

DOWNLOAD PDF BEAUTY, TRUTH, AND GOODNESS PHILOSOPHICAL SPIRITUALITY

Chapter 1 : Lecture: Truth, Beauty and Goodness

In my experience, the ideals of beauty, truth, and goodness represent philosophy's finest hour – these are the concepts by which philosophy makes contact with the spiritual and helps to define the way forward from a middle ground in between science and religion.

Find more information at Google Book Search. Thanks to an anonymous donation, this lecture has been made available. Anthroposophy, or Spiritual Science, is able once again to indicate the concrete reality of such ideals, although in so doing it does not always meet with the approval of the times. For in our age men love to be vague and nebulous whenever it is a question of getting beyond the facts of everyday life. Let us try to understand how Truth, Beauty and Goodness are related, as concrete realities, to the being of man. As the human being stands before us we see, in the first place, his physical body – nowadays the object of purely external observation. How the single organs, the form and functions of the body have been built up in pre-earthly existence – of this people are wholly unaware. In his pre-earthly existence man lives in a world of pure Spirit, where, in communion with higher Beings, he is engaged in building up the spiritual prototype, the spirit-form of his physical body. The physical body here on earth is but an after-copy of the spirit-germ that is elaborated, in a certain sense, by man himself in pre-earthly existence. In earthly life the human being is conscious of his physical body, but does not know what this implies. We speak of Truth, little realizing that a feeling for truth is connected with our consciousness of the physical body. When man is confronted by a simple fact, he may either form an idea that harmonizes strictly with it and thus is true, or, from inaccuracy, laziness or positive aversion to truth, he may evolve an idea that does not coincide with the fact. When he thinks the truth, he is in harmony with the feeling he has of his physical body, nay also with his sense of the connection between this physical body and pre-earthly existence. If out of laziness or untruthfulness he forms an idea that is not in accordance with the fact, it is as if he cut the thread that binds him to pre-earthly existence. Untruth severs this thread. In pre-earthly existence a delicate spiritual wool is spun, and this is concentrated into an after-copy – the physical body. Many threads connect this physical body with pre-earthly existence, and they are severed by untruthfulness. The purely intellectual consciousness that is a characteristic quality in the early stages of the epoch of the Spiritual Soul see Note 1 does not realize that such a severance takes place. And that is why man is subject to so many illusions as to his connection with cosmic existence. For the most part to-day, man regards his bodily health from a purely physical point of view. But when, through untruthfulness, he severs the threads that bind him with pre-earthly existence, this works right down into his physical body, and especially into the constitution of the nervous system. And this spiritual sense of being depends upon maintenance of the threads proceeding from the physical body to pre-earthly existence. If they break, man must create a substitute for his healthy sense of being – and he does so, unconsciously. For this purely spiritual sense of being that we find existing with greater and greater intensity the farther we go back in history – is it strongly present in man to-day? How often it is the case that a man would like to be a person of note not by virtue of his own spiritual life, but by virtue of some profession or title. The essential thing, however, is that he shall be able to realize his existence inwardly, apart from all externalities. What is it that can strengthen man in this sense of being? In earthly existence we live in a world that is but a copy of true reality. Indeed, we only understand this physical world aright when we realize it to be this copy of reality. It behooves us, however, to feel the true reality within us; we must be aware of our connection with the spiritual world. And this is only possible if the bond that links us with pre-earthly existence remains intact. This bond is strengthened by a love of truth and Integrity. To be aware of the spirit within the physical body – with this, indeed, the sense of being is connected. There is, in effect, an intimate kinship between the physical body and this ideal of Truth. We draw the forces of the etheric world together, as it were, to build up our own etheric body. Now in earlier epochs of evolution man had a better understanding of the etheric body than he has to-day. Indeed, instead of feeling the reality of the etheric body, he is nowadays

apt to scoff at the very idea. The sense of the reality of the etheric body is strengthened by the experience of Beauty. When truth and truthfulness enter the realm of real experience, we are, in a sense, living rightly in the physical body. A highly developed sense of beauty gives us a right relation to the etheric body of formative forces. Whereas Truth is connected with the physical body, Beauty is connected with the etheric body. This will become clear if we think of the significance of beauty as manifested in art. If we have before us a human being of flesh and blood, we know that he is one among many. Yet the one has no meaning without the many who live around him. Slender indeed are the roots that bind man to physical existence, without the others around him. If we try either through sculpture, painting, or drama "indeed, through any art" to portray a human being, we endeavour to create a figure that is sufficient and complete in itself "one that contains a whole world, just as man contains the whole universe within himself in his etheric body. For he draws together the etheric forces from the whole universe to mould his etheric body within earthly existence. An intense feeling for beauty "as it was then conceived" existed in earlier ages. Nothing of the same kind is present in modern civilization, Man cannot be truly man if he has no sense of beauty. It is so, indeed; for to possess a sense of beauty is to acknowledge the reality of the etheric body. To have no sense of beauty is to disregard, to disown, the etheric body. Of this modern man is all unconscious. When the Greek approached his temple, or beheld within the temple the statue of the god, he was conscious of an inner, glowing warmth, of a kind of inner sunlight. It was as though forces streamed into his being and into his different organs. Gazing at the statue of the god, his whole heart cried out: Never have I such an inner sense of the arch of my brow as in the temple! And this was nothing else but an experience in the etheric body. The latter at most expresses his very abstract feelings in regard to ugliness by his features-he makes a grimace! Ugliness cast a chill through the whole body of the Greek, affecting even the very pores of his skin. In ancient times men were vividly aware of the reality of the etheric body, and in the course of evolution a part of human nature has, indeed, been lost. All these things of which I have been speaking "and which were actual experiences in earlier times" remain unconscious in man to-day, for with his rationalistic intellect and love of abstraction he tends to view everything from the head "the organ belonging to these qualities. Enthusiasm for truth and truthfulness can kindle in man "in the unconscious depths of his soul at any rate" a feeling for pre-earthly existence. An epoch of civilization in which this feeling is absent can possess no real sense of truth and truthfulness. But when this sense is highly developed, it binds man strongly to the pre-earthly past, and his more immediate experience of the earthly present must needs cause a certain sadness to arise within him. It is a sadness that can only find consolation if the sense of beauty is awakened in the soul. Beauty gives us joy once more, even in the presence of a sadness that must always accompany great enthusiasm for truth. In a delicate, subtle way this enthusiasm tells us: Truth, alas, is only really present in pre-earthly existence. Here in this earthly world we have but her echo. Having left the pre-earthly life, we no longer stand within the essential substance of truth. Only enthusiasm for truth can help us to maintain intact our relationship with pre-earthly existence. A genuine feeling for beauty forges a link that binds us here, in earthly life itself, once again with pre-earthly existence. We ought never to undervalue the significance of beauty in education and in outer culture. A civilization that is filled with ugly machines, with chimneys and smoke, and dispenses with beauty, is a world that makes no efforts to forge a link between man and pre-earthly existence; indeed, it tears him asunder. Not by way of analogy, but in very truth we may say: A purely industrial city is a fitting abode for the demonic beings who would like to make man forget his pre-earthly existence in the realm of spirit. Yet delight in beauty must be paid for at the cost of realizing that the beautiful, in its essence, is not rooted in earthly reality. The more perfectly we represent the human form, say, in sculpture or painting, the more must we admit that this does not correspond to an outer reality in earthly existence. It is but a consolation afforded by beautiful semblance, and hence lasts only until the moment we pass through the gate of death. The world of spirit in which we live during our pre-earthly existence is always present. We have but to stretch out our arms, as it were, to this pre-earthly world of spirit. Although it is always there, a link can only be forged in the depths of unconscious life when man glows with enthusiasm for truth and truthfulness. And when his heart thrills with love for the

beautiful, this too forms a bond with pre-earthly existence. If man is to be true in a higher, this means spiritual, sense, he must not forget that he has lived in the spirit in pre-earthly existence. To glow in response to beauty means that in his soul man must create in a picture, at least, a new link with pre-earthly spirituality. How can man develop an actual power that will lead him directly into the world he left because he has descended to the earth from pre-earthly existence? The answer is, when he is filled with Goodness – the goodness that flows to other men and is not confined to self-interest, conscious only of what is living within his own being. Such goodness can lead the soul into the qualities, nature and experiences of others. It embraces innumerable forces of soul; and these forces are of such a nature that they actually instill into the human being elements with which he was wholly permeated only in pre-earthly existence. Through his sense of Beauty he links himself, by means of a picture, to the spirit he has left because of his descent to earthly existence. If he is truly good, he links this earthly life itself to pre-earthly existence. A good man is one who can bear his own soul over into the soul of another. Upon this all true morality depends, and without morality no true social order among earthly humanity can be maintained. When this true morality develops into momentous impulses of will which then pass to reality in moral acts, it begins to be a quickening, all-pervading impulse in the soul, inasmuch as a man can then be moved to real sympathy at the sight of care on the face of another – his own astral body feels pain at the sight of suffering in others. And the astral body cannot be healthy, or maintain its true position in the world, if man is not able to pour through it the forces proceeding from Goodness. Truth, then, is related to the physical body, Beauty to the etheric body, Goodness to the astral body. Here we have the concrete reality of the three abstractions of Truth, Beauty, Goodness. In short, we can relate to the actual being of man all that is expressed instinctively in these three ideals. These ideals show us how far man is able to fulfill his whole human nature, when, to begin with, as he lives in his physical body, he is filled with a real sense of truth instead of conventional opinions.

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.

I have enjoyed this website for many years, and it has been most interesting to follow its evolution. Thus I contend that as integralists it is our cultural duty to try to build cohesion within the integral movement and to exhibit a sense of ownership and commitment to this emerging new worldview. Frank Visser was kind enough to invite me to contribute something from my book. So thanks for considering my plea for solidarity among integralists; this is a pivotal moment in human history, and by working together and continuing to focus on the positive potentials of this emerging new worldview, we can make a real difference. In other words, as we come to recognize evolution in nature, self, and culture, we can begin to detect certain overarching principles that tie these diverse domains of evolution together and show the larger contours and currents of evolution as a whole. As we will explore, there is a master systemic pattern that configures all forms of evolutionary development, and as we come to better see and understand this pattern, it can help us in our efforts to improve the human condition by acting as agents of evolution. However, the natural theology of beauty, truth, and goodness is not to be confused with other, earlier forms of natural theology, such as arguments from design. From my perspective, integral natural theology is found in the direct experience of spirit that is common to every spiritual path; it does not rely on the authority of spiritual teachers or texts. Integral natural theology seeks to discover the movement of spirit in the world within the immediacy of our own experience. That is, within the exquisite pleasure of beauty, within the exciting wonder of truth, and within the warm glow of loving-kindness, which accompanies all experiences of authentic forms of goodness. The thesis of this presentation is that the primary values of beauty, truth, and goodness can be expansively understood as the actual directions of evolution. And understanding where evolution is headed is, of course, a central inquiry for a philosophy that defines itself in evolutionary terms. And this quest for improvement is itself driven by that which people consider to be valuable. This is especially evident when we consider the importance of values from the perspective of the spiral of development. These value agreements generally arise out of the struggle to find solutions to the problematic life conditions faced by those who participate in a given worldview. Each stage of culture thus develops a discrete set of values that are tailored to its location along the time-line of human history. Each of these worldview structures maintain their organizational integrity by using values as the energy-like source of their systemic metabolism in a manner similar to the way the external systems of evolution use physical energy. And when we begin to see how values share certain properties with energy, we then begin to recognize how values are naturally organized in a holarchy. And at the apex of this holarchy are the primary values of beauty, truth, and goodness. Just as a million shades of color can be mixed from three primaries, so too can a million shades of quality be traced back to these primary values. The first writer to associate the beautiful, the true, and the good together, and to exalt these three as primary was the famous Greek philosopher Plato. And since Plato in the 4th century B. This is not to say that all the proponents of beauty, truth, and goodness have been followers of Plato; some have discovered the significance of this triad through decidedly non-philosophical methods. But whether they are arrived at through intuitive inspiration or rational deduction, these three terms keep showing up in the writing of a wide variety of notable luminaries, including thinkers as diverse as Immanuel Kant, Sigmund Freud, Albert Einstein and Mohandas Gandhi. Even the Encyclopedia Britannica acknowledges the significance of this ubiquitous trio, stating that: Truth, goodness, and beauty form a triad of terms which have been discussed together throughout the tradition of Western thought. For them, values are arbitrary interpretations imposed by establishment power structures, so the proposition that there are three fundamental values is the height of idealistic pretense. After all, beauty, truth, and goodness are just conceptual categories, just abstract words that point to nebulous ideals that

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perhaps everyone can agree about, that is, until you actually get specific. So you may ask, why is this? Well, I think the reason that beauty, truth, and goodness have received continuous veneration is because they correspond to some very deep intuitions about the way the universe works. And if this is true, then there are some very good reasons for the remarkable agreement about this specific triad of values. There have certainly been many attempts by philosophers to provide concise definitions of these concepts. Thomas Aquinas defined beauty as: And compounding this definitional difficulty is the fact that these values are evolving and changing along the dialectical trajectory of the spiral of development wherein each new octave of values arises in partial antithesis relative to the values that came before. However, even though exactly what is beautiful, true, or good, is defined specifically and often conflictingly by each successive stage of development, the overall valuation of the general directions of the beautiful, the true, and the good remains a common feature of each level. Even though each stage of development has its own version of what is valuable, we can see how the spiral as a whole does act to define the overall trajectory of evolving values for both the individual and the culture. Within the consciousness of every level, the general directions of evolution tend toward more pleasurable feelings, truer thoughts, and decisions that consider the welfare of larger and larger communities. But in order for beauty, truth, and goodness to have this consciousness raising effect, these values have to be practiced and lived out. Indeed, the practice of the primary values actually serves to energize our consciousness by providing input and throughput for its systemic metabolism. We metabolize truth by the practice of learning and teaching, we metabolize beauty through appreciation and expression, and we can fully experience the spiritual nutrition of goodness through the practices of service and stillness. The practice of truth involves the discernment of that which is most real in what we experience. Truth is like a light that illuminates the potential for progress, giving us the power to see how things really are, and thereby to improve any situation by making contact with actual conditions. The practice of beauty involves feeling the pleasure and delicious satisfaction that results when our emotions become entrained to the vibrations of universal unity found in nature and in certain forms of human art. Beauty provides a fleeting glimpse of relative actual perfection. Service is a way of communicating goodness to another person. And we can receive goodness directly from its source through the spiritual experiences provided by contemplation, meditation, prayer, and worship; practices which might be collectively characterized as forms of stillness. The concept of the primary values of beauty, truth, and goodness is a conceptual cathedral. Have things gotten any better since the Big Bang? Has there been progress in matter from the isolated atoms of hydrogen gas to the blue jewel of planet earth? Has there been progress in life from single-celled prokaryotes to self-conscious human beings? To my mind these are, of course, absurd questions. But amazingly enough, today most scientists vehemently deny that evolution is moving forward. The idea that evolution represents progressive development is dismissed as a quaint Victorian notion that has now been thoroughly disproved by the neo-Darwinian synthesis, which has shown how undirected forces, blind and unintelligent, are the sole causes of the order we see in the universe. Wilson, who states this case as follows: It is, I must acknowledge, unfashionable in academic circles nowadays to speak of evolutionary progress. All the more reason to do so. In fact, the dilemma that has consumed so much ink can be evaporated with a simple semantic distinction. If we mean by progress the advance toward a preset goal, such as that composed by intention in the human mind, then evolution by natural selection, which has no preset goals, is not progress. But if we mean the production through time of increasingly complex and controlling organisms and societies, in at least some lines of descent, with regression always a possibility, then evolutionary progress is an obvious reality. However, scientists who have achieved a more postmodern center of gravity are less influenced by these materialistic biases, and are thus generally more willing to recognize the marvelously progressive nature of evolutionary development. One such scientist is Ervin Lazslo, who writes: In evolution there is a progression from multiplicity and chaos to oneness and order. There is also progressive development of complex multiple-component individuals, fewer in number but more accomplished in behavior than the previous entities. Evolution does go one way rather than another, and keeps on going that way as long as it does not come into conflict with basic physical laws.

We cannot see how evolution could fail to push toward organization and integration, complexity and individuation, whatever forms it may choose for realization. For example, a squirrel is a more unified system than a starfish. We can cut off the leg of a starfish, and not only will the starfish grow a new leg, but the old leg will grow a new starfish. However, if a squirrel is deprived of one of its legs it will not fair as well. And this is because mammals, being more complex systems than mollusks, require greater degrees of systemic unity for their existence. But it is, perhaps, predictable that scientists have tried to characterize the advance of evolution as simply an increase in complexity because their primary tool is analysis. Science goes about understanding the complex world by breaking it down into its parts, by analyzing a system through its components. And this is because recognizing unity is primarily the job of art, and not the job of science. As another example of increasing unity in evolution, consider the artful unity of the higher mammals. What makes the higher mammals more evolved is not just their greater complexity, but also the way they exhibit greater unification. Cats, for instance, are not just more complex than frogs, they are also more graceful, more refined, more elegant, and more beautiful. Holonic agency and communion According to holonic theory, not only can we see these drives toward unification and complexification within each individual holon, we can also see the manifestation of these forces within multi-level hierarchies of holons known as holarchies. That is, complexity or differentiation is the direction of transcendence, and unity or integration is the direction of inclusion. Even though these processes can be intermittent and nonlinear, and even though they are always subject to pathology or regression, they have nevertheless managed to produce our bodies, our minds, and this marvelous world we call home. However, in our consideration of evolutionary development in the natural world, there is still a crucial factor that is missing from our analysis. Can there be any doubt that one of the most obvious and astounding products of evolutionary development is the emergence of sentient subjectivity? Indeed, from the perspective of integral philosophy the fact that evolution has produced a sequential series of organisms that exhibit increasing degrees of awareness is the whole point of evolution. As illustrated in this Venn diagram, without violating any scientific principles, and without resorting to any kind of metaphysics, we can see that material evolution in at least some lines of development has produced systems that exhibit increasing integration, differentiation, and sentient subjectivity. Products of natural evolution This simple diagram reveals a larger threefold pattern of evolution that can be observed not only within the external, natural realms of evolution, but also in the internal realms of consciousness and culture. So as you look at this pattern, notice that increasing complexification and unification are clearly observable physical trends, but consciousness, although observable, is not physical. Although science does not generally account for consciousness in its estimates of evolutionary progress, few scientists deny that it exists or that it is indeed a product of material evolution. And I want to quickly add that the recognition of this threefold pattern of evolution is not some novel idea of mine, this is a pattern that has been previously described by one of the most distinguished thinkers in the field, the cosmologist Brian Swimme. In the influential book, *The Universe Story*, Swimme and historian Thomas Berry weave together the latest science into a coherent narrative of the long sequence of transformations, beginning with the Big Bang, that have led to the development of the universe, planet earth, and human consciousness. According to Swimme and Berry: *The Cosmogenetic Principle* states that the evolution of the universe will be characterized by differentiation, autopoiesis and communion throughout time and space and at every level of reality. These are the cosmological orderings of the creative display of energy everywhere and at any time throughout the history of the universe. In a very real sense we have two minds, one that thinks and one that feels. These two fundamentally different ways of knowing interact to construct our mental life. One, the rational mind, is the mode of comprehension we are typically conscious of: But along side that there is another system of knowing: These two minds, the emotional and the rational, operate in tight harmony for the most part, intertwining their very different ways of knowing to guide us through the world. Ordinarily there is balance between emotional and rational minds, with emotion feeding into and informing the operations of the rational mind, and the rational mind refining and sometimes vetoing the inputs of the emotions. Still the emotional and rational minds are semi-independent

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faculties, each reflecting the operation of distinct but interconnected circuitry in the brain. Lines of development within consciousness Indeed, Goleman acknowledges in Emotional Intelligence that free will is in fact an aspect of consciousness that is on par with feeling and thinking. However, Goleman and other leading authors in this area tend to shy away from the subject of free will because it is not really accessible to scientific investigation.

Chapter 3 : Truth, Goodness, and Beauty

*The transcendentals (Latin: *transcendentalia*) are the properties of being that correspond to three aspects of the human field of interest and are their ideals; science (truth), the arts (beauty) and religion (goodness).*

Divinity is creature comprehensible as truth, beauty, and goodness; correlated in personality as love, mercy, and ministry; disclosed on impersonal levels as justice, power, and sovereignty God is much more than a personality as personality is understood by the human mind; he is even far more than any possible concept of a superpersonality. But it is utterly futile to discuss such incomprehensible concepts of divine personality with the minds of material creatures whose maximum concept of the reality of being consists in the idea and ideal of personality. Therefore, although you may know that God must be much more than the human conception of personality, you equally well know that the Universal Father cannot possibly be anything less than an eternal, infinite, true, good, and beautiful personality The concept of truth might possibly be entertained apart from personality, the concept of beauty may exist without personality, but the concept of divine goodness is understandable only in relation to personality. Only a person can love and be loved. Even beauty and truth would be divorced from survival hope if they were not attributes of a personal God, a loving Father In the physical universe we may see the divine beauty, in the intellectual world we may discern eternal truth, but the goodness of God is found only in the spiritual world of personal religious experience. In its true essence, religion is a faith-trust in the goodness of God. God could be great and absolute, somehow even intelligent and personal, in philosophy, but in religion God must also be moral; he must be good. Man might fear a great God, but he trusts and loves only a good God. This goodness of God is a part of the personality of God, and its full revelation appears only in the personal religious experience of the believing sons of God The false science of materialism would sentence mortal man to become an outcast in the universe. Such partial knowledge is potentially evil; it is knowledge composed of both good and evil. Truth is beautiful because it is both replete and symmetrical. When man searches for truth, he pursues the divinely real The discernment of supreme beauty is the discovery and integration of reality: The discernment of the divine goodness in the eternal truth, that is ultimate beauty. Even the charm of human art consists in the harmony of its unity The great mistake of the Hebrew religion was its failure to associate the goodness of God with the factual truths of science and the appealing beauty of art. As civilization progressed, and since religion continued to pursue the same unwise course of overemphasizing the goodness of God to the relative exclusion of truth and neglect of beauty, there developed an increasing tendency for certain types of men to turn away from the abstract and dissociated concept of isolated goodness. The overstressed and isolated morality of modern religion, which fails to hold the devotion and loyalty of many twentieth-century men, would rehabilitate itself if, in addition to its moral mandates, it would give equal consideration to the truths of science, philosophy, and spiritual experience, and to the beauties of the physical creation, the charm of intellectual art, and the grandeur of genuine character achievement 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. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul. Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities of the Eternal become increasingly co-ordinated and unified in God, who is love All truth--material, philosophic, or spiritual--is both beautiful and good. All real beauty--material art or spiritual symmetry--is both true and good. All genuine goodness-- whether personal morality, social equity, or divine ministry--is equally true and beautiful. Health, sanity, and happiness are integrations of truth, beauty, and goodness as they are blended in human experience. Such levels of efficient living come about through the unification of energy systems, idea systems, and spirit systems Truth is coherent, beauty attractive, goodness stabilizing. And when these values of that which is real are co-ordinated in personality experience, the result is

a high order of love conditioned by wisdom and qualified by loyalty. The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience. Reality is finite on the human level, infinite and eternal on the higher and divine levels. The divine omnipotence is perfectly co-ordinated with the other attributes of the personality of God. The power of God is, ordinarily, only limited in its universe spiritual manifestation by three conditions or situations: By the nature of God, especially by his infinite love, by truth, beauty, and goodness. By the will of God, by his mercy ministry and fatherly relationship with the personalities of the universe. By the law of God, by the righteousness and justice of the eternal Paradise Trinity. The full appreciation of truth, beauty, and goodness is inherent in the perfection of the divine universe. The inhabitants of the Havona worlds do not require the potential of relative value levels as a choice stimulus; such perfect beings are able to identify and choose the good in the absence of all contrastive and thought-compelling moral situations. But all such perfect beings are, in moral nature and spiritual status, what they are by virtue of the fact of existence. They have experientially earned advancement only within their inherent status. Mortal man earns even his status as an ascension candidate by his own faith and hope. Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a reality of personal experience and is therefore a unique possession in contrast to the inherent goodness and righteousness of the inerrant personalities of Havona. The Hebrews based their religion on goodness; the Greeks on beauty; both religions sought truth. Jesus revealed a God of love, and love is all-embracing of truth, beauty, and goodness. The Zoroastrians had a religion of morals; the Hindus a religion of metaphysics; the Confucianists a religion of ethics. Jesus lived a religion of service. All these religions are of value in that they are valid approaches to the religion of Jesus. Religion is destined to become the reality of the spiritual unification of all that is good, beautiful, and true in human experience. As mortal man strives to do the will of God, these beings of the central universe live to gratify the ideals of the Paradise Trinity. In their very nature they are the will of God. Man rejoices in the goodness of God, Havoners exult in the divine beauty, while you both enjoy the ministry of the liberty of living truth. In the Creator Sons the love of the Universal Father is blended with the mercy of the Eternal Son and is disclosed to the local universes in the creative power, loving ministry, and understanding sovereignty of the Michaels. In the Magisterial Sons the mercy of the Eternal Son, united with the ministry of the Infinite Spirit, is revealed to the evolutionary domains in the careers of these Avonals of judgment, service, and bestowal. In the Trinity Teacher Sons the love, mercy, and ministry of the three Paradise Deities are co-ordinated on the highest time-space value-levels and are presented to the universes as living truth, divine goodness, and true spiritual beauty. Beauty, rhythm, and harmony are intellectually associated and spiritually akin. Truth, fact, and relationship are intellectually inseparable and associated with the philosophic concepts of beauty. Goodness, righteousness, and justice are philosophically interrelated and spiritually bound up together with living truth and divine beauty. Cosmic concepts of true philosophy, the portrayal of celestial artistry, or the mortal attempt to depict the human recognition of divine beauty can never be truly satisfying if such attempted creature progression is ununified. These expressions of the divine urge within the evolving creature may be intellectually true, emotionally beautiful, and spiritually good; but the real soul of expression is absent unless these realities of truth, meanings of beauty, and values of goodness are unified in the life experience of the artisan, the scientist, or the philosopher. These divine qualities are perfectly and absolutely unified in God. And every God-knowing man or angel possesses the potential of unlimited self-expression on ever-progressive levels of unified self-realization by the technique of the never-ending achievement of Godlikeness--the experiential blending in the evolutionary experience of eternal truth, universal beauty, and divine goodness. On these superb worlds the childbearing period is not greatly prolonged. It is not best for too many years to intervene between the ages of a family of children. When close together in age, children are able to contribute much more to their mutual training. And on these worlds they are magnificently trained by the competitive systems of keen striving in the advanced domains and divisions of diverse achievement in the mastery of truth, beauty, and goodness. Never fear but that even such glorified spheres present plenty of evil, real and potential,

which is stimulative of the choosing between truth and error, good and evil, sin and righteousness. The material-minded creatures of the evolutionary worlds of the seven superuniverses can comprehend Deity unity only as it is evolving in this power-personality synthesis of the Supreme Being. On any level of existence God cannot exceed the conceptual capacity of the beings who live on such a level. Mortal man must, through the recognition of truth, the appreciation of beauty, and the worship of goodness, evolve the recognition of a God of love and then progress through ascending deity levels to the comprehension of the Supreme. Deity, having been thus grasped as unified in power, can then be personalized in spirit to creature understanding and attainment Truth, Beauty, And Goodness. Throughout this glorious age the chief pursuit of the ever-advancing mortals is the quest for a better understanding and a fuller realization of the comprehensible elements of Deity--truth, beauty, and goodness. And as the mortal pursues this quest, he finds himself increasingly absorbed in the experiential study of philosophy, cosmology, and divinity. Through the realization of truth the appreciation of beauty leads to the sense of the eternal fitness of those things which impinge upon the recognition of divine goodness in Deity relations with all beings; and thus even cosmology leads to the pursuit of divine reality values--to God-consciousness. The worlds settled in light and life are so fully concerned with the comprehension of truth, beauty, and goodness because these quality values embrace the revelation of Deity to the realms of time and space. Universal beauty embraces the harmonious relations and rhythms of the cosmic creation; this is more distinctly the intellectual appeal and leads towards unified and synchronous comprehension of the material universe. Divine goodness represents the revelation of infinite values to the finite mind, therein to be perceived and elevated to the very threshold of the spiritual level of human comprehension. Truth is the basis of science and philosophy, presenting the intellectual foundation of religion. Beauty sponsors art, music, and the meaningful rhythms of all human experience. Goodness embraces the sense of ethics, morality, and religion--experiential perfection-hunger. As mortal personality unifies the human experience with matter, mind, and spirit, so does this divine and supreme ideal become power-unified in Supremacy and then personalized as a God of fatherly love. Universal beauty is the recognition of the reflection of the Isle of Paradise in the material creation, while eternal truth is the special ministry of the Paradise Sons who not only bestow themselves upon the mortal races but even pour out their Spirit of truth upon all peoples. Divine goodness is more fully shown forth in the loving ministry of the manifold personalities of the Infinite Spirit. To finite man truth, beauty, and goodness embrace the full revelation of divinity reality. As this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: The advanced mortals on a world in the seventh stage of light and life have learned that love is the greatest thing in the universe--and they know that God is love. But such an ideal society cannot be realized when either the weak or the wicked lie in wait to take unfair and unholy advantage of those who are chiefly actuated by devotion to the service of truth, beauty, and goodness. In such a situation only one course is practical: The "golden rulers" may establish a progressive society in which they live according to their ideals while maintaining an adequate defense against their benighted fellows who might seek either to exploit their pacific predilections or to destroy their advancing civilization. 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. But the minds of greater spiritual illumination should be patient with, and tolerant of, those less endowed intellects that crave symbolism for the mobilization of their feeble spiritual insight. The strong must not look with disdain upon the weak. Those who are God-conscious without symbolism must not deny the grace-ministry of the symbol to those who find it difficult to worship Deity and to revere truth, beauty, and goodness without form and ritual. In prayerful worship, most mortals envision some symbol of the object-goal of their devotions.

Chapter 4 : The Natural Theology of Beauty, Truth and Goodness, Steve McIntosh

This exploration of truth, beauty and goodness has taken us from Plato's philosophy via Ken Wilber's modern integral philosophy to Bruno Huber's astrological psychology and Rudolph Steiner's anthroposophy.

As mortal personality unifies the human experience with matter, mind, and spirit, so does this divine and supreme ideal become power- unified in Supremacy and then personalized as a God of fatherly love. Divine goodness is more fully shown forth in the loving ministry of the manifold personalities of the Infinite Spirit. As this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: The advanced mortals on a world in the seventh stage of light and life have learned that love is the greatest thing in the universe--and they know that God is love. But such an ideal society cannot be realized when either the weak or the wicked lie in wait to take unfair and unholy advantage of those who are chiefly actuated by devotion to the service of truth, beauty, and goodness. In such a situation only one course is practical: The "golden rulers" may establish a progressive society in which they live according to their ideals while maintaining an adequate defense against their benighted fellows who might seek either to exploit their pacific predilections or to destroy their advancing civilization. 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 strong must not look with disdain upon the weak. Those who are God-conscious without symbolism must not deny the grace- ministry of the symbol to those who find it difficult to worship Deity and to revere truth, beauty, and goodness without form and ritual. In prayerful worship, most mortals envision some symbol of the object-goal of their devotions. In either case it appears to the individual that such augmentations of the content of consciousness are more or less foreign. Unrestrained mystical enthusiasm and rampant religious ecstasy are not the credentials of inspiration, supposedly divine credentials. The practical test of all these strange religious experiences of mysticism, ecstasy, and inspiration is to observe whether these phenomena cause an individual: To enjoy better and more complete physical health. To function more efficiently and practically in his mental life. More fully and joyfully to socialize his religious experience. More completely to spiritualize his day-by-day living while faithfully discharging the commonplace duties of routine mortal existence. To enhance his love for, and appreciation of, truth, beauty, and goodness. To conserve currently recognized social, moral, ethical, and spiritual values. To increase his spiritual insight--God-consciousness. 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. The Hebrews were the only western people to follow their early evolutionary gods straight through to the God of revelation. But this truth never became widely accepted until the days of Isaiah, who once again taught the blended idea of a racial deity combined with a Universal Creator: And through love and worship this becomes meaningful as fellowship with man and sonship with God. It is the purpose of group religious activities to dramatize the loyalties of religion; to magnify the lures of truth, beauty, and goodness; to foster the attractions of supreme values; to enhance the service of unselfish fellowship; to glorify the potentials of family life; to promote religious education; to provide wise counsel and spiritual guidance; and to encourage group worship. And all live religions encourage human friendship, conserve morality, promote neighborhood welfare, and facilitate the spread of the essential gospel of their respective messages of eternal salvation. Spirituality enhances the ability to discover beauty in things, recognize truth in meanings, and discover goodness in values. Spiritual development is determined by capacity therefor and is directly proportional to the elimination of the selfish qualities of love. 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. Faith is a living attribute of genuine personal religious experience. One believes truth, admires beauty, and

reverences goodness, but does not worship them; such an attitude of saving faith is centered on God alone, who is all of these personified and infinitely more. And thus are the functions of mind, soul, and spirit ever closely united and functionally interassociated. Reason deals with factual knowledge; wisdom, with philosophy and revelation; faith, with living spiritual experience. Through truth man attains beauty and by spiritual love ascends to goodness. No matter how remote from Paradise, how deep in space, a material survival personality may take origin, God the Sevenfold will be found there present and engaged in the loving and merciful ministry of truth, beauty, and goodness to such an incomplete, struggling, and evolutionary creature. Such a Father life is one predicated on truth, sensitive to beauty, and dominated by goodness. Such a God-knowing person is inwardly illuminated by worship and outwardly devoted to the wholehearted service of the universal brotherhood of all personalities, a service ministry which is filled with mercy and motivated by love, while all these life qualities are unified in the evolving personality on ever-ascending levels of cosmic wisdom, self-realization, God-finding, and Father worship. But they are seldom given two indwelling experiences on the same planet; there is no Adjuster now serving on Urantia who has been on this world previously. I know whereof I speak since we have their numbers and records in the archives of Uversa. You can consciously augment Adjuster harmony by: Choosing to respond to divine leading; sincerely basing the human life on the highest consciousness of truth, beauty, and goodness, and then co-ordinating these qualities of divinity through wisdom, worship, faith, and love. Loving God and desiring to be like him--genuine recognition of the divine fatherhood and loving worship of the heavenly Parent. Loving man and sincerely desiring to serve him--wholehearted recognition of the brotherhood of man coupled with an intelligent and wise affection for each of your fellow mortals. Joyful acceptance of cosmic citizenship--honest recognition of your progressive obligations to the Supreme Being, awareness of the interdependence of evolutionary man and evolving Deity. This is the birth of cosmic morality and the dawning realization of universal duty. 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. If there is no survival of eternal values in the evolving soul of man, then mortal existence is without meaning, and life itself is a tragic illusion. But it is forever true: What you begin in time you will assuredly finish in eternity--if it is worth finishing. In the choosing of truth, beauty, and goodness, the mortal mind enters upon its premorontia universe career under the tutelage of the seven adjutant mind-spirits unified under the direction of the spirit of wisdom. Subsequently, upon the completion of the seven circles of premorontia attainment, the superimposition of the endowment of morontia mind upon adjutant mind initiates the prespiritual or morontia career of local universe progression. The understandings of truth, beauty, and goodness, morality, ethics, duty, love, divinity, origin, existence, purpose, destiny, time, space, even Deity, are only relatively true. Man must think in a mortal universe frame, but that does not mean that he cannot envision other and higher frames within which thought can take place. He is the sweetness of true success and the joy of everlasting achievement. He is the oversoul of the grand universe, the consciousness of the finite cosmos, the completion of finite reality, and the personification of Creator-creature experience. Throughout all future eternity God the Supreme will voice the reality of volitional experience in the trinity relationships of Deity. God the Supreme is truth, beauty, and goodness, for these concepts of divinity represent finite maximums of ideational experience. The eternal sources of these triune qualities of divinity are on superfinite levels, but a creature could only conceive of such sources as supertruth, superbeauty, and supergoodness. Gone will be the thrilling adventures of the organization of the galaxies of space, the planting of life on the uncertain worlds of time, and the evolving of harmony out of chaos, beauty out of potentials, truth out of meanings, and goodness out of values. The time universes will have achieved the fulfillment of finite destiny! And perhaps for a space there will be rest, relaxation from the agelong struggle for evolutionary perfection. But not for long! Certainly, surely, and inexorably the enigma of the emerging Deity of God the Ultimate will challenge these perfected citizens of the

settled universes just as their struggling evolutionary forebears were once challenged by the quest for God the Supreme. The curtain of cosmic destiny will draw back to reveal the transcendent grandeur of the alluring absonite quest for the attainment of the Universal Father on those new and higher levels revealed in the ultimate of creature experience. Creator consciousness proceeds from the thought-value, through the word-meaning, to the fact of action. Always must God act to break the deadlock of the unqualified unity inherent in existential infinity. Always must Deity provide the pattern universe, the perfect personalities, the original truth, beauty, and goodness for which all subdeity creations strive. Always must God first find man that man may later find God. Always must there be a Universal Father before there can ever be universal sonship and consequent universal brotherhood. Much that takes place on an evolving world is rather hard for mortal man to understand--natural law is so often apparently cruel, heartless, and indifferent to all that is true, beautiful, and good in human comprehension. But as humanity progresses in planetary development, we observe that this viewpoint is modified by the following factors: As long as men measure only by the yardstick of the things of a physical nature, they can never hope to find unity in time and space. Man, the savage, was helpless before the onslaughts of natural forces, was slavish before the cruel mastery of his own inner fears. Semicivilized man is beginning to unlock the storehouse of the secrets of the natural realms, and his science is slowly but effectively destroying his superstitions while at the same time providing a new and enlarged factual basis for the comprehension of the meanings of philosophy and the values of true spiritual experience. Man, the civilized, will someday achieve relative mastery of the physical forces of his planet; the love of God in his heart will be effectively outpoured as love for his fellow men, while the values of human existence will be nearing the limits of mortal capacity. And this is what establishes the sovereignty of the Supreme on the worlds long settled in light and life. Such advanced planets are indeed poems of harmony, pictures of the beauty of achieved goodness attained through the pursuit of cosmic truth. And if such things can happen to a planet, then even greater things can happen to a system and the larger units of the grand universe as they too achieve a settledness indicating the exhaustion of the potentials for finite growth. This young Philistine was much troubled by a feeling of injustice because of the presence of evil in the world alongside the good. In answering this question, Jesus said: God is so positively good that there is absolutely no place in him for negative evil. Evil is the immature choosing and the unthinking misstep of those who are resistant to goodness, rejectful of beauty, and disloyal to truth. Evil is only the misadaptation of immaturity or the disruptive and distorting influence of ignorance. Evil is the inevitable darkness which follows upon the heels of the unwise rejection of light. Evil is that which is dark and untrue, and which, when consciously embraced and willfully endorsed, becomes sin. In substance Jesus said: The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God, and God is the source and destiny of all that is good and beautiful and true. The will of man is the way of man, the sum and substance of that which the mortal chooses to be and do. Will is the deliberate choice of a self-conscious being which leads to decision-conduct based on intelligent reflection. Goodness is found in the recognition of the positive truth-values of the spiritual level, which must, in human experience, be contrasted with the negative counterpart--the shadows of potential evil. Such a perfected spirit personality becomes so wholly, divinely, and spiritually unified with the positive and supreme qualities of goodness, beauty, and truth that there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise. In all such spirit personalities, goodness is no longer partial, contrastive, and comparative; it has become divinely complete and spiritually replete; it approaches the purity and perfection of the Supreme.

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Chapter 5 : God is found where these three elements meet - Catholic Hotdish

"Truth, beauty, and goodness are correlated in the ministry of the Spirit, the grandeur of Paradise, the mercy of the Son, and the experience of the Supreme. God the Supreme is truth, beauty, and goodness, for these concepts of divinity represent finite maximums of ideational experience.

I wrote this original article in for the magazine of the Astrological Psychology Association, but I think it bears repeating here in edited form for a different audience. It was in the writings of the ancient Greek philosopher Plato that the beautiful, the true and the good were first identified as primary intrinsic qualities, from which all other values are derived. The words in the quadrants indicate the sort of field of human experience that relates to that particular quadrant. In this diagram Wilber can situate all fields of human endeavour. Big 3 mapped to Quadrants It will not help us enormously to attempt to define beauty, truth and goodness in great detail; we all have a good idea of what they mean. The quadrants are related to the four elements Fire, Earth, Air and Water. Goodness is about how we relate to others, and in those early years we learn what goodness is about, particularly relative to the demands of society. It is well understood that where this early conditioning is not available or unsuccessful there is a much higher chance of criminality in later life. We learn to adapt to the You. So in this context truth is again about how we relate to others, but now these truths relate to objective things, such as laws and behaviours, contrasting with the more subjective codes of morality and goodness. We begin to realise our true conscious self and understand our own life philosophy. Beauty is perhaps the quality that is closest to our inner spirituality. We recognise the beautiful radiance of sages such as the older Krishnamurti, the outer beauty a reflection of an inner spiritual beauty. It is pleasing to consider the prospect that such beauty might be a fruit of the later years of life after all those busy years of contributing to our society. After age 72 we move on again into the first quadrant, but that is another story. Steiner gave a more spiritual perspective on truth, beauty and goodness. He suggests that a feeling for truth is connected with our consciousness of the physical body, and that living in truth helps to retain the sense of the connection between this physical body and pre-earthly existence. Steiner relates beauty to the etheric body "the formative forces that lie behind the physical body and provide the link with previous spiritual existence. He suggests that a highly developed sense of beauty gives us a right relation to the etheric body. Steiner goes on to relate goodness to the astral body. Through goodness a person can develop the actual power that will lead him directly into the spiritual world " a goodness that flows to other human beings and is not confined to self-interest. In the process, we can see that these high-minded philosophical ideals do have a very practical relevance to our lives and our life journey. We might speculate on the Life Clock of the Western societies on some almost unimaginable timeframe and wonder if we are not in the period of adolescence towards the end of the first quadrant, where our concept of goodness is being thoroughly tested in the the current economic crisis [written in]. Global warming presents another example " we collectively must have our creature comforts and travel, to the detriment of the third world, the environment and future generations. When we can learn to face this truth with goodness, creating a just and more equitable global society that can sustain the global environment, we will be collectively metaphorically entering the second quadrant and approaching adulthood. What a prospect, to reach the fourth quadrant and for a society that lives in true inner spiritual beauty, which will of course be reflected in a world of outer beauty.

Truth, goodness, and beauty, he writes, "are the three things we all need, and need absolutely, and know we need"; truth relates to the mind, goodness to the will, and beauty to the heart, feelings, desires, or imagination.

Divinity is creature comprehensible as truth, beauty, and goodness; correlated in personality as love, mercy, and ministry; disclosed on impersonal levels as justice, power, and sovereignty The divine mystery consists in the inherent difference which exists between the finite and the infinite, the temporal and the eternal, the time-space creature and the Universal Creator, the material and the spiritual, the imperfection of man and the perfection of Paradise Deity. God is much more than a personality as personality is understood by the human mind; he is even far more than any possible concept of a superpersonality. But it is utterly futile to discuss such incomprehensible concepts of divine personality with the minds of material creatures whose maximum concept of the reality of being consists in the idea and ideal of personality. Therefore, although you may know that God must be much more than the human conception of personality, you equally well know that the Universal Father cannot possibly be anything less than an eternal, infinite, true, good, and beautiful personality The concept of truth might possibly be entertained apart from personality, the concept of beauty may exist without personality, but the concept of divine goodness is understandable only in relation to personality. Only a person can love and be loved. Even beauty and truth would be divorced from survival hope if they were not attributes of a personal God, a loving Father In the physical universe we may see the divine beauty, in the intellectual world we may discern eternal truth, but the goodness of God is found only in the spiritual world of personal religious experience. In its true essence, religion is a faith-trust in the goodness of God. God could be great and absolute, somehow even intelligent and personal, in philosophy, but in religion God must also be moral; he must be good. Man might fear a great God, but he trusts and loves only a good God. This goodness of God is a part of the personality of God, and its full revelation appears only in the personal religious experience of the believing sons of God The false science of materialism would sentence mortal man to become an outcast in the universe. Such partial knowledge is potentially evil; it is knowledge composed of both good and evil. Truth is beautiful because it is both replete and symmetrical. When man searches for truth, he pursues the divinely real The discernment of supreme beauty is the discovery and integration of reality: The discernment of the divine goodness in the eternal truth, that is ultimate beauty. Even the charm of human art consists in the harmony of its unity The great mistake of the Hebrew religion was its failure to associate the goodness of God with the factual truths of science and the appealing beauty of art. As civilization progressed, and since religion continued to pursue the same unwise course of overemphasizing the goodness of God to the relative exclusion of truth and neglect of beauty, there developed an increasing tendency for certain types of men to turn away from the abstract and dissociated concept of isolated goodness. The overstressed and isolated morality of modern religion, which fails to hold the devotion and loyalty of many twentieth-century men, would rehabilitate itself if, in addition to its moral mandates, it would give equal consideration to the truths of science, philosophy, and spiritual experience, and to the beauties of the physical creation, the charm of intellectual art, and the grandeur of genuine character achievement 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. Such a new and righteous vision of morality will attract all that is good in the mind of man and challenge that which is best in the human soul. Truth, beauty, and goodness are divine realities, and as man ascends the scale of spiritual living, these supreme qualities of the Eternal become increasingly co-ordinated and unified in God, who is love All truth--material, philosophic, or spiritual--is both beautiful and good. All real beauty--material art or spiritual symmetry--is both true and good. All genuine goodness-- whether personal morality, social equity, or divine ministry--is equally true and beautiful. Health, sanity, and happiness are integrations of truth, beauty, and

goodness as they are blended in human experience. Such levels of efficient living come about through the unification of energy systems, idea systems, and spirit systems Truth is coherent, beauty attractive, goodness stabilizing. And when these values of that which is real are co-ordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty. The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience. Reality is finite on the human level, infinite and eternal on the higher and divine levels The divine omnipotence is perfectly co-ordinated with the other attributes of the personality of God. The power of God is, ordinarily, only limited in its universe spiritual manifestation by three conditions or situations: By the nature of God, especially by his infinite love, by truth, beauty, and goodness. By the will of God, by his mercy ministry and fatherly relationship with the personalities of the universe. By the law of God, by the righteousness and justice of the eternal Paradise Trinity The full appreciation of truth, beauty, and goodness is inherent in the perfection of the divine universe. The inhabitants of the Havona worlds do not require the potential of relative value levels as a choice stimulus; such perfect beings are able to identify and choose the good in the absence of all contrastive and thought-compelling moral situations. But all such perfect beings are, in moral nature and spiritual status, what they are by virtue of the fact of existence. They have experientially earned advancement only within their inherent status. Mortal man earns even his status as an ascension candidate by his own faith and hope. Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a reality of personal experience and is therefore a unique possession in contrast to the inherent goodness and righteousness of the inerrant personalities of Havona The Hebrews based their religion on goodness; the Greeks on beauty; both religions sought truth. Jesus revealed a God of love, and love is all- embracing of truth, beauty, and goodness The Zoroastrians had a religion of morals; the Hindus a religion of metaphysics; the Confucianists a religion of ethics. Jesus lived a religion of service. All these religions are of value in that they are valid approaches to the religion of Jesus. Religion is destined to become the reality of the spiritual unification of all that is good, beautiful, and true in human experience As mortal man strives to do the will of God, these beings of the central universe live to gratify the ideals of the Paradise Trinity. In their very nature they are the will of God. Man rejoices in the goodness of God, Havoners exult in the divine beauty, while you both enjoy the ministry of the liberty of living truth In the Creator Sons the love of the Universal Father is blended with the mercy of the Eternal Son and is disclosed to the local universes in the creative power, loving ministry, and understanding sovereignty of the Michaels. In the Magisterial Sons the mercy of the Eternal Son, united with the ministry of the Infinite Spirit, is revealed to the evolutionary domains in the careers of these Avonals of judgment, service, and bestowal. In the Trinity Teacher Sons the love, mercy, and ministry of the three Paradise Deities are co-ordinated on the highest time-space value-levels and are presented to the universes as living truth, divine goodness, and true spiritual beauty Beauty, rhythm, and harmony are intellectually associated and spiritually akin. Truth, fact, and relationship are intellectually inseparable and associated with the philosophic concepts of beauty. Goodness, righteousness, and justice are philosophically interrelated and spiritually bound up together with living truth and divine beauty Cosmic concepts of true philosophy, the portrayal of celestial artistry, or the mortal attempt to depict the human recognition of divine beauty can never be truly satisfying if such attempted creature progression is ununified. These expressions of the divine urge within the evolving creature may be intellectually true, emotionally beautiful, and spiritually good; but the real soul of expression is absent unless these realities of truth, meanings of beauty, and values of goodness are unified in the life experience of the artisan, the scientist, or the philosopher These divine qualities are perfectly and absolutely unified in God. And every God-knowing man or angel possesses the potential of unlimited self-expression on ever-progressive levels of unified self- realization by the technique of the never-ending achievement of Godlikeness--the experiential blending in the evolutionary experience of eternal truth, universal beauty, and divine goodness On these superb worlds the childbearing period is not greatly prolonged. It is not best for too many years to intervene between the ages of a family of children. When close together in age, children are able to contribute

much more to their mutual training. And on these worlds they are magnificently trained by the competitive systems of keen striving in the advanced domains and divisions of diverse achievement in the mastery of truth, beauty, and goodness. Never fear but that even such glorified spheres present plenty of evil, real and potential, which is stimulative of the choosing between truth and error, good and evil, sin and righteousness. The material-minded creatures of the evolutionary worlds of the seven superuniverses can comprehend Deity unity only as it is evolving in this power-personality synthesis of the Supreme Being. On any level of existence God cannot exceed the conceptual capacity of the beings who live on such a level. Mortal man must, through the recognition of truth, the appreciation of beauty, and the worship of goodness, evolve the recognition of a God of love and then progress through ascending deity levels to the comprehension of the Supreme. Deity, having been thus grasped as unified in power, can then be personalized in spirit to creature understanding and attainment Truth, Beauty, And Goodness. Throughout this glorious age the chief pursuit of the ever-advancing mortals is the quest for a better understanding and a fuller realization of the comprehensible elements of Deity--truth, beauty, and goodness. And as the mortal pursues this quest, he finds himself increasingly absorbed in the experiential study of philosophy, cosmology, and divinity. Through the realization of truth the appreciation of beauty leads to the sense of the eternal fitness of those things which impinge upon the recognition of divine goodness in Deity relations with all beings; and thus even cosmology leads to the pursuit of divine reality values--to God-consciousness. The worlds settled in light and life are so fully concerned with the comprehension of truth, beauty, and goodness because these quality values embrace the revelation of Deity to the realms of time and space. Universal beauty embraces the harmonious relations and rhythms of the cosmic creation; this is more distinctly the intellectual appeal and leads towards unified and synchronous comprehension of the material universe. Divine goodness represents the revelation of infinite values to the finite mind, therein to be perceived and elevated to the very threshold of the spiritual level of human comprehension. Truth is the basis of science and philosophy, presenting the intellectual foundation of religion. Beauty sponsors art, music, and the meaningful rhythms of all human experience. Goodness embraces the sense of ethics, morality, and religion--experiential perfection-hunger. As mortal personality unifies the human experience with matter, mind, and spirit, so does this divine and supreme ideal become power-unified in Supremacy and then personalized as a God of fatherly love. Universal beauty is the recognition of the reflection of the Isle of Paradise in the material creation, while eternal truth is the special ministry of the Paradise Sons who not only bestow themselves upon the mortal races but even pour out their Spirit of truth upon all peoples. Divine goodness is more fully shown forth in the loving ministry of the manifold personalities of the Infinite Spirit. To finite man truth, beauty, and goodness embrace the full revelation of divinity reality. As this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: The advanced mortals on a world in the seventh stage of light and life have learned that love is the greatest thing in the universe--and they know that God is love. But such an ideal society cannot be realized when either the weak or the wicked lie in wait to take unfair and unholy advantage of those who are chiefly actuated by devotion to the service of truth, beauty, and goodness. In such a situation only one course is practical: The "golden rulers" may establish a progressive society in which they live according to their ideals while maintaining an adequate defense against their benighted fellows who might seek either to exploit their pacific predilections or to destroy their advancing civilization. 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. But the minds of greater spiritual illumination should be patient with, and tolerant of, those less endowed intellects that crave symbolism for the mobilization of their feeble spiritual insight. The strong must not look with disdain upon the weak. Those who are God-conscious without symbolism must not deny the grace-ministry of the symbol to those who find it difficult to worship Deity and to revere truth, beauty, and

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goodness without form and ritual.

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Chapter 7 : Resurgence Article - Truth, Goodness and Beauty

A well-developed philosophy of living in truth, beauty, and goodness is conceptually needed by philosophy, practically needed by religion and spirituality and nowhere to be found until now. I wish you could see Living in Truth, Beauty, and Goodness in front of you and feel it in your hand as I did today for the first time.

A Philosophy of Living Everyone, at one time or another, has had an insight into truth that was profoundly illuminating. Everyone has had a taste of supreme beauty. Everyone has had some peak experience of genuine goodness. In what way can we cultivate a life of truth, beauty, and goodness? This book was written to begin to answer that question. It was written for a very broad audience, so I simplified a lot, while still saying things that I thought were true and important, and I am still pleased with much of what is in here. Failing to find a publisher, in I put this version on the web and started producing chapters of a more academic nature. Any particular formulation of philosophy, especially in bulleted lists, is likely to become static. Moreover, the project of constructing a new philosophy of living is a group project, not an individual affair. The truths of science Refining our initial sense of reality, we develop our awareness of fact with the aid of science. In the simplest terms, scientific living boils down to working with three main ideas: What are the implications in practice? What is a fact? What are problems surrounding the theory and practice of establishing facts well? What kinds of causation can we observe? What limits are there to the concept of causation? Around these habits of mind grow the virtues of scientific living. The truths of philosophy Each one of us already has some wisdom, and we know that when we seek for more, we can find it, without ever having a final and completed result. Here is a broad method for thinking on any level, material, intellectual, or spiritual. Our affirmations of the reality of matter, mind, and spirit are so basic that they can neither be proved nor disproved; any proof or disproof assumes too much or proves too little. Bringing the meanings of facts and the meanings of values together leads to the syntheses that occupy philosophy. The truths of spiritual experience Religion is so often taken as an institutional affair, a matter of creed and ritual, but the life of religion comes through spiritual experience. The door to the truths of spiritual experience is faith. Science-centered and humanistic perspectives sometimes tell part of the story or even all of the story about what seem to be spiritual experiences. Therefore the person of faith moves in a field of adventure in which discernment grows gradually. We may begin to relate with other persons as members in a universal family. Questions about human suffering and the plausibility of the promise of eternal life must be faced. Beauty The more we realize truth, the more we feel the beauty of truth, and this prepares us to enjoy the beauties of nature and the arts. Beauties of nature Taking time in the beauties of nature allows us to enjoy the paradox that, while we somehow transcend nature, we are also a part of nature. One of the striking beauties of nature is the capacity of the human body to enter into a system of integrated living, beyond the conflict of the spirit and the flesh, where self-mastery regarding physical impulses show our marvelous potentials as many-dimensional beings. The arts There are fun arts gardening, play, sports, humor as well as fine arts that engage us on an emotional level and lead the mind into some high thought. Reflections on these topics culminate in reflections on the art of living, from personal grooming and keeping an orderly home and workplace, to the vigorous attitudes needed for challenges. We usually experience the art of living more like improvisation with a jazz band than a solo performance of a predetermined score; but sometimes we glimpse a stretch of our lives as part of a cosmic symphony of vast grandeur. Beauty is a gift, the value that governs the realm of feeling—from transient, material emotions to sublime feelings of soul. Beauty discloses an integrating, evolving universe. Realizing the beauty of truth prepares us to participate in the beauty of goodness. Goodness Goodness spills over from the divine to the human. Morality The golden rule, viewed through many cultures and disciplines, proves to offer a great deal of guidance. On a foundation of morality, we can explore compromise, the mercy process, and conflict. Growth and greatness There are virtues connected to practices in each area of truth, beauty, and goodness. These virtues combine and unify in strong character. How does character grow? It is not

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particularly a self-conscious and deliberate affair. Why does love grow as we pursue truth, beauty, and goodness?

Chapter 8 : RCIA – The Fundamentals of Catholicism

In a very good, new article in the Times of London, "Philosophers are finding fresh meanings in truth, beauty and goodness," philosopher John Cottingham (University of Reading) discusses the fact that the absurdities of what has dominated philosophy and the bulk of intellectual and political.

Meanings of truth, beauty, and goodness. And through love and worship this becomes meaningful as fellowship with man and sonship with God. The charm and harmony of art. The discernment of the divine goodness in the eternal truth, that is ultimate beauty. Even the charm of human art consists in the harmony of its unity. Truth, beauty, and goodness – discerning God in mind, matter, and spirit. And as the mortal pursues this quest, he finds himself increasingly absorbed in the experiential study of philosophy, cosmology, and divinity. The achievement of cosmic art. Beauty, art, is largely a matter of the unification of contrasts. Variety is essential to the concept of beauty. The supreme beauty, the height of finite art, is the drama of the unification of the vastness of the cosmic extremes of Creator and creature. Man finding God and God finding man – the creature becoming perfect as is the Creator – that is the supernal achievement of the supremely beautiful, the attainment of the apex of cosmic art. Highest beauty consists in the panorama of the unification of the variations which have been born of pre-existent harmonious reality. Interassociation of truth, beauty, and goodness. All real beauty – material art or spiritual symmetry – is both true and good. All genuine goodness – whether personal morality, social equity, or divine ministry – is equally true and beautiful. Health, sanity, and happiness are integrations of truth, beauty, and goodness as they are blended in human experience. Such levels of efficient living come about through the unification of energy systems, idea systems, and spirit systems. And when these values of that which is real are co-ordinated in personality experience, the result is a high order of love conditioned by wisdom and qualified by loyalty. The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience. Reality is finite on the human level, infinite and eternal on the higher and divine levels. Relations of truth, beauty, and goodness. And thus are the functions of mind, soul, and spirit ever closely united and functionally interassociated. Reason deals with factual knowledge; wisdom, with philosophy and revelation; faith, with living spiritual experience. Through truth man attains beauty and by spiritual love ascends to goodness. Correlation of truth, beauty, and goodness. Goodness is found in the recognition of the positive truth-values of the spiritual level, which must, in human experience, be contrasted with the negative counterpart – the shadows of potential evil. Personal relations of truth, beauty, and goodness. Only a person can love and be loved. Even beauty and truth would be divorced from survival hope if they were not attributes of a personal God, a loving Father. Choice of truth, beauty, and goodness. In the choosing of truth, beauty, and goodness, the mortal mind enters upon its premorontia universe career under the tutelage of the seven adjutant mind-spirits unified under the direction of the spirit of wisdom. Subsequently, upon the completion of the seven circles of premorontia attainment, the superimposition of the endowment of morontia mind upon adjutant mind initiates the prespiritual or morontia career of local universe progression. Insight of the soul. We find God through the leadings of spiritual insight, but we approach this insight of the soul through the love of the beautiful, the pursuit of truth, loyalty to duty, and the worship of divine goodness. But of all these values, love is the true guide to real insight. The perfection of truth, beauty, and goodness. Man earns appreciation of truth, beauty, and goodness. The inhabitants of the Havona worlds do not require the potential of relative value levels as a choice stimulus; such perfect beings are able to identify and choose the good in the absence of all contrastive and thought-compelling moral situations. But all such perfect beings are, in moral nature and spiritual status, what they are by virtue of the fact of existence. They have experientially earned advancement only within their inherent status. Mortal man earns even his status as an ascension candidate by his own faith and hope. Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a reality of personal experience and is therefore a unique possession in contrast to the inherent

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goodness and righteousness of the inerrant personalities of Havona. Truth, beauty, and goodness summed up as love. Divine goodness is more fully shown forth in the loving ministry of the manifold personalities of the Infinite Spirit. When love is only a sentiment. Love is the highest motivation which man may utilize in his universe ascent. But love, divested of truth, beauty, and goodness, is only a sentiment, a philosophic distortion, a psychic illusion, a spiritual deception. Love must always be redefined on successive levels of morontia and spirit progression. Love is the desire to do good to others. As this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: The advanced mortals on a world in the seventh stage of light and life have learned that love is the greatest thing in the universe—and they know that God is love. Love, beauty, and goodness—a revelation of Deity. The meanings of eternal truth make a combined appeal to the intellectual and spiritual natures of mortal man. Universal beauty embraces the harmonious relations and rhythms of the cosmic creation; this is more distinctly the intellectual appeal and leads towards unified and synchronous comprehension of the material universe. Divine goodness represents the revelation of infinite values to the finite mind, therein to be perceived and elevated to the very threshold of the spiritual level of human comprehension. Beauty sponsors art, music, and the meaningful rhythms of all human experience. Goodness embraces the sense of ethics, morality, and religion—experiential perfection-hunger. Beauty is the intellectual recognition of the harmonious time-space synthesis of the far-flung diversification of phenomenal reality, all of which stems from pre-existent and eternal oneness. The recognition of goodness implies a mind of moral status, a personal mind with ability to discriminate between good and evil. But the possession of goodness, greatness, is the measure of real divinity attainment. Divinity comprehended as truth, beauty, and goodness. As mortal personality unifies the human experience with matter, mind, and spirit, so does this divine and supreme ideal become power-unified in Supremacy and then personalized as a God of fatherly love. Adjusters and truth, beauty, and goodness. But they are seldom given two indwelling experiences on the same planet; there is no Adjuster now serving on Urantia who has been on this world previously. I know whereof I speak since we have their numbers and records in the archives of Uversa. The Supreme and truth, beauty, and goodness. True spirit values of truth, beauty, and goodness. Even the material implications of his philosophy cannot be helpfully considered apart from their spiritual correlations. As related to Spirit ministry. God the Supreme is truth, beauty, and goodness, for these concepts of divinity represent finite maximums of ideational experience. The eternal sources of these triune qualities of divinity are on superfinite levels, but a creature could only conceive of such sources as supertruth, superbeauty, and supergoodness. Related to the environment of worship. The Master by precept and example taught the value of worshiping the Creator in the midst of the natural surroundings of creation. He preferred to commune with the heavenly Father amidst the trees and among the lowly creatures of the natural world. He rejoiced to contemplate the Father through the inspiring spectacle of the starry realms of the Creator Sons. But it requires the eye of faith in a spirit-born mortal to detect and discern these spiritual values. But nothing takes the place of faith. Psychology and idealism are not the equivalent of religious reality. The God-consciousness is resident in the indwelling spirit. Many of the religious systems of man come from the formulations of the human intellect, but the God-consciousness is not necessarily a part of these grotesque systems of religious slavery. See also Lev

Chapter 9 : Universal Family

Nevertheless, since personality is a mystery beyond philosophic comprehension, however, since each main theme—truth, beauty, and goodness—culminates in an enhanced experience of personality relationships, and since the "categories" here are doors, not dogmas, I hope this sketch may help you go beyond this site.

And as the mortal pursues this quest, he finds himself increasingly absorbed in the experiential study of philosophy, cosmology, and divinity. Beauty, art, is largely a matter of the unification of contrasts. Variety is essential to the concept of beauty. The supreme beauty, the height of finite art, is the drama of the unification of the vastness of the cosmic extremes of Creator and creature. Man finding God and God finding man -- the creature becoming perfect as is the Creator -- that is the supernal achievement of the supremely beautiful, the attainment of the apex of cosmic art. Highest beauty consists in the panorama of the unification of the variations which have been born of pre-existent harmonious reality. Hunger for harmony and thirst for beauty. Persistent attempts to discover new levels of harmonious cosmic relationships. Love of the beautiful and ever-advancing appreciation of the artistic touch of all creative manifestations on all levels of reality. Through the realization of truth the appreciation of beauty leads to the sense of the eternal fitness of those things which impinge upon the recognition of divine goodness in Deity relations with all beings; and thus even cosmology leads to the pursuit of divine reality values -- to God-consciousness. The meanings of eternal truth make a combined appeal to the intellectual and spiritual natures of mortal man. Universal beauty embraces the harmonious relations and rhythms of the cosmic creation; this is more distinctly the intellectual appeal and leads towards unified and synchronous comprehension of the material universe. Divine goodness represents the revelation of infinite values to the finite mind, therein to be perceived and elevated to the very threshold of the spiritual level of human comprehension. Beauty sponsors art, music, and the meaningful rhythms of all human experience. Goodness embraces the sense of ethics, morality, and religion -- experiential perfection-hunger. Beauty is the intellectual recognition of the harmonious time-space synthesis of the far-flung diversification of phenomenal reality, all of which stems from pre-existent and eternal oneness. The recognition of goodness implies a mind of moral status, a personal mind with ability to discriminate between good and evil. But the possession of goodness, greatness, is the measure of real divinity attainment. The bestowal Spirit of Truth which invests the human minds of Urantia is unerringly responsive to truth -- the living spirit relationship of all things and all beings as they are co-ordinated in the eternal ascent Godward. Only sin is isolated and evil gravity resisting on the mental and spiritual levels. The universe is a whole; no thing or being exists or lives in isolation. Self-realization is potentially evil if it is antisocial. It is literally true: As mortal personality unifies the human experience with matter, mind, and spirit, so does this divine and supreme ideal become power-unified in Supremacy and then personalized as a God of fatherly love. Deity thus becomes the transcendental, even the infinite, goal of universal and eternal attainment. Divine goodness is more fully shown forth in the loving ministry of the manifold personalities of the Infinite Spirit. Truth meanings are the mortal-intellect repercussions of the eternal word of Deity -- the time-space comprehension of supreme concepts. The goodness values of divinity are the merciful ministries of the spirit personalities of the Universal, the Eternal, and the Infinite to the time-space finite creatures of the evolutionary spheres. They are co-ordinated in the Son and his Sons as divine mercy. They manifest their qualities through the Spirit and his spirit children as divine ministry, the portrayal of loving mercy to the children of time. These three divinities are primarily manifested by the Supreme Being as power-personality synthesis. They are variously shown forth by God the Sevenfold in seven differing associations of divine meanings and values on seven ascending levels. As this love-comprehension of Deity finds spiritual expression in the lives of God-knowing mortals, there are yielded the fruits of divinity: The advanced mortals on a world in the seventh stage of light and life have learned that love is the greatest thing in the universe -- and they know that God is love. We indited these narratives and put them in the English language, by a technique authorized by our superiors, in

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the year of Urantia time.