

THE SOUL IS THE ENTRANCE INTO TRUE COMMUNITY

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INTRODUCTION

In preparing this paper, we have learned experientially that there is a paradox in what we are about to present: the truths of the soul cannot be known through mind alone; thus, it is necessary to enter into the consciousness of the soul before our minds are convinced that it is possible for us to do so. In other words, we are asking you to suspend your pre-conceived notions of what the soul is about, to listen without judgment and intellectual analysis, and to journey upward and inward to reach the light of truth which lights this place we call the soul.

Consider your soul as your refuge from the isolation of your materialistic ego self and its worldly concerns; enter it as your sacred place of peace wherein the Spirit of your Father dwells and communes in loving fellowship with the spirit of his son, the Spirit of Truth. Now sense as well the presence of those of us here in this room, not as the material beings you know, but as the unique person each truly is. Know with certainty that this soul is the ground of our common being, the consciousness of selflessness, the kingdom of heaven, the family of our God, the essence of true spiritual community, the temple in which our Father, through union with each and all of us, becomes self-realized as community, true brotherhood, the Supreme. Focus not on how this makes you feel, but instead, focus on the reality, the essence, of the others of whose presence you are now aware. As the true and genuine reality of those about you grows in your consciousness, you will be increasingly certain, without thinking about it, that in loving another person unselfishly you are making them real in your experience. And, as you do so, you will know, again without thought, that your own reality is validated by God's love for you.

Now that we have entered this living temple of truth and made each other personally present, that is to say, real, let us together explore what beauties we can just begin to see. But try to do it from this place, this consciousness, from the inside. For if we allow ourselves to descend into mind alone, our ego selves will change our experience of the soul from *of* to *about*, from inside to outside.

CONCEPTS

I. This Living Spiritual Temple in Which We Can Choose to Live Is the Supreme Being. It is our contention that the living temple of spiritual community is the shared experience of supremacy. The essence of this process is union—the union of God and mankind in the experiential reality of time/space. Just as our personal sonship experience with the existential God is our recognition of the reality of his Fatherhood, the experience of the reality of other sons, brotherhood, is our recognition of the reality of the Supremacy of God. The union of the individual with God creates man's soul; the union of all creatures with God creates the oversoul, the realization of God's Supreme self in time and space. Thus, the experience of the:

- Fatherhood of God, the realization of sonship, is equivalent to relationship with existential Deity.
- Brotherhood of man, the realization of the sonship of others, is equivalent to relationship with experiential Deity, the Supreme.

"Man's urge for Paradise perfection, his striving for God-attainment, creates a genuine divinity tension in the living cosmos which can only be resolved by the evolution of the immortal soul; this is what happens in the experience of a single mortal creature. But when all creatures and all Creators in the Grand Universe likewise strive for God-

attainment and divine perfection, there is built up a profound cosmic tension which can only find resolution in the sublime synthesis of almighty power with the spirit person of the evolving God of all creatures, the Supreme Being." (1276:7-1277:0)

"The Supreme is the beauty of physical harmony, the truth of intellectual meaning, and the goodness of spiritual value. 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." (1278:5)

"This universe procession of descending God-revealing Creators and ascending God-seeking creatures is revelatory of the Deity evolution of the Supreme, in whom both descenders and ascenders achieve mutuality of understanding, the discovery of eternal and universal brotherhood." (1278:6-1279:0)

"The Supreme Being did not create man, but man was literally created out of, his very life was derived from, the potentiality of the Supreme. Nor does he evolve man; yet is the Supreme himself the very essence of evolution. From

the finite standpoint, we actually live, move, and have our being within the immanence of the Supreme." (1283:1)

"The great Supreme is the cosmic oversoul of the grand universe. In him the qualities and quantities of the cosmos do find their deity reflection; his deity nature is the mosaic composite of the total vastness of all creature-Creator nature throughout the evolving universes. And the Supreme is also an actualizing Deity embodying a creative will which embraces an evolving universe purpose." (1285:4)

"Man can discover the Father in his heart, but he will have to search for the Supreme in the hearts of all other men; and when all creatures perfectly reveal the love of the Supreme, then will he become a universe actuality to all creatures. And that is just another way of saying that the universes will be settled in light and life." (1290:9)

II. The Individual Souls of Human Beings Are the Building Blocks of the Living Temple of the Supreme. As individuals find their Father within, thereby realizing the reality of their sonship, then choose to express this reality in the living of their outer, daily lives, the soul is built. This soul reflects the spiritual character and consciousness of the union of a finite mortal being with the infinite and eternal God. The soul is the child of our personality relationship with our Father-God in and through that soul, and our personality relationships with our fellows in the living temple of the Mother-Supreme.

"Despite the fact that you cannot, in this universe age, personally find him [Supreme] as you can and will find the Father, the Son, and the Spirit, nevertheless, the Paradise ascent and subsequent universe career will gradually create in your consciousness the recognition of the universe presence and the cosmic action of the God of all experience. The fruits of the spirit are the substance of the Supreme as he is realizable in human experience." (1290:3) "...for the fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." (381:6)

"Even the experience of man and Adjuster must find echo in the divinity of God the Supreme, for, as the Adjusters experience, they are like the Supreme, and the evolving soul of mortal man is created out of the pre-existent possibility for such experience within the Supreme." (1287:2)

"All soul-evolving humans are literally the evolutionary sons of God the Father and God the Mother, the Supreme Being. But until such time as mortal man becomes soul-conscious of his divine heritage, this assurance of Deity kinship must be faith realized. Human life experience is the cosmic cocoon in which the universe endowments of the Supreme Being and the universe presence of the Universal Father (none of which are personalities) are evolving the morontia soul of time and the human-divine finaliter character of universe destiny and service." (1289:1)

"The great challenge that has been given to mortal man is this: Will you decide to personalize the experiencible value

meanings of the cosmos into your own evolving selfhood? or by rejecting survival, will you allow these secrets of Supremacy to lie dormant, awaiting the action of another creature at some other time who will in his way attempt a creature contribution to the evolution of the finite God? But that will be his contribution to the Supreme, not yours." (1284:6)

"...you could not entertain this belief [in the divinity of Jesus' Sonship with the living God] as a result of mere human knowledge. This is a revelation of the spirit of my Father to your inmost souls. And when, therefore, you make this confession by the insight of the spirit of my Father which dwells within you, I am led to declare that on this foundation will I build the brotherhood of the kingdom of heaven. Upon this rock of spiritual reality will I build the living temple of spiritual fellowship in the eternal realities of my Father's kingdom." (1747:3) "And ever since that day this same Jesus has been building that living temple upon that same eternal foundation of his divine sonship, and those who thereby become self-conscious sons of God are the human stones which constitute this living temple of sonship erecting to the glory and honor of the wisdom and love of the eternal Father of spirits." (1747:5)

III. It is in and through Our Souls that We Make True and Lasting Contact with Other Personalities, Divine and Human (those of our fellows who have self-consciously attained this level of realization, anywhere or anytime in the universes). As we ascend through the mind to enter into our souls and begin to interact with our fellows from this level of consciousness, we leave our materialistic ego selves at the door. In so doing, we are enabled to relate to others simply and directly as unique personalities sharing common Father/Mother parentage and in the context of the shared, common experiential character of our souls. To reach this place, we have been saved from the isolation of the materialistic self (the definition of Jesus' religion) and have come to know that our individual souls offer to each and all of us the experience of a common self, the Supreme Being. From this place, the soul, we can love others unselfishly as our self since these others are our self, and thereby experience the validating love of God. There is no more profound and lasting form of contact between personalities.

"When you once begin to find God in your soul, presently you will begin to discover him in other men's souls and eventually in all the creatures and creations of a mighty universe." (1733:1)

"Prejudice blinds the soul to the recognition of truth, and prejudice can be removed only by the sincere devotion of the soul to the adoration of a cause that is all-embracing and all-inclusive of one's fellow men. Prejudice is inseparably linked to selfishness. Prejudice can be eliminated only by the abandonment of self-seeking and by substituting therefor the quest of the satisfaction of the service of a cause that is not only greater than self, but one that is even

greater than all humanity—the search for God, the attainment of divinity.” (1774:5)

“To Jesus the kingdom was the sum of those individuals who had confessed their faith in the fatherhood of God, thereby declaring their wholehearted [whole-souled] dedication to the doing of the will of God, thus becoming members of the spiritual brotherhood of man.” (1865:1)

“Remember; I am the real vine, and you are the living branches. He who lives in me, and I in him, will bear much fruit of the spirit [substance of the Supreme] and experience the supreme joy of yielding this spiritual harvest. If you will maintain this living spiritual connection with me, you will bear abundant fruit. If you abide in me and my words live in you, you will be able to commune freely with me, and then can my living spirit so infuse you that you may ask whatsoever my spirit wills and do all this with the assurance that the Father will grant us our petition. Herein is the Father glorified: that the vine has many living branches, and that every branch bears much fruit. And when the world sees these fruit-bearing branches—my friends who love one another, even as I have loved them—all men will know that you are surely my disciples.” (1944:4)

“The true cosmic meaning of this rule of universal relationship [the golden rule] is revealed only in its spiritual realization, in the interpretation of the law of conduct by the spirit of the Son to the spirit of the Father that indwells the soul of mortal man. And when such spirit-led mortals realize the true meaning of this golden rule, they are filled to overflowing with the assurance of citizenship in a friendly universe, and their ideals of spirit reality are satisfied only when they love their fellows as Jesus loved us all, and that is the reality of the realization of the love of God.” (1950:3)

IV. The Factors Contributing to Soul Growth. We believe that there are three essential factors in the birth, growth, and nurturance of the soul: faith, self-conscious, moral decision-making, and love. Faith is a gift which is grounded in the fact of our sonship; it represents the qualitative factor in soul growth. Self-conscious, moral decision-making is an ascension faculty derived from the will associated with the personality which God bestows on each human organism, operating through mind; it represents the quantitative factor in soul growth. Divine love, present in the personality relationship of sonship, is expressed both in faith and self-conscious, moral decision-making—the desire to do good to God and man, respectively. Not only have we been given the responsibility to initiate, grow, and nurture our own souls, but importantly, the realization of the rule of life itself requires that we accept the responsibility to provide loving sustenance for the initiation, growth, and nurturance of the souls of all truth-seeking persons with whom we come into contact. This is especially true with regard to the children we bring into the world—in addition to providing for their material needs, we are responsible for so loving and valuing their existence and so stimulating their minds that they will self-consciously realize their own

gifts of faith and moral will and use these gifts to develop their own souls. If we love others from our soul, especially our children, we do God’s will by making these others *real* in our experience, and, in turn, we are validated (made real) by God’s love for us. By loving us in return, these others, too, give life to our existence and are thereby validated by God’s love for them. And so the cycle goes.

Faith

“Your secret of the mastery of self is bound up with your faith in the indwelling spirit, which ever works by love. Even this saving faith you have not of yourselves; it also is a gift of God. And if you are the children of this living faith, you are no longer the bondslaves of the self but rather the triumphant masters of yourselves, liberated sons of God.” (1610:2)

“Faith unites moral insight with conscientious discrimination of values, and the pre-existent evolutionary sense of duty completes the ancestry of true religion. The experience of religion eventually results in the certain consciousness of God and in the undoubted assurance of the survival of the believing personality.” (1105:3)

“Belief has attained the level of faith when it motivates life and shapes the mode of living. 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 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 more.” (1114:5)

“From the heights of eternal glory the divine Spirit descends, by a long series of steps, to meet you as you are and where you are and then, in the partnership of faith, lovingly to embrace the soul of mortal origin and to embark on the sure and certain retracement of those steps of condescension, never stopping until the evolutionary soul is safely exalted to the very heights of bliss from which the divine Spirit originally sallied forth on this mission of mercy and ministry.” (380:4)

“Faith reveals God in the soul.” (1106:7)

“Through religious faith the soul of man reveals itself and demonstrates the potential divinity of its emerging nature by the characteristic manner in which it induces the mortal personality to react to certain trying intellectual and testing social situations.” (1108:3)

“The mastery of the cosmic circles is related to the quantitative growth of the morontia soul, the comprehension of supreme meanings. But the qualitative status of this immortal soul is wholly dependent on the grasp of living faith upon the Paradise-potential fact-value that mortal man is a son of the eternal God.” (1211:3)

“And then, forthwith, will this faith vanquish fear of men

by the compelling presence of that new and all-dominating love of your fellows which will so soon fill your soul to overflowing because of the consciousness which has been born in your heart that you are a child of God." (1438:0)

"When my children once become self-conscious of the assurance of the divine presence, such a faith will expand the mind, ennoble the soul, reinforce the personality, augment the happiness, deepen the spirit perception, and enhance the power to love and be loved." (1766:8)

"But expectant faith will ever keep the hope-door of man's soul open for the entrance of the eternal spiritual realities of the divine values of the worlds beyond." (2083:4)

Self-Conscious, Moral Decision-Making

"A human mind discerning right and wrong and possessing the capacity to worship God [i.e. being able to use the adjuncts of worship and wisdom], in union with a divine Adjuster, is all that is required in that mortal to initiate and foster the production of his immortal soul of survival qualities if such a spirit-endowed individual seeks God and sincerely desires to become like him, honestly elects to do the will of the Father in heaven." (70:1)

"But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by establishing a potential transfer of the seat of identity of the evolving personality from the transient life vehicle—the material body—to the more enduring and immortal nature of the morontia soul and on beyond to those levels whereon the soul becomes infused with, and eventually attains the status of, spirit reality. This actual transfer from material association to morontia identification is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human creature." (1229:5)

"Every decision you make either impedes or facilitates the function of the Adjuster; likewise do these very decisions determine your advancement in the circles of human achievement." (1210:1)

"Every time man makes a reflective moral choice, he immediately experiences a new divine invasion of his soul. Moral choosing constitutes religion as the motive of inner response to the outer conditions." (2095:7) "The sum total of personality realization on a material world is contained within the successive conquest of the seven psychic circles of mortal potentiality." (1209:1)

"The psychic circles are not exclusively intellectual, neither are they wholly morontial; they have to do with personality status, mind attainment, soul growth, and Adjuster attunement." (1209:3)

"Perhaps these psychic circles of mortal progression would be better denominated cosmic levels—actual meaning grasps and value realizations of progressive approach to the morontia consciousness of initial relationship of the evolutionary soul with the emerging Supreme Being. And it is this very relationship that makes it forever impossible

fully to explain the significance of the cosmic circles to the material mind. These circle attainments are only relatively related to God-consciousness. A seventh or sixth circler can be almost as truly God-knowing—sonship conscious—as a second or first circler, but such lower circle beings are far less conscious of experiential relation to the Supreme Being, universe citizenship." (1211:1)

Love

"You are destined to live a narrow and mean life if you learn to love only those who love you. Human love may indeed be reciprocal, but divine love is outgoing in all its satisfaction-seeking. The less of love in any creature's nature, the greater the love need, and the more does divine love seek to satisfy such need. Love is never self-seeking, and it cannot be self-bestowed. Divine love cannot be self-contained; it must be unselfishly bestowed." (1739:6)

"Spiritual living mightily increases true self-respect. But self-respect is not self-admiration. Self-respect is always coordinate with the love and service of one's fellows. It is not possible to respect yourself more than you love your neighbor; the one is the measure of the capacity for the other." (1740:1) "The measure of the spiritual capacity of the evolving soul is your faith in truth and your love for man..." (1740:4)

"In religion, Jesus advocated and followed the method of experience, even as modern science pursues the technique of experiment. 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 worship of divine goodness. But of all these values, love is the true guide to real insight." (2076:5)

"Love is the greatest of all spirit realities. Truth is a liberating revelation, but love is the supreme relationship." (1608:1)

"While you cannot observe the divine spirit at work in your minds, there is a practical method of discovering the degree to which you have yielded the control of your soul powers to the teaching and guidance of this indwelling spirit of the heavenly Father, and that is the degree of your love for your fellow man. This spirit of the Father partakes of the love of the Father, and as it dominates man, it unfailingly leads in the directions of divine worship and loving regard for one's fellows." (1642:2)

"Love is the desire to do good to others." (648:4)

"Love, unselfishness, must undergo a constant and living readaptative interpretation of relationships in accordance with the leading of the Spirit of Truth. Love must thereby grasp the ever-changing and enlarging concepts of the highest cosmic good of the individual who is loved. And then love goes on to strike this same attitude concerning all other individuals who could possibly be influenced by the growing and living relationship of one spirit-led mortal's love for other citizens of the universe. And this entire living adaptation of love must be effected in the light of both the environment of present evil and the eternal goal

of the perfection of divine destiny." (1950:5)

V. The Soul as the Entrance into Community. Entering into the souls we create in partnership with God is entrance into the living temple of spiritual community. Therein we find and experience not only the union of God and each person, but the union of God and all persons. Our souls are like doorways into a single combined self, the Supreme Being, the oversoul of the grand universe, God experientially unified in time/space. This living temple of souls, as entrance into the oversoul of our communal being, the Supreme, is a place of peace and progress, being and progressing, seeking and finding, loving and acting. It is the realm wherein we learn that by unselfishly loving other persons, we make them real in our soul experience and, thereby, add supreme dimension to their reality in the oversoul of finite experience, the Supreme Being. This is surely consistent with God's will, since it is the loving expression of his will which gives validation, reality, to each and every creature. It is in this realm of the soul where revelation teaches, where worship blossoms, where unselfish decisions expand capacities for growth in meanings and values, and where true community flourishes. This is the kingdom of God, the ground of our common being, the temple of souls, wherein our true morontia self emerges from the cocoon of material life experience to join with our Creator and our fellows in the self-conscious experience of shared sonship, which is true community.

"Your personalities may be refreshingly diverse and markedly different, while your spiritual natures and spirit fruits of divine worship and brotherly love may be so unified that all who behold your lives will of a surety take cognizance of this spirit identity and soul unity; they will recognize that you have been with me and have thereby learned, and acceptably, how to do the will of the Father of heaven. You can achieve the unity of the service of God even while you render such service in accordance with the technique of your own original endowments of mind, body, and soul." (1591:4-1592:0)

"All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows. Love is dynamic. It can never be captured; it is alive, free, thrilling, and always moving. Man can never take the love of the Father and imprison it within his heart. The Father's love can become real to mortal man only by passing through that man's personality as he in turn bestows this love upon his fellows. The great circuit of love is from the Father, through sons to brothers, and hence to the Supreme. The love of the Father appears in mortal personality by the ministry of the indwelling Adjuster. Such a God-knowing son reveals this love to his universe brethren, and this fraternal affection is the essence of the love of the Supreme." (1289:3)

"A human ascender can find the Father; God is existential and therefore real, irrespective of the status of experience in the total universe. But no single ascender will ever find

the Supreme until all ascenders have reached that maximum universe maturity which qualifies them simultaneously to participate in this discovery." (1290:7)

"And when such spirit-led mortals realize the true meaning of this golden rule, they are filled to overflowing with the assurance of sonship in a friendly universe, and their ideals of spirit reality are satisfied only when they love their fellows as Jesus loved us all, and that is the reality of the realization of the love of God." (1950:3)

REMEMBRANCE

Jesus, at the end of his last communal supper with his apostles on this planet, used two commonplace but universal symbols as tools to stimulate the mind of man to enter through the soul into the living temple of spiritual community, the Supreme Being. This remembrance was not just about recalling the life in and of the soul which Jesus lived among men, but was also a recognition of the communal aspect of the union of God and all persons in the oversoul of Supremacy. Even more, this simple act of supping together on the basic stuff of material existence, bread and water, is a living parable of the transformation of human self-consciousness from personality identity first with the body, then the mind, then into the realm of the soul wherein contact with the spirit takes place. Jesus asked first for remembrance, then recognition, and finally realization—realization through experience of the union of the nature of the Father and each son, and the Father and all sons. This remembrance is an invitation, an invitation for each of us to follow the leading of the Spirit of Truth and to enter the living temple of spiritual community, the Supreme Being, through the opening doorway of our souls.

"This new teacher is the Spirit of Truth who will live with each one of you, in your hearts, and so will the children of light be made one and be drawn toward one another. And in this very manner will my Father and I be able to live in the souls of each one of you and also in the hearts of all other men who love us and make that love real in their experiences by loving one another, even as I am now loving you." (1949:1)

APPENDIX

Discussed briefly below are some other ideas, speculations, and questions which we believe need further research and consideration.

1. Fatherhood of God/Brotherhood of Man. We believe that one way to understand the experiential meaning of these oft-used terms is this: the Fatherhood of God represents the individual person's relationship with existential deity, God the Father; the brotherhood of man represents all persons' relationship with experiential deity, the Supreme mother. In essence, both combined represent the experience in the soul of the "living family of God." We believe that it is just this combined experience which Jesus asked us to remember, recognize, and realize in the parable of the remembrance.

2. Soul to Oversoul Relationship. In thinking about this relationship, we have speculated that what we describe and experience as our own discrete souls, are, in reality, the unified, single oversoul of the Supreme Being—seen from each person's unique personality point of view. Philosophically, this is consistent with:

a. The many statements that the Supreme is, in truth, the unified, experiential personalization of the existential God, qualified by time and space. In a sense, this suggests that as each person becomes increasingly God-like, a phenomenon which is faithfully portrayed in the soul of each, that soul-expressed God-likeness merges into the unified mosaic which is the Supreme—God, in time/space. Diversity is maintained in that Supreme unity by virtue of the uniqueness of personality and the consequent eternal identity resulting from personality/soul fusion with the Thought Adjuster. Thus, the existential, inseparable unity and diversity of the great God, expressed in the Trinity, is experientially evolved in the finite realms of reality.

b. Jesus said that where two or more persons gather in his name, he will be personally present. Why two or more? His spirit is present with each of us individually as the Spirit of Truth; why, however, is it necessary for there to be at least two for him to be present personally? And, further, how is that possible, since we are told that his personality cannot be in more than one place at a time? Perhaps the answer to this lies in this concept of a single unified soul, the Supreme Being. We have been told that Michael has completed his quest for experiential sovereignty, and, by virtue of expressing the seven-fold diversified wills of the existential deities, he has achieved the fullness of the potentials of supremacy. We have speculated further that entrance into the soul, and thereby, the Supreme oversoul, offers the potential for direct personality-to-personality communion—without the intercession of individualized "selves." Is it then possible that, since the Supreme oversoul inhabits all of time/space and whose unity may well represent a common "self," interaction between all persons who are self-consciously functioning in that realm is immediate and not subject to lower-level time/space considerations? If true, this would suggest that every personality who lives in and from the soul will become both increasingly real and present to all others as the Supreme develops.

3. Rule of Living and the Seven Psychic Circles. In doing the research, thinking, and discussion for this paper, we explored the possibility that the six levels of meaning Jesus outlined in his discourse on the "Rule of Living" on pages 1650-51 might well express the dynamic mind/soul progression necessary to complete the mastery of the seven psychic circles. This progression represents the spiritualization of the mind, the building of the soul, and would reflect the personality's raising of the seat of identity from the body through the mind to the soul. This approach, which we envision as seven concentric circles, might then be articulated as follows:

- **The seventh circle:** constitutes the differentiation of human from animal; full function of the seven mind adjutants.
- **The sixth circle:** equivalent to the experience of the self-identity as the body and senses;
- **The fifth circle:** suggests identification with the mind/body self, the self of feelings and emotions;
- **The fourth circle:** the level of the mind, the ego-self level of identity;
- **The third circle:** described as the level of brotherly love and would suggest the beginning level of the transition from mind-alone consciousness to mind/soul consciousness (it is interesting that a guardian seraphim is assigned here, ostensibly to protect the emerging soul);
- **The second circle:** the level of self-conscious morality, suggesting that the personality is living more and more from the soul;
- **The first circle:** the spiritual level, wherein the personality has "mastered" the ego-mind and has more or less fully raised the seat of identity to the soul, the arena in which the Adjuster lives and works and from which level the person can act in the world as God would act.

Consistent with this approach, we would suggest that wrong choosing by the ego-mind-self constitutes error and/or evil; wrong choosing by the soul-self directly (if possible), or by consciously allowing the ego-self to choose, constitutes sin, and if persistent, iniquity.

4. Parental Responsibility. Though we did not discuss it fully in the context of the paper, we would like to emphasize that this soul approach to personality relationships and community provides some insight on how we might better raise our children, and indeed, how we might view our responsibility to others generally. Specifically:

a. We are told that in order to experience God's love, we must love others ("Love cannot be self-bestowed," etc.). Thus, one of our primary responsibilities, especially if we are to live from our souls, is to love others, and thereby to make them truly real in our experience and theirs. Two things happen if we do: first, we are validated by the love of God which we experience in the act of loving others; second, our loving of another person often facilitates the other person's loving us in return, an act which makes God's love real to them.

b. Our real job as parents is to provide the loving framework and the mental stimulation to insure that a child begins to use the higher mind adjutants of worship and wisdom, accepts the gift of faith, makes his/her first moral choice to bring the Adjuster and initiate the soul, and is encouraged to nurture, become aware of, and experience his/her own soul. It might be also be said that one of our real responsibilities to other persons generally is to help them nurture and realize their own souls.

5. Doing God's Will. Though perhaps it is self-evident, we would like to underscore the sense that loving others from our souls is the doing of God's will. It is clear that our very

existence as self-conscious personalities is God's will and, simultaneously, is a revelation of his love. When we love another person unselfishly (that is, without consciousness of self), we validate that other person as real, of value, in

our experience. Consider that this single act thereby makes that person real in our souls, and thus more dimensionally real in the Supreme, real in the reality of time and space. Our will choice to love another then is the "doing" of God's will.

FACTORS IN THE BIRTH AND GROWTH OF THE SOUL

UNIVERSAL FATHER
(Father of the Soul)

SUPREME BEING
(Mother of the Soul)

Personality Fusion
with Thought Adjuster

**THE FATHER'S LOVE EXPERIENCED
BY LOVING OTHERS**

QUALITATIVE SOUL GROWTH

**IMMORTAL SOUL
SPIRITUALIZED MIND**

QUANTITATIVE SOUL GROWTH

Faith Certainty

Personality Unity/Maturity

Father-Son Relationship

Cosmic Citizenship

MIND ARENA

Faith Experience

Experience of Making Self-
Conscious Moral Decisions
God-Judgment—Religious Choice
Social Judgment—Ethical Choice
Self-Judgment—Moral Choice

Growth in God-Consciousness

Seven Psychic Circle Growth

**SPIRITUAL, RELIGIOUS
DEVELOPMENT**

**PERSONALITY
DEVELOPMENT**

first faith experience

**THOUGHT ADJUSTER BESTOWED
THE SOUL IS BORN**

first moral choice

SPIRIT OF TRUTH

HOLY SPIRIT

Human life experience begins with encirclement of upper two adjutants
(worship and wisdom)

Personality/Will Begins to Function (Bestowal Instant Unknown)
Standing erect on two legs; use of language

Sub-human life experience managed by lower five adjutants
(intuition, understanding, courage, knowledge, counsel)

Material Birth