

the Fellowship Herald

*Celebrating
50 Years and
Looking
to the
Future*

Vol. 6 Summer 2005

A Publication of *The Urantia Book Fellowship*

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Entering hearts and minds
Transformative Experiences
Aiding spiritual vision
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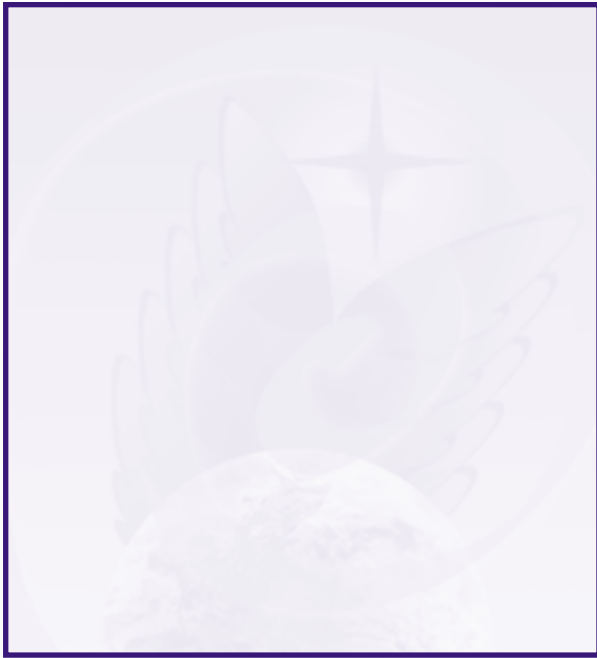
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Once again we are privileged to use Patricia Fearey’s design for the cover of *The Fellowship Herald*. She has been active in the Urantia movement for many years, offering creative workshops and inspirational media productions for Urantia gatherings. She also designed the logo for the upcoming International Conference, “Making Spirit Matter - The Next 50 Years”, July 31–August 4, 2005 in Philadelphia.

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The Next Fifty Years

Dissemination Of The Urantia Book And Its Teachings

By Charles Laurence Olivea, Santa Fe, NM

Very likely, our movement will continue to decentralize into many forms while the world experiences its national and planetary vicissitudes. There will undoubtedly be an increase in the number of experiments as to how best to disseminate *The Urantia Book* and its teachings on different levels. The best ones may persist as examples of what the world will need in order to reform itself.

This grand work we are engaged in is decidedly evolutionary in character. We possess a leavening power, not a revolutionary one. This is why I think only the “long view” of our future prospects will serve us effectively in our collective effort to improve evolutionary progressive civilization.

I think the following critical factors may be influential in what we do in the next fifty years and beyond:

(1) The peculiar nature of what attracts people to *The Urantia Book* in the first place;

(2) How long religious or ideological contentiousness and warfare play a major role in international affairs;

(3) Further development of the modern world and its global culture;

(4) A change toward a greater percentage of individuals in society who qualify for self-acting Adjusters; and,

(5) The possibility of an event on a planetary magnitude that occurs suddenly.

many generations to come this will remain true. In time, this may change when people value quality of mind over a material standard of living as the main focus or goal of modern society.

We should always remember that what is presented to a person is usually quite different than how that person perceives the presentation. The difficulty of “winning over” large numbers of people to this revelation in our time lies less, I think, in our actions than in the way most folks are culturally suited.

From what I have observed, we tend to attract individuals who are very different from the norm. This is why the selectiveness of the person-to-person approach in the last fifty years, honed through an informal network of study groups, has heretofore produced the best results in terms of lives committed to the revelation. Given people’s general habits of mind (stated as a constraint, not as a negative criticism), I believe that our appeal will most likely remain for the next fifty years and more to individuals with a peculiar or unusual attitude about things and beings.

The only unifying factor or commonality I can identify for us who have a lifetime devotion to *The Urantia Book* and its teachings is a profound curiosity about facts, meanings, and values reflected in science, philosophy, and religion. In other words, we seem to attract and keep people who possess the spiritual certitude found in a living faith coupled with

...WE SEEM TO ATTRACT AND KEEP PEOPLE WHO POSSESS THE SPIRITUAL CERTITUDE FOUND IN A LIVING FAITH COUPLED WITH INTELLECTUAL OPEN-MINDEDNESS.

WHAT ATTRACTS PEOPLE TO *THE URANTIA BOOK*?

Since its publication in 1955, the dissemination of *The Urantia Book* has operated with certain intrinsic constraints that will continue to govern the future course of our movement. These constraints are not arbitrary or coerced; rather, they stem from certain habits of mind born of human nature and reinforced in human experience. It appears that to date most people are not sufficiently curious-minded to be drawn to *The Urantia Book* either in the first place or to remain with it for the duration of their lives. No doubt for

intellectual open-mindedness. It is an interesting combination of mind and spirit. By its very nature, *The Urantia Book*, in my view, can only have a lasting appeal to those who are ready to pursue the search for truth, beauty, and goodness in the nonlinear sense of facts, meanings, and values, even if they initially do not or cannot articulate their motivation in quite that way. This seems to be what we share in common among ourselves and potentially with some others.

The appeal to mind and spirit is a great strength of the Fifth Epochal Revelation. This duality of mind and spirit in-

spires and elevates the evolutionary character of our movement. But it makes us directly dependent to a great extent on peoples' willingness to be curious and to listen. I do believe that we can and should "whet the appetites of our associates for truth." However, the only way I know how to do that is for us in our movement to so progressively transform ourselves that aspects of light and life will be readily apparent to others.

The "fastest" way I know to achieve this will be to "follow" Jesus: to love others as he loved them; to pray and worship spontaneously; to study other cultures diligently; to glory in labor as service; and to make the same leap of living faith that he did when he walked among us. The religion of Jesus has the power to quicken the advance of moral and spiritual behavior, although even that great force of mind and spirit relies on evolutionary time to fully savor such changes.

CONTENTIOUSNESS AND WARFARE

I think it is plain that the time for *The Urantia Book* to be received into the mainstream of the world will have to wait until the era of acute modern conflict involving warfare/dogmatic contention is behind us. It is difficult to predict when that may happen. We may very well be facing a third world war if contemporary terrorists deploy and initiate the use of nuclear weapons on their enemies. In the 20th century, ideological struggles and the wars that accompanied them centered on racial supremacy (Nazism and Fascism) and economic determinism (Communism.) Today, they appear to revolve around religion, at least they use the lexicon of religion. There is a possibility of one to follow along East versus West lines if China decides to become imperialistic in Asia and the world.

In my view, these wars of mind and of body all stem from the same origin, i.e., fear and sin manifesting as a lust for power. The modern era is particularly dangerous because the world has become a neighborhood through modern science and technology without becoming a brotherhood, due to a relative lack in ethics and spiritual values (as suggested by Martin Luther King.) The menace lies in the mix of modern weaponry, global economy, and global village via the electronic media.

The willingness of a larger percentage of people to be openly curious in the search for truth, beauty, and goodness must await that time when people value the ideal of human unity and no longer insist upon uniformity of opinion, or when God's children are willing to break bread together regardless of differing religious ideas and values. A faith-directed and open-minded curiosity requires clear thinking

free from the intellectual/spiritual "static" of ideological and theological prejudice and bigotry intensified by warfare. Our movement should prepare itself for that day when many more of our fellows will be interested in hearing about a new, higher, and deeper explanation of the origin, nature, and destiny of the human race.

DEVELOPMENT OF MODERN WORLD AND GLOBAL CULTURE

The positive side of the modern world and its global culture is the way it facilitates relationships and outreach. We, along with many other groups, have taken advantage of the Internet to communicate more effectively and with greater speed. In addition to improved technology, the global culture encourages greater interaction and interdependence among the world's peoples. It values internationalism (and, for a small but growing number of people, the ideal of world government), along with interracial or ethnic admixtures in contrast to the divisive tendencies in nationalism, racism, and tribalism. It does involve a certain degree of commercial uniformity, but even that boosts internationalism. The impulse in modernity is to continue to evolve despite humanity's moral, political, and spiritual liabilities.

It is given that newer and speedier forms of transportation and communication will emerge that can assist the effort to disseminate *The Urantia Book* with greater efficiency and mobility. Education, research, conferences, and the like will all probably benefit from these future developments. I think our work for the foreseeable future in forming new relationships and in fostering outreach will gravitate generally in a linear progression, e.g., the number of book sales and computer hits. The depth of our response to these new opportunities of the global culture will depend on how transformed we are by the teachings of *The Urantia Book*.

SELF-ACTING ADJUSTERS

The future quality of leadership in our movement to a certain extent will be affected directly by some of the men and women who merit self-acting Adjusters. We know that there is a need for more of them and that the celestial authorities are very concerned about it. [110:4.6] (P. 1207) We are hardly in a position to knowingly influence this factor. It is largely up to our unseen friends and allies to make the necessary changes to increase the number of such persons, since they have the requisite capabilities. Nonetheless, to have more human beings who can work at significantly higher intellectual and spiritual levels is something worthy of prayer when we are contemplating the future direction of the movement.

SUDDEN CHANGES OF PLANETARY MAGNITUDE

The Second Coming, a materialization of Machiventa Melchizedek, a new planetary governing arrangement made materially manifest or the full and complete lifting of the quarantine on us would suddenly alter things for us on Urantia. Contact with another intelligent moral species could alter the “we versus they” mentality within the human race. A planetary disaster might do much the same. Any of these possibilities would present a new and different dimension to the opportunity and challenge of disseminating *The Urantia Book* and its teachings.

These and the romancing of other sudden changes can, and probably will, stimulate our imaginations for a long time to come. Even though we are quite limited in our ability to plan for sudden events of this magnitude, we should remain mindful of the truth that the “...quickest way for a tadpole to become a frog is to live loyally each moment as a tadpole.” [100:1.4] (P. 1094)

The world does need a better, superior explanation of the gene pool, the basic causal relationship between biology and civilization, the home life, God and the universe, industrial/environmental/global economic systems, international power politics, world government, etc. Especially, the world needs to see Jesus’ true teachings exhibited in the lives of people. The challenge we are faced with is not only spiritual, but political, biological, moral, social, racial/ethnic, and economic. *The Urantia Book* can provide the “heavy lifting” for the world’s peoples, but only when they are freely willing to listen, discuss, and consider a greater range of possibilities for our world and the universe. Until then, I think it would be wisest for our movement to grow a sturdy and di-

verse foundation for the day when we may be asked to take on a leading role in planetary affairs.

With that future in mind, I think we ought to focus and internalize the following three dimensions of mind and spirit that are grounded in *The Urantia Book*:

- The perspective of spiritual wisdom over genetic knowledge;
- The vast revelation of planetary and universe realities that *The Urantia Book* presents on the origin, nature, and destiny of matter, mind, and personality; and,
- The living spiritual power inherent in the life and teachings of Jesus of Nazareth.

We will probably be more instrumental in influencing human society through the leavening power of the teachings of *The Urantia Book* long before we can integrate the book itself into the mainstream of the modern world. I believe we should first emphasize the living spiritual strength in Jesus, but remain ever watchful to offer other facts, meanings, and values in this marvelous revelation that has brought a great LIGHT to our world! And may it help us to be increasingly more receptive to the grace of our beloved Universal Father!

Charles Laurence Olivea has read and studied the teachings of *The Urantia Book* for a long time now and has tried to live according to its higher learning. His life is marked by a conscious search for truth which led him to *The Urantia Book* and continues to hold his loyalty in helping to disseminate its teachings and the book. In this regard, he agrees with Gandhi, that his life has been an “experiment with truth.” When he graduates to the Mansion Worlds, he would like his life to be assessed, by any who might care to do it, in terms of the Fruits of the Spirit.

Are you fearful, soft, and ease-seeking? Are you afraid to trust your future in the hands of the God of truth, whose sons you are? Are you distrustful of the Father, whose children you are? Will you go back to the easy path of the certainty and intellectual settledness of the religion of traditional authority, or will you gird yourselves to go forward with me into that uncertain and troublous future of proclaiming the new truths of the religion of the spirit, the kingdom of heaven in the hearts of men? [155:5.3] (P. 1730)

The New Revelation of the Living Jesus

(“...an enhanced demonstration of righteousness”)

By Peter Holley, Culpepper, VA

(Editor’s Note: All words in bold print indicate emphasis by the author.)

THE FIFTH EPOCHAL REVELATION’S GOAL

What is the goal of the fifth epochal revelation? Many long-time readers of *The Urantia Book*—if various articles in Urantia movement publications such as this one, certain documents archived online, and internet forum commentaries are real indications—apparently believe that it is to be found in the worldwide mission and the general planetary acceptance of the fifth epochal revelation, which comprises the book. Accordingly they feel that the distribution of the book is of primary importance.

However the Urantia Papers do not speak directly to that issue. If promulgation is the means to a goal, both it and that goal are totally ignored by their supernal authors. Unlike Jesus’ apostles who were told to spread the gospel, we have not been given any such instructions. Except for logic, intuition and/or personal revelation, the only place such a notion is to be found is in one of the “mandates” or “instructions”¹ which were received from the super-mortal revelatory commission by the human contact commission shortly before the publication of *The Urantia Book* in 1955. But this apparently did not give directions for book distribution. It did say, however, that *The Urantia Book* at the time was primarily for the development of new teachers and leaders. Its worldwide acceptance would not come until people were more willing to accept Jesus.

Other readers see the goal as having to do with individual readers somehow “putting the teachings of *The Urantia Book* into practice.” Usually this goal is mentioned in tones of despair: it is a daunting project and, again, no clear-cut instructions for doing so can be found in the book’s pages. And just how does one internalize and then act upon more than 2,000 pages of teachings? Please don’t take all this to mean that these are not two worthy goals, they are just not in *The Urantia Book*.

But the *The Urantia Book* does not leave us without any goal at all. The main midwayer-author/compiler of Part IV speaks of one clearly defined, hoped-for eventuality:

What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional

theology and be presented as the living Jesus to the church that bears his name, and to all other religions! [196:1.2] (P. 2090)

In partial support and expansion of that idea, we are also told on another page that:

The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers. [195:10.16] (P. 2086)

Some might say that these statements taken together merely speak of the promulgation among all of the world’s religions of (at least) the book’s Part IV, “The Life and Teachings of Jesus”. Indeed such a belief appears to be behind the motivation for the publication of that segment as a separate, stand-alone volume entitled, “Jesus: A New Revelation”, by a long-time reader amidst a certain amount of controversy. But if so, where the first quote above speaks of “the living Jesus”, the word “living” would have to be taken metaphorically, because even the highest truth, once it has been committed to paper, starts to die—becomes static or distorted:

Truth cannot be defined with words, only by living. [132:3.2] (P. 1459)

*What the world of today needs is the truth which your teacher of old declared: ‘Not in word only but also in power and in the Holy Spirit.’ **The seed of theoretical truth is dead, the highest moral concepts without effect, unless and until the divine Spirit breathes upon the forms of truth and quickens the formulas of righteousness.*** [34:6.6] (P. 380)

*Religion must not become organically involved in the secular work of social reconstruction and economic reorganization. But it must actively keep pace with all these advances in civilization by making **clear-cut and vigorous restatements** of its moral mandates and spiritual precepts, its progressive philosophy of human living and transcendent survival. The spirit of religion is eternal, but **the form of its expression must be restated every time the dictionary of human language is revised.*** [99:1.6] (P. 1087)

Even now, only a half-century after the original publication date, some of the words used to comprise *The Urantia Book* have evolved away from their original meaning. “Meditation” is one important example. When the revelation was indited it had no connotation of the passive-mind style imported from the Eastern religions which are popular today.

All of the examples of Jesus' style of meditation shows that it was dynamic, transcendent, and thought-filled, consisting of hours, even whole days and nights, spent *thinking*. The distortion caused by this one word alone is presently working a lot of mischief among readers. Also the sexism of our revelation's language has been noted by a number of observers. Likewise, the supernal authors teach that their cosmology and scientific statements will need periodic updating, but even that has not yet been attempted. Who really feels capable of writing in such changes? The controversy among readers would be fierce.

Internally, Part IV hardly makes the claim to be a new revelation of Jesus, let alone a *living revelation* of Jesus. Its Melchizedek supervisor at the very beginning of Paper 120 tells us that the work is a "restatement of the life of Michael when on Urantia and in the likeness of mortal flesh." [120:0.1] (P. 1323) And its midwayer author clearly speaks of his/her "commission to restate the teachings and retell the doings of Jesus of Nazareth" and admits that "in many ways I have served more as a collector and editor than as an original narrator." [121:8.12, 13] (P. 1343) Living revelations must be something greater than restatements and collections, even if they are by super-mortal beings.

All that is admittedly arguable, but the story does not end there. In Section 10 of Paper 195, significantly entitled "The Future," we read as its first words:

The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men. [195:10.1] (P. 2084)

It hardly needs to be pointed out that this statement contains all of the necessary elements of the midwayer-stated goal (above): "effectively reveal," "Jesus," "living again." Also, the "great hope of Urantia" and what "the world needs to see" are nearly identical in import if not in meaning. Only the usage of the word "experience" is problematical, but its meaning is obvious. And doesn't it make sense that the "sublime service" would be to fulfill what "the world needs"? The reason that a human-based, experiential, living revelation of Jesus is needed to compliment *The Urantia Book* is because it "is always difficult to induce evolutionary minds suddenly to accept advanced truth. Man is an evolutionary creature and in the main must get his religion by evolutionary techniques." [92:6.8] (PP. 1011-12)

What an awakening the world would experience if it could only see Jesus as he really lived on earth and know, firsthand, his life-giving teachings! [195:9.8] (P. 2083)

That which the world needs most to know is: Men are the sons of God, and through faith they can actually realize, and daily experience, this ennobling truth. [193:0.4] (P. 2052)

The great masses of mankind are like kindergartners, who learn by repeated "Show and Tell" performances by their peers: "If they can do it (first statement above) then I can do it (second statement above)." It appears that evolutionary people such as you and me, who have been born of the spirit, and aided by *The Urantia Book* with its growth-inducing teachings, shall in our very beingness, and in the self-forgetfulness of our service to others, come to manifest Jesus to a world which has a hard time accepting higher truth by precept but learns much better by example or demonstration. By itself *The Urantia Book* might attain the kind of popularity that Jesus did when he entered Jerusalem in 30 A.D.. But the lesson of that event is quite clear:

There really was no deep significance to be attached to this superficial and spontaneous outburst of popular enthusiasm. This welcome, although it was joyous and sincere, did not betoken any real or deep-seated conviction in the hearts of this festive multitude. These same crowds were equally as willing quickly to reject Jesus later on this week when the Sanhedrin once took a firm and decided stand against him, and when they became disillusioned—when they realized that Jesus was not going to establish the kingdom in accordance with their long-cherished expectations. [172:3.15] (P. 1883)

We see then that there is a good reason celestials seldom if ever both directly and overtly, at least according to *The Urantia Book*, teach mortals from outside of evolution. But if evolutionary elements, humans, are to do the job, then the obvious inference is that to be "effective" we will have to attain a high degree of relative personality perfection and circle-attainment first.

A LIVING HUMAN REVELATION?

Is a human "Show and Tell Jesus" revelation possible? According to *The Urantia Book* it is. We are taught that, "The spirit [of Truth] . . . came to help men recall and understand the words of the Master as well as to illuminate and reinterpret his life on earth." [194:2.5] (P. 2061) And it further says that the "Spirit of Truth came to help the believer to witness to the realities of Jesus' teachings and his life as he lived it in the flesh, and as he now again lives it anew and afresh in the individual believer of each passing generation of the spirit-filled sons of God." [194:2.6] (P. 2061)

Jesus, then, is somehow able to live his life, interpreted to fit modern times, again within each individual believer. And certain spirit-born mortals are able to "effectively" manifest this inner Jesus outwardly to the eyes of others. This is nothing new! Christians have been saying this for centuries. They call it "walking the walk." Many *Urantia Book* readers, as well, have come to know this truth about

the Spirit of Truth as an experiential fact of life. What's more, Christians speak of a coming worldwide mission of the Spirit of Truth in the "latter days," the time which many of them believe is now beginning. And as if the number of quotes above from *The Urantia Book* were not enough evidence to show the truth of my reasoning, that we humans can manifest a living revelation of Jesus, two more teachings tell us:

When Jesus was on earth, he lived his life as one personality—Jesus of Nazareth. As the indwelling spirit of the 'new teacher,' [i.e., the Spirit of Truth,] the Master has, since Pentecost, been able to live his life anew in the experience of every truth-taught believer. [194:3.1] (P. 2062)

When man yields the 'fruits of the spirit' in his life, he is simply showing forth the traits which the Master manifested in his earthly life. [194:3.1] (P. 2062)

But up to now "This world has never seriously or sincerely or honestly tried out these dynamic ideas and divine ideals of Jesus' doctrine of the kingdom of heaven." [170:4.4] (P. 1863)

Likewise, the world may not be able to put the doctrines of *The Urantia Book* into practice; but it appears that we shall—must—put Jesus into practice. The only "real-time" difference between those of us who have been born of the spirit is that some are able to "effectively" manifest the inner Jesus outwardly to the eyes of the world, and others do it with less effect, as a now and then thing. The degree is a matter of growth, a matter of developing one's own unique personality which is patterned after the master personality of Michael, and which was perfectly expressed on Urantia as Jesus of Nazareth.

Although the average mortal of Urantia cannot hope to attain the high perfection of character which Jesus of and unified personality along the perfected lines of the Jesus personality. [100:7.1] (P. 1101)

Some of us, the *un-average* it appears, shall be able to attain both Jesus' "high perfection of character" as well as a Jesus-like personality. What is apparently being called the new revelation of the living Jesus will be the appearance around the planet, at least to all the religions on earth, a significant number of people who have developed "a strong and unified personality along the perfected lines of the Jesus personality"—people who in their own lives and teachings bring Jesus to life in the eyes of others. And Jesus spoke of this very event while he was yet on earth, when he said: "...be assured that the Father in heaven will not fail to visit you with an enlarged revelation of truth and **an enhanced demonstration of righteousness**" [176:2.3] P. 1914)

The context of that quote assures us that the "enlarged revelation of truth" is a direct reference to the fifth

epochal revelation (each of the previous four epochal revelations is listed). And what could be a more *evolutionarily effective* "enhanced demonstration of righteousness" than Jesus living again in the lives of his followers, in the lives of new religious teachers and leaders? If the written revelation was humanized, or made more *evolutionary* by its supernal authors' drawing many of their expressions of concepts from published (and unpublished?) sources, by utilizing in some way the mind of a mortal "contact personality" even for the inditing and physical materialization of the text² and by running it Paper by Paper through the Q & A regimen in the Forum³, it makes sense that the *demonstration* of the revelation will be humanized, too, that is, developed among the planetary population by an evolutionary technique, a people-to-people thing: Show and Tell!

The new revelation of the living Jesus, then, is the epitome, the sine qua non of the religion of Jesus as opposed to a religion **about** Jesus. It is not sufficient just to read, hear, or preach about Jesus; Jesus must be lived, demonstrated: "Pentecost, then and now, signifies that the Jesus of history has become the divine Son of **living** experience." [194:3.9] (P. 2065) The new revelation of the living Jesus just takes this one step further. How obvious is it that religious leaders should practice what they preach? Why do we accept less? *The Urantia Book* tells us that religion "does need new leaders." That's the understatement of the millennium!

FRAMEWORK

I have spoken of growth and circle development to achieve the "enhanced demonstration of righteousness" goal, but these are not sufficient in and of themselves. The effective experiential manifestation of Jesus will require a certain human framework entailing specific limitations or obligations. Michael, in his seven bestowals took upon himself similar limitations. For instance:

... on the first bestowal he was subject to the combined will of the Father, Son, and Spirit; on the second bestowal to the will of the Father and the Son; on the third bestowal to the will of the Father and the Spirit; on the fourth bestowal to the will of the Son and the Spirit; on the fifth bestowal to the will of the Infinite Spirit; on the sixth bestowal to the will of the Eternal Son; and during the seventh and final bestowal, on Urantia, to the will of the Universal Father. [120:0.4] (P. 1324)

In order to manifest only the Father during his seventh bestowal he had to limit himself to doing only the will of the Father; that is, he had to operate within that specific framework. One paragraph in the section in our revelation entitled "Christianity's Problem" tells us two of the three limitations which will comprise our own framework

if we hope to “effectively” manifest Jesus to the eyes of the world:

Religion does need new leaders, spiritual men and women who will [1] dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus’ religion who will be [2] exclusively devoted to the spiritual regeneration of men. (My numbers) [195:9.4] (P. 2082)

And of course the remaining one is, [3] **born-of-the-spirit**, as we have seen earlier, and is implied above in “spiritual men and women.”

Whether or not the coming spiritual renaissance is ushered in by Christians or, if Christianity continues to fumble the ball, by “new teachers” (transcendent Urantia Book readers?) the framework within which they must fit themselves is the same. Following immediately upon the first quote I made from *The Urantia Book* at the beginning of this article are the following words, which illustrate this:

Surely the Christian fellowship of believers will not hesitate to make such adjustments of faith and of practices of living as will enable it to “follow after” the Master in the demonstration of his real life of religious devotion to the doing of his Father’s will and of consecration to the unselfish service of man. [196:1.2] (P. 2090)

And the meaning of that is amplified in the next paragraph by the following:

To ‘follow Jesus’ means to personally share his religious faith and to enter into the spirit of the Master’s life of unselfish service for man. One of the most important things in human living is to find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose. Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it. [196:1.3] (P. 2090)

The choice to Christians today is very much like the spiritual choice to the first century Jews when Jesus appeared among them in the flesh: whether to follow Jesus or to follow their traditional doctrines and an “infallible Bible,” as historically interpreted. There is even a parallel between the Jews’ looking for a militaristic Messiah, and the Christians’ expectation of the Second Coming. Both misread essential prophecies. Christians will have to make the same “adjustments of faith and of practices of living” as will the new teachers if they are to be part of Jesus’ prophesied “enhanced demonstration of righteousness.” No longer will graduation from a theological college or seminary, or mere hiring by a church committee, be enough to confer leadership on an individual, for that does not even guarantee the

minimal (howbeit great and transcendent) quality of spirit-birth. On the other hand, organic groups form around worthy leaders, just as the apostles formed around Jesus:

And this [Jesus] brotherhood is destined to become a living organism in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them. [195:10.11] (P. 2085)

Much of what is learned in seminaries and colleges, as well as various superstitions such as astrology and inerrant Bibles, and perhaps even many true teachings of *The Urantia Book* itself will have to be laid aside if one “will dare to depend solely on Jesus and his incomparable teachings.” Many teaching sources, even those which may otherwise present eternal truths, will not be compatible with “*Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men,*” just as, for instance, being subject to the combined will of the Father, Son, and Spirit—divinely true and excellent in itself—would have been incompatible with Michael’s manifestation of the Father on Urantia. The former met the needs of other times and other worlds. There was absolutely nothing wrong with it, but it was outside of the framework essential for the task here. On Urantia Jesus was limited to the will of the Father alone. We who wish to be part of this “enhanced demonstration of righteousness” by manifesting Jesus as he did the Father will be limited to depending “solely on Jesus and his incomparable teachings,” mainly as expressed within us by the Spirit of Truth, but from whatever “oracles” they happen to originate.

Lastly, just as Jesus was completely “devoted to the spiritual regeneration of men,” so too will be the coming new leaders, who, having none of the universe executive-acquirement needs of Michael, must make the spiritual regeneration of mankind their “exclusive” dedication (there can be none greater, and lesser ones would only distract them.) Only then, by accepting such limits and exclusive dedication shall we be able to let the world “see Jesus living again on earth” in and of ourselves, and thereby bring about the new revelation of *the living Jesus* that Urantia so sorely needs.

TIMING

We can speculate as to the time when the new revelation of the living Jesus may begin in earnest. The **old** revelation of the living Jesus, that is, Jesus’ mission in the flesh among us nearly 2,000 years ago, may be said to have truly begun when he left his family in 21 A.D. to start his life as an unencumbered, mission-motivated citizen of Urantia. This was two millennia after Melchizedek stepped forth into ma-

teriality as an unencumbered man of the realm with a mission. The precision and exactness of this bi-millennial timing would imply the possibility of some sort of cycle operating throughout the Judeo/Christian, and now Jesusonian or Fifth Epochal religious eras. I have indeed discovered such a cycle, which I go into in more detail on my website at <http://www.urantiagate.com/judeo-christian.html>

As to the cyclic nature of our reality, *The Urantia Book* tells us:

...as man ascends, as he progresses inward, the enlarging view of this event procession is such that it is discerned more and more in its wholeness. That which formerly appeared as a succession of events then will be viewed as a whole and perfectly related cycle; in this way will circular simultaneity increasingly displace the onetime consciousness of the linear sequence of events. [130:7.5] (P. 1439)

...eternity [may be conceived of] as a cycle and the eternal purpose as an endless circle, a cycle of eternity in some way synchronized with the transient material cycles of time. As regards the sectors of time connected with, and forming a part of, the cycle of eternity, we are forced to recognize that such temporary epochs are born, live, and die just as the temporary beings of time are born, live, and die. [32:5.4] (PP.364-5)

The sectors of time are like the flashes of personality in temporal form; they appear for a season, and then they are lost to human sight, only to reappear as new actors and continuing factors in the higher life of the endless swing around the eternal circle. [32:5.5] (P. 365)

In other words, history repeats itself: that which has been will be again, only—as the third quote above shows—as a newer and more progressive version. So it is quite possible that the timing between the start of the third epochal revelation and what might be considered to be the start of the fourth epochal revelation, will likewise be the timing between the beginning of the fourth epochal revelation and the beginning of the fifth epochal revelation, that is, 2,000 years each. And that date would put the target year for the new revelation of the living Jesus less than two decades away.

GREATER JOHN THE BAPTIST

The cyclic nature of time suggests that during the first century A.D. “season” just as Jesus’ public ministry was preceded by John the Baptist preaching “the kingdom of God is at hand”, a similar phenomenon may well occur in our own “season” in conjunction with the advent of the new revelation of the living Jesus. *The Urantia Book* in one of its very few actual prophecies states the following:

Sooner or later another and greater John the Baptist is due to arise proclaiming “the kingdom of God is at hand”—meaning a return to the high spiritual concept of Jesus, who proclaimed that the kingdom is the will of his heavenly Father dominant and transcendent in the heart of the believer—and doing all this without in any way referring either to the visible church on earth or to the anticipated second coming of Christ. There must come a revival of the actual teachings of Jesus, such a restatement as will undo the work of his early followers who went about to create a sociophilosophical system of belief regarding the fact of Michael’s sojourn on earth. [170:5.19] (P. 1866)

This “revival of the actual teachings of Jesus” may be Part IV of *The Urantia Book* or it may refer more to the words spoken and written by the “new teachers” (transcendent *Urantia Book* readers?) through whom the Spirit of Truth will “witness to the realities of Jesus’ teachings and his life as he lived it in the flesh.” Or both! While the word is certainly an inferior concept to what the reality is likely to be, the coming John the Baptist may quite possibly “prepare the way for” innumerable, uniquely individual, totally human spiritual **clones** of “the Son of Man” operating in every part of the world. Another John the Baptist preparing the way for the other Jesuses, that makes sense. What else logically would John the Baptist’s role be if such a thing is to happen?

The words “sooner or later” obviously make my speculation less than a certainty. Other factors may be involved in the timing of the event.

For what it is worth, I see the future John the Baptist as being the first person both to “effectively” manifest Jesus in his or her life and to gain world-wide media prominence. He or she will be to the religion of Jesus what a rock star is to music, communicating its essence with his or her life and words in an aura of fame. And “John’s” media reach will spread the idea behind the new revelation of the living Jesus fantastically. Think of Elvis, think of the Beatles. Don’t forget that Jesus employed a similar method to spread his gospel when he preached to the concentrated masses of pilgrims gathered from all over the Jewish world at Pass-over celebrations in Jerusalem. Then he maximized word of mouth. Now there is satellite television. Now there is the internet. The movement will take off when John’s fame has reached its peak, if the cycle holds:

Jesus began his public work at the height of the popular interest in John’s preaching. [136:0.1] (P. 15)

Jesus was baptized at the very height of John’s preaching when Palestine was aflame with the expectancy of his message—‘the kingdom of God is at hand’ ... [136:2.1] (P. 1510)

TIME FOR GROWTH, FOR ACCOMPLISHMENTS

The time between our present and the beginning of the new revelation of *the living Jesus* (assuming that my chronological speculations are correct) will give those of us who wish to become part of it time to struggle with the living reality of daring to depend “solely” on Jesus and his teachings. Exactly what does this mean, anyway? How does one do that? We are talking serious prayer here, and “Jesus-style” active-mind meditation, the turning of this problem over in the mind in the presence of God. It takes time as well to become spirit-born, if one has not attained that already by desiring to replace one’s own will with God’s will, and/or by asking Jesus to come into one’s heart and life⁵. It likewise will take time to allow an intellectually consenting, exclusive devotion to the “spiritual regeneration of men” to sink into the depths of one’s heart and soul.

Jesus, too, prepared in many ways and grew to the pinnacle of human perfection before submitting to the baptizing hands of John. He continued to prepare and plan until John’s mission had reached its natural end with the taking of his life by Herod. And so too, no doubt, must we grow and prepare if we seriously expect ever to be able to “effectively” manifest our inner Jesus to the eyes of all of those who come into contact with us. It will come about but only by way of

enthraling epochs of social readjustment, moral quickening, and spiritual enlightenment. [195:9.2] (P. 2082)

If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus’ religion who will be exclusively devoted to the spiritual regeneration of men. And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world. [195:9.4] (PP. 2082-3)

Indeed, the social readjustments, the economic transformations, the moral rejuvenations, and the religious revolutions of Christian civilization would be drastic and revolutionary if the living religion of Jesus should suddenly supplant the theologic religion about Jesus. [196:1.2] (P. 2090)

Yes, we will obviously be *saving the world!* (ho hum), but the most important question is, will the new revelation of *the living Jesus* be fun? *The Urantia Book* has the answer for that, too:

The call to the adventure of building a new and transformed human society by means of the spiritual rebirth of Jesus’ brotherhood of the kingdom should thrill all who believe in him as men have not been stirred since the days when they walked about on earth as his companions in the flesh. [195:10.6] (P. 2084)

“THE CALL TO THE ADVENTURE OF BUILDING A NEW AND TRANSFORMED HUMAN SOCIETY BY MEANS OF THE SPIRITUAL REBIRTH OF JESUS’ BROTHERHOOD OF THE KINGDOM SHOULD THRILL ALL WHO BELIEVE IN HIM AS MEN HAVE NOT BEEN STIRRED SINCE THE DAYS WHEN THEY WALKED ABOUT ON EARTH AS HIS COMPANIONS IN THE FLESH.”

much personality progression and circle achievement.

And exactly what is it that we may hope to accomplish with the new revelation of the living Jesus? The following quotes tell the story:

But paganized and socialized Christianity stands in need of new contact with the uncompromised teachings of Jesus; it languishes for lack of a new vision of the Master’s life on earth. A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. Urantia is now quivering on the very brink of one of its most amazing and

CONCLUSION

(“THE KINGDOM OF HEAVEN IS AT HAND!”)

The picture painted here of the new revelation of *the living Jesus* makes extremely good sense. Christianity will find itself at a crossroads (if it is not there already). Its theological and Bible-following religion will be challenged by a lay-movement of the Spirit of Truth within the church, which it shall either accept or reject. What else would the Spirit of Truth do but manifest Jesus outwardly in the lives of highly spiritually dedicated, *born-again* followers of Jesus? That is

the Spirit's social function (its personal, inward manifestation goes without saying here.) It has always done this on an individual basis, only now "walking the walk" and "talking the walk" will be well coordinated and widespread!

The coming "greater" John the Baptist⁶ will popularize this movement. He or she will be unmistakable, hard to miss, though of course many will neither recognize nor believe. The "aggressive prophet," Elijah, in his day was well known throughout the two Jewish states of Israel and Judea; this is obvious in the Bible account. *The Urantia Book* calls him "one of the greatest prophets," but also identifies John the Baptist as another and greater "Elijah." Commenting on John's greatness, Jesus said that nevertheless, "...he who is but small in the kingdom of heaven is greater because he has been born of the spirit and knows that he has become a son of God." [144:8.4] (P. 1627) So that accounts for the coming John's higher degree of greatness. John was a phenomenon throughout all of Palestine and likely, since Jews from all parts of the world gathered yearly in Jerusalem, wherever these Jews carried the message also. The coming John the Baptist, like the two Biblically-certified, previous religious heroes who filled this same social/religious niche before him (or her), will likely, just as they did, have the ear of both the populace and the rulers⁷. But this later John the Baptist's mission will be to the whole planet and to all religions.

This choice will be a difficult one for Christianity ("Mea culpa! Mea culpa maxima!"). Essentially it will have to admit that it has been **wrong** for 2,000 years and consign its ancient Church Fathers, its authoritarian hierarchies, its seminaries and their graduates, its theological summations, its doctrines, its creeds, its traditions, its rituals, its uninspired sermons, its social work, and even its Bible, which has been raised to the status of the absolute "Word of God," to at least the second shelf of its bookcase, and replace those presently top shelf items with **daring to** "depend solely on Jesus and his incomparable teachings" and **exclusive devotion** to "the spiritual regeneration of men." It will have to accept the fact that Jesus' *second coming* will be **only** into the hearts and minds of his spirit-born followers, and that his personal return in all power and glory may not take place for many ages.

If Christianity rejects the movement as some kind of heresy or insanity, or as being too threatening, then other new teachers and leaders (likely religiously unaligned, transcendent *Urantia Book* readers) will be developed outside of the church (note where Jesus switched from the Jews to the gentiles) and will carry it forward to conclusion. And that conclusion will be earth-changing. It will be nothing less than the salvation of mankind from its present materi-

alistic state of suspended *spiritual* animation, it will be the worldwide, real-time appearance of the Jesus brotherhood or Kingdom of Heaven. The kingdom of heaven IS at hand! Coming soon to a church near you.

The movement will spread to every religion on earth, not necessarily even in the *name* of Jesus, for historical Christian mis-adaptation has made that name unacceptable to many honest minds, but in the *living* reality of Jesus as manifested by those who reveal the Son of Man in and of themselves. It (they) will not be rejected, and soon Buddhists, Jews, Hindus, Moslems, *et al*, will be "effectively" manifesting Jesus via the fruits of their spirit to their fellow religionists, and they will become the new teachers and leaders of the greater and lesser religions:

The common people heard Jesus gladly, and they will again respond to the presentation of his sincere human life of consecrated religious motivation if such truths shall again be proclaimed to the world. The people heard him gladly because he was one of them, an unpretentious layman; the world's greatest religious teacher was indeed a layman. [196:1.4] (P. 2090)

Remember that the order of progressive evolution is subjected to sudden and unexpected periodical changes in both the material and the spiritual worlds. The bestowal of Jesus as an incarnated Son was just such a strange and unexpected event in the spiritual life of the world. [170:4.4] (P. 1863)

The Urantia Book, "this revelation" of the midwayer author of Part IV, will play a role in all this in at least two distinct ways: first, by having announced the strong, future possibility of the advent of a new revelation of the *living* Jesus (when it comes to human free will, especially, everything is uncertain. This is something which we, ourselves, must **choose** to do); and second, by providing abundant spiritual nourishment for growth in those who study it and believe in it. *The Urantia Book* provides the map, the destination, and the fuel for our journey. We provide the vehicle, the Spirit of Truth is in the driver's seat, and we go along for the ride. This is how we are to "put the teachings of *The Urantia Book* into practice."

I say "go along for the ride" because there is very little that we can do to bring all this about. We can only, by our sincere desire to participate, provide the needed conditions for the growth and development of our character and personality to the Jesus-level, and we can only do our best to produce a "...well-balanced and sane effort to advance the borders of [our] self-consciousness out through the dim realms of embryonic soul-consciousness in a wholehearted effort to reach the borderland of spirit-consciousness—contact with the divine presence" [196:3.31] (P. 2097), which is probably necessary for the growth to take place. God does the rest:

My Father requires of the children of faith that they bear much spirit fruit. If, therefore, you are not fruitful, he will dig about your roots and cut away your unfruitful branches. Increasingly, must you yield the fruits of the spirit as you progress heavenward in the kingdom of God. You may enter the kingdom as a child, but the Father requires that you grow up, by grace, to the full stature of spiritual adulthood. [193:2.2} (P. 2054)

At least this is how it all seems to me. But the reality will undoubtedly be greater, as well as probably less, than my vision. I think, however, it easily can be seen that, while concentration on the distribution of *The Urantia Book* and its translations or trying to put *The Urantia Book* into practice is not wrong in itself, such a project must not be allowed to replace the living spiritual goal which will bring about a renaissance in our planet's cultures and religions. Just like the apostles before us, our free will allows us to make substitutions and thereby get it wrong this time, too!

* * *

QUOTES

I shall end this article with some quotes found scattered around *The Urantia Book* which perhaps might contain hints as to some of the eventual out-workings of the new revelation of the living Jesus:

But doubt not, this same kingdom of heaven which the Master taught exists within the heart of the believer, will yet be proclaimed to this Christian church, even as to all other religions, races, and nations on earth—even to every individual. [170:5.8] (P. 1864)

The living Jesus is the only hope of a possible unification of Christianity. The true church—the Jesus brotherhood—is invisible, spiritual, and is characterized by unity, not necessarily by uniformity. Uniformity is the earmark of the physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. [195:10.11] (P. 2085)

Jesus chose to establish the kingdom of heaven in the hearts of mankind by natural, ordinary, difficult, and trying methods, just such procedures as his earth children must subsequently follow in their work of enlarging and extending that heavenly kingdom. [136:8.6] (P. 1521)

Regardless of the drawbacks and handicaps, every new revelation of truth has given rise to a new cult, and even the restatement of the religion of Jesus must develop a new and appropriate symbolism. [87:7.6] (P. 966)

Notwithstanding that the cult has always retarded social progress, it is regrettable that so many modern believers in moral standards and spiritual ideals have no adequate symbolism—no

cult of mutual support—nothing to belong to. [87:7.3] (P. 965)

The old cults were too egocentric; the new must be the outgrowth of applied love. The new cult must, like the old, foster sentiment, satisfy emotion, and promote loyalty; but it must do more: It must facilitate spiritual progress, enhance cosmic meanings, augment moral values, encourage social development, and stimulate a high type of personal religious living. The new cult must provide supreme goals of living which are both temporal and eternal—social and spiritual. [87:7.7] (P. 966)

No cult can endure and contribute to the progress of social civilization and individual spiritual attainment unless it is based on the biologic, sociologic, and religious significance of the home. A surviving cult must symbolize that which is permanent in the presence of unceasing change; it must glorify that which unifies the stream of ever-changing social metamorphosis. It must recognize true meanings, exalt beautiful relations, and glorify the good values of real nobility. [87:7.7] (P. 966)

...[Jesus] did not utilize the guidance of celestial personalities, aside from that of his guardian seraphim, in the living of his human life up to the day of his baptism by John. And we who thus testify know whereof we speak" [128:1.9] (P. 1408)

The secret of [Jesus'] unparalleled religious life was this consciousness of the presence of God; and he attained it by intelligent prayer and sincere worship—unbroken communion with God—and not by leadings, voices, visions, or extraordinary religious practices. [196:1.10] (P. 2089)

All Urantia is waiting for the proclamation of the ennobling message of Michael, unencumbered by the accumulated doctrines and dogmas of nineteen centuries of contact with the religions of evolutionary origin. The hour is striking for presenting to Buddhism, to Christianity, to Hinduism, even to the peoples of all faiths, not the gospel about Jesus, but the living, spiritual reality of the gospel of Jesus. [94:12.7] (P. 1041)

Peter Holley has been sporadically reading *The Urantia Book* for over three decades, and shaking people up on Urantia movement web forums with his Thomas-like analytical mind, the output of his spiritualized creative imagination, and his nit-picking Urantia Book references for about half a decade. He is a born-of-the-spirit follower of Jesus and maintains two Urantia-centered websites: <http://www.URANTIAGATE.com> and <http://www.SearchJesus.com>. He is presently, depending on what God's will is for him, either dying of cancer or "kicking cancer's butt" with alternative healing methods using diet, exercise, sun, air, water, rest, subconscious healing, mental/spiritual attitude, carrot juice, the affirmation which scrolls across his computer's screen-saver. Time will tell whether he will be with you manifesting Jesus or cheering you on via the Mansion Worlds' reflectivity media in between group excursions, language

classes, and janitorial(?) duties for the “building custodians” of the Mansion Worlds.)

Addendum: Peter Holley began his journey to the mansion worlds on December 14, 2004.

FOOTNOTES

¹ The mandate read in part: “We regard the *Urantia Book* as a feature of the progressive evolution of human society. It is not germane to the spectacular episode of epochal revolution, even though it may apparently be timed to appear in the wake of one such revolution in human society. The Book belongs to the era immediately to follow the conclusion of the present ideological struggle. That will be the day when men will be willing to seek truth and righteousness. When the chaos of the present confusion has passed, it will be more readily possible to formulate the cosmos of a new and improved era of human relationships. And it is for this better order of affairs on earth that the book has been made ready.

“But the publication of the book has not been postponed to that (possibly) somewhat remote date. An early publication of the book has been provided so that it may be in hand for the training of leaders and teachers. Its presence is also required to engage the attention of persons of means who may be thus led to provide funds for translation into other languages.”

...“Over rapid growth would be suicidal. The book is being given to those who are ready for it long before the day of its world-wide mission. Thousands of study groups must be brought into existence and the book must be translated into many tongues. Thus will the book be in readiness when the battle for man’s liberty is finally won and the world is once more made safe for the religion of Jesus and the freedom of mankind.” (“The More Open Phase of Our Work,” Correspondence between Emma Christensen and Meredith Sprunger; <http://www.urantiabook.org/archive/history/doc250.htm>)

² A number of documented statements by Dr. William Sadler show that the contact personality, while asleep, was used in the early days by the supernals in some sort of direct channeling phenomenon whereby information was passed vocally via the “sleeping subject” to Sadler and others. Later, when the Papers began to physically materialize that channeling procedure was apparently discontinued. Yet *The Urantia Book* indicates that the contact personality’s mind was nevertheless still essential to the transmission of the hard-copy Papers:

On many worlds the better adapted secondary midway creatures are able to attain varying degrees of contact with the Thought Adjusters of certain favorably constituted mortals through the skillful penetration of the minds of the latters’ indwelling. (And it was by just such a fortuitous combination of cosmic adjustments that these revelations were materialized in the English language on Urantia. [114:7.6] (P. 1258)

The Adjuster of the human being through whom this communication is being made enjoys such a wide scope of activity chiefly because of this human’s almost complete indifference to any outward manifestations of the Adjuster’s inner presence; it is indeed fortunate that he remains consciously quite unconcerned about the entire procedure. He holds one of the highly experienced Adjusters of his day and generation, and yet his passive reaction to, and inactive concern toward, the phenomena associated with the presence in his mind of this versatile Adjuster is pronounced by the guardian of destiny to be a rare and fortuitous reaction. [110:5.7] (P. 1208)

A metaphor of the contact personality’s mind being used in a similar way to how we compose with a word processor seems apt and fits with the normal supernal procedure of utilizing the special capacities of living beings where we might use machines (i.e., transportation, timekeeping, number-crunching, energy manipulations, etc.). The textual contents of the subject’s mind would then have been “printed out” (“materialized”) as hard-copy manuscripts by an energy transmitter or other Master Physical Controller: I, myself, have had dreams which were composed of only pages

of text, which has perhaps given me some insight into this. I could only speculate as to how such a procedure might humanize supernal material or bring it closer to evolution. Such ideas, however, should occur to almost anyone who thinks deeply into this matter:

³ “The first group of Papers numbered 57. We then received a communication suggesting that since we could now ask many and much more intelligent questions, the supervising agencies and personalities responsible for transmitting the 57 Papers would engage to enlarge the revelation and to expand the Papers in accordance with our new questions.

“This was the plan: We would read a Paper on a Sunday afternoon and the following Sunday the new questions would be presented. Again, these would be sorted, classified, etc. This program covered several years and ultimately resulted in the presentation of the 196 Papers as now found in the *Urantia Book*.” (A History of The Urantia Movement, The First Urantia Papers, <http://www.urantiabook.org/archive/history/histomov.htm>)

⁴ The apparent one year anomaly is caused by the lack of a zero year between B.C. and A.D.

⁵ Sincerely and prayerfully asking Jesus into one’s heart and life, or to become Master of one’s life, is a Christian method of passing through the doorway of spiritual-rebirth. It worked for me, but I was denominationally unaligned and shortly thereafter discovered *The Urantia Book*. The problem with the way it works in fundamentalist denominations is that after a child of God has become born-of-the-spirit, rather than “let the Spirit of Truth do his own work” [178:1.16] (P. 1932), the church leaders and congregational peer-pressure force the newly reborn “baby Christian” into a cage with bars of traditional doctrines and supposedly Bible-derived rules of behavior. This cage is then bolted with the erroneous belief that the Bible, itself, is the infallible “Word of God”, and locked with the fear of Hell. The Spirit has little opportunity to become the bedrock of that person’s life. Yet some Christians “have their eyes set only on Jesus.”

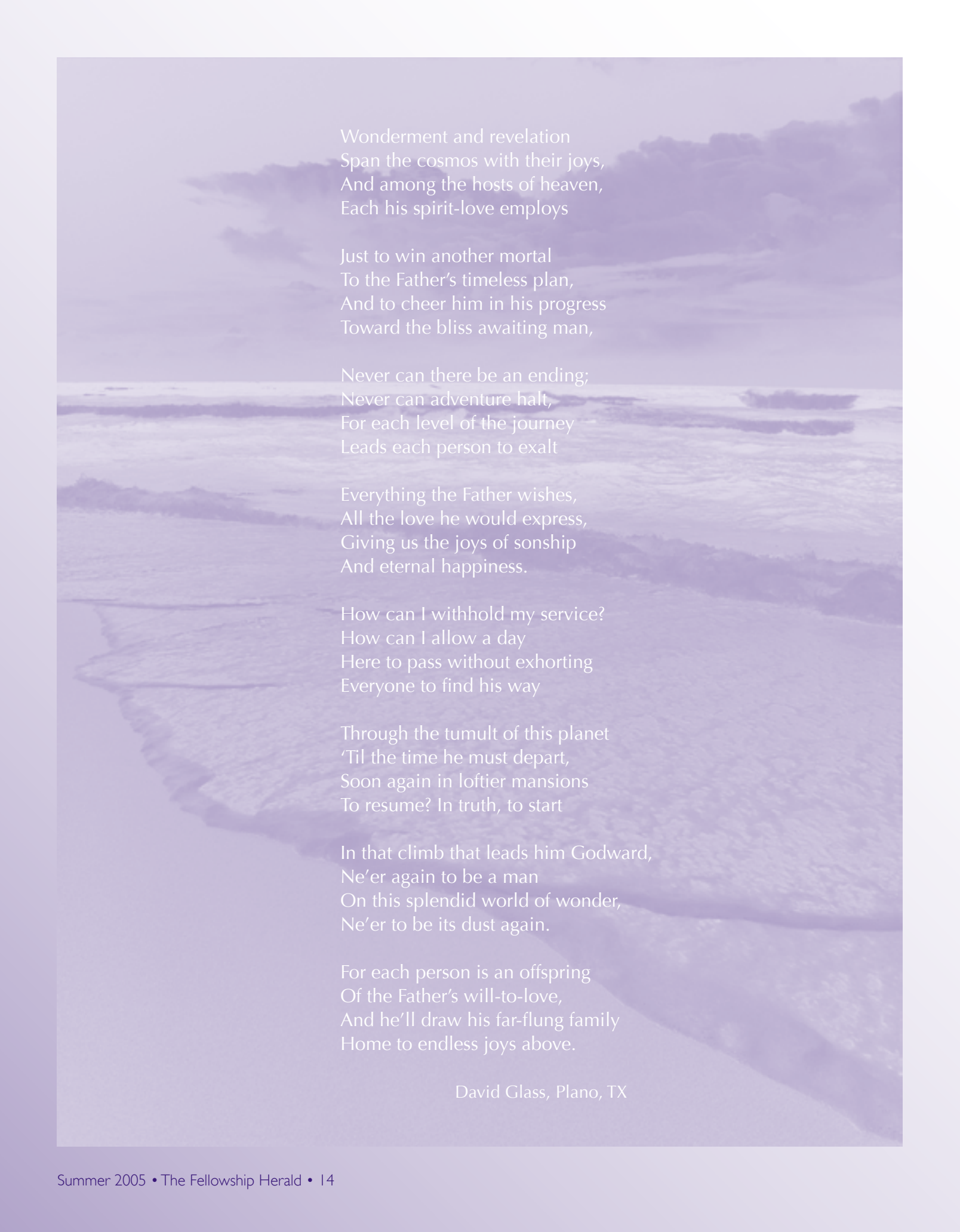
The fear of the authority of the sacred writings of the past effectively prevents the honest souls of today from accepting the new light of the gospel, the light which these very God-knowing men of another generation so intensely longed to see. [159:4.9] (P. 1768)

The authority of truth is the very spirit that indwells its living manifestations, and not the dead words of the less illuminated and supposedly inspired men of another generation. [159:4.7] (P. 1768)

And Nicodemus said: ‘But how can I begin to lay hold upon this spirit which is to remake me in preparation for entering into the kingdom?’ Jesus answered: ‘Already does the spirit of the Father in heaven indwell you. If you would be led by this spirit from above [Note: hence the efficacy of the Christian supplication acknowledging the desire to be so led which I made], very soon would you begin to see with the eyes of the spirit, and then by the wholehearted choice of spirit guidance would you be born of the spirit since your only purpose in living would be to do the will of your Father who is in heaven. And so finding yourself born of the spirit and happily in the kingdom of God, you would begin to bear in your daily life the abundant fruits of the spirit. [142:6.7] (P. 1602)

⁶ Interestingly *The Urantia Book* terms this modern-day, born-again, more-than-a-prophet as “another,” rather than a “second John the Baptist.” That is because, I believe, that the second John the Baptist appeared on Urantia one millennium after the first one did (c. A.D. 1132). You can find out the details which I have discovered on my URANTIAGATE website (url below) by using its search engine (search-word: “Abelard”). Needless to say, the Middle Ages’ “John the Baptist” was wildly popular and well-known throughout Europe. His mission was to the Roman Catholics.

⁷ Both were in fact brought to extremity by the wives of the rulers—John to his death: a word to the wise for the coming John the Baptist.



Wonderment and revelation
Span the cosmos with their joys,
And among the hosts of heaven,
Each his spirit-love employs

Just to win another mortal
To the Father's timeless plan,
And to cheer him in his progress
Toward the bliss awaiting man,

Never can there be an ending;
Never can adventure halt,
For each level of the journey
Leads each person to exalt

Everything the Father wishes,
All the love he would express,
Giving us the joys of sonship
And eternal happiness.

How can I withhold my service?
How can I allow a day
Here to pass without exhorting
Everyone to find his way

Through the tumult of this planet
'Til the time he must depart,
Soon again in loftier mansions
To resume? In truth, to start

In that climb that leads him Godward,
Ne'er again to be a man
On this splendid world of wonder,
Ne'er to be its dust again.

For each person is an offspring
Of the Father's will-to-love,
And he'll draw his far-flung family
Home to endless joys above.

David Glass, Plano, TX

On Removing The Barrier To A Civilized Discussion Of Eugenics

By "Finnie"

To begin to talk about eugenics, or any other subject that touches upon human nature, it is necessary to shed the straitjackets of ideology. At this time one is not allowed to argue the merits of eugenics, but is forced to argue the merits of having a value system at all. Those who would discuss heredity and culture today find themselves in the same position as those who would discuss religion: having to argue against a mentality that is, on principle, opposed to the very idea of objectively real values. Eugenics, with its fundamental assertion of genetic inequality and of the desirability of encouraging some people to breed and discouraging others, raises a double alarm in the contemporary mind. The first alarm has to do with its perceived attack upon the spiritual value of equality. Equality is the supreme value of the political pseudo religion of the age: Rousseauism.

This alarm also rings on a philosophic level. The absolute value-neutrality to which secularism aspires resents the implication that anything is better than anything else. Both aspects of this alarm (genetic inequality and value inequality) imply a hierarchy of values, something that equalitarianism¹ cannot tolerate.

A free and open discussion of eugenics is blocked by the Rousseauist equalitarian ideology that dominates public discourse and tries to prevent any consideration of human differences. Of course, discussion is also dampened by revulsion against the horrors of Nazism, which hijacked the label of eugenics, and so cast disrepute upon it.

Rousseauist ideology disregards hereditary factors, believing solely in environmental factors and in the enlightened application of external coercion to indoctrinate the population in politically correct behavior. Rousseau is the father of liberal revolutionism, yet he is not really opposed to tyranny. In the Rousseauist state, the sovereign has the right to promote the civil religion, even forcing it on the individual.

My position is that the only rescue from narrow ideologies is recognition of the fact that both heredity and environment are important causative factors, and that there is a third element that eludes the potentially deterministic controls of heredity and environment (to be discussed below under "Causation").

ROUSSEAUISM

Rousseau is the godfather of the resentment-based utopianism and revolutionism that gave birth to that disastrous pseudo religion that has afflicted western culture for the last two centuries, Marxism. The philosophic roots of this form of social tyranny lie in Rousseau's profoundly negative opinion of society, yet he has a fervent religious sentimentality about the purity of the human heart. For Rousseau, society was to blame for all inequality and injustice. The cardinal sin is that society has "deviated from the state of nature."² "Inequality [was] almost non-existent among men in the state of nature...It is iron and corn, which have civilized men, and ruined mankind."³

Some examples of his fractured logic are:

- Man is innocent and free, but the *association* of men in society is the source of all evil

- Society is utterly depraved, yet it may respond intelligently to the summons to moral regeneration, and if it embraces Rousseau's ideas, will even embody the gospel of Christ;

- Social coercion is evil...but society may coerce men into worthy social behavior. He writes, "...the sovereign may banish from the State whoever does not believe" the principles of the civil religion.⁴

Rousseau's Christian-flavored religion, then, is profoundly unbiblical, while his socialism is hostile to all social formations except those he would imagine. Occasionally he gives honest expression to his hostility to Christianity. "A society of true Christians would no longer be a society of men" because of Christianity's pacifism and other-worldliness. "Christianity preaches only servitude and dependence. Its spirit is too favorable to tyranny for the latter not to profit by it always. True Christians are made to be slaves."⁵ Here we can see both Nietzsche and Marx glimmering in Rousseau's eye! Would that we could go back in time and warn Europe not to be seduced by this man!

His central revolt is against a biblical God. "The grandest ideas of the Divine nature come to us from reason only...Conscience never deceives us...The service God requires is of the heart...With regard to revelation...I neither accept nor reject it, I only reject all obligation to be convinced of its truth."⁶

Here he shows his hand. If one believes in a revelation from God, one cannot be neutral about its messages.

It seems that the highest reality for Rousseau is “the heart,” not God.

Nazism was largely a revolt against the Rousseauist milieu in Europe. In practice, both Marxism and Nazism have been profoundly anti-eugenic, notwithstanding that Nazis covered themselves with eugenic rhetoric while Marxists have repudiated it. Both have engaged in cephalocide: the killing of brains, that is, the systematic repression of independent thinkers and spiritual leaders.

According to Max Scheler, the psychological force behind Rousseau’s humanitarianism is “*ressentiment*.”⁷ “Humanitarian...‘love of mankind’...levels to uniformity all the objective value-differences between man and man...obliterating the unique God-ordained character of each individual, class, race, or nation in favour of a homogenized world-puree of mankind. Once the common reference of all men to God is denied, and with it the final, deepest and most effective interconnection of souls, their link in and through God, it is impossible to go on assuming any hierarchy of values.”⁸

THE RELIGIOUS MEANING OF EQUALITY

American patriotic rhetoric glorifies Equality, which has accelerated now to the point that it has generated a new religion: equalitarianism, which confuses spirit with matter. The saying “all men are created equal” is true in two respects: that all persons are all equally the children of God, and that each should be equally protected by law. The saying was never meant to affirm that all people are equal in character, insight, or any of their abilities.

The central spiritual truth of equality, that all are equally invited into membership in the family of God, was communicated in the parables of Jesus and the letters of Paul. The political truth was communicated by Thomas Jefferson and his allies. As with many thinkers of his time, Jefferson believed in a unity of principles governing the material, intellectual, and spiritual realms, calling this unity “nature,” and so spoke of equality rooted in “nature and nature’s God.” Likewise today, those who make equality an absolute are failing to distinguish between spiritual and material realities and between potentials and actuals.

CAUSATION, IDEOLOGY, AND VALUES

The origins and causes of human behavior can be grouped into three realms: environmental influence, hereditary endowment, and spirit-identification. Mature philosophy recognizes the influences of heredity and environment *and* the mysteriously creative third ingredient, the only area where human will is partially free. These three influences culmi-

nate in work, wedlock, and worship, which are concerned, respectively, with temporal, biological, and spiritual survival. All three involve a process of selection.

In the absence of conscious eugenic principles and constraints, unconscious ones develop. One of the most obvious is the withholding of rights of marital cohabitation from incarcerated felons. It tends to be conceived in terms of punishment, but the unconscious motivation was eugenic. A more enlightened viewpoint would make the eugenic notion conscious, but eliminate cruelty; the restriction on procreation would stand, while allowing felons to experience marital intimacy.

What nature or human nature used to regulate with infamous harshness, conscious and far-sighted social values must now regulate intelligently. Procreation was formerly a duty; in America currently it is thought of as an absolute right. A more civilized viewpoint is that it is a privilege accompanied by supreme responsibility. Only the ethics of civilization can replace the law of the jungle.

Over-rapid material change, anarchy among nations, and the scourge of thoughtless procreation are combining to destabilize societies. There is hope for civilization if advancing social ethics can affect the process of childrearing. But this is undermined by philosophic distortion.

We should approach eugenics only through a mature philosophy that recognizes the influences of nature, nurture, and eternity. The last ingredient is the domain of religion, and governments should neither advocate nor oppress any religious party. Academics should not deny the existence of spirit or of eternity, for if they do, they are no defense against genetic or environmental determinists. All value distortions are dualistic, choosing one kind of determinism and condemning the other. Yet the fanatics of each version ironically resemble the fanatics of the other.

Footnotes:

¹ I am coining this word. It is not a misprint for egalitarianism, which means fairness, even-handedness. I am not criticizing that, but rather the idea that all groups would perform absolutely equally if it were not that sexism and racism prevents it.

² Jean-Jacques Rousseau, *Discourse on the Origin and Foundation of Inequality Among Mankind*, Second Part, from *The Social Contract and Discourse on the Origin of Inequality*, ed. L. Crocker (NY:Washington Square, 1967) 237.

³ Rousseau, *Inequality*, 246 (the last page) and 221.

⁴ Rousseau, *Social Contract* IV.VIII, page 145.

⁵ These two passages: Rousseau, *The Social Contract* IV.VIII (see note 1) 142, 144

⁶ Jean-Jacques Rousseau, *Emile* (Everyman edition) 259, 249, 271

⁷ Max Scheler, *Ressentiment* (NY:The Free Press of Glencoe,1961; first German edition: 1912) 121

⁸ Max Scheler, *On the Eternal in Man*, 367-68

Challenge Of The Next Fifty Years...

Becoming A Universe-Conscious Citizen—Part I

By Nancy Johnson, Mesquite, TX

(Editor's Note: Words in bold type throughout indicate emphasis by the author.)

In the second paragraph of the Foreword the author, a Divine Counselor, states a dual purpose for providing us with this fifth epochal revelation: (1) to expand cosmic consciousness and (2) enhance spiritual perception.

The first fifty years we have concentrated largely on the second purpose, to enhance spiritual perception. I propose that we concentrate much more energy in the next fifty years on the first purpose, expanding cosmic consciousness.

We have our individual interpretations of what cosmic consciousness might mean, but, and more importantly, what does it mean to the revelators?

In the Foreword where meanings are laid out, we read "*Cosmic consciousness implies the recognition of a First Cause, the one and only uncaused reality.*" [0:2.2] (P. 3)

This appears on the surface to be a very simple statement, but there must be something in that word "recognition" that's pretty all-encompassing, because what follows is the **rest of the Foreword!** It's mind-boggling to a new reader. Nevertheless, the Divine Counselor ends that paper by assuring us that the spirit forces of the Thought Adjuster and the Spirit of Truth "*conspire to enable material man to grasp the reality of spiritual values and to comprehend the philosophy of universe meanings.*" [0:13.3] (P. 17) I suspect he intended the words "grasp" and "comprehend" to be as all-encompassing as the word "recognition" used earlier

Remember that curious paragraph in Paper 114, Section 7 (The Reserve Corps of Destiny), which reads: "*The cosmic reserve corps of universe-conscious citizens on Urantia now numbers over one thousand mortals whose insight of cosmic citizenship far transcends the sphere of their terrestrial abode, but I am forbidden to reveal the real nature of the function of this unique group of living human beings.*" [114:7.10] (P. 1258) This doesn't refer to the reserve corps of destiny but, rather, to the cosmic reserve corps of universe-conscious citizens on Urantia—whose insight of cosmic citizenship far transcends the sphere of their terrestrial abode. This is the only place it's mentioned.

It doesn't make much sense that they slipped that paragraph in there until you connect it to the first stated purpose of bringing us this revelation: to **expand cosmic**

consciousness. "Over one thousand" members is a pitifully small number when you consider that we have over six billion mortals on this planet. I believe the paragraph was inserted because they wanted to stimulate our curiosity and steer us toward a focused study which could prepare us for this corps. With *The Urantia Book* spreading abroad because of so many translations made or in the making, it's conceivable that we could increase this number to 100,000 or even a million in the next fifty years.

But are we adequately prepared to assist readers of translations to grasp the heavier concepts of the book? At Barcelona a reader from Estonia (I think) said he was surprised that we had not developed more training materials to help them. We have the capability to produce visual aids in 3D as well as animated, pulsating videos that would help all readers to grasp the concepts of the I AM, the Trinity, and the Seven Absolutes of Infinity and to see the relationships involved in the triunities. We could show the pattern of Paradise as it is revealed on Havona and repeated over and over again throughout creation.

How many times have you heard at study groups or elsewhere, "Why don't we skip this paper. It's too hard to understand!" If it's so difficult for English-speaking readers to understand our own language, how much more difficult it must be for those studying from a translation. Pictures, especially moving ones, cross over the language barrier, and it's the best thing we can do to help them in their studies. But first we must understand it ourselves.

I don't think we'll be issued certificates of achievement to let us know we've actually qualified for this corps, but the revelators *did* tell us how to study the book. I know there must be quite a few readers who are close, if not already, at this level of understanding. I don't think they've purposely tried to qualify for membership in this reserve corps of cosmic-conscious citizens, but shouldn't we all? I believe we "owe it" to our planetary helpers to make this conscious effort, because teamwork and a unified focus would establish a powerful comprehension dynamic.

The revelators make it very clear that we can only achieve cosmic consciousness by understanding the purpose of creation from the Paradise viewpoint. They've given us a LOT of information, but we have to put it together like a jigsaw puzzle.

First of all, it's important to realize that "growing spiri-

tually” is a *subjective* experience. It’s between the individual and the Father—getting to know him better, love him more, and desire to make *his* will for our lives *our* will for our lives. That’s very personal and subjective. It’s also *experiential* and therefore contributes to the evolution of the Supreme Being. In this sense, being subjective is necessary and good.

REALITY, on the other hand, can be comprehended only from an *objective* study. Paradise Reality is *total* objectivity. We have to step aside from ourselves to see reality from the Paradise viewpoint, because our finite minds and cultural biases interfere with our ability to comprehend at this level. And comprehend is the best we can do, because we cannot *experientially know* what is ancestral to the Supreme. Even so, our experience within the Supreme can be greatly enhanced by a comprehension of what is antecedent to the Supreme if we desire to participate at this level.

The tool we have to work with is *mind*, and we do well to recognize both its limitations and its possibilities. Finite (subjective) mind will not be of much help. Only morontia mind—soul mind—can begin to penetrate these mysteries, especially for those who have attained the third psychic circle. It is at this point that the Thought Adjuster can begin to morontiaize the mind of his mortal subject, and that subject then becomes less dependent on the adjutant mind spirits. [110:6.14, 20] (PP. 1210-11) Even more encouraging is that the soul, with the collaboration of some spirit of Deity, such as the Adjuster, can function *above* the morontia level. [111:3.2] (P1219)

We can conclude that there is divine purpose in this paradox of subjective/objective consciousness. In the subjective experience of growing spiritually, achieving the psychic circles, and transferring the seat of our identity to the soul we have allowed our Thought Adjusters to spiritualize our minds. Within the frame of spiritualized consciousness, he can reveal to us the objective realities of Paradise.

Research thus far has indicated that the first thing we must do is come to recognize and understand the Paradise PATTERN as it is revealed on Havona and repeated over and over throughout creation. “...*pattern is pattern and remains pattern; only copies are multiplied.*” [0:6.10] (P. 10) (See Part 2 of this article, authored by Stephen Zendt).

Paradise is the Absolute Pattern and can be fully comprehended only by an Absolute Being. The Father I AM is *one*, yet the pattern of one contains within itself a mosaic of many. This is best understood by close examination of the philosophic concept of the I AM. We are told of the I AM *as* triune and *as* sevenfold. *As* triune—the Paradise Trinity—he is three. They have the same and equal personality, but they are distinguishable because they differ in

attributes and function. With the I AM *as* sevenfold—the Seven Absolutes of Infinity—all potentials are actualizable. “*It is a truth that the Absolutes are manifestations of the I AM—First Source and Center...it is both fact and truth that all reality is predicated upon their eternity existence and infinity relationships.*” [105:3.10] (P. 1157) The material creation is brought into existence by and through these infinity relationships, which include both deified and undeified reality and which is described mainly in Papers 104 and 105. An animated video narrating and illustrating the functional relationships of the triunities would facilitate our grasp and comprehension of these inner workings.

Our heavenly Father desires to reveal himself to the creatures of his making. Knowing full well that from outside of Paradise we cannot “see the forest for the trees,” he provides the perfect universe of Havona as a display of what is contained in the Paradise pattern. Havona is a material creation of a billion worlds inhabited by myriads of perfect spiritual beings. They know and love their creator, and he knows and loves them.

Havona then becomes the pattern for the seven superuniverses of time and space and the evolution of the Supreme Being, the finite God of experience. Those who take origin in the seven superuniverses start out as “other than perfect” and are given the opportunity to become perfect, even as the Father in heaven is perfect, through living experience. He knows and loves us, and we grow to know and love him. Whatever our experiences, they will not become truly meaningful until we learn to unify them according to our understanding of the Paradise pattern. Were it not for revelation—personal, group, or epochal—we wouldn’t have a clue about how to unify our experiences. (See Part 3 of this article, authored by Jean-Pierre Heudier.)

I think the effort the readership at large has made toward spiritual growth since the book was printed is highly commendable and has prepared the soil for the challenge of the next fifty years. It’s an idea whose time has come, and I believe it’s urgent for the progress of our world that we take the challenge seriously. To be truly effective, the teachers should be ready *before* the students appear.

Nancy Johnson first read *The Urantia Book* in 1976 and has ever since been involved in *Brotherhood/Fellowship* activities and projects, including being a founding member of the *North Texas Society*. She typed *The Urantia Book* into an electronic format and created a text retrieval program which she has used for extensive research. Nancy has also served on the *Publications Committee* for many years and typeset both *Uversa Press* editions of *The Urantia Book*.

At Home In The Universe

A Personal Place In Pattern—Part 2

By Stephen Zendt, Walnut Creek, CA

Have you considered how you fit into the scheme of things? Do you have a sense of your place in the wider realm of cosmic evolution? What function do you, as a personality, fulfill? I would like to invite you into the complex but richly satisfying study of the many things the Urantia revelation has to say about *pattern*.

(We will be presenting a lecture/workshop at IC05 in Philadelphia to more fully explore how this vital concept helps to develop our sense of universe awareness, the ways in which the pattern revelation connects us to God. If this engages your interest, we'd like for you to join us.)

From the Foreword on through Parts I, II, and III the unfolding and extension of the material reality of Paradise Pattern weaves through the pages of *The Urantia Book*.

Pattern begins to show forth from the Isle of Paradise. The Infinite Spirit activates Paradise Pattern and that pattern declares the basis for all atomic structure everywhere.

Our revelation tells us that Paradise is Absolute Pattern, that the Eternal Son is Absolute Personality. The Universal Father has set before the Havona universe and the seven time-space creations the absolutes of personal and material reality. He has given to the Infinite Spirit the cosmic task of promulgating and energizing the pattern of Paradise to all creation.

When the Father commanded that we all become perfect, like unto his perfection, he had already established the perfect pattern for all reality, and he proceeded to invite each mortal will creature to return home to him, with the cosmic reality of Paradise Pattern as the underpinning of evolution and of personal spiritual attainment.

Our own local Universe Mother Spirit and the Master Physical Controllers have early on established the physical reality of Nebadon, have brought energy and mass into equilibrium, so that our local creation could sometime conform to Superuniverse design.

The Life Carriers brought an evolutionary pattern to our planet, a decimal world with unique potentials, and gave us our DNA helix, from which Urantia life forms evolved.

My own experience studying PATTERN with friends has opened up new and challenging concepts of evolutionary reality and spiritual symmetry.

One huge hint the revelators give to us, as we wrestle

with theoretical physics, time-space relativity, and quantum mechanics, is the remark that appears in Paper 42, Section 1 “Energy, Mind, and Matter,” “*The ultimatton, the first measurable form of energy, has Paradise as its nucleus.*” [42:1.2] (P. 467) They would seem to be saying that Paradise permeates all material reality. Its pattern pervades all space and time.

Our place in the order of our local universe is assured because of our Creator Son's seventh bestowal of himself here on our world. We have become the “place where it happened.” Urantia is the sentimental shrine of all Nebadon, as we are told. Pattern appears in the achievement of Supreme Sovereignty for our Creator Son, who went through seven bestowals as various created beings within his universe, culminating in the human life of Joshua ben Joseph, Jesus of Nazareth.

Until the bestowal pattern had been completed, Michael possessed full sovereignty as a reality “potential”. Yet, when the human life ended with his resurrection, Michael had achieved his rightful place as sovereign, and he opened the cosmic doors to the Supreme as a new and open way to fulfillment of our mortal potential, the way to eternal life and perfection attainment.

Paradise Pattern is a basic component of all reality for it declares the context of creation, the matrix for atomic structure. The Isle of Paradise is the nuclear center of all things, the perfect place, the ultimate goal of our spiritual transformation into Finaliters, the destiny of all Adjuster-fused mortals, and the home of our Universal Father.

As we become more and more aligned with the Father's will, we mature as spiritual beings, achieving Thought Adjuster fusion in eternal agreement with God. The dependable basis of the real, the true, the beautiful, and the good is the pattern which the Father creates through his home on the Paradise Isle, spread abroad throughout all universal creation: an eternal harmonic atomic structural integrity which fosters evolution in time and space, and guides cosmic pilgrims home to Havona.

Now, it is true, the first reaction for many people who open *The Urantia Book* and start to read the Foreword, is bewildering and overwhelming. Clearly, the whole cosmic panorama is far more complex and complicated than our mythologies or our evolutionary religions have predicted. Yet, we are possessors of mind, something which permits us to utilize insight into reality and revelation, and this leads

us to larger, more inclusive concepts of God and universe. Mind is a bestowal, a gift of thinking power that uses the brain but is not confined to our craniums. Mind is aided by the presence of a pattern of seven Adjutant Mind Spirits, and we are enabled to rise above our animal origins to realize our kinship with our Creator and our fellow humans.

Therefore, we are urged by our revelators to put this gift of mind to work at sincere comprehension of truth through experience, to put faith to the test of reality, to live as a beloved child of God.

I am persuaded that the authors of *The Urantia Book* knew we would find difficulty in opening up to new concepts, new relationships with the universe, new powers of spiritual growth and maturation. They wrote the dense and difficult passages not to discourage us, but to assure us that we can actually comprehend universe levels of reality.

Pattern Of Unity

A Fact Of Existence And An Achievement—Part 3

By Jean-Pierre Heudier, San Marcos, TX

(Editor's Note: Words in bold type throughout indicate emphasis added by the author.)

As previously mentioned, whatever our experiences, they will not become truly meaningful until we learn to unify them according to our understanding of the Paradise Pattern. It is true that everyone will give, consciously or not, some meaning to his or her experiences. We all seek a certain degree of coherence, unity, in our lives. By seeking to understand our experiences in terms of the Paradise Pattern, we truly enlarge the frames of reference we already possess and which we use to give meaning and value to our experiences. By so doing, we gain a truer, higher, perspective on our contribution to the whole, certainly one of the first prerequisites for a would-be cosmic citizen.

Paradise Pattern starts with the unity of the I AM. Then three phases occur: a divinity-tension, followed by compensation for that tension, and finally a resolution of that tension. Even though presented as a sequence for the benefit of the human mortal mind which requires a beginning, unity in Paradise has always existed simultaneously with divinity-tension and its compensation, as well as its resolution.

This is the primal concept of original reality: The Father initiates and maintains Reality. The primal differentials of real-

PATTERN is a key conceptual framework, appearing in the Foreword, and flowing through many of the Papers in the book. It offers clues to how things work, why things are the way they exist at the present time, and it points us toward future potentials for which we ought to strive.

That is why study of **PATTERN** is vital to our growing appreciation and comprehension of cosmic citizenship.

A student of The Urantia Book since 1971, Stephen Zendt lives in the Bay Area of northern California. He has been involved in Fellowship activities for many years, and also participated in the recording of The Urantia Book for Urantia Foundation in 1994. He currently serves as a member of the Education Committee of the Fellowship.

*ity are the deified and the undeified—the Deity Absolute and the Unqualified Absolute. The primal relationship is the tension between them. This **Father-initiated divinity-tension** is perfectly **resolved** by, and eternalizes as, the **Universal Absolute**. [0:4.5] (P. 7)*

In the same way, the tension initiated between Paradise non-personal and non-spiritual existential reality on one hand and the Eternal Son personal and spiritual reality on the other is compensated **and** resolved by the Infinite Spirit, the Conjoint Actor, and the center of mind gravity. Mind has the same function in the creations of time and space that it has in Paradise. It compensates for the tension between the spiritual and the material. Its role is to co-ordinate with Spirit in the harmonious working with subordinate physical systems.

However, “*On Paradise, and in the central universe, Deity unity is a **fact of existence**. Throughout the evolving universes of time and space, Deity unity is **an achievement**.” [56:5.4] (P. 641) In other words, in the evolving universes some kind of **compensation** is provided for the tension, tension that must be **resolved** through courageous efforts, struggles, and faith, in order to **achieve** that unity. The resolution brings unity, but a different quality of unity for those experiencing it.*

One way to get a feeling for the difference of quality is to keep in mind the comparison made between the perfect

citizens of Havona and the perfected pilgrims of time and space. It's a difference between what is inherent and what is attained, acquired, achieved.

The full appreciation of truth, beauty, and goodness is inherent in the perfection of the divine universe. The inhabitants of the Havona worlds do not require the potential of relative value levels as a choice stimulus; such perfect beings are able to identify and choose the good in the absence of all contrastive stimulus and thought compelling moral situations. . . . Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a reality of personal experience and is therefore a unique possession in contrast to the inherent goodness and righteousness of the inerrant personalities of Havona. [3:5.16] (P. 52)

They have faith in the stability of the universe, but they are utter strangers to that saving faith whereby mortal man climbs from the status of an animal up to the portals of Paradise. They love the truth, but they know nothing of its soul-saving qualities. They are idealists, but they were born that way; they are wholly ignorant of the ecstasy of becoming such by exhilarating choice. They are loyal, but they have never experienced the thrill

into consecrating our lives here and hereafter to attain it.

Mind can never hope to grasp the concept of an Absolute without attempting first to break the unity of such reality. Mind is unifying of all such divergencies, but in the very absence of such divergencies, mind finds no basis upon which to attempt to formulate understanding concepts.

The primordial stasis of Infinity requires segmentation prior to human attempts at comprehension. [115:3.2-3] (P. 1261)

We should also realize that compensation for this divinity-tension has already been provided in many ways on all levels of reality. This pattern of compensation takes several forms. One of them is **interdependence**. Even though still imperfectly understood and imperfectly manifest, it is present everywhere such as between the perfected and the perfect, between the descending Sons of God and the ascending sons of God, between angels and men, between primary and secondary midways and men, and between all the Creators and creatures within the Supreme.

We know that the Thought Adjuster, the presence of God within us, a fragment of the Infinite, "a part of Universal Unity" [196:3.13] (P. 2094) is a **compensation** for being

WE KNOW THAT THE THOUGHT ADJUSTER, THE PRESENCE OF GOD WITHIN US, A FRAGMENT OF THE INFINITE, ... IS A COMPENSATION FOR BEING THE FARTHEST AWAY FROM THE PRESENCE OF GOD ON PARADISE.

of wholehearted and intelligent devotion to duty in the face of temptation to default. They are unselfish, but they never gained such levels of experience by the magnificent conquest of a beligerent self. [3: 5.16-17] (P. 52)

It is very helpful for human beings on this path to unity with the divine to understand several things. First, it is important for the human personality to realize that this divinity-tension initiated by the Father and which appears in the domains of time and space as contrast between opposites, as imperfection, incompleteness, and limitations, was planned, willed. It was meant to be that way. Accepting this truth avoids wasting time blaming God for the present conditions in which we live. The dualistic world was meant to be that way. We **achieve** unity by exercising the gift of freewill. It was also meant for finite beings to experience the processes of differentiation, segmentation, individualization, and separation before we could feel the need for unification and unity, long for it, hunger for it, and be lured

the farthest away from the presence of God on Paradise. The pattern of **interdependence** is very clear: The Thought Adjuster seeks expression through personality; the human partner seeks identity and divinity through fusion with the Adjuster. By being aware of this gift of compensation for the divinity-tension, by becoming God-conscious, we can choose to do God's will. Divinity is characterized by unity. Whenever we choose **co-operation** with the divine indweller, we take a step toward divinity and unity. Co-operation means choosing to do God's will, choosing unity rather than division, inclusion of the wide diversity of our brothers and sisters rather than exclusion, harmony rather than disharmony. **Resolution** of the divinity-tension comes when the human and divine wills become one.

The Adjuster is to the soul what the Trinity is to the Supreme Being. Another pattern in the Supreme also applies to us, a pattern of simultaneous dual movement: From the periphery to the center; from the center to the periphery:

"The Supreme Being (as a finite reflection of Paradise Deity) is engaged in an eternal progression into outer space"; simultaneously it is "forever seeking for Paradise coherence." [115:6.8] (P.1266) We seek coherence with the Adjuster and it is this very coherence which helps us make progress in the material and morontia worlds. This progression and coherence depend on the proper relationship between the material, mindal, and spiritual levels of reality within us. One aspect of the personality's contribution toward unification is to learn how to subject the body to the mind and to co-ordinate the mind with the directing spirit.

Because what is sought is a Trinitarian unity, the way to attain true unity will always be through a pattern of **symmetry** of the three expressions of the Trinity. (The three spirit expressions of the Paradise Trinity become perfectly unified in the finaliter.) It is therefore no surprise that we are given the means to attain this Trinitarian unity by the very symmetry of a three-fold endowment:

Faith-insight, or spiritual intuition, is the endowment of the cosmic mind in association with the Thought Adjuster, which is the Father's gift to man. Spiritual reason, soul intelligence, is the endowment of the Holy Spirit, the Creative Spirit's gift to man. Spiritual philosophy, the wisdom of spirit realities, is the endowment of the Spirit of Truth, the combined gift of the bestowal Sons to the children of men. And the co-ordination and inter-association of these spirit endowments constitute man a spirit personality in potential destiny. [101:3.2] (P. 1108)

The endowments are there to **compensate** for our limitations. Nevertheless, for the **resolution** to take place, we must learn to discern and acknowledge the promptings, insights, and urges, and then respond, offering our sincere and intelligent co-operation to the Adjuster, the Holy Spirit, and the Spirit of Truth.

As we study patterns of resolution to the contrasts created by divinity-tension, we will sooner or later discover that **transcendence** is such a pattern. Many times, we realize that the answer is not in the either/or attitude, but in transcending what **seems** to bring division, opposition, exclusion.

Let's take loyalty as an example. Our sense of loyalty may start with the association with another human being, but as we evolve it will encompass a human family, then extend to a clan or tribe, to a race, a nation, a culture, a religion, a planet, and beyond, up to the real brotherhood of mankind, and enlarging to the family of God. Each time we may go through periods during which we experience a tension between one level of loyalty and the next higher one. This may bring violent contrasts, conflicts, wars. We cannot resolve the tension by trying to eradicate the one

which appears as the lesser one. Transcendence is the only way to be loyal to these transient subdivisions created in time, while simultaneously remaining loyal to the eternal and greater family of God, as we align our will with God's will.

The fact that man is "a spirit personality in potential destiny" [101:3.2] (P. 1108) is analogous to the two sides of a coin. Unity and diversity are the two aspects of the destiny. Unity, because the personality is an integral part of a whole, not separated from it, and diversity, or uniqueness of personality destiny, because each one has its perfect pattern on one of the billion worlds of Havona, a pattern chosen by the Creator Son to be a complementary piece of the mosaic of the whole.

Our potential destiny as a cosmic citizen is intimately connected with the destiny of the whole, the family of God. Someone having reached the seventh psychic/cosmic circle may be God-conscious, and be an extremely devoted person, having found his/her connection with the Father within. However, to become truly universe-conscious citizens, we must become aware of our relationship to the Supreme Being. This is what distinguishes a third circler from the seventh. This is one of the reasons the revelators wanted to present advanced and larger concepts that would expand our cosmic consciousness.

An advanced truth, also found in several spiritual revelations, is the famous declaration that "All is, but not all is manifest." Understanding this truth helps to grasp the pattern of this potential destiny of the whole and the part. As already mentioned, it is stated as a truth that "*The ultimaton, the first measurable form of energy, has Paradise as its nucleus.*" [42:1.2] (P. 467) Paradise not only permeates all material reality, but it permeates also all the mindal and spiritual levels of reality of time and space. "All is, but not all is **manifest**." True, the essence of the cosmic mind is unity, but this unity has not yet become fully **manifest** on the evolutionary worlds. True, the essence of the Thought Adjuster, our real and divine self, is the essence of the Paradise Father, and truly is the nucleus of our being. Its essence is pure spirit and pure energy, and when we become one with it, truly identified with it, when this indwelling Presence is directing our thoughts, our emotions, our decision-actions, actually living through us, then our divine Self is **manifest**. The unity between energy and spirit which exists in Paradise **unfolds** in time and space.

Understood from this viewpoint, evolution follows a pattern of **unfolding** what is infolded in the realms of time and space. If we know what the infolded characteristics of the seeds are, the pattern of their potential destiny, then we

can learn what the best conditions are, the best nutrients, for the seeds to unfold to their full maturity.

Even though time may be abrogated in the experience of the Paradise Father, so that a personality which has made the ultimate decision is already a finaliter in his mind, growth and unfoldment follows certain definite stages on the evolutionary worlds. The seed coming from God will follow its pattern to become Godlike, but stages such as faith, comprehension, and integration cannot be bypassed.

We are co-creators in the unfolding of the Supreme Being (destiny of the whole), as well as co-creators of the unfolding of our potential divine personality (destiny of the part).

What unfolds towards perfection must unfold also in unity, symmetry, and balance. Perfection may not be possible yet, but unification, symmetry, and balance **are**. And this is true for the whole and the part.

Although the average mortal of Urantia cannot hope to attain the high perfection of character which Jesus of Nazareth acquired while sojourning in the flesh, it is altogether possible for every mortal believer to develop a strong and unified personality along the perfected lines of the Jesus personality. The unique feature of the Master's personality was not so much its perfection as its symmetry, its exquisite and balanced unification. [100:7.1] (P1101)

A balanced, symmetrical, co-ordinated unification is not found in an either/or attitude. What is real is not discovered by looking at the grand universe (or the personal universe of our own individual being) only from the outside in (the materialist for whom everything is matter) or only from the inside out (the spiritist for whom everything is spirit). This is where we need personal revelation, seeing reality through the eye of our morontia soul, or guided by epochal revelation (which is not a revelation to us unless the Adjuster and the Spirit of Truth confirm it to be so.) From revelation we gain a perspective which helps us **transcend** these opposite views of reality.

While it is important, as a first stage, to have enough faith to believe we can become Godlike because the seed of God lives at the very center of our being, and, at second stage, to gain some understanding of the Paradise Pattern of perfect unity, through personal and epochal revelation, it will take time and countless experiences to integrate this concept and to make it a reality at the personal and collective level of reality. All the values that are perfectly manifest on Havona have to become manifest within the parts and the whole.

Over the next fifty years, I believe that our work will consist in two simultaneous and interdependent stages of

personal and collective growth and unfoldment: increasing understanding of the Paradise Pattern and the integration/manifestation of that Pattern. Both understanding and integration/manifestation are necessary. We may have had a personal experience of unity with all things and all beings, which may give us a confirmation of a concept we had understood through study and spiritual insights, but this does not mean that we have reached a balanced, symmetrical unification that allows us to manifest perfectly this potential unity of destiny at the personal and collective levels. What we seek is to make unity so much an integral part of us that we can enter that unified state of consciousness at will, not just as a onetime experience of Grace. Achieving a more stable degree of unification within ourselves and unity with our extended family allows us to function as universe-minded citizens with greater and greater objectivity.

We must also remember that the two purposes stated by the divine counselor, increased spiritual perception and cosmic consciousness, are truly interdependent, that we cannot increase cosmic consciousness unless we simultaneously seek personal spiritual growth which comes from acquiring qualities inherent in the perfected citizens of Havona, such as courage, altruism, idealism, loyalty, and unselfishness, as well as unfolding the unity of pure spirit and pure energy contained in the seed in our divine self, the Thought Adjuster, through the intelligent use of our precious tool, the mediating cosmic mind. To become altruistic, loyal, and unselfish are certainly desirable qualities for the universe-minded citizen who will be naturally led to ask "What's in it for all of us?" rather than "What's in it for me?"

We invite anyone interested in the formation of workshops which would address both the understanding and the practical application of this tremendous goal to join us. It's a gigantic enterprise. Our success strongly depends on unifying our efforts along the patterns of co-operation, co-ordination, interdependence, and harmony.

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Journey to India

The Legacy of the Sethite Teachers

By Dave Holt, Concord, CA

There is not a Urantia religion that could not profitably study and assimilate the best of the truths contained in every other faith, for all contain truth. [92.7.3] (P1012)

This is the story of an epic journey of the descendants of Adam and Eve. From out of the “Land Between the Two Rivers,” leaving the Tigris and Euphrates site that *The Urantia Book* calls the Second Garden, the people migrated with their herds and oxcarts, accompanied by a group of Adamic religious teachers. It was 15,000 B.C., the Ice Age. Glacier ice still blocked the trails to the north, and a route east to the river floodplains of ancient Bharat, present-day Pakistan and India, was chosen. This paper, a study of religious evolution, also hopes to evoke a new spirit of cooperation within all faiths to seek out our human commonalities, our shared origins, to understand where historic religions have failed to establish peace between their different communities.

*He is the Supreme Lord, who through his grace
Moves us to seek him in our own hearts.
He is the light that shines forever.
He is the inner self of all,
Hidden like a little flame in the heart.
Only by the stilled mind can he be known.
Those who realize him become immortal.*
(From the *Svetasvatara Upanishad*, III, 12-13)

One of the Rishis of ancient Bharat, the sage Svetasvatara, may have been a descendant of these early Adamites. He was very likely one of the Brahman priesthood caste of India. From *The Urantia Book* comes the new disclosure that the Brahmans are the surviving descendants of the Sethites, as the Adamic religious teachers are called in the book. He composed his Upanishad above using the foundation of the older Vedas in the same way that the rest of the 108 Upanishads were, and like only a few of them, it bears his name. Yet almost nothing is known about him. He may have been a poet of his day.

Archaeology is rife with controversies and disputes over dates. The date of origin for the Upanishads varies widely, usually from 900 B.C. to 500 B.C., the only unifying concept being that they come after the Rig, Sama, Yajur, and

Atharva Vedas. In this presentation I will occupy a position guided by *The Urantia Book's* account of history, showing where it harmonizes with testimony from the field experts of our day. *The Urantia Book* portrays the sixth century before Christ as a dynamic and spiritually creative era in India and other Asian localities. It was a period of religious revival. Poets and Rishis, yogis and philosophers gathered together to share the feeling of excitement in the air. The meditation teacher, Sri Chinmoy, believes they were attempting to recover the fading authority of the ancient Vedas. But they did much more. The Vedas came through them in a revitalized language, with a greater force and a renewed energy that provided enough heat to keep the light of truth shining. That Svetasvatara's words still guide modern generations shows his greatness as a teacher and holy man. *The Urantia Book* reveals the information that the Upanishads were written to counteract the Salem missionaries arriving with the new teachings of Melchizedek, “*that salvation, favor with God, is to be had by faith,*” and not by blood sacrifice. [93:6.4] (P1021)

Adam and Eve's eldest son born in the Second Garden, Seth, first organized and led this group of physician, teacher, priest sons of the Second Garden, the Sethites, to carry forth his parents' teachings into the world, preserving the “*Thread of monotheism... from the teachings of the Adamites.*” [79:3.3] (P. 881) Oddly enough, there is no mention of women being involved in the corps of the Sethites although we would expect it to be true about women from the First Eden.

“Disposer, Ordainer, Highest Exemplar, there where they say the One is, beyond the Seven Seers, he is our father, he begat us. All worlds he knows; the gods he named, Himself, One only.” (Rig Veda, X.82)

The Trinity did not survive well over time and “degenerated into the triune figure of the fire god (Agni)” (ibid, par. 4). Another trinity rose later: Sat-Chit-Ananda, meaning Being, Intelligence and Joy, but it didn't gain prominence. However, the teachings about the indwelling spirit, the Thought Adjuster, are found in many passages:

“A part of the subtle invisible spirit comes as a messenger to the body... A part of Infinite Consciousness becomes our own finite consciousness... There is something beyond our mind which abides in silence within our mind. It is the supreme mystery beyond thought.” (Maitri Upanishad, 2.3-5, 6.19)

“That within which we are is the immortal, the Self,
 I go to the palace and assembly hall of Prajapati.
 Glory have I won...
 Thus did Brahma tell to Prajapati,
 our creator,
 Prajapati to Manu, and Manu to his descendants.”
 (Chandogya Upanishad 8)

The Edenic pair always proclaimed that a Son of God would sometime come and they communicated to their loved ones the belief, at least the longing hope, that the world of their blunders and sorrows might possibly be the realm whereon the ruler of the universe would elect to function as the Paradise bestowal Son. [76:5.4] (P. 852)

This predicted bestowal of the Son of God was remembered in the teaching of the avatars of Vishnu. Krishna, declaring himself to be one of these, tells Arjuna, “For the establishment of righteousness, I come into being from age to age” (Bhagavad Gita, 4:8). Jesus is often placed in the pantheon of Vishnu’s incarnations. And the Persian holy book, Avesta, from the land of Zoroaster, known today as Iran, tells us,

“His birth, like the birth of every storm god, is longed for and hailed with joy as the signal of its deliverance by the whole living creation, because it is the end of the dark and arid reign of the demon: ‘In his birth, in his growth did the floods and trees rejoice, in his birth, in his growth the floods and trees did grow up, in his birth, in his birth the floods and trees exclaimed with joy.’” (Darmesteter, Ch. 4)

From Adam and Eve’s time we inherited the arts of peace: writing, weaving, metallurgy, and the engineering skills to build multi-storied buildings, and to design flood control/irrigation channels for agriculture. But the Adamites did not domesticate the horse. Archaeology has shown that this achievement, along with domestication of the camel, took place about 4,000 B.C. Thus we understand how, according to *The Urantia Book*, it took almost a year for the First Gardeners to reach the banks of the Euphrates more than 30,000 years before. They were probably using the onager, a type of wild donkey depicted in ancient Sumerian panels.

The migrations of the Adamic peoples drew to a close in 15,000 B.C. [78:3.9] (P. 871) *Concurrent with this epic change was the first extensive migration of the Andites into India.* [79:2.4] (P. 880) A millennium earlier, 16,000 B.C., “a company of one hundred Sethites” had already accompanied a group of Dravidian (Mesopotamian) Andites from Turkestan into India. (ibid sec 3.4) Whereas much of our

world history refers to Aryans as the oldest ancestral race, *The Urantia Book* prefers a new designation—Andite, peoples of an earlier time, emphasizing that their racial makeup is pre-Aryan. The Adamites blended with Nodites, known as “Nephilim,” the “sons of God,” in Genesis 6:4, to form the Andite race; “the term is used to designate those peoples whose racial inheritance was from one-eighth to one-sixth violet.” [78.4.1] (P. 871) None of these racial appellations exist outside of *The Urantia Book*. In our world history books, we know the Andites by their tribal names, Scythians, Hittites, Tocharians, Sumerians, and others. Some historians such as India’s N. S. Rajaram know there is an earlier layer of civilization from before the rise of Egypt, Mesopotamia, and Indus Valley. Zend, the language of the Persian Avesta texts (Zoroastrian), is kindred to the Sanskrit of the Vedas, and both of them are derived from a more ancient language. The Andite classification answers the need for a descriptive handle on this original phase of human culture. The broad overview provided in *The Urantia Book* offers a revealing perspective of the similar “Andite” threads in each tribe’s story, common themes that we can understand in spite of the confusing profusion of dizzying political changes encountered in ancient history.

At one time the Vedic religion was a shared Indo-Iranian tradition. From the Kopet Dagh Mountains north of Afghanistan, it was carried through Persia (Iran), into North India and Pakistan. Similarities in the names of deities (Hindu Varuna being the Avestan Varona), the language, and the spiritual concepts confirm a strong kinship between Central Asian and Indian cultures. One Indian thinker, Shri Kamakoti, even believes the Sanatana Dharma, the “eternal religion,” as Hinduism is also known, existed among the Hebrews of Palestine at one time. He cites his interpretation of the Mundaka Upanishad in which he saw familiar resonances—a parable of a tree bearing the fruit of wisdom, the two “friends,” one of whom eats the fruit. Another interpretation might understand it as a parable of the relationship between the soul and the indwelling spirit.

MUNDAKA UPANISHAD

There are two birds, two sweet friends who dwell on the selfsame tree. The one eats the fruits thereof, and the other looks on in silence.

The first is the human soul who, resting on that tree, though active, feels sad in his unwisdom. But on beholding the power and the glory of the higher Spirit, he becomes free from sorrow. (Part 3, Ch. 1)

Eve persisted in the memory of the Andites as an Earth Goddess, and as the Mother of the races. In the early migra-

tions, the Andites were still primarily agriculturalists, not herders. They carried the plow and the yoke bequeathed to them by the Adamites. Among their household gods were figurines sculpted in the image of the Mother Goddess, known to one Andite group, the “peace-loving” Sumerians [78:8.6] (P. 876), as the “Queen of Heaven,” Inanna of Sumer.

*The people of Sumer parade before the Holy Inanna,
Inanna the Lady of the Morning, is radiant.
I sing you praises, holy Inanna.
The Lady of the Morning is radiant on the horizon.
(fr. Sumerian tablets)*

The fertility figures representing the mother of all humankind, Ishtar, Astarte, Isis, and Eve, are found in ancient sites throughout the Middle East and Asia. Her idols traveled in the oxcarts from Anu-Depe of Turkmenistan over the Hindu Kush, or across Baluchistan, and down into the lush plains where cascading rivers carried glacial melt water down from the Himalayas. Research and study from before the publication of *The Urantia Book* often describes the ancient religious conflict of history as a transition between the worshippers of the prehistoric Mother Goddess and the followers of a patriarchal Father God (Zeus, Yahweh, Ahura Mazda). Adam had endeavored “to teach the races sex equality. The way Eve worked by the side of her husband made a profound impression.” [74:7.8] (P. 836) Although Hindu literature carries this memory, “where women are honored, there the gods are pleased (The Laws of Manu, III.56),” the Edenic model was gradually forgotten.

This same conflict is reframed in *The Urantia Book*, which describes it as one between an older Adamic culture and its later Andite lineage. As Urantia culture develops, more depictions of male gods begin turning up in the art, idols, and figurines found in archaeological digs, evidence of the gradual diminishing of the Mother God’s importance. Andites did not carry on “the Adamic tradition of peace-seeking,” but became “skillful militarists,” and “cavalrymen.” [78:4-5] (P. 872) As their civilizations became more militaristic and conquest-oriented, by necessity then, the gods became more warrior-like and predominantly masculine. Adamic migrations had never moved at the pace of an Andite cavalry. The taming of the horse was an Andite accomplishment, and on horseback, armed with weapons, driving chariots, these Andites brought Vedic hymns praising Indra, their warrior god, “the fort-destroyer,” into Bharat. This dichotomy between matriarchal and patriarchal social groups can be illuminated by more current terminology about the

divide between hawks and doves.

Though aspects of a matriarchy versus a patriarchy are part of the story, there are more complexities to it. These societies were not homogenous but already deeply stratified so that both worldviews coexisted at once, the dirt farmers worshipping Mother Goddess figurines at the family altar while the priestly (Brahman) and warrior classes, known today as the Kshatriya caste, followed a Father God taught by the Sethites. Already class divisions were being reinforced. The scribes protected their knowledge and ability to read and write from the uninitiated. Wherever grand temples were raised heavenward, the common classes of laborers were forbidden to enter, and the status of the priests and royalty as divine gods was thereby reinforced. In Egypt only members of the royal family received a “ka,” the gift of an indwelling spirit. The Brahmans’ early efforts to preserve their racial purity have persisted down to the present-day caste system of modern India; “these earlier Andite conquerors made a desperate attempt to preserve their identity... by the establishment of rigid restrictions regarding intermarriage.” [79:2.6] (P. 880) This is not unfamiliar. Our own conservative political movements, though their agendas differ now, had early roots in the effort to maintain “white” dominance in American culture.

Archaeology and ancient literature together give clues to the great age and history of the Andite race. Astronomers analyzed passages from within the Vedas and found they provided “scientific” dating to supplement the carbon-14 dated discoveries excavated from the ruins. The conventional belief is that the Vedas were written down circa 3,500 B.C., or 4,000 B.C. per the historian N. J. Rajaram. But the astronomic references in the Vedic scriptures show their origin correlates to a time when Brushaspati (planet Jupiter) crossed the Pushya constellation (Cancer), giving the date 4,650 B.C. In the Rig Veda, according to astronomer B. G. Sidharth, the recorded first vernal equinox of the star Ashini dates the text to 10,000 B.C. The vernal equinox cycle of the Taiteriyā Samhita dates as far back as 22,000 B.C. The Vedas, though not yet written down, must have existed in an oral form, spoken, sung, or chanted, much before the conventionally accepted dates.

For the first time in centuries, our own archaeology is pushing the timeline of history back, uncovering more information from before the stubborn barrier of 5,000 B.C. This date, *The Urantia Book* tells us, marks the event of the great flood which wiped out much of our historic past: “These floods completed the disruption of Andite civilization.” [78.7.6] (P. 875) Global warming in our day reminds us that we are not immune to nature’s cataclysmic changes of cli-

mate, and more recently, geologic change such as resulted in the Indian Ocean tsunami.

A thousand years before the floods, 6,000 B.C. marked the end of the Second Garden. The pressure of Akkadian and Assyrian invasions from the north drove the inhabitants out, “Five per cent of Andites about the mouth of the Tigris and Euphrates refused to leave” and became the Sumerians. [78:6.6] (P. 874) And so our history describes the Sumerians as having suddenly appeared on the world stage. They were unusual in *The Urantia Book’s* view because they continued to view the Adamites “as an alien race. Sumerian pride in the more ancient Nodite culture” led them to prize their own “paradisiacal traditions ... of Dilmun” above those of the Second Garden. [77:4.9] (P. 860) The Sumerians have customarily been considered the builders of the first cities, Eridu, Ur, Erech, and Babylon.

The ruins of the old urban centers of Vedic civilization in Pakistan, Harappa and Mohenjo-Daro, found in 1921, were first given the name Indus Valley Civilization. Later technologies determined that these cities were built on the banks of a now-vanished river, the Sarasvati. India’s ancient civilization is now more appropriately named the Sarasvati-Sindhu civilization. There was a busy sea trade between the Sumerian ports on the Persian Gulf and those of this “Indian” civilization. One such Harappan port was Lothal, built on the Gulf of Cambay where the Sarasvati River may have once flowed into the Arabian Sea. Seals bearing the undeciphered Harappan script have been unearthed at Mesopotamian locations. It is a writing system that scholars believe was imported or derived from Sumer, as many neighboring societies had done. We have deciphered Mesopotamian cuneiform but work is still ongoing to translate the Harappan script. No Rosetta Stone exists to link the two.

We now know that the urban concept of civilization, “a population of specialized workers governed by a complex religious and political hierarchy,” (Archaeology Journal’s definition, May 2000) predates the Sumerians in many parts of Central Asia. This supports *The Urantia Book* descriptions of the continual Andite migrations out of the Second Garden and the lands surrounding it. (78:5, p. 872) In *The Urantia Book*, the idea of “a city” is one of the Andites’ characteristic contributions to world culture, setting them apart from their neighbors, the Sangiks, Nodites, and Andonites. “Andites did not follow the evolutionary course of the older races by becoming herders. Commerce and urban life made their appearance.” [79:1.4] (P. 879) In northern Syria, where Vedic culture and its pantheon of gods is known to have existed, a new urban site, Tell Hamoukar, dated from 4,000 B.C. has recently come to light (May 2000). Just off the

west coast of India, the ruins of a great city were discovered in January 2002. Straw bricks from the site yield a carbon date of 9,500 years Before the Present. The massive stone remains lie below dangerous tidal currents in the Gulf of Khambhat (Cambay). Well known sites at Jericho, a city by 7,000 B.C., and Catal Hyauk, from 6,900 B.C., already dated back to these early days. The cities of Mesopotamia arose later, about 5,500 B.C. According to both *The Urantia Book* and modern historians, the move to urban civilizations was caused by great climatic changes bringing drought to the plateau grazing lands.

The Harappan ruins are notable as much for what was not found, as they are for what was discovered in the excavations. There are no great Ziggurats, the stair-stepped pyramidal towers (mythologized in the Bible as the Tower of Babel) that are found in Babylon and Sumeria; no fancy burials, or monumental displays of wealth so characteristic of Egypt. Instead of a temple, there is a “Great Bath” at Mohenjo-Daro. It may have been the equivalent of a temple, where water was used in a ritual of purification, and prayers were offered to the Vedic deities, Agni, Indra, Mitra (Mithras), and Varuna.

“May the stream of my life flow into the river of righteousness.” (Rig Veda, II.28)

The Hindu temples of Mahabalipuram in Tamil Nadu, the south of India, are known as the Seven Pagodas. They are regarded in some circles as having been constructed in 4,000 B.C., a date that is in dispute. Only one temple now stands on the seashore. The rest are submerged, perhaps due to a rise in sea levels at the end of the Ice Age. If the date of 6,000 years “Before the Present” (BP) is correct, they are a remaining record of the earlier immigrations of Dravidian Andites described in *The Urantia Book* who created “the most versatile civilization then on earth.” [79:3.1] (P. 881) These early Andites probably spoke a variant of Sumerian; scholars are establishing the kinship between the Tamil language of the southern Dravidians and the Mesopotamian language of old.

Industry and trade were the main pursuits in the ancient Harappan port city of Lothal. It was a factory town where jewelry and beads were manufactured for the outside world and exported up the Persian Gulf. Along with ivory and cotton, Lothal’s trade goods were exchanged for semiprecious stones and foods from the fertile Euphrates Valley. Again we find no area in Lothal to qualify as a religious center, no great temple structures. Ironically, the most prevalent spiritual practice to survive in Hinduism today is the most ancient form of Vedic religion centered around an altar in the home, presided over by the parents. Perhaps the

Sarasvati-Sindhu culture in the cities of Lothal, Mohenjo-Daro, and Harappa was from a time before the priest class, the Brahmans, consolidated their power and gained domination over the other castes.

There was another significant difference between the older Adamic tradition and its Andite descendants. No trace of the horse culture of the northern Aryan Andites has been found in the Sarasvati-Sindhu culture. This suggests that the earlier settlements were more Adamic in character. *The Urantia Book* points out, “Adam left a great intellectual and spiritual culture behind him, but it was not advanced in mechanical appliances.” [78:2.4] (P. 870) When the later Aryan Andites (2,500 B.C.) were driven into India by land degradation and climatic change on the Persian plateau, they brought the accouterments of war, bronze and iron weapons, and horse-drawn chariots. Yet there is no

The Urantia Book echoes the picture from our archaeological records of gradual and ongoing immigrations over hundreds of years. “These earlier migrations were in no sense conquests; they were, rather, the continual drifting of the Andite tribes into western India and China.” [79:1.1] (P. 878) However, the arriving Aryans brought with them new metaphors to describe the spiritual search, using references to what may have been a war culture in process of development.

KATHA UPANISHAD

“Know the Atman as Lord of a chariot; and the body as the chariot itself. Know that reason is the charioteer; and the mind indeed is the reins. The horses, they say, are the senses; and their paths are the objects of sense. He who has not right understanding, and whose mind is never steady is not the ruler of his life, like a bad driver with wild horses.

THE ARCHAEOLOGY CONFIRMS THAT THE ARYAN IMMIGRATION INTO THE FERTILE RIVER PLAINS TOOK PLACE PEACEFULLY, WITHOUT VIOLENCE. WAS THIS BECAUSE THE MORE ANCIENT SARASVATI-SINDHU CIVILIZATION PRIZED PEACE ABOVE WAR?

evidence that they came as conquerors—no signs of battles or burned cities, no traces of the Aryan Invasion that has been described in the history books of India for decades. The archaeology confirms that the Aryan immigration into the fertile river plains took place peacefully, without violence. Was this because the more ancient Sarasvati-Sindhu civilization prized peace above war?

Perhaps boys from the city of Harappa, out hunting rabbits and lizards in the hills, were the first to see the impressive flags that flew in a new wind from the north. They ran back to town, big-eyed with fear and excitement. Scouts were dispatched to verify the sighting of the camp. They confirmed the boys’ story of the high-spirited herds of horses. The Harappan leaders, not wanting a battle, then sent ambassadors to greet them. Perhaps the pre-Aryan culture in the Sarasvati Valley possessed remnants of Adamic culture that commanded the respect of the “invaders,” such that the idea of military conquest was unthinkable. Marriages between the important families were arranged to seal alliances and solidify the new friendship. One day at the end of negotiations, the Aryan’s horse-drawn chariots entered the city—quite a spectacle. Village dogs chased wheels down the street, as if their rule of the road would never be lost.

But he who has right understanding and whose mind is ever steady is the ruler of his life, like a good driver with well-trained horses.

The man whose chariot is driven by reason, who watches and holds the reins of his mind, reaches the End of the journey, the supreme everlasting Spirit.

Beyond the senses are their objects, and beyond the objects is the mind. Beyond the mind is pure reason, and beyond reason is the Spirit in man.

Beyond the Spirit in man is the Spirit of the universe, and beyond is Purusha, the Spirit Supreme.”

Although the Andite Aryans from the north continued to emphasize the monotheistic thread from the original teachings of the First Garden, its fabric was coming unraveled in India and throughout the world. *The Urantia Book* records that by about 3,000 B.C., “the concept of God had grown very hazy in the minds of men.” [93:1.1] (P. 1014) “by 2,500 B.C. mankind had largely lost sight of the revelation sponsored in the days of Eden.” [92:4.6] (P.1007)

Just as archaeology helps us to follow the course of the Sethite mission through the centuries, the surviving literatures of Mesopotamia, India, and Iran can be sifted for the remnants of Adam’s revelation to humanity. By 2,300 B.C.,

the Epic of Gilgamesh, written down in Mesopotamia and widely read in surrounding countries, offered its concluding message that salvation, becoming one with God, was beyond hope. The teachings of Adam and Eve had been lost, along with their children's revelations of salvation into an eternal future life, becoming one with the indwelling spirit, the Thought Adjuster. Gradually these teachings were replaced by the "wheel of births," a concept of reincarnation, sometimes transmigration into a lower level of animal life. The stage had been set for the emergency bestowal of the Melchizedek Son who came to Abraham of Ur a few hundred years later.

When the Salem missionaries arrived in India bringing the teachings of Melchizedek from Palestine, these Salemites would ask their new converts to destroy the old household gods. Resistance came from the Brahmans. They began to write down the oral literature to preserve the hymns and rituals, fearing the loss of their influence. They strengthened an already established caste system to preserve their dominance over the other castes. By Svetasvatara's day, 600 B.C., the Brahmans were committed to ritual-based modes of worship centered on the older Vedas. The authors of the Upanishads arose as a dissenting group, some from within the entrenched Brahman priesthood itself. They labored to institute a more personal search for truth outside of ritual recitations of scripture, and a deepening of the individual's relationship with God, perhaps to meet the Hittite missionaries on their own turf. The Upanishads emphasized meditation, worship, discovering God for oneself outside of the confines of priest-led ceremonies. The Rishis set out to free truth seekers from codified rituals that their more conservative fellow Brahmans wished to preserve, to consolidate their privileged position. We know just how strong this desire to maintain power was, because it was forbidden for anyone not of the twice-born castes (all but the Sudras) even to hear the Vedas recited. For women, it became taboo to study them.

Let us go back in time to Svetasvara's day. We join him and his pupils along the Ganges River in the sixth millennium before the birth of Jesus. It is a mild evening. Svetasvatara stands hip-high in the river's current, offering his evening prayers to Isvara (the Supreme), and meditating beneath the new moon above. From the reeds along the bank, a young man watches curiously. The holy man is being spied on. When the great teacher emerges from the stream, the young boy takes aim with his impertinent challenge, voice strident, shocked. "You offer your devotions outside the ritual."

"Yes," answered Svetasvatara, stepping ashore, un-

ruffled by the boy's attack. "You can do this also. Offer your love and friendship to God at any time. He is always ready to receive you. You were created to be an image-bearer of God. You do not need the priests to speak for you. Haven't you read in the Rig Veda?"

*'You will not find him who all these begat,
Some other thing has stepped between you,
Blinded by fog and ritual mutterings,
Wander the hymn-reciters, robbers of life!'*
Rig Veda X, 82

This was new for the boy; his people didn't have such a teaching.

Svetasvatara continued to offer instruction. "God says, 'be still and look within and know who I am'" But at that, the young man turned and fled, back to the home of his parents. The teacher shook his head. He thought of the Hittite teachers who had come among them, who tried to remind the people of these great truths. Though the boy ran away that night, he returned the next day, seeking to become Svetasvatara's disciple.

In Parthia (Persia), the Magi, as the priest class was known, came from the once independent region of Media, also the birthplace of Zoroaster. They were known in the Bible as the Madai, sons of Jepheth (Gen.10: 2). Jepheth's sons were patriarchs of Greek tribes. Through a centuries-old privilege of inheritance, they provided priests for the Persian Aryans just as the Sethites did for India. It is likely these Medians or Madai were a Sethite group. They left us a great teaching about the resurrection of the soul. Eventually the Magi rose to political power and instituted a theocracy requiring strict obedience from the populace. When they became a national religion, they imposed strict observances that were too severe for working people, much as the Taliban of Afghanistan did in our century. But like the modern Taliban, the ancient Magi attempted too much. Their unpopularity weakened the culture so that it fell to the invasion of the Muslims. "The triumph of Islam was a deliverance." (Darmesteter, Ch. III)

One Upanishads translator, Juan Mascaro, comments that, "the ascension from the many to the one was not yet complete in the Vedas (Upanishads, p. 8)." Islam brought in a clear cut loyalty to the One God. The teaching about El Elyon, God as the Most High, once revealed by Melchizedek, rose again in a new form as Mohammed's Allah.

Hinduism failed to achieve the high potential of its teachings about the indwelling spirit. The idea of final absorption, annihilation in Atman, clouded the vision of the

individual self's ongoing partnership with the indwelling Spirit. Buddhism completed the crystallization of the philosophy, teaching the extinction of the individual personality upon attaining Nirvana. The Sethite heritage had gone as far as it could go. But perhaps the old foundation of the Brahman-Sethite teaching, coupled with the revitalized monotheism of Islam, and joined with the teachings of Joshua ben Joseph might one day provide the fertile ground for the establishment of a world religion. History alone fails to reveal the goal of destiny, the divine purpose. *The Urantia Book* predicts that, "The evolution of a world religion... will presage the entrance of the planet upon the earlier phases of settlement in light and life." [71:8.14] (P. 807) Does it not make you wonder then, that *The Urantia Book* may have come at another critical juncture in history, to assist with the preservation and the unification of the best in our religions? "The civilization of the second Eden was an artificial structure—it had not been evolved—and was therefore doomed to deteriorate until it reached a natural evolutionary level." [78:2.3] (P. 870) If this was anticipated, then it makes sense that another revelation would come along to compensate for the exhaustion of evolutionary effort. Yes, we are given the mandate to grow spiritually, yet we periodically receive the gift of God entering history through revelations. *The Urantia Book* is the first revelation to teach a full democratization of the divine spark, revealing that upon the completion of Jesus' (Michael's) mission, such a gift comes into every life to light the path taken by every yearning soul. This universal bestowal of the Thought Adjusters should inspire a new confidence in our abilities to directly access and verify spiritual truth.

The Urantia Book sounds the warning that we can't rely on the Christian Church to bring about religious unity in the world. "Christianity, as it is subdivided and secularized today, presents the greatest single obstacle to its further advancement. Especially is this true concerning the Orient." [195:10.7] (P. 2084) "These races [human civilization] do not yet understand that there is a religion of Jesus separate, and somewhat apart, from Christianity." [195:10.15] (P. 2086) We must evolve with all the resources we have, to bring unity to all of God's peoples. As the fate of Adam's revelation to *Urantia* showed, it is by our efforts to evolve that real spiritual growth and attainment is accomplished, yet we have the original foundation of revelation to build upon.

How do we continue to foster evolution towards religious unity? Here, I offer some thoughts:

1) by the study of religious texts from other cultures, and the encouragement of individual striving for an understanding of other Urantian religions;

2) the forging of community and interfaith contacts, and occasions for group worship;

3) the establishment of schools of philosophy in association with our churches;

4) the full inclusion of women in the spiritual conversation;

5) the teaching of self-mastery and character building, over and above a simple acquiescence to the security of a saving ideology, especially to young people; and

6) learning from Jesus the true gospel of his teachings, "teaching friendship with God," [159:3.9] (P. 1766) fraternizing with the spirit within.

Undoubtedly, you will have other ideas as to how we can eventually collaborate to understand the same spiritual mysteries different faiths encounter, to increase our common knowledge and love of God. Understanding our commonalities, we will be able to go to Asian and Mid-Eastern peoples with the religion of Jesus as representatives of his message of salvation, with an enlarged message to include all the world's peoples. "Spiritual unity is the fruit of faith union with the living Jesus." [195:10.11] (P. 2085)

Dave Holt was born in Toronto, Ontario, Canada, and moved to California in 1970, where he discovered *The Urantia Book* in 1978 through his wife, Chappell. He has been very active in presenting workshops and worship programs at *Urantia* conferences for many years. Although he has had his poetry published and won awards for it, he and his wife Chappell feel that raising their daughter Kelsey (17) has been their greatest accomplishment and joy.

* * *

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Thoughts About The Future Of Our Urantia Community

By Sara Blackstock, Benicia, CA

(Editor's Note: All words in bold print indicate emphasis by the author.)

I bow to one of the corrections of the younger generation! In chatting with some of the young adults of our "community" in preparation for this article, it was strongly suggested by one outspoken and clear-headed young man that we should be using the term "community" instead of "movement." I heartedly agreed and immediately changed my phraseology, even though I have used "movement" for the last thirty or so years of being involved in "it."

So my first thought as I write this article is "listen to the young ones, take them seriously, and be willing to change." However, the wisdom of the "older ones" must be joined with the forward push of the "younger ones," and herein lies the fascinating dance of the exchange of ideas, ideals, and experience. A few of the younger generation and the older generation have been kind enough to send me their thoughts regarding the future of the Urantia community. And then I will give you my thoughts on two subjects which can affect the future of our Urantia community:

1. The foundational importance of the home based on truth, beauty and goodness as portrayed in everyday family life by the parents and community

2. The importance of encouraging and allowing developmentally appropriate and experiential spiritual growth for our children and youth

When I asked some young adults to share their candid thoughts of the future of the Urantia community with me, they did and here are a few of their insights which, if we listen with "big ears," may give our community a feeling of our future from their perspective.

FROM JACOB DIX: "The young Jesusonian adults are, above all, friends. We strive to understand each other; we are highly focused on fellowship and our commitment to support each other. Unity is a constant concern and we strive to maintain a collective attitude of united spirit. Friendship is the highest priority, and it will remain so. People will know that we have been with the Master when they see how we love one another. I think that our mutual loving-kindness is the primary means by which we will win souls into the kingdom. The youth are becoming increasingly

aware of a keen competition for their membership in the ranks of these gray-haired organizations. One of the greatest challenges I see for the young adults is recognition of its importance. Yet the clamor of adults for young members only drive us away so long as there is a lack of cooperation of adults themselves throughout ALL organizations, not to mention among individuals and organizations they belong to. Our unity will keep us from joining divisive individuals. Every young Urantia reader has in mind to bring a higher idea of family, community, and loyalty to the table of those relationship groups they build and are a part of."

The following words of the Master seem to be of great meaning personally to all ages: "*You shall love one another with a new and startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives, to the finding of eternal salvation.*" [191:6.2] (P. 2044)

"I'M NOT IN IT FOR ANYTHING OTHER THAN TO DISCOVER ABOUT GOD AND MY LIFE PATH WITH OTHERS WHO WANT TO DO THE SAME."

FROM STEENA MARIGOLD: "When I read *The Urantia Book* with my friends, most of the time I don't really think of it as a movement. I'm not in it for anything other than to discover about God and my life path with others who want to do the same. I think people need more truth in their lives. ...Can we make a difference? Yes, I think so, but I don't know how to make oceans part or anything of that magnitude. Then again when the time's right I wouldn't rule it out. But I just think most of God's work isn't glamorous as all that. It's about doing your life with as good attitude as you can muster up with patience and knowing that it works out in the end. I am eternally and completely loved, valued, and accepted. So I just live up to that, remember it, and see

others the way I know God sees me and doing that almost makes everything else easy.”

...HIS DREAM OF HELPING THE WORLD TO KNOW *THE URANTIA BOOK* THROUGH A VIDEO GAME CREATION WITH A MASTER UNIVERSE SIMULATION.

One young man, **Joseph**, from Pointe Noire Republic of Congo has as his dream of helping the world to know *The Urantia Book* a video game creation with a Master Universe simulation. “This could help more persons, mainly the young, to catch easily this cosmological concept of reality.”

The young adult readers who attended the World Parliament of Religions found joy in their international connections with each other.

NAMUKALE KALIWANDA and **CHITA NONDE** from Zambia share some of their thoughts brought on by the powerful experiences they had at the World Parliament of Religions this past summer of 2004. Namukale was in awe of her interfaith experience of other religions: “It is amazing how people can come together and cooperate in various activities, regardless of difference in religions, faiths, beliefs and life styles. *The Urantia Book* gives a great account of all religions. The parliament gave me an opportunity to encounter these religions.” Chita’s first-hand experience of connecting with other readers was expressed with joy: “Thank you for your love and cheerfulness of all *The Urantia Book* readers, including the Spaniards. Truly love is, will, and forever be the universal language. Thanks to all who made it possible for me and my friend to have such immeasurable experiences; we were a brotherhood.” Chita also said: “Life is but a day’s work; do it well. We need to live the religion of Jesus—have personal experience, not the traditions—and this will make us reveal the revelations to others. I have experienced this before.”

MICHAEL MACISAAC has traveled widely, organizing tours of young people, helping them to connect with each other, forming lasting friendships. When I asked him to share his thoughts about the future of the Urantia community, he found it hard to generalize about the younger generation or readers. “I find a whole spectrum of folks. The people I am closest with are generally the ones who have been the most active in going to conferences and traveling together

and those who have shown the most interest in fellowship with other young adult readers. One generalization that can be made is that the younger generation folks have been generally aloof from getting involved in politics. On the other hand, it might just be a general tendency not to get involved in anything. I hope that our generation can ‘take the torch’ someday as an undivided family of readers. How this might work I don’t know. But it seems that if we follow too closely in the patterns and footsteps of our elders that we will end up in the same boat that they are in. Many of us hope to have families and children, strong and loving ones which are representative of *The Urantia Book* teachings. Some of us have discussed many times over the years how great it would be if we end up moving to the same area so that we can be closer to each other and work together to create a high culture for our future children who can play together.” Mike has found over the years that: “...there are just many degrees of devotion to the revelation and desire to do something together or at least fellowship.”

“I INVITE YOU TO GO OUT
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OF GOD.”

PRADHANA FUCHS from Chile shares the following thoughts: “I feel that the importance of *The Urantia Book* for the future of humanity is mighty. The importance of it is in the teachings that are a gift for the understanding of men. And youths will be able to harvest the sacred fruits for their nourishment. They tell us in the book that the apostles of Michael couldn’t understand some of his teachings but other generations on earth will. I just can say to the youth that what the book gives us is something for living. It is something that lights our acts day by day. If it is just a book that when it is closed stays trapped in its pages, that

will be the sign that we are not the waited generation. So I invite you to go out through life and celebrate in our acts the teachings that have been given to us as blessings in our beautiful blue book, to share our visions of the spirit in a purest way is a will of God.”

And a few thoughts from some of the “older ones”: **MEREDITH SPRUNGER** said: “Obviously, unless we can interest young people in the Fifth Epochal Revelation the Urantia movement will not grow. When I discovered *The Urantia Book* in 1955, I realized that the best way to introduce young people to *The Urantia Book* was to find college-age people who were oriented toward philosophy and science. So I accepted a position at Indiana Institute of Technology in Fort Wayne, teaching in the areas of philosophy and psychology. Here I introduced hundreds of students in philosophy classes to *The Urantia Book*. Many of them became quite interested and are solid members in the Urantia movement today. I still think that colleges and universities are the best places to introduce young people to the teachings of the book. Young people who are leaders are the most effective people to introduce other young people to the book.”

WE HAD STUDY GROUPS IN
OUR HOME ALL THE TIME THEY
WERE GROWING UP; AND UNTIL
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OLD, THE WORD “VACATION”
WAS SYNONYMOUS WITH
“URANTIA CONFERENCE”.

LINDA AND BOB BUSELLI raised two children who have both embraced *The Urantia Book* and its teachings. She feels: “Perhaps the most important factor may have been our own total immersion in the movement. Both of the children attended their first Urantia meeting before they were three weeks old. We had study groups in our home all the time they were growing up; and until they were 10 or 11 years old, the word “vacation” was synonymous with “Urantia conference”. They still have vivid memories of their Thought Adjuster parties which were staged and attended by the entire study group. Their feeling of belonging is vital. It is important that our young people be included

from early childhood.”

PAUL AND MARY SNIDER raised five children, all of whom read *The Urantia Book*, along with two of their grandchildren. Paul is writing “from the top of his head” in response to my plea for his thoughts on the future of the Urantia community: “Our youth will become the fathers and mothers of the next stage of evolution of these wonderful teachings into the world community. As the tree is bent, so grows the branch. How are we helping those who are young among us to learn the value of spiritual community, the value of each individual personally in this immense jigsaw puzzle of creation, the value of real deep down loyalty to truth and beauty and goodness in the individual expressions of each moment of daily living. All of us who have put on a few years know that the young among us hunger mightily for leadership to help them find a sure-footed way forward through the mysteries and perils and opportunities of this strangely polarized world we have inherited. The Father in heaven leads with an elegant grace. The Master leads with a majestic whisper. What do we add with our little voices to the beautiful symphony that is already unfolding around us and within us. The main thing that comes to mind when I think of our young is that each one is the hope of the world, a precious treasure of possibilities and potentials. Each new person who discovers the thrill of God becomes one more beacon of light helping others through the confusions of the age. The next fifty years will be crucial in the evolution of our movement. We have to find the inspired and courageous and selfless leadership to bring us together into a true community. Each of us is a Talent to be used in the service of the Master. In his Alexandrian appearance the Master told us to love each other with a new and startling affection, to serve humankind with a new and amazing devotion. In his last spoken prayer on the Mount of Olives he asked that his followers would be as one, even as he and the Father are one. These were not casual remarks. These were marching orders for the soldiers of the circles. I continue to pray that all of us, young and old alike, will have the courage and the fortitude and the perseverance to haul in for the long and difficult and fascinating struggle forward as we continue in the second greatest adventure of all time. As Louis Armstrong sang so beautifully, it’s a wonderful world.”

I must add that if there was enough time and space, there are at least twenty-five or thirty other readers who have successfully parented children within our community whose thoughts and experiences I could have tapped. Forgive me for not getting to you. Let’s create a time in the near future for further sharing.

THE FOUNDATIONAL IMPORTANCE OF THE HOME

Have you ever noticed how a baby's eyes will follow you when you are in the stores? They are usually sitting in a contraption, strapped in so they won't fall out, relatively immobile, yet their eyes are moving, searching, and then they latch onto yours for a split second. If you smile or play or play peek-a-boo you may be rewarded with a smile back. Have you also noticed how children of almost any age are listening the hardest when you are speaking the quietest? When we really wanted our son to hear something, my husband and I would talk very quietly and you could almost see his ears grow big. They are also adept eavesdroppers on adult conversations, or what adults do when they think the kids are in bed. I have been privy to several such sharings: "When my mom thinks I am asleep, I come out of my room very, very quietly and sit on the stairs and listen to them talk." I am constantly surprised as the kids at my daycare center share candidly their observations of their parents. The parents might be shocked to know how sneaky and interested their kids are in their doings. Isn't it funny that when we talk directly to them, they almost shut us off, unless we have learned to become very adept at talking "so children will listen," and "listening so they will talk." The purpose for sharing these observations is not to show up the sneakiness of children, but to point out that they are watching us, listening to us, observing what we are doing, how we are doing it, and probably more important, WHY we are doing it.

Conscious parenting—conscious living—conscious loving, is realizing we are not parenting for the next moment of a child's wants, nor even for the next day, nor the next ten years, but for their whole mortal life:

The child's subsequent life is made happy or unhappy, easy or difficult, in accordance with his early mental and emotional life, conditioned by these social and spiritual relationships of the home. A human being's entire afterlife is enormously influenced by what happens during the first few years of existence. [177:2.5] (P. 1922)

Of course we are far from perfect, even using the best tools given us. We make numerous mistakes. Not to worry. Children get a kick out of seeing us making mistakes; they will use them for all they are worth and if we have a healthy psychology and ego, then we can laugh with them as we admit we were caught in a lie to Aunt Susie that we were "sick." A great deal can be gained by being honest about our mistakes and encouraging discussions about them, and asking them what they would do.

When they are small they live quite easily in the microcosm of the present moment. And that is why awareness

of the habit patterns we develop in our families is so important. Stephen Covey, author of the book used in corporate training for effective individuals, *The 7 Habits of Highly Effective People*, has also written one just for families: *The 7 Habits of Highly Effective Families*. Although it is quite dense with valuable suggestions, it is well worth the time for it lays out how to develop effective family habits. The first habit Covey talks about is to **BE PROACTIVE**—"the ability to act based on principles and values rather than reacting based on emotion or circumstance." (Pg. 29) Covey goes on to say that in order to be proactive we have been given four gifts unique to humans which animals do not possess: self-awareness, conscience, imagination, and independent will. Does this sound like an extension of what we have read in *The Urantia Book*? I give this as just one example of many excellent guides we have been given for developing an excellent family life.

Children take it all in; they are reading us on many levels. What they are really getting on a deep, deep level is our loyalties: "**Children are permanently impressed only by the loyalties of their adult associates; precept or even example is not lastingly influential.**" [100:1.4] (P. 1094) And in paper 196 we are given a list of five sacred human loyalties: "**...personal honor, family love, religious obligation, social duty, and economic necessity.**" [196:0.7] (P. 2088) It appears that these are the loyalties youth will respond to. We could use this list as an evaluating tool of our own family lives.

The 7th habit necessary to developing a healthy and strong family life Covey calls **SHARPENING THE SAW**—"attending regularly and consistently to renewal in all four dimensions of life: physical, social/emotional, mental and spiritual." (pg. 278) The spiritual dimension of this personal renewal we know to be spending time in our personal relationship with God. This is the essential foundation for building a dynamic home life based on truth, beauty, and goodness because it is the foundation for creating and main-

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taining an unassailable inner life, and the day goes from there.

We are helping our children to develop their value structure as we LIVE ours. So let's get really good at consciously taking the intellectually exciting phrases we read from *The Urantia Book* and grounding them into our daily microcosm, because our children are watching and listening and evaluating and forming their world view, their values, their habits, and their loyalties. And they may or may not choose to become part of our Urantia community, but perhaps even more important is that they are given a healthy psychological, emotional and spiritual foundation upon which to build their lives and live as loving people.

DEVELOPMENTALLY APPROPRIATE AND EXPERIENTIAL SPIRITUAL GROWTH

Encouraging and allowing developmentally appropriate and experiential spiritual growth was brought into focus for me when a rabid Urantia reader father told me he sat his kids down every night and read to them starting from the beginning of the book. If we are into our agenda, we can make this mistake often. One word for it in the professional world of education is "adulthood" ...forcing adult concepts or ways on children. We must think about how a baby, child, or teenager will respond to something we do which we might enjoy, but may have no meaning whatsoever to them, or will be so abstract as to not connect with anything in their experience. What, how, and why we teach must be attractive and relevant to their life. When parents ask me how they can teach their children about God, my first answer usually has to do with fire. A new baby's eyes will be riveted on a candle for many moments; a toddler will want to come close to the candle and will consider it a privilege to blow it out; a teenager will love to light the family candle. Fire can represent the Light of God. So a developmentally appropriate activity for any age would be to light a candle and thank God for His Light which dwells within. ***"The quickest way for a tadpole to become a frog is to live loyally each moment as a tadpole."*** [100:1.4] (P. 1094) In fact taking your children and youth out to find tadpoles in nature could be conducive to worship: ***"The child should be introduced to worship in nature's outdoors."*** [167:6.6] (P. 1840) Children experience awe when in the presence of storms, mountains, tall trees, huge rocks, oceans, beautiful flowers, and rainbows.

There are some Urantia study groups that are providing hands-on relevant experiences for their children. We are looking forward to a curriculum that can be shared. For example, if the lesson has to do with God within, the child takes a lump of clay and molds a form, putting in the middle

a beautiful jewel. The clay is hardened and a pendant made so the child can wear it, remembering the unseen jewel inside. Ceremonies are poignant for children. At the past several conferences, a ceremony with candles and certificates have been held to honor those children who have received their Thought Adjusters. And drama can bring many concepts to life. The Jerusalem Marketplace has appeared at the last three conferences and has been traveling in Alaska for the past two summers, giving children a chance to get a feel for what the life and times of Jesus were like with costumes, swords, money changers, and so on. One study group holds an Easter celebration outdoors with the teenagers wearing costumes and reading the Easter story from atop large boulders.

I believe our job is to bring the marvelous stories and great truths of *The Urantia Book* to life for our youth. We must become good story tellers rather than just read the book to our children. We must find the living metaphors of life's every day stories and live them with our children, experiencing their wonder with them. Consider some of the philosophical riches mined from a simple game of double solitaire: (1) Play with the hand you have been dealt; (2) Don't whine over missed opportunities; (3) Don't stop and wait too long for an opportunity—keep moving; (4) Accept defeat with a smile—it was a game; (5) Win with humility—you might lose next time, and on the metaphors go. The exquisite truths and stories of *The Urantia Book* must be brought forth from the pages of a "book" into the "books" of our lives.

If we can allow and guide our children to grow their own religion, to experience their own personal relationship with God as their spiritual parent, to desire to live truly, create beauty, and do good because these values have been modeled for them by their community, **and** because these values are relevant in their own lives, then we have done the best we can to build a foundation for the next generation.

Sara Blackstock is a credentialed teacher and Director of a school-age day care center, working with teachers and families for over thirty years. She is also the coordinator of the Family Life Committee of The Urantia Book Fellowship, and the instigator of the Jerusalem Marketplace. Her main interest lies in working with parents and children to recognize and develop the physical, mental, and spiritual potential of each child through a balanced, relevant, and meaningful atmosphere.

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Legacy In Peril

Children And The Urantia Community

By Tom Allen, Oklahoma City, OK

Because I have an avocation of comparing famous quotes with passages from *The Urantia Book*, it makes sense that I would start out this article with a comparison. I am a Registered Nurse. In the United States, there are approximately 2.7 million nurses. Only 9 percent of these nurses are below the age of 30. There is a very serious nursing shortage right now. This simple statistic portends a severe nursing shortage of even greater and disastrous proportions in the near future because young people are not choosing nursing as a career path.

Even though I have no concrete statistics to back up my intuitions and observations, the Urantia community in the United States is in a comparable crisis. Youth is disappearing from our ranks. In speaking with readers throughout the United States, with few exceptions, all decry the absence of youth in their groups. Last fall, I attended two

the plausible) about why we suffer the drought of youthful participation in our study groups and activities. Have the Angels of the Churches trumped the Angels of Progress and are they promoting more main stream spiritual forms in preparation of the coming mission of the book? Have the internecine battles for power and control within the movement disqualified us from the support of the Most Highs? Has the mission of the Papers been declared in default due to our negligence, malfeasance, and perhaps some celestial missteps? Even though "*Caligastia has been comparatively impotent since the cross of Christ.*" [53:8.9] (P. 610) has he had enough power to wreak havoc on our revelation? Has the trend of study and personal experience among *Urantia Book* readers trended toward intellectuality with the relative exclusion of spirituality? Has there been a dearth of leadership that has led to widespread apathy, thus preventing a dynamic and attractive community? Have the youth of our community been consciously or unconsciously excluded

HAVE WE JUST FLAT OUT FAILED TO COME TOGETHER AS COMMUNITY IN THE MUTUAL SUPPORT OF THE GREATEST CONTRIBUTION ANY OF US CAN MAKE TO THE URANTIA MOVEMENT—THE NURTURANCE AND EDUCATION OF OUR CHILDREN?

Urantia conferences. In Kansas City there were two readers under 30 out of nearly one hundred attendees. At the Lone Star Roundup in Texas there was one person under 40 among about thirty attendees. The youngest person on the General Council of *The Urantia Book* Fellowship is 42. Reasons for the nursing shortage are identifiable and perhaps correctable, but no such rationale or solution for the absence of youth from our midst is certain. In Central and South America, the Urantia communities have a different problem. It is estimated that over 70 percent of the readers there are in their twenties. Do these recent trends portend that *The Urantia Book* will not flourish in the United States, just as Christianity was not accepted in the land of its origin?

Many are the opinions (ranging from the absurd to

from activities to help them promote a loyalty to the book? Have we just flat out failed to come together as community in the mutual support of the greatest contribution any of us can make to the Urantia movement—the nurturance and education of our children? Are we hiding our light under a bushel by failing to recruit new young readers with advertising and active study group promotion? Is the popular assessment correct concerning the present generation of youth known as "twixters" which describes the twenty-somethings as a new breed of young people who won't or can't settle down due to decades of American affluence and social liberation? Has the cultural machinery used to turn kids into grownups broken down, preventing young people from having the moral backbone and financial wherewithal to take their rightful places in the adult world? Are adults offering

spiritual constipation and moral hypocrisy to our youth who then develop an aversion to our activities and to the book itself? Are we not yielding the fruits of the spirit?

In what Bill Sadler described as a “painful paragraph,” the seventy readers who dedicated themselves to the early study of the book before it was published were severely admonished by celestial overseers about their lack of recognition, enthusiasm, and commitment to the profound gift and importance of the Urantia Papers. Perhaps we still suffer from such a lack of appreciation of what we have and warrant a similar tongue lashing. We still languish in the aftermath of a huge battle that has raged unabated since publication for control over the book and for positions of power and control. It is the children and youth who lose the most in our failures to provide unity and dedicated service to their needs.

Another comparison concerning divorce is telling. A commonly cited statistic about divorce in the United States estimates that about one-half of all children will experience the divorce of their parents. About one-half of these children will experience a second divorce. There are no divorce statistics available in the Urantia community, but from observing family patterns and anecdotal evidence among *Urantia Book* readers here in Oklahoma and among many readers throughout the United States over the last 32 years, we have equaled or exceeded this statistic. Is there any wonder that so many of the children of readers have fallen away and have no interest in the book or our activities? Even among families who have remained intact, an inexplicable number of children have chosen to forsake active participation in the Urantia community.

WHAT CAN WE DO?

I don't mean to be a Jeremiah in my apocalyptic depictions of the state of affairs due to the paucity of youth. There are no panaceas to overcome these obstacles. Somehow because of circumstances beyond our control or because of our negligence, we are operating an epochal revelation with a huge generational gap at the present time. Of course we should not be discouraged; “*human evolution is still in progress, and the revelation of God to the world, in and through Jesus, shall not fail.*” [196:3.30] (P. 2097) We also know that “*If the Christian church would only dare to espouse the Master's program, thousands of apparently indifferent youths would rush forward to enlist in such a spiritual undertaking, and they would not hesitate to go all the way through with this great adventure.*” [195:10.10] (P. 2085) If the Christian church fails to espouse the Master's program, then we must fill the spiritual gap. Are we up to it? Here is what we can do.

1. First we must realize that the Kingdom of Heaven begins at home. As *Urantia Book* readers with children our spiritual lives must be exemplary. We have been taught that “*Children are permanently impressed only by the loyalties of their adult associates; precept or even example is not lastingly influential. Loyal persons are growing persons, and growth is an impressive and inspiring reality.*” [100:1.4] (P. 1094) This teaching must become a central quest for those with children at home. We must “*Seek first the kingdom of God and his righteousness, and in finding these, all other things essential to eternal survival shall be secured therewith.*” [140:1.5] (P. 1569) Fathers and mothers must love each other and make any sacrifice to stay loyal together.

2. Be fearless in espousing your spiritual beliefs as well as your *Urantia Book* knowledge with your children. Enjoy at least one common meal with the entire family daily and take some time to remember Jesus. In our family we sometimes merely say a quick “Thank you Jesus,” and other times we do what Jesus asked us to do during his Last Supper—we remember him. We all tell stories that we remember about Jesus. Children are like sponges; they soak up these teachings and remember them, especially when we teach them with conviction and joy.

3. Tell stories from *The Urantia Book* to your children. Story telling is a magical thing to children. They truly love it. They beg for more. Story telling takes some work and preparation on our part. We must do our homework. Refresh your knowledge and sequence of stories like Andon and Fonta, Adam and Eve, and Melchizedek. Review Jesus' parables. Bring the language down to the level of the children with whom you are sharing. Make it exciting and adventurous. Be filled with the passion you feel about these marvelous teachings. We studied the Jesus papers at our Sunday night study group recently, which refreshed my memory about these wonderful stories about Jesus; I then imparted these stories to my kids all week at bedtime and talked about the remarkable feats of courage and faith the Master performed. They know a lot about Jesus and they know the difference between what we believe and what some of their fundamentalist friends are taught. They know not to try to convince their teachers or friends that Fandors could fly two average-sized humans for 500 miles, or that Jesus did not die for our sins.

4. Pray with your children and guide them with language that is filled with thanksgiving and petitions for spiritual fruit. My kids are following a popular trend and are wearing power bracelets, which have words on them like harmony, peace, hope and love. We go through them and pray that Jesus will empower us with these values. Practice

silence at times and encourage them to listen to their inner voice. We pray for others who are in need. Frequently say, "I love you." My parents always told me they loved me and I believe in the restatement of parental life in the lives of offspring and to pass down the good values as "*artistic triumphs of truth.*" [48:6.22] (P. 555)

5. Provide a faith community for your children. Ideally, this would be a group of Urantia teaching centered families, who could come together once or twice a week to learn, play, and pray together. Group associations strengthen and validate the veracity of what they are learning. If no such Urantia community is near, join a church and the children will thrive on what they learn. Unlearning error may be needed, so choose your community wisely. In Oklahoma we have a monthly meeting designed to nurture our children together. In our kids' class, we meet on Sunday mornings in various people's homes. The lesson responsibilities are rotated and the creativity is ennobling. The children perform skits, do arts and crafts, and receive teachings from *The Urantia Book* in language they can understand. We have a pot luck brunch and the kids all share their lessons with us. I wish we could meet weekly, but our numbers are too small to make weekly meetings successful. Our numbers are dwindling.

6. Family meetings based on the model used by Jesus are a must for any God-centered home. Children understand that justice is a group decision and that they are empowered to help determine their own roles as well as the roles of siblings. Literature abounds about family meetings. Check out Bob Slagle's book or any number of resources in your local library.

7. Impress upon your children the need to identify and minister to a cause that is greater than themselves. This can be something as small as sharing toys with others, to working in soup kitchens for the homeless. Children are naturally selfish and need to begin to realize the value of altruism and Jesusonian love. We constantly remind our children to think of others.

You may have noticed that all these suggestions involve what parents as individuals can do for children. How will this help increase youthful readership in the adult world of *Urantia Book* appreciation and promulgation? Hopefully children raised with the certain principles of spirituality and *Urantia Book* knowledge will maintain their faith and their beliefs as they mature into adulthood. The survival of Christianity is primarily due, not to conversion, but to the inculcation of Christian dogma and learning to the young. We, too, can take the benefits of group relationship and solidify the teachings and values we all commonly hold dear.

It is critical that our community put forth efforts to enrich the experiences of our youth and to provide them with the tools of practical spirituality and acceptance so that they will naturally and enthusiastically take our places as disciples of Jesus and *The Urantia Book*.

Other suggestions to increase readership among the young is to be filled with zeal, enthusiasm, and courage in the promotion of the book in your community and in your daily life. We need leaders who "*engender the spirit of the crusader, which is more than dangerous if not controlled by spiritual insight and loyal devotion to the commonplace social obligations of human loyalties.*" [100:6.5] (P. 1101) But so few of our communities are blessed with this type of intelligent and attractive leadership. Pray for it and foster it.

Efforts to increase our youth numbers through organizational means have been largely ineffective. But that does not mean that such labors will fail in the future. Promising organizational work by such groups as Innerlife International and the ongoing Family Life programs by *The Urantia Book* Fellowship must be given every opportunity to bear fruit.

The day will come when we overcome our sluggish presentation of the most beautiful teachings ever given to man. Youth will flock to our revelation. Will that be in our generation, or must we await another age when the encumbrances of error and inexperience give way to the mature Jesus-centered confidence of certainty and action? We must do what we can now and encourage one another to do God's will as we pray for the extension of the Kingdom as so breathtakingly portrayed in *The Urantia Book*.

Tom Allen is a long time reader of *The Urantia Book* and member of *The Urantia Book Society of Oklahoma*. He lives in Oklahoma City with his wife Karen and their four children, Brendan, Jeremy, Nicholas, and Tristan. If you would like to be on his daily "Compare" email list, write him at tommykaren@cox.net.

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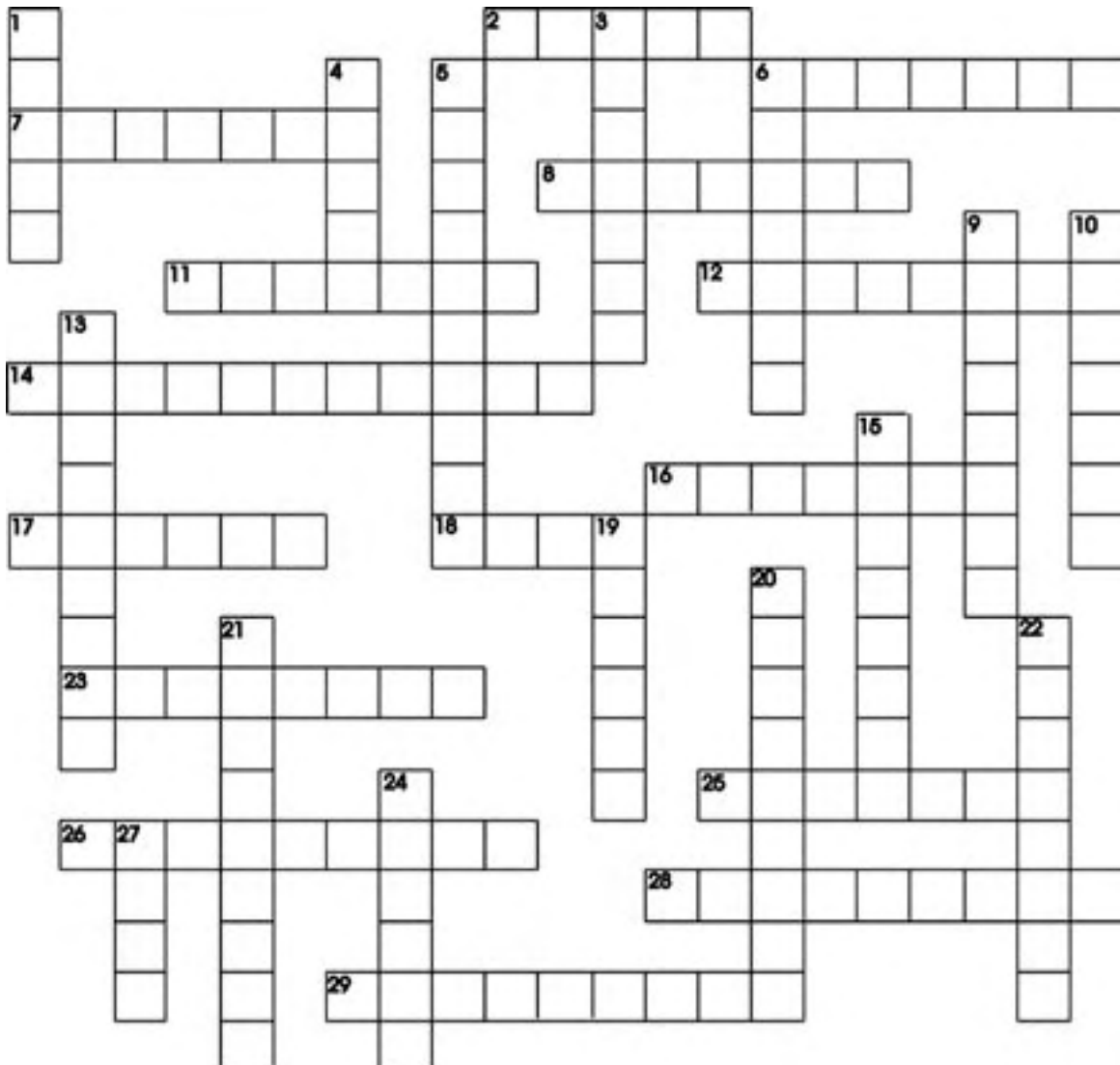
Jesus' World

ACROSS

- 2 Brother of Jesus' mother
- 6 Pauline Christianity first took root here
- 7 Brought food to Jesus during his first Mt. Hermon sojourn
- 8 Highest mountain overlooking the Jordan valley
- 11 Woman who defeated Sisera at Taanach
- 12 City where Jesus delivered his discourse on time and space
- 14 Michael's first bestowal was as a member of this order of sonship
- 16 Became leader of the Christians in Crete
- 17 City where Jesus took leave of Gonod and Ganid
- 18 Wrote poem sung at Jesus' redemption ceremony
- 23 Michael's older brother
- 25 Chief of the Evening Stars of Nebadon
- 26 Region to the east of the river Jordan
- 28 Mother of John the Baptist
- 29 Religious order to which John the Baptist belonged

DOWN

- 1 The first of Jesus' apostles to defend the work of Paul
- 3 Rodan of Alexandria came here seeking a conference with Jesus
- 4 Greatest influence on Occidental religious thought between Moses and Jesus
- 5 City in which Jesus was offered high position in chief synagogue
- 6 Worked with Jesus on boat repair in Casearea
- 9 Tax collector at Jericho who climbed into a tree the better to see Jesus
- 10 Patriotic organization to which Simon Zelotes belonged
- 13 City where Joseph, father of Jesus, was killed
- 15 The rebel system sovereign of Michael's second bestowal
- 19 Chairman of the apostolic corps
- 20 Father of John the Baptist
- 21 Watched over the needs of the apostle's families
- 22 Name of the world on which Michael incarnated as a Morontia ascender
- 24 Father of John Mark
- 27 Wife of Jesus' brother, James



Answers will appear in the next Mighty Messenger.

Putting The Urantia Book's Teachings Into Action Through Integral Philosophy

By Steve McIntosh

A growing number of *Urantia Book* readers are discovering the power of a new evolutionary philosophy that compliments the book's teachings and provides significant opportunities for their application. Known as "integral philosophy," this new worldview promises to have a major impact on the history of the 21st century.

Integral philosophy represents the culmination of a line of thought that developed throughout the 20th century. Its founders include Pierre Teilhard de Chardin and Alfred North Whitehead. However, it is only in the last 10 years or so that the integral worldview has really come alive through a synthesis of systems science, developmental psychology, and various spiritually-oriented philosophies of evolution. Contemporary proponents of integral philosophy include Ken Wilber, Don Beck, and David Ray Griffin.

This article provides a brief introduction to one the most important aspects of integral philosophy—the spiral of development in consciousness and culture. This "internal universe structure" traces the evolution of values through discreet, universal stages of development. And by recognizing these sequential stages of development in the evolution of human culture, we can begin to see the next "stage of consciousness" that is now beginning to appear on the horizon of history. The article concludes with a description of integral philosophy's advocacy of world government, and suggests how *Urantia Book* readers can now begin to take more direct action toward the achievement of this important aspect of the book's teachings.

THE SPIRAL OF DEVELOPMENT IN CONSCIOUSNESS AND CULTURE

Integral philosophy provides a new understanding of cultural evolution through its recognition of the systemic structure known as the "spiral of development." The spiral of development was originally discovered within the field of developmental psychology, which is based on the significant research of many famous academics, including Jean Piaget, Lawrence Kohlberg, Jane Lovinger, and Abraham Maslow. These researchers found that human consciousness develops through a series of distinct stages, and that these stages continue to govern development even after adulthood is reached. And although the findings of the developmental-

ists are often discounted in the politically contentious field of academic psychology, decades of subsequent cross-cultural research has almost unequivocally validated the existence of hierarchical universal levels of human development.

Among developmental psychologists, integral philosophy owes its greatest debt to the work of Clare Graves, who was the first to see how these stages of individual human development are a recapitulation of the stages of human history. That is, just as in biological evolution, where we see a human fetus grow through the stages of the entire tree of life as it develops in the womb, we can likewise see within the development of each human mind, a rough approximation of the evolution of human cultural history.

Each stage of consciousness is a natural epistemology, a worldview that arises from a specific set of values. These value stages behave like living dynamic systems that organize both entire human societies as well as the minds of the individuals who participate in those societies. To quote Graves:

"These value systems serve to organize a person's consciousness because they engender loyalty and provide identity—they nourish consciousness and contribute to its sense of self."

Graves' research revealed further that these sequential stages are themselves naturally organized in a systemic, structural relationship that forms the dialectic spiral of development illustrated below.



Each worldview or value stage arises in response to a given set of life conditions. So the life conditions of primitive survival result in one stage of consciousness, whereas coping with the problems of the modern world result in others. These stages are not “types of people,” they are types of consciousness within people. There are folks who exemplify these stages perfectly and others who defy categorization. In the developed world most people occupy more than one of these stages at different times—for most of us, these levels sound more in chords than in single notes. However, most people do find that they have a general center of gravity that can be identified within a specific level. As a brief overview, the tables below provide a comparative glimpse of the life conditions, the values, the enduring contributions, the pathologies, and the exemplary leaders of each of these stages of consciousness. The spiral’s dialectical pattern of thesis-antithesis-synthesis is seen in the way that the stages on the right of the spiral tend to be more individualistic, emphasizing the expression of the self; whereas the stages on the left tend to be more communitarian, emphasizing the sacrifice of the self for the sake of the group.

Obviously, this is a rich and complex subject that cannot be explained adequately in this short article. However, because of their knowledge of *The Urantia Book*, I often find that readers have an intuitive grasp of these stages, which are reminiscent of the book’s description of the seven psychic circles.

TRIBAL CONSCIOUSNESS
<p>Perceived Life Conditions: A mysterious, threatening, and spirit-controlled world where spirits must be placated and fear drives many decisions</p>
<p>Worldview and Values:</p> <ul style="list-style-type: none"> • Sacrifice self for kin, tribe and ancestors • Show allegiance to elders, customs, clan • Preserve sacred places, objects, rituals • Obey whims of mystical spirit beings
<p>Contribution to the Spiral: Family and kinship loyalty, a strong sense of the enchantment of the world, innocence, imagination, closeness to nature</p>
<p>Pathology: Superstitious, violent, slavery to the group, docile, naive</p>
<p>Contemporary Examples: Some indigenous peoples and children</p>
<p>Organizational Structure: Tribe or Clan</p>
<p>Exemplary Leaders: Chief Seattle, Chief Joseph</p>
<p>Estimated & of World Population: 10%</p>

As illustrated above, the spiral can be traced to the earliest form of human consciousness, called “archaic consciousness,” which today can only be found in infants. Our description of the stages of the spiral, however, starts with the tribal stage of consciousness, because this is where human culture, and therefore human consciousness nourished and molded by culture, arguably begins. Every person alive today has a tribe in their ancestral past, and the cultural features of tribal peoples from diverse parts of the world are remarkably similar.

The tribal stage of consciousness and culture is pretty stable, it can continue with little development for thousands of years. But as with every stage, as the problematic life conditions that gave rise to this stage begin to be resolved, the accumulating excess energy creates a longing for change. So we find that the solutions of one stage become the problems of the next. And in this case, the next stage to arise is what is best termed “warrior consciousness.” This stage of awareness arises in children as the ego differentiates from the family. It arises in culture as the youth of the tribe struggle to liberate themselves from the dominance of tribal restraints.

WARRIOR CONSCIOUSNESS
<p>Perceived Life Conditions: Oppressive tribal control and pathology; craves honor; fears shame; the world is a jungle full of threats and predators—dog eat dog, bit or be bitten</p>
<p>Worldview and Values:</p> <ul style="list-style-type: none"> • Express self, hell with others • Gratify impulses now, without guilt • Fight to gain control at any cost • Trust yourself and no one else
<p>Contribution to the Spiral: Individual empowerment, initiative, action orientation</p>
<p>Pathology: Violent, ruthless, moral bankruptcy of egocentric ethics, always at war</p>
<p>Contemporary Examples: Urban street gangs, Afghanistan</p>
<p>Organizational Structure: Early Empires, warring hordes, gangs</p>
<p>Exemplary Leaders: Alexander the great, Genghis Khan</p>
<p>Estimated & of World Population: 15%</p>

As described in each of these tables, every stage of cultural development has a healthy aspect and a pathological aspect—a dignity and a disaster. Even after a particular stage has been largely transcended in a society’s development, there remains an aspect of that stage which provides an enduring contribution to the spiral as a whole. That is

why each stage has an intrinsic value that must be recognized. When it comes to children, we don't value second graders less than sixth graders. We recognize that sixth graders are more educated and more independent, but certainly not more valuable in an absolute sense. And so it is with the stages of consciousness.

Although the warrior stage of consciousness is socially undesirable as viewed by modern sensibilities, its "dignity" is found in its motive force, its energetic focus and determination. As Jesus explained in his talk on "why the heathen rage," because the outlook of this wave of awareness is narrow and immediate, goals are near and visible, and one's energies can be concentrated enthusiastically. Warrior consciousness thus serves to break the inertia of biologically-based tribal consciousness and launch consciousness and culture into its developmental progression. But the violence and turmoil that is often seen at this stage of consciousness creates a kind of birth trauma, a fiery ordeal through which developing civilization must pass.

Understanding warrior consciousness and the problematic life conditions it creates is important for our understanding of the next sequential stage to emerge in history, which is where the largest group of the earth's population now finds itself. The evolutionary appearance of "traditional consciousness" constitutes a significant breakthrough for civilization. With traditional consciousness we move from the egocentric morality of warrior consciousness to an eth-

nocentric morality that strives for a true sense of brotherhood among the members of the in-group. Today of course, ethnocentrism is something we condemn through our allegiance to a more worldcentric morality. But in the course of human history, ethnocentrism is a step forward from what came before. The table below provides an overview of traditional consciousness.

To understand the dignity and the evolutionary necessity of this stage of consciousness it is necessary to see how this level acts as an important foundation for the stages of consciousness that come after it. Without a stable base of traditional consciousness, attempts to evolve to higher stages often collapse back into the chaos of warrior culture as a result of corruption and conflicts between rival in-groups. In order for higher levels of civilization to be stable and sustainable, the enduring contributions of the earlier stages must be in place and functioning. No matter how much we'd like to, we can't permanently skip ahead to higher stages without integrating the lower. That is, we have to cultivate and maintain the enduring contributions of the earlier stages in order to make the transcendence to higher stages sustainable.

Traditional consciousness has been around in various forms for at least 3000 years. Only the most successful versions of it have led to the transition to the next stage known as "modernism." Although we can see its initial and unsustainable appearance during the golden age of ancient

TRADITIONAL CONSCIOUSNESS
<p>Perceived Life Conditions: An "evil" world without law and order; a world where God's law should reign supreme</p> <p>Worldview and Values:</p> <ul style="list-style-type: none"> • Sacrifice self for the One True Way • A "black & white" sense of right & wrong • Loyalty to the rules of the mythic order • Salvation through obedience and faith <p>Contribution to the Spiral: Sense of civic duty, law & order, respect for authority, Strong moral regard for group members, preserves traditions, loyalty, hope and a strong sense of faith</p> <p>Pathology: Rigid intolerance, dogmatic fanaticism, extreme fundamentalism, chauvinism</p> <p>Contemporary Examples: Religious fundamentalism, extreme nationalism, conservative ideologies</p> <p>Organizational Structure: Feudalism, Dictatorships, Bureaucracy, Military-like organization</p> <p>Exemplary Leaders: Billy Graham, Winston Churchill, Mother Teresa</p> <p>Estimated % of World Population: 55%</p>

MODERNIST CONSCIOUSNESS
<p>Perceived Life Conditions: Opportunities for a better standard of living and improved social position for the individual, need to escape oppressive dogmatic systems, need to demystify material world</p> <p>Worldview and Values:</p> <ul style="list-style-type: none"> • The "good life" and material abundance • Progress through science, technology and the "best" solution • Winning and competition • Individual autonomy and independence—liberty <p>Contribution to the Spiral: Meritocracy, upward mobility; the middle class, excellence through competition, technology, scientific medicine, confidence in progress</p> <p>Pathology: Materialism, nihilism, exploitive, selfish greed</p> <p>Contemporary Examples: Corporate culture, modern science, mainstream media</p> <p>Organizational Structure: Democratic capitalism, corporations, strategic alliances</p> <p>Exemplary Leaders: John F. Kennedy, Bill Gates, Margaret Sanger, Carl Sagan, Issac Newton</p> <p>Estimated % of World Population: 15%</p>

Greece, the modernist consciousness we are familiar with emerged primarily during the Enlightenment.

With modernism came the liberal ideals of religious freedom, democracy, gender equality, freedom of speech and press, and the equality of all persons before the law. And even though the modern world has yet to deliver these “dignities” in a fair and universal distribution to all citizens, it was through modernity itself that these rights and freedoms where originally conceived as achievable ideals. However, despite these contributions, and despite the spectacular material success of modernity, strong arguments can be made that the disasters of modernity far outweigh the dignities. With modernity came materialism, colonialism, horrifically destructive military technologies, and increasing environmental degradation. But from an evolutionary perspective, this is just another example of one level’s solutions creating the next level’s problems. Because the culture of modernity was more complex and developed than previous stages, its potential for good and bad were both magnified.

Modernity was successful. And its success is demonstrated by the fact that it provided the platform for its own transcendence by the next stage of consciousness to arise in the sequence of history, which is best termed “postmodernism.” The term “postmodern,” of course, has been used to

describe a variety of different cultural currents. It is used here, however, as a defined term for the overall stage of culture that has arisen in the last 40 years as an alternative to modernism. Postmodern consciousness is characterized by a high degree of sensitivity—sensitivity to those who have been previously marginalized or exploited, sensitivity to the needs and fragility of the environment, and sensitivity to the charms of the feminine way of knowing.

Although it can be traced back to 19th century writers such as Henry David Thoreau, postmodern consciousness did not emerge as a significant cultural structure until the 1960s. So because it is the most recent stage to emerge, postmodernism is thus the most evolved stage of consciousness that has yet to appear in the culture of the world. And because it is the most evolved, it is thus the most morally advanced stage of consciousness, and deserves to be honored and praised. However, because of its inherent limitations, postmodernism also needs to be transcended and included by a new evolutionary development. Further cultural evolution will be required in order for our society to find realistic solutions to the growing problems of the world. And it is in its clear recognition of this next stage of cultural evolution that integral philosophy achieves its greatest impact.

THE INTEGRAL STAGE OF CONSCIOUSNESS

As we come to more fully see the evolutionary dynamics of these value systems, we can begin to more fully appreciate what integral consciousness is and why its emergence is inevitable. Indeed, I believe that the rise of this worldview will signal the end of the “materialistic-secular panic” prophesized by the Revelators on page 2076.

Like each of the previous stages, integral consciousness arises in response to what might be characterized as a “push and a pull.” The push for a new stage of consciousness comes from the pressure of unsatisfactory life conditions that call forth solutions that existing levels can’t supply. The pull arises from the attraction power of a new stage’s values—new truth, new beauty, and new ideals of morality that always accompany the birth of a new historical level. So first we’ll look at the push toward integral consciousness, and then we’ll examine the pull of the values of the integral worldview.

LIFE CONDITIONS FOR INTEGRAL CONSCIOUSNESS

Each stage identifies problems and then develops solutions for those problems as part of its natural value metabolism. Yet eventually, excessive applications of those very solutions create new problems that can only be solved by a higher level. For example, traditional consciousness identifies the

POSTMODERN CONSCIOUSNESS

Perceived Life Conditions:

Presence of exploitive, corrupt hierarchy, environmental degradation, shallow materialism, suffering of others

Worldview and Values:

- Inclusion of those previously marginalized or exploited
- Consensus decisions making & egalitarianism
- Environmentalism and preference for “natural”
- Multiculturalism and spiritual diversity
- Personal growth of the “whole person”
- Sensitivity

Contribution to the Spiral:

Worldcentric morality, recognition of human potential, increased responsibility for people and the planet, compassion and inclusion, celebration of the feminine, renewed spiritual freedom and creativity

Pathology:

Value relativism, narcissism, denial of hierarchy, contempt of modernism

Contemporary Examples:

Progressive culture, critical academia, environmental movement, political correctness, the Netherlands

Organizational Structure:

Democratic socialism, consensus committees, self-directed teams

Exemplary Leaders:

John Lennon, John Muir, MLK, Margaret Mead, Joan Baez

Estimated % of World Population: <5%

need to reduce lawless violence and evil in the world, yet it creates oppression. Modernist consciousness identifies opportunities for development and discovery, yet it creates gross inequalities. Postmodern consciousness identifies the need to honor and include everyone, yet it creates blindness to comparative excellence

Moreover, each of these previous stages has a tendency to see the other stages primarily for their pathologies; there is a lack of understanding about how the other worldviews are actually most appropriate for a given set of life conditions. For instance, most modernists see the postmodern worldview as some kind of politically correct fashion. Postmodern sensibilities are often dismissed as “airy fairy,” or “weak and woo woo.” Likewise, traditionalists often see those who fail to ascribe to their worldview as sinners or worse. And postmodernists also tend to vilify modernists and traditionalists as the real cause of the world’s problems. Thus, in most developed countries we have the increasingly bitter clash of worldviews wherein each of the stages are battling it out for control of the laws and mores of their societies. And it is in the simultaneous existence of these seemingly unresolvable culture wars that we see a need—a problematic life condition—that calls forth the transcendent vision of integral consciousness.

In addition to the problematic life conditions caused by the increasing conflict between the stages, integral consciousness also finds its animating life conditions in the growing global problems that are increasingly affecting everyone: environmental degradation, terrorism, unfettered corporate globalization, hunger, poverty, disease, and war. Now, these global problems have been previously well-identified by postmodern consciousness—postmodernism’s worldcentric morality naturally sees the urgent need to protect the environment and to care for the needy. Most of us can see how the problems identified by postmodernism are very real and very threatening. Yet it is postmodernism’s failure to offer effective and realistic solutions to the problems it identifies that creates a need for the integral vision. Postmodernism’s solutions call for a “transformation of global consciousness,” and this is often accompanied by the admonition: “that we all need to come together, and wake up to the fact that we’re really all one people.” And if it were possible for the world to come together like this, it would indeed provide many solutions. But when we look at the spiral of development, we can see that the next step for the majority of the world’s population is the transition into traditional consciousness or modernist consciousness. So through our increased understanding of the evolution of consciousness and culture, we can see that the majority

of the world isn’t going to adopt the values of postmodern consciousness anytime soon. Thus we need to find solutions that don’t require the entire world to become postmodern in some kind of miraculous transformation. So in summary, it is the contemporary life conditions of increasingly bitter culture wars, looming global disasters, and the failure of postmodernism to offer realistic solutions to the problems it identifies that serve as the push, the pressure that is resulting in evolutionary development.

THE VALUES OF INTEGRAL CONSCIOUSNESS

Perhaps more than anything else, integral consciousness values evolution. And with this comes a concern for what has been termed the “prime directive.” The prime directive is to work to maintain the health and sustainability of the spiral of development as a whole, the channel of evolution. Because every infant begins life at the level of archaic consciousness, the flow of evolution through the levels is unceasing. Thus, for cultural evolution to be sustainable, we need to affirm and strengthen the enduring contributions of each stage while simultaneously pruning away the remaining pathologies of these foundational stages. Caring for the spiral as a whole means preserving the evolutionary opportunities for every person, regardless of that person’s place in the sequence of evolution.

However, the values of the prime directive include not only the values of progress and development through the stages, but also the inherent value of each stage as it is in itself. One of my favorite quotes by Clare Graves is his famous exclamation: “Damn it, people have a right to be who they are!” This of course applies not only to the fragile tribal cultures we all want to protect, but also to fundamentalist cultures that may not be as appealing to postmodern sensibilities. So in addition to valuing the channel of evolution of consciousness and culture as a whole, integral consciousness is also able to appreciate the healthy values of each stage in a new way. For example, when it comes to setting up an organization, postmodern consciousness naturally wants to create a non-hierarchical, consensus type of organization. And for some conditions this is entirely appropriate. But for other life conditions, such an organization can be highly dysfunctional. Integral consciousness, however, can better read the life conditions and thus create the kind of organization most appropriate for the members and for the task—if the situation calls for a command and control military-style organization, integral consciousness can create this, or if a group’s purposes can best be served through an incentive-based corporate organization, integral consciousness can create this. It is by being able to more

fully use the values and methods of all the previous stages that integral consciousness is able to transcend all the previous stages—that is, it transcends by including, it grows up by reaching down. As we are increasingly coming to see, in the scheme of evolution, the degree of our transcendence is measured by the scope of our inclusion.

So for purposes of comparison, here's a table summarizing the characteristics of integral consciousness:

INTEGRAL CONSCIOUSNESS
<p>Perceived Life Conditions: Conflict between at least 3 previous stages, looming global problems, failure of postmodernism to offer solutions</p>
<p>Worldview and Values:</p> <ul style="list-style-type: none"> • New insight into the “internal universe” • Confidence in potential of evolutionary philosophy • Personal responsibility for problems of the world • Renewal appreciation of previous stages' values • Appreciation of conflicting truth & dialectic reasoning • Aspiration for the harmonization of science & religion
<p>Contribution to the Spiral: Practical worldcentric morality, compassion for all worldviews, revival of philosophy, seeing spirituality in evolution, motivation to achieve significant results</p>
<p>Pathology: Elitism, aloofness, lack of patience</p>
<p>Organizational Structure: World Federalism, any structure appropriate for given life conditions (orgs. from any of the previous levels)</p>
<p>Exemplary Leaders: Albert Einstein, Thich Nhat Hanh, Teilhard de Chardin, Alfred North Whitehead, David Ray Griffin, Ken Wilber</p>
<p>Estimated % of World Population: <1%</p>

The heart of integral consciousness is the ability to see and act upon the expanded vertical perspective that comes from new knowledge of the internal universe and its evolutionary dynamics. Integral consciousness' confidence in the truth of the spiral structure of development arises from a variety of different “proofs.” As already explained, the stages of consciousness identified by integral philosophy have been discovered and reconfirmed through decades of cross-cultural research on individuals. But evidence for the structure of the spiral can also be found in the way it describes the developmental events of history so well. When we look at human history through the lens of the spiral we can more clearly see why some societies have progressed and others have remained stagnant. This is important because history is very much alive today—as we can see, not everyone in the world is living in the same “time in history.” So by more fully appreciating this living history that shapes our world in the present, we can use the spiral to better see how things have gotten stuck, and we can thus help people move for-

ward in ways that are most appropriate for them. Moreover, in addition to the psychological and historical evidence for the spiral, perhaps the most significant proof of its truth is how extremely useful it is. I can say that I really use the spiral every day; it is inestimably useful in almost everything I do.

Nevertheless, when thinking about integral consciousness, it is important to remember that this is not just a tool for problem solving, it is an identity-providing platform for cultural allegiance, a worldview that invites your passion and your loyalty. And the aspect of integral consciousness that will perhaps come to engender the most passion and loyalty will be the integral worldview's political agenda.

INTEGRAL POLITICS

Integral philosophy transcends and includes the politics of both left and right by recognizing how the values of the previous stages of awareness each have appropriate applications to different sets of life conditions. Sometimes the solutions of traditionalists apply, sometimes a modernist's approach is best, and sometimes the sensibilities of the postmodern worldview should prevail. It is not that integral consciousness values these approaches equally—it can see that postmodernism is more evolved than the others—but integral consciousness can also see where postmodernism is not evolved enough to always work for the benefit of the spiral as a whole. Thus by including the best while rejecting the worst of all worldviews in “life condition-appropriate proportion,” the integral worldview is able to transcend all previous worldviews in its power to produce cultural evolution.

The whole point of integralism is to move beyond the idea of “old paradigm bad, new paradigm good.” When postmodernism held the position at the cutting edge of evolution, harsh criticisms of the old paradigm served a useful function as a power-generating stance of antithesis. However, now that postmodernism is maturing, as we are called to participate in the next great phase of human history, we can move beyond focusing primarily on the deconstruction of modernism.

Integral politics, however, involve more than a synthesis of left and right. The integral worldview as I understand it also provides a transcendent vision of a new form of human government. In fact, every new worldview to emerge in history brings with it a central political issue around which its emergence coheres. For example, when traditional consciousness reemerged in Europe in the eleventh century, the political authority of the Christian Church was established across the continent. When modernism emerged in the

eighteenth century, the political issue of democracy served to bring people into the modernist set of values. Similarly, during the emergence of postmodernism in the 1960s, the twin political issues of peace in Viet Nam and civil rights served to attract many to postmodernism's worldcentric morality.

So what will be integral consciousness' transcendent political vision? It will be the central political issue of the 21st century—the inauguration of a limited, democratic, federal, and integral world government. Integral world government is defined as a global federation of nations united under a constitution of laws guided by the insights and principles of integral philosophy. Just as Enlightenment philosophy was used as a guide in the drafting of the American and French constitutions, integral philosophy will likewise serve as a guide for a world federal constitution.

The creation of a world federation would not require all nations to join at once. It may take a century for the world to become fully united; but once the U.S. and the E.U. establish such a federation, many of the extraordinary benefits of global governance will begin to accrue. An integral world federation would be instituted to provide democratic oversight of the global economy, protect the world's environment, establish a universal bill of human rights, preserve cultural diversity, and bring an eventual end to war, disease, and poverty. And an integral world government would provide for a system of global justice, which would reduce the incentives for terrorism. As global problems become more urgent, the need for a morally-legitimate system of global law becomes more acute, and this makes a world federation not only more desirable and achievable, but also inevitable.

Without the insights of integral philosophy, the idea of a democratic federal world government lacks the necessary power to stimulate the kind of popular movement that will be required for its inauguration. However, when the idea of world federation is supercharged with integral theory's understanding of evolution, its appeal is empowered and its ability to create agreement and passion is significantly enhanced.

It's true that the movement for integral world federation depends upon the development of the underlying structures of integral culture in a certain percentage of the population. However, as integral philosophy finds its application in the movement for world federation, and as the broader integral agenda becomes more well-defined, the potency of these ideas will help raise the consciousness of many to the integral level. So just as democracy and modernism co-created each other in the 18th century, we will see something

very similar as the movement for world federation and integral consciousness bring each other into being.

Towards this end, I have created an on-line petition (modeled after Jefferson's Declaration of Independence) entitled: A Declaration of the Value of Global Governance. This petition website, found at: www.integralworldgovernment.org, provides an opportunity for political action and explains how the worldview and values of integral consciousness can lead to this next great step in the development of human history. This website also includes a bibliography of integral philosophy books and links to other websites within the integral movement. I thus invite each of you to add your name to this on-line petition and support our efforts at putting *The Urantia Book's* teachings into action.

Steve McIntosh has been a student of *The Urantia Book* since 1973. Trained as a lawyer, he now runs a consumer product company called *Now & Zen*. Steve is currently working on a book about integral philosophy.

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Rest Stops

. . . answers (Puzzle appeared in the Fall '04 addition of the Fellowship Herald.)
by Chick Montgomery



Science Cannot Replace Religion

By Dr. Antti Roine, Finland

Science finds out how nature operates and then gives names to the new issues and phenomena. It specifies the new natural laws through experimental work and using chains of evidence. The earlier proven issues and methods are always used as the primary evidence for new ones, because effects cannot exist without causes. If we have the courage to pursue this chain of evidence to the end and meet the original cause, then we will always end up with God, i.e. we will find the primary reason which has no cause. Atheists try to wriggle out from this logical problem by inventing some name for this primary reason, such as the Big Bang.

All matter, energy, life, and spirit was compressed into a smaller space than a pin head fourteen billion years ago, according to the current official scientific conception. Scientific facts may, however, change because we still know less than one percent of the existing natural laws and issues. Science changes and improves our understanding of the universe all the time; however, we will always find God at the final end of every scientific footpath, now and forever.

Beauty, wisdom, justice, love, and faith cannot be measured with a gauge nor with any physical or chemical instrument. They do not react with matter or energy, but they still are as real as granite rock, because the human spirit makes them visible. Consequently, we are pure spiritual beings who have been temporarily locked into our bodies. We may notice this spirit when we meet our friend's eyes and listen to his opinions; it is not the voice of the material.

WHAT IS RIGHT AND WHAT IS WRONG?

Science does not speak out about the questions which have fundamental importance for the human spirit, what is right and what is wrong. Religion finds the answers to these questions. Real science bravely finds out those material issues which are true or false. Using science we may improve the welfare of our bodies. Real religion finds out those spiritual issues which are true and which make our brothers' and sisters' soul happy. These positive effects may be used to identify true science and true religion from the false and the fake. Real science and religion support each other.

Our life and world has exactly and accurately been designed just like this, so that we can make a free choice

between faith and atheism. We could not make this free choice if we could prove the existence of God or some higher force using some scientific procedure.

Atheism and skepticism need much more blind faith than faith in Jesus, because science cannot prove that God does not exist. A Lutheran, Moslem or Jew, can be absolutely sure of God because they do not base their faith on scientific evidence but instead on God's Adjuster which lives in our minds. This tiny fraction of God makes our survival possible and wakes up our religious awareness.

WE NEED COURAGE

We need courage to find the scientific or religious truth. The truth is difficult to find if we do not have the courage to study and explore all the information sources, taboos, and even sources which have been branded as suspicious. The truth does not depend at all on the information source, author, or ism; it is based only on verified scientific and spiritual facts. We should also listen to the voice of our own sense and conscience, which is the main reason we have them.

We may find a lot of truth, for example, from the Koran, Bible, and also from *The Urantia Book*, which gives a logical explanation of why we are here, where we come from, and where we are going. Our world and language are changing all the time; we do not need to stick with thousand-year-old interpretations in science and religion. We have enough old rituals, holy icons, and empty phrases. Instead, we deserve dynamic and living science, faith, and religion which really affect our daily life.

Two thousand years ago cowards shouted "Free Barabbas" and "Crucify Jesus." Many of us may imagine that this does not affect us; however, at the moment of departure each of us will face this very same personal selection.



A Reed Singing

I am just a reed..
You will not notice me here.
While still a seed,
I found myself lodged
in a patch of hard earth.
When a trickle of water
discovered my hiding place,
my roots took hold.

More rain fell;
it flowed gloriously
around my pale root and tender sprout.
I clung to this harsh slope,
facing south,
I was given sunshine,
and I grew.

I am just a reed, nothing to you.
Not even one transformed by human hands
into a flute, making music.
But when a marine gale
sweeps across the wind-bitten hill,
blowing between our long stems,
even reeds will sing.

It is then that we praise
the Lord of our creation,
for we seem of small consequence,
yet we have life.
It is precious,
and we give praise.

Donner Canyon, Mount Diablo

By Dave Holt, Concord, CA

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Now, rather, are the sons of God enlisted together in fighting the battle of reality's triumph over the partial shadows of existence. At last all creatures become conscious of the fact that God and all the divine hosts of a well-nigh limitless universe are on their side in the supernal struggle to attain eternity of life and divinity of status. Such faith-liberated sons have certainly enlisted in the struggles of time on the side of the supreme forces and divine personalities of eternity; even the stars in their courses are now doing battle for them; at last they gaze upon the universe from within, from God's viewpoint, and all is transformed from the uncertainties of material isolation to the sureties of eternal spiritual progression. Even time itself becomes but the shadow of eternity cast by Paradise realities upon the moving panoply of space. [101:10.9] (P. 1117)

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