of never-ending, ever-widening spheres of opportunity for exhilarating service, matchless adventure, sublime uncertainty, and boundless attainment. (1194.1)

## THE TRUTH IS EVERYWHERE TO BE FOUND

You must cease to seek for the word of God only on the pages of the olden records of theologic authority. Those who are born of the spirit of God shall henceforth discern the word of God regardless of whence it appears to take origin. Divine truth must not be discounted because the channel of its bestowal is apparently human.

It is not so important that you should know about the fact of God  
as that you should increasingly grow in the ability to feel the presence of God.  
(1732.5)

When you once begin to find God in your soul, presently you will begin to discover him in other men's souls and eventually in all the creatures and creations of a mighty universe. **But** what chance does the Father have to appear as a God of supreme loyalties and divine ideals in the souls of men who give little or no time to the thoughtful contemplation of such eternal realities?

While the mind is not the seat of the spiritual nature,  
it is indeed the gateway thereto. (1733.1)

## **LIVING A LIFE THAT INSPIRES**

The Lord our God is one Lord, and you should love him with all your mind and heart while you do your very best to love all his children as you love yourself. This one God is our heavenly Father, in whom all things consist, and who dwells, by his spirit, in every sincere human soul. With our heavenly Father all things are possible. Though we cannot see God, we can know him.

And by daily living the will of the Father in heaven,  
we can reveal him to our fellow men. (1453.4)

You cannot reveal God to those who do not seek for him; you cannot lead unwilling souls into the joys of salvation. Man must become hungry for truth as a result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father.

If we know God, our real business on earth is so to live as to permit the Father to reveal himself in our lives, and thus will all God-seeking persons see the Father and ask for our help in finding out more about the God who in this manner finds expression in our lives. (1466.2)

## **THE ABSOLUTE OF SUMMARIES**

This world has never seriously or sincerely or honestly tried out these dynamic ideas and divine ideals.

1. The pre-eminence of the individual.
2. The will as the determining factor in man's experience.
3. Spiritual fellowship with God the Father.
4. The supreme satisfactions of the loving service of man.
5. The transcendency of the spiritual over the material in human personality.

(1863.7 - 12)

## **IN OUR DAY TO DAY LIVING**

Perfect your inner spiritual life so as to render you manyfold more competent to attack the solution of your purely human problems. (1581.4)

Throughout the vicissitudes of life, remember always to love one another. Do not strive with men, even with unbelievers. Show mercy even to those who spitefully abuse you. Show yourselves to be loyal citizens, upright artisans, praiseworthy neighbors, devoted kinsmen, understanding parents, and sincere believers in the brotherhood of the Father's kingdom. (1932.2)

Do not try to satisfy the curiosity or gratify all the latent adventure surging within the soul in one short life in the flesh. Be patient! Be not tempted to indulge in a lawless plunge into cheap and sordid adventure. Harness your energies and bridle your passions; be calm while you await the majestic unfolding of an endless career of progressive adventure and thrilling discovery. (2076.1)

### **Did you ever sincerely endeavor to talk with the spirit of your own soul?**

Such a thing is indeed difficult and seldom yields consciousness of success.

But every honest attempt of the material mind to communicate with its indwelling spirit meets with certain success, notwithstanding that the majority of all such magnificent human experiences must long remain as superconscious registrations in the souls of such God-knowing mortals. (1475.3)

**The hope of a better nation - or a better world –  
is bound up in the progress and enlightenment of the individual.** (1630.4)

### **SELF-MASTERY IS SPIRIT MANAGED**

He who rules his own self is greater than he who captures a city. Self-mastery is the measure of man's moral nature and the indicator of his spiritual development. (1609.4)

By the old way you seek to suppress, obey, and conform to the rules of living. By the new way you are first transformed by the Spirit of Truth and thereby strengthened in your inner soul by the constant spiritual renewing of your mind, and so are you endowed with the power of the certain and joyous performance of the gracious, acceptable, and perfect will of God. Forget not - it is your personal faith in the exceedingly great and precious promises of God that ensures your becoming partakers of the divine nature.

Thus by your faith and the spirit's transformation, you become in reality the temples of God, and his spirit actually dwells within you. If, then, the spirit dwells within you, you are no longer bondslaves of the flesh but free and liberated sons of the spirit. The new law of the spirit endows you with the liberty of self-mastery in place of the old law of the fear of self-bondage and the slavery of self-denial. (1609.5)

How easy for you to become self-deceived and thereby fall into foolish fears, divers lusts, enslaving pleasures, malice, envy, and even vengeful hatred! (1609.6)

Salvation is by the regeneration of the spirit and not by the self-righteous deeds of the flesh. You are justified by faith and fellowshipped by grace, not by fear and the self-denial of the flesh, albeit the Father's children who have been born of the spirit are ever and always masters of the self and all that pertains to the desires of the flesh. When you know that you are saved by faith, you have real peace with God. (1610.1)

Your secret of the mastery of self is bound up with your faith in the indwelling spirit, which ever works by love. (1610.2)

You spontaneously show forth the fruits of the spirit in your daily lives; and the fruits of the spirit are the essence of the highest type of enjoyable and ennobling self-control, even the heights of terrestrial mortal attainment - true self-mastery. (1610.3)

### **THE GREATEST DISCOVERY**

The greatest discovery possible for the human soul to make:

the supernal experience of finding God

for yourself, in yourself, and of yourself,

and of doing all this as a fact in your own personal experience.

Pass from darkness to light,

from a racial faith inherited to a personal faith achieved by actual experience.

And thereby will you progress

from a theology of mind handed down by your ancestors to a true religion of spirit.

(1731.1)

**What you are today is not so important as what you are becoming day by day.  
And in eternity.** (1217.0)

### **THE MASTER – compassion and the spiritual perspective of behavior**

The Father in heaven has forgiven you even before you have thought to ask him, but such forgiveness is not available in your personal religious experience until such a time as you forgive your fellow men. (1638.4)

You know that men are all too often led into temptation by the urge of their own selfishness and by the impulses of their animal natures. When you are in this way tempted, I admonish you that, while you recognize temptation honestly and sincerely for just what it is, you intelligently redirect the energies of spirit, mind, and body, which are seeking expression, into higher channels and toward more idealistic goals. (1738.3)

You must come to that place of spiritual advantage where you have really and truly developed an actual interest in, and love for, those higher and more idealistic forms of conduct. You will in this way be delivered through spiritual transformation rather than be increasingly overburdened with the deceptive suppression of mortal desires. Again, be not overcome by evil but rather overcome evil with good. (1738.4)

Jesus does not require his disciples to believe in him but rather to believe *with* him, believe in the reality of the love of God and in full confidence accept the security of the assurance of sonship with the heavenly Father. The Master desires that all his followers should fully share his transcendent faith. Jesus most touchingly challenged his followers, not only to believe *what* he believed, but also to believe *as* he believed. This is the full significance of his one supreme requirement, "Follow me." (2089.3)

#### **You should be wise regarding the ripening of an age.**

You should be alert to discern the signs of the times.

You know when the fig tree shows its tender branches and puts forth its leaves that summer is near. Likewise, when the world has passed through the long winter of material-mindedness and you discern the coming of the spiritual springtime of a new dispensation, should you know that the summertime of a new visitation draws near. (1915.3)

### **TRUE SPIRITUAL INSIGHT**

Moral evaluation with a religious meaning - spiritual insight - connotes the individual's choice between good and evil, truth and error, material and spiritual, human and divine, time and eternity. Human survival is in great measure dependent on consecrating the human will to the choosing of those values selected by this spirit-value sorter - the indwelling interpreter and unifier. (2095.1)

To see God - by faith - means to acquire true spiritual insight. And you can increasingly love each of your brothers in the flesh, not only as a brother - with brotherly love - but also as a father - with fatherly affection. (1574.6)

The ultimate goal of human progress is the reverent recognition of the fatherhood of God and the loving materialization of the brotherhood of man. (1608.1)

**The Father is living love, and this life of the Father is in his Sons.**

**And the spirit of the Father is in his Sons' sons - mortal men.**

**When all is said and done, the Father idea is still the highest human concept of God.** (2097.3)