

56:10 (“Truth, Beauty, and Goodness”)

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Sources for 56:10

- (1) Charles **Hartshorne**, *Man’s Vision of God and the Logic of Theism* (Chicago: Willett, Clark & Company, 1941)
- (2) William S. Sadler, M.D., ***Theory and Practice of Psychiatry*** (St. Louis: The C. V. Mosby Company, 1936)

Key

- (a) **Green** indicates where a source author, or a Sadler book, first appears, or where he/she/it 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.)

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P A P E R 5 6 — UNIVERSAL UNITY

10. TRUTH, BEAUTY, AND GOODNESS

56:10.1 As the worlds settled in life and light progress from the initial stage to the seventh epoch, they successively grasp for the realization of the reality of God the Sevenfold, ranging from the adoration of the Creator Son to the worship of his Paradise Father. Throughout the continuing seventh stage of such a world's history the ever-progressing mortals grow in the knowledge of God the Supreme, while they vaguely discern the reality of the overshadowing ministry of God the Ultimate.

56:10.2 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.

56:10.3 Philosophy you somewhat grasp, and divinity you comprehend in worship, social service, and personal spiritual experience, but the pursuit of beauty—cosmology—you all too often limit to the study of man's crude artistic endeavors.

VI: GOD AND THE BEAUTIFUL
(Hartshorne 212)

[contd] The most generally recognized principle of beauty, in art and in nature, is the principle of organic unity, or unity in variety.... There must be a balance of likeness and difference, of similarity and contrast, if there is to be beauty (H 212).

[An electron is a principle of unity-in-contrast on a very small scale, or over a negligible portion of space. An atom is a unification of greater contrasts, covering a larger area. [Etc.] (H 216)]

Suppose a state of pure unity without variety or difference of any kind. Such a state would necessarily be valueless; for value is at least awareness, and awareness involves duality of subject and object, hence variety (H 212).

No contrast can be so great as that between the creature and the creator, between limited imperfect minds and the all-knowing mind. For this contrast is infinite in every sense in which infinite contrast is possible. The dramatic relation with God is unique among dramatic relations (H 216).

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.

The world as a whole would be infinitely ugly (if, *per impossibile*, it could even exist) should it fail to exhibit a universal “theme,” of which all contrasts express “variations”—as, for instance, all of a man’s acts express his personality. What is this world theme, for atheism? Matter in motion? Or just “being”? ...

But materialism and atheism are not the only ways in which one can fall into ugly views of the universe. There are forms of theism which are no less incompatible with the principles of beauty. [Etc.] (H 217)

56:10.4 Hence materialism, atheism, is the maximation of ugliness,

the climax of the finite antithesis of the beautiful.

Highest beauty consists in the panorama of the unification of the variations which have been born of pre-existent harmonious reality.

XIII: WHAT IS PERSONALITY? (*Theory and Practice of Psychiatry* 234)

VI. Religious Experience—The Spiritual Life (*Theory and Practice of Psychiatry* 252)

3. Cosmic Attitudes.—The term religion, then, used with the idea of its being a spiritual experience, a transcendent philosophy of life, represents the individual’s attitude toward the universe; such an attitude may find its development in one or all of the following three directions:

1. Curiosity—hunger and thirst for knowledge, the desire to know—the quest for truth (*TPoP* 253).

56:10.5 The attainment of cosmologic levels of thought includes:

56:10.6 1. Curiosity. Hunger for harmony and thirst for beauty.

Persistent attempts to discover new levels of harmonious cosmic relationships.

[contd] 2. *Aesthetic appreciation*—the quest for fitness and harmony—

56:10.7 2. *Aesthetic appreciation.*

the love of the beautiful (*TPoP* 253)

Love of the beautiful

and ever-advancing appreciation of the artistic touch of all creative manifestations on all levels of reality.

[contd] 3. *Ethics*—the desire to serve, the urge to achieve the highest levels of living—the love of goodness (*TPoP* 253).

56:10.8 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—

[contd] But *cosmic consciousness*, in the sense of a personal spiritual experience, is something which transcends even the recognition and appreciation of these high values of spiritual idealism. The experience of the human personality which may be termed spiritual and cosmic has more to do with that individual's *consciousness of God*, his personal recognition of the presence of God as a part of his personal experience (*TPoP* 253).

to God-consciousness.

56:10.9 The worlds settled in light and life are so fully concerned with the comprehension of truth, beauty, and goodness because these quality values embrace the revelation of Deity to the realms of time and space.

VI: GOD AND THE BEAUTIFUL
(Hartshorne 212)

Thus aesthetics seems to be adequate to decide between the three types of [theistic] doctrine, provided only one admits that a thoroughly or infinitely ugly view of the cosmos would be a more radical sacrifice of values—including intellectual values, for what is **truth** as *appealing* but **intellectual beauty**?—than anyone can really make except in words; so that we must regard atheism or first- or third-type theism as pretenses, not real beliefs (H 223).

The meanings of eternal **truth** make a combined **appeal** to the **intellectual** and spiritual natures of mortal man.

Universal **beauty** embraces the harmonious relations and rhythms of the cosmic creation; this is more distinctly the intellectual appeal and leads towards unified and synchronous comprehension of the material universe. Divine goodness represents the revelation of infinite values to the finite mind, therein to be perceived and elevated to the very threshold of the spiritual level of human comprehension.

56:10.10 Truth is the basis of science and philosophy, presenting the intellectual foundation of religion. Beauty sponsors art, music, and the meaningful rhythms of all human experience. Goodness embraces the sense of ethics, morality, and religion—experiential perfection-hunger.

56:10.11 The existence of beauty implies the presence of appreciative creature mind just as certainly as the fact of progressive evolution indicates the dominance of the Supreme Mind. Beauty is the intellectual recognition of the harmonious time-space synthesis of the far-flung diversification of phenomenal reality, all of which stems from pre-existent and eternal oneness.

56:10.12 Goodness is the mental recognition of the relative values of the diverse levels of divine perfection. The recognition of goodness implies a mind of moral status, a personal mind with ability to discriminate between good and evil.

[Greatness is synonymous with divinity... *Greatness and goodness simply cannot be divorced* (28:6.21).]

But the possession of **goodness, greatness**, is the measure of real divinity attainment.

The world as relational is the satisfying object of mind as the sense for **relations** (H 223).

56:10.13 The recognition of *true relations*

implies a mind competent to discriminate between truth and error. **The bestowal Spirit of Truth which invests the human minds of Urantia is unerringly responsive to truth**—the living spirit relationship of all things and all beings as they are coordinated in the eternal ascent Godward.

56:10.14 Every impulse of every electron, thought, or spirit is

God's art is superior to man's not because he "controls" his materials more absolutely, but almost the contrary, because he knows how to set the limits within which the living **units** of his work are to control themselves, to do as they happen to please, not precisely as even he could foresee (H 227).

an acting **unit** in the whole universe.

Only sin is isolated and evil gravity resisting on the mental and spiritual levels. The universe is a whole; no thing or being exists or lives in isolation.

Self-realization is potentially evil if it is antisocial.

[It is literally true that "No man can live unto himself" (*TPoP* 281).]

It is literally true: "No man lives by himself."¹

SOURCE OR PARALLEL

[The ideal of self-realization embraces:

1. Unification of selfhood.
2. Socialization—realization of human brotherhood.
3. Cosmic realization—universe-consciousness (TPol 282).]

[But he that is greatest among you shall be your servant (Matt. 23:11).

And whosoever of you will be the chiefest, shall be server of all (Mk 10:44).]

But the artist has also a concrete ideal, which is by no means timeless. This is his glimpse of the concrete, ever newly enriched beauty of the present actual world; for of what avail would it be to contribute beautiful parts to a whole which was mere chaos or monotony or nothingness in terms of value? (H 229)

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Cosmic socialization constitutes the highest form of personality unification.

Said Jesus: “He who would be greatest among you,

let him become server of all.”

56:10.15 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.

As mortal personality unifies the human experience with matter, mind, and spirit, so does this divine and supreme ideal become power-unified in Supremacy and then personalized as a God of fatherly love.

56:10.16 All insight into the relations of the parts to any given whole requires an understanding grasp of the relation of all parts to that whole; and in the universe this means the relation of created parts to the Creative Whole. Deity thus becomes the transcendental, even the infinite, goal of universal and eternal attainment.

56:10.17 Universal beauty is the recognition of the reflection of the Isle of Paradise in the material creation, while eternal truth is the special ministry of the Paradise Sons who not only bestow themselves upon the mortal races but even pour out their Spirit of Truth upon all peoples. Divine goodness is more fully shown forth in the loving ministry of the manifold personalities of the Infinite Spirit.

56:10.18 But love, the sum total of these three qualities, is man's perception of God as his spirit Father.

56:10.19 Physical matter is the time-space shadow of the Paradise energy-shining of the absolute Deities. Truth meanings are the mortal-intellect repercussions of the eternal word of Deity—the time-space comprehension of supreme concepts. The goodness values of divinity are the merciful ministries of the spirit personalities of the Universal, the Eternal, and the Infinite to the time-space finite creatures of the evolutionary spheres.

56:10.20 These meaningful reality values of divinity are blended in the Father's relation with each personal creature as divine love. They are coordinated in the Son and his Sons as divine mercy. They manifest their qualities through the Spirit and his spirit children as divine ministry, the portrayal of loving mercy to the children of time. These three divinities are primarily manifested by the Supreme Being as power-personality synthesis. They are variously shown forth by God the Sevenfold in seven differing associations of divine meanings and values on seven ascending levels.

56:10.21 To finite man truth, beauty, and goodness embrace the full revelation of divinity reality. 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.

I: THE FORMALLY POSSIBLE DOCTRINES (Hartshorne 1)

The advanced mortals on a world in the seventh stage of light and life have learned that love is the greatest thing in the universe—and they know that

The dilemma appears final: *either value is social*, and then its perfection cannot be wholly within the power of any one being, even God; *or it is not social at all*, and then the saying, “God is love,” is an error.

God is love.

It may be said, however, that I have confused love with desire. I reply, *Love is desire for the good of others*, ideally all others, or I have yet to be told what it is (H 14).

56:10.22 *Love is the desire to do good to others.*

56:10.23 [Presented by a Mighty Messenger visiting on Urantia, by request of the Nebadon Revelatory Corps and in collaboration with a certain Melchizedek, the vicegerent Planetary Prince of Urantia.]

1. [For none of us liveth to himself, and no man dieth to himself (Rom. 14.7).] [It is literally true, “No man lives unto himself” (112:1.6).]