

The Need For
A Thousand Year
Plan



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.

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By
Frederick Kettner

Published By

The Biosophy Press

PO Box 21155, South Euclid, Ohio 44121

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Foreword

Frederick Kettner's discussion "The Need for a Thousand Year Plan" will not appeal to those people who want to bring about a perfect world over night. These people are interested in such a world if it takes a short time to bring it about. They lack patience, not knowing that it is the most important ingredient of greatness and that without it no truly worthwhile plan may be realized. The Plan of Kettner will appeal to those who realize that the concentrated work of many generations is needed to reach the biospherical goal he had in mind. They also know that the alternative to the Plan is suicide of the human race.

Impatience wants to get away from reality. Those who fear the hard core of life, take refuge in a dream world which can be created out of nebulous generalities with the greatest of ease. Wish the world to be good and — presto — it is good! Wish the earth to be united and — presto — it is united! From the lofty perch of day-dreams we look down upon the pedestrians of reality and we feel comforted.

That was not Kettner's approach. "World integration cannot be forced. It has to be created." His are wise words that link reality with the practical dreams of the empire builders of the better world of the future. They tell us that our unaided hands will not "save" our world. They also tell us that the road to the final goal is arduous and long, yet must be trodden by all of us in a spirit of biospheric co-operation. We become a cosmic force only if we realize our limitations, and combine our individual atomic strength in a spiritual system of chain reaction.

The supremacy of the heart is stressed by Kettner in "The Need for a Thousand Year Plan." Heart and mind are closely linked. When the radiation of the heart is lost, we live in a frozen desert of hopeless void. That vacuum maybe packed with the most ingenious machinery human genius can contrive, but it will be a void just the same and will bring about our tragic end. Only the heart can save us, the warm

human heart of cooperative creed and deed. What Kettner calls “Interiority” spells the supremacy of the heart. “The mind has helped to create civilization,” he said. “Humanity’s next problem is to realize the creativity of the heart in people.” Well spoken, these rich words, spoken with heart and mind. We thought that it was man’s sole mission to entrust his fate to his mind alone and now we have reached the edge of the end. We thought that the heart was identical with weakness. It is not too late yet to halt the downward trend, check the disastrous descent into the realm of mind unaided by the heart. On the verge of Nirvana we must draw up our forces for the execution of the great Plan. A thousand years may be too much or too little, but patience is never too much, nor is good will. It is never too late to realize our errors, educate ourselves, and march into the battle of peace.

Dr. Emil Lengyel
Associate Professor of Education
New York University

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.

The Need For A **Thousand Year Plan**

By Frederick Kettner

“Whether I come to my own today or in ten thousand or ten million years I can cheerfully take it now or with equal cheerfulness I can wait. My foothold is tenoned and mortised in granite. I laugh at what you call dissolution and I know the amplitude of time.”

— Walt Whitman

After World War II, there were many who expected that all the suffering and uncertainty which humanity had just endured would serve to integrate peoples and nations. The war and its problems have given birth to such statements and visions as Willkie’s “One World.” But from the point of view of spiritual growth we understand that with human nature as it is, a “Thousand Year Plan” will be required in order to work out this ideal of “One World.”

The dream-mind can easily visualize one world, for it sees only the end result. But the spiritually enlightened mind sees the real problems involved. The vision of “One World” is merely a slogan or else it is the basis for a global problem. It may be compared to a vision of earning millions of dollars in a very short time. If one grasps the true nature of this financial problem, he realizes that it involves time and hard work.

In working out the Thousand Year Plan, a very special kind of “heart” work is needed. The more active we become in our spiritual nature, the more perfect will be the solution to the “One World”

problem. World integration cannot be forced. It has to be created. According to the biosophical conception of creation, spiritual growth and global orientation are necessary to realize such integration.

The need for a Thousand Year Plan cannot be realized through the efforts of the mind alone. The more knowledge a person amasses, the more they become tired of this and that; but the more one understands according to spiritual intelligence, the more their ability to enjoy life increases. The best results to which the mind can lead us are agreements. But those who are honest about agreements recognize the truth of the saying that “men agree to disagree.” There is a great difference between agreement and mutual understanding. The latter is based on biosophic orientation and the will for spiritual growth.

MODERN CIVILIZATION AND ESSENTIAL CULTURE

The civilized person of today expresses their interest in culture through various media: art, science, philosophy, education and religion. But we must discriminate between modern civilization and essential culture. Essential culture is based on individual-spiritual growth.

The culture of the civilized person of today makes them broad-minded but not spirit-minded. Human development is still more rooted in the realms of mind and matter. The majority of people are unaware of what Biosophy calls the higher dimensions of Life and Spirit, and their lives, therefore, tend more toward self-centeredness than toward spiritual growth. Those who pursue higher goals experience an ascending development of consciousness and thus can work out spiritual values. Studying the history of humanity, we shall find many examples of heroic souls who exemplified such an ascending development of consciousness in their life; they dared to overcome traditional limitations and embraced a spiritual culture. In taking such

heroic steps, they blazed a path towards higher dimensions.

Spiritual growth transforms the motives of people. On the basis of the biological dimensions, mind and matter, there can be no fundamental improvement in character. Therefore, people's motives remain unchanged. The individual who is consciously activated by Spirit and Life, has a spiritual motive and can make a fundamental change in their character. Spiritual orientation can be based on:

- A. *Essential self-development*
- B. *Mutual understanding*
- C. *Friendship-awareness*

VALUATION AND REVALUATION

In order to work for the realization of the Thousand Year Plan, we must develop a new table of values. One of the fundamental lessons we must learn is how to value each other as spiritual students of life. The key to valuation is made of spiritual substance. We cannot value anyone or anything unless we have a spiritual relationship with that person or thing. The spirit in a human being is the key to essential valuation. This spirit is the faculty which makes possible one's valuation of spiritual realities.

Our true intelligence prepares us to value events in the present and the future from the spiritual point of view. We must also learn to **revalue** essential realities connected with the past. Revaluation is the art of discovering new and deeper meanings in past events and experiences. We can always find new values in unusual historic events, ideas and discoveries of the past—whether they are in philosophy, religion, science, art or literature. Revaluation has its basis in essensitivity and therefore the more often we practice it, the more alive we become. Valuation and revaluation are expressions of our

spiritual nature and prepare us for mutual understanding and a better future as creative friends.

The spiritual part in one's nature has to be developed. Therefore we need the Thousand Year Plan in order to provide a basis for such development. Essential food is required constantly in order to feed the spirit. In the light of valuation and revaluation we can find a deeper meaning in the Bible saying: "He who loses his life shall find it." Does this not mean that one who loses their selfishness, their pride, their personal eccentricities, will gain inner life, individuality, and will develop their spiritual nature? Valuation and revaluation are like two wings which elevate us and help us to go ahead toward the light.

THE "WE" CONSCIOUSNESS

There have been unusual writers, poets and mystics who had momentary spiritual experiences, but they cannot be considered examples of spiritual growth. In order to grow in the biosophic direction, we must first realize that it is impossible to make progress toward Life and Spirit without a "we" consciousness.

The fundamental purpose of biosophy is to foster spiritual growth as the basis for the religion of friendship. Students of biosophy thus learn to become more conscious of their own inner development through overcomings. In facing their individual and group problems, they realize that they can solve these problems on the basis of mutual understanding, thereby also strengthening their "we" consciousness.

THE RELIGIOUS PROBLEM

As we grow spiritually, we become more deeply rooted in the realms of Life and Spirit. As a child is unaware of problems in mind and matter, so the average adult is unconscious of problems that educate him in Life and Spirit. As the child matures, he becomes conscious of the problems to be solved in mind and matter in order to satisfy the needs for food, clothing and shelter. Correspondingly, only as the individual gains a desire for spiritual maturity can one become consciously interested in the essential nature of people, which is developed on the basis of character, peace, and friendship education.

The new problem for those who become more conscious of Life and Spirit is the Religious Problem. It centers on the spiritual growth of people in their daily life. The Religious Problem will only become clearer to those who grow spiritually within themselves. To understand the Religious Problem, we must first of all realize that spiritual growth goes with a higher kind of thinking or integration. The biological nature in people tends toward isolated selfishness. The soul seeks to overcome and give of itself. The premise for overcoming is receptivity to the higher dimensions of Spirit and Life, in other words, to the infinite and eternal reality called God. It is impossible for a human being to grow in spirit without being receptive to higher values. Spiritual receptivity encourages a new and deeper kind of living.

The question confronting us is: should we continue on the biological level to seek only for outer things, or should we also cultivate our spiritual appetite for biosophic orientation and thus work for the Thousand Year Plan? Through intelligent Self-spiritualization we become more aware of the Religious Problem and find the deeper meaning of life and friendship. In order to solve the Religious Problem, we must have the courage to dare to penetrate into new and

unfamiliar realms of our primordial nature. In sharing our discoveries, we gain the power to dare more and more. Sharing and daring then become like two hands of the spirit which help us to work together for the solution of the Religious Problem. Thus we exercise our essential nature and make spiritual progress. This kind of spiritual progress guarantees the fulfillment of the Thousand Year Plan.

SPIRITUAL INTELLIGENCE

A fundamental factor in working for the Thousand Year Plan is the awakening of the spiritual intelligence in people. Therefore, we can test our interest in anything by asking ourselves whether intelligence underlies such interest. That is the first step. If we are interested in something with our true intelligence, we are on the way to develop our spiritual thinking. In contacting our spiritual intelligence, we become more alive to the problem we would like to solve.

Very often individuals, who have become interested in something unusual and new, may experience great conflicts in themselves. For those who are interested in spiritual growth and have a future-minded attitude, the conflicts become problems and blessings.

The next step forward in the evolution of humanity is to find the way to change these conflicts into problems. If we are truly interested in the solution of such conflicts, we will have to apply our spiritual intelligence. In studying these problems in the light of spiritual intelligence, the individual and humanity as a whole will make more progress toward the building of a better world. The biosophical motive is, therefore, the basis upon which an individual can strive to improve essentially and to pioneer into new realms of Life and Spirit. Through developing this motive, people begin to grow spiritually.

*He who can rise on the wings of his spirit,
Soar over mountains and gorges of earth,
He will be aided by Heavenly Power—
Will enter the portal of blissful Re-birth.*

QUALITIES AND QUANTITIES

As people's biological motive is rooted in selfish instincts and passions, their biosophic nature has to be cultivated through the practice of spiritual qualities. The vital factor which determines the difference between merely covering up our weaknesses and overcoming them honestly, is whether or not one can practice spiritual qualities. The common tendency is to cover up weaknesses with quantities: quantities of money, of possessions, even of knowledge. But real overcoming is possible only through the practice of qualities such as thankfulness, humility, patience, forgiveness, etc. Qualities are like scissors which "cut out" the lower tendencies in us in order to make room for higher values.

From the point of view of quantitative reasoning, the time element is of prime importance. The slogan, "time is money," tells this story briefly and effectively. The time element functions in mind and matter, in the realm of quantities. However, in Life and Spirit—the qualitative realm—the eternity element operates. We need to integrate both.

From the biological point of view, time is the beginning and the end. If one loses a year in business, he has less money. If one loses a year in school, he may have fewer degrees. Time, however, is not an obstacle towards biosophical growth. Biosophically, we strive primarily for spiritual growth. When the qualitative consciousness rules, gains in mind and matter can also be integrated harmoniously. As the struggle for existence depends on quantities, and the struggle

for essence depends on the development of qualities, we must learn to integrate the outer and inner interests.

The most fundamental qualities to be developed as the basis for working out the Thousand Year Plan are thankfulness, humility and forgiveness. True thankfulness is the “health factor” for our inner being. It is impossible to be spiritually healthy without practicing thankfulness. Yet, we cannot express real thankfulness without humility. In the inner realm, the more thankfulness we experience, the more humble and forgiving our attitudes become.

THE LANGUAGE OF THE SPIRIT

It is very difficult for the civilized mind to understand, or even to appreciate in small measure, the language of the spirit. That is why most of the spiritual leaders, thinkers and prophets have been misunderstood, persecuted and even crucified by their contemporaries.

It is wonderful that humanity has at least some appreciation of its poets and artists. The deeper purpose of art is to remind people of the higher dimensions of Life and Spirit. Parents will usually encourage signs of talent in music or the other arts, in their children. Yet, when Jesus as a boy showed talent for the “language of the spirit” and said, “I must be about my Father’s business,” who understood him? Those who spoke the language of mind and matter were mystified and critical. And yet if there has ever been a human being who was a master in the language of the spirit, that human being was Jesus.

In order to develop the language of the spirit, there must be pioneers with a desire to make a concentrated study of it. The manner in which children are brought up today does not conduce to their learning the spiritual language. The most fundamental reason why we are still living in a world of chaos is that we do not yet have the

schools for the study and understanding of the language of the spirit. The Thousand Year Plan is therefore needed, in order to work out such a long range plan of education.

There is a difference between understanding a language to some degree and speaking it fluently. Many have the knowledge of a foreign language, but do not speak it. There is an abundance of spiritual literature, and many “know” the spiritual language, but that is not a guarantee that they live it. Our greatest need is for individuals who care to **live** the language of the spirit.

Those who begin to overcome their selfish limitations practice the language of the spirit. The individual who lives in harmony with spiritual values will eventually realize that the struggle for spiritual essence will bring more integration with others. By placing their essential growth first, the individual gains within themselves a new orientation toward their own work and the problems in the world. One is then working constructively for the Thousand Year Plan.

THE SENSE OF WONDERMENT

People’s future depends very much upon their desire to become open-minded. As children have to be taught the value of food, clothing and shelter for their physical well-being, so civilized people have to learn to be open-minded toward such spiritual values as character qualities, peace education and world citizenship.

When we open our minds we learn to wonder. We might say that the sixth sense is the sense of wonderment. It is very difficult for the intellectual mind to wonder. It usually wanders away. The intellectual mind wants to know everything in advance, and at best its knowledge is only partial. It emphasizes what it already knows and endeavors to hide its ignorance in order to heighten its sense of importance. Open-

minded individuals, however, practice the sense of wonderment very often. They are humble, intelligent and always seeking to learn more. They express an attitude of studentship and know themselves to be an integral part of society, humanity and the universe. The sense of wonderment helps to open the mind to a consciousness of its relation to the infinite and eternal reality called God.

The prophets, the mystics, the great poets and other unusual souls are among those who have had glimpses and ideas of a higher realm beyond the senses and the mind. The sense of wonderment represents the first step in humanity's endeavor to go beyond the finite realms. We already have a great deal of spiritual literature. But how many individuals are interested in spiritual problems? Only individuals who are deeply interested in spiritual problems can contribute creatively toward the Thousand Year Plan.

Civilization has brought us to the point where we can work out problems in mind and matter. But to solve spiritual problems involves a far more advanced kind of spiritual thinking, awareness and growth. Why is it so difficult to become spiritually problem-minded? Because it requires a new kind of sensitivity, which we may term "essensitivity," involving an awareness of the primordial essence in a human being. Without being inwardly essensitive, we cannot solve the global problems. We must learn to go ahead from the without to the within, from the mind to the spirit. We must begin to make use of the sense of wonderment.

Forming mental conceptions and dogmas about religion is very different from knowing the spiritual truth that liberates people from their enslavements to superstition and prejudice. Only those who are interested in spiritual growth can help to further the evolution of humanity. They develop the sense of wonderment and a new kind of future-mindedness. The more future-minded we become from the

point of view of building a better world, the greater becomes our willingness to practice those qualities which guarantee spiritual growth. Biosophic future-mindedness in its deepest aspect is rooted in eternity-awareness and in time-consciousness. Individuals who develop such a future-minded spirit are working toward the realization of the Thousand Year Plan.

INFERIORITY, SUPERIORITY AND INTERIORITY

Human beings are born into a world where the order of society is still based on inferior values. The best in people is not yet given an opportunity to function often enough. Most of the experiences we undergo contribute to the accumulation of influences which develop the inferiority complex. In order to cover up this sense of inferiority, there is a tendency to go to the other extreme and develop a superiority complex.

There is, however, a deeper way to overcome the inferiority complex than to resort to superiority, and that is to discover the path towards interiority. Within every human being is an urge for something deeper or essential. This urge often begins as a wish. When the wish becomes a desire, this deeper urge can change into a dynamic interest based on the spiritual motive. The fundamental question which helps us to overcome our inferiority is: by what are we motivated? Without changing our motives we merely cover up the past and do not progress towards a better future.

There is a tremendous difference between covering up and overcoming. Civilization has taught people to cover up their weaknesses, to camouflage them in various forms. It is this camouflage which creates a sense of unreality that causes man to “seesaw” between inferiority and superiority. Neither of these transient types of experience helps to develop the soul or the “image

of God” in people.

Both the superiority and inferiority complexes can be overcome only through growth in interiority. The sense of interiority in one is the essence or the soul. Interiority may also be defined as the inner life of people which is beyond the superficial comparisons resulting either in inferiority or superiority. While they are immersed in their interior or spiritual consciousness, people can neither feel inferior nor superior.

The individual who understands himself from within learns how to practice more disciplines towards interiority. Someone having a superiority complex may easily fall into inferiority because in the process of comparing themselves with others, they cannot always maintain their position above them. By overcoming this duality on the surface, however, one grows toward interiority. Interiority, the valuation and cultivation of the spiritual nature, helps to transcend these dualities.

HEART OVER MIND

In order to overcome both inferiority and superiority, individual growth in our heart awareness is necessary. This is a fundamental factor in the Thousand Year Plan! We know that infants have no awareness of themselves. They are fed and cared for by their parents. Slowly they become aware of their bodies and senses. Then their emotional and mental natures begin to develop through their experiences at home, at school and in the world. Most of us remain on this mental-emotional level throughout our lives. It is no wonder, then, that we fluctuate between the emotional-mental complexes of inferiority and superiority. But people can progress to a deeper level and begin to develop their spiritual potentialities. These potentialities are the expression of one’s heart.

The mind alone can never lead us toward the realization of conscious interiority. The mind desires to give people the direction towards more and more superiorities in external interests. But more external things do not make for the real “moreness” in life. The true “moreness” is in the infinite and eternal; it cannot be found in the finite. As long as we do not advance in the realms of Spirit and Life, we may accumulate many things but these things become burdens instead of integrated parts of our lives. People must begin to become more interested in heart education in order to learn how to integrate all things for the enrichment of their life.

Our colleges and universities prepare students to make a living, but not for the interior kind of heart education which purifies and clarifies the mind so that the individual may live in harmony with their soul and with other human beings. There is no greater enemy to a human being than their own closed mind. The closed mind is like something encased in an iceberg. The problem is how to melt the iceberg around the mind to such a degree that we become open-minded. Only the qualities of the heart can master the mind. The biosophic key for spiritual growth is: **heart over mind**.

What can guarantee our progress in heart education? The answer is simple. It requires that we cultivate our spiritual nature more and more consciously. How can we know that we are growing toward interiority; that we are winning in the struggle for heart values? Let us think of a tree. How do we know that a tree grows? We see the fruit it brings forth. As we grow inwardly, the Tree of Life grows in the heart and the fruit is given freely. The Tree of Good and Evil grows in the mind. Thus we can understand the biblical story in which Adam and Eve were admonished not to eat from the Tree of Good and Evil.

SILENCE AND THE SPIRITUAL NATURE OF PEOPLE

To care for the spiritual nature in people is radically different from caring for any other aspect of their nature. It involves practicing the impossible within ourselves and often requires going against ourselves. In order to learn to care spiritually, we must practice a new kind of silence—interior silence. The silence of interiority is prayer.

When we practice the silence of interiority, we get hold of the eternal or essential within ourselves and we are protected from the “mosquitoes” attacking us from the inferiority “cellar” or the superiority “palace.” In practicing such silence, the spiritual nature of the individual is developed.

Silence is like a flower which needs a special soil in order to take root. The elements of Life and Spirit are this soil. It is true that there is a kind of silence in mind and matter. There are groups in which individuals practice meditation. Such silence quiets the mind and is better than no silence at all. The spiritual problem, however, is how to become attuned through creative silence to the higher dimensions of Spirit and Life.

We can find out whether or not we practice spiritual silence by the new kind of aliveness which follows. In silence we develop our sense of wonderment. This higher sense does not function on the basis of mind or matter alone. Individuals, who are only developed intellectually, without corresponding spiritual growth, do not wonder at anything. The sense of wonderment is not in the mind, nor is it to be discovered in the five senses.

The mind has helped to create civilization, to build comfort. Humanity’s next problem is to realize the creativity of the heart in people, to help the heart guide the mind to new horizons of

consciousness. This is the problem to be worked out in the Thousand Year Plan. Humanity has already developed a sense-world and a mind-world. The next step in the process of evolution is for people to develop intelligently in spiritual growth.

A BETTER WORLD

*Why should we not regain
Our will to rebirth,
And raise ourselves
Above shadows and gloom?
Why should we not build
A better world?*

*Let the light of creative friendship
Brighten our faces
With miles of smiles,
And enrich our souls
With the joy of becoming
The heroic builders
Of a better world.*

*Let the Life of Friendship
Open our hearts and minds
To glorious realizations,
That give us power
To uplift ourselves
To realms of splendor
In a better world.
Why should we not regain
Our will to rebirth,
And raise ourselves
Above shadows and gloom?
Why should we not build
A better world?*

