BUSINESS ON URANTIA
THE BIG PICTURE

… unreservedly dedicated to 'the Father's business'. (1102.9) 100:7.12

If we know God, our real business on earth is so to live as to permit the Father to reveal himself in our lives … (1466.2) 132:7.2

… through the dark and uncertain mazes of your short earthly career …
… yield the fruit of loving service to your fellows … (1203.4) 110:1.2; (1945.1) 180:1.4

You well know I must be about my Father's business …
… cosmic achievement essential to the spiritual economy of the planet.

(1753.2) 158:1.6; (1196.9) 109:2.7

… in the life journey of the mortal career of time … … be of good cheer …

(445.3) 40:5.2; (1954.3) 181:1.6



Victorious under the banner of Michael

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INTRODUCTION

These business concepts can be used by any organization or commercial enterprise as a guide to the best possible practice based on the highest human values. An enterprise which applies the principles and concepts described in *The Urantia Book*, is one based on ethics, honesty, the Golden Rule, and fairness, all motivated by the will of God.

The specific religious, political, and social pursuits of the individuals of a business are personal matters. However they will in some way reflect on all aspects of their lives. It therefore follows that a Urantia inspired organization will be built on those values held by the individual.

These guidelines are presented in a practical format so that owners, managers, staff and advisors, can implement them progressively, and in a way suited to each person's understanding and progress.

If individuals and groups of people act in accordance with natural and spiritual law, there is harmony and improved living in a material sense.

An organization can be in disguise. Through public relations, advertising, spin, corporate design, sponsors and paid presenters in advertising and marketing, we can be sold a false image. However, the true caliber of its people, particularly those at the top, will inevitably be revealed. They cannot hide, nor can they pretend to live truth, reflect morality, show genuine fairness, promote goodness, and live selflessly.

The world does not always protect those who believe in goodness and truth. This in turn does not auger well for those running a business. It is as though the demands of successful corporate governance are directly at odds with the truly religious life, when in fact it is easier and simpler just to be truthful.

The words *religion* and *religious* are used in these writings in a way somewhat different to common usage. Religion here indicates living and believing according to universal truths, and not to the many humanly manufactured concepts of unscrupulous storytellers and mythmakers who compiled many of our so-called holy books down through the ages and even to the present time.



Paul Gauguin
Where Do We Come From? What Are We? Where Are We Going? 1897

THE ADVERTISEMENT

YOU WANT *REAL* WEALTH AND POWER?
WELCOME TO THE NEW BUSINESS CONCEPTS.

- In the business of living, everything has a value. And a cost. And sometimes they are monetary.
- How to survive long term. Really, really long term. Invest in your spiritual bank.
- Balance the rewards of the Triple Bottom Line – the social, environmental, and financial. By adding the spiritual.
- Where it's more co-operative than competitive.
- The greatest interest you'll ever earn is God's. And the business Creator / Owner is entitled to receive interest from us.
- It's about doing business in the new fashioned way.
- Ethical Investing is everyone's business. This planet's our home.
- Every day we are taking a position in the futures market. Our own.
- God isn't doing deals today. Or tomorrow.
- You don't buy it? Try it. Actually you can't buy it.
- Mortal Life. Only one per customer. Limited time only.
- OK it might not be easy. But what an opportunity.
- We are dealing in commodities that have no price, but infinite values.
- It might be your business, but try telling God it's none of his business.
- The perpetrator not the victim ultimately pays for corruption.
- Every meeting, every transaction, every point negotiated, every price, every result, involves God in partnership.
- Big business? Business doesn't get any bigger than this.
- Not international trade. More like interplanetary trade.
- What price eternal life? How much am I bid?
- The Business of Life is an investment in YOURSELF.

ABOUT *THE URANTIA BOOK*

Adapted from Urantia Foundation web site

The Urantia Book describes all human beings as belonging to one family, the daughters and sons of one God, the Universal Father.

The 196 Urantia Papers introduce us to new concepts about our ever-ascending adventure of knowing and finding God in our friendly and carefully administered universe.

The writings offer a clear and concise integration of science, philosophy, and religion. They have the capacity to make a significant contribution to the religious and philosophical thinking of all peoples They have the potential to make the world a better place.

For over sixty years, people from around the world have discovered that the teachings have profoundly impressed and changed their lives – inspired and stimulated them to reach new levels of spiritual growth and enhanced living.

The Urantia Papers do not advocate a new and organized religion. Their viewpoint builds upon the religious heritages of the past and present, encouraging a living religion based on service to one's fellows, and faith in a personal relationship with a loving God.

It is the basis for developing a universal philosophy of living, by living in harmony with each other and desiring to do the will of God.

We encourage you to consider its unifying truths that explain life itself. Thankfully we can now explore the concepts on which all other meditations, philosophies and religions are based.

The Urantia Book is available through all established bookstores. It is also available on line in numerous formats.



Wassily Kandinsky
Several Circles 1926

OUR BUSINESS CONCEPTS NEED TO BE REVISED

THE BUSINESSES OF TODAY CAN BE CREATED IN ACCORDANCE WITH THE TEACHINGS OF *THE URANTIA BOOK*.

What business organizations qualify?

All of them. Every grouping of people is an aggregate of individuals who are involved in a structured activity with a stated purpose for a desired outcome. These include:

Major international and national corporations
Small and Medium Enterprises
All levels of Governments
NGO's
Nonprofit organizations
Charities
Trusts
Social organizations
Religious and Other
Sporting clubs
Political parties
Professional organizations
Unions
Media organizations
Defense and law enforcement
Online activities
Even sole traders
……
……
……

How does a business get its identity?

A business creates a specific identity, an image of itself which is a direct reflection of the owner/creator/CEO of the business. How does this occur? Every business starts from the same basic structure and to that the principal adds their ideas, and their heart and soul. It becomes an extension of their mind and energy.

It also needs a set of guidelines. What is its motive for existence, what is its attitude towards customers and staff, what is its commitment to service and value for money? When it is all added up, we see the reputation and the culture of that organization.

Then we have the application of mind. How is new thinking exerted over outworn traditions, what is its attitude towards knowledge and better ways of doing things? Are fresh ideas and innovation encouraged, and does it offer opportunities for the next generation? Can it keep pace with changing mores, emergencies, crises, and respond in a timely way to competition?

What is its approach to higher values?

Then we can go further and look at even higher values. How seriously do we hold ourselves to our duties and responsibilities, written contracts and agreements, the handshake or word given?

Then we can look at the way the company might apply these values as it extends its reach into the wider community, and for larger firms, the nation. Consider any department of an organization:

marketing (to serve others),
HR (do unto others),
leadership (by example),
production (sustenance for fellow man),
financial (accountability, tax),
business relationships (high interpersonal values),
negotiating (fairness), and
the purpose of it all (the eternal career and development of the soul).

That is, add a spiritual dimension to your business.



Claude Monet
The Japanese Bridge (The Water-Lily Pond) 1899

How does big business impact on consumers?

Business provides circumstances for exploitation, cunning, corruption, deals, the list goes on. And history shows that commerce has always been a battleground between the opposing forces of right and wrong.

Might is not always right, but it usually holds sway in regard to the manipulation of markets, tax arrangements, government lobbying, and the cost of legal argument. And all costs are passed on to the end user. Us.

Today is no exception with multinationals and the global economy providing opportunities for political coercion, questionable international trade agreements, mass production impacting on small operators, invoicing, lobbying, and the possible exploitation of workers and consumers.

Is the way of doing business improving?

It is difficult to know. We are up against the interrelatedness of government and big business, which are both marching to the tune of big finance. And all of these forces are directed at mass populations desperate for survival. The people's power seems to decrease with every extra control imposed on them.

Small business operators are answerable to their customers and community. Individual responsibility and decent behavior are an essential part of their survival and modest success. They operate on a week to week basis.

Not so with big business. They seem to evade responsibility for the depletion of resources, and impact on a community's health and education. Such behaviors undermine the exchange of goods and services with fairness and honour. No matter the century, no matter the country. The main concern is monopolistic power. This can control supply chains, increase surveillance, eliminate smaller competitors, reduce employment opportunities and wage levels, expand an economy with unplanned immigration, impose trade barriers to impact food availability, and override national interests in regard to ownership of infrastructure and autonomy. Concepts presented here do not support activities directed solely to profit at the expense of service motives.

What can be done about these trends?

We need to find a new way to do business. What is the ideal model? Where do we find it? Who will bother anyway? It is going to be a tough journey. Trade arrangements, treaties, diplomacy, foreign policies, alliances, and balances of power, have not provided the solutions.

But there is an answer. It's called religion. It is not difficult to understand, but it does need to be redefined. Like a modern day slogan we could say:

Religion – but not as you have known it.

And it does need champions – men and women of farsightedness and character, those who will run their lives according to the unmatchable teachings of wise teachers and upright leaders.

The greatest of all those teachers and leaders is Jesus. We only need to study his life, his wisdom and methods, to know what needs to be done. And then live such a life.

What is the real Position Description of Jesus?

Jesus is our real BOSS. He has worked his way up through his assignments and has earned his position as the head of a Local Universe. He oversees all of its affairs as sovereign ruler including the administration of our planet. The parent company of the Local Universe is Total Creation. The person in charge of that is God. Therefore God is the ultimate OMNI-BOSS, THE FOUNDER AND CHAIRMAN FOR LIFE of the universe of universes, the biggest organization imaginable, over which he presides from his Head Office located on the Central Isle of Paradise.

Jesus conducts the business of his domain in accordance with the universal laws of that Central Isle of Paradise. It is only through Jesus that we can progress in our universal careers. Step by step we make our way to Paradise.

Each of us has been offered a specific job to do. We are all working on a divine plan. And we are all answerable to God.

How can this program be used?

This program of new business concepts seeks to apply the teachings of Jesus to the modern day demands of living in a monetary and regulatory world. While there is no clear blueprint for this, there are definite guidelines for the individual to develop a personal and unique way of conducting their commercial activities.

It will show in the way they interact with others, and in the way they choose to act in accordance with a divine will. It is through transformed individuals that corporations improve, and the world becomes a better place.

Co-operation, fairness, service, doing unto others …

Such things give us all a lift for we know they are right and they make us feel good. We know there is a right way of doing things, for we have that permanent spirit and mind set within us. We must overcome those who would rule otherwise, and deal with events over which we have no control.

True, all this may come at an individual cost as you will not be conventional. It may be financial and emotional. It may affect business and personal relationships. However, all thoughts, decisions, and acts, attract an immediate

spiritual reward. Material rewards though are a different matter.

So is the inner satisfaction, your possible ‘reward in heaven’, worth all this effort if it doesn’t mean you make an extra dollar now? Or in a non-monetary situation, more power? Perhaps this is not the right question to be asking, not the right basis for decision making. Better to seek the personal spiritual experience of it all, then speak with authority.

But it will be ever true: Each person’s conduct in business needs to be reconciled to the dimension of the highest universal values. The business person needs to be guided by the spirit within. The consequence is God’s.

The teachings of Jesus, the development of the spiritual personality, and the destined way to a settled and enlightened world, will not fail. Because, for all appearances to the contrary, this world is lovingly managed.

We have been given an eternal lifetime guarantee so that eventually, if we choose, each of us will become a satisfied customer. In this highly unpredictable world, survival of a business cannot be guaranteed, but the righteous life brings a promise of eternal spiritual survival for the individual.

Business on Urantia is the Business of Living – Doing and Being. And may all hard working and ethical business operators enjoy that unique and wonderful combination of material success and spiritual attainment.



Pieter Bruegel the Elder
The Battle between Carnival and Lent 1559

Part I - THE CENTRAL AND SUPERUNIVERSES

Personal relationships are at the core of all our activities, now and in the far distant future. And the basis of the interplay between individuals, both mortal and divine, is love.

(30.4) 1:6.5 Some degree of moral affinity and spiritual harmony is essential to friendship between two persons; a loving personality can hardly reveal himself to a loveless person. Even to approach the knowing of a divine personality, all of man's personality endowments must be wholly consecrated to the effort; halfhearted, partial devotion will be unavailing.

(141.3) 12:9.2 Love is the secret of beneficial association between personalities. You cannot really know a person as the result of a single contact. You cannot appreciatingly know music through mathematical deduction, even though music is a form of mathematical rhythm. The number assigned to a telephone subscriber does not in any manner identify the personality of that subscriber or signify anything concerning his character.

This is included because of the difference a happy person makes in the workplace compared to an unhappy person. The quotes give a clue to how happiness can originate in the heart.

(42.7) 2:7.6 Happiness ensues from the recognition of truth because it can be *acted out;* it can be lived. Disappointment and sorrow attend upon error because, not being a reality, it cannot be realized in experience. Divine truth is best known by its *spiritual flavor.*

(43.4) 2:7.11 Health, sanity, and happiness are integrations of truth, beauty, and goodness as they are blended in human experience.

Communication and information are at best relatively true, and subject to misinterpretation. We have to learn to live with it at this stage.

(42.2) 2:7.1 All finite knowledge and creature understanding are *relative.* Information and intelligence, gleaned from even high sources, is only relatively complete, locally accurate, and personally true.

(42.3) 2:7.2 Evolving personalities are only partially wise and relatively true in their communications. They can be certain only as far as their personal experience extends.

On being a visionary: Forward looking individuals are essential contributors to a progressive company. They construct a new and appealing organization. We all have to be somewhat visionary too when we are creating our philosophy of living. We can cause change, and bring about better ways to deal with true reality.

(43.3) 2:7.10 The religious challenge of this age is to those farseeing and forward-looking men and women of spiritual insight who will dare to construct a new and appealing philosophy of living out of the enlarged and exquisitely integrated modern concepts of cosmic truth, universe beauty, and divine goodness.

(135.9) 12:5.10 Unspiritual animals know only the past and live in the present. Spirit-indwelt man has powers of prevision (insight); he may visualize the future. Only forward-looking and progressive attitudes are personally real. Static ethics and traditional morality are just slightly superanimal. Nor is stoicism a high order of self-realization. Ethics and morals become truly human when they are dynamic and progressive, alive with universe reality.

(135.10) 12:5.11 The human personality is not merely a concomitant of time-and-space events; the human personality can also act as the cosmic cause of such events.

Opportunities in the commercial world are limited by numerous factors, some of which are listed below. However, none of these limitations apply when we seek spiritual progress. The possibilities are equally available to all, and by definition are limitless.

(59.5) 4:4.9 The consciousness of a victorious human life on earth is born of that creature faith which dares to challenge each recurring episode of existence when confronted with the awful spectacle of human limitations, by the unfailing declaration: Even if I cannot do this, there lives in me one who can and will do it, a part of the Father-Absolute of the universe of universes. And that is “the victory which overcomes the world, even your faith.”

(63.2) 5:1.4 The mortals of the realms of time and space may differ greatly in innate abilities and intellectual endowment, they may enjoy environments exceptionally favorable to social advancement and moral progress, or they may suffer from the lack of almost every human aid to culture and supposed advancement in the arts of civilization; but the possibilities for spiritual progress in the ascension career are equal to all; increasing levels of spiritual insight and cosmic meanings are attained quite independently of all such sociomoral differentials of the diversified material environments on the evolutionary worlds.

From where can we derive a higher minded commitment to the service of our fellows? Again, we turn to the spiritual component in our God given natures.

(67.1) 5:4.3 God is not only the determiner of destiny; he *is* man's eternal destination. All nonreligious human activities seek to bend the universe to the distorting service of self; the truly religious individual seeks to identify the self with the universe and then to dedicate the activities of this unified self to the service of the universe family of fellow beings, human and superhuman.

(68.7) 5:5.4 Moral conduct is always an antecedent of evolved religion and a part of even revealed religion, but never the whole of religious experience. Social service is the result of moral thinking and religious living. Morality does not biologically lead to the higher spiritual levels of religious experience.

The integration of these three components into our living, both the business and personal aspects, will result in a greater satisfaction in living.

(69.2) 5:5.7 Mortal man secures three great satisfactions from religious experience, even in the days of his temporal sojourn on earth:

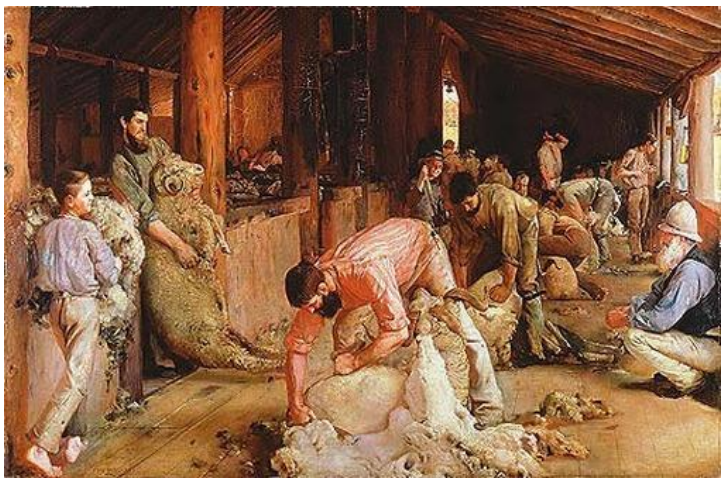
1. *Intellectually* he acquires the satisfactions of a more unified human consciousness.
2. *Philosophically* he enjoys the substantiation of his ideals of moral values.
3. *Spiritually* he thrives in the experience of divine companionship, in the spiritual satisfactions of true worship.

We know of many things that account for cohesion between people, groups, and even countries. Here we are invited to recognize another and incredibly powerful gravity that draws people together, and unites them. Be aware of its existence in the corporate world.

(82.5) 7:1.3 Spirit realities respond to the drawing power of the center of spiritual gravity in accordance with their qualitative value, their actual degree of spirit nature. Spirit substance (quality) is just as responsive to spirit gravity as the organized energy of physical matter (quantity) is responsive to physical gravity. Spiritual values and spirit forces are *real.* From the viewpoint of personality, spirit is the soul of creation; matter is the shadowy physical body.

(82.5) 7:1.6 Spirit-gravity pull and response thereto operate not only on the universe as a whole but also even between individuals and groups of individuals. There is a spiritual cohesiveness among the spiritual and spiritized personalities of any world, race, nation, or believing group of individuals. There is a direct attractiveness of a spirit nature between spiritually minded persons of like tastes and longings. The term *kindred spirits* is not wholly a figure of speech.

(84.4) 7:3.4 The discriminative operation of the spirit-gravity circuit might possibly be compared to the functions of the neural circuits in the material human body: Sensations travel inward over the neural paths; some are detained and responded to by the lower automatic spinal centers; others pass on to the less automatic but habit-trained centers of the lower brain, while the most important and vital incoming messages flash by these subordinate centers and are immediately registered in the highest levels of human consciousness.



Tom Roberts
Shearing the Rams 1890

There are few more important relationships than the master-servant, coach-player, parent-child, manager-staff, and teacher-student. It is the foundation of universes. They are all indicative of 'family'.

(92.1) 8:1.11 It is enough of a reach of the material mind of the children of time to conceive of the Father in eternity. We know that any child can best relate himself to reality by first mastering the relationships of the child-parent situation and then by enlarging this concept to embrace the family as a whole. Subsequently the growing mind of the child will be able to adjust to the concept of family relations, to relationships of the community, the race, and the world, and then to those of the universe, the superuniverse, even the universe of universes.

He is the perfect boss of a very big business indeed. From the one man business, up to the multinational, and beyond to the universal.

(137.6) 12:7.3 It is repugnant to the divine nature to suffer any sort of deterioration or ever to permit the execution of any purely personal act in an inferior way. It should be made clear, however, that, *if,* in the divinity of any situation, in the extremity of any circumstance, in any case where the course of supreme wisdom might indicate the demand for different conduct — if the demands of perfection might for

any reason dictate another method of reaction, a better one, then and there would the all-wise God function in that better and more suitable way. That would be the expression of a higher law, not the reversal of a lower law.

(138.3) 12:7.8 The Fatherhood of God and the brotherhood of man present the paradox of the part and the whole on the level of personality. God loves *each* individual as an individual child in the heavenly family. Yet God thus loves *every* individual; he is no respecter of persons, and the universality of his love brings into being a relationship of the whole, the universal brotherhood.

(138.4) 12:7.9 The love of the Father absolutely individualizes each personality as a unique child of the Universal Father, a child without duplicate in infinity, a will creature irreplaceable in all eternity.

A business entity is the sum of its parts, the forces of good carrying the firm forward while other forces hold it back. It is evident for example in areas such as government, sport, banking, communications, health, and arts.

(138.6) 12:7.11 Brotherhood constitutes a fact of relationship between every personality in universal existence. No person can escape the benefits or the penalties that may come as a result of relationship to other persons. The part profits or suffers in measure with the whole. The good effort of each man benefits all men; the error or evil of each man augments the tribulation of all men. As moves the part, so moves the whole. As the progress of the whole, so the progress of the part. The relative velocities of part and whole determine whether the part is retarded by the inertia of the whole or is carried forward by the momentum of the cosmic brotherhood.

Appreciate how the mind works. While these few quotes are brief, they take us way beyond present day concepts of those agencies who would presume to lecture us on how the mind works: How we should feel, how much we deserve things, how to be a victim, and all of that.

(140.4) 12:8.8 Mind is the technique whereby spirit realities become experiential to creature personalities. And in the last analysis the unifying possibilities of even human mind, the ability to co-ordinate things, ideas, and values, is supermaterial.

(140.9) 12:8.13 The goal of existence of all personalities is spirit; material manifestations are relative, and the cosmic mind intervenes between these universal opposites.

(140.10) 12:8.14 On Paradise the three energies, physical, mindal, and spiritual, are co-ordinate. In the evolutionary cosmos energy-matter is dominant except in personality, where spirit, through the mediation of mind, is striving for the mastery.

(142.1) 12:9.6 Mortal man has a spirit nucleus. The mind is a personal-energy system existing around a divine spirit nucleus and functioning in a material environment. Such a living relationship of personal mind and spirit constitutes the universe potential of eternal personality. Real trouble, lasting disappointment, serious defeat, or inescapable death can come only after self-concepts presume fully to displace the governing power of the central spirit nucleus, thereby disrupting the cosmic scheme of personality identity.

Just imagine this: For each of us, this life is the start of an enthralling future if we so choose. Our working lives here are but a glimpse of what can be achieved. Let's see it as a simple training ground. Best we make a start on applying superior approaches. And realize experiences can be spiritual.

(151.1) 13:4.7 To me, these executive worlds are the most interesting and intriguing spots outside of Paradise. In no other place in the wide universe can one observe such varied activities, involving so many different orders of living beings, having to do with operations on so many diverse levels, occupations at once material, intellectual, and spiritual. When I am accorded a period of release from assignment, if I chance to be on Paradise or in Havona, I usually proceed to one of these busy worlds of the Seven Master Spirits, there to inspire my mind with such spectacles of enterprise, devotion, loyalty, wisdom, and effectiveness. Nowhere else can I observe such an amazing interassociation of personality performances on all seven levels of universe reality. And I am always stimulated by the activities of those who well know how to do their work, and who so thoroughly enjoy doing it.

(155.4) 14:3.1 Concerning the government of the central universe, there is none. Havona is so exquisitely perfect that no intellectual system of government is required. There are no regularly constituted courts, neither are there legislative assemblies; Havona requires only administrative direction. Here may be observed the height of the ideals of true *self*-government.

(158.6) 14:5.3 The regulations of the central universe are fittingly and inherently natural; the rules of conduct are not arbitrary. In every requirement of Havona there is disclosed the reason of righteousness and the rule of justice. And these two factors, combined, equal what on Urantia would be denominated *fairness.* When you arrive in Havona, you will naturally enjoy doing things the way they should be done.

One of the main differentials between companies is their creativity – originality, inspiration, ingenuity, vision, flash of genius. In summary – the spark of spirit. Not forgetting hard work of course.

(159.4) 14:5.8 Monotony is indicative of immaturity of the creative imagination and inactivity of intellectual co-ordination with the spiritual endowment.

(160.1) 14:5.11 Curiosity — the spirit of investigation, the urge of discovery, the drive of exploration — is a part of the inborn and divine endowment of evolutionary space creatures. These natural impulses were not given you merely to be frustrated and repressed. True, these ambitious urges must frequently be restrained during your short life on earth, disappointment must be often experienced, but they are to be fully realized and gloriously gratified during the long ages to come.

(484.2) 42:12.14 The spirit is the creative reality; the physical counterpart is the time-space reflection of the spirit reality, the physical repercussion of the creative action of spirit-mind.

(484.3) 42:12.15 Mind universally dominates matter, even as it is in turn responsive to the ultimate overcontrol of spirit.



Paul Klee
Nocturnal Festivity 1921

Teamwork and co-operation offer another unique and advantageous circumstance for an organization. Realize the beneficial nature of this character trait and seek it in recruiting.

(191.6) 16:6.3 The fact of the cosmic mind explains the kinship of various types of human and superhuman minds. Not only are kindred spirits attracted to each other, but kindred minds are also very fraternal and inclined towards co-operation the one with the other. Human minds are sometimes observed to be running in channels of astonishing similarity and inexplicable agreement.

(312.1) 28:5.14 One of the most important lessons to be learned during your mortal career is *teamwork.* The spheres of perfection are manned by those who have mastered this art of working with other beings. Few are the duties in the universe for the lone servant. The higher you ascend, the more lonely you become when temporarily without the association of your fellows.

(763.7) 68:1.4 Primitive human beings early learned that groups are vastly greater and stronger than the mere sum of their individual units. One hundred men united and working in unison can move a great stone; a score of well-trained guardians of the peace can restrain an angry mob. And so society was born, not of mere association of numbers, but rather as a result of the *organization* of intelligent co-operators. But co-operation is not a natural trait of man; he learns to co-operate first through fear and then later because he discovers it is most beneficial in meeting the difficulties of time and guarding against the supposed perils of eternity.

The means and focus to achieve end goals can be relatively straightforward. Even the suitability of the goal. However, (practical) business sense, (moral) virtue, and (spirit) insight create the true circumstances for ultimate success.

(193.3) 16:7.4 As a result of experience an animal becomes able to examine the different ways of attaining a goal and to select an approach based on accumulated experience. But a personality can also examine the goal itself and pass judgment on its worth-whileness, its value. Intelligence alone can discriminate as to the best means of attaining indiscriminate ends, but a moral being possesses an insight which enables him to discriminate between ends as well as between means. And a moral being in choosing virtue is nonetheless intelligent. He knows what he is doing, why he is doing it, where he is going, and how he will get there.

(193.4) 16:7.5 When man fails to discriminate the ends of his mortal striving, he finds himself functioning on the animal level of existence. He has failed to avail himself of the superior advantages of that material acumen, moral discrimination, and spiritual insight which are an integral part of his cosmic-mind endowment as a personal being.

Every day we are called upon to make moral decisions affecting all aspects of our lives. It is when we apply the highest values in our deliberations that we avoid the corrosion of conflict. We have a wise internal barometer of right and wrong. Is it functioning? Or corroded? A Spirit of Truth pervades all.

(68.4) 5:5.1 Man's physical environment entails the battle for existence; the social surroundings necessitate ethical adjustments; the moral situations require the making of choices in the highest realms of reason; the spiritual experience (having realized God) demands that man find him and sincerely strive to be like him.

(193.5) 16:7.6 In the day-by-day life of mortal man, virtue is realized by the consistent choosing of good rather than evil, and such choosing ability is evidence of the possession of a moral nature.

(193.6) 16:7.7 The art of relative estimation or comparative

measurement enters into the practice of the virtues of the moral realm.

(193.9) 16:7.10 Moral acts are those human performances which are characterized by the highest intelligence, directed by selective discrimination in the choice of superior ends as well as in the selection of moral means to attain these ends. Such conduct is virtuous.

And here is the one benchmark and purpose for making those decisions, decisions, and more decisions. And this single measure divides people in the eyes of God.

(435.7) 39:4.14 The keys of the kingdom of heaven are: sincerity, more sincerity, and more sincerity. All men have these keys. Men use them — advance in spirit status — by decisions, by more decisions, and by more decisions. The highest moral choice is the choice of the highest possible value, and always — in any sphere, in all of them — this is to choose to do the will of God. If man thus chooses, he *is* great, though he be the humblest citizen of Jerusem or even the least of mortals on Urantia.



John Peter Russell
Mrs. Russell among the flowers in the garden of Goulphar, Belle-Île 1907

Business entities are like civilizations.

(196.1) 16:9.5 Civilizations are unstable because they are not cosmic; they are not innate in the individuals of the races. They must be nurtured by the combined contributions of the constitutive factors of man — science, morality, and religion. Civilizations come and go, but science, morality, and religion always survive the crash.

The Golden Rule means we are all involved in the 'service' industry. Unfortunately in the world today, this is not always a two way street. We cannot necessarily expect our efforts to be returned in kind.

(196.3) 16:9.7 Unselfishness, aside from parental instinct, is not altogether natural; other persons are not naturally loved or socially served. It requires the enlightenment of reason, morality, and the urge of religion, God-knowingness, to generate an unselfish and altruistic social order. Man's own personality awareness, self-consciousness, is also directly dependent on this very fact of innate other-awareness, this innate ability to recognize and grasp the reality of other personality, ranging from the human to the divine.

(196.4) 16:9.8 Unselfish social consciousness must be, at bottom, a religious consciousness; that is, if it is objective; otherwise it is a purely subjective philosophic abstraction and therefore devoid of love. Only a God-knowing individual can love another person as he loves himself.

All work can be considered vital, sacred, a joy. While attitude is powerful, it is of even greater consequence when it is faithful to supreme values rather than material successes.

(273.10) 25:1.1 In the spiritual world there is no such thing as menial work; all service is sacred and exhilarating; neither do the higher orders of beings look down upon the lower orders of existence.

(274.3) 25:1.6 The satisfying joy of high duty is the eclipsing emotion of spiritual beings. Sorrow cannot exist in the face of the consciousness of divine duty faithfully performed. And when man's ascending soul stands before the Supreme Judge, the decision of eternal import will not be determined by material successes or quantitative achievements; the verdict reverberating through the high courts declares: "Well done, good and *faithful* servant; you have been faithful over a few essentials; you shall be made ruler over universe realities."

The interacting and alternating student-teacher roles indicate sharing, growth, generosity, education, communication. Compare companies with and without such attributes in their cultures.

(279.13) 25:4.12 As you journey toward your Paradise goal, constantly acquiring added knowledge and enhanced skill, you are continuously afforded the opportunity to give out to others the wisdom and experience you have already accumulated; all the way in to Havona you enact the role of a pupil-teacher. You will work your way through the ascending levels of this vast experiential university by imparting to those just below you the new-found knowledge of your advancing career. In the universal regime you are not reckoned as having possessed yourself of knowledge and truth until you have demonstrated your ability and your willingness to impart this knowledge and truth to others.

Can good management be reduced to the simple slogan of ‘the best and right way’?

(280.5) 25:4.17 Technical Advisers are dedicated to the work of preventing delay, facilitating progress, and counseling achievement. There is always a *best* and *right* way to do things; there is always the technique of perfection, a divine method, and these advisers know how to direct us all in the finding of this better way.

This is what we are working towards. And all stages conduct exemplary induction courses with teachers who lovingly guide us toward the best career options. Our guidance officers know a plan that is perfect for us.

(294.2) 26:8.3 On Paradise, disappointment is never regarded as defeat; postponement is never looked upon as disgrace; the apparent failures of time are never confused with the significant delays of eternity.

(295.2) 26:9.4 Step by step, life by life, world by world, the ascendant career has been mastered, and the goal of Deity has been attained. Survival is complete in perfection, and perfection is replete in the supremacy of divinity.

(301.4) 27:4.3 All Paradise conduct is wholly spontaneous, in every sense natural and free. But there still is a proper and perfect way of doing things on the eternal Isle, and the directors of conduct are ever by the side of the “strangers within the gates” to instruct them and so guide their steps as to put them at perfect ease and at the same time to enable the pilgrims to avoid that confusion and uncertainty which would otherwise be inevitable. Only by such an arrangement could endless confusion be avoided; and confusion never appears on Paradise.

Even the processes of dispute resolution, impartial mediation, and imposition of penalties, can be conducted with great wisdom.

(315.1) 28:6.8 You should realize that there is a great reward of personal satisfaction in being first just, next fair, then patient, then kind. And then, on that foundation, if you choose and have it in your heart, you can take the next step and really show mercy; but you cannot exhibit mercy in and of itself. These steps must be traversed; otherwise there can be no genuine mercy. There may be patronage, condescension, or charity — even pity — but not mercy. True mercy comes only as the beautiful climax to these preceding adjuncts to group understanding, mutual appreciation, fraternal fellowship, spiritual communion, and divine harmony.

Demonstrate trustworthiness and responsibility, and complete each and every mission you are given.

(316.1) 28:6.14 On Urantia, you grotesquely essay to read character and to estimate specific abilities, but on Uversa we actually do these things in perfection. These seconaphim weigh trustworthiness in the living scales of unerring character appraisal, and when they have looked at you, we have only to look at them to know the limitations of your ability to discharge responsibility, execute trust, and fulfill missions. Your assets of trustworthiness are clearly set forth alongside your liabilities of possible default or betrayal.

To avoid disappointment, wise superiors do not allow promotion beyond capacity. Spiritual advancement shall be forever based on merit.

(316.2) 28:6.15 It is the plan of your superiors to advance you by augmented trusts just as fast as your character is sufficiently developed to gracefully bear these added responsibilities, but to overload the individual only courts disaster and insures disappointment. And the mistake of placing responsibility prematurely upon either man or angel may be avoided by utilizing the ministry of these infallible estimators of the trust capacity of the individuals of time and space. These seconaphim ever accompany Those High in Authority, and never do these executives make assignments until their candidates have been weighed in the secoraphic balances and pronounced “not wanting.”



Frederick McCubbin
The Pioneer 1904

Then follows the great privilege of service. It is never static or boring, it is adventurous, exciting. But beware, our real motives are known.

(316.3) 28:6.16 *The Sanctity of Service.* The privilege of service immediately follows the discovery of trustworthiness. Nothing can stand between you and opportunity for increased service except your own untrustworthiness, your lack of capacity for appreciation of the solemnity of trust.

(316.4) 28:6.17 Service — purposeful service, not slavery — is productive of the highest satisfaction and is expressive of the divinest dignity. Service — more service, increased service, difficult service, adventurous service, and at last divine and perfect service — is the goal of time and the destination of space.

(316.5) 28:6.18 The universal economy is based on intake and output; throughout the eternal career you will never encounter monotony of inaction or stagnation of personality. Progress is made possible by inherent motion, advancement grows out of the divine capacity for action, and achievement is the child of imaginative adventure. But inherent in this capacity for achievement is the responsibility of ethics, the necessity for recognizing that the world and the universe are filled with a multitude of differing types of beings. All of this magnificent creation, *including yourself,* was not made just for you. This is not an egocentric universe. The Gods have decreed, "It is more blessed to give than to receive," and said your Master Son, "He who would be greatest among you let him be server of all."

(316.6) 28:6.19 The real nature of any service, be it rendered by man or angel, is fully revealed in the faces of these secoraphic service indicators, the Sanctities of Service. The full analysis of the true and of the hidden motives is clearly shown. These angels are indeed the mind readers, heart searchers, and soul revealers of the universe. Mortals may employ words to conceal their thoughts, but these high seconaphim lay bare the deep motives of the human heart and of the angelic mind.

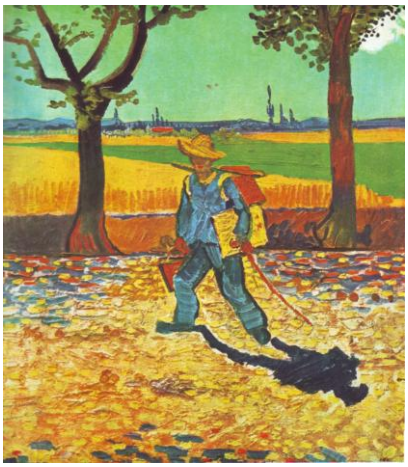
Then comes greatness through mastery of self.

(317.1) 28:6.20 The Secret of Greatness and the Soul of Goodness. The ascending pilgrims having awakened to the import of time, the way is prepared for the realization of the solemnity of trust and for the appreciation of the sanctity of service. While these are the moral elements of greatness, there are also secrets of greatness. When the spiritual tests of greatness are applied, the moral elements are not disregarded, but the quality of unselfishness revealed in disinterested labor for the welfare of one's earthly fellows, particularly worthy beings in need and in distress, that is the real measure of planetary greatness. And the manifestation of greatness on a world like Urantia is the exhibition of self-control. The great man is not he who "takes a city" or "overthrows a nation," but rather "he who subdues his own tongue."

And goodness is its equivalent.

(317.2) 28:6.21 Greatness is synonymous with divinity. God is supremely great and good. *Greatness and goodness simply cannot be divorced.* They are forever made one in God. This truth is literally and strikingly illustrated by the reflective interdependence of the Secret of Greatness and the Soul of Goodness, for neither can function without the other.

(317.3) 28:6.22 The estimate of greatness varies from sphere to sphere. To be great is to be Godlike. And since the quality of greatness is wholly determined by the content of goodness, it follows that, even in your present human estate, if you can through grace become good, you are thereby becoming great. The more steadfastly you behold, and the more persistently you pursue, the concepts of divine goodness, the more certainly will you grow in greatness, in true magnitude of genuine survival character.



Vincent Van Gogh
Painter on His Way to Work 1888



John Brack
Collins St. 5 pm. 1955

Part II - THE LOCAL UNIVERSE

We can develop not just a business plan but also an eternal plan. With a purpose and destiny beyond finite imaginings.

(364.3) 32:5.1 There is a great and glorious purpose in the march of the universes through space. All of your mortal struggling is not in vain. We are all part of an immense plan, a gigantic enterprise, and it is the vastness of the undertaking that renders it impossible to see very much of it at any one time and during any one life.

(365.3) 32:5.7 There is in the mind of God a plan which embraces every creature of all his vast domains, and this plan is an eternal purpose of boundless opportunity, unlimited progress, and endless life. And the infinite treasures of such a matchless career are yours for the striving!

(365.4) 32:5.8 The goal of eternity is ahead! The adventure of divinity attainment lies before you! The race for perfection is on! whosoever will may enter, and certain victory will crown the efforts of every human being who will run the race of faith and trust ...

Our earthly assignments go well beyond the corporate model. Our situation analysis is not limited to the planet. We need to expand our boundaries. We are capable of leading a spirit dominated life even now.

(381.3) 34:6.9 Even though you must live your material life through, even though you cannot escape the body and its necessities, nonetheless, in purpose and ideals you are empowered increasingly to subject the animal nature to the mastery of the Spirit. There truly exists within you a conspiracy of spiritual forces, a confederation of divine powers, whose exclusive purpose is to effect your final deliverance from material bondage and finite handicaps.

(381.5) 34:6.11 The Spirit never *drives,* only leads. If you are a willing learner, if you want to attain spirit levels and reach divine heights, if you sincerely desire to reach the eternal goal, then the divine Spirit will gently and lovingly lead you along the pathway of sonship and spiritual progress.

(381.7) 34:6.13 The consciousness of the spirit domination of a human life is presently attended by an increasing exhibition of the characteristics of the Spirit in the life reactions of such a spirit-led mortal, “for the fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.” Such spirit-guided and divinely illuminated mortals, while they yet tread the lowly paths of toil and in human faithfulness perform the duties of their earthly assignments, have already begun to discern the lights of eternal life as they glimmer on the faraway shores of another world …

As mortals, we have episodes of conflict and desire, and we make mistakes. But our supreme stature, our entitlements, and the rewards of an ultimate destiny remain, and are ours for the striving.

(383.1) 34:7.7 Faith sons work on intellectual levels and live on spiritual planes far above the conflicts produced by unrestrained or unnatural physical desires. The normal urges of animal beings and the natural appetites and impulses of the physical nature are not in conflict with even the highest spiritual attainment except in the minds of ignorant, mistaught, or unfortunately overconscientious persons.

(383.2) 34:7.8 Having started out on the way of life everlasting, having accepted the assignment and received your orders to advance, do not fear the dangers of human forgetfulness and mortal inconstancy, do not be troubled with doubts of failure or by perplexing confusion, do not falter and question your status and standing, for in every dark hour, at every crossroad in the forward struggle, the Spirit of Truth will always speak, saying, “This is the way.”



Charles Conder
The Farm, Richmond 1888

On high, an ideal job selection process together with appropriate training for work at hand, give way to challenges for the mind and spirit. And tasks are always for the purpose of promotion in the ascension career.

(412.4) 37:6.4 Fundamentally, the Nebadon educational system provides for your assignment to a task and then affords you opportunity to receive instruction as to the ideal and divine method of best performing that task. You are given a definite task to perform, and at the same time you are provided with teachers who are qualified to instruct you in the best method of executing your assignment. The divine plan of education provides for the intimate association of work and instruction. We teach you how best to execute the things we command you to do.

(412.5) 37:6.5 The purpose of all this training and experience is to prepare you for admission to the higher and more spiritual training spheres of the superuniverse. Progress within a given realm is individual, but transition from one phase to another is usually by classes.

(412.6) 37:6.6 The progression of eternity does not consist solely in spiritual development. Intellectual acquisition is also a part of universal education. The experience of the mind is broadened equally with the expansion of the spiritual horizon. Mind and spirit are afforded like opportunities for training and advancement. But in all this superb training of mind and spirit you are forever free from the handicaps of mortal flesh. No longer must you constantly referee the conflicting contentions of your divergent spiritual and material natures. At last you are qualified to enjoy the unified urge of a glorified mind long since divested of primitive animalistic trends towards things material.

The pursuit of truth does not necessarily confer material rewards.

(435.6) 39:4.13 It is not so much what you learn in this first life; it is the experience of living this life that is important. Even the *work* of this world, paramount though it is, is not nearly so important as the *way* in which you do this work. There is no material reward for righteous living, but there is profound satisfaction — consciousness of achievement — and this transcends any conceivable material reward.

Laughter is such a wonderful part of life and sometimes inexplicable in origin, we could say it is all a bit funny really.

(548.8) 48:4.13 Even mortal humor becomes most hearty when it depicts episodes affecting those just a little beneath one's present developmental state, or when it portrays one's supposed superiors falling victim to the experiences which are commonly associated with supposed inferiors.

(549.2) 48:4.15 When we are tempted to magnify our self-importance, if we stop to contemplate the infinity of the greatness and grandeur of our Makers, our own self-glorification becomes sublimely ridiculous, even verging on the humorous. One of the functions of humor is to help all of us take ourselves less seriously. *Humor is the divine antidote for exaltation of ego.*

(549.5) 48:4.18 Humor should function as an automatic safety valve to prevent the building up of excessive pressures due to the monotony of sustained and serious self-contemplation in association with the intense struggle for developmental progress and noble achievement. Humor also functions to lessen the shock of the unexpected impact of fact or of truth, rigid unyielding fact and flexible ever-living truth. The mortal

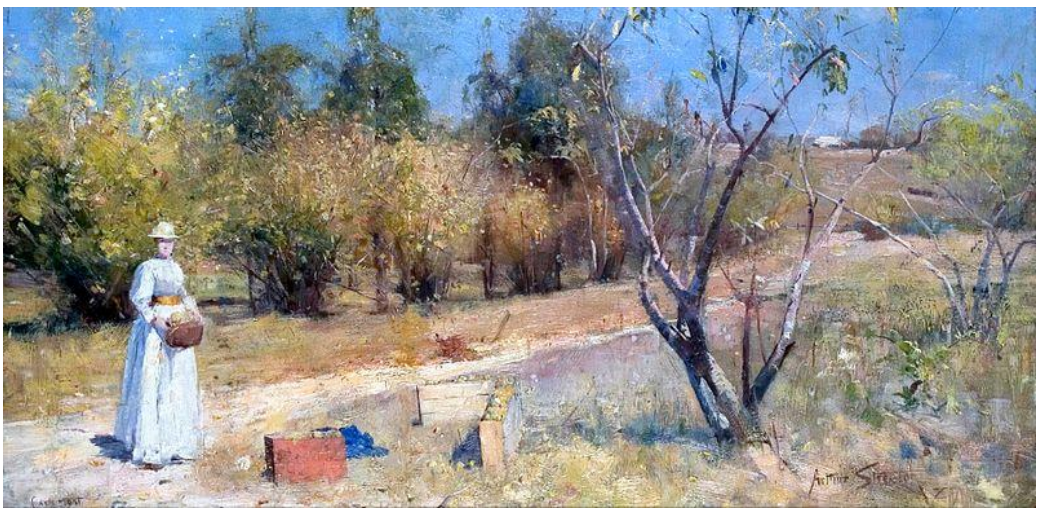
personality, never sure as to which will next be encountered, through humor swiftly grasps — sees the point and achieves insight — the unexpected nature of the situation be it fact or be it truth.

We are given relative free will. That is, there are provisos relating to capacities, welfare, time, and monitored outcomes. An unrestricted will that may demand rights harmful to self and others, is unacceptable.

(552.4) 48:6.6 You are not given unrestricted choice as to your future course; but you may choose within the limits of that which the transition ministers and their superiors wisely determine to be most suitable for your future spirit attainment. The spirit world is governed on the principle of respecting your freewill choice provided the course you may choose is not detrimental to you or injurious to your fellows.

Determination, dedication, diligence. If we have given our best we find it easier to accept disappointment. More importantly, we are then better equipped to face the next life challenge. An opportunity analysis made easy.

(555.4) 48:6.36 Sometimes the planting of a seed necessitates its death, the death of your fondest hopes, before it can be reborn to bear the fruits of new life and new opportunity. And from them you will learn to suffer less through sorrow and disappointment, first, by making fewer personal plans concerning other personalities, and then, by accepting your lot when you have faithfully performed your duty.



Arthur Streeton
Autumn 1889

It is important to focus on the prevailing tasks of each life stage. This focus will also take away any feeling of self-importance, as that will absorb energy that is better directed to the work to be done.

(555.5) 48:6.37 You will learn that you increase your burdens and decrease the likelihood of success by taking yourself too seriously. Nothing can take precedence over the work of your status sphere — this world or the next. Very important is the work of preparation for the next higher sphere, but nothing equals the importance of the work of the world in which you are actually living. But though the *work* is important, the *self* is not. When you feel important, you lose energy to the wear and tear of ego dignity so that there is little energy left to do the work. Self-importance, not work-importance, exhausts immature creatures; it is the self element that exhausts, not the effort to achieve. You can do important work if you do not become self-important; you can do several things as easily as one if you leave yourself out. Variety is restful; monotony is what wears and exhausts. Day after day is alike — just life or the alternative of death.

The organization has a massively important and unparalleled opportunity to foster a better world by contributing to this list of attributes. But what is its current report card showing? What marks do the Most Highs give it? Citizens are learning the truth. Try ranking an organization from 1 to 10 on these five hallmarks of social advancement.

(597.4 – 598.2) 52:6.3-7

1. *Social fraternity.*

   Multiplication of international and interracial social contacts and fraternal associations through travel, commerce, and competitive play. Development of a common language and the multiplication of multilinguists. The racial and national interchange of students, teachers, industrialists, and religious philosophers.

2. *Intellectual cross-fertilization.*

   Brotherhood is impossible on a world whose inhabitants are so primitive that they fail to recognize the folly of unmitigated selfishness. There must occur an exchange of national and racial literature. Each race must become familiar with the thought of all races; each nation must know the feelings of all nations. Ignorance breeds suspicion, and suspicion is incompatible with the essential attitude of sympathy and love.

3. *Ethical awakening.*

   Only ethical consciousness can unmask the immorality of human intolerance and the sinfulness of fratricidal strife. Only a moral conscience can condemn the evils of national envy and racial jealousy. Only moral beings will ever seek for that spiritual insight which is essential to living the golden rule.

4. *Political wisdom.*

   Emotional maturity is essential to self-control. Only emotional maturity will insure the substitution of international techniques of civilized adjudication for the barbarous arbitrament of war. Wise statesmen will sometime work for the welfare of humanity even while they strive to promote the interest of their national or racial groups. Selfish political sagacity is ultimately suicidal — destructive of all those enduring qualities which insure planetary group survival.

5. *Spiritual insight.*

   The brotherhood of man is, after all, predicated on the recognition of the fatherhood of God. The quickest way to realize the brotherhood of man on Urantia is to effect the spiritual transformation of present-day humanity. The only technique for accelerating the natural trend of social evolution is that of applying spiritual pressure from above, thus augmenting moral insight while enhancing the soul capacity of every mortal to understand and love every other mortal. Mutual understanding and fraternal love are transcendent civilizers and mighty factors in the world-wide realization of the brotherhood of man.

(1488.1) 134:5.3 Someday civil rulers will learn that the Most Highs rule in the kingdoms of men.

(1488.2) 134:5.4 The rule of the Most Highs, the overcontrollers of political evolution, is a rule designed to foster the greatest good to the greatest number of *all* men and for the greatest length of time.

(1488.3) 134:5.5 Sovereignty is power and it grows by organization. This growth of the organization of political power is good and proper, for it tends to encompass ever-widening segments of the total of mankind. But this same growth of political organizations creates a problem at every intervening stage between the initial and natural organization of political power - the family - and the final consummation of political growth - the government of all mankind, by all mankind, and for all mankind.

Does your firm practice true or false liberty? Are the people at the top of major corporations - political, industrial, law, religious, educational, military, sporting, media, entertainment, health, construction, goods, and social – practicing true or false liberty? A lot of careful study may be required to answer this. Then consider the far reaching obligations, and the consequences.

(614.1) 54:1.6 True liberty is the associate of genuine self-respect; false liberty is the consort of self-admiration. True liberty is the fruit of self-control; false liberty, the assumption of self-assertion. Self-control leads to altruistic service; self-admiration tends towards the exploitation of others for the selfish aggrandizement of such a mistaken individual as is willing to sacrifice righteous attainment for the sake of possessing unjust power over his fellow beings.

(614.3) 54:1.8 There is no error

greater than that species of self-deception which leads intelligent beings to crave the exercise of power over other beings for the purpose of depriving these persons of their natural liberties. The golden rule of human fairness cries out against all such fraud, unfairness, selfishness, and unrighteousness. Only true and genuine liberty is compatible with the reign of love and the ministry of mercy.

(614.4) 54:1.9 How dare the self-willed creature encroach upon the rights of his fellows in the name of personal liberty when the Supreme Rulers of the universe stand back in merciful respect for these prerogatives of will and potentials of personality! No being, in the exercise of his supposed personal liberty, has a right to deprive any other being of those privileges of existence conferred by the Creators and duly respected by all their loyal associates, subordinates, and subjects.

(616.3) 54:4.4 Ethical obligations are innate, divine, and universal.



Velasquez
The Water Seller of Seville 1620

In a sense, all corporations are a family business. And all families are a functioning social entity with equivalent business characteristics.

(618.6) 54:6.3 If an affectionate father of a large family chooses to show mercy to one of his children guilty of grievous wrongdoing, it may well be that the extension of mercy to this misbehaving child will work a temporary hardship upon all the other and well-behaved children. Such eventualities are inevitable; such a risk is inseparable from the reality situation of having a loving parent and of being a member of a family group. Each member of a family profits by the righteous conduct of every other member; likewise must each member suffer the immediate time-consequences of the misconduct of every other member. Families, groups, nations, races, worlds, systems, constellations, and universes are relationships of association which possess individuality; and therefore does every member of any such group, large or small, reap the benefits and suffer the consequences of the rightdoing and the wrongdoing of all other members of the group concerned.

(765.5) 68:2.8 Almost everything of lasting value in civilization has its roots in the family. The family was the first successful peace group, the man and woman learning how to adjust their antagonisms while at the same time teaching the pursuits of peace to their children.

Does your corporate charter strive towards this ultimate level of material development? This is quite simple to picture, and all people would be likely to agree, it is what they would like to see happening. Imagine how excited we would all be if our leaders and rulers announced these measures.

(629.10) 55:5.1 Mortal creatures living on a sin-stricken, evil-dominated, self-seeking, isolated world, such as Urantia, can hardly conceive of the physical perfection, the intellectual attainment, and the spiritual development which characterize these advanced epochs of evolution on a sinless sphere.

(629.11) 55:5.2 The advanced stages of a world settled in light and life represent the acme of evolutionary material development. On these cultured worlds, gone are the idleness and friction of the earlier primitive ages. Poverty and social inequality have all but vanished, degeneracy has disappeared, and delinquency is rarely observed. Insanity has practically ceased to exist, and feeble-mindedness is a rarity.

(629.12) 55:5.3 The economic, social, and administrative status of these worlds is of a high and perfected order. Science, art, and industry flourish, and society is a smoothly working mechanism of high material, intellectual, and cultural achievement. Industry has been largely diverted to serving the higher aims of such a superb civilization. The economic life of such a world has become ethical.

(630.1) 55:5.4 War has become a matter of history, and there are no more armies or police forces. Government is gradually disappearing. Self-control is slowly rendering laws of human enactment obsolete. The extent of civil government and statutory regulation, in an intermediate state of advancing civilization, is in inverse proportion to the morality and spirituality of the citizenship.

(630.2) 55:5.5 Schools are vastly improved and are devoted to the training of mind and the expansion of soul. The art centers are exquisite and the musical organizations superb. The temples of worship with their associated schools of philosophy and experiential religion are creations of beauty and grandeur. The open-air arenas of worship assembly are equally sublime in the simplicity of their artistic appointment.

(630.3) 55:5.6 The provisions for competitive play, humor, and other phases of personal and group achievement are ample and appropriate. A special feature of the competitive activities on such a highly cultured world concerns the efforts of individuals and groups to excel in the sciences and philosophies of cosmology. Literature and oratory flourish, and language is so improved as to be symbolic of concepts as well as to

be expressive of ideas. Life is refreshingly simple; man has at last co-ordinated a high state of mechanical development with an inspiring intellectual attainment and has overshadowed both with an exquisite spiritual achievement. The pursuit of happiness is an experience of joy and satisfaction.

Avoid outright materialism. We see evidence of its destructive nature. We also see evidence of a balanced alternative.

(646.5) 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.

(647.1) 56:10.10 Beauty sponsors art, music, and the meaningful rhythms of all human experience. Goodness embraces the sense of ethics, morality, and religion — experiential perfection-hunger.



Pierre Renoir
Luncheon of the Boating Party 1881

Part III - THE HISTORY OF URANTIA

It is worth taking a moment to put corporate crime into context and demand it account for what it truly is, and what it does to us all. Look carefully and you will find its well disguised iniquitous behavior is all around us.

(754.5) 67:1.4 There are many ways of looking at sin, but from the universe philosophic viewpoint sin is the attitude of a personality who is knowingly resisting cosmic reality. Error might be regarded as a misconception or distortion of reality. Evil is a partial realization of, or maladjustment to, universe realities. But sin is a purposeful resistance to divine reality — a conscious choosing to oppose spiritual progress — while iniquity consists in an open and persistent defiance of recognized reality and signifies such a degree of personality disintegration as to border on cosmic insanity.

(755.1) 67:1.5 Error suggests lack of intellectual keenness; evil, deficiency of wisdom; sin, abject spiritual poverty; but iniquity is indicative of vanishing personality control.

(755.2) 67:1.6 And when sin has so many times been chosen and so often been repeated, it may become habitual. Habitual sinners can easily become iniquitous, become wholehearted rebels against the universe and all of its divine realities. While all manner of sins may be forgiven, we doubt whether the established iniquiter would ever sincerely experience sorrow for his misdeeds or accept forgiveness for his sins.

The highest level of decision making is ever waiting to work with us one on one. There is a spirit fragment that indwells us and mysteriously monitors our life with us to the extent that we allow, and so follow its leadings.

(756.8) 67:3.7 Education, training, and experience are factors in most of the vital decisions of all evolutionary moral creatures. But it is entirely possible for the indwelling spirit to make direct contact with the decision-determining powers of the human personality so as to empower the fully consecrated will of the creature to perform amazing acts of loyal devotion to the will and the way of the Father in Paradise.

What cultural inheritance will your business leave? Is it invigorating the self-maintenance of civilization? How does it rate on the comparative scale of needs and wants?

(763.2) 68:0.2 Civilization is a racial acquirement; it is not biologically inherent; hence must all children be reared in an environment of culture, while each succeeding generation of youth must receive anew its education. The superior qualities of civilization — scientific, philosophic,

and religious — are not transmitted from one generation to another by direct inheritance. These cultural achievements are preserved only by the enlightened conservation of social inheritance.

(764.5) 68:2.2 While the level of intelligence has contributed considerably to the rate of cultural progress, society is essentially designed to lessen the risk element in the individual's mode of living, and it has progressed just as fast as it has succeeded in lessening pain and increasing the pleasure element in life. Thus does the whole social body push on slowly toward the goal of destiny — extinction or survival — depending on whether that goal is self-maintenance or self-gratification. Self-maintenance originates society, while excessive self-gratification destroys civilization.

(765.2) 68:2.5 But today society is top-heavy with the overgrowth of supposed human needs. Occidental civilization of the twentieth century groans wearily under the tremendous overload of luxury and the inordinate multiplication of human desires and longings. Modern society is enduring the strain of one of its most dangerous phases of far-flung interassociation and highly complicated interdependence.



John Constable
Flatford Mill 1816

Do these quotes remind you of anyone you have done business with, elected to office, read about, or know about? It is essential to have insight into the traits and behaviors of the people who are having an influence on our lives.

(765.7) 68:2.10 If vanity be enlarged to cover pride, ambition, and honor, then we may discern not only how these propensities contribute to the formation of human associations, but how they also hold men together, since such emotions are futile without an audience to parade before.

(766.1) 68:2.11 Vanity contributed mightily to the birth of society; but at the time of these revelations the devious strivings of a vainglorious generation threaten to swamp and submerge the whole complicated structure of a highly specialized civilization. Pleasure-want has long since superseded hunger-want; the legitimate social aims of self-

maintenance are rapidly translating themselves into base and threatening forms of self-gratification. Self-maintenance builds society; unbridled self-gratification unfailingly destroys civilization.

(766.5) 68:3.4 Without help from superhuman sources the strain of society breaks down upon reaching certain limits, and these very influences of social mobilization — hunger, love, vanity, and fear — conspire to plunge mankind into war and bloodshed.

Business is a flow chart of ideas, competition, change, and survival. In the community, the church, the firm. We are each a part of the future planetary conditions. Each of us, being unique, makes a contribution that no one else ever has, ever can, or ever will, be able to do.

(767.7) 68:4.7 The survival of a society depends chiefly on the progressive evolution of its mores. The process of custom evolution grows out of the desire for experimentation; new ideas are put forward — competition ensues. A progressing civilization embraces the progressive idea and endures; time and circumstance finally select the fitter group for survival. But this does not mean that each separate and isolated change in the composition of human society has been for the better. No! indeed no! for there have been many, many retrogressions in the long forward struggle of Urantia civilization.

… and also on the farm.

(751.14) 66:7.19 Work with the soil is not a curse; rather is it the highest blessing to all who are thus permitted to enjoy the most human of all human activities.

(769.5) 68:5.13 And now is industry supplementing agriculture, with consequently increased urbanization and multiplication of nonagricultural groups of citizenship classes. But an industrial era cannot hope to survive if its leaders fail to recognize that even the highest social developments must ever rest upon a sound agricultural basis.

(770.1) 68:6.4 When the land yield is reduced or the population is increased, the inevitable struggle is renewed; the very worst traits of human nature are brought to the surface. The improvement of the land yield, the extension of the mechanical arts, and the reduction of population all tend to foster the development of the better side of human nature.

(770.2) 68:6.5 Frontier society develops the unskilled side of humanity; the fine arts and true scientific progress, together with spiritual culture, have all thrived best in the larger centers of life when supported by an agricultural and industrial population slightly under the land-man ratio. Cities always multiply the power of their inhabitants for either good or evil.

Standards of living are totally uneven across the globe. Limits come from a clash of cultures and its manipulation. Another real problem is low standards of living in modern industrialized societies. The controls on domestic product, market indices, rates of return, aggregate demand, supply chains, and so on, are not working.

(770.3) 68:6.6 The size of the family has always been influenced by the standards of living. The higher the standard the smaller the family, up to the point of established status or gradual extinction.

(770.4) 68:6.7 All down through the ages the standards of living have determined the quality of a surviving population in contrast with mere quantity. Local class standards of living give origin to new social castes, new mores. When standards of living become too complicated or too highly luxurious, they speedily become suicidal. Caste is the direct result of the high social pressure of keen competition produced by dense populations.



Hans Heysen
Droving into the Light 1914-21

Time to apply some common sense. This comment covers two contentious issues, population and eugenics. Calm discussion is required and scrutiny of counter arguments allowed. Industry is directly involved in both topics.

(770.8) 68:6.11 From a world standpoint, overpopulation has never been a serious problem in the past, but if war is lessened and science increasingly controls human diseases, it may become a serious problem in the near future. At such a time the great test of the wisdom of world leadership will present itself. Will Urantia rulers have the insight and courage to foster the multiplication of the average or stabilized human being instead of the extremes of the supernormal and the enormously increasing groups of the subnormal? The normal man should be fostered; he is the backbone of civilization and the source of the mutant geniuses of the race. The subnormal man should be kept under society's control; no more should be produced than are required to administer the lower levels of industry, those tasks requiring

intelligence above the animal level but making such low-grade demands as to prove veritable slavery and bondage for the higher types of mankind.

The individual is more important than the company.

(772.4) 69:1.1 All human institutions minister to some social need, past or present, notwithstanding that their overdevelopment unfailingly detracts from the worth-whileness of the individual in that personality is overshadowed and initiative is diminished. Man should control his institutions rather than permit himself to be dominated by these creations of advancing civilization.

Watch those debt levels. Remember the beauty of the simple life.

(780.1) 69:8.10 Today, men are not social slaves, but thousands allow ambition to enslave them to debt. Involuntary slavery has given way to a new and improved form of modified industrial servitude.

The importance of job availability is one of the great contributions of commerce to society. Evidence suggests that governments do not directly create private sector jobs, but rather create certain conditions. Then they devise various ways to tax and constrain their citizens.

(780.2) 69:8.11 While the ideal of society is universal freedom, idleness should never be tolerated. All able-bodied persons should be compelled to do at least a self-sustaining amount of work.

(780.3) 69:8.12 Modern society is in reverse. Slavery has nearly disappeared; domesticated animals are passing. Civilization is reaching back to fire — the inorganic world — for power. Man came up from savagery by way of fire, animals, and slavery; today he reaches back, discarding the help of slaves and the assistance of animals, while he seeks to wrest new secrets and sources of wealth and power from the elemental storehouse of nature.

A history lesson: Have times really changed? If the world is drifting to socialism, then we need to be most watchful indeed. For inherent in it are the seeds not of equality, fair minded freedoms, and security, but elements that undermine the family, race, religion, and the state.

(780.5) 69:9.2 Primitive communism did not especially level men down, nor did it exalt mediocrity, but it did put a premium on inactivity and idleness, and it did stifle industry and destroy ambition. Communism was indispensable scaffolding in the growth of primitive society, but it gave way to the evolution of a higher social

order because it ran counter to four strong human proclivities:

1. *The family.*

Man not only craves to accumulate property; he desires to bequeath his capital goods to his progeny. But in early communal society a man's capital was either immediately consumed or distributed among the group at his death. There was no inheritance of property — the inheritance tax was one hundred per cent. The later capital-accumulation and property-inheritance mores were a distinct social advance. And this is true notwithstanding the subsequent gross abuses attendant upon the misuse of capital.

2. *Religious tendencies.*

Primitive man also wanted to save up property as a nucleus for starting life in the next existence. This motive explains why it was so long the custom to bury a man's personal belongings with him. The ancients believed that only the rich survived death with any immediate pleasure and dignity. The teachers of revealed religion, more especially the Christian teachers, were the first to proclaim that the poor could have salvation on equal terms with the rich.

3. *The desire for liberty and leisure.*

In the earlier days of social evolution the apportionment of individual earnings among the group was virtually a form of slavery; the worker was made slave to the idler. This was the suicidal weakness of communism: The improvident habitually lived off the thrifty. Even in modern times the improvident depend on the state (thrifty taxpayers) to take care of them. Those who have no capital still expect those who have to feed them.

4. *The urge for security and power.*

Communism was finally destroyed by the deceptive practices of progressive and successful individuals who resorted to diverse subterfuges in an effort to escape enslavement to the shiftless idlers of their tribes. But at first all hoarding was secret; primitive insecurity prevented the outward accumulation of capital. And even at a later time it was most dangerous to amass too much wealth; the king would be sure to trump up some charge for confiscating a rich man's property, and when a wealthy man died, the funeral was held up until the family donated a large sum to public welfare or to the king, an inheritance tax.

Jobs lead to ownership of private property that is not a policy endorsed by socialism. Clearly their preference is for people to be dependent on the state, even for their belief systems, and the nurture and education of their children.

(782.3) 69:9.16 Private ownership brought increased liberty and enhanced stability; but private ownership of land was given social sanction only after communal control and direction had failed, and it was soon followed by a succession of slaves, serfs, and landless classes. But improved machinery is gradually setting men free from slavish toil.

(782.4) 69:9.17 The right to property is not absolute; it is purely

social. But all government, law, order, civil rights, social liberties, conventions, peace, and happiness, as they are enjoyed by modern peoples, have grown up around the private ownership of property.

(782.5) 69:9.18 The present social order is not necessarily right — not divine or sacred — but mankind will do well to move slowly in making changes. That which you have is vastly better than any system known to your ancestors. Make certain that when you change the social order you change for the better. Do not be persuaded to experiment with the discarded formulas of your forefathers. Go forward, not backward! Let evolution proceed! Do not take a backward step.



Jean-Francois Millet
The Gleaners 1857

The role of industry can prevent warfare. Therefore we need to be mindful of the opposite agenda, that is, large industrial complex producing armaments and promoting conflict between and within nations. Consider our current position on the six perils listed below. Greed prevents true progress.

(784.3) 70:1.7 Warfare persists because man is human, evolved from an animal, and all animals are bellicose.

(786.2) 70:2.11 The nations of Urantia have already entered upon the gigantic struggle between nationalistic militarism and industrialism, and in many ways this conflict is analogous to the agelong struggle between the herder-hunter and the farmer. But if industrialism is to triumph over militarism, it must avoid the dangers which beset it. The perils of budding industry on Urantia are:

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

Great industry leaders promote peace. Not just talk it. Fair international trade, education and communication, and the application of reasonable profit, all with inter-related benefits, are contributing factors to a peaceful world.

(786.12) 70:2.21 But even in passing, war should be honored as the school of experience which compelled a race of arrogant individualists to submit themselves to highly concentrated authority — a chief executive. Old-fashioned war did select the innately great men for leadership, but modern war no longer does this. To discover leaders society must now turn to the conquests of peace: industry, science, and social achievement.

(787.4) 70:3.4 The peace of Urantia will be promoted far more by international trade organizations than by all the sentimental sophistry of visionary peace planning. Trade relations have been facilitated by development of language and by improved methods of communication as well as by better transportation.

(787.5) 70:3.5 The absence of a common language has always impeded the growth of peace groups, but money has become the universal language of modern trade. Modern society is largely held together by the industrial market. The gain motive is a mighty civilizer when augmented by the desire to serve.

Market research, surveys, opinion polls, majority rule, all have a role in trend analysis. But how reliable are they? Are they to confirm a vested position? What is the sample size, target audience, who commissioned, who paid?

(802.1) 71:2.7 Public opinion, common opinion, has always delayed society; nevertheless, it is valuable, for, while retarding social evolution, it does preserve civilization. Education of public opinion is the only safe and true method of accelerating civilization; force is only a temporary expedient, and cultural growth will increasingly accelerate as bullets give way to ballots. Public opinion, the mores, is the basic and elemental energy in social evolution and state development, but to be of state value it must be nonviolent in expression.

(802.2) 71:2.8 The measure of the advance of society is directly determined by the degree to which public opinion can control personal behavior and state regulation through nonviolent expression. The really civilized government had arrived when public opinion was clothed with the powers of personal franchise. Popular elections may not always decide things rightly, but they represent the right way even to do a wrong thing. Evolution does not at once produce superlative perfection but rather comparative and advancing practical adjustment.

Check the evolution and nature of competition. This little essay outlines the difficulty of getting the right balance of competition between firms. Its legacy can swing from social progress to loss of liberty.

(805.1) 71:5.1 Competition is essential to social progress, but competition, unregulated, breeds violence. In current society, competition is slowly displacing war in that it determines the individual's place in industry, as well as decreeing the survival of the industries themselves. (Murder and war differ in their status before the mores, murder having been outlawed since the early days of society, while war has never yet been outlawed by mankind as a whole.)

(805.2) 71:5.2 The ideal state undertakes to regulate social conduct only enough to take violence out of individual competition and to prevent unfairness in personal initiative. Here is a great problem in statehood: How can you guarantee peace and quiet in industry, pay the taxes to support state power, and at the same time prevent taxation from handicapping industry and keep the state from becoming parasitical or tyrannical?

(805.3) 71:5.3 Throughout the earlier ages of any world, competition is essential to progressive civilization. As the evolution of man progresses, co-operation becomes increasingly effective. In advanced civilizations co-operation is more efficient than competition. Early man is stimulated by competition. Early evolution is characterized by the survival of the biologically fit, but later civilizations are the better promoted by intelligent co-operation, understanding fraternity, and spiritual brotherhood.

(805.4) 71:5.4 True, competition in industry is exceedingly wasteful and highly ineffective, but no attempt to eliminate this economic lost motion should be countenanced if such adjustments entail even the slightest abrogation of any of the basic liberties of the individual.

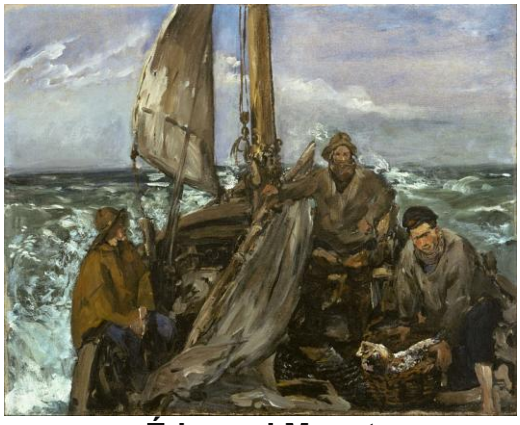
The straight out profit motive has a 'use by' date. Plan your corporate strategy for true success beyond that date. Good companies have a stock of nonprofit motives. Naturally it all has to be balanced for shorter term survival, otherwise there can be not be any longer term gains.

(805.5) 71:6.1 Present-day profit-motivated economics is doomed unless profit motives can be augmented by service motives. Ruthless competition based on narrow-minded self-interest is ultimately destructive of even those things which it seeks to maintain. Exclusive and self-serving profit motivation is incompatible with Christian ideals — much more incompatible with the teachings of Jesus.

(805.6) 71:6.2 In economics, profit motivation is to service motivation what fear is to love in religion. But the profit motive must not be suddenly destroyed or removed; it keeps many otherwise slothful mortals hard at work. It is not

necessary, however, that this social energy arouser be forever selfish in its objectives.

(805.7) 71:6.3 The profit motive of economic activities is altogether base and wholly unworthy of an advanced order of society; nevertheless, it is an indispensable factor throughout the earlier phases of civilization. Profit motivation must not be taken away from men until they have firmly possessed themselves of superior types of nonprofit motives for economic striving and social serving — the transcendent urges of superlative wisdom, intriguing brotherhood, and excellency of spiritual attainment.



Édouard Manet
The Toilers of the Sea 1873

Part of the solution is to educate. Then embrace culture to elevate. All the while maintaining a harmonious balance of the seven points listed below.

(806.3) 71:7.3 Urantians should get a vision of a new and higher cultural society. Education will jump to new levels of value with the passing of the purely profit-motivated system of economics. Education has too long been localistic, militaristic, ego exalting, and success seeking; it must eventually become world-wide, idealistic, self-realizing, and cosmic grasping.

(806.4) 71:7.4 Education recently passed from the control of the clergy to that of lawyers and businessmen. Eventually it must be given over to the philosophers and the scientists. Teachers must be free beings, real leaders, to the end that philosophy, the search for wisdom, may become the chief educational pursuit.

(806.5) 71:7.5 Education is the business of living; it must continue throughout a lifetime so that mankind may gradually experience the ascending levels of mortal wisdom, which are:

1. The knowledge of things.
2. The realization of meanings.
3. The appreciation of values.
4. The nobility of work — duty.
5. The motivation of goals — morality.

6. The love of service — character.

7. Cosmic insight — spiritual discernment.

This government model could be replicated as a business model based on:

1. A group representative of all employees
2. Representatives from associated organizations
3. Wise and knowledgeable older people

(809.5) 72:2.4 The legislative division embraces three houses:

1. The *upper house* is elected by industrial, professional, agricultural, and other groups of workers, balloting in accordance with economic function.

2. The *lower house* is elected by certain organizations of society embracing the social, political, and philosophic groups not included in industry or the professions. All citizens in good standing participate in the election of both classes of representatives, but they are differently grouped, depending on whether the election pertains to the upper or lower house.

3. The *third house* — the elder statesmen — embraces the veterans of civic service and includes many distinguished persons nominated by the chief executive, by the regional (subfederal) executives, by the chief of the supreme tribunal, and by the presiding officers of either of the other legislative houses.

Here are some comments about industrial relations on an advanced planet. It all sounds rather sensible and familiar. The ideal result is to implement measures that give benefits and fairness to all of the stakeholders.

(813.2) 72:5.1 The industrial situation among this people is far from their ideals; capital and labor still have their troubles, but both are becoming adjusted to the plan of sincere co-operation. On this unique continent the workers are increasingly becoming shareholders in all industrial concerns; every intelligent laborer is slowly becoming a small capitalist.

(813.3) 72:5.2 Social antagonisms are lessening, and good will is growing apace.

(813.4) 72:5.3 These people have recently developed new techniques for the adjustment of industrial misunderstandings and for the correction of economic abuses which are marked improvements over their older methods of settling such problems. Violence has been outlawed as a procedure in adjusting either personal or industrial differences. Wages, profits, and other economic problems are not rigidly regulated, but they are in general controlled by the industrial legislatures, while

all disputes arising out of industry are passed upon by the industrial courts.

(813.5) 72:5.4 The industrial courts are only thirty years old but are functioning very satisfactorily. The most recent development provides that hereafter the industrial courts shall recognize legal compensation as falling in three divisions:

1. Legal rates of interest on invested capital.
2. Reasonable salary for skill employed in industrial operations.
3. Fair and equitable wages for labor.

(813.9) 72:5.8 These shall first be met in accordance with contract, or in the face of decreased earnings they shall share proportionally in transient reduction. And thereafter all earnings in excess of these fixed charges shall be regarded as dividends and shall be prorated to all three divisions: capital, skill, and labor.

Advanced ideas on work attitudes are essential for developing a concept of, and preference for, life balance.

(813.11) 72:5.10 Among this people public service is rapidly becoming the chief goal of ambition. The richest man on the continent works six hours a day in the office of his machine shop and then hastens over to the local branch of the school of statesmanship, where he seeks to qualify for public service.

(814.1) 72:5.11 Labor is becoming more honorable on this continent, and all able-bodied citizens over eighteen work either at home and on farms, at some recognized industry, on the public works where the temporarily unemployed are absorbed, or else in the corps of compulsory laborers in the mines.

(814.2) 72:5.12 These people are also beginning to foster a new form of social disgust — disgust for both idleness and unearned wealth. Slowly but certainly they are conquering their machines. Once they, too, struggled for political liberty and subsequently for economic freedom. Now are they entering upon the enjoyment of both while in addition they are beginning to appreciate their well-earned leisure, which can be devoted to increased self-realization.

Rejoice with this perspective on conflict. We need to look far beyond the hour.

(846.6) 75:8.7 If this were a mechanistic universe, if the First Great Source and Center were only a force and not also a personality, if all creation were a vast aggregation of physical matter dominated by precise laws characterized by unvarying energy actions, then might perfection obtain, even despite the incompleteness of universe status. There would be no disagreement; there would be no

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



Ivan Grohar
Grabljice (Rakers) 1902

An advanced standard of living is necessary for having time to relax and time to think. This in turn generates further returns with improved culture, education, and planning. No doubt this will also have a direct correlation with our spiritual natures and its potentials.

(901.5) 81:2.2 You who now live amid latter-day scenes of budding culture and beginning progress in social affairs, who actually have some little spare time in which to *think* about society and civilization, must not overlook the fact that your early ancestors had little or no leisure which could be devoted to thoughtful reflection and social thinking.

(902.4) 81:2.14 Civilization can never flourish, much less be established, until man has *leisure* to think, to plan, to imagine new and better ways of doing things.

(907.3) 81:6.6 *Capital goods.* Culture is never developed under conditions of poverty; leisure is essential to the progress of civilization. Individual character of moral and spiritual value may be acquired in the absence of material wealth, but a cultural civilization is only derived from those conditions of material prosperity which foster leisure combined with ambition.

(908.2) 81:6.13 But the continent richest in natural deposits and the most advanced mechanical equipment will make little progress if the intelligence of its people is on the decline. Knowledge can be had by education, but wisdom, which is indispensable to true culture, can be secured only through experience and by men and

women who are innately intelligent. Such a people are able to learn from experience; they may become truly wise.

More than any other influence in earlier times, trading advanced civilization. Trading arrangements in the modern world will likewise advance, or conversely seriously undermine, advantages that have recently been won.

(903.4) 81:3.2 The increase in trade and in the manufacture of raw materials into various articles of commerce was directly instrumental in producing those early and semipeaceful communities which were so influential in spreading the culture and the arts of civilization. Before the era of extensive world trade, social communities were tribal — expanded family groups. Trade brought into fellowship different sorts of human beings, thus contributing to a more speedy cross-fertilization of culture.

(904.2) 81:3.6 With the appearance of crude manufacture and beginning industry, commerce quickly became the most potent influence in the spread of cultural civilization. The opening up of the trade channels by land and by sea greatly facilitated travel and the mixing of cultures as well as the blending of civilizations.

(904.3) 81:3.7 The traveling trader and the roving explorer did more to advance historic civilization than all other influences combined. Military conquests, colonization, and missionary enterprises fostered by the later religions were also factors in the spread of culture; but these were all secondary to the trading relations, which were ever accelerated by the rapidly developing arts and sciences of industry.

Here is why economic progress is so important. It can elevate (conversely debase) mankind. While it does make the world a better place there are responsibilities attached. Those who benefit without contributing must recognize the group protection and co-operative sharing it needs to bestow.

(905.7) 81:5.2 Through agriculture, animal domestication, and improved architecture, mankind gradually escaped the worst of the incessant struggle to live and began to cast about to find wherewith to sweeten the process of living; and this was the beginning of the striving for higher and ever higher standards of material comfort. Through manufacture and industry man is gradually augmenting the pleasure content of mortal life.

(906.1) 81:5.3 But cultural society is no great and beneficent club of inherited privilege into which all men are born with free membership and entire equality. Rather is it an exalted and ever-advancing guild of earth workers, admitting to its ranks only the nobility of those toilers who strive to make the world a better place in which their children and their children's children may live and advance in subsequent ages.

And this guild of civilization exacts costly admission fees, imposes strict and rigorous disciplines, visits heavy penalties on all dissenters and nonconformists, while it confers few personal licenses or privileges except those of enhanced security against common dangers and racial perils.

(906.2) 81:5.4 Social association is a form of survival insurance which human beings have learned is profitable; therefore are most individuals willing to pay those premiums of self-sacrifice and personal-liberty curtailment which society exacts from its members in return for this enhanced group protection. In short, the present-day social mechanism is a trial-and-error insurance plan designed to afford some degree of assurance and protection against a return to the terrible and antisocial conditions which characterized the early experiences of the human race.

(906.3) 81:5.5 Society thus becomes a co-operative scheme for securing civil freedom through institutions, economic freedom through capital and invention, social liberty through culture, and freedom from violence through police regulation.

Corporations can produce wealth, hence material power. Do the rights of the citizens ultimately wield the greater might? We have to believe that people power can exert more sway than corporate power over all forms of legislation. But secrecy, misinformation, and greed, can long delay the awareness, motivation, and determination of the populace to preserve itself.

(906.4) 81:5.6 *Might does not make right, but it does enforce the commonly recognized rights of each succeeding generation.* The prime mission of government is the definition of the right, the just and fair regulation of class differences, and the enforcement of equality of opportunity under the rules of law. Every human right is associated with a social duty; group privilege is an insurance mechanism which unfailingly demands the full payment of the exacting premiums of group service. And group rights, as well as those of the individual, must be protected, including the regulation of the sex propensity.

(906.5) 81:5.7 Liberty subject to group regulation is the legitimate goal of social evolution. Liberty without restrictions is the vain and fanciful dream of unstable and flighty human minds.

(908.3) 81:6.14 *Effectiveness of material resources.* Much depends on the wisdom displayed in the utilization of natural resources, scientific knowledge, capital goods, and human potentials. The chief factor in early civilization was the *force* exerted by wise social masters; primitive man had civilization literally thrust upon him by his superior contemporaries. Well-organized and superior minorities have largely ruled this world.

(908.4) 81:6.15 Might does not make right, but might does make what is and what has been in history. Only recently has Urantia reached that point where society is

willing to debate the ethics of might and right.

International relations are exceedingly beneficial. But confusion exists about the suitability of various models being offered as a world government. For one example, is English emerging as the international language enhancing cross-cultural relationships and eliminating misunderstandings?

(908.6) 81:6.17 Language is man's greatest and most serviceable thinking tool, but it never flourished until social groups acquired some leisure. The tendency to play with language develops new words — slang. If the majority adopt the slang, then usage constitutes it language.

(908.7) 81:6.18 The conquest of dialects must precede the spread of a culture throughout a race, over a continent, or to a whole world. A universal language promotes peace, insures culture, and augments happiness.

(908.8) 81:6.19 While very little progress has been made on Urantia toward developing an international language, much has been accomplished by the establishment of international commercial exchange. And all these international relations should be fostered, whether they involve language, trade, art, science, competitive play, or religion.



Johannes Vermeer
The Astronomer 1668

Industrialization needs to be our liberator and not an enslaver of mankind. But do we know the current real agendas of big business?

(909.1) 81:6.20 *Effectiveness of mechanical devices.* The progress of civilization is directly related to the development and possession of tools, machines, and channels of distribution. Improved tools, ingenious and efficient machines, determine the survival of contending groups in the arena of advancing civilization.

(909.2) 81:6.21 In the early days the only energy applied to land cultivation was man power. It was a long struggle to substitute oxen for men since this threw men out of employment. Latterly, machines have begun to displace men, and every such advance is directly contributory to the progress of society because it liberates man

power for the accomplishment of more valuable tasks.

(909.3) 81:6.22 Science, guided by wisdom, may become man's great social liberator. A mechanical age can prove disastrous only to a nation whose intellectual level is too low to discover those wise methods and sound techniques for successfully adjusting to the transition difficulties arising from the sudden loss of employment by large numbers consequent upon the too rapid invention of new types of laborsaving machinery.

Money has not made education available to all (quantity). Nor has it resulted in the basics being taught (quality)? Even worse perhaps is that it can be used for social engineering or for political and religious indoctrination.

(909.6) 81:6.25 The greatest twentieth-century influences contributing to the furtherance of civilization and the advancement of culture are the marked increase in world travel and the unparalleled improvements in methods of communication. But the improvement in education has not kept pace with the expanding social structure; neither has the modern appreciation of ethics developed in correspondence with growth along more purely intellectual and scientific lines. And modern civilization is at a standstill in spiritual development and the safeguarding of the home institution.

Where, or from whom, can we learn values? The material components of a society cannot lay claim to this honour. But in an advancing society, they can, and do, provide the bottom rungs of the spiritual climb.

(909.8) 81:6.27 Ideals elevate the source of the social stream. And no stream will rise any higher than its source no matter what technique of pressure or directional control may be employed. The driving power of even the most material aspects of a cultural civilization is resident in the least material of society's achievements. Intelligence may control the mechanism of civilization, wisdom may direct it, but spiritual idealism is the energy which really uplifts and advances human culture from one level of attainment to another.

(910.1) 81:6.28 At first life was a struggle for existence; now, for a standard of living; next it will be for quality of thinking, the coming earthly goal of human existence.

With increasing specialization in the labor force, improved methods of communicating and the sharing of skills and knowledge become paramount. And once again, we are warned about the drawbacks of not doing so.

(910.2) 81:6.29 *Co-ordination of specialists.* Civilization has been enormously advanced by the early division of labor and by its later

corollary of specialization. Civilization is now dependent on the effective co-ordination of specialists. As society expands, some method of drawing together the various specialists must be found.

(910.3) 81:6.30 Social, artistic, technical, and industrial specialists will continue to multiply and increase in skill and dexterity. And this diversification of ability and dissimilarity of employment will eventually weaken and disintegrate human society if effective means of co-ordination and co-operation are not developed. But the intelligence which is capable of such inventiveness and such specialization should be wholly competent to devise adequate methods of control and adjustment for all problems resulting from the rapid growth of invention and the accelerated pace of cultural expansion.

Jobs, jobs, jobs. We all want to contribute in some way to our society. This directly gives a sense of a worthwhile life and a feeling of being of service to others. Needless to say, labor regulated by force is never effective.

(910.4) 81:6.31 *Place-finding devices.* The next age of social development will be embodied in a better and more effective co-operation and co-ordination of ever-increasing and expanding specialization. And as labor more and more diversifies, some technique for directing individuals to suitable employment must be devised. Machinery is not the only cause for unemployment among the civilized peoples of Urantia. Economic complexity and the steady increase of industrial and professional specialism add to the problems of labor placement.

(910.5) 81:6.32 It is not enough to train men for work; in a complex society there must also be provided efficient methods of place finding. Before training citizens in the highly specialized techniques of earning a living, they should be trained in one or more methods of commonplace labor, trades or callings which could be utilized when they were transiently unemployed in their specialized work. No civilization can survive the long-time harboring of large classes of unemployed. In time, even the best of citizens will become distorted and demoralized by accepting support from the public treasury. Even private charity becomes pernicious when long extended to able-bodied citizens.

(910.6) 81:6.33 Such a highly specialized society will not take kindly to the ancient communal and feudal practices of olden peoples. True, many common services can be acceptably and profitably socialized, but highly trained and ultraspecialized human beings can best be managed by some technique of intelligent co-operation. Modernized co-ordination and fraternal regulation will be productive of longer-lived co-operation than will the older and more primitive methods of communism or dictatorial regulative institutions based on force.

Fairness and co-operation lead to a cohesive society. And it needs to be applied across the world. This is simple to know but not so simple to achieve, unless intelligence, good sense, and the highest of ideals prevail.

(910.7) 81:6.34 *The willingness to co-operate.* One of the great hindrances to the progress of human society is the conflict between the interests and welfare of the larger, more socialized human groups and of the smaller, contrary-minded asocial associations of mankind, not to mention antisocially-minded single individuals.

(910.8) 81:6.35 No national civilization long endures unless its educational methods and religious ideals inspire a high type of intelligent patriotism and national devotion. Without this sort of intelligent patriotism and cultural solidarity, all nations tend to disintegrate as a result of provincial jealousies and local self-interests.

(911.1) 81:6.36 The maintenance of world-wide civilization is dependent on human beings learning how to live together in peace and fraternity. Without effective co-ordination, industrial civilization is jeopardized by the dangers of ultraspecialization: monotony, narrowness, and the tendency to breed distrust and jealousy.



R. Godfrey-Rivers
Under the Jacaranda 1903

Corrupt leadership can bring down a company and even a country. Or leadership can be a force for a good and orderly civilization. Our task is to spot the fakes. And to have a form of government that represents the people.

(911.2) 81:6.37 *Effective and wise leadership.* In civilization much, very much, depends on an enthusiastic and effective load-pulling spirit. Ten men are of little more value than one in lifting a great load unless they lift together — all at the same moment. And such teamwork — social co-operation — is dependent on leadership. The cultural civilizations of the past and the present have been based upon the intelligent co-operation of the citizenry with wise and progressive leaders; and until man evolves to higher levels,

civilization will continue to be dependent on wise and vigorous leadership.

(911.3) 81:6.38 High civilizations are born of the sagacious correlation of material wealth, intellectual greatness, moral worth, social cleverness, and cosmic insight.

(911.7) 81:6.42 Leadership is vital to progress. Wisdom, insight, and foresight are indispensable to the endurance of nations. Civilization is never really jeopardized until able leadership begins to vanish. And the quantity of such wise leadership has never exceeded one per cent of the population.

Social progress is effective when the foundations remain in place - family, home, laws, true religion, stable government, economy, and good business governance. How effective are these stabilities today? More important is the effect of their rates of change. Rapidity leads to chaos and confusion.

(911.4) 81:6.39 *Social changes.* Society is not a divine institution; it is a phenomenon of progressive evolution; and advancing civilization is always delayed when its leaders are slow in making those changes in the social organization which are essential to keeping pace with the scientific developments of the age. For all that, things must not be despised just because they are old, neither should an idea be unconditionally embraced just because it is novel and new.

(911.5) 81:6.40 Man should be unafraid to experiment with the mechanisms of society. But always should these adventures in cultural adjustment be controlled by those who are fully conversant with the history of social evolution; and always should these innovators be counseled by the wisdom of those who have had practical experience in the domains of contemplated social or economic experiment. *No great social or economic change should be attempted suddenly.* Time is essential to all types of human adjustment — physical, social, or economic. Only moral and spiritual adjustments can be made on the spur of the moment, and even these require the passing of time for the full outworking of their material and social repercussions. The ideals of the race are the chief support and assurance during the critical times when civilization is in transit from one level to another.

History keeps repeating (or as it has been said: rhyming). Agrarian, industrial, technical, financial, political, and on it goes. The message of Jesus still falls on deaf ears. It is being blocked from becoming the key to a better world.

(911.6) 81:6.41 *The prevention of transitional breakdown.* Society is the offspring of age upon age of trial and error; it is what survived the selective adjustments and readjustments in the successive stages of mankind's agelong rise from animal to human levels of planetary status. The great danger to any civilization — at any one

moment — is the threat of breakdown during the time of transition from the established methods of the past to those new and better, but untried, procedures of the future.

Social and business conduct, and the advent of individual freedom, must not undermine family life. These forces should act as protectors of this rich heritage, and be actively associated in the functioning of the ideal home.

(913.3) 82:0.3 The humans of olden times did not possess a very rich social civilization, but such as they had they faithfully and effectively passed on to the next generation. And you should recognize that most of these civilizations of the past continued to evolve with a bare minimum of other institutional influences because the home was effectively functioning. Today the human races possess a rich social and cultural heritage, and it should be wisely and effectively passed on to succeeding generations. The family as an educational institution must be maintained.

(927.8) 83:6.7 Monogamy is the yardstick which measures the advance of social civilization as distinguished from purely biologic evolution. Monogamy is not necessarily biologic or natural, but it is indispensable to the immediate maintenance and further development of social civilization. It contributes to a delicacy of sentiment, a refinement of moral character, and a spiritual growth which are utterly impossible in polygamy. A woman never can become an ideal mother when she is all the while compelled to engage in rivalry for her husband's affections.

(928.5) 83:7.4 The social pressure of community standing and property privileges has always been potent in the maintenance of the marriage taboos and mores. Down through the ages marriage has made steady progress and stands on advanced ground in the modern world, notwithstanding that it is threateningly assailed by widespread dissatisfaction among those peoples where individual choice — a new liberty — figures most largely. While these upheavals of adjustment appear among the more progressive races as a result of suddenly accelerated social evolution, among the less advanced peoples marriage continues to thrive and slowly improve under the guidance of the older mores.

Organizations are collectives of people all subject to the changing benchmarks of acceptable behavior and working conditions. Adaptability while maintaining high values is the key. And the social institution of marriage is particularly susceptible to rapidly changing mores. And today, that institution and the relationships therein are under increasing pressures.

(928.6) 83:7.5 The presence of large numbers of unmarried persons in any society indicates the temporary breakdown or the

transition of the mores.

(928.7) 83:7.6 The real test of marriage, all down through the ages, has been that continuous intimacy which is inescapable in all family life. Two pampered and spoiled youths, educated to expect every indulgence and full gratification of vanity and ego, can hardly hope to make a great success of marriage and home building — a lifelong partnership of self-effacement, compromise, devotion, and unselfish dedication to child culture.

(929.1) 83:7.7 The high degree of imagination and fantastic romance entering into courtship is largely responsible for the increasing divorce tendencies among modern Occidental peoples, all of which is further complicated by woman's greater personal freedom and increased economic liberty. Easy divorce, when the result of lack of self-control or failure of normal personality adjustment, only leads directly back to those crude societal stages from which man has emerged so recently and as the result of so much personal anguish and racial suffering.

(929.2) 83:7.8 And in so far as the social group falls short of providing marriage preparation for youths, to that extent must divorce function as the social safety valve which prevents still worse situations during the ages of the rapid growth of the evolving mores.

(930.3) 83:8.7 The youthful idealization of marriage should not, however, be discouraged; such dreams are the visualization of the future goal of family life. This attitude is both stimulating and helpful providing it does not produce an insensitivity to the realization of the practical and commonplace requirements of marriage and subsequent family life.



John Singer Sargent
Setting out to Fish 1878

The role and status of women in the home, the school, and the workplace, is another barometer of civilization.

(932.4) 84:1.7 The mother and child relation is natural, strong, and instinctive … This compelling mother love is the handicapping emotion which has always placed woman at such a tremendous disadvantage in all her struggles with man. Even at that, maternal instinct in the human species is not overpowering; it may be thwarted

by ambition, selfishness, and religious conviction.

(932.6) 84:1.9 A man and a woman, co-operating, even aside from family and offspring, are vastly superior in most ways to either two men or two women. This pairing of the sexes enhanced survival and was the very beginning of human society. The sex division of labor also made for comfort and increased happiness.

(934.7) 84:3.8 It was a great step forward when male captives were no longer killed but were enslaved as agriculturists. This brought about the liberation of woman so that she could devote more time to homemaking and child culture.

(935.1) 84:4.1 Generally speaking, during any age woman's status is a fair criterion of the evolutionary progress of marriage as a social institution, while the progress of marriage itself is a reasonably accurate gauge registering the advances of human civilization.

We have to get our equalities right and our rights equivalent. There is no alternative. Otherwise there are untapped resources, unnecessary exclusions, and entitlements that are unearned and unlearned.

(936.7) 84:5.3 The modern idea of sex equality is beautiful and worthy of an expanding civilization, but it is not found in nature. When might is right, man lords it over woman; when more justice, peace, and fairness prevail, she gradually emerges from slavery and obscurity. Woman's social position has generally varied inversely with the degree of militarism in any nation or age.

(937.1) 84:5.4 The advancing mores slowly provided increasingly better treatment for females; those tribes which persisted in cruelty to them did not survive.

(937.4) 84:5.7 Science, not religion, really emancipated woman; it was the modern factory which largely set her free from the confines of the home. Man's physical abilities became no longer a vital essential in the new maintenance mechanism; science so changed the conditions of living that man power was no longer so superior to woman power.

But beware! These rights bring responsibilities. How will the exertion of an individual's right resonate with the wider community? What is the benefit if one person's right takes away the right of another person? Then there is the person's spiritual welfare and their role longer term as a universal citizen.

(937.5) 84:5.8 These changes have tended toward woman's liberation from domestic slavery and have brought about such a modification of her status that she now enjoys a degree of personal liberty and sex determination that practically equals man's. Once a woman's value consisted in her food-producing ability, but invention and wealth have enabled her to create a new world in which to function —

spheres of grace and charm. Thus has industry won its unconscious and unintended fight for woman's social and economic emancipation. And again has evolution succeeded in doing what even revelation failed to accomplish.

(937.6) 84:5.9 Every easement of the struggle for existence has redounded to the liberation of woman, and she has directly benefited from every advance toward monogamy. The weaker always makes disproportionate gains in every adjustment of the mores in the progressive evolution of society.

(937.7) 84:5.10 In the ideals of pair marriage, woman has finally won recognition, dignity, independence, equality, and education; but will she prove worthy of all this new and unprecedented accomplishment? Will modern woman respond to this great achievement of social liberation with idleness, indifference, barrenness, and infidelity? Today, in the twentieth century, woman is undergoing the crucial test of her long world existence!

Celebrate and reinforce our natural differences. The natural combination of man and woman offers superior potentials. Those who would ridicule or confuse the roles need to explain their reasoning.

(938.2) 84:5.12 Each sex has its own distinctive sphere of existence, together with its own rights within that sphere. If woman aspires literally to enjoy all of man's rights, then, sooner or later, pitiless and emotionless competition will certainly replace that chivalry and special consideration which many women now enjoy, and which they have so recently won from men.

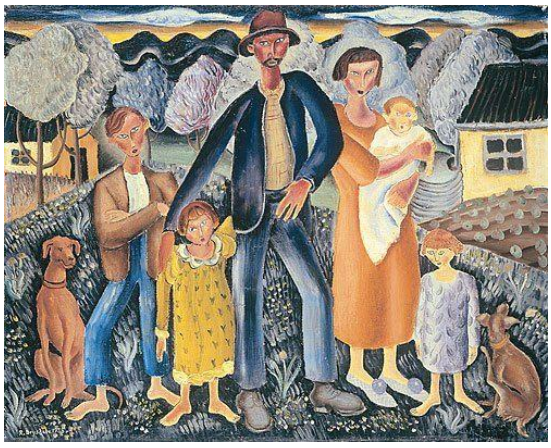
(938.3) 84:5.13 Civilization never can obliterate the behavior gulf between the sexes. From age to age the mores change, but instinct never. Innate maternal affection will never permit emancipated woman to become man's serious rival in industry. Forever each sex will remain supreme in its own domain, domains determined by biologic differentiation and by mental dissimilarity.

(938.9) 84:6.5 The differences of nature, reaction, viewpoint, and thinking between men and women, far from occasioning concern, should be regarded as highly beneficial to mankind, both individually and collectively.

It is a permanent and essential design, never to be obliterated.

(939.1) 84:6.6 Men and women need each other in their morontial and spiritual as well as in their mortal careers. The differences in viewpoint between male and female persist even beyond the first life and throughout the local and superuniverse ascensions. And even in Havona, the pilgrims who were once men and women will still

be aiding each other in the Paradise ascent. Never, even in the Corps of the Finality, will the creature metamorphose so far as to obliterate the personality trends that humans call male and female; always will these two basic variations of humankind continue to intrigue, stimulate, encourage, and assist each other; always will they be mutually dependent on co-operation in the solution of perplexing universe problems and in the overcoming of manifold cosmic difficulties.



Russell Drysdale
The Rabbiter and his Family 1938

Self-interest, chance, fear. These are not a basis for good business practice.

(951.6) 86:2.4 Man naturally tends to believe that which he deems best for him, that which is in his immediate or remote interest; self-interest largely obscures logic. The difference between the minds of savage and civilized men is more one of content than of nature, of degree rather than of quality.

(951.7) 86:2.5 But to continue to ascribe things difficult of comprehension to supernatural causes is nothing less than a lazy and convenient way of avoiding all forms of intellectual hard work. Luck is merely a term coined to cover the inexplicable in any age of human existence; it designates those phenomena which men are unable or unwilling to penetrate. Chance is a word which signifies that man is too ignorant or too indolent to determine causes. Men regard a natural occurrence as an accident or as bad luck only when they are destitute of curiosity and imagination, when the races lack initiative and adventure. Exploration of the phenomena of life sooner or later destroys man's belief in chance, luck, and so-called accidents, substituting therefor a universe of law and order wherein all effects are preceded by definite causes. Thus is the fear of existence replaced by the joy of living.

Wise decision making is based on indicators of truth. We have gone from putting our faith on luck, rocks, the sun, and even saints, to relying on the state, commercial reorganization, and the lottery, to resolve our lot in life.

(956.5) 86:7.2 Modern society is removing the business of insurance from the realm of priests and religion, placing it in the domain of economics.

(956.7) 86:7.4 Modern civilized races are just emerging from ghost fear as an explanation of luck and the commonplace inequalities of existence. Mankind is achieving emancipation from the bondage of the ghost-spirit explanation of ill luck. But while men are giving up the erroneous doctrine of a spirit cause of the vicissitudes of life, they exhibit a surprising willingness to accept an almost equally fallacious teaching which bids them attribute all human inequalities to political misadaptation, social injustice, and industrial competition. But new legislation, increasing philanthropy, and more industrial reorganization, however good in and of themselves, will not remedy the facts of birth and the accidents of living. Only comprehension of facts and wise manipulation within the laws of nature will enable man to get what he wants and to avoid what he does not want. Scientific knowledge, leading to scientific action, is the only antidote for so-called accidental ills.

(957.1) 86:7.5 Industry, war, slavery, and civil government arose in response to the social evolution of man in his natural environment; religion similarly arose as his response to the illusory environment of the imaginary ghost world. Religion was an evolutionary development of self-maintenance, and it has worked, notwithstanding that it was originally erroneous in concept and utterly illogical.

Humanity, and that includes business, can no longer disregard the absolute truth of all existence and activity. Corporate symbols and slogans are fine but a higher symbolism is also needed. And that symbol is the home, for it alone signifies permanence.

(966.1) 87:7.6 Modern man must find some adequate symbolism for his new and expanding ideas, ideals, and loyalties. This enhanced symbol must arise out of religious living, spiritual experience. And this higher symbolism of a higher civilization must be predicated on the concept of the Fatherhood of God and be pregnant with the mighty ideal of the brotherhood of man.

(966.3) 87:7.8 No cult can endure and contribute to the progress of social civilization and individual spiritual attainment unless it is based on the biologic, sociologic, and religious significance of the *home.* A surviving cult must symbolize that which is permanent in the presence of unceasing change; it must glorify that which unifies the stream of ever-changing social metamorphosis. It must recognize true meanings, exalt beautiful relations, and glorify the good values of real nobility.

The chairman, the CEO, the head of church or state, has no divine right. The majority vote in the boardroom, the surveys of public opinion, and the functioning of a democracy, exhibit only mediocre judgment at best.

(970.5) 88:3.4 The insignia of priestly and kingly office were eventually regarded as fetishes, and the fetish of the state supreme has passed through many stages of development, from clans to tribes, from suzerainty to sovereignty, from totems to flags. Fetish kings have ruled by "divine right," and many other forms of government have obtained. Men have also made a fetish of democracy, the exaltation and adoration of the common man's ideas when collectively called "public opinion." One man's opinion, when taken by itself, is not regarded as worth much, but when many men are collectively functioning as a democracy, this same mediocre judgment is held to be the arbiter of justice and the standard of righteousness.

It seems there have always been those who want to partake of the rewards of someone else's hard work.

(972.6) 88:6.6 But a world so filled with charms did much to destroy all personal ambition and initiative. The fruits of extra labor or of diligence were looked upon as magical. If a man had more grain in his field than his neighbor, he might be haled before the chief and charged with enticing this extra grain from the indolent neighbor's field. Indeed, in the days of barbarism it was dangerous to know very much; there was always the chance of being executed as a black artist.

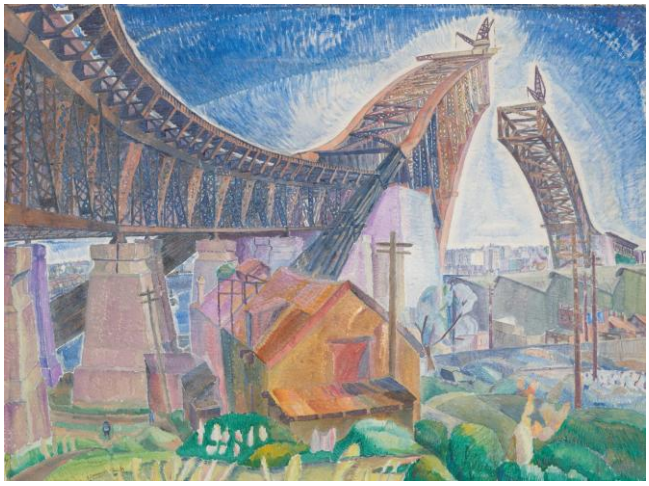
(973.1) 88:6.8 Ancient magic was the cocoon of modern science, indispensable in its time but now no longer useful. And so the phantasms of ignorant superstition agitated the primitive minds of men until the concepts of science could be born. Today, Urantia is in the twilight zone of this intellectual evolution. One half the world is grasping eagerly for the light of truth and the facts of scientific discovery, while the other half languishes in the arms of ancient superstition and but thinly disguised magic.

In a materialistic sense, it is important for people to engage in ethical prayer. Many business people attend prayer groups. We can only wonder what each of them prays for. Or more importantly, the ethical nature of their prayers.

(997.6) 91:4.1 No prayer can be ethical when the petitioner seeks for selfish advantage over his fellows. Selfish and materialistic praying is incompatible with the ethical religions which are predicated on unselfish and divine love. All such unethical praying reverts to the primitive levels of pseudo magic and is unworthy of advancing civilizations and enlightened religions. Selfish praying transgresses the spirit of all ethics founded on loving justice.

Do not forget the follow up action.

(997.7) 91:4.2 Prayer must never be so prostituted as to become a substitute for action. All ethical prayer is a stimulus to action and a guide to the progressive striving for idealistic goals of superself-attainment.



Grace Cossington Smith
The Bridge in-curve 1930

How often do we seek nothing for ourselves?

(998.1) 91:4.3 In all your praying be *fair;* do not expect God to show partiality, to love you more than his other children, your friends, neighbors, even enemies. But the prayer of the natural or evolved religions is not at first ethical, as it is in the later revealed religions. All praying, whether individual or communal, may be either egoistic or altruistic. That is, the prayer may be centered upon the self or upon others. When the prayer seeks nothing for the one who prays nor anything for his fellows, then such attitudes of the soul tend to the levels of true worship. Egoistic prayers involve confessions and petitions and often consist in requests for material favors. Prayer is somewhat more ethical when it deals with forgiveness and seeks wisdom for enhanced self-control.

Maybe this is why it does not seem to work.

(998.2) 91:4.4 While the nonselfish type of prayer is strengthening and comforting, materialistic praying is destined to bring disappointment and disillusionment as advancing scientific discoveries demonstrate that man lives in a physical universe of law and order.

It is a sure way to deal with business stress.

(998.3) 91:4.5 Remember, even if prayer does not change God, it very often effects great and lasting changes in the one who prays in faith and confident expectation. Prayer has been the ancestor of much peace of mind, cheerfulness, calmness, courage, self-mastery, and fair-mindedness in the men and women of the evolving races.

Here's a question. As it is so effective, is there some format that corporations can positively implement to engage their people in group prayer? Or perhaps a more realistic question is, how many years or eons are we away from that possibility? And how could results be measured?

(998.5) 91:5.2 But prayer need not always be individual. Group or congregational praying is very effective in that it is highly socializing in its repercussions. When a group engages in community prayer for moral enhancement and spiritual uplift, such devotions are reactive upon the individuals composing the group; they are all made better because of participation. Even a whole city or an entire nation can be helped by such prayer devotions. Confession, repentance, and prayer have led individuals, cities, nations, and whole races to mighty efforts of reform and courageous deeds of valorous achievement.

Prayer can be a method for developing a more positive approach to others, and a more satisfying life.

(998.6) 91:5.3 If you truly desire to overcome the habit of criticizing some friend, the quickest and surest way of achieving such a change of attitude is to establish the habit of praying for that person every day of your life. But the social repercussions of such prayers are dependent largely on two conditions:

1. The person who is prayed for should know that he is being prayed for.
2. The person who prays should come into intimate social contact with the person for whom he is praying.

(999.6) 91:6.3 No matter how difficult it may be to reconcile the scientific doubtings regarding the efficacy of prayer with the ever-present urge to seek help and guidance from divine sources, never forget that the sincere prayer of faith is a mighty force for the promotion of personal happiness, individual self-control, social harmony, moral progress, and spiritual attainment.

Ultimately there is no substitute for accomplishment, and hopefully we will be inspired to choose a wise course of action in achieving outcomes. We can tap those powers that reside in the human mind.

(999.7) 91:6.4 Prayer, even as a purely human practice, a dialogue with one's alter ego, constitutes a technique of the most efficient approach to the realization of those reserve powers of human nature which are stored and conserved in the unconscious realms of the human mind. Prayer is a sound psychologic practice, aside from its religious implications and its spiritual significance. It is a fact of human experience that most persons, if sufficiently hard pressed, will pray in some way to some source of help.

(999.8) 91:6.5 Do not be so slothful as to ask God to solve your difficulties, but never hesitate to ask him for wisdom and spiritual strength to guide and sustain you while you yourself resolutely and courageously attack the problems at hand.

(1001.12) 91:8.8 Modern man is perplexed by the thought of talking things over with God in a purely personal way. Many have abandoned regular praying; they only pray when under unusual pressure — in emergencies. Man should be unafraid to talk to God, but only a spiritual child would undertake to persuade, or presume to change, God.

(1002.1) 91:8.9 But real praying does attain reality. Even when the air currents are ascending, no bird can soar except by outstretched wings. Prayer elevates man because it is a technique of progressing by the utilization of the ascending spiritual currents of the universe.

There are lots of features of prayer, but the boss always says we have to sell the benefits. Here are some - but they are not necessarily material benefits.

(1002.2) 91:8.10 Genuine prayer adds to spiritual growth, modifies attitudes, and yields that satisfaction which comes from communion with divinity. It is a spontaneous outburst of God-consciousness.

(1002.3) 91:8.11 God answers man's prayer by giving him an increased revelation of truth, an enhanced appreciation of beauty, and an augmented concept of goodness. Prayer is a subjective gesture, but it contacts with mighty objective realities on the spiritual levels of human experience; it is a meaningful reach by the human for superhuman values. It is the most potent spiritual-growth stimulus.

(1002.4) 91:8.12 Words are irrelevant to prayer; they are merely the intellectual channel in which the river of spiritual supplication may chance to flow. The word value of a prayer is purely autosuggestive in private devotions and sociosuggestive in group devotions. God answers the soul's attitude, not the words.

(1002.5) 91:8.13 Prayer is not a technique of escape from conflict but rather a stimulus to growth in the very face of conflict. Pray only for values, not things; for growth, not for gratification.

There are conditions attached to all aspects of living, sometimes called codes of practice. Or maybe we can simply say ‘here are a few good tips’.

(1002.6) 91:9.1 If you would engage in effective praying, you should bear in mind the laws of prevailing petitions:

1. You must qualify as a potent prayer by sincerely and courageously facing the problems of universe reality. You must possess cosmic stamina.

2. You must have honestly exhausted the human capacity for human adjustment. You must have been industrious.

3. You must surrender every wish of mind and every craving of soul to the transforming embrace of spiritual growth. You must have experienced an enhancement of meanings and an elevation of values.

4. You must make a wholehearted choice of the divine will. You must obliterate the dead center of indecision.

5. You not only recognize the Father’s will and choose to do it, but you have effected an unqualified consecration, and a dynamic dedication, to the actual doing of the Father’s will.

6. Your prayer will be directed exclusively for divine wisdom to solve the specific human problems encountered in the Paradise ascension — the attainment of divine perfection.

7. And you must have faith — living faith.



E. Phillips Fox
The Ferry circa 1910

All promotions need to be merit based.

(1004.7) 92:2.4 But it is only foolish to attempt the too sudden acceleration of religious growth. A race or nation can only assimilate from any advanced religion that which is reasonably consistent and compatible with its current evolutionary status, plus its genius for adaptation. Social, climatic, political, and economic conditions

are all influential in determining the course and progress of religious evolution. Social morality is not determined by religion, that is, by evolutionary religion; rather are the forms of religion dictated by the racial morality.

Evolutionary religion has had a certain tension in its association and influence on the world of commerce. It gave us some standards but so often the impact has been negative due to misinterpretation, unintentional or otherwise. Now however, some positive results are starting to emerge.

(1006.3) 92:3.6 Religion has handicapped social development in many ways, but without religion there would have been no enduring morality nor ethics, no worth-while civilization.

(1006.4) 92:3.7 But while calling attention to the fact that religion was essential to the development and preservation of civilization, it should be recorded that natural religion has also done much to cripple and handicap the very civilization which it otherwise fostered and maintained. Religion has hampered industrial activities and economic development; it has been wasteful of labor and has squandered capital; it has not always been helpful to the family; it has not adequately fostered peace and good will; it has sometimes neglected education and retarded science; it has unduly impoverished life for the pretended enrichment of death. Evolutionary religion, human religion, has indeed been guilty of all these and many more mistakes, errors, and blunders; nevertheless, it did maintain cultural ethics, civilized morality, and social coherence, and made it possible for later revealed religion to compensate for these many evolutionary shortcomings.

(1006.6) 92:3.9 Religion facilitated the accumulation of capital; it fostered work of certain kinds; the leisure of the priests promoted art and knowledge; the race, in the end, gained much as a result of all these early errors in ethical technique.

Take the best from all of the teachings, whatever the source. Here are some gems from the Buddhist faith.

(1036.10) 94:8.8 Closely linked to the doctrine of suffering and the escape therefrom was the philosophy of the Eightfold Path: right views, aspirations, speech, conduct, livelihood, effort, mindfulness, and contemplation. It was not Gautama's intention to attempt to destroy all effort, desire, and affection in the escape from suffering; rather was his teaching designed to picture to mortal man the futility of pinning all hope and aspirations entirely on temporal goals and material objectives. It was not so much that love of one's fellows should be shunned as that the true believer should also look beyond the associations of this material world to the realities of the eternal future.

(1037.3) 94:8.19 The great weakness in the original gospel of Buddhism was that it did not produce a religion of unselfish social service.

(1038.4) 94:9.6 Buddhism is a living, growing religion today because it succeeds in conserving many of the highest moral values of its adherents. It promotes calmness and self-control, augments serenity and happiness, and does much to prevent sorrow and mourning. Those who believe this philosophy live better lives than many who do not.

(1039.3) 94:11.4 Buddhists have been able to reconcile and correlate the divergencies within their own religious scriptures as well as the differences between their own and many others. It was taught that the small truth was for little minds, the large truth for great minds.

The social problems of religion: Religious organizations are seen to be similar to big business and a part of the secular corporate industries of the world.

(1086.1) 99:0.1 Religion achieves its highest social ministry when it has least connection with the secular institutions of society.

(1086.3) 99:0.3 Conditions of living alter so rapidly that institutional modifications must be greatly accelerated, and religion must accordingly quicken its adaptation to this new and ever-changing social order.

(1086.4) 99:1.1 Mechanical inventions and the dissemination of knowledge are modifying civilization; certain economic adjustments and social changes are imperative if cultural disaster is to be avoided. This new and oncoming social order will not settle down complacently for a millennium. The human race must become reconciled to a procession of changes, adjustments, and readjustments. Mankind is on the march toward a new and unrevealed planetary destiny.

Religious groups need to know and act in their true roles in the impending social reconstruction of the world.

(1086.6) 99:1.3 The paramount mission of religion as a social influence is to stabilize the ideals of mankind during these dangerous times of transition from one phase of civilization to another, from one level of culture to another.

(1087.2) 99:1.5 A godless humanitarianism is, humanly speaking, a noble gesture, but true religion is the only power which can lastingly increase the responsiveness of one social group to the needs and sufferings of other groups. In the past, institutional religion could remain passive while the upper strata of society turned a deaf ear to the sufferings and oppression of the helpless lower strata, but in modern times these lower social orders are no longer so abjectly ignorant nor so politically helpless.

(1087.3) 99:1.6 Religion must not become organically involved in the secular work of social reconstruction and economic reorganization. But it must actively keep pace with all these advances in civilization by making clear-cut and vigorous restatements of its moral mandates and spiritual precepts, its progressive philosophy of human living and transcendent survival. The spirit of religion is eternal, but the form of its expression must be restated every time the dictionary of human language is revised.



John Constable
Salisbury Cathedral from the Bishop's Garden 1826

Religion taking the social and economic role of a corporation is a real weakness of institutional religion. As a direct consequence, they neglect their true mission. And become part of the problem they are supposed to address.

(1087.4) 99:2.1 Institutional religion cannot afford inspiration and provide leadership in this impending world-wide social reconstruction and economic reorganization because it has unfortunately become more or less of an organic part of the social order and the economic system which is destined to undergo reconstruction. Only the real religion of personal spiritual experience can function helpfully and creatively in the present crisis of civilization.

(1088.4) 99:3.3 The religionist is not unsympathetic with social suffering, not unmindful of civil injustice, not insulated from economic thinking, neither insensible to political tyranny. Religion influences social reconstruction directly because it spiritualizes and idealizes the individual citizen. Indirectly, cultural civilization is influenced by the attitude of these individual religionists as they become active and influential members of various social, moral, economic, and political groups.

It is the mature character of the citizenry that makes the difference for the home, the society, and the company. It is how we face day to day living and the spiritual content of our deliberations.

(1088.5) 99:3.4 The attainment of a high cultural civilization demands, first, the ideal type of citizen and, then, ideal and adequate social mechanisms wherewith such a citizenry may control the economic and political institutions of such an advanced human society.

(1089.11) 99:4.3 True religion is a meaningful way of living dynamically face to face with the commonplace realities of everyday life. But if religion is to stimulate individual development of character and augment integration of personality, it must not be standardized. If it is to stimulate evaluation of experience and serve as a value-lure, it must not be stereotyped. If religion is to promote supreme loyalties, it must not be formalized.

(1090.1) 99:4.5 After all, it is what one believes rather than what one knows that determines conduct and dominates personal performances. Purely factual knowledge exerts very little influence upon the average man unless it becomes emotionally activated. But the activation of religion is superemotional, unifying the entire human experience on transcendent levels through contact with, and release of, spiritual energies in the mortal life.

Economic progress has not brought contentment and understanding about our true selves. Happiness is a consequence of the joy you bring to another.

(1090.2) 99:4.6 During the psychologically unsettled times of the twentieth century, amid the economic upheavals, the moral crosscurrents, and the sociologic rip tides of the cyclonic transitions of a scientific era, thousands upon thousands of men and women have become humanly dislocated; they are anxious, restless, fearful, uncertain, and unsettled; as never before in the world's history they need the consolation and stabilization of sound religion. In the face of unprecedented scientific achievement and mechanical development there is spiritual stagnation and philosophic chaos.

We need to reset our goals with a cosmic perspective. Temporal goals are only one part of the equation. Religion gives insights to social sciences, leading on to political improvement, which in turn can progress economic and industrial advancements. Service will be the common denominator.

(1092.6) 99:7.2 Political science must effect the reconstruction of economics and industry by the techniques it learns from the social sciences and by the insights and motives supplied by religious living. In all social reconstruction religion provides a stabilizing loyalty to a transcendent object, a steadying goal beyond and above the immediate and temporal objective. In the midst of the confusions of a rapidly changing environment mortal man needs the sustenance of a far-flung cosmic perspective.

(1093.2) 99:7.4 Man can never wisely decide temporal issues or

transcend the selfishness of personal interests unless he meditates in the presence of the sovereignty of God and reckons with the realities of divine meanings and spiritual values.

(1093.3) 99:7.5 Economic necessities tie man up with reality, and personal religious experience brings this same man face to face with the eternal realities of an ever-expanding and progressing cosmic citizenship.

(1096.3) 100:2.6 The goal of human self-realization should be spiritual, not material. The only realities worth striving for are divine, spiritual, and eternal. Mortal man is entitled to the enjoyment of physical pleasures and to the satisfaction of human affections; he is benefited by loyalty to human associations and temporal institutions; but these are not the eternal foundations upon which to build the immortal personality which must transcend space, vanquish time, and achieve the eternal destiny of divine perfection and finaliter service.

Here is a formula to address adverse impacts of improper business conduct.

(1096.4) 100:2.7 Temporal securities are vulnerable, but spiritual sureties are impregnable. When the flood tides of human adversity, selfishness, cruelty, hate, malice, and jealousy beat about the mortal soul, you may rest in the assurance that there is one inner bastion, the citadel of the spirit, which is absolutely unassailable; at least this is true of every human being who has dedicated the keeping of his soul to the indwelling spirit of the eternal God.

(1096.5) 100:2.8 Such spirit-born individuals are so remotivated in life that they can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively know that such catastrophes are but the redirecting cataclysms which wreck one's temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment.

The awareness of values in the entire context of living is essential. It requires us to arrange our thoughts within a particular framework of reference. And that framework must encompass all that is good, true, and beautiful. Then we need to recognize what we can improve, and how it can be done.

(1096.8) 100:3.3 In the contemplation of values you must distinguish between that which *is* value and that which *has* value.

(1097.4) 100:3.7 Man cannot cause growth, but he can supply favorable conditions. Growth is always unconscious, be it physical, intellectual, or spiritual. Love thus grows; it cannot be created, manufactured, or purchased; it must grow. Evolution is a cosmic technique of growth. Social growth cannot be secured by legislation, and moral growth is not had by improved administration. Man may

manufacture a machine, but its real value must be derived from human culture and personal appreciation. Man's sole contribution to growth is the mobilization of the total powers of his personality — living faith.

(1097.7) 100:4.3 But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE. Health, mental efficiency, and happiness arise from the unification of physical systems, mind systems, and spirit systems. Of health and sanity man understands much, but of happiness he has truly realized very little. The highest happiness is indissolubly linked with spiritual progress. Spiritual growth yields lasting joy, peace which passes all understanding.



Ethel Carrick Fox
Flower Market, Nice circa 1925

Motivation is a topical subject in corporate training. This idea about motivation is worth including in the training manuals. It is also about relationship building.

(1098.1) 100:4.4 You can best discover values in your associates by discovering their motivation. If someone irritates you, causes feelings of resentment, you should sympathetically seek to discern his viewpoint, his reasons for such objectionable conduct. If once you understand your neighbor, you will become tolerant, and this tolerance will grow into friendship and ripen into love.

(1098.3) 100:4.6 You cannot truly love your fellows by a mere act of the will. Love is only born of thoroughgoing understanding of your neighbor's motives and sentiments. It is not so important to love all men today as it is that each day you learn to love one more human being. If each day or each week you achieve an understanding of one more of your fellows, and if this is the limit of your ability, then you are certainly socializing and truly spiritualizing your personality. Love is infectious, and when human devotion is intelligent and wise, love is more catching than hate. But only genuine and unselfish love is truly contagious. If each mortal could only become a focus of dynamic affection, this benign virus of love would soon pervade the

sentimental emotion-stream of humanity to such an extent that all civilization would be encompassed by love, and that would be the realization of the brotherhood of man.

Transformed individuals enjoy life in a totally unique way.

(1100.6) 100:6.4 The self has surrendered to the intriguing drive of an all-encompassing motivation which imposes heightened self-discipline, lessens emotional conflict, and makes mortal life truly worth living.

(1100.7) 100:6.5 Genuine religion takes nothing away from human existence, but it does add new meanings to all of life; it generates new types of enthusiasm, zeal, and courage.

(1101.1) 100:6.6 One of the most amazing earmarks of religious living is that dynamic and sublime peace, that peace which passes all human understanding, that cosmic poise which betokens the absence of all doubt and turmoil. Such levels of spiritual stability are immune to disappointment.

Is it not even more important to have a personal philosophy for your life plan than to brainstorm for your business plan? Yet it is business planning which seems to get all the attention.

(1113.7) 101:7.1 An idea is only a theoretical plan for action, while a positive decision is a validated plan of action. A stereotype is a plan of action accepted without validation. The materials out of which to build a personal philosophy of religion are derived from both the inner and the environmental experience of the individual. The social status, economic conditions, educational opportunities, moral trends, institutional influences, political developments, racial tendencies, and the religious teachings of one's time and place all become factors in the formulation of a personal philosophy of religion. Even the inherent temperament and intellectual bent markedly determine the pattern of religious philosophy. Vocation, marriage, and kindred all influence the evolution of one's personal standards of life.

(1113.8) 101:7.2 A philosophy of religion evolves out of a basic growth of ideas plus experimental living as both are modified by the tendency to imitate associates. The soundness of philosophic conclusions depends on keen, honest, and discriminating thinking in connection with sensitivity to meanings and accuracy of evaluation. Moral cowards never achieve high planes of philosophic thinking; it requires courage to invade new levels of experience and to attempt the exploration of unknown realms of intellectual living.

Then we start to notice that targets are being met, things are happening. And it can be put to the test with a few key performance indicators.

(1114.1) 101:7.3 Presently new systems of values come into existence; new formulations of principles and standards are achieved; habits and ideals are reshaped; some idea of a personal God is attained, followed by enlarging concepts of relationship thereto.

(1114.3) 101:7.5 The acid test for any religious philosophy consists in whether or not it distinguishes between the realities of the material and the spiritual worlds while at the same moment recognizing their unification in intellectual striving and in social serving. A sound religious philosophy does not confound the things of God with the things of Caesar. Neither does it recognize the aesthetic cult of pure wonder as a substitute for religion.

(1114.5) 101:8.1 The acceptance of a teaching as true is not faith; that is mere belief. Neither is certainty nor conviction faith. A state of mind attains to faith levels only when it actually dominates the mode of living.

(1114.7) 101:8.3 Faith has falsified its trust when it presumes to deny realities and to confer upon its devotees assumed knowledge. Faith is a traitor when it fosters betrayal of intellectual integrity and belittles loyalty to supreme values and divine ideals. Faith never shuns the problem-solving duty of mortal living. Living faith does not foster bigotry, persecution, or intolerance.

For some, the corporate world and ready-made beliefs are an escape from other more demanding realities. Actually it works the other way around. Facing the rigors of the spiritual life make the material hurdles easier.

(1120.4) 102:2.7 Evolutionary man does not naturally relish hard work. To keep pace in his life experience with the impelling demands and the compelling urges of a growing religious experience means incessant activity in spiritual growth, intellectual expansion, factual enlargement, and social service. There is no real religion apart from a highly active personality. Therefore do the more indolent of men often seek to escape the rigors of truly religious activities by a species of ingenious self-deception through resorting to a retreat to the false shelter of stereotyped religious doctrines and dogmas.

(1121.1) 102:2.8 Again, there are other types of unstable and poorly disciplined souls who would use the sentimental ideas of religion as an avenue of escape from the irritating demands of living. When certain vacillating and timid mortals attempt to escape from the incessant pressure of evolutionary life, religion, as they conceive it, seems to present the nearest refuge, the best avenue of escape. But it is the mission of religion to prepare man for bravely, even heroically, facing the vicissitudes of life.

(1121.5) 102:3.3 Material feelings, human emotions, lead directly to material actions, selfish acts. Religious insights, spiritual motivations, lead directly to religious actions, unselfish acts of social service and altruistic benevolence.



Charles Conder
An Early Taste for Literature 1888

A strong faith in itself may not compensate for a lack of abilities such as the power of negotiation, salesmanship, and persuasive argument.

(1126.6) 102:7.6 The God-knowing individual is not one who is blind to the difficulties or unmindful of the obstacles which stand in the way of finding God in the maze of superstition, tradition, and materialistic tendencies of modern times. He has encountered all these deterrents and triumphed over them, surmounted them by living faith, and attained the highlands of spiritual experience in spite of them. But it is true that many who are inwardly sure about God fear to assert such feelings of certainty because of the multiplicity and cleverness of those who assemble objections and magnify difficulties about believing in God. It requires no great depth of intellect to pick flaws, ask questions, or raise objections. But it does require brilliance of mind to answer these questions and solve these difficulties; faith certainty is the greatest technique for dealing with all such superficial contentions.

(1126.4) 102:7.4 Man can, intellectually, deny God and yet be morally good, loyal, filial, honest, and even idealistic. ... In such a mortal experience only social fruits are forthcoming, not spiritual.

When we pursue higher goals we have to make sure the usual life pressures are at a minimum. There is a stack of evidence showing how harmful stress is, and how it can adversely affect our lives. Yet seekers will face life head on.

(1135.1) 103:5.11 But man is not saved or ennobled by pressure. Spirit growth springs from within the evolving soul. Pressure may deform the personality, but it never stimulates growth. Even educational pressure is only negatively helpful in that it may aid in the prevention of disastrous experiences. Spiritual growth is greatest where all external pressures are at a minimum. … Man develops best when the pressures of home, community, church, and state are least. But this must not be construed as meaning that there is no place in a progressive society for home, social institutions, church, and state.

We are familiar with the expression 'it's all in the mind'. Well it really is. But not in the simplistic or glib way. Mind is the mechanism that arranges life's changes and monitors the continual relating of the material to the spiritual.

(1136.1) 103:6.6 Always must man's inner spirit depend for its expression and self-realization upon the mechanism and technique of the mind. Likewise must man's outer experience of material reality be predicated on the mind consciousness of the experiencing personality. Therefore are the spiritual and the material, the inner and the outer, human experiences always correlated with the mind function and conditioned, as to their conscious realization, by the mind activity. Man experiences matter in his mind; he experiences spiritual reality in the soul but becomes conscious of this experience in his mind. The intellect is the harmonizer and the ever-present conditioner and qualifier of the sum total of mortal experience. Both energy-things and spirit values are colored by their interpretation through the mind media of consciousness.

(1141.4) 103:9.6 Reason, wisdom, and faith are man's highest human attainments. Reason introduces man to the world of facts, to things; wisdom introduces him to a world of truth, to relationships; faith initiates him into a world of divinity, spiritual experience.

(1141.5) 103:9.7 Faith most willingly carries reason along as far as reason can go and then goes on with wisdom to the full philosophic limit; and then it dares to launch out upon the limitless and never-ending universe journey in the sole company of TRUTH.

Mind can safely chart us through the crosscurrents. Getting our vocation right is paramount as it is especially subject to a fast changing world and it makes all the difference when it is happily interrelated to other life abilities, demands, shortcomings, and experiences.

(1146.4) 104:3.2 Mortal man is passing through a great age of expanding horizons and enlarging concepts on Urantia, and his cosmic philosophy must accelerate in evolution to keep pace with the expansion of the intellectual arena of human thought. As the cosmic

consciousness of mortal man expands, he perceives the interrelatedness of all that he finds in his material science, intellectual philosophy, and spiritual insight.

(1204.5) 110:2.1 When Thought Adjusters indwell human minds, they bring with them the model careers, the ideal lives, as determined and foreordained by themselves and the Personalized Adjusters of Divinington, which have been certified by the Personalized Adjuster of Urantia. Thus they begin work with a definite and predetermined plan for the intellectual and spiritual development of their human subjects, but it is not incumbent upon any human being to accept this plan. You are all subjects of predestination, but it is not foreordained that you must accept this divine predestination; you are at full liberty to reject any part or all of the Thought Adjusters' program. It is their mission to effect such mind changes and to make such spiritual adjustments as you may willingly and intelligently authorize, to the end that they may gain more influence over the personality directionization; but under no circumstances do these divine Monitors ever take advantage of you or in any way arbitrarily influence you in your choices and decisions.

(1216.6) 111:1.5 What you are today is not so important as what you are becoming day by day and in eternity.

(1217.1) 111:1.6 Mind is the cosmic instrument on which the human will can play the discords of destruction, or upon which this same human will can bring forth the exquisite melodies of God identification and consequent eternal survival. The Adjuster bestowed upon man is, in the last analysis, impervious to evil and incapable of sin, but mortal mind can actually be twisted, distorted, and rendered evil and ugly by the sinful machinations of a perverse and self-seeking human will. Likewise can this mind be made noble, beautiful, true, and good — actually great — in accordance with the spirit-illuminated will of a God-knowing human being.

Our work requires positive social interaction. And work can play a positive role in generating altruistic interests and values beyond our material existence.

(1220.3) 111:4.4 The inner and the outer worlds have a different set of values. Any civilization is in jeopardy when three quarters of its youth enter materialistic professions and devote themselves to the pursuit of the sensory activities of the outer world. Civilization is in danger when youth neglect to interest themselves in ethics, sociology, eugenics, philosophy, the fine arts, religion, and cosmology.

(1220.6) 111:4.7 Happiness and joy take origin in the inner life. You cannot experience real joy all by yourself. A solitary life is fatal to happiness. Even families and nations will enjoy life more if they share it with others.

The business of the world can destroy, or lead with creative ideas and ideals. It can create change, but how well can it deal with it?

(1220.7) 111:4.8 You cannot completely control the external world — environment. It is the creativity of the inner world that is most subject to your direction because there your personality is so largely liberated from the fetters of the laws of antecedent causation. There is associated with personality a limited sovereignty of will.

(1220.8) 111:4.9 Since this inner life of man is truly creative, there rests upon each person the responsibility of choosing as to whether this creativity shall be spontaneous and wholly haphazard or controlled, directed, and constructive. How can a creative imagination produce worthy children when the stage whereon it functions is already preoccupied by prejudice, hate, fears, resentments, revenge, and bigotries?

(1220.9) 111:4.10 Ideas may take origin in the stimuli of the outer world, but ideals are born only in the creative realms of the inner world. Today the nations of the world are directed by men who have a superabundance of ideas, but they are poverty-stricken in ideals. That is the explanation of poverty, divorce, war, and racial hatreds.



Howard Arkley
Studies for the painting A Splendid Superior Home 1989

Business leaders have a magnified power with a multitude of resources under their control. But as always, with that comes added responsibility. So the seeds they sow are significant. As is the harvest they leave for others to reap.

(1222.4) 111:6.5 When man wishes to modify physical reality, be it himself or his environment, he succeeds to the extent that he has discovered the ways and means of controlling matter and directing energy. Unaided mind is impotent to influence anything material save its own physical mechanism, with which it is inescapably linked. But through the intelligent use of the body mechanism, mind can create other mechanisms, even energy relationships and living relationships, by the utilization of which this mind can increasingly control and even dominate its physical level in the universe.

(1222.6) 111:6.7 The expansion of material knowledge permits a greater intellectual appreciation of the meanings of ideas and the values of ideals. A human being can find truth in his inner experience, but he needs a clear knowledge of facts to apply his personal discovery of truth to the ruthlessly practical demands of everyday life.

Here's a word or two of caution regarding personality traits sometimes associated with power and position.

(1223.1) 111:6.9 Of all the dangers which beset man's mortal nature and jeopardize his spiritual integrity, pride is the greatest. Courage is valorous, but egotism is vainglorious and suicidal. Reasonable self-confidence is not to be deplored. Man's ability to transcend himself is the one thing which distinguishes him from the animal kingdom.

(1223.2) 111:6.10 Pride is deceitful, intoxicating, and sin-breeding whether found in an individual, a group, a race, or a nation. It is literally true, "Pride goes before a fall."

Again we are encouraged to see the difference between the material and the spiritual components of self and life. Ask yourself these questions if you dare.

(1223.5) 111:7.3 Why do you not aid the Adjuster in the task of showing you the spiritual counterpart of all these strenuous material efforts? Why do you not allow the Adjuster to strengthen you with the spiritual truths of cosmic power while you wrestle with the temporal difficulties of creature existence? Why do you not encourage the heavenly helper to cheer you with the clear vision of the eternal outlook of universal life as you gaze in perplexity at the problems of the passing hour? Why do you refuse to be enlightened and inspired by the universe viewpoint while you toil amidst the handicaps of time and flounder in the maze of uncertainties which beset your mortal life journey? Why not allow the Adjuster to spiritualize your thinking, even though your feet must tread the material paths of earthly endeavor?

Business is familiar with looking at forecasts, the big picture, and blueprints for the future. These concept frames are only relative to our limited viewpoint.

(1260.2) 115:1.1 Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a *universe frame* in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of

these mind-created postulates.

(1260.3) 115:1.2 Conceptual frames of the universe are only relatively true; they are serviceable scaffolding which must eventually give way before the expansions of enlarging cosmic comprehension. The understandings of truth, beauty, and goodness, morality, ethics, duty, love, divinity, origin, existence, purpose, destiny, time, space, even Deity, are only relatively true. God is much, much more than a Father, but the Father is man's highest concept of God…

Do not believe your company position is your true identity? Your corporate life and associated self-image is only a part of who you really are. The top job, office size, prestigious symbols, or biggest salary, is hardly the pinnacle of greatness or what gets the highest achievement award in the greater scheme of things. The following is a career, a real purpose:

(1289.2) 117:6.9 Men all too often forget that God is the greatest experience in human existence. Other experiences are limited in their nature and content, but the experience of God has no limits save those of the creature's comprehension capacity, and this very experience is in itself capacity enlarging. When men search for God, they are searching for everything. When they find God, they have found everything. The search for God is the unstinted bestowal of love attended by amazing discoveries of new and greater love to be bestowed.

(1289.3) 117:6.10 All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows. Love is dynamic. It can never be captured; it is alive, free, thrilling, and always moving. Man can never take the love of the Father and imprison it within his heart. The Father's love can become real to mortal man only by passing through that man's personality as he in turn bestows this love upon his fellows.

(1291.3) 117:6.26 When you find the Father, you will find the great cause of your spiritual ascent in the universes; when you find the Supreme, you will discover the great result of your career of Paradise progression.

(1295.2) 118:1.2 The personality of the mortal creature may eternalize by self-identification with the indwelling spirit through the technique of choosing to do the will of the Father. Such a consecration of will is tantamount to the realization of eternity-reality of purpose.

The basis of excellent decision making can come from experience, a knowledge of past events. From that we strive to envisage and fashion the best future events. The further back we see correctly, the further forward we can envisage. And hopefully brilliantly evaluate the current situation.

(1295.4) 118:1.4 Experience, wisdom, and judgment are the concomitants of the lengthening of the time unit in mortal experience.

As the human mind reckons backward into the past, it is evaluating past experience for the purpose of bringing it to bear on a present situation. As mind reaches out into the future, it is attempting to evaluate the future significance of possible action. And having thus reckoned with both experience and wisdom, the human will exercises judgment-decision in the present, and the plan of action thus born of the past and the future becomes existent.

(1295.5) 118:1.5 In the maturity of the developing self, the past and future are brought together to illuminate the true meaning of the present. As the self matures, it reaches further and further back into the past for experience, while its wisdom forecasts seek to penetrate deeper and deeper into the unknown future. And as the conceiving self extends this reach ever further into both past and future, so does judgment become less and less dependent on the momentary present. In this way does decision-action begin to escape from the fetters of the moving present, while it begins to take on the aspects of past-future significance.



Tom Roberts
Allegro con brio, Bourke Street west, Melbourne. Circa 1885-1890

The beauty of maturity and the long term view give a heightened awareness of the present and its worth. There are inter-relationships in the past-present-future mix. Insight to such wholeness makes for better decisions.

(1295.6) 118:1.6 Patience is exercised by those mortals whose time units are short; true maturity transcends patience by a forbearance born of real understanding.

(1295.7) 118:1.7 To become mature is to live more intensely in the present, at the same time escaping from the limitations of the present. The plans of maturity, founded on past experience, are coming into being in the present in such manner as to enhance the values of the future.

(1295.8) 118:1.8 The time unit of immaturity concentrates meaning-value into the present moment in such a way as to divorce the present of its true relationship to

the not-present — the past-future. The time unit of maturity is proportioned so to reveal the co-ordinate relationship of past-present-future that the self begins to gain insight into the wholeness of events, begins to view the landscape of time from the panoramic perspective of broadened horizons, begins perhaps to suspect the nonbeginning, nonending eternal continuum, the fragments of which are called time.

Opportunities are coming along all the time. We decide based on past decisions, take time based actions, and apply the highest values we have. Spirit matters do however, function by a different set of conditions and laws.

(1300.2) 118:6.6 In the mortal life, paths of differential conduct are continually opening and closing, and during the times when choice is possible the human personality is constantly deciding between these many courses of action. Temporal volition is linked to time, and it must await the passing of time to find opportunity for expression. Spiritual volition has begun to taste liberation from the fetters of time, having achieved partial escape from time sequence, and that is because spiritual volition is self-identifying with the will of God.

(1300.3) 118:6.7 Volition, the act of choosing, must function within the universe frame which has actualized in response to higher and prior choosing.

Develop your business in accordance with the mores, all the time pushing the boundaries just ahead of them.

(1302.3) 118:8.6 The slowness of evolution, of human cultural progress, testifies to the effectiveness of that brake - material inertia - which so efficiently operates to retard dangerous velocities of progress. Thus does time itself cushion and distribute the otherwise lethal results of premature escape from the next-encompassing barriers to human action. For when culture advances overfast, when material achievement outruns the evolution of worship-wisdom, then does civilization contain within itself the seeds of retrogression; and unless buttressed by the swift augmentation of experiential wisdom, such human societies will recede from high but premature levels of attainment, and the “dark ages” of the interregnum of wisdom will bear witness to the inexorable restoration of the imbalance between self-liberty and self-control.

For all its massive creative power, the world of business and finance has to be governed by the highest motives. This framework of thinking, extending beyond its basic operational practices, will take us all on a majestic journey to a glorious realm we are all co-creating with each other, and God. Our

personal plan then is to know and accept God's plan. The universe plan will support all plans directed to the attainment of Light and Life.

(1302.7) 118:8.10 As man shakes off the shackles of fear, as he bridges continents and oceans with his machines, generations and centuries with his records, he must substitute for each transcended restraint a new and voluntarily assumed restraint in accordance with the moral dictates of expanding human wisdom. These self-imposed restraints are at once the most powerful and the most tenuous of all the factors of human civilization — concepts of justice and ideals of brotherhood. Man even qualifies himself for the restraining garments of mercy when he dares to love his fellow men, while he achieves the beginnings of spiritual brotherhood when he elects to mete out to them that treatment which he himself would be accorded, even that treatment which he conceives that God would accord them.

(1303.3) 118:9.2 Man does not have unfettered free will; there are limits to his range of choice, but within the radius of this choice his will is relatively sovereign.

(1305.2) 118:10.7 But what man calls providence is all too often the product of his own imagination, the fortuitous juxtaposition of the circumstances of chance. There is, however, a real and emerging providence in the finite realm of universe existence, a true and actualizing correlation of the energies of space, the motions of time, the thoughts of intellect, the ideals of character, the desires of spiritual natures, and the purposive volitional acts of evolving personalities.

(1306.7) 118:10.18 But man can even now foretaste this providence in its eternity meanings as he ponders the universe fact that all things, be they good or evil, work together for the advancement of God-knowing mortals in their quest for the Father of all.

(1306.8) 118:10.19 Providence becomes increasingly discernible as men reach upward from the material to the spiritual. The attainment of completed spiritual insight enables the ascending personality to detect harmony in what was theretofore chaos.

(1307.4) 118:10.23 When men pray for providential intervention in the circumstances of life, many times the answer to their prayer is their own changed attitudes toward life. But providence is not whimsical, neither is it fantastic nor magical. It is the slow and sure emergence of the mighty sovereign of the finite universes, whose majestic presence the evolving creatures occasionally detect in their universe progressions. Providence is the sure and certain march of the galaxies of space and the personalities of time toward the goals of eternity, first in the Supreme, then in the Ultimate, and perhaps in the Absolute. And in infinity we believe there is the same providence, and this is the will, the actions, the purpose of the Paradise Trinity thus motivating the cosmic panorama of universes upon universes.

Part IV - THE LIFE AND TEACHINGS OF JESUS

We start this section with a perfect story to illustrate the example set by Jesus. Can we personally apply this valuable, though unexpected, teaching to a life situation we are currently confronting? And as a worker, not as a boss.

(1430.2) 130:2.4 One of the young men who worked with Jesus one day on the steering paddle became much interested in the words which he dropped from hour to hour as they toiled in the shipyard. When Jesus intimated that the Father in heaven was interested in the welfare of his children on earth, this young Greek, Anaxand, said: “If the Gods are interested in me, then why do they not remove the cruel and unjust foreman of this workshop?” He was startled when Jesus replied, “Since you know the ways of kindness and value justice, perhaps the Gods have brought this erring man near that you may lead him into this better way. Maybe you are the salt which is to make this brother more agreeable to all other men; that is, if you have not lost your savor. As it is, this man is your master in that his evil ways unfavorably influence you. Why not assert your mastery of evil by virtue of the power of goodness and thus become the master of all relations between the two of you? I predict that the good in you could overcome the evil in him if you gave it a fair and living chance. There is no adventure in the course of mortal existence more enthralling than to enjoy the exhilaration of becoming the material life partner with spiritual energy and divine truth in one of their triumphant struggles with error and evil. It is a marvelous and transforming experience to become the living channel of spiritual light to the mortal who sits in spiritual darkness. If you are more blessed with truth than is this man, his need should challenge you. Surely you are not the coward who could stand by on the seashore and watch a fellow man who could not swim perish! How much more of value is this man’s soul floundering in darkness compared to his body drowning in water!”

Consider this noble way to approach, engage, and relate to people. Is this the ultimate interpersonal technique?

(1431.1) 130:2.6 “Ganid, no man is a stranger to one who knows God. In the experience of finding the Father in heaven you discover that all men are your brothers, and does it seem strange that one should enjoy the exhilaration of meeting a newly discovered brother? To become acquainted with one’s brothers and sisters, to know their problems and to learn to love them, is the supreme experience of living.”

Make sure you create an energetic organization. Because there is no survival value in the alternative.

(1436.1) 130:4.15 All static, dead, concepts are potentially evil. The finite shadow of relative and living truth is continually moving. Static concepts invariably retard science, politics, society, and religion. Static concepts may represent a certain knowledge, but they are deficient in wisdom and devoid of truth. But do not permit the concept of relativity so to mislead you that you fail to recognize the co-ordination of the universe under the guidance of the cosmic mind, and its stabilized control by the energy and spirit of the Supreme.



J M W Turner
Bell Rock Lighthouse 1819

Here is a remedy for stress. We can all apply this simple 'sufficient for today' remedy. And be friendly. Smile.

(1436.4) 130:5.3 One day when Ganid asked Jesus why he had not devoted himself to the work of a public teacher, he said: "My son, everything must await the coming of its time. You are born into the world, but no amount of anxiety and no manifestation of impatience will help you to grow up. You must, in all such matters, wait upon time. Time alone will ripen the green fruit upon the tree. Season follows season and sundown follows sunrise only with the passing of time. I am now on the way to Rome with you and your father, and that is sufficient for today. My tomorrow is wholly in the hands of my Father in heaven."

(1438.5) 130:7.2 When Ganid inquired what one could do to make friends, having noticed that the majority of persons whom they chanced to meet were attracted to Jesus, his teacher said: "Become interested in your fellows; learn how to love them and watch for the opportunity to do something for them which you are sure they want done," and then he quoted the olden Jewish proverb — "A man who would have friends must show himself friendly."

Business for business sake, with no higher qualities, will eventually become a menace to society. Unevolved human behaviors that become fixed and mechanical are always put under pressure, and slow to reform themselves. Jesus gave his never to-be-forgotten statement that 'money cannot love'.

(1457.2) 132:1.3 Unless the moral insight and the spiritual attainment

of mankind are proportionately augmented, the unlimited advancement of a purely materialistic culture may eventually become a menace to civilization. A purely materialistic science harbors within itself the potential seed of the destruction of all scientific striving, for this very attitude presages the ultimate collapse of a civilization which has abandoned its sense of moral values and has repudiated its spiritual goal of attainment.

(1457.3) 132:1.4 In every age scientists and religionists must recognize that they are on trial before the bar of human need. They must eschew all warfare between themselves while they strive valiantly to justify their continued survival by enhanced devotion to the service of human progress. If the so-called science or religion of any age is false, then must it either purify its activities or pass away before the emergence of a material science or spiritual religion of a truer and more worthy order.

(1458.1) 132:2.4 The spiritually blind individual who logically follows scientific dictation, social usage, and religious dogma stands in grave danger of sacrificing his moral freedom and losing his spiritual liberty. Such a soul is destined to become an intellectual parrot, a social automaton, and a slave to religious authority.

(1459.3) 132:3.3 Man tends to crystallize science, formulate philosophy, and dogmatize truth because he is mentally lazy in adjusting to the progressive struggles of living, while he is also terribly afraid of the unknown. Natural man is slow to initiate changes in his habits of thinking and in his techniques of living.

We need to be aware of this type of business performer.

(1461.5) 132:4.7 To the speaker at the forum he said: “Your eloquence is pleasing, your logic is admirable, your voice is pleasant, but your teaching is hardly true.

This counsel to a rich man gives each of us responsibility for a worthwhile life.

(1462.2) 132:5.1 A certain rich man, a Roman citizen and a Stoic, became greatly interested in Jesus’ teaching, having been introduced by Angamon. After many intimate conferences this wealthy citizen asked Jesus what he would do with wealth if he had it, and Jesus answered him: “I would bestow material wealth for the enhancement of material life, even as I would minister knowledge, wisdom, and spiritual service for the enrichment of the intellectual life, the ennoblement of the social life, and the advancement of the spiritual life. I would administer material wealth as a wise and effective trustee of the resources of one generation for the benefit and ennoblement of the next and succeeding generations.”

This additional advice was given specifically to one person and is otherwise considered to be general advice. As a standard rule, no one should dictate to others about how they apply or disperse their wealth.

(1462.3) 132:5.2 And as a help in the study of the sources of your great fortune, I would suggest that you bear in mind the following ten different methods of amassing material wealth:

"1. Inherited wealth — riches derived from parents and other ancestors.

"2. Discovered wealth — riches derived from the uncultivated resources of mother earth.

"3. Trade wealth — riches obtained as a fair profit in the exchange and barter of material goods.

"4. Unfair wealth — riches derived from the unfair exploitation or the enslavement of one's fellows.

"5. Interest wealth — income derived from the fair and just earning possibilities of invested capital.

"6. Genius wealth — riches accruing from the rewards of the creative and inventive endowments of the human mind.

"7. Accidental wealth — riches derived from the generosity of one's fellows or taking origin in the circumstances of life.

"8. Stolen wealth — riches secured by unfairness, dishonesty, theft, or fraud.

"9. Trust funds — wealth lodged in your hands by your fellows for some specific use, now or in the future.

"10. Earned wealth — riches derived directly from your own personal labor, the fair and just reward of your own daily efforts of mind and body.



Ivana Kobilka
Likarice (Women Ironers) 1891

In addition to these ten divisions, this further personal advice was given. Obviously its inclusion in the revelation suggests it has meaning for a much wider audience. It is quite lengthy but well worthwhile as the accumulation of money is an integral component of the business of living.

(1463.9) 132:5.15 “1. As steward of inherited wealth you should consider its sources. You are under moral obligation to represent the past generation in the honest transmittal of legitimate wealth to succeeding generations after subtracting a fair toll for the benefit of the present generation. But you are not obligated to perpetuate any dishonesty or injustice involved in the unfair accumulation of wealth by your ancestors. Any portion of your inherited wealth which turns out to have been derived through fraud or unfairness, you may disburse in accordance with your convictions of justice, generosity, and restitution. The remainder of your legitimate inherited wealth you may use in equity and transmit in security as the trustee of one generation for another. Wise discrimination and sound judgment should dictate your decisions regarding the bequest of riches to your successors.

(1463.10) 132:5.16 “2. Everyone who enjoys wealth as a result of discovery should remember that one individual can live on earth but a short season and should, therefore, make adequate provision for the sharing of these discoveries in helpful ways by the largest possible number of his fellow men. While the discoverer should not be denied all reward for efforts of discovery, neither should he selfishly presume to lay claim to all of the advantages and blessings to be derived from the uncovering of nature’s hoarded resources.

(1464.1) 132:5.17 “3. As long as men choose to conduct the world’s business by trade and barter, they are entitled to a fair and legitimate profit. Every tradesman deserves wages for his services; the merchant is entitled to his hire. The fairness of trade and the honest treatment accorded one’s fellows in the organized business of the world create many different sorts of profit wealth, and all these sources of wealth must be judged by the highest principles of justice, honesty, and fairness. The honest trader should not hesitate to take the same profit which he would gladly accord his fellow trader in a similar transaction. While this sort of wealth is not identical with individually earned income when business dealings are conducted on a large scale, at the same time, such honestly accumulated wealth endows its possessor with a considerable equity as regards a voice in its subsequent distribution.

(1464.2) 132:5.18 “4. No mortal who knows God and seeks to do the divine will can stoop to engage in the oppressions of wealth. No noble man will strive to accumulate riches and amass wealth-power by the enslavement or unfair exploitation of his brothers in the flesh. Riches are a moral curse and a spiritual stigma when they are derived from the sweat of oppressed mortal man. All such wealth should be restored to those who have thus been robbed or to their children and their children’s children. An enduring civilization cannot be built upon the practice of defrauding the laborer of his hire.

(1464.3) 132:5.19 “5. Honest wealth is entitled to interest. As long as men borrow and lend, that which is fair interest may be collected provided the capital lent was legitimate wealth. First cleanse your capital before you lay claim to the interest. Do not become so

small and grasping that you would stoop to the practice of usury. Never permit yourself to be so selfish as to employ money-power to gain unfair advantage over your struggling fellows. Yield not to the temptation to take usury from your brother in financial distress.

(1464.4) 132:5.20 "6. If you chance to secure wealth by flights of genius, if your riches are derived from the rewards of inventive endowment, do not lay claim to an unfair portion of such rewards. The genius owes something to both his ancestors and his progeny; likewise is he under obligation to the race, nation, and circumstances of his inventive discoveries; he should also remember that it was as man among men that he labored and wrought out his inventions. It would be equally unjust to deprive the genius of all his increment of wealth. And it will ever be impossible for men to establish rules and regulations applicable equally to all these problems of the equitable distribution of wealth. You must first recognize man as your brother, and if you honestly desire to do by him as you would have him do by you, the commonplace dictates of justice, honesty, and fairness will guide you in the just and impartial settlement of every recurring problem of economic rewards and social justice.

(1464.5) 132:5.21 "7. Except for the just and legitimate fees earned in administration, no man should lay personal claim to that wealth which time and chance may cause to fall into his hands. Accidental riches should be regarded somewhat in the light of a trust to be expended for the benefit of one's social or economic group. The possessors of such wealth should be accorded the major voice in the determination of the wise and effective distribution of such unearned resources. Civilized man will not always look upon all that he controls as his personal and private possession.

(1465.1) 132:5.22 "8. If any portion of your fortune has been knowingly derived from fraud; if aught of your wealth has been accumulated by dishonest practices or unfair methods; if your riches are the product of unjust dealings with your fellows, make haste to restore all these ill-gotten gains to the rightful owners. Make full amends and thus cleanse your fortune of all dishonest riches.

(1465.2) 132:5.23 "9. The trusteeship of the wealth of one person for the benefit of others is a solemn and sacred responsibility. Do not hazard or jeopardize such a trust. Take for yourself of any trust only that which all honest men would allow.

(1465.3) 132:5.24 "10. That part of your fortune which represents the earnings of your own mental and physical efforts — if your work has been done in fairness and equity — is truly your own. No man can gainsay your right to hold and use such wealth as you may see fit provided your exercise of this right does not work harm upon your fellows."

When contemplating your current life situation, consider this. Are you actually doing what you really want to be doing, even unconsciously? And what are

the best partnerships we can enter into? But the really big question is: In the partnership between God and self, what is the true basis of the partnership?

(1467.5) 132:7.9 That which the lad wanted most to do he was unconsciously actually doing. And it was, and is, ever thus. That which the enlightened and reflective human imagination of spiritual teaching and leading wholeheartedly and unselfishly wants to do and be, becomes measurably creative in accordance with the degree of mortal dedication to the divine doing of the Father's will. When man goes in partnership with God, great things may, and do, happen.

(1468.3) 133:0.3 "Although you cannot escape the recognition of differential human abilities and endowments in matters intellectual, social, and moral, you should make no such distinctions in the spiritual brotherhood of men when assembled for worship in the presence of God."

(1469.3) 133:1.4 "I am absolutely assured that the entire universe is friendly to me — this all-powerful truth I insist on believing with a wholehearted trust in spite of all appearances to the contrary."



Nicolas Colombel
Christ Expelling the Money-Changers from the Temple 1682

Here are some enlightening and enjoyable homilies. They all have some degree of relevance in a business sense.

(1474.3) 133:4.3 To the Roman centurion he said: "Render unto Caesar the things which are Caesar's and unto God the things which are God's. The sincere service of God and the loyal service of Caesar do not conflict unless Caesar should presume to arrogate to himself that homage which alone can be claimed by Deity. Loyalty to God, if you should come to know him, would render you all the more loyal and faithful in your devotion to a worthy emperor."

(1474.6) 133:4.6 To the Greek contractor and builder he said: “My friend, as you build the material structures of men, grow a spiritual character in the similitude of the divine spirit within your soul. Do not let your achievement as a temporal builder outrun your attainment as a spiritual son of the kingdom of heaven. While you build the mansions of time for another, neglect not to secure your title to the mansions of eternity for yourself. Ever remember, there is a city whose foundations are righteousness and truth, and whose builder and maker is God.”

(1475.1) 133:4.8 To the mistress of the Greek inn he said: “Minister your hospitality as one who entertains the children of the Most High. Elevate the drudgery of your daily toil to the high levels of a fine art through the increasing realization that you minister to God in the persons whom he indwells by his spirit which has descended to live within the hearts of men, thereby seeking to transform their minds and lead their souls to the knowledge of the Paradise Father of all these bestowed gifts of the divine spirit.”

(1475.4) 133:4.11 To the runaway lad Jesus said: “Remember, there are two things you cannot run away from — God and yourself. Wherever you may go, you take with you yourself and the spirit of the heavenly Father which lives within your heart. My son, stop trying to deceive yourself; settle down to the courageous practice of facing the facts of life; lay firm hold on the assurances of sonship with God and the certainty of eternal life, as I have instructed you. From this day on purpose to be a real man, a man determined to face life bravely and intelligently.”

Now for some logic and sums made simple. They do not always represent material facts. This can be taken as an indicator of other forces at work.

(1476.7) 133:5.5 Logic is valid in the material world, and mathematics is reliable when limited in its application to physical things; but neither is to be regarded as wholly dependable or infallible when applied to life problems. Life embraces phenomena which are not wholly material. Arithmetic says that, if one man could shear a sheep in ten minutes, ten men could shear it in one minute. That is sound mathematics, but it is not true, for the ten men could not so do it; they would get in one another’s way so badly that the work would be greatly delayed.

(1477.1) 133:5.6 Mathematics asserts that, if one person stands for a certain unit of intellectual and moral value, ten persons would

stand for ten times this value. But in dealing with human personality it would be nearer the truth to say that such a personality association is a sum equal to the square of the number of personalities concerned in the equation rather than the simple arithmetical sum. A social group of human beings in co-ordinated working harmony stands for a force far greater than the simple sum of its parts.

(1477.2) 133:5.7 Quantity may be identified as a *fact,* thus becoming a scientific uniformity. Quality, being a matter of mind interpretation, represents an estimate of *values,* and must, therefore, remain an experience of the individual. When both science and religion become less dogmatic and more tolerant of criticism, philosophy will then begin to achieve *unity* in the intelligent comprehension of the universe.

(1477.3) 133:5.8 There is unity in the cosmic universe if you could only discern its workings in actuality. The real universe is friendly to every child of the eternal God. The real problem is: How can the finite mind of man achieve a logical, true, and corresponding unity of thought? This universe-knowing state of mind can be had only by conceiving that the quantitative fact and the qualitative value have a common causation in the Paradise Father.

Promotion was a contentious issue even thousands of years ago. We need to be realistic about outcomes and find ways to rationally accept them. We are also to identify and evaluate those who may misuse a position of authority.

(1478.1) 133:6.2 At noon they talked with a young Phoenician who was homesick and much discouraged; but most of all he was envious of a certain young man who had received promotion over his head. Jesus spoke comforting words to him and quoted the olden Hebrew proverb: “A man’s gift makes room for him and brings him before great men.”

(1481.3) 133:9.1 “The teacher surely is not without honor in the eyes of a diligent pupil.”

(1481.5) 133:9.3 “Wisdom is the principal thing; therefore get wisdom. With all your quest for knowledge, get understanding. Exalt wisdom and she will promote you. She will bring you to honor if you will but embrace her.”

(1487.6) 134:4.9 Freewill beings who regard themselves as equals, unless they mutually acknowledge themselves as subject to some supersovereignty, some authority over and above themselves, sooner or later are tempted to try out their ability to gain power and authority over other persons and groups. The concept of equality never brings peace except in the mutual recognition of some overcontrolling influence of supersovereignty.

Let's hope this is also true for the workplace. It needs to be a two way street between all levels and all departments. Recognition need not be expected for just 'doing our job'.

(1538.2) 138:0.2 If a prophet is not without honor save in his own country, he is not without understanding appreciation save in his own family.



Walter Withers
The Drover 1912

Not sure this would be too appreciated at an important meeting or in the business atmosphere of a boardroom.

(1545.10) 138:8.9 The disciples early learned that the Master had a profound respect and sympathetic regard for *every* human being he met, and they were tremendously impressed by this uniform and unvarying consideration which he so consistently gave to all sorts of men, women, and children. He would pause in the midst of a profound discourse that he might go out in the road to speak good cheer to a passing woman laden with her burden of body and soul. He would interrupt a serious conference with his apostles to fraternize with an intruding child. Nothing ever seemed so important to Jesus as the *individual human* who chanced to be in his immediate presence. He was master and teacher, but he was more — he was also a friend and neighbor, an understanding comrade.

This was a tried, tested, and proven early corporate structure. It refers to the organization of the twelve apostles. Note the time out for relaxation.

(1547.1) 138:10.1 The apostles early organized themselves in the following manner:

1. Andrew, the first chosen apostle, was designated chairman and director general of the twelve.

2. Peter, James, and John were appointed personal companions of Jesus. They were to attend him day and night, to minister to his physical and sundry needs, and to accompany him on those night

vigils of prayer and mysterious communion with the Father in heaven.

3. Philip was made steward of the group. It was his duty to provide food and to see that visitors, and even the multitude of listeners at times, had something to eat.

4. Nathaniel watched over the needs of the families of the twelve. He received regular reports as to the requirements of each apostle's family and, making requisition on Judas, the treasurer, would send funds each week to those in need.

5. Matthew was the fiscal agent of the apostolic corps. It was his duty to see that the budget was balanced, the treasury replenished. If the funds for mutual support were not forthcoming, if donations sufficient to maintain the party were not received, Matthew was empowered to order the twelve back to their nets for a season. But this was never necessary after they began their public work; he always had sufficient funds in the treasurer's hands to finance their activities.

6. Thomas was manager of the itinerary. It devolved upon him to arrange lodgings and in a general way select places for teaching and preaching, thereby insuring a smooth and expeditious travel schedule.

7. James and Judas the twin sons of Alpheus were assigned to the management of the multitudes. It was their task to deputize a sufficient number of assistant ushers to enable them to maintain order among the crowds during the preaching.

8. Simon Zelotes was given charge of recreation and play. He managed the Wednesday programs and also sought to provide for a few hours of relaxation and diversion each day.

9. Judas Iscariot was appointed treasurer. He carried the bag. He paid all expenses and kept the books. He made budget estimates for Matthew from week to week and also made weekly reports to Andrew. Judas paid out funds on Andrew's authorization.

Now for a bit of trivia in reference to a Roman soldier's allowance just to lighten things up for a moment. As we are told, it is good to alternate study with relaxation.

(1572.2) 140:4.2 *"You are the salt of the earth, salt with a saving savor. But if this salt has lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and trodden under foot of men."*

(1572.3) 140:4.3 In Jesus' time salt was precious. It was even used for money. The modern word "salary" is derived from salt. Salt not only flavors food, but it is also a preservative. It makes other things more tasty, and thus it serves by being spent.

Right conduct results in a degree of happiness through centeredness. The converse then is also true. And again there are comments about the value of having a good character.

(1572.6) 140:4.6 Strong characters are not derived from *not* doing wrong but rather from actually doing right. Unselfishness is the badge of human greatness. The highest levels of self-realization are attained by worship and service. The happy and effective person is motivated, not by fear of wrongdoing, but by love of right doing.

(1572.8) 140:4.8 An effective philosophy of living is formed by a combination of cosmic insight and the total of one's emotional reactions to the social and economic environment. Remember: While inherited urges cannot be fundamentally modified, emotional responses to such urges can be changed; therefore the moral nature can be modified, character can be improved. In the strong character emotional responses are integrated and co-ordinated, and thus is produced a unified personality. Deficient unification weakens the moral nature and engenders unhappiness.

(1572.9) 140:4.9 Without a worthy goal, life becomes aimless and unprofitable, and much unhappiness results.

Beauty is fashioned by the Supreme Creator. We can appreciate it in all its forms. In nature it is free. When made by mortals it does seem to extract a significant price. Generally speaking, we can view beauty as an expression of God through man.

(1600.2) 142:4.1 This home was exquisitely adorned with priceless treasures which he had gathered up here and there on his world travels. When he first thought of inviting Jesus to his home, he feared that the Master might take offense at the sight of these so-called images. But Flavius was agreeably surprised when Jesus entered the home that, instead of rebuking him for having these supposedly idolatrous objects scattered about the house, he manifested great interest in the entire collection and asked many appreciative questions about each object as Flavius escorted him from room to room, showing him all of his favorite statues.

(1600.3) 142:4.2 The Master saw that his host was bewildered at his friendly attitude toward art; therefore, when they had finished the survey of the entire collection, Jesus said: "Because you appreciate the beauty of things created by my Father and fashioned by the artistic hands of man, why should you expect to be rebuked? Because Moses onetime sought to combat idolatry and the worship of false gods, why should all men frown upon the reproduction of grace and beauty?

(1600.4) 142:4.3 "In an age when my Father was not well understood, Moses was justified in his attempts to withstand idolatry, but in the coming age the Father will have been revealed in the life of the Son; and this new revelation of God will make it forever unnecessary to confuse the Creator Father with idols of stone or images of gold and silver. Henceforth, intelligent men

may enjoy the treasures of art without confusing such material appreciation of beauty with the worship and service of the Father in Paradise, the God of all things and all beings."



Canaletto
The Entrance to the Grand Canal, Venice circa 1730

This admonition is a recurring theme. We are asked to see the equivalent spiritual content and context in everyday matters. Not only is this a simple and practical approach to elevated thinking, but it also takes us into the realm of the superconscious.

(1605.2) 142:7.17 Will you not allow me to use the earth family as an illustration of divine relationships without so literally applying my teaching to material affairs? In your minds cannot you separate the spiritual realities of the kingdom from the material, social, economic, and political problems of the age? When I speak the language of the spirit, why do you insist on translating my meaning into the language of the flesh just because I presume to employ commonplace and literal relationships for purposes of illustration? My children, I implore that you cease to apply the teaching of the kingdom of the spirit to the sordid affairs of slavery, poverty, houses, and lands, and to the material problems of human equity and justice.

Problem solving skills are high of the list of ideal requisites for corporate success. Here we are presented with yet another way - rest and relaxation.

(1611.1) 143:3.3 This was a marvelous occasion in the experience of each of them; they never forgot the day going up the mountain. Throughout the entire trip hardly a word was said about their troubles. Upon reaching the top of the mountain, Jesus seated them about him while he said: "My brethren, you must all learn the value of rest and the efficacy of relaxation. You must realize that the best method of solving some entangled problems is to forsake them for a time. Then when you go back fresh from your rest or worship, you are able to attack your troubles with a clearer head and a steadier hand, not to mention a more resolute heart. Again, many times your problem is found to have shrunk in size and proportions while you have been resting your mind and body."

(1611.4) 143:3.6 The third day

when they started down the mountain and back to their camp, a great change had come over them. They had made the important discovery that many human perplexities are in reality nonexistent, that many pressing troubles are the creations of exaggerated fear and the offspring of augmented apprehension. They had learned that all such perplexities are best handled by being forsaken; by going off they had left such problems to solve themselves.

There are some things that money cannot buy.

(1670.1) 149:1.9 Many others sought healing for wholly selfish purposes. A rich widow of Tyre, with her retinue, came seeking to be healed of her infirmities, which were many; and as she followed Jesus about through Galilee, she continued to offer more and more money, as if the power of God were something to be purchased by the highest bidder. But never would she become interested in the gospel of the kingdom; it was only the cure of her physical ailments that she sought.

Anger is like a stone hurled into a hornet's nest. (48:7.20)

(1673.2) 149:4.2 "Anger is a material manifestation which represents, in a general way, the measure of the failure of the spiritual nature to gain control of the combined intellectual and physical natures. Anger indicates your lack of tolerant brotherly love plus your lack of self-respect and self-control. Anger depletes the health, debases the mind, and handicaps the spirit teacher of man's soul.

More about the importance of wise career choices and the development of a wide range of interests and activities.

(1673.3) 149:4.3 On this same occasion the Master talked to the group about the desirability of possessing well-balanced characters. He recognized that it was necessary for most men to devote themselves to the mastery of some vocation, but he deplored all tendency toward overspecialization, toward becoming narrow-minded and circumscribed in life's activities. He called attention to the fact that any virtue, if carried to extremes, may become a vice. Jesus always preached temperance and taught consistency — proportionate adjustment of life problems. He pointed out that overmuch sympathy and pity may degenerate into serious emotional instability; that enthusiasm may drive on into fanaticism. He discussed one of their former associates whose imagination had led him off into visionary and impractical undertakings. At the same time he warned them against the dangers

of the dullness of overconservative mediocrity.

(1674.2) 149:4.6 While it is true that many men and women must assiduously apply themselves to some definite pursuit as a livelihood vocation, it is nevertheless wholly desirable that human beings should cultivate a wide range of cultural familiarity with life as it is lived on earth. Truly educated persons are not satisfied with remaining in ignorance of the lives and doings of their fellows.

(1674.5) 149:5.3 "Much of man's sorrow is born of the disappointment of his ambitions and the wounding of his pride. Although men owe a duty to themselves to make the best of their lives on earth, having thus sincerely exerted themselves, they should cheerfully accept their lot and exercise ingenuity in making the most of that which has fallen to their hands. All too many of man's troubles take origin in the fear soil of his own natural heart.

In accepting our lot as mentioned above, we can be comforted by the fact that we can achieve greatness in the eyes of God in any earthly occupation.

(1732.4) 155:6.11 Never forget there is only one adventure which is more satisfying and thrilling than the attempt to discover the will of the living God, and that is the supreme experience of honestly trying to do that divine will. And fail not to remember that the will of God can be done in any earthly occupation. Some callings are not holy and others secular. All things are sacred in the lives of those who are spirit led; that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness — justice. The spirit which my Father and I shall send into the world is not only the Spirit of Truth but also the spirit of idealistic beauty.

We know the corporate world is awash with business plans and risk analyses. Perhaps there are also many personal life plans there. I wonder how many include the search for God and being prepared to risk all in the process.

(1733.2) 155:6.14 But do not make the mistake of trying to prove to other men that you have found God; you cannot consciously produce such valid proof, albeit there are two positive and powerful demonstrations of the fact that you are God-knowing, and they are:

(1733.3) 155:6.15 1. The fruits of the spirit of God showing forth in your daily routine life.

(1733.4) 155:6.16 2. The fact that your entire life plan furnishes positive proof that you have unreservedly risked everything you are and have on the adventure of survival after death in the pursuit of the hope of finding the God of eternity, whose presence you have foretasted in time.



John Everett Millais
Christ in the House of His Parents 1849-50

Then there are the plans that look reasonable but are superficial, as they are not built upon a proper moral and intellectual foundation.

(1738.1) 156:5.2 “But do not make the mistake of the foolish carpenter who wastes valuable time squaring, measuring, and smoothing his worm-eaten and inwardly rotting timber and then, when he has thus bestowed all of his labor upon the unsound beam, must reject it as unfit to enter into the foundations of the building which he would construct to withstand the assaults of time and storm. Let every man make sure that the intellectual and moral foundations of character are such as will adequately support the superstructure of the enlarging and ennobling spiritual nature, which is thus to transform the mortal mind and then, in association with that re-created mind, is to achieve the evolvement of the soul of immortal destiny.

Here again reference is made to the two paths. Material success or failure is not necessarily an indicator of spiritual destiny.

(1739.2) 156:5.7 Forceful ambition, intelligent judgment, and seasoned wisdom are the essentials of material success. Leadership is dependent on natural ability, discretion, will power, and determination. Spiritual destiny is dependent on faith, love, and devotion to truth — hunger and thirst for righteousness — the wholehearted desire to find God and to be like him.

(1739.3) 156:5.8 Do not become discouraged by the discovery that you are human. Human nature may tend toward evil, but it is not inherently sinful. Be not downcast by your failure wholly to forget some of your regrettable experiences. The mistakes which you fail to forget in time will be forgotten in eternity. Lighten your burdens of soul by speedily acquiring a long-distance view of your destiny, a universe expansion of your career.

(1739.4) 156:5.9 Make not the mistake of estimating the soul’s worth by the imperfections of the mind or by the appetites of the body. Judge not the soul nor evaluate its destiny by the standard

of a single unfortunate human episode. Your spiritual destiny is conditioned only by your spiritual longings and purposes.

Religion, defined as a spiritual experience, offers power and energy that can be directed to resolving social and economic problems. Having realized this profound truth, we then have to remember to continually apply it.

(1739.5) 156:5.10 Religion is the exclusively spiritual experience of the evolving immortal soul of the God-knowing man, but moral power and spiritual energy are mighty forces which may be utilized in dealing with difficult social situations and in solving intricate economic problems. These moral and spiritual endowments make all levels of human living richer and more meaningful.

(1739.7) 156:5.12 Believers must increasingly learn how to step aside from the rush of life — escape the harassments of material existence — while they refresh the soul, inspire the mind, and renew the spirit by worshipful communion.

(1739.8) 156:5.13 God-knowing individuals are not discouraged by misfortune or downcast by disappointment. Believers are immune to the depression consequent upon purely material upheavals; spirit livers are not perturbed by the episodes of the material world. Candidates for eternal life are practitioners of an invigorating and constructive technique for meeting all of the vicissitudes and harassments of mortal living. Every day a true believer lives, he finds it *easier* to do the right thing.

Climbing up the shaky business ladder is easier than the rigorous upward climb of the solid steps to spiritual enrichment.

(1740.1) 156:5.14 Spiritual living mightily increases true self-respect. But self-respect is not self-admiration. Self-respect is always co-ordinate with the love and service of one's fellows. It is not possible to respect yourself more than you love your neighbor; the one is the measure of the capacity for the other.

(1740.3) 156:5.16 Are your ideals sufficiently high to insure your eternal salvation while your ideas are so practical as to render you a useful citizen to function on earth in association with your mortal fellows? In the spirit, your citizenship is in heaven; in the flesh, you are still citizens of the earth kingdoms. Render to the Caesars the things which are material and to God those which are spiritual.

(1740.4) 156:5.17 The measure of the spiritual capacity of the evolving soul is your faith in truth and your love for man, but the measure of your human strength of character is your ability to resist the holding of grudges and your capacity to

withstand brooding in the face of deep sorrow. Defeat is the true mirror in which you may honestly view your real self.

(1740.5) 156:5.18 As you grow older in years and more experienced in the affairs of the kingdom, are you becoming more tactful in dealing with troublesome mortals and more tolerant in living with stubborn associates? Tact is the fulcrum of social leverage, and tolerance is the earmark of a great soul. If you possess these rare and charming gifts, as the days pass you will become more alert and expert in your worthy efforts to avoid all unnecessary social misunderstandings. Such wise souls are able to avoid much of the trouble which is certain to be the portion of all who suffer from lack of emotional adjustment, those who refuse to grow up, and those who refuse to grow old gracefully.

(1740.8) 156:5.21 The true believer does not grow weary in well-doing just because he is thwarted. Difficulty whets the ardor of the truth lover, while obstacles only challenge the exertions of the undaunted kingdom builder.

This little quote sums it all up.

(1758.4) 158:6.3 “Spiritual greatness consists in an understanding love that is Godlike and not in an enjoyment of the exercise of material power for the exaltation of self.

Be wary of those individuals who would seek to over-ride the judgment of the group. Mind you, groupthink can be dangerous too. And what about the influence of the ‘yes men’?

(1764.1) 159:1.6 Thus did Jesus teach the dangers and illustrate the unfairness of sitting in personal judgment upon one’s fellows. Discipline must be maintained, justice must be administered, but in all these matters the wisdom of the brotherhood should prevail. Jesus invested legislative and judicial authority in the *group,* not in the *individual.* Even this investment of authority in the group must not be exercised as personal authority. There is always danger that the verdict of an individual may be warped by prejudice or distorted by passion. Group judgment is more likely to remove the dangers and eliminate the unfairness of personal bias. Jesus sought always to minimize the elements of unfairness, retaliation, and vengeance.



David Davies
Under the Burden and Heat of the Day 1890

This could well belong in a company's policy statement, or in its commitment to fairness, social justice, and duty of care, to employees and the community.

(1765.5) 159:3.3 Make not the mistake of only condemning the wrongs in the lives of your pupils; remember also to accord generous recognition for the most praiseworthy things in their lives.

(1765.6) 159:3.4 Take care that you do not wound the self-respect of timid and fearful souls. Do not indulge in sarcasm at the expense of my simple-minded brethren. Be not cynical with my fear-ridden children. Idleness is destructive of self-respect; therefore, admonish your brethren ever to keep busy at their chosen tasks, and put forth every effort to secure work for those who find themselves without employment.

(1766.7) 159:3.11 You cannot develop strong characters out of the indulgence of self-pity; honestly endeavor to avoid the deceptive influence of mere fellowship in misery. Extend sympathy to the brave and courageous while you withhold overmuch pity from those cowardly souls who only halfheartedly stand up before the trials of living. Offer not consolation to those who lie down before their troubles without a struggle. Sympathize not with your fellows merely that they may sympathize with you in return.

(1767.1) 159:3.13 I do not promise to deliver you from the waters of adversity, but I do promise to go with you through all of them.

This is what I call a great deal. And not even one dollar is involved.

(1766.8) 159:3.12 When my children once become self-conscious of the assurance of the divine presence, such a faith will expand the mind, ennoble the soul, reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved.

(1766.6) 159:3.10 Increasing happiness is always the experience of all who are certain about God.

Business must always contend with a changing environment. Currently business targets short term gratification. This is at best a survival mechanism for poor people living hand to mouth. Discontent and oppression are sold to, or forced upon, the masses. Look for the motives of those who would destroy the hallmarks of a good society.

(1772.4) 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.

(1773.1) 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.

And here is the lousy deal. It's all yours for a dollar. Or two. Or maybe more. It's always for sale.

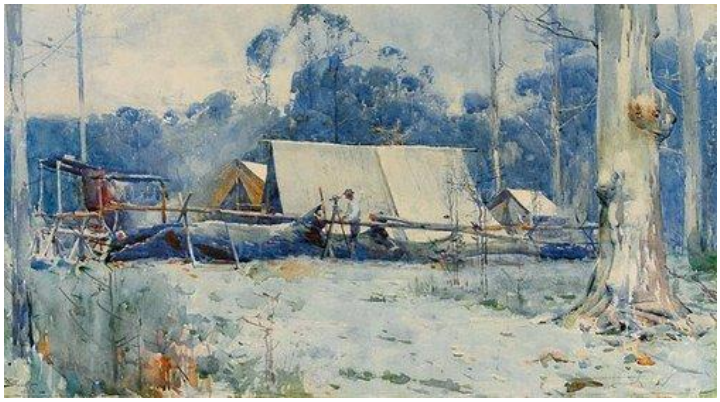
(1773.3) 160:1.6 When men dare to forsake a life of natural craving for one of adventurous art and uncertain logic, they must expect to suffer the consequent hazards of emotional casualties — conflicts, unhappiness, and uncertainties — at least until the time of their attainment of some degree of intellectual and emotional maturity.

Commerce provides an excellent playing field for the development of dependable techniques for solving common problems.

(1773.4) 160:1.7 Successful living is nothing more or less than the art of the mastery of dependable techniques for solving common problems. The first step in the solution of any problem is to locate the difficulty, to isolate the problem, and frankly to recognize its nature and gravity. The great mistake is that, when life problems excite our profound fears, we refuse to recognize them. Likewise, when the acknowledgment of our difficulties entails the reduction of our long-cherished conceit, the admission of envy, or the abandonment of deep-seated prejudices, the average person prefers to cling to the old illusions of safety and to the long-cherished

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

(1773.5) 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. 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.



Arthur Streeton
A Surveyor's Camp 1896

Part of success requires interpersonal skills that resonate with wisdom and grace in order to persuade others of a superior viewpoint. We see many examples of such people. The opposite style can reach high positions but it is costly and unsustainable, causing much distress along the way.

(1774.1) 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.

What is this form of meditation? It is aligning higher values with commonsense and practical knowledge to resolve everyday problems. And we have to find ways to apply such techniques so that it begins to come naturally to us.

(1774.2) 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 isolation of worshipful meditation. In this habit of Jesus' going off so frequently by himself to commune with the Father in heaven is to be found the technique, not only of gathering strength and wisdom for the ordinary conflicts of living, but also of appropriating the energy for the solution of the higher problems of a moral and spiritual nature. But even correct methods of solving problems will not compensate for inherent defects of personality or atone for the absence of the hunger and thirst for true righteousness.

Here is a blueprint for so doing:

(1774.3) 160:1.11 I am deeply impressed with the custom of Jesus in going apart by himself to engage in these seasons of solitary survey of the problems of living; to seek for new stores of wisdom and energy for meeting the manifold demands of social service; to quicken and deepen the supreme purpose of living by actually subjecting the total personality to the consciousness of contacting with divinity; to grasp for possession of new and better methods of adjusting oneself to the ever-changing situations of living existence; to effect those vital reconstructions and readjustments of one's personal attitudes which are so essential to enhanced insight into everything worth while and real; and to do all of this with an eye single to the glory of God - to breathe in sincerity your Master's favorite prayer, "Not my will, but yours, be done."

And here are the immediate results:

(1774.4) 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, relieves tension, removes conflicts, and mightily augments the total resources of the personality.

It's worth remembering in the technological age, that we can never escape the over-riding necessity for face-to-face communication. Because we are people, we have personalities. Our true natures are sociable.

(1775.3) 160:2.2 Man develops personality because he can thus communicate with his fellows concerning both ideas and ideals.

(1775.4) 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.

And where does this lead? To social groupings, material associations of business, and the family. All require varying degrees of personal affection.

(1775.5) 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.* 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.

The spirit quickens, enlivens. What is it that depletes our store of energy? What should we be on the lookout to avoid? And what brings great joy into our lives? It all sounds so straightforward that it is easy to overlook the key things that are all around us. And consider spiritual energy.

(1776.2) 160:2.8 *The enthusiasm for living.* Isolation tends to exhaust the energy charge of the soul. Association with one's fellows is essential to the renewal of the zest for life and is indispensable to the maintenance of the courage to fight those battles consequent upon the ascent to the higher levels of human living. Friendship enhances the joys and glorifies the triumphs of life. Loving and intimate human associations tend to rob suffering of its sorrow and hardship of much of its bitterness. The presence of a friend enhances all beauty and exalts every goodness. By intelligent symbols man is able to quicken and enlarge the appreciative capacities of his friends. One of the crowning glories of human friendship is this power and possibility of the mutual stimulation of the imagination. Great spiritual power is inherent in the consciousness of wholehearted devotion to a common cause, mutual loyalty to a cosmic Deity.

(1777.2) 160:3.1 How best can I awaken these latent powers for good which lie dormant in your souls? One thing I am sure of: Emotional excitement is not the ideal spiritual stimulus. Excitement does not augment energy; it rather exhausts the powers of both mind and body. Whence then comes the energy to do these great things? Look to your Master. Even now he is out in the hills taking in power while we are here giving out energy. The secret of all this problem is wrapped up in spiritual communion, in worship. From the human standpoint it is a question of combined meditation and relaxation. Meditation makes the contact of mind with spirit; relaxation determines the capacity for spiritual receptivity. And this interchange of strength for weakness, courage for fear, the will

of God for the mind of self, constitutes worship. At least, that is the way the philosopher views it.



Paul Sawyier
Kentucky Fishing Scene circa 1912

We have previously mentioned the importance of having a mature personality. Such people are easily recognizable. We like to associate with them. They teach us. They have much to offer in all walks of life.

(1777.3) 160:3.2 When these experiences are frequently repeated, they crystallize into habits, strength-giving and worshipful habits, and such habits eventually formulate themselves into a spiritual character, and such a character is finally recognized by one's fellows as a *mature personality.* These practices are difficult and time-consuming at first, but when they become habitual, they are at once restful and timesaving. The more complex society becomes, and the more the lures of civilization multiply, the more urgent will become the necessity for God-knowing individuals to form such protective habitual practices designed to conserve and augment their spiritual energies.

(1778.1) 160:3.3 Another requirement for the attainment of maturity is the co-operative adjustment of social groups to an ever-changing environment. The immature individual arouses the antagonisms of his fellows; the mature man wins the hearty co-operation of his associates, thereby many times multiplying the fruits of his life efforts.

(1778.3) 160:3.5 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.

In the midst of this philosophical arena, we are also presented with the basics of life. We cannot neglect these necessities while in pursuit of higher planes. Beware of governments and businesses that would deny us these essentials.

(1778.5) 160:4.2 The essentials of the temporal life, as I see them, are:

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

Hard work in itself will not always generate wealth, but it may produce great benefits to others. Additionally, wealth and hard work may not always produce benefits for others. Both sides of this coin need to be considered carefully.

(1779.2) 160:4.10 It requires intelligence to secure one's share of the desirable things of life. It is wholly erroneous to suppose that faithfulness in doing one's daily work will insure the rewards of wealth. Barring the occasional and accidental acquirement of wealth, the material rewards of the temporal life are found to flow in certain well-organized channels, 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. If you are unwise, you can bestow a devoted life upon your generation without material reward; if you are an accidental beneficiary of the flow of wealth, you may roll in luxury even though you have done nothing worth while for your fellow men.

(1779.3) 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; 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.

A quality of greatness is facing and dealing with reality. The labels of success or failure are qualified and defined by the mores of the times. But such labels can cover up failure, rebrand success, and create disillusionment. And true success can be unheralded and unrewarded, but must be known to self.

(1779.5) 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. Make no attempt to hide failure under deceptive smiles and beaming optimism. It sounds well always to claim success, but

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

(1779.6) 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. 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.

(1780.1) 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.

(1780.2) 160:4.16 The career of a God-seeking man may prove to be a great success in the light of eternity, even though the whole temporal-life enterprise may appear as an overwhelming failure, provided each life failure yielded the culture of wisdom and spirit achievement. Do not make the mistake of confusing knowledge, culture, and wisdom. They are related in life, but they represent vastly differing spirit values; wisdom ever dominates knowledge and always glorifies culture.

Material and spiritual success are not incompatible. Let's take a look at our contemporaries for some examples. How many do we find? Many? A few?

(1802.4) 163:2.8 Thus always it was and forever will be: Men must arrive at their own decisions. There is a certain range of the freedom of choice which mortals may exercise. The forces of the spiritual world will not coerce man; they allow him to go the way of his own choosing.

(1803.1) 163:2.10 Riches have nothing directly to do with entrance into the kingdom of heaven, but the *love of wealth does.* The spiritual loyalties of the kingdom are incompatible with servility to materialistic mammon. Man may not share his supreme loyalty to a spiritual ideal with a material devotion.

(1803.2) 163:2.11 Jesus never taught that it was wrong to have wealth. … The Master regarded the wise investment of excess earnings as a legitimate form of insurance against future and unavoidable

adversity. … But there was one economic abuse which he many times condemned, and that was the unfair exploitation of the weak, unlearned, and less fortunate of men by their strong, keen, and more intelligent fellows. Jesus declared that such inhuman treatment of men, women, and children was incompatible with the ideals of the brotherhood of the kingdom of heaven.

(1803.5) 163:3.3 "If one's wealth does not invade the precincts of the soul, it is of no consequence in the spiritual life of those who would enter the kingdom."



Rembrandt
The Storm on the Sea of Galilee 1633

Wealth can attract us to material beauty, and also to distractions that can eliminate the spiritual vision.

(1821.1) 165:4.1 "Happiness comes not from the power of wealth, and joy springs not from riches. Wealth, in itself, is not a curse, but the love of riches many times leads to such devotion to the things of this world that the soul becomes blinded to the beautiful attractions of the spiritual realities of the kingdom of God on earth and to the joys of eternal life in heaven."

(1822.1) 165:4.6 "But never forget that, after all, wealth is unenduring. The love of riches all too often obscures and even destroys the spiritual vision. Fail not to recognize the danger of wealth's becoming, not your servant, but your master."

Here are three questions we need to ask ourselves. They sound simple enough, even harmless. But remember, these same three questions will be asked by those on high who will review our life's endeavors.

(1822.5) 165:4.10 "I have come to judge neither the rich nor the poor, but the lives men live will sit in judgment on all. Whatever else may concern the wealthy in the judgment, at least three questions must be answered by all who acquire great wealth, and these questions are:

"1. How much wealth did you accumulate?

"2. How did you get this wealth?

"3. How did you use your wealth?"

(1831.2) 166:4.11 "The Father's human children have equal capacity for the reception of material blessings; therefore does he bestow things physical upon the children of men without discrimination. When it comes to the bestowal of spiritual gifts, the Father is limited by man's capacity for receiving these divine endowments. Although the Father is no respecter of persons, in the bestowal of spiritual gifts he is limited by man's faith and by his willingness always to abide by the Father's will."

This is a reference to one of the many parables recounted in the revelation. Each has a central message we are asked to interpret. In the book we learn that there can be many answers with the best not always obvious.

(1838.2) 167:5.1 … at the end of this lesson told the parable of the Pharisee and the publican (a tax collector). Said Jesus: "Men you may deceive by your outward service, but God looks into your souls. What I am telling you is well illustrated by two men who went into the temple to pray, the one a Pharisee and the other a publican. The Pharisee stood and prayed to himself: 'O God, I thank you that I am not like the rest of men, extortioners, unlearned, unjust, adulterers, or even like this publican. I fast twice a week; I give tithes of all that I get.' But the publican, standing afar off, would not so much as lift his eyes to heaven but smote his breast, saying, 'God be merciful to me a sinner.' I tell you that the publican went home with God's approval rather than the Pharisee, for every one who exalts himself shall be humbled, but he who humbles himself shall be exalted."

This parable is about the shrewd steward. It is given in a business context and talks of diligence and foresight. It is cleverly expressed although it is an uncompromising tale, again with a central message.

(1853.4) 169:2.1 One evening Simon Zelotes, commenting on one of Jesus' statements, said: "Master, what did you mean when you said today that many of the children of the world are wiser in their generation than are the children of the kingdom since they are skillful in making friends with the mammon of unrighteousness?" Jesus answered:

(1853.5) 169:2.2 "Some of you, before you entered the kingdom, were very shrewd in dealing with your business associates. If you were unjust and often unfair, you were nonetheless prudent and farseeing in that you transacted your business with an eye single to your present profit and future safety. Likewise should you now so order your lives in the kingdom as to provide for your present joy while you also make certain of your future enjoyment of treasures laid up in heaven. If you were so diligent in making gains for yourselves when in the service of self, why should you show less

diligence in gaining souls for the kingdom since you are now servants of the brotherhood of man and stewards of God?

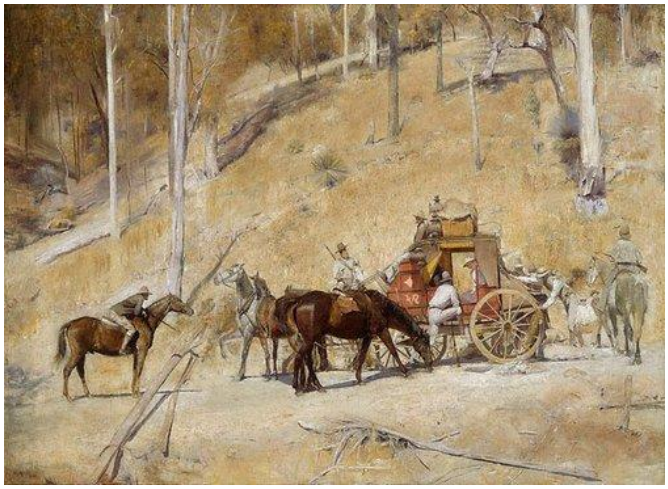
(1853.6) 169:2.3 “You may all learn a lesson from the story of a certain rich man who had a shrewd but unjust steward. This steward had not only oppressed his master’s clients for his own selfish gain, but he had also directly wasted and squandered his master’s funds. When all this finally came to the ears of his master, he called the steward before him and asked the meaning of these rumors and required that he should give immediate accounting of his stewardship and prepare to turn his master’s affairs over to another.

(1853.7) 169:2.4 “Now this unfaithful steward began to say to himself: ‘What shall I do since I am about to lose this stewardship? I have not the strength to dig; to beg I am ashamed. I know what I will do to make certain that, when I am put out of this stewardship, I will be welcomed into the houses of all who do business with my master.’ And then, calling in each of his lord’s debtors, he said to the first, ‘How much do you owe my master?’ He answered, ‘A hundred measures of oil.’ Then said the steward, ‘Take your wax board bond, sit down quickly, and change it to fifty.’ Then he said to another debtor, ‘How much do you owe?’ And he replied, ‘A hundred measures of wheat.’ Then said the steward, ‘Take your bond and write fourscore.’ And this he did with numerous other debtors. And so did this dishonest steward seek to make friends for himself after he would be discharged from his stewardship. Even his lord and master, when he subsequently found out about this, was compelled to admit that his unfaithful steward had at least shown sagacity in the manner in which he had sought to provide for future days of want and adversity.

(1854.1) 169:2.5 “And it is in this way that the sons of this world sometimes show more wisdom in their preparation for the future than do the children of light. I say to you who profess to be acquiring treasure in heaven: Take lessons from those who make friends with the mammon of unrighteousness, and likewise so conduct your lives that you make eternal friendship with the forces of righteousness in order that, when all things earthly fail, you shall be joyfully received into the eternal habitations.

(1854.2) 169:2.6 “I affirm that he who is faithful in little will also be faithful in much, while he who is unrighteous in little will also be unrighteous in much. If you have not shown foresight and integrity in the affairs of this world, how can you hope to be faithful and prudent when you are trusted with the stewardship of the true riches of the heavenly kingdom? If you are not good stewards and faithful bankers, if you have not been faithful in that which is another’s, who will be foolish enough to give you great treasure in your own name?

(1854.3) 169:2.7 “And again I assert that no man can serve two masters; either he will hate the one and love the other, or else he will hold to one while he despises the other. You cannot serve God and mammon.”



Tom Roberts
Bailed Up 1895

Business causes arguments and resentments, it can upset families, and even make enemies. What to do?

(1861.10) 170:3.3 It is in the consideration of the technique of *receiving* God's forgiveness that the attainment of the righteousness of the kingdom is revealed. Faith is the price you pay for entrance into the family of God; but forgiveness is the act of God which accepts your faith as the price of admission. And the reception of the forgiveness of God by a kingdom believer involves a definite and actual experience and consists in the following four steps, the kingdom steps of inner righteousness:

1. God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows.
2. Man will not truly forgive his fellows unless he loves them as himself.
3. To thus love your neighbor as yourself *is* the highest ethics.
4. Moral conduct, true righteousness, becomes, then, the natural result of such love.

(1862.5) 170:3.8 It therefore is evident that the true and inner religion of the kingdom unfailingly and increasingly tends to manifest itself in practical avenues of social service. Jesus taught a living religion that impelled its believers to engage in the doing of loving service.

(1862.6) 170:3.9 The righteousness of any act must be measured by the motive; the highest forms of good are therefore unconscious. Jesus was never concerned with morals or ethics as such.

(1862.7) 170:3.10 … man develops his character by unselfish service; that he unfolds his moral nature in loving relations with his fellows.

As we take each day as it comes, we are presented with opportunities to serve, to be good, to be reflective. 'As Jesus passed by', he lived in the moment. He was always mindful of people and their circumstances.

(1874.4) 171:7.1 Jesus spread good cheer everywhere he went. He was full of grace and truth. His associates never ceased to wonder at the gracious words that proceeded out of his mouth. You can cultivate gracefulness, but graciousness is the aroma of friendliness which emanates from a love-saturated soul.

(1875.5) 171:7.10 And it behooves the Master's followers in all ages to learn to minister as "they pass by" - to do unselfish good as they go about their daily duties.



Amelie Legrand de Saint-Aubin
The Artist's Studio 1833

The spiritual calling is not for the faint-hearted. Just when we think we have taken a big step, the bar gets set higher and higher. Our donations to genuinely worthy causes may not amount to much in relative terms. So how much would you have to contribute to match this poor widow?

(1883.4) 172:4.2 For a moment they sat down by the treasury, watching the people drop in their contributions: the rich putting much in the receiving box and all giving something in accordance with the extent of their possessions. At last there came along a poor widow, scantily attired, and they observed as she cast two mites (small coppers) into the trumpet. And then said Jesus, calling the attention of the apostles to the widow: "Heed well what you have just seen. This poor widow cast in more than all the others, for all these others, from their superfluity, cast in some trifle as a gift, but this poor woman, even though she is in want, gave all that she had, even her living."

As they say in the TV news bulletins, if you are likely to feel offended at the reality of this, you better look away now. This very short story is loaded with

action, fearlessness, principles, teachings, and a modicum of force. Maybe even the fulfillment of a scripture prophecy.

(1889.3) 173:1.5 In the midst of this noisy aggregation of money-changers, merchandisers, and cattle sellers, Jesus, on this Monday morning, attempted to teach the gospel of the heavenly kingdom. He was not alone in resenting this profanation of the temple; the common people, especially the Jewish visitors from foreign provinces, also heartily resented this profiteering desecration of their national house of worship. At this time the Sanhedrin itself held its regular meetings in a chamber surrounded by all this babble and confusion of trade and barter.

(1890.2) 173:1.7 To the amazement of his apostles, standing near at hand, who refrained from participation in what so soon followed, Jesus stepped down from the teaching platform and, going over to the lad who was driving the cattle through the court, took from him his whip of cords and swiftly drove the animals from the temple. But that was not all; he strode majestically before the wondering gaze of the thousands assembled in the temple court to the farthest cattle pen and proceeded to open the gates of every stall and to drive out the imprisoned animals. By this time the assembled pilgrims were electrified, and with uproarious shouting they moved toward the bazaars and began to overturn the tables of the money-changers. In less than five minutes all commerce had been swept from the temple. By the time the near-by Roman guards had appeared on the scene, all was quiet, and the crowds had become orderly; Jesus, returning to the speaker's stand, spoke to the multitude: "You have this day witnessed that which is written in the Scriptures: 'My house shall be called a house of prayer for all nations, but you have made it a den of robbers.'"

(1891.1) 173:1.11 This cleansing of the temple discloses the Master's attitude toward commercializing the practices of religion as well as his detestation of all forms of unfairness and profiteering at the expense of the poor and the unlearned. This episode also demonstrates that Jesus did not look with approval upon the refusal to employ force to protect the majority of any given human group against the unfair and enslaving practices of unjust minorities who may be able to entrench themselves behind political, financial, or ecclesiastical power. Shrewd, wicked, and designing men are not to be permitted to organize themselves for the exploitation and oppression of those who, because of their idealism, are not disposed to resort to force for self-protection or for the furtherance of their laudable life projects.

Who is this person who continues to be so unfailingly wise? Some say he never existed. How then can the story of his life be explained? There has

never been such a character even distantly comparable, even created by any of our great writers, since time began.

(1899.2) 174:2.2 Tuesday morning, when Jesus arrived in the temple court and began to teach, he had uttered but few words when a group of the younger students from the academies, who had been rehearsed for this purpose, came forward and by their spokesman addressed Jesus: “Master, we know you are a righteous teacher, and we know that you proclaim the ways of truth, and that you serve only God, for you fear no man, and that you are no respecter of persons. We are only students, and we would know the truth about a matter which troubles us; our difficulty is this: Is it lawful for us to give tribute to Caesar? Shall we give or shall we not give?” Jesus, perceiving their hypocrisy and craftiness, said to them: “Why do you thus come to tempt me? Show me the tribute money, and I will answer you.” And when they handed him a denarius, he looked at it and said, “Whose image and superscription does this coin bear?” And when they answered him, “Caesar’s,” Jesus said, “Render to Caesar the things that are Caesar’s and render to God the things that are God’s.”

(1899.4) 174:2.4 Both Pilate and Herod were in Jerusalem at this time, and Jesus’ enemies conjectured that, if he would dare to advise against the payment of tribute to Caesar, they could go at once before the Roman authorities and charge him with sedition. On the other hand, if he should advise the payment of tribute in so many words, they rightly calculated that such a pronouncement would greatly wound the national pride of his Jewish hearers, thereby alienating the good will and affection of the multitude.

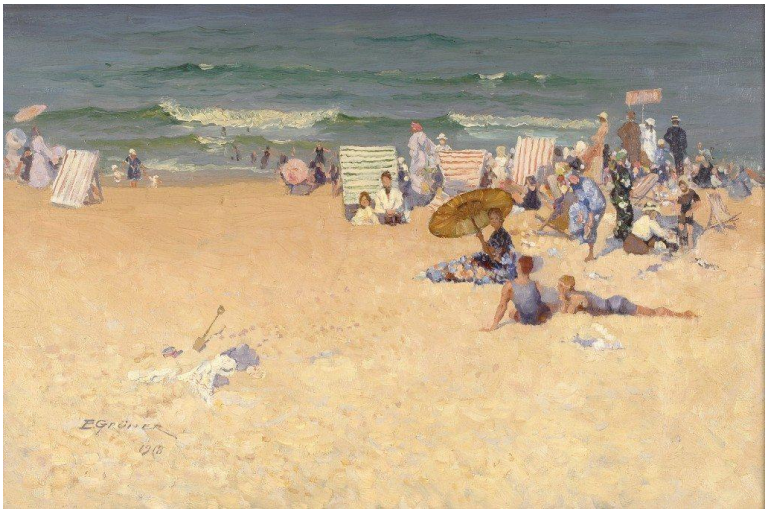
(1899.5) 174:2.5 In all this the enemies of Jesus were defeated since it was a well-known ruling of the Sanhedrin, made for the guidance of the Jews dispersed among the gentile nations, that the “right of coinage carried with it the right to levy taxes.” In this manner Jesus avoided their trap. To have answered “No” to their question would have been equivalent to inciting rebellion; to have answered “Yes” would have shocked the deep-rooted nationalist sentiments of that day. The Master did not evade the question; he merely employed the wisdom of making a double reply. Jesus was never evasive, but he was always wise in his dealings with those who sought to harass and destroy him.

Let each of us continue to labor at our workbench. The Son of Man may return in our lifetime. He probably won’t. But then again, he just might.

(1916.3) 176:3.3 “Each generation of believers should carry on their work, in view of the possible return of the Son of Man, exactly as each individual believer carries forward his lifework in view of inevitable and ever-impending natural death.

This is yet another reference to the importance of the material life needing to be directed and reflected in spiritual gains. Otherwise the return on your life investment will be zero. Is your inventory running low?

(1918.1) 176:3.8 In the next world you will be asked to give an account of the endowments and stewardships of this world. Whether inherent talents are few or many, a just and merciful reckoning must be faced. If endowments are used only in selfish pursuits and no thought is bestowed upon the higher duty of obtaining increased yield of the fruits of the spirit, as they are manifested in the ever-expanding service of men and the worship of God, such selfish stewards must accept the consequences of their deliberate choosing.



Elioth Gruner
The Beach 1918

Here is another reference to the material–spiritual dichotomy. The mortal life affords us the opportunity to juxtapose them in a supreme way. Beware of rulers who claim false allegiance to God and man.

(1926.3) 177:4.10 And how dangerous ambition can become when it is once wholly wedded to self-seeking and supremely motivated by sullen and long-suppressed vengeance! What a crushing thing is disappointment in the lives of those foolish persons who, in fastening their gaze on the shadowy and evanescent allurements of time, become blinded to the higher and more real achievements of the everlasting attainments of the eternal worlds of divine values and true spiritual realities.

(1929.4) 178:1.3 There is nothing incompatible between sonship in the spiritual kingdom and citizenship in the secular or civil government. It is the believer's duty to render to Caesar the things which are Caesar's and to God the things which are God's. There cannot be any disagreement between these two requirements, the one being material and the other spiritual, unless it should

develop that a Caesar presumes to usurp the prerogatives of God and demand that spiritual homage and supreme worship be rendered to him. In such a case you shall worship only God while you seek to enlighten such misguided earthly rulers and in this way lead them also to the recognition of the Father in heaven. You shall not render spiritual worship to earthly rulers; neither should you employ the physical forces of earthly governments, whose rulers may sometime become believers, in the work of furthering the mission of the spiritual kingdom.

(1930.4) 178:1.7 Display wisdom and exhibit sagacity in your dealings with unbelieving civil rulers. By discretion show yourselves to be expert in ironing out minor disagreements and in adjusting trifling misunderstandings. In every possible way — in everything short of your spiritual allegiance to the rulers of the universe — seek to live peaceably with all men. Be you always as wise as serpents but as harmless as doves.

Do we find these benchmarks among those making the calls in this world? Can we say our leaders are illuminated? If they are a liability on our balance sheet, the mighty stimulus of good people must lead through loyalty and sincerity to achieve the divine cause.

(1931.4) 178:1.13 When a kingdom believer is called upon to serve the civil government, let him render such service as a temporal citizen of such a government, albeit such a believer should display in his civil service all of the ordinary traits of citizenship as these have been enhanced by the spiritual enlightenment of the ennobling association of the mind of mortal man with the indwelling spirit of the eternal God. If the unbeliever can qualify as a superior civil servant, you should seriously question whether the roots of truth in your heart have not died from the lack of the living waters of combined spiritual communion and social service. The consciousness of sonship with God should quicken the entire life service of every man, woman, and child who has become the possessor of such a mighty stimulus to all the inherent powers of a human personality.

(1932.2) 178:1.17 Throughout the vicissitudes of life, remember always to love one another. Do not strive with men, even with unbelievers. Show mercy even to those who despitefully abuse you. Show yourselves to be loyal citizens, upright artisans, praiseworthy neighbors, devoted kinsmen, understanding parents, and sincere believers in the brotherhood of the Father's kingdom. And my spirit shall be upon you, now and even to the end of the world.

The Golden Rule is a universal principle in just about all religions. It alone should have the power to be a unifier that generates spiritual goodwill across the planet. But it needs to be upheld with wisdom and discernment if it is to be truly empowering. Let's look at its ascending levels.

(1949.7) 180:5.5 The golden rule, when divested of the superhuman insight of the Spirit of Truth, becomes nothing more than a rule of high ethical conduct. The golden rule, when literally interpreted, may become the instrument of great offense to one's fellows. Without a spiritual discernment of the golden rule of wisdom you might reason that, since you are desirous that all men speak the full and frank truth of their minds to you, you should therefore fully and frankly speak the full thought of your mind to your fellow beings. Such an unspiritual interpretation of the golden rule might result in untold unhappiness and no end of sorrow.

(1950.1) 180:5.6 Some persons discern and interpret the golden rule as a purely intellectual affirmation of human fraternity. Others experience this expression of human relationship as an emotional gratification of the tender feelings of the human personality. Another mortal recognizes this same golden rule as the yardstick for measuring all social relations, the standard of social conduct. Still others look upon it as being the positive injunction of a great moral teacher who embodied in this statement the highest concept of moral obligation as regards all fraternal relationships. In the lives of such moral beings the golden rule becomes the wise center and circumference of all their philosophy.

(1950.2) 180:5.7 In the kingdom of the believing brotherhood of God-knowing truth lovers, this golden rule takes on living qualities of spiritual realization on those higher levels of interpretation which cause the mortal sons of God to view this injunction of the Master as requiring them so to relate themselves to their fellows that they will receive the highest possible good as a result of the believer's contact with them. This is the essence of true religion: that you love your neighbor as yourself.

(1950.3) 180:5.8 But the highest realization and the truest interpretation of the golden rule consists in the consciousness of the spirit of the truth of the enduring and living reality of such a divine declaration.

It is because the organization is such an icon of our material world that it is appropriate to demand its nature and identity embrace a spiritual component. It is accountable to its shareholders. And in the quest of planetary survival, we are all shareholders.

(1954.4) 181:1.7 Jesus gives peace to his fellow doers of the will of God but not on the order of the joys and satisfactions of this material world. Unbelieving materialists and fatalists can hope to enjoy only two kinds of peace and soul comfort: Either they must be stoics, with steadfast resolution determined to face the inevitable and to endure the worst; or they must be optimists, ever indulging that hope which springs eternal in the human breast, vainly longing for a peace which never really comes.

(1954.5) 181:1.8 A certain amount of both stoicism and optimism are

serviceable in living a life on earth, but neither has aught to do with that superb peace which the Son of God bestows upon his brethren in the flesh. The peace which Michael gives his children on earth is that very peace which filled his own soul when he himself lived the mortal life in the flesh and on this very world. The peace of Jesus is the joy and satisfaction of a God-knowing individual who has achieved the triumph of learning fully how to do the will of God while living the mortal life in the flesh.



Vincent Van Gogh
The Potato Eaters 1885

Sometimes what seems the moment of greatest defeat may in fact be one of our greatest victories when seen within the context of an ongoing life, and the challenges of its eternal adventures.

(1969.4) 182:3.9 Jesus' heart was being crushed; he truly loved his brethren. He was isolated from his family in the flesh; one of his chosen associates was betraying him. His father Joseph's people had rejected him and thereby sealed their doom as a people with a special mission on earth. His soul was tortured by baffled love and rejected mercy. It was just one of those awful human moments when everything seems to bear down with crushing cruelty and terrible agony.

(1984.6) 184:4.5 What is this trait of the animal in man which leads him to want to insult and physically assault that which he cannot spiritually attain or intellectually achieve? In the half-civilized man there still lurks an evil brutality which seeks to vent itself upon those who are superior in wisdom and spiritual attainment.

Giving the customer a rewarding experience is not a Mission Statement. This is a Mission Statement.

(2047.5) 192:2.1 "Devote your life to proving that love is the greatest thing in the world... Love is the ancestor of all spiritual goodness, the essence of the true and the beautiful."

(2047.6) 192:2.2 "Serve your fellow men even as I have served you; forgive your fellow mortals even as I have forgiven you. Let experience teach you the value of meditation

and the power of intelligent reflection."

(2049.4) 192:2.13 "Never forget that, when you are a faith son of God, all upright work of the realm is sacred. Nothing which a son of God does can be common. Do your work, therefore, from this time on, as for God. And when you are through on this world, I have other and better worlds where you shall likewise work for me. And in all of this work, on this world and on other worlds, I will work with you, and my spirit shall dwell within you."

These quotes are included for their universal value rather than a singular corporate relevance. In addition, they are a fitting part of the unified and consistent message of the book.

(2062.11) 194:3.2 Many things which happen in the course of a human life are hard to understand, difficult to reconcile with the idea that this is a universe in which truth prevails and in which righteousness triumphs. It so often appears that slander, lies, dishonesty, and unrighteousness — sin — prevail. Does faith, after all, triumph over evil, sin, and iniquity? It does. And the life and death of Jesus are the eternal proof that the truth of goodness and the faith of the spirit-led creature will always be vindicated.

(2063.1) 194:3.3 To Jesus, mortal life had dealt its hardest, cruelest, and bitterest blows; and this man met these ministrations of despair with faith, courage, and the unswerving determination to do his Father's will. Jesus met life in all its terrible reality and mastered it — even in death.

(2063.2) 194:3.4 The spiritual forward urge is the most powerful driving force present in this world; the truth-learning believer is the one progressive and aggressive soul on earth.

(2064.4) 194:3.12 The secret of a better civilization is bound up in the Master's teachings of the brotherhood of man, the good will of love and mutual trust.

(2065.5) 194:3.17 The religion of Jesus is the most powerful unifying influence the world has ever known.

(2065.6) 194:3.18 Pentecost was designed to lessen the self-assertiveness of individuals, groups, nations, and races. It is this spirit of self-assertiveness which so increases in tension that it periodically breaks loose in destructive wars. Mankind can be unified only by the spiritual approach, and the Spirit of Truth is a world influence which is universal.

(2065.7) 194:3.19 The joy of this outpoured spirit, when it is consciously experienced in human life, is a tonic for health, a stimulus for mind, and an unfailing energy for the soul.

Whose side are you on?

(2075.3) 195:4.5 Religion is now confronted by the challenge of a new age of scientific minds and materialistic tendencies. In this gigantic struggle between the secular and the spiritual, the religion of Jesus will eventually triumph.

Just to be clear, the individual and personal spiritual experience of true religion is different to other elevated, though limited, forms of behavior that might be deemed most honorable in an individual and corporate sense.

(2075.6) 195:5.3 Religion is the revelation to man of his divine and eternal destiny. Religion is a purely personal and spiritual experience and must forever be distinguished from man's other high forms of thought, such as:

1. Man's logical attitude toward the things of material reality.
2. Man's aesthetic appreciation of beauty contrasted with ugliness.
3. Man's ethical recognition of social obligations and political duty.
4. Even man's sense of human morality is not, in and of itself, religious.

Just as we can become financially bankrupt, we can become morally bankrupt. Materialism provides us with things, not always essential, and we always seem to be running out of them. By meditating on the various sources of supply, we find the romantic and spontaneous option.

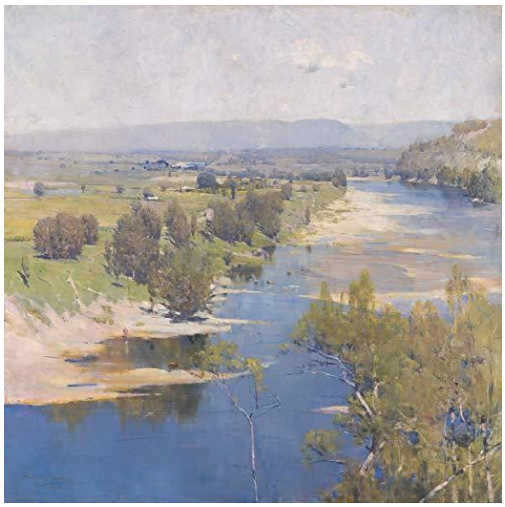
(2076.6) 195:6.1 Scientists have unintentionally precipitated mankind into a materialistic panic; they have started an unthinking run on the moral bank of the ages, but this bank of human experience has vast spiritual resources; it can stand the demands being made upon it. Only unthinking men become panicky about the spiritual assets of the human race. When the materialistic-secular panic is over, the religion of Jesus will not be found bankrupt. The spiritual bank of the kingdom of heaven will be paying out faith, hope, and moral security to all who draw upon it "in His name."

(2077.3) 195:6.7 The mechanistic naturalism of some supposedly educated men and the thoughtless secularism of the man in the street are both exclusively concerned with *things;* they are barren of all real values, sanctions, and satisfactions of a spiritual nature, as well as being devoid of faith, hope, and eternal assurances. One of the great troubles with modern life is that man thinks he is too busy to find time for spiritual meditation and religious devotion.

(2077.4) 195:6.8 Materialism reduces man to a soulless automaton and constitutes him merely an arithmetical symbol finding a helpless place in the mathematical formula of an unromantic and mechanistic universe. But whence comes all

this vast universe of mathematics without a Master Mathematician?

(2078.1) 195:6.15 The finite universe of matter would eventually become uniform and deterministic but for the combined presence of mind and spirit. The influence of the cosmic mind constantly injects spontaneity into even the material worlds.



Arthur Streeton
'The purple noon's transparent might' 1896

Because of its methods of measurement and evaluation, science is not able to discover or disprove a spiritual storehouse, and that's a fact.

(2078.4) 195:7.1 How foolish it is for material-minded man to allow such vulnerable theories as those of a mechanistic universe to deprive him of the vast spiritual resources of the personal experience of true religion. Facts never quarrel with real spiritual faith; theories may. Better that science should be devoted to the destruction of superstition rather than attempting the overthrow of religious faith — human belief in spiritual realities and divine values.

(2078.5) 195:7.2 Science should do for man materially what religion does for him spiritually: extend the horizon of life and enlarge his personality. True science can have no lasting quarrel with true religion. The "scientific method" is merely an intellectual yardstick wherewith to measure material adventures and physical achievements. But being material and wholly intellectual, it is utterly useless in the evaluation of spiritual realities and religious experiences.

The arts showcase the creative efforts of individuals. The originator needs to be recognized for otherwise the art would not have been fashioned. It transcends the material from which it was wrought. It enters another realm of evaluation and appreciation, similar perhaps to the level that inspired it.

(2079.10) 195:7.15 Art proves that man is not mechanistic, but it does not prove that he is spiritually immortal. Art is mortal morontia,

the intervening field between man, the material, and man, the spiritual. Poetry is an effort to escape from material realities to spiritual values.

(2080.1) 195:7.16 In a high civilization, art humanizes science, while in turn it is spiritualized by true religion — insight into spiritual and eternal values. Art represents the human and time-space evaluation of reality. Religion is the divine embrace of cosmic values and connotes eternal progression in spiritual ascension and expansion. The art of time is dangerous only when it becomes blind to the spirit standards of the divine patterns which eternity reflects as the reality shadows of time. True art is the effective manipulation of the material things of life; religion is the ennobling transformation of the material facts of life, and it never ceases in its spiritual evaluation of art.

The universe of universes is testament to a might creative act. The Creator is the individual to be recognized.

(2080.3) 195:7.18 Any scientific interpretation of the material universe is valueless unless it provides due recognition for the *scientist.* No appreciation of art is genuine unless it accords recognition to the *artist.* No evaluation of morals is worth while unless it includes the *moralist.* No recognition of philosophy is edifying if it ignores the *philosopher,* and religion cannot exist without the real experience of the *religionist* who, in and through this very experience, is seeking to find God and to know him.

(2080.7) 195:7.22 The universe is not like the laws, mechanisms, and the uniformities which the scientist discovers, and which he comes to regard as science, but rather like the curious, thinking, choosing, creative, combining, and discriminating *scientist* who thus observes universe phenomena and classifies the mathematical facts inherent in the mechanistic phases of the material side of creation. Neither is the universe like the art of the artist, but rather like the striving, dreaming, aspiring, and advancing *artist* who seeks to transcend the world of material things in an effort to achieve a spiritual goal.

Here is an essay on secular totalitarianism. This now seems to be the unthinking default position of acceptance, because this is the way of the world. It is always a big challenge to find a way to upgrade a status quo.

(2081.1) 195:8.1 But even after materialism and mechanism have been more or less vanquished, the devastating influence of twentieth-century secularism will still blight the spiritual experience of millions of unsuspecting souls.

(2081.4) 195:8.4 It required a great power, a mighty influence, to free the thinking and living of the Western peoples from the withering grasp of a totalitarian ecclesiastical domination. Secularism did break

the bonds of church control, and now in turn it threatens to establish a new and godless type of mastery over the hearts and minds of modern man. The tyrannical and dictatorial political state is the direct offspring of scientific materialism and philosophic secularism. Secularism no sooner frees man from the domination of the institutionalized church than it sells him into slavish bondage to the totalitarian state. Secularism frees man from ecclesiastical slavery only to betray him into the tyranny of political and economic slavery.

(2081.5) 195:8.5 But beware! this godless philosophy of human society will lead only to unrest, animosity, unhappiness, war, and world-wide disaster.



Caravaggio
Lute Player 1596

But modern secularism, while appearances may be to the contrary, is not winning over the true and basic aspirations of mankind. The only way to extend its lifecycle is to add a preservative, a stabilizing essence. Materialistic achievement, while amazing, is incapable of sustaining itself, and needs spirit energy to regenerate.

(2081.8) 195:8.8 It is not necessary to sacrifice faith in God in order to enjoy the blessings of the modern secularistic revolt: tolerance, social service, democratic government, and civil liberties. It was not necessary for the secularists to antagonize true religion in order to promote science and to advance education.

(2082.1) 195:8.9 But secularism is not the sole parent of all these recent gains in the enlargement of living. Behind the gains of the twentieth century are not only science and secularism but also the unrecognized and unacknowledged spiritual workings of the life and teaching of Jesus of Nazareth.

(2082.2) 195:8.10 Without God, without religion, scientific secularism can never co-ordinate its forces, harmonize its divergent and rivalrous interests, races, and nationalisms. This secularistic human society, notwithstanding its unparalleled materialistic achievement, is slowly disintegrating. The chief cohesive force resisting this disintegration of antagonism is nationalism. And nationalism is the chief barrier to world peace.

(2082.3) 195:8.11 The inherent weakness of secularism is that it discards ethics and religion for politics and power. You simply cannot establish the brotherhood of men while ignoring or denying the fatherhood of God.

(2082.4) 195:8.12 Secular social and political optimism is an illusion. Without God, neither freedom and liberty, nor property and wealth will lead to peace.

The pursuit of money and power can be a corrupting influence on all of the religions of the world, not just Christianity. In addition, the fixed traditions of beliefs prevent them being reinvigorated with expanding truths. Change.

(2083.5) 195:9.9 Christianity has dared to lower its ideals before the challenge of human greed, war-madness, and the lust for power …

(2083.6) 195:9.10 Christianity is threatened by slow death from formalism, overorganization, intellectualism, and other nonspiritual trends. The modern Christian church is not such a brotherhood of dynamic believers as Jesus commissioned continuously to effect the spiritual transformation of successive generations of mankind.

(2083.7) 195:9.11 So-called Christianity has become a social and cultural movement as well as a religious belief and practice.

(2085.5) 195:10.13 But there is no excuse for the involvement of the church in commerce and politics; such unholy alliances are a flagrant betrayal of the Master. And the genuine lovers of truth will be slow to forget that this powerful institutionalized church has often dared to smother newborn faith and persecute truth bearers who chanced to appear in unorthodox raiment.

Education equips us for the specialist skills we need for the competitive selection and promotion systems of the corporate life. But it has not developed a training and loyalty program for the supreme purposes of living.

(2086.3) 195:10.17 Even secular education could help in this great spiritual renaissance if it would pay more attention to the work of teaching youth how to engage in life planning and character progression. The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and well-balanced personality. There is great need for the teaching of moral discipline in the place of so much self-gratification. Upon such a foundation religion may contribute its spiritual incentive to the enlargement and enrichment of mortal life, even to the security and enhancement of life eternal.

The corporatization of the church, the mosque, the synagogue, and other temples, leaves us bereft, for they are neglecting their only true role. And that is to embody and tell all the glorious truths of the true prophets, and in particular, the revelations of Jesus of Nazareth, who spoke the greatest truths that mankind can ever hear. We are to be eternally grateful to the revelators and all associates who arranged for the magnificent gift now available to us.

(2086.6) 195:10.20 Christianity suffers under a great handicap because it has become identified in the minds of all the world as a part of the social system, the industrial life, and the moral standards of Western civilization; and thus has Christianity unwittingly seemed to sponsor a society which staggers under the guilt of tolerating science without idealism, politics without principles, wealth without work, pleasure without restraint, knowledge without character, power without conscience, and industry without morality.

(2086.7) 195:10.21 The hope of modern Christianity is that it should cease to sponsor the social systems and industrial policies of Western civilization while it humbly bows itself before the cross it so valiantly extols, there to learn anew from Jesus of Nazareth the greatest truths mortal man can ever hear - the living gospel of the fatherhood of God and the brotherhood of man.

Business, exchange, and interdependency, reign supreme as they represent economic necessity. But they are only one aspect of living and need to be integrated into all other human natures, commitments, and loyalties.

(2088.2) 196:0.7 Personal faith, spiritual hope, and moral devotion were always correlated in a matchless religious unity of harmonious association with the keen realization of the reality and sacredness of all human loyalties - personal honor, family love, religious obligation, social duty, and economic necessity.

Business offers a low level of mediocre success. The Urantia business model transcends the purely material, and demands that the truly successful business is a reflection of successful living based on, integrating, and balancing, the all encompassing teachings of Jesus.

(2096.8) 196:3.32 Some men's lives are too great and noble to descend to the low level of being merely successful. The animal must adapt itself to the environment, but the religious man transcends his environment and in this way escapes the limitations of the present material world through this insight of divine love. This concept of love generates in the soul of man that superanimal effort to find truth, beauty, and goodness; and when he does find them, he is glorified in their embrace; he is consumed with the desire to live them, to do righteousness.

LIFE IS BUT A DAY'S WORK - DO IT WELL. (556.13) 48:7.13



Camille Pissarro
Boulevard Montmartre 1897



Camille Pissarro
The Boulevard Montmartre at Night 1897

BE A BRILLIANT CEO

Challenge the Established Order
Coordinator of Experience and Opportunity
Create Eternal Outcomes

……

Ten steps to the implementation of these business concepts

1. Realize that the corporate personality can originate in you.
2. Bring others who share a similar concept into your team.
3. Afford people the right to have input, have differing opinions, and have individual paths for their journey with you.
4. Keep morale high at all times by emanating the grace and strength of spirit conviction.
5. Learn about those people who apply negative powers in their worldwide activities, and be aware of their ambitions.
6. Keep well aware of the levels of the public's opinion and its general capacity for welcoming spiritual knowledge.
7. Study the most dependable and comprehensive record of the teachings of Jesus.
8. Live your life in all ways and at all times as your unique expression of the example of the life of Jesus.
9. Act knowing you operate at optimum spirit levels when doing the Father's will.
10. Acquiesce to the mortal condition.

THIS IS A GRADUAL AND LONG TERM DEDICATED PROCESS TO BE ACHIEVED AGAINST POWERFUL COUNTERPRODUCTIVE FORCES. WHAT IS YOUR PLAN FOR BECOMING A BRILLIANT CEO?

REDEFINE THE MEANINGS OF 'LEADER' AND 'LEADERSHIP'. WHAT IS THE NEW ROLE FOR YOU AND YOUR CORPORATION?

WHAT IS SUCCESS IF NOT COMMENSURATE WITH SALARY?

GIVE A PRACTICAL INTERPRETATION OF JESUS' TEACHINGS.

THE APPLICATION OF STANDARD TERMINOLOGY

CAN THESE COMMON BENCHMARKS BE APPLIED WHEN A SPIRITUAL COMPONENT IS ADDED TO THE DYNAMICS OF DOING BUSINESS?

Program objectives and purpose

A statement of project goals

Indictors for those levels

Means to verify indicators

Targets

Strengths, weaknesses, opportunities, threats. SWOT.

A logical framework to identify outputs and outcomes

How to develop and **M**onitor the program (personal and corporate) and its **E**valuation against program outcomes (M & E framework)

Measurements to confirm program achievements

Costs and potential Return on Investment (ROI)

Other milestones

Other conditions, exemptions, limitations

Human Resources are real people

Independent review and evaluation

Unintended consequences, positive and negative

Partnership agreements

Short term and long term effects

Management skills required

A defining document to incorporate all of the above

Can a business model or plan be identified?

Conclusions and recommendations

YOUR BUSINESS ACTIVITY AUDIT

101 WHAT ARE THE REAL MOTIVES THAT DRIVE YOU?
How can you confirm and measure?

202 WHAT ARE THE REWARDS EXPECTED?
Are these personally and spiritually rewarding?

303 WHO ARE THE IMPORTANT PEOPLE IN YOUR LIFE?
Are they supportive, appreciative, inspiring?

404 DOES YOUR WORK MAKE YOU TRULY HAPPY?
Does it complement emotional and spiritual needs?

505 HOW WILL YOU EVALUATE YOUR CAREER?
This will reveal who you really are, and what you value.

606 DOES THIS NUMBER MEAN ANYTHING TO YOU?
Here's a clue: It's a great place to start your career.

707 WHAT COMES AFTER SEVEN SUPERUNIVERSES?
This is the ultimate corporate ladder.

808 HOW CAN WE EXPAND BEYOND OUR GLOBAL LIMITS?
Perspective is essential to humility and vision.

909 CAN YOUR LOVE BE GREATER TODAY THAN YESTERDAY?
How can this question be answered?

THE CHECKLIST

BROTHERHOOD OF MAN

Family, friends, community, customers, employees, competitors, strangers, those who serve you, those in authority, those who seem to know a loving God and those who do not, those who owe you money, investors, those of other races and religions.

FATHERHOOD OF GOD

Personality expression, the only reality, the presence, life itself, divine will, spirit within, ultimate destiny, the source of love, the wise parent, true friend, the one who is worshiped. Father.

THE FINAL QUESTIONS

WHO HAVE YOU APPOINTED AS YOUR AUDITOR?

ARE YOU READY TO FACE YOUR EXAMINER?

WHO IS THE CUSTODIAN OF YOUR WILL?

ARE YOU READY TO FACE YOUR JUDGE AND JURY?

HAVE YOU DEMONSTRATED THE MERCY YOU WILL EXPECT?

WILL YOU BE PROUD OF THE VIDEO RÉSUMÉ OF YOUR LIFE?

DO YOU EAGERLY AWAIT YOUR ASCENSION CAREER?

HAVE YOU REALLY STRIVED TO DO THE WILL OF GOD?

HAVE YOU COOPERATED TO THE FULLEST EXTENT WITH YOUR DIVINE INDWELLING SPIRIT?

WILL YOUR INDWELLING SPIRIT PROUDLY SUBMIT THE ENDEAVORS OF YOUR LIFE TO THE TRIBUNALS OF THE ANCIENTS OF DAYS?

AND ANSWER

Consider this message that was transmitted by a divine indwelling spirit to their human associate:

Among other things, the Adjuster pleaded 'that he more faithfully give me his sincere co-operation, more cheerfully endure the tasks of my emplacement, more faithfully carry out the program of my arrangement, more patiently go through the trials of my selection, more persistently and cheerfully tread the path of my choosing, more humbly receive credit that may accrue as a result of my ceaseless endeavors - thus transmit my admonition to the man of my indwelling. Upon him I bestow the supreme devotion and affection of a divine spirit. And say further to my beloved subject that I will function with wisdom and power until the very end, until the last earth struggle is over; I will be true to my personality trust. And I exhort him to survival, not to disappoint me, not to deprive me of the reward of my patient and intense struggle. On the human will our achievement of personality depends. Circle by circle I have patiently ascended this human mind, and I have testimony that I am meeting the approval of the chief of my kind. Circle by circle I am passing on to judgment. I await with pleasure and without apprehension the roll call of destiny; I am prepared to submit all to the tribunals of the Ancients of Days.'
(1213.5) 110:7.10