

Is *The Urantia Book* gay friendly? At one time this was a fairly straightforward question, even if people disagreed about the answer. In 2017, it reflects an overly exclusive and narrow-minded approach to the increasingly complex subject of human sexuality. At this point, perhaps the better question to ask is, "What direct or indirect commentary and perspective does *The Urantia Book* provide about heterosexual and non heterosexual innate tendencies and lifestyle choices?"

In an effort to support students of *The Urantia Book* in their study of this topic, quotes have been arranged thematically. After the thematically arranged presentation, you will find a chronological listing of all the quotes that were used. If you are aware of additional quotes or presentations compiled by others, please get in touch so that they can be considered for inclusion.

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Jesus-Related Passages

132:4.5 He [Jesus] talked with all sorts of people in every walk of life. The only place in Rome he did not visit was the public baths. He refused to accompany his friends to the baths because of the sex promiscuity which there prevailed.

133:3.6 When in Rome, Ganid observed that Jesus refused to accompany them to the public baths. Several times afterward the young man sought to induce Jesus further to express himself in regard to the relations of the sexes. Though he would answer the lad's questions, he never seemed disposed to discuss these subjects at great length. One evening as they strolled about Corinth out near where the wall of the citadel ran down to the sea, they were accosted by two public women. Ganid had imbibed the idea, and rightly, that Jesus was a man of high ideals, and that he abhorred everything which partook of uncleanness or savored of evil; accordingly he spoke sharply to these women and rudely motioned them away. When Jesus saw this, he said to Ganid: "You mean well, but you should not presume thus to speak to the children of God, even though they chance to be his erring children. Who are we that we should sit in judgment on these women? Do you happen to know all of the circumstances which led them to resort to such methods of obtaining a livelihood? Stop here with me while we talk about these matters." The courtesans were astonished at what he said even more than was Ganid.

133:3.7 As they stood there in the moonlight, Jesus went on to say: "There lives within every human mind a divine spirit, the gift of the Father in heaven. This good spirit ever strives to lead us to God, to help us to find God and to know God; but also within mortals there are many

natural physical tendencies which the Creator put there to serve the well-being of the individual and the race. Now, oftentimes, men and women become confused in their efforts to understand themselves and to grapple with the manifold difficulties of making a living in a world so largely dominated by selfishness and sin. I perceive, Ganid, that neither of these women is willfully wicked. I can tell by their faces that they have experienced much sorrow; they have suffered much at the hands of an apparently cruel fate; they have not intentionally chosen this sort of life; they have, in discouragement bordering on despair, surrendered to the pressure of the hour and accepted this distasteful means of obtaining a livelihood as the best way out of a situation that to them appeared hopeless. Ganid, some people are really wicked at heart; they deliberately choose to do mean things, but, tell me, as you look into these now tear-stained faces, do you see anything bad or wicked?" And as Jesus paused for his reply, Ganid's voice choked up as he stammered out his answer: "No, Teacher, I do not. And I apologize for my rudeness to them—I crave their forgiveness." Then said Jesus: "And I bespeak for them that they have forgiven you as I speak for my Father in heaven that he has forgiven them. Now all of you come with me to a friend's house where we will seek refreshment and plan for the new and better life ahead." Up to this time the amazed women had not uttered a word; they looked at each other and silently followed as the men led the way.

167:5.3 Though Jesus refused to be drawn into a controversy with the Pharisees concerning divorce, he did proclaim a positive teaching of the highest ideals regarding marriage. He exalted marriage as the most ideal and highest of all human relationships. Likewise, he intimated strong disapproval of the lax and unfair divorce practices of the Jerusalem Jews, who at that time permitted a man to divorce his wife for the most trifling of reasons, such as being a poor cook, a faulty housekeeper, or for no better reason than that he had become enamored of a better-looking woman.

167:5.4 The Pharisees had even gone so far as to teach that divorce of this easy variety was a special dispensation granted the Jewish people, particularly the Pharisees. And so, while Jesus refused to make pronouncements dealing with marriage and divorce, he did most bitterly denounce these shameful floutings of the marriage relationship and pointed out their injustice to women and children. He never sanctioned any divorce practice which gave man any advantage over woman; the Master countenanced only those teachings which accorded women equality with men.

167:5.5 Although Jesus did not offer new mandates governing marriage and divorce, he did urge the Jews to live up to their own laws and higher teachings. He constantly appealed to the written Scriptures in his effort to improve their practices along these social lines. While thus upholding the high and ideal concepts of marriage, Jesus skillfully avoided clashing with his questioners about the social practices represented by either their written laws or their much-cherished divorce privileges.

167:5.6 It was very difficult for the apostles to understand the Master's reluctance to make positive pronouncements relative to scientific, social, economic, and political problems. They did not fully realize that his earth mission was exclusively concerned with revelations of spiritual and religious truths.

167:5.7 After Jesus had talked about marriage and divorce, later on that evening his apostles privately asked many additional questions, and his answers to these inquiries relieved their minds of many misconceptions. At the conclusion of this conference Jesus said: "Marriage is honorable and is to be desired by all men. The fact that the Son of Man pursues his earth mission alone is in no way a reflection on the desirability of marriage. That I should so work is the Father's will, but this same Father has directed the creation of male and female, and it is the divine will that men and women should find their highest service and consequent joy in the establishment of homes for the reception and training of children, in the creation of whom these parents become copartners with the Makers of heaven and earth. And for this cause shall a man leave his father and mother and shall cleave to his wife, and they two shall become as one."

167:5.8 And in this way Jesus relieved the minds of the apostles of many worries about marriage and cleared up many misunderstandings regarding divorce; at the same time he did much to exalt their ideals of social union and to augment their respect for women and children and for the home.

Nature and Value of Bisexuality

84:1.9 Regardless of the antagonisms of these early pairs, notwithstanding the looseness of the association, the chances for survival were greatly improved by these male-female partnerships. A man and a woman, co-operating, even aside from family and offspring, are vastly superior in most ways to either two men or two women. This pairing of the sexes enhanced survival and was the very beginning of human society. The sex division of labor also made for comfort and increased happiness.

84:6.2 Every successful human institution embraces antagonisms of personal interest which have been adjusted to practical working harmony, and homemaking is no exception. Marriage, the basis of home building, is the highest manifestation of that antagonistic co-operation which so often characterizes the contacts of nature and society. The conflict is inevitable. Mating is inherent; it is natural. But marriage is not biologic; it is sociologic. Passion insures that man and woman will come together, but the weaker parental instinct and the social mores hold them together.

84:6.3 Male and female are, practically regarded, two distinct varieties of the same species living in close and intimate association. Their viewpoints and entire life reactions are essentially different; they are wholly incapable of full and real comprehension of each other. Complete understanding between the sexes is not attainable.

84:6.4 Women seem to have more intuition than men, but they also appear to be somewhat less logical. Woman, however, has always been the moral standard-bearer and the spiritual leader of mankind. The hand that rocks the cradle still fraternizes with destiny.

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

and collectively. Many orders of universe creatures are created in dual phases of personality manifestation. Among mortals, Material Sons, and midsoniters, this difference is described as male and female; among seraphim, cherubim, and Morontia Companions, it has been denominated positive or aggressive and negative or retiring. Such dual associations greatly multiply versatility and overcome inherent limitations, even as do certain triune associations in the Paradise-Havona system.

84:6.6 Men and women need each other in their morontial and spiritual as well as in their mortal careers. The differences in viewpoint between male and female persist even beyond the first life and throughout the local and superuniverse ascensions. And even in Havona, the pilgrims who were once men and women will still be aiding each other in the Paradise ascent. Never, even in the Corps of the Finality, will the creature metamorphose so far as to obliterate the personality trends that humans call male and female; always will these two basic variations of humankind continue to intrigue, stimulate, encourage, and assist each other; always will they be mutually dependent on co-operation in the solution of perplexing universe problems and in the overcoming of manifold cosmic difficulties.

84:6.7 While the sexes never can hope fully to understand each other, they are effectively complementary, and though co-operation is often more or less personally antagonistic, it is capable of maintaining and reproducing society. Marriage is an institution designed to compose sex differences, meanwhile effecting the continuation of civilization and insuring the reproduction of the race.

84:6.8 Marriage is the mother of all human institutions, for it leads directly to home founding and home maintenance, which is the structural basis of society. The family is vitally linked to the mechanism of self-maintenance; it is the sole hope of race perpetuation under the mores of civilization, while at the same time it most effectively provides certain highly satisfactory forms of self-gratification. The family is man's greatest purely human achievement, combining as it does the evolution of the biologic relations of male and female with the social relations of husband and wife.

All Uses of Bisexual and Bisexuality

46:7.6 I am quite without comparisons in undertaking to describe these useful and unusual creatures as there are no animals on the evolutionary worlds comparable to them. They are not evolutionary beings, having been projected by the Life Carriers in their present form and status. They are bisexual and procreate as they are required to meet the needs of a growing population.

82:0.1 MARRIAGE—mating—grows out of bisexuality. Marriage is man's reactional adjustment to such bisexuality, while the family life is the sum total resulting from all such evolutionary and adaptative adjustments. Marriage is enduring; it is not inherent in biologic evolution, but it is the basis of all social evolution and is therefore certain of continued existence in some form. Marriage has given mankind the home, and the home is the crowning glory of the whole long and arduous evolutionary struggle.

83:1.1 Marriage is society's mechanism designed to regulate and control those many human relations which arise out of the physical fact of bisexuality. As such an institution, marriage functions in two directions:

87:5.2 And now the simple ghost cult is followed by the practices of the more advanced and relatively complex spirit-ghost cult, the service and worship of the higher spirits as they evolved in man's primitive imagination. Religious ceremonial must keep pace with spirit evolution and progress. The expanded cult was but the art of self-maintenance practiced in relation to belief in supernatural beings, self-adjustment to spirit environment. Industrial and military organizations were adjustments to natural and social environments. And as marriage arose to meet the demands of bisexuality, so did religious organization evolve in response to the belief in higher spirit forces and spiritual beings. Religion represents man's adjustment to his illusions of the mystery of chance. Spirit fear and subsequent worship were adopted as insurance against misfortune, as prosperity policies.

Natural Tendencies and Spiritual Choices

3.5.15 Throughout the universe, every unit is regarded as a part of the whole. Survival of the part is dependent on co-operation with the plan and purpose of the whole, the wholehearted desire and perfect willingness to do the Father's divine will. The only evolutionary world without error (the possibility of unwise judgment) would be a world without free intelligence. In the Havona (central) universe there are a billion perfect worlds with their perfect inhabitants, but evolving man must be fallible if he is to be free. Free and inexperienced intelligence cannot possibly at first be uniformly wise. The possibility of mistaken judgment (evil) becomes sin only when the human will consciously endorses and knowingly embraces a deliberate immoral judgment.

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

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

82:1.10 No human emotion or impulse, when unbridled and overindulged, can produce so much harm and sorrow as this powerful sex urge. Intelligent submission of this impulse to the regulations of society is the supreme test of the actuality of any civilization. Self-control, more and more self-control, is the ever-increasing demand of advancing mankind. Secrecy, insincerity, and hypocrisy may obscure sex problems, but they do not provide solutions, nor do they advance ethics.

82:2.2 Among the early races there was little or no regulation of the relations of the sexes. Because of this sex license, no prostitution existed. Today, the Pygmies and other backward groups have no marriage institution; a study of these peoples reveals the simple mating customs followed by primitive races. But all ancient peoples should always be studied and judged in the light of the moral standards of the mores of their own times.

82:2.3 Free love, however, has never been in good standing above the scale of rank savagery. The moment societal groups began to form, marriage codes and marital restrictions began to develop. Mating has thus progressed through a multitude of transitions from a state of almost complete sex license to the twentieth-century standards of relatively complete sex restriction.

82:1.1 Notwithstanding the personality gulf between men and women, the sex urge is sufficient to insure their coming together for the reproduction of the species. This instinct operated effectively long before humans experienced much of what was later called love, devotion, and marital loyalty. Mating is an innate propensity, and marriage is its evolutionary social repercussion.

82:1.2 Sex interest and desire were not dominating passions in primitive peoples; they simply took them for granted. The entire reproductive experience was free from imaginative embellishment. The all-absorbing sex passion of the more highly civilized peoples is chiefly due to race mixtures, especially where the evolutionary nature has been stimulated by the associative imagination and beauty appreciation of the Nodites and Adamites. But this Andite inheritance was absorbed by the evolutionary races in such limited amounts as to fail to provide sufficient self-control for the animal passions thus quickened and aroused by the endowment of keener sex consciousness and stronger mating urges. Of the evolutionary races, the red man had the highest sex code.

82:1.3 The regulation of sex in relation to marriage indicates:

82:1.4 1. The relative progress of civilization. Civilization has increasingly demanded that sex be gratified in useful channels and in accordance with the mores.

82:1.5 2. The amount of Andite stock in any people. Among such groups sex has become expressive of both the highest and the lowest in both the physical and emotional natures.

82:1.6 The Sangik races had normal animal passion, but they displayed little imagination or appreciation of the beauty and physical attractiveness of the opposite sex. What is called sex appeal is virtually absent even in present-day primitive races; these unmixed peoples have a definite mating instinct but insufficient sex attraction to create serious problems requiring social control.

80:3.4 The blue men were perfectly honest in all their dealings and were wholly free from the sexual vices of the mixed Adamites. They respected maidenhood, only practicing polygamy when war produced a shortage of males.

83:7.5 The new and sudden substitution of the more ideal but extremely individualistic love motive in marriage for the older and long-established property motive, has unavoidably caused the marriage institution to become temporarily unstable. Man's marriage motives have always far transcended actual marriage morals, and in the nineteenth and twentieth centuries the Occidental ideal of marriage has suddenly far outrun the self-centered and but partially controlled sex impulses of the races. The presence of large numbers of unmarried persons in any society indicates the temporary breakdown or the transition of the mores.

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

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

83:7.8 But just so long as society fails to properly educate children and youths, so long as the social order fails to provide adequate premarital training, and so long as unwise and immature youthful idealism is to be the arbiter of the entrance upon marriage, just so long will divorce remain prevalent. And in so far as the social group falls short of providing marriage preparation for youths, to that extent must divorce function as the social safety valve which prevents still worse situations during the ages of the rapid growth of the evolving mores.

83:7.9 The ancients seem to have regarded marriage just about as seriously as some present-day people do. And it does not appear that many of the hasty and unsuccessful marriages of modern times are much of an improvement over the ancient practices of qualifying young men and women for mating. The great inconsistency of modern society is to exalt love and to idealize marriage while disapproving of the fullest examination of both.

83.0.1 This is the recital of the early beginnings of the institution of marriage. It has progressed steadily from the loose and promiscuous matings of the herd through many variations and adaptations, even to the appearance of those marriage standards which eventually culminated in the realization of pair matings, the union of one man and one woman to establish a home of the highest social order.

83:0.3 It is because of the sex urge that selfish man is lured into making something better than an animal out of himself. The self-regarding and self-gratifying sex relationship entails the certain consequences of self-denial and insures the assumption of altruistic duties and numerous

race-benefiting home responsibilities. Herein has sex been the unrecognized and unsuspected civilizer of the savage; for this same sex impulse automatically and unerringly compels man to think and eventually leads him to love.

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

160:1.2 Human life consists in three great drives—urges, desires, and lures. Strong character, commanding personality, is only acquired by converting the natural urge of life into the social art of living, by transforming present desires into those higher longings which are capable of lasting attainment, while the commonplace lure of existence must be transferred from one's conventional and established ideas to the higher realms of unexplored ideas and undiscovered ideals.

160:2.4 Symbolic communication between human beings predetermines the bringing into existence of social groups. The most effective of all social groups is the family, more particularly the two parents. Personal affection is the spiritual bond which holds together these material associations. Such an effective relationship is also possible between two persons of the same sex, as is so abundantly illustrated in the devotions of genuine friendships.

160:2.5 These associations of friendship and mutual affection are socializing and ennobling because they encourage and facilitate the following essential factors of the higher levels of the art of living:

160:2.6 1. Mutual self-expression and self-understanding. Many noble human impulses die because there is no one to hear their expression. Truly, it is not good for man to be alone. Some degree of recognition and a certain amount of appreciation are essential to the development of human character. Without the genuine love of a home, no child can achieve the full development of normal character. Character is something more than mere mind and morals. Of all social relations calculated to develop character, the most effective and ideal is the affectionate and understanding friendship of man and woman in the mutual embrace of intelligent wedlock. Marriage, with its manifold relations, is best designed to draw forth those precious impulses and those higher motives which are indispensable to the development of a strong character. I do not hesitate thus to glorify family life, for your Master has wisely chosen the father-child relationship as the very cornerstone of this new gospel of the kingdom. And such a matchless community of relationship, man and woman in the fond embrace of the highest ideals of time, is so valuable and satisfying an experience that it is worth any price, any sacrifice, requisite for its possession.

160.2.10 I [Rodan] repeat, such inspiring and ennobling association finds its ideal possibilities in the human marriage relation. True, much is attained out of marriage, and many, many marriages utterly fail to produce these moral and spiritual fruits. Too many times marriage is

entered by those who seek other values which are lower than these superior accompaniments of human maturity. Ideal marriage must be founded on something more stable than the fluctuations of sentiment and the fickleness of mere sex attraction; it must be based on genuine and mutual personal devotion. And thus, if you can build up such trustworthy and effective small units of human association, when these are assembled in the aggregate, the world will behold a great and glorified social structure, the civilization of mortal maturity. Such a race might begin to realize something of your Master's ideal of "peace on earth and good will among men."

Supreme Value of Heterosexual Marriage

83:0.1 This is the recital of the early beginnings of the institution of marriage. It has progressed steadily from the loose and promiscuous matings of the herd through many variations and adaptations, even to the appearance of those marriage standards which eventually culminated in the realization of pair matings, the union of one man and one woman to establish a home of the highest social order.

83:0.3 It is because of the sex urge that selfish man is lured into making something better than an animal out of himself. The self-regarding and self-gratifying sex relationship entails the certain consequences of self-denial and insures the assumption of altruistic duties and numerous race-benefiting home responsibilities. Herein has sex been the unrecognized and unsuspected civilizer of the savage; for this same sex impulse automatically and unerringly compels man to think and eventually leads him to love.

6. True Monogamy—Pair Marriage

83:6.1 Monogamy is monopoly; it is good for those who attain this desirable state, but it tends to work a biologic hardship on those who are not so fortunate. But quite regardless of the effect on the individual, monogamy is decidedly best for the children.

83:6.2 The earliest monogamy was due to force of circumstances, poverty. Monogamy is cultural and societal, artificial and unnatural, that is, unnatural to evolutionary man. It was wholly natural to the purer Nodites and Adamites and has been of great cultural value to all advanced races.

83:6.4 While pursuing the monogamic goal of the ideal pair marriage, which is, after all, something of a monopolistic sex association, society must not overlook the unenviable situation of those unfortunate men and women who fail to find a place in this new and improved social order, even when having done their best to co-operate with, and enter into, its requirements. Failure to gain mates in the social arena of competition may be due to insurmountable difficulties or multitudinous restrictions which the current mores have imposed. Truly, monogamy is ideal for those who are in, but it must inevitably work great hardship on those who are left out in the cold of solitary existence.

83:6.5 Always have the unfortunate few had to suffer that the majority might advance under the developing mores of evolving civilization; but always should the favored majority look with

kindness and consideration on their less fortunate fellows who must pay the price of failure to attain membership in the ranks of those ideal sex partnerships which afford the satisfaction of all biologic urges under the sanction of the highest mores of advancing social evolution.

83:6.6 Monogamy always has been, now is, and forever will be the idealistic goal of human sex evolution. This ideal of true pair marriage entails self-denial, and therefore does it so often fail just because one or both of the contracting parties are deficient in that acme of all human virtues, rugged self-control.

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

83:6.8 Pair marriage favors and fosters that intimate understanding and effective co-operation which is best for parental happiness, child welfare, and social efficiency. Marriage, which began in crude coercion, is gradually evolving into a magnificent institution of self-culture, self-control, self-expression, and self-perpetuation.

82.0.1 MARRIAGE — mating — grows out of bisexuality. Marriage is enduring; it is not inherent in biologic evolution, but it is the basis of all social evolution and is therefore certain of continued existence in some form. Marriage has given mankind the home, and the home is the crowning glory of the whole long and arduous evolutionary struggle.

82:0.2 While religious, social, and educational institutions are all essential to the survival of cultural civilization, the family is the master civilizer. A child learns most of the essentials of life from his family and the neighbors.

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

84:7.28 Marriage, with children and consequent family life, is stimulative of the highest potentials in human nature and simultaneously provides the ideal avenue for the expression of these quickened attributes of mortal personality. The family provides for the biologic perpetuation of the human species. The home is the natural social arena wherein the ethics of blood brotherhood may be grasped by the growing children. The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience, altruism, tolerance, and forbearance which are so essential to the realization of brotherhood among all men.

Social Regulation of Sexuality

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

83.0.1 This is the recital of the early beginnings of the institution of marriage. It has progressed steadily from the loose and promiscuous matings of the herd through many variations and adaptations, even to the appearance of those marriage standards which eventually culminated in the realization of pair matings, the union of one man and one woman to establish a home of the highest social order.

83:5.1 In the early history of marriage the unmarried women belonged to the men of the tribe. Later on, a woman had only one husband at a time. This practice of one-man-at-a-time was the first step away from the promiscuity of the herd. While a woman was allowed but one man, her husband could sever such temporary relationships at will. But these loosely regulated associations were the first step toward living pairwise in distinction to living herdwise. In this stage of marriage development children usually belonged to the mother.

83:5.2 The next step in mating evolution was the group marriage. This communal phase of marriage had to intervene in the unfolding of family life because the marriage mores were not yet strong enough to make pair associations permanent.

82:1.9 With the savage, the food supply was the impelling motivation, but when civilization insures plentiful food, the sex urge many times becomes a dominant impulse and therefore ever stands in need of social regulation. In animals, instinctive periodicity checks the mating propensity, but since man is so largely a self-controlled being, sex desire is not altogether periodic; therefore does it become necessary for society to impose self-control upon the individual.

82:1.10 No human emotion or impulse, when unbridled and overindulged, can produce so much harm and sorrow as this powerful sex urge. Intelligent submission of this impulse to the regulations of society is the supreme test of the actuality of any civilization. Self-control, more and more self-control, is the ever-increasing demand of advancing mankind. Secrecy, insincerity, and hypocrisy may obscure sex problems, but they do not provide solutions, nor do they advance ethics.

Dangers of Self-Gratification

84:8.1 The great threat against family life is the menacing rising tide of self-gratification, the modern pleasure mania. The prime incentive to marriage used to be economic; sex attraction was

secondary. Marriage, founded on self-maintenance, led to self-perpetuation and concomitantly provided one of the most desirable forms of self-gratification. It is the only institution of human society which embraces all three of the great incentives for living.

84:8.2 Originally, property was the basic institution of self-maintenance, while marriage functioned as the unique institution of self-perpetuation. Although food satisfaction, play, and humor, along with periodic sex indulgence, were means of self-gratification, it remains a fact that the evolving mores have failed to build any distinct institution of self-gratification. And it is due to this failure to evolve specialized techniques of pleasurable enjoyment that all human institutions are so completely shot through with this pleasure pursuit. Property accumulation is becoming an instrument for augmenting all forms of self-gratification, while marriage is often viewed only as a means of pleasure. And this overindulgence, this widely spread pleasure mania, now constitutes the greatest threat that has ever been leveled at the social evolutionary institution of family life, the home.

84:8.6 Let man enjoy himself; let the human race find pleasure in a thousand and one ways; let evolutionary mankind explore all forms of legitimate self-gratification, the fruits of the long upward biologic struggle. Man has well earned some of his present-day joys and pleasures. But look you well to the goal of destiny! Pleasures are indeed suicidal if they succeed in destroying property, which has become the institution of self-maintenance; and self-gratifications have indeed cost a fatal price if they bring about the collapse of marriage, the decadence of family life, and the destruction of the home—man's supreme evolutionary acquirement and civilization's only hope of survival.

83:1.1 Marriage is society's mechanism designed to regulate and control those many human relations which arise out of the physical fact of bisexuality. As such an institution, marriage functions in two directions:

83:1.2 1. In the regulation of personal sex relations.

83:1.3 2. In the regulation of descent, inheritance, succession, and social order, this being its older and original function.

83:1.4 The family, which grows out of marriage, is itself a stabilizer of the marriage institution together with the property mores. Other potent factors in marriage stability are pride, vanity, chivalry, duty, and religious convictions. But while marriages may be approved or disapproved on high, they are hardly made in heaven. The human family is a distinctly human institution, an evolutionary development. Marriage is an institution of society, not a department of the church. True, religion should mightily influence it but should not undertake exclusively to control and regulate it.

84:0.1 MATERIAL necessity founded marriage, sex hunger embellished it, religion sanctioned and exalted it, the state demanded and regulated it, while in later times evolving love is beginning to justify and glorify marriage as the ancestor and creator of civilization's most useful

and sublime institution, the home. And home building should be the center and essence of all educational effort.

84:0.2 Mating is purely an act of self-perpetuation associated with varying degrees of self-gratification; marriage, home building, is largely a matter of self-maintenance, and it implies the evolution of society. Society itself is the aggregated structure of family units. Individuals are very temporary as planetary factors—only families are continuing agencies in social evolution. The family is the channel through which the river of culture and knowledge flows from one generation to another.

84:0.3 The home is basically a sociologic institution. Marriage grew out of co-operation in self-maintenance and partnership in self-perpetuation, the element of self-gratification being largely incidental. Nevertheless, the home does embrace all three of the essential functions of human existence, while life propagation makes it the fundamental human institution, and sex sets it off from all other social activities.

84:3.7 Woman has always had to work; at least right up to modern times the female has been a real producer. Man has usually chosen the easier path, and this inequality has existed throughout the entire history of the human race. Woman has always been the burden bearer, carrying the family property and tending the children, thus leaving the man's hands free for fighting or hunting.

84:3.10 Decreasing primitive warfare greatly lessened the disparity between the division of labor based on sex. But women still had to do the real work while men did picket duty. No camp or village could be left unguarded day or night, but even this task was alleviated by the domestication of the dog. In general, the coming of agriculture has enhanced woman's prestige and social standing; at least this was true up to the time man himself turned agriculturist. And as soon as man addressed himself to the tilling of the soil, there immediately ensued great improvement in methods of agriculture, extending on down through successive generations. In hunting and war man had learned the value of organization, and he introduced these techniques into industry and later, when taking over much of woman's work, greatly improved on her loose methods of labor.

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

84:5.11 Woman is man's equal partner in race reproduction, hence just as important in the unfolding of racial evolution; therefore has evolution increasingly worked toward the realization of women's rights. But women's rights are by no means men's rights. Woman cannot thrive on man's rights any more than man can prosper on woman's rights.

84:5.12 Each sex has its own distinctive sphere of existence, together with its own rights within that sphere. If woman aspires literally to enjoy all of man's rights, then, sooner or later, pitiless

and emotionless competition will certainly replace that chivalry and special consideration which many women now enjoy, and which they have so recently won from men.

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

84:5.14 Each sex will always have its own special sphere, albeit they will ever and anon overlap. Only socially will men and women compete on equal terms.

84:7.1 Sex mating is instinctive, children are the natural result, and the family thus automatically comes into existence. As are the families of the race or nation, so is its society. If the families are good, the society is likewise good. The great cultural stability of the Jewish and of the Chinese peoples lies in the strength of their family groups.

84:7.3 Sex association is natural, but marriage is social and has always been regulated by the mores. The mores (religious, moral, and ethical), together with property, pride, and chivalry, stabilize the institutions of marriage and family. Whenever the mores fluctuate, there is fluctuation in the stability of the home-marriage institution. Marriage is now passing out of the property stage into the personal era. Formerly man protected woman because she was his chattel, and she obeyed for the same reason. Regardless of its merits this system did provide stability. Now, woman is no longer regarded as property, and new mores are emerging designed to stabilize the marriage-home institution:

84:7.4 1. The new role of religion—the teaching that parental experience is essential, the idea of procreating cosmic citizens, the enlarged understanding of the privilege of procreation—giving sons to the Father.

84:7.5 2. The new role of science—procreation is becoming more and more voluntary, subject to man's control. In ancient times lack of understanding insured the appearance of children in the absence of all desire therefor.

84:7.6 3. The new function of pleasure lures—this introduces a new factor into racial survival; ancient man exposed undesired children to die; moderns refuse to bear them.

84:7.7 4. The enhancement of parental instinct—each generation now tends to eliminate from the reproductive stream of the race those individuals in whom parental instinct is insufficiently strong to insure the procreation of children, the prospective parents of the next generation.

84:7.8 But the home as an institution, a partnership between one man and one woman, dates more specifically from the days of Dalamatia, about one-half million years ago, the monogamous practices of Andon and his immediate descendants having been abandoned long before.

82:1.3 The regulation of sex in relation to marriage indicates:

82:1.4 1. The relative progress of civilization. Civilization has increasingly demanded that sex be gratified in useful channels and in accordance with the mores.

82:1.5 2. The amount of Andite stock in any people. Among such groups sex has become expressive of both the highest and the lowest in both the physical and emotional natures.

82:1.6 The Sangik races had normal animal passion, but they displayed little imagination or appreciation of the beauty and physical attractiveness of the opposite sex. What is called sex appeal is virtually absent even in present-day primitive races; these unmixed peoples have a definite mating instinct but insufficient sex attraction to create serious problems requiring social control.

82:2.1 The story of the evolution of marriage is simply the history of sex control through the pressure of social, religious, and civil restrictions. Nature hardly recognizes individuals; it takes no cognizance of so-called morals; it is only and exclusively interested in the reproduction of the species. Nature compellingly insists on reproduction but indifferently leaves the consequential problems to be solved by society, thus creating an ever-present and major problem for evolutionary mankind. This social conflict consists in the unending war between basic instincts and evolving ethics.

82:2.2 Among the early races there was little or no regulation of the relations of the sexes. Because of this sex license, no prostitution existed. Today, the Pygmies and other backward groups have no marriage institution; a study of these peoples reveals the simple mating customs followed by primitive races. But all ancient peoples should always be studied and judged in the light of the moral standards of the mores of their own times.

82:2.3 Free love, however, has never been in good standing above the scale of rank savagery. The moment societal groups began to form, marriage codes and marital restrictions began to develop. Mating has thus progressed through a multitude of transitions from a state of almost complete sex license to the twentieth-century standards of relatively complete sex restriction.

82:3.3 The mores, when respected, have ample power to restrain and control the sex urge, as has been shown among all races. Marriage standards have always been a true indicator of the current power of the mores and the functional integrity of the civil government. But the early sex and mating mores were a mass of inconsistent and crude regulations. Parents, children, relatives, and society all had conflicting interests in the marriage regulations. But in spite of all this, those races which exalted and practiced marriage naturally evolved to higher levels and survived in increased numbers.

83:8.6 Marriage always has been and still is man's supreme dream of temporal ideality. Though this beautiful dream is seldom realized in its entirety, it endures as a glorious ideal, ever luring progressing mankind on to greater strivings for human happiness. But young men and women should be taught something of the realities of marriage before they are plunged into the exacting

demands of the interassociations of family life; youthful idealization should be tempered with some degree of premarital disillusionment.

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

83:8.8 The ideals of marriage have made great progress in recent times; among some peoples woman enjoys practically equal rights with her consort. In concept, at least, the family is becoming a loyal partnership for rearing offspring, accompanied by sexual fidelity. But even this newer version of marriage need not presume to swing so far to the extreme as to confer mutual monopoly of all personality and individuality. Marriage is not just an individualistic ideal; it is the evolving social partnership of a man and a woman, existing and functioning under the current mores, restricted by the taboos, and enforced by the laws and regulations of society.

83:8.9 Twentieth-century marriages stand high in comparison with those of past ages, notwithstanding that the home institution is now undergoing a serious testing because of the problems so suddenly thrust upon the social organization by the precipitate augmentation of woman's liberties, rights so long denied her in the tardy evolution of the mores of past generations.

Sex and Religion

82:3.9 Early in social evolution peculiar and celibate orders of both men and women arose; they were started and maintained by individuals more or less lacking normal sex urge.

89:3.6 It was only natural that the cult of renunciation and humiliation should have paid attention to sexual gratification. The continence cult originated as a ritual among soldiers prior to engaging in battle; in later days it became the practice of "saints." This cult tolerated marriage only as an evil lesser than fornication. Many of the world's great religions have been adversely influenced by this ancient cult, but none more markedly than Christianity. The Apostle Paul was a devotee of this cult, and his personal views are reflected in the teachings which he fastened onto Christian theology: "It is good for a man not to touch a woman." "I would that all men were even as I myself." "I say, therefore, to the unmarried and widows, it is good for them to abide even as I." Paul well knew that such teachings were not a part of Jesus' gospel, and his acknowledgment of this is illustrated by his statement, "I speak this by permission and not by commandment." But this cult led Paul to look down upon women. And the pity of it all is that his personal opinions have long influenced the teachings of a great world religion. If the advice of the tentmaker-teacher were to be literally and universally obeyed, then would the human race come to a sudden and inglorious end. Furthermore, the involvement of a religion with the ancient continence cult leads directly to a war against marriage and the home, society's veritable foundation and the basic institution of human progress. And it is not to be wondered at that all such beliefs fostered the formation of celibate priesthoods in the many religions of various peoples.

89:7.4 Many of the peculiar associations of sex laxity with primitive worship had their origin in connection with human sacrifice. In olden times, if a woman met head-hunters, she could redeem her life by sexual surrender. Later, a maiden consecrated to the gods as a sacrifice might elect to redeem her life by dedicating her body for life to the sacred sex service of the temple; in this way she could earn her redemption money. The ancients regarded it as highly elevating to have sex relations with a woman thus engaged in ransoming her life. It was a religious ceremony to consort with these sacred maidens, and in addition, this whole ritual afforded an acceptable excuse for commonplace sexual gratification. This was a subtle species of self-deception which both the maidens and their consorts delighted to practice upon themselves. The mores always drag behind in the evolutionary advance of civilization, thus providing sanction for the earlier and more savagelike sex practices of the evolving races.

As Above, So Below

108:1.7 With these facts before them, it is our belief that the Monitors freely volunteer for assignment. Probably more than one Adjuster volunteers; perhaps the supervising personalized orders select from this group of volunteering Adjusters the one best suited to the task of spiritualizing and eternalizing the personality of the mortal candidate. (In the assignment and service of the Adjusters the sex of the creature is of no consideration.)

3.5.15 Throughout the universe, every unit is regarded as a part of the whole. Survival of the part is dependent on co-operation with the plan and purpose of the whole, the wholehearted desire and perfect willingness to do the Father's divine will. The only evolutionary world without error (the possibility of unwise judgment) would be a world without free intelligence. In the Havona (central) universe there are a billion perfect worlds with their perfect inhabitants, but evolving man must be fallible if he is to be free. Free and inexperienced intelligence cannot possibly at first be uniformly wise. The possibility of mistaken judgment (evil) becomes sin only when the human will consciously endorses and knowingly embraces a deliberate immoral judgment.

33:2.3 Michael is the personification of the Paradise Father-Son to and in the local universe of Nebadon; therefore, when the Creative Mother Spirit, the local universe representation of the Infinite Spirit, subordinated herself to Christ Michael upon the return from his final bestowal on Urantia, the Master Son thereby acquired jurisdiction over "all power in heaven and on earth."

33:3.4 The Son functions as a father in his local universe. The Spirit, as mortal creatures would understand, enacts the role of a mother, always assisting the Son and being everlastingly indispensable to the administration of the universe. In the face of insurrection only the Son and his associated Sons can function as deliverers. Never can the Spirit undertake to contest rebellion or defend authority, but ever does the Spirit sustain the Son in all of everything he may be required to experience in his efforts to stabilize government and uphold authority on worlds

tainted with evil or dominated by sin. Only a Son can retrieve the work of their joint creation, but no Son could hope for final success without the incessant co-operation of the Divine Minister and her vast assemblage of spirit helpers, the daughters of God, who so faithfully and valiantly struggle for the welfare of mortal men and the glory of their divine parents.

33:3.5 Upon the completion of the Creator Son's seventh and final creature bestowal, the uncertainties of periodic isolation terminate for the Divine Minister, and the Son's universe helper becomes forever settled in surety and control. It is at the enthronement of the Creator Son as a Master Son, at the jubilee of jubilees, that the Universe Spirit, before the assembled hosts, first makes public and universal acknowledgment of subordination to the Son, pledging fidelity and obedience. This event occurred in Nebadon at the time of Michael's return to Salvington after the Urantian bestowal. Never before this momentous occasion did the Universe Spirit acknowledge subordination to the Universe Son, and not until after this voluntary relinquishment of power and authority by the Spirit could it be truthfully proclaimed of the Son that "all power in heaven and on earth has been committed to his hand."

33:3.6 After this pledge of subordination by the Creative Mother Spirit, Michael of Nebadon nobly acknowledged his eternal dependence on his Spirit companion, constituting the Spirit coruler of his universe domains and requiring all their creatures to pledge themselves in loyalty to the Spirit as they had to the Son; and there issued and went forth the final "Proclamation of Equality." Though he was the sovereign of this local universe, the Son published to the worlds the fact of the Spirit's equality with him in all endowments of personality and attributes of divine character. And this becomes the transcendent pattern for the family organization and government of even the lowly creatures of the worlds of space. This is, in deed and in truth, the high ideal of the family and the human institution of voluntary marriage.

33:3.7 The Son and the Spirit now preside over the universe much as a father and mother watch over, and minister to, their family of sons and daughters. It is not altogether out of place to refer to the Universe Spirit as the creative companion of the Creator Son and to regard the creatures of the realms as their sons and daughters—a grand and glorious family but one of untold responsibilities and endless watchcare.

83:8.1 Marriage which culminates in the home is indeed man's most exalted institution, but it is essentially human; it should never have been called a sacrament.

83:8.4 It is also unfortunate that certain groups of mortals have conceived of marriage as being consummated by divine action. Such beliefs lead directly to the concept of the indissolubility of the marital state regardless of the circumstances or wishes of the contracting parties. But the very fact of marriage dissolution itself indicates that Deity is not a conjoining party to such unions. If God has once joined any two things or persons together, they will remain thus joined until such a time as the divine will decrees their separation. But, regarding marriage, which is a human institution, who shall presume to sit in judgment, to say which marriages are unions that might be approved by the universe supervisors in contrast with those which are purely human in nature and origin?

83.8.5 Nevertheless, there is an ideal of marriage on the spheres on high. On the capital of each local system the Material Sons and Daughters of God do portray the height of the ideals of the union of man and woman in the bonds of marriage and for the purpose of procreating and rearing offspring. After all, the ideal mortal marriage is humanly sacred.

Chronologically

3.5.15 Throughout the universe, every unit is regarded as a part of the whole. Survival of the part is dependent on co-operation with the plan and purpose of the whole, the wholehearted desire and perfect willingness to do the Father's divine will. The only evolutionary world without error (the possibility of unwise judgment) would be a world without free intelligence. In the Havona (central) universe there are a billion perfect worlds with their perfect inhabitants, but evolving man must be fallible if he is to be free. Free and inexperienced intelligence cannot possibly at first be uniformly wise. The possibility of mistaken judgment (evil) becomes sin only when the human will consciously endorses and knowingly embraces a deliberate immoral judgment.

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33:3.4 The Son functions as a father in his local universe. The Spirit, as mortal creatures would understand, enacts the role of a mother, always assisting the Son and being everlastingly indispensable to the administration of the universe. In the face of insurrection only the Son and his associated Sons can function as deliverers. Never can the Spirit undertake to contest rebellion or defend authority, but ever does the Spirit sustain the Son in all of everything he may be required to experience in his efforts to stabilize government and uphold authority on worlds tainted with evil or dominated by sin. Only a Son can retrieve the work of their joint creation, but no Son could hope for final success without the incessant co-operation of the Divine Minister and her vast assemblage of spirit helpers, the daughters of God, who so faithfully and valiantly struggle for the welfare of mortal men and the glory of their divine parents.

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46:7.6 I am quite without comparisons in undertaking to describe these useful and unusual creatures as there are no animals on the evolutionary worlds comparable to them. They are not evolutionary beings, having been projected by the Life Carriers in their present form and status. They are bisexual and procreate as they are required to meet the needs of a growing population.

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

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

80:3.4 The blue men were perfectly honest in all their dealings and were wholly free from the sexual vices of the mixed Adamites. They respected maidenhood, only practicing polygamy when war produced a shortage of males.

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

82.0.1 MARRIAGE — mating — grows out of bisexuality. Marriage is enduring; it is not inherent in biologic evolution, but it is the basis of all social evolution and is therefore certain of continued existence in some form. Marriage has given mankind the home, and the home is the

crowning glory of the whole long and arduous evolutionary struggle.

82:0.2 While religious, social, and educational institutions are all essential to the survival of cultural civilization, the family is the master civilizer. A child learns most of the essentials of life from his family and the neighbors.

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

82:1.1 Notwithstanding the personality gulf between men and women, the sex urge is sufficient to insure their coming together for the reproduction of the species. This instinct operated effectively long before humans experienced much of what was later called love, devotion, and marital loyalty. Mating is an innate propensity, and marriage is its evolutionary social repercussion.

82:1.2 Sex interest and desire were not dominating passions in primitive peoples; they simply took them for granted. The entire reproductive experience was free from imaginative embellishment. The all-absorbing sex passion of the more highly civilized peoples is chiefly due to race mixtures, especially where the evolutionary nature has been stimulated by the associative imagination and beauty appreciation of the Nodites and Adamites. But this Andite inheritance was absorbed by the evolutionary races in such limited amounts as to fail to provide sufficient self-control for the animal passions thus quickened and aroused by the endowment of keener sex consciousness and stronger mating urges. Of the evolutionary races, the red man had the highest sex code.

82:1.3 The regulation of sex in relation to marriage indicates:

82:1.4 1. The relative progress of civilization. Civilization has increasingly demanded that sex be gratified in useful channels and in accordance with the mores.

82:1.5 2. The amount of Andite stock in any people. Among such groups sex has become expressive of both the highest and the lowest in both the physical and emotional natures.

82:1.6 The Sangik races had normal animal passion, but they displayed little imagination or appreciation of the beauty and physical attractiveness of the opposite sex. What is called sex appeal is virtually absent even in present-day primitive races; these unmixed peoples have a definite mating instinct but insufficient sex attraction to create serious problems requiring social control.

82:1.9 With the savage, the food supply was the impelling motivation, but when civilization insures plentiful food, the sex urge many times becomes a dominant impulse and therefore ever stands in need of social regulation. In animals, instinctive periodicity checks the mating

propensity, but since man is so largely a self-controlled being, sex desire is not altogether periodic; therefore does it become necessary for society to impose self-control upon the individual.

82:1.10 No human emotion or impulse, when unbridled and overindulged, can produce so much harm and sorrow as this powerful sex urge. Intelligent submission of this impulse to the regulations of society is the supreme test of the actuality of any civilization. Self-control, more and more self-control, is the ever-increasing demand of advancing mankind. Secrecy, insincerity, and hypocrisy may obscure sex problems, but they do not provide solutions, nor do they advance ethics.

82:2.1 The story of the evolution of marriage is simply the history of sex control through the pressure of social, religious, and civil restrictions. Nature hardly recognizes individuals; it takes no cognizance of so-called morals; it is only and exclusively interested in the reproduction of the species. Nature compellingly insists on reproduction but indifferently leaves the consequential problems to be solved by society, thus creating an ever-present and major problem for evolutionary mankind. This social conflict consists in the unending war between basic instincts and evolving ethics.

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82:2.3 Free love, however, has never been in good standing above the scale of rank savagery. The moment societal groups began to form, marriage codes and marital restrictions began to develop. Mating has thus progressed through a multitude of transitions from a state of almost complete sex license to the twentieth-century standards of relatively complete sex restriction.

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82:3.9 Early in social evolution peculiar and celibate orders of both men and women arose; they were started and maintained by individuals more or less lacking normal sex urge.

83.0.1 This is the recital of the early beginnings of the institution of marriage. It has progressed steadily from the loose and promiscuous matings of the herd through many variations and adaptations, even to the appearance of those marriage standards which eventually culminated in the realization of pair matings, the union of one man and one woman to establish a home of the highest social order.

83:0.3 It is because of the sex urge that selfish man is lured into making something better than an animal out of himself. The self-regarding and self-gratifying sex relationship entails the certain consequences of self-denial and insures the assumption of altruistic duties and numerous race-benefiting home responsibilities. Herein has sex been the unrecognized and unsuspected civilizer of the savage; for this same sex impulse automatically and unerringly compels man to think and eventually leads him to love.

83:1.1 Marriage is society's mechanism designed to regulate and control those many human relations which arise out of the physical fact of bisexuality. As such an institution, marriage functions in two directions:

83:1.2.1 In the regulation of personal sex relations.

83:1.3.2 In the regulation of descent, inheritance, succession, and social order, this being its older and original function.

83:1.4 The family, which grows out of marriage, is itself a stabilizer of the marriage institution together with the property mores. Other potent factors in marriage stability are pride, vanity, chivalry, duty, and religious convictions. But while marriages may be approved or disapproved on high, they are hardly made in heaven. The human family is a distinctly human institution, an evolutionary development. Marriage is an institution of society, not a department of the church. True, religion should mightily influence it but should not undertake exclusively to control and regulate it.

83:5.1 In the early history of marriage the unmarried women belonged to the men of the tribe. Later on, a woman had only one husband at a time. This practice of one-man-at-a-time was the first step away from the promiscuity of the herd. While a woman was allowed but one man, her husband could sever such temporary relationships at will. But these loosely regulated associations were the first step toward living pairwise in distinction to living herdwise. In this stage of marriage development children usually belonged to the mother.

83:5.2 The next step in mating evolution was the group marriage. This communal phase of marriage had to intervene in the unfolding of family life because the marriage mores were not yet strong enough to make pair associations permanent.

6. True Monogamy—Pair Marriage

83:6.1 Monogamy is monopoly; it is good for those who attain this desirable state, but it tends to work a biologic hardship on those who are not so fortunate. But quite regardless of the effect on the individual, monogamy is decidedly best for the children.

83:6.2 The earliest monogamy was due to force of circumstances, poverty. Monogamy is cultural and societal, artificial and unnatural, that is, unnatural to evolutionary man. It was wholly natural to the purer Nodites and Adamites and has been of great cultural value to all advanced races.

83:6.4 While pursuing the monogamic goal of the ideal pair marriage, which is, after all, something of a monopolistic sex association, society must not overlook the unenviable situation of those unfortunate men and women who fail to find a place in this new and improved social order, even when having done their best to co-operate with, and enter into, its requirements. Failure to gain mates in the social arena of competition may be due to insurmountable difficulties or multitudinous restrictions which the current mores have imposed. Truly, monogamy is ideal for those who are in, but it must inevitably work great hardship on those who are left out in the cold of solitary existence.

83:6.5 Always have the unfortunate few had to suffer that the majority might advance under the developing mores of evolving civilization; but always should the favored majority look with kindness and consideration on their less fortunate fellows who must pay the price of failure to attain membership in the ranks of those ideal sex partnerships which afford the satisfaction of all biologic urges under the sanction of the highest mores of advancing social evolution.

83:6.6 Monogamy always has been, now is, and forever will be the idealistic goal of human sex evolution. This ideal of true pair marriage entails self-denial, and therefore does it so often fail just because one or both of the contracting parties are deficient in that acme of all human virtues, rugged self-control.

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

83:6.8 Pair marriage favors and fosters that intimate understanding and effective co-operation which is best for parental happiness, child welfare, and social efficiency. Marriage, which began in crude coercion, is gradually evolving into a magnificent institution of self-culture, self-control, self-expression, and self-perpetuation.

83:7.5 The new and sudden substitution of the more ideal but extremely individualistic love motive in marriage for the older and long-established property motive, has unavoidably caused the marriage institution to become temporarily unstable. Man's marriage motives have always far transcended actual marriage morals, and in the nineteenth and twentieth centuries the Occidental ideal of marriage has suddenly far outrun the self-centered and but partially controlled sex impulses of the races. The presence of large numbers of unmarried persons in any society indicates the temporary breakdown or the transition of the mores.

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

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

83:7.8 But just so long as society fails to properly educate children and youths, so long as the social order fails to provide adequate premarital training, and so long as unwise and immature youthful idealism is to be the arbiter of the entrance upon marriage, just so long will divorce remain prevalent. And in so far as the social group falls short of providing marriage preparation for youths, to that extent must divorce function as the social safety valve which prevents still worse situations during the ages of the rapid growth of the evolving mores.

83:7.9 The ancients seem to have regarded marriage just about as seriously as some present-day people do. And it does not appear that many of the hasty and unsuccessful marriages of modern times are much of an improvement over the ancient practices of qualifying young men and women for mating. The great inconsistency of modern society is to exalt love and to idealize marriage while disapproving of the fullest examination of both.

83:8.1 Marriage which culminates in the home is indeed man's most exalted institution, but it is essentially human; it should never have been called a sacrament.

83:8.4 It is also unfortunate that certain groups of mortals have conceived of marriage as being consummated by divine action. Such beliefs lead directly to the concept of the indissolubility of the marital state regardless of the circumstances or wishes of the contracting parties. But the very fact of marriage dissolution itself indicates that Deity is not a conjoining party to such unions. If God has once joined any two things or persons together, they will remain thus joined until such a time as the divine will decrees their separation. But, regarding marriage, which is a human institution, who shall presume to sit in judgment, to say which marriages are unions that might be approved by the universe supervisors in contrast with those which are purely human in nature and origin?

83:8.5 Nevertheless, there is an ideal of marriage on the spheres on high. On the capital of each local system the Material Sons and Daughters of God do portray the height of the ideals of the union of man and woman in the bonds of marriage and for the purpose of procreating and rearing offspring. After all, the ideal mortal marriage is humanly sacred.

83:8.6 Marriage always has been and still is man's supreme dream of temporal ideality. Though this beautiful dream is seldom realized in its entirety, it endures as a glorious ideal, ever luring progressing mankind on to greater strivings for human happiness. But young men and women should be taught something of the realities of marriage before they are plunged into the exacting demands of the interassociations of family life; youthful idealization should be tempered with some degree of premarital disillusionment.

83:8.7 The youthful idealization of marriage should not, however, be discouraged; such dreams

are the visualization of the future goal of family life. This attitude is both stimulating and helpful providing it does not produce an insensitivity to the realization of the practical and commonplace requirements of marriage and subsequent family life.

83:8.8 The ideals of marriage have made great progress in recent times; among some peoples woman enjoys practically equal rights with her consort. In concept, at least, the family is becoming a loyal partnership for rearing offspring, accompanied by sexual fidelity. But even this newer version of marriage need not presume to swing so far to the extreme as to confer mutual monopoly of all personality and individuality. Marriage is not just an individualistic ideal; it is the evolving social partnership of a man and a woman, existing and functioning under the current mores, restricted by the taboos, and enforced by the laws and regulations of society.

83:8.9 Twentieth-century marriages stand high in comparison with those of past ages, notwithstanding that the home institution is now undergoing a serious testing because of the problems so suddenly thrust upon the social organization by the precipitate augmentation of woman's liberties, rights so long denied her in the tardy evolution of the mores of past generations.

Paper 84: Marriage and Family Life

84:0.1 MATERIAL necessity founded marriage, sex hunger embellished it, religion sanctioned and exalted it, the state demanded and regulated it, while in later times evolving love is beginning to justify and glorify marriage as the ancestor and creator of civilization's most useful and sublime institution, the home. And home building should be the center and essence of all educational effort.

84:0.2 Mating is purely an act of self-perpetuation associated with varying degrees of self-gratification; marriage, home building, is largely a matter of self-maintenance, and it implies the evolution of society. Society itself is the aggregated structure of family units. Individuals are very temporary as planetary factors—only families are continuing agencies in social evolution. The family is the channel through which the river of culture and knowledge flows from one generation to another.

84:0.3 The home is basically a sociologic institution. Marriage grew out of co-operation in self-maintenance and partnership in self-perpetuation, the element of self-gratification being largely incidental. Nevertheless, the home does embrace all three of the essential functions of human existence, while life propagation makes it the fundamental human institution, and sex sets it off from all other social activities.

84:1.9 Regardless of the antagonisms of these early pairs, notwithstanding the looseness of the association, the chances for survival were greatly improved by these male-female partnerships. A man and a woman, co-operating, even aside from family and offspring, are vastly superior in most ways to either two men or two women. This pairing of the sexes enhanced survival and was the very beginning of human society. The sex division of labor also made for comfort and increased happiness.

84:3.7 Woman has always had to work; at least right up to modern times the female has been a

real producer. Man has usually chosen the easier path, and this inequality has existed throughout the entire history of the human race. Woman has always been the burden bearer, carrying the family property and tending the children, thus leaving the man's hands free for fighting or hunting.

84:3.10 Decreasing primitive warfare greatly lessened the disparity between the division of labor based on sex. But women still had to do the real work while men did picket duty. No camp or village could be left unguarded day or night, but even this task was alleviated by the domestication of the dog. In general, the coming of agriculture has enhanced woman's prestige and social standing; at least this was true up to the time man himself turned agriculturist. And as soon as man addressed himself to the tilling of the soil, there immediately ensued great improvement in methods of agriculture, extending on down through successive generations. In hunting and war man had learned the value of organization, and he introduced these techniques into industry and later, when taking over much of woman's work, greatly improved on her loose methods of labor.

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

84:5.11 Woman is man's equal partner in race reproduction, hence just as important in the unfolding of racial evolution; therefore has evolution increasingly worked toward the realization of women's rights. But women's rights are by no means men's rights. Woman cannot thrive on man's rights any more than man can prosper on woman's rights.

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

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

84:5.14 Each sex will always have its own special sphere, albeit they will ever and anon overlap. Only socially will men and women compete on equal terms.

84:6.2 Every successful human institution embraces antagonisms of personal interest which have been adjusted to practical working harmony, and homemaking is no exception. Marriage, the basis of home building, is the highest manifestation of that antagonistic co-operation which so often characterizes the contacts of nature and society. The conflict is inevitable. Mating is inherent; it is natural. But marriage is not biologic; it is sociologic. Passion insures that man and woman will come together, but the weaker parental instinct and the social mores hold them

together.

84:6.3 Male and female are, practically regarded, two distinct varieties of the same species living in close and intimate association. Their viewpoints and entire life reactions are essentially different; they are wholly incapable of full and real comprehension of each other. Complete understanding between the sexes is not attainable.

84:6.4 Women seem to have more intuition than men, but they also appear to be somewhat less logical. Woman, however, has always been the moral standard-bearer and the spiritual leader of mankind. The hand that rocks the cradle still fraternizes with destiny.

84:6.5 The differences of nature, reaction, viewpoint, and thinking between men and women, far from occasioning concern, should be regarded as highly beneficial to mankind, both individually and collectively. Many orders of universe creatures are created in dual phases of personality manifestation. Among mortals, Material Sons, and midsoniters, this difference is described as male and female; among seraphim, cherubim, and Morontia Companions, it has been denominated positive or aggressive and negative or retiring. Such dual associations greatly multiply versatility and overcome inherent limitations, even as do certain triune associations in the Paradise-Havona system.

84:6.6 Men and women need each other in their morontial and spiritual as well as in their mortal careers. The differences in viewpoint between male and female persist even beyond the first life and throughout the local and superuniverse ascensions. And even in Havona, the pilgrims who were once men and women will still be aiding each other in the Paradise ascent. Never, even in the Corps of the Finality, will the creature metamorphose so far as to obliterate the personality trends that humans call male and female; always will these two basic variations of humankind continue to intrigue, stimulate, encourage, and assist each other; always will they be mutually dependent on co-operation in the solution of perplexing universe problems and in the overcoming of manifold cosmic difficulties.

84:6.7 While the sexes never can hope fully to understand each other, they are effectively complementary, and though co-operation is often more or less personally antagonistic, it is capable of maintaining and reproducing society. Marriage is an institution designed to compose sex differences, meanwhile effecting the continuation of civilization and insuring the reproduction of the race.

84:6.8 Marriage is the mother of all human institutions, for it leads directly to home founding and home maintenance, which is the structural basis of society. The family is vitally linked to the mechanism of self-maintenance; it is the sole hope of race perpetuation under the mores of civilization, while at the same time it most effectively provides certain highly satisfactory forms of self-gratification. The family is man's greatest purely human achievement, combining as it does the evolution of the biologic relations of male and female with the social relations of husband and wife.

84:7.1 Sex mating is instinctive, children are the natural result, and the family thus automatically comes into existence. As are the families of the race or nation, so is its society. If the families are

good, the society is likewise good. The great cultural stability of the Jewish and of the Chinese peoples lies in the strength of their family groups.

84:7.3 Sex association is natural, but marriage is social and has always been regulated by the mores. The mores (religious, moral, and ethical), together with property, pride, and chivalry, stabilize the institutions of marriage and family. Whenever the mores fluctuate, there is fluctuation in the stability of the home-marriage institution. Marriage is now passing out of the property stage into the personal era. Formerly man protected woman because she was his chattel, and she obeyed for the same reason. Regardless of its merits this system did provide stability. Now, woman is no longer regarded as property, and new mores are emerging designed to stabilize the marriage-home institution:

84:7.4 1. The new role of religion—the teaching that parental experience is essential, the idea of procreating cosmic citizens, the enlarged understanding of the privilege of procreation—giving sons to the Father.

84:7.5 2. The new role of science—procreation is becoming more and more voluntary, subject to man's control. In ancient times lack of understanding insured the appearance of children in the absence of all desire therefor.

84:7.6 3. The new function of pleasure lures—this introduces a new factor into racial survival; ancient man exposed undesired children to die; moderns refuse to bear them.

84:7.7 4. The enhancement of parental instinct—each generation now tends to eliminate from the reproductive stream of the race those individuals in whom parental instinct is insufficiently strong to insure the procreation of children, the prospective parents of the next generation.

84:7.8 But the home as an institution, a partnership between one man and one woman, dates more specifically from the days of Dalamatia, about one-half million years ago, the monogamous practices of Andon and his immediate descendants having been abandoned long before.

84:7.28 Marriage, with children and consequent family life, is stimulative of the highest potentials in human nature and simultaneously provides the ideal avenue for the expression of these quickened attributes of mortal personality. The family provides for the biologic perpetuation of the human species. The home is the natural social arena wherein the ethics of blood brotherhood may be grasped by the growing children. The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience, altruism, tolerance, and forbearance which are so essential to the realization of brotherhood among all men.

Dangers of Self-Gratification

84:8.1 The great threat against family life is the menacing rising tide of self-gratification, the modern pleasure mania. The prime incentive to marriage used to be economic; sex attraction was secondary. Marriage, founded on self-maintenance, led to self-perpetuation and concomitantly provided one of the most desirable forms of self-gratification. It is the only institution of human society which embraces all three of the great incentives for living.

84:8.2 Originally, property was the basic institution of self-maintenance, while marriage functioned as the unique institution of self-perpetuation. Although food satisfaction, play, and humor, along with periodic sex indulgence, were means of self-gratification, it remains a fact that the evolving mores have failed to build any distinct institution of self-gratification. And it is due to this failure to evolve specialized techniques of pleasurable enjoyment that all human institutions are so completely shot through with this pleasure pursuit. Property accumulation is becoming an instrument for augmenting all forms of self-gratification, while marriage is often viewed only as a means of pleasure. And this overindulgence, this widely spread pleasure mania, now constitutes the greatest threat that has ever been leveled at the social evolutionary institution of family life, the home.

84:8.6. Let man enjoy himself; let the human race find pleasure in a thousand and one ways; let evolutionary mankind explore all forms of legitimate self-gratification, the fruits of the long upward biologic struggle. Man has well earned some of his present-day joys and pleasures. But look you well to the goal of destiny! Pleasures are indeed suicidal if they succeed in destroying property, which has become the institution of self-maintenance; and self-gratifications have indeed cost a fatal price if they bring about the collapse of marriage, the decadence of family life, and the destruction of the home—man's supreme evolutionary acquirement and civilization's only hope of survival.

87:5.2 And now the simple ghost cult is followed by the practices of the more advanced and relatively complex spirit-ghost cult, the service and worship of the higher spirits as they evolved in man's primitive imagination. Religious ceremonial must keep pace with spirit evolution and progress. The expanded cult was but the art of self-maintenance practiced in relation to belief in supernatural beings, self-adjustment to spirit environment. Industrial and military organizations were adjustments to natural and social environments. And as marriage arose to meet the demands of bisexuality, so did religious organization evolve in response to the belief in higher spirit forces and spiritual beings. Religion represents man's adjustment to his illusions of the mystery of chance. Spirit fear and subsequent worship were adopted as insurance against misfortune, as prosperity policies.

89:3.6 It was only natural that the cult of renunciation and humiliation should have paid attention to sexual gratification. The continence cult originated as a ritual among soldiers prior to engaging in battle; in later days it became the practice of "saints." This cult tolerated marriage only as an evil lesser than fornication. Many of the world's great religions have been adversely influenced by this ancient cult, but none more markedly than Christianity. The Apostle Paul was a devotee of this cult, and his personal views are reflected in the teachings which he fastened onto Christian theology: "It is good for a man not to touch a woman." "I would that all men were even as I myself." "I say, therefore, to the unmarried and widows, it is good for them to abide even as I." Paul well knew that such teachings were not a part of Jesus' gospel, and his acknowledgment of this is illustrated by his statement, "I speak this by permission and not by commandment." But this cult led Paul to look down upon women. And the pity of it all is that his personal opinions have long influenced the teachings of a great world religion. If the advice of the tentmaker-teacher were to be literally and universally obeyed, then would the human race come to a sudden and inglorious end. Furthermore, the involvement of a religion with the ancient continence cult leads directly to a war against marriage and the home, society's veritable

foundation and the basic institution of human progress. And it is not to be wondered at that all such beliefs fostered the formation of celibate priesthoods in the many religions of various peoples.

89:7.4 Many of the peculiar associations of sex laxity with primitive worship had their origin in connection with human sacrifice. In olden times, if a woman met head-hunters, she could redeem her life by sexual surrender. Later, a maiden consecrated to the gods as a sacrifice might elect to redeem her life by dedicating her body for life to the sacred sex service of the temple; in this way she could earn her redemption money. The ancients regarded it as highly elevating to have sex relations with a woman thus engaged in ransoming her life. It was a religious ceremony to consort with these sacred maidens, and in addition, this whole ritual afforded an acceptable excuse for commonplace sexual gratification. This was a subtle species of self-deception which both the maidens and their consorts delighted to practice upon themselves. The mores always drag behind in the evolutionary advance of civilization, thus providing sanction for the earlier and more savagelike sex practices of the evolving races.

108:1.7 With these facts before them, it is our belief that the Monitors freely volunteer for assignment. Probably more than one Adjuster volunteers; perhaps the supervising personalized orders select from this group of volunteering Adjusters the one best suited to the task of spiritualizing and eternalizing the personality of the mortal candidate. (In the assignment and service of the Adjusters the sex of the creature is of no consideration.)

132:4.5 He [Jesus] talked with all sorts of people in every walk of life. The only place in Rome he did not visit was the public baths. He refused to accompany his friends to the baths because of the sex promiscuity which there prevailed.

133:3.6 When in Rome, Ganid observed that Jesus refused to accompany them to the public baths. Several times afterward the young man sought to induce Jesus further to express himself in regard to the relations of the sexes. Though he would answer the lad's questions, he never seemed disposed to discuss these subjects at great length. One evening as they strolled about Corinth out near where the wall of the citadel ran down to the sea, they were accosted by two public women. Ganid had imbibed the idea, and rightly, that Jesus was a man of high ideals, and that he abhorred everything which partook of uncleanness or savored of evil; accordingly he spoke sharply to these women and rudely motioned them away. When Jesus saw this, he said to Ganid: "You mean well, but you should not presume thus to speak to the children of God, even though they chance to be his erring children. Who are we that we should sit in judgment on these women? Do you happen to know all of the circumstances which led them to resort to such methods of obtaining a livelihood? Stop here with me while we talk about these matters." The courtesans were astonished at what he said even more than was Ganid.

133:3.7 As they stood there in the moonlight, Jesus went on to say: "There lives within every human mind a divine spirit, the gift of the Father in heaven. This good spirit ever strives to lead us to God, to help us to find God and to know God; but also within mortals there are many natural physical tendencies which the Creator put there to serve the well-being of the individual and the race. Now, oftentimes, men and women become confused in their efforts to understand themselves and to grapple with the manifold difficulties of making a living in a world so largely

dominated by selfishness and sin. I perceive, Ganid, that neither of these women is willfully wicked. I can tell by their faces that they have experienced much sorrow; they have suffered much at the hands of an apparently cruel fate; they have not intentionally chosen this sort of life; they have, in discouragement bordering on despair, surrendered to the pressure of the hour and accepted this distasteful means of obtaining a livelihood as the best way out of a situation that to them appeared hopeless. Ganid, some people are really wicked at heart; they deliberately choose to do mean things, but, tell me, as you look into these now tear-stained faces, do you see anything bad or wicked?" And as Jesus paused for his reply, Ganid's voice choked up as he stammered out his answer: "No, Teacher, I do not. And I apologize for my rudeness to them—I crave their forgiveness." Then said Jesus: "And I bespeak for them that they have forgiven you as I speak for my Father in heaven that he has forgiven them. Now all of you come with me to a friend's house where we will seek refreshment and plan for the new and better life ahead." Up to this time the amazed women had not uttered a word; they looked at each other and silently followed as the men led the way.

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

140:5.12 "Happy are the pure in heart, for they shall see God." Spiritual purity is not a negative quality, except that it does lack suspicion and revenge. In discussing purity, Jesus did not intend to deal exclusively with human sex attitudes. He referred more to that faith which man should have in his fellow man; that faith which a parent has in his child, and which enables him to love his fellows even as a father would love them. A father's love need not pamper, and it does not condone evil, but it is always anticynical. Fatherly love has singleness of purpose, and it always looks for the best in man; that is the attitude of a true parent.

160:1.2 Human life consists in three great drives—urges, desires, and lures. Strong character, commanding personality, is only acquired by converting the natural urge of life into the social art of living, by transforming present desires into those higher longings which are capable of lasting attainment, while the commonplace lure of existence must be transferred from one's conventional and established ideas to the higher realms of unexplored ideas and undiscovered ideals.

160:2.4 Symbolic communication between human beings predetermines the bringing into existence of social groups. The most effective of all social groups is the family, more particularly the two parents. Personal affection is the spiritual bond which holds together these material associations. Such an effective relationship is also possible between two persons of the same sex, as is so abundantly illustrated in the devotions of genuine friendships.

160:2.5 These associations of friendship and mutual affection are socializing and ennobling because they encourage and facilitate the following essential factors of the higher levels of the art of living:

160:2.6 1. Mutual self-expression and self-understanding. Many noble human impulses die because there is no one to hear their expression. Truly, it is not good for man to be alone. Some degree of recognition and a certain amount of appreciation are essential to the development of human character. Without the genuine love of a home, no child can achieve the full development of normal character. Character is something more than mere mind and morals. Of all social relations calculated to develop character, the most effective and ideal is the affectionate and understanding friendship of man and woman in the mutual embrace of intelligent wedlock. Marriage, with its manifold relations, is best designed to draw forth those precious impulses and those higher motives which are indispensable to the development of a strong character. I do not hesitate thus to glorify family life, for your Master has wisely chosen the father-child relationship as the very cornerstone of this new gospel of the kingdom. And such a matchless community of relationship, man and woman in the fond embrace of the highest ideals of time, is so valuable and satisfying an experience that it is worth any price, any sacrifice, requisite for its possession.

160.2.10 I [Rodan] repeat, such inspiring and ennobling association finds its ideal possibilities in the human marriage relation. True, much is attained out of marriage, and many, many marriages utterly fail to produce these moral and spiritual fruits. Too many times marriage is entered by those who seek other values which are lower than these superior accompaniments of human maturity. Ideal marriage must be founded on something more stable than the fluctuations of sentiment and the fickleness of mere sex attraction; it must be based on genuine and mutual personal devotion. And thus, if you can build up such trustworthy and effective small units of human association, when these are assembled in the aggregate, the world will behold a great and glorified social structure, the civilization of mortal maturity. Such a race might begin to realize something of your Master's ideal of "peace on earth and good will among men."

167:5.3 Though Jesus refused to be drawn into a controversy with the Pharisees concerning divorce, he did proclaim a positive teaching of the highest ideals regarding marriage. He exalted marriage as the most ideal and highest of all human relationships. Likewise, he intimated strong disapproval of the lax and unfair divorce practices of the Jerusalem Jews, who at that time permitted a man to divorce his wife for the most trifling of reasons, such as being a poor cook, a faulty housekeeper, or for no better reason than that he had become enamored of a better-looking woman.

167:5.4 The Pharisees had even gone so far as to teach that divorce of this easy variety was a special dispensation granted the Jewish people, particularly the Pharisees. And so, while Jesus refused to make pronouncements dealing with marriage and divorce, he did most bitterly denounce these shameful floutings of the marriage relationship and pointed out their injustice to women and children. He never sanctioned any divorce practice which gave man any advantage over woman; the Master countenanced only those teachings which accorded women equality with men.

167:5.5 Although Jesus did not offer new mandates governing marriage and divorce, he did urge the Jews to live up to their own laws and higher teachings. He constantly appealed to the written Scriptures in his effort to improve their practices along these social lines. While thus upholding the high and ideal concepts of marriage, Jesus skillfully avoided clashing with his questioners

about the social practices represented by either their written laws or their much-cherished divorce privileges.

167:5.6 It was very difficult for the apostles to understand the Master's reluctance to make positive pronouncements relative to scientific, social, economic, and political problems. They did not fully realize that his earth mission was exclusively concerned with revelations of spiritual and religious truths.

167:5.7 After Jesus had talked about marriage and divorce, later on that evening his apostles privately asked many additional questions, and his answers to these inquiries relieved their minds of many misconceptions. At the conclusion of this conference Jesus said: "Marriage is honorable and is to be desired by all men. The fact that the Son of Man pursues his earth mission alone is in no way a reflection on the desirability of marriage. That I should so work is the Father's will, but this same Father has directed the creation of male and female, and it is the divine will that men and women should find their highest service and consequent joy in the establishment of homes for the reception and training of children, in the creation of whom these parents become copartners with the Makers of heaven and earth. And for this cause shall a man leave his father and mother and shall cleave to his wife, and they two shall become as one."

167:5.8 And in this way Jesus relieved the minds of the apostles of many worries about marriage and cleared up many misunderstandings regarding divorce; at the same time he did much to exalt their ideals of social union and to augment their respect for women and children and for the home.