

**Paper 160 — Rodan of Alexandria**

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*This chart is a revision of June 10, 2010 and later versions.*

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

**Source for Paper 160**

- (1) Henry Nelson **Wieman**, *The Issues of Life* (New York: The Abingdon Press, 1930)

**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.

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## **PAPER 160 — RODAN OF ALEXANDRIA**

<sup>160:0.1</sup> On Sunday morning, September 18, Andrew announced that no work would be planned for the coming week. All of the apostles, except Nathaniel and Thomas, went home to visit their families or to sojourn with friends. This week Jesus enjoyed a period of almost complete rest, but Nathaniel and Thomas were very busy with their discussions with a certain Greek philosopher from Alexandria named Rodan. This Greek had recently become a disciple of Jesus through the teaching of one of Abner's associates who had conducted a mission at Alexandria. Rodan was now earnestly engaged in the task of harmonizing his philosophy of life with Jesus' new religious teachings, and he had come to Magadan hoping that the Master would talk these problems over with him. He also desired to secure a firsthand and authoritative version of the gospel from either Jesus or one of his apostles. Though the Master declined to enter into such a conference with Rodan, he did receive him graciously and immediately directed that Nathaniel and Thomas should listen to all he had to say and tell him about the gospel in return.

## 1. RODAN'S GREEK PHILOSOPHY

### PREFACE (Wieman 5)

[contd] The *Mendenhall* lectures at De Pauw University and the *Taylor* lectures at Yale were both given during the spring of 1930.

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

### I: GROWING UP (Wieman 7)

[PREAMBLE] (Wieman 7)

To attain maturity in the conduct of life means,

first, to pass from the **urge of life** to the **art of life**;

second, to seek not the fulfillment of present desire, but that **transformation of desire** which will yield most abundant fulfillment;

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

but for the lure of **unexplored possibilities** (W 7).

160:1.1 Early Monday morning, Rodan began a series of ten addresses to Nathaniel, Thomas, and a group of some two dozen believers who chanced to be at Magadan.

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

present the following thoughts for consideration:

160:1.2 Human life consists in three great drives—urges, desires, and lures.

Strong character, commanding personality, is only acquired by

converting the natural **urge of life** into the social **art of living**,

by **transforming present desires** into those higher longings which are capable of lasting attainment,

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

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

GROWING UP IN OUR MODERN WORLD  
(Wieman 7)

The two things which make [learning how to live] difficult are complexity and rapid innovation. When the ... social heritage [is] relatively meager and the number of different kinds of individuals, groups, and institutions that interact with one another is not great, it is relatively easy to learn how to live. But when all this is reversed, as it is to-day, when the social heritage is much vaster than it ever was before and the diverse currents of interaction are enormously complicated,

the art of life is a difficult art.

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

the attainment to full maturity is further obstructed (W 7-8).

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

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

160:1.3 The more complex civilization becomes,

the more difficult will become the art of living.

The more rapid the changes in social usage,

the more complicated will become the task of character development.

Every ten generations mankind must learn anew the art of living if progress is to continue.

And if man becomes so ingenious that he more rapidly adds to the complexities of society, the art of living will need to be remastered in less time, perhaps every single generation. If the evolution of the art of living fails to keep pace with the technique of existence, humanity will quickly revert to the simple urge of living—the attainment of the satisfaction of present desires.

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

The second [requirement of growing up],

which is striving to transform desire so that it can be **most abundantly fulfilled**, rather than seeking to satisfy **whatever desires one may happen to have**,

is demanded of everyone until he achieves the right sort of desires (W 11).

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

Many to-day think it is nothing but foolishness to say that a man must live not under the **lure of established beliefs** and ideals,

but under the lure of **unexplored possibilities** (W 11-12).

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

**All the lower animals seem to live more or less under the dominance of this blind urge. So also do men in great part.** They live because they are wound up to live and have not had time to run down. Theirs not to reason why, theirs but to do and die (W 14).

160:1.4 Social maturity

is equivalent to the degree to which man is willing to surrender the gratification of **mere transient and present desires** for the entertainment of those superior longings the striving for whose attainment affords the **more abundant satisfactions** of progressive advancement toward permanent goals.

But the true badge of social maturity

is the willingness of a people to surrender the right to live peaceably and contentedly under the ease-promoting standards of the **lure of established beliefs** and conventional ideas

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

of the attainment of undiscovered goals of **idealistic spiritual realities**.

160:1.5 Animals respond nobly to the urge of life, but only man can attain the art of living,

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

Animals know only this blind and instinctive urge; man is capable of transcending this urge to natural function.

But in this respect there are two most remarkable characteristics about the human being.... These two are, first, that man does sometimes ask the reason why, and, second, does sometimes commit suicide. These two facts about human life mark the great turning point from life as blind urge to life as intelligent art (W 14-15).

Man may elect to live upon the high plane of intelligent art,

even that of celestial joy and spiritual ecstasy.

[contd] No animal will ever commit suicide as long as it never asks the question whether life is worth living (W 15).

Animals make no inquiry into the purposes of life; therefore they never worry, neither do they commit suicide.

So we say the appearance upon this planet of a species which commits suicide is one of the most significant and revolutionary events which has ever happened because it indicates that this species is no longer dominated by the senseless urge (W 15).

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

and to the further fact that the exploratory efforts of such human beings have failed to attain

Suicide is not the consummation of the high art of living, but it would be so if life had no meaning and value that could justify the labor and the pain. Suicide shows adolescence rather than maturity (W 15-16).

the artistic levels of mortal experience.

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

Man's present attempts to be human are analogous to the first attempts of water animals to live on dry land. Any such new venture is frightfully **hazardous** and takes an enormous toll of life. This new human venture is ... not primarily a biological venture at all. It is a **venture** into the life of reason.

160:1.6 When men dare to forsake a life of natural craving for one of **adventurous** art and uncertain logic,

they must expect to suffer

Hence the toll is not so much in biological existence as it is in **happiness**, peace and zest. The cost appears in the form of boredom, suicide, misery, bitterness, insanity, defiance, despair and all the spiritual maladies.

the consequent **hazards** of emotional casualties—conflicts, **unhappiness**, and uncertainties—

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

But he who would be **discouraged** shows in that very discouragement his **immaturity**. For the human venture, we repeat, is scarcely begun (W 17).

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

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

Human society is confronted with two problems:

It is first the problem of bringing the **individual** to maturity, and second the problem of bringing **humanity** to maturity (W 17).

attainment of the maturity of the **individual** and attainment of the maturity of the **race**.

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The individual that is mature, in so far as the individual can be, will look upon all his fellow men with great tenderness, knowing that they all, himself included, are like children crying in the darkness, having lost their way, or rather, never having found it. For they have ventured out beyond the well-trodden trails of the ancient urge and have not yet established the new trail of reason and of art (W 18).

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

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

WORSHIPFUL PROBLEM-SOLVING (Wieman 18)

[contd] Achieving maturity

160:1.7 Successful living

is largely a matter of learning how to apply intelligence to the practical conduct of life, and that, in turn, is largely a matter of mastering the method by which problems are solved (W 18).

is nothing more or less than the art of the mastery of dependable techniques for solving common problems.

The first step in solving a problem, according to the technique of reflective thinking, is to locate the difficulty.

The first step in the solution of any problem is to locate the difficulty,

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

But if the difficulty is of such a sort as to excite the deep fear of the individual, he may be incapable of acknowledging it. There will be a subconscious, protective mechanism which will prevent him from acknowledging any difficulty which would arouse a devastating fear within him.

The great mistake is that, when life problems excite our profound fears, we refuse to recognize them.

So, likewise if the difficulty is of the sort to deflate his conceit, supposing he is greatly conceited,

Likewise, when the acknowledgment of our difficulties entails the reduction of our long-cherished conceit,



or destroy some other fiercely cherished illusion,

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

The most important part, then, in this first step in solving a practical problem, is to acquire that mental attitude in which one is sufficiently free of fear, conceit, prejudice, cherished illusions, envy, and other distorting mental attitudes, to be able to acknowledge the difficulty which the intellect is able to bring to light (W 19-20).

The second requirement has to do with

the way one views the difficulty after it has been found and is acknowledged. One must view it comprehensively and disinterestedly. One must be free of that bias, passion, narrow, specialized interest or other prejudice

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

The fourth<sup>1</sup> requirement is to have that courage, honesty, and disinterestedness

without which we cannot follow through rigorously to the end wherever our logic may lead us (W 21).

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

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

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

160:1.8 The wise and effective solution of any problem demands that

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

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

The solution of life problems requires courage and sincerity.

Only honest and brave individuals are able to

follow valiantly through the perplexing and confusing maze of living to where the logic of a fearless mind may lead.

The fifth requirement is the **enthusiasm**, the **zeal** or **drive** which will enable us to act upon the tested suggestion and carry it out in the form of practical behavior.

We must have some **lure** which will induce us thus to act (W 21).

Last, and perhaps the most difficult of all, we must be able to establish those habits, dispositions, and mental attitudes which will **enable us** to deal with the various factors involved in carrying through successfully to a final issue the course of action upon which we embark. Pre-eminently this is the problem of how to deal with other people, **win their co-operation**,

learn from them, **persuade them**.

We must be winsome, gracious, **tactful**, meek, yet none the less purposive and unswerving in the pursuit of what our intelligence has revealed to be the right. We must be **tolerant**, open to the suggestions of others, and yet determined in following the light of reason (W 21-22).

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

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

It requires the **lure** of a great ideal to drive man on in the pursuit of a goal which is beset with difficult material problems and manifold intellectual hazards.

160:1.9 Even though you are effectively armed to meet the difficult situations of life, you can hardly expect success unless

you are equipped with that wisdom of mind and charm of personality which **enable you to win the hearty support and co-operation** of your fellows.

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

**persuade your fellows**, to prevail with men.

You simply must have **tact** and **tolerance**.

160:1.10 But the greatest of all methods of problem solving I have learned from Jesus, your Master. I refer to that which he so consistently practices, and which he has so faithfully taught you,

The further development of the method of solving problems which we here propose we shall call worshipful problem-solving,

the isolation of worshipful meditation.

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

for it endeavors to meet not only the purely intellectual requirements,

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

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

but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature.

But there is no simple little formula which will automatically transform a personality in all the six ways mentioned.... He who is morally and intellectually defective will not suddenly become equipped with all the attributes of intellect and personality needed to solve important problems, by the simple device of giving him the right method (W 23).

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

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

160:1.11 I am deeply impressed with the custom of Jesus in

The method we propose consists in taking time periodically to go apart and be alone,

going apart by himself

in order (1) to survey the activities of life in which one plays some part, and get these in perspective with the highest possibilities they carry;

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

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

(2) quicken and deepen afresh the propulsion of life by exposing the total personality to the stimulus of sovereign loyalty;

to quicken and deepen the supreme purpose of living by actually subjecting the total personality to the consciousness of contacting with divinity;

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

to grasp for possession of new and better methods of adjusting oneself to the ever-changing situations of living existence;

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

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

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

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

and to do all of this with an eye single to the glory of God—

(5) finally, he will put into words the impelling interest of his life with whatever reconstruction, reinterpretation, and clarification of it may have resulted from this survey and self-examination;

to breathe in sincerity your Master's favorite prayer, "Not my will, but yours, be done."<sup>2</sup>

[The lure which undiscovered values exercise over such men, even when they know these values may be quite alien to their present beliefs and projects, is expressed in such words as these: "Not my will, but thine, be done" (W 39).]

(6) this statement of his major objective, incorporating the readjustment of personal attitudes necessary to carry it out and put it into alignment with the highest possibilities, he will repeat a number of times in order to stamp it into his mental processes so deeply that it will continue to function subconsciously when his mind is given to other things (W 23-24).

These several operations in worshipful problem-solving might be named and classified as follows: (1) relaxation,

(2) aspiration,

(3) facing the problem,

(4) self-examination,

(5) statement of need, (6) repetition (W 24).

One must relax, yet not in the way one does when he goes to sleep. It

160:1.12 This worshipful practice of your Master brings

that relaxation which renews the mind;

that illumination which inspires the soul;

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

that self-understanding which obliterates debilitating fear;

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

The relaxation of worship,

or spiritual communion as practiced by the Master,

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must be a relaxation of the suppressions, tensions, and mental conflicts,

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

As we shall see later, these are the two essential attitudes [*i.e.*, relaxation and aspiration]

which make up high religion, and when a man deliberately takes time and means to cultivate these attitudes, he is worshipping (W 25-26).

After one has thus prepared himself, he is ready to face the problem, which is the third step in worshipful problem-solving.... Often the chief difficulty is some characteristic of oneself or other fact which one is psychologically incapable of acknowledging until he has lost his prejudices and self-concerned feelings

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

For the highest fulfillment of human life is found when satisfaction is attained not by seeking satisfaction directly,

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

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relieves tension, removes conflicts,

and mightily augments the total resources of the personality.

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

constitutes the new religion as I understand it.

160:1.13 Prejudice blinds the soul to the recognition of truth,

and prejudice can be removed only by

the sincere devotion of the soul to the adoration of a cause that is all-embracing and all-inclusive of one's fellow men.

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

the abandonment of self-seeking

and by substituting therefor the quest of the satisfaction of the service of a cause that is not only greater than self, but one that is even greater than all humanity—

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THE TRANSFORMATION OF DESIRE (Wieman 28)

[contd] The second phase in growing up, we have said, is to

seek primarily for the transformation of desires so that their fulfillment will yield greatest value (W 28).

FROM IDEALS TO UNEXPLORED POSSIBILITIES (Wieman 33)

[contd] When we discover a possibility of great value, we can devote ourselves to it, but not permanently and irrevocably in a world which is changing as rapidly as ours.

In such a changing world the only person who displays maturity is he who

recognizes all his ideals to be inadequate, even the ideal of a mature personality, and who gives his life to a search for those possibilities which have not yet been represented by any socially accepted ideal (W 33).

the search for God, the attainment of divinity.

The evidence of maturity of personality consists in

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

160:1.14 In a continually changing world, in the midst of an evolving social order,

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

Stability of personality can be experienced only by those who

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

And thus to transfer one's goal from time to eternity, from earth to Paradise,

This way of life Mr. Lippmann [in his *Preface to Morals*] calls the way of high religion, and he entitles such religion humanism. So it is, according to the theory of it which he presents. But, as we have noted, his practical demonstration of it makes it **just the opposite of humanism**. Humanism sets up human desires, human hopes and dreams as the supreme guides and masters in seeking the good life. But Mr. Lippmann denies that these can be our guides.

In his theory of this religion he does leave one solitary ideal as master over all—the ideal of a **regenerate** personality. But we have seen how even this is cast out and made impossible in the practical demonstrations of this religion in actual life. There high religion becomes the exact opposite of humanism, for it becomes self-dedication to an objective order of existence and possibility constituting value. This order of existence is unexplored and this order of possibility is undiscovered, but it is sought without regard to our desires, hopes, and dreams (W 34-35).

Any way of life which glorifies human desire and hope and ideal, and ignores any objective order constituting values which may be very different from such desires and hopes, is the religion of **immaturity** (W 35).

from the human to the divine,

requires that man shall become **regenerated**, converted, be born again;

that he shall become the re-created child of the **divine spirit**; that he shall gain entrance into the brotherhood of the kingdom of heaven.

All philosophies and religions which fall short of these ideals are **immature**.

The philosophy which I teach, linked with the gospel which you preach, represents the new religion of maturity, the ideal of all future generations.



He who does not feel the inspiration of unexplored possibilities must make himself think that his **ideal** is **final** and **infallible**

in order to maintain his **driving force**. He cannot be tentative in his beliefs and projects. He must think the undertaking will unquestionably yield the result expected, in order to maintain his steadfastness.

His energy for living depends upon his **certainty** in specific beliefs and enterprises. He does not like to call this dogmatism, but dogmatism it is (W 37-38).

But the hope and courage and enthusiasm of life may be derived from another source than these specific beliefs and undertakings, and so a man be delivered from any dependence upon certainty of belief in such matters. Undiscovered possibilities of value can engender a passionate quest, and so deliver a man from the necessity of protective dogmatism in matters of specific belief and specific practice.

And this is true because our ideal is final, infallible,

eternal, universal, absolute, and infinite.

160:1.15 My philosophy gave me the urge to search for the realities of true attainment, the goal of maturity. But my urge was impotent;

my search lacked **driving power**;

my quest suffered from the absence of **certainty** of directionization.

And these deficiencies have been abundantly supplied by

this new gospel of Jesus,

with its enhancement of insights, elevation of ideals, and settledness of goals.

They can give to life the cutting edge of a downswung ax and carry him through the failures and the **doubts** of specific undertakings and tentative beliefs (W 38).

Without **doubts** and misgivings I can now wholeheartedly enter upon the **eternal venture**.

## 2. THE ART OF LIVING

### II: LIVING TOGETHER (Wieman 42)

[PREAMBLE] (Wieman 42)

[contd] **There are two ways of living together.**

160:2.1 **There are just two ways in which mortals may live together:**

One is practiced by all the lower animals. Men also live together in this way. But there is another way in which men can live together, in addition to this way of the lower animals. Let us call the first the low way and the other the high way (W 42).

the material or animal way and the spiritual or human way.

By the use of signals and sounds animals are able to communicate with each other in a limited way.

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

But such forms of communication do not convey **meanings**, values, or ideas.

[See six rows down.]

The one distinction between man and the animal is that man can **communicate with his fellows by means of symbols** which most certainly designate and identify meanings, values, ideas, and even ideals.

160:2.2 Since animals cannot communicate ideas to each other, they cannot develop personality.

**Personality** as something peculiar to man is developed out of this high way of living together.

Man develops **personality** because he can thus communicate with his fellows concerning both ideas and ideals.

Human culture, the progressive accumulation of a social heritage, art, religion, philosophy, science, political and economic organization all develop out of this high way of living together ... (W 42).

This new thing called communication enables us to transmit to the next generation what we have acquired in the way of technique, sentiment, vision, ideal, and thus accumulate in history a social heritage which mounts from more to more through successive generations.

It is communication by symbols which enables two or more to integrate their thoughts and purposes and thus achieve by creative synthesis a new and wider vision and more profound thought. Thus progress becomes possible, the development of culture, the arts and sciences, religion and philosophy (W 44-45).

This kind of association achieved by communication can be considered in two ways, first as an association of a few intimate acquaintances who know one another personally. This small personal group finds its highest attainment in the group of two.

160:2.3 It is this ability to communicate and share meanings that constitutes human culture

and enables man, through social associations, to build civilizations.

Knowledge and wisdom become cumulative because of man's ability to communicate these possessions to succeeding generations.

And thereby arise the cultural activities of the race: art, science, religion, and philosophy.

160:2.4 Symbolic communication between human beings predetermines the bringing into existence of social groups.

The most effective of all social groups is the family,

more particularly the two parents.

Then there is the larger group which may be extended to include all mankind in so far as all men can communicate with one another either directly or indirectly or at least are potentially able to communicate.

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

There are seven great values which every **friendship** ought to achieve (W 46).

The first of these we would mention is **mutual self-expression** and mutual appreciation. The rich possibilities of personality can be developed only when the individual can express himself to another.

**Many an impulse** which might have made a rich contribution to life is suffocated at birth or perverted into an evil because it finds no way of connecting with the process of life.... If an individual has no one who understands him intimately and profoundly and to whom he can communicate hopes, suggestions, aspirations, these latter must **die** for lack of sustenance (W 46-47).

[And the LORD God said, **It is not good that the man should be alone**; I will make him an help meet for him (Gen. 2:18).]

**Personal affection** is the spiritual bond which holds together these material associations.

Such an effective relationship is also possible between two persons of the same sex, as is so abundantly illustrated in the devotions of genuine friendships.

160:2.5 These associations of **friendship** and mutual affection are socializing and ennobling because they encourage and facilitate the following essential factors of the higher levels of the art of living:

160:2.6 1. **Mutual self-expression and self-understanding.**

**Many noble human impulses die** because there is no one to hear their expression.

Truly, **it is not good for man to be alone.**

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[Compare: There are certain powers and qualities and achievements which find recognition and appreciation in public life (W 48).]

Some degree of recognition and a certain amount of appreciation are essential to the development of human character.

A child that is reared in a public institution without the hovering love of personal affection surrounding him like an atmosphere, eliciting and nourishing the budding impulses by quick and tender sympathetic understanding, never becomes a fully developed personality (W 47).

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

[This kind of mutual understanding is one of the greatest values of married life for those couples who are able to achieve it (W 47).]

Character is something more than mere mind and morals.

Of all social relations calculated to develop character, the most effective and ideal is the affectionate and understanding friendship of man and woman in the mutual embrace of intelligent wedlock.

Marriage, with its manifold relations, is best designed to draw forth

But the best part of a good man's life, the hidden motivation, the tender sentiment, ... the quick, deep sympathetic insight into the need of another personality—all of these most precious powers—will never be developed; on the contrary they will be trampled and crushed to death beneath the feet of the hard, cold world unless the individual has someone who ... can share his heart with an unutterable understanding (W 48-49).

those precious impulses and those higher motives which are indispensable to the development of a strong character.

I do not hesitate thus to glorify family life, for your Master has wisely chosen the father-child relationship as the very cornerstone of this new gospel of the kingdom.

Such a community of spirit is precious and so vital that it is worth every sacrifice (W 49).

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

Now, if two or more persons can integrate their visions so that each perceives not only what falls within the scope of his own native discernment, but also learns through intimate communication to apprehend what the other has gathered,

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

[contd] Every individual has prejudices and obsessions that distort his vision and make him blind to many things. He has fears and envies and conceits that pervert his judgment and lead him astray. But if there is another mind with whom he can communicate concerning these most difficult and delicate and personal matters,

And such a matchless community of relationship, man and woman in the fond embrace of the highest ideals of time, is so valuable and satisfying an experience that it is worth any price, any sacrifice, requisite for its possession.

160:2.7 2. *Union of souls*<sup>3</sup>—*the mobilization of wisdom.*

Every human being sooner or later acquires a certain concept of this world and a certain vision of the next.

Now it is possible, through personality association, to unite these views of temporal existence and eternal prospects.

Thus does the mind of one augment its spiritual values by gaining much of the insight of the other.

In this way men enrich the soul by pooling their respective spiritual possessions.

Likewise, in this same way,

the prejudices of the one mind will be corrected by the other (W 50).

While each may have envies and conceits, they will not be of the same sort, so will tend to correct one another, provided they appreciate the value of this mutual correction and mutual supplementation and seek it out and cultivate it through all things and cherish it as something very precious and very important for the good life (W 50).

A fourth<sup>4</sup> value to be sought and found through communication in intimate personal relations is the renewal of zest and courage for living (W 52).

A fifth value to be sought through long-continued association of friends is the glorification of the joys and triumphs of life.

man is enabled to avoid that ever-present tendency to fall victim to distortion of vision, prejudice of viewpoint, and narrowness of judgment.

Fear, envy, and conceit can be prevented only by intimate contact with other minds.

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

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

160:2.8 3. *The enthusiasm for living.*

Isolation tends to exhaust the energy charge of the soul. Association with one's fellows is essential to the renewal of the zest for life and is indispensable to the maintenance of the courage to fight those battles consequent upon the ascent to the higher levels of human living.

Friendship enhances the joys and glorifies the triumphs of life.

Loving and intimate human associations tend to rob suffering of its sorrow and hardship of much of its bitterness.

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

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

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

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

The sixth value to cultivate in personal affection is the transmutation of evil.

Grief, sorrow, disappointment, failure, pain are all evils....

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

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

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

Great spiritual power is inherent in the consciousness of

wholehearted devotion to a common cause,

mutual loyalty to a cosmic Deity.

160:2.9 4. *The enhanced defense against all evil.*

Personality association and mutual affection is an efficient insurance against evil.

Difficulties, sorrow, disappointment, and defeat are more painful and disheartening when borne alone.

Association does not transmute evil into righteousness,



SOURCE OR PARALLEL

But ... they take on a different quality when they are shared by two who have deep affection for one another (W 54).

“Blessed are they that mourn: for they shall be comforted.”

But what is **comfort**? Is it not just this deep mutual understanding and sympathy of two or more who can find in their sorrow a deeper level of community? (W 54)

[See five rows down.]

The present when cut off from the past and future is too trivial and transitory to constitute any great value.

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

can any great value be experienced.

But the development of such a life purpose, at least for the ordinary man, is impossible unless he **lives for the sake of others** whose interests he shares (W 55).

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but it does aid in greatly lessening the sting.

Said your Master, “Happy are they who **mourn**”—

if a friend is at hand to **comfort**.

There is positive strength in the knowledge that you live for the welfare of others, and that these others likewise live for your welfare and advancement. Man languishes in isolation. Human beings unfailingly become discouraged when they view only the transitory transactions of time.

The present, when divorced from the past and the future, becomes exasperatingly trivial.

Only a glimpse of the circle of eternity

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

And when man is thus at his best,

he **lives most unselfishly for the good of others, his fellow sojourners in time and eternity.**

160:2.10 I repeat,

There is only one place in the whole expanse of modern life where it is possible for the ordinary man to have the kind of association we have been describing.... In **marriage** all the conditions are met (W 57).

such inspiring and ennobling association finds its ideal possibilities in the human **marriage** relation.

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

We do not mean to suggest that in married life this kind of friendship is always achieved. It may be only very rarely achieved.... All we can say is that it seems very plain that **many fail** to **attain** to it and also equally plain that some succeed (W 57-58).

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

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

Too many times **marriage is entered by those who seek other values**

which are lower than these superior accompaniments of human maturity.

**Sex attraction** is altogether too **unstable** and precarious to be the fundamental basis of marriage (W 60).

Ideal marriage must be founded on something more **stable** than the fluctuations of sentiment and the fickleness of mere **sex attraction**;

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

it must be based on genuine and mutual **personal devotion**.

THE GREAT SOCIETY (Wieman 63)

[contd] Thus far we have been speaking of living together in the **small group**, pre-eminently in the group of two or in the home.

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

What is this order of the Great Society, made possible by communication, but still so dimly discerned as yet? ... In **such a community** brought about by communication men will be more than brothers. Love, however, is scarcely the word to apply, because it suggests that kind of personal affection which can never include a great many people. **Good will**, perhaps, expresses it better, but good will seems too passive, seems to say merely "Live and let live." But the human fellowship will be more than that when communication has done its proper work (W 66).

In such a community there will doubtless be moral turpitude as black as any, but it will be on a much higher plane than what we now struggle with. The **evil** in such a time will be as different from our evils as our evils differ from cannibalism and from the social approval of torture as the regular institution of punishment (W 67).

And thus, if you can build up such trustworthy and effective **small units** of human association,

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

a **great and glorified social structure**,

the civilization of mortal maturity.

**Such a race** might begin to realize something of your Master's ideal of "peace on earth and good will among men."

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

it would at least approach the stabilization of maturity.

### 3. THE LURES OF MATURITY

#### III: MAXIMUM ENERGY FOR LIVING (Wieman 69)

[PREAMBLE] (Wieman 69)

[contd] All living **requires energy** (W 69).

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

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

THE PSYCHOLOGICAL PROBLEM (Wieman 73)

[contd] After we have secured the physical environment which is most conducive to maximum energy for living, and have built up our **health**, and have our native endowment of vitality, we still have the great problem of using these in such a way as to live to the utmost by means of them. The great problem of maximum energy for living has not been solved until we have met these further requirements (W 73) .

[contd] The first of these further requirements is an adequate stimulus.... Many a man has lived his whole life through and has never discovered his own potential power, ... all because he never found the **stimulus which could awaken all his powers** (W 73).

160:3.1 The effort toward maturity necessitates work,

and work **requires energy**.

Whence the power to accomplish all this?

The physical things can be taken for granted,

but the Master has well said, **“Man cannot live by bread alone.”**

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

we must next look for those lures which will act as a **stimulus to call forth man’s slumbering spiritual forces**.

Jesus has taught us that God lives in man; then how can we induce man to release these soul-bound powers of divinity and infinity? How shall we induce men to let go of God that he may spring forth to the refreshment of our own souls while in transit outward and then to serve the purpose of enlightening, uplifting, and blessing countless other souls? How best can I awaken these latent powers for good which lie dormant in your souls?

One thing I am sure of:

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

Emotional excitement is not the ideal spiritual stimulus.

Excitement does not release energy for rich living and great achievement. On the contrary, it consumes energy in mere waste (W 75).

Excitement does not augment energy; it rather exhausts the powers of both mind and body.

Whence then comes the energy to do these great things? Look to your Master. Even now he is out in the hills taking in power while we are here giving out energy. The secret of all this problem is wrapped up in spiritual communion, in worship.

From the human standpoint it is a question of combined meditation

The second requirement for maximum energy is rest.... The great art of relaxation and rest must be cultivated until a man can recuperate and regain his bounce and gusto (W 76).

and relaxation.

Meditation makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. And this interchange of strength for weakness, courage for fear, the will of God for the mind of self, constitutes worship. At least, that is the way the philosopher views it.

160:3.2 When these experiences are frequently repeated, they crystallize into

The third requirement is energy conserving habits (W 78).

habits, strength-giving and worshipful habits,

and such habits eventually formulate themselves into a spiritual character, and such a character is finally recognized by one's fellows as a *mature personality*. These practices are difficult and time-consuming at first, but when they become habitual, they are at once restful and timesaving.

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

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

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

the more urgent will become the necessity for God-knowing individuals to form such protective habitual practices designed to conserve and augment their spiritual energies.

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

160:3.3 Another requirement for the attainment of maturity is the co-operative adjustment of social groups to an ever-changing environment.

A vast amount of energy is wasted in fuming and fretting over environmental conditions, both physical and social.... The chief problem arises, however, when we come to dealing with other people. We can win their co-operation or their antagonism (W 81).

There are times when we must fight (W 82).

[This grace and winsomeness and capacity for co-operative adjustment to the social environment is partly a matter of native endowment and partly a matter of early training over which the individual may have no control (W 81-82).]

We won the last Great War, but everyone knows that in that war the victors lost as well as the defeated (W 82-83).

[contd] There are two ways of getting through a locked door.

One way is to smash it down with an ax.... But there is another way of getting through the door and that is to find the key that will fit the lock (W 83).

The immature individual arouses the antagonisms of his fellows; the mature man wins the hearty co-operation of his associates,

thereby many times multiplying the fruits of his life efforts.

160:3.4 My philosophy tells me that

there are times when I must fight,

if need be, for the defense of my concept of righteousness,

but I doubt not that the Master, with a more mature type of personality, would easily and gracefully gain an equal victory

by his superior and winsome technique of tact and tolerance.

All too often, when we battle for the right, it turns out that

both the victor and the vanquished have sustained defeat.

I heard the Master say only yesterday that

the "wise man, when seeking entrance through the locked door,

would not destroy the door but rather would seek for the key wherewith to unlock it."

SOURCE OR PARALLEL

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

LIFE-PURPOSE (Wieman 85)

[contd] The last and most important of the requirements for maximum energy is a life-purpose. If it is rightly cultivated, it provides all the other four requirements which we have mentioned (W 85).

It is plain that such a purpose will give us the needed stimulus (W 88).

The many distracting little things which goad and worry and irritate are what destroy the capacity to rest. It is impossible to put these out of mind sufficiently to get our needed rest unless we have access to some vision of a far purpose which gives peace and makes these little matters fall into proper perspective. On every summit there is rest, said Goethe (W 88-89).

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

160:3.5 This new gospel of the kingdom renders a great service to the art of living in that it supplies a new and richer incentive for higher living. It presents a new and exalted goal of destiny,

a supreme life purpose.

And these new concepts of the eternal and divine goal of existence are in themselves transcendent stimuli,

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

On every mountaintop of intellectual thought are to be found relaxation for the mind, strength for the soul, and communion for the spirit.

From such vantage points of high living, man is able to transcend the material irritations of the lower levels of thinking—worry, jealousy, envy, revenge, and the pride of immature personality.



DEVELOPING LIFE-PURPOSE (Wieman 92)

These quiet times are very important.  
The distractions and **cross currents**

then subside and the deeper urge can rise to the level of **consciousness** and the total personality recover the single unified thrust of life. The eddies and backwash of superficial conscious projects can be drawn into the **central current** (W 94).

Can one **guard the purpose of life from the lure of quick and cheap success?** The way to do that is to have these seasons of worshipful meditation, of relaxation and aspiration and renewed dedication, when the deepest propulsion of my nature is stirred anew and all the currents of my life run strong and deep and steady into the channel of my true vocation (W 96).

Finally, one must guard it from **fanaticism** (W 99).

These high-climbing souls deliver themselves from

a multitude of the **crosscurrent** conflicts of the trifles of living,

thus becoming free to attain

**consciousness** of the **higher currents of spirit concept and celestial communication.**

But the life purpose must be **jealously guarded from the temptation to seek for easy and transient attainment;**

likewise must it be so fostered as to become immune to the disastrous threats of **fanaticism.**

## 4. THE BALANCE OF MATURITY

IV: GOODS OF THE GOOD LIFE  
(Wieman 101)

[PREAMBLE] (Wieman 101)

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

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

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

160:4.1 While you have an eye single to the attainment of eternal realities, you must also make provision for the necessities of temporal living. While the spirit is our goal, the flesh is a fact.

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

but in general, we must **intelligently** work for them.

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

**And even the problem of making a living requires religion for its ideal solution.**

These are both highly personal problems. True religion, in fact, does not function apart from the individual.

SOURCE OR PARALLEL

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Some of the goods to be sought by this method of solving problems are **health**, **wealth**, **skill**, vision, selective memory, and transmutation of failure (W 102).

160:4.2 The essentials of the temporal life, as I see them, are:

160:4.3 1. Good physical **health**.

160:4.4 2. Clear and clean thinking.

160:4.5 3. Ability and **skill**.

160:4.6 4. **Wealth**—the goods of life.

160:4.7 5. Ability to withstand defeat.

160:4.8 6. Culture—education and wisdom.

**HEALTH, WEALTH AND SKILL** (Wieman 103)

160:4.9 Even the physical problems of bodily **health** and efficiency are best solved when they are viewed from the religious standpoint of our Master's teaching:

That the body and mind of man are the dwelling place of the gift of the Gods,<sup>5</sup> the spirit of God becoming the spirit of man. The mind of man thus becomes the mediator between material things and spiritual realities.

160:4.10 It requires intelligence to secure one's share of the desirable things of life. It is wholly erroneous to suppose that

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

**faithfulness** in doing one's daily work will insure the rewards of **wealth**.

[The vast system of economic production] has many **spigots** through which the wealth it produces is poured out in the form of wages or salaries or commissions or profits.

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

But since there is this separation between wealth and significant and interesting achievement, they who are intelligent enough to see it must **plan** their lives accordingly (W 108).

Therefore the man who engages in work which is worthy of high devotion must do two things. He must, first, **devote himself to his work** and bring it to the highest fulfillment possible (W 108).

[The] second thing he must do is to maneuver himself and his work in such a way that he will never be beyond the reach of **one of the sizable spigots** from which the economic necessities are procured (W 108).

Barring the occasional and accidental acquirement of wealth,

the material rewards of the temporal life are found to flow in certain well-organized **channels**,

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

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

Wise **planning**, therefore, becomes the one thing essential to worldly prosperity.

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

but also that one should function as a part of some **one of the channels** of material wealth.

So we conclude that there are two kinds of fools in this matter of wealth ... The first fool is he who thinks that because he is making money legitimately he therefore is rendering worthy service or doing important work.... The second kind of fool is he who thinks that because he is giving his life to noble work he therefore does not need to think about such mundane matter as wealth (W 109).

Sometimes accident throws a man under the golden stream and he could not escape it if he tried, although it generally requires a good deal of scheming to stay there when others are fighting to reach the same place (W 106).

The third component of any good life is skill.

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

VISION (Wieman 111)

If you are unwise, you can bestow a devoted life upon your generation without material reward;

if you are an accidental beneficiary of the flow of wealth, you may roll in luxury

even though you have done nothing worth while for your fellow men.

160:4.11 Ability is that which you inherit,

while skill is what you acquire.

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

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

Ability implies the gift of foresight, farseeing vision.

Be not deceived by the tempting rewards of dishonest achievement;

To be able to distinguish between means and ends and to detach one from the other is a great gain in some respects.... It enables us to act contrary to what we call the “natural impulse,” to discipline ourselves, to suppress the impulse aroused by the immediate good for the sake of a more remote good (W 113).

[Compare: Plainly, this foresight—this planning for the future—has its advantages, but it also has its evil. Its evil arises when there is disjunction between the means and ends.... Much menial labor is of this sort. Often people who prepare the food are not the ones who enjoy it (W 114).]

One of the first and most important steps in [the] integration of means and ends is the elimination of that kind of consummatory experience which is wholly nonproductive, which merely consumes what has been produced without producing anything of value (W 116-17).

SELECTIVE MEMORY (Wieman 121)

[contd] The fifth essential good of life is the preservation and accumulation of experiences which give to life its utmost loveliness (W 121).

be willing to toil for the later returns inherent in honest endeavor.

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

otherwise, sometimes overplanning for the future defeats its own high purpose.

As a pleasure seeker you should aim always to be

a producer as well as a consumer.

160:4.12 Train your memory to hold in sacred trust the strength-giving and worth-while episodes of life,

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

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

Æsthetic experience of natural and artistic objects contributes more richly to the good of life than most people recognize (W 121).

But there is another kind of experience which must also be cherished in the mind until it rises from the memory whenever the mind is free. Rare and beautiful experiences of friendship must follow us through the years like a trailing cloud (W 124).

The part of each individual in this total enterprise is to preserve his own most precious experiences until his own personality radiates their graciousness and delicacy and tenderness. This he can do by observing seasons of worship when he takes out his rosary of memories—the lilt of a song, the rhythm of a poem, a scarlet flower reflected in a dark pool, the look on someone’s face, the touch of a vanished hand (W 125).

HOW TO FAIL (Wieman 125)

How must one deal with failure to make it serve the good life? First of all the fact of failure must be admitted... Often we conceal the fact of failure by an unconscious mechanism which the psychologists call projection. We blame the failure on someone else (W 127).

and artistic grandeur.

But the noblest of all memories are the treasured recollections of the great moments of a superb friendship.

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

160:4.13 But life will become a burden of existence unless you learn how to fail gracefully. There is an art in defeat which noble souls always acquire; you must know how to lose cheerfully; you must be fearless of disappointment.

Never hesitate to admit failure.

There is another device by which we quite subconsciously **hide our failures** out of sight. Not only did we not fail, but nothing has gone wrong. We assume a **beaming** attitude toward everything and everybody and all is sweet and beautiful.

This might be called pollyannism.... This popular philosophy asserts: "Never admit failure. **Always affirm success.** Always think success." **That sounds nice** and feels nicer still.

But it has one difficulty.

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

[contd] Here we have one of the most fundamental differences between men. On the one hand we have those who **prefer illusion to reality** when reality is difficult or otherwise unpleasant ... (W 128).

On the other hand are **those who prefer reality to illusion** no matter how sweet the illusion may be and no matter how bitter the reality (W 128).

Make no attempt to **hide failure** under deceptive smiles and **beaming** optimism.

**It sounds well** always to claim success,

but the end results are appalling.

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

160:4.14 Success may generate courage and promote confidence,

but **wisdom** comes only from the experiences of adjustment to the results of **one's failures.**

Men who **prefer optimistic illusions to reality** can never become wise.

Only **those who face facts** and adjust them to ideals can achieve wisdom.



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

becomes less and less able to face disagreeable reality until at last he must wrap himself so deeply in **dreams** that he cannot live at all unless others protect and keep him (W 129).

The whole problem of dealing with occasional failure, then, resolves itself to this: How can I face the fact of failure, especially when it is disastrous, and at the same time keep up my courage so that striving will be unabated? How **face failure** without despair?

This is possible when a man considers his own **personality** and his whole life simply as a **tool** for the service of some cause.

Then he can look at himself and his own efforts objectively, impersonally, as he would look at any tool and its work (W 129).

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

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

are doomed to suffer failure and experience defeat

as they ultimately **awaken** from the **dream** world of their own imaginations.

160:4.15 And it is in this business of **facing failure** and adjusting to defeat

that the far-reaching vision of religion exerts its supreme influence.

Failure is simply an educational episode—a cultural experiment in the acquirement of wisdom—in the experience of the God-seeking man who has **embarked on the eternal adventure of the exploration of a universe.**

To such men **defeat** is but a new **tool** for the **achievement of higher levels of universe reality.**

160:4.16 The career of a God-seeking man may prove to be a great success in the light of eternity,

Apparently the greatest personalities in history, measuring greatness by the magnitude of their influence, have lived what can only be called a lifetime failure so far as their own achievement was concerned. Three such personalities we would mention. The last of the three is not yet a failure, for he is still living, but it is quite likely that the total enterprise of his life will go down in the end to most overwhelming failure....

The three we have in mind are Jesus, Socrates, and Ghandi [*sic*]. Ghandi has not yet failed, but he probably will; and if he does, it will be a lifetime of failure from which he can gather no wisdom which will help him, for his course will be run (W 130-31).

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

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

Do not make the mistake of confusing knowledge, culture, and wisdom. They are related in life, but they represent vastly differing spirit values; wisdom ever dominates knowledge and always glorifies culture.

## 5. THE RELIGION OF THE IDEAL

V: RELIGION (Wieman 135)

WHAT IS RELIGION? (Wieman 135)

[See endnote 6.]

160:5.1 You have told me that your Master regards genuine human religion as the individual's experience with spiritual realities.<sup>6</sup>

[contd] Religion in general is reacting to something as though it were that to which all human life should be devoted.

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

that order of existence and possibility which provides the highest values which ever can be actualized (W 135).

In tribal or national religions

the human life that is thought to owe allegiance to this object of devotion is limited to the tribe or other group, but that is because such groups, at the time their religion arose, did not think people outside the group were human in just the same sense as the members of the group (W 136).

In any case religion tends to develop to the point where it considers the object of devotion worthy of the allegiance of all men (W 136).

Religion is not merely a matter of believing.

Hence we say religion is reacting to,

I have regarded religion as man's experience of

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

In this sense,

religion symbolizes our supreme devotion to

that which represents our highest concept of the ideals of reality and the farthest reach of our minds toward eternal possibilities of spiritual attainment.

160:5.2 When men react to religion in the tribal, national, or racial sense,

it is because they look upon those without their group as not being truly human.

We always look upon the object of our religious loyalty as being worthy of the reverence of all men.

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

religion is always and forever a mode of reacting to the situations of life;

it is a species of conduct.

SOURCE OR PARALLEL

that is, thinking, feeling, acting toward, an object as being worthy of universal devotion (W 136).

Hence the man who experiences religion must have an evangel (W 139).

In some religions the devotees do not try to share their devotion with others.... But their religious object, whether personal or impersonal, existent or ideal, they revere as worthy of the devotion of all and offering the highest fulfillment of all human life, even when they think many men are not worth the trouble of winning to this way of life (W 139-40).

The object to which the individual or group thus reacts religiously is not necessarily a worthy object.... Religions are more or less true and more or less false according to the object which is judged to be supremely important for human living is truly or approximately so (W 138).

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Religion embraces thinking, feeling, and acting reverently toward some reality which we deem worthy of universal adoration.

160:5.3 If something has become a religion in your experience, it is self-evident that you already have become an active evangel of that religion

since you deem the supreme concept of your religion as being worthy of the worship of all mankind, all universe intelligences.

If you are not a positive and missionary evangel of your religion, you are self-deceived in that what you call a religion is only a traditional belief or a mere system of intellectual philosophy. If your religion is a spiritual experience, your object of worship must be the universal spirit reality and ideal of all your spiritualized concepts. All religions based on fear, emotion, tradition, and philosophy I term the intellectual religions, while those based on true spirit experience I would term the true religions.

The object of religious devotion may be material or spiritual, true or false, real or unreal, human or divine.

But religions can be infected with error, just as anything else which man does. Also they can be infected with evil (W 138).

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

it begins to be a religion.

On the other hand, when a religion loses its passion and seeks not to change life except in so far as is needed to make things work together smoothly,

it begins to be a morality and not a religion.

Religion seeks to convert the individual and to transform the world (W 140-41).

Religious devotion is ... given to that unexplored order transcending the socially accepted ideals (W 146).

Religions can therefore be either good or evil.

160:5.4 Morality and religion are not necessarily the same.

A system of morals, by grasping an object of worship,

may become a religion.

A religion, by losing its universal appeal to loyalty and supreme devotion,

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

This thing, being, state, or order of existence, or possibility of attainment which constitutes the supreme ideal of religious loyalty, and which is the recipient of the religious devotion of those who worship, is God. Regardless of the name applied to this ideal of spirit reality, it is God.

160:5.5 The social characteristics of a true religion consist in the fact that

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

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

Religion reaches out for undiscovered ideals, **unexplored realities**, superhuman values, divine wisdom, and **true spirit attainment**.

True religion does all of this; all other beliefs are not worthy of the name.

RELIGION WITHOUT GOD (Wieman 147)

[contd] There is a growing interest at the present time in developing a **religion without God**. We believe this is chiefly due to confusion and misunderstanding in respect to the idea of God, and if this concept can be adequately clarified the issue may settle itself (W 147-48).

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

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

[contd] When religion is maintained without professing belief in God, the **object of supreme devotion** is generally called an **ideal**. When belief in God is professed, the object of devotion is called God. But in both cases the object of devotion is an order of value to which the individual reacts as though it were worthy of being the supreme object of devotion for all human life.... The only question is whether God and the ideal are both involved in the attainment of this highest value or only the ideal without God (W 148).

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

But such ideals of unreality are not attainable; such a concept is illusionary. The only ideals susceptible of human attainment are the divine realities of the infinite values resident in the spiritual fact of the eternal God.

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

160:5.6 The word God,

the *idea* of God as contrasted with the *ideal* of God, can become a part of any religion, no matter how puerile or false that religion may chance to be. And this idea of God can become anything which those who entertain it may choose to make it.

The greatest teachers of religion have never tried to shape the idea of God to meet the needs of the human heart,

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

but, rather, have declared that the human heart must be changed to meet the requirements of God or be damned (W 156).

the higher religions demand that the human heart shall be changed to meet the demands of the ideals of true religion.

VI: GOD AND THE IDEAL (Wieman 157)

[PREAMBLE] (Wieman 157)

160:5.7 The religion of Jesus transcends all our former concepts of the idea of worship in that he not only portrays his Father as the *ideal* of infinite reality but positively declares that this divine source of values and the *eternal center of the universe* is

The **ideal** may mean either one of two things. It may mean (1) some human idea of a possible good to be attained by human effort, or (2) that which **truly is a possible good to be attained by human effort**. These two must not be confused, although men often do fail to distinguish between them (W 157).

**truly and personally attainable by every mortal creature**

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

That, I submit, is the highest concept of religion the world has ever known, and I pronounce that there can never be a higher since this gospel embraces the infinity of realities, the divinity of values, and the eternity of universal attainments. Such a concept constitutes the achievement of the experience of the idealism of the **supreme and the ultimate**.

160:5.8 I am not only intrigued by the consummate ideals of this religion of your Master, but I am mightily moved to profess my belief in his announcement that these ideals of spirit realities are attainable; **that you and I can enter upon this long and eternal adventure with his assurance of the certainty of our ultimate arrival at the portals of Paradise**. My brethren, I am a believer, I have embarked; **I am on my way with you in this eternal venture**. The Master says he came from the Father, and that he will show us the way. I am fully persuaded he speaks the truth.



Now, the question at issue between God and the ideal is this: Can we seek the ideal directly without regard to this order [*i.e.*, God] which is in the present process of existence and possibility and makes the ideal a possibility? Surely, there can be but one answer to such a question. The only way in which any unattained possibility can ever be achieved is by operating with that order by which it is brought to pass. Therefore, **the only way the greatest values can ever be achieved is through God** and in dependence upon God. To strive for the ideal and ignore God is like trying to make the sun stand still while ignoring the rotation of the earth (W 164).

**Therefore devotion to the supreme ideal must be devotion to God** (W 165).

GODLESS RELIGION (Wieman 165)

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

I am finally convinced that **there are no attainable ideals of reality or values of perfection apart from the eternal and Universal Father.**

160:5.9 I come, then, to worship, not merely the God of existences, but the God of the possibility of all future existences.

**Therefore must your devotion to a supreme ideal, if that ideal is real, be devotion to this God** of past, present, and future **universes of things and beings.**

And there is no other God, for there cannot possibly be any other God. All other gods are figments of the imagination, illusions of mortal mind, distortions of false logic, and the self-deceptive idols of those who create them.

Yes, you can have a religion without this God,

One of these has already been mentioned. It is that kind of religion which yearns toward the high ideal without trying to meet the conditions that must be met if anything effective is done to attain it. Such religion is futile aspiration, a gush of sentiment and nothing more (W 165-66).

[contd] The second kind of religion leaves God out in **reality** although it may not leave him out in **name**. Indeed, it may be more insistent about the name of God than any other.

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

RELIGION AT ITS BEST (Wieman 169)

[contd] We have two questions before us: first, What is the general nature of religion? and, second, What is **religion at its best?**

We must now try to state what is the supreme function of religion at its highest. It is **seeking and finding God**, God being that order of existence and possibility which includes the possibilities of greatest value and is therefore himself the greatest value (W 169).

but it does not mean anything.

And if you seek to substitute the **word** God for the **reality** of this ideal of the living God,

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

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

160:5.10 I see in the teachings of Jesus,

**religion at its best.**

This gospel enables us to **seek for the true God and to find him.**

But are we willing to pay the price of this entrance into the kingdom of heaven? Are we willing to be born again? to be remade? Are we willing to be subject to this terrible and testing process of

Most of our present way of life must be wrecked, if we are to conform to the requirements of this communal order of greatest value. Hence we must in great part be broken and destroyed before we find our way into it. That is the reason passionate self-dedication is necessary. It must be a religious quest. We must be able to find in our very failures and self-destruction the manifestation of the presence and working in human life of this higher order (W 173-74).

self-destruction

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

and soul reconstruction?

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

Has not the Master said: "Whoso would save his life must lose it."

[Think not that I am come to send peace on earth: I came not to send peace, but a sword (Matt. 10:34).]

Think not that I have come to bring peace but rather a soul struggle?"

This **dedication** [to the new order which communication imposes] must be so complete and so passionate that the pain and destruction and death which it incurs will be **experiences** in which we apprehend and enjoy the object of our devotion (W 175).

To use our own language, this order of greatest value is the order of communication. It is that order in which and through which men can achieve a **communal vision** and a united good in which each individual finds in all his living the meaning and the value of the whole march of life. But it is an order of which we are still very ignorant, for we have scarcely begun to explore it and it is mostly hidden from us by the old order of mutual adaptation through signs rather than **symbols**, in which there may be co-operation, but no community (W 176-77).

True, after we pay the price of **dedication** to the Father's will, we do **experience** great peace

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

160:5.11 Now are we truly forsaking the lures of the known order of existence while we unreservedly dedicate our quest to the lures of the unknown and unexplored order of the existence of a **future life of adventure in the spirit worlds of the higher idealism of divine reality.**

And we seek for those **symbols** of meaning wherewith to convey to our fellow men these concepts of the reality of the idealism of the religion of Jesus, and we will not cease to pray for that day when all mankind shall be thrilled by the **communal vision** of this supreme truth.

Just now, our focalized concept of the Father, as held in our hearts, is that God is spirit; as conveyed to our fellows,

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

that God is **love**.

160:5.12 The religion of Jesus demands living and spiritual experience. Other religions may consist in traditional beliefs, emotional feelings, philosophic consciousness, and all of that, **but the teaching of the Master requires the attainment of actual levels of real spirit progression.**

160:5.13 The consciousness of the impulse to be like God is not true religion. The feelings of the emotion to worship God are not true religion. The knowledge of the conviction to forsake self and serve God is not true religion. The wisdom of the reasoning that this religion is the best of all is not religion as a personal and spiritual experience. True religion has reference to destiny and reality of attainment as well as to the reality and idealism of that which is wholeheartedly faith-accepted. **And all of this must be made personal to us by the revelation of the Spirit of Truth.**

160:5.14 And thus ended the dissertations of the Greek philosopher, one of the greatest of his race, who had become a believer in the gospel of Jesus.

1. Sadler skipped the third requirement:

The third requirement is to be in that state of mind in which one has fullest access to the resources of his own past experience.... To solve a problem we must call up suggestions from our past experience or, as it is popularly called, from our subconscious minds (W 20).

2. Saying, Father, if thou be willing, remove this cup from me: nevertheless, **not my will, but thine, be done** (Lk. 22:42).

3. The words “Union of Souls” are also used, in 28:5.13, to describe a category of secondary seconaphim:

3. *The Union of Souls*. Completing the triune staff of attachment to the Perfectioners of Wisdom, are these reflectors of the ideals and status of ethical relationships.... In all this work [of dealing wisely with problems arising in human or angelic associations] these wise men of the superuniverses [*i.e.* the Perfectioners of Wisdom] are ably seconded by their reflective associates, the Unions of Souls, who make available current information regarding the status of the universe and concurrently portray the Paradise ideal of the best adjustment of these perplexing problems.

4. Sadler skipped the third value:

A third value to be sought and magnified in friendship is mutual self-knowledge (W 51).

5. The statement that the body is the dwelling place of the Thought Adjuster is contradicted by this passage:

Adjusters should not be thought of as living in the material brains of human beings. They are not organic parts of the physical creatures of the realms. The Thought Adjuster may more properly be envisaged as indwelling the mortal mind of man rather than as existing within the confines of a single physical organ (110:1.1).

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