

CREATING MEN

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RIDDLE OF OUR AGE

A world full of difficult people. The question is-how do we deal with them?

The difficult colleague, the difficult politician, the difficult child, wife or husband, the difficult race, class or nation-these are a main topic of talk in a thousand languages.

Many methods of handling this situation have been tried. In international affairs the veto has made its mark. But vetoes are also the common place of conference tables and breakfast tables all over the world. They produce deadlock and bitterness, but no change in viewpoint or character.

The smile in the face and the stab in the back are an experience of private as well as of public life.

Then there is dictatorship, assassination of carcass or character, appeasement, concentration camps, liquidation and war itself.

Today one of the great questions is how to create the new type of man that will make a new type of society work. 'How can we create new men?' We must not believe we can do this by forcing men into a common mould.... No system, however good it may be, will ever bring peace and freedom if we do not find a new quality and a new type of man.

Parents want the difficult child or difficult relative to change. Their motive often is desire to have a quieter life in the family and home or so that the neighbours will think more highly of them. Management wants labour to change so that it can have a more profitable balance sheet. One class wants another to change so that it can continue to hang on to what it has, or so that it can get some of what it has not. Democracy wants dictatorship to change so that it can be left in peace to enjoy a selfish, soft and easy existence. At conference tables, our lot want their lot to change so that we can get more of our own way than we have done up till now.

In every such case the basic motive of the attempt to build the fellow, however much it is camouflaged with words like “peace,” “equality,” “rights,” “patriotism,” “nationalism,” “imperialism,” and “justice,” remains selfish. We want the other crowd to change so that things will be easier for us and our crowd. So long as the other party does not cut across our own desires we are content-even if his nature and character remain the same. But when our own desires are threatened, we are ready to use anything-force if necessary-to produce change. It is possible to use force to change the actions of a man or a nation without changing their basic character at all. That is why, although the balance of power within and between nations changes, the trends of an age do not change, and the trend of the present age is leading to disaster.

The atomic age has put the spotlight on the smallest unit in nature, the atom. The ideological age has put the spotlight on the smallest unit in society, man.

The energy of ideology is greater than atomic energy. For the idea that controls the brain that controls the hand that splits the atom is what finally decides how and where the power of atomic energy shall be released. The fact is central in understanding the age in which we live. Any idea limited to one class, race or nation is too small to unite the world. It is divisive. It must resort to force to achieve its aims. Only an idea forceful enough to change human nature is big enough to unite all men above their differences of class, race and nation. One idea leads to division, chaos, dictatorship and war, the other is leading to the rebirth of society, to social, political and economic renaissance.

Everyone needs to be engaged in this fundamental task and everyone can. The skill to answer the deepest needs of men can be acquired. It is not a job for specialists. It is the privilege of every man to be a rebuilder of men.

ANATOMY OF MEN

In the past we have left the formation of character to the home, the school and religion. Today that is not enough. Too few homes have any idea how to give training for life. Schools have abdicated to merely technical and academic training, and millions never go near a place of worship. A new skill is needed to be mastered by every citizen if democracy is not to be outpaced or taken over by wrong ideologies. An examination of the anatomy of a personality will show why this is true. A man's life can be divided into three provinces—the mind, the body, and the will. Each is a force in the personality, and so interwoven with the other two that it is difficult to say of a man's actions, Nevertheless such a dissection can give us a workable knowledge of the anatomy of human nature.

Most of us believe that our thinking is a lot saner than our living; that we can usually see the sensible course to take, though we do not always take it. But the fact is that our thinking is as confused as our living. The mind is a magnificent mechanism, but it is constantly subject to the forces exerted by the body and the will. A man cannot live crooked and think straight. "Pure reason" is a rarity in everyday life. By the nature of personality it cannot be otherwise. Take, for instance, the way we so readily succumb to the temptation of thinking ourselves better and wiser than we are. We talk big and live small, mean well and do badly. It is as though each of us had three characters. There is the person we think we are—an imaginary character woven out of our ideals and ambitions but unrelated to our performance. There is a person our friends think we are—which may be equally far from reality. Finally there is the real person with all the pride, ambition, indulgences, moods, feelings and temptations which are part of our character.

The false idea we hold of ourselves compels us to hold false ideas of the world around us. Pride in parents prevents them from seeing their children clearly. The employers' and workers' view of the same industrial organization are often completely contradictory. Our ideas about our nation can be equally confused. Because we do not face honestly the forces at work in our own hearts we are blind to the forces at work in our national life.

We call a neighbor selfish when he takes action which frustrates our own selfish desires. Then fortified by a feeling of self-righteousness, barricade ourselves still more securely in our unreal world and assume an attitude of impatience, superiority and judgement. Finally we crown the illusion by the comic belief that if only everyone were like us everything would be alright. No wonder communities, parties, classes, races and nations, like individuals, are divided by conflicting point of view. No wonder humanity is plagued by false philosophies and panaceas. No wonder our plans don't work.

Now, consider how we use the body. Many people say, “why should I stop smoking?” A more intelligent question would be, “why do I continue?” Or take the problem of alcohol. Many drink to be sociable, from fear of saying “no,” or to escape for a while from an intolerable situation. They may feel they can indulge in drugs and alcohol or leave them alone at will. But they forget the thousands who are so in the grip of these habits that would give their right arms to be free

Indulgence in debasing entertainment, drugs and habits of sexual stimulation are a vain attempt on the part of our youth to fill a vacuum in life—a vacuum created by an existence which has lost its meaning and which fails to demand complete devotion. But the combination of bodily appetites and self-will conquers reason. When change comes to the will, the need for the stimulation and escape found in sex, porn, alcohol and drugs is removed. Habits once deemed so necessary that the thought of giving them up made life unbearably barren, then lose their attraction, and sanity takes over

To enter an age of sanity in our mental and physical life, there has to come a mighty revolutionary transformation in the inner compulsions that control us. As the sun controls the movements of its planets, the will in our universe exerts a decisive influence on our thinking and living.

The strength of will is enormous. There is no such thing as a weak will. A man often says his will is weak because he cannot resist temptations. In fact he must be given credit for a will strong enough always to make him take what he wants without regard for any other considerations. The will of a man always expresses itself in the form of demand. In fact every demand in us is the voice of the will.

Our basic demands are for SEX, SECURITY and SUCCESS. These demands hold each other in check. The compulsion for sex is modified by the fact that a man's security and success are endangered by unbridled fulfilment of his sexual desires. The demand for success is conditioned by the need for security. A man cannot shoot his way to the top and escape the penalties of society. Therefore the will, in its search to gratify the lusts, devises devious and subtle means of doing so

There are many ways in which the will motivates a man's life through the sex drive. For example, there is Flirtation. Basically it does not involve care for the other person, but a mutual consent to indulge in glance, the proximity, the game of winning a partner without any real conviction that this is all in the best interests of the other person. It decides the use of time, movement and money. It is seen commonly at the party where the men gravitate toward the attractive girl—an action which shows a striking indifference to the other relationships and loyalties represented by the people present or absent and a complete thoughtlessness of the best interests of the young woman concerned, Incidentally, It displays considerable conceit on the part of men. The business world capitalizes on this drive—in the selling of goods and services ranging from automobiles, alcoholic beverages, cinemas, social media and newspapers. Many best-selling products owe their popularity to the sex theme.

The second great hunger of the will is for security. It shows itself in a man's attitude to money and material resources—in his possessiveness toward capital, profits, income and wages. The more a man has the more insecure he becomes. The more he has, the more he wants. The will is rarely rational. It possesses a blind lust for satisfaction and feeds itself on that which never satisfies. Money appears as an end in itself and becomes a binding and crippling force in the life of men and nations. For this reason the temptations of men in high office or in a position to grant privileges often lead to a wide degree of corruption. The will also seeks security in the good opinion of others. This lust to be thought well of may lead the schoolboy to cheat at exams or the adult to live beyond his means. The average politician gives what he anticipates the public wants to hear. He plays on themes and supports policies calculated by experts to win the most votes, irrespective of the true interests of the nation. There are always exceptions. But we know they are exceptions, and in democracy the majority decides.

Then there is the security we find in being right. This has become a fetish with most of us; and we blind to the fact that the most unpopular and lonely man is the one who is always right. The truth is that no one so quickly disarms critics and win friends as he who is first to admit where he is wrong. The passion to be right goes hand in hand with the fear of being wrong. This creates in us a reflex action: whenever things go wrong, we automatically blame someone else.

The third great domain of the will is found in the drive for Success. Most people Measure their own achievements by comparing them with those of their neighbors. Their standard of success is a well -dressed wife, a respectable job, an attractive house and a position in the community. The mania for success explains the criticisms we have of other people. For one way of appearing successful is to make the other man's successes seem relatively unimportant. We damn with faint praise and expose our rival's shortcomings at every opportunity. The facts may still reveal weakness in him, but equally they will reveal considerable ambition and jealousy in us.

A further weakness in society is the belief that you cannot be both successful and honest in business and politics. Such a dogma forces men to associate themselves with the popular way, to tolerate and even exploit what is wrong socially, politically, economically and morally. Little wonder that millions turn to the use of force as the only realistic way to rectify the injustices of such a society.

A man in the grip of this demand for success bears the marks of it. He loves to work alone. He wants all the credit. To seek the counsel of his friends is to admit he does not know all the answers and is not completely self-sufficient. Such teamwork he considers a sign of weakness. He is a slave to success and worships at the shrine of his own will.

KEY TO THE ANSWER

How do you change the intricate mechanism of personality? The problem crystallizes into one essential—how to revolutionize the will of a man.

There has to be a will. Witness the moral and mental wrecks that are the end product of modern tyrannical ways of breaking the will by physical and psychological torture. The victim becomes entirely dependent on the ideas and suggestions of others. We cannot bring cure if we are part of the disease ourselves. We have shown why intelligent understanding and problem, and even insight that something needs to be done, is not sufficient to transform the human personality. The will can be made to conform by pressure. It can be transformed only by moral decisions. That is why relative standards are so popular and why absolute standards are so necessary.

There is always resistance to change. For the will of a man is protected against change by pride, fear, ambition, desires and demands, bound to him in concentric layers like the skins of an onion.

A suggestion that change is needed raises immediate resistance in most of us. We hit back with criticism of the one who puts his finger on our need for change. The violence of our reaction indicates the degree to which our conscience has been stung. In fact such criticism has become part of our daily life. Husbands with hangovers find fault with the breakfast coffee, and politicians attack other oppositions to prevent attention being focused on their own wrong policies. Such criticism is projection onto others of the things that defeat us. Pride is the giant, terrible in strength and delicately sensitive in nature, behind self-will most often takes refuge. Pride is solid fortress wall around the central core of the personality.

The pride crumbles when we see the cost of our self-willed living in the lives of others. The criticism goes when we take an honest look at ourselves.

To bring change to a man there must be genuine sympathy and care. Knowledge for what is right, glowing pride in a great moral heritage, are no substitute for doing what is right. Ideals which we hold but do not live have no power to withstand the realities of bitterness, division and greed which dominate us most of the time. Idealism simply deludes us into believing we are better and wiser than events show us to be. We are apt to judge ourselves by our ideals and our neighbors by their actions. Moral principles which we profess but do not practice are in fact an "opiate" which dull our sensibilities. They make us self-righteous, but leave us defeated. Ten minutes with pencil and paper and absolute honesty will illumine a whole life and bring into focus where and how to begin putting right what is wrong.

PURITY

The lives of many people today alternate between the excitements and depressions of impurity in every form. Impurity in a man or in a woman, whether sought in the abuse of their own body, in indulgent relations with the opposite sex, or in same sex or other perversions, is evidence of self-centeredness and immaturity. Indulgence by the married, while having the cloak of legitimacy, may nevertheless be the source of irritable tempers and of inability to answer the real needs of children. Perfect love casts out fear, and because it casts out selfishness it casts out impurity as well. It takes passion to cure a passion. The modern world is full of deliberate appeals to sexual stimulation. Here are a few simple aids to the man or woman who is beginning to break the chains of enslavement to their desires. If their danger is falling of the cliffs, why walk along the edge? If we don't look at the wrong thing, we may have a better chance to think the right thing. "Sow a thought, reap an act; sow an act, reap a habit; sow a habit. reap a character; sow a character, reap a destiny."

Unselfishness

The fact that everyone is selfish may mean that selfishness is natural, but it does not follow the needful. The very evils it creates should be enough to make us realize it is not in the interests of individual or of his society. In fact, the man who is completely self-centered has to be kept away from his fellow men in institutions provided for the purpose. For history has shown that systems, no matter how perfect on paper, do not change human selfishness. Human selfishness changes systems. Some want to learn to change others—which is good. Then we want to save a crumbling civilization, and to do this we naturally want to reach millions. This is the normal progression of a heart and mind which expand under pressure of a maturing care for people.

LOVE

Many of us have a definite, enduring and to some degree, selfless care for a few. Along with it we have a definite antipathy, coolness, superiority, bitterness or downright hatred for a great many more, some of whom we have never met. Propaganda has set whole classes, races, culture and nations working for the destruction of other classes, races, culture and nations.

But the antithesis of love is not always hate, it is indifference. A friend's wife once explained: "I reckon I don't hate anybody, but I just don't neighbor."

Absolute love means that we become positive in attitude to everybody. This is not to be confused with a pious and ingenuous attitude toward those who do wrong. That is short-sighted and naïve policy. Personally and nationally. It only encourages apathy in the face of danger, and stimulates the initiative of the unscrupulous.

Absolute love means an all-out effort to win men and nations to a way of life which is natural and normal to care for all men irrespective of color, class, politics or nationality. Such a faith creates a universal type of man—the most needed factor in a world divided by points of view, political and ideological creeds and age-old prejudices.

Our much-vaunted educational methods and our increased knowledge have not brought to birth a new type of man. Yet there is a power capable of radically altering our motives, of giving freedom and direction to men once blinded and enslaved by selfishness. History is studded with men and women who have been touched by this power and thereby have altered the life of nations. Buddha, Moses, Joan of Arc are names and experiences to be reckoned with. Had they some peculiar gift within themselves denied to others?

As a man cannot add to his stature by thinking about it, neither can he change his character by a mere process of thought. Growth requires the assimilation of food from outside the body. Change in human nature requires the receiving of power from outside the personality.

The building of a new man is not a matter of self-effort, or pulling on one's own bootstraps, but of opening the shutters of the mind and heart in a time of silence to new direction and the power that accompanies it. The process is very simple. The explanation of it, as in the case of electric light, may be clearer to some than others and not fully understood by any. Yet, only a fool would refuse to turn a switch in a dark room because he cannot understand what makes the light go on. To pull the switch is the operative act in lightning a rood. To be silent and listen is the operative act of transforming a man's character. Light and power come to men when they are silent. It is silence that we first hear the voice of an aroused conscience. With our conscience upside down, we have been full of indignation at the failures of others and astonishingly placid about our own. From our upside down position we mistake our ideals for ourselves

For most of us it is best to write down our thoughts as we daily make this act of silence and consider the four standards. Pride, being the demon it is, can quickly erase from our memory an uncomfortable insight we have had into restitutions that should be made, and fear can just as quickly manufacture reasons why we should not make them. The simple thought written down in front of us is a weapon against the treachery of our own pride and fears.

In addition to the voice of conscience and a mind working to full capacity, there is a plus given to men who listen. It is this plus which enables the ordinary man to do the extraordinary thing. It is the plus of direction and power which transforms character, which gives insight into the motives of men and nations, which makes clear the real needs of the people around us and how to meet them. It is a plus which is superior to human wisdom. This plus is available to everyone everywhere. Said a farmer: "I used to wonder when God stopped talking to people. Then I realized God had not stopped talking; people had stopped listening."

Hundreds of thousands of all classes, races and nations are learning to take unhurried time in the early morning, before the interruptions of the day, to listening honestly and commit to paper the thought that come. The discipline of writing down these thoughts and applying them is producing a radical change in their characters and relationships

The inspired plan for the settlement of a problem, personal or national, may be given to one person, but it is to a group of people committed to obedience that the fullest wisdom comes. Thus guidance is a binding force in society for it makes us more keenly aware of our need for each other than ordinarily we are. The press is realizing that millions are eager to read the news of answer. Men of every race, class, and nation are finding unity through acceptance of the supra-national authority of guidance

. The outcome is that today in our home, school, parliament, and office there is a world-wide network of rapidly multiplying cells of people.

These cells are the growing points of new society. Any man equipped with absolute moral standards and source of superior wisdom through guidance will be a force for transforming the wills of men and nations. Let us now see how to go about it.

The process of creating new men divides naturally into five steps: Demonstration, Diagnosis, Deliverance, Decision, Destiny

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An Appreciation for Those Who
Inspire Others Through Their
Actions and Empowerment
This message is dedicated to
those who lead by example and
encourage others to strive for
greatness. Thank you for your
unwavering dedication to making
a positive impact.

TO BE CONTINUED