

Spiritual Purpose in Life



By Frederick Kettner

character • peace • freedom • friendship
The
Biosophical
Institute

WHAT IS BIOSOPHY?

THROUGH an extensive study of philosophy, religion, ethics, science, art, economics and politics, Dr. Frederick Kettner became interested in the problems of character development and peace education. In the endeavor to solve these problems, the realization of a new science had its origin. This new science, Dr. Kettner called, "Biosophy". (Bios—Life and *Sophia*—Intelligence). He defines Biosophy as follows:

"Biosophy is the science and art of intelligent living based on the awareness and practice of spiritual values, ethical-social principles and character qualities essential to individual freedom and social harmony."(Inspired by Spinoza)

Statement of Purpose of The Biosophical Institute Inc.:

To work toward the unity of individuals to create a peace-minded society through the study and practice of Biosophical Principles. To utilize resources of the Institute by supporting individuals and organizations whose actions include character and peace education and spiritual development.

Objectives:

- ❖ To support and advance Biosophical Principles through outreach, study, grants, scholarships, character and peace education.
- ❖ To maintain a history of the Biosophical Institute, its literature and writings, through archiving and publications.
- ❖ To educate the public about Biosophy and the work of Frederick Kettner, PhD, through publications, newsletters, seminars, and web site.
- ❖ To work for the synthesis of religion, philosophy and science.
- ❖ To work with others who are aspiring to overcome religious, national, racial and social prejudices in order to create the growth of democracy and world peace.

Spiritual Purpose In Life

By
Frederick Kettner

Published By

The Biosophy Press

PO Box 21155, South Euclid, Ohio 44121

Copyright © 2005 by The Biosophical Institute, Inc.

Visit us on the web: biosophical.org

Contact us: biosophical@aol.com

Requests for additional Literature will be honored.

Donations welcome.

Foreword

The world is experiencing an unparalleled crisis in thought. The tragedy of war is the objectification of this conflict. The resurgence of dehumanizing conceptions of people represents a grave threat to the entire human race. A cursory view of the world reveals the extent to which people are consciously or unconsciously indulging in separative, soul-destroying and hate-inspiring thinking. The great victory that must be won is the eradication of narrow, contractive, selfish thoughts from the minds of human beings. This achievement would truly make a better world possible. The intelligence within people's minds must be liberated, horizons of consciousness expanded. A more universal recognition of the unity of the human race and the dignity of the individual is sorely needed.

How is this great task to be accomplished?

- Philosophy, religion, science and technology are not unalterably opposed to each other. The synthesis of these three approaches to truth would yield fruitful results. Studies resulting in such synthesis are highly desirable.
- Art, literature and music can release creative powers in the individual and lead them to new levels of spiritual achievement. Encouragement should be given all experiments that have this aim.
- Humankind must be united internationally by a common acceptance of basic truths. That unity cannot be achieved by stressing national or racial differences. Spiritual values represent concepts that unite humankind. By emphasizing them we shall transform brotherhood from a wish to a reality.

- The spiritual motive must be strengthened. People are vastly more important than things. By expanding people's consciousness of the unifying values, we assure the creation of a world which will minister to people rather than enslave them.

About the Author



**Founder of Biosophy
Frederick Kettner Ph.D. 1886-1957**

FREDERICK KETTNER founded the Biosophical Institute in order to offer an environment and atmosphere conducive to the application of ethical-social ideals. He had taken the world's great ethical, religious and philosophical teachings out of the text books and the classroom and had brought them dynamically into the lives of human beings. Believing that character education is the basis for the creation of a new future for humanity, he had ceaselessly devoted himself toward this end.

Inspired by the writings of Spinoza, Kettner became the leading authority on the living significance of this great philosopher. In "Spinoza the Biosopher" Kettner has given an illuminating presentation of how the ethical teachings of Spinoza can be applied to greatest benefit in our present day world. He is the author of "Back to the Nameless One," a volume of biosophical poetry, and of numerous other booklets and pamphlets.

Kettner had been recognized by leading thinkers throughout the world as a man of rare creative powers who had made an invaluable contribution to world culture. Regarding Kettner's work with the Biosophical Institute, Prof. Albert Einstein had written:

“Your group is the embodiment of that spirit which Spinoza served so passionately.”

The Institute for the Advancement of Cultural and Spiritual Values was created by Kettner in cooperation with leading educators and thinkers in America to strengthen these foundations for a better world. In 1935 he inaugurated a movement for a Secretary of Peace in every government. He had toured the United States and delivered numerous lectures on behalf of this idea. In 1936 he brought the Secretary of Peace idea to the attention of the Inter-American Peace Conference in Buenos Aires where it was partially adopted.

We need Kettner’s biosophical ideas right now when everything seems to be out of proportion, when even the scientific world looks at spots and forgets to see the whole, which has the same etymological root as holy.

Kettner, like his great ideal, Spinoza, vigorously proves on purely human grounds the blessedness of meeting hatred with love. Kettner was a real disciple of Spinoza when he makes the plea of his great master to do good cheerfully. For the highest life consists in loving resignation to the supreme order. Both Spinoza and Kettner point out the fact that the impotence of people over their own passions is slavery, because from hate good never comes; but in the love of the highest, love that looks for no return, lies the only liberty.

SPIRITUAL PURPOSE IN LIFE

By FREDERICK KETTNER

"We think our civilization near its meridian, but we are yet only at the cock-crowing and the morning star. In our barbarous society the influence of character is in its infancy."

— Emerson

In this challenging epoch of human history, more individuals than ever before begin to wonder about the meaning and purpose of their life. Stress and strain often compel people to deeper thinking and nobler living than do the usual normal events and pursuits of everyday life.

We today are privileged to live in such an era—an era full of unique opportunities for the development of our spiritual nature and the realization of our biospherical destiny on earth. Many turn questioning these days toward the reality of spiritual values as offering possible solutions to our complex national, social, economic, political and religious problems.

The acceptance of spiritual values does not result in more complexities and confusions. It brings a life of noble simplicity. There is the spiritual simplicity of those who are conscious of a desire to realize the Highest—of a stirring within toward a life beyond the senses.

In this world of confusion and hatred, there have been many in the past and there are many today who are deeply interested in the full realization of a spiritual purpose in life. “Where am I going?” they often ask themselves. One thing at least is very definite to them: they do not want to be caught in the illusions of the senses and their passions, or become lost in abstractions. They know that there is a spiritual mind functioning within them—that they are souls—that they can continually recreate themselves and become inwardly more alive. They are aware of this because they are not only determined by external environmental influences, but also guided by spiritual influences. This is their way out of darkness.

But let us not forget that there are also winding pathways on the road and that these winding pathways can lead backward as well as forward. Every step forward is a new beginning, until one day the spiritual pioneer discovers a strange truth: that they are an eternal beginner. It is natural to find problems and difficulties, surprises and confusions on the way, but to be able to begin ever anew is the great secret behind the spiritual understanding of ourselves and others.

The Spirit in people is not yet known scientifically. It has been known to many in a mystical way; but humanity is slowly evolving, and in the course of the coming years and centuries human beings will also experience the abundant life in a biosophical way. To experience something biosophically means to understand it in an ethical-social way, which involves living accordingly.

We are all looking for a more intelligent kind of self-realization and self-expression. But self-expression results either in meaningless conflicts, as often in politics and economics for

example, or it becomes soul-expression. We have to learn to become more conscious of our capacity to express soul qualities. The majority of human beings are still in a spiritual kindergarten. They still have much to learn before they will be able to practice two fundamentals that are so essential for the building of a better world, spiritual intelligence and global orientation. Either we find the way to develop spiritual powers within ourselves, or we remain forever imprisoned in the dungeon of our limitations. New powers can only be discovered by drawing upon the potentialities of the soul. It is true that the majority of human beings appear to be interested primarily in the preservation of their physical or personal nature even to the exclusion of all spiritual values. On the other hand, there is a minority, which is concerned primarily with the preservation of the spiritual nature. From this we may deduce that there is not only a biological appetite in people, but also a divine impulsion that compels them to move forward and make real progress on the biosophical path.

“It is easy to see,” says Emerson, “that a greater self-reliance—a new respect for the divinity in man—must work a revolution in all the offices and relations of men; in their religion; in their education; in their pursuits; in their modes of living; their associations; in their property; in their speculative views.”

By answering the question, “What comes first in my life?” we can know in which direction we are going: whether we are seeking to stimulate our divine aspirations or are content to remain in the darkness of our instinctive nature. If we can discover within ourselves that mysterious reality we sometimes call divine love, we gain the power to overcome not only the negative forces without, but also the negative elements within ourselves and gain the power to overcome all obstacles that stand in the way of spiritual character-realization.

Spinoza's thoughts on this subject are profound and clear. “If once,” he says, “our knowledge and love come to embrace that without which we can neither be, nor be understood, and which is in no way corporeal, how incomparably greater and more glorious will and must be the kind of effects resulting from this union; for these must necessarily be commensurate with the thing with which it is united. And when we become aware of these excellent effects, then we may say with truth that we have been born again. For our first birth took place when we were united with the body, but this, our other or second birth, will take place when we become aware in us of entirely different effects of love, commensurate with the knowledge of this incorporeal object, and as different from the first as the corporeal is different from the incorporeal, spirit from flesh. And this may therefore, all the more justly and truly be called Regeneration, inasmuch as only from this love and union does eternal and unchangeable existence ensue.”

Character-regeneration is the basis for a spiritual destiny and the building of a better world. Economic and political plans alone, without the character motive, will not save this world from disaster. The development of character implies choice—choosing certain ways of acting in preference to others. In the past, when theology ruled, the choice lay between good and evil, and many quarrels arose about the nature of these antipodal principles. Those who had made a decision as to what was good wanted to coerce all others to follow in their footsteps, and this type of dogmatic thinking resulted in persecutions of various kinds. But even though people have attempted to sternly rule their lives and severely judged the actions of others according to the inflexible tenets of good and evil, they are still, for the most part, as far from truth as ever before.

Biosophy recognizes that the choice is not between good and evil

but between the better or spiritual nature in man, “the kingdom within” as first nature and the physical or the world of good and evil as second nature. The real problem is to build a spiritual table of values. Judging and condemning everyone and everything according to a standard of good and evil, or traditional dogmatism, is of little value in building a new world order. Those who practice biosophy, with its emphasis on a new table of values, release new creative energies in themselves. In biosophy, creativity is a basic necessity. Without such creativity there can be no progress toward spiritual realizations as a guarantee for a better humanity.

Some psychologists and philosophers declare that people cannot be creative because their thought is a direct result of the environment in which they happen to live and their heredity. They claim that they are simply machines, which react to external stimuli in definite though complicated ways. This viewpoint makes of people nothing more than a higher animal with a terrible past and a worse future. Biosophy emphatically postulates that people are more than a blind result of merciless chance—that they are spiritual beings. We cannot deny that people are influenced by their environment and heredity, but we must add our conviction that they can transcend the influences of environment and heredity and rise above the limitations that enslave their thinking. There can be no better future for humanity if we are not firmly convinced about the value of such spiritual creativity and believe that people can live more nobly than they ever did in the past. I am convinced that people can be creative because they are by nature spiritual beings.

There are some who believe that one can only be creative through the arts, or in the scientific laboratory. Biosophy declares, however,

that it is most important of all to be creative in human relations; that is, toward our fellow humans. To be creative in the biosophical sense is to place the emphasis upon “life values.” For this reason, biosophy stresses a new kind of group life and group activity. Some people can be creative even in isolation. They make discoveries, write books, and in general contribute greatly to raise the cultural level of their age. However, in this period of world crisis and tremendous change, such individual creativeness is not enough. The conscious motive to serve humanity with a spiritual group-motive is a fundamental need. Those who serve in this way are creative biosophers.

Biosophy is more concerned with living examples than with theories. It is a way of living rather than a theory of life. The individual who builds his life on the basis of biosophy is the free individual, the spiritually cultured individual. They do not desire to seclude themselves in a cloistered retreat, monastery, laboratory, or sequestered halls of learning, but enters fully into the main stream of life. To be a biosopher means to be able to see the worst, hear the worst, experience the worst—and yet to follow the best. Lao-tzu calls the best “Tao.”

“There is a thing inherent and natural,
Which existed before heaven and earth.
Motionless and fathomless,
It stands alone and never changes;
It pervades everywhere and never becomes exhausted.
It may be regarded as the Mother of the Universe.
I do not know its name.
If I am forced to give it a name,
I call it Tao, and I name it as supreme.
Supreme means going on;
Going on means going far;

Going far means returning.

Therefore Tao is supreme; heaven is supreme; earth is supreme; and man is also supreme. There are in the universe four things supreme, and man is one of them.”

Neglect of the spiritual purpose, or the biosophical motive in life, has caused incredible difficulties. We perceive the same destructive influences in various fields of human endeavor, leading people to inevitable calamity.

Science, for example, has only too often been crassly materialistic in its approach to life, denying the reality of everything that cannot be weighed and measured. It has not been illumined by a spiritual purpose. It is undeniably true that the scientific approach toward life has greatly transformed people's mode of living and enabled them to study the physical universe in its infinite vastness. No one would want to deny that scientific discoveries have improved people's physical environment. Nevertheless, the changes so wrought are not fundamental changes and do not constitute a guarantee that humans will not relapse into barbarism. No one can doubt the value of science and the scientific method, but we must insist that the improvement of a person's spiritual nature keep pace with his scientific advancement. It must be remembered that there are not only natural laws operative in the universe; there are also spiritual laws affecting one's life. Without an understanding of these spiritual laws, permanent progress and biosophical freedom are impossible.

In the field of education we observe a similar lack of emphasis upon spiritual values in life. Although democracy has created opportunities for more widespread education, this education has

been academic rather than spiritual in its nature. Academic knowledge alone is not potent enough to awaken in people the consciousness of the spiritual purpose in life. Since such knowledge is almost wholly devoted to one's intellectual nature, it leaves their spiritual nature untouched. The new education, then, should be concerned with the growth of an individual's spirit. This will lead to a new orientation in their life, which would make the world really safe for dynamic democracy. Such education would not only raise the spiritual level of humanity, but also improve the standard of thinking of the leaders. It would make politics subserve the welfare of humanity.

The same lack of spiritual purpose has ruined the many plans which have been formulated for the attainment of world peace. Although people realize that it is insufficient to make alliances and treaties for the prevention of war, they consistently refuse to affirm those spiritual values, which alone can guarantee the durability of peace. These values consist, primarily, in an affirmation and cultivation of the spiritual or higher nature of human beings. Generally speaking, a political, militaristic peace is based on force and coercion, and therefore, is but temporary. Permanent peace, however, can only be achieved when the spiritual nature in people is truly valued, and a new social order based on this valuation is worked out. That is the essence of dynamic democracy.

Humanity's destiny in these troubled times depends in large measure on the acceptance of a spiritual purpose in life. This will lead to an enlargement and expansion of consciousness and bring with it a sense of greater ethical-social responsibility.

People have already learned to be responsible toward their family and their nation—to defend them against aggression. That is about where they are today. They have not learned, however, to defend

spiritual values, otherwise the present world crisis would scarcely be so acute. People must learn to create and defend these spiritual values because they are so fundamental for the realization of a better future for humanity.

In the past, great thinkers such as Plato, Spinoza and Emerson defended these values and preserved them in their books. They did not remain content with the simple statement of their ideals, but rather dreamt of the time when these ideals would be applied. That time has come for the whole world. There was never a time in the history of civilization when spiritual values were so urgently needed.

The biosophic conception of human beings lays stress upon the necessity for the application of these ideas. Only in this way will a person become whole.

“Think often of spirit
Thou shalt be made whole.”

There is a great need for the realization of the whole person. Why should we only think of people as a fragment, or as a social animal? Why shouldn't we begin to think of the whole person who is capable of using their heart? “As gold refined in the furnace, putting away dross, comes to its own nature, so the heart, ridding itself through meditation of the dross of substance, passion and darkness, reaches the Real.” (“The Quest Jewel of Wisdom” by Shankara Acharya) People have tried to live the life of the senses and discovered that thus they return again to the age of the jungle. They have tried to live the life of the mind and have found that although then they are in the age of reason they are still too near to the jungle, so that the many tragedies of our civilization occur. But we know that in all ages there were great individuals who have

already lived the life of the heart, expressing soul qualities and spiritual intelligence. They found that the life of the heart will bring a better future for humanity. Why shouldn't we become open-hearted and prepare ourselves for the new life? Melville encourages us in this direction with the following thoughts taken from his book "Clarel."

"Then keep thy heart, though yet but ill-resigned—
Clarel, thy heart, the issues there but mind;
That like the crocus budding through the snow—
That like a swimmer rising from the deep—
That like a burning secret which doth go
Even from the bosom that would hoard and keep;
Emerge thou mayst from the last whelming sea,
And prove that death but routs life into victory."

The unparalleled events occurring in the world today may determine the fate of humankind for the coming centuries. This period in history is momentous. It presents a tremendous challenge to every intelligent human being. People have many opportunities, during this period of crisis, to recreate themselves. In order to do this, they must cease acting as if they identified themselves with their jungle self, but rather recognize themselves as a soul. If the majority of people would do this, it would be of the greatest significance in the life of humanity because they would become truly thinking individuals, know themselves from within and contact a higher realm of consciousness. Humanity has already risen by slow stages from a state closely resembling that of the animals to that of a human being. As soon as people will go beyond reason and imagination toward the two deeper kinds of knowledge, namely, intuition and integration, they will gain a

greater insight into the magnificent possibilities of their own spiritual nature. Such possibilities can be realized as the result of biosophic character growth. It is, therefore, necessary to attain a more fundamental understanding of human nature, and a spiritual conception of a human being. The accumulation of facts and knowledge is not sufficient to alter the direction of humanity fundamentally. People must discover the divine spark within and build a set of values on that basis.

What is this divine spark? It is one's essence, seen from the point of view of eternity. It is our spiritual intelligence. It is impossible for us to know exactly when in the long history of humanity the divine spark was first manifest in us, making us different from the brute beast. In thinking of this primordial event, we may say that it took place in the distant past when "darkness brooded on the face of the waters."

In the primordial beginning, this spark, or the spiritual will, must have been free. Although this higher freedom was unconditional, it could not have been a conscious kind of freedom. We may call it the freedom of primordial innocence. Who will wonder then that this light of the spirit became obscured by the material nature of humankind? The reason, nevertheless, why this descent took place even now remains hidden. It is, therefore, necessary to discover the ways and means, which will help to clarify this problem.

It was when the spiritual spark became obscured in matter that it lost its original freedom. Having come in contact with matter, or the five senses, a struggle began and still continues in people to make real the sixth sense, or the sense of spiritual freedom. Freedom exists not only in the primordial being of the infinite and eternal

reality called God, but also in human beings who, during their lifetime, experience not only physical urges but also spiritual aspirations. Why then should the sense of freedom as a primordial reality remain hidden? Marcus Aurelius put it thus: “Look thou within; within thee is the fountain of all good, whose waters shall never cease to spring, so thou dig deep enough. No soul is willingly bereaved of Truth, nor of those natural inclinations to justice and equanimity and kindness that are the fruit of her knowledge. It is most needful that thou remember this always; so shalt thou be far more gentle both in thy disposition towards men and in thy commerce with them. The true joy of man is in doing that which is most proper to his nature.”

The loss of the original sense of freedom gave rise in the churches to the doctrine of original sin. The stress upon this conception of original sin has led to an acceptance of the philosophy of evil. There is no doubt that we find ourselves in a world of seemingly unfathomable experiences, especially when we think of the tragic happenings in the world. No wonder all kinds of philosophies have been formulated which stress the dark side of human nature. Although it is true that life can be seen in terms of the darkness which followed this descent, why should it not be possible to see life also in terms of the will towards that original state of freedom? It makes a great difference whether we believe that the original state was one of freedom or of sin, of light or darkness. Those who teach the doctrine of original sin stress the presence of evil in this world, instead of emphasizing what may be called the presence of the infinite and eternal God. We need, therefore, new schools to stress the existence of the original spirituality in people rather than original sin, so that thinking human beings can help themselves integrate their imperfections.

People, through their contact with matter, have forgotten their divine origin, and only with great heroic effort can they regain the remembrance of their primordial divinity. Their task, as seen from the spiritual viewpoint, is to learn to look upon themselves not as a worm, as dust of the earth, earthy and thus consider others, too, solely as the products of earth, devoid of the primordial spark, but rather they must learn to discover the quintessence, or the spiritual will, within themselves and in others. This will bring them back to the awareness of being “akin to the gods.”

Who can totally deny that something of that original state remains in us, a faint remembrance, perhaps an innermost feeling or a subconscious urge? The biblical myth of paradise can be taken as the most wonderful simile of the primordial remembrance. With this view, the soul in people will aspire toward perfection and freedom.

It is not strange that people, having lost their spiritual sense, placed their faith in the physical realm and gathered more and more of the things of this world. They came to believe that the practice of this material kind of “moreness” would help them to live a better life on earth. It is, however, impossible to come to an adequate understanding of the spiritual purpose in life so long as the biological instinct in people will be the basic consideration. People are still living in the period of forgetfulness of their spiritual purpose.

To measure life in terms of matter alone will not bring the true freedom. Hasn't this negative philosophy of life been responsible for all the tragic acts in the history of humanity? And aren't these

tragedies being reenacted in war after war? How long shall history repeat itself?

Slowly, very slowly, people are beginning to realize that the unbalanced desire to blindly accumulate more and more of this world's goods leads inevitably to new wars. The world is still waiting for the harmonious or peaceful individual, the biosophical individual. Even if it is true today that most people accept materialism as their standard of life, the time will come, sooner or later, when they will realize that the devotion to this one end alone will continue to lead them to strife and chaos.

The present war should be concrete evidence and proof enough of the fact that humankind has been treading the wrong path. It is surely not the path of freedom. True freedom comes only when once again we return more consciously and intelligently to the primordial unity and wholeness of the soul, when we seek the source of biosophical living and no longer expect chaos to disappear from our midst by merely wishing it. People will continue forever to see life through a glass darkly unless they begin to understand their true nature in the light of harmony and friendship. Although the history of the centuries makes it difficult for people to see their way clearly, and leads them to false materialistic interpretations of its meaning, there are signs which remind them that the high aspiration of the spiritual will is not totally forgotten. There are also signs that the desire of the soul for freedom and co-enjoyment can be integrated with the desire for this world's goods, enabling people thus to live more harmoniously.

Do we not, in spite of darkness and ignorance, now and then realize inwardly something of our own hidden divinity, something within us of which we would like to become more conscious? This darkness and ignorance in us and around us, after all, is not death. It

can, like other dark periods in the life of humanity, be a challenge to go forward toward the spiritual life. In “The Brothers Karamazov” Dostoevsky reminds us of the power of love. “Be not disheartened by the misdoing of men. Love a man even in his misdoing, for such love is a likeness of the divine, and the highest we can know on earth. Love all God's creation, both the whole and every grain of sand. Love every leaf, every ray of light. Love the animals, love the plants, love every single thing. By love you shall discern God's mystery quickening all things, and so, day by day, be drawn into a fuller understanding of it: till at last you will come to love the whole world with an all-embracing love. Sometimes, at the sight of men's misdoing, one stands perplexed, wondering how to correct it, whether by coercion or by love. Let all things be done in love and humility. If to that resolve we hold fast, we shall win all the world to our heart's persuasion.”

People feel that they are outcast, a prodigal son in a materialistic world. Indeed, they continue to be tortured by an unremembered past of splendor. No matter how far from truth human beings may have descended, there will always be the inner voice calling them back to primordial remembrance. In all their struggles and difficulties, people have a feeling of dissatisfaction with the present and a strong desire for primordial greatness within themselves. This desire for inward greatness is evidence that the soul in people must have known greater things and can never be satisfied with the purely temporal. Consequently, the desire for something more fundamental, more unusual, something unique, must recur.

Yet, there are very many who believe that they have discovered the spiritual way when they have but grasped its shadows. How dangerous the shadows of truth can become! Those who indulge in war and intolerance always declare that their actions will ultimately be beneficial to humanity. When shall we learn from the history of

humanity that this blindness in people occurs because they run away from their true self? People are not essentially evil. It is the love for the shadow-truth, which makes them blind. As we become more conscious of the conditions in human society, we shall realize that the world crisis we experience today is the result of this spiritual blindness.

In all ages, those who accepted spiritual values found themselves facing difficult situations and were obliged to stand almost single-handed before the forces of darkness and chaos; and as we do not have enough individuals and groups in modern times with the vision and courage to value the spiritual kind of truth, it is no wonder that darkness spreads with ever greater rapidity.

Unless we have intelligent answers to the fundamental questions of life and liberty, the emphasis will, for the most part, be placed upon destruction. The ideal of the spiritual individual is of value and has a meaning only when people are striving to overcome all that tends to enslave them. The hope of the spiritual pioneer, therefore, lies only in the will to creative intelligence for the sake of building in harmony with our higher soul-interests. This does not involve simply the adoption of some kind of personal mysticism, which flees from reality. This personal mysticism is as bad as any kind of personal brutalism which rules the world for the sake of building up a new kind of chaos. Neither of these will bring about ethical-social realism.

This spiritual-social realism does not exclude science, but rather involves the synthesis of scientific knowledge and spiritual understanding. It is true that science has helped us to understand nature and to bring about many new discoveries. But science alone

without a deeper study of the spiritual nature of people, will not lead to a new perspective and a new attitude toward individuals and society. The integration of spiritual values with science is still lacking because the relationship of people to spiritual values is not yet understood fundamentally. The awareness of the primordial spark of the spirit will bring one to a higher kind of self-realization and global thinking.

In this connection, Ruysbroek says: “It is by the operation of kindness that charity herself lives and bears fruit in a man; for the heart plenished with kindness is like a lamp filled with precious oil. By its fair example, kindness enlightens the misdoer, and by its good offices it brings healing to those hearts that are hurt, grieved, or vexed. Them that have charity it maketh to burn and shine, and in its flame neither jealousy nor envy may endure.”

We shall always have to take into consideration that in prehistoric times people were scarcely aware of the influences of the spirit within themselves and of the vast possibilities for their spiritual growth. Living in the first state, which might be called the state of animalism, humanity's existence was practically identical with blind self-preservation. But with the passing of time, people's knowledge and reasoning powers increased and they discovered ways and means of living up to higher ideals and ideas. They came out of the jungle and civilized themselves. People's understanding passed through various stages of mythologies, theologies, philosophies, arts and sciences, and today we are living in the second state, which might be called the state of humanism. But civilization has increased the complexity of people's wants tremendously. Their desires have increased out of all proportion to their ability to satisfy them. As the creative intelligence still remains hidden and there is little direct influence to remind people of their spiritual nature, it is no wonder their primitive fighting instincts, which may for some

time be repressed, have come to the foreground, showing the weakness of abstract humanism. Not repression, but fundamental change will bring the renovation of humanity. The more often we remind ourselves of the need for change within our own nature, the more we shall contribute to those changes, which will become the basis for a better society. Thus does the Bible speak of the principle of change: “Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Behold, I shew you a mystery; we shall not all sleep, but we shall be changed.”

Is man but a bundle of urges and instincts,
A stranger to truth and friendship on earth?
Incredible it seems to the many
That someone already has reached the goal!

Why dost thou still crawl on the surface?
Is there no holy impelling in thee?
Hast thou forgotten to dive to the depths?

Ere thus thou divest, a swimmer become!
Thou knowest that swimming is done in the ocean.
Be willing—thy heart shall be pure.

I know that at last thou wilt seek the ocean.
And though thou meet with pain and disaster,
Play thy heroic part.
Thy true Self thou shalt meet;
Thou shalt be changed to the deepest in thee!

It is true that during the centuries people, as blind animals, have become people as social animals, and that today people as human creatures are subjected to the civilizing influences and the refining power of arts and sciences. The step forward from animalism to humanism was tremendous, but there still remains at the bottom of people's nature a great deal of the animalistic tendencies. Beneath the veneer of their civilized surface there lurk the dark forces of brutalism which will come out and destroy unless they will become more aware of the eternal spark in their true being, and thus reach the third state in their development, which we may call "eternalism." Here we must refer to Spinoza's interpretation of the eternal in people. He says, "The human mind cannot be absolutely destroyed with the body, but something of it remains which is eternal."

People must begin to be creatively active on the basis of eternalism and humanism in order to overcome animalism. We cannot deny the progress that civilization has brought about by elevating people to humanism. Through scientific reasoning we have arrived at a kind of general understanding that we are all members of the human family. This being so, we have the wish to live together more peacefully. But is that enough?

There is no doubt that humanism represents a great advance. But the majority of people today seem to be more on the animalistic than the humanistic level of thinking, and the question before us is whether the suffering so many are experiencing can raise us to the level of eternalism or creative mutualism. This involves spiritual standards of life-values. The animalistic standard is the conception that might makes right, whereas with the spiritual standards of creative eternalism people will be valued as cooperating citizens of the world.

We need, therefore, to become aware of something, which is beyond humanism. We need creative individuals who can face themselves heroically in order to definitely overcome (and not merely suppress) within themselves their atavistic tendencies, for it is these individuals who will make possible a new age, the age of integration. The practice of spiritual integration will ultimately lead people to an advanced understanding of human nature. It will help them to realize that reason alone will not bring the “heaven on earth” to mankind and that, although science is capable of the most abstruse calculations in the different fields of research, it is yet incapable of solving most of the problems dealing with human relationships.

The desire to attain a new orientation will have to be backed by deeper attention to the promptings of the intuition and the conscious striving for integration, as well as our greater responsibilities as characters. In this way it will become possible for people to make incessant efforts to become aware of the primordial energies they need to rediscover the divine spark. “Look not out, but within,” said Penn, “let not another's liberty be your snare; neither act by imitation, but by sense and feeling of God's power in yourselves; crush not the tender buddings of it in your souls, nor overrun in your desires, and warmness of affections, the holy and gentle motions of it. Remember it is a still voice that speaks to us in this way; and that it is not to be heard in the noises and hurries of the mind; but it is distinctly understood in a retired frame.”

This divine spark or spiritual intelligence will bring about the transition from humanism to eternalism. Progress in this direction will guarantee that this spiritual spark in us will grow into a steady flame of awareness of the infinite and eternal reality called God. Only with this new awareness or orientation to the ultimate Reality, will it be possible to develop the biosophic will for greater

overcomings necessary in order to reach the highest goal, spiritual self-realization. Thus will the heroic seeker be able to integrate his primitive tendencies and make his primordial remembrance an essential factor in the creation of a New Humanity.

Journeyest thou still amidst wordly confusion?
Or piercest thou through the veils of the night?

Remember that Bliss awaiteth thee always—
Bliss that springs from the Fountain of Light.

Greetest thou human beings with love?
Then freedom will always be thine.

There is a remembrance primordial—
Rejoice in thine essence divine.

