

the four levels of

# JOY

BY

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WITH A FOREWORD BY LINDA J. EYRE

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by Richard M. Eyre

based on

*The Discovery of Joy*  
by Richard M. Eyre

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Library of Congress Catalog Card Number: 74-16555

**ISBN 0-88494-270-8**

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*The Change That We Call Birth\*How would you define a*  
*Aparadigm? @ Discuss the importance of paradigms. How do*  
*false paradigms get started? How do people come to accept them?*  
*What do you think influences our paradigms most? (media,*  
*advertising, peer groups, what we perceive to be the Anorms@*  
*around us) What should influence them most (our values, our*  
*conscience). What is the main danger of false paradigms to a*  
*family?*  
*Utah in the Year 2000*  
*I Challenge You/I Promise You\**  
*Goals\**

\*Co-authored

\*\*Audio tape series



## Foreword

When I first met Richard, his favorite word was joy. And it still is.

The reason I wanted first to date him and later to marry him is that I felt more joy with him than with anyone else. When our first children were born, we decided our goal for their early years -- more important than preschool academics -- was to enhance the joy they came with. That goal led to our first co-authored book, *Teaching Your Children Joy* and to *Joy Schools* -- do-it-yourself, at-home preschools that have now involved more than 100,000 parents and children.

Richard has made joy the byword of our marriage, of our parenting, and of our careers. Joy, in its full definition is the objective of this life, and it has long been Richard's criteria for what he does or doesn't do.

So you might say we've had a long history of joy. In this book, Richard has, I believe, made the word and its deeper meanings more accessible. To him, joy encompasses and supersedes happiness and sorrow. It is both something we can receive and something we can earn, both something that is all around us for the taking and something we gain only after struggle and sacrifice. In all cases, though, it is born of awareness and of faith and it is always a matter of the heart and of the spirit.

-- Linda J. Eyre

## Preface

Joy, often incompletely perceived as happiness,

is too often thought of as a *mood*

that comes by chance or circumstance.

Herein we will deal with it as a *mode*

that can be adopted

and as a gift that can be pursued.

Happiness, or some synonym is sought by all men. Some seek it consciously, all seek it subconsciously.

Volumes have been written on what it is, and on where and how to find it.

Every religion and every philosophy talks of it, focuses on it, tries to show the way to get it.

Every thinking man or woman has some views on it, and wants to have more of it.

*One might therefore say, AWell, if so much has been thought, so much written on happiness . . . then why another volume? @*

*First, because there is something higher and stronger and more eternal than happiness . . . which we will call joy.*

*Second, because only in the fullness of the gospel of Jesus Christ (which has been not long restored) can we find a full definition of joy (and a full explanation of where and how it can be found).*

*Gospel* means good news. In fact, *gospel* means glad tidings of great joy.

Therefore one who believes that the fullness of the gospel has been restored should also believe that the fullness of joy has been restored.

I believe it has; I believe that the gospel of Jesus Christ is a perfect blueprint for joy.

I believe that mortality, this earth and our physical bodies were gifts from our Heavenly Father.

This book makes no attempt to create a new philosophy or even to propose new answers.

Rather, it attempts to collect and organize and clarify the insights and truths regarding joy that have already been revealed from God.

I=ve been thinking and writing about joy

for most of my life.

In fact, a precursor, an earlier edition

was published way back in 1974.

When I wrote it, still in my twenties,

I felt a certain awe and wonder

which I=ve tried to preserve

(in my life and in this book).

The broken line, poetry/prose style

had two intents:

1. To let thoughts flow and sometimes

stay open-ended, rather than confining

them to conclusions and paragraphs.

2. To leave some white space on every page

where you can do your own writing.

Read with a pen,

make your own notes and observations,

become a co-author with me

as we explore joy together.

If there was ever a time for re-reassessment,



for review, revision, and personal renewal,  
it is the start of a new millennium.  
May we all, each in our own way,  
but sharing our thoughts as we go,  
seek and find more love,  
and more joy.

Richard Eyre

Spring 2000

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# 1

## The Most Important Word

Let me tell you some experiences I had  
during one week:

On Sunday three separate speakers in church,  
in three separate talks, quoted:

AMen are, that they might have joy<sup>1</sup>

(and they each used it in a slightly different context).

On my Monday way to work, the radio played Bach=s

AJesu, Joy of Man=s Desiring,@

and the announcer shortened the title to

AJoy.@

On Tuesday, I read my patriarchal blessing and noticed

(as I often had before)

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<sup>1</sup>2 Nephi 2:25.

that one of the three admonitions it contains is to  
 develop joy and gladness.<sup>2</sup>

At lunch on Wednesday, an associate told me that  
 Joseph Smith had said that joy  
 was the main objective of our lives.<sup>2</sup>

Thursday night I went to a reference book to  
 document my friend's statement . . .  
 found that it was essentially true,  
 and also found that Brigham Young had said  
 A . . . We are [here] to learn how to enjoy;<sup>3</sup>  
 and that Parley P. Pratt had said  
 Intelligence exists in order to enjoy.<sup>4</sup>

Friday I had lunch at a restaurant  
 called the Sans Souci  
 and was told that the name was French for

---

<sup>2</sup> Joseph Smith: "Happiness is the object and design of our existence." Joseph Fielding Smith, comp., *Teachings of the Prophet Joseph Smith* (Deseret Book Co., 1938), p.255.

<sup>3</sup> John A. Widtsoe, comp., *Discourses of Brigham Young* (Deseret Book Co., 1971), p. 237.

<sup>4</sup> *Key to Theology* (Deseret Book Co., 1955), p. 63.

AJoy . . . without care or worry. @

I sat down that Sunday

and wondered

why the word

*Joy*

had been bumping its way into my mind all week.

I decided

to make a serious study of the word . . .

to try to find out exactly what it means,

exactly what its components are,

exactly what its sources are,

exactly where and how

it can be sought

and found.

The study lasted more than a year

and led me to ten conclusions about joy:

1. That it is the most important word in all languages;  
That it is a far deeper and broader and more important  
word than Ahappiness. @

2. That it is a one-word summary  
of the purpose of life; and that it is not  
possible without mortality.
  
3. That Ajoy@ is the positive and correct  
interpretation and application  
of this life=s experience . . . all of it.
  4. That the amount of joy one  
has is in direct proportion  
to the righteousness of his  
life.
  
5. That joy includes  
(and in fact is impossible without)  
suffering and temptation and adversity . . .  
that joy and sorrow  
are as much related as  
joy and pleasure.

6. That joy is something that *can be* aspired to and sought after and obtained.
  
7. That the proper interpretation of 2 Nephi 2:25 is:  
AAdam fell that men might become *mortal*, and men are mortal that they might have *experience*@ . . .  
(all experience, within the gospel=s light, can be linked to joy).
  
8. That God designed this earth with the objective of providing the ultimate environment or climate for joy.
  9. That joy has some discernible components which can be individually obtained and then combined.
  
  10. That seeking joy is the most important and the most eternally rewarding activity in life. (And is synonymous with Aworking out our own salvation.@)

When you finish this book,  
turn back to these ten conclusions  
and see if you agree with each of them.



## 2

**A Model for Joy**

Its Levels, Components, and Sources

***What Is Joy?***

Some questions have answers on several different levels.

To ask, "What is Joy?" is a little like asking,

"What is a house?"

Four walls and a roof are a house,

but when electricity and plumbing and heating are added

it is more of a house;

when furniture and fixtures are added

it is still more of a house;

and when a loving family is added, it is so much

more of a house

that it becomes a home.

Similarly, joy exists on four levels.

Imagine first a man, standing alone in a valley,

his head turned east to watch a sunrise.

As the top of the sun=s dome appears,

he feels its warm rays chase the night=s coldness

from the stiff muscles of his body.

His eyes see the clouds turning gold,

His ears hear the meadowlark welcome the sun.

His nose breathes the freshness and tastes the sage,

and his heart quickens as he anticipates

the freedom of a new day.

He feels joy . . .

It is a physical joy, a temporal pleasure,

and the *vehicle* of the joy is *the earth*,

*and his body*,

*and his agency . . .*

and the joy is real, but it is not full.

Let=s call it AJoy 1.Ⓒ

Now change the scene slightly

(or should we say greatly)

by putting his wife next to him,

a wife soon to have a child,  
her hand in his . . .  
and by putting a home behind them,  
a log cabin, let=s say,  
built by his own hands.

He knows that the wife whose hand he holds  
feels what he feels.

He loves her,  
he protects her and he protects the baby . . .  
and the house behind him he has built for them.

He feels greater joy because there is an emotional and  
social element  
added to the physical . . .  
and these *enhancers* of his joy  
are his *relationships*  
and his *achievements*.

Let=s call it AJoy 2.©

Now shift again.

Let the man accept the truth and understanding  
of the fullness of the gospel . . .  
the faith and knowledge that tell him that,  
because of the love and atonement of Jesus Christ,  
they can be exalted and live together eternally  
(his wife, his child, and he).

Give him the truth that testifies that the baby in  
his wife=s womb came from a preexistence  
where they (the parents) also originated . . .  
and let him understand the purpose of his life and know  
that the world on which he stands  
and the sun that he watches were made  
by a loving God  
for him,  
and for the second estate  
of him and his family.

He now feels still greater joy  
because the mental/spiritual aspect of comprehending truth  
has been added to the physical, emotional, and social . . .  
and the *expander*

of his joy is the *insight*

and *knowledge* that the gospel gives.

This third level of joy . . .

joy that includes the *vehicle*, the *enhancers*

and the *expander* . . .

is AJoy 3.0

Now,

one final addition to the scene.

Add the Holy Ghost=s presence.

Make the man a righteous and prayerful man

who obeys the Lord and who had received

the Holy Ghost through the priesthood

and by the laying on of hands.

This Spirit calms him, comforts him, strengthens him

and gives him truth.

It turns all that he feels and all that he knows

from shallow and temporary to deep and eternal.

Through the Holy Ghost he knows that his life  
harmonizes with his purpose.

He begins to feel Christ=s acceptance and pleasure in his effort,  
the sure, strong, starting of sanctification  
and his feelings take on a spiritual quality that  
purifies  
and magnifies the joy he feels.

the *sealer* of the joy is

*the Spirit of the Lord,*

and we call this highest level

AJoy 4.©

Four elements of joy . . .

Four levels of the word . . .

and each of us has access to all.

But to say that each has access to joy

is not to say that all *have* joy,

for there is an *effort* aspect to each level of joy.

Although Joy 1, and Joy 3 are essentially *gifts*,

we must actively *receive, accept, and appreciate*.

And Joy 2 and Joy 4 must be

*developed, preserved, created*.

To feel Joy 1 we must *tune* our appreciation

and our senses,

and our awareness.

Thus maintaining and improving our *vehicle* of joy.

To feel Joy 2 we must *develop* loving relationships

and *pursue* relevant accomplishment.

Thus finding and engaging the *enhancers* or *prompters*.

To feel Joy 3 we must *learn* and *discover* and *seek* truth  
through mental and spiritual channels. . . .

We must receive and accept by faith  
thus acquiring the insights and knowledge  
that is the extender and the *expander* of joy.

Finally, to feel Joy 4 we must become obedient enough  
and righteous enough

to have the Spirit accompany us and tell us  
that our lives are acceptable to God.

We must work out our own salvation, seeking sanctification, and thus  
merit the presence of the *sealer* of joy.

The circular, clockwise diagram on the next page  
illustrates

the sequence and the connections of the four levels of joy,  
and shows the ties

between the vehicle  
and the enhancers  
and the extender  
and the sealer.



## A MODEL FOR JOY

**1. The Vehicle of Joy**

Our second estate --  
earth, bodies, agency  
(physical)

**2. The Enhancers or Prompters**

Relationships and  
accomplishments  
(social / emotional)

(corrected diagram from page 10)

**4. The Sealer of Joy**

Righteousness and the Holy Ghost  
(spiritual)

**3. The Expander of Joy**

Knowledge, truth and  
testimony  
(mental / spiritual)

As you think about the model, note a couple of things:

1. Each level of joy is encompassed by the next level.

(Joy 2 uses and builds on Joy 1.)

2. Levels 1 and 3 are about *appreciating* and *accepting* -  
about *receiving* (actively and fully)

What God gives us.

While levels 2 and 4 are about *acquiring* and *obtaining* -

about using the gifts of levels 1 and 3

to create or bring to pass levels 2 and 4.

Once the four-element model is in mind

it is relatively easy to categorize

all recognized sources

of joy

into one of the four levels.

Joy 1 is the physical and temporal pleasure and experience of this earth.

Joy 1 includes:

The joy of work.

The joy of nature and animals . . . the earth=s wonder and beauty.

The joy of agency and choice and self-determination.

The joy of health and of physical gifts and talents.

The joy of physical pleasure or comfort.

Joy 1 is not less important than  
or inferior to other kinds of joy.

In fact,

in one way of thinking, it is the most important,

since it is a prerequisite for all the others.

As a *level* of joy, however, it *is* inferior,

because,

by itself,

it can never reach the pitch or the depth or the height

of Joy 2 or Joy 3 or Joy 4.

Joy 2

is Joy 1

with the enhancers or prompters of relationships and accomplishments added.

It includes:

The joy of family,

The joy of communication.

The joy of humor.

The joy of sharing and empathy.

The joy of service.

The joy of creating and building and goal-striving.

The joy of well-made decisions and correct choices.

The joy of being appreciated.

Joy 1, the vehicle of joy,

is to some degree a joy in and of itself . . .

just as an automotive vehicle is somewhat of a joy

just sitting in a driveway

looking new.

But when the enhancer of joy is added to the vehicle,

joy is affected in the same way

as the automobile is affected when one gets in and drives.

Joy 3 is Joy 2 *expanded*

by the addition of *gospel insight and knowledge*.

Joy 3 adds the mental element and lends the truth  
that makes joy understandable  
and preservable.

It includes a deepening of all that is Joy 2 . . . and adds:

The joy of learning and of discovering new truth.

The joy of knowing which priorities are correct.

The joy of knowing purpose and understanding foreordination.

The joy of the true freedom that comes from truth.

The joy of insight into origin, purpose, and destiny.

If Joy 2

is like being in the car . . . driving it . . .

Joy 3

is like *knowing where* you are going . . . and *why* you are  
going there . . .

and *how* the car operates in getting you there.



Joy 4 is Joy 3 sealed by the presence  
of the Holy Ghost.

Joy 4  
envelops all other joy  
as an atmosphere shrouds an earth,  
and it turns earthly, temporary joy  
into heavenly, eternal joy.

Joy 4 is built around:

The joy of faith and true, communicating prayer.

The joy of temple principles and covenants.

The joy of the use of the priesthood and of dependency on the spirit.

The joy of sure testimony and spiritual knowledge.

The joy of light and of upper-level opening of mind.

The joy of working out your own salvation.

The joy of the atonement and of its sanctification.

The joy of feeling God=s pleasure, and His assurance.

The joy of ultimate confidence in self as a son or daughter  
of Heavenly Father.

Joy 4 is like having a father who

*approves*

of how you drive the car . . .

who approves of your appreciation and understanding of

the car . . .

and who tells you that it is yours

to keep.

Only Joy 4 is independent of circumstances and free  
of the world.

Joy 1, Joy 2, and Joy 3 can exist  
only under favorable circumstances.

In moments of pleasure or beauty,  
Joy 1 can flourish,  
but in moments of suffering or ugliness,  
Joy 1 can disappear.

In moments of success or love,  
Joy 2 can flourish,  
but in moments of failure and loss,  
Joy 2 can disappear.

In moments of inspiration and enlightenment,  
Joy 3 can flourish,  
but in moments of disillusion and doubt,  
Joy 3 can disappear.

But Joy 4 is true and full joy . . .

complete enough to be independent of circumstances.

In the presence of its four elements,

all earthly experience is positive.

When one is hurt or sick or confined  
it is the perspective and conflict  
of the spirit  
that gets him through --  
learning all the way  
(as with Job).

When one fails or loses, it is  
his knowledge of this earth=s purpose  
and the presence of the Comforter that  
brings him the joy  
of growth  
and of understanding  
(as with Joseph Smith).

And when one is troubled or confused, it is  
the Holy Ghost that molds  
his gospel knowledge  
into personal, workable testimony and solutions  
of joy  
(as with Enos).

The most complete and meaningful use of the word *joy* is in its use as Joy 4.

Joy 4:

is the object and design of our existence.<sup>5</sup>

is the purpose for which we exist.<sup>6</sup>

encompasses all of life=s experience, including temptation and affliction.<sup>7</sup>

is a word which is, in fact, synonymous with the kingdom of God.<sup>8</sup>

cannot be taken away by any man.<sup>9</sup>

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<sup>5</sup>Joseph Smith.

<sup>6</sup>Parley Pratt.

<sup>7</sup>James 1:2

<sup>8</sup>Romans 15:17.

<sup>9</sup>John 16:22.

Thus a man or woman who had reached the level of Joy 4  
can find joy in all aspects of life.

And from that level *all* of life=s experiences

can include *all four* types

of joy

(for Joy 4 implies that we have developed the capacity  
to receive each).

*All* experience . . .

from a birth to a funeral . . . and everything in between

can then yield joy.

## The Pursuit of Joy and the Goals of This Book

There are two widespread and unfortunate misconceptions about joy.

The first and deepest one is that joy is a thing of the hereafter, unavailable on this earth; that we must struggle through mortality to get to joy.

Yet God says joy is mortality=s goal.<sup>10</sup>

Would he design an earth where our eternal purpose was thwarted or undermined?<sup>11</sup>

No.

Joy is present and possible on this earth.

Not the fullness of resurrected, celestial joy,<sup>12</sup>

but a prerequisite joy, that leads to fullness,

a happiness great enough that

(when we contemplated it in the preexistence)

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<sup>10</sup>See footnotes 1 and 2.

<sup>11</sup>See footnotes 1 and 2.

<sup>12</sup>Doctrine and Covenants 93:33.



it made us shout for joy.<sup>13</sup>

The second misconception is heard even more frequently.

It is the belief that joy cannot or should not be sought . . .

that those who pursue it will never find it . . .

that it comes only to those

who are not consciously seeking it.

Not so . . .

It *can* be sought, it should be sought.

I can be found, it should be found.

Joseph Smith called happiness

the object and design of our existence,<sup>14</sup>

and promised that those who pursue it properly . . .

who look in the right places . . .

will find it.<sup>14</sup>

The reason for the

you-can't-find-it-if-you-seek-it@ misconception

---

<sup>13</sup>Job 38:7 and Abraham \_\_\_\_\_

<sup>14</sup>*Teachings of the Prophet Joseph Smith*, pp. 255-256.

is that so many have sought joy  
and *failed* to find it.

But the reason for their failure is not that  
joy cannot be successfully sought . . . rather,  
it is that they have made one or both of the following mistakes  
in the *way* that they pursued joy.

1. Looking in the wrong places.

(So many look to worldly pleasures and possessions instead of  
to the appreciation and use of body, earth, and agency;  
the attainment of true relationships  
and relevant achievements;  
the acquisition of eternal truth and knowledge;  
the acceptance and presence of the Holy Ghost.

2. Seeking the four levels of joy in the wrong order.

Seeking Joy 2 before you have Joy 1  
is like plowing without a plow.

The four levels of joy are *consecutive* and sequential  
that is, number one *precedes*  
and is *prerequisite* to number two.

As the Joy model shows, the Joy 1 of appreciation and use of bodies and earth and agency motivates and combines with relationships and achievement to form Joy 2,

which in turn can awaken a desire for understanding and then join with it in the circle of Joy 3.

The light of Joy 3 can motivate righteousness and the reception of the Holy Ghost, which can, with our devotion, lift Joy 3 into the higher realm of Joy 4.

So joy *is* available on this earth, and we *can* successfully seek it.

In light of these two facts, this book has eight objectives:

1. To describe and discuss the vehicle of joy, (earth, bodies, agency) clearly and compellingly so that you (the reader) will *want* Joy 1 enough to pursue it.

2. To suggest effective methods  
for the pursuit of Joy 1.
- 3 To similarly discuss the enhancers or prompters of joy  
(relationships and achievements).
4. To suggest patterns for the pursuit of Joy 2.
5. To similarly discuss the expander of joy  
(truth and knowledge).
6. To suggest approaches to the pursuit of Joy 3.
7. To similarly discuss the sealer of joy  
(righteousness and the Holy Ghost).
8. To suggest commitments to the pursuit of Joy 4.

Each of the eight goals

makes up

one of the remaining eight chapters.

1. **The Vehicle of Joy**  
Our second estate --  
earth, bodies, agency  
(physical)

illustration from page 20 in book

3  
The Vehicle of Joy  
Second Estate: Earth, Bodies, Agency

Six Stories: Part One

*AThe Flower and the Camera@ -- Part One*

Imagine a single, simple, startlingly beautiful flower.

See the delicate perfection of its petals;

Smell its sweet scent.

Gently touch its green stem,

Revel in the joy of its beauty

and your capacity to experience it,

a tiny, vivid taste of Joy 1.

(to be continued)

*AThe First Lawn Mowing@ -- Part One*

Two little boys,

mowing their lawn for the first time.

It takes both to push the mower,

one on each side of the handle.

The thick spring grass resists its first cutting of the year,

but the boys persist,  
and the stretch of arms and legs  
and the beauty that nature provided and they enhanced  
gives them Joy 1.  
(to be continued)

*AThe Love Story@ -- Part One*

John and Mary met in a biology class in the spring.  
On their first date the world became Camelot.  
They sat under a blossom-laden apple tree  
and held hands while the sun set.  
The touch of their fingers seemed to have its own  
source of energy.  
There was a magnetic field pulling them together,  
blurring their vision, making their hearts pound.  
Some days later, when they kissed for the first time,  
they saw stars and heard bells.  
Each other=s physical presence made care and worry disappear,  
and physical contact brought an ecstasy  
that neither could explain.  
It was Joy 1.

(to be continued)

*AThe Marriage@ -- Part One*

Kneeling across an altar of marriage

in a temple of God.

Sun streaming diagonally

from a high corner window behind him,

intersecting the crystal of the chandelier,

passing over their heads and splashing the thick rug behind her.

Outside its beam . . . soft light in soft silence.

Her purity enhanced by white lace but

focused in the clear light of her eyes across from

his square-jawed strength.

Two bodies filled with health and vibrance,

touching now only at the hand, but that touch

like an electrical connection,

lighting both faces and tingling each toe.

The anticipation of physical intimacy reserved and protected

to follow this moment, this ceremony

and the excitement of agency

to walk forth from this place and choose their own life.



(to be continued)

*AtThe New Arrival@ -- Part One*

Nine months of physical changes . . .

some senses expanded, others depressed . . .

feeling the miracle of new human life inside.

Finally labor . . . the unique experience of exquisite pain . . .

so intense that you couldn't bear it if

it were for any other reason.

Then hearing the first cry . . . counting the fingers and toes . . .

marveling at the tiny perfect human that your bodies

have helped to make.

Lying in the hospital room the next day

holding her, just fed, contented . . .

sunlight sifting in from the golden autumn day . . .

anticipating the freedom of raising her your way.

*AtThe Promotion@ -- Part One*

The hair totally stood up on his neck

A wave of pure pleasure.

His eyes scanned the letter from the chairman --

ACongratulations@ . . . APromotion@ . . .

ASenior Vice-President@

more money, freedom, options, opportunities,

it opened so many doors.

The first joy was physical celebration.

Physical joy . . .

our *bodies*, our *earth*, and our *agency* . . . the vehicle

for joy . . . the essence of Joy 1.

Let=s look at each of these three parts of the vehicle.

## **Earth**

Ponder for a moment

the joys of this world . . .

The joys which, in their premortal contemplation,  
caused us to shout for joy.

Think about some of the things

that make this world a place of wonder and joy.

Let your mind open . . . envision a few small parts of the earth  
as they are described.

Think first of the joy of the rare and beautiful days that  
come with the changing of the season . . .

They come only a few times

each year,

in spring and in autumn . . .

the change days,

the vivid days,

the clear, crisp, alive days,

the Aseldom days. @

You can feel them . . .

sky=s blue, tree=s green

(or fire orange) . . .

more contrast . . .

eyes see further, better . . .

alive senses . . . the air makes you tingle and

it=s early morning all day.

Things wrong in life seem little

because

good things are so big and so all around and real.

Next, think of a sunset . . .  
clouds,  
cool, white-blue at their highest,  
in the middle of the  
sky,  
then with orange bottoms further  
toward the west. . . .  
Brighter, redder, finally  
glowing  
as the clouds  
meet the mountains which contain  
the sun.

Now think of the joy of animals,  
of our attraction to the other creatures  
with whom we share this earth.

A joy hard to explain because it traces back to a preexistence  
that we can't remember . . . a place where they  
were made spiritually.

An affinity hard to explain but easy to see  
in a little boy next door with a new pet . . .  
a duck that he follows and feeds

and falls asleep with in his hammock.

When I saw him there the other day,

I could see his joy

right through his sleep.

illustration

boy in hammock with duck -- page 25 in book

*A. . . I could see his joy right through his sleep.©*



Now let Spring come into your mind,  
and look out of the dripping green rectangle  
of your window . . .

Watch the sky-open rain  
                                  in mid-April  
as he Lord oversees the perennial process  
of replacing death with life.

Sunny days are bright, careless and secure . . .  
    but the  
    moody, stirring bluster of  
    slinging branches, sliding clouds,  
    lash-splatter raindrops,  
    had more depth, more  
    meaning,  
    and awakens the minor scales,  
                                  the diminished chords  
    of your mind.

Then the light of the evening sky  
turns soft,

and somehow warm,  
even through the streaming water beads . . .  
and gradually the violence of the thunderstorm

is subdued

by the soft glow of the sky  
and it recedes to gentle pattering  
more in tune with the mood dictated

by the sky. . . .

The clouds roll back and in a few moments  
the sky responds  
by producing a blue as delicate and pale  
as the roof  
of heaven.

Think of the experiences and moods of our world . . .

Come now into a high mountain forest.

The coat of the horse under you glistens . . .

There=s a mood here

made of slow, steady hoof-splashes,

light, driving rain,

gusting wind.

The forest as rain starts.

Animals scurry,

Straight timbers bend in the gusts,

and creak a little.

Their deep green turns needle-hanging droplets into emeralds

that fit the rich mood.

Lead-gray sky so heavy and low that treetops

gash it.

And sometimes you ride through an even lower cloud . . .

come out . . .

and even the gray-green world seems clear.

Now think Autumn . . .

The bluer sky and deeper shadows,  
flaming colors and rustling leaves,  
sharper, stronger air.

The earth renewing itself,  
and you.

Finally, put yourself in Winter, in a gentle snowfall . . .

No weight at all  
to powdery snow;  
it just sifts down  
on everything,  
and usually stays there  
because gravity can hardly pull on it,  
it's so light.

When shovels pick it up,  
easily,  
the sidewalk is dry underneath.

It won't be snowballs or snowmen.

At night it sparkles.

Think about the beauty of this earth . . .

think from macro to micro, from very big to very small . . .

The beauty of one sky,

of one ocean,

of one mountain range,

of one mountain,

of one valley,

of one field,

of one tree,

of one limb,

of one leaf.

The beauty of each overwhelms and humbles.

Most poetry about nature

is poetry about joy.

Most poetry about the body

is poetry about joy.

When the two work together

within the oxygen of well-exercised agency,

Joy 1 is the inevitable result.

**Bodies**

It was May in Teton Park, and winter  
was just starting to give way.

Little one-day creeks and streams opened up  
the snow banks  
and cascaded toward the thawing lake.

I was a little like the day . . . it was the early spring  
of a head cold.

I=d had stuffed sinuses and a hurt-to-swallow throat  
for a week,  
but that day my head seemed to open up  
like the scene around me.

I had been alone all day,  
going where the road went,  
stopping and wandering when I wanted to see something  
closer.

I had felt a simple, basic kind of joy

as I watched a red fox trip-track lightly  
across the frozen lake . . .  
as I saw a Canadian goose straighten his  
neck and pull up out of his dive  
when he saw no open water . . .  
as I felt the strength return to my body . . .  
as I heard and smelled and tasted nature . . .  
as I jogged along a ridge and felt  
the stretch of my legs.

I was vaguely aware that I appreciated the spring  
more  
because it had been winter; and that I appreciated health  
more  
because I had been sick.



How ironic that most Christian theology

views the body as a curse . . .

a cumbersome, frail, hobbling nuisance

that not only limits

our movement

and our happiness,

but is also the root of all that is

carnal, and devilish, and bad.

There is no doctrine that is more false,

more opposite from the truth,

than this.

Our bodies are part of the vehicle of joy.

It is true that they are imperfect . . . subject to pain

and difficulty and death . . .

but it is also true that they

allow us to learn things that

we otherwise could not . . .

and that they make us more like God . . .

and that they can ultimately become perfected as His body is.

The spirit needs the element to experience  
full sensation and full emotion  
and it will be through the *final* uniting  
of spirit and resurrected element  
that a fullness of joy will come.<sup>15</sup>

---

<sup>15</sup>Doctrine and Covenants 93:33.

Think for a moment about the wonder of our present

imperfect bodies.

Think about the difference in efficiency between the heart  
and any man-made pump.

Think about the difference in durability between the lungs  
and any man-made bellows.

The fascination of science with the body grows and grows  
as man learns more and more  
about the width of the gap between  
man's technology and God's.

Think about the joys inherent in the body.

Have you felt the joy of finely tuned muscles . . .  
working hard . . . testing and stretching themselves . . .  
coordinating their movements to fit the nature of the task?

Have you felt the simple joy of  
satisfying a body's appetite,  
of smelling and eating good basic food when really hungry,

of a hot shower after a long, cold day?

Have you felt the joy of rhythm and dance,  
of letting your body express the music its ears hear?

How acutely have you felt the joy  
of each of your senses? Have you felt joy  
in the simple scent of a sea breeze,  
or the touch of a polished stone,  
or the sound of a distant woodpecker?

Have you ever sensed all five senses at once . . .  
and appreciated the senses themselves,  
as well as the things they were sensing?

I saw an expensive new camera advertised:

Awide angle lens  
no flash needed indoors  
develops pictures in 20 seconds  
true color reproduction . . .@

each quality vastly inferior to the incredible camera  
of the eye . . .

And men are probably even further from  
anything comparable  
to the intricate sound receptor of the ear,  
or the microscopic magic of one tiny taste bud,  
or the continuous antenna of the skin,  
or the vast scent discrimination of the nose.

All the joys of the senses can exist in nature  
or  
on a busy Manhattan street . . .

where one man experiences only irritation  
and exasperation

while another man, a more alive man,  
hears enough to notice the music  
that is in the traffic and commotion

as he walks from his bus to his building . . .

feels enough to notice people (not obstructions)  
waiting to get on his elevator

(and he even helps an old one get on) . . .

sees enough to notice that Central Park,  
from his way-up window  
is a great green rectangle,  
sunken, and  
with blue patches; its straight gray walls  
serving double as the walls of skyscrapers,  
one of which he sits in.

The second man notices things through his senses that  
the first man misses.

The second man feels joy that  
the first man misses.

It is Joy 1.

We are often almost afraid of our senses . . .  
afraid that too much joy and too much enjoyment  
of the earth  
is somehow not pleasing to God.

In fact,  
it is too little joy that stops our progress  
and displeases our Father.

Just as no one was ever condemned for having too much love,  
so also  
no one will ever be condemned for having too much joy.

The joy of the body is external through the senses,  
but it is also internal  
through the exquisite functioning of the body itself.

My father-in-law lived healthy and strong for 89 years,  
a farmer who worked hard every day  
and loved that work enough to give it the credit  
for his extended health and vigor.

We loaded hay bales together one day, he and I,  
just a few years before his death,  
and when I asked him why he supposed it was  
that I got tired before he did,  
he took it as a serious question and said

he guessed it was because I didn't enjoy the work  
as much as he did.

He said he thought the greatest joy was in work.

He said he thought there were two kinds of tired . . .

the bad kind, born of frustration,  
which makes a man complain and feel abused,



and the good kind, born of hard, purposeful work,  
which makes a man relax while he toils,  
and feel grateful while he aches.

What he said made me think of something

George Bernard Shaw wrote:

∆This is the true joy in life,  
the being used for a purpose recognized by yourself  
as a mighty one;  
the being thoroughly worn out  
before you are thrown on the scrap heap;  
the being a force of nature  
instead of a feverish, selfish little clod  
of ailments and grievances complaining that  
the world will not devote itself to  
making you happy.∅

One illustration of how important our bodies are,  
of how much they affect our moods and our happiness,  
is the fact that we speak of emotions  
in bodily terms:

AKeep your chin up. @

AHe has guts. @

AKeep a stiff upper lip. @

AGrit your teeth. @

ALost your head. @

APain in the neck. @

AHard-nosed. @

etc.

Our bodies are the receptors . . .  
our senses are the antennae through which  
we experience our world.

Just as radio signals need a receiver,  
so the emotions of this life need a body . . .  
both to send  
and to receive.

Some theories of joy would have us believe  
that we have to Aget out of our bodies@  
to feel real ecstasy . . .  
that only when we somehow transcend the physical  
and totally lose ourselves,  
and become Aswallowed up@ by some outside presence  
(thus forgetting and becoming unaware of our bodies),  
only then,  
they say,  
are we able to feel real joy.

Actually, just the opposite is true.

Full joy is felt when we are *most* aware of our bodies.

In moments of spirituality and great inspiration  
men are not less but more aware  
of all that is around them  
and of their bodies themselves.

The derivative words of Aecstasy@ are  
Astand out@  
not Aswallowed up.@

Joseph Smith was intensely and acutely aware of his own body during his first vision.

We know this because he described so vividly his physical feelings and temporal sensations.

## **Agency**

The third indispensable part  
of our second estate,  
and thus  
an indispensable part of Joy 1,  
is our agency . . . our freedom of choice . . . the key  
element in the preexistent plan  
which we each voted to follow.

It is hard to fully appreciate this agency,  
because we know and remember nothing else.

We can only imagine the contrast of the plan we know  
with the plan that Satan put forward.

His was one of coercion,  
one of force,  
one of tyranny,  
one void of alternatives or choice.

Some earthly situations simulate that plan, and  
give us insights into the horror  
of what he proposed.

Imagine a war captive, in a cell,  
with no physical freedom,  
brain-washed and mind-controlled to the point  
of not knowing who he is . . . whipped into submission  
by men intent on taking away his will and his agency,  
to further their own power.

Even this stark picture,  
in reality,  
is nothing like what Satan=s plan would have brought about.

The man in the cell still has the positive options  
of trying to keep control of his mind,  
of trying not to hate his persecutors,  
of trying somehow to escape,  
of hoping against hope for rescue.

And he has the negative options  
of dying,  
of quitting,  
of giving in to his bitterness and hate.

Had we come to earth without agency,  
there would have been no positive or negative options  
because there would have been no positive or negative.

And the total tyranny of that  
is probably not even possible  
for us to conceive.

The joy of agency is the joy of choice.

Joy is present in a thing we do out of choice,  
and not present when we do that *same* thing  
by force and without choice.

If you *choose* to climb a mountain,  
there is exhilaration and fulfillment at the top.  
If you are *forced* to climb it,  
the top is made of pain and fatigue.

A book read by choice is far more interesting  
than the same book read by assignment.

There is no ultimate coercion on this earth . . .  
man cannot totally take away the options  
of other men.

Thus all men have agency,  
and the very existence of that agency produces  
a certain level of joy.

Agency, however, should not be confused with freedom.

Freedom results from truth and intelligence ,



from knowledge of and obedience to

the laws of God and of the universe.

Freedom must be learned,

and earned.

I=m free to jump, because I know

the sequence of muscle contractions that produces

a spring into the air . . .

but I=m not free to levitate,

because I don=t know the law that would allow me to

stay up there after I=ve jumped.

I=m free to drive to California because I know

how to drive a car, and

how to buy gas, and

how to get there . . .

but I=m not free to *think* myself instantly there,

because I don=t know the law that permits it.

Freedom and agency are two different things . . .

one we have to learn and earn,

the other is a gift

(one that we worked and fought for in an earlier sphere).

The truth makes us free

because truth is the tool by which we operate eternal law.

And while we may not possess the truth on this earth

that enables thought transportation or levitation,

we do have available to us

(through earthly and through inspirational sources)

the truth necessary . . . *all* the truth necessary . . .

to graduate from this earth

into a higher grade where higher laws

will certainly be taught.

Part of agency

(perhaps an equal half)

is challenge, difficulty, problems . . .

When a man says AI didn=t want these problems . . . I didn=t

choose to have these difficulties . . .

he is wrong.

He did choose them . . . in the preexistence. He chose

to have problems, to face tough decisions,

and to do it all without the mental apron-strings  
of preexistent memory.

It is the problems that make the test valid.

Kites rise *against* the wind . . .

The veil  
that blocks our memory of the preexistence  
is an essential part of our second estate  
and of our agency.

A part of our second estate because it permits  
a test  
(an honest test because we can't see the answers).

A part of our agency, because in its absence  
we would have no agency  
(for our choices would already be made).

The veil that gives us agency  
is analogous to what science calls a selective membrane,<sup>6</sup>  
which lets some things in and holds other things out.

The veil holds out our mental memories  
but it lets in the familiarity of spiritual feelings.

We can't remember the preexistence  
but, under proper circumstances,  
we *can* remember the feeling of the spirit that was there.

That is why a strong testimony of the gospel  
provokes a feeling that is somehow familiar,  
and that is why spiritual knowledge  
carries a ring of truth.

Perhaps it is this spiritual recall,  
this subconscious memory of spiritual feeling,  
that causes us to exult in the joy of nature.  
Perhaps the joy that we felt in the preexistence as  
we saw the earth being created *for us*  
somehow lingers with us and comes out  
as we become a part  
of what we saw.

Joy comes through the exercise of faith.<sup>16</sup>

Faith can exist only in the absence of complete knowledge . . .  
an absence which the veil brings about.

I remember a mid-term exam  
in my most difficult class.

I had studied harder than ever before.

My friend knew the course . . . it was his major . . .  
he didn't have to study.

We both got As on the exam.

His meant little, mine meant much.

The joy of faith is the joy of  
making it on your own . . .  
doing it without being forced . . .  
finding the answer that is not given.

Just as any material thing is worth more

when it is earned  
and sacrificed for,

so also our actions and the things we achieve

---

<sup>16</sup>Philemon 1:25.

are worth more when done by faith  
than when done under coercion or by perfect knowledge.

One reason that there will be ultimate joy

in salvation

is that those who receive it will have

worked out their own salvation.

This true achievement

will bring true joy.

The other necessary element in salvation  
(the one needed in addition to works)  
is grace . . .  
the gift of God . . . the atonement of Christ.

One thing we should treasure even more  
than something we have earned and sacrificed for  
is something that *someone else* has sacrificed for . . .  
something given in complete love.

Thus salvation is the greatest of all joys  
because  
it comes only by works *and* by grace,  
and is both  
earned by ourselves and given by Christ.

It is sacrifice that gives worth to possessions,  
and salvation comes only through  
our sacrifice  
and the ultimate sacrifice of our elder Brother.

But now, you see, we are getting into



achievements

and relationships,

and they are well beyond the stuff of Joy 1

and should be reserved for chapters to come.

## Joy 1 - Overview

I met an Hawaiian once who was the embodiment of Joy 1.

He was not the Waikiki variety, but a true Hawaiian  
who lived on the more primitive ABig Island. @

He picked me up in his old car.

(I was hitchhiking.)

He asked where I was going  
and drove me all the way there.

(It took eight hours.)

He wore only a faded pair of trunks.

He showed me his favorite trees on the way . . .

he explained everything to me with great animation  
and interest,

almost as though he were seeing it for the first time himself . . .

from the waterfalls to the flowers,

from the lava flows to the rain forests,

from how the trade winds caused the sudden, dry deserts

to how his feet had become hard enough not to need shoes.

He said his name was Rusty.

He was uneducated but he had great knowledge.

He was penniless but not poor.

His grammar was weak but his voice was powerful.

Other than his old car, he had no possessions,

but he owned the earth.

In some ways he was the happiest man I=ve ever met.

When we got to my destination, I said how lucky I felt  
that he had happened to be going where I was going.

He said: AOh . . . .no . . . .

I was only going to the grocery store  
down the street.

But I can do that tomorrow.

I couldn=t give you a ride tomorrow . . .  
so I did it today.@

He was childlike in his joy,  
in his spontaneous delight.

I kept asking myself if his joy was born of his  
carefree existence and lack of responsibility.

I kept wondering if someone in a faster-paced world,  
with more responsibility,  
could feel the same joy.

I kept getting the feeling  
that there was some connection  
between Rusty=s joy  
and Christ=s admonition to all of us to  
Abe as little children.@

As with all of Christ=s words, these four are  
better understood  
not in the context of harsh admonition or  
arbitrary command,  
but in the context of loving counsel from a  
wise elder Brother

who *wants* us to have joy

and is telling us *how*.

One incredible thing about Joy 1  
is that generally we are born with it and then  
gradually  
lose it . . . give it up . . . forget what it is and  
how to have it.

If you want a demonstration of Joy 1  
watch a child.

I watched one one day . . .  
my own . . . in our yard . . .  
a two-year-old.

I watched her (unobserved) for exactly fifteen minutes.

It had rained the night before and she was  
interested in how the little droplets  
left each leaf to run down her finger  
as she reached up and touched them from below.

She tried it ten times, once with each finger  
and thumb,  
and giggled out loud when

the accumulated drops gained enough weight to run  
down her arm and drip off her elbow.

Then a small stone caught the morning sun and  
attracted her eye.

She picked it up, turned it over and over, and then  
lifted up her smock and tried to fit it  
into the hollow of her belly button. @

It was too big, so she tossed it aside.

It bounced across the brick patio and made a  
hollow, ringing sound.

Delighted, she picked it up and threw it again, listening . . .

six or seven more times . . .

and would have continued . . .

but a tiny sparrow folded its wings  
and glided onto the peg of our birdhouse,  
above her head.

She turned her face up and said

AHi bird! @

(She had said AHi! @ to the sky and the grass and the bush

when she came out,

and she usually said Agoodbye @ when she went in.)



Then she climbed into the swing I had made for her . . .  
and the joy in her face was as evident  
as the wind in her hair.

illustration of child on swing

*A. . . the joy in her face was as evident as the wind in her hair. ©*

My little girl, in a few moments, had demonstrated  
a great awareness  
of her body and of its sensations,  
of nature and all of her surroundings,  
and of the freedom to act with and in the physical world.

She had demonstrated Joy 1 . . . by simply receiving it,  
active, invigorating, spontaneous delight.

All young children demonstrate it  
unless they are sick or hungry,  
or unless some grown-up snuffs it out somehow.

If only we could learn it from them . . .  
and preserve it in them . . .

We know  
that our second estate is the vehicle for joy . . .  
that our *bodies* are not a curse and a limitation

but a blessing and an extension

of what we were before . . .

that the *world* is not a hell

but a heaven in embryo . . .

that our *agency* is not a license to abuse and destroy

but an opportunity to grow and progress.

Together these give us the potential for Joy 1 . . .

for pleasure . . .

for the physical enjoyments.

Together they are the vehicle

which is a joy in and of itself

and which is the necessary prerequisite of all

higher levels of joy.

## 4 The Pursuit of Joy 1

When mail delivery was dependent on stagecoaches  
and the Pony Express,

it was also dependent

on Indians, washed-out roads, sick horses, broken

wagon-wheels,

and any other thing that might affect

the condition

of the vehicle by which the mail was carried.

If Joy 1 is dependent on the *vehicle*

of our bodies,

and our earth,

and our agency,

then it is also dependent on the condition

of all three.

Joy 1 is the joy derived directly from the vehicle.

Joy 1 is pursued by maximizing

the condition and the functioning of the vehicle.

If you want to maximize the functioning of your car,  
you have to consider the condition of three things:

1. The body of the vehicle (the exterior and interior)
2. The drive of the vehicle (the engine and transmission)
3. The environment of the vehicle (the road you are on)

If you want to maximize the functioning  
of the vehicle of joy,  
you must consider the same three conditions:

1. Of the body (your body, exterior and interior)
2. Of the drive (your agency and  
how you use it)
3. Of the environment (the earth).

The extent to which each is enhanced, extended, expanded,  
magnified, maximized,  
improved, increased  
determines the extent of Joy 1.

How does one increase the joy of his body?

How does one increase the joy of his agency?

How does one increase the joy of this earth?

One answer works for all three questions.

The same sequence of steps improves each of the three.

We increase the joy of *body, agency, and earth*

1. by awareness and appreciation.
2. by use and maintenance.
3. by discipline.



## **Appreciation and Awareness**

Our *bodies* are improved, our *earth* enhanced, and our *agency* increased  
by appreciation and awareness.

As mentioned earlier, our senses improve  
as we are more aware of them . . .

Consider the blind man who hears so much more because  
he doesn't see.

Consider the difference in the taste of food  
before and after a fast.

We use our senses at about ten percent of capability.  
Capacity increases as conscious use increases.

Senses are the windows  
between our minds  
and the rest of the world.

The mind controls the size of the window  
and pulls the drapes back so that full light can come through.

So the message is awareness . . .

See something new on your old route tomorrow . . .

Separate individual sounds out of the noise of each day . . .

Smell and touch the lilacs you walk past,

instead of just looking . . .

See if your taste can identify the ingredients in your food.

Stand in nature and block all but one sense.

First just see.

Then just hear.

Then just smell.

Then just taste.

Then just feel. Then

open all five into their

synchronized sensual symphony.

It is awareness and appreciation of our individual and particular gifts  
(and of their uniqueness)  
that causes us to develop and perfect them,  
and that brings into synchronicity  
our agency and our ability,  
effectively coupling our choices with our capacity.

All have talents and unique attributes  
though one man=s may be more obvious  
than his brother=s.

Discovering and using these gifts produces joy.  
Coveting the gifts of others causes grief.

As Emerson said:

“Envy is ignorance, and imitation is suicide.”

I believe he meant the second part

very literally.

If you copy someone, you are ending

yourself

through lack of use.

Individuality is beauty and  
uniqueness is life.

Be aware and appreciative of choices . . .

(alternatives, options and forks in the road)

thus building the joy of agency

(options don't exist until we're aware of them).

Then pick the path unique to you

(where your choice is well coupled with your capacity).

I thought about uniqueness as I  
drove through a high mountain pass and noticed  
the graphic pattern of the lodge-pole pines  
as I whispered by in my car.

My eyes got rapid-fire multiple snapshots  
of straight, parallel trunks  
with dark green backdrop behind.

Here and there the vertical parallel pattern  
and the brown-green colors  
were spattered  
by the crooked trunks and ash white  
of aspen trees.

Each aspen was outnumbered one thousand to one.  
Each dared to have a white trunk while all others around were brown.  
Each dared to curve and bend while all others stood rigid.  
Each dared to wear silver-dollar round leaves  
while all others around wore traditional needles.

We all need to learn how to  
follow the drummer we hear . . . and how,

(in partnership with the Lord) to set our own course.

This earth is also improved by appreciation and awareness.

Some claim that nature itself -- even house plants

respond to appreciation . . .

and it is our awareness that causes us

to take care of the earth . . .

to strive to make it a better place to live in.

Dr. Morrison, the astronomer,

compares the earth to

Aan exquisitely equipped spaceship on which every human want

has been anticipated and provided for.@

All the earth and all that is on it are lessons for study

in the great school of our Heavenly Father.

We should be able to appreciate the earth

simply by virtue of the many things we have in common with it.

We say AMother Earth@ because we are, in so many ways,

born

of this earth

and because we experience so many of the  
same things  
that the earth does.

The earth was baptized.

The earth was created by God.

The earth will be sanctified and purified and celestialized.

We often hear the admonition

    @Be in the world but not of the world,@

and we take only the second part as an admonition.

How about the first? @Be in the world.@

Is that not also an admonition?

We must be in the world before we can affect the world

and one is in the world only if he is a part of it,

    only if he understands it,

    only if he appreciates it.

## Use and Maintenance

It is interesting to note  
the opposite nature  
of man-made things and God-made things.

Use wears out man-made things  
but *strengthens* God-made things.

Any talent *improves* with practice . . .  
any muscle *grows* with use . . .

We sometimes understand only part of that law.

We know that our biceps will enlarge if we exercise them  
over and over,  
day after day . . .

But few realize that  
their eyesight,  
or their sense of smell,  
or their hearing,  
will also improve and expand  
with proper and positive use.

As will their talents.



*Use your skills and gifts.*

Like the talents in the parable, the important thing  
is not how many you start with  
(or what they are) . . .

What is important is only what you do with them  
(and what they become).

When you use a talent . . . when you perform in any way . . .  
do it not to boast or to elevate yourself.

Rather,

do it to glorify the Lord . . . to demonstrate to him your  
gratitude for the gift he gave you.

This one attitude differential  
will make your performance  
inspiring rather than boastful,  
magnanimous rather than conceited, and will promote  
admiration and love rather than jealousy and envy.

Use your body to repent with.

A prophet has said that one very important reason

for a body

is that it is a vehicle through which

we can overcome inadequacies that are somehow harder

to purge out when we have only our spiritual bodies . . .<sup>17</sup>

Such repentance is apparently terribly difficult

when we have no body to do it with.

While we do not fully understand it,

we know that our physical bodies and our temporal earth

somehow give us a special escalated ability to learn and grow

as they accentuate our chance to experience.

Therefore, to take advantage, we must learn all we can,

develop all we can,

use our gifts all we can,

experience all we can,

for we have only two places in which to prepare for

judgment day . . .

and we know not what our limitations will be

---

<sup>17</sup>Melvin J. Ballard, *Three Degrees of Glory*.

in the spirit world to come.

Like our muscles and our talents, our agency expands with use  
and atrophies with idleness or neglect.

We exercise our agency by looking for alternatives and options,  
by getting out of ruts and comfort zones,  
and exploring new places and new ideas,  
by trying new things.

*Use* has an opposite effect  
 on man-made things and on God-made things,  
 but *maintenance*  
 has a similar beneficial effect on each.

Just as one who fails to tune his engine  
 robs the performance of his vehicle,  
 so those who fail to tune their bodies, their agency, and their use of earth  
 rob themselves of the full potential of Joy 1.

Most know the difference between drudgery,  
 sawing with a dull saw,  
 and the elation and exhilaration of the crisp cutting  
 of a shiny, sharpened one.

Use and maintain your body

Work out

could have triple meaning.

1. *Work out* as in exercise  
 to maximize both the function and joy of body.
2. As you exercise, it will help you sort out,  
 purge out, and *work out* stress and confusion.

3. *Working out* your own salvation

both the exercise and the mental sorting are important parts.

Use and maintain your agency

If you don't define and make choices,

they will define and make you.

We become better decision-makers

by practice!

Use and maintain the earth

What if the first question on judgment day is,

Why didn't you use those mountains I made for you?

or experience that sea coast or go to that desert?

Didn't you understand they were there for you to enjoy?@

## **Discipline**

Discipline is the cap  
that keeps our celebration and use of the physical  
from overflowing and carrying us away.

Discipline opens and closes the right doors,  
starts us and stops us at the right times.

Gets us up when we should but keeps us  
from staying up too long.

Gets us to eat and exercise enough  
but not too much.

Discipline applied to agency  
circles the parameters of acceptable alternatives,  
shutting out the dangerous and the damaging,  
the offensive, obsessive, and obscene,  
so we choose from among the goods.

The earth has its own discipline  
from its sunrises to its tides  
and needs from us only our discipline of its use.  
So we tread lightly,  
putting back more than we take out.  
We should respect it as our teacher  
Brigham Young said:

ΔThe earth is very good in and of itself,  
and has abided a celestial law.  
Consequently we should not despise it,  
nor desire to leave it, but rather strive to obey  
the same law  
that the earth abides.Ⓐ<sup>18</sup>

---

<sup>18</sup>*Journal of Discourses*, 2:302-303.



One defining difference  
between animals (the creations of God)  
and people (the offspring of God)  
is that animals fulfill the measure of their creation  
by following their instincts and satisfying their appetites  
while we fulfill our measure  
by refining our instincts  
and controlling our appetites.

Most animals  
eat ravenously to satisfy their hunger,  
mate indiscriminately, obeying every urge,  
migrate instinctively  
by season or to follow the herd.  
Always there is an animalistic satisfaction,  
never is there joy.

For God=s children,  
purpose is fulfilled and Joy 1 realized and maximized  
with the discipline and personal governance  
of each appetite.  
Eat more selectively, less, slower,

taste and appreciate food.

Handle all other appetites similarly.

Control the urges that would otherwise control you.

Christ lived and taught the mastery of appetites

and Adiscipline@ is a derivative

of Adisciple.@

## Pursuit of Joy 1 -- Overview

Since we are quoting Brigham Young . . .  
 he summarized the basic fact of our relationship to this earth  
 and to all of our second estate:

Whatever you have, it is the Lord's.

You own nothing.<sup>19</sup>

If I have horses, oxen, and possessions,

they are the Lord's and not mine;

and all I ask is for him to tell me

what to do with them.<sup>20</sup>

And so it is with all of our  
 second estate . . .

We are stewards over our bodies,  
     over our earth,  
     over our agency.

---

<sup>19</sup>*Journal of Discourses*, 10:298.

<sup>20</sup>*Journal of Discourses*, 6:46.

How well we handle this stewardship  
will determine  
whether we will ever have *ownership*  
over any of the three.

There is a circular, self-momentum-sustaining  
spiral  
involved in the pursuit of Joy 1.

Appreciation and use and discipline  
of body, earth, and agency create Joy 1,  
and then the very feeling and presence of Joy 1  
further expands the senses . . .

we see more and feel more and hear more . . .  
and thus Joy 1 spirals, increases and expands further . . .

(spiral - pg. 67 of book)

Bringing still more awareness, use and discipline.

(spiral - pg. 67 of book)

and expanding our potential to create for ourselves Joy 2.

**1. The Vehicle of Joy**

Our second estate --  
earth, bodies, agency  
(physical)

**2. The Enhancers or  
Prompters of Joy**

Relationships and  
accomplishments  
(social, emotional)

(illustration - pg. 68)

## 5 The Enhancers or Prompters of Joy Relationships and Achievements

### Six Stories: Part Two

(Turn back to pages \_\_\_-\_\_\_  
to remember part 1 of each story)

#### *AThe Flower and the Camera@ -- Part Two*

Since the flower is near your front door  
you notice it each day, going and coming.  
You see its growth and changes and feel with it  
a relationship.  
One day it is so particularly beautiful that  
you get your camera  
and achieve a spectacular, close-focus picture of it.  
Your small, flower-joy is enhanced.  
(to be continued)

#### *AThe First Lawn Mowing@ -- Part Two*

The camaraderie of doing it together  
the rapport with Mom that brought about the idea,

and the love for Dad that makes them smile

when they think about what he'll say

when he sees it . . .

these relationships and the basic achievement of having *done* it

turns Joy 1 into Joy 2.

(to be continued)

*AThe Love Story@ -- Part Two*

As months passed, they learned the mental

and emotional tenderness of love.

They could talk fully and deeply and freely about all things.

They had no secrets from each other.

They made commitments, one of which was marriage.

They could communicate with words or with touch

or simply by looking into each other's eyes.

They became close enough

that each could know the other's needs and moods

and thoughts.

Together they dreamed dreams,

together they generated ideas,

together they formulated goals,



together they shared Joy 2.

(to be continued)

*ÀThe Marriage@ -- Part Two*

As they look across the altar,

her eyes tell his

that what he feels, she shares.

A relationship so close to oneness that

words are hardly needed.

After the proposal and their engagement

a commitment had come about

which took all of the taking out of the relationship

and made it a contest of out-giving each other.

It was a relationship of giving

and today it was becoming one of covenant.

The relationship was warmed and calmed

by respect, both for self and for each other.

Each had done well in school,

he had finished, she was about to.

Each felt the fulfillment of achievement

and the positive satisfaction of past and anticipated success.

(to be continued)

*ÀThe New Arrival@ -- Part Two*

You reflect on the nervous husband who made you  
sit down

for the whole first days after you told him you were  
pregnant . . .

He stood by, close by. It was an experience  
for two, then three . . . not for one, then two.

The love in that current *relationship* and . . .  
the current *achievement* in converting the den to a nursery.

The anticipation of a *relationship* with a child  
(his dreams of a baseball and two mitts in the back yard  
and hers of ballet slippers and pigtails and junior proms) . . .

The anticipation of the *achievement* of raising  
the child properly . . .

All these add up to another level of joy  
where emotional and social elements are added to  
the physical,  
where relationships and achievements  
become the prompters of Joy 2.

(to be continued)

*A The Promotion @ -- Part Two*

The corner executive suite,

The payoff for twenty-five years of hard work,

The achievement of a goal,

The realization of recognition,

The rekindled belief that his life might make a difference.

(to be continued)

## **Glimpses of Joy 2**

Imagine sitting one night, you and I and others,  
in a fireside group.

There are fifteen of us, some married, all friends in the Gospel.

It is a soft, mellow evening in autumn,  
and there is a mood of openness and sharing  
that seems to fit the evening=s topic.

The topic is joy.

We are each asked to recall some moment from our lives  
when we were consciously aware of joy,  
some specific moment, well fixed in place and in time,  
when we had felt real joy . . . joy that we could explain  
and describe.

Then, in turn, we are each asked to relate our moment.

From these expressions we hope to be able to find some  
similar threads,  
some points of commonality that we can define  
as the *elements* or *components* of joy.

Some of the responses are predictable . . .  
others come as complete surprises . . .  
yet all the responses have certain similarities,  
certain *kindred elements*.

Kirstin is first, and she  
describes the birth of her first child;  
and it is her description  
that makes up the story, *The New Arrival*  
contained in chapters three, five, seven, and nine  
of this book.

Her husband, Howard, is next.

He says his first-impression-response

(we=ve been asked for first impressions)

was his law-school graduation.

To him it represented the long-awaited culmination

of years of work,

and he says the satisfaction of standing atop the peak

that he had looked up at for so long

was true joy.

Robyn and Joshua, the next couple,

have independently each thought of the same joy.

Together, they describe the experience of a year earlier

when their small son

had undergone major surgery . . .

when both his life and his potential to live normally

had hung in the balance.

Their fear of the worst magnified the joy in

the doctor=s post-operative announcement that all was well.

His words were, to them, a glowing message

of the greatest joy they had ever heard.

Norm, sitting next in the circle,

expresses a somewhat simpler joy.

On his farm, he says, each spring on that certain day

when the ground has finally become warm enough

to plow . . .

and when the first furrow is opened and when

the fresh seeds slip out of sight into

the deep, black earth . . .

when the miracle begins that leads to harvest in the fall . . .

On that plough day, he says . . . Each year . . . I feel joy.

His wife Patti smiles and said she knew

Norm would say that.

Then she tells how, when she was only fourteen,

her quilt won the blue ribbon at the county fair.

Before that day she had been a forlorn, dejected teenager . . .

left out of one group because of her old clothes,

rejected by another because she wouldn't smoke . . .

unwanted, unappreciated, sorry for herself.

After the quilt,

she felt worth . . . she felt importance.

She had a destiny after that . . . and identity and a uniqueness

she could be proud of

and she liked herself because of that one thing

at which she was best.

Kelly says her first thought was of her

Junior Sunday School class . . .

the four-year-olds with their angelic faces and their eyes

that light like candles when they understand.

Kelly says that giving to them and receiving from them . . .

kneading their open minds with useful and eternal truths . . .

brings out the best in her.



And she says that seeing their spontaneous delight,  
their open, overt love,  
their realness and candor,  
rekindles the same qualities inside of her and allows  
their joy to become hers.

Bill=s joy is a particular  
momentary instant of emotion when he,  
after a two-week vacation, returned to his daughters  
(ages three and four . . . left with the grandparents).  
Two little sets of arms around his neck and the words  
AI love you, Daddy . . . we missed you.@  
Bill says that the joy of that simple reunion  
was as strong and as vibrant as any joy he has ever felt.

Chuck is next.

He's almost apologetic for his;

it goes back so far and seems so trivial that he hesitates

to mention it. . . . He is from England and

he says he remembers the day his

high school team won the soccer championship.

The feeling was more closeness than wild ecstasy,

more loyalty than celebration,

more brotherhood than conquest.

He remembers the joy of friendship

and of the process of achieving a teamwork goal.

Emily recalls the night when she made

her decision

about going to medical school.

She remembers that decision as the culmination of an

extensive process of soul-searching, of deciding

on priorities,

and of ranking and categorizing her objectives and interests.

She said that the settled, sure, clear feeling that covered her

like a blanket

once that decision was made

was a solid, tangible taste of real joy.

Bernard conducts the metropolitan symphony

and his answer comes quickly because

the very night before

they had played the opening concert of the season,

and Bernard was still feeling the exhilaration

of the experience.

He says that hearing those soft strings and booming percussions

rise and fall to meet the movement and command of his hands

created joy.

He says that feeling the audience=s satisfaction

with what he had worked so long to build

brought his joy.

illustration -- soccer players

*A. . . he remembered the day his high school team won the soccer championship.*@

Lorraine=s happiness was easy to describe.

Her joy was the joy that she felt in Bernard=s joy.

It was his joy of being happy because the one she loved more than herself was happy.

Peter, Bernard=s friend, and the composer of some of the music that Bernard had performed the night before has a specific recollection of one night, trying to write a major movement of an original sonata . . . a moment when, without explanation, notes flowed from his pen to the page.

As if guided by some unseen hand, they fell into place and onto the page with such precision and cadence that he had a hard time recognizing the finished product as his own work.

He says that the inspirational process of brilliant flashes of creativity was, to him, sublime and supreme joy.

Helga is next to last in the circle.

She says that her thought response to the joy question

jumped into her mind as a surprise . . .

but held its place there above the

more common joy memories that tried to follow.

Her first thought was of her last Thursday, spent

in a genealogical library.

She said that the unexpected discovery of a whole line

of her father=s ancestors

gave her a sudden extension of identity . . .

and with it a genuine feeling of joy.

You=re next, you=re last in the circle.

What specific moment of joy

comes first to your mind?

Now, if you will recall,  
the preannounced objective of our fireside  
was to discover the elements common to all joy . . .

to see if there were particular  
components  
that always  
went into the make-up of joy.

The joy stories have taken over two hours, and with each  
passing minute the conclusion has become more obvious . . .

All joy . . .  
every single response . . .  
centers around  
*a relationship*  
or an *achievement*.

In each and every case,  
it was the interest or  
the fulfillment or  
the excitement or  
the emotion of  
a relationship or of an achievement  
that *prompted* and ignited the joy.

Kirstin=s relationship with her child,  
Howard=s achievement in finishing law school,  
Kelly=s relationship with her Sunday School children,  
Bernard=s achievement in conducting the symphony,  
etc.

Let=s look slightly deeper into the two enhancers or prompters of joy . . .  
first into relationships  
and then into achievements.



## Relationships

I sat on the 767 as it sped down the runway  
and watched  
horizontal drops stream across  
the rounded pane  
as the jet pulled up its wet wheels  
and flew.

First there was only solid grey there,  
pressing in tight  
on the glass.

Then gradually  
lighter grey . . . then wispy white  
going by.

Suddenly a burst-quick of blue,  
and another . . .  
filmy white traces zipping by.

Then all at once we burst through

into the morning-blue sky . . .  
skimming the top billows of clouds that were  
brilliant white  
in the newly present sun.

I almost felt guilty for taking the time to notice the beauty  
of the takeoff  
because there was a memo  
I had to write  
before I landed.

As I got started on it, the man in the next seat  
said, "Hello," and asked me how I was.

I said, "Fine,"

and went right back to the memo.

He tried twice more to start up a conversation,

and I ended the effort twice more with one-word,

terminal answers.

Later that night I lay in bed and thought back.

The memo was done, but the man was gone.

The chance of any relationship with him was past.

I tried to rationalize my thought with the notion

that I had never seen that man

before,

and would likely never see him again . . . so why, I thought,

should I worry?

I then had the disconcerting realization

that,

to one who believes the restored gospel's concept

of preexistence and of hereafter,

there can never be a meeting wherein one is *sure*

that he has never met the person before

or

that he will never meet him again.

I had traded the possibility of an emotional, eternal asset (a friendship)

for a temporary, temporal one (a memo).

Too strong an orientation to *things*

can shut out *relationships* . . .

can cause us to build walls instead of bridges.

Relationships are the essence of beauty and of experience.

If there is anything more beautiful than  
nature,

it is a relationship with nature.

If there is anything more beautiful than a person

it is a relationship with a person.

While it is true that any relationship

(even a ten-minute one on a plane)

is potentially an asset of eternal duration,

it is also true that the greater joy, the truest joy of relationships,

comes not in the superficial or the shallow

but in the total and the deep.

Tillich spoke of the joy of the things that are deep:

Æternal joy is not to be reached

by living on the surface. It is

rather attained by breaking through

the surface, by penetrating the

deep things of ourselves, of our world,

and of God. @

Linda and I,  
in the days of our courtship,  
dated on two different levels . . .  
first on a social, surface level  
of fun without commitment . . .  
of light talk and the simple enjoyment of being together  
and of sharing our time with each other.

Later we dated on a deeper, more emotional level  
of oneness and love and growing commitment . . .  
of sharing our secrets and our souls.

I remember the specific night  
when the *transition* from shallow to deep  
took place.

When I went home on that eternally important night,  
sleep was far away, so I picked up a pen and wrote these lines:

A Sun=s late glow on blue-fading clouds . . .  
the evening sky above the  
new-green quad,  
and later  
the misty valley, soft shadows, darker sky . . .

But no wind, no temperature . . .  
an equilibrium night of spring, memories, campus . . .  
our campus, our memories . . .  
and we remembered so much  
of hills and Hondas, snow and smiles . . .

But also, last night,  
I listened to your eyes, heard your feelings,  
felt the confidence and excitement of looking out  
at the world when  
    your hand is in mine  
        and my thoughts are ours.

Linda,  
was I with you again . . . or for the first time?@

In scripture,

there are hundreds of verses where the word *joy* appears.

Try to find even one where the word is not used

in a relationship setting.

You will not be able to. The writers of scripture invariably compared and related *joy* to *relationships*.

Some of my favorites are:

3 John 4: No greater joy than to hear that one's children walk in truth.

Proverbs 23:24: Being the parent of a righteous, wise child brings joy.

2 John 12: The joy of communication, of speaking face to face.

1 Thessalonians 3:9: The joy of missionary work.

2 Corinthians 1:24: Missionaries are helpers of joy of others.

Acts 20:24: The joy of service and of sacrifice.



## Accomplishments

What do the following persons have in common?

The young child after he cleans his room.

The mountain climber who reaches the pinnacle.

The student who aces the test.

The author who finishes his manuscript.

The farmer when his grain is in the barn.

The artist who completes his painting.

They have two things in common.

One is some degree of fatigue, of physical or mental exhaustion;

but *one* is not evident because of *two* . . .

Two is elation -- an achievement-exhilaration that melts

away the fatigue

as an oven melts snow.

We are born to achieve, to accomplish, to bring things to pass.

The ability to do so is a gift of this mortality

where we have stewardships

and physical matter on which to act.

We are born to be successful and to

accomplish relevant goals that benefit the world  
and that build God=s kingdom.

The Lord is the most successful of all beings.

He has achieved more than any other . . .

and he is *still* achieving.

(To say God is omnipotent is not to say

He has accomplished all, for indeed,

to bring us, His children, back to His presence

is an accomplishment that He has told us is

*current* . . .

it is *now* His work and His glory . . . and His *joy*.)

An interesting distinction between satisfaction and happiness is that happiness is partially comprised of not yet being satisfied.

Bertrand Russell said,

ANot having some things you want is an essential ingredient of happiness.@

Striving for what we are still missing can deepen both the depth of achievement and the depth of joy.

As in relationships, there is some element of joy in even the smallest, simplest, most unexpected achievement.

But as also with relationships, the joy is far deeper and fuller in a relevant, substantial, contributing achievement.

None can deny the joy that *can* exist in doing a good, fulfilling job on simple things . . . hanging a picture, . . . washing the car,

. . . balancing the checkbook,

. . . edging the lawn.

But the gulf between these simple joys

and the deeper joy of major accomplishment is wide.

It would seem that the *relevance*  
and magnitude  
of any achievement can be measured  
by two criteria:

1. What it does for others.
2. What it does for you.

If you write a song that uplifts and inspires . . .  
If you build a house that protects and benefits your family . . .  
If you create a business that employs people  
and gives valuable service to others . . .  
If you fill a mission that brings truth to seeking souls . . .  
the joy you have given others will magnify your own,  
and increase the relevance  
of the accomplishment.

Likewise, if you graduate from college with honors . . .  
If you earn and receive a promotion . . .  
If you improve until you win the tennis tournament . . .  
If you master the violin . . .  
you have become more than  
you were

and, because of your growth,  
the achievement has relevance.

It is surprising how many

Accomplishments@

do little or nothing for others

or for self

and thus fall to the category of minor, non-relevant achievement.

## Joy 2 -- Overview

It had been trying to rain all day.

The sky was swollen and gray, and so dark that

it had seemed like evening for hours.

The day was beautiful in a moody, thoughtful sort of way.

I was sitting high in a hotel room looking

over the green Potomac River and its greener banks,

working on the manuscript for this book.

I was working on chapter 10 at the time,

but I went back and pulled out chapter 5

because I realized that what I was feeling was Joy 2.

I had nearly completed the manuscript

and I felt the joy of accomplishment . . .

of having worked hard and tried hard

to say things I felt.

I had been away from my family for two days

and had just talked to them on the phone.

The love in their voices was magnified

by the melancholy missing that the heart always feels

when they seem so close on the phone  
but are so far away.

So I felt the joy of relationships too . . . and  
there was some hard-to-describe similarity  
between my heart  
and the clouds which finally opened  
and let the rain spill out.



Relationships and achievements are the enhancers of joy  
and the prompters of Joy 2.

They are the two worthy goal categories of life.

Every worthwhile pursuit is a relationship  
or a relevant, righteous achievement.

If we believe that,  
we need to stop and analyze how much time  
we spend on either or both;  
because most spend most  
of their time and mental energy  
on neither.

## 6 The Pursuit of Joy 2

Joy 2 is the joy that occurs  
*through* the vehicle of joy (second estate)  
*because* of the prompters or enhancers of joy (relationships and  
 achievements).

One man,  
 whom I have respected and admired all of my life.  
 once told me that  
 the key to happiness  
 is to have a *cause* . . .  
 to be always championing a cause of *merit* and *worth*.

Now . . .  
 if it is true (and it is)  
 that the two categories of worthwhile things on this earth  
 are relationships and achievements,  
 we need to have Achievement causes@

and we need to have relationship causes.

True happiness requires that we have both

and that we be effectively

pursuing both.

Considering the uncountable number of complete books  
that have been written on how to relate  
and on how to achieve . . .  
can we hope to deal effectively with either in  
one chapter?

Perhaps,  
because the principles governing relationships and  
achievements are very simple . . .  
and thus are better discussed simply  
than in extended and complex terms.

Both can be pursued strongly  
and directly  
and effectively,  
and the principles governing their pursuit  
are basically simple.

Each of the two (relationships and achievements)

is pursued

in two principal ways:

1. Through objectives.
2. Through attitudes.

The pursuit of both relationships and achievements requires

well-set *goals* and *objectives*

(although the *type* of goals required is different,  
one from the other).

The pursuit of both relationships and achievements

requires particular *attitudes*

(Although the nature of the attitudes is different,  
one from the other).

Thus there are two major sections of this chapter,

each with two parts.

First, a section on pursuit by objective

(with a part on relationships and  
a part on achievements).

Second, a section on pursuit by attitude  
(with a part on relationships and  
a part on achievements).

The two combined are a  
blueprint  
for building Joy 2.

## **Pursuit by Objective**

Once there were four people.

One of them had no goals . . . led an aimless,

purposeless life . . .

and made little of himself and learned little from others

and did little for others.

The other three had goals.

One of them had the wrong goals.

Her objectives were of the world . . .

she wanted money and power, approval and acclaim.

She wanted pleasure and luxury

and the envy of others.

She achieved her goals, and with them came

gross and bitter disappointment and unhappiness . . . the loss

of her family and the destruction of her soul.

The other two had the right goals . . .

they wanted to give service and contribution

and to have the approval of God.

They wanted to have true, strong families and the

integrity and righteousness which would give them  
self-respect.

One of the two did not know how to pursue his goals.  
He knew that what he wanted was right,  
and he thought about it somewhat,  
and for a long time the potential for success was there.  
But he did little about it, and, over the years,  
his desire dimmed  
and he slipped little by little to the lower, easier road  
and failed at some goals and was mediocre at others.

The last person had the right goals  
and the right approach.  
She remained true to those goals  
because she knew how to pursue them  
and her reward was joy in this world  
and exaltation in the world to come.



One made it . . .

One out of four.

Each of the other three failed for a different reason:

No goals,

Wrong goals,

Wrong method of pursuit of right goals.

The setting of goals is an art.

The pursuit of goals is a skill.

And no other art, no other skill,

can reap such fruit, such reward,

such joy.

The goal-setting process need not start in a vacuum.

The gospel makes our lifetime goal very clear:

To return to God and to aid others in doing likewise.

That over-all goal leads to some definite conclusions

regarding the general *direction* and the basic *priorities* that

our relationship goals

and our achievement goals

should take.

We know that the relationships critical to our exaltation

are with God, with self, and with family . . .  
and we know that the achievements critical to our exaltation  
are the working out of our own salvation  
and the contributions we make to the salvation of others.

Beyond that, the goal-setting process is our own . . .  
the process of turning these general directions  
into *specific, reachable objectives* is ours to discover.

The discussion of relationship goals  
must be separated  
from the discussion of accomplishment goals  
because the nature of the two is so different.

Relationships are as different from accomplishments as is  
a quiet walk in the park with a friend  
from  
the building of a giant suspension bridge.

The pursuit of relationships and the pursuit of accomplishments  
are as different from each other  
as is

a rolling, lolling sea  
from  
a bolt of lightning.

The pursuit of accomplishments depends, for its success,  
on planning and implementation and energy and drive.

While the pursuit of relationships depends, for its success,  
on sensitivity and approachability and a yielding disposition.

Accomplishment goals can be specifically set

and specifically measured . . .

and they can be subdivided into  
short-range "stepping-stone" goals that lead directly  
and predictably  
to longer-range goals.

Relationship goals can be set only directionally

and measured only relatively . . .

and they are pursued by general awareness and by habits  
and by the setting of priorities and programs that flow and  
that improve gradually over time rather than  
step by measurable step.

*Achievement Goals*

Achievement goals involve certain specific principles  
 which can be understood by  
 the comparison below:

*The mountain climber**Ourselves as Climbers Through Mortality*

In an effort to decide  
 which peak to climb,  
 he seeks the advice of  
 an old and wise guide.

Without God=s guidance  
 (on our *priorities* and  
 on our *foreordination*)  
 we may climb  
 the Awrong mountain. @

(The guide is glad  
 to help . . .  
 it is his work, and his  
 satisfaction is in  
 seeing his clients  
 reach the summit.

God is anxious  
 to help  
 for *His* work is  
 to bring about  
 our immortality  
 and eternal life

They counsel together

Through prayer

taking into account

and spiritual effort

the desire and

we learn to know ourselves

ability of the man

and strive to know

and

God=s will.

the difficulty and

With His help we

requirements

*set long-range goals.*

of the mountains . . .

and a mountain is chosen.

The wise guide leaves

We are here to learn

the decision

how to decide.

to the man.

God won=t make decisions

but lets the man know

for us.

he=s made a good decision

But *he will tell us*

after he has.

*if they are right*

after we make them.

The man then determines	The only sure way
where he will stay	to reach
each night . . .	long-range goals
what plateau he will	is to set
have reached	<i>specific and measurable</i>
at the end of each day.	<i>shorter-range,</i>
(The wise guide helps again.)	<i>stepping-stone goals</i>
	that lead there.

---

Next	After long- and short-
the path is charted	range goals
that leads from	are set
plateau	we must creatively
to	plan our time
plateau	our efforts
every part	our actions.
of the course is	We all need
planned carefully	<i>regular planning sessions</i>
and the plan is updated	in which we reassess
often	and correct our course.
as the man climbs.	

---

The old guide can=t go

along

but he gives the man

a two-way radio

and asks him

to ask

for help and guidance

often.

We solicit

God=s help

*through prayer . . .*

and He asks us to ask . . .

(it is scripture=s

most frequent

admonition).

The man puts forth

all his strength

and climbs

the mountain.

And we *work*,

putting forth our

*strongest effort*

toward the goal.



If you look at the italicized words  
in the right-hand column,  
a goal-setting and achieving sequence emerges.

1. Know priorities.
2. Seek insight and guidance regarding individual  
gifts and purpose and foreordination.
3. Set long-range goals (based on 1 and 2).
4. Go to the Lord for confirmation  
of the correctness of those goals.
5. Set specific and measurable  
shorter-range, Asteping-stone goals.Ⓞ
6. Hold private and regular  
planning sessions  
to simplify and review those goals  
and to plan the immediate period  
ahead.

7. Pray.

8. Work . . . be strong.

If it is followed properly,

this eight-step process is infallible . . .

infallible because it engages the help

of an infallible Being

all along the way.

There is one caution that should be made  
regarding achievement goals.

It is possible to become *too* committed to  
a particular goal  
and to a particular course leading to it.

Some become so obsessed with an objective  
that, in effect, they put blinders on themselves  
and see nothing but the goal.

They fail to see *people*.

They fail to see *feelings*.

And they fail to see *better opportunities*

than the one they are pursuing

(or a better *path* to the goal they *are*  
pursuing).

There is a cure for this problem . . .

an attitude that eliminates the danger of blinders  
and that also

makes goal-seeking more fun.

It is the attitude of Aserendipity.®

In eighteenth-century England

Horace Walpole coined a new word.

He took it from an ancient Persian fable about the

three princes of Serendip who,

while seeking their respective fortunes, found something

unexpected

which was *better* than the thing they were consciously seeking.

Walpole therefore defined serendipity as

The gift, through *sagacity* and *good fortune*,

to discover something good while seeking after something else.

Most of us can identify with that word, because most of us  
have had a few serendipity days . . .  
days when good things just happen . . .  
when we can seem to do no wrong . . .  
when one good thing leads to another until we are  
clear-headed and confident and  
ready to meet the world on its own terms.

A post-Walpole group in England  
(almost a sect as it turned out)  
decided they could actively *seek* serendipity.  
They met regularly  
and determined that serendipity resulted from a state of mind.  
They concluded that they could actively and productively  
*seek* that state of mind.

I have conducted the same thing . . .  
and I think there are only two requirements.

1. To be working toward definite goals with well-defined  
but flexible plans. (Walpole said that serendipity was  
discovering something good *while seeking* something else.)

Only if you know where you want to go and have a route to get you there can you recognize a better destination or a better route when you see one.)

2. Increased awareness and appreciation . . .  
wise observation or Asagacity@  
as Walpole called it . . . so that the newer, better options  
are *seen* and *grasped* before they can go by.

### *Relationship Goals*

Relationship goals don't work quite the same way as achievement goals.

If you want a great relationship with your daughter, you can't say, "By March I'll be closer to her and by

October I'll be 60 percent close and by

the New Year I'll be 98 percent close."

Relationship goals are not specifically graded

or measurable or devisable . . .

so stepping-stone goals don't really work.

What does really work is an effort to *program* your mind

and your motivation toward a relationship goal . . .

to derive and plan the kind

of *activities* and *programs* and *habits*

that will lead to better relationships . . .

to develop the *approaches* and *procedures* that promote them.

And let these become good *habits*.

Family home evenings

build family relationships.

Sincere, regular prayer

builds a relationship with God.

Open, honest communication (and friendliness)

builds relationships with others.

An Asian grandmother once lived next door to us  
with her grand daughter.

Every evening when I came home, I saw them  
together . . .

sometimes playing games,

sometimes reading stories,

sometimes blowing bubbles . . .

always enjoying each other.

The grandmother once told me  
that she thought the goal of a relationship  
is met simply  
by *time spent together*.



illustration with grand mother blowing bubble - little girl

from pg. 101

A. . . *I saw them together . . . sometimes blowing bubbles . . .*@

Now, the question is *how* . . .

how should relationship goals and achievement goals  
be approached and pursued?

Since every person=s goals are different (and they should be),

I hesitate to give an example (because it would not be  
completely applicable to you).

But I will do so anyway (because the *pattern* and *sequence* and  
*system* of the example may also work on your somewhat  
different goals).

The example is a young man in graduate school . . .

named Barney . . .

married, with two small daughters.

(Again, his goals are neither Aright@ nor Awrong@ . . .

and are useful only as illustrations.)

Barney=s basic goal diagram looks like this:

diagram - page 102

His first priority is his family,  
His second priority is his church,  
and all his priorities are surrounded and  
influenced by his relationships  
with himself and with God.

Each of the three priorities involved and are dependent on

*relationships . . .*

so he fills in his diagram to include  
the habits he hopes will mold each relationship.

diagram - page 103

You can see that Barney's relationship goals consist mostly of habits and programs and attitudes that he is trying to develop . . . practices that he feels will improve and strengthen his relationships.

The diagram for his relationship goals pretty much stays the same, year after year (except Barney perfects it as he comes up with better programs and ideas).

Another way (perhaps the most specific way)  
to set relationship goals  
is by writing a projected *description* of a particular relationship  
as you want it to be in three years  
in a private place, perhaps your journal.

*Describe* your relationship with your spouse  
(or your child, or parent, or sibling or friend)  
as you=d like it to be.

Project yourself out three years and write in the present tense.

Don=t say, *I*=m not a writer. @

Just write.

No one will read this but you.

Don't say, "But I'll be too idealistic and I'll never measure up."

Remember the ideal!

After all, a goal is a target.

Aim for the bull's eye and with the bull's eye in mind

you'll get closer and closer!

Write a short projected description for each important relationship.

Read them (and add to them) every month or so.

Let their idealism, like a magnet,

pull on and draw in and transform your reality.

## **Pursuit by Attitude**

We stretched out on a Puerto Rico beach one day . . .  
relaxed . . . my Linda and I.

It was the end of the working part of a three-day trip,  
and things had gone well.

We had achieved the objectives  
for which we had come and the accomplishments made us feel  
worthwhile,  
and the worthwhile feeling took our minds off of ourselves  
and let us talk openly and easily.

We talked for hours in the sun that day  
about almost everything.

As the relationship brought us closer,  
and as we basked in a recent achievement as well  
as in the sun,  
the joy level welled up from inside,  
and through the vehicle of our bodies and our minds  
the prompters of joy gave us Joy 2.

Total, open relationships tend to progress to  
higher levels of conversation.

First we talked of things . . . the sea, the sky, the city,  
the weather.

Then we talked of people . . . our children (at home with grandma),  
the friends we would see that night, the new  
people we=d meet.

Finally we talked about concepts and ideas . . .  
and one of the things that occurred to us  
was the notion of *waves* and *lightning*,  
and our conclusion that these two symbols  
could represent the two attitudes  
that contribute most to  
relationships and to achievements  
and thus produce the most Joy 2.



The thought unfolded in this sequence:

1. Accomplishments are one of the things that make us happy.
2. Relationships are the other.
3. Everything that prompts happiness fits into one of these two categories.
4. There is a particular mood . . . a certain frame of mind that leads to each of the two.
5. Achievements generally happen when we are active, animated, filled with *elan*.
6. Relationships happen best in moods of calm secure, relaxed, reflective quietude.
7. Since there is no accurate single word to describe either of the two moods or frames of mind, we'll *coin* some. The achievement-producing mood is akin to *Alightning@* . . . things happen sharply and crisply, like a series of connecting check marks, one

leading to another. The relationship-producing mood is  
akin to *Awaves@ . . .* and easy flow of peaks and valleys . . .  
unhurried, unforced.

8. The symbols describe the moods better than words do.

illustrations - page 107

9. These are the only truly productive moods, because achievements and relationships are the two categories of things that have real value.
  
10. One leads to the other and vice versa.
 

produces the security and ego-satisfaction that permits enough relaxation and freedom of thought to get to . And in turn, through its relationships (with self as well as others), produces the ideas and goals for the next mood to implement and achieve.
  
11. Most people spend a very small percentage of their time in either of the two productive moods.
  
12. While we are seldom *in* either of the productive moods, we are almost always close to one or the other.
 

A hyperactive frustration may need only a certain channeling and direction to become

A tired, pensive, and mellow mood may be only steps away from constructive, reflective .
  
13. It is possible, through awareness and understanding of the two productive

moods, to nudge yourself from \_\_\_\_\_ >s negative counterpart (depression, sullenness) into the positive *relationship* of \_\_\_\_\_ ; and to nudge yourself from \_\_\_\_\_ >s negative counterpart (nervousness, agitation) into the positive *achievement* of \_\_\_\_\_ .

There are a few particular concepts  
 which I think Aflesh-in@ the philosophy  
 of waves and lightning.

Each concept can be represented by a *single word* or a word pair.

These are twenty favorite words of mine . . .

words which describe the various facets

of waves and lightning . . .

words which, when taken together, describe

the type of person I would like to be . . .

words which I believe, through awareness and thought,

can program a person=s mind and attitude

and greatly aid his pursuit of Joy 2.

Some words (concepts)

apply primarily to

(and thus lead to better relationships).

Others apply mainly to (and to achievement).

I have arranged the words so that the first ones

apply primarily to

and the last ones

primarily to .

(The middle ones apply to both.)

Keep in mind that the descriptions and definitions

I am giving to the words

go well beyond their traditional, dictionary definitions.

Each is a *concept* which I think can be *represented*

by a single word:

1. *AAsk@*

A three-letter word that constitutes  
 the most repeated admonition in scripture . . .  
 a key that unlocks the blessings of Heaven  
 from a God so committed  
 to our agency  
 that He withholds His initiative until we extend ours  
 by asking.

Good asking prompts good listening  
 in prayer  
 and in conversation.

*AAsk and listen@* is a three-word key  
 to good relationships in every setting  
 and can unlock the solution  
 that we call communication.

2. *APeaceable@*

Soft and easy, so calm  
 that you can slow time down.

It's Satan that the scriptures describe as  
*Arushing@* to and fro in the earth.

On the flip side, scripture speaks of

At the peaceable things . . . that which bringeth joy.

To be easy to be around, to be easily entreated,  
to move and think with the slow, gentle grace of faith.

Jesus always had time

for people, for beauty, for the joy or needs  
of the present moment.

To be peaceable is to have a deep inner core  
unaffected by surface storms,  
to feel the spirit,  
to be still and know.

### 3. *A Consultant*

A manipulator, a dictator, even a manager  
seeks to impose his will on others  
to control them.

More welcomed, more appreciated, more often befriended  
(and more effective over the long run)

is a *consultant*.

The difference is that a consultant helps us with  
*our* goals, *our* agenda.

The others use us within  
their goals, their agenda.



I=d rather have others, from my children  
 to my friends  
 see me as one interested in them,  
 as one interested in their interests, their success,  
 their joy.

#### 4. *A Soft Sell*

I remember once, when we were in the market  
 for a new home,  
 many realtors gave us strong, overbearing *itches*  
 on various houses . . . on their great virtues  
 and our great need for them.

One realtor (an older, Russian-born immigrant)  
 came over and *listened* . . .  
 four out exactly what we wanted . . .  
 asked questions . . .  
 got to know us . . . seemed to enjoy the whole thing.

He sold us a house

(and we later learned that, in his slow, soft way,

he sold more homes  
than anyone else in the area).

The world often associates success with the hard sell . . .  
with a relentless, insensitive drive.

In fact, any success achieved with this pattern  
is hollow and empty.

True success comes through the soft sell . . .  
through calmness and serenity . . .  
through more thought and less flashing action . . .  
through putting relationships ahead of achievements . . .  
through taking time for beauty, for people, for  
observation.

##### 5. *A Windows@*

A selfish man looks into mirrors and sees every situation  
in terms of how it will affect him.

A more selfless, more Christlike man looks through windows  
and sees how others are affected, how others feel.

It is eternally interesting  
that the way to *seek* joy is to give joy.

If only we could learn that lesson . . .  
it would not only bring us joy . . .  
it would improve our performance in every aspect  
of life.

If we would try a little less to make our neighbors *good*  
and try a little harder to make our neighbors *happy* . . .  
then we would be happier,  
they would be happier,  
we would be less self-righteous,  
and they would have a better chance of ultimately becoming  
good because of our actions.

Certain definite rules apply to Awindows.©

1. Smile.
2. Remember names and faces and details.
3. Never argue or tell someone they are wrong.
4. Listen
5. Talk about the other person=s interests.
6. Praise and compliment.

7. Ask, "How do you *feel* about . . . ?"
8. Be considerate in small things.
9. Be honest and open.

Now at first glance you may say that this list reads like

Dale Carnegie . . .

but at second glance you will see that it also reads like

the gospel.

6. "A Child"

"Self help" (ultimately an oxymoron, by the way)

tells us to actualize by self-confidence.

"I can do anything!"

The gospel tells us to reach by humble faith.

"I can do nothing,

but God working through me can do all."

"A Child" is what we literally are to God

and what we must think ourselves to draw His power.

Remembering His greatness and our nothingness

said King Benjamin

assures us of continual forgiveness

and continual rejoicing.

7. *AGraphic@ / APizzazz@*

Graphic is the poetic and

artistic

way of viewing life . . .

it is seeing as the poet sees . . .

sees things for their beauty,

their design,

their uniqueness.

I have a poetic aunt who looks at an ordinary tree

and sees unique patterns in the bark . . .

one-of-a-kind designs in the limbs . . .

symbols of people in the shaped configuration of the leaves.

She looks at a city street (which others see as dirty and ugly)

and sees radiance and relationships,

tradition and texture.

There is a graphic way of dressing,

a graphic way of looking at a sunset,

a graphic way of giving a speech,  
a graphic way of writing a letter,  
a graphic way of planning a date,  
a presentation, a family home evening,  
a day, a life.

Graphic is going and saying things in a unique, crisp,  
style-marked way . . .

It is classic simplification.

It is one precise word instead of a paragraph,  
and one picture instead of a thousand words.

Graphic is to have flair . . . to have pizzazz . . .

to avoid the common way or method just  
for the sake of being unique.

Graphic is grace and relaxed sureness . . .

the ability to conceptualize  
and to draw pure, hard, clear decisions.

8. ASynergy@

While the world seeks independence  
the spirit prompts dependence on God  
and interdependence with family and friends.

The best interdependence  
is synergy  
where love, mutual confidence, and complementing qualities  
make the total greater  
than the sum of its parts.

Marriage is the highest opportunity for synergy  
but it can come in every relationship  
where we love and give.

#### 9. *A Touch*

That extra touch that transfers good to best,  
the touch that tells intimacy,  
the deft touch of subtle rotation on a free throw,  
or a drop volley.

Touch is the conscious application  
of feeling,  
the touch of the Master's hand.

Those whose lives we touch

who?

and how?

10. *ÀAmbassadors@*

*ÀTake upon them the name of Thy Son.@*

Thus, His representatives. His stewards.

More than an instrument in His hands . . .

Ambassadors in His service.

What other self-image could more encourage one

to avoid dark and seek light,

to climb over fear and doubt,

and be the best we can be

for Him.

11. *ÀStewardship@*

An ownership mentality

produces envy and jealousy toward those with more,

and pride and condescension to those below.

It aims disproportionate energy at pseudo *ÀAchievement@*

and makes some relationships feel like slavery.



It is also a basic error, since God owns all.

Its opposite truth -- Stewardship,

exchanges peace for stress

and grows tolerance, empathy,

and perhaps the meekness

that will inherit the earth.

12. *ALateral Thinking@*

A young girl faced a dilemma --

the creditor was going to jail her father

unless she married him.

She pleaded for mercy.

The villain deceptively said he=d give her one

chance . . . that he=d put a black marble

and a white one in a hat . . . and that if she

could pull out the white, he would

release her father from debt and leave them

both alone.

He then secretly put two black marbles in the hat.

The girl drew a marble (concealed in her hand),

then quickly let it slip,

unseen,

down the heat register.

She then made an apology for dropping it  
and proceeded to explain that, since a black  
marble remained in the hat,  
the one she had drawn was obviously white.  
She was saved by lateral thinking.

Lateral thinking is creative thinking.

It is turning adversity into success.

It is making common things uncommon.

It is working by faith and by thought  
rather than by physical force.

It is a halfback bouncing along the defensive line  
running laterally, looking for daylight . . .  
rather than a fullback, lowering his head and plowing  
right into the opposition . . .

It is walking around to the  
back door  
instead of trying to knock down  
the locked front door.

13. *A Fertile Soil*

We had a fellow named Joe on our tennis team.

His greatest problem was lack of confidence.

His strokes were good,

but he talked to himself.

It was tough to play next to him because

he was always saying,

“Oh, no, Joe, what a bad shot!”

or sarcastically,

“Oh, yes, Joe, wasn’t that just dandy! Right in the net.”

He never seemed to enjoy the game.

Even when he won he commented on how poorly he

played and how his mistakes had almost lost it.

We got a new coach the next year

who taught Joe a lesson about tennis

and me a lesson about life.

He said:

“Your own self-criticism damages your confidence

even more than the criticism from others . . .

Your mind is like *fertile soil* . . . It

will return what you plant.

Tell yourself you're lousy and you will be.

Tell yourself you're great and you will be. @

Too many of us avoid complimenting ourselves

because we

mistake confidence for conceit and confuse

love of self with self-centeredness.

We assume that one who is confident and

likes himself is not able to be as sensitive

to others.

The opposite is true . . . confidence and

self-love allow one to

quite worrying about himself and his abilities . . .

in short, to be less wrapped up in himself

and therefore to have more time and concern for others.

#### 14. *ASerendipity@*

While I'm thinking about that tennis coach,

I remember that he also believed

that people play their best tennis when they are relaxed . . .

that being too tense,

too forced,  
too controlled,  
too worried,  
can ruin anyone=s game.

He used to tell us to forget about the score and  
to think about the beauty of the game

and of the day . . .

to appreciate the body and the racket . . .

to love the ball and concentrate on it.

He said that the good, pure, natural stroke

was in all of us and we should

just relax

and be positive and let it come out.

Life is so much like tennis.

The worried, forced, nervous person

tries too hard, makes mistakes he shouldn=t make,

and misses obvious opportunities.

Serendipity is the ability to be relaxed and calm

at the same time as being sensitive and sagacious . . .

thus becoming Aable to find good things

while seeking something else.

There is more on serendipity earlier in this chapter.

It is the beautiful quality

of being able to find good in all things,

of being the calm master of all situations,

and of being able to see new approaches and

new openings leading to both old

and new objectives.

#### 15. *Order*

Chaos breeds confusion and doubt,

but order breeds confidence and clarity.

Disorganized effort is ineffective and wasted,

but three feet of focused sunlight can cut through steel.

There are three main kinds of order,

and one leads to the next.

##### 1. *Thing* order. A material and physical

Ain-place-ness@ creates a pleasing environment,  
 allows us to find things; and, somehow,  
 external organization leads to internal organization.

2. *Thought* order. Clear objectives and  
 plans allow us to categorize thoughts and  
 benefit from them as they come.

3. *Role* order. When objectives and knowledge  
 are in order, we can best judge our own  
 role  
 in the scheme of things.

The head-of-the-family father=s role  
 and the heart-of-the-family mother=s role  
 will then be self-evident rather than arbitrary.

16. *APizzazz@*

Words like mundane or average  
 or Arut@  
 need an antonym, an antithesis, an antidote.  
 It is pizzazz,

breaking out,  
giving something an extra flare,  
some unique style.  
Pizazz is like a spice,  
it can be stirred into a date, a party,  
a family home evening,  
a presentation, a term paper, even a  
simple Saturday afternoon.  
It can make boring tasks fun,  
and it can put a smile on faces  
that have been without for too long.

17. *ALight@*

The light of Christ,  
elder brother to all lesser relatives of light.  
All -- even small -- standing forth against  
darkness and its prince.  
The light of truth, the recognized ring of it  
prompting both faith and discernment.  
Light lifts, light creates,  
light casts out fear,



light brings things to pass.

18. *ABest@*

Strange as it sounds,

it is often easier to be *best* than to be *good*.

Most men strive to do well

but the notion of being *best* occurs to very few.

The ranks of those whose goal it is to be good

are crowded,

and competition is fierce because all are

working toward common, traditional goals

set by who-knows-who but pursued by almost all.

The ranks of those who wish to go *above* that norm . . .

to be best . . . are thin.

(The west face of Everest is never crowded.)

One who sets his sights a bit higher . . .

who follows his own drummer . . .

who looks always for a better, more unique way . . .

this man will be not good, but best.

He will learn to work by faith

(by mental and spiritual effort and not by blind physical force).

He will learn to achieve in beautifully conceived

brilliant bursts.

And he will learn that

*good is the enemy of best.*

#### 19. *AMidas@*

Money can be the facilitator or enabler of a worthy cause

(or the by-product of one) . . .

it should never be thought of as more.

Money can bring freedom

(and allow the pursuit of more worthy goals)

or it can bring enslavement

(and curtail the pursuit of anything else).

Turn over financial management to the Lord

by telling him that money is *not* your goal . . .

that it is *not* your priority . . .

that you intend to work hard but that you view money as a

by-product and that

if you need it for your foreordination

you trust that he will see that you have it

and if you don=t

he won=t.

I think a good, simple, workable rule is to

take out a fixed percentage of your increase

for yourself (for saving)

at exactly the same moment you take out

ten percent for the Lord.

If you do that consistently and without exception,

it can hardly help but give you an eventual degree

of financial freedom.

Modify these word/concepts, or substitute

your own adjectives until they become a description of

who you want to be.

Then try self-programming them into your subconscious so they become

more prominently involved in who you are.

I do this as I run

(why not tune the mind along with

the muscles and the cardiovascular).

I go through the words, convincing myself  
that each one describes me.

AI am graphic and poetic -- just yesterday I found a  
dramatic three-dimensional demonstration  
to make my point in the meeting@

AI am serendipity this morning. I delayed  
a conference call so I could talk  
to George who called unexpectedly  
from London. He gave me a very  
promising idea which I=m going  
to use in next month=s meeting.@  
etc.

Then on to the next word . . .

It even makes the jogging less boring.

## 20. *AElan@*

I go to a barber  
whom I saw undergo a change for the worse.  
For months I had been amazed at his

buoyancy and happiness.

He came from Brazil, and  
every time I went in we talked about  
his dream of returning, or taking his  
family and going back.

He had great plans and ideas . . . he glowed as he  
talked of them.

But the time came when  
he lost his dream; he said he had decided  
it would never work, that he wouldn't be able  
to find a job . . . that inflation would eat up his savings.  
he was a sad man now . . .  
he seemed somehow smaller  
and darker  
and less alive,  
and my haircut was the worst he'd ever given me . . .  
He had lost his dream.

Elan is a craving for action.

Elan is having a dream and working toward it.

Elan is to be totally enthralled with  
something.

Elan brings a magic and a magnetism . . .  
it lends light to the soul and  
demands action and experience rather than  
security and protection.

Elan is the enthusiasm that turns  
mud puddles into geysers  
and ordinary people into great leaders.

## Pursuit of Joy 2 - Overview

Joy 2 is pursued by pursuing achievements and relationships.

Achievements are pursued by  
specific, stepping-stone *objectives*  
and by creative, positive *attitudes*.

Relationships are pursued by  
*priorities*, programs and  
projected relationship descriptions . . .  
and by yielding, sharing, other-centered  
*attitudes* and habits.

One great beauty of relationships and achievements  
(and one good reason not to be discouraged  
when either is tough to reach)  
is that there is great inherent joy  
in their *pursuit*  
as well as in their accomplishment.

Throughout these pages it has been noted that relationships and achievements lead inescapably to the feeling of Joy 2.

What has not been noted until right now

(but what is equally true)

is that the feeling of Joy 2 brings a confidence that

leads directly and surely

to *more* achievement . . . to *higher* achievement . . .

and to *more* relationships . . . to *deeper* relationships.

Thus the spiral diagram works again.



**1. The Vehicle of Joy**

Our second estate --  
earth, bodies, agency  
(physical)

**2. The Enhancers of Joy**

Relationships and  
accomplishments  
(social / emotional)

diagram - page 122

**3. The Expander of Joy**

Knowledge, truth, and testimony  
(mental/spiritual)

# 7

## The Expander of Joy Knowledge and Truth

### Six Stories: Part Three

Put your fingers in the book at page \_\_\_\_ and at page \_\_\_\_  
so that you can flip back to parts 1 and 2  
of each story before you read part 3.

#### *AThe Flower and the Camera@ -- Part 3*

One day you learn about flowers,  
about roots, chloroform and photosynthesis,  
about this perennial and how it re-blooms each year.

Another day you learn about cameras,  
shutter speed, f-stops, focal length, and exposure,  
how your print is the plant=s express image.

Your joy is expanded

by knowledge.

(to be continued)

#### *AThe First Lawn Mowing@ -- Part 3*

Last week Dad explained how grass grows . . .

showed the seeds and also

explained why mowing it helps it grow.

The understanding adds the dimensions of insight and *purpose*

to what they feel, and makes their joy to the third level.

(to be continued)

*AThe Love Story@ -- Part 3*

John and Mary each had some degree

of individual faith and testimony

which combined to form a collective spiritual insight that was

more than double what either had possessed before.

This spiritual synergy

awakened new thoughts, new spirituality; and

they pondered together

the beauty of the preexistence

(in which they felt they knew each other)

and the hereafter (in which, they believed,

they and their children

could always be together in the presence of God).

(to be continued)

*The Marriage@ -- Part 3*

The thought occurs now, to both,  
of looking into each other=s eyes again later, in eternity.

There is joy in  
knowing what the relationship has become in the two years  
since they met, and in  
anticipating what it will become in two million years.

And there is also Joy 3  
in thinking backward and wondering if their spiritual hands  
touched there also.

And as great as are the anticipated and reflected joys,  
the greatest joy is in the knowledge of the present . . .  
the knowledge that this joy  
is the purpose of life . . . that it is what God  
wants us to feel while we are here . . .  
that the procreation resulting from this union  
and the developing oneness of the relationship  
is pleasing to God, is the object of this earth and this life,  
and is, in fact,  
the very element of which Godhood is made.

(to be continued)

*AThe New Arrival@ -- Part 3*

You turn your thoughts from the earthly reference  
to the eternal and look down again  
at the nestled infant on your arm . . .  
thinking of him this time not as a baby but as a brother  
who shared a preexistence with you . . .  
who likely was one of the choice spirits reserved to come  
in these critical latter days.  
He is God=s child and God, in supreme love,  
has given you the godlike experience of  
physical parenthood . . . of stewardship  
over one of his choice sons, perhaps your spiritual elder brother.  
Your mind shifts again, from backward to forward . . .  
to the celestial kingdom  
where you can continue to be with husband and family and  
with this newcomer for eternity . . .  
progressing together in ways you haven=t even dreamed of yet.  
This knowledge expands your feeling to Joy 3.  
(to be continued)

illustration -- mother and baby

*A. . . and look down at the nestled infant on your arm . . .@*

*AThe Promotion@ -- Part 3*

Reflection, later that night

Perks and power and people=s recognition are great,

but where does it fit in the eternal scheme.

Can I do it without negative impact on my family,

on my church assignments.

I believe it=s come through faith and prayer,

so I believe I can *balance* it

by those same means.

(to be continued)



## **Glimpses of the Joy of Knowledge and Truth**

Joseph Smith said that

joy

comes through a knowledge of God;<sup>21</sup>

and in each of the six stories, as in life itself,

it is easy to see

how gospel truth and insight

expand and extend Joy 1 and Joy 2 into Joy 3.

There is Joy 1 in a sunset,

but there is Joy 3 in understanding that

that sun

was made for us by a loving Father.

There is Joy 1 in a strong healthy body

but there is Joy 3 in understanding that

that body

is in the image and likeness of God=s body

(and that it can ultimately be perfected

as His is).

---

<sup>21</sup>*Teachings of the Prophet Joseph Smith*, p. 57.

There is Joy 2 in a beautiful friendship,  
but there is Joy 3 in understanding that  
that friendship  
may have started before this mortal earth was made  
and may continue to exist after it.

There is Joy 2 in attaining a graduate degree,  
but there is Joy 3 in understanding that  
the learning and experience it represents  
is one of the purposes for which we came to earth  
and can be taken with us when we leave.

There is a close connection  
between joy and understanding.  
Almost everything that is enjoyable  
is *more* enjoyable if it is understood.

I remember once when I saw a beautiful  
underwater film of a large trout  
taking the bait, being caught, then released.  
I noticed things about his sense of smell,  
about his beautiful movements in the water,

about his magnificent struggle, his speed and freedom in release.

I had always loved to go fishing, but the next time I went

I liked it even more

because I understood what was happening down there.

One Saturday night

I told my little girl a bedtime story.

Her eyes lit up at the exciting parts

and her little brow furrowed when it looked as if  
the heroine was in distress.

Her whole face broke into delight

when the hero saved the day and all lived  
happily ever after.

The next morning, in the

Sunday School class I went to,

the lesson was on the eternal nature of families . . .  
backward to the preexistence,

forward to the celestial kingdom.

I thought all of that day about

what a short time it had been since my little girl

had departed the Father=s presence

and entrusted herself

to me.

And I thought (with such emotion

that my heart pounded)

about the joy of being with her always.

That night I told her another  
story,  
and this time I saw even beyond  
the light and love . . .

I saw *through* her eyes and *beyond* her face  
and loved her soul with mine.

I *enjoyed* my relationship with my little girl on Saturday night,  
but I *loved* the one on Sunday even more,  
because I was more aware and understood more  
about the length and breadth and eternal bonds  
of that relationship.

Imagine two men

watching a basketball game.

One man understands the game . . .

knows its objectives, its techniques,

knows the rules and how the score is kept,

and has a strong partisan favoritism

for one of the two teams.

The other man is unfamiliar with the game . . .

has no knowledge of its goals, its participants.

To the first man the game is thrilling and exciting,

agonizing and exhilarating.

He becomes a participant in it

by virtue of his cheers and reaction.

To the second man the game is

at times boring,

at times paradoxical

and at times perplexing.

It is understanding that makes the difference . . .

both in the basketball game

and in life.

Like putting something under convex glass . . .

understanding enlarges joy.



Truth makes us free . . .  
the glory of God is intelligence . . .  
knowledge is power . . .  
understanding is joy . . .

Truth and spiritual knowledge are the  
expanders of joy  
because they *interpret* Joy 1 and Joy 2 and  
allow us to understand  
and fully appreciate our bodies,  
our earth, our agency, our relationships, our achievements . . .  
and to comprehend both their purpose and their beauty.

Understanding and comprehension build joy.  
Confusion and ignorance and lack of understanding build fear.

Light expands and intensifies when  
a man seeks and finds and studies and understands  
truth.

Whether in a book, through a conversation,  
by direct observation . . .

whatever its source,

truth is light,  
and light is joy.

Through Joseph Smith, God said that intelligence is His glory,  
and told us to seek it through *all* sources.

This he said  
because he knows that  
truth is the key to the goal of joy.

There is joy in *gaining* truth.

There is joy in *applying* that truth, personally, to our lives.

Knowledge of our origin, our purpose, and our destination  
makes it easier  
to appreciate  
the past,  
the present,  
and the future portions of our mortal lives . . .  
(and easier to derive joy from each . . .  
from past memories,  
from present experience,  
from future expectations).

It allows us to see the joy in each stage of life.

The joy (and innocence and freedom from care) of childhood.

The joy (and frustration and transition) of adolescence.

The joy (and responsibility) of early marriage and family.

The joy (and other-helping potential) of middle age.

The joy (and posterity and influence) of older age.

Each phase is beautiful

and wonderful . . .

Each should be, in its own time,

the current best part of our life. @

Joy, in this context, is not something you find  
but something you *keep* finding and refinding  
over and over  
in different forms  
and in different places.

It is gospel insight and knowledge that allows this,  
and that allows us to do what

C. S. Lewis called

    AEnjoying the fruit we are eating today,  
    not the one we ate yesterday  
    or the one we may eat tomorrow.@

## **Truth Leads to Freedom and Confidence**

It is the knowledge that God loves us

that allows us to more fully love ourselves  
and that gives us the Joy 3 that comes from being  
loved.

It is the knowledge of the preexistence and of God=s plan

that lets us know that we have the same personalities  
and the same characteristics now that we had then;  
that tells us this earth is the time and place to  
purge and purify them,  
and that gives us the Joy 3 that comes as we improve.

It is the gospel=s insight that makes more simple

the much-discussed goal of  
Afinding self@  
and that gives us Joy 3 in the ultimate security  
of knowing who we are.

It is the knowledge of our relationship to God

that gives us the confidence of knowing that

we are His children and have access to His help . . .  
and the humility of knowing that he owns all and that  
we are mere stewards.

(This gives us the otherwise impossible Joy 3 combination of  
*confident humility*.)

It is the knowledge of life=s purpose

that allows us to order our lives,  
to weed out the superfluties,  
and that gives us the Joy 3 of correct priorities  
properly sought and actually found.

It is gospel perspective that allows us  
to see things in an eternal scope,  
to make decisions on the basis of eternal implications,  
to have the joy of planning eternity,  
and the joy of knowing that the good things we gain  
(our learning and our relationships)  
can be ours forever.

Any truth from any source increases freedom,  
and true freedom yields true joy.

Think of a baby girl.

She learns to walk and is free from confinement and immobility.

She learns to talk and is free from social confinement and isolation.

She learns to read and is free from ignorance and illiteracy.

She learns to write and is free to preserve her thoughts.

She learns to love and is free to be Christlike.

Now think of mankind.

He discovers fire and is free from cold.

He discovers speech and is free from mental isolation.

He discovers the wheel and is free from heavy burdens.

He discovers the domestication of horses and is free

from the slowness and restricted range of walking.

He discovers astronomy and is free from fear and superstition.

He discovers cultivation and food preservation and is free  
from hunger and forced migration.

He discovers writing and is free  
from forgetting what he wants to remember.

He discovers ships and sails and is free  
from geographic restriction.

He discovers vaccines and serums and is free  
from disease.

Thus the joy of truth is both direct and indirect . . .

direct because the discovery of truth

contains inherent joy,

indirect because truth brings freedom,

and freedom brings joy.



There is an interesting chain-reaction equation  
 which some have discovered consciously . . .  
 others subconsciously.

It is: That intense interest always leads to learning . . .  
 and learning usually leads to understanding . . .  
 and understanding always leads to confidence.

There is also a counter-equation:

Lack of interest leads to wasted, non-learning time . . .  
 which results in misunderstanding or no understanding . . .  
 which, in turn, prompts fear.

Thus, if you seek confidence,  
 cultivate interest.

Did you notice above that the one place where  
 usually  
 replaced always  
 (the one weak link in the equation)  
 is the learning-to-understanding step.  
 Not all men properly understand  
 what they learn . . . some are never learning

but never able to come to the knowledge  
of the truth.<sup>22</sup>

Here, then, is why our learning must  
be guided by the Spirit . . .  
so that we will understand what we learn . . .  
so that we will know the *Whys*  
as well as the *Whats*.

---

<sup>22</sup>Timothy 3:7.

## **Answers of the Restored Church**

I once asked a group of young people to list  
the ten questions  
they felt were most relevant . . . the ten to which  
known answers  
would have the greatest inherent value . . .  
the ten most important questions  
for mankind.

The purpose of the exercise was to see  
how many of their questions  
could be answered by the gospel.  
More specifically, I wanted to see how many  
of the questions  
were *answerable* by the complete, restored Church of  
Jesus Christ,  
and *non-answerable* by the rest of Christianity.

The result was astounding.

The restored Church of Jesus Christ was the only Christian church with a solid answer for *any* of them (and it answered them all).

Let me list those ten questions,  
along with two sets of answers . . .  
one, the turned-around, sometimes distorted and  
sometimes counter-productive answers  
of most traditional Christianity

(in the left-hand column);

two, the true, restored, useful and joyful answers of the gospel

(in the right-hand column).

1. *What is the nature of God?*

God is a formless spirit  
everywhere but nowhere.

He is a trinity -- three Gods,  
but really only one;  
one God, but really three.

God the Father is a perfected  
man with a perfected physical  
body. His son Jesus Christ also  
has a body and is the Creator  
and God of this world as well  
as our Savior. The third  
member of the Godhead is  
the Holy Ghost, who is a spirit  
in the shape of a man, and  
whose mission is to reveal truth.

2. *What is the nature of man?*

Mankind is inherently evil  
and is an enemy to God.

Mankind is God=s spiritual  
offspring, and we are potential  
gods.

3. *What is man=s relationship to God?*

God put us here.  
That is about all we know.

God is our Father, the literal  
Father of our spirits. He sent us

here so that we could learn  
and progress and thus become  
more like Him.

4. *How does God communicate with man?*

He doesn't any more --  
at least, not directly.

He gave us the Bible; that  
is his word and it is all  
we need.

He guides His Church in three  
ways:

1. Through direct revelation to  
His chosen prophets.
2. Through the organization  
of His Church.
3. Through four books of  
sacred scripture.

In addition, each person may  
receive revelation to guide  
his own life.

5. *Where did we come from . . . what is our origin?*

No previous existence. We  
started when we were born

From a preexistence where we  
lived with our Heavenly

on earth.

Father and *elected* to come to this earth to prove ourselves and to gain experience and growth.

6. *Why are we here on earth . . . for what purpose?*

There are mixed opinions.

As a curse, perhaps (the curse of these frail, sickly bodies), or possibly because God wanted to start us in a place that would make us appreciate heaven.

To gain the great learning and experience and capacities that are available only through a physical earth and a mortal body (a body which makes us more like God), and as a test of our worthiness to live with Him eternally.

7. *Where are we going when we die?*

To heaven or to hell.

Heaven is Nirvana, a place of eternal relaxation and rest. Hell is an eternal

After resurrection, to the

degree of glory we have

*merited*. If we are righteous

to the celestial kingdom where

torment -- physical, mental,  
or both. (Some say eternal  
fire.)

God dwells, a place of  
accelerated eternal progression.  
In a lower kingdom a person  
is damned in the sense that  
water is -- his progress is  
restricted.

8. *What about those who don't hear of Christ during their lifetime?*

They are damned.  
We are powerless to help  
the dead. (Some do say  
that prayers for the dead  
may help.)

They have an equal chance (in  
the spirit world) after death to  
accept or reject the gospel.  
Salvation is then possible  
through vicarious ordinances  
done on earth.

9. *Where does man get the authority to act for God?*

Through a feeling of being  
called, plus a diploma  
earned from an accredited  
divinity school.

By the laying on of hands by  
those holding the priesthood.  
Authority can be traced by  
current priesthood holders (in



six or seven steps) directly back to Jesus Christ, who restored it to the earth through Peter, James, and John.

10. *What is necessary for salvation?*

Divided views. Some see church membership and its sacraments as necessary and believe those not baptized will suffer for Adam's original sin. For others, faith in Christ is the only requirement and works and actions are irrelevant.

Christ overcame both physical and spiritual death, countering Adam's transgression which caused the first and paying for our sins to overcome the second. Our sins are removed (and we are saved) only through our righteousness -- through both faith and works, including the necessary ordinances.

## The Single Source of Truth

When a man plants a lawn,  
waters it,  
weeds it,  
feeds it,  
mows it,  
it is easy for him to begin to think  
he *made* the lawn . . .  
and that wrong assumption does not make him  
enjoy the lawn more -- rather, it makes him enjoy it  
less than he would if  
his attitude were one of stewardship, of humility,  
and of wonder at the ability of each of  
those million tiny shoots  
to turn green and grow.

When a man gains new knowledge,  
studies,  
works,  
thinks,  
concludes,

it is easy for him to begin to think that  
he created or at least independently discovered the truth . . .  
and that wrong assumption makes the truth  
less valuable and less useful  
than if his attitude were one of stewardship  
and if he realized  
that the truth was given to him by  
the Holy Ghost.

In the church, James E. Talmadge said that the Holy Ghost  
is the source of *all* truth  
in the world.

The concept of an A infinite intelligence, @

or a A galactic source of knowledge, @

or some sort of super-terrestrial guidance

which produces A flashes of insight @

in a thinking man=s mind

and takes him to conclusions which

he has not arrived at through

any logical thought process

or analysis

. . . such a concept is not uncommon

among scientists

and philosophers

and others who probe and search

for new knowledge.

Many will admit

that their greatest ideas, their most important discoveries,

came in a sudden and unexpected

burst of thought

and led them in directions

not contemplated previously.

In my small way I  
have experienced these Aflashes of insight@  
(but I know their real name to be  
Ainspiration from the Holy Ghost@).

I know there are some concepts in this book  
that I hadn=t learned previously,  
that I hadn=t read before,  
and that did not evolve  
as logical conclusions from any analysis I had done.  
They came into my mind somewhat like  
a passing glance through a keyhole  
into a room I had seen before  
but long since forgotten . . .  
and I am surer of *their* truth  
than of the truth of anything else herein.

One man said that

the only thing more exciting than learning

is creating.

An interesting variation on that theme is

that creating *is* learning

(in its most pure and advanced and remarkable form).

Creating is the "flash-of-insight" kind of learning . . .

it is the kind where the teacher is the Holy Ghost.

## 8 The Pursuit of Joy 3

So many miss out on Joy 3

for the simple lack of desire to pursue it.

So many say they know the gospel is true, but

so few can say they really know the gospel.

We may think we=ve learned it in Sunday School classes

or in the hundreds of sermons we=ve heard preached

(or from the classes *we=ve* taught or the sermons *we=ve* preached).

But the gospel is not some simple set of elements that is

either known or not known -- like multiplication tables

or the spelling of a word.

It is known by degree and

there is no ceiling or limit to that knowledge.

Prophets tell us that in their lifetimes of study they have barely

scratched the surface.



And they tell us that if we will study and pray,  
if we will hunger and thirst after truth,  
it will distill upon our souls as the dew from heaven  
and fill our hearts with joy.

This is Joy 3 . . . the joy of comprehending  
and understanding the purposes and the reasons.

Joy 3 is the joy of light and the joy of freedom.

Light and truth make us free.

Freedom from ignorance opens us to higher joy.

Truth is learned in many ways . . .

Let=s explain some of them now.

## Learning by Study

I remember once asking a wise and knowledgeable man  
to tell me a good system  
for studying the scriptures.

I=ve never forgotten his answer.

He said:

AI can give you a system for eating,  
but it=s best to just be hungry.@

It is the desire and not the system  
that is important.

There is some reason to believe, however,  
that the disciplined implementation  
of a scripture-reading system  
may *awaken* the desire,  
which will then feed on itself until it becomes strong  
and enduring.

So if you design a system,  
view it partly as a means to help you awaken the desire.

I know of five somewhat unique systems (each suggested by a friend).

One of them might jog your mind toward something workable for you.

1. *The Transition System*

There are two transitions every twenty-four hours,  
day to night and night to day,  
awake to asleep and asleep to awake.

Friend AA@ read at least a verse or two at each.

He said that scripture at the morning transition  
prepared him mentally to be a Christian all day  
(even when driving to work on a crowded freeway).

He said that scripture at the evening transition  
relaxed his soul

so that he slept better and awoke stronger.

He also said that he thought the two transition periods  
were the best and most beautiful parts of the day, but  
were wasted by most people.

Sleeping too late wastes the morning one,  
watching television too late wastes the evening one,  
reading a scripture makes them both  
more beautiful.

He said he didn't always read a *lot*,  
but he always read something.

## 2. *The Outline System*

Friend AB@ said he thought mere reading was a rather ineffective way of learning.

He said people learn more when they teach than when they=re taught, and more when they write than when they read.

So he made outlines of the scriptures . . .

    a chronological outline of Christ=s life . . .

    a topical outline of the Doctrine and Covenants . . .

    a geographical outline of early Book of Mormon migrations . . .

    and so on.

He learned more in the active creation of the outlines than he felt he could ever learn in passive reading; and the completed outlines became a unique, personal source for future reference.

### 3. *The Retreat System*

Friend AC= contrated hard on scriptures during his mission, only to come home, quickly get married, quickly become a father, progress rapidly in his business . . . all of which stopped his scripture study. He decided that intense bursts of serious study were better than superficial Afive-verses-a-day@ programs; so he and his wife started taking one weekend every two months away from home and children and business and friends to work on scriptures. They studied by topic, referencing and cross-referencing together, and said that they learned more in two days than they otherwise could in two months.

(A byproduct was a softer, clearer rapport between them after each trip.)

They called their system, Avacation with a purpose.@

### 4. *The Question-Exchange System*

Friends AD, @ another married couple, separated more than they wished, held a special private meeting, each Sunday in which they reported to the other on what they had learned from scriptures during the week, and each asked a question (the hardest they could find) to test the other=s knowledge and to promote discussion.

##### 5. *Spiritual Food Before Physical*

Friend AE @ had tried all the systems, and kept slipping, forgetting, neglecting, discontinuing so he opted for something simpler. He just resolved never to eat until he=d read. He committed each day to take on at least a taste of spiritual scriptural food before taking a bite of physical breakfast food. His appetite became the motivator for a consistent scripture habit.

## Learning Through Prayer

We don't think enough of prayer

as a learning experience.

We thank God, and we ask Him for things,

but seldom, too seldom,

do we ask for knowledge and *learn* through prayer.

One missionary companion of mine,

named John,

learned the gospel from the Spirit . . .

directly . . .

without books, without study.

He had been converted to the Church one winter

while away at college.

His bishop there called him on a mission . . .

to leave the next fall after a summer

of preparation and study at home in Wyoming.

But John's father resisted the Church

so strongly



that he threw the books out,  
allowed no more in.

John, with nothing to study  
was to prepare himself by fall.

He worked all summer with his antagonized father  
on their farm,

shoulder to shoulder  
but without a word.

John thought as he plowed,  
prayed as he sowed,  
contemplated as he milked the cows.

John didn't know the scripture in Doctrine and Covenants 88,  
but he was following it.

He was seeking learning by faith@ . . .

*exclusively* by faith, because he had nothing else!

Answers came.

As he crawled under a fence or  
hoisted a hay bale,  
he thought of his question of the day before  
and found that it was no longer a question . . . that  
the Spirit  
had answered it.

When he left in the fall, his father told him  
that if he was going on a mission  
he need not bother  
to ever come home.

John went . . .

and became one of the greatest missionaries of my experience.

He studied the scriptures in the mission field . . .

not only to gain knowledge

but also to document and scripturally locate  
truths that  
he already knew.

When you ask for knowledge or insight  
the Lord will expect you to study and analyze first,  
but he *will* guide you to an answer.

A prayer for truth should  
be approached the way you would approach an interview  
for advice with some great and reverend person.  
You would never walk into the home of  
the man you perceived as great without  
substantial preparation.

And after asking your questions  
you would never walk out without waiting  
for his answer.

Too often we do both in our *Interviews* with God.

By pushing the earthly comparison a little further,  
we can see the importance and power of faith in our prayers.  
If you were asking a great man  
for help of some kind,  
your faith in his ability to help you could  
exist on three levels.

1. Faith that the man exists, lives, can be contacted by you.

2. Faith that he has the necessary knowledge, ability, and power to help you.
3. Faith that he likes you enough and thinks you are deserving and important enough to have his help.

Faith in God, of course, works on the same levels.

To go still a step further . . .

the process of asking a great man for advice or help would probably include:

1. *Reflection* and planning with regard to what your need is and *how* to make the request of him.
  
2. *Analysis or thought* about the nature of your request -- what is involved?  
Why do you need the help? What are your motives?
  
3. *Appreciation* expressed to him for other help he has given you previously and for his taking the time to listen to this request.
  
4. *Asking* as humbly and directly as possible for the thing you need.
  
5. *Commitment* that you will do your part to live the laws that govern the success of your request.

6. *Expressions of faith* and of belief

that the man can help you.

7. *Follow-through and action* on the advice you

receive.

Asking God should follow the same pattern . . . but with  
a far greater feeling of love . . . for in prayer  
we are approaching the *greatest* being . . .  
and we are approaching our *Father*.

## **Learning by Inspiration**

Inspiration is often the product of prayer  
and can be the result of  
personal questions asked of God.

Some knowledge can be gained only by direct inspiration,  
because it is nowhere else available.

The right answers to important personal decisions . . .

The understanding and direction of our foreordinations . . .

The best way to fulfill our callings . . .

all are in the category of personal knowledge

that is relevant only to us

and may not be specifically recorded in scripture

or specifically available through advice from other people.

In these things we must go directly to the Lord.

In matters relating to our own stewardships

there is no middle link

between ourselves and God.

We need to make our Heavenly Father



our *chief* confidant.

We need to *ask* Him in all things.

We need to share problems and secrets and concerns

with Him more often

and more fervently than with

anyone else.

Too often we overlook the source

of greatest strength,

of greatest wisdom,

of greatest solace,

and we suffer and carry our burden alone

even though He is willing and able to help.

He asks us to ask.

And His answers distill on our souls like dew.

Dew appears on the grass

from no apparent direction or source.

It is just there, glistening,

wet and perfect and undesirable.

God=s answers come similarly . . . suddenly or slowly,

but usually softly and subtly.

We ask,

we work and watch and wait,

and then, they are there.

## Learning from Others

Contrast in your mind the numbing, dulling experience  
of an evening watching television  
with the exhilarating, awakening experience  
of an evening spent with people you admire.

That makes me think of one other lesson learned from my  
old tennis coach.

He said:

If you want to improve, always play  
with people who are better than you are.©

The principle works as well in life.

If you want to improve your mind,  
expose it as often as possible to *great* minds  
(either directly or through books).

If you want to improve your leadership ability,  
expose yourself to great leaders.

In this sense we all need heroes.

We need ideals and people we wish to emulate.

The Aideal idol© is someone you hold in high esteem . . .

but also someone accessible enough that you can have personal contact and interaction with him.

Some have the problem of having no idols, but more have the problem of having no direct contact or learning opportunity with those whom they do admire.

We should learn that great people usually are *flattered* by being admired . . . by being asked for advice or counsel.

Therefore, expose yourself to greatness.

Broaden your association base . . .  
associate with people  
you like and admire for different reasons.

The first year I spent at  
a well-known Eastern school of business administration  
was a little narrow and a little less than fulfilling  
because I was surrounded  
every day  
by people with the same orientation,  
the same approach,  
the same norms,  
the same patterns of thought,  
the same objectives.

The second year at the same place,  
I discovered other graduate schools,  
made friends among architects and artists,  
historians and humanists,  
psychologists and philosophers,  
scientists and sociologists.

I found there was nothing more refreshing,  
after a day of Acritical path charts@ and Aeconomic models,@  
than to talk with a painter  
about Acolor values@ and Aform sketches.@

Too much learning or too much orientation in one area  
is dangerous as well as dulling.

Sophisticated management has found that the best  
problem-solving group is not a homogeneous group of  
like-thinking businessmen  
but a heterogeneous group . . . a builder,  
a chemist, a musician,  
a merchant, a teacher . . .

Each sees the same problem from a different perspective  
and thus the answers derived are  
fuller, more comprehensive,  
more usable in the real world.

This lifetime is a time so precious,  
a time so limited,  
that we must spend it well . . . and Aprioritize@ it to learn  
the things we cannot learn later  
(or the things that will be harder)  
to learn in some other realm of existence).

It is ironic that some men devote every waking  
hour to the study of some earthly field of knowledge  
(which can probably be more quickly and more accurately  
learned in the spirit world)  
and thus devote almost *no* time to the  
things we were *sent to this earth to learn . . .*  
such as:

1. Family unity and happiness.
2. The gospel and its application in life.
3. Nature and its beauty, and how to live in harmony with it.
4. How to understand and help and relate to other people.
5. How to live by faith and form a relationship with Christ  
and with God the Father.
6. How to perfect ourselves and repent.

7. How to live by faith and depend on God.
8. How to forgive and forget.
9. How to be a good steward over our bodies, our children, our appetites, our challenges, our opportunities, our material things, our knowledge, our talents, our moods, our freedom.



## Learning by Sagacity

Sagacity is a great word.

As mentioned, it is a prerequisite and prompter of serendipity.

It is sensitive, insightful *awareness* . . .

It is seeing with wisdom.

Watch a beaver building sometime

and see what you learn;

or watch clouds,

or bees,

or trees.

Learn by conscious observation of all things,

but most particularly

of nature.

There is no more interesting thing to study than nature . . .

and no more valuable thing to learn.

Christ tells us that all things (which He made) testify of Him.

While you are observing,

remember

that *people* are a part of nature . . .

the most important part really . . .

the part that the other parts were made for.

The closer you come to understanding people and their motives and feelings, the closer *your* knowledge is to *God=s*.

Be an astute observer of people.

You might not come in contact

with enough beavers or bees to really know them,

but no one can say that about people!

Another way of saying "Understanding nature"

is to say "Understand Joy 1 and Joy 2."

Joy 1 comes out of the essence of *nature* . . .

bodies, earth, agency;

and Joy 2 revolves around and is dependent on

relationships and achievements which are

*human nature* . . .

Seek to understand Joy 1 and Joy 2.

Strive to be aware of them, to grasp their meaning,

to see them through the eternal lens of the Gospel

thus to turn them into Joy 3.

### **Pursuit of Joy 3 -- Overview**

Again, the spiral diagram works

Knowledge increases Joy 3 and  
Joy 3  
motivates us to pursue more knowledge.

**1. The Vehicle of Joy**

The second estate --  
earth, bodies, agency  
(physical)

**2. The Enhancers of Joy**

Relationships and  
achievements  
(social, emotional)

**4. The Sealer of Joy**

Righteousness and the Holy Ghost  
(spiritual)

**3. The Expander of Joy**

Knowledge, truth, and  
testimony  
(mental, spiritual)

## 9

### The Sealer of Joy

#### Righteousness and the Holy Ghost

##### Six Stories: Part Four

Use your fingers again to hold your place  
at page \_\_, page \_\_, and page \_\_\_\_ . . .  
so that you can review the earlier portions of each story.

##### *AThe Flower and the Camera@ -- Part 4*

Now something of a botonist and a photographer,  
you grasp and keep and share more  
of what is around you.

One day, in scripture you read of lillies of the field  
and feel the metaphorical and spiritual part  
of the beauty  
in a new, sealed part of your heart.

##### *AThe First Lawn Moving@ -- Part 4*

Each of the other joys seems insignificant  
compared to what happens when Dad  
comes home, looks at the lawn,  
picks his sons up -- one in each arm -- holds them close and says,

Boys, what a great job! I'm so proud of you.

*The Love Story -- Part 4*

As they lived their life together,  
John and Mary grew to love the Lord as well as to know Him.  
They repented of past errors together,  
they worked hard and consciously at  
    working out their own salvation.  
They sought the Lord's will diligently and daily,  
and combined their best efforts with His help in doing that will.  
They learned to make themselves capable  
of receiving and retaining the Holy Ghost's presence.  
They refined themselves until they  
could conduct the power and current of the Holy Ghost  
without the resistance that impurities always cause.  
Over the years they became vessels of increasing purity,  
and the Holy Ghost sealed and promised  
the validity of all ordinances and covenants they had made  
and assured them of their sanctification through Christ.

*AThe Marriage@ -- Part 4*

As the marriage ceremony is performed  
by the authority of God,  
the Spirit of God intensifies in the room,  
and moist eyes are the exterior reflection  
of true internal joy.

Suddenly there is no question of the divine source of joy . . .  
no concern that it is imagined or that it  
will disappear when they walk out into daylight.

The Spirit whispers  
the Lord=s acceptance and pleasure with what is occurring,  
and thus

joy changes by *kind* as well as by *degree*  
and is no longer dependent

on the sunshine or  
the pleasant circumstances of life.

The Holy Ghost has sealed the joy and lifted it  
from the world=s realm to a heavenly sphere.

*AThe New Arrival@ -- Part 4*



The emotion and feelings move you to tears,  
and there, in the privacy of the hospital room,  
you close your eyes and thank the Lord  
for it all.

Through the prayer=s effect, the Holy Ghost  
fills your heart  
and whispers to your mind the assurance  
that God is pleased with your life and with  
your efforts to serve Him.

Your joy now expands into spiritual realms.

The Holy Ghost=s presence transcends earthly feeling  
and seals and sanctifies your joy,  
leaving you basking in the ultimate reality  
of Joy 4.

*AThe Promotion@ -- Part 4*

The next Sunday -- planning, praying, realizing that  
the real questions are why and what.

Why have I been this blessed and  
what is expected of me -- by God?

It=s more than a price or an accomplishment.

It's a stewardship, an opportunity, an obligation

I now have more to be grateful for

more chances to set an example that will be seen,

more people to look out for,

more opportunity to serve.

The thoughts bring the Spirit.

I feel His pleasure

in what I've done and in what I plan to do.

## **Joy 4 is Complete Joy**

As part 4 of each story illustrates,

it is the Holy Ghost

that completes joy . . .

that makes it full . . .

that makes it lasting . . . and

that makes it independent of the circumstances

and fortunes

of the world.

Only a man possessing all four elements of joy

(his second estate, his relationships and achievements,

his knowledge and gospel insight,

*and* the companionship of the Holy Ghost)

can feel joy in all circumstances . . .

clouds or sun,

failure or success,

poverty or wealth.

Joy 4 is independent of and above them all.

Imagine a modern-day Job

a man who possesses

Joy 1 and Joy 2 in abundance . . .

A successful man with many possessions,

with a dear and close family,

with health and freedom . . . surrounded by beauty.

Then it is taken away.

He loses health, family, possessions . . .

his friends desert him,

his life crumbles around him through no fault of his,

and all seems lost.

Now let=s give him the elements of Joy 3 . . .

of gospel truths and insights,

so that he knows his body will be renewed,

his family will be reunited,

his heavenly wealth will exceed

all he knows . . .

so that he understands the place and the purpose of testing

and of adversity.

Will it help? Surely, but not enough

to turn his heartaches to joy.

Only God can turn sorrow to joy.<sup>23</sup>

Only God can give joy in times of affliction.<sup>24</sup>

Only the Comforter,

the Spirit of truth, the Holy Ghost

can calm him,

can give him solace, and can

make his comprehension *deep* enough

to understand the possible reasons

and to anticipate future glory.

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<sup>23</sup>John 16:20.

<sup>24</sup>1 Thessalonians 1:6.

Even Peter, whom Christ called the rock,

was weak and frail

(to the point of denying thrice)

before he received the Holy Ghost.

The influence of the Holy Ghost

is as clearly recognizable

as a close friend

and as easy to distinguish from Satan=s spirit

as a friend from an enemy.

The Holy Ghost=s influence is

calm,

clear,

close,

warm,

enlightening,

clarifying,

comforting,

while Satan=s spirit and influence is

nervous,

upsetting,

unrestful,

confusing,

dark,

cold,

agitating.

The influence of the Holy Ghost  
has such profound impact on  
the other three levels of joy that it changes them  
not only in degree  
but in kind.

Consider, for example, what the Lord=s Spirit can do to the body (and hence to Joy 1).

Parley P. Pratt wrote:

AThe Holy Ghost . . . quickens all the intellectual faculties, increases, enlarges, expands and purifies all the natural passions and affections; and adapts them, by the gift of wisdom, to their lawful use. It inspires, develops, cultivates and matures all the fine-toned sympathies, joys, tastes, kindred feelings and affections of our nature. . . . It develops beauty of person, form and features. It tends to health, vigor, animation, and social feeling. It invigorates all the faculties of the physical and intellectual man.<sup>25</sup>

Consider as another example how the Lord=s Spirit completes Joy 2 by turning the two-way limited partnership of marriage into a three-way unlimited partnership.

Consider, as a final example, how the Lord=s Spirit works on

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<sup>25</sup>*Key to Theology*, p. 101.



Joy 3 by imparting knowledge that is unavailable from  
any other source . . .

knowledge of foreordination and personal purpose . . .

insight into the workings and

feelings and objectives of God.

Quite often, when Paul spoke of or experienced joy, he connected it to the presence of the Holy Ghost.

We read that . . . the fruit of the Spirit is love, *joy*, peace (Galatians 5:22).

. . . the power of the Holy Ghost allows us to abound in hope, peace, *joy* (Romans 15:13).

. . . people in affliction received the *joy* of the Holy Ghost (1 Thessalonians 1:6).

## **Glimpses of the Joy of the Holy Ghost**

There are some fleeting glimpses of Joy 4  
in the different contexts  
of the beautiful and varied ways that  
God=s Spirit works on ours.

Picture a businessman who has had  
a trying and difficult week,  
who crossed the country and back  
for the unpleasant purpose  
of closing an office and selling part of his company.  
He gets back, tired and turmoiled,  
on Saturday night.  
In the morning he takes his family to Church,  
partakes of the sacrament, renews covenants,  
finds a calmness, a peace, a joy,  
and this because the Holy Ghost  
is the Spirit of peace and the peacemaker.

Imagine next a college freshman,  
new on campus and a little green,

anxious to do well . . .  
facing her first major exam . . .  
knowing that she has studied the material well,  
not knowing if she can remember it accurately  
or write it coherently.

She retires in secret prayer,  
in a secret place,  
and asks for help in an area where she has tried  
hard to help herself . . .  
in an area where she believes  
achievement is worthwhile.

The Holy Ghost strengthens her, clears her memory,  
and gives joyful confidence to her mind;  
and this because the Holy Ghost  
is the Spirit of *confidence* and  
strength.

Envision now a person new in his career.

He looks at himself and at his world

and wonders how they fit together.

He goes for advice to people he respects,

and ultimately to God.

Through an earnest struggle of analysis and fasting and prayer

he comes to a decision

regarding which job to take . . .

and through a second prayerful struggle

the Holy Ghost causes his bosom to burn with joy,

confirms the correctness of his choice;

and this because the Holy Ghost

is the Spirit of guidance and of gifts and of the

revelation of foreordination.

The Holy Ghost will show you

all things you should do.<sup>26</sup>

The Holy Ghost will give you the

gifts that apply to your

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<sup>26</sup>2 Nephi 32:5.

foreordination -- different  
gifts to different men.<sup>27</sup>

Imagine next a funeral,  
grieving friends and family  
individually and collectively asking why.  
The service progresses, the Spirit flows.  
Grief intermingles with hope and love and light,  
even with a kind of joy  
and this because the Holy Ghost  
is the Comforter.

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<sup>27</sup>Moroni 10:8, 17.

Think next of  
a young couple . . .  
looking for direction . . . aware of  
the magnitude of the responsibility  
of their new little family . . . anxious for answers.

They meet two young men in dark suits  
who say they have a message . . .  
a Church which is complete, practical,  
true.

They look into it, visit it, listen to its teachings, read them,  
and, finally,  
live them and pray about them.

Testimony comes not with brass and cymbals,  
but with the quiet joy, with compelling, absolute sureness  
from the Holy Ghost=s spiritual whisperings . . .

and this because the Holy Ghost  
is the Spirit of truth  
and bears the strongest testimony of all.

Joseph Fielding Smith said:



The spirit of God speaking to the spirit of man has power to impart truth with greater effect and understanding than the truth can be imparted by personal contact even with heavenly beings.

Through the Holy Ghost the truth is woven into the very fibre and sinews of the body so that it cannot be forgotten.<sup>28</sup>

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<sup>28</sup>Bruce R. McConkie (comp)., *Doctrines of Salvation*, Vol 1 (Bookcraft, 1954), pp. 47-

Picture this time in your mind:

A noted scientist

fighting for a formula to fight a disease.

He experiments, analyzes, tests, examines,

but nothing in his own mind and

nothing produced by his logical or analytical abilities

gives him the answer.

He is earnest in his efforts, he seeks the answer

for the good of mankind;

and one day

(in retrospect he believes his mind was wandering),

suddenly a snap -- a connection he hadn't considered . . .

the joyous answer

in a flash of what he can only tell inspiration . . .

and this because the Holy Ghost

is the revealer of truth.

James E. Talmadge wrote, speaking of the Holy Ghost:

ANot a truth has ever been

made the property of humankind

except through the power of that great Spirit.<sup>29</sup>

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<sup>29</sup>*Articles of Faith* (published by the Church), 1966 edition, p. 165.

Imagine now a great artist of any kind . . .  
a painter, a poet, a sculptor, a composer . . .  
whichever. . . .

He feels something and  
wants to say it through  
his medium  
to others.

If his feeling and his desire is deep enough  
he may feel a transcending insight . . .  
a lightening-quick, crystal-sure mental grasp of joy  
that opens and frees his mind;  
and he creates something that he knows *he*  
didn=t really create

and this because the Holy Ghost  
is light  
and can illuminate the mind  
to the level  
of pure creativity.

Think of a man and his wife  
emerging from the hospital  
with their first-born babe. . . .

Impressed and humbled by the persistent, joyful feeling

that this child is also a sister . . .

one whose existence started not at mortal birth,

but long before . . .

and this because the Holy Ghost

is the penetrator of the veil . . .

the one who gives us glimpses

of what went before.

art - Richard and Linda and baby

page 171

*A . . . a man and his wife emerging from the hospital with their first-born babe. @*

Finally, try to envision

a man and wife, angry and arguing,

each seeing only his own view and protecting it . . .

getting further apart, more self-centered, more critical,

less tolerant, less tender

with each word.

Finally, in a brief burst of humility and desperation

driven to their knees . . .

praying, first haltingly, with difficulty . . . then, finally,

freely, fluently, openly . . .

AO, Lord, help us, for we seem unable to help ourselves . . .

let us understand each other . . . @

the dark, nervous, contending, Aout-taking@ spirit of contention

leaves . . .

the light, sweet, forgiving, calm, Aout-giving@ spirit of the Holy Ghost

comes . . .

and

suddenly, joyfully,

he sees her viewpoint, and she sees his,

so clearly that they almost shift sides

and sponsor the other=s view.

Both now look for ways to comfort the other,

to make the other happy . . .

and this because the Holy Ghost

is the conciliator . . .

His presence makes anger and hate impossible . . .

Makes love and compassion automatic

and deep

and genuine.

There is great Joy 4 in each of these feelings

and in the *knowledge*

of our dependency upon it.



## Four Levels of the Spirit

People feel the influence of the Holy Ghost  
 on all different levels, to all different degrees,  
 and the *As-he-draws-closer-as-you-draw-closer* notion  
 is accurate . . .

but there are four definable general levels  
 that can be used to categorize  
 the relationship of a man to the Spirit of God.  
 Interestingly, they correspond rather closely  
 to the four levels of joy.

### Level 1:

The Alight of Christ<sup>®</sup> burns at *some* level  
 in all men -- some call it conscience  
 or morality or inherent humanism.  
 Our actions determine its intensity  
 but it does *exist* in all.  
 It is this element of light . . .  
 this pinhole opening to our origins and to  
 the Spirit of Him who created us . . .  
 that makes even the basest, coarsest man

responsive to beauty and  
sometimes aware  
of Joy 1.

## Level 2:

The influence of the Holy Ghost  
 can be available to all men; and indeed the Spirit  
 is willing to come to all men in moments  
 when their souls are hungry enough and their  
 desires righteous enough to receive him.

A mother who deeply feels the need for help  
 in counseling her child  
 and who prays for that help . . .

The seeker of truth who finds the gospel  
 and earnestly wants to know if it is true . . .  
 even if his prayer starts  
 AOh God, if there is a God.@

One urgently needing comfort  
 or earnestly seeking truth  
 has access to the Comforter,  
 to the Spirit of truth,  
 but the Spirit=s presence is fleeting  
 and hard to remember accurately once it is gone.

Level 3:

Those who extend their faith  
to the point of righteous action  
and of repentance  
and who make the commitments and covenants  
of baptism  
can have the *gift* of the Holy Ghost.

Indeed the three-step process of faith,  
repentance, and baptism  
has as its purpose  
the preparation of the individual  
for the reception of the Holy Ghost.

Paul, aware of that purpose, retaught and rebaptized  
some who had not received the Holy Ghost  
following their first baptism.<sup>30</sup>

When this great Spirit is *given*  
as a *gift* from God  
through the hands and words of one ordained with *his*

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<sup>30</sup>Acts 19:1-7.

power, the recipient

has the *right* to the *constant* companionship of

the Holy Ghost so long as he lives righteously.

Oh the joy that could be ours

if we exercised that option

and magnified that right.

## Level 4:

When it does happen . . . when  
 a man has the constant or at least consistent  
 presence of the Holy Ghost . . .  
 he is drawing very close to  
 the Holy Spirit of promise, which is  
 the witness of the Holy Ghost that  
 an ordinance is valid and binding in heaven.  
 All ordinances need this promise of confirmation  
 before they are fully consummated.

As a man receives the Holy Spirit of promise  
 so may he develop and grow to the point where he is able  
 to have his calling and election  
 made sure and  
 to have the ultimate Joy 4 available on this earth . . .  
 the joy  
 of *knowing*, through an ordinance and  
 through the Holy Ghost,  
 that his life is acceptable to God  
 and that his eternal place with Him  
 is reserved.

The point is that  
this pinnacle of joy is not something that  
suddenly manifests itself and is instantly obtained . . .  
rather, it is the final rung in  
a long ladder that gradually climbs  
toward the more consistent and frequent  
presence of the Holy Ghost.

You start with the light of Christ  
and climb through various stages . . .  
feeling God=s pleasure with certain facets of your life,  
then with more and other facets . . .  
gaining a larger and clearer portion of the Holy Ghost=s  
influence as you go along . . .  
striving toward the ultimate goal of exaltation  
and the earthly assurance of it.

This is a long process,  
but it is the way and the direction and  
the only passage  
to this earth=s greatest fulfillment  
and most valuable reward . . .

the presence and light of Joy 4.



## 10 The Pursuit of Joy 4

While all four levels of joy are *gifts*  
from God to our spirits,  
Joy 4 is the one that can  
*only* be give spiritually and  
*only* be pursued spiritually.

We can go after Joy 1, Joy 2, and Joy 3  
through our own physical and mental effort.  
We can buff up our bodies through exercise  
and get out and enjoy earth and nature.

We can set goals and plans and work hard  
to achieve things and form relationships.

We can study and research  
to understand God=s word and life=s purpose.

We can obtain and develop the stuff of Joy 1, Joy 2, and Joy 3  
by *working* and *planning*.

But Joy 4 comes so exclusively as a gift  
that we need different AW@ and AP@ words.  
Instead of Awork@ and Aplan,@  
we must employ  
*watch* and *pray*,  
*wait* and *perceive*,  
*wonder* and *ponder*,  
*worship* and *praise*,  
*warmth* and *peace*,  
and remember that all is  
*wrought* by *prayer*.

The ultimate power and assurance of God

comes gradually,

by degree:

1. The light of Christ . . .
2. The fleeting touches of the Holy Ghost . . .
3. The gift of the Holy Ghost . . .
4. The true receiving and catching of the Holy Ghost . . .
5. The Holy Spirit of promise . . .
6. The more sure word of prophecy . . .

(calling and election made sure . . .)

(the Second Comforter).

How to get on that staircase?

How to climb it?

How to reach number six?

While it may

sound like an over-simplification . . . like a too basic way

to explain how to pursue the

greatest joy of all . . .

the simple rule is

to *want* the Holy Ghost's presence.

One who *wants* it badly enough  
will get it,  
because his wanting  
will lead him to the two actions that bring it and instill it.

1. Asking for it.
2. Receiving it.

But before getting into each of those,

let=s ask the question *why*.

Why don=t people want it badly enough to

seek it?

Why don=t people . . . particularly those who

have been given the gift

of the right

to his constant companionship . . .

Why don=t they seek it?

Why don=t they

*exercise* that right?

Two answers:

1. They don=t know how to seek it.

2. They are too busy seeking other things,

things of the world . . . the approval of men.

In the final analysis,

there=s no excuse for either answer.

The way to seek it is available

in scripture and in the Church;

and those who prioritize the seeking of other things

will end up finding other things  
at the expense of their salvation.

Now let's look back to

the two actions

necessary to have the companionship of the Holy Ghost

(asking and receiving).

## Asking for the Spirit

Imagine yourself as a father  
who possesses a great gift . . . a gift  
which you would like to give your son . . .  
but imagine also that there are certain laws  
that prevent you from giving it to him  
until he *asks* for it  
and until he meets certain conditions.

Thus you encourage him to ask . . .  
you promise him that he will *receive* if he asks . . .  
all this and yet,  
for some reason (either pride or ignorance  
or a simple lack of interest),  
he won't ask.

You of course would continue to wish that  
he *would* ask  
and,  
if he ever did  
(and if he met the conditions necessary),

you would give him the gift as fully and as quickly as possible.

There is probably no gift that our Heavenly Father would rather give us than the Holy Ghost, because He knows that the Holy Ghost is the ultimate help in *His* objective of bringing about our salvation and eternal life.<sup>31</sup>

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<sup>31</sup>Moses 1:39.



The Holy Ghost is a gift  
that doesn't come all at once . . . and a  
gift that doesn't stay forever once it comes.

Thus we need to ask not once  
but *recurrently* . . . throughout our lives . . . and  
thus we need to be righteous not only once  
but progressively more so throughout our lives.

Too often we ask for the Spirit  
only from the depths of our crises or our problems.

When things go well, we feel self-confident  
and self-assured and unaware of our need  
for a greater strength.

Then when problems and crises come, we momentarily  
realize our frailty,  
our extreme need,  
and then we ask.

The answering Spirit  
lifts us,  
strengthens us,  
and we solve our problem . . . overcome our trial.

Then we are back to where we came in . . .

confident,

forgetful of our need for the Spirit,

and the cycle starts over again.

The result of this recurring cycle is that we drop as far as we have climbed,  
and our pattern looks like this

Each peak is the same altitude as each previous peak.

There is no cumulative progress because the feeling of the Holy Ghost can=t really be remembered or recalled or recreated . . .

It is remembered only when it comes again.

A man who constantly maintains his awareness of his dependence on God and who *asks* for the Holy Ghost (even when things are going well) can break out above this cycle.

He will certainly slip at times, but his pattern will be:

The strength he receives  
through God . . . through asking . . .  
can then be used to help others and  
to build God=s kingdom  
rather than being dissipated in his own crisis.

After you have asked God,  
ask yourself some questions:

Where is the Holy Ghost usually felt?

Why is he felt?

What actions usually bring about his presence?

One who can answer those questions  
has the knowledge necessary to increase Joy 4.

If the Spirit is usually felt in the temple  
and you want the Spirit more often,  
go to the temple more often.

If the Spirit is usually felt when you are serving others  
and you want it more,  
serve more.

If the Spirit is felt when you are righteous . . .  
etc.

As we sat with him once in a fireside meeting,  
a great Church leader was asked what seemed to be  
a very difficult and involved questions:

How can I increase the Spirit's presence in my home?@

He gave us a straightforward, one-liner that

none of us had expected and he left us to figure out what he meant.

He said:

Use the priesthood more often. @

Too many of us ask to know the future . . .

ask to know our foreordination completely and

to know our specific lifetime purpose.

How much better it is to ask for the Holy Ghost=s guidance

in *getting* to those destinations.

I once had a friend whom I envied because of

the sureness of his lifetime goals.

He felt that he had had his foreordination revealed

to him . . . that he knew his exact lifetime calling

and merely had to plan

each step of his life to get there.

I envied . . . because I had never had that revelation

and could only get short-term nudges

(which graduate school to do to . . .

then later which job to take). I was often

sure of God=s will for my next immediate step,

but never able to see how it fit into any longer-range

foreordination.

Then one day I was

at the Grand Canyon and heard a man

asking a ranger if there was guide service to  
the bottom of the canyon.

The ranger said yes, leaving in three hours.

“But you can see Phantom Ranch from here,” he said,  
pointing far and deep to the bottom of the trail.

“You can go on your own if you wish.”

The man’s reply gave me an insight.

He said, “Thanks, but I’d rather have a guide  
who would show the way

along the way

than to just be told the destination.”



## Receiving the Spirit

Since all men differ and each has  
separate shortcomings,  
it requires *asking* to know the specific  
and individual conditions  
we must meet to merit the Spirit.

However,  
the *general* conditions and prerequisites are known.

The conditions are the commandments.

The prerequisites are the principles  
of the gospel.

When we obey the commandments  
and live the principles  
we acquire a key called righteousness . . .

a key which opens the way to the  
presence and influence of the Holy Ghost.

The scriptures make clear the connection  
between righteousness and joy.

- . . . Joy in heaven when one sinner repents (Luke 15:7)
- . . . A wise steward shall have joy (D&C 51:19)
- . . . Meekness increases joy (Isaiah 29:19)
- . . . Receiving Christ without seeing him brings joy  
unspeakable (1 Peter 1:8)
- . . . The joy of giving up all one has for the gospel (Matthew 13:44)
- . . . Joy comes to those who are forgiven for their sins  
(Mosiah 4:3)

Paul, speaking to the Romans

put it all together (the joy of righteousness and of the  
Holy Ghost)

in one line.

He said that the kingdom of God is

Righteousness, and peace, and joy in the Holy Ghost.<sup>32</sup>

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<sup>32</sup>Romans 14:17.

The path of righteousness  
 leading to the destination of the Holy Ghost  
 is well marked, well defined,  
 and has three major landmarks:

Faith

Repentance

Baptism

When we add these to the gift of the Holy Ghost we have  
 the most basic statement of the gospel.

We call it,  
 the first four principles.

*Faith* is a belief strong enough  
 to bring about action.  
 (It's also the *power* of working by mental/spiritual effort.)

The *types* of action faith brings about are:

#### 1. Obedience

(not blind obedience to arbitrary laws,  
 but faithful obedience to the loving

counsel given to us by a wise Father)

2. Sacrifice

(giving up ourselves and things of ourselves  
in favor of others and God  
and the things of God)

3. Gospel knowledge and compliance

(understanding the positive Athou shalt@  
concepts of the gospel and thinking in their  
realm rather than in the lower  
sphere of Athou shalt not@)

4. Consecration

(thinking of yourself as a steward  
over things that belong to God . . .  
any of which you would willingly  
give up if He asked)

The exercise of faith should be an  
*enjoyable* process.

Many associate somber dead seriousness with righteousness  
and with faith.

That is strange, because a too-serious attitude  
and the lack of a sense of humor  
tend to destroy *any* relationship,  
and faith *is* a relationship . . . with God.

When Joseph Smith was asked why he, a prophet,  
laughed and joked and wrestled and did other  
Aunholy@ things . . .

He said that a bow had to be unstrung once in a while  
or it would lose its spring.

Chesterton said that a characteristic of great saints  
is their power of levity,  
and he suggested  
that angels can fly because they  
have learned how to take themselves lightly.

*Repentance* must be a recurring process,  
for it is with recurrence that we sin and err.

When the wise old sage told the humble woman  
that repentance was like going to the garden  
and bringing the largest rock . . .  
then returning it to its exact original spot . . .  
he also told her self-righteous companion  
that repentance was like gathering a large bag  
of small stones  
and then returning each one to its precise original position.

To truly repent  
we must think of the small things . . .  
we must think in terms of overcoming  
our sins of omission  
as well as those of commission . . .  
We must take seriously the  
scriptural admonition  
to be perfect  
by perfecting ourselves one small step at a time . . .  
We must help others and accept responsibility,  
and remember that a pillar

is much harder to push over if it has  
a building of responsibility resting on it  
than if it is standing alone.

The Spirit=s power has often been compared  
to electrical current  
(although B. H. Roberts said that was like comparing  
a locomotive to a packhorse or an ocean liner to a raft of logs).  
Still . . . the comparison illuminates.

The Spirit passes through the *contact* of one conductor  
to another . . . it flows like current, as it did  
when the woman in the crowd touched Christ  
and he felt virtue go out from him.<sup>33</sup>

When a conductor is filled with impurities,  
the current flow is resisted and  
the resulting heat may destroy or break  
the connection.

Similarly, when our lives are filled with  
impurities  
it is hard to have the Spirit and  
impossible for the Spirit  
to work effectively within us.

When a man with many impurities accepts the gospel, and



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<sup>33</sup>Mark 5:30.

tries hard to accept the Spirit,  
it is likely that the spiritual current will be strong  
enough to burn out the impurities  
(by causing repentance).

This Aburning out@ process may explain  
the fire and emotional spirituality of those  
who have just received the gospel.

Later, when the conductor is burned pure, it  
can conduct even greater amounts of current (spirit)  
with complete calmness and little resistance.

We can and must burn out our impurities . . . and we must  
remember our need to be working out our own salvation  
before we can help others work out theirs.

Following repentance comes *baptism*

which,

in its physical act, is a symbol

(but a symbol important enough that Christ himself

insisted on experiencing it),

and which, in its spiritual reality, is the

literal removal of our sins.

Through the sacrament of the Lord=s Supper

each week

we can renew our baptism

by renewing the three covenants of baptism:

1. taking upon us His name,
2. remembering His life and teachings,
3. keeping His commandments.

Each of the three sound simple enough . . .

but in fact each is deep and profound

and holds meaning on several levels.

Take the second one:

How does someone remember

the Savior=s life and teachings

if he doesn=t *know*

His life and teachings?  
And how does he know  
His life and teachings  
if he doesn't study them  
extensively and  
carefully?

The Holy Ghost,  
the sealer and sanctifier of joy,  
comes to those who seek . . .  
to those who ask . . .  
to those who receive.

There is nothing more critical to pursue  
or  
more rewarding to find.

## Postscript

### Try It

The message of this book

is that joy can be pursued and discovered  
sequentially . . . one level at a time.

In reflection, I find that I am most familiar with Joys 1 and 2  
and I testify to their magnificence.

A generous amount of Joy 3 has come into my life . . .  
partially through my own effort,  
but mostly through the gift and generosity of God.

I have glimpsed Joy 4 . . . now and again.

In circumstances that attract it I have felt its drops fall on me,  
but I have not bathed in it, as I know some have.

If you think about it, you may find that  
your experience is similar to mine.

Evaluate and determine where you are . . .

what level you are already at . . . and go from there.

You may find that you can reach Joy 1 quite quickly . . .

by a little polishing, a little heightened appreciation . . .

by awareness of some of the things in chapters three and four.

Joy 2 may take a little more work, and Joy 3 may take a  
lifetime,

and chapters five through eight may help both you and me

along the way.

Joy 4 is the ultimate goal;

and somehow, something in chapters nine or ten may

jog each of us a little closer to it.

Sample and become more personally aware  
of the levels of joy  
by focusing strongly and clearly on each  
for a period.

Spend a month focusing on Joy 1.

Be more aware and appreciative  
of body, of earth, of agency.

Consciously use and maintain  
that body, that earth, that agency.

Constructively discipline your appetites,  
your body, your earth, your agency.

You=ll know Joy 1 when you get it  
because  
your body will seem more alive . . .  
your agency will mean more to you than it ever has . . .  
and your world will change from mono black and white  
to stereo, technicolor cinerama.

Then spend two months on Joy 2

(don't misunderstand . . . it takes a lifetime . . .

but two months of conscious emphasis can

open its vision enough

to prove that it is worth your effort).

Set achievement objectives

(and sub-objectives)

and plan and work and pray to achieve them.

Write three-year-out relationship descriptions.

Program yourself to relationship objectives.

Plan and work and pray to achieve them.

Cultivate the attitudes of

Awaves@ and Alightening@

and learn how to nudge yourself into them.

Couple the prompters with the vehicle

and openly experience Joy 2.



Then spend three months on Joy 3 . . .

three months in which you design and set

a pattern

that lasts through your life . . .

a pattern of

scriptural study learning,

sagacious observation learning,

sensitive Afrom-others@ learning,

sincere-question prayer learning,

specific inspiration learning.

Let the insight and understanding

magnify Joy 2 into Joy 3.

Then spend four months on Joy 4

by diligently asking for

the Holy Ghost . . .

and

by working harder than you ever have on

the qualifications

of righteousness . . .

by consciously starting the eternal process

of becoming perfect  
on one commandment at a time.

After these ten months you will discover at least a  
glimpse of the glory  
of Joy 4 . . .  
and you will know what its components are  
and how to pursue each of them.

Try it.

Don't despair when it takes time.

Remember that joy is discovered during the pursuit  
rather than at the end.

Remember that what you are pursuing is  
the goal of this life.

Remember that pursuit

will bring joy not only to you

but to those around you . . .

for joy

(like certain other heavenly assets,

and unlike any earthly assets)

increases and multiplies

as it is given away.

About the Author

Richard Eyre, a New York Times #1 best-selling author, enjoys writing most when it involves principles of the restored gospel. The mission statement of his company, and of his writing, speaking, and media efforts is AValidate, bolster balance, and popularize parenting.@

In the Church, Richard has served as mission president in London and on several general Church committees. He and his wife Linda have nine children and live in Salt Lake City, Utah, and McLean, Virginia.

*The 4 Levels of Joy*

Book Jacket Ideas

Nephi taught that joy is the purpose of life and the goal of mortality. And Joseph Smith called happiness *the design and object of our existence.*

Yet how many of us actually pursue the objective of joy? How many even understand the word well enough to actually seek it?

In this volume, national best-selling author Richard Eyre probes the word joy -- both in its secular and its gospel meanings. In a unique and poetic style, he helps us to feel more of what joy is and more of what it can be.

For those who wish to undertake a quest for the higher levels of joy, this book can be the guide.