

Paper 100 — Religion in Human Experience

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This chart is a revision of the February 28, 2014 version.

Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 100, in the order in which they first appear

- (1) Henry Nelson **Wieman** and Regina **Westcott-Wieman**, *Normative Psychology of Religion* (New York: Thomas Y. Crowell Company, 1935)

Note: Regina Westcott-Wieman wrote 17 of the book’s 26 chapters. Paper 100 draws from 10 chapters, seven of which were written by Regina, three by Henry.

- (2) Charles Edward **Jefferson**, *The Character of Jesus* (New York: Thomas Y. Crowell & Co., 1908)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)
- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

Work-in-progress Version 31 okt. 2010
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Revised 18 May 2015

PAPER 100—RELIGION IN HUMAN EXPER- IENCE

100:0.1 The experience of dynamic religious living transforms the mediocre individual into a personality of idealistic power.

XVIII: RELIGION IN INTIMATE ASSOCIATIONS (Westcott-Wieman 341)

DEVELOPMENTS WHEN RELIGION ENTERS INTO INTIMATE ASSOCIATIONS (Westcott-Wieman 343)

A. For the person

Religion ministers to the progress of all through fostering the progress of each individual,

1. When people associate in large, loosely organized groupings, or in a routinized program of activities, they can and usually do save themselves from the necessity of working out constructive adjustments to each other by keeping their relationships superficial.... Neither the conventionalists, nor the non-entities, nor the dominators invest themselves constructively in their social relationships. There is no democracy in this. It is not *“the progress of each through all.”*

In intimate associations among sincere persons, on the other hand, constructive adjustments are *forced* into thought and action.... There is place for the distinctive direction of each individual, without developing identity (W-W 343-44).

and the progress of each is augmented through the achievement of all.

4. The fourth development to be cited has already become apparent. The individual person who is in intimate association with other persons is forced to grow (W-W 346).

The strongest factor working to accelerate this forcing of growth is the love between the persons involved in the association. Genuine love seeks not the indulgence of the subjective states, but the mutual reenforcement of the highest interests each of the other. Love tries to set up the conditions necessary to growth (W-W 346-47).

5. Devotion to growth of meaning deepens the significance of many of the intimate processes....

When religion is one of the major bonds in intimate association, the whole life process gradually gets organized into a unity so that every part carries the illumination, color, and significance of the whole. Mending clothes, repairing faucets, working out budgets, chaperoning, and other duties in homemaking become altar service in the name of the cause (W-W 347).

100:0.2 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.

And religion ennobles the commonplace drudgery of daily living.

1. RELIGIOUS GROWTH

100:1.1 While religion produces

2. Intimate association of personalities establishes an objective reference for value....

... This larger reference is *growth of meaning* (W-W 344-45).

Each individual is reenforced in his search for meaning by the encouragement of the others, by his observations of their experiences, and by the *enlargement and enrichment of values* which he experiences, when diverse meanings are cooperatively integrated and served (W-W 345).

Evil always comes when personal evaluations are taken as absolutes (W-W 344).

XV: RELIGIOUS DEVELOPMENT OF THE INDIVIDUAL (Westcott-Wieman 271)

CHILDHOOD AND ADOLESCENCE (Westcott-Wieman 274)

1. *Selection and Direction of General Experiences of Growth*

The infant has one prime test for value—organic *pleasure-pain* (W-W 275).

The first index of value—pleasure-pain—operates all through the life of the individual, but it should not remain the prime index. It should make way for ever *higher values* which are given precedence over it in the serious interests of living (W-W 276).

growth of meanings

and *enhancement of values,*

evil always results when purely personal evaluations are elevated to the levels of absolutes.

A child evaluates experience in accordance with the content of *pleasure;*

maturity is proportional to the substitution of *higher meanings* for personal pleasure,

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The second step in this selective direction [of the child's growth] consists in providing the conditions and furthering the processes through which **loyalties to the highest** discovered values and meanings are fostered and strengthened (W-W 277).

even **loyalties to the highest** concepts of diversified life situations and cosmic relations.

RELIGIOUS DEVELOPMENT DURING MATURITY (Westcott-Wieman 292)

It is very easy to become **so involved in the busy-ness of life** that one neglects or perhaps entirely loses sight of the main business of living (W-W 292).

100:1.2 Some persons are **too busy** to grow

One of the greatest **dangers** for religious growth in maturity is that of getting one's devotion so **fixated** upon the present objective that one ceases to see it as only the symbol of The Great Objective of living (W-W 293).

and are therefore in grave **danger** of spiritual **fixation**.

RELIGIOUS DEVELOPMENT IN OLD AGE (Westcott-Wieman 294)

Just as it is a social responsibility to supply the conditions for growth at the beginning of life, when the individual cannot supply them for himself, so it is for the end of life when, again, the individual cannot supply his own conditions (W-W 297).

Provision must be made for growth of meanings at differing ages,

in successive cultures, and in the passing stages of advancing civilization.

The chief inhibitors of growth are prejudice and ignorance.

CHILDHOOD AND ADOLESCENCE (Westcott-Wieman 274)

2. *Particularized Cultural Conditioning by a Religious Group*

A child living with genuinely religious adults is constantly witnessing that these adults go far beyond his present horizons.... Moreover, it does harm and not good when these adults undertake to **force upon him** the materials and practices which he is not ready for.... He must be allowed to *grow into* an understanding, appreciation and participation in the religious living of his cultural group (W-W 281-82).

[PREAMBLE] (Westcott-Wieman 271)

It is a mistaken procedure to set up an **organized educational program** as the objective, and then treat **progress** in it as a valid basis for giving assurance of, or for measuring progress in, **religious growth**.

Certain examples of this mistake are frequent: to "cover the ground" staked out by a curriculum; to complete a series of projects; to **build up a "religious" vocabulary** and repertoire of memorized passages; to inculcate a selected group of habits of going through the form of devout acts and statements (W-W 272).

The criterion is not found in a set list of **products** but rather in unmistakable indications of **progress** (W-W 273).

100:1.3 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**.

Enlargement of vocabulary does not signify development of character.

Growth is not truly indicated by mere **products** but rather by **progress**.

Real educational growth is indicated by enhancement of ideals, increased appreciation of values, new meanings of values, and augmented loyalty to supreme values.

CHILDHOOD AND ADOLESCENCE (Westcott-Wieman 274)

2. *Particularized Cultural Conditioning by a Religious Group*

It is not the talk of the adults about religion that really works upon the child. And, above all, it is not their conscious, deliberate efforts to be a good example for him or to set models for his actions, which are potent.... What produces inescapable religious conditioning of the child by the adults is that type of sincere devotion and intelligent, dynamic loyalty which pervades all the realities of everyday living and makes them singularly and preciously meaningful (W-W 281).

[Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself (Matt. 6:34).]

The quickest and surest way for a tadpole to grow frogly is to live the most meaningful life possible *for a tadpole* at his particular stage of development (W-W 281-82).

100:1.4 Children are permanently impressed only by the loyalties of their adult associates; precept or even example is not lastingly influential.

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.

XIV: THE BEGINNINGS OF
RELIGION IN GROWTH (Westcott-
Wieman 252)

THE FOUNDATIONAL MATERIALS OF
GROWTH (Westcott-Wieman 255)

What is there, then, at the start?

There is **life**, the capacity for great, varied and modifiable sensitivity and responsiveness to the natural and social orders (W-W 255).

[There is neither original sin nor angelic **propensities**, nor tendencies thereto (W-W 255).]

THE COROLLARY CHARACTERISTICS OF
PARTICULAR INTEREST IN RELIGIOUS
GROWTH (Westcott-Wieman 259)

[contd] Besides [the] inherent characteristics of the organism which are of signal importance in connection with the processes of growth, there are certain others which are characteristics not of the organism itself, but rather of the functioning of it. These may be called corollary characteristics....

... A behavior characteristic which we call **curiosity** is a corollary (W-W 259).

The **sense of adventure** into the somewhat unknown, and the lure of the possibility of the discovery of some value, augment the drive of this activity (W-W 259).

Another corollary characteristic powerful as a factor in the quest for value are the **feelings of satisfaction** and dissatisfaction which are the concomitants of various reactions of the organism in its operative environment (W-W 259).

100:1.5 The soil essential for religious growth presupposes

a progressive **life** of self-realization,

the co-ordination of natural **propensities**,

the exercise of **curiosity**

and the **enjoyment of reasonable adventure**,

the experiencing of **feelings of satisfaction**,

There are other important ones, the capacity for wonder among these. This derives chiefly from the capacity to fear. [Etc.] (W-W 261)

A fourth corollary characteristic of the nature of the child is his status as an inferior in human society....

In actuality, this status of being inferior is a magnificent basis for that type of self-respecting, normal humility which is a pre-requisite to learning and to admiration of the great, the true and the good (W-W 264).

The fifth corollary characteristic dependent upon the nature of the child is the capacity for self-consciousness. The child discovers his self-hood and the personalities of others through his social interfunctioning (W-W 266).

If he feels that he as an agent of his own living is achieving progress toward his chosen objective, he is happy in this sense of achieving, and progress is thereby facilitated. When he yields to some temptation and turns away from the direction and methods he has set up as objectives of his living, self-criticism sets in. This is conscience—the criticism which is made upon him by that organization of habits and ideals which incorporates his controlling values (W-W 267).

Conscience is the criticism of himself by his own value-habits and ideals, not by the value-habits and ideals of others (W-W 268).

the functioning of the fear stimulus of attention and awareness, the wonder-lure,

and a normal consciousness of smallness, humility.

Growth is also predicated on the discovery of selfhood

accompanied by self-criticism—conscience,

for conscience is really the criticism of oneself by one's own value-habits, personal ideals.

100:1.6 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.

THE GENERATIVE POINT FOR THE BEGINNING OF RELIGION IN GROWTH (Westcott-Wieman 269)

[contd] The beginnings of the growth of religion, then, are the beginnings of all growth. There are no mechanisms or drives which specifically launch or differentially direct religious development....

On the other hand, there are **certain inherent characteristics** or elements of the child's nature which are of great importance as foundational bases for religious development (W-W 269).

There are present in all normal mortals **certain innate drives** toward growth and self-realization

which function if they are not specifically inhibited.

The certain technique of fostering this constitutive endowment of the potential of spiritual growth is to maintain an attitude of

The elements essential to religious growth are those which provide the foundations for the development of the two great marks of religion, *devotion* and *supreme value* (W-W 269).

wholehearted **devotion** to **supreme values**.

Religion cannot be "given" nor "learned" nor lost.

100:1.7 Religion cannot be bestowed, received, loaned, learned, or lost.

It grows as the search for value grows (W-W 270).

It is a personal experience which grows **proportionally to the growing quest for final values**.

XIII: THE ELEMENTS OF GROWTH:
SUGGESTION, HABIT AND THE
UNCONSCIOUS (Westcott-Wieman
231)

[PREAMBLE] (Westcott-Wieman 231)

[contd] Growth is the accumulation of meanings.... It is largely an unconscious process, both in the selection of what is accumulated and in the awareness to what has been accumulated (W-W 231).

[All great nobility of personality is unconscious and grows unconsciously (W 54).]

THE PLACE OF HABIT IN RELIGIOUS
BEHAVIOR (Westcott-Wieman 239)

Habits promote the economy of functioning of the organism. The greater number of effective patterns of readiness a person has in terms of his social environment, the more his powers are freed for the constructive or creative aspects of his interactions (W-W 239).

Religious growth cannot come except by the development of habits. It involves the predisposing of the person to certain stimuli, and to certain types of responsiveness (W-W 239).

Examples of General Habits Favorable to Religious Growth:

1. Sensitivity to the values in processes and objects.

2. Developing criteria of value by way of controlled reflection.

Cosmic growth thus attends on the accumulation of meanings

and the ever-expanding elevation of values.

But nobility itself is always an unconscious growth.

100:1.8 Religious habits of thinking and acting are contributory to the economy of spiritual growth.

One can develop religious predispositions toward favorable reaction to spiritual stimuli,

a sort of conditioned spiritual reflex.

Habits which favor religious growth embrace

cultivated sensitivity to divine values,

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3. Attentiveness to the indications of deeper meaning in the living of other people (W-W 243).

recognition of religious living in others,

Examples of Specifically Religious Habits Favorable to Growth:

1. Giving place in life for regular periods of exploratory and appreciative **meditation**.

reflective **meditation** on cosmic meanings,

2. Seeking association with deeply religious persons whether they agree or differ religiously.

3. **Worshipful problem-solving**.

worshipful problem solving,

4. Intimate **sharing** with others of the deeper religious insights and loyalties (W-W 244).

sharing one's spiritual life with one's fellows,

Examples of General Habits Unfavorable to Religious Growth:

3. Focused **interest in self-status** (W-W 244).

avoidance of **selfishness**,

Examples of Religious Habits Unfavorable to Religious Growth:

1. Relying passively on **divine mercy**.

refusal to presume on **divine mercy**,

2. **Living** a negatively "good" life for fear one might sin (W-W 244).

living as in the presence of God.

A third way in which habits are formed is through **intention**. The individual deliberately sets up those conditions which encourage or induce the desired pattern of behavior, or he puts himself where such conditions operate (W-W 243).

The factors of religious growth may be **intentional**,

but the growth itself is unvaryingly unconscious.

RELIGIOUS GROWTH AS THE
ACCUMULATION OF UNCONSCIOUS
MEANINGS (Westcott-Wieman 249)

[See 100:5.6.]

100:1.9 The unconscious nature of religious growth does not, however, signify that it is an activity functioning in the supposed subconscious realms of human intellect; rather does it signify creative activities in the superconscious levels of mortal mind. The experience of the realization of the reality of unconscious religious growth is the one positive proof of the functional existence of the superconsciousness.

2. SPIRITUAL GROWTH

100:2.1 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. Spiritual progress is predicated on intellectual recognition of spiritual poverty coupled with the self-consciousness of perfection-hunger, the desire to know God and be like him, the wholehearted purpose to do the will of the Father in heaven.

100:2.2 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.

100:2.3 Religion can progress to that level of experience whereon it becomes an enlightened and wise technique of spiritual reaction to the universe. Such a glorified religion can function on three levels of human personality: the intellectual, the morontial, and the spiritual; upon the mind, in the evolving soul, and with the indwelling spirit.

100:2.4 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. Spiritual development is determined by capacity therefor and is directly proportional to the elimination of the selfish qualities of love.

100:2.5 Actual spiritual status is the measure of Deity attainment, Adjuster attunement. The achievement of finality of spirituality is equivalent to the attainment of the maximum of reality, the maximum of Godlikeness. Eternal life is the endless quest for infinite values.

100:2.6 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 and finaliter service.

100:2.7 Jesus portrayed the profound surety of the God-knowing mortal when he said:

[(*Quoting Jesus:*) What does it matter to you who believe this gospel of the kingdom if nations overturn, the age ends, or all things visible crash, since you know that your life is the gift of the Son, and that it is eternally secure in the Father? (176:3.2)]

“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.

IX: CONVERSION AND THE REDEMPTIVE PROCESS (Wieman 160)

SUPREME CONVERSION (Wieman 163)

To be converted in the noblest sense is to undergo that transformation of interests and loyalties by which one can live not only for the highest fulfilments of his own time, but for the highest fulfilments of all time. It is that reorganization of the personality which enables one to live for those unexplored possibilities which transcend all time but are nevertheless possibilities of existence because they can be approximated to an indefinite degree by reason of the indeterminate nature of existence, and through the growth of meaning (W 163).

100:2.8 After such spiritual attainment, whether secured by gradual growth or specific crisis,

there occurs a new orientation of personality

Consequently supreme conversion enables one to experience failure, disaster and destruction with a realization of the glory which is thereby given opportunity to visit existence in some further form of high attainment.... Supreme conversion is to have that redirection of interests by which one can perish and see his work perish and his loved ones, without loss of hope or courage or zeal (W 164-65).

XIX: APPRAISING RELIGIOUS BEHAVIOR AND GROWTH (Westcott-Wieman 363)

SOME DIFFICULTIES IN APPRAISING RELIGIOUS BEHAVIOR (Westcott-Wieman 364)

Religion is a *mode of organizing the habits and impulses of personality toward a dominant purpose*, not merely a formula for organizing traits of personality toward a desired *state* or in a specific *pattern* (W-W 364).

as well as the development of a new standard of values.

Such 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 a new and more sublime level of universe attainment.

3. CONCEPTS OF SUPREME VALUE

100:3.1 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.

THE ESSENTIAL NATURE OF THE PROCESS
OF APPRAISING RELIGIOUS BEHAVIOR
(Westcott-Wieman 371)

The working norms are here applied in simplified question form to illustrate the second step in appraisal.

1. What is the relative worth of the objective which the individual truly believes to be supremely worthwhile?

2. Is his **total self**, in so far as lies within his determination, invested in the **loyalty**? (W-W 374)

[If by any means I might attain unto the resurrection of the dead... I press toward the mark for the **prize** of the high calling of God in Christ Jesus (Phil. 3:11, 14).]

[Norm 2. The **COMPLETENESS** of the **loyalty**. The degree to which the total self, in so far as lies within the determination of the individual, is devoted to the objective (W-W 378).]

5. Is his loyalty outreaching toward further possibilities of value, and therefore **progressing**?

6. Is his loyalty **socially effective**? (W-W 374)

III: THE CONCEPT OF SUPREME VALUE (**Wieman** 43)

[PREAMBLE] (Wieman 43)

This problem of supreme value, when treated as the chief object of concern for religious behavior, is identical with the problem of God. This is so because **"God" is the most common religious word used to designate supreme reality when it is approached religiously** (W 44).

It is the enlistment of the **totality of selfhood** in the **loyal** service of loving God and serving man.

Religion pays any price essential to the **attainment** of the supreme goal, the eternal **prize**.

There is a consecrated **completeness in religious loyalty** which is superbly sublime.

And these loyalties are **socially effective** and spiritually **progressive**.

100:3.2 To the religionist **the word God becomes a symbol signifying the approach to supreme reality**

and the recognition of divine value.

SUPREME VALUE IS GROWTH OF VALUE
(Wieman 45)

[contd] There is much confusion of thought concerning what is value and what has value.... The old authoritative standards of better and worse have broken down and no formulated principles for judging better and worse have been widely accepted in their place. Consequently people have been thrown back for guidance on their own subjective states of liking or disliking. But these cannot give guidance at all, for it is precisely where these fail that we most need and crave guidance (W 45).

All this indicates that we must start, in formulating any principle about value, with the situation where we are forced to consider alternative courses of action....

What are the outstanding features in such a situation? They are activities, actual and possible, attended with experiences of satisfaction and dissatisfaction. They are activities which carry with them joy or suffering, fulfillment or frustration (W 45-46).

We must formulate our concept of value in terms of enjoyable activities if we are to have any idea of value that can be tested and can serve to guide us when we most need guidance. The problem resolves itself to this: What kind of enjoyable activities can be said to have value and what kind do not? (W 46)

The principle of value which we propose is this: Value is that connection between enjoyable activities

by which they support one another, enhance one another and, at a higher level, mean one another.

Human likes and dislikes do not determine good and evil;

moral values do not grow out of wish fulfillment or emotional frustration.

100:3.3 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.

At this higher level meaning may transform suffering and other forms of evil into experiences of great value (W 46).

Meaning is not something entirely different from the mutual support and mutual enhancement of enjoyable activities, but is something **added**.

It is the added factor of human **appreciation** and use of this mutual support. It is the chief way in which enjoyable activities enhance one another (W 48).

According to the view here presented the value does not lie in the enjoyment. It is not the enjoyment that makes the value. The value is the connection. The enjoyable enters into value only when it is the order of connection that is enjoyed, for that alone is the value. When the activity is **separated** from the connections that give it value, it ceases to be a value whether or not it is enjoyed in that state of segregation.

It may even be a very great **evil** when intensely enjoyed in separation from the connections that constitute positive value (W 49).

100:3.4 Meaning is something which experience **adds** to value;

it is the **appreciative** consciousness of values.

An **isolated** and purely selfish pleasure may connote a virtual devaluation of meanings,

a meaningless enjoyment bordering on relative **evil**.

100:3.5 Values are experiential when realities are meaningful and mentally associated, when such relationships are recognized and appreciated by mind.

WHAT IS SUPREME VALUE? (Wieman 50)

The greatest conceivable value would be the organization of this cosmos into that sort of a system where every activity in it would be sustained by every other, and each activity would have all the meaning, hence all the value, all the glory, of the total system. Such an organization would **not be stagnant**, as some seem to think,

for existence is always **changing** and the maintenance of such a **cosmos** would require a constant interplay of ever changing activities.

Indeed change with accompanying activity would have to be far greater than anything we now know; but it would not be meaningless change. It would be **more meaningful** than anything we now recognize. All would be changing constantly, yet the complete and perfect mutuality of all with each, and each with all, would never change (W 50).

We mention this greatest conceivable value not because we think the universe will ever attain such perfection, and not because we think this greatest conceivable value is the supreme value. We have stated the nature of greatest conceivable value for exactly the opposite reason. We want to make plain the distinction between supreme value and greatest conceivable value....

Supreme value is not a mere **concept**. Neither is it a mere figment of the imagination.

Values can **never be static**;

reality signifies **change**, growth.

Change without growth, expansion of meaning and exaltation of value, is valueless—is potential evil.

The greater the quality of **cosmic** adaptation,

the **more of meaning** any experience possesses.

Values are not **conceptual** illusions; they are real,

Supreme value is the greatest actual and possible **connection** between activities which makes them mutually sustaining, mutually enhancing and mutually meaningful.

Value, whether it be supreme value or any other, is not merely what now exists. Neither is it merely what might be. But it is always a combination of **what is and what may be**. It is always a combination of **actuality and possibility**.

When these two are combined we have what is called growth. Growth is not merely what is, nor merely what might be, but it is that kind of change which increases what is, so as to approximate what might be (W 50-51).

[contd] **Growth is not even to be identified with progress,** if progress means the movement of the whole universe onward and upward toward greater value. Growth simply means that in some quarter or other there is a development by which the connections of mutual support, and mutual meaning are extended or made closer (W 51).

[contd] What, then, is **supreme value?** It is growth of meaning in the world (W 51).

This growth of meaning and value in the world is **God** (W 51).

but always they depend on the fact of **relationships**.

Values are always both **actual and potential**—not what was, but **what is and is to be**.

100:3.6 **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 inter-relatedness of both of these experiences.

And such an experience is the equivalent of **God-consciousness**.

THE SUPERHUMAN (Wieman 52)

[contd] This growth of meaning in the world is **superhuman**. Superhuman does not mean **supernatural**.... It is superhuman because it operates in ways over and above the plans and purposes of men, bringing forth values men cannot foresee, and often developing connections of mutual support and mutual meaning in spite of, or contrary to, the efforts of men (W 52).

The human individual *undergoes* this growth; he does not *do* it.... The individual undergoes this growth as sunshine, air and earth undergo transformation into a scarlet poppy.

Men can do more than the poppy. A man can seek out the **conditions** that are required for this growth and for its greater abundance (W 54).

Watch a friendship grow. We can be friendly by deliberate intent, at least to a degree. But we cannot thereby **create** a friendship. A friendship cannot be constructed or made. It must not be forced.

It must grow (W 54).

Such a mortal, while not **supernatural**, is truly becoming **superhuman**;

an immortal soul is evolving.

100:3.7 Man cannot cause growth,

but he can supply favorable **conditions**.

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

Love thus grows;

it cannot be **created**, manufactured, or purchased;

it must grow.

Evolution is a cosmic technique of growth.

Time and again we find to our sorrow that we cannot legislate a desired form of society into existence. Laws are ineffective except as they express the spirit of the community....

This spirit cannot be **legislated**

or **administered** into existence, although good legislation and administration may promote the growth of it (W 55-56).

Men make the products of industry, such as automobiles, houses, bridges. But the value of these articles cannot be made. The value is **derived from the culture** (W 56).

MAN'S PART (Wieman 60)

The chief thing man can do for this sort of growth which is superhuman is to be intelligently and devotedly religious (W 60).

[Men] may yield themselves to the requirements of this growth with devotion, wonder, abandon, expectancy, alertness, with **all powers** in action. This is **faith** (W 61).

XIII: THE ELEMENTS OF GROWTH: SUGGESTION, HABIT AND THE UNCONSCIOUSNESS (**Westcott-Wieman** 231)

THE PLACE OF HABIT IN RELIGIOUS BEHAVIOR (Westcott-Wieman 239)

Social growth cannot be secured by **legislation,**

and moral growth is not had by improved **administration.**

Man may manufacture a machine, but its real value must be **derived from human culture** and personal appreciation.

Man's sole contribution to growth

is the mobilization of the **total powers** of his personality—living **faith.**

4. PROBLEMS OF GROWTH

100:4.1 Religious living is devoted living, and devoted living is creative living, original and spontaneous.

SOURCE OR PARALLEL

Even **new religious insights** depend upon a well established system of habit relevant to the problem. A person is not stirred to seek new patterns until the **patterns of old habits** prove inadequate through some sort of **conflict** (W-W 239).

XX: PERSONAL PROBLEMS OF RELIGIOUS SIGNIFICANCE (Westcott-Wieman 391)

PROBLEMS SENSED BY THE INDIVIDUAL (Westcott-Wieman 393)

[contd] However awareness may come, once the individual is thoroughly disturbed, the organization of his living breaks down in greater or less degree, and he struggles toward a re-organization. Some of these personal problems of particular religious significance will cited.

1. *Religious Perplexities* (Westcott-Wieman 393)

[There can be no growth without problems (W-W 337).]

2. *The Place of Religion in Codes of Living* (Westcott-Wieman 395)

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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**.

New meanings only emerge amid conflict; and conflict persists only in the face of refusal to espouse the higher values connoted in superior meanings.

100:4.2 **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.

3. *Conflict of Loyalties* (Westcott-Wieman 397)

Loyalties are not exercised in behalf of the great, the good, the true, and the noble without a struggle.

Effort is attendant upon

Three procedures are powerful in dealing with inner conflicts.

a. **Clarifying** and vivifying the value held to be Supremely Worthful, until it becomes the choice of the total self in its actual situation (W-W 398).

clarification of spiritual vision and enhancement of cosmic insight.

5. *The Religious Aspect of Intellectual Weaning* (Westcott-Wieman 400)

And the human **intellect** protests against being **weaned** from subsisting upon the nonspiritual energies of temporal existence.

6. *Religious Problem-solving* (Westcott-Wieman 402)

The slothful animal mind rebels at the effort required to wrestle with **cosmic problem solving**.

100:4.3 But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE.

[**Health, sanity, and happiness ... come about through the unification of energy systems, idea systems, and spirit systems (2:7.11).**]

Health, mental efficiency, and happiness arise from the unification of physical systems, mind systems, and spirit systems.

Of health and sanity man understands much, but of happiness he has truly realized very little.

SOURCE OR PARALLEL

[Happiness comes in only one way. After a person has set up and begun to serve a great value in the form of some definite, worthwhile objective, he begins to be happy as soon as he discerns that he is achieving progress toward this specific objective (W-W 339).]

[And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:7).]

[Jesus placed a high value upon men; He called them *Sons of God* (William S. Sadler, M.D., *Theory and Practice of Psychiatry* [1936], p. 1115).]

[Compare: 4. *Place of Religion in Difficulties of Disagreement* (Westcott-Wieman 399).]

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The highest happiness is indissolubly linked with spiritual progress.

Spiritual growth yields lasting joy, peace which passes all understanding.

100:4.4 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.

Jesus loved men so much because he placed such a high value upon them.

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.

100:4.5 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.

100:4.6 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.

[My wife once asked me for a good definition of education, and after thinking a moment I told her one that I have never been able to improve on in my own mind, and it was this: That man is well educated who, each day he lives, gets one more man's viewpoint of life (William S. Sadler, M.D., *Personality and Health: A Talk to Business Women on Efficiency* [1923], p. 40).]

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.

5. CONVERSION AND MYSTICISM

IX: CONVERSION AND THE REDEMPTIVE PROCESS (Wieman 160)

THE NEED OF SALVATION IN THIS AGE (Wieman 167)

[contd] Many people find nothing in the world of such abiding worth that they feel inclined to live for it supremely.... They wander here and there, finding this satisfaction and then that, this interest and that, this futility or disillusionment or distress, but nothing which seems to be worthful enough to give meaning to life beyond the momentary situation.

Such people are lost souls. The world today is full of them (W 167).

When there are no authorities, people are lost and cannot find salvation unless they can develop a philosophy,

which will enable them to use their intelligence in place of authority. As yet no such philosophy has been widely accepted (W 168).

100:5.1 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.

SOURCE OR PARALLEL

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[Compare W-W 237.]

(The symbols of socialized religion are not to be despised as channels of growth, albeit the river bed is not the river.)

THE REDEMPTIVE PROCESS (Wieman 170)

The redemptive process delivers one into this way of living [in the freedom and fullness of God]. The psychological factors of this deliverance may be analyzed into six components as follows:

100:5.2 The progression of religious growth leads

From inner **conflict** or **stagnation** to progressive **integration of personality**;

from **stagnation** through **conflict** to co-ordination,

from personal powers confined to personal powers released; from a disjunct personality to a conjunct one;

from a sense of **insecurity** to a profound and indestructible peace;

from **insecurity** to undoubting faith,

from confusion of cosmic consciousness to **unification of personality**,

from **specific objectives** that imprison and perish, to a total objective that is **eternal**; from bondage to an established social pattern of life to a pattern that opens out into an illimitable realm of possible value and meaning (W 171).

from the **temporal objective** to the **eternal**,

[Compare W 160-61.]

100:5.3 It should be made clear that professions of loyalty to the supreme ideals—the psychic, emotional, and spiritual awareness of God-consciousness—may be a natural and gradual growth or may sometimes be experienced at certain junctures, as in a crisis.

The Apostle Paul experienced just such a sudden and spectacular conversion that eventful day on the Damascus road. Gautama Siddhartha had a similar experience the night he sat alone and sought to penetrate the mystery of final truth. Many others have had like experiences, and many true believers have progressed in the spirit without sudden conversion.

[The phenomenon of *religious conversion* must be more or less **psychologic** or emotional, albeit it may have **spiritual** aspects of which we are quite ignorant ... (William S. Sadler, M.D., *Theory and Practice of Psychiatry* [1936], p. 253).]

100:5.4 Most of the spectacular phenomena associated with so-called religious conversions are entirely **psychologic** in nature, but now and then there do occur experiences which are also **spiritual** in origin.

When the mental mobilization is absolutely total on any level of the psychic upreach toward spirit attainment, when there exists perfection of the human motivation of loyalties to the divine idea, then there very often occurs a sudden down-grasp of the indwelling spirit to synchronize with the concentrated and consecrated purpose of the super-conscious mind of the believing mortal. And it is such experiences of unified intellectual and spiritual phenomena that constitute the conversion which consists in factors over and above purely **psychologic** involvement.

PSEUDO-CONVERSION (Wieman 162)

[contd] One may undergo an **emotional** experience which he and others may think is conversion, but in which no important change of personality and way of living takes place. This is a **false conversion** (W 162).

100:5.5 But **emotion** alone is a **false conversion**;

one must have faith as well as feeling.

To the extent that such psychic mobilization is partial, and in so far as such human-loyalty motivation is incomplete, to that extent will the experience of conversion be a blended intellectual, emotional, and spiritual reality.

100:5.6 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 superconscious¹ level, the zone of immediate contact with the indwelling spirit entity, the Thought Adjuster. The great danger in all these psychic speculations is that visions and other so-called mystic experiences, along with extraordinary dreams, may be regarded as divine communications to the human mind. In times past, divine beings have revealed themselves to certain God-knowing persons, not because of their mystic trances or morbid visions, but in spite of all these phenomena.

100:5.7 In contrast with conversion-seeking, the better approach to the morontia zones of possible contact with the Thought Adjuster would be through living faith and sincere worship, wholehearted and unselfish prayer.

[See endnote.]

[Altogether too frequently that which the overwrought mystic evaluates as divine inspiration is the uprisings of his own deep mind (91:7.1).]

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.

100:5.8 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.

[People may cultivate this mystic state as superior to that of intelligent direction and control by which specific meanings are developed. This is a great evil and has very often issued from mysticism (W 186).]

Under no circumstances should the trancelike state of visionary consciousness be cultivated as a religious experience.

X: MYSTICAL EXPERIENCE (Wieman 173)

SOME CHARACTERISTIC REACTIONS IN MYSTICAL EXPERIENCE (Wieman 175)

100:5.9 The characteristics of the mystical state are

[contd] (1) Sometimes the state of consciousness is one of diffused sensitivity and general vagueness (W 176).

diffusion of consciousness

(2) In other cases the state of consciousness may be marked by bright vivid qualities.... The stream of consciousness may become a torrent of images and qualities; or some one image or set of qualities may absorb the attention with a fixity impossible in ordinary experience (W 176).

with vivid islands of focal attention

[contd] (3) There is generally a feeling of passivity. The individual feels that he is being controlled by an external power or at any rate is not himself controlling the situation (W 176-77).

operating on a comparatively passive intellect.

(6) The experience is also marked by its peculiar ideational content. Sometimes there is a mental blank, no ideas at all, or as nearly that state as is possible while still being conscious. Sometimes there is a great throng of disorganized ideas, streaming through the mind without order. [Etc.] (W 178)

SOME CONDITIONS THAT CAUSE THE EXPERIENCE (Wieman 178)

[contd] There are three kinds of conditions that may cause the mystical experience: (W 178)

[See five rows down.]

A profound aesthetic experience may approach the mystical. But we do not call it mystical until the wealth of stimulation and multiplicity of reactions have become so great that distinctiveness and clarity of perception and thought fade into deep emotion (W 180).

All of this gravitates consciousness toward the subconscious rather than in the direction of the zone of spiritual contact, the superconscious.

Many mystics have carried their mental dissociation to the level of abnormal mental manifestations.

100:5.10 The more healthful attitude of spiritual meditation is to be found in reflective worship and in the prayer of thanksgiving.

The direct communion with one's Thought Adjuster, such as occurred in the later years of Jesus' life in the flesh, should not be confused with these so-called mystical experiences.

The factors which contribute to the initiation of mystic communion are indicative of the danger of such psychic states.

The mystic status is favored by such things as:

physical fatigue, fasting, psychic dissociation,

profound aesthetic experiences,

The sex impulse may break through long and deep restraints in ways not recognized as sexual at all.... It may yield an experience of ecstasy that is given a religious interpretation by the person concerned (W 180).

Again when one has been suffering fear and anxiety about some matter, then suddenly has great glad news brought to him about it, the cramped and suppressed impulses break forth in relief (W 180-81).

A great fear or a rage may in like manner break through all restraints and bring on a mystical experience of this sort (W 181).

[contd] The last of the three conditions which may produce a mystical experience has more of evil and less of value than any of the others. Instead of dissolving the organization of personality by multiplying reactions, and instead of releasing suppressed drives, it simply weakens all power of organization. Extreme weariness may do this.... Drugs will do it.... Wild dancing and chanting may result in this. So may fasting and certain orgies (W 181).

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.

100:5.11 However favorable may have been the conditions for mystic phenomena, it should be clearly understood that Jesus of Nazareth never resorted to such methods for communion with the Paradise Father. Jesus had no subconscious delusions or super-conscious illusions.

6. MARKS OF RELIGIOUS LIVING

IV: MARKS OF RELIGIOUS BEHAVIOR (Westcott-Wieman 63)

VARIATION IN RELIGIOUS EXPERIENCE (Westcott-Wieman 63)

How different the expressions of religion among the native tribes of inner Africa from those among the illiterate negroes of the South; the expressions of the Quaker from those of the Holy Rollers; of the Hindus practicing yoga from the communicants worshipping in the cathedral of St. John the Divine!

Yet it is all under the name, religion. With all the differences, there must be basic likenesses in all behavior meriting this name, religion (W-W 63).

THE DIFFERENTIA OF RELIGIOUS BEHAVIOR (Westcott-Wieman 64)

Since religion is not a separate function of life but rather a mode of functioning in living, no single one or two characteristic responses are sufficient to limn the distinguishing marks of religious behavior (W-W 65).

The characteristics of religious behavior find their differentia in the basic definition of religion:

Religion is devotion to what one holds to be supremely worthful not only for himself but for all human living (W-W 65).

100:6.1 Evolutionary religions and revelatory religions may differ markedly in method, but in motive there is great similarity.

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.

[contd] As has been pointed out, the two elements which persist and stand out strongly are *devotion* and *supreme value*.

Where religion is genuine, we shall find these two elements in the functioning relationship between the devotee and his operative situation (W-W 65).

There are other devotional aspects of living, and there are values other than that one which the particular individual holds supreme. These latter will leave their marks, some of which will resemble closely certain of the marks of religious behavior, as, for instance, in the case of devotion of an unreligious mother to her children (W-W 66).

A genuine religion may not be excellent religion. The devotion may be unintelligent, stereotyped into set patterns or otherwise inferior, and still be sincere or fervid. The value which the particular individual holds to be supremely worthwhile may, in actuality, be a false value, an illusion, or an over-rated worth (W-W 66).

The degree to which his supremely worthwhile approximates the Supremely Worthful will be an important factor in determining the excellence of his religion. The widely prevalent failure to draw this distinction between genuine religion and excellent religion has been costly to the cause of religion. The all too common bitterness of the remark, "If *that's* religion, I'll have none of it," grows out of this confusion (W-W 66).

And the outstanding characteristics of all religions are: unquestioning loyalty and wholehearted devotion to supreme values.

This religious devotion to supreme values is shown in the relation of the supposedly irreligious mother to her child

and in the fervent loyalty of non-religionists to an espoused cause.

100:6.2 The accepted supreme value of the religionist may be base or even false, but it is nevertheless religious.

A religion is genuine to just the extent that the value which is held to be supreme is truly a cosmic reality of genuine spiritual worth.

CHARACTERISTICS OF BEHAVIOR
FOSTERED BY GENUINE RELIGION
(Westcott-Wieman 66)

[contd] First, then, what are the **marks** of religious responding in genuine religion? (W-W 66)

1. Undoubtedly, a mark of prime importance is consciousness of **super-human power** in the **universe**... Many and varied are the efforts which men have made and are making to establish connection between this power and their own living (W-W 67-68).

2. The sense of **belonging** to a **noble** larger whole marks religious behavior. This introduces warmth and strength, courage and pattern into the responding of the devotee.

Usually this sense of belonging is mediated through a group sharing the same devotion. Reinforcement through **fellowship** issues in increased self-confidence (W-W 69).

When an individual must depend for his sense of personal worth upon the whimsical reactions of his fellows, he is apt to move from elation to dejection, from pride to confusion. But when his reference for **self-worth** is the **Highest Objective** his loyalty can discover, there is a more steady, forthright quality which shows in all he does (W-W 69).

3. Religious living is oriented and integrated toward **one supreme area of worth**. Consequently all living is measured and ordered with reference to that which the devotee holds to be The Most High (W-W 70).

100:6.3 The **marks** of human response to the religious impulse

embrace the qualities of nobility and grandeur.

The sincere religionist is conscious of **universe citizenship** and is aware of making contact with sources of **superhuman power**.

He is thrilled and energized with the assurance of **belonging** to a superior and **ennobled fellowship** of the sons of God.

The consciousness of **self-worth** has become augmented by the stimulus of the quest for the **highest universe objectives**—supreme goals.

100:6.4 The self has surrendered to the intriguing drive of **an all-encompassing motivation**

The self-disciplining of a supreme value results in a greater stability and effectiveness of response (W-W 71).

On the whole, in connection with the ordinary issues of life, there is less of agonizing inner conflict and fewer unresolved inner conflicts (W-W 72).

There is the feeling that life is worth living (W-W 72).

4. An open and constructive attitude toward the limitations of the self characterizes genuine religious living.... Normally, self-criticism grows out of an awareness of the greater possibilities for growth ever glimpsed in the search for value and Supreme Value. It takes place without despair or morbidity or marked discouragement (W-W 73).

6. Aspiration is such a thoroughly essential characteristic that it has had a large mention in the songs, poems and the theologies of religion.

It is an inevitable consequence of loyalty to that which one holds to be The Highest (W-W 73).

In the life of the devotee the aspiration is strongly shown in the succession of ideals which he sets up as time goes on, ideals for his own living which he believes will bring him nearer to The Supreme Value (W-W 73).

5. Patience has been a predominant characteristic of religious living until recently. Its many forms of fortitude, resignation, tolerance, forbearance and others, have been frequently discussed (W-W 73).

which imposes heightened self-discipline,

lessens emotional conflict,

and makes mortal life truly worth living.

The morbid recognition of human limitations is changed to the natural consciousness of mortal shortcomings,

associated with moral determination and spiritual aspiration

to attain the highest universe and super-universe goals.

And this intense striving for the attainment of supermortal ideals

is always characterized by

increasing patience, forbearance, fortitude, and tolerance.

7. **Detachment** qualifies religious behavior. The absorption in religious matters felt to be vital tends to divert attention and participation from many of the ordinary, so-called secular, interests of living (W-W 74).

[Contrast W-W 74-75.]

Again, [detachment] tends to imply a **sense of humor**, an ability to look objectively upon experiences, including his own (W-W 75).

8. Religious life is **meaningful**. The interconnectedness and mutual support between all the acts and situations of living which genuine religion fosters is fully described in other parts of this volume (W-W 76).

9. Religion develops **enthusiasm, zeal, courage**, morale (W-W 76).

10. The **crusading spirit** enters into religious behavior at the point where the sense of mission grows strong within the individual (W-W 76).

However, when it is combined with intelligence and with consideration for others, it becomes an instrument for the interfusion of cultures and hence for cultural growth (W-W 76).

11. One of the most important characteristics of religious responding is **dynamic peace**.

100:6.5 But 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**.

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 the commonplace social obligations of human loyalties.

100:6.6 One of the most amazing earmarks of religious living is that **dynamic and sublime peace**,

[And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:7).]

That is, the devotee, regardless of the **turmoil** and disappointment and tragedy going on near or within his own living, sustains a **poise** that keeps him from destruction of faith and spirit (W-W 76-77).

Third and most profound [of the three forms of dynamic peace] is tragic peace. One's loyalty is of such a sort that he need not be affected by failure or misfortune to himself.... Such peace is indestructible.

Paul, in the Christian Bible has given expression to his experience of it,

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God” (W-W 77).

12. The last characteristic of genuine religion to be included here is, like the preceding, one of the most outstanding. It is the **sense of glory** which behavior may reveal now as awe and wonder, now as glow and radiance, again as heightened, intensified responsiveness and spontaneously interpretative movement (W-W 78).

This experience of glory does not imply that the devotees know and discriminate all the great forces and beauties and values, but they *sense* them. They *feel* the great surging sea of infinite value, existent and potential, in which mankind lives (W-W 78).

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.

Such religionists are like the Apostle Paul, who said:

“I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor anything else shall be able to separate us from the love of God.”

100:6.7 There is a sense of security,

associated with the **realization of triumphing glory,** resident in the consciousness of the religionist

who has grasped the reality of the Supreme, and who pursues the goal of the Ultimate.

100:6.8 Even evolutionary religion is all of this in loyalty and grandeur because it is

These twelve characteristics just cited are outstanding marks of **genuinely** religious behavior (W-W 79).

a **genuine** experience.

CHARACTERISTIC BEHAVIOR EXPRESSING EXCELLENT RELIGION (Westcott-Wieman 79)

[contd] When religion is **excellent as well as genuine**, there come differences in quality. First, the characteristics expressing genuine religion become finer and nobler when the religion is excellent. Second, there are certain new characteristics which become prominent (W-W 79).

But revelatory religion is **excellent as well as genuine**.

What are the characteristics of behavior which express excellent religion?

1. There is a finer discrimination of value. **Loyalty**, rightly focused, sensitizes the person to ever higher **values**. Adoration and **service** make that which at any one time he holds to be of supreme worth dear and precious to him. So, sensitized by **love** and loyalty, he responds to nuances of value and intimations of possibilities of value on beyond any discerned (W-W 80).

The new **loyalties** of enlarged spiritual vision **create** new levels of **love** and devotion, of **service** and fellowship;

2. A second characteristic fostered by excellent religion is concern for the development of personality....

3. Growing almost as the obverse of this concern for the development of personality is another characteristic—**socialized outlook**.

and all this enhanced **social outlook**

The **enlargement** of **group consciousness** and group concern is an inevitable emergent of a concern for persons (W-W 81).

produces an **enlarged consciousness** of the Fatherhood of God and the brotherhood of man.

4. Greater wisdom and insight into the values, meanings and purposes of life are fostered by excellent religion (W-W 82).

100:6.9 The characteristic difference between evolved and revealed religion is a new quality of

divine wisdom which is added to purely experiential human wisdom.

But it is experience in and with the human religions that develops the capacity for subsequent reception of increased bestowals of divine wisdom and cosmic insight.

7. THE ACME OF RELIGIOUS LIVING

100:7.1 Although the average mortal of Urantia cannot hope to attain the high perfection of character which Jesus of Nazareth acquired while sojourning in the flesh, it is altogether possible for every mortal believer to develop a strong and unified personality along the perfected lines of the Jesus personality. The unique feature of the Master's personality was not so much its perfection as its symmetry, its exquisite and balanced unification.

I: INTRODUCTORY (Jefferson 3)

The most effective presentation of Jesus consists in following the example of the one who said, as he gestured toward the Master standing before his accusers,

[contd] "Behold the Man!"—John xix : 5. (J 3)

"Behold the man!"

IV: THE **STRENGTH** OF JESUS
(Jefferson 43)

[contd] “And they were all **amazed.**”—Mark
i : 27. (J 43)

V: THE **SINCERITY** OF JESUS
(Jefferson 55)

[contd] “Ye shall not be as the **hypocrites.**”—
Matthew vi : 5. (J 55)

Society is cursed with **affectation**,
business is honeycombed with dis-
honesty, the political world abounds in
duplicity and chicanery,

there is **sham** and **pretence** and
humbuggery everywhere (J 57).

When men disappoint us and friends are
few, we can come to the one who says, “**I
am the truth.**” ... This, then, is why we
feel so calm and satisfied with Jesus: he
soothes and heals us by being **genuine** (J
65-66).

Jesus was incorrigibly sincere, and it
was sincerity which drove him to tell men
the plain truth (J 61).

His very sincerity drove him into
language which to our cold hearts seems
exaggerated and needlessly abusive (J
62).

100:7.2 The unfailing kindness of Jesus
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.

SOURCE OR PARALLEL

This unquestioned loyalty to truth gives his words a value which no other words possess (J 64).

VI: THE REASONABLENESS OF JESUS (Jefferson 69)

[contd] "In the beginning was the logos."— John i : 1. (J 69)

There are crotchety brains and freakish brains, eccentric and erratic brains,

capricious, whimsical, and hysterical brains, unhinged and unbalanced brains of many types and grades, and when a man has a mind which works normally and sanely, we pay him the compliment of declaring him to be a man of common sense.... Jesus was a man of unparalleled common sense (J 69-70).

Jesus is sensible at every point. "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet and turn and rend you." Who are the dogs? A certain kind of men. Who are the swine? Another type of men. We are to discriminate (J 80).

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He was unquestioningly loyal to all truth.

100:7.3 But 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.

VII: THE POISE OF JESUS (Jefferson 85)

[contd] “No man after that durst ask him any question.”—Mark xii : 34. (J 85)

[Compare J 91.]

He was enthusiastic, blazing with enthusiasm, but he never became fanatical.

He was emotional, men could feel the throbbing of his heart, but he never became hysterical.

He was imaginative, full of poetry and music, seeing pictures everywhere, throwing upon everything he touched a light that never was on land or sea, the inspiration and the poet’s dream—but he was never flighty.

He was practical, hard-headed, matter of fact, but he was never prosaic, never dull (J 87).

He was courageous but never reckless, prudent but never a coward,

unique but not eccentric, sympathetic but never sentimental (J 87).

He was pious, but there is not a trace about him of sanctimoniousness (J 87).

100:7.4 The Son of Man was always a well-poised personality.

Even his enemies maintained a wholesome respect for him; they even feared his presence. Jesus was unafraid.

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.

VIII: THE ORIGINALITY OF JESUS
(Jefferson 95)

[contd] "I make all things new."—Revelation
xxi : 5. (J 95)

He taught them as one who possessed
authority (J 96).

Strange to say, the world has come at
last to question the originality of Jesus....
According, therefore, to certain writers,
Jesus' discourses are a patchwork of
quotations. He was a repeater of the
wisdom taught by men before his day, an
imitator of illustrious orators and poets, a
shrewd and talented eclectic who
gathered together the gems of many
minds and times and dazzled the world by
the treasures which he had borrowed (J
96-97).

Religion is partly ceremony and partly
ethics. Like all things else on earth, it
must have a body and also a spirit. But
the leaders of the Jewish church had
forgotten the point of emphasis. Jesus
knew. By emphasizing mercy instead of
sacrifice he made religion new (J 100).

100:7.5 Jesus' originality was unstifled.

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.

X: THE BREADTH OF JESUS
(Jefferson 121)

[contd] “Preach the Gospel to the whole creation.”—Mark xvi : 15. (J 121)

And his heart was as far-reaching as his brain. The social sympathies of Jesus were to his country-men a surprise and a scandal. He felt with everybody (J 124-25).

[God] so loved the world that He gave His only begotten Son—and this Son came to earth and tasted death for every man—and the Spirit whom He sent and also the bride who is His church, they keep on crying through the centuries: “Come! Let him that is athirst come. Whosoever will, let him take the water of life freely” (J 131-32).

XI: JESUS’ TRUST IN GOD (Jefferson 135)

[contd] “He trusted on God.”—Matthew xxvi : 43. (J 135)

Many of us have had faulty methods of Bible study. We have studied the Bible piecemeal, in scraps and patches, getting a knowledge of isolated passages and never putting together the various parts so as to see Jesus as a man among men (J 135).

100:7.6 Jesus was very broad in his outlook.

He exhorted his followers to preach the gospel to all peoples.

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.”

100:7.7 Of Jesus it was truly said, “He trusted God.”

As a man among men he most sublimely trusted the Father in heaven.

Does not Nature seem to be cruel? Does she seem to have any heart? Do not fire burn and water drown and volcanoes cover cities without mercy?

Does Nature not carry on her vast operations with absolute indifference to the wishes or welfare of men?

All of the great thinkers who have gazed into the face of Nature have been appalled by her heartlessness and her indifference. Jesus of Nazareth found in Nature fresh evidences of God's love (J 138-39).

But notwithstanding his disappointment, his trust in God was unbroken (J 142).

He was persecuted as no other man before his day or since; he was maligned, abused, execrated.... He was accused of blasphemy, of treason—but his heart remained sweet (J 142-43).

We do not often enough ponder this—that the earthly life of Jesus was a failure.... In the hour of his great defeat he still looked to God saying, "Not my will but thine be done." Defeat itself could not daunt him or make him draw back (J 143).

XII: THE BROTHERLINESS OF JESUS (Jefferson 147)

[contd] "First be reconciled to thy brother."—
Matthew v : 24. (J 147)

He trusted his Father as a little child trusts his earthly parent. His faith was perfect but never presumptuous.

No matter how cruel nature might appear to be

or how indifferent to man's welfare on earth,

Jesus never faltered in his faith.

He was immune to disappointment

and impervious to persecution.

He was untouched by apparent failure.

100:7.8 He loved men as brothers,

[See 133:0.3.]

at the same time recognizing how they differed in innate endowments and acquired qualities.

In these three sentences—“The friend of Publicans and sinners,” “He saved others, he cannot save himself,” “He went about doing good”—we get eloquent testimony to the fact that Jesus had a brotherly heart (J 149).

“He went about doing good.”

XIII: THE OPTIMISM OF JESUS (Jefferson 159)

[contd] “Be of good cheer.”—John xvi : 33. (J 159)

100:7.9 Jesus was an unusually cheerful person,

If you insist upon defining an optimist as a man who plays only with sunbeams, and who can hear nothing but harmonies, and who is slightly concerned with the world’s agonies and tragedies because of his fancy that no matter what he or any one else does everything is certain to come out all right, then Jesus was not an optimist (J 159).

but he was not a blind and unreasoning optimist.

His singing is sometimes broken by his sobbing, but he is never overwhelmed, he never surrenders, his head is always up, and his unfailing exhortation is, “Be of good cheer!” (J 161-62)

His constant word of exhortation was, “Be of good cheer.”

He could maintain this confident attitude because of

Along with unswerving trust in God there went an unshakable confidence in man (J 164).

his unswerving trust in God and his unshakable confidence in man.

XIV: THE CHIVALRY OF JESUS
(Jefferson 173)

[contd] “And touched him.”—Matthew viii : 3. (J 173)

He was always touchingly considerate of all men because he loved them and believed in them.

XV: THE FIRMNESS OF JESUS
(Jefferson 189)

[contd] “Get thee behind me, Satan.”—Matthew xvi : 23. (J 189)

Still he was always true to his convictions and magnificently firm

This man of Nazareth could not be moved by friend or foe. It was his Father’s business he was attending to, and therefore all efforts to draw him aside were made in vain (J 195).

in his devotion to the doing of his Father’s will.

XVI: THE GENEROSITY OF JESUS
(Jefferson 201)

[contd] “It is more blessed to give than to receive.”—Acts xx : 35. (J 201)

100:7.10 The Master was always generous.

He never grew weary of saying,

What Jesus says to his disciples he says to all, “Freely ye have received, freely give” (J 203).

“It is more blessed to give than to receive.”

Said he, “Freely you have received, freely give.”

And yet,

This, then, was the earthly career of Jesus—one continuous manifestation of generous and boundless love (J 208).

with all of his unbounded generosity,

The God revealed by Jesus is the same God revealed by Nature.... He is a munificent, free-handed, bountiful, and **extravagant** God.

He runs constantly to profusion and exuberance and overflowing plenty. He fills the measure, presses it down, shakes it together, and causes it to run over. The measure is full of beauty apparently going to **waste** (J 208-09).

“For everyone that asketh, receiveth” (J 210).

XVII: THE **CANDOR** OF JESUS (Jefferson 215)

[contd] “If it were not so I would have told you.”—John xiv : 2. (J 215)

Outspoken and **frank** himself, Jesus was *en rapport* with souls which were free from guile (J 217).

The Gospels teem with illustrations of **this surprising and daring frankness...** It was by his **outspokenness** that Jesus attempted to cure some of the infirmities of men (J 219).

His love of **fairness** comes out clearly in his warnings both to the twelve and to all who wanted to be numbered among his followers. He will hold back nothing (J 220).

he was never **wasteful** or **extravagant**.

He taught that you must believe to receive salvation.

“For every one who seeks shall receive.”

^{100:7.11} 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**.

XVIII: THE ENTHUSIASM OF JESUS
(Jefferson 229)

[contd] “I came to cast fire upon the earth.”—Luke xii : 49. (J 229)

[Anger because of its heat readily passes beyond its appointed limits. Like all kinds of fire, it is dangerous and difficult to control. But Jesus controlled it (J 302).]

Even when a boy he used a word which expressed the intensity of his feeling, “Do you not know that I must be about my Father’s business?” He never ceased to use that word “must” (J 230-31).

Mark frankly tells us that there was a time in Jesus’ life when his labor was so excessive that his friends said, “He is beside himself” (J 232).

Jesus from first to last was surrounded by enthusiasts because he himself was enthusiastic (J 234).

100:7.12 Jesus was consistently cheerful, notwithstanding he sometimes drank deeply of the cup of human sorrow. He fearlessly faced the realities of existence, yet was he filled with enthusiasm for the gospel of the kingdom.

But 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.

XIX: THE GLADNESS OF JESUS
(Jefferson 243)

[contd] “Rejoice, and be exceeding glad.”—
Matthew v : 12. (J 243)

The Jesus of Christian history is a man of sorrows and acquainted with grief; there is sadness in his face and a great pang in his heart (J 245).

Gladness was one of the notes of his character (J 249).

[Even in the upper chamber, with death only a few hours away, he goes right on speaking of the joy that is bubbling up in his own heart and he prays that the same joy may abound in the hearts of those that love him.... The cross is near, but it casts no shadow (J 250).]

XX: THE HUMILITY OF JESUS
(Jefferson 257)

[contd] “I am meek and lowly in heart.”—
Matthew xi : 29. (J 257)

XXI: THE PATIENCE OF JESUS
(Jefferson 269)

[contd] “A bruised reed shall he not break.”—
Matthew xii : 20. (J 269)

100:7.13 This man of Galilee 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.

100:7.14 His courage was equaled only by his patience.

To the men who stood around him he was always slow.... But when they urged him to hurry, his reply was “Are there not twelve hours in the day?” or, “My hour is not yet come” (J 275).

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.

XXIII: THE INDIGNATION OF JESUS (Jefferson 297)

[contd] “And when he had looked round about on them with anger.”—Mark iii : 5. (J 297)

But he was often indignant at evil, intolerant of sin.

When he saw men—ordained religious leaders of the people—more interested in their petty regulations than in the welfare of their fellow-men, his eyes burned with holy fire (J 299).

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.

XXII: THE COURAGE OF JESUS (Jefferson 283)

100:7.15 His courage was magnificent, but he was never foolhardy.

[contd] “Fear not.”—Luke v : 10. (J 283)

His watchword was, “Fear not.”

When we come, therefore, to the study of the ideal man we might expect to find him giving us a wonderful exhibition of courage. And this is indeed what we find: in Jesus of Nazareth we find bravery at its best, courage at its loftiest, heroism at its climax (J 284).

His bravery was lofty and his courage often heroic.

His was the courage of the mind, the heroism of the heart. It was a sober and reasoned thing (J 284).

But his courage was linked with discretion and controlled by reason.

And yet his courage never overleaps itself and becomes **audacity** or **recklessness** (J 293).

XXIV: THE **REVERENCE** OF JESUS
(Jefferson 311)

[contd] "**Hallowed be thy name.**"—Matthew vi:9. (J 311)

He **made unrelenting war** upon the Pharisees who were the anointed custodians of form. He criticised their ways of fasting and giving and praying and dressing and held up their entire life to condemnation (J 317).

XXV: THE **HOLINESS** OF JESUS
(Jefferson 325)

[contd] "**Which one of you convicteth me of sin?**"—John viii : 46. (J 325)

It was courage born of faith,

not the **recklessness** of blind presumption.

He was truly brave but never **audacious**.

100:7.16 The Master was a pattern of **reverence**.

The prayer of even his youth began,

"Our Father who is in heaven, **hallowed be your name.**"

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?**"

XXVI: THE GREATNESS OF JESUS
(Jefferson 339)

[God is supremely great and good. *Greatness and goodness simply cannot be divorced* (28:6.21).]

[contd] “His name shall be called Wonderful.”—Isaiah ix : 6. (J 339)

[He stands in history as the one man beautiful, symmetrical, absolutely perfect (J 88).]

VIII: THE ORIGINALITY OF JESUS
(Jefferson 95)

He unifies life and simplifies it

and elevates it and transforms it and transfigures it, all because he is the Master and the Saviour of the heart.

“If any man be in Christ,

he is a new creature: old things are passed away: behold all things are become new” (J 104).

100:7.17 Jesus was great because he was good,

and yet he fraternized with the little children.

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.

100:7.18 Jesus was the perfectly unified human personality.

And today, as in Galilee, he continues to unify mortal experience and to coordinate human endeavors.

He unifies life, ennobles character, and simplifies experience.

He enters the human mind to

elevate, transform, and transfigure it.

It is literally true:

“If any man has Christ Jesus within him,

he is a new creature; old things are passing away; behold, all things are becoming new.”

100:7.19 [Presented by a Melchizedek of Nebadon.]

1.

From *The Unconscious Mind* (1901), by Alfred T. Schofield, M.D.:

Our conscious mind, as compared with the unconscious mind, has been likened to the visible spectrum of the sun's rays, as compared to the invisible part which stretches indefinitely on either side. We know now that the chief part of heat comes from the ultra-red rays that show no light; and the main part of the chemical changes in the vegetable world are the results of the ultra-violet rays at the other end of the spectrum, which are equally invisible to the eye, and are only recognised by their potent effects. Indeed, as these invisible rays extend indefinitely on both sides of the visible spectrum, so we may say that the mind includes not only the visible or conscious part, and what we have termed the sub-conscious, that lies below or at the red end, but the **supra-conscious mind** that lies beyond at the other end—all those regions of higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist, and link us on to eternal verities, on the one side, as surely as the sub-conscious mind links us to the body on the other.

The mind, indeed, reaches all the way, and while on one hand it is inspired by the Almighty, on the other it energises the body, all whose purposive life it originates. We may call the **supra-conscious mind** the sphere of the spirit life, the sub-conscious the sphere of the body life, and the conscious mind the middle region where both meet.

The Spirit of God is said to dwell in believers, and yet, as we have seen, His presence is not the subject of direct consciousness. We would include, therefore, in the supra-conscious, all such spiritual ideas, together with conscience—the voice of God, as Max Müller calls it—which is surely a half-conscious faculty. Moreover, the supra-conscious, like the sub-conscious, is, as we have said, best apprehended when the conscious mind is not active. Visions, meditations, prayers and even dreams have been undoubtedly occasions of spiritual revelations. 1 Cor. ii. 3-5; 2 Cor. iv. 7, 16; 2 Cor. xii. 2, may be adduced as instances of the working of the Spirit apart from the action of reason or mind (pp. 93-95).

From *The Physiology of Faith and Fear* (1912), by William S. Sadler, M.D.:

While it cannot be conclusively demonstrated by the laws of physiology and psychology, nevertheless, the evidence abundantly justifies the belief in a *spiritual consciousness*. The moral mind is a sort of spiritual intelligence; it might be regarded as the voice which speaks through conscience—the voice or influence speaking and acting through the conscientious element of the mind.

Reference to the diagram (Fig. 10) will show that ... we have supra-visual oscillations of light—the ultra-violet rays. The actinic or chemical rays of sunlight belong to this class. They are unrecognized by the eye, yet they are real and are abundantly able to produce sunburns which are plainly visible the following day. And so it is clear that we have certain forms of light and sound which the eye and the ear fail to recognize. May it not be possible that we have to deal with spiritual influences which are not directly recognized by the so-called intellectual mind, but which are clearly understood and recognized by the spiritual or **supraconscious** mind? ...

As the intellectual consciousness and the sensory centres of the brain are designed for, and engaged in, receiving physical impressions and translating them into sensations, percepts, and concepts, so the spiritual consciousness is occupied with the work of receiving spiritual impressions—wireless messages from the great spiritual intelligence of the universe—and translating them into religious sensations, spiritual percepts, moral concepts, and the lofty ideas and ideals of our inner and higher life (pp. 64-65, p. 70).

From *The Meaning of Personal Life* (1916), by Newman Smyth:

If thus feeling-influences may enter cognitively from beneath the limit of mental recognition, and blend with the rational judgments of the sensational world, it is likewise comprehensible that influences from the **super-conscious**, from the realm of spiritual energies, may be received and become elements of the moral judgments and the religious

values of the personal life (p. 229).

From *Personality and Psychology* (1924), by John Wright Buckham:

Whatever may be the best representation of the psychic flow, it is a fair question whether there should not be included in it a zone, or a fringe, or an illumination of some sort, in addition to those already noted [i.e. the conscious, co-conscious, and subconscious] which comes from the realm that we call personal. Just as influences from the realm of nature work upon us from below, so unseen influences may be descending upon us from what may be called the *super-consciousness*, the realm of the spirit (p. 60).