

The innate endowments of the human mind

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WHAT CAN I TELL YOU, readers of the UBook that could be more interesting or important than the book itself? The answer is nothing. Nevertheless during this Conference every lecturer is trying to share with all of us some of their particular and unique points of view in relation with the teachings of the UBook ...

Sharing some of their insights, and this is what I will try to do this afternoon here with you: To share an “**insight**.”

And precisely this word “**insight**,” which is used many times in the Book, has deeply caught my attention, in the first place because when I read the Spanish translation of the Revelation I see that this word has been translated in several different ways ... and not one

And this is a good reason for why we should keep studying such a big and complicated book. Why we should ... make the efforts trying to understand so many new philosophical concepts and new paradigms.

of them conveys the English meaning. Looking for more understanding in the dictionaries I found out that there is not a direct translation into Spanish, maybe because the concept doesn't exist (and I still don't know if this concept exists in other languages). This is the definition that I read in my English dictionary when I looked for the word “insight:” “**the power of using one's mind to understand something deeply, without help from outside information.**” (*Longman dictionary of contemporary English*)

And the question that we may ask



“Small Utopia” Painting by Carlos Rubinsky

now is: where does this **power** come from? Why does the mind have this capacity of understanding something **without help from outside information?** ... What is there inside the mind? ...

Looking for the answer in the Book, we find that there are several different causes that may be attributed to the reason that we have this kind of power.

We learn about all the celestial personalities that bestow their particular aspect to our minds, like the Divine Minister who bestows the circuits of the Seven Adjutant Mind Spirits and the circuit of the Holy Spirit. We also learn about the Thought Adjusters that our heavenly Father sends to dwell in our minds to guide us through our existence, and who are helping us to develop our souls, so we will have a vehicle for our personalities to continue in our eternal career. We also learn about the Spirit of Truth, the Spiritual presence of Michael,

our Creator Son, the teacher of the present Dispensation, who is always there, approachable by those who look after him ... These are different influences that impinge upon our minds ... and there are also others. We learn about the seraphims as being mind stimulators, and that our cousins the Midwayers can make contact with our minds, and about the universal influence of the Supreme Being. All these aspects deserve specific readings that are presented

along the Book in different Papers.

But there is still another aspect which is what the Infinite Spirit has first given to our minds, and this is what I want to share with you now.

The book teaches that the Third Source and Center bestows the mind to the Universe of Universes through the

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Editorial

Dear brothers and sisters, members of the UAI,

HOPE YOU ARE ALL WELL and in great Spirit, the Father's spirit. In the last issue, our summer issue, we worked at remodelling the UAI Journal by adding some international news, an interview and other elements to the content. It was quite a learning experience of forbearance to go through that process since all the personalities involved were new to the UAI Journal's team. "Patience is exercised by those mortals whose time units are short; true maturity transcends patience by a forbearance born of real understanding."

In this issue, new lessons have to be learned, especially lessons of adaptability. What we lose in security, we gain in spontaneity and adaptability. In Toastmasters, another organisation that I belong to, we like to say that we should work at getting out of our comfort zone and never miss a chance to do so. Isn't that what we will have to do from here to Eternity, to learn to work with new personalities and constantly adapt to new situations, passing through the

"Things are time conditioned, but truth is timeless. The more truth you know the more truth you are, the more of the past you can understand and of the future you can comprehend."

Mansion Worlds on to Jerusem and then to Edentia on the way to be with Michael on Neadon and then on an ever greater journey all the way through our Superuniverse, then visiting the billion perfect worlds of Havona before our final ascension to Paradise at the centre of everything where we will be with our Universal Father. Oof! What a journey! Exhilarating, exciting and never-ending! And it starts right here, right now. "To become mature is to live more intensely in the present, at the same time escaping from the limitations of the present. The plans of maturity, founded on past experience, are coming into being in the

present in such manner as to enhance the values of the future."

Since the last issue, a new baby was born in the communication family of the Urantia movement: Tidings. As you might know already, Tidings is our new monthly newsletter and it covers the latest news from our international community. It is very well done. It has great content and a beautiful layout, thanks to Cathy Jones, M. Caoile and all the other members of the Tidings team. It is available only electronically on the UAI website:

<http://www.urantia-iaa.org/tidings/index.htm>

Since Tidings is now covering an important part of what the revamped UAI Journal had the intention of covering, the Journal had to go through another morontial change and it will go back to its first mandate, a more scholarly and in-depth approach of the teachings of *The Urantia Book*. Life is really an ascending spiral of continuing growth and progress and progress is the watchword of the Universe.

In this Fall issue of your Journal, Carlos Rubinsky from Argentina is sharing his insights on "The Innate Endowments of the Human Mind," a great follow-up to last issue's lectures on Personality by Jean Royer. Antti Roine from Finland is bringing us in the exploration of "Why Does Time Fly?" Jeffrey Wattles from the United States is leading us to reflect on "Introducing *The Urantia Book* in Accord with its Teachings." And finally, we are reprinting in this issue the first part of a very interesting document that was first published in 1983 "Dissemination of *The Urantia Book* and Statement on Publicity."

"Things are time conditioned, but truth is timeless. The more truth you know the more truth you are, the more of the past you can understand and of the future you can comprehend."

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Enjoy your Journal and see you later at the next issue.

Your brother in Spirit and in service,
Guy Perron
Montreal, September 2005

Innate Endowments of the Human Mind

Continued from page 1

Seven Master Spirits who are the seven-fold source of the Cosmic Mind. And this Cosmic Mind represents the intellectual potential of the grand universe (191:4), which is bestowed upon all personalities. And we are taught that our local universe is pervaded by the Nebadon variant of the Orvonton type of cosmic mind. (102:3)

There are a couple of pages in the book that bring certain information which I have been meditating on for a while and have given me much understanding and new “insights.” And this has to do with the endowments that we have from the cosmic mind. These are “the innate endowments of the human mind,” and this is also the title of this presentation.

Now we can begin asking questions, like: What are these innate endowments? How do they work? How do we use them?

A good answer comes in one of the pages I was just telling you about, where a Mighty Messenger talks about the “**universe frame in which to think.**” He says:

(1260:2) “*Partial, incomplete, and evolving intellects would be helpless in the master universe, would be unable to form the first rational thought pattern, were it not for the innate ability of all mind, high or low, to form a universe frame in which to think. If mind cannot fathom conclusions, if it cannot penetrate to true origins, then will such mind unfailingly postulate conclusions and invent origins that it may have a means of logical thought within the frame of these mind-created postulates.*”

This is a really good explanation of what we do with these cosmic endowments, but it also comes with a good point to meditate on. It says: “*And while such universe frames for creature thought are indispensable to rational intellectual operations, they are, without exception, erroneous to a greater or lesser degree.*”

And in the following paragraph this idea is further developed:

(1260:3) “*Conceptual frames of the universe are only relatively true; they are serviceable scaffolding which must eventually give way before the expansions of enlarging cosmic comprehension. ...*”

And another good thought in this

same paragraph says “*Man must think in a mortal universe frame, but that does not mean that he cannot envision other and higher frames within which thought can take place.*”

To build these conceptual frames the Cosmic Mind provides every individual with certain endowments that are there, ready to function as part of the Divine Plan of God, the evolutionary plan of Paradise ascension.

We can also read these enlightening quotes to learn more about the innate endowments of the mind, in page 737, the revelator says:

(737:2) “*There is original endowment of adaptation in living things and beings. In every living plant or animal cell, in every living organism—material or spiritual—there is an insatiable craving for the attainment of ever-increasing perfection of environmental adjustment, organismal adaptation, and augmented life realization. These interminable efforts of all living things evidence the existence within them of an innate striving for perfection.*”

(738:3) “*The physical brain with its associated nervous system possesses innate capacity for response to mind ministry just as the developing mind of a personality possesses a certain innate capacity for spirit receptivity and therefore contains the potentials of spiritual progress and attainment ...*”

I will base the rest of my lecture on what a Universal Censor says on the pages 191, 192 and 193.

He says the endowments of the Cosmic Mind represent a quality that might be denominated the “**reality response**” (191:7), and explains that this reality sensitivity of the cosmic mind unfailingly recognizes response on **three levels of universe reality** (192:1).

And with a certain tone of advice the Revelator says: (192:1) “*These responses are self-evident to clear-reasoning and deep-thinking minds.*” ... I hope we all have these kinds of responses in our minds!

And these three levels of reality are:

The first one is **Causation**, the level of the **physical** senses, of **things, facts**, the reality level of **science**, the **mathematical form** of the cosmic discrimination. ...

A second level of reality is **Duty**, the one of the **morals**, the **meanings**, the **ideas**, the **philosophy**, the **intellectual reality**, the arena of **reason** the recogni-

tion of relative right and wrong. This is the **judicial form** of the cosmic discrimination. The level of **Wisdom**. ...

And the third level is **Worship**, the **spiritual** domain of the reality of **religious experience**, the recognition of spirit **values**, the reality of **truth**, the spiritual reality. This is the highest insight of the cosmic mind, the **reverential and worshipful form** of the cosmic discrimination.

So now that we have clearly defined these three levels, let’s look at this quote:

It says on page (191:7): “*... It is this universal cosmic endowment of will creature which saves them from becoming helpless victims of the implied a priori assumptions of science, philosophy, and religion.*”

Or stated again in the next page with similar words:

“*... these three insights of the cosmic mind constitute the a priori assumption which makes it possible for man to function as a rational and self-conscious personality*

(193:2) “*Only a personality can know what it is doing before it does it; only personalities possess insight in advance of experience. A personality can look before it leaps and can therefore learn from looking as well as from leaping. A nonpersonal animal ordinarily learns only by leaping.*”

in the realms of science, philosophy, and religion.” (192:6)

On this same page (192:5) it says: “*These scientific, moral, and spiritual insights, these cosmic responses, are innate in the cosmic mind, which endows all will creatures.*”

And we have come back to the word “insight.” Let’s then also read these quotes referring to these “insights:”

(193:1) “*... Man is able to exercise scientific, moral, and spiritual insight prior to all exploration or experimentation.*”

(193:2) “*Only a personality can know what it is doing before it does it; only personalities possess insight in advance of experience. A personality can look before it leaps and can therefore learn from looking as well as from leaping. A nonpersonal animal ordinarily learns only by leaping.*”

(193:3) “*... a moral being possesses an insight which enables him to discriminate between ends as well as between means. And a moral being in choosing virtue is nonetheless intelligent. He knows what he is doing, why he is doing it, where he is*

going, and how he will get there”

(193:4) “When man fails to discriminate the ends of his mortal striving, he finds himself functioning on the animal level of existence. He has failed to avail himself of the superior advantages of that material acumen, moral discrimination, and spiritual insight which are an integral part of his cosmic-mind endowment as a personal being.”

(193:7) “Man’s moral nature would be impotent without the art of measurement, the discrimination embodied in his ability to scrutinize meanings. Likewise would moral choosing be futile without that cosmic insight which yields the consciousness of spiritual values ...”

And how do these endowments manifest in our minds? And here is the main point that I wanted to share with you: The book says: (192:6) “... the recognition of the reality of these three manifestations of the Infinite is by a cosmic

(192:7) “It is the purpose of education to develop and sharpen these innate endowments of the human mind; of civilization to express them; of life experience to realize them; of religion to ennoble them; and of personality to unify them.”

technique of self revelation ...” Please let me repeat these words: “... by a **cosmic technique of self revelation** ...”

I believe that this is what involves the word “**insight**” ...

So we have learned about what the cosmic mind has provided us in order to be rational, and to respond to the reality of life as a self-conscious personality with the potentiality of becoming an immortal citizen of the Kingdom of Heaven.

And these **insights** are manifested by a **cosmic technique of self revelation!!!** Remember the definition in the dictionary of the word “insight:” the **power of using one’s mind to understand something deeply, without help from outside information.**”

The question now could be, how do we learn this technique? Or how do we make it function? Or to function better? And the book, as usual, gives a good answer, it says: (192:5) “... The experience of living never fails to develop these three cosmic intuitions; they are constitutive in the self-consciousness of reflective thinking.”

Here we can pay attention to the concept of **reflective thinking**. What is

it? Among the many possible definitions I remembered one sentence used by that teacher in the first mansion world while introducing his students to the concepts of morontia mota, on page (556:10)

“Effort does not always produce joy, but there is no happiness without intelligent effort.” I understand this as an example of reflective thinking. We can work a lot to get something, but if we don’t put an “intelligent effort,” or “reflective thinking,” we will not arrive to the goal, and we will not find happiness ...

We can also pay attention to a good critic that the Revelator makes. He says: (192:5) “But it is sad to record that so few persons on Urantia take delight in cultivating these qualities of courageous and independent cosmic thinking.”

He also makes this statement: (192:6) “These three basic factors in reflective thinking may be unified and coordinated in personality development, or they may become disproportionate and virtually unrelated in their respective function. But when they become unified, they produce a strong character consisting in the correlation of a factual science, a moral philosophy, and a genuine religious experience.”

So we see that even though the cosmic mind endows the human beings with these innate cosmic intuitions to enable us to develop ourselves, there is always the alternative of failure ...

So what can we do? How can we improve our performance in our career? And again as usual after a good question, the book gives a good answer, and this answer is what gave me the “insight” which I wanted to share with you. It says:

(192:7) “It is the purpose of education to develop and sharpen these innate endowments of the human mind; of civilization to express them; of life experience to realize them; of religion to ennoble them; and of personality to unify them.”

Let me repeat these concepts, beginning with the last one: It says that the personality has the mission of unifying these scientific, moral and spiritual **insights**; that the purpose of religion is to ennoble them; that is the life experience that will enable us to realize them; that through civilization we will be able to express them; ... and now comes the big insight I wanted to share through this presentation: **It is the purpose of education to develop and sharpen these innate endowments of the human**

mind!!

And to have education we must study. This is why we go to school since we are small children, and continue learning for many years, and some never stop studying, like the students of *The Urantia Book*, and those who wanted to come to this Conference. And this is why we participate in study groups, and we have created an organization like the UAI, with the mission to help the inhabitants of our world in the study of *The Urantia Book* ...

So to study is the way to acquire education, and education is the means to develop and sharpen the innate endowments of the human mind, and by the technique of self-revelation provided by the Cosmic Mind we can achieve in our conscience true insights, in order to keep advancing as ascendant beings, faithful children of the Universal Father.

And when we get these **insights** we feel really good! As it is stated in this quote:

(1459:4) “**Revealed truth, personally discovered truth, is the supreme delight of the human soul ...**”

And this is a good reason for why we should keep studying such a big and complicated book. Why we should learn all those difficult names and make the efforts trying to understand so many new philosophical concepts and new paradigms.

This idea has been stated in other words in the second paragraph of the first page, when the Revelator gives the reason for this book, when he says: “... in our endeavor to expand cosmic consciousness and enhance spiritual perception ...” and then we are offered with another two thousand and ninety seven pages of *The Urantia Book* to study! This is exactly how we receive education in order to achieve one of the purposes of this book: **to develop and sharpen the innate endowments of the human mind!!**

And with this message I end this presentation.

I wish you all a lot of good studying hours at this Conference. And that new intellectual and spiritual **insights** may enlighten your minds and souls. Thank you very much.

May God bless you all. ■

Why does **time** fly?

ANTTI ROINE
Finland

TODAY MANY SCIENTISTS believe in the Big Bang and time travel because nobody wants to question the primary assumptions, i.e. it is much easier to repair the old models using new parameters, dimensions, strings and iron wire. However, if the primary assumptions are wrong then it is very difficult to find the correct answers to many basic questions, for example:

1. Why is the speed of light relatively constant?
2. Why do chemists talk about the rate and speed of processes but physicists talk about time dilatation, time coordinate system changes and time travel?
3. Why is the difference between experimental observations and a theoretical model normally referred to as an "error" but in cosmology, it is called "dark energy?"
4. Why do we assume that gravity is an inter-material pulling force?
5. How two atoms at the opposite side of the universe can affect on each other's – in spite of the huge distances?

We think that gravity pulls a pencil down to the floor if we drop it. However, we may find new routes and explanations if we have the courage to assume that gravity pushes the pencil down to the floor. This simple reassessment will lead to very different and exciting conclusions compared to the traditional way of thinking; but of course, the ultimate truth will be found by comparing and testing different assumptions with experimental observations. Science is based on good assumptions, experimental observations and wise conclusions.

What is time made of?

Time may be regarded either as a simple phenomenon or as a great mystery, depending on our point of view. It is

easy to understand what the other physical or chemical base units represent, however, we may ask what does time measure and what is time made of?

We can measure length using the metric gauge and time using the clock. However, the clock measures the oscillation speed of quartz crystal, the sundial measures the rotation speed of the earth and the calendar measures the orbital speed of the earth around the sun.

Time exists because the world is changing all the time. Time stops when all motion stops. However, without motion our world would die because the orbital motion of the celestial spheres and the atomic particles prevents the collapse of our world, i.e. time is made from the motion of our universe. Time is a relative phenomenon, because the speed of motion depends on the comparison point and because the speed of all processes depends on the local prevailing conditions, such as temperature, speed, gravity, etc.

In this respect time is not a base unit but a derived unit, which is created from motion and speed. Time is a very practical and handy tool, which makes it possible to arrange and organize events and activities in a reasonable order. However, time is not the fourth dimension, where we can freely move as we can in the other three dimensions. The other base units are also based on motion: electric

current is the motion of electrons, light intensity is the motion of photons, temperature is the oscillation of atoms and mass is the inertia of material when it is moved. Length gives the distance of the motion and the amount of material gives the number of moving particles.

Time Machine

The time machine has already been invented; however, it only works forwards. Nearly all of us have such an appliance in our home. We can easily test it by leaving a tomato for two weeks on the table and the other one in the fridge. Time passes more slowly in the fridge because the tomato that was in the fridge seems to be younger than the one on the table, because the low temperature slows down the chemical reactions.

A similar ILLUSION may be created using two accurate clocks. One clock is placed on a plane and the other one on the ground. When the plane comes back, the clock on the plane seems to have lost some time. The substantial movement of the plane in the gravitational field slows down physical processes. This phenomenon is based on process and reaction kinetics and not on a variation in time or exchange of time-space coordinate system, because time is purely a mathematical creation which arises from real physical or spiritual motion.



The substantial movement of the plane in the gravitational field slows down physical processes.

All internal motion and “time” stops at the speed of light. Light proceeds using a waveform in the pervasive gravitational energy field at a relatively constant speed, like sound in the air. A homogenous energy field must exist because the speed of light does not depend on the light source speed, neither does it depend on the energy level of the radiation. The old “ether” ocean cannot exist because a material medium would gradually slow down the speed of the photons, electrons and celestial spheres and such an effect has not been observed. However, even the emptiest cubic meter in the universe contains some particles (atoms, protons, photons, etc.), which may interact with the gravity field and radiation to some extent.

The celestial spheres, i.e. material, create holes or valleys in the gravity field. The pressure of gravitation compresses the material and forces the atomic par-

Time exists because the world is changing all the time. Time stops when all motion stops. However, without motion our world would die because the orbital motion of the celestial spheres and the atomic particles prevents the collapse of our world, i.e. time is made from the motion of our universe.

ticles to slow down, which will also slow down “time”. The pressure of gravitation, high temperature and nuclear reactions transform the material into energy in the sun. A black hole, extreme gravity and low temperature will transform this energy back into material, which may be released with other forms of energy, for example, in black hole collisions. There is a huge amount of dark material in space that is difficult to see because it does not emit light or other waveforms of energy, but it may be observed indirectly.

Gravity Fills Space

Gravity fills space and only material makes it visible; material is not the source of gravity. Gravitation is not an inter-material pulling force; rather it is a propulsive force of space that pushes material together. It is very difficult to imagine an inter-material pulling force, which would arise from one individual atom and would attract an other atom at the opposite side of the universe. The all-round gravity ocean feels much more logical explanation for the force which affects within huge distances. Any size of

material particles speeds up at exactly the same rate within this gravity flow. The mass of material increases with speed because the material interacts with the gravity field.

The old Newtonian laws of gravity work nicely in local conditions because they are blind to the direction of the gravity field. We may also remember that an electric current flows in the opposite direction to what was originally assumed, but the basic equations still work. However, on a large scale, Newton and Einstein formulas do not agree with experimental observations. For example, the observed expansion speed of the universe is much larger than the calculated one. This error is so huge that some 70% of fictional “dark energy” is needed to compensate this apparent error. Another disagreement may be found between the calculated and observed Doppler shifts of Pioneer 10 and 11 radio signals.

It is the pressure of the gravitation field that expands the universe, not some mystic dark energy. Gravitation turns into heat and other energy forms when it hits matter, and this creates the 3 Kelvin cosmic background radiation glow, heats celestial spheres and has many other effects. Without this extra energy source the black body radiation would cool down the cosmic background radiation in a “few” years down to 0 Kelvin. The gravity field may also be one reason why a lot of energy is needed to reach the absolute zero temperature in the laboratory. Different forms of gravity Energy Ocean may even be the primary fuel of the universe, which feeds energy to the celestial systems.

The heat effect of the gravity field is difficult to measure with a calorimeter because this effect is smaller than the accuracy of a standard calorimeter and because we cannot insert the whole earth into a calorimeter. However, on a large scale the heat effect of the gravity field and nuclear reactions are palpable. This heat effect becomes evident some kilometers under our feet and also inside the other celestial spheres, making their core hot. Energy and material never disappear, they are only transformed; this is a basic fact that we can rely upon.

Center of the Universe

According to the latest observations the universe looks like the foam on beer.

The visible galaxies and material are located on the surfaces and edges of the individual bubbles of this cellular foam. Everything is rotating in orbits in our universe, so it is very probable that the whole universe is also rotating around some huge black holes, which may look like a huge dark galaxy. In other words, all galaxies are rotating around the same massive gravity wells, which may be the primary source and destination point of the gravity flow.

If the gravity flow has destination points then it should also have source points. The secondary source points may be located in the middle of the cellular foam bubbles of space. From this location the gravity wind blows matter onto the bubble surfaces. Usually all the energy and matter circulate in the universe, therefore the primary source of gravity could be located near the center of the universe; and huge black holes may transmit gravity energy back to the universe using some method and form still unknown to us.

If these logical assumptions are correct, then the center of our universe may be found from the midpoint of the orbital movement of all the galaxies. This orbital movement of the galaxies is difficult to verify because long time observations are needed due to the huge distances, but even now it seems that the galaxies move like a string of pearls within the universe. The midpoints of our solar system and the Milky Way are much easier and faster to find by observing the orbital movement of planets and suns.

Fluid Dynamic Model of the Universe

The gravity-space approach will give a much more realistic and comprehensive understanding of the real universe than the old fictive time-space approach. Even the new string theory has not been able to explain the construction of the universe in spite of huge investments in this theory. A gravity-space standpoint could make it possible to model the movement of tiny celestial spheres in the vast gravity ocean using computational fluid dynamic (CFD) software with small modifications.

The earth and moon may be used to verify the necessary basic parameters for the fluid dynamic model of the universe.

The gravity flows with high speed towards the spheres, which move slowly in this gravity energy ocean without friction. The volume ratio between space and matter is huge; the universe is like a sparse particle suspension.

The observed expansion of the universe has been decoded to support the Big Bang assumption, but who knows when expansion started and when it will end? The Microsoft share price may increase this year but this does not prove that it will also increase next year. On the other hand, the complicated mathematical model of the universe is not valid evidence of the Big Bang if some fictive parameters are needed to agree with experimental observations. Actually anything could be fitted using complicated models with tens of parameters and variables. These kinds of mathematical models tend to give correct answers just because these answers are given to the model in the parameter fitting stage. Of course these complicated models may be useful to silence the skeptics, but they are not valid evidence if they do not agree with experimental observations without fictive parameters.

Holy Assumptions

We still know less than 1% of the physical and chemical truth, so it is not wise to anchor our old assumptions if they do not agree with experimental observations. The amount of our scientific knowledge and data is increasing at exponential rate. Today we know at least 100 times more than some 100 years ago and, in the future, after 100 years we probably know at least 100 times more than now. However, the amount of the wisdom does not increase at the same rate if we cannot change our prejudice.

SOME REFERENCES

Aristotle may have been one of the first to assume that time is made from movement.

LeSage gravity (kinetic theory of gravity), published in 1784:
http://en.wikipedia.org/wiki/Kinetic_theory_of_gravity

Professor Petr Beckmann proposed replacing the word "Aether" with "Gravity", but he did not believe that "Gravity fills space".
– Beckmann, P. 1987. *Einstein Plus Two*, Golem Press, Boulder, CO.

Bryan G. Wallace found that the speed of light might not be exactly constant. However, he did not mention that speed might depend on the gravitation field.

We should keep an open mind in order to go forward in our never-ending exploration. All inventions are based on new ideas and dreams, and they are the main driving force behind science, research and development. It is impossible to invent new ideas if we fear to test the old assumptions and make mistakes. An easy solution is to add new parameters to repair the old models but sometimes the reassessment of the old assumptions may give better results; at least we should have the courage to test some other assumptions than the traditional ones.

Big Bang theory assumes that the origin and source of the gravity is the matter, however, this has not been experimentally verified, it is only an old traditional belief. So the possibility of the error is 50%, because the source of the gravity could also be the space and the destination may be the matter. In the air plane industry some 0.001% error possibility in the basic assumptions causes extensive risk analyses, however, in the cosmology 50% error possibility closes the ears, eyes and mouths.

We cannot make the clock run in reverse or turn an old tomato into a fresh one, because it is impossible to change the direction of physical and chemical reactions, which contain random factors. Usually the chemical and physical reactions have been regarded as reversible. However, this is not the whole truth, because, thermal motion vibrates quarks, protons, electrons, atoms and molecules. Therefore it is impossible to reverse chemical reactions exactly into the original state and location. For example, if we melt and freeze water several times then we can be absolutely sure that the order and location of the molecules in the crystalline ice and water fluid is every

time different.

Especially if we take into account that in our world we have some 100 elements taking part with the millions of chemical and physical reactions, then we should understand that the reactions and processes are never completely reversible because of the random factor, which mix the locations. The random factor originating from the thermal motion of atoms is one main reason why all snowflakes, leaves, and trees are different. It is also one cause why the identical twins are not exactly identical.

Summary

We do not need to worry about the disturbance of cause and effect because the present time is and was the only existing time. Juice may quickly be changed into wine by changing the speed of the natural processes, but we can travel

Continuous change is a great thing because the human mind prefers insecurity to boredom. ... It is funny that time also flies faster in the human mind as the number of years increase and our physical speed decreases.

in time only in our minds, because time is an illusion but gravity is the real thing.

However, time is flying because our world is changing all the time; change is the cause and time is the effect. Continuous change is a great thing because the human mind prefers insecurity to boredom. Time flies faster at the point that is moving slower, according to the Theory of Relativity. It is funny that time also flies faster in the human mind as the number of years increase and our physical speed decreases. ■

—Antti Roine
January 15 – July 7, 2005

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Continued from page 7

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An Open Letter to the Scientific Community

(Published in New Scientist, May 22, 2004)

<http://www.cosmologystatement.org/>

Introducing *The Urantia Book* in accord with its teachings

PART I

JEFFREY WATTLES, AUGUST 2005

Ohio, USA

RECOGNIZING *THE URANTIA BOOK* as a wonderful gift, we naturally want to introduce the book to others. The coming of the book is good news, and the book gives the good news of the gospel of the fatherhood of God and the brotherhood of man in a way that is in some respects ideal. We are called to proclaim the gospel to the entire world. Shall we therefore do the same with *The Urantia Book*? Some call for aggressive promotion of the book, while others adhere to the tradition of a quiet and gradual approach. Can we find guidance from the book to resolve the debate?

There are three possible ways to use the book on controversial questions.

1. The one-sided warrior combs the book for quotations that can be taken out of context to support a particular ideology.

2. The pluralistic pacifist, reacting against the ugliness of the battle of the one-sided warriors, draws the sophisticated conclusion that since "each side" can fabricate proof for its own position, the result is a draw, and anyone should feel free to opt for any policy in good conscience, safe in the belief that the book itself does not lean one way or the other. The pacifist looks down with condescen-

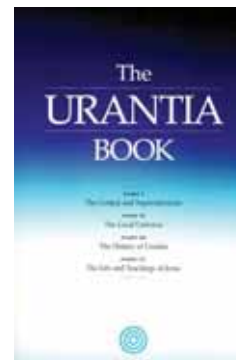
sion on the entire debate and appeals to loving tolerance as a substitute for sustained inquiry.

3. The seasoned scholar attempts to discern a guiding framework by reflecting on key passages in the light of a coordinated study of the book as a whole. The book thus does not leave us at sea without a star chart.

Though passages may be used to support opposing policies, a few clear distinctions unlock a coherent interpretation. Clarity dawns if we distinguish goals from methods, the book from its teachings, and exclusively spiritual revelations (to be proclaimed to all the world) from spiritual-and-cultural revelations (which spread in a gradual, evolutionary way). The book contains and implies many lessons that delineate a ballpark. No one will be perfectly accurate in calling foul balls. Some naturally hit to right field and some to left field. But some ideas are not even in the ballpark.

The main word of wisdom on this topic has been stated by Jesus:

When you enter the kingdom, you are reborn. You cannot teach the deep things of the spirit to those who have been born only of the flesh; first see that



men are born of the spirit before you seek to instruct them in the advanced ways of the spirit. Do not undertake

to show men the beauties of the temple until you have first taken them into the temple. (1592.6)

Even this wisdom, however, does not completely instruct those who share the book today, and we need further study to gain the balance that we see in the Master's life.

Sharing truth is a normal part of personality relationships (31.6). It is also a sacred trust; Solitary Messengers regard the assignment to reveal truth as "the highest trust of their order" (260.2). And, as we know from experience, no matter how much we labor in "natural, ordinary, difficult, and trying methods," sharing truth is a delight (1521.2). For those who aspire to "walk in the clear light of living truth" and who would heed the principles of prayer before "surrender[ing] every wish of mind and every craving of soul" in quest of divine guidance, we should have been industrious, and this includes making a thorough study of the book itself for what guidance it offers (1571.5; 1002#9).

This essay includes many references

for study and discussion. This essay is, in a way, like a musical score, a condensed version of the symphony of wisdom that awaits the student who returns to the texture of the revelation itself. Years ago a study group went through an earlier version of this essay. Initially they disagreed with these conclusions, but weeks of study and discussion convinced them otherwise. Because the present generation of readers seems, *on average*, hasty in sharing the book and tardy in sharing selected teachings—and since this is an essay on sharing the book—this essay places greater emphasis on the theme of gradual, evolutionary growth. It is my prayer that readers of differing views can sustain spiritual unity while considering this sometimes contentious issue. This essay will be in vain, however, if those who cherish the book's wisdom use it as a rationale for fear, elitism, inaction, and failure to adapt lessons from earlier times to changing present circumstances.

Obviously *The Urantia Book* does not give precise policy details for any one generation of readers. It would betray the creative tensions deliberately introduced into the book itself to pretend to summarize everything too easily. Since the guidance from the book on this topic is largely indirect, since the historical situation continues to develop, and since individuals find themselves at times in exceptional circumstances, it would be unreasonable to pretend to derive an inflexible and dogmatic policy. Let me emphasize that the interpretations and conclusions offered here are mine alone and represent no official position whatsoever.

I. Gathering perspectives from a review of Parts I – IV

The perspective of Part I transcends the specific sequence of planetary epochs. It announces a process underway which began long ago and whose fulfillment is countless generations into the future.

The revelation of the truth about God is appearing, and the human race is destined to know the Universal Father in all that beauty of character and loveliness of attributes so magnificently portrayed by the Creator Son who sojourned on Urantia as the Son of Man and the Son of God. (60.6)

Among the many principles of shar-

ing truth expressed in Part I, we note that those charged with the task of revealing universe truth are genuinely qualified for their work. They do not over reveal, and they give preference “to the highest existing human concepts” in their efforts to reach the human mind (330.2; 144#1; 207#1; 16.7; cf. 17.1; 1343).

Part II sets forth the normal pattern of evolution in which a planet receives a sequence of epochal revelations (576#5 and Paper 52). In “Urantia's Postbestowal Age” (597#6), Part II's most direct and relevant discussion of our topic, the author avoids any definite reference to *The Urantia Papers* themselves. Instead, after noting the importance of religious revelation, the author simply says that Jesus has shown the way, and goes on to call for various “personal transformations and planetary adjustments”—social fraternity, intellectual cross-fertilization, ethical awakening, political wisdom, and spiritual insight.

Part III helps us to distinguish wise, evolutionary methods from revolutionary methods by telling the stories of the successes and failures of the first three epochal revelations. At times the authors give general statements that are *directly applicable* today, while they more often present instructive narratives which we must *judiciously adapt* to present problems. Why are we given such detail about previous epochal revelations? If the purpose were merely to explain why the planet is in its present condition, less detail would be needed. It rather seems that we have an opportunity to gain wisdom by understanding past successes and failures, described in terms that invite judicious application by readers of the book. Except for occasional universal statements, such as the warning against short cuts (846.4), most comments on epochal revelation management are tied to the particular revelation in question and can only be extended with discrimination to a discussion about policies for sharing *The Urantia Book*.

The first epochal revelation ministered to the full range of human needs—spiritual, intellectual, and material. The Planetary Prince's staff had an early phase of gathering their associates, organizing their headquarters, and establishing their ten councils for service (575#4; 749#6). They enjoyed 300,000 years of success by following the classic

policy of evolutionary revelation:

None of the Prince's staff would present revelation to complicate evolution; they presented revelation only as the climax of their exhaustion of the forces of evolution. (747.4; cf. 1002.8)

“Sometimes error is so great that its rectification by revelation would be fatal to those slowly emerging truths which are essential to its experiential overthrow” (554-55). Though word of the arrival of the Prince's staff spread slowly, very significant changes occurred under their influence (743.10). However, the college of revealed religion was especially slow in functioning (747.3-6). Their first step was to go forth proclaiming a bold gospel of personal initiative to challenge the tradition-bound tribes of the day (749.4; 767.4).

There is a successful way to present spiritual truth within the context of a spiritual-and-cultural revelation, and Hap's college of revealed religion is our classical example. His teaching was thoroughly integrated with the program of the entire staff (743.4; 747.4-7; 748.7). In other words, the college of revealed

“Never, in all your ascent to Paradise, will you gain anything by impatiently attempting to circumvent the established and divine plan by short cuts, personal inventions, or other devices for improving on the way of perfection, to perfection, and for eternal perfection” (846.4)

religion did not go out proclaiming their message ahead of the rest. You were not ready to meet Hap and his associates until you were ready to meet all the other councils of the Prince's staff. The analogy for today—to whatever extent one wants to shape policy on the model of the First Epochal Revelation—is this: that one does not go forth advertising e.g., Part IV in ways that would be unwise regarding the other parts of the book.

Describing policies of gradualism in 749#6, the author notes—with the aid of a twentieth-century example—**“the confusion and dismay which always result as a result of overteaching and overenlightenment.”** One of their cardinal methods of “*slowly and naturally*” advancing their goals was that “the Prince's corporeal staff continuously gathered about them the superior individuals of the surrounding tribes and, after training and inspiring these

students, sent them back as teachers and leaders of their respective peoples” (743.9). Their epochal revelation collapsed when some of them let pride and false freedom overturn the plan they had been given.

The second epochal revelation was also a ministry to the full range of planetary needs. An Adamic bestowal typically moves through two major phases, from limited contact with the planetary population to full interaction (585.6). However, although their training had given our Adam and Even “a full realization of the folly of attempting to achieve planetary advancement independently of the divine plan of progression” (830.6), progress was so slow and their situation seemed so desperate, that they became impatient to see some immediate results, and so they fell victim to “the insidious propaganda of personal liberty and planetary freedom of action” (840.2; 846.3). The lesson is sobering and universal, and it pertains to personal

True patience is not passivity. It is an active attitude infused with enthusiasm for the cosmic rhythms in which we participate as we farsightedly actualize destiny (1295.6).

growth as well as to epochal revelation management. **“Never, in all your ascent to Paradise, will you gain anything by impatiently attempting to circumvent the established and divine plan by short cuts, personal inventions, or other devices for improving on the way of perfection, to perfection, and for eternal perfection”** (846.4). One of the most important lessons of the default is that the Luciferian sophistries of personal liberty and planetary freedom of action can infect even those who believe in the Universal Father and are working for a high planetary destiny.

The third epochal revelation was of a new type—an exclusively spiritual mission.

Like Jesus, Melchizedek attended strictly to the fulfillment of the mission of his bestowal. He did not attempt to reform the mores, to change the habits of the world, nor to promulgate even advanced sanitary practices or scientific truths. He came to achieve two tasks: to keep alive on earth the truth of the one God and to prepare the way for the subsequent mortal bestowal of a Paradise Son of that

Universal Father. (1018.4)

Please note that the comparison of Melchizedek with Jesus establishes a *type of revelation in contrast with the earlier type*. Melchizedek’s mission, however, also went through phases, not moving into high gear until after winning over Abraham.

Part IV tells of another exclusively spiritual epochal revelation, the life and teachings of Jesus. Jesus’ strategy and tactics were neither impulsive or compulsive, since his spontaneity was grounded in decisions made in the light of thorough reflection. As an adolescent, he painstakingly thought through the forest of problems associated with his mission (1389#3). Later, after fully consecrating himself and formally beginning his public career, he took forty days in the wilderness to formulate the great decisions that would be his policies of epochal revelation management. He began by thinking over “the whole span of human life on Urantia, from the days of Andon and Fonta, down through Adam’s default, and on to the ministry of the Melchizedek of Salem” (1514.6). The leading theme of these decisions was his carefully articulated resolve not to use the full revelatory powers at his disposal; in addition, he would rigorously avoid compromise with evil and would subordinate his inclinations on all other matters to the Father’s will (1516-23). Jesus was “always torn in his human heart” between his strong desire to win the world and the Father’s way (1515.1-2). Refusing false generosity and the cheap thrill of fascinating people with an overdose of revelation, Jesus chose “natural, ordinary, difficult, and trying methods” (1521.1). Once provisioned with such superbly clarified policy decisions, he could wholeheartedly go forth as the master teacher he was—focused, responsive, positive, free, vivid, and trusting. In these early days of the fifth epochal revelation, it is well for students to do likewise—to take the time required for patient problem-solving, for a thorough review of planetary history, and for careful policy-making.

Jesus’ public career unfolded in an unforced rhythm of phases, with different reasons for the activities and corresponding restraints appropriate at each step. In the first phase, Jesus made every effort to salvage the pre-existing

religion—quietly and gradually to take over the work of John the Baptist (1626.2), before a phase of more aggressive, public work, oriented primarily, but not exclusively, to the Jews, with persistent efforts to win over the religious leaders. Until the last phase of his earth career, the epochal fact of Jesus’ combined nature was concealed. In seeking instructive analogies between Jesus’ ministry and the outworking of the fifth epochal revelation, recall that Jesus’ earth career stretches over a few decades, while that of *The Urantia Book* is projected for a thousand years (330.2).

As a consequence of the specific nature of his project, and in accord with Immanuel’s instructions (1329.5), Jesus excluded certain topics from public discussion.

He cautioned his apostles to be discreet in their remarks concerning the strained relations then existing between the Jewish people and the Roman government; he forbade them to become in any way embroiled in these difficulties. He was always careful to avoid the political snares of his enemies, ever making reply, “Render to Caesar the things which are Caesar’s and to God the things which are God’s.” He refused to have his attention diverted from his mission of establishing a new way of salvation; he would not permit himself to be concerned about anything else. In his personal life he was always duly observant of all civil laws and regulations; in all his public teachings he ignored the civic, social, and economic realms. He told the three apostles that he was concerned only with the principles of man’s inner and personal spiritual life. (1580.4)

Jesus, as previously noted, also imposed a second sort of restraint on his gospel messengers, based on his knowledge of the psychological laws of spiritual growth: we should not give advanced teaching to those not yet born of the spirit (1592.6).

We can infer from Jesus’ strategy the principle **to act so as to avoid or delay an epochal confrontation** until it is unavoidable and imminent. Look how the youthful Jesus handled the shock of witnessing the Jerusalem temple scene for the first time. He repeatedly retired for meditation; he engaged the religious teachers in questions that imparted teachings, but he remained free of any attempt to win victories (1377ff). Note

that after Jesus' public career was underway, even the opposition in Jerusalem (1605.3) and the Nazareth rejection (1686) did not justify the change of tactics of Jesus' epochal sermon (1709). Only the organized opposition of the religious leaders indicated to him that the time of open warfare had arrived (1708.2). Again, to delay epochal confrontation does not mean to avoid all controversy. Rather the wise teacher proclaims just that truth with the greatest leverage for people's growth at that time.

The two concluding Papers of Part IV review history since Pentecost and provide an invigorating and balancing conclusion for Part IV and for the book as a whole. They also say several things, to which we will turn presently, that directly address our present question.

II. Principles of method

1. Be patient.

Attitude is the foundation of method. Is an attitude of patience one extreme along a spectrum of reasonable attitudes, or could patience possibly be the very golden mean itself? A passage in Part II describing the Quickeners of Morality presents patience as the mean between stagnation and overrapid growth. Impatience, we recall, is "a spirit poison" (557.4). True patience is not passivity. It is an active attitude infused with enthusiasm for the cosmic rhythms in which we participate as we farsightedly actualize destiny (1295.6). Patience is compatible with properly focused aggressive action.

2. Distinguish goals from methods.

We can be enthusiastic about goals while heeding wisdom about methods. The papers contain many clarion calls alerting the reader to goals. For example, at the close of Paper 94, Melchizedek Teachings in the Orient, the author speaks about twentieth-century Buddhism and asks how it will respond to "the presentation of new concepts of God and the Absolute" (possibly by those who carry the teachings as well as by the book itself).

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. (1041.5)

And there are other clarion calls signaling urgent planetary needs for truth. The traditional religious records are "untrustworthy as guides for religious living or as the source of true information about the Universal Father" (59.7). Moreover, "revelation is the only technique for atoning for this deficiency in the conceptual data which man so urgently needs in order to construct a logical philosophy of the universe and to arrive at a satisfying understanding of his sure and settled place in that universe" (1137.3). Moreover we live in turbulent times; "And such times of great testing and threatened defeat are always times of great revelation" (2082.9).

If we take these statements of goals out of context of the book as a whole, they might seem to justify revolutionary policies of sharing *The Urantia Book*. Or we might feel that they stand in tension with other statements in the book which talk about wise, evolutionary progress. But so long as we distinguish enthusiasm about goals from wisdom about methods, we can be inspired by these statements without becoming confused. Our concern about methods should channel, not block, our enthusiasm.

3. Give advanced spiritual teachings only to those who already know God.

The clearest and simplest principle, quoted earlier, is this one of Jesus.

"When you enter the kingdom you are reborn. You cannot teach the deep things of the spirit to those who have been born only of the flesh; first see that men are born of the spirit before you seek to instruct them in the advanced ways of the spirit. Do not undertake to show men the beauties of the temple until you have first taken them into the temple" (1592.7-1593.1).

Jesus presented this requirement without qualification, not as a lofty ideal to be gradually approached, nor as a high standard for apostles as distinct from disciples. How then shall advanced truths be promulgated? Jesus wanted his messengers to learn to live the truth, so that people would then seek after them for additional teachings (1726.3; 1592.4; cf. 507.4; 2084.1). Today we tend to regard that ideal as unrealistic. Or are we the

ones who are unrealistic? There is such wisdom about the laws of growth and the ways of teaching imbedded in this teaching that it is worth considerable inquiry. Melchizedek followed the same policy, presenting advanced teachings only to those who could handle them (1916-17). *The Urantia Book* presents the beauties of the temple. So we should present the book only to those whom we know to be born of the spirit.

Despite its importance, even this teaching is not an absolute guide for us today. If we were to apply it mindlessly, we would cease discussing the book on websites or placing it in bookstores and libraries (though presumably the purpose of making the book publicly available is not to grab the attention of passers-by, but to enable those who are receptive to

Some people object to presenting the teachings of *The Urantia Book* without presenting the book itself because it seems somehow secretive, and many people feel uncomfortable about that. In each Part of the book, however, the authors speak with respect of certain kinds of secrets.

find it). Nevertheless, Jesus' principle greatly guides our quest for wisdom as we design projects and policies.

4. Living interaction normally precedes presenting the whole revelation.

It is clear that revelation is to come partly by the lives we live: "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" (2084.1). Of course the book itself is to play an important role. "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" (2086.2). "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!" (2090.3) It is a lot easier to hand someone a book than to impart the gospel, and a higher achievement still to love someone in a way that incorporates the gospel and the book in due season. ■

To be continued in the next issue...

The dissemination of *The Urantia Book* and statement on publicity

PART I

URANTIA FOUNDATION
Chicago, USA

Editor's note: dear readers, due to its length, this document will be published in four parts.

THE FOLLOWING IS A 1983 publication from *The Urantia Book* headquarters, 533 Diversey Parkway, Chicago. It is restating advice and counsel from diverse sources that explain the rationale for a long-standing policy regarding *The Urantia Book*. Any historical document may require some degree of revision to express its contemporary relevance; as an example, note that the fraternal organization that was put together in order to support the purposes of the Urantia Foundation is no longer the Urantia Brotherhood, but the International Urantia Association, renamed recently the Urantia Association International; and its member groups are no longer called "Societies" but "Associations."

INTRODUCTION

The Timing of *The URANTIA Book*.

AS *The URANTIA Book* was being readied for publication in 1955, certain members of the General Council of URANTIA Brotherhood collaborated to prepare a memorandum concerning the timing of *The URANTIA Book* and their perceptions of the readiness of the world to receive the fifth epochal revelation. This memorandum was dated April 4, 1955, and was placed in the files of the Executive Committee. Here is a portion of their memorandum:

"We regard *The URANTIA Book* as a feature of the progressive evolution of human society. It is not germane to the spectacular episodes of epochal revolutions, 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 translations into other languages.

"We must learn to possess our souls in patience. We are in association with a revelation of truth which is a part of the natural evolution of religion on this world. 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 to comfort and enlighten the peoples of many languages 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 Plan for Our Early Stage.

To those in whom circumstances placed the custodianship of the fifth epochal revelation, and to us who have

followed, it was apparent that we were to engage in three primary programs:

1. to train leaders and teachers,
2. to bring into existence thousands of study groups, and
3. to acquire funds to provide for translations of *The URANTIA Book* into other languages.

It was agreed that it was vital that these activities be carried on quietly, without the glare of public attention. Hence, the decision was made that the revelation would be spread to new readers primarily by personal and individual means. The early planners believed that a broad and sturdy foundation should be built of people who were well-grounded in the spiritual and intellectual teachings of the book. So that students could nurture their faith and belief and refine their knowledge of the teachings, there must be provided an atmosphere free of controversy. Notoriety would distract readers from their study and preparation, and therefore, **publicity should be avoided.**

This has been the ongoing plan of URANTIA Brotherhood and URANTIA Foundation since 1955, because those who have followed the early planners in a leadership capacity are in complete agreement with the earlier assessment.

In 1958, the Domestic Extension and International Fellowship (formerly Foreign Extension) Committees received a memorandum from URANTIA Foundation:

"**Advertising.** For the foreseeable future the Trustees deem it unwise to engage in formal advertising.

"**Personal Propaganda.** The Trustees as a body have watched with great interest the dissemination of *The URANTIA*

Book during the last 2 ½ years. With certain notable exceptions, the book appears to have fared best in new hands when the recipient had a reasonably close relationship to the donor. We accordingly recommend continuing emphasis on this method of dissemination.”

“Evolutionary vs. Revolutionary Growth. URANTIA Brotherhood was organized with the prime purpose of disseminating the teachings of *The URANTIA Book*; however, one former president of the Brotherhood advised:

“This URANTIA Movement is not a temporary, spectacular flash that appears quickly in the panorama of history, and then subsides and is extinguished. Rather, it is a long-range project that is designed to become part of the religious epoch that is characteristic of the post bestowal Son age.”

Another former Brotherhood president, once reminded her audience:

“We must not be in a hurry. We must not be stampeded into unwise actions to promote the revelation. Those who witnessed the formulation of the URANTIA Papers and the subsequent publication of *The URANTIA Book*, zealously guarded and controlled the manner in which it was presented to the world, letting the example of the unseen friends, who waited hundreds of years to make this revelation, curb their impatience and govern their enthusiasm.”

The State of the World.

The URANTIA Book itself comments upon the intellectual and spiritual status of the world’s people in our present-day generations:

“At the time of this revelation, the prevailing intellectual and philosophical climate of both European and American life is decidedly secular—humanistic.” (2081)* “One half of the world is grasping eagerly for the light of truth and the facts of scientific discovery, while the other half languishes in the arms of ancient superstition and but thinly disguised magic.” (973)* “The concept of good and evil as cosmic co-ordinates is, even in the twentieth century, very much alive in human philosophy...” (962)* “Thousands of supposedly intelligent people still believe that one may be born under the domination of a lucky or

unlucky star;...” (988)* “The world is filled with lost souls, not lost in the theological sense but lost in the directional meaning, wandering about in confusion among the isms and cults of a frustrated philosophic era.” (1098)*

Readiness for the Revelation.

Yet another former Brotherhood president has written:

“We have been conditioned to crash methods and programs in science and industry, and to movements in religion designed to ‘save the world...in this generation.’ But we must remember that the major mistakes on our planet have been caused by ignoring the fundamental law of readiness which is the key to all solid growth in the evolutionary universes. Any attempt to hasten or retard this evolutionary process is doomed to defeat.”

An astute member of the Brotherhood has pointed out:

“When N.A.S.A. charts the re-entry of a space vehicle into the atmosphere it must be gradual enough, and slow enough, and at the proper angle, so that it does not become a fiery meteor. Similarly, we must, with the utmost care and forethought, calculate the path of trajectory—the approach—of these advanced teachings into the evolutionary and cultural atmosphere of this planet.”

Stated otherwise: revelation needs to find ways to cushion the shock, to gradualize the impact, to synchronize with the pre-existing trends of evolution.

Another former president of the Brotherhood, agreeing with earlier Councilor assessments concerning the readiness of our world for the revelation, has written:

“It is not difficult for us to understand why so few people are ready to accept the fact that a major revelation of truth has occurred. Our age is characterized by chaos and confusion and wide-spread indifference to spiritual realities. And these things must pass before men and women in large numbers...will be willing to seek truth and righteousness. This will be the signal that the era of *The URANTIA Book* has arrived.”

Our Primary Loyalty.

Let the words of the first president of

the Brotherhood ever remind us:

“We must be careful not to confuse primary and secondary loyalties. Our primary spiritual loyalty is to the Universal Father and to him alone. When we encounter some spiritually hungry brother, our first objective is to bring him closer to his heavenly Father. This we may do with or without the book. All things are secondary and subordinate to the acquisition of this one prize: the realization of sonship with God. The book itself is not an end; it is a most important means to an end. If *The URANTIA Book* becomes mandatory in our ministry, then we have truly subordinated to it our first and primary objective and purpose which is: the service of God.”

SPREADING THE GOSPEL AND THE FATHER’S WILL

The Gospel of the Kingdom of Heaven.

Readers of *The URANTIA Book* insist that it is the Father’s will that they spread the gospel far and wide without restraint. And they are right. Discussion ensues when trying to determine what is meant

“... When we encounter some spiritually hungry brother, our first objective is to bring him closer to his heavenly Father. This we may do with or without the book. All things are secondary and subordinate to the acquisition of this one prize: the realization of sonship with God. The book itself is not an end; it is a most important means to an end.”

by the “gospel,” and what the Father’s will is with respect to spreading the gospel. One definition of the gospel of the kingdom of heaven is this, among others:

“The gospel of the kingdom is: the fact of the fatherhood of God, coupled with the resultant truth of the sonship-brotherhood of men.” (2059)* Jesus said: *“Our teaching provides a religion wherein the believer is a son of God. That is the good news of the gospel of the kingdom of heaven.”* (1598)*

Is *The URANTIA Book* the “Gospel”?

Readers often express the belief that it is really *The URANTIA Book* which is the gospel. The book contains many exquisite presentations of the gospel, but it also contains ideas on cosmology, politics, genetics, economics, and sociology. The gospel message is living

truth that is fluid, free, and dynamic. The book includes many facts of history and the universe which are not fluid and free; they are fixed and definite. If *The URANTIA Book* were truly the gospel, then someone who has not accepted the book, because of the facts contained therein, might be said to have rejected the gospel. Many other books deal with the relationship between God and man. Are these books also the gospel? Concerning the gospel, Jesus simply stated it as:

“God is your Father, and religion—my gospel—is nothing more nor less than the believing recognition of the truth that you are his son.” (1590)*

At various times, the apostles, disciples, the women’s corps, and believers were commanded to spread the gospel:

“...you are...to be valiant in defense of righteousness, mighty in the promulgation of truth, and aggressive in the preaching of this gospel of the kingdom, even to the ends of the earth.” (1931)* *“As the Father sent*

“In substance Jesus said: The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God, and God is the source and destiny of all that is good and beautiful and true.” (1431)

me into this world, even so now send I you. You are all called to carry the good news to those who sit in darkness. This gospel of the kingdom belongs to all who believe it; ...Go you, therefore, into all the world preaching this gospel, ...” (2044)* *“I admonish you ever to remember that your mission among men is to proclaim the gospel of the kingdom—the reality of the fatherhood of God and the truth of the sonship of man.”* (2052)* *“The Master sought to impress upon all teachers of the gospel of the kingdom that their only business was to reveal God to the individual man as his Father—to lead this individual man to become son-conscious; ...”* (1593)*

Expanded Revelation.

While the gospel was the basic message Jesus and the apostles preached to the multitudes, there were many private teachings he imparted to one or two hearers because these individuals were better prepared to receive advanced truth. When Jesus enlightened Nathaniel about the Scriptures, he exacted a promise:

“I will talk to you about this matter on condition that you do not relate these things to your brethren, who are not all prepared to receive this teaching.” (1767)*

Jesus’ teaching about the Trinity was apparently confined to the twelve. (See 1144) Melchizedek tailored his teaching to the capacities and readiness of his students:

“To the rank and file of his followers he made no effort to present teaching beyond the fact of the rulership of the Most Highs of Edentia....But to some, Melchizedek taught advanced truth, embracing the conduct and organization of the local universe, while to his brilliant disciple Nordan the Kenite and his band of earnest students he taught the truths of the superuniverse and even of Havona.” (1016)*

It might be concluded, therefore, that one or two individuals at a time would be better prepared to receive the expanded truths of *The URANTIA Book*, than would our present-day “multitudes.”

The Father’s Will.

Readers ask, “Is it not the Father’s will that the book be spread to the world?” We, of course, have no right to presume to speak with authority, or to determine what the Father’s will is, with respect to this action, or that program. Jesus seems to be directing us to think of God’s will more in terms of what one is, or is becoming, rather than what one, or a group, is doing:

“In substance Jesus said: The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God, and God is the source and destiny of all that is good and beautiful and true.” (1431)*

“The doing of the will of God is nothing more or less than an exhibition of creative willingness to share the inner life with God—with the very God who has made such a creative life of inner meaning-value possible. Sharing is God-like—divine.” (1221)*

Prayer is the most important way to discover the will of God. However, a beautiful thought that arises to consciousness may or may not be Adjuster-sponsored. We must critically examine

every thought that surfaces in time of prayer. We may trust that valid inner guidance will not contradict epochal revelation; therefore, it is important to carefully study *The URANTIA Book*.

Even the best of mortals will go astray unless they seek wisdom from a variety of sources. No one can safely function alone, hence the value of gaining the wisdom of the group.

Is the Book Indispensable to Salvation?

It has been proposed that every man and woman be given the opportunity to know about the book and make the decision whether to believe it. It is implied that failure to accept the book might lessen chances for survival. No evidence from the book has been presented to support the claim that the book is vital to salvation. Even Jesus could not have imparted the gospel to everyone on earth in his day. He was, as we are, limited to his proclamation by opportunity, timeliness, and the readiness of the people.

Some contend that by introducing the book only to selected individuals, we are not giving the revelators the chance to be heard. In theory, the revelation could have occurred at any time in the past few hundred years, yet, it was not until the 20th century that, presumably, the world was approaching readiness for epochal revelation. Could the revelators also be charged with “depriving” earlier generations of the fuller presentation of truth from which many could have benefited?

PROVIDING MINISTRY AND PERSONAL SERVICE

The Ministry of Faith. Many new readers are fired with the intense desire to share their new-found treasure with others immediately. Frequently they are not well acquainted with the book and make the mistake of over-emphasizing the phenomena of the revelation, or they stress the scientific aspects and neglect the spiritual truths. These phenomena do not save souls; faith saves souls. If one were to analyze his own changed outlook after reading the book, he would realize that it was due to an infusion of faith rather than the acquirement of facts. In sharing faith, one should convey the truth of the fatherhood of God; the acceptance of sonship with God; and the

assurance of survival as a consequence of faith in the Father. One does not need to be an expert in the teachings of *The URANTIA Book* to spread this gospel of salvation.

After you have led your friend into these new insights, you may or may not also introduce him to *The URANTIA Book*, depending upon his willingness to listen and sample the book. Whether he accepts the book or not matters less. Acceptance of faith in the Father is of greater importance.

As for friends whom you believe are not ready for *The URANTIA Book* itself—those who are satisfied with their current religious interests, or who might be prejudiced against a “new religion,” or who just do not like to read—oftentimes simply sharing the ideas and truths from the book without mentioning their source, will enhance their spiritual viewpoint. Your primary goal is to foster the spiritual faith of your fellow humans, not necessarily to fill a quota of books to be sold.

Jesus prioritized proclaiming the gospel and performing service:

“Let all mankind benefit from the overflow of your loving spiritual ministry, enlightening intellectual communion, and uplifting social service; but none of these humanitarian labors, nor all of them, should be permitted to take the place of proclaiming the gospel.” (1931)*

“He did not teach that the essence of his religion consisted in social service, but rather that social service was one of the certain effects of the possession of the spirit of true religion.” (1769)*

The Ministry of Personal Service. One of our early leaders offered this description of perfect ministry:

“Jesus went about this world kindling faith, calming life, eliminating fear, quieting fevers, both in minds and bodies, bringing peace and order into disordered lives, heavy-laden souls, and troubled hearts. He possessed the master secret of serenity. How we need this calming hand in the midst of our rush and hurry, our problems, and our worries.”

Just as the apostles learned that the sick benefited from having the good news preached to them (See 1595), so might you volunteer to read to the sick or the blind and offer spiritual reassurance

Uplifting small talk

ALAIN CYR

Quebec, Canada

Sept. 12, 2005

NOTHING IS INSIGNIFICANT or without meaning. Our social trends are created through our perceptions of what is significant and these are in constant flux. In our efforts to abide to the collective progress we adapt our morals to the ever changing social thought patterns and we offer the best of explanations to our children as our parents have done for us. But somehow the average human often succumbs to his everyday habits and is blinded by the light of his own needs. This is often reflected in our way of trying to possess the environment and develop an acceptable (according to us) social status in which we feel good and feel accomplished.

The pace of evolution as we receive new perceptions easily leads us to think that everything is granted. We eventually have to comply with the fact that sex, marriage and family notions are tended to ease the individual in his rightful cry

for freedom as we easily go along with the effervescent flow of facility, easiness to fetch and obtain. But for many of us nowadays, these things have become a banality. Marriages are being broken because of impatience and instead of fine tuning our relationships, we discard them for new ones. The family becomes centered on the self instead of on the whole and many people slip into the pit of personal satisfaction, trying to adjust the universe to them instead of adjusting themselves with the universe.

But for the simple truth-seeker, our Father’s willingness is that we make the best of use of our inspiration so as to allow the creation of steppingstones that will lead us to light and life. And while we struggle in the arena of our personal expansion we should ever consider that the main goal in eternity is to make the inner world a reality on the outer one. ■

when the need is apparent. Several readers have learned wise ways of offering solace to the dying and to the bereaved, and through our conference programs, we invite them to share their experiences in this delicate personal ministry.

The fields of marriage and family counseling, and alcohol and drug rehabilitation offer possibilities for professional service. Our readers who practice professionally in these fields could provide parameters of activity for the non-professional, so as not to exacerbate already tragic situations by well-meaning novices.

Jesus commended to his hearers the underlying motive for personal service when he said:

“When you give a banquet, sometimes bid the poor, the maimed, and the blind. In this way you shall be blessed in your heart, for you well know that (they) cannot repay you for your loving ministry.” (1834)*

Group Service. URANTIA Brotherhood has never prescribed specific areas of service and ministry for its members and believers to perform, either individually or collectively. There are two reasons for this:

1. What would be high service for one person might be utter drudgery to another. What might seem a worthy charity to one person would be a useless cause to another. Our groups are organized for study of *The URANTIA Book* and for dissemination of the teachings. Members must not fall away because of disagreements over methods of service ministry to fellow humans. The name “URANTIA” must not be linked to specific causes.

2. The service motivation arises at different points in every life. As each person feels the transforming power of faith, let him join himself to one of many outside service agencies organized to address the manifold ills of the world. ■

To be continued in the next issue...



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